

Torsten Gerloff

Saroruhavajra's Hevajra-Lineage

A Close Study of the Surviving Sanskrit and Tibetan Works

Part II: Commentarial Works



INDIAN AND TIBETAN STUDIES 7.2

Hamburg • 2020

Department of Indian and Tibetan Studies, Universität Hamburg

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Edited by Harunaga Isaacson and Dorji Wangchuk

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Published by the Department of Indian and Tibetan Studies, Asien-Afrika-
Institut, Universität Hamburg, Alsterterrasse 1, D-20354 Hamburg, Germany
Email: indologie@uni-hamburg.de

© Department of Indian and Tibetan Studies, Universität Hamburg, 2020
ISBN: 978-3-945151-06-8 (set)
Gerloff, Torsten: Saroruhavajra's Hevajra-Lineage
A Close Study of the Surviving Sanskrit and Tibetan Works
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First published 2020

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Printing and distribution:
Aditya Prakashan, 2/18 Ansari Road, New Delhi, 110 002, India.
Email: contact@bibliaimpex.com
Website: www.bibliaimpex.com
Printed and bound in India by Replika Press Pvt. Ltd.

This publication has been supported by the Khyentse Center for Tibetan
Buddhist Textual Scholarship (KC-TBTS), Universität Hamburg.

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Acknowledgement

The following work is an extended revision of the doctoral dissertation that has been submitted under the title “Saroruhavajra's Hevajra-Lineage – A Close Study of the Surviving Sanskrit Works” at the Faculty of Humanities, Department of Indian and Tibetan Studies, University of Hamburg, in April 2017. The members of the examining committee were Prof. Dr. Harunaga Isaacson, University of Hamburg, Germany, Dr. Matia Salvini, Mahidol University, Thailand, and Prof. Dr. Francesco Sferra, Università degli Studi di Napoli “L'Orientale”, Italy. The viva voce examination was held at the University of Hamburg on September 28th. The original dissertation has been published online and can be accessed under <http://ediss.sub.uni-hamburg.de/volltexte/2017/8746/>.

In the course of the work on the present publication, it was not only possible to include further textual witnesses but also to broaden the project's original focus to include also those works from this lineage which seem not to be surviving in Sanskrit any longer, but which, fortunately, are preserved in Tibetan translation. This includes Saroruhavajra's **Hevajra-maṇḍalakarmakramavidhi* (*Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga*; T 1263, O 2419), Saroruha's **Śrīhevajrapradīpaśūloṇḍamāvavādaka nāma* (*dPal kye('i) rdo rje'i mar me'i rtse mo lta bu'i gdams pa zes bya ba*; T 1220, O 2349), Saroruha's **Hevajramāṇḍalavidhi* (*dGyes pa('i) rdo rje'i maṇḍala gyi cho ga*; T 1221, O 2350), Saroruhavajra's **Hevajrastotra* (*Kye rdo rje'i bstod pa*; T 1222, O 2351) and his **Homavidhi* (*sByin sreg gi cho ga*; T 1223, O 2352). In addition to these Tibetan canonical translations, the *sGrub thabs mTsho skyes kyi bsduṣ don* by Sa chen kun dga' sñiṅ po and the *dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭi kā* by Grags pa rgyal mtshan, both composed in Tibetan, could be included. Even though the focus of the research was extended from texts that are surviving in Sanskrit to texts preserved in Tibetan language, and although several additional texts have been incorporated, it was possible to limit the increase of the total amount of pages to a minimum, thanks to the extensive

revision of the layout, structure and contents of the previous work. In this process many of the mistakes contained in the original dissertation such as typos and other inaccuracies were corrected.

Yet, and in spite of the fact that the following not only is a revised but extended, and thus better version of the initial project, many shortcomings have to be admitted. Among these, the non-inclusion of other important texts, most notably of Saroruha's **Padminī*, and of further textual witnesses which in the meantime have come to my attention but which I was not able to gain access to, the remaining inadequacy in the careful analysis and comparative study of the textual contents of the works included in the research and the apparent shortcomings in other parts such as the introduction and English translations ought to be mentioned first. May the critical readers please grant forgiveness for these and other deficiencies!

It may be emphasized that the texts which are published in the following and the various methods and procedures contained therein are by no means to be practiced without the proper authorization and guidance of a spiritual teacher holding the unbroken transmission of this Hevajra-lineage. The following publication on the one hand is meant to contribute to the better understanding of the profound teachings transmitted in the Hevajra traditions, and, on the other hand, seeks to ensure the preservation of the rich textual heritage of the Buddhist tantric traditions.



The author remains thankful to the *Deutsche Forschungsgemeinschaft* (DFG) for its financial support during the revision phase, and to the Faculty of Social Sciences and Humanities, Mahidol University, Thailand, for hosting the research. Further thanks are owed to Prof. Dr. LUO Hong for granting permission to use his material on Saroruha's *Śrīhevajrabhṭāarakasya Cakravimśatikāstotra*.

Acknowledgement

Original 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 mandadhīyā yat kiñcit |
*śodhyam tat tattvajñaiḥ kṣantavyam mama ca sādhubhīḥ 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).

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

¹ Cf. HeSāU (Ñ₁ f. 8r₂₋₃).

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 Saroruha'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 Isaac-

Acknowledgement

son, 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 Dr. Mattia Salvini, [former] 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 Sāṅkrṭyāyana, 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 ḍākinīprabhum |
yan mayopārjitaṃ puṇyaṃ tena loko 'stu tatsamaḥ ||²

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

Prolegomena

The Texts and their Witnesses

Vajrapradīpā nāma ṭippanī

The *Ācāryasaroruhapādaviracitaśrīhevajrasādhanasya Vajrapradīpā nāma ṭippanī*, 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 to three palm-leaf manuscripts and ten *apographs* on Nepalese paper have been identified so far. Unfortunately, it has been possible to include only two of the palm-leaf MSS and seven out of the ten surviving ‘paper’ MSS in course of the present study.¹

• *Ñ₂* – “*Nor Codex*” *XVII (1)*

This codex, without any doubt the best of the surviving MSS of the *Vajrapradīpā*, has been photographed by Rāhula Sāṅkrtyāyana in course of his visit to Nor 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 Nor monastery was partly destroyed by a severe fire is not known. The negatives of Sāṅkrtyāyana'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.

¹ It is very likely that even more *apographs* exist which not yet have come to my attention. The MSS 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. It is well possible that the MS 109 *031*: 7) listed in the so-called “Sandhak Catalogue” (p. 84) is the same as MS *Ñ₂* below.

Physical description Palm-leaf. 21 folios.² The codex measures $11\frac{1}{3}$ x $2\frac{1}{6}$ inches (ca. 28 x 5.5 cm). At the time at which Sāṅkrtyāyana's photographs were taken, the physical condition of the writing support was in an almost perfect state, 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 several 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.³ Some of the photographs are heavily blurred (ff. 6r, 7r, 8r, 10v).

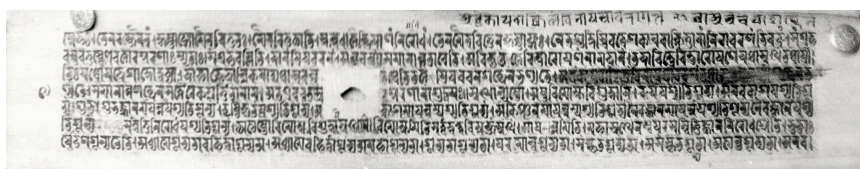


Figure 1: VaPra MS N₂ fol. 9v

Description of the writing The leaves in this codex are written on with approximately 64-72 *akṣaras* 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 blank for the string-hole, measuring a width of about five to six *akṣaras*. The lines which are interrupted by the space for the binding count ca. 22-26 *akṣaras* in the left of the string-hole and about 36-43 *akṣaras* in the right of it.

² Not including the cover-leaf which gives the impression of being as old as the other leaves in this codex. Sāṅkrtyāyana 1935 reports the amount of folios contained in this codex as “31” (p. 36).

³ Bandurski 1994: p. 75. The pictures were taken in the same way as in the case of the HeSāSaṃ codex (cf. Part 1). Bandurski reports the measurement of the ‘boards’ as 25.5 x 30.5 cm which seems rather doubtful and possibly refers to the images at his disposal.

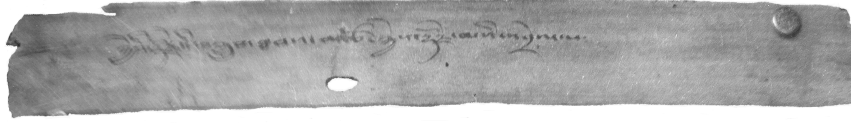


Figure 2: VaPra MS N₂ fol. 1r

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.⁴ 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 lower margins of the folios, often followed by the number of the corresponding line.⁵ The script used in this codex is Northern Indian with ‘e’-stroke in *pr̥sthāmātra*.⁶

References to the MS in secondary sources Apart from the descriptions referred to above, i.e. Sāṅkṛtyāyana 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).

⁴ The folio is 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*”.

⁵ 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).

⁶ Sāṅkṛtyāyana mentions the script as “Māgadhī” (cf. Sāṅkṛtyāyana 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.

• *K₁ – Kaiser Library MS 495*

The second of the available 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).

Physical description Palm-leaf. 26 folios. Incomplete.⁷ The codex measures a size of approximately 29 x 5 cm and shows severe damage.⁸ One string-hole is located towards the middle of the folios.⁹ 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, 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 1_r, 3_v, 5_r, 7_v, 8, 9_r, 10, 11_r, 12, 13_r, 16_r, 19_r, 20 and 21_r. Scratches affect the surface in folios 1_r, 12_v, 13_r, 15_v and 17. No highlighting can be detected in this codex.

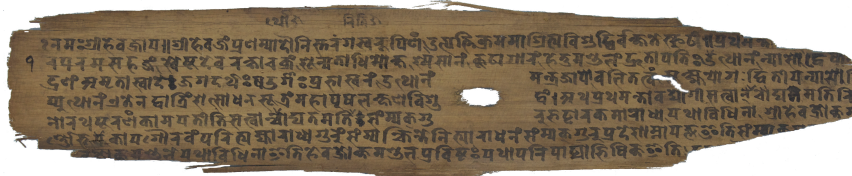


Figure 3: VaPra MS K₁ fol. 1v

⁷ 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).

⁸ The catalogue entry of the NGMCP which is based on the information given on title card of the microfilm reports the size as 29 x 4.8 cm; the title card of the KLD images reports 28.7 x 4.6 cm. Due to 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.

⁹ The string-hole once must have been located towards the left side of the folios' middle. Because of the damage of the right sides of the leaves, the string-hole now tends towards the right of what remains of the folios.

Description of the writing The folios once had been written on with approximately ± 60 *akṣaras* 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 *akṣaras* each, the lines after the string-hole ± 30 *akṣaras*. The space which has been left blank for the binding measures a width of about 4-5 *akṣaras*. The foliation is given in numbers in the lefthand margin of the *verso* sides.¹⁰ Corrections have been

¹⁰ 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 lines; 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 “*cchī*” is added by another hand in f. 12v (height between the 4th and 5th lines). 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 “†*nasi*” is added in the left margin (height of the 4th line). In f. 14v “*dhuma swapa 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 lines, what might be a faint “4” by another hand in the height between the 3rd and 4th lines, 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 “*pepai*” (?) is added by another hand in the height between the 1st and 2nd lines, “*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), “*thusye dhuma*” (?) 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

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 NEPAL*”.



Figure 4: 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. 29v_{6,7}) runs as follows:

yathā dr̥ṣṭam tathā likhel lekhakasya na doṣayet |
śrīhevajrasya s̥āstram ca, jīvarakṣeṇa ††₃ h |
mayopanāmitam yad yat gurave ca samāhitah |
tena punyena loko 'stu samantabh† d† saṃm†kham bh† v† ††_x

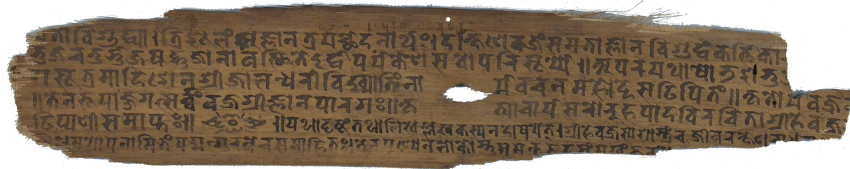


Figure 5: VaPra MS K₁ fol. 29v

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 condition. Albeit it is still better than in most of the ‘paper’

8, cu = 60) are added with different ink by another hand in the upper margin. In the remaining folios the foliation has been lost owed to the damage of the margins.

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’.¹¹ 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 142/3.¹²

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 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 *akṣaras* 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-*dandas* 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

¹¹ 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.

¹² An extensive description of this codex is contained in the database of the NGMCP.

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).

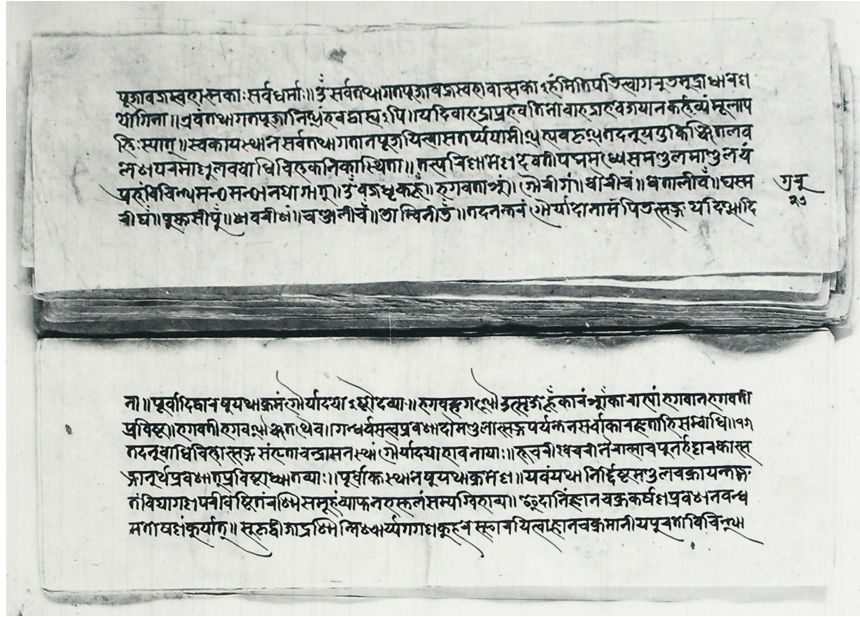


Figure 6: VaPra MS K₂ fol. 26v-27r

The script can be classified as ‘Newārī’ 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 *akṣaras* 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]:

*ācāryyaśaroruhapādaviracittaśrīhevajrasādhanasya vajrapradīpā nāmā
 ṭīppanāvīsuddhiḥ samāptā || || kṛtir iyam paṇḍitācāryyaśrīmatsurata-
 pādānām iti || || ye dharmmātyādi || * || * ||*

The manuscript 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 MS is referred to in Moriguchi 1989 (p. 146: no. 616), Isaacson 2009 (pp. 97f.: nt. 19) and Matsumura 2016 (p. 194: nt. 6).¹³

• **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 135/16.¹⁴

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, 17v-18r and 38v-39r have been microfilmed twice.

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

¹³ Moriguchi 1989 ascribes this work to “AcāryaSaroruhapāda”. The entry “Bir-BSP tṛ721 (3-233)” in Tsukamoto *et al.* (p. 299) is likely to refer to this MS.

¹⁴ A description of this codex is contained in the database of the NGMCP wherein the work is wrongly titled “*Hevajratantra*”, a mistake presumably based on Moriguchi 1989 (p. 145: no. 611).

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.¹⁵ Paragraph numbers are added between double-*daṇḍas* 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 as follows (post-correctionem):

*āryasaroruhapādaviracitaśrīhevajrasādhanasya vajrapradīpā nāma tīp-
panīvisuddhiḥ samāptā || <kṛtīr iyaṃ paṇḍitācāryaśrīmatsuratapādānām
iti> || ye dharmā hetuḥprabhavā hetu<m> teṣāñ ca yo nirodha evaṃvādī
mahāśramanah || || * || || * || || * || || (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 late 19th to 20th centuries. 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 *Dhīḥ* Vol. 7 (1989: pp. 9-13) and Moriguchi 1989 (p. 145: no. 611 (s.v. “*Hevajraḍākinījālasaṃvaratantra*”!))

• **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

¹⁵ 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*.

the signature “R-CA 1” between 1975–1980. A description of it 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.¹⁶

Physical description Nepalese paper. 41 folios. Complete. The codex measures $23\frac{1}{4} \times 9\frac{1}{4}$ cm and was in excellent condition at the time of the microfilming.¹⁷ The 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 *akṣaras* 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-*daṇḍas* 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 correc-

¹⁶ 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 is given in Takaoka 1981: p. 27.

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

tions 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’.¹⁸

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 tippanāvīsuddhiḥ samāptaḥ* [!] || || *ḥṛtīr iyaṃ paṇḍitācāryyaśrīmat-suratapādānam iti* ||”¹⁹ and the dedicatory stanza, the scribal colophon dates the MS to “*samvat 1028*” which corresponds to the year 1901 of the Common Era.²⁰ 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.²¹

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).

¹⁸ As it is the case in Takaoka 1981.

¹⁹ It may be noted here that the colophon in MS K₃ likewise reads “*ārya*” which is probably a mistake of ‘*ācārya*’ and which points to the close relation between these two codices.

²⁰ 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’.

²¹ 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 *Hemavarṇamahāvihāra*. The same name is found in the colophons of “Hodgson MS 19” (described in JRAS 1876 (Vol. VIII.): p. 17), Cambridge “MS Add.1582” (*Aparimitāyurdhāraṇīsūtra*) and “Hs. or. 1930” in the Staatsbibliothek zu Berlin (*Preußischer Kulturbesitz*). According to the database entry of the Cambridge University Digital Library (<https://cudl.lib.cam.ac.uk/view/MS-ADD-01582/1>) the monastery is located “in the Yambu district of Kathmandu”.

• *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.²² 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 MTM preserved in this collection comprises the following three texts: 1) *Tattvajñānasamsiddhi* (ff. 1v-5v₄), 2) *Jñānodayapañjikā* (ff. 5v₅-25r₅) and 3) the *Vajrapradīpā* (ff. 25r₆-42v₆).²³

Physical description Nepalese paper. 25 $\frac{2}{2}$ of 42 folios. Incomplete.²⁴ 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 mar-

²² 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 this collection are also available at the Āśa Archives, Kathmandu.

²³ 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]yātmikakumbhasādha[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*.

²⁴ 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.

gin 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 *akṣaras* 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 lines). In folio 1v the note “*ḷ śūnyasamādhi*” is given,²⁵ in what I believe to be folio 5v the note “*ḷ śrīvajravārāhyaiḥ || jñānodayah ||*” is added,²⁶ and in folio 25r we find the label “*ḷ hevajrasādhana*”. In the portion which contains the *Vajrapradīpā* traces of several corrections can be detected, both 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 *akṣaras* 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 wavy line. The scribe’s

²⁵ I suspect that this is a mistake based on a misreading of the author’s name in the colophon of the *Tattvajñānasamāsiddhi* or, more precisely, *Tattvajñānasamāsiddhir nāma svādhiṣṭhāna*. Presumably the actual title of the work was originally meant to be added here. The corresponding section in the colophon reads “*kṛtir iyaṃ ācāryamañjughoṣādhiṣṭ[h]itācāryya-śrībhadrāpādapaṅkajaparāgāpraṇayitapaṅkajāśrīśūnyasamādhipādānām 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). “*ḷ*” symbolizes here what many people would call a ‘*siddham*-sign’.

²⁶ 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 jñānodayapaṅkajāyāṇ vākhyātmikajakumbhasādha[nam] samāptaṃ ||*” (f. 25r₄₋₅). After the dedicatory stanza the colophon further adds “*silak śmāṇ || 225 ||*” (f. 25r₅).

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:

*ācāryasaroruhapādaviracitahevajrasādhanasya vajrapradīpā nāma ṭīppa-
nīviśuddhiḥ samāptā* [°āḥ MS] || || *ḥṛtir iyaṃ paṇḍitācāryaśrīmat-
suratapādānām* [°śrīmatasuratapādānāḥ MS] || • || *ye dharmā hetu-
prabhavā 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”.²⁷

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

• *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. These microforms apparently must be taken from the codex that is now preserved in the Āśā Archives, Nepal, where it is given the shelf-mark “bauddha tantra 3680”. New color photographs of this MTM were digitalized by the Āśā Archives and are available under the call-number “ASK BL-070”. A total of four texts is included in this codex, namely:

²⁷ 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 date of the codex as pre-nineteenth century.

title	author	folios
<i>Āryabhadgavatītrikāyavajra-yoginīsādhanam</i>	Siddhācārya Śrīmad-virūpākṣapāda ²⁸	ff. 1v ₁ – 4v ₁
<i>Ṣoḍaśaślokās Trikāyavajrayoginyāḥ</i>	Siddhācārya Virūpākṣapāda	ff. 4v ₂ – 7r ₂
<i>Śrīmattrikāyavajrayoginyāḥ Stutiprañidhānam</i>	Siddhācārya Śrīmad-virūpākṣapāda ²⁹	ff. 7r ₂ – 10v* ₃
<i>Āryasaroruhapāḍaviracita-hevajrasādhanasya Vajrapradīpā nāma ṭīppañvīsuddhīr</i>	Paṇḍitācārya Śrīmat-suratapāda ³⁰	ff. 10v* ₃ – 73r* ₈

Table 1: MS I₂/I₂* – Table of Contents

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.

Physical description Nepalese Paper. 73 folios. Complete. The title sheet of the IASWR microforms reports the measurement of this codex as 18 x 8 cm, while the more recent catalogue of the Āśā Archive reports the measurement as 25.3 x 11 cm. The latter seems to be more likely. At the time at which the IASWR photographs were taken, the codex was in a good condition without damage. The new photographs by the Āśā Archives reveal that in the meantime damage has occurred in three instances: Part of the edge of the long side of folio 21 is torn off (approximately 5.5 x 0.6

²⁸ The colophon reads “*kṛtīr iyaṃ siddhācāryavirūpā<kṣā>dānām iti*” (*post correctionem*).

²⁹ The colophon of this work likewise reads “*kṛtīr iyaṃ siddhācāryavirūpā<kṣā>dānām iti śubham*” (*post correctionem*).

³⁰ The colophon reads (verbatim): “*īy āryasaroruhapāḍaviracitaṃ hevajrasādhanāsyā vajrapradīpā nāma ṭīppañvī* [end of 8th line] *kṛtīr iyaṃ paṇḍitācāryaśrīmat-suratapādānām śubham*”. Note that the last line of the final colophon extends into the righthand margin of the folio's *recto* side where also the foliation has been added. The *verso* side is left blank.

cm), thus is the lower left corner of f. 45 (ca. 1.5 x 1.5 cm, seen from the *recto* side), and a small part of the edge of the long side of f. 60. Minor stains caused by smeared or spilled ink can be observed in several folios, such as ff. 4v, 6v, 9v, 11, 18r, 54, 69r. According to the catalogue of the Āśā Archive, the folios are coated with *haritāla* (usually on the *verso* sides, except for ff. 2-5, 13, 15, 17, 22f., 25f., 27f., 30, 45, 47-49, 51, 54 on which both sides seem to be coated). Damage of the upper fibre of the surface of the writing support, in most cases where the ink has been scratched off in order to change the writing, is found in several folios (3v, 9v, 10v, 12v, 13v, 45, 51, 58v, 66r). The codex is written on with black ink that shows no fainting. The same holds true for most of the red ink with which the writing area is set apart towards the left and right sides of the folios in form of four parallel lines extending from the bottom to the top. These borders measure about 3cm in breadth. The borders below and above the writing area measure about 2-2.5cm in height. Faint horizontal lines in red ink can still be seen in various folios. No string-hole is found. The black and white images contained in the set of IASWR microforms are clearly legible, yet they show some kind of stains that might have been caused by physical damage of the negatives. The color images of the set of scans that have been prepared by the Āśā Archives are focussed and clearly legible.

Description of the writing The folios 1-43 in this codex are written on with approximately 24-29 *akṣaras* per line in six continuous lines per side. The folios 44-72 are written on with ca. 23-31 *akṣaras* 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, but is included in the scans of the Āśā Archives. Both ff. 1r and 73v are left blank. No *daṇḍas* 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 “*hetī*” in the upper side of the lefthand margins of the folios' *verso* sides,³¹ another foliation is found in the

³¹ In folios 1v, 5v*, 6v, 9v and 11v* the label “*vajrayo*” is given. A second label “*guruḥ*” is added above the folio number in the right hand margin of f. 1v. In

righthand margins slightly below the middle of the margins' height. The foliation is continuous, yet partly inconsistent.³² 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 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 reference in George 1975, further references can be found in Tsukamoto *et al.* 1989 and in Tibskrit 2008 (s.v. “*Hevajrasādhanavajrapradīpa-nāma-tippanīśuddha*”).³³

• *I*₃ – **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 1971-87-37.³⁴

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

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•ti*” in ff. 11v and 67v-72v.

³² 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 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.

³³ 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 GSS editions.

³⁴ 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.” [*sic!*].

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 found in the right side of folio 46v. The MS contains no string-hole. The black and white images in the microform collection are of good quality. Exposures of 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 folios. 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 on the *verso* side of the ultimate folio.

Description of the writing The folios in this codex are written on with approximately 32-38 *akṣaras* 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 lines. The corresponding label “|| *ṭīpa* ||” is given above the folio numbers in the margins of the right side in the height of the last two lines. The double-*daṇḍas* are omitted from folio 32v onwards. The punctuation which is given in form of *daṇḍas* 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 reads as follows [verbatim]:

*acāryasaroruhapādaviracitahevajrasādhanāsyā vajradīpā nāma ṭīppañī-
viśuddhiḥ samāptam kṛtīr iyaṃ paṇḍitācāryaśrīman surapādānām ye*

*dharmā hetuprabhavā hetu teṣāṃ tathāgato hy avada teṣaṃ 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.

• **MSS not included in the present study**

The following manuscripts 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.

- 109 *031*:** 7) *Ācāryasaroruhapādavi[raci]taśrīhevajrasādhanasya Vajrapradīpānāmātip-
pan[ī]* Palm-leaf. 20 folios. Potala. Sandhak: p. 84.³⁵
- K₄** *Hevajrasādhanasya Vajrapradīpā nāma tippanīvisuddhi* 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 Vajrapradīpā nāma tippanī* 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.³⁶
- K₇** *Vajrapradīpā nāma tippanīvisuddhi* (?) by Suratapāda, “Tucci Collection paper MS”; paper, 24 folios, complete.³⁷

Tibetan Translation:

The *Vajrapradīpā* is preserved in Tibetan translation under the title “*Kye rdo rje'i sgrub thabs kyi mdor bsad (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

³⁵ It is possible that this MS is in fact the same as MS N₂ above which once has belonged to N₂ monastery where it was photographed by Rāhula Sāṅkrtyāyana in the 1930s.

³⁶ For more information 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).

³⁷ Cf. Sferra 2000: p. 413 (no. 14), Sferra 2008/9: p. 65 (no. 50) and Sferra 2009: p. 277 (no. 19).

been translated by a certain Lo tsa' ba Ņi ma rgyal mtshan dPal bzañ po (cf. TBRC P2147) 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, extra-canonical translation has been identified. The quality of the canonical translation is to be classified as mediocre when compared to translations of other *tantric* works.

• *Canonical Versions*

- 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 (ñā), 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 (ñā), 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 (ñā), pp. 209 – 268.

Description of the Textual Contents:

This extensive commentarial *sādhana* (*ṭippanī*) 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).

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:³⁸

- (1) The ‘Circle of Worship’ (Skt. *pūjācakra*, Tib. *mchod pa'i 'khor lo*),
- (2) the ‘Four *Brahmavihāras*’ (Skt. *caturbrahmavihāra*, Tib. *tshans pa'i gnas bz'i*), (3) the ‘Supreme’ (Skt. *parama*, Tib. *mchog*), (4) the ‘Innate’ (Skt. *sahaja*, Tib. *lhan cig skyes pa*), (5) ‘One's Chosen Deity’ (Skt. *svēṣṭadeva(tā)*, Tib. *ran gi 'dod pa'i lha*), (6) the ‘Circle of Protection’ (Skt. *rakṣācakra*, Tib. *srun ba'i 'khor lo*), (7) the ‘Strong Conviction of Emptiness’ (Skt. *śūnyatādhimokṣa*, 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)zu bas bskyed pa*), (12) the ‘Arising’ (Skt. *samut-thāna*, Tib. *bzeñs pa*), (13) the ‘Placement’ (Skt. *nyāsa*, Tib. *dgod pa*), (14) the ‘Embodiment of Aversion’ (Skt. *dveṣātman*, Tib. *ze sdañ go bdag ñid (can)*), (15) the ‘Emission’ (Skt. *utsarga*, Tib. *'byin pa*), (16) the ‘*Jñānacakra*’ (Tib. *ye ses 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. *ldañ ba*), (24) the ‘*Mantra* Recitation’ (Skt. *mantrajāpa*, Tib. *sñags bzlas pa*), (25) the ‘*Balitattva*’ (Tib. *gtor ma'i de ñid*),

³⁸ 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.

(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) the ‘Eating’ (Skt. *bhojana*, Tib. *kha zas*), (30) the ‘Conduct’ (Skt. *carāṇa*, Tib. *spyod lam*), (31) ‘Sleeping’ (Skt. *śayana*, Tib. *ñal ba*), and (32) the ‘Re-emerging’ (Skt. *punar apy utthāna*, Tib. *slar ldan*).

Apart from these “*sūtras*”, as the author himself labels them in the *uddeśa* section of the work, the text is further subdivided into ‘Eight *Abhisambodhis*’ (not counting the ‘*pañcākārābhisambodhi*’) as well as ‘Eight *Samādhis*’ consisting in the two sets of four ‘lower’ and four ‘higher’ *yogas*. 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 ‘*abhisambodhis*’ as well as eight ‘*samādhis*’ which are not pointed out in the *uddeśa* section. The ‘*abhisambodhis*’ are distributed as follows:

- ***sarvajñatābhisambodhi*** (Tib. *thams cad mkhyen pa ñid mñon par byañ chub pa*): Begins: *prathamāśūnyatā* (§3). Ends: *kūṭāgārabhāvanā* (§9).
- ***mārgajñatābhisambodhi*** (Tib. *lam ses pa ñid mñon par byañ chub pa*): Begins: *viśvapadma* (§10). Ends: *hetvajradharabimbaniṣpatti* (§10).
- ***sarvākārajñatābhisambodhi*** (Tib. *rnam pa thams cad ses pa ñid mñon par byañ chub pa*): Begins: *gandharvasattvapraśa* (§11). Ends: *maṇḍalotsarga* (§15).
- ***sarvākārābhisambodhi*** (Tib. *rnam pa kun mñon par byañ chub pa*): Begins: *jñānacakraṅgaṇa* (§16). Ends: *jñānacakrapraśa* (§16).

- ***mūrdhābhisaṃbodhi*** (Tib. *rtse mo'i mion par byañ chub pa*): Begins: *abhiseka* (§17). Ends: *stuti* (§18).
- ***anupūrvikābhisaṃbodhi*** (Tib. *mthar gyis gnas pa'i mion par byañ chub pa*): Begins: *amṛtāsvāda* (§19). Ends: *amṛtāsvāda* (§19).
- ***ekakṣanābhisaṃbodhi*** (Tib. *skad cig ma gcig la mion par byañ chub pa*): Begins: *jagadartha* (§20). Ends: *sahaja* (§22).
- ***dharmakāyābhisaṃbodhi*** (Tib. *chos kyi sku mion par byañ chub pa*): Begins: *sahaja* (§22). Ends: *prabhāsvāra* (§22).

As for the ‘Eight *Samādhis*’, they are taught in the following sections:

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

By this arrangement Jālandharipāda does not only skillfully integrate the teachings of the ‘eight *abhisaṃbodhis*’ and two sets of ‘lower’ and ‘higher’ *yogas* into the *utpattikrama* practice of Saroruhavajra's *Hevajrasādhanopāyikā*, but also hints at the practice on the level of the *utpannakrama* in §26.³⁹

³⁹ 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 *abhisaṃbodhis*’ are listed and referred to in the same work in p. 82 and pp. 270f., nt. 106.

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 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 K_1 shows much severe physical damage and may at first sight give an older impression, the readings that are preserved in \dot{N}_2 in fact seem to be more original.
- The relationship of MS I_1 seems closer to the palm-leaf MSS \dot{N}_2 and K_1 than that of MSS $K_{2,3,5}$ and $I_{2,3}$.
- MS I_1 preserves the best readings in the set of MSS that have been given the *siglum* I. MS K_5 , 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 K_2 , I_2 / I_{2*} and I_3 proof 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.⁴⁰
- Paragraph numbering is only found in MSS $K_{2,3,5}$.

⁴⁰ The close relationship between MSS I_2 and I_3 can be observed, for instance, through following “Bindefehler”: a) shared omission of “*tatsamgrahakam*” in §7; b) shared omission of “*śvetaḥ*” in §8.3; c) shared omission of “*jñāyante*” in the end of §8; d) shared omission of “*aimkāram*” in §13; and e) the shared omission of “*svahṛdaye sūrye*” in §14. Several further omissions that are found in I_2 but not I_3 , such as for example in the beginning of §8 and in §12, strongly suggest that I_2 is inferior to I_3 and might even be a direct copy of I_3 . Further it should be noted here that MSS I_2 and I_{2*} appear to stem from the same scriptorium, presumably even from the very same hand. The close relationship of MSS K_2 and K_3 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 *pratīkas* from Saroruha's *Hevajrasādhanopāyikā*, presumably added into the margins of a lost *apograph*.
- Layer 3** introduction of the *pratīkas* into the main body of text during the copying of the MS. The manuscripts \dot{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.⁴¹
- 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.⁴²



⁴¹ 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).

⁴² 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 nairātmīyā ca punar bhāṭṭārakotsārgānupraveśāt praviṣṭā dhyātavyāḥ | pūrvoktasthāneṣu yathākramam ||*” in §16 and “*vakṣyamāṇasūkṣmayogaṃ 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).

Dveṣavajrasādhana

A unique *sādhana* of the Hevajra Cycle by the (great) great grandson of Saroruhavajra. 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.⁴³

Sanskrit Manuscripts:

• \dot{N}_3 – *Hevajrasādhanasamgraha* (“*Ñor Codex*” XXVI 1) No. 19

The following description is given in addition to the information presented in Part 1 (→ \dot{N}_1 – *Hevajrasādhanasamgraha* (“*Ñor Codex*” XXVI 1)) with the special focus 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*.⁴⁴

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 “*ḥe sdañ rdo rje'i sgrub thabs*” is given in *dbu can* script.⁴⁵

⁴³ A Tibetan title is added in the lower margin of folio 186r, reading “*ḥe sdañ rdo rje sgrub thabs*”. The Tibetan canonical translations of the HePra refer to this text as *ḥe sdañ rdo rje'i sgrub pa'i thabs* by bZaṅ po'i ḥabs.

⁴⁴ The description referred to is given in Isaacson 2009: pp. 113-114.

⁴⁵ 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 of a short work by an anonymous author titled “*Śrīthevajratantrotkalīvidhī*” are found. The Tibetan title, however, seems to refer to the text that follows this short work, i.e. Ratnākaraśānti's *Hevajrasahajasyoga*. Neither Sāṅkrtyāyana nor Lāl have included this short text in their lists of the contents of the HeSāSaṃ. It appears to me that it was this Tibetan title which led Sāṅkrtyāyana to list the *Hevajrasahajasyoga* as “*Hevajrasādhana* by Sahajavajra”.

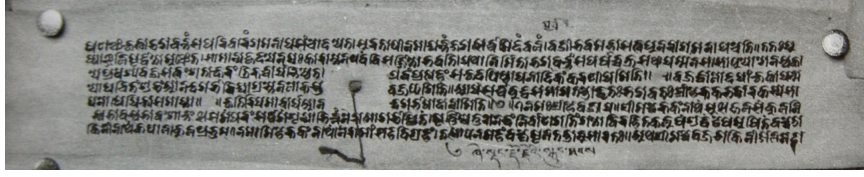


Figure 7: DVS MS N₃ fol. 186r

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 to be much younger adds “*tatra tv ācintaye|d dhūmān yāvad vajrayoginya āśvāsaṃ na dadati | āśvāse sati nagare nigame prāntare śṛṅgātakesu vā sthivā no vā yatra tatra yathaicchayā tāvad yo*” in the lower margin of folio 186v. The latter adds “*sarvaduṣṭavighnānāṃ kāyāvākcittam vajraṃ kīlaya hūm phaṭ | kīlayitvā vighnān sarvān krodharājacinmena vajramudgaram vicatye | 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.⁴⁶ 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, 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 iyaṃ siddhācāryaśrīmadbhadrāpādānām
iti || ❀ ||*

References to this work in secondary sources The only references to this work known to me are found in the descriptions of the *Hevajra-sādhanasamgraha*. Both Sāṅkrtyāyana and Bandurski mistakenly list the work

⁴⁶ These folios are 186, 187r, 188, 189v, 190v, 191-192, 193v, 194 and 196. In f. 187r ten *akṣaras* 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.

as number 16, *Hevajrasādhana* by Mahadapāda.⁴⁷ Lāl and Isaacson report the names of the text and author correctly. The description in Isaacson 2009 is the most complete and thorough one.

Description of the Textual Contents:

As Bhadrāpāda himself states in the opening of the work right after the *maṅgalācaraṇa*, the *Dveṣavajrasādhana* has been composed in order to enable those people to engage in the practice who wish to perform the *Śrīmaddehāvajradākinījālamahātantrarāja* at a time when they have reached some proficiency. Referring to himself as the great, great grandson of Saroruha (*saroruhapādānaptṛṣutaṅgputra*), he further states that Saroruha had already taught the ‘*abhīsamaya*’ (‘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 *mahāsiddhas*’ and who is regarded as the main authority of the ‘teachings of the inconceivable’ (*bsam mi khyab kyi gdams ñag*).

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, 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

⁴⁷ Cf. Sāṅkṛtyāyana 1935: p. 39 and Bandurski 1994: p. 76. The latter simply reports the list of Sāṅkṛtyāyana 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 Nor monastery.

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, *buddhas* and *bodhisattvas*, he should worship them as well as his chosen deity. Having then properly visualized Hevajra in the front of him,⁴⁸ he should commence the ‘sevenfold unsurpassed worship’ (*saptavidhānuttara-pūjā*) consisting in the mandatory preliminary steps of the ‘*pāpadeśanā*’, dedication of merit, ‘*puṇyānumodanā*’, ‘*saraṇāgamana*’ 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 *brahmavihāras*’.

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-disk upon a corpse, perfected in his appearance with all major and minor marks. Visualizing anew in his heart a syllable *hūṃ* 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 *hūṃ*. 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 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

⁴⁸ Note that we here usually would expect some kind of development of self-identity with the deity through the conviction “*śrītheruko 'ham*”. The reading transmitted in the text yet gives “*śrītheruko 'yam*” which is indeed possible but rather unusual.

the description of these in some detail, the author next states that the practitioner should visualize ‘luminous clarity’ (*prabhāsvara*) and realize that in reality everything that belongs to the three world spheres is free from any phenomenal appearances. Thereafter Bhadrāpāda teaches the ‘*pañcākārābhisambodhi*’ for the arising of Hevajra in union with his consort Nairātmyā and for his troupe of *yoginīs*. 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 procedure, Bhadrāpāda teaches the ‘*atīyoga*’ which consists of the placing of the seed-syllables in the *skandhas*, *dhātus* and *āyatanas*. Following it, the teaching of the ‘*mahāyoga*’ is given, comprising the visualization of the four *cakras* 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 form and Nairātmyā. Following this, he teaches the procedure for the arising of the *yoginīs* 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 it, Bhadrāpāda expounds the teachings of “like the tip of a lamp-flame”, the recitation of *mantras* 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’ (*sammāhadvaya*) 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 zábs (→ Bhadrápāda) in “*Kun dga' bsod nams's Record*” (fol. 4r). Armed thus, Bhadrápāda concludes, the *sādhaka* should abide in the center of the ‘palace of the three realms’ (*trailokyāgāra*) by the ‘*Yōga* of the Innate Hevajra’.

Hevajraprakāśa

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

Sanskrit Manuscripts:

• *Pś* – *Hevajraprakāśa* – “*Patan Codex*”

The first of the three 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) and by the *Preußische Staatsbibliothek* (PSB) which is now part of the *Staatsbibliothek zu Berlin*.⁴⁹ According to a note that is written in German handwriting on the very first and the penultimate exposures of the NGMCP scans, the MS once had been in private possession of a certain Śrī Hemarāj Śākyavaṃśa, Patan. A contemporary copy in Devanāgarī (MS *P_R* below) was owned by the late Gustav Roth, Göttingen.⁵⁰

⁴⁹ 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.

⁵⁰ 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], “Palmblatt”, [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.

Parts of five works are contained in this MTM, the HePra is contained in folios 2r₁ – 36v₃.

title & author	folios
A fragment of a teaching of the <i>amṛtāsvāda</i>	f. 1v* ₁₋₇
Rāhulagupta's <i>Hevajraprakāśa</i>	ff. 2r ₁ – 36v ₃
<i>Samkṣiptahevajrabāhyapūjāvidhi</i> by an anonymous author	ff. 37v ₁ -41v ₇
part of a <i>Śrīcakrasaṃvarastuti</i> corresponding to BuSto 23, vv. 1-11	f. 42r ₁ – v ₆
The end of the <i>Bhūtaḍāmarastuti</i> (cf. SāMā 265f.)	f. 43r* ₁₋₄

Table 2: MS P₅ – Table of Contents

Physical description Palm-leaf. 43 folios, damaged and incomplete. 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.

Description of the writing The folios in this codex are written on with \pm 45 *akṣaras* per line in six to seven lines per side.⁵¹ The folios 1r, 31r and

⁵¹ 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 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.

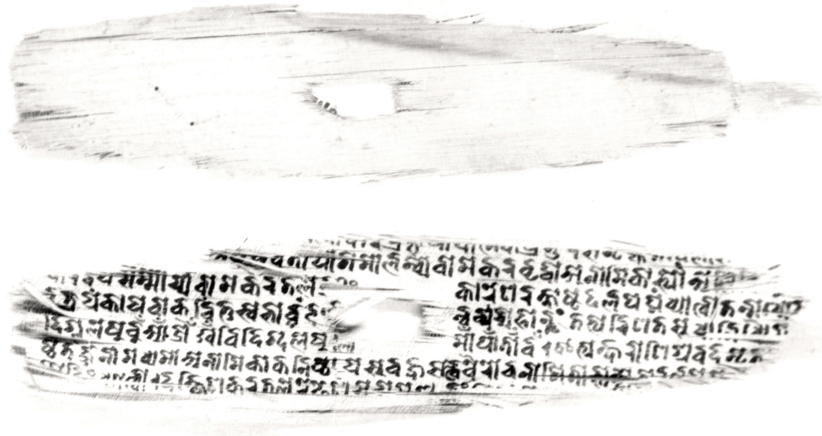


Figure 8: HePra MS P₅ cover folio and folio 1v*

43v initially have been left blank.⁵² 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.⁵³ In those lines which are interrupted by the space for the string-hole approximately 14-16 *akṣaras* are written in its left, ca. 22-26 *akṣaras* in the right of it. Syntactical units are marked by *daṇḍas* and double-*daṇḍas*, numbers are added at the end of most paragraphs of the HePra.⁵⁴ The so-called *puṣpikās* can be found between double-*daṇḍas* 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.

⁵² In folio 37r, 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.

⁵³ In folios 1v, 31v, 32v, 33v, 39r, 41r the first two and last two lines are continuous, in folios 20r, 27r, 28v, 29r, 31r, 33r, 35r, 36r, 41v, 42r the first two and last one, in folios 20v, 29v, 32r the first and the last two. In folios 36v and 43r only the first line is continuous.

⁵⁴ 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.

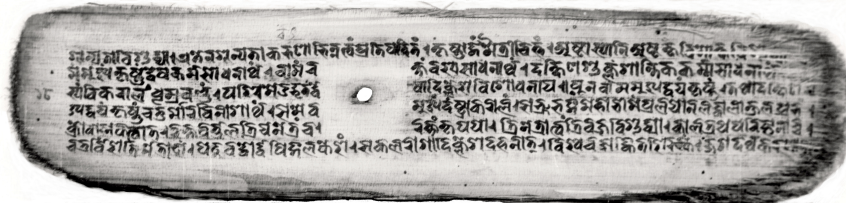


Figure 9: HePra MS P₃ f. 18v

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 (cp. *akṣaras* ‘k’, ‘c’, ‘v’ et al.). 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.

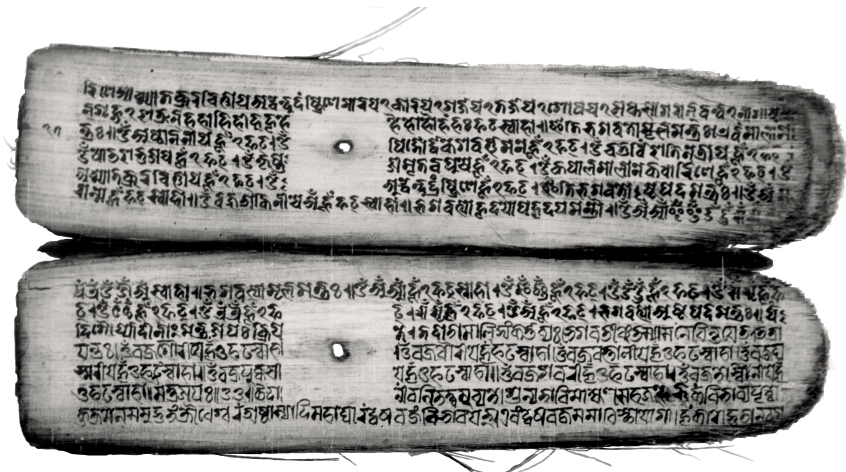


Figure 10: HePra MS P₃ ff. 27v-28r

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 can be found in many places. In the third line in folio 33v twenty-one *akṣaras* have been squeezed in in smaller writing over a passage that must have been rubbed out. The colophon at the end of the *Hevajraprakāśa* reads as follows [*post correctionem*]:

*pañcakramānuttarahevajraprakāśaḥ samāptah || ❀ || kṛtir iyaṃ mahā-
mandalācāryasrīrāhulaguṇtapādānām iti || ❀ ||*

*ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat |
teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ ||¹*

P₃f.36v₁

*deyadharmo 'yaṃ pravaramahāyānāyāyinaḥ paramopāsakaśrīrāṇasya |
yad atra * punyaṃ tad bhavatu ācāryopādhyāyamātāpitṛpūrvanaga-
mam kṛtvā sakalasattvarāśer anuttarajñānaphalāvāptaya iti | bhagavati
śākyasiṃhe parinirvṛti śata 1800 varṣa 11 māsa 4 divasa 5 śakāvrā
1104 bhādradine 14 likhitam idaṃ dharmadhātuvihārīya 'dhivāsīn
śrāmaṇera śrījītaśrīyeneṭi || (ff. 36r₅-v₃)*

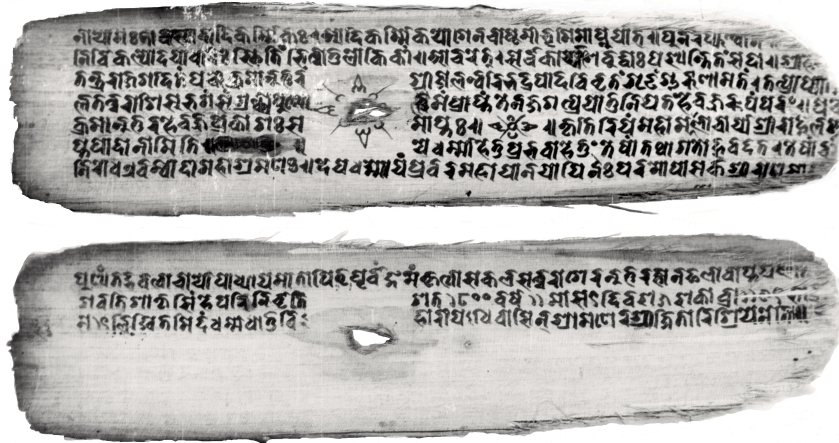


Figure 11: HePra MS P₃ f. 36rv

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

¹This particular stanza, which is also found in the colophon of the HeBāPūVi, is sometimes labeled as “*dharmaparyāya*” and found in various inscriptions and in the colophons of many MSS, among others, e.g., in the AKBh MS “Nor Codex XL” (= Xc 14/22 (I), ch. 1 f. 29v₄₋₆, ch. 3 f. 69v₆₋₇, ch. 9 f. 17v₃₋₅), Hodgson 35, the so-called “*Vanaratna Codex*” (f. 45v₉₋₁₀), as well as in the KriSaṃPa (ch. 06), PaKraṭi, VaĀv et al. For more details of the source, history and usage of this verse, cf. Boucher 1991, Skilling 2018 et al.

script(s) and the overall 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 [*post correctionem*]:

*saṃkṣiptahevajrapūjāvidhiḥ samāptaḥ || * ||*
ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat |
teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ ||
namo buddhāya namo dharmāya namo saṃghāya || (f. 41v₅₋₇)

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. “*Pañcakramasaṅgrahaprakāśa*”), Isaacson 2009 (pp. 92f., nt. 10; pp.97f., nt. 19; p. 114, nt. 41) and Gerloff 2014 (unpublished edition).⁵⁵

• ***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_ζ 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_ζ 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_ζ, presumably silent emendations, are certainly good ones, and it is not my wish to accredit these to myself; c) for the sake of completeness.

Physical description Nepalese paper. 41 folios. Complete. The measurements of this codex are unknown (presumably 25.5 x 8 cm), they cannot

⁵⁵ George 1975 reports the “*Pañcakramānuttarahevajraprakāśa*” to comprise 42 folios (p. 3). The same information is given 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*).”.

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.

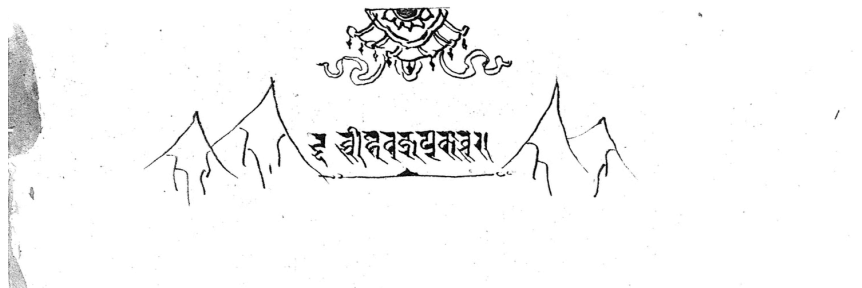


Figure 12: HePra MS P_R cover leaf

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 *akṣaras* 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_g 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. 92f., 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.⁵⁶ 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 *aḥṣaras* per line, 12 lines per folio.

A third palm-leaf MS containing a copy of the HePra is listed in the so-called “Sandhak Catalogue” of the Sanskrit palm-leaf manuscripts in the Autonomous Region of Tibet, the *Kruṅi go'i bod kyi śes rig źib 'jug lte gnas su ṅar ba'i ta la'i lo ma'i bstan bcos* (*spyin śog 'dril ma'i par*) *kyi dkar chag mdor gsal bźugs so* (中国藏学研究中心收藏的梵文贝叶经 (缩微胶卷) 目录). Copies of the MSS listed therein should be available at the China Tibetology Research Center (CTRC) in Beijing. According to this catalogue, a copy of a palm-leaf MS belonging to the Potala titled *Pañcakramānuttarahevajraprakāśaḥ*, containing 34 folios, is available in Box 109 (109*031* no.11) at the CTRC (cf. Sandhak : p. 85).

Tibetan Translation :

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 gźon nu dpal, the famous author of the *Blue Annals* in the presence of the Great Indian *Paṇḍita Śrīvanaratna*.⁵⁷

⁵⁶ The following comment (“*vivarāṇa*”) is added in Hindī 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 तोहूकू 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).

⁵⁷ The colophon of the *sDe dge* recension reads: “*rgya gar śar phyogs kyi paṇḍita chen po Śrīvanaratna źabs kyi źal śna nas dan | bod kyi Lo tsa' ba 'Gos gźon nu dpal gyis phyogs*

It should be noted here that the Tibetan canonical translation differs significantly from the version that is preserved in the available Sanskrit manuscripts, 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 presumably is the reason why the work has been given the title “*Pañcakramānuttarāhevajraprakāśā*”. 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, extra-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 Versions*

- C** “dPal kye rdo rje'i sgrub thabs rab tu gsal ba” by sLop dpon dPal sGra gcan gsañ ba'i źabs (Tōhoku 1238). In : bsTan ‘Gyur, (*Co ne*), rGyud, Vol. 9 (ñā), ff. 97v₄ – 127v₃.
- D** “dPal kye rdo rje'i sgrub thabs rab tu gsal ba” by sLop dpon dPal sGra gcan gsañ ba'i źabs (Tōhoku 1238). In : bsTan ‘Gyur, (*sDe dge*), rGyud, Vol. 9 (ñā), 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 źabs (Ōtani 2367). In : Golden bsTan ‘Gyur (*gSer bris ma*), Vol. 23 (źa), 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 źabs (Ōtani 2367). In : bsTan ‘Gyur (*sNar thani*), Vol. 23 (źa), ff. 101r₄ – 134v₇.⁵⁸

las rnam par rgyal ba'i pho bran chen po sne gdon rtse'i gtsug lag khañ du bsgyur ba'o ||” (f. 126v₁₋₂). For an account of the life and work of Vanaratna, cf. Ehrhard 2004. The question whether the *Hevajraprakāśā* 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.

⁵⁸ N f. 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 bźin no || gau (...)*”. Folio 118v

- P₁** “dPal kye rdo rje'i sgrub pa'i thabs rab tu gsal ba” by sLop dpon dPal sGra can gsañ ba'i žabs (Ötani 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.

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.⁵⁹

“The revered Jālandharipāda wrote [a commentary (*tipṭhānī*)] 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 *sādhanas* 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

continues at the end of §21 “*di gsuñis pa yin te | bdag ñid dam tshig (...)*”. Parts of the textual contents of §§19-21 are missing.

⁵⁹ It should be noted that, however, Rāhulagupta does not explicitly teach the ‘eight *abhisambodhis*’ as does Jālandharipāda in his *Vajrapradīpā*.

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 līa*: 1) The ‘Completion Stage’ (Tib. *rdzogs pa'i rim pa* → Skt. *utpan-nakrama*); 2) The ‘Stage of Vajra-Recitation’ (Tib. *rdo rje'i bzlas pa rim pa* → Skt. *vajrajāpakrama*); 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 ldan ba'i rim pa* → Skt. *viśuddhyutthānakrama*).

The Relationship of the Witnesses

In the following the relationship between the Sanskrit and Tibetan witnesses of Rāhulagupta's *Hevajraprakāśa* is discussed in brief.

- 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).
- While, according to the description in *Dhīh* Vol. 5, the colophon of this codex mentions the title of the HePra simply as “*śrīhevajraprakāśa*”, the colophon of MS P_g 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 available 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 līa*”. No traces of this section are found in MS P_g, 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 P_g. In addition to this, also the MS which is mentioned in the “Sandhak Catalogue” (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 “Sandhak Catalogue”. A task that remains to be accomplished at a later stage of the study of this tradition.



Editorial Policies and Conventions

In the course of the work on the critical editions, the testimony of all available Sanskrit and Tibetan witnesses 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 ‘generic 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 *Hevajatantra* itself, quotations, or other related material have been consulted. All significant places of doubt are discussed in the annotated English translation. All variants are reported in a positive apparatus. The following is meant to give an overview of the editorial difficulties in editing the individual texts:

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).

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: three further ‘paper’ MSS of Jālandharipāda's *Vajrapradīpā* (MSS K_{4,6,7} mentioned before) and 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”).

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 *pratīkas* 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 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 *pratīkas* 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 *pratīkas* 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 translation 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 consists 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 possibly 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 / meghavi-sphūrjītā* meters, 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 “*trisattvātmakam*” 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 *samayasattva* alone. Neither the Tibetan nor the corresponding sections in VaPra and DVS support this reading. b) “*sveṣṭadevatāsaneṣu cintanīyāḥ*” in §15 appears to be corrupt, the Tibetan translations read “*ranḥ ranḥ gi gdan rnams su bsam*

par bya'o". c) the omission of "*tadupari āḥkāreṇa candramaṇḍalam*" 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 geminations, 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 edition of the 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 is found

² The Romanization follows the International Alphabet of Sanskrit Transliteration (IAST); the '*anunāsika*' is displayed by the letter '*m̐*'.

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’ editions 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. The transliteration of the Tibetan script follows the Wylie transcript (except *ñ* for *ng*, *ñ* for *ny*, *ž* for *zha* and *ś* for *sh*). The rendering of Sanskrit *mantras* and terms which are usually not found in the most common dictionaries are given according to the following schema:

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

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. The general approach herein follows the example of the Tibetan translations in which the translators seem to have attempted to remain as close as possible to the Sanskrit

original, giving the experienced readers the possibility to see the underlying source language through the translation, preserving the style of the original as faithful as possible. To my regret, it has not been possible to have these translations proof-read by a native English speaker who also is versed in the source languages, i.e. Sanskrit and Tibetan. 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 regards 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 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 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:

- *akṣaras* and ligatures which cannot be deciphered are symbolized by x and xx when including the vowel (denoted by hyphens in some MSS), the lowered number corresponds to the amount of illegible *akṣaras* (in case of uncertainty marked by a lowered x)
- *akṣaras* and ligatures which are lost due to the damage of the folios are symbolized by

- † and †† when including the vowel, the subscribed number corresponds to the estimated amount of *akṣaras*
- * 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, or marks the title of a work lost in its Skt. original
 - $k_i\tilde{n}cit$ marks a so-called *kāka-pada* (insertion-mark, only reported in instances when it seemed appropriate)
 - $\langle k\tilde{m}cit \rangle$ refers to a correction / addition in the MS
 - $\langle k\tilde{m}cit \rangle$ marks a reading that has been cancelled or rubbed out
 - $\lceil k\tilde{m}cit \rceil$ either mark a quoted section or a passage that is not contained in the Sanskrit text
 - (...) marks a reading abbreviated by the editor
 - (?) marks an uncertain reading
 - λ symbolizes the so-called ‘*sid-dham-sign*’
 - \ast resembles a *puṣpikā* in the MSS
 - a.c. = *ante correctionem*
 - cf. = confer to
 - ch. = chapter
 - conj. = conjecture
 - cp. = *compare*
 - 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
 - fn. = footnote
 - IASWR = Institute for the Advanced Study of World Religions
 - ibid. = *ibidem*
 - i.e. = *id est*
 - IsIAO = Istituto Italiano per l’Africa e l’Oriente
 - KL(D) = Kaisar Library (Digital), Nepal
 - MTM = ‘Multiple-text-manuscript’ (“*Sammelhandschrift*”)

- NAK = National Archives, Kathmandu
- PSB = Preussische Staatsbibliothek, Berlin
- NGMPP = Nepalese-German Manuscript Preservation Project, predecessor of the NGMCP (Nepalese-German Manuscript Cataloguing Project)
- r = *recto*
- sil. = silently
- nt. = note
- s.v. = *sub verbo / sub voce*
- om. = omitted
- TBRC = Tibetan Buddhist Resource Center, predecessor of the BDRC, the Buddhist Digital Resource Center
- p.c. = *post correctionem*
- v = *verso*
- p(p). = page(s)
- v(v). = verse(s)

Sigla Codicorum

Sanskrit Sources

Vajrapradīpā nāma tīppaṇī

- Ñ₂ *Ācāryasaroruhapādaviracitahevajrasādhanaśya Vajrapradīpā nāma tīppaṇī śuddhā* by Jālandhari, “Nor codex” (XVII 1), Niedersächsische Staats- und Universitätsbibliothek, Göttingen, Xc 14/38; palm-leaf, 21 folios, complete.
- K₁ *Ācāryasaroruhapādaviracitahevajra[sādhanaśya] Vajrapradīpā nāma tīppaṇī* 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 *Ācāryasaroruhapādaviracitaśrīhevajrasādhanaśya Vajrapradīpā nāma tīppaṇī viśuddhiḥ* [sic!] by Paṇḍitācārya Śrīmatsuratapāda, National Archives Kathmandu 3/721 (NGMPP A 142/3); paper, 40 folios, complete.
- K₃ *Āryasaroruhapādaviracitaśrīhevajrasādhanaśya Vajrapradīpā nāma tīppaṇī viśuddhiḥ* by Paṇḍitācārya Śrīmatsuratapāda, National Archives Kathmandu 5/97 (NGMPP A 135/16); paper, 45 folios, complete.

- K₅** *Āryasaroruhapādaviracitaśrīhevajrasāadhanasya Vajrapradīpā nāma tīppañī viśuddhiḥ* by Paṇḍitācārya Śrīmatsuratapāda, private collection, Kathmandu (R-CA 1-2); paper, 41 folios, complete.
- I₁** *Ācāryasaroruhapādaviracitahevajrasāadhanasya Vajrapradīpā nāma tīppañī 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.³
- I₂ / I_{2*}** *Āryasaroruhapāraviracitaṃ Hevajrasāadhanāsyā Vajradīpā nāma tīppañī*†_x [sic!] by Paṇḍitācārya Śrīmatsuratapāda. In: IASWR MBB-1971-58-26 / MBB-II-58 (“*Hevajratīppañī*”, I₂ ff. 10_{v*}₃ – 36_{r6} and I_{2*} ff. 36_{v1} – 73_{r8});⁴ MTM, paper, 73 folios, [in]complete.⁵
- I₃** *Acāryasaroruhapādaviracitahevajrasāadhanāsyā Vajradīpā nāma tīppañīviśuddhiḥ* [sic!] by Surapāda [sic!]. IASWR MBB-1971-87-37 / MBB-II-87 (“*Hevajrasādhana*”); paper, 46 folios, complete.

Dveṣavajrasādhana

- Ñ₃** *Dveṣavajrasādhana* by Bhadrapāda. HeSāSaṃ 19 (ff. 186_{r5} – 197_{r3}). 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).⁶

³ Contents of three works are 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.

⁴ Apparently parts of two copies of the text were combined in this MS, ff. 10_{v*}₃ – 36_{r6} (labelled I₂) contain §§ 1-10 of the text, while ff. 36_{v1} – 73_{r8} (labelled I_{2*}) comprise §§ 9-32. Due to this overlap, textual evidence for parts of §§ 9-10 is contained twice.

⁵ Two more text are part of this MTM, namely the *Āryabhagavatītrikāyavajrayoginīsādhanaṃ* by Siddhācāryavirūpā<kṣā>da [sic! for Virūpapāda] (ff. 1_{v1} – 4_{v1}) and another work on *Vajrayoginī* by Siddhācārya Śrīmadvirūpā<kṣā>da [sic!] titled *Śrīmattirikāyavajrayoginīyāḥ Stutiprañidhāna* (ff. 4_{v2} – 10_{v*}₃).

⁶ 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 *Ṣe sdañ rdo rje'i sgrub pa'i thabs* by bZaṅ po'i ṣabs. A Tibetan title is also added in the lower margin of folio 186_r, reading “*Ṣe sdañ rdo rje sgrub thabs*”.

Hevajraprakāśa

- P_Ś** *Pañcakramānuttarahevajraprakāśa* by Rāhulagupta (ff. 2r₁ – 36v₃). In: “*Patan Codex*”. Palm-leaf MTM once in private possession of Śrī Hemarāj Śākyavamśa, Patan (43 folios, damaged and incomplete). Preserved on microfilms by the former *Preussische Staatsbibliothek zu Berlin* (PSB 158), by the IASWR (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	<i>Hevajraprakāśa</i> by Rāhulagupta. Palm-leaf MTM preserved on microfilm by the former IASWR (MBB 1971-165-90), incomplete. ⁷
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Other Sanskrit Sources

- AA** *Abhisamayālaṅkāra* and °*vṛtti* by Haribhadra (ed.). In: Tripathi, Ram Shankar and S. Rinpoche 1977.
- 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.
- AK** *Amṛtakaṇikā* (ed.). In: Lal, B. 1994.
- AKBh** *Abhidharmakośabhāṣya* by Vasubandhu (ed.). In: Pradhan, P. 1967.
- AP** *Abhayapaddhati* by Abhayākaragupta, a commentary on the *Budhakaṭālantra* (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.

⁷ 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.

Editorial Policies and Conventions

- ASP** *Aṣṭasāhasrikā Prajñāpāramitā* (ed.). In: Vaidya, P. L. 1960.
- 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).
- 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: Dezso, Csaba and Dominic Goodall 2012.
- KriSamPa** *Kriyāsaṃgrahapañjikā* by Kuladatta (ed.). In: Tanemura, Ryugen 2004.
- GuBha** *Guṇabharanī nāma ṣaḍaṅgayogaṭīppañī* by Raviśrījñāna (ed.). In: Sferra, Francesco 2000.
- GuVa** *Guṇavatī*, Ratnākaraśānti's commentary on the *Mahāmāyātantra* (ed.). In: Rinpoche, Samdhong and Vrajavallabh Dwivedi 1992.
- GS** *Guhyasiddhi* by Padmavajra (ed.). In: Rinpoche, Samdhong and Vajravallabh Dwivedi 1987.
- GuSaMaVi** *Guhyasamājamaṇḍalavidhi* by Dīpaṃkarabhadra (etext). In: CTS 2008.
- GST** *Guhyasamājatantra* (ed.). In: Matsunaga, Yukei 1978.
- CMA** *Caturmudrānvaya* a.k.a *Caturmudrānīścaya* 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.

Saroruhavajra's Hevajra-Lineage

- TV** *Tattvavimśikā* 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* (*Sarvasūddhivīśuddhikrama*) accredited to Nāgārjunapāda (ed.). In: 1) Mimaki, Katsumi and Tōru Tomabechi 1994. 2) Tomabechi, Tōru 2006.
- PaKraṬi** *Yōgimanoharā Pañcakramatīppañī* 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.
- PChS** *Piṅgalachandaḥsūtra* (ed.). In: Śāstrī, Viśvanātha 1872.
- PTMV** *Pañcatathāgatamudrāvivarāṇa* by Advayavajra (*Advayavajrasaṃgraha* No. 6). Edited in: Mikkyō Seiten Kenkyūkai 1988.
- PiSā** *Piṇḍīkramasādhana* (ed.). In: de La Vallée Poussin, Louis 1896.
- PU** *Pradīpodyotana* by Candrakīrti (ed.). In: Chakravartī, Chintaharan 1984.
- BT** *Bṛhat tantrasāra* (etext, catalog number: M 00013) by Kṛṣṇānanda Āgamavāgiśa. In: Muktabodha 2007.
- BhraHeSā** *Bhramaharanāma Hevajrasādhana* by Ratnākaraśānti (ed.). In: Isaacson 2002b.
- MaUd** *Mantroddhāra* by Candrakīrti (ed.). In: Luo, Hong and Toru Tomabechi 2010 (pp. 85-92).
- MaUVi** *Maṇḍalopāyikavidhī* by Padmaśrīmitra (etext by Tanemura, Ryugen). In: Tokyo University Library MS no. 280 (unpublished).
- MĀ** *Madhyamakāloka* by Kamalaśīla (etext). In: DSBC 2007.

Editorial Policies and Conventions

- MuĀv** *Muktāvalī nāma hevajratantrapañjikā* 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.
- YoTa** *Yoginītantra* (etext, catalog number: M 00064). In: Muktabodha 2009.
- YoMā** *Yogaratanmālā nāma hevajratantrapañjikā* by Kāṇha (ed.). In: Tripathi, Ram Shankar and Thakur Sain Negi 2006.
- RaĀvHePa** *Ratnāvalī, a pañjikā on the Hevajratantra* by Kamalanātha alias Mañjuśrī. In: Kaiser Library “MS 231” (= NGMPP C 26/4(2)), palm-leaf, 23 folios, complete.
- RGS** *Ratnaguṇasaṃcayagāthā* (ed.). In: Vaidya, P. L. 1961.
- LaTaṬī** *Laghutantraṭikā* by Vajrapāṇi (ed.). In: Cicuzza, Claudio 2001.
- LAS** *Lankāvatārasūtra* (ed.). In: Nanjio, Bunyiu 1923.
- LST** *Laghusaṃvaratantra (Herukābhīdhāna)* (ed.). In: Janardan Shastri Pandey 2002.
- VaĀv** *Vajrāvalī* of Abhayākaragupta (ed.). In: Mori, Masahide 2009.
- VaĀvMaU** *Vajrāvalī nāma maṇḍalopāyikā* (ed.). In: Bhattacharya, D.C. 1981.
- VT** *Vasantatilaka* of Kṛṣṇācārya with *Rahasyadīpikā* by Vanaratna (ed.). In: Rinpoche, Samdhong and Vrajvallabh Dwivedi 1990.
- VNU*** Quotations from the *Vajrasattvaṇiṣpādanasūtra* in an Anonymous Text (ed.). In: Luo, Hong 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: Luo, Hong and Toru Tomabechi 2010.
- ŚT** *Śāradātilaka* of Lakṣmaṇadeśikendra with commentary of Rāghava-bhaṭṭa (etext, catalog number: M 00077). In: Muktabodha 2005.
- ŚS** *Śikṣāsamuccaya* of Śāntideva (ed.). In: Bedall, Cecil 1897-1902.

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- SaUdTa** *Samvarodayatantra* (ed.). In: Tsuda, Shinichi 1974.
- SamCāTa** *Samcāratantra + °nibandha* on the *Yoginīsamcāratantra* by Tathāgatarakṣita and *Upadeśanusārīṇīvyākhyā* of Alakakalaśa (ed.). In: Pandey, J. Sh. 1998.
- SāMā** **Sādhanamālā** (ed.). In: Bhattacharya 1968.
- SāMā 7** *Kāraṇḍavyūhāmnāyena racitaṅ 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 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** *Vidyujjvālākarālīnāmaikajātāsādhana* (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.

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- SāMā 183** *Śrīhevajratantrakrameṇa 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.
- SāMā 271** *Svādhiṣṭhānaraktayamārisādhana* (ed.). In: Bhattacharya 1968: pp. 534-537.
- SāMā 273** *Śrīmadyamārisādhana* by Śrīmaṅgalasena (ed.). In: Bhattacharya 1968: pp. 542-546.
- SU** *Sekoddeśa* (ed.). In: Giacomella, Orofino and Raniero Gnoli 1994.
- 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.
- SdpT** *Sarvadurgatipariśodhanatantra* (ed.). In: Skoruski, Tadeusz 1983.
- SNpa** *Sekanirdeśa (°nimaya) + °pañjika* by Rāmapāla (ed.). In: Isaacson, Harunaga and Francesco Sferra 2015.
- SV** *Vajradhātumahāmaṇḍalopāyikā-Sarvavajrodāya* by Ānandagarbha (ed.). In: Mikkyō Seiten Kenkyukai 1986-7.
- SvāPra** *Svādhiṣṭhānaprabheda* by Āryadeva (ed.). In: *Dhīh* Vol. 10 (pp. 20-24) 1990.

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- SS** *Subhāṣitasamgraha* (ed.). In: Bendall, Cecil 1905.
- HeṬī** *Ṣaṣṣahasrikā Hevajratīkā* a.k.a. *Hevajratantrapiṇḍārthaṭīkā* by Vajragarbha (ed.). In: Shendge, Malati J. 2004.
- HeTa** **Hevajratantra:**
- HeTa_{KL}** *Hevajratantra*, Nepalese paper MS “KL 126” (= KLD 0237, NGMPP C 14/04), incomplete, 52 folios.
- HeTa_{Sa}** *Hevajratantra with Muktāvalī* (ed.). In: Tripathi, Ram Shankar and Thakur Sain Negi 2001.
- HeTa_{Sn}** *Hevajratantra* (ed.). In: Snellgrove 1959.
- HeBāPūVi** *Samkṣiptahevajrabāhyapūjāvīdhi*. 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].
- HeSāSam** **Hevajrasādhanasamgraha** (“Nor Codex XXVI”). Palm-leaf MTM. 272 folios. Numbers according to Isaacson 2009.
- HeSāSam 2** *Hevajrākhyā* by Advayavajra. In: *Hevajrasādhanasamgraha* (ff. 8r₅-22v₁).
- HeSāSam 7** *Śrīhevajraviśuddhinidhisādhana* by Avadhūtipāda. In: *Hevajrasādhana-samgraha* (ff. 65r₁-80v₅).
- HeSāSam 8** *Hevajrābhisamayatilaka* by Śākyarakṣita. In: *Hevajrasādhanasamgraha* (ff. 80v₅)-107v₄.
- HeSāSam 10** *Hevajrasādhana* by Anaṅgavajra. In: *Hevajrasādhanasamgraha* (ff. 114r₃-123v₂).
- HeSāSam 11** *Bhavaśuddhiḥḍayatilaka* by Kokadatta. In: *Hevajrasādhanasamgraha* (ff. 123v₁-140r₆).
- HeSāSam 12** *Tattvapradīpā Sādhanopāyikā* by an unknown author. In: *Hevajrasādhanasamgraha* (ff. 140r₆-152r₄).
- HeSāSam 16** *Hevajrapūjāvīdhi*. In: *Hevajrasādhanasamgraha* (ff. 164r₃-169r₇).

- HeSāSam 22** *Bāhyapūjāvidhisamgraha* by Śāśvatavajra. In: *Hevajrasādhanasamgraha* (ff. 201r₁-202r₄).
- HeSāSam 26** *Ṣaḍaṅgasādhana* by Durjayacandra. In: *Hevajrasādhanasamgraha* (ff. 206v₆-211r₃).
- HeSāSam 30** *Hevajrapūjāvidhi*. In: *Hevajrasādhanasamgraha* (ff. 218v₅-219v₅).
- HeSāSam 44** *Nairātmayāprakāśa* by Avadhūtādvyavajra. In: *Hevajrasādhanasamgraha* (ff. 260r₅-264v₅).
- HeSāSam 45** *Gaṇacakravāidhi*. In: *Hevajrasādhanasamgraha* (ff. 264v₆-271v₅).
- HeSePra** *Hevajrasekaprakiryā*. Edited by Sanderson, Alexis and H. Isaacson (M.Phil. set text of Oxford University). Unpublished.

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- 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 (Ötani 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 (Ötani 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 (Ötani 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.

Hevajraprakāśa

- 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 (ñā), 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 (ñā), 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 (Ötani 2367). In: Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (ža), ff. 132r₁ – 175v₃.
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- CMAT** “Phyag rgya bži'i rgya cher 'grel pa rin po che'i sñiñ po” (**Caturmudrān-vayaṭikā*). In: 1) *Phyag rgya chen po'i rgya gžuñ*, Vol. *om*, ff. 255r – 317r. *dPal*

⁸ Cf. Sobisch 2008: pp. 24f., nt. 32.

spwis block print; 2) *Peking bsTan 'gyur* (Ötani 3103), *rgyud 'grel*, Vol. *mi*, ff. 317v₈ – 367v₆; '*Bri guñ bka'* *brgyud chos mdzod*, Vol. *kha*, ff. 123v₃ – 158v₄.

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T 107 “Lañ kar gśegs pa'i mdo” (**Lañkāvatārasūtra*). In: bKa' 'gyur, (*sDe dge par phud*), mDo, Vol. 49, ff. 56r – 191v.

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” (**Hevajrapīṇḍārthā-ṭīkā*) 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” (**Hevajratantrapāñjikā 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” (**Śrīhevajravā-kyāivaraṇa*) 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” (**Śrīhevajratantarāṭīkā-Suśādasamputa-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” (**Vajrapādasārasaṅgraha-pañjikā*) 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” (**Suśādasamputaṭīkā*) by Kayastha bgres po. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 5, ff. 1v – 236r.

⁹ Composed in 1419 CE; cf. Sobisch 2002: p. 111 & Van der Kuijp 1987: p. 173.

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- T 1198** “dPal yañ dag par sbyor ba'i rgyud kyi rgyal po'i rgya cher 'grel pa man ñag gi sñe ma” (**Śrīsaṃpūṭatantrarāṣṭikāmnāyamañjarī*) 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” (**Hevajraṃḍala-karmakramavidhi*) by Padmavajra (mTsho skyes rdo rje). In: bsTan 'Gyur, (*sDe dge*; = O 2348), rGyud, Vol. 9 (*ña*), ff. 7r₃ – 19r₇; edited in Part 1.
- T 1221** “dGyes pa rdo rje'i maṅḍala gyi cho ga” (**Hevajraṃḍalavidhi*) by mTsho skyes rdo rje. In: bsTan 'Gyur, (*sDe dge*; = O 2350), rGyud, Vol. 9 (*ña*), ff. 20v₆ – 22v₇; edited in Part 1.
- 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” (**Hevajrasādhanaḥṅjikā*) by dÑul gyi bum pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 48r – 67v.
- T 1240** “dKylil 'khor gyi cho ga'i sgrub thabs bzañ po yoñs su gzuñ ba” (**Suparigrahanāmamaṅḍalavidhisādhana*) 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 1248** “bCom ldan 'das dgyes pa'i rdo rje'i sgrub pa'i thabs de kho na ñid bzi'i rim pa” (**Bhagavad-hevajratattvacatūskramasādhana*) by Kambala. 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” (**Śrītheruka-bhūta-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” (**Herukod-bhavamaṅḍalavidhi*) by Stoñ ñid rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 49v – 96v.

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- T 1272** “dGyes pa'i rdo rje'i dbaṅ gtan la dbab pa” (**Hewajrasya Sekaniścayanāma*) 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 sgröl 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 sñin po bsdu pa” (**Vajrapādagarbhasaṃgraha*) by Śakyaśrī. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 15, ff. 36r – 96v.
- T 1395** “Phags pa mtshan yaṅ dag par brjod pa'i mdor bśad bdud rtsi'i thigs pa” (**Amṛtakaṇika-nāma-āryanāmasaṃgīti-tīppañī*) 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 phyuṅ ba ñuṅ ñu'i rgyud kyī bsdu pa'i don rnam par bśad pa” (**Lakṣābhidhānād uddhṛtalaghutantrapīṇḍārthavivaraṇa*) 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 Bhavabhadra. 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” (**Śrīcakrasaṃvarasādhanasarvaśālā nāma tīkā*) 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” (**Śrītattvaviśadanāma-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 bsdu 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” (**Śrīcakrasaṃvaramaṇḍalopāyikāratnaṃpradīpodyota nāma*) by Lwa ba pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 251r – 272v.

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- 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” (**Śrīcakrasamvarabalīvidhī*) 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” (**Śrīcakrasamvarasādhanaratnapradīpa*) 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” (**Trayodaśātmakāśrīcakrasamvaramaṇḍalavidhī*) 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” (**Mrtyuwañcanopadeśā*) by Ņag gi dbaṅ 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” (**Śrīguhyasamājatranasya 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” (**Sarvaguhyaṣṭadīpaṭīkā*) by sŅan 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 dgois pa rab gsal źes bya ba bśad pa'i ű ka” (**Pradīpoddyotanābhisamdhīprakāśika nāma vyākhyāṭīkā*) by Bhavyakīrti. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 32, ff. 1v – 292r.

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- 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” (**Svādhiṣṭhāna-kramaprabheda*) 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” (**Pañcakramārthayogīmanohāraṭīppaṇī*) 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 zes 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” (**Pañcakramavṛttārthavivocana*) by Lakṣmī. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 37, ff. 187v – 277r.
- T 2531** “Bya ba bsdus pa” (**Kriyāsamgraha*) 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*), rGyud, Vol. 76, ff. 48r – 249r.
- T 3713** “rNal 'byor bla na med pa'i rgyud kyi don la 'jug pa bsdus pa” (**Yōgānuttaratantrārthāvatārasamgraha*) by Śraddhākaravarma. In: bsTan 'Gyur, (*sDe dge*), Tsu, Vol. 78, ff. 104v – 115r.
- T 3716** “bLa ma brgyud pa'i rim pa'i man ñag” (**Guruparamparākramopadeśa*) by Vajrapāṇi. In: bsTan 'Gyur, (*sDe dge*), Tsu, Vol. 78, ff. 164v – 183r.
- T 3811** “bCom ldan 'das ma'i man ñag gi rjes su 'brañ ba zes bya ba'i rnam par bśad pa” (**Bhagavatyaṃnāyānusaṛiṇi-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” (**Prajñāpradīpamūlamadhya-makavṛtti*) by Legs ldan 'byed. In: bsTan 'Gyur, (*sDe dge*), Tsha, Vol. 97, ff. 45v – 259v.
- T 3859** “Śes rab sgron ma rgya cher 'grel pa” (**Prajñāpradīpatīkā*) by sPyan ras gzigs brtul źugs (Avalokitavrata). In: bsTan 'Gyur, (*sDe dge*), mDo 'grel, Vol. 99, ff. 1v – 287r.

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- T 3872** “Byañ chub kyi spyod pa la 'jug pa'i dka' 'grel” (*Bodhicaryāvatārapañjikā*) by Śeś rab 'byuñ gnas blo gros. In: bsTan 'Gyur, (*sDe dge*), mDo 'grel, 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” (*Madhyamakālaṃkāravṛtti*) 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 gśeḡs pa'i 'grel pa” (**Lankāvatāravṛtti*) by Ye śeś dpal bzañ po. In: bsTan 'Gyur, (*sDe dge*), mDo 'grel, Vol. 121, ff. 1v – 262r.
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- H 379** “Phags pa mkha' 'gro ma rdo rje gur źes bya ba'i rgyud kyi rgyal po chen po'i brtag pa” (*Dākinīvajrapañjaratantra*; cf. “mKha' 'gro ma rdo rje gur gyi rgyud” = T 419). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 79, ff. 379r – 433v.
- H 381** “dPal ye śeś sñiñ po źes bya ba rnal 'byor ma chen mo'i rgyud kyi rgyal po'i rgyal po” (**Śrījñānagarbha-nāma-yoginīmahātantrarājādhirāja*; cf. “Ye śeś sñiñ po'i rgyud” = T 421). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 79, ff. 472v – 482v.
- 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” (**Āryavajrapāṇinīlāmbaḡadharavajrapātālanāmatantra*). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 86, ff. 354r – 362r.

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Jālandharipāda's
Vajrapradīpā

Edition of the Sanskrit Text

udghātaḥ

ॐ namaḥ¹ śrīhevajrāya ||

śrīhevajraṃ praṇamyādau² nistaraṅgasvarūpiṇam³ |
utpattikramam āśritya⁴ viśuddhir vakṣyate⁵ sphuṭam⁶ ||

\dot{N}_2 ,
 $K_{1-3,5}$, I_3
 Iv_1 ; I_1
 $25r_6$; I_2
 $10v^*3$

5 prathamam tāvat⁷ sādhanasūtram nigadyate⁸ |

pūjācakram⁹ | caturbrahmavihāram¹⁰ | paramam¹¹ | saha-
jam¹² | sveṣṭadevo¹³ | rakṣācakram | śūnyatādhimokṣaḥ¹⁴ |
śmaśānam¹⁵ | kūṭāgāram¹⁶ | hetumaṇḍalam¹⁷ | drutāpatih |
samutthānam¹⁸ | nyāso¹⁹ | dveṣātmā²⁰ | utsargo²¹ | jñānaca-
kram²² | abhiṣeko²³ | mudraṇam²⁴ | amṛtāsvādo²⁵ | jagad-

¹ॐ namaḥ K_1 , I_1] xx namaḥ \dot{N}_2 (covered by pin for reproduction); om namaḥ K_2 ; siddhiḥ || namaḥ K_3 ; ॐ om namaḥ K_5 ; namaḥ $I_{2,3}$. ²praṇamyā° Σ_{I_3}] praṇammyā° I_3 . ³nistaraṅga° Σ_{I_3}] nistaramgam I_3 . ⁴āśritya Σ_{I_3}] āgnitya • I_3 . ⁵vakṣyate \dot{N}_2 , $K_{2,3,5}$] vakṣate K_1 , $I_{1,2,3}$. ⁶sphuṭam \dot{N}_2 , $K_{1,3,5}$, I_1 ($^{\circ}am$)] sphuṭam K_2 ; sphuṭaiḥ $I_{2,3}$. ⁷tāvat \dot{N}_2 , $K_{2,3,5}$] tā° ††₁₆ K_1 ; tāvata I_1 . ⁸sādhanasūtram nigadyate \dot{N}_2 , $K_{2,3,5}$, I_1] ††_x K_1 ; sādhanāsūtram nigadyate $I_{2,3}$. ⁹pūjācakram \dot{N}_2] atha pūjācakram $K_{2,3,5}$, $I_{1,2,3}$; ††_x K_1 • numbers 1 to 32 after each item in K_5 . ¹⁰caturbrahmavihāram K_5] catu xx hmavihāram \dot{N}_2 (covered by pin for reproduction); ††_x ra K_1 ; caturbrahmavihāraḥ $K_{2,3}$, $I_{2,3}$; catubrahmavihāraḥ I_1 . ¹¹paramam $\Sigma_{K_{1,3}}$] parama $K_{1,3}$. ¹²sahajam $\Sigma_{I_{2,3}}$] °sahaja° K_3 ; sahaḥ I_2 . ¹³sveṣṭadevo $K_{3,5}$, $I_{1,2,3}$ ($^{\circ}ah$)] svestadevaḥ \dot{N}_2 ; sveṣṭadeva $K_{1,2}$. ¹⁴śūnyatādhimokṣaḥ $K_{3,5}$, $I_{2,3}$] śūnyatādhimokṣa K_1 ; śūnyatādhimokṣam \dot{N}_2 , K_2 ; śūnyādhimokṣaḥ I_1 . ¹⁵śmaśānam \dot{N}_2 , $K_{2,3,5}$, $I_{1,2}$] śmaśānam K_1 ; śmaśāna I_3 . ¹⁶°āgāram Σ_{I_3}] °āgāra I_3 . ¹⁷°maṇḍalam Σ_{K_2}] °maṇḍala° K_2 . ¹⁸samutthānam $K_{2,3,5}$, $I_{1,2,3}$] utthānam \dot{N}_2 ; °utthānam K_1 (note lost). ¹⁹nyāso $K_{1,3}$, \dot{N}_2 ($^{\circ}ah$), K_5 , $I_{2,3}$] nyāso K_2 ; nyāsā I_1 . ²⁰dveṣātmā $K_{2,3,5}$, $I_{1,2,3}$] dveṣātmānam \dot{N}_2 ; dveṣā ††₁₂ K_1 . ²¹°sargo \dot{N}_2 ($^{\circ}ah$), $I_{2,3}$] ††_x K_1 ; °saggo K_2 ; °saṅgo K_3 ; °saṅgo K_5 ; °sarṅgo I_1 . ²²jñānacakram Σ_{K_1}] ††_x K_1 . ²³abhiṣeko $K_{2,5}$, K_3 ($^{\circ}ah$), $I_{1,2,3}$] abhiṣekam \dot{N}_2 ; ††_x K_1 . ²⁴mudraṇam \dot{N}_2 , K_3 , $I_{1,2,3}$ (all $^{\circ}am$)] ††_x draṇam K_1 ; mudraṇa $K_{2,5}$. ²⁵°āsvādo K_1 ^{p.c.}, $K_{2,3,5}$, $I_{1,2,3}$] °āsvādaḥ \dot{N}_2 , K_1 ^{a.c.}.

arthaḥ²⁶ | ṣaḍaṅgaḥ | prabhāsvaram²⁷ | utthānam²⁸ | mantra-
jāpo | balitattvam²⁹ | sūkṣmayogo | dviṭīyanyāso³⁰ | viharā-
ṇam³¹ | bhojanam³² | caraṇam³³ | śayanam³⁴ | punar apy³⁵
utthānam |

etena dvātriṃśatsādhanasūtram³⁶ mahāpuruṣalakṣaṇaviśuddham³⁷ || || 5

§1 pūjācakram

I₁ missing ādau tāvad¹ yogī sattvārthodyatamatir iti² | yogam³ kāmaitum⁴ śīlam⁵
yasyeti yogī⁶ | sa*ttvamanorathapūraṇam⁷ kāmayaṭīti sattvārthodyatama-
tiḥ⁸ || samyag⁹ gurubhaṭṭāarakam¹⁰ ārādhya¹¹ yathāvidhinā śrīhevajroktamaṇḍalapra-
viṣṭa iti¹² | tenātyantaikaṇiṣaṇṇo¹³ bhūtvā¹⁴ kāyagauravam parityajyārā- 10
dhya¹⁵ gurum¹⁶ | samyaccitteteny ārādhanam¹⁷ | samyaggurūpadeśāmnā-

²⁶°arthaḥ Ṇ₂, K₁] °kāryyamḥ K₂; °kāry(y)am K_{3,5}, I_{1,3}; kārya I₂. ²⁷°bhāsvaram Ṇ₂, K₁ (both °am)] °bhāsuraḥ K_{2,3,5}; °bhāsvaraḥ I_{1,2,3}. ²⁸utthānam Ṇ₂, K_{1,3,5}, I₁] utthatnam K₅; utthāna I_{2,3}. ²⁹°am Σ_{I₃}] °a I₃. ³⁰dviṭīyanyāso K_Σ, I_{1,3}] kavacadvayam Ṇ₂ (*go cha gñis* Tib.); dviṭīyāso I₂; *nyāso* HePra. ³¹viharāṇam Σ_{-K₁}] vi ††₁₂ K₁. ³²bhojanam Σ_{-K₁}] ††_x K₁. ³³caraṇam Σ_{-K₁}] ††_x K₁. ³⁴śayanam Σ_{-K₁}] ††_x K₁. ³⁵punar apy Ṇ₂ (°am)] ††_x py K₁; punadarapara K₂; punar a-para K_{3,5}, I₂; punar aparām I₁; punara I₃. ³⁶°sūtram Σ_{-I_{2,3}}] °m sūtram I_{2,3}. ³⁷°puruṣa° Ṇ₂ (blurred), K_{2,3,5}, I_{1,2}] °puṣa° K₁; °puruṣam I₃ • K_{2,3,5}, I_{1,2,3} add "32". ¹tāvad Ṇ₂, K_{3,5} (°vat), I_{1,2,3}, HeSāU] atha prathamam tāvad K₁; khāvad (?) K₂. ²°ārthodyatamatir iti Ṇ₂, K_{2,3,5}, I₂] °ān^x codyatamatir iṭi ††₁₀ K₁ (nt. lost); °ānyodyatamatir iti I₁; °āsatvārthodyatamatir iti (dittography) I₃. ³yogam Σ_{-K₁}] ††_x K₁. ⁴°yitum Ṇ₂^{p.c.}, K_{2,3,5}, I₁] °yi>tā<tum Ṇ₂^{a.c.} (rubbed out); ††_x K₁; °yatu I₂; °yatum I₃. ⁵śīlam K_{2,3,5}, I_{1,2,3}] śīla Ṇ₂; ††_x K₁. ⁶yasyeti yogī Σ_{-K₁}] ††_x K₁. ⁷sattva° Σ_{-K₃}] satvam K₃ • °manorathapūraṇam Ṇ₂, K_{3,5}, I₂] ††_x norathapūraṇam K₁; °manorathapūrṇam K₂; °manārathapūraṇam I₃. ⁸°ārthodyatamatih Ṇ₂, I_{2,3}] °ārthodyatamatir iṭi K₁^{p.c.}, K_{2,3,5}; °āncō^xdyatamati^xḥ K₁^{a.c.} (in upper margin, *visarga* changed to *daṇḍa*). ⁹samyag Ṇ₂ (°ak), K₁ (°ak), K_{3,5}, I_{2,3}] samya K₂. ¹⁰bhaṭṭāarakam Ṇ₂, K_{1,3,5}, K₂^{p.c.}, I_{2,3}] bhaṭṭāṭkam K₂^{a.c.}. ¹¹ārādhya Σ_{-I_{2,3}}] ādhya I_{2,3}. ¹²°hevajroktamaṇḍalapraviṣṭa iti Ṇ₂, Tib.] °hevajroktama ††₁₁ K₁; °herukoktamaṇḍalapraviṣṭa iti K_{2,3,5}, I_{2,3} (*om. śrī°*). ¹³tenātyantaika° Σ_{-K₁}] dag†_x K₁ • °niṣaṇṇo Ṇ₂, I₂, K₃ (°ṣaṇṇo)] ††_x rṇṇo K₁; °niṣarṇṇo K_{2,5}; °niṣarṇṇā I₃. ¹⁴bhūtvā Σ] bhūsa K₁^{a.c.}. ¹⁵°tyajyā° Ṇ₂, K_{1,3,5}] °tejyā° K₂; °jyā° I_{2,3}. ¹⁶°um K_{1,5}, I₂] °u° Ṇ₂, K₂, I₃. ¹⁷°citteteny ārādhanam Ṇ₂ (hardly legible), I_{2,3} (°eti ā°)] °citte nityārādhanam K₁; citteneti || ārodhanam K₂; citteneti |(l) ārādhanam K_{3,5}.

yajña¹⁸ iti | samyaggurubhaṭṭāarakam api¹⁹ | tasyārādhane sati²⁰ tena²¹
 praveśito hevajroktamaṇḍale²² yathāvidhinā²³ || *yathāparipātyābhiṣiktaḥ sam-*
yag anujñāta iti²⁴ | u*dakādiprajñājnānābhiṣekaparyantam²⁵ iti siktivā²⁶ | *K₁ missing*
 yathāmnāyopadeśena tantram deśayitvā²⁷ | hitaśiṣyaṃ²⁸ bhājanam ca bu-
 5 ddhvā | tadanu tasmai²⁹ prakāśayet tattvaṃ³⁰ paramāntam³¹ viramādikam
 | anyapadārtham³² kṛtvā³³ deśitavyam³⁴ ||

tadanu samyaganujñāto³⁵ mantrī vakṣyamāṇakramam³⁶ cared³⁷ gup- *N₂ 2r₁;*
 tena yāvan mudrāprāptiḥ³⁸ syāt³⁹ | mudrālābha iti kiñcil⁴⁰ lābhaḥ syāt⁴¹ || *K₂ 2r₆;*
K_{3,5} 2v₁;
I₂ 12r₃;
I₃ 2v₂

¹⁸gurūpadeśāmnāyajña *N₂* (hardly legible)] °gurupradeśāmnāyajña *K₁*; °guru-
 padeśān nāyacch *K₂*; °gurūpadeśān nāyacchra *K_{3,5}*; °gurupadeśāmnāyajña *I_{2,3}*.
¹⁹gurubhaṭṭāarakam api *N₂^{a.c.}*, *K_{2,3,5}*, *I_{2,3}*, Tib.] °gurubhaṭṭāaraka>m api< *N₂^{p.c.}*
 (rubbed out); ††₁₅ *K₁*. ²⁰tasyārādhane sati *N₂^{a.c.}*, *K_{2,3,5}*, *I₂*] >ta<syārādhane sati
N₂^{p.c.} (rubbed out); ††_x *K₁*; tasyāgadhane sati *I₃*. ²¹tena *K_{2,3,5}*, *I_{2,3}*] taiḥ *N₂*,
 Tib.; ††_x *K₁*. ²²praveśito hevajro° *em.*] praveśitahevajro° *N₂*; ††_x vajro° *K₁*; pra-
 veśitaheruko° *K_{2,3,5}*; praveśitaheguroko° *I₂*; praveśitaheguroko° *I₃*. ²³vidhinā
conj.] °vidhinā iti hevajroktamaṇḍalapraṣṭaḥ *N₂*, *K₁*; °vidhineti (||) herukoktama-
 ṇḍalapraṣṭaḥ (*herokta*° *I₂*; *hekokta*° *I₃*) *K_{2,3,5}*, *I_{2,3}*. ²⁴paripātyābhiṣiktaḥ samyag
 anujñāta iti *conj.*] yathāparipātyābhiṣikta iti *N₂*, *K_{1,3,5}*, *I₂*; °paripādyābhiṣikta iti
K₂; °paripātyābhiṣikte iti *I₂*. ²⁵udakādiprajñājnānābhiṣeka° *N₂*, *K_{2,3,5}*, *I₃*] u ††₂₀
K₁; udakādiprajñājnānābhiṣeka° *I₂*. ²⁶iti siktivā *conj.*] iti | yathāparipātyābhiṣi-
 ktaḥ samyag anujñāta iti, | siktivā *N₂*; 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}*. ²⁷°m deśayitvā *N₂*] °deśe *K₂*; °m de-
 śya *K_{3,5}*, *I_{2,3}*. ²⁸hitaśiṣyaṃ *N₂* (°*am*), *K_{3,5}*, *I_{2,3}*] hitaṃ śiṣya *K₂*. ²⁹bhājanam ca
 buddhvā | tadanu tasmai *em.*] buddhvā tadanu bhājanam ca tasmai (*tasme* *K_{2,3}*) *Σ*.
³⁰°kāśayet tat(t)vaṃ *N₂* (hardly legible), *K_{3,5}*] °kāśaye tatvaṃ *K₂*; °kāśayan tatvaṃ
I_{2,3}. ³¹paramāntam *N₂*, *K₅*, *I₂*] paramānta° *K₂*; paramāt tam *I₃*. ³²°padārtham
Σ] °pa<dā>rtham *K₃^{a.c.}* (added above). ³³kṛtvā *N₂*, Tib.] svapnamāyāmaricyādi
 kṛtvā *K₂*, *I₂*; svapnamāyāmaricyādi kṛtvā *K_{3,5}*, *I₃* (once a marginal gloss?).
³⁴deśitavyam *em.*] deśitavyam iti 'samyag anujñātaḥ' *Σ_{K₂}* (quotation marks only
 in *N₂*); deśitavyam iti samyag anujñāta *K₂*. ³⁵tadanu samyaganujñāto *N₂*] ta-
 danujñāto *Σ_{N₂}*. ³⁶vakṣyamāṇa° *N₂*, *K_{3,5}*, *I₃*] vakṣamā(n)ā *K₂*; vakṣamāṇa° *I₂*.
³⁷cared *Σ_{N₂}* (partly °*et*)] careta *N₂* (*virāma* missing). ³⁸yāvan mudrā° *Σ_{K_{2,3}}*] yā-
 vadrā *K₂* (haplography); yāvad ā° *K₃*. ³⁹syāt *Σ*] syā>dra<<t> *K₃^{a.c.}* (rubbed
 out and substituted above). ⁴⁰kiñcil *Σ_{N₂}*] kiññcil *N₂*. ⁴¹syāt *Σ_{N₂}*] syāt xx₂ *N₂*
 (blurred).

*suviśuddhāvīparītatattvajñānaprāpta*⁴² iti | viparītaṃ⁴³ na bhavatīty⁴⁴ aviparī-
tam⁴⁵ | kiṃ tv asya⁴⁶ prakṛtatanor aviśuddhatāṃ vihāya⁴⁷ suviśuddhata-
ttvaṃ⁴⁸ jñānadvāreṇa jānātīti⁴⁹ jñānaṃ mārgaḥ | prāpto⁵⁰ 'nena⁵¹ | suvi-
śuddhāvīparītatattvajñānaprāpta⁵² iti || *labdhanimittas ceti*⁵³ | kalpitākāro⁵⁴
nimittaṃ⁵⁵ suviśuddhāvīparītatattvajñānapariprāptes⁵⁶ tasmād⁵⁷ aviparī- 5
tajñānaṃ⁵⁸ kāraṇaṃ kāryam avīparītatattvajñānaṃ⁵⁹ || tan nimittaṃ⁶⁰ jā-
nātīti yathāmnāyato 'nena labdhanimittāḥ⁶¹ || ata eva⁶² –

dhūmena jñāyate vahniḥ⁶³ salilaṃ⁶⁴ tu balākayā |
nimittair⁶⁵ jñāyate gotraṃ bodhisattvasya dhīmataḥ ||ⁱ

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).

⁴²suviśuddhā° Σ_{I_{2,3}}] śucisiddhā° I₂; śucisiddhā° I₃ • °viparīta° Ṇ₂, K_{3,5}, I₂] °vi-
parīta° K₂, I₃. ⁴³viparītaṃ Σ_{K₂}] viparītaṃ K₂. ⁴⁴bhavatīty Σ_{I₃} (°tī)] bhatīti
I₃. ⁴⁵avīparītaṃ Σ_{K₂} (°am)] viparītaṃ K₂. ⁴⁶asya Σ_{Ṇ₂}] asyāḥ Ṇ₂. ⁴⁷vihāya
Σ_{I₃}] vihāhāya I₃ (dittography). ⁴⁸°tat(t)vaṃ Ṇ₂] °tatva° Σ_{Ṇ₂}, Tib. ⁴⁹jānātīti
Σ] <jā>nātīti K₃^{a.c.} (added above). ⁵⁰jñānaṃ mārgaḥ prāpto *conj.*] jñānaṃ
| jñānaṃ mārggaḥ Ṇ₂; jñānaṃ || jñānena māhuḥ prāpta(h/m) K₂ (*om. visarga*),
K₃ (°am), K₅; jñānena mārgaprāptaḥ I_{2,3}; *ye ses kyi lam thob pa'o* Tib. ⁵¹'nena
Σ_{I₃} (all *anena*)] ane I₃. ⁵²suvi° Σ_{I_{2,3}}] śuci I_{2,3} • °viparīta° Σ_{K₂}] °viparīta°
K₂. ⁵³labdha° Ṇ₂, Tib.] atha labdha° Σ_{Ṇ₂}. ⁵⁴°ākāro Σ_{I_{2,3}}] °ākoro I_{2,3}.
⁵⁵nimittaṃ *em.*] nimittaḥ Ṇ₂, K_{3,5}, I₂; nimitaḥ K₂; nimintaḥ I₃. ⁵⁶°viparīta°
Σ_{K_{2,3}}] °viparīta° K₂; °viparī° K₂ (haplography) • °pariprāpteḥ Ṇ₂, I₃ (°tes),
Tib. (*yoṅs su thob pa'i phyiṛ*)] °prāptes K_{2,3,5}; °pariprāpte I₂. ⁵⁷tasmād Σ_{I₃}] ta-
smā I₃. ⁵⁸avīparītajñānaṃ *em.*] avīparītajñānasya Σ_{K₂}; avīparītajñānasya K₂.
⁵⁹avīparītatattvajñānaṃ Σ_{I₂}] ivīparītatattvajñān I₂^{a.c.}; avīparītatattvajñān I₂^{p.c.}
(vowel-sign cancelled). ⁶⁰tan nimittaṃ Ṇ₂, K_{3,5}] tan nimitaṃ K₂; tanimittaṃ
I₂; tantimitaṃ I₃; *tannimittaṃ* Tib. ⁶¹labdhanimittaḥ *em.*] labdhanimittaṃ Ṇ₂,
K₅; °rkkanimittaṃ K₂; la<bdham a>rkkanimittaṃ K₃^{p.c.} (added above); lakṣṇani-
mittaṃ I₂; lakṣṇanimittaṃ I₃. ⁶²ata eva Σ_{K₂}] atra yava K₂. ⁶³vahniḥ Σ_{I₂}]
vahni I₂. ⁶⁴salilaṃ Σ_{K₂} (most *śa*°)] śalīlan K₂. ⁶⁵nimittair I_{2,3}] nimitte Ṇ₂,
K_{2,3,5} (stroke above °tte in K₂).

cakārāt⁶⁶ punar anena⁶⁷ jñānasampanno⁶⁸ yogī śrīmaddhevajraṃ⁶⁹ sād-
dhayitukāmo mūloktavidyāprāpta⁷⁰ satyāṃ śmaśānāraṇyagamanam⁷¹
kuryād iti ||

tadanu manorame sthāne sthitvā | vakṣyamāṇam⁷² balipūjādikaṃ kṛtvā
5 | guptayogena yathoktavidhinā pūjācakram ānīya | bāhyaguhyatattvapūjā-
viśeṣaiḥ⁷³ samṣṭūjya⁷⁴ | bhāvanām ārabhet || tatra⁷⁵ puṣpādibhir nānāpra-
kārair⁷⁶ arcanā bāhyam⁷⁷ | taccakrasthitadevīhastagatasamayasaṅketadra-
vyabhāvanā⁷⁸ guhyam | sphuratsamṣṭūjavigrahaṃ⁷⁹ nāma tattvam || anena
kaṃ⁸⁰ samṣṭūjayet | yo 'sau svahr̥tsūryasthabījād⁸¹ vinirgatai⁸² raśmijāla-
10 kiraṇair⁸³ ānītaḥ⁸⁴ sacakrabhaṭṭārakaḥ⁸⁵ tam iti⁸⁶ | etena svahr̥tsūryastha-
bījād⁸⁷ vinirgatārthaḥ sūcitah⁸⁸ ||

⁶⁶°kārāt Σ_{-I₃}] °kāt I₃. ⁶⁷anena Σ_{-I_{2,3}}] anena I_{2,3}. ⁶⁸jñāna° Σ_{-I_{2,3}}] jñānam I₂; jñām I₃ • °sam° Ṇ₂, K_{3,5}] °sa° K₂; asaṃ° I_{2,3}. ⁶⁹yogī śrīmaddhevajraṃ Σ_{-I_{2,3}}] yogīti savajraṃ I₂; yogīn nīmavajraṃ I₃. ⁷⁰mūloktavidyā° em. (Tib. *rtsa bar gsuṅgs pa'i riḡ ma*)] m+loktavidyā° Ṇ₂; mūloktavidyapabhinī° K₂; mūloktavidyapadmiṇī (*bhūloka*° K₃; *mūloka*° K₅; *mūlānta*° I₂) K_{3,5}, I_{2,3}. ⁷¹°āraṇya° Σ_{-K₂}] °āraṇye K₂. ⁷²vakṣyamāṇam em. (Tib. *'chad par 'gyur ba'i*)] vakṣyamāṇa° Ṇ₂; om. Σ_{-Ṇ₂} (cf. note below). ⁷³°viśeṣaiḥ Σ_{-K₂}] °viśeṣai K₂. Note : K_{2,5} & I_{2,3} further read "*prokṣaṇapādhyācamanārghanirmāṇchanārttini*" (atha kṣaṇa° I₂; atan kṣaṇa° I₃ | °ñcchi° K₃; °ñja° I₂; °mja° I₃ | °nārrtiṃ nī° K₃) *rājanām* (°janā K₂) *dadyād iti* (dadyā I₂; dadyāt I₃) ||" after *ānīya*; once a marginal note for the omitted *vakṣyamāṇam*?; om. VaPra^{Tib.}. ⁷⁴°jya Σ_{-K₂}] °je K₂. ⁷⁵tatra em.] tataḥ Σ, Tib. (cf. note in transl.). ⁷⁶°ādibhir nānā° Ṇ₂^{p.c.}, K_{3,5}, I_{2,3}] °ādibhiḥ nānā° Ṇ₂^{a.c.} (rubbed out); °ādibhinīnā° K₂. ⁷⁷bāhyam Ṇ₂, Tib. (*phyi*)] vīṇādibhir vādyam K₂; vīṇādibhir bāhyam K_{3,5}; vīṇādīpādyam I₂; vīṇādīvādyam I₃; "*vīṇādibhir*" perhaps once a marginal note. ⁷⁸taccakra° Σ_{-I_{2,3}}] taccakre I₂; tañcakre I₃ • °devī° K₂, I_{2,3}] °devatī Ṇ₂; °devīcakrasthita° K₅; °devīcakrasthite K₃ • °saṅketa° Σ_{-K_{2,3}}] °saṅgeta° K_{2,3} • °dravyabhāvanā Σ_{-I₃}] °vyabhāvano I₃. ⁷⁹sphuratsamṣṭūjavigrahaṃ Ṇ₂, Tib. (*sku spro ba dan bsdū ba ni*)] nairātmyayā saha (*sa*° I₃) sphuratsamṣṭūjara(dravya)vigrahaṃ (*spurata*° I₃) K_{2,3,5}, I_{2,3} (*dravya*° only in K_{2,3,5}). ⁸⁰anena kaṃ Ṇ₂] evaṃ Σ_{-Ṇ₂}. ⁸¹svahr̥tsūrya° Ṇ₂, Tib.] sūrya° K₂; suhr̥tsūrya° K_{3,5}, I₂; suhr̥tsuyam I₃. ⁸²vinirgatai em.] vinirgataiḥ, Ṇ₂; om. K₂; vinirgdgata° K₃; vinirgata° K₅; I_{2,3}. ⁸³raśmijālakiraṇair Σ_{-K₂}] om. K₂. ⁸⁴ānītaḥ Ṇ₂, K_{3,5}, I₃] om. K₂; ākītaḥ I₂. ⁸⁵sacakrabhaṭṭārakaḥ Σ_{-K₂}] om. K₂. ⁸⁶tam iti (?) Ṇ₂] om. K₂; supurata iti K_{3,5}; svapurata iti I_{2,3}. ⁸⁷svahr̥t° Ṇ₂, Tib.] suhr̥t° K_{2,3,5}; sūt° I₂; sut° I₃. ⁸⁸vinirgatārthaḥ sūcitah Σ_{-Ṇ₂,K₂}] vinirgatārthaḥ sūcitah Ṇ₂; vinirgatārthaḥ sūcitrah K₂.

tataḥ⁸⁹ saptavidhānuttarapūjāṃ⁹⁰ kuryāt tasyāgrataḥ⁹¹ || etena pūjā-
cakram uktaṃ⁹² bhagavatā puṇyasambhārārtham⁹³ | puṇyasambhārāj⁹⁴
jñānasambhāro⁹⁵ jñānasambhārād⁹⁶ bodhir uttamā ||

iti pūjācakram || 1 ||^{97,ii}

§2 caturbrahmavihāram

5

Ñ₂ 2v₂;
K₂ 3v₁;
K₃ 3v₃;
K₅ 3v₂;
I₂ 14r*₁;
I₃ 3v₅
K₁ cont. on
3r₁

tadanv ekaputrapremalakṣaṇāṃ¹ mahāmaitrīm² sarvasattveṣūtpādy-
ya³ | tatas tān⁴ sarvān⁵ saṃsārārṇavapatitān⁶ dr̥ṣṭvā cāraka ekaputre⁷
duḥkhe sati yathākaṣṭam⁸ tathāśaraṇān⁹ sattvān¹⁰ dr̥ṣṭvā mahākaruṇāṃ¹¹
utpādya | paścāt¹² | mahāprāmodyaprāpto¹³ yogī katham ātmānam¹⁴ api
siddham¹⁵ matvā¹⁶ hasatī¹⁷ | harṣayu*¹⁸ kto mantrī¹⁸ muditāṃ¹⁹ vibhā-

10

ⁱⁱCf. HeSāU (Ñ₁ f. 1v₁₋₆, 2r₂₋₃), DVS (Ñ₃ f. 186v₄-187r₃) and HePrāṣ¹.

⁸⁹tataḥ Ñ₂, K_{3,5}, I₂] tata K₂, I₃. ⁹⁰vidhānuttara° Ñ₂] °vidhīn uttarāṃ K₂;
°vidhānuttarāṃ K_{3,5}, I_{2,3} • °pūjāṃ Σ_{I₃}] °pūjā I₃. ⁹¹tasyāgrataḥ Σ_{K₂}] a-
syāgrata K₂. ⁹²°m uktaṃ Σ_{I₃}] °m mukta° I₃. ⁹³puṇya° Σ_{K₂}] puṇye K₂.
⁹⁴puṇya° Σ_{K₂}] puṇya° K₂ • °sambhārāj Σ_{I₃} (most °āt)] °sabhārāt I₃. ⁹⁵°bhāro
Σ_{I_{2,3}}] °bhārod I₂; °bhārād I₃. ⁹⁶jñānasambhārād Σ_{I_{2,3}}] om. I_{2,3}. ⁹⁷iti pū-
jācakram || 1 || K₅] om. Ñ₂, I_{2,3}, Tib.; iti pūjācakra || K_{2,3}. ¹tadanv eka°
Ñ₂, I₃] tadartheka° K₂; tadarthaika° K_{3,5}; tadanyeka° I₂; *de nas bu gciḡ pa la*
Tib. • °premalakṣaṇāṃ Ñ₂] °prematālakṣaṇāṃ K_{2,3,5}; °prematālakṣaṇāṃ I_{2,3}.
²mahāmaitrīm em. (Tib.)] maitrīm Ñ₂, K₃^{p.c.} (ligature changed), K₅; maitrī K₂,
I_{2,3}. ³°sattveṣūtpādya Ñ₂, K_{3,5}] °satveṣu tpādya K₂, I₂; °tveṣūtpādya I₃. ⁴tatas
tān Ñ₂] sadā tat sthāna° K_{2,3,5}; sadā tatasthān I_{2,3}; the Tib. connects *rtag tu* (→
sadā) with *utpādya*. ⁵sarvān Σ_{K₂}] sarvani K₂. ⁶°ārṇavapatitān Ñ₂] °ārṇave
titāna K₂; °ārṇave patitān K_{3,5}; °ārṇave patināt I₂; °ārṇave patināt I₃. ⁷cāraka
ekaputre em.] ekaputra° Ñ₂; cārake putra° K_{2,3,5}, Tib. (*btson ra na bu*); cārake py
atra I_{2,3}. ⁸°am Σ_{K₅}] °a° K₅. ⁹°śaraṇān em.] 'śaraṇān Ñ₂, K_{3,5}; 'śaraṇāna
K₂; °raṇān I₂; 'raṇān I₃. ¹⁰°ān Ñ₂, K₃^{p.c.}, I_{2,3}] °ā K₂, K₃^{a.c.} (added above); °ām
K₅. ¹¹°ām Ñ₂, I_{2,3}] °ārtham K_{2,3,5}. ¹²paścāt Ñ₂, K_{2,3,5}] paścān I₂; paścān
I₃. ¹³°prāmodyaprāpto Ñ₂, K_{2,5}] °prāmodyaṃ prāpto K₃; °prāmādyah prāptā
I₂; °prāmādyaprāpto I₃. ¹⁴ātmānam Ñ₂, K_{3,5}, I₃] ātmānay K₂; ātmām I₂. ¹⁵api
siddham K_{3,5}, I₃ (°am); Tib.] apy asiddham Ñ₂; api midram K₂; api ddham I₂.
¹⁶matvā Ñ₂ (hardly legible), Tib.] iti matvā Σ_{Ñ₂}. ¹⁷hasatī Σ_{I₂}] sahatī I₂.
¹⁸°yukto mantrī Σ_{K₁}] ††_x kto mantrī K₁. ¹⁹muditāṃ Ñ₂, K_{1,3,5}, I₂] muditā K₂;
muditāṃ I₃.

vayet²⁰ | saṃsārāsaktimahātmalābhasatkārāda²¹ sarvāpekṣāvīrahalaḥṣa-
ṇāṃ²² mahopekṣāṃ²³ vibhāvayed²⁴ || iti caturbrahmavīhāram || 2 ||^{25,i}

§3 paramam

evambhūto²⁶ mantrī paramasādhanam ārabhet²⁷ ||

5 prathamam bhāvayen²⁸ mṛtakam dharmadhātvmakam viduḥ²⁹ |
yogī³⁰ tasyopari³¹ sthitvā herukatvam vibhāvayet³² ||ⁱⁱ

śrīherukavajram³³ tatra sthitvā³⁴ | akṣaraṣaṭkārtham³⁵ āmukhīkuryāt³⁶ |
atha³⁷ sadupadeśataḥ³⁸ śrīherukety³⁹ akṣaracatuṣṭayārtham⁴⁰ jñānāloka-
vajrasamādhiyogenāmukhayantam⁴¹ bhāvayed iti⁴² paramam || 3 ||^{43,iii}

ⁱCf. HeSāU, DVS (f. 187v₁₋₃), HePra^{§2}. ⁱⁱHeTa I.iii. 4. ⁱⁱⁱCf. HeTa I.vii. 23-28, DVS (f. 187v₃₋₅), HePra^{§3}.

²⁰vi° Ṇ₂, K₁] *om.* K_{2,3,5}, I_{2,3}. ²¹saṃsārā° Σ_{.K₁^{a.c.}}] >evambhūto mantrī parama-
sādhanā < saṃsārā° K₁^{a.c.} (crossed out) • °lābha° Σ_{.I₃}] °lā° I₃. ²²sarvā° *em.* (Tib.
ltos pa thams cad dan)] sarvo° Σ • °ām Ṇ₂, I_{2,3}] °ā† K₁; °ān K_{2,3,5}. ²³mahopekṣāṃ
Ṇ₂, K_{2,3,5}, I₃] m† ††_x K₁; mahopekṣāṇām I₂. ²⁴vibhāvayet Ṇ₂] ††_x K₁; bhā-
vayet K_{2,3,5}, I_{2,3}. ²⁵iti caturbrahmavīhāram || 2 || K_{2,3,5} (all °ah; no number in
K₃)] *om.* Σ_{.K_{2,3,5}}, Tib. ²⁶evambhūto Σ_{.K₁}] ††_x K₁. ²⁷āra° Σ_{.I₃}] āṭa° I₃. ²⁸en
Ṇ₂, K_{1,3,5}, I₂ (all °et); I₃] °an K₂. ²⁹viduḥ K_{1,5}, I₂] vidu>ta< Ṇ₂^{p.c.} (rubbed out);
bindu K₂; vidu I₃. ³⁰yogī Σ_{.K_{2,5}}] yogī K₂; yogī tasyopa[f.4r]kam viduḥ || yogī K₅.
³¹opari Σ_{.I₂}] °ā pari° I₂. ³²oyet Σ_{.K₂}] °ye K₂. ³³śrīheruka° Σ_{.K_{1,2}}] ††_x K₁ •
°vajram Σ_{.K_{1,2}}] ††_x K₁; °vajra K₂. ³⁴tatra sthitvā Σ_{.K₁}] ††_x K₁. ³⁵akṣara° Ṇ₂
(°), K_{2,3,5}, I₃, Tib.] ††_x K₁; akṣaram I₂ • °ṣaṭkārtham Ṇ₂, Tib.] ṣaṭkātvaṃ K₁;
°ṣaṭkāyam K_{2,3,5}; (°)ṣaṭkāyem I_{2,3}. ³⁶āmukhī° Ṇ₂] amukhī° K₁; āmukham K_{2,3,5},
I_{2,3}. ³⁷atha Ṇ₂, K₁] *om.* K_{2,3,5}, I_{2,3}; *de nas* Tib. ³⁸sadupadeśataḥ Σ_{.I_{2,3}}] sa-
tvapadeśataḥ I₂; satvam (u)deśataḥ I₃. Note : K_{2,3,5}, I_{2,3} urther read "*śrīkāram a-*
dvayam jñānam ityādinā (advayajñānam m° I₂)", a reference to HeTa I.vii 27a, pre-
sumably a later addition. ³⁹herukety Σ_{.I₂}] °heru <tatra> ketya K₁^{p.c.}; °heru-
kaye° I₂. ⁴⁰akṣaracatuṣṭayārtham K₁ (°āñ), K₅] akṣaracatuṣṭayārtha° Ṇ₂, K₃, I₃;
°ekṣara•catuṣṭayārtha° K₂; °kṣaracatuṣṭayārtha° I₂. ⁴¹oyogenāmukhayantam]
°yogenāmukhayanta Ṇ₂; °yogin† ††_x K₁; °yogena sukhayantam K_{2,3}; °yogena su-
khayanta K₅; °yogena mukhayanta I₂; °yogai na mukhayantam I₃. ⁴²bhāvayed
iti Σ_{.K_{1,2}}] ††_x K₁; bhāvayad iti K₂. ⁴³paramam || 3 || *em.*] paramam Ṇ₂, Tib.;
††_x K₁; paramaṇ cendrakāntimaṇiprabham iti || iti paramam || 3 || K_{3,5} (number
only in K₅); paramam cendram kāṃntimaṇiprabham iti I₂; paramam (°āñ K₂) ce-
ndrakāntimaṇiprabham (°kartī° K₂) iti || K₂, I₃.

Ṇ₂ 2v₄;
K₁ 3r₁;
K₂ 3v₅;
K₃ 4r₁;
K₅ 3v₇;
I₂ 14v*₁;
I₃ 4r₃

§4 sahajam

\dot{N}_2 2v₆; anenāśucitanum¹ apanīya² sahayayogam ārabhet || jhaṭīti buddhāgāra-
 K_1 3r₄; madhye *vamkāreṇa*³ nigaditaṃ *pūrvavad*⁴ *vaktracihnādyaiś*⁵ *candrakāntimaṇipra-*
 K_2 4r₂; *bham*^{6,i} ātmānaṃ⁷ vajrasattvaṃ⁸ mahāśāntaṃ jaṭāmukuṭinaṃ⁹ dvibhu-
 K_3 4r₄; jaikamukhaṃ trinetraṃ¹⁰ vajraparyānkiṇaṃ dharmamudrāvṛtakaradva- 5
 K_5 4r₃; I₂ yaṃ¹¹ śavopari¹² candrastaṃ bhāvayet¹³ | anantalokadhātukaṃ¹⁴ dvā-
 $14v^*_{6}$; I₃ triṃśallakṣaṇadharaṃ¹⁵ vyañjanāśītirājitaṃ¹⁶ sahajaherukaṃ¹⁷ cintayed
 $4r_6$ iti¹⁸ ||ⁱⁱ kasmāt¹⁹ |

ālikālisamāyogo niḥsvabhāvapadaṃ²⁰ param²¹ |
 śavasya paramārtho 'yaṃ²² vajrasattvasya viṣṭaraḥ²³ || 10

ⁱHeTa I.viii. 10ab, referring back at HeTa I.iii. ⁱⁱCf. DVS (f. 187v₄₋₅), HePra⁸⁴.

¹āśucitanum Σ_{I₂}] °āśucittam u° I₂. ²apanīya Σ_{K₃}] a nīya K₃. ³*vam*^o K₁] *vam*^o Ṇ₂; *ca*^o K_{2,3,5}, I_{2,3}; *e bam gi* Tib. ⁴°vad Σ_{I₂}] °ṃ dvat I₂; °dvat I₃. ⁵*vaktracihnādyaiś* Ṇ₂ (°air), K_{3,5}, Tib.] ††_x K₁; *vaktacihnādyaiś* K₂; *kaś cihnādvaiś* I₂; *kacihnādyaiś* I₃. ⁶*candrakāntimaṇiprabham* K_{2,3,5} (later addition²)] *om*. Ṇ₂; ††_x K₁; *candrakāntimaṇiprabhā*^o I_{2,3}. ⁷ātmānaṃ Ṇ₂; K_{2,3,5}, I₂] ††_x K₁; °ātmāna I₃. ⁸vajrasattvaṃ Ṇ₂, K_{3,5}, I₃] ††_x K₁; vajrasatva^o K₂, I₂. ⁹°mukuṭinaṃ K_{2,3,5}, I_{2,3}] °makuṭinaṃ Ṇ₂, K₁. ¹⁰dvibhujaiikamukhaṃ trinetraṃ K_{2,3,5}, I_{2,3}] *om*. Ṇ₂, K₁, Tib. ¹¹°vṛta^o Ṇ₂, K₁] °dhṛ^o K₂; °dhṛta^o K_{3,5}; °bhṛta^o I_{2,3}; *mtshan pa* Tib. ¹²śavopari Ṇ₂, K₁, Tib.] viśvapaḍme śavopari K_{2,3,5}, I_{2,3}. ¹³bhāvayet K_{2,3,5} (°et), Tib. (*bsgom par bya žing*)] bhāsayantam Ṇ₂; trāśaxntam K₁^{a.c.} (note missing). ¹⁴°lokadhātukaṃ K_{2,3,5}, I_{2,3}] °lokadhātum Ṇ₂; °l† ††_x K₁; ¹⁵dvātriṃśallakṣaṇadharaṃ Ṇ₂, K₃^{p.c.} (°n^o changed to °śa^o), K₅, I₃] ††_x K₁; dvātriṃśalākṣaṇadharaṃ K₂; dvātriṃśallakṣaṇadhara^o I₂. ¹⁶vyañjanāśītirājitaṃ Ṇ₂^{p.c.}] vyañjanāśītirājitaṃ Ṇ₂^{a.c.}; ††_x nāśītirājitaṃ K₁; vyañjanāśītibhūtaṃ K₂; vyañjanāśītibhūṣitaṃ K_{3,5}, I_{2,3}; *dpe byad brgyad cus brgyan pa* Tib. ¹⁷sahajaherukaṃ Ṇ₂, K₁, Tib.] sahajaherukaṃ trisatvātmakaṃ K_{2,3,5}, I_{2,3}. ¹⁸iti Ṇ₂, K₁, I_{2,3}] iti || iti sahajam K₂, K₃^{p.c.} (first °ti added above); iti sahajam || 4 || K₅. ¹⁹kasmāt Ṇ₂, K_{1,3,5}, I₃ (°ād)] kasmāt ṇa K₂; kasmādd I₂. ²⁰°padaṃ Σ_{I_{2,3}}] °pada^o I_{2,3}. ²¹param Σ_{K₂}] para^o K₂. ²²śavasya paramārtho 'yaṃ *conj.*] śavety arthavaraṃ Ṇ₂; śavety artha^o ††_x K₁; °savasyārtho yaṃ K₂; śavasyārtho yaṃ K_{3,5}; savasyārthāyaṃ I₂; sarvasyārtho yaṃ I₃; *ces bya ba ni ro žes pa mchog gi don te* Tib. ²³vajrasattvasya viṣṭaraḥ Ṇ₂; K_{2,3,5}, I₂ (*vistarah*)] ††_x K₁; vajrasattvasya vistara I₃.

tasyotpādo²⁴ *hūm-phaṭ-kāreṇa*²⁵ na ceṣyate²⁶ | kathaṃ cakārāt | akṣareti²⁷
 śūnyam | tasmād akalpitodbhūtaṃ²⁸ piṇḍaṃ ced ata evākṣarodbhava-
 piṇḍasyeti²⁹ | etad³⁰ dṛdhīkaraṇahetor³¹ aṣṭame³² paṭale³³ coktaṃ bhaga-
 vatā –

5 ālikālisamāyogo³⁴ vajrasattvasya viṣṭaraḥ³⁵ |
 akṣarodbhavapiṇḍasya³⁶ *hūm-phaṭ-kārau*³⁷ na ceṣyate³⁸ ||iii

iti ||

pūrvavad³⁹ vaktracihnādyais⁴⁰ candrakāntimaṇiprabham⁴¹ |iv

iti vacanāt || vajrasattvaśabdena⁴² sahanātham⁴³ vicintya⁴⁴ dveṣavajra-
 10 padam⁴⁵ ārabhet || iti sahajam || 4 ||^{46,v}



ⁱⁱⁱHeTa I.viii. 8cd-9ab. ^{iv}HeTa I.viii. 10ab. ^vCf. DVS (f. 187v₃₋₆), HePra^{§4}.

²⁴tasyotpādo Ṇ₂] ††_x °dau K₁; tasyotpāda° K_{2,5}; tasyātpāda° K₃; tasyotpādam I_{2,3}. ²⁵°kāreṇa Ṇ₂^{p.c.}, K₁] °kāraṃ ṇa Ṇ₂^{a.c.}; °kāro K_{2,3,5}, I_{2,3}. ²⁶ceṣyate Σ_{-K₁}] vi(ṣ)yate K₁. ²⁷°reti Σ_{-I₃}] °ṭeti I₃. ²⁸°bhūtaṃ Ṇ₂, K₁] °bhavaṃ K_{2,3,5}, I_{2,3}. ²⁹°piṇḍa(syeti) Ṇ₂ (blurred), Tib.] †i ††_x K₁; °piṇḍasya K_{2,3,5}, I_{2,3}. ³⁰etad Ṇ₂ (blurred)] ††_x K₁; etasya K_{2,3,5}, I_{2,3}; *de ṇid* Tib. ³¹dṛdhīkaraṇahetor Ṇ₂] ††_x K₁; dṛdhīkaraṇahetutvāt 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); paṭalaṃ K₂. ³⁴°yogo Σ_{-K₂}] °yogī K₂ ³⁵viṣṭaraḥ Σ_{-K_{1,5}}] viṣṭaraḥ K_{1,5}. ³⁶°odbhava° Σ_{-K₂}] °adbhava° K₂. ³⁷°kārau *em.*] °kāro K₁ (upper part damaged), 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. ⁴⁰vaktracihnādyais K_{2,3,5}] vaktracahnadyaiḥ Ṇ₂; ††_x K₁; vanktacihnādyais I_{2,3}. ⁴¹candrakāntimaṇiprabham Ṇ₂ (°*kānta*°), K_{2,3,5}, I₂ (°*maṇim*)] ††_x °m K₁; candra>ṃ<kāntimatiprabham I₃^{p.c.}. ⁴²vajrasattvaśabdena K₁] (jratva)śabdena Ṇ₂ (blurred); satvaśabdena K_{2,3,5}, I₂, Tib.; satvaśabdana I₃. ⁴³°am Σ_{-K₁}] °a K₁. ⁴⁴°cintya Σ_{-I₃}] °citya I₃. ⁴⁵°am Σ_{-I₂}] °em I₂. ⁴⁶iti sahajam || 4 || *em.*] *om.* Σ.

§5 sveṣṭadevaḥ

\dot{N}_2 3r₃; tato dveṣavajrapadaṃ¹ vakṣye² | *jraṃkārākṣaraprayogataḥ*³ | rephena⁴
 K_1 3v₂; sūryaṃ⁵ taddhṛdaye⁶ vibhāvya⁷ | tadbīdunā⁸ cintayet⁹ sampūrṇaṃ¹⁰
 K_2 4v₄; indum¹¹ | tanmadhyavartihūmkāraṃ¹² jajagajjanmabījasūcakaṃ¹³ | evaṃ
 K_3 5r₁; ca tribhuvaneśvaraṃ¹⁴ vibhāvya¹⁵ | taddhṛdaye¹⁶ vajrasattvahr̥daya¹⁷ 5
 K_5 4v₅; ity arthaḥ¹⁸ | kathaṃ | devatāpaṭaloktakramaṇa |
 I_2 15v*₆;
 I_3 5r₃

svahr̥di¹⁹ bhāvayed²⁰ rephaṃ²¹ tatbhavaṃ sūryamaṇḍalam²² |
tatraiva²³ hūmkṛtiṃ²⁴ caiva prajñōpāyasvabhāvakaṃ²⁵ ||
kṛṣṇavarṇaṃ²⁶ mahāghoraṃ²⁷ hūmkārād²⁸ vajraṃ udbhavet²⁹ |

¹oam $\Sigma_{\dot{N}_2}$] °a \dot{N}_2 . ²vakṣye \dot{N}_2 , I₂, K_{3,5}] vakṣā K₁; vakta° K₂; vakṣe I₃. ³*jraṃkārākṣaraprayogataḥ* K_{2,5} (K₂ om. *visarga*)] *hūmkārākṣaraprayogataḥ* \dot{N}_2 ; *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 \dot{N}_2 , K_{3,5}, I₂] ††_x K₁; rekeva K₂; rephena I₃; *re pha'i* Tib. ⁵sūryaṃ \dot{N}_2 (°an), K_{3,5}, I_{2,3}] ††_x K₁; sūryya° K₂. ⁶taddhṛdaye \dot{N}_2 (not applying *sandhi*), K_{3,5}] ††_x K₁; °jaddhṛdaye K₂; tahṛdame I₂; taddhṛdame I₃; *de'i thugs kar* Tib. ⁷vibhāvya Σ_{K_1}] ††_x K₁. ⁸tadbīdunā K_{2,5}, I_{2,3}] tadbīdunā \dot{N}_2 ; ††_x dbīdunā K₁; tadbīdunā ° K₃. ⁹cintayet $\Sigma_{I_2,3}$] cintaye I_{2,3}. ¹⁰°pūrṇaṃ Σ_{K_3}] °pūrṇa° K₃. ¹¹indum K_{2,5}] indu K₁, \dot{N}_2 (mark on °ndu°, nt. missing); bīdum K₃; indraṃ I_{2,3}. ¹²°hūmkāraṃ \dot{N}_2 , K₁, Tib.] °jakāreṇa K_{2,3,5}, I_{2,3}. ¹³jajagajjanma° K₁ (cf. HePra^{§5})] jagajjanma° $\Sigma_{K_1,2}$; jagajjanma° K₂ • °bījasūcakaṃ \dot{N}_2 , K₁] °bījasūcaka(m) *hūmkāraṃ* K_{2,3,5}, I_{2,3} (K₂ om. *anusvāra*). ¹⁴°bhuvaneśvaraṃ Σ_{K_1}] °bhuvaneśvaraṃ K₁. ¹⁵vibhāvya Σ_{K_1}] vibhā ††_x K₁. ¹⁶taddhṛdaye K_{2,3,5}, I₃] tahṛdaye \dot{N}_2 , I₂; ††_x K₁. ¹⁷vajrasattvahr̥daya K₂] vajrasattvahr̥daye $\Sigma_{K_1,2}$; ††_x K₁. ¹⁸ity arthaḥ $\Sigma_{K_1,2}$] ††_x °rthaḥ K₁; ity artha K₂. ¹⁹svahr̥di $\Sigma_{I_2,3}$] suhr̥di I_{2,3}. ²⁰bhāvayed Σ_{K_2}] phīm bhāvayed K₂. ²¹rephaṃ \dot{N}_2 , K_{1,3,5}, I₂] reṣṭaṃ K₂; repha I₃. ²²sūrya° K_{2,3,5}, I_{2,3}] sūryaṃ \dot{N}_2 , K₁. ²³tatraiva K_{2,3,5}, I_{2,3}] tatraivaṃ \dot{N}_2 , K₁. ²⁴hūmkṛtiṃ \dot{N}_2 , K_{1,3} (°ñ); K₅] hukṛtiṃ K₂; hūmkṛtiś I_{2,3}. ²⁵°svabhāvakaṃ Σ_{K_1}] ††_x K₁. ²⁶kṛṣṇavarṇaṃ K_{3,5}] kṛṣṇavarṇa° \dot{N}_2 , K₂, I_{2,3}; ††_x K₁. ²⁷(°)mahāghoraṃ Σ_{K_1}] ††_x K₁. ²⁸hūmkārād $\Sigma_{K_1,2}$] ††_x kārāt K₁; hūmkāraḥ d° K₂. ²⁹vajraṃ udbhavet \dot{N}_2 , K_{1,3,5}] vajraṃ ubhavet K₂; vajra samudbhavet I₂; vajrasam udbhavet I₃.

vajravaraṭakamadhyasthaṃ³⁰ hūmtattvaṃ³¹ bhāvayet punaḥ³² ||

hūmkārapariṇataṃ³³ dṛṣṭvā³⁴ dveṣātmānaṃ³⁵ vibhāvayet³⁶ ||ⁱ

hūmkārapariṇataśabdena³⁷ | etat sarvaṃ³⁸ pariṇamya³⁹ | dveṣavajraṃ vi-
bhāvya hṛdaye | yathopadeśato⁴⁰ "vajrī"⁴¹ dveṣātmako bhavetⁱⁱ | vakṣyamā-
5 ṇakramaṃ⁴² saṃsthānaṃ⁴³ dhyāyāt⁴⁴ || tatsamavigrahaṃ⁴⁵ caturṇām⁴⁶
madhyato yogī bhāvayed⁴⁷ yathādhimokṣaṃ⁴⁸ ||

yathopadeśatas⁴⁹ traidhaṃ⁵⁰ sveṣṭadaivatarūpakam⁵¹ |

aṣṭāsyādimahāghoraṃ⁵² bhāvayed⁵³ idṛśaṃ prabhūm⁵⁴ ||

ⁱHeTa I.iii 5-7ab, cf. DVS (f. 187v₆-188r₁). ⁱⁱCf. HeTa I.iii. 12d.

³⁰sthaṃ K_{1,3,5}] xx Ṇ₂ (blurred); °stha° I_{2,3}. ³¹hūmtattvaṃ Σ_{·Ṇ₂}] xx₃ Ṇ₂ (blurred). ³²bhāvayet punaḥ Ṇ₂, K₁^{p.c.}, Tib.] bhāvayet >bhā< punaḥ K₁^{a.c.} (cancelled); vajravisēṣānād (°nād K₂, I₂) imkārajakartisahitaṃ (imkāraja° K₂; amkārajaṃ I_{2,3}) vajraṃ (om. K_{2,3,5}; vajra I₂) bodhavyaṃ (boddhavyaṃ K_{2,3}; boddhavya I_{2,3}) bhāvayet punaḥ K_{2,3,5}, I_{2,3}. ³³pariṇataṃ Σ_{·I₃}] °pariṇatta I₃. ³⁴dṛṣṭvā Σ_{·I₃}] dvaṣṭā I₃. ³⁵°ātmānaṃ Σ_{·I_{2,3}}] °ātmāna I₂; °ātmāna I₃. ³⁶vibhāvayet Σ_{·K₁}] vi ††_x K₁. ³⁷hūmkārapariṇataśabdina Ṇ₂, K_{2,3,5}] ††_x K₁; hūmkārapariṇataśabdina I₂; hūmkārapariṇataśabdina I₃. ³⁸sarv(v)aṃ Σ_{·K₁}] sarva° K₁ ³⁹pariṇamya Ṇ₂, K₁, Tib.] candrādikaṃ pariṇatasya K_{2,3,5} (K₅ marks °tasya); candrādi taṃ pariṇamya I₂; candrādikaṃ pariṇamya I₃. ⁴⁰deśato Σ_{·K_{1,2}}] °deśate K₁; °deśata K₂ ⁴¹vajrī Ṇ₂, K₁, Tib.] om (om. K₂) vajradhṛk (°ka K₂, I_{2,3}) hūm bhagavatī (hūm he bhagavatī I₂; hūm bhagavatī I₃) am (amjā° I₂) ākāśadeṣe (°kārodeṣe K₂) utsarjayet (°saggayet K₂; °sadgayet K₃; utsargayet I_{2,3}) || vajrī (vajra I₂) K_{2,3,5}, I_{2,3}. ⁴²vakṣyamāṇakramaṃ I₂^{a.c.}] vakṣyamāṇakrama° Ṇ₂, K_{3,5}, I₂^{p.c.} (anusvāra cancelled); vakṣyamāṇakra †† K₁; vakṣamāṇakrama° K₂, I₃. ⁴³(°)saṃsthānaṃ Σ_{·K_{1,I₂}}] saṃsth† ††_x K₁; °saṃsthānām I₂. ⁴⁴dhyāyāt Σ_{·K_{1,I₂}}] ††_x K₁; dhyāyet I₂. ⁴⁵tatsamavigrahaṃ Σ_{·K₁}] ††_x K₁. ⁴⁶caturṇ(n)ām Ṇ₂, K_{3,5}] ††_x °rṇṇā K₁; caturṇā K₂, I_{2,3}. ⁴⁷bhāvayed Σ_{·K_{2,I₂}} (partly °et)] bhāvad K₂; bhāvaye I₂. ⁴⁸yathādhi° Σ_{·I₂}] yathāvi° I₂. ⁴⁹deśatas em.] °deśā Ṇ₂, K_{1,2}, I₃; °deśāt K_{3,5}, I₂. ⁵⁰traidhaṃ em.] trividhaṃ Ṇ₂; (°)dvidhaṃ K₁; trividhaṃ trisattvātmakaṃ K_{2,3} (trīsat° K₂); trividhaṃ tri((sa))>ya<t, tvātmaṃ K₅^{p.c.} (corr. in left margin); trividhaṃ trisattvātmakaṃ I_{2,3}; rnam pa gsum gyi Tib. ⁵¹sveṣṭadaivata° Ṇ₂, K_{2,3,5}, I₃] sveṣṭadevata° K₁; svaṣṭadaivata° I₂. ⁵²°mahāghoraṃ Σ_{·I_{2,3}}] om. I_{2,3}. ⁵³bhāvayed Ṇ₂, K_{2,3,5}] ††_x K₁; om. I_{2,3}. ⁵⁴idṛśaṃ prabhūm Ṇ₂, K_{2,3,5}] ††_x K₁; om. I_{2,3}.

sattvabimbasamudbhūtaṃ⁵⁵ maṇḍaleśaṃ⁵⁶ vibhāvayet⁵⁷ ||iii

iti vacanāt⁵⁸ || sveṣṭadevatā || 5 ||^{59,iv}

§6 rakṣācakram

\dot{N}_2 3v₁; evaṃ⁶⁰ dveṣavajrayogena⁶¹ sphārayet⁶² krodhasaṃghātaṃ⁶³ dikṣu
 K_1 4r₁; vidikṣu⁶⁴ yathākramam⁶⁵ | hūmkārapariṇātān⁶⁶ sarvān⁶⁷ mahākiraṇajvā- 5
 K_2 5r₆; lākulān⁶⁸ utsrjet⁶⁹ | evaṃ pūrvādidikṣu⁷⁰ yamāntakaprajñāntakapadmā-
 K_2 5v₄; ntakaviḥnāntakān⁷¹ yathākramam⁷² dhyāyāt | kṛṣṇasitaraktanīlān⁷³ va-
 K_5 5v₁; jramudgarasitavajradanḍaraktavajrābjakarālavajradharān⁷⁴ kharvalam-
 I_2 17r*₁; bodarān⁷⁵ vairocana ratneśāmitābhākṣobhyāñkitaśīrasaḥ⁷⁶ ||
 I_3 5v₆

iii HeTa I.viii. 9cd, cf. HePra^{§5}. iv Cf. DVS (ff. 187v₆-188r₂), HePra^{§5}.

⁵⁵sattvabimbasamudbhūtaṃ *em.*] satvaṃ bimbasamudbhūtaṃ \dot{N}_2 ; ††_x °m u-
 dbhūtāṃ K_1 ; satvabimba>samu<samudgata(ṃ) $K_{2,5}$ (°ta° K_2), $K_3^{p.c.}$ (rubbed out);
om. $I_{2,3}$. ⁵⁶maṇḍaleśaṃ K_5] maṇḍaleyam \dot{N}_2 , K_1 (possible!); maṇḍale saṃ°
 K_2 ; maṃḍaleśaṃ K_3 ; *om.* $I_{2,3}$. ⁵⁷vibhāvayet \dot{N}_2 , K_1] bhāvayed $K_{2,3,5}$; *om.*
 $I_{2,3}$. ⁵⁸iti vacanāt $\Sigma_{I_{2,3}}$] *om.* $I_{2,3}$. ⁵⁹sveṣṭadevatā || 5 || *em.*] *om.* Σ . ⁶⁰evaṃ
 $\Sigma_{I_{2,3}}$] *om.* $I_{2,3}$. ⁶¹dveṣavajra° $\Sigma_{I_{2,3}}$] mahā° $I_{2,3}$ • °yogena Σ_{K_2}] °yoge K_2 .
⁶²sphārayet \dot{N}_2 , K_1 , Tib.] sphārayet || svahr̥dbijaraśmitaḥ (su° $K_{2,3}$) || iti sveṣṭa-
 devatā (°ah $K_{2,3}$) || 5 || $K_{2,3,5}$; sphārayet sva(hr̥d)bijaraśmitaḥ $I_{2,3}$ (I_2 *om.* °hr̥d°).
⁶³krodhasaṃghātaṃ $\Sigma_{\dot{N}_2^{a.c.}, K_3^{a.c.}}$] krodhasaṃghā>ṃ<taṃ $\dot{N}_2^{a.c.}$ (cancelled); *om.*
 $K_3^{a.c.}$ (in lower margin). ⁶⁴dikṣu vidikṣu $\Sigma_{\dot{N}_2^{a.c.}, K_3^{a.c.}}$] v<i>dikṣu $\dot{N}_2^{a.c.}$ (squee-
 zed in); *om.* $K_3^{a.c.}$ (nt). ⁶⁵yathākramam $\Sigma_{K_1, K_3^{a.c.}}$] yathākra ††_x K_1 ; *om.* $K_3^{a.c.}$.
⁶⁶hūmkārapariṇātān $K_{2,5}$, $K_3^{p.c.}$, $I_{2,3}$] hūmkārapariṇ>ā<tāna $\dot{N}_2^{p.c.}$ (rubbed out);
 ††_x K_1 ; *om.* $K_3^{a.c.}$. ⁶⁷sarv(v)ān $\Sigma_{K_1, K_3^{a.c.}}$] ††_x K_1 ; *om.* $K_3^{a.c.}$. ⁶⁸mahā° $\Sigma_{K_1, K_3^{a.c.}}$]
 ††_x K_1 ; *om.* $K_3^{a.c.}$. ⁶⁹utsrjet $\Sigma_{K_3^{a.c.}}$] *om.* $K_3^{a.c.}$. ⁷⁰°dikṣu Σ_{K_2}] °kṣu K_2 (haplo-
 graphy). ⁷¹°padmāntaka° $\Sigma_{I_2^{a.c.}}$] *om.* $I_2^{a.c.}$ (in upper margin) • °kān \dot{N}_2 , $K_{3,5}$, I_2]
 °ka K_1 ; °kāna K_2 ; °kāv I_3 . ⁷²°kramam Σ_{I_3}] °krama I_3 . ⁷³kṛṣṇasitaraktanīlān
 \dot{N}_2 , $K_{2,3,5}$ (partly °śīta°, K_2 *om.* *virāma*), $I_{2,3}$] kṛṣṇasitarakt† (upper part lost) ††_x
 K_1 . ⁷⁴vajramudgara° \dot{N}_2 , K_3 , $I_{2,3}$] ††_x mudgara° K_1 ; vajramuṅgara° K_2 ; va-
 jramuṅgara° K_5 • °raktavajrābjakarālavajradharān \dot{N}_2 , Tib.] °raktavajrābjam
 karālavajradharāt K_1 ; °vajrābjakarālavajradharān $K_{2,3,5}$ (K_2 *om.* *virāma*); °rakta-
 vajrābjarālavajradharān $I_{2,3}$. ⁷⁵kharv(v)alambodarān \dot{N}_2 , $K_{2,3,5}$ (*virāma* missing
 in K_2), $I_{2,3}$] kharvo lambodarā K_1 . ⁷⁶°ratneśāmitābhā° *em.* (cf. nt. in transla-
 tion)] °ratneśavajradharmā° \dot{N}_2 ; °ratnasam̐bhavavajradharmā° K_1 ; °ratneśa a-
 mitābhavajradharmā° $K_{2,3,5}$ (*amito*° K_2), $I_{2,3}$ • °śīrasaḥ Σ_{K_1}] ††_x K_1 .

tata⁷⁷ aiśānyādikoṣeṣv⁷⁸ acalaṭakkirājanīladaṇḍamahābalāḥ⁷⁹ | mahā-
krṣṇāḥ⁸⁰ khaḍgāṅkuśadaṇḍatrisūladharāḥ⁸¹ || ṭakkyacalau⁸² divyābhara-
ṇabhūṣitau lalitau⁸³ vikṛtānanau⁸⁴ || nīladaṇḍamahābalau⁸⁵ yamāntaka-
vad vikṛtau || tanmadhye⁸⁶ dhyāyāt punar ūrdhva⁸⁷ uṣṇīṣacakravartī⁸⁸
5 pītaḥ⁸⁹ pītacakradharāḥ⁹⁰ | vairocanaṃmukuṭī kharvalambodaraḥ | adhara
sumbharājaḥ⁹¹ kṣṇavarṇo⁹² muṣaladharāḥ⁹³ kharvalambodaraḥ⁹⁴ || a-
calādayaś⁹⁵ catvāraḥ⁹⁶ sumbharājaś⁹⁷ cākṣobhyamukuṭīnaḥ⁹⁸ || amī da-
śakrodhāḥ⁹⁹ pratyālīḍhapadāḥ¹⁰⁰ | vāme tarjanīvajrapāsādharaś ca¹⁰¹
viśvābjasūryeṣu¹⁰² draṣṭavyāḥ¹⁰³ ||

⁷⁷tata Ṇ₂, K_{2,3,5}] ††_x K₁; tataḥ I_{2,3}. ⁷⁸°koṣeṣv Σ_{-I₂}^{a.c.} (all °eṣu)] °koṣe>ṇe<ṣu I₂^{a.c.} (cancelled). ⁷⁹°ṭakkirāja° em.] °ṭakki>ī<° Ṇ₂^{p.c.} (rubbed out), K_{3,5}; °ṭaki-
rāja° K₁; ††_k K₂; ṭakirāja I_{2,3} • °balāḥ Σ_{-K_{1,2}}] °balā K_{1,2} (insertion-mark in
K₁, see below). ⁸⁰mahākṣṇāḥ Ṇ₂, K_{3,5}, I₂, Tib.] om. K₁ (††_x nt. in lower mar-
gin); mahākṣṇā K₂, I₃. ⁸¹khaḍgāṅkuśadaṇḍatrisūladharāḥ Ṇ₂, K₁^{p.c.}] om. K₁^{a.c.}
(nt.); ṣaḍgaśadaṇḍatrisūladharāḥ K₂; khaḍga āṅkuśadaṇḍatrisūladharāḥ K_{3,5}, I_{2,3}.
⁸²ṭak(k)yacalau K₁^{p.c.}, K_{3,5}] ṭakkyācalau Ṇ₂; om. K₁^{a.c.} (nt.); ṭakkacalau K₂; ṭakkyā-
calo I_{2,3}. ⁸³divyābharaṇabhūṣitau lalitau Ṇ₂, K₁^{p.c.}] om. K₁^{a.c.} (nt.); lalitau (°ṭau
I_{2,3}) divyābharaṇabhūṣitau (dīvyā° I₃; °vibhūṣitau I₂) K_{2,3,5}, I_{2,3}, Tib. ⁸⁴vikṛtānanau
K_{2,3,5}, I_{2,3} (cf. HePra⁸⁶, DVS f. 188v₁)] om. Ṇ₂, K₁, Tib. ⁸⁵nīladaṇḍamahābalau
Ṇ₂, K₁^{p.c.}, K_{2,3,5}, I₂] om. K₁^{a.c.} (nt.); nīladaṇḍamahābalo I₃. ⁸⁶tanmadhye Σ_{-K₂}]
tamadhya K₂. ⁸⁷punar ūrdhva I₃] punar ūrdhve Ṇ₂, K₅; punar ūrdhni K₁;
punar urddhve K₂; punar ūrdhvaṃ K₃; punatarddha I₂. ⁸⁸uṣṇīṣacakravartī(tī
Σ_{-K_{1,2}}] uṣṇīṣ† ††_x K₁; uṣṇīṣacakravartī K₂. ⁸⁹pītaḥ Σ_{-K_{1,2},K₃}^{a.c.}] ††_x °ḥ K₁;
pītā K₂; yītaḥ K₃^{a.c.} (left side changed to °p°). ⁹⁰°dharaḥ Σ_{-K₂}] °dhara K₂.
⁹¹sumbha° Σ_{-K₁} (partly sum°)] śumbha° K₁. ⁹²°varṇ(n)o K_{2,3,5}] °varṇṇa° Ṇ₂,
K₁; °varṇ(n)aḥ I_{2,3}. ⁹³muṣala° Ṇ₂, K_{2,3,5}, I₃] muśūla° K₁; muśala° I₂. ⁹⁴°daraḥ
Σ_{-I₂}] °dara I₂. ⁹⁵acalādayaś em. (cf. HePra⁸⁶)] ṭakkyādayaḥ Ṇ₂, K₁, Tib.; ṭa-
kyādayaṅ K₂; ṭakkyādayaś K_{3,5}; ṭakkyādayaḥ ś° I_{2,3}. ⁹⁶catvāraḥ Σ_{-K₁}] ca ††_x
K₁. ⁹⁷sumbharājaś K_{2,5}] śumbharājā Ṇ₂; ††_x °rāja K₁; sumbharājasyā° I_{2,3}, K₃
(śum° I₂). ⁹⁸cākṣobhyamukuṭīnaḥ Ṇ₂, K_{2,5} (K₂ om. visārga)] akṣobhamukuṭīnaḥ
K₁; °ākṣobhyamukuṭīnaḥ I_{2,3}, K₃. ⁹⁹°krodhāḥ Σ_{-K₂}] °krodhiḥ K₂. ¹⁰⁰°padāḥ
Σ_{-I_{2,3}}] °padāḥ I_{2,3}. ¹⁰¹°vajrapāsādharaś ca Ṇ₂, K₁, Tib.] °pāsādharaś ca K_{2,3,5},
I₃; °pāsādharaṃ ca I₂. ¹⁰²°sūry(y)eṣu Σ_{-K₂}] °sūryyaṣu K₂. ¹⁰³draṣṭavyāḥ Σ_{-I_{2,3}}]
draṣṭavyaḥ I_{2,3}.

evam yathānukrameṇotsrjya¹⁰⁴ krodhān¹⁰⁵ svasvasthāne¹⁰⁶ tatra ta-
 tra¹⁰⁷ gatveti¹⁰⁸ vicintya¹⁰⁹ | saṃmukhībhūya¹¹⁰ sthitvā¹¹¹ saṃpūṭāñja-
 liṃ¹¹² kṛtvā | aṣṭapadahṛdayopahṛdayamantraiḥ¹¹³ stutipūrvakaṃ¹¹⁴ kiṃ¹¹⁵
 kariṣyāmo vayaṃ¹¹⁶ vadantī¹¹⁷ paśyet¹¹⁸ || tataḥ¹¹⁹ śāntikādibhedena¹²⁰
 tv ājñāpya tān¹²¹ *om sumbha nisumbhetyādinā*^{122,v} | dhīmatas¹²³ te¹²⁴ vajra- 5
 dharājñāṃ¹²⁵ saṃgrhyātmanirmāṇaṃ¹²⁶ svasvasthāne¹²⁷ saṃsthāpya¹²⁸
 svayam eva gatvā vighnagaṇān¹²⁹ galake¹³⁰ vajrapāśena¹³¹ baddhvā¹³²
 svasvāstreṇa trāsayinganto¹³³ grhītvāgatya daśadikṣu¹³⁴ vighnātmanah¹³⁵
 svasvanirmāṇe¹³⁶ samarpya¹³⁷ vajradharābhimukhībhūya¹³⁸ tiṣṭhantī
 paśyet¹³⁹ || 10

^vCf. GST (14.26), DVS (f. 188v₁₋₂), HePra⁸⁶, HeSāSam 8 (f. 105r₇), VSN et al.

¹⁰⁴o_nukrameṇo^o Ṇ₂, Tib.] †† k† ††_x K₁; krameṇo^o K_{3,5}, I_{2,3} • °tsrjya Σ_{-K_{1,2}}]
 ††_x K₁; °tsrje K₂. ¹⁰⁵krodhān Σ_{-K_{1,2}}] ††_x °ān K₁; krodhāna K₂. ¹⁰⁶e K_{2,3,5},
 I_{2,3}, Tib.] °a Ṇ₂, K₁. ¹⁰⁷tatra tatra *em.*] tasya tatra Σ_{-K₁}; tatrasya tatra K₁; *der*
 Tib. ¹⁰⁸gatveti Ṇ₂, K₁] gateti K_{2,3,5}, I_{2,3}; *son ba* Tib. ¹⁰⁹°cintya Σ_{-I₃}] °cityaṃ I₃.
¹¹⁰saṃ^o Σ_{-I₃}] sa^o I₃. ¹¹¹°ā Σ_{-I_{2,3}}] °āt I_{2,3}. ¹¹²saṃpūṭāñjaliṃ *em.*] pūṭāñjaliṃ
 Ṇ₂, K₁; saṃpūṣatāñjali K₂; saṃpu<ṭā>ñjaliṃ K₃^{p.c.}; saṃpūṭāñjaliṃ K₅, I₂; sapū-
 ṭāñjaliṃ I₃. ¹¹³°pahṛdayamantraiḥ Ṇ₂, K_{2,3,5}] °pamahṛdayamantre† ††_x K₁;
 mantreḥ I_{2,3}. ¹¹⁴stutipūrvakaṃ Σ_{-K₁}] ††_x K₁. ¹¹⁵kiṃ Ṇ₂, K_{2,3,5}, I₃] ††_x K₁; *om.*
 I₂. ¹¹⁶kariṣyāmo vayaṃ Σ_{-K₁}] ††_x °yamaṃ K₁. ¹¹⁷°tī Σ] °tī K₃^{a.c.}. ¹¹⁸et Σ_{-K_{2,3,5}}]
 °eta K_{2,5}; °ata K₃. ¹¹⁹°aḥ Σ_{-K₂}] °a K₂. ¹²⁰°ādi^o Ṇ₂, K₁, Tib.] °pra^o K_{2,3,5}; *om.*
 I_{2,3}. ¹²¹tv ājñāpya tān *em.* (cf. Tib.)] tu ājñāpaya tān Ṇ₂; nta ājñāpaya tān K₁; tu
 ājñāpayaj jñāna K₂; tu ājñāpayet tān K_{3,5}, I₂; tu ājñāpayejān I₃. ¹²²nisumbhe^o
 Ṇ₂, K₁ (°*sum*^o), K_{3,5}, I₂ (°*śum*^o)] nisumbhe^o K₂; niśubhe^o I₃. ¹²³°as Σ_{-K₂} (°*aḥ*)]
 °a K₂. ¹²⁴te *em.*] tair Σ_{-I_{2,3}}; tai I_{2,3}. ¹²⁵vajra^o Σ_{-I₃}] vejra^o I₃ • °dharājñāṃ
 K₁, Tib.] °dharājñā Ṇ₂; °dhara ājñāya K₂; °dhara ājñāṃ K_{3,5}; °dhara āgyāṃ I₂;
 °dhara ājñā I₃. ¹²⁶saṃ^o Σ_{-K₂,K₃}^{a.c.}] *om.* K₂, K₃^{a.c.} • °nirmāṇaṃ Σ_{-K₁}] °n† ††_x K₁.
¹²⁷svasva^o Σ_{-K₁}] ††_x K₁ • °sthāne Σ_{-I₃}] *om.* I₃. ¹²⁸saṃ^o Ṇ₂, K₁] *om.* K_{2,3,5}; I_{2,3}.
¹²⁹°ān Σ_{-K₂}] °in K₂. ¹³⁰°la^o Σ_{-I_{2,3}}] °ṇa^o I₂; °na^o I₃. ¹³¹°pāśena Ṇ₂, K₁, I₂, I₃^{p.c.}]
 °pāśe K_{2,3}; >xenābhimukhī< pāśena I₃^{a.c.}. ¹³²baddhvā Ṇ₂, K_{1,5}, I₂] vajrā K_{2,3};
 vatdhā. I₃. ¹³³trāsayinganto Ṇ₂ (°*śa*^o)] strāsayingantaṃ K₁; trāsayingantaṃ K_{2,3}; trāśa-
 yena I₂; trāśayatt I₃. ¹³⁴°dikṣu Σ_{-Ṇ₂}] °di<śa> Ṇ₂^{p.c.}. ¹³⁵vighnātmanah K_{2,3,5},
 I₃] v<i>ghnā<nā>tmanaṃ Ṇ₂^{p.c.}; †i ††_x K₁; vighnātmanā I₂. ¹³⁶svasvanirmāṇe
 Σ_{-K₁} (°*ne* I₃)] ††_x K₁. ¹³⁷samarpya Ṇ₂] ††_x marpya K₁; samarpyā K_{2,3,5}; samā-
 pya I₂; samapya I₃. ¹³⁸°dharā^o Σ_{-K₂}] °dhara^o K₂. ¹³⁹paśyet Σ_{-K_{2,3}}] paśyeta K₂;
 pāśyata K₃.

tatrāyaṃ vighnagaṇaḥ¹⁴⁰ | indro¹⁴¹ gauraḥ¹⁴² sahasrākṣo¹⁴³ ratnamu-
kuṭī¹⁴⁴ lalitanuḥ¹⁴⁵ | yamaḥ¹⁴⁶ kṛṣṇa ūrdhvapiṅgalakeśaḥ¹⁴⁷ kharvala-
mbodarah¹⁴⁸ | varuṇaḥ¹⁴⁹ śuklaḥ saphaṇāṅkitaśīrā¹⁵⁰ lalitāṅgaḥ¹⁵¹ | ku-
beraḥ¹⁵² pīto¹⁵³ ratnamukuṭī¹⁵⁴ lalitavigrahaḥ¹⁵⁵ | īśānaḥ śuklo¹⁵⁶ jaṭāmu-
5 kuṭī¹⁵⁷ kharvo¹⁵⁸ bṛhatkukṣiḥ¹⁵⁹ | agni¹⁶⁰ rakto jaṭāmukuṭyaṅkitaśīrāḥ¹⁶¹
kharvaśārīraḥ¹⁶² | rākṣaso¹⁶³ dhūmro¹⁶⁴ muktakeśaḥ¹⁶⁵ kharvatanuḥ¹⁶⁶ |
vātaḥ śyāmo ratnamukuṭī¹⁶⁷ lalitanuḥ¹⁶⁸ || ūrdhve¹⁶⁹ pītāmaḥ¹⁷⁰ pī-
taḥ¹⁷¹ kharvalambodaro jaṭāmukuṭī¹⁷² | adhare pṛthvī¹⁷³ pītā¹⁷⁴ ratnamu-
kuṭinī¹⁷⁵ lalitanvī¹⁷⁶ ||

¹⁴⁰°aḥ Ṇ₂, K_{1,3,5}, I₃] °a K₂, I₂. ¹⁴¹°o Σ_{-I_{2,3}}] °ām I₂; °ā I₃. ¹⁴²°aḥ Σ_{-K₂}] °a° K₂. ¹⁴³sahasrākṣo Ṇ₂, K_{1,3,5}, Tib.] sahasrākṣo K₂; >svasvanirmāṇe< sasrākṣo I₂^{p.c.}; sasrākṣo I₃. ¹⁴⁴°mukuṭī Σ_{-K_{2,5}}] °muṭī K₂; °mukuṭī° K₅. ¹⁴⁵lalita° Σ_{-K₂}] lalīta° K₂ • °tanuḥ K_{2,3,5}, I_{2,3}, Tib.] °ḥ Ṇ₂; °t† ††_x K₁. ¹⁴⁶yamaḥ Ṇ₂, K_{2,3,5}, I₂] ††_x °maḥ K₁; yama I₃. ¹⁴⁷ūrdhva° K_{3,5}, I₂] urddhva° Ṇ₂, K_{1,2}, I₃ • °aḥ Σ_{-K₂}] °a• K₂. ¹⁴⁸kharva° Σ] I₂ adds *vāgaka* above (→ *vāmana?*, 2nd hand). ¹⁴⁹°aḥ Σ_{-K₂}] °a° K₂. ¹⁵⁰saphaṇā° Ṇ₂, K_{2,3,5}, I₃] saptaphaṇā° K₁; saptāṇā° I₂ • °ā K₁] °āḥ Ṇ₂; °a• K₂; °aḥ K_{3,5}, I_{2,3}. ¹⁵¹°āṅgaḥ Σ_{-K_{1,2}}] °aḥ K₁; °āṅga K₂. ¹⁵²°aḥ Σ_{-K₂}] °a• K₂. ¹⁵³°o K_{2,3,5}] °a° Ṇ₂, K₁, I_{2,3}. ¹⁵⁴°tī Σ_{-K₁}] °t† K₁. ¹⁵⁵lalita° Σ_{-K_{1,2}}] ††_x K₁; lalīta° K₂ • °vigrahaḥ Ṇ₂] °vigrataḥ K₁; °tanu K₂; °tanuḥ K_{3,5}, I_{2,3}. ¹⁵⁶°o Σ_{-K₂}] °a° K₂. ¹⁵⁷°mu° Σ_{-K₂,I₂}] °ma° K₂, I₂. ¹⁵⁸°o Σ_{-Ṇ₂,K₁}] °a° Ṇ₂, K₁; I₂ adds *vāgaka* below (→ *vāmana?*, 2nd hand). ¹⁵⁹bṛhat° Σ_{-K₁}] bṛ° K₁; • °kukṣiḥ Σ_{-K_{1,2}}] °kṣekṣaḥ K₁; °kukṣiḥ K₂. ¹⁶⁰°ī Ṇ₂] °i K_{1,5}; °iḥ K_{2,3}, I_{2,3}. ¹⁶¹jaṭā° Σ_{-I₂}] yaṭā° I₂ • °mukuṭyaṅkita° Ṇ₂] mukuṭī lalitah K₁; °mukuṭāṅkita° K_{2,3,5}, I₃; °makuṭāṅkita° I₂ • °śīrāḥ Ṇ₂] *om.* K₁; śīraḥ K_{2,3,5}, I_{2,3}; *ral pa'i cod pan can dbu rgyan gyis mtshan pa'i lus* Tib. ¹⁶²°aḥ Σ_{-K₁}] °a K₁; I₂ adds *vāgaka* (?) above and *rat(n)ayukta* (?) below (2nd hand). ¹⁶³rākṣaso Ṇ₂ (°ah), K_{3,5}, I_{2,3}] rakṣ† x† K₁; rākṣasā K₂. ¹⁶⁴dhūmro Ṇ₂, K_{2,3}, I₂ (all °ah)] x† m† K₁; dhumra° K₅; dhumraḥ I₃. ¹⁶⁵mukta° Ṇ₂, K_{2,3,5}] m† ††_x K₁; makuṭa° I_{2,3} (°ta° I₃) • °keśaḥ Ṇ₂, K_{3,5}, I_{2,3}] ††_x K₁; °keśī K₂. ¹⁶⁶kharva° Σ_{-K₁}] ††_x °rva° K₁; I₂ adds *vāgaxx* above, 2nd hand. ¹⁶⁷°mu° Σ_{-K₂,I₂}] °ma° K₂, I₂. ¹⁶⁸lalita° Ṇ₂^{p.c.} (°ta° upper margin), K_{3,5}, I_{2,3}] lalī° Ṇ₂^{a.c.}, K₁; lalīta° K₂. ¹⁶⁹ūrdhve K₅, I_{2,3}] urddha° Ṇ₂; urdhve K₁; ūrdhva° K₂. ¹⁷⁰pītā° K_{2,3,5}, I_{2,3}] pītā° Ṇ₂, K₁ • °aḥ Ṇ₂ (°o), K_{2,3,5}, I_{2,3}] °ā K₁. ¹⁷¹°aḥ Σ_{-K₂}] °a° K₂. ¹⁷²°mu° Σ_{-K₂}] °ma° K₂. ¹⁷³°thvī Σ_{-K₁}] °ṣṭhī K₁. ¹⁷⁴pītā Σ_{-K₁}] †ī ††_x K₁. ¹⁷⁵ratna° Σ_{-K₁}] ††_x K₁ • °mukuṭinī K_{2,3,5}, I₃] °mukuṭ>ī<nī Ṇ₂^{p.c.}; ††_x K₁; °makuṭinī I₂. ¹⁷⁶lalita° Ṇ₂, K₃^{p.c.}, I_{2,3}] ††_x K₁; lata° K₃^{a.c.}; latrita° K_{2,5} • °tanvī I_{2,3}, K₃^{p.c.}, K₅] °tanuḥ Ṇ₂; ††_x K₁; °tarthī K₂; °ta° K₃^{a.c.}.

ete vighnavināyakā¹⁷⁷ yamāntakādibhir¹⁷⁸ gr̥hītāḥ¹⁷⁹ katarodvignās trāṇā-
rthaiṣaṇataparā¹⁸⁰ draṣṭavyāḥ ||^{vi}

*Ñ*₂ 4r₄; tadanu svahr̥dbjāt¹⁸¹ krodham¹⁸² adhaḥśūlam¹⁸³ kṛṣṇavarṇam¹⁸⁴ ma-
*K*₁ 5r₁; hāghoram¹⁸⁵ pralayānaladuḥsaham¹⁸⁶ | amṛtakunḍalyākāram ūrdhve¹⁸⁷
*K*₂ 6v₆; sphārayitvā¹⁸⁸ yamāntakādiṣu samarpya¹⁸⁹ cintayed vighnagaṇamasta-
*K*₃ 7r₄; keṣu¹⁹⁰ ||^{vii} tadanu –

*K*₅ 7r₁; *I*₂
19r*₃; *I*₃
7v₁

*om gha gha*¹⁹¹ *ghātaya ghātaya*¹⁹² *sarvaduṣṭān*¹⁹³ *phaṭ phaṭ*¹⁹⁴ *kīlaya*
*kīlaya*¹⁹⁵ *sarvāpāpān*¹⁹⁶ *phaṭ phaṭ*¹⁹⁷ *hūm hūm*¹⁹⁸ *vajrakīla*¹⁹⁹ *va-*
*gradharo*²⁰⁰ *ājñāpāyati sarvaduṣṭavighnānām kāyavākcittavajram*²⁰¹ *kī-*
*laya*²⁰² *hūm phaṭ*²⁰³ |^{viii}

10

^{vi}Cf. HePra^{§6} et al. ^{vii}Cf. HePra^{§6} et al. ^{viii}Cf. DVS (f. 188v₄₋₅), HePra^{§6}, CSA, GST (ch. 14), GuSaMaVi, KriSaṃPa (ch. 06), MaUVi, PiSā, SāMā 267, VNU*, VS (II. 4.3), MaUd et al.

¹⁷⁷ete vighnavināyakā Σ_{K₁}] ††_x K₁. ¹⁷⁸°bhir *em.* (Tib.)] *om.* Σ_{K₁}; °bhi K₁.
¹⁷⁹gr̥hītāḥ Σ_{Ñ₂,K₁}] gr̥ih>ī<tvā Ñ₂^{P.C.}; gr̥hītvā atha K₁. ¹⁸⁰°ārthaiṣaṇa° *em.*] °ā-
rtheṣaṇa° Ñ₂, K₁; °othemṣaṇa° K₂; °ārthe tatparā K₃; °o rtheṣaṇa° K₅; °ānve-
ṣaṇa° I_{2,3}. ¹⁸¹svahr̥dbjāt Ñ₂ (blurred), K₅] svahr̥tb† jā † K₁; suhr̥dbjāt K_{2,3};
svahr̥dbjāt a° I₂; syahr̥dbjāt a° I₃. ¹⁸²krodham K_{2,3,5}, I_{2,3}] *xx* dham Ñ₂ (blu-
rred); kr† dh† ††_x K₁. ¹⁸³adhaḥśūlam Ñ₂, K_{3,5}, I₃] ††_x K₁; ayaḥ śūlam K₂; ataḥ
śūlam I₂. ¹⁸⁴kṛṣṇavarṇam Σ_{K₁}] ††_x K₁. ¹⁸⁵mahāghoram Σ_{K₁,I₂}] ††_x K₁; ma-
hāghora° I₂. ¹⁸⁶pralayānaladuḥsaham Ñ₂, K_{2,3,5} (all °*am*)] ††_x K₁; praṇayāna-
luduḥsaham I_{2,3}. ¹⁸⁷amṛtakunḍalyākāram ūrdhve Ñ₂] ††_x °mṛtakunḍalyākāram
ūddhni K₁; ūrdhveḥ 'mṛtakunḍalyākāram K_{2,3,5}, I₃; ūrdhveḥ mṛtakudulyākāram
I₂. ¹⁸⁸°yitvā Σ_{I₃}] °yityā I₃. ¹⁸⁹°arpya Σ_{I_{2,3}}] °arpyā I_{2,3}, K₃. ¹⁹⁰°keṣu Σ_{K_{2,3}}]
°keṣvā K_{2,3}. ¹⁹¹gha gha K_Σ, I_{2,3}, Tib.] gha gha gha ghātaka Ñ₂. ¹⁹²ghātaya
ghātaya Ñ₂, K_{3,5}, Tib.] gh† ††_x K₁; ghātaya K₂; ghātaya ghātaya I_{2,3}. ¹⁹³sarva°
Σ_{K₁} ††_x K₁ • °duṣṭān Ñ₂ (blurred), K₃^{P.C.}, I_{2,3}] ††_x K₁; °duṣṭā K₂, K₃^{a.c.}; °duṣṭam
K₅; °duṣṭam Tib. (°*an* Tib._{G,N,P₁}). ¹⁹⁴phaṭ phaṭ Σ_{K₁}] ††_x †† ph† †† K₁. ¹⁹⁵kīlaya
kīlaya Ñ₂, K_{2,3,5}, Tib.] *x*†₂ †† 2 K₁; kīlaya I_{2,3}. ¹⁹⁶°pāpān Ñ₂, K_{1,5}, I₂^{P.C.}, I₃]
°pāpāna K_{2,3}; °pāpāni I₂^{a.c.}; °pāpam Tib. ¹⁹⁷phaṭ phaṭ Σ^{Skt.}] phaṭ Tib. ¹⁹⁸hūm
hūm K_{2,3,5}, Tib.] *om.* Ñ₂; hūm K₁, I₂; ham I₃. ¹⁹⁹vajrakīla K_{1,2,3,5}, Tib.-C] *om.*
Ñ₂; vajra kīlaya I_{2,3}, Tib.-C. ²⁰⁰°dharo Ñ₂, K₅, Tib. (no *sandhi* applied)] °dhara
K₁^{P.C.}, K_{2,3}; °dharah K₁^{a.c.}; varo I₃. ²⁰¹°vākcittavajram Ñ₂, K_{1,3,5}] °vākcittava-
jra K₂, I_{2,3}; °vākcittavajra Tib. ²⁰²kīlaya Ñ₂, Tib.] kīlay† ††_x K₁; kīlaya 2 K_{2,3};
kīlaya 2 K₅, I_{2,3}. ²⁰³hūm phaṭ Ñ₂, Tib.] ††_x K₁; hūm 2 phaṭ 2 K_{2,3,5}, I₂; hūm
hūm phaṭ 2 I₃.

ity anena²⁰⁴ kilān²⁰⁵ āropayet²⁰⁶ | iti kilānamantraḥ²⁰⁷ ||

om vajramudgara²⁰⁸ vajrakīlākoṭaya 2²⁰⁹ hūm phaṭ²¹⁰ |ix

ity anenākoṭayanti²¹¹ || krodhāḥ²¹² sarva²¹³ ātmacihnapariṇāmeṇa²¹⁴ va-
jramudgaram²¹⁵ vibhāyva²¹⁶ | kilākoṭanamantreṇa²¹⁷ tāvat kilān ākoṭaya-
5 nti²¹⁸ yāvad dharaṇīgatā²¹⁹ bhaveyuh²²⁰ ||^x tataḥ²²¹ svasvanirmāṇe²²² pra-
viṣṭān²²³ yamāntakādīn²²⁴ cintayet²²⁵ || tadanv ekīkaraṇasamaye²²⁶ kro-
dhavahninā²²⁷ vināyakaparivārān²²⁸ nirmūlikṛtān²²⁹ paśyet²³⁰ ||

^{ix}Cf. DVS (nt. on f. 188v), HePra^{§6}, ĀPra, CSA, KriSaṃPa (ch. 03), SV. ^xCf. HePra^{§6}.

²⁰⁴ity anena Σ_{K₁,I₃}] ††_x xx K₁; ityenena I₃. ²⁰⁵kilān Ṇ₂, I₃] kilān K₁; kilā-
nādhe K₂; kilān K_{3,5}; kilānām I₂; *phur bu(s)* Tib. ²⁰⁶āropayet K₅, I₃, Tib. (*gdab
par bya*)] āropayati Ṇ₂, K₁; ropayad K₂; ropayet I₂. ²⁰⁷iti kilānamantraḥ K_{2,3,5},
I_{2,3}, Tib.] kilānamantraḥ Ṇ₂; trikīlanamantraḥ K₁. ²⁰⁸omudgara Σ_{K₂}] °mum-
dgara K₂. ²⁰⁹°kilākoṭaya 2 Ṇ₂] °kilāvakoṭaya 2 K₁; °kīla ākoṭaya 2 K_{2,3}; °kīlaṃ
ākoṭaya 2 K₅; kīlaya ākoṭaya I₂; °kīla ākoṭaya I₃; (°)kīla(ya) ākoṭaya ākoṭaya Tib.
²¹⁰hūm phaṭ Σ_{I_{2,3}}] hūm 2 phaṭ I₂; hūm hūm phaṭ I₃. ²¹¹°nti Σ_{K_{2,5}}] °ntu K_{2,3,5};
brdun bar bya Tib. ²¹²°āḥ Σ_{K_{1,2}}] °ā x† K₁; °ā K₂. ²¹³sarva Ṇ₂, K₅ (°e)] ††_x K₁;
save K₂; sarvā° I₂ (double *sandhi*); sarv° I₃. ²¹⁴°ātmacihna° Ṇ₂, K_{2,3,5}, I₂, Tib.]
††_x K₁; °ātmacihna° I₃ • °pariṇāmeṇa Σ_{K_{1,2}}] ††_x °ṇāmeṇa K₁; °pariṇāmeṇa K₂.
²¹⁵°am Σ_{I₂}] °a° I₂. ²¹⁶°yva Σ_{K₁}] °ā K₁. ²¹⁷kīlā° em.] kilām Ṇ₂; om. K₁; kilānā°
K_{2,3,5}; kilānām I₂; kilān I₃ • (°)ākoṭana° K₁] ākoṭanti Ṇ₂; (°)ākoṭayanti K_{2,3,5}, I₃;
koṭayamti I₂ • °mantreṇa K_{2,3,5}, I_{2,3}] mantriṇa iti Ṇ₂; °mantra iti K₁; *siags kyi(s)
phur bus gdab pa dan brdun ba* Tib. ²¹⁸kilān ākoṭayanti K₁] kilām ākoṭayanti Ṇ₂; om.
K_{2,3,5}, I_{2,3}. ²¹⁹dharaṇīgatā em.] dharaṇīgatā Ṇ₂, K₁, Tib.] dharaṇītalagatā K_{2,3,5};
dharaṇītalagatā I_{2,3}, HePra^{§6}; *sa la son bar gyur pa* Tib. ²²⁰°eyuh Σ_{I_{2,3}}] °edyuh I_{2,3}.
²²¹tataḥ K_{2,3,5}, I_{2,3}, Tib.] tat>(ā)< Ṇ₂^{p.c.} (rubbed out); tato K₁ ²²²svasvanirmāṇe
Ṇ₂, K₅^{p.c.} (2nd °*sva*° changed, °*e* added subsequently), I_{2,3}, Tib.] svasvani† ††_x K₁;
svasvanirmāṇa(•) K_{2,3}. ²²³praviṣṭān Σ_{K₁}, Tib.] ††_x K₁. ²²⁴yamāntakādīn Ṇ₂,
K_{3,5}, I₂, Tib.] ††_x nta xx dīn K₁; yamāntakādīna K₂ (missing *virāma*); yamāt takā-
dīna I₃. ²²⁵cintayet Σ_{K_{2,5}}] cintayed iti K_{2,3,5}. ²²⁶tadanv ekī° Ṇ₂, Tib.] tadandi°
K₁; tad athekī° K₂; tadarthaikī° K₃; tadartheikī° K₅; tadanu ekī° I_{2,3} (no *sandhi* a-
ppplied) • °karaṇasamaye K_{1,3,5}, I₃, Tib.] °lakaraṇasamaye Ṇ₂; °kāraṇasamaya°
K₂; °kīraṇasamaye I₂. ²²⁷°vahninā Σ_{K₂}] °vahnī K₂. ²²⁸vināyakaparivārān
Σ_{K₂}] nāyakaparivārān K₂. ²²⁹nirmūlikṛtān Ṇ₂, K_{2,3,5}, Tib.] nirmūlikṛtā K₁;
nirmalīkṛtāt I_{2,3}. ²³⁰paśyet Σ_{K_{1,3}}] paśyet† K₁; paśyata K₃.

idānīm²³¹ –

repheṇa sūryaṃ purato vibhāvya²³²
 tasmin ravau²³³ hūmbhavaviśvavajram²³⁴ |
 tenaiva vajreṇa vibhāvayec ca²³⁵
 prākārakam²³⁶ pañjarabandhanam ca²³⁷ ||xi

5

cakāreṇa²³⁸ vajraśarajālam²³⁹ vajravitānam²⁴⁰ vajramayīm bhūmiṃ ca²⁴¹
 pratipāditam²⁴² ārasātalaparyantam²⁴³ cintayet || *vighnān utsārya*²⁴⁴ iti va-
 canāt^{245,xii} | rakṣācakram uktam²⁴⁶ vighnopasāmanāya²⁴⁷ || 6²⁴⁸ ||xiii



^{xi}HeTa I.iii 3, also quoted in DVS (f. 188v_{5,6}), HePra^{§6} et al.; not recognized as verse in VaPra^{Tib.}. ^{xii}HeSāU (cf. Ṇ₁ f. 2v). ^{xiii}Cf. DVS (f. 188r₂-188v₆) and HePra^{§6}.

²³¹idānīm Ṇ₂, K_{3,5}, I₂, Tib.] ††_x K₁; idānī K₂, I₃. ²³²repheṇa sūry(y)aṃ purato vibhāvya Ṇ₂, I₃, K_{2,5}, K₃^{p.c.}] ††_x †_x vya, K₁; rephe<ṇa> sūryaṃ purato vibhāvya K₃^{a.c.}; pheṇa sūryaṃ purato vibhāvya I₂. ²³³tasmin ravau Ṇ₂, K_{1,5}, K₃^{p.c.}, I₂] tasmin vau K₂, I₃; tasmi<n> evau K₃^{a.c.} (°n added above, right side of e° cancelled). ²³⁴hūmbhava° Ṇ₂, K₁, K₅^{p.c.}, I₃] hūmph(r)ava° K_{2,3}, K₅^{a.c.}; jraṃbhava° I₂. ²³⁵°yec ca Ṇ₂, K₁] °ye caturasam K₂; °yec caturasam K_{3,5}, I_{2,3}. ²³⁶°kam Σ_{Ṇ₂,K₁}] °ṃ Ṇ₂, K₁. ²³⁷pañjarabandhanam ca Ṇ₂, K₁ (both °añ ca)] caityam iva pañjarabandhanañ ca K₂, K₃ (pañcara°), K₅^{p.c.}, I_{2,3} (varying sandhis); >i<tyam iva pañjarabandhanam ca K₅^{a.c.}. ²³⁸ca° Σ] ca>ṃ<° K₃^{a.c.} (rubbed out). ²³⁹°jālam Ṇ₂] °jā ††_x K₁; °jāla° K₂, K_{3,5}, I₃; °jāra° I₂. ²⁴⁰vajravitānam Ṇ₂] ††_x K₁; °vitāna° K₂, K₅^{p.c.} (°na° added above); °vajravitāna° K₅, I_{2,3}. ²⁴¹vajramayīm bhūmiṃ ca em. (cf. HePra^{§6})] vajramayī bhūmiś ca Ṇ₂; ††_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. ²⁴²prati° Σ_{-K₁}] ††_x K₁. ²⁴³°ntam Σ_{-K_{1,3,5}}] °anta K_{1,5}; °ṃntam K₃. ²⁴⁴utsārya Σ_{-I₂} (no sandhi applied)] utsāra I₂. ²⁴⁵vacanāt Σ_{-K₂}] ka vacanāt K₂. ²⁴⁶uktam Ṇ₂, K₁, Tib.] om. Σ_{-Ṇ₂,K₁}. ²⁴⁷°śamanāya Ṇ₂, K₁] °śamanārtham K_{2,3,5}, I_{2,3} (°ārthah I₂; °ārtha I₃), Tib. ²⁴⁸6 K_{1,2,3,5}] om. Σ_{-K_{1,2,5}}.

§7 śūnyatādhimokṣaḥ

tadanu¹ niḥśeṣavastutatvasārasaṃgrāhakaṃ² mantram³ uccared⁴ itiⁱ | tattva-
taḥ sarvadharmavicāreṇa⁵ yad rūpaṃ⁶ tat sāraṃ tasya saṃgrāhakaṃ⁷ tat-
saṃgrāhakaṃ⁸ |

Ñ₂ 4v₂;
K₁ 5v₁;
K₂ 7v₃;
K₃ 8v₂;
K₅ 7v₅;
I₂ 18r₆;
I₃ 8r₆

5 om śūnyatājñānavajrasvabhāvātma⁹ 'hamⁱⁱ

iti¹⁰ mantram¹¹ || ityanantaram¹² mantrārtham āmukhīkurvan¹³ ātmānaṃ¹⁴ trai-
dhātukaṃ ca¹⁵ nirābhāsaṃ paśyet^{16,iii} || śūnyatādhimokṣam¹⁷ || 7 ||^{18,iv}



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, SaUdTā, SāMā 7i13i14i16 et al. ⁱⁱⁱHeSāU (Ñ₁ f. 2v). ^{iv}Cf. HeSāU (Ñ₁ f. 2v), HePra^{§7}.

¹tadanu Σ_{-K₁}] tad† ††_x K₁. ²niḥśeṣavastutatvasārasaṃgrāhakaṃ K_{2,3,5}, I_{2,3}] niḥśeṣaṃ vastutatvasārasaṃgrāhaka° Ñ₂; ††_x °hakaṃ K₁. ³mantram Σ_{-I₃}] matram I₃. ⁴uccared Σ_{-K₂}] ucared K₂. ⁵dharmavicāreṇa Σ_{-K_{1,5}}] °dharmā vicāreṇa K₁; °dharmavicāraṇe K₅. ⁶yad rūpaṃ Σ_{-I₃}] yadra ru-
paṃ 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; tatsaṃgrāhaṃ 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 || ra-
kṣācakraṃ hṛdbhījaraśmau (bhṛd° I_{2,3}) raśmir (raśmi I_{2,3}) dveṣavajre || dveṣavajro (°vajra°
K₂) jñānasamayē (°yoI° I₂; °yet I₃, both *om*. *daṇḍas*) || jñānasamayam (°vam I₃) samā-
dhisamayē hūn (hū I₃) yathānukrameṇa saṃharet ||", perhaps once a marginal note
which at some point was introduced into the main text (cf. annotated transla-
tion). ⁹ajñānavajrasvabhāvātma Ñ₂, K_{2,3,5}, I₃] °jñā ††_x K₁; °ṃ jñānava-
jra>ṃ<svabhāvātma I₂^{p.c.} (*anusvāra* rubbed out). ¹⁰ham (|) iti K₃] ham iti
Σ_{-K_{1,2}}; ††_x K₁; 'ham miti K₂. ¹¹mantram Σ_{-K₁} (all °am)] ††_x °ntra K₁ (no *daṇḍas*).
¹²°am Σ_{-I₃}] °a° I₃. ¹³āmukhīkurvan Σ_{-I₂}] ānuravīkurvana° I₂. ¹⁴ātmānaṃ Ñ₂,
K₁; *om*. Σ_{-Ñ₂,K₁}; *bdag dañ* Tib. ¹⁵ca *em*. (cf. Tib., HeSāU)] *om*. Σ. ¹⁶paśyet Σ_{-K₁}]
paśye K₁; bhāvayet HeSāU_{Ñ₁}. ¹⁷śūnyatādhimokṣam K₅ (°am); I₂] *om*. Ñ₂, K₁;
śūnyatādhimokṣam K₂; śūnyatādhimokṣa I₃. ¹⁸7 K_{2,3,5}] *om*. Σ_{-K_{2,3,5}}.

§8 śmaśānaṃ

\dot{N}_2 4v4; K_1 5v3; K_2 8r1; K_3 8v1; K_5 8r2; I_2 18v6; I_3 8v4
*tanmadhya*¹ *ākāśavyāpinīṃ*² *prajñām*³ *ekārākārām*⁴ *śuklām*⁵ *bhāvayet*⁶ | *tad-*
uṣarīti^{7,i} *tanmadhya*⁸ *ākāśopari pṛthivī*⁹ *bhavati*¹⁰ | *niścitaṃ*¹¹ *vāyvādi*¹²
*kramaṇānena*¹³ *caturmahābhūtamaṇḍalasaṃhāreṇa*¹⁴ *kūṭāgāraṃ*¹⁵ *śma-*
*śānāṣṭakamaṇḍitaṃ*¹⁶ *cintayet*¹⁷ ||
*atha śmaśānāni*¹⁸ *kathyante*¹⁹ | *yathānukramayogataḥ*²⁰ –

*pūrve*²¹ *caṇḍograṃ*²² *nāma mahāśmaśānaṃ*²³ | *śirīṣavṛkṣe*²⁴ *gajamu-*
*kho*²⁵ *maharddhikaḥ*²⁶ *sitaḥ*²⁷ | *indro*²⁸ *dikpatir*²⁹ *gauraḥ*³⁰ *sahasrākṣaḥ*³¹

ⁱCf. HeSāU (\dot{N}_1 f. 2v), HePra⁵⁷.

¹°madhya *em.* (Tib. *de'i dbus su*)] °madhyā° $\Sigma_{-K_2}^{p.c.}$ (double *sandhi*); °madhyo $K_2^{p.c.}$. ²(°)ākāśavyāpinīṃ $\dot{N}_2^{p.c.}$, K_1 (*anusvāra* faint)] °ākāśavyāpanīṃ $\dot{N}_2^{a.c.}$ (vowel-sign added); °ākāśadhātuvyāpanī $K_2^{a.c.}$; kāśadhātuvyāpanī $K_2^{p.c.}$; °ākāśadhātuvyāpanīṃ K_5 , $I_{2,3}$; °ākāśadhātuvyāpinīṃ K_3 , Tib. ³prajñām \dot{N}_2 , Tib.] †r† ††_x K_1 ; *hūmkārodbhavadharmodayaṃ* *bijādhiṣṭhitāṃ* *prajñām* $K_{2,3,5}$, $I_{2,3}$. ⁴ekārākārām Σ_{-K_1}] ††_x K_1 . ⁵śuklām Σ_{-K_1,I_3}] ††_x K_1 ; śuklā I_3 . ⁶bhāvayet $\Sigma_{-K_{1,2}}$] ††_x °vayet K_1 ; bhāvayat K_2 . ⁷°itī Σ_{-K_2}] iti K_2 . ⁸°a *em.*] °ā° $\Sigma_{-K_{2,5}}$; °ād $K_{2,3,5}$. ⁹pṛthivī \dot{N}_2 , K_1 , Tib.] *dvādaśaśūkaṃ* (°*śuklaṃ* K_2) *vairocanādivarṇaṃ* (°*vantuṃ* $I_{2,3}$) *yathānukramaṇa* (°*kramaṇa* K_2) *pṛthivī* (*pṛthivī* K_2) $K_{2,3,5}$, $I_{2,3}$. ¹⁰bhavati Σ_{-K_2}] bhāvati K_2 . ¹¹°citaṃ \dot{N}_2 , K_1] °cita° $K_{2,3,5}$, $I_{2,3}$; *nges par* Tib. ¹²vāyvādi $\Sigma_{-K_{2,5}}$] vādyādi $K_{2,3,5}$. ¹³kramaṇānena $\dot{N}_2^{p.c.}$, $K_{2,3,5}$] *kramaṇānena* $\dot{N}_2^{a.c.}$ (vowel-sign added above; *dṛḍhūkara(na)ṃ* in right margin); *kramaṇānila* K_1 ; *kramaṇa anena* $I_{2,3}$. ¹⁴°bhūtamaṇḍalasaṃhāreṇa \dot{N}_2 , $K_{2,3,5}$, I_2] °bhūtamaṇḍal† ††_x K_1 ; °bhūmaṇḍalasaṃhāreṇa K_2 ; °bhūtamaṇḍalaṃ *saṃhāreṇa* I_3 . ¹⁵kūṭāgāraṃ \dot{N}_2 , Tib.] ††_x K_1 ; *viśvavajravedikopari kūṭāgāraṃ* $K_{2,3,5}$, $I_{2,3}$ (K_2 *om. anusvāra*). ¹⁶śmaśānāṣṭakamaṇḍitaṃ \dot{N}_2 , $K_{2,3,5}$] ††_x °kamaṇḍitaṃ K_1 ; śmaśānāṣṭakamaṇḍikaṃ $I_{2,3}$. ¹⁷cintayet $\Sigma_{-K_{2,3,5}}$] *cimṃtayat* *iti* K_2 ; *cintayed* *iti* $K_{3,5}$. ¹⁸°nāni Σ_{-I_2}] °nādi I_2 . ¹⁹°yante Σ_{-K_2}] °yate K_2 . ²⁰yathānukramayogataḥ $\Sigma_{-K_{2,I_3}}$] yathānukramayogata K_2 ; yathāntu kramayogataḥ I_3 . ²¹pūrve Σ_{-K_1}] pūrvva K_1 . ²²caṇḍograṃ $\Sigma_{-I_{2,3}}$ (partly °*an*)] caṇḍogra $I_{2,3}$. ²³mahāśmaśānaṃ \dot{N}_2 , $K_{3,5}$, I_3] m† h† ††_x K_1 ; mahāśmaśānāṃ K_2 ; śmaśānaṃ I_2 . ²⁴śirīṣavṛkṣe $\Sigma_{-K_{1,2}}$] ††_x K_1 ; śirīṣavṛkṣa K_2 . ²⁵gajamukho $\Sigma_{-K_{1,2}}$] ††_x †kho K_1 ; gajamukhoḥ K_2 . ²⁶°rdhikaḥ Σ_{-I_3}] °dhikāḥ I_3 . ²⁷sitaḥ Σ_{-K_1} (*sitaḥ* $I_{2,3}$)] site° K_1 . ²⁸indro $\Sigma_{-K_{1,I_2,3}}$] °endro K_1 ; imḍrā I_2 ; indrā I_3 . ²⁹dikpatir *em.*] °pati \dot{N}_2 ; digapati K_1 ; dikpati• K_2 ; dikpatiḥ $K_{3,5}$; digpati I_2 ; digpatiḥ I_3 . ³⁰gauraḥ $\Sigma_{-K_{2,I_2}}$] gaura° K_2 ; *om.* I_2 . ³¹sahasrākṣaḥ $\Sigma_{-I_{2,K_3}^{a.c.}}$] *om.* I_2 ; sa >ka< <ha> srākṣaḥ $K_3^{a.c.}$.

śuklairāvatāsīnaḥ³² | vāsukir³³ nāgarājaḥ³⁴ pītaḥ³⁵ | garjito meghe³⁶ vi-
śvavarnaḥ³⁷ | sumeruḥ³⁸ parvataś³⁹ catūratnamayaḥ⁴⁰ | sitavajro nāma⁴¹
caityaḥ śvetaḥ⁴² || 1 ||

5 dakṣiṇe karaṅkabhiṣaṇam⁴³ nāma mahāśmaśānam⁴⁴ | āmravṛkṣe⁴⁵
mahīṣamukho⁴⁶ maharddhikaḥ⁴⁷ kṛṣṇaḥ⁴⁸ | yamo dikpālo⁴⁹ mahīṣārū-
ḍhaḥ kṛṣṇaḥ⁵⁰ | padmo nāgaḥ sitaḥ⁵¹ | āvartako meghe⁵² viśvavarnaḥ⁵³ |
malayaparvato⁵⁴ gauraḥ⁵⁵ | kṛṣṇavajro⁵⁶ nāma caityaḥ⁵⁷ kṛṣṇaḥ⁵⁸ || 2 ||

10 paścime⁵⁹ jvālākulaḥ⁶⁰ nāma⁶¹ mahāśmaśānam⁶² | kaṅkelivṛkṣe⁶³ ma-
karānāno⁶⁴ maharddhikaḥ śvetaḥ⁶⁵ | varuṇo dikpatiḥ⁶⁶ sitaḥ | karkoṭako
nāgo raktaḥ | ghorō⁶⁷ meghe⁶⁸ viśvavarnaḥ⁶⁹ | kailāsaparvataḥ⁷⁰ śvetaḥ⁷¹ |
saṃjnāvajro⁷² nāma caityaḥ sitaḥ⁷³ || 3 ||

³²śuklai° em.] śukla ai° Σ_{I_{2,3}}] om. I₂; śuklaḥ ai° I₃ • °rāvata° Σ_{I₂}] om. I₂ • °sīnaḥ
Ñ₂, I₃] °sīnaḥ K₁; °sanāsīnaḥ K_{2,3,5}; om. I₂. ³³vāsukir Ñ₂, K₃, I₃] vāsuki K₁;
vāsuki K₂; vāsuki° K₅; om. I₂. ³⁴nāgarājaḥ Σ_{K₂,I₂}] nāgarāja K₂; om. I₂. ³⁵pītaḥ
Ñ₂^{p.c.}, K_{1,3,5}, I₃ (all °o)] pītoḥ Ñ₂^{a.c.}, K₂; om. I₂. ³⁶meghe Ñ₂^{p.c.}, K_{2,3,5}, I₃ (°ah)]
mogho Ñ₂^{a.c.}; megh† K₁; om. I₂. ³⁷viśvavarnaḥ Ñ₂, K_{3,5}, I₃] ††_x K₁; viśvavarna°
K₂; om. I₂. ³⁸sumeruḥ Ñ₂] ††_x K₁; sumeru° K_{2,3,5}, I₃; om. I₂. ³⁹parvataś Σ_{K₁,I₂}]
††_x °rvataḥ K₁; om. I₂. ⁴⁰catū° em.] catu° Σ_{K₃,I₂}; ca bhū° K₃; om. I₂ • °ratnamayaḥ
Σ_{I₂}] om. I₂. ⁴¹a Σ_{K₂}] °aś K₂. ⁴²śvetaḥ K_{3,5}, I_{2,3}] om. Ñ₂, K₁; śveta K₂.
⁴³karaṅka° K_{2,3,5}] karaṅkan Ñ₂, K₁; kalaṅka° I_{2,3} • °bhīṣaṇam K_{2,3,5}, I_{2,3} (°n)]
om. Ñ₂, K₁. ⁴⁴mahā° Σ_{I₃}] ma° I₃. ⁴⁵āmra° K₁, I_{2,3}] amra° Ñ₂; asva° K₂; amba°
K_{3,5} • °vṛkṣe Σ_{K_{2,3},K₃^{a.c.}}] °vṛkṣa° K_{2,5}; °kṣe K₃^{a.c.}. ⁴⁶īṣa° Ñ₂, K_{1,3,5}] °īṣa° K₂; °ā°
I₂; °ṛ° I₃ • °kho Σ_{K₁}] °†e K₁. ⁴⁷maharddhikaḥ Σ_{K₁,I₂}] ††_x K₁; maharddikaḥ I₂.
⁴⁸ah K_{3,5}, I₃] °a Ñ₂, K₂, I₂. ⁴⁹yamo dik° Σ_{K₂} (dig° K_{2,5}, I_{2,3})] ††_x K₁. ⁵⁰ah
Σ_{K₂}] °a K₂. ⁵¹ah Σ_{K₂}] °a K₂. ⁵²o Σ_{K₁}] °a, K₁. ⁵³ah Σ_{Ñ₂,K₁}] °o Ñ₂ (nt.
above); °au K₁. ⁵⁴ma° Σ_{K₂}] pa° K₂ • °to Σ_{K₁} (°ah Ñ₂, K₅)] °ta° K₁. ⁵⁵gauraḥ
Σ_{Ñ₂,K₂}] kṛṣṇaḥ Ñ₂; gaura K₂. ⁵⁶kṛṣṇa° Ñ₂, K₁] piśuna° K_{2,3,5}, I_{2,3} • °o Σ_{K₂}]
°a K₂. ⁵⁷caityaḥ Ñ₂, K_{3,5}, I₃] cetyem K₁; caitya I₂. ⁵⁸kṛṣṇaḥ K_{3,5}, I₂] om. Ñ₂,
K₁; kṛṣṇa K₂, I₃. ⁵⁹paścime Σ_{K₁,I₂}] ††_x K₁; paścima I₂. ⁶⁰jvālākulaḥ Ñ₂, K_{3,5}]
††_x K₁; jvālāmkūla K₂, I₂. ⁶¹nāma Σ_{K₁}] ††_x °ma K₁. ⁶²mahā° Σ_{K₅}] om. K₅.
⁶³kaṅkeli° Ñ₂] kaṅkeli° K₁; aśoka° K_{2,3,5}, I₂; aśo° I₃ • °e Σ_{K_{2,5}}] °a° K_{2,5}. ⁶⁴o
K_{2,3}, I_{2,3}] °o nāma Ñ₂, K₁; °a° K₅. ⁶⁵ah Σ_{Ñ₂^{a.c.}}] °ato Ñ₂^{a.c.}. ⁶⁶tiḥ Σ_{I₃}] °dih
I₃. ⁶⁷ro Σ_{K_{1,2}}] ††_x K₁; °rā K₂. ⁶⁸meghe Σ_{K_{1,2}} (°ah K₃, I_{2,3})] ††_x K₁; megha°
K₂. ⁶⁹viśva° Σ_{K₁}] ††_x K₁ • °varnaḥ Σ_{K₁,I₃}] ††_x K₁; °varṇa I₃. ⁷⁰kai° Σ_{K₁}]
††_x K₁. ⁷¹śvetaḥ Ñ₂, K₁ (°o)] sitaḥ K_{2,3,5}; om. I_{2,3}. ⁷²saṃjnā° Σ_{Ñ₂,K₁}] rāga° Ñ₂,
K₁. ⁷³caityaḥ sitaḥ Ñ₂, K_{2,3,5}, I₃ (ś°)] sitacaityam K₁; caityaśitaḥ I₂.

uttare gahvaram⁷⁴ nāma mahāśmaśānam | āsvatthavṛkṣe⁷⁵ manuṣya-
mukho⁷⁶ maharddhiko⁷⁷ gaurah⁷⁸ | dikpatiḥ kubero⁷⁹ gauro⁸⁰ naravāha-
nah⁸¹ | takṣako nāgah⁸² kṛṣṇah | ghūrṇito⁸³ megho viśvavarṇah⁸⁴ | man-
darah⁸⁵ parvataḥ śyāmah | saṃskāravajro⁸⁶ nāma⁸⁷ gauracaityaḥ⁸⁸ || 4 ||

aiśānyām⁸⁹ lakṣmīvanam⁹⁰ nāma mahāśmaśānam | vaṭavṛkṣe⁹¹ gomu- 5
kho maharddhikah⁹² sitah⁹³ | maheśvaro⁹⁴ dikpatiḥ sito⁹⁵ govāhanah⁹⁶ |
śāṅkhapālo⁹⁷ nāgah⁹⁸ pītah⁹⁹ | caṇḍo megho¹⁰⁰ viśvavarṇah¹⁰¹ | mahen-
draḥ¹⁰² parvataḥ¹⁰³ kṛṣṇah¹⁰⁴ | cittavajro nāma śvetacaityaḥ¹⁰⁵ || 5 ||

āgneyyām¹⁰⁶ aṭṭaṭṭahāso¹⁰⁷ nāma¹⁰⁸ mahāśmaśānam¹⁰⁹ | karaṅja-
vṛkṣe¹¹⁰ chāgānāno¹¹¹ maharddhiko¹¹² raktah¹¹³ | hutāśano¹¹⁴ dikpālo¹¹⁵ 10

⁷⁴am K_{2,3,5}, I₃] °am Ṇ₂; °o K₁; °a I₂. ⁷⁵°ttha° Ṇ₂, K_{2,3,5}] °stha° K₁; °ṣṭa° I_{2,3}.
⁷⁶manuṣya° Σ_{-K_{1,2}}] manuṣṭ† ††_x K₁; manukhya° K₂ • °mukho K_{2,3,5}, I_{2,3}] °mukho
nāma Ṇ₂; ††_x K₁. ⁷⁷maharddhiko Σ_{-K₁} (all °ah)] ††_x K₁. ⁷⁸gaurah K_{3,5}, I_{2,3}] om.
Ṇ₂; ††_x K₁; gaura K₂. ⁷⁹dikpatiḥ kubero Ṇ₂, K₁] kuberaḥ dikpati K₂; kubero
dikpatiḥ K_{3,5}, I_{2,3} (dig°). ⁸⁰°o Σ_{-K_{1,2}}] °a, K₁; °a° K₂. ⁸¹naravāhanah Σ_{-K_{1,2}}]
na>da<ravāhanah K₁^{p.c.}; naravāhana K₂. ⁸²°ah Σ_{-K_{2,5}}] °a° K_{2,5} ⁸³ghūrṇito Ṇ₂,
K_{1,2}, K₃^{p.c.}] ghurṇḍito K₃^{a.c.}; ghurṇṇito K₅; ghurnito I_{2,3}. ⁸⁴°varṇah Σ_{-K_{1,3}}]
°varṇa,, K₁; °rṇṇah I₃. ⁸⁵mandarah K₂] mandiraḥ Ṇ₂, K₁; mandara° K_{3,5};
maṃdara° I₂; mandan° I₃. ⁸⁶saṃskāra° Ṇ₂] ††_x K₁; citta° Σ_{-Ṇ₂,K_{1,3}}; cinta° K₃.
⁸⁷nāma Σ_{-K₁}] ††_x K₁. ⁸⁸gauracaityaḥ Σ_{-K_{1,2,5}}] ††_x °racaityam K₁; caitya• gaura
K₂; caityah gaurah K_{3,5}. ⁸⁹°am Σ_{-K₂}] °a• K₂. ⁹⁰lakṣmī° Σ_{-K₅}] rakṣmī° K₅ •
°vanam Σ_{-I_{2,3}} (partly °an)] °balaṃ I_{2,3}. ⁹¹vaṭa° Ṇ₂, K_Σ] cūta° I_{2,3} • °e Σ_{-K₂}]
°a° K₂. ⁹²mahar° Σ_{-K_{1,2}}] marhar° K₁; mahi° I₂. ⁹³°ah Σ_{-K₂}] °a• K₂. ⁹⁴°o
Σ_{-K₂}] °a° K₂. ⁹⁵dikpatiḥ sito Σ_{-K_{1,2}} (dig° I_{2,3})] dik† ††_x K₁; trikapatiḥ sita° K₂.
⁹⁶govāhanah Σ_{-K_{1,2}}] ††_x K₁; govāhanā K₂. ⁹⁷śāṅkha° Σ_{-K_{2,3}} (all śam°)] dā-
kha° K₂; saṃkha° I₃ • °pālo Ṇ₂, K₁] °pāla° K_{2,3,5}, I_{2,3}. ⁹⁸°ah Σ_{-K₂}] °a° K₂.
⁹⁹°ah Σ_{-I₃}] °a I₃. ¹⁰⁰°o Σ_{-Ṇ₂,I₃} (°ah K_{2,3}, I₂)] °e Ṇ₂; °a° I₃. ¹⁰¹°ah Σ_{-K₁}] °a, K₁.
¹⁰²mahendraḥ Ṇ₂] māhendra° K_Σ; mahendra° I_{2,3}. ¹⁰³parvataḥ Σ_{-Ṇ₂,I₃}] rarvva-
taḥ Ṇ₂; °parvata° I₃. ¹⁰⁴kṛṣṇah Ṇ₂, K_{1,3}, I₃] kṛṣṇa K_{2,5}; om. I₂. ¹⁰⁵śvetacaityaḥ
Ṇ₂] śvetacai>tya<tyam K₁^{p.c.}; caityaśveta K₂; caityaśvetaḥ K₃; caityah śvetaḥ K₅;
caityah śītaḥ I_{2,3}. ¹⁰⁶āgneyyām Σ_{-K₁}] ††_x K₁. ¹⁰⁷aṭṭaṭṭahāso K_{2,5}, I_{2,3}] aṭṭaṭṭa-
hāsām Ṇ₂; ††_x K₁; aṭṭahāso K₃. ¹⁰⁸nāma Σ_{-K₁}] ††_x K₁. ¹⁰⁹mahā° Σ_{-K₁}] ††_x
°hā° K₁ • °am Σ_{-K₂}] °amḥ K₂. ¹¹⁰°e Σ_{-K₂,I₂}] °a° K₂; °o I₂. ¹¹¹chāgānāno Ṇ₂,
K_{1,3,5}] chīgānāno K₂; chāgānāno nāma I_{2,3}. ¹¹²maha° Σ_{-Ṇ₂,K₁}] ma° Ṇ₂; marha°
K₁ • °rddhiko K_{1,3,5}, I_{2,3} (all °ah)] °rddhikoḥ Ṇ₂; °rddhika° K₂. ¹¹³raktah Σ_{-K₂}]
°rikta° K₂. ¹¹⁴°āsano I_{2,3}, K₃^{p.c.}] °āsano Σ_{-I_{2,3},K₃}^{p.c.}. ¹¹⁵°pālo Ṇ₂, K₁] °patiḥ K₂,
I_{2,3}, K_{2,3,5} (dig° K₂).

raktaḥ¹¹⁶ | mahāpadmo nāgaḥ¹¹⁷ śyāmaḥ¹¹⁸ | ghano¹¹⁹ megho¹²⁰ vi-
śvavarnaḥ¹²¹ | gandhamādanaḥ¹²² parvataḥ pītaḥ¹²³ | kāyavajro nāma
raktacaityaḥ¹²⁴ || 6 ||

nairṛtyāṃ¹²⁵ ghorāndhakāraṃ¹²⁶ nāma mahāśmaśānam | latāparka-
5 tivṛkṣe¹²⁷ śavamukho maharddhikaḥ¹²⁸ kṛṣṇaḥ¹²⁹ | rākṣaso¹³⁰ dikpatiḥ¹³¹
śavāsanaḥ¹³² kṛṣṇaḥ¹³³ | ananto nāgaḥ¹³⁴ pāṇḍaraḥ¹³⁵ | pūraṇo me-
gho¹³⁶ viśvavarnaḥ | hemaparvataḥ¹³⁷ śvetaḥ¹³⁸ | ratnavajro nāma caityaḥ
kṛṣṇaḥ¹³⁹ || 7 ||

vāyavyāṃ¹⁴⁰ kilikilāraṃ¹⁴¹ nāma mahāśmaśānam¹⁴² | arjunavṛkṣe¹⁴³
10 mṛgānāno¹⁴⁴ maharddhikaḥ¹⁴⁵ śyāmaḥ¹⁴⁶ | māruto dikpatiḥ¹⁴⁷ śyāmo¹⁴⁸
mṛgārūḍhaḥ¹⁴⁹ | kuliko nāgaḥ karburaḥ¹⁵⁰ | varṣaṇo megho¹⁵¹ viśva-

¹¹⁶raktaḥ Ṇ₂] rakta K₁; raktacchāgāsana K₂; raktaḥ (c)chāgāsanaḥ K_{3,5}, I₃;
raktacchāgāsanaḥ I₂. ¹¹⁷oah] Σ_{-K₃}] °a° K₃. ¹¹⁸śyāmaḥ Σ_{-K₂}] dayāmaḥ K₂.
¹¹⁹ghano Σ_{-K_{1,2}}] ††_x K₁; dhano K₂. ¹²⁰megho Σ_{-K_{1,2}} (°ah K₃)] ††_x K₁; me-
gha• K₂. ¹²¹viśva° Σ_{-K₁}] ††_x K₁ • °varṇaḥ Ṇ₂, K_{2,3,5}] ††_x K₁; °varṇa° I_{2,3}.
¹²²gandha° Σ_{-K₁}] ††_x K₁ • °mādanaḥ Ṇ₂, K₂] ††_x K₁; °mādana° K_{3,5}, I_{2,3}.
¹²³oah] Σ_{-K_{2,3}}] °a• K₂; °a I₃. ¹²⁴oah] Σ_{-K_{1,2}}] °am K₁; °a K₂. ¹²⁵oam] Σ_{-K₂}] °ā
K₂. ¹²⁶oandhakāraṃ Ṇ₂, K₁ (°an)] °adhakāro K₂; °andhakāro K_{3,5}, I_{2,3} (°āmdha°).
¹²⁷latā° Σ_{-K₅}] laṭā° K₅^{a.c.} • °parkatīvṛkṣe Ṇ₂ (blurred), K_{1,5}] °parkatīvṛkṣa• K₂;
°parkatīvṛkṣe K₃; °cchārkatīvṛkṣe I_{2,3}. ¹²⁸maharddhikaḥ Σ_{-K_{1,2,3}}] maha †i ††_x
K₁; maharddhikāḥ K₂; maharddhika° I₂. ¹²⁹kṛṣṇaḥ Σ_{-K_{1,2}}] ††_x K₁; kṛṣṇa K₂.
¹³⁰rākṣaso Σ_{-K_{1,3}}] ††_x K₁; rākṣamo K₃. ¹³¹dikpatiḥ Σ_{-K_{1,2,3}}] ††_x °h K₁; digpatiḥ
I_{2,3}. ¹³²śavāsanaḥ Σ_{-K_{1,2}} (°o K₅)] śavāsane K₁; hāvāsanaḥ K₂. ¹³³oah] Σ_{-K₂}]
°a K₂. ¹³⁴nāgaḥ Σ_{-I_{2,3}}] nāga° I₂; nāta° I₃. ¹³⁵oarah] Σ_{-K₃}] °uraḥ K₃. ¹³⁶o
Σ_{-K_{1,3}} (partly °ah)] °a° K₁, I₃. ¹³⁷oataḥ] Σ_{-K₁}] °ah K₁. ¹³⁸oah] Σ_{-K₂}] °a K₂.
¹³⁹caityaḥ kṛṣṇaḥ K_{3,5}, I₂] kṛṣṇaḥ caitya Ṇ₂; caityaṃ K₁; caityaḥ kṛṣṇa K₂; cai-
tyakṛṣṇaḥ I₃. ¹⁴⁰vāyavyāṃ Σ_{-K₁}] vā° ††_x K₁. ¹⁴¹kilikilāraṃ I_{2,3}; HePra^{8,8},
DVS (f. 189v₁₋₂)] kilak<i>lāraṃ Ṇ₂^{p.c.}; ††_x K₁; kilikilāraṃ K_{2,3}; kilikilāraṃ
K₅. ¹⁴²nāma mahā° Σ_{-K₁}] ††_x °hā° K₁. ¹⁴³arjunavṛkṣe Ṇ₂, K₁] pārthivavṛkṣa°
K₂; pārthivavṛkṣe K_{3,5}, I₃; pārthivavṛkṣa° I₂. ¹⁴⁴mṛgānāno Ṇ₂, K₁] mṛgānāno
nāma K_{2,3,5}, I₂; 'mṛgānāno nāma I₃. ¹⁴⁵maharddhikaḥ K_{1,2,3,5}, I₂] maharddhika°
Ṇ₂; marhikaḥ I₃. ¹⁴⁶oah] Σ_{-K₂}] °a K₂. ¹⁴⁷dikpatiḥ Σ_{-I_{2,3}}] digpatiḥ I_{2,3}. ¹⁴⁸o
Σ_{-K_{1,2}} (°ah Ṇ₂)] °a° K₁; °ana° K₂. ¹⁴⁹oārūḍhaḥ Σ_{-K_{2,3}}] °ārūḍhaḥ K₂; °ārūḍhoḥ
I₂. ¹⁵⁰karburaḥ Ṇ₂, K₃, I₂^{p.c.}] karbura ††_x K₁; kurvaraḥ K₂; karburo I₂^{a.c.} (cha-
nged). ¹⁵¹varṣaṇo megho Ṇ₂] ††_x K₁; varṣaṇamegho K_{2,3,5}, I_{2,3}.

varṇaḥ¹⁵² | śrīparvato¹⁵³ nīlaḥ¹⁵⁴ | dharmavajro¹⁵⁵ nāma śyāmacaityaḥ¹⁵⁶
 || 8 ||ⁱⁱ

etanmadhye maharddhikāḥ punar¹⁵⁷ vāme narakapālāsṅkparipūrṇakara-
 vyagrāḥ¹⁵⁸ | dakṣiṇe nānārasagrahaṇābhīnayaḥkarakamalasampannāś¹⁵⁹
 cintanīyāḥ¹⁶⁰ || tadanu haritaśādvalanūtanāṅkuritapatraracitanānāpūṣpa- 5
 tarubhir¹⁶¹ ghanāni | kākakokilolūkaśukaśārikapotakakapotikāgṛdhrādi-
 bhir¹⁶² nānāpakṣigaṇair¹⁶³ upaśobhitāni | siṃhavṛkaśārdūlabhallūkaśū-
 karādinānāmṛgaiḥ¹⁶⁴ paripūrītāni¹⁶⁵ | nānāsugandhikusumaparimalair¹⁶⁶
 ākulīkṛtāni¹⁶⁷ | nānāsarpaughapūrītāni¹⁶⁸ | haḍḍamuṇḍakaṅkālakapālaśa-
 vādibhir¹⁶⁹ nānāsthānapradeśamaṇḍitāni¹⁷⁰ | 10

ⁱⁱCf. DVS (ff. 188v7-189v3), HePra^{88.1-8}, Meisezahl 1980: pp. 32-50 et al.

¹⁵²viśvavarṇaḥ Σ_{-K_{1,2}}] ††_x K₁; viśvarṇaḥ K₂. ¹⁵³śrī° Σ_{-K₁}] ††_x †ī K₁. ¹⁵⁴°aḥ
 Σ_{-K₂}] °a° K₂. ¹⁵⁵dharmavajro K_{3,5}, I_{2,3}] vajro Ṇ₂; vajradharṇo K₁; dharmava-
 vato K₂. ¹⁵⁶śyāmacaityaḥ Ṇ₂] śyāmacaityaḥ K₁; caityaḥ dayāma K₂; caityaḥ
 śyāmaḥ K_{3,5}, I_{2,3}. ¹⁵⁷punar Σ_{-I_{2,3}}] punara I₂; pu I₃. ¹⁵⁸°āsr̥k° K_{1,3,5}] °āsr̥ka°
 Ṇ₂, K₂; °āḥ sū° I_{2,3} • °paripūrṇa° Ṇ₂, K_{1,3,5}] °paripūrṇa° K₂; °pharipūrṇaḥ
 I₂; °pharipūrṇa° I₃ • °vyagrāḥ K_{3,5}] °vyagrā Ṇ₂, K_{1,2} (*sandhi*); °ḥ vyagrāḥ I_{2,3}.
¹⁵⁹nānā(...kamala° Σ_{-K₁}] nānā††_x K₁. ¹⁶⁰°āḥ Σ_{-K₂}] °ā K₂. ¹⁶¹harita° Σ_{-K₂}]
 harita° K₂ • °nūtanāṅkurita° K₃, Tib.] °nūtavāṅkurita° Ṇ₂; °nautanāṅkurita°
 K₁; °nūtanāṅkarija° K₂; °nṛtanāṅkurita° K₅; °nutanāṅkuṭeta° I_{2,3} • °puṣpataru°
 Ṇ₂^{p.c.}, K₁, Tib.] °taru° K_{2,3,5}; °ta° I₂; °nu° I₃. ¹⁶²°olūka° Σ_{-K_{1,2}}] °olū ††_x
 K₁; °oluka° K₂ • °śuka° Σ_{-K₁}] ††_x K₁ • °śāri° Ṇ₂ (°sā°)] ††_x K₁; °śārikā° K₂,
 K₃^{p.c.}; °śā>lī<kā° K₃^{a.c.}, K₅, I_{2,3} • °kapotakakapotikā° *em.*] °kapotikākapotaka°
 Ṇ₂; ††_x °potika° K₁; °kapotakapotiko K₂; °kapotakapotikā° K₃, K₅ (°*kapotikā*°), I_{2,3}
 • °gṛdhrādi° Ṇ₂, K_{3,5}, I_{2,3}] °gṛdhādi° K₁; gṛghrātri° K₂. ¹⁶³°air Σ_{-I₂}] °aiḥ r°
 I₂. ¹⁶⁴°śārdūla° Σ_{-K_{1,I₂}}] °śādūla° K₁, I₃ • °bhallūka° Ṇ₂, K_{1,2,3}] °bhallūka° K₅, I₃;
 °bhallūka° I₂ • °śūkarādi° Ṇ₂ (°sū°), K_Σ] °rādi° I₂; °radi° I₃ • °nānāmṛgaiḥ Σ_{-K₁}]
 n††_x K₁; nāmṛgaiḥ K₃^{a.c.}. ¹⁶⁵paripūrītāni Σ_{-K₁}] ††_x K₁. ¹⁶⁶nānāsugandhi° Ṇ₂,
 Tib.] ††_x K₁; nānāsugandha° K_{2,3,5}, I_{2,3} • °kusumaparimalair Ṇ₂, I_{2,3}, Tib.] ††_x
 °r K₁; °parimalakusumair K_{2,3,5}. ¹⁶⁷°ṛ° Σ_{-I₂}] °ai I₂ • °kṛtāni Ṇ₂, K₁, Tib.] °bhū-
 tāni K_{2,3,5}, I_{2,3}. ¹⁶⁸°sarpaugha° K_{3,5}, I_{2,3}, Tib.] °sarpopa° Ṇ₂, K₁; °sarppodha°
 K₂ • °pūrītāni Ṇ₂, K₁, K₃^{a.c.}, Tib.] °paripūrītāni K_{2,5}, K₃^{p.c.}, I_{2,3}. ¹⁶⁹haḍḍa° Ṇ₂,
 K_{3,5}, Tib.] haḍḍa° K₁; haḍa° K₂; hatha° I_{2,3} • °kaṅkālakapāla° Ṇ₂, K₁, Tib.]
 °kapālakaṅkola° K₂; °kapālakaṅkāla° K_{3,5}, I_{2,3} • °śavādi° Ṇ₂, K₁] °vaśādi° K_{2,3,5},
 I_{2,3}; *rol sogs pa* Tib. ¹⁷⁰°sthāna° Ṇ₂, K₁, Tib.] *om.* K_{2,3,5}, I_{2,3} • °āni Σ_{-K₁}] °ān† K₁.

punar¹⁷¹ nānāpradeśeṣu¹⁷² viharaviharīdhyānāgāravāpikāyogiyoginyava-
dhūtāvadhūtīdhyāyidhyāyiniyaksayakṣiṇīpretapretīrākṣasarākṣasikumbhā-
ṇḍakumbhāṇḍībhūtabhūtīḍākaḍākinivīravīriṇīsamūhaiḥ¹⁷³ samayasam-
ketāsaktacittair anvitāni¹⁷⁴ | hāsyalāsyavilāsālinganacumbanavicitrādi-
5 prāptaḍākaḍākinīgaṇaiḥ¹⁷⁵ paripūritāni || tadanv ānandacittena¹⁷⁶ ke-
cid vajrapadair¹⁷⁷ nartayantaḥ¹⁷⁸ | kecid vajragītair gāyantaḥ¹⁷⁹ | ke-
cin¹⁸⁰ nānāsamayācārair¹⁸¹ ācarantaḥ¹⁸² | kecit¹⁸³ pañcāmṛtapañcapra-
dīpaṃ bhakṣayantaḥ¹⁸⁴ | kecin nānāvastūny¹⁸⁵ upaḍhaukayantaḥ¹⁸⁶ |

¹⁷¹punar Σ_{K_1} ($^{\circ}h$ I_{2,3})] pu ††_x K₁. ¹⁷²nānāpradeśeṣu Σ_{K_1}] ††_x K₁.
¹⁷³viharaviharīdhyānāgāra° \dot{N}_2 , K_{3,5}, I₃] ††_x °nāgāra° K₁; viharaviharīdhyānā-
gāra° K₂; viharaviharīdhyānāgāra° I₂; *gnas gzi dan* | *gtsug lag khañ dan* | *bsam gtan*
gyi khañ pa dan Tib. • °yoginy cor] °yoginī Σ • °āvadhūtī° \dot{N}_2 , K_{3,5}] avadhūtī K₁;
°ādhūtī K₂, I₂; °ādhūtī I₃ • °dhyāyidhyāyini° Σ_{K_2}] °dhyāyini° K₂ • °yaksaya-
kṣiṇī° \dot{N}_2 ^{p.c.}, K_{1,3}, I₃ ($^{\circ}ni$)] °yaksayaks>ī<ñī° \dot{N}_2 ^{a.c.} (righthand-stroke rubbed out);
°yaksañī° K₂; °yaksah yaksañī I₂ • °rākṣasarākṣasī° Σ_{K_1,I_2}] °rākṣasarā ††_x K₁; °rā-
kṣarākṣasī° I₂ • °kumbhāṇḍakumbhāṇḍī° Σ_{K_1}] ††_x K₁ • °bhūtabhūtī° Σ_{K_1}] ††_x
°tī K₁ • °ḍākaḍākinī° ($\Sigma_{\dot{N}_2}$ (I₃ adds a double-*daṇḍa*)] °ḍākaḍākinī° \dot{N}_2 • °vīriṇī°
 \dot{N}_2 , K₁^{p.c.} ($^{\circ}i$ added above), K₃] °vīraṇī° K_{2,5}, I₂; °vīriṇī° I₃ • °samūhaiḥ K_{3,5}, I_{2,3},
Tib.] °samūhe° \dot{N}_2 ; °samūho, K₁; °samūhai• K₂. ¹⁷⁴samayasamketā° em.] sya-
maye samketā° \dot{N}_2 ; kokitasamayāsamayāsamketā° K₁; kecid sam<yamasam>ketā°
K_{2,5}, K₃^{p.c.}; kecid samayasamketā° I_{2,3}; *yoñs su spras sñi* | *dam tshig gi brda la* Tib. • °ā-
sakta° \dot{N}_2 , K₁] °āśakta° K_{2,3,5}, I_{2,3} • °cittair anvitāni em. (cf. HePra⁸⁸)] °cittānvitāni
 \dot{N}_2 ; °cittānvitāni K₁, I_{2,3}; °cittārthitāni K_{2,3,5}. ¹⁷⁵hāsyā° Σ_{I_3}] hāsyā° I₃ • °lāsyā-
vilāsā° em. (cf. HePra⁸⁸)] °nāsyāvināsā° \dot{N}_2 ; °lāsy† ††_x K₁; °lāsyā° K_{2,3,5}, Tib.; °lā-
śyā° I_{2,3} • °linganacumbanavicitrādīprāpta° \dot{N}_2 , K_{2,3,5}, Tib.] ††_x °trādīprāpta K₁;
°liṃgaṃnacumbanavicitrādīḍiṃ vyāpta° I₂; °liṃgaṃnadhūmunavicitrādīvyāpta° I₃
• °gaṇaiḥ Σ_{K_2}] °gaṇai• K₂. ¹⁷⁶cittena $\Sigma_{I_2,3}$] °cittenaḥ I_{2,3}. ¹⁷⁷padair K_{2,3,5},
I_{2,3}, Tib.] °pādaiḥ \dot{N}_2 ; °pādair K₁. ¹⁷⁸nartayantaḥ \dot{N}_2 , K_{3,5}, I₂] nṛtyantaḥ K₁;
nartayanta K₂, I₃. ¹⁷⁹kecid vajragītair gāyantaḥ Σ_{K_1} (*kecit* K₂)] kecid† ††_x K₁.
¹⁸⁰kecin \dot{N}_2 , K_{2,3,5}] ††_x K₁; kecir I_{2,3}. ¹⁸¹nānāsamayācārair em. (Tib.; cf. He-
Pra⁸⁸)] nā<nā>samayācāram \dot{N}_2 , K₃^{p.c.} (added above), K₅, I_{2,3}; ††_x samayācārair
K₁; kecin nānā • samayācāra • m K₂. ¹⁸²ācarantaḥ Σ_{K_2}] ācaranta• K₂. ¹⁸³kecit
 Σ_{K_3}] keci <d> | K₃^{p.c.} (added below). ¹⁸⁴bhakṣayantaḥ Σ_{K_1,I_2}] bhakṣantaḥ K₁;
bhakṣayanta K₂. ¹⁸⁵kecin nānāvastūny \dot{N}_2 (last ligature blurred)] kecin nānāvā-
stra° K_{1,2,5}; kecin nānāvastū I_{2,3}; om. K₃ (eye-skip); *la la sna tshogs pa'i dños po* Tib.
¹⁸⁶upaḍhaukayantaḥ \dot{N}_2 (blurred; Tib. *ñe bar stobs par byed*)] °paṭau kayantaḥ K_{1,2,5}
(K₂ om. *visarga*); om. K₃ (eye-skip); °pacchaukayantaḥ I_{2,3}.

kecin nānāsattvān¹⁸⁷ samtarpayantaḥ¹⁸⁸ | kecin¹⁸⁹ madanāni¹⁹⁰ pibanto¹⁹¹ draṣṭavyāḥ¹⁹² || apare ca dākaḍamarupaṭaḥamardalakṛpītajharjharavīṇāveṇuvaṃśatalādibhir¹⁹³ nānāvādyair¹⁹⁴ vādayantaḥ¹⁹⁵ || punar anekasiddhavidyādharavidyādharīmahoragamahoragāgīkinnarakinnarīgandharvagandharvīyādibhir¹⁹⁶ devāsuraḥarūḍasamūhaiḥ¹⁹⁷ paripūritāni¹⁹⁸ | kilikilāravāṇi¹⁹⁹ ghoragahvarāṇi²⁰⁰ bhayānakāni²⁰¹ navanātyarasanātyantamanohlādakarāṇi²⁰² | vetālabhūtasamghair²⁰³ adhiṣṭhitāni tiṣṭhanty aṣṭa śmaśānāni²⁰⁴ cintayet²⁰⁵ ||

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¹⁸⁷nānāsattvān $\check{N}_2, K_{3,5}, I_3$] nānāsattvān nā †_x <nā> ††_x K₁ (added below); nānāsattvāna K₂; nānāsattvā I₂. ¹⁸⁸samtarpayantaḥ $\check{N}_2, K_{3,5}, I_2$] ††_x K₁; samantarppayanta K₂; satarpayanta I₃. ¹⁸⁹kecin Σ_{K_1}] ††_x K₁. ¹⁹⁰madanāni K_{2,3,5}, I_2] madanān \check{N}_2 ; ††_x K₁; madanāti I₃. ¹⁹¹pibanto $\Sigma_{K_1, I_2, 3}$] ††_x K₁; pibantau I₂; pibattau I₃. ¹⁹²draṣṭavyāḥ $\Sigma_{K_1, 2}$] ††_x °x† vyāḥ K₁; draṣṭavyā K₂. ¹⁹³dākaḍamaru° $\check{N}_2, K_1, K_5^{p.c.}, I_2$] dākaḍamaru° K₂; dākaḍagaru° K₃; t>ā<ka>tana<ru° K₅^{a.c.} (in upper margin); dākaḍamuru° I₃ • °paṭaha° Σ_{I_3}] °paṭhaha° I₃ • °kṛpīṭa° $\Sigma_{K_3^{a.c.}, I_2, 3}$] °kṛpī<ṭa>° K₃^{a.c.} (added above); °kṛpīṭa° I_{2,3} • °jharjharā° $\check{N}_2, I_2, 3$] jharajhara K₁; vārvāra K_{2,3,5}; *mā kha gcig pa* Tib. • °vīṇā° Σ_{K_1, I_3}] °vīṇā° K_{1}, I_3} • °veṇu° $\check{N}_2, K_{1,5}$] °reṇū° K₂; °reṇu° K₃; °veṇva° I₂; °venadya° I₃ • °vaṃśatalādibhir K₁] °vaṃtalādibhir \check{N}_2 ; °vaṃśataḍāḍibhir K₂; °vaṃśatāḍāḍibhir K₃; °vaṃśataḍāḍibhir K₅; °vaṃśatalādibhi I_{2,3}. ¹⁹⁴vādyair $\check{N}_2, K_{3,5}$] °vādy† ††_x K₁; °vādyai K_{2}, I_{2,3}}. ¹⁹⁵vādayantaḥ \check{N}_2 (blurred), K_{3,5}, I_2] ††_x K₁; vādayanta K_{2}, I_3}. ¹⁹⁶punar anekasiddhavidyādharavidyādharī° K_{2,5}, I_{2,3}}, Tib.] punar anekasiddham vidyādharī° \check{N}_2 (blurred, hardly legible); ††_x °dyādharī° K₁; punar anekasijavidyādharavidyādharī° K₃ • °mahoragamahoragī° Σ_{I_3}] °mahāragamahāragī° I₃ • °kinnarakinnarī° Σ_{K_3, I_2}] °kinnarī° K₃; °kinnarakinnarī° I₂ • °gandharvīyādibhir $\Sigma_{I_{2,3}}$] °gandharvīr nītyādibhir I₂; °gandharvīyādibhir I₃. ¹⁹⁷devāsura° Σ_{K_2}] vāsura° K₂. ¹⁹⁸pūritāni Σ_{K_2}] °pūritāniḥ K₂. ¹⁹⁹kilikilāravāṇi K_{2,3,5}] kilikilāravāṇi \check{N}_2 ; ki† ††_x K₁; kilikil(l)āravāṇiḥ I_{2,3}; cf. VaPra^{Tib.}. ²⁰⁰ghoragahvarāṇi K₂^{p.c.}, K_{3,5}; I₂^{p.c.}, I₃, Tib. (cf. HePra^{§8})] *om.* \check{N}_2 ; ††_x K₁; ghoragahva>ṃ<rāṇi K₂^{a.c.} (rubbed out); ghoragahvarāṇi>ṃ< K₂^{a.c.} (rubbed out). ²⁰¹bhayānakāni \check{N}_2 ^{p.c.}, K_{2,3,5}, I_{2,3}}, Tib.] bhayān>i<kāni \check{N}_2 ^{a.c.} (erased); ††_x °nakāni K₁. ²⁰²navanātya° $\Sigma_{K_2, I_{2,3}}$] najenādyā° K₂; navanātyai I_{2,3} • °ātyantamanohlāda° Σ_{K_1} (°āni K₂)] °āntamanohlādi° K₁. ²⁰³vetālabhūtasamghair K_{1}, K_3^{p.c.}, I_{2,3}] vetālabhū<ta>samghair \check{N}_2 ^{p.c.} (upper margin); vetāḍabhūtasamghair K_{2,5}} (K₂ *om. anusvāra*), K₃^{a.c.} (rubbed out and added above). ²⁰⁴adhiṣṭhitāni tiṣṭhanty aṣṭa° K_{2,3,5}, I_{2,3}} (all *daṇḍas* (I₂ space) after *tiṣṭhanti*); cf. VaPra^{Tib.}] adhiṣṭhiātāṣṭa° \check{N}_2 ; acitāni tiṣṭhanty aṣṭa° K₁. ²⁰⁵cintayet Σ_{K_1}] cin† ††_x K₁.}}}}

- aṣṭaśmaśānaṃ²⁰⁶ vijñānāṣṭakaviśuddham²⁰⁷ || aṣṭavijñānam iti | ca-
 kṣurādipañcavijñānam²⁰⁸ | ālayavijñānam²⁰⁹ | manovijñānam²¹⁰ | kli-
 ṣṭamanovijñānam²¹¹ | ādarśasvapnamāyāmarīcikāgandharvanagarapra-
 tiśrutkajalacandrākāśam iti²¹² | ata eva śmaśānāṣṭakam²¹³ sarvadharmā-
 5 pariñā*nenā²¹⁴ grāhyagrāhakavarjitam | ity aṣṭavijñānadṛṣṭāntena²¹⁵ jñā-
 yante²¹⁶ śmaśānāni || 8²¹⁷ ||

*I*₁ cont. on
f. 29v

§9 kūṭāgāram

sarvajñatābhisambodhiḥ

- idānīm¹ uktavāyvādicaturmahābhūtapariṇatam² kūṭāgāram³ kathyate⁴ ||
 10 catuḥsmṛtyupasthānaviśuddhyā caturdvāram⁵ | catuḥprahāṇāni catvā-
 ras toraṇāḥ⁶ smṛtāḥ | caturṛddhipādaviśuddhyā⁷ caturvedikā⁸ | pañcen-
 driyāṇi⁹ caturasraṃ¹⁰ vajrasūtram ca¹¹ | pañca balāni catvāri koṇāni¹² hā-

*Ñ*₂ 6r4;
*K*₁ 7v5;
*K*₂ 10v6;
*K*₃ 11v3;
*K*₅ 11r3;
*I*₁ 29v1;
*I*₂ 23r5;
*I*₃ 12r4

²⁰⁶aṣṭaśmaśānaṃ Σ_{-K_{1,2}}] ††_x K₁; aṣṭaśmaśānāṃ K₂. ²⁰⁷vijñānāṣṭakaviśuddham Σ_{-K_{1,3}}] ††_x nāṣṭakaviśuddha K₁; vijñānāṣṭakaviśujam K₃. ²⁰⁸cakṣurādi° K_{2,3,5}, I_{2,3}, Tib.] om. *Ñ*₂, K₁ • °pañcavijñānam K_{2,3,5}, Tib.] om. *Ñ*₂, K₁; °pañca-
 jñānam I_{2,3}. ²⁰⁹ālayavijñānam K_{2,3,5}, I₃, Tib.] om. *Ñ*₂, K₁; ālavijñānam I₂.
²¹⁰manovijñānam K_{2,3,5}, I₂, Tib.] om. *Ñ*₂, K₁, I₃. ²¹¹kliṣṭamanovijñānam K_{2,3,5},
 I_{2,3}, Tib.] om. *Ñ*₂, K₁. ²¹²°marīcikā° Σ_{-K_{1,2}}] °marīcikā° K_{1,2} • °nagara° Σ_{-I_{2,3}}]
 °nagaraṃ I_{2,3} • °pratiśrutka° *Ñ*₂ (blurred), K₂] °pratiścatat° K₁; °pratiśulka° K_{3,5};
 °pratiśrutaka° I_{2,3} • °jalacandrākāśam iti Σ_{-K_{1,3}}] °jalacandrākāśa ††_x K₁; °jana-
 candrākāśam iti I₃. ²¹³ata eva śmaśānāṣṭakam Σ_{-K₁}] ††_x K₁. ²¹⁴sarvadharmā°
 Σ_{-K₁}] ††_x dharma° K₁. ²¹⁵aṣṭavijñānadṛṣṭāntena *Ñ*₂] aṣṭajñānadṛṣṭāntena K₁; a-
 ṣṭavijñānam dṛṣṭāntena K_{2,3,5}, I₁; aṣṭavijñānam dṛṣṭvānte I_{2,3}. ²¹⁶jñāyante *Ñ*₂^{p.c.},
 K_{2,3,5}, I₁] jñāya<n>te *Ñ*₂^{a.c.} (squeezed in at upper left corner); jñāyati K₁; om.
 I_{2,3}. ²¹⁷8 K_{2,3,5} (later addition)] om. Σ_{-K_{2,3,5}}. ¹°im Σ_{-I₁}] °ī I₁. ²uktavāyvādi°
*Ñ*₂, K₁] uktavādyādi° K_{2,3,5}; svakulavāgvādi I₁; vaktavāyvādi° I_{2,3} • °caturma-
 hābhūtapariṇatam Σ_{-K₁} (°na° I_{2,3})] ††_x K₁. ³kūṭāgāram Σ_{-K_{1,3}}] ††_x K₁; kū-
 ṭāṃgāram I₃. ⁴°te Σ_{-K₁}] °nti K₁. ⁵catur° Σ_{-I_{2,3}}] catu° I_{2,3}. ⁶°āḥ Σ_{-K₂}] °ā
 K₂. ⁷°viśuddhyā Σ_{-K₁}] °vi ś† ††_x K₁. ⁸caturvedikā Σ_{-K_{1,2,3}}] ††_x K₁; caturve-
 ditā K₂; catuvedikā I_{1,3}. ⁹pañcendriyāṇi Σ_{-K_{1,3}}^{a.c.}] ††_x K₁; <pa>ñcendriyāṇi
 K₃^{a.c.}. ¹⁰caturasraṃ Σ_{-K₁}] ††_x tu †ra tvāraś ca K₁. ¹¹vajrasūtram ca *Ñ*₂^{p.c.};
 K₁^{p.c.}, K_{3,5}, I_{1,2}] va<jra>sūtram ca *Ñ*₂^{a.c.}; >sū< <va>jrasūraṇ ca K₁^{a.c.}; vajra-
 sūtram ṅca K₂; vajrasūtram caḥ I₃. ¹²koṇāni Σ_{-K₃}^{a.c.} (°nāni K_{2,3,5})] ko<nā>ni
 K₃^{a.c.} (added above).

rārdhahāraṃ ca | āryāṣṭāṅgikamārgaviśuddhyāṣṭau¹³ stambhāḥ prakal-
pitāḥ¹⁴ | sapta bodhyaṅgāni¹⁵ pakṣinīkramaśīrṣachatrācāmaravitānagha-
ṇṭāpatākās¹⁶ ceti |ⁱ kūṭāgāraṃ¹⁷ saptatrimśadbodhipākṣikadharmaviśu-
ddham¹⁸ | *prabhāsvaram*¹⁹ *bhāvayad*^{20,ii} iti śabdena kūṭāgāraṃ²¹ | etena²² bo-
dhipākṣikadharmārthasvabhāvaṃ²³ svarūpataḥ | kiṃ tūtpattiṃ²⁴ praty²⁵
uktavad boddhavyam²⁶ | svarūpeṇa²⁷ pṛthivyādikramaṃ²⁸ dhyāyāt ||

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atha bodhipākṣikadharmabhedāḥ²⁹ kathyante³⁰ | āryasaroruhapāda-
prasādātāḥ³¹ || prathamam³² mantravīgrahotpattiḥ³³ | taddharmaḥ³⁴ sar-

ⁱCf. HePra^{§9}. ⁱⁱHeSāU (Ñ₁ f. 2v).

¹³ṣṭāṅgikamārga° K_{2,5}, I_{1,2}, Tib.] °ṣṭāṅga° Ñ₂; °ṣṭāṅṭ† ††_x K₁; °ṣṭāṅgika-
māggar° K₃; āryāṣṭāṅgikamāggar° I₃ • °viśuddhyāṣṭau K_{2,3}, I_{2,3}, Tib.] °viśu-
ddhyā aṣṭau Ñ₂; ††_x K₁; °viśuddhyā 'ṣṭau K₅; °viddhyāṣṭau I₁. ¹⁴stambhāḥ
prakalpitāḥ Σ_{K₁}] ††_x K₁. ¹⁵sapta bodhyaṅgāni Σ_{Ñ₂,K₁}, Tib.] saptāṅgāni
Ñ₂; ††_x K₁. ¹⁶pakṣinīkramaśīrṣachatra° Σ_{K_{1,5}}] ††_x cchattrā° (faint) K₁; pa-
kṣinīkarmaśīrṣacchatra° K₅; pakṣinīkramaśīrṣacchatra° I₁ • °vitānaghaṇṭāpatākās
Ñ₂, K₁, I₁ (°*patā*°), K₃^{p.c.}, K₅] °vitānaghaṇṭāpatākās K₂; °vitānaghaṇṭā >patā
xx ghaṇṭā< patāk>o<ās K₃^{a.c.} (erased). ¹⁷raṃ Σ_{K₁,I₃}] °r† K₁ (faint); °ra
I₃. ¹⁸saptatrimśad° Σ_{K_{1,2}}] sa *xta* trimśad° K₁ (faint); śaptatrimśad° K₂ • °vi-
śuddham K_{2,3,5}, I_{1,3}] °kaśuddham Ñ₂; °viśuddhyā K₁ (faint); °viśuddhaka<ḥ>
I₂. ¹⁹svaram Σ_{K_{3,5}}] °suram K_{3,5}. ²⁰bhāvayad Σ_{Ñ₂,K₁,I₁}, Tib.] prabhāvaya-
yed Ñ₂; prabhā ††_x K₁; bhāvayeta I₁. ²¹iti śabdena kūṭāgāraṃ Σ_{K₁,I₃}] ††_x
K₁; iti śabdena kūṭāgāra I₃. ²²etena Ñ₂^{p.c.}, I₁, Tib. (*des ni*)] ete Σ_{Ñ₂^{p.c.},K₁}; ††_x
K₁. ²³bodhipākṣikadharmārtha° Σ_{Ñ₂,K₁}] bodhipākṣidharmārtha° Ñ₂ (pin a-
bove °*ksidha*°); ††_x °kadharmānta° K₁. ²⁴tūtpattiṃ Σ_{K_{1,2},I₃}] nutpattiṃ K₁; tu-
tpatti K₂; tūtpanti I₃. ²⁵praty Σ_{K₁} (°*i*)] pati K₁. ²⁶vyam Σ_{I₃}] °vya I₃.
²⁷rūpeṇa Σ_{K₃^{a.c.}}] °rūpe<ṇa> K₃^{a.c.}. ²⁸pṛthivyādikramaṃ Σ_{K₁^{a.c.},K₂}] pṛthi-
vyā>di<dikramaṃ K₁^{a.c.}; pṛthivīyādikrama K₂. ²⁹bodhi(...)bhedāḥ Ñ₂^{p.c.}, K_{3,5},
I_{1,2,3}] bodhipākṣikadharm(m)abhedā<ḥ> Ñ₂^{a.c.} (upper margin), K₂; bo ††_x K₁.
³⁰kathyante Ñ₂^{p.c.}, K_{3,5}, I_{1,2,3}] *om.* Ñ₂^{a.c.} (upper margin); ††_x K₁; kathyate K₂.
³¹ārya(...)prasādātāḥ Ñ₂^{p.c.}, K₃^{p.c.}; K₅, I_{1,2,3} (°*śā*°)] *om.* Ñ₂^{a.c.} (upper margin); ††_x
°roruhapādaprasādātāḥ K₁; āryasaroruhapādaprasādātā K₂; āryasaroruhapāda-
pra<sā>dataḥ (rubbed out (perhaps °*jñā*°) and added above) K₃^{a.c.}. ³²prathamam
Σ_{Ñ₂^{a.c.}}] *om.* Ñ₂^{a.c.}. ³³mantravīgrahotpatti(h) Ñ₂^{p.c.}, K₁ (*om. visarga*)] *om.* Ñ₂^{a.c.} (a-
dded in upper margin); tatra vīgraha (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. ³⁴taddharmaḥ
Ñ₂^{p.c.} (upper margin)] taddharmaṃ 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.

vaśūnyaḥ³⁵ | tasmāt³⁶ prathamam³⁷ kāya³⁸ utpannaḥ³⁹ || anuśabdena⁴⁰ | tasyābhāvas⁴¹ taddharmarūpaṃ⁴² | paścād yat tad⁴³ dharmarūpaṃ⁴⁴ smṛtir ity utpatter⁴⁵ abhāvāt⁴⁶ | pūrvarūpaṃ⁴⁷ aśeṣavastutattvasvabhāvam⁴⁸ | tasmāc⁴⁹ cittaprakṛtir itī⁵⁰ smṛtiśabdena bhāṇyate⁵¹ cet⁵² | tadā pratibhā-
5 sate⁵³ katham | kalpitākāreṇa⁵⁴ | tena vinā naivam⁵⁵ bhavati svarūpaṃ⁵⁶ | sā⁵⁷ punar darpaṇapratibimbaṃ⁵⁸ yathā tathaiva⁵⁹ pratibhāsata⁶⁰ utpattiṃ prati kalpitākāram⁶¹ || upasthānaśabdena kim⁶² | uttamād uttamam⁶³ sthānam anenety upasthānam⁶⁴ | uttamam prabhāsvaraṃ⁶⁵ smṛtiśabdena

³⁵sarvaśūnyaḥ] sa †va nya† Ṇ₂^{p.c.} (upper margin, damaged); sarvaśūnyaṃ jata† K₁ (faint); sarvaśūnyaṃ K_{2,3,5}, I_{1,2,3}. ³⁶tasmāt Σ_{Ṇ₂,K₁}] tataḥ Ṇ₂^{p.c.} (upper margin); tasmāta K₁; *de'i phyir* Tib. ³⁷prathamam Σ_{Ṇ₂^{a.c.}}] *om.* Ṇ₂^{a.c.} (in upper margin). ³⁸kāya Ṇ₂, K₁] kāyam Σ_{Ṇ₂,K₁}. ³⁹utpannaḥ Ṇ₂ (°o)] utpanna K₁, I₁; utpannam Σ_{Ṇ₂,K₁,I₁}. ⁴⁰anuśabdena Σ_{K₁}] anusa ††_x K₁. ⁴¹tasyābhāvas Ṇ₂ (°ah, *daṇḍa* rubbed out; nt. in lower margin: "*alikāḥ* | I"), Tib.] ††_x K₁; tasyābhāvaṃ K_{2,3,5}; tasya bhāvaṃ I_{1,2,3}. ⁴²taddharmarūpaṃ K_{2,3,5}, I_{1,2,3}, Tib.] taddharmmarūpaḥ Ṇ₂; ††_x K₁. ⁴³paścād yat tad Ṇ₂, I_{1,2}] ††_x xx₂ K₁; paścāt tad K_{2,3,5}; paścāt ya tad I₂. ⁴⁴dharmarūpaṃ K_{3,5}, I_{2,3}] dharmmam Ṇ₂; ††_x dharmma(°) K₁; taddharmarūpa° K₂, I₁. ⁴⁵smṛtir ity utpatter *em.* (cf. Tib.)] smṛtyutpatter Ṇ₂^{p.c.}, K_{2,3,5}, I_{1,2,3}] smṛtyutpa>pa<tter Ṇ₂^{a.c.} (rubbed out); smṛti udyantair K₁. ⁴⁶abhāvāt Σ_{K₂,K₃^{a.c.}}] abhāvāta K₂; abhā<vā>t K₃^{a.c.} (added above). ⁴⁷pūrvarūpaṃ Ṇ₂, K₁^{p.c.}, K_{3,5}, I_{1,2,3}] pū<rvva>rūpaṃ K₁^{a.c.} (upper margin); pūrvarūpa K₂. ⁴⁸svabhāvam Ṇ₂, K₃, K₅^{p.c.} (left margin), I_{1,2,3}] °svabhāva K₂; °prabhāvaṃ K₅^{a.c.}. ⁴⁹āc Σ_{K₂}] °ā K₂. ⁵⁰itī Σ_{I₁}] i I₁. ⁵¹bhāṇyate Ṇ₂, K₃, I₁] b† ††_x K₁; bhaśete K₂; bhaśyate K₅; bhāṇyante I₂; bhaśyante I₃. ⁵²cet Σ_{Ṇ₂,K₁,I₁}] cetaḥ Ṇ₂; ††_x K₁; ceti I₁. ⁵³tadā pratibhāsata Σ_{Ṇ₂^{a.c.},K₁}] ta>|<dā pratibhāsate >|< Ṇ₂^{a.c.}; ††_x K₁. ⁵⁴katham | kalpitā° Σ_{K₁}] ††_x xx lx tā° K₁. ⁵⁵vinā naivam Σ_{K₃,I₂}] vitānaivam K₃; vināne-
naṃ I₂; *de las gžan du ni (rañ bžin) de ltar* Tib. ⁵⁶svarūpaṃ Ṇ₂, I_{1,2,3}] svarūpakam K₁; rūpaṃ K_{2,3,5}; *rañ bžin* Tib. ⁵⁷sā Ṇ₂] sa Σ_{Ṇ₂,K₁,I₁}; sva K₁, I₁. ⁵⁸darpaṇa° Σ_{K₃}] ddarpa>na<<ṇe> K₃^{p.c.} (rubbed out and added above) • °bimbaṃ Ṇ₂, K₃, I_{1,2,3}, Tib.] °bimbavata K₁ (no *virāma*); °bimba K_{2,5}. ⁵⁹yathā tathaiva Ṇ₂, I₁] yathā tathaivaṃ Tib.; K_{2,3,5} (*daṇḍa* in between)] tathaiva K₁; yathā tathaiva I_{2,3}. ⁶⁰pratibhāsata Ṇ₂, K₁ (both °e), Tib.] bhāsata K_{2,3,5}, I_{1,2,3}. ⁶¹utpattiṃ prati kalpitākāram Σ_{K₁}] ††_x K₁. ⁶²upasthānaśabdena kiṃ Σ_{K₁} (*kiṃ* Ṇ₂^{p.c.}, another *kiṃ* in lower margin)] ††_x xx kiñcit K₁. ⁶³uttamād uttamam Σ_{K₁,I₂} (*uta*° K₂)] mātro-
ttam K₁; uttamā uttama I₂. ⁶⁴anenety upasthānam Σ_{K₂,I₂}] anenetu pasthānam K₂; anena ty upasthānam I₂. ⁶⁵°svaraṃ Ṇ₂, K₁, I_{1,3}] °suram K_{2,3,5}; °svaram I₂.

yad uktam | tadupasthānasthitihetoḥ⁶⁶ pūrvadvāram⁶⁷ kalpayed evaṃ-
bhūtaṃ⁶⁸ | kāyānusmṛtyupasthānaviśuddhyā⁶⁹ pūrvadvāram⁷⁰ || evaṃ⁷¹
vedanānusmṛtyupasthānaviśuddhyā⁷² dakṣinadvāram⁷³ || evaṃ dharmā-
nusmṛtyupasthānaviśuddhyā⁷⁴ paścimadvāram⁷⁵ || evaṃ cittānusmṛtyu-
pasthānaviśuddhyā⁷⁶ uttaradvāram⁷⁷ ||

5

*N*₂ 6v₅; evaṃ bhavatīti katham⁷⁸ | rūpaṃ⁷⁹ vihāya vedanā na vetty anyatra⁸⁰
*K*₁ 8r₇; saṃjñāpi tathā saṃskārā⁸¹ evaṃ bhavet⁸² || kiṃ tu yathā māyā yathā⁸³
*K*₂ 12r₁; svapnaṃ gandharvanagaraṃ⁸⁴ yathā | tathaiva⁸⁵ pratibhāsante⁸⁶ dvā-
*K*₃ 12v₅; rāḥ⁸⁷ || evaṃ rūpavedanāsaṃjñāsaṃskārā⁸⁸ vijñānaviṭhapitāḥ⁸⁹ | sarva-
*K*₅ 12r₄; dharmā apy⁹⁰ evaṃ⁹¹ | vijñānam apy alikam | katham vicārāsaṃ cet⁹²
*I*₁ 29v₉;
*I*₂ 25r₁;
*I*₃ 13r₆

10

⁶⁶tadupasthāna° K_{2,3}, K₅^{p.c.}, I_{1,2,3}] mudrāsthāna° *N*₂, K₁; tadupa>ri<sthāna° K₅^{a.c.} (cancelled); *de las lañs śin* Tib. • °sthitihetoḥ *N*₂, K₁, I_{1,2,3}, Tib. (*gnas pa'i rgyu las*)] °sthitihite hete K₂; °sthitihiter hetoḥ K₃; °sthitihite hetoḥ K₅.
⁶⁷pūrvadvāram Σ_{K_{1,2}}] pūrvadvār† ††_x K₁; pūrve dvāram K₂. ⁶⁸kalpayed e-
vaṃbhūtaṃ Σ_{K₁}] ††_x K₁. ⁶⁹kāyānusmṛtyupasthānaviśuddhyā K_{2,3,5}, Tib. (*lus dran pa ñe bar gžag pa rnam par dag pas*)] *om*. *N*₂; ††_x K₁; kāyānusmṛti upasthāna-
viśuddhyā I_{1,2,3}. ⁷⁰pūrvadvāram K₅^{p.c.}, I_{1,2,3} (°*m*), Tib. (*śar gyi sgo'o*)] *om*. *N*₂;
††_x K₁; pūrvavaṃ dvāram K₂; pūrvakaṃ K₃, K₅^{a.c.}. ⁷¹evaṃ Σ_{K₁}] ††_x K₁.
⁷²vedanānusmṛtyupasthānaviśuddhyā Σ_{N₂,K₁}] vedanāsmṛtyupasthānaviśuddhyā
*N*₂; ††_x (dvedve) viśudhyā K₁. ⁷³dakṣina° *N*₂, K_{1,2}, I₂] dakṣinaṃ K_{3,5}; da-
kṣina || I₃. ⁷⁴smṛtyo° Σ_{K₁}] °smṛti K₁. ⁷⁵paścima° Σ_{K_{3,5}}] paścimaṃ K_{3,5}.
⁷⁶cittānusmṛtyupasthānaviśuddhyā (*sandhi* not applied) K_{2,3,5}, I_{1,2,3}, Tib.] cittānu-
smṛtyupasthānaṃ *N*₂; cittānusmṛti upasthān† ††_x K₁. ⁷⁷uttaradvāram *N*₂, I_{1,2}]
††_x K₁; uttaradvā uttaradvāram K₂ (dittography after end of folio); utta>xx< dvā-
ram K₃^{a.c.} (rubbed out); uttaraṃ dvāram K₃^{p.c.} (added above), K₅, I₃. ⁷⁸evaṃ
bhavatīti katham Σ_{K_{1,I₃}}] ††_x K₁; eva bhavatīti katham I₃. ⁷⁹rūpaṃ Σ_{K₁}] ††_x
K₁. ⁸⁰vetty anyatra Σ_{I₂} (all *vetty*)] caityanetra I₂; *gžan du* Tib. ⁸¹saṃskārā Σ_{K_{2,I₂}}]
saskārā K₂, I₂. ⁸²evaṃ bhavet *N*₂, K₁] eva bhavanti K_{2,3,5}, I_{1,3}; evaṃ bhavati I₂.
⁸³yathā Σ_{K₁}] tathā K₁. ⁸⁴gandharva° Σ_{I₁}] gadharva° I₁ • °nagaraṃ Σ_{K_{1,I_{1,2}}}]
°naraṃ K₁, I₁; °nagara I₂. ⁸⁵tathaiva Σ_{K₁}] tathe† v† K₁. ⁸⁶pratibhāsante
Σ_{K_{1,I₃}} (partly °*mte*)] ††_x K₁; pratibhāsate I₃. ⁸⁷dvārāḥ Σ_{K_{1,I₁}}] ††_x K₁; torāḥ I₁.
⁸⁸evaṃ (...) °saṃskārā Σ_{K₁} (°*āḥ* K_{3,5}, I_{1,2,3})] ††_x xx skārāḥ K₁. ⁸⁹viṭhapitāḥ *N*₂,
K_{1,5}, I_{1,3}] °virūpitāḥ K₂, I₂; °viṭapitāḥ K₃; *bsgrubs pa ste* Tib. ⁹⁰dharmā apy
K₃^{p.c.}] °dharmāpy *N*₂, K_{1,5}, I_{2,3}; °dharmā 'py K₂, K₃^{a.c.}; °dharmo py I₁. ⁹¹evaṃ
Σ_{K₂}] avam K₂. ⁹²cet Σ_{K_{2,I₁}} (*ced* K₁)] ceta K₂, I₁.

1 vicāra⁹³ iti kim | ye te⁹⁴ dharmā vijñānaviṭhapitās te⁹⁵ kṣaṇikā iti bhā-
 vaḥ⁹⁶ | alikā iti⁹⁷ śakyoktiḥ⁹⁸ | tasmād vijñānam⁹⁹ api kṣaṇikam | katham |
 sarvadharmavicāreṇa | cāmīkarādibhiḥ¹⁰⁰ pariracitaḥṭādidharmāḥ¹⁰¹ |
 taddharmābhāve¹⁰² yathā¹⁰³ dravyābhāvaḥ¹⁰⁴ | 7 tathā sarvadharmābhāve
 5 vijñānābhāvaḥ | ata eva vijñānam apy kṣaṇikam¹⁰⁵ | yathā grāhyavastva-
 bhāve¹⁰⁶ grāhakābhāvaḥ^{107,108} | tathā¹⁰⁹ grāhyagrāhakābhāve¹¹⁰ gra-
 haṇābhāvaḥ¹¹¹ || punar¹¹² yathā grāhyam ālambya¹¹³ grāhakasthitiḥ¹¹⁴ |
 tathā grāhyagrāhakam ālambya¹¹⁵ grahaṇasthitiḥ¹¹⁶ | tayor abhāve gra-
 haṇābhāvaḥ¹¹⁷ || śeṣarūpaṃ hi¹¹⁸ mahādvāram¹¹⁹ utpattivisuddhyā vinā
 10 na jñāyate¹²⁰ | evaṃbhūtaṃ¹²¹ dvāram¹²² catuṣṭayaṃ¹²³ dhyātavyaṃ
 nirmāṇālikasvarūpaṃ¹²⁴ ||

⁹³°a Ṇ₂, K₁] °am Σ_{-Ṇ₂,K₁}. ⁹⁴ye te Σ_{-K₂,I₂}] ete K₂, I₂. ⁹⁵dharmā vijñāna°
 Ṇ₂, K_{3,5}, I_{1,3}, I₂^{p.c.}] ††_x K₁; dharmmavijñāna° K₂; vijñānadharmā I₂^{a.c.} (order
 changed) • °viṭhapitās te Ṇ₂, I_{1,3}] ††_x K₁; °viṭhapitā te K_{2,3,5}; °viṭhapitās te I₂.
⁹⁶kṣaṇikā iti bhāvaḥ *em.*] kṣaṇikā iti bhāva^x Ṇ₂^{a.c.} (*see below*); ††_x bhāva K₁; kṣaṇi-
 kābhāvā I₁, K_{2,5}; kṣaṇikābhāvāḥ K₃; dakṣiṇakābhāvā I_{2,3}; *skad cig ma no bo med pa'o*
 Tib. (→ *kṣaṇikā bhāvābhāvāḥ*). ⁹⁷alikā iti *em.*] <alīkāḥ | I> iti Ṇ₂^{p.c.} (no. meant to
 be a '6'); iti Σ_{-Ṇ₂,p.c.}. ⁹⁸śakyoktiḥ Ṇ₂, K₁] śakyokti K₂; śakyoktiḥ K_{3,5}, I_{1,2,3}; *bden par*
gsungs te Tib. (→ *satyoktiḥ*). ⁹⁹vijñānam Σ_{-Ṇ₂}] °xvijñānam Ṇ₂^{a.c.} (nt. hidden; "6"
 presumably meant as '7'). ¹⁰⁰cāmī° Σ_{-K₂}] cāmī° K₂. ¹⁰¹pariracita° Σ_{-K_{1,2,5}}] pa°
 ††_x K₁; pariracitta° K₂; paricarita° K₅ • °ghaṭādi° Σ_{-K₁,I₁}] ††_x K₁; °ghayādi° I₁
 • °dharmāḥ Σ_{-K_{1,2}}] ††_x K₁; °dharmmā K₂. ¹⁰²taddharmābhāve Σ_{-K_{1,2}}] ††_x K₁;
 taddharmābhāvya K₂. ¹⁰³yathā Σ_{-K₁}] ††_x K₁. ¹⁰⁴°aḥ Σ_{-K₂}] °a K₂. ¹⁰⁵api
 kṣaṇikam Ṇ₂^{a.c.}, K_{3,5}, I_{1,2}, Tib.] api kṣaṇikaṃ <alīkaṃ> Ṇ₂^{p.c.}; api alīkaṃ K₁;
om. K₂; api kṣaṇikaṃ I₃. ¹⁰⁶°vastvabhāve I₁] °(va)stu abhāve Ṇ₂ (blurred), K_{3,5};
 °vastuśū° ††_x K₁; *om.* K₂; °vastabhāve I_{2,3}. ¹⁰⁷grāhakābhāvaḥ K_{3,5}, I_{1,2,3}] *xx₂*
 (draṣṭā)bhāvaḥ Ṇ₂ (illegible; nt. in upper margin: "*xx₂ grāhakā*"); ††_x K₁; *om.* K₂.
¹⁰⁸tathā (...) grāhakābhāvaḥ Σ_{-K₂}] *om.* K₂ (eye-skip). ¹⁰⁹tathā Ṇ₂, I_{1,2,3}] ††_x K₁;
 yathā K_{2,3,5}. ¹¹⁰grāhya° Σ_{-K₁}] ††_x K₁ • °grāhakābhāve Σ_{-K₂}] °grāhakābhāvya
 K₂. ¹¹¹°ābhāvaḥ Σ_{-K₂,I₃}] °ābhāva K₂; °ābhāvaḥ I₃. ¹¹²punar Σ_{-Ṇ₂,a.c.}] puna>ḥ<r
 Ṇ₂^{a.c.}. ¹¹³ālambya Σ_{-I_{2,3}}] °ānakhya° I_{2,3} ¹¹⁴grāhakasthitiḥ Σ_{-K₂}] grāhakalpiti
 K₂. ¹¹⁵ālambya Σ_{-I_{2,3}}] ānasya I₂; ānasya I₃. ¹¹⁶°sthitiḥ Σ_{-K_{1,2}}] ††_x K₁; °sthiti K₂.
¹¹⁷tayor (...) °bhāvaḥ Σ_{-K₁}] ††_x K₁. ¹¹⁸śeṣarūpaṃ hi Σ_{-K₁}] ††_x K₁. ¹¹⁹mahā°
 Ṇ₂, K₁, Tib.] satvā K₂, I₂; matvā K_{3,5}, I_{1,3}. ¹²⁰vinā na jñāyate Ṇ₂, K₁, I_{1,3}]
 vinā na jñāyante K₂, K₃^{p.c.} (*na* added above); vijñāna jñāyante K₅; vijñānayate I₂.
¹²¹°aṃ Ṇ₂, K₁, I₃] °a° K_{2,3,5}, I_{1,2}. ¹²²°aṃ Σ_{-Ṇ₂}] °a° Ṇ₂. ¹²³ca° Σ_{-I₁}] *om.* I₁.
¹²⁴°nā° Σ_{-K₁}] °nā° K₁.

catuḥprahāṇāni¹²⁵ toraṇāḥ smṛtā iti¹²⁶ | anutpannānām¹²⁷ pāpānām
 pratipakṣaḥ | utpannānām¹²⁸ pāpānām¹²⁹ vicchedaḥ | anutpannānām
 kuśalamūlānām¹³⁰ utpādanam | utpannānām¹³¹ kuśalamūlānām¹³² bu-
 ddhatve pariṇāmanā ceti¹³³ || pratipakṣo¹³⁴ viccheda¹³⁵ utpādaḥ¹³⁶ pa-
 riṇāmanā¹³⁷ | iti¹³⁸ || kasya pratipakṣaḥ¹³⁹ | rāgādikleśasya | tasmād¹⁴⁰ 5
I₂ begins*
on f. 36v₁
 anutpattiḥ¹⁴¹ kleśasya¹⁴² * bhaviṣyati¹⁴³ | utpādakṛtavirodho¹⁴⁴ 'sau prati-
 pakṣaḥ¹⁴⁵ || utpanne tv api¹⁴⁶ rāgādikleśasya vināśāyeyaṃ¹⁴⁷ bhāvanā¹⁴⁸
 tasya¹⁴⁹ vicchedaḥ¹⁵⁰ | tasmād etadvināśād¹⁵¹ āmiṣābhāvaḥ¹⁵² | ata eva¹⁵³
 nirāmayapadotpattiḥ¹⁵⁴ | utpanna iyaṃ¹⁵⁵ sattvena saha sādharmaṇīkartu-
 kāmata¹⁵⁶ pariṇāmanā¹⁵⁷ || iti prahāṇacatuṣṭayapariśuddhyā¹⁵⁸ catvāras 10
 toraṇāḥ¹⁵⁹ ||

¹²⁵catuḥprahāṇāni Σ_{-K_1}] ††_x K₁. ¹²⁶catvāras toraṇāḥ smṛtā iti Σ_{-K_1, I_3}] ††_x K₁; catvāres toraṇāsmṛtā iti I₃. ¹²⁷anutpannānām Σ_{-K_1, I_3}] xx nx °tpannāna xx K₁ (faint); anutpannānā I₃. ¹²⁸ānām Σ_{-I_3}] °ānā I₃. ¹²⁹pāpānām $\Sigma_{-I_{1,2}}$] pratipakṣa° I₂; pāpānā I₁. ¹³⁰kuśala° Σ_{-I_2}] kuśa° I₂. ¹³¹utpannānām Σ_{-K_1, I_3}] ††_x K₁; utpannānā I₃. ¹³²mūlānām $\Sigma_{-K_{1,2}}$] ††_x K₁; °mūlanām K₂. ¹³³buddhatve pariṇāmanā ceti Σ_{-K_1}] ††_x cx ti K₁. ¹³⁴o Ṇ₂, K₁] °a° K_{2,3,5}; I_{1,2,3}. ¹³⁵cche° Σ_{-K_2}] °kṣe°. ¹³⁶o aḥ Ṇ₂, K₁] °a° K_{2,3,5}; °aṃ I_{1,2,3}. ¹³⁷o ṇāmanā Ṇ₂, K_{2,3,5}, I_{1,3}] °ṇāmanānā K₁; °manā I₂. ¹³⁸iti Ṇ₂, K₁, I_{1,2,3}] ceti K_{2,3,5}; *om.* Tib. ¹³⁹pratipakṣaḥ $\Sigma_{-K_1, a.c., K_2}$] pra>tha<tipakṣ>i<aḥ K₁^{a.c.}; pratipakṣa K₂. ¹⁴⁰rāgādi° $\Sigma_{-I_{2,3}}$] rāgā I_{2,3} • °kleśasya tasmād Σ_{-K_1}] °kle((sā tasmā)d K₁^{p.c.} (rewritten by 2nd hand). ¹⁴¹o iḥ Ṇ₂, K₁] °au $\Sigma_{-Ṇ_2, K_1}$, Tib. ¹⁴²kleśasya Ṇ₂, K_{2,3,5}, I₁] kle° ††_x K₁; śasya I₂; kleśa 'pa° I₃; *ñon moṅs pa* Tib. ¹⁴³bhaviṣyati Ṇ₂] ††_x K₁; bhaviṣyati K_{2,3,5}, I_{2,2*,3}; bhaviṣyati I₁; *skye bar 'gyur ba na* Tib. ¹⁴⁴utpāda° Ṇ₂] ††_x K₁; utpādasya $\Sigma_{-Ṇ_2, K_1}$ • (°)kṛtavirodho Σ_{-K_1}] ††_x K₁. ¹⁴⁵'sau pratipakṣaḥ K_{3,5}, I_{1,2*,3}, Tib.] apratipakṣaḥ Ṇ₂, K₁; 'sau pratipakṣa K₂, I₂. ¹⁴⁶utpanne tv api K_{2,3,5}, I_{2,2*}] utpannatve pi Ṇ₂, K₁, I₁, Tib.; utpate tv api I₃. ¹⁴⁷°yeyaṃ Ṇ₂, K₁, I₃, Tib.-G (MSS no *sandhi*)] °yānāyā K_{2,3,5}, I_{2*}; °yā I_{1,2}. ¹⁴⁸o nā Ṇ₂, K₁, Tib.] °nāyā $\Sigma_{-Ṇ_2, K_1}$. ¹⁴⁹tasya Σ_{-I_2}] nasya I_{2*}. ¹⁵⁰o aḥ $\Sigma_{-Ṇ_2, K_1, I_2}$] °āya Ṇ₂, K₁, Tib.-G; °a I_{2*}. ¹⁵¹o nāśād Ṇ₂, K₃^{p.c.}] °nāś††_x K₁; °nāśāta K_{2,5}, I_{2,2*,3}; °śāt K₃^{a.c.}; °śāta I₁. ¹⁵²āmiṣā° Σ_{-K_1, I_2}] ††_x K₁; amiṣā° I₂ • °bhāvaḥ $\Sigma_{-K_{1,2}, I_2}$] ††_x K₁; °bhāva K₂, I₂. ¹⁵³ata eva Ṇ₂, K_{2,3,5}, I₁] ††_x K₁; ataḥ eva I_{2,2*,3}. ¹⁵⁴nirāmayapadot° $\Sigma_{-Ṇ_2, K_1}$, Tib.] virāmayot° Ṇ₂; ††_x K₁. ¹⁵⁵utpanna iyaṃ I_{2*}, Tib.] ūtpannā (||) iyaṃ Ṇ₂, K₂, I₁; ††_x xx tpa xx K₁; utpannā (||) iyaṃ $\Sigma_{-Ṇ_2, K_{1,2}, I_2}$. ¹⁵⁶o ṇī° Ṇ₂] °ṇa° $\Sigma_{-Ṇ_2}$ • °tā Σ_{-I_2}] °nā I₂. ¹⁵⁷o ṇāmanā Σ_{-K_1, I_3}] °ṇāma(ṇā) K₁^{p.c.} (rewritten); °ṇāmatā I₃. ¹⁵⁸°yā Ṇ₂] °y††_x K₁; °vīśuddhyā $\Sigma_{-Ṇ_2, K_1}$, Tib. ¹⁵⁹catvāras Σ_{-K_1, I_2}] ††_x K₁; catvās I_{2*} • toraṇāḥ $\Sigma_{-K_{1,2}}$] ††_x K₁; toraṇām K₂.

caturṛddhipādaviśuddhyā¹⁶⁰ caturvedikāḥ¹⁶¹ | chando vīryam¹⁶² mīmāṃsā cittaḥ¹⁶³ | *chanda* ity¹⁶⁴ atyantādaratā cintāyām¹⁶⁵ | evaṃ vīryam apy¹⁶⁶ atyantābhilāṣatā¹⁶⁷ | avicchedaḥ¹⁶⁸ | tenaivānavaratavicāraṇā¹⁶⁹ mīmāṃseti¹⁷⁰ | vicāram apīti¹⁷¹ | svarūpeṇa tenaiva¹⁷² svaparata-dākāra-
 5 raṇam¹⁷³ hi nāma vicāraḥ¹⁷⁴ | *citta* iti¹⁷⁵ svarūpākārotpādaś¹⁷⁶ cittaparyan-
 ntatā¹⁷⁷ | tasmāc cittaparyantatā¹⁷⁸ sāksāt¹⁷⁹ kriyā¹⁷⁹ || evaṃ caturṛddhipā-
 daviśuddham¹⁸⁰ vedikācatuṣṭayam ||

Ñ₂ 7r6;
 K₁ 9r5;
 K₂ 13r1;
 K₃ 14r1;
 K₅ 13r5;
 I₁ 30r9;
 I₂ 26v2;
 I₂* 36v4;
 I₃ 14v4

¹⁶⁰caturṛddhipāda° Ñ₂, K₃^{p.c.}, I_Σ] ††_x K₁; caturā ṛddhipāda K₂; catu >xx< ṛddhipāda° K₃^{a.c.}; catvāra ṛddhipāda° K₅ • °viśuddhyā K_{2,5}, I_Σ] °śuddhyā Ñ₂; xx śuddhyā K₁; °viśuddhā K₃. ¹⁶¹catu^o Σ_{I_{1,3}}] catu^o I_{1,3}. ¹⁶²chando vīryam K_{3,5}, I_{2,2*,3}] cchandovīrya° Ñ₂, K₂, I₁; indrovīrya° K₁. ¹⁶³mīmāṃsā cittaḥ Ñ₂, K_{1,3}, I₁] mīmāṃsā citta° K_{2,5}; bhīmsāḥ cittaḥ I₂; mīmāṃsā cittaḥ I₂*; mīmāṃsā cittaḥ I₃. ¹⁶⁴chanda ity K_{2,3,5}, I₁ (*iti*)] chandety Ñ₂, K₁ (understood as *pratīka*); cchada itih I₂; cchada iti I₂*; cchanda itih I₃. ¹⁶⁵cintāyām Ñ₂, K₁] cinte K₂, I_{2,2*,3}; cintyā K₃; cintye K₅; citya I₁. ¹⁶⁶vīryam apy *em.* (Tib. *brtson 'grus kyai*)] vīryety Ñ₂^{p.c.} (*vi*^o changed to *vi*^o), K₁; vīryo 'py K₂, K₃^{a.c.}; vīrye 'py K₅, K₃^{p.c.}; vīryāpy I_Σ. ¹⁶⁷atyantābhilāṣatā Σ_{I_{2,2*,3}}] antābhilāṣatā I_{2,3}; antābhilākh>i<atā I₂^{p.c.} (cancelled). ¹⁶⁸avicchedaḥ Σ_{K_{1,2}}] avicc† ††_x K₁; av>ī<cchena K₂^{p.c.} (cancelled). ¹⁶⁹tenaivānavaratavicāraṇā 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. ¹⁷⁰mīmāṃseti Σ_{K₅,I₂*}] mīmāṃsā ceti K₅; mimāṃseti I₂*. ¹⁷¹°am apīti Ñ₂, K₁] °ām api K₂; °am api K_{3,5}, I_Σ; *rnam par dpyod pa zes bya ba yañ* Tib. ¹⁷²°rūpeṇa tenaiva Σ_{N₂,K₁}] °rūpiṇ>e< tenaiva Ñ₂^{p.c.} (rubbed out ?); °rūpeṇaita naiva K₁; *rañ bžin de ñid kyis* Tib. ¹⁷³svaparata-dākāra-
 raṇam K₁, I_Σ, Tib.] svapa<ra(ta)>dākāra-
 raṇam Ñ₂^{p.c.} (in lower margin, uncertain); suparata-
 dāpakāra-
 raṇa K₂; sūpara<ta>tadāpakāra-
 raṇam K₃^{p.c.} (added above); >su<
 <sva>parata-dāpakāra-
 raṇam K₅^{p.c.} (cancelled and added below). ¹⁷⁴vicāraḥ Σ_{N₂,K₁}] vicāra° Ñ₂ (no *daṇḍa*); vicāraḥ K₁ (*om. daṇḍa*); vicār>e<aḥ I₂^{a.c.} (cancelled). ¹⁷⁵citta iti *em.*] °cinteti Ñ₂, I₂*; citteti K₁ (changed from *cinteti* ?), K_{2,3,5}, I_{1,2}; cinteni I₃; *sems kyī* Tib. ¹⁷⁶°ākārotpādaś Ñ₂, K₁, I_{2*,3}] °ākārautpāda° K₂; °ākārotpāda° K_{3,5}; °ākārodaś I₁; °ākāro pādaś I₃; *rnam pa(r) bskyed pa ni* Tib. ¹⁷⁷cittaparyantatā Ñ₂, K_{2,3,5}, I₁, Tib.] cintap† ††_x K₁; cittaparyanta I_{2,3}; citta-
 paryanta I₂*. ¹⁷⁸tasmāc cittaparyantatā Ñ₂, Tib.] ††_x °ntatā K₁; tasmāc cittasya
 paryantatā K_{2,3,5}, I_{1,2}, Tib.; tasmā cintasya paryantatā I₂*; tasmā citasya parya-
 ntañ(m) I₃. ¹⁷⁹sāksāt° Σ_{I₁}] sāksāta I₁. ¹⁸⁰caturṛddhipādaviśuddham *em.* (*rdzu*
'phrul gyi rkan pa bži rnam par dag pa ni Tib.)] caturṛddyutpādaviśuddham Ñ₂; catu-
 ṛddhipādaviśuddha° K₁; catvāra ṛddhipādaviśuddham K_{2,3,5}, I₁; catvāra ṛddhi-
 pādād aviśuddham I_{2,2*,3}.

ṛddhyutpādam iti¹⁸¹ | yo 'sau nirmāṇaviśuddhyā¹⁸² viśuddhākāras¹⁸³ tasya
sphuratsaṃhāravigrahaṃ¹⁸⁴ nāma¹⁸⁵ yathecchayā ṛddhiḥ¹⁸⁶ | asyākārasya
sākṣātkāra utpādaḥ¹⁸⁷ | tasmād etena¹⁸⁸ vinā svarūpavajrākāre¹⁸⁹ praveśo
nāstīti ||

pañcendriyāṇi caturasraṃ vajrasūtraṃ ceti¹⁹⁰ | śraddhendriyaṃ¹⁹¹ vīr- 5
yendriyaṃ¹⁹² smṛtīndriyaṃ¹⁹³ samādhīndriyaṃ¹⁹⁴ prajñendriyaṃ¹⁹⁵ iti ||
abhisampratyayaḥ prathamam hetūpādānaḥ¹⁹⁶ śraddhendriyaśabdena¹⁹⁷
bhaṇyate¹⁹⁸ | atyantādarataḥ¹⁹⁹ | dvitīye²⁰⁰ pravartanam ātmajñānaṃ²⁰¹
vinā nirvṛtim²⁰² viḥāya²⁰³ saṃsāra-karmakam ā²⁰⁴ saṃsāram āśādyā²⁰⁵

¹⁸¹ṛddhyut° Ṅ₂^{p.c.}, K₅, I_{1,2,2*}, I₃^{p.c.} (no preceding *daṇḍa-s* in MSS); Tib.] ṛddhi°
K₁; ṛddhyat° K₂; ṛddhyūt° K₃; ṛ>xx<ddhyut° I₃^{a.c.} (crossed out). ¹⁸²nirmāṇa°
Σ_{-K₁} (°āṇa° squeezed in in Ṅ₂), Tib.] nirvāṇa° K₁. ¹⁸³viśuddhākāras Ṅ₂, K₁, Tib.]
°kāras K_{2,3,5}, I_{1,2*,3}; °kāra I₂. ¹⁸⁴sphurat° I_Σ (cf. HeSāU)] sphara° Ṅ₂, K₂; spha
††_x K₁; spharaṇa° K₃^{p.c.} (°na° added above), K₅, Tib. ¹⁸⁵saṃhāravigrahaṃ nāma
K_{2,3,5}, I_Σ, Tib. (cf. HeSāU)] °saṃhāravigrahatvaṃ nāma Ṅ₂; ††_x K₁. ¹⁸⁶ṛddhiḥ
Σ_{-K₂,I₁}] ṛddhi K₂; saṃddhi I₁. ¹⁸⁷°kāra utpādaḥ *em.* (Tib. *dhos su byed pa ni bskyed
pa ste*)] °kārotpādaḥ Ṅ₂^{a.c.}, K_{3,5}, I_Σ; °kār>o<tpādaḥ Ṅ₂^{p.c.}; °kāropādaḥ K₁; °kā-
rotpāda K₂. ¹⁸⁸etena Σ_{-K₁}] ityau na K₁. ¹⁸⁹°vajrākāre K₁, Tib.] °vajrākā-
reṇa Ṅ₂; °vajrāgāra° K_{2,5}, K₃^{p.c.}; °va>kṣya<gāra° K₃^{a.c.}; °vajrāgāre I₁; °vajrāgāra°
I_{2,2*,3}. ¹⁹⁰°asraṃ vajrasūtraṃ ceti Σ_{-K₁,I_{2*}}] °a ††_x K₁; °asraṃ vajrasūtraḥ ceti
I_{2*}. ¹⁹¹śraddhendriyaṃ Ṅ₂, K₃^{p.c.}, K₅, I_Σ] ††_x °ddhendriyaṃ K₁; śuddhestriya°
K₂; śraddhe>s tra<yam K₃^{a.c.}. ¹⁹²°endriyaṃ Ṅ₂, K_{1,5}, I_{1,2*,3}] °endriya K₂; °a-
ndriyaṃ K₃, I₂. ¹⁹³smṛtīndriyaṃ Ṅ₂^{p.c.}, K_{1,3,5}, I_{1,3}] smṛt>i<ndriyaṃ Ṅ₂^{a.c.}, K₂;
smṛtimdriyaṃ I_{2,2*}. ¹⁹⁴samādhīndriyaṃ Σ_{-Ṅ₂^{a.c.},K₂,I₁}] samādh>i<ndriyaṃ Ṅ₂^{a.c.},
I₁; samādhīndriyaṃ K₂ (dittography). ¹⁹⁵prajñendriyaṃ Ṅ₂^{p.c.}, K₁^{p.c.} (°am),
K_{3,5}, I_{2*,3}] prajñendriya>ṃ<ṃ Ṅ₂^{a.c.}, I₁; prajñendriyaṃ >prajñeyam< K₁^{a.c.};
prajñamndriyaṃ K₂; pañcendriyaṃ I₂. ¹⁹⁶°am hetūpādānaḥ *em.*] °ahetūpā-
dānaḥ Ṅ₂, K_{3,5}, I₃; °am hetūpādāna° K₁; °ahe || tūpādānaḥ K₂; °ahetupādānaḥ
I₂; °ahetupādānaḥ I_{1,2*}; *rgyu ñe bar len pas* Tib. ¹⁹⁷°endriyaśabdena Σ_{-K₁}] °endri
††_x K₁. ¹⁹⁸bhaṇyate Σ_{-K_{1,2}}] ††_x K₁; bhanete K₂. ¹⁹⁹atyantā° Σ_{-K₁}] ††_x °ntā°
K₁. ²⁰⁰°e Σ_{-K₂}] °a° K₂. ²⁰¹°jñānaṃ Σ_{-I_Σ}] °jñāna I₁; °naṃ vijñānāniṃ I₂; °naṃ
vijñānāni I_{2*}; °naṃ vijñānā I₃. ²⁰²vinā nirvṛt(i)ṃ Ṅ₂, Tib.] vinā nirvṛtim K_{1,2,3,5};
om. I₂; nirvṛttim I_{1,2*,3}. ²⁰³°āya Σ_{-I₂}] °āra° I₂. ²⁰⁴saṃsāra° Σ_{-I_{2*}}] sasāra° I_{2*} •
°karmakam ā Ṅ₂] °karmakāmānāṃ K₁; °karmakānāṃ K_{2,3,5}, I₃; °karmmakā-
nāṃ saṃsāra-karmmakānāṃ I₁; *om.* I₂; °karmānāṃ I_{2*}; *'khor ba'i las can 'khor ba'i bar
du* Tib. ²⁰⁵°a Σ_{-I₂}] °aḥ I₂; *thob nas* Tib.

pravartayatū²⁰⁶ pravartanam²⁰⁷ vīryendriyaśabdena²⁰⁸ bhāṇyate²⁰⁹ |
tattvato²¹⁰ 'harniśi'²¹¹ yogas²¹² ṛtīye²¹³ | ātmeti²¹⁴ jñānavicchede²¹⁵ ci-
ttapraveśamātreṇa²¹⁶ yadākārasyākṛtimotpādo²¹⁷ yo 'sau²¹⁸ smṛtīndriya-
śabdena²¹⁹ bhāṇyate²²⁰ | cittaikāgratā²²¹ caturthe²²² | agrasābdena sam-
5 yag²²³ mārgaḥ²²⁴ | tena sahaikatā cittaikāgratā²²⁵ samādhīndriyaśabdena
bhāṇyate²²⁶ || evaṃ caturīndriyaiś caturasraṃ ca²²⁷ | urasaśabdenānyatra
bhāṇyate²²⁸ || vajrasūtrair iti | pañca rekhāḥ²²⁹ pañca prakārāḥ²³⁰ pañ-
catathāgatabhedena²³¹ bheditāḥ²³² santi²³³ | tanmadhye²³⁴ buddhāgāraṃ
vajraśabdena²³⁵ sarveṇa²³⁶ saha samaṃ | samaṃ²³⁷ vajraṃ abhedyam²³⁸

²⁰⁶pravartayatūti Σ_{-K₁}] ††_x K₁; *jug pas* Tib. ²⁰⁷pravartanam Σ_{-K₁}] ††_x K₁.
²⁰⁸vīryendriya° Σ_{-K_{1,2}}] ††_x °ndriya° K₁; vīryendriya° K₂. ²⁰⁹bhāṇyate Σ_{-K_{2,3}}]
bhaṇete K₂; bhanāyate I₃. ²¹⁰tattvato K₁ (°ah), K_{3,5}, I_{1,2,3}] tvataḥ | Ṇ₂ (haplo-
graphy); tato tva K₂. ²¹¹'harn(n)īśi Ṇ₂] 'hanniśi K₁^{p.c.}, K₅, Tib.] a>r<hanniśi
K₁^{a.c.}; 'harnniśa° K₂; 'harnniśam K₃, 'hirṇṇiśa° I₁; 'harni° I₂; 'haṇi° I_{2*}; 'harṇi°
I₃. ²¹²as Σ_{-Ṇ₂, K₁} (all °ah)] °am Ṇ₂, K₁. ²¹³°e Σ_{-K_{2,3}}] °a K₂, I₂. ²¹⁴eti
Σ_{-K_{1,2,3}}] °e vi° K₁; °ati K₂; °avi° K₃. ²¹⁵°e Σ_{-I₁}] °a° I₁. ²¹⁶citta° Σ_{-I_{2,3}}] citra°
I_{2,2*,3}. ²¹⁷ākārasyākṛtimotpādo Ṇ₂] °ākāras† ††_x K₁; °ākāras tasyākṛtimotpāde
K_{2,3,5}, I_Σ; *gan̄ gi(s) G rnam pa ma byas par skye ba* Tib. ²¹⁸yo 'sau Σ_{-Ṇ₂, K_{1,2}}] asau
Ṇ₂; ††_x K₁; yo isau K₂; *de ni* Tib. ²¹⁹smṛtīndriya° Ṇ₂, I₁, Tib.] ††_x K₁; smṛta
|| smṛtīndriya° K₂; smṛtaḥ (|) smṛtīndriya° K_{3,5}, I_{2,2*,3}. ²²⁰oyate Σ_{-K₂}] °ete K₂.
²²¹°aikāgratā Σ_{-K_{1,1}}] °ekāgrata° K₁; °aikāgrato I₁. ²²²°e Σ_{-I₂}] °ah I₂; *bḥi pa*
Tib. ²²³samyag *corr.*] samyak Ṇ₂ I_{1,2}; sammyak K₁; samyaka K_{2,5}, I_{2*,3}; sampa-
rka° K₃. ²²⁴mārgaḥ I_Σ, Tib.] mārggaṃ Ṇ₂; mārgg†ṃ K₁; mahuḥ K_{2,5}; °m āhuḥ
K₃. ²²⁵tena sahaikatā cittaikāgratā Σ_{-K_{1,1,2*}}] ††_x K₁; tenai (°ne I₂) sahaikatā ci-
ttekāgratā I_{2,2*}. ²²⁶samādhīndriyaśabdena bhāṇyate Ṇ₂, Tib.] ††_x K₁ śabdena
bhāṇyate K₁; samādhīsatvam ite bhīdhīyate K₂; samādhīsatvam ity abhīdhīyate |
samādhīndriyaśabdena bhāṇyate K_{3,5}, I₁; samādhīsatvam (°samyam I₂) ity abhīdhī-
yate I_{2,2*,3}. ²²⁷evaṃ caturīndriyaiś caturasraṃ ca Ṇ₂, K₃^{p.c.} (°ra° above), K₅, I₁]
evaṃ ca<tu>rendriyaiḥ caturasraṃ ca K₁^{p.c.}; *om.* K₂, I_{2,2*,3}, Tib. ²²⁸urasa° *em.* (*u*
ra sa'i Tib.)] jinaurasā° Ṇ₂; urasā° K₁, I₁; *om.* K₂, I_{2,2*,3} • °śabdenānyatra bhāṇyate
Ṇ₂, K₁, I₁, Tib.] *om.* K₂, I_{2,2*,3}. ²²⁹rekhāḥ Σ_{-K₁}] reṣāḥ >ṣa< K₁^{p.c.}. ²³⁰prakārāḥ
Σ_{-K_{2,3,5,1}}] prakārāḥ K_{2,3,5}; prakārāḥ pañca prakārāḥ I₁. ²³¹°tathāgatabhedena
Σ_{-K_{1,1,2}}] °tathā^x x† ††^x K₁ (nt. lost); °tathāgataṃ bhedenā na I₂ (dittography).
²³²bheditāḥ K_{3,5}, I_Σ, Tib.] gaditāḥ Ṇ₂; ††^x K₁; bheditā K₂. ²³³santi Σ_{-K_{1,5}}]
††^x K₁; santiḥ K₅. ²³⁴°e Σ_{-K₂}] °a° K₂. ²³⁵vajra° Σ_{-K_{2,3,5}}] vajreṇa vajri° K₂; va-
jreṇa vajra° K_{3,5} • °śabdena Σ_{-K₂}] °śabdena K₂. ²³⁶°ṇa Σ_{-K_{1,1,2,2*,3}}] na K₁, I_{2,2*,3}.
²³⁷samaṃ Σ_{-K_{2,3,5}}] *om.* K_{2,3,5}, Tib. ²³⁸°am Σ_{-K₂}] °a° K₂.

ṁ prajñendriyaśabdena²³⁹ sarvadharmāpratiṣṭhānam iti²⁴⁰ pratipāditam
cet²⁴¹ | tadā²⁴² samāh²⁴³ prākārāḥ²⁴⁴ | tathāgatānām²⁴⁵ anyonyabhedo²⁴⁶
nāstūti || yad vajradharasvabhāveneti²⁴⁷ | vajrasūtrair alamkṛtair²⁴⁸ e-
bhiḥ²⁴⁹ prākārait alamkṛtam²⁵⁰ cintayed²⁵¹ dhyānāgāram²⁵² ||

*Ñ*₂ 8r₁; catvāri²⁵³ koṇāṇi²⁵⁴ hārārdhahāram²⁵⁵ ca²⁵⁶ pañca balānīti | śrad- 5
*K*₁ 10r₄; dhābalaṃ vīryabalaṃ smṛtibalaṃ samādhibalaṃ²⁵⁷ prajñābalaṃ ceti²⁵⁸ ||
*K*₂ 14r₃; abhisampratyayaḥ²⁵⁹ prathamō²⁶⁰ hetuḥ²⁶¹ | hetoḥ²⁶² paripūraṇam²⁶³ ba-
*K*₃ 15r₄; laṃ²⁶⁴ sāmāthyam | phalaṃ sāksātkārah²⁶⁵ | tam saṃpādayatī²⁶⁶ śra-
*K*₅ 14v₁; ddhābalaśabdena bhaṇyate²⁶⁷ || taddhetau²⁶⁸ dṛḍhacittam²⁶⁹ kṛtvā²⁷⁰ pra-
*I*₁ 31r₁; vartayatīti vīryabalam²⁷¹ || 10
*I*₂ 28v₅;
*I*₂* 38v₁;
*I*₃ 16r₁

²³⁹prajñendriyaśabdena *Ñ*₂, *K*₁, *I*_{1,2*,3}, Tib.] prajñendriyaśabdena bha-
nete || *K*₂; prajñendriyaśabdena bhaṇyate |(|) *K*_{3,5}; prajñendriyaśabdena
*I*₂. ²⁴⁰pratiṣṭhānam iti $\Sigma_{-I_{2,2*}}$] °prati(m)ṣṭhānami *I*₂; °pratiṣṭhānam iti *I*₂*.
²⁴¹°pāditam cet $\Sigma_{-I_{2*}}$] °pātas *I*_{2*} • cet $\Sigma_{-K_{2,5}}$] ceta *K*_{2,5}; *om.* Tib.C,D,P₂. ²⁴²tadā
 $\Sigma_{-K_{1,1}}$] ††_x; tadu *I*₁. ²⁴³samāh $\Sigma_{-K_{1,1,2*}}$] ††_x *K*₁; samara° *I*_{2*}. ²⁴⁴prākārāḥ
 $\Sigma_{-K_{1,2,2*,3}}$] ††_x °rāḥ *K*₁; samāh prākārā *K*₂; °prākārāḥ *I*_{2*}; prākāyah *I*₃. ²⁴⁵°ānām
*Ñ*₂, *K*_{1,3}, *I* Σ] °ānā° *K*_{2,5}; *de b'zin g'segs pa rnam la* Tib. ²⁴⁶anyonya° *K*₁, *I* Σ , Tib.]
anyonyam *Ñ*₂; °nanyo 'nya° *K*_{2,5}; anyo 'nya° *K*₃. ²⁴⁷°dhara° Σ_{-I_3}] °vara° *I*₃.
²⁴⁸°air *em.*] °>e<ḥ | *Ñ*₂^{p.c.}; °ai *K*₁; °eti *K*_{2,3,5}, *I*_{1,2*,3}, Tib.; °aiti *I*₂. ²⁴⁹°iḥ $\Sigma_{-Ñ_2}$]
°iḥ *Ñ*₂. ²⁵⁰alamkṛtam Σ_{-K_1}] ala†kr†am *K*₁. ²⁵¹°yed $\Sigma_{-K_{1,K_3^{a.c.}}}$] °ye° ††_x *K*₁;
°ye<d> *K*₃^{a.c.} (above). ²⁵²dhyānāgāram $\Sigma_{-K_{1,5,I_3}}$] ††_x *K*₁; dhyānāgāram *K*₅;
dhyānāgāra *I*₃. ²⁵³catvāri Σ_{-K_1}] ††_x *xx* *K*₁. ²⁵⁴koṇāṇi $\Sigma_{-K_{1,I_{2,2*}}}$] koṇāṇi *K*₁;
koṇā *I*₂; koṇāni *I*_{1,2*}. ²⁵⁵hārārdha° $\Sigma_{-I_{2*}}$] rāhārārdha° *I*_{2*}. ²⁵⁶ca *Ñ*₂] ceti
 $\Sigma_{-Ñ_2}$. ²⁵⁷samādhibalaṃ $\Sigma_{-I_{2*}}$] *om.* *I*_{2*}. ²⁵⁸°balaṃ ceti Σ_{-K_1}] °bx lx cx ti
*K*₁. ²⁵⁹°sampratyayaḥ $\Sigma_{-K_{1,2,I_1}}$] ††_x *K*₁; °samprateyaḥ *K*₂; °sapatyayaḥ *I*₁.
²⁶⁰prathamō Σ_{-K_1}] ††_x *K*₁; *dan po'i* Tib. ²⁶¹hetuḥ $\Sigma_{-K_{1,I_{2,2*,3}}}$] *xx*₃ *K*₁; hetu *I*_{2,2*,3}.
²⁶²hetoḥ $\Sigma_{-K_{1,I_{2,2*,3}}}$] *xx* °toḥ *K*₁; hato *I*₂; heto *I*_{2*,3}. ²⁶³°pūraṇam $\Sigma_{-K_{2,I_2}}$] °pū-
rṇam *K*₂; °pūraṇa° *I*₂. ²⁶⁴balaṃ $\Sigma_{-Ñ_2}$] phalaṃ *Ñ*₂. ²⁶⁵sāmāthyam | phalaṃ
sāksātkārah *conj.*] phalaṃ sāksātkāras *Ñ*₂; sāksātkāras *K*₁; sāmāthyasāksātkāra
*K*₂; sāmāthyam sāksātkārah *K*_{3,5}; sāmānyam sāksātkārah *I*_{2,2*,3}; sāmāthyam sā-
ksātkārah *I*₁; *stobs dños su byed pa* Tib. ²⁶⁶°pādayatīti $\Sigma_{-K_3^{a.c.}}$] °pādayatī<ti> *K*₃^{a.c.}
(added above). ²⁶⁷°ate Σ_{-K_2}] °ete *K*₂. ²⁶⁸taddhetau *Ñ*₂, *K*₁] *om.* $\Sigma_{-Ñ_2,K_1}$; *de'i ched*
du Tib. ²⁶⁹dṛḍhacittam *Ñ*₂, *K*₁] anaravatadṛḍhacittam *K*_{2,5}, *K*₃^{a.c.}; anavarata-
dṛḍhacittam *K*₃^{p.c.} (order changed by numbers), *I*₁, Tib. (*rgyun chad med par sems brtan*
por); anavarata ūṭcittam *I*_{2,2*,3}. ²⁷⁰kṛtvā Σ_{-K_1}] ††_x *K*₁. ²⁷¹pravartayatīti vīrya-
balaṃ $\Sigma_{-K_{1,K_3^{a.c.},I_1}}$] ††_x °lam *K*₁; pravartayatīti vīrya<ba>lam *K*₃^{a.c.}; prartayatīti
vīryabalaṃ *I*₁.

punas²⁷² tatra kṣaṇam api²⁷³ caitanyam²⁷⁴ nopalabhyate²⁷⁵ | aharnīsi²⁷⁶
yogaṃ yat tat²⁷⁷ smṛtibalam²⁷⁸ || cittaikāgratā²⁷⁹ yathābhūtam²⁸⁰ sarva-
dharmānupalambho²⁸¹ 'gramārgas taṃ²⁸² sāksātkāram²⁸³ karotīti tenā-
bhinnam²⁸⁴ tat sāksāt²⁸⁵ samādhibalaśabdena bhāṇyate²⁸⁶ || evaṃ ca-
5 turbalaviśuddham²⁸⁷ koṇacatuṣṭayam²⁸⁸ | caturindriyāṇām paripūraṇam
karotīti²⁸⁹ catvāri balāni²⁹⁰ | paripūraṇaśabdenārthapūraṇam iti²⁹¹ || pra-
jñābalena²⁹² hārārdhahāram²⁹³ | balaṃ prāg uktam²⁹⁴ | prajñendriya-
sāmpāditam²⁹⁵ sarvadharmāpratiṣṭhānam yat tat²⁹⁶ sāmpūraṇam sāksāt-

²⁷²°s Σ_{K2}] °ḥ s° K₂. ²⁷³kṣaṇam api Σ_{K1}] om. K₁. ²⁷⁴caitanyam Σ_{I1,3}] cai-
tyanyam I_{1,3}. ²⁷⁵°labhyate Σ_{K2,I2,2*,3}] °labhete K₂; °labheta I₂; °labhyetaḥ I_{2*};
°labhyeta I₃; *ñe bar mi dmigs pas* Tib. ²⁷⁶aharn(n)īsi Ṇ₂, K_{3,5}, I_Σ] aharnīsi K_{1,2}.
²⁷⁷yat tat Ṇ₂ (? 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._{P1}.
²⁷⁸am Σ_{I1}] °a° I₁. ²⁷⁹°aikā° Σ_{K1}] °ekā° K₁. ²⁸⁰°bhūtam Ṇ₂ (blurred)] °bhū-
tasarvabhūte K₁; °bhūtagataḥ | yathābhūtaśabdena K_{2,3,5}, I_Σ; *ji ltar gyur pa na'o* || *ji*
ltar gyur pa'i sgras ni Tib. ²⁸¹°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 I_{2*}. ²⁸²'gramārgas
taṃ Ṇ₂, I_Σ (°aḥ | taṃ), Tib.] ††_x K₁; 'gramāhuḥ | taṃ K_{2,3,5}. ²⁸³sāksātkāram
Σ_{K1,2,I1}] ††_x ~₅ °kṣātkāram K₁; °kṣātkāra K₂; sāksākāram I₁; *mñon sum du byed*
pa ste Tib. ²⁸⁴tenābhinnam Σ_{K1}] om. K₁^{a.c.}; xx_x xi nxx K₁^{p.c.} (in lower margin,
faint); *dhyer med pa* Tib. ²⁸⁵tat sāksāt Ṇ₂] om. K₁^{a.c.}; xx_x kṣāt K₁^{p.c.}; tat sāksātkā-
ram K_{2,5}, I_{2,2*,3}; tat sāksā'kāram K₃; utsāksātkāram I₁; *de dños su* Tib._G; *ste dños*
su Tib._G. ²⁸⁶samādhibala° Ṇ₂, K₁^{p.c.} (faint), K₃, K₃^{p.c.}, I_{1,2*,3}] om. K₁^{a.c.}; samā-
dhī bala° K₂; samādhi° K₅^{a.c.}, Tib. (*tiñ ñe 'dzin gyi*); samādhibalaṃ I₂ • °śabdena
bhāṇyate Σ_{K1,a.c.,K2}] om. K₁^{a.c.}; °śakena bhāṇete K₂. ²⁸⁷evaṃ catur° Σ_{K1,3,I1}]
om. K₁^{a.c.}; ev† c† ††_x K₁^{p.c.}; evaṃ catu° K₃, I₁ • °balaviśuddham Σ_{K1}] om. K₁^{a.c.};
††_x K₁^{p.c.}. ²⁸⁸koṇacatuṣṭayam Σ_{K1}] om. K₁^{a.c.}; ††_x K₁^{p.c.}. ²⁸⁹catur° Σ_{K1,I1}]
om. K₁^{a.c.}; ††_x K₁^{p.c.}; caturir I₁ • °indriyāṇām paripūraṇam Σ_{K1,I3}] om. K₁^{a.c.};
††_x K₁^{p.c.}; °indriyāṇā paripūraṇa I₃ • karotīti Σ_{K1}] om. K₁^{a.c.}; ††_x K₁^{p.c.}. ²⁹⁰oi
balāni Ṇ₂, K₁] °o balā(h) K_{2,3,5}, I_Σ (K₂ om. *visarga*). ²⁹¹°ārthapūraṇam iti I_Σ] °ā-
ntapūraṇam iti Ṇ₂; °ānupūraṇam iti K_{1,3,5}; °ānūpuraṇam iti K₂; *gañ ba'i sgras ni*
rjes su don gañ bar byed pa'i phyir ro Tib. ²⁹²prajñābalena Σ_{K1,I3}] p† jñ† †† †e ††_x
K₁; prajñāṃ balena I₃. ²⁹³hārārdhahāram Σ_{K1}] ††_x K₁. ²⁹⁴balaṃ prāg uk-
ta(m) K_{2,3,5} (K₂ om. *anusvāra*), I_{1,2*}, Tib.] prak Ṇ₂; ††_x K₁; bala prāg uktam I_{2,3}.
²⁹⁵prajñendriyasāmpāditam Ṇ₂, K_{3,5}, I_{2*}] ††_x °ndriyasāmpāditam K₁; prajña-
ndriyasāmpāditam K₂; prajñendriyaṃ sāmpāditam I₁; pragrendriyaṃ sāmpādi-
tam I_{2,3}; *śes rab kyi dbañ pos gsal bar byas pa* Tib. ²⁹⁶tat Σ_{K1,2}] yat ta K₁; ya tat K₂.

kāram²⁹⁷ | tenābhinnam ātmānaṃ²⁹⁸ prajñābalena²⁹⁹ hārārdhahārābhā-
vanā tenoktā³⁰⁰ ||

Ñ₂ 8r₅; āryāṣṭāṅgikamārgair³⁰¹ aṣṭau stambhāḥ³⁰² prakalpitāḥ³⁰³ || ārabdha-
K₁ 10v₂; syāparityāgo³⁰⁴ nāma³⁰⁵ samyagdr̥ṣṭiḥ³⁰⁶ | avisaṃvādakavacanaṃ³⁰⁷ nāma
K₂ 14v₄; samyagvāk³⁰⁸ | daśakuśalānatikramo nāma³⁰⁹ samyaksamkalpitaḥ³¹⁰ | 5
K₃ 16r₁; sattvāvihetṭhanācittaṃ³¹¹ nāma³¹² samyakkarmāntaḥ³¹³ | daśakuśalaika-
I₁ 31r₆; manaḥ³¹⁴ samyagājīvaḥ³¹⁵ | ātyantikanairātmyacittaṃ nāma³¹⁶ samyag-
I₂ 29r₄; vyāyāmaḥ³¹⁷ vyāyāmo³¹⁸ nāma bhāvābhāvavichedaḥ³¹⁹ | kālātraya eka-
*I₂** 39r₆; kṣaṇajñatā³²⁰ samyaksmr̥tiḥ³²¹ | trailokyaikamūr̥tiḥ³²² samyaksamādhiś
I₃ 16v₄ ceti³²³ | ebhiḥ³²⁴ stambhāḥ³²⁵ prakalpitāḥ³²⁶ || 10

²⁹⁷°kāram *Ñ₂*, Tib. (*dños su byed pa'o*)] °kārati(ṭ)ti *K₁*; °kāraṃ kṛtaṃ *K_{2,3,5}*, *I_{1,2*}*; °kārakṛtaṃ *I_{2,3}*. ²⁹⁸tenā° *Σ_{-K₁}*] nā° *K₁* • °bhinnam *Σ_{-K_{1,1,2*}}*] °bhinnā° *K₁*; °bhim *I₁*; °bhinnaṃ *I_{2*}* • °ātmānaṃ *Σ_{-Ñ_{2,1}}*] tmānaṃ *Ñ₂*; °tmānaṭ *K₁*. ²⁹⁹°balena *Σ_{-K₁}*] °xx_{2,3} *K₁*. ³⁰⁰hārārdhahāra° *Σ_{-K_{1,1,3}}*] hārā ṭdhṭ ṭhāṭ ṭṭ_x *K₁*; hārārdhahāra° *I₃* • °bhāvanā tenoktā *Σ_{-K₁}*] ṭṭ_x *K₁*. ³⁰¹āryāṣṭāṅgika° *Σ_{-K₁}*] ṭṭ_x xx *K₁* • °mārgair *Σ_{-K_{1,2,3}}*] xx °rger *K₁*; °mārgair *K₂*; °māṅgair *K₃*. ³⁰²aṣṭau stambhāḥ *Σ_{-K_{2,1,2}}*] aṣṭau stambhā *K₂*, *I₁*; aṣṭais taṃ bhāva° *I_{2,2*,3}*. ³⁰³°āḥ *Σ_{-K₂}*] °ā *K₂*. ³⁰⁴ārabdhasyā° *Σ_{-K₃ a.c., I_{2*}}*] ārabdha° *K₃ a.c.*; ārapcasyā° *I_{2*}* • °tyāgo *Σ_{-I_{2*}}*] °tāgo *I_{2*}*. ³⁰⁵nāma *Σ_{-I₁}*] nā *I₁*. ³⁰⁶samyago° *Σ_{-K_{1,2}}* (all *samyak*°)] sammyak *K₁*; samyaka *K₂* • °iḥ *Σ_{-K_{2,1,2}}*] °i *K₂*, *I₂*. ³⁰⁷avisaṃvādaka° *Σ_{-K₁}*] abhisambodhaka° *K₁* • °aṃ *Σ_{-K_{2,3,5}}*] °a° *K_{2,3,5}*. ³⁰⁸vāk *em.* (Tib. *yan dag pa'i nag*)] °samkalpaḥ *Σ*. ³⁰⁹daśakuśalā° *K_{2,3,5}*, *I_Σ*, Tib. (*dge ba bcu las*)] daśakuśalā° *Ñ₂*; ṭṭ_x *K₁* • °natikramo nāma *Ñ₂*, Tib. (*yoñs su mi 'da' ba zes bya ba n̄*)] ṭṭ_x xx nāma *K₁*; °natikumanāya *K₂*; °natikramaṃ nāma *K_{3,5}*, *I_Σ*. ³¹⁰samyak° *Σ_{-Ñ_{2,1,2}}*] samyaka *Ñ₂*, *K₂*; sammyaka *K₁* • °samkalpitaḥ *em.* (Tib. *yan dag pa'i rtog pa*)] vāka *Ñ₂*, *K_{1,2}*; °vāk *K_{3,5}*, *I₁*; °vākaḥ *I_{2,2*,3}*. ³¹¹°cittaṃ *Σ_{-K_{2,1,2,3}}* (partly °an)] °cintan *K₂*, *I_{2*,3}*. ³¹²nāma *Σ_{-I₁}*] nā *I₁*. ³¹³°āntaḥ *Σ_{-K_{2,1,2,3}}*] °ānta *K₂*, *I₁*; °āt(t)ah *I_{2,3}*. ³¹⁴daśā° *Σ_{-Ñ₂}*] daśā° *Ñ₂*. ³¹⁵°ājīvaḥ *Σ_{-K_{2,1,2}}*] °ājīva *K₂*; °gājīva *I₂*. ³¹⁶ātyantika° *K_{2,3,5}*, *I_{2,2*,3}*] atyantika° *Ñ₂*; āntyantyṭ ṭṭ_x *K₁*; āsantika° *I₁* • °nairātmya° *Σ_{-K_{1,1,1}}*] ṭṭ_x *K₁*; °nairātma° *I₁* • °cittaṃ nāma *Σ_{-K_{1,2}}*] ṭṭ_x °ma *K₁*; °cintanāma *K₂*. ³¹⁷samyag° *Σ_{-K₁}* (most °k)] samyaka *K₁*. ³¹⁸°o *Σ_{-K₂}*] °ā *K₂*. ³¹⁹bhāvābhāva° *Σ_{-K₁ p.c., I_{1,2}}*] bhāvābh>ā<v<i>° *K₁ p.c.*; bhāvābhāva° *I₁*; bhāvā° *I₂*. ³²⁰°ya eka° *K_{2,3,5}*, *I_Σ*] °yaika° *Ñ₂*, *K₁*; *dus gsum* Tib. • °kṣaṇajñatā *Σ_{-K₁}*] °kuśalacchatā *K₁*. ³²¹samyak° *Σ_{-K_{1,1,2}}*] sammya° *K₁*; samyaka *I₂* • °smṛtiḥ *Σ_{-K_{2,1}}*] °smṛti *K₂*, *I₁*. ³²²°iḥ *Σ_{-K₂}*] °i° *K₂*. ³²³samyaksamādhiś ceti *Σ_{-K₁}*] ṭṭ_x °ti *K₁*. ³²⁴ebhiḥ *Ñ₂*, *K_{1,3}*, *K₅ p.c.*, *I_{2,2*,3}* (°s *I_{2,2*,3}*)] eti *K₂*; ebhi *K₅ a.c.*. ³²⁵stambhāḥ *K_Σ*] stambhā *Ñ₂*; samḥho *I₁*; taṃ bhāva° *I_{2,2*,3}*. ³²⁶°āḥ *Σ_{-K₂}*] °ā *K₂*.

sapta bodhyaṅgāni³²⁷ pakṣiṅkramaśīrṣacchatracāmaravitānaghaṅṭā-
 patākā iti³²⁸ smṛtāḥ³²⁹ || sarvadā kālatrayaparijñānasmarāṇaṃ³³⁰ nāma
 smṛtiṣaṃbodhyaṅgam³³¹ | anavaratamahārasāvabodho nāma³³² dha-
 rmapravīcayasāṃbodhyaṅgam³³³ | avicchinnamahāyogena³³⁴ pravṛttim
 5 nāma³³⁵ vīryapravīcayasāṃbodhyaṅgam³³⁶ | nairātmyaṃ³³⁷ vinā nānya-
 ratir iti³³⁸ prītipravīcayasāṃbodhyaṅgam³³⁹ | sarvadā³⁴⁰ śūnyatākaruṇā-
 bhinnayogo³⁴¹ nāma prasrabdhipravīcayasāṃbodhyaṅgam³⁴² | aviparīta-
 tattvaprāptir nāma³⁴³ samādhipravīcayasāṃbodhyaṅgam³⁴⁴ | samādihāv
 anābhogapravṛttir nāma³⁴⁵ upekṣāpravīcayasāṃbodhyaṅgam | ebhiḥ saṃ-
 10 bodhyaṅgaiḥ³⁴⁶ pakṣiṅyādaya³⁴⁷ uktā³⁴⁸ dhyātavyāḥ³⁴⁹ ||

Ñ₂ 8v₁;
 K₁ 10v₅;
 K₂ 15r₂;
 K₃ 16r₅;
 K₅ 15r₇;
 I₂ 29v₄;
 I₂* 40r₁;
 I₃ 17r₃

³²⁷sapta bodhyaṅgāni *em.* (Tib. *byañ chub kyi yan lag bdun rnam ni*)] saptāṅgāni
 Σ_{-I₃}; saptāṅgāni I₃. ³²⁸cchatra° Σ_{-I₂^{a.c.}, I₃}] °>kṣa< <ccha>tra° I₂^{a.c.} (in left mar-
 gin); °cchamtra° I₃ • °vitānaghaṅṭāpatākā iti Σ_{-K₁, I₂} (°tākā I₁)] °vitānaghaṅṭāpa-
 tāketi K₁; °ghaṅṭābhatākā iti I₂*. ³²⁹āḥ Σ_{-K₂, I_{1,2,3}}] °ā K₂, I_{1,2,3}. ³³⁰kālatraya°
 Σ_{-K₁, I₁}] kā° ††_x K₁; kālakrama° I₁ • °parijñānasmarāṇaṃ Σ_{-K_{1,2}, I_{2,2*}, I₃}] ††_x xx° nam
 K₁; °parijñānasmaran K₂, I_{2,2*,3}. ³³¹smṛti° Σ_{-I_{2*,3}}] smati° I_{2*,3} • °bodhyaṅgam
 Σ_{-K₁}] °bodhyaṅgam K₁. ³³²anavarata° Σ_{-K_{2,3,5}, I₁}] anaravata° K_{2,3,5}; anavaratama-
 hāśasatvāvabodhanam nāma dharmmapravīcayasāṃbodhyaṅga || anavarata° I₁
 (dittography) • °rasāvabodho nāma *em.*] °rasāvabodho Ñ₂; °rasabodho K₁; °sa-
 tvāvabodhanam nāma K_{2,3,5} (°namḥ K₂), I_Σ; *ro chen po ṅid khoi du chud pa ni* Tib.
³³³pravi° Σ_{-I₂}] °prati° I₂ • °aṅgam K_{1,2,5}, I₁] °aṅgaṇa Ñ₂; °aṅgaḥ K₃, I_{2,2*}; °amta
 I₃. ³³⁴avi° Σ_{-I_Σ}] nāvi° I₁; tā vi° I_{2,3}; nābhi° I₂* • °yogena Σ_{-Ñ₂, K₁^{a.c.}}] °yoge Ñ₂;
 °yo<ge>na K₁^{a.c.} ³³⁵°vṛttim nāma K_{1,3,5}, I_{1,2*}, Tib.-N] °varttir nnāma Ñ₂; °vittir
 nnāma K₂; °vṛttināma I₂; °vṛttinām ma I₃. ³³⁶°pravīcaya° Σ_{-K₁, I_{2,3}}] ††_x K₁; °pra-
 vācaya° K₂; °pravīcaya° I_{2,3} • °saṃbodhyaṅgam Σ_{-K_{1,2,3}}] ††_x K₁; °saṃbodhyaṅga
 K_{2,3}. ³³⁷nairātmyaṃ Σ_{-K₁, I_{2,2*,3}}] ††_x yaṃ K₁; nairātmyaṃ I_{2,2*,3}. ³³⁸°ratir iti Ñ₂,
 I_Σ] °rabhir iti K₁; °rati° K_{2,3,5}. ³³⁹prīti° Σ_{-I₂}] prati° I₂ • °am Σ_{-K₃}] °aḥ K₃.
³⁴⁰°rva° Σ_{-I₁}] °va° I₁. ³⁴¹śūnyatā° Σ_{-Ñ₂}] śūtā° Ñ₂ • °o Ñ₂, K₁] °an K_{2,3,5}, I_Σ.
³⁴²°srabdhi° Σ_{-K_{2,3}, I_Σ}] °yuddhi° K_{2,3}; °srxxx° I₁ (stained); °stapci° I_{2,2*,3} • °saṃbo-
 dhyaṅgam Σ_{-K_{1,3}}] ††_x K₁; °sambo<dhyā>ṅgaḥ K₃^{p.c.}. ³⁴³aviparīta° Σ_{-K_{1,2,3}, I_{1,2,2*}}]
 ††_x K₁; aviparita° K_{2,3}, I_{1,2,2*} • °tattvaprāptir nāma Σ_{-K₁, I₁}] ††_x K₁; °tatvaprāptir
 nā I₁. ³⁴⁴samādhipravīcaya° Σ_{-K₁, I₁}] ††_x xx mā dhx pṭa vicaya° K₁; samādhipra-
 vīcayasamādhipravīcaya° I₁ (dittography) • °am Σ_{-K₂}] °a K₂. ³⁴⁵°pravṛttir nāma
 K_{2,3,5}, I_{2,2*,3}] pravṛttir Ñ₂, K₁ (°ih); °vṛttināma I₁; *jug pa ni* Tib. ³⁴⁶°bo° Σ_{-I₃}]
 °bā° I₃ • °aṅgaiḥ Σ_{-K₂, I_{1,2*,3}}] °eṅgeḥ K₂; °aṅgai I₁; °agaiḥ I_{2*,3}. ³⁴⁷pakṣiṅyādaya
 Σ_{-K₁}] pa° ††_x K₁. ³⁴⁸uktā Σ_{-K₁, I₁}] ††_x K₁; ta uktā I₁. ³⁴⁹dhyātavyāḥ Σ_{-K_{1,2}}] ††_x
 K₁; dhyātavyā K₂.

etena saptatrimśadbodhipākṣikadharmabhedena³⁵⁰ kūṭāgārābhāvanā-
paryantena³⁵¹ prathamaśūnyatāda³⁵² sarvajñatābhisambodhir uktā³⁵³ ||
iti kūṭāgāram || 9 ||³⁵⁴



§10 hetumaṇḍalam

mārgajñatābhisambodhiḥ

5

Ñ₂ 8v₄; idānīm¹ hetuvajradharotpādaḥ² kathyate³ || kūṭāgārābhāvyantare viśvada-
K₁ 11r₃; lakamalopari⁴ caturmārāḥ⁵ sūryākrāntā⁶ draṣṭavyāḥ⁷ | hekāravajreṇa⁸ |
K₂ 15v₃; brahmāviṣṇumaheśvaradevendrāḥ⁹ | skandho¹⁰ mṛtyuḥ¹¹ kleśo devaputraś
K₃ 16v₅; ca¹² | ete ca¹³ catvāro¹⁴ mārāḥ¹⁵ skandhānāṃ kleśakārahāḥ¹⁶ ||
I₁ 31v₄;

I₂ 30v₂; ³⁵⁰etena saptatrimśadbodhipākṣikadharmā^o Σ_{-K_{1,2},I_{2,2*},3}] ††_x †ta †tr† ś† †o
*I₂** 40v₅; dh† °pākṣikadharmā^o K₁; etena saptatrimśadbodhikadharmā (°trīśad^o K₂, I₃;
I₃ 17v₄ °dharmma^o K₂) I_{2,2*,3}, K₂. ³⁵¹kūṭāgārābhāvanāparyantena Σ_{-K₁,a.c.}] om. K₁^{a.c.} (in
lower margin). ³⁵²prathamaśūnyatāda^o Σ_{-Ñ₂,K₁,a.c.} ³⁵³sarva(...)bodhir uktā K_{2,3,5}, I_{1,2*,3} (all adding "37")] sarva-
jñatābhisambodhiḥ Ṇ₂; om. K₁^{a.c.}; sarvajñatābhisambodhir ukta K₁^{p.c.}; sarvajñā-
tābhisambodhir uktā 37 I₂; cf. VaPra^{Tib.} ³⁵⁴iti kūṭāgāram || 9 || K₅ (later addi-
tion)] om. Ṇ₂, K₁, I_Σ, Tib.; i kūṭāgāram || 9 || K₂; iti kūṭāram || 9 || K₃. ¹idānīm
Σ_{-K_{1,2},I₁₃}] om. K₁^{a.c.}; <idānī> K₁^{p.c.}, K₂, I_{1,3}. ²hetu^o Σ_{-K₁,I_{2*}}] om. K₁^{a.c.}; †e ††_x
K₁^{p.c.}; tu I_{2*} • °vajradharotpādaḥ Σ_{-K₁,I_Σ}] om. K₁^{a.c.}; ††_x K₁^{p.c.}; °vajradharotpāda
I₁; °vajradharāt pādaḥ I_{2,2*,3}. ³kathyate Σ_{-K₁}] om. K₁^{a.c.}; ††_x K₁^{p.c.}. ⁴°kamalo^o
Ṇ₂, K₁, Tib.] °kamalakarmiko^o K_{3,5}, I_{1,2*,3} (interpolation by HePra ?); °kamala-
rṇiko^o K₂; °kamalakarmako^o I₂. ⁵catur^o Σ_{-I₁}] ca tu I₁ • °mārāḥ Σ_{-K₁}] °mārāḥ
K₁. ⁶°ākrāntā Σ_{-I₂}] °ākrānta I₂. ⁷draṣṭavyāḥ Σ_{-K₁,I₂}] ††_x K₁; draṣṭavyāḥ I₂.
⁸hekāravajreṇa Σ_{-K_{1,2}}] ††_x K₁; hekāravajre naḥ K₂. ⁹brahmāviṣṇu^o Σ_{-K₁,I_{2*}}]
††_x K₁; brahmāviṣṇu^o I_{2*} • °maheśvara^o Σ_{-K₁}] ††_x °heśvara^o K₁ • °devendrāḥ
Σ_{-I_{2*}}] ††_x °heśvaradevendrāḥ K₁; °devendrā I_{2*}. ¹⁰skandho em. (Tib. *phuiḥ po*)]
kāyo Σ_{-K₁}; kāyoḥ K₁. ¹¹°uḥ Σ_{-K_{1,2},I_{1,2*}}] °uḥ tataḥ K₁; °u^o K₂, I_{1,2*}. ¹²ca Σ_{-I_{2,3}}]
caḥ I_{2,3}. ¹³ca Ṇ₂, K₁] om. Σ_{-Ñ₂,K₁}. ¹⁴catvāro Σ_{-I₁}] catvā mārāḥ I₁. ¹⁵mārāḥ
Σ_{-K₂}] mārā • K₂. ¹⁶°āḥ Σ_{-I_{2*}}] °ā I_{2*}.

atha¹⁷ tadupari¹⁸ sūryacakram¹⁹ dr̥ṣṭvā²⁰ | tasyopary²¹ akārādisvarair²²
 dviguṇitaṃ²³ kṛtvā²⁴ | tatpariṇāmena²⁵ candramaṇḍalam²⁶ bhāvyaṃ²⁷
 dvātriṃśanmahāpuruṣalakṣaṇasaṃsūcakam²⁸ ādarśajñānasvabhāvakaṃ²⁹
 || kakārādivarṇair³⁰ *ḍa-dha-da-dha-ya-lety*³¹ akṣaraṣaṭkaṃ dattvā³² | dvi-
 5 guṇitaṃ kṛtvā | anulomavilomena³³ dr̥ṣṭvā | tatpariṇāmena³⁴ sūryamaṇḍa-
 lam paśyed aśītyanuvyañjanasaṃsūcakam³⁵ samatājñānasvabhāvam³⁶ ||
 anayor madhye *hūm-am*-bījadvayaṃ dr̥ṣṭvā | tatsaṃbhavakarōṭakakarti-
 kam³⁷ paśyed bījadvayenāṅkitam³⁸ pratyavekṣaṇājñānam³⁹ || bījād⁴⁰ ra-
 śmīn⁴¹ niścāryānantalokadhātūn⁴² avabhāsyānīya⁴³ tatraiva⁴⁴ praveśya

¹⁷atha Σ_{K_1}] ††_x K₁. ¹⁸tadupari $\Sigma_{\dot{N}_2, K_1}$] tadupa \dot{N}_2 ; ††_x K₁. ¹⁹sūryacakram
em. (Tib. *ñi ma'i dkyil 'khor*)] sūryākṛāntān Σ_{K_1, I_1} (K_{2,5} *om. vīrāma*); ††_x K₁; sūryyā-
 krāntāta I₁. ²⁰dr̥ṣṭvā $\Sigma_{K_1, I_{2,2^*,3}}$] ††_x K₁; dr̥ṣṭvāḥ I_{2,2^*,3}. ²¹tasyopary \dot{N}_2 (^o*pari*),
 Tib.] ††_x ^oyopari K₁; tasyopari (^o*h* K₂) anulomavilomena K_{2,3,5}, I₁; tasyopari
 anuromavilomena (*aroma*^o I₃) I_{2,2^*,3}; Tib. *see below*. ²²akārādisvarair $\Sigma_{K_1^{a.c.}, I_1}$]
akā>|< rādisvarair K₁^{a.c.}; akārādisvarai I₁. ²³oam $\Sigma_{\dot{N}_2}$] ^oa \dot{N}_2 . ²⁴kṛtvā $\Sigma^{Skt.}$]
lugs 'byuñ dañ lugs bzlog gis bltas nas Tib. (\rightarrow *anulomavilomena dr̥ṣṭvā*). ²⁵tat^o K_{2,3,5},
 I Σ] *om.* \dot{N}_2 , K₁ • ^onāmena $\Sigma_{K_3^{a.c.}}$] ^onāme K₃^{a.c.}; \dot{N}_2^{nt} adds "*saṃputam*" & "*ra*,
sa". ²⁶oam $\Sigma_{K_2,5}$] ^oa^o K_{2,5}. ²⁷bhāvyaṃ $\Sigma_{K_2, I_{2,2^*}}$] bhāvyaṃ K₂; vibhāvyaḥ I_{2,2^*}.
²⁸dvātriṃśan^o $\Sigma_{K_1, I_{1,2,3}}$] dvā >sim< triṃśa^o K₁^{p.c.}; dvātriṃśata^o I_{1,2,3} • ^omahāpu-
 ruṣa^o Σ_{K_1}] *om.* K₁; • ^olakṣaṇa^o Σ_{I_2}] ^olakṣaṇā^o I₂ • ^osaṃ^o \dot{N}_2 , K₁ (^o*am*)] *om.* K_{2,3,5},
 I Σ . ²⁹oñāna^o Σ_{K_1}] ^ojñ† ††_x K₁ • ^osva^o $\Sigma_{K_1,5}$] ††_x K₁; ^oso^o K₅ • ^obhāvakaṃ
 \dot{N}_2] ††_x K₁; ^obhāva K₂; ^obhāvaṃ K_{3,5}, I Σ . ³⁰kakārādi^o Σ_{K_1}] ††_x K₁ • ^ovarṇair
 I₁] ^ovarṇe \dot{N}_2 , K_{2,3}; ††_x K₁; ^ovarṇai K₅, I_{2,3}; ^ovaṇai I₂. ³¹ḍaḍhadadhayalety \dot{N}_2 ,
 Tib.] ††_x *xx dha xx dhayalety* K₁; itadadhayalenaty K₂; ita<da>dhayanety K₃^{p.c.},
 K₅; uḍadadhayanety I Σ . ³²oṣaṭkaṃ dattvā Σ_{K_1}] ^opaṃkadala^o K₁. ³³oloma^o
 $\Sigma_{I_{2,2^*}}$] ^oroma^o I_{2,2^*} • ^olomena $\Sigma_{I_{2,3}}$] ^oromena I₂; ^olometa I₃. ³⁴tat^o $\Sigma_{I_{2^*}}$] ^ot I_{2^*}
 • ^oena $\Sigma_{K_1, I_{2,5}, I_{2^*}}$] ^oeṇa K_{1,5}, I_{2^*}; ^oeṇaḥ K₂. ³⁵aśītyanuvyañjana^o Σ_{K_1}] aśī^o ††_x
 K₁ • ^osaṃsūca^o $\Sigma_{K_1, I_{2,3}}$] ††_x K₁; ^osaṃsūca^o K₂; ^osaṃsūca^o I_{2,3} • ^okaṃ $\Sigma_{K_1, I_{2,3}}$]
 ††_x K₁; ^okaḥ I_{2^*}; ^oka^o I₃. ³⁶samatā^o Σ_{K_1}] ††_x K₁. ³⁷oaroṭaka^o *em.*] ^okarōṭtar^o
 \dot{N}_2 ; ^okarōṭa^o K₁; ^oviśvavajrāṅkita^o K_{2,3,5}; ^oviśvavajrāṅkitakarōṭa(ka)^o I Σ (^o*ka*^o o-
 nly I₁); *thod pa* Tib._{G,N,P}. ³⁸bījā^o $\Sigma_{I_{1,2^*}}$] bījā^o I_{1,2^*} • ^odvayenā^o Σ_{K_2}] ^odvayanā^o
 K₂. ³⁹pratyavekṣaṇā^o Σ_{K_2, I_1}] pratekṣaṇā K₂; pratyavekṣana^o I₁ • ^ojñānam \dot{N}_2 ,
 I Σ , Tib.] ††_x K₁; ^ojñānasvabhāvaṃ K_{2,3,5}. ⁴⁰bījād Σ_{K_1}] ††_x K₁. ⁴¹raśmīn K_{3,5},
 I Σ] raśmīm \dot{N}_2 , K₂ (^o*in*); ††_x K₁; *'od zer* Tib. ⁴²niścāryānanta^o K_{2,3,5}, I_{1,2,3}, Tib.]
 niścāryāna^o \dot{N}_2 ; ††_x K₁; niścāryānanta^o I_{2^*} • ^oūn \dot{N}_2 , K_{3,5}, I_{1,3}, Tib.] ^oun
 K_{1,2}, I₂; ^ounā^o I_{2^*}. ⁴³avabhāsyā^o $\Sigma_{I_{2^*}}$] āvabhāsyā^o I_{1,2,3} (^o*ya*^o I₁); ^ovabhāsyāntīya
 I_{2^*}. ⁴⁴tatraiva $\Sigma_{\dot{N}_2, K_1}$] *om.* \dot{N}_2 , K₁.

sarvam⁴⁵ apy ekaṃ⁴⁶ bhāvayed iti⁴⁷ kṛtyānuṣṭhānajñānam⁴⁸ || etat sar-
vam⁴⁹ pariṇāmya⁵⁰ | jhaṭīty ātmānaṃ śrīherukarūpaṃ⁵¹ suviśuddhadha-
rmaḍhātujñānam⁵² || 〔 etena pañcākāraḥ⁵³ | ādarśajñānena yathādr̥ṣṭaṃ
rūpaṃ | samatājñānena⁵⁴ tathā samarasikṛtaṃ | pratyavekṣaṇājñānena
pratyavekṣitaṃ⁵⁵ | tathā punaḥ⁵⁶ kṛtyānuṣṭhānajñānena⁵⁷ yat⁵⁸ karaṇī- 5
yaṃ⁵⁹ tad ekībhāvakṛtaṃ | suviśuddhadharmadḥātujñānaṃ^{60,61} sarvākā-
reṇa sahaikarūpaṃ⁶² | iti pañcākārābhisambodhiḥ⁶³ ||ⁱ

HeSāU etena "trailokyaikamūrtim⁶⁴ abhisamīkṣya"^{65,ii} tataḥ 〔 pūrvādidvāreṣu
(N₁f.3v4-6) yathākramaṃ⁶⁶ brahmendropendrarudrāḥ⁶⁷ tathaiva aiśānyādikoṇeṣu⁶⁸
vaivasvatavittanāyakanairṛtivemacitrīṇaś ca⁶⁹ | evam aṣṭāsanāni vibhāvya 10

ⁱCf. HeTa I.viii. 6cd-8ab; HeSāU (N₁ ff. 2v7-3r3), DVS (ff. 189v7-190r4), He-
Pra^{§10}. ⁱⁱcf. HeSāU (S f. 307v3) reading *sakalatraidhātukaikamūrtim abhisamīkṣya*.

⁴⁵am N₂, K₁] °ān Σ_{2,N₂,K₁}; *thams cad* Tib. ⁴⁶apy ekaṃ N₂, K_{1,3,5}, I₁] appaka
K₂; apekaṃ I_{2,2*,3}; *kyañ gcig tu* Tib. ⁴⁷yed iti N₂, K₁] °yat K₂; °yet K_{3,5}, I_Σ,
Tib. ⁴⁸°ṣṭhāna° N₂, K₃^{p.c.}, K₅, I_{1,2,2*}, Tib.] °sthāna° K_{1,2}; *om.* K₃^{a.c.}; °ṣṭhānu° I₃
• °jñānam Σ_{K₂}] °jñāna K₂. ⁴⁹°am Σ_{I₃}] °a I₃. ⁵⁰°ṇāmya Σ_{I₂}] °ṇāmya I₂.
⁵¹śrīherukarūpaṃ Σ_{K₁}] ††_x K₁. ⁵²su° Σ_{K_{1,2},I_{2*,3}}] ††_x K₁; *om.* K₂; sú° I_{2*,3} • °vi-
śuddhadharmadḥātu° Σ_{K₁,I_{2*,3}}] ††_x °tu° K₁; °viśujadharmadḥātu° I_{2*}; °ciśuddha-
dharmadḥātu° I₃. ⁵³pañcākāraḥ N₂, K₁, Tib.] pañcākāraṃ boddhavyaṃ K_{2,3,5},
I_{1,2,3}; *om.* I_{2*}. ⁵⁴°jñānena Σ_{K_{2,3},I_{2*}}] °jñānava K_{2,3}; *om.* I_{2*}. ⁵⁵pratyavekṣaṇā°
Σ_{K₂,I_{1,2*}}] pratevekṣaṇā° K₂; pratyavekṣaṇa° I₁; *om.* I_{2*} • °jñānena pratyavekṣitaṃ
Σ_{K₁,I_{1,2*}}] ††_x K₁; °jñānekṣitaṃ I₁; *om.* I_{2*}. ⁵⁶tathā punaḥ Σ_{K₁,I_{2*}}] ††_x K₁; *om.* I_{2*}.
⁵⁷kṛtyānuṣṭhānajñānena K₅, I_{1,2,3}, Tib.] kṛtyānuṣṭhānena N₂; kṛtyānuṣṭhānāṅna
K₁; kṛtyā — thana patra 2 ṣaṃtrīṭ - - - K₂; kṛtyā K₃ (rest and next folio blank);
om. I_{2*}. ⁵⁸yat Σ_{I_{1,2*}}] ya I₁; *om.* I_{2*}. ⁵⁹karaṇīyaṃ Σ_{K₃,I_{2*,3}}] karaṇīya K₅, I₃; *om.* I_{2*}.
⁶⁰su° Σ_{I_{2*,3}}] *om.* I_{2*}; *xx* I₃ (stained) • °jñānaṃ Σ_{K₅,I_{2*}}] °jñāna° K₅; *om.* I_{2*}; nt. in
margin of N₂, illegible. ⁶¹etena (...) °jñānaṃ Σ_{I_{2*}}] *om.* I_{2*} (eye-skip). ⁶²am N₂,
K₁, I₁] °aḥ K₅, I_{2,3}; °a I_{2*}. ⁶³pañcākārābhisambodhiḥ Σ_{K₁}] ††_x K₁. ⁶⁴etena
traī° N₂, I_{1,2*}] ††_x K₁; ete traī° I₂; ete tatra I₃; *de nas jig rten gsum gcig (pa'i)* Tib.
⁶⁵abhī° Σ_{I₁}] abhī° I₁; • °kṣya Σ_{K₁,I_{2*}}] °kṣā K₁; °kṣyaḥ I_{2*}. ⁶⁶°kramaṃ Σ_{I_{1,2*}}]
°krama° I₁; °kramaṃ I_{2*}. ⁶⁷°endrop° Σ_{I₁}] *om.* I₁. ⁶⁸aiśānyādi° K_{1,5}, I_Σ] aiśā-
nyādi° N₂ • °koṇeṣu Σ_{K₁}] ††_x K₁. ⁶⁹vaivasvatavittanāyakanairṛtivemacitrīṇaś ca
em.] vaivasvatavittanāyakanairṛtivemacitrīṇaś ca N₂; ††_x ṛteḥ vemacitrīṇaś ca K₁;
vaivaśvanta | vintanāyakanākrativemacitrīṇaś ca K₅; vaivaśvatavittanāyakanairṛti-
vemacitrīṇaś ca (°śvataḥ I_{2,2*}; °śvata • I₃ | °naikṛti° I₂; °ṛti° I_{2*}; °naikṛati° I₃ | °citrīṇaś
ca I₂^{a.c.}; °citrīṇaś ca I_{2*}) I_Σ.

tadupari candrārkasamputāmadhyeṣu⁷⁰ *gam cam van ghan pun⁷¹ śam cam
dam⁷²* iti bījāṣṭakaṃ paśyēt⁷³ || tatpariṇatāni⁷⁴ gauryādīnām⁷⁵ cihnāni
kartikṛpīṭakūrmasarpaśimhabhikṣucakravajrāṇi⁷⁶ cintayēt⁷⁷ | tena tenā-
dhiṣṭhitāni⁷⁸ | sarvam ekatra pariṇamya⁷⁹ gauryādayo⁸⁰ niṣpādaniyā⁸¹
5 draṣṭavyāḥ || etena bhāvyaṃḍalam uktam⁸² ||

eṣāṃ varṇacihnāni viśuddhiś cedānīm vakṣyante⁸³ | atha "*krpayā lo- N₂ 9r7;
cane rakte*"ⁱⁱⁱ | kṛpeti sattveṣv⁸⁴ ekacittatāsnehaḥ⁸⁵ | tena raktanetraḥ⁸⁶ || K₁ 12r2;
"*krṣṇāṅgo*"⁸⁷ maitracittataḥ⁸⁸,iv | maitracitta iti⁸⁹ skandhadhātviṇḍriyāṅām⁹⁰ K₅ 17r4;
I₁ 32r5;
I₂ 32v2;
I₂* 42v3;
I₃ 19r4

ⁱⁱⁱHeTa II.ix. 11a, cf. HeSāU (Ñ₁ f. 7v₆) et al. ^{iv}HeTa II.ix. 11b, cf. HeSāU (Ñ₁
f. 7v₆) et al.

⁷⁰°samputa° Σ_{-K₅,I₂*}] °samputā° K₅; °ḥ sampūta° I₂*. ⁷¹pun Σ^{Skt.}] paṃ Va-
Pra^{Tib.}. ⁷²cam ḍam Σ_{-K₁}] c† ††_x K₁. ⁷³iti bījāṣṭakaṃ paśyēt Σ_{-K₁,I₂}] ††_x K₁; iti
bījāś ca kaṃ paśyēt I₂. ⁷⁴tatpariṇatāni Σ_{-K₁,I₁}] ††_x tpariṇatāni K₁; tatpariṇatani
I₁. ⁷⁵gauryādīnām Σ_{-I₂}] gauryā | dīnām I₂. ⁷⁶karṭi° Σ_{-Ñ₂,K₁;I₁}] karṭi° Ñ₂, K₁
(K₁ separated by *daṇḍas*); kṛti° I₁ • °kūrma° Σ_{-I₂}] °karma° I₂ • °cakra° Ñ₂, K₁,
I₁] °cakrā° K₅, I₂,2*,3. ⁷⁷cintayēt Σ_{-I₂,3}] cintaye I₂; cittayēt I₃. ⁷⁸°ādhiṣṭhitāni
Ñ₂, K₅, I₁] °ādhiṣṭhitāni K₁; °ādhiṣṭhidhāni I₂,2*,3. ⁷⁹sarvam ekatra pariṇamya
K₅, I₂,2*,3, HeSāU] tām sarvān ekatra>ya< pariṇamya Ñ₂^{P.C.} (rubbed out); savā
††_x K₁; sarvam aikaita pariṇamya I₁; *de rams thams cad gcig tu yoṅs su gyur te* Tib.
⁸⁰gauryādayo Σ_{-K₁}] ††_x K₁. ⁸¹niṣpādaniyā Σ_{-Ñ₂,I₂*.a.c.}] niṣpā xx dnīyā Ñ₂ (faint);
niṣpādaniyā I₂*.a.c. ⁸²etena bhāvyaṃḍalam uktam Ñ₂, K₁, Tib. (*des ni bsgom
bya'i dkyil 'khor brjod do*)] khecarī bhūcarī (°ri I₃) nairātmā ca kāyavākciṭṭapadmeṣu
(°vāka°; °patheṣu I₁) draṣṭavyā (*iṣṭavyā* I₃) mūlamantrānusārataḥ (*malatantrā* I₁; *mu-
kha*° I₂) || etena bhāvyaṃḍalam uktam K₅, I₂; cf. DVS (f. 190r₅₋₆). ⁸³eṣāṃ
varṇacihnāni viśuddhiś cedānīm vakṣyante *conj.*] eṣāṃ varṇacihnāni vakṣyante |
,viśuddhiś cedānīm, Ñ₂ (two vertical strokes in lower margin); sacittacihnāni va-
kṣanti viśuddhiś cedānīm K₁; etāsāṃ varṇacihnādi (°nāni K₅) vakṣyate | viśuddhiś
cedānīm (*cedāni* I₂) K₅, I₂; *da ni 'di rams kyi rnam par dag pa dañ | phyag mtshan la
sogs pa brjod par bya ste* Tib. ⁸⁴kṛpeti sattveṣv Ñ₂; K₅, I₂ (°eṣu)] kṛpet† s† tv† ††_x
K₁. ⁸⁵ekacittatāsnehaḥ Σ_{-K₁}] ††_x K₁. ⁸⁶raktanetraḥ *em.*] raktanetraṃ Σ_{-Ñ₂.a.c.};
raktanetraṃ Ñ₂.a.c.; *des na spyan dag dmar pa'o* Tib. ⁸⁷°āṅgo Ñ₂, K₅,I₁,2*] °āṅge
K₁; °āṅgau I₂; °āgo I₃. ⁸⁸°cittataḥ Ñ₂, K₁, I₁,2*,3] °cintataḥ K₅, I₂. ⁸⁹°citta
iti Σ_{-K₁}] °cittetri K₁. ⁹⁰skandhadhātviṇḍriyāṅām *em.*] skandhadhātviṇḍriyāṅām
Ñ₂; skandhadhātviṇḍriyāṅām K₁; skandhadhātu viṇḍriyāṅām K₅, I₁,2,3; skandda-
dhātu iṇḍriyāṅām I₂*; *khamś dañ dbaṅ po rams* Tib.

nirodhaḥ⁹¹ | tena maitracittena⁹² kṛṣṇāṅgaḥ⁹³ || "netraśuddhis trivajreṇa"⁹⁴u,v |
kāyavākcittānāṃ⁹⁵ nirāvaraṇaṃ⁹⁶ trivajraṃ⁹⁷ ||

saṃgrahavastucatuṣkeṇa⁹⁸ catvāraś caraṇāḥ⁹⁹ smṛtāḥ ||^{vi}

saṃgrahavastv iti¹⁰⁰ | dānaṃ priyavacanam arthacaryā samānārthatā
ceti¹⁰¹ || acintyatattve¹⁰² cittāropanaṃ¹⁰³ nāma dānam | tatrācintye¹⁰⁴ 5
cittāropane¹⁰⁵ yathā sukhaṃ¹⁰⁶ tathā prītir¹⁰⁷ yathopadeśād boddha-
vyā¹⁰⁸ || dāhāc chedān nikaṣād¹⁰⁹ yathā suvarṇaṃ¹¹⁰ tatheti tattvaṃ¹¹¹
priyavacanaśabdena bhāṇyate¹¹² || arthaṃ¹¹³ kāyavākcittaṃ¹¹⁴ vinā¹¹⁵
yathā na caraṇaṃ¹¹⁶ tathārthacaryāśabdena¹¹⁷ bhāṇyate¹¹⁸ || samānār-

^vCf. HeTa I.ix. 15d (HeTa_{Sa,Sn} read °vajrīṇāṃ, MuĀv reads °vajrīṇā). ^{vi}HeTa
II.ix. 11cd, cf. HeSāU (Ñ₁ f. 7v₆) et al.

⁹¹°aḥ I_Σ] °aṃ Ñ₂ (*mārga* above); °a K₅. ⁹²maitra° Σ_{-I_Σ}] maitrya° I₁; maitrā°
I_{2,2*,3}. ⁹³kṛṣṇāṅgaḥ Ñ₂, I_{2*}] kṛṣṇāṅgeḥ K₁; kṛṣṇāṅgaṃ K₅; kṛṣṇāṅga I₂; kṛṣṇāṅga
I_{1,3}. ⁹⁴°vajreṇa Σ_{-K₁}] ††_x K₁. ⁹⁵kāyavāk° Σ_{-K₁}] ††_x °k° K₁. ⁹⁶nirāvaraṇaṃ
Ñ₂, K₁^{p.c.}] nirā<va>raṇaṃ K₁^{a.c.} (lower margin); nivāraṇaṃ K₅, I_Σ. ⁹⁷trivajraṃ
Σ_{-I₁}] trijraṃ I₁. ⁹⁸°catuṣkeṇa Ñ₂] °catuṣṭena K₁; °catuṣkena K₅; °caṣkena I₁;
°catuskena I_{2,2*,3}. ⁹⁹catvāraś caraṇāḥ Σ_{-I₁}] catvāś caraṇā I₁. ¹⁰⁰°vastv iti Σ_{-K₁,I₂}]
°vastiti K₁; °vastuti I₂. ¹⁰¹arthacaryā samānārthatā ceti Σ_{-K₁,I₁}] arthacaryā sā ††_x
K₁; atha caryā samānārthatā ceti I₁. ¹⁰²acintyatattve K₅, I_Σ] acintatattve Ñ₂; ††_x
°(n)tatte K₁; *bsam bya min pa ñid la* Tib. ¹⁰³cittāropanaṃ K₅, I₁ (both °an), Tib.]
cintāropanaṃ Ñ₂, I_{2,2*,3}; cintāro>ṣa<ṣaṇaṃ K₁^{p.c.}. ¹⁰⁴tatrācintye K₅, Tib. (*de la*
bsam bya min pa la)] tadācinte Ñ₂; tatrācinte K₁, I_{2*}; tatrācitte I_{1,2,3}. ¹⁰⁵cittāropane
K₅, I_{1,3}, Tib.] cintāropane Ñ₂, I_{2,2*}; cintāroṣaṇe K₁. ¹⁰⁶°aṃ Σ_{-I_{2*}}] °a I_{2*}. ¹⁰⁷tathā
prītir Ñ₂ (°iḥ), I_{1,2*,3}] tathā prīti K_{1,5}; tathāḥ prītir I₂. ¹⁰⁸°ād boddhavyā Ñ₂]
°ād bodhavyaṃ K₁, I₂; °ād boddhavyaṃ K₅, I_{2*,3}; °ām bodhavyaṃ I₁. ¹⁰⁹dāhāc
chedān nikaṣād Ñ₂, K₅, I_{1,2*,3}] dācche xx₆ (faint) K₁; dāhāc chedāṃ nikaṣād I₂.
¹¹⁰yathā suvarṇaṃ Σ_{-K₁}] ††_x K₁. ¹¹¹tatheti tattvaṃ I₁] tatheti tatte Ñ₂; ††_x
°ti tattvaṃ K₁; sukheti tattvaṃ K₅, I_{2,2*,3}; *de b'zin du de kho na* Tib. ¹¹²°te Ñ₂, K₁,
I₁] °mte K₅; °nte I_{2,2*,3}. ¹¹³arthaṃ Σ_{-I_{1,2,3}}] atha I_{1,2}; aṭha I₃; NB: the following
(upto °śabdena) is highlighted in Ñ₂ and rewritten by a 2nd in the upper margin,
perhaps by the people in Ñor who noticed that VaPra^{Tib.} omits the passage from
"priyavacana^o" to "yathācaraṇaṃ". ¹¹⁴°cittaṃ Σ_{-I₃}] °citta° I₃; om. Tib. ¹¹⁵vinā Σ_{-K₁}]
om. K₁, Tib. ¹¹⁶yathā na caraṇaṃ Ñ₂^{p.c.} (in upper margin)] yathācaraṇaṃ Σ_{-Ñ₂}^{a.c.};
om. Tib. ¹¹⁷tathārthacaryā° K₅, I_{2,3}] tathā xx₄ ryya° Ñ₂ (faint; "tathā arthacaryā^o"
in upper margin); tathā arthacaryā° K₁; tathātha caryā° I₁; mathārthacaryā° I_{2*}.
¹¹⁸°te Σ_{-K₅}] °nte K₅.

thaśabdena¹¹⁹ sarvair ekamūrtitā¹²⁰ nāma || etad eva¹²¹ caturṇām¹²²
caraṇānām śuddhiḥ¹²³ ||

mukhāny aṣṭāv¹²⁴ aṣṭavimokṣaviśuddhāni¹²⁵ || rūpaṃ paśyati śūnyam |
anavakāśam¹²⁶ paśyati¹²⁷ śūnyam | śubhāśubhajñānam āpannam¹²⁸ paś-
5 yati śūnyam | dṛṣṭikṛtam¹²⁹ paśyati śūnyam¹³⁰ | ākāśam āpannam¹³¹ pa-
śyati śūnyam | akiñcanam āpannam¹³² paśyati śūnyam¹³³ | naivajñānam
āpannam paśyati śūnyam¹³⁴ | saṃvittinirodham¹³⁵ paśyati śūnyam¹³⁶ ||
ity aṣṭau vimokṣaviśuddhāni mukhāni¹³⁷ | vimokṣam iti sarvabandhavi-
muktaṃ¹³⁸ sukham | āpannam iti¹³⁹ mahāsukhena svaparasaṃvittijñāna-
10 nirodhaś¹⁴⁰ ceti ||

¹¹⁹°ārthaśabdena Σ_{-K₁,I₁}] °ā xx śa xx na K₁ (faint); °āthasabdena I₁. ¹²⁰sarvair ekamūrtitā K₅, I_{1,2*,3}] sarvair ekamūrtitā Ṇ₂; sarve xe xx₃ tā K₁ (faint); sarver ekamūrtitā I₂. ¹²¹etad eva K₅, I_Σ] atra eva Ṇ₂; ††_x K₁; *de ltar na* Tib. ¹²²caturṇām K₅, I_{1,2,2*}, Tib.] catasraś Ṇ₂; ††_x K₁; catūrṇā I₃. ¹²³śuddhiḥ K_{1,5}, I_{1,2}, Tib.] śuddhayaḥ Ṇ₂; viśuddhiḥ I_{2*}; śuciḥ I₃. ¹²⁴mukhāny aṣṭāv Σ_{-I_{2,3}} (all °au)] mukhātmaṣṭau I_{2,3}. ¹²⁵aṣṭavimokṣaviśuddhāni Ṇ₂] vimokṣaviśuddhyā K₁; vimokṣaviśuddhāni K₅, I_Σ, Tib. ¹²⁶anavakāśam Ṇ₂, K₅, I_{1,2*,3}, Tib.] ākāśam K₁; anakāśam I₂. ¹²⁷paśyati Σ_{-I_{2,3}}] pati I_{2,2*,3}. ¹²⁸āpannam Σ_{-Ṇ₂^{a.c.}}] āpanna Ṇ₂^{a.c.} (added subsequently). ¹²⁹dṛṣṭi° Ṇ₂, K₁, Tib.] kudṛṣṭi° K₅, I_Σ. ¹³⁰paśyati śūnyam Σ_{-K₁}] paś† ††_x K₁. ¹³¹ākāśam āpannam Ṇ₂, I₁, Tib.] ††_x kāśam āpanna K₁; ākāśam ā° K₅, I_{2,2*,3}. ¹³²°canam āpannam Σ_{-K₁}] °cinam āpanna K₁. ¹³³°am Σ_{-I_{2,3}}] °a I_{2,3} (I₃ faint). ¹³⁴°am Σ_{-I₃}] °a I₃. ¹³⁵saṃvittinirodham K₅, I_{2,3}] naivajñānam (*āpannam* I₁) paśyati śūnyam | (>xx₃< Ṇ₂) saṃvittinirodham (*saṃcette* K₁) Ṇ₂^{p.c.}, K₁, I₁ (eye-skip?); saṃvittinirodha I_{2*}; *bdag med pa'i śes pa thob pa ston par mthon ba dan | yan dag par rig pa 'gog pa* Tib. ¹³⁶śūnyam Σ_{-K₁}] ††_x K₁. ¹³⁷ity aṣṭau vimokṣaviśuddhāni mukhāni Ṇ₂] ††_x vimokṣaviśuddhā mukhāḥ K₁; ity aṣṭau vimokṣaviśuddhā mukhāḥ K₅; I_Σ. ¹³⁸sarvabandhavimuktaṃ *em.*] sarvvan bandhavimuktaṃ Ṇ₂; sarvadvandavimuktaṃ K₁; sarvatra dravimukta° K₅, I_{2,3}; sarvaddhantravimukta° I₁; sarvatra vimukta° I_{2*}; *ñes pa thams cad rnam par spañs pa'i* Tib. ¹³⁹āpannam iti Σ_{-Ṇ₂^{a.c.}}] āpa>na<nnam iti Ṇ₂^{a.c.} (rubbed out); note : VaPra^{Tib.} as well as all paper MSS connect this with the preceding passage. ¹⁴⁰svapara° Σ_{-I₁}] supara° I₁ • °samvittijñānanirodhaś K₅, I_{2,2*,3}] °saṃvittijñānanirodheś Ṇ₂, Tib.; °saṃvettijñāni nirodhaś K₁; °samvittijñāne nirodhaś I₁.

K_{2,3}
resume on
ff. 16v,
19v

"*bhujāḥ ṣoḍaśa*¹⁴¹ *śūnyatā*" iti^{142,vii} | adhyātmaśūnyatā | bahirdhāśūnyatā |
* adhyātmabahirdhāśūnyatā | mahāśūnyatā | śūnyatāśūnyatā¹⁴³ | paramā-
rthaśūnyatā¹⁴⁴ | saṃskṛtaśūnyatā¹⁴⁵ | asaṃskṛtaśūnyatā¹⁴⁶ | atyantaśūnyatā
| anavarāgraśūnyatā | prakṛtiśūnyatā¹⁴⁷ | aprakṛtiśūnyatā | sarvadharmāśū-
nyatā | abhāvaśūnyatā¹⁴⁸ | svabhāvaśūnyatā¹⁴⁹ | abhāvasvabhāvaśūnyatā¹⁵⁰ 5
| iti ṣoḍaśa śūnyatāḥ¹⁵¹ ||^{viii}

idānīm¹⁵² śūnyatārthaḥ¹⁵³ kathyate || sakaladharmā antaḥśūnyāḥ¹⁵⁴ |
ity adhyātmaśūnyatā || sarvadharmā¹⁵⁵ bāhyaṃ¹⁵⁶ tathaiva¹⁵⁷ | bahir-
dhāśūnyatā¹⁵⁸ || śūnyatākaraṇābhinnō¹⁵⁹ yathā¹⁶⁰ yogo¹⁶¹ bhavati guror
upadeśatas¹⁶² tathādhyātmabahirdhāśūnyatā¹⁶³ || abhinnayogād yad anu- 10
bhūtaṃ¹⁶⁴ sā¹⁶⁵ mahāśūnyatety¹⁶⁶ abhidhīyate¹⁶⁷ || mahāyogād¹⁶⁸ yac

^{vii}HeSāU (Ñ₁ f. 7v₆₋₇), based on HeTa II.ix. 12b (HeTa_{Sa,Sn} invert the order).
^{viii}Cf. MuĀv and YoMā ad HeTa I.ix 15a et al.

¹⁴¹bhujāḥ ṣoḍaśa Σ_{·Ñ₂^{a.c.},K₁}] bhujāḥ ṣoḍaśa Ñ₂^{a.c.}; bhuj† ††_x K₁; Tib. *see below*.
¹⁴²śūnyatā iti *em.*] śūnyateti Ñ₂ (double-*sandhi*); ††_x K₁; śūnyatāśuddhāḥ || ṣoḍa-
śaśūnyateti K₅, I_{2,2*3} (^otati I₃); śūnyatāḥ || ṣoḍaśa śūnyateti I₁; *phyag rnamz ston*
pa bcu drug ñid | ces pa ni Tib. ¹⁴³śūnyatā Σ_{·I_{1,3}}] °tisūnyatā I₁; °nisūnyatā I₃.
¹⁴⁴paramārtha° Σ_{·Ñ₂}] para>t<mānva° Ñ₂^{a.c.}. ¹⁴⁵saṃskṛta° Σ_{·K₁,I₃}] saṃskṛt†
K₁; saskṛta° I₃ • °śūnyatā Σ_{·K₁}] ††_x K₁. ¹⁴⁶asaṃskṛta° Σ_{·K_{1,2}}] ††_x °skṛta° K₁;
asaskṛta° K₂ • °śūnyatā Σ_{·Ñ₂^{a.c.}}] °śūtā Ñ₂^{a.c.}. ¹⁴⁷prakṛtiśūnyatā Σ_{·I_{1,3}}] anavakā-
raśūnyatā I₁ (cf. MuĀv ad HeTa I.ix 15a); prakṛtaśūnyatā I₃. ¹⁴⁸abhāvaśūnyatā
Σ_{·I₂*}] *om.* I₂*. ¹⁴⁹svabhāvaśūnyatā Σ_{·K₁}] s† ††_x K₁. ¹⁵⁰śūnyatā Σ_{·I₂}] °śūnya
I₂. ¹⁵¹āḥ Σ_{·I₁}] °ā I₁. ¹⁵²im̄ Σ_{·K₂}] °ī K₂. ¹⁵³āḥ Ñ₂] °a K₁; °am̄ ca Σ_{·Ñ₂,K₁}.
¹⁵⁴ā antaḥ° *em.*] °ā 'ntaḥ° Ñ₂; °āntaḥ° K₁; °ānta° K_{2,3,5}, I_Σ • °śūnyāḥ *em.*] °śū-
nyā Ñ₂; °śūnyatā K_Σ, I_Σ, Tib. (*nan ston pa ñid de*). ¹⁵⁵sarvadharmā Σ_{·K₁}] sarv†
††_x †K₁. ¹⁵⁶bāhyaṃ Ñ₂, Tib.] bāh†ṃ K₁; bāhyā K_{2,3,5}, I_Σ. ¹⁵⁷tathaiva Σ_{·K₁,I₁}]
††_x K₁; tartheva I₁. ¹⁵⁸bahirdhāśūnyatā Σ_{·K₁}] ††_x °natā K₁. ¹⁵⁹o *em.*] °am̄
Σ_{·K₂}; °a K₂. ¹⁶⁰yathā Σ_{·I₂^{a.c.}}] yathō I₂^{a.c.}. ¹⁶¹yogo *em.*] yogam̄ Ñ₂, K_{1,3}, I₁; yoga
K_{2,5}, I₂^{p.c.}, I_{2,2*3}; *sbyor ba ni* Tib. ¹⁶²guror upa° Σ_{·K₂,I_{2,3}}] gurūrūpa° K₂; guropa°
I_{2,2*}; guṇye pa° I₃ • °deśatas Σ_{·K₂,I_{1,2,3}} (all °aḥ)] °deśata K₂; °deśāt I_{1,2*3}; °deśān I₂.
¹⁶³tathādhyātma° Σ_{·Ñ₂,K₁}] tathā adhyātma(°) Ñ₂, K₁ (K₁ adds a *daṇḍa*). ¹⁶⁴yad
anubhūtaṃ Ñ₂, K₁, Tib.] °yanubhūtaṃ K_{2,3,5} (K₂ *om. anusvāra*); °yantabhūta I_{2,3};
yan na bhūta° I_{1,2*}. ¹⁶⁵sā Σ_{·I_Σ}] yā I_Σ. ¹⁶⁶śūnyatety Σ_{·K_{1,2}}] ††_x K₁; °śūnyaty
K₂. ¹⁶⁷abhidhīyate K_{3,5}, I_Σ, Tib. (*mñon par brjod do*)] ucyate Ñ₂; ††_x K₁; abhya-
bhidhīyate K₂. ¹⁶⁸°yogād Σ_{·I₃} (°āc I_{2,2*})] °yogās I₃.

chūnyam¹⁶⁹ tac¹⁷⁰ chūnyatāsūnyatā¹⁷¹ bhanyate¹⁷² || ata eva paramār-
 tha¹⁷³ utkrṣṭād¹⁷⁴ utkrṣṭatarah¹⁷⁵ | iti paramārthasūnyatā¹⁷⁶ || etāḥ¹⁷⁷ ṣaṭ
 sūnyatāḥ¹⁷⁸ || etābhiḥ¹⁷⁹ saṃskṛtā¹⁸⁰ | sarvākāreṇaikikṛtā¹⁸¹ | saṃskṛta-
 sūnyateti¹⁸² || asaṃskṛteti¹⁸³ saṃskāro 'pi na¹⁸⁴ vidyate | jātau sarvākārā
 5 ekayuktā¹⁸⁵ | ity asaṃskṛtasūnyatā¹⁸⁶ || sarvākāravaropetā nāmātyanta-
 sūnyatā¹⁸⁷ || anavarāgraśūnyateti¹⁸⁸ tena saha bhedo nāstūti¹⁸⁹ || prakṛti-
 sūnyateti prakṛtiḥ pañcākārodbhūtā¹⁹⁰ | pañcākāram ity ākārasūnyam¹⁹¹ |
 iti prakṛtisūnyatā¹⁹² || svabhāvo¹⁹³ nāstūty aprakṛtisvabhāvā¹⁹⁴ prajñā-
 pāramitā | ity aprakṛtisūnyatā¹⁹⁵ || sthāvarajaṅgamāḥ paramāṅgur¹⁹⁶ api
 10 sarvadharmāḥ¹⁹⁷ | sarvadharmasābdenoktam iti¹⁹⁸ yad uktaṃ¹⁹⁹ tat sar-
 vaṃ²⁰⁰ sūnyam | iti sarvadharmasūnyatā²⁰¹ || abhāva²⁰² iti kim | jagat

¹⁶⁹yac chūnyam Ṇ₂, K_{1,5}, I₁, Tib.] dhūnyam K₂; yac chūnyāc chūnyam K₃;
 °yogāc (c)chūnyam I_{2,2*,3}. ¹⁷⁰tac Σ_{-K₃,I₃}] om. K₃; taś I₃. ¹⁷¹chūnyatāsūnyatā em.
 (Tib. *ston pa ñid ston pa ñid du*)] chūnyāt sūnyam Ṇ₂, K₁; chūnyāsūnyam K_{2,5}; om. K₃;
 chūnyam I₂; chūnyāc chūnyam I_{1,2*}; cchūnyās cchūnya I₃. ¹⁷²bhanyate Σ_{-K₂,I₁}]
 bhaṇete K₂; bhanyante I₁. ¹⁷³°a em.] °am Σ_{-K₃}; °aḥ K₃. ¹⁷⁴utkrṣṭād K_Σ] utkrṣṭād
 Ṇ₂; utkrṣṭād I₁; utkrṣṭayād I₂; utkrṣṭād I_{2*,3}; *mchog nas* Tib. ¹⁷⁵utkrṣṭatarah em.]
 utkrṣṭataram Ṇ₂; utkrṣṭataram K_{1,3,5}, I_{2,2*,3}; utkrṣṭatara K₂; utkrṣṭataṣṭataram I₁;
mchog dam pa ni Tib. ¹⁷⁶°tā I_{2*}, Tib.] °m Σ_{-I_{2*}}. ¹⁷⁷etāḥ Σ_{-K₂}] etā K₂. ¹⁷⁸°āḥ
 K₁, I_Σ] °ā Ṇ₂, K_{3,5}; °ām K₂. ¹⁷⁹etābhiḥ Ṇ₂] tābhiḥ K_{1,3,5}; bhābhiḥ K₂, I_Σ.
¹⁸⁰saṃskṛtā Ṇ₂, K_{3,5}, I_{1,2,2*}] saṃskṛ ḥ K₁; saṃskṛtā K₂, I₃. ¹⁸¹°ākāreṇaikikṛtā
 Σ_{-Ṇ₂,K₁} (°ena ekī°)] °ākāreṇaikikṛtāḥ Ṇ₂; ḥ K₁. ¹⁸²saṃskṛta° Σ_{-K₁,I_{1,3}}] ḥ °ta°
 K₁; saṃskṛta° I₁; saṃskṛtata° I₃ • °sūnyateti I_Σ] °sūnyatā iti Ṇ₂, K_Σ. ¹⁸³asaṃskṛteti
 Ṇ₂, K₁] asaṃskṛti K_{2,3,5}, I_{2*,3}; asaṃskṛti I₁^{p.c.} (°sam° above), I₂. ¹⁸⁴saṃskāro
 'pi na Σ_{-K₁,I_{1,2*}}] saṃskāropane pi K₁; asaṃskāro pi na I_{1,2*}; *'du byed kyan med cin*
 Tib. ¹⁸⁵°ā ekayuktā K₂] °aikayukta Ṇ₂; °>au<<ai>kamukta K₁^{p.c.}; °aikayuktā
 K_{3,5}; °aikamuktā I_Σ; *gciḡ tu ldan pa'o* Tib. ¹⁸⁶ity asaṃskṛtasūnyatā Σ^{Skt}.] om. Tib.
¹⁸⁷nāmātyantaśūnyatā Σ_{-K₁}] nāmātyaḥ ḥ K₁. ¹⁸⁸anavarāgra° Σ_{-K₁}; ḥ nava-
 gra° K₁ • °sūnyateti em.] °sūnyatā iti Σ_{-K₁}; ḥ °sūnya iti K₁. ¹⁸⁹nāstūti Σ_{-K₂,I₁}^{a.c.}]
 nāstūti K₂; stūti I₁^{a.c.}. ¹⁹⁰°ākārodbhūtā Σ_{-K_{2,3}}] °ākārād bhūtā K_{2,3}. ¹⁹¹°am Σ_{-I₁}]
 °a° I₁. ¹⁹²prakṛtisūnyatā Σ_{-K₁}] prakṛ ḥ K₁. ¹⁹³°o em.] °am Σ. ¹⁹⁴°ty a-
 prakṛti° Ṇ₂, K₁ (both °ti 'pra°)] °ti prakṛti° K_{2,3,5}, I_Σ • °svabhāvā Ṇ₂, K_{1,5}, I_Σ]
 °svabhāvo K_{2,3}. ¹⁹⁵ity aprakṛti° Ṇ₂, K₁, I_Σ] iteti prakṛti° K₂; ity atiprakṛti° K_{3,5}.
¹⁹⁶°gamāḥ para° Ṇ₂, K₁] °gama° K₂; °gamapara° K_{3,5}, I_Σ. ¹⁹⁷°āḥ K₁] °aḥ Ṇ₂,
 K_{2,3,5}, I_Σ. ¹⁹⁸°ktam iti Σ_{-K₁}] °ktḥ ḥ K₁. ¹⁹⁹yad uktaṃ Σ_{-K₁}] ḥ K₁. ²⁰⁰°am
 Ṇ₂, Tib.] °a° K_Σ, I_Σ. ²⁰¹°tā Σ_{-I₃}] °nyatā I₃. ²⁰²°a Ṇ₂, K₁] °am Σ_{-Ṇ₂,K₁}.

sarvam²⁰³ alātacakram iva²⁰⁴ bhāvadarśanam²⁰⁵ svarūpataḥ | prakṛtir²⁰⁶
 nijākhyātety²⁰⁷ abhāvaśūnyatā²⁰⁸ || svabhāva iti²⁰⁹ | sveti²¹⁰ svacittam²¹¹ |
 asya bhāvaḥ²¹² | iti svabhāvaśūnyatā || ākāśadhātuvijñānaskandhayor²¹³
 ekībhāve²¹⁴ yathā bhaved rūpam²¹⁵ | abhāvasvabhāvaśūnyateti²¹⁶ nigadi-
 tam²¹⁷ tathā || etacchūnyatāśuddhā²¹⁸ bhujāḥ²¹⁹ prakīrtitāḥ²²⁰ ||

5

*Ñ*₂ 10v₁; atha mukhavarṇaviśuddhiś²²¹ ca kathyate || prathamamukhaṃ²²²
*K*₁ 13v₁; kṛṣṇam²²³ dveṣakarmasādhanārtham²²⁴ cendriyāṇām²²⁵ nivāraṇam ca²²⁶ |
*K*₂ 17v₂; vāmamukhaṃ raktam vaśyārthasādhanam²²⁷ kāyavācittaikībhāvata²²⁸
*K*₃ 20v₃;
*K*₅ 19r₄;
*I*₁ 33r₃;
*I*₂ 35v₄;
*I*_{2*} 45v₂;
*I*₃ 21v₂

²⁰³o_{am} Σ_{-K₂} (all °am)] °a K₂. ²⁰⁴alāta° Ṅ₂, K₁, I₁, Tib.-C,G (mgal me'i)] ālāma°
 K₂; ālāta° K_{3,5}; anāta° I_{2,2*,3} • °m iva Ṅ₂, K_{1,5}, I_{2,2*}, Tib.] °m miva K_{2,3}, I₁;
 °bhiva I₃. ²⁰⁵o_{am} Σ_{-K₂}] °a° K₂. ²⁰⁶o_{ir} Ṅ₂, K_{2,3}] °in K₁; °i° K₅, I_Σ. ²⁰⁷nijā° Ṅ₂,
 K_{1,2,3}, I_{2,2*,3}] °nirjā° K₅; ni° I₁; *no bo* Tib. • °khyātety Ṅ₂, K_{2,3,5}] °khyātetyam K₁;
 °khyāte I_Σ; *grags pas* Tib. ²⁰⁸abhāva° Ṅ₂, K_{2,3,5}, Tib.] bhāva° ††_x K₁; svabhāva°
 I₁; sarvadharmā° I_{2,2*,3} • °śūnyatā Σ_{-K_{1,3}}] ††_x K₁; °śūnyata K₃. ²⁰⁹svabhāva iti
em.] svabhāvam iti Ṅ₂, I_Σ; ††_x ~₅ °vam iti K₁; svabhāvam iti kiṃ K_{2,3,5}; *ran bžin*
žes pa ni Tib. ²¹⁰sveti Σ_{-K₁,I_{2*}}] ściti K₁; >x<isveti I_{2*}^{P.c.}; *om.* Tib. ²¹¹sva° Σ_{-K₂,I_{2,3}}]
 sve° K₂; su° I_Σ; *om.* Tib. ²¹²asya bhāvaḥ *conj.*] cittam asya bhāvaṃ Ṅ₂, K₁; ci-
 ttam apy abhāvaṃ K_{2,3,5}, I_Σ; *om.* Tib. ²¹³ākāśa° Σ_{-Ṅ₂,a.c.}] akāśa° Ṅ₂^{a.c.} • °yor
 Σ_{-I₁}] °trayor I₁. ²¹⁴ekībhāve Σ_{-K₂}] ekībhāve K₂. ²¹⁵o_d rūpam Σ_{-K_{1,2}}] °e ††_x
 K₁; °ed rūpaḥ K₂. ²¹⁶abhāvasvabhāva° Σ_{-K₁,I₁}] ††_x °svabhāva° K₁; abhāva° I₁.
²¹⁷nigaditam Σ_{-I_{2,3}}] cakṣuśūnyam ceti nigaditam I₂; ca śūnyateti nigaditam I_{2*,3}.
²¹⁸etac° *em.*] etat Ṅ₂, K₁; etā K₂; etāḥ K_{3,5}, I_{1,3}; etāni I₂; etās I_{2*} • °chūnyatāśu-
 ddhā *em.*] śūnyatāḥ śuddhāḥ Ṅ₂, K₁; śūnyatāśuddhā K₂; śūnyatāḥ śuddhā K_{3,5},
 I₁; śūnyāśuddhā I_{2,3}; chūnyatāḥ śuddhā I_{2*}; *ston pa nid 'di mams ni (phyag) rnam par*
dag par Tib. ²¹⁹bhujāḥ Σ_{-K_{1,2}}] bhujā K₁; śujāḥ K₂; *phyag* Tib. ²²⁰prakīrtitāḥ Ṅ₂,
 K₁, Tib.] prakīrtitā teṣāṃ K₂; prarītā teṣāṃ K₃^{a.c.}; prakīrtitā teṣāṃ K₃^{P.c.}, K₅,
 I_{1,2*}; prakīrtitānā teṣāṃ I₂; prakīrtitā tā teṣāṃ I₃. ²²¹mukha° Σ_{-K₂}] muva° K₂.
²²²prathama° Ṅ₂, K₁, I₁] prathamam Σ_{-Ṅ₂,K₁,I₁}. ²²³kṛṣṇam Σ_{-K₂,I₂,a.c.}] kṛṣṇa° K₂;
 kṛ>thyatam<ṣṇam I₂^{a.c.}. ²²⁴o_{karmasādhanā}° Σ_{-K₁}] ††_x K₁. ²²⁵cendriyāṇām *em.*
 (cf. VaPra^{Tib.})] indriyāṇām Σ (°nām K_{1,2}, I_{1,2,3}). ²²⁶nivāraṇam ca Σ_{-K_{2,3,5}}] nivā-
 rakaṇ ca K_{2,3}, K₅ (°am ca); *sgrib pa med pa'i yan* Tib. ²²⁷vaśyārthasādhanam K_{2,3,5},
 I_{1,2,2*}] vaśyārthasādhanam ca Ṅ₂, K₁; va iyārthasādhanam I₃; *dbañ du bya ba bsgrub*
pa'i don to Tib. (→ *vaśyasādhanārtham*; cf. HePra^{§16}). ²²⁸o_{cittaikībhāvata}° *em.*] °citta
 ekībhāvata Ṅ₂; °citta ekībhāvabhā K₁; °cittasya (a° K₂) ekībhāvasvabhāva° K_{2,3,5};
 °cittasya ekīsvabhāvata(°) I_Σ; *yid gcig pa'i ran bžin nid ni* Tib.

vaśatā²²⁹ | dakṣiṇamukhaṃ²³⁰ śuklaṃ²³¹ śāntyarthaṃ²³² skandhadhātva-
yataneṣu²³³ śuddhadevatāhaṅkāratā²³⁴ nāma śāntiḥ²³⁵ | ūrdhvāsyam²³⁶
vikarāliṇam²³⁷ dhūmraṃ²³⁸ | paścima²³⁹ udbhūtakleśanāśārthaṃ dve-
ṣādaya²⁴⁰ evaṃ caturmāravinaśārthaṃ²⁴¹ mukhāni catvāri bhṛṅgasam-
5 nibhāni²⁴² || skandhāśrayo rogaḥ²⁴³ skandhamāraḥ²⁴⁴ skandhānām²⁴⁵
skandhasvabhāvaḥ²⁴⁶ | mṛtyumāraḥ²⁴⁷ sattvāpakāraḥ²⁴⁸ | kleśamāro 'py
evaṃ²⁴⁹ | strīlaulyam²⁵⁰ nāma devaputramāraḥ²⁵¹ | iti māracatuṣṭayavi-
nāśārthaṃ²⁵² mukhāni catvāri²⁵³ bhṛṅgasam nibhāni²⁵⁴ ||

²²⁹vaśatā Ṇ₂, K₁, Tib. (*dbañ ñid do*)] °vaśāt K_{2,3,5}, I₁ (°sāt); (°)vatsāt I_{2,2*,3}.
²³⁰dakṣiṇamukhaṃ Ṇ₂, K₁, Tib.] dakṣiṇam K_{2,3,5}, I_Σ. ²³¹śuklaṃ Σ_{-I_{2,3}}] śukraṃ
I_{2,2*}; śutraṃ I₃. ²³²śāntyarthaṃ Σ_{-K₂,I₂}] śāntarthaṃ K₂; śāntyarthaṃ rthaṃ
I₂. ²³³dhātvyataneṣu Σ_{-K₁,I₂}] °dh† ††_x °ṣu K₁; °dhātvyata>ṃ<rneṣca I₂^{P.c.}.
²³⁴śuddhadevatāhaṅkāratā Σ_{-K_{2,3,5};I_{1,2*}}] grāhyagrāhakadevatāhaṅkāratā K_{2,3,5}; śu-
ddhadevatāhaṃ ddhaṃ ratā I₁; aśuddhadevatāhaṅkāratā I₂*. ²³⁵śāntiḥ Ṇ₂]
śānta K_{1,3}; śāntacarā K₂; śāntaṅ ca K₅, I_{2,3}; °ṅnām traṅ ca I₁; śāntas ca I₂*; *ḥi*
ba'o Tib. ²³⁶ūrdhvāsyam Σ_{-K₂,I_{2,2*}}] ūrdhvāsye K₂; ūrdhvāsya I₂; urdhvāsya I₂*.
²³⁷°karāliṇam Ṇ₂, K₁, Tib. (*mche ba gtsigs pa can*)] °karātrinam K_{2,3}; °karātri-
nam K₅; °karāḍina° I₁; °karāḍinaṃ I₂; °karāḍinaṃ I₂*; °karāḍinaṃ I₃. ²³⁸°raṃ
Σ_{-I_{2,2*,3}}] °am I_{2,2*,3}. ²³⁹°a corr.] °e Σ. ²⁴⁰udbhūtakleśanāśārthaṃ dveṣādaya
Ṇ₂^{a.c.}, K_{2,3,5}, I_Σ (°aḥ I_Σ), Tib. (*ḥe sdañ la sogs pa'i ñon moñs pa skyes par gyur pa ñams pa'i*
don to)] evaṃ udbhūtakleśanāśārthaṃ dveṣādaya Ṇ₂^{P.c.} (in lower margin); udbhū-
take ††_x K₁ ("††_x nasi" in left margin). ²⁴¹evaṃ caturmāravinaśārthaṃ conj. (Tib.
de bñin du bdud bñi rnam par ñams pa'i don du)] udbhūtakleśā<ś caturmā 3>ravinā-
śārthaṃ Ṇ₂^{P.c.} (in lower margin); ††_x °turmāravinaśārthaṃ K₁; udbhūtaṃ kleśam
caiva | caturmāravinaśārthaṃ K_{2,3,5}, I_Σ. ²⁴²°i Σ_{-I₃}] °iḥ I₃. ²⁴³°āśrayo rogaḥ Ṇ₂]
°āgrayaṃ rogaṃ K₁; °ātrayo māraḥ K₂; °āśrayo māraḥ K_{3,5}, I_{1,2,3}; °āśrayo māra
I₂*. ²⁴⁴°māraḥ K_{3,5}, I_{1,2*,3}] °māraṃ Ṇ₂; °māra(°) K₁, I₂; °ā māraḥ K₂; °rūpa I₁.
²⁴⁵skandhānām Σ_{-K₂,I₁}] skandhānām K₂; skandhākṣatranām I₁. ²⁴⁶°svabhāvaḥ
Ṇ₂] °>skandha<svabhāvaṃ K₁^{P.c.} (cancelled); °bhāvaṃ K_{2,3,5}, Tib.; °svabhāvaṃ
I₁; °svabhāva° I_{2,2*,3}. ²⁴⁷°aḥ Ṇ₂] °am Σ_{-Ṇ₂}. ²⁴⁸sattvāpakāraḥ Ṇ₂] satvāp†
††_x K₁; satvāpakāraṃ nāma K_{2,3,5}, I_Σ (*nāmam* K₃; °nām I₁). ²⁴⁹kleśamāro 'py
evaṃ K_{2,3,5}, I_Σ] kleśamāra xx' Ṇ₂ (blurred); ††_x māro py evaṃ K₁. ²⁵⁰°laulyam
Σ_{-K₁, I_{1,2*,3}}] °lolyam K₁, I_{1,3}; °lokyam I₂*. ²⁵¹°māraḥ Ṇ₂^{a.c.}] °māra° Ṇ₂^{P.c.} (rubbed
out, no *dañda*); °māra(ṃ) kathitaṃ K_Σ (K_{2,5} *om. anusvāra*); °māraṃ ca kathitaṃ I_Σ;
lha'i bu'i bdud du brjod do Tib. ²⁵²°yavināśārthaṃ Ṇ₂, K_{3,5}, I_{1,2*,3}] °yā vināśārthaṃ
K₁; °yavināśārtha° K₂; °yaṃ vināśārthaṃ I₂. ²⁵³catvāri Σ_{-K₁^{a.c.}}] ca>tu<tvāri
K₁^{a.c.} (cancelled). ²⁵⁴bhṛṅga° Σ_{-I_{2,2*,3}}] śṛṅgaṃ I_{2,2*}; bhṛṅgaṃ I₃.

* end of I₂* cihnānām śuddhiḥ²⁵⁵ kathyate²⁵⁶ || kuñjarādayo²⁵⁷ * gr̥hītā nānākleśo-
paśāntaye²⁵⁸ | nānākleśā iti²⁵⁹ –

kāsaḥ²⁶⁰ śvāsa tathonmādaḥ²⁶¹ kṣayakuṣṭhavicarcikāḥ²⁶² |
plīhajakṣmasvarūpās ca²⁶³ gajādyāḥ²⁶⁴ parikīrtitāḥ²⁶⁵ ||^{ix}

ity aṣṭa kleśāḥ²⁶⁶ ||

5

ete²⁶⁷ karabhṛtāḥ²⁶⁸ sattvā²⁶⁹ bhājanopari dhāritāḥ |^x

ity arthaḥ || dhanadāntapṛthivyādāv²⁷⁰ aṣṭaiśvaryaprasiddhyartham²⁷¹ vā-
mena gr̥hītam cihnam²⁷² ||

kāyaiśvaryam²⁷³ vāgaiśvaryam²⁷⁴ cittaiśvaryam²⁷⁵ tathaiva ca |

^{ix}Cf. HePra§16, HeSāSam 10 (f. 118v₂₋₃) and HeSāSam 26 (f. 210v₄₋₅); all differ-
ring. ^xMetrical, not recognized as verse in Tib., source unknown.

²⁵⁵cihnānām śuddhiḥ Ṇ₂, K_{2,5}, K₃^{p.c.}, I_{1,2,2*}] cihn† ††_x K₁; cihnānām śu<ddhiḥ>
K₃^{a.c.}; cihnānā śuddhiḥ I₃. ²⁵⁶ote Σ_{-I_{2,2*,3}}] °nte I_Σ. ²⁵⁷kuñjarādayo Ṇ₂, K_{2,3,5},
I_{1,2*}] kuñjarādayo K₁; kuñjarodayo I₂; kujarādayo I₃. ²⁵⁸opa° Ṇ₂, K_{2,5}, I_{1,2*}]
°aupa° K₁; °āpa° K₃. ²⁵⁹kleśā iti em] °kleśā iti Σ_{-K₁}; kleśam i<ti> K₁^{p.c.}.
²⁶⁰kāsaḥ Ṇ₂, K₁ (both °śaḥ)] kāśa° K_{2,3,5}; kāśā I_{1,2*,3}; *glo dan* Tib. ²⁶¹aḥ Ṇ₂,
K₁] °a° K_{2,3,5}, I_{1,2*,3}; *smyo ba dan* Tib. ²⁶²kṣaya° Σ_{-K₂}] yakṣa° K₂ • °kuṣṭha°
Σ_{-I_{2*}}] °kuṣṭa° I_{2*} • °vicarcikāḥ em.] °vicarcikā Σ; *khoñ skams dan* | *mdze dan* | *phol*
dan Tib. ²⁶³plīhajakṣmasvarūpās ca I₁] plīhajagr̥svarūpās ca Ṇ₂; ††_x K₁; plīha-
jakṣamā svarūpās ca K₂; plīha<ya>kṣmā svarūpās ca K₃^{p.c.} (added above); plī-
hajakṣmā svarūpās ca K₅; plīhatakṣmasvarūpās ca I_{2*,3}; *skran dan* | *rañ bžin* Tib.
²⁶⁴gajādyāḥ Σ_{-K₁}] ††_x °rpapittam K₁. ²⁶⁵parikīrtitāḥ Ṇ₂ (°ā, no *danḍa*), K_{3,5},
I_{2*,3}] prakīrtitāḥ K₁; parikīrtitā K₂; purikīrtitāḥ I₁; *yoñs su brjod do* Tib. (prose).
²⁶⁶āḥ Σ_{-Ṇ₂,K₁}] °ā Ṇ₂, K₁ (both no *danḍa*). ²⁶⁷ete Σ_{-I_{2*,3}}] vṛte I_{2*,3}. ²⁶⁸bhṛtāḥ
K_{2,3,5}] °bhūtāḥ Σ_{-K_{2,3,5}} (hypermetrical, Ṇ₂ blurred), Tib. ²⁶⁹ā Σ_{-I_{1,3},I_{2*}p.c.}] °āḥ
I_{1,3}, I_{2*}^{p.c.} (°ḥ above). ²⁷⁰dānta em.] °dāntā Ṇ₂, K₁; °dāntāḥ K₂, K₅^{p.c.} (in left
margin), I_Σ; °tāntāḥ K₃, K₅^{a.c.} • °ādāv em. (*sandhi*)] °ādau Σ; cf. nt. in translation.
²⁷¹ddhyartham Σ_{-K₂,I_{2*,3}}] °ddhyarthaḥ K₂; °ddhārtham I_{2*,3}. ²⁷²vāmena gr̥hī-
tam cihnam Σ_{-K₁,I₃}] nā ††_x K₁; vāmena gr̥hītam cihu I₃. ²⁷³am Σ_{-I_Σ}] °a I_Σ.
²⁷⁴vāgaiśvaryam Σ_{-K₂,I₁^{a.c.},I₃}] vāgaiśvaryam K₂; vāsveryam I₁^{a.c.} (°gai° in lower ma-
rgin to substitute preceding °e°); vāgaiśvaryya I₃. ²⁷⁵cittaiśvaryam Σ_{-K₂,I_{1,2*}}] ci-
ttaiśvaryya K₂; citteśvaryam n° I₁; om. I_{2*}.

ṛddhiḥ²⁷⁶ sarvagataiśvaryam²⁷⁷ icchā²⁷⁸ kartā²⁷⁹ guṇāṣṭakam ||^{xi}

- kāyānantyam²⁸⁰ kāyaiśvaryam²⁸¹ (1); sarvabhāṣāṃ vadatīti vāgaiśvar-
yam²⁸² (2); sarvasattvacittam jānātīti²⁸³ cittaiśvaryam²⁸⁴ (3); ṛddhyānan-
talokadhātum²⁸⁵ paśyatīti ṛddhyaiśvaryam²⁸⁶ (4); trailokyaikamūrtiḥ²⁸⁷
5 sarvagataiśvaryam (5); kāmena mahāsukhamayam²⁸⁸ sattvānām²⁸⁹ abhi-
lāṣayatīti²⁹⁰ kāmaiśvaryam | icchāśabdena kāma uktaḥ²⁹¹ (6); kartā²⁹²
vajradharateti²⁹³ kartraiśvaryam²⁹⁴ (7); gambhīradevatākārān²⁹⁵ nirvāṇe
gataḥ²⁹⁶ | nirvāṇād²⁹⁷ devatākāreṇa²⁹⁸ caraṇam iti²⁹⁹ guṇaiśvaryam³⁰⁰
(8) |^{xii} etena³⁰¹ cihnānām viśuddhiḥ³⁰² || bhājanānām śuddhiḥ³⁰³ ka-

^{xi}Pradīpodyotana ch.17 (p. 211); cf. HePra^{§16} and T 1785 (*Pradīpodyotananāma-
ṭīkā), T 1787 (*Sarvaguhyaṣṭakāṭīkā), T 1793, T 1842 (*Pañcakramaṭīkā Maṇimālā
nāma) et al. ^{xii}Silently quoted in HePra^{§16}

²⁷⁶o:ih̄ Σ_{K3}] °i K₃. ²⁷⁷°am (all °am̄) Σ_{IΣ}] °a I_Σ. ²⁷⁸icchā Σ_{K2}] ikṣā
K₂. ²⁷⁹kartā Σ_{K3}] karkṭā K₃. ²⁸⁰°antyaṃ em] °antena Ṇ₂ (blurred); °a-
nta K₁, I₁; °ante K_{2,3,5}, I_{2*,3}; *sku mtha' yas pa ni* Tib. ²⁸¹kāyaiśvaryam Σ_{IΣ}]
kāryaiśvaryam I₁; kāryakharyyam I_{2*}; kāryaiśvaryam I₃. Numbers only in K₅.
²⁸²vāgaiśvaryam Σ_{Ṇ₂ a.c. K₁}] vā>xx<gaiśvaryam Ṇ₂^{a.c.} (rubbed out); ††_x K₁.
²⁸³sarvasattvacittam jānātīti Ṇ₂] ††_x satve caturthalābhī K₁; satvam (°*tva* K₂) jā-
nātīti K_{2,3,5}, I_{2*,3}; satvam jānātīti I₁; *sems can gyi sems šes pas* Tib. ²⁸⁴cittaiś° Σ_{I1}]
cirttaś° I₁. ²⁸⁵ṛddhyānantalokadhātum Ṇ₂ (°ā °o), Tib.] ṛddhyānantalokadhātu
K₁; ṛddhir nānalokadhātum Σ_{Ṇ₂, K₁}. ²⁸⁶°am̄ Σ_{K2}] °a K₂. ²⁸⁷°yaikamūrtiḥ Σ_{K2}]
°yamūrtiḥ K₁; °yaikamūrti K₂. ²⁸⁸sukhamayam Σ_{K1, I1}] °sukh† ††_x K₁; su-
khayam I₁. ²⁸⁹sattvānām Σ_{K1, I1}] ††_x °nām K₁; sattvānām m° I₁. ²⁹⁰°lāṣayatīti
Ṇ₂, K₁ (both °*sa*°)] °lākhayantīti K₂; °lāṣayanūtīti K_{3,5}; I_{1,2*}; °lāṣayanūtīti dda I₃.
²⁹¹°a uktaḥ em.] °am uktaḥ Ṇ₂, K₁; °am uktaḥ cet (*ceta* K_{2,5}) Σ_{Ṇ₂, K₁}; '*dod pa(i)*
'*dod pa brjod pa'o* (*na'o* Tib.G,N,P₁). ²⁹²kartā em.] karteti kartā Σ. ²⁹³°dharateti em.
(*sandhi*; cf. HePra^{§16})] °dhara iti Ṇ₂^{p.c.}; °dhara>tā< iti Ṇ₂^{a.c.}, K_Σ, I_Σ; '*dzin pa ñid*
kyis Tib.-G. ²⁹⁴kartraiśvaryam em.] kartaiśvaryam Σ_{K1,2, I1}] katraiśvaryam K₁;
karmeśvaryam K₂; kattair yaṃ I₁. ²⁹⁵gambhīra° Σ_{I2*,3}] om. I_{2*,3} • °devatākārān
Σ_{K2,5, I2*,3} (all °āt)] °devatākārāta K_{2,5}; om. I_{2*,3}. ²⁹⁶nirvāṇe gataḥ Σ_{K1, I2*,3}] ni
††_x K₁; om. I_{2*,3}. ²⁹⁷nirvāṇād Ṇ₂, K₃ (°āt), Tib.] ††_x K₁; nirvāṇāta K_{2,5}; nivā-
ṇāta I₁; om. I_{2*,3}. ²⁹⁸devatākāreṇa Ṇ₂, K_{2,3,5}, I₁] ††_x °vatākāriṇa K₁; om. I_{2*,3}; *lha*
ñid kyi rnam par Tib. ²⁹⁹caraṇam iti Ṇ₂, K_Σ] caraṇam I₁; om. I_{2*,3}; *rgyu bas* Tib.
³⁰⁰guṇaiśvaryam Σ_{IΣ}] om. I_Σ. ³⁰¹etena Σ_{K2,3,5}] ity etena K_{2,5}; ity anena K₃.
³⁰²o:ih̄ Σ_{K1,2, I3}] °i K_{1,2}, I₃. ³⁰³śuddhiḥ Σ_{I2*,3}] viśuddhiḥ I_{2*,3}.

thitā³⁰⁴ | bhājanam³⁰⁵ karuṇāṃśapratipādanam³⁰⁶ | bhujāḥ³⁰⁷ sūnyatāśuddhāḥ³⁰⁸ | etena³⁰⁹ sūnyatākaruṇābhinnatvaṃ pratipāditam³¹⁰ ||

"mātrābhīḥ³¹¹ pañca buddhāḥ syur³¹²" iti^{xiii} | mātreṭi mudrāḥ³¹³ pañcathāgataśuddhāḥ³¹⁴ | mudreṭi paricchadaḥ³¹⁵ |

cakrī kuṇḍala kaṅṭhī ca haste³¹⁶ rucaka mekhalam^{317,xiv} |

5

"bhasmeti³¹⁸ mudrāṣaṭkaṃ³¹⁹ prakīrtitam³²⁰"^{xv} | ṣaṇmudreṭi³²¹ samyagjñānam³²² || samyagjñānam iti³²³ yatra³²⁴ jñānābhāvaḥ³²⁵ | jñānābhāve³²⁶

^{xiii}Cf. HeTa II.ix. 12c and HeSāU (Ñ₁ f. 7v7). ^{xiv}HeTa I.iii. 14ab and I.viii. 17ab, also quoted in HePra^{§16} et al.; cf. MuĀv ad HeTa I.iii. ^{xv}AbhiSaMa (p. 8), reading *kaṅṭhīkārucakakuṇḍalāni* [sic!] *śīromaṇivibhūṣitām* | *yajñopavitām bhasmeti mudrāṣaṭkaṃ prakīrtitam* ||, also referred to in HePra^{§16}. See also SaṃCāTa 6.13ab & CSA (after v.7).

³⁰⁴kathitā Ñ₂^{p.c.}, K₁] kathi<tā> Ñ₂^{a.c.}; kathyate Σ_{-Ñ₂,K₁}, Tib. ³⁰⁵o₁janam Σ_{-Ñ₂,I₃}] °jānam Ñ₂; °jana° I₃. ³⁰⁶karuṇāṃśa° Ñ₂, K₁, Tib.] karuṇāṅga° K_{2,3,5}; karuṇo haṃ I₁; karuṇāṃgaṃ I_{2*,3} • °pratipādanam Ñ₂^{p.c.}, K_Σ, I_{2*}, Tib.] °pratipād>i<nam Ñ₂^{a.c.}; paripādanam I₁; pratipadanam I₃. ³⁰⁷bhujāḥ Ñ₂, Tib. (*phyag rams*)] bhujā K_{1,3,5}, I_Σ; bhutā K₂. ³⁰⁸sūnyatāśuddhāḥ Ñ₂, K₅, I_Σ] ś††_x K₁; sūnyatāśuddhā jāyate K₂; sūnyatā K₃; *ston pa ñid bcu drug dag pa ste* Tib. ³⁰⁹etena Σ_{-K_{1,2}}] ††_x tena K₁; na K₂. ³¹⁰°pāditam Σ_{-K₁^{a.c.},K₂,I₃}] °p>r<āditaṃ K₁^{a.c.}; °pāditaṃ K₂; °pāditaṃ I₃. ³¹¹°ābhīḥ Ñ₂] °ābhi K₁; °ā K_{2,3,5}, I_Σ; *ma mo rams kyī* Tib. ³¹²syur Σ_{-K₂}] syar K₂. ³¹³°āḥ Ñ₂, K₁, Tib.] °ā Σ_{-Ñ₂,K₁}. ³¹⁴°gata° Ñ₂, K_{1,2,3}, I₁, Tib.] °gatā° K₅, I_{2*,3} • °āḥ Ñ₂, K_{3,5}, I_Σ, Tib.] °ā K_{1,2}. ³¹⁵mudreṭi paricchadaḥ I_{1,2*}, Tib. (*yoñs su gyogs pa ste*)] etena sūnyatākaruṇābhinnatvaṃ pratipāditam Ñ₂ (eye-skip); mudreṭi paricchac† ††_x K₁; mudreṭi paricchadaḥ K_{2,3,5}, I₃. ³¹⁶cakrī kuṇḍala kaṅṭhī ca haste Ñ₂^{p.c.}, K_{3,5}, I_Σ] *om.* Ñ₂^{a.c.}; ††_x haste K₁; cakri kuṇḍalāḥ kaṅṭhī ca haste K₂. ³¹⁷mekhalam Σ_{-K₅,I_{2*,3}}] mekhalā K₅; meṣalam I_{2*,3}. ³¹⁸°eti Σ_{-I₁}] °e I₁. ³¹⁹°ṣaṭkaṃ Σ_{-K₁,I₁}] ṣaṭ K₁; ṣaṅge I₁. ³²⁰prakīrtitam Σ_{-K₂,I₁}] prakīrtitaṃ K₂; pra I₁ (*om.* following). ³²¹ṣaṇ° Σ_{-I_{1,3}}] *om.* I₁; ṣano I₃ • °mudreṭi Σ_{-I_Σ}] *om.* I₁; °mutreṭi I_{2*,3}. ³²²samyagjñānam Σ_{-I₁} (all *samyak*)] *om.* I₁. ³²³samyagjñānam iti Σ_{-I₁}] *om.* I₁. ³²⁴yatra Σ_{-I₁}] *om.* I₁. ³²⁵jñānābhāvaḥ Ñ₂] jñānam bhāvaṃ K₁; jñānābhāvaṃ K_{2,3,5}, I_{2*,3}; *om.* I₁; Tib. see below. ³²⁶jñānābhāve Σ_{-K₅,I₁}] jñāne bhāve K₅; *om.* I₁; *śes pa'i ño bor med pa ni (med pa'o || śes pa'i ño bo med pa ni* Tib._{G N, P₁}) Tib.

yad rūpaṃ tat³²⁷ samyagjñānaṃ bhavet³²⁸ || pañcāsadaḥsararacitā³²⁹ skandhe³³⁰ śiromālikā | ālikālipañcāsadaḥsaraviśuddhyeti³³¹ yuganaddhamārgopadarśikā³³² kaṅṭhe śiromālikā³³³ ||

navanātyarasās ca³³⁴ kathyanta idānīm³³⁵ || nairātmyāsahaikarasam³³⁶ *Ñ₂ 11r₅;*
 5 śṛṅgāraḥ³³⁷ | śmaśānasthitir vīraḥ³³⁸ | bhṛkuṭīkarālam³³⁹ bībhatsaḥ³⁴⁰ | *K₁ 14v₃;*
 jvalatprabhatvaṃ³⁴¹ raudraḥ³⁴² | vikasitavadanaṃ³⁴³ hāsyah³⁴⁴ | sārdra- *K₂ 19r₂;*
 muṇḍamālī³⁴⁵ bhayānakaḥ³⁴⁶ | sattvānugrahacittam³⁴⁷ karuṇā | māyārū- *K₃ 22r₃;*
 pam adbhutam³⁴⁸ | prahīnarāgādikleśatvāc chāntam³⁴⁹ || etair³⁵⁰ "nava- *K₅ 20v₃;*
I₁ 33v₅;
I₂ 47r₆;*
I₃ 23r₄

³²⁷yad rūpaṃ tat Σ_{K_1, I_1}] y† †_x K₁; *om. I₁.* ³²⁸samyagjñānaṃ bhavet $\dot{N}_2, I_{2^*,3},$
 Tib.] †_x K₁; samyag ajñānaṃ bhavet $K_{2,3,5};$ *om. I₁.* ³²⁹pañcāsadaḥsara° $\dot{N}_2,$
 K₁, Tib.] pañcāsadaḥsaravi° $K_{2,3,5}, I_{2^*,3};$ daḥsaravi° $I_1.$ ³³⁰skandhe $\Sigma_{K_5^{a.c.}, I_1}$]
 >kṣa<ndhe $K_{5^{a.c.}};$ *om. I₁.* ³³¹ālikāli° $\dot{N}_2, K_1,$ Tib.] āli° $K_2, I_1;$ āliḥ $K_{3,5};$ āni° $I_{2^*,3}$
 • °akṣaraviśuddhyeti \dot{N}_2] °akṣaraviśuddheti $K_{1,5}, I_{2^*,3};$ °akṣaravaśuddhiti $K_2;$ °a-
 kṣaraviśuddhi<r i>ti $K_{3^{p.c.}};$ °akṣaviśuddhe $I_1;$ *yi ge dag pas* Tib. ³³²°mārgo° $\Sigma_{K_{3,5}}$]
 °māngo° $K_{3,5}.$ ³³³°mālikā \dot{N}_2] °māli †_x K₁; °mālā $K_{2,3,5}, I_\Sigma;$ *ngo'i phren ba* Tib.
³³⁴navanātya° $\dot{N}_2, K_{3,5}$] †_x K₁; navaṇāpya $K_2;$ navatyaair $I_1;$ navaṇātyair $I_{2^*,3}$ •
 °rasās ca *em.*] °rasaṃ kin tu $\dot{N}_2;$ rasaṃ ca $K_{1,3,5};$ rasrñca $K_2;$ asaṃ ca $I_{1,2^*,3};$ Tib.
see below. ³³⁵kathyanta idānīm *em.*] kathyate $\dot{N}_2;$ kathyate (||) idānīm K_Σ, I_Σ ($K_2,$
 $I_{1,3}$ *om. anusvāra*); *da ni gar gyi ro dgu brjod par bya ste* Tib. ³³⁶°ātmyāsahaikarasam $\dot{N}_2,$
 K₁] °ātmāsahaikarasam $K_{2,5}, I_1;$ °ātmāsahaikarasam $K_3;$ °āt $I_{2^*,3}$ (eye-skip up to
 °mālinam). ³³⁷śṛṅgāraḥ \dot{N}_2] śṛṅgāraṃ $K_{1,5}, K_{3^{p.c.}}$ ($\dot{s}r^\circ \rightarrow \dot{s}r^\circ;$ no. above each *rasa*);
 śṛgāraṃ $K_2;$ śṛṅgāra $I_1;$ *om. I_{2^*,3}; sgeg pa'o* Tib. ³³⁸°sthitir vīraḥ *em.*] °sthitir vīraṃ
 $\dot{N}_2, K_{3^{p.c.}}, K_5;$ °m sthiti vīraṃ $K_1;$ °sthitī vāraṃ $K_2;$ °sthitūr vīraṃ $K_{3^{a.c.}};$ °sthitūr
 vāraṃ $I_1;$ *om. I_{2^*,3}; gnas pa ni dpa' bo'o.* ³³⁹bhṛkuṭīkarālam $\dot{N}_2, K_{1,3,5}, I_1$] bhṛkuṭī ka-
 rāla $K_2;$ *om. I_{2^*,3}; khro gñer dan mtshe ba gtsigs pa ni* Tib. ³⁴⁰bībhatsaḥ *em.*] bībhatsam
 $\dot{N}_2, K_{1,3}, I_1;$ bībhatsyam $K_{2,5};$ *om. I_{2^*,3}; mi sdug pa'o.* ³⁴¹jvalatprabhatvaṃ *em.*] jva-
 lata >|< prabha $\dot{N}_2;$ jvalatprabham $K_\Sigma;$ jvalaprata $I_1;$ *om. I_{2^*,3}; 'bar ba'i 'od ni* Tib.
³⁴²raudraḥ *em.*] raudram $\dot{N}_2, K_\Sigma, I_1;$ *om. I_{2^*,3}; drag sul lo* Tib. ³⁴³vikasitavadanaṃ
 $\Sigma_{K_1, I_{2^*,3}}$] vikasita †_x K₁; *om. I_{2^*,3}; rnam par rgyas pa'i zal ni* Tib. ³⁴⁴hāsyah *em.*]
 hāsyam $\Sigma_{K_1, I_{2^*,3}};$ †_x K₁; *om. I_{2^*,3}; bzad pa'o* Tib. ³⁴⁵sārdramuṇḍa° $\Sigma_{K_2, I_{2^*,3}}$] sā-
 rdamuṇḍa° $K_2;$ *om. I_{2^*,3} • °mālī *em.*] °mālinam $\Sigma;$ *brlan dan bcas pa'i ngo bo'i phren*
ba can ni Tib. ³⁴⁶bhayānakaḥ *em.*] bhayānakaṃ $\Sigma_{I_1};$ ūyanakaṃ $I_1;$ *jñgs su ruñ*
ba'o Tib. ³⁴⁷°ānugraha° Σ_{I_Σ}] agraha° $I_1;$ °ānukagraha° $I_{2^*,3};$ *rjes su 'dzin pa'i*
Tib. ³⁴⁸adbhutam Σ_{K_2, I_1}] aṭbhuṭam $K_2;$ aṭadbhuṭam $I_1;$ *no mtshar ba'o* Tib.
³⁴⁹prahīna° \dot{N}_2, K_3, I_Σ] prahīna° $K_{1,5};$ prahīnā° K_2 prahina° • °tvāc chāntam
em. (sandhi)] °tvāt >|< śāntam $\dot{N}_2^{p.c.}$ (rubbed out), $K_{1,3,5}, I_{2^*,3};$ °tvāta śāntam $K_2,$
 $I_1.$ ³⁵⁰etair Σ_{I_1}] etai $I_1.$*

nātyarasair yutaṃ^{351,xvi} bhagavantam ātmānaṃ³⁵² hetubhūtam || śuṣka-
 pañcamuṇḍamālā³⁵³ lalāṭopari³⁵⁴ pañcaskandhānāṃ³⁵⁵ niḥsvabhāvārtha-
 pratipādikā³⁵⁶ | "viśvavajrāṅkitaṃ mūrdhni"^{357,xvii} viśvārthakaraṇāya³⁵⁸ ||
 kālatrayaparijñānāt³⁵⁹ trinetrāṃ prati mukheṣu sarvajñarūpaṃ ceti || sa-
 kalarāgādikleśadahanārthaṃ³⁶⁰ piṅgordhvakeśatvaṃ³⁶¹ darśitam³⁶² || sa- 5
 kaladharmanirāvaraṇapratipādanāya³⁶³ nagnatvaṃ || prāptabodhicitta-
 padatvād³⁶⁴ ardhaparyankatāṇḍavam³⁶⁵ || sakalatraidhātukaikamūrtipra-
 tipādanāya pādāṅguṣṭhikaṭā³⁶⁶ darśiteti³⁶⁷ || bhagavān³⁶⁸ apy alikapra-
 tibhāsaḥ³⁶⁹ | yathā bhagavān³⁷⁰ tathā bhagavatī ca³⁷¹ | bhedaḥ punaḥ
 sakalaikamūrtivaśād³⁷² ekamukhā³⁷³ || vāme³⁷⁴ devāsuraṇāṃ³⁷⁵ raktena 10

^{xvi}Cf. HeTa II.v. 26, HePra^{§16} and BhraHeSā (p. 165): *śṅgāravīrabībhatsa-
 raudrahāsyabhayānakaiḥ | karuṇādbhutaśāntaiś ca navanātyarasair yutaṃ ||*. ^{xvii}CVS v. 8a ;
 cf. HeTa II.v. 9c, HeSāU (Ñ₁ f. 4v₁), DVS (f. 192r₆) et al.

³⁵¹°nātyair yutaṃ Ṅ₂] °nā ††_x K₁; °nātyarasair yuktaṃ K_{2,3,5}; °nātyai yu-
 ktaṃ I_Σ; *gar dgu po 'di rnamṣ dañ lhan cig pa'i (dañ ldan pa'i G,N,P₁) Tib.*
³⁵²bhagavantam ātmānaṃ Σ_{K_{1,2},I₁}] ††_x °vantam ātmānaṃ K₁; bhagavantam
 ānaṃ K₂; bhagavantam ātmāna I₁. ³⁵³śuṣkapañca° Σ_{K₂,I₁}] śuṣkapañca°
 K₂; śuṣkañ ca I₁. ³⁵⁴lalāṭopari Σ_{I_{2,3}}] ṭopari I_{2*,3}. ³⁵⁵āṃ Σ_{I₁}] °ā I₁.
³⁵⁶niḥsvabhāvārthapratipādikā Ṅ₂, K₁] niḥsvabhāvavtaṃ pratipāditam K_{3,5}, I_Σ
 (ni° I₃); nidasvabhāvavtaṃ pratipāditam K₂; *rab tu gsal ba'o Tib.* ³⁵⁷°taṃ mū-
 rdhni Σ_{K_{1,2},I₁}] °t† ††_x K₁; °taṃ mūddhni K₂, I₁. ³⁵⁸viśvārthakaraṇāya Σ_{K₁,I₃}]
 ††_x °rthakaraṇāya K₁; viśvārthakaraṇāya I₃. ³⁵⁹kālatrayaparijñānāt Ṅ₂, K₁,
 Tib.] kāyatrayaparijñānāt K_{2,3,5}, I_{2*}; kāyatrayaparijñānan I₁; kāyatrayaparijñānā
 I₃. ³⁶⁰°rāgādī° Σ_{K₂}] °rādi° K₂. ³⁶¹piṅgordhvakeśatvaṃ *em.*] piṅgordhvakeśam
 Ṅ₂; piṅgalordhvakeśam K₁; piṅgordhvakeśa° K_{2,3,5}, I_Σ. ³⁶²darśitam Σ_{K₁,I₁}] d†
 ††_x K₁; darśita I₁. ³⁶³sakaladharma° Σ_{K₁}] ††_x °rma° K₁ • °nirāvaraṇapratipā-
 danāya I_Σ, Tib.] °nirālanbanapratipādanāya Ṅ₂; ††_x °nilālanbanapratipādināya
 K₁; °vivāraṇapratipādanāya K_{2,3,5}. ³⁶⁴°cittapadatvād *em.*] °cittapadād Ṅ₂; °ci-
 ttapadā K₁; °padād K_{2,3,5}, I_{1,3}; °parād I_{2*}; *byañ chub kyī sems kyī rkañ pa (thob pa'i)
 phyir Tib.* ³⁶⁵ardha° Σ_{I₁} ('rdha° K₁)] addha° I₁. ³⁶⁶°ṣṭhikaṭā Ṅ₂] °ṣṭh† k† ††_x
 K₁; °ṣṭhaika° K_{2,3,5}, I_Σ; *śabs kyī mtheb mo gcig Tib.* ³⁶⁷darśiteti Σ_{K₁}] ††_x K₁; *bstan
 pa'o Tib.* ³⁶⁸bhagavān Σ_{K₁}] ††_x °gavān K₁. ³⁶⁹°bhāsaḥ Σ_{I₁}] °saḥ I₁. ³⁷⁰vān
 K_{1,3,5}, I₁] °vāna Ṅ₂, K₂, I_{2*,3}. ³⁷¹bhagavatī ca Σ_{K₁,I₃}] bhagavatīñ ca K₁; bha-
 vatī ca I₃. ³⁷²°aika° Σ_{Ṅ₂}] °aikar° Ṅ₂. ³⁷³ekamukhā Ṅ₂, Tib.] °i kamukhā
 K₁; eva mukhī K₂; ekamukhī K_{3,5}, I_Σ. ³⁷⁴°e Σ_{K_{2,3}}] °a° K_{2,3}. ³⁷⁵devāsuraṇāṃ
 Σ_{K_{3,5},I₃}] devādevāsuraṇāṃ K_{3,5}, I₃; *lha dañ lha ma yin rnamṣ kyī Tib.* .G.

pūritakaroṭakaravyagrā³⁷⁶ || devāsuraśabdena kim³⁷⁷ | devaḥ³⁷⁸ kāyavākci-
tṭam³⁷⁹ tadviṣayo 'suraḥ³⁸⁰ | anayor³⁸¹ nirākaraṇam³⁸² viraktīkaraṇam³⁸³
tena pūritam karoṭam³⁸⁴ | karoṭaraktābhyām³⁸⁵ ekīkaraṇam nāma³⁸⁶ pra-
jñāpāramitārthaparipūraṇam³⁸⁷ darśitam³⁸⁸ || dakṣiṇa³⁸⁹ aśeṣakleśacche-
5 danāya³⁹⁰ kartidhāriṇī³⁹¹ || śeṣam yat kiñcid³⁹² bhagavadviśuddhivad³⁹³
boddhavyam³⁹⁴ bhagavatyaṃ ca³⁹⁵ ||^{xviii}

idānīm³⁹⁶ sādhyasamayavajradharaśarīre³⁹⁷ cakracatuṣṭayaṃ dhyāyāt
| nirmāṇādau kṛtvā³⁹⁸ yathāyogena³⁹⁹ tattvato⁴⁰⁰ dharmasaṃbhogani-
rmāṇamahāsukhacatuḥkāyaśuddhyartham iti⁴⁰¹ ||

^{xviii}Cf. HeSāU (Ñ₁ f. 4v), HePra^{§16} et al.

³⁷⁶pūritakaroṭakaravyagrā K_{2,3,5}, I_{2*,3}] pūritam karoṭakaravy>ā<grā Ñ₂^{p.c.} (ru-
bbed out); ††_x °ṭam karavyagrā K₁; pūritakarodakaravyagrā I₁; *thod pa bsnams pa*
ste Tib. ³⁷⁷°suraśabdena kim Σ_{-I₁}] svaraśadenañki I₁. ³⁷⁸°aḥ Ñ₂, K₁] °am
Σ_{-Ñ₂,K₁}. ³⁷⁹°vākciṭam Σ_{-K₂}] °vākacitam K₂. ³⁸⁰tadviṣayo 'suraḥ Ñ₂] tadve-
ṣayo suraḥ K₁; tadviṣayamam asuraṃ K₂; tadviṣayam asuraṃ K_{3,5}, I_{2*,3}; adviṣa-
yam asvaram I₁; *de'i yul ni lha ma yin no.* ³⁸¹anayor *em.*] ābhyām Σ; cf. VaPra^{§32}
and nt. in translation. ³⁸²nirākaraṇam Ñ₂, K₁] *om.* K_{2,3,5}, I_Σ; *byed pa med pa ni*
Tib. ³⁸³viraktī° *em.*] raktī° K₁; niraktī° Σ_{-K₁}; *chags pa med par (dmigs pa med par)*
byed pa ste Tib. ³⁸⁴karoṭam Σ_{-K₁}] karo° ††_x K₁. ³⁸⁵karoṭaraktābhyām Σ_{-K₁}]
††_x °ktābhyām K₁. ³⁸⁶ekīkaraṇam nāma Σ_{-K₁,I₁}] mekīkaraṇam nāma K₁; ekī-
karaṇanama I₁. ³⁸⁷°paripūraṇam Ñ₂, K₁] °paripūriṇam K₂; °mṛparipūraṇam
K₃; °m paripūritam K₅; °paripūraṇa I_Σ; *yōis su gañ bar* Tib. ³⁸⁸darśitam Σ_{-K₁,a.c.}]
>raktīkaraṇam< darśitam K₁^{a.c.} (cancelled). ³⁸⁹°a *em. (sandhi)*] °e Σ. ³⁹⁰°aśeṣa°
Σ_{-I₁}] ṣa I₁. ³⁹¹°dhāriṇī Σ_{-K₁}] °dhāri ††_x K₁. ³⁹²°śeṣam yat kiñcid Ñ₂, K_{3,5}] ††_x
°tkiñcid K₁; śeṣam yata kiñcid K₂; śeṣa yatkiñcita I₁; śeṣa yatkiñcit I_{2*,3}; *lhag ma*
gañ cuñ zad Tib.; note : Ñ₂ adds another ligature °*dbha*° in lower margin, perhaps
already inserted into the main text. ³⁹³°vad° (°*t*°) Ñ₂] °vata K₁; °vato K_{2,3,5}, I_Σ;
bcom ldan 'das kyi (kyis G, N, P₁) Tib. ³⁹⁴boddhavyam Σ_{-K_{2,3,5}}] bodhyam K_{2,3,5}; *rtogs*
par bya'o Tib. ³⁹⁵°bhagavatyaṃ ca Σ_{-I₁}] bhagatyam ca I₁. ³⁹⁶°im Σ_{-K₂,I_{1,3}}] °i K₂;
°ī I_{1,3}. ³⁹⁷°samayavajradhara° Ñ₂, Tib.] °vajradharasamaya° K₁; °vajradhara°
K_{2,3,5}, I_{2*,3}; °vajradhare I₁. ³⁹⁸nirmāṇādau 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 nirmā-
ṇāśaiḥ kṛtvā K₃. ³⁹⁹yathāyogena Σ_{-K₁}] ††_x yogena K₁; *om.* Tib. ⁴⁰⁰tattvato Ñ₂,
K₁] tattvato 'tra hetau K_{2,5}, I_Σ; >na< <ta>tvato <tra> 'graheto K₃^{p.c.} (added a-
bove); *om.* Tib. ⁴⁰¹°dharma° Σ_{-I₁}] dha° I₁ • °śuddhyartham iti Ñ₂, K₁, Tib.]
°viśuddhāś catvāraś (°*ra* K₂) cakrā dhyātavyāḥ (°*vyā* K₅) K_{2,3,5}; I_Σ.

\dot{N}_2 11v₅; idānīm⁴⁰² māṇḍaleyaviśuddhiḥ⁴⁰³ kathyate⁴⁰⁴ || gaurī⁴⁰⁵ kṛṣṇā⁴⁰⁶
 K_1 15r₆; māravinēyasattvaprabodhanāya⁴⁰⁷ | dakṣiṇakare⁴⁰⁸ mithyādr̥ṣṭiccheda-
 K_2 20r₂; nāya⁴⁰⁹ kartidhāriṇī⁴¹⁰ | vāme saṃsāravāsanāvināśāya⁴¹¹ rohitam⁴¹² ||
 K_3 23r₄; caurī⁴¹³ raktā⁴¹⁴ rāgavineyasattvaprabodhanāya⁴¹⁵ | dakṣiṇe prajñopā-
 K_5 21v₂; yātmakativapratipādanāya⁴¹⁶ kṛpīṭam⁴¹⁷ | vāme mohavināśārthaṃ⁴¹⁸ va- 5
 I_1 34r₃; rāhaḥ⁴¹⁹ || vettālī⁴²⁰ taptahemābhā⁴²¹ pauṣṭikasattvavinayārthaṃ⁴²² |
 I_2^* 48v₁; sukhajanāyety⁴²³ arthaḥ⁴²⁴ | dakṣiṇe śūnyatārthapratipattaye⁴²⁵ kūr-
 I_3 24r₄; maḥ⁴²⁶ | vāme karuṇāsvabhāvaṃ⁴²⁷ padmabhājanam⁴²⁸ || ghasmarī⁴²⁹
maraktamaṇinibhā⁴³⁰ kiñcidraktaśyāmasīlākārā⁴³¹ | abhicārukārthapra-
sādhane⁴³² | ucchedijanaprabodhanārthaṃ ca⁴³³ | dakṣiṇe dveṣaviśu- 10

⁴⁰²◦im̄ Σ_{-K₂,I₁}] ◦i K₂, I₁. ⁴⁰³◦ih̄ Σ_{-K₂}] ◦i K₂. ⁴⁰⁴◦te Σ_{-K₂}] ◦teḥ K₂. ⁴⁰⁵◦i Ṇ₂,
K₁, I_{1,2*,3}] ◦i K₂; ◦im̄ K₃^{a.c.}, K₅; ◦im̄ K₃^{p.c.}. ⁴⁰⁶kṛṣṇā Ṇ₂, I_{1,3}] kṛṣṇām K_Σ, I₂*.
⁴⁰⁷māravinēyasattva° Σ_{-K₁}] mār† †i ††_x ~₃ K₁ • ◦prabodha° Σ_{-K₁,I_{2*,3}}] ~ ◦dha°
K₁; ◦bodha° I_{2*,3}. ⁴⁰⁸dakṣiṇakare Ṇ₂, K₁, Tib.] dakṣiṇe Σ_{-Ṇ₂,K₁}. ⁴⁰⁹◦dr̥ṣṭi° Σ_{-K₅}]
◦dr̥ṣṭim̄ K₅. ⁴¹⁰◦i Σ_{-K₁}] ◦im̄ K₁. ⁴¹¹◦vināśāya Σ_{-K₁}] ◦vināśā ††_x K₁. ⁴¹²rohitam
Σ_{-K₁,I₁}] ††_x K₁; rohitapātraṃ I₁. ⁴¹³caurī I_{1,3}] caurīm Ṇ₂, K_{3,5}, I₂*; ††_x K₁; caurī
K₂. ⁴¹⁴raktā *em.*] raktām Σ_{-K₁,I₁}; ††_x K₁; ktā I₁. ⁴¹⁵rāga° Σ_{-K_{1,5}}] ††_x °ga° K₁;
roga° K₅ • ◦pra° Σ_{-K₂}] *om.* K₂. ⁴¹⁶◦tva° Ṇ₂, K₁, Tib.] *om.* K_{2,3,5}, I_Σ. ⁴¹⁷◦am
Σ_{-K₁}] ◦a K₁ (upper part lost). ⁴¹⁸mohavināśārthaṃ Σ_{-K_{1,2}}] māvāvanāśātha K₁
(upper part lost); mohavināthārthaṃ K₂. ⁴¹⁹varāhaḥ *em.*] varahaṃ Ṇ₂; varāh†
K₁ (upper part lost); varāhaṃ K_{2,3,5}, I_Σ; *phag pa'o* Tib. ⁴²⁰vettālī K_{3,5}, I_Σ (◦tā°
K₃, I_{2*,3})] vetālīm Ṇ₂; ††₃ K₁; vetālī K₂. ⁴²¹taptahemābhā K_{2,3,5}, I_Σ] taptahe-
mābhām Ṇ₂; ††₄ ††_x K₁ (upper $\frac{2}{3}$ lost). ⁴²²pauṣṭikasattva° Σ_{-K₁}] ††_x K₁; *rab tu*
rgyas pa'i sems can Tib. • ◦vinayārthaṃ *em.*] ◦vineyārthaṃ Σ_{-K_{1,2}}] ††_x ◦rthaṃ K₁;
◦viniyārtha K₂; *rnam par 'dul ba'i don te* Tib. ⁴²³◦janānāyety K_{3,5}] ◦janānāya ity
Ṇ₂, K₁, I_{1,2*} (*sandhi*); janānāyaty K₂; ◦janāya ity I₃. ⁴²⁴◦aḥ Σ_{-K_{1,2}}] ◦a K₁; ◦am
K₂. ⁴²⁵◦śūnyatārtha° Ṇ₂, Tib.] ◦śūnyatā° K_Σ, I_Σ • ◦pattaye Ṇ₂, K₁] ◦pādanāya
K_{2,3,5}, I_Σ, Tib. ⁴²⁶◦aḥ Ṇ₂] ◦am̄ K_{2,3,5}, I_Σ; ◦a K₁. ⁴²⁷karuṇā° Σ_{-K₁}] karuṇām
K₁. ⁴²⁸◦bhājanam Σ_{-I_Σ}] ◦bhām̄jane I₁; ◦bhām̄janaṃ I_{2*,3}. ⁴²⁹◦i K_{1,2}, I_{1,3}]
◦im̄ Ṇ₂, K_{3,5}, I₂*. ⁴³⁰marakta° Σ_{-K_{2,3,5}}] sarakta° K_{2,3,5} • ◦maṇi° Ṇ₂, K_{3,5}, I_Σ]
◦mani° K₁; ◦maṇī K₂ • (◦)nibhā K₂, I₁] ◦nibhām̄ Ṇ₂, K_{3,5}, I_{2*,3}; ◦sam̄ ††_x K₁.
⁴³¹kiñcidraktaśyāma° Σ_{-K₁}] ††_x ◦la° K₁; *cui zad dmar zin ljan ba'i* Tib. • ◦sīlākārā
em.] ◦sīlākārām̄ Ṇ₂, K_Σ, I_Σ; *rdo rje bsnams pa ste* Tib. ⁴³²◦cārukārtha° Ṇ₂, I_{2*,3}]
◦cārukā° K₁, Tib. (*mñon spyod*); ◦cānnakārtha° K_{2,3,5}, I₁ • ◦prasādhane Ṇ₂, K₁, Tib.
(*rab tu bsgrub pa la*)] ◦sādhane K_{2,3,5}, I_Σ. ⁴³³◦dijana° Ṇ₂] ◦de jana° K₁; ◦dijana°
K_{2,3,5}, I_Σ; *bsad par lta ba can gyi skye bo* Tib. • ◦nārthaṃ ca Σ_{-K₁}^{a.c.}] ◦nā>ya<rthaṃ
ca K₁^{a.c.}.

ddhitaḥ⁴³⁴ sarpaḥ⁴³⁵ | vāme prajñopāyātmakayogapātrikā⁴³⁶ || pukkaṣī⁴³⁷
nīlā⁴³⁸ jambhanārthaprasādhane⁴³⁹ mānisattvaprabodhanārthaṃ ca⁴⁴⁰ |
dakṣiṇe mārāsenāvidāraṇāya⁴⁴¹ siṃhaḥ⁴⁴² | vāma⁴⁴³ aśeṣadvandvacche-
danāya⁴⁴⁴ parśuḥ⁴⁴⁵ || śabari⁴⁴⁶ śuklā⁴⁴⁷ śāntasattvaprabodhanāya⁴⁴⁸ |
5 「dakṣiṇe⁴⁴⁹ pañcajñānapratipādanāya bhikṣuḥ⁴⁵⁰ | vāma advaitajñānā-
vabodhanāya⁴⁵¹ khiṅkhirikā⁴⁵² || caṇḍālī⁴⁵³ gaganaśyāmā⁴⁵⁴ stambhanā-
rthaprasādhane⁴⁵⁵ stabdhasattvaprabodhanāya ca⁴⁵⁶ |⁴⁵⁷ dakṣiṇe kiṃcij-
jñānamātracchedanāya⁴⁵⁸ cakrah⁴⁵⁹ | vāma ajñānamalonmūlanārthaṃ⁴⁶⁰
lāṅgalam⁴⁶¹ || ḍombinī⁴⁶² karburā⁴⁶³ viśvārthaprasādhane⁴⁶⁴ krūrāśaya-

⁴³⁴dveṣa° Σ_{Ṇ₂}^{a.c.}] om. Ṇ₂^{a.c.} • °viśuddhitaḥ em.] °viśuddhataḥ Ṇ₂^{p.c.}, K_{2,3,5}, I_Σ;
taḥ Ṇ₂^{a.c.}; om. K₁. ⁴³⁵sarpaḥ Σ_{K₁,I_{2*,3}}] sarpa K₁; om. I_{2*,3}. ⁴³⁶pātrikā Σ_{K_{1,2}}] pā-
tri ††_x K₁; °pātrikā K₂. ⁴³⁷pukkaṣī K₂] pukkaṣim Ṇ₂, K_{3,5}, I_{2*,3}; ††_x K₁; pukkaṣi
I₁. ⁴³⁸nīlā K₁] nīlām Ṇ₂, K_{2,3,5}, I₁; nālā I_{2*}; nīlāj I₃. ⁴³⁹jambhanārthapra°
Ṇ₂, K₁, Tib.] jambhanārtha° K_{2,3,5}, I₁; jabhaśārtha° I_{2*}; jñamadalārthaṃ I₃.
⁴⁴⁰māni° Ṇ₂, Tib.] māne K₁; mānā K₂; mānī K_{3,5}, I_Σ • ca Σ_{K_{2,3,5}}] om. K_{2,3,5},
Tib. ⁴⁴¹māra° Σ_{I₃}] māla° I₃ • °senā° Ṇ₂, K₁] °sainya° Σ_{Ṇ₂,K₁} (°śai° K₂); sde
Tib. ⁴⁴²oḥ Σ_{K₂}] °a K₂. ⁴⁴³o a corr.] °e Σ_{I₃}; °eḥ I₃. ⁴⁴⁴o dva° Σ_{K_{2,3,5},I_{2*}}] °da°
K_{2,3,5}, I_{2*}. ⁴⁴⁵parśuḥ Σ_{K_{1,2}}] ††_x K₁; parśu K₂. ⁴⁴⁶śabari I_{2,3}] śabarim Ṇ₂, K_{2,3,5},
I_{2*}; ††_x °rīm K₁; ⁴⁴⁷śuklā I₃] śuklām Ṇ₂, K_Σ, I₁; śuškā I_{2*}. ⁴⁴⁸o sattva° Σ_{I₁}] °sa°
I₁. ⁴⁴⁹dakṣiṇe Σ_{Ṇ₂,I₃}] om. Ṇ₂ (eye-skip up to next *dakṣiṇe*); dakṣaṇe mārāsainya-
vidāraṇāya mri dakṣiṇe I₃ (eye-skip). ⁴⁵⁰bhikṣuḥ K_{2,3,5}, I_{1,2*}] bhikṣu K₁; bhiśuḥ
I₃. ⁴⁵¹advaita° K_Σ] 'dvaita° I₁; dvaita° I_{2*}; 'dveta I₃ • °bodhanāya K_{2,3,5}, I_Σ,
Tib.] °prabodāya K₁. ⁴⁵²khiṅkhirikā K_{1,3}, Tib.] khiṣivarikā K₂; khikkhirikā K₅;
khirikā I₁; svikaṭhirikā I_{2*}; svikaṭhirikā I₃. ⁴⁵³caṇḍālī K₂, I₁] c† ††_x K₁; caṇḍālīm
Ṇ₂^{p.c.} (upper margin), K_{3,5}, I_{2*,3}. ⁴⁵⁴gaganaśyāmā I_{1,2*} (°ṇā° I_{2*})] † ††_x °mām K₁;
gaganaśyāmām K_{2,3,5}, I₃. ⁴⁵⁵stambha° K_Σ, I₁, Tib.] tmambha° I_{2*,3} • °nārtha°
K_{2,3,5}, I_{1,2*,3}, Tib.] °nārthaṃ K₁ • °prasādhane em.] prasāadhanai K₁; °sādhane
K_{2,3,5}, I_Σ, Tib. ⁴⁵⁶stabdha° Σ_{I₃}] stamra° I₃. ⁴⁵⁷dakṣiṇe (...) ca Σ_{Ṇ₂}] om. Ṇ₂ (e-
ye-skip). ⁴⁵⁸kiṃcij° K_{1,2,3}, I_{2*} (all °t), Tib.] pañca° Ṇ₂; kiṃcita K₅, I_{1,3} • °mātra°
Ṇ₂] °pātra° K₁; °m adhi° K₂; °m api K_{3,5}, I_Σ; *tsam yan* Tib. ⁴⁵⁹cakraḥ K_{3,5}, I_Σ]
xx₂ Ṇ₂; cakra K_{1,2}. ⁴⁶⁰a° Ṇ₂; K_{2,3,5}, I₃ (partly °), Tib.] ā° K₁; om. I_{1,2*} • °ma-
lonmūlanā° Ṇ₂, K_{3,5}, I_Σ, Tib.] °malo >nya< <nm†> lanā° K₁^{p.c.}; °malānūlanā°
K₂. ⁴⁶¹lāṅgalam Ṇ₂] lāṅgal† ††_x K₁; lāṅgala K₂, I_{2*}; lāṅgalaḥ K_{3,5}, I₁; lāgalah
I₃. ⁴⁶²ḍombinī K₂, I_Σ] ḍombī Ṇ₂; ††_x ~ K₁; ḍombinim K_{3,5}. ⁴⁶³karburā I₁]
karburām Ṇ₂, K_{2,5}, I_{2*,3}; ††_x ~₂ °rām K₁; karbūrām K₃. ⁴⁶⁴o śvā° Ṇ₂, K₁, Tib.]
°ghnā° K_{2,3,5}, I_Σ • °sādhane Σ_{K₁}] °bodhanāya K₁.

janaprabodhane ca⁴⁶⁵ | abhedyajñānapratipādanāya dakṣiṇe⁴⁶⁶ vajraḥ⁴⁶⁷
| vāma⁴⁶⁸ aśeṣaduṣṭatarjanāya⁴⁶⁹ tarjanikā⁴⁷⁰ smṛtā⁴⁷¹ ||^{xix}



Ñ₂ 12r₃; āsām⁴⁷² aṣṭāsanaśuddhiḥ⁴⁷³ kathyata idānīm⁴⁷⁴ | rāgavidyāśravaṇapā-
K₁ 16r₁; nabhojananidrātarkaśraddhātyantābhīniveśacchedanāyāṣṭāsānāny⁴⁷⁵ u-
K₂ 20v₆; padarśitāni⁴⁷⁶ | atyantābhīniveśacchedaḥ⁴⁷⁷ punaḥ kartavyo⁴⁷⁸ dhyāne⁴⁷⁹ || 5
K₃ 24r₃; evam aṣṭāsānānām⁴⁸⁰ śuddhir uktā⁴⁸¹ ||^{xx}
K₅ 22r₇;
I₁ 34v₁;
I₂* 49v₄;
I₃ 25r₅

^{xix}Cf. HeTa II.v. 30-33, HeSāU, CVS vv. 9-16, DVS, HePra^{§16}. ^{xx}Cf. HePra^{§16}.

⁴⁶⁵krūrā° Σ_{I₁}] krarā° I₁ • °śayajana° Σ_{-K₁,I₁}] °śaye jana° K₁; °śajajra° I₁.
⁴⁶⁶dakṣiṇe Ñ₂, K₁, I_Σ, Tib.] *om.* K_{2,3,5}. ⁴⁶⁷°aḥ *em.*] °aḥ Ñ₂, K_{1,3,5}, I_Σ; °a
K₂. ⁴⁶⁸°ma *corr.*] °me Σ_{-K₁}; ††_x K₁. ⁴⁶⁹aśeṣadu° Σ_{-K₁}] ††_x K₁. ⁴⁷⁰°ikā
Σ_{-K₂}] °ikā K₂. ⁴⁷¹smṛtā Ñ₂, K₁, Tib.] *om.* K_{2,3,5}, I_Σ. ⁴⁷²āsām Σ_{I₂*}] āsām
I₂*. ⁴⁷³aṣṭāsanaśuddhiḥ Ñ₂, K₁] aṣṭāsanaviśuddhiḥ K_{2,3,5}, Tib.; maṣṭāsanavi-
śuddhiḥ I₁; aṣṭāsayaviśuddhi(h) I_{2*,3} (I₂* *om. visarga*). ⁴⁷⁴kathyata idānīm K_{1,3,5},
I₂* (all °te)] kathyate Ñ₂; kathyate idānī K₂, I_{1,3}; *da ni (...) brjod par bya ste* Tib.
⁴⁷⁵rāgavidyāśravaṇapānabhojana° *em.* (Tib. *chags pa dan | riḡ(s) pa dan | thos pa dan |*
ʼjuṅs pa dan | bza' ba dan)] rāgavidyāśravaṇapāne bhojana° Ñ₂; rāgavidyā (śrana
xx₄) bhojana° K₁ (faint); rāgavidyāś ca vanapānabhojana° K_{2,5}; rāgavidyāś ca
vi<ṇa>pānabhojana° K₃^{p.c.} (added above); rāgavidyāśravaṇapāne bhoja° I₁; rā-
gāvidyā avanapā(na)bhojana° I_{2*,3} (I₂* *om. °na°*) • °ātyantābhīniveśa° *em.*] °ety
antābhīniveśa° Ñ₂; °ety antā bh† ††_x K₁; °ety aṣṭātyantābhīniveśa° K_{2,3,5}, I_Σ (°śū°
K₃); *dad pa ste śin tu mñon par žen pa* Tib. • °cchedanāyāṣṭāsānāny K_{2,3,5}] °cche-
danāya aṣṭāsānā<ny> Ñ₂^{p.c.} ("nyu" in lower margin); ††_x °ṣṭā^xny K₁^{a.c.} (nt. lost);
°cchedanāya ṣṭāsānāny I₁; *gcod pa'i phyir gdan rnam* Tib. ⁴⁷⁶upadarśitāni 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. ⁴⁷⁷°bhīniveśacchedaḥ Ñ₂^{p.c.}
(cf. previous nt.), K₁] °nabhīniveśa(h) K_{2,3,5} (K₂ *om. visarga*); °bhīniveśa(h) I_Σ, Tib.
(I₂* *om. visarga*). ⁴⁷⁸°o K₁ (°aḥ)] °oḥ Ñ₂; kartavya K₂; °aḥ K_{3,5}, I_Σ. ⁴⁷⁹°e Σ_{-K₂}]
°a K₂. ⁴⁸⁰aṣṭāsānānām Σ^{Skt.}] *gdan rnam kyī* Tib. ⁴⁸¹śuddhir uktā Ñ₂, K₁ (°iḥ
Ñ₂)] viśuddhir uktā K_{2,3}, I_Σ, Tib. (°iḥ I₁); viśuddhir uktāḥ K₅.

etāḥ sarvās⁴⁸² trinetrā⁴⁸³ ūrdhvapiṅgalakesāḥ⁴⁸⁴ pañcamudrāvibhūṣitā⁴⁸⁵
ardhaparyāṅkanātyasthā⁴⁸⁶ vivastrikā⁴⁸⁷ daṁṣṭrākarālavadanā⁴⁸⁸ bhaga-
vatkāmeccchāsaṁpannā⁴⁸⁹ bhāvanīyāḥ⁴⁹⁰ ||^{xxi}

ityanantaram⁴⁹¹ devatāpaṭṭikāyāṁ⁴⁹² vīṇādīḥ⁴⁹³ pradhānadvārada-
5 kṣiṇād ārabhya⁴⁹⁴ dvārakoṇasandhiṣu⁴⁹⁵ dve dve devatyau⁴⁹⁶ | nāmapra-
dhānādyakṣaram⁴⁹⁷ indubindusamanvitam⁴⁹⁸ āsāṁ bījaṁ⁴⁹⁹ | tajjanitam
āsāṁ cihnaṁ⁵⁰⁰ punas⁵⁰¹ tadbījāṅkitam⁵⁰² | candrasūryayor madhyeṣu
dr̥ṣṭvā⁵⁰³ | gauryādayo⁵⁰⁴ yathā niṣpannās⁵⁰⁵ tathā vīṇādīnām⁵⁰⁶ utpāda
itī kṛtvā cintayet⁵⁰⁷ ||^{xxii}

^{xxi}Cf. HeTa II.v. 34, HeSāU (Ñ₁ f. 3v₇ - 4r₁), CVS v.17, DVS (f.193v₁), HePra^{§16}
et al. ^{xxii}Cf. HePra^{§9}.

⁴⁸²oās Σ_{-I_{2*,3}} (°āḥ I₁)] °ā I_{2*,3}. ⁴⁸³tri° Σ_{-K₂}] °trī° K₂. ⁴⁸⁴ūrdhva° Σ_{-I_Σ}] u-
rdhva° I_Σ • °keśāḥ Σ_{-K_{1,2}}] °ke ††_x K₁; °keśā K₂. ⁴⁸⁵pañcamudrā° Σ_{-K_{1,2}}] ††_x
K₁; pañcamudrā° K₂. ⁴⁸⁶ā Σ_{-K_{1,2}}] °āḥ K₁; °ānā K₂. ⁴⁸⁷vivastrikā Ñ₂, K₅^{a.c.},
I₃] vevastrikā K₁; nivastrikā K₂, K₅^{p.c.} (lefthand margin); nirvastrikā K₃; viva-
strikāḥ I_{1,2*}; *gos dan bral ba* Tib. ⁴⁸⁸daṁṣṭrākarālavadanā *em. (sandhi)*] daṁ-
ṣṭrākarālavadanāḥ Ñ₂, K_{3,5}; daṁṣṭ(r)ākarālavadanāḥ K₁, I_Σ (I_{2*} *om. repha*); da-
ṣṭrākarālavadanā K₂; *žal (m)che ba gtsigs pa* Tib. ⁴⁸⁹°vatkāmeccchā° Ñ₂, K₁,
Tib.] °vatakāyēcchā° K₂; °vat(a)kāyēcchā° K_{3,5} (K₅ *om. virāma*); °takāmeccchā°
I_{1,3}; °tkakāmeccchā° I_{2*}. ⁴⁹⁰bhāvanīyāḥ Σ_{-K_{2,3,5}}] draṣṭavyā(h) bhāvanīyāḥ K_{2,3,5}
(*visarga* K₃). ⁴⁹¹°antaram Σ_{-K_{2,3,I₃}}] °antara° K_{2,3}; °attaram I₃; *de'i mthar* Tib.
⁴⁹²devatā° Σ_{-K_Σ}] de xx ††_x K₁; daivatā° K_{2,3,5} • °paṭṭikāyāṁ Ñ₂, I₁, Tib.-C]
de xx ††_x K₁; °pacchikāyāṁ K₂; K₅^{a.c.}; °pattikāyāṁ K₃, K₅^{p.c.} (in left margin),
I_{2*,3}. ⁴⁹³vīṇādīḥ Ñ₂, K₁ (faint)] vīṇādīna K_{2,5}; vīṇādīn K₃; vīṇādīna I_{1,3}; vī-
nādīna I_{2*}; *pi wan ma la sogs pa rnam* Tib. ⁴⁹⁴ārabhya Σ_{-K_{2,3,5}}] arabhyāṁ K₂;
ārabhyā K₃; ārabhyāṁ K₅. ⁴⁹⁵dvārakoṇa° Σ_{-Ñ₂^{a.c.},K₁}] dvārakoṇa° >e< Ñ₂^{a.c.} (ru-
bbed out); dvāre koṇa° K₁. ⁴⁹⁶devatyau Σ_{-K₁}] devatyō K₁. ⁴⁹⁷nāma° Σ_{-K_{2,3,5}}]
vāma° K_{2,3,5}. ⁴⁹⁸indubindusamanvitam Σ_{-K_{1,2,I_{1,2*}}}] indubindusamanvitam K₁; i-
ndubindusamanvitam K₂; indubisamanvitam I₁; indubindusamanvitam I_{2*}. ⁴⁹⁹āsāṁ
bījaṁ Σ_{-K₁}] āsā(h) ††_x K₁. ⁵⁰⁰tajjanitam āsāṁ cihnaṁ *em. (Tib. des bskyed pa*
'di rnam kyī mtshan ma)] tajjanitam āsāṁ cihnaṁ Ñ₂; ††_x xx₂ cihnaṁ K₁; etajja-
nitā(r)thacihnaṁ K_{2,3,5}, I_Σ (K₂ *om. repha; eta° I_{2*}*). ⁵⁰¹punas Σ_{-K₅} (°ah K₂)] puna
K₅. ⁵⁰²°āṅkitam Σ_{-I_{2*,3}}] °āṅkita° I_{2*,3}. ⁵⁰³dr̥ṣṭvā Ñ₂, Tib.] *om.* K₁; dr̥ṣṭaiṣu K₂;
dr̥ṣṭeṣu K_{3,5}, I_Σ. ⁵⁰⁴°ādayo Σ_{-I₁}] °āda I₁. ⁵⁰⁵niṣpannās Σ_{-I_{2*,3}}] niṣpannāms I_{2*};
niṣpattās I₃. ⁵⁰⁶vīṇādīnām Σ_{-I_{2*,3}}] vīṇādīnām I_{2*,3}. ⁵⁰⁷cintayet Σ_{-I₁}] cintaye I₁.

\dot{N}_2 12r7; atha vīṇā pītā⁵⁰⁸ | vaṃsā raktā⁵⁰⁹ | mṛdaṅgā dhūmrā⁵¹⁰ | murajā
 K_1 16r6; sitā⁵¹¹ | mālā pītā | lāsya raktā⁵¹² | gītā aruṇā⁵¹³ | nṛtyā⁵¹⁴ viśvavarṇā⁵¹⁵ |
 K_2 21r6; puṣpā śuklā⁵¹⁶ | dhūpā kṛṣṇā⁵¹⁷ | dīpā kanakābhā⁵¹⁸ | gandhā pītā⁵¹⁹ |
 K_3 24v3; ādarśā sitā⁵²⁰ | rasā raktā⁵²¹ | sparśā haritā⁵²² | dharmā sitā⁵²³ ||^{xxiii}
 I_1 34v5; etāḥ⁵²⁴ svasvacihnastābhīnāyapadās⁵²⁵ candrāsanasthāḥ⁵²⁶ ṣoḍaśaka- 5
 I_2^* 50r6; lāviśuddhā⁵²⁷ draṣṭavyāḥ⁵²⁸ ||^{xxiv} etena⁵²⁹ viśvapadmāda⁵³⁰ hetuvajra-
 I_3 25v6; dharabimbaniṣpattimāṇḍaleyajanaparyantena⁵³¹ mārgajñatābhisam-
 bodhiḥ⁵³² || iti hetumaṇḍalam || 10 ||⁵³³

xxiii Ibid. xxiv Ibid.

⁵⁰⁸atha vīṇā pītā $\Sigma_{-K_1, K_3^{a.c.}}$] ††_x °tā K_1 ; atha vī >lā< pītā $K_3^{a.c.}$ (rubbed out, "nā" above). ⁵⁰⁹vaṃsā raktā $\Sigma_{-K_{2,3}}$] vaṃsām raktām K_2 ; vaṃ <śā> raktāḥ $K_3^{p.c.}$ (added above). ⁵¹⁰ā dhūmrā $\Sigma_{-K_{2,3,5}}$] °ā kṛṣṇā $K_{2,5}$; °ā<ḥ> kṛṣṇāḥ $K_3^{(p.c.)}$ (added above). ⁵¹¹murajā sitā \dot{N}_2, K_1] murujā sitā $K_{2,5}, K_3^{a.c.}, I_\Sigma$ (*sitā* $I_{1,3}$); murujā<ḥ> sitā<ḥ> $K_3^{p.c.}$. ⁵¹²raktā $\Sigma_{-I_{2*,3}}$] tnu I_{2*} ; *om.* I_3 (eye-skip up to "sparśā"). ⁵¹³gītā aruṇā Σ_{-I_3} (*sandhi* not applied)] *om.* I_3 . ⁵¹⁴nṛtyā $\Sigma_{-K_2, I_{2*}^{a.c.}, I_3}$] nṛtya K_2 ; n>i<ṛtyā $I_{2*}^{a.c.}$ (cancelled); *om.* I_3 . ⁵¹⁵viśvavarṇā Σ_{-I_3}] *om.* I_3 . ⁵¹⁶puṣpā śuklā Σ_{-I_3}] *om.* I_3 . ⁵¹⁷dhūpā kṛṣṇā Σ_{-K_2, I_3}] dhūpāḥ kṛṣṇā K_2 ; *om.* I_3 . ⁵¹⁸dīpā kanakābhā $\Sigma_{-K_1, K_3^{p.c.}, I_3}$] dīp† ††_x K_1 ; dīpā<ḥ> kanakābhā $K_3^{p.c.}$ (squeezed in); *om.* I_3 . ⁵¹⁹gandhā pītā $\Sigma_{-K_1, K_3^{p.c.}, I_3}$] ††_x ~₄ °dhā pītā K_1 ; gandhā<ḥ> pītā<ḥ> $K_3^{p.c.}$ (squeezed in); *om.* I_3 . ⁵²⁰ādarśā sitā $K_{2,5}, K_3^{a.c.}, I_{1,2*}, Tib.$] >xx₅< $\dot{N}_2^{p.c.}$ (rubbed out); *om.* K_1, I_3 ; ādarśā<ḥ> sitā<ḥ> $K_3^{p.c.}$ (squeezed in). ⁵²¹rasā raktā $\Sigma_{-K_3^{p.c.}, I_{2*,3}}$] rasā raktā<ḥ> $K_3^{p.c.}$ (squeezed in); rasā raktā I_{2*} ; *om.* I_3 . ⁵²²sparśā haritā Σ_{-K_3, I_1}] sparśā haritāḥ K_3 ; parśā haritā I_1 . ⁵²³dharmā sitā $\Sigma_{-\dot{N}_2, K_\Sigma}$] dharmmā sitā iti \dot{N}_2 ; ādarśā sitā | dharmo sitā iti K_1 ; dharmāḥ sitā K_2 ; dharmāḥ sitāḥ $K_{3,5}$. ⁵²⁴etāḥ Σ_{-I_Σ}] etā etā I_1 ; etā $I_{2*,3}$. ⁵²⁵°cihnastābhīnāyapadās \dot{N}_2 (°āḥ)] cih† ††_x °dāḥ K_1 ; °cihnastā(h) || abhinayapādās $K_{2,3,5}$ (K_2 *om. visarga*); °cihnastāḥ abhinayapādās I_Σ ; *phyag gyas na ran ran gi phyag mtshan rnam par 'dren zin zabs rnam* Tib. ⁵²⁶°āḥ Σ_{-K_2}] °ā K_2 . ⁵²⁷°kalā° $\dot{N}_2, K_1, Tib.$] *om.* $\Sigma_{-\dot{N}_2, K_1}$. ⁵²⁸draṣṭavyāḥ Σ_{-K_2, I_3}] draṣṭavyā K_2 ; draṣṭāḥ vyāḥ I_3 . ⁵²⁹etena $\dot{N}_2, K_1, Tib.$ (*des ni*)] ete $\Sigma_{-\dot{N}_2, K_1}$. ⁵³⁰°au Σ_{-I_3}] °o I_3 ; *dan por byas nas* Tib. ⁵³¹°māṇḍaleyajanaparyantena $\dot{N}_2, K_5, I_\Sigma, Tib.$] °māṇḍaleyajanaparyāntena K_1 ; °bhāṇḍalayajanaparyanta° K_2 ; °māṇḍaleyajana-paryantana K_3 . ⁵³²mārgajñatābhisambodhiḥ $\dot{N}_2, I_{1,2*}, Tib.$] mārgajñatā ††_x K_1 ; mārgajñatābhisambodhi(h) $K_{2,3,5}$ (K_2 *om. visarga*); mārgajñatābhisambodhi I_3 . ⁵³³iti hetumaṇḍalam || 10 || K_3 (°am, editorial addition)] *om.* $\dot{N}_2, K_1, I_\Sigma, Tib.$; iti hetumaṇḍala K_2 ; iti hetumaṇḍalaḥ || 10 || K_5 .

§11 drutāpatih

athedānīm ¹ sūkṣmamaṇḍalasvabhāvaṃ ² raktahoḥkārapaṅktidvaya-	Ñ ₂ 12v ₂ ;
pariveṣṭitaṃ ³ dhyāyād upadeśād ⁴ gandharvasattvaṃ ⁵ mahāsukhamayam	K ₁ 16v ₂ ;
atirāgaṃ ⁶ svaraśminākṛṣya ⁷ yathopadeśāt praviśya ⁸ praveśitamātreṇa ⁹	K ₂ 21v ₄ ;
5 bhagavān atyantaparamamahāsukhaikarasena ¹⁰ svavidyayā ¹¹ saha mahā-	K ₃ 25r ₂ ;
rāgānurāgato ¹² drutāpanno bījarūpeṇāvasthito ¹³ 'bhūt	K ₅ 23r ₄ ;
	I ₁ 34v ₈ ;
	I ₂ * 50v ₅ ;
	I ₃ 26r ₃
iti drutāpatih 11 ^{14,i}	



ⁱCf. HeSāU (Ñ₁ f. 4r₁₋₂), DVS (f. 190r₆₋₇), HePra^{§11} et al.

¹athedānīm Σ_{K_{1,2}}] ††_x °dānīm K₁ (note lost); athedānī K₂. ²sūkṣma° Σ_{K_{2,3,5}}] sūkṣmā K_{2,3,5}. ³raktahoḥkāra° Ñ₂, K_{3,5}, I_{1,3}, Tib.^{C,D,P₂}] raktahokāra° K₁, Tib.^{G,N,P₁}; raktaḥ hokāra° K₂, I₂* • °paṅkti° Σ_{K₅,I₁}] °pakti° K₅, I₁ • °veṣṭitaṃ Σ_{K₂,I₃}] °veṣṭitaṃ K₂; °veṣṭitaṃ I₃. ⁴deśād Ñ₂, K₁, I_Σ] deśa>ḥ<to K₂^{a.c.}; deśato K_{2,3,5}. ⁵am Σ_{I₂,I₃}] °a° I₂,I₃. ⁶mahāsukhamayam atirāgaṃ Σ_{K_{1,2},I₂*}] sukhamayatirāgaṃ K₁; mahāsuśamayam atirāgaṃ K₂; mahāsukhamayam atirāga° I₂*. ⁷sva° Σ_{I_Σ}] su° I_Σ. ⁸deśāt praviśya Ñ₂, Tib.] °deśā ††_x K₁; °deśāt K_{2,3,5}, I_Σ. ⁹praveśita° Σ_{K₁,I₂*^{a.c.}}] ††_x °veśita° K₁; pra>ṣṭi<veśita° I₂*^{a.c.} (cancelled). ¹⁰atyantaparama° Σ_{I₂,I₃}] atyantapara° I₂*; atyantapara° I₃ • °sukhaikarasena 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. ¹¹sva° I_Σ, Tib.] om. Ñ₂, K₁, HePra^{§11}; mu° K₂; su° K_{3,5}. ¹²rāgānurāgato K₁, HePra^{§11}, Tib.] °rāgāto Ñ₂; °rāgānurāgaṃ K_{2,3,5}, I_Σ. ¹³rūpeṇāvasthito Σ_{K_{1,2}}] °rūpe nāvasthito K₁; °rūppaṇāvasthito K₂. ¹⁴iti drutāpatih || 11 || K_{3,5} (presumably a later addition)] om. Ñ₂, K₁, I_Σ, Tib.; i drutāpatih || 11 || K₂.

§12 samutthānam

\dot{N}_2 12v₄; tataḥ pukkasyādayas¹ catasro devyaḥ² | anāthā³ vāyam iti matvā⁴ | mahā-
 K_1 16v₃; daurmanasyaprāptāḥ⁵ | atīvotkaṅṭhitāś⁶ cittaprabodhakārikābhir⁷ vajragī-
 K_2 22r₂; tikābhir⁸ bhagavantam⁹ utthāpayanti¹⁰ ||ⁱ
 K_3 25r₄;
 K_5 23r₇;
 I_1 34v₉; tatrāyam¹¹ utthānagāthācatuṣṭayārthaḥ¹² kathyate | "uṭṭha¹³ bhavādo ka- 5
 I_2^* 51r₁; ruṇamaṇv"^{14,ii} ityādi¹⁵ |
 I_3 26v₅ "uttiṣṭha¹⁶ tvaṃ bhaṭṭāraka¹⁷ karuṇāmanaska¹⁸ | sadā¹⁹ pukkasiṃ²⁰ māṃ²¹
 paritrāhi²² mahāsukhayogena kāmāhi²³ māṃ | tyaja²⁴ sūnyatāsamādhiṃ
 dravarūpatām"²⁵ iti | "mayā²⁶ tava²⁷ mahāmaitrī" || "tvayā vinā²⁸ mṛtā-

ⁱHeSāU (Ñ₁ f. 4r₂₋₃), cf. DVS (Ñ₃ f. 190r_{7-v}₁), HePra^{§12}. ⁱⁱHeTa II.v. 20-23, cf. HeSāU & HePra^{§12}.

¹ādāyās Σ_{·K₁}] °ā ††_x K₁. ²catasro devyaḥ Ṃ₂, I_{1,2*}] ††_x divyaḥ K₁; cata-
 sro devya K_{2,3,5}, catasto devyaḥ I₃. ³anāthā Σ_{·K₂,I₁}] athā K₂, I₁. ⁴matvā
 Ṃ₂] satvā K₁; kṛtvā K_{2,3,5}, I_Σ. ⁵mahā° K_{2,3,5} (cf. HeSāU (Ñ₁ f. 4r₂))] mahad°
 Ṃ₂ (cf. HeSāU (MS S), HePra^{§12}); mahata° K₁; om. I_Σ • °syaprāptāḥ Ṃ₂, K₁, I_Σ,
 Tib.] °syāprāpti itī K₂; °syamṇ prāptā itī K₃; °syāprāptī itī K₅. ⁶atīvotkaṅṭhitāś
 K₃, I_{1,2*}] atīvotkaṅṭhitāḥ >śca< Ṃ₂^{a.c.} (rubbed out); atīvotkaṅṭhitāḥ K₁; atīvo-
 kaṅṭhitāś K₂; atīvotkaṅṭhikāś K₅; atīvotkaṅṭhitāś I₃; *śin tu ṇam(s) thag pa'i* Tib.
⁷citta° Σ_{·K₃,I₃}] cita° K₃, I₃ • °kārikābhir Σ_{·I_{1,2*}}] °kārikābhi I₁; °kārikāribhi I_{2*}.
⁸vajragītikābhir Ṃ₂, K₁, Tib. (cf. HeSāU, HePra^{§12})] om. K_{2,3,5}, I_Σ. ⁹vantam
 Σ_{·I₃}] °vattam I₃. ¹⁰utthāpayanti Σ_{·K₁,I₃}] utth† ††_x K₁; u<pa>sthāpayanti K₃^{p.c.}
 (added above); utthāpayanti I₃. ¹¹tatrāyam Σ_{·K₁}] ††_x °trāyam K₁. ¹²utthāna°
 Ṃ₂, K₁] utthāpana° K_{2,5}, I_{2*,3}; u<pa>sthāpana° K₃^{p.c.} (added above); sathāpana°
 I₁; *bžeis pa'i* Tib. ¹³uṭṭha Ṃ₂] uṭṭha K_{1,5}, I₁; uṭṭha K₂; uṭṭhaḥ K₃; uṭṭhai I_{2*}; iṣṭrai
 I₃ ¹⁴karuṇamaṇv Ṃ₂] karuṇamaṇas c° K₁; māṃ karuṇakaṇu K₂; māṃ karu-
 ṇamaṇu K_{3,5} (°nu K₃); karuṇamaṇn I₁; karuṇāmaṇv I_{2*}; karuṇamaṇ I₃. ¹⁵ityādi
 Σ_{·K₁,I_{2*,3}}] °etyādi K₁; ityādiḥ I_{2*,3}. ¹⁶uttiṣṭha Σ_{·K₂,I_{1,3}}] utiṣṭha K₂, I₁; utiṣṭa I₃.
¹⁷bhaṭṭāraka Σ_{·I_{2*,3}}] bhaṭṭaraka I_{2*,3}; om. Tib. ¹⁸°ska Σ_{·I₁}] °kṣa I₁; *sñin rje'i yid dan*
ldan pa Tib. ¹⁹sadā Σ] om. VaPra^{Tib.}. ²⁰pukkasiṃ em.] pukkasi Σ_{·K₂,I_{1,2*}}; pukkasi
 K₂, I_{2*}; purkkasi I₁. ²¹māṃ Σ_{·K₂,I₁}] mā K₂, I₁. ²²paritrāhi Σ_{·K_{1,2}}] p† ††_x K₁;
 paritrāhi K₂. ²³kāmāhi Σ_{·K₂,I_{2*,3}}] kāhi K₂; kāmahi K₃; ma kāmahi I_{2*,3}. ²⁴tyaja
 Σ_{·K₂}] teja K₂. ²⁵drava° Σ_{·K₂}] tava K_{2,3,5}. ²⁶mayā Σ_{·Ṃ₂^{p.c.},K₂}] māyā Ṃ₂^{p.c.}; mahā
 K₂. ²⁷tava Σ_{·I_{2*,3}}] ttasa I_{2*}; tama I₃; *khyed la* Tib. ²⁸vinā Σ_{·K₂}] vīnā K₂.

ham²⁹ | uttiṣṭha³⁰ tvaṃ hevajra³¹ tyaja³² sūnyatāsvabhāvatām³³ | śabaryā³⁴ siddhyatu³⁵ kāryam" iti³⁶ | "mayā³⁷ tava mahākaruṇā"³⁸ || "lokān³⁹ nimantrya⁴⁰ surataprabho⁴¹ sūnye tiṣṭhasi⁴² kim⁴³ | ahaṃ caṇḍālī⁴⁴ vijñāpayāmi⁴⁵ tvayā vinā⁴⁶ ūhe na diśam⁴⁷ | na diśam paśyāmi"⁴⁸ | "tasmād
5 uttiṣṭha⁴⁹ mayā⁵⁰ tava mahāmudītā" || "he aindrajalika⁵¹ uttiṣṭha⁵² tvam ahaṃ jānāmi tava cittam⁵³ | indrajālaṃ kṛtvā sthito 'si⁵⁴ | vayam⁵⁵ ḍombinyo⁵⁶ 'tināgarikāś⁵⁷ chekamanasa"⁵⁸ iti | "mā kuru karuṇāvicchedam"⁵⁹

²⁹mṛtāham Σ_{K_1, I_Σ}] mṛtrāham K_1 ; °ham I_1 ; mṛnāham $I_{2*,3}$. ³⁰°tiṣṭha $\Sigma_{\check{N}_2, K_2, I_{2*}}$] °tiṣṭa \check{N}_2 ; °iṣṭa K_2 ; °tiṣṭā I_{2*} ³¹hevajra $\Sigma_{K_1^{a.c.}, I_{2*,3}}$] >hi< hevajra $K_1^{a.c.}$ (canceled); hetu I_{2*} , hevatu I_3 . ³²tyaja *em.*] *om.* Σ_{K_1} (insertion-mark in \check{N}_2 , nt. missing); tyaj† K_1 ; *bžēns pa'i* Tib._{C,D,P_2}; *bžēns las* Tib._G; *bžēns la* Tib._{N,P_1}. ³³sūnyatāsvabhāvatām $K_{2,3,5}$, I_Σ] sūnyatāsvabhāvarūpaṃ \check{N}_2 ; ††_x °tā K_1 ; *ston pa nīd kyī* Tib. ³⁴śabaryā *em.* (Tib. *ri khrod ma'i*)] śabaryā $\check{N}_2^{p.c.}$ (°ā added above), K_Σ , $I_{2*,3}$; śabaryā I_1 . ³⁵siddhyatu $\Sigma_{I_1^{a.c.}, I_{2*,3}}$] sidhya>xx<tu $I_1^{a.c.}$ (blackened); siddhāsu I_{2*} ; siddhyasu I_3 . ³⁶iti Σ_{I_3}] itti I_3 . ³⁷mayā $\Sigma_{\check{N}_2^{p.c.}}$] māyā $\check{N}_2^{p.c.}$. ³⁸mahākaruṇā $K_{2,3,5}$, I_Σ , Tib.] mahākaruṇāsvabhāva \check{N}_2 ; karuṇamahākaruṇā K_1 . ³⁹lokān $\Sigma_{K_1,2, I_{2*,3}}$] lokānti $K_{1,2}$, I_3 ; lokānti I_{2*} ; *jig rten* Tib. ⁴⁰nimantrya I_1 , Tib._G (*mgron du gñer nas*)] nimantrayitvā \check{N}_2 ; mantrayitvā K_1 ; mahā° K_2 ; nimantrā $K_{3,5}$; manya I_{2*} ; mantrya I_3 . ⁴¹surata° Σ_{I_3}] sura° I_3 . ⁴²tiṣṭhasi \check{N}_2 , I_1] tiṣṭham iti K_1 ; tiṣṭham K_2 ; tiṣṭha $K_{3,5}$; nipasi $I_{2*,3}$; *bžugs pa* Tib. ⁴³kim \check{N}_2 , $K_{1,3}$, $I_{2*,3}$ (all °m)] svakim $K_{2,5}$; ki I_1 ; *ci lags* Tib. ⁴⁴caṇḍālī $\Sigma_{K_1, I_{2*,3}}$] caṇḍāl† K_1 ; caṇḍāmi I_{2*} ; caṇḍāni I_3 . ⁴⁵vijñāpayāmi $\Sigma_{K_1, I_{2*}}$] ††_x K_1 ; jñāpayāmi I_{2*} . ⁴⁶tvayā vinā Σ_{K_1}] ††_x °ā vinā K_1 . ⁴⁷ūhe na diśam \check{N}_2] daha K_1 ; ūhe na diśa $K_{2,3,5}$; uhe na diśa I_Σ (sibilant changed in I_1); *phyogs mi ses pa ni* Tib._{C,D,P_2}; *phyogs mi ses pas* Tib._{G,N,P_1}. ⁴⁸na diśam paśyāmi *em.*] paśyāmi \check{N}_2 ; diśam na paśyāmi K_1 ; na diśam paśyāmi $K_{2,3,5}$, I_3 ; na diśam ā xx₂ mi I_1 ; na diśam āsyāmi I_{2*} ; *mi mthoñ ba'o zes pa ste* Tib. ⁴⁹uttiṣṭha $\Sigma_{K_2, I_{2*,3}}$] utiṣṭha K_2 , I_3 ; uttiṣṭa I_{2*} . ⁵⁰mayā $\Sigma_{\check{N}_2^{p.c.}}$] māyā $\check{N}_2^{p.c.}$. ⁵¹aindrajalika $\Sigma_{\check{N}_2^{a.c.}, K_2, I_3}$] aindrajalaka $\check{N}_2^{a.c.}$ (squeezed in); aindrajalika K_2 ; sendrajalika I_3 . ⁵²uttiṣṭha $\Sigma_{\check{N}_2, K_2}$] utteṣṭa \check{N}_2 ; utiṣṭa K_2 . ⁵³tava cittam $\Sigma_{I_{2*,3}}$ (all °am)] tava citta I_{2*} ; ttava cittam I_3 . ⁵⁴°jālaṃ kṛtvā sthito 'si \check{N}_2 , I_Σ] °jā ††_x K_1 ; °jālaṃ kṛtvāsito 'pi $K_{2,3,5}$; *om.* Tib. ⁵⁵°aṃ $\Sigma_{I_{2*,3}}$] °a $I_{2*,3}$. ⁵⁶°nyo *em.*] °nyai \check{N}_2 , K_1 ; ḍombinyā° $K_{2,3,5}$, $I_{1,2*}$; °tyā° I_3 . ⁵⁷'tināgarikāś *em.*] (°)tināgarikā \check{N}_2 , $K_{3,5}$, I_1 ; tināgarikā K_1 ; °tināgarikā K_2 ; nināgarikā $I_{2*,3}$; *śin tu mdzans śin* Tib._{C,D,P_2}; *śin tu 'dzans śin* Tib._{G,N,P_1}. ⁵⁸chekamanasa] cchailymana<sa> $\check{N}_2^{p.c.}$ (added above); cchainya>kā<manāsa $K_1^{p.c.}$ (canceled); cchekarikā manā K_2 ; chekarikā manā $K_{3,5}$; cchekaramanā I_1 ; cchedakaramanā $I_{2*,3}$; *sgrin pa/la nams dga'* *ba'o* Tib. ⁵⁹karuṇāvi° $\Sigma_{K_{2,3}, I_1}$] *om.* $K_{2,3}$; ṇāvi° I_1 .

iti | "mayā⁶⁰ tava mahopekṣāvihārah⁶¹ || iti⁶² catustattvaviśuddhyā⁶³ dru-
tāpatir⁶⁴ upadarśitā⁶⁵ | āmatattvaṃ⁶⁶ devatāttvaṃ⁶⁷ mantratattvaṃ
jñānatattvaṃ⁶⁸ iti⁶⁹ ||

Ñ₂ 13r₂; atra⁷⁰ gurūpadeśād⁷¹ yathā tathā⁷² krameṇa⁷³ boddhavyaṃ⁷⁴ catus-
K₁ 17r₄; tattvārthaṃ⁷⁵ granthavistarabhayān⁷⁶ noktam atra⁷⁷ || 5
K₂ 22v₄;
K₃ 26r₁; atha⁷⁸ tattvarūpī⁷⁹ bhagavāṃś ced⁸⁰ abhūt tadā⁸¹ tattvagītaprayoga-
K₅ 24r₃; taḥ⁸² svapnaprabodhitavad⁸³ uttiṣṭhet⁸⁴ | tathā ca paraprasaṅgaḥ⁸⁵ || bha-
I₁ 35r₅; gāvān⁸⁶ nairātmayā⁸⁷ sahaikacittena⁸⁸ nairātmako bhavec cet⁸⁹ | tasmād ā-
*I₂** 51v₇;
I₃ 27r₃

⁶⁰mayā Σ_{-Ñ₂^{p.c.}}] māyā *Ñ₂^{p.c.}*. ⁶¹°vihārah^{em.}] °vihārī Σ_{-K₂,I₂*}; °ravihāri K₂; °vi-
hāri I₂*; *gnas so* Tib. ⁶²iti Σ_{-I₃}] iti I₃. ⁶³catustattvaviśuddhyā K₅, I_{1,2}*, Tib.]
catuḥtattvaviśuddhā *Ñ₂*, I₃; catu ††_x K₁; catuśa — K₂; catusa K₃ (blank space
for about 5 *akṣaras*) ⁶⁴drutāpatir Σ_{-K_{1,2,3}}] ††_x °tāpatir K₁; patir° K₂; partir K₃.
⁶⁵upadarśitā Σ_{-K_{1,2}}] upadrarśitā K₁; °upadarśitā K₂. ⁶⁶āmatattvaṃ Σ_{-K₂,I₂*,3}]
atmatatva° K₂; śātmatatvaṃ I₂*,₃; *kha zas kyi de kho na ñid* Tib. ⁶⁷devatā° Σ_{-Ñ₂^{a.c.}}]
devata° *Ñ₂^{a.c.}* (in upper margin). ⁶⁸jñānatattvaṃ Σ_{-I₁}] *om.* I₁. ⁶⁹iti Σ_{-K_{2,3}}]
om. K_{2,3}. ⁷⁰atra Σ_{-K_{2,3}}] *om.* K_{2,3} (blank space for ca. 3 (K₂) / 5 (K₃) *akṣaras*).
⁷¹gurūpadeśād Σ_{-K_{2,3},I_{1,2}*}] padyaśād K₂; padeśād K₃; gurūpadeśāta I₁; gurur upa-
deśāt I₂*. ⁷²yathā tathā Σ_{-K₂,I₁}] ethā tathā° K₂; yathā I₁. ⁷³krameṇa Σ_{-K₂,3,5}
(°na I₃)] °nukrameṇa K_{2,3,5}. ⁷⁴boddha° K_Σ, I_Σ (°*dha*° K_{1,5}, I₃)] veddha° *Ñ₂*;
(*khoñ du chud par bya ste* Tib. ⁷⁵catustattvārthaṃ K₅, I₁] catustatvā *xx* *Ñ₂*; catust†
††_x K₁; catustatvārtha° K_{2,3}; candras tatvārthaṃ I₂*,₃. ⁷⁶grantha° K_{2,3,5}, I₁] *xx*
ntha° *Ñ₂*; ††_x K₁; pandha° I₂*; yantha° I₃ • °vistarabhayān *Ñ₂*, K_{1,5}, I₁(°*āt* K₁)]
om. K_{2,3} (blank space for ca. 3 (K₂) / 6 (K₃) *akṣaras*); °vistarabhayā I₂*,₃. ⁷⁷noktam
atra K_{1,5}, I_{1,3}] nokta iti *Ñ₂*; atra K_{2,3}; noktakraṃhaḥ I₂*. ⁷⁸atha *Ñ₂*, K₁] ata eva
Σ_{-Ñ₂,K₁,I₁}; ata e I₁; *des na* Tib. ⁷⁹°ī Σ_{-I₂*}] °aṃ I₂*. ⁸⁰°vāṃś ced *corr.*] °vān cet *Ñ₂*,
K₃; °vān vid K₁; °vāna ced K_{2,5}, I_Σ. ⁸¹abhūt tadā *Ñ₂*, K₁, Tib. (*gyur na de'i tshé*)]
abhūtayā K₂; abhūt tayā K_{3,5}; adṛt tayā I₁; — tu yā I₂*,₃. ⁸²°gītaprayogataḥ *Ñ₂*, I₂*,
Tib.] °gītabodhataḥ K₁; *om.* K_{2,3} (blank space for 3 (+ 5 K₃) *akṣaras*); °gītapuyoga-
naḥ K₅; °gītaprayogaḥ I₁; °ūtāprayogaḥ I₃. ⁸³°prabodhitavad *Ñ₂*, Tib. (*gñid sad*
pa bžin du bžens pa)] °prabodhibhavata K₁; °pratibodhitavata K_{2,3,5}; °prabodhita-
vata I_Σ. ⁸⁴uttiṣṭhet Σ_{-K_{2,3},I_Σ}] uttiṣṭhet K₂; uttiṣṭheta K₅; uttiṣṭet I_Σ. ⁸⁵°prasaṅgo
Σ_{-K₁} (highlighted in *Ñ₂*)] ††_x K₁; *gžan dag na re* Tib. ⁸⁶bhagavān Σ_{-K_{1,2,3}}] ††_x
°vān K₁; *om.* K_{2,3} (blank space for ca. 4 (K₂) / 7 (K₃) *akṣaras*). ⁸⁷nairātmayā
Ñ₂, K₁] tyantanairātmyayā K_{2,3}; atyantānairātm(y)ayā K₅, I_Σ; *šin tu bdag med pa*
Tib. ⁸⁸sahaikacittena *Ñ₂*, K_{1,3,5}, I₁(no *sandhi* in *Ñ₂*, K₁)] haikacittena K₂; sahai-
kacit(t)enā I₂*,₃. ⁸⁹°c cet Σ_{-I₂*,₃}] cet K₁, I₂*,₃; *bdag med pa / ma can yin na* Tib.

kāśasvapnam⁹⁰ paśyati⁹¹ kim | athavā katham svapnaprabodhitavad⁹² bhagavān uttiṣṭhati⁹³ | atrāha⁹⁴ | sattvā⁹⁵ nidrāvasthāyām⁹⁶ kiñcid api na jānate⁹⁷ | athothhānam⁹⁸ katham dṛśyate⁹⁹ | itikartavyatāvaśāj¹⁰⁰ jhaṭity uttiṣṭhet¹⁰¹ samtrastavat¹⁰² | tathā¹⁰³ śūnyatāsamādhisamāpanno¹⁰⁴ bhagavān¹⁰⁵ svaparasamvittim¹⁰⁶ na jānāti¹⁰⁷ | atha ca¹⁰⁸ tattvagītapracodita uttiṣṭhet¹⁰⁹ | praṇidhānāvedhavaśāt¹¹⁰ || tathā ca praśnadvayam¹¹¹ | jantavaḥ¹¹² kāyasukham¹¹³ ālambya na jānanti te¹¹⁴ nidrāvasthāyām¹¹⁵ | kim tu kāyena¹¹⁶ sattā¹¹⁷ | bhagavataḥ¹¹⁸ kim tādṛk¹¹⁹ | katham utthānam¹²⁰ | atha ca mantriṇā¹²¹ prathamam¹²² aśucitanuḥ¹²³ śucikṛtaḥ¹²⁴ śūnyatāsu-

⁹⁰ākāśa° K₂, Tib.] akāśa<h> Ṇ₂^{p.c.}; <ā>kāsaḥ K₁^{p.c.}; ākāśam K_{3,5}, I₃; ākāśe I₁; dākāśa° I₂* • °am Σ_{-I₂*}] °a I₂*. ⁹¹paśyati Σ_{-I₁}] śyati I₁. ⁹²prabodhitavad Σ_{-K₁,I₁}] °prabodhibhavata K₁; °m prabodhitavad I₁. ⁹³vān uttiṣṭhati Ṇ₂, K₃^{p.c.}, K₅] °vān uti ††_x K₁; vāndutiṣṭhati K₂; °vā<n u>ttiṣṭhati K₃^{a.c.}; °vān na tiṣṭhati I₁; °vān tiṣṭhati I₂*,₃. ⁹⁴atrāha Σ_{-Ṇ₂,K₁}] ata aha Ṇ₂; ††_x °ha K₁. ⁹⁵sattvā K_{2,3,5}, I₁, Tib.] sattvā yathā Ṇ₂, K₁; satā I₂*,₃. ⁹⁶ām Σ_{-I₂*}] °ā I₂*. ⁹⁷te Ṇ₂, K₁] °nti K_{2,3,5}, I_{1,2}*; °ti I₃; *mi śes śin* Tib. ⁹⁸tthā° Σ_{-I₁}] °thā° I₁; *de nas ldan ba* Tib. ⁹⁹dṛśyate Σ_{-Ṇ₂,K₁}] pradrśyate Ṇ₂, K₁. ¹⁰⁰tāvaśāj *em.*] °tāvavaśāt Ṇ₂, K₁; °m bhāvavaśāt(a) K_{2,3,5}, I_Σ (I_{1,3} *om. virāma*); *hya ba'i dhan las* Tib.-G. ¹⁰¹uttiṣṭhet Σ_{-K₂,I_Σ}] uttiṣṭhet K₂, I₂*,₃; uttiṣṭheta I₃. ¹⁰²samtrastavat Ṇ₂, I₂*,₃, Tib. (*skrag pa bz'in du*)] sant† bh† ††_x K₁; *om.* K_{2,3,5}; yastrantravata I₁. ¹⁰³tathā Σ_{-K₁}] ††_x K₁. ¹⁰⁴śūnyatāsamādhi° Σ_{-Ṇ₂,K₁}] śūnyatā° Ṇ₂; ††_x °nyatā° K₁. ¹⁰⁵vān Σ_{-K₂,I₁}] °vān a° K₂, I₁. ¹⁰⁶svaparasamvittim Ṇ₂, K₅^{p.c.}, I₂*,₃ (°*tin*), Tib.] svaparasamvirtu K₁; suparasamvit(tin) K_{2,3}, K₅^{a.c.}, I₁. ¹⁰⁷na jānāti Σ_{-I₂*,₃}] na jānāmi I₂*; ta jānāti I₃. ¹⁰⁸ca Σ_{-Ṇ₂}] *om.* Ṇ₂, Tib. ¹⁰⁹ita uttiṣṭhet Ṇ₂, K₁] °totiṣṭhet K₂; °totiṣṭhet K₃; °totiṣṭheta K₅, I₁; °to niṣṭhet I₂*,₃; cf. VaPra^{Tib.}. ¹¹⁰vedhavaśāt Σ_{-K₂,₃,₅}] °vadhasamādhinavaśāt K₂; °vedhasamādhare na vaśāt K_{3,5}. ¹¹¹praśnadvayam Σ_{-K₁,₂,_{I₂*,₃}} (all °*am*)] pra †n† †v† ya† K₁; praśnadvayam K₂; praśradvaya(m) I₂*,₃ (I₂*,₃ *om. °m*). ¹¹²jantavaḥ Σ_{-K₁,_{I₃}}] ††_x K₁; jarttavaḥ I₃. ¹¹³kāyasukham] ††_x °kham K₁. ¹¹⁴te Ṇ₂, K₁] *om.* Σ_{-Ṇ₂,K₁}; *de rnam kyis* Tib. ¹¹⁵nidrāvasthāyām Σ_{-K₂,_{I₂*,₃}}] nidrāvasthāyā K₂, I₂*; drāvasthāyām I₃. ¹¹⁶kāyena Σ_{-K₂}] kāya na K₂; *lus* Tib. ¹¹⁷sattā *em.*] satām Ṇ₂; matā K₁; satā K₂; satā K_{3,5}, I_Σ; *yod pas* Tib. ¹¹⁸vataḥ Σ_{-I_Σ}] °vaḥ I₁; °vata I₂*; °vana I₃. ¹¹⁹tādṛk Σ_{-K₂,_{I_Σ}}] tādṛka K₂, I_{1,3}; jātaka° I₂*. ¹²⁰katham utthānam Ṇ₂, K₁, Tib.] samutthānam K_{2,3,5}, I₂* (°*sam*° K₂); mutthānam I₁; tthānam I₃. ¹²¹mantriṇā Σ_{-Ṇ₂,K₁,₂}] bhagavatā Ṇ₂, K₁; mantriṇā K₂. ¹²²mam Σ_{-Ṇ₂,K₁,_{I₂*}}] °mā° Ṇ₂, K₁; °m I₂*. ¹²³aśucitanuḥ Σ_{-Ṇ₂,_{a.c.},K₂}] °śucitanu<h> Ṇ₂^{a.c.}, *om.* K₂. ¹²⁴śucikṛtaḥ *em.* (Tib. *gtsaṅ mar byas te*)] śucikṛtā Ṇ₂; ś† ††_x K₁; aśucikṛtaḥ K₂; śucikṛtaḥ K_{3,5}, I_{1,3}; śucikṛta I₂*.

ddhyā¹²⁵ | nirmāṇakāyābhiniveśaprāpṭeḥ¹²⁶ | punar atha kasya drutāpattir
asau¹²⁷ | nirmāṇasya¹²⁸ | iti na bhavati | katham asthimajjārahitatvād | iti¹²⁹
praśnadvayam¹³⁰ || athāha¹³¹ | ādau drutāpattir¹³² hetor¹³³ na tu¹³⁴ pha-
lasya¹³⁵ || atha¹³⁶ svarūpagrahaṇopāyakathanam¹³⁷ | yathā sūnyatādiviśu-
ddhito¹³⁸ hetuvajradharagrahaṇam¹³⁹ tathā drutāpannādiviśuddhitaḥ¹⁴⁰ 5
phalavajradharasyāpi¹⁴¹ grahaṇam¹⁴² | ekapraśno nirastaḥ¹⁴³ | tathā cā-
paro¹⁴⁴ 'pi | ādau devatākāreṇāśucikāyābhāvaḥ¹⁴⁵ | āśucikāyābhāve¹⁴⁶ śu-
ddhanirmāṇakāyābhiniveśamātram¹⁴⁷ | tasyābhāvenāmṛtadravenduvat¹⁴⁸
svacchamāyopamavijñānarūpeṇa¹⁴⁹ sthitaḥ¹⁵⁰ | ata eva māyāvijñānam¹⁵¹
praṇidhānadharam¹⁵² || yathā māyā¹⁵³ svaparasaṃvittiṃ¹⁵⁴ na jānāti¹⁵⁵ | 10

¹²⁵°yā Σ_{-I₁}] °ā I₁; *stoñ pa ñid la sogś pa ram par dag pas* Tib. (→ *sūnyatādiviśu-*
ddhyā). ¹²⁶°prāpṭeḥ Σ_{-Ñ₂}] °prapṭeḥ Ñ₂; *las* Tib. ¹²⁷asau Σ_{-K₂^{p.c.}, I₁}] aso K₂^{p.c.};
asī I₁. ¹²⁸°sya Σ_{-K₁}] °kāyasya K₁. ¹²⁹°majjārī° Σ_{-K_{1,2}, I₁}] °ma ††_x K₁; °ma-
jjāra° K₂; °martāra° I₁ • °hita° Σ_{-K₁}] ††_x ta° K₁. ¹³⁰°am Σ_{-K₂, I₂*}] °a K₂, I₂*.
¹³¹athāha *corr.*] atha āha Ñ₂, K₁; ata āha K_{2,3,5}; I_{1,2*}; ana āha I₃; *de nas smras pa* Tib.
¹³²°āpattir Ñ₂, K₁^{p.c.}] °āpa>r<tṭir K₁^{a.c.}; °āpatti K_{2,3,5}; I_Σ; *thob pa ni* Tib. ¹³³°or
Ñ₂, K₃, I_Σ] °o K_{1,2,5}; *rgyu yin zin* Tib. ¹³⁴tu Ñ₂, K₁] *om.* Σ_{-Ñ₂, K₁}. ¹³⁵°sya Σ_{-I₂*}]
om. I₂*; *'bras bu (i) ni* Tib. ¹³⁶atha Ñ₂^{p.c.}, K₁] atha>ḥ< Ñ₂^{a.c.}; atha ca Σ_{-Ñ₂, K₁};
om. Tib. ¹³⁷svarūpa° Σ_{-I₂, I₃}] surupa° I₂, I₃; *om.* Tib. • °kathanam Ñ₂, K₁^{a.c.}, K₅,
I_{1,2*} (all °am)] °katha^xnam K₁^{p.c.} (nt. lost); °kathana K₂; °ḥ kathaṃ K₃; °kathaṃ
I₃; *om.* Tib. ¹³⁸°to Σ_{-K₂} (°taḥ)] °ta K₂; *om.* Tib. ¹³⁹hetuvajradharagrahaṇam
Σ_{-K₁}] he ††_x haṇam K₁; *om.* Tib. ¹⁴⁰°viśuddhitaḥ Ñ₂] °taḥ_x K₁^{a.c.} (nt. lost);
°śuddhitaḥ K_{2,3,5}, I_Σ, Tib. ¹⁴¹phala° Σ_{-K₃^{a.c.}}] kala° K₅^{a.c.}. ¹⁴²grahaṇam Σ_{-I₁}
(°am Σ_{-I₂*})] haṇam I₁. ¹⁴³°staḥ Σ_{-K₂, I₂*}] °sta K₂; °laḥ I₂*. ¹⁴⁴cāparo Σ_{-K_{2,3}}]
ca | paro K_{2,3}; *gñis pa* Tib. ¹⁴⁵°kāyābhāvaḥ Ñ₂, I₂, I₃; Tib.] °kāyābhāv† ††_x K₁;
°kāyo bhāva(h) K_{2,3,5}; °yābhāvaḥ I₁. ¹⁴⁶°āśucikāyābhāve Σ_{-K₁, K₃^{a.c.}}] ††_x K₁; āśu-
ciṇyāyābhāve K₅^{a.c.} (°kā° above). ¹⁴⁷°nirmāṇa° Σ_{-I₂, I₃}] °nirvāṇa° I₂, I₃ • °kāyā°
Σ_{-K₂}] °kāya° K₂. ¹⁴⁸°bhāvenāmṛta° Σ_{-K₂, I₃}] °bhāvet amṛta° K₂; °āvenāmṛta°
I₃ • °dravenduvat Ñ₂, K_{1,2,3}, K₅^{p.c.}, I₂, I₃; Tib.] °bhāvet °dravet tu vat °K₅^{a.c.}; °dra-
vendumvat I₁; °dravenduvat I₃. ¹⁴⁹svacchamāyopama° Ñ₂^{p.c.}, K₁] svacchamāyo-
pama>na<° Ñ₂^{a.c.}; svapnamāyopama° Σ_{-Ñ₂, K₁} • °rūpeṇa Σ_{-I_Σ}] °ṃ rūpe na I₁;
°rupeṇā° I₂*; °rupeneṇā° I₃. ¹⁵⁰°aḥ Σ_{-K₂}] °a K₂. ¹⁵¹°am Ñ₂, K₁, Tib.] °a° K_{2,3,5},
I_Σ. ¹⁵²praṇidhānadharam *em.* (cf. Tib.)] praṇidhānadharaḥ Ñ₂; praṇidhā ††_x
K₁; °praṇidhāna<dhā>raḥ K₃^{p.c.}, K_{2,5}, I₃; °praṇidhāraḥ I₁; *om.* I₂* (eye-skip up to
"vinā"). ¹⁵³yathā māyā Σ_{-K₁, I₂*}] ††_x K₁; *om.* I₂*. ¹⁵⁴svapara° Ñ₂, K₁, K₅^{p.c.}, I₃,
Tib.] supara° K_{2,3}, K₅^{a.c.}, I₁ • °saṃvittiṃ Ñ₂, K_{2,3,5}, I₁] °saṃvitti K₁; °sāmvitti
I₃; *rig pa* Tib. ¹⁵⁵na jānāti Σ_{-I₂, I₃}] *om.* I₂*; trajāti I₃.

atha ca kāryaṃ karoti¹⁵⁶ | tathā¹⁵⁷ māyāvijñānaṃ¹⁵⁸ svaparavijñānaṃ¹⁵⁹
vinā¹⁶⁰ cirapraṇidhānāvedhavaśād¹⁶¹ uttiṣṭhati¹⁶² ||



yogasamādhiḥ

tatrāyam¹⁶³ utthānakramaḥ¹⁶⁴ pañcākāraprayogataḥ¹⁶⁵ | amṛtadravād
5 indurūpam iti¹⁶⁶ | tadamṛtadravapariṇāmena¹⁶⁷ pañcajñānamayaṃ¹⁶⁸
bodhicittam¹⁶⁹ || tatrālipariṇata ādarśajñānaṃ¹⁷⁰ candraḥ | kālipariṇa-
taḥ¹⁷¹ samatājñānaṃ¹⁷² sūryaḥ¹⁷³ | tayor¹⁷⁴ madhyagataṃ¹⁷⁵ bijaṃ¹⁷⁶
cihnaṃ¹⁷⁷ pratyavekṣaṇam ucyate¹⁷⁸ | sarvair¹⁷⁹ ekam anuṣṭhānam¹⁸⁰ |

¹⁵⁶atha ca kāryaṃ karoti $\Sigma_{\check{N}_2, K_1, I_2^*}$] atha ca kāryaṃ ca karoti \check{N}_2, K_1 ; *om. I_2^**.
¹⁵⁷tathā $\Sigma_{I_2^*}$] *om. I_2^**. ¹⁵⁸naṃ $\Sigma_{I_2^*}$] °na° I_2^* . ¹⁵⁹svapara° $\check{N}_2, K_1, K_5^{p.c.}, I_3,$
Tib.] sūpari° K_2 ; supara° $K_3, K_5^{a.c.}, I_1$; *om. I_2^** • °vijñānaṃ $\check{N}_2, K_{1,2,3}, K_5^{p.c.}$]
°jñānaṃ $I_{1,3},$ Tib.; *om. I_2^**. ¹⁶⁰vinā $\Sigma_{\check{N}_2, K_1}$] *om. \check{N}_2, K_1* (insertion-mark in \check{N}_2).
¹⁶¹vaśād Σ_{I_1} (°sād I_2^*)] °śāddha I_1 . ¹⁶²uttiṣṭhati Σ_{K_2, I_Σ}] utiṣṭhati K_2, I_2^* ; tiṣṭhati
 I_1 ; °sīnaḥ || yathāmāyā svacchacirapraṇidhā [28v] navedhavaśād uttiṣṭāti $I_3^{p.c.}$ (eye-
-skip; °vānaḥ || (?) $I_3^{a.c.}$). ¹⁶³tatrāyam Σ_{K_1}] tatāy† †† \times K_1 . ¹⁶⁴utthānakramaḥ
 $\Sigma_{K_{1,2}, I_1}$] †† \times K_1 ; utthānakrama K_2 ; uthānakramaḥ I_1 . ¹⁶⁵pañcā° $\Sigma_{K_{1,2}}$] †† \times cā°
 K_1 ; prañca° K_2 . ¹⁶⁶dravād indurūpam iti $\check{N}_2, K_1, K_5^{p.c.}, I_\Sigma$] °vādintarūpam
iti K_2 ; °dravād inta<du>rūpam iti $K_3^{p.c.}$; °dravād i>ntarūpam iti $K_5^{a.c.}$ (°ndu° in
left margin); *khu ba zla ba'i gzugs* Tib. ¹⁶⁷tad° $\check{N}_2, K_{1,5}, I_\Sigma$ (I_1 blurred), Tib.] ta-
trā° $K_{2,3}$ • °pariṇāmena Σ_{K_2, I_1}] °pariṇāmena K_2 ; °pariṇāmana° I_1 . ¹⁶⁸mayam
 Σ_{K_2}] °maya° K_2 . ¹⁶⁹cittam Σ_{I_1} (all °am)] °citta I_1 . ¹⁷⁰pariṇata ādarśa° *em.* (cf.
HeSāU)] °pariṇatādarśa° $\Sigma_{K_{1,2}, I_{2,3}}$; °pariṇatā<ṇā>tādarśa° $K_1^{p.c.}$ (added above);
°pariṇatādarśa° K_2 ; °pariṇanādalarśa° $I_{2,3}$ • °jñānaṃ K_1] °jñānaś $\check{N}_2, K_{2,3,5},$
 $I_{2,3}$; °jñāna° I_1 . ¹⁷¹kālipariṇataḥ *em.* (cf. HeSāU)] kālipariṇatam a° \check{N}_2 ; k†† \times °ta°
 K_1 ; kālipariṇata° K_2 ; kālipariṇata° K_3, I_Σ ; kālipariṇataṃ K_5 ; *kāli yoṃs su gyur pa las*
Tib. ¹⁷²samatājñānaṃ $\Sigma_{K_{1,2}}$] °mahāsamatājñānaṃ K_1 ; °samantājñānaṃ K_2 .
¹⁷³sūryaḥ $\Sigma_{K_2, I_{2,3}}$] sūryyā K_2 ; sūryāḥ $I_{2,3}$. ¹⁷⁴tayor Σ_{I_1}] tayo I_1 . ¹⁷⁵madhya°
 $\Sigma_{K_{1,5}}$] madhye $K_{1,5}$, Tib. ¹⁷⁶bijaṃ $\Sigma_{I_2^*}$] bīja° I_2^* . ¹⁷⁷cihnaṃ $\Sigma^{Skt.}$] *om. Tib.*
¹⁷⁸ṇam ucyate $\Sigma_{K_{1,2}}$] °ṇa || mucyate K_1 ; °m ucyate I_2^* ; *ye śes su brjod ciṃ* Tib.
¹⁷⁹sarvair Σ_{K_2, I_Σ}] savair K_2, I_2^* ; (sar)ver I_1 (blurred); saccair I_3 ; *thams cad rnam kyī*
Tib. ¹⁸⁰anuṣṭhānaṃ Σ_{K_2, I_3} (all °am)] anuṣṭānaṃ K_2 ; anuṣṭānāṃ I_3 .

bimbanīṣpattiḥ¹⁸¹ śuddhadharmatā¹⁸² || tataḥ pañcajñānamayabodhi-
cittotthānakiraṇaiḥ¹⁸³ sacarācaram āñīya¹⁸⁴ māṇḍaleyaṃ ca¹⁸⁵ tatraiva
samarasaṃ¹⁸⁶ kṛtvā śaraccandramaṇḍalākāraṃ¹⁸⁷ bodhicittaṃ¹⁸⁸ paś-
yet¹⁸⁹ || iti yogasamādhiḥ¹⁹⁰ ||ⁱⁱⁱ

anuyogo nāma samādhiḥ

5

tadanu¹⁹¹ jhaṭīti tatpariṇataṃ¹⁹² sahajahevajraṃ¹⁹³ śaracchaśadharākā-
ram anantalokadhātuprakāśakaṃ dharmamudrāyutaṃ¹⁹⁴ pañcajñānama-
yaṃ dhyāyāt¹⁹⁵ || anuyogo nāma samādhiḥ¹⁹⁶ || 12 ||^{iv}



ⁱⁱⁱCf. HeSāU, DVS, HePra^{§12} et al. ^{iv}Also found in HePra^{§12}.

¹⁸¹bimbanīṣpattiḥ $\Sigma_{K_1,2,3,I_\Sigma}$] viśvanīṣpattiḥ K_1 ; bimbanīṣpatti° $K_{2,3}, I_1$; bimba-
spati° I_{2*} ; bembaspati° I_3 . ¹⁸²dharmatā $\Sigma_{\dot{N}_2}$] °dharmat>ā<aḥ $\dot{N}_2^{p.c.}$ (rubbed
out). ¹⁸³ojñānamaya° Σ_{K_1}] °jñāna ††_x K_1 • °bodhicittotthāna° $K_{3,5}, I_\Sigma$] °bo-
dhicittottha° $\dot{N}_2^{a.c.}$ (possible note in lower margin, covered by overlapping folio);
††_x cittotthāna° K_1 ; °bodhicittotthāna° K_2 ; *byañ chub kyi sems so* || *de bžens pa'i* Tib.
¹⁸⁴āñīya Σ_{K_2,I_Σ}] °āñīya K_2, I_Σ . ¹⁸⁵māṇḍaleyaṃ ca $\Sigma_{K_2,3,I_{2*}}$] māṇḍale pañca K_2 ,
 I_{2*} ; maṇḍalapañca K_3 . ¹⁸⁶°rasaṃ $\Sigma_{I_{2*}}$] °ras>ai<a° $I_{2*}^{p.c.}$ (canceled); *ro gcig pa(i)*
ñid du Tib. ¹⁸⁷śaraccandramaṇḍalākāraṃ \dot{N}_2, K_1] saraccandramaṇḍalākāra° K_2 ;
śaraccandramaṇḍalākāra° $K_{3,5}, I_{2*,3}$; °raccandramaṇḍa(lākāra) I_1 (blurred); *ston*
ka'i zla ba'i rnam pa Tib. ¹⁸⁸°aṃ Σ_{I_1}] °a I_1 ; *su* Tib. ¹⁸⁹paśyet Σ_{K_2} (*d*)] paśed
 K_2 . ¹⁹⁰yogasamādhiḥ $\dot{N}_2^{a.c.}, K_{3,5}, I_{1,2*}$] yogaḥ samādhiḥ $\dot{N}_2^{p.c.}$ (*visarga* squeezed
in); yogaḥ sam† ††_x K_1 ; yogasamādhi K_2, I_3 ; *rnal 'hyor zes bya ba'i tin nie 'dzin* Tib.
¹⁹¹tadanu Σ_{K_1}] ††_x danu K_1 . ¹⁹²°aṃ $\dot{N}_2, K_1, I_{2*,3}, \text{Tib.}$] °a° $K_{2,3,5}, I_1$. ¹⁹³°aṃ
 Σ_{I_Σ}] °a° I_Σ . ¹⁹⁴°mudrāyutaṃ Σ_{K_2,I_Σ}] °mudrāyūtaṃ K_2 ; mūta I_1 ; mudrāca-
taṃ $I_{2*,3}$. ¹⁹⁵dhyāyāt Σ_{K_2} (*d*)] dhyāyātad K_2 . ¹⁹⁶anuyogo nāma samādhiḥ
 $K_{3,5}, I_\Sigma$] anuyogo nāma samādhiḥ \dot{N}_2 ; anuyo ††_x samādhiḥ K_1 ; anuyogo nāma
samādhi K_2 . NB: no. only in $K_{3,5}$.

§13 nyāsaḥ

atiyogo nāma samādhiḥ

tataḥ¹ skandhadhātāvāyatanānām² nyāsam ārabhet || āmkāraṃ³ nyased⁴
 rūpe⁵ | imkāraṃ⁶ vedanāyām⁷ smṛtam⁸ | imdīrghaṃ⁹ samjñāyām¹⁰ bhā-
 5 vayet | um¹¹ saṃskāre¹² nyaset¹³ | vijñāne tv¹⁴ amkāraṃ¹⁵ pañcaskandha-
 viśuddhitaḥ¹⁶ || ūmkāraṃ¹⁷ nyasen¹⁸ māṃse¹⁹ | rakte²⁰ ṛm²¹ punaḥ sṛjet |
 ṛmkāraṃ²² bodhicitte tu²³ | majjamedayoḥ²⁴ lṃ nyaset²⁵ | dhātuviśuddhi-
 taḥ²⁶ || ḷmkāraṃ rūpaviśaye²⁷ | śabde emkāraṃ nyaset²⁸ | aimkāraṃ²⁹ gan-
 dhabhāge ca³⁰ rase³¹ omkāraṃ³² punaḥ | sparśe aumkāraṃ³³ | amkāraṃ³⁴

Ñ₂ 13v6;
 K₁ 18r5;
 K₂ 24r6;
 K₃ 27v3;
 K₅ 25v4;
 I₁ 35v8;
 I₂* 53v6;
 I₃ 29r1

¹oah K₁, Ṇ₂^{p.c.}, K₃^{p.c.}, Tib.] °a Ṇ₂^{a.c.}, K₃^{a.c.}, K_{2,5}, I_Σ. ²dhātāvāyatanānām Σ_{-K_{1,2}}] °āyatanānyam K₁; dhyātāvāyatanānām K₂. ³am° Σ_{-K_{2,3},I_{1,3}}] ā° K₂, I₁; am° K₃; om° I₃; am Tib. ⁴nyased Ṇ₂, K_{2,3,5}, Tib.] nyāsed K₁; bhāvayed I_Σ. ⁵rūpe Σ_{-K_{2,3,5},I_{2*,3}}] rūpa K_{2,5}; rūpaṃ K₃; rupe I_{2*,3}. ⁶im° K₁, Tib.] i° Ṇ₂; om° K_{2,3,5}, I_{1,3}; um° I_{2*}. ⁷°āyām Σ_{-I_{1,2*}}] °āyā I_{1,2*}. ⁸°am Σ_{-K₅} (°am Σ_{-K₃})] °ah K₅. ⁹im° K₁, Tib.] im Ṇ₂; hrīm K_{2,3}, I_{2*}; hrīmkāraṃ K₅; ūm I₁; hrī I₃ • °dīrghaṃ em.] dīrghaḥ Ṇ₂, K₁; dīrgha° K_{2,3,5}, I_{1,2*,3}; rīm po Tib. ¹⁰ām Σ_{-I₁}] °ā I₁. ¹¹um Ṇ₂, Tib.] um K₁; im K_{2,5}; im K₃; em I₁; om I_{2*,3}. ¹²saṃskāre Σ_{-K₁,I₁}] sam° ††_x K₁; em saṃskandhakere (?) I₁ (blurred). ¹³nyaset K_{2,3,5}, Tib.] nyasyet Ṇ₂; ††_x °set K₁; nyaseta I₁; nyase I_{2*,3}. ¹⁴ne tv K_{2,3,5}, I₁, Tib.] °naṃ Ṇ₂; °nai K₁; °ye tv I_{2*,3}. ¹⁵amkāraṃ Σ_{-K₃^{a.c.},I_{2*}} (all am°)] am K₃^{a.c.}; amkāraṃ I_{2*}. ¹⁶otaḥ Σ_{-K₂}] °ta K₂. ¹⁷ūmkāraṃ Σ_{-K_{1,2,5},I_{2*}}, Tib._{G,N,P₁}] umkāraṃ K_{1,2}, I_{2*}, Tib._{C,D,P₂sil}; ūmkāre K₅. ¹⁸en Σ_{-I_{2*}}] °an I_{2*}. ¹⁹māṃse Σ_{-K₂}] māse K₂. ²⁰rakte Σ_{-I₃^{a.c.}}] raktem I₃^{a.c.}. ²¹ṛm Σ_{-K_{1,2,3},K₅^{a.c.}}] ṛm K₁; ṛ K₂; ṛm K₃; ṛām K₅^{a.c.}. ²²ṛm° Ṇ₂, K₁^{a.c.}, I_{1,3}, Tib._{C,G,N,P₁}] ṛm° K₁^{p.c.}, Tib._{D,P₂sil}; ṛ° K₂; ṛ° K₃; ṛm° K₅; ṛ° I_{2*}. ²³bodhicitte tu Σ_{-K₁}] om. K₁^{a.c.}; bodhicittet K₁^{p.c.} (lower margin). ²⁴majja° Σ_{-K₁},] om. K₁^{a.c.}; majā° K₁^{p.c.} • °medayoḥ Σ_{-K₁^{a.c.},K₂,I_{2*}}] om. K₁^{a.c.}; °medaye K₂; °medayo I_{2*}. ²⁵lṃ nyaset Ṇ₂, K₁^{p.c.}, K₂, K₅^{a.c.}, Tib.] om. K₁^{a.c.}; ṛm nyaset K₃; ṛm nyaset K₅^{p.c.} (below); lam nyaset I_{2*,3} (lam I_{2*}). ²⁶dhātu° Σ_{-K₁}] om. K₁^{a.c.}; dātta° K₁^{p.c.} • °viśuddhitaḥ Σ_{-K₁^{a.c.},K₂}] om. K₁^{a.c.}; °viśuddhi K₂. ²⁷ḷmkāraṃ rūpaviśaye Σ_{-K_{1,3}} (Ṇ₂^{p.c.}: following bha rubbed out)] om. K₁^{a.c.}; ḷmṃ ḷkāraṃ† ṛ† ḷ† ḷ† ḷ† ḷ† K₁^{p.c.}; ḷmṃkāraṃ rūpaviśaye K₃. ²⁸śabde emkāraṃ nyaset Σ_{-K₁,I_{2*,3}}] om. K₁^{a.c.}; ś† ḷ† ḷ† ḷ† K₁^{p.c.}; śabde emkāraṃ I_{2*,3} (eye-skip; "Bindefehler"). ²⁹aimkāraṃ Σ_{-Ṇ₂,K₁,I_{2*,3}}] aim Ṇ₂; om. K₁^{a.c.}; ††_x K₁^{p.c.}; om. I_{2*,3} (eye-skip). ³⁰gandhabhāge ca Σ_{-K₁}] om. K₁^{a.c.}; ††_x K₁^{p.c.}. ³¹rase Σ_{-K_{1,2}}] om. K₁^{a.c.}; ††_x K₁^{p.c.}; rasa K₂. ³²omkāraṃ Σ_{-K₁,I₁}] om. K₁^{a.c.}; ††_x K₁^{p.c.}; omkāra I₁. ³³aumkāraṃ Σ_{-K_{1,2,3},I_{1,2*}} (all °am), Tib._{G,N,P₁}] omkāraṃ K_{1,3}, I_{1,2*}, Tib._{C,D,P₂sil}; aukāraṃ K₂. ³⁴amkāraṃ Σ_{-Ṇ₂^{a.c.},K₃,I₃}] om. Ṇ₂^{a.c.} (added above); amkāraṃ K₃, I₃.

dharmadhātutaḥ³⁵ || eṣāṃ³⁶ dṛḍhikaraṇahetutvān³⁷ navame³⁸ paṭale cokatam³⁹ bhagavatā –

rūpaskandhe⁴⁰ bhaved vajrā⁴¹ gaurī⁴² vedanāyām⁴³ smṛtā |
 saṃjñāyām⁴⁴ vāriyoginī⁴⁵ saṃskāre vajraḍākinī⁴⁶ |
 vijñānaskandharūpeṇa⁴⁷ sthitā⁴⁸ nairātmyayoginī⁴⁹ ||ⁱ 5

rūpe gaurī sadākhyātā⁵⁰ śabde caurī⁵¹ prakīrtitā⁵² |
 vettālī⁵³ gandhabhāge ca⁵⁴ rase⁵⁵ ghasmarī⁵⁶ kīrtitā⁵⁷ |
 sparśe⁵⁸ bhūcarī khyātā⁵⁹ khecarī⁶⁰ dharmadhātutaḥ ||ⁱⁱ

māṃse pukkasī khyātā rakte śabari⁶¹ prakīrtitā⁶² |
 caṇḍālī śukram⁶³ ity uktam⁶⁴ ḍombinī⁶⁵ medamajjayoḥ⁶⁶ ||ⁱⁱⁱ 10

ity atiyogo nāma samādhiḥ⁶⁷ ||

ⁱHeTa I.ix. 8-9ab. ⁱⁱHeTa I.ix. 13-14ab. ⁱⁱⁱHeTa II. ix. 13a-d.

³⁵oṭaḥ Σ_{-K₂,I₂,3}] °ta K₂, I₃; °naḥ I₂*. ³⁶eṣāṃ Σ_{-K₁,I₁}] ††_x K₁; eṣā I₁.
³⁷dṛḍhikaraṇa° Σ_{-K₁,I₂,I₁}] ††_x °ḍhikaraṇa° K₁; dṛḍhikaraṇa° K₂; dṛḍhikara° I₁.
³⁸navame K_{1,3,5}, I_Σ] navama° Ṅ₂; navam me K₂. ³⁹oam Σ_{-I₁}] °a I₁. ⁴⁰skandhe Σ_{-K₂}] °>ṃ< skandha K₂^{P.c.}. ⁴¹vajrā Σ_{-I₂,3}] dajñā I₂,3. ⁴²oṭī Σ_{-K₂}] °i K₂. ⁴³oda° Σ_{-I₁}] om. I₁. ⁴⁴ām Σ_{-I₂*}] °ā I₂*. ⁴⁵vāri° Σ_{-K₁,I₂*}] vāriyogī° K₁; caurī° I₂*.
⁴⁶saṃskāre vajra° Σ_{-K₁}] ††_x K₁ • °ḍākinī Σ_{-K₁,I₂*}] ††_x °ṭī K₁; °yoginīḥ I₂*.
⁴⁷skandha° Σ_{-K₃,I₂,3}] °skamndha° K₃; °ska° K₅; °skandhe I₂,3 • °rūpeṇa Σ_{-I₂,3}] rūpe I₂,3. ⁴⁸sthitā Σ_{-K_Σ}] saṃsthitā K₁; sthitvā K_{2,3,5}. ⁴⁹ātmya° Σ_{-K₂,3,5,I₂,3}] °ātma° K_{2,3}, I₂,3; °ātmā° K₅. ⁵⁰sadākhyātā Σ_{-K_{1,2}}] satā>kṣā<khyātā K₁^{P.c.}, K₂.
⁵¹caurī Ṅ₂^{P.c.}, K_{2,3,5}, I_{1,3}] gaurī Ṅ₂^{a.c.} (cau° in upper margin); caurīm K₁; caurī I₂*; *chom rkun ma* Tib. ⁵²oā Σ_{-I₂*}] °āḥ I₂*. ⁵³vettālī Σ_{-K₂,3,I₂,3}] vetā†lā† K₁ (damaged); vetālī K_{2,3}, I₂,3. ⁵⁴gandhabhāge ca Σ_{-K₁}] †gadhabhāge† c† K₁. ⁵⁵rase Σ_{-K₁,I₂,3}] ††_x K₁; rahasyam I₂*; rasya I₃. ⁵⁶ghasmarī Σ_{-K₁}] ††_x K₁. ⁵⁷kīrtitā em.] smṛtā Σ_{-K₁}] ††_x K₁. ⁵⁸sparśe Σ_{-K₁}] ††_x K₁. ⁵⁹khyātā Σ_{-K₃,a.c.,I₁}] <khyā> >ṛi< tā K₃^{a.c.}; khyatā I₁. ⁶⁰khecarī Σ_{-K₂}] ranecārī K₂. ⁶¹śabari Σ_{-Ṅ₂,I₃}] caurī Ṅ₂; śasabari I₃. ⁶²oḍākinī Σ_{-K₃,a.c.,I₃}] °<kī>rtitā K₃^{a.c.}; °kīrtitā I₃. ⁶³śukram K_{1,3}, I₂,3, Tib. (*khu ba*)] śuklam Ṅ₂, K_{2,5}, I₁. ⁶⁴oam Σ_{-K₂}] °amḥ K₂. ⁶⁵ḍombinī Σ_{-I₃}] ḍobinī I₃. ⁶⁶majjamedayoh Ṅ₂, K₁ (°or, no *danḍa*), Tib.] majjayo K₂; <ma>jjayoh K₃^{P.c.}; medamajjayoh K₅; medamarjjayoh I_Σ. ⁶⁷ity atiyogo nāma samādhiḥ Ṅ₂] ity atiyō° ††_x °mādhiḥ K₁; evaṃ sahanāthālingitavajradhātveśvarīṅ ceti nyāsaḥ (°īś ceti nyāsa K₂; °ālinginī° I₂*; °ālingina° I₃; °dhātves° I₂,3) || iti atiyogo nāma samādhiḥ (K₂ om. *visarga*) || 13 || K_{2,3,5}, I_Σ (I_Σ om. no.); 'dī ni rnal 'byor chen po zes bya ba'i tñ ne 'dzin to Tib.

mahāyogo nāma samādhih

etena skandhadhātāvāyatananyāsaḥ⁶⁸ | tathā ca tasmāt⁶⁹ punar api –

prathamam⁷⁰ śūnyatābodhiṃ⁷¹ dvitīyam⁷² bījaśaṃgraham⁷³ |
trītiyam⁷⁴ bimbanīṣpattīḥ⁷⁵ caturtham⁷⁶ nyāsam akṣaram⁷⁷ ||^{iv}

Ñ₂ 14r4;
K₁ 18v3;
K₂ 25r3;
K₃ 28r5;
K₅ 26r7;
I₁ 36r4;
I₂* 54v3;
I₃ 29v4

- 5 nābhau hr̥di tathā kaṅthe lalāṭe⁷⁸ padmacatuṣṭayam |⁷⁹ catuṣṣaṣṭy aṣṭa⁸⁰
tathā⁸¹ ṣoḍaśa dvātriṃśaḍ⁸² yathākramato⁸³ dhyātvā cintayet⁸⁴ tatra⁸⁵ sa-
carācaram || tato⁸⁶ mantrapāṭaloktakāyavākcittādhiṣṭhānamantreṇa⁸⁷ kā-
yāditrayādhiṣṭhānam⁸⁸ kuryād yathāmnāyopadeśataḥ⁸⁹ | omkāreṇa kāya-

^{iv}HeTa I.iii. 2.

⁶⁸°āyatananyāsaḥ Ñ₂, K_{3,5}, I_{1,3}] °āyatananyāsam K₁; °āyatanyāsa K₂; °āyatanyāsaḥ I₂*. ⁶⁹tasmāt Σ_{-K₂}] tasmāta K₂. ⁷⁰prathamam K₁^{p.c.}, Tib.] om. Ñ₂, K₁^{a.c.}, K_{2,3,5}, I_Σ. ⁷¹śūnyatābodhiṃ Σ_{-K_{1,2},I₂,I₃}] śūnyatābodhi K_{1,2}; śūnyabodhi I₂*₃. ⁷²dvitīyam Σ_{-K₂}] dvitīyam K₂. ⁷³°sam° Σ_{-I_{1,3}}] °sa° I_{1,3}. ⁷⁴trītiyam Σ_{-K₂,I₁}] trītiya K₂, I₁. ⁷⁵bimba° Σ_{-K₁,I₂,I₃}] viśva° K₁; I₂*₃. ⁷⁶caturtham Σ_{-K₂,I_{1,2}}] caturtha K₂, I₁; caturthe I₂*. ⁷⁷nyāsam akṣaram Σ_{-K₁,I₁} (all °am)] ny† ††_x K₁; akṣara I₁. ⁷⁸lalāṭe Σ_{-Ñ₂,I_Σ}] lalāṭe ca Ñ₂; lalāṭeṣu I_Σ. ⁷⁹NB: The 'paper' MSS all add "nirmāṇacakram (nirma° I₁ (blurred); °cakre K_{2,3}; °cakra K₅) raktam ūrdhwamukham (urddha° I₂*₃) anikāram (akāram I_Σ) pañcaraśmikam | dharmacakram (°cakra K₂) śuklaṅ (śukram I₂*₃) nīlahūmkāram (nīlam I₂*₃; hrīm° I₂*) | pūrvādidigdale vuṃ (vūṃ K_{2,3}; ghuṃ I₂*) āṃ jīm (hrīm K₃; jīm I₂*₃) khaṃ (khaṃ hūṃ I₁; I₂* om. following) || vidigdale evam mayā || ūrdhwamukham (°muṣam K₂) sambhogacakram (sambho || cakra K₂) raktam omkāram (°kāra° K₂, I₁) raktam ālikāliḥpariveṣṭitam (ālikāli° I₁; °pariveṣṭitam K₅; °pariveṣṭitam I₁; °veṣṭitam I₃) | mahāsukhacakram śuklam haṃkāram (haṃkāra I₁; hūmkāram I₃) adhomukham |" which, however, is not contained in MSS Ñ₂, K₁ and VaPr^{Tib}. It seems, that the sentence "nābhau (...) °catuṣṭayam" once formed a verse with the following. VaPr^{Tib} renders it as verse with three lines. ⁸⁰catuṣṣaṣṭy aṣṭa Σ_{-K₂,I₂}] catuṣṣaṣṭāṣṭa K₂; catuṣṣaṣṭy aṣṭha I₂*. NB: K₁ adds the numbers as numerals. ⁸¹tathā Σ_{-I₂,I₃}] tatho I₂*₃. ⁸²dvātriṃśaḍ Σ_{-I₃}] dvātriṃśa I₃. ⁸³yathākramato Ñ₂, K₁] yathānukramato K_{2,3,5}, I_Σ; rim pa de ltaṛ Tib. (verse). ⁸⁴cintayet Σ_{-K_{1,2}}] cintaye K_{1,2}; bsgom pas Tib. ⁸⁵tatra Σ_{-I_{1,2}}] tatraṃ I₁; tata I₂*; de ru ni Tib. (verse). ⁸⁶tato Σ_{-K₁}] ta ††_x K₁. ⁸⁷mantrapāṭalokta° em. (Tib. snags kyi le'ur gsuis pa'i)] mantram paṭalokta° Ñ₂; ††_x °ṭalokta° K₁; mantrapāṭaloktakrameṇa K_{2,3,5}, I_Σ (I₁ blurred) • °kāyavākcittādhiṣṭhānamantreṇa Ñ₂, K₁, Tib._{C,D,P₂}] om. K_{2,3,5}, I_Σ. ⁸⁸kāyāditrayādhi° K₁] kāyāditrayādi° Ñ₂; kāyatrayādhi° K_{2,3,5}, I_{1,2}*; kāyatayādhi° I₃; sku daṃ gsuṃ daṃ thugs byin gyis brlab(s) par Tib. ⁸⁹°opadeśataḥ Σ_{-K₂,I₂}] °opadeśata K₂; °opadeśataḥ I₂*.

vajram | āḥkāreṇa⁹⁰ vāgvajram⁹¹ | hūmkāreṇa⁹² cittavajram⁹³ || iti mahāyogaḥ⁹⁴ || 13 ||^v

§14 'dveṣātmā'

ādiyogo nāma samādhiḥ

\dot{N}_2 14r6; idānīm⁹⁵ taduparīti⁹⁶ sattvahrdaye⁹⁷ pūrvoktakrameṇa⁹⁸ sādhanokta- 5
 K_1 18v6; krameṇāpi | tathaiḥ śrīherukākārarūpaṃ⁹⁹ caturṇām¹⁰⁰ madhye tv¹⁰¹
 K_2 25v3; ekavīraṃ¹⁰² sveṣṭadevaṃ¹⁰³ nairātmayā¹⁰⁴ samāpannaṃ¹⁰⁵ svavidyā-
 K_3 29r1; yutaṃ vā¹⁰⁶ niṣpannabimbam¹⁰⁷ ātmānaṃ paśyēt || ityanantaram¹⁰⁸
 K_5 26v7; samayatrāyaṃ¹⁰⁹ ārabhet¹¹⁰ | vajradharatā¹¹¹ ātmasamayaṃ¹¹² | sva-
 I_1 36r8; hṛdaye sūrye¹¹³ jñānasamayaṃ¹¹⁴ | tasyopari¹¹⁵ hūmkāraḥ¹¹⁶ samādhisā- 10
 I_2^* 55r4;
 I_3 30r5

^vCf. HePra^{§13}.

⁹⁰āḥ^o Σ. K_2] ā^o K_2 . ⁹¹vāgvajram Σ. $K_{1,2}$] vā ††_x K_1 ; vākavajram K_2 .
⁹²hūmkāreṇa Σ. K_1] ††_x °reṇa K_1 . ⁹³vajram Σ. $I_{2,3}$ (partly °am)] °cakram $I_{2,3}$.
⁹⁴yogaḥ Σ. $K_2, I_{2,3}$] °bhoga K_2 ; °yogaṃ $I_{2,3}$. ⁹⁵idānīm $K_{3,5}, I_{2,3}$, Tib.] om. \dot{N}_2 ,
 K_1 ; idānī $K_2, I_{1,3}$. ⁹⁶taduparīti Σ. $I_{2,3}$] tu pari iti $I_{2,3}$; tadupari iti I_3 . ⁹⁷hṛdaye
Σ. \dot{N}_2 .^{a.c.}] °hṛdayo \dot{N}_2 .^{a.c.} (rubbed out). ⁹⁸okrameṇa Σ. I_3] °meṇa I_3 . ⁹⁹herukā^o
Σ. I_1] °herukā^o I_1 • °ākārarūpaṃ Σ. $K_2, I_{2,3}$] °ākārarūpa K_2 ; °ārūpaṃ $I_{2,3}$; °ākārū-
paṃ I_3 . ¹⁰⁰am Σ. $I_{1,3}$] °ā I_1 ; °om I_3 ; *kha dog bz'i rnam ky'i* Tib. ¹⁰¹madhye tv
 $K_{3,5}$] madh† ††_x K_1 ; madhya tv K_2 ; madhyeṣv $\dot{N}_2, I_{2,3}$; *nan nas* Tib. ¹⁰²ekavīraṃ
Σ. $K_{2,3}$] ††_x K_1 ; ekavīra^o $K_{2,3,5}$, Tib. ¹⁰³sveṣṭadevaṃ Σ. $K_{1,2,3}$] xx °ṣṭadevaṃ K_1
(faint); °sveṣṭadaiva(ṃ) $K_{2,3}$ (K_2 om. *anusvāra*). ¹⁰⁴nairātmayā \dot{N}_2, K_1] nairātmā^o
 $K_{2,5}, I_{2,3}$; nairatmya^o K_3 ; *bdag med ma dan* Tib. ¹⁰⁵samāpannaṃ Σ. $K_{2,3,5}, I_1$] °samā-
yuktaṃ $K_{2,3,5}$; °samāpanna I_1 ; *sñoms par zugs pa* Tib. ¹⁰⁶svavidyāyutaṃ vā K_5 .^{a.c.},
Tib.] vidyāyutam >vā < \dot{N}_2 .^{p.c.} (rubbed out), K_1 ; śravidyāyutam vā K_2 ; suvidyāyuta-
tam vā K_3, K_5 .^{p.c.} (substituted above); savidyāyutam vā I_1 ; svavidyāpunam vā $I_{2,3}$.
¹⁰⁷niṣpannabimbam \dot{N}_2, K_1] bimbanīṣpannam K_2 ; niṣpannaṃ bimbam $I_{1,3}$; ni-
spannaṃ viśvam $I_{2,3}$; *rdzogs pa'i sku'i* Tib. ¹⁰⁸anantaram Σ. $I_{2,3}$] enantaram $I_{2,3}$; e-
nantaram I_3 . ¹⁰⁹samayatrāyaṃ Σ. I_1] samayaṃ I_1 . ¹¹⁰ārabhet Σ. $\dot{N}_2, I_{2,3}$] ārabheta
 \dot{N}_2 ; ārabhvet $I_{2,3}$. NB: The 'paper' MSS add: "*samayasamaya (samayaḥ K_3) jñāna-*
samaya (°aḥ K_3 ; °a • K_5) samādhisamaya (°aḥ K_3) | tatra" $K_{2,3,5}, I_{2,3}$. ¹¹¹dharatā Σ. $I_{2,3}$
(no *sandhi* applied)] °dhara $I_{2,3}$. ¹¹²samayaṃ Σ. K_1] °sa ††_x K_1 . ¹¹³svahrdaye
sūrye \dot{N}_2 , Tib. (*ran gi sñin gar ni ma ni*)] ††_x K_1 ; hr̥tsūrya^o K_2 ; hr̥tsūrye $K_{3,5}, I_1$;
om. $I_{2,3}$. ¹¹⁴jñānasamayaṃ Σ. $K_1, I_{2,3}$] ††_x K_1 ; om. $I_{2,3}$. ¹¹⁵tasyopari Σ. $K_1, I_{2,3}$] ††_x
°syopari K_1 ; tyasyopari $I_{2,3}$. ¹¹⁶hūmkāraḥ em. (*hūm gi yi ge ni* Tib.)] hūmkāraṃ \dot{N}_2 ,
 $K_{1,5}, I_{2,3}$; hūm $K_{2,3}$; hūmkāra I_1 .

mayam | vakṣyamāṇopadeśā¹¹⁷ jñātavyau¹¹⁸ dvau¹¹⁹ jñānasamādhisama-
yau¹²⁰ || nyāsam punar¹²¹ yathā¹²² bhagavati¹²³ tathā bhagavatyām¹²⁴
kuryād¹²⁵ | adhikatarasādhanam¹²⁶ punar¹²⁷ bhagavatyām pañcakulaka-
lāpo¹²⁸ 'parāparasthāneṣu¹²⁹ prasiddhaḥ¹³⁰ | kalāpa iti¹³¹ tathāgatasamū-
5 haḥ¹³² || āḥkāreṇa¹³³ tridalam¹³⁴ padmam sāhlādakaram¹³⁵ | hūmkāreṇa¹³⁶
kamalakiñjalkam¹³⁷ | hūmkāreṇa¹³⁸ jātakuliśam¹³⁹ | tanmañimadhyā¹⁴⁰
omkāram¹⁴¹ paśyet¹⁴² || om padma sukhādhāretyādigāthādvayenādhiṣṭhā-
ya^{143,vi} padmavajram¹⁴⁴ | anāhatākṣarocāraṇapūrvakam¹⁴⁵ vajram cā-
layitvā ratim ārabhet | pañcānām¹⁴⁶ madhye vāgvajrāhamkārataḥ¹⁴⁷ ||

^{vi}Cf. HeTa II.xii 5-6, HeSāU, DVS (f. 191v₆) and HePra^{§15}. See also HeSāSam 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al.

¹¹⁷vakṣya° Σ_{K₂}] vakṣa° K₂ • °opadeśāḥ Σ_{-N₂.a.c.,K₂,I₁} (all °āt)] °opadeśā N₂.a.c. (°t added above); °opadeśāta K₂; xx₂ °deśāta I₁ (blurred). ¹¹⁸jñātavyau Σ_{-I₁}] ryo I₁. ¹¹⁹dvau Σ_{-I₃}] dvo I₃. ¹²⁰au Σ_{-I₂*,3}] °o I₂*,3. ¹²¹punar Σ_{-N₂.a.c.,I₁}] puna>h<r N₂.a.c.; puna I₁. ¹²²yathā Σ_{-K₂}] yarthā K₂. ¹²³bhagavati Σ_{-N₂.p.c.,K_{1,2}} (°i rubbed out N₂.p.c.)] bhagavati (?) K₁ (faint); bhagavatī K₂. ¹²⁴bhagavatyām Σ_{-K₁}] bhaga ††_x K₁. ¹²⁵kuryād Σ_{-K_{1,2}}] ††_x K₁; kuryā° K₂. ¹²⁶adhikatarasādhanam Σ_{-K_{1,3},I₂*,3}] ††_x dhanam K₁; adhikataram sādhanam K₅; adhikatarasādhanam I₂*,3; *lhag pa* Tib. ¹²⁷punar Σ_{-K₁,I₁}] puna K₁; I₁. ¹²⁸o Σ_{-K₂} (all °ah)] °a• K₂. ¹²⁹parāparasthāneṣu N₂ (a°)] aparāparasthāni K₁; parāparasādhanam K_{2,3,5}, I_Σ, Tib. ¹³⁰ah Σ_{-K₂,I_Σ}] °a K₂, I₂*,3; °akamḥ (?) I₁ (blurred). ¹³¹kalāpa iti Σ_{-I₂*,3}] kalpaye iti I₂*; kalpaya i iti I₃. ¹³²ah Σ_{-K₂,I₂*,3}] °a K₂; I₂*,3. ¹³³āḥkāreṇa Σ_{-K_{1,2},I₂*,3}] ākāreṇa K_{1,2}; jāmkāreṇa I₂*; janākāreḥ ṇa I₃. ¹³⁴oam N₂, K_{3,5}] °a° Σ_{-N₂,K_{3,5}}; *dab ma gsum pa* Tib. ¹³⁵sāhlādakaram Σ_{-K₁}] sā ††_x K₁. ¹³⁶hūmkāreṇa Σ_{-K₁}] ††_x K₁. ¹³⁷kamalakiñjalkam Σ_{-K₁,I₃}] ††_x kiñjalkam K₁; kamalakiñjalka I₃. ¹³⁸oṇa N₂, K₁, Tib.] °e K₂; °a° K_{3,5}, I_Σ. ¹³⁹kuliśam N₂] °kuliśaḥ K₁; °pañcaśūka-kuliśam K_{2,3,5}, I_{1,3} (°sūka° K_{2,3,5}; °śūka° I₂*); *rdo rje ste* Tib. ¹⁴⁰madhya K₁ (°e)] °m N₂ (rubbed out ?); *om*. K_{2,3,5}, I_Σ; *de'i nor bu (la)* Tib. ¹⁴¹omkāram Σ_{-N₂,K₁}] omkārajam N₂; omkāramjam K₁; *hūm gi yi ge* Tib. ¹⁴²et Σ_{-I₁}] °atu I₁; *blta zin* Tib. ¹⁴³sukhādhāretyādi° I_Σ] sukhādhāretyādi° N₂, K₁; sukhādhāra ityādi° K₂; sukhādhāra ityādi° K_{3,5}; *mahāsukhadhara zes pa la sogṣ pa'i* Tib. (no "padma") • °gāthā° Σ_{-N₂}] °gāthā° N₂ • °enā° Σ_{-K₂}] °anā° K₂. ¹⁴⁴padmavajram Σ_{-N₂,K₁,I₁} (all °am)] padmavajre N₂; ††_x K₁; padmavajra I₁. ¹⁴⁵anāhatākṣaro° Σ_{-K₁}, Tib._{G,N,P₁}] ††_x K₁; *ma bcos pa'i yi ge* Tib._{C,D,P₂}. ¹⁴⁶ānām Σ_{-K₁,I₂*}] °ānāman K₁; °ānā I₂*; *(da ltar) de bzhin gṣegs pa lha mams kyi* Tib. ¹⁴⁷vāg° Σ_{-I₂*}] vāka° I₂* • °āhamkārataḥ Σ_{-K_{1,5}}] °āhamkārata K₂; °ā hūmkārataḥ K₅.

prathamaśūnyatādhimokṣāda¹⁴⁸ ratasukhaparyantenādiyogo¹⁴⁹ nāma¹⁵⁰
samādhiḥ¹⁵¹ || 14 ||^{vii}

§15 utsargah

sarvākārajñatābhisambodhiḥ

^{N₂} 14v₄; etac ca¹⁵² prajnopāyaikarasamahāsukhasambhavabodhicittaṃ¹⁵³ vinirga- 5
^{K₁} 19r₅; tam iti¹⁵⁴ viditvā mātr̥puramadhye¹⁵⁵ tritattvoccāraṇapūrvakaṃ¹⁵⁶ seva-
^{K₂} 26r₅; yej¹⁵⁷ jihvayā¹⁵⁸ garuḍamudrādharo¹⁵⁹ yogī¹⁶⁰ ||¹⁶¹ evaṃ tathāgatapūjā
^{K₃} 29v₃; bhaven nityam¹⁶² || bāhye 'pi¹⁶³ yadi¹⁶⁴ bhadrā mudrā¹⁶⁵ bhavati | no vā¹⁶⁶
^{I₁} 36v₅; bhadrā bhavet¹⁶⁷ tadā na kartavyaṃ¹⁶⁸ | mūlāpattiḥ syāt¹⁶⁹ ||¹⁷⁰
^{I₂*} 56r₂;
^{I₃} 31r₂

^{vii}Cf. DVS (f. 191r₅₋₆, 191v₄₋₇) and HePra^{§14}.

¹⁴⁸prathama° ^{N₂}, ^{K_{1,2}}, ^{I₁}] prathamam ^{K_{3,5}}, ^{I_{2*,3}}; *dan por* Tib. • °tādhimokṣā-
dau ^{I_Σ}] °tā adhimokṣāda¹⁴⁸ ^{N₂}; °tā adhimokṣā ††_x ^{K₁}; °tāsamādhimokṣāda¹⁴⁸ ^{K_{2,3,5}};
ston pa ñid du lhag par mos pa la sogs pa Tib. ¹⁴⁹ratisukhaparyantenādi° ^{Σ_{-K₁}}] ††_x
^{K₁}. ¹⁵⁰nāma ^{Σ_{-I_{2*,3}}}] *om.* ^{I_{2*,3}}. ¹⁵¹°iḥ ^{Σ_{-K₂}}] °i ^{K₂}. "14" only in ^{K_{2,3,5}}. ¹⁵²etac
ca ^{Σ_{-K₂}}] eta ca ^{K₂}; *de yan* Tib. ¹⁵³°rasa° ^{N₂}, ^{K₁}, Tib.] *om.* ^{Σ_{-N₂,K₁}} • °bhava°
^{Σ_{-K₁,I₃}}] °bhava ^{K₁}; °bhavam̄ ^{I₃} • °cittaṃ ^{Σ_{-K_{1,3},I_{1,3}}}] °citta° ^{K_{1,3}}, ^{I₁}, Tib. (*sens las*;
cf. HeSāU); °cittaṃ ^{I₃}. ¹⁵⁴vinir° ^{Σ_{-K₂}}] viniñ° ^{K₂} • iti ^{Σ_{-I₁}}] °i ^{I₁}. ¹⁵⁵mātr̥pura°
^{Σ_{-K₂,I₁}}] mātr̥pura° ^{K₂}; māḍr̥pura° ^{I₁}; *yul gyi groñ khyer gyi* Tib. • °madhye ^{Σ_{-K₁}}]
°ma ††_x ^{K₁}. ¹⁵⁶tritattvoccāraṇa° ^{N₂}, ^{K_{3,5}^{p.c.}}, ^{I_{1,3}}, Tib.] ††_x ^{K₁}; tritattvāc cāraṇa°
^{K₂}, ^{I_{2*}}; tritaccāraṇa° ^{K₃^{a.c.}} (above; *ko* in right margin) • °pūrvakaṃ ^{Σ_{-K₁}}] ††_x
^{K₁}. ¹⁵⁷sevayej ^{Σ_{-K_{1,2},I_{2*}}}] s†vayej ^{K₁}; śevayed ^{K₂}; samvaded ^{I_{2*}}. ¹⁵⁸jihvayā ^{N₂},
^{K₁}, Tib. ^{-p₁}] vajrajihvayā ^{K_{2,3,5}}, ^{I_{1,2*}}; vajrajihūmyā ^{I₃}. ¹⁵⁹°mudrādharo *em.*] °mu-
drām̄ dhara ^{N₂}; °mudraṃ dhara ^{K₁}; °mudrādhāreṇa ^{K₂}; °mudrādhareṇa ^{K_{3,5}}, ^{I₁},
Tib.; °dhareṇa ^{I_{2*,3}}. ¹⁶⁰°ī ^{N₂}, ^{K₁}] °inā ^{Σ_{-N₂,K₁}}. ¹⁶¹The 'paper' MSS (^{K_{2,3,5}}, ^{I_Σ})
add "*om sarvatathāgatapūjāvajrasvabhāvātmakāḥ* (*om. "vajra" I_{2*,3}*; °*svabhāvātmakāḥ* ^{K₂}, ^{I₁};
°*svabhāvātmako* ^{I_{2*}}) *sarvadharmāḥ* (°*dharmā* ^{I_{2*,3}}) | *om sarvatathāgatapūjāvajrasvabhāvātmako*
'ham iti pathitvā (*pathitvā* ^{I₃})" after °*jihvayā*. ¹⁶²bhaven nityam ^{Σ_{-K_Σ}} (all °*aṃ*)] bhava
nityaṃ ^{K₁}; nityaṃ bhaved ^{K_{2,3,5}}. ¹⁶³°e 'pi ^{Σ_{-K₂,I_{1,3}}}] °a 'pi ^{K₂}, ^{I_{1,3}}. ¹⁶⁴yadi ^{N₂},
^{K₁}] yadi vā ^{K_{2,3,5}}, ^{I_Σ}. ¹⁶⁵mudrā ^{N₂}, ^{K₁}] pra° ^{K₂}; prajñā ^{K_{3,5}}, ^{I_Σ}, Tib. ¹⁶⁶no vā
^{Σ_{-K₁}}] nocā ^{K₁}. ¹⁶⁷°et ^{Σ_{-K_{1,2},I_{2*,3}}}] °e ^{K_{1,2}}, ^{I_{2*,3}}. ¹⁶⁸tadā na kartavyaṃ ^{N₂}, Tib.]
tad† ††_x ^{K₁}; jayā na kartavyaṃ ^{K₂}; tayā na kartavyaṃ ^{K_{3,5}}, ^{I_Σ}. ¹⁶⁹mūlāpattiḥ
syāt ^{Σ_{-K₁,I_Σ}}] ††_x °xx° ^{K₁}; mūlāpatti syāt ^{I₁}; mūlām̄ api rasyāt ^{I_{2*}}; mūlāpacissyāt ^{I₃}.
¹⁷⁰The 'paper' MSS (^{K_{2,3,5}}, ^{I_Σ}) add "*svakāyasthāne* (°*sthāna*° ^{I_Σ}) *sarvatathāgatān* (°*āna*
^{K₂}, ^{I₁}; °*āta* ^{I_{2*,3}}) *pūjāyitvā* (*om. I_Σ*) *saṃtarpayāmīty* (*sa*° ^{K₂}; *saṃtappa*° ^{I₃}) *abhāvahṛtya*
(*ābhāvahṛtya* ^{I_{2*}}; *abhāvahṛtya* ^{I₃})".

tadanu¹⁷¹ yat kiñcil¹⁷² lavaleśaparamāṅgulavabodhicittam¹⁷³ karṇikāsthita-
 tam¹⁷⁴ | tatpariṅāmena¹⁷⁵ devatīpadmamadhye¹⁷⁶ samaṅḍalamāṅḍale-
 yaṃ¹⁷⁷ prabhūṃ¹⁷⁸ vicintya¹⁷⁹ manthamanthānāyogāt¹⁸⁰ || om¹⁸¹ vajra-
 dhṛk¹⁸² hūm | bhagavatī¹⁸³ am¹⁸⁴ | gaurī¹⁸⁵ gam | caurī cam¹⁸⁶ | vettālī¹⁸⁷
 5 vam | ghasmarī gham¹⁸⁸ | pukkasī puṃ¹⁸⁹ | śabarī śam | caṅḍālī cam¹⁹⁰ |
 ḍombinī dam¹⁹¹ |¹⁹² utsargayed¹⁹³ ityādinā¹⁹⁴ || pūrvādidvāreṣu¹⁹⁵ yathā-
 kramam gauryādayo 'ṣṭau devyaḥ¹⁹⁶ || bhagavadbhagavatyaṅ¹⁹⁷ utsrjya¹⁹⁸
 hūmkāra-amkārabhyām¹⁹⁹ | bhagavān²⁰⁰ bhagavatīm²⁰¹ praviṣṭaḥ²⁰² | bha-

¹⁷¹tadanu Σ_{K_1}] tada xx K_1 (faint). ¹⁷²yat kiñcil $\Sigma_{K_{1,2}}$] xx kiñcit K_1 (faint);
 yatu kiñcita K_2 . ¹⁷³lavaleśa° Σ_{K_1, I_Σ}] valeśa° K_1 (faint); lavaṅeśa° I_Σ (°esa I_{2*});
 phra žin Tib. • °āṅu° Σ_{I_Σ}] °āṅu° I_Σ • °lava° $\Sigma_{\check{N}_2, I_{2*}}$] °nava° \check{N}_2 ; °lavaṃ I_{2*} ;
 tshad tsaṃ gyi Tib. • °cittam em.] °citta° Σ_{K_3} ; °cinta° K_3 ; byañ chub kyi sems kyi Tib.
¹⁷⁴karṇikā° \check{N}_2, K_1 p.c.] kamarṇikā° K_1 a.c.; kanikā° K_2, I_Σ ; ka<ṅi>kā° K_3 p.c., K_5 ;
 gzeḡs ma'i Tib. • °sthitam K_2] °sthitā Σ_{K_2} ; gnaṣ pa Tib. ¹⁷⁵tat° Σ_{K_1}] om. K_1
 • °ṅāmena Σ_{K_1, I_Σ}] °ṅāmeṅa $K_{1,2}, I_{1,2*}$; °ṅameṅa I_3 . ¹⁷⁶devatī° $\Sigma_{K_{1,3}}$] tevatī
 K_1 ; daivat>ī< K_3 p.c. (rubbed out) • °madhye Σ_{I_Σ}] °sadye I_1 ; °madhyai $I_{2*,3}$.
¹⁷⁷samaṅḍalamāṅḍaleyaṃ Σ_{K_1}] xxx la x† †† K_1 . ¹⁷⁸prabhūṃ $\Sigma_{K_{1, I_1}}$] †† K_1 ;
 prabhūṃ I_1 . ¹⁷⁹vicintya Σ_{K_1}] †† K_1 . ¹⁸⁰mantha° $\Sigma_{K_1, I_{2*}}$] †† K_1 ; ma-
 nya° I_{2*} • °manthāna° $\Sigma_{K_1, I_{2*,3}}$] †† K_1 ; °manthāya $I_{2*,3}$ • °āt Σ_{I_1}] °āta I_1 .
¹⁸¹om $K_{2,3,5}, I_{1,2*}$ (cf. HePra^{§15})] om. $\check{N}_2, K_1, Tib., I_3$ (om. up to "ḍombinī"). ¹⁸²oḡ
 $K_{1,3,5}$] °ka $\check{N}_2, K_2, I_{1,2*}$. ¹⁸³oṅ $\Sigma_{K_{1,2}}$] °im K_1 ; °ā K_2 . ¹⁸⁴am $\Sigma_{\check{N}_2, p.c.}$] >am< \check{N}_2 p.c.
 (rubbed out). ¹⁸⁵gaurī gam $\Sigma_{\check{N}_2, p.c., I_{1,2*}}$] gaurī >gam< \check{N}_2 p.c.; om. I_1 ; gauri gam I_{2*} .
¹⁸⁶caurī cam $\Sigma_{I_{1,2*}}$] caura cam I_1 ; cauri cam I_{2*} . ¹⁸⁷vettālī \check{N}_2 p.c., $K_{3,5}$] ve>xx<ttālī
 \check{N}_2 a.c.; vetālī $K_{1,2}, I_{2*}$; vettārī I_1 . ¹⁸⁸gham $\Sigma_{\check{N}_2, p.c.}$] >gham< \check{N}_2 p.c. ¹⁸⁹puṃ $\Sigma_{\check{N}_2, p.c.}$]
 >puṃ< \check{N}_2 p.c. ¹⁹⁰caṅḍālī cam Σ_{K_1}] caṅḍālī ca† K_1 (partly lost). ¹⁹¹ḍombinī dam
 $\Sigma_{K_1, K_3, a.c., I_{2*,3}}$] ḍomb† n† d† K_1 (upper side lost); xx mbinī dam K_3 a.c. ("ḍo" above);
 ḍobinī dam $I_{2*,3}$. ¹⁹²The 'paper' MSS ($K_{2,3,5}, I_\Sigma$) add "tadanantaram gauryādinām
 aṅi (gauryādonām K_2 ; gaurvādinām I_{2*})". ¹⁹³utsargayed \check{N}_2] †† K_1 ; utsaṅgayed
 $K_{2,5}$; utsadgayed K_3 ; tatsaṅgaye I_1 ; tatsargayed $I_{2*,3}$; dbyuṃ ste Tib. ¹⁹⁴ityādinā
 $\Sigma_{K_1, I_{1,3}}$] †† K_1 ; tyādi I_1 ; ityādinā I_3 ; de la sogs pas Tib. ¹⁹⁵pūrvādi° Σ_{K_1}] †† K_1
 K_1 • °dvāreṣu Σ_{K_1, I_3}] †† K_1 †u K_1 ; °dvārevu I_3 . ¹⁹⁶oḡ $\Sigma_{K_{1,2, I_3}}$] °a K_1, I_3 ; °ā•
 K_2 . ¹⁹⁷°vad° Σ_{I_Σ}] °vata $I_{1,3}$; °vaṃṭya I_{2*} • °tyāv Σ_{I_1} (all °tyau)] °tyo I_1 . ¹⁹⁸°jya
 Σ_{K_2}] °je K_2 . ¹⁹⁹°kāra° $\check{N}_2, K_{3,5}, I_{1,2*}, Tib.$] °kāram $K_{1,2}$; om. I_3 • °am° $K_{1,5},$
 $I_{1,2*,3}, Tib.$] °am° \check{N}_2, K_2 ; om. I_3 • °kārabhyām $\Sigma_{K_1, a.c.}$] °kāra>ṃ<bhyām K_1 a.c.
 (rubbed out). ²⁰⁰°vān Σ_{K_2, I_Σ}] °vāna K_2, I_Σ . ²⁰¹°im em.] °i° $\check{N}_2, K_{2,5}, K_3$ a.c., I_Σ ;
 °i K_1 ; °i<ca> K_3 p.c.; bcom ldan 'das ma la Tib. ²⁰²°viṣṭaḥ $\Sigma_{K_3, a.c.}$] °viṣṭ>h<aḡ K_5 a.c..

gavatī²⁰³ bhagavantam ca²⁰⁴ tathaiva²⁰⁵ || gandharvasattvapraśāda²⁰⁶
maṇḍalotsargaparyantena²⁰⁷ sarvākārājñātābhisambodhiḥ²⁰⁸ || 15 ||^{viii}

§16 jñānacakram

sarvākārābhisambodhiḥ

\check{N}_2 15r₁; tadanu bodhicittotsargasambhūtā²⁰⁹ gauryādayo bhāvanīyāḥ²¹⁰ ||²¹¹ evaṃ 5
 K_1 19v₃; yathānirdiṣṭam²¹² maṇḍalacakrāntargatam²¹³ vidyāgaṇapariveṣṭitam²¹⁴
 K_2 27r₃; raśmisamūhavyāptanabhastalam²¹⁵ samyag vibhāvya²¹⁶ | idānīm²¹⁷ jñā-
 K_3 30v₂; nacakrākarṣaṇam kuryāt²¹⁸ ||^{ix} svahr̥dbījād²¹⁹ raśmiṃ²²⁰ niścārya gagana-
 K_5 28r₆;
 I_1 37r₂;
 I_2^* 57r₁;
 I_3 31v₅

^{viii}Cf. DVS (ff. 192r₁₋₄, 192v₇-193v₂) and HePra^{§15}. ^{ix}Cf. HeSāU (K f. 4v_{2f}, \check{N}_1 f. 5r_{1f}).

²⁰³°vati $\Sigma_{\check{N}_2^{p.c.}, K_3^{p.c.}, I_1}$] °vat>i< $\check{N}_2^{p.c.}$ (rubbed out); °vati $K_3^{p.c.}$ (vowel changed),
 I_1 . ²⁰⁴°vantam ca *conj.* (cf. note in transl.)] °vatyām ca Σ_{K_1}] °va ††_x K_1 ; *bcom ldan*
'das la Tib. (→ *bhagavatī*). ²⁰⁵tathaiva Σ_{K_1}] ††_x K_1 . ²⁰⁶gandharvasattva° Σ_{K_1}]
††_x K_1 • °āda Σ_{K_1}] °ādi K_1 . ²⁰⁷°otsarga° $\Sigma_{K_2, 3, 5, I_2^*}$] °otsaṅga° $K_{2, 3, 5}$; °outsarga°
 I_2^* • °ena $\Sigma_{I_2^*, 3}$] °ana $I_{2^*, 3}$. ²⁰⁸°ra° Σ_{I_3}] °la° I_3 • °iḥ Σ_{K_2}] °i K_2 . "15" only in
 $K_{2, 3, 5}$. ²⁰⁹°otsarga° I_Σ] °otsarggam \check{N}_2 ; °outsarga° K_1 ; °otsaṅga° $K_{2, 3, 5}$; *bskyed*
par Tib. • °sambhūtā $\Sigma_{K_2, 3, 5}$] °sambhṛtā $K_{2, 3, 5}$; *gyur pa'i* Tib. • The 'paper' MSS
($K_{2, 3, 5}$, I_Σ) add "*candrāsanasthā* (°ām K_2)", not being found in \check{N}_2 , K_1 and VaPra^{Tib.}.
²¹⁰°nīyāḥ Σ_{K_2}] °nāyāḥ K_2 . ²¹¹The 'paper' MSS ($K_{2, 3, 5}$, I_Σ) add "*bhūcarī khe-*
carī nairātm(y)ā ca punar (puna I_1) bhāṭṭārakotsargānuḥpraveṣāt (°saṅgānurtha° K_2 ; °saṅgānu°
 K_3 , $K_5^{p.c.}$; °saṅgārtha° $K_5^{a.c.}$; °sargārtham $I_{1, 2^*}$; °sagārtha° I_3 | °praveśāna $I_{2^*, 3}$) *praviṣṭā*
dhyātavyāḥ (°ā I_3) || *pūrvoktasthāneṣu* (°sthāne K_5) *yathākrameṇa* || (°kreṇa I_{2^*})", not being
found in \check{N}_2 , K_1 and VaPra^{Tib.}; interpolation, cf. DVS (f. 193r₇). ²¹²evaṃ yathāni-
rddiṣṭam \check{N}_2 , $I_{2^*, 3}$] ††_x K_1 ; yavaṃ yathānirddiṣṭa° K_2 ; evaṃ yathānirddiṣṭa° $K_{3, 5}$,
 I_1 , Tib. ²¹³maṇḍala° Σ_{K_1}] ††_x °ṇḍala° K_1 • °āntargatam $\Sigma_{K_2, 3, 5, I_3}$] °āyanta-
ṅgatam K_2 ; °ādyantargatam $K_{3, 5}$; °ōāt targatam I_3 . ²¹⁴°pariveṣṭitam $\Sigma_{K_2, 3, 5, I_1}$]
°pariveṣṭitam K_2 ; °pariveṣṭhitam K_5 ; °pariveṣṭita° I_1 . ²¹⁵°samūha° \check{N}_2 , K_1] °sa-
mūham $K_{2, 3, 5}$, I_Σ • °vyāpta° $\Sigma_{I_2^*}$] °vyāptan I_{2^*} . ²¹⁶samyag vibhāvya $\Sigma_{K_1, I_{1, 2^*}}$]
samyakājñāna vibhāvya K_1 ; samyāg vabhāvya I_1 ; samādhībhāvya I_{2^*} . ²¹⁷idānīm
 Σ_{K_2, I_1}] idānīm K_2 ; idānī I_1 . ²¹⁸°ākārṣaṇam kuryāt \check{N}_2] °āka° ††_x K_1 ; °ākārṣa-
ṇapraśānabandhanatoṣaṇam kuryāt $K_{2, 3, 5}$, I_Σ , Tib. (*ā° om.* K_2 ; °a I_1 ; °moṣaṇam
 $I_{2^*, 3}$). NB: The amount of lost *akṣaras* in K_1 does not support this reading which
once might have been a marginal addition. ²¹⁹svahr̥dbījād K_5 , I_Σ , Tib.] svahr̥di
>xx< bījād $\check{N}_2^{p.c.}$ (rubbed out); ††_x K_1 ; suhr̥dbījād $K_{2, 3}$. ²²⁰raśmiṃ \check{N}_2 , K_2 (both
°in), Tib.] ††_x °smiḥ K_1 ; raśmīn $K_{3, 5}$, HeSāU; raśmī I_1 ; raśmibhi I_{2^*} ; raśmiti I_3 .

kuhare sphārayitvā²²¹ jñānacakram ānīya purato vicintyārghapādyādikaṃ
dattvā sampūjya samstutya²²² ca²²³ |²²⁴ *jaḥ hūm vaṃ hoḥ*²²⁵ ityanenākaraṣa-
ṇapraveśanabandhanatoṣaṇaṃ²²⁶ ca²²⁷ kuryāt || jñānacakraṃ²²⁸ samaya-
cakre praveśya yathāyatham²²⁹ ekibhūya devatāhankāram udvahet²³⁰ ||

- 5 tadanu²³¹ hṛdaye²³² jñānāhankāracintanam²³³ | yady apy ātmavat²³⁴
jñānacakraṃ²³⁵ tathāpi²³⁶ praveśānantare²³⁷ dvibhujai kamukhaṃ²³⁸ rak-
taṃ²³⁹ prajñāyutaṃ jñānasattvaṃ²⁴⁰ svahṛdaye²⁴¹ cintayet²⁴² | taddhṛda-
ye²⁴³ samādhinātham²⁴⁴ || tato²⁴⁵ bhagavatyādau gauryādīnām²⁴⁶ api²⁴⁷
tathaiva cintayed iti²⁴⁸ || jñānacakraḥ²⁴⁹ jñānacakraḥ²⁴⁹ jñānacakraḥ²⁴⁹
10 paryantena²⁵⁰ sarvākārābhisambodhiḥ²⁵¹ || 16 ||^x

^xCf. HeSāU (K f. 4v₂₋₆, Ṇ₁ f. 5r₁₋₅), DVS (f. 193v₂₋₄) and HePra^{§16}.

²²¹sphāra° Σ_{-K₃a.c.}] >xā< <sphā>ra° K₃a.c. ²²²samstutya Σ_{-K₁,I₂*a.c.}] ca sam°
††_x K₁; samstu>lya<tya I₂*a.c. ²²³ca Ṇ₂] om. Σ_{-Ṇ₂}. ²²⁴The 'paper' MSS (K_{2,3,5},
I_Σ) add "*om vajragauri (°ī K₂) ākarṣaya jaḥ (ākarṣaya ja K₂; ākarṣaye taḥ I_{2*,3}) ityādīnā*"
against Ṇ₂, K₁ and VaPra^{Tib}. ²²⁵*jaḥ hūm vaṃ hoḥ* Σ_{-K₁,I_{2*,3}}] ††_x K₁; *jaḥ hūm vaṃ ho*
I_{2*}; *ja hūm vaṃ hoḥ* I₃. ²²⁶ityanenā° Σ_{-K_{1,2}}] ††_x °nā K₁; itenanā° K₂ • °praveśana°
Σ_{-I_Σ}] °praveśanaṃ K₁; °praveśena I_{2*,3} • °bandhana° Σ_{-I_{1,2*}}] °bakṣana° I₁; bra-
hmaṇa° I_{2*} • °toṣaṇaṃ Σ_{-I₃}] °jñōṣaṇāñ I₃. ²²⁷ca Σ_{-Ṇ₂}] om. Ṇ₂. ²²⁸oam Ṇ₂, K₁,
Tib.] °a° K_{2,3,5}, I_Σ. ²²⁹oayatham Ṇ₂, K_{1,2,3} (partly °am), Tib.] °sukham K₅, I_Σ.
²³⁰ovahet Σ_{-K₁,I₃}] °vahati K₁; °vahem I₃. ²³¹tadanu Ṇ₂] ††_x K₁; om. Σ_{-Ṇ₂,K₁}.
²³²hṛdaye Ṇ₂, K_{3,5}, Tib.] ††_x K₁; hṛdaya° K₂, I_Σ. ²³³jñānāhankāra° Σ_{-K₁,I₁}]
††_x °ānāhankāra° K₁; jñānāhankāraṃ I₁ • °cintanam Σ_{-I₃} (all °am)] °cittanaṃ
I₃; *bsam ḥiñ* Tib. ²³⁴ovat Ṇ₂, K₁, Tib.] °satvavat Σ_{-Ṇ₂,K₁} (°vata K₂). ²³⁵ocakraṃ
Ṇ₂, K₁, Tib.] °satvaṃ Σ_{-Ṇ₂,K₁} (°a I_{2*}). ²³⁶tathāpi Ṇ₂^{P.c.}, Tib. (*de lta na yan*)] tathā
K₁; tathā ca Σ_{-Ṇ₂,K₁}. ²³⁷oānantare Ṇ₂, K₁, Tib.] °ānantaraṃ Σ_{-Ṇ₂,K₁,I₃}; °ānatta-
raṃ I₃. ²³⁸dvibhujai ka° Σ_{-K_{2,3}}] dvijaika° K_{2,3} • °am Ṇ₂, K₅, I_{2*,3}] °a° K_{1,2,3},
I₁. ²³⁹oam Σ_{-I₁}] °a° I₁, Tib. ²⁴⁰osattvaṃ Σ_{-Ṇ₂,K₁}] °vajraṃ Ṇ₂, K₁. ²⁴¹sva°
Σ_{-K_{2,3}}] su° K_{2,3} • °e Σ_{-K₂}] °a K₂. ²⁴²cintayet Σ_{-I_{2*}}] t I_{2*}. ²⁴³tad° Σ_{-K₁}] d° K₁.
²⁴⁴samādhinātham Σ_{-K₁}] sa ††_x K₁. ²⁴⁵tato Σ_{-Ṇ₂}] tatro Ṇ₂. ²⁴⁶oādīnām Σ_{-K₂,I_{2*}}]
°ādīnām K₂; °ādīnām I_{2*}. ²⁴⁷api Σ_{-I₃}] ami I₃. ²⁴⁸oyed iti Σ_{-K₂}] °yad itī K₂.
²⁴⁹oādau K₁] °ādaī Ṇ₂; °ādīna K₂; °ādīnām K₃; °ādīn K₃^{a.c.}; °ādīnā K₃^{P.c.}; °ādīna
I₁; °ādīn I_{2*,3}; *dañ por byas nas* Tib. ²⁵⁰jñānacakra° Ṇ₂, K₁, Tib.] jñānasatvaṃ
jñānacakra° K_{2,5}; jñānatvaṃ jñānacakra K₃; jñānasatvajñānacakra° I_Σ • °veśa°
Σ_{-I₁}] °veśaveśa° I₁ • °antena Σ_{-I_{2*,3}}] °antana I_{2*}; °attana I₃. ²⁵¹oābhisambodhiḥ
Σ_{-K₂,I_{2*}}] °ābhisambodhi K₂; °ādisambodhiḥ I_{2*}. No. only in K_{2,3,5}.

§17 abhiṣekah

mūrdhābhisambodhiḥ

\dot{N}_2 15r6; tadanu¹ jñānacakrasamayacakrayor² ekīkaraṇasamaye³ prajvalitaraśmi-
 K_1 20r2; bhir⁴ ākrīṣyākāśe⁵ pañcatathāgatam⁶ herukarūpāpannam⁷ samaṇḍalāt-
 K_2 27v5; makam⁸ dhyātvā | *abhiṣiñcantu*⁸ *mām sarvatathāgatā*⁹ itiⁱ prārthayaṃs taṃ¹⁰ 5
 K_3 31r5; paśyet¹¹ || tais tathāgataiḥ¹² pañcavijayakalāśaśaṃyutakaraiḥ¹³ | *yathā hi*
 K_5 29r1; *jātamātreṇetyādi gāthāṃ*¹⁴ paṭhitvā^{15,ii} snāpayanti¹⁶ svayam eva¹⁷ || *om*¹⁸
 I_1 37r7; *sarvatathātabhiṣekasamayaśriye*¹⁹ *hūm* iti paṭhet²⁰ || 17 ||ⁱⁱⁱ
 I_2^* 57v7;
 I_3 32v3



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, VaĀv (ch. 08) et al., reading *yathā hi jātamātreṇa snāpitāḥ sarvatathāgatāḥ | tathāhaṃ snāpayisyāmi śuddha(m) divyena vāriṇā* ||. ⁱⁱⁱCf. DVS (f. 193v₄₋₆, HePra^{§17} et al.

¹tadanu Σ_{-K_1}] t† t†_x K₁. ²jñānacakra^o Σ_{-K_1}] t†_x °kra^o K₁ • °cakrayor Σ_{-N_2}] °cakra^r \dot{N}_2 ^{a.c.} (nt. missing). ³°e Σ_{-K_2}] °a^o K₂. ⁴prajvalita^o \dot{N}_2 , K₁, Tib.] jva>rā<<la>^t K₃^{p.c.}; jvalita^o K_{2,5}, I_{1,2*}; jyalita I₃. ⁵ākṛīṣyā^o Σ_{-K_1, I_Σ} ; ākrīṣyam ā^o K₁; ākrīṣya ā^o I Σ (no *sandhi*) • °kāśe $\Sigma_{-I_{2*,3}}$; °kāśadeśe I_{2*}; °kadiśe I₃. ⁶pañca^o $\Sigma_{-I_{2*,3}}$] pūjya^o I_{2*,3}. ⁷herukarūpā^o $\Sigma_{-I_{1,3}}$] herūrūpā^o I₁; herukarūpā^o I₃. ⁸°ntu $\Sigma_{-I_{2*}}$] °tu I_{2*}. ⁹sarvatathāgatā $\Sigma_{-K_1, I_{2*,3}}$] t†_x °tā K₁; sarvatathāgata I_{2*,3}, Tib. ¹⁰prārthayaṃs taṃ *em.*] prārthayantaṃ $\Sigma_{-I_{2*,3}}$] pārthayantaṃ I_{2*}; prārthayat taṃ I₃. ¹¹°et Σ_{-K_2}] °eta K₂. ¹²tais tathāgataiḥ Σ_{-K_2}] staitathāgatai • K₂. ¹³°vijaya^o Σ_{-K_3, I_1}] °vijaya^o K₃, I₁ • °yutakaraiḥ \dot{N}_2 , K₁] °saṃyuktakamarai(h) K_{2,3}, K₅^{a.c.} (K₂ *om. visarga*); °saṃyuktakaraiḥ K₅^{p.c.} (°ma^o canceled), I Σ ; *dañ ldan pa'i phyag rnam kyis* Tib. ¹⁴jātamātreṇetyādi gāthāṃ \dot{N}_2 , K₁, Tib.] jātamātreṇa snāpitāḥ (°tā K₂, I_{2*,3}) sarvatathāgatā ityādinā gāthāṃ (*gāthā* I_{2*}) K_{2,3,5}, I Σ . ¹⁵paṭhitvā Σ_{-K_1}] paṭhitvā K₁. ¹⁶°yanti $\Sigma_{-I_{2*,3}}$] °y>aitvā<nti I_{2*}^{a.c.} (canceled); °yatti I₃. ¹⁷svayam eva Σ_{-K_1}] sva t†_x K₁; *rañ ñid la* Tib. ¹⁸om Σ_{-K_1}] t†_x K₁. ¹⁹°samayaśriye $\Sigma_{-K_{1,2,5}, I_{2*}}$] °samayaśriya K₁; °samaśriye K_{2,5}; I_{2*}; °samayaśriye Tib. ²⁰paṭhet \dot{N}_2 , K₁, Tib. (*brjod*)] paśyet Σ_{-N_2, K_1} .

§18 mudraṇam

tadanu¹ kuṅkumacandanānānāsugandhiparimalapūṣpavṛṣṭir² bhavati | dundubhiśabda ucchalati³ | nāṭyavādyastutiśabdenānantalokadhātukolāhala ucchalati⁴ ||⁵ abhiṣiktas tu śirasi cittaśaḥ syāt | bhagavatī ca⁶ cittāṅkā⁷ |
 5 cittaśaśāsvataratneśāmitābhair⁸ gauryādīr⁹ mudrayet¹⁰ | punar ebhir¹¹ bu-
 ddhair¹² yathākramaṃ pukkaśyādīh¹³ śirasy aṅkayet¹⁴ ||
 tato vīṇādayaḥ svasvaviṣāyenābhyarcayanti¹⁵ prabhum¹⁶ || darpa-
 ṇavīṇāgandhaśaṅkhanānārasapūritādhārapātraśparśavastubodhicittapari-
 pūrṇadharmodayāḥ¹⁷ | etān¹⁸ gṛhītvā bhagavantam¹⁹ arcayanti²⁰ rūpava-
 10 jrādayaḥ²¹ ||

Ñ₂ 15v₁;
 K₁ 20r₅;
 K₂ 28v₃;
 K₃ 31v₃;
 K₅ 29r₁;
 I₁ 37r₉;
 I_{2*} 58r₅;
 I₃ 32v₆

¹tadanu Σ_{K_{1,2,3}}] tad anuktaṃ K₁; tadartha° K_{2,3}. ²candana° Σ_{Ñ₂,K₁}] °kā-
 ṅcana° Ñ₂, K₁ • °sugandhiparimala° Σ_{K₅,I_{2*,3}}] sugandhiparimara° K₅, I_{2*}; °suga-
 parimara° I₃ • °vṛṣṭir Σ_{I_{2*,3}}] °dṛṣṭir I_{2*}; °vṛṣṭhir I₃. ³dundubhi° Σ_{I₁}] dunubhi°
 I₁ • °śabda ucchalati Σ_{K₁,I_Σ}] °śa ††_x °tri K₁; °śabdocchalati I₁; °śabdocchanati
 I_{2*,3}. ⁴kolāhala ucchalati Ñ₂, K₁] °kolāhalocchalati K_{2,3,5}, I₁; °kolāhaloccha-
 mati I_{2*,3}. ⁵MSS K_{2,3,5} add: itebhiṣekaṃ || 17 || K₂; ity abhiṣekaṃ || 17 || K₃;
 ity abhiṣekaḥ || 17 || K₅; later editorial additions. ⁶°tī ca Ñ₂] °tī K₁; °tīñ ca
 K_{2,3,5}, I_Σ; *bcom ldan 'das ma la yan* Tib. ⁷cittāṅkā Ñ₂, I_Σ] citāṅkā K₁; citāṅgā
 K₂; ci<ttā>ṅgā K₃^{p.c.} (added above); cittā>ṅgā<<kā> K₃^{p.c.} (substituted below);
thugs kyis mtshan pa Tib. ⁸cittaśa° Σ_{Ñ₂,I₃}] citta° Ñ₂; cineśa° I₃ • °ratneśāmitā-
 bhair *em.*] ratneśa amitābhair Ñ₂; ††_x m† tā bh† °r K₁; °ratneśāmitābhau K_{2,3,5};
 °ratneśām ityabha° I₁; °ratneśāmitātai I_{2*,3}; cf. Tib. ⁹°ādīr Ñ₂] °ādyā K₁; °ā-
 dhibhir K_{2,3,5}, I_{2*,3}; °ādhibhi I₁; *la sogs pa rnam la* Tib. ¹⁰°yet Σ_{K₂}] °yata K₂.
¹¹ebhir Σ_{K₁,I_{2*,3}}] ebhi K₁, I_{2*,3}. ¹²°air Σ_{I₁}] °ai I₁. ¹³°ādīh Ñ₂^{p.c.}] °ādīnām
 K₁; °ādīhina K₂; °ādīn K_{3,5}; °ādīna I_Σ; *la sogs pa rnam la* Tib. ¹⁴śirasy aṅkayet
 Ñ₂, K₁, K₅^{p.c.}, I_{1,3}, Tib.] śirasy aṅkayet K_{2,3}, K₅^{a.c.} (substituted above); śirasam-
 kalpayet I_{2*}. ¹⁵°viṣāyenābhyarcayanti Σ<sub>K_{1,2,I₁}] °vi ~ [20v] ††_x °nābhyarcayanti
 K₁; °viṣāyanābhyarcayanti K₂; °viṣāyenābhyarcacanti I₁. ¹⁶°um Σ_{K₁} (all °m)]
 °ūṃ K₁. ¹⁷°vīṇā° Σ_{I₃}] °voṇā° I₃ • °śaṅkha° Σ_{K₁,I_Σ}] °sakha° K₁; °śaṅkhaṃ I_Σ
 • °rasa° Σ_{K₁}] °rasaṃ K₁ (faint) • °pūritādhārapātra° K_{3,5}, I_{2*,3}] °pūritādhāra-
 gātra° Ñ₂, K₁; °pūritādhāragātra° K₂; °pūritādhārapātrā° I₁; *gan ba'i snod* Tib. •
 °vastu° Σ_{Ñ₂,K₁}] °vastra° Ñ₂, K₁ • °citta° Σ_{I₃}] °ta° I₃ • °pari° Σ_{K₂}] °parī° K₂.
¹⁸etān Σ_{Ñ₂,K₂,I₁}] etāna Ñ₂, K₂, I₁. ¹⁹°vantam Σ_{I₃}] °vat tam I₃. ²⁰arcayanti
 Σ_{K₁,I_{2*,3}}] ††_x K₁; arcayati I_{2*,3}. ²¹°vajrādayaḥ Σ_{Ñ₂,a.c.,K_{1,2}}] °vajrā<da>yah Ñ₂^{a.c.}
 (in upper margin); ††_x xx₃ °ādibhiṃ K₁ (faint); °vajrādaya K₂.</sub>

tuhu²² parivettia²³ joinisathem²⁴ tuhu²⁵ vara laddhā²⁶ appaṇu citem²⁷ |
 tai²⁸ jaga²⁹ saala³⁰ carācara³¹ sohia³² karuṇācitem³³ satu³⁴ saṃbohia³⁵ |
 māyapabañce³⁶ sāhasi³⁷ kajja³⁸ tuṭṭa ho³⁹ maṇe⁴⁰ śiriheruarajja⁴¹ ||ⁱ

iti⁴² vajragīyā locanādayo⁴³ bhagavantam⁴⁴ stuvanti || tathāgatobodhisat-
 tvavidyādevīkrodhādayo⁴⁵ hr̥dayopahr̥dayamālāṣṭapadamantraiḥ⁴⁶ saṃ- 5
 mukham ākāśe⁴⁷ sthitvā stuvanti⁴⁸ te⁴⁹ ||⁵⁰ etenābhiṣekādu⁵¹ stutiparyan-
 tena mūrdhābhisambodhiḥ⁵² || 18 ||ⁱⁱ

ⁱHePra⁸¹⁸, DVS (f. 194r_{2,3}), HeSāSaṃ 7 (f. 73v_{1,2}), HeSāSaṃ 8 (f. 86v_{3,4}), HeSā-
 Saṃ 10 (f. 121r_{4,6}), HeSāSaṃ 26 (ff. 209v_{7-r1}). ⁱⁱCf. VaPra⁸¹⁸, DVS (f. 193v_{6-r3}).

²²tuhu *em.*] tuṅga $\Sigma_{-K_{2,3,5},I_1}$; tuṅga K₂; tuṅgam K_{3,5}; tuhuṃ I₁; *khyod ni* Tib.
²³parivettia *em.*] parivettia $\Sigma_{-K_{1,2},I_{2*,3}}$; parivettia K₁; parivettia K₂; paria I_{2*,3}; *yois bskor*
žin Tib. ²⁴joini^o Ṇ₂, K_{2,3,5}, I_{1,3}] yoini^o K₁; joim̐driyani^o I_{2*}; *rnal 'byor ma* Tib. •
^osathem Ṇ₂] ^omānthem K₁; ^othyem K₂; ^osāthem K_{3,5}, I_{1,3}; ^osāthe I_{2*}; *tshogs rnams*
kyis Tib. ²⁵tuhu *em.*] tuṅga $\Sigma_{-K_{3,I_1}}$; tuṅgam K₃; tuhuṃ I₁; *khyod ni* Tib. ²⁶vara
 $\Sigma_{-I_{2*,3}}$] ca I_{2*,3} • laddhā Ṇ₂] labdhā K_{1,2,3}; labdho K₅; labdhe I₁; ladyo I_{2*,3}; *mchog*
dañ rab brñes nas Tib. ²⁷appaṇu Ṇ₂, K_{2,3,5}] apana K₁; apana I₁; appaṇa I_{2*,3} •
^otem Ṇ₂] ^oe K₁; ^otte K_{2,3,5}, I_Σ; *ñid kyī thugs kyis* Tib. ²⁸tai *em.*] taēi $\Sigma_{-K_{1,2},I_{2*,3}}$; traṃ
 ai K₁; tañji K₂; tatri I_{2*,3}; *khyod kyis* Tib.-G. ²⁹ga $\Sigma_{-I_{2*,3}}$] ^orā I_{2*,3}. ³⁰saala Ṇ₂^{p.c.}]
 saela Ṇ₂^{a.c.}, K₁; sayala K_{2,3}, I₁; sayela K₅; śrayana I_{2*}; sayana I₃; *kun* Tib. ³¹o cara
 $\Sigma_{-Ṇ_{2,a.c.},K_{1,a.c.}}$] ^ocar>ā<a Ṇ₂^{a.c.}, K₁^{a.c.}. ³²so^o Σ_{-K_1}] sā^o K₁. ³³o citem^o $\Sigma_{-K_{2,3},I_{Σ}}$]
^ocitte K_{2,3}, I_{2*}; ^ocittam I₁; ^ocire I₃. ³⁴satu $\Sigma_{-Ṇ_{2},I_{2*,3}}$] saha Ṇ₂; sata I_{2*,3}; *mtha' dag*
 Tib. ³⁵o saṃbohia $\Sigma_{-Ṇ_{2},K_{1},I_{2*,3}}$] bauhia Ṇ₂, s(u)boṭi ††_x K₁; ^osaṃbodhia I_{2*,3}; *yan*
dag sad mdzad pa Tib. ³⁶māyapabañce Ṇ₂, Tib.] ††_x ^oapapañce K₁; āpapañca
 K₂; āpapañce K_{3,5}, I₁; āśraya cañce I_{2*,3}. ³⁷sāhasi Σ_{-K_1}] pāhahi K₁. ³⁸ka^o
 Σ_{-K_1}] vā^o K₁, Tib. (*rdo rje*). ³⁹tuṭṭa ho $\Sigma_{-K_{1},I_{Σ}}$] tuṭṭa ḍo K₁; tuṭṭai ho I₁; taddha
 ho I_{2*,3}. ⁴⁰o e K_Σ, I_Σ] ^oem Ṇ₂; *gid kyis* Tib. ⁴¹śiri^o $\Sigma_{-I_{2*,3}}$] siri^o I_{2*,3} • ^orajja
 Ṇ₂, K₁, Tib.] ^ovajra K₂, I_{2*}; ^ovajra K₃; ^ovajja K₅, I₃; ^ovarjja I₁. ⁴²iti Σ_{-K_2}] iti
 K₂. ⁴³ayo $\Sigma_{-Ṇ_{2},K_{1},I_{2*,3}}$ (^oah I_Σ)] ^oayo pi Ṇ₂; ^oyo K₁; ^oay>e<ḥ I_{2*}^{a.c.}. ⁴⁴o ntam
 Σ_{-I_3}] ^ottam I₃. ⁴⁵o vidyādevi^o $\Sigma_{-Ṇ_{2},K_1}$] ^ovidyādevatī^o Ṇ₂; ^ovi ††_x K₁ • ^oo Σ_{-K_1}] ^oa
 K₁. ⁴⁶o opa^o Σ_{-K_1}] ^oya upa^o K₁ • ^opada^o Σ_{-K_2}] ^osada^o K₂. • ^oaiḥ Σ_{-K_2}] ^oai K₂.
⁴⁷o sam^o Σ_{-I_3}] sa^o I₃ • ^oam ākāśe Ṇ₂^{p.c.}] ^oākāśe Ṇ₂^{a.c.} (^omā^o below), K_{1,2,5}, K₃^{p.c.}
 (^okā^o above), I_Σ; *nam mkha' la* Tib. ⁴⁸o nti Σ_{-I_3}] ^otī I₃. ⁴⁹te K_Σ, I_{2*,3}] *om*. Ṇ₂,
 Tib.; ca te I₁. ⁵⁰MSS K_{2,3,5}, I_Σ add "*om sarvatathāgatoktābhiṣekavajrasvabhāvātma*
ham (^ogatābhi^o I_Σ) *ity adhiṣṭhet* (*ite*^o K_{3,5}; *ity adhiṣṭe* I_{2*}) || *abhiṣekastutipūjā* (*om*. I_{2*})".
⁵¹etenābhi^o $\Sigma_{-I_{2*}}$] abhi^o I_{2*} • ^okādu K₁] ^okādi Ṇ₂; ^okaprathamādu K_{2,3,5}, I_{1,3};
^oka^o I_{2*}; cp. Tib. ⁵²o saṃbodhiḥ $\Sigma_{-K_{1,2}}$] ††_x K₁; ^osambodhi K₂ (no. in K_{2,3,5}).

§19 amṛtāsvādah

anupūrvikābhisambodhiḥ

tadanu purato *yambhavam*¹ vāyumaṇḍalam² dhvajānkitam | tadupari³ *rambhavam*⁴ agnimaṇḍalam jvālānkitam | tasyopary⁵ *āḥkārajam*⁶ trimu-
 5 ṇḍopari⁷ padmabhājanam⁸ punar⁹ *āḥkāradhiṣṭhitam*¹⁰ | tanmadhye¹¹
*rakṭam*¹² *bāhye*¹³ *sitam* | *bum ām jṛm*¹⁴ *kham hūm* | *lām mām pām tām*
*vam*¹⁵ tanmadhya¹⁶ etāni¹⁷ pariṇamya¹⁸ | pañcāmṛtapañcapradīpam¹⁹
 niṣpādyā²⁰ | tadupary *omkāreṇācchādita*²¹ *āḥkāreṇa candramaṇḍalam*²²
*hūmkāreṇādhiṣṭhitam*²³ *dr̥ṣṭvā* | vātapreritāgnitāpād eva²⁴ pāradarasākā-
 10 *ravadbhūtam*²⁵ *omkāreṇa jvālana* *āḥkāreṇa bodhana* *hūmkāreṇa śo-*
*dhanam kṛtvā*²⁶ | tadanu tritattvaraśminā²⁷ jñānāmṛtam²⁸ ānīya | tatraiva

*Ṇ*₂ 15v₆;
*K*₁ 20v₅;
*K*₂ 29r₁;
*K*₃ 32v₂;
*K*₅ 30r₁;
*I*₁ 37v₇;
*I*₂* 59r₄;
*I*₃ 33v₄

¹Cf. HeTa I.ii. 2, HeSāSaṃ 8 (f. 86r₂), HeSāSaṃ 11 (f. 136v₇) et al.

¹°vam̐ Σ_{·K₂,I₂*}] °va° K₂; °gavam̐ I₂*. ²vāyu° Σ_{·K₂,I₁}] vāyū K₂, I₁. ³°i Σ_{·K₂}] °ī K₂. ⁴ram° Σ_{·I₂,I₃}] vam° I₂*; vam° I₃. ⁵°y corr.] °i Σ_{·K₂}; °ī K₂. ⁶āḥkārajam̐ Σ_{·K₁,I₂,I₃°^{a.c.}}] xx₄ K₁ (faint); āḥkārajam̐ K₃; ā<h>kārajam̐ I₂*^{a.c.}. ⁷tri° Σ_{·K₁,I₂}] xx K₁; trī K₂ • °muṇḍopari Σ_{·K₁,K₃°^{a.c.}}] xx₂ ††_x K₁; °muṇḍo>ṇa<pari K₃°^{a.c.}. ⁸padma° Σ_{·K₁}] ††_x °dma° K₁ • °bhājanam̐ Σ_{·K₂,I₃}] °bhām̐ janam̐ K₂, I₃. ⁹punar Σ_{·K₁,I₃}] punaḥ K₁; pur° I₃. ¹⁰āḥ° Σ_{·K₂,I₁,I₃}] ā° K₂, I₁,I₃ • °ādhiṣṭhitam̐ Σ_{·K₁} (all °am̐)] °ādhiṣṭhitam̐ K₁ • tadupari ram° (...) °ādhiṣṭhitam̐ Σ_{·Ṇ₂°^{a.c.}}] om. Ṇ₂°^{a.c.} (in lower margin). ¹¹°e Σ_{·Ṇ₂,I₃}] °a° Ṇ₂, I₃; *de ni nan* Tib. ¹²°am̐ Σ_{·I₁,I₂*}] °am̐ I₁; °a° I₂*. ¹³°e Σ_{·Ṇ₂,K₁,I₂,I₃}] °a° Ṇ₂, K₁,I₂, I₃; *phyi* Tib. ¹⁴bum̐ ām̐ jṛm̐ Ṇ₂, K₁] *bum̐ ām̐ jṛm̐* K₂,I₃, I₁,I₃; *bhūm̐ ām̐ jṛm̐* Tib._{C,D,P₂}; *pum̐ jān̐ ām̐* I₂*; *jṛm̐* Tib._{G,N,P₁}. ¹⁵vam̐ Σ_{Skt.}] *bām̐* Σ_{Tib.}. ¹⁶tan° Ṇ₂, K₁, Tib.] om. K₂,I₃, I₁,I₂,I₃ • °a corr.] °e Σ_{·I₃}; °em̐ I₃. ¹⁷°i Σ_{·K₂}] °ī K₂. ¹⁸pari° Σ_{·K₂}] parī K₂. ¹⁹pañcāmṛtapañcapradīpam̐ Σ_{·K₁}] px xx₃ pañca ††_x K₁. ²⁰niṣ° Σ_{·K₁}] ††_x K₁. ²¹omkāreṇācchādita Σ_{·K₁} (°am̐)] *hūmkāreṇa* śādhitam̐ *omkāreṇācchādita* K₁ (stain); *hūm̐ gi yi ges bkab cin* Tib. ²²āḥkāreṇa candramaṇḍalam̐ K₂,I₃, I₁,I₂,I₃ (om. *visarga* K₂, I₃; interpolation by HePra^{Skt.?})] om. Ṇ₂, K₁, Tib. ²³hūmkāreṇādhiṣṭhitam̐ Σ_{·K₁,I₂*}] om. K₁; *hūmkāreṇa dhiṣṭitam̐* I₂*. ²⁴°tāpād Σ_{·K₂}] °tāpad° K₂ • eva Ṇ₂] ivam̐ K₁; evam̐ K₂,I₃,I₅; ekam̐ I₅; om. Tib. ²⁵°rasākāravād° Σ_{·K₁}] °ram ākāravād° K₁; *diul chu'i rnam par* Tib. • °bhūtam̐ Ṇ₂ (°am̐), Tib. (*gyur pa*)] °bhūta† K₁; ubhūtam̐ K₂,I₃,I₅; abhūta(m) I₅ (°a I₁). ²⁶omkāreṇa jvālana(m) āḥkāreṇa bodhanaṃ hūmkāreṇa śodhanam̐ kṛtvā Ṇ₂] °kār† ††₃ kā ††₅₊ *hūmkāreṇa* śodhanam̐ kṛtvā K₁; *hūmkāreṇa* (°kāreṇa I₁) śodhanam̐ | āḥkāreṇa (ā° K₂, I₁,I₂*) bodhanaṃ (°a I₂,I₃) | *omkāreṇa* jvālanaṃ kṛtvā K₂,I₃,I₅, I₅, Tib. (cf. HePra^{§19}). ²⁷°tattva° Σ_{·I₅}] °tatvam̐ I₅. ²⁸jñānāmṛtam̐ Σ_{·I₁}] °mṛtam̐ I₁.

praveśya²⁹ | ekīkr̥tya | *hūmbhavavajreṇāloḍya*³⁰ | samarasīkr̥tya³¹ | vajram amṛte³² vilīnaṃ³³ paśyet || tathāgatajñānāmṛtapraveśenātīśītaḥ³⁴ bhavet | iti niṣpādyā³⁵ tritattvenādhiṣṭhāyā³⁶ *hūmbhavavajrajihvayākṛṣya*³⁷ raśminā³⁸ sacakram³⁹ ātmānaṃ bhojayet⁴⁰ ||⁴¹

amṛtāsvādāda⁴² tatparyantenānupūrvikābhisambodhiḥ⁴³ || ity amṛtāsvādāḥ⁴⁴ || 19 ||ⁱⁱ 5



ⁱⁱCf. DVS (f. 194r₃-v₁), HePra^{s19}, AP (ch. 07), BhraHeSā et al.

²⁹°ya Σ_{-K₂}] °yaṃ K₂ • MSS K_{2,3,5} and I_Σ further read: "om āḥ sarvatathāgatajñānāmṛte (°gatta° I₃) hūm ity anena (itena K₂) vajrahastena balipātraṃ (balī K₂) spṛśet ||". ³⁰*hūmbhavavajreṇā*° Σ_{-I_Σ}] *hūmbhavajreṇā*° I₁; *hrūmbhavavajreṇā*° I_{2*}; *hūmbhavavajreṇo*° I₃. ³¹°rasīkr̥tya Σ_{-K₂}] °rasīkr̥te K₂. ³²vajram amṛte Σ_{-N₂,K₁}] vajrāmṛte N₂; vajram amṛ ṫṫ_x K₁. ³³vilīnaṃ Σ_{-K₁,I_{2*,3}}] ṫṫ_x K₁; vilīnaṃ I_{2*,3}. ³⁴°praveśenātīśītaḥ Σ_{-I_{1,3}} (°ena ati° N₂, K₁)] praveśenātīśīta I₁; °<pra>veśetāni śīta I₃^{p.c.} (added in left margin). ³⁵niṣpādyā Σ_{-K_{2,5}}] niṣpādyantī K₂; niṣpādyā K₅. ³⁶tritattvenādhiṣṭhāyā Σ_{-K₂,I_{1,3}} (°sthā° K₁)] tatvenādhiṣṭhāyā K₂; triḥ tatvenādhiṣṭ(h)āyā I_{1,3}; *de nid gsum gyis byin gyis brlabs te* Tib.._G. ³⁷°vajra° Σ_{-K₁}] om. K₁ • °ākṛṣya Σ_{-I_{2*,3}}] °ākṛṣṭa° I_{2*}; °ākṛṣṭā I₃. ³⁸raśminā Σ_{-K₁}] ra ṫi ṫṫ_x K₁. ³⁹sacakram Σ_{-K₁}] ṫṫ_x °kram K₁. ⁴⁰bhojayet N₂, K₁] bhuñjayet K_{2,3,5}; I_Σ; *grol ba* Tib. ⁴¹MSS K_{2,3,5} and I_Σ further read: "om sarvatathāgatāmṛtāsvādāvajrātmakāḥ (°ātmakā I_{2*}) sarvadharmāḥ (°dharmmā• K₂) | om sarvatathāgatāmṛtāsvādāvajrasvabhāvātmako 'haṃ (°gatāsvāda° K₂, I_{2*}; °subhāvātmako I₁; °bhāvātmako I₃) iti paṭhītṛvā ānandito 'bhūt ('nandito bhūta I₁; naṃdīto bhūta I_{2*,3}) ||", not being confirmed by N₂, K₁, nor by VaPra^{Tib.}. ⁴²°āda^u Σ_{-N₂}] °ādi N₂; *dañ por byas* Tib. ⁴³°paryantenānu° N₂^{p.c.}, K_{1,3,5}] °pary>e<antenānu° N₂^{a.c.} (rubbed out); °paryantenānyu° K₂; °paryantanānu° I₁; °parthelenāndra° I_{2*,3}; cf. VaPra^{Tib.} • °sambodhiḥ Σ_{-K₂,I_{2*,3}}] °sambodhi K₂; °samādhiḥ I_{2*}; °samādhi I₃. ⁴⁴ity amṛtāsvādāḥ *em.*] om. N₂, K₁, I_Σ, Tib.; ity amṛtāsvādāḥ K_{2,3,5} (later addition). NB: number only in K_{3,5}.

§20 jagadarthah

maṇḍalarājāgrī nāma samādhiḥ

tadanu¹ maṇḍalamāṇḍaleyaṃ² tatpratispharaṇayogena³ yasya⁴ yatra vi-
neyās⁵ tasya⁶ nirmāṇena⁷ tatra gatvā tān⁸ viniyāgatya⁹ svasvakāye¹⁰ sam-
5 hrtyānenaiva¹¹ krameṇa paripācyā¹² ṣaḍaṅgabhāvanām ārabhed iti¹³ ||
utsargādaū¹⁴ jagadarthaparyantena¹⁵ maṇḍalarājāgrī¹⁶ nāma samādhiḥ¹⁷
|| 20 ||ⁱ

Ñ₂ 16r₂;
K₁ 21r₄;
K₂ 29v₅;
K₃ 33r₅;
K₅ 30v₄;
I₁ 38r₃;
I₂* 60r₄;
I₃ 34v₂

§21 ṣaḍaṅgam

tataḥ śaśiravisamputamadhye¹⁸ mahāmantrarājacakravartibījākṣa-
10 ram¹⁹ dṛṣṭvā ṣaḍaṅgaṃ²⁰ bhāvayet²¹ || kutaḥ | svahṛdayasthacandrasūryāntar-
gatahūmkāranīrgataraśmisamūhāt²²,ii | tato jñānasattvahr̥daye²³ prathamam²⁴

ⁱCf. DVS (f. 194v₁₋₂), HePra^{§20}, BhraHeSā, YoMā (I.viii). ⁱⁱHeSāU (Ñ₁ f. 6v₁).

¹tad° Σ_{I₃}] ad I₃. ²maṇḍala° Ñ₂, K₁, Tib.-N] samaṇḍala° K_{2,5}, K₃^{p.c.}; sa-
maṇḍa° K₃^{a.c.}, I₁; sa° I₂*; samaṇḍaṇe I₃ • °māṇḍaleyaṃ Ñ₂, I₁, Tib.-N] °māṇḍa-
leya° K_{1,2,5}, K₃^{p.c.}; °leya° K₃^{a.c.} (in lower margin); maṇḍaleyaṃ I_{2*,3}. ³tatprati°
Σ_{-K_{1,I₂*}}] tatpari° K₁; ta prati° I_{2*} • °spha° Ñ₂, K_{1,2,5}, I_{2*}, Tib.] °sphu° K₃, I_{1,3}
• °yogena Ñ₂, K_{2,3,5}, I_{2*}, Tib.] ††_x K₁; °yogena I_{1,3}. ⁴yasya Σ_{-K₁}, Tib.-G] ††_x
°yā K₁; *gañ gis* Tib.-G. ⁵eyās K₅, I_Σ, Tib.] °eyah Ñ₂, K₁; °ayā K₂; °ayās
K₃. ⁶ta° Σ_{-K₂}] ka° K₂. ⁷ṇena Σ_{-K₂}] °nena K₂. ⁸tān Σ<sub>-K_{2,I_Σ}] tān a°
K₂; I_Σ. ⁹°nīyāgatya Σ_{-K_{1,2}}] °nīyāṅgatya K₁; °nīyāgate K₂; *btul nas 'oñs te* Tib.
¹⁰°kāye Σ_{-K_{2,I₂*}}] °kāya K₂; °kārye I_{2*}. ¹¹sam° Σ_{-I₁}] sa° I₁ • °aiva Σ_{-I₂*}] °aika I_{2*}.
¹²paripācyā Σ_{-K_{2,3,5}}] paripādyā K₂; paripātyā K_{3,5}. ¹³ṣaḍaṅga° Σ<sub>-K_{1,2,I₁}] ṣaḍaṅga
††_x K₁; ṣaḍaṅgā° K₂; ṣaṅga° I₁ • °bhāvanām Σ_{-K₁}] ††_x K₁ • ārabhed iti Ñ₂, K_{2,3,5},
I_{2*}] ††_x °bhet iti K₁; ārabheta iti I_{1,3}; *brtsam par bya'o* Tib. ¹⁴utsargādaū Ñ₂, K₁,
I₁] utsaṅgādaū K_{2,3,5}; utsargāgaū I_{2*,3}; *'byin pa dan por byas nas* Tib. ¹⁵°paryantena
Σ_{-K₁^{p.c.}, I₃}] °parya<n>>s<tena K₁^{p.c.}; °paryarttena° I₃. ¹⁶maṇḍala° Σ_{-K₂}] ma-
ṇḍa° K₂ • °rājāgrī Σ_{-I_{2*,3}}] °rājāyī I_{2*,3}. ¹⁷°iḥ Σ_{-K₂}] °ī K₂. NB : no. only in K_{2,3,5}.
¹⁸śaśiravi° Ñ₂, K₁, Tib.] raviśaśi° K_{2,3,5}, I_Σ • °puṭa° Ñ₂, K_Σ, Tib.] °pūṭa° I_Σ • °e
Σ_{-Ñ₂}] °a° Ñ₂. ¹⁹mahā° Σ_{-Tib.}] *om.* Tib. • °mantra° Σ_{-I_{1,3}}] °taṃtra° I₁; °matra°
I₃ • °cakravartibījākṣaram Σ_{-K₁}] °c† k† vartī ††_x K₁. ²⁰°aṅgaṃ Σ<sub>-K_{1,2,I_Σ}] °a-
ṅga K₁, I_Σ; °ga K₂. ²¹°et Σ_{-K₂}] °at K₂. ²²°āntargata° Σ<sub>-K_{2,5,I_Σ}] °āntaḍgataṃ
K₂; °āntargataṃ K₅, I₁; °(t)targataṃ I_{2*,3} • °nir° Σ_{-K_{2,3,5}}] °vini° K₂; °vinir° K_{3,5} •
°mūhāt Σ_{-K_{2,I_{1,2}*}}] °mūha K₂; °mūhāta I₁; °muhā I_{2*}. ²³°sattva° Σ_{-K_{2,3}}] *om.* K₂;
°sva<tva>° K₃^{p.c.} • °e Σ_{-K₂}] °a° K₂. ²⁴thamam Σ_{-K₁}] °th† ††_x K₁.</sub></sub></sub></sub>

samādhinātham²⁵ bhāvayet²⁶ kṛṣṇam²⁷ | taṃ pariṇamya²⁸ bindurūpaṃ
dhyātvā |²⁹ tadraśmibhir niḥśṛtya³⁰ bhagavadromakūpataḥ samaṅḍalamā-
ṅḍaleyaṃ mahākṛṣṇam paśyet | dvitīye raktam | tṛtīye pītam³¹ | caturthe
haritam | pañcame nīlam | ṣaṣṭhe sitam ity anena ṣaḍaṅgam dhyāyāt ||

ṣaḍaṅgam bhāvayitvā tu³² paścāt varṇam³³ visarjayet³⁴ ||ⁱⁱⁱ

5

iti³⁵ || varṇavisarjanaśabdena³⁶ dvidhā³⁷ bodhaḥ³⁸ | varṇas³⁹ tathāgatā-
hamkāraḥ⁴⁰ śāntikādibhedārthataḥ⁴¹ | visarjanaśabdena⁴² prabhāsvara-
praveśopāyakathanam⁴³ || 21 ||^{iv}



ⁱⁱⁱDVS (f. 194v₂), reading *prathamam bhāvayet kṛṣṇam yathāyoga[m] prayogataḥ* | in the first line. ^{iv}Cf. HeTa I.viii. 22cd-24, DVS (f. 194v₂₋₃), HePra⁸²¹, HeSāSaṃ 10 (f. 121v₄₋₇) et al.

²⁵samādhinātham Σ_{K_1}] ††_x K₁. ²⁶bhāvayet Σ_{K_1}] ††_x °yet K₁. ²⁷kṛṣṇam Σ_{I_3}] kṛṣṇa° I₃. ²⁸taṃ pariṇamya *em.*] tat pariṇamya $\Sigma_{I_{2*,3}}$; matpariṇamya I_{2*}; °matpariṇama° I₃; *de yonīs su gyur pa las* Tib. ²⁹The following up to "paścāt" is missing in K_{2,3,5} and I Σ . ³⁰niḥ° Ṅ₂] ni° K₁. ³¹dvitīye raktam | tṛtīye pītam Ṅ₂, Tib.] dvi††_x °tīye pītam K₁. ³²tu Ṅ₂] tat° K₁; *om.* Tib. MSS K_{2,3,5} and I Σ continue from here onwards. ³³°am $\Sigma_{I\Sigma}$] °a° I Σ . ³⁴visarjayet Σ_{K_1}] visa ††_x K₁. ³⁵iti Ṅ₂] ††_x K₁; vakṣyamāṇasūkṣmayogaṃ bhāvayitvā K_{2,3,5} (*vakṣamāṇasukṣma*° K₂); iti (°i I_{2*}) | vakṣyamāṇasūkṣmayogaṃ bhāvayitvā I Σ ; *om.* Tib. ³⁶°visarjana° Σ_{I_3}] °virjana° I₃. ³⁷dvidhā Σ_{I_1}] vidhā I₁. ³⁸bodhaḥ $\Sigma_{K_2, I_{2*,3}}$] bodha K₂; boddhavyāḥ I_{2*}; bodhavyāḥ I₃; *rtogs te* Tib. ³⁹°as Σ_{K_2}] °a° K₂. ⁴⁰°āhamkāraḥ $\Sigma_{I_{2*,3}}$] °āhūmkāra° I_{2*,3}. ⁴¹°bhedārthataḥ $\Sigma_{K_1^{a.c.}}$] °bhedā<rtha>taḥ K₁^{a.c.} (added in upper margin). ⁴²°śabdena $\Sigma_{I\Sigma}$] °śabde I Σ ; *om.* Tib. ⁴³prabhāsvara° Ṅ₂, K₁, Tib.] prabhāsura K₂; prabhāsuraḥ K₃; prabhāsvaraḥ K₅, I_{2*,3}; prabhāsvarāḥ I₁ • °praveśopāyakathanam $\Sigma_{K_1, I_{2*,3}}$ (°am), Tib._{G,N,P_1} (*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,P_2}.

§22 prabhāsvaram

ekakṣaṇābhisaṃboḍhiḥ

tata¹ *ālikāliśvāsocchvāsataḥ*² *saṃsphārya*³ *saṃhārya*⁴ *tatraiva svayaṃ praveśya ekī-*
bhūya^{5,i} iti || ālikālipaṅktim⁶ *saṃsphārya*⁷ | *kutaḥ*⁸ | *śvāsocchvāsataḥ*⁹ | *śvā-*
5 *sapathenālim*¹⁰ *kālim*¹¹ *ucchvāsapathena*¹² *niḥṣṛtya*¹³ | *tadraśmibhir*¹⁴ *la-*
*kṣaṇavyaṅjanāni*¹⁵ *saṃśodhya* | *sacarācareṇa*¹⁶ *sahaikībhūya* | *tatraiva pra-*
*veśya*¹⁷ *svayaṃ*¹⁸ | *gauryādir*¹⁹ *nairātmyāṃ*²⁰ *ca saṃhārya* | *ātmanātiṣṭhed*
*vajradharapadam*²¹ *avikalpitaṃ*²² *sarvabhāvataḥ*²³ | *ata eva*²⁴ *dvibhujai-*
kamukhaṃ śuklaṃ | *kutra*²⁵ | *śaśiravisamṣṭamadhya*^{26,ii} *itū*²⁷ | *bhāvābhāvā-*
10 *nupalambha*²⁸ *ity arthaḥ*²⁹ ||

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).

¹o Σ_{-K₂,I_{1,2*}}] °o K₂; °aḥ I_{1,2*}; *de ltar* Tib. ²°śvāsocchvāsa° Σ_{-K_{1,2},I_{2*,3}}] °svā-
socchvāsa° K₁; °svāsocchāsa° K₂; °śvāso(d)dhātya° I_{2*,3}. • °taḥ Σ_{-K₁}] °ta K₁.
³saṃ° Σ_{-I₁}] sa° I₁; *spros te* Tib. ⁴saṃhārya Σ_{-I_{2*,3}}] om. I_{2*,3}. ⁵ekī° Σ_{-K₂} (no
sandhi)] yakī° K₂; *gcig tu* Tib. ⁶āli° Σ_{-N₂}] ali° Ñ₂ • °paṅktim Ñ₂, I_{1,3}, Tib.]
°paṅkti K₁; °pakti K₂; °paktim K_{3,5}; °pattim I_{2*}. ⁷sphārya Σ_{-K₃,a.c.}] °xxryya
K₃^{a.c.}. ⁸kutaḥ Σ_{-K_{1,2},I₃}] ku† †_x K₁; kuṭa° K₂; kuta I₃; *gan las še na* Tib. ⁹śvāsoc°
Σ_{-K_{1,2}}] †_x °c K₁; śvāsauc° K₂ • °chvāsataḥ Σ_{-K₂,I_{2*,3}}] °chvāsata° K₂; °chāsataḥ
I_{2*,3}. ¹⁰pathenā° Σ_{-I_{2*,3}}] °mathenā° I_{2*,3}; *lam nas* Tib. • °lim Ñ₂] °ni K₁; °li°
K_{2,3,5}, I_{1,2*,3}; *āli dan* Tib. ¹¹kālim Ñ₂] °kāly° Σ_{-Ñ₂}. ¹²ucchvāsa° Ñ₂, K_{2,3,5}] °a-
cchā° K₁; °occhvāsa° I₁; °ucchāsa° I_{2*,3}. ¹³niḥṣṛtya Σ_{-Ñ₂,a.c.,I_{2*,3}}] niḥṣ>†t<<ār>ya
Ñ₂^{p.c.}; *nidhrtya* I_{2*,3}; *'thon nas* Tib. ¹⁴tad° Σ_{-K_{1,2},I_Σ}] om. K₁; d K₂, I₁; ta I_{2*,3} •
°raśmibhir Σ_{-K_{1,2},I_{1,3}}] raśmibhi K_{1,2}, I₁; iśmibhir I₃. ¹⁵lakṣaṇa° Σ_{-I_{2*,3}}] lakṣe na
I_{2*}; lakṣeṇa I₃. ¹⁶sacarā° Σ_{-I₁}] sa° I₁ • °careṇa Σ_{-K₂}] °caraṇa° K₂. ¹⁷praveśya
Σ_{-K₁,I_{2*}}] †_x K₁; *xxveśya* I_{2*}. ¹⁸svayaṃ Σ_{-K₁,I₃}] †_x K₁; *sveyaṃ* I₃. ¹⁹ādir Ñ₂,
K₁^{p.c.}] °ādir K₁^{a.c.}; °ādīna K_{2,3}, I₁; °ādīn K₅, I₃; °ādīna I_{2*}. ²⁰vyāṃ Ñ₂, K₁]
°ā K_{2,3,5}, I_Σ. ²¹ātiṣṭhed vajradharapadam Ñ₂ (°et)] vajradharapadam K₁; va-
jradharapadam tiṣṭhed (*tiṣṭed* K_{2,3}, I_{2*}) K_{2,3,5}, I_Σ ²²avikalpi° K_{2,3,5}, I_Σ] kalpi°
Ñ₂, K₁ • °tam Ñ₂, K₁] °taḥ K_{2,3,5}, I_Σ; *ma brtags pa'i* Tib. ²³oḥ Σ_{-K₂}] °a K₂.
²⁴eva Σ_{-K₂}] evā° K₂. ²⁵kutra Σ_{-K₁}] om. K₁; *de ste* Tib._C; *de la* Tib._{-C}. ²⁶śaśiravi°
em. (ri boñ can dan ñi ma Tib.; cf. HeSāU)] raviśaśi° Σ • °saṃpuṭa° Σ_{-K₁,I_{2*,3}}] saṃ
†u †_x K₁; °saputa° I_{2*}; °saṃputa° I₃ • °madhya Σ_{-K₁} (partly °e)] †_x K₁. ²⁷iti
Σ_{-K₁}] †_x K₁; *om.* Tib. ²⁸bhāvābhāvā° Σ_{-K₁}] †_x K₁ • °nupalambha Ñ₂ (°e), I₁,
Tib.] †_x K₁; °rthapalambhayoge K₂, K₃^{a.c.}; °>n<<nu>palambhayoga K₃^{p.c.};
°nupalambhayoge K₅^{p.c.}; °nulabhye I_{2*,3}. ²⁹ity arthaḥ Ñ₂, K₃^{p.c.}] †_x K₁; tertha
K₂; ty arthaḥ K₃^{a.c.}, K₅, I_{2*,3}; *žes pa ste* Tib.

ata eva³⁰ –

abhrāntatattvalābhāya³¹ saṃbhogam iti smṛtam³² |
*hūm-phaṭ-kāravīnirmuktaṃ³³ *sattvabimbasaṃ³⁴ *param³⁵ ||ⁱⁱⁱ***

tathā ca kulapaṭale saṃbhogam ity uktam³⁶ –

dehasthaṃ ca³⁷ mahājñānaṃ³⁸ sarvasamkalpavarjitam³⁹ |
 vyāpakaḥ⁴⁰ sarvavastūnāṃ⁴¹ dehastho⁴² 'pi na dehajaḥ⁴³ ||^{iv}

5

tathā ca –

ādarśabimbe⁴⁴ sakalāṅgayuktaṃ⁴⁵
 rūpaṃ⁴⁶ yathā svacchātaram⁴⁷ vibhāti |⁴⁸
 aśīyanuvyañjanalakṣaṇādhyo⁴⁹
 dehas⁵⁰ tathā vajradharaḥ⁵¹ sadaiva ||^v

10

ⁱⁱⁱUntraced, *om.* VaPra^{Tib.}. ^{iv}HeTa I.i. 12. ^vSvāPra by Āryadeva (v. 54; *upajāti* meter); cf. AK (p. 19), PaKraṬi (p. 61) and HePra^{Tib.} (*Bla med rim lia*).

³⁰ata eva \check{N}_2] ††_x K₁; ata evā° $\Sigma_{\check{N}_2, K_1, I_3}$; ata yavā° I₃; *om.* Tib. ³¹abhrānta° Σ_{K_1, I_Σ} (K_{2,3,5} *sandhi* with preceding)] ††_x °nte K₁; °bhānta° I₁; °bhātta° I_{2*,3}; *om.* Tib. ³²iti smṛtam $\Sigma_{I_{1,3}}$ (all °am)] °i smṛtam I₁; iti sṛtam I₃; *om.* Tib. NB: The *pāda* is one syllable short. ³³*hūm-phaṭ-kāravīnir*° $\Sigma_{\check{N}_2, K_2, I_3}$] *hūm-phaṭakāravīnir*° \check{N}_2 ; *hūm-phaṭ-kāravīni*° K₂, I₃; *om.* Tib. ³⁴°bimbasaṃ K₁^{p.c.}] °bimbam ayaṃ \check{N}_2 ^{p.c.}; °bimbam >i<yaṃ \check{N}_2 ^{a.c.} (rubbed out); °<bi>mbasaṃ K₁^{a.c.} (added below); °bimbasīva(m) K_{2,3,5}, I₃ (K₂ *om. anusvāra*); *om.* Tib. ³⁵param Σ_{I_1} (all °am)] *om.* I₁, Tib. ³⁶°bhogam ity uktam Σ_{K_1} (all °am; I₁ *iti*)] °bhoga >paṭal†< ††_x K₁^{p.c.} (canceled); *des na rigs kyi le'ur (...)* *žes loṅs spyod rdzogs pas gsuṅs śin* Tib. ³⁷dehasthaṃ ca Σ_{K_1, I_2, K_3} ^{a.c.}] ††_x K₁; dehasthaṃ ṅca K₂; dehasthaṃ <ca> K₃^{a.c.} (added above); *lus la (...)* *gnas* Tib. ³⁸mahājñānaṃ Σ_{K_1}] ††_x K₁. ³⁹sarvasamkalpavarjitam Σ_{K_1} (°am Σ_{I_2*})] ††_x °tam K₁. ⁴⁰°aḥ Σ_{K_2}] °a° K₂. ⁴¹°vastūnāṃ $\Sigma_{I_{2*,3}}$] °vastūnāṃ I_{2*,3}; *dños po kun la* Tib. ⁴²°stho $\Sigma_{I_{2*,3}}$] °sthā° I_{2*,3}. ⁴³°jaḥ Σ_{K_2}] °ja K₂. ⁴⁴e Σ_{K_1}] °ai K₁. ⁴⁵°āṅga° $\Sigma_{K_{2,3,5}}$] °āṅka° K_{2,3,5} NB: The PaKraṬi attests °āṅśa° • °yuktaṃ $\Sigma_{I_{2*,3}}$] °yukta° I_{2*,3}; *dan ba'i* Tib. ⁴⁶rūpaṃ Σ_{I_3}] rūpaṃ I₃. ⁴⁷°taram $\Sigma_{K_{1,2}}$] °t† r† ††_x K₁; °gataṃ K₂; *mchog gi* Tib. ⁴⁸vibhāti Σ_{K_1, K_3} ^{a.c.}] ††_x K₁; vi>tha<bhāti K₃^{a.c.}; *mdzes pa ste* Tib. ⁴⁹aśīyanuvyañjana° $\Sigma_{K_{1,2}, I_{2*,3}}$] ††_x K₁; aśīyanuvyañjana° K₂; aśīyanuvyañjana° I_{2*,3} • °lakṣaṇādhyo \check{N}_2 , K_{3,5}, I₃, Tib.] ††_x °ṇādhyo K₁; °lakṣaṇādhyo K₂, I₁; °lakṣyaṇādhyo I_{2*}. ⁵⁰dehas Σ_{K_2, I_1}] °dmahas K₂; has I₁. ⁵¹°dharah Σ_{I_2*}] °bharah I_{2*}; *rdo rje 'dzin pa'i* Tib.

svādhiṣṭhānakrama⁵² eṣaḥ⁵³ || jagadarthāda⁵⁴ saḥajaparyantena⁵⁵ eka-
kṣaṇābhisam̐bodhiḥ⁵⁶ || ||

dharmakāyābhisam̐bodhiḥ

5 tato⁵⁷ bījāvasthāyāṃ⁵⁸ sthita^{59,vi} ity asya⁶⁰ ko 'rthaḥ⁶¹ | saḥajo 'sau⁶² bī-
jaḥ⁶³ || atra⁶⁴ prastāva⁶⁵ idaṃ⁶⁶ smartavyam^{vii} iti | hasitekṣaṇāliṅganadvandva-
caturviśuddhyā^{67,viii} jñātavyaḥ || kva⁶⁸ –

Ñ₂ 16v₅;
K₁ 22r₄;
K₂ 31r₁;
K₃ 34v₃;
K₅ 31v₆;
I₁ 38v₃;
I₂* 61v₄;
I₃ 35v₅

ācārya guhya prajñā ca⁶⁹ caturthaṃ tat punas tathā⁷⁰ |^{ix}

anenānandakṣaṇabhedārthaḥ⁷¹ kathyate⁷² | ācāryaśabdena⁷³ vicitrakṣa-
ṇaḥ⁷⁴ prathamānandaḥ⁷⁵ | guhyaśabdena⁷⁶ vipākakṣaṇaḥ⁷⁷ paramāna-

^{vi}HeSāU (Ñ₁ f. 6v₂). ^{vii}Ibid. ^{viii}HeSāU (Ñ₁ f. 5r₆). ^{ix}HeTa II.iii. 10ab.

⁵²svādhiṣṭhānakrama Σ_{-K_{1,2}}] svādhiṣṭhānakramaprathama K₁; svādhiṣṭhāna-
krama° K₂. ⁵³eṣaḥ Σ_{-K_Σ}] eṣa K_{1,3,5} (no *daṇḍa* in K_{3,5}); °yaṣa° K₂.
⁵⁴jagadarthāda Σ_{-K₃,^{a.c.},_{I₂*}}] jaga<da>rthāda K₃^{a.c.} (added above); jagadadhā-
rthe I₂*; jagad athārdye I₃; 'gro ba'i don dan por byas nas Tib. ⁵⁵°ena Σ_{-I₁} (no *sandhi*
applied)] °e I₁. ⁵⁶ekakṣaṇābhisam̐bodhiḥ Σ_{-K₁,_{I₂,₃}}] e ††_x K₁; ekakṣaṇābhisam-
m̐bodhi K₂; ekakṣaṇādisam̐bodhiḥ I_{2*,3}. NB: K₃ rewritten; MSS K_{2,3,5} add the
number "21". ⁵⁷tato Σ_{-K₁}] ††_x K₁. ⁵⁸bījāvasthāyāṃ Σ_{-K_{1,2}}] ††_x °jāvasthāyāṃ
K₁; vājivasthāyāṃ K₂. ⁵⁹sthita Ñ₂, K₁] sthitam Σ_{-Ñ₂,_{K₁}}. ⁶⁰ity asya Ñ₂, K₁ (both
iti), Tib.] iti Σ_{-Ñ₂,_{K₁}}. ⁶¹ko 'rthaḥ Σ_{-I₂*}] kāryaḥ I₂*. ⁶²°o 'sau Σ_{-I₂,₃}] °or so I_{2*,3}.
⁶³°aḥ Σ_{-K₂,_{I₂,₃}}] °a K₂, I_{2*,3}. ⁶⁴atra Σ_{-I₃}] ata I₃. ⁶⁵°stāva *em.*] °stāve Σ_{-K₂}; °ve-
stāve K₂; *skabs* Tib. ⁶⁶idaṃ Σ_{-I₂*}] ūdaṃ I₂*. ⁶⁷hasitekṣaṇāliṅgana° K_{2,3,5}, I₁,
Tib.; HeSāU] xx₂ °tekṣaṇāliṅgana° Ñ₂ (smeared); hasitekṣ† ††_x K₁; hasitekṣaṇā-
liṅganam̐ I_{2*,3} • °dvandvacaturviśuddhyā Ñ₂, K_{2,3,5}, I_{2*}^{p.c.}, I₃, Tib.; HeSāU] xx₂
††_x K₁; °dvandvacaturviśuddhyā I₁; °dvaṃdvacaturviśuddhy>i<ā I_{2*}^{a.c.}. ⁶⁸kva
Ñ₂, K_{1,2}, K₃^{a.c.}, K₅^{a.c.}, I_Σ] >kva< K₃^{p.c.} (rubbed out); >kva< <kā> K₃^{p.c.} (ca-
ncelled and added below); *om.* Tib. ⁶⁹ca K_{3,5}, I_Σ, Tib.] *om.* Ñ₂, K_{1,2}. ⁷⁰tat
punas tathā Ñ₂, K₁] tat punas tatheti K_{2,3,5}; tata punas tathā I₁; tathaḥ punas tathā
I_{2*,3}; *mchog tu bde ba chen po'i mthar thug pa rnam la* Tib. (not recognizing the meter).
⁷¹°kṣaṇabhedārthaḥ Σ_{-K₂,_{I₂*}}] °kṣaṇa>ṃ<bhedārtha K₂^{p.c.} (*anusvāra* cancelled), I₂*;
cig ma'i dbye ba rnam Tib. ⁷²°ate Σ_{-I_{1,2}*}] °eta I₁; °ato I₂*. ⁷³°śabdena Σ_{-K₁}] °śānta
††_x K₁. ⁷⁴vicitrakṣaṇaḥ Ñ₂, Tib. (*rnam pa sna tshogs pa'i skad cig ma ste*)] ††_x K₁; *om.*
K_{2,3,5}, I_Σ. ⁷⁵prathamānandaḥ Ñ₂, Tib.] ††_x K₁; *om.* K_{2,3,5}, I_Σ. ⁷⁶guhyaśabdena
Ñ₂, Tib.] ††_x śabdena K₁; *om.* K_{2,3,5}, I_Σ. ⁷⁷vipākakṣaṇaḥ Ñ₂, K₁, Tib. (*rnam par*
smiṅ pa'i skad cig ma ste)] *om.* Σ_{-Ñ₂,_{K₁}}.

ndaḥ⁷⁸ | *prajñāśabdena*⁷⁹ vimardakṣaṇaḥ⁸⁰ viramānandaḥ⁸¹ | *caturthaṃ tat punas tatheti*⁸² śabdena vilakṣaṇakṣaṇaḥ⁸³ saḥajānandaḥ⁸⁴ || karmamudrā-prasaṅge⁸⁵ kiñcitsahajachāyonmeṣamātram⁸⁶ | jñānamudrāprasaṅge⁸⁷ samyaksamvedanam⁸⁸ | mahāmudrāprasaṅge punaḥ⁸⁹ samvedanābhāvaḥ⁹⁰ || katham –

5

āi na⁹¹ anta na⁹² majjha tahiṃ⁹³ naü bhava naü nirvāṇa⁹⁴ |
ehu so⁹⁵ paramamahāsuha⁹⁶ naü para naü appāṇa⁹⁷ ||^x

^xHeTa II.v. 68; cf. HeSāU (Ñ₁ f. 6v_{2,3}), DVS (f. 195r₁), HePra^{Tib.} (§22 & **Bla med rim lna*), KriSamPa (ch. 6-6-9 v.13), SāMā 183, Sarahapāda's *Dohāgītikoṣa* (DGK) & °*pañjikā* (pp. 21, 93), SNpa (p.198) et al.

⁷⁸paramānandaḥ K₁^{p.c.}, Tib.] paramānanda <xx> Ñ₂^{p.c.} (added below, illegible); paramāna<nda>ḥ K₁^{a.c.} (added above); *om.* K_{2,3,5}, I_Σ. ⁷⁹prajñāśabdena Ñ₂, K₁, Tib.] *om.* Σ_{Ñ₂,K₁}. ⁸⁰vimardakṣaṇaḥ Ñ₂, K₁, Tib. (*rnam par ned pa'i skad cig ma ste*)] vimardavilakṣaṇo K_{2,3,5}, I₁; vinardavirakṣaṇe I_{2*}; vimardavilakṣaṇe I₃. ⁸¹viramānandaḥ Ñ₂, Tib. (*dga' bral*)] viramānanda, K₁; viramānandaḥ (K₂ *om. visarga*; °*ānakṣaḥ* I₁) | paramamahāasukhaparyantān iti (°*tām iti* I_Σ) K_{2,3,5}, I_Σ. ⁸²caturthaṃ tat punas tatheti Ñ₂, K_{2,3,5}, I₁] caturthaṃ tat punacaturtheti K₁; caturthaḥ tat punas tatheti I_{2*,3}; *mchog tu bde ba chen po'i mthar thug pa zes pa'i* Tib.-C. ⁸³vilakṣaṇakṣaṇaḥ K₅, Tib. (*mshan ñid med pa'i skad cig ma ste*)] vilakṣaṇaḥ Ñ₂, K_{1,3}, I₁; vilakṣaṇakṣaṇa K₂; vilakṣaṇalakṣaṇaḥ I_{2*,3}. ⁸⁴saḥajānandaḥ Σ_{K_{1,2}}] ††_x K₁; saḥajānanda K₂. ⁸⁵karmamudrāprasaṅge Σ_{K₁,I_{2*}}] ††_x K₁; karmamudrāsaṅge I_{2*}; *las kyi phyag rgya'i sbyor bas* Tib. ⁸⁶kiñcit° Σ_{K₁}] ††_x °ta K₁ • sahaja° Σ_{K₂}] saja° K₂ • °chāyonmeṣamātram Σ_{K₁} (all °*aṃ*)] °cchāṇeṣamātraṃ K₁; *lhan cig skyes pa'i grib ma cuñ žig bye ba tsaṃ yin žin* Tib. ⁸⁷°mudrāprasaṅge Σ_{I_{1,3}}] °mudrāpraveśaṅge I₁; °muśaprasaṅge I₃. ⁸⁸°samvedanam Σ_{K₃,K₅^{a.c.},I₁} (all °*aṃ*)] sasvedanaṃ K₃, K₅^{a.c.}; °samvedane I₁; *yai dag par sbyor ba ste* Tib. ⁸⁹°aḥ Σ_{K₂}] °a K₂. ⁹⁰samvedanā° Σ_{K_{2,3},K₅^{a.c.}}] savedanā° K₂; sasvedanā° K₃, K₅^{a.c.}. ⁹¹āi na Σ_{K₁}] a ā ††_x K₁. ⁹²anta na Ñ₂^{p.c.}, K_{2,5}, I₁, I_{2*}^{p.c.}] *om.* Ñ₂^{a.c.} (added above); ††_x K₁; anta K₃; anta na>u< I_{2*}^{a.c.} (cancelled); anta na I₃. ⁹³majjha tahiṃ *em.*] majjha tahi Ñ₂, I₁; ††_x K₁; majvā tahiṃ K_{2,3,5}; tahiṃ I_{2*}; jha tahiṃ I₃. ⁹⁴naü 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) I_{2*,3} (*visarga* I_{2*}). ⁹⁵ehu so K_{2,3,5}, I_{1,3}] ehu se Ñ₂, K₁; eü so I_{2*}. ⁹⁶parama° Σ_{I_{2*,3}}] parasa° I_{2*,3}. ⁹⁷naü para naü appāṇa K_{2,3,5}, I_{1,3}] nau para nau ap(p)āṇa Ñ₂, K₁; naü para naü appāṇa I_{2*}.

iti yathā⁹⁸ matvā⁹⁹ saha-jāvasthāyām¹⁰⁰ | tato bhagavān api¹⁰¹ prabhās-vare
 praviśatīty arthaḥ¹⁰² || *etena*¹⁰³ *tad bījākṣaram*¹⁰⁴ *candrasūryau ca*¹⁰⁵ *miśrībhūya*^{xi}
 ity anena jñānatrayābhāvaḥ¹⁰⁶ sūcitah¹⁰⁷ | *amṛtasvabhāvam*^{xii} ity anena¹⁰⁸
 saha-jāvasthā¹⁰⁹ dr̥ḍhikṛtā¹¹⁰ | *raśmipuñjākāram*¹¹¹ *krameṇa*¹¹² *dīpaśikhā iva*¹¹³
 5 *yāvad*¹¹⁴ *anupalabdhi-kam*¹¹⁵ *kuryād* iti^{xiii} | *raśmīti*¹¹⁶ kiraṇam¹¹⁷ | *puñjākāram*
 iti¹¹⁸ skandhasamūham¹¹⁹ | *krameṇeti*¹²⁰ pañcaskandhānupūrveṇa¹²¹ pra-
 veśam¹²² | *dīpaśikhā iveti*¹²³ yathā dīpaśikhā jhaṭity astaṅgatā¹²⁴ dīpāt¹²⁵ | ta-
 thā bhagavataḥ¹²⁶ skandhān*ukrameṇa¹²⁷ rūpād rūpaṃ¹²⁸ vedanāyām¹²⁹

K₁ ff. 23-
24 missing

^{xi}HeSāU (Ñ₁ f. 6v₃). ^{xiii}Ibid. ^{xiii}HeSāU (Ñ₁ f. 6v₃₋₄).

⁹⁸iti yathā Σ_{-Ñ₂,K₁}] iti yathā iti Ñ₂; yathā iti K₁; *zes* Tib. ⁹⁹matvā Ñ₂] satvā
 Σ_{-Ñ₂,K₃}; *sattvāḥ* K₃; *rig par byas nas* Tib. ¹⁰⁰°ām Ñ₂, K₁, Tib. (°am)] °am pravi-
 śanti Σ_{-Ñ₂,K₁}. ¹⁰¹bhagavān api Ñ₂, K₁, Tib.] bhagavān apīti (apīti K₂) bhaga-
 vān api Σ_{-Ñ₂,K₁}. ¹⁰²prabhās-vare praviśatīty arthaḥ Ñ₂, K₅, I₁, Tib.] prabh† ††_x
 K₁; prabhās-vare praviśatīty arthaḥ (°am K₂) K_{2,3}; prabhās-vare praviśatīrthaḥ I_{2*,3}.
¹⁰³etena Σ_{-K₁}] ††_x °na K₁. ¹⁰⁴°am Σ_{-K₁}] °a° K₁. ¹⁰⁵°au ca Σ_{-K₁,I_{1,2*}}] °o ca K₁,
 I_{1,2*}. ¹⁰⁶°trayābhāvaḥ K₁] °trayābhāva, Ñ₂; °ābhāvaḥ K_{2,3,5}; °yābhāvaḥ I₂; *gsum*
gyi no bo med par Tib. ¹⁰⁷sūcitah Σ_{-K₂}] sūcitta K₂. ¹⁰⁸ity anena Σ_{-K₂}] itenena
 K₂. ¹⁰⁹saha-jāvasthā Σ_{-K₁,I_{2*,3}}] ††_x K₁; saha-jāvasyā I_{2*,3}. ¹¹⁰dr̥ḍhikṛtā Σ_{-I_{2*}}] dr̥ḍ-
 kṛtāḥ I_{2*}. ¹¹¹raśmipuñjākāram *em.*] raśmipuñjākāram Ñ₂; ††_x °śmipuñjākāram
 K₁; raśmipuñjākāra° K_{2,5}, K₃^{p.c.}, I₁ (°puñjā >xx< kāra °K₃^{a.c.}); raśmiprakāra° I_{2*};
 raśmipuñjākāran I₃; *'od zer gyi phuñ po'i rnam pa'i* Tib. ¹¹²krameṇa Σ_{-I₃}] kameṇa
 I₃. ¹¹³iva Σ_{-I_{2*}} (no *sandhi* applied)] uva I_{2*}. ¹¹⁴yāvad Σ_{-Ñ₂,a.c.}] yāva>xx<d Ñ₂^{a.c.}.
¹¹⁵°palabdhi-kam Ñ₂, K₁] °paddhīm K₂; °palabdhiḥ K_{3,5}; °palabdhi I₂; *mi dmigs*
par Tib. ¹¹⁶raśmīti Σ_{-K₁}] raśmītri K₁. ¹¹⁷kiraṇam Ñ₂, K₁ (°am)] karaṇam K_{2,3,5};
 karaṇam I₂; *od zer ro* Tib. ¹¹⁸puñjākāram iti Σ_{-K₁}] puñj† ††_x K₁; *phuñ po'i rnam*
pa'i rim pa zes pa ni Tib. ¹¹⁹skandhasamūham Σ_{-K₁}] ††_x K₁. ¹²⁰krameṇeti Σ_{-K₁}]
 ††_x °ti K₁. ¹²¹°skandhānupūrveṇa Σ_{-K₂}] °skandhān apūrve na K₂; *phuñ po lia'i*
rim gyis Tib. ¹²²praveśam Σ_{-K₃,I_{2,3}} (°am)] praveśa K₃, I₂; *'jug cin* Tib. ¹²³°śikhā
 iveti K_{2,3,5}, Tib.] °śikhā iva iti Ñ₂, I_{1,2*}; °śi<khā> iva K₁^{p.c.} (added below); °śiśā
 iva iti I₃. ¹²⁴yathā dīpaśikhā jhaṭity astaṅgatā K_{2,3,5}, I_{1,3}] jhaṭity astaṅgatā Ñ₂,
 K₁; yathā dīpaśiśā jhaṭiti astaṅgatā I_{2*}; *'ji ltar mar me'i rtse mo (...)* *skad cig gis nub*
pa ste Tib. ¹²⁵dīpāt Σ_{-K₂,I₁}] dīpās K₂; dīpāta I₁. ¹²⁶bhagavataḥ Σ_{-K₂}] bhaga-
 vata K₂; *bcom ldan 'das ni* Tib. ¹²⁷skandhānukrameṇa Σ_{-K₁,I₃}] skandhān† ††_x K₁;
 skandhānukramena I₃. ¹²⁸rūpād rūpaṃ Σ_{-Ñ₂}] pād rūpaṃ Ñ₂. ¹²⁹vedanāyām
 Σ_{-K₂,I₁}] vedanāyā K₂, I₁.

| vedanā samjñāyām | samjñā saṃskāreṣu¹³⁰ | saṃskārā¹³¹ vijñāne | vijñānam ākāśe¹³² ||

\check{N}_2 17r5; pakṣābhāvāt¹³³ pūrvato gauryādīnām¹³⁴ saṃhāraḥ¹³⁵ katham bhavet |
 K_2 31v6; tatrayāṃ kramaḥ¹³⁶ kathyate || ālikālibhyām¹³⁷ niḥṣṛtya sakalatraidhātu-
 K_3 35v2; kam ekīkṛtya yathākrameṇa praveśayet¹³⁸ || gaurī svaviṣayaṃ¹³⁹ gṛhītvā 5
 K_5 32v4; bhagavadrūpe gatā | tathā caurī vettālī ghasmarī ca¹⁴⁰ vedanāsamjñā-
 I_1 39r1; samskāreṣu gatāḥ¹⁴¹ | pukkasī kaṭhinadhātuṃ¹⁴² gṛhītvā vajradhararū-
 I_2^* 62v6; padhātau gatā | tathā śabarī caṇḍālī ḍombī¹⁴³ ca aptejomarutsu¹⁴⁴ ga-
 I_3 36v5; tāḥ¹⁴⁵ || yady api¹⁴⁶ gauryādīnām saṃhāre¹⁴⁷ pukkasyaḍisaṃhāraḥ¹⁴⁸ |
 tathā ca bhedāḥ¹⁴⁹ kathyate | kiṃ svadhātuṃ¹⁵⁰ vihāya rūpādīnām¹⁵¹ 10
 saṃhāraḥ¹⁵² | api khalu tān¹⁵³ gṛhītvā¹⁵⁴ samakāle¹⁵⁵ | ata eva¹⁵⁶ pukka-
 syādīnām¹⁵⁷ api || grāhyagrāhakagrahaṇe¹⁵⁸ satī¹⁵⁹ jñānatrayaviśuddhyā

¹³⁰samjñāyām | samjñā saṃskāreṣu $\Sigma_{\check{N}_2, K_2, I_1}$ (all *danḍa* after *saṃjñā*) | samjñāyām | samjñā | saṃskāre \check{N}_2, I_1 ; saṃskāreṣu K_2 ; 'du śes la'o || *de bz'in du 'du śes 'du byed la'o* Tib. ¹³¹oā em.] °am $\Sigma_{I_2^*, 3}$; °aḥ $I_2^*, 3$; 'du byed Tib. ¹³²vijñānam ākāśe \check{N}_2, I_1 , Tib.] vijñānam | rūpaṃ (*rūpa* K_2) vedanāyām | evaṃ vedanā samjñāyām | samjñā saṃskāre ($K_{2,3}$ om. *saṃjñā*) | saṃskāraṃ vijñāne | vijñānam ākāśe $\Sigma_{\check{N}_2, I_1}$. ¹³³pakṣābhāvāt $\Sigma_{K_2, 3, 5}$] pakṣmābhāvāt $K_{2,3}$; pakṣyābhāvāt K_5 ; cf. note in translation. ¹³⁴ādīnām] °ādīnā I_1 . ¹³⁵oah Σ_{K_2}] °a • K_2 . ¹³⁶kramaḥ Σ_{K_2}] karmma K_2 . ¹³⁷ālikālibhyām $K_2, I_{2,3}$] alikālibhyām \check{N}_2, I_1 ; alikālibhyām $K_{3,5}$. ¹³⁸et Σ_{I_1}] °eta I_1 . ¹³⁹svaviṣayaṃ $\Sigma_{K_2, I_{1,3}}$] svaviṣaya K_2 ; sūviṣayaṃ I_1 ; svaviṣayaṃ I_3 . ¹⁴⁰tathā caurī vettālī ghasmarī ca $K_{2,3,5}, I_1$, Tib.] om. \check{N}_2 (*see next nt.*); tathā caurī vetālī ghasmarī ca $I_{2^*, 3}$. ¹⁴¹vedanā° $\Sigma_{I_2^*, 3}$] devatā° I_2^* ; vedatā° I_3 • °saṃskāreṣu gatāḥ K_5 , Tib.] °saṃskāreṣu gatā>ḥ | < caurī | vetālī | ghasmarī ca \check{N}_2 ^{P.c.} (rubbed out); °saṃskārā(h) (||) sugatā(h) $K_{2,3}$ (K_2 om. *visargas*); °saṃskāreṣu gato I_1 ; °saṃskāreṣu gatāḥ $I_{2^*, 3}$. ¹⁴²dhātuṃ Σ_{K_2}] °ḥ dhātu K_2 . ¹⁴³otī Σ_{K_2}] °i K_2 . ¹⁴⁴aptejo° K_3 , Tib.] aptejo° \check{N}_2 ; āpaḥtejo • K_2 ; āpatejo° K_5 ; $I_{1,3}, I_2$ ^{P.c.} (>*vedanāsamjñāsaṃskāreṣu gatāḥ* < I_2 ^{a.c.}). ¹⁴⁵aḥ $K_2, I_{1,3}$] °ā $\Sigma_{K_2, I_{1,3}}$. ¹⁴⁶yady api Σ_{K_2}] yatepi K_2 . ¹⁴⁷oe \check{N}_2, K_2] °a° $K_{3,5}$; °ai I_Σ ; *bsdū bar gyur pa na* Tib. ¹⁴⁸oādi° \check{N}_2] °ādīnām $\Sigma_{\check{N}_2}$; *la sogs pa rnams kyis* Tib. • °saṃhāraḥ Σ_{K_2, I_1}] saṃhāra K_2 ; saḥāraḥ I_1 ; *bsdū ba bstan te* Tib. ¹⁴⁹oah $\Sigma_{I_2^*}$] °a I_2^* . ¹⁵⁰sva° Σ_{I_1}] śu° I_1 . ¹⁵¹oām Σ_{I_3}] °ā I_3 . ¹⁵²saṃhāraḥ $\Sigma_{\check{N}_2}$] na saṃhāraḥ \check{N}_2 . ¹⁵³api khalu tān \check{N}_2 , Tib. (*on kyañ* (...) *de rnams*)] kimu tāna K_2 ; kimu tān $K_{3,5}, I_3$; kim vatāna I_1 ; kiṃ sutāna I_2^* . ¹⁵⁴gr° $\Sigma_{I_2^*}$] dṛ° I_2^* . ¹⁵⁵okāle Σ_{K_2, I_1}] °le K_2 ; °li I_1 . ¹⁵⁶ata eva \check{N}_2] ataḥ $\Sigma_{\check{N}_2}$; *de nas* Tib. ¹⁵⁷oādīnām $\Sigma_{I_2^*, 3}$] °ādīnām $I_{2^*, 3}$. ¹⁵⁸grāhya° $\Sigma_{I_2^*}$] om. I_2^* . ¹⁵⁹sati Σ_{I_1}] °ti I_1 .

bhūcarī khecarī nairātmikā¹⁶⁰ prakṛtirūpā¹⁶¹ anyatrālokālokābhāsālokopa-
labdhīśabdenoktāḥ¹⁶² || nairātmādevī pakṣadvayam¹⁶³ āsādyā vajradhara-
vijñāne gatā pūrvam¹⁶⁴ eva || kuto¹⁶⁵ | nairātmāyāhṛccandramaṇḍale¹⁶⁶ amkārāṃ
paśyēt¹⁶⁷ | tenaiṃ amkārācandramaṇḍalena¹⁶⁸ saha drutāpannām¹⁶⁹ bhagavatīm¹⁷⁰
5 bhagavaddhṛdaye¹⁷¹ praviṣṭām¹⁷² cintayed^{173,xiv} iti vacanād¹⁷⁴ bhagavauśamhā-
rah¹⁷⁵ ||

etena sahajādau¹⁷⁶ prabhāsvaraparyantena¹⁷⁷ dharmakāyābhisambo-
dhiḥ¹⁷⁸ || 22 ||^{xv}



^{xiv}HeSāU (Ñ₁ f. 6r7-v₁), reading *nairātmāyāhṛccandre*. ^{xv}Cf. DVS (f. 194v₂₋₆), He-
Pra^{§22} et al.

¹⁶⁰ikā Ṇ₂] °ā Σ_{Ṇ₂}. ¹⁶¹°ā Σ_{I₂*}] °āḥ I₂*. ¹⁶²anyatrālokā° K_{3,5}, I_{1,3}] anya-
trāloka Ṇ₂; anetrālokā° K₂; anetrāloko I₂*; *gṛān snañ ba dañ* Tib._{C,D,P₂}; *snañ ba dañ*
Tib._{G,N,P₁} • °lokābhāsā° K_{2,3,5}, I₁] ālokābhāsā Ṇ₂; lokābhāsā° I₂*; °lobhāsā° I₃;
snañ ba mched pa dañ Tib. • °lokopalabdhi° K_{2,3,5}, I_{2*,3}] ālokopalabdhi° Ṇ₂^{p.c.} (°ko°
added above); °lokopadhi° I₁; *snañ ba ñe bar thob pa'i* Tib. • °śabdenoktāḥ *em.* (*sgras*
brjod pa rnamso Tib.)] °śabdenoktāḥ Ṇ₂; °śabdēna ukta K₂; °śabdēna uktaḥ K_{2,3,5},
I_Σ. ¹⁶³°dvayam I₁] °svayam Σ_{I₁}. ¹⁶⁴pūrvam Ṇ₂, Tib.] sarvam Σ_{Ṇ₂}. ¹⁶⁵kuto
Σ_{I_{2*,3}}] kulo I_{2,3}. ¹⁶⁶nairātmā° Σ_{I_{2*,3}}] tair ātma° I_{2*,3}. ¹⁶⁷paśyēt Σ_{I₁}] paśyeta I₁.
¹⁶⁸°kāra° Ṇ₂, K₂, Tib.] °kāre Σ_{Ṇ₂,K₂}. ¹⁶⁹°ām Ṇ₂] °ā K_{2,3,5}, I_Σ. ¹⁷⁰bhagavatīm
Ṇ₂] bhagavatī K_{2,3,5}, I_{2*,3}; *om.* I₁. ¹⁷¹bhagavaddhṛdaye Ṇ₂ (°vat), K_{3,5}, I₁, Tib.]
bhagavaddhṛdaya K₂; bhagava hṛdaya I₂; bhagavaṃ hṛdaye I₃. ¹⁷²°ām Σ_{I_{2*,3}}] °o
I_{2*,3}. ¹⁷³cintayed Σ_{I_{2*}}] cintayad I_{2*}. ¹⁷⁴vacanād Σ_{I_Σ}] vacanā I₁; tava tād I_{2*,3}.
¹⁷⁵°samhārah Σ_{K₂,I₃}] °samhāra K₂; °samhāha I₃. ¹⁷⁶°jādau Σ_{K₂,I_{2*}}] °nādau K₂;
°gādau I₂; *lhan cig skyes pa dañ por byas nas* Tib. ¹⁷⁷prabhāsvara° Σ_{K_{2,3}}] prabhā-
sura° K_{2,3}. ¹⁷⁸°sambodhiḥ Ṇ₂, K₅, Tib.] °sambodhi K_{2,3}; °sam̐bhisambodhiḥ
I₁; °sam̐skodhiḥ I₂*; °sam̐skodhi I₃. NB: Number only in K_{2,3,5}.

§23 utthānam

\dot{N}_2 17v₃; atha prabhāsvarād¹ utthānaṃ² kathyate || atha prabhāsvaro³ 'sau pa-
 K_2 32v₄; ramayogaḥ⁴ | utthānaṃ⁵ prati yathā jñānālokavajrāt⁶ saḥajotpattiḥ⁷ |
 K_3 36r₅; paścāt⁸ saḥajam ādau⁹ kṛtvā prabhāsvaraparyantena¹⁰ yathā syāt | ta-
 K_5 33r₇; thā prabhāsvarāt¹¹ punaḥ saḥajam saḥajāt¹² punar anenaiva¹³ krameṇa 5
 I_1 39r₆; dhyātavyam¹⁴ | yāvad ābodhilābhaḥ¹⁵ syāt || catuḥsandhyādhiṣṭhānakra-
 I_2^* 63v₅; meṇeti^{16,i} prātarmadhyāhnāparāhnarātrāv iti¹⁷ bhāvanākramaḥ¹⁸ ||
 I_3 37v₃ ity utthānam¹⁹ || 23 ||ⁱⁱ



ⁱCf. HeSāU (\dot{N}_1 ff. 6v₄, 7r₆). ⁱⁱCf. VaPra^{§23}, DVS (f. 195r₁₋₂) et al.

¹prabhāsvarād $\Sigma_{K_2,3,I_1}$] prabhāsūrād $K_{2,3}$; prabhāsvaro^o (?) I_1 (blurred). ²oṃ \dot{N}_2, K_3] °a K_2 ; °aḥ K_5, I_Σ ; *lḍaṅ ba* Tib. ³°bhāsvaro $\Sigma_{K_2,3}$] °bhāsūrā K_2 ; °bhā-
suro K_3 . ⁴oḥ Σ_{K_2}] °a K_2 . ⁵utthānaṃ Σ_{I_1}] uthānaṃ I_1 . ⁶°ālokavajrāt Σ_{I_1}]
°ālovajrāta I_1 . ⁷°jotpattiḥ Σ_{K_2,I_3}] °jotpati K_2 ; °jotpaktiḥ I_3 . ⁸°āt Σ_{I_1}] °āta I_1 .
⁹sahajam ādau $\dot{N}_2^{p.c.}$] sahaja<m ā>dau $\dot{N}_2^{a.c.}$ (added in upper margin); saḥajādau
 $K_{2,3,5}, I_\Sigma$; *lhan cig skyes pa dan por byas nas* Tib. ¹⁰prabhāsvara^o $\dot{N}_2^{p.c.}, K_5, I_\Sigma$] pra-
bhās>ā<ara^o $\dot{N}_2^{a.c.}$; prabhāsura^o $K_{2,3}$ • °paryantena Σ_{I_3}] °paryatena I_3 ; *mthar*
thug pa(r) Tib. ¹¹prabhāsvarāt $\Sigma_{K_2,3}$] prabhāsūrāt $K_{2,3}$. ¹²saḥajāt $\Sigma_{I_1,3}$] saḥajāta
 I_1 ; saḥajāta I_3 . ¹³anenaiva $\dot{N}_2, K_3^{p.c.}, I_1$, Tib.] anaiva ca K_2 ; a<ne>naiva $K_3^{a.c.}$;
aṇenaiva $I_{2*,3}$. ¹⁴°am Σ_{K_2} (°am)] °a K_2 . ¹⁵ābodhilābhaḥ $\Sigma_{\dot{N}_2,I_\Sigma}$] bodhilābhaḥ
 \dot{N}_2 , Tib.; ābodhilābha $I_{1,3}$; ābodhilābhā I_{2*} . ¹⁶catuḥ^o Σ_{I_3}] catu^o I_3 . ¹⁷prātar^o
 Σ_{I_Σ}] prāta^o I_Σ • °āparāhnarātrāv iti *em. (sandhi)*] aparāhnarātrau iti \dot{N}_2 ; °āparā-
hnarātrīś ceti $K_{2,3}, I_1$; °parāhnarātri cete I_{2*} ; °āparāhnarātrit cete I_3 ; *phyi dro dan |*
mtshan mo ste Tib. ¹⁸bhāvanākramaḥ \dot{N}_2, I_1 , Tib.] *om. K_{2,3} (see below)*; bhāvanoktaḥ
ma I_{2*} ; bhāvanoktaḥ ma I_3 . ¹⁹ity utthānam *em.*] *om. \dot{N}_2, I_\Sigma, Tib.*; itī utthānaṃ
|| 23 || bhāvanākramaḥ syāt K_2 ; ity utthānaṃ || 23 || bhāvanākramaḥ $K_{3,5}$.

§24 mantrajāpaḥ

- tadanu¹ bhāvanāt² khinno yogī³ mantram⁴ japet⁵ || tad api⁶ prabhā-
 svarād⁷ utthāya bhāvanājāpabaliṃ ca⁸ cintayitavyam⁹ | tathā ca paramam
 ādau¹⁰ kṛtvā sveṣṭadevatārūpaṃ¹¹ niṣpādyā¹² sahajahevajrayogato yatho-
 5 ktakrameṇa¹³ | tato mantrajāpaṃ prati bhagavantam¹⁴ niṣpādyā ḍākinī-
 cakrātmakam¹⁵ | yathā pūrve¹⁶ tathāpare¹⁷ kāryakāraṇasambandhena¹⁸
 bhagavantam¹⁹ ādau²⁰ tadanu ḍākinīcakram cintayet²¹ || balipradānam²²
 prati tathaiva²³ || kiṃ tv atra vajradharaḥ²⁴ krodhātmakaś²⁵ cintaniyo²⁶
 duṣṭadamanārtham²⁷ | karmayogaṃ²⁸ tu ṣaḍaṅgam²⁹ āśritya³⁰ ||
 10 tato jāpāvasare³¹ gauryādimantrajāpaṃ³² prati yasyā jāpas tām³³ āliṅ-
 gya³⁴ bhagavatīm³⁵ tasyā nivāse cintayed³⁶ yoginīsaṃcāreṇeti³⁷ || vajra-

Ñ₂ 17v₅;
 K₂ 33r₁;
 K₃ 36v₂;
 K₅ 33v₃;
 I₁ 39r₈;
 I₂* 64r₃;
 I₃ 37v₆

¹tadanu Σ_{I₂}] tadartha I₁; tadarthaḥ I_{2*,3}; *de'i rjes la* Tib. ²°āt] °ā° K₂;
 °āta I₂ ³°I Σ_{I₃}] °i I₃. ⁴°am Σ_{I₃}] °i I₃] °a I₃. ⁵japet Σ_{I₂}] jāpet I₁;
 jāpeta khinno yogī mantram jāpeta I_{2*,3} ((...) *jāpata* • I_{2*}). ⁶tad api Ñ₂] tadanu
 Σ_{Ñ₂}. ⁷prabhāsvarād Σ_{K_{2,3}}] prabhāsurād K_{2,3}. ⁸°jāpabaliṃ ca *em.*] jāpa-
 baliś 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 yan* Tib. ⁹cintayitavyam *em.*] cintayitavyaḥ
 Σ_{K_{2,3}}; cintayitavya K₂; cittayitavyaḥ I₃. ¹⁰paramam ādau *em.*] paramādau Σ^{Skt.};
mchog dan por Tib. ¹¹sveṣṭadevatā° *em.* (*'dod pa'i lha'i gzugs su* Tib.)] sveṣṭa° Σ_{I_{2*,3}};
 viṣṭa° I_{2*,3}. ¹²niṣ° Σ_{I₁}] niṣṣ° I₁. ¹³°krameṇa Σ_{K₃^{a.c.}, I₁}] °<kra>meṇa K₃^{a.c.}
 (added above); °krame na I₁. ¹⁴°antam Σ_{I_{2*,3}}] °anta I_{2*}; °attam I₃. ¹⁵ḍākinī°
 Σ<sub>Ñ₂^{a.c.}, pp.c.] ḍāk>ī<<i>ni° Ñ₂^{a.c.}; ḍā>ko<ni° Ñ₂^{pp.c.} (added in upper margin). ¹⁶°e
 Σ_{K₃, I₁}] °a K₃, I₁. ¹⁷tathāpare Σ_{Ñ₂^{a.c.}}] <tathā> apare Ñ₂^{a.c.} (added in lower ma-
 rgin). ¹⁸°bandhena Σ_{K_{2,3}}] °bandhana K₂; °badhena I₃. ¹⁹°ntam Σ_{I₃}] °ttam
 I₃. ²⁰ādau Σ_{I_{2*,3}}] āhau I_{2*,3}. ²¹cintayet Σ_{I_{2*,3}}] vicintayet I_{2*}; cittayet I₃.
²²balipradānam Ñ₂] balidānam Σ_{Ñ₂, I_{2*}}; vaṇidāna 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 ṅid de* Tib.
²⁴°aḥ Ñ₂, K₃] °a° K_{2,5}, I₁; °o I_{2*,3}. ²⁵krodhātmakaś Σ_{Ñ₂, I_{2*}}] krodhacakrātmakaś
 Ñ₂; krodhātmaka I_{2*}. ²⁶cinta° Σ_{I₃}] citta° I₃. ²⁷°damanārtham K_{2,3,5}, I_{1,3}
 (all °am)] °damanārthaḥ Ñ₂; °deśanārtham I_{2*}; *'dul ba'i don du* Tib. ²⁸°am 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*}. ³¹°āvasare Ñ₂] °āvatāre K_{2,5}, I_{2*,3}; °āvatāra° K₃; °ā ca tāre I₁; *skabs
 su* Tib. ³²°am Σ_{I₁}] °a I₁. ³³jāpas tām Σ_{I_{2*}} (°aḥ Ñ₂)] jāpalām I_{2*}. ³⁴āliṅgya
 Σ_{K₂, I₃}] āliṅgta K₂; āligya I₃. ³⁵°im Σ_{K₂, I_{2*,3}}] °i K₂; I_{2*,3}. ³⁶°yed Σ_{K₂, I_{2*,3}} (°et
 Ñ₂)] °ye I_{2*,3}. ³⁷yoginī° Σ_{K_{2,3,5}}] yoginīm K_{2,3,5} • °saṃcāreṇeti Σ_{I₂}] °sañcārāṇeti
 I₁; °saṃcāraṇeti I_{2*,3}.</sub>

dharamūlāṣṭapadahṛdayopahṛdayānām³⁸ jāpaḥ³⁹ || no vā⁴⁰ nairātmyāyāś
ca⁴¹ gauryādīnām⁴² hṛdayamantramātram vā⁴³ japtavyam⁴⁴ ||

tatrāyam⁴⁵ kramaḥ⁴⁶ –

cakramadhye⁴⁷ prajñāyutam⁴⁸ ātmānam dṛṣṭvā⁴⁹ | anenaiva⁵⁰ vidhinā
mantrākṣarāṇi⁵¹ devatīmukhād⁵² vinirgatāni⁵³ saraśmikāni svamukhe⁵⁴ 5
praviśya⁵⁵ vajramārgotsṛṣṭāni⁵⁶ devatūpadme⁵⁷ praviṣṭāni⁵⁸ punar devatī-
mukhāt⁵⁹ svamukham⁶⁰ anenaiva krameṇāvicchinnaṃ matram āvarta-
yēt⁶¹ || iti dolājāpaḥ⁶² ||ⁱ

hṛtsūrye⁶³ mantrākṣarāṇi vinyasya saraśmikāny⁶⁴ ūrdhvaśiraskāni⁶⁵
dhyātavyāni⁶⁶ || iti piṇḍajāpaḥ⁶⁷ ||ⁱⁱ 10

ⁱCf. HeSāU (Ñ₁ f. 6r₄₋₆), HePra^{§24}, HeSāSaṃ 8 (f. 90v₄₋₆), SāMā 123 et al.

ⁱⁱCf. DVS (f. 195r₄₋₅), HePra^{§24}, HeSāSaṃ 10 (f. 122r₆) et al.

³⁸°opahṛda° Σ_{-I₁}] °opadahṛda° I₁. ³⁹°aḥ Σ_{-K₂}] °a K₂. ⁴⁰vā Σ_{-K₂}]
nā K₂. ⁴¹°āyāś ca Σ_{-I_Σ}] °ayāś ca I_Σ. ⁴²°ādīnām Σ_{-Ñ₂}] °ādīnām
vā Ñ₂. ⁴³hṛdayamantramātram vā Ñ₂^{p.c.}, Tib. (*sñiñ po'i snags tsaṃ*)]
hṛda<ya>mantra<mātram> Ñ₂^{a.c.} (added in upper margin); hṛdayamantram
vā K₂; hṛdayamantram vā K_{3,5}, I₁; hṛdayamantra vā I_{2*,3}. ⁴⁴°am Σ_{-I_{2*}} (all
°am)] °aḥ I_{2*}. ⁴⁵tatrā° Σ_{-Ñ₂}] atrā° Ñ₂. ⁴⁶kramaḥ K_{3,5}, I₁, Tib.] krama
Ñ₂ (no *danḍa*), K₂, I_{2*}; krarmaḥ I₃. ⁴⁷cakramadhye K_{3,5}, I₁, Tib.] cakrama-
dhye tu Ñ₂; catramadhyā° K₂; cakramadhyā I_{2*,3}. ⁴⁸°āyutam Σ_{-I_Σ}] °ātmakam
I_Σ. ⁴⁹ātmānam dṛṣṭvā Σ_{-I₃}] ātmāna dṛṣṭrā I₃. ⁵⁰anenaiva Σ_{-I₃}] 'nainaiva I₃.
⁵¹°āṇi Σ_{-K₂}] °āṇī K₂. ⁵²°mukhād Σ_{-Ñ₂}] °mukha° Ñ₂. ⁵³°gatāni Σ_{-I_{2*,3}}] °ga-
vāni I_{2*,3}; *om.* Tib. ⁵⁴svamukhe K₅, I_{2*,3}, Tib.] mukh<e>>ni< Ñ₂^{p.c.}; sumukhya
K₂; sumukhe K₃, I₁. ⁵⁵praviśya Ñ₂, K₃, I_Σ] praviśye K₂; praveśya K₅; *om.* Tib.
⁵⁶°mārgotsṛṣṭāni Σ_{-K₂,I_Σ}] °mārgotsṛṣṭāni K₂; °mārgotsṛṣṭā I₁; °mārgo maṣṭā I_{2*,3};
om. Tib. ⁵⁷devatūpadme *em.* (cf. note in transl.)] svadevatūpadma° Ñ₂; *om.* K₂^{a.c.}
<sveṣṭadevatūpadma°> K₂^{p.c.} (added in upper margin); svadevatūpadme K₃, I_Σ;
svadevatūpadme K₅; *om.* Tib. ⁵⁸praviṣṭāni Σ_{-K₂}^{a.c.}] *om.* K₂^{a.c.} (added in upper ma-
rgin); *om.* Tib. ⁵⁹devatī° Σ_{-Ñ₂}^{a.c.}, I₃] deva<ū>° Ñ₂^{a.c.} (added in upper margin); da-
vatī° I₃; *om.* Tib. ⁶⁰sva° Ñ₂, K₅, I_{2*,3}] su° K_{2,3}, I₁; *om.* Tib. ⁶¹°et Σ_{-K₂}] °at K₂.
⁶²iti dolājāpaḥ Σ_{-K₂,I₃}] iti dolājāpa K₂; idolāpaḥ I₃; 'di ni 'khor lo'i bzlas pa'o Tib..
⁶³°e Σ_{-K₂}] °a° K₂. ⁶⁴sa° Σ_{-K₃}] saha° K₃. ⁶⁵ūrdhvaśiraskāni Σ_{-I_Σ}] ūrdhvaśira-
skāri I₁; ūrdhvaśiraskāri I_{2*}; ūrdhvaśiramkāri I₃; *mgo bo gyen du bstan pa* Tib._{-C,D}; *mgon*
po gyen du bstan pa Tib._{C,D}. ⁶⁶dhyātavyāni Σ_{-K₃}] śyāttavyāni K₃. ⁶⁷piṇḍajāpaḥ
Ñ₂^{p.c.}, K₃, I_{1,3}, Tib.] piṇḍijāpaḥ Ñ₂^{a.c.}, I_{2*}; piṇḍajāpa K₂; piṇḍajāpaḥ || mama
prajāpaiḥ K₅.

tanmantrākṣarāṇi maṇḍaleśvarasya māṇḍaleyānām ca⁶⁸ mukhād ucca-
rantūti⁶⁹ manasā⁷⁰ boddhavyam⁷¹ || iti samayajāpaḥ⁷² ||ⁱⁱⁱ

tadanu nābher ūrdhvaṃ⁷³ gacchantūti⁷⁴ cintayet | yathecchayānupala-
mbharyantam⁷⁵ ucchvāsaḥ⁷⁶ | nāsikāyās⁷⁷ cintayen⁷⁸ niḥśvāsam⁷⁹ ta-
5 thaivādhare 'nupalambhaṃ⁸⁰ yathecchayāśabdabodhaḥ | paraṃ⁸¹ gopi-
tam āmnāyaṃ ca tathā || iti vajrajāpaḥ⁸² || 24 ||^{iv}

§25 balitattvam

karmarājāgrī nāma samādhiḥ

tataḥ pūrvoktakrameṇa krodheśvarapadaṃ¹ niṣpādyā yathākramataḥ²
10 krodhān³ sphārayitvā⁴ preṣayed⁵ vighnagaṇānām⁶ ānayanāya⁷ || tān⁸
ⁱⁱⁱCf. DVS (f. 195r₅), HePra^{§24}, 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".

Ñ₂ 18r₆;
K₂ 34r₂;
K₃ 37v₃;
K₅ 34v₃;
I₁ 39v₇;
I₂* 65v₁;
I₃ 39r₂

⁶⁸ca Ñ₂, I_Σ, Tib.] *om.* K_{2,3,5}; >ca< ca I₂*^{a.c.} (cancelled). ⁶⁹uccarantūti Ñ₂] ucā-
rayanti ti K₂; uccārayantūti K_{3,5}, I₂*; uccārayanti I₁; ucārayantūti I₃; (*b*)*rtod par byed*
do źes Tib. ⁷⁰manasā Σ_{-I_{2*,3}}] sanasā I_{2*,3}. ⁷¹boddhavyam Ñ₂^{p.c.}] bo<ddhavya>m
Ñ₂^{a.c.} (added in right margin); bodhavyam K₅, I_Σ; *rtogs par bya ste* Tib. ⁷²iti sa-
mayajāpaḥ Σ_{-K₂}] iti iti samayajāpa K₂. ⁷³ūrdhvaṃ Ñ₂, K_{3,5}, Tib. (°*an* Ñ₂)]
ūrdhva° K₂, I₁; urdhva° I_{2*,3}. ⁷⁴onūti Σ_{-Ñ₂,I_Σ}] °tūti Ñ₂; °tī I_Σ; *'gro źes* Tib.
⁷⁵ānupalambha° Σ_{-I_{2*}}] °ānupalamā° I_{2*}; *dmigs pa'i* Tib. ⁷⁶ucchvāsaḥ Σ_{-K₂,I_{2*}}]
ucchāsaḥ K₂, I_{2*}. ⁷⁷nāsikāyās Σ_{-I_{2*,3}}] nāsittāḥ ś° I_{2*,3}. ⁷⁸cintayen Σ_{-K₂,I_{2*,3}}] ci-
ntayan° K₂; cintaye I_{2*}; cittayen I₃. ⁷⁹niḥśvāsam K_{3,5}] niśvāsam Ñ₂; °ti śvāsam
K₂; niśvāsa° I₁; niścāyaṃ I_{2*,3}; *dbugs nan du 'jug par* Tib. ⁸⁰nupalambhaṃ *em.*]
anupa_xmbha(ṃ) Ñ₂^{a.c.} (nt. missing); anupalambha K_{2,3,5}, I₁; arthalaṃbha I_{2*,3}; *mi*
dmigs par Tib. ⁸¹paraṃ Σ_{-I₁}] para° I₁. ⁸²o_h Σ_{-K₂,I₃}] °a K₂, I₃. ¹o_{padaṃ}
Σ_{-K₂,I₁}] °paraṃ K₂; °ṃ padaṃ I₁. ²o_{kramataḥ} K_{2,3,5}, I₁, I₃^{p.c.}] °karmmataḥ
Ñ₂; °ddūtaḥ (?) I_{2*}; °kra<ma>taḥ I₃^{a.c.} (in upper margin); *rim pa'ji lta bar* Tib. ³o_{ān}
Σ_{-K₂,I_{2*,3}}] °ān a° K₂, I_{2*,3}. ⁴sphārayitvā Σ_{-K₃,I_{2*}}^{a.c.}] >xx< <sphā>rayitvā K₃^{a.c.}
(rubbed out and added above); sphāray<i>tv>i<ā I_{2*}^{a.c.} (canceled and added a-
bove). ⁵preṣayed Ñ₂, Tib. (*miag par bya ste*)] praveśayad K₂; praveśayed K_{3,5},
I_{2*,3}; *om.* I₁ (eye-skip to "praveśya"). ⁶vighnagaṇānām Σ_{-I₁}] *om.* I₁; *bgags kyi tshogs*
Tib. ⁷ānayanāya *em.* (*'gugs pa'i ched du* Tib.; cf. note in transl.)] ā_xyanāya Ñ₂^{a.c.}
(note lost); ānaya ānaya om̐ sumbha (*śumbha* K₂) nisumbhetyādinā K_{2,3,5}; *om.* I₁;
ānaya om̐ sumbha nisumbhetyādinā (*nīśumbhetyādi•nā* I₃) I_{2*,3}. ⁸tān Ñ₂, K₅, Tib.
(*de rnam*)] nāva K₂; tāvat K₃; nānya I_{2*,3}.

preṣya⁹ mokṣapuratrayaṃ¹⁰ cintayet¹¹ tritattvataḥ¹² | iti¹³ cintayitvā¹⁴
gajabhājanasamhāreṇa¹⁵ vajraṃ tathaiva kṣoṇībhājanena¹⁶ ghaṇṭāṃ¹⁷
utpādyā vajravajraghaṇṭādharo bhūtvā¹⁸ sattvahitahetor¹⁹ balyadhiṣṭhā-
naṃ²⁰ kuryāt | karmabhedena tu²¹ varṇayogataḥ || tair ānīya²² vajradha-
rapure vināyakān²³ | ūrdhva uṣṇīṣacakravartinā²⁴ adhasi²⁵ sumbharājenā- 5
nītamātreṇa²⁶ | om inda jama²⁷ jaletyādīmantreṇāmantrya²⁸ |ⁱ om ākarṣaya
jaḥ | om padmatraye²⁹ praveśaya³⁰ hūm | om³¹ svasvathāneṣu³² krodhabandhena³³
bandhaya³⁴ vaṃ | om vaśaghaṇṭayā³⁵ vaśīkuru³⁶ hoḥ^{37,ii} | ity anenākarṣaṇa-

⁹HeTa 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), MuAv et al. ⁱⁱCf. HePra^{§25}, HeSāSam 8 (f. 96r₁₋₂), HeSāSam 10 (f. 120v₆₋₇), HeSāSam 45 (ff. 266v₇-267r₁).

⁹preṣya Ñ₂, Tib. (*miags nas*)] praveśya K_{2,3,5}, I₁; veśya I_{2*,3}. ¹⁰o₁pura^o Σ_{-K₅}]
o₁puram K₅. ¹¹cintayet Σ_{-K₂,I_{2*,3}}] cintayat K₂; cintayanti I_{2*}; cittayan I₃. ¹²o₁taḥ
Σ_{-K₂}] o₁ta K₂. NB: MSS K_{2,3,5} end §24 here. ¹³iti Σ_{-Ñ₂}] om. Ñ₂; *'di ltar* Tib.
¹⁴cinta^o Σ_{-I_{2*,3}}] citra^o I_{2*}; citta^o I₃. ¹⁵gaja^o Σ_{-K_{2,3,5}}] padma^o K_{2,3,5} • o₁bhājana^o
Σ_{-K₂}] o₁bhāṃjanaṃ K₂ • o₁hāreṇa Σ_{-K₂}] o₁phāreṇa K₂. ¹⁶o₁mī^o Ñ₂^{p.c.}, I_{1,3}, Tib.]
kṣoṇ>i<ī^o Ñ₂^{a.c.} (rubbed out); o₁bhaṇi^o K_{2,3,5}; o₁ṇim I_{2*}. ¹⁷o₁ṭām Σ_{-K₅,I_{1,3}}] o₁ṭhām
K₅, I_{1,3}. ¹⁸bhūtvā Ñ₂, Tib. (*gyur te*)] o₁bhūya K_{2,3,5}, I_Σ. ¹⁹o₁hitahetor Ñ₂, I₁, Tib.
(*phan pa'i ched du*)] mahator K_{2,3,5}; o₁hitaheto I_{2*,3}. ²⁰o₁am Σ_{-I₁}] o₁am dhiṣṭhānaṃ I₁.
²¹o₁bhedena tu Ñ₂^{p.c.}] o₁bhedena >na< tu Ñ₂^{a.c.} (rubbed out); o₁bhedenaṃ K₂; o₁bhe-
dena K_{3,5}, I₁; *dbye ba dan* Tib. ²²ānīya Ñ₂] āñīta^o K₂; āñīta^o K_{3,5}, I_Σ; *bkug cin* Tib.
²³o₁yakān Σ_{-K₂,I_{2*,3}}] o₁yikāna K₂; o₁yakāt I_{2*}; o₁yakāyakān I₃. ²⁴ūrdhva uṣṇīṣacakra^o
em.] ūrdhvoṣṇīṣacakra^o Ñ₂, K₃, I_{1,3}; ūrdhvoṣṇīṣaca^o K₂; ūrdhvā uṣṇīṣacakra^o I_{2*};
steñ du gtsug tor 'khor los Tib. ²⁵o₁si Σ_{-K_{2,3}}] o₁sī K₂; o₁ḥ K₃. ²⁶o₁subha^o Σ_{-I_{2*}}] subha^o
I_{2*} • o₁rājenānīta^o Σ_{-K_{2,5}}] o₁rājanānīta^o K₂; o₁rājenā"nīta^o K₅. ²⁷inda Ñ₂] indra
Σ_{-Ñ₂,I_{2*,3}}; indrā I_{2*,3} • jama *em.* (cf. VaPra^{Tib.} et al)] yama Σ. ²⁸jaletyādi^o Ñ₂, Tib.
(*jala žes pa la sogs pa'i*)] jala ityādinā K_{2,3,5}; jaletyādinā I_Σ • o₁āmantrya Σ_{-K₂}] o₁ā-
mantrā K₂. ²⁹o₁traye Σ_{-K₂,I_Σ}] o₁traya K₂; o₁trāya I_Σ. ³⁰o₁aya Σ_{-I₁}] o₁aye I₁. ³¹om
Σ_{-K₅}] om. K₅. ³²svasvathāneṣu Ñ₂] svasvathāne K_{2,3,5}; sumbhasvathāne I_Σ (*śū^o*
I_{2*,3}), o₁sthāna Tib. ³³o₁bandhena Σ_{-K_{2,3,5}}] om. K₂, Tib.; bandha>ṃ<ya K₃^{p.c.};
o₁bandheya K₅. ³⁴bandhaya Σ_{-K₂}] bandhaya vandaya K₂. ³⁵vaśa^o Ñ₂] paśya
K₂; paśya^o K₃, K₅^{a.c.}; vaśya^o K₅^{p.c.} (substituted in upper margin), I_Σ; vajra^o Tib.
• o₁ghaṇṭayā *em.*] o₁ghaṇṭayā Ñ₂; o₁gaṇṭhāyāṃ K_{2,5}; gaṇṭāyāṃ K₃; o₁ghaṇṭhāyā I₁;
o₁ghaṇṭhayā I_{2*,3}; cf. VaPra^{Tib.}. ³⁶vaśīkuru Σ_{-Ñ₂,I_{2*,3}}] vaśīkrṭā Ñ₂; vaśīkuru I_{2*,3};
vaśīmkuru Tib. ³⁷hoḥ Σ_{-K₂,I_{2*}}] ho K₂, I_{2*}.

praveśanabandhanatoṣaṇaṃ³⁸ kṛtvā | uktavidhināmṛtam utpādyā³⁹ | puṣ-
padhūpadīpagandhādīpūjāstutibalyupahārapūrvakaṃ⁴⁰ sandhyāgītam⁴¹
uccaran⁴² kamalāvartādīn⁴³ kārayet⁴⁴ ||

5 tadanv⁴⁵ āliṅganānantare⁴⁶ mudrā*bandhaṃ⁴⁷ kṛtvā⁴⁸ vighnān⁴⁹ vī-
kṣayet⁵⁰ | tatra⁵¹ mokṣapureṣu⁵² madhye⁵³ | tasya madhyapure⁵⁴ prāg-
dala⁵⁵ indrah⁵⁶ sahasrākṣo⁵⁷ gauro⁵⁸ vajrapāṇiḥ⁵⁹ śuklairāvataśīnaḥ⁶⁰ |
dakṣiṇadale⁶¹ yamo⁶² daṇḍapāṇiḥ⁶³ kṛṣṇo⁶⁴ mahiṣārūḍhaḥ⁶⁵ | paścī-
madale⁶⁶ varuṇaḥ⁶⁷ śveto⁶⁸ makaravāhanaḥ⁶⁹ kumudakamalapāṇiḥ⁷⁰ |

\dot{N}_2 18v3;
 K_2 34v3;
 K_3 38r5;
 K_5 35r5;
 I_1 40r2;
 I_2^* 66r4;
 I_3 39v4
 | * K_1 f.
 25r

³⁸°am̐ em.] °am̐ ca (mostly °añ ca) Σ_{-I_1} ; °a I_1 . ³⁹utpādyā Σ_{-K_2}] utpāde K_2 .
⁴⁰puṣpa° $\Sigma_{-\dot{N}_2}$] om. \dot{N}_2 ; *žabs bsil dan | me tog dan* Tib. (\rightarrow *pādyapuṣpa°*) • °pūjā°
 $\Sigma_{-K_{2,5}}$] °pūjā° $K_{2,5}$ • °upahāra° Σ_{-K_2}] °ūpahāra° K_2 . ⁴¹sandhyā° Σ_{-I_3}] sadhyā°
 I_3 . ⁴²uccaran \dot{N}_2] ucarantaṃ K_2 ; uccarantaṃ $K_{3,5}$; uccantaṃ I_1 ; ucaranta I_2^* ;
 ucaratta I_3 ; *brjod cin* Tib. ⁴³°ādīn \dot{N}_2 , K_5 , Tib.] °ādīna K_2 , I_Σ ; °ādīnaṃ $K_3^{a.c.}$
 (mark above °ī°); °ādīnaṃ $K_3^{a.c.}$. ⁴⁴°et Σ_{-K_2}] °at K_2 . ⁴⁵tadanv (all °anu)] om.
 I_1 ; *de nas* Tib. ⁴⁶āliṅganānantare \dot{N}_2] āliṅganāntare $K_{2,3,5}$; om. I_1 ; āliṅgaṇā-
 ntare I_2^* ; āliṅganāntare I_3 ; *khyud pa'i rjes rnam su* Tib. ⁴⁷mudrābandhaṃ $K_{2,3,5}$,
 Tib.] puṭabandhaṃ \dot{N}_2 ; nabandhana^xtoṣaṇaṃ ca K_1 (canceled ?); om. I_1 ; muśa-
 baṃdha $I_{2^*,3}$. ⁴⁸kṛtvā $\Sigma_{-K_3^{a.c.,I_1}}$] >xx< kṛtvā $K_3^{a.c.}$ (rubbed out); om. I_1 . ⁴⁹vighnān
 $\Sigma_{-K_2^{a.c.,I_\Sigma}}$] vighnā<n> $K_2^{a.c.}$ (added above); om. I_1 ; vighnāna $I_{2^*,3}$. ⁵⁰vīkṣayet
 \dot{N}_2 , K_1 , $K_3^{pp.c.}$] vīkṣayat K_2 ; vīkṣayet $K_3^{a.c.}$, K_5 , $I_{2^*,3}$; v>ī<iks>y<ayet $K_3^{p.c.}$
 ('vowel-change' canceled); om. I_1 ; *nam par brtags te* Tib. ⁵¹tatra Σ_{-I_1}] om. I_1 .
⁵²mokṣapureṣu $\Sigma_{-K_{1,2},I_1}$] mokṣapureyu K_1 ; mokṣapūreṣu K_2 ; om. I_1 ; *thar pa'i groñ*
khyer gyi Tib. ⁵³madhye Σ_{-K_2,I_1}] madhya K_2 ; om. I_1 ; *dbus* Tib. ⁵⁴madhyapure
 $\Sigma_{-K_2,I_2^{a.c.}}$] madhyapūre K_2 ; >moxx< <madhya> pure $I_2^{a.c.}$. ⁵⁵°a em. (*sandhi*)] °e
 Σ . ⁵⁶indrah Σ_{-K_2,I_2^*}] iḥ K_2 ; indra I_2^* . ⁵⁷sahasrākṣo $\Sigma_{-K_{1,2}}$] sahasrākṣ† K_1 (upper
 part lost); sahasrākṣo K_2 . ⁵⁸gauro Σ_{-K_1,I_Σ}] go† rā† K_1 (upper part lost); gaurā
 I_Σ . ⁵⁹vajrapāṇiḥ $\Sigma_{-K_{1,2},I_2^*}$] v† †r† ††_x K_1 ; vajrapāṇi K_2 , I_2^* . ⁶⁰śuklairāvataśīnaḥ
 em.] śukla airāvataśīnaḥ $\Sigma_{-K_{1,2},I_2^*}$ (°śī° $I_{1,3}$; ††_x K_1 ; śukla airāvataśīna K_2 ; śukra
 airāvataśīnaḥ I_2^* . ⁶¹dakṣiṇadale \dot{N}_2 , Tib.] ††_x °ṇe K_1 ; dakṣiṇe $\Sigma_{-\dot{N}_2,K_1}$. ⁶²°o
 $\Sigma_{-I_2^*,3}$] °a I_2^* ; °ā I_3 . ⁶³°pāṇiḥ \dot{N}_2 , K_1] om. K_2 ; °ḥ $K_{3,5}$, I_Σ ; *lag na dbyug pa can*
 Tib. ⁶⁴kṛṣṇo Σ_{-K_3,I_2^*}] kṛśno K_3 , I_2^* . ⁶⁵mahiṣārūḍhaḥ Σ_{-K_2,I_3}] mahirūḍha K_2 ;
 mahiṣārūḍha I_3 . ⁶⁶paścimadale \dot{N}_2 , $I_{1,2^*}$, Tib.] paścime dale K_Σ ; paścimadare
 I_3 . ⁶⁷varuṇaḥ $\Sigma_{-I_2^*,3}$] varuṇa° $I_{2^*,3}$. ⁶⁸śveto $\Sigma_{-K_{1,2}}$] śveta° $K_{1,2}$. ⁶⁹makara°
 $\Sigma_{-K_3^{a.c.,K_5}}$] maka>la< $K_3^{a.c.}$ (rubbed out and °ra° added above); K_5 • °aḥ Σ_{-K_2}] °a°
 K_2 . ⁷⁰°kamala° $\Sigma_{-\dot{N}_2}$] °kama_x° $\dot{N}_2^{a.c.}$ (nt. in lower margin; covered by following
 leaf) • °pāṇiḥ $K_{3,5}$, $I_{1,2^*}$] °pāṇi \dot{N}_2 , $K_{1,2}$; °paṇiḥ I_3 ; *lag na* Tib.

uttaradale⁷¹ yakṣaḥ pīto⁷² naravāhanaḥ⁷³ śrīphalapāṇiḥ⁷⁴ || ete sarvālam-
kāradharā⁷⁵ ratnamukuṭinaḥ⁷⁶ | yamaḥ⁷⁷ sūryāsanaḥ⁷⁸ sūryaprabhaḥ⁷⁹ |
śeṣās⁸⁰ candrāsanaś⁸¹ candraprabhāḥ⁸² ||

aiśānyadale⁸³ bhūtapatiḥ⁸⁴ śvetas⁸⁵ trinetro⁸⁶ jaṭāmukuṭī⁸⁷ vṛṣabhavā-
hanas⁸⁸ trisūlapāṇir⁸⁹ vyāghracarmāambaradharo⁹⁰ bhasmoddhūlitavi- 5
grahaḥ⁹¹ sarvāsthyābharaṇabhūṣitaś⁹² candrāsanaś⁹³ candraprabhaḥ⁹⁴ |
agnidale⁹⁵ vahnir⁹⁶ lambodaro⁹⁷ 'tīpīnaḥ⁹⁸ kharvaś⁹⁹ cchāgavāhano¹⁰⁰
raktaḥ | akṣasūtrakamaṇḍaludharo¹⁰¹ jaṭāmukuṭī¹⁰² sūryāsanaḥ¹⁰³ sūrya-
prabhaś cīvaravāsi¹⁰⁴ | nairṛtyadale¹⁰⁵ rākṣaso muktakeśaḥ kaṭṭārapapāla-

⁷¹uttara° Σ_{-I₁}] utta° I₁. ⁷²yakṣaḥ pīto Σ_{-K_{1,2,3}} (°ah I_Σ)] ††_x K₁; yakṣaḥ pīta K₂;
yakṣmaḥ pītaḥ K₃. ⁷³naravāhanaḥ Σ_{-K₁}] ††_x K₁. ⁷⁴śrīphalapāṇiḥ Σ_{-K_{1,2}}] ††_x
°niḥ K₁; śrīphalapāṇī K₂. ⁷⁵°ā Σ_{-K₁}] °āḥ K₁ (*sandhi*). ⁷⁶°mukuṭinaḥ K_{3,5}, Tib.
(*cod pan dan ldan pa*)] °makuṭinaḥ Ṇ₂, K₁; °mukuṭinaḥ K₂; °mukuṭiḥ I₁; °makuṭitaḥ
I₂*; °mukuṭitaḥ I₃. ⁷⁷yamaḥ Σ_{-K_{2,3,5}}] sarvāḥ K_{2,5}; sarvve K₃. ⁷⁸°ah Σ_{-K_{3,5}}] °āḥ
K_{3,5}. ⁷⁹°ah Σ_{-K_{2,3,5}}] °a K₂; °āḥ K_{3,5}. ⁸⁰śeṣās Σ_{-K₂}] śikhās K₂. ⁸¹candrāsanaś
Σ_{-K_{2,3,5}}] candrāsanaś K_{2,3,5}; *om*. I₂* (eye-skip). ⁸²°āḥ Σ_{-K_{1,2}}] ††_x K₁; °ā K₂.
⁸³aiśānyadale Σ_{-K_{1,2}}] ††_x K₁; aiśāne dale K₂. ⁸⁴bhūtapatiḥ Σ_{-K_{1,2}}] ††_x K₁;
bhūtapati K₂; dṛtapadhiḥ I₂*; dṛtapatiḥ I₃. ⁸⁵śvetas Σ_{-K_{1,2}} (partly °ah)] ††_x K₁;
śveta K₂; ścetaḥ I₂*; śvataḥ I₃. ⁸⁶°netro Σ_{-K₁}] °netrā K₁. ⁸⁷°ī Σ_{-K_{1,2}}] °ām
K₁; °īmaḥ K₂, K₃^{a.c.} (rubbed out). ⁸⁸vṛṣabhavāhanas Ṇ₂, I₂*, Tib. (°ah)] vṛṣa-
vāhanas K_{1,5}, I₁ (°ah K₁); ścandrasanaś candraprabhaḥ K₂; candrāsanaś candra-
prabhaḥ K₃. ⁸⁹°ir Σ_{-K₁} (all °ih |)] °i K₁. ⁹⁰°ambaradharo Σ_{-Ṇ₂} (°ah K₁)] °ā-
mbaradharā Ṇ₂^{a.c.} (note missing). ⁹¹bhasmoddhūlita° Σ_{-K_{2,3}}] bhiṣmābhū-
ṣita° K₂; bhaśyabhūṣita° K₃; bhasmād dhūlita° I₂*,³. ⁹²°asthyābharaṇabhūṣitaś
Σ_{-K_{1,3}} (°ah K₂, I₁)] °āsth† ††_x K₁; °>xx< bharaṇabhūṣitaḥ K₃; °āsthābhara-
ṇabhūṣita(h) I₂*,³ (I₂* *om. visarga*). ⁹³candrāsanaś Σ_{-Ṇ₂}] candrāsana>ā< <h>
Ṇ₂^{a.c.}; ††_x K₁. ⁹⁴candraprabhaḥ Σ_{-K₁}] ††_x °ndraprabhaḥ cīvaravāsāḥ K₁; can-
drabhradhaḥ I₂*,³. ⁹⁵agni° Σ_{-K_{2,5}}] agnir K_{2,5}, I₃. ⁹⁶°ir Σ_{-K₃} (°ih K₁)] °i°
K₅, I₂*; °īr I₃. ⁹⁷°o Σ_{-K₁}] °e K₁. ⁹⁸°pīnaḥ Σ_{-K_{1,2}}] °pī>ta<laḥ K₁^{p.c.} (cance-
led); °pina° K₂; °pītaḥ I₂*,³. ⁹⁹°aś Σ_{-K₂} (all °ah except Ṇ₂)] °a• K₂. ¹⁰⁰°vāhano
Σ_{-Ṇ₂} (°ah K₃, I_Σ)] °vāhānā Ṇ₂; °vāhana° K_{2,5}. ¹⁰¹akṣa° Σ_{-K₂}] akṣaya° K₂ •
°kamaṇḍaludharo K_{3,5}, I₁, Tib.] °kamaṇḍaluparo Ṇ₂; °kamaṇḍa° ††_x K₁; °kama-
ṇḍalūdharo K₂; °kamaṇḍaluro I₂*; °kamaṇḍaludharo I₃. ¹⁰²jaṭāmukuṭī Σ_{-K_{1,2}}]
††_x K₁; jaṭāmakuṭī K₂. ¹⁰³sūryāsanaḥ Σ_{-K₁}] sūryā>xx<sana Ṇ₂^{p.c.}; ††_x °sanaḥ
K₁. ¹⁰⁴cīvaravāsi *em.*] cīvaravāsāḥ Ṇ₂, K₁; cīvaravāsāḥ K_{2,3,5}, I_{1,3}; cīvaravāsā I₂*; *śiṅ*
śun gyi gos dan ldan pa Tib. ¹⁰⁵°rṛtya° Σ_{-I₃}] °kratya° I₃.

dharaḥ¹⁰⁶ kruddhaḥ¹⁰⁷ sabhrūbhaṅgaḥ¹⁰⁸ kṛṣṇaḥ¹⁰⁹ śavopari¹¹⁰ sūryāsa-
naḥ¹¹¹ sūryaprabhaḥ¹¹² | vāyavyadale¹¹³ vāyur¹¹⁴ dhvajapāṇiḥ¹¹⁵ śyāmo
ratnamukuṭī¹¹⁶ mṛgavāhanaś¹¹⁷ candrāsanaś candraprabhaḥ sarvālaṅkā-
radharah¹¹⁸ | varaṭake pṛthivī pītā¹¹⁹ divyavasana¹²⁰ sarvālaṅkāradharā¹²¹
5 ghaṭahastā¹²² candrāsana¹²³ candraprabhā¹²⁴ || pretās ca¹²⁵ pṛthivīm ā-
veṣṭya¹²⁶ samsthitāḥ¹²⁷ || indrādayaḥ pañca vāme¹²⁸ nāgapāśadharāḥ¹²⁹ |
sarve¹³⁰ punaḥ pratyālīḍhapadāḥ¹³¹ ||

ūrdhvadharmodayasthapadmāṣṭadaleṣu¹³² pūrvadale candraḥ¹³³ si-
tāśvavāhanaḥ¹³⁴ sito¹³⁵ ratnamukuṭī¹³⁶ kumudapāṇiḥ¹³⁷ sarvālaṅkāra-
10 dharaś candrāsanaś¹³⁸ candraprabhaḥ¹³⁹ | dakṣiṇadale¹⁴⁰ sūryo rakto¹⁴¹

Ñ₂ 19r₃;
K₁ 25v₁;
K₂ 35v₁;
K₃ 39r₄;
K₅ 36r₃;
I₁ 40r₉;
I₂* 67r₅;
I₃ 40v₃

¹⁰⁶kaṭṭāra° Σ<sub>K_{1,2,I_Σ}] kartti° K₁; jaṭṭāra° K₂; kaṭora° I₁; kadāra° I_{2*,3}; *ral gri* Tib. •
°kapāla° Σ_{I_{2*}}] °kaḥ pāla° I_{2*} • °aḥ Σ_{K₂}] °a • K₂. ¹⁰⁷kruddhaḥ Ñ₂, K₃, Tib. (*khyos*
sūi)] krūdhah K₁, I_{2*,3}; krūddha • K₂; krudhaḥ K₅; kruddha I₁. ¹⁰⁸sa° Ñ₂, Tib.
(*dan bcas pa*)] sva° Σ_{Ñ₂} • °bhrū° Ñ₂, Tib. (*smiṅ ma 'khyog pa*)] °bhru° K_{2,5}, I_Σ; °bhra°
K₃. ¹⁰⁹ṇaḥ K_{1,5}, I_{1,3}, Tib.] °ṇa° Ñ₂; °ṇa • K₂; °ṇaḥ K₃, I_{2*}. ¹¹⁰śavopari Σ_{K₂} (*sa*
I_{2*})] savopari K₂. ¹¹¹°aḥ Σ_{K₂}] °a • K₂. ¹¹²°prabhaḥ Σ_{K_{1,2}}] ††_x K₁; °prabha •
K₂. ¹¹³vāyavyadale Σ<sub>K_{1,I_{2*}}] ††_x K₁; vāyavyadale I_{2*}. ¹¹⁴vāyur Σ<sub>K_{1,2,I₁} (°h Ñ₂)]
††_x K₁; vāyūr K₂; *om.* I₁. ¹¹⁵dhvajapāṇiḥ Σ<sub>K_{1,I_{2*,3}}] ††_x °ṇiḥ K₁; dhvajapāṇi I_{2*,3};
lha lag na rdo rje can Tib. ¹¹⁶ratna° Σ_{Ñ₂}] rakta° Ñ₂. ¹¹⁷mṛga° Σ_{I₃}] mṛ° I₃ • °aś
Σ_{K₂} (all °aḥ except K₅)] °a • K₂. ¹¹⁸°aḥ Σ_{K₂}] °a • K₂. ¹¹⁹pītā Σ_{I_{2*,3}}] pītā I_{2*,3}.
¹²⁰°vasana° Σ_{K₁}] °vasa° ††_x K₁. ¹²¹sarvālaṅkāradharā K₅, Tib.] sarvālaṅkāra
Ñ₂, I_Σ; ††_x K₁; savalimkāradharā K₂; sarvalamkāradharā K₃. ¹²²ghaṭa° K_{2,3,5},
I_{1,3}, Tib.] ghaṅṭā° Ñ₂; ††_x K₁; paṭa° I_{2*} • °hastā Σ_{K₁}] ††_x K₁. ¹²³candrā° Σ_{K₁}] ††_x
K₁ • °ā Σ_{K_{2,3}}] °aś K_{2,5}. ¹²⁴°ā Σ_{K₂}] °aḥ K₂. ¹²⁵pretās ca Σ_{K_{2,3,5}}] śeṣanāgās
ca K_{2,3,5}. ¹²⁶°ve° Σ_{K₁}] °vi° K₁. ¹²⁷°āḥ Σ<sub>K_{2,I_{2*,3}}] °ā K₂, I_{2*,3}. ¹²⁸vāme Σ_{K_{2,3,5}}] ††_x
jñāna • K₂; vāṇa° K_{3,5}. ¹²⁹°āḥ Σ_{K₂}] °aḥ K₂. ¹³⁰sarve K_{2,3,5}, I_Σ, Tib.] savye
Ñ₂, K₁. ¹³¹°padāḥ Σ_{K_{1,2}}] °pa° ††_x K₁; °padā K₂; *gyon brkyañ gi gom pa'o* Tib.
¹³²ūrdhva° Σ<sub>K_{1,I_Σ}] ††_x K₁; udhva° I₁; urdhva° I_{2*,3} • °dharmodayasthapadmā°
Σ_{K₁}] ††_x K₁. ¹³³°aḥ Σ<sub>K_{2,I_{3a.c.}}] °a° K₂, I_{3a.c.}. ¹³⁴sitāśvavāhanaḥ Ñ₂, K₁ (ś°)]
śveta • śvetāśvavāhana • K₂; śvetaḥ śvetāśvavāhanaḥ K_{3,5}, I_{2*,3} (°āsva° I_{2*}); śvetāvā-
hanaḥ I₁; *rta ljañ ser gyi bžon pa* Tib. ¹³⁵sito Ñ₂, K₁] *om.* K_{2,3,5}, I_Σ; cf. VaPra^{Tib.}.
¹³⁶°mukuṭī K_{2,3,5}, I_{1,2*}, Tib.] °makuṭī Ñ₂, K₁; °mukuṭī I₃. ¹³⁷°iḥ Σ_{K₂}] °i° K₂.
¹³⁸candrāsanaś Σ_{K_{2,3}}] *om.* K_{2,3}. ¹³⁹candra° Ñ₂^{p.c.}, K_{1,5}, I_Σ, Tib.] ca Ñ₂^{a.c.}; *om.*
K_{2,3} • °prabhaḥ Ñ₂, K_{1,5}, I₁, Tib.] *om.* K_{2,3}; °prabha I_{2*,3}. ¹⁴⁰dakṣiṇa° Σ<sub>K_{1,I₃}] ††_x
K₁; dakṣiṇam I₃ • °dale Σ_{K₁}] ††_x K₁. ¹⁴¹sūryo Σ_{K_{1,5}} (°aḥ || Ñ₂^{p.c.})] ††_x K₁;
sūrya° K₅ • rakto Σ_{K_{1,2,I₁} (partly °aḥ)] ††_x K₁; rakta • K₂; raktaḥ I₁.}</sub></sub></sub></sub></sub></sub></sub></sub>

bhujābhyāṃ¹⁴² padmadharo haritāśvavāhano¹⁴³ ratnamukuṭī¹⁴⁴ sarvā-
laṅkāradharaḥ svāsana ātmaprabhaḥ¹⁴⁵ | paścimadale budho¹⁴⁶ mūṣa-
kārūḍhaḥ pītaḥ¹⁴⁷ sūryāsanaḥ¹⁴⁸ sūryaprabho ratnamukuṭī śarahastaḥ |
uttaradale śukro¹⁴⁹ nīlābhaḥ¹⁵⁰ sūryāsanaḥ sūryaprabho¹⁵¹ ratnamu-
kuṭī śaktidharaḥ¹⁵² | aiśānyadale¹⁵³ maṅgalo raktaḥ¹⁵⁴ sūryāsanaḥ sū-
ryaprabha¹⁵⁵ ūrdhvamuktakeśaḥ¹⁵⁶ padmadharaḥ¹⁵⁷ | agnidale¹⁵⁸ bṛha-
spatir¹⁵⁹ atipītaḥ¹⁶⁰ sūryāsanaḥ¹⁶¹ sūryaprabho¹⁶² ratnamukuṭī¹⁶³ gadā-
dharaḥ¹⁶⁴ | nairṛtyadale śanaīscarah¹⁶⁵ kṛṣṇaḥ¹⁶⁶ piṅgalakeśaḥ¹⁶⁷ sūryā-

¹⁴²bhujā° Σ_{K₁}] ††_x °jā° K₁. ¹⁴³o° Σ_{K₁} (all °ah except Ṇ₂)] °a° K₁. ¹⁴⁴ratna° Σ_{Ṇ₂a.c.}] ra<tna>° Ṇ₂a.c. (in lower margin). ¹⁴⁵svāsana ātma *em.*] svāsanaātma° Ṇ₂, K₁^{p.c.}, Tib.; svāsanaātma>ka<° K₁^{a.c.} (canceled); sāsandhārtha° K_{2,3,5}; sāsanārtha° I_Σ • °prabhaḥ Σ_{K₂,I_{2*},3}] °prabha K₂ (*visarga* faint); °prabhuḥ I_{2*,3}. ¹⁴⁶budho Σ_{K_{1,2},I₁} (all °ah)] bu° ††_x K₁; budha° K₂, I₁. ¹⁴⁷mūṣakārūḍhaḥ pītaḥ] ††_x K₁; pīto mu>kha<kārūḍhaḥ K₂, K₃^{a.c.} (rubbed out); pīto mū<ṣa>kārūḍhaḥ K₃^{p.c.} (added above); pītamukhakārūḍhaḥ K₅, I₃ (°o); pīto mūṣakārūpo I₁; pīto mukhaḥ kārūḍho I_{2*}; *lag pa ser po byi ba la zon pa* Tib. ¹⁴⁸sūryāsanaḥ Σ_{K_{1,2}}] ††_x °ryyāsana° K₁; sūryāsana• K₂. ¹⁴⁹śukro Ṇ₂, K₁ (°ah), Tib.] śukra• K₂; śuklaḥ K₃, I₁; śuklo K₅; *om.* I_{2*,3}. ¹⁵⁰nīlābhaḥ Ṇ₂, K₁, Tib.] nīla• K₂; nīlaḥ K_{3,5}, I₁; *om.* I_{2*,3}. ¹⁵¹sūryāsanaḥ sūryaprabho Σ_{K₂,I_{2*},3} (°bhaḥ K_{3,5}, I₁)] sūryāsana• sūryaprabha• K₂; *om.* I_{2*,3}. ¹⁵²ratnamukuṭī śaktidharaḥ Ṇ₂, K_{3,5}, Tib.] r† t† m† ††_x K₁; ratnamakuṭī śaśidharaḥ K₂; *om.* I_Σ. ¹⁵³aiśānyadale Σ_{K₁,I_Σ}] ††_x °nyadale K₁; *om.* I_Σ. ¹⁵⁴maṅgalo raktaḥ Σ_{I_Σ} (varying *sandhis*)] *om.* I_Σ. ¹⁵⁵sūryāsanaḥ sūryaprabha Ṇ₂, K_{1,5}, K₃^{p.c.}, Tib. (all °bhaḥ except K₅); sūryāsana• sūryaprabha K₂; sūryāsanaḥ K₃^{a.c.} (following part added in lower margin); *om.* I_Σ. ¹⁵⁶ūrdhvamuktakeśaḥ Ṇ₂, K₃^{p.c.}, K₅, Tib.] ūrdhvamukuṭakeśaḥ K₁; ūrdhvamutmakeśa• K₂; *om.* K₃^{a.c.}, I_{2*,3}; ūrdhvamukukukeśaḥ I₁. ¹⁵⁷padmadharaḥ Σ_{K₃^{a.c.},I_{2*,3}}] *om.* K₃^{a.c.}, I_{2*,3}. ¹⁵⁸agnidale Σ_{K_{2,3},K₃^{a.c.},I_{2*,3}}] agni dale K_{2,5}; *om.* K₃^{a.c.}, I_{2*,3}. ¹⁵⁹bṛhaspatir Ṇ₂, K₃^{p.c.}, I_Σ, Tib. (all °ih)] bṛspatiḥ K₁; bṛhaspati K_{2,5}; *om.* K₃^{a.c.}. ¹⁶⁰atipītaḥ Ṇ₂, Tib.] a†i° ††_x K₁; pīta(•) K₂, I_{2*}; *om.* K₃^{a.c.}; pītaḥ K₃^{p.c.}, I_{1,3}; 'pītaḥ K₅. ¹⁶¹sūryāsanaḥ Ṇ₂, K₃^{p.c.}, K₅, I_{2*,3}, Tib.] ††_x K₁; sūryāsana• K₂; *om.* K₃^{a.c.}; sūryāsanaḥ I₃. ¹⁶²sūryaprabho Ṇ₂^{p.c.}, K₃^{p.c.}, I_{2*,3}, Tib. (all °ah)] sūryaprabha Ṇ₂^{a.c.} (*h* squeezed in above); ††_x °h K₁; sūryaprabha• K₂; *om.* K₃^{a.c.}; sūryaprabhaḥ I₁. ¹⁶³omukuṭī Σ_{K₂}] °makuṭī K₂. ¹⁶⁴gadādharaḥ Σ_{K₂,I₃}] gadādhara K₂; gadādharaḥ I₃; *mchod sdon 'dzin pa* Tib. ¹⁶⁵oah Σ_{K₂}] °a• K₂. ¹⁶⁶kṛṣṇaḥ K_{1,5}, I_{1,3}, Tib.] kṛṣṇa° Ṇ₂; kṛṣṇa• K₂; kṛṣṇaḥ K₃, I_{2*}. ¹⁶⁷piṅgala° Σ_{K₃,I₁}] piṅga° K₃; piṅgaḥ I₁.

sanah¹⁶⁸ sūryaprabhas¹⁶⁹ triśūladharaḥ¹⁷⁰ | vāyavyadale¹⁷¹ rāhuketū¹⁷²
sūryāsanasūryaprabhau¹⁷³ mahākṛṣṇadhūmrābhavarṇau¹⁷⁴ | saṃsāraca-
kram ākrṣya bhakṣaṇābhīnayaadhara¹⁷⁵ rāhuḥ¹⁷⁶ | saṃpuṭāñjalidharaḥ¹⁷⁷
ketuḥ¹⁷⁸ || tanmadhyavaraṭake¹⁷⁹ brahmā caturbhujas̄ caturmukhas̄¹⁸⁰
5 tridaṇḍadhara¹⁸¹ 'bhayapāṇir¹⁸² akṣasūtrakamaṇḍaludharaḥ¹⁸³ śeṣabhū-
jābhyāṃ¹⁸⁴ pīto¹⁸⁵ haṃsavāhanaś¹⁸⁶ candrāsanaś¹⁸⁷ candraprabho¹⁸⁸
yajñopavitū¹⁸⁹ pīno¹⁹⁰ jaṭī kharvaḥ¹⁹¹ | brahmāṇam¹⁹² āveṣṭya¹⁹³ brah-
makāyikā¹⁹⁴ brahmapurohitās̄¹⁹⁵ tuṣitā yāmā¹⁹⁶ akaniṣṭhādidevaiḥ¹⁹⁷ pa-
rivṛtāḥ¹⁹⁸ ||

¹⁶⁸°ah̄ Σ_{K₂}] °a• K₂. ¹⁶⁹°as̄ Σ_{K₂} (all °ah̄ except K₅)] °a• K₂. ¹⁷⁰triśūladharaḥ
Σ_{K_{1,2}}] triśū° ††_x K₁; triśūladhara K₂. ¹⁷¹vāyavyadale Σ_{K_{1,2}}] ††_x K₁; vāyavya-
dale I₂*. ¹⁷²rāhuketū Ṇ₂, K₃, Tib.] ††_x K₁; rāhuketu K₂, I_Σ; rāhuḥ ketuḥ K₅.
¹⁷³°āsana° Σ_{Ṇ₂^{a.c.}, K₃, I₃}] °āsana>ḥ< Ṇ₂^{a.c.} (rubbed out); °āsana K₅; °āmana° I₃
• °prabhau Σ_{K_{1,3}}] °prabho K₁, I₃; 'od dan̄ ldan̄ pa Tib. ¹⁷⁴mahākṛṣṇa° Ṇ₂, K₁,
I_Σ (°ṣna° I₂*)] mahodarakṛṣṇa° K_{2,3} (°ṣna° K₃); ehodarau kṛṣṇa° K₅; naḡ po dan̄
Tib. • °dhūmrābhavarṇau em. (du ba'i 'od kyī kha dog dag Tib._{C,D,P₂})] °dhūmrā-
bhavarṇau Ṇ₂, K₁; dhumravarṇa K₂; °dhūmravarṇau K_{3,5}; °dhūmravarṇo I_Σ;
om. Tib._{G,N,P₁}. ¹⁷⁵°ābhīnayaadhara Ṇ₂, K₁, Tib.] °ābhīnaya K_{2,5}, K₃^{a.c.}; °ābhī-
naya<o> K₃^{P.C.}; °ābhīnayaṃ I_Σ. ¹⁷⁶°uh̄ Σ_{K₂}] °u• K₂. ¹⁷⁷°āñjalidharaḥ Ṇ₂, I_{1,2}*,
Tib.] °āñjā° ††_x K₁; °āñjalīsvapucchabhṛta• K₂; °āñjalīḥ svapucchabhṛt K₃; °ā-
ñjalīsvapucchabhṛtaḥ K₅; °āñjalīdharaḥ I₃. ¹⁷⁸ketuḥ Σ_{K_{1,2,3}}] ††_x K₁; ketu
I₂*. ¹⁷⁹tanmadhya° Σ_{K_{1,5}, I₂^{a.c.}}] ††_x K₁; tanmadhye K₅, I₂*^{a.c.}; om. Tib._{G,N,P₁} •
°varaṭake Σ_{K₂}] °varaṭhake K₂. ¹⁸⁰caturbhujas̄ caturmukhas̄ Ṇ₂, K₁, Tib._{C,D,P₂}
(°mukhaḥ)] caturmukhas̄ caturbhujas̄ K_{2,3,5} (°ja• K₂; °ah̄ K₃); caturmukhas̄ catubhu-
jaḥ I₁; caturmukhacaturbhujas̄ I₂*; caturmukhañ caturbhujas̄ I₃; b̄zi pa gdon̄ b̄zi
pa Tib._{G,N,P₁}. ¹⁸¹°o Σ_{I₂} (partly °ah̄)] °oh̄ I₂*. ¹⁸²'bhayapāṇir Σ_{K₂, I₂} (partly a°, all
°ih̄)] 'bhayapāṇi• K₂; bhayapāṇiḥ I₂*. ¹⁸³°maṇḍaludharaḥ Σ_{K_{2,5}, K₃^{a.c.}}] °maṇḍa-
ludharaḥ K_{2,5} (°a• K₂); °maludharaḥ K₃^{a.c.}. ¹⁸⁴śeṣa° Σ_{K₁^{a.c.}, I₂}] ś>o<eṣa° K₁^{a.c.};
poṣa° I₂*. ¹⁸⁵pīto Σ_{K₁}] ††_x K₁. ¹⁸⁶haṃsavāhanaś Σ_{K_{1,2}, I₃} (all °ah̄)] ††_x K₁; ha-
msavāhana(•) K₂, I₃. ¹⁸⁷candrā° Σ_{K₁}] ††_x °ndrā° K₁. ¹⁸⁸°o Σ_{K_{1,2}} (partly °ah̄)]
°a, K₁; °a• K₂. ¹⁸⁹°pavitū Σ_{K_{2,5}, I₂}] °papavitū K₂; °pavitī K₅, I₂*. ¹⁹⁰pīno Σ_{K₂, I₂, I₃}
(partly °ah̄)] pīna• K₂; pītaḥ I₂, I₃. ¹⁹¹°ah̄ Σ_{K₂}] °a K₂. ¹⁹²°am Σ_{K₁}] °im K₁.
¹⁹³°ya Σ_{I₃}] °ā I₃. ¹⁹⁴brahma° Σ_{I₂}] brahmā I₂*. ¹⁹⁵°ās̄ Σ_{Ṇ₂^{a.c.}}] °ā>ḥ<s̄ Ṇ₂^{a.c.}.
¹⁹⁶tuṣitā yāmā Σ_{K₁}] tu° ††_x K₁. ¹⁹⁷akaniṣṭhādidevaiḥ Ṇ₂, Tib.] ††_x °ṣṭhādayaḥ
K₁; akaniṣṭhādevai• K₂; a<ka>niṣṭhādevaiḥ K₃^{P.C.}, K₅, I₂, I₃; akaniṣṭhāḥ devaiḥ I₁.
¹⁹⁸parivṛtāḥ Ṇ₂, K_{3,5}, Tib.] saṃsthitā K₁; parivṛtā K₂, I₁; vṛivṛtā(h) I₂, I₃ (I₃ om.
visarga).

\dot{N}_2 19v₂; adhodharmodaye¹⁹⁹ digvidikkrameṇa²⁰⁰ | vāsukih²⁰¹ pītaḥ²⁰² | padmo
 K_1 26r₄; nāgaḥ sitaḥ²⁰³ | karkoṭako²⁰⁴ nāgo raktaḥ²⁰⁵ | takṣako²⁰⁶ nāgaḥ kṛṣṇaḥ²⁰⁷ |
 K_2 36r₄; śaṅkhapālo²⁰⁸ nāgaḥ pītaḥ²⁰⁹ | mahāpadmo nāgaḥ śyāmaḥ²¹⁰ | ananto nā-
 K_3 39r₄; gaḥ²¹¹ pāṇḍaraḥ²¹² | kuliko nāgaḥ²¹³ karburah²¹⁴ || ete cāṣṭau²¹⁵ ratnamu-
 K_5 36v₇; kuṭiṇo²¹⁶ manuṣyāsyāḥ²¹⁷ sarvālaṅkāradharāḥ²¹⁸ phaṇāṅkitaśīraso²¹⁹ 'su- 5
 I_1 40v₅; ranārakasattvasahitāḥ²²⁰ || varaṭake śeṣaḥ²²¹ śveto²²² ratnamukuṭī²²³ nara-
 I_2^* 68r₃; mukhaḥ²²⁴ phaṇī ||
 I_3 41v₁

ittham²²⁵ etān²²⁶ sthirīkṛtya punas tān²²⁷ pariṇāmya²²⁸ śrīherukākā-
 reṇa niṣpādyā²²⁹ kāyavākcittabījaprayogataḥ²³⁰ | ūrdhvasthāḥ²³¹ kāyā-
 kārāḥ²³² | madhyasthāḥ punar akṣobhyākārāḥ | adhaḥsthā²³³ vāgvajrā- 10

¹⁹⁹°e Σ_{·K₂}] °a° K₂. ²⁰⁰°dik° Σ_{·K₁,I_Σ} (°dig° Ṅ₂)] °diga° K₁, I_Σ. ²⁰¹vāsukih
 Σ_{·K_{1,2},I_Σ} (°śu° I₁)] vāsuki K_{1,2} (°śu° K₁); vāsukih I_{2*,3} (°śu° I₃). ²⁰²°aḥ Σ_{·K₂}] °a°
 K₂. ²⁰³nāgaḥ sitaḥ Σ_{·K₂} (partly °śi°)] nāga° sita° K₂. ²⁰⁴karkoṭako Σ_{·I₃}] ka-
 koṭako I₃. ²⁰⁵nāgo raktaḥ Σ_{·K_{1,2}} (°gaḥ I_Σ)] ††_x K₁; nāgo rakta° K₂. ²⁰⁶takṣako
 Σ_{·K₁}] ††_x K₁. ²⁰⁷nāgaḥ kṛṣṇaḥ Σ_{·K₂,I_{2*}} (°sna K₃)] nāga° kṛṣṇa° K₂; nāgakṛṣṇaḥ I_{2*}.
²⁰⁸śaṅkhapālo Σ_{·K₂,I₃}] śaṅkhapālo° K₂; śaṅṣapālo I₃. ²⁰⁹nāgaḥ pītaḥ Σ_{·K₂,I_{2*}} (°go
 K₅)] nāga° pīta° K₂; nāgapītaḥ I_{2*}. ²¹⁰nāgaḥ śyāmaḥ Σ_{·K₂}] nāga° śyāma° K₂.
²¹¹°aḥ Σ_{·K₂}] °a° K₂. ²¹²°aḥ Σ_{·K_{1,2}}] °a° K₁; °a° K₂. ²¹³°aḥ Σ_{·K₂}] °a° K₂.
²¹⁴karburah Σ_{·K_{1,2},I_{1,2*}}] ††_x K₁; karpura° K₂; karbūrah I₁ < kaburah I_{2*}. ²¹⁵ete
 cāṣṭau Σ_{·K_{1,2},I₁}] ††_x K₁; so cāṣṭau K₂; ete coṣṭau K₅; ete coṣṭo I₁. ²¹⁶°mukuṭiṇo
 Σ_{·Ṅ₂^{a.c.},K_{2,3}} (all °aḥ except Ṅ₂)] °mukuṭiṇo>ḥ< Ṅ₂^{a.c.}; °makuṭi° K₂; °mukuṭīnaḥ
 K₃. ²¹⁷°āsyāḥ Σ_{·K₂}] °ābhyā° K₂. ²¹⁸°kārādharaḥ Σ_{·Ṅ₂,K_{1,2}}] °kārāḥ Ṅ₂, K₁; °kā-
 radharā° K₂. ²¹⁹phaṇā° Σ_{·K₂,I_{1,2*}}] saptaphaṇā° K₂, I_{2*}; saphaṇā° I₁ • °so Σ_{·K₂}
 (all °aḥ)] °sa K₂. ²²⁰°suranāraḥ Σ_{·K_{2,3},I_{2*}} (all °a°)] ayuranāraḥ° K₂; aparānā-
 raka° K₃; asuranāgaḥ° I_{2*} • °sahitāḥ Σ_{·K_{1,2}}] °hitāḥ K₁; °sahitā K₂. ²²¹°śeṣaḥ
 Σ_{·K₂}] śeṣa° K₂, I₃; śoṣaḥ I_{2*}. ²²²°śveto Σ_{·K₁}] ††_x K₁. ²²³°ratna° Σ_{·K₁,I_{2*,3}}] ††_x
 K₁; rakta° I_{2*,3} • °mukuṭī Σ_{·K_{1,2,5}}] ††_x K₁; °makuṭī K₂; °makuṭī° K₅. ²²⁴°nara°
 Σ_{·I_{2*}}] cara° I_{2*} • °mukhaḥ Σ_{·K₂} (°as K₅)] °mukha° K₂. ²²⁵ittham Σ_{·I_Σ}] itham
 I_{1,3}; idham I_{2*}. ²²⁶etān Σ_{·K₂,I_Σ}] etān a° K₂, I_Σ. ²²⁷tān Σ_{·K₂,I_Σ}] tān a° K₂,
 I_Σ. ²²⁸pariṇāmya Ṅ₂, K₁] °pariṇāmya K₂; pariṇāmya K_{3,5}, I_Σ; *yoṇis su gyur te*
 Tib. ²²⁹°dya Σ_{·K₃^{a.c.}}] °ya K₃^{a.c.}. ²³⁰°vāk° Σ_{·K₂}] °vāka° K₂ • °bījaprayogataḥ
 Ṅ₂, K₁] °bīj††††_x K₁; °prayogata K₂; °prayogataḥ K_{3,5}, I_Σ, Tib. ²³¹°ūrdhva°
 K_{3,5}, I_{1,2*}, Tib.] urdhva° Ṅ₂, K₂, I₃; ††_x K₁ • °sthāḥ K_{3,5}, I_{1,3}, Tib.] °sthā_x Ṅ₂^{a.c.}
 (nt. missing); ††_x K₁; °sthā° K₂; °syā I_{2*}. ²³²°kāyākārāḥ Σ_{·K₁,I₃}] ††_x °yākārā K₁
 (no *daṇḍa*); kāyākāṇa° I_{2*}. ²³³adhah° *em.* (*og na* Tib.)] adha° Σ.

kārā²³⁴ draṣṭavyāḥ²³⁵ || sārva-karmikārthaṃ²³⁶ bhujamukhaṃ²³⁷ punar-
yathātmanas²³⁸ tathā teṣāṃ²³⁹ || aparakarmāhaṃkāro²⁴⁰ yathāyogataḥ
kartavyaḥ²⁴¹ || sarveṣāṃ tathā²⁴² yathātmano²⁴³ rūpaṃ ||

tadanu²⁴⁴ om pravarasatkārārghaṃ²⁴⁵ pratīccha²⁴⁶ svāhā |ⁱⁱⁱ iti²⁴⁷ man-
5 treṇa²⁴⁸ pracodyārghaṃ²⁴⁹ dadyāt²⁵⁰ | samdamśamudrayā²⁵¹ pādayoḥ²⁵²
pādyam²⁵³ dattvā edaṃ²⁵⁴ balim²⁵⁵ bhūñja²⁵⁶ jīmghetyādinā^{257,iv} bhojayet²⁵⁸ |
kāryaṃ ca²⁵⁹ nivedayet²⁶⁰ ||



ⁱⁱⁱCf. HePra^{§25}, HeSāSaṃ 7 (f. 79v₂), HeSāSaṃ 8 (f. 104r₁), *Ādikarmaṃpradīpa* (Ā-
Pra p.197), KriSaṃPa (ch.06), SāMā 142:251:265 et al. ^{iv}HeTa II.iv. 92; cf.
HeSāU (Ñ₁ f. 6v₅₋₆), DVS (f. 196r₆), HePra^{§25}, HeSāSaṃ 7 (f. 79v₅₋₆), HeSāSaṃ
8 (f. 104r₄), HeSāSaṃ 11 (ff. 139v_{7-140r₁}), HeSāSaṃ 45 (f. 268v₁), MuĀv et al.

²³⁴vāgvajrākārā Σ_{·Ñ₂^{a.c.}, I₁} (vāk^o I₂^{*})] vāgvajrākārā>ḥ | <Ñ₂^{a.c.}; vāgvajrākārā I₁.
²³⁵āḥ Σ_{·K₂}] ā K₂. ²³⁶ārthaṃ Ñ₂, K₁] °ārthāya K_{2,3,5}; °āthāya I_Σ; *don gyi phyir*
Tib. ²³⁷am Σ_{·K₂}] °a^o K₂. ²³⁸yathātmanas Σ_{·K₁, I₃} (°ā ātmanaḥ Ñ₂)] yath† †_x
K₁; yathātmanas I₃. ²³⁹tathā teṣāṃ Σ_{·K₁, I₂, I₃} (all °am)] †_x K₁; tathās teṣāṃ I₂^{*,3}.
²⁴⁰aparakarmāhaṃkāro Σ_{·K₁}] parakarmād raṃkāro K₁. ²⁴¹ah Ñ₂, K₁] °am
K_{2,3,5}, I_Σ. ²⁴²tathā Ñ₂, K₁, Tib.] om. K_{2,3,5}, I_Σ. ²⁴³yathātmano Σ_{·Ñ₂^{a.c.}}] yathā
ātm>ā<ano Ñ₂^{a.c.}. ²⁴⁴tadanu Σ_{·K₃^{a.c.}}] ta >xx< <da> nu K₃^{a.c.}. ²⁴⁵satkārārghaṃ
Ñ₂] °satkāra ārgaḥ †_x K₁; °saskārāgra• śrīherukārgha K₂; °satkārāgra śrīherukā-
rgaḥ K_{3,5}; °satkāra śrīherukārghaḥ I_{1,3}; °satakāra śrīherukārghaḥ I₂; *satkārāya*
arghaḥ Tib. ²⁴⁶pratīccha Σ_{·K_{1,2}, I₂^{*}}] †_x K₁; pratīccha K₂, I₂^{*}. ²⁴⁷svāhā | iti Ñ₂
(*svāheti*), Tib.] †_x K₁; hūm svāhā || iti K_{2,3,5}, I_Σ. ²⁴⁸mantreṇa Σ_{·K_{1,2}, I₂, I₃}] †_x °ṇa
K₁; maṃtreṇa• K₂; mantra I₂^{*,3}. ²⁴⁹ocodyārghaṃ Ñ₂ (°n), Tib. (*rab tu bskul te*
mchod yon)] °ocodyārgha K₁; °ocodya śaṃkhamudrayārghaḥ K_{2,3,5}, I_Σ. ²⁵⁰dadyāt
Σ_{·K₁}] dadyāya K₁. ²⁵¹samdamśa^o Ñ₂, Tib. (*sen mo 'debs pa'i*)] sadamśa^o K₁;
daśa^o K₂; damśa^o K_{3,5}, I_{1,3}; śa^o I₂^{*}. ²⁵²pādayoḥ Σ_{·K₂, I₂, I₃}] pādayo• K₂; pādāyā
I₂^{*,3}. ²⁵³am Σ_{·I₁}] °a I₁. ²⁵⁴edaṃ Σ_{·K₅^{p.c.}, I_Σ}] >e< <i>daṃ K₅^{p.c.}, I_Σ. ²⁵⁵im
Σ_{·I_{1,2}^{*}}] °i I_{1,2}^{*}. ²⁵⁶bhūñja Σ_{·K₁}] bhūñjaṃ K₁. ²⁵⁷jīmghē^o Ñ₂ (°a i^o), I₃, Tib.]
jīghre^o K_Σ (°a i^o K₁), I₂^{*}; jīghem I₁ (blurred). ²⁵⁸bhojayet Σ_{·K_{1,2}}] bhoja>ne< †_x
K₁^{p.c.}; bhojayat K₂. ²⁵⁹kāryaṃ ca Σ_{·K₁} (all °ñ ca)] †_x K₁. ²⁶⁰nivedayat Σ_{·K_{1,2}}]
†_x °yet K₁; nivedayat K₂.

<p>\dot{N}_2 19v7; K_1 26v5; K_2 37r1; K_3 40v4; K_5 37v2; I_1 41r2; I_2^* 69r1; I_3 42r4</p>	<p>tadanu sandhyāgītaṃ bhagavadbhagavatīdevatīcakrakrodhānāṃ²⁶¹ mantrāṃś ca²⁶² paṭhan²⁶³ vajravajraghaṇṭādharenābhīnaya pūrvakaṃ²⁶⁴ ghaṇṭāvādanāṃ²⁶⁵ vajrollālanādikaṃ²⁶⁶ kṛtvā om akāro²⁶⁷ mukham ityā- di^{268,v} paṭhitvā²⁶⁹ </p> <p style="text-align: center;"><i>om vajraheruka²⁷⁰ samayam²⁷¹ anupālaya herukatvenopatiṣṭha²⁷² dṛḍho</i> <i>me bhava²⁷³ sutoṣyo me bhava²⁷⁴ supoṣyo me bhava²⁷⁵ anurakto²⁷⁶</i> <i>me bhava²⁷⁷ sarvasiddhiṃ²⁷⁸ me prayaccha²⁷⁹ sarvakarmasu²⁸⁰ ca</i> <i>me cittam²⁸¹ śreyahkuru²⁸² hūm²⁸³ ha ha ha ha hoḥ²⁸⁴ bhagavan²⁸⁵</i> <i>sarvatathāgatavajra²⁸⁶ mā me muñca²⁸⁷ heruko²⁸⁸ bhava mahāsamaya-</i> <i>sattva²⁸⁹ āḥ²⁹⁰ </i></p>	<p>5</p> <p>10</p>
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^vHeTa I.ii. 1, II.iv. 93 ; cf. HeSāU (Ñ₁ f. 6v₆), DVS (f. 196r₇), HePra^{§25}, HeSā-Saṃ 7 (f. 79v₆₋₇), HeSāSaṃ 8 (f. 104r₅), HeSāSaṃ 45 (f. 268v₁₋₂), MuĀv, HeSePra, KṛYāTa (xiv. 1) et al.

²⁶¹bhagavad° Σ_{-I₁}] bhagava° I₁ • °bhagavatī° Σ_{-I_{2*}}] °bhagavatā° I_{2*} • °devatī° Σ_{-K_{2,3,5},I₃}] om. K_{2,3,5}; °devatī° I₃. ²⁶²°āṃś ca em.] °ān Ñ₂, K₁; °a° K₂, I_Σ; °aṃ K_{3,5}, Tib. ²⁶³paṭhan Ñ₂] padhan K₁; paṭhatā K_{2,3,5}, I_Σ; *bjod cin* Tib. ²⁶⁴vajravajra° Ñ₂, K₁] vajra° Σ_{-Ñ₂,K₁} • °nayapūrvakaṃ Σ_{-K₁,I₁}] ††_x K₁; °nayapūrvakaḥ I₁. ²⁶⁵ghaṇṭā° Ñ₂, I_Σ] ††_x K₁; ghaṇṭām K_{2,3,5} • °vādanam Ñ₂] ††_x °nam K₁; (°)vādanya (°) K_{2,3,5}, I₃; °vādana° I_{1,2*}; *gro ba can gyi(s) dril bu dkrol zin* Tib. ²⁶⁶°ollālanā° Ñ₂, K₅^{p.c.}, I_Σ] °o balinā° K₁; °ollātanā° K_{2,3}, K₅^{a.c.}; *gsor ba* Tib. ²⁶⁷akāro Σ_{-Ñ₂}] kāro Ñ₂. ²⁶⁸ityādi Σ_{-K₁}] ity anena K₁. ²⁶⁹paṭhitvā Σ_{-K₁}] paṭhet K₁; *bklags te* Tib. ²⁷⁰°ka Σ_{-I_{2*}}] °kam I_{2*}. ²⁷¹samayam Σ_{-I_{2*}}] om. I_{2*}. ²⁷²°tveno° Ñ₂, K₃^{p.c.}, K₅, I_Σ, Tib.] tṭe ††_x K₁; °tveṇo° K₂; °tve >xx< K₃^{a.c.} • °patiṣṭha Ñ₂, K_{3,5}, I₁] tṭe ††_x K₁; °patiṣṭa K₂; °pratiṣṭa I_{2*}; °patiṣṭa I₃; °pratiṣṭha Tib. ²⁷³dṛḍho me bhava Σ_{-K₁,I₃}] ††_x K₁; dṛḍho meva I₃. ²⁷⁴sutoṣyo me bhava Σ_{-K₁}] ††_x K₁. ²⁷⁵supoṣyo me bhava Σ_{-Ñ₂,K₁}] om. Ñ₂; ††_x °va K₁. ²⁷⁶°o Σ_{-K₂}] °a K₂. ²⁷⁷bhava Σ_{-Ñ₂,K₁}] bhava supoṣyo me bhava Ñ₂, K₁. ²⁷⁸°im Σ_{-Ñ₂^{a.c.},K₂,I_{1,2*}}] °i>r<m Ñ₂^{a.c.}; °i K₂, I_{1,2*}. ²⁷⁹prayaccha Σ_{-K₂}] prayamccha• K₂. ²⁸⁰sarvakarmasu Σ_{-K₁}] sa †vakama† su K₁ (upper side lost). ²⁸¹°aṃ Σ_{-K₂,I_{1,2*}}] °a me cittam K₂; °a I_{1,2*}. ²⁸²śreyah° Σ_{-K_{1,2},I_{2*}}] | śrayah K₁; śreyam K₂; śriyam I_{2*}. ²⁸³hūm Σ_{-K₁}] hū K₁. ²⁸⁴hoḥ Σ_{-K_{1,2},I_{2*,3}}] h†ā• K₁; ho K₂, I_{2*,3}. ²⁸⁵°van Σ_{-K₁,I_{1,3}}] °vana K₁ (damaged), I₁; °vanah I₃. ²⁸⁶sarvatathāgatavajra Ñ₂] †sava† ††_x K₁; śrīherukavajra(ṃ) K_{2,3,5}, I_Σ (°m only K₃); sarvatathāgatavajra herukavajra Tib._{D,P₂}; om. Tib._{G,N,P₁}. ²⁸⁷mā me muñca Σ_{-K₁}] ††_x K₁. ²⁸⁸heruko Σ_{-I_{2*}}] herum ko I_{2*}. ²⁸⁹°sattva Σ_{-I_{2*}}] °satvo I_{2*}. ²⁹⁰āḥ 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}.

ity^{vi} anena saṃtoṣya²⁹¹ visarjayet²⁹² || tatrāyaṃ²⁹³ visarjanamantraḥ²⁹⁴ |
om āḥ²⁹⁵ hūm phat phat phat²⁹⁶ || omkāreṇa²⁹⁷ praṇidhānam²⁹⁸ | āḥkāreṇa²⁹⁹
toṣaṇam | hūmkāreṇa ṭṛpūkaraṇam³⁰⁰ | triphaṭkāreṇopasaṃhāram ||

5 devyaḥ³⁰¹ pramāṇam³⁰² samayaḥ³⁰³ pramāṇam³⁰⁴
taduktavācaś ca³⁰⁵ paraṃ pramāṇam³⁰⁶ |
etena satyena³⁰⁷ bhaveyur etā³⁰⁸
devyo³⁰⁹ mamānugrahaḥ tubhūtāḥ ||^{vii}

bhavaśamasamaṅgā³¹⁰ bhagnasaṃkalpasamaṅgāḥ³¹¹
kham iva sakalabhāvaṃ³¹² bhāvato³¹³ vīkṣamāṇāḥ³¹⁴ |

^{vi}Cf. 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. ^{vii}SaUdTā VIII. 26 ; cf. HePra^{§25}, HeSāSaṃ 45 (f. 269r₅₋₆), AbhiSaMa.

²⁹¹saṃtoṣya Σ_{-K₂,I₂,3} (partly san^o) saṃtoṣya K₂; saṃbhāṣya I₂,3. ²⁹²o^oyet Σ_{-K₂}]
o^oyat K₂. ²⁹³ta^o Σ_{-N₂}] ya^o N₂. ²⁹⁴o^oaḥ Σ_{-K₂}] o^oa K₂. ²⁹⁵āḥ Σ_{-K₂}] ā^o K₂. ²⁹⁶phaṭ
phaṭ phat Σ_{-K₃,I₃} (partly phat 3)] phaṭ <phaṭ> K₃^{p.c.} (added above); phaṭa 3 I₃.
²⁹⁷o^okāreṇa Σ_{-K₁}] o^okā ††_x K₁. ²⁹⁸praṇidhānam Σ_{-N₂,K_{1,2},I₁}] praṇidhana N₂ (blu-
rred); ††_x K₁; pradhānam^o K₂; praṇidhāna I₁. ²⁹⁹āḥkāreṇa Σ_{-K_{1,2},I₂}] ††_x K₁;
ākāreṇa K₂; ākāreṇa I₂. ³⁰⁰ṭṛpū^o N₂, I_Σ, Tib. (ñoms pa)] ṭṛpūṃ K₁; ṭṛṣṇī^o K₂;
tūṣṇī^o K₃; >bhr<ṣṇī^o K₅^{a.c.}; ṭṛṣṇī K₅^{p.c.} (substituted below). ³⁰¹o^oaḥ Σ_{-K_{1,2},I₂,3}] o^oa^o
K₁, I₂,3; o^oa^o K₂. ³⁰²o^oṇam Σ_{-K₂,I₁}] o^oṇam K₂; o^oṇa I₁. ³⁰³o^oaḥ Σ_{-K₂,I₂}] o^oa K₂, I₂.
³⁰⁴o^oṇam Σ_{-K₂}] o^oṇam^o K₂. ³⁰⁵o^oaś ca Σ_{-K₁,I₂}] o^oañ ca K₁; o^oaṃ ca I₂. ³⁰⁶paraṃ
pramāṇam Σ_{-K₁} (all o^oam)] par† ††_x K₁. ³⁰⁷etena satyena Σ_{-K_{1,2}}] ††_x K₁; etena sa-
tena K₂. ³⁰⁸bhaveyur etā Σ_{-N₂,K_{1,2},K_{3,5}}^{a.c.}] bhayur eta N₂ (partly blurred); ††_x o^our
etā K₁; bhaved yaretā K₂; bhaved >xx<r etā K₃^{a.c.} (o^oyu^o added above); bhaved >dya<r
etā K₅^{a.c.} (o^oyu^o substituted above). ³⁰⁹o^o Σ_{-I₂}] o^oā I₂. ³¹⁰o^ośamasamaṅgā N₂^{p.c.},
K_{2,3,5}, I₃ (all o^osa^o except N₂)] o^ośama<sa>masaṅgā N₂^{a.c.} (added in lower margin);
o^osamaṅgā K₁; o^osamaṅgāṃ I₁; o^osamaṅgāṃ I₂; *śi ba mñam par chags*
śiñ Tib. ³¹¹o^osaṅgāḥ K_{3,5}, I₁ (no sandhi applied)] o^osaṅgā N₂, K₂ (o^oā^o), I₂,3; bhaṅ-
gāsaṃkā K₁; *bcom pa ste* Tib. ³¹²o^osakala^o Σ_{-I₁}^{a.c.}] saka>ṃ<la^o I₁^{a.c.} (canceled).
³¹³o^ova^o Σ_{-I₂}] o^ovi^o I₂. ³¹⁴o^ovīkṣamāṇāḥ em.] vīkṣyamāṇā N₂ (no daṇḍa), K₂ (o^oā^o), I₁
(no daṇḍa); v† ††_x K₁; vīkṣyamāṇāḥ K_{3,5}; vīkṣamāṇā I₂; vīkṣamāṇā I₃; *rnam gziṅs*
śiñ Tib.

gurutarakarūṅāmbhaḥsphītacittāmbunāthāḥ³¹⁵

kuruta³¹⁶ kuruta³¹⁷ devyo³¹⁸ mayy³¹⁹ atīvānukampām³²⁰ ||^{viii}

etena ṣaḍaṅgāḍau³²¹ balitattvaparyantena³²² karmarājāgrī nāma³²³ samā-
dhiḥ³²⁴ || 25 ||^{ix}

§26 sūkṣmayogaḥ

5

sūkṣmayoga nāma samādhiḥ

Ñ₂ 20r₆; tadutthāya³²⁵ dharmamadhye tu³²⁶ viśvapadmaḥ³²⁷ cintayet³²⁸ | tadda-
K₁ 27r₆; leṣv³²⁹ aṣṭāv aṣṭānām³³⁰ īśvaraḥ ca³³¹ | taddhṛdaye³³² cintayed³³³ bijam |
K₂ 37v₃; *K₃* 41v₂; bijān³³⁴ nādāgrakoṭīm³³⁵ vibhāvayet³³⁶ | cittasthairyakaraṇārthaḥ³³⁷ cin-
K₅ 38r₄; _____
I₁ 41r₇; ^{viii}SaUdTā VIII. 28; cf. HePra^{§25}, HeSāSaḥ 45 (f. 269r₆₋₇), AbhiSaMa. ^{ix}Cf.
*I₂** 69v₇; VaPra^{§6}, HePra^{§§ 6,25}, DVS (f. 196r_{2-v1}), HeSāSaḥ 45 (ff. 266v-68v) et al.
I₃ 43r₁

³¹⁵gurutara° Σ_{Ñ₂^{a.c.}, K₁}] gu>ta<rutara° Ñ₂^{a.c.} (rubbed out); ††_x K₁ • °karuṅā-
mbhaḥsphīta° Σ_{K₁, I₂, 3} (°a• K₂)] ††_x °nāmbhaḥsphīta° K₁; °karuṅāmbhaḥstīta°
I₂*; °karuṅāmbhaḥsphīta° I₃ • °cittāmbunāthāḥ Σ_{K₂, I_Σ}] °citāmbanāthāḥ K₂; °ci-
ttāmunāthāḥ I₁; °cittān tu nāthā I₂*; °cittāmnunāthāḥ I₃. ³¹⁶kuruta Σ_{K₁, I₂*}]
kuru K₁; kurutara I₂*; ³¹⁷kuruta Σ_{I₂, 3}] kuru I₂, 3. ³¹⁸devyo Σ_{I₃}] divyo
I₃. ³¹⁹mayy Σ_{K₂}] may K₂. ³²⁰atīvānukampām Σ_{K₁, I₂, 3} (all °ām)] atīvānu-
kampyāḥ K₁; atīcānukampā I₂*; atīcānukampām I₃. ³²¹āḍau Σ_{K₁, I₁}] °adau
K₁, I₁. ³²²balitattvaparyantena Σ_{I_Σ}] paritatvaparyantena I_Σ (°paryattena I₃).
³²³karmarājāgrī nāma Σ_{K₁, I₁, 2*}] kar† ††_x K₁; karmarājā I₁; karmarājāgranāma
I₂*. ³²⁴samādhiḥ Σ_{K₁, I₂, I₂*}] ††_x K₁; samādhi K₂; sadhiḥ I₂*. NB: Number only in
K₂, 3, 5. ³²⁵utthāya Σ_{I₁}] uthāthāya I₁. ³²⁶madhye tu Σ_{K₁, I₂}] °mahojvalitaś ca
prasamaṃti balis K₁; °madhya tu K₂. ³²⁷viśvapadmaḥ Σ_{K₁, I₂*}] om. K₁; viśvava-
jraḥ I₂*. ³²⁸cintayet Σ_{K₁, I₂}] om. K₁; cintaya K₂. ³²⁹taddaleṣv Ñ₂, Tib.] om. K₁;
taddale Σ_{Ñ₂, K₁}. ³³⁰aṣṭāv aṣṭānām *corr.* (*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, 5; 'ṣṭau ṣṭānām I₁, 3. ³³¹om ca Σ_{K₂} (most °ñ ca)] °ś ca K₂;
brgyad pa rnams kyi dbaṅ phyug brgyad rnams dan VaPra^{Tib.}. (*rnams kyiś* G); *brgyad rnams*
su brgyad po rnams kyi dbaṅ phyug kyaṅ quote in §26 of HePra^{Tib.}. ³³²taddhṛdaye
Ñ₂ (°t hṛ°), K₃, 5, I₃, Tib.] daḥ ye K₁; taddhṛdaya K₂; taddhṛtaye I₁; taddhṛye
I₂*. ³³³cintayed Σ_{K₂, I₃}] cintayad K₂; cittayed I₃. ³³⁴oān Σ_{I₂, 3}] °aṃ I₂*; °an I₃.
³³⁵nādāgra° Ñ₂, K₁, K₅^{p.c.}, I_Σ, Tib.] madāgra° K₂, 3, K₅^{a.c.} • °koṭīm Ñ₂ (°m)] °ko
††_x K₁; °koṭīm K₂, 3, 5; °koṭī I_Σ; *rtse mo bye ba* Tib. ³³⁶vibhāvayet Σ_{K₁, I₂}] ††_x K₁;
vibhāvayat K₂. ³³⁷cittasthairyakaraṇārthaḥ Σ_{K₁}] ††_x karaṇārtha K₁.

tayet³³⁸ sūkṣmām³³⁹ koṭīm³⁴⁰ | ॠ tayā³⁴¹ sahaikabhāvena³⁴² cittasthair-
yam³⁴³ bhaven na³⁴⁴ saṃśayaḥ³⁴⁵ | cittasthairyamātrena³⁴⁶ sphārayet³⁴⁷
tāthāgataṃ³⁴⁸ vyūhaṃ³⁴⁹ yoginījālam³⁵⁰ ativistaram³⁵¹ cānantalokadhā-
tum³⁵² abhivyāpakam³⁵³ || ॠx kutaḥ³⁵⁴ | svacihnāt³⁵⁵ spharaty³⁵⁶ acinti-
5 tam³⁵⁷ nātham³⁵⁸ maṇḍalātmakam³⁵⁹ prabhum³⁶⁰ || uktaṃ³⁶¹ dharmasā-
bdena³⁶² dvididham yathopadeśād boddhavyam³⁶³ |³⁶⁴ cihnam punaḥ³⁶⁵

^xQuoted in HePra^{§26}.

³³⁸et Σ_{-K₂}] °at K₂. ³³⁹sūkṣmām Ṅ₂, K₃ (all *śū*°)] sūkṣaṇam K₁; sukṣmām K₂;
sūkṣmyām K₅; śūkṣmyā I_{1,3}; śūkṣmā I_{2*}; *phra mo'i* Tib. ³⁴⁰oim Ṅ₂, K₁^{p.c.} (both
°m)] °im K₁^{a.c.}, K_{2,3,5}; °i I_{1,3}; °i I_{2*}; *mtha'* Tib. ³⁴¹tayā Σ_{-K_{1,2}}] tathā K₁; tadā
K₂. ³⁴²sahaika° Σ_{-K_{1,2*}}] saṃhaika° K₁; saheka° I_{2*} • °bhāvena Σ_{-K₁}] °bhāvina
K₁. ³⁴³citta° Ṅ₂, K_{2,3,5}, I₁, Tib.] cinta° K₁; bīja° I_{2*}; vijas I₃ • °sthairyam Ṅ₂]
°sthairya° K₁; °sthairyakaraṇam K_{2,3,5}, I_{1,3}; °sthaiyam kāraṇam I_{2*}; *brtan par 'gyur*
žin Tib. ³⁴⁴en na Σ_{-K_{1,3}}] °ena K₁; °e tra I₃. ³⁴⁵saṃśayaḥ Σ_{-K_{1,2,3}}] saśayaḥ
K₁, I₃; saṃśayaḥ K₂. ³⁴⁶°sthairya° Σ_{-I₃}] °sthaiya° I₃ • °mātrena Σ_{-K₁}] °pātre
K₁. ³⁴⁷sphārayet K_{3,5}, I₁, HePra^{§26}, Tib. (*spro bar bya'o*)] sphāret Ṅ₂; saṃspheres
K₁; sphārya K₂; phāraya I_{2*}; sphāraya I₃. ³⁴⁸tāthā° Ṅ₂, K_{2,3,5}, I_{1,3}] tathā° K₁,
I_{2*}, Tib. • °gataṃ Ṅ₂, K₁] °gata° K_{2,3,5}, I_Σ. ³⁴⁹vyūhaṃ Σ_{-K_{1,2,3}}] vyū° ††_x K₁;
ahaṃ I_{2*,3}. ³⁵⁰yoginījālam Σ_{-K₁}] ††_x K₁. ³⁵¹ativistaram Σ_{-K₁}] ††_x K₁; *rgya chen po*
Tib.; maṇḍalacakrād api vistaram HePra^{§26}. ³⁵²cānanta° Ṅ₂, K_{2,3,5}, I_{1,2*}] ††_x K₁;
vānatta° I₃; *mtha' yas pa'i* Tib. • °lokadhātum Ṅ₂, K₁] °lokadhātu° K_{2,3,5}, I_Σ; *jig*
rtan gyi kham Tib. ³⁵³abhi° Ṅ₂, K₁] om. K_{2,3,5}, I_Σ, HePra^{§26}; *khyab par* Tib.; *khyab*
par byed pa HePra^{Tib.}. ³⁵⁴kutaḥ Σ_{-K₃}^{a.c.}] >xx₃ cihnāt sphārayet tāthāgatavyūhaṃ
yoginījālam ativistaram xx nantalokadhātuvyāpakam < | kutaḥ K₃^{a.c.} (rubbed out).
³⁵⁵svacihnāt K₃^{p.c.}, I_{2*,3}, Tib.] svacittāt Ṅ₂; svacihnā K₁; sucihnāt K_{2,3}, K₅^{a.c.}, I₁.
³⁵⁶spharaty Ṅ₂, K₅, I_Σ (all °i except Ṅ₂)] sphāraty K₁; sphāṭi K₂; sphurati K₃; *phro*
ba ste Tib.; *spro ba ste* HePra^{§26} (quote). ³⁵⁷acintitam K_{2,3,5}, I_{2*}] anucintitam Ṅ₂;
anucinteta K₁; acintita° I₁; acittitam I₃; *bsam du med pa'i* Tib.; *bsam gyis mi khyab pa'i*
HePra^{§26} (quote). ³⁵⁸nātham Σ_{-K_{1,2*}}] nārtha° K₁; nātha° I_{2*}. ³⁵⁹maṇḍalā° Ṅ₂,
K₁, HePra^{§26} (quoted in HePra^{Tib.}: "*dkyil 'khor gyi bdag nid can*")] samaṇḍalā° K_{2,3,5},
I_{1,2*}, Tib.; mamaṇḍalā° I₃. ³⁶⁰prabhum Σ_{-K_{1,1}} (all °m)] om. K₁, HePra^{§26} (quote);
prabhu I₁. ³⁶¹uktaṃ Ṅ₂] ukta° K_{1,2,5}, K₃^{p.c.}, I_Σ; >dra<kta° K₃^{a.c.} (rubbed out).
³⁶²ena Σ_{-K_{1,1}}] °ene K₁; °enābdena I₁. ³⁶³boddhavyam Ṅ₂, K_{3,5}, I₁ (all °m)]
bo° ††_x K₁; boddhavya K₂; bodravayam I_{2*,3} (°m I₃). ³⁶⁴uktaṃ (...) boddhavyam
Σ^{Skt.}] om. Tib.; *chos kyi sgras don rnam pa gñis bstan te man nāg gi lta ba las khon du chud*
par bya'o HePra^{§26} (quote in HePra^{Tib.}). ³⁶⁵cihnam Σ_{-K_{1,2*}}] ††_x K₁; cihna I_{2*} •
punaḥ Σ_{-K₁}] ††_x K₁.

sarśapasthūlamātrakaṃ³⁶⁶ cintayet³⁶⁷ || iti sūkṣmayogo³⁶⁸ nāma samā-
dhiḥ³⁶⁹ || 26 ||^{xi}

§27 kavacadvayam

*Ñ*₂ 20v₂; tadutthāya yadi vā³⁷⁰ vihared³⁷¹ yogī kavacadvayam kṛtvā sahajahe-
*K*₁ 27v₃; vajrayogataḥ³⁷² || akṣobhyaś³⁷³ cakrirūpeṇetyādinā^{374,xii} | hūm śirasi cakri³⁷⁵ 5
*K*₂ 38r₂; vidhartavyā³⁷⁶ | hrīḥ³⁷⁷ karṇayor³⁷⁸ divyakuṇḍalam | trām kaṅthe kaṅtha-
*K*₃ 42r₂; mālām³⁷⁹ | om hastayo³⁸⁰ rucakadvayam³⁸¹ | kham³⁸² kaṭyām³⁸³ mekhalam
*K*₅ 38v₃; caiva³⁸⁴ | ham sarvāṅge³⁸⁵ bhasmavigraham |^{xiii} kavacayen³⁸⁶ mahadupa-
*I*₁ 41v₂; *I*_{2*} 70r₇; deśataḥ³⁸⁷ || evaṃ³⁸⁸ cakṣuṣor³⁸⁹ mohavajrītyādikavacaḥ^{390,xiv} ||
*I*₃ 43v₁

^{xi}The entire paragraph is cited in §26 of HePra^{Tib.}. ^{xii}HeTa I.vi. 11(-12ab); cf. HeSāU (Ñ₁ f. 6r₁₋₂), DVS (f. 196v₆₋₇) et al. ^{xiii}Cf. HeTa I.vi. 1-3. ^{xiv}HeTa II.iii. 51(-52ab); cf. HeSāU (Ñ₁ f. 6r₂₋₃), DVS (f. 196v₇) et al.

³⁶⁶sthūla° *Ñ*₂, *I*₁] ††_x *K*₁; °sthala° *K*_{2,3}; °phala° *K*₅; °tīla° *I*_{2*}; °s tala° *I*₃; *yūns kar sbom po* Tib. ³⁶⁷et *Σ*_{-*K*₂}] °at *K*₂. ³⁶⁸sūkṣma° *Σ*_{-*K*_{1,2},*I*_{1,3}}] sūkṣmya° *K*_{1,5}, *I*₁; śūkṣmya° *I*₃. ³⁶⁹samādhiḥ *Σ*_{-*K*₂}^{a.c.}] samādhi *K*₂^{a.c.}. NB: no. only in *K*_{2,3,5}. ³⁷⁰yadi vā *Σ*_{-*K*₂}] yadvā° *K*₂. ³⁷¹ed *Σ*_{-*K*_{2,3},*I*_{2*}}] °ad *K*₂; °e *K*₃, *I*_{2*}. ³⁷²sahajahevajrayogataḥ *Σ*_{-*K*₁,*I*_{2,3}}] sahajahevajra° ††_x *K*₁; sahajevajrayogataḥ *I*_{2*,3}. ³⁷³akṣobhyaś *Σ*_{-*Ñ*₂^{a.c.},*K*₁}] akṣobhya<ḥ> *Ñ*₂^{a.c.}; ††_x *K*₁. ³⁷⁴cakrirūpeṇetyādinā *Σ*_{-*Ñ*₂,*K*_{1,2},*I*₃} (°*ena i*° *I*_{1,2*})] cakri>ī<rūpeṇetyādi *Ñ*₂^{p.c.}; ††_x °ṇetyādi *K*₁; cakrirūpeṇa tyādinā • *K*₂; cakrirupeṇa ityāditā *I*₃. ³⁷⁵o₁] °i *K*₂, *I*_{2*}; °m̄ *K*₅; *'khor lor* Tib. ³⁷⁶vidhartavyā *Ñ*₂, *K*₁] vidhartavyo *K*₂; vidhartavyaḥ *K*₃; vidhart(t)avyāḥ *K*₅, *I*_{1,3}; vidham ta>m̄<vyāḥ *I*_{2*}; *bya zin* Tib. ³⁷⁷hrīḥ *Σ*_{-*K*₁^{a.c.},*K*₂,*I*_{2*}}] hrī>m̄<ḥ *K*₁^{a.c.} (canceled); hrī *K*₂; hrīm̄ *I*_{2*}. ³⁷⁸oyor *Σ*_{-*K*₁,*I*_{2*}} (°*h* *I*_{1,3})] °yo *K*₁; °dvayoh *I*_{2*}. ³⁷⁹kaṅtha° *Σ*_{-*I*₃}] kaṅthaka° *I*₁; *om*. *I*_{2*,3} • °mālām *K*_{2,3,5}, *I*_{1,2*} (all °*m̄*)] °mālā *Ñ*₂, *I*₃; °mālānām *K*₁. ³⁸⁰yo *Σ*_{-*K*₁,*I*_{2*}}] °yoh (*sandhi*) *K*₁; °dvayo *I*_{2*}. ³⁸¹rucaka° *Σ*_{-*K*_{1,2},*I*_{2*}}] ruca° *K*₁; rūcaka° *K*₂, *I*_{2*}. ³⁸²kham *Σ*_{-*I*₁}] kha *I*₁. ³⁸³kaṭyām *Σ*_{-*K*_{1,2}}] k† ††_x *K*₁; kaṭyā *K*₂. ³⁸⁴mekhalam caiva *K*_{2,3,5} (°*m̄* only *K*₅)] mekhalā caiva *Ñ*₂; ††_x *K*₁; mekhalāñ ceka *I*₁; mekhalāñ caikaḥ *I*_{2*,3}; *ske/ska rags ñid* Tib. ³⁸⁵ham sarvāṅge *Σ*_{-*K*₁,*I*_{2*,3}}] ††_x *K*₁; ham sarvāṅgaṃ *I*_{2*,3}. ³⁸⁶en *Σ*_{-*K*₂} (°*t* *Ñ*₂)] °an *K*₂. ³⁸⁷mahad° *Ñ*₂, *K*₁, *I*_{2*,3}, Tib. (*see below*)] sahad° *K*₁; mahā° *K*_{2,3,5}; mahet° *I*₁ • °upadeśataḥ *Ñ*₂, *K*₁, *I*₁, Tib. (*gdams ñag chen po'i las*)] dherukapadeśata *K*₂; °herukopadeśataḥ *K*_{3,5}; °upadeśanaḥ *I*_{2*,3}. ³⁸⁸evaṃ *Ñ*₂, *I*_Σ, Tib.] eva *K*₁; om̄ *K*_{2,3,5}. ³⁸⁹cakṣuṣor *Ñ*₂] cakṣuṣo *K*_{1,2,5}, *K*₃^{a.c.} (*see below*), *I*_{1,2*}; ca suṣo *I*₃; *mig tu* Tib. ³⁹⁰mohavajretyādi° *Ñ*₂, *K*₁, Tib.] mohavajretyādiṇa *K*_{2,5}, *I*_{1,2*}; >r mā<havajretyādinā *K*₃^{p.c.}; movajretyānyādinā *I*₃ • °aḥ *Σ*_{-*K*_{2,3},*I*_{2*,3}}] °a *K*₂, *I*_{2*,3}; °am *K*₃.

tatrāyaṃ kavacamantraḥ³⁹¹ | āṃ am³⁹² im̄ ūm̄³⁹³ um̄ am̄³⁹⁴ || etena³⁹⁵ vajra-
yoginītathāgatādibhiḥ³⁹⁶ pariḥaṭṭitaśarīro³⁹⁷ 'sau bhagavān iti³⁹⁸ kavaca-
dvayam³⁹⁹ || 27 ||



§28 viharanam

5 anena¹ sannāhasannaddhībhūya² siṃhavad³ vihared⁴ yogī⁵ sahajahe-
vajrayogataḥ⁶ || kutra⁷ | trailokyāgāramadhye⁸ || tathā ca –

kūṭāgāram⁹ idaṃ¹⁰ na tu tribhuvanam¹¹ na prāṇino¹² 'mī jinās¹³
cakreśo 'smi na¹⁴ mānuṣo na viṣayā¹⁵ nākṣāṇi¹⁶ na kṣmādayaḥ¹⁷ |

Ñ₂ 20v₅;
K₁ 27v₆;
K₂ 38r₆;
K₃ 42v₁;
K₃ 39r₁;
I₁ 41v₄;
I₂* 70v₅;
I₃ 43v₅

³⁹¹°aḥ Σ_{-K₂,I₂*,3}] °a K₂, I₂*,3. ³⁹²ām am̄ Σ_{-I₃} (cf. HePra^{§27})] om̄ am̄ I₃; am̄ āṃ Tib. (cf. HePra^{Tib}). ³⁹³im̄ Σ_{-Ñ₂,I₃}] im̄ Ñ₂, I₃. ³⁹⁴um̄ am̄ Σ_{-K₁}] ††_x K₁; um̄ ūm̄ Tib. ³⁹⁵etena Ñ₂ (cf. HePra^{§28})] ††_x K₁; etenāneka° K_{2,3,5}, I₂; de dan̄ 'dis ni Tib. ³⁹⁶°yoginī° Σ_{-Ñ₂.a.c.,K₁}] °yogin>i<ī° Ñ₂.a.c.; ††_x K₁ • °bhiḥ Σ_{-K₂,I₁}] °bhi• K₂; °bhi I₁; rnam̄ kyis Tib. ³⁹⁷pari° Σ_{-I₃}] pariḥ I₃. ³⁹⁸bhagavān iti Σ_{-Ñ₂.a.c.,K₁,I₂*}] bhagavā<n i>tī Ñ₂.a.c.; bhagavatī netī K₁; bhagavān itih̄ I₂*. ³⁹⁹kavacadvayam Σ_{-Ñ₂.a.c.,K₁,I₂*}] kavacadvaya >|< m̄ Ñ₂.a.c. (rubbed out); kavacayan K₁; om̄. I₂*; go cha gñis pa'o Tib. NB: MSS K_{2,3,5} add "iti nyāsam̄ dvitīyam̄ || 27 ||" after the following sentence (cf. note in next paragraph). ¹anena Σ_{-K₁,I₂*,I₂*}] enina K₁; enena K₂; om̄. I₂*. ²sannāha° Ñ₂, K₁] mahāsannāha° K_{2,3,5}; mahā° I_{1,3}; om̄. I₂* • °sannaddhībhūya em̄.] °sannaddhobhūya Σ_{-I₂}; om̄. I₂*; go cha bgos nas Tib. ³siṃhavad Σ_{-I₂*}] om̄. I₂*. ⁴vihared Ñ₂, K₁, I₂ (°t K₁)] vicareta K₂; vicared K_{3,5} (°t K₃); om̄. I₂*; vihare I₃; gnas par bya'o Tib. ⁵yogī Σ_{-K₂,I₂*}] yogi K₂; om̄. I₂*. ⁶sahajahevajrayogataḥ Σ_{-K_{1,2},I_{1,2}*}] ††_x K₁; sahajahevajrayogata K₂; sahajahevajrayotaḥ I₁; om̄. I₂*; lhan cig skyes pa'i kye rdo rje('i) rnal 'byor gyi Tib. NB: MSS K_{2,3,5} add "iti nyāsam̄ dvitīyam̄ || 27 ||" (nyāsadvitīya K₂). ⁷kutra Σ_{-K_{1,5},I₂*}] kutaḥ K₁; kūtra K₅; om̄. I₂*. ⁸trailokyāgāramadhye Σ_{-I₂*}] madhye I₂*. ⁹kūṭāgāram Σ_{-K₁.a.c.,K₃,I₁}] kūṭāgāram K₁.a.c. (long vowel added below); kūṭākāram K₃; kūpaṃ gāram I₁. ¹⁰idaṃ Σ_{-I_{1,2}*}] ida I₁; om̄. I₂*. ¹¹°bhuvanam̄ Σ_{-K₂}] °bhūvanam̄ K₂. ¹²prāṇino Σ_{-K₂,K₃.a.c.}] prāṇi K₂, K₃.a.c. ("no" added above). ¹³'mī jinās Σ_{-I₂*} (partly °h̄)] 'rmā jinā I₂*. ¹⁴'smi na Σ_{-I₂*,3}] smi I₂*; smīn I₃. ¹⁵na viṣayā Σ_{-K₁}] n† ††_x K₁. ¹⁶nākṣāṇi Σ_{-Ñ₂.a.c.,K₁}] nākṣāṇi >na< Ñ₂.a.c. (rubbed out); ††_x K₁. ¹⁷na kṣmādayaḥ Σ_{-K₁}] ††_x K₁.

rūpādyā na ca¹⁸ dharmatātmakatayā¹⁹ te māṅḍaleyā²⁰ ime
viśvaṃ²¹ maṅḍalacakram²² ākalayataś²³ cetaḥ²⁴ kim udbhrāmyasi²⁵ ||ⁱ

viharaṇam²⁶ || 28 ||

§29 bhojanam

\dot{N}_2 20v7; tadanu yat kiñcid²⁷ upārjitaṃ²⁸ bhakṣyadravyaṃ²⁹ yoginā labdhaṃ 5
 K_1 28r2; vā³⁰ tat sarvaṃ pūrvavad amṛtāsvādaavidhinā³¹ viśodhya³² tritattvenādhi-
 K_2 38v3; ṣṭhāya³³ bhakṣayet³⁴ || bhojanam³⁵ || 29 ||
 K_3 42v3;
 K_5 39r5;
 I_1 41v6;
 I_2^* 71r1;
 I_3 44r2



ⁱPaKra; cf. PaKraṭi (p.34); HePra^{§28}, HeSāSam 7 (f. 75v5-7), PTMV et al.

¹⁸rūpādyā na ca Σ_{-K_1, I_3}] rūpādyaneva K_1 ; rūpādyā na ca I_3 .
¹⁹dharmatātmakatayā $\Sigma_{-K_{1,2}}$] dharmā ātmakatayā K_1 ; dharmatām eka-
 tayā K_2 . ²⁰māṅḍaleyā Σ_{-I_1}] māleyā I_1 . ²¹viśvaṃ $\Sigma_{-K_2, I_{1,2}^*}$] viśva^o K_2 ,
 $I_{1,2}^*$. ²²maṅḍalacakram Σ_{-K_{1, I_2}^*}] maṅḍalacakrasa K_1 ; maṅḍalacakram I_2^* .
²³ākalayataś Σ_{-K_{1, I_2}^*} (^oh I_3)] kilayataś K_1 ; ākalayanāś I_2^* . ²⁴cetaḥ $\Sigma_{-\dot{N}_2^{a.c.}, K_{1, I_2^*, 3}}$]
 ceta $\dot{N}_2^{a.c.}$, I_2^* ; cetaṃ K_1 ; śvetaḥ I_3 . ²⁵kim ud^o $\Sigma_{-K_{1,2}, K_3^{p.c.}}$] kimu K_1 , $K_3^{p.c.}$;
 kimvad K_2 . ²⁶viharaṇam $K_{2,3,5}$, I_Σ] om. \dot{N}_2 , K_1 , Tib. NB: "28" only given
 $K_{2,3,5}$ (K_3 reads "4 || 28 ||"). ²⁷yat kiñcid Σ_{-K_Σ, I_3}] y† ††_x K_1 ; yata kiñcid
 $K_{2,5}$, I_3 ; yataḥ kiñci>dupā<d $K_3^{p.c.}$ (rubbed out). ²⁸upārjitaṃ Σ_{-K_1}] ††_x K_1 .
²⁹bhakṣyadravyaṃ $\Sigma_{-K_{1,2}, I_1}$] ††_x K_1 ; bhakṣadravyaṃ K_2 , I_1 . ³⁰labdhaṃ vā
 Σ_{-I_Σ}] bdam vā I_1 ; °tmā caṃ vā I_2^* ; labdhaṃ cā I_3 . ³¹°āsvāda^o Σ_{-K_1}] °āthoda^o
 K_1 . ³²viśodhya $\Sigma_{-K_{1,2}, I_2^*, 3}$] viśodhyate K_1 ; viśodhyanti K_2 ; viśodhyaṃ $I_2^*, 3$; *nm*
par sbyaṅs te Tib. ³³tritattvenā^o $\Sigma_{-\dot{N}_2^{a.c.}, K_{1,2}}$] tritattve $\dot{N}_2^{a.c.}$ ("nā" added below);
 tatvenā $K_{1,2}$ • °dhiṣṭhāya $\Sigma_{-K_{1, I_2^*, 3}}$] °dhiṣṭhāya K_1 ; °dhiṣṭāya $I_2^*, 3$. ³⁴bhakṣayet
 $\Sigma_{-\dot{N}_2, K_2, K_3^{a.c.}}$] bhakṣyayet \dot{N}_2 ; bhakṣayat K_2 ; kṣayet $K_3^{a.c.}$ ("bha" added above).
³⁵bhojanam $K_{2,3,5}$ (^om; presumably a later addition)] om. \dot{N}_2 , K_1 , Tib. NB:
 number only in $K_{2,3,5}$.

§30 caraṇam

tato bhakṣaṇavidhim uktvā sthitiṃ caraṇam ca kathayāmy ahaṃ | mū- Ñ₂ 20v₇;
 latantrānusārataḥ || tathā hi – K₁ 28r₃;

lobhaṃ¹ mohaṃ bhayaṃ krodhaṃ² vṛḍākāryaṃ³ ca varjayet⁴ | K₂ 38v₅;
 5 nidrām ātmānam⁵ utsrjya⁶ caryā kriyate⁷ na saṃśayaḥ⁸ ||ⁱ K₃ 42v₅;
K₅ 39r₆;
I₁ 41v₇;
I₂* 71r₃;

ata eva⁹ – I₃ 44r₄

śarīraṃ¹⁰ dānaṃ¹¹ dattvā paścāc¹² caryāṃ¹³ samārabhet¹⁴ |
 bhāgābhāgavicāreṇa¹⁵ tasmād¹⁶ dānaṃ na dīyate ||ⁱⁱ
 bhakṣyaṃ bhojyaṃ¹⁷ tathā pānaṃ¹⁸ yathāprāptaṃ tu bhakṣayet¹⁹ |
 10 graham atra²⁰ na kartavyam iṣṭāniṣṭavikalpataḥ²¹ ||ⁱⁱⁱ
 pañcavarṇasamāyuktam²² ekavarṇam tu kalpitam |

ⁱHeTa I.vi. 18; VaPra^{Tib.} differs. ⁱⁱHeTa I.vi. 19. ⁱⁱⁱHeTa I.vi. 20.

¹oam̐ Σ_{-I₂*,₃}] °a° I₂*,₃. ²oam̐ Σ_{-I₁}] °a° I₁. ³vṛḍākāryaṃ Ñ₂ (°ñ)] vṛhākāryaṃ K₁; kṛidākāryaṃ K₂; kṛidākāryaṃ K₃; kṛidākāryaṃ K₅, I_Σ (°m̐ I₂*,₃), Tib. ⁴varjayet Σ_{-K₂,_I}] varjayat K₂; vajan I₁. ⁵nidrām ātmānam Σ_{-K₂,₃,_I}] niṣkramātmānam K₂,₃, K₅^{P.c.} (niḥ° K₂,₅); niḥkramā>t sāraṃ sṛ< (°tmānam u° substituted above) K₅^{a.c.}; om. I₂*. ⁶utsrjya Σ_{-K₁,₂,_K₅^{a.c.},_I}] utsrjy† ††_x K₁; utsāraṃ sṛtsrjya K₂; >sṛt<sṛjya K₅^{a.c.} (cf. note above); om. I₂*. ⁷caryā kriyate Σ_{-K₁,_I} (contra metrum)] ††_x K₁; om. I₂*; spyod pa (the tshom med par) bya Tib. NB: HeTa reads "caryāṃ kuryān (better!). ⁸na saṃśayaḥ Σ_{-K₁,₂,_I}] ††_x °śayaḥ K₁; na śaṃśayaḥ K₂; na saśayaḥ I₁; om. I₂*; tasmaḥ śayaḥ I₃. ⁹ata eva Σ_{-I₂}] om. I₂*. ¹⁰śarīraṃ Σ_{-K₅,_I}] śarīra° K₅; om. I₂*. ¹¹dānaṃ Σ_{-K₂,_I}] dāna K₂; om. I₂*. ¹²dattvā paścāc Σ_{-I₂}] om. I₂*. ¹³caryāṃ Σ_{-K₁,_I}] caryā K₁; om. I₂*. ¹⁴samārabhet K₁,₅, K₃^{P.c.}, I₃] samārabheta Ñ₂, I₁; °sam ārabhet K₂; samā>xx<bhet K₃^{a.c.} (rubbet out; °ra° added above); om. I₂*; yañ dag brtsam Tib. ¹⁵bhāgā° Σ_{-K₂}] bhāga° K₂. ¹⁶tasmād Σ_{-K₂,_I}] tasmā K₂; ttasmā I₃. ¹⁷bhakṣyaṃ Σ_{-K₁,₂,_I}] bhakṣ† ††_x K₁; bhakṣa° K₂; bhakṣam̐ I₁ • bhojyaṃ Σ_{-K₁}] ††_x K₁. ¹⁸tathā Σ_{-K₁}] ††_x K₁ • pānaṃ Σ_{-Ñ₂,_K₁,_I}] pāna Ñ₂, I₂*; ††_x K₁. ¹⁹yathā° Σ_{-K₁}] ††_x K₁ • °prāptaṃ tu Σ_{-I_Σ} (all °n tu)] prāptanta I₁; prāpnu >pra< I₂*^{P.c.}; prāpnun tu I₃ • bhakṣayet Σ_{-K₂,_I}] bhakṣayat K₂; bhakṣamyet I₁. ²⁰atra Σ_{-K₂,₃,_I}] antra K₂; atraṃ K₃; apana I₂*. ²¹iṣṭāniṣṭa° Ñ₂, K₁, Tib.] iṣṭāniṣṭam̐ K₂,₃,₅, I₁; iṣṭāmiṣṭam̐ I₂*; miṣṭāmiṣṭam̐ I₃ • °taḥ Σ_{-K₂,_I}] °ta K₂, I₁; °yet I₂*. ²²oam̐ Σ_{-K₂} (all °m̐)] °am̐ K₂.

anekenaiva varṇena²³ yathā bhedo²⁴ na jāyate ||^{iv}

ekavṛkṣe²⁵ śmaśāne vā bhāvanā kathitā śubhā |
mātrgrhe²⁶ tathā²⁷ rātrau athavā vijane²⁸ prāntare ||^v

kiñcidūṣme tu²⁹ samprāpte³⁰ caryāṃ kartuṃ³¹ yadīṣyate³² |
siddhiṃ³³ gantuṃ³⁴ yadīcchāsti³⁵ caryayā³⁶ tv anayā caret ||^{vi}

5

apare ca³⁷ "mūle spaṣṭam ca³⁸ caryata"^{vii} iti³⁹ caryācaraṇam | sthitir⁴⁰ vya-
vahāra ācāraḥ⁴¹ | paramārthas tu⁴² bhaṇyate⁴³ | adhimātratarāṃ⁴⁴ prā-
pya | adhimātratarasya⁴⁵ ko 'rthaḥ⁴⁶ | kiñcidūṣmaprāpta⁴⁷ ity arthaḥ⁴⁸ ||
mṛdū⁴⁹ rātrau⁵⁰ svasthāne⁵¹ nibhṛtaṃ⁵² cared evaṃ⁵³ yāvāt⁵⁴ kiñcīl⁵⁵ lā-

^{iv}HeTa I.vi. 5. ^vHeTa I.vi. 6. ^{vi}HeTa I.vi. 7. ^{vii}Untraced.

²³anekenaiva Σ_{-K_1, I_2^*}] aneke †ai ††_x K₁; anekeneka° I₂* • varṇena Σ_{-K_1}] ††_x K₁.
²⁴yathā $\Sigma_{-K_1, I_2^*, 3}$] ††_x K₁; yayathā I₂*; yā I₃ • bhedo Σ_{-K_1}] ††_x K₁. ²⁵°e $\Sigma_{-K_2, I_1, 3}$]
°a° K₂, I₁; °ye I₃. ²⁶mātr° $\Sigma_{-I_2^*}$] mat° I₂*. ²⁷tathā $\Sigma_{-K_2, 3, K_5^{a.c.}}$] yathā K_{2, 3}, K₅^{a.c.}.
²⁸vijane Σ_{-K_1}] vija° K₁. ²⁹°ūṣme tu $\Sigma_{-K_1, 2, I_2^*, 3}$] °ū† †m† ††_x K₁; °uṣme tu K₂;
°ṛṣma tu I₂*. ³⁰samprāpte $\Sigma_{-K_1, 2}$] ††_x K₁; samprāptaś K₂. ³¹caryāṃ $\Sigma_{-K_1, 2, I_2^*}$]
††_x K₁; caryā K₂; caryo I₂* • kartuṃ $\Sigma_{-K_1, 2, I_1}$] ††_x K₁; kartu K₂, I₁. ³²yadīṣyate
 Σ_{-K_1, I_2^*}] ††_x °dīpyate K₁; yadoṣyate I₂*. ³³siddhiṃ $\Sigma_{-I_2^*}$] sidhi I₂*. ³⁴°uṃ Σ_{-I_1}]
°u I₁. ³⁵°icchāsti $\Sigma_{-K_1, 2, I_2^*, 3}$] °icchāste K₁; icchāsti K₂; iddhāsti I₂*. ³⁶°ayā
 $\Sigma_{-I_2^*, 3}$] °āyā I₂*. ³⁷°e ca Ṇ₂, K₁] °o 'pi $\Sigma_{-Ṇ_2, K_1}$; *gžan rnam s kyañ* Tib. ³⁸spaṣṭam
ca K_{2, 3, 5}] spaṣṭam Ṇ₂; spaptam K₁; sprṣṭam ca I₁; spaṣṭa ca I₂, 3; *gsal žin* Tib.
³⁹caryata iti Ṇ₂, K₁, Tib.] ca caryeti (caryati K₂; cayeti I₃) yad iṣṭam caryata iti (°tta
I₃) K_{2, 3, 5}, I Σ . ⁴⁰°ir Ṇ₂] °i° K Σ , I Σ ; *gnas pa dan* Tib. ⁴¹vyavahāra ācāraḥ Ṇ₂
(°ah ā°)] vyah† ††_x K₁; °vyavahārācāra° K_{2, 3, 5}, I₂, 3; °vyavahārācā I₁; *tha śñad dan*
| *spyod pa dan* Tib. ⁴²paramā° Σ_{-K_1}] ††_x K₁ • °rthas tu Ṇ₂, K₁] °rthas tu K_{2, 3, 5},
I Σ ; *don dam pa (la) yan* Tib. ⁴³bhaṇyate Ṇ₂, K₁, Tib.] sūnyateti K_{2, 3, 5}, I Σ . ⁴⁴adhi°
 $\Sigma_{-I_2^*}$] avi° I₂* • °taram $\Sigma_{-K_1^{a.c.}, K_2, 3, 5}$] °ta>ṃ<raṃ K₁^{a.c.}; °ṃ K_{2, 3, 5}. ⁴⁵°tarasya Ṇ₂,
I₂, 3, Tib.] °tatarasya K₁; °sya K_{2, 3, 5}; °rasya I₁. ⁴⁶ko 'rthaḥ $\Sigma_{-Ṇ_2, K_2}$] ko xx₂ Ṇ₂;
ko 'rtha K₂. ⁴⁷°ūṣma° Ṇ₂] °ṛṣma° K₁; °uṣmā° K₂; °ūṣmā° K_{3, 5}, I₁; °ṛṣmā° I₂, 3
• °a K₁] °e Ṇ₂; °im K_{2, 5}, I_{1, 3}; °ir K₃; °am I₂*. ⁴⁸ity arthaḥ Ṇ₂, K₁] iti ko 'rthaḥ
K_{2, 3, 5}, I_{1, 3}; ko 'rtha I₂*; *'di'i don ci že na* Tib. ⁴⁹mṛdū em.] om. Ṇ₂; mṛda>ve<ve ca
K₁^{p.c.}; mṛdave K_{2, 3, 5}, I_{1, 3}; mṛdace I₂*; *chuñ nu'i phyr* Tib. ⁵⁰rātrau Ṇ₂, Tib._{C, D, P₂}]
r† ††_x K₁; rātrau vā K_{2, 5}, K₃^{p.c.}, I Σ ; traue vā K₃^{a.c.}; *mtshan mo'i* Tib._{G, N, P₁}. ⁵¹sva°
Ṇ₂, K_{2, 3}, K₅^{a.c.}, Tib.] ††_x K₁; su° K₅^{p.c.}, I Σ • °sthāne Σ_{-K_1, I_1}] ††_x K₁; °sthāner I₁.
⁵²nibhṛtaṃ Ṇ₂, K₅^{p.c.}, I₁, Tib.] ††_x K₁; nirbhūtaṃ K_{2, 3}, K₅^{a.c.}, I₂*; nirbhṛtaṃ I₃.
⁵³evaṃ $\Sigma_{-K_2, I_2^*, 3}$] eva K₂, I₂, 3. ⁵⁴°t Σ_{-I_1}] °ta I₁. ⁵⁵°il Σ_{-K_1}] °i K₁.

bhaḥ⁵⁶ syāt || kutah⁵⁷ | "yathā⁵⁸ bhedo na jāyata"^{viii} iti vacanāt || lābhe saty
avyavasthām⁵⁹ karotu na karotu vā⁶⁰ svatantra⁶¹ eva⁶² ||

iti caraṇam⁶³ || 30 ||^{ix}

§31 śayanam

5 tato 'parasandhyāyām⁶⁴ śayanecchayā⁶⁵ viramāntayogam⁶⁶ āmukhī-
krtya⁶⁷ śayīta⁶⁸ || iti śayanam⁶⁹ || 31 ||^x

Ñ₂ 21r₅;
K₁ 28v₅;
K₂ 39v₂;
K₃ 43v₃;
K₅ 40r₃;
I₁ 42r₄;
I₂* 72r₁;
I₃ 45r₂



^{viii}HeTa I.v. 3b; the entire stanza reads *sevitavyāḥ prayatnena yathā bhedo na jāyate |
agupte kriyate dukkham vyādacaurāgnibhūcaraiḥ* ||. ^{ix}Cf. HePra^{§30}. ^xCf. HePra^{§31},
SāMā 218 (p.430).

⁵⁶oḥ Σ_{-I_Σ}] °a I_Σ. ⁵⁷kutah Σ_{-K₂} (°o K_{3,5})] kuṭo K₂. ⁵⁸yathā Σ_{-I₃}] yabhā I₃.
⁵⁹avyavasthām Σ_{-K₂,I₃}] avavasthām K₂; avyavasthā I_{2*,3}; *nam g'zag med par lar gyis*
Tib. (*b'zag* G). ⁶⁰karotu na karotu vā Σ_{-K₁,I_{2*,3}}] karo ††_x K₁; karotu vā I_{2*,3} (eye-
-skip). ⁶¹svatantra 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; . ⁶²eva Ñ₂, Tib. (*ñid do*)]
evam K₁; evāsau K_{2,3,5}, I_Σ. ⁶³iti caraṇam K₅ (°m)] om. Ñ₂, K₁, Tib.; caraṇam
K_{2,3}, I_Σ. NB: "30" only in K_{2,3,5}. ⁶⁴'para° I_Σ, Tib.] 'vasara° Ñ₂, K₁; 'va° Ñ₂^{a.c.}
(°sara° in lower margin); 'pasara° K_{2,3,5} • °āyām Σ_{-I₂*}] °ākam I_{2*}. ⁶⁵necchayā
Σ_{-K_{1,2}}] °neccha | yā K₁; °nacchayā K₂. ⁶⁶viramānta° Ñ₂, K₁^{p.c.}, K_{3,5}] vira-
mānta>ṃ< K₁^{a.c.}; vimānta° K₂; viranta° I₁; viramānta° I_{2*,3}; *dga' bral gyi* Tib. •
°am Ñ₂, K₁ (both °m)] °ā° K_{2,3,5}, I₁; °a° I_{2*,3}. ⁶⁷āmukhī° Ñ₂, K₁, I₁] °bhimu-
khī° K_{2,3,5}; sukhī° I_{2*,3}; *ñion du* Tib. ⁶⁸śayīta Σ_{-K₁}] śaryāt K₁. ⁶⁹iti śayanam
conj.] om. Ñ₂, K₁, Tib.; śiraḥsthāne (*śira*° K_{2,5}, I₃) gurubuddhabodhisatvān (*guru*°
I₁ | °buddha>dharma<° I_{2*}^{p.c.} | °āna K₂, I₁) dṛṣṭvā (*dṛṣṭā*° I_{2*,3}) 'aṣṭāṅgapātapraṇā-
māsayena (°*nkṣmyāmbhaṇpāpāta*° K₂; °*kṣmyāta*° K₃; '>mbhā<<>*kṣmyāmbha*<ṣṭā> *ṅga-*
pāyāta° K₅^{pp.c.}; 'ṣṭāṅgaprāta° I₁; °ṃgapāpāta° I_{2*}; 'ṣṭāṃgapāpāta° I₃ | °prāṇāmāsayana°
K₂) siṃhaśayyāyām (*siha*° I_{2*,3} | °*sayyāyā* I₁; °*śaryā* I_{2*}; °*śaryyāyām* I₃) prabhāsvara-
samādhivyogena (*prabhāsurasadhī*° K₂; *prabhāsura*° K₃; °*pra āśvā*° I_{2*}; °prabhāsvā° I₃
| °yoge K₃^{a.c.}, I₃) bhagavān (°*van* K₃; °*n* I₁; °*vatīr* I_{2*}; °*vatīr* I₃) nirvāṇavat (°*tat* I₁ |
vāṇavat I_{2*,3}) || iti śayanam || 31 || (om. I_Σ) K_{2,3,5}, I_Σ. NB: cf. SāMā 218 (p. 430).

§32 aparam utthānam

\dot{N}_2 21r5; utthānakāle punaḥ¹ pukkasyādīgītasamcodita² utthāya tādṛśaṃ³ kur-
 K_1 28v5; yād anenaiva⁴ krameṇa⁵ yāvan maṇḍalacakralābhaḥ syāt⁶ | tena vinā ma-
 K_2 39v4; hābodhir⁷ na syāt || ata eva⁸ –
 K_3 43v4;
 K_5 40r5;
 I_1 42r5; utpattikramaṃ vinā⁹ utpannaṃ¹⁰ na jñāyate yathā¹¹ |
 I_2^* 72r4; tathotpannayogaṃ¹² vinā utpattikramaṃ na ca¹³ ||ⁱ
 I_3 45r4

5

tathā ca¹⁴ –

kramadvayaṃ¹⁵ samāśritya¹⁶ vajrināṃ¹⁷ dharmadeśanā¹⁸ ||ⁱⁱ

evaṃ yathānirdiṣṭaṃ¹⁹ maṇḍalacakrāntargataṃ²⁰ | ekamukhaṃ²¹ a-
 dvayajñānaviśuddham²² | dvibhujāṃ śūnyatākaruṇāviśuddham | dakṣiṇa- 10

ⁱUntraced; 1st half *upa-* / *udgṛti*, 2nd unmetrical. ⁱⁱHeTa I.viii. 25ab; the preceding line reads *kramam utpattikaṃ caiva utpannakramam eva ca* |.

¹°aḥ Σ_{-K₂}] °a• K₂. ²pukkasyādīgīta° Σ_{-K₁}] pu ††_x K₁ • °samcodita Ṇ₂] ††_x °dite K₁; °sañcoditot(t)īṣṭet K_{2,3,5}, I₁; °samcoditātīṣṭet I_{2*}; °sacodito I₃ (omitting the following); *b(s)kul te* Tib. ³utthāya tādṛśaṃ Σ_{-I_{2*,3}}] utthāya tādṛśa I_{2*}; *om.* I₃. ⁴kuryād anenaiva Σ_{-K_{1,2,3},I₃}] kuryād iti naiva K₁; kuryād ananaiva K_{2,3}; *om.* I₃. ⁵krameṇa Σ_{-K₂,I₃}] kramyaṇa K₂; *om.* I₃. ⁶yāvan maṇḍalacakralābhaḥ syāt Σ_{-K₂,K₃^{a.c.},I₃}] yāvan maṇḍalacakralābha syāt K₂, K₃^{a.c.} (*visarga* squeezed in); *om.* I₃. ⁷tena vinā mahābodhir Σ_{-I_{1,3}}] tena vināhābodhi I₁; dhi I₃. ⁸ata eva Σ_{-K₁}] a ††_x K₁. ⁹utpattikramaṃ vinā Σ_{-K₁,I₂}] ††_x K₁; utpattikrama vinā I₂. ¹⁰utpannaṃ Σ_{-K₁,I₁}] †tpannaṃ K₁; upannaṃ I₁. ¹¹na jñāyate yathā Ṇ₂] na jāyate yathā K₁; yathā na jñāyate K_{2,3,5}, I₂; *jī ltar (rdzogs pa) mi ses sñi* Tib. ¹²tatho° Σ_{-K₁}] tathe° K₁ • °yogaṃ Σ_{-I_{2*}}] °yoga I_{2*}; *rdzogs pa'i rim pa* Tib. ¹³utpattikramaṃ na ca Ṇ₂, 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. ¹⁴tathā ca Ṇ₂, K₁, Tib.] tathā ca tantre Σ_{-Ṇ₂,K₁}. ¹⁵kramadvayaṃ Σ_{-K₁,K₃^{a.c.}}] †kram† dv† y† K₁ (upper side lost); *kramam advayaṃ K₃^{a.c.}*. ¹⁶samāśritya Σ_{-K₁}] s† m† ††_x K₁. ¹⁷vajrināṃ Σ_{-K_{1,2},I_{2*,3}}] ††_x K₁; vajrināṃ K₂, I_{2*,3}. ¹⁸dharmadeśanā Σ_{-K₁}] ††_x K₁. ¹⁹evaṃ yathānirdiṣṭaṃ Ṇ₂] ††_x K₁; evaṃ yathānirdiṣṭa° K_{2,3,5}, I₁, Tib.; evaṃ yathānirdiṣṭa° I_{2*,3}. ²⁰maṇḍalacakrāntar° Σ_{-K_{1,2},I_{2*,3}}] ††_x krāntrar° K₁; maṇḍalacakrānta° K₂; maṇḍale ca na cakrāntar° I_{2*}; maṇḍale ca na cakrāt tar° I₃. ²¹°am Σ_{-K_{2,3}} (partly °m)] °a° K_{2,3}. ²²advaya° Σ_{-K_{2,3,5}}] °dvayaṃ K_{2,3}; advayaṃ K₅.

kare²³ vajram²⁴ abhedyajñānapratipādakam²⁵ | vāme²⁶ kapālam²⁷ vajra-
khaṭvāṅgaṃ ca²⁸ | khaṭvāṅgaṃ²⁹ prajñāsvabhāvam³⁰ | kapālam³¹ bodhi-
cittapratipādakam ||

- evaṃ caturbhujam³² caturmāravinaśārtham³³ | ekamukham³⁴ acintya-
5 jñānavisuddham³⁵ | prathamadaśiṇabhujē vajram yuganaddhamārgapra-
tipādakam³⁶ | prathamavāmabhujē kapālam³⁷ devāsurañām³⁸ raktena³⁹
pūritam⁴⁰ | devāsuraśabdēna bhāvābhāvam⁴¹ | raktaśabdēna tadekībhā-
vam⁴² | pūritaśabdēna tatpadaprāptam⁴³ | etadvisuddham⁴⁴ narakapā-
lam⁴⁵ | śeṣabhujābhyām⁴⁶ vajravārāhyāliṅgitam⁴⁷ ||
- 10 evaṃ⁴⁸ ṣaḍbhujam⁴⁹ ṣaṭpāramitāvisuddham⁵⁰ | trimukham kāyāvākcī-
ttasvabhāvapratipādakam⁵¹ | vāme ghaṇṭā⁵² śūnyatāvisuddhyā⁵³ trīśūlam

²³dakṣiṇa° Σ_{K₂,I₂^{a.c.}}] dacchina° K₂; dakṣiṇ>e< I₂^{a.c.}. ²⁴vajram Σ_{K₂}] va-
jra° K₂. ²⁵abhedyajñānapratipādakam Σ_{K_{1,2}} (all °m)] abh† y† jñ† ††_x K₁; °bha-
bhejñānapratipādakam K₂. ²⁶vāme Σ_{I₁}] vāma° I₁. ²⁷kapālam Σ_{K_{1,2,5},I₅}] ††_x
K₁; kapāla° K_{2,5}, I₅. ²⁸vajrakhaṭvāṅgaṃ ca Ṇ₂^{p.c.}] khaṭvāṅgaṃ ca Ṇ₂^{a.c.} ("vajra"^o
added below), K_{2,3,5} (°m K_{3,5}), I_{1,3}, Tib.; ††_x °jraṭvāṅgaṃ ca K₁; khamkṣāṅgaṃ
I₂^{*}. ²⁹khaṭvāṅgaṃ Σ_{Ṇ₂^{a.c.},K_{1,2}}] om. Ṇ₂^{a.c.}; khaṭvāṅga° K_{1,2}. ³⁰prajñā° Σ_{I₂^{*}}] pra-
bhā° I₂^{*} • °svabhāvam Ṇ₂, K₁ (both °m), Tib.] °subhāvarūpaṃ K_{2,3}; °svabhāva-
rūpaṃ K₅, I₅. ³¹am Σ_{K_{1,2}}] °o K₁; °a° K₂. ³²°bhujam Σ_{Ṇ₂,K₁^{a.c.}}] °bhujas Ṇ₂;
°>rbhu<rbhujam K₁^{a.c.} (canceled). ³³°māravinaśārtham Σ_{K₁} (partly °m)] °rmā
††_x K₁. ³⁴ekamukham Σ_{K₁} (°m Ṇ₂)] ††_x K₁. ³⁵acintya° Σ_{K₁,I₃}] ††_x cintya°
K₁; acintya° I₃ • °visuddham Σ_{I₂^{*},3} (all °m)] °visuddhiṃ I₂^{*},3. ³⁶yuganaddha°
Σ_{K₃,I₂^{*},3}] suganaddha° K₃; yuganarddha° I₂^{*},3 • °mārga° Σ_{K₂,3}] °māṅga° K_{2,3}.
³⁷kapālam Σ_{K_{1,2}}] kap† ††_x K₁; kapāla° K₂. ³⁸devāsurañām Σ_{K₁,K₃^{a.c.}}] ††_x K₁;
devāsurañām K₃^{a.c.}. ³⁹raktēna Σ_{K₁}] ††_x K₁. ⁴⁰pūritam Σ_{K₁,I₃} (all °m)] ††_x
°ritam K₁; puritam I₃. ⁴¹°am Σ_{K₂} (all °m)] °amḥ K₂. ⁴²tad° Σ_{I₂^{*},3}] d° I₂^{*};
nad° I₃ • °ekībhāvam Ṇ₂, K₁ (both °m)] °ekīkaraṇam K_{2,3,5}, I_{1,2}^{*}; °ekikaraṇam
I₃; *de b'zin du gyur pa* Tib._{C,D,P₂}; *de gcig tu gyur pa* Tib._{G,N,P₁}. ⁴³°pada° Σ_{I₁,2}^{*}] °pa°
I₁; °padaṃ I₂^{*}. ⁴⁴etadvisuddham Σ_{K₁}] ††_x K₁. ⁴⁵narakapālam Σ_{K₁} (°m)] ††_x
K₁. ⁴⁶śeṣabhujābhyām] ††_x °jābhyām K₁. ⁴⁷°vārāhyā° Σ_{K₁}] °vārāskā° K₁.
⁴⁸evaṃ Σ_{K₁}] eva K₁. ⁴⁹ṣaḍbhujam Σ_{Ṇ₂,K₂,I_{1,3}}] ṣaḍbhujā° Ṇ₂, K₂; khaḍbhujam
I_{1,3}. ⁵⁰ṣaṭ° Σ_{I₁}] ṣaṭa° I₁ • °visuddham Σ_{Ṇ₂,I₃} (all °m)] °suddham Ṇ₂; visuddhiṃ
I₃. ⁵¹kāyāvākcitta° Σ_{K_{1,2,5},I₂^{*}}] kāyāvākcittā° ††_x K₁; kāyāvākcitta° K_{2,5}; kāyā-
vākcittam I₂^{*} • °svabhāvapratipādakam Ṇ₂ (°m)] ††_x K₁; °pratipādakam K_{2,3,5},
I₁, Tib.; °pratipādaka° I₂^{*}. ⁵²vāme ghaṇṭā Σ_{K₁,I₃}] ††_x K₁; vāme ghaṇṭhā I₃.
⁵³śūnyatā° Σ_{K₁}] ††_x °††_x tā° K₁ • °visuddhyā K₁, Tib.] °suddhyā Σ_{K₁}.

jñānatrayacchedanārtham⁵⁴ | dakṣiṇe vajraṃ⁵⁵ samatājñānavisuddham⁵⁶
kartikā⁵⁷ cāśeṣājñānacchedanāya⁵⁸ ||

evaṃ⁵⁹ dvibhujacaturbhujāṣaḍbhujānām⁶⁰ avasthitir ardhaparya-
ñkeṇa⁶¹ śavopari sūrye⁶² | aparaṃ⁶³ yathā ṣoḍaśabhujē⁶⁴ tathā eṣu triṣv
api⁶⁵ || ity aparaṃ utthānam⁶⁶ || 32 ||

5

avasānam

*Ñ*₂ 21v₃; śrīmatsaroruhapādoddeśasūtram⁶⁷ ādeśena⁶⁸ mayā⁶⁹ jālandharīti⁷⁰
*K*₁ 29v₂; khyātenāryavacanam⁷¹ āśritya ṭippitam⁷² ||
*K*₂ 40v₃;
*K*₃ 44v₄;
*K*₅ 41r₄;
*I*₁ 42v₃;
*I*₂* 73r₅;
*I*₃ 46r₃

⁵⁴jñānatraya° *Ñ*₂, Tib._{G,N,P}₁] ajñānatraya° *K*₁; jñānavaya° *K*_{2,3,5}, *I*_Σ; *mi śes pa gum* Tib._{C,D,P}₂ • °am *Σ*_{-*K*₂} (most °*m*)] °a *K*₂. ⁵⁵°aṃ *Σ*_{-*K*_{2,I}₃}] °a° *K*₂, *I*₃. ⁵⁶°visuddham *Σ*_{-*K*₃^{a.c.}}] °vi<śu>ddham *K*₃^{a.c.}. ⁵⁷°kā *Σ*_{-*K*₃^{a.c.}}] °ko *K*₃^{a.c.}. ⁵⁸cāśeṣājñāna° *Ñ*₂] c† †_x *K*₁; °āśeṣājñāna° *Σ*_{-*Ñ*₂,*K*₁}; *kyañ lhag ma'i śes pa* Tib. • °cchedanāya *Σ*_{-*K*_{1,I}_{2*,3}}] †_x *K*₁; °dvedanāya *I*_{2*,3}. ⁵⁹evaṃ *Σ*_{-*K*₁}] †_x *K*₁. ⁶⁰dvibhuja° *Σ*_{-*Ñ*₂,*K*_{1,I}_{2*,3}}] dvibhujaṃ *Ñ*₂, *I*_{2*,3}; †_x *K*₁ • °catur° *Σ*_{-*I*₁}] °catu° *I*₁ • °ṣaḍbhujānām *Ñ*₂, *I*_{2*}, Tib.] °ṣaḍbhujānā° *K*₁; °ṣoḍaśabhujānā *K*₂; °ṣoḍaśabhujānām *K*_{3,5}; °ṣaṭabhujānām *I*₁; ṣaṭbhujārnām *I*₃. ⁶¹avasthitir ardha° *em.*] avasthiti arddha° *Ñ*₂; °vasthite 'rddha° *K*₁; °vasthitārdha° *K*₂; avasthitārdha° *K*_{3,5}, *I*_{1,3}; avasthitāmrddha° *I*_{2*}; *rnām par gźag pa'o* Tib._{C,D,P}₂ (*bźag* *G,N,P*₁) • °paryañkeṇa *Ñ*₂, *K*₁, Tib.] °paryañke na *K*_{2,3,5}, *I*_{1,3}; °paryaṃke *I*_{2*}. ⁶²°e *Σ*_{-*K*_{2,I}₁}] °a *K*₂, *I*₁. ⁶³°aṃ *Σ*_{-*K*_{1,2}}] °a *K*_{1,2}. ⁶⁴ṣoḍaśabhujē *Σ*_{-*Ñ*₂,*K*_{1,I}_{2*}}] ṣoḍaśabhu<jeṣu> *Ñ*₂^{p.c.} (in lower margin); ṣoḍaśabhuj† *K*₁; ṣośabhujē *I*_{2*}; *phyag bcu drug pa* Tib. ⁶⁵tathā eṣu triṣv api *Σ*_{-*K*_{1,2}}] †_x *K*₁; tathāyaṣu triṣv api *K*₂. ⁶⁶ity aparaṃ utthānam *em.* (editorial addition)] *om. Ñ*₂, *I*_Σ, Tib.; †_x *K*₁ (presumably not part of this MS); ity apara utthānam *K*_{2,3,5} (later addition). NB: Number only in *K*_{2,3,5}. ⁶⁷śrīmatsaroruhapādoddeśa° *K*_{2,3,5}, *I*₃, Tib. (*dPal ldan mTsho skyes źabs kyis mdor bstan pa'i*)] śrīmatsaroruhoddeśa° *Ñ*₂; †_x °ga° *K*₁; śrīmatsaroruhapādoddeśa° *I*₁; śrīmatsarotahapādaḥ deśa° *I*_{2*} • °sūtram *Σ*_{-*K*₂} (partly °*m*; *mdo ni* Tib.)] °sūtra *K*₂. ⁶⁸ādeśena *Σ*_{-*K*_{1,I}₁} (*bka' yis* Tib.)] ādiśena *K*₁; ādarśena *I*₁. ⁶⁹mayā *em.*] mayo<ktam> *Ñ*₂^{p.c.} (in lower margin), *K*_{2,3,5}, *I*_Σ; *om. K*₁, Tib. ⁷⁰jālandharīti *Ñ*₂] śrījālandharī *K*₁; jālaṃdharī iti *K*₂; jālandhari iti *K*_{3,5}; jālandhali iti *I*₁; jānandhari iti *I*_{2*,3}; *Dz'a-lan.d.ha-ri par* Tib. ⁷¹khyātenāryavacanam *Ñ*₂] vikhyātiṃ nāryavacana° *K*₁; khyātenārṣavacanā° *K*_{2,3,5}, *I*_{2*,3}; khyātenā° *I*₁; *grags pa rnām par smras pa ni* || *de yi chos la* Tib._{-G}. ⁷²āśritya ṭippitam *Ñ*₂, *K*₅, *I*₁ (all °*m*)] °mahoddesaṭippitaṃ *K*₁; āśritya dvipitaṃ *K*₂; āśritya ṭippitaṃ *K*₃; āśritya ṭiñjaṃ *I*_{2*}; āśritya ṭippitaṃ *I*₃; *brten nas mdor bśad pa'o* Tib. (*bśad do* *G, N, P*₁).

kṛtvā suratavajreṇa⁷³ viśuddhikramaṭippanīm⁷⁴ |
tena bhūyāj⁷⁵ jagat sarvaṃ⁷⁶ vajraśrījñānapāragam⁷⁷ ||

ity ācāryasaroruhapādaviracitaśrīhevajrasādhanasya⁷⁸ vajrapradīpā
nāma⁷⁹ ṭippanīviśuddhiḥ⁸⁰ samāptā⁸¹ || ❀ || kṛtir iyam paṇḍitācāryaśrī-
5 matsuratapādānām iti⁸² || ❀ ||⁸³



⁷³kṛtvā suratavajreṇa K_{3,5}, I_{2*,3}] kṛtvāryavasā(rthe)na Ṇ₂; kṛto yaḥ vajra ††_x K₁;
kṛtvā K₂ (omitting the following); kṛtvā surataje I₁; *dga' ba'i rdo rjes byas pa ste* Tib.
⁷⁴viśuddhikramaṭippanīm K_{3,5}, I₁ (partly °m), Tib. (*rnam dag rim pa mdoṛ bśad pa*)]
sakalapuṇyam āyiyat Ṇ₂; ††_x K₁; om. K₂; viśuddhikramaṭippanī I_{2*,3}. ⁷⁵bhūyāj
Σ_{-K₂,I_{2*}}, Tib.C,D,P₂] om. K₂; bhūya I_{2*}; *de nas (...)* gyur cig Tib.G,N,P₁. ⁷⁶jagat sarvaṃ
Σ_{-K₂,I₁}] om. K₂; jagat sarva° I₁. ⁷⁷vajraśrījñānapāragam em.] vajraśrījñānapāra-
gaḥ Σ_{-K₂,I_Σ}; om. K₂; vajrajñānapāragah I_Σ; *dpal rdo rje || ye ses pha rol phyin* Tib. ⁷⁸ity
ācārya° Σ_{-K₁,I_{2*}}] kṛtyācārya° K₁; ity ārya° K_{3,5}, I_{2*} • °saroruhapāda° Σ_{-K₂,I_{2*}}]
°saroruhapāda° K₂; °sarotahapāra° I_{2*} • °viracita° Σ_{-K₁,I_{2*}}] °viracitā K₁; °vira-
citta° K₂; °viracitaṃ I_{2*} • °śrīhevajra° Σ_{-Ṇ₂,I_Σ}] °hevajra° Ṇ₂, I_Σ • °sādhanasya
Σ_{-K₁,I_{2*,3}}] ††_x K₁; °sādhanāsyā I_{2*,3}. ⁷⁹vajrapradīpā nāma Σ_{-K₁,I_{2*,3}}] ††_x K₁; va-
jradīpā nāma I_{2*,3}. ⁸⁰ṭippanī° Σ_{-K₂}] ṭippanī K₂ • °viśuddhiḥ Σ_{-Ṇ₂,K₁,I_{2*}}] śuddhā
Ṇ₂, Tib. (*dag pa*); om. K₁; vi I_{2*}. ⁸¹samāptā Ṇ₂^{P.c.}, K_{2,3}] samāptā>ḥ< Ṇ₂^{a.c.} (ru-
bbed out), I₁; samāptaḥ K_{1,5}; om. I_{2*}; samāptam I₃. ⁸²kṛtir iyam paṇḍitācāryaśrī-
matsurata° Σ_{-Ṇ₂,K₁,I_{2*}}] om. Ṇ₂, K₁ • °pādānām iti K_{2,3,5}] om. Ṇ₂, K₁; °pādānāḥ
I₁; °pādānām I_{2*,3}. ⁸³The scribal colophons of the palm-leaf MSS read: "*etena
puṇyena tu sarvadarśitā(m) avāḥya nirjitya ca doṣa>ḥ< <vidvi(sa)ḥ> [] jarārujāmṛtyumaho-
rmmisamkulāt samuddhareyam bhavasāgarāj j[agat ||] (cf. JM 8.55) (bhavapāramauṣṭri xx₂)
guruḥpādapraṇāmanāya śubhanimit(tā)rtham iva ||" Ṇ₂; "yathā dṛṣṭam tathā likhel lekhaḥkasya
na doṣayet | śrīhevajrasya śāstram ca, jīvarakṣeṇa ††_x ḥ | mayopānāmitam yad yat gurave ca
samāhītaḥ | tena puṇyena loko 'stu samantabḥ† d† sam†kḥam bh† va† ††_x" K₁; see The
Texts and their Witnesses for the colophons of the other MSS.*

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 ṭippanīśu- C75r₂;
ddha² || bod skad du | Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa D73r₂;
rDo rje sgron ma źes bya ba | G98r₅;
N76v₄;
P₁84v₅;
P₂209

5 dpal kye rdo rje la phyag 'tshal lo ||

rtog pa med pa'i rañ bźin can ||³
kye yi rdo rje'i⁴ źabs phyag 'tshal ||⁵
bskyed pa'i rim pa la brten te ||
rnam par dag pa gsal bśad bya ||

10 dañ por⁶ re źig sgrub thabs kyi mdo brjod par bya ste | de nas mchod pa'i
'khor lo dañ | tshañs pa'i gnas bźi 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 | gźal yas khañ dañ | rgyu'i dkyil 'khor dañ |
zu bas⁸ bskyed pa dañ | bźeñs pa dañ | dgod pa dañ | źe sdañ gi bdag ñid
15 dañ | 'byin pa dañ | ye źes 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 |

¹rdo rje sgron ma *em.*] rdo rje sgron ma źes bya ba bźugs P₁; rdo rje sgron ma źes
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' śudd.ha C, D, P₂;
(...) Ti pi ni' śud.ha N; (...) Ti pi ni' śudd.ha P₁, G. ³rtog pa med pa'i rañ bźin
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] bsruñ ba'i
G, N, P₁. ⁸zu bas C, D, P₂] bzu bas G, N, P₁. ⁹phra mo'i Σ_{P₁}] phra ma'i P₁.
¹⁰dgod pa gñis pa *em.*] dgod pa gñis Σ_G; dgod pa ñid G.

'chag pa dañ | kha zas dañ | spyod lam dañ | ñal ba dañ | slar ldañ ba'o ||
sgrub thabs kyi mdo sum cu rtsa gñis po de rnam kyis skyes bu chen po'i
mtshan rnam par dag pa'o ||

§1 mchod pa'i 'khor lo

C75r7; *dañ por re źig*¹¹ *rnal 'byor pa sems can gyi don la brtson pa'i blo gros can gyis*ⁱ źes 5
D73r7; bya ba ni dañ po ni thog ma re źig go^a || rnal 'byor 'dod pa gañ de ni rnal
G98v4; 'byor ro || sems can gyi yid la re ba rdzogs par 'dod pa gañ de sems can gyi
N77r2; don la brtson pa'i blo gros can gyis źes pa'o¹² || *yañ dag pa'i bla ma rje btsun*
P185r3; *mñes par byas nas | cho ga ji lta bar dpal kye rdo rjer gsuñs pa'i dkyil 'khor du rab tu źugs*
P22107 *nas*ⁱⁱ źes pa ni des śin tu mtha' gcig la gnas par gyur pas¹³ lus kyi gces spras 10
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 rnam 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*
dbañ bskur te | yañ dag par rjes su gnañ bas^{16,iii} źes pa ni chu la sogs pa nas śes 15
rab ye śes kyi dbañ bskur ba'i mthar thug ni¹⁷ dbañ 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 źin tshig gi don gźan du byas nas bstan par bya'o²⁰ ||

^adañ po ni thog ma re źig go Σ] *om. VaPra*^{Skt.}

ⁱHeSāU. ⁱⁱIbid. ⁱⁱⁱIbid.

¹¹dañ por re źig G, N, P₁; HePra^{Tib.}] dañ po re źig C, D, P₂; dañ po kho nar HeSāU^{Tib.}. ¹²źes 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 źugs nas so (*źugs naso* G) Σ. ¹⁶rim pa ji lta bar dbañ bskur te | yañ dag par rjes su gnañ bas *conj.*] go rims ji lta bar dbañ bskur te Σ. ¹⁷mthar thug ni *conj.*] mthar thug ste | rim pa ji lta bar dbañ bskur te źes pa'o || yañ dag par rjes su (*rjesu* G) gnañ bas źes 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) gnañ bas so Σ.

de'i rjes su yañ dag par²¹ rjes su gnañ ba'i sñags pas 'chad par 'gyur ba'i
rim pa gsañ bas²² spyad par bya ste | ji srid phyag rgya thob par gyur pa'i
bar du'o || phyag rgya thob pa zes pa ni cuñ žig thob par gyur pa'o || *śin tu*
*rnam par dag pa'i*²³ *phyin ci ma log pa'i de kho na ñid kyi*²⁴ *ye śes thob ciñ*^{iv} zes pa ni
5 phyin ci log ma yin pa'i phyir phyin ci ma log pa'o || 'on kyañ rañ bžin 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 kyis²⁶ 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*^v zes pa ni brtags
10 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 |

15 chu skyar gyis ni chu dag dañ ||
du bas me ni śes pa ste ||
byañ chub sems dpa' blo ldan gyis ||
mtshan ma rnams kyis rig³³ ces so ||^{vi}

20 *dañ 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

^{iv}HeSāU. ^vIbid. ^{vi}Also quoted in MuĀv ad HeTa I.i., TS (p.13), KriSamPa (6.6.9.3), *Rahasyadīpikā* (VT p.8), Kamalaśīla's *Madhyamakāloka* (MĀ v. 57ab) and in the SS (p. 13).

²¹yañ dag par Σ_N] yañ dag pa N. ²²gsañ bas *em.*] gnañ bas C, D, P₂; gsal bas G, N; phi (?) pa gsal bas P₁. 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.

ltar gsuñs pa'i cho gas³⁴ mchod pa'i 'khor lo spyān drañs nas phyi dañ gsañ
ba dañ | de kho na ñid kyī mchod pa'i khyad par rñams kyis mchod nas
bsgom pa brtsam par bya'o³⁵ ||

de la³⁶ me tog la sogs pa'i³⁷ rñam pa sna tshogs kyis³⁸ mchod pa ni phyi
dañ | de'i 'khor lor gñas pa'i lha mo'i³⁹ lag na yod pa ni dam tshig gi brda'i 5
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 gñas pa'i sa bon las rñam
par 'thon pa'i 'od zer gyi dra ba rñams kyis⁴⁰ spyān 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 gñas pa las byuñ ba'i don gsal bar byas pa'o || de nas de'i spyān 10
sñar mchod pa bla na med pa bdun bya'o ||

de rñams kyis ni bcom ldan 'das kyis bsod nams kyī tshogs kyī don du mchod
pa'i 'khor lo gsuñs te | bsod nams kyī tshogs las ye śes kyī tshogs dañ | ye śes
kyī tshogs las byañ chub bla na med pa'o ||^{vii}

§2 tshañs pa'i gñas bzī

15

C76r7; de nas bu gcig pa la sdug pa'i mtshan ñid kyis byams pa chen po sems
D74r7; can thams cad la rtag tu bskyed nas de nas 'khor ba'i rgya mtshor lhuñ ba⁴²
G100r3; bltas te | btson ra na bu sdug bsñal bar gyur pa na⁴³ ji ltar ñam thag pa⁴⁴
N78r4; de ltar skyabs med pa'i sems can rñams la sñiñ rje chen po bskyed pa la
P186r7; bltas nas⁴⁵ | phyi nas dga' ba chen po thob pa'i rñal 'byor pas ji ltar bdag 20
P2212₁₆ la yañ grub par rig nas dgod pa ni dga' ba dañ ldan pa'i sñags pas dga' ba
rñam par bsgom par bya žiñ | 'khor ba la chags śiñ che ba'i bdag ñid rñed

^{vii}Cf. HeSāU^{Tib.} & HePra^{§1}.

³⁴cho gas Σ_{P_1}] cho ga P_1 . ³⁵bsgom pa brtsam par bya'o D, N, P_1 , P_2] 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, P_1] la sogs pa C, D, P_2 .
³⁸sna tshogs kyis G, N, P_1] sna tshogs pas C, D, P_2 . ³⁹lha mo'i C, D, P_2] lha mo
G, N, P_1 . ⁴⁰dra ba rñams kyis Σ_G] dra ba rñams kyī G. ⁴¹de la C, D, P_2] de
las G, N, P_1 . ⁴²lhuñ ba Σ_{N,P_1}] lhuñ ba la N, P_1 . ⁴³gyur pa na C, D, P_2 ^{sil.}] gyur
pa G, N, P_1 . ⁴⁴ñam thag pa Σ_G] ñams thag pa G. ⁴⁵bskyed pa la bltas nas G,
N, P_1] bltas nas C, D, P_2 .

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

de ltar gyur pa'i sñags pas mchog gi sgrub pa brtsam par bya ste |

- 5 chos kyi dbyiñs kyi bdag ñid śes ||
dañ por ro ni⁴⁷ bsgom byas te ||
rnal 'byor pas ni de steñ du ||
gnas nas he ru ka ñid⁴⁸ bsgom ||^{viii}

C76v₂;
D74v₃;
G100r₅;
N78r₆;
P186v₂;
P2213₅

- śrīherukavajra | der gnas nas yi ge drug gi don mñon du bya'o || de nas dam
10 pa'i gdams pa las *śrī he ru ka* źes pa yi ge bźi'i don ye śes snañ ba rdo rje'i tiñ
ñe 'dzin gyi rnal 'byor gyis mñon du bya źing | 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 rnal 'byor rtsom
15 pa ste | skad cig gis sañs rgyas kyi gźal yas khañ gi dbus su *vañ* yi ges⁵¹ gsal
bar byas pa'i sñon bźin du źal dañ mtshan ma la sogs pa rnams kyi bdag
ñid rdo rje sems dpa' źi 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 bźugs pa bsgom par bya źing mtha' yas pa'i 'jig rten gyi khams can
20 mtshan sum cu rtsa gñis 'chañ źing dpe byad brgyad cus brgyan pa lhan cig
skyes pa'i he ru ka bsam par bya źes pa'o || gañ gi phyir | *āli* dañ *kāli* dag gis
mñam par sbyar ba rañ bźin med pa'i go 'phañ mchog | ces bya ba ni ro
źes 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 źes pa ni stoñ pa'o ||

C76v₄;
D74v₄;
G100v₁;
N78v₁;
P186v₄;
P2213₁₁

^{viii}Cf. HeTas_n I.iii. 4, reading *dañ por ro ni rnam bsgoms pa || chos kyi dbyiñs kyi bdag ñid brjod || de steñs rnal 'byor pa gnas nas || he ru ka ni rnam par sgom ||*.

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. ⁴⁹'dis ni G, N, P₁] 'di ni C, D, P₂. ⁵⁰lhan cig Σ_G] lhan gcig G. ⁵¹*vañ* yi ges *em.*] *e bañ* gi yi ges Σ_N; *a bañ* gi yi ges N (misprint ?). ⁵²yi ge las Σ_{P₁}] yi ga las P₁ (misprint ?).

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 bgyad par bcom ldan 'das kysis gsuñs pa –

āli kāli mñam sbyor ba'i ||
rdo rje sems dpa'i gdan yin te || 5
yi ge las byuñ goñ bu yi⁵⁶ ||
hūm phat yi ge⁵⁷ mi 'dod do ||^{ix}

sña ma bzin du zal dañ phyag mtshan la sogs pa rnam kysis zla ba mdzes
pa'i⁵⁸ nor bu'i 'od ces pa'i tshig las^x 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 || 10

§5 rañ gi 'dod pa'i lha

C77r₃; de nas ze sdañ rdo rje'i go 'phañ brjod de⁶⁰ re pha'i ñi ma bsgoms nas⁶¹
D75r₃; 'gyur med *hūm* gi yi ge sbyor bas de'i thugs kar bsam mo || de'i thig les zla
G101r₂; ba ña gañ bar bsam par bya'o || de'i dbus su gnas pa 'gro ba skye ba'i sa bon
N78v₆; gsal bar byed pa'i *hūm* gi yi ge'o || de ltar srid pa gsum gyi dbañ phyug tu⁶² 15
P₁87r₃; rnam par bsgoms nas so || de'i sñiñ gar ni rdo rje sems dpa'i sñiñ gar zes
P₂214₁₀ pa'i don to || ji ltar lha'i le'u gsuñs pa'i rim pa ste –

rañ gi sñiñ gar⁶³ re pha bsgom ||
de las byuñ ba'i ñi dkyil 'khor ||
der ni *hūm* gi rnam pa ñid || 20
śes rab thabs kyi rañ bzin can ||^{xi}

^{ix}HeTa_{Sn} I.viii. 8cd-9ab. ^xCf. HeTa_{Sn} I.viii. 10ab, reading *phyag mtshan zal sogs goñ ma bzin* || *zla ba chu śel nor bu'i 'od* ||. ^{xi}Cf. HeTa_{Sn} I.iii. 5, also quoted in DVS (f. 187v₆₋₇, Skt. only) and HePra^{Tib.} §5.

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. 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. ⁶⁰de nas ze 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. ⁶³sñiñ gar Σ_G] sñiñ gar zes pa'i G.

- 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 ||^{xii}
 5 *hūm* yig yoñs su gyur par bltas⁶⁵ ||
 že sdañ bdag ñid⁶⁶ rnam par bsgom⁶⁷ ||^{xiii}

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
 10 mñam pa'i sku'i dbyibs bsam par bya zing | 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 ||
 15 dkyil 'khor dbañ phyug rnam par bsgom ||^{xiv}

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 rnams C77v₁;
 su rim pa ji lta bas khro bo'i tshogs spro bar bya ste | *hūm* gi yi ge las yoñs su D75v₁;
 20 gyur žiñ thams cad 'od zer chen po 'bar bas 'khrugs pa rnams dbyuñ ste | G101v₁;
 N79r₅;
 P187v₃;
 P2215₈

^{xii}Cf. HeTa_{Sn} I.iii. 6, also quoted in DVS (f. 187v₆₋₇, Skt. only) and HePra^{Tib.} §5.
^{xiii}Cf. HeTa_{Sn} I.iii. 7ab, reading *hūm gi rnam par gyur bltas nas || že sdañ bdag ñid rnam
 par bsgom* ||. ^{xiv}Cf. HeTa_{Sn} I.viii. 9cd, reading *sems dpa'i gzugs brñan las byuñ ba'i ||
 dkyil 'khor bdag po rnam par sgom* ||.

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. ⁷³žes pa'i G, N, P₁]
 pa'i C, D, P₂. ⁷⁴rnal 'byor gyis C, D, P₂] rnal 'byor gyi G, N, P₁.

de nas śar la sogs pa'i phyogs rnams 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 rnams
 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 rnams te | thuñ źiñ gsus pa 5
 'phyañ ba rnams rnam par snañ mdzad dañ | rin chen dbaň po dañ | rdo
 rje chos dañ | don yod grub pas mgo bo rnams mtshan pa'o ||^{xv}

de nas dbaň ldan la sogs pa'i mtshams rnams su⁷⁵ mi g.yo ba dañ | 'dod
 pa'i rgyal po dañ | dbyug pa sñon po dañ | stobs po che rnams ni nag po chen
 po ral gri dañ | lcags kyu dañ | dbyug pa dañ | mduñ rtse gsum pa bsnams 10
 pa'o || 'dod pa dañ⁷⁶ mi g.yo ba dag ni rol źiñ 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 źiñ gźan 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 źiñ gsus pa 'phyañ ba'o || 'og tu gnod mdzes rgyal po 15
 kha dog nag po gtun śiñ bsnams śiñ lto ba 'phyañ ba'o || mi g.yo ba⁷⁹ la
 sogs pa bźi dañ gnod mdzes rgyal po ni⁸⁰ mi bskyod pa'i dbu rgyan can |
 khro bo bcu po 'di rnams ni g.yon brkyañ gi źabs rnams te | g.yon na sdigs⁸¹
 mdzub rdo rje'i źags pa bsnams pa rnams | sna tshogs chu skyes dañ ñi ma
 rnams la blta bar bya'o || de ltar rjes su rim pa ji lta bas⁸² 'thon nas khro bo 20
 rnams rañ rañ gi gnas su der soñ ba⁸³ rnam par bsams te mñon du phyogs
 par gyur nas 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 źes smra bar blta bar bya'o ||^{xvi}

^{xv}Cf. HePra^{Tib.} §6, *gNad kyi zla zer* (p. 166₁₋₅) et al. ^{xvi}Cf. HePra^{Tib.} §6, *gNad kyi zla zer* (pp. 166₅-167₅).

⁷⁵mtshams rnams su N, P₁] mtshan rnams 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_{N^{a.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 rnams de ltar G, N, P₁.
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 kyi G, N, P₁.

de nas źi ba la sogs pa'i dbye bas *om sumbha nisumbha*^{87,xvii} źes 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
bźag nas rañ ñid song nas⁸⁹ bgegs kyi tshogs rnams mgul par rdo rje'i źags
5 pas⁹⁰ bciñs nas rañ rañ gi mtshon chas skrag par byed ciñ bzuñ nas⁹¹ 'oñs
nas bgegs kyi 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 ||^{xviii}

de la bgegs kyi 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
10 gyen du 'greñ ba thuñ źiñ 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
źiñ 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 ||
15 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 źiñ 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
kyi 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 gźol
20 ba blta bar bya'o ||^{xix}

de'i rjes la¹⁰¹ rañ gi sñiñ ga'i sa bon las khro bo'i mgo mduñ gi rnam pa
kha dog nag po mi bzad pa chen po¹⁰² bskal pa 'jig pa'i me ltar bzod par

^{xvii}Cf. GST (14.26), DVS (f. 188v₁₋₂), HePra⁸⁶, HeSāSam 8 (f. 105r₇), CSA, LST, VSN et al. ^{xviii}ibid. ^{xix}Cf. HePra^{Tib.} §6.

⁸⁷sumbha nisumbha Σ_{.P₁}] sumbha na sumbha P₁ (misprint?). ⁸⁸de rnams kyis *em.* (cf. VaPra^{Skt.}, *gNad kyi zla zer* p. 167₅₋₆)] de rnams kyi Σ. ⁸⁹bźag nas rañ ñid song nas G, N, P₁] bźag nas C, D, P₂. ⁹⁰źags pas Σ_{.G}] źag 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. ¹⁰²chen po Σ_{.G}] chen po'i G.

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 kyi tshogs kyi mgo bo rnams
 su | de'i rjes su | *om gha gha ghātaya ghātaya* | *sarvaduṣṭam*¹⁰³ *phaṭ phaṭ* | *kīlaya*
kīlaya | *sarvāpāpaṃ*¹⁰⁴ *phaṭ* | *hūm hūm vajrakīla*¹⁰⁵ *vajradharo ājñāpayati*¹⁰⁶ *sarva-*
*duṣṭavighnānām*¹⁰⁷ | *kāyavākcittavajra kīlaya hūm phaṭ*^{xx} ces 'dis¹⁰⁸ phur bu¹⁰⁹ 5
 gdab par bya'o žes pa ni phur bu'i śnags so || *om vajramudgara vajrakīla*¹¹⁰ |
ākoṭaya ākoṭaya hūm phaṭ^{111,xxi} 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 śnags 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 ||^{xxii} 10
 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 bcins pa rnam 15

^{xx}Cf. 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), *Mantroddhāra*,
gNad kyi zla zer (p. 168₂₋₃) et al. ^{xxi}Cf. DVS (marginal note on f. 188v), HePra^{§6},
 ĀPra, CSA, KriSaṃPa (ch. 03), *gNad kyi zla zer* (p. 168₄) et al. ^{xxii}Cf. HePra^{Tib.}
 §6, *gNad kyi zla zer* (p. 168₁₋₄), et al.

¹⁰³sarvaduṣṭam C, D, P₂ (sarba)] sarba duṣṭan G, N, P₁; sarvaduṣṭān VaPra^{Skt.}.
¹⁰⁴sarvāpāpaṃ Σ (sarba p'a paṃ)] sarvāpāpān 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'aṃ Σ_C; duṣṭam big.ha
 naṃ 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. ¹¹³śnags kyis G, N, P₁] śnags kyi 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.

par bsgom ste |^{xxiii} dañ gi yi ges¹²² rdo rje mda'i dra ba'o || rdo rje'i bla re
dañ rdo rje las gyur pa'i sa gzi¹²³ gsuñs te | dbañ chen gyi gzi la thug par
bsam par bya'o || *bgegs rnam par sel ba*^{xxiv} zes pa'i tshig las sruñ ba'i¹²⁴ 'khor
lo brjod pa ni bgegs ñe bar zi ba'i don du'o ||^{xxv}

5 §7 stoñ pa ñid du lhag par mos pa

de'i rjes la dños po ma lus pa'i¹²⁵ bsdus pa ni sñiñ po'i de kho na ñid kyī C78v5;
sñags brjod par bya'o zes bya ba ni | de ñid kyis ni | chos thams cad¹²⁶ rnam D76v5;
par dpyad pas gañ gzugs yin pa de sñiñ po ste de bsdus pa ni¹²⁷ de sdud G103r5;
pa'o¹²⁸ || *om sūnyatājñānavajrasvabhāvātmake 'ham*^{129,xxvi} zes pa ni¹³⁰ sñags so || N80v4;
10 de ma thag par sñags kyī don bdag dañ kham s gsum po dños po med par P189r3;
mñon du byas la bsgom par bya'o || stoñ pa ñid du¹³¹ lhag par mos pa'o || P21811

§8 dur khrod

*de'i dbus su nam mkha'i*¹³² *dbyiñs khyab pa can gyi*¹³³ *śes rab e'i yi ge'i rnam pa* C78v7;
*dkar po bsgom ste*¹³⁴ *de'i steñ du* zes pa ni^{xxvii} de'i dbus su nam mkha'i¹³⁵ steñ D76v7;
15 du sa gzi yin te | ñes par¹³⁶ rim pa 'dis rluñ la sogs pa 'byuñ ba chen po bzi'i G103v1;
dkyil 'khor bsdus pas gzal yas khañ dur khrod brgyad kyis brgyan par bsam N80v6;
par bya'o || P189r5;
P21817

^{xxiii}*re phas (...)* *rnam par bsgom ste* Σ] 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 bcin ba yan rnam par sgom pa ñid ||. ^{xxiv}HeSāU. ^{xxv}Cf.
HePra^{Tib.} §6, *gNad kyī zla zer* (p. 168₄₋₆) et al. ^{xxvi}Cf. HeSāU (Ñ₁ f. 2v), DVS (f.
189v₇), HePra^{§7}, BraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā,
SaUdTā, SM 7|13|14|16 et al. ^{xxvii}HeSāU, cf. HePra^{§8}.

¹²²yi ges C, D, P₂^{sil.}] yi ge G, N, P₁. ¹²³sa gzi Σ_G] sa bzi 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 bsta
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.

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 kyi bdag po dbañ po
dkar ser¹³⁹ mig stoñ pa | airāvata¹⁴⁰ dkar po la gnas pa || klu'i rgyal po nor 5
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 ||

lhon 'jigs byed thod pa can źes bya ba'i dur khrod chen po || āmra'i
śiñ la¹⁴³ maḥiṣa'i gdoñ can¹⁴⁴ rdzu 'phrul chen po nag po || phyogs skyoñ 10
ba¹⁴⁵ gśiñ 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 15
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 || aś-
vattha'i śiñ la¹⁵⁴ mi'i gdoñ can¹⁵⁵ rdzu 'phrul¹⁵⁶ chen po dkar po || phyogs 20
kyi bdag po lus ñan ser po mi'i bźon pa can || klu 'jog po nag po || sprin

¹³⁷śirīṣa'i śiñ la *em.*] śi ri ṣa'i śiñ la C, D, P₂^{sil.}; ś'i 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. 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_{P₁}] dkar pa'o P₁. ¹⁴³āmra'i śiñ la *em.*] a mra'i śiñ la Σ. ¹⁴⁴maḥiṣa'i gdoñ
can *em.*] ma ḥiṣa'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. ¹⁴⁹'khrugs 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.

'khor byed kha dog sna tshogs pa || mandara'i ri ljañ gu || 'du byed rdo rje
 zes bya ba'i mchod rten no || 4 ||

byañ śar du¹⁵⁷ phun tshogs nags tshal¹⁵⁸ zes bya ba'i dur khrod chen
 po || nyagrodha'i śiñ la ba lañ gi gdoñ can rdzu 'phrul chen po dkar
 5 po || phyogs kyi bdag po dbañ phyug chen po dkar po glañ dkar po'i
 bžon 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 zes bya ba'i
 mchod rten no || 5 ||

mer ha har¹⁵⁹ rgod pa¹⁶⁰ zes bya ba'i dur khrod chen po || karañja'i śiñ
 10 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 ||
 15 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 ||
 20 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

¹⁵⁷byañ śar du C, D, P₂^{sil.}] byañ śar G, N, P₁. ¹⁵⁸nags tshal Σ_G] nag 'tshal G.
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.}.

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 ||^{xxviii}

C79v₄; de'i nañ du rdzu 'phrul chen po rnam kyañ g.yon na mi'i thod pa khrag
D77v₄; gis yoñs su gañ ba'i¹⁷⁴ lag pa can¹⁷⁵ | g.yas na ro sna tshogs mñion par 'dren
G104v₂; pa'i lag pa padma dañ ldan pa rnam bsam par bya'o || de'i rjes la rtswa¹⁷⁶ 5
N81v₄; ljañ ser gyi myu gu 'bus pa'i 'dab mas spras pa'i sna tshogs pa'i me tog gi śiñ
P₁90r₃; rnam kyis stug ciñ | khwa dañ | khu byug dañ | 'ug pa dañ | ne tso dañ |
P₂220₁₅ ri skegs dañ | thi ba dañ | thi ba mo dañ | bya rgod la sogs pa sna tshogs
pa'i bya rnam 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 rnam kyis¹⁸⁰ 10
yoñs su gañ ba¹⁸¹ | sna tshogs pa'i dri bzañ po can me tog yoñs su dri ldan
ba rnam 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
rnam kyis sna tshogs pa'i gnas dañ phyogs brgyan pa | g'zan yañ sna tshogs
pa'i phyogs rnam su gnas g'zi dañ | gtsug lag khañ dañ | bsam gtan gyi¹⁸⁵ 15
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 | 20
dpa' mo'i tshogs rnam 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 rnam kyis yoñs su gañ ba rnam so ||

^{xxviii}Cf. HePra^{Tib.} §8.1-8.

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 rnam kyis D, N, P₁] ri dwags rnam
kyis C, P₂^{sil.}; ri dags rnam kyi G. ¹⁸¹yoñs su gañ ba Σ_G] gañ ba G. 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.}.

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
 5 pa'i sems can rnams yañ dag par tshim par byed | la la chañ rnams 'thuñ
 bar blta bar bya'o ||

gžan rnams kyis kyañ khar rña dañ | ɕa ma ru dañ | rña dañ | rña pa ɕa
 ha¹⁹³ dañ | kṛpīṭa¹⁹⁴ 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 |
 10 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
 15 gyi ro dgus śiñ tu yid tshim par byed pa | ro lañs dañ 'byuñ po'i tshogs rnams
 kyis byin gyis brlabs śiñ gnas pa'i dur khrod brgyad rnams bsam par bya'o ||

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
 gži'i¹⁹⁷ rnam par śes pa dañ | yid kyi rnam par śes pa dañ | ñon moñs pa
 20 can gyi¹⁹⁸ yid kyi¹⁹⁹ rnam par śes pa zes 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 zes 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

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 ɕa ha C, D, P₂] pa ɕa ha G, N, P₁. ¹⁹⁴kṛpīṭa *em.*] krI bi ɕa C, D, P₂; krI pi ɕa 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.}. ¹⁹⁷kun gži'i C, D, P₂^{sil.}] kun bži G; kun gži 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.

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 rnamś śes pa'o ||

§9 g'zal yas khañ

thams cad mkhyen pa ñid mñion par byañ chub pa

C80v₂; da ni²⁰⁵ brjod pa'i rluñ la sogs pa 'byuñ ba chen po b'zi yoñs su gyur pa'i 5
D78v₂; g'zal yas khañ²⁰⁶ brjod par bya ste | dran pa ñe bar g'zag pa b'zi rnam par
G105v₅; dag pa'i sgo b'zi'o || yañ dag par spoñ ba b'zi rnamś ni²⁰⁷ rta babs b'zir dran
N82v₃; to || rdzu 'phrul gyi rkañ pa b'zi rnam par dag pas stegs bu b'zi'o || dbañ
P₁91r₃; po lña rnamś ni logs b'zi dañ rdo rje'i thig go || stobs lña rnamś ni zur b'zi
P₂222₂₀ dañ dra ba dañ dra ba phyed pa'o || 'phags pa'i lam yan lag brgyad rnam 10
par dag pas ka ba brgyad rnamś rab tu brtags śiñ²⁰⁸ byañ chub kyi yan lag
bdun rnamś ni phyogs can dañ mda' yab dañ gdugs dañ rña yab²⁰⁹ dañ bla
re dañ dril bu dañ ba dan rnamś te | g'zal yas khañ ni byañ chub kyi phyogs
kyi chos sum cu rtsa bdun rnam par dag pa'o || 'od gsal ba bsgom par bya^{xxix}
żes pa'i sgras ni g'zal yas khañ ste²¹⁰ | des ni byañ chub kyi phyogs kyi chos 15
kyi don gyi rañ b'zin du rañ b'zin las so || 'on kyañ bskyed pa la so sor brjod
pa b'zin du rtogs par bya žiñ | rañ b'zin gyis ni sa la sogs pa'i rim pa bsam
par bya'o ||

de nas byañ chub kyi phyogs kyi chos kyi dbye ba rnamś 'phags pa mtsho
skyes kyi žabs kyi sku drin las²¹¹ brjod par bya ste | de la thog mar lus bskyed 20
pa ni²¹² de'i chos las²¹³ de'i chos can thams cad stoñ pa ste | de'i phyir dañ
por lus bskyed pa'o || *řjes su'i* sgras ni de'i ño bo med pa ni de'i chos kyi rañ
b'zin te | phyi nas de'i chos kyi rañ b'zin gañ yin pa de dran to žes bskyed pa
med pa'i phyir śnar gyi gzugs kyi dños po ma lus pa'i de kho na'i rañ b'zin
no || de las sems kyi rañ b'zin yin no žes *dran pa'i* sgras brjod na ni de'i tshe 25

^{xxix}HeSāU.

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. ²⁰⁶g'zal yas khañ Σ_{.G}] žal yas
khañ G. ²⁰⁷b'zi rnamś ni C, D, P₂^{sil.}] b'zis rnamś G; b'zi rnamś N, P₁. ²⁰⁸brtags
śiñ Σ_{.G}] rtags śiñ G. ²⁰⁹rña yab Σ_{.G}] lña yab G. ²¹⁰g'zal yas khañ ste Σ_{.P₂}^{sil.}]
g'zal yañ khañ ste P₂^{sil.} (typo). 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.

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
 5 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
 10 du sems rjes su dran pa ñe bar gžag pa rnam par dag pas byañ gi sgo'o ||
 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^b 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 rnam rab tu snañ ba'o || de bžin du gzugs dañ |
 15 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 rnam kyis rnam par śes pa bsgrubs pa ste | de
 rnam skad cig ma'no bo med pa'o žes bden par gsungs te | de'i phyir rnam
 20 par śes pa yañ skad cig ma'o || ji ltar že na | chos thams cad rnam par dpyad
 pas gser la sogs pa rnam kyis yoñs su brduñs pa'i bum pa la sogs pa'i chos
 rnam 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

^brnam par śes pa'añ Σ^{Tib} .] *om.* VaPra^{Skt}.

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 bzad pa'o C, D, P₂; *om.*
 G. ²²⁵ci že na C, D, P₂^{sil}.] ci žes na G, N, P₁. ²²⁶gzuñ bya Σ_G] gzuñs bya G.
²²⁷'gyur na C, D, P₂^{sil}.] gyur na G, N, P₁.

med pa ste | de ltar gzuñ bya dañ 'dzin pa po med na 'dzin pa med do ||
 gżan 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 gżan du
 mi śes te | de ltar gyur pa'i sgo bži bsam par bya ste²³⁰ | sprul pa skad cig 5
 ma'i rañ bżin no ||

yañ dag par spoñ ba bži rnams ni rta babs bži rnams su dran to źes bya
 ba la sđig pa ma skyes pa rnams kyi gñen po dañ | sđig pa skyes pa rnams
 kyi rnam par gcod pa²³¹ dañ | dge ba ma skyes pa rnams kyi bskyed pa
 dañ | dge ba skyes pa rnams sañs rgyas ñid du yoñs su bsño ba ste²³² | gñen 10
 po dañ | rnam par gcod pa dañ | bskyed pa dañ yoñs su bsño ba'o || gañ gi
 gñen po gañ yin źe 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 15
 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 źes pa ste |
 yañ dag par spoñ ba bži rnam par dag pas rta babs rnams so ||

rdzu 'phrul gyi rkañ pa bži rnam par dag pas stegs bu bži rnams ni 20
 dad pa dañ | brtson 'grus dañ | dpyod pa dañ | sems te | dad pa źes pa
 ni bsam pa la śin tu gus pa ñid do || de bżin du brtson 'grus kyañ śin tu
 mñon par 'dod pa ñid rnam par ma chad pa'o || de ñid kyis rgyun mi 'chad
 par rnam par dpyod pa ni dpyod pa'o || rnam par dpyod pa źes bya ba
 yañ rañ bżin de ñid kyis rañ dañ gżan de'i rnam par byed pa ni rnam par 25

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 ldan cig G. ²³⁷thun moñ
 du Σ_G] thun moñs du G.

dpyod pa²³⁸ zes bya'o || sems kyi rañ gi gzugs kyi rnam par bskyed pa ni²³⁹
 sems kyi mthar thug pa ñid de²⁴⁰ | de'i phyir sems kyi mthar thug pa ñid²⁴¹
 dños su byed pa'o || de ltar rdzu 'phrul gyi rkañ pa bži rnam par dag pa
 ni stegs bu bži'o || rdzu 'phrul bskyed pa zes pa ni gañ de sprul pa rnam
 5 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 gžan du ni rañ bžin rdo rje'i rnam par rab
 tu 'jug pa med do ||

dbañ po lña rnams ni logs bži dañ rdo rje'i thig ces bya ba la dad pa'i
 10 dbañ po dañ | dran pa'i dbañ po dañ | brtson 'grus kyi dbañ po dañ | tiñ ñe
 'dzin gyi dbañ po dañ | ses rab kyi 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 kyi²⁴³ ses pa gñis par 'jug pa las gžan du ldog pa rnam par
 spañs nas 'khor ba'i las can 'khor ba'i bar du thob nas 'jug pas 'jug pa ste |
 15 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 bži pa rtse mo'i sgras ni yañ dag pa'i lam ste | de dañ lhan gcig pa
 ñid ni²⁴⁷ sems kyi rtse gcig pa ñid²⁴⁸ de tiñ ñe 'dzin gyi²⁴⁹ sgras brjod ciñ |
 20 *urasa*'i sgras ni gžan du brjod do || rdo rje'i thig rnams kyis²⁵⁰ zes pa ni *rekhā*
 lña rnams dañ | ra ba lña rnams de bžin gśegs pa lña'i dbye bas phye ba
 yin la | de'i dbus su sañs rgyas kyi gžal yas khañ ste | rdo rje'i sgras ni thams
 cad dañ lhan cig mñam žiñ rdo rje ni mi phyed pa'o || ses rab kyi dbañ po'i
 sgras chos thams cad rab tu mi gnas pa'o zes gsal bar byas pa yin na²⁵¹ |
 25 de'i tshe ra ba rnams mñam pa ste | de bžin gśegs pa rnams la phan tshun

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 Σ_{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.}. ²⁴³kyi 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] kyi C, D, P₂.
²⁵¹yin na G, N, P₁] yin no C, D, P₂.

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 ba 'di rnams kyis²⁵²
brgyan pa'i bsam gtan gyi khañ pa bsam par bya'o ||

zur rnams dañ | do šal dañ | do šal phyed pa ni stobs rnams zes bya ba
ni dad pa'i stobs dañ | brtson 'grus kyis stobs dañ | dran pa'i stobs dañ | tiñ 5
ñe 'dzin gyi stobs dañ | šes rab kyis 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 kyis²⁵⁵ sgras brjod do || de'i ched du
rgyun chad med par sems brtan por byas nas 'jug pas brtson 'grus kyis²⁵⁶
stobs so || gžan yañ der skad cig kyañ sems ñe bar mi dmigs pas ñin mtshan 10
du rnal 'byor de 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 bzin du stobs bzi rnam
par dag pa zur bzi ste | dbañ po bzi rnams kyis yoñs su gañ bar byed pas 15
stobs bzi rnams so || gañ ba'i sgras ni rjes su don gañ bar byed pa'i phyir
ro || šes rab kyis stobs kyis ni²⁶¹ do šal dañ do šal phyed pa ste²⁶² | stobs ni
mñon du brjod do || šes rab kyis 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 || šes rab kyis stobs kyis²⁶³ dbye ba med pa'i bdag ñid ni do šal dañ 20
do šal phyed pa'i bsgom pa ste | des brjod do ||

'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 zes 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 ||

²⁵²kyis C, D, P₂^{sil.}] kyis 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 kyis C, D, P₂^{sil.}]
stobs kyis G, N, P₁. ²⁵⁶kyi Σ_G] kyis G. ²⁵⁷de dran pa'i stobs so P₁] de dran pa
ni dran pa'i stobs so Σ_{P₁} (P₂^{sil.}). 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 kyis ni N, P₁. ²⁶²do šal phyed pa ste Σ_{P₁}]
do šal 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 ?).

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
 5 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 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 źes pa²⁷⁰ dran
 10 pa rnams ni²⁷¹ thams cad du dus gsum yoñs su śes pa'i dran pa źes 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
 źes bya ba ni²⁷³ brtson 'grus rab tu rnam par bsag pa²⁷⁴ yañ dag byañ chub
 15 kyi yan lag go || bdag med ma gtogs pa gźan 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 źes 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 źes bya ba ni²⁷⁷ tiñ ñe 'dzin
 20 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

²⁶⁷rtog pa'o Σ_{G}] rtogs pa'o G. ²⁶⁸dge ba bcur Σ_{G}] dge bcur G. ²⁶⁹yañ dag
 par brtags pa'o C, D, P₂] yañ dag pa'i brtags pa'o G, N, P₁. ²⁷⁰źes pa G, N, P₁]
 źes 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. ²⁷³źes bya ba ni Σ_{N}] źes 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 źes 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.

chub kyi phyogs kyi chos sum cu rtsa bdun g'zal 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 ||

§10 rgyu'i dkyil 'khor

lam śes pa ñid mñon par byañ chub pa

5

C83r6; da ni rgyu'i rdo rje 'dzin pa'i²⁸³ bskyed pa brjod par bya ste | g'zal yas khañ
D81r7; gi nañ du sna tshogs padma'i steñ du bdud b'zi rnams kyis ñi ma mnan pa
G109v4; blta bar bya ste | dgyes mdzad rdo rje tshañs pa dañ khyab 'jug dañ dbañ
N85v3; phyug chen po dañ lha'i dbañ po rnams ni phuñ po dañ | 'chi bdag dañ |
P194r6; ñon moñs pa dañ | lha'i bu rjes su tshañs pa ste²⁸⁴ | phuñ po rnams kyi ñon 10
P2229₁₃ 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 kyi 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 15
so || *ḍa ḍha 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 kyi ye śes kyi 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 20
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

²⁸¹mthar thug pa Σ_G] thar thug pa G. ²⁸²byañ chub par C, D, P₂] byañ chub
pa G, N, P₁. 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 rnams so G; bdud b'zi po de rnams so N. ²⁸⁶bzlog gis Σ_C] ldog
gis C. ²⁸⁷mñam pa ñid kyi ye śes kyi rañ b'zin no C, D, P₂] mñam pa ñid kyi 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 kyi G. ²⁹¹so sor
rtog pa'i ye śes so Σ_N] so sor ltog pa'i ye śes so N. ²⁹²žugs nas Σ_G] bžugs nas G.

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 kyi dbyiñs kyi
 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 kyi ye śes kyis²⁹³ de ltar ro gcig tu²⁹⁴ 'gyur žin |
 5 so sor rtog pa'i ye śes 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 kyi²⁹⁶ dbyiñs kyi ye śes ni rnam pa thams cad dañ lhan cig gcig pa'i
 gžugs 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
 10 sgo rnam su rim pa³⁰⁰ ji lta bar tshañs pa dañ | dbañ po dañ³⁰¹ | ñe dbañ
 dañ | drag po rnam dañ | de bžin du dbañ ldan la sogs pa'i mtshams rnam
 su gśin rje dañ | nor gyi 'dren pa dañ | srin po dañ³⁰² | thags bzañ ris rnam
 te³⁰³ | de ltar gdan brgyad rnam par bsgoms nas de'i steñ du zla ba
 dañ | ñi ma kha sbyar ba'i dbus rnam su *gam cam vam*³⁰⁴ *gham pam sam lam*
 15 *dam*³⁰⁵ žes pa sa bon brgyad³⁰⁶ blta bar bya'o || de yoñs su gyur pa rnam
 ni gaurī la sogs pa rnam kyi mtshan ma rnam te | gri gug dañ | cañ te'u
 dañ | rus sbal dañ | sbrul dañ | seng ge dañ | dge sloñ dañ | 'khor lo dañ |
 rdo rje rnam bsam žin des byin gyis brlabs pa de rnam thams cad gcig tu
 yoñs su gyur te | gaurī la sogs pa rdzogs par bya ba blta bar bya ste | des ni
 20 bsgom bya'i dkyil 'khor brjod do ||

²⁹³mñam pa ñid kyi ye śes kyis Σ_{D}] ñam pa ñid kyi ye śes kyis D (damage of the block-print ?). ²⁹⁴ro gcig tu Σ_{G}] ra gcig tu G. ²⁹⁵ye śes kyis Σ_{G}] ye śes kyi G. ²⁹⁶chos kyi Σ_{P_1} (P_2^{sil})] chos kyi P_1 . ²⁹⁷'di ni Σ_{N}] 'di na N (misprint ?). ²⁹⁸mñon par byañ chub pa'o G, N, P_1] mñon par byañ chub bo C, D, P_2^{sil} . ²⁹⁹'jig rten gsum gcig pa'i skur G, N, P_1] 'jig rten gsum pa'i skur C, D, P_2 . ³⁰⁰rim pa Σ_{N}] rim N. ³⁰¹dbañ po dañ G, N, P_1] dbañ po dag dañ C, D, P_2 . ³⁰²srin po dañ C, D, P_2] srin po G, N, P_1 . ³⁰³thags bzañ ris rnam te *em.*] thags bzañ ris rnam te D, P_2 ; thag bzañ ris rnam te C, P_1 ; thag bzañ ris rnam te G, N. ³⁰⁴gam cam vam Σ_{P_1} (gam tsam bam)] ga ca lam P_1 (misprint ?). ³⁰⁵dam *em.*] nam C, D, P_2 ; tam G, N; tsat P_1 . ³⁰⁶sa bon brgyad G, N, P_1] sa bon brgyad la C, D, P_2^{sil} .

C84r₃; da ni 'di rnams kyi rnam par dag pa dañ | phyag mtshan la sogs pa
 D82r₃; brjod par bya ste | de nas "brtse bas spyan dag dmar po ste"^{307,xxx} | brtse ba zes
 G110v₅; pa ni sems can rnams la bu gcig pa'i sems ñid brtse ba ste | des na spyan
 N86r₇; dag dmar pa'o || "byams pa'i thugs kyi yan lag gnag"^{308,xxx} | byams pa'i thugs
 P₁95r₃; kyi zes pa ni phuñ po dañ³⁰⁹ khams dañ dbañ po rnams 'gog pa ste | des 5
 P₂231₉ na byams pa'i thugs kyi yan lag gnag pa'o || "rdo rje can spyan gsum dag pa"^{xxxii}
 zes pa ni sku dañ gsuñ dañ thugs rnams kyi³¹⁰ sgrib pa med pa ni rdo rje
 gsum mo ||

bsdu ba'i dños po bži yis ni || žabs ni rnam pa bži rnams dran ||^{xxxiii}

bsdu ba'i dños po zes pa ni sbyin pa dañ | sñan par smra ba dañ | don dpyod 10
 pa dañ don mthun pa ñid de | bsam bya min pa ñid la sems bsrun pa zes
 bya ba ni sbyin pa ste | de la bsam bya min pa la sems bsrun 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 [† (...) †]^a don mthun pa'i sgras ni thams cad rnams kyi gcig pa'i sku 15
 ñid kyi miñ ste | de ltar na žabs bži rnams kyi rnam par dag pa'o ||

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 dañ³¹¹ | nam mkha'³¹² thob pa stoñ par mthoñ ba dañ | ci yañ 20
 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 ste³¹³ |

^aVaPra^{Tib.} is omitting the explanations of "sñan par smra ba" (*priyavacana*) and "don dpyod pa" (*arthacaryā*), cf. VaPra^{Skt.}.

^{xxx}HeTa_{S_n} II.ix. 11a, reading *sñin rje'i spyan ni dmar po la*. ^{xxx}HeTa_{S_n} II.ix. 11b, reading "thugs las" instead. ^{xxxii}Cf. HeTa_{S_n} I.ix. 15d, reading *rdo rje gsum gyis dag pa'i spyan*. ^{xxxiii}HeTa_{S_n} II.ix. 11cd, reading "žes brjod" instead of "rnams dran".

³⁰⁷dmar po ste C, D, P₂^{sil.}] dmar mo ste G, N, P₁. ³⁰⁸byams pa'i thugs kyi yan lag gnag Σ_G] om. G. ³⁰⁹phuñ po dañ G, N, P₁] phuñ po'i C, D, P₂. ³¹⁰kyi Σ_G] kyis G. ³¹¹lta ba byas pa thob pa stoñ par mthoñ ba dañ C, D, P₂] om. G; lta ba byas par mthoñ ba dañ N, P₁. ³¹²nam mkha' Σ_{G,N}] namkha' G, N. ³¹³mthoñ ba ste Σ_{P₁}] mthoñ ste P₁.

'di ni rnam par thar pa brgyad rnam par dag pa źal rnams so || rnam par thar pa źes pa ni řes pa thams cad rnam par spańs pa'i bde ba thob pa źes pa ste | bde ba chen po rań dań gźan yań dag par rig pa'i řes pa 'gog pa'i phyir ro ||

- 5 "phyag rnams stoń pa³¹⁴ bcu drug řid^{xxxiv} | ces pa ni nań stoń pa nyid dań | phyi stoń pa řid dań | phyi nań stoń pa řid dań | stoń pa řid stoń pa řid dań | chen po stoń pa řid dań | don dam pa stoń pa řid dań | 'dus byas stoń pa řid dań | 'dus ma byas stoń pa řid dań | mtha' las 'das pa stoń pa řid dań | thog ma dań tha ma med pa stoń pa řid dań | rań bźin stoń pa řid dań | rań bźin ma yin pa stoń pa řid dań | chos thams cad stoń pa řid dań | dńos po med pa stoń pa řid dań | rań gi no bo řid stoń pa řid dań | dńos po med pa³¹⁵ rań bźin stoń pa řid de³¹⁶ | 'di ni stoń pa řid bcu drug go ||

- da ni stoń pa řid kyi don brjod par bya ste | chos mtha' dag gi nań stoń pa řid de 'di ni nań stoń pa řid do || chos thams cad kyi phyi rnams de lta bu řid ni phyi stoń pa řid do || stoń pa řid dań sńiń rje dbyer med par sbyor ba ni bla ma'i gdams pa las yin te | de ltar phyi nań stoń pa nyid do³¹⁷ || gań dbye ba med pa'i sbyor ba las gyur pa de ni chen po stoń pa řid ces pa³¹⁸ mńon par brjod do || sbyor ba chen po las gań stoń pa de ni stoń pa řid stoń pa řid du brjod do || des na don dam pa ni mchog nas mchog dam pa ni don dam pa stoń pa řid do || 'di rnams ni stoń pa řid drug go || mńon par 'dus byas pa'i rnam pa thams cad kyis gcig tu byas pa ni 'dus byas stoń pa řid do || 'dus ma byas źes pa ni³¹⁹ 'du byed kyań med ciń skye ba rnam pa thams cad gcig tu ldan pa'o || rnam pa thams cad kyi mchog dań ldan pa źes bya ba ni mtha' las 'das pa stoń pa řid do || thog ma dań tha ma med pa stoń pa řid ces bya ba ni³²⁰ de dań lhan cig dbye ba med pa'i phyir ro || rań bźin stoń pa řid³²¹ ces bya ba ni rań bźin lńa'i rnam pa las gyur

C84v₅;
D82v₅;
G111v₃;
N87r₂;
P195v₆;
P2232₂₀

^{xxxiv}HeTa_{Sn} II.ix. 12b, reading *phyag ni stoń pa bcu drug řid*.

³¹⁴stoń pa C, D, P₂] stoń pa řid G, N, P₁. ³¹⁵dńos po med pa *em.*] dńos po med pa'i Σ. ³¹⁶stoń pa řid de C, D, P₂^{sil.}] stoń pa řid dań G, N, P₁. ³¹⁷stoń pa řid do Σ_G] stoń pa řid doń G. ³¹⁸ces pa C, D, P₂^{sil.}] ces G, N, P₁. ³¹⁹'dus ma byas źes pa ni C, D, P₂^{sil.}] 'dus ma byas pa ni G, N, P₁. ³²⁰stoń pa řid ces bya ba ni C, D, P₂^{sil.}] stoń pa řid ni źes bya ba ni G, N, P₁. ³²¹rań bźin stoń pa řid *em.* (cf. VaPra^{Skt.})] rań bźin med pa stoń pa řid Σ^{Tib.}.

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 ses rab kyi 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 kyi sgras brjod
pa'i phyir gañ brjod pa de thams cad stoñ pa ste | 'di ni chos thams cad stoñ 5
pa ñid do || dños po med pa zes pa ci ze na | 'gro ba thams cad mgal me'i
'khor lo³²² bzin du ño bo mthoñ 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 [† ... †]^a rañ bzin
stoñ pa ñid do || nam mkha'i khams dañ³²³ rnam par ses pa dag gcig tu
gyur pa na gzugs ji ltar gyur pa lta bu ni dños po med pa rañ bzin stoñ pa 10
ñid do³²⁴ zes brjod do || stoñ pa ñid 'di rnams ni phyag rnam par dag par
rab tu brjod do ||

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 rnams sgrub pa
med pa'i yañ ño || g.yon gyi žal dmar po ni dbañ du bya ba bsgrub pa'i don 15
to || lus dañ ñag dañ yid gcig pa'i rañ bzin ñid ni dbañ ñid do || g.yas kyi žal
dkar ba ni ži ba'i don to || phuñ po dañ³²⁵ khams dañ skye mched rnams
la lha ñid kyi dag pa'i ña 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 ze sdañ la sogs pa'i ñon
moñs pa skyes par gyur pa ñams pa'i don to || de bzin du bdud bži rnam 20
par ñams pa'i don du buñ ba dañ mtshuñs pa'i žal bži rnams te | phuñ po
la brten pa'i nad ni phuñ po'i bdud dañ³²⁶ | phuñ po rnams kyi phuñ por
gyur pa ni 'chi ba'i bdud dañ | sems can la³²⁷ gnod pa byed pa ni ñon moñs
pa'i bdud dañ | de bzin du bud med la gyo ba ni lha'i bu'i bdud du brjod
do || bdud bži rnams rnam par ñams pa'i don du buñ ba dañ mtshuñs pa'i 25
žal bži rnams so ||

^aVaPra^{Tib.} omits the explanation of "rañ bzin stoñ pa ñid" (*svabhāvaśūnyatā*), cf. Va-
Pra^{Skt.}.

³²²mgal me'i 'khor lo $\Sigma_{C,G}$] 'gal me'i 'khor lo C, G. ³²³nam mkha'i khams dañ
 $\Sigma_{G,N}$] namkha'i khams dañ G ; namkha'i khams dañ N. ³²⁴dños po med pa rañ
bzin stoñ pa ñid do *em.*] dños po med pa stoñ pa ñid do Σ . ³²⁵phuñ po dañ Σ_G]
phuñ po G. ³²⁶phuñ po'i bdud dañ Σ_G] phuñ po bdud dañ G. ³²⁷sems can la
 Σ_N] sems can N.

phyag mtshan rnams kyi rnam par dag pa brjod par bya ste | glañ po
che la sogs pa gzuñ ba rnams ni ñon moñs pa sna tshogs ñe bar źi ba'i phyir
ro³²⁸ || ñon moñs pa sna tshogs źes bya ba ni glo dañ | dbugs mi bde ba
dañ | de bźin du smyo ba dañ | khoñ skams dañ | mdze dañ | phol dañ |
5 skran dañ | rañ bźin glañ po la sogs pa de rnams yoñs su brjod do || 'dir ñon
moñs pa brgyad po de rnams lag par gyur pa'i sems can rnams te | snod kyi
steñ du rnam par bsnams pa ni³²⁹ rnam par gzuñ ba'o źes pa'i don to || sa
la sogs pa nas nor 'dzin gyi mthar thug pa g.yon gyis bsnams pa'i phyag gi
mtshan ma rnams ni dbañ phyug brgyad rab tu grub pa'i don to ||

10 sku yi dbañ phyug gsuñ dbañ phyug ||
de bźin thugs kyi dbañ phyug dañ ||
rdzu 'phrul kun³³⁰ 'gro'i dbañ phyug ste ||
'dod byed yon tan brgyad pa 'o³³¹ ||^{xxxv}

źes so || sku mtha' yas pa ni sku'i³³² dbañ phyug dañ | sems can thams cad kyi
15 skad smra bas gsuñ gi dbañ phyug dañ | sems can gyi sems źes pas thugs kyi
dbañ phyug dañ | rdzu 'phrul gyis 'jig rten gyi khams mtha' yas³³³ mthon
bas rdzu 'phrul gyi dbañ phyug dañ | 'jig rten gsum gcig pa'i sku ni kun
du³³⁴ 'gro ba'i dbañ phyug dañ | 'dod pas bde ba chen po'i rañ bźin sems
can rnams mñon par 'dod pas 'dod pa'i dbañ phyug ste | 'dod pa'i sgras 'dod

^{xxxv}Cf. HePra^{§16}, T1785 (**Pradīpodyotanānāmaṭīkā*), T1787 (**Sarvaguhyaṭīkā*),
T1793, T1842 (**Pañcakramaṭīkā Mañimālā nāma*), et al.: *sku yi dbañ phyug gsuñ gi dbañ
phyug dañ || de bźin 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 bźin 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 bźin thugs kyi dbañ phyug dañ || rdzu 'phrul yon tan
kun dbañ phyug || byed po zad byed yon tan brgyad || (T1842).*

³²⁸ñon moñs pa sna tshogs ñe bar źi ba'i phyir ro C, D, P₂] om. G, N, P₁. ³²⁹steñ du
rnam par bsnams pa ni C, D, P₂] steñ du bsnams pa rnams pa'i ni G ; steñ du
rnam pa bsnams pa'i ni N, P₁. ³³⁰rdzu 'phrul kun G, N, P₁] rdzu 'phrul can C,
D, P₂. ³³¹'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. ³³²sku'i Σ.C] sku yi C. ³³³mtha' yas
C, D, P₂ sil.] mtha' yas pa G, N, P₁. ³³⁴kun du D, P₂ sil.] kun tu C, G, N, P₁.

pa'i 'dod pa³³⁵ brjod pa'o³³⁶ || byed pa po zes pa ni³³⁷ byed pa po³³⁸ rdo rje
'dzin pa ñid kyis³³⁹ byed pa'i dbaṅ phyug go || zab mo'i lha ñid kyi rnam
pa las mya ñan las 'da' bar gśeḡs śiṅ mya ñan las 'das pa nas³⁴⁰ lha ñid kyi
rnam par rgyu bas yon tan gyi dbaṅ phyug ste | 'dis ni mtshan ma rnams
kyi rnam par dag pa'o ||

5

snod rnams kyi rnam par dag pa brjod par bya ste | snod ni sñiṅ rje'i
cha śas rab tu gsal ba yin žiṅ 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 kyis³⁴¹ saṅs rgyas lña"^{xxxvi} zes bya ba ste | ma mo zes bya
ba ni phyag rgya rnams te de bžin gśeḡs pa lña dag pa'o || phyag rgya zes
pa ni yoṅs su g.yogs pa ste³⁴² | 'khor lo daṅ | rna rgyan daṅ | mgul rgyan
daṅ³⁴³ | lag pa la dpuṅ rgyan daṅ | ska rags daṅ | thal ba ste |^{xxxvii} phyag
rgya drug tu rab tu grags so || phyag rgya zes pa ni³⁴⁴ 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 ni³⁴⁵ 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 ||

10

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C86r₃;
D84r₃;
G113v₃;
N88v₂;
P₁97r₈;
P₂236₆

da ni gar gyi ro dgu brjod par bya ste | bdag med ma daṅ lhan cig ro
gcig pa ni sgeg pa'o || dur khrod na gnas pa ni dpa' bo'o || khro gñer daṅ
mtshe ba gtsigs pa ni mi sdug pa'o || 'bar ba'i 'od ni³⁴⁶ drag śul lo || rnam
par rgyas pa'i žal ni bžad pa'o || brlan daṅ bcas pa'i mgo bo'i phreṅ ba can

20

^{xxxvi}Cf. HeTa_{S_n} II.ix. 12c and HeSāU. HeTa_{S_n} reads *gug skyes kyis ni saṅs rgyas lña*
while HeSāU^{Tib.} translates *rus rgyan phyag rgya rnam pa lña* instead. ^{xxxvii}Cf. HeTa_{S_n}
I. iii. 14 ab and HeTa_{S_n} 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.

³³⁵'dod pa'i 'dod pa P₁] 'dod pa 'dod pa Σ_{-P₁} (P₂^{sil.}). ³³⁶brjod pa'o C, D, P₂^{sil.}]
brjod na'o G, N, P₁. ³³⁷zes pa ni C, D, P₂^{sil.}] zes bya ba ni G, N, P₁. ³³⁸byed pa
po Σ_{-G}] byed po G. ³³⁹rdo rje 'dzin pa ñid kyis Σ_{-G}] rdo rje 'dzin pa ñid kyi G.
³⁴⁰das pa nas G, N, P₁] 'das nas C, D, P₂^{sil.}. ³⁴¹ma mo rnams kyis *em.*] ma mo
rnams kyi Σ. ³⁴²yoṅs su g.yogs pa ste C, D, P₂^{sil.}] yoṅsu g.yog pa ste G ; yoṅs su
g.yog pa ste G N, P₁. ³⁴³mgul rgyan daṅ Σ_G] 'gul brgyan daṅ G. ³⁴⁴zes pa ni
Σ_C] zes bya ba ni C. ³⁴⁵med pa ni C, D, P₂] med pa'o || śes pa'i ño bo med pa
ni G N, P₁. ³⁴⁶'bar ba'i 'od ni Σ_{-P₁}] 'bad ba'i 'od ni P₁ (misprint?).

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 kyi phyir źi ba ste | gar dgu po 'di rnams dañ lhan cig pa'i³⁴⁷ bcom
ldan 'das rgyur gyur pa'i bdag ñid do || dpral ba'i steñ du mgo bo skam po
5 lña'i phreñ ba rnams ni phuñ po lña rnams 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 kyi phyir dañ | dus gsum yoñs su mkhyen pa'i phyir
źal so so rnams la spyan gsum gsum mo || 'dod chags la sogs pa'i ñon moñs
pa mtha' dag bsreg pa'i³⁴⁸ don du dbu skra dmar ser gyen du 'greñ ba ñid
10 du bstan to³⁴⁹ || chos thams cad sgrib pa med par rab tu gsal ba'i phyir gcer
bu'o || byañ chub kyi sems kyi 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 źabs
kyi 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 ste³⁵⁰ |
15 dbye ba yañ gcig gi dbyibs kyi dbañ las źal gcig ma'o || phyag gyon na lha
dañ lha ma yin rnams kyi³⁵¹ khrag gis bkañ ba'i thod pa bsnams pa ste | lha
dañ lha ma yin gyi sgra ci źe na | lha ni lus dañ ñag dañ yid de de'i yul ni
lha ma yin no || 'di dag gis³⁵² byed pa med pa ni chags pa med par byed pa
ste³⁵³ | des gañ ba'i thod pa'o || thod pa dañ khrag dag gi³⁵⁴ gcig tu byed pa
20 źes bya ba ni śes rab kyi pha rol tu phyin pa'i don yoñs su gañ bar bstan to ||
gyas na ñon moñs pa ma lus par gcod pa'i phyir gri gug bsnams pa ste |
lhag ma gañ cuñ zad bcom ldan 'das kyi³⁵⁵ rnam par dag pa bźin du bcom
ldan 'das ma la yañ rtogs par bya'o || da ni bsgrub bya'i³⁵⁶ dam tshig rdo rje
'dzin pa'i lus la 'khor lo bźi bsam ste | sprul pa dañ por byas nas chos dañ
25 loñs spyod rdzogs pa dañ sprul pa dañ bde ba chen po ste | sku bźi rnam
par dag pa'i don to ||

³⁴⁷dañ lhan cig pa'i C, D, P₂^{sil.}] dañ ldan pa'i G N, P₁. ³⁴⁸bsreg pa'i Σ_{.G}] sreg
pa'i G. ³⁴⁹bstan to C, D, P₂^{sil.}] bstano G, bstan no N, P₁. ³⁵⁰la yañ ste C, D,
P₂^{sil.}] yañ ste G, N, P₁. ³⁵¹rnams kyi Σ_{.G}] rnams G. ³⁵²'di dag gi *em.*] 'di dag gis
Σ. ³⁵³chags pa med par byed pa ste G, N, P₁] chags pa med par dmigs pa med
par byed pa ste C, D, P₂. ³⁵⁴dag gi C, D, P₂^{sil.}] dag gis G, N, P₁. ³⁵⁵bcom ldan
'das kyi C, D, P₂^{sil.}] bcom ldan 'das kyis G, N, P₁. ³⁵⁶bsgrub bya'i Σ_{.G}] sgrub
bya'i G.

C86v4; da ni dkyil 'khor ba'i rnam par dag pa brjod par bya'o || gaurī nag mo
D84v4; ni bdud kyi gdul bya'i sems can rab tu sad pa'i phyir ro³⁵⁷ || g.yas kyi lag
G114v1; pa na log par lta ba³⁵⁸ gcod pa'i phyir³⁵⁹ gri gug gzuñ źiñ | g.yon na 'khor
N89r4; ba'i bag chags rnam par ñams pa'i phyir ña *rohita*'o || caurī dmar mo ni 'dod
P198r3; chags kyi gdul bya'i sems can rab tu sad pa'i phyir g.yas na śes rab dañ thabs 5
P2237₁₅ kyi rañ bźin 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 źes 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 bźin padma'i snod do || ghasmarī ni nor bu ma ra ka ta³⁶⁰ 10
dañ mtshuis pa ni cuñ zad dmar źiñ 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 to³⁶¹ || g.yas na źe sdañ rnam par dag pas sbrul dañ | g.yon na
thabs dañ śes rab kyi bdag ñid³⁶² rnal 'byor gyi snod do || pukkasī sñon mo
ni reñs pa'i don³⁶³ bsgrub pa la | ña rgyal can gyi sems can³⁶⁴ rab tu sad 15
pa'i don to³⁶⁵ || 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 źi 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
lo³⁶⁶ || cañḍālī³⁶⁷ nam mkha' ltar ljañ gu reñs pa'i don bsgrub pa la³⁶⁸ reñs 20
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 du³⁶⁹ thoñ gśol lo³⁷⁰ || 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 gyi³⁷¹ skye bo rab

³⁵⁷sad pa'i phyir ro G, N, P₁] bsad pa'i phyir ro C, D, P₂^{sil.}. ³⁵⁸lta ba Σ_C] blta
ba C. ³⁵⁹phyir C, D, P₂^{sil.}] om. G, N, P₁. ³⁶⁰ma ra ka ta C, D, P₂^{sil.}] ma' ra' ka ta
G ; ma ra' ka ta N, P₁. ³⁶¹rab tu sad par bya ba'i don to Σ_{C,G}] rab tu sad par bya
ba'i don to C ; rab sad par bya ba'i don to G. ³⁶²śes rab kyi bdag ñid Σ_D (P₂^{sil.})]
śes kyi bdag ñid D. ³⁶³reñs pa'i don Σ_{P₁}] reñs pa'i don P₁. ³⁶⁴sems can C, D, P₂]
sems G, N, P₁. ³⁶⁵sad pa'i don to Σ_G] sad pa'am don to G (misprint?). ³⁶⁶khar
gsil lo C, D, P₂^{sil.}] mkhar gsil lo G, N, P₁. ³⁶⁷cañḍālī em.] cañḍalī Σ. ³⁶⁸reñs pa'i
don bsgrub pa la G, N, P₁] reñs pa ni don bsgrub pa C, D, P₂. ³⁶⁹zlog pa'i don
du C, D, P₂^{sil.}] bzlog pa'i don du G, N, P₁. ³⁷⁰thoñ gśol lo Σ_{G,N}] thoñ gśolo G ;
thañ gśol lo N (misprint). ³⁷¹bsam pa can gyi Σ_G] bsams pa can gyi G.

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 phyir³⁷² sdigs mdzub ñid³⁷³ dran to³⁷⁴ ||

da ni 'di rnams kyi gdan brgyad kyi rnam par dag pa brjod par bya ste | C87r₄;
chags pa dañ | rig pa dañ³⁷⁵ | thos pa dañ | 'juñs pa dañ | bza' ba dañ | gñid D85r₅;
5 dañ | rtog pa dañ | dad pa ste śin tu mñon par zen pa gcod pa'i phyir gdan G115r₄;
rnams ñe bar bstan to || śin tu mñon par zen pa yañ bsam gtan la bya ste | N89v₅;
de ltar gdan rnams kyi rnam par dag pa brjod do || P198v₄;
P2238₂₀

'di rnams thams cad ni spyan gsum ma | skra dmar ser gyen du 'greñ ba |
phyag rgya lñas rnam par brgyan pa | skyil kruñ phyed pa'i gar gyis gnas
10 pa gos dañ bral ba źal mche ba gtsigs pa³⁷⁶ | bcom ldan 'das kyi³⁷⁷ 'dod
pa'i 'dod pa dañ ldan pa bsgom par bya'o || de'i mthar lha'i snam bu la³⁷⁸
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
15 pa 'di rnams kyi mtshan ma yañ sa bon des mtshan ma³⁷⁹ zla ba dañ ñi
ma dag gi³⁸⁰ 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 ma³⁸¹ dmar mo | rdza rña ma du
ba'i mdog can ma | rña zlum ma dkar mo | bźad ma ser mo | sgeg mo³⁸²
20 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
ziñ źabs rnams zla ba'i gdan la gnas pa ste | cha bcu drug rnam par dag
25 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 ||

³⁷²bsdigs pa'i phyir Σ_G] sdigs pa'i phyir G. ³⁷³sdigs mdzub ñid C, D, P₂^{sil.}]
sdig 'dzub gñis G ; sdig mdzub ñid N, P₁. ³⁷⁴to *em.*] no Σ. ³⁷⁵rig pa dañ C, D,
P₂] rigs pa dañ G, N, P₁. ³⁷⁶mche ba gtsigs pa Σ_C] che ba gtsigs pa C. ³⁷⁷bcom
ldan 'das kyi N, P₁] bcom ldan 'das C, D, P₂; bcom ldan 'das kyi G. ³⁷⁸lha'i snam
bu la Σ_C] lha'i snam bu ma bu la C. ³⁷⁹yañ sa bon des mtshan ma C, D, P₂] *om.*
G, N, P₁. ³⁸⁰dag gi C, D, P₂^{sil.}] dag gis G, N, P₁. ³⁸¹gliñ bu ma Σ_G] gliñ bu G.
³⁸²sgeg mo C, D, P₂^{sil.}] sgeg ma G, N, P₁.

§11 źu bas bskyed pa

C87v₃; de nas da ni phra mo'i dkyil 'khor gyi rañ bźin *hoḥ* yig³⁸³ dmar po'i phreñ
 D85v₄; ba gñis kyis³⁸⁴ yoñs su dkris pa³⁸⁵ bsam par bya ba ni gdams ñag las | dri
 G116r₁; za'i sems pa bde ba chen po'i rañ bźin śin tu chags pa'i rañ gi³⁸⁶ 'od zer gyis
 N90r₅; bkug nas man ñag ji lta ba las rab tu bcug nas rab tu źugs pa tsam gyis³⁸⁷ 5
 P₁99r₄; bcom ldan 'das śin tu mchog tu bde ba chen por gcig pa'i ros rañ gi rig ma
 P₂240₂; dañ bcas pa chags śiñ rjes su chags pas źu ba sa bon gyi gzugs kyis³⁸⁸ gnas
 par gyur to ||

§12 bźeñs pa

C87v₅; de nas pukkaśi la sogs pa lha mo bźi rnams kyis "*bdag cag rnams kyi mgon* 10
 D85v₆; *med do*" źes smras nas yid mi bde ba chen po thob ciñ śin tu ñam thag pa'i³⁸⁹
 G116r₃; sems dañ ldan pa rnams kyis rab tu sad par byed pa'i glu rnams kyis bcom
 N90r₆; ldan 'das bźeñs su gsol ba'o ||ⁱ
 P₁99r₇; 'dir bźeñs pa'i tshigs su bcad pa bźi po'i don 'di brjod bar bya ste | *bźeñs*
 P₂240₉; *śig rje btsun sñiñ rje'i thugs* źes bya ba la sogs pa laⁱⁱ | "bźeñs śig khyed ñid sñiñ 15
 rje'i yid dañ ldan pa pukkaśi bdag la yoñs su skyobs śig | bde ba chen po'i
 sbyor bas bdag 'dod par mdzod cig | zhu ba'i gzugs ñid kyi³⁹⁰ stoñ pa ñid kyi
 tiñ ñe 'dzin spoñs" źes pa ste | "bdag gis³⁹¹ khyed la byams pa chen po'o" ||
 "khyed³⁹² dañ bral bas bdag 'gum pa ste | stoñ pa ñid kyi kye rdo rje khyed
 bźeñs la³⁹³ ri khrod ma'i don grub par mdzod cig" ces pa ste³⁹⁴ | "bdag gis 20
 khyed la sñiñ rje chen po'o" || "jig rten mgron du³⁹⁵ gñer nas dga' ba de'i
 gtso bo stoñ par bźugs pa ci lags | gtum mo bdag ni gsol bar bgyid de khyod

ⁱHeSāU, cf. HePra^{§12}. ⁱⁱHeTa_{Sñ} II.v. 20-23; cf. HePra^{§12}, et al.

³⁸³*hoḥ* yig C, D, P₂^{sil}] *ho* yig G, N, P₁. ³⁸⁴gñis kyis C, D, P₂^{sil}.] gñis kyi G, N, P₁.
³⁸⁵yoñs su dkris pa Σ_{.G}] yoñsu bkris pa G. ³⁸⁶śin tu chags pa'i rañ gi Σ_{.G}] śin tu
 chaḍ pa'i rañ gi G. ³⁸⁷tsam gyis Σ_{.G}] tsam gyi G. ³⁸⁸gzugs kyis C, D, P₂] gzugs
 kyi G, N, P₁. ³⁸⁹śin tu ñam thag pa'i C, D, P₂^{sil}.] śin tu ñams thag pa'i G, N, P₁;
atīvoṭkañṭhitāḥ VaPra^{Skt.}. ³⁹⁰gzugs ñid kyi N, P₁] gzugs ñid kyis C, D, P₂; gzugs ñid
 G. ³⁹¹bdag gis Σ_{.G}] bdag gi G. ³⁹²khyed G, N, P₁] byed C, D, P₂^{sil}. ³⁹³bźeñs
 la N, P₁] bźeñs pa'i C, D, P₂^{sil}; bźeñs las G. ³⁹⁴ces pa ste Σ_{.G}] skyes pa ste G.
³⁹⁵mgron du Σ_{.G}] 'gron du G.

dañ bral bas phyogs mi śes pa ni³⁹⁶ mi mthoñ ba'o" zes pa ste | "de'i phyir
 bžeñs śig ces pa ste | bdag gis khyod la dga' ba chen 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 śin³⁹⁷ sgrin pa³⁹⁸ ñams dga' ba'o || sñin rje rnam par chad
 5 par ma mdzad cig" ces pa ste | "bdag gis khyed la btañ sñoms chen po'i gnas
 pa'o"³⁹⁹ || 'dis ni de kho na ñid bži rnam par dag pas źu ba'i gzugs bstan
 te⁴⁰⁰ | 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 ||

de nas bla ma'i gdams pa las | ji lta ba de ltar⁴⁰¹ rim pas⁴⁰² de kho na
 10 ñid bži'i don⁴⁰³ khoñ du chud par bya ste⁴⁰⁴ | 'di ni gźuñ mñas kyi⁴⁰⁵ 'jigs
 pa las⁴⁰⁶ 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 bzin
 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'i⁴⁰⁷ sems kyi bdag med ma can⁴⁰⁸ yin na |
 15 de'i phyir nam mkha'i rmi lam⁴⁰⁹ mthoñ ba ci źig yin | gñid sad pa bzin
 du bcom ldan 'das ji ltar bžeñs se na | 'dir smras pa | sems can rnams kyi
 gñid kyi gnas skabs na cuñ zad kyañ mi śes śin | de nas ldañ ba mthoñ ba
 ji ltar yin | de'i phyir bya ba'i dbaň las⁴¹⁰ skad cig gis skrag pa bzin du lañs
 te | de ltar stoñ pa ñid kyi tiñ ñe 'dzin la sñoms par źugs pa'i bcom ldan
 20 'das kyi rañ dañ gźan rig pa mi mkhyen to⁴¹¹ || de nas de kho na ñid kyi
 glus bskul bas smon lam gyi⁴¹² dbaň las bžeñs pa'o || de lta na yañ⁴¹³ dri
 ba gñis te | ji ltar srog chags rnams kyi lus kyi bde ba dmigs nas de rnams
 kyi gñid kyi⁴¹⁴ gnas skabs ni mi śes te | 'on kyañ lus yod pas te | bcom ldan

³⁹⁶mi śes pa ni C, D, P₂^{sil.}] mi śes pas G, N, P₁. ³⁹⁷śin tu mdzañs śin C, D, P₂^{sil.}]
 śin tu 'dzañs śin G, N, P₁. ³⁹⁸sgrin pa C, D, P₂] sgrin la G, N, P₁. ³⁹⁹gnas pa'o
em. (cf. §13 HePra^{Tib.})] gnas so Σ (*gnaso* G). ⁴⁰⁰bstan te G, N, P₁] bstan to C, D,
 P₂. ⁴⁰¹ji lta ba de ltar Σ_{P₂}] ji lta bde ltar C, D, P₂^{sil.}. ⁴⁰²rim pas Σ_{P₁}] rims pas
 P₁. ⁴⁰³bži'i don C, D, P₂^{sil.}] bži yi don du G, P₁. ⁴⁰⁴khoñ du chud par bya ste C,
 D, P₂^{sil.}] chud par bya ste G, N, P₁. ⁴⁰⁵gźuñ mñas kyi C, D, P₂] gźuñ mñas kyi
 G, N, P₁. ⁴⁰⁶'jigs pa las Σ_G] 'jiđ pa las G. ⁴⁰⁷lhan cig gcig pa'i G, N, P₁] lhan
 cig pa'i C, D, P₂^{sil.}. ⁴⁰⁸bdag med ma can G, N, P₁] bdag med pa can C, D, P₂^{sil.}.
⁴⁰⁹nam mkha'i rmi lam Σ_{G,N}] namkha'i rmi lam G, N. ⁴¹⁰bya ba'i dbaň las Σ_G]
 dbaň las G. ⁴¹¹mi mkhyen to C, D, P₂] mi mkhyen te G, N, P₁. ⁴¹²smon lam
 gyi Σ_{C,D}] smon lam kyi C, D. ⁴¹³de lta na yañ C, D, P₂^{sil.}] de ltar na yañ G, N,
 P₁. ⁴¹⁴gñid kyi Σ_N] gñis kyi N.

'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 te⁴¹⁵ | ji ltar rus pa dañ rkañ pa⁴¹⁶ la sogs pa
dañ bral ba ñid kyi phyir ro⁴¹⁷ žes dri ba gñis so || de nas smras pa | dañ 5
por źu ba thob pa ni rgyu yin žiñ | 'bras bu ni⁴¹⁸ ma yin no || de ltar źu 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 ltar⁴¹⁹ 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 10
sgyu ma dañ mtshuñs par⁴²⁰ rnam par šes pa'i gzugs kyi⁴²¹ gnas pa ste |
des na sgyu ma'i rnam par šes pa smon lam gyi rten yin te⁴²² | 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 gžan⁴²³ šes pa las gžan du yun riñ po'i
smon lam gyi dbañ las ldañ ba yin no || 15

rnal 'byor žes 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 žes pa ste⁴²⁴ | bdud rtsi'i khu ba de yoñs su gyur
pas⁴²⁵ ye šes lña'i rañ bžin byañ chub kyi sems te | de la⁴²⁶ *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 20
kyi ye šes ñi ma'o || de dag gi⁴²⁷ dbus su son pa'i sa bon ni so sor rtog pa'i
ye šes su⁴²⁸ 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 kyi⁴²⁹ rgyu ba dañ mi

⁴¹⁵ma yin te $\Sigma_{C,D}$ ($P_2^{sil.}$)] ma yin ste C, D. ⁴¹⁶rkañ pa C, D, $P_2^{sil.}$] rkañ G, N, P_1 . ⁴¹⁷ñid kyi phyir ro C, D, $P_2^{sil.}$] ñid kyi phyiro G, N; ñid kyi phyir ro P_1 . ⁴¹⁸'bras bu ni C, D, $P_2^{sil.}$] 'bras bu'i ni G, N, P_1 . ⁴¹⁹de ltar C, D, $P_2^{sil.}$] de lta G, N, P_1 . ⁴²⁰sgyu ma dañ mtshuñs par Σ_G] rgyu ma dañ mtshuñs pa G. ⁴²¹gzugs kyi Σ_G] gzugs kyi G. ⁴²²rten yin te Σ_G] rten yin G. ⁴²³rañ dañ gžan Σ_G] rañ gžan G. ⁴²⁴žes pa ste C, D, $P_2^{sil.}$] šes pa ste G, N, P_1 . ⁴²⁵de yoñs su gyur pas N, P_1] 'di yoñs su gyur pas C, D, $P_2^{sil.}$; de yoñs su gyur pas G. ⁴²⁶de la *em.* (cf. VaPra^{Skt.})] de las $\Sigma^{Tib.}$. ⁴²⁷de dag gi Σ_G] de dag gis G. ⁴²⁸ye šes su Σ_{G,P_1}] ye šesu G; ya šes su P_1 (misprint). ⁴²⁹'od zer rnams kyi $\Sigma_{C,G}$] 'od zer rnams kyi C, G.

rgyu bar bcas pa bkug nas dkyil 'khor pa de ñid du ro gcig pa'i ñid du⁴³⁰
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 to⁴³¹ ||ⁱⁱⁱ

rjes su rnal 'byor zes bya ba'i tiñ ñe 'dzin

- 5 de'i rjes la skad cig gis gzugs de yons su gyur te | lhan cig skyes pa'i kye rdo
rje⁴³² 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 ses lña'i rañ bzin
bsam par bya ste | rjes su rnal 'byor zes bya ba'i tiñ ñe 'dzin to ||^{iv}

§13 dgod pa

10 śin tu rnal 'byor zes bya ba'i tiñ ñe 'dzin

- de nas phuñ po dañ khams dañ skye mched rnams kyi dgod pa⁴³³ brtsam
par bya ste | gzugs la *ām* gi yi ge⁴³⁴ dgod do || tshor ba la *im* gi yi ge dran
no⁴³⁵ || 'du ses la *im* riñ po bsgom mo || 'du byed la *um* dgod do || rnam par
ses pa la⁴³⁶ *am* gi yi ge dgod de | phuñ po lña rnam par dag pa'i phyir ro ||
15 śa la *um* gyi yi ge⁴³⁷ dgod do || khrag la *m*⁴³⁸ yañ dran to || byañ chub kyi
sems la *m* gyi yi ge'o⁴³⁹ || rkañ dañ tshil dag la *lm* gi yi ge dgod de | khams
rnam par dag pa'i phyir ro⁴⁴⁰ || gzugs kyi yul rnams la *lm* ño⁴⁴¹ || 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'o⁴⁴² || chos kyi dbyiñs la *am* gyi⁴⁴³ yi ge ste | 'di rnams
20 brtan par byed pa'i rgyu ñid kyi phyir⁴⁴⁴ le'u dgu par bcom ldan 'das kyi
gsuñs te –

C89r₂;
D87r₃;
G118r₁;
N91v₅;
P₁100v₆;
P₂243₁₃

ⁱⁱⁱCf. HePra^{§12}. ^{iv}Cf. HePra^{§12}.

⁴³⁰ro gcig pa'i ñid du G, N, P₁] ro gcig pa ñid du C, D, P₂^{sil.} ⁴³¹tiñ ñe 'dzin
to P₂^{sil.}] tiñ ñe 'dzin te C, D, G, P₁; tiñe 'dzin te N. ⁴³²kye rdo rje Σ_G] kye rdo
rje'i G. ⁴³³dgod pa C, D, P₂] dgod par G, N, P₁. ⁴³⁴*ām* gi yi ge *em*.] *am* gi yi ge
Σ^{Tib.} ⁴³⁵dran no N, P₁] 'dren no C, D, P₂^{sil.}; drano G. ⁴³⁶rnam par ses pa la
G, N, P₁] rnam par ses pa C, D, P₂. ⁴³⁷*um* gyi yi ge G, N, P₁] *um* gyi yi ge C, D,
P₂^{sil.} ⁴³⁸*m* C, D, P₂^{sil.}] riñ G, N, P₁. ⁴³⁹*m* gyi yi ge'o G, N, P₁] *m* gi yi ge'o C
(faint); *m* gi yi ge'o D, P₂^{sil.} ⁴⁴⁰rnam par dag pa'i phyir ro G, N, P₁ (*phyiro* G, N)]
yañ dag pa'i phyir ro C, D, P₂^{sil.} ⁴⁴¹*lm* ño G, N, P₁] *lm* ño C, D, P₂^{sil.} ⁴⁴²*aum*
gyi yi ge'o G, N, P₁] *om* gyi yi ge'o C, D, P₂^{sil.} ⁴⁴³*am* gyi G, N, P₁] *am* gi C, D;
om gi P₂^{sil.} ⁴⁴⁴rgyu ñid kyi phyir Σ_C] rgyu'i ñid kyi phyir C.

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 || 5
 bdag med rnal 'byor ma gnas so ||^v
 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 || 10
 reg la sa spyod mar brjod ciñ ||
 mkha' spyod ma ni chos dbyiñs la ||^{vi}
 śa la pukkasi⁴⁴⁵ bśad ciñ ||
 khrag la ri khrod ma rab grags ||
 gtum mo khu ba źes brjod ciñ || 15
 g.yuñ mo rkañ dañ tshil dag la'o ||^{vii}

'di ni śin tu rnal 'byor⁴⁴⁶ źes bya ba'i tiñ ne 'dzin to ||

rnal 'byor chen po źes bya ba'i tiñ ne 'dzin

C89_{r6}; des ni phuñ po dañ khams dañ skye mched la dgod pa ste | de ltar yañ de'i
 D87_{v1}; phyir slar yañ – 20
 G118_{v1};
 N92_{r4};
 P₁101_{r5};
 P₂244₁₁ dañ po stoñ pa'i byañ chub ste ||
 gñis pa sa bon sdud pa 'o⁴⁴⁷ ||

^vHeTa_{Sn} I.ix. 8-9ab, rendering v.8 as *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 ||*. ^{vi}HeTa_{Sn} 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)*. ^{vii}HeTa_{Sn} II. ix. 13a-d, reading *śa ni pukka sī 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)*.

⁴⁴⁵pukkasī Σ_{.D,P₂}] pukasī D, P₂. ⁴⁴⁶śin tu rnal 'byor conj. (cf. VaPra^{Skt.} → *atīyogah*] rnal 'byor chen po Σ^{Tib.}. ⁴⁴⁷sdud pa'o C, D, G, P₂^{sil.}] bsdud pa'o N, P₁.

gsum pa gzugs ni rdzogs pa dañ ||
bži pa yi ge dgod pa 'o ||^{viii}

lte bar sñiñ gar mgrin par dañ ||
dpral bar de ltar padma bži ||

5 drug cu rtsa bži brgyad cu drug ||
rim pa de ltar sum cu gñis ||
de phyir bsgom pas de ru ni ||
rgyu dañ mi rgyu bcas par bsam ||

de nas sñags kyi le'ur gsuñs pa'i sku dañ gsuñ dañ⁴⁴⁸ thugs byin gyis
10 brlab pa'i sñags kyis⁴⁴⁹ sku dañ gsuñ dañ thugs byin gyis brlab par bya
ste⁴⁵⁰ | ji ltar man ñag gi⁴⁵¹ gdams pa las so || om gyi yi ges sku rdo rje dañ |
āh'i yi ges⁴⁵² gsuñ rdo rje dañ | hūm gi yi ges thugs rdo rje ste rnal 'byor
chen po'o ||

§14 *že sdañ gi bdag ñid

15 dañ por sbyor ba zes bya ba'i tiñ ñe 'dzin

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 pas⁴⁵³ de ltar dpal he ru ka'i rnam pa'i⁴⁵⁴ gzugs kha
dog bži rnam kyis nañ nas⁴⁵⁵ 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
20 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 šes 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 šes dañ tiñ ñe 'dzin gyi

C89v₂;
D87v₃;
G118v₄;
N92r₆;
P₁101r₈;
P₂245₁

^{viii}HeTa_{Sñ} 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).

⁴⁴⁸gsuñ dañ Σ_G] gsuñs dañ G. ⁴⁴⁹brlab pa'i sñags kyis C, D, P₂] brlabs pa'i
sñags kyi G, N, P₁. ⁴⁵⁰brlab par bya ste Σ_N] brlabs par bya ste N. ⁴⁵¹man ñag gi
G, N, P₁] man ñag gis C, D, P₂^{sil.}. ⁴⁵²āh'i yi ges C, D, P₂^{sil.}] āh' yi yi ges G, N, P₁.
⁴⁵³rañ sgrub thabs su gsuñs pa'i rim pas VaPra^{Tib.}] *sādhanoṅkramena* VaPra^{Skt.}.
⁴⁵⁴rnam pa'i Σ_G] rnam pa'i G. ⁴⁵⁵kha dog bži rnam kyis nañ nas VaPra^{Tib.}]
caturñāṃ madhye tu VaPra^{Skt.}.

dam tshig gñis śes par bya'o || dgod pa yañ bcom ldan 'das ci lta bar⁴⁵⁶ de
 ltar bcom ldan 'das ma la bya ste | lhag pa yañ bcom ldan 'das ma'i rigs
 lña'i tshogs te⁴⁵⁷ g'zan dañ g'zan gyi sgrub thabs su grags so ||^{ix} tshogs zes pa
 ni de b'zin g'segs pa'i tshogs so || *āh'i* yi ges⁴⁵⁸ padma 'dab ma gsum pa sim
 par byed pa dañ bcas śiñ | *hūm* gi yi ges padma'i ze'u 'bru *hūm* gi yi ges⁴⁵⁹ 5
 bskyed pa'i rdo rje ste | de'i nor bu la⁴⁶⁰ *hūm* gi yi ge⁴⁶¹ blta žiñ | *om padma*
sukhādhāra^{462,x} zes pa la sogs pa'i tshigs su bcad pa gñis kyis⁴⁶³ padma dañ
 rdo rje byin gyis brlabs nas⁴⁶⁴ ma bcom pa'i yi ge⁴⁶⁵ brjod pa sñon du 'gro
 ba can gyi rdo rje bskyod nas⁴⁶⁶ dga' ba brtsam par bya ste | de b'zin g'segs
 pa lña rnam ky⁴⁶⁷ nañ nas gsuñ rdo rje'i ña rgyal las so⁴⁶⁸ || dañ por stoñ 10
 pa ñid du lhag par mos pa la sogs pa dga' ba'i bde ba'i mthar thug pas ni⁴⁶⁹
 dañ por sbyor ba zes bya ba'i tiñ ñe 'dzin to ||

§15 *'byin pa

rnam pa thams cad śes pa ñid mñon par byañ chub pa

C89v7; de yañ śes rab dañ thabs dag ro gcig pa'i bde ba chen po las byuñ ba'i byañ 15
 D88r2; chub kyⁱ sems las rnam par byuñ ba⁴⁷⁰ zes rig nas yul gyi groñ khyer gyi
 G119r5; dbus su de ñid gsum brjod pa sñon du⁴⁷¹ 'gro ba can gyi nam mkha' ldiñ gi
 N92v5; phyag rgya 'dzin pa'i rnal 'byor pas lces⁴⁷² bsñen par bya ste | de ltar de b'zin
 P1101v7; phyag rgya 'dzin pa'i rnal 'byor pas lces⁴⁷² bsñen par bya ste | de ltar de b'zin
 P224521 g'segs pa'i mchod pa ni rtag tu yin no || phyi ru yañ gal te śes rab bzañ mo

^{ix}*dgod pa yañ* (...)] cf. §13 HePra^{Tib.}. ^xCf. HeTa II.xii 5-6, HeSāU, DVS (f. 191v₆) and HePra^{§15}. See also HeSāSaṃ 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al.

⁴⁵⁶ci lta bar C, D, P₂^{sil.}] ji lta bar G, N, P₁. ⁴⁵⁷rigs lña'i tshogs te C, D, P₂^{sil.}] rig lña'i tshogs te G, N, P₁. ⁴⁵⁸*āh'i* yi ges C, D, P₂] *āh* yi yi ge G, N, P₁. ⁴⁵⁹*hūm* gi yi ges C, D, P₂^{sil.}] *hūm* gi yi ge G, N, P₁. ⁴⁶⁰de'i nor bu la G, N, P₁] de'i nor bu C, D, P₂. ⁴⁶¹*hūm* gi yi ge Σ^{Tib.}] *omkāraṃ VaPra*^{Skt.}. ⁴⁶²*om padma sukhādhāra em.*] *om mahāsukhadhāra* Σ^{Tib.}. ⁴⁶³gñis kyis Σ_G] gñis kyⁱ G. ⁴⁶⁴byin gyis brlabs nas C, D, P₂^{sil.}] byin gyis brlab nas G, N, P₁. ⁴⁶⁵ma bcom pa'i yi ge G, N, P₁] ma bcos pa'i yi ge C, D, P₂^{sil.}. ⁴⁶⁶bskyod nas Σ_G] gcod nas G. ⁴⁶⁷de b'zin g'segs pa lña rnam kyⁱ C, D, P₂] da ltar de b'zin g'segs pa lña rnam kyⁱ G, N, P₁. ⁴⁶⁸ña rgyal las so C, D, P₂] ña rgyal las G, N, P₁. ⁴⁶⁹thug pas ni Σ_N] thugs pas ni N. ⁴⁷⁰byuñ ba Σ_G] phyuñ ba G. ⁴⁷¹sñon du C, D, P₂^{sil.}] mñon du G, N, P₁. ⁴⁷²lces Σ_{P1}] les.ca P₁.

yin pa 'am | ma yin na de'i tshe mi bya ste | rtsa ba'i ltuñ bar 'gyur ro⁴⁷³ ||
 de'i rjes la gañ cuñ zad phra žiñ rdul phra rab kyi tshad tsam gyi byañ chub
 kyi sems kyi gzegs ma'i gnas pa de yoñs su gyur pas⁴⁷⁴ lha mo'i padma'i
 dbus su dkyil 'khor dkyil 'khor pa dañ bcas pa'i⁴⁷⁵ mña' bdag srub pa dañ
 5 bsrub pa'i⁴⁷⁶ sbyor ba las rnam par bsams nas rdo rje 'dzin pa'i *hūm* dañ |
 bcom ldan 'das ma'i *am*⁴⁷⁷ dañ | gaurī ma'i *gam* dañ | caurī ma'i *cam* dañ |
 vettālī'i *vam* dañ | pukkasī'i *pañ* dañ | śabarī'i *śam* dañ | caṇḍālī'i⁴⁷⁸ *cam*⁴⁷⁹
 dañ | ḍombinī'i⁴⁸⁰ *dam*⁴⁸¹ rnams dbyuñ ste | de la sogs pas śar la sogs pa'i
 sgo rnams su rim pa ji lta bar gaurī la sogs pa'i lha mo brgyad rnams dañ
 10 *hūm* gi yi ge dañ *am* gi yi ge dag gis⁴⁸² bcom ldan 'das dañ bcom ldan 'das
 ma dag phyuñ nas⁴⁸³ | bcom ldan 'das bcom ldan 'das ma la rab tu gźug
 ciñ | bcom ldan 'das ma bcom ldan 'das la de bžin no || dri za'i sems dpa'⁴⁸⁴
 'jug pa dañ por byas nas dkyil 'khor 'byin pa'i mthar thug pas ni⁴⁸⁵ rnam pa
 thams cad śes pa ñid mñon par byañ chub pa'o ||

15 §16 ye śes kyi 'khor lo

rnam pa kun mñon par byañ chub pa

de'i rjes la byañ chub kyi sems las bskyed par gyur pa'i gaurī la sogs pa'i
 lha mo rnams⁴⁸⁶ bsgom par bya'o || de ltar⁴⁸⁷ 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
 20 zer gyi tshogs kyis⁴⁸⁸ nam mkha'i logs khyab par yañ dag par rnam par
 bsgom par bya'o ||

C90r5;
 D88r6;
 G119v5;
 N93r4;
 P1102r6;
 P224618

da ni ye śes kyi 'khor lo dgug pa dañ | gźug pa dañ | bciñ ba dañ | mñes
 par bya ste⁴⁸⁹ rañ gi sñiñ ga'i sa bon las 'od zer phyuñ ste | nam mkha'i khoñs

⁴⁷³gyur ro Σ_{P_1} (*gyuro* G, N)] 'gyud do P₁. ⁴⁷⁴yoñs su gyur pas C, D, P₂] yoñs su gyur pa'i G, N, P₁. ⁴⁷⁵dkyil 'khor dkyil 'khor pa dañ bcas pa'i G, N, P₁] dkyil 'khor pa dañ bcas pa'i C, D, P₂. ⁴⁷⁶bsrub pa'i C, D, P₂^{sil.}] srub pa'i G, N, P₁. ⁴⁷⁷*am* C, D (cf. VaPra^{Skt.}, HePra^{§16})] *om* $\Sigma_{C,D}$. ⁴⁷⁸caṇḍālī'i *em.*] caṇḍālī'i Σ . ⁴⁷⁹*cam* G, N, P₁] *lam* C, D, P₂. ⁴⁸⁰ñī'i *em.*] ñā'i $\Sigma_{G,N}$; ñi'i G, N. ⁴⁸¹*dam* Σ_{D}] *da* D. ⁴⁸²dag gis G, N, P₁] de dag gis C, D, P₂^{sil.}. ⁴⁸³phyuñ nas Σ_{P_2}] byuñ nas P₂^{sil.}. ⁴⁸⁴sems dpa' G, N, P₁] sems pa C, D, P₂^{sil.}. ⁴⁸⁵thug pas ni N, P₁] thug pas na C, D, P₂^{sil.}; thugs pas ni G. ⁴⁸⁶lha mo rnams C, D, P₂^{sil.}] lha mo G, N, P₁. ⁴⁸⁷de ltar Σ_{P_1}] da ltar P₁ (misprint). ⁴⁸⁸tshogs kyis Σ_G] tshogs kyi G. ⁴⁸⁹mñes par bya ste Σ_N] mñes par bya sta N (misprint).

su⁴⁹⁰ spros nas ye śes sems dpa' spyān draṅs te | mdun du rnam par bsams
nas⁴⁹¹ mchod yon dañ źabs bsil la sogs pa phul te | yañ dag par mchod nas
bstod de | *jaḥ hūm vaṃ hoḥ*⁴⁹² źes 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 źiñ sñiñ gar ye 5
śes kyi ña rgyal bsam źiñ gañ lta na yañ bdag ñid bźin du ye śes kyi 'khor lo
ste | de lta na yañ bcug pa'i rjes la phyag gñis pa źal gcig pa⁴⁹³ dmar po śes
rab dañ ldan pa'i ye śes sems dpa' thugs kar bsam źiñ⁴⁹⁴ de'i thugs kar tiñ
ñe 'dzin mgon po'o⁴⁹⁵ || 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 10
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**

C90v₃; de'i rjes la ye śes kyi 'khor lo dañ | dam tshig gi 'khor lo dag gcig tu byed pa'i 15
D88v₅; tshe rab tu 'bar ba'i 'od zer rnams kyis⁴⁹⁶ spyān draṅs nas nam mkha' la de
G120r₅; bźin gśegs pa lña he ru ka'i gzugs brñes pa dkyil 'khor dañ bcas pa'i bdag
N93v₂; ñid can bsams nas | *abhiṣāñcantu*⁴⁹⁷ *mām*⁴⁹⁸ *sarvatathāgatāḥ*⁴⁹⁹ źes don du gñer
P₁102v₄; bar blta źiñ | de bźin gśegs pa de rnams kyis rnam par rgyal ba'i bum pa
P₂247₁₇ lña dañ ldan pa'i phyag rnams kyis | *ji ltar bltams pa*⁵⁰⁰ *tsam gyis ni* |^{xi} źes pa 20
la sogs pa'i tshigs su bcad pa bklags nas rañ ñid la khrus mdzad ciñ | *om*
*sarvatathāgata abhiṣekasamayaśriye*⁵⁰¹ *hūm* źes^{xii} brjod do ||

^{xi}The entire stanza reads *ji ltar bltams pa tsam gyis ni* || *de bźin gśegs kun khrus gsol ba*
(*ltar* HePra) || *lha yi chu ni dag pa yis* || *de bźin bdag gis khrus 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. ^{xii}Ibid.

⁴⁹⁰khoṅs su Σ_{-P₁} (*khoṅsu* G)] khamś su P₁. ⁴⁹¹bsams nas Σ_{-G}] bsams G. ⁴⁹²*hoḥ*
C, D, P₂^{sil.}] *ho* G, N, P₁. ⁴⁹³źal gcig pa Σ_{-G}] źal gcig G. ⁴⁹⁴bsam źiñ C, D, P₂^{sil.}]
om. G ; bsams źiñ N, P₁. ⁴⁹⁵mgon po'o Σ_{-G}] mgon pa'o G. ⁴⁹⁶rnams kyis Σ_{-G}]
rnams kyi G. ⁴⁹⁷*abhiṣāñcantu* G, N, P₁] *abhiṣāñcintu* C, D, P₂. ⁴⁹⁸*mām* C, D,
P₂] *maṃ* G ; *mi* N ; *ma* P₁. ⁴⁹⁹*tathāgatāḥ em.*] *tathāgata* Σ^{Tib.}. ⁵⁰⁰*bltams pa*
Σ_{-C}] *bltas pa* C. ⁵⁰¹*śriye em.*] *śriye* Σ^{Tib.}.

§18 rgyas gdab pa

de'i rjes la gur gum dañ tsan dan dañ | sna tshogs pa'i dri bzañ dri ñad C90v7;
 ldañ ba⁵⁰² dañ | me tog gi char 'bab pa yin źiñ | rña'i sgra grag ste⁵⁰³ gar D89r1;
 dañ rol mo dañ bstod pa'i sgras mtha' med pa'i 'jig rten gyi khams na ca G120v3;
 5 co'i sgra sgrogs śiñ mñon par dbañ bskur te spyi bor thugs kyi dbañ phyug N93v6;
 tu gyur to || bcom ldan 'das ma la yañ thugs kyis mtshan pa'o || thugs kyi P1103r1;
 dbañ phyug⁵⁰⁴ dañ | rtag pa dañ | rin chen dbañ phyug dañ | 'od dpag med P224810
 de⁵⁰⁵ | de bźin gśegs pa rnams kyis⁵⁰⁶ gaurī la sogs pa rnams la rgyas gdab
 ciñ | gźan yañ de bźin gśegs pa 'di rnams kyis⁵⁰⁷ rim pa ji lta bar pukkasī la
 10 sogs pa rnams la mgo bor mtshan to ||

de nas pi wañ ma la sogs pa rnams kyis⁵⁰⁸ rañ gi yul gyi mña' bdag la
 mchod pa byed ciñ | me loñ dañ | pi wañ dañ | dri'i duñ dañ | ro sna tshogs
 kyis⁵⁰⁹ gañ ba'i snod dañ | reg bya'i dños po dañ | byañ chub kyi sems kyis⁵¹⁰
 yoñs su gañ ba'i chos 'byuñ ste | de rnams bzuñ nas⁵¹¹ gzugs rdo rje ma la
 15 sogs pa rnams kyis bcom ldan 'das la mchod par byed pa'o ||

khyod ni rnal 'byor ma tshogs rnams kyis yoñs bskor źiñ ||
 khyod ni ñid kyi thugs kyis mchog dañ rab brñes nas ||
 khyod kyis⁵¹² rgyu dañ mi rgyu'i 'gro ba kun brgyan te ||
 sñiñ rje'i thugs kyis mtha' dag yañ dag sad mdzad pa ||
 20 sgyu ma'i spros pas rdo rje rnam par bsgrubs pa ste ||
 he ru ka dpal rgyal po yid kyis dgyes pa kye⁵¹³ ||^{xiii}

^{xiii}Cf. HePra^{§18}, T 1232 (f. 47v), T 1244 (f. 182v) et al.

⁵⁰²dri ñad ldañ ba C, D, P₂^{sil.}] dañ ldañ ba G, N, P₁. ⁵⁰³sgra grag ste C, D, P₂^{sil.}] sgra građ te G ; sgra grags te N, P₁. ⁵⁰⁴thugs kyi dbañ phyug *em.*] thugs Σ^{Tib.}. ⁵⁰⁵'od dpag med de G, N, P₁] 'od dpag med dañ | don yod grub pa ste C, D, P₂. ⁵⁰⁶de bźin gśegs pa rnams kyis Σ_{.N}] de bźin gśags pa rnams kyis N (misprint). ⁵⁰⁷'di rnams kyis Σ_{.G}] 'di rnams kyi G. ⁵⁰⁸la sogs pa rnams kyis Σ_{.G}] la sogs pa rnams kyi G. ⁵⁰⁹ro sna tshogs kyis Σ_{.G}] ro sna tshogs kyi G. ⁵¹⁰byañ chub kyi sems kyis C, D, P₂^{sil.}] byañ chub kyis sems kyis G, N, P₁. ⁵¹¹bzuñ nas C, D, P₂^{sil.}] gzuñ nas G, N, P₁. ⁵¹²khyod kyis Σ_{.G}] khyod kyi G. ⁵¹³dgyes pa kye C, D, P₂] dgyes pa G, N, P₁.

zes rdo rje'i glus⁵¹⁴ spyan ma la sogs pa rnams kyis bcom ldan 'das la bstod
 ciñ | de bzin gsegs pa dañ | byañ chub sems dpa' dañ | rig pa'i lha mo dañ |
 khro bo'i dbaṅ po⁵¹⁵ la sogs pa rnams kyis⁵¹⁶ sñiñ po dañ ñe ba'i sñiñ po
 dañ phreñ ba dañ rkañ pa brgyad pa'i siags rnams kyis nam mkha' la gnas
 nas bstod pa ste | mñon par dbaṅ bskur ba dañ por byas nas bstod pa'i 5
 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

C91r₅; de'i rjes la mdun du *yam* las byuñ ba'i rluñ gi dkyil 'khor rgyal mtshan gyis
 D89r₇; brgyan pa | de'i steñ du *ram* las byuñ ba'i me'i dkyil 'khor⁵¹⁷ 'bar bas mtshan 10
 G121r₄; pa | de'i steñ du *āḥ'i* yi ge las skyes pa'i mgo bo gsum gyi steñ du padma'i snod
 N94r₅; de⁵¹⁸ slar yañ *āḥ'i* yi ges byin gyis brlabs pa | de ni nañ dmar žiñ phyi dkar
 P₁103r₈; ba de'i dbus su *buñ āñ jrīm*⁵¹⁹ *khañ hūñ* |^{xiv} *lām mām*⁵²⁰ *pām tām vañ* ste⁵²¹
 P₂249₁₀ de rnams⁵²² yoñs su gyur nas⁵²³ bdud rtsi lña dañ sgron ma lña rdzogs par
 bya ste | de'i steñ du *hūñ* gi yi ges bkab ciñ *hūñ* gi yi ges byin gyis brlabs pa'i 15
 zla ba dkyil 'khor⁵²⁴ bltas nas rluñ gis bskul ba'i me 'bar ba las dñul chu'i
 rnam par gyur pa *hūñ* gi yi ges dag pa dañ | *āḥ'i* yi ges rtogs pa dañ |⁵²⁵
om gyi yi ges 'bar bar byas nas de'i rjes la de ñid gsum gyi⁵²⁶ 'od zer gyis ye
 šes kyi bdud rtsi⁵²⁷ bkug nas de ñid la bcug ste | gcig tu byas nas *hūñ* las⁵²⁸
 byuñ ba'i rdo rjes⁵²⁹ dkrugs te | ro mñam par byas nas rdo rje bdud rtsi la 20
 thim par blta'o || de bzin gsegs pa'i ye šes kyi bdud rtsi rab tu bcug pas šin

^{xiv}Cf. HeTa I.ii. 2, HeSāSaṃ 8 (f. 86r₂), HeSāSaṃ 11 (f. 136v₇) et al.

⁵¹⁴rdo rje'i glus C, D, P₂^{sil.}] rdo rje'i glu yis G, N, P₁. ⁵¹⁵khro bo'i dbaṅ po
 Σ_N] khro ba'i dbaṅ po N. ⁵¹⁶la sogs pa rnams kyis C, D, P₂] la sogs pa rnams
 kyi G, N, P₁. ⁵¹⁷dkyil 'khor Σ_C] dkyil C. ⁵¹⁸padma'i snod de G, N, P₁] *om*.
 C, D, P₂^{sil.}. ⁵¹⁹buñ āñ jrīm *em.*] bhūñ āñ jrīm C, D, P₂; buñ āñ jrīm G, N,
 P₁. ⁵²⁰*lām mām* N, P₁] *lām mañ* C, D, P₂; *mām lām*. ⁵²¹*vañ* ste *em.*] *vām* ste Σ^{Tib.}.
⁵²²de rnams Σ_G] *om*. G. ⁵²³yoñs su gyur nas Σ_C (*yoñsu* G)] yoñs gyur nas C.
⁵²⁴byin gyis brlabs pa'i zla ba dkyil 'khor *conj.*] byin gyis brlabs pa Σ^{Tib.}. ⁵²⁵*āḥ'i*
 yi ges rtogs pa dañ Σ_G] *āḥ'i* yi ges rtogs pa dañ | *om* gyi yi ges rtogs pa dañ G.
⁵²⁶gsum gyi C, D, P₂^{sil.}] gsum gyis G, N, P₁. ⁵²⁷ye šes kyi bdud rtsi Σ_G] ye šes
 bdud rtsi G. ⁵²⁸*hūñ* las Σ_G] *hū* las G. ⁵²⁹rdo rjes Σ_G] rdo rje'i G.

tu bsil bar gyur pa de ltar rdzogs par byas nas de ñid gsum gyis⁵³⁰ 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'i⁵³¹ mñon par rtogs pa'o ||

5 §20 'gro ba'i don

dkyil 'khor rgyal po mchog gi tiñ ñe 'dzin

de'i rjes la dkyil 'khor dañ dkyil 'khor ba⁵³² de so sor spro ba'i sbyor bas gañ
gi⁵³³ gañ du gdul bya rnams de'i sprul pas der phyin te de rnams btul nas
'oñs te | rañ rañ gi lus la bsodus nas rim pa 'dis yoñs su smin par byas te | yan
10 lag drug gi sgom pa⁵³⁴ 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 ||

C91v₃;
D89v₄;
G121v₄;
N94v₃;
P₁103v₆;
P₂250₇

§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'i⁵³⁵ sa bon gyi yi ge bltas nas yan lag drug bsgom mo ||
15 gañ las ze na⁵³⁶ | 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 ||

C91v₄;
D89v₆;
G121v₅;
N94v₄;
P₁103v₈;
P₂250₁₃

de nas ye ses 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 nas⁵³⁷ de'i 'od zer rnams
kyis bcom ldan 'das kyi⁵³⁸ ba spu'i ssubs nas | mñon par 'thon te | dkyil
20 '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 | bzi pa la ljañ gu dañ | lña pa la sñon
po dañ | drug pa la dkar po ste | 'dis ni yan lag⁵³⁹ bsgoms šiñ yan lag drug
bsgoms nas⁵⁴⁰ phyi nas kha dog rnam par bsiñg par bya'o ||

⁵³⁰gsum gyis Σ_G] gsum gyi G. ⁵³¹mthar gyis gnas pa'i C, D, P₂^{sil.}] mthar
gyis pa'i G, N, P₁. ⁵³²dkyil 'khor dañ dkyil 'khor ba Σ_N] dkyil dañ dkyil ba N.
⁵³³gañ gi G] gañ gi Σ_G . ⁵³⁴sgom pa C, D, P₂^{sil.}] bsgom pa G, N, P₁. ⁵³⁵'khor
los sgyur ba'i C, D, P₂^{sil.}] 'khor los bsgyur ba'i G, N, P₁. ⁵³⁶ze na G, N, P₁]
še na C, D, P₂^{sil.}. ⁵³⁷bsams nas C, D, P₂^{sil.}] bsam nas G, N, P₁. ⁵³⁸bcom ldan
'das kyi C, D, P₂^{sil.}] bcom ldan 'das kyi G, N, P₁. ⁵³⁹yan lag C, D, P₂] yan lag
drug G, N, P₁. ⁵⁴⁰bsgoms nas C, D, P₂^{sil.}] bsgom nas G, N, P₁.

§22 'od gsal

skad cig ma gcig la mñon par byañ chub pa

C91v7; kha dog rnam par bśig pa'i sgras ni gñis su rtogs te | źi ba la sogs pa'i dbye
 D90r2; ba'i don gyis⁵⁴¹ kha dog de bźin gśegs pa'i ña rgyal dañ | 'od gsal du 'jug
 G122r3; pa'i thabs⁵⁴² brjod pa ste⁵⁴³ | de ltar *āli dañ kālī rnams dbugs dbyuñ ba dañ riub* 5
 N94v7; *pa las spros te bsdus nas de ñid du rañ ñid źugs te gcig tu gyur pa'o^{xv}* źes pa ni *āli dañ*
 P₁104r4; *kālī'i phreñ ba rnams spros nas so || gañ las źe na⁵⁴⁴* | dbugs dbyuñ ba las te
 P₂251₅ *dbugs phyir 'byuñ ba'i lam nas āli dañ kālī 'thon nas de'i 'od zer rnams kyis*
mtshan dañ dpe byad rnams yañ dag par sbyaṅs te | rgyu ba dañ mi rgyu
bar bcas pa gcig tu gyur nas de ñid la bcug ste gaurī la sogs pa rnams dañ 10
bdag med ma rañ ñid la 'dus nas bdag ñid rdo rje 'dzin pa'i go 'phañ la ma
brtags pa'i rañ bźin gyis gnas pa'o || des na⁵⁴⁵ źal gcig phyag gñis pa dkar
po ste | de la⁵⁴⁶ ri boñ can dañ ñi ma kha sbyar ba'i dbus su dños po dañ
dños po med pa mi dmigs pa źes pa ste | des na rigs kyī le'ur –

lus la ye śes chen po gnas || 15
 rtog pa⁵⁴⁷ thams cad yañ dag spaṅs ||
 dños po kun la khyab pa po ||
 lus la gnas kyañ lus ma skyes⁵⁴⁸ ||^{xvi}

źes loṅs spyod rdzogs pas gsuṅs śiñ |

de ltar yañ me loñ gzugs la yan lag mtha' dag pa'i || 20
 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 ||^{xvii}

^{xv}HeSāU. ^{xvi}HeTa I.i. 12; HeTa_{Sn} reads *lus gnas lus las ma skyes pa'o* in *pāda* d).
^{xvii}SvāPra (v. 54) by 'Phags pa lha'i źabs (Āryadeva); cf. AK (p. 19), T 1813 (*Rim pa*
lña'i don mdor bsad pa rnal 'byor pa'i yid 'phrog) as well as HePra^{Tib.} (*Bla med rim lña*). T
 1813 reads: *ji ltar me loñ gzugs brñan cha śas mtha' dag dañ || ldan pa'i gzugs ni ches gsal*
rnam par snañ bar byed || de bźin rdo rje 'chañ gi sku ni brtags pa ñid || dpe byad brgyad cu dañ
ni mtshan la sogs pa rnams ||.

⁵⁴¹don gyis C, D, P₂] don gyi G, N, P₁. ⁵⁴²'jug pa'i thabs C, D, P₂] 'jug thabs
 G, N, P₁. ⁵⁴³brjod pa ste G, N, P₁] brtod pa ste C, D, P₂. ⁵⁴⁴źe na *em.*] śe na
 Σ^{Tib.}. ⁵⁴⁵des na G, N, P₁] de nas C, D, P₂. ⁵⁴⁶de la Σ.C] de ste C. ⁵⁴⁷rtog pa
 C, D, P₂^{sil.}] rtogs pa G, N, P₁. ⁵⁴⁸skyes C, D, P₂] bskyed G, N; skyad P₁.

'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 ni⁵⁴⁹ skad cig ma gcig la⁵⁵⁰ mñon par byañ chub pa'o ||

chos kyi sku mñon par byañ chub pa

- 5 de nas *sa bon gyi gnas skabs la gnas pa*^{xviii} zes pa ste⁵⁵¹ | 'di'i don⁵⁵² gañ ze na | C92r₆;
lhan cig skyes pa de ni sa bon no || *skabs 'dir 'di dran par bya ste*^{553,xix} zes pa D90v₁;
ni *rgod pa dañ*⁵⁵⁴ | *blta ba dañ* | *'khyud pa dañ* | *sñoms par 'jug pa bži rnam par dag* G122v₄;
pa^{xx} ses par bya ste | slob dpon dañ | gsañ ba dañ | ses rab dañ | mchog N95r₆;
tu bde ba chen po'i mthar thug pa rnams la^{xxi} 'dis ni dga' ba'i skad cig ma'i P1104v₃;
10 dbye ba rnams⁵⁵⁵ brjod de | slob dpon gyi⁵⁵⁶ sgras ni rnam pa sna tshogs P2252₅;
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 || ses rab kyi⁵⁵⁷ sgras ni rnam par ñed pa'i
skad cig ma ste⁵⁵⁸ dga' bral lo || mchog tu bde ba chen po'i⁵⁵⁹ mthar thug
pa zes pa'i sgras ni mtshan ñid med pa'i skad cig ma ste lhan cig skyes pa'i
15 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 ses 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 ||
20 'di ni mchog tu bde chen te ||
bdag med gžan yañ med pa'o ||^{xxii}

^{xviii}HeSāU. ^{xix}Ibid. ^{xx}Ibid. ^{xxi}Cf. HeTa_{Sn} II.iii. 10ab, reading *slob dpon gsañ ba ses rab dañ* || *bži ba de yañ de bžin no* ||. ^{xxii}HeTa 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 & **Bla med rim lia*) et al.

⁵⁴⁹mthar thug pas ni D, P₂] mthar thugs pas ni C ; mthar thug pa ni G, N, P₁.
⁵⁵⁰gcig la Σ_N] cig la N. ⁵⁵¹zes pa ste C, D, P₂^{sil.}] zes bya ste G, N, P₁. ⁵⁵²'di'i don G, N, P₁] 'di'i C, D, P₂^{sil.}. ⁵⁵³dran par bya ste Σ_C] 'dran par bya ste C.
⁵⁵⁴rgod pa dañ G, N, P₁] dgod pa dañ C, D, P₂^{sil.}. ⁵⁵⁵dbye ba rnams Σ_{P1}] dbye ba nams P₁. ⁵⁵⁶slob dpon gyi C, D, P₂^{sil.}] slob dpon gyis G, N, P₁. ⁵⁵⁷ses rab kyi Σ_C] ses rab G. ⁵⁵⁸skad cig ma ste Σ_C] skad cig ma de G. ⁵⁵⁹bde ba chen po'i Σ_C] bde bde ba chen po'i C.

zes 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 || ། 'dis ni sa bon gyi yi ge de dañ zla ba
 dañ ñi ma dag 'dres par gyur te^{xxiii} zes pa 'dis ni ye śes gsum gyi ño bo med par
 gsal ba'o || *bdud rtsi'i rañ bžin*^{xxiv} zes pa 'dis ni lhan cig skyes pa'i gnas skabs⁵⁶⁰
 brtan por byas pa'o || །^{xxv} 'od zer gyi phuñ po'i rnam pa'i rim pas mar me'i rtse mo 5
bžin du ji srid mi dmigs par bya'o^{xxvi} 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 śes la'o || 10
 de bžin du 'du śes 'du byed la'o || 'du byed rnam par śes pa la'o⁵⁶¹ || rnam
 par śes pa nam mkha' la ste phyogs med pa'i phyir ro⁵⁶² ||

sñiar nas gauṛī la sogs pa rnam kyis bsdu ba ji ltar yin ze na | de la rim
 pa 'di brjod par bya ste | *āli* dañ *kāli* dag gis phyuñ nas⁵⁶³ 'jig rten gsum
 po mtha' dag gcig tu byas te | rim pa ji lta bar gžug ciñ gauṛīs rañ gi yul 15
 bzuñ nas⁵⁶⁴ bcom ldan 'das la soñ ño || de bžin du cauṛī dañ | vettālī dañ |
 ghasmaṛī ni tshor ba dañ | 'du śes dañ | 'du byed rnam la soñ ño || de ltar
 pukkaśī sra ba'i khamś bzuñ nas⁵⁶⁵ rdo rje 'dzin pa'i gzugs kyi khamś la
 soñ ño || de bžin du śabarī dañ | cañḍālī dañ⁵⁶⁶ | ḍombinī ni chu dañ | me
 dañ | rluñ rnam la soñ ño || 20

gañ yañ gauṛī la sogs pa rnam kyis bsdu bar gyur pa na pukkaśī la sogs pa
 rnam kyis bsdu ba bstan te | de lta na'añ dbye ba brjod par bya ste | rañ gi
 khamś rnam par spañś nas gzugs la sogs pa rnam kyis bsdu ba ci žig ste |
 'on kyañ ñal ba'i dus su de rnamś bzuñ nas so⁵⁶⁷ || de nas pukkaśī la sogs pa

^{xxiii}HeSāU. ^{xxiv}Ibid. ^{xxv}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 śes 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]. ^{xxvi}Ibid.

⁵⁶⁰gnas skabs Σ_G] gnas G. ⁵⁶¹rnam par śes pa la'o C, D, P₂^{sil.}] rnam par śes la'o
 G, N, P₁. ⁵⁶²phyogs med pa'i phyir ro Σ_G] phyogs mod pa'i phyiro G. ⁵⁶³phyuñ
 nas G, N, P₁] byuñ nas C, D, P₂. ⁵⁶⁴bzuñ nas C, D, P₂^{sil.}] gzuñ nas G, N, P₁.
⁵⁶⁵bzuñ nas C, D, P₂^{sil.}] gzuñ nas G, N, P₁. ⁵⁶⁶cañḍālī dañ *em.*] tsaṇḍa l'i dañ
 $\Sigma^{Tib.}$. ⁵⁶⁷bzuñ nas so *em.*] gzuñ nas so $\Sigma^{Tib.}$ (*naso* G).

rnam s 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 b'zin gyis gzugs te⁵⁶⁸ g'zan snañ ba dañ⁵⁶⁹ snañ ba mched pa
 dañ | snañ ba ñe bar thob pa'i sgras brjod pa rnam so || bdag med ma lha
 5 mos phyogs gñis thob nas rdo rje 'dzin pa'i rnam par śes pa la sñon ñid du
 soñ ño || gañ las ze na⁵⁷⁰ | *bdag med ma'i thugs kar zla ba'i dkyil 'khor la añ gi yi*
ge blta žiñ | de ñid kyis⁵⁷¹ añ gi yi ge zla ba'i dkyil 'khyor dañ lhan cig žu ste | bcom
ldan 'das ma bcom ldan 'das kyi thugs kar rab tu žugs par bsam par bya'o^{572,xxvii} žes
 pa'i tshig las te | bcom ldan 'das ma'i bsdu ba'o⁵⁷³ || 'dis ni lhan cig skyes pa
 10 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 sor⁵⁷⁴ ži ltar ye śes su snañ ba rdo rje las lhan
 15 cig skyes pa skye žiñ | phyi nas lhan cig skyes pa dañ por byas nas 'od gsal
 ba'i mthar thug par⁵⁷⁵ ži 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 |
 ži srid byañ chub thob par gyur par ro || thun b'zir byin gyis brlab pa'i rim
 pas žes pa ni⁵⁷⁶ tho rañs dañ | ñi ma guñ dañ | phyi dro dañ | mtshan mo
 20 ste bsgom pa'i rim pa'o ||

C93r₆;
 D91v₁;
 G124r₂;
 N96r₇;
 P1105v₅;
 P2254₁₃

§24 sñags bzlas pa

de'i rjes la bsgom pa'i rim pa las skyo ba'i rnal 'byor pas sñags bzlas par
 bya'o ||^{xxviii} de'i rjes la 'od gsal las lañs nas bsgom pa dañ gtor ma yañ bsam
 par bya'o ||^{xxix} de ltar yañ mchog dañ por byas nas lhan cig skyes pa'i kye

C93v₁;
 D91v₃;
 G124r₅;
 N96v₂;
 P1105v₈;
 P2255₁

^{xxvii}HeSāU (Ñ₁ f. 6r₇-v₁). ^{xxviii}Cf. HeSāU, reading *de ltar mi skyo'i bar du sñags yoñs*
su bzla'o. ^{xxix}Cf. HeSāU, reading *de ltar dus b'zir rim pa b'zin du mchod pa dañ gtor ma'i*
yo byad sñon du 'gro bas bsgom par bya'o ||.

⁵⁶⁸gzugs te C, D, P₂] gzugs G, N, P₁. ⁵⁶⁹g'zan snañ ba dañ C, D, P₂] snañ ba
 dañ G, N, P₁. ⁵⁷⁰že na *em.*] še na C, D, P₂; śes na G, N, P₁. ⁵⁷¹de ñid kyis Σ_G]
 de ñid kyi G. ⁵⁷²bsam par bya'o Σ_C] bsam par par bya'o C. ⁵⁷³bsdu ba'o Σ_C]
 bsgrub pa'o C. ⁵⁷⁴so sor Σ_N] saur N. ⁵⁷⁵mthar thug par C, D, P₂^{sil.}] mthar
 thug pa G, N, P₁. ⁵⁷⁶žes pa ni C, D, P₂^{sil.}] śes pa ni G, N, P₁.

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 can⁵⁷⁷ 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 5
ni de lta bu ñid de | 'on kyañ ma ruñs pa 'dul ba'i don du rdo rje 'dzin pa
khro bo'i⁵⁷⁸ bdag ñid can du bsam par bya ste⁵⁷⁹ | las kyi sbyor ba yañ yan
lag drug la brten nas bya'o ||

de nas bzlas pa'i skabs su gaurī la sogs pa'i sñags zlos pa na gañ gi zlos
pa po⁵⁸⁰ de 'khyud nas bcom ldan 'das ma de'i gnas su rnal 'byor ma'i kun 10
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'o⁵⁸¹ ||
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 śes rab dañ ldan pa'i bdag ñid 15
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 kyis⁵⁸² 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 du⁵⁸³ bstan pa rnams bsam par bya ste⁵⁸⁴ | 'di ni goñ
bu'i bzlas pa'o || sñags kyi yi ge de rnams dkyil 'khor gyi dbañ phyug gi dañ 20
dkyil 'khor pa rnams kyi žal nas⁵⁸⁵ brjod par byed do⁵⁸⁶ žes yid kyis rtogs
par bya ste | 'di ni dam tshig gi⁵⁸⁷ bzlas pa'o || de'i rjes la ji ltar 'dod pa'i mi
dmigs pa'i⁵⁸⁸ mthar thug par dbugs dbyuñ žiñ lte ba nas gyen du 'gro žes
bsam žiñ sna nas dbugs nañ du 'jug par bsam ste⁵⁸⁹ de ltar 'og tu mi dmigs

⁵⁷⁷'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). ⁵⁷⁸khro bo'i Σ_G] khro'i G. ⁵⁷⁹bsam par bya ste Σ_N]
bsam par bya sta N (misprint). ⁵⁸⁰sñags 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. ⁵⁸¹zlos pa'o Σ_G]
bzlos pa'o G. ⁵⁸²rim pa 'di ñid kyis G, N, P₁] rim pa ñid kyis C, D, P₂^{sil.}. ⁵⁸³mgo
bo gyen du Σ_{C,D}] mgon po gyen du C, D. ⁵⁸⁴bsam par bya ste C, D, P₂^{sil.}] bsam
par bya'o G, N, P₁. ⁵⁸⁵dkyil 'khor pa rnams kyi žal nas Σ^{G.a.c.}] >dkyil 'khor gyi
dbañ phyug gi dañ< dkyil 'khor pa rnams kyi žal nas G^{a.c.} (canceled). ⁵⁸⁶brjod par
byed do G, N, P₁] rjod par byed do C, D, P₂^{sil.}. ⁵⁸⁷dam tshig gi Σ_G] dam tshig
gis G. ⁵⁸⁸mi dmigs pa'i *em.*] dmigs pa'i Σ^{Tib.}. ⁵⁸⁹bsam ste C, D, P₂^{sil.}] bsams te
G, N, P₁.

par ji ltar 'dod pas sgra rtogs pa ni | g'zan sbas pa'i⁵⁹⁰ man ñag kyañ | de lta
bu ste | 'di ni rdo rje'i bzlas pa'o ||^{xxx}

§25 gtor ma'i de ñid

las rgyal po mchog ces bya ba'i tiñ ñe 'dzin

- 5 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 kyi tshogs 'gugs pa'i ched du⁵⁹¹ mñag par bya ste | de rnams mñags nas de ñid gsum la thar pa'i groñ khyer gsum bsams te | 'di ltar bsams te glañ po'i snod kyi bsdu bas rdo rje dañ | de b'zin du sa'i snod kyis⁵⁹² dril bu bskyed nas rdo rje dañ dril bu
- 10 'dzin par gyur te | sems can la phan pa'i ched du las kyi dbye ba dañ kha dog gi sbyor ba las gtor ma byin gyis brlab par bya ste | de rnams kyis⁵⁹³ rdo rje 'dzin pa'i groñ khyer du bkug ciñ log par 'dren pa rnams steñ du gtsug tor 'khor los sgyur bas⁵⁹⁴ dañ | 'og tu gnod mdzes rgyal pos bkug pa tsam gyis | om *inda jama jala*⁵⁹⁵ zes pa la sogs pa'i sñags kyis^{xxx} mñags nas⁵⁹⁶
- 15 om *ākarṣaya jaḥ* | om *padmatraye*⁵⁹⁷ *praveśaya hūm* | om *svasvsthāne*⁵⁹⁸ *bandhaya*⁵⁹⁹ *vañ* | om *vajraghaṇṭayā*⁶⁰⁰ *vaśīkuru*⁶⁰¹ *hoḥ* zes pa^{xxxii} 'dis dgug pa dañ | g'zug pa dañ | bcin 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 pa⁶⁰² sñon du

C94r₂;
D92r₄;
G125r₂;
N97r₄;
P1106v₂;
P2256₉

^{xxx}Cf. 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*). ^{xxxii}HeTa II.iv. 91 ; cf. HeSāU (Ñ₁ f. 6v₄₋₅), DVS (f. 196r₃), HePra^{§25}, HeSāSaṃ 8 (f. 104r₂), HeSāSaṃ 11 (f. 139v₇), HeSāSaṃ 45 (f. 266v₆), MuĀv et al. ^{xxxiii}Cf. HePra^{§25}, HeSāSaṃ 8 (f. 96r₁₋₂), HeSāSaṃ 10 (f. 120v₆₋₇), HeSāSaṃ 45 (ff. 266v₇-267r₁).

⁵⁹⁰g'zan sbas pa'i C, D, P₂^{sil.}] g'zan du sbas pa'i G, N, P₁. ⁵⁹¹ched du Σ_G] mched du G. ⁵⁹²snod kyis G, N, P₁] snod kyi C, D, P₂^{sil.}. ⁵⁹³de rnams kyis C, D, P₂] de rnams kyi G, N, P₁. ⁵⁹⁴sgyur bas C, D, P₂^{sil.}] bsgyur bas G, N, P₁. ⁵⁹⁵inda G, N] in.di C, D, P₂; inda ma P₁. ⁵⁹⁶mñags nas G, N, P₁] bsñags nas C, D, P₂^{sil.}. ⁵⁹⁷°e em.] °a Σ^{Tib.}. ⁵⁹⁸°sthāne em.] stha na Σ^{Tib.}. ⁵⁹⁹bandhaya Σ_G (ban.d.ha ya)] ban.d.d.ha ya G. ⁶⁰⁰°ghaṇṭayā em.] g.haṇṭaya D, P₂^{sil.}; g.haṇṭaya C, G, N, P₁. ⁶⁰¹vaśī° em.] ba śimñ° C, D, P₂^{sil.}; ba śimñ G, N, P₁. ⁶⁰²ñe bar stob pa G, N, P₁] ñe bar stobs pa C, D, P₂.

'gro ba can gyis⁶⁰³ mtshams kyi glu brjod ciñ padma'i bskor ba la sogs pa
rnams bya'o ||

de nas 'khyud pa'i rjes rnams su phyag rgya bciñ ba byas nas bgegs
rnams⁶⁰⁴ thar pa'i groñ khyer gyi dbus der rnam par brtags te | de'i dbus
kyi groñ khyer du⁶⁰⁵ śar gyi 'dab ma la dbañ po mig stoñ pa dkar ser lag 5
na rdo rje can⁶⁰⁶ airāvata⁶⁰⁷ dkar po la gnas pa'o || lho'i 'dab ma la gśin rje
lag na dbyug pa can nag po ma he la źon pa'o || nub kyi 'dab ma la chu
lha dkar po chu srin gyi bźon pa can⁶⁰⁸ lag na ku mu da⁶⁰⁹ dañ padma'o ||
byañ gi 'dab ma la gnod sbyin ser po rta'i bźon pa can lag na dpal gyi 'bras
bu'o || de thams cad rgyan 'phyañ źiñ rin po che'i cod pan dañ ldan pa gśin 10
rje ñi ma'i gdan dañ ñi ma'i 'od can lhag ma rnams zla ba'i gdan dañ zla
ba'i 'od can no ||

dbañ ldan gyi 'dab ma la 'byuñ po'i⁶¹⁰ bdag po dkar po mig gsum pa ral
pa'i cod pan can khyu mchog gi bźon pa⁶¹¹ 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 15
thams cad kyis brgyan pa zla ba'i gdan dañ zla ba'i 'od can no || me'i 'dab
ma la me lha gsus pa⁶¹² 'phyañ źiñ śin tu rgyas pa boñ thuñ ba ra'i bźon pa
can⁶¹³ 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 po⁶¹⁴ skra grol ba ral gri dañ thod pa 'dzin pa khros śiñ smin 20
ma 'khyog pa dañ bcas pa nag po⁶¹⁵ 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 la⁶¹⁶ źon 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 25

⁶⁰³'gro ba can gyis C, D, P₂^{sil.}] 'gro ba can gyi G, N, P₁. ⁶⁰⁴bgegs rnams G, N,
P₁] bgegs rnam par C, D, P₂. ⁶⁰⁵groñ khyer du G, N, P₁] groñ khyer dañ C, D,
P₂. ⁶⁰⁶rdo rje can Σ_N] rdo can N. ⁶⁰⁷airāvata *em.*] e ra ba ti Σ^{Tib.}. ⁶⁰⁸bźon pa
can Σ_G] gźon pa can G. ⁶⁰⁹ku mu da C, D, P₂^{sil.}] ku mu ta G, N, P₁. ⁶¹⁰byuñ
po'i Σ_{G^{a.c.}}] 'byuñ >ba< po'i G^{a.c.} (canceled). ⁶¹¹khyu mchog gi bźon pa Σ_{C,G}]
gyu mchog gi gźon pa C; khyu mchog gi gźon pa. ⁶¹²gsus pa Σ_{P₁}] gsus pha P₁
(misprint?). ⁶¹³bźon pa can Σ_C] gźon pa can C. ⁶¹⁴srin po Σ_G] srin po'i G.
⁶¹⁵nag po Σ_G] nag po'i G. ⁶¹⁶ri dwags la C, D, P₂^{sil.}] ri dags la G, N, P₁.

'od can yi dwags rnams kyis⁶¹⁷ sa'i lha mo kun nas bskor nas gnas pa'o ||
 dbaṅ po la sogs pa lña rnams gyon gyis klu'i žags pa 'dzin žiṅ thams cad
 kyaṅ gyon brkyaṅ gi gom pa'o ||

steṅ du chos 'byuṅ la gnas pa'i padma'i 'dab ma brgyad rnams la śar gyi
 5 'dab mar zla ba dkar po rta'i bžon pa daṅ rin po che'i cod pan dkar po can
 lag na ku mu da⁶¹⁸ daṅ rgyan thams cad 'dzin žiṅ zla ba'i gdan daṅ zla ba'i
 'od can no || lho'i 'dab ma la⁶¹⁹ ṅi ma dmar po phyag dag gis padma 'dzin
 žiṅ rta ljaṅ ser gyi bžon pa⁶²⁰ 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
 10 la žon pa ṅi ma'i gdan daṅ ṅi ma'i 'od can lag na mda' daṅ rin po che'i⁶²¹
 cod pan no || byaṅ gi 'dab ma la pa ba saṅs sṅon po'i 'od zer⁶²² 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 daṅ⁶²³ ṅi ma'i 'od can
 skra gyen du grol žiṅ padma 'dzin pa'o || me'i 'dab ma la phur bu śin tu ser
 15 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 dag⁶²⁴ ṅi ma'i gdan daṅ ṅi ma'i 'od daṅ ldan pa nag po daṅ
 du ba'i 'od kyi kha dog dag⁶²⁵ | 'khor ba'i 'khor lo bkug nas za žiṅ mṅon
 20 par 'dren pa 'dzin pa'i sgra gcan daṅ | kha sbyar ba'i thal mo 'dzin pa'i mjug
 riṅs so ||⁶²⁶ de'i dbus kyi lte ba la⁶²⁷ tshaṅs pa phyag bži pa⁶²⁸ gdoṅ bži pa
 dbyu gu gsum 'dzin žiṅ mi 'jigs pa'i phyag rgya⁶²⁹ 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 śin thuṅ ba ral pa
 25 daṅ ldan pa tshaṅs pas kun nas bskor nas tshaṅs ris rnams daṅ | tshaṅs pa

⁶¹⁷yi dwags rnams kyis P₂^{sil.}] yi dags rnams kyis Σ_{P1}. ⁶¹⁸ku mu da C, D, P₂^{sil.}]
 ku mu ta G, N, P₁. ⁶¹⁹lho'i 'dab ma la Σ_G] lha'i 'dab ma la C. ⁶²⁰bžon pa
 Σ_C] gžon pa C. ⁶²¹rin po che'i Σ_{G^{a.c.}}] rin <po> che'i G^{a.c.} (added in righthand
 margin). ⁶²²'od zer C, D, P₂^{sil.}] 'od can G, N, P₁. ⁶²³ṅi ma'i gdan daṅ Σ_G] om.
 G. ⁶²⁴mjug riṅs dag Σ_G] 'jugs riṅs dag G. ⁶²⁵du ba'i 'od kyi kha dog dag C, D,
 P₂] om. G, N, P₁. ⁶²⁶'khor ba'i (...) mjug riṅs so C, D, P₂] om. G, N, P₁. ⁶²⁷de'i
 dbus kyi lte ba la C, D, P₂] om. G, N, P₁. ⁶²⁸phyag bži pa C, D, P₂] bži pa G, N,
 P₁. ⁶²⁹phyag rgya C, D, P₂^{sil.}] phyag G, N, P₁.

mdun na 'don rnamś dañ | 'thab bral rnamś dañ | 'og min la sogs pa'i lha
rnamś kyis yoñś su bskor ba rnamś so ||

'og tu chos 'byuñ la phyogs bral gyi⁶³⁰ rim pas klu nor rgyas ser po | klu
padma dkar po⁶³¹ | klu karkoṭa⁶³² dmar po | klu 'jog po nag po | klu duñ
skyoñ ser po⁶³³ | klu padma chen po ljañ khu⁶³⁴ | klu mtha' yas skya bo⁶³⁵ | 5
klu rigs ldan khra bo ste | brgyad po 'di rnamś rin po che'i cod pan dañ
ldan pa | mi'i gdoñ pa can rgyan thams cad 'dzin žiñ mgo bo la gdeñś kas
mtshan pa | lha ma yin dañ dmyal ba'i semś can dañ bcas pa rnamś so ||
lte ba la klu'i rgyal po lhag ma ni rin po che⁶³⁶ dkar po'i cod pan can mi'i
gdoñ⁶³⁷ dañ gdeñś ka dañ ldan pa'o || 10

de ltar de rnamś brtan par byas nas slar yañ de rnamś yoñś su gyur te | sku
dañ gsuñ dañ thugs kyi sbyor bas de rnamś bsduś śiñ rnam par rdzogs par
byas la steñ na gnaś pa rnamś sku'i rnam pa dañ | dbus na gnaś pa rnamś
mi bskyod pa'i rnam pa dañ | 'og na gnaś pa rnamś gsuñ rdo rje'i rnam par
blta bar bya'o || las thams cad pa'i don gyi phyir de rnamś kyi phyag dañ 15
žal slar yañ bdag ñid ji lta bar⁶³⁸ de ltar ro || las gžan gyi ña rgyal sbyor ba
ji lta bar bya ste⁶³⁹ | bdag ñid kyi gzugs ji lta bar de ltar thams cad ky'i'o ||

de'i rjes la *om pravaraśatkārāya arghaṃ praṭiccha*⁶⁴⁰ *svāhā* žes pa'i śnağś
kyis^{xxxiii} rab tu bskul te mchod yon sbyin žiñ sen mo 'debs pa'i phyag rgyas
žabs dag la žabs bsil phul nas | *idaṃ baliṃ bhujja jingha*⁶⁴¹ žes pa la sogs 20
pas^{xxxiv} gsol bar bya žiñ bya ba yañ žu bar bya'o ||

^{xxxiii}Cf. HePra^{§25}, HeSāSaṃ 8 (f. 104r₁), Anupamavajra's *Ādikarmaṃpradīpa* (p.197),
KriSaṃPa (ch.06), SāMā 142|251|265 et al. ^{xxxiv}HeTa II.iv. 92; cf. HeSāU
(Ñ₁ f. 6v₅₋₆), DVS (f. 196r₆), HePra^{§25}, HeSāSaṃ 8 (f. 104r₄), HeSāSaṃ 11 (ff.
139v₇-140r₁), HeSāSaṃ 45 (f. 268v₁), MuĀv et al.

⁶³⁰phyogs bral gyi Σ_G] phyogs bral gyis G. ⁶³¹dkar po C, D, P₂] dkar po dañ
G, N, P₁. ⁶³²karkoṭa C, D, P₂] karkoṭa G, N, P₁. ⁶³³ser po Σ_{G,N}] ser po dañ
G, N. ⁶³⁴ljañ khu C, D, P₂^{sil.}] ljañ gu dañ G, N, P₁. ⁶³⁵skya bo C, D, P₂^{sil.}] skya
bo'o G, P₁; skye bo'o N. ⁶³⁶rin po che C, D, P₂^{sil.}] rin po che'i G, N, P₁. ⁶³⁷mi'i
gdoñ Σ_G] ma'i gdoñ G. ⁶³⁸bar G, N, P₁] ba C, D, P₂. ⁶³⁹bya ste Σ_G] de
ltar bya ste G. ⁶⁴⁰praṭiccha C, D, P₂^{sil.} (pra t'itstsha)] pra t.khi tstsha G, N, P₁.
⁶⁴¹jingha *em.*] g.ha G, N, P₁; dz'i g.ha C, D, P₂^{sil.}.

de'i rjes la mtshams kyi glus bcom ldan 'das dañ bcom ldan 'das ma dañ
 lha mo'i 'khor lo dañ khro bo rnam kyi⁶⁴² snags brjod ciñ rdo rje dañ dril
 bu 'dzin pas mñon par 'dren pa sñon du 'gro ba can gyi⁶⁴³ dril bu dkrol zñi
 rdo rje gsor ba byas nas om akāro mukhaṃ sarvadharmāṇām zes pa la sogs pa^{xxxv}

5 bklags te |

om vajraheruka samayam anupālaya vajraherukatvenopatiṣṭha⁶⁴⁴ | dṛḍho
 me bhava | sutoṣyo me bhava | supoṣyo me bhava | anurakto me bhava |
 sarvasiddhiṃ me prayaccha | sarvakarmasu⁶⁴⁵ ca me cittaṃ śreyahkuru
 hūm⁶⁴⁶ | ha ha ha ha hoḥ | bhagavan⁶⁴⁷ sarvatathāgatavajra herukava-
 jra⁶⁴⁸ mā me muñca heruko bhava⁶⁴⁹ mahāsamayasattva⁶⁵⁰ āḥ⁶⁵¹ ||^{xxxvi}

10

zes pa 'dis tshim pa rnam gśegs par bya'o ||

de la 'di ni rnam par gśegs pa'i snags 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
 ges⁶⁵² tshim pa dañ | hūm gi yi ges ñoms pa dañ | phaṭ kyi yi ge gsum gyis

15 ñe bar bsdu ba ste |

lha mo rnam ni⁶⁵³ tshad ma dam tshig tshad ma dañ ||

de yis gsuñs pa'i tshig ni mchog tu tshad ma ste ||

^{xxxv}HeTa I.ii. 1, II.iv. 93; cf. HeSāU (Ñ₁ f. 6v₆), DVS (f. 196r₇), HePra^{§25}, He-
 SāSaṃ 8 (f. 104r₅), HeSāSaṃ 45 (f. 268v₁₋₂), MuĀv, *Hevajrasekaprakīrṇā* (HeSePra),
 KṛYaTa xiv. 1 et al. ^{xxxvi}Cf. HePra^{§25}, 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.

⁶⁴²rnam kyi C, D, P₂^{sil.}] rnam kyi G, N, P₁. ⁶⁴³'gro ba can gyi G, N,
 P₁] 'gro ba can gyis C, D, P₂^{sil.}. ⁶⁴⁴opatiṣṭha em.] pra ti ṣṭha Σ^{Tib.}. ⁶⁴⁵okarmasu
 G, N, P₁ (karma su)] karm'a su C, D, P₂^{sil.}. ⁶⁴⁶hūm G, N, P₁] hūmḥ C, D,
 P₂^{sil.} (no tsheg). ⁶⁴⁷bhagavan em.] b.ha ga w'an C, D, P₂^{sil.}; b.ha ga G, N, P₁.
⁶⁴⁸sarvatathāgatavajra 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. ⁶⁴⁹heruko
 bhava em. (cf. VaPra^{Skt.})] he ru ko badzri b.ha ba C, D, P₂^{sil.}; b.ha ba G, N, P₁.
⁶⁵⁰oṣattva em.] satva C, D, P₂^{sil.}; satvo G, N, P₁. ⁶⁵¹āḥ G, N, P₁] ā hūm phaṭ
 ḥ C, D, P₂^{sil.}. ⁶⁵²āḥ'i yi ges C, D, P₂^{sil.}] ā'i yi ges G, N, P₁. ⁶⁵³rnam ni C, D,
 P₂] rnam kyi G, N, P₁.

bden pa de dag gis kyañ⁶⁵⁴ lha mo de rnams kyis ||
 bdag ni rjes su 'dzin pa'i rgyur ni 'gyur bar śog ||^{xxxvii}

srid dañ źi ba mñam par chags śiñ the tshom⁶⁵⁵ rtog pa bcom
 pa ste || nam mkha' bźin du stoñ pa las ni dños po mtha'
 dag rnam gzigs śiñ ||

5

brtse mchog sñiñ rje'i⁶⁵⁶ chu yis rgyas pa'i sems kyi⁶⁵⁷ chu yis
 mgon po rnams || lha mo rnams kyis bdag la rjes su brtse
 bar mdzod cig mdzod ||^{xxxviii}

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 ||

10

§26 phra mo'i rnal 'byor

phra mo'i rnal 'byor źes bya ba'i tiñ ñe 'dzin

C96_{r2}; de las lañs nas chos kyi dbus su sna tshogs padma bsam źiñ de'i 'dab ma
 D94_{r5}; rnams la brgyad pa rnams kyi⁶⁵⁸ dbañ phyug brgyad rnams dañ | de'i thugs
 G127_{v6}; kar sa bon bsams te | sa bon las nāda'i rtse mo⁶⁵⁹ bye ba bsgom źiñ sems 15
 N99_{r6}; brtan par byed pa'i⁶⁶⁰ don du phra mo'i mtha' bsam par bya'o || de dañ
 P₁108_{v5}; lhan cig par gyur pas the tshom med par sems brtan par 'gyur źiñ | sems
 P₂261₆ brtan pa tsam gyis de bźin gśegs 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 źe na⁶⁶¹ | rañ gi mtshan ma las bsam du med pa'i mgon po dkyil 'khor 20
 dañ bcas pa'i bdag ñid can mña' bdag 'phro ba ste | mtshan ma yañ yuñs

^{xxxvii}Cf. HePra^{§25}, HeSāSam 45 (f. 269_{r5-6}), AbhiSaMa, SaUdTā (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. ^{xxxviii}Unmetrical. SaUdTā VIII. 28; cf. HePra^{§25}, HeSāSam 45 (f. 269_{r6-7}), AbhiSaMa.

⁶⁵⁴de dag gis kyañ *em.* (cf. T 1585)] de yis Σ^{Tib} . ⁶⁵⁵the tshom Σ_{C}] the xo †† C (faint). ⁶⁵⁶brtse mchog sñiñ rje'i *em.*] brtse ba mchog gi sñiñ rje'i Σ^{Tib} . (unmetrical). ⁶⁵⁷sems kyi C, D, G, P₂^{sil}.] sems kyis N, P₁. ⁶⁵⁸rnams kyi Σ_{G}] rnams kyis G. ⁶⁵⁹nāda'i rtse mo C, D, P₂^{sil}. (*n'a da'i*)] na d'a'i rtse mo G, N, P₁. ⁶⁶⁰brtan par byed pa'i C, D, P₂^{sil}.] brtan por byed pa'i G, N, P₁. ⁶⁶¹źe na *em.*] źe na Σ^{Tib} .

kar sbom po tsaṃ pa bsaṃ par bya'o ||'di ni phra mo'i rnal 'byor z'es bya
ba'i tiñ ñe 'dzin to ||^{xxxix}

§27 go cha gñis pa

de las lais nas gal te yañ go cha gñis byas nas kye rdo rje lhan cig skyes
5 pa'i rnal 'byor gyis⁶⁶² 'chag par bya ste | "mi bskyod 'khor lo'i gzugs kyis ni ||"^{xl}
z'es pa la sogṣ pas *hūṃ* mgo bo la 'khor lor bya z'iñ *hrīḥ* rna ba dag las⁶⁶³ lha'i
rna luñ dañ | *trām* mgul par mgul gyi⁶⁶⁴ phreñ ba dañ | *om*⁶⁶⁵ lag pa dag la
dpuñ rgyan gñis dañ | *kham* dpyi la ske rags ñid⁶⁶⁶ dañ | *ham* lus thams cad
la thal ba'i lus ni gdams ñag chen po'i las go cha bgo z'iñ | de bzin du | "*mig*
10 *tu gti mug rdo rje ma* ||"^{xli} z'es pa la sogṣ pa'i go cha'o || de la go cha'i sñags ni
'di yin te | *ām am*⁶⁶⁷ *in in um am*⁶⁶⁸ ste | de dañ 'dis ni rdo rje rnal 'byor ma
dañ de bzin gśeḡs pa rnams kyis yoñs su bgos pa'i lus de ni bcom ldan 'das
so z'es go cha gñis pa'o ||

C96r₅;
D94v₁;
G128r₃;
N99v₂;
P₁108v₈;
P₂261₁₆

§28 'chag pa

15 'dis go cha bgos nas lhan cig skyes pa'i kye rdo rje'⁶⁶⁹ rnal 'byor gyis⁶⁷⁰
rnal 'byor pa señ ge bzin du gnas par bya'o || gañ du ze na 'jig rten gsum
gyi khañ pa'i nañ du'o || de ltar yañ –

'di ni gzal yas khañ ste srid gsum ma yin srog chags rnams min
'di rnams rgyal ba rnams || bdag ni 'khor lo'i⁶⁷¹ dbañ phyug
20 mi min⁶⁷² yul min⁶⁷³ dbañ po rnams min sa sogṣ rnams ma
yin ||

C96r₇;
D94v₄;
G128v₁;
N99v₅;
P₁109r₄;
P₂262₇

^{xxxix}Cf. HePra^{§26} (quoted in HePra^{Tib.}). ^{xl}HeTa I.vi.11a. ^{xli}HeTa II.iii.51a.

⁶⁶²rnal 'byor gyis $\Sigma_{.N}$] rnyor gyi(s) N. ⁶⁶³rna ba dag las G, N, P₁] rna ba dag
la C, D, P₂^{sil.}. ⁶⁶⁴mgul gyi $\Sigma_{.G}$] 'gul gyi G. ⁶⁶⁵*om* VaPra^{Skt.}] *am* $\Sigma^{Tib.}$. ⁶⁶⁶ske
rags ñid C, D, P₂^{sil.}] ska rags ñid G, N, P₁. ⁶⁶⁷*ām am* VaPra^{Skt.} (cf. HePra^{§27})] *am*
ām $\Sigma^{Tib.}$ (cf. HePra^{Tib.}). ⁶⁶⁸*am em.* (cf. VaPra^{Skt.}, HePra^{§27})] *um* $\Sigma^{Tib.}$. ⁶⁶⁹kye rdo
rje'i C, D, P₂^{sil.}] kye rdo rje G, N, P₁. ⁶⁷⁰rnal 'byor gyis *em.*] rnal 'byor gyi $\Sigma^{Tib.}$.
⁶⁷¹'khor lo'i $\Sigma_{.C}$] 'khor lo(s) C (faint). ⁶⁷²mi min $\Sigma_{.D}$] yi min D. ⁶⁷³yul min $\Sigma_{.C}$]
yul min C.

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 ||^{xlii}

§29 kha zas

5

C96v₃; de'i rjes la gañ cuñ žig ñe bar bsgrubs pa'i bza' ba'i rdzas rnal 'byor rñed
 D94v₆; dam de thams cad sñon bžin du bdud rtsi myañ ba'i⁶⁷⁴ cho gas rnam par
 G128v₃; sbyañs te | de ñid gsum gyis byin gyis brlabs nas bza' bar bya'o ||
 N99v₇;
 P₁109r₆;
 P₂262₁₅

§30 *spyod lam

C96v₃; bza' ba'i cho ga brjod nas⁶⁷⁵ de nas gnas pa dañ⁶⁷⁶ rgyu ba rtsa ba'i 10
 D94v₇; rgyud kyi rjes su 'brañs nas⁶⁷⁷ bdag gis brjod par bya ste |
 G128v₄;

N100r₁; sred dañ rmoñs dañ chags dañ khro ||
 P₁109r₇; rtsed mo bya ba span bya ste⁶⁷⁸ ||
 P₂262₁₈ gñid dañ ña rgyal rab span nas ||
 spyod pa the tshom med par bya ||^{xliii}

15

des na |

lus ni sbyin par byin nas ni ||
 phyi nas spyod pa yañ dag brtsam ||
 skal ba skal min rnam spyad nas⁶⁷⁹ ||
 de phyir⁶⁸⁰ sbyin pa mi sbyin no ||^{xliv}

20

^{xlii}PaKra; cf. *Pañcakramatīppañī* (p.34); HePra⁸²⁸, HeSāSaṃ 7 (f. 75v₅₋₇), PTMV et al. ^{xliii}HeTa I.vi. 18; HeTa_{Sn} reads *brkam dañ rmoñs dañ žigs dañ khro || ño tsha'i 'bras bu rnam par span || bdag ñid kyi ni gñid span nas || the tshom med par spyod par bya ||*. ^{xliv}HeTa 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 spyad pas || de phyir sbyin pa sbyin mi sbyin bya ||*.

⁶⁷⁴myañ ba'i C, D, G, P₂^{sil.}] myañs pa'i N, P₁. ⁶⁷⁵brjod nas C, D, P₂] brjod par G, N, P₁. ⁶⁷⁶gnas pa dañ C, D, P₂^{sil.}] gnas dañ G, N, P₁. ⁶⁷⁷'brañs nas Σ_G] 'brañ nas G. ⁶⁷⁸span bya ste Σ_G] span bya ste G. ⁶⁷⁹rnam spyad nas C, D, P₂] rnam dpyad nas G, N; rnam dpyad nas P₁. ⁶⁸⁰de phyir Σ_N] da phyir N (misprint?).

- 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 ||^{xliv}
- 5 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 ||^{xlvi}
- 10 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 ||^{xlvii}
- 15 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 ||^{xlviii}

gžan rnams 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 yañ⁶⁸¹ brjod
 de | chen po mchog rab tu thob nas so || chen po mchog gi don gañ yin
 20 že na | cuñ žig drod thob pa'o || 'di'i don ci že na | chuñ nu'i phyir mtshan
 mor⁶⁸² rañ gi gnas su sbas śiñ spyad de | ji srid de ltar drod thob par gyur
 pa'i bar du'o || gañ las že na⁶⁸³ | "ji ltar dbye ba mi šes pa ||"^{xliv} žes pa'i tshig las

^{xliv}HeTa 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 ||*. ^{xlvi}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 ||*. ^{xlvii}HeTa 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 ||*. ^{xlviii}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 ||*. ^{xliv}HeTa I.v. 3a; HeTa_{Sn} 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||*.

⁶⁸¹yañ G, N, P₁] la yañ C, D, P₂^{sil.}. ⁶⁸²mtshan mor C, D, P₂^{sil.}] mtshan mo'i G, N, P₁. ⁶⁸³že na *em.*] še na Σ^{Tib.}.

so || thob par gyur na rnam g'zag med par⁶⁸⁴ lar gyis sig pa'am⁶⁸⁵ mi byed
pa ni rañ dbaṅ ñid do ||

§31 ñal ba

de nas thun g'zan la ñal bar 'dod pas dga' bral gyi rnal 'byor sion du
byas nas ñal bar bya zin ||

5

§32 slar ldañ ba

C97r₂; Idañ ba'i dus su pukkaśī la sogs pa'i glus bskul te⁶⁸⁶ lañs nas de ltar
D95r₅; bya'o || rim pa 'dis ni ji srid⁶⁸⁷ dkyil 'khor gyi 'khor lo thob par gyur pa'i bar
G129r₅; du'o || des na⁶⁸⁸ –
N100r₇;

P₁109v₆;

P₂264₂

bskyed pa'i rim pa ma gtogs par⁶⁸⁹ ||

10

ji ltar rdzogs pa mi śes śin ||

rdzogs pa'i rim pa ma gtogs par⁶⁹⁰ ||

de ltar bskyed pa'i rim pa min⁶⁹¹ ||

de ltar yañ –

rim pa gñis la mñam brten nas⁶⁹² ||

15

rdo rje can gyi chos bstan to ||¹

de ltar ji ltar bstan pa'i dkyil 'khor gyi 'khor lo'i nañ du son pa'o⁶⁹³ || źal
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 byed pa'o || gyon na thod pa dañ⁶⁹⁴ khatvāṅga 20

¹HeTa I.viii. 25ab; HeTa_{Sn}: *rim gñis mñam par gnas nas ni || rdo rje can gyis chos 'chad do ||*.

⁶⁸⁴g'zag med par Σ_G] b'zag med par G. ⁶⁸⁵sig pa'am C, D, P₂]
gcig pa'am G, N, P₁. ⁶⁸⁶bskul te C, D, G, P₂^{sil.}] bskul te N, P₁. ⁶⁸⁷ji srid
 Σ_G] srid G. ⁶⁸⁸des na C, D, P₂^{sil.}] de nas G, N, P₁. ⁶⁸⁹ma gtogs par G, N, P₁]
ma rtogs par C, D, P₂^{sil.}. ⁶⁹⁰ma gtogs par G, N, P₁] ma rtogs par C, D, P₂^{sil.}.
⁶⁹¹rim pa min C, D, P₂^{sil.}] rim pa'i min G, N, P₁. ⁶⁹²brten nas C, D, P₂^{sil.}] rten
nas G, N, P₁. ⁶⁹³nañ du son pa'o *em.*] nañ du'o C, D, P₂; nañ du son pas so G,
N, P₁. ⁶⁹⁴thod pa dañ Σ_G] rdo rje pa dañ G.

ste | khaṭvāṅga ni śes rab kyi rañ bzin dañ | thod pa ni byañ chub kyi sems
rab tu gsal bar byed pa'o ||

de bzin du phyag bzi ni bdud bzi 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
5 ni⁶⁹⁵ zuñ du 'jug pa'i lam⁶⁹⁶ 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 kyi⁶⁹⁷ khrag gis gañ
ba'o || lha dañ lha ma yin gyi sgras ni⁶⁹⁸ dños po dañ dños po med pa'o ||
khrag gi⁶⁹⁹ sgras ni de gcig tu⁷⁰⁰ 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 gis⁷⁰¹
10 rdo rje phag mo⁷⁰² '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 || gyon na dril
bu ni stoñ pa ñid rnam par dag pa'o || rtse gsum ni mi śes pa gsum⁷⁰³ gcod
pa'i don to || g.yas na rdo rje ni mñam pa ñid kyi ye śes rnam par dag pa'o ||
15 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 bzi pa dañ | phyag
drug pa rnams kyi rnam par gźag pa'o⁷⁰⁴ || skyil kruñ phyed pas ro'i steñ
na ñi ma la gnas pa'o || gźan phyag bcu drug pa ji lta bar ro⁷⁰⁵ || gsum pa
de rnams la yañ de ltar ro ||



⁶⁹⁵rdo rje ni $\Sigma_{.G}$] rdo rje'i G. ⁶⁹⁶zuñ du 'jug pa'i lam C, D, P₂^{sil.}] gzuñ du 'jug
pa'i lam G, N, P₁. ⁶⁹⁷rnams kyi C, D, P₂^{sil.}] rnams kyis G, N, P₁. ⁶⁹⁸lha 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. ⁶⁹⁹khrag gi C, D, P₂] khrag gis G, N, P₁. ⁷⁰⁰de gcig tu G, N, P₁] de
bzin du C, D, P₂^{sil.}. ⁷⁰¹lhag ma dag gis $\Sigma_{.N}$] lhag mo dag gis N. ⁷⁰²rdo rje phag
mo la $\Sigma_{.G,N}$] rdo rje 'phag mo la G ; rdo rje phag ma la N. ⁷⁰³mi śes pa gsum C,
D, P₂] śes gsum G ; śes pa gsum N, P₁. ⁷⁰⁴rnam par gźag pa'o C, D, P₂^{sil.}] rnam
par bźag pa'o G, N, P₁. ⁷⁰⁵ji lta bar ro $\Sigma_{.G}$] ji ltar bar ro G.

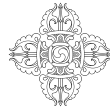
tha ma

C97v₂; dPal ldan mTsho skyes źabs kyis mdor bstan pa'i ||
 D95v₆; mdo ni bka' yis Dz'a lan.d.ha ri par ||
 G130r₂; grags pa bdag gis⁷⁰⁶ rnam par smras pa ni ||
 N101r₂; de yi chos la brten nas mdor bśad pa'o⁷⁰⁷ || 5
 P₁110r₈;
 P₂265₉

rnam dag rim pa mdor bśad pa ||
 dga' ba'i rdo rjes byas pa ste ||
 des ni⁷⁰⁸ 'gro kun dpal rdo rje ||
 ye śes pha rol phyin gyur cig ||

Slob dpon mTsho skyes źabs kyis⁷⁰⁹ mdzad pa'i dPal kye rdo rje'i 10
 sgrub thabs kyis⁷¹⁰ mdor bśad pa dag pa rdo rje sgron ma źes bya ba grub
 pa brñes pa'i⁷¹¹ Slob dpon dPal Dz'a lan.d.ha ri źabs kyis⁷¹² mdzad pa
 'di yoñs su rdzogs so || ||

Pañđita⁷¹³ Mañ.dzu śr'i la mñan nas | Lo ts'a ba⁷¹⁴ Ńi ma rgyal mtshan
 dPal bZañ pos bsgyur ba'o || || 15



⁷⁰⁶grags pa bdag gis Σ_G] grag pa dag gi G. ⁷⁰⁷bśad pa'o C, D, P₂^{sil.}] bśad do
 G, N, P₁. ⁷⁰⁸des ni C, D, P₂] de nas G, N, P₁. ⁷⁰⁹mTsho skyes źabs kyis C, D, G,
 P₂^{sil.}] mTshos skyes źabs kyis N, P₁. ⁷¹⁰sgrub thabs kyis Σ_G] sgrubs thabs kyis G.
⁷¹¹brñes pa'i Σ_G] mrñes pa'i G. ⁷¹²Dz'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). ⁷¹³pañđita
 P₂^{sil.}] pañđita Σ_{P_2} . ⁷¹⁴lo 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 are (1) the 'Circle of Worship' (Skt. *pūjācakra*, Tib. *mchod pa'i 'khor lo*), (2) the 'Four *Brahmavihāras*' (Skt. *caturbrahmavihāra*, Tib. *tshans 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. *raṅgācakra*, Tib. *srun ba'i 'khor lo*), (7) the 'Strong Conviction of Emptiness' (Skt. *sūnyatādhimokṣa*, 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. *druṭāpatti*, Tib. *(b)zu 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. *'byin pa*), (16) the '*Jñānacakra*' (Tib. *ye šes kyi 'khor lo*), (17) the 'Consecration' (Skt. *abhīṣeka*, Tib. *dbañ bskur ba*), (18) the 'Sealing' (Skt. *mudraṇa*, Tib. *rgyas gdab pa*), (19) the 'Tasting of the Nectar' (Skt. *amṛtāsvāda*,

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 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.

Tib. *bdud rtsi myan 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. *ldan ba*), (24) the ‘Mantra Recitation’ (Skt. *mantrajāpa*, 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*)³ 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) the ‘Re-emerging’ (Skt. *punar apy utthāna*, Tib. *slar ldan*).

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 fulfil 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 mandala that has been taught by the Glorious Hevajra**”, this means (*iti*): When one has become completely one-abiding⁵, i.e. completely intend on the Hevajra, [and] by that abandoned [every] bod-

³ Note, the listing of the ‘Twofold Armoring’ is only found in \check{N}_2 and the Tibetan.

⁴ It is not certain to which extent the *pratīkas* 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 the textual 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 *pratīkas* 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 *pratīkas* which appear to be out of place.

⁵ Cf. stanza 774 of Dāmodaragupta's *Kuṭtanāmata* (KM) where a similar expression is used: *brāhmanyena yayāce makhasamaye yaḥ baliṃ hr̥ṣīkeśaḥ | na sa bhavati samo bhavatā dānaikaṇiṣaṇṇahṛdayena ||*.

ily 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 (*itī*) 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 (*tattva*) 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 explained¹⁰ until he has obtained the *mudrā*. “Attaining the *mudrā*” means

⁶ The word *itī* seems slightly out of place here. Note also that other interpretations of *samyak* are possible depending on whether or not it is read in compound.

⁷ Cf. HeTa II. viii. 9-10: “First the *poṣadha* should be given, after that the *śikṣā-pada*, the ten rules of virtuous conduct. Then the Vaibhāṣya and likewise the Sautrāntika [doctrines] 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. 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 it in the 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 MuĀv ad HeTa I.x. 19.

¹⁰ A more ‘normal’ expression would be *vaksyamāṇakrameṇa 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*).

attaining some.¹¹ **“He should 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 the 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 arises 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 as taught in the root[-*tantra*].¹⁵

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 lābhaḥ* does not go along very well with this interpretation. Another possibility, perhaps more likely here, would be to take *mudrā* either in the sense of *nimitta* or in the sense of *uṣman*, 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 is obtained through the practice. It seems that the *suviśuddhāvīparītatattvajñāna* is here taken as such a sign.

¹⁴ This stanza is also found in Ratnākaraśānti's *Muktāvalī* (ad HeTa I.i.) wherein it is ascribed to the *Āryalañkāvatārasūtra*, in the *Tattvasaṃgrahaṇīkā* (TS p.13), in ch. 6 of the *Kriyāsaṃgrahaṇīkā* (6.6.9.3), in Kāṇha's *Vasantatilakaṭīkā* (VS p. 8), in Kamalaśīla's *Madhyamakāloka* (57, *pādas* ab only) and 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 *sūtras*.

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.

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] having performed 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 practice (*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 *samayas* and *saṃketas*, i.e. pledge substances’ and ‘signs’, 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 *yoginīs*].

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’**

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).

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*), *puṇyānumodanā*, dedication of merit, *bodhicittotpāda* and going to refuge.

§2 The 'Four *Brahmavihāras*'

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 (*itī*) 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 *Brahmavihāras*'**

§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*'²¹ making present

¹⁸ 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 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 The text is here referring to the Eight Worldly *Dharmas* (*aṣṭalokadharmā*). Regarding these, cf. HePra^{§2} & DVS (f. 187v₂₋₃).

²⁰ HeTa I.iii. 4; cf. MuĀv and YoMā on this stanza, pointing out that both, the corpse and the *dharmadhātu*, lack any inherent self (*nairātmya*).

²¹ 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 apparently closely related concept, the '*jñā-*

the meaning of the four syllables “*śrī-he-ru-ka*” on account of the correct instruction.²² **The ‘Supreme’.**

§4 The ‘Innate’

Having thus removed the impure body, he should commence the *sahaja-yoga*: 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-

napradīpavajrasamādhi”, 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 Pañcakramaṭīpanī*: (...)
*māyopamadehaṃ dhyāyāt, jñānapradīpavajrasamādhinyāyena | asyārtho vyākhyāna-
 dvāreṇa nigadyate | jñā[nā]vabodhane na pratiśedhe vartate | avabodhābhāvo yasmims taj
 jñānaṃ kin tat | paramā[rtha]satyam anabhilāpyam | aśeṣatejānsy abhibhūyānantaloka-
 dhātvavabhāsanāt tad eva pradīpaḥ | abhedyatvād vajram | amunā krameṇa tataḥ svahṛdaye
 jhatīti dveṣavajraṃ vaksyamānarūpaṃ dhyātvā svavidyayā saha mahārāgānurāgataḥ | (...)
 (PaKraṭī p. 10). Nor chen renders this procedure here as follows: [...] *de yan |
 siar ltar bsod nams kyi tshogs bsags pa'i rjes la śrī he ru ka žes brjod pas | ye šes snan ba rdo
 rje'i tin 'dzin gyi chos thams cad ston pa űid bsgom | (gNad kyi zla zer f. 163). I remain**

²² 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 either 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 hetvādiśūnyatā | rukārāpagatavyūhaṃ kakāraṃ na kvacit sthitam ||*.

²³ The Tibetan translation differs, reading *e vam gi yi ges gsal bar byas pa'i* instead.

²⁴ MS N₂ reads *bhāsayantam* before *anantalokadhātukaṃ*, a reading not impossible but slightly odd here. The Tibetan supports the reading in the edition.

²⁵ Even though the expression *candrakāntimaṇiprabham* 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 *śaraccan-drākāraṃ* (“having the aspect of the moon in autumn”) found in the DVS or *śuklam* (“white”) attested by the HePra. Together with the preceding *pūrvavad vaktraciḥnādyaiś* it forms a quotation of HeTa I.viii. 10ab whereof *pūrvavad* is said to refer back to HeTa I.iii. (cf. YoMā) and °*ādī*° to the bone-ornaments etc. (MuĀv, YoMā: *vāstrābharaṇādī*). 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 arising’ (*pratītyasamutpāda*)

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 He should perceive the Innate Heruka (*sahajāheruka*)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’ (*vyāñjana*).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 through a syllable such as ‘*hūm*’ and ‘*phaṭ*’. What is because of the letter ‘*ca*’ [in “*ca isyate*”]? The ‘*akṣara*’ is ‘empty’ (*śūnya*).³⁰ Since it is stated “for the lump/body arising from the *akṣara*” alone,

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 *sahajānātha* (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 Note that the ‘modern’ MSS add *viśvapaḍme* here, i.e. “on a multi-petaled lotus”; this however is not attested by either of the palm-leaf MSS nor by the Tibetan and may possibly be taken as a later addition influenced by the reading as it is transmitted in Rāhulagupta's *Hevajraprakāśā* (HePra).

²⁷ The ‘paper’ MSS all add *trisattvātmakaṃ*, 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 nor the palm-leaf MSS support this reading which perhaps too is to be understood as influenced by the reading found in the HePra.

²⁸ Cf. DVS (Ñ₃ f. 187v₃₋₅) and HePra^{§4}. In his *gNad kyi zla zer* Nor chen renders this passage: *ston pa'i nān 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 rañ 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 kyi chos 'chad kyi phyag rgya mdzad cin | žabs gñis rdo rje'i skyil kruñ gis bžugs pa | žal 'dzum bag dan ldan žin ral pa'i cod pan can | skyes bu chen po'i mtshan bzañ po so gñis dan | dpe byed bzañ po brgyad cus spras par bsam mo || (f. 163).*

²⁹ The reading *śavasya paramārtho 'yaṃ* 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 arthavaraṃ* while Tib. 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

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*]:

The conjunction of *āli* and *kāli* is the seat of Vajrasattva. For the pure form (*ṭiṇḍa*) 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 ‘*jram*’³⁴ – visualized in His heart a sun[-disk that has been transformed] by the *repha* [of that syllable], he should meditate on

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 *akṣarodbhavaṭiṇḍasya* 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 āḥkārapraṇavaprajñopāyadehadravādikaṃ nairātmyamaṇḍale nāyakotpādanāya neṣyate* (neṣyate MuĀv_{Sa}] niṣpattiḥ YoMā_{Sa}) |. The word *akṣara* in HeTa I.viii. 9a is explained to refer either to the arising from/of the seed-syllable (“*bijotpāda ity arthaḥ*” MuĀv) or to the letter *a* etc. (“*akṣaram ādyākṣaram*” YoMā).

³¹ HeTa I.viii. 8cd-9ab. Note again, the term *akṣara* can either stand for the seed-syllable ‘*am*’, 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.} and 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 *jramkāṛākṣaraprayogataḥ* which is based on the ‘modern’ paper MSS as well as on the reading transmitted in HePra^{§5} is far from being certain. Both

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 in its center, indicating the seed 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 *devatāpātala* [in part one of the *Hevajratantra*]?

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 *hūm* that has the nature of 'wisdom and means' (*prajñopāya*).

From the syllable *hūm* 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] *hūm*.

One should visualize Him whose nature is anger, seeing [Him] transformed from the syllable *hūm*.³⁵

Having transformed this all, i.e. the sun, moon, sign and seed-syllable, in accordance with the expression "transformed from the syllable *hūm*", having then visualized *dveṣavajra* in the heart because of the instruction 'the *vajrīn*

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 raṃ las ṅi ma'i dkyil 'khor gyi steṅ du* (f. 164) *hūm las byuṅ 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 ze 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 yoṅs su gyur pa las | rdo rje sems dpa'i gzugs yoṅs su gyur nas | bdag ṅid ze sdañ rdo rje sku mdog nag po | žal brgyad phyag bcu drug pa | žabs bži par bsgom mo ||* (f. 163f.). Thus it is possible that the intended reading was indeed *hūmkārākṣaraprayogataḥ* (Tib. *'gyur med hūm gi yi ge sbyor bas*). Another possible is 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.

³⁵ HeTa I.iii. 5-7ab, being cited in the DVS (ff. 187v₆-188r₁) and paraphrased in HePra⁸⁵.

should become to have the nature of anger³⁶, 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 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**']

§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 Vighnāntaka: 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), Amitābha and Akṣobhya.⁴⁰

³⁶ A similar expression is found in HeTa I.iii. 12d, reading *yogin* 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 hūmkāraṃ samādhisattvākhyam [...] dhyāyād iti | [...] evaṃ yogacatuṣṭayenātmānaṃ trisattvātmakaṃ [...]*. Cf. §§ 14, 16, 20.

³⁸ HeTa I.viii. 9cd, also being quoted in HePra^{§5}.

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 *vajras*, cf. Beer 2003: pp. 130-137, et al.

⁴⁰ The two surviving palm-leaf MSS attest Vajradharma instead of Amitābha while all ‘modern’ paper MSS read °*amitābhavajradharma*°. The mentioning of

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.⁴¹ 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*⁴² he is crowned with Vairocana,⁴³ short and pot-bellied. Below is Sumbharāja, having a black color, holding the *muṣala*-staff, being short and pot-bellied. The four beginning with Acala⁴⁴ as well as Sumbharāja are crowned with Akṣobhya.⁴⁵ 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].⁴⁶

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 Nor 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). VaPra^{Tib.} suggests Amoghasiddhi (*don yod grub pa*) instead of Akṣobhya while the above mentioned work connects Vighnāntaka to Vajrasattva. Both the HePra as well as the *gNad kyi zla zer* support the reading given here.

⁴¹ The only two available palm-leaf MSS as well as the Tib. translation omit *vikṛtānanau* which, however, is supported by the HePra⁸⁶ and the DVS (f. 188v₁).

⁴² It may be noted that Nor chen mentions white color (*dkar po*) and a white *cakra* in his *gNad kyi zla zer* (p. 167).

⁴³ The *dPal gsañ ba 'dus pa mar lugs kyi sgrub thabs zuñ 'jug [lam] kyi sgron ma* gives Akṣobhya for both Uṣṇīṣacakravartin and Sumbharāja (cf. Lodrö Tayé 2008: p. 254f., nt. 62).

⁴⁴ Surprisingly all sources of the VaPra as well as the *gNad kyi zla zer* attest *takkyādayaḥ* which must be a corruption of the correct reading found in the HePra (→ *acalādayaḥ*).

⁴⁵ Other Buddhist tantric traditions list different sets of *buddhas* 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. Jamgön Kongtrul Lodrö Tayé 2008: p. 254f., nt. 62).

⁴⁶ Regarding this section, cf. HePra⁸⁶, DVS (f. 188r₂-188v₁), Nor chen's *gNad kyi zla zer* (pp. 166₁-167₃.), et al.

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 *aṣṭa-pada*-, *hṛdaya*- and *upahṛdayamantras*⁴⁷ – see them saying “what shall we do [for you]?”.

Then, having commanded them [from the mouth] of the wise⁴⁸ by the [quartet of *rakṣāmantras*] beginning with “*om sumbha nisumbha*”⁴⁹ by distinction of [the ritual procedure such as] appeasing 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.⁵⁰

Among them, this is the assemblage of the obstructive forces:⁵¹ Indra is white, has a thousand eyes, is crowned with a jewel [and] has a graceful body. Yama, the lord of death, 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

⁴⁷ For the praise and these *mantras*, cf. HeTa I.ii, HeTa II.iv. 91-92, HeSāU, §§ 24-25 in VaPra & HePra, DVS (ff. 195r₆-195v₄, 196r₃), et al.

⁴⁸ The interpretation follows the teaching of Nor chen in his *gNad kyi zla zer* reading “*gtso bo'i žal nas*” (p. 167₅). The Skt. simply reads *dhīmataḥ* in connection to this subordinate clause while the Tibetan seems to link *blo dan ldan pa* to the following *vajradhara*^o.

⁴⁹ For the entire set of these *rakṣāmantras* and references to the various sources in which it has been transmitted, cf. DVS (f. 188v₁₋₂) and HePra^{§6}.

⁵⁰ Cf. HePra^{§6}.

⁵¹ 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 *vighnas* are seated.

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 loose 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 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 *kīlas* 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 *vajras* of body, speech and mind of all the flocks of vicious obstacles – *hūm phaṭ!*”. Thus is the *mantra* for the stabbing.⁵² By saying “*om* – *vajra*-hammer, *vajrakīla*, smash, smash! – *hūm phaṭ!*”,⁵³ they are smashing [the obstructive forces]. All the wrathful ones, after one has visualized a *vajra*-hammer by the transformation of [their] own sign, are smashing the *kīlas* with the *mantra* for the smashing of the *kīlas* for as long as they may remain on earth.

⁵² Cf. DVS (f. 188v₄₋₅), HePra⁸⁶, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSamPa (ch. 06), MaUVi, PiSā, SāMā 267, VNU*, VS (II. 4.3), MaUd et al. Note that VaPra^{Tib.} reads *sarvaduṣṭān* and *sarvapaṇān* as collective singulars, the first being followed by two, the second by a single *phaṭ*. HePra^{Skt.} confirms the reading of both double-*phaṭs* 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. versions 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. 188v₄₋₅).

⁵³ The same *mantra* is preserved in HePra⁸⁶, DVS (f. 188v₄₋₅ + marginal note), ĀPra, CSA, KriSamPa (ch. 03) et al.

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 it a crossed-*vajra* born from the [syllable] *hūṃ*, he should visualize by this very *vajra* a wall and a confining cage as well.⁵⁴

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 *vajras* and a ground made of *vajras* as well. Thus [it is meant] on account of [Saroruha's] teaching “**having expelled the obstructive forces**”.⁵⁵ In order to completely pacify [all] obstructions the ‘**Circle of Protection**’ has been taught.⁵⁶

§7 The ‘Strong Conviction of Emptiness’

After that “**he should recite the ‘quintessence (*tattvasāra*) of all things comprehending *mantra*’**”,⁵⁷ this means (*iti*): the comprehension that what is form is essence through the investigation of all *dharmas* on basis of reality that is its comprehending,⁵⁸ “*om* – I am one who is consisting

⁵⁴ 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.

⁵⁵ Referring back to the root-text, i.e. Saroruha's *Hevajrasādhanopāyikā* (cf. N₁ f. 2v).

⁵⁶ Cf. DVS (f. 188r₂-188v₇), HePra⁸⁶, et al.

⁵⁷ 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.

⁵⁸ 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 *samādhisamaya*. By this sequence he should unite [everything into] the [syllable] *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 the textual transmission.

of the indestructible nature of emptiness and knowledge”⁵⁹ 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 appearances (*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”⁶⁰ in the center of it, that is to say in the space above, is the earth.^{61,62} 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 ‘eight cremation grounds’ (*śmaśāna*).

Now the cremation grounds are explained by the application of the proper sequence:

In the East is the great cremation ground called Caṇḍogra (*gtum drag*). In the *śiṛṣa* 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 *nāgas* is the yellowish Vāsuki. 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*

⁵⁹ Cf. HeSāU (Ñ₁ f. 2v), DVS (f. 189v₇), HePra⁸⁷, BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTā, SāMā 7|13|14|16 et al.

⁶⁰ Here too the text refers back to Saroruhā's *Hevajrasādhanopāyikā* (cf. Ñ₁ f. 2v).

⁶¹ 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 etc. in due sequence”. None of these additions is attested in the surviving palm-leaf MSS nor by the Tibetan or any other related material.

⁶² 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.

‘Buffalo-Face’. The lord of the cardinal direction is Yama, the Lord of Death, he is black, 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 *kankeli* 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 ‘*saṃjñāvajra*’.⁶³ (3)

In the North is the great cremation ground called Gahvara (*tshai tshin 'khrigs pa*). In the *aśvattha* tree (Ficus Religiosa) is the white *maharddhika* ‘Man-Face’. The lord of the direction is the white Kubera (Tib. *lus nian*), 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*’.⁶⁴ (4)

In the Northeast is the great cremation ground called Lakṣmīvana (*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 (i.e. Śiva), riding a bull. The *nāga* is the yellowish Śaṅkhapāla (*duñ skyon*). 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*’.⁶⁵ (5)

In the Southeast is the great cremation ground called Aṭṭaṭṭahāsa (*ha har dgod pa*). In the *karaiṅja* tree (Pongamia Glabra) is the reddish *maharddhika*

⁶³ While the two palm-leaf MSS read *rāgavajra* here, VaPra^{Tib.} suggests *dmar 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.

⁶⁴ The palm-leaf MSS of the VaPra read *cittavajra*. VaPra^{Tib.} and HePra, on the other hand, support the variant transmitted in the ‘modern’ MSS. 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*.

⁶⁵ Note that the Tibetan translation renders the name of the tree as *nyagrodha* and omits the color of the *caitya*.

'Goat-Face'. The lord of the cardinal direction is the red Hutāśana, the God of Fire ('oblation-eater', i.e. Agni), seated upon a goat⁶⁶. The *nāga* is the greenish Mahāpadma. The 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, seated upon a corpse. The *nāga* is the pale Ananta (*mtha' yas*). The cloud is the multi-colored Pūraṇa (the 'filling'; '*geis byed*'). Mount Hema ('snow'; *kha ba'i ri*) is white. The black⁶⁷ *caitya* is named '*ratnavajra*'. (7)

In the Northwest is the great cremation ground called Kilikilārava. In the *arjuna* tree (Terminalia Arjuna)⁶⁸ 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 greenish⁶⁹ *caitya* is named '*dharmavajra*'. (8)⁷⁰

Amidst these, the *maharddhikas*, i.e. the *yakṣas*, further are to be visualized to be holding in their hands in the left human skull-bowls⁷¹ that are completely filled with blood, in the right they have the lotus of their hands furnished with gestures holding various kinds of *rasa*. After that, [he should visualize that these eight cremation grounds are] densely filled with various kinds of flowering trees placed between greenish grass, young sprouts and

⁶⁶ The Sanskrit text of the VaPra omits this statement (Tib. *ra'i gdan can* → *chāgāsana*) which, however, seems to be supported by the DVS (*ajānana*).

⁶⁷ The Tibetan translation omits the color of this *caitya*.

⁶⁸ Surprisingly, the Tibetan translation reads *pa ta li/a'i śin* which in other sources (DVS, et al.) is named *pārthiva* (Tabernaemontana Coronaria).

⁶⁹ The Tibetan translation omits the color of this *caitya*.

⁷⁰ For similar accounts of §§8.1-8 it may be referred to HePra^{§8.1-8}, DVS (ff. 188v7-189v4), AP (ch. 07), CSA, VVS (vv. 70-76) et al. On this topic, see also English 2002: pp. 136-143, 310f.; Meiszahl 1980: ch.1 (pp. 3-123); Jamgön Kongtrul Lodrö Tayé 2008: pp. 93, 273f. (nt. 116.8), 288ff. (nt. 39-40) et al.

⁷¹ The compound *narakapālāsṅkparipūrnakaravyagrāḥi* 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. It remains uncertain why the author has chosen this compound.

leaves; 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, (*munda*), skeletons, skulls, corpses and so forth. Furthermore, in the various regions they are endowed with assemblages of *yogins* and *yoginīs*, *avadhūtas* and *avadhūtīs*, male and female beings in meditation, *yakṣas* and *yakṣiṇīs*, male and female spirits, *rākṣasas* and *rākṣasīs*, male and female *kumbhāṇḍa* demons, male and female ghosts, *ḍākas* and *ḍākinīs*, heroes and heroines at the sanctuaries and monasteries,⁷² in the meditation houses and at the ponds, their minds devoted (*āsakta*) to the *samayas* and *saṃketas*.⁷³ They are completely filled with groups of *ḍākas* and *ḍākinīs* who have reached the ‘diversified’ (*vicitra*) etc. by laughing, dancing, amorous sentiment, embrace and kissing.⁷⁴

Then, some are dancing with a joyous mind with *vajra*-stances; some are singing with *vajra*-songs; some make performances with various kinds of *samaya*-practices;⁷⁵ some are causing the five nectars and ‘lamps’ to be

⁷² 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 *vihārīn*. 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.

⁷³ Here the *samayas* and *saṃketas* are most likely referring to the *chommās*, 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*”.

⁷⁴ Here the text seems to refer to the moment of the arising of the first of the Four Blisses (*caturānanda*) known as *vicitra*. The *locus classicus* doubtlessly is the *Hevajratāntra* (HeTa II.iii. 7,9), reading *vicitraṃ vividhaṃ khyātam āliṅganacumbanādīkam* | *vipākam tadviparyāsam sukhaṃ jñānasya bhūñjanam* || (7) and *vicitre prathamānandaḥ paramānando vipākake* | *vīramānando vīmarde ca sahañando vilakṣaṇe* || (9). The corresponding passage in HePra⁸⁸ confirms the interpretation given here, referring to the bliss instead of the moment.

⁷⁵ Here °*samayācārair* follows the reading preserved in HePra⁸⁸, partly being supported by MS K₁ which is damaged. The other MSS support °*samayācāram* instead. This variant is also possible, but has been understood as an attempt to simplify the reading.

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 *jharjharā* drums, with Indian lutes (*vīṇā*), with *veṇu*, *vaṃśa* and *tala* flutes.⁷⁸

Further, these cremation grounds are completely filled with groups of *devas*, *asuras* and *garuḍas* as well as multiple *siddhas*, male and female *vidyā-dharas*, *mahoragas*, *kinnaras*, *gandharvas* and so forth; they are howling *kili kili*, are 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 *vijñānas*’. The ‘eight *vijñānas*’ are the five consciousnesses (*vijñāna*) beginning with the ‘eye-consciousness’, the *ālayavijñāna*, *manovijñāna* and the *kliṣṭa-manovijñāna*. For precisely this reason (*ata eva*), through the ascertainment of all *dharmas* as mirror, dream, illusion, mirage, *gandharva*-city, echo, the moon in the water, and space, 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 *vijñānas*’.⁷⁹ **[The ‘Eight Cremation Grounds’]**

§9 The ‘Celestial Palace’

sarvajñatābhisambodhiḥ

Now the celestial palace (*kūṭāgāra*) which, as taught, has been transformed from the four ‘great elements’ (*mahābhūta*) such as the wind, etc.⁸⁰ is explained. The four gates (*dvāra*) are with the purity of the ‘four *smṛtyupasthānas*’

⁷⁶ Here *pradīpa* is to be understood as a ‘code’ for the five kinds of flesh.

⁷⁷ Most sources, including VaPra^{Tib}, suggest 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.

⁷⁹ Regarding the ‘eight cremation grounds’, cf. HePra^{§8}, English 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* might be referring back to §8 above which itself refers to the procedure taught in the HeSāU (N₁ f. 2v₄₋₇) wherein the element *vāyu* is mentioned last.

(‘foundations of mindfulness’),⁸¹ the four arched doorways (*torana*) are considered as the ‘four *prahāṇas*’ (‘abandonments’), the four *vedikās* (‘platforms / altars’) are with the purity of the ‘four bases of potency’ (*caturṅgdhīpāda*), the ‘five *indriyas*’ (‘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 the *pakṣiṇīs* (Tib. *phyogs can*),⁸³ the *kramaśrīṣas* (Tib. *mda' yab*),⁸⁴ parasols, cowries (*cāmara*), canopies, bells and the banners. Thus the celestial palace has the purity of the ‘37 *bodhipākṣikadharmas*’, the ‘37 *dharmas* 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 *bodhipākṣikadharmas*. 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].

⁸¹ Regarding the concept of ‘purity’ (*viśuddhi*) in the context of the *mantranaya*, also taking in account parts of the following passages, cf. Sferra, Francesco 1999: pp. 83-103. For the ‘37 *bodhipākṣikadharmas*’, cf. Jamgön Kongtrül Lodrö Tayé 2008: p. 288, nt. 37. In the *Stūpalakṣaṇakārikāvīvecana*, a non-*mahāyāna* work of the *lokottaravādins*, these *bodhipākṣikadharmas* are integrated into the architecture of a *stūpa*. See also KriSaṃPa ch. 6. For a more detailed discussion of the *smṛtyu-pasthānas*, cf. 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 1997: p.68, Mori 2009: Vol.2, appendix 2, diagrams 1,2,8 (pp. 640ff.).

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 that the *pakṣiṇīs* refer here to a specific part of the inner walls of the doorways (*torana*). See also Mori 2009: Vol.2, appendix 2, diagrams 1-2, 8 (pp. 640ff.).

⁸⁴ The *kramaśrīṣas* might refer here to the uppermost top of the *toranas* or of the *kūṭāgāra* in general. For an useful overview of the general structure of the *toranas* it may be referred to Mori 2009: Vol.2, appendix 2, diagrams 1-4, 8 (pp. 640ff.). In Mānasāra's *Śilpaśāstra* a *śrīṣa* is generally defined as “The top end of a building, almost same as *sikhānta*” (Acharya, Prasanna Kumar 1927, Vol. 1: p. 594).

⁸⁵ Here the author seems to draw on Saroruhavajra's HeSāU (Ñ₁ fol. 2v).

Now the distinctions of the *bodhipākṣikadharmas* 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’), because 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 [meant] by the word ‘*upasthāna*’? By which there is the ‘foundation’ (*sthāna*) superior to the supreme (*uttamād uttamam*), that is called the ‘supreme foundation’ (*upasthāna*). The supreme is the luminosity which is taught by the word ‘*smṛti*’. Since it is the cause for the abiding on the supreme foundation

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 ‘*mantravīgraha*’ is not entirely certain. One may argue that the reading transmitted in the two surviving palm-leaf MSS of the text *prathamam mantravīgrahopattiḥ* (added in the upper margin of N₂) has to be taken as a corruption of either *prathamam atra vīgrahopattiḥ* or *prathamam tatra vīgrahopattiḥ* 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 *mantravīgrahopattiḥ* 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 2010: p. 174).

⁸⁸ Note the discussion of the usage of ‘*anusmṛtyupasthāna*’ in *mantranaya* texts in comparison with the term ‘*smṛtyupasthāna*’ in “mainstream Abhidharmic sources” in English, Elizabeth 2002: pp. 335-336.

⁸⁹ It is possible that the author had in mind stanza 10.709 of the *Āryalaṅkāvatārasūtra*: *yathāiva darpaṇe rūpam ekatvānyatvavarjitaṃ | dṛśyate na ca tatrāsti tathā bhāveṣu bhāvātā ||*. Note further that this passage has a slight touch of the *sākāravāda* position of the *yogācāra* which seems to be refuted in the following.

of that (*tadupasthānasthītihetoh*), the eastern gate should be imagined as having precisely that nature (*evambhūtam*); [thus] the eastern gate is with the purity of the *kāyānusmṛtyupasthāna*.⁹⁰ 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 notion (*saṃjñā*), and likewise the *saṃskāras* should be in that way.⁹¹ 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 *saṃskāras* are constructed by consciousness (*vi-jñāna*). 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’? The *dharmas* which are construed by consciousness those are momentary, thus is the meaning implied (*iti bhāvah*). They are false is the explicit statement (*iti śakyoktiḥ*).⁹² Therefore, also consciousness is momentary. How [is that known]? 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

⁹⁰ Note that the reading presented in the edition follows what is preserved in the majority of ‘modern’ MSS. The Tibetan translation supports this reading. The palm-leaf MS \check{N}_2 omits *kāyānusmṛtyupasthānaviśuddhyā pūrvadvāram*, and, judged by the amount of missing *akṣaras*, it is likely to be the case that MS K_1 , although it is damaged here, likewise omitted this part. It is not certain what has caused this difference.

⁹¹ The Tibetan suggests to read ‘*vi-jñāna*’ (*rnam par śes pa*) instead of ‘*saṃskāra*’ (*‘du byed*). The omission of ‘*vi-jñāna*’ as the fifth among the ‘five *skandhas*’ 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.

⁹² The reading of the text is far from being certain here. Only MS \check{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 \check{N}_2 seems to show an insertion-mark above the *akṣara* °va° in *te kṣaṇikā 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 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*.

existence when there is the absence of its *dharmā*, so there is the absence of consciousness when there is the absence of any *dharmas*. Hence alone even consciousness is momentary/false.⁹³ 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*)” refers to 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.⁹⁴ 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’.

⁹³ Also here the reading in the edition is not entirely secure. While all ‘paper’ MSS as well as the Tibetan translation point to the reading *api kṣaṇikaṃ*, both palm-leaf MSS (Ñ₂ post-correctionem) rather suggest *apy alikaṃ* without applying the external *sandhi*.

⁹⁴ It seems that the Tib. translators must have read something like *amīśām abhāvaḥ* (*‘di rnams med pa ste*), a reading which is not impossible but inferior to *āmīśābhāvaḥ* transmitted in the Sanskrit. For its meaning, cf. Edgerton 1993: 100 (s.v. *āmīśa*).

The four *vedikās* ('platforms') are with the purity of the 'four *ṛddhīpādas*' ('bases of potency'): *chandas*, *vīrya*, *mīmāṃsā* and *citta*. 'chandas' 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'; it is called 'vicāra' ('discernment'), because it is producing the aspects of self and other by its very nature; 'citta' is the producing of the aspects of one's own nature, the 'delimitation of the mind' (*cittaparyantatā*), therefore the 'delimitation of the mind' is 'direct realization' (*sākṣātkriyā*). In this way, the four *vedikās* have the pure aspect of the 'four bases of potency'. 'Generating potency' is as follows: What, 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.

"The four sides plus the *vajrasūtra*" are the 'five *indriyas*' ('faculties / capabilities'): 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*),⁹⁵ expressed by the word 'śraddhendriya'. Secondly, having rejected the turning away (*nīrvṛtī*), i.e. *nīrvāṇa*, without 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',⁹⁶ this is expressed by the word 'smṛtīndriya'. At fourth is the 'single-pointedness of the mind' (*cittaikāgratā*); 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 capabilities', elsewhere it is expressed by the

⁹⁵ The expression 'atyantādarataḥ' seems to refer back to *chandas* above.

⁹⁶ Note that the Tibetan translations read the opposite, i.e. 'avicheda' (*bdag ces rnam par ma chad pa*), the 'not-cutting loose'.

word ‘*urasa*’ (‘having broad shoulders’). “With *vajrasūtras*”⁹⁷ means (*iti*) the five lines and the five walls, being divided by the division of the five *tathāgatas*. 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 *tathāgatas*. “Which is with the nature of Vajradhara” means (*ih*) one should visualize the meditation house as adorned with these walls which in turn are adorned with *vajrasūtras*.⁹⁸

The four corners plus the garlands and half-garlands are the ‘five powers’ (*pañcabalāni*): *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. The word ‘*śraddhābala*’ expresses this. Having made the mind firm towards its cause one continues, this is the ‘power of exertion’ (*vīryabala*). Furthermore, that which [continues] the practice at day and night, even in the moment when no mind is perceived, 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 the direct realization, thus, what is unseparated from it that is direct, the word ‘*samādhibala*’ expresses [this].⁹⁹ 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 capabilities’; thus are the ‘four powers’. By the word ‘complete ful-

⁹⁷ 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.

⁹⁸ Note that the expression ‘*sarvadharmāpratiṣṭhāna*’ might be taken as a hint on the *sarvadharmāpratiṣṭhānavāda*.

⁹⁹ 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 ||*.

filling’ the fulfilling of the goal is meant. The garlands and half garlands are with the ‘power of wisdom’ (*prajñābala*);¹⁰⁰ ‘power’ is just as taught before; the complete fulfilling, i.e. the direct realization, is the ‘non-placement in 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 considered as the ‘eightfold path of the noble’ (*āryāṣṭāṅgikamārga*): Not neglecting what has been commenced is called ‘*samyagdr̥ṣṭi*’.¹⁰¹ Non-contradictory speech is named ‘*samyagvāk*’.¹⁰² Not transgressing the ten virtues (*kuśala*) is called ‘*samyaksamkalpita*’. The mental disposition (*citta*) towards not injuring sentient beings is called ‘*samyakkarmāntaḥ*’. Having a one[-pointed] mind (*ekamaṇas*) towards the virtues is named ‘*samyagājīva*’. Having an uninterrupted mind towards selflessness (*nairātmya*) is named ‘*samyagyāyāmaḥ*’; ‘exertion’ (*vyāyāma*) is the cutting off from *bhāva* and *abhāva*, i.e. existence and non-existence. The awareness (°*jñatā*) of [every] single moment throughout the three times is called ‘*samyaksmṛti*’. And maintaining a single form in relation to the three world spheres is ‘*samyaksamādhi*’. The pillars are conceptualized as these.

The *paḥṣiṇī*s (Tib. *phyogs can*), *kramaśīrṣas*, parasols, cowries, canopies, bells and banners are considered together as the ‘seven limbs of awakening’ (*saptabodhyaṅga*). Always remembering [one’s] thorough cognition (*parijñāna*) throughout the three times is called ‘*smṛtisambodhyaṅga*’. The uninterrupted realization (*avabodha*) of the ‘great flavor’ (*mahārasa*) is called ‘*dharmapra-
vicayasambodhyaṅga*’. Proceeding uninterruptedly with the *mahāyoga* is called ‘*vīryapra-
vicayasambodhyaṅga*’. The desire (*rati*) for no other than *nairātmya* (‘selflessness’)¹⁰³ is the ‘*prītipra-
vicayasambodhyaṅga*’. The unbroken ‘union (*yoga*) of emptiness (*śūnyatā*) and compassion (*karuṇā*)’ at all times is called

¹⁰⁰ Here to be understood as short for *prajñendriyabala*.

¹⁰¹ The Tibetan adds *kun nas* (→ ‘*sarvataḥ*’).

¹⁰² Apparently something must have gone wrong at an early stage of transmission, all surviving Sanskrit sources interchange *samyagvāk* and *samyaksamkalpitaḥ*. It is uncertain whether the Tibetan translators had access to another, correct witness of the text or whether they emended the text.

¹⁰³ VaPra^{Tib.} reads *bdag med ma* which points towards ‘*nairātmyam*’. A reading which is likewise feasible but which, however, is not attested in any of the Skt. MSS.

‘*prasrabdhīpravīcayasambodhyaṅga*’. The ‘attainment of unmistakable reality’ (*avīparītatattvaprāpti*) is named ‘*samādhipravīcayasambodhyaṅga*’. The effortless continuing in the *samādhi* is called ‘*upekṣāpravīcayasambodhyaṅga*’. What is taught as “*paḥṣiṅī* and so forth” is to be meditated upon as these ‘limbs of complete awakening’ (*sambodhyaṅga*).

With this division of the *saptatṛiṃśadbodhipāksikadharmas* the ‘Clear Realization of Omniscience (*sarvajñatābhisambodhi*)’ is taught, the ‘first emptiness’ (*prathamaśūnyatā*) in the beginning [and] ending with the ‘meditation on the celestial palace’.¹⁰⁴ **The ‘Celestial Palace’**

§10 The ‘Causal Maṇḍala’

mārgajñatābhisambodhiḥ

Now the arising of the ‘Cause Vajradhara’ (*hetuvajradhara*) is told: As for the Hekāravajra,¹⁰⁵ [the *sādhaka*] should visualize the four Māras who are mounted upon a sun[-disk]¹⁰⁶ in the inside of the celestial palace on top of (the central part of)¹⁰⁷ a multi-petaled lotus. [The gods] Brahmā, Viṣṇu,

¹⁰⁴ Regarding the *sarvajñatābhisambodhi*, cf. *Abhisamayālaṅkāra* + °*vṛtti* (AA ch. 3) et al. A brief discussion of Jālandhārī’s introduction of the ‘eight *abhisambodhis*’ into the system of the Hevajra is found in Jamgön Kongtrül Lodrö Tayé 2008: pp. 39, 82, 207 (nt. 106).

¹⁰⁵ 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 tshais 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’.

¹⁰⁶ It is not certain how *caturmārāḥ sūryākṛāntāḥ* 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 Māras, the *Hevajraprakāśa* wants us to understand the procedure differently, namely that the four Māras are themselves mounted upon, i.e. burdened by a sun-disk on their chests (→ *māracatuṣṭayam sūryākṛāntaḥḥḍayam*). 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 *bhagavantaṃ caturmārākrāntaṃ* (f. 192r₆), the *Hevajrasādhanoḥpāyikā* seems to be in line with the reading of the HePra (→ *skandhakleśamṛtyudevaputra-caturmārasamākrāntaṃ sūryamaṇḍale tāṇḍavābhīnāyasthitaṃ dhyāyāt*).

¹⁰⁷ Both palm-leaf MSS as well as the Tib. translation omit °*kārnika*°, a reading which in fact is transmitted in the *Hevajraprakāśa* and which might have found

Maheśvara and Devendra¹⁰⁸ [represent here the four Māras], i.e. Skandha, Mr̥tyu, Kleśa and Devaputra.¹⁰⁹ And these four Māras are causing the afflictions of the *skandhas* (‘psycho-physical aggregates’). Now, having visualized a sun-disk above them,¹¹⁰ having doubled the vowels beginning with the letter *a*,¹¹¹ the lunar *maṇḍala* is to be visualized above 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 “*da dha 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 *am* in the middle of them, he should visualize a skull-bowl and a chopper arising from these [syllables];¹¹² 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

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.

¹⁰⁸ The usage of the rather unusual form *brahmā* for ‘*brahma*’ as part of a *dvandva*-compound is attested in various Buddhist sources and may therefore be accepted here in the context of a Buddhist tantric work.

¹⁰⁹ 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 would be more natural to render the names of the Māras as a *dvandva*.

¹¹⁰ The reading follows the Tibetan translation which attests *ñi ma'i dkyil 'khor* instead of the redundant *sūryākrāntān* preserved in Sanskrit. *See also* notes above.

¹¹¹ 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 am 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. 117r₄) as well as HeSāSaṃ 11 (f. 128v₅₋₆). The surviving version of the HePra however, supports the reading preserved in the older manuscripts.

¹¹² The ‘paper’ manuscripts add *viśvavajrāṅkita*^o (‘marked by a crossed *vajra*’), a reading that is neither supported by the Tibetan nor by any other related sources.

one; thus is the 'krtyānuṣṭhānājñāna'. 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 *krtyānuṣṭhānājñāna*; 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.¹¹³

Having thus "perceived himself (*abhisamīkṣya*) as the single manifestation of the [entire] three realms",¹¹⁴ there are then, in due order, Brahmā, Indra, Upendra and Rudra at the gates beginning with the East, and likewise there are Vaivasvata, Vittalāyaka, 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 *gam̐*, *cam̐*, *vam̐*, *gham̐*, *ṣum̐*,¹¹⁵ *śam̐*, *cam̐* and *ḍam̐*. He should visualize the implements (*cihna*) of Gaurī and so forth transformed from these: chopper, skull-drum (*krp̐ṭa*), tortoise, serpent, lion, mendicant, *cakra* and *vajra*¹¹⁶ 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. By this the contemplative *maṇḍala* has been taught.¹¹⁷

¹¹³ For Saroruhavajra's teaching of the 'five jñānas' in context of the *pañcākārābhisambodhi*, see HeSāU (S f. 307r₆-v₁). See also HePra⁸¹⁰ 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) *bījena cihnam* (*bī-jaiś cihnaiḥ* Ed.Sn,Sa) *svadevasya pratyavekṣaṇam ucyate | sarvair ekam anuṣṭhānam niṣ-pattiḥ śuddhadharmatā* || (*śuddhi*^o Ed.Sn,Sa) (7) *ākārān bhāvayet pañca vidhānaiḥ kathitair budhaḥ |* (*pañca*^o Ed.Sn); also quoted and commented on in MuĀv ad HeTa I.iii./I.viii. and YoMā ad I.viii., et al.

¹¹⁴ Here the text is most likely referring to the passage *prajñopāyātmaka-sakalatraidhātukaikamūrtim abhisamīkṣya* in the HeSāU. The syntactical connection to the following, however, is still somewhat problematic.

¹¹⁵ As for the seed-syllable of Pukkaśī, the Hevajra traditions attest either *ṣum̐* or *paṃ*, the latter being adapted by the Tibetan translations of this tradition.

¹¹⁶ This passage too is drawn from Saroruhā's *Hevajrasādhanopāyikā*, (Ñ₁ fol. 3v₄₋₆).

¹¹⁷ The expression *niṣpādanīyā draṣṭavyāḥ*, supported by all sources, is somewhat redundant and rather unusual in Sanskrit. Either of the two words would have

Now their colors, implements etc., as well as their purity are taught:¹¹⁸
 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;¹¹⁹ because of 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 *skandhas*, *dhātus* and *indriyas*; because of that well-disposed mind he has a dark-bluish body. ‘The purity of the eyes is with the triple *vajra*’;¹²⁰ the triple *vajra* is the non-obstructing (*nirāvāraṇa*) 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’), *priyavācāna* (‘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

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 HePra⁸¹⁰. Furthermore, the ‘modern’ MSS add *khecārī bhūcārī nairātmā cakāyavākittapadmeṣu mūlamantrānusārataḥ draṣṭavyā* (*mūlamantrānusārataḥ* presumably being a corruption of ‘*mūlamantrānusārataḥ*’ in the sense of “Following the root-*tantra* Khecārī, Bhūcārī 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 MSS nor by the Tib. translation and possibly stems from the DVS (cf. *Ñ*₃ fol. 190r₅₋₆).

¹¹⁸ The reading presented in the edition is conjecturally emended. *Ñ*₂ reads *eṣāṃ varṇnacihnāni vaksyante | 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 dan | phyag mtshan la sogs pa brjod par bya ste* (→ ‘*idānīm eṣāṃ viśuddhiś ca mudrādi / cihnādi kathyate*’).

¹¹⁹ The explanation *ekacittatāsnehaḥ* for *kṛpā* is a little bit unusual. VaPra^{Tib.} seems to suggest ‘*ekaṣṭra(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 the course of the transmission of the text.

¹²⁰ Cf. HeTa I.ix. 15d (HeTa_{Sa,Sn} read °*vajrīṇām*, the MuĀv attests °*vajrīṇā*).

by the term ‘*priyavacana*’.¹²¹ What is expressed with the term ‘*arthacaryā*’ is just so as there is no performing of an aim without body, speech and mind. The quality of having a form that is one with all is expressed by the term ‘*samānārtha*’.¹²² Precisely this is the purity of the four feet.

The eight faces have the pure aspect of the ‘eight liberations’ (*vimokṣa*). One sees form (*rūpa*) as empty, one sees what gives no room (*anavakāśa*) as empty, one sees the cognition of the pure and impure which is attained as empty, one sees what is formed to a view (*drṣṭikṛta*) as empty, one sees what is attained as space (*ākāśa*) as empty, one sees whatsoever is not attained as empty, one sees what is attained as not cognition alone as empty,¹²³ [and] one sees the cessation of awareness (*saṃvittinirodha*) as empty. Thus the eight faces have the pure aspect of the liberations. ‘Liberation’ means bliss that is completely freed from all bonds. It is ‘attained’ through ‘great bliss’ (*mahā-sukha*) and it is thus the cessation of the cognition of an awareness of self and other (*svaṃparasamvittijñānanirodha*).

“The sixteen arms are the [sixteen] emptinesses”:¹²⁴ ‘inner-emptiness’ (*adhyātmasūnyatā*), ‘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*), ‘infinite emptiness’ (*atyantasūnyatā*),

¹²¹ A similar expression is found in *Tattvasaṃgraha* (TS) v. 3588, reading *tāpāc chedāc ca nikaṣāt suvarṇam iḥva paṇḍitaiḥ | parīkṣya bhikṣavo grāhyaṃ madvaco natu gauravāt ||*.

¹²² 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 be supported by the fact that the Tib. versions do all omit the explanations of *sñan par smra ba* (*‘priyavacana*’) and *don dpyod pa* (*‘arthacaryā*’).

¹²³ The reading presented in the edition follows the text as it is preserved in MSS K₅, I_{2,2*,3}. The palm-leaf MSS (Ñ₂, K₁) as well as MS I₁ seem to repeat the preceding sentence (Ñ₂ and K₁ omit *‘āpannam*’). 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 mthon ba dan* (→ *‘navātmajñānam āpannam paśyati sūnyam*’). See also note 69 in Lodrö Tayé 2008: p. 293 in which he refers to this passage.

¹²⁴ HeSāU (Ñ₁ fol. 7_{v6-7}); based on HeTa II.ix. 12b (HeTa_{Sa,Sn} invert the order).

‘emptiness without beginning and end’ (*anavarāgrasūnyatā*), ‘emptiness of nature’ (*prakṛtisūnyatā*), ‘emptiness of no-nature’ (*aparakṛtisūnyatā*), ‘emptiness of all dharmas’ (*sarvadharmasūnyatā*), ‘emptiness of non-existence’ (*abhāvasūnyatā*), ‘emptiness of own-existence’ (*svabhāvasūnyatā*), ‘emptiness of non- and own-existence’ (*abhāvasvabhāvasūnyatā*). Thus are the ‘sixteen emptinesses’.¹²⁵

Now the meaning of the emptinesses is told: All *dharmas* are empty within; [this] is the ‘inner emptiness’. In precisely that way are all the *dharmas* outside; [this] is the ‘outer emptiness’. Just as the 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 by means of the ‘*mahāyoga*’, that is called ‘emptiness of emptiness’. Only due to it the supreme reality (*paramārtha*) [is experienced] as superior to the excellent, that is ‘emptiness of supreme reality’. These are the six emptinesses. Conditioned (*samskṛta*) by these [and] made one with all aspects is ‘conditioned emptiness’. ‘Unconditioned’ means not even a *samskāra* 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 (*sarvākāravaroṣetā*) is named ‘perfect emptiness’. Since (*itī*) 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*)’; since (*itī*) the ‘five aspects’ themselves are void of an aspect, that is the ‘emptiness of nature’. The *prajñāpāramitā*, the Perfection of Wisdom, the inherent nature of which is ‘*aparakṛti*’ in as much as (*itī*) there is no own-nature (*svabhāva*) is called ‘emptiness of no-nature’. All *dharmas*, and even the smallest atom (*paramāṇu*), are either stable or mobile. Since (*itī*) it is expressed with the

¹²⁵ Cf. HeSāU^{Ti}, MuĀv and YoMā ad HeTa I.ix 15a, Jamgön Kongtrul Lodrö Tayé 2008: p. 293 (nt. 69) et al. Note 1) HeSāU^{Ti}, 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) HeSāU^{Ti}, MuĀv and YoMā read *anavakārasūnyatā*, *prakṛtisūnyatā* and *svalakṣaṇasūnyatā* (YoMā interchanges the latter two) instead of *prakṛtisūnyatā* and *aparakṛtisūnyatā*, 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).

words “all *dharmas*”, what has been taught that is all empty; thus is the ‘emptiness of all *dharmas*’. 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’.¹²⁶ Just as form is spoken of when both the *ākāśadhātu*, the ‘sphere of space’, and the *viññānaskandha* become one, in that way is the ‘emptiness of non- and own-existence’.¹²⁷ The arms are known as having the pure aspect of these emptinesses.

And now the purity of the face-colors is told:¹²⁸ The first face is dark-bluish (*kṛṣṇa*) for the sake of accomplishing the action of aversion (*dveṣakarmān*) and the restraint of the sense faculties as well.¹²⁹ 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.¹³⁰ The right face is white for the sake of tranquility. The self-identity with the deity (*devatāhaṅkāratā*) which is pure in regard to the *skandhas*, *dhātus* and *āyatanas* is called ‘tranquility’ (*śānti*).¹³¹ 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

¹²⁶ Note that this explanation is missing in the Tibetan translation of the text.

¹²⁷ VaPra^{Tib.} refers to this last kind of emptiness again as ‘*dños po med pa ston pa ñid do*’ (→ ‘*abhāvaśūnyatā*’), perhaps due to omitting *rañ bžin* in between.

¹²⁸ The conjunction *ca*, taken here in an initiatory sense, is omitted in the Tibetan.

¹²⁹ One would rather expect *nivāraṇāya* here, yet *nivāraṇaṃ* may be accepted, reading it in logical connection with the preceding °*sāadhanārthaṃ*. The conjunction *ca* has been added on basis of the Tibetan and for the reason stated below.

¹³⁰ The palm-leaf MSS read an additional *ca* after °*sādhanaṃ*. It is possible that it once had been added in the margin and was meant to be inserted after the preceding *dveṣakarmasāadhanārthaṃ* above. The omission in the ‘paper’ MSS as well as in the Tibetan seems to support this hypothesis. The reading *vaśyārthasādhanaṃ* was kept against the Tibetan which suggests ‘*vaśyasāadhanārthaṃ*’ (*dbañ du bya ba bsgrub pa'i don to*) instead, a reading which is supported in HePra^{§16}.

¹³¹ MSS K_{2,3,5} all read *grāhyagrāhaka devatāhaṅkāratā* instead, possibly to be understood as a corruption due to mistakenly introducing a marginal note into the main body of text. For some reason, VaPra^{Tib.} does not translate *śuddha*.

the four Māras.¹³² The disease which is based on the *skandhas*, i.e. the ‘psycho-physical constituents’, is Skandhamāra whose own nature is the body (*skandha*) of the *skandhas*.¹³³ Mṛtyumāra is the malice towards sentient beings.¹³⁴ In the same way too is Kleśamāra. Fickle desire for women (*strīlauḷya*) is known as Devaputramāra.¹³⁵ Thus, in order to destroy the four Māras, the four heads [in the rear, two on each side,] are like black bees.¹³⁶

[Now] the purity of the implements (*cihna*) is told: ‘The elephant and so forth are seized in order to calm the various afflictions’.¹³⁷ The ‘various afflictions’ are –

¹³² 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 then had been re-introduced into the main text without canceling the marginal correction, causing it to be inserted a second time. At a later stage during the production of MS N₂, *evaṃ* and *caturmā(ra)* dropped out and were added in the margin, misplacing the insertion-mark of *evaṃ*. 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 *akṣaras*, seem not to contradict this conjecture.

¹³³ The Tibetan connects the rather unclear *skandhānām skandhasvabhāvaḥ* to Mṛtyumāra (*'chi ba'i bdud*), reading *phuñ po rams kyi 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.

¹³⁴ 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 moṅs pa'i bdud*).

¹³⁵ In consequence of attributing the preceding differently, the Tibetan connects *api evaṃ* to Devaputramāra, reading *de bžin du bud med la gyo ba ni lha'i bu'i bdud du brjod do*.

¹³⁶ For a similar, slightly less detailed account of the eight heads, cf. HePra^{§16} in which Rāhulagupta has drawn on this passage. For a more general account of the Māras, cf. Childers, R. C. 1875: pp. 240f. (s.v. *māro*).

¹³⁷ It is uncertain whether this passage once had been intended as a line of *anuṣṭubh*. The Tibetan translation shows no trace of a meter. The expression *kuñjarādayo*, besides from the eight 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 v.4 and HePra^{§16}).

The elephant and so forth are known as cough (*kāsa*), asthma (*śvāsa*) and likewise as insanity (*unmāda*), as (pulmonary) tuberculosis (*kṣaya*), leprosy (*kuṣṭha*) and cutaneous infection (*vicar-cikā*), and as those [afflictions] which have the nature of the disease of the spleen and consumptive diseases (*plīhajakṣma*).¹³⁸

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].¹³⁹ The implements seized by the left, beginning with *prthivī* (‘earth’) and ending with *dhanada*, the Lord of Wealth, are for the sake of accomplishing the ‘eight *aiśvarya*’ (‘masteries’).¹⁴⁰

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 (*kartr*) and the eight qualities (*guṇa*).¹⁴¹

- (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)

¹³⁸ A variant of this stanza is cited in HePra^{§16}, reading *plīhayakṣvarūpāś ca sarve caite prakṛtīṭāḥ* in the second line. VaPra^{Tib.} 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. See also HeSāSam 10 (f. 118v₂₋₃), HeSāSam 26 (f. 210v₄₋₅) and HeSāU^{T1}.

¹³⁹ It is feasible to assume that this line of verse goes together with the line *kuñjarādayo gṛhītā nānākṣepaśāntaye* above, forming a frame for the stanza in between. The source of these verses is unknown, VaPra^{Tib.} fails to identify the meter. The following *ity arthaḥ*, confirmed by all Sanskrit sources and the Tibetan, seems slightly out of place here.

¹⁴⁰ 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 indeed is 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 *pādas* of a *śloka*. The underlying source is preserved in HeSāSam 26 (f. 210v₄₋₅) and in HeSāU^{T1}.

¹⁴¹ *Pradīpoddyotana* ch.17 (p. 211); cf. HePra^{§16}, T1785 (**Pradīpoddyotana nāma tīkā*), T1787 (**Sarvaguhya-pradīpāṭikā*), T1793, T1842 (**Pañcakramavṛttārthavirocana*) et al.

the ‘mastery of the mind’ means that one knows the mind of every sentient being; (4) the ‘mastery of magical play’ means that one sees the infinite world sphere by ‘magical power’ (*ṛddhi*); (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*).¹⁴²

When the pure aspect of the [lotus-]vessel is told, the vessel shows the part of compassion, the arms have the pure aspect of the emptinesses; by this the inseparable quality of emptiness and compassion is shown.

“The five *buddhas* are [represented] by the ornaments”¹⁴³, ‘ornament’ means the ‘*mudrās*’ which have the pure aspect of the Five *Tathāgatas*. A ‘*mudrā*’, i.e. seal, is something that surrounds (*paricchada*):

A circlet, ear-ring and a necklace, a bracelet on the arm, a girdle.¹⁴⁴

‘[Including] the ashes the set of six *mudrās* is known.’¹⁴⁵ The ‘six *mudrās*’ 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 *akṣaras*. By the pure aspect of the 50 letters of the row

¹⁴² For the account of the ‘eight *aiśvaryas*’ by Rāhulagupta, cf. HePra^{§16}.

¹⁴³ 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 available MSS of the HeSāU, has been misunderstood by the Tibetan translators who may have read ‘*mātrbhiḥ*’, translating *ma mo rnam kyī* (the °s seems to have dropped out).

¹⁴⁴ HeTa I.iii. 14ab & I.viii. 17ab, also quoted in HePra^{§16}. On the omission of case endings, cf. MuĀv ad HeTa I.iii (“*caturbhyaḥ sor luk*”). The Tibetan translation fails to recognize the verse.

¹⁴⁵ AbhiSaMa (p.8), the entire stanza reads *kaṅthikārucakakuṇḍalāni* [sic!] *śiromaṇivibhūṣitām | yajñopavitām bhasmeti mudrāṣaṅkaṃ prakīrtitam* ||, also referred to in HePra^{§16}. See also SaṃCāTa 6.13ab and CSA (after v.7).

of vowels (*ālī*) and the row of consonants (*kālī*) the garland of skulls on the neck displays the *yuganaddhamārga*, the 'path of sexual union'.

And now the 'nine *nātyarasas*' are told: The [state of being in]¹⁴⁶ 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 marvellous appearance (*adbhuta*)'; the 'sentiment of tranquility (*sānta*)' arises from having the afflictions such as desire and so forth cast off. [One should perceive] the self as the Bhagavān in the State of the Cause (*hetubhūta*) 'endowed' with these 'nine sentiments of dance'¹⁴⁷.

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 *skandhas*'. In order to perform the various aims, [the Bhagavān should be seen as] 'marked by a crossed *vajra* on the head'¹⁴⁸ 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 *dharmas*.¹⁴⁹ 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 sin-

¹⁴⁶ The following expressions are to be understood in the sense of abstract-nouns.

¹⁴⁷ Cf. HeTa II.v. 26, HePra^{§16} and BhraHeSā (p. 165): *śṛṅgāravīrabībhatsa-raudrahāsyabhayānakaiḥ | karuṇādbhutaśāntaiś ca navanātyarasair yutam ||*.

¹⁴⁸ CVS 8a; cf. HeTa II.v. 9c, HeSāU (Ñ₁ f. 4v₁), DVS (f. 192r₆) et al.

¹⁴⁹ The reading presented here follows MSS I_Σ which suggest to read °*nirāvaraṇa*° instead of °*nirālabana*° as transmitted in both palm-leaf MSS. HePra^{§16} and the Tibetan translation support the reading in the edition (→ *chos thams cad sgrīb 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.

gle nature (*ekamūrti*) of the entire three world spheres.¹⁵⁰ The Bhagavān also has a false, i.e. momentary appearance (*alikapratibhāsa*), and the Bhagavatī is just like the Bhagavān. The difference, however, is that she has a single head owing to the fact of being the single form of everything (*sakalaikamūrti-vaśāt*).¹⁵¹ In the left she has her hand occupied by a skull-bowl (*karōṭa*) that is filled with the blood of the *devas* and *asuras*. What is [indicated] by the expression “*devas* and *asuras*”? The ‘*deva*’ is body, speech and mind, the domain (*viṣaya*) of these is the ‘*asuras*’; the obstructing (*nirākaraṇa*) and draining of the blood (*viraktikaraṇa*) of both of these,¹⁵² by that 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 Bhagavatī in the same way as the purity of the Bhagavān.¹⁵³

Now at this point (*idānīm*), he should meditate on the set of four *cakras* in the body of the Pledge-Vajradhara (*samayavajradhara*) that is to be realized, starting in the *nirmāṇa*[*cakra*]¹⁵⁴ according to the *yoga* (*yathāyogena*) [and] according to reality (*tattvataḥ*)¹⁵⁵ for the sake of purifying the ‘four *kāyas*’, i.e. the *dharma*-, *sambhoga*-, *nirmāṇa*- and the *mahāsukha*[*kāya*].¹⁵⁶

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 Māras. In the right hand she holds a chopper in order to cut the wrong

¹⁵⁰ For other interpretations of Hevajra's *pādāṅguṣṭhāikatā* see also *Sekamirdeśapañjikā* SNpa ad v.22 (→ *ekapādāṅguṣṭhāsanalagnatā tu skhaladavasthākālākalitātām śucayitum*), Sferra & Isaacson 2015: pp. 195f. nt. 233, Advayavajra's *Śrīhevajraśuddhimidhisādhana* (HeSāSaṃ 7 f. 77v7 → ‘*sarvatrānāropaviśuddhyaikapādāṅguṣṭhāgrasūryāsanalagnatā*’) et al.

¹⁵¹ The Tibetan renders *alikapratibhāsa* as *skad cig mar rab tu snan ba* and omits *sakala*^o.

¹⁵² All sources read *ābhyām* (‘*di dag gis*’) which is hard to account for. Perhaps the dual form (*dvivacanam*) was triggered by the following *karōṭaraktābhyām*. A similar, yet slightly different explanation is given in VaPra^{§32}.

¹⁵³ On this passage, cf. HeSāU (Ñ₁ f. 4v), HePra^{§16} et al.

¹⁵⁴ Here too, the form *°ādau* has been accepted for the reasons pointed out above.

¹⁵⁵ The Tibetan translation omits both *yathāyogena* as well as *tattvataḥ*.

¹⁵⁶ 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 translation, 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 *kāyas*, cf. *Yogaratanmālā* ad HeTa II.iv. 41-55, et al.

views. In the left there is a *rohita* fish¹⁵⁷ in order to destroy the *saṃsāric vāsanās*. Caurī is red in order to awaken those beings who are to be taught by *rāga* ('desire'). In the right there is skull-drum (*kṛpīṭa*) to effect the nature of wisdom and means (*prajñōpāya*). 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,¹⁵⁸ 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'.¹⁵⁹ Pukkasī is dark-bluish (*nīlā*) with regard to the effecting of the aim of *jambhana*¹⁶⁰ 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

¹⁵⁷ 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 *Yogaratanamālā*. The Tibetan confirms this meaning by reading *ña ro hita*. The fish in concern may well be the *Labeo rohita*, a fish wide-spread throughout South and Southeast Asia.

¹⁵⁸ The Tibetan translators must have somehow mistaken the Sanskrit *kiñcidraktaśyāmasīlākārā* for 'kiñcidraktaśyāmasīlākārā', translating *cuñ zad dmar zin ljan ba'i rdo rje bsnams pa ste*.

¹⁵⁹ For the *yoginīs* of the cardinal directions, cf. HeTa II.v. 30-31, HeSāU (Ñ₁ f. 3r₇-3v₃), CVS vv. 9-12, DVS (f. 193r_{2,4}), HePra^{§16} et al.

¹⁶⁰ 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 *jambhanakarmaṣṭrabodhanāya* 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 *Guṇavati* (GuVa p. 11). In contrast to *sthambhanam* which he glosses here with *niṣpandīkaraṇam*, he glosses the term *jambhanam* with *mūkīkaraṇam*, i.e. making mute or the paralyzing of the speech.

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 *jñānas*. In the left is the skull-staff (*khinkhīrikā*) 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 (*kiṃcij-jñānamātra*). In the left there is a plough (*lāṅgala*) in order to uproot the stains of ‘ignorance’. Ḍombinī is of variegated color¹⁶¹ as concerns the 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*).¹⁶² In the left the threatening finger is appointed in order to completely threaten the vicious ones (*duṣṭa*).¹⁶³

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*).¹⁶⁴ In this way the pure nature of the eight stands has been taught.¹⁶⁵

They, [the eight goddesses], all are to be visualized as three-eyed, with upwards streaming, tawny hair, endowed with the five *mudrās*, standing in

¹⁶¹ 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 HeSāSaṃ 11 where the author gives the following explanations (f. 135r₇-v₁): *ḍombīm aindraadhanusadvarṇām || athavā ā stanāt śyāmām | ā nābheḥ śuklām | ā guhyāt pītām [MS guhyāāta] | ā jānuno raktām [MS^{p.c.} jānur>i<] | ā caraṇatalāt kṛṣṇāṃ | iti karburām ||*.

¹⁶² VaPra^{Tib.} reads *mi śes pa'i ye śes*. The reading in the Sanskrit is confirmed by the Sanskrit and Tibetan versions of the HePra (→ *mi phyed pa'i ye śes*).

¹⁶³ 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.

¹⁶⁴ 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.

¹⁶⁵ For the ‘purity of the eight seats’, cf. HePra^{§16}.

ardhaparyānika dance, naked without cloths, their mouths opened wildly with projecting fangs, longing for the love-making with the Bhagavān.¹⁶⁶

In that way (*iti*), immediately afterwards on the *devatāpattikā*¹⁶⁷ beginning in the right side of the main gate he should visualize with this procedure (*iti kṛtvā cintayet*) [the offering goddesses] Viṇā and so forth, two goddesses each in the adjoining spaces (*sandhī*) between the doors and the corners,¹⁶⁸ visualizing (*dṛṣtvā*) amidst sun and moon their [individual] seed-syllable, i.e. the initial letter of the 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.¹⁶⁹

Now here (*atha*) Viṇā (the ‘Lady with a Lute’) is yellowish (*pītā*), Vaṃśā (the ‘Lady with a *vamśa*-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, Sparsā (the ‘Lady of Touch’) is greenish (*haritā*), Dharmā is white. These [goddesses] are to be seen as staying on the lunar stands in postures with hand-gestures relating to their respective implements (*cihna*), having the purity of the 16 *kalās*, i.e. digits of the moon.¹⁷⁰ By this, beginning with the multi-petaled lotus¹⁷¹ and ended by generating

¹⁶⁶ Cf. HeTa II.v. 34, HeSāU (Ñ₁ f. 3v₇ - 4r₁), CVS v.17, DVS (f.193v₁), HePra^{§16}.

¹⁶⁷ The term *pattikā* (also *patta*) 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 *Śilpaśāstra* (Acharya, Prasanna Kumar 1934: Vol. IV, ch. 39, pp. 417f., 422).

¹⁶⁸ The corresponding passage in the HePra specifies to start from the main gate, turning clockwise (→ *mūladvāram ārabhya (...)* *dakṣiṇāvartena*), using the expression *dvidvipārśveṣu* instead of *dvāraakoṣasandhiṣu*. The somewhat surprising form *devatyau* for ‘*devatē*’ is attested elsewhere and has been kept here.

¹⁶⁹ For Rāhulagupta's account of this procedure, cf. HePra^{§9}.

¹⁷⁰ 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 gyas na*).

¹⁷¹ Here too we find the slightly surprising °*āda*, a somewhat irregular expression.

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 (*mārgajñatābhisambodhi*).¹⁷² **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*-syllables¹⁷³ he is full of great pleasure [and] extremely passionate. After he has drawn in [the *gandharvasattva*] by his own radiance (*svaraśminā*), he should enter [him] according to the instruction.¹⁷⁴ 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*) –¹⁷⁵ melted down (*drutāpanna*) because of the strong passion of desire, [and] came to remain with the form of the seed.¹⁷⁶ Thus is the ‘Melting’.

¹⁷² As for the *mārgajñatābhisambodhi*, cf. *Abhisamayālaṅkāra* and °*vṛtti* (AA ch. 2) et al.

¹⁷³ 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*.

¹⁷⁴ This marks the beginning of the 3rd *abhisambodhi*, the ‘*sarvākārābhisambodhi*’. For a related teaching from the *vajrayoginī* tradition of the Guhyasamāja, cf. English, Elizabeth 2002: p. 154 et al.

¹⁷⁵ Against the reading transmitted in the ‘modern’ paper MSS and the Tibetan, the palm-leaf MSS of the VaPra and 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.

¹⁷⁶ 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 atyantānirbharāparamamahāsukhaikarasena svavidyayā saha drutāpanno bījavarūpeṇāvasthito 'bhūt*. 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* seems to emphasize precisely this immediacy.

§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:¹⁷⁷

Regarding these, the meaning of the set of four verses of rousing is told. [The verses] “*ut̥tha bharāḍo karuṇamaṇu*” etc. mean: “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!”¹⁷⁸ “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-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 (*mahāmudītā*) is through me!” “Hey Magician, get up! I know your mind! Having performed your magic, you remain! We Ḍombīs have clever minds, i.e. are extremely skilled in the way of *nāgarikas*, so don't cut off [your] compassion!” This means, “Your dwelling in Great Equanimity (*mahopekṣā*) is through me!”¹⁷⁹ Thus, the ‘entering into the state of melt’ (*druṭāpatti*) is taught with the pure nature of the ‘four realities’, i.e. *ātmataṭṭva*, *devatātaṭṭva*, *mantrataṭṭva* and *jñānataṭṭva*. 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

¹⁷⁷ Cf. HeSāU (Ñ₁ f. 4r₂₋₃), cf. DVS (Ñ₃ f. 190r_{7-v1}), HePra^{§12}.

¹⁷⁸ 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*.

¹⁷⁹ 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 °*vihārah* for the last item may be meant to indicate that these four dispositions, i.e. *maitrī*, *karuṇā*, *mudītā* and *upekṣā*, are the four so-called ‘*brahmavihāras*’.

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 (*kāyasukha*), 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, 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 the attaining of the Cause-Vajradhara is because of the pure nature of emptiness etc., in that way too the attaining of the Result-Vajradhara is because of the purity of the melting and so forth.¹⁸⁰ 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

¹⁸⁰ The Tibetan simply reads *de ltar źu ba thob pa la sogs pa dag pa las 'bras bu rdo rje 'dzin pa yan gzuñ ba ste dri ba gcig thal lo ||*.

'illusion[-like] awareness' arises without a cognition of self and others¹⁸¹ by the penetrating force of a previous resolve (*prañidhāna*).¹⁸²

yogasamādhiḥ

Regarding it, this is the method of arising based on the procedure of the five aspects:^{183,184} Because of the flowing of the nectar he has the form of a drop, this 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 (*pratyavekṣaṇa*).¹⁸⁵ The [transformation of] all into one is the [Wisdom of]

¹⁸¹ Note that both palm-leaf MSS omit *vinā*. It is possible, that the text originally read *māyāvijñānam asvaparavijñānaṃ*. Owing 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.

¹⁸² Parts of this rather obscure discussion are given in §12 in HePra^{Tib.}, perhaps being a later addition. HePra^{Skt.} shows no traces of these.

¹⁸³ The expression *pañcākāraprayoga* refers here to 'pañcākārābhisambodhi', the *locus classicus* of which is HeTa I.viii. 6cd-8ab. Rāhulagupta silently quotes the procedure in §12 of his *Hevajraprakāśa*.

¹⁸⁴ With regard to the following set of 'four *yogas*', namely *yoga*, *anyoga*, *atīyoga* 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 *Kṛṣṇayamāri-tantra* (KṛYaTa), the main authority of the so-called '*Yamāritantras*', the following statement is found: *prathamam bhāvayed yogam anyogaṃ dvitīyakam | atīyogaṃ tṛtīyam tu mahāyogaṃ caturthakam || (8) vajrasattvasya nispattir yoga ity abhidhīyate | tannīṣyandodayo deva anyogaḥ pragīyate || (9) nispattim (°tīḥ) sarvacakrasya atīyogo vibhāvitaḥ | divyacakṣvādyadhiṣṭhānaṃ kāyavākittam eva ca || (10) jñānacakrapraveśaś ca amṛtāsvādām eva ca | mahāpūjā stutis 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.

¹⁸⁵ The translation presented here is influenced by the slightly more precise reading found in the parallel passage in HePra^{§12}: *madhyagataṃ bījaṃ bījaparīnataṃ cihnaṃ tadanīkitaṃ pratyavekṣaṇam ucyate* (→ "the *cihna* transformed from the seed, marked by it").

Performance (*anuṣṭhāna*).¹⁸⁶ The arising of the form is the [Wisdom of] the perfectly 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 brought 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*’.¹⁸⁷

§13 The ‘Placement’

atīyogaḥ

Then he should commence the placing [of the seed-syllables] for the *skandhas*, *dhātus* and *āyatanas*. Because of the pure nature of the Five Aggregates (*pañcaskandha*), he should place the syllable *ām* in the ‘[aggregate of] form’ (*rūpa*);¹⁸⁸ 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’ (*vijñāna*). Because of the purity of the *dhātus*, he should place the syllable *ūm* in the flesh;¹⁸⁹ he should put *ṛm* in the blood, the syllable *ṛm*, on the other hand, in *bodhicitta*; [and] he should place *lm* in both marrow and fat. He should place the syllable *l̄m* in the domain of form, the syllable *em* in touch, the syllable *aim* in the space for smell, furthermore the

¹⁸⁶ In his *Hevajraprakāśa* Rāhulagupta specifies *anuṣṭhāna*, the wording of HeTa I.viii. 7c, by glossing it with *krtyānuṣṭhāna* (→ ‘the performance of what is to be done’).

¹⁸⁷ This passage too is silently quoted in HePra^{§12} which adds *māyopamaṃ*.

¹⁸⁸ VaPra^{Tib.} erroneously gives the syllable *am* in regard to the *rūpaskandha*, being supported by the Peking recensions of HePra^{§13}.

¹⁸⁹ Note that MSS K_{1,2}, I_{2*} and Tib.^{C,D,P₂} do all attest the syllable *um* here.

syllable *om* in taste, the syllable *am* in touch¹⁹⁰ [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 *Hevajratantra*] –

Vajrā should be in the *rūpaskandha*, Gaurī is considered in *vedanā*, Vāriyoginī in *saṃjñā*, Vajraḍākinī in *saṃskāra* [and] Nairātmayoginī stays with the nature of the *viññānaskandha*.¹⁹¹

Gaurī is always declared in form, Caurī is known in sound, Vet-tālī is considered in the space of smell and Ghasmarī in taste. Bhūcarī is declared in touch [and] Khecarī with regard to the *dharmadhātu*.¹⁹²

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.¹⁹³

Thus is the ‘*samādhi* called ‘*atiyoga*’’.¹⁹⁴

mahāyogah

By this is the placing in regard to the *skandhas*, *dhātus* and *āyatanas*. And likewise, on account of it, it is further [taught in the *Hevajratantra*] –

The realization of empti[ness] is first, second is the collection of the seed-syllables, third is the arising of the form, fourth the placing of the *akṣaras*.¹⁹⁵

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.¹⁹⁶

¹⁹⁰ MSS K_{1,3}, I_{1,2*} and the Derge versions of VaPra^{Tib.} all attest the syllable *om*.

¹⁹¹ HeTa I.ix. 8-9ab; cf. HePra^{§15} and DVS (f. 191v₂₋₃).

¹⁹² HeTa I.ix. 13-14ab; cf. HePra^{§15}.

¹⁹³ HeTa II.ix. 13a-d; cf. HeSāU (Ñ₁ f. 7v) which differs slightly.

¹⁹⁴ Cf. DVS (f. 190v₃₋₆) and HePra^{§13}. Note that VaPra^{Tib.} mistakenly labels this section as ‘*mahāyoga*’ (→ *rnal 'byor chen po*).

¹⁹⁵ HeTa I.iii. 2, also quoted in HePra^{Tib.}.

¹⁹⁶ Parallel passages are found in HeSāU (S 307v₃₋₆), DVS (f. 190v₆) and HePra^{§13,26}. The four lotuses correspond to the ‘four *cakras*’, i.e. the *nirmāṇa-*

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*’.¹⁹⁷

§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 the *sādhana*.¹⁹⁸ Precisely in that way he should perceive himself in the completed form amidst the four,¹⁹⁹ either in the form of the Glorious Heruka or, on the other hand, as a single hero, one's chosen deity, in union with Nairātmyā, or united with one's own *vidyā*. Immediately afterwards he should commence the ‘three *samayas*’, i.e. ‘pledge-beings’. The state of Vajradhara is the ‘*ātmasamaya*’, the ‘*jñānasamaya*’ is on the sun-disk in own's heart, the syllable *hūm* above this 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

cakra, *dharmacakra*, *sambhogacakra* and *mahāsukhacakra*, with 64, 8, 16 and 32 petals, respectively. The four syllables which are to be placed in these *cakras* are *am* (five-colored), *hūm* (dark bluish), *om* (red) and *ham* (white).

¹⁹⁷ As regards the *mahāyogasamādhi*, cf. DVS (ff. 190v₆-191r₅) and HePra^{§13}.

¹⁹⁸ 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 *Ñ*₁ f. 3r₁ or *Ñ*₁ f. 4r₇, presumably the latter). The aforementioned teaching would then refer to the *pañcākārābhīsambodhi*. Apart from this, the Tibetan specifies *ran sgrub thabs su gsuñs pa*, i.e. “taught in my own *sādhana*”.

¹⁹⁹ The expression *caturṇāṃ madhye* is far from clear. While VaPra^{Tib.} simply adds *kha dog* here, HePra^{§14} specifies *caturṇāṃ herukarūpāṇāṃ 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 Lodrö Tayé does not elaborate on this point in his summary of this section.

‘five families’ known in the various other places.²⁰⁰ “Troupe” means the group of the *tathāgatas*. He should visualize the bliss-granting lotus by the syllable *āḥ*, the filament of the lotus (*kamalakiṅjalka*) by the syllable *hūm*, i.e. the *kulīśa* that is produced by the syllable *hūm*, [and] the syllable *om* inside its jewel (*maṇi*).²⁰¹ Having empowered *padma* and *vajra* by the two stanzas beginning with “*om padma sukhādhāra*”²⁰² [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].²⁰³

Beginning at the first conviction of emptiness and ending with the bliss of love-making is the ‘*samādhi* called ‘*ādīyoga*’.²⁰⁴



²⁰⁰ Note that the formulation *aparāparasthāneṣu* is only preserved in MS \dot{N}_2 . While the other palm-leaf MS (K_1) confirms *sthāna*, all other MSS as well as VaPra^{Tib.} read *sādhana* instead, also possible though perhaps somewhat less likely.

²⁰¹ Against all other witnesses, VaPra^{Tib.} attests the syllable *hūm* instead of *om*. The word *madhye*, on the other hand, is preserved in MS K_1 alone, the Peking recensions of VaPra^{Tib.} may yet support this reading by the use of the particle *la*.

²⁰² The two stanzas in concern are *om padma sukhādhāra mahārāga sukhaṃdada | caturānandabhāg viśva hūm 3 kāryaṃ kuruṣva me ||* and *om vajra mahādvēṣa caturānandadāyaka | khagamukhaikaraso nātha hūm 3 kāryaṃ kuruṣva me ||*, cf. HeTa II.xii 5-7, HeSāU (\dot{N}_1 f. 3r₂₋₃), HePra^{§15}, BhraHeSā, KrYaTā (+ *Ratnāvalī*), SāMā 218.

²⁰³ VaPra^{Tib.} specifies *pañcānām madhye* by *de bžin gśeḡs pa lha rnam kyī nan nas* here.

²⁰⁴ Regarding this section and the *ādīyogasamādhi*, cf. HeSāU (\dot{N}_1 f. 3r₂₋₃), DVS (f. 191r_{5-v7}), HePra^{§§14-15} & BhraHeSā (p.167). For the use of °*ādau*, see note 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,²⁰⁵ the *yogin* holding the *garuḍamudrā*²⁰⁶ should serve with the tongue into the middle of the *mātrpura*, preceded by the recitation of the ‘three *tattvas*’.²⁰⁷ In this way the worship of the *tathāgatas* 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, [since] there might be the loss of the root (*mūlāpatti*).²⁰⁸

²⁰⁵ This section is a silent quotation from Saroruhapāda’s HeSāU (cf. S 307v₁₋₂), the preceding part of the sentence is omitted here (*evam samastatraidhātukam maṇḍalacakrākāram adhimuñcan*). Both the HeSāU and VaPra^{Tib.} suggest to read °*bodhicittavīnirgatam* 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. 192r₁₋₂), 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*).

²⁰⁶ This particular hand gesture which is also mentioned in the VS (*Vajrasattvanīṣpādanasūtra*), the *Pañcakramaṭṭippanī* as well as in the *Laghutantraṭṭikā* (LaTaṭṭi) is explained in chapter 22 of the *Śrīpādmāsāṃhitā* as follows: *ubhau karatāle pṛṣṭhau saṃśliṣṭhau tu kaṇiṣṭhakau* || (56) *bandhayet tarjanīyugmam prasaret tuṇḍavat kramāt | aṅguṣṭhau dvau pādāyugmam adhasṭāl lambayet kramāt* || (57) *madhyamānāmikābhyāṃ tu karayor ubhayor api | pakṣavac cālanam kuryāj jñeyā garuḍamudrikā* || (58). See also *Brhat tantrasāra* (BT) (*mudrāprakaraṇa* v.11), *Āgamakalpalatā* (ĀK vv. 16.44f.) and *Śāradātīlaka* (ŚT), reading: *hastau tu vimukhau kṛtvā grathayitvā kaṇiṣṭhike | mithas tarjanike śliṣṭe śliṣṭāv aṅguṣṭhakau tathā | madhyamānāmike dve tu dvau pakṣāv iva cālayet | eṣā garuḍamudrā syāt viṣṇoḥ santoṣavarddhinī* || (11).

²⁰⁷ The ‘three *tattvas*’ refer here to the syllables *om āḥ hūm*. It is to be noted that the ‘paper’ MSS add *om sarvatathāgatapūjāvajrasvabhāvātmakāḥ sarvadharmāḥ | om sarvatathāgatapūjāvajrasvabhāvātmako '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 a later interpolation based on the reading transmitted in HePra^{§15}.

²⁰⁸ A similar statement is found in HePra^{§15} where *susīkṣitā* (‘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 saṃtarpayāmīty abhyavahṛtya*. Neither MS N₂ nor VaPra^{Tib.} confirm this reading. MS K₁ is unfortunately damaged here, yet the amount of lost *akṣaras* does not seem to support this addition.

After that he should visualize any *bodhicitta* of smallest quantity (*lavaleśa*), i.e. in the degree of an atom (*paramāṇulava*), which remains in the pericarp (*kaṛṇikā*),²⁰⁹ by the transformation of it as 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' (*manthamanthānayoga*).

*om*²¹⁰ vajradhṛk *hūm* | bhagavatī *am* | gaurī *gam* | caurī *cam* |
vettālī *vam* | ghasmarī *gham* | pukkaśī *pum*²¹¹ | śabarī *śam* | caṇḍālī
cam | ḍombī *ḍam*.²¹²

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.²¹³

²⁰⁹ The expression *lavaleśaparamāṇulavabodhicitta* is rather unusual, not to say awkward, yet it is confirmed by all sources of the VaPra, including the Tibetan translation which reads *phra žin 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 *kaṛṇikā*^o 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*.

²¹⁰ Note 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 \dot{N}_2 .

²¹¹ The Tib. of VaPra^{§15} and HePra^{§15} renders the seed-syllable of Pukkaśī as *paṃ*.

²¹² The 'paper' MSS (K_{2,3,5}, I_Σ) add *tadanantaram gauryādīnām api*. Despite of not making much sense, the reading is neither confirmed by the palm-leaf MSS nor by VaPra^{Tib.}.

²¹³ The reading presented here follows the wording found in VaPra^{Tib.} which reads *bcom ldan 'das bcom ldan 'das ma la rab tu gžug cin | bcom ldan 'das ma bcom ldan 'das la de bžin no ||*. The majority of the Sanskrit MSS rather points to a different or even opposite understanding in the sense of a) *bhagavān bhagavatīpraviṣṭaḥ | bhagavatī bhagavatyāṃ ca tathaiḥva ||* (→ "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 bhagavatyāṃ ca tathaiḥva ||* (→ "The Bhagavān is entered into the Bhagavān, and in precisely that way the Bhagavatī into the Bhagavatī."). The expressions *payah pānīyam yathā tathā* (DVS f. 192r₃₋₄) or *payasi pānīyam yathā tathā* (HePra^{§15}) may be taken in support of it. In

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.²¹⁴

§16 The ‘*jñānacakra*’

sarvākārābhisambodhih

After that Gaurī and so forth who were born from the emission of *bodhicitta* are to be visualized.²¹⁵ Having in this way, as it has been specified, properly cultivated [himself] within the circle of the *maṇḍala*, surrounded by the flock of consorts (*vidyāgana*), pervading the [entire] surface of the sky with multitudes of rays of light, he should now perform the attraction (*ākaraṣaṇa*) of the *jñānacakra*.²¹⁶ 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, having worshipped and praised it,²¹⁷ he should perform the ‘attracting’ (*ākaraṣaṇa*), ‘causing to enter’ (*praveśana*), ‘binding’ (*bandhana*) and ‘gratifying’ (*toṣaṇa*) by means of “*jaḥ hūm vaṃ* and *hoḥ*”.²¹⁸

HePra^{§16} we find yet another reading which might be taken in favor of what is transmitted in VaPra^{Tib}: *jñānamudrāpakṣe tu nairātmām utsṛjya bhāṭṭārake praviṣṭāṃ cintayet*. The *Hevajrasādhanopāyikā* confirms this understanding, yet in the slightly different context of the so-called “*dolājāpa*”, reading *bhagavatīm bhagavaddhṛdaye praviṣṭāṃ vicintayet*. A parallel statement is given in HeSāSaṃ 10 (cf. f. 122r1: *bhagavati[m] nairātmām bhagvaddhṛdaye praviṣṭāṃ cintayet*).

²¹⁴ For the *sarvākārajñatābhisambodhi*, cf. *Abhisamayālaṅkāra* & °*vṛtti* (AA ch. 1) et al.

²¹⁵ It is to be noted that the ‘paper’ MSS (K_{2,3,5}, I_Σ) add (with several variants) *bhūcarī khecarī nairātmā ca punar bhāṭṭārakotsargānupraveśāt 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 in the DVS (cf. f. 193r7).

²¹⁶ 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 °*ākaraṣaṇapraveśanabandhanatoṣaṇam kuryāt* instead, being confirmed by the Tibetan translation. MS N₂, however, does not support this reading, nor does the amount of lost *akṣaras* in K₁ which unfortunately is damaged.

²¹⁷ The ‘paper’ MSS (K_{2,3,5}, I_Σ) add *om vajragauri ākarṣaya jaḥ ityādīnā* 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 *akṣaras* in K₁ does not support it either; perhaps this addition is influenced by the reading found in HePra^{§16}.

²¹⁸ Regarding this section, cf. HeSāU (N₁ f. 5r₁₋₃), DVS (f. 193v₁₋₄), HePra^{§16} et al.

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.²¹⁹ 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 he should visualize] in the heart of him the *samādhinātha*.²²⁰ 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 attraction of the *jñānacakra* and ended by the entering of the *jñānacakra* is the ‘*sarvākārābhisambodhi*’, i.e. the Clear Realization of all Aspects.²²¹

§17 The ‘Consecration’

mūrdhābhisambodhiḥ

After that, at the time of the fusion of the *jñānacakra* and *samayacakra*, after he has drawn in the five *tathāgatas* by blazing rays of light [and] visualized them in the space [in front], endowed with the form of Heruka [and] by nature together with the *maṇḍala*, he should visualize them requesting “May all *tathāgatas* consecrate me!”. As for the *tathāgatas* whose hands are furnished with the five jars of victory, having recited the verse beginning with “*yathā hi jātamātreṇa*” and so forth, they are bestowing the ablution to him alone. [At that time] he should recite: “*om sarvatathātābhīsekasamayaśriye hūm |*”.²²²

²¹⁹ The past-participle is to be understood in the same tense as the main action, as becomes clear from the corresponding section of the HeSāU reading *devatāhankāram udvahan*.

²²⁰ The *samādhinātha*, i.e. the *samādhisattva*, corresponds to the syllable *hūm* in the heart of the *jñānasattva* (cf. *Vajrasattvanīpādanāsūtra* (VS) et al.).

²²¹ Regarding the fusion of the *samayacakra* and *jñānacakra*, it may also be referred to the 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.

²²² 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 pañcāmṛtapūrṇavijayakalaśāḍibhiḥ (...) iti pathantaḥ snā-*

§18 The ‘Sealing’

After that there appears a rain of flowers which is 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 Citteśa, the Lord of the Mind (i.e. Akṣobhya), on the head, and the Bhagavatī too is marked by Citteśa.²²⁵ He should seal Gaurī and so forth with Citteśa, Śāsvata, Ratneśa and Amitābha. And furthermore, he should mark Pukkasī and so forth with these *buddhas*, in due sequence.²²⁶

Then, Vīṇā and so forth honor the lord by their respective domain of action (*viśaya*). A mirror, a lute, fragrances, a conch shell, bowls filled with various essences (*rasa*), objects of touch and the *dharmodayā* completely full with *bodhicitta*, having grasped these, Locanā etc. honor the Bhagavān:²²⁷

You, having obtained the excellent through your mind, you are surrounded by the assembly of *yoginīs*, by you the entire world, moving and motionless, is adorned, by [your] compassionate

payanti. The stanza referred to is quoted in full length in DVS (f. 193v₅₋₆) and HePra^{§17}: *yathā hi jātamātreṇa snāpitāḥ sarvatathāgatāḥ | tathāhaṃ snāpayisyāmi śuddhadivyaena 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 *tathāgatas* 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 jātamātreṇa snāpitāḥ sarvatathāgatā ityādinā gāthām* instead. Regarding the *abhiṣeka*, cf. HeSāU (Ñ₁ 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 abhiṣekaḥ || 17 ||*. Although the decision is feasible, it is not supported by the other witnesses.

²²⁵ The expression *cittānkā* (*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 For the sealing of the deities, cf. HeSāU (Ñ₁ f. 5r₇, S 307r₄₋₆), VaPra^{§18} & DVS (f. 194r₁).

²²⁷ It should be noted that VaPra^{Tib.} reads *gandhaśankha* as a single item (→ *dri'i duri*). Furthermore, the two surviving palm-leaf MSS attest *vastra* (‘cloth’) instead of *vastu* which is confirmed by the Tibetan translation (→ *reg bya'i dnos po*).

mind the sentient beings are completely awakened, through the display of illusions you accomplish what is to be done, be pleased, o Glorious King Heruka!²²⁸

With this *vajragīti* Locanā and so forth are praising the Bhagavān. The *tathāgatas*, *bodhisattvas*, *vidyādevīs*, *krodhas* and so forth, standing in the space in front, they are praising [Him] with the ‘heart *mantra*’, the ‘secondary heart *mantra*’, the ‘garland *mantra*’ and the ‘eight-partite *mantra*’. By this, beginning with the consecration and ending with the praise, is the ‘*mūrdhābhisambodhi*’, the Clear Realization of the Summit.²²⁹

§19 The ‘Tasting of the Nectar’

anupūrvikābhisambodhiḥ

After that, [the *sādhaka* should visualize] in the front a wind-*maṇḍala* arising from a *yaṃ*, marked by a banner; above that a fire-*maṇḍala* arising from a *raṃ*, 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 *ām*, in its middle red, in the outside white, [the syllables] *buṃ āṃ jrīṃ khaṃ hūṃ* and *lāṃ māṃ pāṃ tāṃ vaṃ* in its center.²³¹ After he has transformed these and produced the Five Nectars (*pañcāmṛta*) and Five Lamps

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. 209v_{7-210r₁}).

²²⁹ For related teachings, cf. HeSāU, DVS (fol. 193v_{6-194r₃}), HePra^{§18} et al. Regarding the *mūrdhābhisambodhi*, cf. *Abhisamayālaṅkāra* and °*vṛtti* (AA ch. 5).

²³⁰ In his commentary on the *Buddhakaṭāvatāna*, the *Abhayapaddhati* (AP), Abhayākaragupta specifies that the three *maṇḍas* themselves are produced from the syllables *om*, *āḥ* and *hūṃ* (cf. ch. 07 → *tryakṣarajātatrīmaṇḍaniviṣṭam āḥkārajaṃ padmabhājanam*).

²³¹ These five syllables are taught in HeTa I.ii. 2 as the seed-syllables of the five *tathāgatas*. It should be noted here that the choice of *am* over *ām* in the editions of the *Hevajratāntra* 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 (*vi*), blood (*rakta*), semen (*śukra*), flesh (*māṃsa*) and urine (*mūtra*). On this, cf. AP (ch. 07), HeSāSaṃ 8 (fol. 86r₃) et al. The Five Lamps may here be understood to have the nature of the Five Fleashes (*pañcamāṃsa*), the syllables of which are taught in the aforementioned sources as *go*, *ku*, *da*, *ha* and *na*, symbolizing the flesh of cow (*go*), dog (*kukkuraḥ*), horse (*damyaḥ*, *haya*), elephant (*dantiṃ*, *haṣṭin*)

(*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] by the heat of fire that is ignited by the wind into the very state resembling the aspect of liquid mercury, 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 (*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 *tathāgatas* 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

and man (*narah*). All of these, as taught in HeSāSam 10, are marked by the seed-syllables of the *tathāgatas* (cf. f. 121r₇ *pañcāmṛtapañcapradīpaṃ tathāgatabijñākitam*; 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^{§19} and HePra^{§19}, confirm this reading. In HeSāSam 8 and chapter six of the *Kriyāsaṃgrahapañjikā* we find yet evidence which might be taken in support of this reading, namely *akārajam candramaṇḍalam* (HeSāSam 8 f. 86r₃₋₄) and *omkārajātam candramaṇḍalam* (KriSamPa ch. 6-4-4-1). The missing of an object of *dr̥ṣṭvā* / *bhās* clearly indicates that something most have dropped out during the textual transmission.

²³³ The ‘modern’ MSS K_{2,3,5} and I_Σ further read *om āḥ sarvatathāgatājñānāmṛte hūm ity anena vajrahastena balipātram 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 sarvatathāgatāmṛtāsvādavajrāt-makāḥ sarvadharmāḥ | om sarvatathāgatāmṛtāsvādavajrasvabhāvātmako 'haṃ iti pathitvā ānandito 'bhūt* ||, not being confirmed by the palm-leaf MSS N₂ and K₁, nor by the Tibetan translation of the text.

²³⁵ Cf. DVS (f. 194r_{3-v1}), HePra^{§19}, AP (ch. 07), BhraHeSā et al. For the *anupūrvikābhisambodhi*, cf. *Abhisamayālaṅkāra* and °*vṛtti* by Haribhadra (AA ch. 6) et al.

§20 The 'Welfare of Beings' (*jagadarthah*)

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 samādhiḥ*', 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 *Mantras* 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 *hūṃ* located between moon and sun [disks] in his own heart."²³⁷ 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

²³⁶ Cf. DVS (f. 194v₁₋₂), HePra^{§20}, BhraHeSā, YoMā (ch. I.viii.) et al.

²³⁷ HeSāU (N₁ f. 6v₁).

²³⁸ Note that the *samādhinātha* refers to the black-bluish syllable *hūṃ* 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 bhāṣayet kṛṣṇam yathāyoga[m] prayogataḥ* |. It is to be noted that the 'modern' MSS K_{2,3,5} and I_Σ add *vakṣya-*

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

§22 The ‘Luminous Clarity’ (*prabhāsvaram*)

ekakṣanābhisambodhih

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 (*ekābhūya*)”²⁴¹ means, after he has emanated the row of the vowels (*āli*) and the row of consonants (*kāli*). From where? From the inhaling and exhaling. Having emitted the

mānasūksmayogaṃ bhāvayitvā which might be influenced by the reading *ṣaḍaṅgānantare vaksyamānasūksmayogaṃ dhyātvā visarjanam iti* 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 *karmahedena varṇahedaḥ* in the HeSāU also already points towards this connection between the ritual activity and ‘*varṇa*’. Regarding this statement and its connection to the ‘*ṣaḍaṅgayoga*’, cf. §21 in HePra^{Tib.} *mTsho skyes ḥabs kyis kha dog ni || las kyis dbye bas dbye bar bya'o || zes 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” zes so ||* and DVS (f. 194v₂). Lists beginning with “*śānti*” are found, for example, in PaKra 3.30 and HeSāSaṃ 2. The latter reads *śāntikaṃ paustikaṅ 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 is already found in Śaiva texts, as for example in the *Yoginītantra* (YoTa), a Śaiva scripture in which it is stated *śāntivaśyastambhanāni vidveṣocātane tathā | māraṇaṃ parameśāni śaṭkarmedaṃ prakīrtitaṃ || 4.3 ||*. On this topic, see also *Ṣaṭsāhasrikā 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 *tadanantaraṃ ṣaḍaṅgayogena samatāṃ bhāvayet – kṛṣṇaṃ raktaṃ tataḥ pītaṃ harin nīlaṃ sitaṃ kramāt | saḥajānandamātraṃ ca dhyāyāc cakraṃ sanāyakaṃ ||*. The same stanza is also given in the *KṛYaTaRatnāvalī* (p.129). For a brief survey of the *ṣaḍaṅga* in the context of the Hevajra traditions, cf. Matsumura, Yukihiko 2019.

¹HeSāU (Ñ₁ f. 6v₁₋₂).

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 [mass of rays of light] 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 by nature is free from mental constructs.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 unmistakable reality it is considered as the *saṃbhoga*, void of the syllables *hūm* and *phaṭ*, supreme, equal to the form of the Being.ⁱⁱⁱ

And in that way, the *saṃbhoga* is taught in the *Kūlapāṭala*, 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.^{iv}

²⁴² The Tibetan translations differ, reading *dbugs dbyuñ ba las te dbugs phyir 'byuñ ba'i lam nas āli dañ 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 *napuñsaka* (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 prabhāsvaram paśyet 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 'phan la ma brtags pa'i ran bžin gyis gnas pa'o* respectively (note that VaPra^{Tib.} seems to suggest *svabhāvataḥ*). On this, see also DVS *cakreśvaram pharen nityaṃ syāt dākinījālakulākulam | gaganam āpūṣaṃ paśyed acintyatvaṃ sarvabhāvataḥ* || (f. 196v₄₋₅).

ⁱⁱHeSāU (Ñ₁ f. 6v₂). ⁱⁱⁱUntraced, *om.* VaPra^{Tib.}. ^{iv}HeTa I.i. 12.

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’.^v

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”?^{vi} This seed is the Innate (*sahaja*). “Here, at this occasion, this is to be remembered”^{vii} means, [the Innate] is to be understood “through the Four Purities of laughter (*hasita*), gaze (*īkṣaṇa*), embrace (*āliṅgana*) and union (*dvandva*)”.^{viii} 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’.^{ix}

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* (‘Action Seal’) there is some [experience of the Innate Bliss], a

²⁴⁴ For the *ekakṣaṇābhisambodhi*, cf. *Abhisamayālaṅkāra* and °*vṛtti* (AA ch. 7) et al.

²⁴⁵ In this short passage the author provides us with important information regarding the correspondence between the Four Consecrations (*caturabhiṣeka*), Four

^vSvāPra (v. 54) by Āryadeva; cf. AK (p. 19), PaKraTi (p.61) and HePra^{Tib.} (*Blamed rim lña*). ^{vi}HeSāU (Ñ₁ f. 6v₂). ^{vii}Ibid. ^{viii}HeSāU (Ñ₁ f. 5r₆). ^{ix}HeTa II.iii. 10ab, VaPra^{Tib.} fails to recognize the meter, reading *mchog tu bde ba chen po'i mthar thug pa rnam la in pāda d*.

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?

Moments (*catuḥkṣāṇa*) and Four Blissess (*caturānanda*), which, together with the Four Seals (*caturmudrā*), and sometimes the Four Fruits (*catuḥphala*), constitute what we can refer to as the core teaching of the *Hevajratantra*. Although the correspondence between the blisses and moments seems to be agreed upon by most, if not all, proponents of the Hevajra teachings, the actual sequence of the last two blisses, i.e. the Bliss of Cessation and the Innate Bliss, remains a point of debate 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. *Caturmudrānīś-caya*), Rāmapāla's *Sekanirdeśapañjikā* (SN_{pa}) ad vv. 2-4 et al. A very useful summary of this debate has recently been given in Isaacson and Sferra 2015: pp. 97f. Unfortunately, Jālandharipāda avoids here to engage in this debate connected to the exact sequence of the Four Blissess. One attempt to establish the sequence of the blisses in context of the Four Moments is found in the *Bla med rim lha* section of the HePra, which – without the corresponding Sanskrit – can 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 more carefully, also taking into consideration the HeSāU^{Ti} and those works by Saroruhapāda which do not survive to us in their Sanskrit original, but fortunately are preserved in Tibetan translation. The close study of the **Padminī* and **Hevajramāṇḍalakarmakramavidhi* might herein reveal further important information. Further it may be noted that the *ācāryābhiṣeka* is sometimes referred to as *kalaśābhiṣeka* while the *prajñābhiṣeka* is sometimes also called *prajñājñānābhiṣeka* (cp. 'slob dpon gyi yon dbul ba'i rim pa' in the **Hevajramāṇḍalakarmakramavidhi*). For an useful table of correspondence according to the position of Ratnākaraśānti, Advayavajra and his disciple Rāmapāla, 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 *Advayavajrasaṅgraha* (Taishō, Vol. 2: pp. 94-98), in the *Sekanirdeśapañjikā* et al.

²⁴⁷ VaPra^{Tib} reads *yan 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*. See also Advayavajra's *Tattvavimśikā* (TV) vv. 7-8, 11: *karmasamayamudrābhyāṃ cakram niṣpādya bhāvitaḥ | dhyāyanti mṛdavo bodhiṃ śuddhatattvabahir-mukhāḥ || (7) jñānamudrāsamāpannam mañjuvajrādīnāyakaṃ | na satyam na mṛśākāram ātmānam madhyayogināḥ || (8) dṛṣṭatattvaḥ punar yogī mahāmudrāparāyanāḥ | sarvabhāvasvabhāvena vihared uttamendriyāḥ || (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.^x

Having considered [the meaning of this verse] in regard to the ‘innate state’, the Bhagavān too enters from it into ‘luminous clarity’, thus is the meaning. “Having in this way combined (*miśrībhūya*) that seed-syllable, moon and sun”^{xi} by this the absence of the three *jñānas* is indicated. “Having the essence of *amṛta*”^{xii} by means of this the state of the ‘Innate’ is made firm. “He should bring [it] gradually – like the ‘tip of a lamp-flame’ – into the form of a bunch of rays, until there is no perception anymore”.^{xiii} “Rays” (*rasmi*) means ‘rays of light’ (*kiraṇa*); “the form of a bunch” (*puñjākāra*) is the ‘collection of the aggregates’ (*skandhasamūha*); “gradually” (*krameṇa*) refers to the ‘entering in the sequence of the ‘five *skandhas*’; “Like the tip of a lamp-flame” means, just as the tip of a flame extinguished instantly from the lamp, in that way, in the sequence of the *skandhas*, from the form of the Bhagavān *rūpa* [perishes] into *vedanā*, *vedanā* into *saṃjñā*, *saṃjñā* into the *saṃskāras*, the *saṃskāras* into *viññāna*, [and] *viññāna* 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 *saṃskāras*. 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

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.

^xHeTa 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.

^{xi}HeSāU (Ñ₁ f. 6v₃). ^{xii}Ibid. ^{xiii}HeSāU (Ñ₁ f. 6v₃₋₄).

withdrawing of Gaurī etc. [into the *skandhas*], there still is the withdrawing of Pukkasī and so forth. And so the distinction is told [in as much as the *dhātus* fall under the category of the *rūpaskandha*, and one might ask]: Is there the withdrawing of *rūpa* etc., leaving out one's *dhātus*? 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, Khecari and Nairātmikā are in their natural forms which are taught with the terms ‘*anyatrāloka*’, ‘*ālokābhāsa*’ and ‘*ālokoḥpalabdhi*’.²⁵⁰ Nairātmīyādevī, 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 *am̐*. He should perceive the Bhagavatī who has melted (*drutāpannā*) together with precisely this syllable *am̐* and the moon disk as entered into the heart of the Bhagavān.”^{xiv}

²⁴⁹ Admittedly, this passage is far from being clear. Other interpretations certainly are possible, yet perhaps less probable.

²⁵⁰ VaPra^{Tib.} translates this passage as follows: *gḥan snañ ba dan̐ [snañ ba dan̐ G, N, P1] snañ ba mched pa dan̐ | snañ ba ñe bar thob pa'i sgras brjod pa rnam̐ 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 ‘*grāhaka-jñāna*’, and ‘*ālokoḥpalabdhi*’ to ‘*mahāśūnya*’ and ‘*grahaṇa*’. Regarding this, it may be referred to verses 30-40 of the second chapter (‘*Sarvasuddhivisuddhikrama*’) of Nāgārjunapāda's *Pañcakrama: ālokālokaḥbhāsa ca tathālokoḥpalabdhakam | cittam̐ trividham̐ ity uktam̐ ādhāras tasya kathiyate || vāyunā sūkṣmarūpeṇa jñānam̐ sanmīśratam̐ gatam̐ | niḥśṛtyendriyamārgebhyo viśayān avalambate || ābhāsenā yadā yukto vāyur vāhanatām̐ gataḥ | tadā tatprakṛtiḥ sarvā astavyastā pravartate || yatra yatra sthito vāyus tām̐ tām̐ prakṛtim̐ udvahet | yāvāt samīranotsāho nābhāso niścalo bhavet || ābhāsadvayahetuḥ syād ātma-bhāvavikalpanā | ubhayāṅgikam̐ eva syād yad ālokoḥpalabdhakam̐ || sarvāsām̐ eva māyānām̐ strīmāyaiva viśisyate | jñānatrayaprabhedo 'yaṁ sphuṭam̐ atraiva laksyate | rāgaś caiva virāgaś ca dvayor antar itī trayam̐ || dvīndriyasya samāpattiyā vajrapadmasamāgamāt | jñānadvayasamāyogaḥ samāpattiḥ prakṛtitā || jñānadvayasamāpattiyā yathoktakramena tu | yaj jñānam̐ prāpyate yatnāt tad ālokoḥpalabdhakam̐ || yasya vajrābjasamyogaḥ samvṛtyā tu na vidyate | sidhyate yogasāmarthyāt sakṛd apy anubhūtavān || yathāprabhedam̐ vijñāya jñānavṛtīm̐ svabhāvataḥ | lakṣayet satatam̐ yogī tām̐ eva prakṛtim̐ punaḥ || payodharā yathā naikē nānāsamsthānavarnakāḥ | udbhūtā gaganābhogāl layam̐ gacchanti tatra vai || evam̐ prakṛtayah̐ sarvā ābhāsatrayahetukāḥ | nirviśya viśayān kṛtsnān praviśanti prabhāsvaram̐ ||*; verses 30-33ab are also quoted in chapter 4 of Āryadeva's CMP.

^{xiv} HeSāU (Ñ₁ f. 6r₇-v₁).

By means of this, beginning with the Innate and ending with Luminous Clarity, is the ‘*dharmakāyābhisambodhi*’, i.e. the Clear Realization of the *Dharmakāya*.²⁵¹

§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 *sandhyās*’”,^{xv} 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 *Mantras*’

After that the *yogin* who is exhausted from the cultivation (*bhāvanā*) should recite the *mantras*. 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 deity’²⁵⁶ 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 produce the Bhagavān

²⁵¹ Regarding this paragraph, cf. DVS (f. 194v₂₋₆), HePra^{§22} et al. For the *dharmakāyābhisambodhi*, cf. *Abhisamayālaṅkārikāśāstravivṛti* chapter 8 et al.

²⁵² HePra^{Tib.} reads *de nas* instead of the first *atha* and *’dir* instead of the second one.

²⁵³ The same section is taught in HePra^{§23} with slight variants; with regard to it, see also DVS (f. 195r₁₋₂).

²⁵⁴ All sources, except for the palm-leaf MS \check{N}_2 , read *tadanu* (*de’i rjes la* Tib.) instead.

²⁵⁵ The Tibetan translation omits °*jāpa*° which is confirmed by the following as well as in the parallel section in the DVS (f. 195r₂₋₃).

²⁵⁶ The reading presented here follows VaPra^{Tib.} which reads *’dod pa’i lha’i gzugs su*. The Sanskrit, on the other hand, reads *svaṣṭarūpam* only, perhaps resulting from an early omission of either *deva* or *devatā*.

^{xv} Cf. HeSāU (\check{N}_1 ff. 6v₄, 7r₆).

who has the nature of the circle of the *ḍākinīs*. 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 *ḍākinīs*. 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*).

Then, at the time of the recitation, for the recitation of the *mantras* of Gaurī and so forth he should visualize, with the rotation of the *yoginīs* (*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-partite’, the ‘heart’ and ‘secondary heart [*mantras*]’ 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 together with rays of light from the mouth of the goddess; 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 rotate the *mantra* uninterruptedly.²⁵⁷ The ‘*dolājāpa*’.²⁵⁸

Having placed the letters of the *mantras* 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

²⁵⁷ Note that VaPra^{Tib.} omits parts of this passage, presumably due to eye-skip: *cho ga 'di ṅid kyis snags kyi yi ge lha mo'i ḥal nas ran gi ḥal du ste rim pa 'di ṅid kyis rgyun mi 'chad par snags 'khor bar bya ste |*.

²⁵⁸ Regarding the so-called ‘*dolājāpa*’, 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 For the *piṇḍajāpa*, cf. DVS (f. 195r₄₋₅), HePra^{§24}, HeSāSaṃ 10 (f. 122r₆) et al.

It should be realized mentally that the letters of their *mantras* issue forth from the mouth of the lord of the *maṇḍala* and the *maṇḍala* deities.²⁶⁰ Thus is the ‘*samayajāpa*’.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

§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 (*viḡhna*). 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’ (*gaḡabhājana*) 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’ (*balyadhiṣṡhāna*) 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 Uṣṡṡacakravartin above

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^{S24}, HeSāSaḡ 8 (f. 96v₂₋₄) et al.

²⁶² VaPra^{Tib} reads *dmigs pa'i mthar thug par* instead.

²⁶³ This section is quoted in the *Bla med rim bla* section in HePra^{Tib}; regarding it, see also HeSāSaḡ 10 (f. 122r₄₋₆) and GuBha (p.120).

²⁶⁴ As before, one would rather expect *yathākramam*, *krameṇa* or *kramataḡ* 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 ‘*gaḡabhājana*’ refers here to the first bowl in the right of the 16-armed Hevajra, the ‘*kṣonībhājana*’ to the first bowl in his left.

[and] Sumbharāja below, [they are] addressed [by them] with the *mantra* beginning with “*om̐ 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 *mantras*]: “*om̐ ākaraṣaya jah̐ | om̐ padmatraye praveśaya hūm̐ | om̐ svasvathāneṣu krodhabandhena bandhaya vam̐ | om̐ vaśaghaṅṭayā vaśīkuru hoḥ!*”²⁶⁷ having produced the nectar by the aforementioned method, he should then, preceded by the worship 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

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 *om̐ inda jama jala jakkha bhuda vahni vāyu rakkha | canda sujja māda bappa talapātāle attasappa 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 *yoginīs*. The *mantra*, as given here, may be translated as follows: “*om̐* – fetch [the obstacle makers] – *jah̐!* *om̐* – make [them] enter the three lotuses – *hūm̐!* *om̐* – bind [them] in their respective places with the bonds of wrath – *vam̐!* *om̐* – bring [them] under control with the bell of subduing – *hoḥ!*”. Note that the ‘*ākaraṣaṇamantra*’ is not further inflected here. See also HeSāSaṃ 7 (f. 79r₅₋₆).

²⁶⁸ The *sandhyāgīta* referred to here is HeTa II.iv. 6ff., also given in the HeSāU (f. 7r₃₋₆), HePra^{§25}, HeSāSaṃ 7 (ff. 79v₇-80r₃), HeSāSaṃ 8 (f. 104r_{5-v1}), HeSāSaṃ 45 (f. 270r_{7-v2}), and commented on in Saroruh's **Padmīnī* (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 *Vajravārahīsādhana*: (...) *kamalāvartamudrayā samtoṣya tanmudropasamhāreṇāliṅganābhīnayaṃ 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 perhaps might be indicating that it is not the *sādhaka* who performs the gesture himself, but that it is rather the deities who are caused to perform it. But perhaps the causative is not to be taken too seriously here in the context of a Buddhist tantric text.

²⁶⁹ The form *vīkṣayet* likely is to be understood here in the sense of *vīkṣeta*. The reading *vighnān vīkṣayet tatra mokṣapureṣu madhye | tasya madhyapure* is highly suspicious, yet it is retained until further textual evidence comes to light. VaPra^{Tib.}

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 a buffalo. 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 (*kattāra*) and a skull-bowl, fierce, with contracted eye-brows, black, standing on a sun upon a corpse, having 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 *pretas*. The five beginning with Indra are holding a serpent-noose in the left. Further, all are standing in *pratyāḥḍha*-posture.²⁷⁰

On the eight petals of the lotus located in 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,

confirms the reading *bgegs rnam thar pa'i gron khyer gyi dbus der rnam par brtags te | de'i dbus kyi gron khyer du (...)*.

²⁷⁰ Similar accounts are given in HePra^{§25}, HeSāSaṃ 7 (f. 78r₅-v₅), HeSāSaṃ 8 (ff. 102v₇-103r₃) and HeSāSaṃ 45 (f. 267rv), the latter adding the seed-syllables of the *vighnas*.

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 north-eastern 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 *saṃpuṭāñjali* [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.

Surrounding Brahmā are the *brahmakāyikas*, *brahmapurohitas*, *tuṣitas* and *yāmas* who are surrounded by the gods of the Akaniṣṭha and so forth.²⁷¹

In 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

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 HePra⁸²⁵, HeSāSaṃ 7 (ff. 78v₅-79r₃), HeSāSaṃ 8 (f. 103r₃-v₃) and HeSāSaṃ 45 (f. 267v-268r).

human faces, are bearing all ornaments, have their heads marked by a serpent hood [and] are joined by the *asuras* 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

After that, having urged [them] with the *mantra* “*om pravarasatkārārgham pratīccha svāhā*”,²⁷⁴ he should offer the guest-offering (*arḡha*). Having offered the foot-water (*pādyā*) to both feet with the *saṃdamśamudrā*, he should make [them] eat, reciting “*edaṃ balim bhuñja jīmgha*” and so forth.²⁷⁵ And [then] he should make know what ought to be done.

After that, preceded by the gesture of holding *vajra* and *vajra*-bell while reciting the *sandhyāgīta* and the *mantras* of the Bhagavān, the Bhagavatī,

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) & 45 (f. 268r) for similar accounts.

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 reverence – *svāhā!*”. The ‘*arḡhamantra*’ is found in HeTa II.i. 14: *om jaḡ hūm vaṃ hoḡ khaṃ raṃ*; 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 balim bhuñja jīmgha phulladhūpa māṃsa viṃgha | amha kajja savva sādha khanti khuṇi pheḡa gāda* ||. For a tentative translation the readers may refer to the HeSāU. Both HeSāSaṃ 7 and 8 clarify that the *arḡha* is to be given with the ‘*śaṅkhamudrā*’ while the *pādyā* is to be offered with the ‘*saṃdamśamudrā*’ (cf. HeSāSaṃ f. 79v₂₋₃, f. 104r₁₋₂).

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 | dḍho me bhava | sutosyo me bhava | suḥosyo me bhava | anurakto me bhava | sarvasiddhiṃ me prayaccha | sarvakarmasu ca me cittaṃ śreyahkuru hūm | ha ha ha ha hoḥ bhagavan sarvatathāgatavajra 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 syllable ‘*om*’, the gratifying (*toṣaṇa*) by the syllable ‘*āḥ*’, the making satisfied (*tṛptīkaraṇa*) 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 *saṃsāra* nor *nirvāṇa*], whose attachment to mental constructions is broken, they are naturally perceiving all natures like space, the oceans of their minds swelled

²⁷⁶ The particle *ca* has been added on basis of the procedure taught in HePra^{§25}. VaPra^{Skt.} omits this particle, HePra^{Tib.} renders *sandhyāgītām* with *mtshams kyi glus*.

²⁷⁷ Neither VaPra^{Tib.} nor the related passage in HePra^{§25} support the *ādikaṃ*.

²⁷⁸ This famous *mantra* is taught in HeTa I.ii. 1 and again in HeTa II.iv. 93, reading *om akāro mukhaṃ 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 (N₁ f. 6v₆), DVS (f. 196r₇), HePra^{§25}, HeSāSaṃ 7 (f. 79v₆₋₇), HeSāSaṃ 8 (f. 104r₅), HeSāSaṃ 45 (f. 268v₁₋₂), MuĀv, the *Hevajrasekaṇḍīkā*, 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.

²⁸⁰ The same passage is taught in HePra^{§25}. NB: The term ‘*upasaṃhāra*’ is, other than here, most commonly rendered as a masculine noun.

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 samādhīḥ

And, after he has risen from it, he should visualize a multi-petaled lotus in the middle of the *dharmacakra*,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 *hūṃ*].²⁸³ From the seed[-syllable] he should focus 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

²⁸¹ These two stanzas are found in the *Samvarodayatantra* (SaUdTā 8.26, 8.28) and are also cited in HePra^{§25}, HeSāSaṃ 45 (f. 269r₆₋₇) 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 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).

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. translation of this passage in HePra^{§26}. The Tib. translation of VaPra^{§26} differs, reading *de'i 'dab ma rnams la brgyad pa rnams kyi (kyis G) dbaṅ phyug brgyad rnams dan* (→ *taddaleṣv aṣṭāv aṣṭānām īśvarāṅ ca*). The latter translation may have influenced the outline of this passage presented in Jamgön Kongtrül Lodrö Tayé 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 singulars (*ekavacana*) °*hṛdaye*, *bījam* etc. support this interpretation which seems to be influenced by the rather unfaithful translation in VaPra^{Tib.} above. According to Advayavajra, the syllables on the petals in the different directions are *vum̃*, *ām̃*, *jrūṃ* and *kham̃* (HeSāSaṃ 7 f. 74r₆).

²⁸⁴ Note that the form *koṭī* is a less frequently found, yet elsewhere attested, rendering of the more common form *koṭi*.

the sake of stabilizing the mind. By becoming one with it the stability of the mind (*cittasthairyā*) will arise, there is no doubt. Only with the stability of the mind he should emanate the array of *tathāgatas* and the net of *yoginīs*, 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 “*dharmā*” 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 *Yōga*’).

§27 The ‘Twofold Armoring’ (*kavacadvayam*)

Or, if he has risen from that, the *yogin* should abide by the ‘*Yōga* of the Innate Hevajra’ after he has performed the Twofold Armoring.²⁸⁶ He should armor [himself] by the instruction of the great [*tantra*] beginning with “Akṣobhya is [thought of] with the form of a chaplet”.²⁸⁷ The circlet should be distributed as [the syllable] ‘*hūm*’ on 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 (*bhāsmavigraha*) is [the syllable] ‘*ham*’ on all limbs. Likewise is the ‘armoring’ that begins with “Mohavajrī is in both eyes”.²⁸⁸ Regarding it,

²⁸⁵ This sentence is missing in VaPra^{Tib.}, yet it is 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 title *Bla med rim lña* and which is to be found after the end of HePra^{Skt.}. Regarding the *sūkṣmayoga* in context of the Hevajra, cf. YoMā ad HeTa I.i. 30f., HeSāSaṃ 8 (f. 90v₁₋₃), HeSāSaṃ 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*^o which in fact is transmitted in the ‘modern’ MSS K_{2,3,5}. VaPra^{Tib.} reads *gdams niag chen po'i las*. The phrase *ityādinā* has here been connected with ^o*upadesataḥ* 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* “*cakrarūpeṇa*” printed in the edition of the MuĀv seems to be incorrect for *cakrīrūpeṇa* which Ratnākaraśānti then glosses with *cakrīrūpeṇa*.

²⁸⁸ The underlying teaching is found in HeTa II.iii. 51-52ab, also being quoted in the HeSāU (f. 6r₂₋₃), DVS (f. 196v₇), HeSāSaṃ 7 (f. 72r₅₋₆), SāMā 228 et al.

this is the *mantra* for the ‘armoring’: *ām̐ am̐ im̐ im̐ um̐ am̐*.²⁸⁹ Through this, this one whose body is united all around with the *vajrayoginīs*, *tathāgatas* 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 ‘*Yōga* of the Innate Hevajra’.²⁹⁰ Where? In the middle of the ‘palace of the three realms’ (*trailokyāgāra*). And thus [the venerable Nāgārjuna taught] –

This is the ‘celestial palace’ (*kūṭāgāra*), not the ‘three realms’! These are the Conquerors, not the living beings! I am the Lord of the *Maṇḍala*, not a human, not the *viśayas*, not the ‘sense-organs’, not earth and so on, and not ‘form’ and so forth! And in as much as [they] have the nature of ‘reality’ (*dharmatā*), these are the Deities of the *Maṇḍala*. O mind [of myself], knowing the entire universe (*viśva*) to be the circle of the *maṇḍala* why then are you agitated?!²⁹¹

[Thus is] the ‘**Abiding**’.

§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. ‘*om̐*’, ‘*āḥ*’ and ‘*hūm̐*’). [Thus is] the ‘**Eating**’.²⁹²

²⁸⁹ Note that VaPra^{Tib.} and HePra^{Tib.} differ as regards the syllables, interchanging the syllables ‘*ām̐*’ and ‘*am̐*’. HeSāSaṃ 8, on the other hand, interchanges the syllables ‘*im̐*’ and ‘*im̐*’ (cf. f. 85v₃₋₄).

²⁹⁰ The reading °*sannaddhībhūya* is an emendation. It is also possible to read °*sannaddha udbhūya* or °*sannaddho bhūva* instead. The Tibetan simply translates *go cha bgos nas*. Note further that here too the parallel section in the HePra reads *dvibhujavevajrayogataḥ* instead.

²⁹¹ This famous stanza is taught in Nāgārjuna's PaKra; cf. *Pañcakramaṭīppañī* (PaKraṭī p. 34), HePra^{§28}, HeSāSaṃ 7 (f. 75v₅₋₇) and the *Pañcatathāgatamu-drāvivarāṇa* (PTMV v.23). The reading *asmin* for *asmi* certainly gives good sense, yet violates the meter and is only attested in the PaKraṭī and PTMV. A similar teaching is found in the CMAT (cf. Matthes 2008: pp. 119f.).

²⁹² A similar passage is given in HePra^{§29}.

§30 The 'Conduct' (*caranam*)

Then, having taught the method of eating, I will tell about 'abiding' (*sthiti*) and 'practicing' (*carana*) 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.^{xvi,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!^{xvii}

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!^{xviii}

A single class provided of the five classes is conceived. No distinction is brought about as between a single class or many.^{xix}

Meditation practice (*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.^{xx}

²⁹³ An echo of this *avataraṇikā* is found in the beginning of §30 in HePra^{Tib}.

²⁹⁴ The interpretation of *ātmānaṃ* follows here Ratnākaraśānti's explanation in his MuĀv. The reading *caryā kriyate* (*contra metrum*) 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.

^{xvi}HeTa I.vi. 18; cf. HePra^{§30}. ^{xvii}HeTa I.vi. 19; cf. HePra^{§30}. ^{xviii}HeTa I.vi. 20; cf. HePra^{§30}. ^{xix}HeTa I.vi. 5; cf. HePra^{§30}. ^{xx}HeTa I.vi. 6; cf. HePra^{§30}.

But if some ‘proficiency’ (*ūṣman*) 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*).^{xxi}

Moreover, others uphold that the ‘performing of the practice’ (*caryā-carāṇa*) is “practiced when clear in the root[-*tantra*]”. 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, depending only on himself. Thus is the ‘**Conduct**’.

§31 The ‘Sleeping’ (*śayanam*)

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’ (*vīramāntayoga*). Thus is the ‘**Sleeping**’.²⁹⁸

²⁹⁵ This passage is not entirely clear, nor what the exact content of the *iti* is and whether *spāṣṭam* is meant as an adverb here. The underlying source could not be identified. VaPra^{Tib.} fails to recognize the even *pāda* and reads *gzan rnams kyañ rtsa bar gsal žin spyod pa žes 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 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 *sevītavayāḥ prayatmena 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 gzan la* Tib.).

²⁹⁸ A parallel passage is given in HePra^{§31}. The so-called ‘*vīramāntayoga*’ seems to refer here to the moment in which the ‘Innate Bliss’ is experienced; cf. MuĀv and YoMā ad HeTa I.viii. 24b.

^{xxi} HeTa 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 Pukkaśī 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 *vajrins*.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 (*sūnyatā*) 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 Māras, having a single face has the pure aspect of the 'knowledge of the inconceivable' (*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 *asuras*; existence and non-existence [are taught] by the word[s] "gods and *asuras*", the becoming one of these by the word "blood", what is

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 utpattikam 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*.

attained by that state [is taught] by the word “filled”; the skull-bowl has the pure aspect of this. With the remaining two arms he is in embrace with [his consort] Vajravārāhī.

In this way, having six arms has the pure aspect of the Six *Pāramitās*, having three faces teaches the inherent nature of body, speech and mind, the bell in the left is with the purity of emptiness, the trident is for the sake of cutting off the ‘three *jñānas*’,³⁰² the *vajra* in the right 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* posture on the 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 it has been explained (*tipṭita*) by me called Jālandhari, relying on the words of the noble one(s) (*āryavacana*).³⁰⁵

³⁰² Here Jālandhari seems to 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*, *atiśūnya* and *mahāśūnya*. Further it has to be noted that MS K₁ and Tib.C,D,P₂ support the reading *ajñānatraya*^o (Tib. *mi śes pa gsum*) which is likewise possible, though perhaps less likely.

³⁰³ VaPra^{Tib.} adds *phyag lhag ma dag gis gri gug dan thod pa ste* |.

³⁰⁴ Note that the Tibetan translation differs slightly, reading *de ltar phyag gñis pa dan | phyag bži pa dan | phyag drug pa rnam kyī 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 žabs 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 the word *pāda* would make it partly metrical, and the reading *Jālandharīti khyātena dharmam āśrītya tip-pitam* ||, *dharmam* being supported by the Tibetan, would form a metrical line of *anuṣṭubh*.

Saroruhavajra's Hevajra-Lineage

Having composed the Commentary of the Stage of Purity
(*viśuddhikramatippaṇī*) by Suratavajra, may by [the merit of] it
the entire world reach the further shore of Vajrasīrjñāna!

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 Śrīmat-suratapāda.³⁰⁶



³⁰⁶ The final colophon of VaPra^{Tib.} reads *Slob dpon mTsho skyes ḥabs kyis* [*mTshos skyes ḥabs kyis* N, P₁] *mdzad pa'i dPal kye rdo rje'i sgrub thabs kyi* [*sgrubs thabs kyi* G] *mdor bśad pa dag pa rdo rje sgron ma ḥes bya ba grub pa brñes pa'i* [*mrñes pa'i* G] *Slob dpon dPal Dz'a lan.d.ha ri ḥabs kyis* [*Dz'a lan.d.ha ri pa ḥabs kyis* N, P₁] *mdzad pa 'di yoñs su rdzogs so* || *Paṇḍita Mañ.dzu śr'i la mñan nas* | *Lo ts'a ba* [*Lo tsa ba* G, N, P₁] *Ñi ma rgyal mtshan dPal bZaṅ pos bsgyur ba'o* ||. For the scribal colophons of the Skt. MSS, see VaPra.^{Skt.} and The Texts and their Witnesses.

Bhadrapāda's
Dveṣavajrasādhana

Edition of the Sanskrit Text

upodghātaḥ

ॐ namaḥ śrīhevajrāya ॥

f. 186r₅

śrīmaddherukaṃ nāthaṃ sukhaphalasaṃkulaṃ¹ niḥ*sva-
bhāvasvabhāvaṃ² śāntaṃ khasamaṃ paraṃ sarvagaṃ
sūnyābhinnaṃ nairātmāgarbhasthitam |

6

5 mūrtaṃ³ caturānandaṃ nirvāṇagatiṃgataṃ⁴ virahitakalu-
ṣaṃ śuddhaṃ dveṣamuṣitaṃ vande ḍā*kinināthaṃ kapā-
lākulaṃ⁵ prabhūm ॥

7

namāmi herukaṃ nāthaṃ nairātmāsahaviḡraham⁶ |
tatsādhanam ahaṃ vakṣye mūlatantrānusārataḥ ॥

10 atha śrīmaddhevajraḍākinijālamahā*tantrarāje yad uktam āste tasmād f. 186v₁
uddhṛtyāryasaroruhapādair astavyastenāmnāyopadeśarakṣaṇārthaṃ sañ-
gopyoktam⁷ abhisamayaṃ mithyāgarvitasattvān dṛṣṭvā ḍā*kinijālabhayāc 2
ca | kiñciduṣmaprāptikāle ced abhisamayaspāṭikaraṇahetor mayā saroru-
hapādanapṛsutaputreṇa bhadrānāmnā prasiddhena kodālyādhye*ṣitena 3
15 vajraḍākininyādeśena tathā ca mūlatanre yad uktam āste tad⁸ dṛṣṭvā śrutvā
sākṣātkṛtvā dveṣavajrasādhanam⁹ vacmi | ye kecid arthinaḥ śrīmaddheva-
jraḍā*kinijālamahātantrarājena¹⁰ taddhetoḥ ॥ 4

¹°kulaṃ *em.*] °kula° Ṇ₃. ²niḥ° *em.*] ni° Ṇ₃. ³mūrtaṃ *em.*] mūrttiṣ Ṇ₃.
⁴°aṃ *em.*] °o Ṇ₃. ⁵°aṃ *em.*] °a° Ṇ₃. ⁶nairātmā° *em.*] nairātmāṃ Ṇ₃.
⁷sañgopyoktam *em.*^{Isaacson}] sāñkyopyoktam (?) Ṇ₃. ⁸tad *em.*] taṃ Ṇ₃. ⁹°aṃ
em.] °a° Ṇ₃. ¹⁰°dhevajra° Ṇ₃^{p.c.} (in upper margin)] °vajra° Ṇ₃^{a.c.} • °tantrarājena
em.] °tantra<rāja(m)> Ṇ₃^{p.c.} (in upper margin).

sādhanam

- atha¹¹ prathamam tāvāt mantrī¹² yathāgurvārādhanādiparipātyā-
 5 rādhyā¹³ guroḥ samyag āmnāyopadeśān¹⁴ gṛhītvā tāvaca ca*red guptena
 yāvāt kiñcidlābhaprāptir¹⁵ na bhavet | prāpte sati yathoktām prajñām ut-
 6 pādyaṭmasāmarthyena no vā nimittena la*bdhvā | śmaśānādau vanāraṇye 5
 vā¹⁶ gacched yogī | +¹⁷ yāvāt mahāmudrālābhāḥ syāt ||
- tatreyam¹⁸ bhāvanā guptayogena¹⁹ | sukhāsana²⁰ upaviśya mantrī²¹
 7 repheṇa sūryam svahṛdaye vibhāvya | taduparī nī*lavarṇaḥkāraṃ pañ-
 caraśmikam dṛṣṭvā | tān²² raśmīn ākāśe saṃsphāryānantalokadhātūn
 avabhāśya²³ – śrīheruko 'yam iti uccāraṇāt – sveṣṭadevatācakram guru- 10
 f. 187r₁ bu*ddhabodhisattvādīmś cānīyāgre vicintyārghapādyādikaṃ dattvā | puṣ-
 padhūpādibhir abhyarcya | tadanu sveṣṭadevatām²⁴ purataḥ²⁵ –
- gaurī mṛgalāñchanam²⁶ dharti caurī mārtaṇḍabhājanam |
 2 vetālī *vārihastā ca bhaiṣajyam²⁷ dharti ghasmarī ||
- pukkaśī balahastā ca śabarī rasadharī bhavet | 15
 caṇḍālī ḍamarukam vādayet ḍomby āliṅganam pradarśayet ||ⁱ
- 3 etābhis tāvāt saṃpū*jya | bhagavantam sphuratsaṃhāravigraham²⁸
 dhyātvā | tasyāgrataḥ saptavidhānuttarapūjām²⁹ kuryāt ||

ⁱHeTa L.iii 9-10.

¹¹atha *em.*] athaḥ Ṇ₃. ¹²mantrī *em.*] mantriṇā Ṇ₃. ¹³paripātyā^o Ṇ₃^{p.c.} (in upper margin)] °pātyā^o Ṇ₃^{a.c.}. ¹⁴deśān *em.*] °deśāna Ṇ₃. ¹⁵kiñcid^o *em.*] kiñcita Ṇ₃. ¹⁶śmaśānādau vanāraṇye vā *em.*] śmaśānādau vanāraṇye>e< Ṇ₃ (given after "prāpte sati"; once a marginal correction inserted at the wrong position?). ¹⁷Note in lower margin : x tatra to ācintaye> | <d dhīmān yāvād vajrayoginya āśvāsam na dadati | āśvāse sati nagare nigame prāntare śrīgātakesu vā sthītvā no vā yatra tatra yath[e]cchayā (yathai^o Ṇ₃) tāvad yo[gī gacched] 6, presumably written by a much younger hand. ¹⁸tatreyam *em.*] tadanu tatreyam Ṇ₃. ¹⁹yogena Ṇ₃^{p.c.} (in upper margin)] °yoge Ṇ₃^{a.c.}. ²⁰a *em.*] °e Ṇ₃. ²¹mantrī *em.*] mantriṇā Ṇ₃. ²²tān *em.*] tāna Ṇ₃. ²³avabhāśya *em.*] avabhāśyāniya Ṇ₃. ²⁴ām *em.*] °ā Ṇ₃. ²⁵purataḥ *em.*] °puro <to> Ṇ₃^{p.c.} (in upper margin). ²⁶am *em.*] °a Ṇ₃. ²⁷bhaiṣajyam *em.*] bheṣajya(m) Ṇ₃. ²⁸sphurat^o *em.*] sphurata^o Ṇ₃. ²⁹pūjām *em.*] °pūjā Ṇ₃.

yad anādisaṃsāre janmāvartaviḍambanair³⁰ yatra yatropapadya kṛ*taṃ 4
 mayā pāpakaṃ karma tat sarvaṃ pratideśayāmi bhagavadagrataḥ punar-
 akaraṇāya³¹ | tad anyasya³² saṃsārajanmajanmopapadya kṛtakāritānu-
 moditaṃ³³ | pu*ṇyaṃ sattvānām anumodayāmi | ātmano 'pi tat sarvaṃ 5
 5 pariṇāmayāmi anuttarāyāṃ samyaksaṃbodhau sattvānāṃ bodhicittot-
 pattyartham³⁴ || sarvagam mahājñānaṃ hekāravajraṃ * buddhaṃ | tena 6
 yad uktaṃ tantramantrādi dharmam³⁵ | taccakrasthitadevatīgaṇaṃ saṅ-
 gham³⁶ śaraṇaṃ gatvā | bhagavan samanvāhāryatām³⁷ akṣayaphalaṃ prā-
 pnuyām iti kṛtvā³⁸ bodhicittam utpādayet * || paścāt sarvasattvārthakaraṇa- 7
 10 hetoḥ sarvākāravaropetaśūnyatāyāṃ cittaṃ nirūpyānena mārgāśrayaṇam |
 punas tebhya ātmānam ātmanā dānaṃ dattvā | paścāt sādhanā*caraṇam f. 187v₁
 ārabhet ||

tadanu *prathamam bhāwayen maitrīm*ⁱⁱ ekaputraprematām sarvasattveṣu ||
 dvitīye mahārṇavadurgatau patitān sattvān dṛṣṭvā me mitrāṇīti kṛtvā duḥ-
 15 khitaḥ krandatīti ka*ruṇā || trītye mahac cittaṃ utpādyā sarve saṃbodhau 2
 mayā pratiṣṭhāpayitavyāḥ herukarūpeṇātmānaṃ siddhaṃ buddhvā ha-
 satīti muditā || caturthe yaśo'yaśolābhālābhāsu*khaduḥkhasutinindāgra- 3
 ham³⁹ nāstīti upekṣā ||

evaṃ caturbrahmavihārabhāvanāparyante⁴⁰ mṛtakākrāntam ātmā-
 20 naṃ vibhāvya⁴¹ | jñānālokavajrasamādhiyogena prākṛtaśarīrā*bhāvaṃ 4

ⁱⁱHeTa I.iii. 1a.

³⁰°āvartavi° N₃^{p.c.}] °āvartivādam° N₃^{a.c.}. ³¹punarakaraṇāya *em.*] >saptavi-
 dhānuttarapūjā< <punarakarāya (...)>. NB: The reading in the main text is can-
 celled, perhaps by the scribe himself when noticing his eye-skip after *agrataḥ*, the
 following is added in the upper margin without line reference. Judged from the
 script, the addition seems to stem from a rather old hand, presumably of northe-
 astern provenance. ³²tad anyasya N₃^{p.c.}] <(…) tadanya> sya N₃^{a.c.} (added in
 upper margin). ³³°moditaṃ *em.*] °modita° N₃. ³⁴bodhicittotpatty° *em.*] utpa-
 tyartham N₃. ³⁵dharmam *em.*] dharmma N₃. ³⁶saṅgham *conj.*] saṅgameṣu
 N₃. ³⁷samanvanvāhāryatām *em.*] asamanvanvāhāryatām | N₃. ³⁸prāpnuyām iti
 kṛtvā *em.*] prāpnuyāmīti <xx tvā 6> N₃^{p.c.} (added in lower margin, perhaps *kytvā*
 or *bhūtvā*). ³⁹°sukhaduḥkha° *em.* (cf. HePra)] °sukha° N₃. ⁴⁰°paryante *em.*] °pa-
 riyantena N₃. ⁴¹vibhāvya *conj.*] xx N₃ (perhaps a smeared *danḍa* or the beginning
 of a *bha*).

- kr̥tvā | tadanu jhaṭiti *vaṃkāreṇa*⁴² śaraccandrakarākāraṃ bhujadvayasūso-
 bhaṇaṃ dharmamudrayā karayugmam āpannaṃ vajraparyāṅkopaviṣṭaṃ
 5 śavopari candra*sthaṃ bhāsitānantalokadhātukaṃ⁴³ dvātriṃśallakṣaṇa-
 dharaṃ⁴⁴ vyañjanāśītirājitaṃ sahañāthaṃ prabhūm atīśāntaṃ paśyēt ||
 tathā ca – 5
- 6 akṣarodbhavaṇḍasya *hūm-phaṭ-kā*rau*⁴⁵ na ceṣyate⁴⁶ |ⁱⁱⁱ
 iti vacanāt | tathaḥ –^{iv}
- svaḥṛḍi bhāvayed rephaṃ tadbhavaṃ⁴⁷ sūryamaṇḍalam |
 tatraiva *hūmkṛtiṅ* caiva prajñopāyasvarūpakam ||
- 7 kṛṣṇavarṇaṃ mahāghoraṃ *hūmkārād* vajram u*dbhavet⁴⁸ | 10
 vajravaraṭake madhyasthaṃ *hūmtattvaṃ* bhāvayet punaḥ ||^v
- etat sarvaṃ pariṇāmya yathopadeśāt | candrabimbaṃ vibhāvya | tatas
 f. 188r₁ tasmān niḥsṛtyordhve vajriṇaṃ⁴⁹ mahābhīmam ā*kāśe⁵⁰ dṛṣṭvā vakṣyamā-
 ṇopadeśataḥ | ātmānaṃ praveśya⁵¹ | sveṣṭadevatātmako bhavet ||
 tathā coktaṃ bhagavatā mūlatantre – 15
- hūmkārapariṇataṃ*⁵² dṛṣṭvā dveṣātmanāṃ vibhāvayet |^{vi}
- 2 iti vacanāt || ta*smāt⁵³ sveṣṭadevatāpadaṃ niṣpādyā sphārayet krodhān
 sarvān jvālāmālākulākulān yathāsthāneṣu tān⁵⁴ dṛṣṭvā vikalpayet || ya-
 3 māntakaṃ⁵⁵ mahākṛṣṇaṃ vajramudgaradha*raṃ savye pūrve⁵⁶ cintayet ||
- ⁱⁱⁱHeTa I.viii 9ab. ^{iv}The following is cited in HePra^{Tib.} §5. ^vHeTa I.iii. 5-6.
^{vi}HeTa I.iii 7ab.
- ⁴²*vaṃkāreṇa em.*] *tyākāreṇa Ṇ₃.* ⁴³*bhāsitānanta° em.*] *bhātyananta° Ṇ₃ • °dhā-*
tukaṃ em.] *°dhātuṃ kaṃ Ṇ₃.* ⁴⁴*°dharaṃ em.*] *°dhara° Ṇ₃.* ⁴⁵*°kārau em.*] *°kāro*
Ṇ₃. ⁴⁶*ceṣyate em.*] *ceṣyata Ṇ₃ (sandhū).* ⁴⁷*°bhavaṃ em.*] *°bhava Ṇ₃.* ⁴⁸*vajram*
udbhavet em. (cf. *VaPra*)] *vajrasamudbhavet Ṇ₃* (unmetrical). ⁴⁹*vajriṇaṃ em.* (cf.
HePra^{§5})] *vajri Ṇ₃.* ⁵⁰*ākāśe conj.*] *ātmānaṃ ākāśe Ṇ₃,* cf. note below. ⁵¹*ātmānaṃ*
praveśya conj.] *praveśya Ṇ₃,* once a correction inserted at the wrong place (?).
⁵²*°kārapariṇataṃ Ṇ₃^{p.c.}* (added in upper margin)] *°pariṇataṃ Ṇ₃^{a.c.}*. ⁵³*tasmāt*
Ṇ₃^{p.c.}] *ta>syā<smāt Ṇ₃^{a.c.}* (cancelled) ⁵⁴*tān em.*] *tāna Ṇ₃.* ⁵⁵*yamāntakaṃ em.*]
yamāntaka° Ṇ₃. ⁵⁶*pūrve em.*] *dhyātvā Ṇ₃,* note that *pūrve* is added in the upper
 margin without line-reference and not exactly above *dhyātvā*.

prajñāntakaṃ mahāśuklaṃ dakṣiṇe sitadaṇḍadharaṃ yāmyāṃ nyaset ||
 padmāntakaṃ⁵⁷ mahāraktaṃ vajrābjadharaṃ pradhāne paścime⁵⁸ vi-
 bhāva*yet || vighnāntakaṃ mahānīlaṃ⁵⁹ karālavajradharaṃ savye cin- 4
 tayed uttaradiśi⁶⁰ || acalarājaṃ mahākṛṣṇaṃ khaḍgadharaṃ dakṣiṇe ai-
 5 śānyāṃ cintayet || tākki*rājaṃ mahākṛṣṇaṃ pradhāna ankuśadharaṃ 5
 āgneyāṃ vicintayet || nīladaṇḍaṃ mahākṛṣṇaṃ nīladaṇḍadharaṃ⁶¹ sa-
 vye nairṛtyāṃ paśyetaḥ || mahābalaṃ mahākṛṣṇaṃ tri*sūlahastaṃ pradhāne 6
 vāyavyāṃ⁶² nyaset⁶³ || ūrdhva uṣṇīśacakravartināṃ pītavarṇaṃ dakṣiṇe
 cakradharaṃ paśyetaḥ || adharaṃ sumbharājaṃ⁶⁴ dhūmravarṇaṃ bhayāna-
 10 kaṃ dakṣiṇe mu*śaladharaṃ cintayet || ete krodhās trinetrā ūrdhvaṅga- 7
 lakeśā nānānāgopaśobhitā dvibhujaikamukhāḥ kharvalambodarā vāme
 tarjanyaśaktavajrapāśadhara * dhyātavyāḥ || kiṃ tu tanmadhye ṭakkyaca- f. 188v1
 lau⁶⁵ lalītau vikṛtānanau⁶⁶ | punaḥ sarve viśvābjasūrye pratyālīḍhapadena
 saṃcintyāḥ⁶⁷ ||^{vii}

15 *om sumbha nisumbha hūm 2 phaṭ || om gṛhṇa 2 * hūm 2 phaṭ || om* 2
gṛhṇāpaya 2 hūm 2 phaṭ || om ānaya ho bhagavan vidyārāja hūm 2
phaṭ ||^{viii}

ityādinājñāpya⁶⁸ tān vajriṇā | ājñām ādāya | gatvā | tatra vināyakān⁶⁹
 gṛhī*tvā | yathāsthāneṣu sthitā itī vicintya⁷⁰ | kīlam adhaḥ śulāgram ūrdhve 3
 20 | amṛtarājākāraṃ jvālāmālākulaprabhaṃ saṃsthāpya | ājñāpya mantriṇā⁷¹
 | krodhān ājñām ādāya | * kīlayed vighnasamghātaṃ mantreṇānena dhī- 4
 mān ||

^{vii}Cf. VaPra^{§6} & HePra^{§6}. ^{viii}Cf. HePra^{§6}, AbhiSaMa, CSA, GST (ch. 14.26),
 LaTaṬī, LST, SaUdTa, SdpT, VaAvMaU et al. Note, the HePra and some of the
 other sources read *hūm* instead of *hūm 2 phaṭ*.

⁵⁷padmāntakaṃ *em.*] padmāntaka° Ṇ₃. ⁵⁸paścime *em.*] paścimaṃ Ṇ₃.
⁵⁹mahā° *em.*] manabhā° Ṇ₃. ⁶⁰uttara° *em.*] uttaraṃ Ṇ₃. ⁶¹dharaṃ *em.*] dhara°
 Ṇ₃. ⁶²vāyavyāṃ *em.*] vāyavyā Ṇ₃. ⁶³nyaset *em.*] nisīdati Ṇ₃. ⁶⁴sumbharājaṃ
 Ṇ₃^{a.c.}] sumbhamahārājaṃ Ṇ₃^{p.c.} (added in lower margin). ⁶⁵acalau *em.*] āca-
 lau Ṇ₃. ⁶⁶ānanau *em.*] ānanā Ṇ₃. ⁶⁷saṃcintyāḥ *em.*] saṃ>ku<ñcintya Ṇ₃^{p.c.}
 (cancelled). ⁶⁸ityādinājñāpya *em.* (application of *sandhi*)] ityādinā ājñāpya Ṇ₃.
⁶⁹vināyakān *em.*] vitāyakān | Ṇ₃. ⁷⁰vicintya *em.*] cintya Ṇ₃. ⁷¹saṃsthāpya |
 ājñāpya mantriṇā *conj.*] saṃsthāryājñāpya mantreṇa Ṇ₃.

5 *om gha gha ghātaya 2 sarvaduṣṭān phaṭ kīlaya 2 sarvaḥpān phaṭ hūm*
*3 vajrakīla⁷² vajradhara ājñāpaya*ti sarvaduṣṭavighnānām⁷³ kāyavāk-*
cittavajram⁷⁴ kīlaya hūm phaṭ⁷⁵ |^{ix}

kīlayitvā vighnān sarvān krodharājacihnena vajramudgaram⁷⁶ vicintya⁷⁷ |
om vajramudgara⁷⁸ vajrakīla⁷⁹ ākoṭaya 2 hūm phaṭ |^x ity anenākoṭya nirvighnī- 5
 bhūya pāścāt –

rephenā sūryam⁸⁰ purato vibhāvya
 tasmin ravau hūmbhavaviśvavajram⁸¹ |
 6 te*naiva vajreṇa vibhāvayec ca
 prākārakam pañjarabandhanañ ca ||^{xi} 10

anena rakṣācakrañantare vakṣyamāṇopadeśena mahārakṣām vibhāvayet |
 7 tanmadhye vyāpakām⁸² dharmodayam dhyā*tvā | tanmadhye *yam*kārādi-
 pariṇatam⁸³ caturmahābhūtamaṇḍalam⁸⁴ aṣṭaśmaśānamaṇḍitam⁸⁵ kūṭā-
 gāram ca bhāvayet ||

^{ix}Cf. VaPra⁸⁶, HePra⁸⁶, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSaṃPa (ch. 06), MaUVi, PiSā, SāMā 267, SV, VNU*, VS (II. 4.3), MaUd et al. ^xCf. VaPra⁸⁶, HePra⁸⁶, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSaṃPa (ch. 06), MaUVi, PiSā, SāMā 267, SV et al. ^{xi}HeTa I.iii. 3; cf. VaPra⁸⁶, HePra⁸⁶, BhraHeSā, KṛYāTa, MuĀv (p. 41), SāMā 228 et al.

⁷²vajrakīla *em.*] vajrakīlaya Ṇ₃. ⁷³sarvaduṣṭavighnānām Ṇ₃^{p.c.}] *om.* Ṇ₃^{a.c.} (added in upper margin). ⁷⁴kāyavākcittavajram *em.*] kāyavākcittam vajram Ṇ₃^{p.c.}; *om.* Ṇ₃^{a.c.} (added in upper margin). ⁷⁵kīlaya hūm phaṭ Ṇ₃^{p.c.}] *om.* Ṇ₃^{a.c.} (added in upper margin). ⁷⁶kīlayitvā (...) vajramudgaram Ṇ₃^{p.c.}] *om.* Ṇ₃^{a.c.} (added in upper margin). ⁷⁷vicintya *em.*] vicitye Ṇ₃^{p.c.}; *om.* Ṇ₃^{a.c.} (added in upper margin). ⁷⁸om vajramudgara *em.*] om vajramudgaro dhara vajra ājñāpayati Ṇ₃^{p.c.}; *om.* Ṇ₃^{a.c.} (added in upper margin). ⁷⁹vajrakīla *em.*] vajra kīlaya Ṇ₃. ⁸⁰sūryam *em.*] sūryamaṇḍala° Ṇ₃. ⁸¹vajram *em.*] °vajra Ṇ₃. ⁸²ām *em.*] °a° Ṇ₃. ⁸³pariṇatam *em.*] °pariṇatamantra° Ṇ₃ (cf. annotated translation). ⁸⁴maṇḍalam *em.*] °maṇḍala° Ṇ₃. ⁸⁵aṣṭaśmaśānamaṇḍitam *em.* (cf. VaPra⁸⁶ & HePra⁸⁶)] °saṃhāraṇāṣṭaśmaśānam Ṇ₃^{p.c.} (°śma° once written in lower margin and rubbed out, possibly after inserting it into the main text above).

ata āha –

	pūrve tiṣṭhati ⁸⁶ caṇḍograṃ taruśirīṣaśobhitam ga*jānanaṃ ⁸⁷ yakṣaṃ ⁸⁸ khyātaṃ śakraṃ tatra niyojayet	f. 189r ₁
5	nāgaṃ ca vāsukīyuktaṃ meghaṃ ⁸⁹ garjitabhūṣitam meruparvatarājaṃ ca ⁹⁰ caityaṃ rājati śāśvatam	
	dakṣiṇe punaḥ ⁹¹ karaṅkaṃ cū*tapādapamaṇḍitam mahiṣāsyam ⁹² yakṣaṃ khyātaṃ ⁹³ yamaṃ ⁹⁴ dikpatisaṃsthitam	2
	padmaṃ ⁹⁵ nāma nāgaṃ tatra meghāvartakamaṇḍitam malayaparvatarājaṃ ca ⁹⁶ piśunacaityaṃ yoja*yet ⁹⁷	3
10	prṣṭhe jvālākulaṃ nāma ⁹⁸ pādapāśokamaṇḍitam makarāsyam ⁹⁹ yakṣaṃ ¹⁰⁰ tatra varuṇena kṛtojjvalam ¹⁰¹	
	ahiṃ karkoṭakaṃ ¹⁰² tatra ¹⁰³ ghorameghaṃ * vicintayet parvataṃ tu kailāsaṃ ca ¹⁰⁴ saṃjñācaityaṃ niyojayet	4
15	gahvaraṃ cottare deśe ¹⁰⁵ aśvatthavṛkṣabhūṣitaṃ ¹⁰⁶ narānanaṃ yakṣas ¹⁰⁷ tatra kuberam ca vicintayet	
	nāga*m ca takṣakaṃ khyātaṃ ¹⁰⁸ meghaṃ ca ghūrṇitānvitam giriṃ ¹⁰⁹ mandarasaṃvṛttaṃ ¹¹⁰ cittacaityaṃ ¹¹¹ niyojayet	5
	lakṣmīvanam tu ¹¹² aiśānyāṃ vaṭapādapamaṇḍitam gomukho yakṣas tatra*stho maheśvaraṃ vicintayet	6

⁸⁶tiṣṭhati conj.] om. Ṇ₃. ⁸⁷ānanaṃ em.] ānanaṃ Ṇ₃. ⁸⁸yakṣaṃ em.] yakṣa° Ṇ₃. ⁸⁹meghaṃ] megho Ṇ₃. ⁹⁰meru° em.] sumeru° Ṇ₃. ⁹¹punaḥ Ṇ₃^{p.c.} (unmetrical)] puna Ṇ₃^{a.c.}. ⁹²āsyam em.] āsyo Ṇ₃. ⁹³khyātaṃ em.] ākhyātaṃ Ṇ₃. ⁹⁴yamaṃ em.] yamo Ṇ₃. ⁹⁵padmaṃ em.] padmo Ṇ₃. ⁹⁶rājaṃ ca em.] °rājānaṃ Ṇ₃. ⁹⁷yojayet em.] niyojayet Ṇ₃. ⁹⁸nāma em.] nāma śmaśānaṃ Ṇ₃. ⁹⁹āsyam em.] °āsyo Ṇ₃. ¹⁰⁰yakṣaṃ em. (hypermetrical)] yakṣa Ṇ₃. ¹⁰¹kṛtojjvalam em.] kṛtam ujjvalam Ṇ₃. ¹⁰²karkoṭakaṃ em.] karkkoṭakas Ṇ₃. ¹⁰³tatra em.] tatrastaṃ Ṇ₃. ¹⁰⁴kailāsaṃ ca em.] kelāsaṃ ṅca Ṇ₃. ¹⁰⁵cottare deśe em. (final sandhi not applied)] cauttare deśe Ṇ₃. ¹⁰⁶aśvattha° em.] aśvastha° Ṇ₃. ¹⁰⁷yakṣas em.] yakṣa Ṇ₃. ¹⁰⁸kaṃ khyātaṃ em.] °kākhyātaṃ Ṇ₃. ¹⁰⁹giriṃ em.] giri° Ṇ₃. ¹¹⁰saṃvṛttaṃ conj.] om. Ṇ₃; cf. note in translation. ¹¹¹citta° em.] saṃcitta° Ṇ₃; cf. note in translation. ¹¹²vanam tu em. (sandhi not applied for metrical reasons)] °vanam Ṇ₃.

- śaṅkhapālam nāgaṃ khyātaṃ¹¹³ caṇḍameghena śobhitam |
mahendragirim atrāpi¹¹⁴ caityam advayam eva ca ||
- 7 aṭṭaṭṭahāsam āgneyyāṃ¹¹⁵ tarur bhāti karañjaka*m |
ajānāno yakṣaḥ khyāto¹¹⁶ hutāśanena¹¹⁷ maṇḍitam ||
- nāgaṃ punar mahāpadmaṃ ghanameghena bhūṣitam | 5
gandhamādanam atrasthaṃ¹¹⁸ kāyacaityaṃ vicintayet ||
- f. 189v₁ ghorāndhakāraṃ¹¹⁹ nairṛtyāṃ latā*parkaṭimaṇḍitam |
mṛtakāsyāṃ yakṣaṃ proktaṃ¹²⁰ rākṣasendreṇa rājītam ||
- nāgaṃ¹²¹ punar anantaṃ ca¹²² meghapūraṇamaṇḍitam¹²³ |
hemaparvatarājaṃ ca ratnacaityaṃ niyojayet || 10
- 2 kilikilāra*vam¹²⁴ vāyavyāṃ vṛkṣapārthivānvitam |
kuraṅgāsyo yakṣaḥ¹²⁵ khyāto marutā kṛtam ujjvalam ||
- nāgaṃ ca kulikaṃ proktaṃ varṣamegheṇa¹²⁶ pūritam |
3 śrīdharaṃ¹²⁷ girirājaṃ ca¹²⁸ dharmacaityaṃ niyo*jayet¹²⁹ ||^{xii}
- etāni śmaśānāni¹³⁰ mahārakṣācakramadhye vṛyadināmepacānvitāni¹³¹ 15
ghoragahvarāṇi bhayānakāni vetālabhūtasamghair yakṣakumbhāṇḍa-
4 rākṣasaiḥ sarpavyāghrāsthikapālamālākulaiḥ paripūritā*ni śrgālāravoc-

^{xii}Cf. VaPra^{§8.1-8}, HePra^{§8.1-8} et al.

¹¹³śaṅkhapālam nāgaṃ khyātaṃ *conj.* (hypermetrical)] śaṅkhapālanāgan tatrā-
khyātaṃ Ṇ₃. ¹¹⁴girim atrāpi *conj.*] °giriṅ cāpi Ṇ₃. ¹¹⁵hāsam āgneyyāṃ *conj.*]
°hāso hutāśāne Ṇ₃; cf note in translation. ¹¹⁶khyāto *em.*] | khyātar Ṇ₃; see nt. be-
low. ¹¹⁷hutāśanena *conj.*] agniṅ dig° Ṇ₃; cf note in translation. ¹¹⁸mādanam
atra° *em.*] °mādanaṅ cātra° Ṇ₃. ¹¹⁹āndhakāraṃ *em.* (hypermetrical)] °andha-
kāraṃ Ṇ₃. ¹²⁰mṛtakāsyāṃ yakṣaṃ proktaṃ *em.* (hypermetrical)] mṛtakānāno
yakṣaḥ proktaḥ | Ṇ₃. ¹²¹nāgaṃ *em.*] nāga Ṇ₃. ¹²²ca *em.*] om. Ṇ₃. ¹²³megha°
em.] meghaṃ Ṇ₃. ¹²⁴kilikilāraṃ *em.*] kilikilāraṃ Ṇ₃. ¹²⁵yakṣaḥ *em.*] yakṣa°
Ṇ₃. ¹²⁶varṣamegheṇa *em.*] varṣamegheṇa Ṇ₃. ¹²⁷dharaṃ *em.*] °dharo Ṇ₃.
¹²⁸rājaṃ ca *em.*] °rājānaṅ Ṇ₃. ¹²⁹niyojayet *em.*] niyojayed Ṇ₃. ¹³⁰śmaśānāni
em.] śmaśāni Ṇ₃. ¹³¹mahārakṣācakramadhye vṛyadināmepacānvitāni *conj.* (cf.
HePra^{§8})] mahārakṣāgāramadhye vesmatṛ<pu>dimeyacānvitāni Ṇ₃^{p.c.} (read in
line four after "śrgālāravocchalitāni"; correction added in lower margin); cf. note in
translation.

- chalitāni¹³² vicintya | tanmadhye "caturasraṃ caturdvāraṃ¹³³ catus-
torāṇa*maṇḍitam"^{134,xiii} aṣṭastambhopaśobhitam caturvedikāsamanvi- 5
taṃ¹³⁵ hārārdhahāropaśobhitam¹³⁶ pakṣiṅkramaśīrṣānvitam kūṭāgāraṃ
bhāvayet || prabhāsva*raṃ cintayitvā | tattvataḥ – 6
- 5 bhāvyaṅte hi jagat sarvaṃ manasā yasmān¹³⁷ na bhāvyaṅte |
sarvadharmaparijñānād¹³⁸ bhāvanā naiva bhāvanā ||^{xiv}
- etena sarvatraidhātukam api nirābhāsaṃ dṛṣṭvā * | mahāmantrarājaṃ pa- 7
ṭhet – om śūnyatājñānavajrasabhāvātmake 'ham'^{xv} ||
- tadanu hekāravajrālambanaṃ¹³⁹ prati pañcākārābhisaṃbodhikra-
10 maṃ cintayed ākāśataḥ || tatrākārādya*kṣarapariṇatādarśajñānacandraḥ | f. 190r₁
kālipariṇataḥ samatājñānasūryaḥ | anayor madhye gataṃ hevajracih-
naṃ pratyavekṣaṇam¹⁴⁰ ucyate | sarvair¹⁴¹ ekam anuṣṭhānaṃ¹⁴² bim-
ba*niṣpattiḥ¹⁴³ śuddhadharmatā ||^{xvi} ebhir ekībhūya¹⁴⁴ niṣpannaṃ sve- 2
ṣṭadevaṃ ṣoḍaśabhujam ṣaḍbhujam caturbhujam dvibhujam vā | ardha-
15 paryāṅkanātyāvasthitaṃ ṣaṇmudropetaṃ ūrdhvapiṅga*lakeśam muṇḍa- 3
mālāvirājitaṃ¹⁴⁵ kṛṣṇavarṇam mahāghoraṃ¹⁴⁶ trailokyaikamūrtidha-
raṃ¹⁴⁷ nairātmyāyogasamāpannaṃ¹⁴⁸ mahāsukharatiyuktaṃ paśyēt ||
- tato mā*ṇḍaleyaṅ vikalpayet | pañcākāraprayogataḥ || 4

^{xiii}Cf. Āryadeva's *Caryāmelāpakapradīpa* (CMP p. 83), perhaps going back to the *Vajrasākhara*, similar statements are found in several texts (cf. annotated translation). ^{xiv}HeTa I.viii. 44; cf. HePra^{§7}. ^{xv}Cf. HeSāU (Ñ₁ f. 2v), VaPra^{§7}, HePra^{§7}, BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā 7|13|14|16) et al. ^{xvi}Cf. HeTa I.viii. 6cd-8ab; HeSāU (Ñ₁ ff. 2v₇-3r₃ and S f. 307r₆-v₁), VaPra^{§10}, HePra^{§10} et al.

¹³²occhalitāni *conj.*] °occhalitāni mahārakṣāgāramadhye ve-
smaṭr<pu>dimeyacānvitāny uccalapracaḥatāni Ñ₃^{p.c.} (correction added
in lower margin; cf. note in translation). ¹³³catar° *em.*] catura° Ñ₃.
¹³⁴catustoraṇamaṇḍitam *em.*] catuṣtorāṇamaṇḍitam Ñ₃. ¹³⁵catur° *em.*]
caturtha° Ñ₃. ¹³⁶śobhitam *em.*] °śobhita° Ñ₃. ¹³⁷yasmān *em.* (cf. HeTa,
HePra^{§7})] *om.* Ñ₃. ¹³⁸parijñānād *em.*] °parijñānāt Ñ₃; °parijñānaṃ HeTa,
HePra^{§7}. ¹³⁹hekāravajrālambanaṃ *em.*] hekārāvalambanaṃ Ñ₃. ¹⁴⁰pratya°
em.] pratye° Ñ₃. ¹⁴¹air *em.*] °er Ñ₃. ¹⁴²aṃ *em.*] °aṃ Ñ₃. ¹⁴³bimbaniṣpattiḥ
em.] bimbā niṣpatti° Ñ₃. ¹⁴⁴ekībhūya *em.*] ekībhūyan Ñ₃. ¹⁴⁵virājitaṃ *em.*]
°virājita° Ñ₃. ¹⁴⁶ghoraṃ *em.*] °ghora° Ñ₃. ¹⁴⁷aika° *em.*] °eka° Ñ₃. ¹⁴⁸aṃ]
°a° Ñ₃.

tatra pūrve gaurīm¹⁴⁹ dhyāyāt caurīm¹⁵⁰ dakṣiṇato nyaset |
 5 paścime vetālī khyātā ghasmarīm avasavyake ka*lpayet ||

tadanu aiśānyādikoṇeṣu yathānukrameṇa pukkasyādicaturdevī¹⁵¹ vinya-
 sya vakṣyamāṇakrameṇa cintayed aṣṭamāt^{xvii} || bhūcarī khecarī nairātmā
 6 ca kāya*vākcittapadmeṣu yathākrameṇātra svakāyamadhya draṣṭavyā mū- 5
 latantrānusārataḥ || idaṃ maṇḍalacakraṃ punaḥ sādhyasya rūpam uk-
 7 tam eva | sveṣṭadevaṃ dveṣākṛtiṃ¹⁵² niṣpādyā ḍākinīca*kraṃ vicintya
 gandharvasattvaṃ praveśya vajrī sukhānurāgeṇa sva vidyayā saha drutāpa-
 nno 'bhūt¹⁵³ ||^{xviii}

atha pukkasyādicaturdevatyo 'tviṣaṇṇās¹⁵⁴ cakrapater abhāvaṃ¹⁵⁵ 10
 f. 190v₁ drṣṭvā punaḥ¹⁵⁶ * svacittaṃ prabodhya vajragītaiḥ¹⁵⁷ saṃcodayanti¹⁵⁸
 prabhum | prabhur api prañidhānāvedhasāmarthyena svapnaprabodhi-
 2 tavad vajragītaṃ śrutvottiṣṭhet | pañcajñānamayabodhicitto*tthānakira-
 ṇaiḥ¹⁵⁹ sacarācaram ānīya tatra praveśya cakradevatās ca gṛhītvā sama-
 rasībhūyopadeśāt¹⁶⁰ sahabimbam trailokyaikamūrṭiṃ mahāśāntaṃ¹⁶¹ 15
 3 candrakānta*maṇiprabhaṃ¹⁶² paśyet | anuyogaṃ niṣpādyaiṃ¹⁶³ | tataḥ
 skandhadhātāvāyātaneṣu¹⁶⁴ bījanyāsaṃ karoti vajrī | vajrādi¹⁶⁵ khēcarya-
 4 ntaparyantaṃ¹⁶⁶ || [*ām*kāraṃ vinyased]¹⁶⁷ rūpe | *im* * vedanāyāṃ smṛtam |
 punar *īm*kāraṃ¹⁶⁸ saṃjñāyāṃ | saṃskāre *um*¹⁶⁹ nyaset | punar *aṃ*kāraṃ

^{xvii}HeTa I. viii. ^{xviii}Cf. HeSāU (Ñ₁ f. 4r₁₋₂), VaPra^{§11}, HePra^{§11} et al.

¹⁴⁹gaurīm *em.*] gaurī Ñ₃. ¹⁵⁰caurīm *em.*] caurī Ñ₃. ¹⁵¹°devī *em.*] °devī Ñ₃.
¹⁵²sveṣṭadevaṃ dveṣākṛtiṃ *conj.*^{Salvini}] sveṣṭadveṣākṛtiṃ Ñ₃. ¹⁵³drutāpanno 'bhūt
em.] dratāpanno 'bhūta Ñ₃. ¹⁵⁴°devatyo 'tviṣaṇṇās *conj.* (cf. HePra^{§12})] °de-
 vatī avisannā Ñ₃. ¹⁵⁵°pater abhāvaṃ *em.* (cf. HePra^{§12})] °pater eva bhāvāṃ Ñ₃.
¹⁵⁶punaḥ *em.*] punaḥ [f.190v] ḥ Ñ₃. ¹⁵⁷vajra° *em.*] vajrī Ñ₃. ¹⁵⁸saṃcodayanti
em.] sañcaudayanti Ñ₃. ¹⁵⁹pañcajñānamayabodhicittotthāna° *conj.* (cf. VaPra^{§12},
 HePra^{§12})] pa(ñcajñāna xx₅) | utthāna° Ñ₃ (overexposed) Ñ₃. ¹⁶⁰°opadeśāt *em.*]
 °ya upadeśāta Ñ₃. ¹⁶¹mahāśāntaṃ *conj.*] (maha) ††₃, illegible due to the overexpo-
 sure of the image. ¹⁶²candrakāntamaṇiprabhaṃ *conj.*] xx₃ nt† [3] maṇiprabhaṃ
 Ñ₃. ¹⁶³anuyogaṃ niṣpādyaiṃ *em.*] anuyogata niṣpādyaiṃ Ñ₃ (no *danḍa* before).
¹⁶⁴skandhadhātāvāyātaneṣu *em.* (cf. VaPra^{§13}, HePra^{§13})] kandhadhātāvāyātaneṣu Ñ₃.
¹⁶⁵vajrādi *em.*] vajrāda Ñ₃. ¹⁶⁶°anta° *em.*] °ānta° Ñ₃. ¹⁶⁷*ām*kāraṃ vinyased
conj. (cf. VaPra^{§13}, HePra^{§13})] xx₈ °d Ñ₃ (overexposed). ¹⁶⁸*īm*° *em.*] ī° Ñ₃. ¹⁶⁹*um*
 Ñ₃^{p.c.}] *om.* Ñ₃^{a.c.} (added in upper margin).

vijñāne | pañcaskandhasvabhāvataḥ || *ūmkāraṃ māṃse* [nyaset | rakte]¹⁷⁰
*ṃkāraṃ*¹⁷¹ punar bha*vet | *ṃkāraṃ bodhicitte* | majjamedayor¹⁷² *ḥm* 5
punaḥ || *ḥmkāraṃ rūpabhāge* ca śabde [*emkāraṃ cintayet*]¹⁷³ | *aimkāraṃ*
gandhaviṣaye¹⁷⁴ | rase tu *omkāraṃ* punaḥ¹⁷⁵ | sparśe *aumkāraṃ* vicintya¹⁷⁶ |
5 *am*kāraṃ* dharmadhātutaḥ || anenātiyogaṃ niṣpādyā mahāyogaṃ samā- 6
rabhet ||^{xix}
nābhau hr̥dī kaṇṭhe lalāṭe¹⁷⁷ padmacatuṣṭayaṃ [dhyātva | *am hūm om*
ham]¹⁷⁸ tatra vinyasya | kāyāditrayā*dhiṣṭhānaṃ¹⁷⁹ cintayet | akṣararājaṃ 7
śuklavarnaṃ dhyātvā śīrasi raśmiṃ¹⁸⁰ niścārya tasmāt kāyasamūhena ga-
10 ganam āpūrya saṃhārya tatraiva pūrvabīje praveśya kāyavajro bhavet |* f. 191r₁

om kāyavajradharātmakāḥ sarvadharmāḥ kāyavajrātmako 'ham ||

*āḥkāraṃ*¹⁸¹ vākpathe dhyāyāt | raktavarnaṃ vibhāvayet | raśmiṃ¹⁸² saṃ-
sphārayitvā tasmād vāgvajrasamūhena gaganam ā*pūrṇaṃ dr̥ṣṭvā saṃhā- 2
rya tatraiva prāgbīje¹⁸³ praviṣṭaṃ¹⁸⁴ vicintya vāgvajradharo bhavet |

15 *om vāgvajradharātmakāḥ*¹⁸⁵ *sarvadharmā vāgvajrasvabhāvātmako 'ham* ||

trailokyabījaṃ dhyāyāt | cittapa*the kṣṇavarnaṃ vibhāvayet | raś- 3
miṃ¹⁸⁶ saṃsphārya bījāt tasmāc cittavajrasamūhena¹⁸⁷ gaganam āpūr-
ṇaṃ dr̥ṣṭvā tatraivāntarālīnaṃ¹⁸⁸ vicintya bījarāje praveśya cittavajradharo
bha*vet | 4

20 *om cittavajradharātmakāḥ sarvadharmāś*¹⁸⁹ *cittavajradharātmako 'ham* ||^{xx}

^{xix}Cf. VaPra^{§13} and HePra^{§13}; once metrical? ^{xx}Cf. HePra^{§13}.

¹⁷⁰nyaset | rakte *conj.* (cf. VaPra^{§13}, HePra^{§13})] *xx*₄ Ṇ₃ (overexposed). ¹⁷¹*ṃkāraṃ*
conj. (cf. VaPra^{§13}, HePra^{§13})] *xx* xāraṃ Ṇ₃ (overexposed). ¹⁷²o_{medayor} *em.*] o_{me-}
dayo Ṇ₃. ¹⁷³*emkāraṃ* *cintayet conj.*] *om.* Ṇ₃ (eye-skip?). ¹⁷⁴o_{viṣaye} *em.*] o_{viṣa-}
yeṣu Ṇ₃. ¹⁷⁵punaḥ *em.*] *pu* *xx*₂ Ṇ₃ (overexposed). ¹⁷⁶vicintya *em.*] *cintya* Ṇ₃.
¹⁷⁷kaṇṭhe lalāṭe *em.*] kaṇṭhalalāṭeṣu Ṇ₃. ¹⁷⁸dhyātva | *am hūm om ham conj.* (cf.
HePra^{§13})] (*xx*₃ *ham om hūm am*) Ṇ₃ (overexposed). ¹⁷⁹kāyādi^o *conj.* ^{Isaacson}] kāyā^o
Ṇ₃. ¹⁸⁰o_{iṃ} *em.*] o_i Ṇ₃. ¹⁸¹*āḥkāraṃ em.*] *ākāraṃ* Ṇ₃. ¹⁸²o_{iṃ} *em.*] o_i Ṇ₃.
¹⁸³vāgvajre *em.*] *prāgvajre* Ṇ₃. ¹⁸⁴praviṣṭaṃ *em.*] *praviṣṭa* Ṇ₃. ¹⁸⁵o_{ātmakāḥ} *em.*]
o_{ātmakā} Ṇ₃. ¹⁸⁶o_{iṃ} *em.*] o_i Ṇ₃. ¹⁸⁷o_{samūhena} *em.*] o_{samūhe} Ṇ₃. ¹⁸⁸o_{āntarālīnaṃ}
em.] o_{āntarālīn} Ṇ₃. ¹⁸⁹o_{āś} *em.*] o_ā Ṇ₃.

tathā ca mantrakulapaṭale *om āḥ hūm* kāyavākcittādhiṣṭhānam¹⁹⁰ śabde-
5 noktaṃ bhagavatā | i*ti me¹⁹¹ vacanāt ||^{xxi}

kāyavākcittam adhiṣṭhāya dveṣavajrapadaṃ dhyāyāt | anena mahāyo-
gam¹⁹² niṣpādyā pūrvoktakrameṇa dhyātvā dveṣātmako bhavet | kṛṣṇa-
6 varṇaṃ ma*hāghoraṃ¹⁹³ māracatuṣṭayākṛāntaṃ ṣaṇmudropetaṃ nairāt- 5
māsamopetaṃ¹⁹⁴ ātmānaṃ paśyēt || evam uktaṃ¹⁹⁵ kutaḥ |

sattvabimbasaṃbhūtaṃ¹⁹⁶ maṇḍaleśaṃ vibhāvayēt |^{xxii}

iti vacanāt ||

7 i*dānīm yathāvidhiyogena varṇacihnādikaṃ dhyātvā *trisamayātmako*
'ham iti paṭhitvā trisamayātmako bhūtvā¹⁹⁷ vidyāsādhanam¹⁹⁸ ārabhet || 10
f. 191v₁ manasā yadīpsitā vidyā cittavajrasaṃbhūtā | anyāpi sarvalakṣa*ṇopetā ca
prajñādhārā acalā guṇaśekharā loka sallajjā¹⁹⁹ sattvavatsalā sādhaḥ bhak-
tiyuktā tasyāḥ sādhanam vaksye yathāyogaṃ prayogataḥ || *omkāraṃ*²⁰⁰ śi-
2 rasi²⁰¹ dhyātvā | hr̥dī *hūm**kāraṃ²⁰² vinyaset²⁰³ | *svākāraṃ* cintayen nābhau
| ūruyugme²⁰⁴ ca *āḥkāraṃ*²⁰⁵ | *hākāraṃ* pādāyor vinyasya bhagavadaṅga- 15
nyāsaṃ yathā kṛtaṃ²⁰⁶ tathā bhagavatyaś ca²⁰⁷ kuryāt ||^{xxiii}

3 rūpe vajrā sadākhyā*tā gaurī vedanāyāṃ smṛtā |
saṃjñāyāṃ vāriyoginī saṃskāre vajraḍākinī ||^{xxiv}

^{xxi}Cf. HeTa I.ii. 10. ^{xxii}HeTa I.viii. 9cd. ^{xxiii}Partly metrical, cf. HePra^{§15}.
^{xxiv}HeTa I.ix 8.

¹⁹⁰am em.] °a° Ṇ₃. ¹⁹¹me Ṇ₃^{p.c.} (?)] om. Ṇ₃^{a.c.}. NB: one *akṣara* ("me", "se" or perhaps "nai") added above in upper margin without line reference. ¹⁹²oyogaṃ em.] °yoga Ṇ₃. ¹⁹³oghoraṃ em.] °ghora° Ṇ₃. ¹⁹⁴osamopetaṃ em.] °samāpetam Ṇ₃. ¹⁹⁵yad uktaṃ em.] yudukta Ṇ₃. ¹⁹⁶obimba° em.] °bimbaṃ Ṇ₃. ¹⁹⁷trisamayātmako 'ham iti paṭhitvā trisamayātmako bhūtvā conj.] trisamayātmako 'ham || bhūya Ṇ₃ (eye-skip?). ¹⁹⁸ovidyā° em.] °vedyā° Ṇ₃. ¹⁹⁹sallajjā em.] sallajjā <jjā |> | ∅ Ṇ₃^{p.c.} (ligature rewritten above in upper margin, followed by a mark indicating a problem in the text / exemplar). ²⁰⁰okāraṃ em.] °kāra Ṇ₃. ²⁰¹śirasi Ṇ₃^{p.c.}] si <rasi> Ṇ₃^{a.c.} (added above). ²⁰²okāraṃ em.] °kāra Ṇ₃. ²⁰³vinyaset em.] vinyasyet Ṇ₃. ²⁰⁴ūru° em.] ūru Ṇ₃. ²⁰⁵ca āḥkāraṃ em.] cākāraḥ Ṇ₃. ²⁰⁶yathā kṛtaṃ Ṇ₃ (?)] uncertain, overexposed. ²⁰⁷bhagavatyaś ca em.] bhagavatīñ ca Ṇ₃.

vijñānaskandhe nairātmyā bījanyāseṇa tattvataḥ ||^{xxv}

caturdhātuṣu pukkaśyādicaturdevībījaṃ * nyaset | cakṣurādyāyataneṣu²⁰⁸ 4
 gauryādayaḥ²⁰⁹ prakīrtitāḥ²¹⁰ || evaṃ bhagavatīskandhadhātvyataneṣu
 nyāsaṃ kṛtvā padmavajrādhiṣṭhānaṃ kuryāt || āḥkāreṇa padmaṃ dhyā-
 5 yād dharmodā*yākāram²¹¹ etanmadhye hūṃkārajaṃ kamalakośakiñjal- 5
 kasuṣiraṃ²¹² vicintya | tadanu hūṃkārasambhavaṃ vajraṃ vibhāvya |
 omkāreṇa tanmaṇisuṣiraṃ dhyātvā | mantreṇādhiṣṭhet²¹³ * | 6

*om padma sukhādhāra mahārāgasukhaṃdada*²¹⁴ |
caturānandabhāg viśva hūṃ 3 kāryaṃ kuruṣva me ||

10 *om vajra mahādveṣa caturānandadāyaka* |
khaḡamukhaikaraso nātha hūṃ 3 kāryaṃ kuruṣva me ||^{xxvi}

evaṃ * vidhiyogena padmavajraṃ adhiṣṭhāyānurāgayet²¹⁵ | bāhye 'py 7
 evaṃ kṛtvā sevayed abhilāṣataḥ²¹⁶ | mahāratisukhasamāpattiparyantenā-
 diyogo nāma samādhiḥ ||^{xxvii}

15 tatas tena * pañcaskandhāhaṃkāraṃ kṛtvā vāgvajrād anurāgayet²¹⁷ | f. 192r₁
 samāpattito mahārāgānurāgataḥ || tato mahāsukhodbhavabodhicittaṃ²¹⁸
 kamalakoṣāntargataṃ dṛṣṭvā saṃskārābhi*niveśeṇa vajrābjasaṃbhūta- 2
 saṃ rasanendriyeṇāloḍyānīya²¹⁹ prīṇayed²²⁰ ātmānam | yāvat sarvatathā-
 gatavajrayoginīkrodhādīnām arcanā bhavet ||

^{xxv}Unmetrical, source unknown, cf. HeTa I.ix 9ab and *Piṇḍīkramasādhana* v. 55d.
^{xxvi}Cf. HeTa II.xii 5-6, HeSāU (Ñ₁ f. 3r₂₋₃), HePra^{§15}, HeSāSaṃ 10 (f. 120r₂₋₃),
 HeSāSaṃ 26 (f. 208r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvati*), SāMā 218
 et al. ^{xxvii}Cf. VaPra^{§14}, HePra^{§15}, et al.

²⁰⁸āyataneṣu *em.*] °ā yatneṣu Ñ₃. ²⁰⁹ādayaḥ *em.*] °ādyā Ñ₃. ²¹⁰prakīrtitāḥ
em.] prakīrtitā Ñ₃. ²¹¹ākāram *em.*] °ākāra Ñ₃ (no *daṇḍa*). ²¹²kiñjalka° *em.*]
 °kiñjalkaṃ Ñ₃. ²¹³ādhiṣṭhet *em.*] °ādhiṣṭhet Ñ₃. ²¹⁴°rāga *em.*] °rāgaṃ Ñ₃.
²¹⁵°vajraṃ adhiṣṭhāyā° *em.*] °vajrādhiṣṭhāyā° Ñ₃^{p.c.}; °vajrādhiṣṭhānāyā° Ñ₃^{a.c.} (ca-
 nceled). ²¹⁶abhiṣataḥ *em.*] abhiṣataḥ Ñ₃. ²¹⁷anurāgayet Ñ₃^{p.c.}] anurāyet
 Ñ₃^{p.c.} (°ga° added above). ²¹⁸mahāsukho° Ñ₃^{p.c.}] sukho° Ñ₃^{p.c.} (*mahā*° added a-
 bove). ²¹⁹°āloḍyānīya *em.*] °ālokanīya° Ñ₃. ²²⁰prīṇayed *em.*] prīṇayenād Ñ₃.

- 3 tadanu śeṣaṃ²²¹ yat²²² * kiñcil lavaleśasthitam²²³ bodhicittam tatsambhava-
 4 maṃ sacakrabhaṭṭārakam vibhāvya mātrpuramadhye *hūmvajram*²²⁴ niś-
 cāryānīya vajradākamārgena praveśya payaḥ * pānīyam yathā tathā bha-
 gavatīm ca *amkāreṇotsrjed iti*²²⁵ cintayet ||
- tataḥ²²⁶ sveṣṭadevaṃ²²⁷ mahākṛṣṇam ūrdhvapiṅgalakeśam²²⁸ ṣaṇmu- 5
 5 dropetaṃ²²⁹ śirasi pañcakapālālam*kr̥tamālāpaṭṭabaddhordhvajūtam²³⁰
 ardhaparyāṅkatāṇḍavadharam nagnaṃ²³¹ navanātyarasair yutam ||
- śṛṅgāra 1 vīra 2 bībhatsa 3 raudra 4 hāsa 5 bhayānaka 6 karuṇā
 6 7 * adbhuta 8 śāntarasa²³² 9 ||^{xxviii}
- mūrdhni viśvavajrāṅkitam sabhrūbhaṅgavikṛtānanam trinetram²³³ 10
 mahābhīmam pralayānalajvālākulam²³⁴ prabhuṃ bhagavantam caturmā-
 7 rākrāntam²³⁵ nara*śiromālālamkr̥tagātram²³⁶ dviraṣṭavarṣākṛtilalitaśva-
 vidyāyutam paśyet || yadvad²³⁷ bhagavantam tadvad²³⁸ bhagavatīm ca
 f. 192v₁ bhāvayet | kiṃ ca pañcamudropetā²³⁹ śuṣkanaraśiromālālam*kr̥tagātrā
 kartikapālakaravyagrā²⁴⁰ || śeṣam bhagavadvad²⁴¹ boddhavyam iti²⁴² || 15
 hastyaśvakharagāvoṣṭramanujaśarabhotukā²⁴³ dakṣiṇāṣṭakapāleṣu kra-
 2 maśo jñātavyāḥ | tathā vāmāṣṭakapāleṣu pṛthivīvaruṇavātāgnicandra-
 sūryayamakuberān²⁴⁴ dhyāyāt |^{xxix} prathamam mukham kṛṣṇam | vā-
-
- ^{xxviii}Cf. VaPra^{§10}, HePra^{§16} et al. ^{xxix}Cf. HeTa II.v. 24-25, HeSāU (Ñ₁ f. 4v₃₋₅),
 HePra^{§16}, CVS (vv.4-5 + nt. in transl.), BhraHeSā (p. 165), HeSāSaṃ 8 (f.98v₇),
 HeSāSaṃ 10 (f.118v₃), HeSāSaṃ 26 (ff.207v₇-208r₁), et al.
- ²²¹śeṣam *em.*] śeṣa Ñ₃. ²²²yat *em.*] yata Ñ₃. ²²³lavaleśa° *em.*] labhevalesaṃ Ñ₃.
²²⁴*hūmvajram em.*] *hūmvajro* Ñ₃. ²²⁵°sṛjed iti *em.*] °sṛjeta Ñ₃. ²²⁶tataḥ *em.*] tata
 Ñ₃. ²²⁷°devaṃ *em.*] °devāṃ Ñ₃. ²²⁸°keśam *em.*] °keśa° Ñ₃. ²²⁹°mudro° *em.*]
 °madro° Ñ₃. ²³⁰°kapālālamkr̥ta° *em.* ^{Isaacson}] °kapālam Ñ₃ • °jūtam *em.* ^{Isaacson}]
 °kūtam Ñ₃. ²³¹nagnaṃ *em.*] nagna° Ñ₃. ²³²°rasa *em.*] °rasā Ñ₃. ²³³°netram *em.*]
 °netra° Ñ₃. ²³⁴°ākulaṃ *em.*] °ākula° Ñ₃. ²³⁵catur° *em.*] catura Ñ₃. ²³⁶°gātram
em.] °gātra° Ñ₃. ²³⁷yadvad *em.*] yad Ñ₃. ²³⁸bhagavantam tadvad *em.*] bhagavan
 Ñ₃. ²³⁹°mudropetā *em.*] °mudropetaṃ Ñ₃. ²⁴⁰karti° *em.*] karti° Ñ₃. NB: There is
 a lengthy note above in the upper margin, presumably reading "*katīkapālakaravyagrā*
śeṣabha". ²⁴¹bhagavadvad *em.*] bhagavad Ñ₃. ²⁴²boddhavyam iti *em.*] bodhavyā
 iti Ñ₃. ²⁴³°aśva° Ñ₃^{p.c}] °a° Ñ₃^{a.c} (°śva° added above). ²⁴⁴°varuṇa° *em.*] °vāyu-
 varuṇa° Ñ₃ • °āgni° *em.*] °āgniś Ñ₃.

maṃ raktaṃ | dakṣiṇaṃ śuklaṃ²⁴⁵ | ūrdhvāsyam²⁴⁶ dhūmraṃ vikṛtaṃ²⁴⁷
 | śe*ṣamukhacatuṣṭayaṃ bhṛṅgasannibham || ṣoḍaśabhujacatuṣcaraṇa- 3
 sya²⁴⁸ ||^{xxx}

prathamavāmabhujē²⁴⁹ trisūlaṃ punar vāmabhujē vajraghaṇṭādhā-
 5 raṃ da*kṣiṇe dvibhujābhyāṃ vajrakartidharam²⁵⁰ | mukhatrayam | pra- 4
 dhānamukhaṃ kṛṣṇam²⁵¹ vāmaṃ raktaṃ dakṣiṇam atisuklaṃ²⁵² mṛtakā-
 krāntaṃ śeṣadvibhujābhyāṃ vajrasṛṅkhalāsamāpannaṃ paśyet || ṣaḍbhū-
 jasya²⁵³ ||^{xxxi} *

vāmena kapālaṃ dakṣiṇena vajraṃ śeṣadvibhujābhyāṃ²⁵⁴ vajravārā-
 10 hīsamāpannam ekānanaṃ śavākrāntaṃ dhyāyāt | caturbhujasya ||^{xxxii}

vāme kapālakhaṭvāṅgam²⁵⁵ * dakṣiṇe jvaladvajraṃ²⁵⁶ śavākrāntaṃ 6
 dhyāyāt || dvibhujasya ||^{xxxiii}

sarve pūrvoktavarṇālaṃkṛtagātrā²⁵⁷ hūmbhavāḥ || dvibhujasya prajñā va-
 jrā sarvatas tādrī²⁵⁸ nairātmyā²⁵⁹ yathā saṃjñāmātrabhi*nnā²⁶⁰ || vihara- 7
 15 ṇakālopadarśitaṃ khaṭvāṅgam āliṅgya | iti sarve bhāṭṭarakāḥ prajñāyuktā
 ardhaparyāṅkanātyasthāḥ ||

ata evaṃbhūtaṃ bhagavantam ātmānaṃ dṛṣṭvā sveṣṭākāre*ṇa tadanu f. 193r₁
 manthamanthānāyogād devīcakram utsarjayet²⁶¹ || *gam cam van gham pam*

^{xxx}Cf. VaPra^{§10}, HePra^{§16} et al. ^{xxxi}Cf. HeSāU (Ñ₁ f. 7v₂), VaPra^{§32}, HePra^{§16}
 et al. ^{xxxii}Cf. HeSāU (Ñ₁ f. 7v₁), VaPra^{§32}, HePra^{§16} et al. ^{xxxiii}Cf. HeSāU (Ñ₁ f.
 7r₇-v₁), VaPra^{§32}, HePra^{§16} et al.

²⁴⁵śuklaṃ *em.*] śuklaṃ paścimam Ñ₃. ²⁴⁶āsyam *em.*] °āsyā° Ñ₃. ²⁴⁷vikṛtaṃ
em.] vikṛtāsyam Ñ₃. ²⁴⁸ṣoḍaśabhujā° *em.*] ṣoḍaśaśca bhujāś Ñ₃. ²⁴⁹prathama°
em.] ṣaḍbhujasya prathama° Ñ₃. NB: "ṣaḍbhujasya" presumably a misplaced inse-
 rtion, cf. nt. at end of paragraph. ²⁵⁰dakṣiṇe dvibhujābhyāṃ vajrakartidharam
conj.] dakṣiṇe kartidharam Ñ₃^{a.c.}; da<kṣiṇe vajraṃ>kṣiṇe kartidharam Ñ₃^{p.c.}
 (added in righthand margin). ²⁵¹kṛṣṇam *em.*] kṛṣṇa° Ñ₃. ²⁵²dakṣiṇam atisū-
 klaṃ *em.*] dakṣiṇātisūklaṃ Ñ₃. ²⁵³ṣaḍbhujasya Ñ₃^{p.c.}] *om.* Ñ₃^{a.c.} (added in lo-
 wer margin, presumably wrongly inserted at the beginning of this paragraph).
²⁵⁴śeṣa° *em.*] viśeṣa° Ñ₃. ²⁵⁵am *em.*] °a° Ñ₃. ²⁵⁶am *em.*] °a° Ñ₃. ²⁵⁷varṇā°
em.] °vaṇṇī° Ñ₃. ²⁵⁸sarvatas tādrī *em.* ^{Isaacson}] sarv>ā<tādrī Ñ₃^{p.c.} (canceled?).
²⁵⁹nairātmyā *em.*] nairātmya Ñ₃. ²⁶⁰mātrabhinnā *em.*] °mātrābhinnā Ñ₃.
²⁶¹utsarjayet *em.*] utsarggayet Ñ₃.

śam cam dan iti bījākṣareṇotsrjya | pūrve gaurīm²⁶² kṛṣṇām dakṣiṇe karti-
 2 dharām vāme rohitakarām²⁶³ * brahmākṛāntām²⁶⁴ rūpaskandhasvabhā-
 vām²⁶⁵ cintayet | dakṣiṇe caurīm²⁶⁶ raktām savye kṛpītam avasavye²⁶⁷ va-
 rāhaṃ śavākṛāntām²⁶⁸ vedanāskandhasvabhāvām bhāvayet | paścime ve-
 3 ttālī*²⁶⁹ dakṣiṇe kūrmahastām vāme karōṭakadharām taptacāmīkaradyu- 5
 tivarnām²⁷⁰ saṃjñāskandhasvabhāvām²⁷¹ narasiṃhārūḍhām paśyet | u-
 4 ttare ghasmarīm²⁷² maraktamaṇinibhām²⁷³ * savye sarpadharām avasa-
 vye yogapātrikādhṛtim²⁷⁴ rudrārūḍhām²⁷⁵ saṃskāraskandhasvarūpām²⁷⁶
 cintayet | aiśānyām pukkasīm²⁷⁷ nīlavarṇām²⁷⁸ dakṣiṇe siṃhadharām²⁷⁹
 5 pradhāne²⁸⁰ parśukarām kṛtā*rūḍhām²⁸¹ pṛthivīdhātusvabhāvām kalpa- 10
 yet | āgneyyām śabarīm²⁸² śuklām²⁸³ pradhāne bhikṣudharām²⁸⁴ uttare
 6 khikkhiridharām vittanāyakārūḍhām abdhātusvarūpām srjet | *nairṛtyām
 caṇḍālīm gaganābhām dakṣiṇe cakradharām vāme lāṅgalahastām²⁸⁵ rā-
 kṣasāsīnām²⁸⁶ tejodhātusvabhāvām sthāpayet | vāyavyām ḍombinīm²⁸⁷ vi-
 7 śvararṇām²⁸⁸ | dakṣiṇe jvaladvajro²⁸⁹ * vāme tarjanikā smṛtā²⁹⁰ | vema- 15
 citrisamārūḍhām²⁹¹ vāyudhātusvabhāvām²⁹² cintayed yogavit || bhūcarī
 khecarī nairātmā ca punar bhāṭṭarakotsargānupraveśāt praviṣṭā dhyāta-
 f. 193v₁ vyāḥ^{xxxiv} pūrvoktasthāne*ṣu yathākrameṇa ||

xxxiv Cf. VaPra^{§16} (silently quoted by 'modern' MSS).

²⁶²o_īm̄ em.] o_ī Ṇ₃. ²⁶³o_{karām} em.] o_{karā} Ṇ₃. ²⁶⁴brahmā^o em.] brāhmā^o Ṇ₃.
²⁶⁵o_{svabhāvām} em.] o_{svabhāvās} Ṇ₃. ²⁶⁶o_īm̄ em.] o_ī Ṇ₃. ²⁶⁷avasavye em.] a-
 vasavyena Ṇ₃. ²⁶⁸o_{ākṛāntām} em.] o_{ākṛāntām} Ṇ₃. ²⁶⁹vettālīm em.] vetālīn Ṇ₃.
²⁷⁰o_{cāmīkaradyutivarnām} em.] o_{cāmīkarādyubhivarṇā} Ṇ₃. ²⁷¹o_{svabhāvām} em.]
 o_{svabhāva} Ṇ₃. ²⁷²o_īm̄ em.] o_ī Ṇ₃. ²⁷³o_{nibhām} em.] o_{nibhā} Ṇ₃. ²⁷⁴o_{dhṛtim} em.]
 o_{dhṛt(y)a} Ṇ₃. ²⁷⁵o_{ārūḍhām} em.] o_{ārūḍhā} Ṇ₃. ²⁷⁶o_{skandha} em.] o_{skandhā} Ṇ₃.
²⁷⁷o_īm̄ em.] o_ī Ṇ₃. ²⁷⁸o_{varṇām} em.] o_{varṇā} Ṇ₃. ²⁷⁹dakṣiṇe siṃhadharām conj.
 (cf. HePra^{§16} et al.)] om. Ṇ₃. ²⁸⁰pradhāne em.] pradhānena Ṇ₃. ²⁸¹kṛtā^o em.]
 >vi<kṛtām tā^o Ṇ₃^{p.c.} (canceled). ²⁸²o_īm̄ em.] o_ī Ṇ₃. ²⁸³śuklām conj. (cf. HePra^{§16}
 et al.)] om. Ṇ₃. ²⁸⁴o_{dharām} em.] om. Ṇ₃. ²⁸⁵o_{hastām} em.] o_{hastā} Ṇ₃. ²⁸⁶o_{āsīnām}
 em.] o_{āsīnām} Ṇ₃. ²⁸⁷o_īm̄ em.] o_ī Ṇ₃. ²⁸⁸o_{varṇām} em.] o_{varṇā} Ṇ₃. ²⁸⁹o_{vajro}
 em.] o_{vajra} Ṇ₃. ²⁹⁰tarjanikā smṛtā em.] tārjanikām smṛtā Ṇ₃. ²⁹¹vemacitrī^o
 em.] vemacitrī Ṇ₃. ²⁹²vāyudhātusvabhāvām conj. (cf. HePra^{§16} et al.)] om. Ṇ₃.

etāḥ sarvās trinetṛā ūrdhvapiṅgalakeśāḥ pañcamudropetā nagnā ardha-
paryañkatāṇḍavasthā²⁹³ raudrā dviraṣṭavarṣākṛtayaś²⁹⁴ candrāsanāsīnā
dra*ṣṭavyāḥ ||

2

5 evaṃ niṣpādyā cakram tanmadhyagato vajrī svakāyavinirgatarāsmi-
jālakiraṇair anantalokadhātum āpūrṇaṃ drṣṭvā tanmadhye māyānirmā-
ṇavad ātmānaṃ²⁹⁵ cinta*yitvā svahr̥dbījāt²⁹⁶ kiraṇajālair anantāparyan- 3
tākāśaṃ²⁹⁷ gatvā svasamayacakrasadr̥śaṃ²⁹⁸ jñānacakram ānīya purato
drṣṭvārghapādyādikaṃ²⁹⁹ dattvā yathākrame*ṇa svasamayacakre prave- 4
śya śrīmaddhekārākāraṃ kuryāt ||^{xxxv}

10 tadanv ekīkaraṇasamaye svakāyavinirgatakiraṇān niḥṣṛtya | sarvata-
thāgatavajrayoginībo*dhisattvakrodhādīn saṃmukhaṃ drṣṭvā | abhiṣekaṃ 5
prārthayet || *abhiṣīncantu*³⁰⁰ *mām sarvatathāgatā* iti kṛtvā taiḥ pañcatathāga-
taiḥ –

yathā hi jātamātreṇa snāpitāḥ sa*rvatathāgatāḥ |

6

15 tathāhaṃ snāpayiṣyāmi śuddhadivyaena vāriṇā ||

om sarvatathāgatābhiṣekasamayaśriye hūm ||^{xxxvi}

anena snāpayanti te || vajraḍākinībhir jayajayākā*raṃ kurvanti | bodhi- 7
sattvāḥ saṃtuṣṭā ātmānaṃ paśyanti | krodhādayo 'bhivadanty ākāśāt ||
nānāvādyāśabdadhvanikolāhalāny ucchalanti³⁰¹ | kuṅkumacandanāsuvar-
20 ṇādīra*tnāni^{302,303} varṣantīti vicintya śīrasi citteśaḥ syād | bhagavatyāś f. 194r1
ca | citteśāśāsvataratneśāmitābhair³⁰⁴ gauryādayo mudrayitvā³⁰⁵ dveṣa-

^{xxxv}Cf. HeSāU (K fol. 4v₂₋₆, N₁ fol. 5r₁₋₅), VaPra^{§§} 10,16, HePra^{§16} et al. ^{xxxvi}Cf. HePra^{§17}, HeSāSaṃ 7 (f. 72v₃₋₄) et al.

²⁹³nagnā ardha° *em.*] nagnārddha° N₃. ²⁹⁴ākṛtayaś *em.*] °ākṛtās N₃.
²⁹⁵nirmāṇavad ātmānaṃ *em.*] °nirmāṇavac cakrātmanam N₃. ²⁹⁶svahr̥d°
em.] svahr̥ta N₃. ²⁹⁷°āparyantākāśam *em.*] °āparyantajñānākāśam N₃.
²⁹⁸sadr̥śam *em.*] °sadr̥śa° N₃. ²⁹⁹°ārgha° *em.*] °ā 'rgha° N₃. ³⁰⁰abhiṣīncantu *em.*]
abhipañcan tu N₃. ³⁰¹°kolāhalāny ucchalanti *em.*] °kolāhanāny u>pr̥<cchalanti
N₃^{p.c.} (rubbed out). ³⁰²kuṅkuma° N₃^{p.c.}] °*niku*° added in lower margin, reading
in main text already changed. ³⁰³°ratnāni N₃^{p.c.}] °ra>tna<tnāni N₃^{a.c.} (canceled).
³⁰⁴citteśāśāsvataratneśāmitābhair *conj.* (cf. HeSāU (f. N₁ 5r₇), VaPra^{§18} and
HePra^{§18})] cītārparatneśādharmma° N₃. ³⁰⁵mudrayitvā *em.*] mudrayitvād N₃.

- 2 mohapiśunarāgaiḥ³⁰⁶ pukkasyādīnām śīrasy aṅkayet || tato * hr̥ṣṭamānasā-
tmikā³⁰⁷ locanādayaḥ³⁰⁸ stuvanti gītyā ||
- tuhum³⁰⁹ pariveṭṭia joiṅisathem tuhum³¹⁰ varaladdho³¹¹ appaṇa citem |
3 tai jaa³¹² saala carācara sohia karuṇācitem³¹³ sata³¹⁴ * saṃbohia |
māapapañce sāhasi kajja tuṭṭa ho³¹⁵ maṇe siriheruarajja ||^{xxxvii} 5
- tato vidyāgaṇamadhye prajñāyuto³¹⁶ vajrī bhojanāmṛtam utpāda-
4 yati || *yam*kāreṇa * maruccakraṃ³¹⁷ dhanvākāraṃ nilaṃ tasyopari pāva-
kaṃ³¹⁸ ravibījasambhūtaṃ raktaṃ trikoṇākāraṃ tadupari tryakṣarama-
5 dhye³¹⁹ padmabhājanam muṇḍatrayaṃ tadadhare dhyāyā*t | bhājanam
punar apy *āḥ*kārādhiṣṭhitam³²⁰ || *bum*kārādīmantram³²¹ dhyātvā | tatra 10
*om*kāraṃ punar ūrdhve matvā *hūm* tasyopari cintayet || anena dhyānā-
6 gñinā dravīkṛ*tya pañcāmṛtapañcapradīpaṃ pāradarasākāraṃ paśyēt³²² ||
*hūm*kāraḥ³²³ anantāparyantabuddhabodhisattvān anurāgya | jñānā-
7 mṛtam āñīya | ekīkṛtya | *hūm*bhavavajreṇā*loḍya | vilīno vajro 'mṛte³²⁴ ga-
taḥ | *om*kāreṇoddīpyāḥ³²⁵ bodhayitvātiśītaṃ paśyēt || tadanu bhu- 15
f. 194v₁ jaśrūvayā trikākṣareṇākṛṣyāmṛtam³²⁶ kuṇḍodare juhōti | ta*nmāṇḍaleyān
tadvad³²⁷ dhyāyāt³²⁸ ||

^{xxxvii}Cf. VaPra^{§18}, HePra^{§18}, HeSāSaṃ 7 (f. 73v₁₋₂), HeSāSaṃ 8 (f. 86v_{3,4}), HeSāSaṃ 10 (f. 121r₅₋₆), HeSāSaṃ 26 (ff. 209v_{7-210r₁}) et al.

³⁰⁶dveṣamohapiśunarāgaiḥ *conj.* (cf. HeSāU (f. N₁ 5r₇)] vairocanaṛāgaiḥ N₃.
³⁰⁷°mānasātmikā *em.*] °mānasāt tmikā N₃. ³⁰⁸°adayāḥ *em.*] °ādyā N₃. ³⁰⁹tuhu
em.] tuha N₃. ³¹⁰°uṃ *em.*] °u N₃. ³¹¹°o *em.*] °ā N₃. ³¹²tai jaa *em.*] tuhu jae
N₃. ³¹³°citem *em.*] °citte N₃. ³¹⁴sata *em.*] saha N₃. ³¹⁵tuṭṭa ho *em.*] tuṭṭha
ho N₃. ³¹⁶prajñāyuto *em.*] prajñāyato N₃. ³¹⁷°aṃ *em.*] °a° N₃. ³¹⁸°aṃ *em.*]
°a° N₃. ³¹⁹°madhye *em.*] °madhyena N₃. ³²⁰āḥ° *em.*] rāḥ° N₃. ³²¹°kārādī°
em.] °kārādhi° N₃. ³²²pañcāmṛtapañcapradīpaṃ pāradarasākāraṃ paśyēt *conj.*]
pāradarasākāraṃ paśyēt | pañcāmṛtapañcapradīpaṃ N₃. ³²³°kāra° *em.*] °kāraṃ
N₃. ³²⁴vajro 'mṛte *em.*] vajrāmṛte N₃. ³²⁵°kāreṇoddīpyāḥ° *conj.*] °kāreṇa xx₂
dhyāḥ N₃. ³²⁶trikākṣareṇā° *em.*] trikām̐kāreṇā° (?) N₃. ³²⁷tadvad *em.*] tadvantaṃ
N₃. ³²⁸dhyāyāt N₃^{p.c.}] dhyāvāt (?) N₃^{a.c.} (°yā° added above).

- tato 'ṣṭaśmaśānamadhye³²⁹ bhagavantam sphuratsaṃhāravigrahaṃ³³⁰
dhyātvānena vineyān vinīya³³¹ tatraivāntarlīnaṃ³³² vicintya || iti maṇḍa-
larājāgrī * nāma samādhiḥ || ||^{xxxviii} 2
- prathamam bhāvayet³³³ kṛṣṇam yathāyogaprayogataḥ |
5 ṣaḍaṅgam bhāvayitvā tu³³⁴ paścād varṇam visarjayet ||^{xxxix}
ṣaḍaṅgānantare vakṣyamāṇasūksmayogaṃ dhyātvā vi*sarjanam iti | pra- 3
bhāsvaram cintayen³³⁵ mantrī pañcaskandhasvarūpataḥ || saṃharen mā-
ṇḍaleyān sattvān | gṛhītvā skandhaviṣayaṃ tato gauryādayo bodhicitta-
vi*nirgatā³³⁶ iti veditvā | 4
- 10 gaurī syād³³⁷ bhagavadrūpe³³⁸ caurī vedanāyāṃ gatā³³⁹ |
vettālī ca³⁴⁰ saṃjñāskandhe saṃskāre³⁴¹ ghasmarī punaḥ ||
pṛthivī³⁴² pukkasī khyātā abdhātau śa*barī matā | 5
tejasi caṇḍālī tāsāṃ vāte ca³⁴³ ḍombinī sthitā ||
- yathopadeśāt saṃhṛtya ḍākinīgaṇamelakaṃ paścād ātmānaṃ cintayet
15 | prabhāsvarapadaṃ³⁴⁴ * param || nairātmyāṃ³⁴⁵ vijñāne matvā bījara- 6
śmīn sphārayet punaḥ | tenaikīkṛtya bhagavān svabījāvasthāyāṃ sthitaḥ ||
tadanu candrasūryabījāny ekībhūya jha*ṭiti prajvalitaṃ raśmipuñjākāraṃ 7
dhyātvā krameṇa³⁴⁶ dīpaśikhāvad abhūt | tadanu³⁴⁷ kadaḷgarbhaikākā-
raṃ³⁴⁸ dhyāyāt tāvad yāvad anupalambho bhavet ||^{xl} ata eva –

^{xxxviii}Cf. VaPra^{§§18-19}, HePra^{§§18-19} et al. ^{xxxix}The 2nd line is quoted in VaPra^{§21}.
^{xl}Quoted in §21 HePra^{Tib.}, reading *de'i rjes su zla ba dan ñi ma dan 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 śin gi sñin
po'i rnam par de srid du bsam par bya ste | dmigs pa med par gyur pa ji srid par ro ||*.

³²⁹°śmaśāna° em.] °śmaśānā Ṇ₃. ³³⁰sphurat° em.] sphurata° Ṇ₃. ³³¹vinīya
em.] vainīya Ṇ₃. ³³²°am em.] °ām Ṇ₃. ³³³bhāvayet em. (cf. HePra^{§21})] snavayet
Ṇ₃. ³³⁴tu em. (cf. VaPra^{§21})] om. Ṇ₃. ³³⁵°en em.] °eta Ṇ₃. ³³⁶°ā em.] °am
Ṇ₃. ³³⁷syād conj.] om. Ṇ₃. ³³⁸°rūpe em.] °rūpa Ṇ₃. ³³⁹vedanāyāṃ gatā em.]
vedanā <yā> yā >tva< ṅ gatā Ṇ₃^{p.c.} (°yā° added in the space for the binding,
following °yā° smeared, °tva° rubbed out). ³⁴⁰ca em.] om. Ṇ₃. ³⁴¹°e em.] °a Ṇ₃.
³⁴²pṛthivī em.] pṛthvī Ṇ₃. ³⁴³ca em.] om. Ṇ₃. ³⁴⁴°padaṃ em.] °paradaṃ Ṇ₃.
³⁴⁵°ātmyāṃ em.] °ātmā Ṇ₃. ³⁴⁶krameṇa Ṇ₃^{p.c.}] om. Ṇ₃^{a.c.} (in lower margin and
main text). ³⁴⁷tad° em. (cf. §21 HePra^{Tib.})] tasmād Ṇ₃. ³⁴⁸°garbhaikākāraṃ conj.
(cf. §21 HePra^{Tib.})] °garbbhāś Ṇ₃.

- f. 195r₁ āi ṇa anta ṇa majjha tahiṃ³⁴⁹ ṇāü³⁵⁰ bhava ṇāü³⁵¹ ṇibbāna³⁵² |
 chu so paramamahāsuha³⁵³ ṇāü³⁵⁴ para ṇāü³⁵⁵ appāṇa ||^{xli}
- prabhāsvaragatiṅgata utthānaṃ³⁵⁶ ca vicintayet |
 2 jhaṭṭity akā*rayogena³⁵⁷ cakranāthaṃ vibhāvayet³⁵⁸ ||^{xlii}
- kiṃ tu "*sattvabimbasaṃbhūtaṃ*"^{xliii} kathitaṃ śākyamahāmuniḥbhāvakena³⁵⁹ 5
 bhāvayed evaṃ yathākramopadeśataḥ || ||
- 3 idānīṃ³⁶⁰ mantrajāpabalitattvasūkṣmayo*gā³⁶¹ avatāryante³⁶² || bha-
 gavatīmukhād vinirgatāni saraśmikāni svamukhe³⁶³ praviśyāvadhūtīpa-
 thena³⁶⁴ gatvā vajramārgeṇa bhagavatīpadme praviśya mantrākṣarāṇi³⁶⁵
- 4 punar bhagavatīmukhāt svamukham anena krameṇa * khedaparyantaṃ 10
 śāntikādibhedena³⁶⁶ varṇayogāj japet | dolājāpaḥ ||^{xliv} hrṭṣūrye³⁶⁷ maṇ-
 ḍalākāreṇopaviṣṭāni mantrākṣarāṇy ūrdhvaśiraskāni³⁶⁸ cintayet | piṇḍa-
 5 jā*paḥ ||^{xlv} dīrghanādenoccaranti sarve mantrākṣarāṇi | iti samayajā-
 paḥ ||^{xlvi} jāpaṃ ca kartavyaṃ punar mahad dhṛdayopadeśataḥ –
- 6 jñānamūrtidharo vajrī acintyaṃ³⁶⁹ bhāva*yet sadā || 15

^{xli}HeTa 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. ^{xliii}Untraced. ^{xliii}Cf. HeTa I.viii. 9, reading *akṣarodbhavaṇḍasya hūm-
 phatkārau na cesyete | sattvabimbasaṃbhūtaṃ maṇḍaleśaṃ vibhāvayet* ||. ^{xliv}Cf. HeSāU (f. 6r₄₋₆), VaPra^{§24}, HePra^{§24}, HeSāSaṃ 8 (f. 90v₄₋₆), SāMā 123 et al. ^{xlv}Cf. VaPra^{§24},
 HePra^{§24}, HeSāSaṃ 10 (f. 122r₆) et al. ^{xlvi}Cf. VaPra^{§24}, HePra^{§24}, HeSāSaṃ 8 (f. 96v₂₋₄) et al.

³⁴⁹tahiṃ *em.*] tahi Ñ₃. ³⁵⁰ṇāü *em.*] ṇo Ñ₃. ³⁵¹ṇāü *em.*] ṇo Ñ₃. ³⁵²ṇibbāna
em.] ṇibbāne >thāka-i< Ñ₃^{p.c.} (canceled). ³⁵³parama° *em.*] para° Ñ₃. ³⁵⁴ṇāü
em.] ṇo Ñ₃. ³⁵⁵ṇāü *em.*] ṇo Ñ₃. ³⁵⁶gatiṅgata utthānaṃ *em.* (unmetrical)] °ga-
 tiṅgatothānaṃ Ñ₃ ³⁵⁷jhaṭṭity akārayogena *em.*] jhaṭṭi<y>i akārayogeṇa Ñ₃^{p.c.}
 (°*tī* changed to °*tyā*° without canceling the °*i*°). ³⁵⁸vibhāvayet *em.*] bhāvayet Ñ₃
³⁵⁹°muni° *em.*] °mune Ñ₃. ³⁶⁰idānīṃ *em.*] idānī Ñ₃. ³⁶¹mantra° *em.*] manva-
 ntra° Ñ₃. ³⁶²°yogā avatāryante *em.*] °yogāvatāryate Ñ₃. ³⁶³bhagavatīmukhād
 vinirgatāni saraśmikāni svamukhe *conj.* (cf. HeSāU (Ñ₁ f. 6r₄), VaPra^{§24}, HePra^{§24}
 et al.)] bhagavatīmukheṣu Ñ₃. ³⁶⁴praviśyā° *em.*] praveśyā° Ñ₃. ³⁶⁵mantrākṣarāṇi
em.] mantrāṇi Ñ₃. ³⁶⁶śāntikādi° *em.*] samanādi° Ñ₃. ³⁶⁷°sūrye *em.*] °sūrya° Ñ₃.
³⁶⁸°āni *em.*] °āni Ñ₃. ³⁶⁹vajrī acintyaṃ *conj.*] vajrīm acintya Ñ₃.

- om deva picuvajra hūm 3 phaṭ svāhā* | ṣoḍaśabhujasya ||
om trailokyākṣepa hūm 3 phaṭ svāhā | dvibhujasya ||
om jvala2bhyo hūm 3 phaṭ svāhā | caturbhujasya ||
*om kiṭi 2 vajra * hūm*³⁷⁰ *3 phaṭ svāhā* | ṣaḍbhujasya ||^{xlvii} 7
- 5 sarveṣām evaṃ hr̥dayam || upahr̥dayam punaḥ |
- om vajrakartarihevajrāya hūm 3 phaṭ svāhā* ||^{xlviii}
- om aṣṭānanāya piṅgalordhwakeśavartmane caturviṃśati*netrāya ṣoḍaśa-*
*bhujāya kṛṣṇajīmūtavaṇṣe*³⁷¹ *kapālamālānekadhāriṇe ādhmātakrūra-*
*cittāya ardhendudamṣṭriṇe*³⁷² *mārāya 2 kārāya 2 garjāya 2 tarjāya 2*
10 *śoṣāya * 2 saptasāgarān bandha 2 nāgāṣṭakān gr̥hṇa 2 sarvaśatrūn ha*
hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā | 2
- bhagavato mūlamantraḥ ||^{xlix}
- om aṣṭānanāya hūm 2 phaṭ* | *om piṅgo*rdhwakeśavartmane hūm 2 phaṭ* | 3
om caturviṃśatinetrāya hūm 2 phaṭ | *om ṣoḍaśabhujāya hūm 2 phaṭ* |
15 *om kṛṣṇajīmūtavaṇṣe hūm 2 phaṭ* | *om kapālamālānekadhāri*ṇe hūm 2*
phaṭ | *om ādhmātakrūraccittāya hūm 2 phaṭ* | *om ardhendudamṣṭriṇe hūm*
2 phaṭ | 4
- bhagavato 'ṣṭapadamantraḥ ||^l
- om am nairātmye*³⁷³ *hūm phaṭ* | *om vajradākinī*ye am hūm phaṭ svāhā* | 5
- 20 hr̥dayopahr̥dayau ||^{li}

^{xlvii}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. ^{xlviii}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. ^{xlix}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. ^lCf. 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 the syllable *hūm* each time thrice. ^{li}Cf. HePra^{§24}.

³⁷⁰hūm *em.*] huṃ Ñ₃. ³⁷¹°vapuṣe *em.*] °vapuṣāya Ñ₃. ³⁷²°damṣṭriṇe *em.*] °daṣṭriṇe Ñ₃. ³⁷³am nairātmye *em.*] nairātmāye Ñ₃.

om am ān im īm um ūm ṛṇ ṛṇ ḷm ḷm em aim om aum am phaṭ svāhā |

bhagavatīmūlamantraḥ ||^{lii}

- 6 *om am ān hūm 2 phaṭ | om im īm * hūm 2 phaṭ | om um ūm hūm 2 phaṭ | om ṛṇ ṛṇ 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 |* 5

bhagavatyāṣṭapadamantraḥ ||^{liii}

- 7 *om gam vajragaurīyai * hūm 2 phaṭ ||
om cam vajracaurīyai³⁷⁴ hūm 2 phaṭ ||
om vam vajravettālīyai³⁷⁵ hūm 2 phaṭ ||
om gham vajraghasmarīyai hūm 2 phaṭ ||
om pum vajrapukkasīyai hūm 2 phaṭ ||
om sam vajrasābarīyai³⁷⁶ hūm 2 phaṭ ||
f. 196r₁ *om cam vajraçaṇḍālīyai³⁷⁷ * hūm 2 phaṭ ||
om ḍam vajraḍombinīyai³⁷⁸ hūm 2 phaṭ ||^{liv}* 10*

- evam yatheccchayā mantram japet purvoktakrameṇa || kiṃ tu tanmadhye 15
2 bhagavato mūlamantram japec ca stu*tikāle stutim || tathāgataiḥ stutiṃ
kuryāt ||

- tadanu jñānālokavajrasamādhikrameṇa³⁷⁹ dveṣavajrapade sthitvā³⁸⁰
3 yathānurūpataḥ | ājñāya³⁸¹ krodhān | traidhātu*kagatān vināyakān ānīya –

om inda jama jala jakkha bhuda vahni vāu rakkha | 20
canda sujja mada baḥḥa talapātāla addhasappa sāhā ||^{lv}

^{lii}Ibid.. ^{liii}Ibid.. ^{liv}Cf. HePra^{§24} which omits the seed-syllables before the goddesses' names, reading these in the 'secondary' form ending in °ṭye. ^{lv}HeTa II.iv. 91 ; cf. HeSāU (Ñ₁ f. 6v₄₋₅), HePra^{§25}, HeSāSam 7 (f. 79v₃₋₄), HeSāSam 8 (f. 104r₂), HeSāSam 11 (f. 139v₇), HeSāSam 45 (f. 266v₆), MuĀv et al.

³⁷⁴°caurīyai em.] °corīyai Ñ₃. ³⁷⁵°vettālīyai em.] vetālīyai Ñ₃. ³⁷⁶°sābarīyai em.] °sābarīye Ñ₃. ³⁷⁷vajraçaṇḍālīyai em.] <vajra>çaṇḍālīye Ñ₃^{p.c.} (added in upper margin). ³⁷⁸°ḍombinīyai em.] °ḍombinīye Ñ₃. ³⁷⁹°samādhī° em.] °samādhinā Ñ₃. ³⁸⁰sthitvā Ñ₃^{p.c.}] sthi>na<tvā Ñ₃^{a.c.} (canceled). ³⁸¹ājñāya em.] ājñā° Ñ₃.

ity anenā*bhimantrya mahāmokṣapuratrayeṣu praveśya³⁸² purvoktakra- 4
meṇa śūnyam³⁸³ utpādy tryakṣareṇa tān niṣpādy kāyavākcittākāreṇā-
dhiṣṭhāyātmanam tadbhujamu*khākāreṇa³⁸⁴ dr̥ṣṭvā puṣpadhūpagandhā- 5
dibalyupahāarakāle³⁸⁵ paramasamayagītikām³⁸⁶ kākālikayā gātavyām³⁸⁷
5 sarvasiddhisāṃnidhyakareṇārthaṃ³⁸⁸ yathopa*deśato vajraghaṇṭādha- 6
reṇa mantriṇā | tadanantare –

idaṃ balim̐ bhuñja jimgha phulladhūpa³⁸⁹ māṃsa vimgha |
amha³⁹⁰ kajja savva³⁹¹ sādha³⁹² khanti khuṇi³⁹³ pheḍa³⁹⁴ gāda ||^{lvi}

ity anena balyupa*hāraṃ dadyāt | tān³⁹⁵ bhuñjayed ātmānaṃ ca prīṇayet || 7
10 om³⁹⁶ akāro mukhaṃ sarvadharmāṇām ādyanuṭpannatvāt | om̐ aḥ hūm̐ phaṭ svāhā ||^{lvii}
anena saṃtoṣya mūlamantreṇa stu*tvā śatākṣaram̐ paṭhet³⁹⁷ || tadanu "om̐ f. 196v₁
vajra muḥ" vāratrayena³⁹⁸ visarjayitvā saṃdhyāgītā ca gātavyā punaḥ || e-
tena karmarājāgrī nāma samādhiḥ³⁹⁹ || * ||^{lviii}

* tato bhāvanāśaktyā vātagr̥hīto yadā tadā prathamam̐⁴⁰⁰ vaktavyam̐ 2
15 tasya pratīkārāhetoh̐⁴⁰¹ | śīrasya om̐kārajendum̐⁴⁰² dhyātvā mahāmṛta-
vṛṣṭyātmānaṃ⁴⁰³ puṣṭam̐ paśyed yā*vat svāस्थ्यam̐⁴⁰⁴ prāpnoti ||^{lix} 3

^{lvi}HeTa II.iv. 92 ; cf. HeSāU (Ñ₁ f. 6v₅₋₆), HePra^{§25}, HeSāSaṃ 7 (f. 79v₅₋₆), HeSā-
Saṃ 8 (f. 104r₄), HeSāSaṃ 11 (ff. 139v_{7-140r₁}), HeSāSaṃ 45 (f. 268v₁), MuĀv et
al. ^{lvii}HeTa 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. 268v_{1,2}), MuĀv, *Hevajrasaka-
prakīryā*, KṛYāTa (xiv. 1) et al. ^{lviii}Cf. VaPra^{§25}, HePra^{§25} et al. ^{lix}Cf. HePra^{§25},
adding *cetasy antaritam̐* after *dhyātvā*.

³⁸²praveśya em.] praviśya Ñ₃. ³⁸³okrameṇa śūnyam em.^{Isaacson}] okrameṇ(ā) sū-
tram Ñ₃. ³⁸⁴tad em.] tata Ñ₃. ³⁸⁵upahāra° em.] °upahāraṃ Ñ₃. ³⁸⁶gītikām
em.] °gītikā Ñ₃. ³⁸⁷gātavyām em.] gītavyā Ñ₃. ³⁸⁸sāṃnidhya° em.] °sānidhya°
Ñ₃. ³⁸⁹dhūpa em.] °dhūpa Ñ₃. ³⁹⁰amha Ñ₃^{p.c.}] a >ghnya< mha (?) Ñ₃^{a.c.} (ca-
ncel). ³⁹¹savva em.] sarvva Ñ₃. ³⁹²sādha em.] sāha Ñ₃. ³⁹³khūṇi em.] khunti
Ñ₃. ³⁹⁴phēḍa em.] phēḍa Ñ₃. ³⁹⁵tān em.] tāna Ñ₃. ³⁹⁶om̐ Ñ₃^{p.c.}] >a< om̐ Ñ₃^{a.c.}
(canceled). ³⁹⁷ākṣaram̐ paṭhet em.] °ākṣareṃṇa Ñ₃. ³⁹⁸trayena em.] °trayaṃ
Ñ₃. ³⁹⁹samādhiḥ Ñ₃^{p.c.}] sam>i<ādhiḥ Ñ₃^{a.c.} (canceled). ⁴⁰⁰prathamam̐ em.]
<prathame> Ñ₃^{p.c.} (added in upper margin). ⁴⁰¹°hetoh̐ em.] °heto Ñ₃. ⁴⁰²°uṃ
em.] °u Ñ₃. ⁴⁰³mahāmṛta° conj. (cf. HePra^{§25})] mahā° Ñ₃. ⁴⁰⁴°am̐ em.] °ām Ñ₃.

- atha svacihnaṃ dharme⁴⁰⁵ vicintya | tanmadhyapadme sacakracakra-
vartinaṃ⁴⁰⁶ vibhāvya | cihnapramāṇaṃ sarṣapasthūlamātraṃ tatra nirū-
4 pya | evam a*tra samādhināthaṃ sacakrātmakaṃ prabhum eva⁴⁰⁷ matvā |
sūkṣmāt⁴⁰⁸ sūkṣmataraṃ⁴⁰⁹ sadā bhavet | tatra niyojayec cittaṃ yadā tatra
5 nityaṃ sthīrībhavati niścitaṃ⁴¹⁰ | cakreśva*raṃ pharen nityaṃ syāt dākinī- 5
jālakulākula | gaganam āpūrṇaṃ paśyed acintyatvaṃ⁴¹¹ sarvabhāvataḥ ||
6 ityanantaraṃ⁴¹² sannāhadvayaṃ⁴¹³ vakṣye dharmapādaprasā*dataḥ |
akṣobhyaś cakrirūpenāmitābhāḥ⁴¹⁴ kuṇḍalātmakaḥ |
ratneśaḥ⁴¹⁵ kaṅṭhamālāyāṃ haste vairocanaḥ⁴¹⁶ sthitaḥ |
7 mekhalāyāṃ⁴¹⁷ sthito 'moghaḥ sarvāṅge⁴¹⁸ vajradhṛk paśye*t ||^{lx} 10
cakṣuṣor⁴¹⁹ mohavajrī syāt śrotrayor dveṣavajrikā⁴²⁰ |
ghraṇe mātsaryakī khyātā vaktre ca⁴²¹ rāgavajrikā |
kāye īrṣyāvajrī ca mano nairātmyayoginī ||^{lxi}
f. 197_{r1} etad arthaṃ yatho*padeśato buddhvā mahāsannāhasannaddhībhūya⁴²² vi-
hared yogī trailokyāgāramadhye sahajahevajrayogataḥ || 15



^{lx}HeTa I.vi. 11-12ab; cf. HeSāU (Ñ₁ f. 6r₁₋₂), SāMā 228 et al. ^{lxi}HeTa II.iii. 51-52ab; cf. HeSāU (Ñ₁ f. 6r₂₋₃), SāMā 228 et al.

⁴⁰⁵dharme *em.*] dhamme Ñ₃. ⁴⁰⁶sacakracakravartinaṃ *conj.*] sacakravartiṃ ca Ñ₃. ⁴⁰⁷eva *em.*] evaṃ Ñ₃. ⁴⁰⁸sūkṣmāt *em.*] sūkṣmāta Ñ₃. ⁴⁰⁹sūkṣmataraṃ *em.*] sūkṣma Ñ₃. ⁴¹⁰am *em.*] °aḥ Ñ₃. ⁴¹¹tvam *em.*] °taṃ Ñ₃. ⁴¹²ityanantaraṃ *em.*] ityantaraṃ Ñ₃. ⁴¹³dvayaṃ *em.*] dvaya Ñ₃. ⁴¹⁴āmitābhāḥ *em.*] °a amitābha° Ñ₃. ⁴¹⁵ratneśaḥ *em.*] ratneśa° Ñ₃. ⁴¹⁶vairocanaḥ *em.*] vairocana° Ñ₃. ⁴¹⁷mekhalāyāṃ *em.*] mekhalāyā Ñ₃. ⁴¹⁸sarvāṅge *em.*] sarvāṅgeṣu Ñ₃. ⁴¹⁹cakṣuṣor *em.*] cakṣuṣo Ñ₃. ⁴²⁰vajrikā *em.*] °vajrikā Ñ₃. ⁴²¹ca *em.*] om. Ñ₃. ⁴²²sannaddhībhūya *em.*] °sannaddho bhūya Ñ₃.

avasānam

gopitaṃ yatnād rāhulapādasya matpādaguror⁴²³ gurūṇāṃ
sattvā bhaviṣya*nti sattvāśeṣacittatair⁴²⁴ uktam eva satyam |

2

5 spaṣṭīkṛtaṃ bhāvakaśukhaḥetave yatnāt tan mayā kramam
ānandantu yoginīnayādhimuktāḥ sukhena bhadranāmnā ||

iti ||

|| ❁ || * dveṣavajrasādhanaṃ samāptam || kṛtir iyaṃ
siddhācāryaśrīmadbhadrapādānām iti || ❁ ||

3



⁴²³matpādaguror *conj.*] pādaguro Ṇ₃. ⁴²⁴°cittatair *em.*] °cittataim Ṇ₃.

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*) *nirvāna*, who is devoid of [all] impurity, who is pure [and] free from anger (or: Him who is removing anger), the Lord of the *ḍākinīs*, the mighty one who is abounding with *kapālas* (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, the Noble Saroruhapāda extracted from that what is found taught in the *Śrīmadhevajradākinijālamahātantrarāja* 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 *ḍākinīs*; in order to make clear the *abhisamaya* at a time when the people reach some proficiency (*ūṣman*),³ I – the great, great grandson of Saroruhapāda renown by

¹ This passage for which no meter could be identified consists of four *pādas* á 21 syllables each of which being construed of units of three times seven syllables, resembling *sragdharā*-meter. As for the interpretation of ‘*gatiṅgata*’, cf. Edgerton.

² Stylistically, one may note here, most authors would have used the absolute case (*natvā*, or perhaps *praṇamya*), instead of the present tense form *namāmi*.

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”.

the name Bhadra, being urged by Kodāli and commanded by Vajradākini⁴ – 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 *Śrīmaddhevajradākinījālamahātantrarāja*.

Main Body of the *Sādhana*

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 the *mahāmudrā* (‘Great Seal’).

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 *mahāsiddhas*’ is regarded as the main authority of the ‘teachings of the inconceivable’ (*bsam mi khyab kyi gdams nang*). 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: *bhāvanācintyayogena buddhyate prāpyate dhruvam | paramāśv[o] vīṇāpāda indrabhūtiḥ salakṣmibhiḥ || vilāsavajr[o] guṇḍerī padmācāry[o] mahākṛpaḥ | dharmapādasya kramato bhadrāpādakramāgataḥ ||* (fol. 46v₆₋₇). *Kun dga' bsod nams's Record* (fol. 4r) confirms the succession of the lineage, listing rDo rje 'chan (→ Vajradhara), 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, **žan po'i žabs** (→ 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, Žan 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 Kongthul 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 (Part 1).

⁵ 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 yogin's grant assurance (āśvāsana)*. *As soon as there is assurance, he should stay in a town, at a market*

Now, this is the meditation practice (*bhāvanā*) with the 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 (*avabhāṣya*) 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, *buddhas*, *bodhisattvas* 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, worshipping him] through these [*yoginīs*]:

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 (*damaruka*) 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-

place, on a long, empty road (prāntara) or at crossroads. Or if not [there, the yogin may go] here or there as he pleases.”

⁷ The use of the pronoun *ayam* is rather surprising and not found elsewhere. The usual expression is “*śrīheruko '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 orthographies, i.e. 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 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 such as, e.g., *ḍombyālīngitakandharaṁ* et al.

less *saṃsāra*, 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 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. I dedicate all of that 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 one of great knowledge,¹⁴ in the Dharma taught by Him beginning with the *tantras*, *mantras* 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*, the mind intent upon awakening.

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 to the path. Further, he should 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),

¹¹ The reading is partly metrical, the expression *janmāvartaviḍambanaiḥ* forms an even *pāda* of an *anuṣṭubh* verse, as found, for example, in HePra^{§1}.

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 *saṃsārajanmajanmopapadya*, presumably being an abbreviated form of the formulation above, is rather inelegant though perhaps acceptable in this kind of genre. One could also consider emending the text to *saṃsārajanmajanmany upapadya*. It is possible that something more is omitted, perhaps due to eye-skip before the following *punyam*.

¹³ The conjectural emendation *bodhicittotpattiyarthaṃ* is far from certain. However, a similar expression can be found, e.g., in the *Hevajraprakāśa* (cf. HePra^{§2}).

¹⁴ As regards the interpretation of the term *mahājñāna*, cf. MuĀv & 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 karuṇāṃ tathā | tṛtīye bhāvayen modam (or: muditām) upekṣām sarvasēṣataḥ ||* (HeTaSa).

he weeps out of pain realizing (*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 as 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 clinging to fame, no-fame, gain, no-gain, pleasure, suffering,²⁰ praise or blame; thus is *upekṣā*.

In that way, at the end of the contemplation of the ‘four *brahmavihāras*’, 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

¹⁷ A better formulation might be *ime me mitrāṇi*, yet the expression *me mitrāṇi* may be accepted here in the context of this work.

¹⁸ The interpretation follows here HePra^{Tib.} as well as VaPra^{Skt.} which render this part as *yaṅ dga' ba thob pa* and *mahāprāmodyapṛāpta*, respectively.

¹⁹ It may be noteworthy to mention that this explanation of *muditā* is rather exceptional and to 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 (*pumliṅga*) 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* 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 *Yōgimanoharā Pañcakramaṭīppanī*: (...) *māyopamadehaṃ dhyāyāt, jñānapradīpavajrasamādhīnyāyena | asyārtho vyākhyānadvāreṇa nigadyate | jñā[nā]vabodhane na pratiṣedhe vartate | avabodhābhāvo yasmiṃs taj jñānam kin tat | paramā[rtha]satyam anabhilāpyam | aśeṣatejānsy abhibhūyānantalokadhātva-avabhāsanāt tad eva pradīpaḥ | abhedyatvād vajram | amunā krameṇa tataḥ svahṛdaye jhaṭiti dveṣavajraṃ vakṣyamānarūpaṃ dhyātvā svavidyayā saha mahārāgānurāgataḥ | (...)* (PaKraṭī p. 10). Nor chen refers to the ‘*ye śes snan ba rdo rje'i tin 'dzin*’ in f. 163 of the *gNad kyi zla zer*. I remain thankful to Harunaga Isaacson who has drawn my attention to this connection.

*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 –

For the pure form (*piṇḍa*) arising from [this] letter [*vaṃ*] the two syllables *hūm* 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 *hūm* having the nature of ‘wisdom and means’.

From the syllable *hūm* 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] *hūm*.²⁶

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 *evaṃ*). 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.

²⁴ HeTa I.viii. 9ab. The complete stanza reads: *akṣarodbhavaṇḍasya hūm-phaṭ-kārauna cesyate* (for *cesyete*) | *sattvabimbamudbhūtaṃ maṇḍaleṣaṃ vibhāvayet* || (HeTa_{Sa}). Cf. VaPra^{§4} and §4 of HePra^{Tib.}.

²⁵ The following 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 *hūmkāraṃ vajrasambhavam* (or: *sambhavaṭ*) 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.

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 *vajrīn* 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*:

Having seen [Him] who is transformed from the syllable *hūm*,
he should visualized himself as the *dveṣa*[*vajra*].²⁹

Thus it is on account of the teaching.

After he has produced the state of his chosen deity on account of it, [the *mantrīn*] should then emanate the wrathful ones. Seeing all of them filled with a 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, abundantly 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

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 dr̥ṣṭvā vakṣyamāṇopadeśataḥ 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 sūrya-candracihnavijaparīṇāmena candrabūmbamātraṃ vibhāvya tadvinīrgataṃ dveṣavajrīnaṃ mahābhīmaṃ ākāśe dr̥ṣṭvā vakṣyamāṇopadeśatas taṃ kṣīrodakanyāyena praveśya sveṣṭadai-vatarūpaṃ cintayet* |, while VaPra^{§5} has *etat sarvaṃ parīṇāmya dveṣavajraṃ vibhāvya hr-daye yathopadeśato “vajrī dveṣātmako bhavet” | vakṣyamāṇakramaṃ saṃsthānaṃ dhyāyāt* | here. In his *gNad kyī zla zer* Nor chen writes *rdo rje'i lte ba'i hūm la thim | de yoṅs su gyur pa las | rdo rje sems dpa'i gzugs yoṅs su gyur nas | bdag nūd že sdañ rdo rje sku mdog nag po | žal brgyad phyag bcu drug pa | žabs bži par bsgom mo* || (f. 164).

²⁹ HeTa I.iii 7ab.

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 *nāgas*, 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 *pratyāṭīḍha*-stance on a sun[-disk] on multi-petalled lotuses.³¹

*om sumbha nisumbha hūm 2 phaṭ | om grhṇa 2 hūm 2 phaṭ | om grhṇā-
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 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. Amṛtakuṇḍalī), 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

³⁰ The verb *nisīdati* seems to be a corruption, perhaps of *nisādayati* or *niśādayet* 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. VaPra⁸⁶, HePra⁸⁶ et al.

³² Cf. HePra⁸⁶, AbhiSaMa, CSA, GST (ch. 14.26), LaTaṬi, LST, SaUdTa, SdpT, VaAvMaU 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 *Vidyās* – *hūm hūm phaṭ!*”.

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*.

*om̐ gha gha ghātaya 2 sarvaduṣṭān phaṭ kīlaya 2 sarvāpāpān phaṭ hūm̐ 3
vajrakīla vajradhara ājñāpayati sarvaduṣṭaviḥnānām kāyavākcittavajram
kīlaya hūm̐ 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:

om̐ vajramudgara vajrakīla | ākotaya 2 hūm̐ phaṭ |³⁵

Thereafter –

He should visualize (*vibhāvya*) in front a sun[-disk that has been produced] by the syllable *ram̐* [and] on a moon[-disk] on that a crossed-*vajra* born from the [syllable] *hūm̐*. 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. *śūnyatā*,] by the instruction that will be taught 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 *yaṁ* etc. and the celestial palace (*kūṭāgāra*) that is surrounded by the eight cremation grounds (*śmaśāna*).³⁸ Hence he teaches –³⁹

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 “*om̐ gha gha* – Kill! Kill all the vicious ones – *phaṭ!* Stab! Stab all the evil ones – *phaṭ!* *hūm̐ hūm̐ hūm̐*, o *vajrakīla*, the Vajradhara commands: Stab the *vajra* of body, speech and mind of all the flocks of vicious obstacles – *hūm̐ phaṭ!*”.

³⁵ Cf. VaPra^{§6}, HePra^{§6}, ĀPra, CSA, KriSaṃPa (ch. 03) et al. One may translate this *mantra* as “*om̐* – *vajra*-hammer, *vajrakīla*, smash, smash! – *hūm̐ 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).

³⁷ Note that the term *dharmodaya* is attested in all three genders.

³⁸ The reading transmitted in the MS obviously must be corrupt here. The additional °*mantra*° might have been a misread and wrongly inserted °*maṇḍitaṁ*° or perhaps °*mantritaṁ*°, a similar corruption is found in VaPra^{§8}. The transmitted °*saṃhāraṇa*°, 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’. Unfor-

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

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

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 *vibhaktis* 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 could be employed. The ligature *ḥsa* does not seem to have been regarded as causing the preceding vowel to become metrically *guru* (similar cases have been observed in the 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 and 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 $^{\circ}\tau^{\circ}$ in *vāsukī^o* 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).

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.

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 brilliant by Varuṇa, the god of water.⁴⁴

There one should visualize Karkoṭaka as the 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 *aśvattha* tree (Ficus Religiosa). The *yakṣa* there is Man-Face. And one should visualize Kubera [as the lord of the cardinal direction].⁴⁶

And the *nāga* [there] is called Takṣaka, and it is endowed with *ghūrṇita* (the ‘revolving’) as the cloud. As mountain has occurred Mandara, and one should provide the *caitya* that is ‘*citta*’.⁴⁷

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 a *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 *Chandaḥśūtra* 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.

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

In the Northeast, on the other hand, is Lakṣmīvana, adorned with a *vata* tree (Ficus Indica). Cow-Face is staying there as the *yakṣa*. One should visualize Maheśvara, [i.e. Śiva, as the lord of the direction].⁴⁸

The *nāga* is called Śaṅkhapāla. [The cremation ground there] is adorned with the cloud that is *caṇḍa* (the ‘fierce’). Moreover, Mt. Mahendra 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*’ situated here.⁵¹

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^{88.4} and by the only palm-leaf witness for this passage in VaPra^{88.4} (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 Northeast.

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 *atrāpi*. As 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*’.

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 *hutāsana* 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 emended.

⁵¹ For metrical reasons, the MS's *cātra*° has been emended to *atra*°.

In the Southwest is Ghorāndhakāra, adorned with the creeper *parkati* (Ficus Infectoria). The *yakṣa* [there] is called Corpse-Face; [and] it is embellished by Rākṣasendra [as the lord of the direction].⁵²

Furthermore, the *nāga* [there] is Ananta, and it is adorned by *pūrāna* (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 brilliant by Marut, the God of Wind.⁵⁴

The *nāga*, moreover, is called Kulika. [And the cremation ground] 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*),

⁵² The name of the cremation ground has been corrected, the fifth syllabic instant in *pāda* a) remaining unmetrical. In *pāda* c) the *vibhaktis* were changed from 1st to 2nd, and the hypermetrical °*ānāno* was changed to °*āsyam* to fit the meter.

⁵³ The particle *ca* in *pāda* a) has been supplied in order to fit the meter.

⁵⁴ The first line is hypermetrical, *pāda* a) comprises nine syllabic instants, *pāda* b) seven. The first *vibhaktis* in *pāda* c) are kept.

⁵⁵ For metrical reasons, the MS's *varṣaṇa*° has been changed to *varṣa*°, the grammatical incorrect °*rājānan* has been emended to the slightly better °*rājān ca*.

⁵⁶ Apparently something must have gone wrong in course of the textual transmission. The only surviving MS of the DVS reads *mahāraṣṣāgāramadhye 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 *mahāraṣṣācakramadhye vryadināmepacānvitāni*, 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

with *yakṣas*, *kumbhāṇḍas* and *rākṣasas*, 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 doorways’⁵⁸, 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 they are not conceived through the mind. The thorough cognition (*parijñāna*) of all *dharmas* is the contemplation that indeed is non-contemplation.”⁶⁰

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 °*pracaṭātāni*). It might well be possible that this compound once had been added as a note in the MS's margin, qualifying the meaning of the preceding °*occhaṭātāni*. It is likewise possible that the previous *mahārakṣācakramadhya vryadināmeṣācānvitāni* 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 and 110: *caturasraṃ caturdvāram aṣṭastambhopaśobhitam | caturvedīparikṣiptam 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 prañidhānam vyākhyātum āha bhāvyante hi ityādi | jagat sarvam iti sattvabhājanalokāḥ | te sarve bhāvyanta eva kevalam | avadhāraṇam 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 | parijñānam eva dharmāṇāṃ bhāvanā | naiva bhāvanā iti na vikalpanety arthaḥ prakṛtibhrāntatvād 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 bhāvaḥ 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.).

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 *mantras*’: “*om* – I am one who is consisting of the indestructible nature of emptiness and knowledge.”⁶¹

After that, for the realization (*ālambana*) of the Hekāravajra, [the *yo-gin*] should visualize the procedure of the ‘*pañcākārābhisaṃbodhi*’ [beginning] from space.⁶² Regarding it, the moon which is Mirror-like Wisdom (*ādarśa-jñāna*) 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 (*kālī*).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 (*śuddha-*

⁶¹ Cf. HeSāU (Ñ₁ f. 2v), VaPra^{§7}, HePra^{§7}, BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā 7|13|14|16 et al.

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 ‘*pañcākārābhisaṃbodhi*’ is taught, the expression *ākāśataḥ* is to be understood as the starting point from which the ‘*pañcākārābhisaṃbodhi*’ 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 i ī u ū ṛ ṝ ḷ e ai o au am ah*. 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 (*kālī*) together with the set of the six letters “*ḍa ḍha 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’ (*aṣṭīyanuvyañjana*).

⁶⁵ The *cihna* refers here to the ‘signs’ of both Hevajra and His consort Nairātmyā, the skull-bowl (*karota*) and the dagger (*kartī*) which are marked by the two seed-syllables (*bījā*) 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 ‘*kṛtyānuṣṭhānañāna*’. 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

dharmatā).^{67,68} Merging (*ekābhūya*) with these, he should perceive his 'chosen deity' as arisen⁶⁹ with sixteen, six, four or two arms, staying in *ardha-paryāṅka* 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 single flavor of] great bliss (*mahāsukharatī*).

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

into the seed-syllables, the whole of the moon, sun and *cihnas* with their seed-syllables attached merge into one. This is referred to as '*kṛtyānuṣṭhānājñāna*'.

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* (*su-viśuddhadharmadhātujñāna*).

⁶⁸ For Saroruhavajra's teaching of the five *jñānas* 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 *ādarśajñānavāms' candraḥ samatā saptasaptikah (samatāvān saptāśvikaḥ Ed.Sn,Sa) || (6) bijena cihnam (bijaiś cihnaiḥ Ed.Sn,Sa) svadevasya pratyavekṣaṇam ucyate | sarvair ekam anuṣṭhānam niṣpattiḥ śuddhadharmatā || (śuddhi° Ed.Sn,Sa) (7) ākārān bhāvayet pañca vidhānaiḥ kathitair budhaḥ | (pañca° Ed.Sn)*; also quoted and commented on in MuĀv ad HeTa I.iii. and I.viii. as well as YoMā ad I.viii., et al.

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 *pādas* 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).

here, following the root-*tantra*, to be seen in the center of one's own body.⁷¹ This is the circle of the *mandala*, 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 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 penetrating force 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

⁷¹ Note that a similar passage is preserved in the 'paper' MSS of VaPra^{§10}.

⁷² The MS reads *sveṣṭadvēṣākr̥tim*, a reading which is possible yet not probable. It seems likely that the scribe simply omitted °*devam*. Another possibility would be *sveṣṭadevatākr̥tim* 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.

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 śūnyatā-bodhim ityādi | vijñaptimātraśarīraṃ viśvam tasya dvayena grāhyagrāhakeṇa rahitavāṃ śūnyatā tasya bodhir abhrāntaṃ darśanaṃ śūnyatābodhis tām bhāvayet | katham bhāvayet nātra kiñcid grāhyaṃ vā grāhakaṃ vā vicārāsahatvāt | kevalam asati dvaye dvayapratibhāsatvād bhrāntaṃ cittam eva mamedam viśvapratibhāsam utpadyate svapnādivad iti vicintya bhrāntinimittaṃ dvayapratibhāsam apanīya tadviśvapratibhāsaṃ svacittam eva śudhasphatikasaṃkāśaṃ prakāśamātram anantam advayaṃ paśyēt |*, GST 2.2(10) / PaKra (p. 47): *sarvabhāvavigataṃ skandhadhātvyāyanagrāhyagrāhakavarjitaṃ dharmanairātmyasamatayā svacittam ādyanutpannaṃ śūnyatāsvabhāvam iti ||*, et al.

⁷⁵ The reading in this passage has been conjecturally emended based on the teachings of the *yogasamādhi* in VaPra^{§12} and HePra^{§12}. Because of an overex-

anyoga, the *vajrin* should then perform the placing of the seed-syllables in the *skandhas*, *dhātus* and *āyatanas*, starting with Vajrā, ending with Khecari.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 marrow and fat. He should visualize the syllable *ḷm* 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’ (*sparsē*), the syllable *am* is for the *dharmadhātu*. Having thus completed the ‘*atiyoga*’, he should commence the ‘*mahāyoga*’.

In the [*cakras* at the] navel, heart, throat and 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

posed spot on this side of the folio parts of the writing are illegible, the reading *mahāsāntam* is not certain, reading *mahāśuklam* would be likewise possible, yet perhaps somewhat redundant.

⁷⁶ Cf. *anyoga*-section in VaPra^{§12} and HePra^{§12}. The reading *anyogata* has been emended to *anyogam* (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 in MS *Ñ*₃ are partly illegible due to an overexposed spot in the right side of the available pictures 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.

⁷⁸ Parallel passages are found in HeSāU (S 307v₃₋₆), VaPra^{§13} and HePra^{§13}. The four lotuses correspond to the ‘four *cakras*’, i.e. the *nirmānacakra*, *dharmacakra*, *saṃbhogacakra* and *mahāsukhacakra*, 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 *kāyatrayādhiṣṭhānam* has been emended to the *kāyāditrayādhiṣṭhānam*, other emendations, such as the well attested *kāyavākcittādhiṣṭhānam* are likewise possible.

it, having filled the open space with a multitude of *kāya[vajras]*, having withdrawn [them again and] made [them] enter precisely there into the former seed-syllable, he becomes the *kāyavajra*: “*om* – all *dharmas* 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 *vāgvajras*, 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 *dharmas* 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 *hūṃ*). 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 *cittavajras*, 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 *dharmas* have the nature of him who bears the *vajra* of mind, I have the nature of the *vajradhara* of mind!”.⁷⁹ 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 hūṃ*”, so it is on account of my teaching.

After he has empowered body, speech and mind, he should cultivate 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 Māras, being endowed with the six *mudrās* (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. 9]:

⁷⁹ A very similar variant of this passage is given in HePra^{s13}. Note that the changing formulations of the *mantras* are slightly suspicious.

⁸⁰ The MS reads *evam yudukta kutaḥ*. The smallest emendation would be *evam yad uktam kutaḥ* which sounds somewhat strange. One wonders if something more is corrupt in this passage.

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 *samayas*” [and] having come to have the nature of the three *samayas*, 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 the 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 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 *āḥ*; having placed the syllable *hā* in both feet, he

⁸¹ The reading in the MS must be corrupt, yet it is not certain how the corruption came to existence. The parallel expression in HePra⁸¹⁵ simply reads *evaṃ trisamayātmako bhūtvā mudrāsādhanam ārabhet*. Other conjectural emendations are likewise possible. The smallest emendation would be *trisamayātmako 'haṃbhūya vidyāsādhanam ārabhet*.

⁸² Here referring to Nairātmyā as the visualized consort. On this, cf. HeTa II.iv. 96-99 which reads: *vājragarbha āha – khecarī kena mudreṇa bhūcarī kasya mudrataḥ | kartavyaṃ mudraṇaṃ katham prāḅ na jñātaṃ mayā prabho || (96) bhāgavān āha – triguhaṃ cakramadhye tu kāyavākācittabhedataḥ | adhordhvamadhyamaṃ sthānaṃ cakramadhye vyavasthitaṃ || (97) bhūcarī kāyamudrī syād adhomukhī kāyavajrīṇī | khecarī rāgamudrī ca ūrdhwamukhī vāgvajrīṇī || (98) cittavajrī ca nairātmyā cittaṃ nairātmyarūpakam | cittaṃ madhyamakam sthānaṃ nairātmyā tena madhyajā || (99) kulāni ṣaḍvidhāny āhur vistareṇa prakāśayet | trividham pañcavidham caiva kathyate śṛṇu yoginī || (100)*.

⁸³ As regards the formulations *idānīm yathāvidhiyogena* and *vaksye 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 maṇḍalaśya yathā kramam | śiṣyo 'bhiṣicyate yena vidhiṣ 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 ||*.

should perform [it] for the Bhagavatī in the same way as the placement on the limbs of the Bhagavān has been performed.⁸⁴

Vajrā is always made known in form, Gaurī is considered in sensation, Vāriyoginī in *saṃjñā*, Vajraḍākinī in *saṃskāra*. By the placement of the seed-syllables in accordance with reality, Nairātmyā is in the ‘aggregate of consciousness’ (*vijñānaskandha*).⁸⁵

Regarding the four *dhātus*, he should place the seed-syllable of the four goddesses starting with Pukkasī.⁸⁶ Gaurī and so forth are known in the four *āyatanas* beginning with the eye.⁸⁷ After he has in this way performed the placement in the *skandhas*, *dhātus* and *āyatanas* of the Bhagavatī, he should make the empowerment of *padma* and *vajra*. He should visualize the *padma* with the syllable *āḥ*, having the aspect of the *dharmodaya*. Having visualized in its center, born from the syllable *hūm*, the aperture of the filament (*kiñjalkasuṣira*), i.e. the inner part of the lotus (*kamalakośa*), having then visualized the *vajra* that is born from the syllable *hūm* [and] the 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 ||

⁸⁴ The reading in the MS is partly illegible because of partial overexposure of the image. The reading *bhagavadaṅganyāsaṃ yathā kṛtaṃ tathā bhagavatyaś ca kuryāt* presented in the edition might not be the best choice, yet it appears to be closest to what seems to be the reading in the MS. The same procedure is quoted in HePra^{§15} which renders this final statement as *aṅganyāsas tu yathātmani tathā bhagavatyaḥ ||*.

⁸⁵ Cf. HeTa I.ix. 8-9ab, VaPra^{§13} and HePra^{§15}. 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 HePra^{§15}: *prthivī pukkasī khyātā abdhātuḥ śabarī smṛtā | tejaś caṇḍālīnī jñeyā vāyur dombī prakṛtitā ||*.

⁸⁷ Cf. HeTa I.ix. 13, also being quoted in VaPra^{§13} and HePra^{§15}: *rūpe gaurī sadākhyātā śabde caurī prakṛtitā | vettālī gandhabhāge ca rase ghasmarī kṛtitā |*.

om vajra mahādvēṣa caturānandāyaka |
*khagamukhaikaraso nātha hūm 3 kāryaṃ kurusva 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 *skandhas*,⁹⁰ he should perform the love-making by the *vajra* of speech, based on the union (*samāpattitah*) with the impassioning of great passion (*mahārāgānurāgatah*). 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 *saṃskāras*, he should please himself [with it] until there is the praise (*arcanā*) of all the *tathāgatas*, *vajrayoginī*s, *krodhas* and so forth. After that, the rest, any *bodhicitta* which remains in smallest quantity (*lavaleśa*), having visualized the *bhāṭṭāraka* together with his circle born from it, having emitted and summoned the *hūmvajra* in the center of the ‘city of mothers’ (*mātrīpura*) [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 it.

⁸⁸ HeTa II.xii 5-6, also being quoted in HeSāU (Ñ₁ f. 3r₂₋₃) and HePra^{§15}. See also HeSāSaṃ 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al. This set of *mantras*, 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 (°*sukhāmdada*) 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!”. Note that some commentators read *mahārāga sukhāmdada* instead.

⁸⁹ Regarding the ‘*ādyogāsamādhi*’, 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 Cakraśaṃvara (cf. *Samcārantranibandha* (SaṃCāTa) and *Cakraśaṃvarābhisamaya* (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 on the head tied by a garland that is adorned with five-skulls,⁹¹ bearing the *tāṇḍava* dance in *ardhaparyāṅka*, naked [and] endowed with the nine sentiments of dance (*navanātyarasa*): 1) erotic sentiment (*śṛīgāra*), 2) heroism (*vīra*), 3) loathsomeness (*bībhatsa*), 4) wrath (*raudra*), 5) laughter (*hāsa / hāsyā*); 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 Māras, having his body embellished with a garland of [fresh] human skulls, united with his amorous knowledge-consort (*vidyā*) who has the look of a sixteen-year old.

And, he should visualize the Bhagavatī in the same way as the Bhagavān.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

⁹¹ Note that the reading ^o*kūṭam* was emended to ^o*jūṭam*, as has been suggested by Harunaga Isaacson. The compound still remains somewhat 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 *yad bhagavan bhagavatīṅ* has been conjecturally emended on basis of the parallel reading preserved in HePra^{§16} (→ *yadvad bhagavān ṽ tadvad bhagavatī*).

⁹⁴ Regarding the animals that are contained in the eight skull-bowls in the left hands of the sixteen-armed form of Hevajra, 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.

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

As 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 *Vajraśṛṅkhalā* with the remaining two arms.⁹⁹

As 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.

As for the two-armed one, he should visualize him as mounted upon a corpse, having a skull-bowl and -staff (*khaṭvāṅga*) in the left and 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 like *Nairātmyā*, in every way, with the mere difference in appellation. Having embraced the *khaṭvāṅga* which is shown at the time of dwelling (*viharaṇa*), all the *bhaṭṭārakas* are thus united with a wisdom consort [and] are staying in *ardhaparyāṅka* dance.¹⁰²

⁹⁵ For other accounts from within this tradition, cf. *VaPra*^{§10}, *HePra*^{§16} et al.

⁹⁶ It seems that *ṣaḍbhujasya* 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 can also interpret the first part of this compound as *dvandva*: *vajra* and bell.

⁹⁸ The reading in the MS is corrupt. The text was emended on basis of the parallel reading preserved in *HePra*^{§16}. Other variants are possible.

⁹⁹ For other accounts of this tradition, cf. *HeSāU* (N₁ f. 7v₂), *VaPra*^{§32} & *HePra*^{§16}.

¹⁰⁰ For further accounts of the two-armed form of Hevajra from this tradition, cf. *HeSāU* (N₁ f. 7r_{7-v}₁), *VaPra*^{§32} and *HePra*^{§16}.

¹⁰¹ The compound *pūrvoktavarnālamkṛtagātrā* remains suspicious. It is possible that something dropped out in the course of transmission.

¹⁰² Here, so it seems, 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' seems

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*, *ḥam*, *śam*, *cam* and *ḍam*, [respectively], he should visualize Gaurī in 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 *kṛpṛta* 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 Vītanāyaka, 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

here to refer to the post-meditation phase of the *sādhaka* in which he dwells brave ‘like a lion’ as a single hero (Skt. *ekavīra*), maintaining the self-awareness of the two-armed form of Hevajra. On this, cf. VaPra^{§28} and HePra^{§28}.

¹⁰³ For further accounts of the *yoginīs* 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 Note that the MS omits the color of Śabarī which has been added on basis of the reading preserved in HePra^{§16}.

wind element.^{106,107} Bhūcarī, Khecarī and further Nairātmīyā are to be visualized as entered on basis of the entering in accordance with the emission of the *bhaṭṭāraka*,¹⁰⁸ in due sequence in the aforementioned places.

They all have three eyes, erect, tawny hair, are endowed with the five bone-ornaments, are naked, are engaged in the *tāṇḍava* dance in *ardhaparyāṅka*, are 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 spheres 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 (*pādya*) 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 *tathāgatas*, *vajrayoginīs*, *bodhisattvas*, *krodhas* and so forth facing him, he should request the *abhiṣeka* saying “May all *tathāgatas* consecrate me!”. After he has performed thus, they are giving the ablution by means of this [stanza which is spoken] by the five *tathāgatas*¹¹¹ –

¹⁰⁶ The reading *vāyudhātusvabhāvām* was conjecturally supplied on the basis of the reading transmitted in HePra^{§16}.

¹⁰⁷ For further accounts of the *yoginīs* 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.

¹⁰⁹ The MS reads *māyānirmāṇavac cakrātmanam* and *anantāparyantajñānākāśam* which both obviously are corrupt readings. It is not certain how these corruptions came into existence, perhaps either *jñāna* 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 Regarding the fusion of the *samayacakra* and *jñānacakra*, cf. HeSāU (K f. 4v₂₋₆, Ñ₁ 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

Just as, indeed, all the *tathāgatas* are bathed (*snāpita*) as soon as they are born, so I will give the bathing consecration (*snāpa-yisyāmi*) with pure, divine water.¹¹²

om sarvatathāgatābhiṣekasamayaśriye hūm

As for the *vajradākinīs*, they are making the exclamation of victory. The *bodhisattvas* are delighted when seeing [this] 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, sandalwood, gold etc. and jewels are raining down.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, Śāśvata, 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 *yoginīs*, you have obtained the excellent through your mind, by you everything

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}, 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 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).

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* instead.

¹¹⁴ The passage seems to be corrupt. The compound *kuṅkumacandanasuvārṇādiratnāni* appears slightly odd, something might have dropped out in the course of the transmission of the text. HePra^{§18} reads *nānāsugandhiparimalapuṣpavṛṣṭir bhavati | kuṅkumacandanavṛṣṭiś ca nānāratnāni ca patanti |* instead. VaPra^{§18}, on the other hand, attests *kuṅkumacandanānānāsugandhiparimalapuṣpavṛṣṭir bhavati* here in this context.

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 MS reads *cittarūparatneśadharmmagauriyādayo mudrayitvād vairocanaṛāgāiḥ pukkasyādīnāṃ śīrasi ankayet* which evidently is corrupt. Both VaPra^{§18} and HePra^{§18} describe the sealing of Pukkasī etc. with the very same *buddhas* employed at the sealing of Gaurī and the other *yoginīs*.

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

After that the *vajrīn* who is united with the wisdom consort amidst the troop of *vidyās* produces the nectar for the eating. He should visualize the circle of the wind by [the transformation of] the syllable *yam*, bluish, with the shape of a bow; on top of it [he should visualize] the fire [*maṇḍala*], produced from the seed-syllable of the sun, reddish, triangular in shape; above that, amidst the three *akṣaras*, [he should visualize] a lotus-vessel, below it a 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 *buddhas* and *bodhisattvas* by rays of light [emerging] from the syllable *hūm*,¹²⁰ fetched the ‘wisdom nectar’ (*jñānāmṛta*), made it

¹¹⁶ This *stutīgītīkā* 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 *twayā*.

¹¹⁷ The expression *tryakṣaramadhyena* is suspicious. It may well be possible that the reading is a corruption of *tryakṣaramantreṇa* which is supported in ch. 07 of Abhayākara Gupta's commentary on the *Buddhakaṭāpantra*, the *Abhayapaddhati* (AP), which reads *tryakṣarajātatrīmuṇḍanivīṣṭam āḥkārajaṃ padmabhājanam*.

¹¹⁸ The complete *mantra*, comprising of a set of ten syllables, is taught in full in VaPra^{§19}. The syllables are *bum āṃ jṛm kham hūm* and *lām mām pām tām vām*.

¹¹⁹ The reading presented in the edition has been conjecturally emended. The original wording reads (...) *pāradarasākāraṃ paśyet | pañcāmṛtapañcapradīpaṃ* (...) which seems to be syntactically problematic. The smallest emendation would be to move the *daṇḍa* 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 *anantāparyantalokadhātusthabuddhabodhisattvān* as found, e.g., in a parallel passage in HeSāSaṃ 45 (f. 266v).

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 (*bodhayivā*) it with the syllable *āh*,¹²² should perceive [the nectar] becoming cold. After that, after he has fetched the nectar with the hand-ladle [and] the three syllables [*om*, *āh*, *hūm*], he sacrifices it into the furnace (*kuṇḍa*). He should visualize the deities of his *maṇḍala* [performing the rite] likewise.¹²³

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

¹²¹ The insertion of the phrase *vilīno vajro 'mṛte gataḥ* (MS reads *vajrāmṛte*) in the first *vibhakti* is somewhat surprising, but may be accepted in the context of this work. The parallel readings in VaPra^{§19} and HePra^{§19} (→ *vajram amṛte vilīnaṃ paśyet*) are grammatically more adequate.

¹²² Note 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. Regarding the interpretation of the word *bodhayivā*, see below.

¹²³ One may note the strong connection of the procedures described in this passage with those employed in Indian alchemy in the context of the processing of mercury. Especially the mentioning of *pāradarasa* and *bodhayivā* here and *samskārabhiniveśa* above suggests such a connection of the seminal *bodhicitta* (in the sense of *vajrābhasambhūtarasa*) and mercury. On this, cf. Hellwig, Oliver 2009 (s.v. *rodhana*, pp. 330ff.). The term *bodhayivā* is interpreted here in a sense synonym to *rodhana* in the context of the processing of mercury. The goal of the *rodhana* consists in the potentiation of the mercury.

¹²⁴ It is to be noted that the DVS differs from the reading as it is transmitted in both VaPra^{§20} and HePra^{§20}. Both do not mention the eight cremation grounds here at this point.

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.

Immediately after the Six Branches, after he has cultivated the Subtle *Yōga* (*sūksmayōga*) that will be taught later on, is the ‘dismissal’ (*visarjana*). This means (*itī*), the *mantrin* should visualize ‘luminous clarity’ (*prabhāsvara*) on the basis of having the nature of the ‘five *skandhas*’. He should withdraw the beings belonging to the *maṇḍala* realizing that (*itī viditvā*) Gaurī and so forth are issued [again] from *bodhicitta* after having grasped the domain of the *skandhas*.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, among them Caṇḍālī is in the fire [element] and Ḍombinī is situated in the wind.¹²⁸

Having withdrawn the assemblage of the troop of *dākinī*s in accordance with the instructions, he should then visualize himself as the supreme, having the imprint (*pada*) of ‘luminous clarity’. After he has realized Nairātmyā in ‘consciousness’ (*viññāna*), 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-flame’. Next, he should meditate

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 the teaching 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 which reads: *pr̥thivī pukkasī khyātā abdhātuḥ śabarī smrtā | tejaś caṇḍālīṇī jñeyā vāyur dombī prakṛtītā ||*. The association of the eight *yoginī*s with these four *skandhas* and four *dhātus* is confirmed, for example, in HeSāSaṃ 8 which reads: *gauryādyāṣṭayoginyo* [MS °*āṣṭau*] *yaktoktavarṇā rūpavedanāsaṃjñāsaṃskārapṛthivyaptejovāyudhātusvabhāvāḥ* [MS °*saṃskārasvatva*°] (f. 95v₃). The fifth *skandha*, i.e. *viññāna*, is presided over by Nairātmyā as will be taught in the following.

¹²⁹ Apparently Bhadrāpāda is drawing here on the reading *tatraiva svayaṃ praveś-yaikābhūtvā śaśiravisamṣṭamadhya bījāvasthāyāṃ sthitaḥ* in the HeSāU (cf. N₁ f. 6v₂).

on this one having the single aspect of the pith of the plantain tree until there will be no perception anymore.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, in due sequence in accordance with the instruction, with the nature of the Great Sage of the Śākyas.¹³⁴

Now, the ‘mantra recitation’, ‘food offering’ (*balitattva*) and ‘subtle yoga’ (*sūkṣmayoga*) are introduced.

¹³⁰ Here Bhadrāpāda must have had in mind what is perhaps one of the most prominent teachings of Saroruhapāda, rendered in the HeSāU as *etena tad-bijākṣaram candrasūryau ca miśrībhūyāmṛtasvabhāvaṃ raśmipuñjākāram krameṇa dīpasīkhā 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 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 śin gi śhūñ 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, *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 *pādapūraṇārtham*, i.e. for metrical reasons. To my regret, no possible source or quotations of this passage could be identified.

¹³³ Here Bhadrāpāda is likely to refer to HeTa I.viii. 9 which reads *akṣarodbhava-piṇḍasya hūṃphaṭkārau na cesyete | sattvabimbamudbhūtaṃ maṇḍaleśaṃ vibhāvayet ||*.

¹³⁴ The expression *śākyamahāmune bhāvakena* is surprising and somewhat puzzling. It is not certain to me what Bhadrāpāda had in mind here.

The ‘*dolājāpa*’: The radiant letters of the *mantras* 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 *mantras* in the aspect of a circle, placed with their tops up. The ‘*samayajāpa*’: They all are pronouncing the letters of the *mantras* with long sound.¹³⁶ Furthermore, the great recitation should be performed on account of the ‘heart teaching’:¹³⁷

The *vajrin* who bears the *jñānakāya* 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.

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 *ḥṣu* 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 in fact may 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 author's connection to the teachings of the ‘inconceivable’ becomes visible.

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[-mantras]’ of all.¹³⁹ Further,

om vajrakartarihevajrāya hūm hūm hūm phaṭ svāhā |

is the ‘secondary heart[-mantra]’.¹⁴⁰

*om aṣṭānanāya piṅgordhwakeśavartmane caturviṃśatinetrāya ṣoḍaśa-
bhujāya kṛṣṇajīmūtavaṇṣe kapālamālānekadhāriṇe ādhmātakrūrācittāya
ardhendudamṣṭriṇe mārāya mārāya kārāya kārāya garjāya garjāya tar-
jāya tarjāya śoṣāya śoṣāya saptasāgarān bandha bandha nāgāṣṭakān
grhṇa grhṇa 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 piṅgordhwakeśavartmane hūm 2 phaṭ |
om caturviṃśatinetrāya hūm 2 phaṭ | om ṣoḍaśabhujāya hūm 2 phaṭ |*

¹³⁹ The ‘*hṛdayamantras*’ 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.

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. For a tentative translation of the so-called ‘*hṛdaya-*’ and ‘*upahṛdayamantras*’ the reader may be referred to the translation of the HeSāU.

¹⁴¹ HeTa II.v. 45-47; cf. HeSāU (Ñ₁ ff. 6v₆-7r₁), HePra^{§24}, HeSāSaṃ 8 (f. 99r₅-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.

*om kṛṣṇajīmūtavapuṣe hūm 2 phaṭ | om kapālamālānekadhārīṇe hūm 2
phaṭ | om ādhmātakrūraccittāya hūm 2 phaṭ | om ardhendudaṃṣṭrīṇe hūm
2 phaṭ |*

is the ‘eight-partite *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 im um um 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 im hūm 2 phaṭ | om um um 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-partite *mantra*’.¹⁴⁵

*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 pum vajrapukkasīyai hūm 2 phaṭ svāhā |
om sam vajrasabarīyai hūm 2 phaṭ svāhā |
om cam vajraṇḍālīyai hūm 2 phaṭ svāhā |
om dam vajradombinīyai hūm 2 phaṭ svāhā ||*¹⁴⁶

In this way he should recite the *mantras* as he wishes by the aforementioned
procedures. He should, however, recite the ‘root *mantra*’ of the Bhagavān

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 the syllable *hūm* each time thrice.

¹⁴³ For these two *mantras*, cf. HePra^{§24}. NB: MS N₃ omits the first *am*.

¹⁴⁴ For the ‘*mūlamantra*’ of Nairātmyā, cf. HePra^{§24}.

¹⁴⁵ The so-called ‘*aṣṭapadamāntra*’ of the Bhagavatī is found in HePra^{§24}.

¹⁴⁶ Cf. HePra^{§24} which omits the seed-syllables before the goddesses’ names, read-
ing these in the less ‘common’ form ending in °ṛye.

amidst them, and, at the time of praise, the praise (*stuti*). The praise should be performed through the *tathāgatas*.

Then, abiding in the state of the *dveṣavajra* conforming to the procedure of the ‘*jñānāloka vajrasamādhi*’, having commanded the wrathful ones (*krodha*), he should fetch the obstacle makers (*vināyaka*) in the three world spheres.

om̐ 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 [‘*om̐*’, ‘*āḥ*’ and ‘*hūm̐*’], 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 erotic sound for the sake of causing the nearness of all *siddhis*.¹⁴⁹ Immediately after that he should offer the *bali* offering in this way –

¹⁴⁷ This *mantra* is taught in HeTa II.iv. 91 and given, for example, in HeSāU (N₁ f. 6v₄₋₅), HePra^{§25}, HeSāSaṃ 7 (f. 79v₃₋₄), HeSāSaṃ 8 (f. 104r₂), HeSāSaṃ 11 (f. 139v₇), HeSāSaṃ 45 (f. 266v₆), MuĀv and other sources. For a tentative translation, cf. HeSāU.

¹⁴⁸ The passage appears to be 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.

¹⁴⁹ The song referred to here is taught in HeTa II.iv. 6ff., and cited, for example, in HeSāU (f. 7r₃₋₆), HeSāSaṃ 7 (ff. 79v₇-80r₃), HeSāSaṃ 8 (f. 104r₅-v₁), HeSāSaṃ 45 (f. 270r₇-v₂). Comments can be found in Saroruha's **Padminī*, HeSāU^{†1}, T 1207, Ratnākaraśānti's MuĀv and Kāṇha's YoMā. The song runs as follows: *kollāire tṭhia bolā mummūṇire kakolā | ghaṇa kibīḍa ho vajjai karuṇe kiai na rolā || taḥiṃ bala khājjai gāḍhem maaṇā pijjai | hale kāliṅjara paṇiai dunduru taḥiṃ vājjiai || caūsama kathuri sihlā kappura lāiai | mālaiṅdhāṇa śālia taḥiṃ bharu khāiai || pekkhaṇa kheṭa karante śuddhāśuddha na muniai | niraṃśu aṅge caḍābiai taḥiṃja sarāba paṇiai || malaaje kunduru vātai dṇḍima taḥi ṇa vājjiai ||*. For more details, cf. Appendix.

idaṃ baliṃ bhūñja jīmgha phulladhūpa māṃsa viṃgha |
*amha kajja savva sādha khanti khuṇi pheda gāda ||*¹⁵⁰

Thus he should make them eat, and enjoy [it] himself. After he has gratified [them] in this way, [reciting] “*om akāro mukhaṃ sarvadharmāṇām ādyanuṭpannatvāt | 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 performed the dismissal by the ‘*vāratraya*’ “*om vajra muḥ*”, the *sandhyāgītā* is to be sung again. Thus is the ‘*karmarājāgrī nāma samādhi*’, the Meditation Practice 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 should perceive himself filled by a great rain of nectar, until he attains a state of ease (*svāsthya*).¹⁵³

Now, having visualized his sign (*cīhna*) in the *dharmacakra* [and] having visualized the *cakravartin* together with the circle [transformed from it] on the lotus in its center,¹⁵⁴ having perceived (*nirūpya*) the size of the sign as that

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 ‘*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 (*dharmā*) 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 *Hevajrasekaprakīryā*, 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 | dṛḍho me bhava | sutoṣyo me bhava | supoṣyo me bhava | anurakto me bhava | sarvasiddhiṃ me prayaccha | sarvakarmasu ca me cittam śreyah hūm | ha ha ha ha hoḥ bhagavan sarvatathāgatavajra mā me muñca | heruko bhava mahāsamayasattva āḥ hūm phaṭ ||*.

¹⁵³ The same remedy is taught in HePra^{§25}, differing slightly in formulation. Based on it, the reading *mahāvṛṣṭyā* was emended to *mahāmṛtavṛṣṭyā*.

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

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 (*niścīta*). He should emanate the lord of the circle [and] eternally become one who has attained the net of *ḍākinīs* (*ḍākinījālakulākula*). He should visualize [it] until the space is filled up; [thus] is the ‘inconceivable state’ in accordance with all natures (*acintyataṃ sarvabhāvataḥ*).¹⁵⁶

Immediately after this I am going to teach the ‘twofold set of armoring’ (*sannāhadvaya*) thanks to 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 (being the ash).¹⁵⁸

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 (*īrsyāvajrī*) is in the body

is a an eight-petaled one. The reading *sacakravartīṅ ca* has been conjecturally emended to *sacakracakravartinam*. Regarding 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 (\rightarrow *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 ‘*acintyatā*’ (see note on Kodāli). The passage, or its underlying source, originally was meant as verse, it seems. 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 'zabs in *Kün 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.

(i.e. in sense of touch → *kāya* / *sparsā*) and Nairātmyayoginī is the mind (i.e the internal faculty).¹⁵⁹

Having realized this meaning in accordance with the (oral) instructions, the *yogin* who has become armed with the great armor (*mahāsannāhasan-naddhībhūya*) should abide in the center of the ‘palace of the three realms’ (*trailokyāgāra*) by the ‘*Yōga* 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 who is 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 Bhadrapāda. ✱

¹⁵⁹ HeTa II.iii. 51-52ab; cf. HeSāU (Ñ₁ f. 6r₂₋₃), SāMā 228 et al.

¹⁶⁰ Regarding this ‘abiding’, cf. *viharana*-sections in VaPra^{§28} and HePra^{§28}.

¹⁶¹ The meter of this ultimate stanza which reminds one of that of a *sārdūlavikrīḍita* or *meghavisphūrjītā* 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 *sattvāśeṣacittatāim* in the second *pāda* remains highly suspicious. Due to the lack of confidence, however, I have tentatively emended the reading to *sattvāśeṣacittatāir* 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.

Rāhulagupta's
Hevajraprakāśa

Edition of the Sanskrit Text

[[*namaskriyā, maṅgalācarāṇa*, etc.]]¹

iha tu¹ | utpattikramo vaktavyaḥ || tatra dvātriṃśatsādhanasūtraṃ dvātriṃśan- P_S, P_R f. 2r1
mahāpuruṣalakṣaṇaṃ viśuddhaṃ jālandharipādair uktaṃ² | tac ca krameṇa vyā-
khyāsyāmaḥ ||

- 5 pūjācakraṃ caturbrahmaṃ³ paramaṃ sahaḥajam tathā |
sveṣṭadevas tathā⁴ rakṣācakraṃ śūnyādhimokṣakam⁵ ||
śmaśānaṃ kūṭabhavanaṃ hetumaṅḍalavisphuṭam |
drutāpattiḥ samutthānaṃ nyāso dveṣātmavigrahaḥ⁶ ||

¹ A possible (re-)translation from the Tibetan version of the HePra might be :

namaḥ śrītherukāya ||

*śūnyāśūnyātmakaṃ nāthaṃ sahaḥajam sitavigraham |
dvibhujaiḥkāsyaḥ cāpi śrītherukam praṇamya yam* ||

*ye tatparinatākārāḥ ṣaṭsodaśabhujādayaḥ |
nairātmīyās tathā teṣāṃ sādhanam mantriṇocyate* ||

*tatra śrīmadācāryasaroruhapādaviracitavicitrahevajrasādhanasya vajrapradīpā nāma ṭi-
ppanī kṛtiḥ śrījālandharipādānām | ata eva tattadarthaparakāśano dveṣavajrasādhanam kṛtir
bhadrapādānām | evam api | mandabuddhinā tat śrutvā bhāvayitum na śakyata iti vicīntya |
tatsādhanavajrapradīpādveṣavajrasādhanebhyaḥ samākṛṣya | mūlatantram anugamya | ma-
ndabuddhimataḥ svacittena samyakpratyetavyāyotpattyutpannakramasādhanāni mayā miśrī-
krīyante || hevajre 'py uktam |*

*kramam utpattikaṃ caiva - utpannakramam eva ca |
kramadvayaṃ samāśrītya vajriṇā dharmadeśanā* || (HeTa_{Sn} I.viii. 25, HeTa_{sa} 24cd-
25ab) ||

tatrotpannakramasādhanam prajñāpāramitādisūtrāntarānusāreṇāpi boddhavyam ||

The editor remains greatly indebted to Harunaga Isaacson and Mattia Salvini who offered valuable suggestions and helped to improve the Sanskrit.

¹iha tu *conj.*] ††_{2.3} †x ha tu P_S; hetu P_R. ²jālandharipādair uktaṃ *em.*
(Tib. *jālandhari pa'i žabs kyis gsuis (te)*] jālandharipā ††_x kt† P_S; jālanvaripa P_R.
³°brahmaṃ *em.*] °brahma° P_S, P_R. ⁴devas tathā *em.*] devaṃ tathā P_S, P_R.
⁵śūnyādhimokṣakam *conj.*] śūnyā †i †† kṣakaṃ P_S; śū kṣakaṃ P_R. ⁶dveṣātmā°
P_S] dveṣānā P_R.

utsargo⁷ jñānacakraṃ cābhiṣeko⁸ mudraṇaṃ tathā |
 sudhāsvādo jagatkāryaṃ⁹ ṣaḍaṅgaś¹⁰ ca prabhāsvaram ||
 utthānaṃ¹¹ mantrajāpaś ca¹² baliḥ sūksmākhyayogakaḥ¹³ |
 bhūyo nyāso¹⁴ vihāraś ca bhojanaṃ caraṇaṃ śayaḥ |
 punarutthānaṃ ity evaṃ¹⁵ dvātriṃśatsūtrasaṃgrahaṃ¹⁶ ||ⁱ

5

§1 pūjācakram

ādau tāvat pāpadeśanātriśaraṇagamanādipośadhaparyantaṃ grhītvā
 P_ḡ, P_R f. 2v1 | ṣaṭpāramitāsuśikṣito vajrācārya*^m ārādhya¹⁷ | yathoktavidhinā¹⁸ śrīheva-
 jroktamaṇḍale¹⁹ praviṣṭaḥ | yathāparipātyābhiṣiktaḥ²⁰ | sarvasattvārthodyatamatīḥ |
 śrīmaddhekāravajraṃ²¹ sādhayitukāmo yogī gupte mano'nukūle sthāne vajrapa- 10
 ryañkeṇa vīsvavajrāñkitasukhāsanamadhyāsīnaḥ²² śrīhevajraṃ sādhayet |
 yāvad ūsmāprāptīḥ syāt || śrīheruko 'ham iti vāratrayam uccārya²³ | vakṣya-
 māṇakrameṇa sveṣṭadevatām ālambya²⁴ | sthānātmayogarakṣāṃ kuryāt |

om rakṣa 2 hūm 3 phaṭ svāhā ||ⁱ *om vajrasattva hūm*²⁵ || *om āḥ*
*hūm*²⁶ ||^{ii,iii}

15

ⁱCf. list of contents given in prose after §32 of the HePra^{Tib.}. ⁱⁱHeTa I.ii 11 (bhūmīśodhanamantra). ⁱⁱⁱThe Tibetan omits the sthānātmayogarakṣā, cf. HeBāPūVi (f. 37v₁₋₃) and HeSāSaṃ 16 (f. 164r₄₋₅).

⁷utsargo *em.*] u †† rgo P_ḡ; u rso P_R. ⁸cābhiṣeko *em.*] ca abhiṣeko P_ḡ, P_R (unmetrical). ⁹jagat° P_ḡ] jagata P_R. ¹⁰āṅgaṃ *em.*] °āṅgaś P_ḡ, P_R. ¹¹utthānaṃ P_ḡ] uthonaṃ P_R. ¹²ajāpaś ca P_R] °jā †† ś ca P_ḡ. ¹³sūksmākhyā° P_ḡ] sūksmā 'dhyāṃ P_R. ¹⁴nyāso P_ḡ] nyāsā P_R. ¹⁵utthānaṃ ity evaṃ P_ḡ] utthānaṃ P_R. ¹⁶dvātriṃśatsūtra° *em.*] dvātriṃśa †† t† P_ḡ; dvātriṃśa P_R. ¹⁷vajrācāryam ārādhya *conj.* (Tib. *rdo rje'i bla ma mñes par byas nas*)] ††₅ rādhya (faint) P_ḡ; *om.* P_R. ¹⁸yathoktavidhinā P_ḡ^{p.c.}, P_R] yathoktavidhinā P_ḡ^{a.c.}. ¹⁹vajroktā° P_ḡ (Tib. *dpal kye rdo rjer gsuis śin*)] °vajrākta° P_R. ²⁰yathāparipātyābhiṣiktaḥ P_ḡ^{p.c.}, P_R. (Tib. *ji lta ba bz'in du yon's su dba'i bskur ba*)] yathopari paripātyābhiṣiktaḥ P_ḡ^{a.c.}, P_R. ²¹āarthodyatamatīḥ śrīmaddhekāravajraṃ *conj.* (Tib. *don la brtson pa'i blos | dpal kye rdo rje'i*)] °arthodyatamx ††₅ āravajraṃ P_ḡ; °arthodyata kāravajraṃ P_R. ²²sukhāsanamadhyāsīnaḥ *conj.* (Tib. *bde ba'i stan gyi dbus su*)] °sukhā ††₄ sīnaḥ P_ḡ; °sukhā sīnaḥ P_R. ²³uccārya P_R et al. (Tib. *brjod nas*)] uccx †† P_ḡ. ²⁴vakṣyamāṇakrameṇa sveṣṭadevatām ālambya *conj.* (Tib. *'chad par 'gyur pa'i ran gi 'dod pa'i lhar dmigs te*)] ††₅ †† xx₂ tām ālanbya P_ḡ; devatām ālanbya° P_R. ²⁵vajrasattva hūm P_R] vajrāsa* hūm P_ḡ (nt. lost). ²⁶hūm P_R] hū† P_ḡ.

tadanu svahr̥di padme rephapariṇatasūryamaṇḍale *nīlavarnahūmkāraṃ* pa-
 ñcaraśmikaṃ dṛṣṭvā | tadraśmibhir²⁷ anantalokadhātūn avabhāsyā | sve-
 ṣṭadaivatam²⁸ gauryādiyoginīcakraparivṛtam gurubuddhabodhisattvāṃś
 cākṛṣyākāśe²⁹ purato vicintya | *bāhyaguhyatattvapūjāvīśeṣaiḥ* pūjayet || tatra sva-
 5 hr̥dbījān nirgataṅvīṇādiharmāparya*ntābhiḥ³⁰ ṣoḍaśadevībhir vakṣyamā- P_ḡ, P_R f. 3r1
 ṇasvasvacihnahastābhīnāyapadābhiḥ³¹ paritoṣaṇam iti bāhyapūjā || tac-
 cakrasthitagauryādidevīhastagatasamayasaṃketadravyaḍhaukanabhāva-
 neti³² guhyapūjā || tatra –
 gaurī mṛgalāñcchanam dharti³³ caurī³⁴ mārtaṇḍabhājanam |
 10 vettālī vārihastā ca bhaiṣajyam dharti³⁵ ghasmarī ||
 pukkaśī balahastā ca śabarī³⁶ rasadhari bhavet³⁷ |
 caṇḍālī³⁸ ḍamarukaṃ vādayet³⁹ ḍomby āliṅganam pradarśayet ||^{iv}

^{iv}HeTa I.iii 9-10. Cf. DVS (f. 187r1-2). Other than here, in HePra^{Tib.} and the DVS, the HeTa editions interchange the positions of Gaurī and Caurī in v.9 and differ widely with regard to v.10. HePra^{Tib.} adds HeTa I.iii 8-10 after the end of §1.

²⁷tadanu (...) tadraśmibhir *conj.* (Tib. *rañ gi sñiñ 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 nīlavarnahūmkāraṃ pañcaraśmikaṃ dṛṣṭvā | tadra 5> †ibhir P_ḡ^{P.C.}; tadanu raśmibhir P_R. ²⁸sveṣṭadaivatam P_ḡ (Tib. *rañ gi 'dod pa'i lha*)] sveṣṭardevatam P_R. ²⁹gurubuddhabodhisattvāṃś 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†dhubādhi ††₇ ś† P_ḡ; °buddhabodhisattva śa P_R. ³⁰vīṇādiharmāparyantābhiḥ *conj.* (Tib. *pi wañ ma la sogs pa chos ma'i mthar thug pa'i*)] °vīṇx †i †† rxā ††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 • °bhāvaneti *em.* (Tib. *bsgom pa ni*)] °bhāveneti P_ḡ, P_R. ³³°lāñcchanam dharti *em.*] °lāñcchanam dharti P_ḡ, P_R; °lāñcchanadharti DVS; °lāñcchanadharti HeTa_{Sa,Sn}; °lāñcchanadhātrī HeTa_{FM}. ³⁴caurī DVS (f. 187r1)] c† †† P_ḡ; missing in P_R. ³⁵bhaiṣajyam dharti P_ḡ, P_R] bheṣajyadharti DVS; bhaiṣajyadhātrī HeTa_{FM}; bhaiṣajyadharti HeTa_{Sa,Sn}. ³⁶śabarī DVS (f. 187r2), HeTa I.iii. 10] <śx b† ††> P_ḡ^{P.C.}; *om.* P_R. ³⁷bhavet DVS (f. 187r2)] bhavet †† P_ḡ; bhavet P_R; tathā HeTa I.iii. 10. ³⁸caṇḍālī DVS (f. 187r2), HeTa I.iii. 10] ††₂ lī P_ḡ; lī P_R. ³⁹vādayet DVS (f. 187r2)] vādet P_ḡ, P_R; vādya HeTa I.iii. 10. Remark: The verse appears to be unmetrical and differs from the verse given in HeTa I.iii. 10.

nairātmasamāpattisukhānubhavāt⁴⁰ sphuratsaṃhāravigrahaṃ⁴¹ nāma ta-
ttram⁴² | tad eva tattvapūjeti || saṃpūjya bhagavadagrataḥ pāpadeśanādikaṃ
kuryāt –

anādimati saṃsāre⁴³ janmāvartaviḍambanaiḥ⁴⁴ |
yat kṛtaṃ pāpakaṃ karma kārītaṃ cānumoditam ||

5

deśayāmy eṣa tat sarvaṃ punar na karaṇāya⁴⁵ vai |
yat puṇyaṃ * sarvajantūnāṃ⁴⁶ cānumode⁴⁷ svarūpataḥ ||

P_S, P_R f. 3v1

tathā laukikadevānāṃ buddhānāṃ khaḍgacārināṃ |
puṇyaṃ śrāvakabuddhānāṃ sambuddhānāṃ ca tāyināṃ⁴⁸ ||

yat puṇyam anumodanāsahagataṃ⁴⁹ cānuttarāyāṃ samyaksambodhau pari- 10
ṇāmayāmi sattvānāṃ bodhicittotpādāya || bhagavantaṃ traidhātukaikamūr-
tiṃ saḥajānandasukhāgāraṃ⁵⁰ śrīmaddherukavīraṃ⁵¹ buddham | taddeśita-
maṇḍalamudrāmantrādikaṃ⁵² dharmam | taccakrasthītagauryādidevīgaṇaṃ⁵³ ca
saṅghaṃ śaraṇaṃ gacchāmi yāvad ā bodhimaṇḍataḥ || sarvasattvārthaka-
raṇahetubhūtāyāṃ⁵⁴ sarvākāraṇopetaśūnyatālakṣaṇāyāṃ samyaksambodhau śū- 15
nyatākaruṇābhinnāṃ bodhicittam⁵⁵ utpādayāmi || anuttaraṃ mārgam⁵⁶

⁴⁰°sukhānubhavāt em. (Tib. *bde ba rjes su myoñ ba las*)] °sukhānubhavāta° P_S, P_R.
⁴¹°saṃhāravigrahaṃ em. (cf. DVS (f. 187r₃) et al.; *sdud pa'i sku ni* P₁)] °saṃhār† ††₂
haṃ P_S; °saṃ haṃ P_R. ⁴²tattvam P_S (°m, Tib. *de kho na nūd*)] ta P_R. ⁴³°saṃsāre
em. (Tib. *'khor bar*)] saṃsār† P_S; saṃsāra° P_R. ⁴⁴°viḍambanaiḥ P_S] °viḍambane
P_R. ⁴⁵punar na karaṇāya em.] punarakaraṇāya P_S, P_R (unmetrical). ⁴⁶yat puṇyaṃ
sarvajantūnāṃ conj.] xx px ††† ††† 3 xā nā P_S; missing in P_R. Remark : The Tibetan
renders this verse as prose, but confirms *sarvajantu*° (*skye bo thams cad*). ⁴⁷cānumode
em.] cānumode ha P_S, P_R; *rjes su yi rañ ño* D, P₁. ⁴⁸tāyināṃ em. (*skyob pa rnams kyi*
D)] tā †i nā P_S; tā nā P_R; *skyob pa rnams kyi* P₁. ⁴⁹anumodanā° P_S (Tib. *rjes su yi rañ*
ba)] anumodenā P_R. ⁵⁰sahajānanda° P_S, P_R. (Tib. *lhan cig skyes pa'i dga' ba'i*)]
sajānanda° P_S. ⁵¹śrīmaddheruka° P_S (Tib. *dpal ldan he ru ka*)] śrīmaddharuka°
P_R. ⁵²taddeśita° em. (Tib. *des bstan pa'i*)] tadeśita° P_S, P_R • °mudrāmantrādikaṃ
em. (Tib. *snags dan phyag rgya la sogs pa'i*)] °mudrāma n x ††₂ kaṃ P_S; °mudrā kaṃ P_R.
⁵³°gauryādidevīgaṇaṃ em. (Tib. *gaurī la sogs pa'i lha mo'i tshogs kyi*)] °gauryāṃdide-
vīgaṇaṃ P_S; °gauryādidevīgana P_R. ⁵⁴sarvasattvārthakaraṇa° em. (Tib. *sems can*
thams cad kyi don byed pa'i)] sarvasatv† ††₄ ṇa P_S; sarvasatva ṇa P_R. ⁵⁵°ābhinnāṃ
bodhicittam em. (Tib. *dbyer med pa'i byañ chub kyi sems*)] °ābhinnāṃ †o ††₃m P_S;
°ābhinna m P_R. ⁵⁶°m mārgam P_S (Tib. *bla na med pa'i lam*)] °mārgam P_R.

āśrayāmi yad uta⁵⁷ vajrayānam | punas⁵⁸ tebhya ātmanātmā⁵⁹ dīyate
sarvasattvānām⁶⁰ sarvasukhopadhānāyeti ||^v pūjācakram nāma prathamā-
sūtram || 1 ||

§2 caturbrahman

5 tadanv anādau bhavacakre⁶¹ saṃsarato mama mātrpitṛbhrātṛbha-
gīnyā*dirūpāḥ⁶² sattvā iti parikalpya | teṣv ekaputrapremalakṣaṇām⁶³ P_ś, P_R f. 4r1
mahāmaitrīm bhāvayet || tataḥ sarvāms tān⁶⁴ saṃsārārṇavapatitān⁶⁵ a-
śaraṇān dr̥ṣṭvā | duḥkhiṭaḥ krandano⁶⁶ yogī duḥkhāt⁶⁷ duḥkhaheṭor vā⁶⁸
samuddharaṇābhilāṣasvabhāvām⁶⁹ mahākaruṇām vibhāvayet || mahac
10 cittam utpādya⁷⁰ sarve sambodhau mayā pratiṣṭhāpayitavyāḥ śrīheruka-
rūpenātmānaṃ siddham buddhvā hasatī⁷¹ muditā || lābhālābhastuti-
nindāyaśo'yaśaḥsukhaduḥkhādigrāho me na yujyata iti | aṣṭalokadhar-
mavirahalakṣaṇām upekṣām caturthīm⁷² bhāvayet || iti⁷³ caturbrahma-
vihāraḥ⁷⁴ || 2 ||^{vi}

^vCf. DVS (f. 187r₃₋₇). ^{vi}Cf. DVS (f. 187v₁₋₃), VaPra^{§2} et al.

⁵⁷yad uta *em.* (Tib. *'di lta ste*)] yadvaḍa P_ś, P_R. ⁵⁸punas *em.* (Tib. *slar yai*;
cf. DVS (f. 187r₇)] puṇyas P_ś, P_R. ⁵⁹ātmanātmā *em.*] ātmanā ātmā P_ś, P_R.
⁶⁰sarvasattvānām *em.* (Tib. *sems can de rnam thams cad*)] sarva xx ††₃ P_ś; sarva
P_R. ⁶¹bhavacakre P_ś (Tib. *srid pa'i khor lor*)] bhava ca cakre P_R (dittography).
⁶²°bhrātṛbhagīnyādi° *em.* (Tib. *spun dan srin mo la sogs pa'i*)] °bhrātṛbh† †i ††₂
di° P_ś; °bhrātṛ di° P_R. ⁶³°lakṣaṇām *em.*] °lakṣaṇa° P_ś, P_R. ⁶⁴sarvāms tān
em. (Tib. *de thams cad*)] sarvās tān P_ś, P_R. ⁶⁵saṃsārārṇavapatitān *em.* (Tib. *'khor*
ba'i rgya mtsho lhuñ zīn)] saṃsa (do) rṇavapatitā †† P_ś; saṃsa ntra va patitā P_R.
⁶⁶krandano *em.*] krarandano P_ś, P_R. ⁶⁷duḥkhāt *em.*] dukhāt P_ś, P_R; *sdug bśnal*
dan Tib. ⁶⁸duḥkhaheṭor vā P_ś (Tib. *sdug bśnal gyi rgyu las*)] duḥkhaheṭo vasi° P_R.
⁶⁹°svabhāvām P_ś] °svabhāvam P_R; *rañ bžin gyi* Tib. ⁷⁰mahac cittam utpādya P_ś^{p.c.}
(added in the upper margin); DVS (f. 187v₂)] *om.* P_R; *yañ dga' ba thob pa'i rnal 'byor*
pas Tib. (→ *punarprāmodyaprāpto yogī*); mahāprāmodyaprāptaḥ (...) mantri HeSāU;
mahāprāmodyaprāpto yogī VaPra. ⁷¹buddhvā hasatī DVS (f. 187v₂)] buddhvā
aham iti P_ś (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
bžin gyi dga' ba chen po bsgom par bya'o. ⁷²caturthīm P_ś (Tib. *bžī par*)] caturthī P_R.
⁷³iti *em.*] °riti P_ś, P_R. ⁷⁴catur° P_ś (Tib. *bžī*)] catu° P_R.

§3 paramam

tadanu mṛtakākrāntam ātmānaṃ¹ bhāvayitvā | jñānālokavajrasamā-
 dhiyogena prākṛtaśarīrābhāvaṃ dṛṣṭvā | śrīheruka ity akṣaracatuṣṭayā-
 rtham² āmukhayantam³ bhāvaye*t sadupadeśād ity⁴ anenāsucitanor a-
 bhāva iti paramam ||*3 ||ⁱ

5

§4 sahajam

tadanu jhaṭīti sahanāthavyutthānaṃ⁵ cintayet || jhaṭīti buddhāgā-
 ramadhye⁶ *vaṃkāreṇa*⁷ nigaditaṃ⁸ vajrasattvaṃ mahāśāntaṃ jaṭāmu-
 kuṭīnaṃ⁹ vajraparyaṅkiṇopaviṣṭaṃ¹⁰ viśvapadme śavopari candrāsana-
 sthaṃ¹¹ dvibhujāikamukhaṃ śuklaṃ trinetraṃ¹² dharmamudrābhṛta-
 karadvayaṃ dvātriṃśallakṣaṇadharaṃ vyañjanāśītivirājitaṃ sahajaheru-
 kaṃ¹³ vibhāvayet¹⁴ || anenaitat¹⁵ pratipāditam | akṣaraṣaṭkasya¹⁶ śrīheru-
 kavajram ity asya *vaṃkāreṇa*¹⁷ nigaditaṃ paramād vajrasattvaṃ sahaजाhe-
 rukākhyam¹⁸ iti sahajam || 4 ||ⁱⁱ

ⁱCf. HeTa I.vii. 23-28, DVS (f. 187v₃₋₄) and VaPra^{§3}. ⁱⁱCf. DVS (f. 187v₄₋₅), VaPra^{§4}. Note that the Tib. translation adds a lengthy explanation.

¹°ākrāntam ātmānaṃ DVS (f. 187v₃)] °ākrāntam ātmāna P_§; °ākānta ātmāna P_R. ²catuṣṭayārtham P_§ (Tib. *bz'i don la*)] catuṣṭayo rtham P_R. ³āmukhayantam P_§ (partly faint, Tib. *mñon du phyogs śin*; cf. VaPra)] āmu yantam P_R. ⁴sadupadeśād ity *em.* (Tib. *dam pa'i man nag las so*)] sṭ pṭ dṭ śṭ dṭ ty P_§ (upper half damaged); daty° P_R; sadupadeśataḥ VaPra. ⁵°nātha° *em.* (Tib.)] °nāthaṃ P_§, P_R. ⁶buddhāgāra° P_§, Tib.; VaPra] buddhāśāra° P_R. ⁷vaṃ° P_R, D, P₁] va° P_§. ⁸nigaditaṃ *em.* (Tib. *brjod pa*, VaPra)]] niditaṃ P_§, P_R. ⁹jaṭāmukuṭīnaṃ *em.* (Tib., cf. note in annotated translation)] jaṭāmukuṭīnaṃ trisatvātmakaṃ P_§; jaṭāmakuṭīnaṃ trisatvātmakaṃ P_R. ¹⁰°paryaṅkiṇo° P_R] °paryaṅkiṇṇo° P_§ (°i° seems to be squeezed in). ¹¹candrāsanasthaṃ P_§^{p.c.} (added in lower margin)] candrānasthaṃ P_§^{a.c.}, P_R, *om.* Tib.; candrasthaṃ VaPra. ¹²trinetraṃ *conj.*] dvinetraṃ P_§, P_R; *om.* Tib. ¹³sahajaherukaṃ *em.* (Tib. *lhan cig skyes pa'i heruka*; VaPra)] saajā herukaṃ P_§, P_R. ¹⁴vibhāvayet P_R (Tib. *rnam par bsgom mo*)] vibhāyet P_§; cintayet VaPra. ¹⁵anenaitat *em.*] anenaixt P_§; anenaiva ta P_R. ¹⁶°ṣaṭkasya P_§, Tib.] °ṣaṭa kasya P_R. ¹⁷*vaṃkāreṇa em.* (Tib. *vaṃ yi gis*)] vakāreṇa P_§, P_R. ¹⁸°herukākhyam P_§^{p.c.}] °herukām P_§^{a.c.}; °herukād ayam P_R.

§5 sveṣṭadevaḥ

tasya hṛdaye *jraṁkārākṣarasya*¹ rephapariṇatasūryam² | tadardhacandrabindupariṇāmena saṁpūrṇam³ candramaṇḍalam | tanmadhyavartihūmkāraṁ ca jagajjanmabījam⁴ jakāreṇa sūcitam | kṛṣṇavarṇam⁵ mahāghoram | hūmkārapariṇatam vajraṁ tadvajravaraṭakamadhyastham
5 hūmtattvaṁ bhāvayet⁶ ||ⁱ

tadanu sū*ryacandrachiṅnabījapariṇāmena⁷ candrabimbamātram⁸ vi- P_§, P_R f. 5r1
bhāvya | tadvinirgataṁ dveṣavajraṇam mahābhīmam ākāśe dṛṣṭvā | vakṣyamāṇopadeśatas⁹ tam kṣīrodakanyāyena praveśya | sveṣṭadaivatarūpaṁ¹⁰
10 cintayet | trisattvātmakam prabhūm ||

sattvabimbamudbhūtam maṇḍaleśam¹¹ vibhāvayet ||ⁱⁱ

iti vacanāt || iti sveṣṭadevaḥ || 5 ||ⁱⁱⁱ

§6 rakṣācakram

evam¹² aṣṭāsyādimahāghoram dveṣavajraṁ bhāvayitvā | hūmkārod-
15 bhūtān¹³ daśakrodhān jvālāmālākulān utsrjet pūrvādīdikṣu || tatra pūrve
yamāntakam vairocanamukuṭīnam mahākṛṣṇavarṇam¹⁴ vajramudgara-
hastam | dakṣiṇe prajñāntakam ratnasambhavamukuṭīnam mahāsūkla-

ⁱCf. HeTa I.iii. 5-7. ⁱⁱHeTa I.viii. 9cd (*om.* HePra^{Tib.}), cf. VaPra^{§5}. ⁱⁱⁱCf. DVS (ff. 187v₅-188r₂) and VaPra^{§5}.

¹*jraṁkārākṣarasya em.* (Tib. *jraṁ yig ste*) | *jraṁkārākṣarasx* P_§; hūmkārākṣarasā P_R; cf. VaPra^{§5}. ²°sūryam P_§ | °sūryaḥ P_R. ³saṁpūrṇam P_§ (Tib. *yoṅs su rdzogs pa*) | saṁpūrṇa° P_R. ⁴ca jagajjanmabījam *em.* (Tib. *skye 'gro skye ba sa bon*; cf. VaPra) | ca jagajj† ††₂ jam P_§; vajraga jam P_R. ⁵°varṇam P_§ | °varṇa° P_R. ⁶tattvaṁ bhāvayet || *em.* (Tib. *de kho na ṅid bsgom par bya'o*; cf. VaPra) | tattvaṁ †ā †† †e †† P_§; tatvaṁ P_R. ⁷tadanu sūrya° *conj.* (Tib. *de'i rjes su ṅi ma*) | ††₅ rya° P_§; rya° P_R. ⁸candrabimba° *em.* (Tib. *zla ba'i gzugs brīan*) | candribimba° P_§, P_R. ⁹vakṣyamāṇopadeśatas *em.* (Tib. *'chad pa 'gyur ba*) | vakṣamāṇopadeśataḥ P_§, P_R. ¹⁰°daivatarūpaṁ P_§ (Tib. *lha'i gzugs*) | °devam tadrūpaṁ P_R. ¹¹maṇḍaleśam P_§ et al. | maṇḍaleśa P_R. ¹²evam *em.* (Tib. *de ltar*) | e P_§^{a,c}; evam P_§^{p,c}, P_R. ¹³hūmkārodbhūtān *em.* (Tib. *hūm las byuṅ ba*) | hūmkārodbhūtān P_§, P_R. ¹⁴°mukuṭīnam mahākṛṣṇavarṇam *em.* (Tib. *dbu rgyan (can) nag po chen po*) | °mukuṭīnam mā*krṣṇavarṇam P_§; °mūṭīnam mākrṣṇavarṇa° P_R.

varṇaṃ¹⁵ sitadaṇḍadharam¹⁶ | paścime padmāntakam¹⁷ amitābhamu-
kuṭinaṃ¹⁸ mahāraktavarṇaṃ¹⁹ raktābjadharam | uttare vighnāntakam²⁰
akṣobhyamukuṭinaṃ mahānīlavarṇaṃ karālavajradharam | aiśānyām²¹ a-
calaṃ²² mahākṛṣṇaṃ²³ khaḍgadharam²⁴ | āgneyāṃ²⁵ *ṭakkirājaṃ mahā-
kṛṣṇavarṇaṃ²⁶ vajrāṅkuśadharam | nairṛtyāṃ²⁷ nīladaṇḍaṃ mahākṛṣṇaṃ 5
nīladaṇḍadharam | vāyavyāṃ mahābalaṃ mahākṛṣṇaṃ trisūladharam²⁸ ||
acalādayo 'kṣobhyamukuṭinaḥ || ūrdhva²⁹ uṣṇīśacakravartinaṃ³⁰ vairoca-
neśaṃ pītaṃ pītacakradharam || adhaḥ sumbharājaṃ³¹ dhūmravarṇaṃ³²
cittesaṃmukuṭinaṃ muṣaladharaṃ bhayānakam³³ cintayet || ete krodhās
trinetrā ūrdhvapiṅgalakeśāḥ | nānānāgopaśobhitāḥ | dvibhujaiakamukhāḥ | 10
kharvalambodarāḥ³⁴ | vāme tarjanyaśaktavajrapāśadharā³⁵ dhyātavyāḥ ||
kiṃ tu ṭakkyacalau³⁶ lalitau divyābharaṇabhūṣitau vikṛtānanau³⁷ | punaḥ
sarve viśvābjasūrye pratyālīḍhapaḍena³⁸ saṃsthitā draṣṭavyāḥ ||
evaṃ³⁹ daśakrodharājānaḥ⁴⁰ svasvasthāne nirmāṇam ātmatulyaṃ yamān-
takādikrodharūpaṃ saṃstthāpya | saṃpuṭāñjalim⁴¹ kṛtvā | saṃmu*khī- 15
bhūya⁴² | aṣṭapadahṛdayopahṛdayamantraih stutipūrvakaṃ *kiṃ karisyāmo*

¹⁵ mahāsūklavarṇaṃ P_ḡ^{p.c.} (added in lower margin)] *om.* P_ḡ^{a.c.}; mahāsūklavarṇa^o
P_R. ¹⁶sitadaṇḍadharam P_ḡ^{p.c.} (*śi*^o, added in lower margin)] *om.* P_ḡ^{a.c.}; śitadaṇḍa-
dharāḥ P_R. ¹⁷padmāntakam P_ḡ^{p.c.} (added in lower margin), P_R (both ^o*aṃ*)] *om.*
P_ḡ^{a.c.}. ¹⁸amitābhamukuṭinaṃ P_R (Tib. *'od dpag med kyi dbu rgyan can*)] amitābhṭ
††₃ P_ḡ^{p.c.} (added in lower margin). ¹⁹mahāraktavarṇaṃ *em.* (Tib. *dmar po chen po*)]
raktavarṇaṃ P_ḡ; raktavarṇa^o P_R. ²⁰vighnāntakam *em.* (Tib. *bgegs mthar byed*)] vi-
ghnānāntakam P_ḡ, P_R. ²¹aiśānyām P_R (^o*ām*)] aiśyānyām P_ḡ. ²²acalaṃ P_ḡ (Tib.
mi gyo ba)] macala^o P_R. ²³krṣṇaṃ P_ḡ] ^okrṣṇa^o P_R. ²⁴khaḍgadharam P_ḡ (^o*m*, pa-
rtly faint, Tib. *ral gri 'dzin pa*)] *om.* P_R. ²⁵āgneyāṃ *em.* (Tib. *mer*)] āgnexāṃ P_ḡ; *om.*
P_R. ²⁶am P_ḡ] ^oa^o P_R. ²⁷nairṛtyāṃ *em.* (Tib. *bden bral du*)] nairṛtyāṃ P_ḡ; nairyā-
bhyāṃ P_R. ²⁸trisūla^o P_R (Tib. *rtse gsum*)] trisū x† P_ḡ. ²⁹a *em.* (*sandhi*)] ^oe P_ḡ, P_R,
Tib. ³⁰cakravartinaṃ P_ḡ (Tib. *'khor los sgyur ba*)] ^ovartina P_R. ³¹sumbha^o P_ḡ]
subhbha^o P_R. ³²am P_ḡ] ^oa^o P_R. ³³kaṃ P_ḡ] ^oka P_R. ³⁴kharvalambodarāḥ
P_ḡ^{p.c.}, P_R, Tib.] *om.* P_ḡ^{a.c.} (added in lower margin). ³⁵āsakta^o P_ḡ, Tib.] ^oāsa-
kṣa^o P_R • ^oā *em.*] ^oāḥ P_ḡ, P_R. ³⁶ṭakkyacalau *em.* (Tib. *'dod pa can dan mi gyo ba*
ni)] ṭakkyicx †† lau P_ḡ; ṭakkyi calau P_R. ³⁷au *em.*] ^oāḥ P_ḡ, P_R. ³⁸ālīḍha^o P_ḡ]
^oālīḍha^o P_R. ³⁹evaṃ P_ḡ, Tib.] *eva* P_R. ⁴⁰krodharājānaḥ P_ḡ^{p.c.}, P_R, Tib.] ^okro-
dharājāḥ P_ḡ^{a.c.} (added below). ⁴¹saṃpuṭāñjalim P_ḡ, Tib.] saṃpuṭāñjalim P_R.
⁴²saṃmukhībhūya *em.* (Tib. *mion du phyogs par gyur pas*)] saṃ †† khībhūya P_ḡ; saṃ
khībhūya P_R.

vayaṃ krodhā vadantīti paśyēt mantrī ||^{iv} tataḥ śāntikādikarmabhedenājñā-
payet⁴³ tān dākinīvajrapañjaroktamantreṇa –

om subhba nisumbha⁴⁴ hūm | om grhṇa⁴⁵ 2 hūm | om grhṇāpaya 2 ānaya
hoḥ | bhagavan vidyārāja hūm phaṭ |^v

- 5 ity anenājñādānam || tato vajradharājñāṃ saṃgrhya | tatra svayam eva
gatvā | indrādivighnagaṇān⁴⁶ galake⁴⁷ vajrapāśena baddhvā | svasvā-
streṇa⁴⁸ trāsayanto daśadikṣu nirmāṇeṣu samarpya | vajradharābhisam-
mukhībhūya⁴⁹ tiṣṭhantīti paśyēt⁵⁰ ||^{vi} tatrāyaṃ vighnagaṇaḥ | indro gau-
raḥ sitairāvatārūḍhaḥ⁵¹ sahasrākṣo ratnamukuṭī lalitanuḥ | yamaḥ kṛṣṇo
10 mahiṣārūḍhaḥ | ūrdhvapiṅgalakeśaḥ | kharvalambodaraḥ | varuṇaḥ śu-
klo vyomakacchapārūḍhaḥ⁵² phaṇā*ñkitaśirā⁵³ lalitanuḥ | kuberaḥ pīto P_ḡ, P_R f. 6v1
naravāhanaḥ⁵⁴ | ratnamukuṭī lalitanuḥ | īśānaḥ śuklo vṛṣabhārūḍhaḥ |
jaṭāmukuṭī⁵⁵ kharvo bṛhatkuṣiḥ⁵⁶ | agniś chāgāsano jaṭāmukuṭāñkitaśirāḥ
kharvaśarīro raktaḥ | rākṣaso dhūmraḥ⁵⁷ śavāsano muktakeśaḥ kharvaḥ |
15 vātaḥ śyāmaḥ pītahariṇāsanāḥ | ratnamukuṭī lalitanuḥ | ūrdhve pitā-
mahaḥ⁵⁸ pīto haṃsavāhanaḥ⁵⁹ kharvalambodaro⁶⁰ jaṭāmukuṭī | adhare

^{iv}Cf. DVS (f. 188r₁-188v₁), VaPra⁸⁶, AM et al. ^vCf. DVS (f. 188v₁₋₂), HeSāSam
8 (f. 105r₇), VS (II. 4.2), GST et al. ^{vi}Cf. VaPra⁸⁶, DVS (f. 188v₂₋₄) et al.

⁴³ājñāpayet *em.*] ājñā<rtha>yet P_ḡ^{p.c.} (added above); ājñāv vayet P_R; *bka'*
sbyin te Tib. ⁴⁴subhba nisumbha P_ḡ] subhbha nisubhbha P_R. ⁴⁵grhṇa P_ḡ]
grhū P_R. ⁴⁶vighnagaṇān P_R, Tib.] °vighnagaṇān P_ḡ. ⁴⁷galake P_ḡ, VaPra⁸⁶,
Tib. (*mgrin pa*)] gala P_R. ⁴⁸svasvāstreṇa VaPra⁸⁶, Tib.] svasva astreṇa P_ḡ, P_R.
⁴⁹°dharābhisammukhī° *em.*] °dharādibhiḥ saṃmukhī° P_ḡ, P_R; *rdo rje 'dzin pa la mñon*
du phyogs nas Tib. ⁵⁰paśyēt P_R, Tib.] paśyeta P_ḡ. ⁵¹sitairāvatārūḍhaḥ *em.*] sita ai-
rāvātārūḍhaḥ P_ḡ, P_R; (*b*)*sruñ(s) dkar po la zon pa* Tib. ⁵²vyomakacchapārūḍhaḥ *em.*
(Tib. *nam mkha'i mdog can gyi(s) ru(s) sbal la zon pa*)] vyomakaḥ cchāyārūḍhaḥ P_ḡ, P_R.
⁵³phaṇāñkitaśirā *em.* (Tib. *mgo bor gdeñs ka dan ldan pa*)] phaṇ† ñktaśirā P_ḡ; rūṇā - -
- - - ñkitaśirā P_R. ⁵⁴vāhanaḥ *em.* (Tib. *zon pa*)] °vāhan ḥ P_ḡ, P_R. ⁵⁵jaṭāmukuṭī
em. (cf. VaPra⁸⁶; Tib. *ral pa'i cod pan can*)] jṭā††₂ ṭī P_ḡ; ṭī P_R. ⁵⁶bṛhatkuṣiḥ P_ḡ (Tib.
gsus pa che ba)] ṭahatakuṣiḥ P_R. ⁵⁷so dhūmraḥ *em.* (Tib. *sriñ po du ba mdog can*; cf.
VaPra⁸⁶)] °so ††₂ P_ḡ] °saḥ P_R. ⁵⁸pitāmahaḥ *em.* (Tib. *mes po*; cf. VaPra⁸⁶)] ditā
†† haḥ P_ḡ; haḥ P_R. ⁵⁹haṃsavāhanaḥ *em.* (Tib. *ñan pa la zon pa*)] haṃsavāhānaḥ
P_ḡ, P_R. ⁶⁰lambodaro P_R (Tib. *gsus khyim che ba*)] °lambodaro P_ḡ.

prthivī pītā pañkajasthitā | ratnamukuṭinī lalitanavī⁶¹ || ete vighnā yamā-
ntakādibhir gṛhītāḥ kātarodvignās trāṇārthaiṣaṇatatparā draṣṭavyāḥ⁶² ||^{vii}

tadanu svahr̥dbījād daśakrodham adhaḥ śūlākāraṃ kṛṣṇavarṇaṃ⁶³
P_ḡ, P_R f. 7r1 mahāghoraṃ pralayānaladuḥsaham | ūrdhve 'mṛtakunḍalyākāraṃ sphā*-
rayitvā⁶⁴ | vighnagaṇamastakeṣu nirūpya | krodhān ājñāya | kilayet || 5

*om gha gha⁶⁵ ghātaya 2 sarvaduṣṭān phaṭ 2 kīlaya 2 sarvapāpān⁶⁶ phaṭ
2⁶⁷ hūm hūm vajrakīla vajradharo ājñāpayati sarvaduṣṭavighnānām kā-
yavākittavajraṃ⁶⁸ kīlaya 2 hūm 2 phaṭ 2* |^{viii}

iti kilāropanam || tadanu sarve krodhā ātmacihnapaniṇatavajramudgareṇā-
koṭayanti tān kilān⁶⁹ yāvad dharaṇītalagatā bhaveyuh | anena mantreṇa – 10

om vajramudgara vajrakīlakoṭaya 2 hūm phaṭ |^{ix}

ity ākoṭanam ||^x tataḥ svasvanirmāṇaiḥ saha ekikaraṇasamaye krodhasphu-
radvahninā vighnaparivārān dagdhān⁷⁰ nirmūlikṛtān paśyēt⁷¹ ||^{xi} evam ā-
koṭya nirmūlikṛtya ca | nirvighnībhūya paścāt –^{xii}

^{vii}Cf. VaPra⁸⁶, HeSāSaṃ 45 (f. 267rv) et al. ^{viii}Cf. DVS (f. 188v₄₋₅), VaPra⁸⁶, 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.}. ^{ix}Cf. DVS (marginal note on f. 188v), VaPra⁸⁶, ĀPra, CSA, KriSaṃPa (ch. 03) et al. ^xCf. VaPra⁸⁶. ^{xi}Cf. VaPra⁸⁶. ^{xii}DVS (f. 188v₅).

⁶¹ratnamukuṭinī lalitanavī *em.* (cf. VaPra⁸⁶; Tib. *lus mdzes ma rin po che'i cod pan (can) no*)] ratnamukuṭinī† lalitanavī P_ḡ; ratnamukuṭi P_R. ⁶²trāṇārthaiṣaṇatatparā draṣṭavyāḥ *em.* (Tib. *gzan du skyabs tshol bar blta*; cf. VaPra⁸⁶)] trāṇār *xx* ṣaṇatatparā d† ††₄ P_ḡ; trāṇā P_R. ⁶³varṇaṃ P_ḡ] °varṇa° P_R. ⁶⁴'mṛtakunḍalyākāraṃ sphārayitvā *em.* (cf. VaPra⁸⁶; Tib. *bdud rtsi 'khyil pa'i rnam pa can spros te*)] 'mṛtakunḍalyākx ††₃ rayitvā P_ḡ; 'mṛtakunḍalyāka rayitvā P_R. ⁶⁵om gha gha VaPra⁸⁶, DVS (f. 188v₄), Tib. et al.] om gha 4 P_ḡ, P_R. ⁶⁶sarpapāpān P_R, VaPra⁸⁶, DVS (f. 188v₄) et al.] sarvapāpa>la< P_ḡ; sarvapāpa(ṃ) Tib. ⁶⁷phaṭ 2 P_ḡ (faint) et al.] ṭa 2 P_R; *om.* Tib. ⁶⁸°vāk° P_ḡ] °vāka° P_R. ⁶⁹tān kilān P_ḡ (Tib. *phur bu 'di*)] tān kilāna P_R. ⁷⁰dagdhān P_ḡ (Tib. *bsregs*)] dagdhānu° P_R. ⁷¹nirmūlikṛtān paśyēt P_ḡ, VaPra⁸⁶ (Tib. *lhaq ma med par byas par blta*)] nirmūlikṛtānupaśyēt P_R.

repheṇa sūryaṃ purato vibhāvya
 tasmin⁷² ravau hūmbhavaviśvavajram⁷³ *|
 tenaiva vajreṇa⁷⁴ vibhāvayec ca
 prākāraḥ pañjarabandhanaṃ ca⁷⁵ ||^{xiii}

P_ḡ, P_R f. 7v1

- 5 atra cakāreṇa vajrasarajālaṃ vajravitānaṃ vajramayīṃ bhūmiṃ ca | rasā-
 talaparyantaṃ⁷⁶ pratipāditaṃ cintayet | iti rakṣācakram || 6 ||^{xiv}

§7 śūnyatādhimokṣaḥ

tataḥ śūnyatāṃ mahārakṣāṃ vibhāvya vakṣyamāṇakrameṇa⁷⁷ –

- 10 bhāvyaṃ⁷⁸ hi jagat sarvaṃ⁷⁹ manasā yasmān na bhāvyaṃ |
 sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā ||^{xv}

tadanu *niḥśeṣavastutattvasārasaṃgrāhakaṃ mantram uccaret* –

om śūnyatājñānavajrasvabhāvātmake 'ham^{xvi} || 7 ||^{xvii}



^{xiii}HeTa I.iii. 3 ; cf. DVS (f. 188v₅₋₆), VaPra⁸⁶, BhraHeSā, KṛYaTa, MuĀv (p. 41), SāMā 228 et al. ^{xiv}Cf. VaPra⁸⁶ and DVS (f. 188r₂-188v₆). ^{xv}HeTa I.viii. 44, cf. DVS (f. 189v₆). ^{xvi}Cf. HeSāU (N₁ f. 2v), DVS (f. 189v₇), VaPra⁸⁷, BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā 7|13|14|16 et al. ^{xvii}Cf. VaPra⁸⁷.

⁷²vibhāvya tasmin HeTa I.iii. 3 et al.] vibhāvya tasmīna P_ḡ; vibhāvyaḥ tasmin P_R. ⁷³hūmbhavaviśvavajram HeTa I.iii. 3 et al.] hūmbhavaṃ viśvavajra(m) P_ḡ; hūmbhavaṃ vi - baddh(v)ā P_R. ⁷⁴tenaiva vajreṇa HeTa I.iii. 3 et al.] tenai vajreṇa (haplography) P_ḡ, P_R. ⁷⁵prākāraḥ pañjarabandhanaṃ ca HeTa I.iii. 3 et al.] prākāraṃ vajrapañjaraṃ ca (unmetrical) P_ḡ, P_R. ⁷⁶pary(y)antaṃ P_R] †† ryyantaṃ P_ḡ. ⁷⁷vakṣyamāṇakrameṇa *em.* (Tib. 'chad par 'gyur ba'i rim gyis)] vakṣamāṇena P_ḡ, P_R. ⁷⁸bhāvyaṃ P_ḡ, P_R, DVS (f. 189v₆), also reported in HeTa_{Sa,Sn}, attested by MuĀv, YoMā] bhāvyaṃ HeTa. ⁷⁹sarvaṃ P_ḡ, HeTa] sarvaḥ P_R.

§8 śmaśānaṃ

*tanmadhya*¹ *ākāśavyāpīnīm prajñām ekārākārām śuklām bhāvayet* | *tadupari*ⁱ
paṃkārajaṃ viśvapadmam | *tadupari hūṃkārajaṃ viśvavajram* | *viśvava-*
javedikāmadhye yaṃkārajaṃ ardhacandrākāraṃ nīlavarṇaṃ vāyuma-
ṇḍalam | *tatas trikoṇaṃ raṃkārajāgnimaṇḍalaṃ*² *raktam*³ | *tato vartulaṃ* 5
*vaṃkāra**jaṃ *varuṇamaṇḍalaṃ śuklam* | *tadupari pṛthvīmaṇḍalaṃ catura-*
sraṃ laṃkārajaṃ pītam | *koṇeṣu vajracatuṣṭayaṃ pītam* | *tanmadhyavartī*⁴
vijñānaṃ viditvā | *etat sarvaṃ pariṇamya caturmahābhūtamaṇḍalam* |ⁱⁱ
*jhaṭīti kūṭāgāraṃ aṣṭaśmaśānamaṇḍitaṃ*⁵ *cintayet* ||

P_ṣ, P_R f. 8r1

yathānukramato vṛyadināmepacānvitāny aṣṭa śmaśānāni kathyante | 10

pūrve caṇḍogaraṃ nāma mahāśmaśānaṃ || *tatra vṛkṣaḥ śirīṣaḥ* | *yakṣo*
*gajānanaḥ*⁶ *sitaḥ* | *dikpatiḥ*⁷ *śakraḥ* | *nāgo vāsukiḥ pītaḥ*⁸ | *megho garjito*
nāma viśvavarṇaḥ | *parvataḥ sumeruś catūratnamayaḥ*⁹ | *caityaḥ sitavajro*
nāma tiṣṭhati || 1 ||

P_ṣ, P_R f. 8v1

dakṣiṇe karaṅkabhīṣaṇaṃ nāma mahāśmaśānaṃ || *tatra vṛkṣaś cūtaḥ* | 15
yakṣo mahiṣamukhaḥ kṛṣṇaḥ | *dikpatir*¹⁰ *yamaḥ* | *nāgaḥ padmaḥ sitaḥ* |
*megha*¹¹ *ā**vartako *viśvavarṇaḥ* | *parvato malayo gauraḥ*¹² | *caityaḥ kṛṣṇa-*
vajro nāma tiṣṭhati || 2 ||

paścime jvālākulaṃ nāma mahāśmaśānaṃ || *tatra vṛkṣo 'śokaḥ* | *ya-*
kṣo makarānanaḥ | *dikpatir varuṇaḥ*¹³ *śuklaḥ* | *nāgaḥ karkoṭako raktaḥ* | 20

ⁱHeSāU (cf. N₁ f. 2v), also being quoted in VaPra^{§8}. ⁱⁱCf. HeSāU (N₁ f. 2v₄₋₇), VaPra^{§8}.

¹°madhya *em.*] °madhye P_ṣ, P_R. ²°kārajāgni° P_ṣ (Tib. *yig las skyes pa'i me'i*)] °kāra agni° P_R. ³°raktam P_ṣ (°m, Tib. *dmar po*)] °raktaḥ P_R. ⁴°madhya° P_ṣ, P_R^{p.c.} (Tib. *dbus su*)] °madhye P_R^{a.c.}. ⁵°śmaśāna° *em.* (Tib. *dur khrod*)] °śmaśānaṃ P_ṣ, P_R. ⁶gajānanaḥ P_ṣ^{p.c.}, P_R (Tib. *glaiṅ po'i gdon*)] gajājānanaḥ P_ṣ^{a.c.}. ⁷dik° *em.*] dig° P_ṣ, P_R. ⁸pītaḥ | *em.* (Tib. *ser po*)] pīta P_ṣ, P_R. ⁹sumeruś catūratnamayaḥ | *em.* (cf. VaPra)] sumeruḥ catūratmamayaḥ P_ṣ; sumeruḥ caturatnamayaḥ P_R. Remark : The Tibetan suggests, *sumeruś caturasro ratnamayaḥ* (*ri rab gru b'zi pa rin po che'i rañ b'zin dan*). ¹⁰dik° *em.*] dig° P_ṣ, P_R. ¹¹megha *em.*] meghe P_ṣ, P_R. ¹²malayo gauraḥ | *em.* (Tib. *ma la ya dkar po*)] malayaḥ | gauraḥ P_ṣ, P_R. ¹³dikpatir varuṇaḥ *em.* (Tib. *phyogs skyon chu lha*)] digpati | r varuṇaḥ P_ṣ, P_R.

megho ghor¹⁴ nāma viśvavarṇaḥ¹⁵ | parvataḥ kailāsaḥ śvetaḥ | caityaḥ
sitasamjñāvajro¹⁶ nāma tiṣṭhati¹⁷ || 3 ||

uttare gahvaraṃ nāma mahāśmaśānam || tatra vṛkṣo 'śvatthaḥ¹⁸ | ya-
kṣo manuṣyamukho gauraḥ | dikpatiḥ¹⁹ kuberaḥ | nāgo takṣakaḥ kṛṣṇaḥ |
5 megho ghūrṇito²⁰ nāma viśvavarṇaḥ | parvato mandaraḥ śyāmaḥ | caityo²¹
gaurasamskāravajro nāma tiṣṭhati || 4 ||

aīśānyāṃ lakṣmīvanam nāma mahāśmaśānam || tatra vṛkṣo vaṭaḥ |
yakṣo²² gomukhaḥ sitaḥ | dikpatir²³ maheśvaraḥ²⁴ | * nāgaḥ śaṅkha²⁵ P_ṣ, P_R f. 9r1
nāma pītaḥ | meghaś²⁶ caṇḍo nāma viśvavarṇaḥ | parvato mahendraḥ
10 kṛṣṇaḥ | caityaḥ śvetaś²⁷ cittavajro nāma tiṣṭhati || 5 ||

āgneyāṃ aṭṭaṭṭahāsam²⁸ nāma mahāśmaśānam || tatra vṛkṣaḥ karañ-
jakaḥ | yakṣaś chāgānāno²⁹ raktaḥ | dikpatir³⁰ hutāśanaḥ | nāgo³¹ mahāpa-
dmaḥ śyāmaḥ | megho ghano nāma viśvavarṇaḥ | parvato gandhamādanaḥ
pītaḥ | caityo³² raktaḥ kāyavajro nāma tiṣṭhati || 6 ||

¹⁴megho ghor^o em. (VaPra^{88.3}, DVS (f. 189r₃), AP (ch. 07) et al.; Tib. *sprin 'jigs pa*)] meghe ro P_ṣ, P_R (haplography). ¹⁵viśvavarṇaḥ em. (Tib. *kha dog sna tshogs pa*)] viśvaviśvavarṇaḥ P_ṣ, P_R (dittography). ¹⁶sitasamjñāvajro P_ṣ, P_R (both *sita*^o). Remark : HePra^{Tib.} suggests *sitarāgavajro* (*dkar po chags pa'i rdo rje*) being supported by the palm-leaf MSS of the VaPra. ¹⁷tiṣṭhati P_R (Tib. *gnas so*)] tiṣṭhatiḥ P_ṣ. ¹⁸'śvatthaḥ em. (cf. Tib., VaPra^{88.4}, AP (ch. 07) et al.)] aśvatha P_ṣ, P_R; DVS (f. 189r₄). ¹⁹dikpatiḥ em. (Tib. *phyogs skyon*)] digpatiḥ P_ṣ; digpati P_R. ²⁰ghūrṇ(ṇ)ito P_ṣ (Tib. *'ur 'ur*; cf. VaPra^{88.4}, DVS (f. 189r₅), AP (ch. 07) et al.)] ghrṇḍito P_R. ²¹caityo em. (Tib. *mchod rten*)] caito P_ṣ, P_R. ²²yakṣo P_ṣ (Tib. *gnod sbyin*)] yakṣe P_R. ²³dikpatir] digpatir P_ṣ, P_R. ²⁴maheśvaraḥ em. (Tib. *dbañ phyug chen po*)] maheśvaḥ P_ṣ, P_R. ²⁵śaṅkha^{pālo} em. (Tib. *duñ skyon*)] saṅkhyapālo P_ṣ; saṅkha^{pālo} P_R. ²⁶meghaś em. (Tib. *sprin*)] megha^o P_ṣ, P_R. ²⁷caityaḥ śvetaś em. (Tib. *mchod rten dkar po*)] caityaṃ śvetaṃ P_ṣ, P_R. ²⁸aṭṭaṭṭahāsam P_ṣ, HeBāPūVi (f. 39r₃), VaPra^{88.6}, DVS (f. 189r₆)] aṭṭahāsam P_R, AP (ch. 07); *d/rgod pa* Tib. ²⁹chāgā^o P_ṣ (Tib. *ra'i*)] vāgā^o P_R. ³⁰dikpatir em. (Tib. *phyogs skyon*)] digpatir P_ṣ; digpatiḥ P_R. ³¹nāgo em. (Tib. *klu*)] nāgau P_ṣ, P_R. ³²caityo P_ṣ^{p.c.}; P_R (Tib. *mchod rten*)] caityā P_ṣ^{a.c.} (vowel-sign added above).

nairṛtyāṃ³³ ghorāndhakāraṃ³⁴ nāma mahāśmaśānam || tatra vṛkṣo la-
tāparkaṭiḥ | yakṣaḥ kṛṣṇo mṛtakānanaḥ | dikpatī³⁵ rākṣasaḥ | nāgo 'nantaḥ
pāṇḍaraḥ | meghe pūraṇo nāma viśvavarṇaḥ | parvato hemo nāma śvetaḥ |
caityaḥ kṛṣṇo³⁶ ratnavajro nāma tiṣṭhati || 7 ||

P_ś, P_R f. 9v1 vāyavyāṃ³⁷ kilikilāraṃ³⁸ nāma mahāśmaśānam³⁹ || * tatra vṛkṣo⁴⁰ 5

'rjunaḥ | yakṣaḥ śyāmo mṛgānana nāma | dikpatir⁴¹ maruto śyāmaḥ⁴² |
nāgaḥ⁴³ kulikaḥ karburaḥ | meghe varṣaṇo nāma viśvavarṇaḥ | parvato
nīlaḥ śrīparvato nāma | caityaḥ śyāmo⁴⁴ dharmavajro nāma tiṣṭhati || 8 ||ⁱⁱⁱ

ete maharddhikā yakṣā dvibhujā vṛkṣārdhaniḥṣṛtakāyāḥ | asṛkparipūr-
ṇanarakapālavyagravāmakarāḥ⁴⁵ | nānārasagrahaṇābhīnayaḍakṣiṇaka- 10

rakamalāś⁴⁶ cintanīyāḥ || etāni haritāśādvalanūtanāṅkuritapatrapuṣpā-
dyalaṃkṛtanānātarubhir⁴⁷ ghanāni | kākakokilolūkaśukaśārikākapotaka-
potikāgrḍhrādinānāpakṣigaṇair upaśobhitāni⁴⁸ | siṃhavṛkṣārdulabha-
llūkaśūkarādinānāmṛgair paripūrītāni | nānāsugandhikusumair ākulī-
kṛtāni | nā*nāsarpasamkulair⁴⁹ bhayānakāni⁵⁰ | haḍḍamuṇḍapakṣakaṅ- 15
kālakaḍpālaśavādibhir nānāsthānapradeśamaṇḍitāni⁵¹ | punar⁵² nānāpra-

P_ś, P_R f. 10r1

ⁱⁱⁱFor §8.1-8, cf. VaPra^{§8.1-8}, DVS (ff. 188v7-189v4), AP (ch. 07), CSA et al.

³³nairṛtyāṃ P_R (Tib. *bden bral du*) | nairṛtyāṃ P_ś. ³⁴ghorāndhakāraṃ P_ś, P_R (cf. VaPra^{§8.6}, DVS (f. 189r7); Tib. *j'igs pa'i mun pa*) | AP and HeBāPūVi accredit this name to the charnel ground in the Northwest. ³⁵dikpatī *em.* | digpatī P_ś, P_R. ³⁶kṛṣṇo *em.* | kṛṣṇaḥ P_ś, P_R. The Tibetan reads *dkar po* (sitah) instead. ³⁷vāyavyāṃ *em.* (Tib. *rlun du*) | vāyavyāṃ P_ś, P_R. ³⁸kilikilāraṃ P_ś (cf. VaPra^{§8.8}, DVS (f. 189v1-2), HeBāPūVi (f. 39r3)) | kilikilānaṃ P_R; kilikilārāvaṃ AP (ch. 07, MSS_{A,B}); *kīlikīli sgrogs pa* Tib._{C,D,P2}; *kīlikīli sgrogs* Tib._{G,N,P1}. Remark: AP and HeBāPūVi accredit this name to the charnel ground in the Southwest. ³⁹mahā° P_R | ma° P_ś. ⁴⁰vṛkṣo P_ś (Tib. *śiñ*) | vṛkṣe P_R. ⁴¹dikpatir *em.* | digpatir P_ś, P_R. ⁴²śyāmaḥ *em.* (cf. Tib., VaPra^{§8.8}) | nāma P_ś, P_R. ⁴³nāgaḥ P_ś^{p.c.}, P_R et al. (Tib. *klu*) | naugaḥ P_ś^{a.c.} (?). ⁴⁴śyāmo *em.* | śyāmaḥ P_ś, P_R. ⁴⁵asṛk° *em.* (Tib. *khrag gis*) | asṛg° P_ś, P_R. ⁴⁶ābhīnaya° P_ś | ābhīrnaya° P_R; *om.* Tib. ⁴⁷°nūtanāṅkurita° P_ś^{p.c.} | °nṛtanāṅkurita° P_R. HePra^{Tib.} rather suggests °nānāṅkurita° (*sna tshogs pa stug po*). ⁴⁸°gaṇair upaśobhitāni *em.* (Tib._C *tshogs kyis ñe bar brgyan pa*) | °gaṇair upaśobhitāni P_ś, P_R. ⁴⁹nānāsar(p)a° P_ś (Tib._{G,N,P1} *sbrul sna tshogs*) | nānāsarvya° P_R. ⁵⁰bhayānakāni *em.* (Tib. *j'igs par byed pa*) | bhayānikāni P_ś, P_R. ⁵¹°bhīr (n)nānāsthāna° P_ś (Tib. *rnams kyis gnas sna tshogs pa'i*) | °bhīnnāsthāna° P_R. ⁵²punar *em.* (Tib. *slar yan*) | punnar P_ś, P_R.

deśeṣu viharavihārīdhyānāgāravāpikābhir upaśobhitāni | yogiyoginyava-
dhūtāvadhūtīdhyāyidhyāyiniyaksayakṣiṇīpretapretīrākṣasarākṣasikumbhā-
ṇḍakumbhāṇḍībhūtābhūtīḍākaḍākinivīravīriṇīsamūhaiḥ⁵³ samayasamke-
tāsaktacittair anvitāni | hāsyalāsyavilāsāliṅgananakhapradānānandādi-
5 prāptaḍākaḍākinīgaṇaiḥ paripūritāni ||

tadanv ānandacittaiḥ⁵⁴ kecid vajrapadair⁵⁵ nartayantaḥ | kecid va-
jragītair gāyantaḥ | kecin nānāsamayācārair ācārayantaḥ⁵⁶ | kecit pañ-
cāmṛtapañcapradīpair bhakṣayantaḥ⁵⁷ | ke*cin⁵⁸ nānāvastūny⁵⁹ upaḍhau-
kayantaḥ | kecin nānāsattvān samṭarpayantaḥ⁶⁰ | kecin madanāni piba-
10 nto draṣṭavyāḥ || apare ca ḍākaḍamarupaṭahamardalajharjharaviṇāveṇu-
vaṃśādibhir⁶¹ nānāvādyair⁶² vādayantaḥ || punar anekasiddhavidyādha-
rakinnaramahoragagandharvadevāsurararuḍaiḥ saprajñakaiḥ samūhair
ākīrṇāni⁶³ | kilikilāravāni⁶⁴ ghoragahvarāny atibhayānakāni | atha ca na-
vanāṭyarasena manohlādakarāni | vetāḍabhūtasaṃghaiḥ sahitāny aṣṭa
15 śmaśānāny aṣṭavijñānavisuddhāni | tatra cakṣurvijñānaṃ⁶⁵ | śrotavijñā-
naṃ | ghrṇāvijñānaṃ | jihvāvijñānaṃ | kāyavijñānaṃ | manovijñānaṃ |
kliṣṭamanovijñānaṃ⁶⁶ | ālayavijñānaṃ | ceti || śmaśā*naṃ || 8 ||^{iv}

P_g, P_R f. 10v1

P_g, P_R f. 11r1

^{iv}Cf. VaPra⁸⁸ et al. HePra^{Tib.} omits the preceding list of corresponding *vijñānas*.

⁵³yogiyoginyo em. (cf. VaPra⁸⁸)] yogayoginī P_g, P_R; om. Tib. • °dhyāyī° em. (Tib. *bsam gtan pa*)] dhyāyī P_g, P_R • °yakṣiṇī° em. (Tib. *gnod sbyin mo*)] °yakṣaṇī° P_g, P_R • °kumbhāṇḍakumbhāṇḍī° P_g (Tib. *grul bum dan | grul bum mo*)] °kubhāṇḍakubhāṇḍī° P_R • °vīriṇī° P_g^{p.c.}, P_R (Tib. *dpa' bo dan | dpa' mo*)] °vīraṇī° P_g^{a.c.}. ⁵⁴°cittaiḥ em.] °cittaina P_g, P_R; *sems kyis* Tib.; °cittena VaPra⁸⁸. ⁵⁵vajrapadair P_g^{p.c.}, P_R] vajradair P_g^{a.c.}; *rdō rje'i rkañ pa* Tib. (→ *vajrapādair*). ⁵⁶ācārayantaḥ em.] arcayantaḥ P_g, P_R; *kuñ tu spyod* Tib. ⁵⁷°pradīpair bhakṣayantaḥ P_g] °pradīpai bhakṣaryantaḥ P_R; *sgrol ma lña za bar byed do* (→ *°pañcatārābhīr bhakṣayantaḥ*) Tib. ⁵⁸kecin P_R (Tib. *kha cig nū*)] keci | n P_g. ⁵⁹(n)nānāvastūny P_g, P_R] *sna tshogs pa'i gos* (→ *°vastra°*) Tib.; cf. VaPra⁸⁸. ⁶⁰samṭarp(p)ayantaḥ P_g, P_R (both *san°*)] *skrag par byed* (→ *(sam)trāsayantaḥ*) Tib. ⁶¹apare ca ḍāka° em.] *apxxx ††₂ ka°* P_g; *apa ka* P_R; *g'zan yan | ma dr'a ka* Tib.; cf. VaPra⁸⁸. ⁶²°bhir n(n)ānā° P_g] °bhinnānā° P_R. ⁶³ākīrṇāni em. (Tib. *'khrigs*)] ākīṇṇāni P_g; ākīṇḍīni P_R. ⁶⁴kilikilāravāni em.] kilimkilāravāni P_g; kilikilāravāsi P_R; cf. HePra^{Tib.}. ⁶⁵cakṣur° P_g] cakṣu° P_R. ⁶⁶°vijñānaṃ P_g] °vijñāna P_R.

§9 kūtāgāram

tanmadhya¹ uktavāyavādicarturmahābhūtapariṇatam² kūtāgāram |
 asya ca caturasraṃ vajrasūtram ca pañcendriyaviśuddhyā | catvāri dvā-
 rāṇi catuḥsmṛtyupasthānaviśuddhyā | catvāras toraṇās catuḥprahāṇaviśu-
 ddhyā | caturvedikā caturṛddhipādaviśuddhyā³ | catvāraḥ koṇā hārārdha- 5
 hāraṃ ca⁴ pañcabalaviśuddhyā | āryāṣṭāṅgaviśuddhyāṣṭau⁵ stambhāḥ pra-
 kalpitāḥ | saptabodhyaṅgaviśuddhyā pakṣiṇīkramaśīrṣachatracāmaravitā-
 naghāṇṭāpatākās ca | evaṃ saptatrimśadbodhipākṣikadharmaviśuddhyā⁶
 | itthaṃbhūtam pratītyasamutpannam pariśuddhabuddhakṣetrasamkṣepa-
 rūpaṃ⁷ mahāmokṣapuraṃ vairocanaviśuddham prabhāsvarasvabhāvaṃ⁸ 10
 | dvādaśaśūkaśīvaśivavedīkopari kūtāgāraṃ cintayet ||¹ tatra * pūrve *
 śūkatrayaṃ śūklaṃ | dakṣiṇaṃ pītaṃ | paścimaṃ⁹ raktam¹⁰ | uttaraṃ
 śyāmaṃ | madhye nīlavarnaṃ¹¹ vedikāyāṃ ca¹² dhyāyāt ||

P_g f. 11v1

P_R f. 11v1

idānīm ṣoḍāśadevīvinyāsaḥ¹³ kathyate | vajrasūtram¹⁴ eva pañca re-
 khās | tābhyo bāhye devatāpaṭṭikāyāṃ mūladvāram ārabhya dvidvipā- 15
 rśveṣu¹⁵ dakṣiṇāvartena dvidviyoginyo 'nukrameṇa¹⁶ candrasūryamadhya-
 gatārdhendubinduyuktasvasvākṣarabījaṇiṣpannāḥ¹⁷ pūjādevyaḥ¹⁸ svasva-
 nāmābhīnayaṣṭhitāḥ | vīṇā pītā | vaṃśā raktā | mṛdaṅgā dhūmrā | muraḥjā

¹Cf. HeSāU (N₁ f. 2v₇), DVS (f. 189v₄₋₅), VaPra⁸⁹ et al.

¹madhya *em.*] °madhye P_g, P_R, Tib. ²catur° *em.* (Tib. *bzī*)] cartur° P_g, P_R.
³caturvedikā caturṛddhipāda° *em.* (cf. VaPra⁸⁹; Tib. *stegs bu bzī ni rdzu 'phrul gyi rkañ pa bzī*)] caturṛddhipāda° P_g^{a.c.}, P_R; ca†uvād †† caturṛddhipāda° P_g^{p.c.} (note in upper margin, partly damaged). ⁴hāraṃ ca *em.* (cf. VaPra⁸⁹)] °hāra° P_g, P_R.
⁵āryāṣṭāṅga° P_R] āryāṣṭāṅga° P_g. ⁶°trimśad° *em.*] °trimśata° P_g; °trimśat° P_R.
⁷°samkṣepa° *em.*] °ṃ samkṣepa° P_g, P_R • pariśuddha° (...) °rūpaṃ P_g, P_R] *om.*
 Tib. ⁸prabhāsvara° P_g (Tib. *'od gsal ba'i*)] prabhāsvaraṃ P_R. ⁹paścimaṃ P_R]
 paścimeṃ P_g. ¹⁰raktam *em.* (Tib. *dmār po*)] raktam ḥ P_g^{p.c.}, P_R; ruktam ḥ P_g^{a.c.}.
¹¹varṇaṃ P_g (Tib. *kha dog*)] °varṇa° P_R. ¹²vedikāyāṃ ca P_g, P_R (both °*āyāñ*)]
 HePra^{Tib.} rather suggest *vedikāyās* (*stegs bu'i*). ¹³°devī° *em.* (Tib. *lha mo*)] °devya°
 P_g, P_R. ¹⁴vajrasūtram P_g^{p.c.}, P_R (Tib. *rdō rje'i thūn*)] vasūtram P_g^{a.c.}. ¹⁵°pārśveṣu
 P_R (Tib. *logś*)] °pārśveṣu P_g. ¹⁶°yoginyo 'nukrameṇa *em.* (*rjes su rīm pas rnal 'byor ma*
 Tib.G,N,P₁)] °yoginyanukrameṇa P_g, P_R; *rjes su rīm pas* Tib.C,D,P₂). ¹⁷°binduyukta
 P_g^{p.c.}, P_R (Tib. *thig le dan ldan pa*)] °yukta° P_g^{a.c.}. ¹⁸°devyaḥ *em.* (Tib. *lha mo rnamś*)]
 °devabhyaḥ P_g, P_R.

sitā | mālā pītā | lāsya raktā | gītāruṇā | nṛtyā viśvavarṇā | puṣpā śuklā |
dhūpā kṛṣṇā | dīpā kanakābhā | gandhā pītā | ādarśā sitā | rasā raktā |
sparśā haritā | dharmā sitā | etāḥ sarvāś candrāsanasthāḥ ṣoḍaśakalāviśu-
ddhyā¹⁹ draṣṭavyāḥ |ⁱⁱ * etābhiḥ śobhitam iti kūṭāgāram || 9 ||

P_g, P_R f. 12r1

5 §10 hetumaṇḍalam

tadanu kūṭāgāramadhye²⁰ viśvadalakamalakarṇikopari²¹ māracatu-
ṣṭayam dakṣiṇottaraśiraskam²² uttānam | skandhakleśamṛtyudevaputrā-
bhidhānakam²³ paśyet || tatra²⁴ skandhamāro brahmā | kleśamāro viṣṇuḥ
| mṛtyumāro maheśvaraḥ | devaputramāro devendraḥ | etan māracatu-
10 ṣṭayam sūryākṛāntahṛdayam || pūrvādidigdaleṣu | brahmā-indra-viṣṇu-
maheśvarāḥ | aiśānyādividigdaleṣu | yama-kubera-nairṛti-vemacitriṇaś
ceti | ete cāṣṭau candreṇākṛāntahṛdayāḥ || viśvadalakamalādivemacitri-
paryantaṁ kūṭāgāram niṣpattikāla eva niṣpannam²⁵ ||

hṛtsūryopari dviguṇākārādisvarapariṇāmena²⁶ dvātriṁśallakṣaṇasūca-
15 kam²⁷ candramaṇḍalam ādarśajñānasvabhāvakaṁ | tadupari catu*striṁ-
śatkādivarṇān *ḍa-dha-da-dha-ya-lety*²⁸ akṣaraṣaṭkena²⁹ sahānulomavilomato³⁰
dviguṇīkṛtya | aśītyakṣarapariṇāmena sūryamaṇḍalam aśītyanuvyañjana-
sūcakaṁ samatājñānasvabhāvakaṁ paśyet || sampuṭamadhye³¹ *hūm-am-*
bījadvayapariṇatakaroṭakartikaṁ³² tābhyām³³ evāṅkitam iti pratyavekṣa-
20 ṇājñānam || tato bījadvayavinirgatarāśmijalair³⁴ anantalokadhātūn³⁵ ava-

P_g, P_R f. 12v1

ⁱⁱCf. VaPra^{§10}.

¹⁹ṣoḍaśa° P_g (Tib. *cha bcu drug*)] ṣoḍaśā P_R. ²⁰kūṭāgāra° P_g^{p.c.}, P_R (Tib. *khañ pa brtsegs pa'i*)] kūṭāgāram P_g^{a.c.}. ²¹°karṇikopari P_g (Tib. *ze'u 'bru steñ du*)] °kaṇṭhikopari P_R. ²²dakṣiṇottara° Σ^{Skt.}] g.yas dañ g.yon du (→ 'dakṣiṇetara°) Tib.-D. ²³skandha° P_g (Tib. *phui po*)] skandhā° P_R. ²⁴tatra *em.* (Tib. *de la*)] sta-
tra P_g, P_R. ²⁵niṣpannam P_g (Tib. *rdzogs pa*)] niṣpannaḥ P_R. ²⁶°pariṇāmena
conj. (cf. Tib. *yoñs su gyur pas*)] *om.* P_g, P_R. ²⁷°lakṣaṇa° *em.*] °lakṣaṇam P_g, P_R.
²⁸ḍa-dha-da-dha-ya-lety *em.* (Tib.)] ḍa ṭa da dha ya lety P_g, P_R. ²⁹°ṣaṭkena
P_g] °ṣaṭakena P_R. ³⁰°ānuloma° *em.* (Tib. *lugs su 'byuñ ba*)] °ānnaloma° P_g, P_R.
³¹sampuṭa° P_g (Tib. *kha sbyar ba'i*)] sampuṭa° P_R. ³²°bījadvaya° P_g^{p.c.}, P_R (Tib.
sa bon gñis)] °bījadvaya° P_g^{a.c.}. ³³tābhyām *em.*] tābhyāmm P_g, P_R. ³⁴°jalair
P_g (Tib. *dra ba rams kyis*)] °jalir P_R. ³⁵°dhātūn *em.* (Tib. *kham*)] °dhāxū xx P_g;
°dhātū P_R.

bhāsyānīya ca³⁶ | tatraiva praveśya³⁷ | sarveṣāṃ aikyam³⁸ iti krtyānuṣṭhā-
nājñānam | aikyapariṇāmena³⁹ jhaṭīty ātmānaṃ vakṣyamāṇacihnādinā⁴⁰
niṣpannaṃ śrīherukarūpaṃ⁴¹ sveṣṭadevaṃ ṣoḍaśabhujam ṣaḍbhujam ca-
turbhujam dvibhujam vā hetuvajradhararūpaṃ⁴² || tathaiva niṣpannaṃ
nairātmādyāśliṣṭakandharaṃ suvisuddhadharmadhātujñānam | iti pañcā- 5
kārābhīsambodhiḥ⁴³ ||ⁱ

P_Ṣ, P_R f. 13r1 pūrvādidikkrame*ṇa⁴⁴ candre⁴⁵ tathaiva candrārkaśamputamadhye⁴⁶
gam cam⁴⁷ vani gham pun⁴⁸ sam cam dam iti bijāṣṭakaṃ paśyēt || tatpariṇatāni⁴⁹
gauryādīnām cihnāni | kartikṛpītakūrmāsarpaśimhabhikṣucakravajrāṇi⁵⁰
tair eva bijair adhiṣṭhitāni cintayēt || etat sarvaṃ⁵¹ pariṇāmya | pañcākā- 10
rābhīsambodhyā gauryādayo niṣpādanīyāḥ | vakṣyamāṇakrameṇa varṇa-
cihnādinā⁵² || iti hetumaṇḍalam⁵³ || 10 ||ⁱⁱ

§11 drutāpattiḥ

evaṃ sveṣṭadevatākṛtiṃ niṣpādyā | nairātmādiḍākinīcakraṃ ca svavi-
dyayā sahaikarasam āpannaṃ paśyēt | samādhisamayaraśminākṛṣya⁵⁴ | rak- 15
tahoḥkārāpaṅktidvayapariveṣṭitaṃ⁵⁵ gandharvasattvaṃ⁵⁶ mahāsukhama-
yaṃ⁵⁷ cakradākadvāreṇa praveśya | bhagavān atyantaparamamahāsukha-

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. 3r_{4,6}), VaPra^{§10} et al.

³⁶avabhāsyānīya ca *em.* (Tib. *snañ ba(r) byas nas yañ bkug ste*) | *xx* vabhāsyānīya ca P_Ṣ, vabhāsyānīya va P_R. ³⁷praveśya P_R (Tib. *zugs pa las*) | prakaśya P_Ṣ^{a.c.}; praveśya P_Ṣ^{p.c.}. ³⁸aikyam *em.* (Tib. *gcig pa ñid*) | aikam P_Ṣ, P_R. ³⁹aikya° P_Ṣ (Tib. *gcig pa ñid*) | aikyaṃ P_R. ⁴⁰vakṣyamāṇa° *em.* (Tib. *'chad par 'gyur ba*) | vakṣamaṇa° P_Ṣ, P_R. ⁴¹rūpaṃ P_Ṣ (Tib. *gzugs*) | °rupaṃ P_R. ⁴²°rūpaṃ P_Ṣ (°am; Tib. *gzugs*) | °rūpāṃ P_R. ⁴³pañcākārā° *em.* (Tib. *nam pa lia*) | pañcārā° P_Ṣ, P_R (haplography). ⁴⁴°krameṇa *em.* (Tib. *rim pas*) | °krame †† P_Ṣ; °kramāś P_R. ⁴⁵candre *em.* | candra P_Ṣ, P_R. The Tibetan reads *sññ gar zla ba rnamś la*. ⁴⁶°samputa° P_Ṣ | °sompūṭa° P_R. ⁴⁷cam P_Ṣ, Tib. et al. | vani P_R. ⁴⁸pun P_Ṣ et al. | yun P_R; pam Tib. ⁴⁹tat° *em.* (Tib. *de*) | tata P_Ṣ, P_R. ⁵⁰°kṛpīta° P_Ṣ (Tib. *cañ te'u*) | °kūpīta° P_R. ⁵¹sarvaṃ P_Ṣ (Tib. *thams cad*) | sarva P_R. ⁵²varṇa° P_Ṣ | varṇā° P_R. ⁵³°am P_Ṣ (°am) | °a P_R. ⁵⁴samādhi° P_Ṣ | samādhiṃ P_R; *tin ne 'dzin (gyi)* Tib. ⁵⁵rakta° P_Ṣ, Tib. (*dmar po*) | rakṣa° P_R. ⁵⁶gandharvasattvaṃ P_Ṣ^{p.c.}, P_R, Tib. (*dri za'i semś can*) | gandhasattvaṃ P_Ṣ^{a.c.} (added below). ⁵⁷°mayaṃ P_Ṣ (Tib. *rañ bžin*) | °māya° P_R.

rasena⁵⁸ svavidyayā saha ma*^hārāgānurāgato drutāpanno bījarūpeṇāva- P_ṣ, P_R f. 13v1
sthīto 'bhūt | iti drutāpattiḥ || 11 ||ⁱⁱⁱ

§12 samutthānam

5 atha pukkasyādayas⁵⁹ catasro devyo 'tviṣaṇṇās cakrapater abhāvaṃ
drṣṭvā | anāthā vāyam iti matvā⁶⁰ | mahādaurmanasyaprāptā⁶¹ atīvotkaṇ-
ṭhitās⁶² cittaprabodhakārikābhir vajragītikābhir bhagavantam utthāpa-
yanti ||^{iv}

10 utṭha bharāḍo karuṇamaṇu pukkasi mahu⁶³ paritāhi |
mahāsuhajoem⁶⁴ kāma mahum cchaḍḍahi⁶⁵ suṇṇasamāhi⁶⁶ ||^v
tojjha⁶⁷ vihuṇṇe marami haūm⁶⁸ utṭhahi tuhu⁶⁹ hevājja |
chaḍḍahi⁷⁰ suṇṇasahāvaḍā śabariā⁷¹ sījhaū⁷² kajja⁷³ ||^{vi}

ⁱⁱⁱCf. HeSāU (Ñ₁ f. 4r₁₋₂), DVS (f. 190r₆₋₇), VaPra^{§11} et al. ^{iv}HeSāU (Ñ₁ f. 4r₂₋₃),
cf. DVS (Ñ₃ f. 190r_{7-v1}), VaPra^{§12}. ^vHeTa II.v. 20; cf. HeSāU (Ñ₁ f. 4r₃₋₄), He-
SāSaṃ 8|10, BhraHeSā (pp. 162f.). ^{vi}HeTa II.v. 21; cf. HeSāU (Ñ₁ f. 4r₄₋₅),
HeSāSaṃ 8|10, BhraHeSā (p. 163).

⁵⁸rasena *em.*] °rasen P_ṣ, P_R; *ror* Tib. ⁵⁹pukkasyādayas P_R (*pukkas*^o), Tib.] pu-
kka †† †ādayas P_ṣ. ⁶⁰matvā P_ṣ^{p.c.}] mātvā P_ṣ^{a.c.}, P_R; *zes pa nas* Tib._{C,D,P2}; *zes ses*
nas Tib._{G,N,P1}. ⁶¹mahā° *em.* (Tib. *chen po*)] mahad° P_ṣ; mahard° P_R; cf. HeSāU
(Ñ₁ f. 4r₂), VaPra^{§12}. ⁶²atīvotkaṇṭhitās P_ṣ (Tib. *sin tu smre snags*)] atīvotkaścitās
P_R. ⁶³mahu *em.* (cf. HeTa)] mahum P_ṣ; madbham P_R. ⁶⁴°suhajoem *em.* (cf.
HeSāU, BhraHeSā)] °suhayoge P_ṣ, P_R. ⁶⁵cchaḍḍahi *em.* (cf. HeSāU, BhraHeSā,
HeTa)] chāḍḍahi P_ṣ, P_R. ⁶⁶suṇṇasamāhi P_ṣ^{p.c.}] suṇṇamāhi P_ṣ^{a.c.}; suṇḍalasāhi
P_R; suṇṇasahāva HeSāU, Tib. (*ston ñid ran bzin*). ⁶⁷tojjha *em.* (cf. HeSāU, Bhra-
HeSā)] tujjhā P_ṣ^{p.c.} (rewritten ?); tujjha P_ṣ^{pp.c.}; tujyam P_R; tohyā HeTa. ⁶⁸marami
haūm *em.* (cf. BhraHeSā)] marami >marami< haūm P_ṣ^{p.c.} (canceled); marami
uha>ma<mi ṇ dīsa (...) P_R (cancellation mark erroneously taken to refer to the
marginal note); marami hahum HeSāU, HeTa. ⁶⁹utṭhahi tuhu P_ṣ, P_R] utṭhahi
tuhum HeSāU, BhraHeSā; utṭhehim tuhum HeTa. ⁷⁰chaḍḍahi *em.* (cf. HeSāSU,
BhraHeSā, HeTa)] chāḍḍahi P_ṣ, P_R. ⁷¹śabariā *em.* (cf. HeTa)] śabariā P_ṣ, P_R;
sabaria HeSāU. ⁷²sījhaū P_ṣ; BhraHeSā] sijyāu P_R; sijāu HeSāU; sihyāu HeTa
(HeTa_{Sn} further reports *sihyāda*). ⁷³kajja *em.* (cf. HeSāU, BhraHeSā, HeTa)] kājja
P_ṣ, P_R.

loya nimantiya suraapahu sunṇe⁷⁴ acchasi kīsa |
 haūṃ⁷⁵ caṇḍālī⁷⁶ viṇṇamami tai⁷⁷ viṇu uhami ṇa dīsa⁷⁸ ||^{vii}
 indī-ālī⁷⁹ uṭṭha tuhu⁸⁰ haūṃ⁸¹ jāṇami tuha⁸² citta |
 amhe ḍombī che-a-maṇu⁸³ mā karu karuṇavichitta⁸⁴ ||^{viii,ix}

P_ḡ, P_R f. 14r1 tattvagītapracodito bha*gavān cirapraṇidhānāvedhasāmarthyavaśād⁸⁵ ut- 5
 tiṣṭhet svapnaprabodhitavat ||^x

yogo nāma samādhiḥ

tatrāyam utthānakramaḥ pañcākāraprayogataḥ⁸⁶ | amṛtadravenduvan⁸⁷
 māyopamaviññānam | tadamṛtadravapariṇāmena pañcaññānamayaṃ bo- 10
 dhicittam | tatrālipariṇata⁸⁸ ādarśajñānaṃ candraḥ⁸⁹ | kālipariṇataḥ⁹⁰ sa-

^{vii}HeTa II.v. 22; cf. HeSāU (Ñ₁ f. 4r₅), HeSāSaṃ 8₁10, BhraHeSā (p. 163).
^{viii}HeTa II.v. 23; cf. HeSāU (Ñ₁ f. 4r₅₋₆), HeSāSaṃ 8₁10, BhraHeSā (p. 163). ^{ix}Cf.
 VaPra^{§12}, MuĀv, YoMā and HePra^{Tib.} as well as HeTa_{Sn} for *chāyā* and translati-
 ons 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 *saṃcodanagītikā* it may be referred to the Appendix. ^x*om.*
 HePra^{Tib.}; cf. HeSāU (Ñ₁ f. 4r₆), DVS (Ñ₃ f. 190v₁) and VaPra^{§12} giving a more
 detailed discussion.

⁷⁴sunṇe P_ḡ, HeSāU, HeTa, BhraHeSā] sunṇa P_R. ⁷⁵haūṃ *em.* (cf. HeSāU,
 HeTa, BhraHeSā)] haūṃ P_ḡ, P_R] haūṃ HeTa II.v. 22. ⁷⁶caṇḍālī *em.* (cf. HeSāU,
 BhraHeSā)] cāṇḍālī P_ḡ, P_R; caṇḍālī HeTa. ⁷⁷tai *em.* (cf. HeSāU, BhraHeSā,
 HeTa)] taei P_ḡ; tañji P_R. ⁷⁸viṇu uhami ṇa dīsa *em.* (cf. HeSāU, BhraHeSā)] viṇu *
 mā (...) P_ḡ^{a.c.}; viṇu uhamami ṇa dīsa || P_ḡ^{p.c.}; viṇu mā P_R (the marginal note has not
 been noticed here); viṇṇa uhami na dīsa HeTa. ⁷⁹indī^o P_ḡ, HeSāU, BhraHeSā,
 HeTa] chendī^o P_R. ⁸⁰tuhu P_ḡ] ttahu P_R; tuhuṃ HeSāU, BhraHeSā, HeTa.
⁸¹haūṃ *em.* (cf. HeSāU, BhraHeSā)] haū P_ḡ, P_R; haūṃ HeTa. ⁸²jāṇami tuha
em. (cf. HeSāU, BhraHeSā)] jānāmi tuhu P_ḡ; jānāmi tuhā P_R; jānāmi ttuha HeTa.
⁸³uhami ṇa dīsa (...) cheamaṇu] marginal note in P_ḡ. P_R adds this correction in l. 4
 instead of l. 6. ⁸⁴vicchitta *em.* (cf. HeSāU, BhraHeSā)] °vichitti P_ḡ, P_R; °vicchittaḥ
 HeTa. ⁸⁵sāmarthyavaśād P_ḡ^{p.c.} (°t)] °sāmarthyāvaśāt P_ḡ^{a.c.}; °sāmarthyaviśāt P_R;
 om Tib. ⁸⁶pañcākāra^o P_ḡ, P_R^{p.c.} (Tib. rnam pa lña'i)] pañcokāra^o P_R^{a.c.}. ⁸⁷van
em.] °vata P_ḡ, P_R. ⁸⁸tatrālipariṇata^o *em.* (cf. HeSāU)] tadrālipariṇatā^o P_ḡ, P_R; *der*
ālī yoṅs su gyur pa'i Tib. ⁸⁹candraḥ *em.* (Tib. zla ba)] candra P_ḡ, P_R. ⁹⁰pariṇataḥ
em. (cf. HeSāU)] °pariṇata^o P_ḡ, P_R, Tib. (*yoṅs su gyur pa'i*).

matājñānam sūryaḥ | tayor madhyagataṃ bījaṃ bījapariṇataṃ cihnaṃ
tadañkitaṃ pratyavekṣaṇam ucyate | "sarvair⁹¹ ekam anuṣṭhānam" itī^{xi} kṛtyā-
nuṣṭhānam | bimbaniṣpattiḥ śuddhadharmatā^{xii} | tac ca pañcajñānamaya-
bodhicittothānakiraṇaiḥ sacarācaram ānīya⁹² māṇdaleyaṃ ca tatraiva⁹³
5 samarasam kṛtvā śaraccandramaṇḍalākāram bodhicittaṃ paśyed iti yogo
nāma * samādhiḥ ||^{xiii}

P_ḡ, P_R f. 14v1

anuyogo nāma samādhiḥ

tadanu jhaṭīti tatpariṇataṃ sahaḥajabimbaṃ śaracchaśadharākāram anan-
talokadhātuvyāpakaṃ dharmamudrāyutakaradvayaṃ pañcajñānamaya-
10 yaṃ māyopamaṃ⁹⁴ sahaḥaherukaṃ⁹⁵ paśyed ity anuyogo⁹⁶ nāma samā-
dhiḥ || 12 ||^{xiv}

§13 nyāsaḥ

atiyogaḥ

bimbasthānaṃ niṣpādyavimam | atiyogaṃ skandhadhātuvāyataneṣu bījanyā-
15 sam kuryāt⁹⁷ | vajrādikhecarīparyantānam | ām⁹⁸ nyased rūpaskandhe va-
jrajyāḥ⁹⁹ | im vedanāskandhe gauryāḥ | im samjñāskandhe vāriyoginyāḥ | um
saṃskāraskandhe vajradākinyāḥ¹⁰⁰ | am vijñānaskandhe nairātmyāyāḥ¹⁰¹ |
ūm māṃse pukkasyāḥ | m rakte śabaryāḥ¹⁰² | m bodhicitte caṇḍālyāḥ | lṃ
majjamedayor ḍombinyāḥ || āyatananyāsaś¹⁰³ ca kathyate | lṃ rūpāyatane
20 nyased aparagauryāḥ¹⁰⁴ | em śabde cauryāḥ | * aim gandhe vettālyāḥ | om

P_ḡ, P_R f. 15r1

^{xi}HeTa I.viii. 7c. ^{xii}HeTa I.viii. 7d. ^{xiii}Cf. HeSāU, VaPra^{§12}, DVS (Ñ₃ f. 190v₂₋₃). ^{xiv}Cf. VaPra^{§12}.

⁹¹sarvair *em.*] sarver P_ḡ, P_R; *thams cad* Tib. ⁹²ānīya *em.* (Tib. *bkug nas*)] ānīya P_ḡ, P_R. ⁹³tatraiva P_ḡ] tathaiva P_R. ⁹⁴māyopamaṃ P_R (Tib. *sgyu ma lta bu*)] pāyopamaṃ P_ḡ. ⁹⁵herukaṃ P_ḡ] °heruka P_R. ⁹⁶anuyogo P_ḡ^{p.c.}, P_R (Tib. *rjes su rnal 'byor*)] anuyo P_ḡ^{a.c.} (added in upper margin). ⁹⁷°kuryāt P_R, Tib. (*bya*)] °kuryāta P_ḡ. ⁹⁸ām P_ḡ, P_R, VaPra^{Skt.}] om Tib._{C,D}; am Tib._{G,N,P_{1,2}}. ⁹⁹vajrajyāḥ P_ḡ, Tib.] vajrayāḥ P_R. ¹⁰⁰°dākinyāḥ *em.* (Tib. *rdo rje mkha' 'gro ma'i*)] °dākiṇ†† ḥ P_ḡ; °dākinyāḥ P_R. ¹⁰¹nairātmyāyāḥ P_ḡ, Tib.] nairātmāyāḥ P_R. ¹⁰²śabaryāḥ *em.* (Tib. *ri khrod ma'i*)] śabaryā P_ḡ, P_R. ¹⁰³āyatananyāsaś *em.* (Tib. *skye mched dgod pa*)] āyatananyāsaś P_ḡ, P_R. ¹⁰⁴aparagauryāḥ P_ḡ^{p.c.}, P_R, Tib.] apagauryāḥ P_ḡ^{a.c.}.

rāse ghasmaryāḥ | *am* sparse bhūcaryāḥ | *am* dharmadhātau khēcaryāḥ |
atiyogaḥ¹⁰⁵ ||^{xv}

mahāyogo nāma samādhiḥ

tato¹⁰⁶ nābhau catuḥṣaṣṭīdalaṃ¹⁰⁷ | hr̥dy aṣṭadalaṃ | kaṅṭhe ṣoḍaśada-
laṃ¹⁰⁸ | lalāṭe dvātriṃśaddalaṃ¹⁰⁹ | *am* hūm̐ om̐ ham̐ vinyasya | kāyavāk- 5
cittādhiṣṭhānaṃ¹¹⁰ cintayet¹¹¹ || om̐kāraṃ sītaṃ śīrasī dhyātvā | tasmāt
kāyavajrasamūhena gaganam āpūrya¹¹² | tatraiva bīje praveśya | kāyava-
jro bhavet | om̐ kāyavajrātmakāḥ sarvadharmāḥ kāyavajrātmako 'ham̐ iti paṭhan |
āḥkāraṃ raktaṃ vākpathe dhyātvā | tasmāt vāgvajrasamūhena gaganam
āpūrya¹¹³ | tatraiva bīje praveśya | vāgvajro bhavet | om̐ vāgvajrātmakāḥ sar- 10
vadharmā¹¹⁴ vāgvajrātmako 'ham̐ iti paṭhan | hūm̐kāraṃ kṛṣṇaṃ hr̥ḍi dhyātvā
P_S, P_R f. 15v1 | tasmāc cittavajrasamūhena¹¹⁵ ga*ganam āpūrya | tatraiva bīje praveśya
| cittavajro bhavet | om̐ cittavajrātmakāḥ sarvadharmāś cittavajrātmako 'ham̐ iti |
kāyavāk-cittādhiṣṭhānaparyantena¹¹⁶ nyāsaḥ | iti mahāyogo nāma samā-
dhiḥ || 13 ||^{xvi} 15



^{xv}The passage might be incomplete. Cf. HePra^{Tib.} (quoting HeTa Liii. 2 etc.), DVS (f. 190v₃₋₆), VaPra^{S13} et al. ^{xvi}Cf. DVS (ff. 190v₆-191r₅) and VaPra^{S13}.

¹⁰⁵atiyogaḥ *em.*] atiyogaṃ P_S, P_R. ¹⁰⁶tato P_S] tatau P_R; *om.* Tib., reading *mya nian las 'das pa'i sku 'dzin pa'i don dan | 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* | instead. ¹⁰⁷°ṣaṣṭī° P_S] °ṣaṣṭhi° P_R. ¹⁰⁸ṣoḍaśadalaṃ *em.* (cf. HePra^{Tib.}, HeSāU)] dvātriṃśaddalaṃ P_S, P_R. ¹⁰⁹dvātriṃśaddalaṃ *em.* (cf. HePra^{Tib.}, HeSāU)] ṣoḍaśadalaṃ P_S, P_R. ¹¹⁰°vāk° P_S^{p.c.}, Tib.] °vā° P_S^{a.c.}; °vāka° P_R. ¹¹¹cintayet P_R, Tib.] cintayeta P_S. ¹¹²gaganam āpūrya *em.*] gaganmāpūryya P_S, P_R; *nam mkha' gañ ba* Tib. ¹¹³°samūhena gaganam āpūrya *em.*] °samūhena māpūryya P_S^{a.c.}; °samūhe gaganam āpūryya P_S^{p.c.}, P_R; *tshogs kyis nam mkha' gañ ba* Tib. ¹¹⁴°dharmā *em.*] °dharmmāḥ P_S, P_R. ¹¹⁵°ena *em.* (Tib. *tshogs kyis*)] °en P_S, P_R. ¹¹⁶°vāk° P_S] °vāka° P_R; *om.* Tib. (HePra^{Tib.} differs) • °cittā° P_R] °citvā° P_S; *om.* Tib.

§14 dveṣātmā

tataḥ¹ pūrvoktakrameṇa *sattvabimbamudbhūtaṃ*¹ caturṇāṃ herukarū-
pāṇāṃ madhye sveṣṭadevaṃ prajñāsamāpannam ātmānaṃ kṛṣṇavarṇaṃ²
mahāghoraṃ sattvahr̥daye candrabijādiniṣpannaṃ dveṣātmakaṃ³ paś-
5 yet || vakṣyamāṇakrameṇa cihnādikaṃ dhyātvā trisamayam⁴ ārabhet⁵ |
tatrātmāsamayo vajradhararūpatā | svahr̥di sūrye ātmasamayavajjñānasa-
mayam | taddhr̥di samādhisamayam *hūmkāraṃ* cintayet ||

iti dveṣātmā || 14 ||ⁱⁱ

§15 utsargah

10 mudrāsādhanam

evaṃ trisamayātmako bhūtvā mudrāsādhanam ārabhet⁶ |

prajñām acañcalāṃ prāpya⁷ sādhanake bhaktivatsalāṃ |
yāṃ⁸ sarvalakṣaṇopetāṃ sarvasattvahitaiṣiṇīm⁹ ||ⁱⁱⁱ

tasyāḥ śīrasi * *omkāraṃ*¹⁰ | hr̥di *hūmkāraṃ*¹¹ | nābhau *svākāraṃ* | ūrūyug- P_ṣ, P_R f. 16r1
15 me¹² *āḥkāraṃ* | pādāyor¹³ *hākāraṃ* nyased iti | aṅganyāsas tu yathātmani
tathā¹⁴ bhagavatyāḥ ||^{iv}

ⁱCf. HeTa I.viii. 9. The Tibetan quotes *pādas* cd. ⁱⁱCf. DVS (f. 191r₅₋₇), Va-
Pra^{§14}, HeTa I.viii. ⁱⁱⁱCp. DVS f. 191r_{7-v1}: *manasā yadīpsitā vidyā cittavajrasambhūtā*
| *anyāpi sarvalakṣaṇopetā ca prajñādharā acalā guṇaśekharā loke sallajjā sattvavatsalā sādhanake*
bhaktiyuktā. ^{iv}Cf. DVS (f. 191r_{6-v2}).

¹tataḥ P_ṣ] tata P_R; *om*. Tib. ²°varṇaṃ P_ṣ (Tib. *sku mdog*)] °varṇa° P_R.
³°ātmakaṃ *em*. (Tib. *bdag ñid can*)] °ātmaka P_ṣ, P_R. ⁴trisamayam *em*. (Tib.
dam tshig gsum)] trisamayam P_ṣ, P_R. ⁵ārabhet P_R] ārabheta P_ṣ; *b(r)tsal bar bya*
Tib. ⁶mudrāsādhanam ārabhet P_ṣ, P_R] *rigs bla'i cha dan ldan par bya* HePra^{Tib}.
⁷prajñām (...) prāpya *em*.] prajñām prāpyācañcalāṃ P_ṣ, P_R (unmetrical); *śes rab*
(b)rñed nas mi gyo zñi HePra^{Tib}. ⁸yāṃ *conj.*] *om*. P_ṣ, P_R, Tib. ⁹°hitaiṣiṇīm P_ṣ^{p.c.},
Tib. (°*im*; *phan tshol ba can*)] °hitaiṣiṇīm P_ṣ^{a.c.}; °hitaiṣiṇī P_R. ¹⁰°kāraṃ P_ṣ, Tib.]
°kāra P_R. ¹¹°kāraṃ P_ṣ, Tib.] °kāra P_R. ¹²ūrūyugme *em*. (*brla zuñ la* Tib.; no
sandhi applied)] urūyugme P_ṣ, P_R. ¹³pādāyor P_ṣ, Tib. (*rkañ pa dag la*)] pādāyo
P_R. ¹⁴yathātmani tathā *em*.] ya †† thā ātmani * <tathā> P_ṣ^{p.c.} (added in upper
margin); yathā ātmani tathā P_R.

rūpaskandhe bhaved vajrā gaurī vedanāyāṃ smṛtā¹⁵ |
 saṃjñāyāṃ vāriyoginī¹⁶ saṃskāre vajradākinī |
 vijñānaskandharūpeṇa¹⁷ sthitā nairātmyayoginī ||^v
 pṛthivī pukkasi¹⁸ khyātā abdhātuḥ¹⁹ śabarī smṛtā |
 tejaś caṇḍālinī²⁰ jñeyā vāyur ḍombī prakīrtitā ||^{vi}
 rūpe²¹ gaurī sadā khyātā²² śabde caurī prakīrtitā |
 vettālī gandhabhāge ca rase ghasmarī kīrtitā²³ |
 sparśe ca²⁴ bhūcarī khyātā khecarī dharmadhātutaḥ ||^{vii}

5

ādiyogo nāma samādhiḥ

evam bhagavatyāḥ skandhadhātāvātanēṣu bījanyāsaṃ kṛtvā | padmava- 10
 jrādhiṣṭhānaṃ kuryāt || * āhkāreṇa tridalaṃ padmam āhlādakaraṃ dhyā-
 P_Ṣ, P_R f. 16v1 tvā | hūmkāreṇa kamalakośakiñjalkaśuṣiraṃ vicintya | tadanu hūmkārasaṃ-
 bhūtaṃ vajraṃ²⁵ vibhāvya | omkāreṇa²⁶ tanmañisuṣiraṃ ca dhyātvā | man-
 trenānenādhiṣṭhet²⁷ ||^{viii}

om padma sukhādhāra mahārāga sukhaṃdada |
 caturānandabhāg viśva hūm hūm hūm kāryaṃ kuruṣva me ||
 om vajra mahādveṣa caturānandāyaka |
 khagamukhaikaraso nātha hūm 3 kāryaṃ²⁸ kuruṣva me ||^{ix}

15

^vHeTa I.ix. 8-9ab, cf. VaPra^{§13}, DVS (f. 191v₂₋₃), SāMā 228 et al. ^{vi}HeTa I.ix. 16, cf. SāMā 228 et al. ^{vii}HeTa I.ix. 13-14ab, cf. VaPra^{§13}, SāMā 228 et al. ^{viii}Cf. VaPra^{§14} and DVS (f. 191v₄₋₅). ^{ix}Cf. HeTa II.xii 5-6, HeSāU (Ñ₁ f. 3r₂₋₃), DVS (f. 191v₆), HeSāSam 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ Ratnāvalī), SāMā 218 et al., partly reading hūm each time twice.

¹⁵smṛtā *em.* (*dran* Tib.)] smṛtāḥ P_Ṣ, P_R. ¹⁶vāriyoginī *em.* (*chu (y) i rnal 'byor ma* Tib.)] vārayoginī P_Ṣ, P_R. ¹⁷skandha° P_Ṣ, Tib. (*phuiṃ po 'i*)] °skandhe P_R. ¹⁸pukkasi P_Ṣ] pukkasi P_R. ¹⁹abdhātuḥ *em.* (*chu khams*)] avadhātu P_Ṣ, P_R. ²⁰oinī P_Ṣ^{p.c.}, P_R] °inī P_Ṣ^{a.c.}. ²¹rūpe P_Ṣ, Tib. (*gzugs la*)] rūpa P_R. ²²sadākhyātā P_Ṣ^{p.c.}, P_R, Tib. (*rtag tu bśad*)] sadā khyā P_Ṣ^{a.c.} (added in lower margin). ²³kīrtitā *em.* (cf. HeTa)] prakīrtitā P_Ṣ, P_R, Tib. (*rab grags*). ²⁴sparśe ca *em.* (cf. HeTa, SāMā 228)] sparśe P_Ṣ, P_R, Tib. (*reg la*). ²⁵vajraṃ *em.* (*rdo rje* Tib.)] vajra P_Ṣ, P_R. ²⁶omkāreṇa HePra^{Skt.}] hūm yig HePra^{Tib.}. ²⁷mantrenā° *em.* (*siags kyis* Tib.)] mantrenā° P_Ṣ, P_R. ²⁸kāryaṃ P_Ṣ, Tib.] kārya P_R.

bāhyamudrābhāve²⁹ manonirmitāṃ mudrāṃ prāpya³⁰ | tasyāṃ ca pañca-
kulakalāpakramādikaṃ ca kṛtvā | anurāgaṇam ārabhet –

om sarvatathāgatānurāgaṇavajrātmakāḥ sarvadharmāḥ |
om sarvatathāgatānurāgaṇavajrasvabhāvātmako 'ham ||^x

5 iti kṛtvā | vāgvajrāhaṃkāreṇa hūṃkāram uccārayan vajraṃ cālayet || śūnya-
tādhi*mokṣādi ratisukhaparyantenādiyogo³¹ nāma samādhiḥ || ||^{xi}

P_ḡ, P_R f. 17r1

etac ca prajñopāyaikarasamahāsukhasambhavabodhicittaṃ³² *phaṭkāra-*
vinirgataṃ niścitya pūjāṃ kuryād anena –

10 *om sarvatathāgatapūjāvajrasvabhāvātmakāḥ³³ sarvadharmāḥ |*
om sarvatathāgatapūjāvajrasvabhāvātmako 'ham³⁴ ||^{xii}

15 iti paṭhitvā | garuḍamudrādharo³⁵ yogī kamalakośāntargataṃ tad bodhici-
ttaṃ rasanendriyeṇa grhītvā | sarvatathāgatavajrayoginīsvabhāvam ātmā-
naṃ pūjayet || yadi suśikṣitā syān mudrā no cen na kartavyaḥ | anyathā
mūlāpattiḥ syāt || tadanu yat kiñcil lavaleśasthitaṃ bodhicittaṃ tatpari-
ṇataṃ sacakrabhaṭṭāraṃ vicintya | manthamanthānayogenotsr*³⁶ jed³⁶ a-
nena | *om³⁷ vajradhṛk hūṃ* | bhagavatī *am* | gaurī *gam* | caurī *cam* | vettālī³⁸
vam | ghasmarī *gham* | pukkasī *puṃ³⁹* | śabarī *śam* | caṇḍālī⁴⁰ *cam* | ḍombī *dam* |

P_ḡ, P_R f. 17v1

^xCf. AP (ch. 7), GST, GuSaMaVi, KriSaṃPa (ch. 6), PiSā, SāMā 251|271, VaĀv, HeSāSaṃ 26 (f. 208r₃) et al. (all *om*. first line). ^{xi}Cf. VaPra^{§14} and DVS (f. 191r₁₋₅, 191v₄₋₇). ^{xii}Cf. VaPra^{§15} (only 'paper' MSS), GST, GuSaMaVi, KṛYaTa, PiSā, SāMā 83, SāMā 159, SāMā 273 et al.

²⁹omudrābhāve *em.* (*phyag rgya med na* Tib.)] °mudrā abhāve P_ḡ, P_R. ³⁰mudrāṃ prāpya *em.* (*phyag rgya rñed nas* Tib.)] mudrāprāpya P_ḡ, P_R. ³¹°paryantenā° *em.* (*mthar thug pa ni* Tib.)] °praryantenā° P_ḡ, P_R. ³²bodhicittaṃ P_ḡ] bodhicitta° P_R. ³³°tathāgata° *em.*] °tathāgatā P_ḡ, P_R, Tib. ³⁴°vajra° P_ḡ^{p.c.}, P_R, Tib.-G] *om.* P_ḡ^{a.c.} (added in space for binding). ³⁵garuḍa° P_ḡ^{p.c.} (*nam mkha' ldñ gi* Tib.)] guruḍa° P_ḡ^{a.c.}, P_R. ³⁶°manthāna° P_ḡ^{p.c.}, P_R (*bsrub par bya ba'i* Tib.)] °manthā° P_ḡ^{a.c.} (°na° added below). ³⁷om P_ḡ, P_R] *om.* HePra^{Tib.}. ³⁸vettālī *em.*] vetālī P_ḡ, P_R. ³⁹puṃ P_ḡ, P_R] *paṃ* HePra^{Tib.}. ⁴⁰caṇḍālī *em.* (Tib. *gtum mo*)] caṇḍā P_ḡ, P_R.

iti mantreṅotsrjya | jagadarthaṃ ca kārayitvā | ānīya bhagavantam | bhagavaccakraḍākamārgena praveśya | payasī pānīyaṃ yathā tathā vakṣyamāṇakrameṇa⁴¹ bhagavān sthitaḥ⁴² | bhagavatī⁴³ bhagavatyām ca | gauryādayo 'pi⁴⁴ yathāsthānaṃ svasvāsaneṣu⁴⁵ cintaniyāḥ || ity utsargaḥ⁴⁶ || 15 ||^{xiii}

§16 jñānacakram

5

ṣoḍaśabhujāḥ ṣoḍaśāsūnyatāviśuddhyā | dakṣiṇāṣṭabhujasthitāṣṭapadmabhāṇḍeṣu⁴⁷ yathākramaṃ *hastyaśvakharagāvoṣṭramanujāsarabhotukā*⁴⁸ *tathā* vāmāṣṭapadmabhāṇḍeṣu krameṇa⁴⁹ jñeyāḥ pṛthivīvaruṇavāyutejaś-candrārkaḥyamadhanadās ceti ||^{xiv}

P_ṣ, P_R f. 18r1

kāśaḥ⁵⁰ śvāsas tathonmādaḥ⁵¹ kṣayakuṣṭhavicarcikāḥ |
plīhayakṛtsvarūpās⁵² ca sarve caite prakīrtitāḥ ||^{xv}

10

ity aṣṭakleśaviśuddhyā kuñjarādayo⁵³ gṛhītāḥ | pṛthivyādīdhanadāntā ity⁵⁴ aṣṭaiśvaryaviśuddhyā | yathā –

^{xiii}Cf. DVS (f. 192r₂₋₄) and VaPra^{§15}. ^{xiv}Cf. HeTa II.v. 24-25, HeSāU (Ñ₁ f. 4v₃₋₅) DVS (f. 192v₁₋₂), CVS (vv.4-5 + note in transl.), BhraHeSā (p. 165), HeSāSaṃ 8 (f. 98v₇), HeSāSaṃ 10 (f. 118v₃), HeSāSaṃ 26 (ff. 207v₇-208r₁), et al. ^{xv}Cf. VaPra^{§10}, HeSāSaṃ 10 (f. 118v₂₋₃) and HeSāSaṃ 26 (f. 210v₄₋₅); all differing slightly.

⁴¹vakṣyamāṇakrameṇa *em.* ('*chad par 'gyur ba'i rim pas* Tib.)] vakṣyamaṇa P_ṣ^{a.c.}; vakṣyamaṇakrameṇa P_ṣ^{p.c.} (added in upper margin), P_R. ⁴²bhagavān sthitaḥ P_ṣ^{a.c.}, P_ṣ^{pp.c.} (*bcom ldan 'das (... b'zugs pa* Tib.)] bhagavān * <krameṇa> sthitaḥ P_ṣ^{p.c.} (the corresponding note has been cancelled and inserted after *vakṣyamaṇa*); bhagavān akrameṇa sthitaḥ P_R. ⁴³bhagavatī P_R (*bcom ldan 'das ma*)] bhagavatyām P_ṣ. ⁴⁴gauryādayo ('pi P_ṣ^{p.c.}, P_R, Tib.] gauryādayo P_ṣ^{a.c.} (added in lower margin). ⁴⁵svasvāsaneṣu *em.* (*rañ rañ gi gdan rñams su* Tib.)] sveṣṭadevatāsaneṣu P_ṣ, P_R. ⁴⁶ity utsargaḥ P_ṣ^{p.c.} (*dbyuñ ba* Tib.)] iity utsarggaḥ P_ṣ^{a.c.}; ity utsargaḥ P_R. ⁴⁷dakṣiṇāṣṭa° P_ṣ^{p.c.}, P_R] dakṣiṣṭa° P_ṣ^{a.c.} (added in lower margin); *gyas kyī phyag bryad na* Tib. ⁴⁸śarabhotukās *em.*] śarabhotukā P_ṣ, P_R. ⁴⁹krameṇa *em.* (*rim pas* Tib.C,D,P₂)] krame P_ṣ, P_R; *rim pa* Tib.G,N,P₁. ⁵⁰kāśaḥ *em.*] kāśa° P_ṣ, P_R; *glo* Tib.-G; *blo* Tib.G. ⁵¹onmādaḥ *em.*] onmāda° P_ṣ, P_R; *mi bde* Tib. ⁵²oyakṛt° *em.* (*mcher pa* Tib.C,D,P₂)] oyakṛt° P_ṣ, P_R; *mtsher pa* Tib.G,N,P₁. ⁵³kuñjarādayo P_ṣ, Tib. (*glañ po che la sogs pa*)] kuñjer ādayo P_R. ⁵⁴ity *em.*] oty P_ṣ, P_R.

kāyaiśvaryam⁵⁵ vāgaiśvaryam⁵⁶ cittaiśvaryam⁵⁷ tathaiva ca |
ṛddhiḥ sarvagataiśvaryam icchā⁵⁸ kartā guṇāṣṭakam ||^{xvi}

kāyānante kāyaiśvaryam⁵⁹ | sarvabhāṣām⁶⁰ vadatīti⁶¹ vāgaiśvaryam⁶² |
sarvasattvacittam⁶³ jānātīti cittaiśvaryam⁶⁴ | ṛddhyānantalokadhātum paś-
5 yatīti ṛddhyaiśvaryam | trailokyaikamūrtim iti sarvagataiśvaryam⁶⁵ | i-
cchāśabdena kāma uktaḥ | kāmēna mahāsukhaṃ sattvānām utpādayatīti⁶⁶
kāmaiśvaryam⁶⁷ | kartā vajradharateti⁶⁸ kartaiśvaryam | devatākāreṇa
caraṇam iti guṇaiśvaryam ||^{xvii} padmabhājanam karuṇāṅgaviśuddhyā |
bhujāḥ⁶⁹ * sūnyatāviśuddhyā | etena sūnyatākaruṇābhinnatvam⁷⁰ pra- P_ṣ, P_R f. 18v1
10 tipādītam⁷¹ || kṛṣṇāṅgam⁷² maitrīcittam || aṣṭāyāny aṣṭavimokṣaviśu-
ddhyā⁷³ | prathamam⁷⁴ mukhaṃ kṛṣṇam dveṣakarmasāadhanārtham |
vāmam raktam vaśyasāadhanārtham | dakṣiṇam⁷⁵ śuklam⁷⁶ śāntikakar-
masāadhanārtham | ūrdhvāsyam⁷⁷ vikarālam dhūmravarṇam | paścima
udbhūta dveṣādikleśaviśodhanāya⁷⁸ | punar vāmamukhadvayam kṛṣṇam |

^{xvi}Cf. VaPra^{§10}. ^{xvii}Cf. VaPra^{§10}.

⁵⁵kāyaiśvaryam P_ṣ] kāyaiśvaryaya° P_R. ⁵⁶vāgaiśvaryam *em.* (cf. VaPra^{§10}; *gsuñ gi dbaṅ phyug* Tib.)] vāg† ††₃ P_ṣ^{p.c.} (marginal note); vā P_R. ⁵⁷cittaiśvaryam P_ṣ] cittaiśvaryaya° P_R. ⁵⁸icchā *em.* (cf. VaPra^{§10}; 'dod Tib.)] itsā P_ṣ, P_R. ⁵⁹kāyaiśvaryam P_ṣ, Tib. (°am; *sku'i dbaṅ phyug*)] kāyaiśvaryam P_R. ⁶⁰°bhāṣām P_ṣ (*skad du* Tib._{C,D,P₂})] °bhāṣā P_R; *skad cig tu* Tib._{G,N,P₁}. ⁶¹vadatīti *em.* (cf. VaPra^{§10}; *smra ba*)] vadatīti P_ṣ, P_R. ⁶²°aiśvaryam *em.* (*dbaṅ phyug* Tib.)] °iśvaryam P_ṣ; °iśvaryaya P_R. ⁶³sarvasattva° *em.* (*sems can thams cad* Tib.)] satva° P_ṣ^{p.c.}, P_R; satvam VaPra(K₅) (f. 20r1). ⁶⁴°aiśvaryam P_ṣ^{p.c.} (°am), Tib.] °aiśvaryaya P_R • sattvacittam (...) cittaiśvaryam P_ṣ^{p.c.}] marginal note in P_ṣ. ⁶⁵sarvagataiśvaryam P_ṣ (°am), Tib. (*kun tu 'gro ba'i dbaṅ phyug*)] sarvasatvaiśvaryam P_R. ⁶⁶utpādayatīti P_ṣ^{p.c.}, P_R, Tib. (*skyed par byed pa*)] utpādayatīti P_ṣ^{a.c.}. ⁶⁷kāmaiśvaryam P_R (°am), Tib. ('dod pa'i dbaṅ phyug)] kāmēśvaryam P_ṣ. ⁶⁸°dharateti *em.*] °dharatā iti P_ṣ, P_R; *rdo rje 'chañ chen po zēs (pa)* Tib. ⁶⁹bhujāḥ *em.* (*phyag rnam* Tib.)] bhujā P_ṣ, P_R. ⁷⁰°bhinna° P_ṣ] °bhinnam P_R. ⁷¹pratipādītam P_R (°am)] pratipadītam P_ṣ; *rig par byas* Tib. ⁷²kṛṣṇāṅgam P_ṣ, Tib. (*yan lag gnag*)] kṛṣṇāṅga° P_R. ⁷³vimokṣa° *em.* (*rnam par thar pa* Tib.)] °kṣavimokṣa° P_ṣ, P_R. ⁷⁴prathamam *em.* (*dan po* Tib.)] mam P_ṣ, P_R. ⁷⁵dakṣiṇam *em.* (*gyas*)] dakṣiṇa° P_ṣ, P_R. ⁷⁶śuklam P_ṣ, Tib.] śukla° P_R. ⁷⁷ūrdhvāsyam *em.* (cf. HeSāU, DVS, VaPra; *steñ gi žal* Tib.)] ††₃ syam P_ṣ (faint); sya P_R. ⁷⁸udbhūta° P_R] udbhūtam P_ṣ; *byuñ ba* Tib.

tathā dakṣiṇamukhadvayaṃ⁷⁹ kṛṣṇaṃ caturmāraṇāsārtham || sarvam
 eva⁸⁰ mukhaṃ⁸¹ daṃṣṭrākarālaṃ⁸² sabhrūbhaṅgaṃ⁸³ mahābhīmaṃ pra-
 layānalajvālākulaprabhaṃ | krodhātmakatvāt⁸⁴ || raktavartulatrinetraṃ⁸⁵
 ca | raktaṃ kṛpayā | trinetratvaṃ⁸⁶ trivajraviśuddhyā | kālatrayaparijñā-
 nāc ca || caturviṃśatinetraḍḍhyam⁸⁷ || paṭṭabaddhordhvapiṅgalakeśam⁸⁸ | 5
 sakalarāgādikleśadahanāt || viśvavajrāṅkitaśiraskam⁸⁹ | jagadarthakara-
 ṇāt⁹⁰ || * lalāṭopari pañcaśuṣkamuṇḍamālālaṃkṛtam | pañcaskandhānām
 niḥsvabhāvatāpratipādanāya⁹¹ ||^{xviii}

cakrī kuṇḍala kaṅṭhī ca haste rucaka mekhalam |^{xix}

iti pañcamudropetaṃ⁹² pañcatathāgataviśuddhyā || bhasmeti vajrasattva- 10
 viśuddham | "mudrāṣaṭkaṃ prakīrtitam" iti^{xx} || samyagjñānaviśuddham⁹³
 nagnatvaṃ sarvadharmānirāvaraṇāpratipādanāya || catvāraś⁹⁴ caraṇāḥ
 saṃgrahavastucatuṣkeṇa || sūryamaṇḍale⁹⁵ pādadvayenārdhaparyāṅka-
 tāṇḍavadharam | prāptabodhicittatvāt⁹⁶ || sakalatraidhātukaikamūrtipra-

^{xviii}Cf. HeSāU (f. 4v₁₋₆), DVS (f. 192v_{2,3}), VaPra^{§10} et al. ^{xix}HeTa I.iii. 14ab, cf. VaPra^{§10} and BhraHeSā (p. 165). See also MuĀv ad HeTa I.iii. ^{xx}Cf. AbhiSaMa (p. 8), SaṃCāTa 6.13b et al.

⁷⁹°mukhadvayaṃ P_R (*zal gñis* Tib._{G,N,P₁})] °††₂ khadvayaṃ P_ḡ (faint); *om.* Tib._{C,D,P₂}. ⁸⁰sarvam eva P_ḡ^{p.c.}, Tib. (*thams cad ñid*)] sam eva P_ḡ^{a.c.} (added in upper margin); P_R. ⁸¹mukhaṃ P_ḡ, Tib. (*zal*)] mukha° P_R. ⁸²°karālaṃ P_ḡ (*gtsigs pa* Tib.)] °karāla P_R. ⁸³°bhrūbhaṅgaṃ P_ḡ (*khyog po'i smin ma dan bcas pa*)] °bhrūbhaṅga° P_R. ⁸⁴°ātmakatvāt P_ḡ (*bdag ñid can ñid kyi phyir* Tib.)] °ānakatvāt P_R. ⁸⁵°trinetraṃ *em.* (*spyān gsum* Tib.)] °triyānetraṃ P_ḡ, P_R. ⁸⁶trinetratvaṃ *em.* (*spyān gsum ñid* Tib.)] trinetrātvaṃ P_ḡ, P_R. ⁸⁷caturviṃśatinetraḍḍhyam P_ḡ (°*am*; (*spyān*) ñi *śu rtsa bžis phyug* Tib.)] caturviśatinetrādyam P_R. ⁸⁸paṭṭa° P_ḡ (*dar dpyan(s)* Tib.)] paṭ° P_R. ⁸⁹°śiraskam P_ḡ (°*am*)] °śiraska P_R; *spyi bor* Tib. ⁹⁰°karaṇāt P_ḡ (hardly legible; *byed pa'i phyir* Tib.)] °karaṇā P_R. ⁹¹niḥsvabhāvatāpratipādanāya *em.* (*rañ bžin med pa ñid rtogs par bya ba'i phyir* Tib.)] nisvabhāvatāprati° P_ḡ; nisvabhāvat | prati° P_R. ⁹²°mudropetaṃ P_ḡ] °mudropeta P_R. ⁹³samyagjñānaviśuddham P_ḡ^{p.c.}] samyagjñānaviśuddham P_ḡ^{a.c.} (added in upper margin); samyagjñānaviśuddha P_R; *yañ dag par rdzogs pa'i ye śes rnam par dag pa las* Tib. ⁹⁴catvāraś *em.* (*bžī* Tib.)] catvāra P_ḡ, P_R. ⁹⁵°maṇḍale P_ḡ, Tib.] °maṇḍala° P_R. ⁹⁶prāpta° P_ḡ (*thob pa'i* Tib.)] prāpte P_R; *śin tu thob pa'i* Tib.

tipādanāya pādānguṣṭhaikatā⁹⁷ darśitā || tathaiṅvāliḍhapadadharatā⁹⁸ vi-
ghnavināśāya || skandhapratilambitā⁹⁹ pañcāsadaḥsararacitā sārdrapra-
kṣaradrakṣaśiromālā¹⁰⁰ | ālikālipañcāsadaḥsaraviśuddhyā || yuganaddha-
mārgapradarśikā¹⁰¹ ska*ndhe śiromālikā¹⁰² ||^{xxi}

P_g, P_R f. 19v1

5 śṛṅgāravīrabībhatsaraudrahāsyabhayānakaiḥ |
karuṇādbhutaśāntaiś ca navanāṭyarasair yutam¹⁰³ ||^{xxii}

iti || tatra nairātmyayā sahaikarasatā śṛṅgārah | śmaśānasthitir vīrah |
bhṛkuṭīkarālatā bībhatsaḥ¹⁰⁴ | jvalatprabhātā¹⁰⁵ raudraḥ¹⁰⁶ | vikasitava-
danatā hāsyah¹⁰⁷ | sārdramuṇḍamālātā¹⁰⁸ bhayānakaḥ¹⁰⁹ | sattvānugra-
10 hacittatā karuṇā¹¹⁰ | māyārūpatvam adbhutam | prahīṇarāgādikleśatā
śāntam iti ebhir yuktam ||^{xxiii} dviraṣṭavarṣākṛtilalitagātraṃ¹¹¹ nairātmyā-
samāpannaṃ¹¹² bhagavantam ātmānaṃ¹¹³ paśyēt || yadvad bhagavān
| tadvad bhagavatī || kiṃ ca pañcamudropetāṃ śuṣkanaraśiromālālam-
kṛtagātrām¹¹⁴ | devāsuraraktapūrṇakapālavyagravāmakarām¹¹⁵ | aśeṣa-
15 kleśacchedanāya dakṣiṇe ka*rtidhāriṇīm¹¹⁶ | traidhātukaikamūrtiprati-
pādanāyaikamukhīm | bhagavadadhararasam āsvadayantīm¹¹⁷ | pratyā-

P_g, P_R f. 20r1

^{xxi}Cf. HeSāU (N₁ f. 4v1-6), DVS (f. 192v2-3), VaPra^{§10} et al. ^{xxii}HeTa II.v. 26, cf. BhraHeSā (p. 165) et al. ^{xxiii}Cf. VaPra^{§10}.

⁹⁷pādānguṣṭhaikatā *em.* (cf. VaPra^{§10})] pādānguṣṭhaika° P_g (*žabs kyi mthe boñ goig bu* Tib.); pādānguṣṭhaika° P_R. ⁹⁸tathaiṅvā°*em.* (*de lta bu kho nar* Tib.)] tathevā° P_g, P_R. ⁹⁹pratilambitā°*em.*] °pratilambita° P_g, P_R; *bkod pa ste* Tib. ¹⁰⁰mālā P_g, Tib.] °mālī P_R. ¹⁰¹mārgapradarśikā°*em.* (*lam ñe bar bstan pas* Tib.)] °mārggo pradarśikā P_g; °mārgo pradarśiko P_R. ¹⁰²mālikā°*em.*] °mālikāḥ P_g, P_R; *mgo bo'i phreñ ba* Tib. ¹⁰³yutam°*em.* (cf. HeTa, BhraHeSā)] yuktam P_g, P_R (unmetrical); *ldan pa ñid* Tib. ¹⁰⁴bībhatsaḥ P_R (*mi sdug pa* Tib.)] bībhatsam P_g. ¹⁰⁵prabhātā°*em.* (*od ñid* Tib.)] °prabhātā P_g, P_R. ¹⁰⁶raudraḥ°*em.* (*drag sul* Tib.)] raudram P_g, P_R. ¹⁰⁷hāsyah°*em.* (*rgod pa*)] hāsyam P_g, P_R. ¹⁰⁸mālātā°*em.* (*phreñ ba ñid ni* Tib.)] °mālātā hāsyam P_g, P_R. ¹⁰⁹kaḥ°*em.* (*jiḡs su runi ba* Tib.)] °kaḥ P_g, P_R. ¹¹⁰ā P_R, Tib.] °a° P_g. ¹¹¹ākṛti°*em.*] °ākṛtiḥ P_g, P_R; *nam pas* Tib. ¹¹²nairātmyā° P_g, Tib.] nairātmyo P_R. ¹¹³ātmānaṃ°*em.* (*bdag ñid* Tib.)] ātmanaṃ P_g; ātmana P_R. ¹¹⁴gātrām P_g (°ām; *sku* Tib.)] °gātrīm P_R. ¹¹⁵karām P_g^{p.c.} (°ām; *phyag* Tib.)] °karam P_g^{a.c.}; °karīm P_R. ¹¹⁶dakṣiṇe karti°*em.*] dakṣi ††₂ °rtti° P_g; dakṣiṇakartti° P_R; *gri gug 'dzin pa* Tib. ¹¹⁷īm°*em.* (*myañ bar byed pa* Tib.)] °ī P_g, P_R.

līḍhapadena¹¹⁸ paramamahāsukharasaratyāṃ¹¹⁹ bhagavatsamāpannāṃ
cintayet ||^{xxiv}

ṣaḍbhujam tu¹²⁰ hevajram ṣaṭpāramitāviśuddhitaḥ¹²¹ | trimukham |
mūlamukham kṛṣṇam | dakṣiṇam śuklam | vāmam raktam | vāmadvi-
bhujābhyāṃ¹²² trīśūlavajraghaṇṭādharam | dakṣiṇadvibhujābhyāṃ vajra- 5
kartidharam | śeṣabhujābhyāṃ kartikapālasahitābhyāṃ¹²³ vajraśṛṅkhalā-
samāpannam¹²⁴ mṛtakākṛāntam¹²⁵ paśyetaḥ ||^{xxv}

caturbhujam¹²⁶ punar hevajram¹²⁷ caturmāraśuddhitaḥ | dakṣiṇe
vajradharam | vāme kapāladharam | śeṣabhujābhyāṃ vajravārāhīsamāpa- 10
nnam | ekānamam śavākṛāntam¹²⁸ cintayet ||^{xxvi}

dvibhujāhevajram vāme kapālakhaṭvāṅgam | dakṣiṇe jvaladvajram |
mṛtakākṛāntam paśyetaḥ | asya tu prajñā vajrā¹²⁹ ||

P_ṣ f. 20v1 ṣaḍbhujādīnām tu śeṣam¹³⁰ ṣoḍaśabhujavad varṇālaṅkārahūmbha*vā*di-
P_R f. 20v1 rūpam draṣṭavyam || tathā vajraśṛṅkhalādīnām ca nairātmyāvat¹³¹ | sam-
jñāmātrabhinnāḥ¹³² sarvāḥ ||^{xxvii} 15

evambhūtam bhagavantam sveṣṭadevatākāreṇa niścītya | manthaman-
thānayogād yad utsṛṣṭam¹³³ devatīcakram prak tasya pūrvādidigvarṇacih-
nādīkramo viśuddhidvāreṇa pratipādyate ||^{xxviii}

^{xxiv} Cf. HeSāU (K f. 4v₁₋₂; Ṇ₁ f. 4v_{6-5r₁}), DVS (f. 192r_{5-v₁}), VaPra^{§10} et al. ^{xxv} Cf. HeSāU (Ṇ₁ f. 7v₂), DVS (f. 192v₃₋₄), VaPra^{§32} et al. ^{xxvi} Cf. HeSāU (Ṇ₁ f. 7v₁), DVS (f. 192v₅), VaPra^{§32} et al. ^{xxvii} Cf. HeSāU (Ṇ₁ f. 7r_{7-v₁}), DVS (f. 192v₅₋₇), VaPra^{§32} et al. ^{xxviii} Cf. DVS (ff. 192v_{7-193r₁}).

¹¹⁸ padena P_R (*zabs gyon brkyañ bas* Tib.)] °paden† P_ṣ. ¹¹⁹ rasaratyāṃ em. (cf. HeSāU)] °rasām P_ṣ, P_R; *dga' bas* Tib. ¹²⁰ bhujam tu em.] °bhujan tu P_ṣ; °bhujam ntu P_R. ¹²¹ ṣaṭpāramitā° em. (*pha rol tu phyin pa drug* Tib.)] ṣaṭpāramitā° P_ṣ; ṣaṭpāramitā° P_R. ¹²² dvibhujābhyāṃ em. (*phyag gñis dag gis* Tib.)] °dvibhujam P_ṣ, P_R. ¹²³ sahitābhyāṃ P_ṣ (*bcas pas* Tib.)] °sahitābhyāḥ P_R. ¹²⁴ vajraśṛṅkhalā° P_ṣ (*rdo rje lcags sgrog ma* Tib.)] vajraśṛṅkhalā° P_R. ¹²⁵ ākrāntam P_ṣ (*mnan pa* Tib.)] °ākrāntaḥ P_R. ¹²⁶ bhujam P_ṣ (*phyag* Tib.)] °bhuja P_R. ¹²⁷ hevajram P_ṣ] hevajra P_R; *kye'i rdo rje(i)* Tib. ¹²⁸ ākrāntam P_ṣ (*mnan pa* Tib.)] °ākrānta P_R. ¹²⁹ vajrā P_ṣ (*rdo rje ma* Tib.)] vajrāḥ P_R. ¹³⁰ śeṣam P_ṣ (*lhag ma* Tib.)] śeṣaḥ P_R. ¹³¹ nairātmyāvat P_ṣ (*bdag med ma bzñ* Tib.)] nairātmyovat P_R. ¹³² bhinnāḥ em. (*tha dan pa* Tib.)] bhinnām ḥ P_ṣ, P_R. ¹³³ am P_ṣ] °a° P_R; *dbyuñ bar bya* Tib..

- tatra pūrvadvāre *gamk*ārajām gaurīm¹³⁴ kṛṣṇām vineyamārasattvapra-
 bodhanāya | dakṣiṇe¹³⁵ kartidhāriṇīm mithyādr̥ṣṭicchedanāya¹³⁶ | vāme
 rohitadharām¹³⁷ saṃsāravāsanāvināśāya | brahmākṛāntām¹³⁸ rūpaskan-
 dhasvabhāvām cintayet || dakṣiṇe caurīm¹³⁹ *camk*ārajām raktavarṇām¹⁴⁰
 5 rāgvineyajanaprabodhanāya | dakṣiṇakare¹⁴¹ kṛpīṭadharām¹⁴² prajñō-
 pāyātmakapratipādanāya¹⁴³ | vāme varāhadharām mohavināśārtham |
 śakrākṛāntām¹⁴⁴ vedanāskandhasvabhāvām¹⁴⁵ paśyēt || paścime vettā-
 līm¹⁴⁶ *vamk*ārajām kanakavarṇām sattvānām pauṣṭikārtham | dakṣiṇe
 kūrma*dharām¹⁴⁷ śūnyatārthapratipādanāya | vāme padmabhāṇḍadha- P_§, P_R f. 21r1
 10 rām¹⁴⁸ karuṇāsvabhāvapratipādanāya | upendrārūḍhām¹⁴⁹ saṃjñāskan-
 dhasvabhāvām¹⁵⁰ vikalpayet || uttare ghasmarīm *ghamk*ārajām maraka-
 tamaṇinibhām¹⁵¹ abhicārakarmaprasādhanārtham | savye sarpadharām
 dveṣaviśuddhitāḥ | vāme yogapātrīdharām prajñōpāyātmakabodhanār-
 tham¹⁵² | rudrārūḍhām¹⁵³ saṃskāraskandhasvabhāvām¹⁵⁴ paśyēt ||^{xxix}
 15 aiśānyām pukkasiṃ *pumk*ārajām¹⁵⁵ nīlavarṇām jambhanakarmaprabō-
 dhanāya¹⁵⁶ mānaviśodhanārtham ca¹⁵⁷ | dakṣiṇe siṃhadharām¹⁵⁸ mā-

^{xxix}Cf. HeTa II.v. 30-31, HeSāU (N₁ f. 3r7-3v3), CVS vv. 9-12, DVS (f. 193r2-4),
 VaPra^{§10} et al.

¹³⁴gaurīm P_§] gaurī P_R. ¹³⁵dakṣiṇe *em.*] <d†>kṣiṇe P_§; kṣiṇe P_R; *gyas kyi phyag*
na Tib. ¹³⁶mithyā° *em.* (*log par* Tib.)] mīṭhyā° P_§, P_R. ¹³⁷dharām P_§ (*'dzin pa*
Tib.)] dharī P_R. ¹³⁸ākṛāntām P_§ (*mnan pa* Tib.)] °ākṛāntī P_R. ¹³⁹caurīm P_§ (*chom*
rkun ma Tib.)] caurī P_R. ¹⁴⁰rakta° P_§ (*dmar mo* Tib.)] ska° P_R. ¹⁴¹dakṣiṇakare P_§,
 P_R^{p.c.} (*phyag gyas na* Tib.G,N,P₁)] dakṣiṇe kare P_R^{a.c.}; *gyas na* Tib.C,D,P₂. ¹⁴²kṛpīṭa°
em. (*cañ te'u* Tib.)] kṛpīṭī° P_§, P_R. ¹⁴³°pāyā° P_§ (*śes rab dan thabs kyi* Tib.)] °pāyo°
 P_R. ¹⁴⁴°ākṛāntām P_§ (*mnan pa* Tib.)] °ākṛāntā P_R. ¹⁴⁵°ām P_§ (*rañ b'zin* Tib.)] °āḥ
 P_R. ¹⁴⁶°īm P_§ (*ro lais ma* Tib.)] °ī P_R. ¹⁴⁷kūrma° *em.* (*rus sbal* Tib.)] k† ††₂ P_§; - -
 - - P_R. ¹⁴⁸°ām P_§ (*'dzin pa* Tib.)] °ī P_R. ¹⁴⁹°ārūḍhām P_§ (*zon pa* Tib.)] °ārūḍhā P_R.
¹⁵⁰saṃjñāskandhasvabhāvām *em.* (*'du śes kyi phuñ po'i rañ b'zin du* Tib.)] saṃjñāsk†
 ††₂ bhāvām P_§; saṃjñābhyāsvabhāvām P_R. ¹⁵¹marakata° P_§] marakata° P_R; *mygad*
Tib. ¹⁵²°bodhanārtham P_§ (°aṃ; *khon du chud pa'i don du* Tib.)] °bodhanārtha P_R.
¹⁵³rudrārūḍhām *em.* (*drag po la zon pa* Tib.)] rūdrārūḍhām P_§; rūdrārūḍhīm P_R.
¹⁵⁴°ām P_§ (*rañ b'zin* Tib.)] °āḥ P_R. ¹⁵⁵*pum*° P_§, P_R] *pañ* HePra^{Tib.}. ¹⁵⁶jambhana°
 P_§, Tib. (*rmugs pa'i*)] jambhala° P_R • °karma° *em.* (*las* Tib.)] °krarmma° P_§; °ku-
 rmma° P_R • °nāya P_§; °nārtha° P_R; *rab tu rtogs pa'i phyir du* Tib. ¹⁵⁷ca P_§ (*dan* Tib.)]
 cara P_R. ¹⁵⁸°dharām P_§ (*'dzin pa* Tib.)] °dharāḥ P_R.

rasainyavidāraṇāya | vāme¹⁵⁹ paraśudharām¹⁶⁰ aśeṣadvandvaccheda-
nāya¹⁶¹ | yamākṛāntām¹⁶² pṛthvīdhātusvabhāvām cintayet || āgneyyām
śamkārājām śabarīm¹⁶³ śuklām śāntasattvaprabodhanāya mānavīśodha-
nārtham ca | dakṣiṇe bhikṣudharām ādarśādīpañcajñānaprabodhanā-
ya¹⁶⁴ | vāme khi*ñkhirikā*dharām¹⁶⁵ advaitajñānāvabodhanāya | kuberā-
rūḍhām abdhātusvabhāvām¹⁶⁶ paśyēt || nairṛtyām caṇḍālīm¹⁶⁷ camkāra-
jām¹⁶⁸ nabhaḥśyāmām stabdhasattvaprabodhanāya stambhanaprasādha-
nārtham¹⁶⁹ | dakṣiṇe cakradharām kiñcijñānamātracchedanāya | vāme
lāṅgaladharām¹⁷⁰ ajñānamūlonmūlanārtham¹⁷¹ | rākṣasākṛāntām¹⁷² te-
jodhātusvabhāvām paśyēt || vāyavyām ḍombinīm¹⁷³ ḍamkārajām¹⁷⁴ vi-
śvavarṇām¹⁷⁵ viśvārthapratipādanāya krūrāśayajanaprabodhanāya¹⁷⁶ ca |
dakṣiṇe jvaladvajradharām¹⁷⁷ abhedyajñānapratipādanāya¹⁷⁸ | vāme tar-
janīdharām¹⁷⁹ aśeṣaduṣṭatarjanāya¹⁸⁰ | vemacitrisamārūḍhām vāyudhātu-
svabhāvām cintayet¹⁸¹ ||^{xxx}

^{xxx}Cf. HeTa II.v. 32-33, HeSāU (Ñ₁ f. 3v₃₋₇), CVS vv. 13-16, DVS (f. 193r₄₋₇),
VaPra⁸¹⁰ et al.

¹⁵⁹vāme P_§ | vāma° P_R; *gyon pas* Tib. ¹⁶⁰dharām P_§ (°ām; 'dzin pa Tib.)] °dha-
rīm P_R. ¹⁶¹aśeṣa° em. (*ma lus pa* Tib.)] aseśeṣa° P_§, P_R. ¹⁶²yamākṛāntām P_§] yamo
krāntāḥ P_R; *gśin tje mnan nas* Tib. ¹⁶³śabarīm P_§] śabarī P_R, Tib. ¹⁶⁴ādarśādī°
P_R (*me loñ lta bu la sogs pa'i* Tib.)] ādarśādī° P_§. ¹⁶⁵khinkhirikādharām P_§ (°ām;
'khar gsil 'dzin pa)] khikhirikādharīm P_R. ¹⁶⁶abdhātu° P_§ (*chu'i kham* Tib.)] a-
pdhātu° P_R. ¹⁶⁷caṇḍālīm P_§ (*gtum mo* Tib.)] caṇḍālī P_R. ¹⁶⁸cam° P_§, Tib.] *vam*°
P_R. ¹⁶⁹ārtham P_§ (°ām; *don du* Tib.)] °ārtha P_R. NB: HePra^{Tib}, differs slightly.
¹⁷⁰lāṅgaladharām P_§^{p.c.} (°ām; *gśol 'dzin pa* Tib.)] lāṅgadharām P_§^{a.c.} (°lā° in upper
margin); lāṅgaladharīm P_R. ¹⁷¹°mūlonmūlanārtham P_§ (°ām)] °mūlonmūlanā-
rthaḥ P_R; *dri ma rtsa ba nas med pa'i don du* Tib. ¹⁷²rākṣasā° P_§ (*srin po* Tib.)] rākṣaso°
P_R. ¹⁷³ḍombinīm P_§] ḍombinī P_R, Tib. ¹⁷⁴°kārajām P_R (*yig las skyes pa* Tib.)]
°kāraṭāṭ P_§. ¹⁷⁵viśvavarṇām em. (*sna tshogs mdog* Tib.)] ††₄ ṛṇām P_§; viśvava-
rṇa° P_R. ¹⁷⁶krūrāśaya° em. (*bsam pa ma ruñs pa'i*)] krūrāśaya° P_§; krūrāśaya° P_R.
¹⁷⁷jvalad° em. (*'bar ba* Tib.)] jvad° P_§, P_R. ¹⁷⁸°pratipādanāya P_R (*rtogs pa'i phyir*
du Tib.)] °prāt†† danāya P_§. ¹⁷⁹tarjanīdharām em. (*sdigs mdzub 'dzin pa* Tib.)]
tarjanīm dharām P_§; tarjanīdharīm P_R. ¹⁸⁰aśeṣaduṣṭatarjanāya P_R] aśeṣadu-
ṣṭatarjanāya P_§; *gdug pa ma lus pa bsdigs pa'i phyir du* Tib. ¹⁸¹cintayet P_R (*bsam par*
bya Tib.)] cintayet† P_§.

jñānamudrāpakṣe tu nairātmām utsrjya bhattārake praviṣṭāṃ cinta-
 yet || tathāsanābhāvāt¹⁸² bhūcarīṃ khecarīṃ ca¹⁸³ | tathānyāsām¹⁸⁴ apy¹⁸⁵
 aparagauryādīnām utsargānupraveśau jñātavyau || etenaitad uktaṃ bha-
 vati | yāvad aṅganyāsa¹⁸⁶ tāvad utkarṣaṇam ||¹⁸⁷ *

P_g, P_R f. 22r1

5 etāḥ sarvās trinetrā ūrdhvapiṅgalakeśāḥ | daṃṣṭrākarālavadanāḥ | pañca-
 mudropetā nagnāḥ | ardhaparyaṅkatāṇḍavasthāḥ¹⁸⁸ | raudrāḥ¹⁸⁹ | dvir-
 aṣṭavarṣākārās¹⁹⁰ candrāsānā bodhicittotsargasambhūtā¹⁹¹ bhagavataḥ kā-
 mecchāsaṃpannāḥ ||^{xxx}i

10 idānīm¹⁹² gauryādīnām¹⁹³ aṣṭāsanaviśuddhiḥ kathiyate | rāgavidyāśra-
 vaṇapānabhojananidrātarkaśraddhānām¹⁹⁴ atyantābhīniveśacchedanāya
 brahmādivemacitripariyantāny¹⁹⁵ āsanāny uktāni¹⁹⁶ ||^{xxx}ii

^{xxx}i Cf. HeSāU (Ñ₁ ff. 3v₇-4r₁), DVS (f. 193v₁₋₂), VaPra^{§10}. ^{xxx}ii Cf. VaPra^{§10}.

¹⁸²tathāsanābhāvāt *em.*] tathā āsanābhāvāta P_g; tathā āsanābhāvāt P_R; *de bzīn du bdag med ma'i phyir* Tib._{N,P₁} (*med ma'i phyir* G); *om.* Tib._{C,D,P₂}. ¹⁸³bhūcarīṃ khecarīṃ ca *em.* (*sa spyod ma dañ mkha' spyod ma yañ no* Tib._{G,N,P₁})] *khecarīṃ ca P_g^{a.c.}; <bhxcari 6> P_g^{p.c.}; khecarīṃ ca P_R; *om.* Tib._{C,D,P₂}. NB: Tib._{G,N,P₁} further read *bzai po'i zabs kyis de gsuis pa | sa spyod ma dañ mkha' spyod ma dañ bdag med ma yañ slar rje btsun la phyuñ ba'i rjes su gzug cin zugs par bsam par bya'o* ||. ¹⁸⁴tathānyāsām *em.*] †† thā 'nyāsām P_g; - - - thā 'nyāsām P_R. ¹⁸⁵apy P_g] adhy° P_R. ¹⁸⁶yāvad aṅganyāsa *em.* (*ji srid yan lag dgod pa* Tib.)] yāvān aṅganyāsaḥ P_g; yo vān aṅganyāsa - - P_R. ¹⁸⁷tāvat utkarṣaṇam || *conj.*] tāv† †† tka ††† ††† P_g; - - - - - P_R; *de srid du 'byuñ ba* Tib._{C,D,P₂}; *de srid du dbyuñ ba* Tib._{G,N,P₁}. ¹⁸⁸ardhaparyaṅkatāṇḍavasthāḥ *conj.* (cf. DVS)] arddha*tāṇḍavasthāḥ P_g; arddhatāṇḍavasthāḥ P_R; *skyl kruñ byed pa'i tāṇḍavas zla ba'i gdan la gnas pa* Tib. NB: The corresponding marginal note in P_g is lost. ¹⁸⁹raudrāḥ *em.* (cf. DVS, *drag mo* Tib.)] rodṛā† P_g; raudrā P_R. ¹⁹⁰dviraṣṭavarṣākārās *em.* (cf. DVS, *brgyad gñis kyī lo'i rnam pa ma* Tib.)] †† raṣṭavarṣākārās P_g; raṣṭavarṣākārās P_R. ¹⁹¹°sambhūtā P_g (*yañ dag par byuñ ma* Tib.)] °saḥ bhūtā P_R. ¹⁹²idānīm P_g, Tib.] idānī P_R. ¹⁹³gauryādīnām *em.* (*gaurī la sogs pa rnam kyī* Tib.)] gauryyāḥ dīnām P_g, P_R. ¹⁹⁴°śravaṇa° P_g, P_R] 'dzag pa Tib. (→ °śravaṇa°) • °tarka° P_g (*rtog ge* Tib.)] °taka° P_R. ¹⁹⁵°pariyantāny *em.* (*mthar thug pa* Tib.)] paryāntāny P_g, P_R. ¹⁹⁶uktāni P_g^{p.c.}, P_R (*gsuis pa yin* Tib.)] uktāniḥ P_g^{a.c.}.

evam yathānirdiṣṭam¹⁹⁷ maṅḍalacakrāntargataṃ¹⁹⁸ mātṛgaṇapari-
veṣṭitam¹⁹⁹ svakāyavinirgatasaraśmisamūhavyāptanabhastalaṃ²⁰⁰ bhaga-
vantaṃ²⁰¹ samyag vibhāvya jñānacakrākaraṣaṇaṃ kuryāt || ātmasama-
yahṛtpadmahūmbhavakapālasthasūrye²⁰² nīlahūmkāraḥirañāṅkuśair an-
antalokadhātūn avabhāsyā | jñānacakraṃ cānīya | purato²⁰³ vicinityā- 5
P_S, P_R f. 22v1
rghapādyādikaṃ dattvā | saṃpūjya saṃstutya ca | *jaḥ hūm vaṃ hoḥ* * ity
anenākaraṣaṇapraveśanabandhanatoṣaṇāni kuryāt ||^{xxxiii}

tataḥ –

*om vajragauri*²⁰⁴ ākaraṣya *jaḥ* | *om vajracauri praveśaya hūm* |
om vajravettāli bandhaya vaṃ | *om vajraghasmari*²⁰⁵ *toṣaya hoḥ* ||^{xxxiv} 10

jñānacakraṃ samayacakre praveśya yathāyatham²⁰⁶ | payasi paya iva |
śrīherukāhaikāraṃ dṛḍhīkuryāt || yady apy ātmasamayavaj jñānasama-
yaḥ | tathāpi jñānacakrapraveśānantaraṃ dvibhujāikamukhaṃ raktaṃ
svābhaprajñāñānasamayaṃ svahṛdaye cintayet || tasya hṛdaye²⁰⁷ samā-
dhināthaṃ ca || tato bhagavatyās ca tathā jñānasamayahṛtpadmastha-*am-* 15
kārajakartikāvasthitacandraṣṭha-*am-kāraṃ* paśyēt || aṣṭayoginīnām jñāna-
samayahṛtpadmacandreṣu²⁰⁸ svasvabījjanitacihñāni punaś²⁰⁹ candra-
sthatattadbījādhiṣṭhitāni²¹⁰ paśyēt ||

jñānacakraṃ || 16 ||^{xxxv}

^{xxxiii}Cf. HeSāU (Ñ₁ f. 5r₁₋₃), DVS (f. 193v₁₋₄), VaPra^{§16} et al. ^{xxxiv}Cf. HeSāSaṃ
8 (f. 96r), HeSāSaṃ 10 (f. 120v), HeSāSaṃ 45 (f. 266v) et al. ^{xxxv}Cf. DVS (f.
193v₃₋₄), VaPra^{§16} et al.

¹⁹⁷yathānirdiṣṭam *em.*] yathānirdiṣṭa° P_S, P_R, Tib. ¹⁹⁸āntargataṃ *em.*] °ānta-
rgata° P_S, P_R, Tib. ¹⁹⁹pariveṣṭitam P_S] °pariveṣṭita P_R, Tib. ²⁰⁰talaṃ P_S (*mthil*
Tib.)] °tala P_R. ²⁰¹bhagavantaṃ P_S] bhagavanta P_R. ²⁰²ātmasamaya° *em.* (*dag*
ñid dam tshig Tib.)] jñānasamaya° P_S^{p.c.}, P_R; jñānasa>maya<maya° P_S^{a.c.} (rubbed
out) • °padma° P_S] °padme P_R, Tib. (*padmar*). ²⁰³purato P_S (*mdun du* Tib.)] pūrato
P_R. ²⁰⁴vajra° *em.* (Tib.)] va° P_S, P_R. ²⁰⁵ghasmari P_S] °ghasmāra P_R; °ghasmārī
Tib. ²⁰⁶yathāyatham P_S] yathāyatha P_R; *ji lta ba'i lam nas* Tib. (→ *yathāpatham*).
²⁰⁷hṛdaye P_S (*sñin gar* Tib.)] °hṛdaya° P_R. ²⁰⁸hṛtpadma° P_S (*sñin gar padma* Tib.)]
°hṛtpadme P_R. ²⁰⁹punaś *em.* (*slar yan* Tib.)] puna P_S, P_R. ²¹⁰ādhiṣṭhitāni *em.*
(*byin gyis brlabs pa/la* Tib.)] °ādhiṣṭhitāni P_S; °ādhiṣṭhitādi P_R.

§17 abhiṣekah

jñānacakrasamayacakrayor ekīkaraṇasamaye svakāyavinirgatarasmi-
 bhir ākr̥ṣya ṁ pa*ñcatathāgatān¹ śrīherukarūpāpannān samaṅḍalātmakān P_ḡ, P_R f. 23r1
 vajrayoginīmahābodhisattvakrodhādīmś cākāśe saṃmukhaṃ dr̥ṣṭvā ṁ saṃ-
 5 pūjya saṃstutya ca ṁ abhiṣekaṃ prārthayet | *abhiṣiñcantu mām sarvatathāgatā*
 itī¹ | te ca pañcatathāgatāḥ pañcāmṛtapūrṇavijayakalāsādibhiḥ –

yathā hi jātamātreṇa² snāpitāḥ sarvatathāgatāḥ |
 tathāhaṃ snāpayiṣyāmi śuddhādivyena³ vāriṇā ||

om āḥ sarvatathāgatābhiṣekasamayaśriye hūm ||ⁱⁱ

10 iti paṭhantaḥ snāpayanti | ity abhiṣekah || 17 ||ⁱⁱⁱ

§18 mudraṇam

tatsamaye vajrayoginyo jayajayakāraṃ kurvanti ṁ bodhisattvāḥ⁴ pu-
 naḥ⁵ saṃtuṣṭam ātmānaṃ paśyanti ṁ krodhādayo nandanti | ākāśān nā-
 nāsugandhiparimalapūṣpavṛṣṭir⁶ bhavati ṁ * kuṅkumacandanavṛṣṭiś ca P_ḡ, P_R f. 23v1
 15 nānāratnāni ca patanti | nāṭyavādyastutiśabdenānantalokadhātau⁷ mahā-
 kolāhalam ucchalati || abhiṣeke sati bhagavataḥ⁸ śirasi citteśaḥ syāt ṁ tathā
 bhagavatyaḥ⁹ | akṣobhyavairocanaratnasambhavāmitābhair¹⁰ mudrayed

ⁱCf. HeTa I.iv, VaPra^{§17}, DVS (f. 193v₅), BhraHeSā, KṛYaTa, SāMā 94/95|110|210 et al. ⁱⁱCf. 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}. ⁱⁱⁱCf. DVS (f. 193v₃₋₇), VaPra^{§17} et al.

¹ākṛṣya pañca° *em.* (*bkug pa'i de bz'in gśegs pa lha po* Tib.; cf. VaPra^{§17})] ākṛ† ††
 ñca° P_ḡ; ī - - - - - ñca° P_R. ²jātamātreṇa P_R et al. (*bltam(s) pa tsam gyis* Tib.)]
 yātamātreṇa P_ḡ. ³śuddha° P_R, Tib. (*dag pa yis*)] śuddhaṃ P_ḡ. ⁴bodhisattvāḥ
 P_ḡ] rbodhisattvāḥ P_R; *byañ chub sems dpa' rnam kyis* Tib. ⁵punaḥ *em.* (*slar yan* Tib.)]
 puna P_ḡ, P_R. ⁶vṛṣṭir P_ḡ] vṛṣṭi P_R; *char 'bab par* Tib. ⁷nāṭya° *em.* (*gar* Tib.; cf.
 VaPra^{§18})] nānā° P_ḡ, P_R • °śabdenā° P_ḡ (*śgras* Tib.)] °śabdanā° P_R. ⁸bhagavataḥ
 P_ḡ^{p.c.}: (*bcom ldan 'das kyī* Tib.)] bhagavat ḥ P_R. ⁹bhagavatyaḥ P_ḡ (*bcom ldan 'das*
ma'i Tib.)] bhagavtyoḥ P_R. ¹⁰āmitābhair P_ḡ (*'od dpag med kyis* Tib.)] °āmitābhair
 P_R.

gauryādyāḥ | punas tair eva buddhaiḥ pukkasyādyāḥ | khecarībhūcarīmu-
draṇaṃ¹¹ moharāgābhyāṃ || tato vīṇādayaḥ pūjādevyaḥ svasvapūjāvīse-
ṣaiḥ pūjayanti prabhum || tadanu stuvanti ca locanādayaḥ¹² stutigīyā^{iv}

tuhu¹³ pariveṭṭia¹⁴ joṇisatthem¹⁵ tuhuṃ vara laddhā appaṇa cittem¹⁶ |
tai¹⁷ jaga saala¹⁸ carācara sohia karuṇācitem¹⁹ satu saṃbohia ||

5

māapabañce²⁰ sāhasi²¹ kajja²² tuṭṭa ho²³ maṇe siriheruaraḥja²⁴ ||^v

P_ḡ, P_R f. 24r1 tathāgatabodhisattvavidyādevyaḥ²⁵ krodhādayaś ca hṛdayopahṛdaya-
mālāṣṭapadamantrair ākāśe sthitvā saṃmukhaṃ vadantīti ||
mudraṇaṃ || 18 ||^{vi}



^{iv}Cf. DVS (ff. 193v₆-r₂), VaPra^{§18} et al. ^vCf. DVS (f. 194r₂₋₃), VaPra^{§18}, HeSā-
Saṃ 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.). ^{vi}Cf. VaPra^{§18}, DVS (f. 193v₆-194r₃) et al.

¹¹°mudraṇaṃ P_ḡ^{p.c.}, P_R] °mudrāṇaṃ P_ḡ^{a.c.}; om. Tib. ¹²°ādayaḥ em.] °ādyāḥ P_ḡ,
P_R; *la sogs pa rnam s kyis* Tib. ¹³tuhu P_ḡ, P_R; *khyod* Tib. ¹⁴pariveṭṭia em.] pariveḍia
P_ḡ, P_R; *yoṅs bskor* Tib. ¹⁵°satthem em.] °sātthem P_ḡ; °sotham P_R; *tshogs grogs mos*
Tib. ¹⁶citem em.] citte P_ḡ, P_R, Tib. (*thugs la*). ¹⁷taī em.] taēi P_ḡ; tañji P_R; *des ni*
Tib. ¹⁸saala P_ḡ] sansala P_R; *kun* Tib. ¹⁹karuṇācitem em. (*sñin rje'i thugs kyis* Tib.)]
karuṇācitte P_ḡ; kaśācitte P_R. ²⁰māapabañce P_ḡ] moapabañce P_R; *mig 'phrul gyi* ||
spros pas Tib. ²¹sāhasi P_ḡ] sohasi P_R; (*b*)*sgrubs la* Tib. ²²kajja em.] kājja P_ḡ, P_R;
bya ba Tib. ²³tuṭṭa ho em.] tuṭṭha ho P_ḡ, P_R; *thugs dgyes mdzod* Tib. ²⁴°raḥja em.
(*rgyal po* Tib.)] °vajja P_ḡ, P_R. ²⁵°bodhisattvavidyādevyaḥ em.] °bodhisa †† ††
vyaḥ P_ḡ; °bodhisa - - - vyaḥ P_R; *byan chub sems dpa' dan rig ma dan lha mo* Tib.

§19 sudhāsvādah

tato mātṛgaṇamadhye vidyāyuto vajry amṛtabhojanam niṣpādayati |
 yamkāreṇa vāyumaṇḍalam ardhacandrākāram nīlam | tadanu pāvakaṃ
 ramkārajaṃ raktaṃ trikoṇam | tasyopari āḥkārajaṃ¹ trimuṇḍopari² pad-
 5 mabhājanam bahiḥśuklam madhyaraktam āḥkāradhiṣṭhitam³ ca | tan-
 madhye bumkāradimantreṇa bhakṣyabhojyādikaṃ⁴ pañcāmṛtapañcapra-
 dīpaṃ niṣpādyā | omkāradhiṣṭhitam ca | tadupari āḥkāreṇa⁵ candramaṇḍa-
 lam⁶ tadupari hūmbhavaṃ śuklavajraṃ paśyēt ||

tadanu vātapreritāgnitāpād eva pāradasākāravadbhūtam⁷ hūm-āḥ-
 10 om-kāraiḥ⁸ * śodhanabodhanaprajvālanam⁹ kṛtvā | tritattvaraśmibhir an-
 antāparyantabuddhabodhisattvādīn¹⁰ anurāgya¹¹ | lokadhātuṣu¹² gatvā¹³
 | jñānāmṛtam ānīya | ekikṛtya | tenaiva vajreṇāloḍya¹⁴ | samarasikṛtya
 | vajram amṛte vilīnam¹⁵ paśyēt || vajrābjasaṃyogād atīṣitalam paśyēt |
 tathāgatajñānāmṛtapraveśād iti || niṣpādyā | tritattvenādhiṣṭhāya¹⁶ | śru-
 15 vākareṇākṛṣya¹⁷ | hūmbhavavajrajihvāraśminākṛṣya | samādhisamaye tad
 amṛtam śāntikādikarmabhedena juhōti | tanmāṇḍaleyis¹⁸ tadvad dhyāyād
 iti || sudhāsvādah || 19 ||ⁱ

P_ṣ, P_R f. 24v1

ⁱCf. DVS (f. 194r₃-v₁), VaPra^{§19}, AP (ch. 07), BhraHeSā et al.

¹āḥkāra° em. (āḥ yig las Tib.C,D,P₂)] ākāra° P_ṣ, P_R; aḥ yig las Tib.G,N,P₁.
²trimuṇḍopari em. (mgo bo gsum gyi steñ du Tib.)] trimuṇḍau pari P_ṣ, P_R.
³āḥkāradhiṣṭhitam P_ṣ^{p.c.}, P_R, Tib.] āḥrādhiṣṭhitañ P_ṣ^{a.c.}. ⁴°ādikaṃ P_ṣ] °ādika°
 P_R. ⁵āḥkāreṇa P_ṣ^{p.c.}] āreṇa P_ṣ^{a.c.}; ākāreṇa P_R; om. Tib. ⁶tadupari āḥkāreṇa
 candramaṇḍalam Σ^{Skt.}] om. HePra^{Tib.}. ⁷°ākāravadbhūtam em. (ram pa bžin du
 gyur pa Tib.)] °ākāravatabhūtam P_ṣ, P_R. ⁸°kārāiḥ P_ṣ (yi ge rnam kyis Tib.)] °kārāi
 P_R. ⁹°prajvālanam P_R ('bar bar Tib.)] prajvālamnam P_ṣ. ¹⁰°anantāparyanta° P_R
 (mtha' yas śiñ mu med pa'i Tib.)] anantāparyanta° P_ṣ. ¹¹°anurāgya P_ṣ (rjes su chags
 par byas nas Tib.)] anurāgā P_R. ¹²°dhātuṣu P_ṣ^{p.c.} (kham rnam su Tib.)] °dhātusu°
 P_ṣ^{a.c.}, P_R. ¹³°gatvā em. soñ nas Tib.] °ganatvā P_ṣ, P_R. ¹⁴°vajreṇāloḍya em. (rdo
 rjes dkrugs pas Tib.)] vajreṇāloḍya P_ṣ, P_R. ¹⁵°vilīnam P_ṣ (thim par Tib.)] vilīna
 P_R. ¹⁶°ādhiṣṭhāya P_ṣ] °āviṣṭhā ca P_R; byin gyis brlabs pa'i Tib.C,D,P₂; byin gyis brlabs
 kyis Tib.G,P₁. ¹⁷°śruvākareṇā° em. (lag pa'i blugs gzar gyis Tib., cf. DVS (f. 194r₇)]
 śruvākareṇā° P_ṣ, P_R. ¹⁸°māṇḍaleyis P_ṣ, P_R] dkyil 'khor pa Tib. (cf. note in transl.).

§20 jagadartḥaḥ

maṅḍalarājāgrī nāma samādhiḥ

P_ḡ, P_R f. 25r1 tadanu maṅḍalādhīpatitanmāṅḍaleyīsparaṇenānekadevatānirmāṇena¹
yasya yasya yad rūpaṃ tatra ye vineyāḥ² santi tatra gatvā tān viniyāga*tya³
ca svasvakāye tan nirmāṇam upasaṃhared vajrī | jagadartḥaḥ || 20 || ut- 5
sargādijagadarthaparyantena⁴ maṅḍalarājāgrī nāma samādhiḥ || ❀ ||ⁱ

§21 ṣaḍaṅgam

karmarājāgrī nāma samādhiḥ

tadanuⁱⁱ jñānasamayahr̥tpadmasthacandrasūryāntargatahūmkāranīrgata-
raśmisamūhānupraveśataḥ⁵ prathamam bhāvayet kṛṣṇam⁶ samādhinā- 10
tham | taṃ pariṇamya bindurūpaṃ⁷ dhyātvā | tadraśmibhir niḥsr̥tya bha-
gavato⁸ romakūpataḥ samastamaṅḍalamāṅḍaleyīm⁹ abhivyāpya | ma-
hākṛṣṇām¹⁰ paśyēt || evaṃ dvitīye raktām¹¹ | tṛtīye pītām | caturthe¹²
haritām | pañcame nīlavarṇām¹³ | ṣaṣṭhe sitām¹⁴ || śāntikādikarmaṇi¹⁵
yathāyogaṃ jñātavyam iti | ṣaḍaṅgam || 21 ||ⁱⁱⁱ 15

ⁱCf. DVS (f. 194v₁₋₂), VaPra^{§20}, BhraHeSā, YoMā (ch. I.viii.) et al. ⁱⁱHePra^{Tib.} commences this paragraph by stating Saroruha'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.

¹°māṅḍaleyī° P_ḡ^{p.c.}, P_R] °māṅḍayī° P_ḡ^{a.c.}; *dkyil 'khor pa* Tib. ²vineyāḥ *em.* (*gdul bar bya ba* Tib.)] vinayāḥ P_ḡ, P_R. ³viniyāgatya P_ḡ (*btul te slar 'oṅs nas* Tib.)] viniyogatya P_R. ⁴°paryantena *em.* (*mthar thug pa ni* Tib.-G)] °praryyantena P_ḡ, P_R. ⁵jñānasamaya° P_ḡ, P_R] *bdag ṅid dam tshig gi* HePra^{Tib.} (→ *ātmasamaya*°) • °hūmkāranīrgata° *conj.* (*hūm yig las spros pa'i* Tib.)] *om.* P_ḡ, P_R (cf. HeSāU & VaPra^{§21}). ⁶kṛṣṇam P_ḡ] kṛṣṇaḥ P_R; *mgon po nag po* Tib. ⁷bindurūpaṃ *em.* (*thig le'i gzugs su* Tib.)] binduṃ P_ḡ, P_R. ⁸bhagavato P_ḡ (*bcom ldan 'das kyi* Tib.)] bhagavatā P_R. ⁹°māṅḍaleyīm P_ḡ, P_R] *dkyil 'khor pa* HePra^{Tib.}. ¹⁰°kṛṣṇām P_ḡ (*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 °māṅḍaleyīm. ¹¹raktām P_ḡ (°ām)] rakṣām P_R; *dmar po dan* Tib. ¹²caturthe P_R (*bḥi par* Tib.)] catuthe P_ḡ. ¹³°varṇām P_ḡ (°m)] °varṇāmḥ P_R; *om.* Tib. ¹⁴sitām P_ḡ (*śītām*)] śītūm P_R; *dkar po yan ste* Tib. ¹⁵°karmaṇi P_ḡ (*las la* Tib.)] °karmmeṇi P_R.

§22 prabhāsvaram

evaṃ ṣaḍaṅgaṃ¹ bhāvayitvā prabhāsvaram ārabhet | ālikālīpaṅktīm
 saṃsphā*rya śvāsocchvāsataḥ² | śvāsapathenāly ucchvāsapathena kāli niḥ- P_ḡ, P_R f. 25v1
 ṣṛtya³ | tadraśmibhir⁴ lakṣaṇavyaṅjanāni saṃśodhya | sacarācareṇa⁵ sahai-
 5 kibhūya | tatraiva praveśya svayaṃ | gauryādīn nairātmyāṃ⁶ ca saṃhārya
 | ātmanā ca vajradharapadaṃ kalpitaṃ tat sarvaṃ prabhāsvaram⁷ paśyet
 | sarvabhāvataḥ || tatra prabhāsvarapraveśānukramaḥ⁸ | gauryādayo bo-
 dhicittavinirgatā⁹ iti viditvā | prathamam gauṛī svaviśayaṃ grhītvā¹⁰ | bha-
 gavadrūpaskandhe¹¹ praviṣṭā | evaṃ caurī vettālī ghasmarī nairātmyā ca
 10 svasvaviśayaṃ grhītvā | vedanāsaṃjñāsaṃskāravijñāneṣu yathāyogaṃ pra-
 viṣṭāḥ¹² | tathā pṛthivyādīdhātuṣu pukkasyādayaḥ praviṣṭāḥ || evaṃ bā-
 hyamātrgaṇam¹³ praveśya | tato¹⁴ * 'dhyātmaṣṭhitapañcaskandhānām kra-
 meṇa praveśaḥ | rūpaskandhasya vedanāyāṃ¹⁵ | vedanāyāḥ saṃjñāyāṃ |
 tasyāḥ saṃskāreṣu | saṃskārānām vijñāne | nairātmyā tasmin matā | khe-
 15 carī bhūcarī ca pakṣadvayam āsādyā¹⁶ prabhāsvaram gateti¹⁷ nirvāṇam¹⁸
 sarvasūnyam iti yāvat || iti prabhāsvaram || 22 ||ⁱ

¹Cf. DVS (194v2-6), VaPra^{§22} et al.; cp. HePra^{Tib.}.

¹°am em.] °amṃ P_ḡ; °ambh P_R. ²śvāsocchvāsataḥ em. (cf. VaPra^{§22})] (u-
 cchva)sochchvāsataḥ P_ḡ (hardly legible); śvāsa sataḥ P_R; om. Tib. ³śvāsapathenāly
 ucchvāsapathena kāli niḥṣṛtya HePra^{Skt.} (°āli here understood as *napuṃsaka*)] *dbugs*
dbugs kyi lam nas phyuñ ste HePra^{Tib.}. ⁴tadraśmibhir P_ḡ (*repha* faint)] *tadraśmi-*
bhi P_R; *'thon po'i 'od zer rnam s kyī* Tib._{C,D,P2}; *'thon pa'i 'od zer rnam s ky(i)s* Tib._{G,N,P1}.
⁵sacarācareṇa P_ḡ^{p.c.} (cf. VaPra^{§22})] *sacaraṇa* P_ḡ^{a.c.}; *sacaraṇa* P_R; *rgyu ba dan bcas*
pa'i mi rgyu ba Tib. ⁶°ātm(y)āṃ P_ḡ (*bdag med ma* Tib.)] °ātmā P_R. ⁷°am P_ḡ (*'od*
gsal bar Tib.)] °a P_R. ⁸°praveśānukramaḥ P_ḡ (*'jug pa'i rim pa ni* Tib.)] °praveśān
kramaḥ P_R; cf. HePra^{Tib.} which adds an additional passage before. ⁹bodhicitta°
 P_ḡ (*byañ chub kyi sems las* Tib.)] *nādhicitta°* P_R. ¹⁰°viśayaṃ grhītvā em.] °viśayaṃ
 grhītvā P_ḡ, P_R; om. Tib. ¹¹e P_ḡ (*gzugs kyi phuñ po la* Tib._G)] °a° P_R; *phuñ po la*
 Tib._G. ¹²°yogaṃ praviṣṭāḥ em.] °yogaṃ praviṣṭāḥ P_ḡ; °yogaḥ P_R; *rīgs par (...)*
g'zug go Tib. ¹³°mātrgaṇam em.] °sātṛgaṇam P_R, P_ḡ; *dkyil 'khor (du)* Tib. ¹⁴tato P_ḡ
 (*de nas* Tib.)] om. P_R. NB: HePra^{Tib.} suggests to add *bhagavad°*, reading *de nas bcom*
ldan 'das kyi. ¹⁵vedanāyāṃ conj.] om. Σ (eye-skip?). ¹⁶āsādyā P_ḡ^{p.c.} (cf. VaPra^{§22})]
 āsādyā P_R; ādrā P_ḡ^{a.c.}; *thob pa las* Tib. ¹⁷gateti em.] *gatām* iti P_ḡ, P_R; *'gro'o zes 'dod*
de Tib._{C,D,P2}; *'gro'o zes 'od de* Tib._{G,N,P1}. ¹⁸nirvāṇam em. (*mya ñan las 'das pa* Tib.)]
nivāṇam P_ḡ; *nivāṇa°* P_R.

§23 vyutthānam

atha prabhāsvarād¹ vyutthānam | prabhāsvaro 'sau paramayogo vyut-
thānam prati² | ata eva jhaṭiti saha³jaherukajñānam utpadyate || dvātrimśal-
lakṣaṇadharaṃ³ vyañjanāśītibhūṣitaṃ⁴ chāyāmāyopamaṃ śāntaṃ bhāva-
yitvā samāseṇa⁵ maṇḍaleśaṃ vibhāvayet || jñānālokavajrasamādhiyogena⁶ 5
sahajotpattiḥ | paścāt saha⁷jam ādau kṛtvā⁷ prabhāsvaraparyantena yathā
P_S, P_R f. 26v1 syāt | tathā prabhāsvarāt punaḥ saha⁸jam⁸ saha*jāt⁹ punar anenaiva kra-
meṇa dhyātavyaṃ | yāvad ābodhilābhaḥ syāt || vyutthānam || 23 ||^{10,i}

§24 mantrajāpaḥ

mantrajāpaṃ prati ṣoḍaśabhujādirūpaṃ¹¹ bhagavantam ādau niṣpā- 10
dya ḍākinīcakraṃ pūrvavat cintayet || evaṃ catuḥsaṃdhyākramaṇa – prā-
taḥsaṃdhyā | madhyāhnaṣaṃdhyā | aparāhnaṣaṃdhyā¹² | ardharātrasaṃ-
dhyā¹³ – bhāvanākramo darśitaḥ || bhāvanāt khinno mantrī mantraṃ¹⁴
japed itiⁱⁱⁱ || tatrāyaṃ kramaḥ | cakramadhye tu saṃpuṭayogena¹⁵ śrīhe-
rukākāram ātmānaṃ bhāvayitvā | mantrākṣarāṇi maṇḍaleśvarasya¹⁶ mā- 15
ṇḍaleyināṃ ca bhagavatīmukhān niścārya | bhagavanmukhe praviśya | a-
vadhūtīpathena vajramārgāt padme praviśya | mantrākṣarāṇi saraśmikāni
punar¹⁷ bhagavatīmukhāt svamukham āgatāni¹⁸ | ity anenākhedam yāvac
chāntikādibhedena¹⁹ varṇayogato²⁰ japet || dolājāpaḥ || • ||ⁱⁱⁱ

ⁱCf. VaPra^{§23}, DVS (f. 195r₁₋₂) et al. ⁱⁱCf. VaPra^{§24}, reading *yogī* instead. ⁱⁱⁱCf. HeSāU (f. 6r₄₋₆), DVS (f. 195r₂₋₄), VaPra^{§24}, HeSāSaṃ 8 (f. 90v₄₋₆) & SāMā 123.

¹ād *em.* (*las* Tib.)] °āta P_S, P_R. ²am prati P_S] °a prati P_R; *bžeṅs pa'i rgyu'o* Tib. ³am P_S] °a° P_R; *'chan' zhi* Tib. ⁴am P_S] °a° P_R; *brgyan pa* Tib. ⁵ena P_S] °ana° P_R; *bsdus pas* Tib. ⁶vajra° *em.* (*rdo rje'i* Tib.)] *om.* Σ. ⁷am ādau kṛtvā *em.*] °ādau kṛtvya P_S; °ādau kṛtvā P_R. ⁸am P_S] °aḥ P_R. ⁹āt P_S] °ān P_R. ¹⁰sahajotpattiḥ (...) vyutthānam || 23 || HePra^{Skt.} (cf. VaPra^{§23})] *om.* HePra^{Tib.}. ¹¹am P_S (faint)] °a° P_R; *gzugs kyi(s)* Tib. ¹²aparāhna° *em.* (*phyi dro* Tib.)] aprāhna° P_S, P_R. ¹³ardharātrasaṃdhyā P_S^{p.c.}, P_R] *om.* P_S^{a.c.} (in lower margin); *mtshan mo* Tib. ¹⁴am P_S (*snags* Tib.)] °a° P_R. ¹⁵puṭa° P_S (*kha sbyor gyi* Tib._{N,P1})] °pūṭa° P_R; *kha sbyor bas* Tib._{C,D,P1}; *kha sbyor gyis sbyor bas* Tib._G. ¹⁶maṇḍaleśvarasya *em.* (*dkyil 'khor gyi dban phyug* Tib.)] *om.* P_S, P_R. ¹⁷ar P_S, Tib.] °a P_R. ¹⁸tāni *em.*] °tam P_S, P_R; *om.* Tib. ¹⁹kādi° P_S^{p.c.}] *om.* P_S^{a.c.} (in lower margin), P_R; *zī ba la sogs pa(s) phye ba'i* Tib. ²⁰yogato P_S^{p.c.}, P_R] °yog>e<ato P_S^{p.c.}; *sbyor bas* Tib.

hṛtsūrye²¹ mantrākṣarāṇi saraśmikāny ūrdhvaśiraskāni maṇḍalākāre- P_ḡ, P_R f. 27r1
nopaviṣṭāni dhyātavyānīti piṇḍajāpaḥ || • ||^{iv}

tan mantrākṣarāṇi maṇḍaleśvarasya māṇḍaleyinām²² ca sarve dīrgha-
nādenocārayantīti bodhyā boddhavyam²³ iti samayajāpaḥ || • ||^v

5 jāpaś ca²⁴ punaḥ kartavyo hṛdayopahṛdayamālāmantrādyupadeśataḥ²⁵ –

om deva picuvajra hūm 3 phaṭ svāhā | ṣoḍaśabhujasya ||

om kiṭi 2 vajra hūm 3 phaṭ svāhā | ṣaḍbhujasya ||

om jvalajvalabhyo²⁶ hūm 3 phaṭ svāhā | caturbhujasya ||

om trailokyākṣepa hūm 3 phaṭ svāhā | dvibhujasya ||

10 sarveśām eva hṛdayam jāpet ||^{vi} upahṛdayam punaḥ –

om vajrakartarihevajrāya²⁷ hūm 3 phaṭ²⁸ svāhā ||^{vii}

*om aṣṭānanāya piṅgordhwakeśavartmane²⁹ caturviṃśatinetrāya ṣoḍaśa-
bhujāya kṛṣṇajīmūtavapuṣe³⁰ kapālamālānekadhā*riṇe ādhmātakrūrāci-
ttāya³¹ ardhendudamṣṭriṇe mārāya 2 kārāya 2 garjāya 2 tarjāya 2 śoṣāya*

P_ḡ, P_R f. 27v1

^{iv}Cf. DVS (f. 195r₄₋₅), VaPra^{§24}, HeSāSaṃ 10 (f. 122r₆) et al. ^vCf. DVS (f. 195r₅), VaPra^{§24}, HeSāSaṃ 8 (f. 96v_{2,4}) et al. ^{vi}HeTa 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. ^{vii}HeTa I.ii. 21, cf. HeSāU (N₁ f. 7r₂), DVS (f. 195r₇), HeSāSaṃ 8 (f. 99r₅), HeSāSaṃ 16 (f. 164v_{3,4}), HeBāPūVi (f. 38r₄) et al.

²¹°sūrye P_ḡ (*ñi ma la* Tib.)] °sūrya° P_R. ²²māṇḍaleyinām *em.* (*dkyil 'khor pa rnams kyi* Tib._{C,D,P₂})] māṇḍalenāñ P_ḡ, P_R; *dkyil 'khor pa rnams kyi* Tib._{C,D,P₁}. ²³bodhaboddhavyam *em.* (cf. VaPra^{§24}; *yid kyi* rtogs par bya Tib.)] bodhaddhavyam P_ḡ, P_R. ²⁴jāpaś ca *em.*] jāpaś ca P_ḡ, P_R; *bzlas pa* Tib. ²⁵°mālāmantrādyupadeśataḥ *em.* (*phren ba'i snags la sogs pa man nag las* Tib._{-P₁})] °mā<lā>dyupapadeśataḥ P_ḡ^{P.C.} (added in lower margin); °mālādyupapadeśakaḥ P_R. ²⁶°jvalabhyo P_ḡ, Tib. et al.] °jvalabhyo P_R. ²⁷°kart(t)ari° P_ḡ^{P.C.} et al.] °kartt>i<ri° P_ḡ^{A.C.}, P_R. ²⁸hūm 3 phaṭ Tib., HeSāU, DVS, HeTa I.ii. 22, HeSāSaṃ 8 et al.] hūm 2 phaṭ 3 P_ḡ; hūm 3 phaṭ phaṭ phaṭ P_R. ²⁹°vartmane HeTa II.v. 45, HeSāU, DVS, HeSāSaṃ (8116i30), HeBāPūVi, Tib. et al.] °vanmane P_ḡ, P_R. ³⁰°vapūṣe HeSāU, HeSāSaṃ (8116i30), Tib. et al.] °vapūṣe P_ḡ, P_R; °vapūṣāya DVS. ³¹°ādhmātakrūra° HeSāU, DVS, HeSāSaṃ (8116i30), HeBāPūVi et al.] °ādhmy>ā<takrura° P_ḡ^{P.C.} (canceled); °ādhmātakrura° P_R; °ādhmātakrūri° Tib._{C,D,P₂}; °ādhmātakrura° Tib._G; °ādhmātakrura° Tib._{N,P₁}; °adhyāntakrūra° HeTa II.v. 46.

2 *saptasāgarān bandha* 2 *nāgāṣṭakān*³² *grhṇa* 2 *śātrūn*³³ *ha hā hi hī hu*
*hū he hai ho hau haṃ haḥ phaṭ*³⁴ *svāhā* ||

iti bhagavato mūlamantraḥ | evaṃ mālāmantraḥ ||^{viii}

*om aṣṭānāyā*³⁵ *hūm* 2 *phaṭ* |
*om pūṅgordhwakeśavartmane*³⁶ *hūm* 2 *phaṭ* | 5
om caturviṃśatīnetrāya hūm 2 *phaṭ* |
om śoḍaśabhujāya hūm 2 *phaṭ* |
om kṛṣṇajīmūtavaṇṇāya hūm 2 *phaṭ* |
om kapālamālānekadhāriṇe hūm 2 *phaṭ* |
*om ādhmātakrūrācittāya*³⁷ *hūm* 2 *phaṭ* | 10
*om ardhendudaṃṣṭriṇe*³⁸ *hūm* 2 *phaṭ* |

iti bhagavato 'ṣṭapadamantraḥ ||^{ix}

*om am nairātme*³⁹ *hūm phaṭ svāhā* ||
om vajradākinīye am hūm phaṭ svāhā ||

bhagavatyā hṛdayopahṛdayamantrau ||^x 15

^{viii}Cf. HeTa II.v. 45-47, HeSāU (Ñ₁ 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. ^{ix}Cf. 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. ^xCf. DVS (f. 195v₄₋₅) et al.

³²nāgāṣṭakān HeTa II.v. 47, HeSāU, DVS, HeSāSaṃ (8|16|30), HeBāPūVi, Tib._{C,D}] nāgāṣṭaṣṭān P_ḡ; nāgāṣṭān P_R; nāgāṣṭakāṃ Tib._{G,N,P₁}; nāgāṣṭakāna Tib._{P₂}.
³³śātrūn P_ḡ, HeTa II.v. 46, HeSāU, HeBāPūVi, HeSāSaṃ (8|16) et al.] śātrūn P_R; sarvaśātrūn DVS, Tib. (°ūṃ G, N, P₁); śātrūna HeSāSaṃ 30. ³⁴phaṭ P_R et al.] phaṭa P_ḡ. ³⁵°ānanāya P_ḡ, P_R^{P.C.} et al.] °ānanāyai P_R^{A.C.}. ³⁶°vartmane DVS, HeSāSaṃ (8|16|22), HeBāPūVi, Tib.] °varttamane P_ḡ, P_R. ³⁷°ādhmātakrūra° DVS, HeSāSaṃ 16, HeBāPūVi, Tib._{G,N,P₁}] adhmātakrura° P_ḡ; adhmātkrura° P_R; adhmātekrūra° HeSāSaṃ 8; adhmātakrūra° HeSāSaṃ 22; ādhmatakrūra° Tib._{C,D,P₂}. ³⁸°damṣṭriṇe P_R, DVS, HeSāSaṃ 8] °dramṣṭriṇe P_ḡ; °daṣṭriṇe HeSāSaṃ (16|22); °damṣṭriṇe Tib._{C,D,P₂}; °damṣṭriṇe Tib._{G,N,P₁}. ³⁹nairātme Tib._{D,P₂}] nairātmāye DVS; nairānme P_ḡ; rānme P_R; nerātmye Tib._C; nairatmye Tib._{G,N,P₁}.

om̐ am̐ ām̐ im̐ īm̐ um̐ ūm̐ ṛm̐ ṛīm̐ ḷm̐ ḷīm̐⁴⁰ * em̐ aim̐ om̐ aum̐ am̐ phaṭ⁴¹
svāhā ||

P_ḡ, P_R f. 28r1

bhagavatyā mūlamantraḥ ||^{xi}

5 om̐ am̐ ām̐ hūm̐ 2 phaṭ⁴² | om̐ im̐ īm̐ hūm̐ 2 phaṭ | om̐ um̐ ūm̐ hūm̐ 2
phaṭ | om̐ ṛm̐ ṛīm̐ hūm̐ 2 phaṭ | om̐ ḷm̐ ḷīm̐ hūm̐ 2 phaṭ | om̐ em̐ aim̐ hūm̐
2 phaṭ | om̐ om̐ aum̐⁴³ hūm̐ 2 phaṭ | om̐ am̐ hūm̐ 2 phaṭ |

bhagavatyā aṣṭapadamantraḥ ||^{xii} yadi gauryādīnām̐ mantrajāpaḥ kriyate
tadā tām̐ āliṅganam̐⁴⁴ kartavyaḥ | bhagavatīm̐ ca tasyāsane⁴⁵ cintayet |^{xiii}
tatrāyaṃ mantraḥ⁴⁶ –

10 om̐ vajragaurīye hūm̐ 2 phaṭ⁴⁷ svāhā | om̐ vajracaurīye hūm̐ 2 phaṭ⁴⁸
svāhā | om̐ vajravettālīye hūm̐ 2 phaṭ⁴⁹ svāhā | om̐ vajraghasmarīye hūm̐
2 phaṭ⁵⁰ svāhā | om̐ vajrapukkasīye hūm̐ 2 phaṭ⁵¹ svāhā | om̐ vajrasa-
barīye⁵² hūm̐ 2 phaṭ⁵³ svāhā | om̐ vajracandālīye hūm̐ 2 phaṭ svāhā |⁵⁴
om̐ vajradombīniye⁵⁵ hūm̐ 2 phaṭ⁵⁶ svāhā ||^{xiv}

15 mantrajāpaḥ || 24 ||⁵⁷

^{xi}Cf. DVS (f. 195v₅) et al. ^{xii}Cf. DVS (f. 195v₅₋₆) et al. ^{xiii}Cf. VaPra^{§24}. ^{xiv}Cf. DVS (ff. 195v₆-196r₁). The Tibetan substitutes the numbers by another *hūm̐*, DVS adds the seed-syllables before the names, reading these in the 'common' form of the 4th *vibhakti*.

⁴⁰ḷm̐ ḷīm̐ DVS, Tib.] †₂ P_ḡ; om. P_R. ⁴¹phaṭ DVS, Tib.] om. P_ḡ, P_R. ⁴²phaṭ DVS, Tib.] phaṭ svāhā P_ḡ, P_R. ⁴³om̐ om̐ aum̐ P_R, DVS, Tib.] ṛm̐ ṛīm̐ P_ḡ. ⁴⁴tām̐ āliṅganam̐ em.] tām̐ āliṅgyam̐ P_ḡ (2nd hand); ḍāmāliṅgyam̐ 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. ⁴⁵tasyāsane P_ḡ (*de'i gdan la* Tib.)] ḍamyāmane P_R. ⁴⁶tatrāyaṃ mantraḥ em. (*de la snags ni 'di yin te* Tib.)] tatrāyantraḥ P_ḡ; utā yantraḥ P_R. ⁴⁷hūm̐ 2 phaṭ DVS, Tib.] hūm̐ 3 phaṭa P_ḡ; hūm̐ 3 phaṭ P_R. ⁴⁸hūm̐ 2 phaṭ DVS, D, P₁] hūm̐ <2> phaṭa P_ḡ^{p.c.} (squeezed in above); hūm̐ phaṭ P_R. ⁴⁹hūm̐ 2 phaṭ DVS, Tib.] hūm̐ 3 phaṭa P_ḡ; hūm̐ 3 phaṭ P_R. ⁵⁰hūm̐ 2 phaṭ DVS, Tib.] hūm̐ 3 phaṭ P_ḡ, P_R. ⁵¹hūm̐ 2 phaṭ DVS, Tib.] hūm̐ 3 phaṭa P_ḡ; hūm̐ 3 phaṭ P_R. ⁵²śabarīye DVS, Tib. (*śavarīye C, D, P₂*)] śabarī P_ḡ, P_R. ⁵³hūm̐ 2 phaṭ DVS, Tib.] hūm̐ 3 phaṭa P_ḡ; hūm̐ 3 phaṭ P_R. ⁵⁴om̐ (...) svāhā em. (cf. DVS)] om. P_ḡ, P_R; om̐ vajracandālīye hūm̐ hūm̐ phaṭ svāhā Tib. ⁵⁵ḍombīniye P_ḡ^{p.c.}, Tib.] ḍombīniye P_ḡ^{a.c.}, P_R; ḍombīniyai DVS. ⁵⁶2 phaṭ DVS, Tib.] 3 phaṭa P_ḡ; 3 phaṭ P_R. ⁵⁷24 em.] 33 P_ḡ, P_R.

§25 **balih**

idānīm¹ balitattvam ucyate | śūnyatādhimokṣeṇa² sahajaherukaṃ vi-
bhāvya | pūrvoktakramena³ samudbhūtaṃ krodheśvaram⁴ aṣṭāsyādima-
hāghoraṃ dveṣavajraṃ vibhāvayet || evaṃ dveṣavajrasamādhistho yogī
P_Ṣ, P_R f. 28v1 *hūmkārodbhūtān*⁵ daśa * krodhān jvālāmālākulān⁶ sarvān utsrjya⁷ pūrvādi- 5
dikṣu yamāntakādīn⁸ preṣayet || indrādivighnagaṇān ānīya⁹ | ājñāpayen¹⁰
mantreṇa¹¹ *om sūmbha nisūmbhetyādinā*^{12,i} śāntikādikarmabhedenā ||
tadanu gajabhājanapariṇatam¹³ vajraṃ kṣoṇībhājanapariṇatam ca va-
jraghaṇṭam¹⁴ vicintayet || evam anyeṣām api yojyam¹⁵ | tryakṣareṇa¹⁶
dharmodayatrayaṃ raktāṣṭadalakamalavasitam¹⁷ upary upari paśyet || 10
daśa krodhair ānītavighnagaṇān¹⁸ |

P_Ṣ f. 28v4 *om inda*¹⁹ *yama jala jakkha*²⁰ *bhuda vahni vāyu* * *rakkha*
*canda*²¹ *suṣṭa māda bappa*²² *talapātāle aṭṭasappa*²³ *sāhā*²⁴ ||ⁱ

¹Cf. HePra^{§6}, DVS (f. 188v₁₋₂), HeSāSaṃ 8 (f. 105r₇), VS (II. 4.2), GST et al.
ⁱⁱHeTa II.iv. 91 ; cf. HeSāU (Ñ₁ f. 6v₄₋₅), DVS (f. 196r₃), HeSāSaṃ 8 (f. 104r₂),
HeSāSaṃ 11 (f. 139v₇), HeSāSaṃ 45 (f. 266v₆), MuĀv et al.

¹idānīm P_Ṣ, Tib.] idānī P_R. ²adhimokṣeṇa *em. (mos pas Tib.)*] °dhimokṣeṇa
P_Ṣ; °vimokṣyaṇa P_R. ³pūrvoktakramena P_Ṣ (*snar bśad pa'i rim pas Tib.*)] pūrvvā-
kusumena P_R. ⁴krodheśvaram *em. (khro bo'i dbaṅ po Tib.)*] kraudheśvaram P_R, P_Ṣ.
⁵ān *em.*] °āna P_Ṣ, P_R. ⁶ān jvālāmālā° *em. ('bar ba'i phreṅ ba Tib.)*] °ānujvālā-
mālā° P_Ṣ, P_R. ⁷utsrjya P_Ṣ (*phyuñ nas Tib.*)] srjya P_R. ⁸ādīn *em. (la sogs)*] °ādyān
P_Ṣ, P_R. ⁹ānīya *em. (bkug nas Tib.)*] ānayanāya P_Ṣ (cf. VaPra^{§25}); ānayanā - - - - -
P_R. ¹⁰ājñāpayen *conj. (bka' bsgo ste Tib.)*] y† †₂ P_Ṣ; *om.* P_R (*see above*). ¹¹mantreṇa
em. (snags kyis Tib.)] †† ntreṇa P_Ṣ; - - - ntreṇa P_R. ¹²etyādinā *em. (žes pa la sogs pa'i*
Tib.)] °aityādi P_Ṣ, P_R. ¹³bhājanapariṇatam P_Ṣ^{p.c.} (*snod yoṅs su gyur pa las Tib.*)]
°pariṇitam P_Ṣ^{a.c.}; °bhōjanapariṇitam P_R. ¹⁴ghaṇṭam *em. (dril bu Tib.)*] °ghaṭam
P_Ṣ, P_R. ¹⁵api yojyam *em. (yañ sbyar bar bya Tib._{G,N,P1})*] apy 'jyam | P_Ṣ; hyam P_R; *yañ*
sbyañ bar bya Tib._{C,D,P2}. ¹⁶tryakṣareṇa *em.*] akṣare na P_Ṣ; śakya cena P_R; *yi ge gsum*
las rdzogs pa'i thar pa'i groñ khyer gsum Tib. ¹⁷vasitam *em.*] °dvasitam P_Ṣ, P_R; for
HePraTib. *see above*. ¹⁸air ānīta° P_Ṣ] °aiganīta° P_R; *de rnam s nūd kyis bkug pa'i bgegs*
rnam s Tib._G. ¹⁹inda P_Ṣ^{p.c.}] indra P_Ṣ^{a.c.}, P_R. ²⁰jakkha HeSāU, DVS, HeSāSaṃ
8/45, P₁, Tib._{G,N,P1}, HeTa] jakkhakṣa P_Ṣ; jakka Tib._{C,D,P2}. ²¹canda P_Ṣ^{p.c.}, Tib.]
cānda P_Ṣ^{a.c.}; *om.* P_R. ²²bappa HeSāU, DVS, HeSāSaṃ 8/45, Tib., HeTa] bāppa
P_Ṣ; *om.* P_R. ²³sappa HeSāU, DVS, HeSāSaṃ 8/45, Tib., HeTa] °sāppa P_Ṣ; *om.*
P_R. ²⁴sāhā HeSāU, DVS, HeSāSaṃ 8/45,] sāha P_Ṣ; svāhā Tib., HeTa; *om.* P_R.

ity abhimantrya²⁵ । ākarṣaṇādikaṃ kuryāt –

om vajragauri ākarṣaya jah | om vajracauri padmatraye²⁶ praveśaya hūm |
om vajravettāli swasvsthāneṣu²⁷ bandhaya vaṃ²⁸ | om vajraghasmari
vaśaghaṇṭayā²⁹ vaśīkuru hoḥ |ⁱⁱⁱ

- 5 iti kṛtvā vīkṣayet || tatra madhyapure prāgdala³⁰ indro vajrapāṇiś³¹ can-
drāsanaś candraprabhaḥ śuklairāvatarūḍhaḥ³² sahasrākṣo³³ dvibhujaika-
mukho³⁴ * lalitatanuḥ³⁵ sarvālaṅkāradharo ratnamukuṭī pītaḥ || dakṣiṇe P_ḡ, P_R f. 29r1
yamo dvibhujaikamukho³⁶ dakṣiṇe daṇḍapāṇiḥ sarvālaṅkāradharaḥ piṅ-
gordhvajvalatkeśaḥ³⁷ kharvalambodaraḥ kṛṣṇo mahiṣārūḍhaḥ sūryāsa-
10 naḥ sūryaprabhaḥ || paścime varuṇaḥ śveto lalitatanur ekamukho dvi-
bhujō³⁸ dakṣiṇakare kumudaṃ phaṇāṅkitaśīrāḥ³⁹ sarvālaṅkāradharo rat-
namukuṭī makarārūḍhaś candrāsanaś candraprabhaḥ⁴⁰ || uttare yakṣaḥ
pīto lalitatanur ekamukho dvibhujō⁴¹ dakṣiṇe śrīphalaṃ sarvālaṅkāra-
dharo ratnamukuṭī manuṣyārūḍhaś candrāsanaś candraprabhaḥ || aiśā-
15 nyadale⁴² bhūtapatis trinetra⁴³ jaṭāmukuṭī⁴⁴ śaśidhṛto bhasmoddhūlitavi-
graho lalitatanur ekamukho dvibhujō⁴⁵ dakṣiṇe triśūlaṃ śuklo vyāghra-
carmābaradharāḥ⁴⁶ sarvāsthyābharaṇo⁴⁷ vṛṣabhavāhanaś⁴⁸ candrāsa-

ⁱⁱⁱCf. VaPra^{§25}, HeSāSaṃ 8 (f. 96r₁₋₂), HeSāSaṃ 10 (f. 120v₆₋₇), HeSāSaṃ 45 (ff. 266v₇-267r₁) et al. NB: HePra^{Tib.} reads the names in the 1st *vibhakti*.

²⁵abhimantrya *em.*] abhimantrā P_ḡ; *om.* P_R; *snags kyis sa bon nas* Tib.C,D,P₂; *snags kyis bos nas* Tib.G,N,P₁. ²⁶padmatraye Tib.] ṣadmatraye P_ḡ; *om.* P_R. ²⁷sthāneṣu Tib.] sthāne P_ḡ, P_R. ²⁸bandhaya vaṃ *em.* (cf. VaPra^{§25}, HeSāSaṃ 45)] banandhaya P_ḡ; *om.* P_R; cf. HePra^{Tib.}. ²⁹vaśa° Tib.G,N,P₁] vaśya° P_ḡ, P_R. ³⁰a *corr.*] °e P_ḡ, P_R. ³¹pāṇiś *corr.*] pāṇiḥ P_ḡ, P_R; *lag na* Tib. ³²śuklairāvata° *em.*] śukla airāvata° P_ḡ; *om.* P_R, Tib. ³³sahasrākṣo *em.* (cf. VaPra, HeSāSaṃ 45)] sa<ha>kṣo vajrapāṇiḥ P_ḡ^{p.c.}; *om.* P_R, Tib. ³⁴dvibhujaikamukho *em.*] dvibhujekamu †† P_ḡ; *om.* P_R, Tib. ³⁵lalitatanuḥ P_ḡ] lālatatanuḥ P_R; *om.* Tib. NB: hereafter initial hand. ³⁶bhujaika° *em.*] °bhujeka° P_ḡ, P_R; *om.* Tib. ³⁷piṅgo° P_ḡ] pigo° P_R; *om.* Tib. ³⁸bhujō P_ḡ] °bhujā P_R; *om.* Tib. ³⁹śīrāḥ *em.*] śīrā P_ḡ, P_R; *om.* Tib. ⁴⁰candrāsanaś candraprabhaḥ *em.* (cp. Tib.)] <candrāsanaḥ> candrāprabhaḥ P_ḡ^{p.c.}, P_R. ⁴¹bhujō P_ḡ] °bhujā P_R; *om.* Tib. ⁴²aiśānyadale *em.* (*dban ldan gyi 'dab ma la* Tib.)] īśāne P_ḡ, P_R. ⁴³o P_ḡ (*gsum pa* Tib.)] °ā P_R. ⁴⁴mukuṭī P_ḡ] °makuṭī P_R; *om.* Tib. ⁴⁵dvibhujō *conj.*] *om.* P_ḡ, P_R, Tib. ⁴⁶carmā° P_ḡ (*lpags pa'i* Tib.)] °carmī° P_R. ⁴⁷o *em.* (*rgyan* Tib.)] °a° P_ḡ, P_R. ⁴⁸vṛṣabha° P_ḡ^{p.c.}, P_R] vṛṣa° P_ḡ^{a.c.}; *om.* Tib.

P_Ś, P_R f. 29v1 * kharva*⁵¹ lambodaro⁵¹ dvibhujō⁵² kṣasūtrakamaṇḍaludharo⁵³ raktacīva-
 Dh ravāso⁵⁴ kapilāśmaśruś⁵⁵ chāgārūḍhaḥ⁵⁶ sūryāsanaḥ sūryaprabhaḥ⁵⁷ ||
 nairṛtyadale⁵⁸ rākṣasaḥ kṛṣṇaḥ piṅgordhvamuktakeśaḥ⁵⁹ kharvo⁶⁰ vikṛta-
 daṃṣṭrākārālāśya⁶¹ ekamukho⁶² dvibhujāḥ⁶³ kaṭṭārapālādharāḥ⁶⁴ kru- 5
 ddhaḥ sabhrubhaṅgo⁶⁵ nagnaḥ śavopari⁶⁶ sūryāsanaḥ sūryaprabhaḥ ||
 vāyavyadale⁶⁷ vāyuh śyāmo⁶⁸ ratnamukuty ekamukho lalitanur dvi-
 bhujō⁶⁹ dvābhyāṃ⁷⁰ vātapaṭṭadhārī⁷¹ sarvālaṅkāradharo pītamaṅgārūḍhaś
 P_Ś, P_R f. 29v5 candrāsanaś candraprabhaḥ * || varaṭake pṛthvī pītā sarvālaṅkāradharā⁷² |
 ekamukhā dvibhujā | ghaṭahastā vāme⁷³ | dakṣiṇe dhānyavyaṅjikā⁷⁴ paṅka- 10
 jasthitā lalitanavī ratnamukuṭinī divyavastrā candrāsanaḥ candraprabhā ||
 pretāś ca pṛthivīm āveṣṭya saṃsthitā draṣṭavyāḥ || indrādayaḥ pañca vāme
 P_Ś, P_R f. 30r1 nāga*pāśadharāḥ⁷⁵ || sarve punaḥ pratyālīḍhapade sthitā iti vicintya || o ||^{iv}

^{iv}Cf. HePra⁸⁶, VaPra⁸²⁵, HeSāSaṃ 8 (ff. 102v7-103r3), HeSāSaṃ 45 (f. 267r1-v1).
 NB: HePra^{Tib.} differs.

⁴⁹ir P_Ś (*me lha* Tib.)] °i° P_R. ⁵⁰°mukuty *corr.*] °muṭi P_Ś; °mukuṭi P_R. ⁵¹°o P_Ś,
 Dh (*che ba* Tib.)] °ā P_R. ⁵²dvibhujō P_Ś] dvibhujā P_R, Dh; *om.* Tib. ⁵³kṣasūtra°
 P_Ś, P_R (*bgrañ phreñ* Tib.)] °kṣasrak° Dh • °dharo P_Ś, Dh (*'dzin pa* Tib.)] °dharā P_R.
⁵⁴°cīvaravāso *em.* (*bla gos bgos pa*)] °cāvaravāsā P_Ś, P_R; °cīvaravāsā Dh. ⁵⁵°śmaśruś
 P_Ś, Dh (°h)] °śmaśru° P_R; *om.* Tib. ⁵⁶chāgārūḍhaḥ P_Ś] °sthāgārūḍhaḥ P_R; ko-
 ṇotkaṭaḥ Dh; *om.* Tib. ⁵⁷sūryā° (...) °prabhaḥ P_Ś, P_R (*ñi ma'i gdan la ñi ma'i 'od can*
 Tib.)] śūṅyā - - - - prabhaḥ Dh. ⁵⁸nairṛtyadale P_Ś, P_R (*bden bral gyi 'dab mar* Tib.)]
 - - - - Dh. ⁵⁹piṅgordhvamuktakeśaḥ P_Ś, P_R] vimuktakeśo Dh; *om.* Tib. ⁶⁰kharvo
 P_Ś] kharvā P_R; *om.* Dh, Tib. ⁶¹vikṛta° P_Ś, P_R] *om.* Dh, Tib. ⁶²ekamukho P_Ś]
 ekamukhā P_R; *om.* Dh, Tib. ⁶³°bhujāḥ P_Ś (°o)] °bhujā P_R; °bhujē Dh; *om.* Tib.
⁶⁴kaṭṭārapālādharāḥ P_Ś (*śaṅ lañ dañ thod pa 'dzin pa* Tib.)] kaṭṭārapālādharāḥ
 P_R; kartikapālāvān Dh. ⁶⁵sabhrubhaṅgo P_Ś, P_R (both °ah; *smiñ ma 'khyog po dañ*
ldan pa Tib.)] *om.* Dh. ⁶⁶śavopari *em.* (*ro'i steñ du* Tib.)] savopari P_Ś; sarvopari P_R;
om. Dh. ⁶⁷°dale P_Ś, P_R (*'dab mar* Tib.)] °dala° Dh. ⁶⁸śyāmo P_Ś, Dh] śyāmā P_R;
om. Tib. ⁶⁹°bhujō P_Ś] °bhujā P_R; *om.* Dh; *lag na* Tib. ⁷⁰dvābhyāṃ P_Ś, P_R] *om.*
 Dh, Tib. ⁷¹vātapaṭṭadhārī P_Ś, P_R] *om.* Dh; *rgyal mtshan* Tib. ⁷²°dharā *em.* (*chañ*
ba Tib.)] °xxrā P_Ś; °vā P_R. ⁷³vāme P_Ś] vāma P_R; *om.* Tib. ⁷⁴°vyaṅjikā *em.*]
 °vyadrikā (?) P_Ś] °vya kā P_R; *om.* Tib. ⁷⁵nāgapāśa° *em.* (*sbrul žags* Tib.)] nā x†
 pāśa° P_Ś; nā - - - pāśa° P_R.

ūrdhvadharmodayasthapadmāṣṭadaleṣu⁷⁶ | pūrvadale candraḥ śve-
 taḥ śvetāśvavāhano⁷⁷ ratnamukuṭī kumudapāṇiḥ sarvālaṅkāradharaś can-
 drāśanaś candraprabhaḥ || dakṣiṇadale sūryo⁷⁸ raktavarṇaḥ sarvālaṅkāra-
 dharo⁷⁹ ratnamukuṭī bhujābhyāṃ⁸⁰ kamaladhārī haritāśvavāhanaḥ svā-
 5 sanātmprabhaḥ || paścimadale⁸¹ budho gauravarṇo ratnamukuṭī śara-
 hasto⁸² mūṣakavāhanaḥ sūryāśanaḥ sūryaprabhaḥ || uttaradale śukro
 nīlavarṇo⁸³ ratnamukuṭī⁸⁴ śaktipāṇiḥ sūryāśanaḥ sūryapra*bhaḥ || aiśā- P_ṣ, P_R f. 30v1
 nyadale maṅgalo⁸⁵ rakta ūrdhvamuktakeśaḥ padmadharaḥ sūryāśanaḥ
 sūryaprabhaḥ || agnidale bṛhaspatiḥ⁸⁶ pīto⁸⁷ ratnamukuṭī gadādharāḥ sūr-
 10 yāśanaḥ sūryaprabhaḥ || nairṛtyadale⁸⁸ śanaīścaraḥ kṛṣṇaḥ piṅgalakeśaḥ
 triśūladharaḥ sūryāśanaḥ sūryaprabhaḥ || vāyavyadale rāhuketū⁸⁹ mahā-
 kṛṣṇadhūmravarṇau⁹⁰ sūryāśanau sūryaprabhau | saṃsārācakram ākṛṣya
 bhakṣaṇābhinayo⁹¹ rāhuḥ | ketuḥ saṃpuṭāñjalikaraḥ || madhyavaraṭake
 brahmā⁹² caturmukhaś⁹³ caturbhujas tridaṇḍadhara 'bhayapāṇiḥ⁹⁴ śeṣa-
 15 bhujābhyāṃ akṣasūtrakamaṇḍaludharaḥ pīto haṃsavāhanaḥ pīno⁹⁵ jaṭī
 yajñopavitū kharvalambodaraś candrāśanaś candraprabhaḥ || brahmāṇam
 āveṣṭya brahmakāyī*kā brahmapurohitās⁹⁶ tuṣitā yāmā⁹⁷ akaniṣṭhādayaḥ P_ṣ, P_R f. 31r1
 sarvadevaiḥ parivṛtā draṣṭavyāḥ || o ||^v

^vCf. VaPra^{§25}, HeSāSaṃ 8 (f. 103r₃-v₃), HeSāSaṃ 45 (ff. 267v₁-268r₁).

⁷⁶°dharmodayastha° P_ṣ^{p.c.}, Tib. (*chos 'byuñ du gnas pa'i*)] °dharmodayastha°
 P_ṣ^{a.c.}; °dhammadistha° P_R. ⁷⁷°vāhano P_ṣ (*zon pa* Tib.)] °vāhanā P_R. ⁷⁸sūryo
 P_ṣ (*ñi ma* Tib.)] sūryā P_R. ⁷⁹°dharo P_ṣ] °dharā P_R; *rdzogs pa'i* Tib. ⁸⁰°ābhyāṃ
 P_ṣ] °ābhyā P_R; *dag gis* Tib. ⁸¹paścimadale *em. (nub kyī 'dab ma la* Tib.)] paścime
 dale P_ṣ, P_R. ⁸²°hasto P_ṣ] °hastho P_R; *lag na* Tib. ⁸³°varṇo *em.*] °varṇa° P_ṣ, P_R;
om. Tib. ⁸⁴°mukuṭī P_R (*cod pan can* Tib.)] °muṭī P_ṣ. ⁸⁵°o P_ṣ (*bkra śis* Tib.)] °ā P_R.
⁸⁶bṛhaspatiḥ P_R (*phur bu* Tib.)] bṛhaspātaḥ P_ṣ (upper margin damaged). ⁸⁷pīto
em.] pīta° P_ṣ (upper margin damaged); pīta° P_R; *śin tu ser ba* Tib. ⁸⁸°dale P_ṣ (*'dab*
ma la Tib.)] °dala° P_R. ⁸⁹rāhuketū P_ṣ (*sgra gcan dañ mjug rñis* Tib.)] rāhuketū° P_R.
⁹⁰°varṇau P_ṣ (*mdog* Tib.)] °varṇo P_R. ⁹¹°ābhinayo P_ṣ] °ābhinayā P_R; *nam pa can*
gyi lag pa Tib. ⁹²brahmā P_ṣ^{p.c.}, P_R (*tshañs pa* Tib.)] krahmā P_ṣ^{a.c.}. ⁹³catur° P_ṣ (*bží*
 Tib.)] catu° P_R. ⁹⁴°dharo 'bhaya° P_ṣ (°o a°; *'dzin pa dañ mi jñgs pa'i phyag* Tib.)]
 °dharā abhaya° P_R. ⁹⁵pīno P_ṣ] pīnā P_R; *lus rgyas pa* Tib. ⁹⁶°brahmapurohitās
em. (tshañs pa mdun na 'don Tib.)] °brahmapurohitā P_ṣ^{p.c.}; °brahmā purohitā P_ṣ^{a.c.},
 P_R. ⁹⁷tuṣitā yāmā P_ṣ^{p.c.}, P_R] yāmā P_ṣ^{a.c.}; *tshañs chen la sogs pa nas* Tib.

adharadharmodayasthapadmāṣṭadaleṣu⁹⁸ digvidikkrameṇa⁹⁹ | vāsukih
pītaḥ | padmaḥ śvetaḥ | karkoṭako raktaḥ | takṣakaḥ kṛṣṇaḥ | aiśānyadale¹⁰⁰
śāṅkhapālaḥ pītaḥ | mahāpadmaḥ śyāmaḥ | anantaḥ pāṇḍaraḥ | kulikaḥ
karburaḥ¹⁰¹ || ete cāṣṭau ratnamukuṭīno¹⁰² manuṣyārdhakāyā¹⁰³ manu-
syamukhāḥ¹⁰⁴ sarvālaṅkāradhāriṇaḥ saphaṇāṅkitaśirasah || varaṭake śeṣo 5
nāgo ratnamukuṭī śveto naramukhaḥ phaṇī¹⁰⁵ || śeṣam āveṣṭyāsuranāraka-
saṃghātā draṣṭavyāḥ || o ||^{vi}

ittham etān¹⁰⁶ sthirīkrītya¹⁰⁷ | punas tān pariṇāmya | śrīherukarūpeṇa niṣ-
pādyā | kāyavākcittabījaprayogataḥ¹⁰⁸ | ūrdhvasthāḥ¹⁰⁹ svasvarūpaṃ¹¹⁰
parāvṛtya¹¹¹ | omkārajāḥ kāyavajrākārāḥ śuklā vairocanamukuṭīnaḥ | a- 10
dhahsthitāḥ svasvarūpaṃ * parāvṛtya | āḥkārajā¹¹² vāgvajrākārā raktā¹¹³
amitābhamukuṭīnaḥ | madhyasthāḥ svasvavarṇacihnasaṃsthānapariṇatā
hūmkārajāḥ kṛṣṇās cittavajrākārā akṣobhyamukuṭīnaḥ ||^{vii} sārvakarmi-
kārtḥāyā bhujamukhādikaṃ¹¹⁴ punar¹¹⁵ yathātmanas tathātmanas te-
ṣāṃ¹¹⁶ | aparakarmāhaṅkāreṇa yathāyogataḥ kartavyam | sarveṣāṃ¹¹⁷ 15
tathā yathātmano rūpaṃ ||^{viii}

evaṃ saṃcintya¹¹⁸ cittakāyavāgvajrāṇāṃ¹¹⁹ śrīherukarūpāpannā-
nāṃ¹²⁰ arghādikaṃ dadyāt | tatra kuśaviḍikayā¹²¹ prokṣaṇaṃ śirasi |

^{vi}Cf. VaPra^{§25}, HeSāSaṃ 8 (f. 103v₃₋₆), HeSāSaṃ 45 (f. 268r₁₋₃). ^{vii}Cf. VaPra^{§25}, HeSāSaṃ 45 (f. 268r₃₋₄), HePra^{Tib} which differs here. ^{viii}Cf. VaPra^{§25}, HeSāSaṃ 45 (f. 268r₄₋₅).

⁹⁸daleṣu P_R ('dab ma (brgyad po) rnam su Tib.)] °††leṣu P_Ṣ. ⁹⁹digvidik° P_Ṣ (phyogs dan phyogs bral gyi Tib.)] digvidika° P_R. ¹⁰⁰aiśānya° em.] iśāna° P_Ṣ, P_R; om. Tib. ¹⁰¹karburaḥ P_R (khra bo Tib.)] kabburaḥ P_Ṣ. ¹⁰²oṭīno P_Ṣ (cod pan can Tib.)] °ṭīnā P_R. ¹⁰³manuṣyārdha° P_Ṣ] manuṣyāddha° P_R; om. Tib. ¹⁰⁴oṣya° em. (mi'i Tib.)] °ṣa° P_Ṣ, P_R. ¹⁰⁵oī P_Ṣ (gdeṅs ka dan ldan pa Tib.)] °ā P_R. ¹⁰⁶oān P_R (de rnam Tib.)] °āna P_Ṣ. ¹⁰⁷sthirī° em. (brtan par Tib.)] asthirī° P_Ṣ, P_R. ¹⁰⁸oṅvāk° P_Ṣ] °vāka° P_R. ¹⁰⁹ūrdhva° em.] urddhvā° P_Ṣ, P_R. ¹¹⁰oam P_Ṣ] °aḥ P_R. ¹¹¹parā° em.] prā° P_Ṣ, P_R. ¹¹²āḥ° P_Ṣ] ā° P_R. ¹¹³raktā P_Ṣ] rakśā P_Ṣ. ¹¹⁴o mukhādikaṃ P_Ṣ^{p.c.}, P_R] om. P_Ṣ^{a.c.}; phyag dan žal dan sku mdog la sogs pa Tib. ¹¹⁵o ar P_Ṣ (yan na Tib.)] °a P_R. ¹¹⁶teṣāṃ em. (de rnam kyī Tib.)] tateṣāṃ P_Ṣ, P_R. ¹¹⁷o eṣāṃ P_Ṣ] °eṣā P_R; om. Tib. ¹¹⁸o cintya P_Ṣ (bsams nas)] °citya P_R. ¹¹⁹o vāg° em. (gsuñ Tib.)] °g° P_Ṣ, P_R. ¹²⁰o rūpāpannānāṃ P_Ṣ^{p.c.} (gzugs thob pa rnam la Tib.)] °<rū>pāp>ā<annānāṃ P_Ṣ^{a.c.} (°rū° in upper margin ; °ā° rubbed out); yāpannānāṃ P_R. ¹²¹o viḍikayā em. (ku śa'i chun pos Tib.)]. °viḍikāyā P_Ṣ, P_R. Remark : see note in translation.

saṃdaṃśamudrayā pādyam¹²² pāde | śāṅkhamudrayā vāmahastastha-
śāṅkham dakṣiṇahastena pracchādyācamaṇam vaktre | argham tu śirasy
arghamudrayā tridhā |

om pravarasatkārābhyukṣaṇam¹²³ pratīccha svāhā |^{ix}

- 5 ityādīmantreṇa sarvaṃ dattvā | saṃpūjya puṣpadhūpādīnā | mūlahṛda-
yopahṛdayamantrastutipūrvakaṃ pūrvavad amṛtāsvādaavidhinā balyu-
pahāram amṛtatvena¹²⁴ niṣpādyā | kamalāvartādyabhīnaya-pūrvakaṃ ā-
liṅganānantare¹²⁵ mudrābandhaṃ kṛtvā | teṣāṃ jihvāgre svasya ca si-
tam¹²⁶ hūmkārodbhavaṃ vajraṃ yavaphalapramāṇam ekaśūkaṃ¹²⁷ * P_ḡ, P_R f. 32r1
- 10 vibhāvya | vajrollālanapūrvakaṃ¹²⁸ ghaṇṭam vādayan hūmbhavavajra-
jihvārasminālikākṛṣṭam¹²⁹ ātmanā paribhūjya | etān bhojayet || evaṃ¹³⁰
hūmbhavavajrajihvānālikayāsvādayantūti¹³¹ vicintayan¹³² –

edaṃ baliṃ bhuñja jīṅgha¹³³ phulladhūpa¹³⁴ māṃsa viṅgha |
amha¹³⁵ kajja¹³⁶ savva sādha khantī¹³⁷ khuṇi pheḍa¹³⁸ gāda ||^x

- 15 ity asyāḥ pūrvārdhena bhojanaṃ nivedayet | aparārdhena¹³⁹ kāryaṃ ca ||

^{ix}Cf. VaPra⁸²⁵, HeSāSaṃ 8 (f. 104r₁), Anupamavajra's *Ādikarmapradīpa* (p.197),
KriSaṃPa (ch.06), SāMā 142/251+265 et al., all differing slightly. ^xHeTa 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.

¹²²am P_ḡ (*zabs bsil* Tib.)] °a° P_R. ¹²³pravara° Tib. et al.] pravra P_ḡ; vra P_R
• °satkārābhyukṣaṇam em.] °satakārābhyukṣaṇam P_ḡ (rewritten), P_R.
¹²⁴amṛtatvena em.] amṛtattvena P_ḡ, P_R; om. Tib. ¹²⁵āliṅganānantare em.]
āliṅganānantare P_ḡ; āliṅgaṇāna - - - re P_R; om. Tib. ¹²⁶sitam P_R (s°)] śita° P_ḡ;
om. Tib. ¹²⁷pramāṇam ekaśūkaṃ P_ḡ^{p.c.}] °pramāṇam ekaśūkaṃ P_ḡ^{a.c.}; °pramāṇam
ekaṃ śūka - - - - - P_R. ¹²⁸ollālana° em.] °ollālan P_ḡ, P_R; om. Tib.
¹²⁹raśminālikākṛṣṭam em.] °raśminalikākṛṣṭam P_ḡ, P_R; om. Tib. ¹³⁰evaṃ em.]
xvaṃ P_ḡ; om. P_R, Tib. ¹³¹°nālikayā° em.] °nalikayā° P_ḡ, P_R; om. D, P₁. ¹³²°yan
P_R] °yana P_ḡ. ¹³³jīṅgha P_ḡ (*jīm°*), Tib._{C,D,P₂}] jīṅgha P_R; jīṅghā Tib._{G,N,P₁}.
¹³⁴phulladhūpa Tib._{G,N,P₁}] phuladhuppa P_ḡ; phuladhrappa P_R; phulladuppa
Tib._{C,D,P₂}. ¹³⁵amha em. (cf. HeSāU)] amho P_ḡ; amhe P_R; ambha Tib. ¹³⁶kajja
em. (cf. HeSāU, DVS, HeSāSaṃ 45)] kajja P_ḡ, P_R, Tib. ¹³⁷khantī Tib._{C,D,P₂}]
khāntī P_ḡ, P_R; khantī Tib._{G,N,P₁}. ¹³⁸pheḍa P_ḡ^{p.c.} (°da° rewritten), P_R, Tib._{C,D,P₂}]
pheṭa Tib._{G,N,P₁}. ¹³⁹aparārdhena em. (*phyed phyi mas* Tib.)] aprārdhena P_ḡ, P_R.

tadanu vajravajraghaṇṭādhara mantrī kamalāvartādyabhinayapūrvakaṃ vajrollālanam ghaṇṭāvādanam¹⁴⁰ cāṣṭasvasthāneṣu kṛtvā | *om akāro mukhaṃ*¹⁴¹ *sarvadharmāṇām ādyanuṭpannatvāt* | *om āḥ hūm phaṭ svāheti*^{xī} paṭhan saṃtoṣaṇam cānenaiva kuryād iti | saṃdhyāgītam ca kākalikayā gātavyam –

P_Ṣ, P_R f. 32v1

kollaire ṭṭhia bolā mummuṇire kakkolā¹⁴² | 5
ghaṇam¹⁴³ kibiḍa ho vājjaī karuṇe kiaī na rolā ||
tahiṃ bala khājjaī gāḍhem¹⁴⁴ maanā piḍjaī |
hale¹⁴⁵ kāliṅjara paṇiaī dundura tahiṃ vājjaī ||
caüsa*ma¹⁴⁶ katthuri¹⁴⁷ sihlā¹⁴⁸ kāppura lāiaī¹⁴⁹ |
mālāiṇdhaṇa¹⁵⁰ śālia tahiṃ bharu khāiaī || 10
pekkhaṇa kheṭa karante śuddhāśuddha na muṇiaī |
niraṃśu aṅge caḍābiaī tahiṃja sarāba paṇiaī ||
malaaje¹⁵¹ kunduru vāṭai¹⁵² ḍiṇḍima¹⁵³ tahiṃ na vājjaī ||^{xii}

mūlamantrāṣṭapadahṛdayopahṛdayastutiṃ¹⁵⁴ kṛtvā | śatākṣaram paṭhet –

*om śrīheruka*¹⁵⁵ *samayam anupālaya* | *herukatvenopatiṣṭha* | *ḍṛḍho me* 15
bhava | *sutoṣyo me bhava* | *supoṣyo me bhava* | *anurakto me bhava* |

^{xī}HeTa 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, *Hevajrasekaprakīryā*, K_TYaTa (xiv. 1) et al. ^{xii}HeTa II.iv. 6ff. ; cf. HeSāU (f. 7r₃₋₆), HeSāSaṃ 7 (ff. 79v₇-80r₃), HeSāSaṃ 8 (f. 104r_{5-v1}), HeSāSaṃ 45 (f. 270r_{7-v2}); *see also* Saroruha's **Padminī* (T 1181), HeSāUTī, MuĀv and YoMā. For a more elaborate overview and variants, it may be referred to the Appendix.

¹⁴⁰°vādanam P_Ṣ] °vādana P_R; *bsil ba byas nas* Tib. ¹⁴¹mukhaṃ P_Ṣ, Tib. et al.] mukha° P_R. ¹⁴²kakkolā Tib.] kakolā P_Ṣ, P_R. ¹⁴³ghaṇam P_Ṣ, P_R] ghaṇa Tib._{C,D,P2}; gaṇa Tib._{G,N,P1}. ¹⁴⁴gāḍhem P_Ṣ, HeSāU, HeSāSaṃ 8] gāḍham P_R; gāḍhe Tib._{C,D,P2}, HeSāSaṃ45, HeTa ; gaḍem Tib._{G,N,P1}. ¹⁴⁵hale Tib._{C,D,P2}] haleṃ P_Ṣ, P_R; halim Tib._{G,N,P1}. ¹⁴⁶caüsama P_Ṣ, Tib.] ca - - - ma P_R. ¹⁴⁷katthuri *em.*] kathuri P_Ṣ, P_R; kāsthūri Tib._{C,D,P2}; kācchuri Tib._{G,N,P1}. ¹⁴⁸sihlā Tib._{G,N,P1}] silhā P_Ṣ, P_R; sihla Tib._{C,D,P2}. ¹⁴⁹lāiaī Tib._{G,N,P1}] llāiaī P_Ṣ; llāi dāi P_R; lā-iaī Tib._{C,D,P2}. ¹⁵⁰mālāiṇdhaṇa Tib._{G,N,P1}] mālāiṭhaṇu P_Ṣ; mālāiṭhaśu P_R; māla indhaṇa Tib._{C,D,P2}. ¹⁵¹malaaje *em.*] malaajem P_Ṣ; malaamja P_R; malaaja Tib._{C,D,P2}; malayaja Tib._{G,N,P1}. ¹⁵²vāṭai Tib._{G,N,P1}] vāṭui P_Ṣ, P_R; vattai Tib._{C,D,P2}. ¹⁵³ḍiṇḍima Tib._{G,N,P1}] ḍiṇḍimi P_Ṣ, P_R; driṇḍima Tib._{C,D,P2}. ¹⁵⁴°mantrāṣṭa° *em.*] °mantra aṣṭa° P_Ṣ, P_R; cf. HePra^{Tib.}. ¹⁵⁵śrīheruka P_Ṣ, Tib.] śrīvajraheruka P_R.

sarvasiddhiṃ¹⁵⁶ me prayaccha | sarvakarmasu ca me cittaṃ śreyah¹⁵⁷
hūm | ha ha ha ha hoḥ bhagavan¹⁵⁸ sarvatathāgatavajra mā me muñca |
heruko bhava mahāsamayasattva āḥ hūm phaṭ ||^{xiii}

tadanu satyādhiṣṭhānam –

- 5 devyaḥ pramāṇaṃ samayaḥ pramāṇaṃ
taduktavācaś ca paraṃ pramāṇam |
etena satyena bhaveyur etā
devyo mamānugrahaḥetubhūtāḥ ||^{xiv}

anukampāṃ¹⁵⁹ paṭhet¹⁶⁰ –

- 10 bhavaśamasamaśāṅgā bhagnasaṃkalpasāṅgāḥ
kham iva sakalabhāvaṃ bhāvato vikṣamāṅāḥ | *
gurutarakarūṅāmbhaḥsphītacittāmbunāthāḥ¹⁶¹
kuruta kuruta devyo¹⁶² mayy atīvānukampāṃ¹⁶³ ||^{xv}

P_g, P_R f. 33r1

- tadanv ācamaṇastaproñchanaśugandhitāmbūlapuṣpādikaṃ¹⁶⁴ saṃ-
15 pūjya | kṛtāñjalipuṭa īpsitārthaṃ vijñāpya | rājādeḥ śubhāśamsāṃ kṛtvā¹⁶⁵
| yo 'sau dharmetyādīgāthāṃ paṭhitvā¹⁶⁶ | kṣamāpya | tato visarjayet –

^{xiii}Cf. VaPra^{§25}, HeSāSaṃ 8 (f. 101r7-v2), HeSāSaṃ 11 (f. 138v2-3), HeSā-
Saṃ 22 (f. 201v5-7), HeSāSaṃ 30 (f. 219r7-v2), KriSaṃPa (ch. 06), SāMā
26|29|56|71|195|218, STTS (1), VaĀv (English 2002 : p. 297) et al. ^{xiv}SaUdTā
VIII. 26 ; cf. VaPra^{§25}, HeSāSaṃ 45 (f. 269r5-6), AbhiSaMa. ^{xv}SaUdTā VIII.
28 ; cf. VaPra^{§25}, HeSāSaṃ 45 (f. 269r6-7), AbhiSaMa.

¹⁵⁶°siddhiṃ P_g, Tib. et al.] °siddhir P_R. ¹⁵⁷śreyahkuru P_g (*visarga* squeezed in),
Tib.C,D,P₂, et al.] śreyaṃ kuru P_R; śreya | kuru Tib.G,N,P₁. ¹⁵⁸°an P_R, Tib.G,N,P₁]
°ana P_g; °vān Tib.C,D,P₂. ¹⁵⁹anukampāṃ *em.* (*rjes su brtse ba* Tib.)] anukampā
P_g; manukampā P_R. ¹⁶⁰paṭhet P_R] paṭheta P_g; *om.* Tib. ¹⁶¹°sphīta° P_g (*rgyas pa'i*
Tib.)] °phīta° P_R • °nāthāḥ P_g^{P.C.}, P_R (*mgon po* Tib.)] °nāḥ P_g^{a.c.} (°*thā* added above).
¹⁶²devyo P_g (*lha mo rnam kyis* Tib.)] devyā P_R. ¹⁶³°anukampāṃ P_g et al. (°*ām*; *rjes*
brtser Tib.)] °anukampā P_R. ¹⁶⁴°tāmbūla° *em.* (cf. HeSāSaṃ 45, f. 269r4)] °tā ††
la° P_g; °tā - la° P_R; *om.* Tib. ¹⁶⁵°śamsāṃ kṛtvā *em.* (cf. HeSāSaṃ 45 f. 269r5 →
°*saṃśāṃ kṛtvā* (hardly legible))] °saṃśā kṛddhā P_g (the ligature °*ddhā*° seems to be
corrected to °*tvā*); °saṃśā kūddho P_R; *om.* Tib. ¹⁶⁶paṭhitvā P_g] paṭhetvā P_R; *om.*
Tib.

om vajra muḥ | om āḥ hūm phaṭ 3 ||

*omkāreṇa praṇidhānam | āḥkāreṇa¹⁶⁷ saṃtoṣaṇam | hūmkareṇa tṛptīkara-
ṇam¹⁶⁸ | triphaṭkāreṇopasaṃhāraṃ¹⁶⁹ ca kuryāt ||^{xvi}*

anena balinā yadi sarvabhūtān

pūjāṃ prakurvanti¹⁷⁰ śubhāya¹⁷¹ yoginaḥ |

5

bhāvet tadā teṣu sukhaṃ tv anāvilaṃ

devās ca tuṣyanti jagatsubhūtayaḥ¹⁷² ||^{xvii}

vaśyābhicāraṃ ripusainyanāśanam¹⁷³

coccāṭanam mārāṇākarṣaṇam¹⁷⁴ ca vai¹⁷⁵ |

śāntiṃ sukhaṃ¹⁷⁶ pauṣṭikaṃ¹⁷⁷ bhāvec ca¹⁷⁸ dadyād

10

baḥiṃ yad iha¹⁷⁹ bhūtagaṇāya śāśvat ||^{xviii}

ṣaḍaṅgādau balitattvaparyantena¹⁸⁰ karmarājāgrī¹⁸¹ nāma samādhiḥ || ❀ ||

^{xvi}VaPra^{§25}. ^{xvii}HeTa II.iv. 94 (HeTa_{KL}, f. 39_{v2-3}). NB: the meter (*jagatī*) in the first *pāda* is slightly irregular, which can be made up for by pronouncing *balinā* as if reading *balnā*; *pādas* b) and d) are composed in *indravaṃśā* subtype, *pāda* c) in *vaṃśastha*; cf. MuĀv. ^{xviii}HeTa II.iv. 95 (HeTa_{KL}, f. 39_{v4-5}), the meter (*indravaṃśā*) seems partly corrupt.

¹⁶⁷āḥ° P_ṣ, Tib._{C,D,P2}] ā° P_R; aḥ Tib._{G,N,P1}. ¹⁶⁸tṛptī° *em.* (cf. VaPra^{§25})] tṛṣṭī° P_ṣ; tūṣṇī° P_R; *tshim par byed pa* Tib. ¹⁶⁹omkāreṇopa° P_R (*yig (gsum) gyis ñe bar* Tib.)] °kāraṇopa° P_ṣ. ¹⁷⁰prakurvanti *em.* (cf. HeTa, HeTa_{KL})] kurvanti P_ṣ, P_R; *byed pa* Tib. ¹⁷¹śubhāya *em.* (cf. HeTa; *dge slad* Tib._{G,N,P1})] *om.* P_ṣ, P_R; *subhāya* HeTa_{KL}; *dge sloṅ* Tib._{C,D,P2}. ¹⁷²subhūtayaḥ *em.* (cf. HeTa, HeTa_{KL}; confirmed by MuĀv & YoMā)] °svabhūtayaḥ P_ṣ, P_R; *'byor* Tib. ¹⁷³onāśanam P_R, HeTa_{KL} (°*am*), HeTa (°*am*; *jig pa* Tib.)] °nāśanam P_ṣ. ¹⁷⁴mārāṇā° P_R, HeTa_{KL}, HeTa (*bsad pa* Tib._{G,N,P1})] mārāṇam P_ṣ; *gsad pa* Tib._{C,D,P2}. NB: MuĀv suggests *mārāṇam cākarṣaṇam* ¹⁷⁵vai *conj.*] *om.* Σ (unmetrical). ¹⁷⁶śāntiṃ sukhaṃ P_ṣ (*ḥi rgyas bde ba* Tib.)] śāntisukhaṃ P_R, HeTa (unmetrical); śāntiṃ śubhaṃ HeTa_{KL}. ¹⁷⁷pauṣṭikaṃ P_ṣ, HeTa, HeTa_{KL} (°*am*; unmetrical)] pauṣṭika P_R; *don du ni* Tib. ¹⁷⁸bhāvec ca P_ṣ^{p.c.}, P_R, HeTa_{Sa} (unmetrical)] bhacca P_ṣ^{a.c.} (°*ve*° added in lower margin); bhāvet tasya HeTa_{KL}; bhāvet ca HeTa_{Sn}; ca tasya MuĀv; *'di rnam* Tib. ¹⁷⁹baḥiṃ yad iha P_ṣ, HeTa_{KL}] baliyed iha P_R; baḥiṃ yadiha HeTa; *gtor ma* Tib. ¹⁸⁰balitattva° P_ṣ^{p.c.}] balitva° P_ṣ^{a.c.} (°*ta*° added in lower margin); balita° P_R; *om.* Tib. ¹⁸¹°rājāgrī P_ṣ (*rgyal po mchog* Tib.)] °rājāśrī P_R.

bhāvanāśaktyā yadā vātagr*hīto * bhavet tadā prathamam tasya pratī- P_§ f. 33v1
 kārahetoh¹⁸² śirasy omkārajam candramaṇḍalam dhyātvā | cetasy¹⁸³ an- P_R f. 33v1
 taritam mahāmṛtavṛṣṭyātmānam puṣṭam paśyet | yāvat svāsthyam prāp-
 noti || 25 ||^{xix}

5 §26 sūkṣmayogah

sūkṣmayoga nāma samādhiḥ

tataś cakramadhyasthito mantrī nābhau¹⁸⁴ hṛdi tathā kaṇṭhe lalāṭe pad-
 macatuṣṭayam catuḥṣaṣṭyaṣṭaṣoḍaśadvātriṃśaddalam¹⁸⁵ yathākramam
 dhyātvā¹⁸⁶ nābhau bījam dhyāyāt || caṇḍālīrūpam dīpaśikheva¹⁸⁷ jva-
 10 litvā | dharmacakrasthapañcatathāgatāl locanādīmś ca dagdhvā¹⁸⁸ | ā-
 likāliśvāsocchvāsasamanvitam¹⁸⁹ sambhogacakram¹⁹⁰ ca mahāsukhaca-
 krasthitam vijñānarūpihamkāram ca¹⁹¹ dagdhvā¹⁹² | tato mahāsukhahe-
 tubhūtam bodhicittam¹⁹³ ādāya | bhagavatā sārḍham tathataikarasam
 kṛtvā | punaś candram sūryam¹⁹⁴ karoṣam ca gr̥hītvā | hṛdbīje¹⁹⁵ prave-
 15 śayet || tad bījam dedīpyamānam¹⁹⁶ sanādam pañcatathāgatātmakam¹⁹⁷
 abhūt ||^{xx} punar¹⁹⁸ nādād dīpaśikheva niḥśṛtya | īrṣyārūpam¹⁹⁹ ūkāram rā-

^{xix}Cf. DVS (f. 196v₂₋₃), HePra^{Tib.}. ^{xx}HePra^{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 lia bdag ñid* ||;
 cf. T 1244.

¹⁸²o^ohetoh P_§] o^oheto P_R, DVS; om. Tib. ¹⁸³cetasy em.] cetasty P_§; vetasty P_R;
 om. DVS, Tib. ¹⁸⁴nābhau em.] nābho P_§, P_R; *te ba dan* Tib. ¹⁸⁵o^oṣoḍaśadvātriṃśad^o
 em. (cf. HePra^{Tib.}, HeTa I.i. 23, HeSāU, BhraHeSā, HeSāSaṃ 8 (f. 87r₁), He-
 SāSaṃ 10 (f. 119v₁₋₃) et al.)] o^odvātriṃśatṣoḍaśa^o P_§, P_R. ¹⁸⁶dhyātvā em. (*bsams*
nas Tib.)] dhyāyāt P_§ (re-written), P_R. ¹⁸⁷o^ośikheva P_§ (*rtse mo lta bur* Tib.)] o^ośi-
 khava P_R. ¹⁸⁸dagdhvā em. (*bsregs nas* Tib.)] dagdhā P_§, P_R. ¹⁸⁹o^oocchvāsa^o P_§,
 P_R^{p.c.}] o^oocchvāse P_R^{a.c.}; *'byuñ ba dan miub pa* Tib. • o^osamanvitam P_§ (*dan ldan pa*
 Tib._{G,N,P₁})] o^osamanvita^o P_R; *dan* Tib._{C,D,P₂}. ¹⁹⁰sam^o P_R, Tib.] saṃm^o P_§. ¹⁹¹o^om
 ca em.] o^om ñca P_§; rañca (?) P_R. ¹⁹²dagdhvā P_§^{p.c.} (*gdhvā* rewritten)] dagdhā P_R;
bsregs pa las Tib. ¹⁹³bodhicittam P_§ (*byañ chub (kyi) sems* Tib.)] bodhisatvam P_R.
¹⁹⁴o^om sūryam P_§ (*zla ba dan ñi ma* Tib.)] o^osūrya^o P_R. ¹⁹⁵hṛdbīje P_§^{p.c.}, P_R (*sñiñ*
ga'i sa bon la Tib.)] o^odbīje P_§^{a.c.} (in lower margin). ¹⁹⁶o^oam P_§ (*'bar ba'i* Tib.)] o^oa^o
 P_R. ¹⁹⁷pañca^o P_R (*ñā'i* Tib.)] †† ñca^o P_§. ¹⁹⁸punar P_§ (*slar yañ* Tib.)] puna P_R.
¹⁹⁹īrṣyā^o P_R (*phrag dog gi* Tib.)] īṣyā^o P_§.

P_§, P_R f. 34r1 garūpahakāre | *hakāraṃ*²⁰⁰ piśu*nātmakarekhāyām²⁰¹ | rekhām api moharūpārdhendau²⁰² | ardhendum api dveṣarūpe²⁰³ bindau | binduṃ nāde²⁰⁴ | nādam api sūkṣmāṃ koṭiṃ²⁰⁵ vibhāvayet²⁰⁶ || tayā sahaikabhāvena²⁰⁷ cittasthairyakaraṇam²⁰⁸ bhaven na saṃśayaḥ | cittasthairyamātreṇa | anābhogena | spharayet tāthāgataṃ vyūhaṃ²⁰⁹ yoginījālaṃ ca maṅḍalacakram²¹⁰ api vistaram²¹¹ anantalokadhātuvyāpakam iti^{xxi} || sūkṣmayogo²¹² nāma samādhiḥ || 26 ||

§27 dviṭīyo nyāsaḥ

tadutthāya yadi vā vihared yogī kavacadvayaṃ²¹³ kṛtvā dvibhujavevajrayogataḥ | akṣobhyaś²¹⁴ cakrūrūpeṇa *hūm* śīrasi | amitābho divyakuṅḍalarūpeṇa *hrīḥ* karṇayoḥ | ratneśaḥ kaṅṭhe mālārūpeṇa *trām*²¹⁵ | vairocana rucakarūpeṇa *om* hastayoḥ |²¹⁶ amoghasiddhir²¹⁷ mekhalārūpeṇa *kham* kaṭyām²¹⁸ | vajrasattvo bhasmarūpeṇa *ham* sarvāṅge | iti kavacaṃ cintayet ||^{xxii}

^{xxi}VaPra^{§26}, omitting *anābhogena* and *maṅḍalacakram* which are both confirmed in HePra^{Tib.}. ^{xxii}Cf. HeTa I.vi 11f., HeSāSam 1 (f. 6r1-2), DVS (f. 196v6-7), VaPra(K₅) (f. 38v3-6) et al.

²⁰⁰°kāraṃ P_§ (*yig ni* Tib.)] °kāra° P_R. ²⁰¹piśunā° *em.* (*ser sna'i* Tib.)] pi †† nā° P_§; pi nā° P_R. ²⁰²°ārdhendau P_§ (*zla ba phyed pa la* Tib.)] °ārdhandau P_R. ²⁰³°rūpe P_§] °rūpa° P_R; *ran bžin can* Tib. ²⁰⁴binduṃ nāde *em.*] bindunāde P_§, P_R; *thig le yan nāda la bsdu bar bya žin* Tib. ²⁰⁵koṭiṃ P_§] koṭi P_R; *rtse mor* Tib. ²⁰⁶vibhāvayet P_R (*bsgom par bya* Tib.)] vibhāvayet P_§. ²⁰⁷°bhāvena P_§, VaPra^{§26}, Tib. (*'byun bas*)] °bhāvanā P_R. ²⁰⁸°sthairya° *em.* (VaPra^{§26}; *brtan par* Tib.)] °sthaiyya° P_§, P_R. ²⁰⁹tāthāgataṃ vyūhaṃ *em.* (cf. VaPra^{§26})] †† thāgataṃ vyūh>i<aṃ P_§^{p.c.} (°i° rubbed out); tathāgataṃ vyūhaṃ P_R; *de bžin gšegs pa'i bkod pa* Tib. ²¹⁰°cakram *em.* (*'khor lo* Tib.)] °cakrād P_§, P_R; *om.* VaPra^{§26}. ²¹¹api vistaram P_§ (°m; *yan rgyas par* Tib.)] āpavistaram P_R; ativistaram VaPra^{§26}. ²¹²sūkṣmayogo *em.* (*phra mo'i rnal byor* Tib.)] sūkṣmyayogo P_§; sūkṣmyayogā P_R. ²¹³°dvayaṃ P_§ (*go cha gñis* Tib.)] °m dvayaṃ P_R. ²¹⁴°aś *em.* (*mi bskyod pa ni* Tib._{C,D,P₂})] °a° P_§, P_R, Tib._{G,N,P₁} (*mi bskyod pa'i*). NB: HePra^{Tib.} adds *de la* (→ *tatra*) before. ²¹⁵trām *em.* (cf. Tib._{C,D,P₂}); VaPra^{§27} et al.)] *om.* P_§, P_R; *tram* Tib._{G,N,P₁}. ²¹⁶vairocana rucakarūpeṇa *om* hastayoḥ *conj.* (*lag gdub kyi rnam pas (rnam par) snañ mdzad ni lag pa dag la om mo* Tib.)] *om.* P_§, P_R; cf. HeTa I.vi 11, HeSāU (Ñ₁ f. 6r1-2), DVS (f. 196v6), VaPra^{§27} et al. ²¹⁷°ir P_§ (*don yod grub pa ni* Tib.)] °i° P_R. ²¹⁸°ām *em.* (*rked pa la* Tib.)] °ā P_§, P_R.

cakṣu*ṣor²¹⁹ mohavajrī ca āṁ | śrotrayor²²⁰ dveṣavajrikā aṁ | ghrāṇe²²¹ P_ḡ, P_R f. 34v1
mātsaryakī khyātā im²²² | vaktre rāgavajrikā im²²³ | sparśa īrṣyavajrī²²⁴ ca
um²²⁵ | mano nairātmayoginy aṁ ||

kavacam ebhir²²⁶ mahāsattva indriyāṇaṁ viśuddhaye |^{xxiii}

5 iti | dvitīyo²²⁷ nyāsaḥ || 27 ||^{xxiv}

§28 viharāṇam

etena vajrayoginītathāgatādibhiḥ pariḥatāḥ²²⁸ sannāhasannaddhaḥ²²⁹
siṁhavad vicared²³⁰ yogī dvibhujavevajrayogatas trailokyāgāramadhye ||
tathā ca nāgārjunapādāḥ –

10 kūṭāgāram idaṁ na ca tribhuvanaṁ na prāṇino 'mī jināś
cakreśo 'smi na²³¹ mānuṣo na viṣayā nākṣāṇi na kṣmādayaḥ |
rūpādyaḥ na ca dharmatātmakatayā te māṇḍaleyā²³² ime²³³
viśvaṁ maṇḍalacakram ākalayataś cetaḥ kim udbhṛāmyasi²³⁴ ||^{xxv}

iti viharāṇam || 28 ||

^{xxiii}HeTa II.iii. 52cd; cf. SāMā 228. ^{xxiv}Cf. HeSāU (N₁ f. 6r₁₋₃), VaPra^{§27}, DVS (f. 196v₆₋₇), HeTa I.vi. 11, HeTa II.iii. 50-52 et al. ^{xxv}Cf. PaKraṭi (p. 34), VaPra^{§28}, HeSāSaṁ 7 (f. 75v₅₋₇), PTMV (v. 23).

²¹⁹cakṣuṣor P_ḡ] cakṣuṣo P_R; mig dag la ni Tib. ²²⁰śrotrayor P_ḡ (rna ba dag la Tib.)] śrotrayo P_R. ²²¹ghrāṇe P_ḡ (sna la Tib.)] ghrāṇayo P_R. ²²²im P_ḡ^{p.c.}, Tib. (cf. VaPra^{§27} et al.)] im P_ḡ^{a.c.}, P_R. ²²³im P_ḡ, Tib.G,N,P₁] im P_R; om. Tib.C,D,P₂. ²²⁴vajrī P_ḡ (rdo rje ma Tib.G,N,P₁)] vajra P_R; om. Tib.C,D,P₂. ²²⁵um P_R, Tib.] um P_ḡ. ²²⁶kavacam ebhir P_ḡ] kavacam abhir P_R; go cha rnam kyis Tib. ²²⁷dvitīyo P_ḡ^{p.c.} (gnis pa Tib.)] dviyo P_ḡ^{a.c.}; dvitīyo P_R. ²²⁸oḥ em.] o^o P_ḡ, P_R; bsgrubs pa 'dis [di yis G, N, P₁] lus la Tib. ²²⁹sannaddhaḥ P_ḡ, P_R^{p.c.}, Tib. (go cha gyon nas)] sannāddhaḥ P_R^{a.c.}. ²³⁰vicared P_ḡ, Tib. (gnas par bya)] vivara^o P_R. ²³¹[] smi na P_ḡ] tmi na P_R. ²³²māṇḍaleyā P_ḡ (vowel-sign squeezed in)] maṇḍaleyā P_R. ²³³ime P_ḡ] i P_R. ²³⁴viśvaṁ em. (cf. VaPra^{§28}, PaKraṭi, HeSāSaṁ 7, PTMV)] viśva^o P_ḡ (anusvāra faint?), P_R (unmetrical) • ākalayataś P_ḡ^{p.c.}, P_R] ākalataś P_ḡ^{a.c.} • cetaḥ kim udbhṛāmyasi P_ḡ] ceta kim adbhṛāmyasi P_R.

§29 bhojanam

tadanu yat kiñcid upārjitaṃ¹ bhakṣyabhojyādikaṃ dravyaṃ labdhaṃ²
vā yoginā³ pūrvavad⁴ viśodhya | tryakṣareṇādhiṣṭhāya | amṛtāsāvādaividhinā
P_ḡ f. 35r1 bhakṣayed⁵ iti bhojanaṃ⁶ * || * 29 ||ⁱ
P_R f. 35r1

§30 caraṇam

5

lobhaṃ mohaṃ bhayaṃ krodhaṃ vīḍākāryaṃ ca varjayet |
nidrām ātmānam utsrjya caryā kriyate na saṃśayaḥ⁷ ||ⁱⁱ

ata eva⁸ –

śarīraṃ⁹ dānaṃ dattvā paścāc¹⁰ caryāṃ samārabhet¹¹ |
bhāgābhāgavicāreṇa tasmād dānaṃ na dīyate ||ⁱⁱⁱ
bhakṣyaṃ¹² bhojyaṃ tathā pānaṃ yathāprāptaṃ tu bhakṣayet¹³ |
grahaṃ atra na kartavyaṃ iṣṭāniṣṭavikalpataḥ ||^{iv}
pañcavarṇasamāyuktam ekavarṇaṃ tu kalpitam |
anekenaikavarṇena¹⁴ yathābhedo na jāyate¹⁵ ||^v

10

ⁱCf. VaPra^{§29}. ⁱⁱHeTa I.vi. 18; cf. VaPra^{§30}. HePra^{Tib.} adds a quotation of Va-
Pra^{§30} in the beginning of the paragraph. ⁱⁱⁱHeTa I.vi. 19; cf. VaPra^{§30}. ^{iv}HeTa
I.vi. 20; cf. VaPra^{§30}. ^vHeTa I.vi. 5; cf. VaPra^{§30}.

¹upārjitaṃ *em.* (cf. VaPra^{§29})] upārjitaṃP_ḡ; upā taṃP_R; *mñed pa'i* Tib. ²labdhaṃ
P_ḡ] ladhva P_R; *mñed pa* Tib. ³yoginā P_ḡ (*rnal 'byor pas* Tib.)] yoginī P_R. ⁴pūrvavad
em. (*sñar bžin du* Tib.)] mṛvavad P_ḡ; mṛgavad P_R. ⁵bhakṣayed P_ḡ, (*bza' bar*
bya Tib.)] ruṣayed P_R. ⁶bhojanaṃ *em.* (*bza' ba* Tib.; cf. VaPra^{§29})] bho †₃
P_ḡ; bho - - - P_R. ⁷na saṃśayaḥ P_ḡ^{p.c.}, P_R (*the tshom med par* Tib.)] śaṃśayaḥ P_ḡ^{a.c.}.
NB: VaPra^{Skt.} confirms the unmetrical reading *caryā kriyate*; HeTa reads *caryāṃ ku-*
ryān. ⁸ata eva *em.* (cf. VaPra^{§30})] ata †† P_ḡ; ata P_R; 'di ñid Tib. ⁹śarīraṃ *em.* (cf.
VaPra^{§30}, HeTa)] ††₃ P_ḡ; *om.* P_R; *lus kyi* Tib. ¹⁰paścāc P_ḡ (*phyi nas* Tib.)] paścā
P_R. ¹¹samārabhet P_ḡ (*kun tu brtsam* Tib.)] simārabhet P_R. ¹²bhakṣyaṃ *em.* (cf.
VaPra^{§30}, HeTa)] bhakṣaṃ P_ḡ, P_R; *bza'* Tib. ¹³prāptaṃ tu bhakṣayet *em.* (cf.
VaPra^{§30}, HeTa (*mñed pa 'añ bza' bar bya* Tib.)] °prāpt† †₃ <kṣa>yet P_ḡ^{p.c.}; °prāpta
kṣayet P_R. ¹⁴anekenaika^o *em.* (cf. HeTa)] aneken†ka^o P_ḡ; anekena ka P_R; ane-
kenaiva VaPra^{§30} (reported in HeTa_{Sa}); *du ma ñid kyis ni* Tib. ¹⁵yathā bhedo na
jāyate P_ḡ, Tib. (*ji bžin 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.

ekavṛkṣe śmaśāne vā bhāvanā kathitā śubhā |
mātr̥gṛhe tathā rātrau athavā vijane prāntare¹⁶ ||^{vi}
kiñcid uṣme¹⁷ tu samprāpte caryām¹⁸ kartum¹⁹ yadiṣyate |
siddhiṃ²⁰ gantum yadicchāsti caryayā tv anayā caret ||^{vii}

- 5 ityādivistarahaḥ || caryata iti caryācaraṇam | sthitir vyavahāra²¹ ācāra iti yā-
vat | kiñciduṣmaprā*ptyapekṣayā²² coktam || mṛduś ca yogī rātrau sva- P_ḡ, P_R f. 35v1
sthāne nibhṛtaṃ caret | yāvat kiñcil lābhaḥ²³ syāt || kuta etat –

yathā bhedo na jāyate ||^{viii}

- 10 itī vacanāt || lābhe²⁴ sati karotu na karotu vā svatantra evāsau | iti cara-
ṇam || 30 ||^{ix}

§31 śayanam

tato 'parasandhyāyām²⁵ śayanecchayā²⁶ śrīherukayogam āmukhikṛtya
siṃhavac chayīta²⁷ || iti śayanam || 31 ||^x

§32 punarutthānam

- 15 utthānakāle punaḥ pukkasyādīgītasamcodite²⁸ saty utthānam²⁹ pūr-
voktam eva pūjācakraḍi caraṇaparyantam³⁰ sarvaṃ trisandhyam kuryāt |

^{vi}HeTa I.vi. 6; cf. VaPra^{§30}. ^{vii}HeTa I.vi. 7; cf. VaPra^{§30}. ^{viii}HeTa I.v. 3b,
cf. YoMā and VaPra^{§30}. The stanza reads *sevītavayāḥ prayatnena yathā bhedo na jāyate |*
aguṣṭe kriyate duḥkham vyāḍacaurāgnibhūcaraiḥ ||. ^{ix}VaPra^{§30}. ^xCf. VaPra^{§31}.

¹⁶vijane prāntare P_ḡ, VaPra^{§30}, HeTa (unmetrical) | vijanaprāntare P_R; *skye bo med*
pa dan || bas mthar Tib. ¹⁷kiñcid uṣme *em. (drod ni cui* Tib.; cf. VaPra^{§30}, HeTa_{sa}) |
kiñcit uṣme P_ḡ, P_R; kiñcid uṣme HeTa_{sn,FM}. ¹⁸caryām *em. (spyod pa* Tib.; cf. Va-
Pra^{§30}, HeTa) | caryā P_ḡ, P_R. ¹⁹kartum P_ḡ | kartu P_R; *gyur* Tib. ²⁰siddhiṃ P_ḡ
(*dios grub* Tib.) | siddhi P_R. ²¹sthitir P_ḡ | sthiti° P_R, Tib. (*gnas pa'i*); cf. VaPra^{§30}.
²²prāptyapekṣayā P_ḡ (*thob pa la (b)ltos pa* Tib.) | °ṃ prāptyayakṣayā P_R. ²³kiñcil
lābhaḥ *em. (cui zad thop par* Tib.) | kiñcital lābhaḥ P_ḡ; kiñcit llobhaḥ P_R. ²⁴lābhe
P_ḡ (*thob pa na* Tib.) | lobha P_R. ²⁵āyām P_ḡ (*thun mtshams (gzan) la* Tib.) | °āyā P_R.
²⁶śayanecchayā P_ḡ (*sa°; ñal bar 'dod pas* Tib.) | sayanacchayā P_R. ²⁷vac chayīta
em. (ñal bar bya) | °vata śayīta P_ḡ, P_R. ²⁸gīta° P_ḡ (*glus* Tib.) | °śīta° P_R. ²⁹°ṃ *em.* |
°a° P_ḡ, P_R. ³⁰°yantam P_R (*mthar thug(s) pa* Tib.) | †† ntaṃ P_ḡ.

yāvan maṅḍalacakrākāraḥ pratyakṣīkṛtaḥ syāt | utpattikramasākṣātkaraṇe-
nādikarmikayogy³¹ aṣṭabhūmīśvaro buddhakṣetrād buddhakṣetraṃ saṃ-
krāmati || uktaṃ ca bhagavatā –

P_g, P_R f. 36r1

yāvat syād bhāva*nāyogas³² tāvat syād ādikarmikaḥ |^{xi}
ādikarmikayogena cāṣṭamīm bhūmim āpnuyāt ||^{xii}

5

punar apy utthānam³³ || 32 ||

avasānam

nirvikalpo yadā dhīraḥ³⁴ sthitim bhittvā tu laukikim³⁵ |
ācāret sarvakāryāṇi³⁶ buddhāḥ paśyanti taṃ sadā³⁷ ||^{xiii}

śrīmaddherukatantrarājagaditam³⁸ pañcakramānuttaram 10
śrījālandharibhadrapādavivṛtaṃ gūḍhaṃ gurūṇāṃ³⁹ matam |

tat prāpyākhillasattvarāśisubhagaṃ⁴⁰ saṃgrantha puṇyottamaṃ
prāptaṃ tena jagat prayātu niyataṃ⁴¹ hevajarūpaṃ param ||^{xiv}

^{xi}PaKra (v. 2.49cd). ^{xii}PaKra (v. 2.72). ^{xiii}CMP (v. 11.8). ^{xiv}The editor is thankful to Mattia Salvini who pointed out that this passage apparently is written in verse (*śārdūlavikrīḍita*).

³¹°sākṣātkaraṇenā° conj. (*mñon sum du byas pa las* Tib.)] °sā ††₄ raṇenā° P_g; °sā - - - - raṇenā° P_R. ³²yāvad syāt bhāvanāyogas conj. (*ji srid bsgom la sbyor 'gyur ba* Tib.; PaKra)] yāv† ††₄ °nāyogaḥ P_g; - - - - - °nāyogaḥ P_R. ³³utthānam em. (*lañs pa* Tib.)] utthān† || ††₃ P_g; u P_R. ³⁴nirvikalpo yadā dhīraḥ em.] nirvikalpodayā dhīreḥ P_g (hardly legible); nirvikalpādayā dhīraḥ P_R; nirvikalpo yadā viraḥ CMP; *ji ltar dpa' bo rtog med pas* Tib. ³⁵laukikim em. (*ji'ig rten pa* Tib., CMP)] lokikim P_g; lokikī P_R. ³⁶°kāry(y)āṇi P_g^{p.c.}, CMP (*spyod pa thams cad* Tib.)] °kāryeṇa P_R. ³⁷taṃ sadā P_g] ta sadā P_R; tat tadā CMP; *de tshe de yis* Tib._{C,D,P₂}; *de tshe de yi* Tib._{G,N,P₁}. NB: HePra^{Tib.} inserts a long section before this stanza. ³⁸śrīmaddheruka° conj. (*dpa' ldan he ru ka* Tib.)] śrīhe ††₂ P_g; śrīhevajra° P_R. ³⁹gurūṇāṃ em. (*bla ma'i* Tib.)] gurūṇā P_g; guruṇā P_R. ⁴⁰°ākhilasattva° em. (*ma lus sems can* Tib.)] †i †† latattva° P_g; latantra° P_R. ⁴¹niyataṃ P_g (*nes par* Tib.)] niyata° P_R.

pañcakramānuttarahevajraprakāśa⁴² samāptaḥ || ❀ || kṛtir iyaṃ mahā-
maṇḍalācāryaśrīrāhulaguptapādānām⁴³ iti || ❀ ||

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat⁴⁴ |
teṣāṃ ca yo⁴⁵ nirodha evaṃvādī mahāśramaṇaḥ⁴⁶ ||^{xv}

5 deyadharmo 'yaṃ pravaramahāyānāyāyinaḥ paramopāsakaśrīrāṇa-
sya⁴⁷ | yad atra⁴⁸ * puṇyaṃ tad bhavatu ācāryopādhyāyamātāpitṛpūrvaṅ-
gamaṃ⁴⁹ kṛtvā sakalasattvarāśer anuttarajñānaphalāvāptaya iti⁵⁰ | bha-
gavati⁵¹ śākyasiṃhe⁵² parinirvṛti śata 1800 varṣa 11 māsa⁵³ 4 divasa 5
śakāvṛā 1104 bhādradine⁵⁴ 14 likhitam idaṃ dharmadhātuvihārīya 'dhi-
10 vāsin śrāmaṇera⁵⁵ śrījītarīśriyeneti ||

P_g f. 36v1

P_R f. 36v1



^{xv}This particular stanza, which is also found in the colophon of the HeBāPūVi, is sometimes labeled as “*dharmaparyāya*” and found in various inscriptions and in the colophons of many MSS, among others, e.g., in the AKBh MS “Ñor Codex XL” (= Xc 14/22 (I), ch. 1 f. 29v₄₋₆, ch. 3 f. 69v₆₋₇, ch. 9 f. 17v₃₋₅), Hodgson 35, the so-called “*Vanaratna Codex*” (f. 45v₉₋₁₀), as well as in the KriSaṃPa (ch. 06), PaKraṭi, VaĀv et al. For more details of the source, history and usage of this verse, cf. Boucher 1991, Skilling 2018 et al.

⁴²pañcakramānuttara° P_R] pañc† kramānuttara° P_g; śrī° B. ⁴³maṇḍalācārya° em. (*dkyil 'khor (chen po'i) slob dpon* Tib.)] °ma*lācāryya° P_g; °ma lācāryya° P_R. Remark : The corresponding marginal note in P_g 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). ⁴⁴avadat P_g] avadata P_R. ⁴⁵yo HeBā-PūVi, P_R, Hodgson 35 (f. 45v₉) et al.] †† P_g. ⁴⁶śramaṇaḥ P_g] °śravaṇaḥ P_R. ⁴⁷rāṇasya em.] °rāṇas† (††₂) P_g; 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°. ⁴⁸yad atra conj.] ††₂ P_g; - - P_R. ⁴⁹pūrvaṅgamaṃ P_R] pūrvaṅga-
maṃ P_g. ⁵⁰āvāptaya iti P_g (hardly legible)] °āvāptaye śrī° P_R. ⁵¹bhagavati P_R] †† gavati P_g. ⁵²siṃhe P_g] °siṃha° P_R. ⁵³māsa P_g] māse P_R. ⁵⁴bhādradine em.] bhādr† †† ne P_g; hā ne P_R. ⁵⁵śrāmaṇera P_g] śrāvaṇera P_R.

Edition of the Tibetan Translation

dPal dgyes pa rdo rje'i sgrub thabs rab tu gsal ba

rgya gar skad du | prakāśaṃ¹ nāma śrīhevajrasādhanam² || bod skad C97v₄;
du | dpal kye rdo rje'i sgrub³ thabs rab tu gsal ba⁴ zes bya ba || D96r₁;
G132r₁;
N101r₄;
P₁110v₃;
P₂269

dpal he ru ka la phyag 'tshal lo ||

5 mgon po stoñ dañ stoñ min gyi ||
rañ bzin phyag gñis lhan cig skyes ||
sku mdog dkar zin žal gcig pa ||
he ru ka dpal phyag byas nas ||
de las yoñs gyur rnam pa ni ||
bcu drug pa dañ phyag drug sogs ||
10 de bzin du yañ bdag med ma ||
sñags pas de rnam sgrub thabs⁵ brjod ||

de la dPal ldan Slob dpon mTsho skyes žabs kyis mdzad pa'i sna tshogs pa'i
Kye rdo rje'i sgrub thabs kyi⁶ mdor bsodus pa rDo rje sgron ma zes bya ba
dpal Dz'a lan.d.ha ri pa žabs kyis⁷ mdzad do || 'di ñid bZaṅ po'i žabs kyis
15 že sdañ rdo rje'i sgrub pa'i thabs mdzad pa⁸ de dañ⁹ 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 rnam par bsams nas | de sgrub pa'i thabs dañ | mdor bśad pa¹⁰
dañ | že sdañ rdo rje'i sgrub pa'i thabs rnam las yañ dag par drañs te blo
žan pa dag gi rañ gi yid la yañ dag par yid ches par¹¹ bya ba'i phyir du bdag

¹prakāśaṃ *em.*] prākāśaṃ C, D, P₂; prakāśāṃ G, N, P₁. ²śādhanam Σ_G]
śwadhanam 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 kyi C, D, P₂] sgrub pa'i
thabskyi G; sgrub pa'i thabs kyi N, P₁. ⁷žabs kyis Σ_N] žabs kyi N. ⁸mdzad pa
C, D, P₂] mdzad par G, N, P₁. ⁹de dañ Σ_N] da dañ N. ¹⁰mdor bśad pa *em.*]
mdor bsodus 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.

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 || 5
 rdo rje can gyis¹⁴ chos bstan to ||ⁱ

zés pa'o || de la rdzogs pa'i rim pa'i sgrub pa'i thabs ni ses 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 ||^a 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 10 ri pa žabs kyi gsuñs te¹⁸ | de yañ¹⁹ rim gyis 'chad par 'gyur ro ||

§1 mchod pa'i 'khor lo

C98r₃; *dañ por re žig* sdig pa bśags pa dañ | gsum la skyabs su 'gro ba dañ | gso
 D96r₇; sbyoñ gi bar du bzuñ nas pha rol tu phyin pa drug la legs par bsłabs pa |
 G132v₂; rdo rje'i *bla ma mñes par byas nas dpal kye rdo rjer gsuñs śiñ ji skad du bśad pa'i cho* 15
 N101v₄; *gas*²⁰ *dkyil 'khor du žugs śiñ rim pa ji lta ba bžin du yoñs su dbañ bskur ba | ślar yañ*
 P₁111r₂; *bla ma rje btsun yañ dag par bsñen pa* | 'di'i rgyud thos nas yañ dag pa'i de kho
 P₂270₁₁ *na ñid stoñ pa ñid dañ*²¹ *sñiñ 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 |^b *sems can*
 thams cad kyi don la brtson pa'i blos | dpal kye rdo rje'i sgrub pa byed par 'dod pa'i rnal 20
 '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 |

^aUntil here, this initial section is lost in HePra^{Skt.} and may well be partly editorial. ^b'di'i rgyud (...) gañ ba thob pa Σ] om. HePra^{Skt.}.

ⁱHeTa_{Sñ} 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.

drod thob par gyur 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 cin* |
śes rab mtshan ma thob pa bkug la yañ dag par bzuñ nas rañ gi²³ 'dod pa'i lha
 bsgrub par bya'o ||^c *śrītheruko 'hañ*²⁴ zes brjod nas 'chad par 'gyur ba'i rañ gi
 5 'dod pa'i lhar dmigs te^d 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
 10 chub sems dpa' rnams kyañ spyān drañs te | mdun gyi nam mkhar bsams
 nas | phyi dañ gsañ ba dañ | de kho na ñid kyi mchod pa'i khyad par rnams
 kyis²⁶ yañ dag par mchod par bya'o || de la rañ gi sa bon las rnam par spro
 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
 15 zábs rnams kyis so zes 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 zugs 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 kyi mchod pa'o ||
 20 yañ dag par mchod nas bcom ldan 'das kyi 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
 25 dañ | bse ru ltar spyod pa'i sañs rgyas rnams kyi bsod nams dañ ñan thos kyi
 sañs rgyas dañ | rdzogs pa'i sañs rgyas skyob pa³⁴ rnams kyi³⁵ bsod nams

^cdrod cuñ (...) bsgrub par bya'o Σ] *om.* HePra^{Skt.}. ^dHePra^{Skt.} adds the
 'sthānātmayogarakṣā'.

²²ni G, N, P₁] na C, D, P₂. ²³gi Σ_G] gis G. ²⁴ko 'hañ *em.*] ka hañ Σ.
²⁵rnam pa N, P₁] rnam C, D, P₂; rnams pa G. ²⁶kyis Σ_G] kyi G. ²⁷thug pa'i
 C, D, N, P₁, P₂] thugs pa'i G. ²⁸mtshan ma C, D, N, P₁, P₂] ma G. ²⁹gi Σ_G]
 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. ³³chad C, D, P₂] cad
 G, N, P₁. ³⁴skyob pa Σ_G] skyobs pa G. ³⁵kyi C, D, P₂] kyis G, N, P₁.

la ño bo ñid kyis rjes su yi rañ ño || gañ zig rjes 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 bsño bar bgyi'o ||

sems dpa' rnams kyi 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 5
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 kyi dge 'dun la yañ byañ chub kyi sñiñ po ji srid
par³⁹ skyabs su mchi'o || sems can thams cad kyi don byed pa'i rgyur gyur
pa rnam pa⁴⁰ thams cad kyi mchog dañ ldan pa'i stoñ pa ñid kyi mtshan 10
ñid yañ⁴¹ dag par rdzogs pa'i byañ chub tu stoñ pa ñid dañ sñiñ rje dbyer
med pa'i byañ chub kyi 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
rnams 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 || || 15

Kye rdo rjer⁴⁴ yañ gsuñs pa –

nam mkhar rje btsun bltas nas⁴⁵ ni ||
rdo rje skye ba sñiñ rje che ||
rgyan rnams thams cad 'dzin pa yi ||
lha mo brgyad rnams kyis mchod bya ||ⁱⁱ 20

de la –

gaurī ri dags⁴⁶ mtshan ma 'dzin ||
chom rkun ma ni ñi ma'i⁴⁷ snod ||

ⁱⁱHeTa I.iii. 8, cf. T 1182 (f. 187v), T 1292 (f. 152r) et al.; not quoted in HePra^{Skt.}.

³⁶byañ chub Σ_G] byañ chub gañ yin par rdzogs pa'i byañ chub G. ³⁷khams G, N, P₁] rnams C, D, P₂. ³⁸dpal ldan Σ_G] dpal G. ³⁹ji srid par Σ_G] ji srid bar du G. ⁴⁰rnam pa G, N, P₁] rnams 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.

ro lañs ma ni chu lag ma ||
ghasmarī ma sman 'dzin źiñ ||
pukkasī yi lag na⁴⁸ stobs ||
ri khrod ma ni ro 'dzin gyur ||
5 caṇḍālī⁴⁹ ni cañ te'u brduñ⁵⁰ ||
g.yuñ mos 'khyud par rab ston bya ||^{iii,e}

zés so || slar yañ gsuñs pa | gzugs rdo rje ma la sogs pa rnam s kyis mchod
par bya'o zés pa la sogs pa rgyas par ro ||

§2 tshañs pa'i gnas pa bźi

10 de'i rjes su thog ma med pa'i srid pa'i 'khor lor 'khor ba rnam s su sems C99r5;
can thams cad^f bdag gi pha ma⁵¹ dañ bcas spun dañ sriñ mo la sogs pa'i D97v3;
rañ bźin no zés yoñs su brtags nas | de rnam s la bu gcig pa ltar dga' ba'i G134r3;
mtshan ñid kyi byams pa chen po bsgom par bya'o || de nas de thams cad N103r1;
'khor ba'i rgya mtshor lhuñ źiñ skyabs med par⁵² mthoñ nas mchi ma⁵³ P1112r7;
15 cher 'khrug ciñ⁵⁴ sdug bsñal dañ sdug bsñal gyi rgyu las⁵⁵ 'don par mñon P22737
par 'dod pa'i rañ bźin gyi sñiñ rje chen po bsgom par bya'o || de nas yañ dga'
ba thob pa'i rnal 'byor pas^g 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 bźin gyi dga' ba
chen po bsgom par bya'o ||^h de'i rjes su grub pa'i bdag ñid dpal he ru ka'i
20 rnam par byas nas rñed pa la sogs par⁵⁶ 'dzin pa ni rig pa⁵⁷ ma yin no zés

^cHePra^{Skt.} quotes these stanzas earlier in the context of the Secret Offering (Skt. *guhyaḥpūjā*, Tib. *gsaṅ ba'i mchod pa*). ^fthams cad Σ] *om*. HePra^{Skt.}. ^gde nas (...) rnal 'byor pas Σ] mahac cittam utpādyā HePra^{Skt.} (cf. note in transl.). ^hThis section differs from HePra^{Skt.}.

ⁱⁱⁱCf. HeTa I.iii. 9-10.

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. 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.

ʃig 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 ||

§3 mchog

C99v₂; de dañ bar med par tha mal pa'i lus med par bltas nas ye śes kyi⁵⁹ snañ
D97v₆; ba rdo rje'i tiñ ñe 'dzin gyi rnal 'byor gyis | *śrītheruka* źes pa'i yi ge bži'i don 5
G134v₁; la mñon du phyogs śiñ bsgom par bya ste⁶⁰ | dam pa'i man ñag las so || 'di
N103r₅; ñid mi gtsañ ba med pa'o źes pa mchog go ||ⁱ
P₁112v₃;
P₂273₂₀
de ltar ni⁶¹ Dz'a lan.d.ha ri pa źabs kiyis⁶² rnam par bśad pa mdor bsdus
pa⁶³ rDo rje sgron ma las | 'di ltar gyur pa'i sñags pa mchog gi bsgrub pa
las⁶⁴ brtsams nas – 10

mkhas pa chos dbyiñs bdag ñid kyi ||
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* źes pa'i yi ge drug gi don la mñon du 15
phyogs par bya žiñ | de nas dam pa'i man ñag las | *śrītheruka* źes pa'i yi ge
bži'i don ye śes kyi snañ ba rdo rje'i tiñ ñe 'dzin gyi rnal 'byor mñon par
bsgom par bya źes pa ni mchog go ||

§4 lhan cig skyes pa

C99v₅; de nas lhan cig skyes pa'i mgon por bźeñs par bsams te | skad cig gis⁶⁶ 20
D98r₂; sañs rgyas kyi khañ pa'i dbus su *vam* gyi yi ges brjod pa'i rdo rje sems dpa'
G134v₅;
N103v₂; ⁱThe following is not contained in the HePra^{Skt.}.
P₁112v₈;
P₂274₁₁ ⁱCf. HeTa_{Sn} Liii 4, reading *dañ por ro ni rnam bsgoms pa || chos kyi dbyiñs kyi* [sic!] *bdag ñid brjod || de steñs rnal 'byor pa gnas nas || he ru ka ni rnam par sgom ||*.

⁵⁸gnas pa G, P₁, N] gnas C, D, P₂^{sil.}. ⁵⁹ye śes kyi Σ_{.N}] ye xe kyi 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.}. ⁶¹de ltar ni Σ_{.N}] da ltar ni N. ⁶²źabs kiyis Σ_{.G}] źabs kyi 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.

dkar po źi ba chen po ral pa'i cod pan can rdo rje⁶⁷ skyil mo kruñ dañ chos
kyi phyag rgya dañ ldan pa'i phyag gñis pa | mtshan sum cu rtsa gñis 'dzin
źin dpe byad brgyad cus rnam par spras pa⁶⁸ | lhan cig skyes pa'i he ru ka
rnam par bsgom mo ||^j

5 de'i dkar po ñid la sogs pa'i gzugs su ci ltar⁶⁹ rig par bya źe na –

mtshan ma⁷⁰ źal sogs sña ma bźin ||
zla ba chu źel nor bu'i 'od ||ⁱⁱ

ces le'u brgyad par gsuñs pa las so || sñon bźin źes 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
10 po pa rnam ki gzugs te | de lta bu yin no źes pa lhan cig skyes pa'o || 'dir
Zla ba grags pa'i źabs kyis rDo rje sems dpa' rdzogs pa'i mdor yañ gsuñs
te ||ⁱⁱⁱ 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 –

15 nam mkha'i⁷⁶ dbyiñs kyi dbus bźugs par ||
sañs rgyas dkyil 'khor bsgom par bya⁷⁷ ||
'od zer sprin gyi bkod pa che ||
sañs rgyas⁷⁸ 'bar ba'i 'od dañ mñam ||^{iv}

^jThe following passages are not contained in HePra^{Skt.}.

ⁱⁱHeTa_{Sn} I.viii. 10ab, reading *phyag mtshan źal sogs goñ ma bźin | zla ba chu źel nor bu'i 'od* ||. ⁱⁱⁱVS 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* ||. ^{iv}GST 3.1, also quoted in the VS II.2 which reads *nam kha'i kham ki dbus gnas par || sañs rgyas dkyil 'khor bsgom par bya || 'od zer sprin gyi tshogs chen po || sañs rgyas 'bar 'dra ba'i 'od* ||.

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. 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.}.

zés so || 'di ñid du yañ bcom ldan 'das kyis le'u brgyad pa las gsuñs te –

āli kāli mñam sbyor ba | rdo rje sems dpa' yi ni gdan ||^v

zés pa'o || 'dir 'di'i don brjod par bya ste | *āli* dañ *kāli*⁷⁹ ni zla ba dañ ñi ma
ste gzuñ ba dañ 'dzin pa dag tu bla ma'i man ñag dañ luñ las kyañ śes par
bya'o || de dag gi mñam par sbyor ba ni 'dres nas 'dzin pa ma rig pa zés pa'i 5
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 | gzi
dañ | bskyed pa'i gnas so zés pa'i tha tshig go ||

slar yañ Kye rdo rjer gsuñs pa –

'gyur med las byuñ sku yi ni || 10
hūm phaṭ yi ge'añ 'dod mi bya ||^{vi}

zés 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 15
ge 'añ 'dod par mi bya ste | gañ gi⁸⁹ phyir 'od gsal ba dor nas gzan *hūm* yig
la sogs pa rnams ni rgyu ñid ma yin no || rdzogs pa'i gzugs ñid kyi phyir |
de yi⁹⁰ ste bcom ldan 'das kyi'o zés pa ni mñon par 'dod pa'i don to ||

^vHeTa_{Sn} I.viii. 8cd. ^{vi}Cf. HeTa_{Sn} I.viii. 9ab, reading *yi ge las byuñ gon bu la* ||
hūm phaṭ rnam pa'añ 'dod mi bya ||.

⁷⁹*āli* dañ *kāli* G, N, P₁] *āli kāli*'i C, D, P₂. ⁸⁰stoñ pa de ñid G, N, P₁] stoñ pa
ñid C, D, P₂. 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_{.P₁}] 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.}.

slar yañ Dz'a lan.d.ha ri pa⁹¹ źabs kyis gsuñs te | *āli kāli* mñam par⁹² sbyor
ba ni rañ bźin med pa'i gnas mchog ste⁹³ | ro źes pa'i don⁹⁴ mchog ni⁹⁵ rdo
rje sems dpa'i rdo rje⁹⁶ gdan no ||^{vii} de ltar ni 'Phags pa lha'i źabs kyis –

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 || [(...)]^{viii}

10 źes 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 śes rab kyi pha rol tu phyin
pa ste de ñid sañs rgyas kyi skyed par byed pa'o źes so || 'dis ni mchog dañ
lhan cig skyes pa yañ bśad pa yin no ||

bskyed pa'i rim pa'i phyogs la ni *hūm* yig la sogs pa rnam kyañ rgyud
ñid de –

15 *hūm* gi yi ge gyur bltas nas |
že sdañ bdag ñid rnam bsgom bya ||^{ix}

20 źes 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 kyī⁹⁹ 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 gźan du

^{vii}Cf. §4 VaPra^{Tib.}, *gNad kyī zla zer* (p. 164). ^{viii}SvāPra (v. 18 = T 1805 (*bDag byin gyis brlab pa'i rim pa rnam par dbye ba*, D f. 112b); cf. SUT (p. 151). ^{ix}HeTaSn 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.

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.}. ⁹⁹kyi G, N, P₁] kyis C, D, P₂. ¹⁰⁰sbas pa'i C, D, P₂] sba ba'i G, N, P₁.

bstan pa las te 'di dañ 'dis de go bar bya'o || *śrītherukavajra* zes pa'i yi ge drug
 po 'di ni *van̄* yig gis ñes par bśad pa ste | mchog las rdo rje sems dpa' lhan
 cig skyes pa he ru kar bśad do ||^k

§5 rañ gi 'dod pa'i lha

C100v₅; de'i sñiñ gar¹⁰¹ *jrañ* yig ste | yi ge¹⁰² *ra* yoñs su gyur pa las¹⁰³ ñi ma'o || 5
 D99r₃; de'i zla phyed dañ thig le¹⁰⁴ yoñs su gyur pa las yoñs su rdzogs pa'i zla ba'i
 G136r₅; dkyil 'khor ro¹⁰⁵ || de'i dbus su skye 'gro skye ba'i sa bon *ja* yig ni *hūm* yig
 N104v₃; tu bsgyur bar¹⁰⁶ bstan te¹⁰⁷ | kha dog nag po¹⁰⁸ 'jigs pa chen po bltas nas
 P₁114r₂; *hūm* yoñs su gyur pa las rdo rje'o || de'i lte bar gnas pa'i *hūm* gi de kho na
 P₂276₂₀ ñid bsgom par bya'o || de'i rjes su ñi ma la sogs pa'i *hūm* yoñs su gyur pas 10
 zla ba'i gzugs brñan tsam du bsgoms te | 'chad par 'gyur ba'i man ñag gis |
 de las rnam par spros pa'i ze 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 |
 gts'o bo'o ||^l

de ltar yañ bZañ po'i žabs kyes Kye rdo rje'i¹¹¹ rgyud las phyuñ nas 15
 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 šes rab rañ bžin can || 20
 kha dog nag po 'jigs chen po ||
hūm yig las ni rdo rjer gyur ||

^k'di dañ 'dis (...) bśad do D, P₁] part of HePra^{Skt.}. ^lThe following is omitted in HePra^{Skt.}.

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. ¹¹¹kye rdo rje'i Σ_{G^{a.c.}}] rdo rje'i G^{a.c.} (added below *kyis*). ¹¹²re pha
 Σ_G] re pa G (misprint?).

rdo rje lte ba'i dbus gnas par ||
hūm gi de ñid slar bsgom bya ||^x

'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
 5 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 dbañ po bsgom par bya ||^{xi}

10 žes so || žes pa rañ gi 'dod pa'i lha'o ||

§6 sruñ ba'i 'khor lo

de ltar žal brgyad la sogs pa'i 'jigs pa chen po že sdañ rdo rje bsgom C101r₄;
 par byas nas *hūm* las byuñ ba'i 'bar ba'i phreñ ba 'khrugs pa'i khro bo bcu D99v₁;
 po rnams śar la sogs pa'i phyogs thams cad du spro bar bya ste | de la śar G136v₆;
 15 du gśin rje mthar byed rnam par snañ mdzad kyi dbu rgyan can¹¹⁶ nag po N105r₂;
 chen po phyag na rdo rje tho ba'o || lhor śes rab mthar byed rin chen 'byuñ P114v₁;
 ldan gyi dbu rgyan can dkar po chen po dbyug pa dkar po 'dzin pa'o || nub P227r₂₀
 tu padma mthar byed 'od dpag med kyi dbu rgyan can dmar po chen po
 chu skyes dmar po 'dzin pa'o || byañ du bgegs mthar byed mi bskyod pa'i
 20 dbu rgyan can sñon po chen po kha gyes pa'i¹¹⁷ rdo rje 'dzin pa'o || dbañ
 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

^xHeTa_{Sn} I.iii. 5-6, cf. DVS (f. 187v₆₋₇, Skt. only), VaPra^{§5} (Skt./Tib.). ^{xi}HeTa_{Sn}
 I.viii. 9cd, also part of §5 HePra^{Skt.} again, cf. VaPra^{§5} and HePra^{§§14,23}.

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. ¹¹⁸stobs po che G, N, P₁] stobs chen po C, D, P₂. ¹¹⁹mi
 g.yo ba Σ_N] mi g.ya ba N (misprint?).

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 dbañ 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 5
 brgyan pa | phyag gñis pa¹²⁴ | źal gcig pa | thuñ źiñ gsus khyim che ba |
 gyon 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 || 10
 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 || 15
 de nas źi ba la sogs pa'i las kyi dbye bas bka' sbyin te | *om sumbha nisum-*
*mbha*¹³² *hūm* | *grhṇa grhṇa hūm* | *grhṇāpaya grhṇāpaya hūm*¹³³ | *ānaya hoḥ bhaga-*
*van*¹³⁴ *vidyārāja*¹³⁵ *hūm phaṭ* xii ces¹³⁶ mkha' 'gro ma rdo rje gur las gsuñs pa'i
 sñags kyi¹³⁷ bka' sbyin par bya'o || rdo rje 'dzin pa'i bka' yañ dag par¹³⁸
 bzuñ nas de dañ der rañ ñid soñ ste | dbañ po la sogs pa'i bgegs kyi tshogs 20

^{xii}Cf. DVS (f.188v₁₋₂), HeSāSaṃ 8 (f. 105r₇), VS (II. 4.2), GST (ch. 14) et al.

¹²⁰mdog can $\Sigma_{.N}$] 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 $\Sigma_{.G}$] sbrul gyi G. ¹²⁴gñis pa $\Sigma_{.N}$] gñis po N. ¹²⁵źags pa $\Sigma_{.G}$] źag
 pa G. ¹²⁶ni C, D, G, P₂] na N, P₁. ¹²⁷ñi ma la $\Sigma_{.G}$] ñi ma dañ G. ¹²⁸stabs kyi
 $\Sigma_{.G}$] stobs kyi G. ¹²⁹pa C, D, P₂] 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. ¹³⁷kyis $\Sigma_{.G}$] kyi G.
¹³⁸yañ dag par G, N, P₁] yañ dag C, D, P₂^{sil.}.

rnam s mgrin pa rdo rje'i žags pas¹³⁹ bciñs śiñ rañ rañ gi mtshon cha rnam s
 kyis¹⁴⁰ skrag bžin du bzuñ nas phyogs bcu'i sprul pa rnam s la gtad de rdo
 rje 'dzin pa la mñon du phyogs nas gnas par blta'o ||
 de la bgegs kyi tshogs 'di rnam s ni dbañ po¹⁴¹ dkar po sa sruñ¹⁴² dkar po
 5 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
 10 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 || sruñ
 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
 15 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 rnam s ni gśin rje gśed¹⁵³ la
 sogs pa rnam s kyis bzuñ ba las bred śa mthon te¹⁵⁴ gžan du skyabs tshol
 bar blta'o ||^{xiii}
 de'i rjes su rañ gi sñiñ ga'i sa bon las khro bo smad mduñ gi¹⁵⁵ rnam pa sku
 20 mdog nag po 'jigs pa chen po 'jig dus kyi me ltar bzod par dka' ba stod¹⁵⁶
 bdud rtsi 'khyil pa'i rnam pa can spros te bgegs kyi tshogs kyi mgo bor bsams
 nas bka' bsgos pa las |

^{xiii}Cf. VaPra^{§6} et al.

¹³⁹žags pas Σ_C] žabs pas C. ¹⁴⁰cha rnam s kyis Σ_C] tsha rnam s 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. ¹⁴⁶bor Σ_G] 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. ¹⁴⁹pa Σ_G]
 pa'i G. ¹⁵⁰žon pa Σ_N] žan pa N. ¹⁵¹thuñ žiñ Σ_N] thuñ žañ N. ¹⁵²can no C,
 D, P₂^{sil.}] no G, N, P₁. ¹⁵³gśed G, N, P₁] om. 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.

*om gha gha ghātaya ghātaya sarvaduṣṭān*¹⁵⁷ | *kīlaya kīlaya* | *sarva-*
*pāpān*¹⁵⁸ *hūm hūm vajrakīla vajradharo*¹⁵⁹ *ājñāpayati sarvaduṣṭa-*
*vighnānām*¹⁶⁰ *kāyavākcittavajra*¹⁶¹ *kīlaya kīlaya*¹⁶² *hūm hūm phaṭ*
phaṭ |^{xiv}

zés pa'i¹⁶³ sñags kyis phur bu gdab po || de'i rjes su khro bo thams cad 5
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* |^{xv}

zés pa¹⁶⁷ brduñ ba'i sñags te | sñags 'dis phur bu 'di ji srid 'dzin ma'i¹⁶⁸ mthil 10
du son par gyur par gdab pa ste phur bu'o ||

de nas rañ rañ gi sprul pa rnam kyis¹⁶⁹ lhan cig dus gcig tu¹⁷⁰ khro
bo spros pa'i me rnam 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 –

sñon du re phas ñi ma rnam¹⁷² bsgoms nas || 15

^{xiv}Cf. DVS (f. 188v₄₋₅), VaPra⁸⁶, CSA, GST (ch. 14), GuSaMaVi (after v. 162),
KriSaṃPa (ch. 6), MaUVi, PiSā, SāMā 267, SV, VNU*, VS (II. 4.3), MaUd et al.
^{xv}Cf. DVS (marginal note on f. 188v), VaPra⁸⁶, ĀPra, CSA, KriSaṃPa (ch. 3) et al.

¹⁵⁷sarvaduṣṭān C, D, P₂^{sil.} (*sarba duṣṭ'an*)] sarba duṣṭan G, N, P₁. HePra^{Skt.} adds
phaṭ twice. 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. ¹⁶³zés pa'i G, N, P₁] ces pa'i C, D, P₂^{sil.}. 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. ¹⁶⁷zés pa G, N, P₁] ces pa C,
D, P₂. ¹⁶⁸'dzin ma'i G, N, P₁] 'dzin pa'i C, D, P₂. ¹⁶⁹rnam kyis Σ_G] rnam kyī
G. ¹⁷⁰cig dus gcig tu N, P₁] cig tu C, D, G, P₂. ¹⁷¹lhag ma Σ_G] lhag G. ¹⁷²ñi
ma rnam Σ_{G,N}] ñi ma rnam G, N.

ñi der *hūm* byuñ sna tshogs rdo rje che ||
 rdo rje de ñid kyis ni ra ba¹⁷³ dañ ||
 gur bciñ ba¹⁷⁴ yañ rnam par bsgom par bya ||^{xvi}

'dir yañ¹⁷⁵ yig gis rdo rje'i¹⁷⁶ mda' dañ | dra ba dañ | rdo rje'i bla re dañ |
 5 rdo rje'i rañ bzin gyi sa gzi yañ ste | rgya mtsho'i mtshams kyi mthil la thug
 par bsam par bya'o zes pa sruñ ba'i¹⁷⁷ 'khor lo'o ||

§7 stoñ pa ñid du mos pa

de nas 'chad par 'gyur ba'i rim gyis –

gañ phyir yid kyis mi bsgom par ||
 10 'gro ba thams cad bsgom par bya ||^{xvii}

C102v₃;
 D100v₆;
 G138v₄;
 N106v₁;
 P₁116r₁;
 P₂281₃

zes bya ba la sog pas bsruñ ba chen po stoñ pa ñid rnam par bsgoms nas *om*
śūnyatājñānavajrasvabhāvātmake 'ham^{178,xviii} | zes 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 | kham
 gsum po dañ | ra ba¹⁸⁰ la sog pa snañ ba med par bsgom par bya'o ||¹⁸¹



^{xvi}HeTa I.iii. 3. ^{xvii}HeTa_{sn} I.viii. 44ab, the omitted half reads *thams cad chos ni yoiñs*
śes na || sgom pa ñid ni sgom pa min ||. ^{xviii}Cf. HeSāU (f. 2v₂), DVS (f. 189v₇), VaPra^{§7},
 BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTā, SāMā
 7|13|14|16 et al.

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. 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.

§8 dur khrod

C102v₄; *de'i dbus su nam mkha'*¹ *khyab pa'i śes rab e yig gi rnam pa can dkar po bsgom par*
D100v₇; *bya'o* ||ⁱ *de'i dbus su sna tshogs rdo rje'i stegs bu'i*² *dbus su yam yig las skyes*
G138v₆; *pa'i rluñ gi dkyil 'khor sñon po zla ba phyed pa'i rnam pa | de nas ram yig*
N106v₃; *las skyes pa'i me'i dkyil 'khor dmar po gru gsum pa | de nas vam yig las skyes* 5
P₁116r₃; *pa'i chu'i dkyil 'khor dkar po zlum po | de'i steñ du lam yig las*³ *skyes pa'i*
P₂281₈ *sa'i dkyil 'khor ser po gru bži pa | de'i dbus su*⁴ *'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 gis*⁵ *khañ pa brtsegs pa dur khrod brgyad kyis brgyan pa bsam*
*par bya ste | de la go rims*⁶ *ji lta ba bžin du | śiñ dañ | gnod sbyin dañ |* 10
*phyogs skyoñ dañ | klu dañ | sprin dañ | ri dañ | mchod rten*⁷ *dañ ldan pa'i*
dur khrod brgyad bśad par bya ste –

*śar du gtum drag ces bya ba'i dur khrod do || der śiñ śirīṣa*⁸ *dañ | gnod*
sbyin glañ po'i gdoñ dkar po dañ | phyogs skyoñ brgya byin dkar po^a *dañ |* 15
klu nor rgyas ser po dañ | sprin sgrogs pa zes bya ba kha dog sna tshogs pa
*dañ | ri rab gru bži pa rin po che'i rañ bžin*⁹ *dañ | mchod rten dkar po rdo*
rje zes bya ba gnas so || 1 ||

*lhor lhag ma can*¹⁰ *zes bya ba'i dur khrod chen po'o || der śiñ tsu ta dañ |*
*gnod sbyin*¹¹ *ma he'i gdoñ pa can nag po dañ | phyogs skyoñ gśin rje nag po*^b
*dañ | klu padma dkar po dañ | sprin 'khyil pa*¹² *kha dog sna tshogs pa dañ |* 20
ri ma la ya dkar po dañ | mchod rten nag po rdo rje zes bya ba gnas so || 2 ||

*nub tu 'bar žiñ 'khrugs pa zes bya ba'i*¹³ *dur khrod chen po'o || der śiñ*
mya ñan med dañ | gnod sbyin chu srin gyi gdoñ pa can dkar po^c *dañ |*

^adkar po Σ] *om.* HePra^{Skt.}. ^bnag po Σ] *om.* HePra^{Skt.}. ^cdkar po Σ] *om.*
HePra^{Skt.}.

ⁱHeSāU.

¹nam mkha' $\Sigma_{G,N}$] namkha' G, N. ²stegs bu'i Σ_{P_1}] steg bu'i P₁. ³lam yig
las Σ_G] *li* yig las G. ⁴dbus su Σ_G] dbus G. ⁵skad cig gis Σ_G] skad cig gi G.
⁶rims C, D, P₂] rim G, N, P₁. ⁷mchod rten Σ_G] mchod brten G. ⁸śirīṣa G,
N, P₁] śirīṣa C, D, P₂. ⁹rañ bžin Σ_G] rañ bži G. ¹⁰lhag ma can G, N, P₁]
lhag ma C, D, P₂. ¹¹gnod sbyin Σ_C] gnos sbyin C (misprint?). ¹²khyil pa G,
N, P₁] 'khyil ba C, D, P₂. ¹³zes bya ba'i Σ_{N,P_1}] zes bya'i N, P₁.

phyogs skyoñ chu lha dkar po dañ | klu karkoṭaka¹⁴ dmar po dañ | sprin
 'jigs pa zes bya ba kha dog sna tshogs pa dañ | ri kai la śa¹⁵ dkar po dañ |
 mchod rten dkar po chags pa'i rdo rje^d zes bya ba gnas so || 3 ||

byañ du ri bo'i phug ces bya ba'i dur khrod chen po'o || der śiñ aśvattha
 5 dañ | gnod sbyin mi'i¹⁶ 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 zes
 bya ba¹⁷ gnas so || 4 ||

dbañ ldan du dpal mo'i nags¹⁸ zes bya ba'i dur khrod chen po'o || der śiñ
 10 nyagrodha dañ | gnod sbyin ba glañ gi gdoñ pa can¹⁹ dkar po dañ | phyogs
 skyoñ dbañ phyug chen po dkar po dañ | klu duñ skyoñ zes bya ba²⁰ ser po
 dañ | sprin gtum po zes bya ba²¹ kha dog sna tshogs pa dañ | ri dbañ chen
 nag po dañ | mchod rten dkar po thugs²² rdo rje zes bya ba gnas so || 5 ||

mer drag tu rgod pa²³ zes bya ba'i dur khrod chen po'o || der śiñ kara-
 15 ñjaka dañ | gnod sbyin ra'i gdoñ pa can dmar po dañ | phyogs skyoñ me
 lha dmar po dañ | klu padma chen po sño bsans 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 so²⁴ || 6 ||

bden bral du 'jigs pa'i mun pa zes bya ba'i dur khrod chen po'o || der
 20 śiñ latāparkaṭi dañ | gnod sbyin nag po dom gyi gdoñ pa can dañ | phyogs
 skyoñ srin po nag po^{25,f} dañ | klu mtha' yas²⁶ zes bya ba dkar po dañ²⁷ |

^ddkar po chags pa'i rdo rje Σ (cf. VaPra^{§8.3} (\dot{N}_2, K_1))] sitasaṃjñāvajro $P_{\dot{G}R}$ (su-
 pported by DVS (f. 189r₄), VaPra^{§8.3} ($K_{2,5}, I_{2,3}$)); *dmar po rdo rje zes bya ba'i mchod rten*
 VaPra^{Tib.}. ^eser po Σ] *om.* HePra^{Skt.} ^fnag po Σ_{-N}] *om.* HePra^{Skt.}.

¹⁴karkoṭaka *em.* ($P_{\dot{G}R}$)] karko ṭa C, D, P₂; kakṭo ka G, N, P₁. ¹⁵kai la śa Σ_{-P_1}]
 ke la śa P₁ (misprint ?). ¹⁶mi'i Σ_{-G}] ma'i G. ¹⁷zes bya ba Σ_{-P_1}] zes byi ba P₁
 (misprint ?). ¹⁸dpal mo'i nags Σ_{-G}] dpal mo'i nag G. ¹⁹gdoñ pa can C, D, P₂]
 gdoñ can G, N, P₁. ²⁰zes bya ba G, N, P₁] zes pa C, D, P₂^{sil.}. ²¹zes bya ba C,
 D, P₂] zes bya ba'i G, N, P₁. ²²thugs C, D, P₂] thugs kyi G, N, P₁. ²³rgod pa
 G, N, P₁] dgod pa C, D, P₂^{sil.}. ²⁴gnas so $\Sigma_{-D,G}$] snas so D (misprint ?); gnaso G.
²⁵nag po Σ_{-N}] nag ba N (misprint ?). ²⁶mtha' yas Σ_{-C}] mthu' yas C. ²⁷dkar po
 dañ Σ_{-P_1}] dkar po na P₁.

sprin gañ ba can źes bya ba kha dog sna tshogs pa dañ | ri gser źes bya ba dañ | mchod rten dkar po⁸ rin chen rdo rje źes bya ba gnas so || 7 ||

rluñ du kili kili²⁸ sgrogs pa źes bya ba'i²⁹ dur khrod chen po'o || der śiñ arjuna dañ | gnod sbyin ljañ gu ri dags kyi³⁰ gdoñ pa can źes bya ba dañ | phyogs skyoñ rluñ lha sño bsañs dañ | klu rigs ldan khra bo dañ³¹ | sprin 5
char 'bebs źes bya ba kha dog sna tshogs pa dañ | ri dpal gyi ri źes bya ba sñon po dañ | mchod rten ljañ gu chos kyi rdo rje źes bya ba gnas so || 8 ||ⁱⁱ
gnod sbyin 'di rnams ni rdzu 'phrul chen po can źal gcig pa phyag³² gñis pa śiñ las lus phyed 'thon pa dag ste | phyag gyon pa rnams na khrag gis yoñs su gañ ba'i mi'i thod pa 'dzin źiñ gyas pa'i phyag gi³³ padmas ro sna 10
tshogs pa 'dzin pa'i rnam par bsam par bya'o³⁴ || 'di rnams ni rtswa ljañ gu dañ | śiñ sna tshogs pa stug po dañ | myu gu dañ | 'dab ma dañ | me tog rnams sar pas³⁵ brgyan źiñ³⁶ | 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'i³⁷
sna tshogs pa'i bya'i tshogs kyis³⁸ ñe bar brgyan pa | señ ge dañ | spyañ ki 15
dañ | stag dañ | dom dañ | phag³⁹ la sogs pa'i ri dags⁴⁰ sna tshogs pas yoñs su gañ ba | dri bzañ po can gyi me tog sna tshogs pa'i dri źim pos 'khrugs par byas pa⁴¹ | sbrul⁴² sna tshogs pa'i lañ loñ gis⁴³ 'jigs par byed pa | rus pa dañ | mgo bo dañ | keñ rus dañ | thod pa dañ | ro la sogs pa rnams kyis gnas sna tshogs pa'i yul so sor brgyan źiñ | slar yañ yul so so rnams su lha khañ 20
dañ | gtsug lag khañ dañ | bsam gtan gyi khañ pa dañ | rdziñ bu rnams kyis ñe bar brgyan pa | dam tshig gis brda dañ ldan pa'i sems kyis tshogs

⁸dkar po D, P₁] HePra^{Skt.} and VaPra^{Skt.} suggest *nag po* (*kr̥ṣṇa*) instead.

ⁱⁱCf. VaPra^{Tib.} §8.1-8.

²⁸kili kili G, N, P₁ (ki li ki li)] k'i li k'i li C, D, P₂^{sil.}. ²⁹sgrogs pa źes bya ba'i em.] sgrogs pa'i Σ. ³⁰ri dags kyi Σ.P₂] ri dwags kyi P₂^{sil.}. ³¹khra bo dañ G (Skt. *karbura*)] khro bo dañ C, D, P₂^{sil.}; khra'o dañ N, P₁. ³²phyag Σ.P₁] pyag P₁ (misprint?). ³³phyag gi C, D, P₂] phyag gis G, N P₁. ³⁴bsam par bya'o Σ.G] bsams par bya'o G. ³⁵sar pas Σ.D] ser pos D. ³⁶brgyan źiñ G, N, P₁] brgyan śiñ C, D, P₂^{sil.}. ³⁷la sogs pa'i G, N, P₁] la sogs pa C, D, P₂^{sil.}. ³⁸bya'i tshogs kyis Σ.C] bya ba'i tshogs kyis C. ³⁹phag Σ.G] phags G. ⁴⁰ri dags Σ.P₂] ri dwags P₂^{sil.}. ⁴¹'khrugs par byas pa G, N, P₁] 'khrigs par byas pa C, D, P₂^{sil.}. ⁴²sbrul G, N, P₁] sprul pa C, D, P₂. ⁴³gis C, D, P₂] gi G, N, P₁.

pa'i⁴⁴ avadhūtī pa⁴⁵ dañ | avadhūtī mo⁴⁶ dañ | bsam gtan pa dañ | bsam
gtan ma dañ | gnod sbyin dañ | gnod sbyin mo dañ | yi dags dañ | yi dags
mo dañ⁴⁷ | 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'
5 bo dañ | dpa' mo dañ ldan pa | rgod pa⁴⁸ dañ | sgeg pa⁴⁹ dañ | rnam par
sgeg pa dañ | 'khyud pa dañ | 'o byed pa dañ | sen mos⁵⁰ '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 tu⁵¹ 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
10 tshogs pa'i dam tshig gi⁵² kun tu⁵³ spyod pa la kun tu⁵⁴ spyod do || kha cig
ni bdud rtsi lña dañ sgron ma⁵⁵ lña 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^h || kha cig chañ 'thuñ bar byed par⁵⁶ yañ 'dir blta bar bya'o ||
g'zan yañ | rña dr'a ka dañ | ɕa ma ru dañ | rña pa ɕa ha dañ | rña mardala
15 dañ | rña jharjhara⁵⁷ dañ | pi wañ dañ | gliñ bu dañ | cha lañ la sogs pa'i sil
sñan sna tshogs pa rnam⁵⁸ sil sñan 'khrol bar byed pa | slar grub pa dañ |
rig pa 'dzin pa dañ | rig pa 'dzin ma⁵⁹ dañ | lto 'phye chen po dañ | lto 'phye
chen mo dañ⁶⁰ | mi 'am ci⁶¹ 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'⁶² ldiñ gi
20 tshogs rnam 'khrigs śiñⁱ kili kili'i⁶³ sgra dañ | 'jigs śiñ 'ur 'ur sgrogs pas⁶⁴

^hskrag par byed do Σ] P_S, P_R and VaPra⁸⁸ rather suggest the opposite, reading *sañtarpayantañ* (*yañ dag par tshim par byed VaPra*^{Tib.}). ⁱrig pa 'dzin pa dañ (...) tshogs rnam 'khrigs śiñ HePra^{Tib.}] HePra^{Skt.} differs.

⁴⁴tshogs pa'i Σ_{P_1}] chags pa'i P₁. ⁴⁵avadhūtī pa *em.*] a ba d.h'u t'i C, D, P₂; a ba d.hu t'i pa G, N, P₁. ⁴⁶avadhūtī mo *em.*] a wa d.h'u t'i mo Σ . ⁴⁷yi dags dañ | yi dags mo dañ Σ_{P_2}] yi dwags dañ | yi dwags mo dañ P₂^{sil.}. ⁴⁸rgod pa G, N, P₁] dgod pa C, D, P₂^{sil.}. ⁴⁹sgeg pa G, N, P₁] sgeg ma C, D, P₂. ⁵⁰sen mos C, D, P₂^{sil.}] sen mo G, N, P₁. ⁵¹kun tu Σ_{P_2}] kun du P₂^{sil.}. ⁵²dam tshig gi $\Sigma_{C,G}$] dam tshig gis G. ⁵³tu G, N, P₁] du C, D, P₂^{sil.}. ⁵⁴tu G, N, P₁] du C, D, P₂^{sil.}. ⁵⁵sgron ma *em.*] sgron ma Σ . ⁵⁶par G, N, P₁] pa C, D, P₂^{sil.}. ⁵⁷jharjhara *em.*] dz.ha dz.ha ra Σ . ⁵⁸rnam C, D, P₂] rnam kyī G, N, P₁. ⁵⁹rig pa 'dzin ma G, N, P₁] rigs 'dzin ma C, D, P₂. ⁶⁰lto 'phye chen mo dañ G, N, P₁] *om.* C, D, P₂. ⁶¹mi 'am ci $\Sigma_{C,G}$] mi 'mi ci C. ⁶²nam mkha' $\Sigma_{C,N}$] namkha' G, N. ⁶³kili kili'i G, N, P₁ (ki li ki li'i)] k'i li k'i li'i C, D, P₂^{sil.}. ⁶⁴pas G, N, P₁] par C, D, P₂.

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 pa⁶⁵ źabs kyis gsuñs pa bris pa ste dur khrod do ||^{j,iii}

§9 khañ pa brtsegs pa

5

C104r7; de'i dbus su bśad pa'i rluñ la sogs pa 'byuñ ba chen po bźi yoñs su gyur
D102v3; pa las khañ pa brtsegs pa ste | 'di'i gru bźi ñid dañ | rdo rje'i thig ni dbañ po
G141r5; lña rnam par dag pa'o || sgo bźi ni dran pa ñe bar gźag pa⁶⁶ bźi rnam par
N108r7; dag pa'o || rta babs bźi ni yañ dag par spoñ ba bźi rnam par dag pa'o || stegs
P1118r2; bu bźi ni⁶⁷ rdzu 'phrul gyi rkañ pa bźi rnam par dag pa'o || grwa⁶⁸ bźi dañ | 10
P228513 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 du⁶⁹ rab tu brtags so || byañ chub
kyi 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 ltar⁷⁰
byañ chub kyi phyogs kyi chos sum cu rtsa bdun rnam par dag pa las⁷¹ rten 15
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 la⁷² śar gyi rtse mo gsum ni dkar po
dañ | lho ser po dañ | nub dmar po dañ | byañ ljañ gu dañ | stegs bu'i dbus
kyi kha dog ni sñon por bsam par bya'o || gru bźi dañ thig la sogs pa rnams 20
ni Dz'a lan.d.ha ri pa⁷³ źabs kyis⁷⁴ mdzad pa'i⁷⁵ rnam par bśad pa las khoñ
du chud par bya'o ||^k

^jHePra^{Skt.} lists the eight *vijñānas* instead. ^kgru bźi (...) chud par bya'o Σ] *om.*
HePra^{Skt.}.

ⁱⁱⁱCf. VaPra^{§8}.

⁶⁵pa *em.*] pa'i Σ. ⁶⁶gźag pa C, D, P₂^{sil.}] bźag pa G, N, P₁. ⁶⁷stegs bu bźi ni
C, D, G, P₂^{sil.}] steg bu bźi ni N; steg bu bźi na P₁ (damage of the xylograph?).
⁶⁸grwa C, D, P₂] gru G, N, P₁. ⁶⁹ka ba brgyad du Σ_C] ka brgyad du C. ⁷⁰de
ltar Σ_N] da ltar N (misprint?). ⁷¹dag pa las Σ_C] dag pa la C. ⁷²de la Σ_{P₁}]
da la P₁ (misprint?). ⁷³Dz'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. ⁷⁴źabs kyis Σ_G] źabs kyi G. ⁷⁵mdzad pa'i D] mdzad pa'i bsdus
pa'i G, N; mdzad pa'i *bltus pa'i* P₁ (misprint?).

da ni lha mo bcu drug po rnam par dgod pa brjod par bya ste⁷⁶ |
 rdo rje'i⁷⁷ thig ñid dañ | rtsig pa lha po de rnam las phyi rol gyi lha'i snam
 bu la sgo'i rtsa ba nas brtsams te logs gñis gñis su g.yas bskor gyis⁷⁸ rjes su
 rim pas rnal 'byor ma gñis gñis te⁷⁹ zla ba dañ ñi ma'i⁸⁰ dbus su son pa'i
 5 rañ rañ gi miñ gi yi ge dañ po zla tshes⁸¹ dañ thig le dañ ldan pa'i sa bon
 las rdzogs pa'i mchod pa'i lha mo rnam⁸² 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
 dañ⁸³ | rña zlum ma ni du ba'i mdog dañ | rdza rña ma ni⁸⁴ dkar mo dañ |
 b'zad ma ni⁸⁵ ser mo dañ | sgeg mo ni dmar mo dañ | glu mo ni⁸⁶ dmar mo
 10 dañ | gar ma ni kha dog sna tshogs ma dañ | me tog ma ni dkar mo dañ |
 bdug spos ma ni⁸⁷ 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 dañ⁸⁸ | chos ma ni dkar mo ste 'di rnam thams cad zla
 ba'i gdan la gnas pa cha bcu drug⁸⁹ rnam par dag pa⁹⁰ blta bar bya'o || 'di
 15 rnam kyi brgyan pa'o zes pa khañ pa brtsegs pa'o ||

§10 rgyu'i dkyil 'khor

de'i rjes su khañ pa brtsegs pa'i dbus su⁹¹ 'dab ma sna tshogs pa'i padma'i
 ze'u 'bru'i steñ du bdud b'zi gan rkyal du g.yas dañ gyon du⁹² mgo bo ste |
 phuñ po dañ | ñon moñs pa dañ | 'chi bdag dañ | lha'i bur mñon par brjod pa
 20 rnam 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 b'zi po rnam kyi sñiñ gar ñi mas mnan

C105r₂;
 D103r₅;
 G142r₃;
 N109r₃;
 P1118v₅;
 P2287₂

⁷⁶brjod par bya ste Σ_G] brjod par bya'o G. ⁷⁷rdo rje'i Σ_G] rdo rje G. ⁷⁸bskor gyis G, N, P₁] skor gyi C, D, P₂. ⁷⁹rjes su rim pas rnal 'byor ma gñis gñis te G, N, P₁] rjes su rim pas C, D, P₂. ⁸⁰zla ba dañ ñi ma'i G, N, P₁] zla ba dañ ñi ma'i gdan gñis gñis kyi C, D, P₂. ⁸¹zla tshes Σ_{P_1}] zla tshas P₁ (misprint?). ⁸²lha mo rnam Σ_G] lha rnam G. ⁸³dmar mo dañ G, N, P₁] dmar po dañ C, D, P₂^{sil.}. ⁸⁴rdza rña ma ni Σ_N] rdza rña ni N. ⁸⁵b'zad ma ni Σ_C] g'zad ma ni C. ⁸⁶glu mo ni N, P₁] glu ma ni C, D, P₂^{sil.}; glu ni G. ⁸⁷bdug spos ma ni Σ_G] bdug pos ma ni G. ⁸⁸ljañ gu ma dañ G, N, P₁] ljañ gu dañ C, D, P₂. ⁸⁹cha bcu drug Σ_C] cha cu drug C. ⁹⁰rnam par dag pa C, D, P₂^{sil.}] rnam par dag par G, N, P₁. ⁹¹de'i rjes su khañ pa brtsegs pa'i dbus su Σ_G] de'i rjesu khañ pa b'xe pa'i dbusu G^{p.c.} (squeezed in, partly illegible). ⁹²gyon du Σ_D (P₂^{sil.})] gyos du D. Note : HePra^{Sk.} reads *dakṣiṇottara*^o instead.

pa'o || śar la sogs pa'i phyogs kyi⁹³ 'dab ma rnams su tshañs pa dañ | dbañ
 po dañ | ñe dbañ dañ | drag po rnams so || dbañ ldan la sogs pa'i phyogs
 bral gyi 'dab ma rnams su⁹⁴ gśin rje dañ | lus ñan dañ | bden bral dañ |
 thags bzañ ris⁹⁵ kyañ ño || 'di rnams kyi sñiñ gar yañ zla ba brgyad kyis
 mnan pa ste | 'dab ma sna tshogs pa'i⁹⁶ padma la sogs pa nas thags bzañ 5
 ris kyis⁹⁷ mthar thug pa ni⁹⁸ khañ pa brtsegs pa⁹⁹ rdzogs pa'i dus ñid du
 rdzogs pa'o || gañ gi phyir na rten ciñ 'brel bar 'byuñ ba¹⁰⁰ bsam gyis mi
 khyab pa ñid kyi phyir ro ||¹
 sñiñ gar ñi ma'i steñ du a yig la sogs pa'i dbyañs ñis¹⁰¹ 'gyur yoñs su gyur
 pas mtshan sum cu rtsa gñis gsal bar byed pa'i zla ba'i dkyil 'khor me loñ 10
 lta bu'i ye śes kyi rañ bzin no || de'i steñ du ka la sogs pa'i yi ge sum cu rtsa
 bzī *ḍa ḍha da dha ya la* źes 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 bzin du blta'o || de kha sbyar ba'i dbus su *hūm* dañ *am* gi sa 15
 bon gñis yoñs su gyur pa'i thod pa dañ gri gug de dag ñid kyis¹⁰² mtshan
 pa ni so sor rtog pa'i¹⁰³ ye śes so || de nas sa bon gñis las¹⁰⁴ rnam par spros
 pa'i 'od zer gyi dra ba rnams kyis mtha' yas pa'i 'jig rten gyi khams snañ
 bar byas nas¹⁰⁵ yañ bkug ste de ñid du źugs pa las thams cad gcig pa ñid
 ni bya ba grub pa'i ye śes so || gcig pa ñid¹⁰⁶ yoñs su gyur pas skad cig gis 20
 bdag ñid 'chad par 'gyur ba'i sku mdog dañ mtshan ma la sogs pas¹⁰⁷ rdzogs
 pa'i rañ gi 'dod pa'i lha dpal he ru ka'i gzugs sam phyag bcu drug pa dañ |

¹gañ gi phyir (...) mi khyab pa ñid khi phyir ro Σ^{Tib} .] *om. HePra*^{Skt.}.

⁹³phyogs kyi C, D, P₂^{sil.}] phyogs kyis G, N, P₁. ⁹⁴'dab ma rnams su Σ_G] 'dabs
 ma rnamsu G. ⁹⁵thags bzañ ris G, N, P₁] thags bzañs ris C, D, P₂. ⁹⁶sna tshogs
 pa'i Σ_G] sna tshogs pa G. ⁹⁷thags bzañ ris kyis G, N, P₁] thags bzañs ris kyi
 C, D, P₂. ⁹⁸mthar thug pa ni Σ_{P_1} (P₂^{sil.})] mthar thugs pa ni P₁. ⁹⁹brtsegs pa
 Σ_{P_1} (P₂^{sil.})] btsegs pa P₁ (misprint ?). ¹⁰⁰'brel bar 'byuñ ba C, G, N, P₁] 'brel bar
 'gyur ba D, P₂. ¹⁰¹dbyañs ñis Σ_G] dbyañs gñis G. ¹⁰²de dag ñid kyis N, P₁ (Skt.
tābhyām eva)] de ñid kyis C, D, P₂^{sil.}; de dag ñid kyi G. ¹⁰³rtog pa'i Σ_G] rtogs pa'i
 G. ¹⁰⁴gñis las *em.* (Skt. *bījadvaya*^o)] ñid las Σ^{Tib} . ¹⁰⁵snañ bar byas nas C, D, P₂^{sil.}]
 snañ ba byas nas G, N, P₁. ¹⁰⁶gcig pa ñid G, N, P₁] gcig ñid C, D, P₂. ¹⁰⁷la sogs
 pas (Skt. *oādinā*) *em.*] la sogs pa C, D, P₂; la logs pas G, N; logs pas P₁,

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 ma¹⁰⁸ la sogs pa phrag
par 'byuñ ba ni¹⁰⁹ śin tu rnam par dag pa'i chos kyi dbyiñs kyi ye śes so źes
pa¹¹⁰ rnam pa liñas mñon par rdzogs par byañ chub pa'o ||

- 5 śar la sogs pa'i¹¹¹ phyogs su rim pas sñiñ gar zla ba rnam la de bžin kho
nar zla ba dañ ñi ma sbyar ba'i dbus su | *gam cam vañ gham pañ*¹¹² *śam cam*¹¹³
dam źes pa'i sa bon brgyad po blta bar bya'o || de yoñs su gyur pa'i¹¹⁴ gaurī
la sogs pa rnam 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
10 bon de dag ñid kyi byin gyis brlabs par¹¹⁵ bsam par bya'o || de thams cad
yoñs su gyur pa'i rnam pa liñas mñon par rdzogs par byañ chub pas gaurī
la sogs pa yañ sku mdog dañ mtshan ma la sogs pa 'chad par 'gyur ba'i rim
pas rdzogs par bya'o źes pa rgyu'i dkyil 'khor ro ||

§11 źu ba ltuñ ba

- 15 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 źugs par blta bar bya'o || tiñ ñe 'dzin¹¹⁶ dam tshig gi 'od zer gyis
bkug pa'i dri za'i sems can bde ba chen po'i rañ bžin¹¹⁷ | *hoḥ* yig dmar po'i
phreñ ba gñis kyi bskor ba | 'khor lo'i mkha' 'gro'i lam nas rab tu źugs nas |
20 bcom ldan 'das rañ gi rig ma dañ lhan cig 'dod chags chen pos¹¹⁸ rjes su
chags pa las śin tu mchog gi bde ba chen po'i ros¹¹⁹ źu ba¹²⁰ sa bon gyi
gzugs kyi gnas par gyur pa'o źes pa źu ba ltuñ pa'o¹²¹ ||

C105v₆;
D104r₂;
G143r₄;
N110r₁;
P₁119v₄;
P₂289₁

¹⁰⁸bdag med ma C, D, P₂] bdag med G, N, P₁. ¹⁰⁹phrag par 'byuñ ba ni C, D, P₂] phrag par 'khyud pa ni G, N, P₁. ¹¹⁰źes pa C, D, P₂^{sil.}] źes G, N, P₁. ¹¹¹śar la sogs pa'i Σ_N] śa la sogs pa'i N. ¹¹²pañ Σ^{Tib.}] puñ P_g. ¹¹³cam G, N, P₁, Σ^{Skt.}, et al.] lam C, D, P₂. ¹¹⁴de yoñs su gyur pa'i Σ_G | de nas yoñsu gyur pa'i G. ¹¹⁵brlabs par G, N, P₁] brlabs pa C, D, P₂^{sil.}. ¹¹⁶tiñ ñe 'dzin G, N, P₁] tiñ ñe 'dzin gyi C, D, P₂^{sil.}. ¹¹⁷rañ bžin G, N, P₁ (no *tshag* following)] rañ bžin no C, D, P₂. ¹¹⁸chen pos G, N, P₁] chen po'i C, D, P₂^{sil.}. ¹¹⁹ros *em.*] ror Σ. ¹²⁰źu ba G, N, P₁] źugs C, D, P₂. ¹²¹źu ba ltuñ pa'o G, N, P₁] źu ba lta bu 'o C, D, P₂.

§12 *bžeṅs pa*

C106r₂; de nas pukkaśī la sogs pa'i lha mo bži po rnamś 'khor lo'i bdag po med
 D104r₄; par mthoṅ nas mya ṅan gyis¹²² gduṅś te bdag cag ni mgon med pa'o žes śes
 G143v₁; nas¹²³ yid mi bde ba chen po thob pas śin tu smre śnags kyis thugs rab tu sad
 N110r₃; par byed pa'i¹²⁴ rdo rje'i glu rnamś kyis bcom ldan 'das sloṅ bar byed do || 5
 P₁119v₇; "khyed¹²⁵ *bžeṅś rje btsun*¹²⁶ *śṅiṅ rje'i yid*" | ces pa la sogs pa tshigs su bcaḍ pa
 P₂289₉ "khyed¹²⁵ *bžeṅś rje btsun*¹²⁶ *śṅiṅ rje'i yid*" | ces pa la sogs pa tshigs su bcaḍ pa
 bži'i don brjod par bya ste^m –

khyed¹²⁷ *bžeṅś rje btsun śṅiṅ rje'i yid* ||
 pukkaśī bdag yoṅś su skyobs ||
 stoṅ ṅid raṅ bžin dor nas ni || 10
 bde chen sbyor bas bdag 'dod mdzod¹²⁸ ||^{iv}

žu bar ltuṅ ba'i tiṅ ṅe 'dzin las *bžeṅś pa ste*¹²⁹ bdag la khyod kyi¹³⁰ byams
 pa chen po'o ||ⁿ

khyod med na ni bdag 'gum pas ||
 kye yi rdo rje¹³¹ khyod *bžeṅś śig*¹³² || 15
 stoṅ ṅid raṅ bžin ṅid dor nas ||
 ri khrod ma yi bya ba sgrubs¹³³ ||^v

žes pa bdag la¹³⁴ khyod kyi śṅiṅ rje chen po'o ||^o

^mkhyed (...) brjod par bya ste $\Sigma^{\text{Tib.}}$ (cf. VaPra^{§12})] *om. HePra*^{Skt.}. ⁿžu bar ltuṅ ba'i (...) chen po'o $\Sigma^{\text{Tib.}}$] *om. HePra*^{Skt.}. ^ožes pa (...) chen po'o $\Sigma^{\text{Tib.}}$] *om. HePra*^{Skt.}.

^{iv}HeTa_{Sn} II.v. 20. ^vHeTa_{Sn} II.v. 21.

¹²²mya ṅan gyis C, D, P₂^{sil.}] mya ṅan gyi G, N, P₁. ¹²³žes śes nas G, N, P₁] žes pa nas C, D, P₂. ¹²⁴rab tu sad par byed pa'i G, N, P₁] rab sad par byed pa'i C, D, P₂^{sil.}. ¹²⁵khyed *em.*] khyod Σ . ¹²⁶rje btsun $\Sigma_{.C}$] rjes btsun C. ¹²⁷khyed C, D, P₂^{sil.}] khyod G, N, P₁. ¹²⁸mdzod $\Sigma_{.C}$] mdzad C (misprint?). ¹²⁹*bžeṅś pa ste* G] *žes pa ste* C, D, P₂^{sil.}; *žes pa ste* N, P₁. ¹³⁰khyod kyi C, D, P₂] khyod kyis G, N, P₁. ¹³¹kye yi rdo rje C, D, P₂^{sil.}] kye rdo rje G, N, P₁. ¹³²*bžeṅś śig* $\Sigma_{.P_1}$] *bžaṅś śig* P₁ (misprint?). ¹³³sgrubs C, D, P₂^{sil.}] bsgrubs G, N, P₁. ¹³⁴žes pa bdag la C, D, P₂^{sil.}] žes pa dag la G, N, P₁.

dga' gtso 'jig rten¹³⁵ mgon gñer nas¹³⁶ ||
 stoñ pa ñid la bźugs sam ci ||
 khyod med phyogs ni mi 'tshal bas ||
 gdol ba mo bdag źu ba bgyid ||^{vi}

5 ces pa de las bźens śig ste bdag la khyod kyi¹³⁷ dga' ba chen po'o ||^p

bdag gis khyod thugs mig 'phrul śes¹³⁸ ||
 kye ma mig 'phrul can khyod bźens ||
 g.yuñ mo bdag ni gron khyer ma ||
 sñiñ rje chad par ma mdzad cig ||^{vii}

10 ces pa bdag la khyod kyi¹³⁹ btañ sñoms chen po'i gnas pa'o ||^q

"bcom ldan 'das rañ gi rig ma dañ lhan cig 'dod chags chen pos¹⁴⁰ rjes
 su chags pa las śin tu mchog gi bde ba chen po'i ros¹⁴¹ źu ba sa bon gyi
 gzugs kyis¹⁴² gnas par gyur pa'o"^{viii} źes pa 'di'i don rnam par dpyad par
 bya ste¹⁴³ | ci źu ba de thog mar de ñid tha mal pa'i lus med par bltas nas ye
 15 śes kyi snañ ba rdo rje'i tiñ ne '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 ste¹⁴⁴ | 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
 20 źu bar gyur pa de ñid du¹⁴⁵ źu ba yin no || ji ltar yan lag bcu gñis la brten

^pdga' gtso (...) chen po'o Σ^{Tib} .] *om. HePra*^{Skt.}. ^qces pa (...) gnas pa'o Σ^{Tib} .]
om. HePra^{Skt.}.

^{vi}HeTa_{Sn} II.v. 22. ^{vii}HeTa_{Sn} II.v. 23. ^{viii}HeSāU.

¹³⁵jig rten Σ_G] 'jigs rten G. ¹³⁶mgon gñer nas C, D, P₂^{sil.}] 'gron gñer na G ;
 'gron gñer nas N, P₁. ¹³⁷khyod kyi C, D, P₂] khyod kyis G, N, P₁. ¹³⁸thugs mig
 'phrul śes C, D, P₂^{sil.}] mi 'khrul śes G ; thugs mig 'khrul śes N, P₁. ¹³⁹khyod kyi
em.] khyod kyis Σ . ¹⁴⁰dod chags chen pos Σ_G] 'dod chags chen po G. ¹⁴¹bde
 ba chen po'i ros *em.*] bde ba chen po'i ror C, D, P₂^{sil.}; bde ba chen por ror G, N,
 P₁. ¹⁴²gzugs kyis Σ_G] gzugs kyi G. ¹⁴³dpyad par bya ste C, D, P₂^{sil.}] spyad par
 bya ste G, N, P₁. ¹⁴⁴mi rigs pa ste G, N, P₁] mi rigs te C, D, P₂^{sil.}. ¹⁴⁵de ñid du
 G, N, P₁] ñid C, D, P₂^{sil.}.

nas¹⁴⁶ 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 pa¹⁴⁷ dri za'i sems can źu ba yin pa na¹⁴⁸ bcom ldan 'das źu ba'o
 źes smra ba ni rigs pa ma yin no || ñe bar btags pa las¹⁴⁹ bcom ldan 'das
 dañ lhan cig gñis su med par byas nas brjod par bya ste | dños su na źu ba 5
 ma yin no¹⁵⁰ || de ltar rigs pa¹⁵¹ yañ ma yin te¹⁵² | źu ba la sog's 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 sog's pa
 ma yin źiñ lhan cig skyes pa rnam par gźag par bya'o¹⁵³ ||^r
 'di ñid mTsho skyes źabs kyis gsuñs pa ni | "sa bon gyi gzugs kyis gnas par 10
 gyur pa"^{ix} źes so || de bźin du yañ Dz'a lan.d.ha ri pa źabs 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 skur¹⁵⁴ brtag pa tsam mo"^s || de yañ¹⁵⁵ med pa na bdud rtsi źu ba'i
 thigs pa bźin du dañ ba sgyu ma lta bu'i rnam par śes pa'i gzugs kyis gnas
 pa ste | 'di ñid sgyu ma lta bu'i rnam par śes pa'i smon lam gyi rten no || ji 15
 ltar sgyu ma rañ dañ gźan gyi śes pa dañ yañ dag par rig pa med na yañ
 don gyi bya ba byed do || de bźin du rnam par śes pa'i sgyu ma ni yun riñ
 por smon lam gyi śugs kyis don byed pa'i dbañ gis bźeñs pa ste rmi lam sad
 pa bźin no¹⁵⁶ ||^t

rnal 'byor źes bya ba'i tiñ ñe 'dzin 20

C107r₁; de la 'dir bźeñs pa'i rim pa ni rnam pa lña'i rab tu sbyor ba las te | der bdud
 D105r₃; rtsi źu ba'i thigs pa¹⁵⁷ dañ 'dra ba sgyu ma lta bu'i rnam par śes pa de yoñs
 G144v₃;
 N111r₃; ^rThis sections is omitted HePra^{Skt.}. ^sCf. VaPra^{§12}, reading *lha'i rnam pas mi*
 P₁120v₈; *gtsañ ba'i lus med ciñ mi gtsañ ba'i lus med na dag pa'i sprul pa'i lus su mñon par źen pa tsam*
 P₂291₁₂ *ste.* ^tThis sections is omitted HePra^{Skt.}.

^{ix}HeSāU.

¹⁴⁶brten nas C, D, P₂^{sil.}] rten nas G, N, P₁. ¹⁴⁷źes pa Σ_{.N}] źes par N. ¹⁴⁸yin
 pa na G, N, P₁] yin pas na C, D, P₂^{sil.}. ¹⁴⁹btags pa las G, P₁] brtags pa las Σ_{.G,P₁}
 (P₂^{sil.}). ¹⁵⁰ma yin no G, N, P₁] yin no C, D, P₂. ¹⁵¹rigs pa Σ_{.G}] rig pa G. ¹⁵²ma
 yin te Σ_{.C}] ma yin to C. ¹⁵³rnam par gźag par bya'o C, D, P₂^{sil.}] rnam par bźag
 par bya'o G, N, P₁. ¹⁵⁴sprul pa'i skur G, N, P₁] skur C, D, P₂^{sil.}. ¹⁵⁵de yañ C,
 D, P₂^{sil.}] de yi yañ G, N, P₁. ¹⁵⁶bźin no C, D, P₂] bźin du G, N, P₁. ¹⁵⁷thigs pa
 C, D, P₂^{sil.}] thig pa G, N, P₁.

su gyur pa las rnam par śes pa lña'i rañ bzin der *āli* yoñs su gyur pa'i me loñ
lta bu'i ye śes te zla ba'o || *kāli* yoñs su gyur pa'i mñam pa ñid kyi ye śes 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 ni¹⁵⁸ so sor rtog par brjod par bya ste –

5 thams cad gcig pa nan tan te ||
gzugs rdzogs dag pa'i chos ñid do ||^x

de la ye śes lña'i rañ bzin byañ chub kyi sems las lañs pa'i 'od zer rnam kyi
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'i¹⁵⁹ zla ba'i dkyil 'khor gyi
10 rnam par blta bar bya'o¹⁶⁰ zes pa ni rnal 'byor zes bya ba'i tiñ ñe 'dzin to ||

rjes su rnal 'byor zes 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 C107r₄;
ston ka'i¹⁶¹ ri boñ 'dzin pa'i rnam pa mtha' yas pa'i 'jig rten gyi khams rab D105r₆;
tu gsal bar byed pa¹⁶² chos kyi phyag rgya dañ ldan pa ye śes lña'i rañ bzin G145r₁;
15 sgyu ma lta bu'i lhan cig skyes pa he ru ka¹⁶³ phyag gñis pa blta bar bya'o N111r₇;
zes pa ni rjes su rnal 'byor zes bya ba'i tiñ ñe 'dzin te bzeñs pa'o || P₁121r₄;
P₂292₃

§13 dgod pa

***śin tu rnal 'byor zes bya ba'i tiñ ñe 'dzin**

'di ltar rjes su rnal 'byor rdzogs par byas nas phuñ po dañ | khams dañ | C107r₅;
20 skye mched rnam la rdo rje ma la sogs pa nas | mkha' spyod ma'i mthar D105r₇;
thug pa rnam kyi sa bon dgod par bya'o || 'di lta ste | gzugs kyi phuñ po la G145r₃;
rdo rje ma'i *ām*¹⁶⁴ dgod par bya'o || tshor ba'i phuñ po la gaurī *im* ño¹⁶⁵ || N111v₁;
'du śes kyi phuñ po la chu'i rnal 'byor ma'i *īm* ño¹⁶⁶ || 'du byed kyi phuñ P₁121r₆;
P₂292₈

^xCf. HeTa_{sn} I.viii. 7cd reading *thams cad gcig gyur nan tan ñid || rdzogs pa chos dbyiñs dag pa ste ||*.

¹⁵⁸mtshan ma des mtshan pa ni G, N, P₁] mtshan ma ni C, D, P₂. ¹⁵⁹ston ka'i C, D, P₂^{sil.}] ston kha'i G, N, P₁. ¹⁶⁰blta bar bya'o G, N, P₁] blta bar bya ste C, D, P₂. ¹⁶¹ston ka'i C, D, P₂^{sil.}] ston kha'i G, N, P₁. ¹⁶²byed pa G, N, P₁] byed pa'i C, D, P₂^{sil.}. ¹⁶³he ru ka C, D, P₂^{sil.}] he ru ka'i G, N, P₁. ¹⁶⁴*ām em.* (cf. HePra^{Skt.}, VaPra^{§13})] om C, D; am G, N, P₁, P₂^{sil.}. ¹⁶⁵*im* ño Σ_C] *i* ño C. ¹⁶⁶*īm* ño C, D, P₂^{sil.}] *im* ño G, N, P₁.

po la rdo rje mkha' 'gro ma'i *um̄* ño || rnam par śes pa'i phuñ po la bdag
 med ma'i *am̄* ño || śa la¹⁶⁷ pukkaśī'i *ūm̄*¹⁶⁸ dgod do || khrag la ri khrod ma'i
m̄ ño¹⁶⁹ || byañ chub kyi sems la gdol pa mo'i *m̄* ño¹⁷⁰ || rus pa la g.yuñ
 mo'i *lm̄* ño || skye mched dgod pa yañ¹⁷¹ brjod par bya ste | gzugs kyi skye
 mched la gaurī gźan gyi¹⁷² *lm̄* dgod par bya'o || sgra la¹⁷³ chom rkun ma'i 5
em̄ ño || dri la ro lañs ma'i¹⁷⁴ *aim̄* ño || ro la ghasmarī'i¹⁷⁵ *om̄* ño || reg la sa
 spyod ma'i *aum̄* ño¹⁷⁶ || chos kyi khams la mkha' spyod ma'i *am̄* ño ||
 le'u dgu par yañ bcom ldan 'das kyi gsuñs pa "gzugs *phuñ rdo rje ma ru gyur* |^{xi}
 źes pa la sogs pa ste dgod pa'o ||^u mñon par rtogs pa'i rim pa 'di ñid kyañ
 rtsa ba'i rgyud du – 10

dañ por stoñ ñid byañ chub ste ||
 gñis pa la ni sa bon bsdu ||
 gsum pa gzugs brñan rdzogs pa ste ||
 bźi pa la¹⁷⁷ yi ge dgod pa'o ||^{xii}

źes so || 15

rnal 'byor chen po źes bya ba'i tiñ ñe 'dzin

C107v₃; mya ñan las 'das pa'i sku 'dzin pa'i don dañ | gdul bya'i skye bo mi spañ ba'i
 D105v₄; don du phuñ po la sogs pa dgod pa'i śin tu rnal 'byor rdzogs par byas nas |
 G145v₂; rnal 'byor chen po yañ dag par brtsam par bya ste |^v lte ba dañ | sñiñ ga
 N111v₆; dañ | mgrin pa dañ | dbral bar¹⁷⁸ yañ padma bźi po || 'dab ma drug cu rtsa 20
 P₁121v₃;
 P₂293₃

^uNB: This and the following are not contained in HePra^{Skt}. ^vle'u dgu bar (...) bya ste HePra^{Tib.}] *om.* HePra^{Skt}.

^{xi}Cf. HeTa_{Sn} I.ix. 8a, reading *gzugs phuñ rdo rje ma yin te* ||. ^{xii}HeTa_{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* || *bźi pa la ni yig 'bru dgod* || (2), cf. VaPra^{Tib.} §13.

¹⁶⁷śa la C, D, P₂] śa ba G, N, P₁. ¹⁶⁸*ūm̄* C, G, N, P₁] *ū* D, P₂. ¹⁶⁹*m̄* ño Σ_N] *ram̄* ño N. ¹⁷⁰*m̄* ño G, N, P₁] *m̄* ño C, P₂; *m̄* ñom̄ D ¹⁷¹yañ Σ_{P₁}] yab P₁ (misprint). ¹⁷²gaurī gźan gyi Σ_G] gaurīm̄ gźan gyi G. ¹⁷³sgra la G, N, P₁] sgra C, D, P₂. ¹⁷⁴ro lañs ma'i Σ_{P₁}] ro lañ ma'i P₁. ¹⁷⁵ghasmarī'i G, N, P_{1,2}] gasmarī'i C, D. ¹⁷⁶*aum̄* ño Σ_{C,P₂}] *au* ño C, P₂. ¹⁷⁷bźi pa la *em.* (cf. HeTa_{Sn})] bźi pa Σ^{Tib.}. ¹⁷⁸dbral bar Σ_{P₂}^{sil.}] dbral par P₂^{sil.}.

bzi dañ | brgyad dañ | bcu drug dañ | sum cu rtsa gñis go rims bzin du bsams
 nas | de rnams su *om hūm om haṃ* rnam par bkod de | sku dañ | gsuñ dañ |
 thugs byin gyis brlab par¹⁷⁹ bsam par bya'o || mgo bor *om* yig dkar po bsams
 nas de las sku rdo rje'i tshogs kyis¹⁸⁰ nam mkha' gañ ba sa bon¹⁸¹ de ñid
 5 du žugs pa las sku rdo rjer¹⁸² gyur pa'o || *om kāyavajrātmakāḥ sarvadharmāḥ*¹⁸³
kāyavajrātmako 'haṃ žes 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 žugs pa
 las gsuñ rdo rjer gyur pa'o || *om vāgvajrātmakāḥ*¹⁸⁴ *sarvadharmā*¹⁸⁵ *vāgvajrātmako*
*'haṃ*¹⁸⁶ žes brjod do || sñiñ gar *hūm* yig nag po bsams nas¹⁸⁷ de las thugs rdo
 10 rje'i tshogs kyis¹⁸⁸ nam mkha' gañ ba¹⁸⁹ sa bon de ñid du žugs pa las thugs
 rdo rjer gyur pa'o || *om cittavajrātmakāḥ sarvadharmās cittavajrātmako 'haṃ*¹⁹⁰ 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 so¹⁹¹ žes so ||^w rnal 'byor chen
 15 po žes bya ba'i tiñ ñe 'dzin te 'di rnams kyi mthar thug pa ni dgod pa'o ||
 bcom ldan 'das ma la ni dgod pa ji lta bur gyur pa de bzin te¹⁹² rigs lña'i
 chas¹⁹³ sñ tu lhag pa'o¹⁹⁴ ||^x

§14 že sdañ gi bdag ñid

sñar gsuñs pa'i rim pas he ru ka'i rnam pa bzi po rnams kyi nañ nas rañ
 20 gi 'dod pa'i lha šes rab dañ sñoms par žugs pa'i¹⁹⁵ bdag ñid sku mdog nag

C108r₂;
 D106r₃;
 G146r₃;
 N112r₅;
 P1122r₃;
 P2294₃

^wbcom ldan 'das kyis (...) žes so HePra^{Tib.}] *om*. HePra^{Skt.}. ^xbcom ldan 'das
 ma (...) lhag pa'o HePra^{Tib.}] *om*. HePra^{Skt.}; cf. VaPra^{§14}.

¹⁷⁹brlab par C, D, P₂^{sil.}] brlabs par G, N, P₁. ¹⁸⁰tshogs kyis Σ_C] tshogs kyi C.
¹⁸¹gañ ba sa bon Σ_C] gañ bas ba na C. ¹⁸²sku rdo rjer C, D, P₂^{sil.}] gsuñs rdo rjer
 G, N, P₁. ¹⁸³°dharmāḥ *em.*] °dharmmaḥ Σ^{Tib.}. ¹⁸⁴vāgvajrātmakāḥ *em.*] vākva-
 jrātmakāḥ C, D, P₂^{sil.}; vākvajrātmakā G, N, P₁. ¹⁸⁵°dharmā *em.*] °dharmmaḥ
 Σ^{Tib.}. ¹⁸⁶vāgvajrātmako 'haṃ *em.*] vākvajrātmako (°)haṃ Σ^{Tib.}. ¹⁸⁷bsams nas
 C, D, N, P₂^{sil.}] bsam nas G, P₁. ¹⁸⁸tshogs kyis C, D, P₂^{sil.}] tshogs kyi G, N, P₁.
¹⁸⁹gañ ba Σ_N] gañ bar N. ¹⁹⁰°dharmās cittavajrātmako 'haṃ *em.*] °dharm(m)ās
 cittavajrātmako (°)haṃ Σ_C; °dharmmaś cattivajrātmako 'haṃ C. ¹⁹¹rlob pa'i
 sñags so Σ_N] rlab pa'i sñags so N (misprint?). ¹⁹²de bzin te Σ_{P₁}] de bzan te
 P₁ (misprint?). ¹⁹³chas G, N, P₁] cha C, D, P₂. ¹⁹⁴lhag pa'o C, D, G, P₂^{sil.}]
 lhag po'o N, P₁. ¹⁹⁵žugs pa'i Σ_G] bžugs pa'i G.

po 'jigs pa chen po ze sdañ gi bdag ñid can blta bar bya'o || sñar gsuñs pa'i
rim pa ni –

sems dpa'i gzugs brñan las byuñ ba'i ||
dkyil 'khor dbaṅ po bsgom par bya ||^{xiii}

zes gsuñs pa las so ||

5

de nas 'chad par 'gyur ba'i rim pas mtshan ma la sogs pa can bsams nas
dam tshig gsum¹⁹⁶ brtsam bar bya ste¹⁹⁷ | 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 bzin
du ye ses kyi dam tshig dañ | de'i thugs kar¹⁹⁸ tiñ ñe 'dzin gyi dam tshig yi
ge *hūm* bsam par bya'o zes pa ze sdañ gi bdag ñid do ||^{xiv}

10

§15 spro ba / dbyuñ ba

dañ por sbyor ba zes bya ba'i tiñ ñe 'dzin

C108r₄; de ltar dam tshig gsum gyi bdag ñid du gyur nas rigs lña'i cha dañ ldan par
D106r₆; bya'o ||
G146r₆;

N112v₁;
P₁122r₇;
P₂294₁₃

ses rab rñed nas¹⁹⁹ mi gyo žiñ ||
sgrub po la²⁰⁰ gus mñen gśin pa ||
sems can kun phan tshol ba can ||
mtshan rnames²⁰¹ kun dañ ldan pa 'o ||

15

de'i mgo bor *om* yig dañ | sñiñ khar²⁰² *hūm* yig dañ | lte bar *svā* yig dañ | brla
zuñ la *āḥ* yig dañ | rkañ pa dag la *hā* yig²⁰³ kyañ dgod do || bcom ldan 'das
ma'i yan lag dgod pa yañ brjod par bya ste²⁰⁴ –

20

^{xiii}HeTa_{Sn} I.viii. 9cd, reading *dkyil 'khor bdag po rnam par sgom* || in *pāda* d); cf. Va-
Pra^{§5} and HePra^{§§5,23}. ^{xiv}Cf. VaPra^{§14}.

¹⁹⁶dam tshig gsum Σ_G] dam tshigs gsum G. ¹⁹⁷brtsam par bya ste *em.* (*ārabhet*
HePra^{Skt.})] brtsal bar bya ste C, D, P₂^{sil.}; btsal bar bya ste G, N, P₁. ¹⁹⁸de'i thugs
kar Σ_G] de thugs kar G. ¹⁹⁹rñed nas C, D, G, P₂] brñed nas N, P₁. ²⁰⁰sgrub po
la C, D, P₂^{sil.}] bsgrub po la G, N, P₁. ²⁰¹mtshan rnames Σ_G] ku mtshan rnames
G. ²⁰²sñiñ khar C, D, P₂^{sil.}] sñiñ gar G, N, P₁. ²⁰³*hā* yig C, D, P₂^{sil.}] *ha* yig G,
N, P₁. ²⁰⁴brjod par bya ste G, N, P₁] brjod par bya'o C, D, P₂.

- gzugs phuñ rdo rje mar ni gyur ||
 tshor ba la ni dkar mor²⁰⁵ dran ||
 'du śes chu yi²⁰⁶ rnal 'byor ma ||
 'du byed rdo rje mkha' 'gro ma ||
 5 rnam śes phuñ po'i tshul gyis ni ||
 bdag med rnal 'byor ma gnas so ||^{xv}
 sa ni pukkasīr bśad de²⁰⁷ ||
 chu khams ri khrod ma ru dran²⁰⁸ ||
 me ni gtum mor śes par bya ||
 10 rluñ ni g.yuñ mor²⁰⁹ rab tu grags ||^{xvi}
 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 ||
 15 reg la sa spyod mar bśad de ||
 chos kyi khams la mkha' spyod ma ||^{xvii}

de ltar 'di rnam kyī sa bon yañ dag par dgod par byas nas padma dañ rdo
 rje byin gyis brlab par bya'o²¹⁰ || *āḥ* yig gis²¹¹ padma dga' ba sbyin par byed
 par bsams nas²¹² padma'i mdzod kyī²¹³ ze'u 'bru'i bu gar *hūm* yig rnam par
 20 bsam par bya'o²¹⁴ || de'i rjes su *hūm* yig las byuñ ba'i rdo rje bsgom par bya
 ziñ de'i nor bu'i bu gar *hūm* yig²¹⁵ bsams nas slar yañ –

*om padma sukhādhāra*²¹⁶ *mahārāga sukhanda* |
*caturānandabhāg*²¹⁷ *viśva hūm hūm kāryam*²¹⁸ *kuruṣva me* ||

^{xv}HeTa I.ix. 8-9ab (cf. HeTa_{Sn}). ^{xvi}HeTa I.ix. 16 (cf. HeTa_{Sn}). ^{xvii}HeTa I.ix. 13-14ab (cf. HeTa_{Sn}).

²⁰⁵dkar mor Σ_G] dkar mo G. ²⁰⁶chu yi C, D, P₂^{sil.}] chu'i G, N, P₁. ²⁰⁷bśad de G, N, P₁] bśad do C, D, P₂. ²⁰⁸ma ru dran Σ_{P₁}] ma ru dan P₁ (misprint). ²⁰⁹g.yuñ mor Σ_G] g.yuñ mo G. ²¹⁰brlab par bya'o Σ_G] brlabs par bya'o G. ²¹¹*āḥ* yig gis *em.* (cf. HePra^{Skt.}, VaPra^{§14}, DVS, et al.)] *aḥ* yig gis Σ. ²¹²bsams nas Σ_N] bsam nas N. ²¹³mdzod kyī Σ_N] mdzod na N (misprint?). ²¹⁴bya'o G, N, P₁] bya C, D, P₂. ²¹⁵*hūm* yig HePra^{Tib.}, VaPra^{Tib.}] *omkāra*^o HePra^{Skt.}, VaPra^{Skt.}. ²¹⁶sukhādhāra *em.*] sukhādhara Σ. ²¹⁷*°bhāg em.*] *°bhaga* C, D, P₂^{sil.}; *°bhag* G, N, P₁. ²¹⁸*kāryam* G, N, P₁] *karyam* C, D, P₂^{sil.}.

om vajra mahādvēṣa caturānandadāyaka |
khagamukhaikaraso²¹⁹ nātha²²⁰ hūm hūm kāryaṁ kuruṣva me ||^{xviii}

zes pa'i snags kyis byin gyis brlab par bya'o || phyi rol du²²¹ phyag rgya med
na yid kyī²²² 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 || 5

om sarvatathāgatānurāgaṇa²²³vajrasvabhāvātmakāḥ²²⁴ sarvadharmāḥ²²⁵ |
om sarvatathāgatānurāgaṇa²²⁶vajrasvabhāvātmako 'ham ||

zes byas nas |^{xix} gsuñ rdo rje'i na rgyal gyis hūm yig brjod de | rdo rje g.yo
bar bya'o || stoñ pa ñid du mos pa²²⁷ la sogs pa nas dga' ba'i bde ba'i mthar
thug pa ni dañ por sbyor ba²²⁸ zes bya ba'i tiñ ñe 'dzin to || 10

C108v₃; 'di yañ śes rab dañ thabs ro gcig pa'i bde ba chen po 'byuñ ba'i byañ
D106v₆; chub kyī sems *phaṭ* yig gis²²⁹ rnam par spros par²³⁰ bsams nas²³¹ mchod pa
G147r₂; bya ste –
N113r₂;
P₁123r₁;
P₂295₂₁

om sarvatathāgata²³²pūjāvajrasvabhāvātmakāḥ²³³ sarvadharmāḥ |
om sarvatathāgata²³⁴pūjāvajra²³⁵svabhāvātmako 'ham ||

15

^{xviii}HeTa_{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 HePra^{Skt.}, read the syllable *hūm* thrice). ^{xix}Cf. AP (ch. 07), GST, GuSaMaVi, Kri-SaṃPa (ch. 06), *Vajrāvalī* (VaĀv), PiSā, SāMā 251|271 et al., all omitting the first line. Not contained in DVS and VaPra.

²¹⁹°aikaraso G, N, P₁] °aigaraso C, D, P₂^{sil.}. ²²⁰nātha Σ_{.G}] nāthā G. ²²¹phyi rol du D, P₂^{sil.}] phyi rol tu C, G, N, P₁. ²²²yid kyī G, N, P₁] yid kyis C, D, P₂. ²²³°tathāgatānurāgaṇa° G, N, P₁] °tathāgatānurāgata° C, D, P₂. ²²⁴°svabhāvātmakāḥ em.] °svabhāvātmakās C, D, P_{1,2}; °sābhāvātmakās G, N. NB: Peking recensions use *bā* instead of *wā*. ²²⁵sarvadharmāḥ em.] sarvadharmāḥ C, D, P₂; sarvā dharmāḥ G, N, P₁. ²²⁶°tathāgatānurāgaṇa° G, N, P₁] °tathāgatānurāgata° C, D, P₂. ²²⁷mos pa C, D, P₂] smos pa G, N, P₁. ²²⁸dañ por sbyor ba G.] dañ po sbyor ba Σ_{.G}. ²²⁹yig gis G, N, P₁] yig gi C, D, P₂. ²³⁰spros par C, D, P₂] spros pas G, N, P₁. ²³¹bsams nas Σ_{.P₁}] bsams na P₁ (misprint). ²³²°tathāgata° C, D, P₂^{sil.}] °tathāgatā G, N, P₁. ²³³°ātmakāḥ em.] °ātmakāḥ Σ. ²³⁴°tathāgata° C, D, P₂^{sil.}] °tathāgatā G, N, P₁. ²³⁵°pūjāvajra° Σ_{.G}] °pūjavajrā G.

zés pa 'di yis so ||^{xx} 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 b'zin gśegs pa thams cad dañ rdo rje²³⁶ rnal 'byor ma'i rañ b'zin gyi²³⁷
bdag ñid mchod par bya'o || gal te legs par bsalabs par gyur pa'i phyag rgya
5 med na ni mi bya ba kho na ste g'zan 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'i²³⁸ sbyor ba las so || rdo rje 'dzin pa'i *hūm* |
bcom ldan 'das ma'i²³⁹ *am*²⁴⁰ | gaurī²⁴¹ *gam* | chom rkun ma'i *cam* | ro lañs
10 ma'i *van* | ghasmarī²⁴² *gham* | pukkasī²⁴² *pan* | ri khrod ma'i *śam* | gtum mo'i
cam | gyuñ mo'i *dam* | zés pa'i snags 'di rnams kyis dbyuñ bar bya ste²⁴³ |
phyuñ nas kyañ²⁴⁴ 'gro ba'i don²⁴⁵ mdzad ciñ bkug nas de bcom ldan 'das
kyi 'khor lo'i mkha' 'gro'i lam nas zugs pa las 'o ma dañ chu ji lta ba de b'zin
du bcom ldan 'das 'chad par 'gyur ba'i rim pas b'zugs pa'o || bcom ldan 'das
15 ma dañ bcom ldan 'das ma la²⁴⁶ yañ ste | gaurī la sog pa rnams kyañ rañ
rañ gi gdan rnams su bsam par bya'o²⁴⁷ zés pa ni dbyuñ ba'o ||

§16 ye śes kyi 'khor lo

de la²⁴⁸ phyag bcu drug rnams ni stoñ pa ñid bcu drug rnam par dag
pa'o || gyas kyi phyag brgyad na gnas pa'i padma'i snod brgyad rnams su
20 go rims ji lta ba b'zin du glañ po che dañ | rta dañ | boñ bu dañ | glañ dañ |
rña mo dañ | mi dañ | śarabha dañ | byi la rnams so || de b'zin du sa dañ |
chu dañ | rluñ dañ | me dañ |²⁴⁹ zla ba dañ | ñi ma dañ | gśin rje dañ | nor
sbyin rnams kyañ g.yon gyi padma'i snod brgyad rnams su²⁵⁰ rim pas²⁵¹
śes par bya'o ||

C109r₃;
D107r₅;
G147v₃;
N113r₇;
P₁123r₈;
P₂296₁₈

^{xx}Cf. VaPra^{§15}, GST, GuSaMaVi, KṛYaTa, PiSā, SāMā 83|159|273 et al.

²³⁶rdo rje C, D, P₂] rdo rje dañ G, N, P₁. ²³⁷gyi G, N, P₁] gyis C, D, P₂.
²³⁸bsrub par bya ba'i Σ_G] bsrubs par bya ba'i G. ²³⁹ma'i Σ_C] ma C. ²⁴⁰*am* C,
D, P₂] *am* G, N, P₁. ²⁴¹gaurī C, D, P₂^{sil.}] gaurī G, N, P₁. ²⁴²*pan* Σ^{Tib.}] *pan* HePra^{Skt.}.
²⁴³ste G, N, P₁] *om*. C, D, P₂. ²⁴⁴phyuñ nas kyañ Σ^{Tib.}] *om*. HePra^{Skt.}. ²⁴⁵'gro
ba'i don Σ_G] 'gro ba'añ don G. ²⁴⁶ma la *em.*] ma Σ. ²⁴⁷bsam par bya'o C, D,
P₂^{sil.}] bsams par bya'o G, N, P₁. ²⁴⁸de la Σ^{Tib.}] *om*. HePra^{Skt.}. ²⁴⁹rluñ dañ | me
dañ | G, N, P₁] me dañ | rluñ dañ | C, D, P₂^{sil.}. ²⁵⁰rnams su G] po rnams su
Σ_G. ²⁵¹rim pas C, D, P₂] rims pa G, P₁; rims par N.

glo²⁵² dañ de bžin dbugs mi bde ||
 smyo zad mdze dañ rkañ bam²⁵³ dañ ||
 mcher pa²⁵⁴ mchin pa'i rañ bžin gyis ||
 thams cad 'di ñid rab tu grags ||^{xxi}

žes pa ñon moñs pa brgyad rnam par dag pa las glañ po che la sogs pa 'dzin 5
 pa rnamso || sa la sogs pa nas | nor sbyin gyi bar du ni dbaň phyug brgyad
 rnam par dag pas so || 'di lta ste –

sku yi²⁵⁵ dbaň phyug gsuñ gi dbaň phyug dañ ||
 de bžin kho nar thugs kyi dbaň phyug kyañ ||
 rdzu 'phrul dañ ni kun 'gro'i dbaň phyug dañ || 10
 'dod dañ byed po yon tan brgyad pa 'o ||^{xxii}

sku mtha' yas pa ni sku'i dbaň phyug go || thams cad kyi skad du²⁵⁶ smra
 ba ni gsuñ gi dbaň phyug go || sems can thams cad kyi sems šes pa ni thugs
 kyi dbaň phyug go || rdzu 'phrul gyis²⁵⁷ mtha' yas pa'i 'jig rten gyi khamso lta
 ba ni rdzu 'phrul gyi dbaň phyug go || 'jig rten gsum po²⁵⁸ gcig pa'i sku ni 15
 kun tu 'gro ba'i dbaň phyug go || icchā'i²⁵⁹ sgras ni 'dod pa gsuñs te | 'dod
 pas sems can rnamso kyi bde ba chen po skyed par byed pa ni 'dod pa'i dbaň

^{xxi}Cf. §10 VaPra^{Tib.}: *glo dañ | dbugs mi bde ba dañ | de bžin du smyo ba dañ | khoñ skams dañ | mdze dañ | phol dañ | skran dañ | rañ bžin glañ po la sogs pa de rnamso yoñs su brjod do ||*.
^{xxii}Cf. VaPra¹⁰, T1785 (**Pradīpodyotanānāmāṭikā*), T1787 (**Sarvaguhyaṣṣadīpaṭikā*), T1793, T1842 (**Pañcakramaṭikā Mañimālā nāma*), et al.: *sku yi dbaň phyug gsuñ gi dbaň phyug dañ || de bžin du ni thugs kyi dbaň phyug dañ || rdzu 'phrul kun 'gro gnas kyi (kun du 'gro ba'i T1787) dbaň phyug dañ || ci 'dod skyed dañ yon tan brgyad pa'o (dbaň phyug don brgyad dañ T1787) || (T1785, T1787); sku yi dbaň phyug gsuñ dbaň phyug || de bžin thugs kyi dbaň phyug ste || rdzu 'phrul yon tan kun dbaň phyug || bza' ba byed pa yon tan brgyad || (T1793); sku yi dbaň phyug gsuñ dbaň phyug || de bžin thugs kyi dbaň phyug dañ || rdzu 'phrul yon tan kun dbaň phyug || byed po zad byed yon tan brgyad || (T1842).*

²⁵²glo Σ_G] blo G. ²⁵³bam C, D, P₂^{sil.}] bañ G, N, P₁. ²⁵⁴mcher pa C, D, P₂^{sil.}] mtsher pa G, N, P₁. ²⁵⁵sku yi C, D, P₂^{sil.}] sku'i G, N, P₁. ²⁵⁶skad du C, D, P₂^{sil.}] skad cig tu G, N, P₁. ²⁵⁷'phrul gyis C, D, P₂^{sil.}] 'phrul gyi G, N, P₁. ²⁵⁸'jig rten gsum po Σ_C] 'jig rten gi sum po C. ²⁵⁹icchā'i em.] a'tstshi'i Σ^{Tib.}.

phyug go²⁶⁰ || byed po ni rdo rje 'chañ chen po zes pa²⁶¹ 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 cha²⁶² rnam par dag pa las yin la | phyag
rnams ni stoñ pa ñid rnam par dag pa las te | 'dis ni stoñ pa ñid dañ sñiñ
5 rje dbyer med pa ñid du rig par byas so ||

byams pa'i thugs las yan lag gnag | žal brgyad rnam par thar pa brgyad |
rnam par dag pa las te | sdañ ba²⁶³ sgrub par byed pa'i don du žal dañ po
ni nag po'o || dbañ gi don du g.yon pa dmar po'o || g.yas kyi dkar po ni
ži ba sgrub pa'o || že sdañ la sogs pa byuñ ba rnam par ñams pa'i don du
10 rgyab tu steñ gi²⁶⁴ žal ni rnam par gtsigs pa du ba'i mdog go || bdud bži
rnam par gžom pa'i don du slar g.yon gyi²⁶⁵ žal gñis nag po ste | g.yas kyi
žal gñis kyañ de bžin no ||²⁶⁶ žal thams cad ñid mche ba gtsigs pa | 'khyog
po'i smin ma dañ bcas pa | 'jigs pa'i dus kyi me 'bar ba | 'khrug pa'i 'od can
'jigs pa chen po ste | khro bo²⁶⁷ bdag ñid can ñid kyi phyir ro || žal so so
15 la²⁶⁸ dmar žiñ zlum pa'i spyang gsum ste sñiñ rje las ni²⁶⁹ dmar po ñid do ||
rdo rje gsum gyi spyang gsum gyis dus gsum yoñs su šes pa las ni spyang gsum
ñid do || de ltar spyang²⁷⁰ ñi šu rtsa bžis phyug pa'o²⁷¹ || dar dpyañs²⁷² bciñs
šiñ gyen du brdzes pa'i skra ni²⁷³ ser skya ste²⁷⁴ 'dod chags la sogs pa'i ñon
moñs pa²⁷⁵ ma lus pa sreg par byed pa'i phyir ro || 'gro ba'i don byed pa'i
20 phyir spyi bor sna tshogs rdo rjes mtshan pa'o²⁷⁶ || phuñ po lña po rnams
kyi rañ bžin med pa ñid rtogs par bya ba'i phyir du dpral ba'i steñ du mgo
bo skam po²⁷⁷ lña'i phreñ bas brgyan pa'o ||

²⁶⁰dbañ phyug go Σ_{P_1} (*dbañ phyugo* G)] dbañ byug go P₁ (misprint?). ²⁶¹žes pa G, N, P₁] zes C, D, P₂^{sil.}. ²⁶²sñiñ rje'i cha C, D, P₂] sñiñ rje'i G, N, P₁. ²⁶³sdañ ba D, G, N, P₁] sdañ ba C, P₂. ²⁶⁴rgyab tu steñ gi G, N, P₁] steñ gi C, D, P₂. ²⁶⁵g.yon gyi G, N, P₁] g.yas g.yon gyi C, D, P₂. ²⁶⁶žal gñis nag po ste | g.yas kyi žal gñis kyañ de bžin no || G, N, P₁] žal gñis gñis nag po ste | C, D, P₂. ²⁶⁷khro bo C, D, P₂^{sil.}] khro bo'i G, N, P₁. ²⁶⁸žal so so la G, N, P₁] žal so so C, D, P₂^{sil.}; *om.* HePra^{Skt.}. ²⁶⁹sñiñ rje las ni Σ_G] sñiñ las ni G. ²⁷⁰de ltar spyang G, N, P₁] de ltar C, D, P₂. ²⁷¹phyug pa'o G, N, P₁] byug pa'o C, D, P₂. ²⁷²dar dpyañs G, N, P₁] dar dpyañ C, D, P₂^{sil.}. ²⁷³brdzes pa'i skra ni Σ_N] mdzes pa'i skra ni N. ²⁷⁴ser skya ste Σ_G] ser skya te G. ²⁷⁵ñon moñs pa Σ_G] 'dod ñon moñs pa G. ²⁷⁶mtshan pa'o Σ_C] mtshan po'o C. ²⁷⁷skam po Σ_C] bskam po C.

de b'zin g'segs pa lña rnam par dag pa las 'khor lo dañ | rna rgyan dañ |
 mgul rgyan dañ | lag gdub dañ |²⁷⁸ ska rags te^{xxiii} phyag rgya lña dañ ldan
 pa'o || rdo rje sems dpa' rnam par dag pa las thal ba yañ ño zes pa phyag
 rgya drug tu rab tu grags so || chos thams cad la dmigs pa med pa rtogs par
 bya ba'i phyir du yañ dag par rdzogs pa'i ye ses rnam par dag pa las²⁷⁹ gcer 5
 bu'o || bsdu ba'i dños po b'zís zabs b'zi'o || byañ chub kyi sems śin tu thob pa'i
 phyir ñi ma'i dkyil 'khor la zabs gñis kyi skyl kruñ phyed pa tāṇḍava'i²⁸⁰
 stabs 'chañ ba ñid do || 'di ñid khams gsum po ma lus pa gcig pa'i skur rtogs
 par bya ba'i phyir zabs kyi²⁸¹ mthe boñ²⁸² gcig pu btsugs pa'o²⁸³ || de lta bu
 kho nar bgegs rnam par ñams pa las²⁸⁴ gyon bskum pa'i zabs 'chañ ba'o || 10
āli kālī'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 ||

sggeg pa dpa' ba mi sdug pa ||
 drag śul rgod dañ 'jigs su ruñ || 15
 sñiñ rje ño mtshar źi rnams kyi ||
 gar gyi ro dgu ldan pa ñid ||^{xxiv}

ces pa ste²⁸⁵ | de la bdag med ma dañ lhan cig ro gcig pa ñid ni²⁸⁶ sgeg
 pa'o || dur khrod na b'zugs pa ni dpa' ba'o || khro gñer gtsigs pa ñid ni mi
 sdug pa'o || 'bar ba'i 'od ñid ni drag śul lo || zal rnam par rgyas pa ñid ni 20
 rgod pa'o || mgo bo rlon pa'i phreñ ba ñid ni 'jigs su ruñ ba'o || sems can rjes
 su 'dzin pas²⁸⁷ sems ñid ni sñiñ rje'o || sgyu ma'i gzugs ñid ni²⁸⁸ ño mtshar

^{xxiii}Cf. HeTa_{Sn} I.iii. 14ab, reading *'khor lo rna cha nor bu dañ || lag gdub dañ ni ska rags ñid* ||. ^{xxiv}HeTa_{Sn} II.v. 26, reading *sggeg cin dpa' bo mi sdug pa || dgod cin drag śul 'jigs ruñ ba || sñiñ rje ñam 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.

²⁷⁸lag gdub dañ | G, N, P₁] om. C, D, P₂. ²⁷⁹rnam par dag pa las Σ_{P₁}] rnam sar dag pa las P₁ (misprint ?). ²⁸⁰tāṇḍava'i G, N, P₁] tāṇḍa pa'i C, D, P₂^{sil.}. ²⁸¹zabs kyi C, D, P₂^{sil.}] zabs kyi G, N, P₁. ²⁸²mthe boñ Σ_C] mtho boñ C. ²⁸³btsugs pa'o Σ_G] gtsugs pa'o G. ²⁸⁴rnam par ñams pa las Σ_{P₁}] rnam pañ ñems pa las P₁ (misprint ?). ²⁸⁵ces pa ste C, D, P₂^{sil.}] zes pa ste G, N, P₁. ²⁸⁶ñid ni C, D, P₂] ñid du G, N, P₁. ²⁸⁷'dzin pas C, D, P₂^{sil.}] 'dzin pa'i G, N, P₁. ²⁸⁸ñid ni C, D, P₂^{sil.}] ñid G, N, P₁.

ba'o || 'dod chags la sogs pa'i ñon moñs pa spañs pa ñid ni²⁸⁹ 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
5 ba de ltar bcom ldan 'das ma yañ ste 'on kyañ²⁹⁰ phyag rgya lña²⁹¹ 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 gyon na 'dzin pa ñon moñs pa ma lus pa
gcod pa'i phyir gri gug²⁹² 'dzin pa'o || khamś gsum pa gcig pa'i ñor rtogs
par²⁹³ bya ba'i phyir du źal gcig ma | bcom ldan 'das kyi smad kyi ro yañ
10 dag par myañ bar byed pa | źabs gyon brkyañ bas mchog tu bde ba chen
po'i dga' bas bcom ldan 'das dañ sñoms par źugs pa²⁹⁴ bsam par bya'o²⁹⁵ ||

pha rol tu phyin pa drug rnam par dag pas kye rdo rje phyag drug pa
ste źal gsum pa rtsa ba'i źal nag po | gyon dmar po | gyas dkar po |²⁹⁶ gyon
gyi phyag gñis dag gis rtse gsum dañ rdo rje dril bu 'dzin pa | gyas kyi phyag
15 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 źugs pa ro mnan pa
blta bar bya'o ||

yañ bdud bźi rnam par dag pa las kye rdo rje²⁹⁷ phyag bźi pa ste gyas
kyis rdo rje 'dzin pa gyon gyis thod khrag phyag lhag ma dag gis rdo rje
20 phag mo la²⁹⁸ sñoms par źugs pa | źal gcig pa ro mnan pa bsam par bya'o ||

yañ kye rdo rje²⁹⁹ phyag gñis pa ni gyon gyis thod pa dañ kha-
tṽāṅga³⁰⁰ | gyas kyis³⁰¹ 'bar ba'i rdo rje³⁰² ro mnan pa blta bar bya'o ||
phyag drug pa la sogs pa 'di rnamś kyi śes rab ma ni rdo rje ma ste | lhag
ma ni phyag bcu drug pa bźin te sku mdog dañ rgyan la sogs pa dañ *hūñ*
25 las byuñ ba la sogs pa'i gzugs su blta bar bya'o || de bźin du rdo rje lcags

²⁸⁹ñon moñs pa spañs pa ñid ni C, D, P₂^{sil.}] ñon moñs pa ñid ni G, N, P₁. ²⁹⁰'on
kyañ Σ_{.P₁}] 'on kyañ P₁. ²⁹¹phyag rgya lña G, N, P₁] phyag lña lña C, D, P₂.
²⁹²gri gug Σ_{.P₁}] gra gug P₁ (misprint). ²⁹³rtogs par G, N, P₁] gtogs par C, D, P₂.
²⁹⁴źugs pa G, N, P₁] źugs par C, D, P₂^{sil.}. ²⁹⁵bsam par bya'o Σ_{.P₁}] bsam 'r bya'o
P₁. ²⁹⁶gyas dkar po | G, N, P₁] *om.* C, D, P₂. ²⁹⁷kye rdo rje *em.*] kye'i rdo rje C,
D, P₂^{sil.}; kye rdo rje'i G, N, P₁. ²⁹⁸rdo rje phag mo la Σ_{.G}] rdo rje phags mo la G.
²⁹⁹kye rdo rje C, D, P₂^{sil.}] kye rdo rje'i G, N, P₁. ³⁰⁰khatṽāṅga Σ_{.C}] khatāṅga
C. ³⁰¹kyis Σ_{.G}] kyi G. ³⁰²'bar ba'i rdo rje C, D, P₂] rdo rje'i G, N, P₁.

sgrog ma la sogs pa rnam kyī yañ bdag med ma bzin te miñ tsaṃ tha dad
pa'o || thams cad khaṭvāṃga la 'khyud pas gnas pa ni thams cad kyī yin par
blta bar bya'o ||^y

de ltaṅ gyur pa'i bcom ldan 'das rañ gi 'dod pa'i lha'i rnam par bsams
nas³⁰³ bsrub ciñ bsrub pa'i sbyor ba las lha mo'i 'khor lo gañ yin pa thog mar 5
dbyuñ bar bya ste | de la śar la sogs pa'i phyogs dañ sku mdog dañ mtshan
ma la sogs pa'i rim pa ni³⁰⁴ nam par dag pa'i sgo nas rtogs par bya'o || de
la śar gyi sgor gdul bya bdud kyī sems can sad par bya ba'i *gam* yig las skyes
pa'i gaurī nag mo'o³⁰⁵ || log par lta ba gcod par bya ba'i phyir³⁰⁶ g.yas kyī
phyag na gri gug 'dzin pa | 'khor ba'i bag chags ñams par bya ba'i phyir 10
gyon pas ña rohita 'dzin pa | tshañs pa mnan pa | gzugs kyī phuñ po'i rañ
bzin du bsam par bya'o || lhor gdul bya 'dod chags kyī sems can sad par bya
ba'i phyir *cam* yig las skyes pa'i³⁰⁷ chom rkun ma sku mdog dmar mo'o || śes
rab dañ thabs kyī bdag ñid can rtogs par bya ba'i phyir phyag g.yas na³⁰⁸
cañ te'u³⁰⁹ 'dzin pa | gti mug g'zom pa'i don du g.yon na phag pa 'dzin pa | 15
brgya byin mnan pa tshor ba'i phuñ po'i rañ bzin du blta bar bya'o || nub tu
sams can rnam kyī 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 sbal³¹⁰
'dzin pa | sñiñ rje'i rañ bzin³¹¹ rtogs par bya ba'i phyir g.yon na padma'i
snod 'dzin pa ñe dbañ la žon pa 'du śes kyī phuñ po'i rañ bzin du rnam par 20
brtag par bya'o³¹² || byañ du mñon spyod kyī las rab tu bsgrub pa'i don du
gham las skyes pa'i za nus ma nor bu ma rgad³¹³ lta bu'o || že sdañ rnam
par dag pa las g.yas na sbrul 'dzin pa śes rab dañ thabs kyī bdag ñid khoñ
du chud pa'i³¹⁴ don du g.yon pas rnal 'byor lhuñ bzed 'dzin pa | drag po
la žon pa 'du byed kyī phuñ po'i rañ bzin du bsgom par bya'o || dbañ ldan 25

^ythams cad (...) blta bar bya'o HePra^{Tib.}] om. HePra^{Skt.}.

³⁰³rnam par bsams nas Σ_N] rnam ra bsams nas N. ³⁰⁴rim pa ni Σ_G] rim pa
G. ³⁰⁵nag mo'o G, N, P₁] nag po'o C, D, P₂. ³⁰⁶gcod par bya ba'i phyir G] gcod
par byed pa'i phyir C, D, P₂^{sil.}; gcod par bya'i phyir N, P₁. ³⁰⁷yig las skyes pa'i G,
N, P₁] yig las C, D, P₂. ³⁰⁸phyag g.yas na G, N, P₁] g.yas na C, D, P₂. ³⁰⁹cañ
te'u Σ_G] cañ ti'u G. ³¹⁰rus sbal Σ_G] ru sbal G. ³¹¹rañ bhzin C, D, P₂^{sil.}] rañ
bhzin can G, N, P₁. ³¹²brtag par bya'o C, D, P₂^{sil.}] rtags par bya'o G; brtags par
bya'o N, P₁. ³¹³ma rgad em.] m.rgad Σ . ³¹⁴khoñ du chud pa'i Σ_{P_1}] khuñ du
chud pa'i P₁.

du rmugs pa'i las rab tu rtogs pa'i phyir du *pañ* las skyes pa'i pukkaśi 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 du³¹⁵ gyon pas dgra sta 'dzin pa | gśin rje mnan pa³¹⁶ |
5 sa'i khams kyi rañ bźin 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 sogs pa'i ye śes lña po rnam 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 du
g.yon na 'khar gsil³¹⁷ 'dzin pa | lus ñan la źon pa³¹⁸ | chu'i khams kyi rañ
10 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
15 du bsgom par bya'o || rluñ du don sna tshogs pa so sor rtogs pa'i phyir du
dam yig las³¹⁹ skyes pa'i dombinī 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 la³²⁰ mñam par źon pa |
20 rluñ gi khams kyi rañ bźin du bsam par bya'o ||

ye śes kyi phyag rgya'i phyogs la³²¹ bdag med ma phyuñ nas³²² rje btsun
la rab tu źugs par³²³ bsam par bya'o || de bźin du bdag med ma'i phyir³²⁴
sa spyod ma dañ mkha' spyod ma yañ ño ||³²⁵ 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

³¹⁵gcod pa'i phyir du Σ_C] bcad pa'i phyir du C (misprint?). ³¹⁶mnan pa G, N, P₁] mnan nas C, D, P₂^{sil.} ³¹⁷'khar gsil C, D, P₂^{sil.}] 'khar sil G, N, P₁. ³¹⁸lus ñan la źon pa C, D, P₂] lus la źon pa G, N, P₁. ³¹⁹*dam* yig las C, D, P₂^{sil.}] *tam* yig las G, N, P₁. ³²⁰thags bzañ ris la G, N, P₁] thags bzañs ris la C, D, P₂^{sil.} ³²¹phyogs la Σ_{P_1}] pyogs la P₁ (misprint?). ³²²bdag med ma phyuñ nas G, N, P₁] bdag med ma yañ slar C, D, P₂. ³²³rje btsun la rab tu źugs par G, N, P₁] rje btsun la phyuñ ba'i rjes su gźug ciñ źugs par C, D, P₂. ³²⁴bdag med ma'i phyir N, P₁] bdag med pa'i phyir G; *om.* C, D, P₂. ³²⁵de bźin du (...) yañ ño G, N, P₁] *om.* C, D, P₂. The Peking versions further read *bźañ po'i źabs kyiś 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* ||.

g'zan rnams phyuñ ba'i rjes su g'zug par³²⁶ šes par bya'o || 'di rnams kyis ni ji
srid yan lag dgod pa³²⁷ de srid du dbyuñ ba'o³²⁸ žes pa 'di gsuñs pa yin no ||
'di rnams thams cad dmar žiñ zlum pa'i spyān gsum pa | skra ser skra³²⁹
gyen du brdzes pa | žal³³⁰ mche ba gtsigs pa | gcer bu phyag rgya lña dañ
ldan pa | skyil kruñ phyed pa'i tāṇḍavas³³¹ zla ba'i gdan la gnas pa | drag 5
mo brgyad gñis kyis³³² lo'i rnam pa ma'o || byañ chub kyis sems phyuñ ba
las³³³ yañ dag par byuñ ma bcom ldan 'das dañ 'dod pa dañ 'dod pa la³³⁴
sñoms par žugs pa blta bar bya'o ||

da ni gaurī la sogs pa rnams kyis gdan brgyad kyis rnam par dag pa brjod
par bya ste | 'dod chags dañ | rig ma dañ | 'dzag pa dañ | btuñ ba dañ | bza' 10
ba dañ | gñid dañ | rtog ge dañ | dad pa rnams su mñon par žen pa gcod
pa'i phyir du³³⁵ tshañs pa la sogs pa nas thags bzañ ris kyis³³⁶ mthar thug
pa'i gdan brgyad po rnams gsuñs pa yin no ||

de ltar ji skad du bstan pa'i dkyil 'khor gyi 'khor lo'i nañ du son pa'i ma
mo'i tshogs kyis³³⁷ yoñs su bskor ba'i rañ gi sku las rnam par spros pa'i 'od 15
zer gyi tshogs kyis³³⁸ nam mkha'i mthil khyab par yañ dag par rnam par
bsgom par bya žiñ ye šes kyis 'khor lo³³⁹ dgug par bya'o || bdag ñid dam
tshig gi³⁴⁰ thugs ka'i padmar *hūm* las byuñ ba'i thod par gnas pa'i ñi ma la
hūm yig sñon po'i 'od zer gyi lcags kyu rnams kyis mtha' yas pa'i 'jig rten gyi 20
khams snañ bar byas nas ye šes kyis 'khor lo yañ mdun du bkug par rnam
par bsams te³⁴¹ mchod yon dañ žabs bsil³⁴² la sogs pa phul nas yañ dag par
mchod cin³⁴³ bstod pa yañ byas te | *jaḥ hūm vañ hoḥ* žes pa 'dis dgug pa dañ
g'zug pa dañ bciñ ba dañ mñes par bya'o ||

³²⁶g'zug par Σ_G] g'zugs par G. ³²⁷dgod pa C, D, P₂] dgod pa'i G, N, P₁.
³²⁸dbyuñ ba'o G, N, P₁] 'byuñ ba'o C, D, P₂^{sil.}. ³²⁹skra ser skra G, N, P₁] ser
skya C, D, P₂. ³³⁰žal Σ_D] khal D. ³³¹tāṇḍavas G, N, P₁] tāṇḍavas C, D,
P₂^{sil.}. ³³²gñis kyis C, D, P₂^{sil.}] gñis kyis G, N, P₁. ³³³las G, N, P₁] lam C, D, P₂.
³³⁴'dod pa dañ 'dod pa la G, N, P₁] 'dod pa la C, D, P₂. ³³⁵phyir du Σ_G] phyir
G. ³³⁶thags bzañ ris kyis *em.*] thags bzañs ris kyis C, D, P₂^{sil.}; thag bzañ gi G, N,
P₁. ³³⁷tshogs kyis Σ_G] tshogs kyis G. ³³⁸'od zer gyi tshogs kyis Σ_G] 'od zer gyis
tshogs kyis G. ³³⁹'khor lo Σ_N] 'khor lor N. ³⁴⁰dam tshig gi Σ_G] dam tshigs gi
G. ³⁴¹bsams te C, D, P₂^{sil.}] bsams pa ste G; bsam pa ste N, P₁. ³⁴²žabs bsil
 Σ_G] žabs gsil G. ³⁴³yañ dag par mchod cin Σ_G] yañ dag pa mchod cin G.

de nas –

*om vajragauri*³⁴⁴ *ākaraṣaya*³⁴⁵ *jaḥ* | *om vajracauri*³⁴⁶ *praveśaya hūm*³⁴⁷ |
*om vajravettāli*³⁴⁸ *bandhaya vaṃ*³⁴⁹ | *om vajraghasmari*³⁵⁰ *toṣaya hoḥ*³⁵¹ |^{xxv}

zes pas ji lta ba'i lam nas ye śes kyi 'khor lo³⁵² dam tshig 'khor lo la gźug
5 go || 'dis dpal he ru ka'i na rgyal brtan par bya'o || gal te yañ bdag ñid dam
tshig pa bźin du ye śes kyi dam tshig go || de lta na yañ³⁵³ ye śes kyi 'khor lo
gźug pa dañ bar med 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 no || de nas bcom ldan 'das ma yañ de bźin te ye
10 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'i³⁵⁴ *am* yig blta bar bya'o || rnal 'byor
ma brgyad rnam 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 gyis³⁵⁵ byin gyis brlabs pa³⁵⁶ blta bar bya'o zes pa
15 ye śes kyi 'khor lo'o ||

§17 mñon par dbaṅ bskur ba

ye śes kyi 'khor lo dañ dam tshig gi 'khor lo dag gcig tu byas pa'i dus C112v₁;
su rañ gi sku las rnam par spros pa'i 'od zer rnam kyi bkug pa'i de bźin D110v₁;
gśegs pa lña po dpal he ru ka'i gzugs thob pa rnam dañ rdo rje rnal 'byor G152r₂;
20 ma dañ byañ chub sems dpa' chen po dañ khro bo la sogs pa rnam kyañ N117r₂;
nam mkha' la mñon du bltas nas mñon par dbaṅ bskur bar gsol ba gdab P1127r₅;
ste | *abhiṣiñcantu*³⁵⁷ *mām sarvatathāgatāḥ*³⁵⁸ zes pas so^{xxvi} || de bźin gśegs pa P₂ 304₁₂

^{xxv}Cf. HeSāSaṃ 8 (f. 96r), HeSāSaṃ 10 (f. 120v), HeSāSaṃ 45 (f. 266v) et al.

^{xxvi}Cf. HeTa_{Sñ} I.iv., VaPra^{§17}, BhraHeSā, KṛYaTa, SāMā 94|95|110|210 et al.

³⁴⁴vajragauri *em.*] vajragaurī Σ_{-P₁}; vajagaurī P₁. ³⁴⁵ākaraṣaya G, N, P₁] ākārṣaya C, D, P₂^{sil.}. ³⁴⁶cauri *em.*] caurī Σ. ³⁴⁷hūm Σ_{-N,P₁}] hūmḥ N, P₁. ³⁴⁸vettāli *em.*] vettālī Σ. ³⁴⁹vaṃ Σ_{-P₁}] va P₁ (misprint). ³⁵⁰ghasmari *em.*] ghasmarī Σ. ³⁵¹hoḥ Σ_{-P₁}] heḥ P₁ (misprint?). ³⁵²ye śes kyi 'khor lo Σ_{-N}] ye xx kyi 'khor lo N (subscribed, illegible). ³⁵³de lta na yañ G, N, P₁] de lta na C, D, P₂. ³⁵⁴zla bar gnas pa'i Σ_{-G}] *om.* G. ³⁵⁵de'i sa bon gyis C, D, P₂^{sil.}] sa bon gyis G, N, P₁. ³⁵⁶brlabs pa G, N, P₁] brlabs la C, D, P₂^{sil.}. ³⁵⁷abhiṣiñcantu *em.*] abhiṣiñcatu Σ^{Tib.}. ³⁵⁸tathāgatāḥ *em.*] °tathāgata C, D, P₂^{sil.}; °tathāgatā G, N, P₁.

lña po³⁵⁹ de rnams kyañ bdud rtsi lñas gañ ba'i rnam par rgyal ba'i bum pa
la sogs pa rnams kyis –

ji ltar bltams pa³⁶⁰ tsam gyis ni³⁶¹ ||
de b'zin g'segs kun khru gsol ltar ||
lha yi chu ni dag pa yis ||
de b'zin bdag gis khru bgyi 'o ||^{xxvii}

5

zés gsuñ žiñ 'khru bar mdzad do žes pa mñon par dbaň bskur ba'o ||

§18 rgyas gdab pa

C112v₄; de nas dam tshig rdo rje'i rnal 'byor ma rnams kyis dzo dzo'i³⁶² sgra
D110v₄; sgrogs par byed do || byañ chub sems dpa' rnams kyis slar yañ dga' ba'i 10
G152r₆; bdag ñid du gzigs par mdzad do || khro bo la sogs pa rnams kyis dga' bar
N117r₅; mdzad do || nam mkha' la sna tshogs pa'i dri bzañ po can gyi me tog gi³⁶³
P₁127r₈; char 'bab par 'gyur ro || gur gum³⁶⁴ dañ tsan dan gyi char dañ rin po che
P₂305₁ sna tshogs pa'i char rab tu 'bab pa'o³⁶⁵ || gar dañ sil sñan dañ glu dañ bstod
pa'i sgras mtha' yas pa'i 'jig rten gyi khams rnams kyi steñ du ca co'i sgra 15
chen po 'byuñ bar 'gyur ro || dbaň bskur ba na bcom ldan 'das kyi spyi bor
thugs kyi dbaň por 'gyur te bcom ldan 'das ma'i yañ de b'zin no ||
gaurī la sogs pa rnams 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 rnams kho nas pukkaśī la sogs pa rnams de b'zin no || de nas 20
pi wañ ma la sogs pa'i mchod pa'i lha mo rnams kyis rañ rañ gi mchod pa'i
khyad par rnams kyi gtso bo la mchod par bya'o || de'i rjes su³⁶⁶ spyan ma
la sogs pa rnams kyis glu'i bstod pas bstod par yañ 'gyur te³⁶⁷ –

^{xxvii}Cf. T 1181 (**Padminī*), T 1240, T 1244, T 1251, T 1261, T 1270 et al.

³⁵⁹lña po G, N, P₁] lña C, D, P₂^{sil.}. ³⁶⁰bltams pa C, D, P₂^{sil.}] bltam pa G, N, P₁. ³⁶¹tsam gyis ni Σ_N] cam gyis ni N (misprint). ³⁶²dzo dzo'i Σ_C] rdo rje'i C. ³⁶³can gyi me tog gi C, D, P₂] can gyi me tog gis G; can gyis me tog gis N, P₁. ³⁶⁴gur gum C, G, N, P₁] gur kum D, P₂^{sil.}. ³⁶⁵'bab pa'o C, D, P₂^{sil.}] 'bab po G, N, P₁. ³⁶⁶de'i rjes su N, P₁] *om.* C, D, P₂; de nas rjesu G. ³⁶⁷slar yañ sañs rgyas (...) bstod par yañ 'gyur te G, N, P₁] slar yañ sañs rgyas de rnams kho nas pukkaśī la sogs pa rnams kyis glu'i bstod pas bstod par yañ 'gyur te C, D, P₂.

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 par³⁶⁸ mdzad ||
 5 he ru ka dpal rgyal po mig³⁶⁹ 'phrul gyi ||
 spros pas bya ba sgrubs la³⁷⁰ thugs dgyes mdzod ||^{xxviii}

de b'zin g'segs pa dañ byañ chub sems dpa' dañ rig ma'i³⁷¹ lha mo dañ khro
 bo la sogs pa rnams kyis kyañ nam mkha' la b'zugs nas sñiñ po dañ ñe ba'i
 sñiñ po dañ rkañ pa brgyad pa dañ³⁷² phreñ ba'i sñags rnams kyis mñon
 10 par bstod par 'gyur ro zes rgyas³⁷³ gdab po ||

§19 bdud rtsi myañ ba

de nas ma mo'i tshogs kyī dbus su rig ma dañ ldan pa'i rdo rje can bdud
 rtsi za ba rdzogs par byas te | *yañ* yig las rluñ gi dkyil 'khor sñon po zla ba
 phyed pa'i rnam pa'o || de'i steñ du *rañ* yig las skyes pa'i³⁷⁴ me dmar po
 15 gru gsum mo || de'i steñ du *āḥ*³⁷⁵ yig las skyes pa'i mgo bo gsum gyi steñ du
 padma'i snod phyi dkar ba nañ dmar ba *āḥ* yig gis byin gyis brlabs pa³⁷⁶ yañ
 ño || de'i nañ du *bun* yig la sogs pa'i sñags kyis bca' ba dañ bza' ba dañ³⁷⁷
 bdud rtsi lña dañ sgron ma lña yañ rdzogs par byas nas *om* yig gis byin gyis
 brlabs pa³⁷⁸ yañ ño || de'i steñ du *hūm* yig las byuñ ba'i rdo rje dkar po³⁷⁹
 20 blta bar bya'o ||

de'i rjes su rluñ gis³⁸⁰ bskul ba'i me tsha ba ñid las dñul chu'i ro'i rnam
 pa b'zin du gyur pa'o || *om āḥ hūm* gi yi ge rnams kyis sbyañ ba dañ rtogs pa

^{xxviii}Cf. VaPra^{§18}, T 1232 (f. 47v), T 1244 (f. 182v) et al.

³⁶⁸sad par C, D, P₂^{sil.}] bsad par G, N, P₁. ³⁶⁹mig Σ_{·P₁}] mi P₁. ³⁷⁰sgrubs la C, D, P₂^{sil.}] bsgrubs la G, N, P₁. ³⁷¹rig ma'i *em.*] rig ma dañ Σ^{Tib.}. ³⁷²brgyad pa dañ *em.*] brgyad pa'i Σ^{Tib.}. ³⁷³rgyas Σ_{·G}] *om.* G. ³⁷⁴skyes pa'i Σ_{·P₁}] skye>d< pa'i P₁. ³⁷⁵āḥ C, D, P₂^{sil.}] aḥ G, N, P₁. ³⁷⁶brlabs pa *em.*] brlab pa Σ^{Tib.}. ³⁷⁷bca' ba dañ bza' ba dañ N, P₁] bca' ba dañ C, D, G, P₂. ³⁷⁸brlabs pa C, D, P₂^{sil.}] brlab pa G, N, P₁. ³⁷⁹rdo rje dkar po C, D, P₂] rdo rje can dkar po G, N, P₁. ³⁸⁰rluñ gis Σ_{·G,P₁}] rluñ gi G ; rlañ gis P₁.

C113r₅; dañ 'bar bar *z byas nas | mtha' yas śiñ mu med pa'i sañs rgyas dañ byañ
 D111r₅; chub sems dpa' la sogs pa rnam la rjes su chags par byas nas | 'jig rten gyi
 G153r₄; khams rnam su soñ nas | ye śes kyi bdud rtsi bkug ste | de ñid du źugs pa
 P₁128r₄; las³⁸¹ gcig tu byas nas | de ñid rdo rjes dkrugs pas | ro mñam par byas te
 P₂306₁₁ | rdo rje yañ bdud rtsi la thim par blta bar bya ste | rdo rje dañ chu skyes 5
 sbyor ba las bsil bar gyur pa de bźin gśegs pa'i ye śes kyi bdud rtsi yañ źugs
 pa'o || rdzogs pa de kho na ñid gsum gyis³⁸² byin gyis brlabs pa³⁸³ 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 źi ba la sogs pa'i las kyi dbye bas tiñ ñe 'dzin gyi dam tshig
 la sbyin sreg bya'o³⁸⁴ || de ni dkyil 'khor pa la de dañ 'dra bar bsam mo źes 10
 pa³⁸⁵ bdud rtsi myañ ba'o ||

§20 'gro ba'i don

dkyil 'khor rgyal po mchog ces bya ba'i tiñ ñe 'dzin

C113v₁; de'i rjes su dkyil 'khor gyi bdag po dañ | dkyil 'khor pa de las spros pa'i³⁸⁶
 D111v₁; lha'i sprul pa du ma gañ dañ gañ na gdul bar bya ba yod pa | de dañ der 15
 G153v₂; soñ nas de rnam btul te slar 'oñs nas sprul pa rnam rdo rje can gyi rañ rañ
 P₁128r₈; gi sku la ñe bar bsdu bar bya'o³⁸⁷ źes pa 'gro ba'i don no || dbyuñ ba la sogs
 P₂307₂ pa nas 'gro ba'i don gyi mthar thug pa ni³⁸⁸ dkyil 'khor rgyal po mchog ces
 bya ba'i tiñ ñe 'dzin to ||



²End 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 bźin 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.

³⁸¹źugs pa las Σ_G] bźugs pa las G. ³⁸²gsum gyis G, P₁] gsum gyi C, D, P₂.
³⁸³brlabs pa *em.*] brlabs pa'i C, D; brlabs kyis G, P₁. ³⁸⁴sbyin sreg bya'o Σ_C]
 sbyin sred bya'o C. ³⁸⁵bsam mo źes pa Σ_{P_1}] bsam ma źas pa P₁ (misprint).
³⁸⁶spros pa'i Σ_G] spros pas G. ³⁸⁷ñe bar bsdu bar bya'o Σ_{P_1}] ñe bar sdu bar
 bya'o P₁. ³⁸⁸mthar thug pa ni Σ_G] mthar thugs pa ni G.

§21 yan lag drug

las rgyal po mchog ces bya ba'i tiñ ñe 'dzin

de'i rjes su –

C113v₂;
D111v₃;
G153v₄;
P₁128v₂;
P₂307₈

mTsho skyes zábs kyis kha dog ni ||

5 las kyi dbye bas dbye bar bya'o ||ⁱ

zés pa ni yan lag drug sbas pa ste | bZañ po'i zábs 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"ⁱⁱⁱ

zés so || 'di yan Dz'a lan.d.ha ri pa zábs kyis rgyas par rnam par bśad pa
ste¹ | 'di lta ste | "ri bon can dañ ñi ma kha sbyar ba'i"² dbus su sñags kyi 'khor los³

10 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 gi⁴ thugs kar padma la gnas
pa'i zla ba dañ ñi ma'i dbus su son pa'i hūm yig las spros pa'i⁵ 'od zer gyi
tshogs rjes su zugs pa las dañ por tiñ ñe 'dzin gyi mgon po nag po bsgom
par bya'o || de yoñs su gyur pa las thig le'i gzugs su bsams nas de'i 'od zer

N cont.
on f.118v

15 rnams⁶ 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 par⁷ 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 yan ste | ži ba la sogs
pa'i las la ji ltar rigs par śes par bya'o zés pa yan lag drug go ||

20 §22 'od gsal ba

yan lag drug bsgom par⁸ 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'i⁹

C113v₇;
D111v₇;
G154r₃;
N118v₃;
P₁128v₈;
P₂308₅

^amTsho skyes zábs kyis (...) 'di gsuñs pa yin te HePra^{Tib.}] om. HePra^{Skt.}

ⁱUntraced. ⁱⁱUntraced. ⁱⁱⁱVaPra^{§21}.

¹rnam par bśad pa ste em.] rnam par bśad de Σ^{Tib.} ²kha sbyar ba'i G, P₁]
kha sbyor ba'i C, D, P₂^{sil.} ³khor los C, D, P₂^{sil.}] khor lo G, P₁. ⁴bdag ñid dam
tshig gi HePra^{Tib.}] jñānasamaya^o HePra^{Skt.} (→ ye śes dam tshig gi). ⁵hūm yig las spros
pa'i HePra^{Tib.}] om. HePra^{Skt.} ⁶de'i 'od zer rnams G, N, P₁] 'od zer rnams C,
D, P₂. ⁷gnag par G, N, P₁] gnas par C, D, P₂. ⁸bsgom par G, N, P₁] bsgom
pa C, D, P₂. ⁹'thon pa'i G, N, P₁] 'thon po'i C, D, P₂.

'od zer rnams kyis¹⁰ mtshan dañ dpe byad yañ dag par sbyaṅs nas ṽ rgyu
ba dañ bcas pa'i mi rgyu ba gcig tu gyur nas ṽ gaurī la sogṣ pa rnams dañ
bdag med ma yañ ste rañ la 'jug pa'i bdag ñid kyis¹¹ gañ yañ rdo rje 'chañ
gi go 'phañ du brtags śiñ ṽ de thams cad 'od gsal bar blta bar bya ste ṽ dños
po thams cad las so ṽṽ

5

'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 ṽṽ^b

de'i rjes su 'od gsal du 'jug pa'i rim pa ni gaurī la sogṣ pa rnams byañ chub
kyi sems las rnam par sproṣ pa'o źes źes par byas nas ṽ dañ por gaurī ni bcom 10
ldan 'das kyi gzugs kyi¹² phuñ po la gźug go¹³ ṽṽ de ltar chom rkun ma dañ ṽ
ro lañs ma dañ ṽ ghasmarī dañ ṽ bdag med ma yañ ste ji ltar rigs par tshor
ba dañ ṽ 'du źes dañ ṽ 'du byed dañ ṽ rnam par źes pa'i phuñ po rnams la
gźug go ṽṽ de bźin du pukkasī la sogṣ pa rnams ni sa la sogṣ pa rnams la gźug
go¹⁴ ṽṽ de ltar phyi rol gyi dkyil 'khor¹⁵ 'jug pa ste ṽ de nas bcom ldan 'das kyi 15
ñañ du gnas pa'i phuñ po lña po rim gyis 'jug pa ni¹⁶ gzugs kyi phuñ po dañ
tshor ba'i phuñ po dag ni 'du źes kyi phuñ po la ste¹⁷ ṽ de 'du byed kyi phuñ
po rnams su dañ ṽ de yañ rnam par źes pa la ste bdag med ma yañ ño ṽṽ der
sa spyod ma dañ mkha' spyod ma yañ phyogs gñis thob pa las 'od gsal bar
'gro'o źes 'dod de¹⁸ mya ñan las 'das pa thams cad stoñ pa ji srid par ro ṽṽ^c 20

de bZaṅ po'i źabs kyis¹⁹ gsuñs pa ṽ "*śniags pas phuñ po lña rañ bźin gyis*
'od gsal bar bsam par bya ste dkyil 'khor pa thams cad blañs śiñ slar rañ gi yul bsduṣ
pa'o"^{20,iv} ṽṽ "*'dis de'i sa bon gyi yi ge dañ zla ba dañ ñi ma dag kyañ 'dres par gyur*

^b'di ñid las (...) bsam par bya'o Σ^{Tib.}] *om.* HePra^{Skt.}. ^cThe following, up to *źes*
pa 'od gsal ba'o, is not contained in HePra^{Skt.}.

^{iv}Cf. DVS (f. 194v₃).

¹⁰rnams kyis G, N] rnams kyi C, D, P₂; rnams kyas P₁ (misprint). ¹¹bdag ñid
kyis Σ_G] bdag ñid kyi G. ¹²gzugs kyi Σ_G] ba spu'i gzugs kyi G. ¹³gźug go
Σ_G] gźugso G. ¹⁴gźug go Σ_{P₁}] gźag go P₁ (misprint). ¹⁵dkyil 'khor G, N, P₁]
dkyil 'khor du C, D, P₂^{sil.}. ¹⁶phuñ 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. ¹⁷phuñ
po la ste G, N, P₁] phuñ po ste C, D, P₂. ¹⁸'dod de C, D, P₂^{sil.}] 'od de G, N, P₁.
¹⁹bZaṅ po'i źabs kyis Σ_G] bzañs po'i źabs kyis G. ²⁰bsdus pa'o C, D, P₂^{sil.}] bsdus
pas so G, N, P₁.

pas bdud rtsi'i rañ bžin 'od zer gyi phuñ po'i rnam pa mar me'i rtse mo lta bur rim gyis
 rjes su mi dmigs par bya'o"^v zes so || 'dir Dz'a lan.d.ha ri pa žabs kyis mTsho
 skyes žabs 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 zes pa 'dis ye šes gsum po med par bstan to || bdud rtsi'i
 5 rañ bžin zes pa 'dis ni lhan cig skyes pa'i gnas skabs brtan por mdzad do"^{21,vi} zes pa
 la sogs pa'i gžuñ gi rnam par bśad pa 'dis ni 'od gsal ba ñid²² 'ba' žig rnam
 par bśad pa yin gyi bžeñs pa 'ba' žig gsuñs pa ni ma yin no || de bZañ po'i
 žabs kyis gsuñs pa | "'de'i rjes su zla ba dañ ñi ma dañ sa bon dañ²³ gcig tu gyur pa
 las skad cig gis²⁴ rab tu 'bar ba'i 'od zer gyi phuñ po'i rnam par bsam par byas nas rim
 10 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 ||"^{vii} skabs 'dir 'di dran
 par bya ste –

der ni thog ma dbus mtha' med ||
 srid med mya ñan 'das pa med ||
 15 bdag med gžan ni med pa ste ||
 'dir de mchog tu bde chen no ||"^{viii}

zes pa 'od gsal ba'o ||

§23 bžeñs pa

de nas 'od gsal ba las rnam par bžeñs pa ste | 'od gsal ba de ni²⁵ mchog
 20 gi rnal 'byor te bžeñs pa'i rgyu'o || 'di ñid skad cig gis lhan cig skyes pa'i he
 ru ka'i gzugs kyi ye šes 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 šes kyi snañ ba rdo rje'i rañ bžin ñid kyi²⁶ dkyil 'khor gyi dbañ po
 bsdus pas bsgom par bya'o ||

C114v₃;
 D112v₄;
 G155r₄;
 N119v₁;
 P₁129v₆;
 P₂310₃

^vHeSāU ; cf. VaPra^{§22}. ^{vi}VaPra^{§22} ad HeSāU (Ñ₁ f. 6v₂₋₃). ^{vii}DVS (f. 194v₆₋₇).
^{viii}HeTa 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 gžan yañ med pa ñid || in the 2nd
 half.

²¹brtan por mdzad do G, N, P₁] bstan par mdzad do C, D, P₂^{sil.}. ²²'od gsal ba
 ñid Σ_G] 'od gsal ba G. ²³sa bon dañ *em.*] sa bon dag Σ_G; sa bon ñag G. ²⁴skad
 cig gis Σ_G] skad cig gi G. ²⁵'od gsal ba de ni G, N, P₁] 'od gsal C, D, P₂^{sil.}. ²⁶ñid
 kyi N, P₁] ñid kyi C, D, G, P₂^{sil.}.

rdo rje 'chan gis kyañ gsuñs pa –

sems dpa'i gzugs brñan las byuñ ba'i ||
 dkyil 'khor dbañ po bsgom par bya²⁷ ||^{ix,d}

zés so ||

§24 sñags bzlas pa

5

C114_{v5}; D112_{v6}; G155_{r6}; N119_{v4}; P₁129_{v8}; P₂310₁₀ sñags bzlas pa'i rgyur phyag bcu drug pa la sogs pa'i gzugs kyi²⁸ bcom ldan 'das²⁹ dañ por rdzogs par byas nas mkha' 'gro ma'i 'khor lo sñar bzin du bsam par bya'o || 'di ltar sña dro dañ guñ dañ³⁰ phyi dro dañ mtshan mo phyed pa ste | thun bzi po rnams kyi³¹ rim pas³² bsgom pa'i rim pa bstan pa yin no || bsgom pas dub na sñags bzlas par bya'o³³ || 10

de'i rim pa ni 'di yin te 'khor lo'i dbus su kha sbyor gyi sbyor bas³⁴ bdag ñid dpal he ru ka'i rnam par bsgoms nas dkyil 'khor gyi dbañ 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 lam³⁵ dañ rdo rje'i lam nas padmar žugs pas sñags kyi yi ge rnams 'od zer dañ bcas pa slar yañ 15 bcom ldan 'das ma'i žal nas rañ gi žal du'o zés pa'i rim pa 'di ñid kyis³⁶ ži ba la sogs pas³⁷ phye ba'i kha dog gi sbyor bas mi skyo ba'i³⁸ bar du bzlas par bya'o³⁹ zés pa ni khyogs kyi⁴⁰ bzlas pa'o ||

^drdo rje 'chan gis (...) sgom par bya $\Sigma^{\text{Tib.}}$] *om.* §23 HePra^{Skt.}.

^{ix}cf. HeTa_{Sn} I.viii. 9cd; HePra^{§§5,14} and VaPra^{§5}.

²⁷dbañ po bsgom par bya C, D, G, P₂^{sil.}] dbañ por sgom par bya N, P₁. ²⁸gzugs kyi G, N, P₁] gzugs kyis C, D, P₂. ²⁹bcom ldan 'das Σ_G] bcom ldan 'das pa G. ³⁰sña dro dañ guñ dañ G, N, P₁] sña dro dañ C, D, P₂. ³¹rnams kyi C, D, P₂] rnams kyis G, N, P₁. ³²rim pas Σ_G] ram pas G (misprint). ³³bzlas par bya'o G, N, P₁] bzla bar bya'o C, D, P₂^{sil.}. ³⁴kha sbyor gyi sbyor bas N, P₁] kha sbyor bas C, D, P₂; kha sbyor gyis sbyor bas G. ³⁵avadhūti lam C, D, P₂^{sil.} (a ba d.h'u t'i'i)] a ba d.hu t'i'i lañ G, N, P₁. ³⁶rim pa 'di ñid kyis N, P₁] rim pa 'di ñid kyi C, D, P₂; rim pas so ñid kyis G. ³⁷ži ba la sogs pas Σ_G] ži ba la sogs pa G. ³⁸skyo ba'i G, N, P₁] skyo'i C, D, P₂^{sil.}. ³⁹bzlas par bya'o G, N, P₁] bzla bar bya'o C, D, P₂^{sil.}. ⁴⁰khyogs kyi C, D, P₂^{sil.}] khyogs kyis G, N, P₁.

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 pas⁴¹ ñe bar bskor ba bsam źiñ bsam par
bya'o źes pa ni goñ bu'i bzlas pa'o ||

5 dkyil 'khor gyi dbañ phyug dañ dkyil 'khor pa rnams kyi⁴² sñags kyi yi
ge de rnams thams cad du sgra riñ pos 'byin par byed pa yid kyi s rtogs par
bya'o źes pa ni dam tshig gi bzlas pa'o ||

sñiñ po dañ ñe ba'i sñiñ po dañ phreñ ba'i⁴³ sñags la sogs pa man ñag
las bzlas pa yañ slar bya ba yin no || de la sñags ni 'di yin te –

10 *om deva picuwajra 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 'o⁴⁴ ||
om trailokyākṣepa hūm hūm hūm phaṭ svāhā | phyag gñis pa'i 'o ||^x

thams cad ñid kyi⁴⁵ sñiñ po'o || slar yañ ñe ba'i sñiñ po ni⁴⁶ –

*om vajrakartarihevajrāya*⁴⁷ *hūm hūm hūm phaṭ svāhā*⁴⁸ ||^{xi}

15 *om aṣṭānanāya*⁴⁹ *piṅgordhakeśavartmane*⁵⁰ *caturviṃśatinetrāya*⁵¹ | *ṣoḍa-*
*śabhujāya*⁵² *kṛṣṇajīmūtavaṇuṣe*⁵³ | *kapālamālānekadhāriṇe*⁵⁴ | *ādhmā-*
*takrūraccittāya*⁵⁵ | *ardhendudaṃṣṭriṇe*⁵⁶ | *māraya māraya*⁵⁷ | *kāraya kā-*

^xHeTa I.ii. 3, 7-9; cf. HeSāU (Ñ₁ f. 7r₂, 7v₄₋₅), DVS (f. 195r₃₋₇) et al. ^{xi}HeTa
I.ii. 21; cf. HeSāU (Ñ₁ f. 7r₂), DVS (f. 195r₇), HeSāSaṃ 16 (f. 164v₃₋₄), HeBāPūVi
(f. 38r₄) et al.

⁴¹rnam pas C, D, N, P₂^{sil.}] rnams pas G, P₁. ⁴²kyi C, D, P₂] kyi s G, N, P₁.
⁴³phreñ ba'i Σ_{P1}] phrañ ba'i P₁ (misprint). ⁴⁴bži pa'i 'o G, N, P₁] bži pa'o C, D,
P₂. ⁴⁵thams cad ñid kyi G, N, P₁] thams cad kyi C, D, P₂^{sil.}. ⁴⁶sñiñ po ni G,
N, P₁] sñiñ po C, D, P₂^{sil.}. ⁴⁷vajrakartarihevajrāya *em.*] vajrāya C, D, P₂^{sil.} (ba
dzra'a ya); vajrakartarihevajraya G, N, P₁ (ba dzra karta ri he ba dzra ya). ⁴⁸phaṭ
svāhā *conj.* (cf. P_G, P_R et al.)] phaṭ do Σ^{Tib.}. ⁴⁹aṣṭā° Σ_G (a ṣṭ'a)] āṣṭa° G (a'
ṣṭa). ⁵⁰vartmane C, D, P₂^{sil.} (wartma ne)] vartamane G, N, P₁ (warta ma ne).
⁵¹viṃśati° Σ_{P1} (°biṃśa ti)] °bi śa ti P₁ (misprint?). ⁵²ṣoḍaśa° C, D, P₂^{sil.} (ṣo ḍa
śa)] ṣo ṭa śa G, N, P₁. ⁵³kṛṣṇa° C, D, P₂^{sil.}] kṛṣṇā° G, N, P₁. ⁵⁴mālāneka° C,
D, P₂ (m'a l'a ne ka)] m'a l'a ne kaṃ G, N, P₁. ⁵⁵ādhmātakrūra° *em.*] a' d.h.ma ta
kr'u ri C, D, P₂; a' d.h.ma ta kru ra G; a' d.h.m'a ta kru ra N, P₁. ⁵⁶daṃṣṭriṇe G,
P₁ (daṃṣṭri ṇe)] daṃṣṭa ṛ ṇe C; daṃṣṭi ṇe D, P₂; daṃṣṭir ṇe N (faint). ⁵⁷māraya
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.

raya | *garjaya garjaya* | *tarjaya tarjaya* | *śoṣaya śoṣaya saptaśāgarān*⁵⁸
*bandha bandha nāgāṣṭakān*⁵⁹ | *gr̥hṇa gr̥hṇa*⁶⁰ *sarvaśatrūn*⁶¹ | *ha hā hi*
*hī*⁶² *hu hū he hai ho hau haṃ*⁶³ *haḥ phaḥ svāhā* |^{xii}

zes pa ni bcom ldan 'das kyi rtsa ba'i śnags ñid dan phren ba'i śnags so ||

*om aṣṭānāyā*⁶⁴ *hūm hūm hūm phaḥ* | 5
om piṅgordhakeśavartmane hūm hūm hūm phaḥ |
om caturviṃśatīnetrāyā hūm hūm hūm phaḥ |
*om śoḍaśabhujāyā*⁶⁵ *hūm hūm hūm phaḥ* |
*om kṛṣṇajīmūtavapuṣe*⁶⁶ *hūm hūm hūm phaḥ* |
*om kapālamālānekadhāriṇe*⁶⁷ *hūm hūm hūm phaḥ* | 10
*om ādhmātakrūrācittāyā*⁶⁸ *hūm hūm hūm phaḥ* |
*om ardhendudaṃṣṭriṇe*⁶⁹ *hūm hūm hūm phaḥ* |^{xiii}

zes pa ni bcom ldan 'das kyi rkañ pa bgyad pa'i śnags so ||

*om am nairātme*⁷⁰ *hūm phaḥ svāhā* |
*om vajradākinīye*⁷¹ *hūm phaḥ svāhā* |^{xiv} 15

zes pa bcom ldan 'das ma'i sñiñ po dan ñe ba'i sñiñ po'i śnags so⁷² ||

^{xii}Cf. HeTa II.v. 45-47, HeSāU (Ñ₁ ff. 6v₆-7r₁), DVS (f. 195r₇-v₂) et al. ^{xiii}Cf. DVS (f. 195v_{2,4}), HeBāPūVi (f. 39r_{5,7}), 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. ^{xiv}Cf. DVS (f. 195v_{4,5}).

⁵⁸śāgarān C, D, P₂^{sil.} (s'a ga r'an)] °s'a | ga r'an G, N, P₁. ⁵⁹°kān C, D (k'an)] k'aṃ G, N, P₁; k'a na P₂^{sil.}. ⁶⁰gr̥hṇa gr̥hṇa G (gr̥ hṇa gr̥ hṇa)] gr̥ hna gr̥ hna Σ_G. ⁶¹°śatrūn C, D, P₂^{sil.} (śa tr'un)] śa tr'uṃ G, N, P₁. ⁶²hi hī Σ_G (hi h'i)] haṃ h'aṃ G. ⁶³haṃ C, D, P₂^{sil.}] h'aṃ G, N, P₁. ⁶⁴aṣṭā° C, D, P₂^{sil.} (a ṣṭ'a)] a ṣṭa G, N, P₁. ⁶⁵śoḍaśa° C, D, P₂^{sil.} (śo ḍa śa)] śo ṭa śa G, N, P₁. ⁶⁶kṛṣṇa° em.] kri ṣṇa C, D, P₂^{sil.}; kṛ ṣṇ'a P₁. ⁶⁷kapālamālānekadhāriṇe 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. ⁶⁸ādhmāta° G, N, P₁ (a' d.h.m'a ta)] a' d.h.ma ta C, D, P₂^{sil.}. ⁶⁹ardhendudaṃṣṭriṇe em.] ard.he daṃṣṭr ne C, D, P₂; ard.hendu daṃṣṭi ne G, N, P₁. ⁷⁰nairātme D (nai r'atme), P₂] ne r'atmye C; nai ratmye G, N, P₁. ⁷¹°dākinīye em.] ḍ'a ki ye C, D, P₂; ḍ'a ki ne ye G, N, P₁. ⁷²sñiñ po'i śnags so G, N, P₁ (*śnags*o G)] śnags so C, D, P₂.

*om aṃ āṃ iṃ ṅiṃ uṃ ṅiṃ ṅiṃ ṅiṃ ṅiṃ em aiṃ⁷³ om auṃ⁷⁴ aṃ phaṭ
svāhā* |^{xv}

zés pa ni bcom ldan 'das ma'i rtsa ba'i śnags so ||

5 *om aṃ āṃ hūṃ hūṃ phaṭ | om iṃ ṅiṃ hūṃ hūṃ phaṭ | om uṃ ṅiṃ hūṃ
hūṃ phaṭ | om ṅiṃ ṅiṃ hūṃ hūṃ phaṭ | om ṅiṃ ṅiṃ hūṃ hūṃ phaṭ | om em
aiṃ⁷⁵ hūṃ hūṃ phaṭ | om om auṃ hūṃ hūṃ phaṭ | om aṃ hūṃ hūṃ
phaṭ |*

zés pa ni bcom ldan 'das ma'i rkaṃ pa brgyad pa'i śnags so ||

10 'dir Dz'a lan.d.ha ri pa źabs kyis gsuṃs pa |^e gal te gaurī⁷⁶ la sogs pa
rnams kyi⁷⁷ śnags bzla bar bya ba de'i tshe de la 'khyud par bya ste bcom
ldan 'das ma yaṃ de'i gdan la bsam par bya'o ||^{xvi} de la śnags ni 'di yin te –

15 *om vajragaurīye hūṃ hūṃ phaṭ svāhā |
om vajracaurīye hūṃ hūṃ phaṭ svāhā |
om vajravettālīye hūṃ hūṃ phaṭ svāhā |
om vajraghasmarīye hūṃ hūṃ phaṭ svāhā |
om vajrapukkasīye hūṃ hūṃ phaṭ svāhā |
om vajraśabarīye⁷⁸ hūṃ hūṃ phaṭ svāhā |
om vajraçaṇḍālīye⁷⁹ hūṃ hūṃ phaṭ svāhā |
om vajraḍombinīye hūṃ hūṃ phaṭ svāhā |*

20 zés so⁸⁰ ||^{xvii}

^e'dir (...) gsuṃs pa HePra^{Tib.}] *om.* HePra^{Skt.}.

^{xv}Cf. DVS (f. 195v₅). ^{xvi}VaPra^{§24}. ^{xvii}Cf. DVS (ff. 195v₆-196r₁), adding the individual seed-syllables before the goddesses' names which are read in the 'common' form of the 4th *vibhakti*.

⁷³em aiṃ G, N, P₁] e ai C, D, P₂. ⁷⁴auṃ Σ_{.G}] o'm G. ⁷⁵em aiṃ Σ_{.D}] aṃ aiṃ D (misprint ?). ⁷⁶gaurī *em.*] gau r'i ma C, D, P₂; gau r'i pa G, N, P₁. ⁷⁷la sogs pa rnams kyi C, D, P₂] la sogs pa'i rnams kyis G, N, P₁. ⁷⁸śabarīye G, N, P₁ (śa ba r'i ye)] śa wa r'i ye C, D, P₂^{sil.}. ⁷⁹çaṇḍālīye *em.*] tsaṇḍa l'i ye Σ^{Tib.}. ⁸⁰zés 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

C115v₃; da ni gtor ma'i de kho na ñid brjod par bya ste | stoñ pa ñid du mos pas lhan
 D113v₃; cig skyes pa'i he ru ka'i rnam par bsgoms nas sñar bśad pa'i rim pas sems
 G156v₄; dpa'i gzugs brñan las byuñ ba'i khro bo'i dbañ po źal brgyad pa la sogs pa 5
 N120v₄; 'jigs pa chen po źe sdañ rdo rjer rnam par bsgom par bya'o || de ltar rnal
 P₁131r₂; 'byor pa źe sdañ rdo rje'i tiñ ñe 'dzin la gnas bźin du *hūm* yig las⁸¹ byuñ ba'i
 P₂312₁₇; khro bo bcu po 'bar ba'i phren ba 'khrugs pa thams cad phyuñ nas śar la
 sogs pa'i⁸² phyogs rnams su⁸³ gśin rje'i gśed⁸⁴ la sogs pa bkye ste | dbañ po
 la sogs pa'i bgegs kyi tshogs rnams bkug nas *om̄ sumbha nisumbha*⁸⁵ źes pa la 10
 sogs pa'i sñags kyis^{xviii} bka' bsgo ste | źi ba la sogs pa'i las kyi dbye bas so ||

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 rje⁸⁶ dril bu yañ bsam par bya ste | de ltar gźan rnams
 kyi yañ sbyar bar bya'o⁸⁷ || de ltar rdo rje dañ dril bu 'dzin pa'i blo bzañ gis
 'dab ma brgyad pa'i padma gsum steñ nas steñ du⁸⁸ yi ge gsum las rdzogs 15
 pa'i thar pa'i groñ khyer gsum bsam par bya'o || de rnams ñid kyis⁸⁹ bkug
 pa'i bgegs rnams –

*om̄ inda*⁹⁰ *jama jala*⁹¹ *jakkha*⁹² *bhuda*⁹³ *vahni*⁹⁴ *vāu rakkha* |
*canda sujja māda baṅpa*⁹⁵ *talapātāle*⁹⁶ *aṭṭasappa*⁹⁷ *svāhā* ||^{xix}

^{xviii}Cf. HePra^{§6}, DVS (f.188v₁₋₂), HeSāSaṃ 8 (f. 105r₇), VS (II. 4.2), GST et al.
^{xix}HeTa II.iv. 91; cf. HeSāU (Ñ₁ f. 6v₄₋₅), DVS (f. 196r₃), HeSāSaṃ 8 (f. 104r₂),
 HeSāSaṃ 11 (f. 139v₇), HeSāSaṃ 45 (f. 266v₆), MuĀv et al.

⁸¹*hūm* yig las *em.* (cf. §6, HePra^{Skt.})] *om̄* yig las $\Sigma^{\text{Tib.}}$. ⁸²śar la sogs pa'i Σ_{N}] śa la
 sogs pa'i N. ⁸³phyogs rnams su G, N, P₁ (*rnamsu* G)] phyogs su C, D, P₂^{sil.}. ⁸⁴gśin
 rje'i gśed C, D, P₂^{sil.}] gśin rje gśed G, N, P₁. ⁸⁵*nisumbha* Σ_{G} (ni sum.b.ha)] ni
 sum.b.ha ni G. ⁸⁶rdo rje C, D, P₂^{sil.}] rdo rje dañ G, N, P₁. ⁸⁷sbyar bar bya'o
 G, N, P₁] sbyañ bar bya C, D, P₂^{sil.}. ⁸⁸steñ nas steñ du G, N, P₁] steñ nas steñ
 du ste C, D, P₂^{sil.}. ⁸⁹de rnams ñid kyis C, D, P₂] der ni ñid kyis G; der de rnams
 ñid kyis N, P₁. ⁹⁰*inda* $\Sigma_{\text{D,P}_2}$] *andi* D, P₂^{sil.}. ⁹¹*jala* G, N, P₁] *j'a* la C, D, P₂.
⁹²*jakkha* G, N, P₁] *jakka* C, D, P₂. ⁹³*bhuda em.*] *b.hu* ta C, D, P₂^{sil.}; *b.h'u* da G,
 N, P₁. ⁹⁴*vahni* C, D, P₂^{sil.} (*bah.ni*)] *bih.na* G, N, P₁. ⁹⁵*bappa* Σ_{P_2}] *pappa* P₂^{sil.}.
⁹⁶*pātāle em.*] *p'a t'a lañ* C, D, P₂; *p'a t'a leñ* G, N, P₁. ⁹⁷*aṭṭa*^o C, D, P₂] *aṣṭa*
 G; *aṭṭha*^o N, P₁.

zes pa'i snags kyis bos nas⁹⁸ dgug pa la sogs pa bya'o⁹⁹ ||

*om vajragaurī ākarṣaya*¹⁰⁰ *jaḥ* | *om vajracaurī padmatraye praveśaya*
hūm | *om vajravettālī*¹⁰¹ *svasvsthāneṣu*¹⁰² *krodhabandhena bandhaya*
*vaṃ*¹⁰³ | *om vajraghasmarī*¹⁰⁴ *vaśaghaṇṭayā vaśtkuru*¹⁰⁵ *hoḥ* |^{xx}

- 5 zes byas nas blta bar bya'o || de la bar gyi groñ du śar gyi 'dab ma la dbaṅ
 po lag na¹⁰⁶ 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 da¹⁰⁷ dañ zla ba'i gdan la zla ba'i 'od can
 rgyan¹⁰⁸ thams cad 'chañ ba'o || byañ du gnod sbyin te lag na śrīphala dañ
 10 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'i¹⁰⁹ '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
 15 'od can bla gos bgos pa'o || bden bral gyi 'dab mar srin po śaṅ lañ dañ thod
 pa 'dzin pa | khro źiñ 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
 20 na bum pa ste zla ba'i gdan la zla ba'i 'od can yi dags rnams¹¹⁰ kyañ sa'i lha
 mo la kun nas bskor te gnas pa'o || dbaṅ po la sogs pa rnams kyid khyad par

^{xx}Cf. VaPra^{§25}, HeSāSaṃ 8 (f. 96r₁₋₂), HeSāSaṃ 10 (f. 120v₆₋₇), HeSāSaṃ 45 (ff. 266v₇-267r₁) et al., some of which read the names in the 7th *vibhakti*.

⁹⁸bos nas G, N, P₁] sa bon nas C, D, P₂. ⁹⁹la sogs pa bya'o G, N, P₁] la sogs
 par bya'o C, D, P₂^{sil.}. ¹⁰⁰ākarṣaya *em.*] ā kārṣa ya C, D, P₂^{sil.}; a karṣa ya G, N, P₁.
¹⁰¹vettālī G, N, P₁ (be tt'a l'i)] be t'a l'i C, D, P₂^{sil.}. ¹⁰²sthāneṣu C, D, N, P₂^{sil.}
 (sth'a ne ṣu)] stha ne ṣu G, P₁; °sthāne HePra^{Skt.}. ¹⁰³bandhaya 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. ¹⁰⁴ghasmarī
em.] ghaśma r'i Σ^{Tib.}. ¹⁰⁵vaśaghaṇṭayā vaśī° G, N, P₁ (wa śa g.haṇṭa y'a wa śī)]
 śaṃ ghaṇṭā ya wa śaṃ C, D, P₂. ¹⁰⁶lag na C, D, P₂^{sil.}] lag pa na G, N, P₁. ¹⁰⁷lag
 na ku mu da G, N, P₁] sa ku mu da C, D, P₂. ¹⁰⁸rgyan Σ_G] brgyan G. ¹⁰⁹pags
 pa'i gos C, D, P₂^{sil.}] lpags pa'i gos G, N, P₁. ¹¹⁰yi dags rnams Σ_{P₂}] yi dwags
 rnams P₂^{sil.}.

gžan ni bsruñ ba'i 'khor lor gañ¹¹¹ bśad pa de 'dir rtogs par bya la | 'dir gañ
 bśad pa de yañ 'dir śes par bya'o ||^f dbañ po la sogs pa lña rnams kyis gyon
 pas sbrul žags 'dzin pa | slar thams cad gyas brkyañ ba'i žabs kyis¹¹² gnas
 par bsams nas¹¹³ *hūm* yig gis mi bskyod pa'i rnam par blta bar bya'o ||^g

steñ du chos 'byuñ du gnas pa'i padma 'dab ma brgyad po rnams su śar 5
 gyi 'dab ma la¹¹⁴ zla ba dkar po rta dkar po la žon 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 žon pa rin po
 che'i cod pan can¹¹⁵ rgyan thams cad kun nas rdzogs pa¹¹⁶ 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 10
 lhag pa la sogs pa bzuñ ño ||^h nub kyi 'dab ma la lhag pa ser po byi ba ser po
 la žon pa ñi ma'i gdan la ñi ma'i 'od can lag na mda' ste rin po che'i cod pan
 can no¹¹⁷ || byañ gi 'dab ma la pa ba sañs¹¹⁸ 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 15
 ñi ma'i 'od can no || me'i 'dab ma la phur bu śin tu ser po¹¹⁹ rin po che'i cod
 pan can¹²⁰ 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 mjug¹²¹ riñs te cher
 gnag pa dañ du ba'i mdog 'khor žiñ 'khor bas bkug nas za ba'i rnam pa can 20
 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 bži pa lag pa bži 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 la¹²² žon pa zla ba'i gdan la zla ba'i 'od can mchod
 phyir thogs¹²³ dañ ldan pa thuñ žiñ lus rgyas pa ral pa can te tshañs ris dañ 25

^fdbañ po (...) śes par bya'o Σ^{Tib} .] *om.* HePra^{Skt.}. ^g*hūm* (...) blta bar bya'o
 Σ^{Tib} .] *om.* HePra^{Skt.}. ^hñe ba'i (...) bzuñ ño Σ^{Tib} .] *om.* HePra^{Skt.}.

¹¹¹bsruñ ba'i 'khor lor gañ G, N, P₁] sruñ ba'i 'khor lor C, D, P₂. ¹¹²kyis Σ_{G}]
 kyi G. ¹¹³bsams nas Σ_{P_2}] ba sams nas P₂^{sil.}. ¹¹⁴śar gyi 'dab ma la Σ_{G}] śar gyi
 'dab brgyad po rnamsu śar gyi 'dab ma la G. ¹¹⁵can Σ_{N}] *om.* N. ¹¹⁶pa G, N,
 P₁] pa'i C, D, P₂^{sil.}. ¹¹⁷can no C, D, P₂^{sil.}] no G, N, P₁. ¹¹⁸pa ba sañs C, D,
 P₂^{sil.}] pa sañs G, N, P₁. ¹¹⁹ser po *em.*] ser ba $\Sigma_{\text{G,N}}$; *om.* G; se ba N. ¹²⁰can C,
 D, P₂^{sil.}] *om.* G, N, P₁. ¹²¹mjug Σ_{G}] 'jug G. ¹²²ñañ pa la Σ_{G}] dañ ba la G.
¹²³thogs Σ_{G}] thogs ma G.

tshañs pa mdun na 'don dañ tshañs chen la sogs pa nas 'og min gyi mthar
thug pa rnams kyis tshañs pa la kun tu¹²⁴ bskor nas gnas par rnam par
bsams nas¹²⁵ om yig gis sku rdo rje'i rnam pas rdzogs par blta bar bya'o ||ⁱ

de'i rjes su 'og tu chos 'byuñ du gnas pa'i padma 'dab ma brgyad po
5 rnams su phyogs dañ phyogs bral gyi rim pas te | de la nor rgyas¹²⁶ ser po |
klu padma dkar po | klu stobs kyis 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
10 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 rnam par blta bar bya žiñ dpal he ru ka'i gzugs kyis thams cad du sbyar
bar bya'o ||^j yañ na las thams cad pa'i don du phyag dañ žal dañ sku mdog
15 la sogs pa gsuñs te | ži ba la sogs pa'i las la bdag ñid kyis¹²⁷ gzugs ži lta ba de
bžin du de rnams kyis bya'o ||

de ltar kun tu¹²⁸ bsams nas¹²⁹ 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
20 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 *pravaraśatkāra*¹³⁰
dañ | *pratīccha svāhā*'¹³¹ bar du *arghaṃ*¹³² la sogs pa bcug ste^{xxi} 'di dañ de
rnams kyis thams cad phul nas |

ⁱ rnam par bsams nas (...) blta bar bya'o $\Sigma^{\text{Tib.}}$] om. HePra^{Skt.}. ^j de rnams (...) sbyar bar bya'o $\Sigma^{\text{Tib.}}$] HePra^{Skt.} differs.

^{xxi} Cf. VaPra^{§25}, HeSāSaṃ 8 (f. 104r₁), Anupamavajra's *Ādikarmapradīpa* (ĀPra p. 197), KriSaṃPa (ch. 6), SāMā 142:251:265 et al.

¹²⁴ tu G, N, P₁] du C, D, P₂^{sil.}. ¹²⁵ nas Σ_{G}] om. G. ¹²⁶ nor rgyas Σ_{G}] nor rgyal G. ¹²⁷ ñid kyis G, N, P₁] ñid C, D, P₂^{sil.}. ¹²⁸ kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ¹²⁹ bsams nas Σ_{G}] bsam nas G. ¹³⁰ pravara Σ_{G} (pra wa ra)] pa wa ra G. ¹³¹ pratīccha C, D, P₂^{sil.} (pra t'i tštsha)] pra ti tštsha G, N, P₁. ¹³² arghaṃ C, D, P₂] argaṃ G, N, P₁.

*edaṃ*¹³³ *balim*¹³⁴ *bhuñja jingha*¹³⁵ *phulladhūpa*¹³⁶ *māṃsa viṅgha*¹³⁷
*ambha kajja*¹³⁸ *savva*¹³⁹ *sādha khanti*¹⁴⁰ *khuni pheḍa*¹⁴¹ *gāda* |^{xxii}

zés pa 'dis so || phyed sña mas bza' ba'i źal 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
 kor¹⁴² la sogś pa'i rnam pas thog ma ñid du rdo rje gśor źiñ gnas brgyad 5
 rnams su dril bu gśil ba¹⁴³ byas nas man ñag gis bdud rtsir byas pa'i gtor
 ma sbyin par bya'o ||

*om akāro mukhañ sarvadharmānām ādyanuṭpannatvāt*¹⁴⁴ |
*om āḥ hūm phaṭ svāhā*¹⁴⁵ |^{xxiii}

zés brjod de 'di ñid kyis kun tu¹⁴⁶ tshim par yañ byas nas thun mtshams su 10
 sñan pa'i glu yañ blañ bar bya źiñ rtsa ba'i sñags kyis bstod nas yi ge brgya
 pa brjod do || de la glu ni 'di yin te –

*kollaire*¹⁴⁷ *ṭṭhia bolā mummuñire*¹⁴⁸ *kakkolā* |
*ghaṇa*¹⁴⁹ *krpiṭa*¹⁵⁰ *ho vājjai*¹⁵¹ *karuṇe*¹⁵² *kiai*¹⁵³ *na rolā* ||

^{xxii}HeTa II.iv. 92 ; cf. HeSāU (Ñ₁ f. 6v₅₋₆), DVS (f. 196r₆), HePra^{§25}, HeSāSaṃ
 8 (f. 104r₄), HeSāSaṃ 11 (ff. 139v₇-140r₁), HeSāSaṃ 45 (f. 268v₁), MuĀv et al.
^{xxiii}HeTa I.ii. 1, II.iv. 93 ; cf. HeSāU (Ñ₁ f. 6v₆), DVS (f. 196r₇), VaPra^{§25}, HeSāSaṃ
 8 (f. 104r₅), HeSāSaṃ 45 (f. 268v₁₋₂), MuĀv, *Hevajrasekaprakīryā* (HeSePra); KṛYāTa
 (xiv. 1) et al. NB : HeTa_{Sn} erroneously reads *Akāri* instead.

¹³³edaṃ G, N, P₁] idaṃ C, D, P₂^{sil.}. ¹³⁴balim Σ_{P₁}] palim P₁. ¹³⁵jingha C, D,
 P₂ (dziñg.ha)] jingā G, N, P₁ (dziñg.h'a). ¹³⁶dhūpa G, N, P₁ (d.h'u pa)] °duppa
 C, D, P₂. ¹³⁷viṅgha *em.*] piṃ g.ha Σ^{Tib.}. ¹³⁸kajja *em.*] k'ajja Σ^{Tib.}. ¹³⁹savva G,
 N, P₁ (sabba)] sappa C, D, P₂^{sil.}. ¹⁴⁰khanti C, D, P₂] khañti G, N, P₁. ¹⁴¹pheḍa
 C, D, P₂] phe ṭa G, N, P₁. ¹⁴²pad kor C, D, P₂^{sil.}] pad bskor G, N, P₁. ¹⁴³gśil
 ba C, D, P₂^{sil.}] bsil ba G, N, P₁. ¹⁴⁴°tvāt C, D, P₂] °tvat G, N, P₁. ¹⁴⁵om āḥ
 hūm phaṭ svāhā G, N, P₁] āḥ hūm phaṭ svāhā C, D, P₂. ¹⁴⁶kun tu G, N, P₁] kun
 du C, D, P₂^{sil.}. ¹⁴⁷kollaire G, N, P₁] kaullayire C, D, P₂. ¹⁴⁸mummuñire *em.*]
 mammu ñi re C, D, P₂; mu mmu ni re G, N, P₁. ¹⁴⁹ghaṇa C, D, P₂ (g.ha ṇa)] ga
 ṇa G, N, P₁. ¹⁵⁰krpiṭa Σ_{G,N}] kṛ pi ḍa G, N. ¹⁵¹vājjai *em.*] ba dzdza i C, D, P₂^{sil.};
 ba dzra i G, N, P₁. ¹⁵²karuṇe G, N, P₁ (ka ru ñe)] k'a ru ñye C, D, P₂. ¹⁵³kiai
 Σ_{P₁} (ki a i)] gi a i P₁.

- tahiṃ bala khājjai¹⁵⁴ gāḍhem¹⁵⁵ maaṇā¹⁵⁶ piijai¹⁵⁷ |
 hale¹⁵⁸ kāliṅjara¹⁵⁹ paṇiai¹⁶⁰ dundura¹⁶¹ tahiṃ vājjiai¹⁶² ||
 caūsama kācchuri¹⁶³ sihlā¹⁶⁴ kāppura¹⁶⁵ lāiai¹⁶⁶ |
 mālaiṅdhaṇa¹⁶⁷ śālīṅja tahiṃ bharu khāiai ||
- 5 phremkhaṇa¹⁶⁸ kheṭa karante suddhāsuddha¹⁶⁹ na muṇiai |
 niramsu aṅge¹⁷⁰ caḍābiai¹⁷¹ tahiṃja sarāba paṇiai¹⁷² |
 malaaje¹⁷³ kunduru vāṭai¹⁷⁴ ḍiṅḍima¹⁷⁵ tahiṃ na¹⁷⁶ vājjiai¹⁷⁷ ||^{xxiv}

de la rtsa ba'i śnags ni 'di yin te | *om aṣṭānanāya* zes pa la sog's pa'o || de la yi
 ge brgya ba'i¹⁷⁸ śnags ni 'di yin te –

- 10 *om śrīheruka samayam*¹⁷⁹ *anupālaya* | *herukatvenopatiṣṭha* | *dr̥ḍho*¹⁸⁰ *me*
bhava | *sutosyo me bhava*¹⁸¹ | *suposyo me bhava* | *anurakto me bhava* |
sarvasiddhiṃ me prayaccha sarvakarmasu ca me | *cittaṃ śreyahkuru*¹⁸²

^{xxiv}HeTa II.iv. 6ff., cf HeSāU (Ñ1 f. 7r_{3,6}), HeSāSaṃ 8 (f. 104r_{5-v1}), HeSāSaṃ 45 (f. 270r_{7-v2}). For commentaries and variants, cf. **Padminī*, HeSāUṬī, MuĀv and YoMā in the corresponding section of the Appendix.

¹⁵⁴khājjai C, D, P₂ (kh'a dzdza i)] kha dzdza i G, N, P₁. ¹⁵⁵gāḍhem *em.*] g'a ḍ.he C, D, P₂ (g'a ḍ.he)] ga ḍem G, N, P₁. ¹⁵⁶maaṇā *em.*] ma a n'a Σ_N; ma ma n'a N. ¹⁵⁷piijai C, D, P₂ (pi dzdza i)] pi dzdza i a i G, N, P₁. ¹⁵⁸hale C, D, P₂ (ha le)] ha liṃ G, N, P₁. ¹⁵⁹kā^o C, D, P₂^{sil.} (k'a)] ka^o G, N, P₁. ¹⁶⁰paṇiai G, N, P₁ (pa ni a i)] p'a ṇi a i C, D, P₂^{sil.}. ¹⁶¹dundura C, D, P₂] du ddu G, N, P₁. ¹⁶²tahiṃ vājjiai *em.*] ba dzdza i Σ^{Tib.}. ¹⁶³kācchuri G, N, P₁ (k'a tsthū ri)] k'asth'u ri C, D, P₂. ¹⁶⁴sihlā G, N, P₁ (sihl'a)] sihla C, D, P₂. ¹⁶⁵kāppura C, D, P₂ (k'appu ra)] k'a pp'u ra G, N, P₁. ¹⁶⁶lāiai G, N, P₁ (l'a i a i)] l'a i a' i C, D, P₂. ¹⁶⁷mālaiṅdhaṇa 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. ¹⁶⁸phremkhaṇa C, D, P₂ (phrem kha ṇa)] phem khaṇa G, N, P₁. ¹⁶⁹suddhāsuddha 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. ¹⁷⁰aṅge C, D, P₂] aṅga G, N, P₁. ¹⁷¹caḍābiai C, D, P₂ (tsa ḍ'a bi a i)] tsa ḍ'a b'i G, N, P₁. ¹⁷²paṇiai G, N, P₁ (pa ṇi a i)] p'a ṇi a i C, D, P₂^{sil.}. ¹⁷³malaaje *em.*] mala a dza C, D, P₂; ma la ya dza G, N, P₁. ¹⁷⁴vāṭai G, N, P₁ (b'a ṭa i)] baṭṭa i C, D, P₂. ¹⁷⁵ḍiṅḍima G, N, P₁ (ḍiṅḍi ma)]] driṅḍi ma C, D, P₂. ¹⁷⁶tahiṃ na C, D, P₂] hiṃ ṇa G, N, P₁. ¹⁷⁷vājjiai G, N, P₁ (b'adzdzai a i)] b'adzdzai a' i C; p'adzdzai a' i D, P₂. ¹⁷⁸yi ge brgya ba'i C, D] yi ge brgya pa'i Σ_{C,D}. ¹⁷⁹samayam Σ_G (sa ma ya m^o)] sma ya ma G. ¹⁸⁰dr̥ḍho Σ_G (dr̥ ḍ.ho)] ḍ.ho G. ¹⁸¹bhava C, D, P₂ (b.ha wa)] b.ha wa ba G, N, P₁. ¹⁸²śreyahkuru C, D, P₂^{sil.}] śreya | kuru G, N, P₁.

*hūm̐ | ha ha ha ha hoḥ bhagavan¹⁸³ | sarvatathāgatavajra¹⁸⁴ mā me
muñca | heruko bhava mahāsamayasattva āḥ hūm̐ phaṭ¹⁸⁵ ||^{xxv}*

de'i rjes su bden pa'i byin gyis brlabs par¹⁸⁶ byas nas rjes su brtse bas¹⁸⁷
'dod pa'i don gyi gsol ba btab ste gśegs su gsol lo ||^k de la bden pa'i byin gyis
brlabs ni¹⁸⁸ |

5

lha mo tshad ma dam tshig tshad ma dañ ||
des gsuñs dag¹⁸⁹ kyañ tshad ma'i mchog yin te ||
bden pa 'di yis lha mo de dag rnam s ||
bdag la rjes su 'dzin pa'i rgyur 'gyur śog ||^{xxvi}

C117v₁; D115v₇; G159v₄; N123r₂; P₁133r₈; P₂317₁₉

bdag la rjes su brtse ba ni |

10

mgon po kun rtog¹⁹⁰ chags bcom srid źi¹⁹¹ mñam la chags ||
dños kun ño bo ñid kyis¹⁹² mkha' dañ mtshuñs par gzigs ||
śin tu lci ba'i sñiñ rje'i chus brlan rgyas pa'i thugs ||
lha mo rnam s kyis bdag la rjes brtser¹⁹³ mdzod cig mdzod ||^{xxvii}

^kbden pa'i byin gyis (...) gśegs su gsol lo Σ^{Tib.}] om. HePra^{Skt.}

^{xxv}Cf. VaPra^{§25}, HeSāSaṃ 8 (f. 101r_{7-v2}), HeSāSaṃ 11 (f. 138v_{2.3}), HeSā-Saṃ 22 (f. 201v_{5.7}), HeSāSaṃ 30 (f. 219r_{7-v2}), KriSaṃPa (ch. 06), SāMā 26i29i56i71i195i218, STTS (1), VaĀv (English 2002: p. 297) et al. ^{xxvi}Cf. Va-Pra^{§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. ^{xxvii}Cf. VaPra^{§25}.

¹⁸³bhagavan G, N, P₁ (b.ha ga wan)] b.ha ga w'an C, D, P₂^{sil.} ¹⁸⁴tathāgata^o Σ_G (ta th'a ga ta)] t'a th'a ga ta G. ¹⁸⁵āḥ hūm̐ phaṭ C, D, P₂] āḥ G, N, P₁. ¹⁸⁶brlabs par G] brlab pa C, D, P₂; brlabs pa N, P₁. ¹⁸⁷brtse bas C, D, P₂^{sil.}] rtse bas G, N, P₁. ¹⁸⁸brlabs ni G, N, P₁] brlab pa ni C, D, P₂. ¹⁸⁹gsuñs dag C, D, P₂^{sil.}] gsuñ dag G, N, P₁. ¹⁹⁰rtog C, D, P₂^{sil.}] rtogs G, N, P₁. ¹⁹¹srid źi C, D, P₂] srid gźi G, N, P₁. ¹⁹²ñid kyis G, N, P₁] ñid kyī C, D, P₂. ¹⁹³brtser C, D, P₂^{sil.}] rtser G, N, P₁.

gśegs pa ni | *om vajra muḥ* yis so¹⁹⁴ || *om āḥ hūm phaṭ phaṭ phaṭ* ces pa¹⁹⁵ 'di
rnams kyi *om* yig gis smon lam mo || *āḥ* yig gis¹⁹⁶ dgyes pa'o¹⁹⁷ || *hūm* yig
gis¹⁹⁸ tshim par byed pa'o || *phaṭ* yig gsum gyis¹⁹⁹ ñe bar bsdu bar bya'o ||

- 5 rnal 'byor pa rnams dge slad²⁰⁰ 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' ||^{xxviii}
- 10 dbañ dañ mñon spyod dgra sde 'jig pa dañ ||
bskrad pa dañ ni bsad dañ²⁰¹ dgug pa dañ ||
ži rgyas bde ba 'di rnams don du ni ||
'byuñ po'i tshogs la rtag tu gtor ma sbyin ||^{xxix}

žes pa ni | las rgyal po mchog ces bya ba'i tiñ ñe 'dzin to ||

§26 phra mo'i rnal 'byor

- 15 de nas 'khor lo'i dbus su gnas pa'i siags pa'i lte ba dañ | sñiñ ga dañ | de
bžin du mgrin pa dañ | dpral bar yañ go rims bžin du²⁰² | 'dab ma drug cu
rtsa bži²⁰³ dañ | brgyad dañ | de bžin du bcu drug dañ | sum cu rtsa gñis
pa'i padma bži po²⁰⁴ bsams nas lte bar sa bon bsam par bya'o²⁰⁵ || gtum
mo'i gzugs mar me'i rtse mo lta bur 'bar bas chos kyi 'khor lor gnas pa'i de
20 dag 'byuñ ba dañ rñub pa dañ ldan pa²⁰⁶ loñs spyod rdzogs pa'i²⁰⁷ 'khor

C117v₄;
D116r₄;
G160r₂;
N123r₆;
P₁133v₅;
P₂318₁₀

^{xxviii}HeTa_{Sn} II.iv. 94 (no variants reported here). ^{xxix}HeTa_{Sn} II.iv. 95 (no variants reported here).

¹⁹⁴*om vajra muḥ* yis so G, N, P₁ (*yiso* G)] *om vajra muḥ* C, D, P₂. ¹⁹⁵ces pa C, D, P₂^{sil.}] žes pa G, N, P₁. ¹⁹⁶*āḥ* yig gis C, D, P₂^{sil.}] *om*. G; *ah* yig gis N, P₁. ¹⁹⁷dgyes pa'o Σ_G] *om*. G. ¹⁹⁸*hūm* yig gis Σ_G] *a* yig gis G. ¹⁹⁹gsum gyis Σ_G] gsum gyi G. ²⁰⁰dge slad G, N, P₁] dge sloñ C, D, P₂^{sil.}. ²⁰¹bsad dañ G, N, P₁] gsad dañ C, D, P₂^{sil.}. ²⁰²go rims bžin du Σ_G] go rim bžin du G. ²⁰³drug cu rtsa bži Σ_G] drug bcu rtsa bži G. ²⁰⁴bži po Σ_G] bži pa G. ²⁰⁵bsam par bya'o C, D, P₂^{sil.}] bsams par bya'o G, N, P₁. ²⁰⁶rñub pa dañ ldan pa G, N, P₁] rñub pa dañ C, D, P₂. ²⁰⁷loñs spyod rdzogs pa'i Σ_C] lañs spyod rdzogs pa'i C (misprint?).

lo dañ bde ba chen po'i²⁰⁸ 'khor lo dañ rnam par śes pa'i²⁰⁹ gzugs can *ham*
yig kyañ bsregs pa las | de nas bde ba chen po'i rgyur gyur pa'i byañ chub
sems²¹⁰ 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 gśegs pa 5
lña'i bdag ñid du gyur pa ste²¹¹ bcom ldan 'das kyis gsuñs pa –

thig le²¹² rdo rje sems dpar 'gyur ||
zla phyed rnam par snañ mdzad 'dod ||
*rekhā*²¹³ rin chen bdag po ñid ||
ha yig gis ni²¹⁴ 'od dpag med²¹⁵ || 10
ū yig²¹⁶ don yod grub par yañ ||
śes nas rgyal ba lña bdag ñid ||^{xxx}

ces so || slar yañ *nāda* mar me'i rtse mo lta bur phyuñ ste phrag dog gi rañ
bzin can *ū* yig ni²¹⁷ chags pa'i rañ bzin can *ha* yig la'o || de'i rjes su *ha* yig
ni ser sna'i rañ bzin can²¹⁸ *rekhā* la'o || de nas *rekhā* yañ gti mug gi rañ bzin 15
can zla ba phyed pa 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 bas²¹⁹ sems brtan par gyur pa
na²²⁰ 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 20
kham s khyab par byed pa²²¹ spro bar bya'o ||

^{xxx}Cf. T 1244 (*Kye rdo rje'i sgrub pa'i thabs rnam par dag pa'i gter*, f. 184r), reading *nā da thig le rdo rje' 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 || śes nas rgyal ba lña bdag ñid ||*; *om. HePra*^{Skt.}.

²⁰⁸bde ba chen po'i Σ_N] bda ba chen po'i N (misprint?). ²⁰⁹rnam par śes pa'i G, N, P₁] rnam par dag pa'i C, D, P₂. ²¹⁰byañ chub sems C, D, G, P₂] byañ chub kyi sems N, P₁. ²¹¹gyur pa ste C, D, P₂^{sil.}] gyur pa de G, N, P₁. ²¹²thig le Σ_C] thig la C (misprint). ²¹³*rekhā* Σ_G (re kh'a)] re kha G. ²¹⁴*ha* yig gis ni G, N, P₁] ñe yig gis ni C, D, P₂. ²¹⁵'od dpag med Σ_{P_1}] 'od dpag mad P₁ (misprint). ²¹⁶*ū* yig *em.*] *u* yig Σ . ²¹⁷*ū* yig ni *em.*] *u* yig ni Σ . ²¹⁸rañ bzin can G, N, P₁] bdag ñid can C, D, P₂^{sil.}. ²¹⁹lhan cig gcig tu 'byuñ bas *conj.*] *om.* Σ . ²²⁰gyur pa na Σ_G] gyur pas na G. ²²¹khyab par byed pa Σ_G] khyad par byed pa G.

'di ñid kyañ²²² Dz'a lan.d.ha ri pa žabs kyis sbas pas gsuñs pa | 'di ñid las
 bžeñs nas chos kyī dbus su sna tshogs padma yañ bsam par bya'o || de'i 'dab
 ma brgyad rnam su brgyad po rnam kyī dbañ phyug kyañ ste de'i thugs
 kar sa bon bsam par bya'o || sa bon las *nāda*'i rtse mo'i²²³ mthar bsgom par
 5 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 tu²²⁴ 'byuñ bas sems brtan par 'gyur ba la the
 tshom mi bya'o || sems brtan pa tsam gyis de bžin gšegs 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 pa²²⁵ spro bar bya ste gañ las na | rañ gi mtshan ma las
 10 spro ba ste bsam gyis mi khyab pa'i mgon po dkyil 'khor gyi bdag ñid can
 žes so || chos kyī 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 ||^{xxxi}

15 §27 dgod pa gñis pa

'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
 kyis²²⁶ mi bskyod pa ni²²⁷ mgo bor *hūm* ño || lha'i rna rgyan gyi²²⁸ rnam
 pas 'od dpag med ni rna ba dag la *hrīh* 'o²²⁹ || mgul gyi phreñ ba'i rnam pas
 20 rin chen dbañ po ni mgrin par *trām* ño²³⁰ || lag gdub kyī rnam pas rnam par
 snañ mdzad ni²³¹ lag pa dag la *om* ño²³² ||^m ska rags kyī rnam pas don yod
 grub pa ni rked pa la *khañ* ño²³³ || thal ba'i rnam pas rdo rje sems dpa' ni

C118r7;
 D116v7;
 G161r3;
 N124r4;
 P1134v3;
 P23206

¹The following section is not contained in HePra^{Skt.}. ^mlag gdub (...) *om* ño HePra^{Tib.}] *om*. HePra^{Skt.}; cf. VaPra^{§27}.

^{xxxi}VaPra^{§26} (differing slightly).

²²²'di ñid kyañ G, N, P₁] 'di ñid C, D, P₂. ²²³rtse mo'i G, N, P₁] rtse mor C, D, P₂^{sil.}. ²²⁴lhan cig gcig tu G, N, P₁] lhan cig tu C, D, P₂^{sil.}. ²²⁵byed pa Σ_{P1}] byad pa P₁ (misprint?). ²²⁶gzugs kyis Σ_G] gzugs kyī G. ²²⁷mi bskyod pa ni C, D, P₂] mi bskyod pa'i G, N, P₁. ²²⁸rgyan gyi Σ_N] brgyan gyi N. ²²⁹*hrīh* 'o *em.*] *hr'i* 'o C, D, P₂^{sil.}; *hri* 'o G, N, P₁. ²³⁰*trām* ño C, D, P₂^{sil.}] *tram* ño G, N, P₁. ²³¹rnam par snañ mdzad ni C, D, P₂] snañ mdzad ni G, N, P₁. ²³²*om* ño *em.*] *om* mo Σ^{Tib.}. ²³³ño C, D, P₂] mo G, N, P₁.

yan lag thams cad la *ham* ste go cha bsam par bya'o || mig dag la²³⁴ gti mug
 rdo rje ma ni *ām* ño²³⁵ || rna ba dag la *že* sdañ rdo rje ma ni *am* ño²³⁶ || sna
 la ser sna rdo rje ma ni *im* du bśad do || kha la 'dod chags rdo rje ma ni *īm*
 ño || reg la phrag dog rdo rje ma ni *um* ño²³⁷ || yid la bdag med rnal 'byor
 ma ni *am* ño || "*sems dpa' chen po go cha rnams kyis dbaṅ po rnams kyi*²³⁸ *rnām par* 5
dag pa bya'o"^{xxxii} *žes pa ni dgod pa gñis pa'o* ||

§28 bžugs pa

C118v₃; de bžin gśegs pa dañ rdo rje rnal 'byor ma las²³⁹ bsgrubs pa 'dis²⁴⁰ lus la
 D117r₃; go cha gyon nas rnal 'byor pa señ ge bžin du gnas par bya ste phyag gñis pa'i
 G161v₁; kye rdo rje'i rnal 'byor gyis 'jig rten gsum gyi gžal yas khañ gi nañ du'o || 10
 N124r₇;
 P₁134v₇;
 P₂320₁₈ de ltar yañ Klu sgrub²⁴¹ žabs kyis –

srid 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 la²⁴² sa sogs min ||

bdag ñid gzugs la sogs dañ chos ñid kyañ min de slad de rnams 15
 dkyil 'khor pa || sna tshogs 'di rnams dkyil 'khor 'khor lor
 bsdus phyir kye sems 'khrul par 'gyur ba ci ||^{xxxiii}

žes pa bžugs pa'o²⁴³ ||

^{xxxii}Cf. 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. ^{xxxiii}Cf. 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 dbaṅ po yin la yul min dbaṅ 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* ||.

²³⁴la em.] la ni Σ^{Tib.}. ²³⁵ām ño em. (cf. HePra^{Skt.}, VaPra^{§27} et al.)] *am* ño Σ^{Tib.}.
²³⁶am ño em. (cf. HePra^{Skt.}, VaPra^{§27} et al.)] *ām* ño Σ^{Tib.}. ²³⁷īm ño || reg la phrag
 dog rdo rje ma ni *um* ño G, N, P₁] *um* ño C, D, P₂. ²³⁸dbaṅ po rnams kyi C, D,
 P₂^{sil.}] om. G ; dbaṅ po rnams kyis N, P₁. ²³⁹las C, D, P₂] ni las G, N, P₁. ²⁴⁰'dis
 C, D, P₂^{sil.}] 'di yis G, N, P₁. ²⁴¹sgrub C, D, P₂^{sil.}] grub G, N, P₁. ²⁴²dbaṅ po
 min la G, N, P₁] la dbaṅ po la C, D, P₂. ²⁴³bžugs pa'o Σ_G] žugs pa'o G.

§29 bza' ba

de'i rjes su gañ cuñ zad rñed pa'i bza' ba dañ bca' ba 'am btuñ ba²⁴⁴ la C118v₅;
 sog's pa'i rdzas rñed pa rnal 'byor pas sñar bzin du sbyaṅs śiñ | yi ge gsum D117r₅;
 gyis byin gyis brlabs nas²⁴⁵ | bdud rtsi myañ ba'i cho gas bza' bar bya'o zés G161v₄;
 5 pa bza' ba'o || N124v₃;
 P₁135r₂;
 P₂321₈

§30 spyod pa

rtsa ba'i rgyud kyi rjes su 'braṅs nas²⁴⁶ gnas pa dañ rgyu ba bdag gis²⁴⁷ C118v₆;
 brjod par bya ste | de ltar niⁿ – D117r₆;
 G161v₅;
 N124v₄;
 P₁135r₃;
 P₂321₁₂

10 brkam dañ²⁴⁸ rmoṅs dañ²⁴⁹ 'jigs dañ khro ||
 ño tsha'i bya ba'añ rnam spañ bya ||
 bdag ñid gñid ni²⁵⁰ spaṅs nas ni²⁵¹ ||
 the tshom med par spyod par bya²⁵² ||^{xxxiv}

'di ñid –

15 lus kyi sbyin pa byin nas ni ||
 phyi nas spyod pa kun tu²⁵³ brtsam ||
 skal dañ skal med²⁵⁴ rnam dpyad pas ||
 de las sbyin dañ sbyin bya min ||^{xxxv}

ⁿrtsa ba'i (...) de ltar ni Σ^{Tib} .] *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 'braṅ(s) nas bdag gis brjod par bya ste* |.

^{xxxiv}HeTa I.vi. 18; cf. HeTa_{S_n}, VaPra^{§30}. ^{xxxv}HeTa I.vi. 19; cf. HeTa_{S_n}, VaPra^{§30}.

²⁴⁴btuñ ba C, D, P₂^{sil.}] btuñ ba 'am G, N, P₁. ²⁴⁵byin gyis brlabs nas G, N, P₁] brlabs nas C, D, P₂. ²⁴⁶'braṅs nas C, D, P₂^{sil.}] 'brañ nas G, N, P₁. ²⁴⁷bdag gis G, N, P₁] dag gis C, D, P₂. ²⁴⁸brkam dañ C, D, P₂^{sil.}] rkam dañ G, N, P₁. ²⁴⁹rmoṅs dañ Σ_{D}] rgoṅs dañ D. ²⁵⁰bdag ñid gñid ni Σ_{P_1}] bdag ñid ni P₁; bdag ñid kyi ni gñid HeTa_{S_n}. ²⁵¹spaṅs nas ni C, D, P₂^{sil.}] spaṅs nas na G, N, P₁. ²⁵²spyod par bya HeTa_{S_n}] spyod pa bya HePra^{Tib.}. ²⁵³kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ²⁵⁴skal med Σ_{G}] bska med G.

bza' bca' de b'zin btuñ ba ni ||
 ji ltar rñed pa'añ²⁵⁵ bza' bar bya ||
 'dod dañ mi 'dod rnam rtog phyir ||
 'dzin pa'i cha ni bya ba min²⁵⁶ ||^{xxxvi}

 rigs lña po ni mñam sbyor bar || 5
 rigs gcig tu ni brtag par bya²⁵⁷ ||
 rigs ni du ma ñid kyis ni ||
 ji b'zin dbye ba bskyed bya min ||^{xxxvii}

 šiñ gcig gam ni dur khrod dañ ||
 de b'zin mtshan mo ma mo'i khyim || 10
 yañ na skye bo med pa dañ ||
 bas mthar bsgom pa dge bar brjod ||^{xxxviii}

 gal te spyod pa²⁵⁸ byed 'dod na ||
 drod ni cuñ zad thob pa na'o ||
 gal te dños grub 'gyur 'dod yod || 15
 'dis ni spyod pa spyad par bya ||^{xxxix}

zes rgyas par ro || spyod do zes pa ni spyod pa dañ kun tu²⁵⁹ spyod pa'o ||
 gnas pa'i tha sñad ni kun tu²⁶⁰ spyod pa zes pa'i tha tshig go || drod cuñ zad
 thob pa la ltos pa²⁶¹ yañ gsuñs pa | rnal 'byor pa thams cad²⁶² kyañ mtshan
 mo rañ gi gnas su šin tu spyod pa bya ste ji srid cuñ zad thob par gyur par 20
 ro || 'di gañ las ze na²⁶³ | "ji b'zin 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 ||^{xl}

^{xxxvi}HeTa I.vi. 20; cf. HeTa_{Sn}, VaPra^{§30}. ^{xxxvii}HeTa I.vi. 5; cf. HeTa_{Sn}, VaPra^{§30}.
^{xxxviii}HeTa I.vi. 6; cf. HeTa_{Sn}, VaPra^{§30}. ^{xxxix}HeTa I.vi. 7; cf. HeTa_{Sn}, VaPra^{§30}.
^{xl}Cf. VaPra^{§30}.

²⁵⁵añ Σ_G] 'am G. ²⁵⁶bya ba min C, D, N, P₂^{sil.}] cha ba min G; bya ba ni
 P₁; mi bya'o HeTa_{Sn}. ²⁵⁷gcig tu ni brtag par bya Σ_G] gcig tu mi rtag par bya G.
²⁵⁸spyod pa Σ_G] spyod par G. ²⁵⁹kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ²⁶⁰kun
 tu G, N, P₁] kun du C, D, P₂^{sil.}. ²⁶¹ltos pa C, D, P₂] bltos pa G, N, P₁. ²⁶²thams
 cad Σ_{G,N}] tha mas G, N. ²⁶³ze na G, N, P₁] še na C, D, P₂^{sil.}.

§31 ñal ba

de nas thun mtshams gźan la ñal bar 'dod pas dpal he ru ka'i rnal 'byor C119r₃;
 la mñon du phyogs par byas nas señ ge bźin du ñal bar bya'o źes pa ñal D117v₄;
 ba'o ||^{xli} G162r₆;
 N125r₃;
 P₁135v₂;
 P₂322₁₁

5 §32 slar yañ lañs pa

Idań ba'i dus su yań pukkasī la sogs pa'i glus bskul ba las lañs pa na sñar C119r₃;
 bśad pa'i rim ñid kyis mchod pa'i 'khor lo la sogs pa nas spyod pa'i mthar D117v₅;
 thug pa²⁶⁴ thams cad thun gsum du bya ste | ji srid dkyil 'khor gyi 'khor lo'i G162r₆;
 rnam pa mñon sum du byas pa'i bar du'o || bskyed pa'i rim pa mñon sum N125r₃;
 10 du byas pa las²⁶⁵ | las dań po pa'i rnal 'byor pa sa²⁶⁶ brgyad kyi dbań phyug P₁135v₃;
 sañs rgyas kyi źiń du 'gro źiń 'oń ba'o || P₂322₁₄
 bcom ldan 'das kyis kyań gsuńs pa –

ji srid bsgom la sbyor 'gyur ba ||
 de srid dań po'i las can yin ||^{xlii}
 15 dań po'i las kyi sbyor bas kyań ||
 sa brgyad pa ni thob par 'gyur ||^{xliii}

źes pa slar yań lañs pa'o ||^o



^oThe following passages, apart from the subsequent content list, are not contained in the HePra^{Skt}.

^{xli}Cf. VaPra^{§31}. ^{xlii}The *pādas* a) and b) are found in several sources such as T 1793 (f. 131r), T 1802 (f. 50r), T 1840 (f. 97r) et al. ^{xliii}The *pādas* 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.

²⁶⁴mthar thug pa Σ_G] mthar thugs pa G. ²⁶⁵mñon 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 ?). ²⁶⁶rnal 'byor pa sa Σ_{P₂}] rnal 'byor pas P₂^{sil}.

Additional Material in HePra^{Tib.}**gleñ gzi**

C119_{r5}; 'di rnam kyis ni sgrub pa'i thabs kyī mdo sum cu rtsa gñis rnam par bśad
 D117_{v7}; do || de la mdo gañ ze na 'di lta ste | mchod pa'i 'khor lo dañ | tshañs pa'i
 G162_{v3}; gnas pa bži dañ | mchog dañ | lhan cig skyes pa dañ | rañ gi 'dod pa'i lha 5
 N125_{r6}; dañ | sruñ ba'i¹ 'khor lo dañ | stoñ pa ñid du mos pa dañ | dur khrod dañ |
 P₁135_{v6}; khañ pa brtsegs pa dañ | rgyu'i dkyil 'khor dañ | źu ba ltuñ ba dañ² | bžeñs
 P₂323₂; pa dañ | dgod pa dañ | ze 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 | 10
 sñags bzlas pa dañ | gtor ma'i de kho na ñid dañ | phra mo'i rnal 'byor dañ |
 dgod pa gñis pa dañ | bźugs pa dañ | bza' ba dañ | spyod pa dañ | ñal ba
 dañ | slar yañ lañs pa'o || ||¹

Bla med rim lña**rdzogs pa'i rim pa**

15

C119_{v1}; de nas rdzogs pa'i rim pa bri bar bya ste | *chos kyī sgras don rnam pa gñis bstan te*
 D118_{r3}; *man ñag jī lta ba las khoñ du chud par bya'o zes*ⁱⁱ gañ gsuñs pa 'di'i don to || man
 G163_{r1}; ñag kyañ 'di yin te bskyed pa'i rim pa'i rnal 'byor gyis sems brtan par byed
 N125_{v2}; pa'i don du rdo rje'i bu gar mtshan ma ñuñs kar sbom po tsam du rnam
 P₁136_{r2}; par bsams nas | dkyil 'khor gyi³ dbañ phyug bsam par bya'o || rim pa 'di 20
 P₂323₁₅; ñid kyis rdzogs pa'i rim pa bsgom pa po zla ba dañ ñi ma dañ thod pa dañ⁴
 sa bon la sog pa la mi ltos par⁵ skad cig gi rnam pas⁶ rañ gi 'dod pa'i lha'i
 rnam par rdzogs pa'i gzugs su rdzogs par byas nas⁷ chos las steñ du sna'i
 rtse mor ñuñs kar⁸ bsam par bya'o || ñuñs kar zes pa ni srog rtsol gyi kun

ⁱThis list corresponds to the initial verses in HePra^{Skt.}. ⁱⁱCf. §26 VaPra^{Skt.}.

¹sruñ ba'i C, D, P₂^{sil.}] bsruñ ba'i G, N, P₁. ²ltuñ ba dañ *em.*] lhuñ ba dañ
 Σ^{Tib.}. ³dkyil 'khor gyi C, D, P₂] de'i dkyil 'khor gyi G, N, P₁. ⁴thod pa dañ
 G, N, P₁] thob pa dañ C, D, P₂^{sil.}. ⁵ltos par C, D, P₂^{sil.}] bltos par G, N, P₁.
⁶skad cig gi rnam pas C, D, P₂^{sil.}] skad cig gis rnam pas G, N, P₁. ⁷byas nas C,
 D, P₂^{sil.}] byas G, N, P₁. ⁸ñuñs kar G, N, P₁] ñuñ kar C, D, P₂.

tu⁹ rtog pa ste de yañ ñin mtshan du rgyu ba'i rim pas khri phrag¹⁰ gñis
 dañ brgya phrag bcu drug tu 'gyur ro || de bsgom pa rab kyi¹¹ mthar thug
 pa'i rim pa de ñid kyis srog rtsol 'gog pa'i phyr bzuñ ba¹² la sogs pa'i rnam
 pas de'i rañ bzin brgyad cu dañ bcas pa 'gog ste med par dgag pa'i 'jug pas
 5 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 kyi¹³ dbañ phyug ñid du rab tu grub po ||

rdo rje'i bzlas pa rim pa

Dz'a lan.d.ha ri pa žabs kyis de gsuñs pa |ⁱⁱⁱ de'i rjes su lte ba las¹⁴ steñ du
 10 'gro bar bsam par bya ste¹⁵ | ji ltar 'dod pas¹⁶ dmigs pa med par sna las rñub
 pa bsam par bya'o || de bzin 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 ||^{iv} '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
 15 rtog pa la¹⁷ brten nas stoñ pa ñid dañ sñin rje dbyer med pa'i byañ chub kyi
 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 sñin pos gsol pa¹⁸ | thabs gañ gis byañ chub kyi
 sems bskyed par bgyi ba lags | bcom ldan 'das kyis bka' stsal pa"^{vi} –

C119v₅;
 D118r₇;
 G163v₁;
 N125v₇;
 P1136r₈;
 P2324₁₀

dkiyl 'khor 'khor lo sogs thabs dañ ||
 20 bdag byin brlab pa'i¹⁹ rim pas kyañ ||^{vi}

žes pa **rdo rje'i bzlas pa ste rim pa gñis pa'o** || ||

ⁱⁱⁱCf. VaPra^{§24}. ^{iv}Quoted from VaPra^{§24}; see also HeSāSaṃ 10 (f. 122r₄₋₆), Gu-
 Bha (p.120) et al. ^vHeTa II.iv. 28. ^{vi}HeTa II.iv. 29ab; HeTa_{sn} reads *dkiyl '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 ||.

⁹kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ¹⁰khri phrag G, N, P₁] khrig phrag C,
 D, P₂. ¹¹rab kyi C, D, P₂^{sil.}] rab G, N, P₁, ¹²bzuñ ba G, N, P₁] gzuñ ba C, D,
 P₂^{sil.}. ¹³sa brgyad kyi Σ.G] sa brgyad kyis G. ¹⁴lte ba las *em.*] lta ba las C, D, P₂;
 blta ba las G, N, P₁. ¹⁵ste C, D, P₂] 'o G, N, P₁. ¹⁶ji ltar 'dod pas C, D, P₂^{sil.}] ji
 'dod pas G, N, P₁. ¹⁷rtog pa la G, N, P₁] rtogs pa la C, D, P₂^{sil.}. ¹⁸gsol pa Σ.P₂]
 gsol ba P₂^{sil.}. ¹⁹byin brlab pa'i C, D, P₂] byin brlabs pa'i G, N, P₁.

bdag byin gyis brlab pa'i rim pa

C120r₁; da ni bdag byin gyis brlab pa'i rim pa²⁰ rtogs par bya ste | de la dkyil 'khor
 D118v₄; gyi 'khor lo la sogs pa'i thabs rtogs par byas pa las brdzun pa'i lus dañ ñag
 G163v₅; dañ sems ni bdag gi sgras mñon par brjod par bya ba yin la | de rnams kyi²¹
 N126r₄; byin gyis brlab pa ni phan tshun so so ma yin pa'i rnam pas skyes pa'i lus 5
 P₁136v₄; la sogs pa dbyer med pa gañ mtshan sum cu rtsa gñis dañ dpe byad brgyad
 P₂325₂ cus²² 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 lhan cig skyes pa'i dga' ba'i²³ 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 na²⁴ | brTag pa gñis 10
 pa'i le'u bži par gsuñs pa –

lus spañs nas ni gžan du na ||
 sems ni mdzes par mi 'gyur ro ||²⁵
 sems spañs nas kyañ gžan du na²⁶ ||
 lus ni gnas pa mthoñ mi 'gyur ||^{vii} 15

dPal 'dus par yañ gsuñs pa | "*lus kyi rnam pas sems dañ | sems kyi rnam pas lus
 dañ ñag tu brjod pas*²⁷ *sems su khyed kyis bskyed cig*^{viii} ces so || 'Phags pa lha'i
 žabs kyis kyañ Lam gyi sñiñ po la²⁸ gsuñs pa –

gañ žig rañ bdag ñid kyis 'gyur ||
 de 'dir byin gyis brlab pa 'o²⁹ || 20
 gñis pa ñid las³⁰ ñes grol ba ||
 bdag gi sgra yis mñon brjod bya ||^{ix}

^{vii}HeTa II.iv. 80ab & 82ab; cf. HeTa_{Sn} which reads *sems spañs nas ni lus kyis ni || mdzes pa gžan du mi 'gyur ro ||* (80ab) and *lus spañs nas ni sems kyis ni || gnas pa gžan du mthoñ mi 'gyur ||* (82ab). ^{viii}GST 2(9). ^{ix}Untraced.

²⁰byin gyis brlab pa'i rim pa Σ_G] byin gyis brlabs pa'i rim pa G. ²¹de rnams kyi C, D, P₂^{sil}.] de rnams kyis G, N, P₁. ²²dpe byad brgyad cus Σ_C] dpe byed brgyad cus C (misprint?). ²³dga' ba'i Σ_{P_1}] bdga' ba'i P₁. ²⁴yin že na Σ_G] yin že na G (misprint). ²⁵sems ni mdzes par mi 'gyur ro Σ_G] *om.* G. ²⁶sems spañs nas kyañ gžan du na Σ_G] *om.* G. ²⁷brjod pas C, D, P₂] brjod par G, N, P₁. ²⁸lam gyi sñiñ po la *em.*] lam gyi sñiñ po las Σ . ²⁹byin gyis brlab pa 'o *conj.*] rañ byin brlab pa 'o Σ_G ; rañ byin brlabs pa 'o G. ³⁰gñis pa ñid las G, N, P₁] gñis med ñid las C, D, P₂.

Dz'a lan.d.ha ri pa zábs kyis kyañ | rigs kyī le'u las phyuñ nas loñs spyod
rdzogs pa zes gsuñs so ||

5 lus la ye śes chen po gnas ||
 kun tu³¹ rtog pa³² thams cad spañs ||
 dños po kun la khyab byed pa ||
 lus la gnas kyañ lus skyes min ||^x

le'u brgyad par yañ³³ bcom ldan 'das kyis gsuñs pa –

10 rañ rig 'di ni ye śes te ||
 ñag gi lam 'das spyod yul lo ||
 'di ni³⁴ byin rlabs³⁵ rim pa'i phyir ||
 kun mkhyen ye śes de rañ bžin ||^{xi}

bdag byin gyis brlab pa ñid bcom ldan 'das kyis bstan pa sna tshogs la ltos
nas³⁶ miñ gžan gyis gsuñs te | le'u bcu par –

15 de ñid rnam par śes pa'i tshul ||
 skyes bu sñon rabs dbañ phyug dañ ||
 bdag dañ srog dañ sems can dañ ||
 dus dañ gañ zag ñid dañ yañ ||
 dños po kun gyi rañ bžin 'di ||
 sgyu ma'i gzugs can yañ dag gnas ||^{xii}

^xHeTa I.i. 12; quoted in VaPra^{§22}. 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 ||*.
^{xi}HeTa 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 ||*. ^{xii}HeTa I.x. 12; HeTa_{Sn} reads *rnam par śes pa kun gyi tshul || skyes bu sñon rabs dbañ phyug dañ || bdag dañ gso ba sems can dañ || dus dañ gañ zag ñid dañ ni || dños po kun gyi rañ bžin 'di || sgyu ma'i gzugs kyī yañ dag gnas ||*.

³¹kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ³²rtog pa Σ.p₁] rjog pa P₁ (misprint?).
³³brgyad par yañ G, N, P₁] le'u brgyad par C, D, P₂. ³⁴'di ni G, N, P₁] 'dis ni C, D, P₂^{sil.}. ³⁵rlabs C, D, P₂^{sil.}] brlab G, N, P₁. ³⁶ltos nas C, D, P₂] bltos nas G, N, P₁.

'Phags pa lañ kar³⁷ gśeḡs par yañ gsuñs pa –

gañ zag rgyun dañ phuñ po dañ ||
 rkyen dañ rdul dañ de bźin du ||
 gtso bo dbaṅ phyug byed po rnam ||
 sems tsam du ni ña smra 'o ||^{xiii}

5

'dir smras pa³⁸ | "lus la ye śes chen po gnas ||" źes pa ni³⁹ lus ni 'dir sprul pa'o ||
 lus de la gnas pa ste bdag byin gyis brlab pa'i mtshan ñid kyī⁴⁰ ye śes ni lus la
 gnas par 'gyur ro⁴¹ || dmigs pa thams cad ñe bar rtogs pa ñid kyī phyir de'i
 bden pa'i rnam pa ni 'di'o || de yoñs su ma śes pa las phuñ po'i skye ba blañs
 pa yin te | ci'i phyir źe na sñon dañ sñon gyi bag chags kyī phuñ po 'gags 10
 nas lhan cig skyes pa'i dga' ba las bag chags 'dzin pa'i bar ma⁴² do'i srid pa'i
 gñen po khyad par gyi dga' ba'i mtshan ñid kyī ye śes 'byuñ ba yin no ||

de nas śes rab dañ thabs kyī padma dañ rdo rje yañ dag par sbyor ba
 mthoñ nas 'dod pa ñe bar len pa las skye ba ste 'dzin pa po med pa'i rañ
 bźin mchog tu dga' ba'o || de nas gzuñ bar byas pas⁴³ stoñ pa'i dga' ba yañ 15
 ño || de nas rluñ skye'o⁴⁴ || de nas me'o || de nas chu'o⁴⁵ || de nas⁴⁶ sa'o || de
 nas yañ phuñ po lña rnam dañ dbaṅ po rnam dañ⁴⁷ yul rnam rim gyis
 'byuñ ño || de dPal kye rdo rje'i rgyud du gsuñs pa | "rdo rje sñiñ pos 'di
 skad gsol źiñ bśad de | kye bcom ldan 'das lus de la ye śes chen po rañ bźin
 gyis dag pa ci ltar na⁴⁸ 'byuñ ba'i bdag ñid du 'gyur ba lags | bcom ldan 'das 20
 kyis bka' stsal pa ni *bola* dañ *kakkola* sbyor źiñ reg pa las te dag ciñ gzod ma

^{xiii}LAS 2.137; 'Phags pa lañ kar gśeḡs pa'i theḡ pa chen po'i mdo (T 107, f. 164r₂₋₃),
 reading *gañ zag rgyu dañ phuñ po'i rnam || de bźin rkyen dañ rdul phran dañ || 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.

³⁷lañ kar Σ_G] lam kar G. ³⁸smras pa Σ_G] smras pa dañ G. ³⁹źes pa ni C,
 D, P₂^{sil.}] śes pa ni G, N, P₁. ⁴⁰kyī G, N, P₁] *om.* C, D, P₂. ⁴¹'gyur ro Σ_N (*gyuro*
 G)] gyuro N. ⁴²'dzin pa'i bar ma G, N, P₁] 'dzin | bar ma C, D, P₂. ⁴³gzuñ bar
 byas pas C, D, P₂^{sil.}] bzuñ bar bya bas G, N, P₁. ⁴⁴'o Σ_G] so G. ⁴⁵me'o || de
 nas chu'o G] me'o C, D, P₂; me'o || de las chu'o N, P₁. ⁴⁶de nas C, D, P₂^{sil.}] de
 las G, N, P₁. ⁴⁷dañ dbaṅ po rnam dañ G, N, P₁] dañ po rnam dañ C, D, P₂.
⁴⁸ci ltar na C, D, P₂^{sil.}] ji ltar na G, N, P₁.

ñid nas rañ bzin med par 'dir bcom ldan 'das rdo rje can⁴⁹ mkha' 'gro ma
rnams la bde ba sbyin pas gsuñs so ||"

- khrem gñer med pa'i rañ bzin dag⁵⁰ ||
thams cad lus la rnam par gnas ||^{xiv}
- 5 kye bcom ldan 'das ci'i slad du ||
'byuñ ba chen po'i phuñ po lags ||^{xv}
- bcom ldan 'das kyis bka' stsal pa⁵¹ ||
bola kakkola sbyar ba'i ||
reg pas sra ba'i chos kyis ni ||
- 10 sa ni de las skye bar 'gyur ||
byañ sems chu yi rnam pa las ||
chu yi⁵² khams kyañ 'byuñ bar 'gyur ||
bskyod pa las ni⁵³ drod skye ste⁵⁴ ||
- 'gro bas rluñ du rab tu grags ||
- 15 bde bas nam mkha'i khams kyañ ño ||
lña po rnams kyis⁵⁵ yoñs su bskor ||^{xvi}

de 'di ltar bcom ldan 'das kyis gsal bar gsuñs te –

'byuñ ba lña yi rañ bzin las ||
kunduru la lña ru 'gyur ||

^{xiv}Cf. HeTa I.x. 35-36; 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). ^{xv}HeTa 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 po lags ||*. ^{xvi}HeTa 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 ||*.

⁴⁹rdo rje can C, D, P₂^{sil.}] rdo rje G, N, P₁. ⁵⁰rañ bzin dag G, N, P₁] rañ bzin bdag C, D, P₂. ⁵¹stsal pa Σ.P₁] stsal ba P₁. ⁵²chu yi C, D, P₂^{sil.}] chu'i G, N, P₁. ⁵³bskyod pa las ni G, N, P₁] bskyed pa las ni C, D, P₂. ⁵⁴skye ste Σ.G] kye ste G. ⁵⁵rnams kyis C, D, P₂] rnams kyañ G, N, P₁.

dga' ba chen po⁵⁶ gcig ñid ni ||
dbye bas lña ru 'gro ba yin ||^{xvii}

bola kakkola sbyar ba ||
reg pas sra ba'i bag chags ñid⁵⁷ ||
sra ba gti mug chos ñid phyir || 5
gti mug rnam par snañ mdzad 'dod⁵⁸ ||^{xviii}

gañ phyir byañ sems gśer ba ñid⁵⁹ ||
gśer ba chu yi⁶⁰ khams su 'dod ||
chu ni mi bskyod gzugs ñid phyir ||
že sdañ mi bskyod 'dren pa 'o ||^{xix} 10

gñis kyis⁶¹ bskyod pa'i sbyor ba las ||
drod ni rtag tu skye bar 'gyur⁶² ||
'dod chags dpag med rdo rje yin ||
'dod chags drod las 'byuñ bar 'gyur ||^{xx}

kakkolar ni gañ žig sems || 15
de ni rluñ gi rañ bžin can ||
phrag dog don yod grub pa yin ||
don yod rluñ las 'byuñ ba 'o ||^{xxi}

bde ba 'dod chags khrag tu 'gyur ||
dga' ba nam mkha'i mtshan ñid de || 20
nam mkha' ser sna rdo rjer 'gyur ||

^{xvii}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 ||*. ^{xviii}HeTa 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 kyi phyir || gti mug rnam par snañ mdzad brjod ||*. ^{xix}HeTa 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 kyi phyir || že sdañ 'dren pa mi bskyod pa ||*. ^{xx}HeTa II.ii. 55 (HeTa_{Sn} reads the same). ^{xxi}HeTa II.ii. 56; HeTa_{Sn} reads *'byuñ ba ñid* instead.

⁵⁶chen po G, N, P₁] chen po'i C, D, P₂^{sil.}. ⁵⁷bag chags ñid *em.* (cf. HeTa_{Sn})] bag chags las Σ. ⁵⁸mdzad 'dod G, N, P₁] mdzad do C, D, P₂^{sil.}. ⁵⁹gśer ba ñid *em.* (cf. HeTa_{Sn})] gśer ba las Σ. ⁶⁰chu yi Σ_G] chu yis G. ⁶¹gñis kyis C, D, P₂^{sil.}] gñis kyi G, N, P₁. ⁶²'gyur C, D, P₂^{sil.}] 'gyuro G, N; 'gyur ro P₁.

ser sna nam mkha' las byuñ ba'o ||^{xxii}
 sems ni chen po gcig ñid la ||
 lña yi gzugs kyis mtshon pa yin ||
 rigs ni lña po de ñid las ||
 5 stoñ phrag du ma skyes pa ñid ||^{xxiii}
 de phyir 'di dag rañ bzin gcig ||
 bde chen mchog tu phan pa ñid ||
 'dod chags la sogs sems lña yi ||
 dbye bas⁶³ lña ru 'gro bar 'gyur ||^{xxiv}

10 de nas yañ khams dañ phuñ po dañ yul la sogs pa rnams kyis rañ bzin
 med pa ste ño bo ñid kyis gdod ma nas⁶⁴ ma skyes pa'o || Kye rdo rjer yañ
 gsuñs te –

rañ bzin gdod nas ma skyes pa ||
 brdzun min bden min de bzin du ||
 15 thams cad chu yi zla ba ltar ||
 'dod pas rnal 'byor mas śes gyis ||^{xxv}

''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 ni⁶⁵ gtsub śiñ la⁶⁶ mi gnas | gtsub stan la
 yañ ma yin | skyes bu'i lag pa dag la yañ⁶⁷ ma yin te | rnam pa thams cad
 20 du yoñs su btsal na gcig na yañ⁶⁸ yod pa ma yin pas | me de yañ⁶⁹ bden
 pa yañ ma yin žiñ brdzun pa yañ ma yin no || de ltar chos thams cad rnal
 'byor mas yid la gyis śig |^{xxvi} de'i phyir de rnam par dag pa na ste –

^{xxii}HeTa II.ii. 57; HeTa_{Sn} reads *byuñ ñid* instead. ^{xxiii}HeTa II.ii. 58; HeTa_{Sn}
 reads *lña yi gzugs kyis rnam par mtshon* in the 2nd *pāda*. ^{xxiv}HeTa II.ii. 59; HeTa_{Sn}
 reads *bde chen mchog tu rtag pa ñid* in the 2nd *pāda*. ^{xxv}HeTa II.iii. 36; HeTa_{Sn} reads
śes kyis. ^{xxvi}'di lta ste (...) gyis śig] HeTa_{Sn} II. iii. 37.

⁶³dbye bas G, N, P₁] dbye ba C, D, P₂^{sil.}. ⁶⁴gdod ma nas Σ_{.P₁}] gdod sa nas
 P₁ (damage of the xylograph). ⁶⁵me 'di ni Σ_{.P₁}] mi 'di ni P₁. ⁶⁶gtsub śiñ la Σ]
 gtsub śiñ la yañ HeTa_{Sn}. ⁶⁷lag pa dag la yañ Σ_{.G}] lag pa yañ la yañ G. ⁶⁸btsal
 na gcig na yañ C, D, P₂^{sil.}, HeTa_{Sn}] btsal na yañ G, N, P₁. ⁶⁹me de yañ Σ_{.P₁}] ma
 de yañ P₁.

phyi nas de ñid yañ dag bśad ||
rnam dag ye śes rañ bźin can ||^{xxvii}

żes dbań gi le'u las gsuńs pa ñid kyi phyir ro || yañ 'di ñid du gsuńs pa –

dań por dga' ba 'gro ba'i gzugs ||
de bźin mchog dga'⁷⁰ 'gro ba 'o || 5
dga' bral dga' ba'ań⁷¹ 'gro ba ñid ||
gsum po rnams la lhan skyes med ||^{xxviii}

'di la man ñag gis rnam par bśad pa ni mtshan ñid med pas brdzun pa
ste 'gro ba'i rnam par dga' ba'i⁷² ye śes skye'o || dań po la ni de khyad par du
bzuń nas⁷³ gsuńs so || mchog tu dga' ba'i ye śes de ni gzuń bar bya ba dań 10
'dzin pa po'i dńos po la⁷⁴ dmigs nas 'dzin pa'i don to || dga' bral gyi dga' ba
yañ 'di dań 'dis gsuńs te | sems dań sems las byuń ba dań ma rig pa rnams
kyi mi mthun pa'i phyogs ñid kyi phyir ro || byañ chub kyi sems 'di ni rnal
'byor pa'i rań rig pa'i ye śes te⁷⁵ | de ni rnal 'byor pa ye śes dań ldan pa la
yin na de'i tshe na⁷⁶ so so'i skye bo rnams kyis ci ltar⁷⁷ śes par bya | gań du 15
rtogs par bya ba yañ yin nam že na | brjod par bya ste bla ma bsñen bkur
ba las sñoms par źugs pa'i dga' ba'i rnam pa mñon sum du byas nas gźan
du gzugs la sogs pa'i yul rnams su yañ śes par bya'o || de Kye rdo rjer gsuńs
pa –

e yig cha byad bzań po gań || 20
dbus su *vam* gyis rnam par brgyan ||
bde ba thams cad kyi ni gnas ||
sańs rgyas rin chen za ma tog ||^{xxix}

^{xxvii}HeTa I.x. 32ab ; cf. T 1184 (f. 183v). HeTa_{Sn} reads *phyi nas de ñid yañ dag bśad || rnam dag ye śes gzugs can dań ||*. ^{xxviii}HeTa I.x. 15 ; cf. T 1180 (f. 70r), T 1181 (**Padminī* f. 150r), T 3716 (f. 174v) et al. HeTa_{Sn} reads *dań po dga' ba 'gro ba'i gzugs | de bźin mchog dga' 'gro ba ñid || dga' bral dga' ba 'ań 'gro ba ñid | gsum la lhan cig skyes pa med ||*. ^{xxix}HeTa II.iii. 4 ; HeTa_{Sn} reads *e yi cha byad bźań po gań || dbus su bam gyis rnam par rgyan || bde ba thams cad kyi ni gnas || sańs rgyas rin chen za ma tog ||*.

⁷⁰dga' Σ_G] dga' ba G. ⁷¹'ań Σ_G] rań G. ⁷²rnam par dga' ba'i G, N, P₁] om. C, D, P₂. ⁷³bzuń nas Σ_N] gzuń nas N. ⁷⁴la Σ_G] om. G. ⁷⁵ye śes te Σ_D] ye śas te D. ⁷⁶na G, N, P₁] om. C, D, P₂^{sil.}. ⁷⁷ci ltar C, D, P₂^{sil.}] ji ltar G, N, P₁.

- skad cig dbye bas phye ñid las⁷⁸ ||
dga' ba de la skye bar 'gyur ||
skad cig śes la bde śes pa ||
evam yi ger rab tu gnas ||^{xxx}
- 5 sna tshogs dañ ni rnam smin dañ ||
rnam ñid de bzin mtshan ñid bral ||
skad cig bzi la brten nas ni ||
de ltar rnal 'byor pas śes 'gyur ||^{xxxix}
- 'khyud dañ 'o byed la sogs pa ||
10 sna tshogs rnam pa sna tshogs bśad ||
rnam par smin pa de las bzlog ||
bde ba'i ye śes bza' ba ni⁷⁹ ||^{xxxix}
- bdag gis bde ba zos par ni ||
lta ba rnam ñid du rab gsuñs ||
15 mtshan ñid bral ba⁸⁰ gsum las gzan ||
chags dañ chags bral rnam par spans ||^{xxxiii}
- sna tshogs dañ po'i dga' ba ste ||
rnam smin la ni mchog dga' o⁸¹ ||
rnam ñed la ni dga' bral dga' ||
20 lhan cig skyes⁸² dga' mtshan bral la'o ||^{xxxiv}
- slob dpon gsañ ba śes rab dañ ||
bzi pa de yañ de bzin no ||

^{xxx}HeTa 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 ||*. ^{xxxix}HeTa II.iii. 6; HeTa_{Sn} reads *skad cig bzi ni rab śes de ltar rnal 'byor pas śes 'gyur ||* in the 2nd half. ^{xxxix}HeTa II.iii. 7; HeTa_{Sn} reads *za ba ñid*. ^{xxxiii}HeTa II.iii. 8; HeTa_{Sn} reads *bdag gi bde ba zos par yi || gros ni rnam par ñed par brjod ||* in the 1st half. ^{xxxiv}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 ||*.

⁷⁸phye ñid las G, N, P₁] phyed ñid las C, D, P₂^{sil.}. ⁷⁹bza' ba ni C, D, P₂] bza' ba yi G, N, P₁. ⁸⁰bral ba Σ_{N^{a.c.}}] bral N^{a.c.} (*ba* added below). ⁸¹mchog dga'o Σ_G] mchog dga' bo G. ⁸²lhan cig skyes Σ_G] lhan gcig skyes G.

dbaṅ ni bži yi⁸³ graṅs kyis ni ||
 dga' ba la sogs rim śes bya ||^{xxxv}
 dgod pa⁸⁴ dag pa slob dpon te⁸⁵ ||
 lta ba gsaṅ ba de bžin no ||
 lag bcaṅs la ni⁸⁶ śes rab ṅid || 5
 gñis gñis 'khyud la de bžin ṅid ||^{xxxvi}
 sems can rnam kyī dños grub phyir ||
 dbaṅ ni rnam pa bži ru bśad ||
 gtor daṅ bkru pa źes bya 'dis ||
 de yis⁸⁷ dbaṅ źes brjod par bya ||^{xxxvii} 10

da ni dga' ba la sogs pa rnam kyī mtshan ṅid brjod par bya ste –

daṅ po reg par 'dod pa daṅ ||
 gñis pa bde bar 'dod pa daṅ ||
 gsum pa 'dod chags 'jig ṅid phyir⁸⁸ ||
 bži pa'an bsgom par bya ba min⁸⁹ ||^{xxxviii} 15

'di ṅid 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 ||^{xxxix} 20

^{xxxv}HeTa II.iii. 10 (HeTa_{Sn} reads the same). ^{xxxvi}HeTa II.iii. 11 ; HeTa_{Sn} reads *dgod pa dag pa slob dpon ṅid || lta ba gsaṅ ba de bžin no || lag bcaṅs las ni śes rab ṅid || gñis gñis 'khyud la de yaṅ ṅid ||*. ^{xxxvii}HeTa II.iii. 12 ; HeTa_{Sn} reads *gtor daṅ blugs pa źes bya 'dis || des na dbaṅ źes brjod par bya ||* in the 2nd half. ^{xxxviii}HeTa I.viii. 33 ; HeTa_{Sn} reads *gsum pa 'dod chags 'jig pa ṅid || des na bži pa bsgom par bya ||* in the 2nd half. ^{xxxix}HeTa 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' ṅid ||*.

⁸³bži yi C, D, P₂^{sil.}] bži yis G, N, P₁. ⁸⁴dgod pa C, D, P₂^{sil.}] rgod pa G, N, P₁.
⁸⁵te C, D, P₂^{sil.} | ste G, N, P₁. ⁸⁶ni Σ_{-D}] na D. ⁸⁷de yis C, D, P₂] des na G, N, P₁, HeTa_{Sn}. ⁸⁸'jig ṅid phyir G, N, P₁] 'jigs ṅid phyir C, D, P₂. ⁸⁹bži pa'an bsgom par bya ba min Σ (presumably a corruption, cf. note in translation)] des na bži pa bsgom par bya HeTa_{Sn}.

de ltar ni 'Phags pa lha'i⁹⁰ zábs kyis –

e ma bde ba e ma'o bde ||
 ji lta ji ltar za ba na ||
 sems ni mchog tu 'dod pa ste⁹¹ ||
 5 dga' bral dga' ba tsam yin no ||^{xl}

'dis 'di gsuñs 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 gañ yin pa'i bde ba de ñid kyī⁹²
 cuñ zad grib ma'i rjes su byed pa'i dpe'i bde ba des mtshan sum cu rtsa
 gñis 'chañ zñiñ dpe byad brgyad cus brgyan pa ji ltar me loñ gi nañ du ri
 10 mo'i rnam pa ñe bar dmigs pa de bzin ñid du mñon du byed pa loñs spyod
 rdzogs pa'i ye śes su rdo rje bla ma'i žal las rig par bya'o⁹³ || de⁹⁴ bcom ldan
 'das kyis gsuñs pa –

ston pa sum cu rtsa gñis mtshan ||
 khyab bdag dpe byad brgyad cur ldan ||^{xli}

15 de ltar yañ Klu sgrub⁹⁵ zábs kyis –

me loñ⁹⁶ dri ma med par ni ||
 gzugs brñan gsal bar blta bya zñiñ⁹⁷ ||
 dños dañ dños med rnam grol ba ||
 śin tu bkra ba'i⁹⁸ rdo rje sems ||
 20 slob ma bzañ la bstan⁹⁹ bya ste ||

^{xl}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 ||*. ^{xli}HeTa^{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 žes bya'i rnam par gñas ||*; cf. T 1180 (f. 85r), T 1395 (f. 67rv), T 3811 (f. 240v) et al.

⁹⁰'phags pa lha'i C, D, P₂^{sil.}] 'phags pa'i lha'i G, N, P₁. ⁹¹'dod pa ste Σ_{P1}] 'dad pa ste P₁. ⁹²de ñid kyī *em.*] ñid kyis C, D, P₂^{sil.}; de ñid kyis G, N, P₁. ⁹³rig par bya'o Σ_G] rigs par bya'o G. ⁹⁴de G, N, P₁] de nas C, D, P₂. ⁹⁵sgrub C, D, P₂^{sil.}] sgrubs G, N, P₁. ⁹⁶me loñ Σ_G] me loñs G. ⁹⁷bya zñiñ C, D, P₂] bya bzin G, N, P₁. ⁹⁸bkra ba'i G, N, P₁] bkri ba'i C, D, P₂^{sil.}. ⁹⁹slob ma bzañ la bstan G, N, P₁] bla ma bzañ la brten C, D, P₂.

bdag byin brlabs su de brjod bya ||^{xlii}

de ltar ni 'Phags pa lha'i žabs kyis kyañ gsuñs la | de yañ Dz'a lan.d.ha ri
pa'i žabs kyis rgya¹⁰⁰ 'grel rDo rje sgron mar bris pa¹⁰¹ 'di lta ste –

ji ltar śin tu dañ ba'i me loñ la ||

gzugs brñan yan lag kun ldan gzugs su snañ¹⁰² ||

5

de bžin mtshan dañ dpe byad brgyad cu yis ||

phyug pa'i¹⁰³ rdo rje 'chañ sku rtag pa ñid¹⁰⁴ ||^{xliii}

žes pa¹⁰⁵ **bdag byin gyis brlab pa ste**¹⁰⁶ **rim pa gsum pa'o** || ||

rnam par dag pa'i rim pa

C122r₅; da ni rnam par dag pa'i rim pa brjod par bya ste slar yañ phreñ ba dañ chu 10

D121r₇; la sogs pa'i dbañ gi go rim gyis¹⁰⁷ –

G167v₃;

N129r₄;

P₁139v₅;

P₂331₁₀

mthe boñ srin lag dag gis de ||

slob ma'i khar ni ltuñ bar bya ||^{xliv}

žes pa 'dis gsañ ba la sogs pa'i dbañ bskur ba byin nas gsum pa khyad par
gyi¹⁰⁸ dga' bas bdag byin gyis¹⁰⁹ brlab pa'i¹¹⁰ dga' ba'i rnam par rtog par¹¹¹ 15

^{xlii}PaKra 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. ^{xliiii}VaPra^{§22} 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. ^{xliv}HeTa II.iii. 14cd; HeTa_{Sn} reads *mthe boñ srin lag dag gis ni || slob ma'i kha ru ltuñ bar bya ||*, cf. T 1272 (f. 99v).

¹⁰⁰rgya C, D, P₂] rgyas G, N, P₁. ¹⁰¹bris pa Σ_G] dris pa G. ¹⁰²snañ Σ_{P₁}] sdañ P₁. ¹⁰³phyug pa'i Σ_G] phyug po'i G. ¹⁰⁴rtag pa ñid C, D, P₂^{sil.}] rtags pa ñid G, N, P₁. ¹⁰⁵žes pa G, N, P₁ (no preceding *tsheg*)] ces pa C, D, P₂^{sil.}. ¹⁰⁶brlab pa ste Σ_G] brlabs pa ste G. ¹⁰⁷go rim gyis *em.*] go rims kyis G, N, P₁; rim gyis C, D, P₂^{sil.}. ¹⁰⁸khyad par gyi Σ_G] khyad par gyis G. ¹⁰⁹bdag byin gyis G, N, P₁] byin gyis C, D, P₂. ¹¹⁰brlab pa'i Σ_G] brlabs pa'i G. ¹¹¹rnam par rtog pa *em.*] rnam pa rtogs par C, D, G, P₂^{sil.}; rnam pa rtog pa N, P₁.

byas te | "b^zi pa de yañ de b^zin no ||"^{xlv} zes pa 'dis de'i rnam par dag pa ni med
 par dgag pa'i¹¹² 'jug pas de b^zin ñid kyī rnam par rtog par bya'o || de la
 rnam par dag pa ni¹¹³ rnam pa gñis te gzugs dañ gzugs ma yin pa'i phuñ
 po la sogs pa rnams kyī lha'i rnam par dag pa dañ | g^zan ni lhan cig skyes
 5 pa'i gzugs rañ rig pa'i bdag ñid can gzuñ bar¹¹⁴ 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 b^zin ñid lhan cig skyes pa'i dga' ba'i rañ b^zin no¹¹⁵ ||
 de bcom ldan 'das kyis gsuñs pa –

10 dños por grags pa thams cad kyī¹¹⁶ ||
 rnam dag de b^zin ñid du brjod ||
 phyi nas re re'i dbye bas de¹¹⁷ ||
 lha rnams kyī ni¹¹⁸ brjod par bya ||^{xlvi}

gañ gsuñs pa¹¹⁹ –

15 phuñ po lña dañ dbañ po drug ||
 skye mched drug dañ 'byuñ chen lña'i ||
 mtshan ñid rañ b^zin gyis rnam dag ||
 mi ses ñon mois sgrib sbyañ bya ||^{xlvii}
 rañ rig bdag ñid dag pa ste ||
 dag pa g^zan gyis rnam grol min ||

^{xlv}HeTa II.iii. 10b. ^{xlvi}HeTa I.ix 1. HeTa_{Sn} reads *ñes par dños po thams cad kyī || dag pa de b^zin ñid du brjod || phyi nas re re'i dbye ba yis || lha rnams kyī ni brjod par bya ||*; cf. T 1233 (f. 61rv), T 1248 (f. 207v), T 1790 (f. 54v). ^{xlvii}HeTa I.ix 2. HeTa_{Sn} reads *phuñ po lña dañ dbañ po drug || skye mched drug dañ 'byuñ chen lña'i || rañ b^zin gyis ni rnam par dag || ñon mois ses bya'i sgrib sbyañ bya ||*; cf. T 1180 (f. 64r), T 1190 (f. 106r) et al.

¹¹²dgag pa'i Σ_G] dgags pa'i G. ¹¹³rnam par rtog par bya'o || de la rnam par dag pa ni G, N, P₁] rnam par dag pa ni C, D, P₂. ¹¹⁴gzuñ bar C, D, P₂^{sil.}] bzuñ bar G, N, P₁. ¹¹⁵dga' ba'i rañ b^zin no G, N, P₁] dga' ba rañ b^zin no C, D, P₂^{sil.}. ¹¹⁶thams cad kyī G, N, P₁] thams cad kyis C, D, P₂. ¹¹⁷de Σ_{P₁}] da P₁ (misprint). ¹¹⁸lha rnams kyī ni *em.* (cf. HeTa_{Sn})] lha rnams kyis ni Σ. ¹¹⁹gañ gsuñs pa G, N, P₁] gsuñs pa C, D, P₂.

yul rnam dag pa'i dños ñid phyir ||
 bde ba mchog ni rañ rig pa'o ||^{xlviii}

'dis 'di gsuñs pa yin te bskyed pa'i rim pa la brten nas lha mo rdo rje ma la
 sogs pa rnam kyis gzugs kyi phuñ po la sogs pa rnam par dag par
 gsuñs so¹²⁰ || bdag byin gyis brlab pa'i mtshan ñid thob pa'i dga' ba gsum 5
 po rnam kyī rnam par dag pa ni rañ rig pa'i bdag ñid can de b'zin ñid de
 der son zīn de la¹²¹ rab tu zugs pa zes pa'i don te 'dis mya ñan las 'das pa
 thams cad stoñ par¹²² gsuñs so || de kho na ñid kyī le'u yañ gsuñs pa | "*dpal*
ldan de b'zin ñid g'segs sñi ||"^{xlix} zes pa la sogs pa'o ||

slar yañ – 10

ño bos gzugs med mthoñ po med¹²³ ||
 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 ||¹ 15

dbañ gi le'ur yañ gsuñs pa –

mchog dgar¹²⁴ bsgom pa med ciñ sgom pa po¹²⁵ yañ med ||
 lus kyañ med ciñ gzuñ ba¹²⁶ med ciñ 'dzin pa'añ med ||

^{xlviii}HeTa I.ix 3. HeTa_{Sn} reads *rañ rig bdag ñid dag pa ñid || dag pa g'zan gyis rnam grol min || yul gyi dños po dag pa'i phyir || rañ gi rig pa'i bde chen mchog ||*; for *pādas* a) and b) cf. T 1180 (f. 64r), T 1190 (f. 106r) et al. ^{xlix}HeTa I.v. 8a; the entire stanza in HeTa_{Sn} reads *dpal ldan de b'zin ñid g'segs sñi || de b'zin slar yañ g'segs ses brjod par bya || 'dis ni ses rab rigs pa yis || de b'zin g'segs ses brjod par bya ||*. ¹HeTa 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.

¹²⁰rnam par dag par gsuñs so C, D, P₂] rnam par gsuñs so G, N, P₁ (*gsuñso* G).
¹²¹de b'zin ñid de der son zīn de la N, P₁] de b'zin de las C, D, P₂; de b'zin ñid de der son zīn de G. ¹²²stoñ par Σ.G] stoñ pa G. ¹²³mthoñ po med G, N, P₁] mthoñ ba med C, D, P₂. ¹²⁴mchog dgar G, N, P₁] mchog dga' C, D, P₂^{sil.}. ¹²⁵sgom pa po *em.*] bsgom pa po Σ. ¹²⁶gzuñ ba C, D, P₂^{sil.}] bzūñ ba G, N, P₁.

śa dañ khrag kyañ med ciñ bśañ dañ lci ba'añ med ||
skyug bro¹²⁷ rmoñs med gtsañ sbra mchod phyir thogs med dañ ||^{li}

chags med sdañ ba med dañ rmoñs med phrag dog med ||
ser sna med dañ ña rgyal¹²⁸ med ciñ mthoñ bya med ||

5 bsgom dañ sgom po med ciñ bśes dañ dgra med ciñ ||
khrem gñer med pa'i lhan cig skyes pa sna tshogs ñid ||^{lii}

'di yañ ci ltar śes par bya že na | 'di ñid du yañ gsuñs pa –

gžan gyis¹²⁹ brjod min lhan cig skyes ||
gañ las kyañ ni mi rñed de ||
10 bla ma brgyud pa¹³⁰ ñer bsñen dañ¹³¹ ||
rañ la bsod nams las śes bya ||^{liii}

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 kyi
15 gsuñs pa –

de la de ñid bstan par bya ||
mchog mtha' dga' bral dañ po can¹³² ||^{liv}

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'

^{li}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 || śa dañ khrag kyañ med ciñ gśañ dañ gci ba'añ med || skyug bro rmoñs med gtsañ spra mchod phyir thogs med dañ ||*. ^{lii}HeTa I.x. 34; HeTa_{Sn} 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. ^{liii}HeTa I.viii. 36; HeTa_{Sn} 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 ||*. ^{liv}HeTa II.v. 66ab. HeTa_{Sn} 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.

¹²⁷skyug bro G, N, P₁] skyug khro C, D, P₂. ¹²⁸ña rgyal Σ_G] rgyal G. ¹²⁹gžan gyis Σ_G] gžan gyi G. ¹³⁰brgyud pa Σ_G] rgyud pa G. ¹³¹bsñen dañ Σ_{P₁}] bsñed dañ P₁. ¹³²dañ po can N, P₁] dañ po mchog mtha' can C, D, P₂; dañ | po can G.

pa ste de ni de lta bu yin no || dga' bral dañ po yañ yin la mchog mtha' can
gañ yin pa¹³³ de ni dga' bral dañ po mchog mtha' can no ||

rgyud rnams kun tu sbas pa ste ||
mtha' yis mthar ni¹³⁴ rab tu gsal ||^{lv}

rdo rje mchod pa rab sbyar nas || 5
de la lha mo des źus pa ||
lha de'i skad cig ji ltar lags ||
gtso bo chen po bśad du gsol ||^{lvi}

der ni thog ma¹³⁵ dbus mtha' med ||
srid med mya ñan 'das pa med || 10
bdag med gźan ni med pa ste ||
'dir de bde ba chen po 'o¹³⁶ ||^{lvii}

'dir yañ bcom ldan 'das kyis gsuñs pa¹³⁷ –

ji ltar dbañ bskur gsol gdab pa'i¹³⁸ ||
slob ma'i bya ba bśad par bya || 15
bla ma phyag rgya ldan mthoñ nas ||
brtul źugs can gyis bstod mchod bya ||^{lviii}

bcom ldan źi ba chen po kye ||
rdo rje rnal 'byor gcig tu brtson ||
sgrub po phyag rgya tha mi dad || 20
rdo rje rnal 'byor las byuñ ba ||^{lix}

^{lv}HeTa II.v. 66cd; HeTa_{Sn} reads *thams cad rgyud du sbas pa ste || mtha' yi mtha' yis phye ba ñid* ||. ^{lvi}HeTa II.v. 67; HeTa_{Sn} reads *lha ni* instead. ^{lvii}HeTa II.v. 68; HeTa_{Sn} reads *'di ni mchog tu bde chen ñid || bdag med gźan yañ med pa ñid* || in the 2nd half. ^{lviii}HeTa II.iii. 17cd-18ab; HeTa_{Sn} reads *ji ltar dbañ bskur gsol btob pa'i || slob ma'i bya ba bśad par bya || bla ma phyag rgya ldan mthoñ nas || bstod dañ mchod pa ji bźin bya* ||. ^{lix}HeTa II.iii. 18cd-19ab; HeTa_{Sn} reads *bcom ldan źi ba chen po kye || rdo rje rnal 'byor gcig bźed pa || mi phyed phyag rgya sgrub pa po || rdo rje rnal 'byor las byuñ ba* ||.

¹³³gañ yin pa G, N, P₁] yañ yin pa C, D, P₂^{sil}. ¹³⁴mtha' yis mthar ni G, N, P₁] mtha' yi mtha' ni C, D, P₂. ¹³⁵thog ma Σ_{.G}] thogs ma G. ¹³⁶'dir de bde ba chen po'o G, N, P₁] om. C, D, P₂. ¹³⁷gsuñs pa G, N, P₁] gsuñs C, D, P₂. ¹³⁸gdab pa'i Σ_{.G}] bdab pa'i G.

- ji ltar khyod ni bdag ñid che ||
 khyab bdag bdag¹³⁹ la'añ de mdzod cig ||
 'khor ba 'dam gyi tshogs nañ du ||
 byiñ ba skyabs med¹⁴⁰ bdag la skyobs¹⁴¹ ||^{lx}
- 5 žim pa'i¹⁴² bza' ba btuñ ba dañ ||
 ba la che mchog ma da na¹⁴³ ||
 bdug pa lha bśos phreñ ba dañ ||
 dril bu rgyal mtshan byug pa ste ||
 slob ma dam pas rdo rje'i 'dzin ||
- 10 mchod pa 'di rnams kyis mchod do ||^{lxi}

mchod pa'i bar med par ston pa pos¹⁴⁴ | '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 ||
- 15 thams cad chos ni yoñs śes na ||
 bsgom pa ñid ni bsgom pa min ||^{lxii}

'di dañ 'di ni brtan pa dañ g.yo ba rnams kyis yañ de kho na ñid do || 'di
 lta ste | "*thams cad thams cad ston pa*"^{lxiii} žes bya'o || de bcom ldan 'das kyis
 gsuñs pa –

- 20 brtan dañ g.yo ba'i dños po gañ ||
 rtswa¹⁴⁵ lcug¹⁴⁶ 'khri śiñ la sogs rnams ||

^{lx}HeTa II.iii. 19cd-20ab; HeTa_{Sn} reads *ji ltar khyod ni bdag ñid che || mñā' bdag bdag la'añ de ltar mdzod || 'khor ba 'dam gyi tshogs dag tu || byiñ ba skyabs med bdag la skyobs ||*.
^{lxi}HeTa 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. ^{lxii}HeTa I.viii. 44; HeTa_{Sn} reads *sgom* in all instances. ^{lxiii}Untraced, one syllable short.

¹³⁹khyab bdag bdag N, P₁] khyab bdag C; bya ba bdag D, P₂; khyab bdag la dag G. ¹⁴⁰skyabs med Σ_G] skyobs med G. ¹⁴²žim pa'i Σ_G] bžim pa'i G. ¹⁴³ma da na C, D, P₂] ma da la G, N, P₁. ¹⁴⁴bar med par ston pa pos C, D, P₂^{sil.}] bar med ston pa pos G, N; bar med ston pe pos P₁. ¹⁴⁵rtswa N, P₁] rtsa C, D, G, P₂. ¹⁴⁶lcug Σ_G] lcugs G.

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 po¹⁴⁷ rañ rig pa'o ||^{lxiv}
 mchog tu dga' ba yañ dag thob || 5
 sna tshogs spañs pa'i skad cig la ||
 ston pas smras pa sems dpa' che ||
 bde ba chen po gzuñ bar gyis¹⁴⁸ ||^{lxv}

de ltar yañ 'Phags pa lha'i žabs kyis gsuñs pa –

dga' ba la sogs rim pas phra mo la || 10
 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 ||^{lxvi}
 gañ yañ khrem gñer med pa'i bde ba ni ||
 myoñ ba'i rnam par gžal bar bya ba tsam || 15
 de yañ 'dzag pa¹⁴⁹ yañ ste de la ni ||
 rnam par bsgyiñs pa 'ba' žig dmigs pa med ||^{lxvii}
 e ma'o srid gsum gañ ba yi ||
 bde ba chen po sgeg pa ste ||
 gañ gis rañ dañ gžan gyi char¹⁵⁰ || 20
 rnam dbyer med pa'i skad cig go ||^{lxviii}

'dis 'di gsuñs par gyur pa yin te | gsum pa dga' bral gyi dga' ba'i dpe las |
 bdag byin gyis brlab pa'i¹⁵¹ bde ba 'byuñ ba ñid du rtogs par¹⁵² byas nas

^{lxiv}He'Ta I.viii. 45-46ab; He'Ta_{Sn} reads *brtan dañ gyo ba'i dños po gañ || rtswa lcug 'khril śin 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 ||*. ^{lxv}He'Ta II.iii. 22; He'Ta_{Sn} reads *bde ba chen po rnam par zuñ ||* in the last *pāda*. ^{lxvi}Untraced. ^{lxvii}Ibid. ^{lxviii}Ibid.

¹⁴⁷chen po C, D, P₂^{sil.}] chen po'i G, N, P₁. ¹⁴⁸gzuñ bar gyis C, D, P₂^{sil.}] bzuñ bar gyis G, N, P₁. ¹⁴⁹'dzag pa G, N, P₁] 'jigs pa C, D, P₂. ¹⁵⁰rañ dañ gžan gyi char C, D, P₂^{sil.}] rañ dañ gyi char G, N, P₁. ¹⁵¹brlab pa'i Σ.G] brlabs pa'i G. ¹⁵²rtogs par C, D, P₂^{sil.}] rtog par G, N, P₁.

de ñid rnam par dag pa las de bžin ñid kyi rnam pas¹⁵³ lhan cig skyes par
rtogs par bya ba yin no || 'di ni "bžī pa de yañ de bžin no" ||^{lxix} zes pa 'di'i don
to || sñoms par 'jug pa yod na ye śes gañ yin pa thog mar gsuñs pa ste | de
bžin du 'dir yañ lhan cig skyes pa¹⁵⁴ rtogs pa las de ni de yañ bži pa'i ye śes
5 su 'gyur ba des na lhan cig skyes pa byañ chub kyi sems kyi 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'i¹⁵⁵ rjes su byed pa ñid kyi phyir de ni de kho na ñid du¹⁵⁶ bśad pa
ma yin gyi 'byuñ ba chen po pa'o || gañ gi phyir bcom ldan 'das kiyis kyañ –

gañ phyir 'byuñ ba¹⁵⁷ che bde ba ||
10 de phyir bde ba de ñid min ||^{lxx}

zes gsuñs so || 'di ñid slob ma'i dri ba'i tshig go ||

dños grub kun gyi gter gyur pa ||
byañ chub sems ni ltuñ gyur na¹⁵⁸ ||
phuñ po rnam śes brgyal 'gyur bas ||
15 ma smad dños grub ga la yod ||^{lxxi}
mkha' dbyiñs rdo rje yañ dag sbyor ||
reg las rmad 'byuñ¹⁵⁹ chen po yi ||
bde ba skye ba gañ yin pa ||
de ni mchog dga'i byed po 'o ||^{lxxii}

20 zes 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

^{lxix}HeTa II.iii. 10b. ^{lxx}HeTa 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. ^{lxxi}GS 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). ^{lxxii}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.

¹⁵³rnam pas Σ_G] rnam par G. ¹⁵⁴lhan cig skyes pa Σ_G] lhan ces pa G. ¹⁵⁵grib ma'i Σ_G] rim ma'i G. ¹⁵⁶de kho na ñid du G, P₁] de kho ñid du C, D, P₂^{sil}; de xx ñidu N (illegible). ¹⁵⁷'byuñ ba G, N, P₁] 'khyud pa C, D, P₂. ¹⁵⁸ltuñ gyur na Σ_{G,P₁}] lhuñ gyur na G, P₁. ¹⁵⁹'byuñ G, N, P₁] byuñ C, D, P₂^{sil}.

can gyi dños grub po || dmigs pa thams cad ñe bar źi 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 pa¹⁶⁰ ma dag par byas so || de bsgom pa rab kyi mthar son
 pa na ste ji srid du phuñ po¹⁶¹ la sogs pa med par ma gyur pa¹⁶² de srid 5
 du phyag rgya chen po'i dños grub mñon sum du byed par mi nus so ||
 bcom ldan 'das kyi kyañ gsuñs pa | "mchog tu bde ba phuñ po med ||"^{lxxiii} ces
 so || 'di ñid kyañ rnal 'byor ma rnams kyi 'chi bar mñon par brjod de¹⁶³ |
 bcom ldan 'das kyi kyañ gsuñs pa –

ji ltar pha las bde thob pa || 10
 de yi bde ba rañ gis bza'¹⁶⁴ ||
 bde ba gañ gis 'chi ba ste ||
 de yi bde ba bsam gtan brjod ||^{lxxiv}

"chi ba źes bya'i rnam rtog ni ||"^{lxxv} źes pa śes rab kyi pha rol tu phyin pa
 la sogs par¹⁶⁵ rgyas par ro || 15

mañ du smra bas ci źig bya ||
 rdo rje theg pa'i de ñid las ||^{lxxvi}
 rdzas kyi dños por yod ces pa'an ||
 rañ bźin brten nas¹⁶⁶ de ñid do ||

^{lxxiii}Untraced (presumably HeTa). ^{lxxiv}HeTa 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. ^{lxxv}LST ch. 51; cf. CSA v. 43e et al. See also H 381 (**Āryaḍākīñvājrapañjaramahātāntrarājakaḷpa* 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 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), T 1748 (f. 132v). ^{lxxvi}PaKra 3.33ab, cf. T 3713 (f. 117v).

¹⁶⁰brlab pa N, P₁] brlab par C, D, P₂^{sil.}; brlabs pa G. ¹⁶¹ji srid du phuñ po C, D, P₂^{sil.}] ji srid phuñ po G, N; ji srid phuñ lo P₁ (misprint). ¹⁶²ma gyur pa C, D, P₂] gyur pa G, N, P₁. ¹⁶³'chi bar mñon par brjod de Σ.G] mchi bar mñon par brjod do G. ¹⁶⁴ba rañ gis bza' *em.* (cf. HeTa_{Sn})] rañ gis bzañ C, D, P₂; rañ gi bza' G, N, P₁. ¹⁶⁵la sogs par C, D, P₂^{sil.}] la sogs pa G, N, P₁. ¹⁶⁶brten nas G, N, P₁] rten nas C, D, P₂^{sil.}.

brtags pa'i dños po med pa ste ||
gžan gyi dbaṅ ni yod pa yin ||^{lxxvii}

zés pa ste la sogs pa'i sgras¹⁶⁷ gžan gyi dbaṅ bzuñ ño || rgyu gžan la brten
pas na¹⁶⁸ gžan gyi dbaṅ dañ grub pa yin no || gžan gyi dbaṅ ni 'gro ba'i
5 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 par¹⁶⁹ bśad pa mya ñan las 'das par yañ
gsuñs te thams cad kyi¹⁷⁰ 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 bžin
gśegs pa skyed par mdzad ma'o || zés pa **rnam par dag pa ste rim pa**
10 **bži pa'o** || ||

rnam par dag pa las ldañ ba'i rim pa

da ni rnam par dag pa las ldañ ba'i rim pa rab tu bstan par bya'o || de la
smras pa | ldañ 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 ba¹⁷¹ de ni su žig gi yin par 'gyur
15 že na brjod par bya ste | bdag byin gyis brlab pa'i¹⁷² 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 śes pa de'i¹⁷³ lhan cig skyes pa'i dga' ba bsgom pa las¹⁷⁴ ji srid 'gog pa
mñon sum du mi byed pa de srid du ldañ ba ste skyed par ni mi 'gyur ro ||
'dir yañ gsuñs pa –

C124r₃;
D123v₃;
G170v₅;
N131v₄;
P₁142r₈;
P₂336₁₈

20 phyi nas de ñid yañ dag bśad ||
rnam dag ye śes rañ bžin can ||^{lxxviii}

^{lxxvii}Cf. T 1128 (f. 78v), T 3853 (f. 243v), T 3887 (ff. 145r, 153r; accrediting this stanza to the *'Phags pa lan kar gśegs pa*) et al.; the entire stanza reads *brtags pa'i dños po med pa ñid || gžan gyi dbaṅ ni yod pa yin || sgro 'dogs pa dañ skur ba'i mthar || rtoḡ par byed pa ñams par 'gyur* ||. ^{lxxviii}HeTa I.x. 32ab; cf. T 1184 (f. 183v). HeTa_{Sn} reads *rnam dag ye śes gzugs can dañ* || instead.

¹⁶⁷la sogs pa'i sgras G, N, P₁] de la sogs pa'i sgras C, D, P₂^{sil.}. ¹⁶⁸brten pas na C, D, P₂^{sil.}] rten pas na G, N, P₁. ¹⁶⁹lhan cig skyes par Σ.G] lhan gcig skyes par G. ¹⁷⁰thams cad kyi C, D, P₂] thams cad kyis G, N, P₁. ¹⁷¹ci lta ba C, D, P₂] ci ldañ ba G, N, P₁. ¹⁷²brlab pa'i Σ.G] brlabs pa'i G. ¹⁷³de'i G, N, P₁] dañ C, D, P₂. ¹⁷⁴bsgom pa las N, P₁] bsgoms pa las C, D, P₂^{sil.}; bsgom pa la G.

zés pa'o || phyi nas zés 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 na¹⁷⁵ bsgom pa 'o ||^{lxxix}

zés pa'o || slar yañ gsuñs pa –

5

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 ||^{lxxx}

'di ñid bcom ldan 'das kyis¹⁷⁶ zuñ du 'jug pa ni lam dañ zuñ du 'jug pa ni¹⁷⁷ 10
'bras bur gsuñs pa yin no || de gsuñs pa –

rañ rig¹⁷⁸ ye ses de ñid 'gyur ||
rañ gžan yañ dag rig pa spañs ||^{lxxxii}
mkha' mñam rdul bral stoñ pa ñid ||
dños dañ dños med bdag ñid mchog ||
thabs dañ ses rab śin tu 'dres ||
chags dañ chags bral rnam par 'dres ||^{lxxxiii}
de ñid srog chags rnam kyī srog ||
de ñid mi 'gyur dam pa yin¹⁷⁹ ||
de ñid thams cad khyab pa po¹⁸⁰ ||
lus kun la ni rnam par gnas ||^{lxxxiiii}

15

20

^{lxxix}HeTa I.viii. 46cd; cf. T 1190 (f. 102rv). ^{lxxx}HeTa I.x. 42; HeTa_{Sn} 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 zés rab tu brjod ||*. ^{lxxxii}HeTa I.x. 8cd; HeTa_{Sn} reads *ye ses ñid du*. ^{lxxxiii}HeTa I.x. 9 (HeTa_{Sn} reads the same). ^{lxxxiiii}HeTa I.x. 10; HeTa_{Sn} reads *de ñid srog chags rnam kyī srog || de ñid yi ge dam pa yin || de ñid thams cad khyab pa po || thams cad lus la rnam par gnas ||*.

¹⁷⁵rañ rig phyir na Σ_G] rañ rigs phyir na G. ¹⁷⁶bcom ldan 'das kyis C, D, P₂] bcom ldan 'das kyī G, N, P₁. ¹⁷⁷lam dañ zuñ du 'jug pa ni Σ_G] om. G. ¹⁷⁸rañ rig Σ_G] rañ rigs G. ¹⁷⁹mi 'gyur dam pa yin G, N, P₁] mi 'gyur ba ma yin C, D, P₂. ¹⁸⁰khyab pa po G, N, P₁] bya ba po C, D, P₂.

zés so¹⁸¹ || 'di ñid du gsuñs pa –

dpal ldan de bzin ñid gśegs śiñ ||

de bzin slar yañ byon pa ñid ||

'dis ni śes rab rigs pa yis¹⁸² ||

5 de bzin gśegs par mñon brjod bya¹⁸³ ||^{lxxxiv}

de la "rdo rje sñiñ pos gsol pa¹⁸⁴ | thabs gañ gis byañ chub kyi sems¹⁸⁵

bskyed par bgyi ba lags | bcom ldan 'das kyis bka' stsal pa"^{lxxxv} –

dkiyl 'khor 'khor lo sogs thabs dañ ||

bdag byin brlab pa'i rim pas kyañ ||

10 kun rdzob don dam gzugs can gyi ||

byañ chub sems ni rab tu bskyed ||^{lxxxvi}

kun rdzob *kunda* lta bu ste¹⁸⁶ ||

don dam bde ba'i gzugs can no ||

bud med *kkola* bde ba can ||

15 *evam* yi ge'i rañ bzin du ||^{lxxxvii}

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 rñams kyi gnas ||^{lxxxviii}

^{lxxxiv}HeTa I.v. 8. HeTa_{Sn} reads *dpal ldan de bzin ñid gśegs śiñ || de bzin slar yañ gśegs pa ñid || 'dis ni śes rab rigs pa yis || de bzin gśegs brjod par bya* ||; cf. T 1186 (f. 89v), T 1190 (f. 49r) et al. ^{lxxxv}HeTa II.iv. 28. ^{lxxxvi}HeTa II.iv. 29; HeTa_{Sn} reads *dkiyl 'khor 'khor lo'i thabs dañ ni || rañ byin rlab pa'i rim pas kyañ* || in the 1st half. ^{lxxxvii}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 bañ rñam pa'i rañ bzin du* ||. ^{lxxxviii}HeTa II.iv. 31; HeTa_{Sn} reads *bde ba can zés rab tu bsgrags* in the 2nd *pāda*.

¹⁸¹zés so C, D, P₂^{sil.}] om. G, N, P₁. ¹⁸²rigs pa yis C, D, P₂] rig pa yis G, N; rig pa yas P₁. ¹⁸³mñon brjod bya Σ_G] mñon spyod bya G. ¹⁸⁴gsol pa Σ_{P₂}] gsol ba P₂^{sil.}. ¹⁸⁵sams Σ_{P₁}] sams P₁. ¹⁸⁶kunda lta bu ste C, D, P₂^{sil.}] kun da lta bu ste G, N; kun da lte bu ste P₁.

'di ñid 'khor ba zes bya ste ||
 'di ñid mya ñan 'das pa ñid ||
 'khor ba spañs nas gžan du ni ||
 mya ñan 'das pa rtog mi 'gyur ||^{lxxxix}
 'khor ba gzugs dañ sgra la sogs || 5
 'khor ba tshor ba la sogs pa ||
 'khor ba dbañ po rnams ñid de ||
 'khor ba ze sdañ la sogs pa ||^{xc}
 'di rnams chos ni mya ñan 'das ||
 rmoñs phyir 'khor ba'i gzugs can ñid || 10
 rmoñs med 'khor ba dag pas ni ||
 'khor ba mya ñan 'das par¹⁸⁷ 'gyur ||^{xci}

'dis chos 'di rnams kyi rab tu mi gnas pa'i mya ñan las 'das pa yoñs su mkhyen
 pa las rgyal ba mchog rnams kyis bdag ñid kyi skye ba gsuñs pa yin no ||
 gal te gžan rnams kyis¹⁸⁸ bla ma brgyud pa'i rim pas¹⁸⁹ rañ bžin yoñs su 15
 śes 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 no¹⁹⁰ || bcom ldan 'das kyis kyañ gsuñs pa –

ma lus pa yi sems can gyi ||
 skye ba gañ la brjod bya ba ||
 gañ phyir sprul pa gnas brtan phyir || 20
 de la¹⁹¹ sprul pa'i sku ñid yin ||^{xcii}

zes pa la sogs pa rgyas par te |

sde pa sde pa¹⁹² zes bśad pa ||
 lto ba gnas su brjod par bya ||

^{lxxxix}HeTa II.iv. 32; HeTa_{Sn} reads *rtogs mi 'gyur*. ^{xc}HeTa II.iv. 33; HeTa_{Sn} reads *ñid do*. ^{xci}HeTa II.iv. 34 (HeTa_{Sn} reads the same). ^{xcii}HeTa II.iv. 53; HeTa_{Sn} reads *skye ba gañ la brjod par bya* || and *lte ba sprul pa gnas brtan phyir* || in *pādas* b) & d).

¹⁸⁷das par G, N, P₁] 'da' bar C, D, P₂^{sil.}. ¹⁸⁸gžan rnams kyis Σ_{.G}] gžan rnams kyi G. ¹⁸⁹brgyud pa'i rim pas Σ_{.G}] rgyud pa'i rim pas G. ¹⁹⁰ma yin no Σ_{.G}] yino G. ¹⁹¹de la Σ_{.G}] de G. ¹⁹²sde pa sde pa G, N, P₁] sde pa sde ma C, D, P₂.

- skye gnas 'dod chags bral bar 'gyur ||
 mñal gyi khru ma chos gos yin ||^{xciii}
- de bzin ma ni mkhan po 'o ||
 mgo bor thal mo sbyar ba phyag ||
 5 'gro ba'i bya ba bslab pa'i gnas ||
 de bzin snags bzlas a dañ ham ||^{xciv}
- skye gnas 'khor lo'i yi ge a ||
 bde chen gyi yañ yi ge ham ||
 10 gcer bu skra¹⁹³ dañ kha spu bregs¹⁹⁴ ||
 snags bzlas kyañ ni dge sloñ skyes ||^{xcv}
- tshogs pa 'di rnams kyis sems can ||
 sañs rgyas ñid du the tshom med ||
 zla ba bcu yañ sa rnams yin ||
 sems can sa bcu'i dbaṅ phyug go ||^{xcvi}
- 15 '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 ||^{xcvii}
- 20 brtan dañ gyo 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 ||^{xcviii}

^{xciii}HeTa II.iv. 61 ; HeTa_{Sn} reads *sde pa źes bya sku ru brjod* || in *pāda a*). ^{xciv}HeTa II.iv. 62 ; HeTa_{Sn} reads *de bzin ma ni mkhan ñid* || *mgo bor thal mo sbyar ba phyag* || 'gro ba'i bya ba khrims kyis gnas || snags kyis bzlas pa a dañ ham ||. ^{xcv}HeTa II.iv. 63 ; HeTa_{Sn} reads *skyes gnas 'khor lo'i rnam pa a* || *bde chen gyi yañ rnam pa ham* || *gcer bu skra dañ kha spu bregs* || *snags 'don skyes pa dge sloñ ñid* ||. ^{xcvi}HeTa II.iv. 64 ; HeTa_{Sn} reads 'di dag rkyen gyis sems can rnams || sañs rgyas ñid du the tsom med || zla ba bcu yañ sa rnams yin || sems can sa bcu dbaṅ phyug go ||. ^{xcvii}HeTa II.iii. 24 ; HeTa_{Sn} reads 'di ni ye śes chen po ñid || thams cad yul la rnam par gnas || in the 1st half. ^{xcviii}HeTa II.iii. 25 ; HeTa_{Sn} reads *brtan dañ gyo 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* ||.

¹⁹³skra Σ_{P1}] ska P₁. ¹⁹⁴bregs C, D, P₂^{sil.}] breg G, N, P₁.

lus la ye śes chen po gnas ||
 kun tu rtog pa¹⁹⁵ thams cad spañs ||
 dños po kun la khyab byed pa ||
 lus la gnas kyañ lus skyes min¹⁹⁶ ||^{xcix}

de'i phyir bdag byin gyis brlab pa'i de bzin ñid la rab tu žugs pa'i de ma 5
 thag tu skye ba'i rim pa¹⁹⁷ 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'i¹⁹⁸ 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 gyi¹⁹⁹ thob par 'gyur ba ma yin no || de gsuñs pa – 10

bskyed pa'i rim pa'i rnal 'byor gyis²⁰⁰ ||
 brtul žugs can gyis spros pa bsgom ||
 spros pa rmi lam ltar byas nas ||
 spros pa ñid ni spros med bya ||^c

sgyu ma ji bzin rmi lam ni || 15
 ji ltar bar ma'i srid ji bzin ||
 rtag tu goms pa'i sbyor ba las²⁰¹ ||
 de lta bu ñid²⁰² dkyil 'khor snañ ||^{ci}

phyag rgya chen po'i dbañ bskur bar²⁰³ ||
 ji ltar śes pa'i bde chen po²⁰⁴ || 20
 'di ñid²⁰⁵ de myoñ ba las te ||

^{xcix}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}. ^cHeTa II.ii. 29; HeTa_{Sn} reads *spros pa sgom* || in *pāda* b). ^{ci}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* ||.

¹⁹⁵kun tu rtog pa $\Sigma_{C,D,G}$] kun du rtog pa C, D; kun tu rtogs pa G. ¹⁹⁶skyes min Σ_{P_1}] skyis min P₁. ¹⁹⁷skye ba'i rim pa G, N, P₁] skyes pa'i rim pa C, D, P₂^{sil.}. ¹⁹⁸rtogs pa'i C, D, P₂] rdzogs pa'i G, N, P₁. ¹⁹⁹rañ bzin gyi *em.*] rañ bzin gyis Σ . ²⁰⁰rnal 'byor gyis G, N, P₁] rnal 'byor gyi C, D, P₂^{sil.}. ²⁰¹sbyor ba las G, N, P₁] skyoñ ba las C, D, P₂. ²⁰²de lta bu ñid C, D, P₂^{sil.}] de lta ñid du G, N, P₁. ²⁰³bskur bar G, N, P₁] bskur ba C, D, P₂^{sil.}. ²⁰⁴bde chen po Σ_G] bde ba chen po G. ²⁰⁵'di ñid C, D, P₂^{sil.}] de ñid G, N, P₁.

g'zan las dkyil 'khor²⁰⁶ 'byuñ ba med ||^{cii}

de ltar yañ –

phuñ po rnams ñid dri ma med pa'i dkyil 'khor te ||
thams cad lha mo mañ por rnam par ñes śiñ rtogs ||

5 de la dpa' bo²⁰⁷ he ru ka yañ yin pa ste ||
'dzag med sku ste de b'zin ñid kyi ro yin no ||^{ciii}

Kye rdo rje'i rgyud du yañ gsuñs pa –

bde ba nag po bde ba ser ||
bde ba dmar po bde ba dkar ||
10 bde ba sion po bde ba ljañ ||
bde ba nag po rgyu mi rgyu ||^{civ}
bde ba śes rab bde ba thabs ||
de b'zin kun du ru²⁰⁸ skyes bde ||
bde ba dños dañ dños med pa ||
15 rdo rje sems dpa' bde bar brjod ||^{cv}

rdo rje sñiñ pos gsol pa^{cvi} –

rdzogs pa'i rim pa'i rnal 'byor 'di ||
de yi bde ba bde chen 'dod ||
rdzogs pa bsgom pa med pa yis²⁰⁹ ||
20 bskyed pas dgos pa ci žig yod ||^{cvi}

^{cii}HeTa II.ii. 31 ; HeTa_{Sñ} reads *chen por* in *pāda* a) and *'di ñid de yi byin rlabs yin* || in *pāda* c). ^{ciii}Untraced. ^{civ}HeTa II.ii. 32 ; HeTa_{Sñ} reads *bde ba gnag ciñ bde ba ser* || *bde ba dmar po bde ba dkar* || *bde ba ljañ khu bde ba sio* || *bde ba rgyu dañ mi rgyu kun* ||. ^{cv}HeTa II.ii. 33 ; HeTa_{Sñ} reads *bde ba dños po dños med bde* || in the 3rd *pāda*. ^{cvi}HeTa II.ii. 34. ^{cvi}Ibid.; HeTa_{Sñ} 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 žig 'tshal* ||.

²⁰⁶dkyil 'khor Σ.P₁] dkyal 'khor P₁. ²⁰⁷de la dpa' bo G, N, P₁] dpa' bo C, D, P₂^{sil.}. ²⁰⁸kun du ru C, D, P₂^{sil.}] kun tu ru G, N, P₁. ²⁰⁹med pa yis G, N, P₁] med pa yi C, D, P₂.

bcom ldan 'das kyis bka' stsal pa^{cviii} –

e ma byañ chub sems chen 'di ||
 dad pa'i śugs kyis rab tu ñams²¹⁰ ||
 lus kyi²¹¹ dños med gañ las bde ||
 bde bar²¹² smra bar mi nus so || 5
 khyab bya khyab byed tshul gyis ni ||
 bde bas 'gro ba khyab pa yin ||^{cix}
 ji ltar me tog la gnas dri ||
 me tog med phyr śes mi 'gyur ||
 de bźin gzugs la sogs med pas || 10
 bde ba dmigs pa ñid mi 'gyur ||^{cx}
 dños ña²¹³ dños po med pa ña ||
 dños po rtogs phyr sañs rgyas ña ||
 gañ źig le los ñer 'tshe dañ ||
 rmoñs pa gañ gis bdag mi śes ||^{cx} 15
 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 ||^{cxii}
 'chad pa po ña chos kyañ ña || 20
 rañ gi tshogs ldan ñan pa ña²¹⁴ ||

^{cviii}HeTa II.ii. 35. ^{cix}Ibid.; HeTa_{Sn} reads *e ma'o byañ chub sems dpa' che || dad pa'i śugs kyis rab tu ñams || lus kyi 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 ||*. ^{cx}HeTa II.ii. 36; HeTa_{Sn} reads *ji ltar me tog la gnas dri || me tog dños med śes mi 'gyur || de bźin gzugs sogs dños med pas || bde ba ñid kyañ med 'gyur ||*. ^{cx}HeTa II.ii. 37; HeTa_{Sn} reads *gañ źig le los bsnun pa dañ || rmoñs pa gañ gis ña mi śes ||* in the 2nd half. ^{cxii}HeTa II.ii. 38; HeTa_{Sn} reads *rdo rje btsun mo'i bha ga ni ||* and *bde ba can du rtag tu bźugs ||* in *pādas* a) and d).

²¹⁰rab tu ñams G, N, P₁] rab tu ñon C, D, P₂. ²¹¹lus kyi G, N, P₁] lus ni C, D, P₂. ²¹²bde bar Σ_G] bde ba G. ²¹³dños ña Σ_G] dños de G. ²¹⁴ñan pa ña C, D, P₂^{sil}.] ñan pa dañ G, N, P₁.

- bsgrub bya²¹⁵ 'gro ba'i ston pa ña ||
 'jig rten 'jig rten pa yañ ña ||^{cxiii}
- lhan cig²¹⁶ skyes dga'i rañ bžin ña ||
 mchog mtha' dga' bral dañ po can²¹⁷ ||
- 5 mun pa la ni mar me ltar ||
 de bžin bus kyañ yid ches gyis ||^{cxiv}
- ston pa sum cu rtsa gñis mtshan²¹⁸ ||
 btsun mo'i *bhaga* bde can du ||
- 10 khu ba'i miñ gis²¹⁹ rnam par gnas ||
 gtso bo dpe byad bryad cur ldan²²⁰ ||^{cxv}
- gsuñs pa'i rim pa 'di ñid kyis²²¹ ||
 snags rgyud sogs dañ rnal 'byor la ||^{cxvi}
- gañ gis he ru ka mi śes ||
 de yi²²² log par ñal ba 'o ||^{cxvii}
- 15 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 ||^{cxviii}
- 20 gañ phyir lus las byuñ bas na ||
 lha žes brjod par bya ba yin ||^{cxix}

^{cxiii}HeTa II.ii. 39; HeTa_{S_n} reads *'jig rten ston pa bsgrub bya ña || 'jig rten 'jig rten 'das pa ña ||* in the 2nd half. ^{cxiv}HeTa II.ii. 40; HeTa_{S_n} reads *mchog dga' dga' bral dañ por ni ||* in *pāda* b). ^{cxv}HeTa II.ii. 41; HeTa_{S_n} 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 ||*. ^{cxvi}Untraced. ^{cxvii}Cf. HeTa I.viii. 55cd, reading *gañ gis mi śes kye'i rdo rje || de ni ñal ba don med 'gyur ||*. ^{cxviii}HeTa II.ii. 42; HeTa_{S_n} reads *nus pa med phyir ltos dañ bcas || lha yi rnal 'byor las bde ba ||* in the 2nd half. ^{cxix}HeTa I.v. 14cd, reading *gañ phyir lus las byuñ bas ñid || lha žes mñon par brjod par par bya ||*.

²¹⁵bsgrub bya C, D, P₂^{sil.}] sgrub bya G, N, P₁. ²¹⁶lhan cig Σ_C] lha gcig C. ²¹⁷dañ po can Σ_{C,P₂}] ñad po can C; dad po can P₂^{sil.}. ²¹⁸mtshan Σ_N] mchan N (misprint?). ²¹⁹miñ gis Σ_G] miñ gi G. ²²⁰gtso bo dpe byad bryad cur ldan *conj.* (cf. HeTa_{S_n})] *om.* Σ. ²²¹ñid kyis G, N, P₁] gñis kyis C, D, P₂^{sil.}. ²²²de yi *em.*] de yis Σ.

de phyir sañs rgyas dños 'gyur min ||
 dños med tshul du'añ 'gyur ñid min ||
 źal phyag rnam pa²²³ gzugs can te ||
 mchog tu bde bas gzugs med pa ||^{cxx}
 de phyir 'gro kun lhan cig skyes || 5
 rañ bźin lhan cig skyes brjod bya²²⁴ ||
 rnam par dag pa'i sems kyis ni ||
 rañ bźin ñid ni mya ñan 'das ||^{cxxi}
 bźin lag kha dog dbyibs las ni ||
 lha yi²²⁵ rnam pa'i gzugs su ni || 10
 skye ba tsam gyis rnam par gnas ||
 'on kyañ tha mal bag chags las ||^{cxxii}

de'i phyir lois 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 par²²⁶ bśad pa na²²⁷ dños pos grol ba de yañ ma yin no || de'i phyir 15
 yañ de dag gi rnam par grol ba ni stoñ pa ñid dañ sñiñ rje dbyer med pa'i
 mthar thug pa'i²²⁸ gzugs byañ chub kyis sems ma yin no źes bya bar ñes so ||
 de ltar yañ Klu sgrub²²⁹ źabs kyis –

dños po ñid kyis rnam grol bya ||
 dños po med pas 'gyur ba min || 20
 dños po'i bdag ñid rnam grol te ||
 dños dañ dños med yoñs śes pas ||^{cxxiii}

^{cxx}HeTa 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 ||*. ^{cxxi}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 ||*. ^{cxxii}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 ||*. ^{cxxiii}Untraced, cf. HeTa I.i. 10-11 below.

²²³rnam pa Σ_G] rnam pa G. ²²⁴lhan cig skyes brjod bya Σ_G] lhan ces brjod bya G. ²²⁵lha yi Σ_D] lha ya D (misprint?). ²²⁶skyes par G, N, P₁] skyes pa C, D, P₂. ²²⁷bśad pa na G, N, P₁] bśad pa C, D, P₂^{sil.}. ²²⁸mthar thug pa'i C, D, P₂] thar pa'i G, N, P₁. ²²⁹sgrub 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 žiñ ||
 dños po'i 'chiñ bas 'chiñ bar 'gyur ||
 5 de yoñs śes pas grol ba yin ||^{cxxiv}
 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 ||^{cxxv}

10 yañ gsuñs pa –

- śrī yig gñis med ye śes te ||
 he ni²³⁰ rgyu sogs stoñ pa ñid ||
 ru yig bkod pa dañ bral ba ||
 ka ni gañ du'añ mi gnas pa'o ||^{cxxvi}
 15 de ltar śes nas rnal 'byor pa ||
 gañ žig mñam gžag²³¹ sgom byed pa²³² ||
 bsod nams žan pa'i²³³ mi yis kyañ ||
 the tshom med par de 'grub po ||^{cxxvii}

mñam par gžag pa'i²³⁴ rnal 'byor yañ rnal 'byor pa²³⁵ tha ma'i 'o ||

^{cxxiv}HeTa I.i. 10cd-11ab (HeTa_{Sn} reads the same); cf. T 1184 (70v), T 1403 (f. 242v), T 1585 (f. 71v). ^{cxxv}HeTa 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). ^{cxxvi}HeTa I.vii. 27; HeTa_{Sn} reads *śrī ni gñis med ye śes te* || and *ru ni tshogs dañ bral ba ñid* || in *pādas* a) and c). ^{cxxvii}HeTa I.viii. 42; HeTa_{Sn} reads *de ltar rnal 'byor pas śes na* || *śin tu mñam gžag gañ goms pa* || *bsod nams chuñ ba'i mi yis kyañ* || *de yi 'grub pa the tshom med* ||.

²³⁰he ni G, N, P₁] de ni C, D, P₂. ²³¹mñam gžag C, D, P₂^{sil}] mñam bžag G, N; mñam bžig P₁. ²³²sgom byed pa Σ_G] bsgom byed pa G. ²³³žan pa'i C, D, P₂] žan pas G, N, P₁. ²³⁴gžag pa'i C, D, P₂^{sil}] bžag pa'i G, N, P₁. ²³⁵rnal 'byor pa G, N, P₁] rnal 'byor C, D, P₂.

bza' dañ btuñ dañ khruś byed dañ ||
 sad dam ñal²³⁶ yañ bsam par bya ||
 phyag rgya chen po mñon 'dod pas ||
 de las rtag tu 'gro bar 'gyur ||^{cxxviii}

zés pa mñam par gżag pa²³⁷ 'di ni rnal 'byor pa²³⁸ 'briñ po'i yin no || 5

chen po'i spyad pa spyod pa rnamś kyī²³⁹ –

bza' btuñ ji ltar rñed pa dañ²⁴⁰ ||
 bgrod dañ bgrod min mi spañ žiñ ||
 khruś dañ gtsañ sbra mi bya ste ||
 groñ gi chos ni spañ mi bya ||^{cxxix} 10

blo ldan śnags bzla ba ñid min ||
 bsam gtan dmigs par bya ñid min ||
 gñid ni spañ bar mi bya ste ||
 dbañ po rnamś ni mi dgag go ||^{cxxx}

ba la thams cad bza' bar bya || 15
 rigs rnamś la ni²⁴¹ mñam par spyad ||
 dogs pa med pa'i semś kyis ni ||
 btsun mo thams cad dga' bar bya ||^{cxxxi}

grogś la dga' bar mi bya žiñ ||
 de bžin gdug la že sdañ min || 20

^{cxxviii}HeTa I.viii. 43; HeTa_{Sn} reads *bza' dañ btuñ dañ blugs pa dañ || ñal dañ log dañ semś pa na || phyag rgya chen po mñon 'dod pas || de nas mñon du 'gro bar 'gyur* ||. ^{cxxix}HeTa II.iii. 41; HeTa_{Sn} reads *groñ gi chos ni rab tu spañś* || in the last *pāda*. ^{cxxx}HeTa II.iii. 42; HeTa_{Sn} reads *blo ldan śnags ñid mi bzla žiñ || bsam gtan ñid ni dmigs mi bya* || in the 1st half. ^{cxxxi}HeTa II.iii. 43; HeTa_{Sn} reads *kha dog lña la mñam par spyad* || in *pāda* b).

²³⁶ñal *em.*] ñams Σ. ²³⁷gżag pa C, D, P₂^{sil.}] bżag pa G, N, P₁. ²³⁸'byor pa G, N, P₁] 'byor ma C, D, P₂. ²³⁹spyod pa rnamś kyī *em.*] spyod pa rnamś gyis Σ. ²⁴⁰rñed pa dañ Σ_G] sñed pa dañ G. ²⁴¹rigś rnamś la ni C, D, P₂] rigś pa la ni G, N, P₁.

rdo śiñ²⁴² sa las byuñ ba yi ||
lha 'di rnams la phyag mi bya ||^{cxxxii}

zés pa la sog pa rgyas par ro || de ltar yañ –

- 5 snags kyi bzlas med²⁴³ dka' thub med ciñ sbyin sreg med ||
dkyil 'khor ba med dkyil 'khor yañ ni²⁴⁴ med pa ste ||
de ni snags bzlas dka' thub de yin sbyin sreg de ||
de ni dkyil 'khor pa ste²⁴⁵ dkyil 'khor yañ ni de ||
mdor bsdus nas ni sems su 'dus pa'i gzugs can no ||^{cxxxiii}



tha ma

- 10 gzan du yañ gsuñs pa^{cxxxiv} –

ji ltar dpa' bo rtog med pas ||
'jig rten pa yi gnas bcom nas²⁴⁶ ||
spyod pa thams cad spyad par bya ||
de tshe de yi²⁴⁷ sañs rgyas mthoñ ||^{cxxxv}

C126r₇;
D126r₄;
G174v₃;
N134v₃;
P₁145v₂;
P₂343₃

- 15 zés pa'o ||

^{cxxxii}HeTa II.iii. 44; HeTa_{S_n} reads *mdza' bo sdug par mi bya žiñ* || *de bžin gdug la že sdañ ñid* || *rdo śiñ 'jim pa'i bdag ñid kyi* || *lha 'di rnams la phyag mi bya* ||. ^{cxxxiii}HeTa I.x. 43; HeTa_{S_n} reads *snags kyi bzlas med dka' thub med dañ sbyin sreg med* || *dkyil 'khor can yañ med ciñ dkyil 'khor yañ ni med* || *de ni snags 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* ||. ^{cxxxiv}From here onwards (until the beginning of the translators' colophon) corresponding to the final section in HePra^{Skt.} again. ^{cxxxv}Cf. T 1198 (f. 190r).

²⁴²rdo śiñ Σ_G] rdo žiñ G. ²⁴³bzlas med Σ_N] bzlas mad N (misprint). ²⁴⁴dkyil 'khor yañ ni Σ_{P₁}] dkyil 'khor yañ ni P₁ (misprint). ²⁴⁵ste Σ_{P₁}] sta P₁ (misprint). ²⁴⁶bcom nas Σ_N] dcom nas N. ²⁴⁷de yi G, N, P₁] de yis C, D, P₂^{sil.}

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 las²⁴⁸ || ma lus sems can phuñ po'i 'gro bas bla 5
med rim lña ñes par thob par šog ||

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'i*²⁴⁹ žabs kyis mdzad pa rdzogs so || ||

'di ni tshad med pa'i bsod nams kyi dpal la brten nas | dzam bus²⁵⁰
mtshan pa'i gliñ gi byañ phyogs kyi rgyud kyi rgyal po'i srid la mña' bsgyur 10
žiñ | bstan pa rin po che la²⁵¹ sri žu dañ²⁵² | bya ba lhag par bsgrub pa'i khur
gyis²⁵³ 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 šar
phyogs kyi Pañđita Chen po Śrīvanaratna žabs kyi žal sña nas dañ²⁵⁴ | bod
kyi Lo tsa' ba²⁵⁵ 'Gos gžon nu dpal gyis phyogs las rnam par rgyal ba'i pho 15
brañ chen po sne gdoñ rtse'i gtsug lag khañ du bsgyur ba'o || ||



²⁴⁸de las G, N, P₁] de la C, D, P₂. ²⁴⁹sgra gcan gsañ ba'i C, D, P₂^{sil.}] sgra can
gsañ ba'i G, N; P₁. ²⁵⁰dzam bus C, D, P₂^{sil.}] 'dzam bus G, N, P₁. ²⁵¹rin po che la
Σ_G] chen po che la G. ²⁵²sri žu dañ C, D, P₂^{sil.}] srid žu dañ G, N, P₁. ²⁵³khur
gyis Σ_G] khur gyi G. ²⁵⁴sña nas dañ C, D, P₂] mña' nas dañ G, N, P₁. ²⁵⁵lo
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 (i.e. *Vajrasattva*),¹ the mantrin – the one who possesses the mantras – 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 (*tipṭhāṇī*)] 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 in accordance also with other sūtras such as the Perfection of Wisdom.] Here alone the Stage of Arising (*utpattikrama*) is to be taught. In respect to it, *Jālandharipāda* taught the *Viśuddhi*, the correct explanation of the *sādhana* in 32 *sūtras*, resembling the ‘32 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),

¹ Cf. §4 where *Vajrasattva* is further described.

² HeTa_{Sa} I.viii. 25 (HeTa_{Sa} I.viii. 24cd – 25ab).

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 *Yōga*’ (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 *vajraposture*, i.e. cross-legged, in the middle of a comfortable seat that is marked with crossed *vajras* in a secluded place pleasant to the mind, until he obtains ‘heat’ (*ūṣman*), i.e. proficiency.⁴ Having pronounced thrice “I am the Glorious Heruka” [and]

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*.

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 *yogaṣṭhāva* just as it is by Kamalanātha in his *Ratnāvalī* (cf. RaAvHePa f. 8rv). See also Snellgrove 1959:

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* |⁵

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] *raṃ*. Having pervaded the infinite world-realms by its rays of light [and] drawn forth his chosen deity which is surrounded by the circle of *yoginīs* starting with Gaurī, and [all] the teachers, *buddhas* and *bodhi-sattvas*, 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 (*cīhna*), gestures and postures will be taught later on. The secret offering is the contemplation on the offering of the *samayas* 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. Vetālī has water (→ urine) in Her hand and Ghasmarī holds herbs (→ feces).

Vol. I, p. 64 (nt. 1). The Tibetan adds further: “Keeping the *samayas* such as the five nectars and so forth when 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* (...) *saṁvidyāḥ pañcāmṛtādisamayasevī* (Tib. *ye śes thob ciñ mtshan ma rñed pa dan | 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.

⁵ The first and latter of these *mantras* correspond to the *bhūmīśodhana-* and *kāyavāk-cittādhiṣṭhānamantras* given in the *tantra* itself (HeTa I.ii. 10-11). The Tibetan translation omits this procedure.

Pukkasī has meat in Her hand and Śabarī shall be holding essences. Caṇḍalī should play a little *damaru* while Ḍombī displays embrace.⁶

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 and likewise to the merit of [all] the mundane gods and protectors, the *pratyekabuddhas*, *śrāvakabuddhas* 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 *maṇḍalas*, *mudrās* and *mantras* 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

⁶ 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 *bhaktāraka* in the space [in front], one should worship the *vajra*-born of great compassion by the eight *yoginīs* who are wearing all the ornaments.”

in the highest path which indeed is the *vajrayāna*! In order to place every bliss upon all sentient beings I offer myself to them!”

The first *sūtra* called the ‘**Circle of Worship**’.

§2 The ‘**Four Brahmavihāras**’

Thereafter, reflecting (*vikalpya*) “while I was revolving in the beginningless circle of existences all the sentient beings⁷ were to have the nature of my mothers, fathers,⁸ brothers, sisters and so on” he should cultivate (*bhāvayet*) towards them great *maitrī* which has the characteristic of the love [of a parent] towards the only son. Then, having seen that the people who have fallen into the streams of *samsāra* 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,⁹ 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*.¹⁰ Understanding (*itū*) “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 *lokadharmas*. The ‘**Four Brahmavihāras**’.

§3 The ‘**Supreme**’

Then, having visualized himself mounted upon a small corpse, perceiving (*dṛṣtvā*) the absence of [his] ordinary body through the *yoga* of the *jñānālokavajrasamādhi*, he should then meditate calling to his presence (*āmukhayantam*) the meaning of the four syllables “śrī-he-ru-ka” on account

⁷ HePra^{Tib.} adds *thams cad* which is not explicitly stated but presumably implied in the surviving Sanskrit version of the text.

⁸ Note that the Tibetan translation omits *pitṛ*.

⁹ The translation partly follows the Tibetan, the Skt. only reads *mahac cittam utpādya* while the Tibetan translation renders this passage as *de nas yan 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 mahāprāmodya prāpto yogī*.

¹⁰ HePra^{Tib.} differs, reading (...) *rnal 'byor pas dpal he ru ka la sogs pa khyad par du 'phags pa'i thabs mthon ba las bde ba thams cad stobs pa'i ran bžin gyi dga' ba chen po bsgom par bya'o*.

of the true teaching.^{11,12} In this way (*ity anena*) 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*.¹³

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*.¹⁴

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 tin ñe 'dzin gyi mal 'byor*). Thus is the ‘**Supreme**’.

§4 The ‘Innate’

Next he should visualize in an instant the arising of *sahajanātha*, the Innate Protector. In an instant, evoked (*nigadita*) by the syllable *vañ*, he should visualize himself in the center of the *buddha*-mansion (*buddhāgāra*) as the

¹¹ 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 *pātala* 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, jñānapradīpavajrasamādhīnyāyena | asyārtho vyākhyānadvāreṇa nigadyate | jñā[nā]vabodhane na pratiśedhe vartate | avabodhābhāvo yasmims taj jñānam kin tat | paramā[rtha]satyam anabhilāpyam | aśeṣatejānsy abhibhūyānantalokadhāt-vavabhāsanāt tad eva pradīpaḥ | abhedyatvād vajram | amunā krameṇa tataḥ svahṛdaye jhaṭiti dveṣavajraṃ vaksyamāṇarūpaṃ dhyātvā svavidyayā saha mahārāgānurāgataḥ | (...) (PaKraṭī p.10). Nor chen refers to the ‘*ye śes snañ ba rdo rje'i tin 'dzin*’ in f. 163 of the *gNad kyi zla zer*. I remain thankful to Harunaga Isaacson who has drawn my attention to this connection.

¹² The formulation given here is presumably linked to the expression *sadupadeśataḥ* in VaPra^{§3}, both are possibly referring to HeTa I.vii. 27.

¹³ This section is not part of the Sanskrit version of the HePra.

¹⁴ 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.

greatly peaceful Vajrasattva, the Innate Heruka, with the crown-ornament on his matted hair,¹⁵ being seated in the *vajra*-posture upon a seat on a moon[-disk] on a multi-petaled lotus on top of a corpse,¹⁶ having two arms and a single face, white, with three eyes¹⁷, 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 in the 8th chapter [of the first *kalpa* of the HeTa] as follows:

The implements (*mtshan ma*), face and so forth are as before [and] he has the splendor of the moon-stone.¹⁸

“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.¹⁹ Regarding it Candrakīrti too taught in the *rDo rje sems dpa' rDzogs pa'i mdo* (Skt. *Vajrasattvaniṣpādanasūtra*):²⁰ “Having abandoned the self-identity of the ordi-

¹⁵ Against HePra^{Tib.} and the corresponding passages in VaPra^{§4} and the DVS (f. 187_{v4.5}), 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 *śamayasattva* alone. On Vajrasattva having the nature of the Three Beings, cf. HeTa I.2-5 and its corresponding commentaries, as well as section VS III. 4.5 in Luo, Hong and Toru Tomabechi 2009.

¹⁶ The Tib. translation only attests *rdo rje skyil mo kruñ* (Skt. *vajraparyāṅkam*).

¹⁷ The Skt. reads *dvinetraṃ* (‘two-eyed’) while the Tib. translation omits this part.

¹⁸ Cf. HeTa_{Sn} I.viii 10ab reading *phyag mtshan ḡal sogs goñ ma bḡin || zla ba chu sel nor bu'i 'od ||*. The same passage is quoted to in the VaPra^{§4}. The Skt. of the *tantra* reads *pūrvavat vaktracihṇādībhiḥ candrakāntimaniprabham* ||. It should be noted that the translator(s) here render *pūrvavat* with *śā ma bḡin* while HeTa_{Sn} translates *goñ ma bḡin* and the brief comment below renders it again differently, reading *śion bḡin*.

¹⁹ Other than Kāṇha in his YoMā wherein he, in a different context, links *pūrvavat* to the description given in the *devatāpaṭala* (HeTa I.iii), the author seems to interpret this expression differently here, linking it to the “earlier stage” in the process of dependent arising (*pratīyasamutpāda*) 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 *sahajanātha*.

²⁰ Cf. section VS II. 2. The Sanskrit reads: [*tadanantaram sādhaḥaḥ*] *śūnyatād-himokṣeṇa prākṛtāhānkāram apanīya jhaṭīty ātmānaṃ mahāvajradhararūpaṃ śuklavarnaṃ adhimuñcet* |. For a brief discussion of the authorship of the VS, cf. p. *x* of the above mentioned edition. One may note the striking similarity of the pro-

nary 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 *buddhamaṇḍala* with a great array of clouds of rays of light, having the equal splendor of the *buddhas'* blaze.²¹

Likewise the Bhagavān too taught in the 8th chapter [of part 1 of the *Hevajratantra*]:

The conjunction of *āli* and *kāli* is the seat of Vajrasattva.²²

Regarding its meaning, it should be understood [here as follows]: *āli* and *kāli* means moon and sun which, on the 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*[*tantra*]:

Regarding the form (*sku*) which arises from that which is non-existent (*gyur med*), the two syllables *hūm* and *phaṭ* are not required.²³

cess given here in section II. 2 of the VS with the procedures in HePra^{§3}, in VaPra^{§§3-4} and in f. 187^{v3.4} of the DVS.

²¹ GST 3.1, also quoted in section II.2 of the VS. The Skt. editions read *ākāśadhātumadhyasthaṃ bhāvayed buddhamaṇḍalam | raśmimēghamahāvīyūhaṃ buddhajvālāsamaṇḍalam* ||. The translation here follows the Tib. interpretation. The Skt. further gives the possibility to read °*asamaṇḍalam* (i.e. “having the unequalled splendor (...)”) instead.

²² HeTa I.viii 8cd, also being cited in the VaPra. The Sanskrit of the *tantra* reads *ālikālisamāyogo vajrasattvasya viṣṭaraḥ* ||.

²³ 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'an 'dod mi bya ||* while the corresponding Skt. text renders this half stanza as *akṣarodbhavapīṇḍasya hūm-phaṭ-kārau na cesyate* || (note that against the majority of the surviving witnesses all editions read the dual *cesyete* here). The choice of the translators to render *akṣara* with *'gyur med* instead of the more common *yi ge* is in line with the explanation given in VaPra^{§5} wherein it is referred to the root *a-kṣṛ-*.

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] and 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, anything else 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*). 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.²⁴

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 (*prabhāsvara*). This is the cessation of the triple world.

From Luminous Clarity the ‘great empti[ness]’ arises (*mahāśūnya*),²⁵

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’.²⁶ Thus the Supreme and the Innate are explained.

²⁴ 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 niḥsvabhāva-padam param | śavasya paramārtho 'yaṃ vajrasattvasya viṣṭarah ||*. The Tib. translation of the VaPra, however, attests *āli dañ kāli dag gis mñam par sbyar ba rañ bžin 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 could be: *āli kāli mñam sbyor ba || rañ bžin med pa'i gñas mchog ste || ro źes pa yi don mchog ni || rdo rje sems dpa'i rdo rje gdan ||*, see also Nor chen's *gNad kyi zla zer* (p. 164).

²⁵ 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 quote is found on exposure 11 (lower image) of Tokyo MS ‘New 517’ (ll. 2-5): *prabhāsvarān mahāśūnyāt [°aṃ SvāPra^{cd}, SUT (p. 151)] tasmāc copāyasambhavaḥ | tasmād utpadyate prajñā ta-syāḥ pavanasambhavaḥ || [...] cittaṃ caitasike līyed a>ṃ<vidyāyāṃ tu caitasam | sāpi prabhāsvaraṃ gacchen nirodho []yaṃ bhavatrāyam ||*. The process here is given in the reversed sequence of the process of formation above. See also SUT (p. 151).

²⁶ Perhaps referring to the statement *yo 'nupalambhaḥ sarvadharmāṇām, sā prajñāpāramitety ucyate* in ch. 7 of the ASP. Regarding the ‘non-perception’, a similar

The *tantra* [teaches] the syllable *hūm* etc. also in the context of the *utpattikrama* –

He should visualize [Him] having the nature of wrath, seeing [Him]
transformed from the syllable *hūm*.²⁷

Thus it is on account of what is taught in the *devatāpātala*, i.e. HeTa I.iii. Relying here on the *utpattikrama*, the *utpannakrama* is just accordingly. Therefore, one should have no doubt.²⁸ As for the Bhagavān, owing to unfit people, the instruction is taught in a hidden sense. Since the words etc. 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*²⁹ [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

expression can be found in the HeSāU, where it is stated [...] *yāvad anupalabdhikam kuryāt [...] bhāvayet*. As it already has been pointed out by Harunaga Isaacson and Francesco Sfera in the slightly different context of the SN*pa*, a closely related formulation of the aforementioned passage in the HeSāU is also found in SāMā 123 (*Vidyujjvālākarātīnāmaikajaṭāsādhanā*) which may have been strongly influenced by this work (cf. Isaacson & Sfera 2015: p. 266, nt. 66).

²⁷ HeTa I.iii. 7ab, also being quoted in the DVS (f. 188r₁). The underlying Sanskrit reads *hūmkārapariṇatam drstvā dvesātmakam vibhāvayet* ||.

²⁸ Possibly drawing on the initially quoted HeTa I.viii. 24cd-25ab which reads *kramam utpattikam caiva utpannakramam eva ca* || (24) *kramadvayaṃ samāśritya vajriṇā dharmadeśanā* |.

²⁹ 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 *hūm* 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 *pañcākārābhīśambodhi* and thus with the teachings of the *pañcājñāna*. 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 + ja = vajra*.

the world systems (*jagat*), [he should visualize] the syllable *hūm* turning in the center of them, [i.e. betwixt sun and moon]. Transformed from [this] syllable *hūm* he should visualize a dark-blue colored, greatly terrifying *vajra* [and again] the reality (*tattva*) that is the *hūm* 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 (*dr̥ṣṭvā*) 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*).

┌ In this way too, quoting from the *Hevajratantra*, Bhadrapāda taught –³⁰

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 *hūm* having the nature of ‘wisdom and means’ (*prajñopāya*).

From the syllable *hūm* 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] *hūm*.³¹

“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 –

┐

³⁰ Here the text refers to Bhadrapāda's DVS (ff. 187_{v6}-188_{r1}); the passage is not contained in the surviving Sanskrit version of the HePra.

³¹ Cf. HeTaSn I.iii. 5-6 reading *raṃ gi sñin khar re pha sgom* || *de las byun ba'i ni dkyil 'khor* || *der ni hūm gi rnam pa ñid* || *thabs dan ses rab raṃ bžin can* || (5) *hūm las byun ba'i rdo rje ni* || *kha dog nag po 'jigs chen po* || *rdo rje lte ba'i dbus gnas par* || *yan ni hūm gi de ñid sgom* || (6). Cp. DVS, reading *svahṛdi bhāvayed rephaṃ tadbhavaṃ sūryamaṇḍalam* | *tatraiva hūmkṛtiṅ caiva prajñopāyasvarūpakam* || *kṛṣṇavarṇaṃ mahāghoraṃ hūmkārād vajram udbhavet* | *vajravarātake madhyasthaṃ* (°*varaṭaka*° VaPra) *hūmtattvaṃ bhāvayet punaḥ* || (f. 187_{v6-7}, cp. quote in VaPra⁸⁵).

One should visualize the lord of the *maṇḍala* who has completely risen in the form of that being.³²

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 *hūm*, 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 Prajñāntaka, being crowned by Ratnaśambhava, 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] Uṣṇīśacakravartin, 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 *nāgas*, 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 *pratyāḷidha*-stance on a sun[-disk] on top of multi-petaled lotuses.³³

³² HeTa I.viii. 9cd, also being quoted in VaPra⁵.

³³ Cf. VaPra⁶, DVS (f. 188r₂-188v₁), Ņor chen's *gNad kyi zla zer* (pp. 166₁-167₃.) et al.

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*-*mantras*³⁴ – see the wrathful ones saying “What shall we do [for you]?”

Then he should command them with the *mantra* taught in the *Dākinī-vajrapañjara* with a distinction of the ritual activity such as pacifying and so forth:

om – o Sumbha and Nisumbha, take, take *hūm!* *om* – make [them] take, make [them] take! Fetch [them], *hoḥ* Venerable One, King of *Vidyās*, *hūm phaṭ!*³⁵

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.³⁶

Regarding 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 Death,

³⁴ For the praise and these *mantras*, 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 Saroruha'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 maṅdala 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 *Śrīhevajrabhāṭṭārakasya Cakravimśikāstotra* (CVS) for which see Vol.1.

³⁵ Cf. DVS (f.188v₁₋₂), HeSāSam 8 (f. 105r₇), AbhiSaMa, CSA, GST (ch. 14), LaTaṬī, LST, SaUdTa, SdpT, VaAvMaU, and VS II. 4.2 et al. Other than here, in the GST and VS, the DVS reads the syllable *hūm* each time twice. Note the reference to the *Dākinīvajrapañjaratantra* and the missing of the syllable *phaṭ* after each *hūm* here! Regarding the possible origin of this set of *mantras*, see also footnote *f* in Szántó 2009: pp. 9-10.

³⁶ Cf. VaPra⁸⁶ and DVS (f. 188r_{1-v6}).

is mounted upon a 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 (*harīṇa*), 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 etc. They are to be seen as timid and terrified, eagerly engaged in seeking refuge.³⁷

After that, having emanated from the seed-syllable in his heart the ten wrathful ones with the aspect of a *śūla* below, black-colored, greatly terrifying, overwhelmed by the fire of death, with the appearance of Amṛtakuṇḍalī above, having visualized [them] on the heads of the flock of obstructive forces, having commanded the wrathful ones, he should cause the stabbing:

om̐ 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 *vajras* of body, speech and mind of
all the flocks of vicious obstacles – *hūm hūm phaṭ phaṭ!*³⁸

Thus is the placing of the *kīlas* (*kīlāropana*).

³⁷ For similar descriptions of the so-called *vighnagaṇa*, it may be referred to VaPra⁸⁶, HeSāSaṃ 45 (f. 267rv) et al.

³⁸ Cf. DVS (f. 188v₄₋₅), VaPra⁸⁶, 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*.

Next, all the *krodhas* are smashing these *kīlas* with the *vajra*-hammer that has been transformed from the sign of [their respective] natures with this *mantra* for as long as they may remain on the surface of the earth:

om – *vajra*-hammer, *vajrakīla*, smash, smash! – *hūm phat!*

Thus is the smashing (*ākoṭana*).³⁹

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 *raṁ* [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.⁴⁰

Here, by the letter ‘*ca*’ (→ ‘and’) it is meant that he should visualize a net of *vajra*-arrows, a canopy of *vajras* and a ground made of *vajras* extending up to the extent of the surface of the world (*rasātala*).

‘**The Circle of Protection**’.⁴¹

§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 they are not conceived through the mind. The thorough cognition

³⁹ Cf. DVS (marginal note on f. 188v), VaPra⁸⁶, ĀPra, CSA, KriSaṁPa (ch. 03) et al. The syntax in both Sanskrit and Tibetan seems somewhat corrupt and not agreeing to one another.

⁴⁰ HeTa I.iii. 3, also being quoted in the DVS (f. 188v₅₋₆), VaPra⁸⁶, BhraHeSā, KṛYaTa, SāMā 228 et al. For a commentary on this stanza, cf. MuĀv (p. 41).

⁴¹ For parallel procedures from this tradition, cf. DVS (f. 188r_{1-v7}) and VaPra⁸⁶.

(*parijñāna*) of all *dharmas* is the contemplation that indeed is non-contemplation.⁴²

After that “he should recite the quintessence of all things grasping *mantra*”:⁴³ “*om* – I am one whose self consists of the indestructible nature of emptiness and knowledge”.⁴⁴ [**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”⁴⁵ [he should visualize] a multi-petaled lotus born from the syllable *paṃ*, on top of it a crossed *vajra* born from the syllable *hūṃ*.⁴⁶ 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 *yaṃ* [and] which has the aspect of a crescent moon; then the triangular, red fire-*maṇḍala* born from the syllable *raṃ*; then the round, white water-*maṇḍala* born from the syllable *vaṃ*; above that the square, tawny earth-*maṇḍala* born from the syllable *laṃ*, having a set of four yellowish *vajras* at the corners. Having known consciousness (*viññāna*) turning in its center, having transformed this all into the *maṇḍala* of the four great elements, he should visualize in an instant the celestial palace (*kūṭāgāra*) adorned with

⁴² HeTa I.viii. 44, also quoted in the DVS (f. 189v₆). Cf. *Muktāvalī* (p. 95) in which Ratnākaraśānti comments *cetasaḥ samyak prañidhānaṃ vyākhyātum āha bhāvyaṃ hi ityādi | jagat sarvam iti sattvabhājanalokāḥ | te sarve bhāvyaṃ eva kevalam | avadhāraṇam kasmād ity āha manasā ityādi | manasā vikalpavijñānena yato na vikalpyante tata eva etad avadhāraṇam ity arthaḥ | yadi na vikalpyante na tarhi bhāvyaṃ ity āha sarvadharṃ ityādi | parijñānam eva dharmāṇāṃ bhāvanā | naiva bhāvanā iti na vikalpanety arthaḥ prakṛtibhrāntatvād vikalpānām iti bhāvyaḥ ||*. 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 bhāvyaḥ syād bhāvanā nopalabhyate ||* (cf. HeTa_{Sn}: p. 77, nt. 3; also quoted in the *Piṇḍīkramasādhana* (v. 17), VS II. 4.6, VNU*, MaUd, *Laghutantratīkā*, the *Śaḍaṅgayoga* of Anupamarakṣita (GuBha) et al.).

⁴³ Here the text is referring back to Saroruha's *Hevajrasādhanoḍḍyikā* (cf. N₁ f. 2v) which reads *uccārayet* instead of *uccaret* (the latter being confirmed by VaPra^{§7}).

⁴⁴ Cf. HeSāU (f. 2v), DVS (f. 189v₇), VaPra^{§7}, BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā (No. 7, 13, 14, 16) et al.

⁴⁵ Silently quoted from Saroruha's *Hevajrasādhanoḍḍyikā* (cf. N₁ f. 2v).

⁴⁶ Note that HePra^{Tib.} only attests the crossed *vajra*, omitting both the lotus and the seed-syllables.

eight cremation grounds (*śmaśāna*).⁴⁷ In due sequence the eight cremation grounds are explained, [each of it] being endowed with a [particular] tree (*vr̥kṣa*), a *yakṣa*, the lord of the [respective] cardinal direction (*dikpati*), a *nāga*, a cloud (*megha*), a mountain (*parvata*) and a *caitya*.⁴⁸

In the East is the great cremation ground called Caṇḍogra (*gṭum drag*). The tree there is *sirīṣa* (Acacia Sirissa); the *yakṣa* is the white ‘Elephant-Face’; the lord of the direction is the white⁴⁹ 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 Karaṅkabhiṣaṇa (*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 black⁵⁰ Yama (*gsin 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 zin 'khrugs pa*). The tree there is *aśoka* (Jonesia Asoka; *mya nan med*); the *yakṣa* is the white⁵¹ ‘Makara-Face’; the lord of the direction is Varuṇa, the white God

⁴⁷ Cf. HeSāU (Ñ₁ f. 2v), VaPra⁸⁸ et al.

⁴⁸ The abbreviated form given in the Sanskrit, viz. *vryadināmeḥpacānvitāni*, encodes the following compound *vr̥kṣayakṣadikpatināgameghaparvatacaityānvitāni*. The Tibetan translation decodes the compound correctly as *sin dan | gnod sbyin dan | phyogs skyoñ dan | klu dan | sprin dan | ri dan | mchod rten dan 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. Ñ₃ f. 189v₄). A similar compound is found in ch. 07 of the *Abhayapaddhati* (AP) *tanmadhye sārḍhacandrānusvāraviraśumāmūgokudahana-pariṇatāni pañcāmṛtapañcamāmsāni* in which the five nectars (*vi* = feces (*vit*), *ra* = blood (*rakta*), *śu* = semen (*śukra*), *mā* = flesh (*māmsa*), *mū* = urine (*mūtra*) and five kinds of flesh (*go* = the flesh of a cow (*go*), *ku* = the flesh of a dog (*kukku-rah*), *da* = the flesh of a horse / elephant (*damyah / dantin*), *ha* = the flesh of an elephant / horse (*hastin / haya*), *na* = the flesh of a man (*nara*)) are encoded. See also HeSāSaṃ 8 (f. 86r₃ → *gokudahanaviraśumāmūpañcapradīpapañcāmṛtaṃ* (MS °*pradīpam*)).

⁴⁹ The color of the *dikpati* is omitted in the Sanskrit version of the HePra.

⁵⁰ The color of the *dikpati* is omitted in the Sanskrit version of the HePra.

⁵¹ The color of the *yakṣa* is omitted in the Sanskrit version of the HePra.

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 *saṃjñāvajra*’.⁵² (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 yellowish⁵³ 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 Lakṣmīvāna (*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 (*dban’i phyug chen po*), i.e. Śiva; the yellowish *nāga* is called Śaṅkhaṭā (*duñ skyon*); the multi-colored cloud is named Caṇḍa (the ‘fierce’; Tib. *gtum po*); the mountain is the black Mahendra (*dban’i chen*); and the white *caitya* is called ‘*cittavajra*’.⁵⁴ (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 red⁵⁵ 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 Gandhamādāna (*spos nad 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 black⁵⁶ Rākṣasa (*srin po*); the *nāga* is the pale Ananta (*mtha’ yas*); the multi-colored cloud is named

⁵² HePra^{Tib.} attests a different *caitya* here, namely *dkar po chags pa’i rdo rje* (→ *sitarā-gavajra*). The two available palm-leaf MSS of the VaPra confirm *rāgavajra* while the paper MSS as well as the *codex unicus* of the DVS support the reading here. In VaPra^{Tib.} we find yet another variant pointing at ‘*raktavajra*’ (*dmal po rdo rje*).

⁵³ The color of the *dikpati* is omitted in the Sanskrit version of the HePra.

⁵⁴ Just as in VaPra^{Tib.}, HePra^{Tib.} renders the name of the tree as *nyagrodha*. The color of the *dikpati* is omitted in the Sanskrit version of the HePra.

⁵⁵ The Sanskrit version of the HePra omits the color of the *dikpati*.

⁵⁶ The Sanskrit version of the HePra omits the color of the *dikpati*.

Pūraṇa (the ‘filling’; Tib. *gan ba can*); the mountain is the white Hema (*gser*); and the black⁵⁷ *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 (*rhuñ 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)⁵⁸

These powerful *yakṣas* 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 *rasas*. 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 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 frightening with crowds of various serpents; they are adorned with various places and regions with bones, heads (*muñḍa*), skeletons, skulls, corpses and so forth. Furthermore, in the various places they are adorned with sanctuaries and monasteries,⁵⁹ with meditation houses and ponds; they are endowed with assemblages of *yogins* and *yoginīs*, *avadhūtas* and *avadhūtīs*, male and female

⁵⁷ The Tibetan translation renders the color of this *caitya* as white (*dkar po*). The color presented here, however, is supported by the Sanskrit version of the VaPra (VaPra^{Tib.} and the DVS both omit the color).

⁵⁸ For §8.1-8, cf. VaPra^{§8.1-8}, DVS (ff. 188v₇-189v₄), AP (ch. 07), CSA, *Vajravārahīsādhana* (VVS vv. 70-76) et al. See also English 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).

⁵⁹ The Sanskrit sources of 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 translations render 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.

beings in meditation, *yakṣas* and *yakṣiṇīs*, male and female *pretas*, *rākṣasas* and *rākṣasīs*, male and female *kumbhāṇḍa* demons, male and female ghosts, *ḍākas* and *ḍākinīs*, heroes and heroines whose minds are devoted (*āsakta*) to the conventions of the *samayas* and *saṃketas*; they are abundantly filled with groups of *ḍākas* and *ḍākinīs* who have obtained the first, the bliss of laughing, dancing, amorous sentiment, embrace and scratching (*nakhapradāna*).⁶⁰

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;⁶¹ some are offering various substances;⁶² 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*, *krpīṭa* and *jharj'hara* drums, with Indian lutes (*vīṇā*), with *veṇu* and *vaṃśa* flutes and so on.⁶³ Further, [these cremation grounds] are crowded by assemblages with many *siddhas*, *vidyādhara*s, *kinnaras*, *mahoragas*, *gandharvas*, *devas*, *asuras* and *garuḍas* 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 *vetādas* and *bhūtas* have the pure aspect of the eight consciousnesses (*vijñāna*). Regarding them, there are the *caḥsurvijñāna*, *śrotavijñāna*, *ghrāṇavijñāna*, *jihvāvijñāna*, *kāyavijñāna*, *manovijñāna*, *kliṣṭamanovijñāna* and the *ālayavijñāna*.⁶⁴ **The Cremation Grounds**'.

⁶⁰ The interpretation here follows the formulation in the corresponding section of the VaPra^{§8} in which °*vicitraprāpta*° is read instead, both doubtlessly are referring to the moment of the arising of the first of the Four Blissess (*caturānanda*), 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 *vicitram vividham khyātam āliṅganacumbanādīkam | vipākam tadviparyāsam sukham jñānasya bhūjanam || (7)* and *vicitre prathamānandaḥ paramānando vipākake | vīramānando vimarḍe ca saḥajānando vilakṣaṇe || (9)*.

⁶¹ Here *pradīpa* most likely is to be understood as a 'code' for the five kinds of flesh.

⁶² HePra^{Tib.} and most sources of VaPra^{§8} suggest to read *vastra* instead of *vastu*.

⁶³ On these instruments, cf. Jamgön Kongtrül Lodrö Tayé 2012: pp. 224, 773 (nt. 392), Tāranātha's *Origin of Happiness* (f. 18b₁₋₆) et al.

⁶⁴ The last section is rendered slightly different in HePra^{Tib.}, for instance reading the assemblages of *siddhas*, *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. Regarding the 'eight cremation

§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 the wind etc. which have been taught. And [he should visualize] its four sides and the *vajrasūtra* with the purity of the ‘five *indriyas*’ (‘faculties / potencies’),⁶⁵ the four gates with the purity of the ‘four *smṛtyupasthānas*’ (‘foundations of mindfulness’), the four arched doorways with the purity of the ‘four *prahāṇas*’ (‘abandonments’), the four *vedikās* (‘platforms / altars’) with the purity of the ‘four *ṛddhipādas*’ (‘feet of accomplishment’), the four corners and the *hārārdhahāra* (‘garlands and half-garlands’) with the purity of the ‘five *balas*’ (‘powers’). The eight pillars are perceived with the purity of the ‘*āryāṣṭāṅga*’, the ‘eight limbs of the noble’. The *paḥṣiṇīs* (Tib. *sgo logs*), *kramaśīrṣas* (Tib. *mda' yab*), parasols, cowries (*cāmara*), canopies, bells and banners are with the purity of the ‘seven limbs of awakening’ (*saptabodhyaṅga*).⁶⁶ In this way, he should visualize the celestial palace with [these] 37 *bodhipākṣikadharmas*, on the central portion of a 12-pronged *viśvavajra*, being in such state, dependently arisen as the City of Great Liberation (*mahāmokṣapura*) 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 ones as yellowish, the western as red, the northern as greenish (*śyāma*), blue color on the central part in the middle. ▮ The four sides, lines and so forth should be understood on the basis of the explanation made by Jālandharipāda [in His *ṭippanī* called *Vajrapradīpā*]. ▮⁶⁷

grounds’, cf. HePra⁸⁸, English 2002: pp. 136-143, 310f.; Meisezahl 1980: ch. 1 (pp. 3-123); Lodrö Tayé 2008: pp. 93, 273f. (nt. 116.8), 288ff. (nt. 39-40) et al.

⁶⁵ 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*.

⁶⁶ A more detailed explanation of the architectural elements and their relation to the 37 *bodhipākṣikadharmas* is found in VaPra⁸⁹. For a general overview of the main architectural elements of the *kūṭāgāra* and various examples of the overall outline of the *maṇḍalas* of the various tantric traditions, cf. Mori 2009: Vol. 2, appendices No. 2 & 3 (pp. 640-693).

⁶⁷ This sentence is missing in the surviving Sanskrit version of the *Hevajraprakāśa*. The explanation referred to is given in VaPra⁸⁹.

Now the placing of the 16 goddesses is told: There is a single (*eva*) *vajra-sūtra* and five *rekhās* ('lines'). In the outside of these, there are in due sequence on the *devatāpaṭṭikā* each two *yoginīs* on every two flanks [of the four gates] beginning at the main gate, turning clockwise. [These] offering goddesses (*pūjādevī*) who have risen from the seed-syllables of their respective (initial) letter that 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, *Vamśā* (the 'Lady with a *vamśa*-flute') is reddish, *Mṛdaṅgā* (the 'Lady with a *mṛdaṅga*-drum') is smoke-colored, *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, *Nṛtyā* (the 'Dancing Lady') is multi-colored, *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 *kalās*.⁶⁸ Endowed with these is the '*kūtāgāra*'.

§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 *Māras*, lying on the back, the heads to the South and North⁶⁹, *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 *Māras* 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*.

⁶⁸ Cf. corresponding passages in *VaPra*^{§10}.

⁶⁹ The Sanskrit reads *dakṣiṇottara*° while the Tibetan suggests to read *dakṣiṇetara*°.

┌ And since it is interdependent arising, it is therefore inconceivable alone. ┘⁷⁰

In the heart on top of the sun[-disk] he should, through the transformation of the doubled [row] of vowels beginning with the letter *a*,⁷¹ 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, dha, 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’ (*aṣṭyanuṣyañjana*). In the intermediate space between [he should visualize] a skull-bowl and dagger transformed from the syllables *hūṃ* and *aṃ*, 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 *hūṃ* and *aṃ*, having drawn these in again and made them enter precisely there, the unity (*aikyam*) of all is the ‘*krtyānuṣṭhānājñāna*’, the Wisdom of the Performance of What is to be Done. By the transformation into one the self is instantaneously perfected with the marks etc. that will be taught later on as the ‘chosen deity’ (*sveṣṭadeva*) 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*’.⁷²

⁷⁰ 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 cin 'brel bar 'byuñ ba [gyur ba D, P₂] bsam gyis mi khyab pa ñid kyi phyir ro ||*.

⁷¹ This includes all the short and long vowels plus *anusvāra* and *visarga*, namely *a ā i ī u ū ṛ ṝ ḷ e ai o au aṃ aḥ*.

⁷² For Saroruhavajra's teaching of the ‘five *jñānas*’ 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 *ādarśajñānavāñś candraḥ samatā saptasaptikaḥ (samatāvān saptāśvikaḥ ed.Sn,Sa) || (6) bījēna cihnam (bījais cihnaiḥ Ed.Sn,Sa) svadevasya pratyavekṣaṇam ucyate | sarvair ekam anuṣṭhānam niṣpattiḥ śuddhadharmatā || (śuddhi° ed.Sn,Sa) (7) ākārān bhāvayet pañca vidhānaiḥ kathitair budhaḥ | (pañca° ed.Sn)*; also being quoted and commented on in MuĀv ad HeTa I.iii. and I.viii. as well as YoMā ad I.viii. et al.

In precisely that way on a moon[-disk]⁷³ in the center of the intermediate space between moon and sun he should visualize in the sequence of the directions starting in the East the set of the eight seed-syllables “*gam̐, cam̐, vam̐, gham̐, puṃ*⁷⁴ *ṣaṃ, caṃ, ḍaṃ*”. Transformed from these, he should visualize the ‘signs’, i.e. implements (*cihna*), of Gaurī etc., chopper, skull-drum (*kṛp̐ṭa*), tortoise, serpent, lion, mendicant, *cakra* and *vajra* which are empowered by precisely these seed-syllables. Having transformed this all, Gaurī and so on are to be caused to arise by the *pañcākārābhīśambodhi* with color, implements etc. in the sequence that will be taught. Thus is the ‘**hetumaṇḍala**’.

§11 The ‘Melting’

After he has in this way generated the form of his chosen deity and the circle of the *ḍākinīs* beginning with Nairātmyā, 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 *samādhīsamaya*⁷⁵ [and] having caused [this *gandharvasattva*] consisting of Great Bliss [and] encircled by two rows of red *hoh*-syllables to enter by way of the *cakradāka*, the Bhagavān, who together with his consort melted down (*drutāpanna*) by the [single] flavor of the absolute, highest Great Bliss because of the impassioning of great desire, he came to remain with the form of the seed.⁷⁶ The ‘**Melting**’.

⁷³ The Tibetan reads *shīṅ gar zla ba rnamṣ la*, suggesting something like *lyccandresu*. The reading certainly makes good sense, though might be an editorial change.

⁷⁴ As for the seed-syllable of Pukkasī we basically find two variants throughout the Hevajra traditions, either *puṃ* or *paṃ*; the latter is supported by HePra^{Tib}.

⁷⁵ The expression *samādhīsamaya*, also known as ‘*samādhīsattva*’, refers here to the syllable *hūṃ* 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.).

⁷⁶ 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*). Regarding the *drutāpatti*, cf. HeSāU (N₁ f. 4r₁₋₂), DVS (f. 190r₆₋₇), HePra^{§11} et al.

§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 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:⁷⁷

“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]!”

┌ [This means:] “Emerge from the *samādhi* of entering into the state of a drop! [Show] your Great Friendliness (*mahāmaitrī*) towards me!” ┘⁷⁸

“Deprived of you, I die! Get up you, o Hevajra! Abandon the nature of the void, let Śabarī’s task be fulfilled!”

┌ This means: “[Show] your Great Compassion (*mahākaruṇā*) towards me!” ┘⁷⁹

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

┌ This means: “Emerge from it! [Show] your Great Joy (*mahāmuditā*) to me!” ┘⁸⁰

⁷⁷ The Tibetan translation adds “*khyed bžens rje btsun sñiñ 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*.

⁷⁸ This sentence is not part of HePra^{Skt.}. The reading in HePra^{Tib.} is *žu bar ltui ba’i tin ne ’dzin las bžens pa ste* (*bžens pa ste G*] *ses 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* (Skt. *mayā*) instead of *bdag la*.

⁷⁹ This sentence too is not part of HePra^{Skt.}. The reading in HePra^{Tib.} is *žes pa bdag la khyod kyi sñiñ rje chen po’o* (*žes pa bdag la C, D, P₂^{sil.}*] *ses pa dag la G, N, P₁*) ||.

⁸⁰ This sentence too is not part of HePra^{Skt.}. The reading in HePra^{Tib.} is *ces pa de las bžens śig ste bdag la khyod kyi dga’ ba chen po’o* (*khyod kyi C, D, P₂*] *khyod kyis G, N, P₁*) ||.

“O you Magician (*indīālī*), get up! I know your mind. We Ḍom-
bīs have a clever mind, do not interrupt your compassion!”⁸¹

┌ This means: “[Get up! Show] your Great Equanimity (*mahopekṣā*) to me!”⁸²

“The Bhagavān, together with His wisdom consort, came to remain with the form of a melted drop because of the impassioning of great desire (*mahārāgānurā-gataḥ*) with the (single) flavor of the absolute, highest Great Bliss”,ⁱ the meaning of this is to be examined. 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 tin ne ’dzin*), is that Bhagavān, the melted one, 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 arising’ (*pratītyasamutpāda*)], 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.⁸³ Such is also not reasonable, since there is no melting and so forth. The expression “entering into melt” (*žu ba ltuñ ba* → Skt. *druṭāpatti*) 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.

Saroruhapāda has taught precisely this [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

⁸¹ HeTa II.v. 20-23, being cited in many works of the various traditions of the Hevajra teachings. Sanskrit *chāyas* on this set of verses can be found in §12 of the *Vajrapradīpā* and in Ratnākaraśānti’s *Muktāvalī*; see also Appendix.

⁸² 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) ||.

⁸³ Note that the two major versions of the Tib. translation, i.e. Derge and Peking, differ significantly in this point. The latter negate the sentence and read *btags pa las*, the Derge versions affirm the statement and read *brtags pa las*.

ⁱHeSāU (Ñ₁ f. 4r₁₋₂). ⁱⁱIbid.

absence of the impure body, then there is the mere cognition (*brtag pa tsam*) of the *nirmāṇakāya*”.ⁱⁱⁱ When that too does not exist, then he remains with the nature of lucid, ‘illusion-like awareness’ (→ *sgyu ma lta bu'i rnam par śes pa / māyopamavijñāna*), just like a drop of nectar; this alone is based on the resolve of the ‘illusion-like awareness’. Just as an illusion still performs a task even when there are neither a cognition of self or others nor correct awareness (*yañ dag par rig pa*), in that way the awareness of an illusion⁸⁴ arises because of the force of the penetrating power of a previous resolve, like waking from a dream. ८⁸⁵

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.⁸⁶

yogasamādhiḥ

Regarding it, this is the method of arising based on the ‘procedure of the five aspects’:⁸⁷ 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 (*kālī*) 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] (*pratyavekṣaṇa*). The [transformation of] all into

⁸⁴ The translation presented here follows the reading as it is transmitted in VaPra^{§12}. HePra^{Tib.}, on the other hand, reads *rnam par śes pa'i sgyu ma*.

⁸⁵ 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. Another possibility is that the version preserved in the available palm-leaf MS is an earlier version which the author later on extended.

⁸⁶ The Tibetan omits this sentence which in fact echoes Saroruha's *Hevajrasādhanoḥpāyikā* (cf. *Ñ*₁ f. 4r₆; see also DVS (*Ñ*₃ f. 190v₁) and VaPra^{§12}).

⁸⁷ The ‘*pañcākāraprayoga*’ refers here to the procedure of the ‘*pañcākāvābhisambodhi*’.

ⁱⁱⁱ VaPra^{§12}, reading *lha'i rnam pas mi gtsaṅ ba'i lus med ciñ mi gtsaṅ ba'i lus med na dag pa'i sprul pa'i lus su mñon par žen pa tsam ste*.

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*).⁸⁸ 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*’.⁸⁹

anuyogasamādhiḥ

After that he should perceive in an instant 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*’.⁹⁰

§13 The ‘Placement’

atīyogaḥ

Having in this way completed the form (*bimbasthānaṃ niṣpādyā*),⁹¹ he should perform the *atīyoga*, the placement of the seed-syllables in the *skandhas*, *dhātus* and *āyatanas* for Vajrā in the beginning and Khecarī in the end.⁹² He should place *ām* in the *rūpaskandha* for Vajrā,⁹³ *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] *lm* in marrow and fat

⁸⁸ Here again, now in the context of the arising of the resultant Heruka, the author is drawing from HeTa I.viii. 6cd-8ab, the *locus classicus* for the *pañcākārābhisam-bodhi*; regarding it, cp. §10 above.

⁸⁹ This passage is silently quoted from VaPra^{§12} which reads *cihnaṃ* instead of *bhīṣaṇaṃ* and which omits *iti krtyānuṣṭhānam*.

⁹⁰ This paragraph too is silently quoted from VaPra^{§12} which omits *māyopamaṃ*.

⁹¹ Note that the Tibetan translation reads *rjes su rnal 'byor rdzogs par byas nas*, i.e. “having performed the *anuyoga*”.

⁹² One would rather expect a formulation like *vajrādīkhecarīparyantam* instead of the 6th *vibhakti*. The Tibetan, however, supports the form preserved in the MS.

⁹³ The Peking versions, just as VaPra^{Tib.}, give the syllable *am* in regard to Vajrā.

for Ḍombinī. And the placing in regard to the *āyatanas* is told [as follows]: He should place *l̄m̄* in the *rūpāyatana* for the other Gaurī, *em̄* in sound for Caurī, *aim̄* in smell for Vettālī, *om̄* in taste for Ghasmarī, *aum̄* in touch for Bhūcarī [and] *am̄* in the *dharmadhātu* for Khecarī. The ‘*atīyoga*’.

┌ The Bhagavān too taught in the ninth chapter “Vajrā is in the *rūpaskandha*” etc.⁹⁴ [Thus] is the ‘Placing’. The following is the procedure of the ‘clear realization’ (*mñon par rtogs pa*):

The realization of emptiness is first, second is the collection of the seed-syllables, third is the arising of the form, fourth is the placing of the *akṣaras*.⁹⁵ ┘

mahāyogasamādhiḥ

┌ After having completed the *atīyoga*, i.e. the placement in the *skandhas* etc., for grasping the body of final emancipation (*mya nan las 'das pa'i sku*) and for the sake of not abandoning the people who need to be trained, he should then properly perform the *mahāyoga*.⁹⁶ ┘

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.⁹⁷ Having placed [in these the syllables] *am̄*, *hūm̄*, *om̄* and *ham̄*, he should direct himself (*cintayet*) towards the empowerment of body, speech and mind.⁹⁸ Having visualized a white syllable *om̄* in the head,

⁹⁴ HeTa I.ix. 8a; the entire stanza is also quoted in VaPra^{§13}.

⁹⁵ HeTa I.iii. 2, also being quoted in VaPra^{§13}. It is not certain whether this section had once been part of the ‘original’ version of the *Hevajraprakāśa*.

⁹⁶ This sentence is not part of HePra^{Skt.}. The Tibetan reads: *mya nan las 'das pa'i sku 'dzin pa'i don dan | 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 |*.

⁹⁷ The reading of the Tibetan translation is less cryptic and slightly more elegant, reading *lte ba dan | sñin ga dan | mgrin pa dan | dbral bar yañ padma bži po || 'dab ma drug cu rtsa bži dan | brgyad dan | bcu drug dan | 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 Saroruha's HeSāU support the reading preserved in the Sanskrit manuscript.

⁹⁸ Parallel passages are found in HeSāU (S 307_{v3-6}), DVS (f. 190_{v6}) and VaPra^{§13}. The four lotuses correspond to the ‘four *cakras*’, i.e. the *nirmāṇa-*, *dharmā-*, *saṃbhoga-* and *mahāsukhacakra*, respectively. The four syllables are taught to be five-colored, dark bluish, red and white in the aforementioned sequence.

having filled the open space with a multitude of *kāyavajras* [emanating] from it, having made [them] enter into the same seed-syllable, he becomes the *kāyavajra* while reciting “*om* – all *dharmas* 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 *vāgvajras* [emanating] from it, having made [them] enter into the same seed-syllable, he becomes the *vāgvajra* while reciting “*om* – all *dharmas* 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 *cittavajras* [emanating] from it, having made [them] enter into the same seed-syllable, he becomes the *cittavajra* while reciting “*om* – all *dharmas* have the nature of the *cittavajra*, I have the nature of the *cittavajra*!”.⁹⁹

┌ The Bhagavān too has taught in the *mantrapatala* [i.e. HeTa I.ii.] that the *mantra* for the empowerment of body, speech and mind is “*om āḥ hūm*”.¹⁰⁰ ┘

Ending with the empowerment of body, speech and mind is the placement called ‘*mahāyogasamādhi*’.^{101,102}

§14 The ‘Embodiment of Aversion’

Then,¹⁰³ “risen in the form of the being”¹⁰⁴ by the aforementioned procedure, he should perceive himself as his chosen deity in union with the wisdom consort amidst the four who have the nature of Heruka,¹⁰⁵ dark-

⁹⁹ A similar passage is found in Bhadrāpāda's *Dveṣavajrasādhana* (ff. 190v7-191r2).

¹⁰⁰ 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.

¹⁰¹ 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 Bhagavāṅi 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 gzan dan gzan gyi sgrub thabs su grags so ||*.

¹⁰² With regard to the *mahāyogasamādhi*, cf. VaPra^{§13} and DVS (ff. 190v6-191r5).

¹⁰³ Note that the Tibetan translation omits *tataḥ*.

¹⁰⁴ The formulation *sattvabimbasamudbhūtam* is a silent quotation of HeTa I.viii. 9a. HePra^{Tib.} explicitly cites the entire line (i.e. HeTa I.viii. 9ab) which is also quoted in the DVS (f. 191r6): *sattvabimbasamudbhūtaṃ mañdeśaṃ vibhāvayet |*.

¹⁰⁵ 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*

bluish in color [and] greatly terrifying, having the nature of aversion which has been effected by moon, seed-syllable etc. in the heart of that being.¹⁰⁶

Then,¹⁰⁷ by the procedure that will be told, he should commence the three *samayas* after he has visualized the *cihna* and so forth. Among them, the state in the form of Vajradhara is the *ātmāsamaya*. The *jñānasamaya* which is alike the *ātmāsamaya* is on the sun-disk in his heart. In the heart of that he should visualize the syllable *hūṃ* as the *samādhisamaya*. Thus is the ‘**Embodiment of Aversion**’ (*dveṣātman*).¹⁰⁸

§15 The ‘Emission’

mudrāsādhanam

After he has in this way become to have the nature of the three *samayas*, he should commence the *mudrāsadhana*.¹⁰⁹

One should obtain (*prāpya*) a wisdom consort who is not fickle, who is affectionate and faithful to the *sādhaka*, being endowed with all marks and wishing the welfare of all sentient beings.

In her head he should place the syllable *om*, in her heart the syllable *hūṃ*, in the navel the syllable *svā*, in both thighs the syllable *āḥ* and in the two feet the syllable *hā*. Just so as the placement in the limbs is with regard to oneself, in that way too it is for the Bhagavatī.¹¹⁰

Vajrā should be in the ‘aggregate of form’ (*rūpaskandha*), Gaurī is considered in *vedanā*, Vāriyoginī in *saṃjñā*, Vajraḍākinī in *saṃskāra*. Nairātmayoginī remains with nature of the *viññāna-skandha*.¹¹¹

bḥi rnam kyī nan nas. Unfortunately, Jamgön Kongtrul Lodrö Tayé does not elaborate on this point in his summary of this section.

¹⁰⁶ It is to be noted that HePra^{Tib.} does not translate *sattwahṛdaye candrabījādiniṣpannam*. VaPra^{§14} affirms *sattwahṛdaye*, giving it as a gloss on *tadupari* which might refer back to Saroruhapāda's *Hevajrasādhanopāyikā* (presumably to Ņ₁ f. 4r₇).

¹⁰⁷ HePra^{Skt.} does not render an equivalent of *de nas* (→ *tataḥ*). See nt. above.

¹⁰⁸ On this section, see also VaPra^{§14} and DVS (f. 161r₅₋₇).

¹⁰⁹ It is to be noted that the Tibetan translation reads *rigs lha'i cha dan ldan par bya'o* in the second half of the sentence.

¹¹⁰ HePra^{Tib.} differs, reading *bcom ldan 'das ma'i yan lag dgod pa yan brjod par bya ste*.

¹¹¹ HeTa I.ix. 8-9ab (quoted in VaPra^{§13}); a variant is found in the DVS (f. 191v₂₋₃).

Pukkasī 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’.¹¹²

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 *dhar-madhātu*.¹¹³

ādiyogasamādhih

After he has in this way done the placing of the seed-syllables in the *skandhas*, *dhātus* and *āyatanas* of the Bhagavatī, he should perform the ‘empowerment of *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*,¹¹⁴ 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!¹¹⁵

Having obtained a consort (*mudrā*) who is created by the mind because of the absence of an external consort, and having performed for her the

¹¹² HeTa I.ix. 16, cf. DVS (f. 194v₄₋₅).

¹¹³ HeTa I.ix. 13-14ab, being also quoted in VaPra^{§13}; cf. DVS (f. 194v₄₋₅).

¹¹⁴ The Tibetan translation gives the syllable *hūm* instead, not being confirmed by the corresponding section in the DVS (cf. f. 191v₄₋₅).

¹¹⁵ HeTa II.xii 5-6, also being quoted in the HeSāU (Ñ₁ f. 3r₂₋₃) and DVS (f. 191v₆). See also HeSāSam 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYāTa (+ *Ratnāvalī*), Sāmā 218 et al., partly rendering the syllable *hūm* each time twice.

[ritual activities] beginning with the procedure for the ornaments of the five families (*pañcakulakalāpakramādika*), he should commence the impassioning (*anurāgaṇa*) –

om sarvatathāgatānurāgaṇavajrātmakāḥ sarvadharmāḥ |
*om sarvatathāgatānurāgaṇavajrasvabhāvātmako 'ham ||*¹¹⁶

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 –

om sarvatathāgatapūjāvajrasvabhāvātmakāḥ sarvadharmāḥ |
*om sarvatathāgatapūjāvajrasvabhāvātmako 'ham ||*¹¹⁷

The *yogin* who is holding the *garuḍamudrā*,¹¹⁸ 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 *tathāgatas* and *vajrayoginīs*. 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

¹¹⁶ Regarding this particular *mantra*, cf. AP (ch. 7), GST, GuSaMaVi, KriSamPa (ch. 6), PiSā, SāMā 251, SāMā 271, VaĀv et al.

¹¹⁷ For this *mantra*, cf. VaPra^{§15} (‘paper’ MSS only), GST, GuSaMaVi, KṛYaTa, PiSā, SāMā 83,159, 273 et al.

¹¹⁸ This particular hand gesture which is also mentioned in the VS (*Vajrasattvaniṣpādanasūtra*), the *Pañcakramaṭṭippanī* as well as in the *Laghutantraṭṭikā* is explained in *Pādmamaṅgalā* chapter 22 as follows: *ubhau karatale pṛsthau saṁśliṣṭau tu kaniṣṭhakau ||* (56) *bandhayet tarjanīyugmaṅ prasaret tuṅḍavat kramāt | aṅguṣṭhau dvau pādāyugmam a-dhastāl lambayet kramāt ||* (57) *madhyamānāmikābhyāṅ tu karayor ubhayor api | pakṣavac cālanaṅ kuryāṅ jñeyā garuḍamudrikā ||* (58). See also *Bṛhattantrasāra* (*mudrāprakaraṇa* v.11), *Āgamakalpalatā* (vv. 16.44f.) and *Śāradātilaka*, reading *hastau tu vimukhau kṛtvā grathayitvā kaniṣṭhike | mithas tarjanike śliṣṭe śliṣṭāv aṅguṣṭhakau tathā | madhyamānāmike dve tu dvau pakṣāv iva cālayet | eṣā garuḍamudrā syāt viṣṇoḥ santoṣavarddhinī ||* (11).

it, he should make the omission by the 'yoga of churning the churned' (*manthamanthānāyoga*) in the following way: *om*¹¹⁹ vajradhṛk hūm | bhagavatī am | gaurī gam | caurī cam | vettālī van | ghasmarī gham | pukkasī puṁ¹²⁰ | śabarī sam | caṇḍālī cam | ḍombī dam. 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 *cakradāka*, just like milk into water,¹²¹ the Bhagavān remains by the method that will be explained, and the Bhagavatī [remains] as the Bhagavatī.¹²² Gaurī and the others too should be visualized in accordance with the place on their respective stands.¹²³ Thus is the 'Emission'.

§16 The 'Jñānacakra'

The sixteen arms are with pure nature of the 'sixteen emptinesses'. In the eight lotus vessels in the 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.¹²⁴

Cough (*kāsa*), asthma (*śvāsa*) and likewise insanity (*unmāda*), (pulmonary) tuberculosis (*kṣaya*), leprosy (*kuṣṭha*) and cutaneous infection (*vicarcikā*), as well as those with the nature of the

¹¹⁹ The syllable *om* is neither found in HePra^{Tib.} nor in the palm-leaf MSS of the corresponding section in VaPra^{§15} and its Tibetan translation.

¹²⁰ It may be noted here that the Tibetan translations of HePra^{§15} and VaPra^{§15} attest *puṁ* as the seed-syllable of Pukkasī.

¹²¹ Note that the Tibetan translation renders this simile as 'o ma dan chu ji lta ba de bžin du ("like milk and water").

¹²² HePra^{Tib.} reads *bcom ldan 'das ma dan bcom ldan 'das ma yan ste* which does not give much sense. The reading was provisionally emended by adding a *la* before *yan*.

¹²³ The Sanskrit MS reads *sveṣṭadevatāsaneṣu cintanīyāḥ* which appears to be corrupt. The reading presented in the edition has been conjecturally emended on the basis of HePra^{Tib.} which translates *rañ rañ gi gdan rnams su bsam par bya'o*. Note further that HePra^{Tib.} does not render *yathāsthānam*.

¹²⁴ With regard to these eight animals that are contained in the eight skull-bowls in the left hands of the sixteen-armed form of Hevajra, cf. HeTa II.v. 24-25, HeSāU (Ñ₁ f. 4v₃₋₅), CVS (vv.4-5 + nt. in transl.), DVS (f. 192v₁₋₂) BhraHeSā (p. 165) et al.

spleen disease and consumptive disease (*plīhajakṣma*), they all are known as these.¹²⁵

Thus the elephant and so forth are understood (*grhīta*) with the pure aspect of the ‘eight afflictions’; and thus those beginning with earth and ending with Dhanada are [understood] with the pure nature of the ‘eight masteries’, such as –

The mastery of the body, of the speech and likewise of the mind, the mastery of magic (*ṛddhi*), all-pervasive supremacy, [and the masteries of] desire (*icchā*), agency (*kartṛ*) and the eight qualities (*guṇa*).¹²⁶

The ‘mastery of the body’ (*kāyaiśvarya*) regards the absence of a boundary of the body. The ‘mastery of speech’ (*vāgaiśvarya*) means that he speaks in every language. The ‘mastery of mind’ (*cittaiśvarya*) means that he knows the mind of every sentient being. The ‘mastery of magical play’ (*ṛddhyaiśvarya*) means that he sees the infinite world-sphere through 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 causes great bliss to arise for the sentient beings; thus is the mastery of sexual pleasure (*kāmaiśvarya*). Agency is the state of Vajradhara; that is the ‘mastery of agency’ (*kartaiśvarya*). The practice (*caraṇa*) with the aspect of the deity is the ‘mastery of good quality’ (*guṇaiśvarya*).¹²⁷

The lotus vessels are with the purity on part of compassion (*karuṇā*), the arms with the purity of emptiness (*śūnyatā*), by this the inseparable qual-

¹²⁵ A very similar stanza is found in VaPra^{§10}, reading *gajādyāḥ parikīrtitāḥ* in *pāda* d); *pādas* a-c) are found in HeSāSam 10 (f. 118v_{2,3}). Regarding this verse and the accompanying passage, cf. HeSāSam 26 (f. 210v_{4,5}) and HeSāU¹¹.

¹²⁶ *Pradīpodyotana* ch.17 (p. 211); cf. VaPra^{§10} and T1785 (**Pradīpodyotanānāmaṭīkā*), T1787 (**Sarvagūhyapradīpaṭīkā*), T1793, T1842 (**Pāñcakramaṭīkā Maṇimālā nāma*) et al.

¹²⁷ A very similar account of these eight masteries is found in VaPra^{§10}. The Tibetan suggests to read *mahāvajradhara* (→ *rdo rje 'chan chen po* instead).

ity of emptiness and compassion is shown.¹²⁸ Having a dark-bluish body [symbolizes] the mental disposition of *maitrī*.¹²⁹

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 Māras. All of these faces have projecting fangs, are endowed with bent eyebrows, are greatly terrifying with a radiance that is 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. [They are] red because of compassion. He has three eyes 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.¹³⁰ [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 *skandhas*.¹³¹

‘A circlet, ear-ring and a necklace, a bracelet on the arm, [and] a girdle’.¹³²

Thus he is endowed with the ‘five bone-ornaments’, because of the pure nature of the five *tathāgatas*. The ash symbolizes (*iti*) the pure nature of Va-

¹²⁸ A very similar statement of this symbolism is given in VaPra^{§10}. The expression *padmabhājanam* is here to be understood in a plural sense.

¹²⁹ This rather cryptic statement alludes to HeTa II. ix. 11: *kṛpāyā locane rakte kṛṣṇāṅgo maitricittataḥ | saṅgrahavastucatuṣkena catvāraś caraṇāḥ smṛtāḥ ||* (11). With regard to this, see also VaPra^{§10}.

¹³⁰ For another account of the ‘eight liberations’, cf. VaPra^{§10}.

¹³¹ Regarding the descriptions and the symbolism in this passage, cf. HeSāU (f. 4v₁₋₆), DVS (f. 192v₂₋₃), VaPra^{§10}.

¹³² HeTa I.iii. 14ab and I.viii. 17ab, also being quoted in VaPra^{§10} et al. On the omission of the case endings, cf. MuĀv ad HeTa I.iii (→ “*caturbhyah sor luk*”). HePra^{Tib.} fails to recognize the meter and renders this passage as prose.

jasattva. In this way the ‘set of six ornaments’ (*mudrā*) is known.¹³³ The nakedness has the pure nature of correct knowledge (*samyagjñāna*) in order to teach the unveiling of all *dharmas*. The four feet are with the fourfold set of the means of attraction.¹³⁴ 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.¹³⁵ In precisely that way the bearing of the *ālīdha*-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*).¹³⁶

With erotic sentiment (*śṛṅgāra*), heroism (*vīra*), loathsomeness (*bībhatsa*), wrath (*raudra*), laughter (*hāsyā*) and the sentiment of terror (*bhayānaka*), with compassion (*karuṇā*), marvelous appearance (*adbhuta*) and tranquility (*śānta*), he is endowed with these nine sentiments of dance (*navanātyarasa*).¹³⁷

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 a mental disposition of promoting the welfare of the sentient beings is ‘compassion’; having illusory forms is the ‘marvellous appearance’; the state in which the defilements such as

¹³³ AbhiSaMa (p. 8), reading *kaṅṭhikārucakakuṇḍalāmi* [sic !] *śīromaṇivibhūṣitām | ya-jñōpavitam bhasmeti mudrāṣaṭkaṃ prakīrtitam ||*, also being referred to in VaPra^{§10}. Regarding it, see also SaṃCāTa 6.13b.

¹³⁴ 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}.

¹³⁵ Cf. VaPra^{§10}. For other interpretations of Hevajra’s *pādāṅguṣṭhaikatā* see also *Sekanirdeśapañjikā* ad v.22 (→ *ekapādāṅguṣṭhāsanalagnatā tu skhaladavasthākālākālītatām sūcayitum*), Sferra, Isaacson 2015: pp. 195f. nt. 233, Maitreyanātha’s HeS-āSaṃ 7 (f. 77v → *sarvatrānāropaviśuddhyaikapādāṅguṣṭhāgrasūryāsanalagnatā*) et al.

¹³⁶ On this passage, cf. HeSāU (N₁ f. 4v₁₋₆), DVS (f. 192v₂₋₃), VaPra^{§10} et al.

¹³⁷ HeTa II.v. 26, cf. BhraHeSā (p. 165) et al.

desire and so forth are cast off is ‘tranquility’; he is endowed with these [nine sentiments].¹³⁸ [The *sādhaka*] should visualize himself as the Bhagavān in union with Nairātmyā who has an amorous body with the appearance of a sixteen-year old. Just as is the Bhagavān, so is the Bhagavatī. However, he should visualize her 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 *asuras*, 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, [and] united with the Bhagavān in the love-making with the [single] flavor of the supreme Great Bliss.¹³⁹

Because of the pure nature of the ‘six *pāramitās*’, 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* bell¹⁴⁰ with two arms in the left, holding a *vajra* and a knife with two arms in the right, being in union with Vajraśṛṅkhalā with the remaining two arms which are endowed with a knife and a skull-bowl, stepping upon a corpse.¹⁴¹

Because of the purity of the four Māras, however, he should visualize the four-armed Hevajra, holding a *vajra* in the right, bearing a skull-bowl in the left, being in union with Vajravārāhī with the remaining two arms, having a single face, stepping upon a corpse.¹⁴²

He should visualize the two-armed Hevajra [holding] 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 in the case of the sixteen-armed one. And

¹³⁸ For a similar account of these ‘nine sentiments of dance’, cf. VaPra^{§10}.

¹³⁹ For further descriptions of the Bhagavatī from this tradition of the Hevajra, cf. HeSāU (K f. 4v₁₋₂; Ṇ₁ ff. 4v₆-5r₁), DVS (f. 192r₅-v₁), VaPra^{§10} et al.

¹⁴⁰ One could likewise interpret *vajraghaṅṭā* as *dvandva* in itself, i.e. a *vajra* and a bell.

¹⁴¹ For further descriptions of the six-armed form of Hevajra and its symbolism, cf. HeSāU (Ṇ₁ f. 7v₂), DVS (f. 192v₃₋₄), VaPra^{§32} et al.

¹⁴² For further descriptions of the four-armed form of Hevajra and its symbolism, cf. HeSāU (Ṇ₁ f. 7v₁), DVS (f. 192v₅), VaPra^{§32} et al.

in that way too for Vajraśṛṅkhalā and so forth it is just like for Nairātmyā. They all are differentiated by mere appellation.¹⁴³

Having ascertained the Bhagavān who is 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 *gam̐*, dark-bluish in order to awaken those beings who are to be disciplined by the Māras, 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 *cam̐*, having a red color in order to awaken those people who are to be disciplined by desire (*rāga*), holding a hand-drum (*krp̐ṭa*) in the right hand in order to teach the nature of ‘wisdom and means’ (*prajñōpāya*), 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 *vam̐*, 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 notion’ (*saṃjñāskandha*). In the North he should visualize Ghasmarī born from the syllable *gham̐*, 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*).¹⁴⁴

¹⁴³ Regarding this section, cf. HeSāU (Ñ₁ f. 7r₇-v₁), DVS (f. 192v₅₋₇) & VaPra^{§32}.

¹⁴⁴ For further accounts of the *yoginī*s in the cardinal directions, cf. HeTa II.v. 30-31, HeSāU (Ñ₁ f. 3r₇-v₃), CVS vv. 9-12, DVS (f. 193r₂₋₄), VaPra^{§10} et al.

In the Northeast he should visualize Pukkasī born from the syllable *puṁ*,¹⁴⁵ blue colored in order to realize the action of paralyzing the speech (*jambhanakarma*)¹⁴⁶ 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 *khinkhiri* 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 *caṁ*, bluish like the sky in order to awaken the obstinate beings and to accomplish paralysis,¹⁴⁷ bearing a *cakra* in the right in order to cut off what is just ‘merely some knowledge’ (*kiṁcijñānamātra*), 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 Ḍombinī 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*).¹⁴⁸

Yet, as regards the side of the *jñānamudrā*, after he has emitted Nairātmyā, he should visualize her as entered into the Bhaṭṭāraka. Likewise are

¹⁴⁵ Here too the Tibetan translation renders the seed-syllable of Pukkasī as *paṁ*.

¹⁴⁶ The interpretation of *jambhana* follows here the explanation given by Ratnākaraśānti in his commentary on the *Mahāmāyātāntra*, the *Guṇavatī* (GuVa p. 11), herein he glosses the term *jambhanam* with *mūḍikaraṇam*, i.e. making mute or paralyzing the speech. HePra^{Tib.} translates the compound as *rmugs pa'i las rab tu rtogs pa'i phyir du*.

¹⁴⁷ The interpretation follows the *Guṇavatī* in which *sthambhanam* is glossed with *niṣpandīkaraṇam*. HePra^{Tib.} translates this as *rens pa rab tu bsgrub pa'i don du*.

¹⁴⁸ For further accounts of the *yoginīs* 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.

Bhūcarī and Khecarī, because of the absence of a seat. 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. This amounts to be said by this: Just so as the placement in the limbs (*āṅganyāsa*) 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, are 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.¹⁴⁹

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 (*atyantābhinivēśa*) towards desire (*rāga*), knowledge (*vidyā*), study (*śravaṇa*, i.e. ‘hearing’),¹⁵⁰ drinks (*pāna*), food (*bhojana*), sleep (*nidrā*), reasoning (*tarka*) and faith (*śraddhā*).¹⁵¹

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 (*ākarṣaṇa*) of the *jñānacakra*. Having pervaded the infinite world-spheres with hooks of rays of light from the bluish syllable *hūṃ* on the sun-disk that is located on the skull-bowl which has been produced from the *hūṃ* 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-water (*arghapādyā*) and so forth, having worshipped and praised it, he should perform the attracting, the causing to enter (*praveśana*), the binding (*bandhana*) and the gratifying (*toṣaṇa*) by means of “*jah, hūṃ, vaṃ* and *hoḥ*”.¹⁵²

¹⁴⁹ For this section, cf. HeSāU (Ñ₁ ff. 3v₇-4r₁), DVS (f. 193v₁₋₂) and VaPra^{§10}.

¹⁵⁰ Although the Sanskrit MS reads indeed *śravaṇa* here, the Tibetan translates ‘*dzag pa* (→ *śravaṇa*)’ 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 in VaPra^{§10}.

¹⁵¹ It may be noted here that a very similar teaching, presumably the exemplar for this section, is contained in VaPra^{§10}.

¹⁵² Regarding this section, cf. HeSāU (Ñ₁ f. 5r₁₋₃), DVS (f. 193v₁₋₄), VaPra^{§16} et al.

Afterwards [he should recite] –

om vajragauri ākaṣaya jah | om vajracauri praveśaya hūm |
*om vajravettāli bandhaya vaṃ | om vajraghasmari toṣaya hoḥ |*¹⁵³

When causing the *jñānacakra* to enter into the *samayacakra* in the proper manner,¹⁵⁴ 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 who is resembling himself, red, with two hands and a single face.¹⁵⁵ And in his heart, [i.e. in the heart of the *jñānasamaya*, the *sādhaka* should visualize] the ‘lord of *samādhi*’.¹⁵⁶ And then [he should perform it] in that way for the Bhagavatī 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 *yoginīs* he should again visualize the *cihnas* produced from their individual seed-syllables on the moon-disks on the lotuses in the hearts of the *jñānasamayās*, empowered by the respective seed-syllables located on the moon-disks.

The ‘*jñānacakra*’.¹⁵⁷

¹⁵³ Cf. HeSāSaṃ 8 (f. 96r), HeSāSaṃ 10 (f. 120v), HeSāSaṃ 45 (f. 266v) et al.

¹⁵⁴ 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 ltar* 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*.

¹⁵⁵ It must be noted here that the Tibetan translation differs, suggesting to read *svābhaprajñāṇi*, 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 VaPra⁸¹⁶ which clearly reads *prajñāyutam jñānasattvaṃ*.

¹⁵⁶ The *samādhinātha*, i.e. the *samādhisattva*, corresponds to the syllable *hūm* in the heart of the *jñānasattva* (cf. *Vajrasattvanīṣpādanasūtra* et al.).

¹⁵⁷ On the fusion of the *samayacakra* and *jñānacakra*, cf. HeSāU (K f. 4v₂₋₆, N₁ f. 5r₁₋₅), VaPra⁸¹⁶, DVS (f. 193v₃₋₄) et al.

§17 The ‘Consecration’

At the time of the fusion of the *jñānacakra* and *samayacakra*, having drawn in by rays of light which are emitted from his own body the five *tathāgatas* who have attained the form of the Glorious Heruka [and] by nature are together with the *maṇḍala*, the *vajrayoginīs*, *mahābodhisattvas*, *krodhas* and so forth, having visualized them in the space in front, having worshipped and praised them, he should request the *abhiṣeka* saying “May all *tathāgatas* consecrate me!”. And they, the five *tathāgatas*, having recited –

“Just as, indeed, all the *tathāgatas* are bathed (*snāpita*) as soon as they are born, so I will give the bathing consecration (*snāpāyisyāmi*) with pure, divine water.”¹⁵⁸

om āḥ sarvatathāgatābhiṣekasamayaśriye hūm

They are giving the ablution with victory-jars full with the ‘five nectars’ and so forth. Thus is the ‘*abhiṣeka*’.¹⁵⁹

§18 The ‘Sealing’

At the time of it, the *vajrayoginīs* make the exclamation of victory. The *bodhisattvas*, 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, sandalwood 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 Cittaśa, 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 *buddhas*. The sealing of Khecari and Bhūcari is with *moha* and *rāga*. Then, the goddesses of worship, Viṇā and so forth, are worshipping the lord with

¹⁵⁸ Cf. DVS (f. 193v₅₋₆), 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 some sources (omitting *āḥ*) and is omitted in HePra^{Tib}. As regards the variant *śuddham* for *śuddha*^o, the reading presented in the edition follows the Tibetan translation and what it preserved in the DVS. Regarding this, see also English, Elizabeth 2002: pp. 242, 502 (nt. 543).

¹⁵⁹ Regarding the *abhiṣeka*, cf. HeSāU (N₁ f. 5r₁₋₅), DVS (f. 193v₄₋₆), VaPra^{§17} et al.

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!¹⁶⁰

The *tathāgatas*, *bodhisattvas* and *vidyādevī*s¹⁶¹ 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-partite *mantra*’. Thus is the ‘**Sealing**’.¹⁶²

§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 *yaṃ*, after that, a red, triangular wind[-*maṇḍala*] by the syllable *raṃ*, and on top of that, above three skulls,¹⁶³ 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 *buṃ*¹⁶⁴ 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

¹⁶⁰ This *stutigītīkā* is also attested in VaPra^{§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); for further variants etc., see also Appendix.

¹⁶¹ It is to be noted that HePra^{Tib.}, against VaPra^{§18}, reads *rig ma dan lha mo*.

¹⁶² For related teachings, cf. HeSāU, DVS (fol. 193v₆-194r₃) and VaPra^{§18}.

¹⁶³ In his commentary on the *Buddhakapālatantra*, the *Abhayapaddhati* (AP), Abhayākaragupta specifies that the three *muṇḍas* are produced from the syllables *om*, *āḥ* and *hūm* (cf. ch. 07 → *tryakṣarajātatrīmūṇḍaniviṣṭam āḥkārajaṃ padmabhājanam*).

¹⁶⁴ The complete *mantra*, comprising of a set of ten syllables, is taught in full in VaPra^{§19}. The syllables are “*buṃ āṃ jrīm khaṃ hūm*” and “*tām māṃ pām tām van*”.

of] the syllable *āḥ*,¹⁶⁵ 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 *buddhas*, *bodhisattvas* and so forth through rays of light [emerging from] the three essences (*trītatva*), 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 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 *tathāgatas*. 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 a difference in the ritual activity (*karmabheda*) for appeasing (*sānti*) and so on. He should visualize the deities of his *maṇḍala* [performing the rite] likewise.¹⁶⁶ Thus is the ‘**Tasting of the Nectar**’.¹⁶⁷

§20 The ‘Welfare of Beings’ (*jagadarthah*)

maṇḍalarājāgrī nāma samādhīh

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**’.

Starting with the Emission and ending with the Welfare of Beings is the ‘*Samādhi* called the ‘Supreme Ruler of the *Maṇḍala*’’.¹⁶⁸

¹⁶⁵ 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.

¹⁶⁶ Note the difference between *tanmāṇḍaleyīs* (*strīliṅga*) and *de ni dkyil 'khor pa la*.

¹⁶⁷ Cf. DVS (f. 194r₃-v₁), HePra^{§19}, AP (ch. 07), BhraHeSā et al.

¹⁶⁸ Cf. DVS (f. 194v₁₋₂), VaPra^{§20}, BhraHeSā, YoMā (ch. I.viii.) et al.

§21 The 'Six Branches' (*ṣaḍaṅgam*)

karmarājāgrī nāma samādhīḥ

After that, 𑖦 “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 at length by Jālandharipāda as follows: “After he has visualized the seed-syllable of the Universal Lord of the Great King of *Mantras* in the middle of the space between moon and sun, he should cultivate the Six Branches.” Thus it has been taught:¹⁶⁹ 𑖧 At first he should visualize the Lord of Contemplation (*samādhinātha*) as black¹⁷⁰ 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*.¹⁷¹ Having transformed it, he should visualize it as having the form of a drop.¹⁷² 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.¹⁷³ In that way, [he should visualize

¹⁶⁹ 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 stems from Jālandhari's *Vajrapradīpā* (cf. §21).

¹⁷⁰ It may be noted here that the *samādhinātha* refers to the black-bluish syllable *hūm* in the heart of the *jñānasamaya*.

¹⁷¹ HePra^{Skt.} omits °*hūmkāranīrgata*° (*hūm yig las spros pa'i* Tib.) while HePra^{Tib.} erroneously reads *bdag ñid dam tshig gi* (→ *ātmasamaya*°) instead of *jñānasamaya*.

¹⁷² 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 *bindurūpam*.

¹⁷³ There is a small but significant difference between the wording transmitted in HePra^{Skt.} and its Tibetan counterpart. While HePra^{Tib.} suggests to read *māṇḍa-leyam* (*dkyil 'khor pa*), the Sanskrit reads *māṇḍaleyīm* (*strīlīṅga, 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

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 for appeasing and so forth.¹⁷⁴

§22 The ‘Luminous Clarity’ (*prabhāsvaram*)

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 vowels (*āli*) by way of inhaling and the row of consonants (*kāli*) by way of exhaling,¹⁷⁵ 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. Having withdrawn Gaurī and so forth as well as Nairātmyā, he should then perceive all that which has been conceptualized by himself as the state of Vajradhara completely as Luminous Clarity.

┌ 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.¹⁷⁶ ┘

other hand matching the wording taught in the *Hevajratāntra* itself: *prathamē bhāvayet kṛṣṇāṃ dvitīye raktāṃ eva ca || tṛtīye bhāvayet pītāṃ caturthe haritāṃ tathā | pañcamaṃ nīlavarnāṃ ca ṣaṣṭame śukladehikāṃ || ṣaḍaṅgaṃ bhāvayed yogī vīramāntaṃ pumaṣ tathā |* (HeTa I.viii. 22cd-24ab). HeSāSam 10 seems to support both interpretations: *tatparinataṃ bindurūpaṃ dedīpyamānaṃ tadraśmibhiḥ pratiromakūpato nirgātya gauryā-didevīgaṇaṃ avabhāṣya maṇḍalaṃ maṇḍaleśvaraṃ ca mahākṛṣṇaṃ abhinnāñjananībhaṃ* [MS ^o*kṛṣṇāṃ ca bhinnāñjanan>i<bhāli*] *sphuratsaṃhāravigrahaṃ* [MS *samaṃphurat^o*] *dhyāyād* (f. 121v₅₋₆).

¹⁷⁴ Cf. HeTa I.viii. 22cd-24, DVS (f. 194v₂₋₃), VaPra^{§21}, HeSāSam 10 (f. 121v₄₋₇) et al. For a brief survey of the *ṣaḍaṅga* in the Hevajra traditions, cf. Matsumura, Yukihiro 2019.

¹⁷⁵ Note that HePra^{Tib.} omits this specification. Note further that the word *āli* is treated here as *napuṃsaka* (neuter) which in sources of the VaPra seems to be taken as *pumliṅga* (masculine).

¹⁷⁶ This part is not contained in HePra^{Skt.}. The Tibetan translation reads ‘*di ṅid las ‘chad par ‘gyur ba’i ‘od gsal du ‘jug pa’i rim pas lhan cig skyes pa’i he ru ka ḥal 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*.

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, taking her own domain, is entered into the *rūpaskandha* of the Bhagavān. In this way Caurī, Vettālī, Ghasmarī and Nairātmyā, taking their own domains, are entered into *vedanā*, *saṃjñā*, *saṃskāra* and *vijñāna* in accordance to what is fit.¹⁷⁷ 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 *skandhas* in sequence, of the *rūpaskandha* into *vedanā*,¹⁷⁸ of *vedanā* into *saṃjñā*, of it into the *saṃskāras*, of the *saṃskāras* into *vijñāna*, and in it Nairātmyā is considered. Khecarī and Bhūcarī, taking two places, are gone into Luminous Clarity. Thus, to put it simply (*iti yāvat*), *nirvāṇa* is the ‘all-empty’ (*sarvaśūnya*).¹⁷⁹

┌ The following Bhadrapāda taught: “The *mantrin* should visualize Luminous Clarity (*'od gsal ba*) with the nature of the ‘five *skandhas*’. Having summoned all the deities belonging to the *maṇḍala*, their own domain is withdrawn.”¹⁸⁰ “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-flame (*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*).”¹⁸¹ Regarding this, [the following is taught] by Jālandharipāda

¹⁷⁷ The Tibetan translation of the *Hevajraprakāśa* omits the passage *svaviṣayaṃ ghṛtvā* in both cases. The wording, however, is attested in VaPra⁸²².

¹⁷⁸ 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 it had been omitted already at a relatively early stage of the transmission due to eye-skip to the following *vedanāyāḥ*.

¹⁷⁹ It may be noted here that Rāhulagupta's teaching is in line with the Ārya-school's instruction of the fourth state in which the concept of the ‘*sarvaśūnya*’ corresponds to ‘*prabhāsvara*’ (cf. *sarvaśuddhivīśuddhikrama* of the *Anuttarasandhī*).

¹⁸⁰ HePra^{Tib.} reads *riags pas phuñ po lia rañ bžin gyis 'od gsal bar bsam par bya ste dkyil 'khor pa thams cad blais śin slar rañ gi yul bsdus pa'o*. The corresponding Sanskrit teaching is found in the DVS (f. 194v₃), reading *prabhāsvaram cintayen [MS °eta] mantrī pañcaskandhasvarūpataḥ saṃharen māṇḍaleyān sattvān ghṛtvā skandhaviṣayaṃ (...)* ||.

¹⁸¹ HeSāU (N₁ 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 bžin '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 bžin du sa bon yi ge zla ba dañ ñi ma dañ 'dres par gyur pa'i bdud rtsi'i rañ bžin gyi [rañ bžin 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* ||.

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”.¹⁸² Such and so forth is the commentarial explanation of the text. By this, which is solely a commentarial explanation of Luminous Clarity, the Arising (*bžens pa*) is not taught at all. The following Bhadrapāda 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 came to be like the tip of a lamp-flame. After that he should meditate on that which has the single aspect of the pith of the plantain tree (*chu śin gi sñin po'i rnam pa*) for as long until it would become unperceived.”¹⁸³ Here at this occasion the following is to be remembered:

Here, there is no beginning, end, nor middle, no worldly existence
(*srid*), no *nirvāna*, neither self nor other. That is the supreme Great Joy
(*mchog tu bde chen*).^{184,185}

┘

Thus is the ‘**Luminous Clarity**’ (*prabhāsvara*).¹⁸⁶

¹⁸² VaPra^{§22} ad HeSāU (Ñ₁ f. 6v₃); the Sanskrit text as it is preserved in VaPra^{§22} reads “*etena tadbhīkṣaraṃ candrasūryau ca miśrībhūya*” *ity anena jñānatrayābhāvāḥ sūcitatḥ* | “*amṛtasvabhāvam*” *ity anena saḥajāvasthā dṛdhīkṛtā* ||, being translated in VaPra^{Tib} as “*dis ni sa bon gyi yi ge de dan zla ba dan ñi ma dag 'dres par gyur te*” *žes pa 'dis ni ye śes gsum gyi no bo med par gsal ba'o* || “*bdud rtsi'i ran bžin*” *žes pa 'dis ni lhan cig skyes pa'i gnas skabs* [gnas G] *brtan por byas pa'o* ||.

¹⁸³ The passage is found in the DVS (f. 194v₆₋₇) reading *tadanu candrasūryabhījāny ekībhūya jhaṭīti prajvalitā raśmipuñjākāraṃ dhyātvā krameṇa dīpaśikhāvad abhūt* | *tadanu* [MS *tasmād anu*] *kadalīgarbhaikākāraṃ* [MS *kadalīgarbbhāṃś caikākāraṃ*] *dhyāyāt tāvad yāvad anupalabdho* [MS *anupalambho*] *bhavet*. HePra^{Tib} translates this passage as *de'i rjes su zla ba dan ñi ma dan sa bon dan* [dag Σ.G; ñag G] *gcig tu gyur pa las skad cig gis* [gi G] *rab tu 'bar ba'i 'od zer gyi phui po'i rnam par bsam par byas nas rim gyis mar me'i rtse mo lta bur gyur pa de'i rjes su chu śin gi sñin po'i rnam par de srid du bsam par bya ste* | *dmigs pa med par gyur pa ji srid par ro* ||.

¹⁸⁴ 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 taḥiṃ naü bhava naü nirvāna* | *ehu so paramamahāsuha naü para naü appāṇa* || (*see also* Appendices).

¹⁸⁵ This entire section is not contained in HePra^{Skt}.

¹⁸⁶ Regarding this paragraph, cf. DVS (f. 194v₂₋₆), VaPra^{§22} et al.

§23 The 'Emergence' (*vyutthānam*)

Now, there is the emergence from the Luminous Clarity. 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.¹⁸⁷ Having visualized the 'tranquil' (*sānta*) 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*. The arising of the Innate is [performed] vy the 'yoga of the *jñānālokavajrasamādhi*'. Just as, having produced 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 [the Luminous Clarity], by precisely this procedure until the attaining of 'realization' (*bodhi*). [Thus is] the 'Emergence'.¹⁸⁸

§24 The 'Recitation of Mantras'

As for the *mantra* recitation, having produced the Bhagavān in the form with sixteen arms and so forth, he should visualize the circle of the *ḍākinīs* just as before. 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 *mantras*, thus it has been taught (*iti*).¹⁸⁹ Regarding it, this is the procedure: After he has visualized himself by the '*samṣṭayoga*' in the form of the Glorious Heruka in the middle of the circle, he should, after he has emitted the letters of the *mantras* of the lord of the *maṇḍala* and the *maṇḍala* deities from the mouth of the Bhaga-

¹⁸⁷ HePra^{Tib.} differs slightly, reading *de nas* instead of *atha* and rendering *vyutthānam prati | ata eva jhātiti sahajaherukajñānam utpadyate || as bžeis pa'i rgyu'o || 'di ñid skad cig gis lhan cig skyes pa'i he ru ka'i gzugs kyi ye šes skye ba (...)* ||.

¹⁸⁸ HePra^{Tib.} omits the section beginning from "the arising of the Innate" and reads *rdo rje 'chañ gis kyañ gsuñs 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 in VaPra^{§23}.

¹⁸⁹ Here Rāhulagupta might well have had in his mind the parallel expression in VaPra^{§24} as well as Saroruh's own teaching in the HeSāU, namely *evam ākheḍaparyantaṃ mantraṃ pariḥayya*.

vatī, make [them] enter into the mouth of the Bhagavān. After he has made [them] enter by the 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 Bhagavati into his own mouth. By means of this he should do the recitation as long as there is no exhaustion, with a difference [in the ritual procedure] for appeasing and so forth based on the application of colors. [Thus is] the ‘*dolājāpa*’.¹⁹⁰

The letters of the *mantras*, 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.¹⁹¹ Thus is the ‘*piṇḍajāpa*’.¹⁹²

They all pronounce the letters of the *mantras* of the lord of the *maṇḍala* and of the *maṇḍala* deities with long sound, that is to be realized mentally. Thus is the ‘*samayājāpa*’.¹⁹³

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.

He should recite the ‘heart[-*mantras*]’ of precisely these all.¹⁹⁴

¹⁹⁰ 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*.

¹⁹¹ Note that HePra^{Tib.} reads ‘*khor yug gi rnam(s) pas*’ here.

¹⁹² Cf. DVS (f. 195r₄₋₅), VaPra^{§24}, HeSāSaṃ 10 (f. 122r₆) et al. Note further that Jālandharipāda teaches in VaPra^{§24} another method of recitation, namely the ‘*cakrajāpa*’ which is omitted here and in DVS.

¹⁹³ For the *samayājāpa*, cf. DVS (f. 195r₅), VaPra^{§24}, HeSāSaṃ 8 (f. 96v₂₋₄) et al.

¹⁹⁴ The so-called ‘*hṛdayamantras*’ are taught in HeTa I.ii. 3, 7-9; see also HeSāU (Ñ₁ f. 7r₂, 7v₄₋₅), DVS (f. 195r₅₋₇), HeSāSaṃ 8 (f. 99r₄), HeSāSaṃ 10 (ff. 122r₄₋₅, 123r₆₋₇) et al. For a tentative translation of these it is to be referred to the HeSāU.

Further,

om vajrakartarihevajrāya hūm hūm hūm phaṭ svāhā |

is the ‘secondary heart[-mantra]’.¹⁹⁵

om aṣṭānanāya piṅgordhwakeśavartmane caturviṃśatīnetrāya ṣoḍaśabhujāya kṛṣṇajīmūtavapuse kapālamālānekadhāriṇe ādhmātakrūraccittāya 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.¹⁹⁶

om aṣṭānanāya hūm 2 phaṭ | om piṅgordhwakeśavartmane hūm 2 phaṭ | om caturviṃśatīnetrāya hūm 2 phaṭ | om ṣoḍaśabhujāya hūm 2 phaṭ | om kṛṣṇajīmūtavapuse hūm 2 phaṭ | om kapālamālānekadhāriṇe hūm 2 phaṭ | om ādhmātakrūraccittāya hūm 2 phaṭ | om ardhendudamṣṭriṇe hūm 2 phaṭ |

is the ‘eight-partite mantra’ of the Bhagavān.¹⁹⁷

“*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.¹⁹⁸

¹⁹⁵ 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. A tentative translation is given in the HeSāU.

¹⁹⁶ HeTa II.v. 45-47; cf. HeSāU (Ñ₁ 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. The translation of this specific *mantra* might be rendered as follows: “*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!*”.

¹⁹⁷ Cf. 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.

¹⁹⁸ For the *hṛdaya*- and *upahṛdayamantra* of the Bhagavatī, cf. DVS (f. 195v₄₋₅).

“*om aṁ āṁ iṁ īṁ uṁ ūṁ ṛṁ ṝṁ ḷṁ ḹṁ eṁ aiṁ oṁ auṁ am phaṭ svāhā*” is the ‘root-mantra’ of the Bhagavatī.¹⁹⁹

*om aṁ āṁ hūṁ 2 phaṭ | om iṁ īṁ hūṁ 2 phaṭ | om uṁ ūṁ hūṁ 2 phaṭ |
om ṛṁ ṝṁ hūṁ 2 phaṭ | om ḷṁ ḹṁ hūṁ 2 phaṭ | om eṁ aiṁ hūṁ 2 phaṭ |
om om auṁ hūṁ 2 phaṭ | om am hūṁ 2 phaṭ |*

is the Bhagavatī’s ‘eight-partite mantra’.²⁰⁰

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 *mantras*:

*om vajragaurīye hūṁ 2 phaṭ svāhā | om vajracaurīye hūṁ 2 phaṭ svāhā |
om vajravettālīye hūṁ 2 phaṭ svāhā | om vajraghasmarīye hūṁ 2 phaṭ
svāhā | om vajrapukkasīye hūṁ 2 phaṭ svāhā | om vajrasābarīye hūṁ 2
phaṭ svāhā | om vajracandālīye hūṁ 2 phaṭ svāhā | om vajradombinīye
hūṁ 2 phaṭ svāhā ||²⁰¹*

[Thus is the] ‘**Recitation of Mantras**’.

§25 The ‘Sacrificial Offering’ (*balih*)

Now the ‘*balitattva*’ is told. After he has visualized the Innate Heruka with the strong conviction of emptiness (*śūnyatādhimokṣa*), he should then visualize the Lord of the Wrathful Ones (*krodheśvara*) by the aforementioned procedure, completely risen as *dveṣavajra*, greatly terrifying, with eight faces and so on.²⁰² The *yogin* who remains in the *dveṣavajrasamādhi* in this way, having issued the ten wrathful ones (*krodha*) who are risen from the syllable *hūṁ* and who are all agitated by garlands of flames, he should send out Yamāntaka and so forth into the directions beginning with the East.

¹⁹⁹ For the *mūlamantra* of Nairātmyā, cf. DVS (f. 195v₅).

²⁰⁰ The *aṣṭapadamāntra* of the Bhagavatī is found in the DVS (f. 195v₅₋₆).

²⁰¹ Cf. DVS (ff. 195v₆-196r₁). HePra^{Tib.} substitutes the numbers by another *hūṁ*, the DVS adds the seed-syllables before the deities’ names, reading these in the ‘common’ form of the 4th *vibhakti*.

²⁰² HePra^{Tib.} reads *sems dpa’i gzugs brñan las byuṁ ba’i* (cf. HeTa I.viii. 9c → *sattvabimbamudbhūtam*) instead of *samudbhūtam* transmitted in HePra^{Skt.}.

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.²⁰³

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,²⁰⁴ in this way it also is suitable for the others. He should visualize three *dharmodayas* by the three syllables [‘*om*’, ‘*āḥ*’ and ‘*hūm*’],²⁰⁵ above of each is placed a red, eight-petaled lotus.²⁰⁶ The *vighnas* are fetched by the ten *krodhas*.

om inda jama jala jakkha bhuda vahni vāyu rakkha |
*canda sujja māda bappa talapātāle aṭṭasappa sāhā ||*²⁰⁷

Having thus addressed [them], he should perform the drawing in and so forth, [reciting] –

om vajragauri ākarṣaya jaḥ | om vajracauri padmatraye praveśaya
hūm | om vajravettāli svasvasthanēṣu bandhaya vam | om vajraghas-
*mari vaśaghaṅṭayā vaśīkuru hoḥ |*²⁰⁸

²⁰³ The *mantra* referred to here already has been taught in HePra⁸⁶. See also DVS (f. 188v₁₋₂), HeSāSaṃ 8 (f. 105r₇), VS (II. 4.2), GST et al.

²⁰⁴ 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.

²⁰⁵ 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.

²⁰⁶ HePra^{Tib.} reads *de ltar rdo rje dan dril bu 'dzin pa'i blo bzan gis 'dab ma brgyad pa'i padma gsum steñ nas steñ du (ste) yi ge gsum las rdzogs pa'i thar pa'i gron khyer gsum bsam par bya'o* which may be translated as “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. VaPra⁸²⁵.

²⁰⁷ 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.

²⁰⁸ This *mantra* is found in several sources, e.g. VaPra⁸²⁵, 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 *yoginīs* 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] – *jaḥ!* *om* – o Vajracaurī,

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.²⁰⁹ 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], blazing hair, shortish and pot-bellied, dark-colored (*kṛṣṇa*), mounted upon a buffalo, sitting on a sun, having the splendor of the sun.²¹⁰ 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.²¹¹ 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.²¹² 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.²¹³

make [them] enter the three lotuses – *hūm! om* – o Vajravettālī, bind [them] in their respective places – *vaṃ! om* – o Vajraghasmarī, bring [them] under control with the bell of subduing – *hoḥ!*”.

²⁰⁹ HePra^{Tib.} omits part of the description, reading *dbaṅ po lag (pa) na rdo rje zla ba'i gdan la zla ba'i 'od can rgyan thams cad kyis brgyan pa'o* ||.

²¹⁰ Here too HePra^{Tib.} is less detailed, reading *lhor gsin rje lag na dbyug pa ste ṅi ma'i gdan la ṅi ma'i 'od can no* ||.

²¹¹ Note that HePra^{Tib.} reads *nub tu chu lha lag na ku mu da [sa ku mu da Tib.C,D,P₂] dan zla ba'i gdan la zla ba'i 'od can (b)rgyan thams cad 'chan ba'o* || here.

²¹² HePra^{Tib.} differs again, reading *byaṅ du gnod sbyin te lag na śrīphala dan zla ba'i gdan la zla ba'i 'od can rgyan thams cad 'chan ba'o* ||.

²¹³ The reading *dvibhujo* is a conjectural emendation, neither contained in HePra^{Skt.} nor HePra^{Tib.}. The latter reads *dbaṅ ldan gyi 'dab ma la 'byuṅ po'i bdag po mig gsum pa | lag pa na rtse gsum dan stag gi (')pags pa'i 'chan 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* ||.

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, being shortish and pot-bellied; he is 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.²¹⁴ 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.²¹⁵ 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, mounted upon a tawny deer, seated upon a moon, having the splendor of the moon.²¹⁶ 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 grains 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.²¹⁷ And *pretas* should be seen surrounding Earth. The five beginning with Indra are holding serpent-nooses in the left. Furthermore, all are standing in the *pratyāḷidha*-pose. Thus he should visualize [them].²¹⁸

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.²¹⁹ On the southern petal is Sūrya, the sun, red colored, bearing all ornaments, crowned with a jewel,

²¹⁴ HePra^{Tib.} reads *me'i 'dab ma la me lha gsus pa che ba bgrañ phren dañ spyi blugs 'dzin pa | ñi ma'i gdan la ñi ma'i 'od can bla gos bgos pa'o ||*.

²¹⁵ HePra^{Tib.} reads *bden bral gyi 'dab mar srin po sañ lañ dañ thod pa 'dzin pa | khro žin smin ma 'khyog po dañ ldan pa ro'i steñ du ñi ma'i gdan la ñi ma'i 'od can no ||*.

²¹⁶ HePra^{Tib.} reads *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 ||*.

²¹⁷ HePra^{Tib.} reads *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.*

²¹⁸ For similar descriptions of the deities on the middling lotus, cf. HePra⁸⁶, VaPra⁸²⁵, HeSāSaṃ 8 (ff. 102v7-103r3) and HeSāSaṃ 45 (f. 267r1-v1).

²¹⁹ Note that the Tibetan translation omits the qualification *ratnamukuḷī*.

holding a lotus with both arms, riding a greenish horse, seated upon himself and having the splendor of himself. 「Based on the secondary characteristic, Śukra and so on are embraced by moon and sun.」²²⁰ 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.²²¹ 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.²²² On the petal in the Southwest is Śanaiścara, dark colored, having tawny hair, holding a trident, seated upon a sun, having the splendor of the sun. In the Northwest are Rāhu and Ketu, greatly black and smoky colored, both seated upon a sun, having the splendor of the sun. Summoning the circle of *samsāra* 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 a 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 *brahmakāyikas*, *brahmapurohitas*, *tuṣitas*, *yāmas* and the *akaniṣṭhas* and so forth, seen as surrounded by all [other] gods. 「He should visualize [them] as being produced with the aspect of the *vajra* of the body by the syllable 'om' .」²²³

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 Śaṅkhaṇḍa on the petal in the Northeast, the greenish Mahā-

²²⁰ This sentence is not part of HePra^{Skt.}, perhaps being a later addition.

²²¹ HePra^{Tib.} suggests *byi ba ser po la žon pa* (→ *pūtamūṣakavāhaṇaḥ*).

²²² HePra^{Tib.} reads *śin tu ser po* which suggests *atīpītaḥ*, the reading in VaPra^{§25}.

²²³ This last statement is missing in HePra^{Skt.}. For related descriptions of the deities on the upper *dharmodaya*, cf. VaPra^{§25}, HeSāSaṃ 8 (f. 103r₃-v₃), HeSāSaṃ 45 (ff. 267v₁-268r₁).

padma, the pale Ananta and the multi-colored Kulika. And these eight are crowned with jewels, having half-human bodies with human faces, bearing all ornaments, their heads marked by serpent-hoods.²²⁴ On the central portion is the serpent Śeṣa, crowned with a jewel, white, hooded, with the face of a man. A multitude of *asuras* and hell-beings should be seen surrounding the rest.²²⁵

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 changed their individual forms, are produced from the syllable ‘*om*’ with the aspect of the *vajra* of the body, white, crowned with Vairocana. Those located below, having changed their individual forms, are produced from the syllable ‘*āḥ*’, having the aspect of the *vajra* of speech, reddish, crowned with Amitābha. Those located in the middle are transformed from their individual colors, implements and forms, 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 (*ahaṅkāra*) in accordance to what is fit. The nature/form of all is just as [the nature] of oneself.²²⁶

Having visualized [them] in this way, he should then offer the guest-offering (*argha*) and so forth to the *vajras* of body, speech and mind of those who have risen in the form of the Glorious Heruka. Regarding it, the sprin-

²²⁴ HePra^{Tib.} differs slightly, omitting *manusyārdhakāyāḥ* and adding *lha ma yin dan dmyal ba'i sems can dan bcas pa*, a reading corresponding to what is transmitted in VaPra^{§25}.

²²⁵ Here and in the following HePra^{Tib.} differs significantly in terms of structure, reading *de rnams 'di ltar brtan par byas nas āḥ yig yōṅs su gyur pa las gsuñ rdo rje'i rnam par blta bar bya žin dpal he ru ka'i gzugs kyis thams cad du sbyar bar bya'o || yañ na las thams cad pa'i don du phyag dan žal dan sku mdog la sogs pa gsuñs te | ži ba la sogs pa'i las la bdag ñid (kyi) gzugs ži 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}, HeSāSaṃ 8 (f. 103v₃₋₆) and HeSāSaṃ 45 (f. 268r₁₋₃).

²²⁶ Regarding this paragraph, cf. VaPra^{§25} and HeSāSaṃ 45 (f. 268r₃₋₅).

klīṅga (*prokṣaṇa*) [is given] onto the head by a bunch of *kuśa* grass,²²⁷ the feet-water (*pādya*) onto the foot by the *saṃdamśamudrā*, the sipping-water (*ācamaṇa*), 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*”,²²⁸ he should make the worship with flowers, incense and so forth. Having produced the oblation (*balyupahāra*) with the quality of the nectar, as before by the method for the ‘tasting of the nectar’ [and] preceded by the praise with the ‘root-*mantra*’, ‘heart-*mantra*’ and the ‘secondary heart-*mantra*’, he should bind the *mudrā* immediately after the union [and] 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 *hūṃ*, 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 which had been produced from the *hūṃ*. 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 *hūṃ*, he should offer [them] food with the first half of [the following *gāthā*],²²⁹ and request service with the second half.

²²⁷ The term ‘*kuśavidikā*’ 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 ‘*vidikā*’ likely is to be understood as a Middle-Indic form of the Sanskrit terms *piṇḍaka* or *vṛnda*; regarding it, cf. Edgerton 1993: pp. 344f. and Negi 1995: p. 1214 (s.v. *chun po*). See also VaĀv (p.46, → ‘*viṭṭikayā*’).

²²⁸ Variants of this *mantra* are found in VaPra^{§25}, HeSāSaṃ 8 (f. 104r₁), Anupamavajra's *Ādikarmaṇipradīpa* (p.197), KriSaṃPa (ch.06), SāMā 142, 251, 265 et al. It is to be noted that HePra^{Tib.} differs, reading *om pravara satkāra daṇ | pratīccha svāhā'i bar du arghaṃ la sogs pa bcug ste 'di daṇ de rnam 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 reverence – *svāhā!*”.

²²⁹ 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 *gītīkā* which makes good sense here.

edaṃ baliṃ bhuñja jingha phulladhūpa māṃsa viṅgha |
*amha kajja savva sādha khanti khuṇi pheda gāda ||*²³⁰

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 sarvadharmāṇām ādyanuṭṭpannatvāt | om āḥ hūm phaṭ svāhā* ||”.²³¹ And [the following] *sandhyāgīta* is to be sung with very soft and erotic sound –

kollaṛe tṭhia bolā mummuṇire kakkolā |
ghaṇaṃ kibīḍa ho vājjai karuṇe kiai na rolā ||
tahiṃ bala khājjai gādheṃ maaṇā pijjai |
hale kāliñjara paṇiai dundura tahiṃ vājjai ||
caūsama katthuri sihlā kāppura lāiai |
mālāiṇdhana śālia tahiṃ bharu khāiai ||
pekkhana kheta karante sūddhāsūddha na muṇiai |
niraṃṣu aṅge caḍābiai tahiṃja sarāba paṇiai ||
*malaaje kunduru vātai ḍiṇḍima tahiṃ na vājjai ||*²³²

After he has performed the praise with the ‘root’, the ‘eight-partite’, the ‘heart’ and the ‘secondary heart *mantras*’, he should then recite ‘[the *mantra*] with 100-syllables’:

²³⁰ 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 the reader may refer to the HeSāU.

²³¹ 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 *Hevajrasekaprakīrṇā*, KṛYaTa (xiv. 1) et al. The entire passage appears to be a citation from another work and shows striking similarities with VaPra^{§25}.

²³² HeTa II.iv. 6ff.; cf. HeSāU (f. 7r₃₋₆), HeSāSaṃ 8 (f. 104r_{5-v1}), HeSāSaṃ 45 (f. 270r_{7-v2}); for commentaries cf. Saroruhā's **Padminī*, the HeSāU^{T1}, MuĀv & YoMā given in the Appendix; for a tentative translation the reader may refer to the HeSāU.

*om śrīheruka samayam anupālaya | herukatvenopatiṣṭha | dṛḍho me
bhava | sutoṣyo me bhava | supoṣyo me bhava | anurakto me bhava |
sarvasiddhiṃ me prayaccha | sarvakarmasu ca me cittaṃ śreyāḥ hūm |
ha ha ha ha hoḥ bhagavan sarvatathāgatavajra mā me muñca | heruko
bhava mahāsamayasattva āḥ hūm phaṭ ||*²³³

After that is the ‘aspiration of truth’ (*satyādhiṣṭhāna*)²³⁴ –

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!²³⁵

He should recite [the stanza] on compassion (*anukampā*) –

The goddesses who are equally attached to existence and tranquil[ity, i.e. not attached to *saṃsāra* 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!²³⁶

²³³ The so-called ‘*śatākṣaramantra*’ is found in various sources, e.g. VaPra^{§25}, HeS-āSaṃ 8 (f. 101r₇-v₂), HeSāSaṃ 11 (f. 138v_{2,3}), HeSāSaṃ 22 (f. 201v_{5,7}), HeS-āSaṃ 30 (f. 219r₇-v₂), KriSaṃPa (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 *avataranikā* to this mantra: *de la rtsa ba'i siags ni 'di yin te | om aṣṭānanāya ḥes pa la sogs pa'o || de la yi ge brgya ba'i siags ni 'di yin te |*.

²³⁴ 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 gśeḡs su gsol lo || de la bden pa'i byin gyis brlab(s) pa' ni |*.

²³⁵ This stanza is found in the *Samvarodayatantra* (SaUdTā 8.26) and it is also cited in VaPra^{§25}, HeSāSaṃ 45 (f. 269r_{5,6}) and the AbhiSaMa.

²³⁶ This stanza too is found in the *Samvarodayatantra* (8.28) and it is also cited in VaPra^{§25}, HeSāSaṃ 45 (f. 269r_{6,7}) and the AbhiSaMa. VaPra^{Tib.} and HeS-āSaṃ 45 both attest *bcom pa ste / °bhaṅgāḥ*, the reading of SaUdTā^{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 *avataranikā*.

After that, having done the worship beginning with the rinsing of the mouth (*ācamana*),²³⁷ the wiping out (*proñchana*) with the hand, fragrances, *tāmbūla* ('betel'), flowers and so forth, he who has formed the *añjalipūta* 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 dharmā", [and] after he has begged forgiveness (*kṣamāpya*), he should then dismiss [the deities, reciting] "om vajra muḥ | om āḥ hūm phaṭ phaṭ phaṭ".²³⁸ He should make the *prañidhāna* with the syllable 'om', the gratifying (*toṣaṇa*) with the syllable 'āḥ', the making satisfied (*typtīkaraṇa*) by the syllable 'hūm', and the conclusion (*upasaṃhāra*) with the triple syllable 'phaṭ'.²³⁹

If, for merit, the *yogins* 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 (*ākaraṇa*), and the bringing of calm (*śānti*), happiness (*sukha*) and prosperity (*paustika*) become the 'sacrificial offering' which one shall always offer here to the flocks of spirits.²⁴⁰

The Six Branches in the beginning [and] ended by the *Balitattva* is the *kar-marājāgrī nāma samādhi*, the 'Meditation called 'Foremost Ruler of Activity''.

²³⁷ The specific *mantra* for preparing the water for the rinsing of the mouth is taught in HeSāSaṃ 12 as *om padme padmākṣi padmasubhage phu 3* (f. 141r₁₋₂).

²³⁸ Regarding this paragraph, HePra^{Tib.} differs significantly, reading only *gṣegs 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 is referring to, perhaps to the so-called 'lekhakaprasasti', the ultimate stanza of the *Ratnaguṇasaṃcayagāthā* (RGS) which reads *yo 'sau dharmam sugatagaditam pathate bhaktibhāvān mātrāhīnam katham api padam pādagāthākṣaram vā | jihvādoṣaiḥ pavanacaritaiḥ śleṣmadoṣapracārair yūyam buddhāḥ subhavanagatā bodhisattvāḥ kṣamādhvam ||*. Another possibility, though perhaps less likely, might be that Rāhulagupta has in mind the series of verses in the beginning of the 14th chapter of Śāntideva's *Śikṣāsamuccaya* (ŚS).

²³⁹ The same passage is taught in VaPra^{§25}.

²⁴⁰ HeTa II.iv. 94-95.; the meter seems somewhat corrupt.

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*).²⁴¹

§26 The ‘Subtle Yoga’ (*sūkṣmayogaḥ*)

sūkṣmayogo nāma samādhiḥ

Then, after he has visualized in due sequence the set of four lotuses in the 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.²⁴² Having made the nature of *caṇḍālī* blaze up like the tip of a lamp-flame, having scorched the five *tathāgatas* abiding in the *dharmacakra* [in the heart-center above] as well as *Locanā* and so forth, he should then, together 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 *vijñāna* and which is situated in the *mahāsukhacakra* [in the head]. Then, having taken up *bodhicitta* which is the cause of great bliss, having produced the single flavor of reality (*tathatā*) together with the *Bhagavān*, having perceived again the [disks of] moon and sun as well as the skull-bowl (*karotā*), 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 *tathāgatas*.

┌ The drop (*bindu*) should be *Vajrasattva*. The half moon (*ardhendu*) is considered as *Vairocana*. The top-line (*rekhā*), moreover, is *Ratnādhipa* alone, the letter ‘*ha*’ is *Amitadyuti* and the vowel

²⁴¹ This remedy which is omitted in *HePra*^{Tib.} is also taught in the *DVS* (f. 196v₂₋₃), reading *prathamam vaktavyam* instead.

²⁴² 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.} is correct (cf. *HeTa* I.i. 23, *HeSāU*, *BhraHeSā*, *HeSāSaṃ* 7 (f. 74r₃₋₇), *HeSāSaṃ* 8 (f. 87r₁), *HeSāSaṃ* 10 (f. 119v₁₋₃)).

‘ū’ Amoghasiddhi. Having realized [this, the syllable ‘hūm’] has the nature of the Five Victorious Ones.]²⁴³

Withdrawing it again from the vowel-sign, like the tip of a lamp-flame, he should visualize the letter ‘ū’ which has the nature of *īṣyā* [dissolving] into the letter ‘ha’ which has the nature of *rāga*, the letter ‘ha’ into the top-line which has the nature of *pīṣuna*, 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* and the drop into the vowel-sign, and [he should visualize] the vowel-sign as a subtle tip. Because of 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 *tathāgatas*, the net of *yoginīs* as well as the circle of the *maṇḍala*, extensively pervading the infinite world-sphere.

Thus is the ‘*Samādhi* called ‘*Sūkṣmayoga*’ (**Subtle Yoga**)’.²⁴⁴

§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 (*kavaca-dvaya*).²⁴⁵ Akṣobhya is the [syllable] ‘hūm’ on the head in form of the chaplet. Amitābha is the [syllable] ‘hrīḥ’ on both ears in form of the divine ear-rings. Ratneśa is the [syllable] ‘trāṃ’ on the neck (*kaṇṭha*) in form of the necklace (*mālā*). Vairocana is the [syllable] ‘om’ on both hands in form of the bracelets.²⁴⁶ 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

²⁴³ 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 *Śrīhevajravaiśuddhinidhisādhana* by Avadhūtipāda a.k.a. Advayavajra (HeSāSaṃ 7, ff. 65r₁-80v₅). The Sanskrit reads: *vajrasattvo bhaved bindur ardhendur vairocana mataḥ | rekhā ratnādhipas caiva hakāro [py a]mitadyutiḥ | ukāro [moghhasiddhis ca jñātāv pañcajinātmakam ||* (f. 75r₃₋₄).

²⁴⁴ HePra^{Tib.} adds the complete procedure taught by Jālandharipāda in VaPra^{§26}.

²⁴⁵ VaPra reads *sahajahevajrayogataḥ* instead, basically referring to the same.

²⁴⁶ It may be noted here that the reading *vairocana rucakarūpeṇa om hastayoh* is an emendation based on the reading *lag gdub kyi rnam pas (rnam par) snañ mdzad ni lag pa dag la om mo* preserved in the Tibetan translation.

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] ‘*im*’ in the mouth, Īṣyavajrī as the [syllable] ‘*um*’ in touch and Nairātmayoginī, the mind, as the [syllable] ‘*am*’.²⁴⁷ “With these the *mahāsattva* [should perform] the ‘armoring’ for the sake of the purity of the *indriyas*!”²⁴⁸ Thus is the ‘**Second Placement**’.

§28 The ‘Abiding’ (*viharaṇam*)

Equipped by this with the armor, furnished all around with the *vajrayoginīs*, *tathāgatas* 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*).²⁴⁹ And likewise the venerable Nāgārjuna [taught] –

This is the celestial palace (*kūṭāgāra*), not the three realms!
 These are the Conquerors, not the living beings! I am the
 Lord of the *Maṇḍala*, not a human, not the *viśayas*, not the
 sense-organs, not earth and so on, and not form and so forth!
 And in as much as [they] have the nature of reality (*dharmatā*),
 these are the Deities of the *Maṇḍala*. O mind [of myself] know-
 ing the entire universe (*viśva*) to be the circle of the *maṇḍala*,
 why then are you agitated?!²⁵⁰

Thus is the ‘**Abiding**’.

§29 The ‘Eating’ (*bhojanam*)

After that, anything that 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]

²⁴⁷ Note that HePra^{Tib.} and VaPra^{Tib.} both interchange the syllables ‘*ām*’ and ‘*am*’.

²⁴⁸ HeTa II.iii. 52cd; cf. Sāmā 228 which reads *mahāśuddhyā* instead of *mahāsattva*.

²⁴⁹ Here too the *Vajrapradīpā* reads *sahajahevajrayogataḥ* instead.

²⁵⁰ This famous stanza is taught in Nāgārjuna's PaKra; cf. Pañcakramaṭippaṇī (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 CMAT (cf. Matthes 2008: pp.119f.)

empowered [it] with the three syllables (i.e. 'om', 'āḥ' and 'hūm'). Thus is the 'Eating'.²⁵¹

§30 The 'Conduct' (*caraṇam*)

「Relying on the 'root-*tantra*', the 'staying' (*gnas pa*) and 'moving about' (*rgyu ba*) is told by me.²⁵² 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.^{iv,253}

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!^v

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!^{vi}

A single class provided of the five classes is conceived. No distinction is brought about as between a single class or many.^{vii}

²⁵¹ The underlying teaching of this passage is given in VaPra^{§29}.

²⁵² This passage which appears to be an echo of the *avataraṇikā* 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.

²⁵³ The interpretation of *ātmānaṃ* follows here Ratnākaraśānti's explanation in his MuĀv. The reading *caryā kṛiyate* 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.

^{iv}HeTa I.vi. 18; cf. HePra^{§30}. ^vHeTa I.vi. 19; cf. HePra^{§30}. ^{vi}HeTa I.vi. 20; cf. HePra^{§30}. ^{vii}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.^{viii}

But if some proficiency (*ūśman*) 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*) with this conduct (*caryā*).^{ix}

And so forth. “It is performed” means the performing of the practice (*caryā-caraṇa*),²⁵⁴ specifically (*iti yāvat*) the ‘abiding’ (*sthiti*), ‘interaction’ (*vyavahāra*) [and] ‘conduct’ (*ācāra*); and it is taught with reference to the attainment of some proficiency (*ūśman*). 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”.²⁵⁵ When there is attainment, he may perform or not perform, only depending on himself.²⁵⁶ Thus is the ‘**Conduct**’.

§31 The ‘Sleeping’ (*śayanam*)

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**’.²⁵⁷

²⁵⁴ HePra^{Tib.} reads *spyod pa dan 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}.

²⁵⁵ It is not certain whether this *pāda* refers to the verse above, i.e. HeTa I.vi. 5d, or instead to HeTa I.v. 3b. The latter seems to be slightly more plausible here. The entire stanza reads *sevitavyāḥ prayatnena yathā bhedo na jāyate | agupte kriyate duḥkham vyādacaurāgnibhūcaraiḥ ||*.

²⁵⁶ Here it may be noted that the parallel passage in VaPra^{§30} omits the word *yogī* and reads *avyavasthām karotu na karotu vā* instead.

²⁵⁷ Cf. VaPra^{§31} which reads *avasarasandhyāyām* (MSS N₂ and K₁) instead of *aparasantdyāyām* and *viramāntayogam* instead of *śrīherukayogam*, omitting *siṃhavat*.

^{viii} HeTa I.vi. 6; cf. HePra^{§30}. ^{ix} HeTa I.vi. 7; cf. HePra^{§30}.

§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. By directly realizing the Stage of Arising (*utpattikramasākṣātkaraṇa*) the *yogin* 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'.²⁵⁸

[Thus] is the 'Arising even Again'.²⁵⁹

Conclusion

The wise one who is free of mental concepts, when he has conquered mundane life, he may perform all tasks. The *buddhas* always are looking at him.²⁶⁰

The 'Unsurpassed Five Stages', taught in the 'King of *Tantras* of the Glorious Heruka', uncovered by the Glorious Jālandhari and Bhadrapāda, is considered as the secret of the teachers.

Having obtained it and set it down in [my] composition in a manner that is auspicious 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!²⁶¹

²⁵⁸ The first line corresponds to PaKra v. 2.49cd, the second half to PaKra v. 2.72.

²⁵⁹ Hereafter, the Tibetan translation inserts the announcement of the topics that are contained in this work, followed by the elaborated instruction labelled *Bla med rim lña* (cf. Additional Material below).

²⁶⁰ This stanza is also found in the CMP (v. 11.8), reading *virahī* and *tat tadā* instead.

²⁶¹ Note that different interpretations are possible. The word °*subhagam* has here been interpreted as a *kriyāvīśeṣaṇam* qualifying the action *saṃgrantha*. Yet it is also

The ‘*Pañcakramānuttarahevajraprakāśa*’ is finished. This is the work of the Great *Maṇḍala-Master*, the Glorious *Rāhulaguptapāda*.²⁶²



possible to take °*subhagam* as a simple adjective qualifying either *tat* or *punyot-tamam*. HePra^{Tib.} seems to differ significantly, showing no corresponding part for °*subhagam* and construing the words differently. Perhaps, the Tibetan could be translated as ‘may the world which consists of the mass of all sentient beings definitely obtain the Unsurpassed Five Stages’. I remain thankful to Harunaga Isaacson for his helpful remarks regarding this verse.

²⁶² The scribal colophon reads (after correction):

*ye dharmā hetuprabhavā hetum teṣāṃ tathāgato hy avadat |
teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ ||*

*deyadharmo 'yaṃ pravaramahāyānāyāyinaḥ paramopāsakaśrīrāṇasya | yad atra puṇyaṃ
tad bhavatu ācāryopādhyāyamātāpitrpūrvāṅgamaṃ kṛtvā sakalasattvarāśer anuttara-
jñānaphalāvāptaya iti | bhagavati śākyasiṃhe parinirvṛti śata 1800 varṣa 11 māsa 4
divasa 5 śakāvṛā 1104 bhādradīne 14 likhitaṃ idaṃ dharmadhātuvihārīya 'dhivāsīn
śrāmaṇeraśrījītarīśriyēti ||.*

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 colophon at the end of the Tibetan translation reads as follows:

*'di ni tshad med pa'i bsod nams kyi dpal la brten nas | (!)dzam bus mtshan pa'i gliṅ gi byaṅ
phyogs kyi rgyud kyi rgyal po'i srid la mña' bsgyur ḥin | bstan pa rin po che la sri(d) ḥu
daṅ | bya ba lhag par bsgrub pa'i khur gyis mi nial ba'i chos kyi rgyal po chen po || Grags
pa 'byuṅ gnas rgyal mtshan dPal bzaṅ pos luṅ stsal ḥin | bdag rkyen mdzad nas | rgya gar
śar phyogs kyi paṅḍita chen po Śrīvanaratna ḥabs kyi ḥal snā nas daṅ [mña' nas daṅ G,
N, P₁] | bod kyi lo tsa' ba 'Gos g'zon nu dpal gyis phyogs las rnam par rgyal ba'i pho braṅ
chen po sne gdon rtse'i gtsug lag khaṅ du bsgyur ba'o || ||.*

Additional Material in HePra^{Tib.}

Content list of HePra^{Tib.}

By these the thirty-two *sūtras* of the *sādhana* are explained in detail. Regarding these, if one were to ask which are the *sūtras*, they are the following:

§1 The ‘Circle of Worship’ (*mchod pa'i 'khor lo*), §2 the ‘Four *Brahmavihāras*’ (*tshañs pa'i gnas pa bži*), §3 the ‘Supreme’ (*mchog*), §4 the ‘Innate’ (*lhan cig skyes pa*), §5 ‘One’s Chosen Deity’ (*ran gi 'dod pa'i lha*), §6 the ‘Circle of Protection’ (*srun ba'i 'khor lo*), §7 the ‘Conviction of Emptiness’ (*ston 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’ (*bžens 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 ses kyi 'khor lo*), §17 the ‘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 the ‘Emergence’ (*bžens pa*), §24 ‘*Mantra* Recitation’ (*snags bzlas pa*), §25 the ‘*Balīttva*’ (*gtor ma'i de kho na ñid*), §26 the ‘Subtle *Yōga*’ (*phra mo'i rnal 'byor*), §27 the ‘Second Placement’ (*dgod pa gñis pa*), §28 the ‘Abiding’ (*bžugs pa*), §29 the ‘Eating’ (*bza' ba*), §30 ‘Conduct’ (*sphyod pa*), §31 ‘Sleeping’ (*ñal ba*) and §32 the ‘Rising Again’ (*slar yan lañs pa*).²⁶³



²⁶³ This list of contents corresponds to the initial verses in HePra^{Skt.} and the list in the beginning of the *Vajrapradīpā*. Surprisingly, all of the recensions of HePra^{Tib.} read *žu ba ltuñ ba* in §11. Both HePra^{Skt.} as well as VaPra^{Skt.} label §12 as *samut-thāna* and §23 as *utthāna*. While the translators of VaPra^{Tib.} tried to differentiate the terms (translating *ltañ ba* in §23), the translators of HePra^{Tib.} simply labeled both paragraphs *bžens pa*.

Bla med rim lña (*Pañcakramānuttara)

‘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 ‘*dharma*’ (*chos*) is twofold, it should be understood in accordance with the instructions!”²⁶⁴

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*) with the size of a mustard-seed (*ñuis 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 (*ñuis kar*) at the tip of the nose above the *dharma*[*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. *prasajyapratishedha*).²⁶⁵ From that Vajradhara arises, having a body which is emanating and withdrawing [in space]. Regarding this one, he has a nature that is void both of ‘complete negation’ and ‘non-implicative negation’ (*ma yin par dgag pa* → Skt. *paryudā-*

²⁶⁴ This passage is taught in §26 of Jālandharipāda's *Vajrapradīpā*. The underlying Sanskrit in VaPra^{§26} reads *uktaṃ dharmasābdena dvividhaṃ yathopadeśād boddhavyam*; see notes in the annotated translation of VaPra^{§26}.

²⁶⁵ As for the formulation *bsgom pa rab kyi mthar thug pa* (→ *bhāvanā*(*prakarṣa*)*paryanta*), cf. *Ṣaḍaṅgayoga* and °*tippaṇī*, *Tattvasiddhi* et al. For the so-called ‘*rai bžin brgyad cu'i rtog pa*’, an important concept from the Ārya-school of the Guhyasamāja, it may be referred to the PaKra (*anuttarasandhi*) and Jamgön Kongtrul Lodrö Tayé 2012: pp. 494-96, 855 (nt. 84f.).

sapraṭiṣedha). And through this he completely accomplishes the state of the Lord of the Eighth Level (Tib. *sa brgyad kyī 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. He may visualize the aspiration (*riub pa*) through the nose until non-perception, just as he wishes, [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*).”²⁶⁶ By it this has been taught: Through both stages, the one of ‘arising’ (*bskyed pa*) and the ‘arisen’ (*rdzogs pa*), depending on the mental conceptualization of the falseness of body, speech and mind, one enters into *bodhicitta* (*byañ chub kyī sems*) which is inseparable from emptiness (*ston pa ñid*) and compassion (*sñin rje*). Therefore, also the ‘self-empowerment’ (*bdag byin gyis brlabs pa*) should be realized. In the Hevajra too it has been taught: “Vajragarbha asked: ‘By which means should one produce *bodhicitta*’? The Bhagavān replied:

‘By means of the *maṇḍala*-circle and so forth and also by the ‘method of self-empowerment’ (*bdag byin brlab pa'i rim pa*).”²⁶⁷

Thus is the Second Stage, the ‘*Vajra-Recitation*’.

²⁶⁶ 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 dbyuñ zin lte ba nas gyen du 'gro zes bsam zin sna nas dbugs nan du 'jug par bsam ste de ltar 'og tu mi dmigs par ji ltar 'dod pas sgra rtogs pa ni | gzan sbas pa'i man riag kyañ | de lta bu ste | 'di ni rdo rje'i bzlas pa'o ||*. The underlying Sanskrit of this passage reads: *tadanu nābher ūrdhvaṃ gacchantīti cintayet | yathecchayānupalambhāparyantam ucchvāsaḥ | nāsikāyās cintayen niḥśvāsaṃ tathāivādhare 'nupalambhaṃ yathecchayāśabdabodhaḥ | param gopitam āmnāyaṃ ca tathā || iti vajrajāpaḥ ||*. See also HeSāSaṃ10 (f. 122r₄₋₆), GuBha (p. 120) et al.

²⁶⁷ HeTa II.iv. 28-29ab. The Sanskrit reads: *vajragarbha āha | kenopāyenoṭpādanīyaṃ bodhicittam || (28) bhagavān āha | maṇḍalacakrādyupāyena svādhiṣṭhānakrameṇa ca |*.

‘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, because of having realized the means of the *maṇḍala*-circle etc., it is the false body, speech and mind which is referred to with the word ‘self’ (*bdag* → Skt. *sva*); the ‘empowerment’ (*byin gyis brlab pa* → *adhiṣṭhāna*) is of these; because of 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’; it is the ‘[body of] complete enjoyment’ (*loṅs spyod rdzogs pa[’i sku]* → Skt. *sambhoga[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 *Hevajra-tantra*]:

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.²⁶⁸

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!²⁶⁹

The revered Āryadeva too has taught in the **Essence of the Path* (*Lam gyi sñin po* → **Mārgasāra*):

²⁶⁸ HeTa II.iv. 80ab and 82ab. The Skt., differing slightly, reads: *kāyaṃ viḥāya cittasya nānyatra lalitaṃ bhavet* | (80ab) and *cittaṃ viḥāya kāyasya sthitir anyā na dṛśyate* | (82ab).

²⁶⁹ This stanza is found in GST 2(9), reading *utpādayantu bhagavantaḥ cittaṃ kāyākāreṇa kāyaṃ cittākāreṇa cittaṃ vākpravyāhāreṇeti* |.

Here, that which arises by itself is the ‘empowerment’. What is devoid of duality is expressed by the word ‘self’.²⁷⁰

Jālandharipāda too, quoting from the *Kulapaṭala* (i.e. HeTa I.i.), has taught the so-called ‘complete enjoyment’ (Tib. *loñs spyod rdzogs pa*; Skt. *saṃbhoga*):

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.²⁷¹

In the eighth *paṭala* the Bhagavān has also taught:

As for this knowledge which is to be experienced directly by oneself (*ran 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.²⁷²

In the 10th chapter [of the *Hevajratantra*], 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 one (*ñion rabs*), the *puruṣa* (*skyes bu*) and the lord, the self, the life-force (*srog*) and the being, the time as well as the very *puḍgala* (*gan zag*), it has the nature of all entities and it abides having an illusory form.²⁷³

²⁷⁰ The source of this stanza cannot be traced. A text named “*Lam gyi sñiñ po*” by Āryadeva is not known. The reading *ran byin brlab pa* has been conjecturally emended to *byin gyis brlab pa*. On this, see also SaUdTā 3.14a which reads *svā-dhiṣṭhānaṃ svayambhūtvāt*.

²⁷¹ HeTa I.i. 12; cf. VaPra^{§22}. The Sanskrit reads: *dehasthaṃ ca mahājñānaṃ sarvasaṃkalpavarjitaṃ | vyāpakāḥ sarvavastūnāṃ dehastho 'pi na dehajāḥ ||*.

²⁷² HeTa I.viii. 51. The Sanskrit reads: *svasaṃvedyam idaṃ jñānaṃ vākpathātītago-caram | adhiṣṭhānakramo hy eṣaḥ sarvajñajñānatanmayaḥ ||*.

²⁷³ HeTa I.x. 12. The Sanskrit reads: *sarvaṃ vijñānarūpaṃ ca puruṣaḥ purāṇa īśvaraḥ | ātma jīvaṃ ca sattvaṃ ca kālaḥ puḍgala eva ca | sarvabhāvasvabhāvo 'sau māyārūpī ca saṃsthitaḥ ||*. The substitution of *de ñid* (Skt. → *tad eva*) for *sarvaṃ* (Tib. → *thams cad*) seems to be a conscious one in order to emphasize that nothing but the ‘self-empowerment’ is referred to here.

In the *Āryalankāvatāra* too it has been taught:

It is actually only mind that is conceptualized as ‘*puḍgala*’ (*gan zag*), ‘continuity’ (*rgyun*) and the ‘aggregates’ (*phuñ po*), as the ‘causal factors’ (*kyen*) and likewise the ‘atoms’ (*rdul*), as ‘primordial nature’ (*gtso bo*), the lord and as the agent (*byed po*).²⁷⁴

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,²⁷⁵ 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 of 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 lia*), ‘sense faculties’ (*dbañ po*), and ‘sense objects’ (*yul*) arise in sequence. That has been taught in the Glorious *Hevajratāntra*: “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

²⁷⁴ 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: *puḍgalaḥ saṃtatiḥ skandhāḥ pratyaḃyā aṇavas tathā | pradhānam īśvaraḥ kartā cittamātram vikalpyate ||*. Note that the Tibetan reads *ña smra'o* which seems somewhat strange.

²⁷⁵ The expression *ñe bar rtogs pa ñid*, usually a translation of the Sanskrit term *upaparīkṣana* (→ ‘investigation’), has been translated here in contrast to *yoñs su ma śes pa* as ‘perfect understanding’.

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.’²⁷⁶ About this the Bhagavān, the *Vajrin*, the Bliss-Bestower of the *Ḍākinī*s [further] has taught:

‘Waveless it is by its nature, it remains in all bodies.’²⁷⁷

‘Hey Bhagavan, then because of what does the group of ‘great elements’ (*’byuñ ba chen po*) [come about]?’²⁷⁸

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.’²⁷⁹

That the Bhagavān has taught clearly in the following way:

The five [*tathāgatas*] arise in the ‘*kundurū*’ (‘union’) as having the nature of the ‘five elements’ (*’byuñ ba lia*). The ‘great bliss’ (*dga’*

²⁷⁶ Note that the Tibetan 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 sentence. It appears that the *pāda* ‘*ādāv evāsvabhāvakam*’ (*gzod ma ñid nas rañ bžin 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.

²⁷⁷ 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 bžin med pa yi || lus kyi rañ bžin dag pa ni || ci stad ’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). The corresponding Sanskrit is given as follows: *ity āha vajragarbhākhyāḥ [he bhagavan] kasmād bhūtātmakam bhavet || deham svabhāvataḥ śuddham ādāv evāsvabhāvakam ||* (35) *tatrāha bhagavān vajrī ḍākinīnām sukhamdadaḥ | nistarāṅgaḥ svarūpātmā sarve dehe vyavasthitaḥ ||* (36).

²⁷⁸ HeTa I.x. 37(ab); the Sanskrit in the editions of the *Hevajratantra* reads: *vajragarbha āha | he bhagavan kasmān mahābhautikaskandhaḥ |*

²⁷⁹ HeTa I.x. 37(d)-40ab; the Sanskrit editions reads: *bhagavān āha |* (37) *bolakakkolayogena kundurūṃ kurute vratī | sparśāt kāṭhinyadharmeṇa pṛthivī tatra jāyate ||* (38) *bodhicittadravākārād abdhātoś caiva sambhavaḥ | gharṣaṇāj jāyate tejo gamaṇād vāyuh prakṛtitaḥ ||* (39) *saukhyam ākāśadhātus ca pañcabhiḥ pariveṣṭitaḥ |*

ba chen po) which is exactly one comes to be five by [their] distinction.²⁸⁰

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.²⁸¹

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*).²⁸²

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*).²⁸³

The ‘*citta*’ (i.e. *bodhicitta*) has the nature of the wind when it is in the ‘*kakkola*’. From wind ‘*amogha*’ (*don yod* → the ‘unerring’) comes about. Envy (*phrag dog*; Skt. *īryā*) is Amoghasiddhi.²⁸⁴

The joy (*bde ba*) that is passion becomes the blood. The bliss (*dga' ba*; Skt. *rakti*) has the characteristic of space (*nam mkha'*).

²⁸⁰ HeTa II.ii. 52; the Sanskrit version reads *kundureṣu bhavet pañca pañcabhūtasvarūpataḥ | eka eva mahānandaḥ pañcatām yāti bhedanaiḥ ||*. NB: HeTa_{SN} reads *yānti* instead. In his *Muktāvalī* Ratnākaraśānti glosses *mahānandaḥ* with *suratānandaḥ* and *pañcatām* with *pañcakularūpatām*.

²⁸¹ 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 sparsāt kāṭhinyavāsanaḥ | kāṭhinasya mohadharmatvān moho vairocano mataḥ ||*. NB: Ratnākaraśānti seems to read *kāṭhinyavāsanaḥ* instead which he glosses with *kāṭhinyapratyayaḥ* (MuĀv p.151).

²⁸² HeTa II.ii. 54; against the reading in HePra^{Tib.}, I have decided to emend the text to *gser 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 ||*.

²⁸³ HeTa II.ii. 55; the Sanskrit differs slightly, reading *dvayor gharṣaṇasamyogāt tejo hi jāyate sadā | rāgo 'mitavajraḥ syād rāgas tejasi sambhavet ||*.

²⁸⁴ HeTa II.ii. 56; the Sanskrit reads *kakkolakeṣu yac cittam tat samīraṇarūpakam | īryā hy amoghasiddhiḥ syād amogho vāyusambhavaḥ ||*.

Malignity (*ser sna*; Skt. *piśuna*) arises from space. The space becomes Piśunavajra (*ser sna rdo rje*; i.e. Ratnasambhava).²⁸⁵

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.²⁸⁶

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.²⁸⁷

Therefore, the ‘elements’ (*kham*s), ‘aggregates’ (*phuñ po*), ‘sense objects’ (*yu*l) 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!²⁸⁸

²⁸⁵ HeTa II.ii. 57; the Sanskrit reads *sukham rāgam bhaved raktam raktir ākāśalakṣaṇam | akāśaḥ piśunavajraḥ piśunam ākāśasambhavam* ||. On this stanza, cf. Ratnākaraśānti's commentary in the *Muktāvalī*: **sukham** suratānandaḥ, tad eva **rāgam** āsaktisthānatvāt, tad eva **raktam** tatrāsaktasya cittasya tasmād ananyatvāt | **raktir ākāśalakṣaṇeti** yā tasya sukhān manasaś cittasyātmani raktiḥ saktiḥ | svarūpamātrasaṃveditācītam ity arthaḥ | sā ākāśalakṣaṇā sarvadharmānupalambhātmakamahā-sukharūpatvāt | ākāśasādharmyād **ākāśam** | tad eva **piśunavajro** ratnasambhavaḥ | paramārthaprakāśanāt piśunaḥ || (MuĀv p. 152).

²⁸⁶ HeTa II.ii. 58; the Sanskrit reads *ekam eva mahac cittam pañcarūpeṇa saṃsthītam | pañcakuleṣu sambhavās tatrānekaśahasraśaḥ* ||. Ratnākaraśānti glosses *mahac cittam* with *mahānandarūpo vajradharaḥ* in his *Muktāvalī*.

²⁸⁷ HeTa II.ii. 59; the Sanskrit reads *tasmād ekasvabhāvo 'sau mahā-sukham śaśvatparam | pañcatām yāti bhedenā rāgādīpañcacetasā* ||. NB: The translation presented here follows the reading *mchog tu rtag pa ñid* which might be a conscious change. Yet, the reading *mchog tu rtag pa ñid* in HeTa_{Sn} reflects the wording in the Sanskrit.

²⁸⁸ HeTa II.iii. 36; the Sanskrit reads *svabhāvam ādyanutpannam na satyam na mṛṣā tathā | udakacandropamaṃ sarvaṃ yoginyo jānatechayā* ||. In his MuĀv Ratnākaraśānti comments as follows: **svabhāvam cādyanutpannam** iti viśayādīsvabhāvam ādyanutpannatvam | evaṃ viśayādyābhāsavijñānatvam | te ca yathābhāsaṃ na santi, nāstītvād, ādyanutpannatvād anutpannāḥ | **na satyam** iti yathābhāsam abhāvāt | **na mṛṣeti** vijñaptimātrāstītvāt | **udakacandropamam** iti anyākārasya anyākāreṇa ābhāsītatvāt | **jānate**ti pariññānam | (MuĀv p. 164).

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*)!"²⁸⁹ For that reason they (*de*) are completely pure,²⁹⁰ since it is taught in the *Abhiṣekaṭāla*:

Afterwards, the 'reality' (*de ñid*) is correctly explained, having the pure nature of cognition (*ye śes*).²⁹¹

Further, precisely this has been taught:

First, there is Bliss (*dan 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.²⁹²

²⁸⁹ HeTa II.iii. 37: *tad yathā kāṇḍam ca mathanīyaṃ ca puruṣahastavyāyāmaṃ ca pratītyākasmād agnir upajāyate || asāv agnir na kāṇḍe tiṣṭhati || na mathanīye na puruṣahastavyāyāme || sarvākārataḥ parigaveśyamānaḥ || ekasmīn api nāsti | sa cāgnir na satyam na mṛṣā || evaṃ sarvadharmān yogīnyo manasikuruta ||*.

²⁹⁰ The usage of the particle *na* is not clear to me.

²⁹¹ HeTa II.iii. 32ab; the Skt. reads: *paścāt tattvaṃ samākhyātaṃ viśuddhaṃ jñānarūpiṇam |*. Ratnākaraśānti's commentary on this line reads as follows ***paścāt tattvaṃ*** *iti utpatikramayogināṃ varṇāṭītasamādhisaṅgrhītam | utpanmakramayogināṃ tu tad eva yogaśarīraṃ samayamātram anyad | viśuddhaṃ* *nimittamalānām astaṅgamāt | jñānarūpiṇam* *advayajñānarūpaṃ bimbam |* (MuĀv p. 122). Kāṇha comments *paścād iti, sekapradānānantaram viśuddhaṃ sāṃsārikair doṣaiḥ, jñānarūpiṇam sarva-jñājnānasamam |* (YoMā p. 96).

²⁹² This famous stanza is taught in HeTa I.x. 15, the Sanskrit reads *prathamānandaṃ jagadrūpaṃ paramānandaṃ jagat tathā | vīramānandaṃ jagac caiva na vidyate sahaṃ triṣu ||*. Ratnākaraśānti comments this verse as follows: ***jagadrūpaṃ*** *jagadvedyatvāt, paramānandaś* *caiveti sambandhaḥ | evakāro 'vadhāraṇārthaḥ | trivīdha evānandaḥ paripātyā jagadvedyaḥ | tata ūrdhvam ānandābhāvāt | na vidyate sahaṃ triṣu* *iti nāpy eteṣv eva triṣu sahaṃ asti samvedyate 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 jagat* *iti, mārgarūpatvena samvṛtisatyabhāvatvāt | tatheti, tathāivety arthaḥ, yo 'pi jagat samvṛtisatyasvabhāvacit-*

Regarding this, the following is the explanation according to the oral tradition: The cognition of the Bliss (*dga' ba'i ye ses*) arises with the aspect of the world, it is false (*brdzun pa*) in as much it has no defining characteristic (*mtshan ñid*). It is taught 'at first' since it is grasped in particular (*khyad par du bzun nas*). The cognition of the Supreme Bliss, as regards it, it has the sense of 'grasping' (Tib. *'dzin pa*, Skt. *grahāṇa*) which depends on the entities of 'what is to be grasped' (that is to say the 'object of cognition'; Tib. *gzun 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 byun ba*) and 'ignorance'.²⁹³ The *bodhicitta* is the 'self-aware knowledge' of the *yogin*. As for that, if the *yogin* possesses that knowledge, then how can it be 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 zugs 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*[*tantra*]:

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'.²⁹⁴

tamātrasyāpi samvrtisatyatvena saṃgrahāt | evakāro avadhāraṇe draṣṭavyaḥ | trividha eva laukiko jagadvedyatvāḥ jagad ucyate, na vidyēt(dyate) saḥajam triṣv iti nāpy eteṣu saḥajam 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 b'zin 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 byun ba ñid de | de yañ bcom ldan 'das kyis gsal bar mdzad do zes bya ba'i don to ||* (D f.150r).

²⁹³ Here too, the author, presumably 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 *grahāṇa*.

²⁹⁴ He-Ta II.iii. 4; the Sanskrit reads: *ekārākṣṭi yad dīvyam madhye vamkārabhūṣitam | ālayaḥ sarvasaukhyānām buddharatnakaraṇḍakam ||*

There the ‘blisses’ arise, distinguished by the distinction of the ‘moments’. The knowledge of the joys depends on the knowledge of the ‘moments’, it is established in the syllable ‘*evam*’.²⁹⁵

Relying on the ‘four moments’ (*skad cig bži*) that are ‘*vicitra*’ (Tib. *sna tshogs*), ‘*vipāka*’ (Tib. *rnam smin*), ‘*vimarda*’ (Tib. *rnam ñid*) and ‘*vilakṣaṇa*’ (Tib. *mtshan ñid bral*), the *yogins* know it in this way.²⁹⁶

The ‘*vicitra*’ is explained as variegated as it consists of embrace, kissing and so on. The ‘*vipāka*’ is the opposite of it in so far it is the enjoying (*bza’ ba*) of the ‘cognition of joy’ (*bde ba’i ye śes*).²⁹⁷

‘*Vimarda*’ is explained as the view ‘I have experienced joy’. The ‘*vilakṣaṇa*’ is different from the three, it is devoid of passion and dispassion.²⁹⁸

The First Bliss is in ‘*vicitra*’, Supreme Bliss in ‘*vipāka*’, the Bliss of Cessation in ‘*vimarda*’ and the Innate Bliss in ‘*vilakṣaṇa*’.²⁹⁹

The succession of the ‘[four] blisses’ etc. is to be known by the enumeration of the ‘four consecrations’ (*dbañ bži*): the ‘*ācārya*’ (*slob dpon*), the ‘secret’ (Tib. *gsañ ba*; Skt. *guhya*), the ‘wisdom’ (Tib. *śes rab*; Skt. *prajñā*) and the ‘fourth’ again in that way (Tib. *bži pa*; Skt. *caturtha*).³⁰⁰

²⁹⁵ HeTa II.iii. 5; the Sanskrit version in the editions of the *tantra* reads: *ānandās tatra jāyante kṣaṇabheda bheditāḥ | kṣaṇajñānāt sukhajñānam evaṃkāre pratiṣṭhitam ||*.

²⁹⁶ HeTa II.iii. 6; the Sanskrit in the editions of the *tantra* reads: *vicitraṃ ca vipākam ca vimardo vilakṣaṇam tathā | catuḥkṣaṇasamāgamyaṃ evaṃ jānanti yoginaḥ ||*.

²⁹⁷ HeTa II.iii. 7; the Sanskrit version of the *tantra* reads: *vicitraṃ vividham khyātam ālingacumbanādikam | vipākam tadviparyāsam sukhajñānasya bhūñjanam ||*.

²⁹⁸ HeTa II.iii. 8; the Sanskrit version of the *tantra* reads: *vimardam ālocanam proktaṃ sukham bhuktaṃ mayeti ca | vilakṣaṇam tribhyo ’nyatra rāgārāgavivarjitaṃ ||*.

²⁹⁹ HeTa II.iii. 9; the Sanskrit version of the *tantra* reads: *vicitre parathamānadaḥ paramānando vipāke | viraṃānando vimarde ca sahañānando vilakṣaṇe ||*.

³⁰⁰ HeTa II.iii. 10; the Sanskrit version, differing slightly, reads: *ācārya guhya prajñā ca caturthaṃ tat punas tathā | ānandāḥ kramaśo jñeyās catuḥsecanasamkhyayā ||*.

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 bcañs*), the ‘reality’ (*de bžin ñid*) in the union of the two (*gñis gñis 'khyud*).³⁰¹

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*).^{302,303}

Now the defining characteristics of Bliss and so on should be told:

³⁰¹ HeTa II.iii. 11; the Sanskrit version as it is presented in the editions of the *tantra* reads as follows: *hasitaśuddhyā tv ācārya īkṣaṇe guhyakas tathā | prajñā <hi> prānyāvāptau ca tat punar dvandvatantrake ||*.

³⁰² HeTa II.iii. 12; the Sanskrit in the editions of the *tantra* reads: *sekam caturvidham khyātam sattvānām siddhihetave | sicyate snāpyate 'neneti sekas tenābhidhīyate ||*.

³⁰³ Regarding these stanzas and the topic of the ‘four 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 & Sferra 2015). In his **Padmini* Saroruha comments on this set of verses as follows: *de ñid kyi don gsal bar bya ba'i phyir rnal 'byor ma rnams kyiś zes pa de nas śes pa'o || vam ni thabs su gyur pa'o || brgyan pa ni rgyan byas pa'o || de gsuñs pa | "e ni śes rab ces byar gsuñs || vam ni thabs źes bya ba gañ || vam źes bya bas mdzes pa yañ || e ni ñes par mdzes pa yin ||" skad cig ye śes źes pa skad cig gi dbye bas dga' ba la sogs pa yoñs su śes na bde ba'i ye śes te bde ba chen po'i ye śes yin no || skad cig gis dbye ba ñid gsuñs pa | rnam pa sna tshogs źes bya ba la sogs pa'o || de ltar śes par byed ces pa ni e vam gyi sdom pa śes par byed do || rnam pa sna tshogs sna tshogs dga' || 'o dan '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 || gañ las gañ du ji ltar bsgrub par bya ba brtag sñam pa la | slob dpon źes pa ste | slob dpon gyi dbañ bskur ba bzun bas chu dan cod pan la sogs pa dbañ bskur ba bdun bsduś te des sku rnam par dag pa'o || gsañ ba'i dbañ bskur bas gsuñ rnam par dag pa'o || śes rab kyi dbañ bskur bas thugs rnam par dag pa'o || yañ dag par brtag par bya ste | bž'i pa bsgrub par bya bas bsgrub par bya'o || 'di ñid kyi dga' ba la sogs pa'i rim gyis dbañ bskur ba bž'ir śes par bya'o || śes rab ye śes kyi dbañ bskur ba gcig ñid du dbañ bskur ba bž'i'i tshul ñid du gsuñs pa || dgod pa źes pa dgod pa dan smra ba la sogs pa rnam par dag pa slob dpon te | rnam pa sna tshogs su brtson pa ñid do || gsañ bar lta ba ni gsañ ba'i dbañ bskur ba'o || lag pas 'khyud pa'i sbyor ba śes rab ye śes dbañ bskur ba'o || de yan źes pa ni bž'i pa'o || gñis gñis 'khyud ces pa phan tshum du 'dus pa na rgyud gañ yin pa thabs dan 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).*

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.³⁰⁴

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 through what remains (*lhag mas* → Skt. *śeṣataḥ*).³⁰⁵

In that way [it has been taught] by the revered Āryadeva:

In whatever manner one enjoys, [feeling] “o bliss!, o bliss!”, the mind is supremely passionate (*mchog tu 'dod pa*). This is just the Bliss of Cessation.³⁰⁶

By this the following amounts to have been taught: Regarding the ‘*saṃbhoga-jñāna*’ (*loñs 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

³⁰⁴ HeTa I.viii. 33; the reading *bži pa'añ 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 sparsākāñkṣayā dvitīyam sukhavāñchayā | tritīyam rāganāśatvāc caturtham tena bhāvya* ||; cf. MuĀv (p. 90), YoMā (p. 71) & **Paminī* (T 1181, D f. 142v).

³⁰⁵ HeTa I.viii. 32; the Sanskrit reads: *ānandena sukham kiñcit paramānandam tato 'dhikam | vīramena vīrāgaḥ syāt sahañānandam 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 phyoḡs la lhan cig skyes pa'i gnas nes pa ñid gzan du yan dag pa ñid du gsun 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 phyir de ñid rdzogs pa'i rim pa la khyab par bsgom par bya'o ||* (D f. 142v) et al.

³⁰⁶ A similar stanza is found in the *Amṛtakañikā*, 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 vīramānandamātrakam* || (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.

the '32 major marks' [and] adorned with the '80 minor marks', it should be known from the mouth 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*).³⁰⁷

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'.³⁰⁸

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 (*dnos dan dnos med*), he (the *vajrācārya*) should show him to an excellent disciple, that is called 'self-empowerment' (*bdag byin brlabs su*).³⁰⁹

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 '80 minor marks' and '[32] major marks', [appears] always as Vajradhara indeed.³¹⁰

Thus is the Third Stage, the 'Self-Empowerment'.

³⁰⁷ This passage too seems to be influenced by the thought of the Ārya-school.

³⁰⁸ HeTa II.ii. 41ab; the Sanskrit reads: *dvātrīṃśallakṣaṇāḥ śāstā aśīṭivyañjanāḥ prabhuh |*.

³⁰⁹ PaKra vv. 3.24-25cd (T 1802, D ff. 52v-53r); the Sanskrit of these lines reads *darpaṇe vimale vyaktaṃ dṛśyate pratibimbavat | bhāvābhāvavinirmukto vajrasattoḥ sucriti-
taḥ || (24) [sarvākāravaroḥpetāḥ asecanakavigrahaḥ |] darśayet taṃ suśisyāya svādhiṣṭhānaṃ
tad ucyate || (25).*

³¹⁰ VaPra^{s22} in which the Sanskrit version reads as follows: *ādarśabimbe sakalāṅgayuk-
taṃ rūpaṃ yathā svacchatarāṃ vibhāti | aśīṭivanvyāñjanalakṣaṇādḍhyo dehas tathā vajrad-
haraḥ sadaiva ||*, the corresponding Tibetan translation reads: *de ltar yan me loñ
gzugs la yan lag mtha' dag pa'i || dan ba'i mchog gi gzugs ni ji ltar mdzes pa ste || dpe
byad brgyad cu dan 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)

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:³¹¹

One should let it (i.e. the drop of *bodhicitta*) fall with the thumb and ring-finger into the mouth of the disciple.³¹²

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”,³¹³ by this one should realize their complete purity (*de'i rnam par dag pa*) as having the aspect of ‘reality’ (*de bžin ñid*) by resorting to ‘complete negation’ (*med par dgag pa* → Skt. *prasajyaḥpratiṣedha*). 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’ (*ran 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’

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”.

³¹¹ 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 maṇḍaladarśanam | abhiṣekaṃ dīyate tatra niṣṭhe vijane grhe ||* (64) *yathā kathitās to abhiṣekā ācāryādīprabhedataḥ | 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 gzug pa gsuñs pa | phyis žes pa'o || ji ltar gsuñs pa žes pa ni sñar de kho na ñid bsdus pa la sogs par yañ no || “slob dpon la sogs rab dbye bas ||” žes pa ni | “slob dpon gsañ ba šes rab dañ || bži pa de yañ de bžin no ||” žes pa'i rim pas so || de la slob dpon gyis dbaṅ bskur bas ni chu dañ | dbu rgyan dañ | phreñ ba dañ | rdo rje dañ | dril bu dañ | miñ dañ brtul žugs dañ | luñ bstan pa dañ dbugs dbyuñ ba la sogs pa gzuñ no ||* (T 1181, D f. 170r).

³¹² HeTa II.iii. 14cd; the Sanskrit reads: *jyeṣṭhānāmikābhyam ca śiṣyavaktre nipātayet ||*.

³¹³ HeTa II.iii. 10b; as already quoted above, the entire stanza reads: *ācārya guhya prajñā ca caturthaṃ tat punas tathā | ānandāḥ kramaśo jñeyās catuḥsecanasamkhyayā ||*.

(*de bžin ñid*) has the nature of the Innate Bliss.³¹⁴ That has been taught by the Bhagavān [in the ninth chapter of the *Hevajratantra*]:

“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.”³¹⁵

Which has been taught as:

The nature (*mtshan ñid*) of the ‘five aggregates’ (*phuñ po lia*), ‘six sense faculties’ (*dbañ po drug*), ‘six entrances’ (*skye mched drug*) and ‘five elements’ (*byuñ chen lia*) is pure by nature, yet it is to be purified from the obscuration by the affliction of ignorance.³¹⁶

Purity has the nature of what is to be directly self-experienced (*rañ rig*), one is not liberated by another purity. The ‘self-

³¹⁴ Without the 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 *gan gi rnam par dag pa* is a mistranslation of *yā viśuddhiḥ* and *de bžin ñid* originally read something like *tad eva* (→ *de ñid*) which would give a different, perhaps clearer structure and sense. The reading *de bžin ñid*, on the other hand, might also refer back to the statement *de bžin ñid kyi rnam par rtog par bya*.

³¹⁵ HeTa I.ix. 1; the Sanskrit reads: *sarveṣāṃ khalu vastūnāṃ viśuddhis tathatā smṛtā | paścād ekaikabhedena devatānāṃ tu kathyate ||*.

³¹⁶ HeTa I.ix. 2, which differs slightly. The Sanskrit as it is presented in the editions of the *tantra* reads as follows: *ṣaḍindriyaṃ pañcaskandham ṣaḍāyatanaṃ pañcabhūtam | svabhāvena viśuddham <apy> ajñānakleśair āvṛtam ||*. In his **Padminī* Saroruha comments as follows: ***phuñ po lia*** ni gzugs la sogs pa'o || ***dbañ po drug*** ni nañ gi skye mched do || ***skye mched drug*** ni phyi'i skye mched do || ***no bo ñid kyi rnam par dag*** ces bya ba ni de bžin ñid kyi bdag ñid kyi no bo 'di byas so || ***thams cad dag*** ces pa ni snar gsuñs pa'i dños po'i don thams cad du gsuñs pa'o || *phuñ po dañ skye mched dañ kham kyi dbye bas gal te 'di dag no bo ñid kyi rnam par dag pa yin na rnam par dag pas ci žig bya sñam pa la | “mi śes 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 śes 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 viśuddham katham vā viśuddham ? ity atrāha – ṣaḍindriyam ityādi | svabhāvena iti prakṛtyā | yadi sarvaṃ prakṛtyaiva śuddham, vyarthas tarhi śuddhaye yatna ity atrāhi – ajñāne tyādi | akliṣṭam ajñānaṃ jñeyāvaraṇam, kleśā rāgādayaḥ kleśāvaraṇam, tair āvṛtaṃ malinūkrtaṃ viśodhyate, teṣāṃ evāgantukānāṃ malānāṃ apakarṣaṇāt, malāpakarṣaṇārthaḥ prayatnenāpūrvasvabhāvotpādanārtha ity arthaḥ ||* (MuĀv p. 104).

awareness’, the ‘supreme joy’ (*bde ba mchog*), is due to the pure nature of the ‘domains’ [of the sense faculties] (*yul rnam*).³¹⁷

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* (*bskyed pa'i rim pa*). The pure nature of the ‘three blisses’ (*dga' ba gsum po rnam*) 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 the ‘all-empty’. In the *Tattvapaṭala* it has also been stated “when he has reached ‘reality’” and so forth.³¹⁸

³¹⁷ HeTa I.ix. 3; the Sanskrit reads: *svasaṃvedyātmikā śuddhir nān[ya]śuddhyā vimucyate | viśayaśuddhabhāvatvāt svasaṃvedyaṃ paraṃ sukham ||*. The Saroruha's **Padminī* reads: “*rañ rig bdaq ñid rig pa yis ||*” *Ḥes pa ni de bḥin 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). In his MuĀv Ratnākaraśānti comments as follows: *yā tarhi tathatātmikā devatātmikā ca śuddhir vastūnām uktā, kīdrśī sā ? ity āha – svasaṃvedyetyādi | svasaṃvedyam aṣṭame paṭale vyākhyātam, tad rūpataiva śuddhir ity arthaḥ | kuta ity āha – neḥyādi | yasmāt svasaṃvedyād anyayā śuddhyā na viśeṣaṇa mucyate, savāsanasarvāvaraṇaviśuddhyā na viśuddyatīty arthaḥ | sā tarhi śuddhiḥ phalabhūtā cīrakālabhāvitena mārgena labhyā | nāsau prāg iti katham ? prakṛtyaiva sarvaśuddham | ata āha – viśayānām ityādi | viśayaḥ indriyādayaḥ, svasaṃjñānālabhanatvāt | teṣāṃ svasaṃvedyaṃ sukham paraṃ paramārtha ity arthaḥ | kuta ity āha – śuddhabhāvatvād iti | śuddhāś ca te dvayaśūnyatāsvarūpasamvedakatvena śūnyatānubhavarūpatvāt, bhāvāś ca cittotpādarūpatvād iti śuddhasvabhāvāḥ | tadbhāvas tattvaṃ tasmāt, śūnyatānubhavasāmānyena phalabhūtāt svasaṃvedya-sukhāt sarveṣāṃ jñeyānām abhedād iti bhāvāḥ | ata eva śūnyatāṃsena tathāiva tattvaṃ bhāvānām | śūnyatānubhavaṃsena yoginīcakram | ālambanabhedānubhavadbhedo yoginī-bhedaḥ pratyekam ālambanānām tattvam ||* (MuĀv p. 105; cf. YoMā p. 81).

³¹⁸ Here Rāhulagupta refers to HeTa I.v. 8a; the entire verse as it is preserved in Sanskrit reads: *tathatāyāṃ gataḥ śrīmān āgataś ca tathāiva ca | anayā prajñayā yuktyā tathāgato 'bhidhīyate ||*. In this passage, which in fact helps to better understand the preceding one, Rāhulagupta might well be referring to the state of ‘*prabhāsvara*’, i.e. Luminous Clarity, which, in accordance with the teachings of the Ārya-school, corresponds to the underlying level of ‘*sarvaśūnya*’, the ‘all-empty’. The sequence of the ‘*abhiṣekas*’, 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 Kelikuliśa's commentary on the *Hevajratantra* titled *Trivajjaratnāvalīmālikā*, 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).

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*).³¹⁹

In the *Abhiṣekapāṭala* it also has 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*).³²⁰

³¹⁹ 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 dan | bdaq dan gañ zag la sogs pa'i rañ bžin no || ji ltar med sñam pa la gsuñs pa || no bo ñid kyi s gzugs la sogs pa rañ bžin 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 becu dgag par mdzad pa'o || phuñ po bži 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 śes pa'i phuñ po'am yid do || sems las byuñ ba ni tshor ba dan | 'du śes dan | 'du byed kyi phuñ po'am yid kyi dmigs pa'i yul gyi chos so || yañ med ces pa ni nes par med pa ste | gzod ma nas chos 'di dag skye ba med par dgag pa ni dños por mñon par zes pa dgag pa'i phyir ro || dños po med ces pa ni yul dan dus nes pa ñid la dños po med pa'o || (T 1181, D f. 133r); cf. MuĀv (pp. 51-52), YoMā (pp. 37-38) et al.**

³²⁰ HeTa I.x. 33; the Sanskrit reads: *paramaratau na ca bhāva na bhāvaka | na ca vighraha na ca grāhya na grāhaka | māṃsa na śoṇita viṣṭa na mūtram | na charda na moha na śaucapavitrām ||* In his **Padminī* Saroruha comments on this stanza as follows: *de ñid gsuñs pa | "dam pa'i dga' ba med na yañ ||" zes pa ni dga' ba ni thabs dan śes rab gñis 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 rañ bžin no || bsgom bya dan sgom pa por gyur pa mchog tu gzuñ ba dan 'dzin pa por byed pa med do || lus dños po med pa ñid kyiśa dan khrag med ces bya ba la sogs pa'o || yañ na bsgom bya ni rten gyi dkyil 'khor ro || sgom pa po ni brten pa'i dkyil 'khor ro || lus kyañ med ces bya ni phuñ po lña po lhar rnam par dag pas so || gzuñ 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 sñin rje la sogs pa'i rnam par dag pa sphyan la sogs pa de ñid kyi rañ bžin yin no || (T 1181, D ff. 151v-152r). On this, see also MuĀv (p. 122), YoMā (p. 96) et al.*

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 ñid*) / non-variegated (cf. Saroruha's **Padminī*).³²¹

Moreover, if one were to ask how should it be known, this too has been taught [in the eighth chapter of the *Hevajratantra*]:

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*).³²²

³²¹ HeTa I.x. 34; the Sanskrit is given as: *rāga na dveṣa na moha na īrṣyā | na ca paiśunya na ca māna na dṛśyam | bhāva na bhāvaka mitra na śatru | nistarāṅga sahaṅkhyavicitram* ||. In Saroruha's **Padminī* the following comment is found: '**dod chags med** ces pa ni snañ 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 gañ zag dañ sems la sogs pa'o || **grags** ni sañs rgyas kyi yon tan 'hyuñ bar byed pa'o || **dgra** zes pa ni gžom par bya ba'i ñon moñs pa ste | 'di dag thams cad dmigs su med pa'o || gañ gi phyir sñam pa la mi rtog ces pa'i ste | mchog tu dga' ba lhan cig skyes pa'i rañ bžin gyis 'di dag mi rtog pa'o || rtog pa ni bye brag tu rtog pa ste | de ži bas bde ba chen por mchog tu gcig pa ñid do || de nas ni rnam pa sna tshogs kyi dbye bas no mtshar byed do || siar ma mthoñ pa ñid dam || yañ na rnam pa sna tshogs ni sna tshogs kyi rañ bžin dañ bral bas so || da ni lhan cig skyes pa ñe bar mtshon pa'i phyir gsuñs pa | de ñid lhan cig skyes par mi gzuñ no zes bstan pa'i phyir nes par dbye ba'i žus pa 'di skad ces gsol to zes pa ste | gzuñ du med ciñ lhan cig skyes pa gzuñ bar bya ba ma yin no ||. See also Ratnākaraśānti's MuĀv (p. 123) & Kāṅha's YoMā (pp. 96f.).

³²² HeTa I.viii. 36; the reading *rañ la* has been accepted here. The Sanskrit reads: *nānyena kathiyate sahaṅgam na kasminn api labhyate | ātmanā jñāyate puṇyād guru-parvopasevayā* ||. 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 žin bsgrub par bya ba dañ brtag par yañ bya'o || de thabs gañ gis rñed sñam pa la gsuñs pa | "gžan gyis bsad las lhan skyes min ||" zes pa ni gžan bla ma la sogs pas bsad pa las ma yin te | tshig gis brjod par bya ba ma yin pa ñid do || gan du yañ zes 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 ses 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 zes bya ba gsuñs te | rgyu gñis kyis so || de lta na yañ rañ ñid kyis ži ltar ses 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 ses nas rjes su gnañ ba dañ brtson pas rañ ñid las lhan cig skyes pa 'hyuñ 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 ||.*

In this way, also the mind and its *dharmas* (*vid chos*) in that, in [that 'state of] the Innate', should be told: since the Innate during the union (*sñoms par žugs 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.³²³

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.³²⁴

Concealed in all traditions, finally it is made clear in the end.³²⁵

³²³ HeTa II.v. 66ab; the Sanskrit of this controversial, yet for the Hevajra traditions extremely important line reads: *tattvaṃ ca deśayet tatra vīramādīparamāntakam* |.

³²⁴ This passage is crucial for the precise understanding of the exact sequence of the 'four blisses' taught in this tradition. Unfortunately, the Tibetan translation allows various interpretations and thus cannot be taken as definite.

³²⁵ HeTa II.v. 66cd, the second half of this stanza reads in Sanskrit: *gopitam sarvatantreṣu 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 above mentioned sequence of the 'four 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 *śaḍvibhakti-bahuvrīhī* 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 here the author might 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 Maitreyaṅgala alias Advayaṅgala 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 kyī mtha' pa ste de ni de lta bu yin no* seems to be metrical, corresponding

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!”.³²⁶

“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*).”³²⁷

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 ‘*mudrās*’ (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.

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 Saroruha's **Padminī* might be taken in support of the above mentioned interpretation, reading ***mtha' dan mtha' mar gsal byas*** *žes 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*** *viramās cāsau ādiś ceti viramādi, paramāntaka iti paramāntaṃ tṛtīyābhiṣekasya tattvam ity arthaḥ |* (YoMā p. 174). Further worth to be mentioned here seems to be Saroruha'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 prajñājñānam ity arthaḥ* while Kāṇha writes it as ***antam antam*** *ityādi, ācāryaguhyābhiṣekau prakāśītāv iti bhāvah | yasmād ayaṃ prajñājñānābhiṣeko na prakāśitaḥ prāk ||*.

³²⁶ HeTa II.v. 67; the Sanskrit reads: *prechate tatra sā devī vajrapūjāprayogataḥ | tat kṣaṇam kīdrśam deva kathayasva mahāprabho ||*. On this stanza, cf. YoMā (p. 174) in which Kāṇha comments [verbatim]: *ataḥ kāraṇāt, prechati, tatreti prajñājñānābhiṣeke, sekasyānyasya udakamukutādeḥ sarvasyaiva tulyarūpatvāt | caturṣv abhiṣekeṣu vajrapūjāprayogato viśeṣam, ataḥ tatra prechati tat kṣaṇam kīdrśam iti | kṣaṇasabdenātra kṣaṇasvarūpaprapṛptiś cābhidhīyate, saṃgītikārasya vacanam ||*.

³²⁷ HeTa II.v. 68; cf. HeSāU (Ñ₁ f. 6v₂₋₃), VaPra^{§22}, §22 HePra^{Tib.}, KriSaṃPa (ch. 6-6-9 v.13); SāMā 183, DGK v.27 (p. 21), SNpa (p. 198) et al. The *apabhraṃśa* of this stanza reads: *āi na anta na majjha taḥim nāi bhava nāi nirvāṇa | ehu so paramamahāsuha nāi para nāi appāṇa ||*. See also MuĀv (pp. 213f.) and YoMā (p. 175).

“Hey Bhagavan of great calm whose single effort is the ‘*va-jrayoga*’, 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*.³²⁸

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 they are not conceived through the mind. When there is the thorough cognition (*yoñs śes na*) of all *dharma*s, contemplation is indeed not contemplation.³²⁹

³²⁸ HeTa II.iii. 18cd-21; the Sanskrit as it is presented in the editions of the *tantra* reads: *śisyakṛtyaṃ pravakṣyāmy abhiṣekam anuṅyayet* || (17) *mudrāyuktam gurum dṛṣṭvā stutipūjāṃ kared yathā | he bhagavan mahāśānta vajrayogaikatāpara* || (18) *mudrāprasādhakābhedyavajrayogasamudbhava | yathā yūyaṃ mahātmāno* [ātmano HeTa_{Sa}] *mamāpi kuru tad vibho* || (19) *samsārapāṅkasamghāte magno 'haṃ trāhy aśaraṇam | miṣṭānnapānakhādyaṃ ca madanaṃ balaṃ mahattaram* || (20) *dhūpaṃ naivedyaṃ mālyam ca ghaṅṭādhwajavilepanaiḥ | 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.

³²⁹ HeTa I.viii. 44; also quoted in HePra⁸⁷ and the DVS (f. 189v₆). The Sanskrit reads as follows: *bhāvante hi jagat sarvaṃ manasā yasmān na bhāvante | sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā* ||. In his **Padminī* Saroruha gives the following explanation: “*‘gro ba kun gyis bsgom byas kyañ* ||” *śes pa ni dan 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 bžin ñid du yoñs su śes pa ñid kyis bsgom bya med ces pa ni dños po med pas dmigs su med cin bs-*

This, the ‘true nature’ (*de kho na nīd*) of this and that, whether it is motionless or moving, is as follows: “Everything is ‘all-empty’”.³³⁰ 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.³³¹

gom du med do || (T 1181, D f. 143v). The commentary by Ratnākaraśānti reads: *cetasah samyak prañidhānaṃ vyākhyātum āha bhāvyaṃ hi ityādi | jagat sarvam iti sattvabhājanalokaḥ | 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 | pariñānam eva dharmānāṃ bhāvanā | naiva bhāvanā iti na vikalpanety arthaḥ prakṛtibhṛtātātād vikalpānāṃ iti bhāvaḥ* || (MuĀv p. 95). Kāṇha, on the other hands, explains this stanza with the following words: *idānīm atrārthe cetasah sthīrīkaraṇam āha – bhāvyaṃ hi ityādi | jagat sarvam iti sattvabhājanalokaḥ, te sarve bhāvyaṃ eva | kasmād ity āha – manaseti vikalpavijñānena | yadi na vikalpyante, na tarhi bhāvyaṃ, ity āha – sarvadharmeti pariñānaṃ, saḥajārūpatayā 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 *Guhyasamāyatantra* (GST v. 2.3): *abhāve bhāvanā bhāvo bhāvanā naiva bhāvanā | iti bhāvo na bhāvah syād bhāvanā nopalabhyate* || (cf. HeTaSn: p. 77, nt. 3 ; also quoted in the PiSā v.17, VS II. 4.6, VNU*, MaUd, *Laghutantraṭīkā*, GuBha et al.).

³³⁰ The exact source of this expression remains untraced; the underlying Sanskrit should read something like *sarvaṃ sarvaśūnyam*.

³³¹ HeTa I.viii. 45-46ab; reading in Sanskrit: *sthiracalās ca ye bhāvās tṛṇagulmalatādayaḥ | bhāvyaṃ vai paraṃ tattvam ātmabhāvasvarūpakam* || (45) *teṣāṃ ekaṃ paraṃ nāsti svasamvedyaṃ mahat sukham* |. Saroruha's commentary in his **Padminī* runs as follows: *de nīd kyis gsuṅs pa | “brtan dan gyo ba zes pa || rtswa dan gal ba lcug ma sogs ||” zes pa'i spras sa la sogs pa dan | mi la sogs pa de dag mchog tu de kho na nīd kyī tshul gyis bsgom par byas na'o || “bdag gi dños po'i ran bžin can ||” zes pa ni bdag nīd kyī dños po'i ran bžin can te de'i gzugs can nīd do || ji ltar yan bdag ni | thams cad nas thams cad kyī dam pa thams cad du mi dmigs te | de bžin du 'di dag kyan ji lta ba'am | rnal 'byor ba'i bdag nīd kyī gzugs bde ba chen po'i gzugs kyī de bžin nīd du mthon ba yan no || de dag gcig ces pa ni de nīd kyī tshul gyis so || de rnams kyī gžan ni pha rol med pa'o || de ci'i phyr ran bžin sñam pa las | ran rig pa bde ba chen po'o zes pa de lta bu'i tshul gyis bsgom par bya'o zes 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.

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!’.³³²

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 the Bliss and so forth. At the time of the ‘fourth’, oh what object of perception (*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 of perception (*’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].³³³

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 as the aspect of ‘reality’ (*de b’zin ñid*). This is the meaning of “The ‘fourth’ is that again in the same way”.³³⁴ Which cognition exists in complete union (*sñoms par ’jug pa*) that is taught first. In the same way, here too, from the realization

³³² HeTa II.iii. 22; the Sanskrit reads: *paramānande tu samprāpte nānātvavarjite kṣaṇe | śāstā 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).

³³³ 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.

³³⁴ 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 dbañ bskur ba bzuñ bas chu dañ cod pan la sogs pa dbañ bskur ba bdun bsdus te des sku rnam par dag*

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 (*yid ches par bya*) of what 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’.³³⁵

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’?!³³⁶

pa’o || gsañ ba’i dbaṅ bskur bas gsuñ nram par dag pa’o || śes rab kyi dbaṅ bskur pas thugs nam par dag pa’o || yañ 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 gsuñs pa || (T 1181, D f. 161r).

³³⁵ 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)

³³⁶ 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 sarvasiddhimidhānake | 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 *Samkṣiptābhiṣekavidhi*. 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*.

The greatly marvelous joy which arises through the touch of the correct union of space and *vajra* that causes the Supreme Bliss.³³⁷

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 *ālambanas* it is irreproachable (*ma smad pa*), therefore the ‘innate bliss’ should be realized. The fainting (*brgyal ba*) of the ‘five aggregates’ and so forth, when that exists, then there is awareness which is direct experience (*rjes su myoñ ba*). Consequently the ‘self-empowerment’ is not made clear. When one has reached the final point of the meditation, as long as the ‘five aggregates’ have not ceased, so long the direct realization (*mñion 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’.”³³⁸ 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 oneself. By which joy there is ‘dying’ (*chi ba*), the joy of that is called ‘meditation’ (*bsam gtan*).³³⁹

³³⁷ 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 Padmavajra's *Guhyasiddhi* (GS) reads: *khadhātuvajrasaṃyogāt saṃsparśāc ca mahādbhutam | sukham utpadyate yat tat paramānandakāraṇam ||*. The Tibetan does not render the particle ‘ca’; when translated from the Skt. one would rather read something like “from touch and from the union” etc.

³³⁸ The exact source of this *pāda* remains untraced.

³³⁹ HeTa I.v. 21; the Sanskrit version as it is preserved in the editions of the *tantra* reads: *pitari prāptaṃ yat saukhyaṃ tat sukhaṃ bhujyate svayam | maraṇaṃ yena sukheṇa tat sukhaṃ dhyānam ucyate ||*. Commentaries on this stanza are found in MuĀv (pp. 58-59) and YoMā (p. 44). In the **Padminī* Saroruha comments as follows: “*ji ltar pha yi bde thob pa ||*” *žes 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 tsaṃ mo || thob pa ni bde ba de la yun rin 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 žes 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*

“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 etc.³⁴⁰

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.³⁴¹

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.³⁴²

By the word “etc.” the ‘dependent’ is to be understood.³⁴³ 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 ston pa*) of everything in every way is the ‘compounded whole’ (*cha*

rtogs par byed nus te | rañ rig pa tsam de kho na ñid mthar phyin pa'i dños po med pa'i bsam gtan žes 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).

³⁴⁰ The quoted *pāda* is found in the LST ch. 51 and cited, for example, in CSA v. 43e which reads *mṛtyur nāma vikalpo 'yaṃ*. The verse is often quoted in the context of funeral rituals for a dead *vajrācārya*. On this, see also H 381 (**Āryaḍākinīvajrapañjaramahāntararājakaḷpa* f. 433r) reading '*chi ba žes 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 sbye bar 'gyur ||*; see also H 387 (*mNon 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).

³⁴¹ 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.

³⁴² 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 lan kar gśegs pa*.

³⁴³ 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*.

śas → Skt. *awayavin*) of the *tīrthikas*. That alone is the Perfection of Wisdom, the mother of the *tathāgatas*.

Thus is the Fourth Stage, the ‘Purity’ (*rnam par dag pa* → Skt. *viśuddhi*).

The ‘Stage of Rising from Purity’ (*rnam par dag pa las ldan 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.³⁴⁴ Regarding this, it has also been taught:

Afterwards ‘reality’ is proclaimed, pure and having the nature of awareness (*ye śes*).³⁴⁵

“Afterwards” means, the accomplishment arises from what is directly self-experienced (*ran rig pa*) immediately after the ‘self-empowerment’. As it has been taught:

³⁴⁴ Without the underlying Sanskrit, this passage remains difficult to be understood. Nonetheless, Rāhulagupta might here be confirming that the Innate Bliss indeed arises as the third in the sequence of the Four Blissess.

³⁴⁵ HeTa I.x. 32ab. The entire stanza reads in Sanskrit *paścāt tattvaṃ samākhyātaṃ viśuddham jñānarūpiṇam | saṃsārayavyavadānena nāsti bhedo manāg api ||*. For commentaries on this stanza, cf. MuĀv (p. 122) and YoMā (p. 96). The commentary in Saroruha's **Padminī* reads as follows: *ran gi lha'i tin ne 'dzin rdzogs nas me tog la sogs pas 'khor lo mchod de | bdug spos kyis bdug pa dan bstod pa byas nas de nas slob ma dban bskur te | de ñid kun du bsad ces pa ni slob ma'i phyir ro || rnam dag ni sgrub pa thams cad dan bral ba'o || ye śes ran bzin śes pa ni lhan cig skyes pa ni gsal ba'i ran bzin ñid kyis so || “khor ba rnam par byan ba yin ||” śes pa ni don dam pa la srid pa dan mya nan las 'das pa dag med pas bye brag cuñ zad med de | srid pa ñid yon su śes pa mya nan las 'das pa śes bya ba'i don to ||* (T 1181, D f. 151v).

From what is directly self-experienced there is accomplishment, because the directly self-experienced is cultivation.³⁴⁶

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*’.³⁴⁷

Precisely this has been taught by the Bhagavān as the ‘path of the union’ (*zui du 'jug pa ni lam* → *yuganaddhamārga*) and the ‘fruit of the union’ (*zui 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.³⁴⁸

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.³⁴⁹

³⁴⁶ HeTa I.viii. 46cd; the Sanskrit version of the *tantra* reads *svasaṃvedyā[d] bhavet siddhiḥ svasaṃvedyā hi bhāvanā* ||. For commentaries, cf. MuĀv (pp. 96-97) and YoMā (pp. 75-76). Saroruha comments as follows: *de bas cir 'gyur sñam pa la gsuñs pa* | “*rañ rig las ni dños grub yin* ||” *žes pa ni* | *phyag rgya chen po'i dños grub po* || “*rañ gis rig pa bsgoms pa yis* ||” *žes 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).

³⁴⁷ HeTa I.x. 42; the Sanskrit as it is transmitted in the *tantra* reads: *kṛpōpāyo bhaved yogī mudrā hetuviyogataḥ | sūnyatākaruṇābhinnam bodhicittam iti smṛtam* ||. On this, cf. MuĀv (p. 126) and YoMā (pp. 98-99). In his **Padminī* Saroruha comments: *de'i phyir* | *rnal 'byor šes 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 šes rab las gžan ma yin no* || *de ñid kyis gsuñs pa* | “*ston pa sñin rje dbyer med pa* || *byañ chub sems žes bya bar gsuñs* ||” *žes pa ni de lta bur gyur pa'i lhan cig skyes pa thabs dañ šes rab dag las šes pas bde ba chen po de ñid don dam pa'i byañ chub kyi sems de kho na ñid ces bya ba'i don to* || (T 1181, D f. 152v).

³⁴⁸ HeTa I.x. 8cd; the Sanskrit version of the *tantra* reads *svasaṃvedyād bhaved jñānam svaparavittivarjitaṃ* ||. Saroruha comments on this stanza as follows: *šes rab kyi dbaṅ bskur ba gsuñs pa* | “*de ñid la yañ bya ba ñid* ||” *ces pa ni dkyil 'khor sa de ñid du šes rab de ñid la'am gžan la'o* || *šes rab ye šes kyi rañ bžin gsuñs pa* ***rañ rig ces pa'o*** || (T 1181, D f. 149v). See also MuĀv (p. 113) and YoMā (p. 88).

³⁴⁹ HeTa I.x. 9; the Sanskrit of this stanza reads: *khasamaṃ virajaṃ sūnyam bhāvābhāvātmaṃ param | prajñopāyavyatimīśraṃ rāgarāgavimīśritaṃ* ||. In his **Pad-*

It alone is the life-force of the living beings. It alone is the supreme unchanging. It alone is the all-pervading that is established in all bodies.³⁵⁰

This itself has been taught [in the fifth chapter of the *Hevajratantra*]:

The Glorious one has gone (*gśegs* → Skt. *gata*) in ‘thusness’ (*de bžin 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 bžin gśegs pa*” (Skt. *tathāgata*).³⁵¹

Regarding it, “Vajragarbha asked: ‘By which means should one make *bodhicitta* arise?’³⁵² 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’.

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*’.

minī Saroruha comments: *thabs dan śes rab rnam par 'dres pa śes pa ni | gñis ka kun du dga' ba ñid kyiis mñam pa ñid kyi ye śes ñid dam | stoñ pa ñid dan sñin rje'i bdag ñid do ||* “*chags dan chags bral rnal par 'dres ||*” *žes pa ni mchog dan dga' bral dag mñam pa ñid kyi ran bžin no ||* (T 1181, D f. 149v). See also MuĀv (p. 114) and YoMā (p. 89).

³⁵⁰ HeTa I.x. 10; the Sanskrit as it is transmitted in the *tantra* reads: *sa eva prāṇinām prāṇaḥ sa eva paramākṣaraḥ | sarvavyāpī sa evāsau sarvadehavyavasthitaḥ ||*. 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 mshon par bya ba'i phyir gsuñs pa | de ñid ces bya ba la sogs pa'o ||* (T 1181, D ff. 149v-150r).

³⁵¹ HeTa I.v. 8; the Sanskrit of the *tantra* reads: *tathatāyāṃ gataḥ śrīmān āgataś ca tathaiḥ ca | anayā prajñayā yuktyā tathāgato 'bhidhīyate ||*. Saroruha comments on this stanza as follows: *de bžin gśegs pa rnam kyi don ji lta bu sñam pa la | de bžin ñid du žes pa ste | gsuñs pa chos thams cad ran bžin med pa ñid de bžin ñid de | de bžin gśegs pa de'i tshul gyis mi gnas par gnas pa'i sbyor bas so || dpal ldan žes pa ni bsod nams dan ye śes kyi tshogs dan ldan pas so || de ñid kyi ye śes kyi tshogs kyi de bžin ñid du gśegs nas slar bsod nams kyi tshogs kyi mthus slar yan 'khor bar 'oñs te mi gnas pa'i mya ñan las 'das pa žes bya ba'i don to ||* (T 1181, D ff. 133v-134r). Cf. MuĀv (p. 54) and YoMā (p. 40).

³⁵² HeTa II.iv. 28; the Sanskrit as it is transmitted in the *tantra* reads: *vajragarbha āha || kenopāyenoṭpādanīyaṃ bodhicittam ||*. See also following note.

It is called ‘Abode of Bliss’ for the very reason that it is protecting bliss (*bde ba*). It is the abode of the *buddhas*, *bodhisattvas* and the *vajra*-holders.

In this way alone is ‘*samsāra*’, in this way alone is ‘*nirvāṇa*’. Apart from *samsāra*, *nirvāṇa* is not conceived as anything else.

The *samsāra* is form, sound and so on, *samsāra* is sensation etc., *samsāra* is the sense-faculties, *samsāra* is anger and so forth.

These *dharma*s are *nirvāṇa*, but because of delusion they have the appearance of *samsāra*. If one continues in *samsāra* without confusion, then by purification *samsāra* is turned into *nirvāṇa*.³⁵³

³⁵³ HeTa II.iv. 29-34; the Sanskrit version of the *tantra* reads: *bhagavān āha || maṇḍalacakrādyupāyena svādhiṣṭhānakramena ca | bodhicittam utpādayed vaivṛtisaṃvṛtīrūpakam ||* (29) *samvṛtaṃ kundasaṃkāśaṃ vivṛtaṃ sukhārūpiṇam | strīkakkolasaukhāvatyām evaṃkārasvarūpake ||* (30) *sukhasya rakṣaṇād eva sukhāvātīti śabdītam | buddhānām bodhisattvānām ādhāraṃ vajradhāriṇām ||* (31) *evam eva tu saṃsāraṃ nirvāṇam evam eva tu | saṃsārād rte nānyan nirvāṇam iti kathyate ||* (32) *saṃsāraṃ rūpaśabdādāyāḥ saṃsāraṃ vedanādāyāḥ | saṃsāraṃ indriyāṇy eva saṃsāraṃ dveṣakādāyāḥ ||* (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 Saroruhavajra* comments on these verses in the following way: *'dir de bžin ñid du bcom ldan 'das kyis lan bka' stsal pa | de ñid kyis 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 | gan gis žes pa'o || 'dir lan du dkyil 'khor 'khor lo žes pa ste | dkyil 'khor 'khor lo la sogs pas bskyed pa dan rdzogs pa'i rim pas don dam pa'i byañ chub kyī sems bskyed par bya'o || sogs pa'i sgras nañ gi sbyor bas so || bdag byin gyis brlabs pas žes pa dan thabs dan śes rab kyī sbyor bas las kyī phyag rgya byin gyis brlabs nas kun rdzob kyī byañ chub kyī sems bskyed par bya ba'o || gñis ka'i rañ bžin gsuñs pa kun rdzob ces pa'o || gñi ga'i yañ btsun mo'i padmar žes pa śes rab kyī 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 bžin no || de ltar yoñs su ma śes pas 'khor ba'o || “khor ba spañs te gžan du ni || mya ñan 'das pa śes mi 'gyur ||” śes pa ni thob par ro || 'khor ba ñid yoñs su śes pa ñid mya ñan las 'das pa žes bya ba'i don to || 'khor ba gañ yoñs su śes nas mya ñan las 'das pa yin no sñam pa la | “khor ba gzugs dan sgra la sogs ||” žes pa'o || rmoñs pa ni rañ bžin yoñs su ma śes pa'o || ma rmoñs pa ni de kho na ñid yoñs su śes 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 pa'o ||* (T 1181, D. ff. 165v-166r).

By this, by the thorough understanding of [all] these *dharmas* as the ‘un-fixed *nirvāṇa*’ (*rab tu mi gnas pa'i mya nian las 'das pa* → Skt. *apratitiṣṭhitanirvāna*), 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.³⁵⁴

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*).³⁵⁵

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. *vihāra*). 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 *mantras*.

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 *mantras*.

³⁵⁴ This passage too remains slightly obscure. The author seems to be pointing here at the possibility of full realization within one lifetime.

³⁵⁵ HeTa II.iv. 53; the Sanskrit version of the edition of the *tantra* reads *aśeṣāṇām tu sattvānām yatrotṭattiḥ pragīyate | tatra nirmāṇakāyaḥ syān nirmāṇaṃ sthāvaraṃ 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** *žes pa ni skye gnas dan ñe ba ñid do || “sems can dag ni ma lus rnams || skye gnas gan du skye ba ni ||” žes pa'o || der* *žes pa ni de dan 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 *buddhas*, 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. *daśabhūmiśvara*).³⁵⁶

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 abides pervading everything, moving and motionless. He appears having an illusory form. By means such as the circle of the *maṇḍala* he certainly reaches the state of constantly being [in realization] (*sātatyā*).³⁵⁷

³⁵⁶ HeTa II.iv. 61-64. The translation presented here follows in main the Sanskrit version of the *tantra* which reads: *nikāyaṃ* [°a HeTa_{Sn}] *kāyaṃ ity uktam udaraṃ* [udāraṃ HeTa_{Sn}] *viḥāraṃ ucyate | vītarāgād bhaved yonau jarāyu jvalacīvaram ||* (61) *upādhyāyī tathā janaṅ vandanāṃ mastakāñjaliḥ | śikṣāpadam jagatkṛtyaṃ mantra-jāpam ahaṃ tathā ||* (62) *akāraṃ yonicakṛasya hakāraṃ mahāsukhasya ca | jāto bhikṣur dhvanan[dhvanana° HeTa_{Sn}] mantrō nagnaḥ śirastundamūḍitaḥ ||* (63) *ābhīḥ sāmagri-bhīḥ* [sāmā° HeTa_{Sn}] *sattvā buddhā eva na saṃśayaḥ | bhūmayo daśamāsās ca sattvā daśabhūmiśvarāḥ ||* (64). For commentaries on this beautiful set of 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 no bo ṅid dan ldan no zes bstan pa'i phyir | sde pa lus zes bya ba la sogs pa'o ||* “*skye gnas su ni 'dod chags bral ||*” *zes pa skye gnas kyi gnas skabs su yaṅ chags par mi 'gyur bas so || spyi bor thal sbyar zes pa skye ba'i dus su lag pa spyi bor sbyar te skye bas so || 'gro ba'i bya ba zes pa ni 'gro ba raṅ gi bya ba nes pa'o || sgra ni snags zes pa thabs dan ses rab kyi bdag ṅid kyi snags zlos pa'o || gcer bu ni gos med cin yoṅs su mi 'dzin pa'o || tshogs pa 'di yis zes pa ni snar 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 no bo ṅid kyi saṅs rgyas pa thos nas no mtshar du byed pa ste | no mtshar dan ldan nas brgyal ba ni byaṅ chub kyi sems kyi gzugs su zu ba'o ||* (T 1181, D f. 167v).

³⁵⁷ HeTa II.iii. 24-25; the Sanskrit of the *tantra* reads: *etad eva mahājñānaṃ sarvadehe vyavasthitam | advayaṃ dvayarūpaṃ ca bhāvābhāvātmakeṇ prabhūm ||* (24) *sthiracalaṃ vyāpaya saṃtiṣṭhen māyārūpi ca bhāti ca | maṇḍalacakrādyupāyena sātatyam yāti niścayam ||* (25). In his **Padminī* Saroruha gives following comment: *'di ṅid ces pa ni gaṅ khyod kyi ses 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 zes pa ni mñon du bya'o zes pa'o ||* (T 1181, D f. 161v). See also MuĀv (p. 160) and YoMā (p. 128).

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.³⁵⁸

Therefore, immediately after that, after completely entering into the ‘reality’ (*de bžin ñid*) of the ‘self-empowerment’, the ‘procedure of arising’ (*skye ba'i rim pa*) should be known. Otherwise one only ceases from *samsāra* (*'khor ba zad pa tsam kho nar 'gyur*). One remains in *samsāra* for as long as the attaining of the means of correctly realizing the ‘ultimate aim’ (*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]:

He who keeps the observances 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 state (*sātatya*).

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.³⁵⁹

³⁵⁸ HeTa I.i. 12 (already quoted before); the Sanskrit version transmitted in the *tantra* reads: *dehasthaṃ ca mahājñānaṃ sarvasaṃkalpavarjitaṃ | vyāpakāḥ sarvavastūnāṃ dehastho 'pi na dehajaḥ ||*. In his **Padminī* Saroruha comments: *gañ du bsgom par bya že na | “ye śes chen po lus la gnas ||” žes bya ba gsuis te | ye śes chen po ni bde ba chen po'i ye śes so || “kun du rtog pa thams cad spais ||” žes bya ba ni dmigs pa med pa'i ye śes kyi rañ bžin no || “dños po thams cad bya ba byed pa ||” žes pa ni 'joms par byed pas so || “gnas kyañ lus kyis bskyed pa min ||” žes pa ni lus la ñe bar brtag par bya ba yin yañ lus las ma skeyes pa'o || khyab par byed cin skye ba med pa dañ '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).

³⁵⁹ HeTa II.ii. 29-31: *utpattikramayogena prapañcaṃ bhāvayed vratī | prapañcaṃ svapnavat kṛtvā prapañcair niṣprapañcayet ||* (29) *yathā māyā yathā svapnaṃ yathā syād antarābhavam | tathāiva maṇḍalaṃ bhāti sātatyābhyāsayogataḥ ||* (30) *mahāmudrābhīṣeṣu yathā*

In that way too [it has been taught]:

Having discerned (*rnam par nes sñi*) the ‘aggregates’ as the stainless *maṇḍala* [and] everyone [in it] as the many goddesses, one should realize that in that too the hero is Heruka, his body unchanging, having the ‘[single] flavor of reality’.³⁶⁰

In the *Hevajratantra* 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.³⁶¹

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*’?!³⁶²

The Bhagavān replied:

jñātaṃ mahat sukham | tasyaiva tatprabhāvaḥ syān maṇḍalaṃ nānyasaṃbhavam || (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).

³⁶⁰ The source of this stanza remains untraced.

³⁶¹ 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 sukhābhāvo 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).

³⁶² HeTa II.ii. 34; the Sanskrit of the *tantra* reads: *vajragarbha āha | utpannakramayogo 'yaṃ tatsukhaṃ [sat° HeTa_{sñ}] mahāsukhaṃ maṭam | utpann[o] bhāvanāhīno utpat-tyā kiṃ prayojanam ||*. For commentaries, cf. MuĀv (p. 143) and YoMā (p. 114). Saroruha's comment on this entire passage is given below.

‘O 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.³⁶³

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.³⁶⁴

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.³⁶⁵

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.³⁶⁶

I am the explainer and I am also the ‘*dharma*’, 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.³⁶⁷

I have the nature of the Innate Bliss, the end of the Supreme, endowed with the beginning of the Bliss of Cessation. O son, [you should consider me] to be like a lamp in the darkness!³⁶⁸

³⁶³ HeTa II.ii. 35; the Sanskrit reads: *bhagavān āha | aho śraddhāvegena naṣṭo 'yaṃ mahābodhisattva itī | dehābhāve kutaḥ saukhyaṃ saukhyaṃ vaktuṃ na śakyate | vyāpyavyāpakarūpeṇa sukheṇa vyāpitaṃ jagat ||*. Cf. MuĀv (p. 144) and YoMā (p. 114).

³⁶⁴ HeTa II.ii. 36: *yathā puṣpāśritaṃ gandhaṃ puṣpābhāvān na gamyate | tathā rūpādyabhāveṇa saukhyaṃ naivopalabhyate ||*, cf. MuĀv (p. 144) and YoMā (p. 115).

³⁶⁵ HeTa II.ii. 37: *bhāvo 'haṃ naiva bhāvo 'haṃ buddho 'haṃ vastubodhanāt | māṃ na jānanti ye mudhāḥ [mugdhāḥ HeTaSn] kausīdyopahatās ca ye ||*, cf. MuĀv (pp. 144f) & YoMā (p. 115).

³⁶⁶ HeTa II.ii. 38; the Sanskrit reads: *vihare 'haṃ sukhāvatyāṃ sadvajrayoṣito bhage | ekārāktirūpe tu buddharatnakaraṇḍake ||*, cf. MuĀv (p. 145) and YoMā (p. 115).

³⁶⁷ 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. 115f).

³⁶⁸ HeTa II.ii. 40; the Sanskrit reads: *sahajānandasvabhāvo 'haṃ paramāntaṃ vi-ramādīkam | tathā ca pratyayaṃ putra andhakāre pradīpavat ||*, cf. MuĀv (p. 146) and YoMā (p. 116).

[I am] the teacher with the ‘32 major marks’, the lord endowed with the ‘80 minor ones’, dwelling by the name of ‘semen’ (*khuba* → Skt. *śukra*) in the Abode of Bliss that is the ‘bhaga’ of the venerable goddess.³⁶⁹

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.³⁷⁰

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*).³⁷¹

Since it arises in/from the body, it should therefore be called ‘deity’.³⁷²

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.³⁷³

Therefore, by the mind which has the aspect of purity the entire world is innate, its nature is called ‘innate’, its nature alone is ‘*nirvāṇa*’.³⁷⁴

³⁶⁹ HeTa II.ii. 41: *dvātriṃśallakṣaṇāḥ śāstā aṣṭīvyāñjanī prabhuḥ | yoṣidbhage sukhāvatyāṃ śukranāṃna vyavasthītaḥ* ||, cf. MuĀv (p. 147) and YoMā (p. 116).

³⁷⁰ The source of the first half cannot be traced, the second 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. 55ab might have somehow led to this confusion which might be authorial.

³⁷¹ HeTa II.ii. 42; the Sanskrit as it is preserved in the editions of the *tantra* reads: *vinā tena na saukhyaṃ syāt sukhaṃ hitvā bhaven na saḥ | sāpekṣam asamarthatvād devatāyogataḥ sukham* ||, cf. MuĀv (p. 147) and YoMā (p. 116).

³⁷² HeTa I.v. 14cd, the Sanskrit reads *dehe sambhvatīty asmād devateti nigadyate* ||.

³⁷³ HeTa II.ii. 43; the Sanskrit in the editions of the *tantra* reads: *tasmād buddho na bhāvaḥ syād abhāvarūpo 'pi naiva saḥ | bhujamukhākārarūpī cārūpī paramasaukhyataḥ* ||, cf. MuĀv (p. 147) and YoMā (p. 117).

³⁷⁴ HeTa II.ii. 44; the Sanskrit reads: *tasmāt sahajaṃ jagat sarvaṃ sahajaṃ svarūpam ucyate | svarūpam eva nirvāṇaṃ viśuddhyākāracetasā* ||, cf. MuĀv (p. 148) and YoMā (p. 117). Note that the **Padmīnī* suggests to read *sahajasvarūpam ucyate* (→ *lhan cig skyes pa'i ran bžin brjod*).

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].³⁷⁵

³⁷⁵ HeTa II.ii. 45; the Sanskrit reads: *devatāyogarūpaṃ tu jātamātre vyavasthitāḥ | bhujamukhavamasthānāt 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 sñin pos gsol pa | rdzogs pa'i rim pa žes pa'o || e ma'o dad pa'i ūgs kyis žes bya ba ni śin tu dad pas so || 'di'i don ni "gañ la skad cig gis dmigs te || bde ba'i blo dañ ldan pa'i lha || śin tu yid ni dga' nas te || dga' dgur spyod pas myur du 'grub ||" ces so || dños po na žes pa ni thabs kyi tshul gyis so || dños po med pa na žes pa ni śes rab kyi tshul gyis so || 'chad pa po na žes pa ni loñs spyod rdzogs pa'i sku'o || chos ni chos kyi sku'o || ñan pa ni sprul pa'i sku'o || "yañ na thams cad na'i rañ bžin" žes pa ni ñan pa la sogs pa'i dños po rnams kyañ sañs rgyas ñid do || chos rnams no bo ñid kyis dag pa ñid do || bsgrub bya na žes pa ni mi śes pa'i sgrub pa pos so || de bžin du yañ rkyen yin žes pa ni | de bžin du yañ rig pa'o || gañ | "na ñid ston pa sum cu rtsa gñis mtshan ||" žes pa ni loñs spyod rdzogs pa'i skus chos ston par byed pa'o || de ñid khu ba žes bya žes 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 žes pa'o || de'i phyir loñs 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 sñin 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 śin tu dños po med pa'i rañ bžin na ma yin no || "de'i 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 rnams rañ bžin gyis lhan cig skyes pa ste | de yañ thams cad du ma skyes pa ñid kyis gnas te | chos rnams kyi rañ bžin med pa ñid kyi rañ bžin no || de ltar na rmi lam lta bu ñid kyis dños po rnams re žig sems las phyi rol na med par grub bo || de yañ gcig dañ du ma dañ bral žin rgyu dañ bral bas no 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 | rtog 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 pukasā la sogs pa'i tshul gyis rnam par gžag pas so || gal te sañs rgyas kyi 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 mthon 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 skyes 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 śe 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).*

Therefore, because of the absence of the ‘*sambhogakāya*’, 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’ (*ston pa ñid dan 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.³⁷⁶

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 realization of that

O Wise One, existence should be cultivated (*bhāvya*) as non-existence through full realization, and likewise Śrīheruka too is to be realized as non-existence through full realization.³⁷⁷

³⁷⁶ 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.

³⁷⁷ 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: *bhāvanaiva vimucyante vajragarbha mahākṛpa* || (10) *badhyante bhāvabandhena mucyante tatparijñayā | bhāvam bhāvyaṃ bhavet prājña abhāvaṃ ca parijñayā | tadvac chrīherukaṃ bhāvyaṃ abhāvaṃ ca parijñayā* || (11). The second part of the Sanskrit may be translated as: “O 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 *bhāvam 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*** *ñes pa ni 'dūr yañ dag pa ñid du bsams nas sems can rnam s grol te gžan du ma yin no* || “***dños po'i 'chñ bas bcñs pa 'o*** ||” *ñes pa ni de la chags pas so* || “***dños med yoñs su śes pa yis*** ||” *ñes bya ba ni gñis su med pa'i ye śes kyis te grol bar 'gyur ro* || ***de bñin*** *ñes pa ni gsuñs pa'i rim pas so* || ***he ru ka bsgom bya*** *ñes pa ni | yoñs su śes pas bsgom par bya'o* ||

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.³⁷⁸

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.³⁷⁹

And [thus is] the concentrated *yoga* for the inferior *yogin* (*tha ma*).

Eating, drinking, bathing, waking or even sleeping, he should meditate. From that, by seeking the ‘great seal’ (*phyag rgya chen po* → Skt. *mahāmudrā*), he reaches a state of constant immersion.³⁸⁰

In this way is the concentration for the middling *yogin*.

dños med *ces pa ni rañ bžin med par gyur ba ste | de'i phyir dañ por dños po bsgom par bya'o || dños po med pa de ñid yoñs su śes par bya ba yin te | dños po dañ dños po med pa dañ bral bas dños po dañ dños po med pa'i rañ bžin he ru ka bsgom par bya'o ||* (T 1181, D f. 127v). See also MuĀv (pp. 10-14) and YoMā (pp. 7-8).

³⁷⁸ HeTa I.vii. 27; the Sanskrit of the *tantra* reads: *śrīkāram advayaṃ jñānaṃ hekāraṃ hetwādiśūnyatā | 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 žig he ru ka'i don du gañ du gnas pa'i lus ñag gi bya ba phyag rgya dañ śiags kyi rañ bžin yin sñam pa la | gsuñs pa | “śrī ni gñis med ye śes te ||” žes 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” žes 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 žes bya ba'i don to || ka ni stoñ pa ñid kyi 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).

³⁷⁹ HeTa I.viii. 42; the Sanskrit of the *tantra* reads: *evam matvā tu vai yogī yo 'bhyāse[t] susamāhitaḥ | sa sidhyati na sandeho mandapūnyo 'pi mānavah ||*. For short commentaries on this, cf. **Padminī* (T 1181, D f. 143v), MuĀv (p. 95) and YoMā (p. 74).

³⁸⁰ HeTa I.viii. 43; the Sanskrit version of the *tantra* reads: *khānapāne tathā [yathā HeTa_{Sn}] snāne jāgrat supto 'pi cintayet | sātatyam tu tato yāti mahāmudrābhikāṅkṣakaḥ ||*. For commentaries on this stanza, cf. MuĀv (p. 95) and YoMā (p. 75). In his **Padminī* Saroruhavajra comments this and the preceding stanza in the following way: *'di ltar bla ma brgyud pa'i rim pa śes nas bsgrubs pas 'grub cin lhan cig skyes pa 'dabs so || śin tu mñam gžag ces pa ni de ñid gsuñs pa | bza' dañ btuñ dañ žes pa dañ || “rgyun mi 'chad par de las 'gyur ||” žes pa ni | de'i phyir de ltar gyur*

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 *mantras*, 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.³⁸¹

Thus and so forth [it should be understood].

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 ran bžin gyis rgyun du'o || de las 'gyur žes pa ni thob pa'o || (T 1181, D f. 143v).

³⁸¹ HeTa II.iii. 41-44d, the Sanskrit as it is transmitted in the *tantra* reads the entire verses as: *khānam pāṇam yathāprāptam gamyāgamyaṃ na varjayet | snānam śaucaṃ na kurvīta grāmyadharmam na varjayet ||* (41) *mantram naiva japet dhūmān dhyānam naivāvalambayet | nidrātyāgam na kurvīta nendriyāṇām nivāraṇam ||* (42) *bhakṣaṇīyaṃ balaṃ sarvaṃ pañcavaṇam samācāret | ramate sarvayoṣitā nirviśaṅkena cetasā ||* (43) *mitrasnehaṃ na kurvīta diviṣṭe dveṣam tathā na ca | na vandayed imān devān kāṣṭhapāṣāṇamṛmayān | 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 žes 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 || gtsañ sgra ni dag par rtog pa ste | chos kyi dbyiñs so sor rtog pa las lhag pa'i gtsañ sbra mi byed pa'o || grañ gi chos ni bde bar yañ dag par śes nas spoñ bar mi byed pa'o || snags ni yi ge so sor ñes pa dan ma ñes pa'i rim pas so || rtog pa ni snags ñes pa'i rim pas so || gñid ni rnal 'byor gyi gñid de de spañ bar mi bya ba'o || de dan de'i dbañ po'i rnam par dag pa grub pa'i dbañ po rnam rañ gi rjes su mthun par yul la myoñ bar byed pas dgag par mi byed do || grogs po la byams pa žes bya ba la sogs pas rjes su chags pa dan khoñ khro ba spañs pas gsuñs so || lha ni de bžin gségs pa'o || phyag mi bya ba ni de dag dan bdag bye brag gi blo mi bskyed pa'o ||* (T 1181, D f. 162v).

And in this way:

There is no recitation of *mantras*, no ascetic practice (*dka' thub*), no fire oblation (*sbyin sreg*), no deities of the *maṇḍala*, nor a *maṇḍala*. This is the recitation of *mantras*, 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.³⁸²



[...] ³⁸³

³⁸² HeTa I.x. 43; the Sanskrit version of the *tantra* reads: *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 makes the following comment in his **Padminī*: *de lta bur gyur pa'i byañ chub kyi sems bsgoms pas || snags bzlas pa med pa dan | dka' thub med pa la sogs pa'o || byañ chub kyi sems de dan de ñid snags bzlas pa ste | śes par byed pa dan skyob par byed pa'i bdag ñid do || de ñid brtul žugs te kha na ma tho ba thams cad dan bral ba'i ran bžin ñid do || de ñid sbyin sreg ste ñon moṅs pa dan phuṅ 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 sñin po len pa ñid do || de'i phyir mdor na ni mdor bsdus pas so || mañ du smras pas ci žig bya ste | sems 'dus pa'i tshul can žes 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 žes bya ba'i don to ||* (T 1181, D ff. 152v-153r).

³⁸³ From here onwards the Tibetan canonical translation corresponds again to the text as it is preserved in the end of the surviving Sanskrit version.

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- Rim pa lña'i don mdor bśad pa rnal 'byor pa'i yid kyi 'phrog*** (**Pañcakramārthabhāskarāṇa-nāma*) by Thub pa dpal bzañ po (Tōhoku 1813). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 148v – 195v.
- Rim pa lña'i don gsal bar byed pa zes bya ba*** (**Pañcakramārthabhāskarāṇa-nāma*) by Klu'i byañ chub (Tōhoku 1833). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 36, ff. 207v – 237r.
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- gSaṅ ba thams cad kyi sgron ma'i rgya cher 'grel pa*** (**Sarvaguhyaḥpradīpāṭikā*) by sÑan grags bzañ po (Tōhoku 1787). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 30, ff. 203v – 234r.
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Appendices

Apabhraṃśa verses

The following appendix is intended to give an overview of the *apabhraṃśa* verses contained in the *Hevajrasādhanopāyikā* 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 *vajragītikās* 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

samcodanagītikā

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 *utthānagāthā*, 'effects the awakening of the mind'² 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 *Hevajra-tantra* itself (HeTa II.v. 20-23) and is quoted and commented on in various other works of the different traditions of the Hevajra system.³

¹ For the sake of brevity, and to the author's regret, in 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 extra-canonical translations of the various works. As for the *Hevajratantra* itself, it has not been possible to check the various sources. The variants that are reported rely on the edition of the *tantra* as presented in the editions of the MuĀv and YoMā which, however, do not seem to be reliable in all instances. Their verification on basis of the underlying primary sources is highly recommended.

² Skt. *cittaprabodhakārikā*, cf. HeSāU (Ñ₁ f. 4r),

³ So far only the readings of the *mūlatantra* itself, of Ratnākaraśānti's MuĀv, Kāṇha's YoMā, the HeSāU, VaPra, HePra, BhraHeSā, HeSāSam 8 and He-

Turning now towards the language and meter of these *vajragīti* verses, the following statement from Harunaga Isaacson's *First Yōga* may be given first:

That the language of the verses with which the Bhagavān is roused by goddesses from his *samādhi* is Apabhraṃśa⁴ 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 *Guhyasamājatantra* (not a *yoginītantra*!) has the four goddesses using Sanskrit (17. 72-75; the content of the verses and several individual phrases are however very similar to what we find in the *Hevajra-tantra*).⁵

In editing the following verses, the so-called *dohaka* meter has been assumed as the underlying metrical structure of the individual stanzas.⁶ Basically, this meter consist of 13 syllabic instants (*mātras*) per odd *pāda* and 11

SāSam 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).

⁴ 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 *vikāraḥ* of Sanskrit: *apabhraṃśas tu bhāṣātra vikāraḥ saṃskṛtasya sā (sā MS, ca Upādhyāya) | pūraṇaḥ hravadīrghatvabindrutavilambitaiḥ || (KhaTaṬī p.232)"*.

⁵ Isaacson 2007: p.301. The typo "relevation" was corrected to 'revelation'.

⁶ 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.

syllabic instants per even *pāda*. Four *pādas* each forming a verse. The crucial question in the analysis of the metrical structure appears to lie 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 1957,⁷ 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.⁸



⁷ Regarding it, 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 metrically ‘short’ (*laghu*) as long as it consists of a short vowel followed by no more than a single consonant. All other syllables are treated as metrically ‘long’ (*guru*).

⁸ 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.

Apabhramśa and Tibetan translation :

uṭṭha¹ bharāḍo karuṇamaṇu² pukkasi³ mahu⁴ paritāhi⁵ |
mahāsuajoem⁶ kāma mahum⁷ cchaḍḍahi⁸ suṅṅasamāhi⁹ ||ⁱ
khyed¹ bžeṅs rje btsun sñiṅ rje'i yid ||² pukkasi bdag³ yoṅs su skyobs ||
ston pa'i tiṅ 'dzin spaṅs nas su⁴ || bde chen sbyor bas bdag 'dod mdzod⁵ ||

¹HeTa II.v. 20.

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_{MuĀv}. 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,Ṇ,T,MuĀv,KL}] mahum Ṇ₁, E_N^{sil}, P_ḡ, BhraHeSā_A, HeSāSam 10, HeTa_{ed}; madbham P_R; mahi(ṃ) BhraHeSā_B; muhu BhraHeSā_E. ⁵paritāhi S, HeSāSam 8|10, P_ḡ, P_R, BhraHeSā_{A,E}, HeTa_{MuĀv,KL}] paritāhim Ṇ₁, E_N^{sil}, HeTa_{ed}; paritāhi BhraHeSā_B; paritohi HeTa_G. ⁶mahāsuajoem Ṇ₁, HeSāSam 8|10, BhraHeSā_{ed}.] mahā^xsuhajoe SP.c. (nt. in upper margin, rubbed out, presumably after correction); mahāsua joe E_N, HeTa_{ed}; mahāsuhayoge P_ḡ, P_R; mahāsuhayoem BhraHeSā_A; mahasuhajoe 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,Ṇ,T,MuĀv,KL}. ⁸cchaḍḍahi HeSāSam 8|10, BhraHeSā_{A,B}] cchaḍḍahim Ṇ₁, E_N^{sil}; cchaddahi S; chāḍḍahi P_ḡ, P_R; cchaḍḍahi BhraHeSā_E; cchaḍḍahim HeTa_{ed}; cchaṭṭahi HeTa_{K,Gh}; cchaṭṭahim HeTa_{Ch}; cchāṭṭahi HeTa_{Jh}; cchatuhi HeTa_{KL}. ⁹suṅṅasamāhi HeSāSam 8, E_N^{sil}, P_ḡ^{p.c.} (°sā° in upper margin); BhraHeSā_{A,E}, HeTa_{ed}, HeTa_{KL}] suṅṅasahāva Ṇ₁, BhraHeSā_B, HeTa_{K,Gh}; suṅṅasamāhi S; suṅḍalasāhi P_R, suṅṅasamāhi HeSāSam 10; ston pa'i tiṅ 'dzin HeSāU^{Tib}; ston ñid raṅ bzin HePra^{Tib}.

¹khyed HePra_{C,D,P₂}] khyod HePra_{G,N,P₁}. ²khyed bžeṅs rje btsun sñiṅ rje'i yid HePra] sñiṅ rje'i yid kyi (yid kyis HeSāU_G) bcom ldan bžeṅs HeSāU. ³pukkasi bdag HePra] sbos mo bdag la HeSāU. ⁴ston pa'i tiṅ 'dzin spaṅs nas su HeSāU] ston ñid raṅ bzin dor nas ni HePra. ⁵sbyor bas bdag 'dod mdzod HePra] 'dod pas bdag la sbyor HeSāU.

tojha¹⁰ vihunṇe¹¹ marami haūṃ¹² utṭhahi¹³ tuhu¹⁴ hevajja¹⁵ |
 cchādḍahi¹⁶ sunṇasahāvaḍā¹⁷ sabariā¹⁸ sijjhaū¹⁹ kajja²⁰ ||ⁱⁱ
 khyod med na ni⁶ bdag 'gum pas || kye yi rdo rje⁷ khyod⁸ bžeṅs śig⁹ ||
 stoṅ pa'i raṅ bzin spaṅs nas su ||¹⁰ ri khrod ma yi bya ba sgrubs¹¹ ||¹²

ⁱⁱHeTa II.v. 21.

¹⁰tojha Ṇ₁, BhraHeSā_A, HeSāSaṃ 10] tohya S (uncertain), E_N; tojyā HeSāSaṃ 8, HeTa_{Kh}; tujjhā P_ḡ^{p.c.} (rewritten ?); tujjha P_ḡ^{pp.c.}; tujyaṃ P_R; tojā BhraHeSā_B; tojja BhraHeSā_E; tohyā HeTa_{ed.}; toju HeTa_K; tojjhā HeTa_G; tojjhu HeTa_{Gh}; tojju HeTa_{KL}. ¹¹vihunṇe Σ_{S,HeSāSaṃ 8|10,BhraHeSā_B,HeTa_{K,Gh,Jh}}] vihunḍe S; vihunḍe HeSāSaṃ 8|10, HeTa_{K,Gh}; vihunḇṇ BhraHeSā_B; vihunna HeTa_{Jh}; vihunṇem HeTa_{KL}. ¹²marami haūṃ K, Ṇ₁, S, BhraHeSā_{A,B}, HeTa_{KL}, HeSāSaṃ 10] marami hahuṃ E_N^{sil.}, HeTa_{ed.}; marami hahuṃ HeSāSaṃ 8; marami >marami< haūṃ P_ḡ^{p.c.} (canceled); marami uha>ma<mi ṅ dīsa (..) P_R (cancellation mark erroneously taken to refer to nt. in margin); marami haū BhraHeSā_E; marami havu HeTa_{K,Gh,MuĀv.} ¹³utṭhahi K, Ṇ₁, S, BhraHeSā_{ed.}, HeTa_{K,Gh,KL}, HeSāSaṃ 10] utṭhehim E_N^{sil.}, HeTa_{ed.}; utṭhaha HeSāSaṃ 8; utṭhāhi BhraHeSā_A; utṭha BhraHeSā_B; utṭṭhuhi BhraHeSā_E. ¹⁴tuhu S, P_ḡ, P_R, BhraHeSā_B, HeTa_{K,Gh,N,KL}] tuhuṃ Ṇ₁, K, E_N^{sil.}, HeSāSaṃ 8|10, BhraHeSā_A, HeTa_{ed.}; tuha BhraHeSā_E. ¹⁵hevajja Σ_{-HeTa_{K,Kh,Gh,G}}] hevajra HeTa_{K,Kh,Gh}; hevajraḥ HeTa_G; dhaovajja HeSāSaṃ 10. ¹⁶cchādḍahi E_N^{sil.}, BhraHeSā_{A,B}, HeTa_{ed.}, HeSāSaṃ 10] cchādahi Ṇ₁, HeSāSaṃ 8, BhraHeSā_E; cchādḍahi K; cchatuhi S (mark above °ḍḍa°), HeTa_{KL}; chādḍahi P_ḡ, P_R, HeTa_{Jh}; cchādahi HeTa_{K,Kh,G,Gh}. ¹⁷sunṇasahāvaḍā Ṇ₁, HeSāSaṃ 8|10, P_ḡ, P_R, BhraHeSā_Σ, HeTa_{MuĀv,YoMā,KL}] sunnasahāvaḍā K^{p.c.} (°ḍḍa changed from a °hā), HeTa_{K,Kh,Gh}; sunnasahāvaḍā S; sunnasabhāvaḍā E_N, HeTa_{ed.}; sunnasāvaḍā HeTa_G. ¹⁸sabaria K, S, HeSāSaṃ 8, HeTa_{KL}] sabari Ṇ₁ (possible correction in upper margin), BhraHeSā_B; śavaria E_N^{sil.}, HeTa_{ed.}; śabariā P_ḡ, P_R; savariha BhraHeSā_{A,ed.}, HeSāSaṃ 10; śavarīha BhraHeSā_E. ¹⁹sijjhaū K, P_ḡ, BhraHeSā_{A,B}] sijāu Ṇ₁, HeSāSaṃ 8; sijhaū S, HeTa_{KL}, HeSāSaṃ 10; sihyāu E_N^{sil.}, HeTa_{ed.}; sijyaū P_R; sijja BhraHeSā_E; siktaū HeTa_{K,Gh}; sijjaū HeTa_{G,MuĀv.} ²⁰kajja Σ_{-kajja P_{ḡ,R},BhraHeSā_E}] kajja P_ḡ, P_R; kaja BhraHeSā_E.

⁶khyod med na ni HePra] khyod mi bzuḡs pas HeSāU. ⁷kye yi rdo rje HePra_{C,D,P₂sil.}] kye rdo rje HePra_{G,N,P₁}; dgyes pa'i rdo rje HeSāU (*pāda* d). ⁸khyod HePra] khyed HeSāU (*pāda* d). ⁹bžeṅs śig HeSāU, HePra_{P₁}] bzaṅs śig HePra_{P₁} (misprint?). ¹⁰stoṅ pa'i raṅ bzin spaṅs nas su HeSāU (*pāda* b)] stoṅ ṅid raṅ bzin ṅid dor nas HePra. ¹¹sgrubs HePra_{C,D,P₂sil.}] bsgrubs HePra_{G,N,P₁}. ¹²ri khrod ma yi bya ba sgrubs HePra] ri khrod ma dgos bsgrub pa'i phyr HeSāU (*pāda* c)).

lo-a²¹ nimantia²² suraapahu²³ sunṇe²⁴ acchasi kīsa²⁵ |
 haüṃ²⁶ caṇḍālī²⁷ viṇṇamami²⁸ tai²⁹ viṇu³⁰ uhami³¹ na³² dīsa³³ ||^{34,iii}
 dga' gtso 'jig rten¹³ mgron gñer nas¹⁴ || stoṅ pa ñid la bźugs sam ci ||¹⁵
 khyod med phyogs ni mi 'tshal bas ||¹⁶ gtum mo bdag ni¹⁷ gsol ba 'debs ||¹⁸

ⁱⁱⁱHeTa II.v. 22.

²¹loa K, E_N^{sil}, HeSāSaṃ 8|10, BhraHeSā_{A,B}, HeTa_{cd}, HeTa_{KL}] loya P_ś, P_R, BhraHeSā_E; ††_x a HeTa_w (preceding part lost). ²²nimantia K, S, BhraHeSā_A, HeTa_{cd}.] nimantī Ṇ₁; nimintia E_N^{sil}; nimantia HeSāSaṃ 8|10, HeTa_w; nimantiya P_ś, 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 Ṇ₁, E_N^{sil}, HeSāSaṃ 8|10, P_ś, BhraHeSā_Σ, HeTa_{cd}, HeTa_w] sunne K, S; sunṇa P_R; sunṇeṃ HeTa_{KL}. ²⁵kīsa Σ_{HeTa_{K,Gh}}] kisu HeTa_{K,Gh}. ²⁶haüṃ K, HeSāSaṃ 8, BhraHeSā_A] haü S, Ṇ₁, BhraHeSā_B, HeTa_{G,Gh,KL}, HeSāSaṃ 10; haüṃ E_N^{sil}, HeTa_{cd}; haüṃ P_ś, P_R; havu BhraHeSā_E; aüṃ HeTa_w. ²⁷caṇḍālī Ṇ₁, K, BhraHeSā_Σ, HeTa_{w,KL}, HeSāSaṃ 10] caṇḍālīni S; caṇḍālī E_N^{sil}, HeSāSaṃ 8, HeTa_{cd}; cāṇḍālī P_ś, P_R. ²⁸viṇṇamami Ṇ₁, P_{ś,R}, BhraHeSā_A, HeTa_{KL}] vinnamami K; virṇṇamami S; viṇṇanami E_N, HeTa_{cd}; viṇṇumami HeSāSaṃ 8|10; viṇa(ṇu)mammi BhraHeSā_B; virṇṇumami BhraHeSā_E; viṇṇamamī HeTa_{Mu_Āv}; viṇṇavami HeTa_w. ²⁹tai Ṇ₁, S, E_N, BhraHeSā_{A,E}, HeTa_{cd}, HeTa_{w,KL}, HeSāSaṃ 10] taiṃ K; tuhu HeSāSaṃ 8; tai P_ś; taiṅgi P_R; tahi BhraHeSā_B. ³⁰viṇu K, Ṇ₁, P_ś, P_R, BhraHeSā_{A,B}, HeTa_{w,KL}, HeSāSaṃ 10] viṇṇa S, E_N, HeTa_{cd}; viṣu BhraHeSā_E; viṇḍa HeTa_{K,Kh,Gh,Ch}; viṇḍā HeTaj. ³¹uhami Ṇ₁, HeSāSaṃ 8|10, BhraHeSā_B, S, E_N, BhraHeSā_{A,E}, HeTa_{cd}. (reporting "uhami" also for HeTa_{Gh,Ch}), HeTa_{KL}] uhavi K; uhamami P_ś^{p.c.} (nt. in margin); mā P_R (marginal note has not been noticed here); dahami HeTaj; ūhaya HeTa_w. ³²na K, S, E_N, BhraHeSā_{A,E}, HeTa_{cd}, HeTa_{w,KL}] ṇa Ṇ₁, HeSāSaṃ 8|10, BhraHeSā_B, P_ś^{p.c.} (nt. in margin). ³³dīsa Σ_{HeTa_{K,Gh}}] dīsu HeTa_{K,Gh}. ³⁴uhami ṇa dīsa (..) cheamaṇu] marginal note in P_ś.

¹³dga' gtso 'jig rten HePra_G] dga' gtso 'jigs rten HePra_G; 'dod pas 'jig rten HeSāU. ¹⁴mgron gñer nas HePra_{C,D,P₂}^{sil}.] 'gron gñer na HePra_G; 'gron gñer nas HePra_{N,P₁}; sñan mnan nas HeSāU_G; sñam mnan nas HeSāU_G. ¹⁵stoṅ pa ñid la bźugs sam ci HePra] gtso bo ci phyir stoṅ ñid bźugs HeSāU. ¹⁶med phyogs ni mi 'tshal bas HePra] mi bźugs na (*mi bźugs na* HeSāU_{G,N,P₁})] *mi bźugs ni* HeSāU_{C,D,P₂}) phyogs rmoṅs pas HeSāU. ¹⁷bdag ni HeSāU_C] dag ni HeSāU_C. ¹⁸gtum mo bdag ni gsol ba 'debs HeSāU] gdol ba mo bdag źu ba bgyid HePra.

indī-āli³⁵ uṭṭha³⁶ tuhu³⁷ haüim³⁸ jāṇami³⁹ tuha⁴⁰ citta⁴¹ |
 amhe⁴² ḍombī⁴³ cche-a-maṇu⁴⁴ mā karu⁴⁵ karuṇavichitta⁴⁶ ||^{iv,v}
 bdag gis¹⁹ khyod thugs mig 'phrul śes²⁰ || kye ma mig 'phrul can khyod bzeṅs ||²¹
 g.yuñ mo bdag ni groñ khyer ma ||²² sñiñ rje²³ chad par ma mdzad cig²⁴ ||

^{iv}HeTa II.v. 23. ^vCf. 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.

³⁵indī° K, Ṇ₁, P_ḡ, BhraHeSā_Σ, HeTa_{w,KL}, HeSāSaṃ 10] indrī S; indī E_N^{sil.}, HeTa_{ed.}; chendī° P_R; indī HeTa_{G,T}. NB: stanza in upper margin of K (same hand). ³⁶uṭṭha Σ_{-BhraHeSā_E,HeTa_w}] uṭṭhu BhraHeSā_E; uṭṭa HeTa_w. ³⁷tuhu P_ḡ, BhraHeSā_{B,E}, HeTa_{KL}] tuhuṃ Σ_{-K,P_ḡ,R_ḡ,BhraHeSā_{B,E}}; huṃ K; ttahu P_R. ³⁸haüim Ṇ₁, HeSāSaṃ 8, BhraHeSā_A, HeTa_{K,G,Ḡ}] haü K, S, HeTa_{KL}, HeSāSaṃ 10; haum E_N, BhraHeSā_B, HeTa_{ed.}; haü 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; jāṇāmi 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.}] ḍombiñi K; ḍombini S, HeTa_{KL}; ḍombi HeSāSaṃ 8|10^{a.c.}; ñcombī BhraHeSā_E; ḍombiñi 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}] karuṇx 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.}; °vicchittaṃ HeTa_{K,Ḡh}; °vicchitte HeTa_{Kh}; °vicchinnaḥ HeTa_N.

¹⁹gis HePra, HeSāU_{C,D,P₂}] gi HeSāU_{G,N,P₁}. ²⁰thugs 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. ²¹kye ma mig 'phrul can khyod bzeṅs HePra] sgyu 'phrul lta bur khyed bzeṅs cig HeSāU. ²²g.yuñ mo bdag ni groñ khyer ma HePra] 'gro gtso sme ma bdag legs śes (*legs śes* HeSāU_{G,N,P₁}] lags źes HeSāU_{C,D,P₂}^{sil.}) HeSāU. ²³sñiñ rje HePra] thugs rje HeSāU. ²⁴chad par ma HePra] rgyun chad ma HeSāU.

Sanskrit *chāyā*:

uttiṣṭha tvam bhāṭṭāraka karuṇāmanaska | sadā pukasī mām paritrāhi |
mahāsukhayogena kāmāhi mām | tyaja śūnyatāsamādhim ||^{vi}

twayā vinā mṛtāhaṃ | uttiṣṭha tvam hevajra |
tyaja śūnyatāsvabhāvatām | śabaryāḥ siddhyatu kāryam ||^{vii}

lokān nimantrya suratāprabho | śūnye tiṣṭhasi kim |
ahaṃ caṇḍālī vijñāpayāmi | twayā vinā ūhe na diśam ||^{viii}

he aindrajalika uttiṣṭha tvam | aham jānāmi tava cittam |
vayaṃ ḍombīnyas chekamanaso | mā kuru karuṇāvicchedam ||^{ix}



^{vi}VaPra^{§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: *uttiṣṭha bhāṭṭāraka karuṇāmanāḥ pukasī mām paritrāhi | mahāsukhayogena kāmāyasva mām tyaja śūnyasamādhim ||* (Isaacson 2007 : p.300). ^{vii}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 hevajra | tyaja śūnyasvabhāvam śabaryāḥ siddhyatu kāryam ||*, further glossing *vihinena* with *virahena* and *śūnyasvabhāvam* with *dravarūpatām* (Isaacson 2007 : p.300). ^{viii}VaPra^{§12}, further glossing *ūhe na diśam* with *na diśam paśyāmi* and adding the remark *tasmād uttiṣṭha mayā tava mahāmuditā*; see also §12 VaPra^{Tib.}. Based on the MuĀv, the *chāyā* is given as: *lokaṃ nimantrya suratāprabho śūnyena tiṣṭhasi kasmāt | ahaṃ caṇḍālī vijñāpayāmi twayā vinā paśyāmi na diśam ||*, giving *andhakāramātraṃ paśyāmi* as an alternative (Isaacson 2007 : p.300). ^{ix}VaPra^{§12}, adding *indrajalāṃ kṛtvā sthito 'si*, glossing *chekamanasaḥ* with *atīnāgarikāḥ* and adding *mayā tava mahāpekṣāvihārī*; cf. §12 VaPra^{Tib.}. The MuĀv gives the *chāyā* as: *aindrajalika uttiṣṭha tvam aham jānāmi tava cittam | vayaṃ ḍombīnyas chekāḥ manyasva mā kuru karuṇāvicchedam ||*, glossing *chekāḥ manyasva* with *ity evaṃ jānīhi* (Isaacson 2007 : p.300).

Stutigītikā

The following *stutigītikā* is preserved in a high number of works from various Hevajra traditions, and it can be found, e.g., in Jālandharipāda's *Vājrapradīpā* (VaPra^{§18}), in Bhadrapāda's *Dveṣavajrasādhana* (DVS, MS N₃ f. 194r₂₋₃), in Rāhulagupta's *Hevajraprakāśa* (HePra^{§18}), in Avadhūtipāda's *Śrīhevajravīśuddhinidhisādhana* (HeSāSaṃ 7, f. 73v₁₋₂), in Śākyaarakṣita's *Hevajrābhīsamayatilaka* (HeSāSaṃ 8, f. 86v₃₋₄), in Anaṅgavajra's *Hevajrasādhana* (HeSāSaṃ 10, f. 121r₄₋₆) and in Durjayacandra's *Ṣaḍaṅgasādhana* (HeSāSaṃ 26, ff. 209v₇-210r₁).

This short praise consists of a single stanza comprising a total of six *pādas*. In the following, the verse is treated as *ṣaṭpādī* “*pādākulaka*” with sixteen syllabic instants per *pāda* (cf. Apte 1957: Appendix A, p. 12 no. (d)). Yet, it may be also possible, perhaps, to take the meter as a *ṣaṭpādī* “*rasikā*” with 11 syllables (?) per *pāda* (cf. Velankar 1946: p. 31 no. 29), as described in the *Prākṛtapaiṅgalam* (PP; cf. *Bibliotheca Indica Series*, 1902 (→ I. 86)).

In the works from Saroruhavajra's Hevajra-lineage, this *stutigītikā* is given in the context of the ‘sealing’ (Skt. *mudraṇa*) as part of the so-called ‘*mūrdhābhīsamābodhi*’. It is sung in praise of the Bhagavān by the goddesses Locanā and so on after the consecration (Skt. *abhiṣeka*), at the time when the *jñānacakra* and *samayacakra* have been fused together.



tuhu¹ pariveṭṭia² joṇisatthem^{3,4} tuhu⁵ varaladdho^{6,7} appaṇu⁸ citem⁹ |
 taijaga¹⁰ saala¹¹ carācara¹² sohia¹³ karuṇācitem^{14,15} satu¹⁶ saṃbohia¹⁷ ||
 māapapañce¹⁸ sāhasi¹⁹ kajja²⁰ tuṭṭa ho²¹ maṇe²² siriheruarajja^{23,24} ||

¹tuhu P_ḡ, P_R, HeSāSaṃ 7|8|10|26] tuṅga Ṅ₂, K₁, I_{2*,3}; tuṅga K₂; tuṅgaṃ K_{3,5}; tuhuṃ I₁; tuha Ṅ₃. ²pariveṭṭia Ṅ₃, HeSāSaṃ 7] pariveṭṭia Ṅ₂, K_{3,5}, I₁, HeSāSaṃ 10|26; pariveṭṭia K₁; pariveṭṭia K₂; pariva I_{2*,3}; pariveḍḍia P_ḡ, P_R; parivebha HeSāSaṃ 8. ³joṇi° Σ_{-K₁,I_{2*}}] yoṇi° K₁; joṇidriyaṇi° I_{2*}. ⁴°satthem HeSāSaṃ 7] °sathem Ṅ_{2,3}, HeSāSaṃ 10^{p.c.}; °mānthem K₁; °thyem K₂; °sāthem K_{3,5}, I_{1,3}, HeSāSaṃ 26; °sāthe I_{2*}; °sāthem P_ḡ; °sotham P_R; °sācche HeSāSaṃ 8; °sa>nṛ<them (?) HeSāSaṃ 10^{a.c.}. ⁵tuhu Ṅ₃, HeSāSaṃ 10] tuṅga Ṅ₂, K_{1,2,5}, I_{2*,3}; tuṅgaṃ K₃; tuhuṃ P_ḡ, P_R, HeSāSaṃ 7|8|26, I₁ (°m). ⁶vara° Σ_{|-I_{2*,3}}] ca I_{2*,3}. ⁷°laddho HeSāSaṃ 7|8|10|26] laddhā Ṅ_{2,3}, P_ḡ, P_R; labdhā K_{1,2,3}; °labdho K₅; °labdhe I₁; ladyo I_{2*,3}. ⁸appaṇu Ṅ₂, K_{2,3,5}, HeSāSaṃ 7|8|26] appaṇa Ṅ₃, P_ḡ, P_R, HeSāSaṃ 10; apana K₁; apana I₁; appaṇḍa I_{2*,3}. ⁹citem Ṅ_{2,3}, HeSāSaṃ 7|8|10] cite K₁; cite K_{2,3,5}, I_Σ, P_ḡ, P_R, HeSāSaṃ 26. ¹⁰tai HeSāSaṃ 10] taiḥ Ṅ₂, K_{3,5}, I₁, P_ḡ; traṃ ai K₁; taṅgi K₂, P_R; tatri I_{2*,3}; tuhu Ṅ₃; tahi HeSāSaṃ 7; tuhuṃ vara HeSāSaṃ 8; tuhuṃ HeSāSaṃ 26 • jaga Σ_{-Ṅ₃,I_{2*,3},HeSāSaṃ} 8] jae Ṅ₃; jarā I_{2*,3}; juga HeSāSaṃ 8. ¹¹saala Ṅ₂^{p.c.}, Ṅ₃, P_ḡ, HeSāSaṃ 7|8|10|26] saela Ṅ₂^{a.c.}, K₁; sayala K_{2,3}, I₁; sayela K₅; śrayana I_{2*}; sayana I₃; sansala P_R. ¹²°cara Σ_{-Ṅ₂^{a.c.}, K₁^{a.c.}}] °car>ā<a Ṅ₂^{a.c.}, K₁^{a.c.}. ¹³sohia Σ_{-K₁}] sāhia K₁. ¹⁴karuṇā° Σ_{-P_R}] kaśā° P_R. ¹⁵°citem Ṅ₂, K_{1,5}, HeSāSaṃ 7^{p.c.} (in margin), HeSāSaṃ 8|10|26] °citte Ṅ₃, K_{2,3}, I_{2*}, P_ḡ, P_R; °cittam I₁; °cire I₃. ¹⁶°tu Σ_{-Ṅ₂,I_{2*,3},HeSāSaṃ} 8] °ha Ṅ_{2,3}; °ta HeSāSaṃ 7^{p.c.} (in margin), I_{2*,3}; °tva° HeSāSaṃ 8; °tta HeSāSaṃ 26. ¹⁷saṃbohia Σ_{-Ṅ₂,K₁,I_{2*,3},HeSāSaṃ} 8 (partly °sam°; HeSāSaṃ 7^{p.c.})] bauhia Ṅ₂, s(u)boṭi ††_x K₁; saṃbohia I_{2*,3}; vibohia HeSāSaṃ 8|10|26. ¹⁸māapapañce Ṅ₃, HeSāSaṃ 26] māyapabañce Ṅ₂; ††_x °apapañce K₁; āpapañca K₂; āpapañce K_{3,5}, I₁; āśraya cañce I_{2*,3}; māpapañce P_ḡ; moapapañce P_R; māpapañcem HeSāSaṃ 7; māpapañce HeSāSaṃ 8; ayapapañca HeSāSaṃ 10. ¹⁹sāhasi Σ_{-K₁,P_R,HeSāSaṃ} 8|10] pāhahi K₁; sohasi P_R; sahasi HeSāSaṃ 8; satta HeSāSaṃ 10. ²⁰kajja Σ_{-K₁,P_ḡ,HeSāSaṃ} 10] vājja K₁; kājja P_ḡ, P_R; vibohia HeSāSaṃ 10. ²¹tuṭṭa ho Σ_{-K₁,I_Σ,P_ḡ}] tuṭṭa ḍo K₁; tuṭṭai ho I₁; taddha ho I_{2*,3}; tuṭṭha ho Ṅ₃, P_ḡ, P_R, HeSāSaṃ 7|8|10|26. ²²maṇe Ṅ₃, K_Σ, I_Σ, P_ḡ, P_R] maṇem Ṅ₂, HeSāSaṃ 7; maṇim HeSāSaṃ 8; māṇem HeSāSaṃ 10; maṇi HeSāSaṃ 26. ²³siriherua° Ṅ₃, I_{2*,3}, P_ḡ, P_R, HeSāSaṃ 7|8|10^{p.c.}, HeSāSaṃ 26^{p.c.}] śiriherua° Σ_{-I_{2*,3},P_ḡ,HeSāSaṃ} 8|10; siri>savaru<° HeSāSaṃ 10^{a.c.} (°herua° in lower margin); siri>sam<<he>>va< HeSāSaṃ 26. ²⁴°rajja Ṅ_{2,3}, K₁, HeSāSaṃ 7, Tib.] °vajra K₂, I_{2*}; °vajra K₃; °vajra K₅, I₃, P_ḡ, P_R, HeSāSaṃ 8|26; °varjja I₁; °vājja HeSāSaṃ 10.

Tibetan translations :

Jālandharipāda's *Vajrapradīpā*:ⁱ

khyod ni rnal 'byor ma tshogs rnams kyis yoñs bskor žiñ ||
khyod ni ñid kyi thugs kyis mchog dañ rab brñes nas ||
khyod kyis¹ 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 kye² ||ⁱⁱ

Rāhulagupta's *Hevajraprakāśa*:

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 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 kyi 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_{P_1}]
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 The 'dohaka' (= *dohā*, also known as 'kusumākulamadhukara'), is composed with a 13-11 syllable-ratio per odd/even *pāda* (cf. IV 76 in Velankar 1946: pp. 28f).

ⁱ HeTa II.v. 68; cf. HeSāU (Ñ₁ f. 6v_{2,3}), DVS (f. 195r₁), §22 HePra^{Tib.}, *KriSaṃpa* (ch. 6-6-9 v.13), SāMā 183, Sārahapāda's *Dohāgītikoṣa* (DK v.27; cf. Bagchi 1938: p.21), *SNpa* (p.198) et al. ⁱⁱ Cf. *SNpa* ad stanza 37 and MuĀv ad HeTa I.x. 17 (*āi na anta na majj[h]a naü: nādir nānto na ca madhya ity arthaḥ*) & II.v. 68 (*pañcānām nāūsabdānām na cety arthaḥ* and *eṣo 'sau paramamahāasukhaḥ (...) na paro na cātmā*).

¹ āi 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^{p.c.}}. ² anta 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); anta na I₃; anta ṇa Ñ_{1,3}, S, DK, SāMā 183; anta *SNpa*_{Pt^{a.c.}}; anta ṇa *SNpa*_{Pt^{p.c.}}. ³ majjha Ñ_{1,2,3}, I₁, S, *SNpa*_{ed.}, DK] majja HeTa_{K,Gh}; majyu HeTa_{Kh}; manna HeTa_G; ††_x K₁; majvā K_{2,3,5}; *om.* I₂*; jhha I₃; mahyu HeTa_{ed.}, E_N; majjhu *SNpa*_{Pt}, SāMā 183. ⁴ tahiṃ HeTa_{ed.}, Ñ₁, K_{2,3,5}, I₂* (°in), I₃, E_N, *SNpa*_{ed.}] tahi Ñ_{2,3}, I₁, S, *SNpa*_{Pt}; ††_x K₁; ṇaü DK; nahi SāMā 183. ⁵ naü bhava HeTa_{K,Kh,G,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. ⁶ naü 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 nirvārṇa *SNpa*_{Pt}; ṇaü ṇivvāṇa DK; ṇa u nivvāṇa SāMā 183. ⁷ ehu 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}. ⁸ parama° Σ_{-I₂*₃, Ñ₃}] parasa° I₂*₃; para° Ñ₃. ⁹ mahāsuha Σ_{-HeTa_{K,Kh,G,Gh,MuĀv}, SāMā 183}] °mahāsuho HeTa_{K,Gh}; mahāsuhan HeTa_{Kg,G}; mahāsuhaü HeTa_{MuĀv}; °mahāsuha SāMā 183. ¹⁰ naü 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. ¹¹ naü 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*₃, DK; ṇo appāṇa Ñ₃; naü appāṇa *SNpa*_{Pt}; ṇa u appāṇa SāMā 183.

Appendix : *Aṣabhrāṣā* Verses

In his edition of Saraha's *Dohāgītikoṣa* wherein this *aṣabhrāṣā* verse is cited as verse 27, Bagchi (Bagchi 1938 : p.21) gives the *chāyā* as follows :

ādir na antaṃ na madhyaṃ na na tu bhavo na tu nirvāṇam |
etat khalu tat paramamahāsukhaṃ na tu paro na tu ātmā ||

Bhattacharya, on the other hand, renders the Sanskrit *chāyā* of this verse in the following way (Bhattacharya 1968 : Vol.II, p.49, nt. 5):

ādir nānto na madhyo na tu bhavo na tu nirvāṇam |
eṣa sa paramamahāsukhado na tu paro na tu ātmīyaḥ ||

Tibetan translations :

Hevajratantra:

der ni thog ma dbus mtha' med ||
srid med mya ṅan 'das pa med ||
di ni mchog tu bde chen ṅid ||
bdag med gzan yaṅ med pa ṅid ||ⁱ

Saroruhapāda's *Hevajrasādhanoṣāyikā:*

thog ma tha ma med pa yi ||
'khor min mya ṅan 'das ma yin ||
gzan min bdag ṅid ma yin pa ||
'di ni mchog tu bde chen yin ||ⁱⁱ

Jālandharipāda's *Vajrapradīpā:*

der ni thog ma dbus mtha' med ||
srid med mya ṅan 'das pa med ||
'di ni mchog tu bde chen te ||
bdag med gzan yaṅ med pa'o ||ⁱⁱⁱ

ⁱHeTasṅ II.v. 68. ⁱⁱHeSāU^{Tib.}. ⁱⁱⁱVaPra^{§22}.

Rāhulagupta's *Hevajraprakāśa*:

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 ||^{iv}

Rāhulagupta's *Bla med rim lia*:

der ni thog ma dbus mtha' med ||
srid med mya ñan 'das pa med ||
bdag med gźan ni med pa ste ||
'dir de bde ba chen po 'o ||^v



^{iv}HePra^{§22}. ^vHePra^{Tib.} (*Bla med rim lia*).

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 five commentaries surviving, two of which, namely Ratnākaraśānti's *Muktāvalī* and Kāṇha's *Yogaratanmālā*, are surviving in Sanskrit, their original Indian language. The other three 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, the commentary preserved in T 1207, the **Gītītattva* (GT), which claims to have been prepared in the presence of Saroruha (*see* Part 1, Appendix), 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' catuṣpādīkāḥ, ardhayor ante sayamakā uktāḥ | āsām pāde pāde trayo gaṇās' caturmātrāḥ | dvayor gāthayorḥ prāgvādeṣu tṛtīyagaṇo dvimātraḥ | catasṛṇām api gāthānām ante dhruvakaṇ 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 the 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 to further improve upon a correct reading.

kollaïre¹ t̥thia² bolā³ mummuñire⁴ kakkolā⁵ |
ghaṇe⁶ kibīḍa⁷ ho vājjaï⁸ karuṇe⁹ kiaï¹⁰ ṇa¹¹ rolā¹² ||ⁱ

1) MuĀv: **kollagiram** p̥ṭhaviṣeṣaḥ | **mummunih** kṣetraviṣeṣaḥ | *iyatā dūrastha-*
yor api tatksaṇaṃ mīlanaṃ sūcayati | **ghaṇā** iti ghamakaṃ svārthe kaḥ | **kipiṭṭa** kṛpīṭaḥ,
damaruka ity arthaḥ | **ho** iti āmantrane | **karuṇam** iti karuṇayā | **kiaï na** iti na kriyate |
rolā āravāḥ, *kalakala ity arthaḥ* | (p. 173)

2) YoMā: **kollagiriḥ** p̥ṭhaviṣeṣaḥ | **mummunih** kṣetram, **bolakakkoleti** tadu-
palakṣitayor yogīnyor dūrasthayor api melakaṃ sūcayati | **ghaṇa** iti nīrantaram, **kipiṭam**
damarukam | **karuṇeti** karuṇyā'nyonyāc cha(tsa)lyāt na kriyate rolaḥ kalakalaḥ || (p. 139)

3) *Padminī: *de la rdo rje'i glu re žig gsuñs 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 | *žin 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 dan rnal 'byor*
ma rnams su 'dus par gsuñs so || *de la 'dus par de rnams kyi lhan cig skyes pa'i rjes su mthun*
par bya ba gsuñs pa | **ghaṇe kṛpīṭa 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 gsuñs pa* | *sñon du bya ste gar dan glu*

ⁱThis and the following stanzas are taught in HeTa II.iv. 6-8 and quoted in HePra⁸²⁵, HeSāSam 7 (ff. 79v7-80r3), HeSāSam 8 (f. 104r5-v1), HeSāSam 45 (f. 270r7-v2) et al.

¹kollaïre Ṇ₁, E_N^{sil}, HePra_{C,D,P2}, HeSāSam 7/45, 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 HeSāSam 8. ⁴mummuñire Σ_{Tib.A,G,N,P1,Tib.B}] mumūñire Tib.^A_{G,N,P1}; mammuñire Tib.^B_{C,D,P2}; mummunire Tib.^B_{G,N,P1}. ⁵kakkolā S, E_N, HeSāSam 7/8/45, Tib.^A_{D,P2}, Tib.^B, HeTa_{Sa}] kkokolā Ṇ₁; kakolā P_{SR}; kokkolā Tib.^A_C; kakkola Tib.^A_{G,N,P1}; kakkolo HeTa_k. ⁶ghaṇe Tib.^A_{C,D,P2}] ghaṇa Σ_{P_{SR},Tib.A,Tib.B,G,N,P1}; gha-
ṇam P_{SR}; ghana Tib.^A_{G,N,P1}; gaṇa Tib.^B_{G,N,P1}. ⁷kibīḍa Ṇ₁, HePra_{Tib.}, HeSāSam 8/45; E_N, HeTa_{Sa} (°vi°)] kipiṭṭa S; kibīḍi HeSāSam 7; kṛpīṭa Tib.^A_{C,D,P2}; kripīṭa Tib.^A_{G,N,P1}; kṛpīṭa Tib.^B_{G,N}; kṛpīḍa Tib.^B_{G,N}; kipiṭṭi HeTa_{kh,gh}; kibīḍa HeTa_{kh}; kī-
biḍa HeTa_g; kiviṭa HeTa_{bho}. ⁸vājjaï S, E_N, P_{SR}, 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; karuṇem He-
SāSam 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_{kh,jh,bho}. ¹¹ṇa Ṇ₁, S, HeSāSam 7/8/45] na E_N, Tib.^A, HePra_Σ, HeTa_{Sa}. ¹²ōā Σ_{Tib.A,G,N,P1}] °a Tib.^A_{G,N,P1}.

Appendix : *Apabhraṃśa* Verses

bya ba'i don to || **kāruṇe kiaī na rolā** *žes pa rtsod par mi bya ba ste | der phan tshun du byams par bya žin sems can thams cad la ya sñin rje bar bya'o* || (D f. 163rv)

4) HeSāU^{T1}: rdo rje'i glu 'di ni brda'i skad kyis ston pa yin te | dus khyad par can la sogs pa'i dus su jī 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* || **mummuni** *žes bya ba ni žin ņo* || **bolla** *dañ kakkola ni gsañ ba'i rdo rje dañ chos 'byun ņo* || **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* || **krpita** [*tri piṭa dPe_{ed}; tri pi ta dPe_{lu}*] *žes bya ba cañ te'u yin no* || **ho vājjaī** *žes bya ba ni brduñ bar bya'o* || **kāruṇe ki** *žes bya ba ni de'i dus su sñin rjes bsten par bya žes bya ba'o* || **na rola** *žes bya ba rtsod pa mi bya ba'o* ||

5) GT^{ed}: **kollaīre** *žes bya ba ni mgo bo'o* || **thia** *žes bya ba ni byañ chub kyi sems ma bcos pa'o* || **bolā mummuni** *žes bya ba ni lte bar gnas pa thig le'i rañ bžin can gtum mo spro ba dañ | bsdu ba kakkolā'o* || **re** *ni bod pa'o* || de dag 'dus pas **ghaṇe** *ni rgyun du'o* || brduñ pas **krpita** *cañ te'u dañ | ma ni vājjaī'o* || **ho** *ni yañ bod pa'o* || **karuṇes** *tshaṅs pa'i gnas bži'o* || gzugs lha mo'i tshogs la **kiaī na rolā** *ni gyul te na rolā* ||



tahiṃ¹³ bala¹⁴ khājjai¹⁵ gāḍhem¹⁶ maaṇā¹⁷ piṅjai¹⁸ |
hale¹⁹ kāliṅjara²⁰ paṅjai²¹ dundura²² tahiṃ²³ vājjiai²⁴ ||

1) MuĀv: *maanā* iti mardanam | *piṅjai* iti piṅjaśabdo dhāvantaram |

2) YoMā: *kiṃ tat (na) kriyata ity āha* | *bala* ity ādi, *gāḍheneti* nīrbharam yathā bhavati | *hale* iti yoginīnām sambodhanam | *kāliṅjarāḥ* smayinaḥ. *dundurāḥ*, asamayinaḥ |

3) *Padminī: *tahiṃ bala khājjai* ḥes pa der yañ śa bza' bar bya'o || *gāḍhem maana piṅjai* ḥes pa śin tu dga' ba skyed par byed pa'i chañ btuñ bar bya'o || *hale* ḥes pa rnal 'byor ma rnam la bod pa'o || *kāliṅjara paṅjai* ḥes pa der skal ba dañ ldan pa'i rnal 'byor dañ rnal 'byor ma rigs lña la sogs pa nas phyuñ ba bžugs par bya ba'o || *dundura vājjai* ḥes pa *dundura* ni dbaṅ ma bskur žin the tshom dañ ldan pa ste phyir spañ bar bya ste gžug par mi bya'o || žugs pa yañ phyir dbyuñ bar bya ste | de rnam žid kyis ñan 'gro bsrūñ ba'i phyir ro || (D f. 163v)

4) HeSāU^T: *tahiṃ* ni dus der ro || *bala khajja* ni śa bza' bar bya ba'o || *gāḍhem* ḥes bya ba ni chañ 'bad pas btuñ bar bya ba'o || *hale* ḥes 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 gžug pa'o ||

¹³tahiṃ HePra_Σ, HeSāSaṃ 7|8|45, Tib.^A_{C,D,P₂}, HeTa_{bho}] tahi HeSāU_{C,D,P₂}, HeTa_{Sa}. NB: HeSāSaṃ 45 arranges the *pādas* differently. ¹⁴bala HePra_Σ, S, Tib.^A_{C,D,P₂}, HeTa_{k,gh}] bali Ṇ₁; baru E_N^{sil}, HeTa_{Sa}; balu HeSāSaṃ 7|8|45; bhala Tib.^A_{G,N,P₁}. ¹⁵khājjai Σ_{Tib.^A,Tib.^B_{G,N,P₁},HeTa_{bho}] khājjai Tib.^A_{C,D,P₂}; khajjai Tib.^A_{G,N,P₁}; khajjai Tib.^B_{G,N,P₁}, HeTa_{bho}. ¹⁶gāḍhem Ṇ₁, S, P_ḡ, HeSāSaṃ 7|8|45, Tib.^A_{C,D,P₂} (°m), HeTa_{bho}] gāḍem E_N^{sil}; gāḍham P_R; aini Tib.^A_{G,N,P₁}; gāḍhe Tib.^B_{C,D,P₂}, HeTa_{Sa}; gāḍem Tib.^B_{G,N,P₁}; gāḍeḥ HeTa_{jh}. ¹⁷maanā Ṇ₁, S, HePra_{Tib.}, HeSāSaṃ 7|8|45, Tib.^A_{C,D,P₂}] maanā E_N, HeTa_{Sa}, Tib.^B_N; om. Tib.^A_{G,N,P₁}; mamanā Tib.^B_N. ¹⁸piṅjai Σ_{Tib.^A,Tib.^B_{G,N,P₁},HeTa_{k,bho}] bijjai Tib.^A_{C,D,P₂}; bijjai Tib.^A_{G,N,P₁}; piṅjai HeTa_k; piṅjai Tib.^B_{G,N,P₁}, HeTa_{bho}. ¹⁹hale HeSāU_{G,N,P₁}, Tib.^B_{C,D,P₂}, HeSāSaṃ 45, HeTa_{Sa}] haleṃ P_ḡ, P_R, HeSāSaṃ 7|8; hapale Tib.^A_{G,N,P₁}; halim Tib.^B_{G,N,P₁}. ²⁰kāliṅjara HeSāU_{G,N,P₁}, HePra_{G,N,P₁}, HeSāSaṃ 8|45, HeTa_{Sa}] kolimjara HeSāSaṃ 7; kaliṅjarū Tib.^A_{G,N}; kaliṅjaru Tib.^A_{P₁}; kaliṅjara Tib.^B_{G,N,P₁}. ²¹paṅjai Ṇ₁, E_N^{sil}, HePra_Σ, HeSāSaṃ 7|8|45, HeTa_{Sa}] pani<a>ⁱ SP.c. (added above); paṅiyai Tib.^A_{C,D,P₂}; panipayi Tib.^A_{G,N,P₁}; paṅeai HeTa_{k,gh}. ²²dundura P_ḡ, P_R, HeSāSaṃ 7, Tib.^B_{C,D,P₂}] dunduru HeSāU_{Tib.^A_{G,N,P₁}}, HeSāSaṃ 7|45, HeTa_{Sa}; duturu Tib.^A_{G,N,P₁}; duddur Tib.^B_{G,N,P₁}. ²³tahiṃ P_ḡ, P_R, HeSāSaṃ 7|8|45] tahi ṅa Ṇ₁; tahi E_N^{sil}, HeTa_{Sa}; om. S, Tib.^{A,B}, HeTa_{k,gh}. ²⁴vājjiai P_{ḡ,R}, HeSāSaṃ 7, Tib.^A_{C,D,P₂}] vajjiai Ṇ₁; varjjia i S; vajji ai E_N^{sil}; ṅa vajja ai>u< HeSāSaṃ 8^{p.c.}; na vajjiai HeSāSaṃ 45; vajjai Tib.^A; vajjiai Tib.^A_{G,N,P₁}; vajjia Tib.^B; bajjiai HeTa_{Sa}.}}

5) GT^{ed}: **bala** ni dga' ba ste | **tahiṃ khājjai'**o || **gāḍhem** ni khoñ du chud pa'o ||
maāñā ni mchog tu dga' ba'i ran b'zin can sñin rje **pijjaia'** | **hale** ni yañ bod pa'o || **kālīñ-**
jara ni chu yañ dan yañ du **pañia'**o || **dundura** ni skad cig med pa'i skad cig **vājjia'**o ||



caūsama²⁵ kathuri²⁶ sihlā²⁷ kāppura²⁸ lāia'²⁹ |
mālaiindhana³⁰ śālia³¹ tahiṃ³² bharu³³ khāia'³⁴ ||

1) MuĀv : **śāli** aśālijam | **bharu** pracuram || (p. 173)

2) YoMā : *cutuḥsamāda(dha)yaḥ, samālabhyante* | *tahi bharu khāia itī tantra melake nīr-*
bharam khādyate | (p. 139)

Padminī*: **caūsama kacchuri sihla | **kāppūra lāia'** *zes pa dri chen dan rin*
chen 'byuñ ldan dan snañ ba mtha' yas rnams der phyi dan nañ du lus la byug par bya'o ||

²⁵caūsama Ṇ₁, S, P_ḡ, HeSāSaṃ 718145; HeTa_{k, kh, g, gh}] ca - - - ma P_R; cosama E_N^{sil}; cahusamā Tib.^A_{C, D, P₂}; causama Tib.^A_{G, N, P₁}; causama HeTa_{Sa}. ²⁶kathuri Ṇ₁, P_{ḡ, R}, HeSāSaṃ 718145] kasturi S, HeTa_{k, kh, g, gh, ch, jh}; kacchuri E_N, HeTa_{Sa, i}; katthuri Tib.^A_{C, D}; kathori Tib.^A_{G, N, P₁}; kañcāmī Tib.^A_{P₂}; kāsthūri Tib.^B_{C, D, P₂}; kācchuri Tib.^B_{G, N, P₁}, HeTa_{bho}. ²⁷sihlā Ṇ₁^{p.c.}, E_N^{sil}, Tib.^A_{C, D, P₂}, HeSāSaṃ 718145, HeTa_{Sa}] si>xx<hlā Ṇ₁^{p.c.} (rubbed out); śihla S (*ra* added above); silhā P_{ḡ, R}; sihla Tib.^A_{G, N, P₁}, Tib.^B_{C, D, P₂}. ²⁸kāppura P_{ḡ, R}, Tib.^B_{C, D, P₂}] kapura Ṇ₁, HeSāSaṃ 7; kapūra S; kāpura HeSāSaṃ 8; kapūra HeSāSaṃ 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}. ²⁹lāia' Ṇ₁, S, Tib.^B_{G, N, P₁}, HeSāSaṃ 8^{Tib.} (D 127r7), HeSāSaṃ 45, HeTa_{Sa}] lāi ai E_N; llāia' P_ḡ; llāi dai P_R; (°)lāyia' Tib.^A; lāia' Tib.^B_{C, D, P₂}; lāiaa HeSāSaṃ 7; lāia' HeSāSaṃ 8; ia' HeTa_{k, gh}. ³⁰mālaiindhana Ṇ₁, S, Tib.^B_{G, N, P₁}, HeSāSaṃ 7] māla(-)indhana E_N, HeTa_{Sa}; mālaiithaṇu P_ḡ; mālaiithaṣu P_R; mālaiindhana HeSāSaṃ 8; māla indhana Tib.^{A, B}_{C, D, P₂}, HeSāSaṃ 45; mālai | indhana Tib.^A_{G, N, P₁}; mālati° HeTa_{k, gh}. ³¹śālia P_{ḡ, R}, S (*śā*)] sāli Ṇ₁, HeSāSaṃ 7; śāliñja E_N^{sil}, Tib.^B, HeTa_{Sa}; śāli HeSāSaṃ 8145; sāliñja Tib._{C, D, P₂}; sālija Tib.^A_{G, N, P₁}; śāri° HeTa_{k, kh, g, gh}. ³²tahiṃ Ṇ₁, P_{ḡ, R}, Tib.^{A, B}, HeSāSaṃ 7145] tahi S, E_N, HeTa_{Sa}; tahiṃ 2 HeSāSaṃ 8. ³³bharu P_{ḡ, R}, S, E_N, Tib.^{A, B}, HeSāSaṃ 718145, HeTa_{Sa}] *om.* Ṇ₁; naru HeTa_{k, gh}. ³⁴khāia' P_{ḡ, R}, S, Tib.^B, HeSāSaṃ 7145, HeTa_{Sa}] khāia' Ṇ₁; khāi ai E_N; khāia' HeSāSaṃ 8; khāhia' Tib.^A_{C, D, P₂}; khāhia' Tib.^A_{G, N, P₁}.

mālāindhana sālīṅja | *tahim̐ bharu khāeai* || *zes pa tshod ma rnams dan̐ śa chen khyad par gyis der bza' bar bya'o* || (D f. 163v)

4) HeSāU^{T1}: *caūsama* *zes bya ba la sogs pas bdud lias 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* *zes bya ba la sogs pa gžan yan de'i dus su tshod ma mañ po btuñ bar bya ba bstan to* ||

5) GT^{ed}: *caūsama kacchuri* | *sihla kappūra ni phuñ po'i ran̐ bžim de bžim gśegs pa lāiai'o* || *mālāi ni byin za'o* || *indhana ni phuñ po'o* || *sālīṅja ni mchog go* || *tahim̐ bharu ni mañ po'o* || *khāiai'o* ||



pekkhaṇa³⁵ kheṭa³⁶ karante³⁷ suddhāsuddha³⁸ na³⁹ muṅiai⁴⁰ |
niraṃśu⁴¹ aṅge⁴² caḍābiai⁴³ tahim̐ja⁴⁴ sarāba⁴⁵ pañiai⁴⁶ ||

³⁵pekkhaṇa P_{śR}, HeSāSaṃ 45] pekkhaṇan Ṅ₁; pegheṇa S; prenkhaṇa E_N, HeTaSa, Tib.^{A,B}_{C,D,P₂} (*preṃ*^o); pekhaṇa HeSāSaṃ 7; phekkhaṇan kṣe HeSāSaṃ 8 (?); lekheṇa Tib.^A_{G,N,P₁}; phemkhaṇa Tib.^B_{G,N,P₁}; prekhana HeTa_{k, kh, g, gh, ch, jh}; phemkhaṇa HeTa_j; phenkhaṇe HeTa_{bho}. ³⁶kheṭa Σ_{-HeSāSaṃ 7, Tib.^A_{G,N,P₁}] kheṭante HeSāSaṃ 7; khetā Tib.^A_{G,N,P₁}. ³⁷karante Σ_{-Tib.^A}] karente Tib.^A_{C,D,P₂}; ka | rante Tib.^A_{G,N,P₁}. ³⁸suddhāsuddha Ṅ₁, S, HeSāSaṃ 718/45, Tib.^B_{G,N,P₁}] śuddhāśuddha E_N, P_{śR}, HeTaSa; suddha asuddha Tib.^{AB}_{C,D,P₂}; sūdha a Tib.^A_{G,N,P₁}. ³⁹na P_{śR}, S, E_N, HeSāSaṃ 45, Tib.^A_{C,D,P₂}, Tib.^B, HeTaSa] ṇa Ṅ₁, HeSāSaṃ 718; om. Tib.^A_{G,N,P₁}. ⁴⁰muṅiai Σ_{-HeSāSaṃ 7^{a.c.}, Tib.^A_{G,N,P₁}, HeTa_{k, kh, g, gh}] mu>ni<ṇiai HeSāSaṃ 7^{a.c.}; sudniai Tib.^A_{G,N,P₁}; munei HeTa_k; muniai HeTa_{kh}; munaai HeTa_g; muṇeai HeTa_{gh}. ⁴¹niraṃśu Ṅ₁, S, P_{śR}, HeSāSaṃ 8] niraṃśua E_N, HeTaSa; ṇiraṃśa HeSāSaṃ 7; niraṃśua HeSāSaṃ 45; nirāṃsu Tib.^A_{C,D,P₂}; niraṃsu Tib.^A_{G,N,P₁}, Tib.^B; niraṃśuaṃ HeTa_{k, gh}. ⁴²aṅge Ṅ₁, P_{śR}, HeSāSaṃ 7145, Tib.^{AB}_{C,D,P₂} (*aṅge*)] aṅga S, Tib.^A_{N,P₁}, Tib.^B_{G,N,P₁}; aṅga E_N, HeSāSaṃ 8, HeTaSa; iga Tib.^A_G. ⁴³caḍābiai Ṅ₁, P_{śR}, Tib.^{AB}_{C,D,P₂}, HeTa_{ch}] caḍābi S; caḍābi E_N, Tib.^B_{G,N,P₁}, HeTaSa; caḍābia HeSāSaṃ 7145; caḍāia HeSāSaṃ 8; cittabhaai Tib.^A_{G,N,P₁}. ⁴⁴tahim̐ja P_{śR}, HeSāSaṃ 7145, Tib.^A_{C,D,P₂}, Tib.^B] tahijja Ṅ₁; tahija S, HeSāSaṃ 8, HeTa_{k, kh, g, gh}; tahim̐ja E_N^{sil}, HeTaSa; tiham̐ja Tib.^A_{G,N,P₁}. ⁴⁵sarāba P_{śR}, E_N^{sil}, Tib.^B, HeTaSa] sarābe Ṅ₁, HeSāSaṃ 45; sarā S, HeSāSaṃ 718; sarāva Tib.^A_{C,D,P₂}; saravavi Tib.^A_{G,N,P₁}. ⁴⁶pañiai Σ_{-HeSāSaṃ 45, Tib.^A_{G,N,P₁}, Tib.^B_{C,D,P₂}] ṇiai HeSāSaṃ 45; paai Tib.^A_{G,N,P₁}; pāñiai Tib.^B_{C,D,P₂}.}}}

malaaje⁴⁷ kunduru⁴⁸ vāṭai⁴⁹ dīṇḍima⁵⁰ tahim̄ ṇa⁵¹ vājjiāi⁵² ||

1) MuĀv: **an̄ga** iti an̄geṣu | **caḍābī** iti āroḥya | **tahim̄ jeti** tatra ca | **sarāveti** śrāyopi | **pañiāi** iti praveśya | (p. 173)

2) YoMā: *suddhaḥ pariniṣpannaḥ, aśuddha ādikarmikaḥ, tāv ubhau na jñāya(ye)te* | an̄-gacaḍāvū iha iti āroḥyate | *tahim̄ jeti tatra sarāva* [] *pañi āi iti śrāyo 'pi praveśya ity arthaḥ* | (p. 139)

3) *Padminī: **phremkhaṇa kheṭa karante** | **suddha aśuddha na muñiāi** | *zes pa phan tshun dam tshig byin te* | *gar la sogs pas 'gro ba dan 'on bar byed cin '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* || **niraṃsu an̄ge caḍābī** | **tahim̄ja śarāva pañiāi** *zes pa 'khor lo der yang rus pa'i rgyan yan lag rnam la gdags so* || **śarāva** *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* || **dīṇḍima tahin na vājjiāi** *zes pa der yan sbyor ba la gyuñ mo spañ bar mi bya'o* || (D f. 163v)

4) HeSāU^{Ti} **phremkhaṇa** *zes bya ba la sogs pas 'on ba dan 'gro ba'i brda dan dag pa dan ma dag pa mi blta ba'i tshul bstan to* || **tahim̄** [dPe_{lu}; ni raṃ dPe_{cd}.] *zes bya ba la sogs pas de'i dus su rus pa'i rgyan gdags pa dan* | **malayaje** *zes bya ba la sogs pa de'i dus su sñoms 'jug bya ba dan de'i yul bstan to* ||

5) GT^{ed}: **phremkhaṇa** ni sdug pa'o || **kheṭa** ni rtse ba | **karante** snyin̄ rjes | **suddhāśuddha na muñiāi'o** || **niraṃsu an̄ge** ni zla ba'i 'od zer **caḍābī'o** || **tahim̄ja sarābam̄ pañiāi** | **malaaja** ni yan̄ gcig tu 'gyur ro || **kunduru** ni rgyun mi 'chad par **vāṭai'o** || **dīṇḍima tahim̄ na** ni kye kun 'dar ma'i rna brdwi ba **vājjiāi'o** ||

⁴⁷malaaje Ṇ₁, S] malayaje E_N, Tib.^A_{C,D,P₂}, HeTa_{Sa}; malaajem̄ P_ḡ, HeSā-Saṃ 7i8; malaam̄ja 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, HeSāSaṃ 7] bāṭai E_N, Tib.^A_{C,D,P₂}, Tib.^B_{G,N,P₁}, HeTa_{Sa}; vāṭui P_{ḡ,R}; pahiyahi Tib.^A_{G,N,P₁}; battai HeSā-Saṃ 7, Tib.^B_{C,D,P₂}; bāṭai HeTa_{ga}; vāṭtei HeTa_{ch,jh}. ⁵⁰dīṇḍima HeSāU, HeSāSaṃ 7i8i45, Tib.^A_{C,D,P₂}, Tib.^B_{G,N,P₁}, HeTa_{Sa}] dīṇḍimi P_{ḡ,R}; dhinidima Tib.^A_{G,N,P₁}; dri-ṇḍima Tib.^B_{C,D,P₂}; ḍiḍima HeTa_{ch}; ḍiḍima HeTa_{jh}. ⁵¹tahim̄ ṇa Ṇ₁, P_{ḡ,R}] tahi ṇa S, HeSāSaṃ 8; tahin̄na E_N^{sil}, HeTa_{Sa}; tahim̄ HeSāSaṃ 7; tahin na Tib.^A_{C,D,P₂}; tahi na Tib.^A_{G,N,P₁}; tahim̄ na Tib.^B_{C,D,P₂}; hiṇ ṇa Tib.^B_{G,N,P₁}. ⁵²vājjiāi P_{ḡ,R}, HeSāSaṃ 7, Tib.^B_{G,N,P₁}] vavājjiāi Ṇ₁; vajjiāi S, HeSāSaṃ 8, HeTa_{Sa}; bajjiāi E_N; vājjiyayi Tib.^A_{C,D,P₂}; vajiyayi Tib.^A_{G,N,P₁}; vājjaai Tib.^B_{C,D,P₂}; vājiaai HeTa_g.

Additional comments :

1) MuĀv: *iyatā castasro gāthās catuspādikāḥ, arddhayor ante sayamakā uktāḥ | āsām pāde pāde trayo gaṇās caturmātrāḥ | dvayor gāthayoḥ prāgvādeṣu trītyagaṇo dvimātrāḥ | catasṃām api gāthānām ante dhruvakaṃ gātavyam, tad evāha – malayajetyādi* || (p. 173)

2) YoMā: *iyatā castasro gāthās catuḥ-pādikāḥ | catusṃām gāthānām ante bruvakaṃ gātavyam | tad evāha – malayajetyādi kollagirau | sīrasi sthito 'haṅkāro bolaḥ, mummuṇi nābhau, aṅ-kārah kakkolaḥ, tayor yogāt ghaṇaṃ nīrantaraṃ kṛpītam anāhatadhvaniḥ | bājai iti samucchalati | karuṇeti yoginā na kiai na kriyate, rolā bāhye suratamuddhaḥ taḥim baleti balam ātmabhāvaṃ khādyate anupalambhīkriyate | mayanā piḥjai iti yogajaṃ mahāsukhaḥpānaṃ pīyate | catuḥsamaṃ rūpaskandham | kasturikā vedanā, sihlakaṃ sa[m]jñānam, karṇpūraṃ vijñānam, laīai mārjanā kriyate, mālatīndhanaṃ saṃskāraskandham sarveṣām ahaṃkāraspaṇdam ātmā | taḥīti, tatra yoge khādyate niḥsvabhāvikriyate ity arthaḥ || pekhanakheda iti bodhicittadravasya mahāsukhād āgatiḥ preṅkhaṇaṃ punar gatiḥ khetāḥ | suddhāsuddheti bhāvabhāvaṃ na jñāyete, ity arthaḥ | ata eva niraṃśukasādharmyān niraṃśukāḥ retobindavaḥ | aṅga iti pratyaṅganādībhīr āropyate | taḥim tasmin yoge sarvadharmanairātmā sarāva paṇiaī iti anupraveśaḥ kriyate ity arthaḥ | malayajaṃ nāḍīnām melakam | diṇḍimam sarāvanupalambhasamādhīḥ | na vajjaii 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 gzom du med pa'o || mummuṇire ni lte ba'i padmar ro || kakkolā ni śes rab bo || de la ghaṇe źes pa ni rgyun du dga' bral med pa'o || kṛpīta ho ni gzom du med pa'o || (f. 164r) vājjai źes pa ni chaṅ 'bab pa'o || kāruṇe źes pa ni bde ba chen po'i ye śes kyis so || kiai na rolā źes pa ni rnam par rtog pas rtsod pa mi bya ba'o || yaṅ na kāruṇe źes pa ni bde ba chen po'i rgyus so || kiai na rolā źes pa ni thabs daṅ śes rab dag gi gyul 'thab pa'o || taḥim ni der char 'bab pa na'o || bala khājai śes pa ni śa ni tha mal pa'i śa rnam bza' bar byed pa ste | snaṅ ba med par byed pa'o || gāḍhem źes pa ni śin tu'o || maanā źes pa ni sñiṅ rje'i ro'o || vajjaii ni 'thub par byed pa ste | bdag ñid daṅ bcas par byed pa'o || hale kāliñjara źes pa ni dpa' rdo rje sems dpa'i raṅ bžin bde ba chen po'o || paṇiaī źes pa ni de'i naṅ na bsgom par bya'o || dundura źes pa ni rnam par rtog pa'o || vājjaii źes pa ni thams cad spaṅ bar bya'o || caūsama źes bya ba la sogs pa ni rnam par snaṅ mdzad la sogs pa de bžin gśegs pa rnam bde ba chen po ñid la lhan cig skyes pa gñis su med pa'i ye śes su bžugs pa'o || mālai źes bya ba la sogs pa mānisa'o || lai ni chu'o || indhana ni me'o || salinja taḥim ni rluṅ no || bharu khāiaī źes pa ni 'di'i don ni śin tu snaṅ ba med par byed pa'o || phreṅkhaṇa khetā karante źes pa ni śes rab kyis 'gro ba daṅ 'oṅ bar byed pa na'o || suddha asuddha źes 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 taḥimja źes pa ni yan lag rnam la gžag pa'o || sarāva paṇiaī źes pa ni de ñid lus thams cad du khyab par byed pas gžug par bya ste | spro*

bar bya'o || **malaaje kunduru pa'itai** [!] *žes pa ni rnal 'byor pa rnams 'dus pa na der thabs dan šes rab dag gi yañ dag par sbyor bas sbyor bar bya'o || der thabs dan šes rab yañ dag par sbyor ba na || dindima tahin na vājjiai* *žes pa ye šes 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 dbaň bskur ba'i don gsuňs pa ni | yañ na **kollaire tthia** ni lte ba'i lkog na'o || **bola** ni rdo rje'o || **mummanire** [!] *žes pa ni lte ba'i lkog na'o || kakkolā* ni padma'o || padma de la rdo rje'i raň bžin **kṛpita** ste brduň ba ni bskyod pa'o || **karune** *žes bya ba ni bde ba chen po 'byuň bas so || rolā* ni rtsod pa mi byed ciň brtan pas rgyun du bde ba'i mchog ñid do || der **bala** ni rnam par rtog pa'o || za ba'am 'byuň ba'i don gyis pa la bza' ba dan | chaň yañ btuň ba'o || **kāliñjara** *žes pa ni lhan cig skyes pa'i dga' ba ñe bar brtag pas gžug par byas pa'o || dundura* *žes pa ni dga' bral te yañ spaň bar bya ba'o ||*

skye gnas naň gi rtsa gñis ni || g.yon dan de bžin gyas pa las ||
g.yon nas khu ba 'byuň ba ste || g.yas pa las ni khrag gñid kyaň ||
rdo rje dbyiňs kyi dbaň phyug rtsa || g.yon du yañ dag sbyaň bar bya ||
sor mo yis ni cuň zad bskul || phyir yañ lce yi thur mas so ||
rtsa yi kha ni bya gyur nas || mchog tu šin tu dga' ba 'byuň ||
cuň zad sñags pa'i rdo rje yis || naň dan naň du bskyod par bya ||
phať ni nor bu'i naň bžag nas || yid las byuň ba dgag par bya ||
byaň chub sems ni ma šor bas || skad cig bde mchog 'byuň bar 'gyur ||
ma lus de yi raň bžin spro || chad pa med par snaň ba ni ||
ňes par khyab ciň bde ži ba || dam pa'i go 'phaň thob par byed ||
byaň chub sems ni šor ba yis || brgyal te rnyed par 'gyur ma yin ||

žes bya ba'i thabs 'dis skal ba med pa blo dan ldan pas spaň bar bya'o || caüsama *žes bya ba la sogs pa'i don 'di yañ sña ma bžin du sbyar bar bya'o ||* (D ff. 163v-164v)

4) GT^{ed}: *gžan yaň kollaire* ni *spyi bor raň gi gyas pa'i gyas pa dan | kālī dan ñi ma dan | ma bcom pa dan | 'og tu kha dan | ñag gi rdo rje'i rgyun dan | thabs dan padma 'bar ba'i gžugs kyis ro ma gnas pa ni bolā* *žes zer ro || mummuni* lte ba ste de las gžan pa gyon pa dan | *āli dan zla ba dan | spro ba dan bsdu ba byed pa can dan | thig le dan | sku'i rdo rje ma dan | steň gi kha dan rdo rje khu bar byed pa po'i raň bžin gyis brkyaň ma gnas pa ni kakkolā* *žes brjod do || de dag gi tha sñad gcig tu 'gyur bar byed pa sems kyi rdo rje'i tshul gyis kun 'dar ma ni lag pa'o || de'i yaň gaň žig mthe bo dan gaň žig srin lag de dag dan | ro ma brkyaň ma dag dan | 'phel ba dan 'grib pa dan | thabs dan bdag med ma'i rnal 'byor ma dag dan | kun rdzob dan don dam pa'i rlabs dag gis btsir ba žes bya ba ni btsir ba dan 'o dan 'khyud pa la sogs pa rnal 'byor pa sbyor ba ro mñam par byed pa loňs spyod pa la rlabs gñis ni bza' ba'o || 'di loňs spyod rdzogs par bsad do ||*

de nas ye śes skye bar 'gyur ||ⁱ

śes bya ba ni mchog gi gnas so ||

g'zon nu'i dga' ba ji lta ba'am ||ⁱⁱ

dus gñis spañs pa śes bya ba'i don to ||

yañ na **bolā'i kollaïre** nor bur gnas pa ni **bolā** ste ro ma dan gsañ ba'i rdo rje'o ||
kakkolā'i mummuni lte bar gnas pa **kakkolā** dan brkyañ ma gsañ ba'i padma'o || de
dag ñid **bolā kollaïre** | **kakkolā mummuni** śes bya ba yañ de dag ñid ro mñam par
'gyur ba yañ kun 'dar mar 'gyur ba ste | **bolā kollaïre kakkolā mummuni** mar la mar
ji lta ba'o || gañ yañ kun 'dar mar loñs spyod rdzogs pa dan | sprul pa'i sku can ma de yañ bcom
pa dan | phyin pa gañ gis dga' bral gyi mtha' des dga' bral gyi dan po des bdag med pa de yañ
phyag rgya chen por ñes te | phyag rgya chen po ni **bolā kollaïre kakkolā mummuni**
śes zer ro || rañ b'zin gyis thabs dan śes rab kyi bdag ñid can śes bya ba'i don to || de dan lhan
cig rtag tu kun du de'i rañ b'zin yañ dan yañ du bsams nas | gañ gis 'di myur du ñes par thob par
'gyur ba dan | rgyal ba'i tshogs kyi gtso bor 'gyur ba dan | rañ rig par bya ba dan | rañ rig pa po
dan | rañ rig pa dag gi lam gyi spyod yul las 'das pa de'i rañ b'zin gyis ye śes kyi kun gyi de kho
na śes par 'gyur ro ||

yañ na **kakkolā mummuni** lte bar gnas pa dan | **bolā kollaïre** nor bu'i rtse mor
'dod chags dan | 'dod chags med pa rnam par spañs pa byañ chub kyi sems bde ba chen po zla
ba dan ñi ma dan bral ba bdag med pa rdo rje'i gnas mchog mtshuñs pa med pa bde ba'i dga' ba
med pa ni **kakkolā mummuni bolā kollaïre** | 'dod chags dan 'dod chags dan bral bar
ro mñam par 'gyur ba'o || de b'zin du yañ gsuñs pa |

gañ phyr thabs ni 'byuñ ba ñid || 'jigs pa śes rab srid mthar byed ||

des na rab 'jigs yod ma yin || de ñid la ni chags pa med ||

la la 'jig pas 'jig par 'gyur || 'jig pa'i dños med zad pa med ||ⁱⁱⁱ

ce'o || 'di dag thams cad med pas de med par 'gyur ba dan | de med pas thams cad med par 'gyur
ro || de b'zin du yañ ji ltar gtso bo de ni ji ltar sems kyi rdo rje phyi rol du gyur pa dbañ po'i don
gyi rañ b'zin gzugs la sogs pa so sor snañ bas sems ñid kyi phyi rol du snañ ba'o || ji ltar |

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 ||^{iv}

ⁱHeTa II.v. 70a; the Skt. reads: *paścād utpadyate jñānaṃ*. ⁱⁱHeTa II.v. 70b; the
Skt. reads: *kumarīsuratāṃ yathā* |. ⁱⁱⁱHeTa II.ii. 27cd-28cd; HeTa_{SN} reads: *upāyah
saṃbhavo yasmā layaṃ prajñā bhavāntakī* || *tena pralayan nāsyāsti utpādo naiva tattvataḥ* |
pralayāntīyate kaścil layābhāvān na ca kṣayaḥ ||. ^{iv}HeTa I.i. 12; the Skt. reads: *dehasthaṃ
ca mahājñānaṃ sarvasaṃkalpavarjitaṃ* | *vyāpakāḥ sarvavastūnāṃ dehastho 'pi na dehajaḥ* ||.

Appendix : *Apabhraṃśa* Verses

ji ltar |

sems spañs nas ni lus kyis ni || gnas pa gżan du mthoñ mi 'gyur ||
 lus spañs nas ni sems kyis ni || sgeg pa tsam du mi 'gyur te ||
 mchog tu gnas pa de ñid do ||^v

ji ltar |

'jig rten khamis ni gañ du yañ || sañs rgyas gżan du rñed mi 'gyur ||
 sems ni rdzogs pa'i sañs rgyas ñid || sañs rgyas gżan du bstan du med ||^{vi}

*ces bya ba la sogs pas 'di re žig ñes so || de yañ dbye ba tsam ste | 'di ltar sañs rgyas kyi sras
 po rnamis 'jug pa'i phyir thams cad phye ba ste | don dam pa la 'byed pa po dañ | dbye ba dañ |
 dbye bar bya ba ñid yod pa ma yin no || ji ltar na sgom pa po dañ | bsgom pa dañ | bsgom par
 bya ba de ñid du yañ bstan to || gañ byañ chub kyi sems chen po de ñid la grol ba rnamis dañ |
 gnas rnamis 'byuñ ba dañ | de ñid yoñs su mya ñan las 'das pa rnamis so || de'i phyir dañ po'i
 sañs rgyas mchog tu bde ba ñes pa kho na dañ | rañ rañ rig pas rañ rig pa dañ | rañ rig par bya
 bas | rañ rig par bya ba dañ | de'i rañ bžin gyis de'i rañ bžin dañ | de ñid kyi gnas kyis de'i gnas
 phyang rgya chen po dañ bdag ñid can bdag gis thogs pa med pa'i rdo rje'i rnam par šes te | bdag
 dañ gżan dañ | gañ zag dañ | bum pa dañ | gos dañ bza' ba dañ | btuñ ba dañ | khros la sogs
 pa srid pa'i gzugs kun de dañ mñam par byas pa ji lta ba de ltar 'gro ba dañ 'oñ ba la sogs pa'i
 bya ba byed pa yañ dañ yañ du rnam par šes pa can bskul ba dañ | bsgom pa žes bya ba'i don
 to || gañ la de la žes bya ba ni gnas ñes pa'am | gnas ma ñes pa'o || ji ltar de ltar žes bya ba ni
 las kyi phyang rgyas sam | gciğ pus sam | de ltar sloñ mos sam | sloñ mo ma yin pas so || 'dis ci
 bstan ce na | gcer bu'am | gal te gcer bu ma yin par ji ltar 'dod par bya ba žes bya ba'i don to ||
 'di ltar de ltar de kho na ñid pa'i rnal 'byor pa ni | bskal pa bye ba phrag brgyas kyañ 'grub par
 mi 'gyur ro || 'di ltar |*

gañ phyir yid kyis mi sgom par || 'gro ba thams cad bsgom par bya ||
 thams cad chos ni yoñs šes na || bsgom pa ñid ni bsgom pa min ||^{vii}

že'o || *de'i phyir* |

dman pa 'briñ dañ mchog rnamis dañ || gżan dañ gañ rnamis der rnamis kyañ ||
 ro mñam de ñid bsgoms pa yis || 'di kun mñam pa ñid du blta ||^{viii}

^vCp. HeTa II.iv. 82ab and 80ab. ^{vi}HeTa II.iv. 75; the Skt. reads: *na buddho labhate 'nyatra lokadhātuṣu kutracit | cittaṃ eva hi sambuddho na buddho 'nyatra darsitaḥ* ||. ^{vii}HeTa I.viii. 44, reading in Skt.: *bhāvyaṭe hi jagat sarvaṃ manasā yasmān na bhāvyaṭe | sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā* ||. ^{viii}HeTa I.viii. 37; HeTa_{SN} reads: *hīnamadhyamotkṛṣṭāny evānyāni yāni tāni ca | sarvāny etāni samānīti draṣṭavyaṃ tattvabhāvanaiḥ* ||.

Saroruhavajra's Hevajra-Lineage

že'o || 'dis ni |

ña las 'gro ba thams cad 'byuñ || ña las gnas gsum po yañ 'byuñ ||
ña yis 'di kun khyab pa ste || 'gro ba'i rañ bzin gzan ma mthoñ ||
de ltar rnal 'byor pas ses nas || śin tu mñam g'zag gañ goms pa ||
bsod nams chuñ ba'i mi yis kyañ || de ni 'grub par the tshom med ||^{ix}

ce'o || de'i phyir 'bad pas de kho na ñid ses nas **kakkolā mummuni** lte bar gnas pa dan |
bolā kollaire ni | nor bu ji ltar nus pa mchog tu dga' ba'i tshul gyis bde ba rnam par bzuñ
ste | glu'i de kho na ñid bsgom žin gnas te 'gyur bar mi bya'o || byañ chub kyi sems lhuñ bar gyur
nas gañ las grub pa dan | gañ las rdzu 'phrul dan | gañ las bsgom par 'gyur že'o || (see GT^{ed.}
in Appendix of Part 1)



^{ix}HeTa I.viii. 41-42; HeTa_{SN} reads: *madbhavaṃ hi jagat sarvaṃ madbhavaṃ bhuvanatrāyaṃ | madvyāpitam idaṃ sarvaṃ nānyamāyaṃ dṛṣṭaṃ jagat || evaṃ matvā tu vai yogī yo 'bhyāse susamāhitaḥ | sa sidhyati na sandeho mandapūṇyo 'pi mānavaḥ ||*.

The Eight Cremation Grounds

The ‘Eight Cremation Grounds’ (Skt. *aṣṭāni śmaśanāni*) located outside of the celestial palace (Skt. *kūṭāgārā*) are a pivotal element of the Hevajra *maṇḍala*. In the following, an overview of the main elements of these cremation grounds is given as they are taught in the surviving sources of Saroruhavajra's Hevajra-lineage. Herein the descriptions of the cremation grounds are found in Jālandharipāda's *Vajrapradīpā* (VaPra⁸⁸), in Bhadrāpāda's *Dveṣavajrasādhana* (DVS, ff. 188v₇-189v₄) and in Rāhulagupta's *Hevajraprakāśa* (HePra⁸⁸). These cremation grounds are by no means to be understood as a feature that is exclusive to the Hevajra Cycle or to Tantric Buddhism alone. The concept of the ‘Eight Cremation Grounds’ is also found non-Buddhist tantric sources such as, for instance, in the traditions of tantric Śaivism.¹

Direction	East	South	West	North
Name	caṇḍogra <i>(gtum drag)</i>	karāṅka- (bhīṣaṇa) <i>(jigs byed thod pa can; lhag ma can)</i>	jvālākula <i>('bar ba 'khrug pa; 'bar zin 'khrugs pa)</i>	gahvara <i>(tshan tshin 'khrigs pa; ri bo'i phug)</i>
Tree	śirīṣa	āmra ; cūta	kaṅkeli ; aśoka <i>(mya nian med)</i>	aśvattha
yakṣa <i>(maharddhika)</i>	gajamukha	mahiṣa- mukha	makarānana	manuṣya- mukha ; narānana (DVS)
dīkpāla	indra ; śakra	yama	varuṇa	kubera
nāga	vāsuki <i>(nor rgyas)</i>	padma	karkoṭaka	takṣaka <i>(jog po)</i>

¹ For other accounts of the ‘Eight Cremation Grounds’, it may be referred to AP (ch. 07), CSA, VVS (vv. 70-76) et al. On this topic, *see also* English, Elizabeth 2002 (pp. 136-143, 310f.), Meisezahl 1980 (ch.1, pp. 3-123) and Jamgön Kongtrul Lodrö Tayé 2008 (pp. 93, 273f. (nt. 116.8), 288ff. (nt. 39-40)) et al.

Saroruhavajra's Hevajra-Lineage

Cloud	garjita <i>(sgra sgrogs; sgrogs pa)</i>	āvartaka <i>(zlog byed; 'khyil pa)</i>	ghora <i>(mi bzad pa; 'jigs pa)</i>	ghūrṇita <i>('khor byed; 'ur 'ur sgrogs pa)</i>
Mountain	sumeru <i>(lhun po; ri rab gru)</i>	malaya	kailāsa	mandara
caitya	sitavajra	kṛṣṇavajra ; pīśuna- vajra (VaPra K _{2,3,5} , DVS)	saṃjñāvajra ; rāgavajra (VaPra N ₂ , K ₁ , HePra ^{Tib})	saṃskāra- vajra ; cittavajra (VaPra K _{2,3,5} , I _{2,3}); saṃ- cit(t)avajra (DVS)

Table 3: The Eight Cremation Grounds : cardinal directions

Direction	Northeast	Southeast	Southwest	Northwest
Name	lakṣmīvana <i>(phun tshogs nags tshal; dpal mo'i nags)</i>	aṭṭa(ṭṭa)hāsa <i>(ha har rgod pa; drag tu rgod pa)</i>	ghorāndha- kāra (mun pa mi bzad pa; 'jigs pa'i mun pa)	kilikilārava <i>(kili kili (sgra) sgrogs pa)</i>
Tree	vaṭa	karañja(ka)	latāparkaṭi	arjuna ; pārthiva
yakṣa <i>(maharddhika)</i>	gomukha	chāgānana ; ajānana (DVS)	śavamukha ; mṛtakā- nana (DVS)	mṛgānana ; kuraṅgāsyā (DVS)
dikpāla	maheśvara	hutāśana	rākṣasa	māruta
nāga	śaṅkhapāla <i>(duñ skyon)</i>	mahāpadma	ananta <i>(mtha' yas)</i>	kulika <i>(riḡs ldan)</i>
Cloud	caṇḍa <i>(gtum po)</i>	ghana <i>(stug po)</i>	pūraṇa (<i>'geñs byed; gañ ba can)</i>	varṣaṇa <i>(char 'bebs)</i>
Mountain	mahendra <i>(dbañ chen)</i>	gandha- mādana <i>(špos nād ldan pa)</i>	hema <i>(kha ba'i ri; gser)</i>	śrīparvata
caitya	cittavajra	kāyavajra	ratnavajra	dharmā- vajra

Table 4: The Eight Cremation Grounds : intermediate directions

The ‘placement’ (*atiyogasamādhīh*)

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 *atiyogasamādhī* 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 5: The ‘placing’ in the five *skandhas*.

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 6: The ‘placing’ in the *dhātus*.

place	syllable	deity
<i>rūpa</i>	<i>ḷm</i>	Gaurī II
<i>śabda</i>	<i>em</i>	Caurī
<i>rasa</i>	<i>om</i>	Ghasmarī
<i>sparsā</i>	<i>aum</i> ⁴	Bhūcarī
<i>dharmadhātu</i>	<i>am</i>	Khecarī

Table 7: The ‘placing’ in the *āyatanas*.

¹ VaPra^{Tib.} gives the syllable *ām* for the *rūpaskandha*, being supported by the Peking versions of HePra^{§13}. The reading of the DVS is illegible.

² The corresponding *dhātus*, i.e. elements, are given in HeTa I.ix. 16, quoted in HePra^{§15} and DVS (f. 194^{v4-5}).

³ VaPra_{K,1,2,I,2*} as well as VaPra^{Tib.}_{C,D,P,2} do all attest the syllable *um* here.

⁴ VaPra_{K,1,3,I,1,2*} and the Derge versions of VaPra^{Tib.} all attest the syllable *om* here.

P_§ – Codex : Additional Material

Edition : *Samkṣiptahevajrabāhyapūjāvidhi*

ॐ namaḥ śrīhevajrāya ||¹

P_§ f.37v₁

praṇāmya nāthaṃ hevajraṃ sarvadharmāikaśaṃvaram |
saṃgr̥hyate yathāmnāyaṃ bāhyapūjāvidhir mayā ||

śrīhevajrayogavān¹ mantrī *śrīheruko 'haṃ* vāratrayam uccārya | pratyūṣe
5 yathāvasaraṃ vā kṛtasammārjanādike² bhūbhāge hastaṃ dattvā | *om rakṣa*
rakṣa hūm hūm hūm phaṭ svāhā | iti sthānātmayogarakṣāṃ³ kṛtvā | tatra pañ-
cāmṛtādivaṭikayā⁴ tattadbhūmyadhimokṣeṇa pīṭhopapīṭhakṣetropakṣetra-
chandohopachandohamelāpakopamelāpakapīlavopapīlavaśmaśānopāśma-
śānam⁵ ity uccārayaṃś caturasraṃ⁶ maṇḍalaṃ kṛtvā | madhye dhar-
10 modayāṃ vilikhya | *om vajrarekhe*⁷ *hūm* iti rekhāṃ adhiṣṭhāya⁸ | *om surekhe*
*sarvatathāgatā adhiṣṭhantu*⁹ *svāhā* | iti maṇḍalamadhye puṣpaṃ ekaṃ dadyāt ||

tato ravisomacih nabijair he*vajraṃ¹⁰ tu vibhāvayet || tato *hūmkārā-* P_§ f.38r₁
*kr̥ṣṭaṃ*¹¹ bhagavantaṃ ṣoḍaśabhujam | aṣṭadevīparivṛtaṃ paṭād avaloki-
tam | atrāropyārghyapādyādīdānapūrvakaṃ¹² || *hūmkārajaṃ* tryakṣarābhī-
15 mantritaṃ puṣpaṃ tasmai dadyāt || madhye | *om āḥ hevajrāya vajrapuṣpe hūm*
hūm svāhā | iti bhagavate prathamāṃ puṣpaṃ dadyāt || punas¹³ tryakṣareṇa
| *om āḥ hūm* | tataḥ | *om deva picuvajra hūm hūm hūm phaṭ svāhā* || punaḥ | *om*

¹Numerals silently have been replaced by the corresponding syllables. Cf. He-
SāSaṃ 16 for a parallel teaching.

¹°heva<jra>yogavān P_§^{p.c.}] °hevayogavān P_§^{a.c.}. ²°sammārjanā° em.] °sa-
mmājjanā° P_§. ³°sthānātma° em.] sthātma° P_§. ⁴°sugandhi° P_§^{p.c.}] om. P_§^{a.c.}.
⁵°melāpako° em.] °melapako° P_§. ⁶°uccārayaṃś caturasraṃ em.] uccārayan ca-
tusraṃ P_§. ⁷°rekhe em.] °khe P_§. ⁸°adhiṣṭhāya em.] aṭiṣṭhāya P_§. ⁹°gatā
adhi° em.] °gatādhi° P_§. ¹⁰°cihnabijair hevajraṃ em.] °cih† †† †ai †† vajraṃ P_§.
¹¹°ākṣṛṣṭaṃ em.] °ākṣṛṣṇa° P_§. ¹²°āropyārghyapādyādi° em.] °āropyā +† †† dyā°
P_§. ¹³°punas em.] puna° P_§.

vajrakartari hevajrāya hūm hūm hūm phaṭ svāhā || tadagre | *om āḥ nairātmyāyai vajrapuṣpe am hūm svāhā* | iti pūjayitvā | *om āḥ hūm anena* | punaḥ | *om am svāhā* || tataḥ | *om a ā i ī u ū ṛ ṝ ḹ e ai o au am svāhā* | ābhyām¹⁴ pūjayet || ubhayoḥ śirasi | *om āḥ akṣobhyāya vajrapuṣpe hūm hūm svāhā* ||

P_ḡ f.38v₁ pūrvā*didigdaleṣu¹⁵ –

5

om āḥ gauryai vajrapuṣpe gam hūm svāhā |

om gauri hūm hūm hūm phaṭ svāhā ||

om āḥ cauryai vajrapuṣpe cam hūm¹⁶ svāhā |

om cauri¹⁷ hūm hūm hūm phaṭ svāhā ||

om āḥ vettālyai vajrapuṣpe¹⁸ vam hūm svāhā¹⁹ |

10

om vettāli hūm hūm hūm phaṭ svāhā ||

om āḥ ghasmaryai²⁰ vajrapuṣpe²¹ gham hūm svāhā |

om ghasmari hūm hūm hūm phaṭ svāhā ||

aiśānyādividigdaleṣu –

om āḥ pukkasyai vajrapuṣpe pun hūm svāhā |

15

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 ||

20

om āḥ dombyai vajrapuṣpe dam hūm svāhā |

om dombi hūm hūm hūm phaṭ svāhā ||

maṇḍalabāhya²² aṣṭaśmaśānāni pūjayet ||

¹⁴ābhyām *em.*] ābhyā P_ḡ. ¹⁵pūrvādi° *em.*] ††₂ di° P_ḡ. ¹⁶cam hūm *em.*] ca† hū† P_ḡ. ¹⁷om cauri *em.*] o† †† ri P_ḡ. ¹⁸°puṣpe *em.*] °puṣpai P_ḡ. ¹⁹svāhā P_ḡ^{p.c.}] phaṭ svāhā P_ḡ^{a.c.} (rubbed out). ²⁰ghasmaryai *em.*] †† smaryyai P_ḡ. ²¹°puṣpe *em.*] °puṣpai P_ḡ. ²²°bāhya *em.*] °bāhye P_ḡ.

pūrvādidikṣv aiśānyā*dividikṣu²³ ca –

P₅ f.39r₁

- 5 *om āḥ caṇḍogrāya vajrapuṣpe²⁴ caṁ hūm svāhā |*
om āḥ karaṅkabhīṣaṇāya vajrapuṣpe kaṁ hūm²⁵ svāhā |
om āḥ jvālākulāya²⁶ vajrapuṣpe²⁷ jvām hūm svāhā |
om āḥ gahvarāya vajrapuṣpe gaṁ hūm svāhā |
om āḥ lakṣmīvanāya vajrapuṣpe laṁ hūm²⁸ svāhā |
om āḥ aṭṭahāsāya²⁹ vajrapuṣpe aṁ hūm svāhā |
om āḥ kilikilārāvāya³⁰ vajrapuṣpe kiṁ hūm³¹ svāhā |
om āḥ ghorāndhakārāya vajrapuṣpe ghoṁ hūm svāhā ||

10 *tadanv³² aṣṭapadamantrair bhagavantam pūjayet –*

- 15 *om aṣṭānanāya hūm hūm hūm phaṭ svāhā |*
om piṅgordhwakeśavartmane hūm hūm hūm phaṭ svāhā |
om caturviṁśatinetrāya hūm hūm hūm phaṭ svāhā |
om ṣoḍaśabhujāya³³ 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 ardhendudaṁṣṭriṇe hūm hūm hūm phaṭ svāhā ||

tadanu mā*lāmantreṇa pūjayet –

P₅ f.39v₁

- 20 *om aṣṭānanāya piṅgordhwakeśavartmane caturviṁśatinetrāya ṣoḍaśabhujāya kṛṣṇajīmūtavapuṣe³⁴ kapālamālānekadhāriṇe ādhmātakrūraccittāya ardhendudaṁṣṭriṇe mārāya mārāya kārāya kārāya tarjaya tarjaya śoṣaya³⁵ śoṣaya saptasāgarān bandha bandha nāgāṣṭakān grhṇa grhṇa śa-trūn ha hā hi hī hu hū he hai ho hau haṁ haḥ phaṭ svāhā || ❀ ||*

²³°dikṣv aiśānyādi° em.] °dikṣu ai ††₂ di° P₅. ²⁴°puṣpe em.] °puṣpaṁ P₅. ²⁵kaṁ hūm em.] ka† hū† P₅. ²⁶om āḥ jvālā° em.] ††₃ lā° P₅. ²⁷vajra° em.] vajre P₅. ²⁸laṁ hūm em.] ††₂ P₅. ²⁹aṭṭa° em.] aṭṭaṭṭa° P₅. ³⁰°kilārāvāya em.] °kilārāvāya P₅. ³¹kiṁ hūm em.] +i n† P₅. ³²tadanv em.] tadanu P₅. ³³ṣoḍaśa° em.] ḍaśa° P₅. ³⁴kṛṣṇajīmūta° em.] kṛṣṇamjāmūta° P₅. ³⁵śoṣaya em.] śoṣ+ ya P₅.

*om*³⁶ *sarvatathāgatasulalitalitair*³⁷ *namāmi bhagavantam jaḥ hūm*
*vaṁ hoḥ pratīcchemam kusumāñjalim*³⁸ *nātha hoḥ* |

ity anena³⁹ puṣpāñjalim dattvā | namaskuryāt ||

*om sarvatathāgataḥpūjāmeghaprasarasamūhe hūm*⁴⁰ |
*sphura*⁴¹ *ha hī māṁ gaganakam hūm samantataḥ svāhā* ||

5

pūjādhiṣṭhānam ||

P_§ f.40r₁ hevajrāya namas tubhyaṁ māramārapramāthine⁴² |
śūnyatākaru*ñābhinnasvabhāvaṁ⁴³ bibhrate vapuḥ ||

iti vanditvā | yathāśaktiḥ pāpadeśanādikaṁ kṛtvā | prañidhānam pa-
ṭhet⁴⁴ ||

10

kule janma anumādī samayī hevajradeśakaḥ |
kṛpāvān gurubhaktaś ca bhavyaṁ janmani janmani ||
vajraghaṇṭāraṇatpāñir⁴⁵ gambhīradharmapāṭhakaḥ |
yośicchukrasamāhārī⁴⁶ bhavyaṁ janmani janmani ||ⁱⁱ

tato nyūnādhikavidhipūraṇārthaṁ śatākṣaram paṭhet || tadanu –

15

*om kṛto vaḥ sarvasattvārthaḥ*⁴⁷ *siddhir dattā yathānugā* |
gacchadhvaṁ buddhaviśayaṁ punarāgamanāya ca ||ⁱⁱⁱ

om mur iti visarjya | taccakram⁴⁸ ātmani praveśayed iti ||

P_§ f.40v₁ nairātmyām⁴⁹ api tathaiva maṇḍalam upalikhya | maṇḍalamadhye viś-
vadalakamalavaraṭakasthacandrasūryakṛṣṇa-am-kāra-kira*ñākṛṣṭām pūr- 20

ⁱⁱHeTa II.viii. 6-7 ; cf. HeSāSaṁ 16 (f. 166r₅) et al. ⁱⁱⁱSTTS (1,215,317), also contained in the *Samvarodayatantra* (v. 13.52a-d), Śākyarakṣita's *Hevajrābhisamayatilaka* (f. 101v), Padmaśrīmitra's *Maṇḍalopāyikā (pratiṣṭhāvidhiḥ)* and in *Sādhanamālā* 29, 67 and 210.

³⁶om em.] o P_§. ³⁷tathāgata° em.] °tathāgatā P_§. ³⁸kusumāñjalim em.] kusu
††₂ P_§. ³⁹anena em.] anu P_§. ⁴⁰hūm em.] †† P_§. ⁴¹sphura em.] †† ra P_§.
⁴²°pramāthine em.] °pramā+ine P_§. ⁴³śūnyatākaruṇā° em. (cf. HeSāSaṁ 16, f.
165v₆)] ††₄ ṇā° P_§. ⁴⁴paṭhet em.] paṭheta P_§. ⁴⁵°raṇatpāñir em.] ++ ṇatpāñi
P_§. ⁴⁶yośicchukra° em. (cf. HeSāSaṁ 16 et al.)] yośitaśukra° P_§. ⁴⁷°sattvārthaḥ
em.] °sattvārtha° P_§. ⁴⁸°cakram P_§^{p.c.}] °cam P_§^{a.c.}. ⁴⁹nairātmyām em.] nairā-
tmāyām P_§.

vavat saṃpūjya | bījapariṇāmena trisattvātmikāṃ kṛṣṇavarṇāṃ⁵⁰ mahā-
raudrām akṣobhyaśekharām | śavahrtsūrya⁵¹ ardhaparyamkiṇāṃ nairāt-
māṃ madhye dr̥ṣṭvā | paryamgaṇaṃ yathāsthānaṃ niveśya | pūjayet ||
prathamam tryakṣareṇa bhagavatīm | tataḥ –

5 *om āḥ nairātmye vajrapuṣpe am hūm svāhā* ||

punaḥ | *om āḥ hūm svāhā* | ity anena | tadanu | *om am svāhā* | tadanu | *om a ā i*
ī u ū ṛ ṝ ḹ e ai o au am svāhā | ity anena || śirasi –

*om āḥ akṣobhya vajrapuṣpe hūm hūm svāhā*⁵² ||

prathamapuṭapūrvādidikṣu⁵³ dakṣiṇāvartena –

10 *om āṃ vajre hūm hūm hūm phaṭ svāhā* ||
*om im*⁵⁴ *gauri hūm hūm hūm phaṭ svāhā* ||
om īm vāriyogini hūm hūm hūm phaṭ svāhā ||
om ūm vajradākini hūm hūm hūm phaṭ svāhā ||

dvitīyabāhya*puṭacaturdikṣu⁵⁵ –

P_g f.41r₁

15 *om īm gauri hūm hūm hūm phaṭ svāhā* ||
*om em cauri*⁵⁶ *hūm hūm hūm phaṭ svāhā* ||
om aīm vettāli hūm hūm hūm phaṭ svāhā ||
*om om ghasmari hūm hūm hūm*⁵⁷ *phaṭ svāhā* ||

bāhyapuṭa⁵⁸ aiśānyādikoṇeṣu –

20 *om ūm pukkasi hūm hūm hūm phaṭ svāhā* ||
om ṛm śabari hūm hūm hūm phaṭ svāhā ||
*om ṛm caṇḍālī*⁵⁹ *hūm hūm hūm svāhā* ||
*om īm*⁶⁰ *ḍombi hūm hūm hūm phaṭ svāhā* ||

⁵⁰vārnāṃ *em.*] °vāṇṇāṃ P_g. ⁵¹°hr̥tsūrya *em.*] °hr̥tsūr† P_g. 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₊)". ⁵²hūm hūm svāhā P_g^{p.c.}] hūm hūm phaṭ svāhā P_g^{a.c.} (rubbed out). ⁵³°puṭa° *em.*] °puṭ P_g. ⁵⁴im *em.*] +im P_g. ⁵⁵°bāhya° *em.*] °bā †† P_g. ⁵⁶cauri *em.*] cori P_g. ⁵⁷ghasmari hūm hūm hūm *em.*] ghasmar+ ††₂ P_g. ⁵⁸°puṭa *em.*] °puṭe P_g. ⁵⁹ṛm caṇḍālī *em.*] ṛm (hardly legible) ††₂ li P_g. ⁶⁰īm *em.*] īm P_g.

prathamapuṭasya vajrā dviṭyapuṭasya gaurī | anayor madhye⁶¹ | *om aum*
bhūcari hūm hūm hūm phaṭ svāhā || prathamapuṭasya vāriyoginī dviṭyapuṭasya
vettālī | anayor madhye⁶² | *om am khecari hūm hūm hūm phaṭ svāhā* ||

tadanu pūjitamaṇḍalakrameṇa vajrādināṃ jāpamantrāṇi –

om āṃ svāhā | *om im*⁶³ *svāhā* | *om ṛm svāhā* | *om om svāhā* | *om ṛm*
svāhā | *om em svāhā* | *om aim svāhā* | *om om svāhā* | *om um svāhā* |
om ṛm svāhā | *om ṛm svāhā* | *om ṛm svāhā*⁶⁴ | *om aum svāhā* | *om am*
svāhā |

ebhir yathākramaṃ pūjayet || aparaṃ hevajramaṇḍalavat sarvaṃ kuryād
iti ||

P_ḡ f.41v₁; P_R

sā la*kṣmīs tvam⁶⁵ asi kṣamā tvam asi sā bodhis tvam ṛddhiḥ satāṃ
maitrī tvam karuṇā tvam eva muditā tvam devy upekṣāpy asi⁶⁶ |
śīlaṃ tvam⁶⁷ padavī tvam eva tathatā tāthāgatī kathyase
prajñāpāramiteti viśvavapuṣe tubhyaṃ namaskurmahe⁶⁸ ||

praṇamya śeṣaṃ pūrvavad iti⁶⁹ || śabdākṣarapāṭhānantaraṃ⁷⁰ samayagī- 15
tikā paṭhitavyā | *kollaire tṭhia bolety*^{iv} adhiṣṭhānam⁷¹ anukampāṃ ca⁷² paṭhi-
tvā⁷³ | visarjayet⁷⁴ ||

^{iv}HeTa II.iv. 6ff. ; cf. HeSāU (f. 7r₃₋₆), HeSāSaṃ 8 (f. 104r_{5-v1}), HeSāSaṃ 45 (f. 270r_{7-v2}) et al.

⁶¹anayor madhye *em.*] a ††₂ r mmadhye P_ḡ. ⁶²anayor madhye *em.*] anayor m†
†† P_ḡ. ⁶³im *em.*] †† P_ḡ. ⁶⁴om ṛm svāhā *em.*] †m †m ††₂ P_ḡ. ⁶⁵sā lakṣmīs tvam
conj.] ††₂ kṣmīs tv+m P_ḡ; . . . śrīs tvam P_R. ⁶⁶devy upekṣāpy asi P_ḡ] vai . . .
. . . P_R. ⁶⁷śīlaṃ tvam *conj.*] ś+ ††₂ P_ḡ; . . . P_R. ⁶⁸namaskurmahe
P_R] namaḥ P_ḡ. ⁶⁹śeṣaṃ pūrvavad iti P_ḡ (se°)] . . . P_R. ⁷⁰śabdākṣara°
em.] ś† †† kṣara° P_ḡ; kṣara° P_R. ⁷¹kollaire tṭhia bolety adhiṣṭhānam P_ḡ] *om.* P_R.
⁷²anukampāṃ ca *em.*] anukampāṃś ca P_ḡ; *om.* P_R. ⁷³paṭhitvā *em.*] paṭhitv† P_ḡ;
om. P_R. ⁷⁴visarjayet *em.*] †† sarjayet P_ḡ; *om.* P_R.

bāhyapūjāvidheḥ⁷⁵ smṛtyai saṃgrahād yan⁷⁶ mayārjitaṃ⁷⁷ |
puṇyaṃ tenāstu loko 'yaṃ satpūjābhājanam⁷⁸ param⁷⁹ ||

saṃkṣiptahevajrapūjāvidhiḥ⁸⁰ samāptaḥ || ❀ ||

5 ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat⁸¹ |
teṣāṃ ca yo nirodha⁸² evaṃvādī⁸³ mahāśramaṇaḥ⁸⁴ ||⁸⁵

namo buddhāya namo dharmāya⁸⁶ namo saṃghāya⁸⁷ ||



⁷⁵bāhyapūjāvidheḥ P_§] vāstupūjāvidhi° P_R. ⁷⁶yan P_R] yat P_§. Remark : P_R reads eight dots after *smṛtyai*. ⁷⁷mayārjitaṃ P_§ (°am)] mayā yojitaṃ P_R. ⁷⁸satpūjābhājanam *em.*] satpūjābhāja †† P_§; . . . P_R. ⁷⁹param P_§ (°am)] *om.* P_R. ⁸⁰°vidhiḥ P_§] °vidhiś ca P_R. ⁸¹hy avadat *em.*] ††₃ P_§; *om.* P_R. ⁸²nirodha *em.*] niro P_§; *om.* P_R. ⁸³evaṃvādī *em.*] evaṃ mvādī P_§; *om.* P_R. ⁸⁴°śramaṇaḥ *em.*] °śramaṇa P_§; *om.* P_R. ⁸⁵ye dharm(m)ā (...) P_§] ye dharmā° (abbreviated) P_R. ⁸⁶namo dharm(m)āya P_§] *om.* P_R. ⁸⁷namo saḡāya *em.*] n† m† ††₃ P_§; *om.* P_R.

Tentative Edition : Śrīcakrasaṃvarastuti

P_§ f.42r₁ ḷ namaḥ śrīcakrasaṃvarāya ||

śrīherukaṃ mahāvīraṃ viśuddhaṃ kuḷiśeśvaram |¹
 namāmi² ††₅ ḍākinījālasaṃvaram³ ||ⁱ
 nāmitāṃ⁴ vajravārāhīṃ mahārāgānurāginīm |
 ḍākinīm ca tathā lāmāṃ⁵ khaṇḍarohāṃ ca rūpiṇīm ||ⁱⁱ 5
 pullīramalaye mūrdhni pracaṇḍāṃ⁶ vajraḍākinīm |
 jālandhare śikhādeśe caṇḍākṣīm kṣīṇakilbiṣām ||ⁱⁱⁱ
 oḍiyāṇāhvaye sarve⁷ śrotre devīm⁸ prabhāvatīm⁹ |
 arbude pṛṣṭhavaṃśe tu mahānāśām¹⁰ namāmy aham ||^{iv}
 godāvarī¹¹ pure vāme karṇe¹² vīramatīm¹³ śubhām | 10
 rāmeśvare bhruvor madhye kharvarīm¹⁴ varavarṇanīm¹⁵ ||^v
 P_§ f.42v₁ devīkoṭe sthitāṃ mede¹⁶ śrī*mallāṅkeśvarīm varīm¹⁷ |
 mālake skandhadeśe tu drumacchāyāṃ namāmy aham ||^{vi}
 kāmārūpe¹⁸ dvaye kakṣe devīm airāvatīm¹⁹ śivām |
 oḍre stanadvaye cāpi śrīmahābhairavīm²⁰ satīm ||^{vii} 15
 trīśakunyāhvaye nābhau vāyuvegāṃ manoharām |
 kośale nāsikāgre ca surābhakṣīm namāmy aham ||^{21, viii}

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.

¹°eśvara *em.*] °eśvara P_§. ²namāmi *em.*] namā †† ³ḍākinī° *em.*] †† kinī° P_§. ⁴nāmitāṃ *em.*] nomitāṃ P_§. ⁵lāmāṃ *em.*] lām+ P_§. ⁶pracaṇḍāṃ *em.*] pra-
 ṇcaṇḍāṃ P_§. ⁷sarve *em.*] sarvā P_§. ⁸devīm *em.*] devī P_§. ⁹prabhāvatīm
em.] prabhāvatī P_§. ¹⁰°nāśām *em.*] °nāśā P_§. ¹¹godāvarī *em.*] godavarī P_§.
¹²karṇe *em.*] karṇṇa° P_§. ¹³°matīm *em.*] °matī P_§. ¹⁴kharvarīm *em.*] kharvarī
 P_§. ¹⁵varavarṇanīm *em.*] varavarṇanīm P_§. ¹⁶mede *em.*] medre P_§; maitre
 BuSto. ¹⁷varīm *em.*] varām P_§. ¹⁸kāma° *em.*] sakāma° P_§. ¹⁹°mairāvatīm *em.*]
 °marāvatīm P_§ (faint). ²⁰°bhairavīm *em.*] °bheravīm P_§ (faint). ²¹aham *em.*] a
 ++ ṃ P_§.

kaliṅge vadane deśe²² śyāmādevīm²³ sulocanām |
lampāke kaṅṭhadeśe tu subhadrām²⁴ varasundarīm²⁵ ||^{ix}
kāñcīpurīyām ca²⁶ hr̥daye hayakarṇām guṇākārīm²⁷ |
himalaye pure²⁸ meḍhre namasyāmi²⁹ khagānanām ||^x
5 pretapuryām tathā³⁰ liṅge cakravegām³¹ mahābalīm³² |^{xi,33}
[†(...)†]



^{ix}BuSto 23.9cd-10ab. ^xBuSto 23.10cd-11ab. ^{xi}BuSto 23.11cd.

²²kaliṅge vadane deśe *em.*] ++ liṅg+ vadane deśe P_g; kaliṅge vadane ramye BuSto. ²³°devīm *em.*] °devī P_g. ²⁴subhadrām BuSto 23.10] su ++ ++ P_g.
²⁵varasundarīm BuSto 23.10] var+ s+ nd+ +īm P_g. ²⁶kāñcīpurīyām ca *em.*] kā-
ñcapurāñ ca P_g; kāñcīpreta° BuSto. ²⁷guṇākārīm *em.*] gūnākārīm (?) P_g; ma-
noramām BuSto. ²⁸pure BuSto] pu+e P_g. ²⁹meḍhre namasyāmi BuSto] ††₄
syāmi P_g. ³⁰tathā BuSto] ta ++ P_g (faint). ³¹cakravegām *em.*] cakrav+gām P_g
(faint, hardly legible); kauberyām BuSto. ³²mahābalīm *conj.* (cf. LaTaṬī et al.)]
++₂ balīm P_g (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† †āyogam ālambya vāmakaravṛddha anāmikābhya a ††₁₄
[f. 1v₃] ††₂ †va y† s† mmā †yya vāmakaratale †† ḥ kareṇa raktāṣṭadalapadmaṃ dhyātvā tanmadhye ††₉
[f. 1v₄] †† †rayaṃ kāyavākcittasvabhāvaṃ †† †† ††₂ rya hānt†††† †atparīnatasudhānidhau †† ††₁₁
[f. 1v₅] ††††† vum ām jām kham vidigdaleṣu †† mām pām tām vām | ity akṣarāṇi śravat amṛta ††₁₁
[f. 1v₆] ṣṭha† †arjjanī madhyamā anāmikākaniṣṭhāyasu vajrasatvavairocanāmitābhāksobhyaratnēsa †† ††₁₂
[f. 1v₇] ††††† 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] 0₅ + om + < + m + + m + + m ru + i > kroddhasiddhi mahārāja siddhisamayāsāna | sidhyantu sarvad† [evaī]† ††₅
[f. 43r2] siddhim anuttarā sarvasarvhitā[r]thāya tatkaṣṇāt siddhipradāyaka siddhavajra mahā |
[f. 43r3] krodhati svasamayadevatā namas te []stu namas te []stu namo nama | iti (?) bhūtaḍāmarabhuktā°
[f. 43r4] °ya (?) stuti¹

¹ Judged from the contents, this folio is likely to belong to a “*Bhūtaḍāmarastuti*”; cf. SāMā 265f.

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