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The Saṃvaraodaya-tantra

Selected Chapters

by

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This thesis is submitted for the degree of

Doctor of Philosophy

in the Australian National University

This thesis is based on original research conducted by the author while he was a Research Scholar in the Department of South Asian and Buddhist Studies at the Australian National University from 1967 to 1970.

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PREFACE

This work contains nineteen chapters selected from the total thirty-three chapters of the Samvarodaya-tantra; some chapters have been omitted because it was impossible to arrive at an adequate reconstruction of the Sanskrit text; other chapters have been omitted because I was not interested in their contents. Since it is our aim to prepare a Sanskrit text to serve as basic material for the future study of tantric Buddhism, it is preferable to present all the chapters of this tantra; but the limitation of time and my own lack of ability made this impossible at present; I hope to complete the task in the future.

This present work does not contain a chronological study of this tantra. The one and only item of internal evidence for the date of this tantra that we have acquired so far is found in chapter six. This chapter contains several verses which also occur in the vajrajāpa-krama of the Pañcakrama of Nāgārjuna; if we compare chapter six of our text with the vajrajāpa-krama, it becomes immediately evident that these verses are borrowed from the Pañcakrama but not otherwise. This evidence alone shows already that this tantra cannot be earlier than the late eighth century. We plan to accumulate further evidence and to establish the mutual relationship and chronological sequence of the tantras of the Samvara literature.

I chose this Samvarodaya-tantra as the subject of my Ph.D. thesis when I was awarded a scholarship from the Australian National University. For a number of reasons I thought that the task of editing this tantra would provide basic training in Sanskrit philology, since enough manuscripts were available; I could have chosen almost any other tantra, since there are as yet few critical editions. At that time,

I knew little about the Saṃvara literature; I simply imagined the Saṃvarodaya-tantra to be an important text; now I am convinced that this surmise was not wrong.

Having come to the end of my Ph. D. course, I wish to acknowledge my great debt of gratitude to Professor J.W. de Jong of the Department of South Asian and Buddhist Studies, School of General Studies, to Professor A.L. Basham of the Department of Asian Civilizations, School of General Studies, and to Mrs. L.A. Hercus, Senior Lecturer in the Department of South Asian and Buddhist Studies.

It was only through the kindness and the tenacious efforts of Professor de Jong that a Ph. D. scholarship was awarded to me, since I was not competent in the English language. As a supervisor, he very patiently guided me, as I was insufficiently trained in the Sanskrit language; every detail of my thesis has received his supervision. Professor Basham very kindly supervised me during the sabbatical leave of Professor de Jong; he corrected every line of my translation of chapter thirteen of the Saṃvarodaya and rendered it in his own excellent style; he thus provided me with a model translation which I attempted to imitate in other chapters. Without the guidance and assistance that I have received I would not have been able to complete this present work.

I wish to acknowledge my indebtedness to the School of General Studies in the Australian National University, to the Library of the Institute of Advanced Studies in the Australian National University, and to the National Library of Australia.

INTRODUCTION

I. Materials Employed

1). Sanskrit Manuscripts.

For the edition of the Śrī-mahāsaṃvarodaya-tantrarāja, the following eight manuscripts have been used:

- A: MS belonging to the University of Tokyo (Matsunami's Catalogue No.404). Dated 1595 A.D..
- B: MS belonging to the University of Tokyo (Matsunami's Catalogue No.403). Not dated.
- C: MS belonging to the University of Tokyo (Matsunami's Catalogue No.401). Dated 1751 A.D..
- I: MS belonging to the Asiatic Society of Bengal (H.P. Śāstrī's Catalogue of ASB No.59). Dated 1828 A.D..
- D: MS belonging to the University of Tokyo (Matsunami's Catalogue No.402). Dated 1852 A.D..
- E: MS belonging to the University of Tokyo (Matsunami's Catalogue No.405). Dated 1912 A.D..
- P: MS belonging to Bibliothèque Nationale of Paris (Cabaton's Catalogue of Paris No.194). Not dated.
- L: MS belonging to Royal Asiatic Society, London (Cowell and Eggeling's Catalogue of RAS No.38). Not dated.

There is an incomplete MS of 9 leaves belonging to the Asiatic Society of Bengal (H.P. Śāstrī's Catalogue of ASB No.60), which seems to be a very old MS written on palm leaves. We did not use this MS as the photo-copy is too blurred. Three more MSS are known to exist; one MS belonging to the University of Kyoto and two MSS belonging to the Bir Library. However, we have not been able to obtain photo-copies.

Of these the oldest MS A contains on the whole grammatically correct readings and sometimes contrasts very clearly with other MSS; and this fact is the main evidence for our supposition that the author of the Saṃvarodaya-tantra did intend to write correct Sanskrit.

MS B was provisionally placed between A and C only because the script and paper seem to be rather old. This is only an impression, but there is no clear evidence to the contrary.

MS C is very different from the other MSS with regard to the size of the leaves; each leaf contains seven long lines and it reproduces the text of about two leaves of other MSS. Its readings are sometimes similar to B and P which are not dated and this makes us think that it is closely related to them.

I and D apparently give the impression that they are more closely connected with each other than with all other MSS. MS D accords with MS I so closely in all its details that we may well suppose that it was transcribed from I but for the fact that D omits some 26 lines between dakṣiṇe rasana- (7-16) and samyag anuttaraphalam icchati (8-3). It shows that one leaf was lost from the manuscript (pre-D, for convenience' sake) which was based upon I; and after the omission of this leaf, the scribe of D copied this pre-D, directly or indirectly, without noticing the omission. The beginning and the end of this omission in D do not accord with the beginning and the end in I. This proves that D did not directly descend from I.

The scribe of I or of the manuscript on which I is based (pre-I) must have had some knowledge of grammar and scansion, with the help of which he corrected the text and made his own copy, that is, I or pre-I. Therefore, I and D very frequently offer grammatically and metrically more acceptable readings,¹ though they are more remote from the original and are not to be adopted. These readings, showing

1

For example, I dandāksakundikā vāme is grammatically better than dandāksakundikā vame (23-21). ID yasya cintitasādhyan tu is metrically better than yasya cintitasādhyan (10-22). ID viddhva vicintayet is metrically better than viddhva cintayet (10-40). The word rupa in rūpavaidūryasuprabhah (23-27) has no meaning; tib. does not translate it satisfactorily. ID give the reading rūpya-; this makes good sense, but is not attested by tib..

how the scribe understood the meaning of a passage, are helpful to our understanding of the passage.

MS E sometimes resembles D and sometimes A. P resembles B and C.

From its paleographical features, MS L seems to be a quite recent manuscript; it is actually the most corrupt one. It was perhaps copied from a manuscript the first leaf of which was intermixed with that of the Hevajra-tantra. But, L sometimes accords in details with A and gives the impression of a remote descendant of A; it shows sufficient evidence of corruption in the course of transmission.

In the process of collating these MSS, we sometimes notice resemblances between certain MSS; but whenever we try to assume some genealogical relation between them, we quite easily find its counter-evidence.

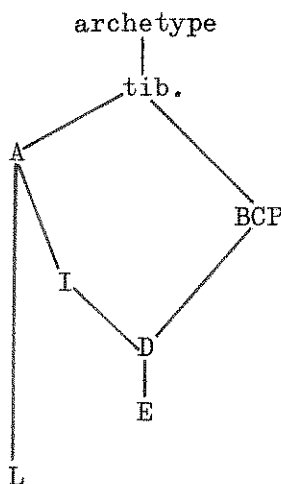
It is also difficult to establish the stemma on the basis of sporadic discrepancies between certain MSS. Generally these discrepancies consist of interpolation or omission of only one or two lines. They suggest the following relations between the MSS: B-D-E (2-19); I-L-tib. (tib. = the Tibetan version) (5-38); E-I-L-tib., A-B-C-D-P (5-62); I-L-tib., A-B-C-D-E-P (5-64); B-D-E (5-67); I-P-L (10-5); B-P-L-tib., C-I-D, A-E (13-16); A-P (17-27); chapter 32 has not been included in our edition; it shows a disorder in the lines which suggests relations between A-E-P and between B-C-I-D-L. The most important data are provided by chapter 8: verse 30' is omitted in tib.; verses 32', 33', 34' and 35' are omitted in tib. A, I, and L; verse 36' is omitted in tib., A and L; and this suggests relations between C-I-P; verse 37' is omitted in tib., A, I, P and L; and at the same time this suggests relations between C-D-E.

These examples are still not sufficient to modify our impression that these eight MSS, the Tibetan version and perhaps the version used by Ratnaraksita accord quite well with each other, not in the details

but in their interpolations or omissions, and that they show only few indications of transmissional changes.

The Colophons of these manuscripts, which are written in very corrupt Sanskrit, suggest that this tantra, as well as other tantras, must have been frequently copied in Nepal for the purpose of accumulating religious merit for the clergy and the laity, and that a large number of manuscripts must have existed.

This fact is reflected in our manuscripts. If we attempt to relate from the readings of the words a certain MS to others, we come upon counter-evidence. Even the data, provided by interpolation or omission, are mutually contradictory. Consequently, in the process of constructing the stemma, we have to be rather bold in ignoring minute contradictions, and we have to consider the following stemma as entirely provisional.



Orthographical and paleographical problems such as occurring in such Nepalese manuscripts as used by us have already been thoroughly discussed by Brough in "The language of the Buddhist Sanskrit texts" (BSOAS, xvi, 1954, pp.351-75); we have found nothing to add to this.

2) Tibetan translation.

dPal bde mchog hbyun ba shes bya bahi rgyud kyi rgyal po
chen po. Peking No.20, Vol.2.

The Tibetan text presented in our edition is based upon a collation of following five editions: sDe dge, sNar thañ, Peking, Co ne and Lha sa; but, different readings of these editions are not given in the notes, even when the reading of all the editions appears to be incorrect and "the correct reading" is to be substituted for it.²

Disorder of folios or verses in these editions is, if any, negligible.

Discrepancy between the Sanskrit text and the Tibetan translation is not notable except in one case in the twenty-third chapter. Here, it is very difficult to decide which of the two gives the original text; both are possible. The only means which might have helped us to reach a decision is to examine the order of quotations found in Ratnaraksita's Pañjika; but in this particular instance the Pañjika could not be used because it does not quote this part of chapter 23 in full.³ Ratnaraksita's version seems to bear a closer resemblance to the Sanskrit text rather than the Tibetan text. It is not possible to find whether this discrepancy existed in the version used by the Tibetan translation or originated in the translation itself, granted that the meaning given by the Sanskrit text is the original one. In our edition, the text of the Tibetan translation has been rearranged to the Sanskrit text.⁴

2

For example, Peking sbyin dkañ bañ; sDe dge, sNar thañ, Co ne and Lha sa sbyañ dkañ bañ are corrected into sbyañs dkañ bañ (9-23); Peking hdab me; sDe dge, Co ne and Lha sa hdab ma; sNar thañ mdab ma into mdag ma (10-19); dbañ po in all the editions into dpah bo (3-6); bcug nas ni into bkug nas ni (5-36); mtshan khuñ into mthan khuñ (7-8); gsiñ rjeñi lto bar into gsiñ rjeñi lta bar (19-23); brgyad char into brgya char (26-45); dran bar bya into drañ bar bya (31-9).

3

Until verse 20 Ratnaraksita gives verbatim explanation; but after this, he gives the "summarized meaning" (bsdus pañi don) (Vol.51, 107-4-4 f.).

4

From the fourth pada of verse 24 dañ por sbyin sreg sbyin par bya to the third pada of verse 40 hjigs pañi rnam pa hdi ltar mthoñ originally followed after verse 52. The fourth pada of verse 40 mi hjigs pa ni chen po ston was originally between the second and the third pada of

3) Commentaries.

Ratnarakṣita's Pañjikā: dPal sdom pa hbyuñ baḥi rgyud kyi rgyal
po chen poḥi dkah hgreḥ padma can shes bya ba. No.2137, Vol.51.

Kṣāntiśrī's Sādhana: dPal sdom pa hbyuñ baḥi sgrub thabs.

No.2230, Vol.52.

Bu ston's Sādhana: dPal bde mchog hkhor lo sdom pa hbyuñ baḥi
sgrub thabs. The Collected Works of Bu-ston, edited by
 Lokesh Chandra, New Delhi, 1967, Volume 7 (JA), 465-490.

Bu ston's Maṇḍala-vidhi: dPal bde mchog sdom pa hbyuñ baḥi dkyil
hkhor gyi cho ga. op.cit.491-606.

Two commentaries i.e. Saṃvarodayatantrasya pañjikāvyaḥyā and
Saṃvarodayatantrasya unaviṃśatipāṭalavyākhyā are said to be preserved
 in the Bir Library;⁵ but they were not accessible to us.

Titles of other tantras and commentaries referred to in our
 edition are given, for convenience' sake, in abbreviated Sanskrit
 form together with their numbers in the reprinted Peking edition (The
Tibetan Tripitaka, edit by D.T. Suzuki, Tokyo-Kyoto, 1955-1961). For
 each quotation from these texts, volume, page, leaf and line of the
 reprinted Peking edition are given. Details of other edited Sanskrit
 texts and other references can be found in the notes.

4 contd

of verse 41. Two pādas, identical with the third and the fourth pāda
 of verse 51, followed after the mantra of verse 25; but these have
 been omitted in our edition.

5

See Ryūjō Yamada: Bongo-Butten no Shobunken, Kyoto, 1959, p.174.

II. Method of Editing the Text

Dr D.L. Snellgrove states clearly, in the Note on the Text of The Hevajra Tantra. A Critical Study. Part II, the policy which he adopted in editing the Sanskrit text of the Hevajra-Tantra (abbrev. Hevajra). This is the first and the only methodological reflection upon the procedure of editing a Buddhist tantra so far, we should therefore note carefully what he says about his method, paying attention especially to the connection between this method and material he employed. Then, we should apply this method to the Saṃvarodaya-tantra (abbrev. Saṃvarodaya) and examine whether it is effective.

In editing Hevajra, he first ascertained the intended sense of the text, and then edited the manuscripts accordingly, reversing the normal course of procedure, that is, first to establish a reliable text by a careful collation of the available manuscripts, and then to interpret it in accordance with the rules of grammar and syntax.

His excuse for his own method is that 'this is the most certain method of procedure, when one is dealing with manuscripts so manifestly rife with error as are the available manuscripts of the Hevajra-tantra', and that 'the primary concern is to learn the contents of the work and establish its relationship to a general cultural background'.

He regards the Tibetan translation as the most reliable version because it reproduces an original text much older than the nineteenth-century Nepalese MSS. He gives precedence to the commentaries over the extant manuscripts as they refer to versions of the text dating from the ninth to eleventh centuries. He says, 'in fact these two powerful aids, Tibetan translation and commentarial works, are in themselves sufficient to provide us

with a satisfactory translation of the whole work, while the manuscripts taken alone are not'.

Thus he arrives at the conclusion that the actual editing of the Sanskrit text should follow rather than precede our understanding of it, though he is well aware of the fact that it is 'the second best thing'.

He justifies his method by the following argument:

'In order that a text should serve as a reliable guide, it is necessary that the editor should first be able to edit with some consistency, and in order to do this he must feel confident that the original text which he is attempting to restore was a correct text, the scansion, grammar, and syntax were originally regular. In a choice between several readings he would then logically choose the one that was correct and in restoring corrupt passages he would pay full regard to regular scansion. But in the case of the Hevaja-tantra there can be no such confidence.'

'Since this is so, it is clearly impossible to hope to provide a satisfactory edition of such a text. One's aim, of course, should be to produce a version as close to the original as possible, but there is a great difference between attempting to restore an originally perfect text and an originally imperfect text, for in the latter case we are deprived of the chief measure of success, namely the correctness of the restored version.'

'In our case therefore we have had to be content with the next best thing, namely a text that accords with the required sense as it may be ascertained from the Tibetan translation and the several commentaries.'

Thus following his line of argument, what we immediately notice is, firstly, his excessive reliance on the Tibetan translation and on the commentaries. They are certainly of great

value for understanding a work; but before deciding that they are 'of far more value than a Sanskrit manuscript alone', we would need more proof. It would be necessary for us to examine their usefulness with regard to editing a Sanskrit text, and to investigate the nature of the information to be obtained from them.

Secondly, his argument could be carried so far that one would be able to assert that it is not necessary to edit the Sanskrit text at all. As long as his primary concern is to learn the contents of the work and to establish its relationship to a general cultural background, it is a matter of course that he should be content with only ascertaining, if possible, the meaning of the text; the next step, that is, to edit the manuscripts, is not necessary any more.

But, as our aim is not to reconstruct the Sanskrit text on the basis of the Tibetan version, but to edit the Sanskrit text so as to obtain a basic material for future study, it is our fundamental thesis that the Sanskrit manuscripts are the chief authority, and that the Tibetan version and the commentaries are to be treated as of a subsidiary nature with the understanding that they should actually be more reliable.

In the case of the Samvarodaya we have obtained the impression that the Tibetan translation and the commentaries are not in themselves sufficient to provide us with a satisfactory version of the whole work.

The Tibetan translation of the Samvarodaya is as unreliable as that of Hevajra. Generally speaking, the utility of the Tibetan translation of a work lies in the fact that it enables us to know which words occur in the Sanskrit version used by the translator, besides giving us a general idea of the whole passage. Sanskrit words restored from the Tibetan translation are, admitting that they reflect a far earlier version than the one presented by the extant manuscripts, to be examined on the same level as words occurring in

Sanskrit manuscripts. In addition to this indirectness, which in principle qualifies the Tibetan translation as material of a subsidiary nature, we have to take account of the following facts: inevitable discrepancy between Sanskrit words and their Tibetan translation, misunderstandings or mistranslations by the translator, and above all our own misunderstandings caused by the inherent ambiguity of the Tibetan language or by our own incompetence.

Ratnaraksita's Pañjikā, the only commentary of the Samvarodaya preserved in the bsTan hgyur reproduces a version of the text dating from the twelfth century, but as its quotations of the text are rather sporadic, this commentary does not always help us in restoring the Sanskrit words and in deciding their own context. In the case of sādhanas, the state of things is not fundamentally different. They are closely connected with a certain chapter of the text, for example Ksāntiśrī's Sādhana is connected with the thirteenth chapter of the Samvarodaya, and is certainly of great help for the understanding of that chapter, but not of other chapters.

To mention one example of the danger inherent in excessive reliance on the Tibetan material: Hevajra I, vii, 4 and Samvarodaya 9-4 are identical. Snellgrove's reconstruction paṭaṃ samdarsāyed yas tu trisūlaṃ tasya darsāyed looks reasonable since the Tibetan translation has gañ zig gos ni ston pa la // de yi rtse gsum rab tu bstan //. In the case of the Samvarodaya, from the available materials: that is the MSS readings paṭaṃ sam- AD pratisaṃ; BEP patan; C pataśaṃ; I lalātan; L saṃputī; tib. sDe dge ba ti sa; sNar thañ, Co ne pa ni sa; Peking ba ni sa; Lha sa pa ti sa; and from the context, in which something corresponding to trisūla is required, we reconstruct paṭisaṃ (= paṭisaṃ MS C) saṃdarsāyed yas tu trisūlaṃ tasya darsāyed. Since we have not yet examined more materials than those presented by Snellgrove, we have no right to

decide that his reconstruction is wrong; but still this example may suggest that the usefulness of Tibetan translations has its limitations.

Of the MSS of Saṃvarodaya, our first impression is that they are apparently unreliable. They are full of metrical, grammatical and syntactic aberrancies, some of which are supposed to be reflecting a version which is older than the oldest of the extant MSS. Therefore, our edition may be considered as an effort to restore, what Snellgrove says, 'an originally imperfect text'; and in this case 'we are deprived of the chief measure of success, namely the correctness of the restored version'.

If this is true, as long as we are reluctant to be content with what Snellgrove says 'the next best thing', we would have no choice but to go to and fro between what J. Brough calls 'over-correction' and 'the other extreme' i.e. preserving all the aberrant forms of the oldest of the extant MSS and consequently multiplying the enumeration of irregularities of the kind that are found in Edgerton's Grammar.

To avoid this, we have to try to adopt a madhyamā pratipad (J. Brough ibid. p.375). But, how is this possible? By closer examination of the various forms and styles of the Buddhist Sanskrit writings and a detailed grammatical analysis of each type as Brough says?

Here, we arrive at the necessity of adopting a quite artificial standard by which acceptance or rejection of an irregular form is to be decided.

This may be justified by the same argument of Snellgrove as mentioned above. If it is supposed that the text of Saṃvarodaya is 'originally imperfect', it naturally follows that our success does not have to be measured by how closely our edition adheres to the original, much less by 'the correctness'. And the text edited

according to this standard will necessarily possess a tinge of artificiality, though the aim is to be as close to the original as possible.

Now, we would like to examine our own method of editing a text. At first, we collect by a collation¹ of MSS as many possibilities of both sense and form of a sentence or a passage as are possible within the limits allowed by MSS. Then, examining each of those possibilities in as many contexts as we can think of, we try to find the most probable one by the process of elimination.² At this stage the Tibetan material is actually of great help.

The final aim of this whole process is to restore the original text. Here, we confront the abovementioned problem of adoption or rejection of each irregular form, and we arrive at the necessity of introducing an artificial standard by which we decide this.³

1

To collate MSS, it is a matter of course that we have to be ready to take into account many irregularities. These irregularities may seem to be caused by carelessness when we consider each manuscript separately; nevertheless we may find some general tendency, even if it may be vague, in the irregularities of a form by studying all the available MSS collectively. It is no wonder that MSS are 'rife with errors'.

2

It is by no means unusual for all the words of a sentence to have various readings in the MSS. The possible permutations and combinations of these readings allow many different interpretations of the text. And nothing is to be gained by simply enumerating all the possibilities. Recourse to the Tibetan translation, however, will enable us to show at least one of these possible interpretations. The first step is to reconstruct from the Tibetan version one such combination which accords with, in Snellgrove's term, 'the required sense' or 'the intended sense' of the sentence. The next step is to explore the other possible combinations by comparing to the first possible interpretation the alternative readings suggested by the MSS. In this way, the most acceptable possibility can be found through the process of elimination. The text thus established may indeed agree with the sense of the Tibetan version, not because the Tibetan version is in principle always reliable, but because it simply happens to present the most acceptable possibility in this case.

3

We should take note of the fact that the final aim of our effort is to restore the original text, but it does not mean that the 'success' of our present edition has to be measured by the extent to which the text is restored. 'Success' should be measured by the degree to which this procedure works effectively and coherently in each case.

This artificial standard should result from the hypothetically presupposed intuition of the author of the Saṃvarodaya. This 'working hypothesis' is based upon our attitude not to consider all irregularities separately from the morphological point of view, but to study the way in which they occur and to try to find some regularity in it.⁴

In any case, the author may well have used some, if not all, of these irregularities intentionally. It might, perhaps, be rash for us to regard them as 'barbarities' or as evidence of 'carelessness' as Snellgrove does.

The attitude of the author as presupposed by us is as follows. The author intended to write the Saṃvarodaya-tantra in grammatically correct Sanskrit. But, when he felt difficulty in establishing a correct metre, he gave priority to the metre, especially to the fifth, sixth and seventh syllables of each pāda of śloka, and consequently introduced various kinds of grammatical distortion.⁵

Since we presuppose the attitude of the author in this way, the procedure in adopting or rejecting an irregular form should necessarily be as follows. Among various readings, we should adopt one that is grammatically correct or that can be corrected within the limits allowed by the MSS. If an irregular form seems to

4

For example, one of the conspicuous grammatical features of the MSS of the Saṃvarodaya is the omission of the case endings -h and -m. This phenomenon is also noted in the Hevajra; and it has been considered carefully by Professor N. Tsuji in his review of Snellgrove's edition of the Hevajra (Tōyōgakukō, vol.42, No.4, 1960, p.59 f.). But, our concern is rather different from Tsuji's; it lies not in showing the linguistical meaning of this phenomenon, but in discovering whether there is some regularity in its way of occurring; for instance, we must find whether it occurs in certain syllables of a verse or not.

5

The range of this distortion must have been within the limits between which the text was understandable for the people of his time. But it is in principle difficult to know this range; Edgerton's Grammar or Tsuji's abovementioned review may be regarded as an attempt to determine it.

possess sufficient support in the manuscripts and if its existence can be explained by metrical reasons, it should be preserved.

This procedure, by being too simple and too vague and containing some uncertainty, may produce inevitable inconsistencies in its application. In fact it sometimes contradicts the evidence of MSS which reflect an older stage of the text.

For example, in the case of vidhiyutān (18-20), which is supported by MSS AL, vidhiriyutān (MSS BCIDEP) should be adopted if we were to apply this procedure mechanically.

In the case of tena tustena tal labhyaṁ (33-27), which is supported by MSS BEL, it cannot be denied that the original reading was tal labhyate (MSS ACIP and D). However, because labhyaṁ is grammatically understandable, we preferred it. It is also to be preferred from the point of view of the metrics. See Pañcakrama IV. 45.

The opposite case is mandalākṛti tathā (31-3); all MSS except A, take it as an even-numbered pāda, and read -ākṛtis. This can quite reasonably be adopted by applying our procedure. But in this case, the reading of A, which is grammatically correct, was adopted because it is possible to consider this pāda as an odd-numbered pāda (na-vipulā), and because -ākṛtis is grammatically not understandable.

When an irregularity occurs in syllables other than the fifth, sixth and seventh of a pāda of śloka, the situation is more uncertain. For example, in the case of dāridraduḥkha naśyati (33-31), dāridraṁ duḥkha naśyati which is attested by MSS CP is metrically preferable, but tib. confirms the reading of AIDL and B. If we should, giving preference to metre and accepting as a result syntactic distortion, adopt the reading of MSS CP, it might be counted as an example of 'compounds divided into separated words' (next section 8). 3.).

The opposite case is cakradvaya samālikhet (10-37), which is supported by MSS BEP, and is metrically correct. Here, it is difficult to deny that the original reading is cakradvayaṁ (MSS ACIDL).

It is sometimes very difficult to decide whether or not an irregular form is to be preserved. In such difficult cases we must first of all try to discover if there is any reason for the occurrence of such an irregular form, in particular, any reason connected with the thinking of the author in as much as it can be presupposed. This investigation brings us to the following stage, that is, the consideration of the internal necessity for the author to adopt a certain irregular form.

For example, we can easily find the reason for the occurrence of sādhyo 'pi (28-15) which possesses the meaning of sādhyaṁ api. Here the author could have made the metre more regular more easily by emending the phrase, for example, into sādhyañ ca or sādhyaṁ tu. But, why did he use api and accept the irregularity of using the ending -ah with the meaning of an acc. sg. m.? If api is necessary, the sense required should be: '(the practiser) should draw the figure of sādhya ...; also covering the sādhya (himself)'; but this is not probable from the context. Thus, we fail to explain the necessity for the irregular form sādhyo 'pi.⁶

Once we take the difficulty of yāsu ānayed manasepsitam (28-16) to have been caused by metrical reasons, we acquire two possible ways of paraphrasing it: (1) yam ānayed manasepsitam; (2) yāsu ānayed manasepsitāsu. After examining the context of this passage, we can decide that (1) is the better. In the case of (2), the intended sense would be '(thus) he leads (the sādhya) to whatsoever (state)

6

If one prefers to consider it as a case of -ah, acc. sg. m. (see Tsuji, *ibid*, p.67 2. a.) or regard it as a syntactic irregularity, granting that it has a meaning, one can only do so after failing in this way, otherwise one will be apt to forego the possibility of discovering the meaning of the author.

he wishes'; but in this case, we would have to explain why the author used the feminine form yāsu when yeṣu is also possible. Of course it is impossible for us to explain the use of the form yāsu when we take the clause for the meaning of (1), but there is in fact no need for any such explanation, as the meaning of the whole sentence has already been explained by manasepsitam, nor do we have to make further emendations, for example, yañ ca instead of yāsu, since the required sense is already clear enough.⁷

We began our attempt to edit the Sanskrit text of the Saṃvarodaya with the realization that it is, what Snellgrove says, an attempt 'to restore an originally imperfect text'; and this necessarily made us employ an artificial standard on the adoption or rejection of irregular forms. Therefore, our edition merely reflects our present understanding of the text.

The consistent principle in this edition should be sought in its introduction of 'the working hypothesis', and 'success' should be measured by judging how effectively and consistently this 'hypothesis' works, but not by ascertaining whether 'the original' has been restored or not.

7

This gap between the required sense and the Sanskrit form restored from MSS is inevitable. We make use of it as the starting point of our investigation into the meaning of the text. It is this gap that forces us to present the Tibetan version and English translation together with the Sanskrit text.

III. Grammatical Notes

The following notes list the grammatically irregular forms which have been adopted in our edition of the Samvarodaya-tantra as a result of the procedure mentioned in the previous section. They have been classified in the conventional way so as to show how widely they occur throughout the grammatical system. Short explanations with the usual abbreviations are attached to each example in order to show the context.

EG = Edgerton: Buddhist Hybrid Sanskrit Grammar, New Haven 1953.

1) Phonology, vowels.

1. Long vowels for short.

-samāvarṇā (26-4) for -samavarṇā; sāhasram (23-46) for sahasram, in this case, a long 3rd syllable is required in the even-numbered pāda, since there is a long 4th syllable.

2. Short vowels for long.

peśito (2-18) for peṣito; sukhotsahah (21-13) for sukhotsāhah; sukhotsahe (26-16) for sukhotsāhe; ābhirīsthāne (21-16) for ābhirīsthāne.

2) Sandhi

1. Double sandhi.

a. Double sandhi with loss of -h.

vajrasūryeti (13-37) for vajrasūrya iti; tasyāvabhāsatah (13-4) for tasyā avabhāsatah; jānuno 'bhyantare (23-24) for jānunor abhyantare; manotsāhaṁ (8-32); but note adhordhvan (19-32) which occurs in a prose passage.

b. Double sandhi with loss of -m.

kalpāgnīva (10-38) for kalpāgnim iva; hūmkāroccārayed (17-20) for hūmkāram uccārayed; vakrānyatra (26-1) for vakram anyatra.

c. madhyadeśopapadyate (2-9) for madhyadeśa upapadyate.

2. Hiatus.

About forty cases of hiatus which occur between the first and second, third and fourth pādas of a śloka are to be noted; hiatus appears sometimes even in prose, for example, 28-20, 26; 31-14, 15, 34; 33-9.

In the following six examples, hiatus serves to bring about a short 5th syllable in even-numbered pādas: sitapuṣpena arcayet (10-4); pañca āvaset (21-2); ca adūṣitaḥ (8-7); iti uktavān (18-24); dharma-utsavaḥ (18-6); buddha-ṛddhayaḥ (21-25).

In the following two examples, hiatus gives rise to a short 5th syllable in odd-numbered pādas (metre: pathyā): yogiyogini ācāryaḥ (8-4); ca ahaṁkāri (8-15).

Other examples are: peśi amitanāthasya (2-21); ghaṇo amogha-siddhayeḥ (2-21) contra met.; praveśya āsane (8-14) contra met.; satyavādī ahiṁsā (18-3); parātma ātmarūpena (21-29); sahajā iti (9-12), in this case, sahajeti is contra met. cf. all MSS exc. A. sahajā-m-iti; grāme ekarātriḥ (21-12), grāma ekarātriḥ is unmetr.; śmaśāne ekaliṅge (21-14), śmaśāna ekaliṅge is contra met.; ekākī ekamānsasaḥ (21-13); mātaṅgī-ābhirāsthāne (21-16); yathā-oṣṭhapramānataḥ (23-8); bhoti acintayā (33-10); devatā-āsanaḥ (23-16); nānā-āsavabhedañ (26-50); bhage aṅguli (31-6); sūkṣmā adhyātmikā (31-5).

3. -m- as sandhi-consonant.

This phenomenon should be considered with caution. In the following sahajā iti (9-12); nāma uccārya (28-19) (prose) and yānti uddamśā (28-25), the fact that all MSS except A have -m- possibly suggests that -m- is not original but is inserted by later scribes, cf. devatātmaka ācāryaḥ (17-8), all MSS suggest devatātmaka-m-ācāryaḥ.

The following examples can either be regarded as compounds which are divided into separate words because of metrical reasons, or as instances of 'the accusative with nouns and adjectives treated as

verbal in force (EG 7.16)': pūrvakuśāla-m-apekṣitam (2-9) for pūrvakuśālāpekṣitam; -vr̥nda-m-āśritam (33-34); unmattavrata-m-āśritam (21-14) cf. yad icched vratam āśritam (21-24). In the phrase karma-m-anuṣṭhāyēt (8-20), one could read karmam (acc. sg. n.); and vidveṣakarma-m-ākhyātam (28-9) could be interpreted as karmam (nom. sg. n.) ākhyātam (EG 17.10). But, as -m- actually has the effect of making the 5th syllables short in these cases, it is not easy to deny the possibility that the sandhi-consonant -m- is used here as a handy means to regulate metre. For jalpanam japam ākhyātam (21-14), jalpanam japa-m-ākhyātam is also possible; for amṛtam argham uttamam (26-15), amṛtam argha-m-uttamam (= arghottamam) is possible too, 'amṛta is the best of (all kings of) arghas'.

In the following examples, this phenomenon is more clearly attested: sarvacintā-m-acintayā (33-10); nānāropa-m-anāropam (33-12); ānandaphala-m-āśā (33-16). In the case of sarva-m-advayatām (4-32), sarvam can be taken as adv. ('attains advayatā perfectly'); but the Tibetan version suggests a sandhi-consonant. If sādhya-m-ākṛṣṭih (10-23) is considered as an even-numbered pāda of a śloka, the use of -m- brings about a short 5th syllable (pathyā); it is also possible to take sādhya as acc. sg. m. and the object of the verbal noun ākṛṣṭih.

But, it would seem unnecessarily complicated to apply the idea of a sandhi-consonant -m- in a case like grhadevatam eva ca (9-18) and sindum eva ca (9-19).

For svayambhūjñānam ādharam, tib. rañ byuñ ye śes kyi ni rten suggests svayambhūjñāna-m-ādharam, but this is less probable from the context.

For madirotsavasānandaṃ (8-33), a reading madirotsava-m-ānandaṃ (= madirotsavānandaṃ) is very likely, as s and m are graphically very similar.

bhava (4-5) acc. sg. m.; ratmasambhava (5-54) nom. sg. m.;
ucchuṣma (8-38) acc. sg. m.; upaśmaśana (9-19) nom. sg. n.;
ghorāttahāsa (9-26) acc. sg. m.; anāmikārakta (10-15) acc. sg. n.;
merupākṛānta (10-30) acc. sg. m.; vidhi (10-35) acc. sg. m. but,
vidhi-niścitam is also possible in this case; preta (13-30) nom.
sg. m.; bhūmi (17-7) acc. sg. f.; sīmāprakāra (17-12) acc. sg. m.;
deśagokula (23-4) acc. sg. n.; gandhanaivedya (23-23) nom. sg. n.;
stutisaṁtoṣa (23-41) acc. sg. m.; 'mrta (26-12) nom. sg. n.;
codaka (26-41) acc. sg. n.; -duḥkha (33-31) acc. sg. n..

- b. The following are examples of short 5th syllables in odd-numbered pādas (metre: pathyā)

paramānanda (2-16) nom. sg. n.; viśayaviśuddhi (4-22) nom. sg. f.;
samaya (8-24) acc. sg. m.; utsrṣṭabali (8-38) acc. sg. m.;
caturmukhamantra (10-26) acc. sg. m.; ghorāndhakāra (17-37) nom.
sg. m., n.; deha (18-5) nom. sg. m.; ācāryābhiṣeka (18-28) acc.
sg. m.; mṛtyu (19-8) nom. sg. m.; hūmkāra (19-32) acc. sg. m.;
vāra (21-9) acc. sg. m.; śūlamudgara (26-7) nom. sg. n. or for
śūlamudgarau nom. dual m.; aṅguli (31-6) acc. sg. f..

- c. Attention is paid rather well to the fact that a short 4th syllable is needed when the 3rd of an even-numbered pāda is short. In the following cases, the omission of -h or -m makes the 4th syllable short:

nāḍīcakra (7-1) acc. sg. m.; candana (8-18) nom. sg. m., n.;
himalaya (9-17) nom. sg. m.; saptakṣara (10-18) nom. sg. m., n.;
laṅkāraṅkita (10-28) acc. sg. n.; cakradvaya (10-37) acc. sg. n.
cf. ACIDL cakradvayaṁ; lakṣmīvana (17-37) nom. sg. n.; sadyāsava
(26-35) nom. sg. m..

- d. In the case of kārunyanirbhara (8-32'), -ṁ is omitted (metre: vasāntatilakā). In kāmika svargasya (19-35) and nirantara kṣane kṣane (5-22), the omission of -h and -ṁ does not make the metre regular.

2. In order to make the metre regular, various kinds of anomalies occur in the case-forms.

a. -a stem.

-a nom. pl. m. (EG 8.79): -akṣobhya (4-14); antarābhava (2-4) must be regarded as plurals, they cannot be nom. sg. m.; in both the examples, the use of -a result in a short 5th syllable in an even-numbered pāda. -a in kharamānuṣa (2-3) causes a short 4th syllable, which is required by the short 3rd syllable in an even-numbered pāda. -a loc. sg. m., n. (EG 8.11): ghṛtamadhumadhya (10-11); silpikāgrha (21-16); amaśarāva (10-16) (pathyā); in these cases, a short 5th syllable results. -ya dat. sg. m.: devatārādhyā (8-19) for devatārādhyāya. But, in the following examples, -aya is metrically not required: amukākarsaya (10-23); devadattastambhaya (10-32), cf. EG 8.44.

b. -ā stem.

-a nom. sg. f.: tathatāmaya (7-24); dvibhuja (13-29); here the use of -a (for -ā) causes the 5th syllable to be short in an even-numbered pāda. -a nom. voc. pl. f. is used for -āh in -bhagna (8-23) (metre: mālinī).

c. -i stem, -ī stem.

bhairavakālarātrin (13-17) for -tri acc. sg. n.; sattva-
vatāramuktin (33-35) for -kti bahuv. nom. sg. n.; here the anomalous final -n makes the 7th syllable of the odd-numbered pāda long (metre: pathyā). See EG 10. 24. It must be noted that dvandvas appear generally as neuter singular in this text. -in nom. pl. m. (EG 10.165): devatālokapālādīn (4-8) for -dayah. -ayeh gen. sg. m.: amogasiddhayeh (2-21) for -ddheh. Another example of distortion due to metrical reasons is bhāvato (8-23) for bhavatyō nom. voc. pl. f. (metre: mālinī).

d. Consonant stems.

Root consonant stems: svaparārthasampado (6-1) for -sampad nom. sg. m. (EG 15.1); numeral unapañcāśa (10-24) for unapañcāśat; but, śukrapratipade (31-34) for -pratipady loc. sg. f. is not metrically required.

-as stem. -asāh nom. sg. m.: śubhacetāsāh (8-37) for -cetāh; -hitacetāsāh (18-3) for -hitacetāh; these two examples result in giving short 7th syllable to even-numbered pāda.

-an stem: parvañ (21-9) is used for parva acc. sg. n.; this gives a long 2nd syllable which is required by the short 3rd in the even-numbered pāda; similarly ksīrasāgaranamañ (26-9) is used for -nama acc. sg. n. or -namānañ bahuv. acc. sg. m.; but in the phrase karma-m-anuṣṭhayet (8-20), karmam (acc. sg. n.) anuṣṭhayet is also possible (EG 17.10); karma (= karme) (10-55) loc. sg. n. (EG 17.15).

-in stem: gunino (8-7) for gunī nom. sg. m. (metre: bha-vipulā).

-at stem: in the case of acintayena buddhena (33-11), acintayena (EG 18.61) is used for acintayata pres. part. to give a short 5th syllable to a pathya.

-mat stem: dhīmatah for dhīman nom. sg. m..

-ac stem: tiryacas (19-37) for tiryāñcas nom. pl. m.; this gives a short 5th syllable to a pathya.

- e. Other irregular forms: paraprāṇi ca nirdayah (18-7) for paraprāṇini nirdayah (metrically identical); akṣamālayā (21-18) for akṣamālā nom. sg. f.; sādhyo 'pi (28-15) for sādhyaṃ api; sūkṣmapadmeṣu (31-25) for sūkṣmapadmañ; vajradhārinam (31-23) for vajradhārinī (metrically identical); but, saiva śuddhi (for śuddhā) bhavet (17-7) is still contra met. even as bha-vipulā; in case of mahasukhaprapradā sarve (31-30), sarve is considered to be loc. sg. with nominal ending -e, and is used in the meaning of sarveṣu.

6) Verb.

Aberrant forms are few in the verbal system; only the following have been noted.

causative: saṁcāret (8-23) for saṁcārayet; adhitiṣṭhayet (8-24) for adhiṣṭhāpayet; sambhavet (2-12) for sambhāvayet; vindhayet (28-18) is perhaps for vidhyet 3. sg. opt.; another possible form vyādhayet 3 sg. caus. opt. seems to have been avoided as it is metrically correct.

adhyeṣatu (17-2) e. sg. impv. see EG p.205, Dictionary; adhyeṣya (8-11) ger.(?) must be interpreted as 3 sg. opt. or 3 sg. impv. cf. adhyeṣyo (17-8) fut. pass. part..

kuru (10-50) for kurutām 3 dual impv. or kuryātām 3 dual opt..

nīyatām (19-22) 3 sg. impv. is perh. for nīyeta 3 sg. pass. opt.; MS L nīyate is metrically possible.

uktavān (18-24) past act. part. is used for pres. ind. P vakti or opt. P vacyāt.

Gerund -ya for -tvā: pūjya (23-44), but no MSS; pūjā (MSS AIDEL) must perhaps be preserved; sevya (26-40); grhya (28-26) prose!; dhārya (17-21) (unmetr.) for dhṛtvā (metrically better)?; but it is impossible to interpret dhārya as a fut. pass. part. dhāryaṁ modifying khasūtram; cf. MS A dhāryatu for impv. dhāratu or dhārayatu?

7) Concord.

1. Number.

a. Lack of agreement between noun and adjective.

etā nādikāḥ ... śarīreśubhakāriṇī (7-23); tribhir divasena (26-39); sarpakañcukasamīśraṁ kākolūkagrāhāni (28-9); dvayor pārśve (31-22).

b. Third singular forms for plural number.

catvāri ... upatiṣṭhate (4-3); ye sattvā ... vartate (4-4); bahuvighnās tu jāyate (26-24); devasuramanuṣyaṇām (for devasuramanuṣyā c.m.) ... jāyate (4-8); in these cases, the personal ending -te is used instead of -nte in order to make the previous syllable, the 7th of the even-numbered pada, short.

c. Third plural forms for singular number.

śukraṃ ... patanti (19-17); yo 'bhirohanti (19-21), cf. yo 'bhirohati (19-22), all MSS exc. A -nti, still contra met.;
viññānavayurudhasya (for vayurudhaviññānaṃ c.m.?) ... gacchante (19-34). yogī ... vicaranti (5-51); bhayaṇakākārah kathayanti;
 in those two cases, -nti is used to give a long 3rd syllable which is required by the short 2nd to the even-numbered pāda.
karālī ca sravanti (13-23); here, -nti is used to give a long 2nd syllable which is required by the short 3rd in the even-numbered pāda; sravanti pres. part. nom. sg. f. is not attested by MSS, though it is metrically possible.

2. Person.

udānayaṃasa (2-1) 3 sg. periphrastic perfect for udānayaṃasitha 2 sg.; 'haṃ maṇḍalaṃ likhet (17-13); vivarjayet (18-18) 3 sg. caus. opt. for vivarjayāmi 1 sg.; sevayet (18-18) 3 sg. caus. opt. for sevayāmi 1 sg. opt..

3. Gender.

hrīhkarāṃ vīryahantā ca (26-22) for vīryahantr; param āhutam (28-3) for param.

4. Case.

yāsu ānayed manasepsitam (28-16) for yam ānayed manasepsitam or less likely yāsu ānayed manasepsitāsu.

5. Other miscellaneous examples.

catvari bhūta sarvagāḥ (4-7) for catvari bhūtāni sarvagāni or caturbhūtāni sarvagāni; śikṣāsamayuktāḥ (for -yuktāṇāḥ) śiṣyāṇāḥ (18-20); śatruṇāḥ baladarpitāḥ (for -darpitāṇāḥ) (28-7).

8) Compounds.

1. Anomalies in the prior member.

a. Long vowels for short: āgatāsarvavīraṇāḥ (8-39) for āgata-; vikṛtāraudracittena (23-18) for vikṛta-; triphalākumkumānābhi (26-44) for triphala-kumkuma-nābhi; in these three examples, a

long 3rd syllable in a pathyā is needed because of the short 2nd; ksayovrddhi (5-14) for ksaya-, possibly B ksaya-; -saṅghābhagna (8-28) for -saṅgha-bhagnāh (metre: mālinī).

- b. Short vowels for long: kāñcanaprabhasannibhaḥ (5-54) for -prabhā-; yogiyoginimelāyaḥ (26-29) for -yoginī-; dhātakipuṣpaḥ (26-38) for dhātakī-, cf. BCIP dhātakī-; cf. dhyanadhāraṇavinirmuktaḥ (33-6) (all MSS!) for -dhāraṇa-, but not metrically needed.
- c. -vidhiryutān (MSS BCIDEP) is metrically preferable to -vidhiyutān (18-20) (MSS AL); -sadyakarakah (5-40) is preferable to -sadyahkarakah.
- d. traya- for tri-: trayanādīśvarūpaś (4-26); cf. catvāra- for catur-: catvarānandarūpiṇī (31-22), but not metrically needed.

2. Anomalous order of members of a compound.

rāgadveṣādimohāndhā (2-8) for rāgadveṣamohādyandhā; pītamandala-
candrasthaḥ (10-12) for pītacandramandalasthaḥ; vajrāṁkitatrisūcikam
(13-10) for trisūcikavajrāṁkitam; viññānavāyurūḍhasyā (19-34) for
vāyurūḍhaviññānasya; narakaurave (26-25) for rauravanarake.

3. Compounds divided into separate words.

māraṇaḥ vidhi (10-35) for māraṇa-vidhi; in this case, a long 3rd syllable is needed because of the short 2nd; but māraṇaḥ vidhi-nīścitam is not impossible; a contrasting example is śarāvasaṁputikṛtam (10-28), here a long 3rd syllable is required on account of the long 4th, but the reading śarāvaḥ saṁputikṛtam is not attested by the MSS; mandalaḥ bhūmibhāgasya (17-7) for mandalabhūmibhāgasya; khacitaḥ vajraratnais tu (17-35) for khacitavajraratnais tu; gardabhaḥ vānararūḍho (19-32) for gardabhavānararūḍho; in those three cases, a long 3rd syllable is needed because of the short 2nd in a pathyā; marakān rogaśāntikā (23-4) for marakarogaśāntikā, a long 3rd syllable is required by the short 2nd and long 4th; anādinidhanaḥ rūpaḥ (33-7) probably stands for anādinidhanarūpaḥ; cf. devyā herukajñānan (3-7) for devīherukajñānan, but metrically identical; prthivīmātraḥ kāthinyaḥ

(4-7) is, as ma-vipulā, metrically not correct; prthivīmātrakāthinyam (MSS CIEPL) is metrically right, but not original; its meaning should be understood as prthivikāthinyamātram.

4. Miscellaneous examples: rasajihvāvisuddhitvam vijñānam (4-19) should be understood as rasajihvāvijñānam visuddham or rasajihvā-vijñānavisuddhitvam.

5. Of khatvāṅgasakamaṇḍalu (26-7), -sa- has been inserted between the members of a compound simply to give an extra syllable; khatvāṅgaṁ sakamaṇḍalu is not attested by MSS.

9) Irregular use of the cases.

It is often difficult to draw a clear distinction between morphological and syntactic confusion (EG 7.2); some of such instances have already been discussed. In the following examples, it is difficult for us to guess why the author introduced such an irregular form. Such anomalous forms might simply have been chosen at random as could be expected in view of 'the presupposed attitude of the author'.

For 2-13, the Tibetan version suggests the following sentence which is easier to understand: antarābhavasattvaś ca deśantaragāmivat / kathamcit karmasūtrenā sadgatyam ca prajāyate; pindamātran tu ratnasya (2-22) is considered to be intended for pindamātraratanasya, and is more likely than the alternative pindamātrasya ratnasya, because the latter is metrically right; devāsuramanuṣyaṇām (4-8) for nom. pl. m.; dākinī saha (or dākinīsahā) (17-8) for dākinīyā saha (metrically identical) paraprāṇi ca nirdayaḥ (18-7) for paraprāṇini nirdayaḥ (metrically identical); dadyād ... -vidhiyutān (for -vidhiyutebhyah) (18-20); prsthasya (for acc.) pūrayet (18-33), cf. homaṁ ca pūrayet (18-35); viññānavāyurūḍhasya ... gacchante (19-34) for vāyurūḍhaviññānam ... gacchate; madena vihvalā kaścid (26-24) is more likely for madena vihvalatā kasyacid than the alternative madena vihvalas kaścid, because the latter is metrically right; yāsu (for yam) ānayed manasepsitam (28-16).

10) Word-formations.

1. The suffix -ka is easily and frequently used only in order to make the metre regular, ex. pītavarnakam (13-10); in one case, -tas is used in the same way: trivimokṣatas (4-23) for trivimokṣaḥ; but in the following instance the addition of -na makes the meaning different from the one required: prabhāvanaiḥ (18-16) for prabhāvaiḥ; cf. anutpādarasāvedād (3-14) for anutpādarasavedanād tib.; pratijñāta- (21-5) for pratijñā-.

2. For niścetata (4-6), tib. suggests niścetastā; jarāyus (2-2) stands for jarāyujās (BD); saṃsveda (2-2) for saṃsvedaḥ (BD); madhvajā (26-31) in lieu of madhuja (MSS BIDPL); guṇavartih (7-10) is used in the meaning of guṇavartini.

IV. The Saṃvarodaya-tantra in its relation
to the Saṃvara literature.

1) The Saṃvarodaya-tantra and the Laghusaṃvara-tantra.

The Saṃvarodaya-tantra has not completely been ignored by modern scholars. G. Tucci considers the Saṃvarodaya, together with its commentary (Ratnarakṣita's Pañjika), as one of the most important examples of tantras dealing with iconometry.¹ S.B. Dasgupta quotes several important passages from the Saṃvarodaya, which he calls Heruka-tantra, in his An Introduction to Tantric Buddhism, Calcutta, 1950.² However, this tantra has not received much attention in spite of the unique information it offers. It is because the whole Buddhist tantric system itself has not been studied enough; but this tantra especially has been unduly ignored because it was thought to be a commentarial tantra (bśad rgyud) of the Saṃvara³ (bDe mchog) or the Cakrasaṃvara-tantra.⁴ The word bśad rgyud tends to give the impression that it is not a work of first-rate importance.

In the bsTan hgyur, there are many commentaries on the Saṃvara or Cakrasaṃvara; they are actually commentaries on the Laghusaṃvara-tantra (No.16). Comparing the contents of the Saṃvarodaya and the Laghusaṃvara, we can easily notice that the Saṃvarodaya is not a mere commentary of the Laghusaṃvara. If so, what is the Laghusaṃvara?

1

G. Tucci: Tibetan Painted Scrolls, p.293.

2

Dasgupta quotes from the MS belonging to the Asiatic society of Bengal, No.11279, which is identical with our MS I. He says that he has not tampered with the reading of manuscripts except when the mistake or the corruption has been palpable, but the readings in many quotations do not always agree with those of our MS I.

3

G.N. Roerich: The Blue Annals, Part I, p.388, fn.1; Ryūjō Yamada: Bongo-Butten-no-shobunken, Kyoto, 1959, p.170, fn.8.

4

The reason why commentators call it the Cakrasaṃvara is still not clear. rGyal ba bzañ po (Jayabhadra) in his commentary on the Cakrasaṃvara (No. 2122) says that Cakrasaṃvara is the preacher of the tantra, by whom Heruka and Vajravārāhī are advocated (Vol.49, 21-1-6). In ch.39 of the Dakṛnava the word Cakrasaṃvara refers to a deity (Vol.2, 181-5-8).

What does the word 'commentarial tantra' (bśad rgyud) mean? To answer these questions, we must first consult Bu ston's system of the Saṃvara literature, because the Cakrasaṃvara is said to be 'the original tantra' (rtsa rgyud, mūla-tantra)⁵ of it, and compare it with bTsoñ kha pa's system.

Bu ston's classification of the tantras in his rGyud sde spyihi rnam par bshag rgyud sde rin po chehi mdses rgyan (Complete Works, BA, edit. by Lokesh Chandra) has already been summarized and discussed by Tucci.⁶ We do not have to repeat these discussions here; but as what Tucci remarks about the Saṃvara literature is slightly different from what Bu ston says, we would like to study the part dealing with the Saṃvara literature.

Bu ston divides all tantras into four big classes: I. bya rgyud; II. spyod rgyud; III. rnal hbyor rgyud; and IV. bla na med. bla na med is divided into three; thabs rgyud, ye śes rgyud, and gñis su med rgyud. ye śes rgyud is divided into seven groups: A. rigs drug mñam par ston pañi rgyud; B. Tantras connected with Heruka; C. with rNam snañ; D. with rDo rje ñi ma; E. with Padma gar dbañ; F. with rTa mchog; G. with rDo rje hchañ. The second of these seven divisions, tantras connected with Heruka, has five subdivisions: a. bDe mchog; b. Kye rdo rje; c. Saṅs rgyas thod pa; d. sGyu hphrul chen mo; e. A ra li. The Saṃvarodaya and the Laghusaṃvara belong to this bDe mchog, the Saṃvara literature.

2) The original tantra of the Saṃvara literature.

Now, the discussion is to be divided into two parts: (1) the problem of the original tantra (rtsa rgyud, mūla-tantra) and (2) the problem of the commentarial tantras (bśad rgyud).

5

G. Tucci: Heruka-ni-tsuite, Shyūkyō-kenkyū, New Vol.14, No. 2, 1937, p.142.

6

G. Tucci: Tibetan Painted Scrolls, p.261, n.276.

As to the original tantra, Tucci mentions the dPal bde mchog hbyuñ ba (Tohoku 373), which is nothing but the Samvarodaya; but this is not the case. Bu ston does not mention it. Bu ston first quotes Vajra's commentary on the Samvara-mūla-tantra,⁷ which says as follows:

The original tantra has 100,000 chapters; the uttara-tantra is the mKhah dañ mñam pa (Khasama-tantra) of 100,000 ślokas; and the uttarottara-tantra of fifty-one chapters has 1,700 ślokas.⁸

This uttarottara-tantra must be identical with the Laghusamvara. On the other hand, Lva ba pa says that the original tantra has 300,000 ślokas.⁹

Bu ston makes these two opinions meet by relying on the commentary on the Herukabhyudaya (No. 2138), which says that the longer Abhidhāna of 300,000 (ślokas) and the shorter Abhidhāna of 100,000 (ślokas) are said to be identical, in its explanation of a passage of the Herukabhyudaya. This passage states that (the

7

dPal bde mchog gi rtša rgyud kyi rgya chen bsad pa tshig don rab tu gsal ba shes bya ba. No. 2128, Vol.49.

8

This quotation is worded as follows in the text of Vajra's commentary: cihi phyir phyi mahi phyi ma yin she na / lehu hbum pa ni rtša bahi rgyud yin la / slo ka hbum pa nam mkhah dañ mñam pahi phyi ma yañ lehu lha bcu rtša gcig pa ni phyi mahi phyi ma yin pas so, // Vajra: *ibid.* Vol.49, 163-2-6 f. cf. Vol. 49, 162-5-1.

Reasoning of this kind is rather common, for example, Snellgrove: Hevajra, Part I, p.16 f.; Herukabhyudaya: dpal khrag hthufñ mñon par hbyuñ ba las hbum phrag gsum las btus pa // bstan bcos thams cad kyi rgyal po dpal khrag hthufñ chen po klags pas hgrub pa // thams cad mkhyen pahi ye ses gshan las rgyal ba dañ pohi grub pahi rgyud phyi ma // 'Extracted from the Sriherukabhyudaya of 300,000 (ślokas), the king of all the scriptures (titled) Srimahāheruka (which is) accomplished by being merely recited, the Sarvajñajñāna-parajñā-ādisiddha-uttarāntantra.' Vol.2, 234-3-4 f.. The reconstruction parajñā from gshan las rgyal ba is only suppositional; it needs to be examined again.

9

de la slob dpon Lva ba pahi hgrel par rtša bahi rgyud hbum phrag gsum par bsad la / hgrel pa gshan rnams kyi rtša bahi rgyud hbum par bshad pa. Bu ston: *ibid.* BA, 39-3 f.

shorter tantra) of 100,000 (ślokaś) is said to have been extracted from (the tantra of) 300,000 (ślokaś), and this shorter work in fact is (the tantra) which has summarized the essence of the larger work.¹⁰

He further relies on the Dakārnava which says that that which has

been extracted from the Abhidhāna of 300,000 (ślokaś) is the

Laghusaṃvara.¹¹ Bu ston thinks that the original tantra (which must be,

10

he ru ka mñon hbyuñ las / hbum phrag hbum phrag gsum las bśad // rgyud kyi sniñ po bsdus pa yin // shes pañi hgrel par rgyas pa mñon par brjod pa hbum phrag gsum pa dañ / bsdus pa mñon par brjod pa hbum phrag gcig par bśad / 'Explaining the remark in the Herukabhyudaya that (the Abhidhāna of) 100,000 (ślokaś) has been extracted from (the Abhidhāna of) 300,000 (ślokaś) and summarizes the essence of (this) tantra (of 300,000 ślokaś), the commentary says that the longer Abhidhāna of 300,000 (ślokaś) and the summarized Abhidhāna of 100,000 (ślokaś) are identical'. Bu ston; ibid. 391-5 f. But, Herukabhyudaya: hdi dañ hdra bañi gsañ sñags ni // hjig rten gsum na med pa ste // hbum dañ hbum phrag gsum du gsuñs // rgyud kyi sniñ po mthah dag bsdus // 'A secret mantra similar to this one does not exist in the three worlds; this is said in (the tantra of) 100,000 (ślokaś) and (the tantra of) 300,000 (ślokaś). (This mantra) has summarized all the essences of the tantra.' Ch.9, Vol.2, 224-1-6. The wording is slightly different from that in Bu ston's quotation, but, of course, does not contradict Bu ston. The commentary, that is, Zla ba gshon nu's dPal he ru ka mñon par hbyuñ ba rnal hbyor mañi rgyud kyi rgyal po chen poñi dkah hgrel yi ge nuñ fu (No. 2138) has: hbum phrag ni mñon par brjod pañi hbum paho // rgyas par mñon par brjod pa hbum phrag gsum yod do // hbum phrag tu mi dmigs pañi skad cig gi phyir ro // hbum phrag gsum ni bskyed dañ / skyes pa dañ / yohs su rdsogs paho // '(the tantra of) 100,000 (ślokaś)' means the Abhidhāna of 100,000 (ślokaś). As the longer (tantra), the Abhidhāna of 300,000 (ślokaś) exists, because of the moment of non-perception in (the tantra of) 100,000 (ślokaś). (The tantra of) 300,000 (ślokaś) is origination, that which has originated and perfection.' Vol. 51, 120-5-8 f.. The latter half of this passage is as yet not comprehensible.

11

The passage in question, which can be found in prakāra 4 (Vol.2, 193-2-2 f.), is quoted by Tsoñ kha pa in explaining the meaning of the number of the chapters of the Laghusaṃvara: rgyud hdi la ña gcig tu byas pa ni / mkhah hgro rgya mtsho las / de ltar ñes brjod hbum gsum las // phyuñ ba bde mchog nuñ fu ste // a yig la sogs kśa yig mthar // lehu rñams ji ltahi rim pa yis // de kho na nid ldan par sbyar // shes lehu rñams rtsa rgyud las ji ltar hbyuñ bañi rim pa yis / a nas kśa yig gi bar la sbyar la / de yañ de kho na nid ldan par sbyar shes gsuñs so // ho na dbyañs gsal gyi yi ge lña bcu yod la / lehu ña gcig yod pas ma mthun no sñam na / skyon med de yi ge so soñi de nid sbyar ba lña bcu / ña gcig pa ni spyiñi de nid dañ sbyar bar bya ba yin pañi phyir ro // 'With regard to the fact that (the number of the chapters) has been made to be fifty-one in this tantra, the Dakārnava says as follows: Likewise, from the Abhidhāna of 300,000 (ślokaś) is extracted the Laghusaṃvara, the chapters of which are, in order from the character a to the character kśa, connected with (each of) those which are equipped with the truths. This is to be explained as follows: each chapter (of the Laghusaṃvara) is connected with (each of) the characters from a to kśa

what Vajra calls, the uttara-tantra) i.e. the Abhidhāna of 100,000 (ślokas), from which the present Laghusaṃvara has been extracted, has itself been extracted from (the Abhidhāna of) 300,000 (ślokas).

So far Bu ston has distinguished between the mūla-tantra and the Laghusaṃvara; but discussing the fact that the Laghusaṃvara does not have the introductory formula evaṃ mayā śrutam etc.,¹² he changes the meaning of the word mūla-tantra rather surreptitiously from the legendary tantra of 100,000 chapters or the so-called Khasama-tanta or the Abhidhāna-tanta to the extant Laghusaṃvara-tantra; he concludes his discussion of the mūla-tantra by summarizing the contents of each chapter of the Laghusaṃvara without mentioning its title Laghusaṃvara-tantra.¹³

bTsoṅ kha pa's reasoning in his commentary on the Cakrasaṃvara¹⁴ (No. 6157) is generally similar to Bu ston's as far as the quotations are concerned. He quotes the same passages from Vajra's commentary, the Dākāṇava, the Herukābhyudaya and its commentary as Bu ston does; but subsequently, he quotes from the Yoginīsaṃcārya (No. 26) the

11 contd

according to the order in which it has been extracted from the mūla-tantra, and is also connected with (each of) "those which are equipped with the truths". Then, it might be considered that (the total number of) vowels and consonants i.e. fifty characters and (the number of) the chapters i.e. fifty-one do not accord; but there is no fault about it. The truths to be connected with each character are fifty; the fifty-first (chapter) is to be connected with the truth common (to all the characters)'. bTsoṅ kha pa, *ibid.* Vol.157, 7-4-1 f.. Here, de kho na ṅid ldan pa is still not clear; in the quotation, it may be equivalent to the character each of which is connected with a certain truth, but in the explanation, it seems to be equivalent to the truth (de kho na ṅid).

12

For example, Lva ba pa says that it exists in the mūla-tantra but not in the Laghusaṃvara because this is the uttara-tantra. Arguments of this kind can also be found in Bhavyakīrti's commentary (No. 2121) Vo.49, 3-3-1 f.. See bTsoṅ kha pa: *ibid.* 11-1-1 F..

13

Bu ston, *ibid.* 392-5 f..

14

dPal hkhor lo sdom par brjod pa bde mchog bsdus paḥi rgyud kyi rgya cher bsad pa "sBas paḥi don kun gsal ba" shes bya ba, Vol. 157.

following passage:

From the tantra preached in 100,000 (ślokas) the bDe mchog (the Samvara-tantra) has been extracted. In the Khasama-tantra of 100,000 (ślokas), the same explanation is given.¹⁵

He explains this as follows:

That which has been mentioned (here in the Yoginīsaṃcārya) as the Khasama-tantra of 100,000 (ślokas) corresponds to [what Vajra mentioned as the uttara-tantra i.e. the Khasama-tantra of 100,000 (ślokas)] previously. (Here,) it is said that the Laghusaṃvara-tantra has been extracted from the Abhidhāna of 100,000 (ślokas). The Abhidhāna of 100,000 (ślokas) from which the Laghu-tantra has been extracted and the Khasama-tantra are two (different tantras); (but, here they have been) confused.¹⁶

According to the same quotations from the Herukābhyudaya and its commentary as those given by Bu ston, Tsoñ kha pa concludes that there are two different mūla-tantras.

He quotes a passage from the mūla-tantra which, in this case, is nothing but the Laghusaṃvara:

15

hbum du brjod paḥi rgyud las ni // bde mchog btus par gyur pa dañ //
nam mkhaḥ dañ ni mñam paḥi rgyud // hbum gcig na yañ hdi dag bsad //
Vol. 157, 3-3-8 f.. The only passage corresponding to this quotation is the following: miñ gi rgyud ni hbum sde las // sñiñ po bsduḥ par gyur pa yin // nam mkhaḥ dañ ni mñam paḥi rgyud // hbum phrag gcig nas de bshin bsad // '(This is the tantra of) the essence extracted from 'the tantra of name' (Abhidhāna-tantra ?) of 100,000 parts. The same explanation is given in the Khasama-tantra of 100,000 (ślokas)' Yoginīsaṃcārya, ch.13, Vol. 2, 240-4-6.

16

nam mkhaḥ dañ mñam paḥi rgyud hbum phrag gcig tu bsad pa ni sñā ma dañ mthun la / hbum phrag gcig paḥi mñon brjod las bde mchog nuñ nuḥi rgyud btus par bsad de / nuñ nuḥi rgyud gañ las btus paḥi mñon brjod hbum pa dañ / nam mkhaḥ dañ mñam paḥi rgyud gñis so snor gsuñs so //
Tsoñ kha pa, ibid. 3-4-1 f.. The last passage of this quotation can literally be translated as follows: It has been said in an inverted way that both the Abhidhāna of 100,000 (ślokas) and the Khasama-tantra have been extracted from the Laghu-tantra; but, this translation is not adoptable from the context. bTsoñ kha pa: op.cit. 3-4-1 f..

The hero has preached the summary tantra (extracted) from
rig pa rgya mtsho.¹⁷

He says that some Tibetan scholars take this rig pa rgya mtsho as
the mūla-tantra of 100,000 ślokas.¹⁸

After discussing these various kinds of mūla-tantras, he says
that only the Laghusaṃvara of fifty-one chapters is extant and that
summarized tantras (bsdus rgyud) are in themselves not the mūla-
tantras; nevertheless the Laghusaṃvara of fifty-one chapters (which
is itself a bsdus rgyud) should (provisionally) be regarded as the
mūla-tantra.¹⁹

Consequently, according to Bu ston and bTsoṅ kha pa there are
three different mūla-tantras: 1) the legendary mūla-tantra of
100,000 chapters; 2) the mūla-tantra called Abhidhāna which is said
to have 300,000 verses (the longer Abhidhāna) or 100,000 verses (the
shorter Abhidhāna or the Khasama-tantra of 100,000 verses); and 3)
the extant mūla-tantra, that is, the Laghusaṃvara-tantra of
fifty-one chapters.

17

rtsa rgyud las rig pa rgya mtsho las ji bshin // dpah bos mdor
bsdus pa yin. bTsoṅ kha pa: op.cit. 3-4-4.

18

This passage can be found in chapter 34 of the Laghusaṃvara. rig
paḥi rgya mtsho las de bshin // mdor bsdus nas ni gsuṅs pa yin //
Vol. 2, 36-1-4. Admitting that rig paḥi rgya mtsho may be taken as
a name of the Saṃvara, it is not required from the context that it
should be considered as the mūla-tantra of 100,000 ślokas.

rig paḥi rgya mtsho occurs also in ch.67 of Abhidhanottara:
sbyor ba rgyud kyi rjes hbraṅ ba // bgrod daṅ bgrod min rnal hbyor ma //
rig paḥi rgya mtsho mchog yin te // rdo rje mkhaḥ hgro nuṅ zad cig //
sgyu hphrul sdom paḥi rgyud yin no // rnal hbyor ma ni hbyuṅ baḥi
rgyud // gsaṅ baḥi rgya mtsho rgyud yin te // hes brjod rgyud ni bla
med pa // hdus pa mchog ni bsad pa yin // (Vol. 2, 92-1-5 f.). In this
context rig paḥi rgya mtsho does not necessarily have to be taken as
the larger mūla-tantra. This passage, of which the meaning is not
clear, should be noted because it contains names of tantras yet to be
identified.

19

bsad rgyud maṅ po yaṅ raṅ raṅ gi rgyud rgyas pa las bsdus paḥi bsdus
rgyud yin pas / bsdus rgyud gaṅ yin rtsa rgyud min yaṅ ṅa gcig pa lta
bu ni rtsa rgyud do // bTsoṅ kha pa: op.cit. 3-4-6 f..

To conclude this discussion of the mūla-tantra of the bDe mchog i.e. the Saṃvara literature, we would like to examine which concept of the mūla-tantra can be found in the Laghusaṃvara itself and in other texts.

The Laghusaṃvara always mentions the title of Śrīherukābhidhāna at the end of each chapter; and in the last chapter, it defines itself as follows:

Completed is the miraculous and wonderful kalpa (adbhutaścārya-kalpa) extracted from the Śrīherukābhidhāna of one hundred thousand (ślokaś), the king of all the teaching ever preached, Śrīherukamahāvīra, accomplished by being merely recited, not surpassed by any other (tantras), complete from the beginning and the supreme.²⁰

The Abhidhānottara, which actually calls itself the Abhidhānottarottara, frequently refers to the Abhidhāna-tantra especially in its third, eleventh and sixty-seventh chapter.²¹ It also refers to the bDe mchog:

de ñid bsdus las gañ gsuñs dañ // de bshin bde mchog las gañ
gsuñs // gsañ bahi rgyud las yañ dag bsad // de bshin dpal

20

dpal he ru kahi ñes par brjod pa hbum pahi nañ nas phyuñ ba grub
pahi rtog pa rmad du byuñ ba ño mtshar dañ bcas par byed pa bstan
chos thams cad kyi rgyal po dpal he ru ka dpah po chen po klags pas
grub pa gshan thams cad kyis mi thub pa gdod nas grub pa bla ma yin //
Vol. 2, 40-4-7 f.. This rtog pa rmad du byuñ ba can be taken as another name for the Śrīherukābhidhāna, just as the Sahajodaya-kalpa is another name for the Saṃvarodaya; and Śrīherukamahāvīra might be another name as Sarvayoginirahasya is another name for the Saṃvarodaya. The expression klags pas grub pa (paṭhitasiddha) occurs in the colophons of the Saṃvarodaya and the Herukabhyudaya.

21

The numbering of chapters in the Sanskrit manuscripts is different from that of the Tibetan translation. Here we use the numbering of the latter.

mchog dañ po dañ // rdo rje hjigs byed ñid las gsuñs // bzlas
dañ brtul shugs sogs pa hgrub // '(It, purity śauca or
attainment of purity, is nothing but) that which has mentioned
in the Tattvasaṃgraha, that which has mentioned also in the
Saṃvara; it has been rightly mentioned in the Guhya-tantra
No. 88?), and likewise in the Śrīparamādya and the Vajrabhairava.
It accomplishes recitation, pious observance and so on.'²²

and

rig rgyal hkhor lo sgyur bahi sñags // hdi ni ma byuñ hbyuñ mi
hgyur // de ñid bsdus dañ dpal mchog dañ // bde mchog rdo rje
hjigs byed du // khro bo bshi dañ yañ dag ldañ // sku brgyad
dañ ni bcas par ru // 'This king of vidyā (magical spell), the
mantra which turns the wheel (of the right teaching) has not
appeared (before) and will not appear (in the future) either;
(this is) mentioned in the Tattvasaṃgraha, the Śrīparamādya, the
Saṃvara and the Vajrabhairava. This is fully provided with the
four angers and is completely possessed of the eight figures.'²³

Passages completely identical to these two are found in chapter 27
(Vol.2, 34-1-7) and chapter 30 (Vol.2, 35-1-7) of the Laghusaṃvara
respectively.

22

Chapter 46, Vol.2, 78-1-4. However, Skt. MSS belonging to the
University of Tokyo: No. 173, ch.43, 146b-5 f. and No.474, ch.45,
172b-5 f. give the following reading:

tattvasaṃgrāhe yad uktaṃ ca tathoktaṃ cakrasaṃvare //
guhyatantre samākhyātaṃ haritāntre tathaiva ca //
mahābhairave caiva japaprabhādisiddhidam //

Chapter 46 of the Abhidhānottara and ch. 27 of the Laghusaṃvara contain
a long common passage, in which this quotation is included.

23

Chapter 60, Vol.2, 87-4-5. However, Skt. MSS belonging to the
University of Tokyo: No. 173, ch.57, 186a-1 f. and No. 474, ch.59,
219b-5 f. give the following reading:

vidyādhara cakravartī ayaṃ mantra na bhūto na bhaviṣyati //
tattvasaṃgrāhe ca mūlamantre saṃvare vā tathaiva ca //
catuḥkhrodhasamayuktam aṣṭamurtisamanvitam //

Chapter 30 of the Laghusaṃvara is identical with the first half of
ch.60 of the Abhidhānottara. Differences in the details between these
two are to be studied carefully.

In the Herukābhyudaya, the hkhōr lo sdom (Cakrasaṃvara) is mentioned in the same way:

de kho na ñid bsdus pa dañ // dpal mchog dañ po hkhōr lo sdom //
rdo rje hjigs byed la sogs par // man ñag ñe bar hgro ba ni //
lus kyi dbus na yod pa ste // rdo rje khrag hthun ye ses ni //
sgrub pos gañ gis mi ses pa // gañ shig brtul shugs yun riñs yañ //
de las dños grub med par hgyur // hdi ru las mchog ses par bya //

'The teaching which occurs in the Tattvasaṃgraha, the Śrīparamādyā, the Cakrasaṃvara, the Vajrabhairava and so on is (as follows):

The wisdom of Vajraheruka exists in the centre of the body. The deed of a practiser who does not know it, even if he (makes an endeavour) through pious observances for a long time, will not reach the perfection; in this (vajraherukajñāna) the supreme deed is to be known (to exist).'²⁴

sDom pa (Saṃvara) occurs in chapter 2 of Dākāṇava.²⁵ But, the following two passages in chapter 49 and prakāra 4 respectively give different information:

mkhañ hgro dañ ni sdom rgyud dañ // ñes par brjod pa phyi ma
dañ // kun spyod hbyun bañi rgyud rnams su // dños po las ni
rab tu bstan // de yis rgyud ni chen po hdi // thub pa skyes bu
mchog gis gsuñs // 'In the tantras such as the Dāka, the
Abhidhānottara, the (Yoginī-) saṃcārya and the Udaya (= the
Saṃvarodaya?), the substance and the action (of the great energy
mahāvīrya) have been taught; through this (great energy) this
mahātāntra has been preached by the Silent One, the highest being.'²⁶

²⁴

Vol. 2, 229-2-5.

²⁵

mkhañ hgro sdom pa mñon brjod dañ // gshan yañ rnal hbyor mañi rgyud
dañ // rnal hbyor rgyud rnams su gsuñs pañi // las kyi tshogs kyi dños
grub ster // 'This grants the perfection of the multitude of actions
mentioned in the Dāka, the Saṃvara, the Abhidhāna and other yoginī-
tantras and yoga-tantras.' Vol. 2, 153-2-4 f., also prakāra 1, 188-4-7.

²⁶

Chapter 49, Vol. 2, 187-5-6 f..

and

hdus pa bde mchog bla ma dañ // bde mchog rdo rje mkhah hgro dañ //
hbyuñ ba de ñid hdus pa dañ // rdo rje hjigs byed sañ pu ti //

'the (Guhya-) samāja, the Saṃvara-uttara (= the Abhidhānottara?),
 the Saṃvara, the Vajradāka, the Udaya (= the Saṃvarodaya?), the
Tattvasaṃgraha, the Vajrabhairava, the Saṃputi,²⁷

Saṃvara, Saṃvara-tantra or Cakrasaṃvara is here mentioned together
 with such tantras as the Tattvasaṃgraha or the Śrīparamādya or the
Vajrabhairava which names seem to refer to extant tantras; therefore,
 it will be difficult to consider the Saṃvara as the longer mūla-tantra
 which is not extant. Especially, in the last two examples, the Saṃvara
 is mentioned together with the Vajradāka, the Abhidhānottara, the Udaya
 (= Saṃvarodaya), (the Yoginī-) saṃcārya and the Saṃputi; this Saṃvara
 must be the extant Laghusaṃvara.

The Khasama-tantra is referred to in chapter 9 of the Yoginīsaṃcārya
 (Vol. 2, 239-1-1) and chapter 41 of the Herukābhyudaya (Vol. 2, 233-1-6).

In its last chapter (33-30), the Saṃvarodaya refers to the
Śrīherukābhidhāna-tantra. It defines itself in the final remark of the
 last chapter as the Sahajodaya-kalpa extracted from the
Śrīherukābhidhāna-mahātantrarāja of 300,000 ślokas. bTsoñ kha pa points
 out the importance of this information;²⁸ it will be discussed by us
 again later.

Thus, the existence of the larger mūla-tantra of the Saṃvara
 literature has been suggested by various tantras; but at the same time,

²⁷

Prakāra 4, Vol. 2, 193-2-1 f...

²⁸

sdom pa hbyuñ ba ni rgyud rgyas pa hbum phrag gsum pa las / lhan skyes
kyi rtog pa bsad pa hchad pahi sin tu gal che ba cig yod pas hgral pas
bsad rgyud du mdsad pa ltar byaho // bTsoñ kha pa: op.cit. Vol.157,
 3-5-8.

none of them give direct quotations²⁹ from it. It will be our future task to reconstruct the concept of this mūla-tantra by means of a philological treatment of the extant materials.

3) Commentarial tantras of the Saṃvara literature.

Bu ston classifies commentarial tantras of the Saṃvara literature into three: 1. Special (thun moñ ma yin pañi rgyud); 2. Common (thun moñ gi bśad rgyud);³⁰ and 3. Commentarial tantras about which there is discussion whether they are true tantras or not (rgyud yañ dag yin min rtsod pa can).

As thun moñ ma yin pañi bśad rgyud, he enumerates the following tantras:

- a. Nes par brjod pañi bla mañi bla ma (No. 17)
- b. dPal rdo rje mkhañ hgro shes bya bañi rgyud (No. 18)
- c. mKhañ hgro rgya mtsho rnal hbyor mañi rgyud kyi chen po (No. 19)
- d. dPal he ru ka mñon par hbyuñ ba rnal hbyor mañi rgyud kyi rgyal po chen po (No. 21)
- e. rNal hbyor mañi kun tu spyod pañi rgyud (No. 23)
- f. bDe mchog sdom pa hbyuñ bañi rgyud (No. 20)
- g. rNal hbyor ma bshiñi kha sbyor gyi rgyud (No. 24)
- h. hPhags mo mñon par byañ chub pa (No. 22?)³¹

29

Only one direct quotation from the Śrīherukābhidhāna has been found so far. It is to be found in Ratnarakṣita's Pañjika: dpal he ru ka mñon par brjod par // thun moñ rgyud rnams thams cad kyi // gtan tshigs rnams kyis gshom bya min // dad pa tsam gyis gzun bya ste // mig dañ lag par ma yin no // shes so // (Vol. 51, 75-4-2 f.). This passage cannot actually be found in Laghusaṃvara which is also called Śrīherukābhidhāna; but it occurs in ch. 46 of the Abhidhanottara (Vol. 2, 77-5-1). It is quite doubtful that Ratnarakṣita's "Śrīherukābhidhāna" means the larger mūla-tantra.

30

Tucci translates thun moñ ma yin pañi rgyud by 'Extraordinary' and thun moñ gi bśad rgyud by 'Ordinary'. op.cit. p.261, n. 276.

31

Tucci does not mention a. c. and h.. op.cit. p.261, n.276.

Bu ston mentions one more tantra, entitled hBum phrag gsum pa las phyuñ bañi sgyu hphrul dra ba chen mo ral pa gyen du brdses pañi rgyud sgyu ma chen mo, and says that the Mai tri mkhañ spyod kyi rgyud is attached to this (as an appendix); we cannot find these two tantras in the bsTan hgyur. bTsoñ kha pa also doubts their existence.³²

bTsoñ kha pa discusses things carefully in his commentary on the Cakrasaṃvara. He begins his discussion by interpreting a passage quoted from Durjayacandra:

mkhañ hgro hbyuñ ba kun spyod dañ // de bshin mtshan mchog bla mañi rgyud // kha sbyar rgyud dañ bshi po ni // bśad pañi rgyud du śes par bya // 'The Dāka, the Udaya, the Saṃcārya, also the Abhidhānottara-tantra with as fourth the Saṃputa are considered to be the commentarial tantras'.³³

He takes mkhañ hgro as the Vajradāka (No. 18); as to hbyuñ ba he gives three possibilities: the Herukābhyudaya (No. 21); the Vārāṇśīabhyudaya (No. 22); and the Samvarodaya (No. 20). There are different ideas about the number of bśad rgyud; some scholars, for example, Dārikapa adds the Caturyoginīsaṃputa (No. 24) and Dākārnava to these enumerated by Durjayacandra and obtains a total of seven bśad rgyud. Some Tibetan scholars add the Samvarodaya and the Vārāṇśīabhyudaya to these and obtain a total of nine tantras.

bTsoñ kha pa classifies the tantras into two classes according to Buddhaguhya's way of classification: commentarial tantras (bśad rgyud) and resembling tantras (cha mthun gyi rgyud).

32

sgyu ma chen mo shes bya ba hdi ni me tre mkhañ spyod rgyud chuñ hu gcig logs su bkol bar snañ shes gsuñs te / mañ du mkhyen shiñ sñiñ kha ma chuñ la blo gros che la shi ba pa rñams kyis legs par dpyad par byaho // bTsoñ kha pa: op.cit.4-2-3 f..

33

Rin po cheñi tshogs shes bya bañi dkañ hgral. No. 2120, Vol. 48, 256-3-1.

He includes the Yoginīsaṃcārya, the Saṃputa, the Vajradāka, the Abhidhānottara and the Saṃvarodaya in the bśad rgyud and the Herukābhyudaya, the Dakṛṇava and the Caturyoginīsaṃputa in the cha mthun gi rgyud; the Vārāhī-abhyudaya is not regarded as a bśad rgyud and perhaps not as a cha mthun gyi rgyud either. His arguments about the Abhidhānottara and the Saṃvarodaya are noteworthy. He says:

The Abhidhāna, though, explaining it, some take it as a commentarial tantra and some regard it as a mūla-tantra, should be taken as a commentarial tantra.³⁴

Mentioning the fact that some Tibetan scholars explain the Saṃvarodaya to be a tantra summarized as a commentary (hgrel par bsdus rgyud) and at the same time to be both an uttara-tantra and a bśad rgyud, bTsoñ kha pa says:

Though the Saṃvarodaya contains the very important information according to which the Sahajodaya-kalpa has been extracted from the larger tantra of 300,000 (ślokas), it is to be regarded as a bśad rgyud according to the commentary.³⁵

bTsoñ kha pa's classification seems very relevant. The systems of the Herukābhyudaya and the Caturyoginīsaṃputa are obviously different from the system of Abhidhānottara, the Saṃvarodaya and the Yoginīsaṃcārya which are considered to reflect the same system with regard to the

34

mñon brjod la ni hgrel par res bśad rgyud dañ / res rtsa rgyud du byas kyañ bśad rgyud du byaño // bTsoñ kha pa: op.cit. 3-5-6 f..

35

sdom pa hbyuñ ba ni rgyud rgyas pa hbum phrag gsum pa las lhan skyes kyi rtog pa bśad pa hchad pañi sin tu gal che ba cig yod pas hgrel pas bśad rgyud du mdsad pa ltar byaño // bTsoñ kha pa: op.cit. 3-5-8 f.. Ratnaraksita's Pañjika on the Saṃvarodaya (No. 2137) suggests that the Saṃvarodaya and the Sahajodaya-kalpa are identical. Vol. 51, 119-1-4. This is to be discussed again later.

non-extant larger mūla-tantra.³⁶ The second Dalai lama dGe ḥdun rgya mtsho seems to have adopted Tsoñ kha pa's classification in his dPal hkhor lo sdom paḥi rim pa dañ poḥi lam la slob paḥi tshul go bde par rjod pa ḥdod pa ḥjo baḥi sñiñ po so far as we can judge from Tucci's remarks.³⁷

Bu ston includes the rGyud thams cad kyi gleñ gshi dpal yañ dag par sbyor ba shes bya baḥi rgyud (No. 26) and its uttara-tantra (No. 27, rGyud kyi rgyal po chen po dpal yañ dag par sbyor baḥi thig le shes bya ba) in the second of the three divisions of bśad rgyud.³⁸

36

In the case of the Saṃputa, we should take the following things into account. What Tsoñ kha pa meant by Saṃputa must be the Saṃputi nāma mahātantra (No. 26); Bu ston includes it in thun moñ gi bśad rgyud. Strangely enough, Tucci ignores this tantra and mentions only the dPal yañ dag sbyor baḥi thig le (No. 27) which is the uttara-tantra of the former. Bu ston does not mention the title of the latter; it is mentioned only as "rgyud phyi ma" (BA, 420-5). Bu ston says that it (No. 26) is a bśad rgyud common to many tantras; but that it is mainly (a bśad rgyud of) the bDe mchog for the following reasons: the main deity of the mandala of this tantra i.e. Vajrasattva is a form of bDe mchog; it is to be explained in the introductory remarks of bDe mchog (bde mchog gi gleñ gshi la bśad par bya baḥi phyir); it is said to be a bśad rgyud of bDe mchog in many commentaries (Bu ston: BA, 429-1 f.). The Saṃputi-tantra (No. 26) certainly makes the impression to be different from the Abhidhānottara or the Yoginīsaṃcārya. For example, it discusses thirty-seven bodhyaṅgas in prakāra 2 of its first kalpa (Vol. 2, 246-5-8 f.); and this is different from discussions found in ch. 9 and ch. 14 of the Abhidhānottara and ch. 3 of the Yoginīsaṃcārya. Its enumeration of places of pilgrimage in prakāra 1 of the fifth kalpa is also different from that in the Laghusaṃvara or the Abhidhānottara. The system of deities of the mandala is also different. We have the impression that the Saṃputi-tantra is similar to the Caturyoginīsaṃputa which is a cha mthun gyi rgyud in Tsoñ kha pa's classification. It would be too hasty to take this as evidence of inconsistency in Tsoñ kha pa's system of classification, because we have not yet fully studied these tantras. The relations between these tantras and the principles of classification which have been adopted by Bu ston and other scholars should be discussed after studying each of the tantras carefully. Nearly everything is yet to be done in this regard.

37

Tucci: Indo-Tibetica, III, Part II, p.29, f.n.1; Heruka ni tsuite, Shūkyō-kenkyū, New Vol. 14, No. 2, 1937.

38

In Vajra's commentary on the Saṃvara-mūlatantra the kha ḥbyor thig le is referred to as a bśad rgyud (Vol. 49, 163-5-8); it is yet to be decided whether it means this uttara-tantra of the Saṃputa or not.

As the third i.e. rgyud yañ dag yin min rtsod pa can, Bu ston enumerates thirty-two Ra li tantras which are thought to be commentarial tantras of the bDe mchog.³⁹ bTsoñ kha pa does not seem to have paid much attention to them.⁴⁰

4) The identity of the Saṃvarodaya-tantra.

We have already noted the special character of the Saṃvarodaya. bTsoñ kha pa has mentioned the point of view of Tibetan scholars according to which the Saṃvarodaya can be taken as a commentary, and at the same time as an uttara-tantra and also a bśad rgyud. We must examine this information in its context of the final remark of the last chapter of the Saṃvarodaya, which has been reconstructed as follows:

śrīherukābhīdhāne⁴¹ mahātantrarāja trilakṣoddhṛtasahajodaya-
kalpaśrīmahāsaṃvarodayatantrarājasarvayoginīrahasye
paṭhitasiddhe trayastriṃśattamah paṭalah samāptah.

This reconstructed text means that Sahajodaya-kalpa, Sarvayoginīrahasya and Saṃvarodaya are equivalent, and that the Saṃvarodaya has been extracted from the Śrīherukābhīdhāna of 300,000 ślokas. However, we have to take into account that the Sanskrit manuscripts allow other possible interpretations. Tibetan translation dpal he ru ka mñon par brjod pañi rgyud chen po hbum phrag gsum pa las lhan cig skyes pa hbyuñ bañi rtog pa las btus pa can mean that the Sahajodaya-kalpa has been

39

- a. skuñi rgyud brgyad: Nos. 28, 29, 30, 31, 32, 33, 34 and 35.
 - b. gsuñ gi rgyud brgyad: Nos. 36, 37, 38, 39, 40, 41, 42 and 43.
 - c. thugs kyi rgyud brgyad: Nos. 44, 45, 46, 47, 48, 49, 50 and 51.
 - d. hphros pañi rgyud brgyad: Nos. 52, 53, 54, 55, 56, 57, 58 and
- De bshin gsegs pa thams cad kyi thugs kyi sniñ po don gyi rgyud which is yet to be identified. Bu ston enumerates four more tantras (Nos. 59, 60, 61 and 62), the characteristics of which are not clear (BA, 429-4 f.).

40

hdi rnams sñā nas kyañ rgyud rtsod pa can du grags śin / rgyud yañ dag min par ñes pa hgah shig snañ la / gshan rnams the tshom gyi gshir snañ ba dpyod par byaño //bTsoñ kha pa, op.cit. 4-1-8 f..

41

śrīherukābhīdhāna- is more probable; but only MS P attests it.

extracted from the Śrīherukābhīdhāna of 300,000 ślokas and that the Samvarodaya itself has been extracted from the Sahajodaya-kalpa. Another possible interpretation of the Tibetan translation is the following: the Śrīherukābhīdhāna of 300,000 ślokas and the Sahajodaya-kalpa are identical; and the Samvarodaya has been extracted from the Sahajodaya-kalpa.

The reading of MSS CIDEPL trilakṣoḍdhṛtasahajodayakalpe partly confirms the Tibetan translation; but this reading was not adopted in our edition. The place of btus pa does not agree with the place of uddhṛta in the Sanskrit text; we find here a rather intentional alteration by the Tibetan translator.

The idea which considers the Sahajodaya-kalpa as identical with the Samvarodaya is adopted by Bu ston. Concluding his recapitulation of the contents of each chapter of the Samvarodaya in his "rgyud sde rin po chehi mdses rgyan", he says:

(This is) the Sahajodaya-kalpa extracted from the Śrīherukābhīdhāna-mahātantrarāja of 300,000 (ślokas).⁴²

btsoñ kha pa's remark mentioned above can be understood in two ways:

- (1) The Samvarodaya contains the very important information according to which the Sahajodaya-kalpa (which is nothing but the Samvarodaya itself) has been extracted from the Śrīherukābhīdhāna of 300,000 ślokas, that is, the larger (mūla-) tantra (of the Samvara literature); (so, it should be considered as a mūla-tantra just as the Laghusamvara which is a mūla-tantra), (but,) according to the commentary, it should (provisionally) be taken as a commentarial tantra.

42

dpal he ru ka mñon par brjod pahi rgyud kyi rgyal po chen po hbum phrag gsum pa las phyuñ ba lhan cig skyes pa hbyuñ bahi rtog paho // Bu ston, op.cit. BA 423-2 f..

- (2) The Saṃvarodaya contains the very important information according to which the Sahajodaya-kalpa i.e. the Saṃvarodaya itself has been extracted from the Śrītherukābhidhāna of 300,000 ślokas, that is the larger mūla-tantra; therefore, according to the commentary, the Saṃvarodaya should be taken as a commentarial tantra.

As is said already, (1) is grammatically unnatural, but logically more correct. (2) is grammatically more natural, but logically wrong, because if the Saṃvarodaya is a bśad rgyud for the reason that it has been extracted from the larger mūla-tantra, the Laghusaṃvara which has also been extracted from the larger mūla-tantra should also be a bśad rgyud.

Thus, both interpretations lead to nearly the same conclusion as to the character of the Saṃvarodaya. In any case, the Saṃvarodaya can only provisionally be taken as a bśad rgyud; in its relation to the larger mūla-tantra, the Saṃvarodaya is logically not different in nature from the Laghusaṃvara. If the Laghusaṃvara is taken as a mūla-tantra, the Saṃvarodaya is also a mūla-tantra; and if the Saṃvarodaya is a bśad rgyud, the Laghusaṃvara too should necessarily be a bśad rgyud.

Now, we must examine the commentary (Ratnarakṣita's Pañjika) which, according to Tsoṅ kha pa's remark, one expects to take the Saṃvarodaya as a bśad rgyud. The passage in question is as follows:

hbum phrag gsum gyi bdag ñid can dpal he ru ka mñon par brjod
pañi rgyud las / de don mthah dag bsdus pañi khyad par gyis
hdir lhan cig skyes pañi dgah bar rab tu bstan pañi phyir /
phyi mañi rgyud dañ ñuñ ñuñi rgyud bśad pañi rgyud kyañ
ste / lhan cig skyes pa hbyuñ bañi rtog pa shes bya ba /
miñ gshan sdom pa hbyuñ bañi yañ dag par phyuñ ste / sñigs ma
lñahi dus su skyes pañi gdul bya rnams rjes su gzuñ bañi
phyir shes paho //⁴³

This passage can be interpreted in various ways; but the most natural way of understanding it is as follows:

From the Śrīherukābhidhāna-tantra of 300,000 (ślokas), because it excels in summarizing all the truths, in order to explain here sahajāṇanda (the innate joy), the Sahajodaya-kalpa, alias the Samvarodaya as an uttara-tantra, (and at the same time) a laghu-tantra and also a commentarial tantra, has been extracted. This is for the sake of benefiting the beings to be converted who are born in the age of five kinds of defilements.

This interpretation partly resembles the point of view of Tibetan scholars, which has already been mentioned by Tsoṅ kha pa, according to which the Samvarodaya is a tantra compiled as a commentary (hgrel par bsdus rgyud) and is at the same time an uttara-tantra and also a a bśad rgyud.

Other interpretations are also possible. phyi maḥi rgyud daṅ ṇuṅ ṇuḥi rgyud bśad rgyud kyaṅ ste might possibly be interpreted as follows:

In order to explain sahajāṇanda, there exist the uttara-tantra (= Abhidhānottara ?), the laghu-tantra (= Laghusaṃvara) and commentarial tantras; but (besides them,) the Samvarodaya was extracted from the Śrīherukābhidhāna-tantra of 300,000 ślokas (especially for this purpose).

or,

In order to explain sahajāṇanda, there exist the uttara-tantra (= the Abhidhānottara ?), the laghu-tantra (= the Laghusaṃvara) and also the commentarial tantra; and as this commentarial tantra the Samvarodaya was extracted.

In these discussions, we have come to note the unique character of the Samvarodaya. It should not be defined simply as a bśad rgyud, granted that the definition of the word bśad rgyud is still not clear enough. It can be taken even as a mūla-tantra in the same way as the Laghusaṃvara which is only provisionally regarded as the mūla-tantra of the Samvara literature.

However, it is clear that through these external investigations it is difficult to determine precisely the character of the Samvarodaya; we must be content with the bare fact that some mutual relation exists between the Laghusaṃvara, the Samvarodaya and the Abhidhānottara which, apart from the Yoginīsaṃcārya,⁴⁴ can also be taken as a mūla-tantra.

We must consider the internal investigation of these tantras as our future task. Only the accumulation of internal evidences will help us to clarify the meaning of the words mūla-tantra, bśad rgyud and uttara-tantra and their mutual relation.⁴⁵

44

This tantra is so closely related with the Abhidhānottara as to suggest a direct relation with it. For example, the complicated system of ch. 5 of the Yoginīsaṃcārya completely accords with that exposed in ch. 14 of the Abhidhānottara.

45

So far as we are able to determine, we have obtained the provisional impression that the Samvarodaya is closely connected with both the Laghusaṃvara and the Abhidhānottara. Each of these three seems to reflect directly, even if in different manner and in different parts of the text, a common system, in another word, the larger mūla-tantra, which is not extant. For example, in ch. 9 of the Samvarodaya, each of the places of pilgrimage is distributed according to the ten stages of Bodhisattvas: pīṭha---Pramuditā; upapīṭha---Vimalā; kṣetra---Prabhakarī; upakṣetra---Arciṣmatī; chandoha---Abhimukhī; upacchandoha---Sudurjaya; melapaka---Duraṅgama; upamelapaka---Acala; śmaśana---Sadhumatī; upasmaśana---Dharmamegha. Here, the sixth stage Abhimukhī is combined with chandoha; and after this comes the fifth stage Sudurjaya which is connected with upacchandoha. This disorder can also be found in ch. 50 of the Laghusaṃvara (Vol. 2, 40-2-4) and ch. 56 of the Abhidhānottara (Vol. 2, 84-4-8 f.). Therefore, this idea of distributing places of pilgrimage according to the ten stages of Bodhisattvas can be attributed to the larger mūla-tantra; and it is reflected in these three tantras.

V. The contents of the Saṃvarodaya-tantra.

As is said by Dasgupta, the main object of the tantra-literature must be "to indicate and explain the practical method for realizing the truth".¹

In the Saṃvarodaya-tantra, we find mentioned various practices, such as consecration (abhiṣeka) (ch. 18), the rites of writing and honouring the maṇḍala (chs. 8 and 17), the burnt-sacrifice (homa) (chs. 23 and 28), magical rites using yantra (ch. 19), the brewing of spirituous liquors (ch. 26), characteristics of the teacher (ācārya) and the disciple (ch. 18) and their religious practice (ch. 21) and so on. Those practices, though they may sometimes appear to be directed towards the fulfilment of worldly aims, are backed by a Weltanschauung entertained in common, if not consciously, by each practiser.²

There are other descriptions which seem, though not very clearly and systematically, to reflect more directly the doctrinal system of the Saṃvarodaya itself or of the Saṃvara literature.

The tantras are not concerned with any system of abstract philosophy; we are not necessarily interested in discussing what Dasgupta says "unsystematised philosophical fragments" found in the Saṃvarodaya. Still it is necessary for us to systematize the various themes of the Saṃvarodaya and to prepare for the future comparison with other tantras not only of the Saṃvara literature, but also of as many other systems as possible in order to reconstruct the doctrinal system of the Saṃvara literature and, eventually, the Weltanschauung of Tantric Buddhism.

1

S.B. Dasgupta, An Introduction to Tantric Buddhism, Calcutta, 1958, p.1.

2

For example, we find the reflection of this 'Weltanschauung' in the doctrinal justifications for the practices such as the rite of homa (see 23-59, 60) and the rite of brewing spirituous liquors (see 23-10, 11, 12).

Now, as our knowledge of other tantras is very limited, we have to be content with setting up, provisionally, a doctrinal framework which is applicable to other tantras. This framework will serve as a standard in systematizing the contents of these tantras in order to compare them with each other, and in studying the unsystematized contents of the Samvarodaya-tantra accordingly.

We base this doctrinal framework on the recognition that Tantric Buddhism is a typical system of religious mysticism.³ This framework consists of the following three points of view:

- 1) The ultimate reality.
- 2) The individual existence.
- 3) The relation between the ultimate reality and the individual existence.

This third point of view is nothing but utpatti-krama (the process of origination) and utpanna-krama (the process of perfection).⁴

We find that this very same system has already been mentioned in bTsoñ kha pa's commentary on the Cakrasaṃvara-tantra as being the system established by Nāropa; it consists of the following points⁵:

3

We have obtained many suggestions from H. Kishimoto's systematization of the Yoga-sūtra-system from the standpoint of religious mysticism in his Shūkyō-shimpī-shugi ("Religious mysticism"), Tokyo, 1958, which is a study of the Yoga-sūtra of Patañjali.

4

The fact that utpatti-krama and utpanna-krama are the most fundamental subjects of the Cakrasaṃvara-tantra has been rightly noticed by bTsoñ kha pa in his commentary on the Cakrasaṃvara-tantra. In Vol. 151, 4-4-7 f., he points out passages from many tantras which mention these two kramas; these passages, however, do not always give a clear explanation. Of these two kramas, various translations are possible. Snellgrove uses the words "process of emanation" and "process of realization" in his translation of the Hevajra, and A. Wayman translates them by "the Steps of Production" and "the Steps of Completion" in his mKhas grub rje's Fundamentals of the Buddhist Tantras, The Hague, Paris, 1966, p. 255 f.

5

de la rañ bshin shes pa grub pa po rin po che lta buñ gañ zag gi rañ bshin rgyud dañ gshi shes pa rim gnīs kyi bsnen sgrub

- (1) The cause (mentioned in) tantras is the body (pudgala) of a practiser.
- (2) The means (mentioned in) tantras is practice of utpattikrama and utpanna-krama.
- (3) The result (mentioned in) tantras is apraṭiṣṭhitanirvāṇa, Vajradhara and the body of yuganaddha.

1) The ultimate reality.

a. The various aspects of the ultimate reality.⁶

In translating the first line of verse 7 of chapter 3:

catvāro dhātavaḥ skandhāḥ ṣaḍviśayātmakāḥ tathā /

the context requires us to paraphrase as follows:

caturdhātvatmakam (pañca-) skandhātmakam ṣaḍviśayātmakam tathā.

This line is translated by us:

'It is of the nature of the four dhātus, (the five) skandhas and likewise the six viśayas'.

5 contd

yan lag bshi thabs rgyud dañ / mi gnas pañi mya ñan h̄das rdo rje
h̄chañ ñam zuñ h̄jug gi sku / gshan gyis h̄phrog par mi nus pa h̄bras
buñi rgyud du na ro pas bsad de / don gyi rgyud la gsum du phye bañ //
 (Vol. 157, 10-5-2 f.). The meaning of this passage is not yet clear; the following translation is only provisional: 'Here, "the essence" means the essence of the jewel-like pudgala of a practitioner; this is the tantra of cause. "The fundament" (gshi) is the practise of the two kramas in four parts; this is the tantra of means. And, the Nirvāṇa without fixation (apraṭiṣṭhitanirvāṇa), Vajradhara or the body of yuganaddha; this is the tantra of result from which one cannot be deprived by other people. Thus it is said by Nāropa. As to their meaning, tantras are divided in (these) three (groups).'

6

Kishimoto explains the ultimate reality as one of the essential characteristics of mystic thought: "The mystic thought presupposes some kind of substantial reality. This reality is not to be treated merely intellectually; it eventually coincides with the ultimate goal of the practice. This coincidence is regarded as the realization of the religious aim. Various expressions are given to this ultimate reality, emphasizing its transcendency and absoluteness which are the characteristics of the unthinkable mystic experience. This is expressed differently in each system as the absolute truth, the transcendent God, the universal self and so on. The manner of attaining it and realizing the ultimate union with it is also expressed in different ways such as "to become it", "to see it", "to know it" and so on". (Kishimoto, op. cit., p. 58). This is exactly applicable to the following discussion.

This "It", which is repeatedly mentioned in the following passages, is generally modified by neuter singular adjectives: it is thought to be nothing but the subject of this chapter, dealing with utpanna-krama: the ultimate reality which is to be realized through the process of completion (utpanna-krama) and which manifests itself through the process of origination (utpatti-krama).⁷

We must at first survey chapter 3 in order to discover the various aspects of the ultimate reality and their mutual relationship, and then, discuss these aspects concisely.

The metaphysical aspect of "it", the ultimate reality, is defined as jñāna. Jñāna in turn is defined as being caused through the inseparable union of Heruka, the theistic aspect of "it", with his female partner (devyā herukajñānam = devīherukajñānan). This jñāna is of the nature of the four dhātus, the five skandhas and six viśayas, that is, all the dharmas of the phenomenal world (3-7).

Its theistic side i.e. Nairātmya and Heruka corresponds to the metaphysical side, i.e. tathatā (śūnyatā) and upāya; the inseparable union or interpenetration of these two elements, which is nothing but jñāna, is itself the mandala, the figurative expression of the phenomenal world (3-9).

As its own essence is the joy innate in everybody, it is inherent (sahaja) in every dharma. Thus, we find both transcendent and immanent sides of the ultimate reality.

The relationship between the ultimate reality and the individual existence, that is, utpatti-krama and utpanna-krama has already been

7

The same procedure is to be found in chapter 33; passages of this chapter may mention saṃvara or tattva; both are expressed by neuter adjectives referring to a neuter principle.

mentioned. Utpatti-krama is the process of emanation of the phenomenal world from jñāna (or in its theistic side), Heruka; utpatti-krama is at the same time the process of evolution of all the phenomenal aspects, that is, the contents of the ultimate reality, and is shown visually by the mandala.

Various aspects of utpanna-krama, the process of realizing the ultimate religious goal through practice, are mentioned fragmentarily in this chapter; bTsoñ kha pa tries to relate these fragments to the system of the Pañcakrama (see note 1 to the translation of this chapter). We also find the essential elements of utpanna-krama. As is already discussed, the goal is nothing but the ultimate reality, that is, jñāna; it is the state of interpenetration (yuganaddha) of Nairātmyā and Heruka i.e. prajñā and upāya; it is the universal, great pleasure which is expected to be identical with the joy innate in everybody. This goal or the state in which this goal is realized may be mentioned especially by the words dākinījālasaṃvara (3-6) and saṃvara (3-17, 18, 19).

The medium⁸ in and through which this goal is to be realized is the human body, what bTsoñ kha pa says, the body (pudgala) of a practitioner; it is said as follows:

'Depending upon the mandala of body (kāya), the body (vigraha) of dharma and the body of enjoyment (saṃbhoga) exist; it completes the process of perfect enlightenment, therefore it is called the mandala of body (deha) (3-2).

This quotation suggests that the problem to be discussed in the item of "the individual existence" is the physical side of human existence.

8

See Dasgupta, op. cit. pp. 3, 146.

b. The ultimate reality as jñāna.

In chapter 53 of the Abhidhānottara, we find the following verse:

'The mandala is the highest truth; it is Śrīheruka, the highest jñāna. The mandala is the lotus of bhaga; it is the happiness (śubha) originated from the body of Varāhi.⁹

This is a typical example of the way in which the identity of Heruka with jñāna is expressed. But in the Saṃvarodaya, we do not find a clear example of this kind; the identity of Heruka with jñāna must have been an axiom. We must add the following two quotations from the Herukābhyudaya.

In chapter 41, Heruka is defined as being of the essence of sarvajñajñāna; it is said as follows:

'Śrīheruka is the supreme hero; he is the union of all the pleasures (priya). The attainment (of his status) will be realized by Soma-drink. It is the highest abode of eternity, dākinījālasaṃvara (which) has been extracted from the Khasama (-tantra). Sarvajñajñāna is his essence.'¹⁰

This quotation is also to be noted in connection with dākinījālasaṃvara. The expression "the highest abode" alludes to another aspect of the ultimate reality, that is, the goal of religious

9

dkyil hkhog mchog gi de ñid ni // he ru ka dpal ye śes mchog //
bha gahi pad mahi dkyil hkhog ni // phag mohi sku lus mchog gyur pa //
(Vol. 2, 82-5-2 f.)

The Skt. MSS belonging to the University of Tokyo give the following reading:

maṇḍalaṃ paramaṃ tattvaṃ śrīherukaṃ jñānam uttamam /
maṇḍalaṃ bhagapadman tu varāhya dehajaṃ śubham // (No. 173, ch. 50, 165b-5 f.; No. 474, ch. 52, 195a-1 f.).

10

dpal ldan khrag hthuih dpañ bo mchog // mdsah ba thams cad hdus
pa yin // zla bahi btuih bas dños grub hgyur // rtag pa yi ni go
hphañ mchog // mkhañ hgro ma yi dra ba sdom // mkhañ dāñ mñam las
btus pa yin // kun mkhyen ye śes de rañ bshin // (Vol. 2, 233-1-6 f.).
A passage similar to this is found in chapter 9 of the Yoginīsaṃcārya, Vol. 2, 239-4-1 f.

practice or the summit of mystic experience. "The union of all the pleasure" is replaced by "the union of all the excellent people" in the corresponding passage of the Yoginīsaṃcārya; this foretells utpatti-krama.

In the following verse of chapter 37, the relation between Heruka, sarvajñajñāna and the world is clearly shown:

'Śrīheruka evolves himself as the phenomenal world; he is the supreme sarvajñajñāna. He is the essence of (all) living beings; he is all the buddhas; he is Vajrasattva, the supreme pleasure.'¹¹

This aspect of sarvajñajñāna, i.e. the origin of the evolution of the world, and the manner of the evolution are to be discussed in relation to utpatti-krama.

A well-known characteristic of this jñāna is the state or the union of prajñā and upāya or prajñā and karuṇā.¹² We find an example of it in the Saṃvarodaya itself; it is as follows:

prajñopāyātmakaṃ yogī herukatvaṃ vibhāvayet (21-11).

'The yogin should imagine himself to be in the state of Heruka (herukatva) which consists of prajñā (-wisdom) and upāya.'

This translation alludes to the relationship between Heruka and individual yogins, and the actual practice of utpanna-krama. But at the same time, it is quite possible to translate this more simply as follows:

11

dpal ldan khrag hthuñ hjig rten hgyur // thams cad mkhyen pahi ye ses mchog // sems can rañ bshin sañs rgyas kun // rdo rje sems dpah bde bahi mchog // (Vol. 2, 231-5-8 f.).

12

Dasgupta discusses this problem in great detail. op.cit. pp. 3 f., 9 f., 88 f.

'The yogin should imagine that herukatva consists of prajñā (-wisdom) and upāya.'

or

'The yogin should imagine herukatva to be of the essence of (the inseparable union of) prajñā and upāya.'

This herukatva reminds us of buddhatva, one of the commonest expressions of the metaphysical principle and at the same time the religious goal of Mahāyāna-Buddhism.

It is also well-known that prajñā and upāya refer to the female and male elements, and that the union of the two is expressed in sexual metaphors. The term mahāsukha expresses this union. It is said as follows:

'The pleasure (caused by the) ardent, undivided (union) of the two is nothing but the great pleasure (mahāsukha); distinction between prajñā-wisdom and karuṇā (compassion) is like (that between a lamp and (its) light (33-17). These two are of (one,) undivided essence; they appear in the form of one mind. It is caused by the union of prajñā-wisdom and upāya (means); and it realizes the complete enlightenment (33-18).'

When prajñā and upāya are in the state of union (samāyoga), they are one and the same spiritual existence (citta); this is the complete enlightenment (sambodhi), and is expressed as the highest abode of all the buddhas (33-19).

Lastly, we must note the examples of another aspect of the ultimate reality, that is, viññāna¹³ which is closely related with jñāna. It is said as follows:

13

Dasgupta frequently discusses "pure consciousness" as an aspect of the ultimate reality. op.cit. pp. 13, 24 f., 29, 78, 81, 85, 133 f.

'In the middle of it is consciousness (viññāna); it is ever-risen and all-pervading; it is the self-produced wisdom and is the receptacle (ādhāra); (this) consciousness is the supreme Lord (31-26).'

Then, we must discuss the last line of verse 11 and the first line of verse 12 of chapter 4:

tatra tiṣṭhet sadā devo viññānaṃ parameśvaraḥ //
tasyāvartate jñānaṃ ākāraḥ pañcādevataḥ /

Our translation, which is suggested by Pañj. and the reading of MS D (tasmā āvartate jñānaṃ), is as follows:

'(and earth is nothing but the place) where the deity always exists. Consciousness (viññāna) is the highest lord (11). Wisdom (jñāna) occurs depending on it; and the aspects of this wisdom are the five deities.'¹⁴

But, the corresponding Tibetan translation is as follows:

de la rtag tu gnas paḥi lha // rnam śes mchog gi dbaḥ phyug ste //
lha lha yi ni rnam pa ru // rnam śes de ni yoḥs su hgyur //

'the deity who always exists there (on earth) is the Lord of the supreme consciousness; this viññāna evolves of itself assuming the aspect of five deities.'

Though the second rnam śes for jñānaṃ is not confirmed by the Skt. MSS, the idea underlying the Tibetan translation is quite understandable.¹⁵

14

From this one can deduce a state of homogeneity between jñāna and viññāna based upon the theory of conversion (pravṛtti) of viññāna into jñāna. See Mahayanasutralamkāra, edited by Sylvain Lévi, IX. 65.

15

It is possible to paraphrase this second line into tasyāvartante jñānasya ākāraḥ pañcādevataḥ 'the (five) aspects of this jñāna evolve as five deities.' In this context, viññāna and jñāna are identical.

The verses which immediately follow this passage are of significance. They mention the correspondence which exists between the series of five skandhas such as rūpa, the series of the five wisdoms such as ādarśajñāna and the series of the five buddhas such as Vairocana; this correspondence is explained as the evolution from jñāna or as the manifestation of the contents of jñāna. In this same chapter, the manifestation of viññāna as the six indriyas (sense-organs), the six viṣayas (the objects of the senses) and the six viññānas (the perceptions by the senses) is mentioned (4-16, 17, 18, 19, 20). The second line of verse 20 reads:

ṣaṭpravṛtti vijñānam ālayan tu tathāgataḥ /

'Consciousness (viññāna) manifests itself in these six modes;

it is "the receptacle" (ālaya), the tathāgata.'

This adds the aspect of ālayaviññāna¹⁶ to the ultimate reality.

These examples show the theoretical side of utpatti-krama.

c. Dākinījālasaṃvara or saṃvara as an aspect of the ultimate reality.

In studying the Hevajra-tantra it is quite essential to elucidate the meaning of the word dākinījālasaṃvara, because the title of this work is Śrīhevajraḍḍakīnījālasaṃvara.¹⁷ In the Saṃvara literature, this word is quite common; its meaning must have been obvious to people in those days; but it is not easy to find an explanation of this word in the tantras themselves. We should at first discuss a typical passage from the beginning of the Laghusaṃvara-tantra, in which this word is used:

'Śrīherukasamāyoga fulfils all the wanted benefits. It is

superior to the superior, dākinījālasaṃvara. It resides always

¹⁶

Cf. Dasgupta, op.cit., pp. 19, 20.

¹⁷

Snellgrove gives brief explanations of the words dākinī and saṃvara. See The Hevajra Tantra, Part I, pp. 135, 138.

in the essence of everything, in the joy of the supreme secret.
The being who is composed of all the dākinīs is Vajrasattva,
the highest pleasure. This is the self-originating Lord, the
hero, dākinījālasaṃvara.¹⁸

As can be seen the word dākinījālasaṃvara occurs twice in this passage.
The meaning with which it is used at the end of the passage has brought
a two-fold explanation from bTsoñ kha pa:

'Dākinī means heroes and their female partners; jāla is their
assemblage. Ṣaṃvara means (the state in which) all of them are
bound together as the essence of the one and only Heruka. The
context is: by the Lord who is in this state the tantra is
explained.'¹⁹

and

'Dākinī is thirty-six veins and humours flowing in them.
jāla means assemblage. The wisdom appeared from the bodhi-mind
(bodhicitta) which is aroused by the wind circulating in it is
saṃvara; saṃvara means the supreme pleasure.'²⁰

In the first explanation, dākinījāla is nothing but saṃvara; saṃvara,
in Snellgrove's words, "the unity" of all the aspects of the world,
(which is itself Heruka) is expressed figuratively as the assemblage

18

dpal he ru ka yañ dag sbyor // hdod pañi don kun sgrub byed yin //
bla ma las kyañ bla ma ste // mkhañ hgro ma yi dra ba sdom //
gsaṅ ba mchog gi dgyes pa na // thams cad bdag ñid rtag tu bshugs //
mkhañ hgro kun dños sams dpañ ni // rdo rje sams dpañ bde bañi mchog //
hdi ni rañ hbyuñ bcom ldan dpañ // mkhañ hgro dra bañi sdom pa yin //
(Vol. 2, 25-5-1 f.)

bla ma las kyañ bla ma ste can mean 'it is an uttarotara-tantra'.

19

mkhañ hgro ni dpañ bo dañ dpañ mo rnams so // dra ba ni de dag
gi tshogs so // sdom pa yin shes pa ni de rnams thams cad he ru ka
gcig gi ño bor sdom pa ste / de ltar gyur pañi bcom ldan hñas kyis
rgyud bsad do // shes sbyar ro // (Vol. 157, 17-1-2 f.).

20

mkhañ hgro ni rtso so drug dañ de dag gi nañ gi khams rnams so //
dra ba ni tshogs so // deñi nañ rgyu bañi rluñ gis byañ sams bskyod
pa las byuñ bañi ye śes ni sdom pa ste sañ ba ra shes pa bde ba
mchog go // (Vol. 157, 17-3-1 f.).

of all dākas and dākinīs. This idea of saṁvara reminds us of the idea of dharmakāya, sarvajñajñāna from which all the aspects of the world evolve, or in which all the aspects of the world are stored; here, utpatti-krama is meant.

According to the second explanation, jñāna, that is, the supreme pleasure in another aspect, is realized within the body of an individual. This idea makes it possible to mediate between the universal and the individual through the medium of the human body; it alludes to utpanna-krama.

Now, we must discuss how the word dākinījālasaṁvara is used in the Samvarodaya itself in order to obtain an understanding of its original meaning. In this text we find expressions such as dākinīvrnda (33-34) and sarvavīrasamāyogadākinījālasatsukha (3-6, 26-10) which are interchangeable with dākinījāla and sarvavīrasamāyogadākinījālasaṁvara (33-31) respectively. On the basis of these expressions and other more indirect evidences which can be found sporadically, we can form the following idea of the meaning of the word dākinījālasaṁvara.

The male and female followers of the tantric cult (yogins and yoginīs, or perhaps they imagine or call themselves dākas and dākinīs) make pilgrimage to certain countries which are thought to be places of pilgrimage such as pīṭha, kṣetra and so on.²¹ When they meet at such places, they recognize each other through secret signs (chomā).²² Their assembly (23-50) takes place in a secret, inauspicious place such as a graveyard with the superintendent

21

pīṭhakṣetre tu saṁkete yoginīyogimelakam (4-29). With regard to the correspondence of the names of countries and the places of pilgrimage, see 9-14 f.

22

The characteristics of these female practitioners (yoginīs) are explained in chapter 31. The secret signs are fully explained in chapter 9.

of the assembly (gaṇādhyaṅkṣa)²³ and his female partner as the central figures. This leader of the assembly (cakranātha) (8-29) and his female partner are thought to be identical with Heruka and his partner Vajravārāhī; this assembly is imagined to be no other than the maṇḍala (8-29). Here, pleasure is realized through the sexual yogic practice practised by all the members of this assembly at the same time; it is a pleasure which is universal, and which can be experienced in common by all the members of the assembly, or in other words, the pleasures experienced by each member are fused into one super-individual pleasure. This pleasure is identified with the universal and supreme pleasure realized through the sexual union of Heruka and Vārāhī.

Thus, we arrive at the conclusion that dākinījālasaṃvara is a figurative expression for the inexpressible supreme pleasure which, just like the ānanda aspect of Brahman, is one of the aspects of the ultimate reality. People of that time must have had a clear mental picture of the scene; such an assembly must have had some actuality for them; and they understood the connotation of the word dākinījālasaṃvara visually; this is perhaps the reason that they did not need explanation.

Since we imagine this to be the original connotation of the word saṃvara²⁴, we must be able to explain particular instances of

²³

With regard to the relation or identity of gaṇādhyaṅkṣa and dātr (the donor), 8-36 is not sufficiently clear.

²⁴

We also find one instance in which saṃvara is replaced by sukha-vara (3-18). The word saṃvara cannot be explained etymologically as sukha-vara, much less as satsukha; we have to reject the traditional Tibetan explanation of saṃvara as śam (= sukha) + vara. See G. Tucci, "Heruka ni tsuite", Shukyo-kenkyū, New Vol. 14, No. 2, 1937, p. 140; Snellgrove, op. cit. Part I, p. 138.

its use for example in bTsoñ kha pa's first explanation mentioned before (p. 59); here saṃvara means the state of "union" of aspects of the world fused into one, or in which saṃvara is identified with the assembly (dākinījāla) itself.

bTsoñ kha pa explains in another place the meaning of saṃvara as follows:

sdom pa ni ḥdus pa mchog go // sdom rgyu ni sañs rgyas thams cad
kyi sku gsuñ thugs kyi gsañ ba gsum gyi las so // de ñid ni
sku gsuñ thugs kyi ḥkhor lo yañ yin no // sdom tshul ni sdom
rgyu de thams cad dbyer mi phyed par gcig tu sdom pa ste / bde
ston gcig tu sdom pa dañ sku gsuñ thugs gsum lhan cig skyes kyi
he ru ka gcig gi ño bor sdom pa ste / 'Saṃvara is the supreme
 assembly. "The causes of saṃvara" are actions of three secrets,
 i.e. body, speech and mind of all the buddhas; it is (or, the
 truth is) also the cakras of body, speech and mind. "The way
 of saṃvara" is (the state) in which all these causes of saṃvara
 are inseparably bound together into one; it is (the state in
 which) sukha and śūnyatā are bound together into one; and (in
 which) the three, i.e. body, speech and mind are bound together
 into the essence of one innate Heruka'. (Vol. 157, 10-4-4 f.).

Subsequently, he quotes a passage, which is verse 18 and the second pāda of verse 19 of chapter 3 of the Saṃvarodaya as evidence; the quotation is as follows:

sku gsuñ thugs kyi yañ dag las // rnam pa thams cad gcig sdom pa //
sdom pa bde mchog byañ chug ste // brjod par bya min bstan du med //
ḥdus pa sdom pa dag gi mchog // (Vol. 157, 10-4-6 f.).

Here, we imagine that the original meaning of saṃvara has changed into "unity" or "union" via the intermediary of the Tibetan word sdom pa. In the last half of this explanation sdom pa is apparently

used as a past participle passive; and here we suppose that bTsoñ kha pa intentionally used sdom pa instead of bsdoms pa²⁵ or bsdams pa in order to emphasize the word saṃvara. But in the quotation this is not applicable; it is not possible to take rnam pa thams cad gcig sdom pa as the meaning of rnam pa thams cad gcig tu bsdoms pa.

Thus, as far as bTsoñ kha pa is concerned, we can imagine that the original connotation of saṃvara changed into "union" or "unity" through the intermediary of sdom pa, which was at first used to translate the etymological meaning of "religious observation". But, this discussion must be regarded as futile, since we find in the Saṃvarodaya itself an example in which saṃvara can be identified with the assembly (milana)(3-19).²⁶ We should be content for the present with the fact that our idea of dākinījālasaṃvara leaves room for further study of these changes in connotation.

Originally, dākinījālasaṃvara was used to show visually the pleasure which is to be realized in the assembly (dākinījāla), it is to be identified with the supreme pleasure which is one of the aspects of the ultimate reality. Thus, the word saṃvara, being always accompanied by the vision of this assembly, came to mean the assembly itself in which this pleasure (saṃvara) is actually realized.

25

In sKai ldan grags pa's Cakrasaṃvara-pañjikā (No. 2121), dākinī-jālasaṃvara is explained as follows: mkhah hgro ma ni khams gsum thams cad na gnas pa rnams so // de rnams kyi dra ba ni tshogs so // dehi sdom pa ni yañ dag par bsdoms pa ste // sba bar bya ba shes bya bañi tha tshig go // (Vol. 49, 4-3-3 f.). 'dākinī means everyone who exists in the three worlds. Their jāla is assembly; saṃvara of it is (the state in which they are) completely bound (together); it denotes something that is to be concealed.' Here we find bsdoms pa; the Sanskrit word for yañ dag par bsdoms pa must be saṃvṛta (what is concealed). This explanation refers to another aspect of the meaning of saṃvara.

26

milanaṃ saṃvaraṃ varam can be translated as "saṃvara is the highest assembly".

This actual assembly, in which all the members are fused into one through the pleasure experienced in common, may easily be identified with the enlarged connotation of saṃvara as the state in which all the aspects of the world are fused into one as the essence of Heruka as is shown in bTsoṅ kha pa's first explanation.

As a result of this discussion, we can assume, with some certainty, that saṃvara need not be explained by bTsoṅ kha pa's abovementioned explanation or by Snellgrove's terminology.²⁷ In hearing the word ḍakiniṭṭjālasaṃvara or saṃvara what we should do at first is to imagine visually the scene of the secret assembly of practitioners and their female partners as we have already discussed.

2) The individual existence.

It has already been pointed out that the medium of attaining the ultimate reality is the human body. With regard to the human body, the doctrine of the four cakras is well-known; this doctrine reflects a kind of sexual yogic practice, or in other words, it adapts methodological reasoning to the actual sexual yogic practice. Besides this, we find another idea which must reflect another kind of practice; we call it "the theory of internal pīṭha".

The followers of the tantric cult all had the same general ideas about the human body. According to them the body consists of seventy-two thousand subsidiary veins, one hundred and twenty principal veins, twenty-four abodes of veins (pīṭha), the three veins and the four cakras. In the actual method of practice, some of these elements assume varying degrees of importance.

27

For example, the translation of saṃvara by "union" in the following phrases would simply be equivalent to tautology: sarvākāraikasaṃvara (Hevajra, I,x,1; Saṃvarodaya, 3-18) or sarvadharmāikasaṃvara (Hevajra, II,x,1).

a) The theory of internal pīṭha.

Pīṭhas are abodes of veins (nāḍīsthāna) (7-3); as is known from chapter 7, they are actually parts of the body. In this chapter, twenty-four countries are enumerated such as Pullīramalaya, twenty-four pīṭhas such as the head and twenty-four humours which flow in these veins (or, intestines in which veins flow) are enumerated; these correspond to each other. These twenty-four countries are called the external pīṭhas (bāhyapīṭha).

The human body is an aggregate of these twenty-four internal pīṭhas which are the abode of twenty-four veins (13-41, 42). This idea of the human body as an aggregate is unconditionally identified with the idea of the highest God. The second line of 13-42 says as follows:

evaṃ piṇḍamayaṃ vīraṃ sarvabuddhasamo hy asau //

'Thus, the hero²⁸ is made of "lump", and he is indeed equal to all the buddhas.'

Here, we notice a tendency to identify the individual with the universal through the medium of their qualitative or structural similarity; the human body and God are identified because they are structurally similar, as both are aggregates of pīṭhas.

Now, we must discuss a passage in which the meaning of pīṭha, "the abode of vein", appear to be in the process of taking on the meaning of "vein". In 9-20, the internal pīṭha is said to be nāḍīkarūpa (the form of vein); it is said in the next verse:

'Its form (= nāḍīkarūpa) has the aspect of deities; for this reason the body consists of the lump (piṇḍa) of them; he (who has this body) is equal to all the buddhas (9-21).'

28

Here, it is not clear why vīra is neuter. MS A reads dehaṃ instead of vīraṃ; this is quite probable. See 9-21.

In explaining this pinda, Ratnarakṣita's Pañjikā says as follows:

'(The body) "consists of the lump of them"; this means that, that which consists of the complete collection of these twenty-four countries such as Pullīra and so on which have been distributed to ten (places of pilgrimage) such as pīṭha and so on, (twenty-four) goddesses such as Pracanda²⁹ and so on and (twenty-four) heroes such as Khaṇḍakapāla and so on (each of whom corresponds to each) of these countries, is the body of a yogin.' (Vol. 51, 87-5-2 f.).

In this case, the body is identified with the world and the mandala of deities

We find the same situation in the Saṃvarodaya itself; in chapter 29, which is not given in our edition, there occurs the following passage:

svabhāvaṃ saha jām ity uktāṃ sarvākāraikasāṃvaram /
mandalaṃ saiva saṃvittih sarvākāravilakṣaṇā //
ḍākinyo nādikāḥ sarvāḥ sarvāyatanamandalam /
sarvāny ekarasapattaū sphuritā herukakṛtiḥ //

Some MSS read skandhāyatanamandalam instead of sarvāyatanamandalam.

As points of detail are not yet clear, we only give a provisional translation of the main points:

'(The truth) is saṃvara in which all the aspects of the world are fused into one; it is the mandala. Ḍākinīs are veins; when all of them, which are at the same time all the aspects of the world as is expressed as skandhas or āyatanas, are fused into one and the same taste, it appears as the figure of Heruka.'

29

This explanation refers to the enumerations and correspondences of countries, gods and goddesses which are frequently mentioned in the Abhidhanottara and the Yoginīsaṃcārya. See note 1 to the English translation of chapter 7.

Here, the word "veins" conveys the same meaning as the pīthas (mentioned above) and the veins are identified with dākinīs.

Consequently, the human body which is an aggregate of veins is identified with the assemblage of dākinīs (dākinījāla, maṇḍala)³⁰

When the pleasure is realized in the assembly, it becomes Heruka himself; when the individual pleasure is realized within the human body through some kind of yogic practice, the practiser becomes Heruka himself. Thus, we find that the theory of internal pītha is the outcome of an effort to reason methodologically about yogic practice, but we have not yet been successful in reconstructing the form of the practice in this case.

b) The theory of the four cakras.

The theory of the four cakras and the three veins, that is, Lalana, Rasana and Avadhūtī is fully explained by Dasgupta; we find nothing to add to his explanation.

This theory itself is already well-known. Its outline is as follows: four cakras (centres of veins; in Dasgupta's word, plexus) are postulated in the human body; they are, from the lowest to the highest, Nirmāṇa-cakra, Dharma-cakra, Sambhoga-cakra and Mahāsukha-cakra, and are at the same time lotus-flowers of sixty-four petals, eight petals, sixteen petals and thirty-two petals respectively; these are located in the navel, the heart, the throat and the head respectively. These four correspond to the four kinds of joy, that is, ānanda, paramānanda, viramānanda and sahajānanda.

30

The passage 3-2 (discussed above) can be interpreted similarly; i.e. the body is equivalent to the maṇḍala. The expression 'it completes the process of perfect enlightenment' means that the practice depending on this idea is a kind of utpanna-krama.

Three principal veins are also postulated; the left vein is Lalanā and conveys the semen; the right is Rasana and conveys the menstrual fluid, in Dasgupta's word, the ovum. These two veins correspond to prajñā and upāya or śūnyatā and karuṇā. They meet at the region of the navel, from which the central vein Avadhūtī starts. The confluence of Lalanā and Rasana is the union of prajñā and upāya; and consequently the bodhi-mind (bodhicitta) originates at Avadhūtī. This reflects the actual sexual yogic practice, and represents at the same time the union of the semen and the ovum; and through this union bodhicitta (a mixture of the semen and the ovum) is produced at the navel.

The bodhi-mind thus produced at the navel, the Nirmāṇa-cakra, proceeds upwards through Avadhūtī, and finally reaches the head, the Mahāsukha-cakra; thus, mahāsukha is realized.

This ascending process of bodhicitta, which reminds us of the process of the promotion of bodhisattvas from their first stage (Pramuditā-bhūmi) to the tenth stage (Dharmameghā-bhūmi), seems to be a typical expression of utpanna-krama. And at the same time, it prepares a theoretical background to the actual yogic practice; through the sexual union, bodhicitta (a mixture of the semen and the ovum) is produced at the navel region of a yogin. The yogin makes this bodhicitta go upwards through yogic practice.

When this bodhicitta stays in the navel, the usual joy (ānanda) is experienced by the yogin; when it proceeds to the heart, paramānanda is realized. Thus, when bodhicitta reaches the Mahāsukha-cakra which is located in the head, sahajānanda is experienced by him; this is the great pleasure (mahāsukha). Here also we find the individual, sensory pleasure and the universal, ultra-sensory pleasure (mahāsukha) are unconditionally identified through the medium of their qualitative similarity.

Dasgupta says that the cakra theory of the Saṃvarodaya is an anomaly; but actually it is fundamentally the same as the usual cakra theory (see above). It is mentioned in verses 19 to 31 of chapter 31; it has already been discussed by Dasgupta.³¹ But, there are minor differences between his and our interpretation and reconstruction of the text from a manuscript belonging to the Asiatic Society of Bengal (MS I in our edition). We must therefore discuss this matter again.

In the head is located the Mahasukha-cakra; this is a lotus-flower of four petals and is itself located in a lotus-flower of thirty-two petals. This image of the Mahasukha-cakra is slightly different from the usual. The Saṃbhoga-cakra is a red lotus-flower of sixteen petals; it is located in the heart (31-24). The Dharma-cakra is a lotus-flower of variegated colour with eight petals; it is located in the heart (31-25). In the navel, there is a blue lotus-flower of sixty-four petals; though the Saṃvarodaya does not mention its name, this lotus-flower is nothing but the Nirmāṇa-cakra (31-27). To these four cakras the characters Ha³², Om, Hum and Am correspond respectively.

Below the Nirmāṇa-cakra are seventy-two thousand minute lotus-flowers, that is, "the place of the knot" (kandasthāna) and the blue lotus-flower is founded on this kanda (31-28). The idea of kanda still requires further clarification; we should begin our discussion from verse 28 which is as follows:

31

Dasgupta, op. cit. p. 148 f.

32

It must very likely be Ham; this is confirmed only by MS L of the Skt. MSS. bTsoñ kha pa's commentary on the Cakra-saṃvara mentions the usual cakra theory (Vol. 157, 17-4-6 f.); here, the character located in the head is Ham. In the cakra theory of Stobs chen ye śes rgyal baḥi rgyud (No. 56) (Vol. 3, 30-3-2 f.), the character corresponding to the Mahasukha-cakra is Hum of white colour.

tasyādhaḥ sūkṣmapadmeṣu kandaśthāneṣu sthāpayet /
dvāsapatisahasreṣu kanda ādhāram ucyate //

This verse contains a syntactic difficulty. We think that the object of sthāpayet is the Nirmāṇa-cakra or the blue lotus-flower of sixty-four petals. Below this Nirmāṇa-cakra exist seventy-two thousand minute lotus-flowers which are, as a whole, kanda-śthāna; the words sūkṣmapadma, kandaśthāna and dvāsapatisahasra therefore carry the meaning of nominative case. But, on these minute lotus-flowers, or on this kanda, the Nirmāṇa-cakra is to be founded (sthāpayet); therefore, these words were shown in locative case. Dasgupta's explanation of this verse is 'slightly below is the kanda which is the receptacle of all the nerves numbering seventy-two thousand in all'; but this is not acceptable.

Dasgupta takes the next verse (31-29) as referring to kanda, but not to the Nirmāṇa-cakra; yet both interpretations are possible from the context. If it is to be taken as referring to kanda, the situation is as follows: Lalana of the nature of prajñā and Rasana of the nature of upāya meet at this kanda; and here originates bodhicitta. Bodhicitta proceeds upwards through Avadhūtī and at first reaches the Nirmāṇa-cakra, where ānanda is realized. In this manner, it finally reaches the Mahāsukha-cakra. This makes good sense; but at least in the context of the Saṃvarodaya, there is some counter-evidence. The second line of 31-29 says that the character Am exists in the middle of these two veins; but Am is already situated in the Nirmāṇa-cakra. It is difficult to imagine that Am should be situated in the Nirmāṇa-cakra and at the same time in kanda.

At the beginning of chapter 5, two veins are mentioned; that is, the left vein, the moon, ālī and the right vein, the sun, kālī. These

two veins must be Lalana and Rasana as is said by Dasgupta himself.³³ This left vein starts from the throat and reaches the navel but not kanda, and the right vein (Rasana) starts from the navel, but not from kanda, and reaches the throat.

Dasgupta's interpretation might have its reasons in tantras other than the Samvarodaya; but we believe that in the light of the context of the Samvarodaya verse 29 and verses 30 and 31 in fact mean the Nirmana-cakra.

Thus we find that the cakra theory of the Samvarodaya is itself not very different from the usual cakra-theory. Then, why is it anomalous? The anomaly lies in the fact that an explanation is attached to each of these cakras; for example, verses 21, 22 and 23 are the explanation attached to the mention of the Mahasukha-cakra. We presume that these are explanations of the four cakras in relation to the buddhakayas. The reason for this presumption is based on the explanation of the Dharma-cakra; it is said as follows:

'In the middle of it is consciousness (viññana); it is ever-risen and all-pervading; it is the self-produced wisdom and is the receptacle; (this) consciousness is the supreme Lord (31-26).'

This explanation is exactly applicable to the concept of dharma-kaya as viññana, especially, alaya-viññana which is suggested by the word 'receptacle' (adhara) in this verse. The relation between the ultimate reality and viññana and jñana has already been discussed before.

Likewise, 'the goddess' mentioned in verses 29, 30 and 31 is a figurative expression of the nirmana-kaya of the buddha; here we can replace the word 'goddess' by the word nirmanakaya of the buddha;

for example, the nirmana-kaya of the buddha 'appears in various forms' (31-29).

In the case of the Sambhoga-cakra, this kind of explanation is lacking.

If verses 21, 22, and 23 give an explanation of mahasukha-kaya, how can the concept of mahasukha-kaya be reconstructed? These three verses must be discussed in this context, although some uncertainties will remain.

Verse 21 refers to digits of the moon (kala). Dasgupta, without showing his source, makes a very useful suggestion concerning kala; he mentions the relation between the four kinds of anandas and sixteen kalas as follows:

"Of the sixteen digits of the moon, the first five represent Ananda, up to the tenth is Paramananda, up to the fifteenth is Viramananda and the sixteenth represents Sahajananda."³⁴

This is exactly applicable here; 'the yogini is the sixteenth digit'³⁵ of the moon' means that mahasukha-kaya is equivalent to sahajananda. The same situation is mentioned in verse 23; 'her nature is sahajananda' means that the nature or essence (svabhava) of mahasukha-kaya is sahajananda. 'In the abode of truth', mahasukha-kaya is 'in the form of pleasure'. Mahasukha-kaya is 'the support of buddhas and bodhisattvas, "the holder of diamond" (31-23)'. 'She is formed of the four (kinds of) joy in the form of (both) cause and result (31-22)' means that mahasukha-kaya which is itself sahajananda includes all four anandas; the word mahasukha-kaya means mahasukha

³⁴

Dasgupta, op. cit., p. 176.

³⁵

Dasgupta incoherently reconstructs this passage as follows:

"Inside is the Yogini of sixteen kalas or digits of the moon."
op. cit., p. 148.

itself, that is a kind of buddha-kāya. Mahāsukha-kāya is the expression of the aspect of supreme joy of the ultimate reality and comparable to the aspect of ananda of Brahman.

The first line of verse 22 alludes to Avadhūti; mahāsukha-kāya is figuratively expressed as Avadhūti.³⁶ The expression 'in the conventional truth, she is like a kunda-flower (31-23)' may suggest the same idea; 'kunda-flower' alludes to bodhicitta (see 8-31).

From these discussions, we find that this image of the human body, the theory of the four cakras, offers a well-organized methodology of utpanna-krama, the ascending process which leads to the ultimate reality. In other words, it provides theoretical proof that it is possible to attain enlightenment through the medium of the human body.

3) The relationship between the ultimate reality and the individual existence.

In the problems we have already discussed, those of utpatti-krama and utpanna-krama have already been included.

In the discussion of the ultimate reality, we have already alluded to the theoretical side of the utpatti-krama. It is the emanation of the phenomenal world from jñāna (sarvajñajñāna) as the dharmakāya of the buddha, or expressed differently, it is the self-evolution (pariṇāma) of the fundamental consciousness (ālayavijñāna); these are mentioned in chapter 4. The practical aspect of the utpatti-krama is the ritual of imagining (chapter 13) or constructing (chapter 17) or taking part (chapter 8) in the mandala.

36

But, it is said in 7-22 as follows: 'Lalana is the sambhoga-kāya; Rasana is the nirmāṇa-kāya; and Avadhūti is dharmakāya itself'. This system is different from the system of the four kāyas; an attempt to conciliate these different systems would be both difficult and superfluous.

Utpanna-krama actually designates the various practices conducted for the attainment of the ultimate reality. A typical example are the five kinds of methods mentioned in the Pañcakrama; in chapter 3, we find various expressions borrowed³⁷ from the Pañcakrama.

This problem of utpanna-krama has been dealt with in relation to the individual existence, i.e. the human body. In other words, the analytic thinking of the tantric masters about the structure of the human body found in the Samvarodaya was a result of an attempt to guarantee the possibility of attaining the ultimate reality and to prepare the methodological foundation of actual practices.

In the Samvarodaya, various systems of practice are mentioned. For example, "the yoga of wind" (vāyuyoga) is mentioned in chapters 5 and 6; the relation of this practice to the vajrajāpakrama of the Pañcakrama is notable. The detailed procedures of this practice are not simple; we have not yet been successful in reconstructing the whole system. For example, "the yoga of wind" contains a correspondence between the circulation of internal vital wind, which is expressed as the sun and the moon, and the circulation of the sun and the moon. The circulation of the sun and the moon is also the circulation of the cosmic wind, the essence of which is nothing but Heruka (5-42). "The yoga of breathing" can also be found in this tantra; it purifies the body through recaka (exhalation), puraka (inhalation) and kumbhaka (stopping of the breath) (19-28 f.), which correspond to the three aspects of the Lord, nirmanakāya, dharmakāya and sambhogakāya respectively (5-49). We notice the idea that the internal saṃkrānti, the upward process of bodhicitta

37

Chapter 6 of the Samvarodaya contains many verses in common with the vajrajāpakrama of the Pañcakrama. By comparing them, we know that these verses in the Samvarodaya are borrowed from the Pañcakrama because the logically well-regulated context of the latter is disordered in the former.

(a mixture of the semen and the ovum) (31-18 f.) corresponds to the external samkrānti, the transference of the sixteen digits of the moon (31-33 f.). Each of these practices is clearly connected with the images of the human body.

Behind these arguments there lies a noteworthy tendency in the way of thinking. This is the tendency to identify the universal with the individual, the cosmic or global with the internal or corporeal, or the ultra-sensory with the sensory through the medium of structural or qualitative similarity.

This tendency is a reflection of the basic idea of the world, an idea which was widely held even if not always consciously: it is the fundamental postulate or belief in the unconditional identity of the ultimate reality and the individual existence, the archetype of which can easily be traced to the idea of the identity of Brahman and Ātman.

This tendency is found, in the discussion of the utpatti-krama. The mandala can be seen and can be constructed, it may also be the actual assembly; this mandala is identified with Heruka himself or with the assembly of deities around Heruka through the medium of structural similarity.

With regard to utpanna-krama, this tendency becomes noticeable from the manner in which the theoretical background to the practices is presented. The practices are based on the structural or qualitative similarity or correspondence of the human body to the ultimate reality. The methodological concern must have been to discover this similarity or correspondence as the foundation of the identity already known intuitively, and to give expression to it by a word applicable to both the universal and individual aspects. The idea of the human body expressed in the texts is the result of this concern.

For example, in the case of the theory of internal pīṭha, the tantric masters found the structural similarity between the human body and the world and gave the expression pīṭha; this structural similarity as the aggregate of pīṭhas confirms the identity and makes them convince the efficacy of their practice corresponding to this theoretical side. The tantric masters found the similarity of the individual body and the mandala in the fact that the former is an aggregation of veins and the latter an aggregation of ḍākinīs as has already been discussed.

In the case of the cakra theory, the individual side of bodhicitta (a mixture of the semen and the ovum) is identified unconditionally with the universal side of it (the union of prajñā and upāya). In fact the tantric masters applied the term bodhicitta to the mixture of the semen and the ovum in order to express the more fundamental idea of the identification of the union of the male and the female elements with the union of prajñā and upāya, which is the original meaning of bodhicitta. This word bodhicitta guaranteed methodologically the efficacy of their practice. In the case of the upward course of this bodhicitta, the word kalā (the digit of the moon) must have been thought to have the same function, but we are not yet fully informed about this practice (31-33 f.).

This tendency of their way of thinking which underlies various arguments of the Saṃvarodaya-tantra, seems to be the reflection of an accepted Weltanschauung. Utpatti-krama and utpanna-krama are only part of an effort to put into words this theory of the original identity of the universal and the individual expressed in different ways. In this connection the idea of the mandala is important.

Viewed from the standpoint of utpatti-krama, the mandala is the figurative expression of the emanation of the world from Heruka.

Viewed from the standpoint of utpanna-krama, the mandala (the figurative expression of the phenomenal world) is nothing more than the contents of Heruka, who is the ultimate reality.

The followers of the tantric cult actually saw, draw or constructed the mandala, or they may have taken part in the rite of the mandala (chapters 8 and 17). The structural similarity of this visual mandala with the mandala of Heruka (the assembly of deities around Heruka as described in chapter 13) brought a convincing assurance of the ultimate success of the tantric practices.

The idea of ḍākinijālasaṃvara is a medium devised in order to express this idea of the world, the original identity of the ultimate reality and the individual existence.

This word ḍākinijālasaṃvara formed a logical sequence to the connotation of mandala in ḍākinijāla, and preserved the efficacy of the visual medium. It further introduced an additional very effective principle, in that it mediated between the universal and the individual, the connotation of sukha in saṃvara.

We conclude: the system of the Saṃvarodaya-tantra can be supposed to reflect the system of the Saṃvara literature. Its originality lies in the fact that it introduces the concept of ḍākinijālasaṃvara, and in the fact that this concept is an effective expression of a fundamental image of the world, an image which conveys the original identity of the ultimate reality and the individual existence.

ŚRĪ-MAHĀSAMVARODAYA-TANTRARĀJA

II

Utpattinirdeśa-paṭala.

bhagavān āha //

sādhū sādhū vajrapāṇe rahasyotpattim udānayaṁāsa¹ /
 athātaḥ saṁpravakṣyāmi utpattikramabhāvanā² // 1 //
 catasro yonayo bhūta³ nānakarmasvabhāvataḥ /
 aṇḍajāś ca⁴ jarāyus⁵ ca saṁsvedā upapādukāḥ // 2 //
 haṁsakroñcamayūras⁷ ca śukasāryādayo⁸ 'ṇḍajāḥ⁹ /
 hastyaśvagomahiṣās¹⁰ ca¹¹ kharamānuṣa¹² jarāyujāḥ // 3 //
 kṛmikiṭṭapataṁgās ca matsakādis¹³ tu svedajāḥ /
 devanarakasattvās ca¹⁴ antarābhava eva ca // 4 //
 eta¹⁵ aupapādukāḥ¹⁶ sattvāḥ prathamakalpikādayaḥ /
 pūrvavideho 'paragodānir¹⁷ uttarakurur¹⁸ eva ca // 5 //
 mahābhogena saṁvartya¹⁹ dhandhā jaḍāvivekinaḥ /
 trayo²⁰ dvīpa²¹ manuṣyaṇāṁ nirvikalpavicāriṇaḥ²² // 6 //
 jambudvīpe²³ sujātasya²⁴ karmabhūmiḥ²⁵ praśasyate /
 sukṛtaṁ duṣkṛtaṁ²⁶ karma madhyamādhama²⁷ uttamam²⁸ /
 pūrvajanmāvīpako 'tra dr̥śyate sarvajantuṣu // 7 //
 madamātsaryaduṣṭās³⁰ ca śaṭhakapaṭābhīmāninaḥ /
 rāgadveśādimohāndhā³¹ jarāvyādhiprapīḍitaḥ // 8 //

1. C udānayaṁāsaḥ; P ahānayaṁāsaḥ 2. B -bhāvanā; CP -bhāvanā
 3. A bhūta; BE bhūtāṁ; CDP bhūtā; I bhūtāḥ; L bhūto 4. C
 aṇḍajā; E aṇḍajāḥ 5. A jaś; DE jarāyujāś 6. BD saṁsvedajaupa-;
 CE saṁsvedopa-; I saṁsvedo aupa-; PL saṁsvedaupa- 7. BP -mayurañ;
 CL -mayuraṁ; IE -mayuras 8. BCIDP -sārādi; E -sārīdi; P -sārādi
 9. A dajāḥ; other MSS aṇḍajāḥ 10. D -mahiṣās; ABCIEP -mahiṣās;
 L -mahiṣa 11. L omits 12. A -manuṣya? B -gamānukha; C -maṇuṣaṁ;
 D -manukha; P -maṇuṣaṁ 13. A matsikādis; B matsakādin; C matsa-
 kādis; DE matsyakādis; IL masakādis; P makṣikādin 14. B -satvānāṁ
 m-; CDEPL -satvānāṁ; I -satvānāṁ 15. AD ete; BE etem; CP etām;
 IL etad 16. A aupāduka; CP opapāduka; IDEL aupapāduka 17. AIPL
 -godāni; B -goḍāni; C -godāyanī; D -goḍāyanī; E -gaudāni 18. A
 -kur; other MSS -kurum 19. A sarvvatyō; B savartyeṁ; CDPL
 sambarttyaḥ; E sambarttya; I saṁvarttyaḥ 20. BCDEP trayaḥ; IL
 traya- 21. CIDEPL dvīpa 22. A nirvvikalpādicāriṇaḥ; L nirvvika-
 lpavināditāḥ 23. E -dvīpasya 24. E jātasya 25. BL -bhūmī;
 CDEP -bhūmi 26. CE duṣkṛte; PL duṣkṛte 27. C madhyamodhamam;
 I madhyamo 'dhamam; P madhyamottamam; L madhyamo 'dhapam 28. B
 urttamā; CDEP uttamāḥ; I uttamā; L eva ca 29. L pūrvakarma-
 30. BCIDPL -duṣṭānāṁ; E -duṣṭānā 31. BCDPL -mohānāṁ; E -mohānā;
 I -mohavāṁ

jambudvīpe varaśreṣṭho¹ madhyadeśopapadyate /
 mṛdumadhyatikṣendriyo³ janma pūrvakuśala-m⁴apekṣitam // 9 //
 manuṣyajātaṁ⁵ prathamam⁶ mahāphalam⁷ /
 svagrāhaṁ niṣkrāntir⁸ dvitīyasya lābhaḥ⁹ /
 kuśale¹⁰ pravrajyāsādhanaṁ tṛtīyam /
 ekāgramānasalābhaś¹¹ caturthan tu udāhṛtam // 10 //
 māyopamasamādhiṁ¹³ ca na prajānanti mānuṣaḥ /
 anādikālikakleśā¹⁴sanāprabalīkṛtāḥ¹⁵ // 11 //
 tena purākṛtaṁ karma cyutyutpatti sambhavet¹⁶ /
 sāmagrīṁ¹⁷ na labhate tāvat saptāham antarābhavati tiṣṭhati // 12 //
 antarābhavasattvasya deśāntaragāmivat /
 kathamcit karmasūtreṇa śaḍgatiś ca¹⁸ prajāyate // 13 //
 mātṛpitṛādisaṁyogād aikṣayed²⁰ bhavajanmaṇaḥ²¹ /
 atinirbharam ānandaṁ²² mukhāmarge²³ praveṣyate // 14 //
 aśvārohanavaj²⁵ jñānaṁ²⁶ vāyuvāhanarūḍhavad²⁷ /
 śīghrataraṁ²⁸ samāgatya²⁹ muhūrtakṣaṇamātrakam // 15 //
 dvāsaptatisahasraṁ ca nāḍī³⁰ saṁcodya tatkṣaṇam³¹ /
 paramānanda saṁprāptam ālikāli dravīkṛtam // 16 //

1. A -śreṣṭhe; B CEP -śreṣṭha 2. A -madhyes; BEDP -madhyas
 3. CEPL -ndriya 4. I pūrvam 5. BCIDEL -jāta; P -jāta 6.
 BCIDEP prathamasya; L pramasya 7. BIDEPL satphalam; C mahat
 phalam 8. A niṣkānti; B nikrānta; I nikrāntaḥ; CDEPL niṣkrānta
 9. BCIDP lābhaṁ; E rābhaṁ; L lābha 10. BCP kuśala-; IL kuśalam
 11. A -mānuṣaḥ; B -mānuṣa-; CIDEL -mānasaḥ; P -mānuṣam 12. IDE
 lābhaṁ; L lābha 13. BCP -samādhiś 14. BIEPL -kleśa 15. BP
 -kṛtā 16. A sambhave; P sambhave 17. A sāmagrī; B sāmagrī
 18. BCIDEP śaḍgatiṁ ca; L śaḍgatiṁ 19. E mātṛa; other MSS mātā.
 20. A eṣayet; B vaiṣayad; CDP aikṣayed; I aikṣayet; E ekṣayed;
 L aikṣaye 21. BE -janmaniḥ; P -janmanah 22. BCIEP ānanda;
 L ānandaṁ ca dan 23. All MSS exc. A sukha- 24. CP -mārgga;
 IL -mārga 25. AC aśvārohavata; B aśvārohana-; D aśvārohanavat;
 I asvārohanavat; E aśvārohavat; P aśvārohava; L aśvārohanam
 26. L edānaṁ 27. A vārūḍhavad 28. A śīghraṁ; B śīghraṁtara;
 C śīghraṁtara; I śīghrataraṁ; D śīghraṁtara; E śīghratarenam;
 L śīghratara 29. A bhūṛṇamāgatya; B samāgatye; C gatyā; E
 āgato; P āgatya; L ṇamāgatya 30. E nāḍi; other MSS nāḍī
 31. B tatṇai; CIE tatṇaṇe; D tatṇaṇe; PL tatṇaṇo

śukraśonitayor madhye bindurūpeṇa tiṣṭhati /
 prathamam¹ kalalākāram arbudañ ca dvitīyakam // 17 //
 tṛtīye² peśito jātañ³ caturtham⁴ ghanam eva ca /
 vāyunaṁ preryamāṇaṁ ca⁵ māṁsākāravat⁶ bhavet // 18 //
 pañcamasāgataṁ bījaṁ⁷ pañcasphoṭaḥ⁸ prajāyate^{10,11} /
 keśaromanakhacihnaṁ¹² saptamāsena jāyate // 19 //
 indriyaṇi ca rūpaṇi vyajyante caṣṭamāsataḥ¹⁴ /
 saṁpūrṇam¹⁵ navamāsena cetanaṁ daśamāsataḥ // 20 //
 kalalenaśobhyarūpeṇa arbudaṁ¹⁷ ratnasambhavaḥ¹⁸ /
 peśi¹⁹ amitanāthasya²⁰ ghano²¹ amoghasiddhayeḥ²² /
 praśakhā vairocanaśyāpi²³ pañcakāraṇa tu darśayet // 21 //
 akṣobhyamūtrarakṭasyāmitābhaśukrarūpiṇaḥ²⁵ /
 piṇḍamātran tu ratnasya sammiśrāvairocanaḥ²⁷ sthitaḥ // 22 //
 dve nāḍyau yonimadhye²⁸ tu vāmadakṣiṇayor tathā /
 vāme śukraṁ²⁹ vijāniyād³⁰ dakṣiṇe rakṭam eva ca // 23 //
 taylor milanam³¹ ekatvaṁ dharmadhātuh³² svabhāvataḥ /
 karma bījavaśāt³³ prāptaṁ³⁴ vāyubhiḥ³⁵ parivartya ca // 24 //

1. AB prathama 2. BCIDPL tṛtīyaṁ; E tṛtīya 3. BE jāta
 4. ABIE caturtha 5. A preryamāṇaṁ ca māmaṁ ca; BC preryamāṇa-
 asya; DPL preryamāṇasya; I preryamāṇasya; E preramāṇasya
 6. C -kāraṁ ca; L -kāraṁ ca yad 7. A -māsasaṁ; B -māmsaṁ;
 D -māsaṁ 8. ABCP bīja 9. BEP -sphoṭa; CID -sphoṭaṁ;
 L -spheṭṭaṁ 10. A prajāyete 11. B adds hastapādamukhaś caiva
 śaṁmāsena jāyate; DE add hastapādamukhaś caiva śaṁmāsena tu
 jāyate 12. A -nakhaś 13. BCIDEL -cihnaḥ; P cihniḥ 14. A
 vyajunte caṣṭa-; B vyañjanāṣṭa-; ECI vyañjanāṣṭa-; D
 vyañjanānyasta-; P vyañcanaṣṭa-; L vyañjanaṣṭaka- 15. ABIDEP
 saṁpūrṇa-; C sapūrṇa-; L saṁpūrṇan 16. All MSS exc. A
 kalalād a- 17. A arghado; B arbuda 18. B -bhava; CDE -bhavaṁ
 19. B pyaśrī; C peśito; D peśito; IE peśi 20. A amṛtamārthaś ca;
 C amitābhavasya; D amitābhasya 21. CDE ghanā 22. CP -siddhyayaḥ;
 BD -siddhayaḥ; I -siddhaya; E -sidhiyaṁḥ; L -siddhaca 23. A
 vairocanaś cāpi 24. A -rakṭasya ami-; BCP -rakṭasyāmi-;
 DE -rakṭasyāmi-; I -syāmi-; L -rakṭam tu ami- 25. L
 -śukralakṣaṇaḥ; I -raktarūpiṇaḥ 26. BCEPL -miśraṁ; D -miśraṁ
 27. ACIDPL vairocana-; B vairoca-; E vailocana- 28. B -madhyān;
 E -madhyeṁ 29. AL śukla; BIP śukra 30. vijāniyā; B vijāniyā;
 I vijāniyod; E vijāniyād; P jāniyad 31. ACIDEP milanam;
 B mīranam; L militam 32. All MSS exc. A -dhātu- 33. B -vasaṁ;
 I -rasa; L -vaśa 34. A prāptai; B prāptā; C sapta; IDEP prāpta;
 L prāptaḥ 35. B vāyavo; CIDEF vāyavo; L vāyava

dharmodayayoni¹dvarāṇām abhimukhaṁ bhavati niścitaṁ /
 dakṣiṇ²akukṣim āśritya utkuṭuk³asthitaṁ abhimukhaṁ /
 vāmakukṣim⁵ samāśritya prajñodaramukhī bhavet // 25 //
 bījāṇānakrame kāle muhūrtaṁ⁷ lakṣayet sudhīḥ /
 dakṣiṇe vahati yo⁸ vāyuh⁹ puruṣo bhavati sarvadā // 26 //
 vāme vahati yo vāyuh¹⁰ strī¹¹ sambhavati¹² niścitaṁ /
 ubhayor madhyagataṁ¹³ bījaṁ¹⁴ napuṁsakaṁ sadā bhavet // 27 //
 abdhātuḥ paitṛko jñeyas tejodhātuś ca mātṛkaḥ /
 tvaṁ māṁsakaṁ ca raktaṁ¹⁵ ca mātṛkā¹⁶ iti kathyate // 28 //
 snāyu majjā ca śukraṁ ca pitṛjā iti kathyate /
 evaṁ ṣaṭkauśikaṁ¹⁷ piṇḍaṁ vajrasattvavaco yathā // 29 //
 rūpaṁ¹⁹ vedanā saṁjñā saṁskāra²⁰ vijñānam eva ca /
 pañcabuddhasvabhāvaś²¹ tu skandhotpattir²² viniścita²³ // 30 //
 janmotpattikramaṁ jñātvā²⁴ samyaksambuddhatvam²⁵ āpnuyāt /
 etat skandhaparijñānaṁ kathitaṁ tattvavādinā // 31 //
 ity utpattinirdeśapaṭalo dvitīyaḥ // //

1. B dharmodayāni-; I dharmodayāni-; E dharmadvārāṇām
 dharmodayāni-; P dharmodayonir; L dharmoyāni- 2. E
 dakṣiṇaṁ; L dakṣiṇe 3. A utkutakaḥ; L utkuṭu- 4. A
 sthito bhi- 5. AIDE vāmakukṣi; B vānakukṣi; after this,
 D omits samāśritya pātāla- (ch. 3, v. 5) 6. ACIEPL
 prajñā udara-; B prajño udara- 7. A muhūrta; BIL muhūrta;
 CE muhūrta; P muhūrte 8. P so; AB omit 9. A vāyu tu;
 BP vāyu 10. A yadi maruti; B yo mārut; C yo vāyutaṁruta;
 I yo maruta; E yo mārāt; P yo mārutaṁ 11. BIEPL strīṇaṁ;
 C strīṇā 12. A sambhava; BCIP bhavati; E bhavatti;
 L bhavatu 13. A madhye gate 14. A vāyau 15. All MSS exc.
 A raktaś 16. A mātikā; other MSS mātṛjā 17. A ṣaṭkautikaṁ;
 B ṣaṭkośikaṁ; P ṣaṭkauśi; L ṣaṭkauṣṭhikaṁ 18. B -satvo;
 CIEP -satvaḥ 19. All MSS exc. A rūpa- 20. BIPL saṁskāra-;
 CE saskāra- 21. BE -bhāvaṁ; CIPL - bhāvan 22. ABIEPL
 -tpatti; CP -tpartti 23. BIEPL viniścitaḥ; IL niścitaḥ
 24. ACE jñātum; B jñāta; I jñānaṁ; P jñātaṁ 25. C -burddham;
 IEPL -buddham

III

Utpannakramanirdeśa-paṭala.

athātaḥ saṁpravakṣyāmi utpannakramabhāvanā¹ /
 yena vijñātā² matreṇa āśu siddhim avāpnuyāt // 1 //
 kāyamaṇḍalam āśritya dharmasaṁbhogavigrahau³ /
 dehamāṇḍalam ity uktāṁ saṁbodhikramasādhanaṁ // 2 //
 utpattiṁ⁴ mṛdumadhyo yogī⁵ dhāyād⁶ maṇḍalabhāvanā⁷ /
 adhimātro⁸ jhaṭitākāraṁ⁹ maṇḍalaṁ cittamātrataḥ¹⁰ /
 jhaṭitākārayogena utpannakramabhāvanā¹¹ // 3 //
 traidhātukamayāṁ kūṭāṁ prāṇino maṇḍaleyakāḥ¹² /
 tanmadhye¹³ jhaṭitākāraṁ¹⁴ yogī¹⁵ syād¹⁶ maṇḍalādhipaḥ¹⁷ // 4 //
 om āḥ hūṁ iti mantreṇa kāyavākacittamaṇḍalam /
 svargamartyaṁ ca¹⁸ pātālam ekamūrti bhavet kṣaṇāt // 5 //
 jhaṭitākārayogena jhaṭitā¹⁹ mantraṁ uccaret /
 sarvavīrasamāyogaḍākinījālasatsukham // 6 //
 catvāro dhātavas skandhāḥ ṣaḍviśayātmakās tathā /
 devyā²⁰ herukajñānaṁ tu tasya bhedaṁ na kalpayet // 7 //
 tathatāmudritaṁ cakram²¹ kham iva śūnyatā tathā /
 nairātmyā tathatā viśvaṁ²² upāyaḥ²³ karuṇābalaḥ // 8 //
 yuganaddham anābhogaṁ maṇḍalaṁ²⁴ sāraṁ uttamam /
 cintā²⁵ vikalpayoge 'pi²⁶ tadācintyaṁ akalpakam // 9 //
 sarvākāra²⁸ varam²⁹ sarvaṁ nirākāraṁ³⁰ sukhendriyam /
 bhāvābhāvātmakaṁ caiva bhāvaṁ kṛtvā nityoditam³¹ // 10 //

1. BCIEP -bhāvanā 2. A vijñā-; CIEL vijñāna- 3. A -vigrahaiḥ; BCL -vиграhe; I -māgrahe; E -vighra; P -vighrai 4. P utpattir; ABC utpartti; IEL utpatti 5. AE mṛdumadhye yogī; B mṛdumadhyā-yogi; C mṛdumadhyād; I mṛdumadhyo; P mṛdumadhyar; L mṛdumadhyas ca 6. C dhyāyavat; P dvyoyavat; L ātma 7. BIEL -bhāvanāṁ 8. B adhimātreṇa; CIE adhimātre; P adhimātra; L apimātreṇa 9. A jhatikāraṁ; C jhaṭikālaṁ; E jhaṭitākāre; P jhaṭikāraṁ; L jhaṭitākāra 10. BL -mātrataḥ; C -modataḥ; IE -mātrata; P -movataḥ 11. B -bhāvanāḥ; L -bhāvanāṁ 12. I māṇḍaleyata; P maṇḍaleyataḥ; L māṇḍasveyataḥ; L māṇḍasveyataḥ 13. BCE tanmadhyā 14. B jhaṭitākāra 15. L yo 16. CIPL omit 17. L mantramāṇḍalādhipaḥ 18. A -mattaṁ ca; B -martyeṇ ca; C -mattya; I -matyaṁ ca; E -mattā ca; P -madhye; L -marttyaṁ ca 19. C jhaṭitāra-; P jhaṭitākāra- 20. P devyo 21. BE cakra 22. BE viśva 23. All MSS upāya 24. BCEP maṇḍala- 25. BIE cittā- 26. L -yogena 27. BD sadā- 28. ACL -kāraṁ 29. A saccha; P sarvva; L nilaṁ 30. BCP nirākāra; I nīrākāra; E nirdoda; L nirākāla 31. C nityodita; PL nityoditaḥ

anāropam¹ anābhogaṃ nityoditā² mahāsukham³ /
 tattat⁴ prāpya samutpannam anutpannaśvabhāvataḥ⁵ // 11 //
 ajaḍatvāt⁶ svasaṃvedyam⁷ ajānakam apaśyakam⁸ /
 nīrūpatvād⁹ akūṭasthaṃ nityaṃ tad avikārataḥ¹⁰ // 12 //
 na cābhāvo 'py¹¹ anucchedāt¹² saṃvṛttotpādaśambhāvāt¹³ /
 saha¹⁴ sarvadharmāṇāṃ nījanandasvarūpataḥ¹⁵ // 13 //
 svādhiṣṭhānaṃ svayaṃbhūtvād anāhatam anāśataḥ¹⁶ /
 anutpādarasāvedād¹⁷ bhāvanāpi tathāvidhā¹⁸ // 14 //
 prajñāiva¹⁹ hi²⁰ bhaved²¹ dhyānaṃ śūnyatāprativedhikā²² /
 sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā²³ // 15 //
 mahāsukhābhisambodhir²⁴ mahāmudrā²⁵ parā tathā²⁶ /
 dharmatattvāvatārāya tebhyo bhedaḥ²⁷ pradarsītaḥ²⁸ // 16 //
 sadguror upadeśena sphuṭo²⁹ bhavati nānyathā /
 saṃvaram³¹ sarvabuddhānaṃ evaṃkāre³² pratiṣṭhitam // 17 //
 kāyavākacetasaṃ³³ karma sarvākāraikasāṃvaram /
 saṃvaram³⁴ sukhavaram³⁵ bodhir³⁶ avācyaṃ anidarśanam³⁷ // 18 //
 rahasyaṃ³⁸ sarvabuddhānaṃ milanaṃ³⁹ saṃvaram⁴⁰ varam⁴¹ /
 svādhiṣṭhānakramo hy eṣa⁴² sphuṭaḥ⁴³ sadgurukauśalāt⁴⁴ // 19 //
 ity⁴⁵ utpannakramanirdeśapaṭalas tṛtīyaḥ // //

1. BCDEP nānā- 2. C nityoditan; P nityodit; L nityāditam
 3. APL mahat; B -māhā-; D mahot 4. I tan tan; L mantra
 5. A anutpannaṃ 6. CP ajaḍatvā; L ajaiḍatvā 7. B svatsva-
 saṃvedam; C svasaṃvedyam; P svasaṃvyadyan; L tasyataṃvyadyan
 8. BCP aśasyakam; E apasyakam 9. IDEL nīrūpatvād 10. A ad-
 vikārataḥ; B avirataḥ; E avikārāyataḥ 11. ABCDPL cābhāvo py;
 I cābhāvāpy; E cābhopy 12. A anucchedā; P anucchedot 13. A
 saṃvṛttotpāda-; B savṛttautpāda-; I saṃvṛttotpāda-; D saṃ-
 vṛttautpāda; E saṃvṛttotpāda-; P saṃvṛttotpāda-; L sāsvatosyāda-
 14. BIE sahaja 15. B -rūpakāḥ 16. AIP anāśataḥ 17. ACDP
 rasāvedhāt; BI rasāvedhāt; E -rasāvyadhāt; L -rahāvyadhāt
 18. A -vedhā 19. BE prajñāva; D prajñā; I prajñeva; L prajñava
 20. D vahati 21. A bhavya; CP bhava 22. BD -vedhikāḥ; C
 -vyaddhikāḥ; IE -vedikāḥ; P -vedikāḥ; L -vedhitā 23. L
 bhāvanaivaṇabhāvanāt for this pāda 24. C -saṃrbodhi;
 E -saṃbodhi; L -saṃbodhiḥ; BDP -sarvvāni 25. A -mudrās
 26. A tathā smṛtā; I tathāvidhā 27. B bheda; CDEIPL bhedaṃ
 28. A pradeśitaḥ; B pradarsītaḥ; CDEPL pradarsītaḥ; I pradars-
 ītaḥ 29. CP sadgurupa-; E sadguropa- 30. I sphuto; L sphuṭo
 31. BCIDL sambaraṃ; EP sambara 32. B ebījakāreṇa; C evaṃprakāra;
 D evikāraṃ; P evaṃprakāre; L evakālam 33. AP -cetasāḥ; BIDL
 -cittasāḥ; C -acitasāḥ; E -cittesa 34. B sukhava; ID sukhasaṃ-;
 E sukhavara 35. All MSS exc. A bodhim 36. ABD anidarśanaṃ;
 E anidarśanaṃ 37. AE rahasya 38. A mīlana; CIEPL mīlanaḥ;
 B mīranaḥ; D mīranaḥ 39. B varaḥ; C saṃvaram; I mīlanaḥ
 sarvasaṃvaram for this pāda 40. IDEL eṣaḥ 41. A sphuṭa;
 E sphuṭoḥ; B sphuṭoḥ; CP sphuṭaḥ; I sphuṭo; D sphuṭaḥ 42. P
 sadgu-; L sadguroḥ 43. A -kausatvāt; B -kobalāt 44. BCIEPL iti;
 L adds śrīsambharodayamahātantre

IV

Caturbhūtapāñcakāraśaḍviśayadevatāviśuddhi-pāṭala.

athātaḥ saṃpravakṣyāni caturbhūtasvabhāvataḥ /
 yad yad¹ vastu² sarvaṃ hi³ tad⁴ tad bhūtasvabhāvataḥ // 1 //
 pṛthivī tatra vastūni⁵ agninaṃ sarva⁶ pācyate⁷ /
 āpena ca dravīkṛtya vāyunaṃ saha⁸ preritam // 2 //
 ākāśaśūnyadeśasthaṃ⁹ tena sarvatra¹⁰ jāyate /
 yatraikaṃ¹¹ tatra catvāri tatsarvaṃ upatiṣṭhate // 3 //
 tṛṇagulmalatāvṛkṣaḥ jada¹² vijñānamātrakaḥ¹³⁻¹⁴ /
 śaḍgatikaś ca ye sattva vijñānasaha¹⁵ vartate¹⁶ // 4 //
 tena sarvatra piṇḍaḥ¹⁷ jānīta¹⁸ bhava¹⁹ dhīdhanāḥ²⁰ /
 maraṇādiṣu sattvaṇāṃ vāyuh²¹ sarvatra cālyate²² // 5 //
 tatksape 'gninaṃ tyajati²³ āpaṃ śuṣkaṃ sadā bhavet /
 sarvatra sandhisandhin tu gata²⁴ niścetata²⁵ bhavet // 6 //
 pṛthivīmātraṃ²⁶ kāṭhinyaṃ²⁷ sthitaṃ²⁸ dehādimātrakaṃ /
 jāyante ca mriyante²⁹ ca catvāri bhūta sarvagaḥ³⁰ // 7 //
 devāsuramanuṣyāṇāṃ vinā bhūtair³¹ na jāyate /
 devatālokapālādīn sarvatra sahasaṃsthitāḥ // 8 //
 samastavedāśiddhānte³² manyate bhāvyate³⁴ sadā /
 sarvatra sarvagaṃ³⁵ sarvaṃ³⁶ yatra tiṣṭhati³⁷ bhūmijaṃ // 9 //

1. AIP yat tat; B yat tata; C yart tat; DEL yad tad 2. B sarvvavastu 3. A sarvva hi; B sarvvāni; CEPL sarvvāni; I sarvāni; D sarvvani 4. BCDEPL omit 5. A bhūtāni 6. ABDEPL sarvvatra; C sarvatra; E sarvaṃtraṃ 7. CP pecyate; I pacyate 8. A sadā 9. A ākāśaṃ śūnyadeśe sthāṃ; C ākāśadeśastha 10. E sarva 11. BDE yatraikas; CP yatraikos; I yatrekas; L yatraika 12. A jada; BIDEPL jado; C jatro; L yato 13. A avijñāna- 14. B -mātrataḥ; CP -mātrakaḥ; IDEL -mātrakaṃ 15. A vijñānaṃ sahate; B vijñānasah- 16. C varttante 17. All MSS exc. A piṇḍa 18. CEL jāniyā; I jāniyā; D jāniye 19. CP bhavaḥ; EL bhavad 20. D dhīdhanāḥ; B maraṇādiṣu gaṇyataḥ for this pāda 21. BCDEPL vāyu; I vāyuna 22. B kalpate; P vānyate 23. A tejraṭi; I tyajanti; L tyajāta 24. C cāda; P gadā 25. B niśṭatā; CP niceṣṭatā; ID niśceṣṭatā; E niśceṣṭhatā; L niśceṣutā 26. CIEPL -mātra; B -mātran tu; D -mātraṃ tu 27. A kāṭhinja; B koṣṭhinaṃ; CP -kāṣṭhinyaṃ; I -kāṣṭhinya; D kāṣṭhinyaṃ; E kāṣṭhinya; L -kāṣṭhinya 28. All MSS exc. A sthita 29. A mriyante; BD mryante; CL mryante; P catvāri mryante; E omits 30. C sarvadāḥ; P sarvvadāḥ 31. BCP bhūte 32. BCDE -deva- 33. A -siddhānta; E -niddhānta 34. BIDEPL bhāvite; C bhāviṃte 35. B sagapā; CI sarvaga; P sarvvaga 36. BEPL sarvva; IC sarva 37. B ṣṭhintu; CIDEPL tiṣṭhantu; P tiṣṭantu

caturbhūta¹ para² śreṣṭha³ sarvaśāstreṣu sammatam⁴ /
 prānavāyuh⁵ samādrśya⁶ agnijīvitakṣaṇam⁷ // 10 //
 amṛtasvabhāva āpasya⁸ prthivī kṣetramātrataḥ⁹ /
 tatra tiṣṭhet¹⁰ sadā¹¹ devo¹² vijñānaṁ paramesvaraḥ¹³ // 11 //
 tasyāvartate¹⁴ jñānam¹⁵ ākāraḥ¹⁶ pañcādevataḥ /
 rūpaṁ¹⁷ vedanā saṁjñā saṁskāra¹⁸ vijñānam eva ca // 12 //
 ādarśaḥ¹⁹ samatā pratyavekṣaṇā kṛtyānuṣṭhānam eva ca /
 suviśuddhadharmadhātus²⁰ ca ete²¹ jñāne²² pratiṣṭhitāḥ // 13 //
 vairocana ratnasambhava mitābhāmaghāḥ śobhya²³ eva ca /
 pañcakāraikasambodhir²⁴ viṣayaḥ²⁵ śaṭ²⁶ prakīrtitāḥ²⁷ // 14 //
 rūpaṁ²⁸ śabda²⁹ tathā gandho³⁰ rasaḥ³¹ sparśadharman³² eva ca /
 ete³³ viśuddhaye³⁴ khyātā³⁵ aṣṭādaśa dhātavaḥ³⁶ smṛtāḥ // 15 //
 eteṣāṁ skandharūpatvād bhāvayet paramākṣaram³⁷ /
 buddhatvaphalāhetuḥ³⁸ syac cakṣurādiṣu bhāvayet // 16 //
 cakṣurindriyavijñānaṁ cittavajravikurvitaṁ /
 trayāṁ⁴⁰ svabhāvaviśuddhyartham prabhāsvapadaṁ bhavet // 17 //
 vijñānaśrotraśabdasya anupalambhaḥ⁴¹ svabhāvataḥ /
 ghrāṇa⁴² gandhe⁴³ tu vijñāne⁴⁴ viśuddhis⁴⁵ tathatā smṛtā⁴⁶ // 18 //

1. A catudbhujantaṁ; other MSS caturbhūta- 2. A para-; L -mayaṁ
 3. BCE śreṣṭha; P śreṣṭha 4. B saṁmatā; C saṁmatāḥ; DP sammatāḥ;
 I sammatāḥ; E saṁmatāḥ; L sanmatā 5. B prānavāyu; IDEL prānavāyu
 6. A -śritya; I -srītya 7. B agnijīvantu; C agnijīvata-; I agni-
 jīvata-; D agnijīvaṁ tu; E agnijīva tu; P agnijīvatu; L agni
 jīvita 8. A -svabhāva āpaś ca 9. A -mātrataḥ; BCIDPL -mātrataḥ;
 E -mātrakāḥ 10. B tiṣṭho; P tiṣṭhan 11. I mahā- 12. A devā;
 BCIEP deva; D devaṁ; L devāḥ 13. All MSS exc. B paramesvaraṁ
 14. A tasyāvadyate; D tasmād āvarttate; P tasyo varttyate; L tasyāṁ
 avarttate 15. ABCP jñāna 16. BID ākāraṁ; CEPL ākāra 17. All
 MSS exc. A rūpa 18. A kāra; B saskāra; CIDP saṁskāra; E saskara;
 L -na saṁskāra 19. All MSS exc. A ādarśa- 20. All MSS exc. A
 -dhātuṁ 21. All MSS exc. A etā 22. All MSS exc. A jñāna-
 23. BIP -bhyar 24. AIDE -bodhi; BL -bodhiṁ; CP -bodhim 25. A
 viṣeyā; BIP viṣayā; C viṣaryaś ca; D viṣayaḥ ca; EL viṣayaś ca
 26. A omits; P veṭa; B śaṭ; L śata 27. CDEPL smṛtāḥ; I
 prakīrtitā 28. BCIDPL rūpaṁ; E rūpe 29. All MSS exc. A śabda
 30. All MSS exc. A gandha 31. All MSS exc. A rasa 32. A
 sparśadharman 33. AIDP etā; B tatrā; C etya; E etāḥ; L etāṁ
 34. All MSS exc. A viśuddhim 35. All MSS exc. A ākhyātā
 36. B dhātu aṣṭādaśā; CIDPL dhātur aṣṭādaśā; E dhātur araṣṭādaśā
 37. BCDIEP paramākṣaraḥ; L paramesvareḥ 38. AIP buddhatvaṁ
 39. B -phalahyatu; CIEPL -phalahetu; D -phalam eva 40. A
 tridayaṁ; BCDIPL trayāḥ; E traya 41. All MSS exc. A -lambha
 42. All MSS exc. A ghrāṇa- 43. BIEPL -gandhan; C -gandhaṁ;
 D -gandhaṁ 44. All MSS exc. A vijñānaṁ 45. BCDPL viśuddhi
 46. BCIEP smṛtāḥ

rasa¹jihvaviśuddhitva² vijñāna³ paramārthata⁴ /
 kāyasparsā⁵ kāyavijñāna⁶ māyotpanna⁷ svabhāvata⁸ // 19 //
 manodharmamanovijñāne⁹ hrdaye 'tīviśuddhitā¹⁰ /
 śa¹¹pravṛtti¹² vijñāna¹³ ālayan tu tathāgata¹⁴ // 20 //
 śrīherukasamādhistha¹⁵ prabhāśvarapadam āpnuyāt /
 viśayaviśayiyogena¹⁶ nirvikalpapada¹⁷ bhavet // 21 //
 viśayaviśuddhi¹⁸ bodhavyā¹⁹ sarvākāravare sthiti²⁰ /
 buddho²¹ dharma²² tathā saṅgha²³ eko 'pi²⁴ kalpanātraya²⁵ // 22 //
 triśaraṇa²⁶ tritattva²⁷ ca²⁸ trikāya²⁹ trivimokṣata³⁰ /
 trimukha³¹ tryakṣara³² trideva³³ syāt³⁴ traidhātukaśvarūpa³⁵ // 23 //
 trimaṇḍala³⁶ triyoga³⁷ tu trayo³⁸ mārga³⁹ tu deśita⁴⁰ /
 trisamaya⁴¹ trikalyāṇa⁴² kāyavākci⁴³ttam eva ca // 24 //
 prajñāyāś⁴⁴ ca upāyasya⁴⁵ yoga⁴⁶ tasya tṛtīyaka⁴⁷ /
 triguhyā⁴⁸ ca yathādr̥ṣṭa⁴⁹ dharmodayasvabhāvata⁵⁰ // 25 //
 tritaya⁵¹nūpalambhayogena⁵² trayāṇa⁵³ mantrārūpa⁵⁴ /
 trayāṇa⁵⁵ḍisvarūpa⁵⁶ ca bāhyābhyantaravastu⁵⁷ ca // 26 //
 bāhya⁵⁸ laukika⁵⁹ dharmo⁶⁰ bhyantara⁶¹ devatādikam /
 bāhyābhyantaraśuddhatvā⁶² yogī buddhatvam āvāhet // 27 //

1. A rasaṁ; BCDP rasah 2. ABCPL -tvā; I -tvāt; DE -tvād
 3. E spaśaṁ; I -saṁsparsā- 4. C -ka-; BDEP omit 5. All MSS
 exc. A -tpanna 6. I -vijñānaṁ; D -vijñāna 7. AB hrdayati;
 CIDEPL hrdayeti 8. All MSS exc. A viśuddhitāḥ 9. CD śaṭa-
 10. P -pravṛttiṁ 11. AID vijñāne; BE vijñāna; L vijñānena
 12. BCIDEPL tathāgataḥ 13. A -ṣṭhaḥ; BCDPL -sthaḥ; I -ṣṭhaḥ;
 E -staḥ 14. ABD viśayaviśuddhi-; C viśayaviśayiti-;
 I viśayaviśaye ni-; E viśaye ca viśuddhi-; P viśayo viśa-;
 L viśaye viśayi- 15. CP viśayah; IEL viśaye 16. B -viśuddhir
 17. BIDE bodhavyāḥ; C boddhavyāḥ; P bohrvyoḥ; L yedhavyāḥ
 18. All MSS buddha- 19. BL saṅghe 20. ekokṣi; BCIDEPL ekopi;
 L ekāpi 21. A triśaraṇa; B triśarāna 22. BD tritattva tu;
 CEP tritattvas tu; I trayas tatvas tu; L trikarmmatvāt 23. B
 trikāyā; CEP trikāyās 24. A tridevataḥ; L tridevāḥ 25. A syā;
 B syāḥ; CDP syān; E syās 26. A traidhātukaḥ; B tedhātuka-;
 I taidhātukaḥ; D tridhātukaḥ; E tridhātuka-; L taidhātuka
 27. BI -maṇḍala; CEP -maṇḍalaḥ; DL -maṇḍalas 28. BCIDPL
 triyogaḥ; E triyogaḥ 29. BDL triṇi; C trini; IEP triṇi;
 30. B mārgga; CP mārgga; IDEL mārgaṇ 31. C deśito; IP deśitā
 32. All MSS exc. A traya- 33. BCEP -kalyāṇa 34. upāyāśya;
 BCDPL upāyāś ca; IE upāyāś ca 35. All MSS exc. A yogaṇ 36.
 All MSS exc. A tṛtīyakaḥ 37. BL tritrayā-; C tristayā-; P
 tristayo 38. A -rūpataḥ 39. A trayi-; E trayoḥ 40. AL -rūpā
 41. A -vastucca; B -vastuta; C -vastuna; I -vastutah; D
 -vastunah; E -vastutah; L -vastuṣu 42. ABCEP bāhya; D bāhyāś
 ca; IL bāhyā 43. A lokiko; BDEPL laukikā; CI lokikā 44. BP
 dharmam; C dharmma; ID dharmam; E dharmmas; L dharmmāṁ
 45. AC bhyantara; BIDEPL abhyantara 46. BCIDEPL -śuddhitvād;
 L -śuddhisatvā

dharmadhātusvabhāvan¹ tu devatālabhanam prati /
 sarvākārasvarūpatvād devatī² parikalpitā³ // 28 //
 ādidaivatārūpena⁴ vajrasattvavyavasthitiḥ⁷ /
 pīṭhakṣetre⁸ tu saṅkete⁹ yoginīyogimēlakam // 29 //
 tathādvayasamāyogaṁ sphārayitvā¹¹ tu devatāḥ¹² /
 13 14 15 16 17 18
 asaṅkhyadevatā sphāraṇam asaṅkhyamāṇḍalakalpanā¹⁹ // 30 //
 acintya²⁰ devatāyogam acintya²¹ buddhanāṭakam²² /
 23 24
 śrīherukasamāyogaḍākinījālarūpataḥ // 31 //
 taylor abhinna-rūpatvabhāvanā kathitā mayā /
 26
 sarva-advayataṁ prāpya grāhyagrāhakāvarjitam²⁸ // 32 //
 29
 sthūlaśabdā itī proktaṁ sūkṣmaṁ³⁰ cintāmayam bhavet /
 cintayā rahitaṁ tattvaṁ tatpadaṁ parikīrtitam // 33 //
 31
 itī caturbhūtapāñcākāraṣaḍviṣayadevatāviśuddhipaṭalaś
 caturthaḥ // //

1. A -bhāvas 2. BIDE devatā 3. BCIP parikalpitam; E pari-
 kalpitam; L parikasyatiḥ 4. BCIDEP ādidevata-; L ādidevatā-
 5. BIEL -rūpan tu; CDP -rūpaṁ tu 6. B -sattvo 7. BCDPL
 -sthitā; E -sthitā; I -sthitī 8. AEI -kṣatre; B -kṣatra;
 CL -kṣetraṁ; D -kṣatraṁ 9. ABE saṅketa; C saṅketāḥ;
 I saṅketa; D śaṅketa; P saṅkataḥ; 10. ABCDEPL -yoga-
 11. AB sphālayitvā 12. P śrīherukasamāyogaḍākinījāla-
 rūpataḥ for this line 13. B omits following two lines
 14. CEL asaṅkhyā; ID asaṅkhyā 15. AB -devata-; P -devato-
 16. C -sphāraṇa; P -sphora 17. All MSS exc. A saṅkhyā-
 18. C -maṇḍalaṁ 19. CIDPL kalpayet; E kalpayeta 20. ACE
 acintya- 21. A acintya- 22. A -nāṭaka 23. B śrīherukaṁ
 24. L -samāyogaṁ 25. B -rūpatvā-; CP -rūpatvam; D -rūpatvāt;
 IEL -rūpatvam 26. BDP sarvve; C sarva; EL sarvva; I sarve
 27. A grāhyaka- 28. CE -vivarjjitam; L -vivarttitam 29. A
 sthūlasarvvam 30. A sūkṣme; B sūkṣma; C sūkṣme; DE sūkṣmaṁ;
 I sūkṣmaś; P sūkṣmaṁ; L sūkṣma 31. CI -viṣaye; DE -viṣaya

V

Candrasūryakramopadeśa-paṭala.

athātāḥ saṁpravakṣyāmi candrasūryau¹ prabhedatāḥ /
 vāmadakṣiṇayogena vahete² ca yathākramam // 1 //
 kaṇṭhād ārabhya vāmena pravṛtta³ nābhimaṇḍale /
 nāḍikādhomukhī candra āliś candrasamāvahā⁴ // 2 //
 nābher ārabhya savyena pravṛtta kaṇṭhadeśataḥ⁵ /
 nāḍikārdhvamukhī sūryaḥ kāliś cārkasamāvahā⁷ // 3 //
 vāma⁸ nāḍī praveśādhvā savyā niṣkāsapaddhatiḥ /
 nāsārandhradvayaṁ⁹ dvāraṁ dvayaṁ¹⁰ nāḍipramāṇataḥ¹¹ // 4 //
 raver¹² udayam¹³ ārabhya yāvad astamayo¹⁴ dinam /
 niśastamayam ārabhya¹⁵ yāvat tasyodayo bhavet // 5 //
 aharniśam¹⁶ ahorātraḥ praharo yāma ucyate /
 caturyāmaṁ dinam vidyāc¹⁷ caturyāmaṁ¹⁸ tathā niśam¹⁹ // 6 //
 saṁkrāntayo 'ṅgavāyoḥ²⁰ syur ahorātreṇa ṣoḍaśa²¹ /
 ardhardhayāmasaṁcāraṁ²² nāsikārandhrayoh sadā // 7 //
 pratipadaṁ samārabhya sitāṁ vāyur²³ dina²⁴ trayam /
 candre²⁵ carati yāmardhan²⁶ tataḥ²⁷ sūryadinatryam²⁸ /²⁹
 paripāṭyanaya yāvat tithiḥ pañcadaśī sitā³⁰ // 8 //
 kṛṣṇapratipadaṁ³¹ vāyur³² ārabhya divasātrayam³³ /
 prāg vahati sūryākhye yāvat pañcadaśī tithiḥ // 9 //

1. BCPL -sūryya-; D -sūrya-; I -sūrye; E -sūryye
 2. All MSS vahate 3. B pravṛtyā 4. A candramāvahā
 5. A -deśakaḥ 6. AL nābhiko-; CD nāḍiko- 7. B -sadāvehā;
 CIDEPL -sadāvahā 8. CIDEPL vāma- 9. B -dvaya 10. BD dvaya;
 L dvaye 11. B nāḍinā; D nāḍī; L nāḍi 12. AB naver 13. A
 udayam; B ūdayam 14. A aṣṭamaya- 15. AC ārabh; B ālabhya
 16. B ahanisim; E ahanisam; P ahaṁnirśam; L aharnirśam
 17. B vidyo; CEL vidyā; I vindyāc 18. A caturyāmo; B catur-
 yogaṁ; C catuyārma; I caturyāme; D caturyāman; E caturyāman;
 P caturyāmaṁ; L caturyāman 19. A niśam; BDI niśā; C diśam;
 E nisam 20. A 'ṅgavāryaḥ; B 'gavāyaḥ; I 'ṅgavāyo; L -gavāyo
 21. C ṣoḍasaḥ; other MSS ṣoḍaśaḥ 22. A -saṁcāraṁ; D -saṁcarāt
 23. ABIEPL vāyu; C vāmūr 24. E dine 25. B candra; C candrai;
 P candrair; L candraṁ 26. ABDE yāmarddha 27. BCP tat 28. B
 sūryasya 29. A adds punaḥ ścandre tataḥ sūryadinatraya
 dinatrayam / 30. A syatā; B sthitā; C sītā; DEP sitā;
 I sata; L sthita 31. A kṛṣṇapratipadaṁ; B kṛṣṇuprada 32.
 CP vār 33. C adds prāg vahati sūryādidinatrayam paripāḍya-
 nayogavattivipaṁcadaśītaḥ / kṛṣṇapratipadaṁ vārārabhya
 divasatrayam

nāḍī¹ dvātriṃśataṃ vidyād ahorātreṇa nāḍikāḥ² /
 praharasya caturthāṃśo³ nāḍī⁴ ghaṭīti⁵ cocyate // 10 //
 ahorātreṇa daṇḍaḥ syuś catuḥṣaṣṭipramāṇataḥ /
 daṇḍo 'rdhanāḍī ghaṭtyardhaṃ⁶ yamaṣṭāṃśa⁷ iti smṛtaḥ // 11 //
 vāyor gatagataṃ śvāso nāśaya⁸ parikīrtitaḥ⁹ /
 ṣaḍbhiḥ śvāsair¹⁰ viduḥ prāṇaṃ¹¹ vāyuyogavicakṣaṇāḥ // 12 //
 prāṇaiḥ pañcaśata¹² śvāsais tribhis tatpādasamyutaiḥ¹³ /
 14 15 16 17 18
 uttarāyanakālasya¹⁴ daṇḍaḥ¹⁵ prathamavāsare // 13 //
 dakṣiṇāyanakālasya niśādyāyāṃ¹⁶ tathā bhavet /
 daṇḍe daṇḍe kṣayovṛddhi¹⁹ jāniyāt kālabhedataḥ // 14 //
 śvāsaiḥ sapādarudraiḥ prati saṃkramam²¹ asya vṛddhinirhrāsau²² /
 śvāsātryaṃśena catuṣpādaṣaḍaṃśena cānudinam²⁴ // 15 //
 25
 ardhaṛḍhayāmasaṃcārāparipāṭiviparyayāt /
 26
 kalahādir bhaven nūnam²⁶ ataḥ saṃlakṣayet sudhīḥ // 16 //
 ekadvitricatuḥpañcaśaddināni viparyayāt /
 27 28 29
 vahed vāyur²⁷ yadi²⁸ tadā²⁹ jāyate kalaho mahān // 17 //
 30
 ekapakṣaviparyāsād mahāvyaḍhisamudbhavaḥ³⁰ /
 31 32
 pakṣadvayaviparyāsāt³¹ suhr̥dbandhuvipad bhavet³² // 18 //

1. A nāḍi; other MSS nāḍī 2. A nāḍikāḥ 3. A caturvvāśo;
 B caturthāṃśo; C caturthāṃgo; L caturthāśo 4. A nāḍi;
 D nāḍi 5 A ghātīti; BE ghaṭīti; L ghrāṇati 6. AID ghaṭtyarddha;
 B ghaṭtyadvaya; E ghaṣṭarddha; L śuddhaṃsyā 7. C vamaṣṭāṃge;
 I yamaṣṭāṅga; P yamaṣṭāṅga; L yāmyaṣṭāṅga 8. AP nāśaya;
 B nāśaya; C nāśayo 9. CDEL -tāḥ 10. A śvāsyar; B śvāsaiḥ;
 C svāseḥ; I svāsair; D svāsair; E svāśai; P svāsaiḥ 11. AI
 prāṇa- 12. CP pañcaśataḥ; D pañcaśataiḥ 13. C tetpādasamyute;
 E tasmād aśamyuraiḥ 14. E uttarāyanakārasya bhedataḥ //
 for following three lines 15. C urttarāyāṃ na; IL uttarāyāna-;
 P uttarāyāṃ na 16. AE -kārasya 17. BIP daṇḍa 18. A niśādyāyāṃ;
 B niśādyāyāt; C niśādyāyot; D niśādyāyās; P niśādyāyot 19. B
 kṣayā-; CP kṣayor 20. I -vṛddhiṃ; D -vṛddhiḥ; L -buddhiṃ
 21. A saṃmam; B saṃkamam; L saṃkramam 22. AIL -nirhrāsau;
 BPD -nirhrāsau; C -nihāsau; E hihhrāsau 23. A catau 'pāda-;
 CBIEL cataupāda-; P canaupāha- 24. L -ṣaḍaṇ caturthasena
 coditaṃ / 25. D -cārāt 26. A nam; B nunaṃ; CP nunam
 27 IAP vāyu 28. BCEP yadis 29. L yat teṣāṃ sū yadi tedā
 for this pāda 30. IL -bhavaḥ 31. A -virparyā; L -viparyāsā
 32. I -viparyayāt

pakṣatrayaviparyāsād māsaiḥ ṣadbhir¹ mṛtir² bhavet³ /
 sāmānyakālaṁ jāniyād anyac ca⁵ punar ucyate // 19 //
 samasaptagatē sūrye⁶ janmakāś⁷ candramā yadā /
 pauṣṇanāma tadā kālō mṛtyunirṇayakālatāḥ⁹ // 20 //
 yatra rāsau¹⁰ naro jātas¹¹ tasmād yaḥ¹² saptamo¹³ 'paraḥ¹⁴ /
 samasapta iti khyātas tatrārkaḥ¹⁵ samasaptagaḥ // 21 //
 sarvatra sūryamārgāntagatē satatagāmini¹⁷ /
 kālāṁ nirūpayed¹⁸ dhīmān nirantara¹⁹ kṣaṇe kṣaṇe // 22 //
 yatra²⁰ velākṣaṇe vāyor²¹ gatir anyā pravartate /
 tatra velākṣaṇe pūrṇe²² maraṇaṁ syān²³ na saṁśayaḥ // 23 //
 ādau kṛtvā dinārdhaṁ sakaladinam athāharniśaṁ²⁴ yāvad eva /
 tasmād āhnādvayaṁ ca tridinaṁ atha caturvāsarān vyāpya yāvāt /
 prāṇo²⁶ nādyāśrito yo vahati dinapater udgame²⁷ savyahīne²⁸ /
 tasmād²⁹ vijñeyam etad bhuvanāravidiśo maṅgalaṁ ṣaṭcatuskam // 24 //
 pañcabhyaḥ pañcaviṁśad³¹ divasagatir³² ihārohate³³ pañcavṛddhya³⁴ /
 tasmād ekottareṇa triguṇitādaśakaṁ tryuttaraṁ³⁶ yāvad eva /
 kāle³⁷ pauṣṇe samastās³⁸ trinayanaśaśinaḥ ṣaṭtriyaugmendavo³⁹ ye⁴⁰ /
 māsās te 'hāni⁴¹ śeṣās tithidigiṣugunadvīndavo⁴² jīvitasya // 25 //

1. ABCIP ṣadbhi; DE ṣadbhiḥ; L ṣadbhir 2. AP mṛti; BE mṛtaḥ;
 C mṛ; D mṛtam; I mṛtyuḥ; L smṛti 3. A repeats this line
 4. A sāmānye 5. A anyat; C adanyunyaṁ ca; P adanyat; L omits
 punar mṛtyunirṇa- 6. A sūrya; BC sūryya 7. A yalmakṣa;
 BCDEP janmakā; I janmakā 8. B paupauṣṇa-; C pauṣṇau; DE
 pauṣṇe; P pauṣṇa 9. A -kamataḥ; B -kārataḥ; C -kālakaḥ;
 IDL -karakāḥ; E -kālakaḥ 10. ADIEPL rāsau; B rāso; C vāsau
 11. BCP jāta; L yatra 12. B yeh; DL ya 13. B saptamāt
 14. BCIDEP paraḥ; L dayāḥ 15. A tatrākva; BDP tavārkkah;
 C tavārkkā; I tatrārkvah; E tratrārkkā; L tatrārkkā 16. E
 -rggāntaḥ; L -rgante 17. BCIDE -gāminī; L -gāmināḥ 18. ABDEP
 nirūpayad 19. I niraṁtaraḥ 20. CD yac ca 21. A vāyo; L cāye
 22. AP pūrṇa; L pūrṇaḥ 23. AL syā 24. A -haṇiśaḥ; B -hannibha;
 C -rhanniśa; PL -rhanniśaḥ 25. A āhno; CIDEP ahnor; L eko; B ahno
 26. A prāṇo; BIE prāṇo; CP prāṇoḥ; D prāṇoḥ 27. A ūdgamo;
 BC ūdgame; E udgama; L udgate 28. B bhavyahīne; AI 'savyahīne;
 D bhavyahīne; E sabahīno 29. A yasmād 30. A bhuvanaḥ 31. B
 pañcaviṁśa; E pañcavi 32. E sagati 33. E sadārohate 34. CP
 -vṛddhya; I -buddhya 35. A triguṇikaḥ; L triguṇika- 36. A
 nuḥttaraḥ; BPL tyuttaraḥ; C tyurttaraḥ; D tyutaraḥ; E attara
 37. C kārā-; E kārē; L omits 38. A samastā; CL samastās
 39. B -yugondravo; CI -yugmendravo; D -yugondravā; E
 -yugendravā; P -puśmandravo; L -yugondavā 40. B ya; DE yo;
 P omits 41. A 'hāni; other MSS hāni 42. A -guṇadvīndavo;
 B -guṇadvīndravo; C -guṇāśvavīndravo; I -guṇadvīndavo;
 E -guṇadvītavo; P -bodvīndavo

tripuṭaṅ cakram ālikhya saptatrimśadgrhānvitam¹ /
 āyusaḥ² prānavāyoś ca dināny aṅkakramāl likhet // 26 //
 pañcāhapañcaviṁśatyor antarāleṣu vāsarāḥ /
 noktāḥ⁵ ṣoḍaśasaṅkhyā ye⁶ teṣāṃ śodhanam⁷ ucyate // 27 //
 ṣaṭsaptaṣṭāṇavāhāni yadi vāty anilaḥ⁸ kramāt /
 guṇaprāptacaturviṁśatyahanyūnais¹⁰ trivatsaraiḥ // 28 //
 rudrārakakāmanvākhyadināni¹¹ paripāṭitaḥ /
 guṇaprāptacaturviṁśatyahanyūnair¹³ dvivatsaraiḥ // 29 //
 ṣoḍaśāham¹⁵ tathā saptadaśāham vāti mārutaḥ /
 aṣṭadaśāham ekonaviṁśati ced¹⁶ dinakramāt¹⁷ // 30 //
 guṇitārkadinam¹⁸ nyūnād ekavarṣād yamālayam /
 akṛtapratikāro yaḥ sa sameti¹⁹ na saṁśayaḥ // 31 //
 ekadvitricaturviṁśatyahāni kramaśo yadi /
 guṇaprāptair²² dinaiḥ ṣaḍbhir²³ nyūnaṣaṇmāsato mṛtiḥ²⁴ // 32 //
 dvipuṭam²⁵ cakram ālikhya dvātrimśadgrhasaṁyutam /
 tatrayuṣo 'ṅgavāyoś ca saṅkhyā²⁶ aṅkakramāl²⁷ likhet // 33 //
 jñātvaitāni²⁸ samastāni mṛtyor²⁹ līṅgāni sarvathā /
 vidhivad³⁰ vañcanaṁ mṛtyor³¹ yadīcchec chāśvataṁ padam // 34 //

1. C -grhaṣṭhitaṁ 2. A āyukha; B āyuṣa; E āyume 3. A akaṁ;
 B ekaṁ; C aṅkaṁ; E aki; P aṅkaṁ; L aṁvi 4. C pañcāham;
 P pañcāham 5. A noktrā; E noka 6. ACPL -ya; B -ta; E -yr
 7. BCP sodhanam; I sādhanan; L sādhanam 8. A anibhaḥ; BE
 anila; C anileḥ 9. A guṇaprāpta-; D guṇaprāptaś; L guṇam
 prāpte 10. A -ahanyanais; B -ahapunyaais; CE -aharnyunais;
 ID -ahanyunais; P -ahanyunis; L -uhanyunair 11. BD -māma-
 12. L omits paripāṭitaḥ vāti māru- 13. A guṇaprāpta-;
 CP guṇaprāpte; D guṇaprāptaṁ 14. AI -nyunai; BD -nyunyai;
 CP -nyanai; E -nyunair 15. A ṣoḍaśāham; B ṣoḍaśāha; E
 proḍaśāha 16. A ce; B catud; I ca 17. BDE dinam; I nam
 18. I -dinā; L -dina 19. CP akṣata- 20. IDEL yaṁ 21. B
 samayati; C samamati; DL śamameti; EP samameti; I śasameti
 22. A guṇaprāpte; B guṇaprāptai; CP guṇaprāptau 23. A ṣaḍbhi;
 BCIP ṣaḍbhi; DEL ṣaḍbhiḥ 24. B mṛti; CE mṛtyuḥ 25. A
 dvipuṭa; CEP dvipuṭa- 26. I saṅkhyāyām; L saṅkhyā 27. A
 aṅkakramā; B acakramā; C aṅkacakramār; I akramā; D
 aṅkacakramāl; P aṅkacakramā; L saṅkramā 28. A jñātvatāni;
 CI jñātvatāni; E jñātyatāni 29. A mṛtyā; other MSS mṛtyo
 30. A vividhe; B nidvivad; P vidvid 31. ACIDEL mṛtyo

nāḍīsaṁśodhanaṁ tāvat kuryād vāyūṁ viśodhayet /
 pratyekaṁ¹ kramaśo yogī recayitvā punaḥ punaḥ // 35 //
 pithāya² nāḍikādvāraṁ vāmaṁ ākṛṣya recayet /
 tathaiva dakṣiṇaṁ³ vāyūṁ ākṛṣya recayec chanaiḥ // 36 //
 ādhikāni śataiḥ ṣaḍbhiḥ sahasrāṇy⁴ ekaviṁśatiḥ /
 ahorātreṇa sattvānāṁ śvāsasaṁkhyānaya⁵ākramaḥ⁶ // 37 //
 āgneyena⁷ bhaved mṛtyur⁸ vāyavyena dhanakṣayaḥ /
 māhendreṇa bhaved rājyaṁ⁹ vāruṇenārthasaṁbhavaḥ // 38 //
 kṣuttrīṣṇāyāsarukpīḍā¹¹sarvakāryavināśakṛt /
 āgneye¹² vicaran¹³ vāyur ity āha varavajradhṛk // 39 //
 vāyavye¹⁴ kalahodvegabhramakleśārthahānikṛt /
 māhendre¹⁵ dhanadhānyādilābhāptā¹⁶sadyakāraḥ¹⁷ // 40 //
 vāruṇe vicaran¹⁸ vāyūḥ sarvasiddhikaro mataḥ /
 tasya yogavaraṁ¹⁹ śreṣṭhaṁ vajrasattvavaco²⁰ yathā // 41 //
 vāyusvarūpo bhagavān heruko bhavati tridhā /
 vāme prajñāsvabhāvena²¹ dakṣiṇe karuṇātmanā // 42 //
 dvayor abhinna yogenā caraty ubhayataḥ punaḥ /
 ataḥ śubhāśubhādīni²² jānīyāt tatra²³ tattvavit // 43 //

1. B pratyeka-; C prayata-; P pratyaka- 2. BCID vidhāya;
 E pithāya 3. A dakṣiṇa- 4. AC sahasrāṇ-; B sahasroṇ-
 5. CD -nayaṁ; E -nayaḥ 6. B -kramāḥ; C sadāḥ; DE sadā
 7. IL omit this line 8. B tikṣṇa agneyana; C tikṣadha
 agneye agnena; D tikṣe 'gnayena; P tikṣa agnayena
 9. ABCE mṛtyu; P mṛtya 10. ACE rājya; B rājñe; P rojyaṁ;
 L rāyaṁ 11. A -rūkpīḍā-; B -runpīḍā-; CP -rūpīḍā-;
 I -rupīḍā-; DE -rutpīḍā-; L -ruṣkīḍā- 12. A āgneya;
 B agneya 13. A vicaren 14. A vāyevya; B vāyuvya;
 CI vāyuvye; EP vāyavya 15. A mahendre; B mähendrai;
 C mähaindrai; E sähendra; P mohendrai 16. D -lābhaḥ
 syāt; E -lābhāptaṁ 17. A -sadyakālakāṁ; I -saṅgakāraḥ;
 L -saṅgakāraḥ 18. CP vicara; I vicare; E vicaren
 19. A yogabala-; B yogavara-; D yogaṁ varaṁ 20. A
 -satvavare; BL -sarvo vaco; E -satvavo 21. C -svabhā-
 rūpena; D -svarūpeṇa 22. A śubhādīni 23. A tata

viṣādiharāṇe 'śeṣe¹ maṅgalye² ca śubhodaye /
 prajñātmaḥ praśastaḥ syāt sadā śrīkaruṇābalaḥ³ // 44 //
 kṛpātmaḥ tu saṅgrāmaratidevanabhuktiṣu /
 chedanāṃ⁵ bhedanāṃ⁶ karmādāhapāke⁸ praśasyate // 45 //
 dvayātmaḥ⁹ punar vajrī saṁdeha¹⁰ janako bhavet /
 śubhaṃ¹¹ saṁdeham aśubhaṃ lakṣayec cātra vāyuvit // 46 //
 gacchaty ālau yadā nāthe¹² kālīstho yo¹³ hi prcchati /
 kālau¹⁴ yāty ālibhāgasthas tasyeṣṭārthakṣatir¹⁵ bhavet // 47 //
 yatra tiṣṭhati tannāthas tatrastho yas tu prcchati /
 tasya sarvārthasamsiddhir¹⁷ dvayasthe¹⁸ saṁśayo bhavet // 48 //
 kāyatrayaṁ ca nāthasya jāniyāt pavanātmanaḥ¹⁹ /
 praviśan dharmakāyaḥ syāt²⁰ tiṣṭhan²¹ saṁbhogavigrahaḥ /
 niryaṇ²² nirmaṇakāyākhyā²⁴ iti kāyatrayaṁ matam // 49 //
 dharmakāye²⁵ śubhaṃ²⁶ sarvaṁ saṁśayo bhogavigrahe /
 nirmaṇavigrahe śreyāḥ²⁷ prcchakasyātmano 'pi vā // 50 //
 prāṇāyāma²⁸sthito yogī pañcabuddhasvabhāvataḥ /
 vāmadakṣiṇayoḥ²⁹ sthāne³⁰ vicaranti yathākramam // 51 //
 dakṣiṇān nirgato raśmir āgneyamaṇḍalaṁ³¹ vahet /
 jāvakusumasamkāśam³² amitābhas³³ tatra devatā // 52 //

1. AL śeṣe; BDE śeṣa-; CIP 'śeṣa- 2. A maṅgalya; C -māgalye;
 DE -maṅgalye; I -maṅgale; L māṅgalye 3. BPL -balaṁ 4. D
 saṅgrāmaṁ; L saṅgrāmē 5. EP cchedana-; IL cchedane 6. I
 bhedane; P -bhedana-; L bhede 7. I karmme 8. -dāhapākeḥ;
 B -dāhapāka; CP -dāhapākam; DE -dāhapākaḥ; L -dāhayoga
 9. AIL dvayātmaka 10. A sadeha- 11. A śubha-; CP subha-
 12. B nārthe; CP nāthi 13. BC omits yo 14. D kālyau;
 I kālo; E kāro 15. A tasyaiṣṭārtha-; B tasyaṣṭaṣṭa-;
 C tasyeṣṭattha-; IL tasyaiṣṭārthe; E tasyaṣṭhārtha-;
 P tasyeṣṭaghe 16. ABC -kṣati 17. ABP -samsiddhi;
 C -siddhi 18. A dvayasthai; B dvayāstha; D dvayasthā;
 L dvayastha 19. BD pavanātmaḥ 20. I syat; E syās; L sa
 21. I tiṣṭhan; L tiṣṭhena 22. A nirya; I niryaṇ; E niryya;
 P niryaṇ; BL omit 23. L niryyānamāga- 24. A -kāyākhyāṁ;
 C -kākhya; D -kāyākhyā; E -kāyāyākhyā 25. A -kāyāṁ;
 BCDE -kāya 26. AB śubha 27. B śreṣṭha; I śreya 28. A
 -sthetā; B -cchitā 29. ABILP -yo 30. A kāya 31. C -maṇḍala;
 D -maṇḍale 32. A -samaṁ; B -sāmkaśa 33. A mitābhas;
 B CEP amitābhaṁ; IL amitābhan

vāmād vinirgato raśmir¹ vāyumaṇḍalakaṁ² sadā /
 haritavarṇaśādrśam amoghaḥ⁴ paradevatā // 53 //
 dvābhyāṁ vinirgato raśmiḥ⁵ kāñcanaprabhasannibhaḥ⁶ /
 māhendramaṇḍalaṁ⁷ vahate vāyū⁸ ratnasaṁbhava⁹ sarvadā¹⁰ // 54 //
 stabdho¹¹ mandapracāras tu sitakundendusannibhaḥ /
 vāruṇaṁ¹² maṇḍalaṁ¹³ vahate vajranātho mahādyutiḥ // 55 //
 sarvadehānugo vāyuḥ sarvaceṣṭāpravartakaḥ¹⁴ /
 vairocanaśvabhāvo¹⁵ 'sau¹⁶ mahāvāyuḥ¹⁷ prakīrtitaḥ¹⁸ // 56 //
 mārutaṁ¹⁹ gaṇayed²⁰ yogī praviśantaṁ samāhitaḥ /
 lakṣādisaṁkhyayā yāvad aśabdo²¹ 'yaṁ²² japet²³ sadā // 57 //
 lakṣeṇāśabdajāpena paripūrṇena²⁴ sādhaḥ²⁵ /
 naṣṭāyur api pañcābdān²⁷ jīven²⁸ nāsty atra saṁśayaḥ // 58 //
 prātar utthāya pavanaṁ²⁹ sahaśraṁ gaṇayet sadā /
 ato mārutayogena tiṣṭhen nityaṁ samāhitaḥ // 59 //
 yad vā³⁰ kumbhakayogena mṛtyuṁ jayati³¹ sarvadā /
 āpūrya³² vāyunaḥ sarvaṁ ā pādātalam ātmavit // 60 //
 kumbhakaṁ ca sthiraṁ kṛtvā udghātaḥ³³ trividho mataḥ /
 ṣaṭtriṁśadmātriko hīno madhyaḥ³⁴ syād dviguṇas tataḥ /
 jyeṣṭhas³⁵ tu triguṇo jñeyaḥ³⁶ kumbhakaḥ tena jīyate³⁷ // 61 //

1. ABEP raśmi; BC rasmi 2. IL -maṇḍalaṁ 3. A -varṇe
 4. BD amogha; CEPL amoghaṁ; I amogham 5. DE raśmi
 6. IDL -sannibhaṁ 7. A -maṇḍala 8. CIDEPL vāyu; AB omit
 9. IL -saṁbhavaṁ 10. A devatā; IL sadā 11. A statho;
 BCD tabdho; I tabdo; EP tatho; L tathā 12. I vāruṇa-
 13. CP maṇḍala; E maṇḍale 14. A -pracattakaḥ; I -pra-
 darśakaḥ; L -pradeśaka 15. A -bhava; IL -bhavā 16. All
 MSS sau 17. BCDP mahāvāyu 18. B prakīrttitāḥ; CDL prakīr-
 ttitāḥ; P kīrttitā 19. AB mūrta 20. A gaṇayod; B gaṇa;
 C gaṇayad 21. BD śabdo 22. ABD yaṁ; E ya; P 'saṁ; L yañ
 23. D prajapet; P jat 24. A lakṣaṇa-; B lakṣanā; ID lakṣaṇā;
 P laṇā; L lakṣadhā- 25. AE -pūrṇana 26. BP sādhaḥ
 27. BC pañcābdā; P pañcābdāna; L pañcābdāna 28. A jīvān;
 E jiven 29. A pravanaṁ; P paramaṁ 30. A yad vāṁ; I yadā
 31. A jrayati; B jayanti; E jayaṁti 32. AD āpūrya; BEL
 āpūrya; I āpūryaṁ 33. A udghāta; C ughātaḥ; DL
 udghātas 34. A madhyeḥ; BIE madhya; L madhye 35. A jyaṣṭas;
 C jyeṣṭhan; I jeṣṭam; L jeṣṭan 36. A jñayaḥ; B jñayā;
 E jñeya; P jñeyo; L jñeyā 37. BDEL jāyate; C jīvate;
 P jīyete

vidhāya kumbhakaṁ pūrvam ātmano jānumaṇḍalam /
 tris¹ parāmrśya hastena śaḍ dadyāc choṭikās tataḥ // 62 //²
 śaṭtriṁśadmātrikā yāvat tāvad yaḥ kumbhakakriyāḥ³ /
 triguṇo⁴ jyeṣṭha udghāto 'ṣṭottaraśatamātrikāḥ // 63 //⁵
 sa eva⁶ jeyo⁷ yatnena śāśvataṁ⁸ padam icchata /
 jita⁹kumbhakayogasya mṛtyur¹⁰ dūre¹¹ pravartate // 64 //
 jñātvā kumbhakaṁ sthīrīkṛtya nirodhenāvatiṣṭhate¹² /
 tasya kalpasahasraṇi mṛtyur¹³ nāyati sannidhim // 65 //
 hrdayābjagataṁ¹⁴ vāyur¹⁵ sitahumkārasannibham /
 dhyāyāt samāhito yo 'sau¹⁶ bādhyate¹⁷ na viśayādibhiḥ¹⁸ // 66 //
 saṁsāra ūrdhvago vāyur¹⁹ nirvāṇe²⁰ syād adhogataḥ /
 apratiṣṭhitanirvāṇaṁ²¹ hrdayāmbhoruhasṭhitāḥ // 67 //²²
 ūrdhvādhogataṁ vāyur²³ saṁpuṭīkṛtya mānasam²⁴ /
 tasyābhyāsayogena²⁵ sa nityaṁ padam āpnuyāt // 68 //
 vāyuyogaṁ na jānāti yo jñātvāpi karoti na²⁶ /
 sa saṁsārasya kiṭāḥ²⁷ syān nānāduḥkhair upadrutaḥ²⁸ // 69 //
 gatāgataṁ ca yo vāyur²⁹ lakṣayet sa³⁰ buddhimān³¹ /
 vāyunādhiṣṭhitaṁ sarvaṁ³² vāyur³³ sarvagato³⁴ bhavet // 70 //
 iti candrasūryakramopadeśapaṭalaḥ pañcamah // //

1. BCDEPL tri 2. ABCDP add one line here; ACP mātraiśā
 kathyate kāle paricchedāya sūribhiḥ ? BD udghāto 'sau mato
 hīno madhyamo dviguṇas tataḥ ? 3. BCP -kriyā 4. C triguṇau;
 EP triguṇā 5. ABCDEP add one line here; idghāto 'sau mato
 hīno madhyamo dviguṇas tataḥ ? 6. AB evaṁ; E yavaṁ; L rva
 7. A jreyo; BP jayo; CDE jñeyo; I jñeyā; L bījayo 8. I
 śāśvata; PL śāśvato 9. A jrita-; BD jita-; CP jita-
 10. ACDEPL mṛtyu; B mṛtyuṁ 11. A dule; IEL dūre 12. L
 -bhitiṣṭhati 13. All MSS mṛtyu 14. A -gata; B -gatim;
 CP -gatin; E -gate 15. BL vāyu 16. A seta-; CPL śita-;
 I śita- 17. All MSS sau 18. A bādhyate; B bādhyān; CP
 bādhyet; DE bādhyen; I bādhyata; L bādhe 19. ABIEP vāyu
 20. ABC nirvāṇa; IL nirvāṇa; D nirvāṇaṁ; E nirṣyaṇaṁ;
 P nirvāṇaṁ 21. DE -nirvāṇa; L -nirvāṇa 22. BDE add one
 line here; mātreshakakhyātraṇ ca niṣparicchedāya sūribhiḥ ?
 23. ABCEP vāyu; DL vāyur 24. B mānasa; C mānasam 25. B
 -bhyāṁ saṁyogena; A -bhyāsayogina; D -bhyāsaṁyogena; L
 -bhyāsaṁyogena 26. A naṁ; BCDE naḥ 27. A kiṭāḥ; B kiṭṛ;
 C kiṭṭāḥ; D kiru; P kiṭ; L kintaḥ; E ? 28. A upadruta;
 B upradravaḥ; CD upadravaḥ 29. A rvvāyur; BIDEF vāyu;
 L vāyur 30. D tat; BCIEP omit 31. B sudhimān; CIDEL
 subuddhimān 32. All MSS exc. D sarvva 33. All MSS exc.
 D vāyu 34. BCDEP -gataṁ

VI

Pathapañcakanirdeśa-pāṭala.

ataḥ paraṁ pravakṣyāmi pathapañca suniścayam /
 svaparārthasampado yogī² śubhāśubhaparīkṣakaḥ³ // 1 //
 āgneye⁴ caiva vāyavye⁵ mähendre vāruṇe⁶ tathā /
 maṇḍalasya tu sañcāraṁ⁷ lakṣayed⁸ vicakṣaṇaḥ⁹ // 2 //
 śāntipuṣṭivaśākṛṣṭi māraṇoccatānan tathā /
 tasya yogaṁ na jānāti vṛthā¹⁰ tasya pariśramaḥ // 3 //
 āgneyena bhavet mṛtyur¹¹ vāyavyena¹² dhanakṣayaḥ¹³ /
 mähendrena bhaved rājyaṁ vāruṇena dhanārthadam¹⁴ // 4 //
 dakṣiṇāt prasaro dhātur¹⁵ hutabhugmaṇḍalaṁ¹⁶ sthitaḥ¹⁷ /
 raktavarṇaṁ idaṁ¹⁸ vyaktaṁ¹⁹ padmanāthasya sañcaret // 5 //
 vāmāc ca²⁰ prasaro dhātur²¹ vāyumaṇḍalaṁ²² niḥsṛtaḥ²³ /
 haritaśyāmasaṅkāśaṁ²⁴ karmanāthasya sañcaret²⁵ // 6 //
²⁶ dvādvasya prāsaro dhātuh kanakavarṇasannibhaḥ /
 mähendramaṇḍalaṁ caiva ratnanāthasya sañcaret // 7 //
 stabdho²⁷ mandāprasaro dhātuh²⁹ kṣaṇād³⁰ vāruṇamaṇḍalam /³¹
 śuddhasphaṭikasāṅkāśaṁ vajranāthasya sañcaret // 8 //
 sarvadhātūn³² samuddhṛtya ādhārādheyadhāribhiḥ /
 vairocānasya mahāvāyur³³ mṛtakāyād³⁴ viniścaret // 9 //

1. CPL -rthaṁ 2. A -sāmpadayogī; BE -sāmpado yogi;
 I -sāmpade yogī; L yogisaṁdādaṁ 3. A -parīkṣakeḥ;
 B -parīkṣyakaḥ; C -parīkṣyakaḥ; I -parīkṣya ca; P -parīkṣya
 caḥ; L -parīkṣa ca 4. A agneya; B agneyaṁ; CDP agneye;
 I agnaye; E agnaya; L āgne 5. AB vāyuvya; C yevye;
 IDEL vāyuvye 6. CEP vāruṇes 7. A sacāgaraṁ; BC sañcāra;
 I sañcālaṁ; P sañcara 8. ID lakṣayet tad; L lakṣayec ca
 9. BCIP vicakṣaṇaḥ; E this pāda sulakṣaṇaḥ // 10. BIEP
 vyathā; CDL yathā 11. All MSS exc. D mṛtyu 12. A vāyavyana;
 BD vāyuvyena; C vāyavye; I vāyevyena; E vāyavena; L vāyuvana
 13. BP -kṣaya; C -kṣeye; DE -kṣayaṁ 14. AIL -daḥ; B -taḥ;
 P -da 15. ABCDEL dhātu 16. A -maṇḍalo; D -maṇḍale
 17. D sthita; B ca vai; CE caiva; I caivaḥ; P ceva; L caret
 18. A raktavarṇaṇaṁ idaṁ 19. vyaktaḥ 20. A vāmaṁ ca;
 BCD vāmārtha; P vāmā 21. AL dhātu; BP dhātuh 22. A -maṇḍa;
 CE -maṇḍalaṁ 23. A -niḥsṛtaḥ; BIP -nisṛtaḥ; D -nisṛta;
 L saṁsthitāḥ; C omits 24. A -saṅkāśaḥ; B -śakīśa; P -saṅkāśa
 25. C this line caivaratnanāthasya sañcaret // 26. I omits
 following two lines; P omits three lines. 27. A statho;
 C tabo; D tabdho; I stevā 28. ABE maṇḍa-; C mandra-;
 D maṇḍala-; I mendu-; L randa- 29. A dhātur; I dhātu
 30. A omits 31. C adds nisṛtaḥ haritaḥ śyāmasaṅkāśa-
 karmanāthasya / sañcaret / see 25. 32. ABIEL -dhātun;
 C -dhātuna 33. ABCIDP -vāyo; E -vāyu; L -vāyār 34. E
 'mṛtakāyād

vāyutattvaṃ na jānāti karmākarma na sidhyati /
 tārṅikā na prajānanti vāyuh¹ sarvagato bhavet // 10 //
 vāyutattvānupūrveṇa mantratattvan tu sādhayet /
 prāṇabhūtaś² ca sattvānāṃ vāyvākhyāḥ sarvakarmakṛt // 11 //
 vijñānavāhanañ ca iṣa buddhatva³padam āpnuyāt /
 rahasyaṃ sarvatantrasya upāyo bodhikāraṇāt // 12 //
 iti pathapañcakanirdeśapaṭalaḥ ṣaṣṭhaḥ // //

-
1. All MSS exc. L vāyu 2. All MSS exc. L -bhūtāś
 3. ABCEP buddhatvaṃ; L vuddhatvat

VII

Nāḍīcakrakramopāya-paṭala.

athātaḥ saṁpravakṣyāmi nāḍīcakra¹ yathākramam /
 dvāsaptatisahasrāṇi nāḍī² dehānugā bhavet // 1 //
 nāḍīkā upanāḍīnāṁ tāsāṁ³ sthānasamāśritāḥ /
 viṁśottaraśataṁ nāma nāḍīprādhānyam⁴ ucyate⁵ // 2 //
 nāḍīsthānāṁ ca pīṭhāṁ ca caturviṁśatpramāṇataḥ /
 teṣāṁ madhye trayo nāḍya⁶ āśrayanti⁷ ca sarvagāḥ // 3 //
 pullīramalaye⁸ śīrasi nakhadantavahā sthitā /
 jālaṁdharaśīkhāsthāne⁹ keśaromasamāvahā // 4 //
 oḍiyāne dakṣiṇe karṇe nāḍī tvaṇmalāvāhinī¹⁰ /
 arbude prṣṭhavaṁse tu¹¹ nāḍī piśitavāhinī // 5 //
 godāvarīvāmakarṇe nāḍī snāyuvāhinī¹² /
 rāmeśvare bhruvo madhye asthi¹³ vahati sarvadā // 6 //
 devīkoṭe¹⁴ sthitā cakṣau¹⁵ nāḍī bukkavāhinī¹⁶ /
 mālave skandhadvayasthāne nāḍī hrdayavāhinī // 7 //
 kāmārukakṣayoḥ sthāne cakṣuḥ¹⁷ vahati¹⁸ sarvadā /
 audre²⁰ stanayugale²¹ nāḍī pittavahā sadā²² // 8 //
 nābhau triśakunisasthāne nāḍī phupphusāvahā²³ /
 kosale nāsikāgre tu antramālāvahā sthitā // 9 //

1. CIDL -cakram 2. ABEL nāḍi 3. A tāsā; BCIEPL tesāṁ;
 D teṣā 4. A -pādhānyam; B praṇānyem; E -prānadhānam;
 L -prādhānya- 5. L -lakṣaṇaṁ 6. A nāḍya; B nāḍī;
 CP nāḍi; IDE nāḍī; L nāḍi 7. A āśrayante 8. A
 pullimamalaye; I pulilamalaye; D pullīlamalaye;
 L pullīmaraye 9. -śīkhanasthāne; C -śīkhayasthāne
 10. A -tvaṇmara-; B -tvaṇ gmala-; C -tvaṇ gala-; DE
 -tvagmala; I -tvadmala; P -tvaṇ mala; L -tvatmala
 11. C prṣṭhavanset; I prṣṭhavaṁseti; D vrṣṭhavanseti;
 E vrṣṭhavaṁse tu; P prṣṭatvat sati; L prṣṭhavatseti
 12. C snāyu ca vāhinī; DEP snāyuvāhini; I snāyupravāhinī;
 L snāyuś ca vāhinī 13. I asthir; P āsthi; L āsthe
 14. B devīkoṭi; L devīkoṭa 15. AIL cakṣu; BCDP cakṣuḥ;
 E cakṣur 16. C burkkavāhinī; I ca burkavāhini; D bukkapra-
 vāhinī; E pukkasavāhinī; L ca ruktavāhinī 17. CD
 kāmārūpa-; P kāmārū 18. ACIL cakṣu; BDE cakṣur;
 P cakṣa 19. AB bhavati 20. BD audre; C udra; I oḍe;
 P udre; L auḍḍe 21. I adds tu; D adds ca 22. BDP
 pitta sadā vahā; C pirtta sadā vahā; L pittavahāgrāhinī
 23. CIDE add sthitā

mukhasthāne kaliṅge tu¹ guṇavartih² sadā sthitā³ /
 laṃpāke kaṇṭhadeśe tu nāḍy udaravahā sadā⁴ // 10 //
 kāñcihrdayasthāne tu nāḍī viḍvāhini⁵ /
 himālaye⁶ meḍhrasthāne nāḍī sīmāntamadhyagā // 11 //
 pretādhivāsini⁷ liṅge nāḍī śleṣmavāhini /
 gr̥hadevatāguda⁸sthāne sāmānyam⁹ pūyavahini¹⁰ // 12 //
 saurāṣṭra¹² uruyugale śonitañ ca¹³ sadā vahā /
 suvarṇadvīpe jaṃghāsthāne nāḍī prasvedavāhini // 13 //
 nagare¹⁴ pādāṅgulau¹⁵ jñeya¹⁶ nāḍī medavahā sadā /
 sindhau pādapr̥sthasthāne āśru¹⁷ vahati rūpiṇī // 14 //
 marāv¹⁹ aṅguṣṭhayoh²⁰ sthāne kheṭam vahati sarvadā /
 kulatājānudvayoh²¹ sthitvā varam²² siṃhānavāhini // 15 //
 teṣāṃ madhye sthitā nāḍī lalanā mūtravāhini /
 dakṣiṇe rasanākhyatā nāḍī raktvāhini // 16 //
 saṃvṛttā madhyabhāgena²⁴ hr̥tsaroruhāmadhyagā /
 kadālīpuṣpasamkāśā lambamānā tv adhomukhī // 17 //
 tailavahnir ivādīptā bodhicittasamāvahā²⁵ /
 sāvadhūtīti vijñeya²⁶ sahaajānandadāyikā²⁷ /
 pradhānyas²⁸ tāḥ sarvanāḍīnāṃ lalanādyās tu nāḍikāḥ // 18 //

1. All MSS exc. A kaliṅgeṣu 2. All MSS exc. A -vartti
 3. AIDE sthitāḥ 4. D sthitā 5. D -vāhini tathā; I -prā-
 vāhini; L -pravāhini 6. AB himālaya 7. CP kaliṅge
 8. AE gr̥he 9. ACIP -gude; BEL -guda-; D -gude 10. A
 sāmāne sāmānya; B sāmānye; C samānya; IDELP sāmānya
 11. A pūrvva-; BI pūya-; C pūrya- 12. A saurāṣṭa;
 B saurāṣṭe; CIDEPL saurāṣṭre 13. A śonitañ tasya
 14. BCDEP nagale 15. All MSS exc. A pādāṅgulī 16. A
 jñaya; B jñayāḥ; CP jñeyāḥ; L jñeyāḥ 17. C pādapr̥ṣṭera-;
 D pādāyoh pr̥ṣṭe; L pādapr̥ṣṭhe 18. CDE śru 19. BCIDEPL
 maru; L meru 20. B aṅguṣṭhayo; CD aṅguṣṭhayo; P aṅgaṣṭayo;
 L aṅguṣṭhayo 21. AB DL -dvayo; P -yo 22. ABIDEPL bala;
 C vāra; L maru 23. D omits the following 26 lines;
 rasanā- is followed by samyak anuttaraphalam icchata
 (chapter 8, verse 3) 24. A madhye bhāgena; I madhyabhāge
 tu; L madhyabhāgeṣu 25. L -sadā vahā 26. AP vijñayā;
 B vijñaya 27. BP -dāyikāḥ 28. B pradhānye; LE pradhānya
 I pradhānya; PL pradhānyas

ata evāśrayo 'nyāsām¹ gaṅgāsindhuparāpagāḥ² /
 tā eva yonināḍyaḥ syur³ ekibhūtāḥ⁴ khagānanāḥ⁵ // 19 //
 sambhogakāyarūpas tā jāniyād⁶ deham āśritāḥ /
 tisraḥ strīṇaṃ pradhānā yā lalanāḍyaś ca nāḍikāḥ // 20 //
 lalanā prajñāsvabhāvena rasanopāyena saṁsthita⁷ /
 avadhūtī madhyadeśe tu grāhyagrāhakavarjitā // 21 //
 lalanā sambhogikāḥ⁸ kāyo rasanā nairmāṇikī⁹ tanuḥ /
 avadhūtī dharmakāyaḥ syād iti kāyatrayaṃ matam // 22 //
 etā nāḍikāḥ sarvāḥ śarīraśubhakāriṇī¹⁰ /
 tasyāḥ samūhaḥ saṁjātāḥ piṇḍaṃ¹¹ devatātmakam // 23 //
 rūpātītāṃ bhavet piṇḍaṃ¹² piṇḍātītāṃ ca devatā /
 tasmād acintyayogena tathatāmaya¹³ sarvaga¹⁴ // 24 //
 yena yena prakāreṇa piṇḍātītapade sthitāḥ /
 tena tanmayatām¹⁵ prāpya yogī buddhatvam āpnuyāt // 25 //
 iti¹⁶ nāḍīcakrakramopāyapaṭalaḥ saptamaḥ // //

1. A -āśrayo nyāsām; B -āśravām anyā; CIE -āśrayam anyā;
 P -āśrayam anyā; L -āśrayam anyāḥ 2. -sindhū evāpagāḥ;
 B -sindhuparāpagāḥ; CL -sindhuparāpagā; L -sindhūparopagāḥ
 3. E omits 4. AI ekibhūtā 5. A khagānanā; CIP khagānane
 6. BE jāniyād; C jānīd; I jāniyad 7. All MSS saṁsthitāḥ
 8. I sambhogikāḥ; L sambhogakāḥ 9. B nairmāṇika; C nirm-
 māṇakī; I nairmāṇakī; E nairmāṇaki; P nirmāṇikī; L vair-
 māṇakī 10. A -śubhakāliṇī; L subhucāriṇī 11. B piṇḍa;
 C piṇḍitā; IL piṇḍante; E piṇḍitaṃ; P piṇḍatā 12. AC piṇḍa;
 P omits 13. A -maye; E -dvayaṃ 14. L sarvvagāḥ 15. A
 tatmayatā; B tatsamanta 16. L adds śrīsambarodayamahātantre

VIII

Samayasamketavidhi-paṭala.

athātāḥ saṁpravakṣyāmi samayāṁś¹ ca yathākramam /
 yena vijñātā²mātreṇa śīghraṁ siddhis tu³ jāyate // 1 //
 svagrheṣu guptasthāne vijaneṣu⁴ manorame /
 girigahvarakuñjeṣu mahodadhitāṣeṣu vā // 2 //
 śmaśāne⁵ mātṛgrhe ca⁶ nadīsaṁgamamadhyataḥ /
 vartayed⁷ maṇḍalaṁ samyag anuttaraphalam icchati⁸ // 3 //
 yoginīyogi⁹ ācāryaṁ¹⁰ kṣetramantrajapīṭhajāḥ¹¹ /
 nimantrayed devatāḥ¹² sarvāḥ¹³ śrāddho¹⁴ dānapatir¹⁵ mahān // 4 //
 gr̥hasthacailakayor¹⁶ vāpi bhikṣur ācārya¹⁷ eva ca /
 ye¹⁸ ke cid bhikṣur ācāryo¹⁹ laukike²⁰ śāsane sthitiḥ²¹ /
 ye²² ke cid guṇinaḥ²³ kāryo²⁴ 'bhijñāprāpta²⁵ eva ca // 5 //
 etadmadhye²⁶ varāśreṣṭhāṁ²⁷ śrāddho²⁸ dānapatiḥ kva cit /
 ācāryapūrvamgamam kṛtvā vartayed maṇḍalaṁ śubham // 6 //
 ācāryo²⁹ 'bhiṣikto³⁰ guṇino lokānāṁ ca aduṣitaḥ³¹ /
 daśākūśalaparityaktaḥ kartavyo gaṇanāyakaḥ // 7 //
 niṣkrpāḥ³² krodhanaḥ³³ krūrāḥ³⁴ stabdho lubdho 'py³⁵ asaṁyataḥ³⁶ /
 svotkarṣaṇo na kartavyo dātā ca buddhimān sadā // 8 //
 yo gr̥hī naiṣṭhiko³⁷ bhoktā sevako laṅgalī vaṇik /
 saddharmavikrayī³⁸ mūrkhō na cakre gaṇanāyakaḥ // 9 //

1. All MSS samayanāṁ 2. ACEP vijñāna- 3. All MSS exc. L siddhin tu; L siddhiṁ pra- 4. IL vijane ca; P vijane
 5. A śmaśyana-; B śmaśāna- 6. B trgrheṣu ca; C mātṛgrheṣu; IP mātṛgrhe; L mātṛgrhena 7. A vattayat; BE varttayat
 8. B egacchati; C ercchato; D icchata; P ecchati; L icchataḥ
 9. A yoginī yogī; BP yoginīyoga; C yoginīyorga; D yogiyoginī; E yoginīyoga; L yoginī yogī 10. A ācārya; BCIEL ācāryya; D ācārya; P ārya 11. AP kṣetre 12. E -pīṭhajāḥ; L -pīṭhaka
 13. ABCPL devatā 14. E omits this pāda 15. ABIDE śrāddhā-; CP sraddhā-; L śuddhā 16. A -prati; BP pati 17. CE svagrhe stha- 18. A -callakayo; B -callakayār; C -callakayor; I -celakayo; D -celakayor; E -caillakayo; P -cellakayor; L -caillakayor 19. A ārya; B āryyam; CEP ācāryyam; ID ācāryam; L āryyayam 20. ACIPL omit 21. BIE ācāryya; C ācāryya ca; D ācārya; P ācāryyam; L ācāryyaṁ ca 22. A lokike; BCIDE laukikī; P lokikī; L laukikā 23. BIE sthitiḥ; L sthita 24. ACIPL omit 25. A guṇina; B gulino; C guṇima; IDEPL guṇino 26. BDE kāryya; C kāryyabhir; I kāryyār; P kāryya-; P kāryya ca 27. BCID abhiññā-; E abhi-; P -abhiññā-; L bhijñāna 28. All MSS exc. A -prāptam 29. A -madho; BE -madhya 30. A varāḥ; C balaṁ; D varaṁ; EL bala 31. A śleṣṭhāḥ; CP śreṣṭha; IL śreṣṭha 32. BCIDEP śraddhā; L śuddha 33. BE ācāryya; D ācāryyam; PL ācāryya- 34. AIE bhiṣikto; C bhiṣikto ca; D abhiṣikto ca; PL -abhiṣikto 35. A aduṣitaṁ; BL aduṣhita; C aduṣikān; DEP aduṣita; I aduṣikāḥ 36. A niṣkrpā; L niṣkrpā 37. BIDEP krodhanaṁ; CL krodhana 38. AB krura; C kruraṁ; IDPL krūrāḥ; E kuraṁ 39. A ruddho pe; B ruddham; CP lubdha; DE lubdham; I lubdham; L lubdhāt 40. A saṁyataḥ; B asaṁsayāḥ; C 'sajagaḥ; I aśaṁyutaḥ; P 'saṁyataḥ 41. A paṭhikā; B naiṣṭhikā; C neṣṭhiko; I maṭhikā; E niṣṭhikā; P neṣṭhikā; L naiṣṭhikā 42. B -vikriyo; DE -vikriyā; P vikriyī; L -vidrayī

evaṁ sarvagunopetaḥ sarvajñadhvajadhārahakāḥ /
 dhairyavīryeṇa saṁpanno nirlobhī nirahaṁkṛtiḥ // 10 //
 sattvasyāpekṣako² nityaṁ śreyasī kṛtabhūṣanaḥ³ /
 vajraghaṇṭāsamaṁpannaḥ kapālābharanotsukāḥ // 11 //
 vāmaṇ⁴ ca vāmapārśveṣu sthāpayed suvicakṣanaḥ /
 evaṁ guṇamayācāryaḥ sarvakarmaṇi⁵ praśasyate⁶ // 12 //
 nimantritaṇ⁷ cāgataṁ⁸ ācāryaṁ⁹ devatāś ca anukramam /
 gandhodakam yathā prāpya pādaprakṣālanāśucau // 13 //
 parikalpitabhūsthāne praveśya āsane sthite¹⁰ /
 jyeṣṭhakaniṣṭhabhedena ācāryapurāṣaram¹¹ // 14 //
 durduraś¹² ca ahaṁkāri gurutalpaga¹³ eva ca /
 adikṣitāḥ¹⁴ svaputraś ca¹⁵ dāśi dāśas¹⁶ tathaiva ca /
 na praveśya¹⁷ tathā samaye sādhaḥ¹⁸ siddhim icchati // 15 //
 eteṣāṁ paśu¹⁹ yadi praveśyaṁ²⁰ siddhir²¹ dūre pravartate /
 samayadroho²² bhaved duḥkhaṁ kāyikaṁ mānaśaṁ tathā // 16 //
 sthānabhraṁśaḥ²³ śriyo²⁴ dūraṁ²⁵ nānāduḥkhaḥ²⁶ upadrutaḥ²⁷ /
 varjanīyaś²⁸ tathā jñātvā saṁgrahet²⁹ pūjyagocaram // 17 //
 jyeṣṭhakaniṣṭhabhedena pūjayed vidhinā sadā /
 puṣpaṁ dhūpaṁ ca dīpaṁ ca³⁰ gandhaṁ³¹ candana viśeṣataḥ // 18 //

1. BCIP dhīryya-; D dhīrya-; E dhīryya-; L vīryya- 2. B satvo
 sāpekṣika; CP satvasāpakṣikan; DE satvasāpekṣikaḥ; I satvasope-
 kṣikṣako; L satvasāpekṣito 3. BCIP -bhūṣanaḥ 4. ACDEP vama
 ca; B vāmac ca 5. B -kramaṇa; C -krarma; IL -karmma; D -karme;
 E -karmme; P krame 6. A saśyate 7. A nirmantitam 8. A āgataṁ;
 BIEP cāgator; C cāgaton; D cato; L cāgata 9. BIE ācāryya;
 C ācārye; DL cāryya; P āryya 10. E omits following two and a
 half lines 11. C sthiti; D sthitaḥ 12. A -kani-; BP -kaneṣṭa-;
 I -ka aneṣṭa- 13. B ācāryyana; CI ācāryyaṇ ca; D ācāryaṇ ca;
 L ācāryyasya 14. A dudduraś; B duddūraś; P durddaraś 15. A
 -kalpaga; BI -kalpakam; C -statpakam; D -tarppakam; EL -talpakam;
 P -stalpakam 16. B adikṣiptā; CIDP adikṣitā; E adikṣitā;
 L adikṣiptā 17. All MSS exc. A svaputrāṇaṁ 18. BL dāśa; CIDE
 dāśaṁ 19. All MSS exc. A praveśya 20. ABCPL sādhaḥ-; I sādhaḥ
 21. A praśu; B paśu; C yadiśu; IDEL omit 22. A praveśyaḥ; B
 pravesya; CIDPL praveśya; E praveśya na 23. All MSS exc. C
 siddhi 24. A samaye droho; P समयadrohe 25. BC -bhraśo;
 IDPL -bhraṁso; E -bhraṁśo 26. AIDEL śriyā- 27. A dulaḥ;
 C durlaḥ; DE duraḥ 28. CE nānāduḥkhor; IPL nānāduḥkha- 29. B
 prahrṭrate; I -upapadrutaḥ; P -udrataḥ; L -upasadrutaḥ 30. B
 varjanīyāt; C varjjanīryāt; D varjanīyaḥ; E varjjanīyā; P
 varjjanīyāt; L varjjanīyān 31. AL saṁgrahet; E saṁgrhet
 32. BCEP gandhaṇ ca; I tathā; L dīpaṇ 33. B dīpaḥ; CP dīpaṇ;
 I gandhaḥ; D gandha; E dīpaḥ ca; L omits.

ācāryo¹ balim ākalpya dhvajacchattreṇa śobhitam /
 pūjayed devatārādhyā² dānapater³ manasepsitam⁴ // 19 //
 śāntiṃ⁵ puṣṭiṃ⁶ yathākarma prcchet⁷ siddhihetutaḥ /
 yathā yathābhikarma syāt⁹ tathā karma-m-anuṣṭhayet¹⁰ // 20 //
 mādhvīm¹¹ gauḍīm¹² tathā paiṣṭīm¹³ yathāprāptaṃ tu dhaukitam¹⁴ /
 śuciḥ¹⁵ śāntamatir¹⁶ dakṣas¹⁷ tṛṣṇāmohavivarjitaḥ // 21 //
 sarvasādhāraṇadr̥ṣṭiḥ¹⁸ karmavajrī prakalpayet /
 khānaṃ pānaṃ tathā peyaṃ tāmṇulāṃ dakṣiṇāṃ tathā // 22 //
 utsarjayed²⁰ dānapatiṃ²¹ maṇḍalaṃ ca puraḥsaram /
 paścād vastu²² saṃcāret²³ karmavajrī vicakṣaṇaḥ²⁴ // 23 //
 prathamāṃ samaya saṃcāred²⁵ ankuśasahasamṃyutam /
 tataḥ samastaparipūrṇam ācāryeṇādhitīṣṭhayet²⁶ // 24 //
 pīṭhopapīṭhakṣetrasya melāśmaśānavāsini /
 vīravīreśvarī sarvaṃ²⁷ bhaktitaḥ²⁸ prañamāmy aham // 25 //
 devyaḥ²⁹ pramāṇaṃ samayaḥ³⁰ pramāṇam /
 taduktavācāś ca parapramāṇam /
 etena satyena bhaveyur etaḥ³¹ /
 devyo³² mānānugrahaḥ tubhūtaḥ // 26 //
 dānapatiṃ ca puraskṛtya³³ maṇḍalaṃ ca puraḥsaram /
 kṛtāñjaliṃ hr̥di saṃdhārya³⁴ prañidadhya³⁵ prañamitaḥ // 27 //

1. BCE ācāryya; D ācārya; I ācāryyam; P ācāryyaṃ 2. CIL
 -ārādhyāṃ 3. A cāpate; B dānapate; L dānapatte 4. B
 manepsitaṃ; CEP manasvapsitaṃ; I manasvepsitaṃ 5. All MSS
 exc. A śānti- 6. BCDEP puṣṭi 7. B prcchayet; CP prcchat
 8. I siddhiṃ; D siddhiṃ ca 9. A syās; B syātas; CIEPL -sya
 10. P karma 11. A mādhvā; B mādhyā; CIDPL mādhyā; E mādhyā
 12. All MSS gauḍī 13. A paiṣṭī; B yeṣṭī; C jeṣṭrī; I paiṣṭhī;
 DP yaṣṭī; E yeṣṭī; L pauṣṭhī 14. B ta dhoṣitaṃ; P tu tīkitī
 15. BCDEP śuci 16. ABL śāntamati; CDP śāntimati; E śāntimatir
 17. B yakṣa; C dakṣyas; D dakṣa; E ddakṣyas; P yakṣam; L dakṣiḥ
 18. A -sādhāraṇaḥ; C -sādhāraṇaṃ; IDE -sādhāraṇaḥ; P -lodhāraṇaḥ;
 L -sādhāvaṇam 19. BCDEP dr̥ṣṭi 20. B utsaśeyad; C utsarggayad;
 IDEP utsarggayed; L utsargayed 21. A dānapati; BCP dānapatyāḥ;
 IDE dānapatyō; L dānaparttyā 22. I vastuṃ ca; D vastubhiḥ
 23. A saṃcāre; BE saṃcare; CID saṃcare; P saṃcare; L saṃcareṇa
 24. BCP vicakṣaṇaṃ 25. All MSS -rād ? 26. A -adhiṣṭhayet;
 CPL -adhiṣṭayet; I -apy adhiṣṭhayet; E -adhitīṣṭataṃ ta
 27. ABCEP sarvva 28. A bhaktita; BCP bhaktitaṃ 29. AI devya;
 L devyā 30. BCIP samaya 31. A atā; B ato; CIDEP etā; L etaḥ
 32. All MSS exc. A devyā 33. AB puraskṛtye; E puraskṛtyāḥ
 34. A sanvāya 35. All MSS exc. A prañidhānaṃ tu

bhavaśamasamasamgābhagna saṁkalpabhaṁgāḥ /
 kham iva sakalabhāvan¹ bhāvato² vīkṣamāṇāḥ /
 gurutarakarūṇāmbhaḥsphītacittāmbunāthāḥ³ /
 kuruta kuruta devyo⁴ mayy atīvanukampā⁵ // 28 //
 yogāmṛtaikarasapānaviśuddhacittam⁶ /
 pīṭhādideśagamanena viśuddhadedam⁷ /
 śrīpīṭhamadhyavaramaṇḍalacakranātham /
 vande sadā guruvarāṁ⁸ śīrasā natena⁹ // 29 //
¹⁰[athetyādimahāvākyaṁ yasyā¹¹ tantrē¹² samāptigam /
 vande tāṁ vajravārāhī¹³ cakrasaṁvaranāyikā¹⁴ // 30' //]
 devyāvalībhūṣitadeharatnām /
 vīraiḥ sadārājitasarvagātrām¹⁵ /
 cakrasthanāthāṁ¹⁶ sahajāmalaṁ ca /
 vande sadā saṁvarayogasārām¹⁷ // 30 //
¹⁸ekarākṛtisārasūkrānilaye¹⁹ padmasya²⁰ garbhāvare /
 tanmadhye varahansakundadhavalāṁ²¹ vyutpannasarvātmaṁ /
 sarvajñaṁ suviśuddhabuddhānilayaṁ devyālayaṁ²³ sundaram²⁴ /
²⁵vande 'haṁ sahajāmalaṁ²⁶ vararatīṁ²⁵ sahajodayaṁ nāyakaṁ // 31 //
²⁷[śrīcakrasaṁvarasusāṁvaravajradākaḥ /
 vīreśvarīpravaravīragāṇādhirājaḥ /
 kolānanālalitabāhuyugopagūḍhaḥ²⁹ /
 kārūṇyanirbhara namāmi tavaṅghripadmaṁ³⁰ // 32' //]

1. BCDEP -bhāvaṁ; IL -bhāvā 2. A bhāvato 3. B -cintāmbu-;
 CIP -cintāmbu- 4. EP devyā 5. ACIDP -anukampā; B -anukāṁpāḥ;
 E -anukāṁthāḥ; L -anukāṁpī 6. BP -citta; C -cirtta 7. CD
 -dehaṁ 8. A guru 9. A nanena; L matena 10. tib. omits this
 verse. 11. A syā; B masyā 12. ACIEPL tantra 13. ABP -vārāhī;
 E -vārāhi 14. B -nāyikā 15. AE -gātrā; C -gātrī; PL -gātraṁ
 16. BL -nāthaṁ; CEP -nāthā 17. A -yogasārā; B yosārāt 18.
tib. omits first two lines of this verse 19. AE -śūkrānilaye;
 B -śūklānilaya; IL -śūklānilaye; P -śūkravilāya 20. AL
 dharmmasya 21. AE -dhavaraṁ; B -dhalaṁ; L -dhavala 22. AEL
 omit -buddha- 23. AL devyālaya; P devyāvaram 24. AB sundara
 25. L omits 26. CEP sahajāmala 27. AIL tib. omit this verse;
 its existence in pañj. cannot be attested 28. E omits -vīra-
 29. B -upagūḍhaḥ; CP -upragūḍhaḥ; D -upagūḍhaḥ 30. BP -aghriṁ
 padmaṁ; C -aghripadmaṁ

- ¹[śrīmate vajraḍāḱāya ḍākinīcakravartine /
 pañcajñānatrikāyā² trāṇāya jagato namaḥ // 33' //
 yāvato³ vajraḍāḱinyā⁴ chinnaśaṅkalpabandhanā⁵ /
 lokākṛtyā⁶ pravartinyas tāvatībhyo⁷ namas sadā // 34' //
 śrīheruka⁸ mahāvīra⁹ viśuddha¹⁰ kulīśeśvara¹¹ /
 naumita¹² vajravārāhī mahārāganurāginī¹³ // 35' //
¹⁴ avikalpitaśaṅkalpa apratiṣṭhitamānasa¹⁶ /
 asmṛtyamanasikāra¹⁷ nirālamba namo 'stu te // 36' //
¹⁸ utpādabhaṅgarahitaṁ varadehadhārinīm¹⁹ /
 raktaprabhāṁ vijayinīm²⁰ ca tridhāturūpinīm²¹ /
 śrīyoginīgūṇagaṇaiḥ²² samalaṅkṛtāṅgīm²³ abhyarcayāmi /
 satataṁ jananī jinānāṁ yathāsukham²⁴ iti vadet // 37' //]
 tribhir gāthena²⁵ saṁstutya²⁶ yathāsukhaṁ ca praṇamayet /
 yathāsukhaṁ manotsāhaṁ kilikilīmahotsavam²⁸ // 32 //
 nānakusumārcanaṁ dehaṁ sragmalā²⁹ vibhūṣitam /
 madirotsavasānandaṁ³⁰ vajragītan tu pūritam // 33 //
 nartayet³¹ paramānandaṁ mudrāmantreṇa nāṭayet³² /
 pīṭhāṅkitapade³³ nṛtyaṁ paṭahair³⁴ ḍamarunāditam³⁵ // 34 //
 ḍhakhahuḍukkādibhir ghoṣair³⁶ nānāvādyamanoharaiḥ³⁷ /
 śrīherukasamo vīro³⁸ vāmāc ca³⁹ varayoginī // 35 //

1. AIL tib. omit following three verses 2. BEP -kāṇāya
 3. BCDP yāvanto; E yāvato 4. B -ḍākinīḥ; E -ḍākinya 5. B
 -bandanā; C -bandhanāḥ rñṇatā; E -bandanāḥ; P -barṇṇatā
 6. B lokākṛtye; C lokākitye; DEP lokākṛtya 7. BD tāvatībhyo;
 E tāvarttis tāvatībhyo 8. CP -herukaṁ 9. B -vira; CE -virāṁ;
 DP -vīraṁ 10. C viśuddhaṁ 11. BCP kulīśeśvaraṁ; DE kulīśeśvaraṁ
 12. C naumita-; P nomitaṁ 13. P this line nomitaṁ vajravārāginī
 14. AL tib. omit this verse; in CIP this verse comes next to the
 verse 29 15. B avikalpatu-; C advikalpatu-; I adhikalpatu-;
 P advikalpatu 16. All MSS -mānasaḥ 17. B amanasikāraṁ;
 C amanasikāre; I -aḥ manasikāras tu 18. ABIPL tib. omit this
 verse 19. C -dhārī; DE -dhārīm 20. CD vijayanīm; E vijayanaṁ
 21. C tridhārūpī; D tridhātūrūpīm; E tridhātūrūpīm 22. CDE
 -ganaiḥ 23. C samalaṅkṛtānām; D samalaṅkṛtāṅgīm; E samalaṅkṛtā-
 tam 24. C yāsukham 25. L madhyena 26. A santustutya; B
 mostubhyaṁ; C saṁstutyem; D stutyam 27. A kilikilī; BD
 kilikili-; CP kilakilī-; E kilikilāla- 28. ABIP -mahotsahaṁ;
 C -mahotsrahaṁ; L omits this pāda 29. C gregḍamālā-; D
 śragḍamamālā-; I śragmalādi- 30. AI -utsavam ānandaṁ
 31. All MSS exc. B nṛtyayet; B nṛtyeyet 32. AI nāṭyate;
 B nātryate; CPL nādyate; D nāṭyataḥ; E nāṭyateḥ 33. IDL
 -padair 34. AL paṭahai; B patahe; CP paṭahe 35. BP -nāditā
 36. AL ghoṣai; BC nirghoṣeḥ; DP nirghoṣaiḥ; E nirghoṣe;
 I nirghoṣer 37. BC -manohareḥ; E -manoharaḥ 38. ABIDEPL
 vīra; C virāṁ 39. A māvā ca

tataḥ paścād gaṇādhyakṣaṃ¹ dātāraṃ² śubhacintitam /
 yoginīyogi saṃmilya āsāṣyaṃ dāpayet kṣaṇe³ // 36 //
 suhasampattisampanna ārogyaḥ śubhacetasāḥ⁴ /
 kāmamokṣādīsaṃprāptaḥ siddhir⁵ bhavati⁶ sampadaḥ⁷ // 37 //
 spharaṇamaṇḍalākāraṃ⁸ saṃhārya vidhinoditam /
 utśṛṣṭabali¹⁰ saṃhārya bhūtaṃ¹¹ ucchuṣma dāpayet // 38 //
 pīṭhakṣetranivāsinyaḥ¹² kṛtvā tīvraḥkṛpāṃ mayi¹³ /
 yoginīgaṇaṃ prcchet saṃtoṣitam /
 āgatāsarvavīraṇāṃ¹⁴ gacchataṃ ca mahāsukham¹⁵ // 39 //
 iti samayasamketavidhipaṭalo 'ṣṭamaḥ // //

1. A gaṇādhyakṣau 2. A taram; B dātāva; C IEPL dātāra
 3. C dāpayed varaṃ; D dāpayed varā 4. AIL -cetasā 5. ABC
 siddhi 6. A vindati; C vāṃdati; L bhavatu 7. BIDEPL
 sampadaḥ; C sampada 8. DL sphalaṇaṃ 9. ABIE -maṇḍalākāraṃ
 10. ABL -baliṃ 11. All MSS bhūta 12. BIPL -vāsini;
 CDE -vāsinya 13. This pāda appears only in A 14. A
 āgatāvīravīriṇyo 15. All MSS exc. A -sukhāt

IX

Chomāpīṭhasaṅketabhūminirdeśa-pāṭala.

athātaḥ saṅkṣepato vakṣye vāmahastan tu cchomakam /
yena vijñāyate yogī śīghraṁ siddhiḥ prajāyate // 1 //
ekāṅgulim darśayed yas tu dvābhyāṁ susvāgato¹ bhavet /
kṣemamudrāṁ² vijāniyād³ vāmāṅguṣṭhaṁ⁴ nipīdayet⁵ // 2 //
anāmikāṁ tu yo dadyād dadyāt tasya⁶ kaniṣṭhakāṁ /
madhyamāṁ darśayed yas tu dadyāt tasya pradeśikāṁ⁷ // 3 //
anāmikāṁ darśayed yas tu grīvāṁ tasya pradarśayet⁸ /
paṭisaṁ⁹ darśayed yas tu triśūlāṁ tasya darśayet // 4 //
stanāṁ¹⁰ darśayed yas tu sīmāṁ¹¹ tasya pradarśayet /
medinīm darśayed yas tu cakrāṁ tasya pradarśayet // 5 //
bhṛkuṭīm¹² darśayed yas tu śikhāṁ tasya tu darśayet /
lalāṭaṁ¹³ darśayed yas tu krīḍate kandukena tu¹⁴ // 6 //
vāmena yāti yā nārī ḍākinī¹⁵ vāmataḥ sadā¹⁶ /
vāmahastaprabhāṣī ca¹⁷ vānaṁ drṣṭvāvalokinī // 7 //
strīṇāṁ hr̥ṣṭaprabhāṣī¹⁸ ca samayī²⁰ sa²¹ vidhīyate /
strīṇāṁ²² prārthitaṁ²³ kuryāt kulabījaiḥ prabhāṣate²⁴ // 8 //
kulakriyāṁ²⁵ na tyajati²⁶ japati²⁷ svakulavidyāṁ²⁸ vidyā²⁹
saṁlikhyate³⁰ sadā³¹ /
śīraḥkaṇḍūyanaṁ³² kuryāt svaśiro³⁴ vāmapāṇina³⁵ /
svavidyāsmaraṇaṁ tasya sādhakaviṣaye³⁶ hitaḥ³⁷ // 9 //

1. BCDP svasvāgato 2. ABI kṣamamudrāṁ; L kṣamamudrī 3. E vijāniyāta; P vijāyād; L vijāniyā 4. BEPL -aṅguṣṭha; C -aṅguṣṭha; D -aṅguṣṭhā; I -aṅguṣṭhan 5. L nivārayet 6. L madhyamā syāt 7. A pradeśikāṁ; C praveśikāṁ; D praveśitāṁ; IE pradarśikāṁ; P pradeśitāṁ; L pradeśarka 8. A padarsayet 9. AD pratisaṁ; BEP paṭan; C paṭasaṁ; I lalāṭan; L saṁpuṭī 10. C stambhanaṁ; D stambhanan 11. sīmāntaṁ 12. A bhṛkūṭī; B bhṛkuṭin; DL bhṛkuṭīm; E bhṛkutin 13. A lalāṭa 14. B nandute tu; C kardukena tuṁ; DP nandukena tuṁ; I nandakena tu; E kaṇḍakena tu; L kendutena tu 15. ABCDEP ḍākinīyā; I ḍākinīyo; L ḍākinīyā 16. B only ḍākinīyā for this pāda 17. B vāmahaste 18. AIE -prabhāṣī ca; B prahāmī ca; C prabhāṣāṁ ca; P -prabhā; L -prabhāṁsī ca 19. ABIPL -prabhāṣī; E -prabhāsi 20. A samayi; I samayo 21. All MSS exc. L so; L sā 22. D strīṇāṁ ca 23. A pāthitaṁ 24. A prabhāṣate; B prabhāṣya; IL prajāyate; P prabhāsyate 25. BCIP -kriyā; DE -kryā 26. A omits 27. L. omits 28. B kulavidyā; CP svakulāṁ vidyāṁ; D svakulāṁ vidyate; I svakulāṁ mvidyā; E svakulāṁ vidyā; L svakulabījāṁ 29. All MSS omit 30. D omits 31. A omits; BIL yadā; P padā 32. A śīliḥ-; BDP śīra-; CE śīla-; L śīlo- 33. A -kaṇḍūyanaṁ; B -kaṇṭhayana; C -kaṇḍūyana; IP -kaṇḍūyanaṁ; E kuṇḍūyanaṁ 34. B svaśile; C styasira; DL svaśiraṁ; I svasiram; E svasiraṁ; P svaśira 35. A māmapāṇināṁ; BC vānapāṇināṁ 36. A vyaṣaya; B viṣaya 37. All MSS exc. L hita; L sthita

gaṇḍe cibuke vāpi nāsikāyāṁ kṛtāṅgulih¹ /
 tiryagdr̥ṣṭih² sadākāle svavidyāṁ ca nirīkṣayet /
 sadbhāvaṁ yānti yoginyah samayinyah³ khalu durlabhāḥ⁴ // 10 //
 kapālaṁ⁵ paraśuṁ⁶ khaḍgaṁ⁷ dhvajacakran tu cāmaram /
 vajrasaṁkhaṁ⁸ triśūlaṁ ca likhet svagr̥he⁹ ramet¹⁰ // 11 //
 madyamaṁsapriyā nityaṁ lajjābhayanaśanī ca yā¹¹ /
 ḍākinīkulasambhūta¹² sahajā¹³ iti kathyate /
 deśe deśe 'bhijāyante¹⁴ yoginīḥ¹⁵ sevayet sadā // 12 //
 pīṭhopapīṭhakṣetropakṣetracchandohopacchandohamelāpakopamelāpakam /
 śmaśānaṁ copaśmaśānaṁ¹⁶ ca jambudvīpe vyavasthitāḥ // 13 //
 pīṭhaṁ¹⁷ pūrṇagirau khyātāṁ¹⁸ pīṭhaṁ jālaṁdharaṁ tathā /
 oḍiyānaṁ tathā pīṭhaṁ pīṭham arbudam eva ca // 14 //
 godāvary upapīṭhaṁ¹⁹ syāt tathā rāmeśvara²⁰ dvayam²¹ /
 devīkoṭābhidhānaṁ ca mālavaṁ copapīṭhakam // 15 //
 kāmārūpaṁ²² dvayaṁ kṣetram odrakṣetrābhidhānakam²³ /
 triśakuny²⁴ upakṣetram²⁵ syāt kośalaś²⁶ copakṣetrakam // 16 //
 kaliṅgalaṁpākayoś ca cchandohaṁ²⁷ ca tathiva ca /
 kāñcika²⁸ copacchandohaṁ himālaya viśeṣataḥ // 17 //
 pretādhivāsiniṁ melā²⁹ gr̥hadevatam³⁰ eva ca /
 saurāṣṭre suvarṇadvīpe ca upamelāpakadvayam // 18 //

1. L kṛtāṅjalinḥ 2. BCIEPL -dr̥ṣṭi; D -dr̥ṣṭhi 3. A sayinyah;
 B samayinye; CP samayinya; I saṅgayinya 4. A dullabhāḥ;
 B durllabhā; C durlabho; L dullabhaḥ 5. BEPL kapāla- 6. BCEL
 paraśu; I parśu 7. C khaḍga; P kha; L khadvāṅga 8. B -saṁkha;
 CP -śaṁkha; DIL -śaṁkha; E -śakha 9. C likhitan tu svagr̥he;
 I likhitan tu gr̥he; D likhet tan tu gr̥he 10. E rameta; L ramet
 tathā 11. B -nāsano ca; C -nāsiniṁ ce yā; ID -vināśiniṁ;
 E -vināśini; P -nāsaniṁ ca yā; L -nāsiniṁ bhaya 12. All MSS
 -sambhūtaḥ 13. B saajāṁ; CIDEPL saajāṁ 14. A bhijāniyante;
 B bhijāyate; CIDE hi jāyante; PL bhijāyante 15. A yogina;
 B yogini; CI yoginīnaṁ; D yoginīnā; E yoginī; P yoginīm;
 L yoginām 16. ID śmaśānopaśmaśānaṁ 17. BIL pīṭha 18. APL
 khyātā; B śyātā 19. A upapīṭha; BCIDPL upapīṭha 20. ID
 rāmeśvaraṁ 21. C hr̥dayam; I jyayam; P hr̥yam 22. ABP
 kāmārūpa; L kāmārūpi 23. A otrābhidhānakam; B eḍuvidhānakam;
 C odvākṣetrābhidhānakam kama; I oṭtryākṣetrābhidhānakam;
 D odrākṣetrābhidhānakam; E kṣetrem odrābhidhānakam;
 P odvrābhidhānakam; L kṣetram oḍābhidhānakam 24. BCEL
 triśakuni; ID triśakunir 25. A upakṣatra; BPL opakṣetra;
 C ukṣatre 26. A kośalaṁ; BCIP kośalā; D kośalām; E kośaloṁ
 27. A cchandohaś 28. B kañcitan; C kañcikoṇ; DEP kañcikaṁ;
 L kañcikaṁ 29. A melāyo; all MSS exc. A melāyam 30. CID
 gr̥hadevatam

śmaśānaṃ pāṭalīputraṃ¹ śmaśānaṃ sindhu-²-eva ca /
 marukulatādvaya³sthānaṃ⁴ upaśmaśāna⁵ kathyate // 19 //
 bāhyapīṭhaṃ⁷ tathā khyātam adhyātmaṃ deham ucyate /
 svadehe nāḍikārūpaṃ pīṭhanāmeti kīrtitaṃ⁹ // 20 //
 tadrūpaṃ devatākāraṃ tenādhyātmavyavasthitiḥ¹⁰ /
 tena tatpīṇḍamayaṃ dehaṃ sarvabuddhasamo¹¹ hy asau // 21 //
 pīṭhaṃ¹² pramuditā bhūmir upapīṭhaṃ¹³ vimalā tathā /
 kṣetraṃ prabhākariḥ bhūmir arcīṣmaty upakṣetrakam¹⁴ // 22 //
 chandoho bhīmukhī jñeyopacchandohaḥ sudurjayā /
 dūraṅgameti melā syād acalākhyopamelakam // 23 //
 śmaśānaṃ¹⁶ sādhumatī¹⁷ caiva dharmameghopaśmaśānakam /
 bhūmipīṭhādisaṃsuddhiṃ¹⁸ kathayāmi yathākramam // 24 //
 pīṭhopapīṭhasevanān nirmalo bhavati mānavah¹⁹ /
 bhraman²⁰ nimittaṃ saṃlakṣya²¹ nirvikalpena dhīmatāḥ²² // 25 //
 nānārūpavirūpiṇyāḥ²³ ghorāṭṭahāsa lakṣayet /
 svādhidaivatayogena²⁴ hūmkāranādanāditam²⁵ // 26 //
 siṃhavad vicared²⁶ yogī²⁷ sarvaśaṅkāvivarjitaḥ /
 darśanaṃ²⁸ sparśanaṃ prāpya śighraṃ siddhiḥ²⁹ prajāyate // 27 //
 iti cchomāpīṭhasaṅketabhūminirdeśapaṭalo navamaḥ // //

1. B pāṭarīputraṃ; CP pāṭalīputraṃ; AI pāṭalīputraṃ;
 L pāṭalīputre 2. A siṃdhūm; E sindhūm 3. I merukurutā-
 4. AI -dvayaṃ; C -dvaye; L -dvayo 5. BCID -sthāne; EP
 -sthāna; L omits 6. BL upaśmaśānaṃ 7. A -pīṭha 8. E omits
 following two and a half lines 9. BC kīrttita; IDP kīrttita;
 L kīrttitaḥ 10. A -sthitih; B -sthitā; CIDP -sthitī 11. BEL
 sarvvabuddhasamā; I sambuddhasamayo; D sambuddhasamayo; P
 sarvvabuddhasamau 12. AIL pīṭha 13. ABCIP -pīṭha 14. ABCI
 upakṣatrakam; P upakṣetram 15. A jñāyā-; B jñāyo; P jñāyā-
 16. BCP śmaśānā 17. AE sādhumatī 18. All MSS exc. AL -śuddhi
 19. CDPL mānava 20. A bhramāṇan; B bhramatān; C bhramenā;
 ID bhramanā; P bhramamā; L kramanā 21. A sarakṣa; B saṃrakṣa;
 L saṃrakṣya 22. I dhīmatā; E dhīrmatā; L dhīmatān 23. A
 -virūpeṇyo; I -virūpinyoḥ; D -virūpinyāḥ; E -virūpiṇyā;
 L -virūpiṇyā 24. CEPL -deyatayogena; ID -devatayogena
 25. B hūmkāranāditam; L hūmkāraṇ ca nāditam 26. B vīravat
 27. BC yogi 28. A darśa; E darśani 29. BCDP siddhiḥ;
 I siddhin; L siddhi

X

Karmaprasarodayo nāma paṭala.

athātaḥ saṁpravakṣyāmi śāntikādiprayogataḥ /
yena likhitamātreṇa sādhaḥ siddhim āpnute² // 1 //
kuṅkumaiś candanair miśraṁ³ likhec chukla⁴tithau yadā /
ṣaḍara⁵cakram ālikhya saptākṣaramantrayojitam // 2 //
bāhye vajrāvalīveṣṭaṁ⁶ madhye nāma vidarbhitam⁷ /
netre⁸ śucikarpaṭe vā atha vā⁹ śarāvasaṁpuṭe // 3 //
likhed gopitaṁ¹⁰ karma śuklasūtreṇa veṣṭayet¹¹ /
pūrvābhimukhaḥ sitavarṇaṁ¹² sitapuṣpeṇa¹³ arcayet¹⁴ // 4 //
¹⁵pūrataś candramaṇḍalopariṣṭhaṁ¹⁶ sādhyam dr̥ṣṭvā
sitakalaśaiś candrāmṛtodakapāripūritair¹⁷ abhiṣiñcayet // 5 //
japet saptākṣaram mantraṁ trisaṁdhyam aviśaṅkitam /
śāntisvastyayanaṁ¹⁹ kṣemaṁ ca²⁰ dīrghāyur²¹ bhavati kṣaṇāt²² // 6 //
jvare²³ gare viṣe daṁṣe²⁴ vāmahasteṣu bhāvayet /
candanaiś ca likhec cakram puṣpādihūpāis tū pūjayet²⁵ // 7 //
balyudakaṁ tathāgnin tu²⁷ tadmadhye dhāvayet²⁸ tataḥ /
dūrvāmayūrapicchan tu kuśodakan tu viśeṣataḥ // 8 //
pūrvābhimukhaṁ sādhyam yojayed²⁹ vicakṣaṇaḥ /
eṣa mantravaraḥ³⁰ śreṣṭhaḥ³¹ śāntikādividhikramaḥ // 9 //

1. AE vijñāta- 2. B āpnuyāt; CPL avāpyate; D prāpyate; IE āpyate 3. B kuṅkumena miśraṁ for this pāda 4. AC likhet śukra-; B likhe śukra-; P likhat śukla-; L likhet śuklais 5. A khadāra-; B ṣaḍā-; CIDEP ṣaḍāra-; L khadāra- 6. A -veṣṭa; B -vyeṣṭe; C -veṣṭrā; DE -veṣṭā; I -veṣṭya; P -veṣṭhrā; L -veṣṭhā 7. A -vidabhitam; B -vidambhitam; IE -vidarbhitā; L -vidarbhitā 8. BCP netra-; ID padr-; E tatre; L nyetra- 9. AE vā 'thavā; ID vāpi athavā; P vā avā; L vā 10. A gopita 11. BL veṣṭhayet; E vevaṣṭayet 12. A sitavarṇaḥ; BEP sitavarṇa; L sitavarṇan 13. A -puṣpenaḥ; E -puṣpaṇa- 14. A rāccayet; B raccayet; CP rarccayet; E -arccaye 15. Following four lines come after verse 8 in IPL. 16. A -maṇḍalopariṣṭhaḥ; BCIDE -maṇḍalopaviṣṭhaḥ; P -malopaviṣṭhaḥ; L -maṇḍalopadiṣṭhaḥ 17. ID -dakair; P -dakani; L -dakaṁ 18. A -paritair; B -vipūriter; C -vipūrater; I -pūritena-; D -vipūritena-; P -pūratair; L -vipūritai 19. A -svastyana; BPL -svastyāṁ ca; CE -svastyam ca 20. A śkamaṁ ca; B cchaṁmaṁ ca; C naṁ vakṣema; I kṣamaṁ; D kṣemaṁ; PL omit 21. A dīrghāyu; BC dīrghāyu; P dīrghayu 22. B tatṣaṇaṁ; C tatṣaṇaṁ; I kṣaṇa; P tkṣaṇaṁ; L tatṣaṇajape 23. A jvale; L jvara 24. C daṣṭe; ID draṁṣṭre; E deṁśeṣṭra; P daṣe 25. A puṣpaṁ; C puṣpe 26. ID pra- 27. A tathāgnau tu; BCE tathāgni; ID tathā 'gniṁ ca; P tathā 'gni; L tathāgnin 28. A jāhneyet; B yuhūyatu; C jāhvayet; DL jāpayet; I jādavya; E juhuyet; P jādabhayet 29. AP yojad; B sajayojayet; ID yojayet tad; E yojayad; L yojayec ca 30. B mantre vara-; C mantrabalaṁ; IDEP mantravara- 31. BPE śreṣṭha; CID śreṣṭhaṁ; L evam astu varaśreṣṭho for this pāda

kuṅkumaiḥ sugandhaśanmiśraiḥ¹ pauṣṭikaṁ cakram ālikhet³ /
 śarāvadavaye⁴ saṁlikhya⁵ svāhākāreṇa vidarbhayet⁶ // 10 //
 pītasūtreṇa saṁveṣṭaḥ⁷ ghṛtamadhumadhya⁸ prakṣipet⁹ /
 uttarābhimukhaś¹⁰ trisaṁdhyān tu¹¹ pītavarṇaṁ¹² vibhāvayet // 11 //
¹³pītamāṇḍalacandraṣṭhaṁ sādhyāṁ dr̥ṣṭvā vicakṣaṇaḥ /
 pītavarṇāmr̥taiḥ siñcet¹⁴ pītapuṣpeṇa cārcayet // 12 //
 uccaret pauṣṭicittena nirvikalpena cetasā /
 amukasya pauṣṭikaṁ¹⁵ kuru svāhā vaṁśādmantreṇa vidarbhayet // 13 //
 dhanadhānyasamṛddhiś ca śrīlakṣmīśamāgamaḥ¹⁶ /
 etatkarmaprayogena puṣṭir¹⁸ bhavati nānyathā // 14 //
 raktacandanālaktābhyāṁ¹⁹ anāmikārakta²⁰ miśrayet /
 karpate bhūrjapatre vā dvayacakran tu²¹ samālikhet // 15 //
 āmaśarāva²² saṁcintya²³ hoḥkāreṇa vidarbhayet /
 raktasūtreṇa veṣṭayitvā raktapuṣpenārccayet²⁴ // 16 //
 ghṛtamadhumadhye sthāpya²⁵ paścimābhimukhaṁ raktavarṇaṁ vibhāvayet /
 raktamāṇḍalamadhyasthaṁ sādhyāṁ raktaṁ vicintayet²⁶ // 17 //
 japed mantram avicchinnaṁ saptākṣara²⁷ sadoditam²⁸ /
 viḥvalībhūtaṁ²⁹ pādayoḥ patitaṁ³⁰ sidhyate ca vicintayet // 18 //

1. BEPL sugandhi- 2. BCEP -sanmiśraṁ; ID -saṁmiśraṁ;
 L -saṁmiśraṁ 3. B ca samālikhet; CPL cakram tu mālikhet;
 ID cakram samālikhet 4. BL -dvaya 5. A saṁlekhyā; C likhyaṁ;
 DP likhya; E lekhe 5. A vidāmbhayet; P vidarbhyayet; L vi-
 varjjayet 7. A saṁveṣṭa; BIDL veṣṭayet; C veṣṭaye; P veyeta
 8. All MSS exc. AB -madhye 9. All MSS exc. AC prakṣipyā
 10. BCIDE -mukhaṁ; PL -mukha 11. A trisaṁdhyāṁ 12. ABP
 -varṇa; L -vastum 13. L omits following two lines 14. A
 syañcet; BE siñca; CP siñcat 15. BCP pauṣṭiṁ; I paustiṁ;
 E pauṣṭhiṁ; L pauṣṭi 16. BC -lakṣmī ca; ID -lakṣmīś ca;
 E -lakṣmīś ca 17. A -samāgataḥ; BEP -samāgamaḥ; C -samāga-
 gamaḥ; L -vāsanāgamaḥ 18. BCP pauṣṭi; IDE pauṣṭikam;
 L pauṣṭir 19. B -candreṇa alaktena; C -candraṇenāraktakena;
 I -candanāraktana; D -candanāraktakena; E -candanenālaktakena;
 P -candreṇa alaktena; L -candranaraktena 20. A -raktaṁ
 21. I dvayacakram; D dhayacakram; L dvayaṁ mantra 22. A
 āmesarāve 23. A saṁcintyaṁ; B saṁcitye 24. C -puṣpaina
 rarccayet; I -puṣpābhirarccayet; D -puṣpebhir arccayet;
 E -puṣpeṇa arccayet; P -puṣpair arccayet; L -dr̥ṣṭau
 rarccayed vā 25. A saṁsthāpya 26. ID vibhāvayet 27. ABDL
 saptākṣaraṁ 28. B yathoditaṁ 29. All MSS exc. A -bhūta
 30. BDP patati

yadā vaśam nāgacchati¹ ghṛtamadhurahitaṁ tam² eva yantram³
 khadirāṅgarais⁴ tāpayet⁵ /
 durbhagaḥ⁶ subhago bhavati yasya kasya cin nānyathā // 19 //
 śmaśānacelake rajasvalākarpate vā lākṣārasasamanvitaṁ /
 cakradvayam⁸ abhiliḥya⁹ jaḥ hrīmkāreṇa¹⁰ vidarbhayet¹¹ // 20 //
 śaravaṁ¹² strikapālaṁ vā likhec cakram¹³ sa¹⁴ sidhyati /
 raktasūtrena veṣṭayitvā raktapuṣpair¹⁵ arcayet /
 sādhyasya hrdayam¹⁶ aṅkuśair¹⁷ viddhvā¹⁸ gale¹⁹ pāśena bandhayet // 21 //
 yasya cintitasādhyā²⁰ nāgacchati kadhā cana /
 khadirakāṣṭhāgninā²² tāpayet yantranigrahaṁ²³ // 22 //
 tena tatksaṇamātrena amukākārṣaya²⁴ hrīḥ jaḥkāreṇa²⁵
 sādhyā-m-ākṛṣṭiḥ²⁶ pādākārṣaṇam uttamam // 23 //
 athānyatamaṁ vakṣye stambhanavidhim uttamam /
 aṣṭaṣṭarekhāḥ samāyojya unapañcāśa koṣṭhakāḥ²⁷ // 24 //
²⁸madhye trayodaśakoṣṭhan tu śūnyaṁ kuryād vicakṣaṇaḥ /
 koṇe koṇe navakoṣṭhe²⁹ catuṣkoṇe vyavasthitiḥ³⁰ // 25 //
 catuṣkoṇeṣu madhye³¹ ca sarveṣu³² śūnyakoṣṭhan tu kārayet /
 caturmukhaṁmantra³³ samāyojya³⁴ likhet śmaśānakarpate // 26 //

1. A gacchati; I āgacchati 2. B omits 3. AP mantra; B yatra;
 C yantra; L mantraṁ 4. B khadirāṅgāres; CE khadirāgare;
 D khadirāṅgare; I khadirāṅgale; L khadirāṅgai 5. CIDL sthāpayet;
 E sthāpayeta 6. B durbhago; C dubbhago; D durbhago; IEP durbhaga
 7. B rajasvarā-; CID rajaḥsvarā-; E rajaḥsvalā-; P rajasvabhā-;
 L vajrasatvā- 8. BCP dvayacakrem; ID dvayavajram; E dvayacakram;
 L dvayacakram 9. L samalikhya 10. APL -kāraṁ; B -kāra;
 E -kārer 11. A vidabhayet; B dyidabhavet 12. A sarāṁva;
 BEP sarāva; C śarāva 13. ID trikapālaṁ; E strikapālaṁ 13. AL
 cakra 14. L omits 15. BL-puṣpeṇa; E -puṣpaṇa 16. AL hrdayam;
 I hr̥yem 17. A aṅkuśai; B aṅkśrai; C aṅkuśau; IE aṅkuśai;
 L antraṁ 18. ABCD vidhvā; I vidhyāgrī; EL vidhyo; P vvidhvā
 19. BCDEPL galake; I galaka 20. L vicintya 21. ID -sādhyā
 tu; P -syadhyan; L saṁdhyan 22. BE -gniṁ; CID -gnau; P -gnin;
 L -gni 23. ID nigrahe; L vighraṁ 24. A amukākārṣaye;
 L amukākārṣayeṇa 25. B -kārai; P -kāraiḥ; L -kāye 26. All
 MSS exc. E ākrṣṭi; E ākrṣṭhi 27. BEP koṣṭhakaṇ; CID koṣṭakaṇ;
 L koṣṭhano 28. A adds madhye trayodaśakoṣṭhakāḥ 29. C
 -koṣṭaṁ; I -koṣṭaṇ; E -kvaṣṭe; P -koṣṭe 30. B -sthitā;
 C -sthitī; IDL -sthitāḥ; E -sthitāḥ 31. AB madhya 32. BCE
 sarvva- 33. A -mukhaṁ 34. AB mantraṁ; L mantran 35. A
 yojya; B yojye; L samāyojya

¹haridrāharitālasaṁmiśraṁ dvayacakran tu saṁlikhet /
²sādhyānāma³ samādāya⁴ laṁkāreṇa vidarbhayet // 27 //
⁵aṣṭaśṛṅgaśumerusthaṁ ⁶śarāvasaṁpuṭīkṛtaṁ /
⁷sumerūpari māhendramāṇḍalamadhyasthaṁ⁸ laṁkāraṅkita⁹ vibhāvayet // 28 //
¹⁰viśvavajreṇāvaṣṭabdhāṁ¹¹ pītasūtreṇa veṣṭayet /
¹²dvibhujāherukākāraṁ ātmadehaṁ¹³ vibhāvayet // 29 //
¹⁴dakṣiṇābhīmukho yogī pītavarṇaṁ¹⁵ vibhāvayet /
¹⁶sādhyāṁ merumadhyasthaṁ¹⁷ meruṇākrānta bhāvayet // 30 //
¹⁸tatopari¹⁹ viśvavajreṇākrāntaṁ²⁰ paribhāvayet²¹ /
²²svasthānaṁ²³ tat kṛtvā śātrūṇāṁ²⁴ mukhaśtambhaṇaṁ²⁵ /
²⁶stambhayet sarvasainyaṁ tu śātruhṛdayaṁ tu stambhaṇaṁ // 31 //
²⁷om sumbha nisumbha hūm hūm phaṭ laṁ devadattastambhaya²⁸ /
²⁹om gr̥hna gr̥hna hūm hūm phaṭ laṁ devadattastambhaya³⁰ /
³¹om gr̥hnāpaya gr̥hnāpaya hūm hūm phaṭ laṁ devadattastambhaya³² /
³³om ānaya ho vidyārāja hūm hūm phaṭ laṁ devadattastambhaya³⁴ /
³⁵tathaiva pūrvakrameṇa³⁶ likhec cakraṁ suniścayāt³⁷ /
³⁸arcayet pītapuṣpeṇa vākstambhaṇaṁ uttamam // 32 //
³⁹cakradvayaṁ abhilikhya⁴⁰ śmaśānakarpaṭe sadā /
⁴¹sādhyānāmaavidarbheṇa vaṁkāraṁ⁴² mukhabandhaṇaṁ // 33 //

1. L haridrāṁ haritārālasaṁpuṭīkṛte / for following three lines
2. BIDE sādhyāṁ 3. B nāmantra; CDP nāman tu; I nāmanntu; E nāma tu 4. BCP mādaya; I rādāya; D sādāya; E ādaya 5. B -śṛṅgī-; P -śṛṅga 6. A sarva-; BEP sarāva- 7. A mahendraṁ 8. A -madhye stha; E -madhyastha; L -madhye sthaṁ 9. AL -ñkitaṁ; ID -ñkitaṁ; E -ñkaṁ; P -kita 10. A -vaṣṭathāṁ; B -pūrvam; C -vapūrvvaṁ; I -rapūrvvaṁ; D -capūrvvaṁ; E -vapūrvva; P -caṣṭatham; L -veṣṭavyaṁ 11. BDE dvibhujāṁ 12. A -deha 13. A pīvarṇa; DEL raktavarṇaṁ; C rakraṁ varṇaṁ; I raktavarṇa; 14. L omits following two lines 15. A merumadhye; D sumerumadhye; I sumerumadhyā- 16. A sthitaṁ; BEP -stha 17. CIDE tadupari 18. A -ākrānto-; B -akrānto; C -ākrānte; ID -ākrāntaṁ ca; E -āklānto-; P -ā...anto- 19. AL parivibhāvayet 20. A -sthāne; B -svāna; ID -saṁsthānaṁ; L -sthāne ca 21. ID śātror 22. ID mukhaṁ 23. B -badhana; CID stambhayet 24. B adds laḥ; ACD add laṁ 25. AIDE add laḥ; B adds laḥ 26. AIDE add laḥ; B adds laḥ 27. AIDE add laḥ; B adds laḥ 28. ABP -karmmaṇa; C -karmmaṇa; L -karmmaṇa 29. B suniścayaḥ; C sunicayaṁ; ID suniścayaḥ; E suniścayat; PL suniścaya 30. L samālikhya 31. ADEL -kāraṁ

sādhyam eḍa¹hrḍaye² praveśayitvā vicintayet /
māhendramāṇḍalam³adhye⁴ karaṇḍavat saṃpuṭīkṛtam /
japed mantram⁶ avicchinnam mūkibhavati niścitam // 34 //
athānyatamaṃ vakṣye mārāṇam⁷ vidhi niścitam⁸ /
rājikālavaṇam kaṭutailam nimbapatram viṣaṇ tathā // 35 //
dhūstūracitāṅgāram⁹ svatārjanikāraktena vā /
etad vastu masiṃ¹¹ kṛtvā dakṣiṇābhīmukhayogataḥ // 36 //
kākapakṣasya lekhyā¹² cakradvaya¹³ samālikhet /
sādhyānāma tato grhya hūmkāreṇa vidarbhayet // 37 //
krodhaghoranādena¹⁴ pratyālīdhapadena vā /
sūryamaṇḍalamadhyasthaṃ¹⁵ kalpāgnīva¹⁶ vibhāvayet /
nīlavikaṭakarālāsyam¹⁸ hūmkāraṇṭhapūritam¹⁹ // 38 //
cintayet kaṭhallābhūmī²⁰ ca śmaśānāṅgāramadhyataḥ /
etadbhūmyādisaṃsthāne sādhyam drṣṭvā vicakṣaṇaḥ // 39 //
malinaṃ jīrṇavastran tu durbalaṃ²² ca vicintayet /
sarvāṅgamūrdhni hrḍayaṃ bāhuṃ²³ ca²⁴ mantram viddhvā²⁵ cintayet²⁶ // 40 //
sādhyadehasthitā²⁷ devā²⁸ svadehe²⁹ tu praveśayet /
śūnyagrham iva drṣṭvā mārāṇam³⁰ ca vicintayet // 41 //

1. ACP sādhyam eṣa; B sādhyānāma; I sāmukheṣu; D sādhyamukheṣu; E sādhyamyekha; L sodhyameva 2. ABCE -hrḍaya; ID -hrḍayeṣu
3. A māhendram 4. ACEP -maṇḍalam; B -maṇḍalam- 5. AB -madhya
6. Folios disordered in E; folio 29, beginning here should come after folio 31. One folio is missing here 7. L mārāṇa-
8. BPL niścaya 9. A dhūtura-; B dhūṣatura-; ID dhūrtturaṇ ca; P dhumbhūra-; L dhūttura- 10. A -citaṅgāra sva-; B -cittāṅgāraś ca; P -cittāṅgāra sva-; L -citaṅgāraś ca 11. BIDPL masiṃ; C masiṃ 12. B lekhyanyam; L lekhyasya 13. ACIDL -dvayaṃ 14. I krodhyena; D krodhena 15. AID -madhye; L -dhye 16. C -stha 17. A kalpānaiva; C kakalpāgnivad; BPL kalpāgnivad; I kalpāgnīmca 18. I nīram; L nīlam 19. CID -kāram 20 B kaṇṭhalya-; C kaṇṭhalaṃ; ID kaṭhale; PL kaṭhalya-
21. BPL -bhūmyaṃ; CID -bhūmyāṇ 22. B dūrvvaraṇ; P durbaṇ
23. A vākyaṇ; BPL bāhyaś; C vā hrḍayaṃ vāhyaṇ; ID vā 24. ID omit 25. AB vidhvā; CP vidhvāc; ID vidhyā; L vidyā 26. ID vicintayet 27. BCIDL -sthitā; P -sthitō 28. All MSS exc. A devā 29. A devān he-; BL svadeha; C svadehe; I svadeham; D svadehen; P svadevā svadehe 30. A mārāṇ

sphārayet krodhasaṅghātān¹ nānāśāstrāyudhakarān /
khaṇḍakhaṇḍaṁ² sadā³ kṛtvā bhakṣayanti⁴ pibanti ca /
medamajjavasāmānsaṁ⁵ pibanti⁶ rudhiram eva ca // 42 //
khaḍgadandaṁmuṣalaṁ⁷ ca kuṭhāracakramudgaraiḥ /
tādayec chedayet⁸ sādhyāṁ śatadhā cchidyamānakam // 43 //
kākolūkaḥ⁹gr̥dhraś¹⁰ ca śṛgālarākṣasaḍākinī /
teṣāṁ kruddhamānena¹¹ bhakṣayanti pibanti ca // 44 //
mantraṁ¹²jāpayan¹³ satataṁ hūṁ phaṭkāraṇīdarbhitaṁ /
mārayec chatruṣaṅghātāṁ¹⁴ ratnatrayāpakāriṇaṁ¹⁵ // 45 //
aho hi māraṇaṁ karma¹⁷ māraṇaṁ na ca māraṇam /
vikalpamātrasaṁsāraṁ¹⁸ tathatābodhamānasam // 46 //
tathaiva cakradvayaṁ likhet phaṭkāreṇa vidarbhitaṁ /
sādhyānāma samādāya likhet mantreṇa¹⁹ yojitaṁ // 47 //
aśvamahiṣasamarūḍhau²⁰ sādhyau²¹ dr̥ṣṭvā samālikhet /
kapālasaṁpuṭe sthāpya nīlasūtreṇa veṣṭayet // 48 //
madhyāhne krūraccittena²² rātrau tasya viśeṣataḥ /
pracandē²³ catuṣpathe śmaśāne ghoramadhyataḥ // 49 //
nikhanya²⁴ sthāpayed gopyam arcayed vidhipūrvakam /
aśvamahiṣayor²⁵ yuddhau²⁶ vidveṣaṁ kuru²⁷ tatksaṇe²⁸ // 50 //

1. B -śaṅghān; C -saghaṇāṁ; ID -saṅghānāṁ; PL -saṅghāna
2. B khaṇḍaṁ; L yaṇḍaṁ 3. B mahā 4. B bhakṣayanto;
CD bhakṣayanto; I bhakṣayanto; P bhakṣayanta; L bhakṣayantaḥ
5. BIDP -mānsa; CL -mānsa 6. AC pibanta; BP pibantaṁ
7. B -mukhalaṁ; C -mukhalaṁ; I -musaraṇ; D -muśaraṇ;
P -muśalaṁ; L -muśalaṁ 8. I chedayat; P chedat 9. ID
kākolukaś ca 10. AI gr̥dhraś; D gr̥dhaś 11. C -mānena;
D -mānasena 12. BIDP mantraṁ ca; CL mantraṁ ca 13. BPL
jāpayet; CD japet; I japen 14. A -saṅghātānāṁ; BIDPL
-saṅghānāṁ; C -saṅghānā; and folio 30 of E begins here;
nā ratna-; see 34 f.n.6 15. BCIDEL -trayopa-; P -trayopā-
16. C -cāriṇāṁ; I -kāriṇāṁ; D -kāriṇāṁ; L -kāriṇā 17. CD
karmmaṁ; I karmam 18. ABP -saṁsāra; C -saṁsālaṁ; E -saṁsāre
19. CID mantraṣu; E mantrāṇa 20. CIDP -rūḍho 21. B sādhyā;
C sādhyai; DEP sādhyo; IL sādhyāṁ 22. A krūraccirttana;
E kurecittaṁ naṁ 23. B pracandre; CEPL pracandā-; ID
pracandena 24. A niṣanyāt; BP likhanya; C nikhyānāṁ;
ID niṣanya; E liṣanya; L likhāṇyāt 25. ABIEP -mahiṣayo;
C -mahiṣayo 26. CI yuddho 27. CE kurute; ID kuruta
28. CID kṣaṇe; E keṣe

krodhāt krodhau¹ bhayapakṣau yuddhau kṛtvā mahātmanā /
²anyonyaṁ kalahaṁ kṛtvā vidveṣaṁ bhavati nānyathā // 51 //
 tenaiva vidhinālikhya hūṁ³ phatkāra³vidarbhitam /
 sādhye⁴ mantraṁ⁵ samāyojya likhet śmaśānakarpaṭe // 52 //
 kapālasaṁpūṭe sthāpya⁶ kṛṣṇasūtreṇa veṣṭayet /
 citisthāne nikhanyasya⁷ bhāvayed⁸ dherukākṛtim⁹ // 53 //
 purato vāyumadhyasthaṁ¹¹ yaṁkāraṁ dhanurākṛtim¹² /
 uṣṭrasthaṁ¹³ nīlavarnaṁ ca dakṣiṇadiśi preritam // 54 //
 nīyantaṁ krodhasaṁghena bhūmnonmattaṁ¹⁴ ca kārayet /
 japed mantraṁ avicchinnaṁ hūṁ⁵ phatkārayojitam /
 yasya kasya kṛte karma uccāṭayati tatksanāt // 55 //
 kruddho yāmyānana¹⁵ yogī svaraktacitibhasmanā¹⁶ /
 viśalavanakaṭutailonmattakadalavāriṇa¹⁷ // 56 //
 rājikāsama saṁyojya śmaśānacelake tathā /
 cakradvayaṁ¹⁸ kramād eva likhed vidhipūritam // 57 //
 mārāṇe yamadehasthaṁ vidveṣe mahiṣāśvayoḥ /
 prerāṇe coṣṭradehasthaṁ¹⁹ śāntike candramaṇḍalam // 58 //

1. A krodhā; BPL krodho 2. I anyonyaṁ karppaṭe // for following three lines 3. DL -kāraṁ 4. BCDPL sādhyā
 5. All MSS exc. A mantra 6. A sthāpye 7. A likhanyāsau; B likhanyasya; L likhanyasya 8. C bhāvayeta; E bhāvaya
 9. C veruṇakā-; ID varuṇa-; L dharukā- 10. All MSS exc. A -kṛtau 11. ADL -madhye sthaṁ 12. C dhanvākṛtim; P vānvākṛtim; L dhaṁnvākṛtim 13. A uṣṭasthaṁ; C draṁṣṭvastha; I daṁstroṣṭha; D daṁṣṭroṣṭhaṁ; E draṣṭrāsthaṁ; L uttaṣṭha
 14. A bhamano-; B bhramano-; C bhramanno-; I bhumanto-; D bhramanto-; E mantramanno-; P bhramanā-; L bhumano-
 15. A yānyānanau; E yomvānana; P yāmyāna 16. A svaraktati-; ID svaraktaciti-; L svaraktāciti- 17. A -nmattakavāriṇa; B -padukadalavāliṇa; E -nmattakadalavāliṇa 18. BP dvaya-
 cakra; C dvayacakrakraṁ; IDE dvayacakraṁ; L dvayaca
 19. B ceṣṭi-; C conta-; ID cānta-; E ceṣṭī-

nārīṇāṃ¹ hr̥daye² vaśye³ pauṣṭike gajapṛṣṭhataḥ /
 mūke⁴ meṣadehasṭhaṃ stambhane merumadhyataḥ /
 ākarṣaṇe śarabhaśim̐hasṭhaṃ evaṃ karṁeṣu lakṣayet // 59 //
 etatkarma vinā karma⁶ sādhyate⁷ naiva sidhyati⁸ /
 gurūpadeśaṃ⁹ vinā karma niṣphalaṃ bhavati śūnyavat // 60 //
 iti karmaṇprasaroḍayo nāma paṭalo¹⁰ daśamaḥ // //

1. A nālināṃ; E nārīnāṃ 2. AB hr̥daya 3. AEL vaśya;
 B vasya; C vaśce 4. B mukta; C mṛke; I mutake; D mṛtake;
 EL muke 5. ACIDEL sarabha- 6. A karṁmaḥ 7. A sādhyete;
 BP sādhyatu; L sīdhiantu 8. All MSS exc. A sidhyate
 9. A gurupadeśaṃ; BE gurūpadeśa; C gurūpadeśe; I gurupadeśe;
 P guropadeśa; L gurupadeśam 10. A karṁmaprasarapaṭalo;
 L karṁmaprasaro nāma paṭalo

XIII

Śrīherukodayanirdeśa-pāṭala.

athānyatamaṁ vaksye devatāmaṇḍalodayam /
 rahasyaṁ¹ paramaṁ² ramaṁ³ sarvasiddhiguṇālayam⁴ // 1 //
 sarvakāmaguṇākīrṇaṁ⁵ bhūmiṁ⁶ saṁlakṣayet sudhīḥ /
 pañcaskandhādyahamākāraṁ dvibhujaherukayogavān // 2 //
 digbandhanan⁷ tu prākāraṁ caturmukhamantram uccaret /
 om sumbha nisumbha hūm hūm phaṭ / pūrve⁸ //
 om gr̥hna gr̥hna hūm hūm phaṭ / uttare //
 om gr̥hnāpaya gr̥hnāpaya hūm hūm phaṭ / paścime //
 om ānaya ho⁹ vidyārāja hūm hūm phaṭ / dakṣiṇe¹⁰ //
 choṭikāṁ¹¹ dāpayed dikṣu duṣṭamāraṇāṁ¹² trāsanam // 3 //
 hūmkāre¹³ hr̥dayāmbhoje sphārayed¹⁴ rāsmimālikāṁ /
 tasyāvabhāsatāḥ purato gurubuddhādīnś ca¹⁵ vandayet // 4 //
 puṣpadhūpādinaṁ pūjya kṣamāpayed anuttaram¹⁶ /
 ratnatrayaśaraṇaṁ gacched¹⁷ bodhicittaṁ vibhāvayet¹⁸ // 5 //
 parahitacintā¹⁹ maitrī paraduḥkhavināśakāriṇī²⁰ karuṇā /
 parasukhatuṣṭir²¹ muditā parasattvam upekṣakopekṣā²² // 6 //
 om svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'haṁ vicintayet /
 cittamātran tu vai tiṣṭhed²³ bodhisambhārabbhāvanaiḥ // 7 //
 om śūnyatājñānavajrasvabhāvātmako 'haṁ //
 ādhārādheyarūpan tu bhairambhādiṁ²⁴ vicintayet // 8 //
 yamkāraṁ nīlavarnāṁ²⁵ dhanvākṛti²⁶ vāyumaṇḍalam /
 tasyopari ca²⁷ ramkāraṁ²⁸ agnimaṇḍalarupataḥ²⁹ // 9 //

1. AB -sya; CP -syo; IDE -sye 2. BCIDEP -me 3. AB -mya; CP -mye; D -myeṁ; E ? 4. A -raya; B -layaḥ; CDEPL -laye
 5. ABCIP -rṇṇe; DE -rṇṇo; L -rṇṇā 6. All MSS bhūmi
 7. All MSS -bandhantu 8. All MSS exc. P -rvva 9. I adds bhagavan; L adds bhagavan 10. DIL -ṇa; E -ṇaḥ 11. ABCDP -kā; L -kan 12. A -māladi-; B -māraṇa-; ID -rañca; L -mālāṁ 13. AP -raṁ; B -ra; L -raṁ 14. All MSS exc. I sphared 15. A -diśca; BCIP -dīśca; L -śca 16. E enuttaram
 17. ABI gacche 18. A -cittaśca bhāvayet 19. ACE -cittā; ID -citta- 20. B -kāriṇā; CE -kāraṇaṁ; DI -kāriṇaṁ
 21. CL -ṣṭi; B -stiṁ; IDP -ṣṭiṁ 22. B -kva-; EL -kā-; A ? 23. ABCE tiṣṭhet; ID tiṣṭhet 24. ABIDEL -mbhādi; CP -mbhāditi 25. A -rṇṇa; ID -rṇṇābhaṁ; E -rṇṇaṁ; L -rṇṇaṁ ca 26. L dhanvābham 27. P omits this line
 28. BCIDEP omit 29. -kāreṇa; C -kāre; E -bhāvam 30. AID -laṁ; E -lañca; B -le

¹raktavarṇaṃ² trikoṇaṃ ca vajrāṅkitatrisūcikaṃ /
 tasyopari³ ca⁴ vāṃkāraṃ vartulaṃ⁵ sitaṃ⁶ ambumaṇḍalam // 10 //
⁸tasyopari ca⁹ laṃkāraṃ¹⁰ caturasraṃ pītavarṇakaṃ¹¹ /
 maṇḍalasya catuṣkoṇe trisūcika¹²vajrāṅkitaṃ tathā¹³ // 11 //
 tasyopari¹⁴ suṃkāraṃ¹⁵ sumeruṃ¹⁶ caturasrakam¹⁷ /
 catu¹⁸ratnamayaṃ rāmyaṃ¹⁹ aṣṭaśṛṅgopāśobhitaṃ // 12 //
 tasyopari²¹ hūṃkāraṃ viśvavajraṃ vibhāvayet /
 tasyopari²² bhāvayet padmaṃ²³ karṇikakēśarāṇvitaṃ // 13 //
 tannadhye²⁴ bhāvayed yogam²⁵ alikālīṃ²⁶ tu śuddhitaḥ /
 tasya madhye tu hūṃkāraṃ vajrasattvasvarūpakam // 14 //
 ravimaṇḍalamadhyasthaṃ²⁷ śrīherukaṃ vibhāvayet /
 trimukhaṃ śaḍbhujam vīram ālīḍhāsanasaṃsthitaṃ // 15 //
 mūlāmukhaṃ mahākṛṣṇaṃ dākṣiṇaṃ²⁸ kundasannibham /
 vāmaṃ²⁹ raktamahābhīmaṃ jaṭamākuṭābhūṣitaṃ³¹ // 16 //
³²bhairavakālarātriṃ tu³³ ākrāmya mahāsukhe³⁴ sthitaṃ /
 vajravairocanaṃ cālīṅgya³⁵ karuṇārāgamahotsavaḥ // 17 //
 vajraghaṇṭasamāpannam ālīṅgaṇābhujadvayaṃ³⁶ /
 dvitīyabhujadvayena³⁷ gajacarmāmbaradharaṃ param³⁸ // 18 //

1. P omits this line 2. All MSS exc. A tatopari, and E omits three lines between this and suṃkāraṃ 4. BCIDEP omit 5. A vatuṃ; B caturmukha- 6. BCIDP śīta; L śīta 7. A aṣ-; other MSS apsu- 8-9. A omits 10. BCPL -ra 11. A -kā; B -ka 12. AL -kā- 13. ID omit 14. L adds ca 15. BC -ra 16. C -ru 17. A omits 18. All MSS exc. E catu-; E catuḥ- 19. CIDP -myaṃ; E -myeṃ 20. AEL -ṅgo-; I -ṅga- 21. BCIDP tatopari; E yasyopari 22. BCIDE tatopari; L tasyotpari; P yathopari 23. ABC padma 24. AB -dhyā 25. D -ga; L -gī 26. C -kāli 27. AIDL -dhye- 28. ABCEL -ṇe; IDP -ṇa- 29. CIDL -me; E -ma 30. E -mu- 31. ACIDPL -vibhūṣitaṃ; E -maṇḍitaṃ, and after this, ACIDE add vāmadakṣiṇabhāgena bhavanirvāṇalakṣaṇaṃ; but, for -bhāgena CIE -bhāgeṇa, and for -lakṣaṇaṃ AI -lakṣaṇaṃ. A adds one more line; bhairavākṛānta vāmena dākṣiṇe raktagaurikaṃ. For E, see 32 32. For this line, E bhairavākṛānta vāmena dākṣiṇe kālarātri tu mahāsukhe sthitaṃ 33. A -rātriṇcā-; C -rātri tu ā-; E -rātri tu mahāsukhe sthitaṃ // 34. BD -kha-; I -khaṃ 35. B cālīṅge; DP cālīṅgya; I cālīṅge; L cālīṅga 36. ID -ṅge-; P -ṅga- 37. A -yaṃ na; BI -yana 38. AIDEL omit; but B -dharaparaṃ

¹trītiya²ḍamarukaṁ vādyāṁ sarvadharmasvabhāvataḥ /
vāmatrītiyakareṇa³ khaṭvāṅgaka⁴pālādharā⁵ // 19 //
kapālamālālakṛtasekharā⁶ ardhaśāṇḍravibhūṣitaṁ /
viśvavajrāṅkitaṁ⁷ mūrdhni kulādhīpatimastakam // 20 //
vikṛtānaṁ⁸ mahābhīmaṁ śṛṅgāraraśānvitaṁ⁹ /
nivasanaṁ¹⁰ vyāghracarṇeṇa śātārdhanāraśīravibhūṣitaṁ¹¹ // 21 //
pañcamudrādharāṁ devāṁ¹² navaṇāṭyaraśānvitaṁ¹³ /
tasyāliṅgitā bhagavatī¹⁴ dvibhujā¹⁵ ekavaktrā trinetra¹⁶ // 22 //
bandhukavarṇā¹⁷ nagnā¹⁸ ca khaṇḍamaṇḍitamekhala /
muktakeśī¹⁹ karālī²⁰ ca sraṇvanti²¹ rudhirapriyā // 23 //
²²vāmabhujāliṅgitakapālā duṣṭamāradyaśṛgdharā²³ /
dakṣiṇe tarjanīvajrā²⁴ kalpāgnivanmahātanaḥ²⁵ /
jaṅghādvayena samāveṣṭā²⁶ mahāsukharatā sadā // 24 //
ḍākinī tu tathā lāmā khaṇḍaroḥa tu rūpiṇī²⁷ /
nyaset padmadīśasthāne²⁸ sarvasiddhisukhodayaḥ²⁹ // 25 //
kr̥ṣṇā śyāmā³⁰ ca rakta³¹ ca gauravarṇā trilocaṇā³² /
dvibhujā³³ ekavaktrā³⁴ tu khaṭvāṅgakaraka³⁵pālīnī // 26 //
dakṣiṇe vajrakarttā³⁶ alīḍhapadanagnikāḥ³⁷ /
muktakeśā³⁸ daṁṣṭravadanāḥ pañcamudrāvibhūṣitāḥ³⁹ // 27 //

1. For those two lines, L trītiyāṇau dvayaḍamarukhadvāṅgadharīnaṁ ca / ḍamarukaṁ vādyā sarvadharmmaṁ ca svabhāva siddhyati / khadvāṅgapātrapūrṇaṇca rudhiraṁ pūrṇam eva ca // 2. ABCIDP tritīya-; E tritīyana- 3. A -ye 4. B -kara-; CE -karaiḥ; D -kare ca; I -karaśca 5. D -ṅgantu; I -ṅgantu 6. B -kapālaṁ; CP -kapālakaraṁ; ID -kapālakaṁ 7. BC -ra; ID -rā- 8. AL -ta- 9. BCI -na 10. AL śṛṅgārādiraśānvitaṁ; ID śṛṅgāraraśasamanvitaṁ 11. L omits these two lines 12. D vivāśanaṁ; E nivesanaṁ 13. A śātamaṇḍamālāvirdha- 14. ID -muṇḍamālīnaṁ 15. BDP deva; I vande 16. A -sarā 17. ABIEP -ti 18. CP -jam; IDL -jām; E -jām 19. B -trajāma; C -trājāma; IDE -trām; L -trajām; P -tajam 20. BCIDEL -rṇa-; P -rṇaṁ 21. BCID -gnāśca; E -gnāñca; P -yośca 22. CIDEP -śā; A -śī; B -śā 23. AIDL -lālī 24. All MSS exc. A śra- 25. A adds ca 26. L vāmapāṇau alīṅgitanaraśīlamālā duṣṭamādyasṛgdharā 27. A -aśśvara 28. BCIE -jra 29. C -gnīva-; ID -gnīva- 30. All MSS -tanuṁ 31. A -deṣṭra; B -deṣṭa; E -veṣṭra 32. ABIDPL -nī 33. A padmadīśasthāne; BCLDPL padmadīśaṁsthāne; E padmadīśasthāne 34. ABEPL -yaṁ 35. BCL -maṁ; IDEP -maṁ 36. CIL -taṁ; BDEP -taṁ 37. A -rocaṇā; BCIDE -netrajāḥ; L -netrajā; P -nitrajāḥ 38. ICP -ja 39. ABCD -kta; IP -ktrā; E -ktrām; L -ktrām 40. I -ṅgā- 41. ABCID -karttī ca; E -kartti ca; P -karttīm ca; L -karttīm ca 42. L -kā 43. B -ṣṭa-; P -ṣṭra-; L -ṣṭa-; C -ṣṭrakarāra-; IDE -ṣṭrakarāla 44. L -tā

vidikṣu ca¹ catvāro bodhicittātibhāṇḍakāḥ /
 pūjayet pañcamṛtayutaḥ² nṛtyagītasukhotsavam // 28 //
 caturdvāre³ sthitā devī⁴ bhāvayed devatāḥ⁵ sadā⁶ /
 pūrvadvāre tu kakāśyā nīlā dvibhuja⁷ bhāvita⁸ // 29 //
 ulūkasyottare⁹ dvāre¹⁰ śyama¹¹ muktakeśikā¹² /
 śvanāśyā¹³ tathā rakta paścimadvāraśamsthita¹⁴ /
 sūkarāśyā tu pītābhā dakṣiṇe preta āsanam¹⁵ // 30 //
 āgneyyā¹⁷ caiva nairṛtyā¹⁸ vāyavyaisānakopake /
 yamadādhī²⁰ yamadūti²¹ yamadāṣṭrī²² yamamathanī²³ // 31 //
 vidiksthāne²⁴ tathā devī dvau hi rūpau manoharau /
 pretāśanāmahāghoraḥ pañcamudrāvibhūṣitāḥ // 32 //
 vāme kapālakhaṭvāṅgā dakṣiṇe vajrakarttikāḥ²⁶ /
 etāḥ tathā²⁷ sarvayoginyā²⁸ sarvasiddhipradāyakāḥ²⁹ // 33 //
 tataḥ kavacadvayaṁ jñātvā jñānacakraṁ vibhāvayet /
 samayacakre³⁰ samāveśya mudrāmantreṇa yogināḥ // 34 //
 atha kavacadvayaṁ vakṣye³² /
 om ha³³ hr̥daye³⁴ / nama³⁵ hi śīrasi / svāhā hūm³⁶ śikhāyām /
 vausaṭ he skandhayoh / hūm hūm hoḥ cakṣuṣoh / phaṭ³⁶ haṁ
 sarvāṅgeṣre astram³⁷ // 35 //
 prathamāṁ vajrasattvena dvitīyāṁ³⁸ vairocanasthitāḥ³⁹ /
 tṛtīyāṁ⁴⁰ padmanartēsvareṇa caturthe⁴² śrīheruka ucyate⁴³ // 36 //

1. BE vidikṣu 2. A -mṛtayuktaḥ; all other MSS -mṛtaḥ yuktaḥ
 3. ID -ra- 4. IE devī 5. All MSS exc. A devatā 6. For this
 pāda, A bhāvayed raudrarūpiṇī 7. B -bhujā; C -bhu- 8. ABCIDP
 -bhāvataḥ; E bhāvitaḥ; L bhāvita 9. CI -ra- 10. AP omit
 11. I śyamaṅga-; D śyamaṅgā 12. BCIDEP -keśikāḥ; L -keśi
 13. ID add tu; L adds hi 14. ID -re 15. BCIDEP -tāḥ
 16. A āsana; E -vāhanā; L -vāsanā 17. A agnau; B agnaiś-;
 CEP agneś-; ID āgneyaś-; L āgneyā- 18. BCEP -tyā; I -tya;
 E -tye 19. AC -vya-; E -vya ai-; P -vyā-; L -vye- 20. ACDPL
 -dū- 21. BCEPL add ca 22. A omits 23. AE yamamarthanikāḥ;
 B yamamarthanikāḥ; CL yamamathanikāḥ; P niyamathanikāḥ
 24. B -gasthāḥ; C -ksthāḥ; ID -gasthā; E -gsthan; L -kaṣṭhā
 25. L -naṁ 26. A -kattikāḥ; BCIDEP -karttikāḥ; L -karttika
 27. All MSS exc. A eteṣāṁ 28. A omits 29. BCP -kaḥ; I -kaḥ;
 E -kaḥ; L -kā 30. CE -ye 31. EL -kraṁ 32. D adds
 sarvvayogottamottamāḥ; E adds sarvvayogottamāḥ 33. A hūm;
 BIDE haḥ; L hom 34. BEL -ya 35. CDPL -maḥ 36. BIDEP phaṭ
 phaṭ; CP phaṭ 2 37. A omits 38. AL -ya 39. A -nena;
 C -nasasthitāḥ; D -ne sthitāḥ 40. B tritṛyaḥ; CIDPL tṛtīya;
 E tṛtīya 41. BL -nṛtye-; EP -nṛtte- 42. BCIDL -rthaḥ;
 DE -rtha- 43. BIDEPL -kocyate; C -kocyete

pañcame vajrasūryeti¹ śaṣṭhe² paramāśvaś ca³ /
 śaḍbhiḥ kavacais tu⁴ rakṣitam // 37 //
 om vāṃ vajravairocanī⁵ / hām yom yāminī⁶ / hrīm mom mohanī⁷ /
 hrem hrīm saṃcālīnī⁸ / hūm hūm saṃtrāsīnī⁹ / phaṭ phaṭ
 caṇḍikāyām sarvāṅgeṣv astraṃ¹⁰ // 38 //
 nābhau hr̥di tathā vaktre śīrasi śikhāyām sarvāṅgeṣv astraṃ eva ca¹¹ //
 om yogaśuddhāḥ sarvadharmā yogaśuddho 'ham¹² // 39 //
 vāmadakṣiṇapāṇibhiyām svaḥr̥daye¹³ nyasya kamalavad¹⁴ vikāśayet¹⁵ /
 hr̥dayamudrādidevasya bhramantaṃ ḍākinīkālasaṃvaram /
 evaṃ yogavaraṃ śreṣṭhaṃ devayogaṃ vibhāvayet // 40 //
 dharmasaṃbhoganirmāṇamahāsukhacakrāyojitaṃ /
 caturviṃśatināḍīnāṃ śarīraṃ gātraśobhitaṃ¹⁸ // 41 //
 caturviṃśatipīṭhena dehasandhin¹⁹ tu dhārayet /
 evaṃ piṇḍamayāṃ vīraṃ²⁰ sarvabuddhasamo hy asau // 42 //
 advayākārayogena acintyapadadeśanā²¹ /
 cittānukūlayogena bhāvayet paramaṃ padam // 43 //
 iti śrīherukodayanirdeśapaṭalas trayodaśaḥ²³ // //

1. A -sūrya iti; BCIEPL -sūryyati 2. All MSS exc. A -ṣṭhame
 3. IDL -śvataḥ; BCEP -śvañca 4. BIDEPL kavacena; C kavacana
 5. B -caya; CPL -canīye; ID -canīya; E -canīye 6. B -nīya
 7. B -nīya 8. A -ranī; B -rinīya; E -lanī; L -riṇī 9. AP
 -sanī; B -sanīya; E -śanī 10. I omits 11. A śīrasikhāyām
 sarvvaṅgaṣvastrameva ca; C śīrasikhāsarvvaṅgeṣvastrameva ca;
 I śīraśikhāyām sarvvaṅgeṣu mantrameva ca; BP śīrasikhāgram-
 eva ca; L śīrasikhāntameva ca; D śīraśikhākhasarvvaṅgeṣḍaṃ
 mantra vaca // is emended to be śīraśikhāgrameva ca; and E
 accords with it 12. A hūm; BCIDPL haṃ 13. B -hr̥da; CID
 -hr̥daya; L -hr̥dayo 14. B -lāvartta 15. A vikāśayat;
 BIDP vikaśet; C vikśeyat; E vikasyat; L vikāśate 16. All
 MSS exc. A devatā 17. D -ṇaṃ; EPL -ṇe 18. B śarīratra-;
 C śarīre mātra-; ID śarīramātra-; P śarīragātra 19. B
 -sidhin; C -sadhvi; ID -siddhin; E -sāmdhvin 20. A dehaṃ
 21. B acintye para-; ID acintyaṃ para- 22. CIDP cintā-
 23. BCIEPL -daśamaḥ; E -dasamaḥ

XVII

Maṇḍalasūtrapāṭalakṣaṇanirdeśa-pāṭala.

athātaḥ saṁpravakṣyāmi maṇḍalā¹lekhyam² uttamam /
 evaṁ kaścid adhyeṣya³ svayaṁ vā puṇyakāmataḥ // 1 //
 pūrvaseva⁴ svacakrasthaṁ prathamam⁵ devatātmakam /
 baliṁ ca dāpayet tatra pūrvasevādhikārakam⁶ // 2 //
 dhīro gambhīradharmajñaḥ pratiṣṭhābalipāragah /
 homamaṇḍalatattvajñaḥ sarvavidyāsu kovidaḥ // 3 //
 mantranītikrame bhakto⁸ rūpavān priyadarśanaḥ⁹ /
 gurubhaktaḥ¹⁰ kṛpāluḥ ca saṁvarodayaprakāśitaḥ // 4 //
 viharacaityaḥ layalāyane¹¹ maṇḍape śucibhūmisu /
 ādisiddhismaṇe ca tatra maṇḍalam ārabhet¹³ // 5 //
 parikalpita¹⁴bhūbhāge¹⁵ na kuryāt khaṇanādikam¹⁶ /
 hastaṁ datvā japed mantraṁ hūmkāraṁ¹⁷ bhūmiśodhanam // 6 //
 maṇḍalam¹⁸ bhūmibhāgasya dviguṇaṁ bhūmi śodhayet¹⁹ /
 saiva śuddhi²⁰ bhavet pṛthivī²¹ svacittapariśuddhitaḥ // 7 //
 devatātmaka²² ācāryaḥ²³ sarvabuddhātmanāmūrtibhiḥ /
 vajraghaṇṭādharo vīro²⁴ adhyeṣyo²⁵ dākinī saha // 8 //
 vajram ullālayan²⁶ dhīmaṇ ghaṇṭāvādanatātparaḥ /
 utsādayet²⁷ pradusṭaughān²⁸ sadevāsuraḥ guhyakān // 9 //

-
1. B maṇḍalo; CIDE maṇḍalaṁ 2. A -lekham; C lekham
 3. B adhyeṣye; I amadhyeṣya; D adhyaṣya 4. P purvasevām
 5. B pathama; CP prathama 6. B -dhikāraṇaṁ; C -dhikārayeṁ;
 ID -dhikārayet; E -dikāraṇaṁ; PL -dhikārayaṁ 7. BCIDP
 -vidhi- 8. D bhaktā; E bhukto 9. A pridarśanaḥ; BCP
 priyadarśanaḥ; I priyadarśana 10. AL gurubhakta; B guru-
 bhaktoḥ 11. B -ālayane; C -ālayate; IDEL -ālaye layane
 12. L ādisiddhiṁ 13. AL ālabhet; B ālabhyet; P ābhavet
 14. A parikarmmita- 15. B -bhūmibhāge 16. A khaṇādikam;
 L ṣaṇanādikam 17. A -kālaṁ; BL -kāra 18. L maṇḍala-
 19. A śoyet; L sādhayet 20. I śuddhir 21. BE pṛthi
 22. All MSS -ātmakam 23. A ācāryaṁ; BCDE ācāryyaṁ;
 IP ācāryya; L ācārya 24. A omits 25. A 'dhyeṣyo;
 B adhoṣo; E adhyeṣo; L adhyeṣya 26. B ullārayan;
 C ullālayala; P allāyana; L ullālaya 27. B utthānayan;
 CP ucchānayet; ID ucchārayet; E utthānayet; L ucchādaye
 28. B -ṣṭoghaṇ; C -ṣṭogha; I -ṣṭādyān; E -ṣṭighān;
 P -ṣṭogha; L -ṣṭādyo

apasarantu samūhā¹ vighnā ye kecit kaṭapūtanāḥ² /
 ahaṁ karuṇābalaḥ³ śrīman rakṣācakraprayojakaḥ // 10 //
 vajrenādīptavapuṣā sphālayāmi trikāyajān /
 laṅghayed yadi kaścid⁶ me viśīryetātra⁷ nānyathā // 11 //
 bhūparigrahaṁ kṛtvā sīmāprākāra bandhayet /
 pṛthivīm¹⁰ vankārajām¹¹ pītām¹² kanakakalaśadhāriṇīm¹⁴ // 12 //
 pratijñām¹⁵ dakṣiṇe¹⁶ haste¹⁷ stutiṁ¹⁸ kṛtvā prayojayet /
 sākṣībhūtāsi tvaṁ devī²⁰ amuko 'haṁ²¹ maṇḍalaṁ likhet // 13 //
 puṣpadhūpādinā pūjya²² arghaṁ²³ datvā vicakṣaṇaḥ²⁴ /
 bhagavan²⁵ krodhasadvajram adhyeṣatu²⁶ tathāgatam // 14 //
 icchāmi likhitaṁ²⁷ nātha maṇḍalaṁ saha jodayam /
 śiṣyānām anukampāyai²⁸ yuṣmākaṁ pūjanāya ca // 15 //
 tan me bhaktasya bhagavan prasādaṁ kartum arhasi²⁹ /
 samanvāharantu³⁰ sambuddhā³¹ ye cānye mantradevatāḥ³² // 16 //
 devatā lokapālāś ca bhūtāḥ sambodhiśāsitaḥ³³ /
 śāsanābhiratāḥ³⁴ sarve³⁵ ye kecid vajracakṣuṣaḥ³⁶ // 17 //
 anukampā³⁷ upādāya saśiṣyasya ca tan mama /
 maṇḍalaṁ ca likhiṣyāmi saṁvarodayamaṇḍalam³⁸ // 18 //

1. B duṣṭān; D duṣṭa; CIEPL duṣṭā 2. All MSS exc. A
 -pūtanā 3. A -varaḥ; BCEP -bala; L -vara 4. A rakṣācakre
 5. BCI -prayojanaṁ; P -prayojayantaṁ; L -prayojanī 6. P
 kecin; L kecit 7. A viśīrya tatra; B viśīryad atra;
 CD viśīryed atra; I viśīryad atra; EPL viśīryad atra
 8. IDL bhūmi- 9. BCID śrīman; P śrīmāt; L śīmaṁ 10.
 BCDEPL pṛthivī; I pṛthivīm 11. B -kārajā; CIP -kārajā;
 L -kālaya 12. I pītām; L pīto 13. A kanakalaśa-;
 B kanakakalaśa-; I karakalaśa-; D kanakakala-;
 E kanakakaraśa- 14. BCIL -dhāriṇī; E -dhāriṇīm
 15. I pratijñā; L pratiṣṭhā 16. A dakṣiṇa- 17. AE
 hastaṁ; BCP hasta 18. AC stuti 19. A sākṣa-; BE sākṣi-;
 CIDPL sākṣi- 20. EP devi 21. All MSS haṁ 22. E pūjye
 23. A argha 24. BCP -ṇaṁ; E -naṁ 25. E bhagavaṁ;
 P bhagavanu 26. A adhyekṣatu; B adhyaṣyatu; CE adhyeṣyatu;
 ID adhyeṣyantu; P adhyepyetu; L adhyametu 27. BCP likhitaṁ;
 ID likhitan; E likhataṁ; L satataṁ 28. ADI anukampāya;
 C anukampāye; E anukapāye; L anukampāya 29. ABC ahasi;
 E omits 30. E omits 31. All MSS exc. AE -buddhāḥ
 32. A -devatā 33. BP -śāsitaḥ; CIDE sādhitāḥ; L sāsita
 34. BL -rata 35. IE sarvva; L sarva 36. All MSS exc.
 AE -cakṣuṣaḥ 37. A amukopām 38. A -dayam urttamaṁ;
 PL -dayam uttamaṁ

tato dvigunamānena koṣṭhadvayaṃ prasūtrayet¹ /
 tadardhaṃ² dvipuṣṭe lekhyam iti maṇḍalasūtrāṇaṃ³ // 28 //
 sūtrāṅkitacatuṣṣaṣṭi maṇḍalaṃ sūtralakṣaṇaṃ /
 ācakravāḍaparyantaṃ sūtrayed vidhinoditam // 29 //
 pañcaratnamayaiś⁵ cūrṇair atha vā taṇḍulādibhiḥ /
 śvetapītaṃ⁶ tathā raktaṃ⁷ haritaṃ kṛṣṇaṃ eva ca // 30 //
 aiśānādidīśaṃ⁸ gatvā ācāryo⁹ vāmamuṣṭinā /
 pātayet pañcalekhāṃ¹⁰ ca suguptena samāhitaḥ¹¹ // 31 //
 yava¹²mātrāntare¹³ lekḥā¹⁴ pātaniyā¹⁵ parasparaṃ /
 sthūlapāte¹⁶ bhaved vyādhiḥ kṛṣāyā dhananāśanaṃ // 32 //
 vakreṇa¹⁸ kalahaṃ caiva cchinmayā¹⁹ mṛtyuśambhavaḥ²¹ /
 pūrveṇa tu mahāśvetaṃ dakṣiṇe pītasamūyutaṃ²² // 33 //
 lohitaṃ paścimaṃ²⁴ bhāgaṃ²⁵ marakataṃ²⁶ uttarasamūyutaṃ /
 madhyato²⁷ bhūmibhāgaṃ tu indranīlaprabhāsvaraṃ // 34 //
 koṇabhāgeṣu²⁸ sarveṣu dvāraniryūhasaṃdhiṣu /
 khacitaṃ²⁹ vajraratnais tu saṃlikhet susamāhitaḥ³⁰ // 35 //
 vajrapañjarāmadhye tu śmaśānāṣṭakābhūṣitaṃ /
 caṇḍograhā³³ gahvaraṃ³⁴ caiva vajrajvālākaraṅkinam³⁵ // 36 //³⁶

1. A -sūtraye; B -sūtrataḥ 2. B varddha; CIDEL tadvad arddha; P tadvarddha 3. A -sūtrakaṃ ṇaṃ; DL -sūtrakaṃ 4. A sūtrāṅkitas; L sūtrāṅkṛtas 5. A -maryeś; BE -maya-; C -maye; IDPL -mayai 6. A śvetaraktaṃ; D svetaṃ pītaṃ 7. A pītaṃ 8. A -śaṃ; CIDPL -diśe; E -śim ā- 9. A ācāryaṇa; BP ācāryya; C ācāryyana; ID ācārya; E ācāryyena; L ācāryye 10. B -leṣyaṇ; C -rekhaṃ; E -rakeṇ; P -rekhaṇ; L -lekhyam 11. All MSS -hitaṃ 12. A ye-; BID ye ca; E yaca-; P yeṣṭa- 13. A -mātrana; E -pāṭhayavaṃ mātrāntrara 14. A rekḥā; E lekhyā 15. A pātatiyā; E vānaniyā 16. DEP sphala- 17. BP -pātre; C śātra 18. C vaktrena; ID cakreṇa; E vajreṇa; P cakrena; L vaktreṇa 19. A cchinmayāt 20. BP mṛtyuḥ 21. B -bhava; CEL -bhavā; ID -bhavāḥ; P -bhavet 22. A pītasambhavaṃ sayutaṃ 23. L omits this line 24. A paści; CID paścima-; P paścime 25. ID bhāge 26. A marakataṃ; BCEP maragato; I marakato; D marakato 27. AI madhyeto 28. BCDEP koṇe bhāgeṣu; I koṇeṣu 29. ABIDEF khacitaṃ; L khacittaṃ; C khacita- 30. IDL -hitaṃ 31. All MSS -pañjala- 32. AB -ṣṭa-; C -ṣṭakaṃ 33. BCIDEF caṇḍograhā; L candraśca 34. A gahoraṃ; B gaṅka; D gahora; I gahoraṇ; L gaharaś 35. AC -karaṅkinah; B -kalāṅkitaṃ; E -kalakinaḥ; P -kalaṅkinah; L -kalaṅkinah 36. All MSS exc. A add one line to be read vibhīṣaṇaṃ tu pūrvādidikṣu vāmena saṃsthitam

aṭṭahāsa¹ aiśānyāṃ lakṣmīvana² hutāśanam /
 ghorāndhakāra nairṛtyāṃ vāyavyāṃ kilikilāravah³ // 37 //
 pūrve śirīṣāśvattham⁴ kaṅkellīcūtavṛkṣam⁵ viśeṣataḥ⁶ /
 vaṭakarañjakaṇ⁸ caiva latāparkaṭipārthivam¹⁰ // 38 //
 indro dhanadaś caiva¹¹ nāgendro yamādhipaḥ¹² /
 īśāno¹³ 'tha¹⁴ hutāśano¹⁵ rākṣasendro 'nilādhipaḥ¹⁶ // 39 //
 vāsukis¹⁷ takṣakaś caiva karkoṭakaḥ¹⁸ padma¹⁹ eva ca /
 mahāpadmo²⁰ huluhuluḥ²¹ kulikaḥ²² śaṅkapālakaḥ // 40 //
 garjito ghūrṇito ghora āvarto²³ ghana²⁴ eva ca /
 pūraṇaś ca²⁵ tathā varṣaś²⁶ caṇḍo meghādhipā ime // 41 //
 aparaiś ca vividhaiḥ²⁷ kākōlūkagṛdhraśṛgālaśṛgālikāḥ²⁸ /
 cillicillikāśimhamukhāvyāghramukhaghoraṇi // 42 //
 sarpaḥ³⁰ mukhaduṇḍubhādīcamatkāraiḥ /
 kaṅkālaśūlabhinnaśāmbārdhadagdhāśirah // 43 //
 kapālaajānukavandhadāḍakamūṇḍakair³⁴ bhīṣaṇāni /
 anekasiddhavidyādharaiḥ samayācārayogiyoginīgaṇaiḥ // 44 //
 yakṣavetālarākṣasādibhir³⁷ mahākīlikilāyamānair³⁸ mahāsiddhy-
 rddhisāṃprāptačāryaganah śmaśānamadhye draṣṭavyaḥ⁴¹ // 45 //
 iti maṇḍalasūtrapāṭalākṣaṇanirdeśapaṭalah saptadaśah // //

1. B aṣṭaṭṭahāsa; CIDE aṭṭaṭṭahāsa; PL aṭṭaṭṭahāsa 2. A -vana;
 BPL -vara 3. ACIDL -lavah 4. A śirīkhaśvattha; B śirīkha
 aśvantham; CIDL śirīṣa aśvastham; E śirīkha asvastham;
 P śirīṣaśvastham 5. A kaṅkalla- 6. A -cūtakṣa; B -cūtavṛkṣa;
 ID -cūtavṛkṣakaṃ 7. IDL omit 8. A vajra-; L vata- 9. A
 -karañjakaś; I -karañ; E -karañjantaṃ; L -karañjakaś 10. BCPL
 -pārthitaṃ; ID -pādapaṃ 11. I omits following four pādas
 12. E yamādhipatiḥ 13. A aiśānyāṃ; BC īśānyāṃ; D īśānyāṃ;
 E īśāneṃ; P īśānyāṃ; L omits 14. ABCDEP atha; L omits 15. All
 MSS exc. I hutāśana 16. ABEPL nilādhipaḥ; C 'timrādhipaḥ;
 D 'tilādhipaḥ 17. ABCEP vāsuki; D vāsukī; L vāsuki 18. A
 karkkotakatṛ-; BP -karkkota-; CE karkkotaka-; ID karkkotaka-;
 L karkkota 19. EL padmam 20. BCIDL -padma 21. BCIDEL -lu;
 P -li 22. BCDEP kulika; I kulikaṃ; L dakulīka 23. BCIE
 āvartta; P āvartte 24. CDEL ghanam; I ghanam 25. BCEPL omit
 ca 26. D varṣa; I varṣa ca; E varkhaś ca; L varśaś ca
 27. A vividhah; BCDEPL vividhai; I vidhai 28. ABCEPL -likā
 29. A -śimhaśūkara-; B -śimhasukhā- 30. AP sappai-; B sappau-;
 C sappe; I sarvva-; L śarpe 31. A -taṇḍukādi-; D -duṇḍubha-
 dibhi-; E -duṇḍabhādibhiḥ 32. ACE -bhinno; IDPL -bhinna
 33. ACEP -hāḍa-; B -hādja-; ID -hāḍu-; L -hāla- 34. ABP -kai;
 CE -ke; ID -ka 35. B -sidhi-; CIL -siddhi- 36. A -yoginī-;
 B -yoginī-; CDP -yogayoginī-; I -yogayoginī-; E -yoginīni-;
 L -yogayoginaṃ 37. A -bhi; BCIP -bhiḥ 38. All MSS -manāni
 39. AI -siddhi-; B -sidhiridhi-; C -siddhirrddhi-; DP
 -siddhiriddhi-; E -rrddhisamdhī-; L -riddhisiddhi- 40. A
 -ptamā-; B -ptemā-; CIDEPL -ptamā- 41. AIEL -vyah; BCDEP -vya

XVIII

Abhiṣeka-paṭala.

athātaḥ saṁpravakṣyāmi ¹vajrācāryo ²vidhīyate ³ /
 vinītaḥ ⁴śāntaveśas ⁵tu sarvasattvābhaya-pradaḥ // 1 //
 mantratantraprayogajñāḥ kṛpāluḥ ⁶śāstrakovidāḥ /
 mādhyavākyaḥ ⁷sarveṣu sarvasattveṣu ⁸putravat // 2 //
 dānādinirato ⁹nityaṁ yogadhyānābhitatparaḥ /
 satyavādī ¹⁰ahiṁsā ca kārūṇyahitacetasaḥ ¹¹// 3 //
 samatā cittamudrā ¹²tu ¹³sattvānāṁ nāthabhūtaḥ ¹⁴/
 sattvāśayaviśeṣajñāḥ ¹⁵anāthena ¹⁶tu bāndhavaḥ // 4 //
 indriyair ¹⁷deha saṁpūrṇaḥ ¹⁸priyadarśanarūpavān /
 abhiṣekārthatattvajñāḥ ¹⁹sphuṭavākya ²⁰guṇodadhiḥ // 5 //
 pīṭhasevā sadā nityaṁ ācāryaḥ ²¹so ²²bhidhīyate ²³/
 ācāryeṇa ²⁴śiṣyaḥ ²⁵saṁgrāhyaḥ ²⁶kulīno ²⁷dharma-utsavaḥ ²⁸// 6 //
 niḥkṛpāṁ ²⁹krodhanakrūrāṁ ³⁰stabdhālubdham ³¹asaṁyatatam ³²/
 krūrāmūrkhakāṭhoras ca paraprāṇi ³³ca nirdayaḥ // 7 //
 paradraavyābhiḥ ³⁴ca ³⁵varjyeta ³⁶guruṇā sadā /
 dhīro vinīto matimān kṣamavān ārjavo ³⁷śāṭhaḥ // 8 //
 daśakuśalaparityāgi ³⁸sattvānāṁ priyadarśanaḥ ³⁹/
 na spr̥śet paradraavyāni ⁴⁰jvalitāgniviśādivat // 9 //

1. L vajrāśyapraprāṇiṇ ca nirdayaḥ / paradrakābhi for following two pādas 2. A -rya; BCIDE -ryya 3. ABI vidhīyate; E vidhiyete 4. B vinitaḥ; CIDE vinīta 5. ABIDE -veśan; C -vaśan 6. CPL kṛpālu 7. AL -vākyaṁ; BCIDE -vākya 8. AB omit 9. A dānādinī; B dānādirato; C dānābhirato; I dānābhirato; D dānābhiratā; EPL dānābhirato 10. BIDE -vādi 11. A -cetacetasa; D -cetasa; I -cetasaḥ 12. CIDP -mudrān; L -mudrās 13. BDE tuḥ; CI taḥ 14. BCIDE -bhūtakaiḥ 15. A satvānaya-; CP satvāya; I satvārthāya 16. L -veśeṣena 17. DE anātho na 18. A indriyai; BIDP indriya; CL indriye; E indraye 19. BCIDE -pūrṇa; L -pūrṇaṁ 20. B -satvo jñāḥ 21. A sphutakyo; B sphutavākṣa; CP sphutavākṣa; D sphuta-vākya; IEL sphutavākya 22. BEL ācāryya; C ācāryyo; ID ācāryo; P āryyo 23. ID sau; L sya 24. A bhidhīyate; BE vidhiyete; CP vidhiyate; DL vidhīyate; I vidhīte 25. AD ācāryaṇa; BCL ācāryyaṇa 26. B śiṣya; CIDL śiṣya; EP śiṣye 27. BCIEPL -grāhya; D -grāhye 28. AEL kulino 29. CIP -utsavaṁ 30. B niḥkṛva; C niḥkṛpa; E niḥkṛyaṁ 31. CDEP krodhanaṁ 32. A -krulāṁ; B -krūra 33. AD taddha-; B tava-; CI tabdha-; P staśya- 34. A -luṇ 35. A asaṁyutaṁ; B asayat; CDEP asaṁyataḥ; I asaṁyutaḥ; L asaṁyama 36. A kūrāmūrkhā-; BI atimūrkhā-; CD atimūrkhā-; E krumurṣa-; P atimūrkhāḥ; L atimūrkhō 37. A -pāṇi; B -prāṇiṇ; BCIDE -prāṇiṇ; P -prāṇiṇ; L -prāṇiṁ 38. CIDPL tu 39. AB varjjayad; CDEP varjjayed; IL varjjayed 40. CIDE arjjavo; L arjjita 41. E -tyakta 42. CP -darśanaṁ 43. CP -dravyaṁ; L -dravyaṁ ca

gurupūjā sadā nityaṁ saddharmadarśanotsukaḥ¹ /
 dānādinirata² nityaṁ paralokābhikāṁkṣiṇaḥ // 10 //
 teṣāṁ śiṣyaprasāsteṣu³ dīkṣayet maṇḍalaṁ⁴ śubham /
 kṛtāñjalipuṭaṁ⁵ kṛtvā⁶ adhyeṣya⁷ kṛtamānasaḥ // 11 //
 tvaṁ me śāstā mahāvīra yoginīvarasaṁpuṭa⁸ /
 icchāmy ahaṁ⁹ mahānātha¹⁰ mahābodhinayaṁ¹¹ dr̥ḍham¹² // 12 //
 dehi me samayaṁ¹³ tattvaṁ bodhicittaṁ ca dehi me /
 vīravīreśarīṇāṁ ca vārāhīherukasya ca // 13 //
 guhyapīṭhādisaṁśuddhiṁ¹⁴ kathaya¹⁵ dehasaṁsthitāṁ¹⁶ /
 buddhaṁ¹⁷ dharmaṁ ca saṁghaṁ ca dehi me śaraṇatrayaṁ // 14 //
 praveśayasva¹⁸ mām¹⁹ nātha mahāmokṣapuraṁ²⁰ varam /
 ehi vatsa mahāyāne²¹ mantracaryānayaṁ²² vidhiṁ²³ // 15 //
 deśayiṣyāmi te samyag bhājanas tvaṁ mahānaye /
 saṁprāptā²⁴ jñānam atulaṁ vajramantraprabhāvanaiḥ // 16 //
 tasmād matim²⁵ imāṁ²⁶ vatsa kuru sarvajñatāptaye²⁷ /
 gurupūjā tathā maitrī buddhabhakti²⁸ janapriye²⁹ // 17 //
 mūlāpattiṁ parityajya³⁰ sthūlāpattiṁ vivarjayet /
 sattvasyārādhanāṁ³¹ kāryaṁ³² hīnayānaṁ³³ na sevayet³⁴ // 18 //
 atīrṇāṁs³⁵ tārayiṣyāmi amuktāṁ³⁶ mocayāmy³⁷ ahaṁ³⁸ /
 āśvasayiṣyāmi³⁹ sattvaṁ⁴⁰ saṁsāraduḥkhasaṁkulāt⁴¹ // 19 //

1. B. -darśane sukaṁ; CIDEPL -darśanotsukaḥ 2. BCIEL -bhiratā; DP -bhitato 3. A -śaste 4. AB maṇḍala- 5. B -putāṁ; C -putī; D -putī; I -putīm; E -saṁputī; P -saṁputī; L -puṭo 6. L bhūtvā 7. B adhyāṣa; L adhyeṣa 8. C -saṁpuṭe; IEL -saṁpuṭe; P -yapraṭa 9. A icchāmehaṁ 10. E -nāthaḥ 11. A -naya 12. BC dr̥ḍha 13. AP samaya- 14. A -śuddhi 15. CEL kathayā 16. All MSS exc. B -sthitāṁ; B -sthitā 17. BCIDEL buddha 18. B praveśayatśva 19. CID mahā- 20. AB -pura 21. B mahāyāna; C mahāyā; IDEPL mahāyāna 22. E -naya-; L -narya- 23. ABC vidhi 24. B saprāptro; CIDE saṁprāptā; L saṁprāpte 25. A mati 26. A mām 27. BID -jñaprāptaye; CEP -jñatāprāptaye; L -tra- prāptaye 28. C buddhe bhaktiṁ; P buddhabhaktiṁ; L buddha- bhaktiṁ 29. A -jate priye; B -jane prīya; C jane priye; I -janaṁ priyaḥ; D -janapriyaḥ; L janapriyaḥ 30. L samutyajya 31. A satvānādhanaṁ; BC satvasya rādhanāṁ 32. A kārya 33. A hīnayāna; C hīnasprhā; E hinayāna 34. C sevayet na ca;* 35. B atīrṇāṁs; C atīrṇāṁs; E atīrṇān; PL atīrṇāṁ; A atīrṇān 36. AL amuktā 37. CP mocayiṣyāmi; E mocayiṣyāsi pāṭhayāmy 38. CEP omit 39. CEP āśvasayiṣyāsi; L āśvasayi- ṣyati 40. AL satvā; BE satvānaṁ 41. AL -sāgarāt

* IE sprhāni ca; D sprni ca; P prhāna ca; L na vaśyayet

tasmāt¹ śikṣā² samāyuktaṁ śiṣyāṇāṁ cādhivāsayet /
 dadyād³ dantakāṣṭhaṁ ca śucisnānādividhi⁴ yutān⁵ // 20 //
 raktasūtrena sadā⁷ rakṣā⁸ bāhum⁹ baddhvā viśeṣataḥ /
 dhīhkāra¹⁰ mantrasaṁjaptaṁ kuśaṁ tasya pradāpayet // 21 //
 kāyavākcittasaṁvaram dadyāt śubhāśubhasvapnaṁ¹¹ nirīkṣayet // 22 //
 maṇḍalaṁ¹² praveśayet tatrāndhapata¹³ veṣṭitān /
 puṣpaprakaraṁ¹⁴ saṁgrhya dakṣiṇā¹⁵ sahasaṁyutān // 23 //
 pūrvajanmā dipāpasya nirvāpya¹⁶ maṇḍaladarśanam /
 kas tvaṁ bho iti prcchyeta¹⁷ subhago 'ham iti uktavān // 24 //
 samayodakaśapathaṁ¹⁸ ca maṇḍale puṣpakṣepaṇam /
 yad yat¹⁹ puṣpaṁ patati²⁰ tu²¹ tat tat²² kulaṁ ca²³ bhaviṣyati // 25 //
 udakamakuta²⁴ vajraghaṇṭā²⁵ nāmābhiṣekam /
 pañcatathāgatātma²⁷ kaṁ²⁸ vratavyākaraṇam eva ca // 26 //
 anujñāśvāsa²⁹ vaivartyān³⁰ dadyāt kalaśasaṁbhavān³¹ /
 chatraṁ³² pīṭhaṁ ca vidyādi³³ vajraghaṇṭādīsaṁyutam // 27 //
 ācāryābhiṣeka saṁpūrṇaṁ³⁴ dvitīyaṁ guhyam uttamam /
 prajñājñāna³⁵ tīrtiyan tu caturtha³⁶ tat punas tathā // 28 //
 etābhiṣekasaṁpannaḥ³⁷ samayī so vidhiyate³⁸ /
 dr̥ṣṭvā praviṣṭvā³⁹ paramaṁ⁴⁰ rahasyottamamaṇḍalam // 29 //

1. A tasma; B tasyā; CDIP tasyāḥ; E tāsyaḥ; L tasyāṁ 2. A śikhyā-; BE śiṣyā-; CIDL śiṣya-; P sikṣya- 3. ID pradadyād
 4. ID -snāna- 5. BCIDEP -vidhir- 6. BCID -yutāṁ; L -yuktāna
 7. A saṁ- 8. A -rakṣya 9. A bāhu 10. C -kāraja- 11. ABL
 -svapna 12. A maṇḍala; ID maṇḍalaṁ ca 13. A andhapata-;
 B tantraṁ andhapata-; E tantraṁ andhapata- 14. A -pakaraṁ;
 BCIDL -prakāra; E -prakara; P -prakāraṁ 15. A dakṣiṇya;
 C dakṣiṇya- 16. B nirvāsyā; C nivāpyaṁ; I nirvāsyā;
 D nirvāsyāṁ; L nivāpya 17. All MSS exc. B prcchet; B prcche
 18. B -sapathēṇ; CEP -sapathaṁ; ID satyarthāṁ; L -saṁpathaṁ
 19. A yatra; ID yatra yatra; P yadya 20. AP patitan; BCL
 patitaṁ 21. BCIDEP omit 22. ACP tat; BID tatra tat; E tat-
 kṣaṇaṁ tat tat 23. CIDEPL kulaṁ 24. C omits following three
 lines 25. DEL -makutaṁ 26. I -vajraṁ 27. B -ātmika; IDEPL
 -ātmikaṁ 28. ID omit 29. A 'svāso; BIDEPL -svāsa- 30. B
 'vaivarttyā; I -vaivartyādikaṁ; D -vaivartyādikan; E -vaivarttyā;
 P -mivatyo; L -vaivarttyā 31. A kalaśaṁ saṁbhavān; B kalaśaṁ
 mbhavān; P kalaśaṁ bhavān 32. BEP chatra; CIDL kṣatra 33. All
 MSS exc. I vidyādi 34. CDL saṁpūrṇa 35. IL -jñānaṁ 36. A
 caturtha 37. A sapanna; CP sampanna; E saṁpanna; B sampannaḥ;
 IDL saṁpanna 38. A vidhiyate; B vidhiyate; CDP vidhiyete;
 E vidhiyete 39. A praviṣṭvo; B praviṣṭhā; CDIP praviṣṭā;
 E pratiṣṭā; L prati 40. AB parama; L maraṇaṁ

sarvapāpair vinirmuktaṃ¹ bhavanto 'dyaiva susthitaḥ² /
 ayaṃ ca satataṃ rakṣyaḥ³ siddhiśamayasamvaraḥ // 30 //
 sarvabuddhaiḥ⁵ samam⁶ proktā ājñā paramaśāśvatī⁷ /
 prāṇipatya guroḥ śiṣyaś caraṇe⁸ bhaktivatsalam⁹ // 31 //
 kuryād evaṃ kariṣyāmi yathājñāpayase¹⁰ vibho¹¹ /
 tatas tu gurave datvā tathāgatoktadakṣiṇam¹² // 32 //
 nānālaṃkāravāstrādīn¹³ svaśarīraṃ¹⁴ viśeṣataḥ /
 praharṣito vaded¹⁵ evaṃ punaḥ prṣṭhasya¹⁶ pūrayet // 33 //
 śreṣṭhābhīṣekalābhena kṛtakṛtyo mahāyaśaḥ¹⁷ /
 adya me saphalaṃ janma¹⁸ saphalaṃ¹⁹ jīvitam²⁰ ca me // 34 //
 adya buddhakule jāto buddhaputro 'smi²¹ sampratam /
 homaṃ ca pūrayet tatra dadyāt saṃghasya²² bhojanam // 35 //
 gaṇacakraṃ ca²³ tato dadyād dīnānāthaṃ ca tarpayet²⁴ /
 yathopadeśataḥ paścāt samayācārāt²⁵ tatparaḥ // 36 //
 bhājanīkṛtasaṃtāne cakrādibhāvanākramaiḥ /
 samyagāmnāyasampannā²⁸ siddhir bhavati nānyathā // 37 //
 ity abhiṣekapaṭalo 'ṣṭādaśaḥ // //

1. L -muktaḥ 2. BCEPL susthitaḥ; ID samsthitaṃ 3. A rakṣaḥ;
 BIDEI rakṣaḥ; CP rakṣyaḥ 4. ACID siddhiḥ; P siddha- 5. B
 -buddhaḥ; L -buddhai 6. A sarvvamaḥ; B sama 7. A -śyaśvatīḥ;
 B -śāsvatī; I -śāśvati; L -śasvati 8. AL caraṇam; BC caraṇa;
 E caraṇān; P cara 9. BI -vatsaram; L -tsaram 10. BL -jñāpayasi;
 E -jñāpayete; P -jñāpayasaṃ 11. P vibhoḥ; L prabho 12. BCDEPL
 -dakṣiṇa 13. BEL -vastrādīn; C -vastrā 14. A -śarīre ca;
 B -śarī ca; C -śarīra; I -śarīraṃ; EL -śarīraṃ ca; P -śarīraś
 ca 15. A vad; B vanded 16. DP prṣṭasya 17. A -yaśaṣaḥ;
 B -śaya; DE -yasāḥ; PL -śayaḥ 18. B janmam; L omits 19. L
 omits 20. A jīvitam 21. All MSS exc. C smi; C smiḥ 22. CP
 saṃgha; ID saṃghāya 23. ID gaṇacakram; L gaṇacakram tato
 dadyāt dharmasaṃghasya bhojanam / gaṇacakram 24. A tatpayet;
 C tapayet 25. A -cāram; I -cāla-; P -cari-; B omits 26.
 CIDP bhājane; BL bhāmjane 27. BCP -kṛtī-; IDEI -kṛti- 28.
 ADP -sampannaḥ; C -sapannaḥ; IE -sampannaḥ

XIX

Mrtyunimittadarśanotkrāntiyoga-pāṭala.

athānyatamaṁ¹ vakṣye mrtyunirṇayalakṣaṇam /
 svaśarīre² ca bāhye³ ca nimittaṁ lakṣayet sudhīḥ // 1 //
 pādayos tālikāṁ⁴ vidhvā⁵ nābhau vedho⁶ yadā bhavet /
 trayadivasaparād⁷ ūrdhvaṁ⁸ pañcatvaṁ gacchate tadā // 2 //
 kiṭṭaprasrāvayoḥ⁹ kāle tulyakāleṣu¹¹ hañjika¹² /
 tasyāṁ eva hi velāyāṁ mrtyur varṣeṇa naśyati¹³ // 3 //
 bhagaliṅgasamayoge madhye śeṣe¹⁵ ca hañjika¹⁶ /
 syāc cet tulyaṁ¹⁷ tadā māse¹⁸ maraṇaṁ bhavati niścitam // 4 //
 hr̥tkan̥thamadhyayor vedhas¹⁹ tulyakālaṁ yadā bhavet /
 pakṣatrayeṇa mrtyuḥ syād yadi dharman²⁰ na sevate²¹ // 5 //
 vāmākṣiputtaliṅgchāyāṁ yo na paśyati darpaṇe /
 saptāhān mṛyate nūnaṁ²³ yadi na syāt pratikriyā // 6 //
 karṇamūle²⁴ bruvor²⁵ madhye mastakāgreṣu vedhayet /
 catuḥsaṁdhigato²⁶ vedhaḥ sadyo mrtyus tadā bhavet // 7 //
 akasmāj jāyate²⁷ sthūlaḥ kṛśaḥ²⁸ kruddho bhayākulaḥ /
 yas²⁹ tasya mrtyu varṣeṇa yadi dharman na³⁰ sevate // 8 //
 kṛṣṇaṁ yadi bhavet³¹ chukraṁ³² śuklāyāṁ pratipattithau /
 ṣaḍbhir³³ māsais tadā mrtyur³⁴ lohitaṁ vyādhisūcakaṁ // 9 //

1. I athānyāpy uttamaṁ; D athānyāpy uttamaṁ 2. A svaśrī;
 C svaśarīraṁ; PL svaśarīra 3. AEP bāhya 4. A tālukāṁ;
 B tārukāṁ; CIP tākukāṁ; D tārukāṁ; E tālakāṁ; L tolukāṁ
 5. A vidhvā; BL vidyā; E vidhyāṁ; P bidyā 6. B ve; C badhvā;
 IDEPL vedhā 7. A -prarād; B -palād 8. AE urddha; B ūrdha;
 C uddhaṁ; IDPL urddhaṁ 9. ABE kuṭi-; C kuṭṭa-; IDP kuṭṭi-;
 L kukṣi- 10. BI -praśvayo; CP -praśravayo; DE -praśavayo;
 L -praveśaye 11. B tulye kāla- 12. A hacchikā; B -hañci-
 pracchikā; CIDEH hañchikā; L sañchikā 13. D naśāt 14. AC
 -liṅgaṁ; I -liṅga 15. B śeṣai; I śeṣa; L śeṣaṁ 16. A
 hañchitā; B hacchikāḥ; BP hacchikā; IDE hañchikā; L sañchikā
 17. A tulya 18. DE māsai; C māseḥ; P māsaḥ 19. B madhya;
 CDEL vedhe; I vedhye; P ṣadhe 20. A dharmma 21. B śarvvateḥ;
 IDL sevāyet 22. AL -puttarī-; C -pūttarī-; I -puttari-;
 P -vvuttalī- 23. A nṛṇaṁ; BCIDL nunaṁ; E namṛyatenunaṁ
 24. A -mūlo; CPL -mūla 25. A bhūvo; B bhruvā 26. C -gate;
 ID -gataṁ; EPL -gataṁ 27. AB yāyete 28. A kṛṇaḥ; B kṛṭaḥ;
 CIDE kṛṣaḥ; L kṛṣṇa; P kṛṣṇaḥ 29. ID yat 30. A dharmma na;
 B dharmmeṇa 31. BPL bhavet 32. B suklaṁ; E chuklāyā;
 L śuklaṁ 33. ṣaḍbhi; BL ṣaḍbhir; CIDEH ṣaḍbhiḥ 34. All MSS
 mrtyu

cakṣuṣī¹ sravataḥ² nityaṁ dr̥ṣṭarūpe³ 'pi vibhramah /
 darpaṇe salile⁴ vāpi svacchāyāṁ yo na paśyati // 10 //
 rātrav indradhanuḥ⁵ paśyed divā nakṣatramanḍalam /
 ameghavidyutaḥ paśyet⁷ sphurantī⁸ dakṣiṇāśritāḥ // 11 //
 divā cchāyāpathaṁ⁹ paśyed¹⁰ ulkāyāḥ¹¹ patanaṁ tathā /
 haṁsakākamayūrāṇāṁ paśyed¹² ekatra melakam // 12 //
 candradvayaṁ¹³ dvisūryaṁ ca svaśirojvalanan tathā /
 gandharvanagaraṁ paśyed¹⁴ vṛkṣāgre śikhare girau // 13 //
 paśyet¹⁵ pretapiśācān¹⁶ vādr̥śyān¹⁷ anyāṁś ca¹⁸ bhīṣaṇān¹⁹ /
 prakampate 'kasman²⁰ murchate²¹ ca kṣaṇe kṣaṇe // 14 //
 paśyed²² ekaikaśas tasya mṛtyur²³ māsavadher²⁴ bhavet /
 kalaṅkaraḥitaṁ²⁵ candraṁ²⁶ sūryaṁ²⁷ rāsmivivarjitam²⁹ // 15 //
 rātrau³⁰ sūryaṁ³¹ divā candraṁ³² svanetrājvalanaṁ tathā /
 tāraṁ³³ merupramāṇān³⁴ ca samudraṁ ca nadīm iva // 16 //
 mūtrapurīṣayoḥ³⁶ śukraṁ³⁷ tulyakālaṁ³⁸ patanti cet /
 pakṣam ekaṁ³⁹ bhaved mṛtyur⁴⁰ yadi dharman na⁴¹ sevate⁴² // 17 //
 tatrāpi divase paśyec⁴³ chāyāṁ⁴⁴ dhavalārūpiṇīm⁴⁵ /
 śirasā⁴⁶ 'darśanaṁ⁴⁷ tasya mṛtyuḥ syād varṣamadhyataḥ // 18 //

1. B cakṣuṣi; E cakṣukhi 2. A sra; other MSS śravate 3. BCIDP dr̥ṣṭi- 4. AID śarire; B sarile; C śarīre; EP śalile; L saṁlikhec
 5. AE indudhanuḥ; B indūdhanu; C indudhanu; I indradhanuḥ; D indudhanuḥ; P indudhanur**6. ABE amogha- 7. A paśyat; B paśyata; I paśye; E paśya; L paśyon 8. AP sphuranti; BCD sphuranti; IL spharanti; E sphūlanti 9. C -patha; I -pathe; E -yona 10. ABD paśyad; E paśyati; I paśya 11. A ulkāyā; ID ulkāṭ; C ūlkān; P ulkāṇaḥ; L ulkāṁ 12. ABCID paśyad
 13. AC candradvaya; B candrārdhayaya; P candradvaye 14. A pasyar; BID paśyad; C paśyat 15. ABCI paśyat 16. All MSS exc. A -piśācād 17. A vā 'dr̥śyān; B vādr̥śyatn; CP vādr̥śyatn; IDEL vādr̥śyān 18. ABCL anyāś ca; E anyāṁś ca; I ānyoś ca; P anyoś ca 19. All MSS exc. A bhīṣaṇāt 20. BDEP akasmāt; C akasmān; I akasmā ca; L akasmāc ca 21. AB mucchate; CIDEP murchite; L mucchrite 22. AB paśyad 23. All MSS exc. E mṛtyu 24. A -dvaya; BCP -vadhe; ID -vade; E -vadhyer 25. ABD karaṅka-; CL karaṅka- 26. A -hahim ritaṁ; B -rahita
 27. ABCL candra 28. ADL sūrya; BCIP sūryya 29. E omits this pāda 30. E omits 31. APL sūrya; BCDE sūryya 32. BP candra 33. All MSS tātā- 34. ID meruḥ 35. AB -pramāṇān; C -pramāṇaṁ; ID pramāṇaṁ; EL -pramāṇaṁ; P -pramāṇaṁ 36. CIDEP -purīṣayo; L -pulīṣo 37. BCIDL śuklaṁ 38. CP -kāla; I -kāle 39. AP eka
 40. AL mṛtyu; BE mṛtya; CIDP mṛtyuḥ 41. A dharmmeṇa; E dharmma na; P dharmman ne; L dharmēṇa 42. L sevayet 43. ABID paśyac 44. E chāyān; other MSS chāyāyāṁ 45. BL -rūpiṇī; CIDEP -rūpiṇī 46. B śirasā; CPL śiro; ID svaśiro; E śiror 47. B -darsanāt; CIP darśanāt; D 'darśanāt; EL adarśanāt

** L indudhanur

putrabhāryāvināśaḥ syād vāmapāṇer adarśanāt /
 dakṣiṇādarśanāt pitṛbhāryādīnāṃ mahīyasām // 19 //
 pañcadhārām² bhaved mūtram vāmāvartam vighandhi ca /
 āmlāditvaṃ ca mūtrasya³ mr̥tyuḥ ṣaṇmāsasamadyataḥ⁴ // 20 //
 bālukābhasmarāśiṃ⁵ vā⁶ viharayaṣṭim⁸ eva ca /
 svapnānte⁹ yo 'bhirohanti¹⁰ maraṇam tatra¹¹ pūrvavat // 21 //
 gardabham¹² vānarārūḍho vālmikam¹⁴ pāṃsurāśikam¹⁵ /
 yo 'bhirohati¹⁶ svapnānte dakṣiṇādiśi nīyatām¹⁸ // 22 //
 kṛṣṇavastra¹⁹ tu yā²⁰ nārī kālī²¹ kāmāyate naram²² /
 kālārātris²³ tu sā jñeyā²⁴ gacchate yamadārśanam²⁵ // 23 //
 śvākakagr̥dhragomāyu-r̥kṣaiḥ pretapiśācakaiḥ /
 bhakṣyante²⁷ svapnam pasyed ekavarṣād²⁸ viniścitam²⁹ // 24 //
 raktavastrāpralīptāṅgo³⁰ raktamālyavibhūṣaṇaḥ³² /
 tailābhyakto³⁴ yadā svapne ṣaṇmāsāt sa na³⁵ jīvati // 25 //
 yathopadeśayuktyā hi³⁶ jāyate mr̥tyuvañcanam³⁷ /
 tattvena³⁸ jīyate³⁹ mr̥tyur⁴⁰ mr̥tyur⁴¹ dharmena⁴² jīyate // 26 //
 tasmād dharmapara⁴³ cintā sambodhikramasāadhanam⁴⁴ /
 aparaṃ kathayiṣyāmi śobhanam bhāvanāntaram // 27 //

1. C dakṣiṇa-; ID dakṣiṇe 2. A -dhārām; other MSS -dhārā
 3. BCDEP mūtram ca; L mūtram ca 4. A -madhyetaḥ 5. C -bhasmaṃ
 6. ABIDP -rāsiṃ; C nāsiṃ; E -rāñ; L -rāsiṃ 7. EL ca 8. B
 -yeṣṭim; CDPL -yaṣṭikam; I -yeṣṭikaṃ 9. BCL svapnānta
 10. A tirohanti; B bhirohantri; CIDE bhirohanti; P bhiroha;
 L nirohanti 11. C marahanti maraṇaka 12. E gagarbhastha-
 pāṭhardabham vānarārūḍham for this pāda 13. P garbhabhas;
 L gardabha 14. CIEPL vālmika 15. B pāṇḍulāsikaṃ; C
 pānsurāśimjitaḥ; I pānsurāñjitaḥ; D pānsurājitaḥ; L
 pānsurāśikaḥ 16. B bhiyohanti; CIDEP bhirohanti; L nirohanti
 17. BCIDEP dakṣiṇān 18. I nīyatām; E nīyatyaṃ; P nīyatām;
 L nīyate 19. B -varṇā 20. BDL yo 21. BDL kālī 22. All
 MSS exc. A naraḥ 23. A kālārātris; CDEP kālārātrī; I kālārātri;
 L kālārātrin 24. A vijñayā; B jñayā 25. A -daśanam; B
 -darśane 26. BCIDEP sva-; L asva- 27. IDP bhakṣante; L
 bhakṣante 28. ABI ekavarṣā; CDEP ekavarṣan; L evaṃ
 caikavarṣac 29. B diniścita; C niniścita; D viniścita;
 P niniścitaṃ; L ca niścitaṃ 30. E -vastro 31. A pariptāṅgo;
 B pariptāṅga; I palīptāṅgī; D pralīptāṅgī; E palīptāṅgaṃ;
 PL pralīptāṅgaṃ 32. BCL -mālyā-; ID -malā-; P malyo
 33. BEP -vibhūṣaṇam; C -vibhūṣiṇam; ID -vibhūṣiṇī; L -vi-
 bhūṣitaṃ 34. B tailābhektam; CIDEP tailābhyaktaṃ; L
 tailābhyakta 35. B -māsena na; C -māsaṃ na; DP -māsan na;
 I -māsan na ca; E -māsannaṃ ca; L -yāsān na na 36. B
 -yuktobhiḥ; CIDEPL -yuktābhiḥ; P -yuktebhiḥ 37. I omits
 38. I omits 39. I omits 40. A mr̥tyu; other MSS mr̥tyuḥ
 41. I omits; other MSS mr̥tyu 42. L janmena 43. CPL -paraḥ
 44. A -sādhana; B -dhanam; CIDE -sāadhanāt; P -sādhanot;
 L -bhavanāt

recaka¹ pūra²kaṃ yoga³ṃ śodhayed dehamāṇḍalam /
 nānānimitta⁴saṃprāpte śvāse⁵ cchijjati cchijjati⁶ // 28 //
 mṛtyukāle⁷ tu saṃprāptam⁸ utkrānti⁹yogam uttamam /
 navadvāra¹⁰gata¹¹ nādi¹²h pūra¹³kena tu pūrayet // 29 //
 kumbhakena stambhayed vāra¹⁴m dvāra¹⁵randhraviśodhanam /
 recakena recayed viśva¹⁶m praśanta¹⁷m śanta¹⁸m āvāhet // 30 //
 vijñānāharāṇa¹⁹m kāryam anyathā pāragāminā²⁰m /
 ālikālisamāyukta²¹m yojayeta²² vicakṣaṇa²³ḥ // 31 //
 hr̥daye²⁴ humkāra saṃyojya²⁵ dvyardhakṣaram adhordhvan tu sthāpayet /
 vāyubīja²⁶ṇ tu²⁷ tadadhobhāge²⁸ tad adhomukham²⁹ // 32 //
 vāyubīja³⁰ḥ dvaya³¹m kārya³²m saṃputīkṛtya³³ yogavān /
 uccārayed³⁴ dvyardhakṣara³⁵m mantra³⁶m ekaviṃśatiparikrama³⁷ḥ // 33 //
 vijñānavāyurūḍhasya³⁸ vāyudvāra³⁹ṇ tu cetasa⁴⁰ /
 yena yena hi gacchante mokṣa⁴¹siddhipradāyakam // 34 //
 uttamādhamābheda⁴²na kathyate śr̥ṇu guhyaka⁴³ // 35 //
 nābhi⁴⁴ḥ kāmika⁴⁵ svargasya bindu⁴⁶nā rūpadehina⁴⁷ḥ // 36 //
 ūrdhvenārūpadhātu⁴⁸ḥ ca śubha⁴⁹ṇ tad⁵⁰ gatibheditam /
 yakṣo bhavati nāśa⁵¹bhya⁵²m karṇa⁵³bhya⁵⁴m kinnaras⁵⁵ tathā // 36 //

1. CL recaka 2. A -nitta-; C -nimirttaṃ 3. B svāsyā; E svāsyē; L svāso 4. A cchirjjati cchirjjati; I cijati cchirjjati; L cchihṛatti cchihṛati 5. BCE -kālaṃ; ID -kāraṃ; P -kālan; L -kāran 6. A -prāpte; BCIEPL -prāptem; E -prāpted 7. B uktāntika-; C tkrāntika-; D tkrānti-; E utkāmutāntikapāthamānta-; P uktrāntika-; L ukrānti- 8. A -dvā-; E -dvāre 9. BIDP -gatan; C -gatan; E gataṃ; L -gate 10. E nādiṃ; other MSS nādī 11. BI omit; C dvāra; P vāra; L dvāraṃ 12. B vāra²randhrasya; CDP dvāra²randhrasya; I rāra²ndhrasya; E dvāra²mutāntikapātharandhrasya; L dvāra²landhrasya 13. CIL viśva 14. BPL -śāntam; CE -śānta 15. BPL omit 16. A -pharaṇaṃ; P -haraṇa; L -harate 17. BCIDEP -gāminā; L -gāmināḥ 18. L -yogaṃ 19. BL yojayec ca; CP yojayed; I yojayet tat; D yojayat tat; E sayojayed 20. A vicakṣaṇaḥ; other MSS vicakṣaṇaṃ 21. AB hr̥daya 22. A saṃjya; BDE saṃyojye 23. A dyadhā-; B yada-; C dya-; DE dyada-; I dyata-; P ghr̥ta-; L ghaṭo- 24. DL -bījaṃ; IE -bijaṃ 25. All MSS exc. A omit 26. B adds vāyubījaṃ; I adds vāyubijaṃ; D adds vāyubījaṃ 27. E omits this pada 28. B -bī; CP -vīja 29. BCP kāryya 30. B -kr̥tye; CIDPL -kr̥ta 31. A uccāraṇyad; B uccārayad; E uccāred 32. A yaḍhya-; B yada-; CP yaṭa-; IDL yata-; E dr̥dha- 33. A -kṣara-; E -kṣera- 34. B -vikramaḥ 35. A -rūsyā; B -rūrdhhasya 36. CPL mokṣaṃ 37. A uttamādha- 38. BCIDEP guhyakāḥ; L guhyakā 39. All MSS nābhi- 40. A kāmikaḥ 41. B -dehinaḥ; L -dehina 42. ABCI ūrdhhanā-; L urddhamā- 43. CEP -dhātuṃ 44. A taṃ; B tat; CIDPL taṃ; E tayo 45. BCIDPL nāśaṇaṃ; E nāśanaṃ 46. A kinnaras; B kinnaraṃ; CDE kinnaras; IL kinnarā; P kinnarāṇ

cakṣubhyāṃ¹ yadi gate² devi³ nararājyo bhaviṣyati /
 vaktradvārāṃ⁴ ca pretānāṃ⁵ mūtreṇa tiryacas⁶ tathā // 37 //
 apāne narakāṃ yānti mokṣaṇāṃ⁷ gatiṃ anyathā /
 utkrānti kālasaṃprāptam akāle⁸ devaghātanam⁹ // 38 //
 devatāghātamātreṇa narake pacyate¹⁰ naraḥ¹¹ /
 tasmād mṛtyucihnāni jñāyante¹² tu¹³ vicakṣaṇaiḥ¹⁴ // 39 //
 iti mṛtyunimittadarśanotkrāntiyogapaṭala ekonaviṃśatitamah // //

-
1. E cakṣur 2. A gato 3. BIDL devī 4. CIDEPL -dvārasya
 5. A adds mutrānāṃ 6. B tiryekas; C tiyyakas; IDL tiryyakas;
 E bhistiryakas; P tiryyakūs 7. A mokṣaṇāṃ; DP mokṣaṇāṃ
 8. BC akāre; E ayākālāṃ 9. B -pātanaṃ; ID -ghātakāṃ
 10. B pacāte; CI pacyete; L paṭnaṃ 11. BPL dhruvaṃ;
 E naraṃ 12. AEI jñāyete; BCDPL jñāyate 13. P omits
 14. BCIDEL vicakṣaṇaiḥ; P cihnarakṣaṇaiḥ

XXI

Caryānirdeśa-pāṭala.

athātaḥ saṁpravakṣyāmi caryā¹ pāraṁgataḥ² varā³ /
 gamyate yena siddhāntaḥ⁴ sādhakaiḥ siddhihetutaḥ // 1 //
 sāmānyayogatantrāṇāṁ rahasyaṁ na vipaṅcitam⁵ /
 siddhīnāṁ⁶ paramā⁷ siddhir⁸ vratānāṁ paramaṁ vratam // 2 //
 śrutaḥ⁹ bahutaraṁ¹⁰ tantraṁ¹¹ sadguruḥ paryupāsitaḥ¹² /
 guror¹³ ajñā yathātattvaṁ¹⁴ prāpyate bhāvyaḥ sadā // 3 //
 dhanam¹⁵ dārā¹⁶ tathā jīvaṁ¹⁷ niryātu¹⁸ dānam eva ca /
 etad¹⁹ granthitrayaṁ²⁰ muktva²¹ caryācārī sadā bhavet // 4 //
 japtavidyāmahotsāhaḥ²² satyavākya-paras²⁴ tathā /
 pūrvārambhe²⁵ sadā²⁶ śrāddhaḥ²⁷ pratijñātapratisthitaḥ²⁸ // 5 //
 kāmākrodhabhayaḥ³⁰ lobhaṁ³¹ mohamaṇaṁ ca varjayet /
 dīkṣāvyaḥ³³ sadā tyajya³⁴ granthānāṁ saṁgrahaṁ tathā // 6 //
 śaucaśauca-pavitraṁ ca peyāpeyaṁ na kalpayet /
 na kopo nābhimaṇas ca stutininde³⁶ vivarjayet // 7 //
 sarvasādhāraṇaṁ tiṣṭhaṁ³⁷ niḥsaṁgo niḥsprhaḥ³⁸ sadā /
 na homo na ca pūjā³⁹ ca na jāpaś⁴⁰ cakṣamālaya // 8 //
 divasaṁ⁴¹ vāra⁴² nakṣatraṁ parvaṁ ca na vikalpaya⁴³ /
 parātma ātmarūpeṇa vihareṇ nirviśaṁkitaḥ⁴⁵ // 9 //

1. A carya-; other MSS caryā- 2. ABD -gata; CE -gato 3. B vara; CI varā; L varām; P caryāpārasvabhāsavaram for this pāda 4. B siddhīnāṁ; CIDPL siddhāntaḥ; E siddhānto 5. A vipaṅceta; BIP vipaṅceta; L vipaṅcinaḥ 6. ABIDEP siddhānāṁ; C siddhīnāṁ 7. BL paranāṁ; ID paramāṁ 8. ADEP siddhi; B siddhāṁ; IL siddhiṁ 9. ABP śruta 10. AP bahutara- 11. A -tantra; CDE tantrāṁ; I taṁtra; P -tantrāt; L tantrāt 12. A payupāsataḥ; B paryupāsita 13. A gurur; CIDEPL gurur 14. A -tatva 15. ACDEP dhana-; L para- 16. CI dārā; LP -dārā 17. BCIDE jīva; PL jīvati 18. BCP niryyānta; ID niryātaḥ; L niryānaṁ 19. B etā; CIDEP etāḥ; L etāṁ 20. A granthita; B granthitraya; C gracchitraya; I grasthitraya; D grasthitrayaṁ; C granthitrayaḥ; PL granthitraya 21. BCIDE muktā; P srutvā; L muskā 22. CDPL -bimbā-; I -mbitvā- 23. B -mahotsāha; CEL -mahotsāho; I -mahotsāhe; D -mahotsāhā; P mahā-tsāho 24. B -ratas; CIDPL -rata; E -ratas 25. -ālabhe; C -arambhe; EP -ārambha 26. CIDEPL yadā 27. A śrāddhaḥ; BCIDEL śrāddhāḥ; P śuddhāḥ 28. A -jñāntantra-; CIDEPL -jñātā- 29. BL -sthita; CP -sthita; ID -sthitāḥ; E -sthitāḥ 30. A -bhaya; BCEPL -bhaya; ID -bhayo 31. ABL lobha; CIDEP lobho 32. ABEP moho 33. All MSS exc. L -khyā 34. BID bhājyā; C tyajyā; E tyājyā; P tyajye 35. A śauca-; B śaucyāśaucya-; CD sauryāśaurya-; I sauryosaurya-; E saucyāśaurya-; P saucyasaucya-; L śaucyāśaurya- 36. AI -nindā; BPD -nindā; CE -nindā; L -nidrā 37. A niṣṭhaṁ; B tiṣṭhaḥ; CIL tiṣṭhaṁ; D tiṣṭhaṁ; E tiṣṭhet; P tiṣṭhe 38. BCIDPL nisprhā; E nisprhās 39. BCEP pūjyaṁ; ID pūjyaṁ; L pūjyaṁ 40. B jānaṁ na; CIDEPL jāpaṁ 41. A na divasa; CIP divasa 42. A vāraṁ 43. L pañcānantaryyakalpayet for this pāda 44. A adds na 45. AP nirvvisaṁkataḥ; BE nirvvisaṁkita; CL nirvvisaṁkitaḥ

akāmaṃ¹ ācāret sarvaṃ na² kāmaṃ kiñcid³ ācāret /
 nivaśaṃ⁴ vyāghracarṃeṇa⁵ pañcamudrāvibhūṣitaṃ // 10 //
 prajñopāyātmaṃ⁶ yogī herukatvaṃ vibhāvayet /
 samantabhadracaryāyaṃ vihareṭ sukhamānaśaḥ // 11 //
 grāme ekarātriṃ tu nagare pañca āvaseṭ⁸ /
 mano'nukūlayogena vihareṭ pṛthivītale // 12 //
 athava vātulāṃ¹⁰ nāma caryāṃ¹¹ kartuṃ¹² sukhotsahaḥ¹³ /
 asaḥāyaḥ¹⁴ paryāten¹⁵ nityaṃ ekāki ekamānaśaḥ // 13 //
 udbhṛāntapattravad bhṛamed¹⁶ unmattavṛata-m-āśritaḥ¹⁷ /
 śmaśāne ekaliṅge vā ekavṛkṣe 'tha kānane // 14 //
 parvatāgre nadītīre mahodadhitaṭe 'pi vā¹⁸ /
 udyāne bhagnakūpe vā prāsāde śūnyaveśmasu // 15 //
 catuṣpathe¹⁹ puradvāre rājadvāre maṭhe²¹ 'pi vā²² /
 mātaṅgī-ābhirīsthāne śilpikāgṛha²³ gopite²⁴ // 16 //
 rāthyāpatitanirmālyaṃ²⁵ nirmuktaṃ²⁶ yena kenacit /
 śmaśānalinganirmālyaṃ²⁷ tena mūrṭiṃ²⁸ prapūjayet²⁹ // 17 //
 sragdāma lambayet kaṇṭhe brahmasūtraṃ viśeṣataḥ /
 mekhalāṃ³⁰ bandhayet tais³¹ tu nūpuraś caranadvayoḥ // 18 //

1. CIDL ākāmyam; E ākāmaṃ; P ākāmye 2. All MSS exc. A omit
 3. IDE add kadā 4. ABCIDP nivaśaṃ; E nivaśanaṃ; L nivaśaṃ
 5. CIDEP -carṃmaṃ ca; L -carṃma ca 6. D -ātmake; E -ātmako
 7. A -mānarāḥ; BL -mānaśaṃ 8. A āvaye 9. L nānānukula-;
 other MSS manonukūla- 10. L vātura; other MSS vātulā
 11. All MSS caryyā 12. A kintu; IL kartu 13. IBD -tsahe;
 CP -tsahaṃ; E -tamahaṃ; L kartu sahasrakaiḥ for this pāda
 14. B asaṃkhyaya; C asaḥāya; I asaṃkheye; D asaṃkheya;
 E asakhāye; P asakhyaya; L asaṃkhyā 15. A paryāten; B
 praryyate; IDL paryate; E paryyate; P paryyāten 16. B
 brāhye; CIDP bhramet; E rame; L bhrāme 17. CP āsritaṃ;
 IL āsritaṃ; D āsitaṃ; E āśrita 18. L pi ca; other MSS piva
 19. A -pathi; L -patheṣu 20. BCIDEF pure; L pūrvvā-
 21. BIDE pathe; CPL mathā 22. A privā; other MSS piva
 23. L omits this line 24. AE -āhiri-; B -ālī-; CP -āhire-;
 ID -āhari- 25. ADE cchipikāṃ; B cchippikā-; C cchippikāṃ;
 I cchirpikāṃ; P cchirppikāṃ; 26. A gṛhaṃ 27. A gopivā;
 BCEF gopikā; ID gopikāṃ 28. L pathitanirmālyasnāpi for
 this pāda 29. A -nimmālya; B -nirmālyeṃ 30. A. nimukta;
 B nimukto; CID nirmukto; E nimukto; P nirmukta; L yukto
 31. AE -lyais; B -rleḥ; CDPL -lyaiḥ; I -lyai 32. A mūrṭtis;
 other MSS mūrṭti 33. A prapūrayat 34. All MSS mekhalā
 35. B yes; C tas; P trais

jalpanaṃ japan ākhyatāṃ hastākṣepaṃ¹ tu mudrayā /
 nirvikalpaprayogena vihareḍ yogī yathāsukham // 19 //
 śiṃhavad vicareḍ² yogī sarvaśaṅkānisūdanāḥ³ /
 atha vaniṇjavratam āśritya careḍ⁵ yogacaryayā⁶ // 20 //
 śūnyāramagṛhasthāne kuḡrāme kutsite⁹ gṛhe /
 vihareṇ maunayogena yāvadupalabdhis¹⁰ tathā // 21 //
 svapan¹¹ gacchan yadā tiṣṭhej jāgrataṃ nāpi jāgratam /
 bhuñjate¹² yadi saṃprāptaṃ¹³ na bhukte¹⁴ susthitaṃ manāḥ¹⁵ // 22 //
 bhikṣāsthitim¹⁶ yadā vihareḥ karapātrabhojanam /
 nirvikalpakarūpeṇa sidhyate nātra saṃśayaḥ // 23 //
 eṭeṣāṃ trayamādhye tu yad icched vratam āśritaḥ¹⁷ /
 kiñcic¹⁸ chuṣṃe¹⁹ tu saṃprāpte caryā²⁰ kartum yadicchate²¹ /
 śarīraṃ²² danaṃ dadyāt²³ paścāc caryā²⁴ samārabhet // 24 //
 caryayā²⁵ paryateḍ²⁶ yogī nirmalo bhavati niścitam /
 bhrāntir atra na kartavyā²⁷ acintyā²⁸ buddha-rddhayaḥ²⁹ // 25 //
 iti caryānirdeśapaṭala ekaviṃśatitamaḥ // //

1. AB -kṣapaṃ; I -kṣapaṃ 2. BL vicare; C viharad; IDEP vihareḍ 3. B -nisūdanāḥ; CIDEP -nisūdanāḥ; L -nisudanaṃ
 4. All MSS athavā ā- 5. A cavaid; B vicareḍ; C caraid
 6. A yogī caya; D yogasya caryayā; P yogacaryyayo; L yogasasiddhaye 7. A śūnyavama-; CIDE śūnyāgara; L śūnyāgare
 8. BP -gṛhe; E -grahe; L gṛhe 9. A tsita-; B kuḡsite; I kutsita- 10. A upalabdhī; BC upalabdhin; ID upalabdhitaṃ; E upalarvvin; P upalaccin; L upalandhitan 11. B sugupta; CIDEPL supta 12. B bhujaṃte; C bhujate; E bhuñjante; L bhuñjayed 13. B -prāpte; I -prāpta 14. D bhuktaṃ; E bhukte 15. A maḥ; B mata; ID mataḥ 16. ACEL -sthitāḥ; ID -sthitī 17. ABDE āśritaḥ; L āśritaḥ 18. ABCIDE kiñcid; P kiñcad; L kiñced 19. AC uṣṃe; BIDEPL uṣṃe 20. AIDE caryā; BCPL caryyā 21. IEL yadicchate 22. BIDL śarīra- 23. ID pradadyāc ca; L ca dadyāt 24. ADPL caryā; BC caryyā 25. B caryyāt; CPL caryyā; IDE caryā 26. B pad; C paryyate; I pracaryayo; D pracaryate; P paryyad 27. BP karttavyo 28. BIPL acintyo; C acimntyo 29. A buddhayaḥ

XXIII

Homanirdeśa-pāṭala.

athātaḥ saṁpravakṣyāmi agnikarmāḍilakṣaṇam /
 bhūmau¹ śodhitamātreṇa² agnikuṇḍāni kārayet // 1 //
 aṣṭāṅgulaṁ samārabhya³ yāvad dhastasaḥasrakam /
 aṣṭāṅgulaṁ⁴ ripughātan tu daśāṅgulaṁ⁵ pauṣṭikaṁ tathā // 2 //
 dvādaśāṅgulāvaśākṛṣṭī caturdaśāśāntir eva ca /
 ṣoḍaśāṅgulakuṇḍena kulavṛddhābhikāraṇāt // 3 //
 aṣṭādaśāṅgulamānena¹⁰ deśagokula vardhate¹¹ /
 viṁśadaṅgulakuṇḍena marakāṇ¹² rogaśāntikā¹⁴ // 4 //
 etāni¹⁵ niyamakuṇḍāni¹⁶ havyadravyapramāṇataḥ¹⁷ /
 karmaṇurūpatatkāryaṁ¹⁸ jānīyād¹⁹ vicakṣaṇaḥ // 5 //
 ākrāntasya tribhir bhāgaṁ dvibhāgaṁ²⁰ khānitaṁ²¹ bhavet /
 sarvāṇy etāni²² kuṇḍasya sāmānyakhātena²³ lakṣaṇam // 6 //
 kuṇḍasyaṣṭābhāgena oṣṭhaṁ tatraiva kārayet²⁶ /
 oṣṭhasyārdhabhāgena nemīm²⁷ tatraiva yojayet // 7 //
 yathā bahiranemī²⁹ ca tathābhyantaram eva ca /
 tadbāhye³¹ vedikā kārya yathā-oṣṭhapramāṇataḥ // 8 //
 kuṇḍamādhye tu vajraṇām aṅkitan tu viśeṣataḥ /
 śvetaṁ³² pītaṁ ca raktaṁ ca kṛṣṇaṁ³³ haritam eva ca // 9 //

1. L bhūmi- 2. -mantreṇa 3. BEPL -rabhyaḥ; C -rabhyeh; ID -labhyaḥ 4. CIEP -ṅgula 5. B daśāla; I daśāṅgula; L tathāṅgula 6. IDP -ṅguli- 7. B caturdarśe 8. BC ṣoḍaśāṅguli-; ID ṣoḍaśāṅguli-; E ṣoḍaśāṅguli-; P ṣoḍaśāṅgulim; L ṣoḍaśaguli- 9. BCE -vṛddhabhiḥ; P -vṛddhabhiḥ 10. B -ṅgulimānena; ID -ṅgulimānena; L -ṅgulamātreṇa 11. L -varddhanam 12. B viṁśadaṅguli-; C viṁśamaṅgulaḥ; I viṁśatyāṅgula-; D vistayaṅgula-; E viṁśatyāṅgula-; P viṁśamaṅgula- 13. BCP marakāṇa; I marakāṁ; D mārakāṁ; E mārakāṇa; L malakāṇ 14. BE -śāntike 15. BCIDEP etā; L tā 16. BCIDEP -kuṇḍasya 17. AB -dra-; CIDEL -dravyaṁ; P -dravyam 18. AID -kārya; B -kāryya 19. ID prajānīyād 20. A omits 21. C khānitaḥ; L khalitaḥ 22. BCE sarvvetaṇi; IDP sarvvatāni; L sarvatāni ca 23. B sāmānye; L sāmānyaṁ 24. A -khāte; B khāne; CIDP -khānena; E -khāne; L -pānena 25. ID -ṣṭama- 26. B yojayet 27. C auṣṭhaṁsyā-; P uṣṭhaṁsyā- 28. E nemi; other MSS nemi. 29. I yathā oṣṭhapramāṇataḥ tathā oṣṭhaṁ prakalpayet for following two lines 30. BCDEP bahira-; L bahana- 31. A tadbāhya-; B dvāhya- 32. B śveta-; CIEPL sveta-; D svetaḥ 33. B kṛṣṇa-; CDEPL kṛṣṇa-

yathākarmānusāreṇa kuṇḍānāṃ¹ varṇalakṣaṇam /
 kintu sārvaśarmikāṃ² kuṇḍāṃ³ śāntikuṇḍasadrśāṃ tu viśeṣataḥ // 10 //
 oṣṭhā⁴padmadalākāraṃ⁵ nemī vajrāvaliveṣṭitā⁶ /
 tadbāhye vedikā deya⁸ caturasrauṣṭhāpramāṇataḥ // 11 //
 śāntike¹⁰ vartulākāraṃ śūkrāṃ¹¹ pūrvānanaṃ bhavet /
 caturasraṃ pauṣṭikāṃ pītam uttarānanaṃ bhavet¹² // 12 //
 uccāṭanam abhicāraṃ¹³ ca ardhacandraṃ¹⁴ paścimānanaṃ /
 vidveṣamāraṇaṃ¹⁵ karma dakṣiṇānanaṃ¹⁶ trikoṇakam¹⁷ // 13 //
 vaśyākṛṣṭi¹⁹ trivedi²⁰ ca raktavarṇatrikoṇakam /
 stambhanāmohanam²¹ karma²² nairṛtyānanaṃ bhavet²⁴ // 14 //
 uccāṭane²⁵ dhūmavarṇaṃ ca vāyavyānanaṃ eva ca /
 jvaradāhākutsitaṃ²⁶ karma²⁷ āgneyānanaṃ sadā // 15 //
 devatā²⁹ āsanaṃ varṇaṃ³⁰ karmarūpeṇa bhāvayet /
 hūmkārakṛtīyogena dvibhujākāraṃ vibhāvayet // 16 //
 jhaṭitam³¹ uccared³² mantraṃ jhaṭitādevatātmakam /
 svastheṣu³³ pauṣṭikāṃ kuryāc³⁴ chāntacittena śāntikam // 17 //
 vaśye³⁶ nūrāgacittena krodhacittena mārāṇam /
 vikṛtāudracittena uccāṭanābhicāraṃ³⁷ bhavet³⁹ // 18 //

1. ID kuṇḍāgnī 2. A -kannika-; BCPL -karmika-; ID -karmika-
 3. E kuṇḍa; other MSS kuṇḍasya 4. I oṣṭhāṃ 5. A padmākāraṃ
 6. ABCIDP -valī-; L -valīḥ ca 7. All MSS exc. A -veṣṭitāḥ
 8. B kāryyā; I yāḥ; P dayā 9. ABC caturasroṣṭha-; I caturasrotra-;
 DE caturasroṣṭa-; L caturasro- 10. I śāntikāraṃ for this pāda
 11. A śūkrāḥ; BP śūlka; CIDE śūklaḥ; L śuddha 12. AP uttarānanaḥ;
 B uttarāmukhasasthitā; ID uttarābhimukhaḥ bhavet; L uttarāsanam
 eva ca 13. A abhicāraś; B abhicāraṇ 14. A arddhaṃ candraḥ;
 B ardhem ndraḥ; CL arddhacandra; ID arddhendū 15. ABE vidveṣe;
 GPL vidveṣeṇa; I vidveṣa; D vidveṣo 16. B mārāṇa; L mārāṇam
 17. ID dakṣiṇāsyam; E dakṣiṇānanaḥ 18. AE -trikoṇake; C
 -trikoṇaka 19. E -krṣṭa 20. A tivedī; I vidigāḥ; E trivedi
 21. ABCDIE stambhane; L stambhanaḥ 22. B mohana; ID mohane
 23. C karmmam āgne 24. P vidveṣeṇa mārāṇam nairṛtyonanaḥ bhavet
 for those three lines. 25. A uccāṭane; B urccāṭna; CEPL uccāṭana;
 I uccāṭanaḥ; D uccāṭana 26. A jvaraḥ; BIDL jvala-; E jola-
 27. A dāgha-; B -dā-; C -dāgha-; ID -dārga-; E -dāghā-; PL -dāghe
 28. BID -kucchitaḥ; C -kucchita; E -kukṣitaḥ; P kucchitaḥ; L
 kutsita 29. L omits 30. BE āsanaṃ varṇa; I ālambāṇam tu;
 P āsanavarṇaḥ; L āsana varṇa 31. ID jhaṭitim 32. BCIDPL
 uccārayet 33. A svaṣṭheṣu; L svaṣṭhetu 34. L kṛtvā; E kuryyāc;
 other MSS kuryyāt 35. ABP śānti-; CIDL śānta-; E chānti-
 36. AB vaśya anu-; CP vaśye anu-; E vaśye anu-; L vaśyānu- 37. C
 -citteno uccā-; IDPL -citteno cā-; E -citteno cā- 38. A -cārūkaḥ;
 E -cārūkaḥ 39. B omits

arghapādyā¹dikaṁ sthāpya agni²m āvāhayet³ tataḥ /
 svahr̥dambhoja⁴hūmkāraṁ vajrasattvaṁ vibhāvayet // 19 //
 tryakṣarodbhavadravākāraṁ paśyed mantri⁵ vicakṣaṇaḥ /
 tanmadhye ca ruṁbījaṁ rakta⁶varṇaṁ śubhānanam⁷ // 20 //
 daṇḍākṣa⁸kunḍika⁹ vāme¹⁰ dakṣiṇe 'kṣamālābhayan tathā¹¹ /
 jaṭamakūṭa¹²lāmbodaraṁ sarvābharanabhūṣitam // 21 //
 om jaḥ hūmkāreṇa kunḍaparśveṣu sthāpayet¹⁴ /
 abhyukṣaṇācamanārthaṁ ca dadyāt kuṇḍeṣu sthāpayet // 22 //
 samayasattvaṁ samāniya¹⁵ jñānasattvaṁ praveśayet /
 puṣpaṁ dhūpaṁ tathā dīpaṁ gandhanaivedya dhaukayet // 23 //
 jānuno 'bhyantare hastau pātriśruvaṁ¹⁷ ca dhārayet /
 om agnaye¹⁸ svāheti¹⁹ prathamāhutiṁ ca dāpayet²⁰ // 24 //
 om namaḥ samantabuddhānāṁ amukasya śāntiṁ kuru svāhā //
 tataḥ samāhito mantri²¹ varṇagandhaśvanajvalā²² lakṣayed vicakṣaṇaḥ /
 śubhāśubhaṁ tathā vahner²³ nimittam upalakṣayet // 25 //
 vahner ekaśikhā jvalā sarvasaṁpattikāriṇī²⁴ /
 dviśikhā madhyamā jñeya²⁵ niṣprakampā samujjvalā²⁶ /
 catuṣśikhā samajvalā puṣṭisiddhisthiraśana²⁷ // 26 //

1. BIL -pātrā-; CE -pādā-; D -pātra-; P -pā- 2. B agney-; CEP āgny-; ID āgney-; L agny- 3. A ahayet 4. CID -āmbhoja-; E -ayāmbhoja-; PL -āmbhoja-; B -ā- 5. BCD mantri; E mantra; L mantriṇa 6. A raktaṁ 7. AE śubhānane; B śubhonene; C subhānanai; P subhānane; L subhāvanaiḥ 8. ID daṇḍāṅka- 9. I -kunḍikaṁ 10. ACEP vāmena; L mena 11. ID savye 'bhayākṣamālīkāḥ; B savyākṣamālābhayan tathā 12. AE -mukuṭinaṁ; CP -makūṭinaṁ; DL -makūṭi-; I -makutinaṁ 13. I adds vaṁ hoh-; D adds vahoh- 14. A sthāpya 15. B samayāśina; C samāśina; I āniya; E samāśina; P samāśina; L samāśanaṁ 16. A jānuno vya-; BDE jānunābhya-; C jānuno bhya-; I jānūbhya-; P jānūmābhya-; L jānurābha- 17. BP -śruvaś 18. ADEP agneye; BCL agneya 19. A svāheti; BE svāhā iti; ID svāheti ca 20. A dāpaye 21. ID gandhavarṇaṁ ca; B varṇagandhaṁ ca 22. B nākālā; D svanālā 23. L vaṁhne; other MSS vahne 24. B -kāraṇī; CP -kāriṇā 25. A jñeya; B jñaya; P jñeyo 26. ACIDEP samujvalā; B samurjvalā; L samujvalaṁ 27. ID -śana

kundendusannibhaḥ snigdho² rūpavaiḍūryasuprabhaḥ /
 nirdhūmo⁴ nirmalo⁵ vahnir ārogyagotravṛddhikṛt⁶// 27 //
 candrakāntimaṇiprakhyas⁷ tuṣārakarakopamaḥ⁹ /
 puṣparāganibho¹⁰ vāpi sarvapāpan tu naśyati // 28 //
 bandhūkapuṣpasamkaśo¹¹ javākusumasannibhaḥ¹² /
 taptahemendravarnābho¹³ rājyaśvaryaśampradaḥ¹⁵// 29 //
 campakabjotpalosīramālatiśītagandhavan /
 karpūragarugandhiś ca śubhasthānādhipaḥ¹⁹ param²⁰// 30 //
 vīṇaveṇuṃrdaṅgaś²¹ ca śaṅkhakāhalaśusvanah²³ /
 atigambhīranirghoṣo 'gnir²⁴ drśyaḥ²⁵ sukhāvahaḥ²⁶// 31 //
 śrīvatsacchattraśaṅkhābjatrisūlakalaśākṛtiḥ /
 dhvajacāmarasadvajraśvastikaśvagajākṛtiḥ // 32 //
 niḥśabdo dakṣiṇāvarta ekapiṇḍo²⁹ mahārthadaḥ /
 eteṣaṃ śubhasampattir³⁰ ayurārogyasaṃpradaḥ³¹// 33 //
 cañcalābhimukhī jvalā triśikhā bahudhūmalā /
 bhramantī sasphyliṅga³² vijṛmbhamāna³³ rujākārī // 34 //
 muhuḥ³⁴ prakampate³⁵ yo 'gnir³⁶ muhur hasati niṣṭhūram /
 muhur bharamati vāmena muhuḥ sprśati medinīm³⁷// 35 //

1. BIDEPL kundendu- 2. BIDEPL snigdha 3. B rūpe; ID rūpya
 4. A niddhamo; C niddhūmo; E niddham mo; P nirddhmo; L nirdhūma
 5. BCD nirmalā; L vimalo 6. -vidhikṛt; L -vṛddhayoḥ 7. A
 -pakṣas; B -pakṣās; CL -prakhyās; ID -prabhās; E -prabhākhyās
 8. ID -kanako- 9. All MSS -pamaḥ 10. AL -nibhā 11. A -śaṅkaśaṃ;
 B -śaṅkaśa; CEP -saṅkaśa; IDL -saṅkaśaṃ 12. ABCEP -bha; I -bha;
 D -bhaṃ; L -bhaḥ 13. AIDEL -bhaṃ; B -bhau; CP -bha 14. B
 -ryyādi-; ID -ryyāñ ca; L -ryyāñ ca 15. B -padaṃ; other MSS
 -pradaṃ 16. C candakā-; ID candana- 17. ADI -māratī-; BC -mātarī-;
 E -māratī-; P -mātalī-; L -māra- 18. AL -rārūna-; CIDE -rāguru-;
 P -rāgarūna- 19. DE -paṃ; I -kam 20. B balaṃ; CIDEP varaṃ; L paraḥ
 21. BCIDEPL -ṅgaś 22. BL -kāhara-; I -bhūryyādi-; D -bheryyādi-; E
 -hāla- 23. BID -susvaraḥ; E -susvanah pāṭharaḥ; C susvanah for
 this pāda 24. ACP 'gni; BE agni; L agnir 25. ABCEP drśya; L asya
 26. ID drśyate gnisukhāvahaḥ for this pāda 27. A -ccha-; other
 MSS -cchatra- 28. ABCDE -sadvajraṃ; I -suvajraṃ; P -sarvvajra-
 29. BEPL -ṇḍa 30. A -saṃpratir 31. A -saṃpadaḥ; C -saṃpradaṃ;
 IDEPL -saṃpadaṃ 32. A sasphaliṅga; B sasphaliṅgāraṃ; C sasphaliṅgād;
 I sasthūliṅgād; D saṃsthūliṅgād; E saṃsthaliṅgād; P sasphaliṅgād;
 L susphaliṅganid 33. A -māla; B -māra 34. A bahuḥ; B muhuḥ
 35. A pakapate; BIDL prakampite; C prakampita; E prakampito;
 L prakampito 36. A 'agni; BIDL gni; EP 'gni 37. B niṣṭhūlaṃ;
 E niṣṭhūlaṃ; L nisphalaṃ 37 ACIPL medinī; B medanī; E medinīm

kṛṣṇabinducito¹ vāsau² vahnir³ gotrakṣayo⁴ dhruvam /
 nrpānāṁ ca raṇe⁵ trāso⁶ yad vā senapater⁷ vadhaḥ⁸ // 36 //
 vivarṇo⁹ dhūmakṛṣṇābhah¹⁰ śyāmavarṇo 'tikarburah /
 rukṣaḥ¹¹ palāśatailābha¹² ipsitārthavināśakṛt // 37 //
 śavāmagandho durgandho¹³ jalajapraṇigandhavan /
¹⁴pradhāna¹⁵vipadaḥ¹⁶ brūte¹⁷ yadi syād īdrśo 'nalah // 38 //
 caṭacaṭati¹⁸ nādād yaś chamaccham-iti¹⁹ ghoṣavan /
 simasimāyamāno²⁰ vā vajraghoṣo 'rthahānikṛt // 39 //
 khaḍgeśuśūlasarpābha uṣṭragośīrṣasannibhaḥ²² /
 yo 'sau bhayānakākārah²³ kathayanti mahābhayam // 40 //
 trayasaptāhutiṁ²⁴ dadyād agniṁ²⁵ santoṣayet tataḥ /
 puṣpatāmbūlavastrādiṁ²⁶ stutiśantoṣa kārayet // 41 //
 ācamanaṁ tato dadyād agniḥ²⁸ santuṣṭāmanasaḥ³⁰ // 42 //
 ॐ bodhivṛkṣāya svāhā // aśvatthasya //
 ॐ vajralatāya svāhā // plakṣasya //
 ॐ vajrayajñāya svāhā // udumbarasya³¹ //
 ॐ vajrakuberāya svāhā // kṣīravṛkṣāṇām //
 ॐ sarvapāpadahanavajrāya svāhā // tilāṇām //
 ॐ vajrapuṣṭaye svāhā // akhaṇḍataṇḍulāṇām //

1. B -bindūrcito; CIP -binducitau; E -binducitva; L -biṁducitau
 2. BD vāmau; CP 'vā 'sau 3. ID vahni; other MSS vakti 4. ABCP
 -kṣaya; IDEL -kṣayaṁ 5. B raṇo; P raṇo 6. A trāsan; B sāsaṁ;
 CP bhāsaṁ; IDE tāsaṁ; L nāthaṁ 7. AL -pate; B -pater 8. ACIDE
 vadhaḥ; BP vvadhaḥ; L dhruvaṁ 9. A vivarṇa; I vivarṇau 10. E
 -bhaṁ; other MSS -bha 11. BEPL rukṣa 12. AL -bhaḥ 13. ABCP
 omit 14. L omits following two lines 15. B prādhāne; CD
 prādhānya-; I pradhānya-; E prādhānye; P prādhāna- 16. B
 vipadaḥ; I -vipada 17. A brute; BP krāte; CIDE krute 18.
 A caṭacaṭiti 19. A chamicchamiti; BCIDP cchamacchamati;
 E cchasacchati 20. A śimasimāyatimano 21. AP khaḍga-;
 B svarge- 22. BP -bhaṁ 23. I yo sau mahābhayākārah; D gho so
 mahābhayākārah 24. B -saptahūtaṁ; CP -saptahutan; D saptahutaṁ;
 E -saptahūtan; L -saptahutā 25. B dadyā 'gni; other MSS dadyād
 agni 26. L -stādiṁ; other MSS -strādi 27. BCPL stutiṁ; ID
 stutin 28. AIDPL dadyād agni; B dadyā 'gni; CE dadyād agniṁ
 29. A santuṣṭi-; L santiṣṭha- 30. B -manasaṁ; P -manasavaṁ
 31. B odumbarasya; C audumbarasya; DEPL audumbarasya;
 I odumbarasya

om sarvasaṃpade svāhā // dadhyannasya //
 om vajrāyuse svāhā // dūrvāyāḥ¹ //
 om apratihata vajrāya svāhā // kuśānām //
 tato² hr̥tkamalāsane svadevatābījanīṣpannacihna³bi⁴japarinātaṃ
 maṇḍalacakraṃ vibhāvayet /
 samayacakre⁵ jñānacakram ākr̥ṣya praveśayet tataḥ // 43 //
 agner⁶ hr̥tmadhye tu⁷ jhaṭitākaraṃ vibhāvayet /
 prokṣaṇācamanādikaṃ pūjya⁸ stutyā⁹rghapādyan tu pūjayet // 44 //
 svadevatābījajāpena homayed aviśaṅkitaḥ¹⁰ /
 pratyekaṃ¹¹ devatā¹² dadyāt paścād yatheccchayā juhuyāt // 45 //
 trayasaptādhikaṃ¹³ yāvāc¹⁴ chataṃ¹⁵ sāhasram¹⁶ eva ca /
 yathādravyānurupeṇa homayed¹⁷ vicakṣaṇaḥ // 46 //
 tathā¹⁸ hi sarvadravadravyaṃ tad agner¹⁹ mukhe²⁰ dadyāt²¹ /
 samitkuśādiṃ²² prabhāmaṇḍale bhakṣyācamanādiṃ²³ kare²⁴ kare²⁵ /
 kusumaṃ²⁶ śiraśi / jvālāyāṃ dhūpam / gandhaṃ²⁷ hr̥di / prokṣaṇaṃ gātre /
 pādyāṃ pāde / dīpam arghaṃ nivedyaṃ²⁸ ca puro²⁹ dadyād yathākramam // 47 //
 yathāpūrvoktena³⁰ vidhānena visarjayed maṇḍalaṃ varam³¹ // 48 //
 laukikahomāsaṃpūrṇaṃ lokottaraṃ³² homayed yadi /
 dine ca laukikaṃ homaṃ rātrau lokottaraṃ tathā // 49 //

1. A durvvāyāḥ; B durvāyā; CD dūrvvāyāḥ; IP durvvāyāḥ; E durvā-
 kuṇḍalasya; L durvāsyā 2. BCIDEP tataḥ 3. ID -pannaṃ 4. CID
 omit 5. A -cakra; E -cakrā; L -cakreṇa 6. A agne; BP āgno;
 CID agnyā; E agnai; L āgnyo 7. A madhye tutkamaleṣu; B hatmadhya
 tu; CP hr̥tmadhye tu; ID hr̥tmadhya tu; E hr̥tmadhye tuḥ; L
 tatmadhye tu 8. AIDEL pūjā-; B jo; CP pūjo 9. AID -stutya-;
 BCEPL stuti a- 10. E vicakṣaṇaḥ // tathā hi daviśaṅgitaḥ
 11. AP pratyaka-; CIDE pratyeka- 12. A devata; BCP devatāḥ;
 IDE devatān 13. A -dika; BID -dikaḥ; L -dhikā 14. BCIP yāvāt;
 E yāt; L yāva 15. B sata; CPE sata; D chata; I cchata; L śata
 16. AIDE sahasram 17. ID add tad; L adds tu 18. A yathā
 19. L agni-; other MSS agne 20. B mukhyamuṣya; C mukha;
 P mukhya; L mukhena 21. I praḍhokayat; D praḍhokayet 22.
 B -kusāvidi; other MSS -kusādi 23. BCIDL bhaktyā- P bhaktyo
 24. ABCEPL -camanādi; ID -camanādikaḥ 25. A kale; I kārayet;
 E varet 26. All MSS exc. E kusuma 27. B gandhā; CIPL gandha
 28. I naiivadyāṃ 29. BCP pura; ID purataḥ; E puraya; L pure
 30. L yathāpūrva 31. A valaṃ 32. A -homaṃ 33. All MSS exc.
 A lokottara

yoginīyogisaṃmele³ khādyapānaṃ viśeṣataḥ /
 kilakilāmahotsāhaṃ gītanṛtyaṃ sukhotsave⁵ // 50 //
 svādhīdevatayogena caruṇ⁷ tatraiva homayet /
 prārthayed⁸ abhimataṃ kāryaṃ sidhyate⁹ nātra saṃśayaḥ // 51 //
 om kṛto vaḥ sarvasattvārthaḥ¹⁰ siddhiṃ datvā yathanugāṃ¹¹ /
 gacchadhvaṃ buddhaviṣayaṃ¹² viharadhvaṃ yathāsukham /
 brahmādayo¹³ ye ca¹⁴ devā¹⁵ yāni bhūtāni¹⁶ vidhikriyā¹⁷ // 52 //
 śāntiṃ¹⁸ svastiṃ ca¹⁹ kṣemaṃ ca²⁰ kṛtvā dānapater²¹ gr̥he²² /
 evaṃ trivāraṃ²³ uccārya kṣamāpayet²⁴ puras²⁵ tataḥ // 53 //
 athānyatamaṃ vakṣye²⁶ sarvahomaṅgajaṃ phalaṃ /
 kṣetravṛddhikarī bhūmiḥ kuṇḍaṃ gehavivṛddhikṛt²⁷ // 54 //
 sarvasaṃpattikṛt sarpiḥ samit tejovivardhikā /
 śāuryādhikakaraṃ kāṣṭhaṃ sarvarakṣākarāḥ kuśaḥ // 55 //
 śāntikṛt sitasiddhārthaḥ puṣṭikṛt taṇḍulo³⁰ mataḥ³¹ /
³²tilaṃ pāpaharaṃ vidyā³³ dhānyaṃ³⁴ dhānyārthakarṣakam³⁵ // 56 //
³⁶mahābalakaraṃ maṣaṃ vāyuvegapradaṃ³⁷ yavam³⁸ /
 āyurvṛddhikarī dūrvaḥ godhūmo rogaṇāśakaḥ⁴⁰ // 57 //

1. A omits 2. BCIDEL -yoga- 3. ABCIDP -saṃmīlya; E -sanmīlya; L -saṃmīlya 4. A kilakilī-; BIDEF kilikili-; CL kilikilī-
 5. ABCP -tsahe; I -tsaṃvaḥ; D -tsahaṃ; E -tsahet; L -tsavaiḥ
 6. A -devatā 7. A caruṇkaṃ; BP caru 8. ABC -yad 9. C
 siddhyete; E siddhyante; BPL siddhyate 10. BCIL -rthaḥ; DP -rtha
 11. B -nurāgā; CEP -nugā; ID -nugaḥ; L -nurāgaḥ 12. B -viṣaya;
 E -vikhaya; L -viṣayo 13. All MSS exc. L brahmādyā; L brahmādyā;
 all MSS exc. A add lokapālāś ca 14. BEP ya ca; L omits 15. L omits
 16. A ha bhūtāniḥ; BP bhūtaḥ; CIDE bhūtaḥ 17. ID -kriyāḥ 18. E
 śāntiḥ; other MSS śānti- 19. C svasthiṃ ca; IDP svasthaṃ ca;
 E svastiyostiṃ ca; L svastyayaṇaṃ ra- 20. A kṣamaṃ ca;
 D kṣamaṃ ca; P kṣamaṃ ca; L kṣamaṃ 21. ABIL -pate; E -patir
 22. All MSS exc. A gr̥haṃ 23. ACIDEL trayavārān; BP trayavārān
 24. A -pat; D -paya; E -payes 25. I punas 26. AP vakṣya;
 B vakṣa; I vakṣya; E vakṣyami; L saṃvakṣya 27. B gr̥he; P gaha-;
 L deha- 28. CIL -ddhakṛt; P -ddhita 29. All MSS sau- 30. BP
 -ataṇḍulā; C taṇḍulā; ID taṇḍūro; E taṇḍulo 31. B gataḥ; E
 -ttamatamaḥ pāthaḥ 32. B omits this line 33. CL vidyā 34.
 CID omit; E dhānyān; L dhānya 35. C -kaṣaṇaḥ; D -karakarṣattaḥ;
 E -karṣaṇaḥ; L sarvakaḥ; P dhānyarthāddhanakarīm for this pāda,
 and adds kāṣṭhaṃ sarvvarakṣākarāḥ kuśaḥ / śāntikṛtsitasiddhārthaḥ
 rṣaṇaḥ 36. B omits this line 37. AB -pada; CDP pradā 38. CP
 -yakaḥ 39. All MSS exc. I āyu- 40. CIDP -nāśakaḥ; EL -nāśanaḥ;
 B -nāśanaḥ

prajñā¹prade² madhukṣīre dadhyanna³ sarvasaukhyadam /⁴
 iṣṭārthasiddhido⁵ vahnir⁶ muktiṁ dadyāt sveṣṭadevatā⁷ // 58 //
 śeṣaṁ karmanurūpeṇa jñeyam śāntyādikarmakṛt /
 pātrī prajñā śruvopāyas⁸ tacchleṣo⁹ 'dvayabhāvanā // 59 //
 tato vinirgataṁ¹⁰ sarpir¹¹ mahājñānāmṛtaṁ matam /
 tena saṁparpayed agnim ātmanā¹² sacarācaram // 60 //
 evaṁ karoti yo homaṁ siddhisaubhāgyasaṁpradaḥ¹³ // 61 //
 iti homanirdeśapaṭalaḥ trayoviṁśatitamah // //

-
1. BP suprajñā- 2. B -pāda; CP -pade; ID -pradaṁ; E -pratede
 3. A dadhyenna 4. C adds two lines; putraputrādivarddhanam
 viro sobhāgyapadmapuṣpalaṁ / tejo vadhikaram dipam śrīkaram
 caṇḍanādikam // 5. CE -dā 6. A vahni; L vaṁhniḥ; BCIDEP
 vahnīḥ 7. A -devataṁ; E -devatāṁ; L -devatāḥ 8. B dhruvopāpa;
 P dhruvopāpas; L pātrī śraddhāsutopāya for this pāda 9. A
 tacchleśva; B kṣīras tac chuyau; C tan ccheṣo; DE tac cheṣo;
 I tap ccheṣo; P tac chrayo; L tac cheṣeṇa 10. AB vinirggate;
 CD vinirgatan; I vinirgatāt; E vinirgata 11. AID sarppi;
 B sapi; CP sarpi; E sappiṁ; L sarppiḥ 12. AC ātmanam;
 B asmanam; DEPL ātmanam 13. A -padaḥ; BCIDE -pradam;
 P -pradam; L -padaṁ

XXVI

Vāruṇīnirdeśa-paṭala

athātaḥ saṃpravakṣyāmi āsavānāṃ ca pācanam /
 rahasyaṃ sarvatantrāṇāṃ na vaktānyatra¹ yathāvidhim // 1 //
 kathyate śṛṇu yakṣendra amṛtotpattikāraṇam /
 mandaraṃ² jñānavajrākhyāṃ khadhātuh³ kṣīrasāgaraḥ // 2 //
 amṛte mathyamāne⁴ tu kṣīrode sāgare śubhe /
 tatrotpannā surā devī kanyakā kāmārūpiṇī // 3 //
 uditārkasamāvarṇa lākṣārasasamaprabhā /
 sarva⁵ratnavicitraṅgī padmavarṇasamaprabhā // 4 //
 aṣṭādaśabhuja divyā maṃkārodbhavasannibhā /
 nānārasadhārī devī trailokyavaśadhārīṇī⁶ // 5 //
 khaḍgabāṇāṅkuśaṃ savye kapālakuliśaṃ dhvajah /
 tathāgata⁷ tathā ghaṇṭā⁸ navaman tu varap⁹prada // 6 //
 phalako¹⁰ dhanupāśāṃ¹¹ ca khaṭvāṅgasakamaṇḍalu¹² /
 śūla¹³mudgara vīṇā ca gaṇayantī¹⁴ cottare kare // 7 //
 navayauvanasaṃpannā trinetra surasundarī /
 mandarojjhaṭitā sarve¹⁵ nadībhūtāni madhyagā // 8 //
 kṣīrasāgaranāmaṃ ca vahate ghr̥tamadhūpamā /
 somapānan tu sā kanyā dehe¹⁶ vajravairocanī sthitā // 9 //

1. A na vaktānya tu; B na vakuśatrya tu; C na vakutāḍya tu;
 I vaktavyaṃ tu; D na vaktavyaṃ tu; E na cānyatra; P na
 vakutotrya tu; L na vabhaṣyantu 2. AIDEL maṇḍalaṃ; B mandrara;
 P maṇḍaraṃ 3. BCIDPL -dhātu 4. A madhe māne; B madhyamāra;
 CDEP madhyamāne; I madhyamānaṃ; L madhyame māne 5. AL nānā-
 6. A trailokyasudhārīṇī; B trailokyāvasadhārīṇī; C trailokyā-
 vaśadhārīṇī; I trailokyavaśakārīṇī; D trailokyavasakārīṇī;
 E trailokyāvasadhārīṇī; P trailokyāvasadhārīṇī; L trailokyāṃ
 vasadhārīṇī 7. BCP -gataṃ; ID -gaḍā; E -gadran; L -vadaṃ
 8. A ghaṇṭaṃ; L ghaṇṭaṃ 9. AE bala- 10. A pheṭako; BI
 pheṭaka; CDEL pheṭakā; P pheṭake 11. A dhanuḥ pāśāś 12. AI
 -kamaṇḍaruḥ; DBE -kamaṇḍaru; CPL -kamaṇḍaluḥ 13. BPL trisūla-
 14. A gaṇantī; B gayantī; CD gaṇayanti; I gaṇapatiḥ; E
 gaṇayanti; P gaṇayantī 15. EP sarvvā; B sarvā 16. CIE deha;
 L omits

vairocanīdehamadhye¹ tu² herukañ ca drutañ bhavet /
sarovārasamāyogaḍākinījālasatsukham³ // 10 //
ekibhūtāni sarvāṇi amṛtañ raudrarūpiṇī /
hartā kartā ca bhoktā ca tasya garbhāmṛtañ tathā // 11 //
kuṇḍaṁ⁴ dharmodayākhyātañ golako 'mrta⁵ gīyate /
yāḥ⁶ surā vajrayoginyo⁷ yo madaḥ⁸ sa ca herukaḥ⁹ // 12 //
padmeśvaraḥ¹⁰ svayaṁ¹¹ varṇo¹² yo gandhaḥ¹³ sa¹⁴ ratmasāmbhavaḥ /
yāḥ svādaḥ¹⁵ sa hy amoghaś¹⁶ ca yo vegāḥ¹⁷ pavanaḥ¹⁸ svayam // 13 //
nirmadasya kuto jñānañ vijñānañ¹⁹ vā kuto bhavet /
jñānavijñānasāmpannaṁ²⁰ madena vyāmohakaṁ²¹ jagat // 14 //
pīṭhe²² kṣetre²³ ca cchandohe²⁴ melāpakaśmaśānake²⁵ /
pūjyāpūjakasāmbandhe amṛtam argham uttamam // 15 //
tantrātāntrāntare²⁷ proktaṁ²⁸ maṅgale²⁹ ca³⁰ sukhotsahe³² /
pitṛdevamanuṣyeṣu vivāhe yajñakārmani³³ // 16 //
vipraṇaṁ yajñakarmeṣu³⁴ kṣatriyaṇaṁ ca vighrahe /
vaiśyaṇaṁ maṅgalārtheṣu śūdrāṇaṁ siddhisādhane // 17 //
pravrajyāpūjyakāleṣu dīrghavyākhyānagocare³⁶ /
pratiṣṭhāhomakāleṣu pīṭhabhramaṇagocare // 18 //

1. AB -madhya 2. D omits; L madyavairocanīdeha for this pāda;
C adds hehamadhye tu 3. B -satmuṣaṁ; C -sanmukhaṁ; IDEL
-saṁmukhaṁ; P -saṁtamukhaṁ 4. BCP kuṇḍa; I kuṇḍa; L kunda
5. A golakarmmamṛtaṁ; BE golakaṁ'mṛta; CP golakaṁ'mṛtaṁ;
ID gorakāmṛta; L golakamamṛtaṁ 6. B yā; CIDEPL yo 7. B
-yoginye; CIDPL -yoginya; E -yogīnya 8. BCIDPL mada 9. P
herukaṁ 10. B parameśvaraṁ; CIDEPL madmeśvaraṁ 11. B
solyaya; C so svayaṁ; D sā svayaṁ; I soyaṁ; E svayem; P so
tyayaṁ 12. B varṇa; CIDEPL varṇa 13. B gaṁdha; CIDEPL
gandha 14. All MSS exc. A so 15. All MSS exc. A svāda
16. BCEPL amoghañ; IDL amoghaṁ 17. BCDEPL svāda 18. BIDEPL
pavana; C pacana; P vana 19. C omits 20. All MSS exc. A
-panna 21. A vyāmohitaṁ; B vyāmohakaṁ 22. A pīṭhaṁ;
BCIDPL pīṭha; E pīṭha 23. ABCDP kṣetrañ; I ksatrañ; E
kṣetrem; L kṣetraṁ 24. All MSS -haṁ 25. I -śmaśānakaṁ;
L -śmaśānam eva ca 26. BP pūjyo; CIDEPL pūjyā 27. BIDP
mantra-; L yantra- 28. A -tantrāntaro; B -tantrātare;
CD -tantrāre; I -tantrāntaraṁ; P -tantrātara 29. BCIP proktā
30. A maṅgalya; BC maṅgalo; ID maṅgalāni; E maṅgala;
P śumaṅgalo 31. BCIDP omit 32. L -tsavaṁ 33. C yajñe
34. A omits following six pādas 35. B -pūjye; E -pūjaṁ
36. B -gocaraṁ

naimitte¹ yoginīpūjye² mantrasādhana³tatkṣaṇe /
 evaṃ bahuvīdhā jñeya⁴ tasya⁵ doṣo⁶ na vidyate // 19 //
 adhikārasya⁷ vakṣyāmi śṛṇu te guhyakādhipa⁸ /
 guruṃ⁹ vīraṃ¹⁰ ca yoginīyā¹¹ pūjayed anu prāśayet // 20 //
 om āḥ hūm¹² iti mantreṇa¹³ dhiṣṭhāna¹⁴ kārayet sadā /
 ha ho hrīḥ¹⁵ iti mantreṇa¹⁶ śodhyaṃ¹⁷ bodhyaṃ¹⁸ ca kārayet // 21 //
 hakāraṃ¹⁹ harate varṇaṃ hokāraṃ²⁰ gandhanāśanam /
 hrīḥkāraṃ²¹ vīryahantā²² ca²³ amṛtākāraṃ²⁴ ca sevayet // 22 //
 tridevādivyātiriktena²⁵ pibate yadi dīkṣitaḥ²⁶ /
 viṣaṃ tasya na saṃdeho mantrasiddhir²⁷ na jāyate²⁸ // 23 //
 madena viḥvalā²⁹ kaścid bahuvighnā³⁰ tu jāyate /
 madena vikṛto³¹ mantrī kāmātto³² maithune rataḥ // 24 //
 nṛtyate³³ hasate³⁴ caiva kalahotsāhāvibhramāḥ³⁵ /
 nindako bhraṃsako³⁶ vāpi pacyate³⁷ narakaurave // 25 //
 kruddhā ca yoginī sarvaṃ³⁸ pāpātma³⁹ narakāṃ vrajet /
 vyādhiśokabhayaṃ tatra vidravanti bhayānakāḥ⁴⁰ // 26 //
 gurunindo⁴¹ gurudrohi⁴² sattvadroho⁴³ na dāpayet /
 amṛtaṃ tu viṣaṃ tatra siddhisāadhananiṣphalam⁴⁴ // 27 //

1. B naimista; C naimirtta; ID naimitta; E naimitre 2. AIDP
 -pūjya 3. A -sādhanaṃ 4. A jñāyā; P jñāyā 5. AL tasyā 6.
 B doṣa; CIDEP doṣaṃ; L doṣan 7. BCIDEP add ca 8. CEP -pe;
 IDL -paḥ 9. All MSS exc. I guru- 10. BCDPL vīraś; I viraś;
 E vidharaṃ 11. ID yoginīyā 12. A mantrāṇa-; P mantreṇa
 13. BC -dhiṣṭhiye; E 'dhiṣṭhāna; P 'dhiṣṭhiye; L -dhiṣṭhi
 14. ACIP hrī; BL hrīm; D hrīr 15. BDIP sodhyaṃ; C sodhyaṃ;
 E syadhyāṃ; L sodhya 16. CP omit 17. BL -kāre 18. A -kāra
 19. BL hrīm-; CIP hrī 20. L -kāre 21. A vīryatā; L bījahantā
 22. E adds akāreṇa 23. AB -vyātirikte; I -vyaticittena;
 L -vyariktena 24. BEPL dīkṣitaḥ; C dīkṣati; ID dīkṣataḥ
 25. ABPL -siddhi 26. A jāyete 27. B viḥvalo; I viḥvarī;
 D viḥvalī 28. AE -vighnā; BCIDPL -vighnān 29. BCIP tatra;
 D tratra; L ta 30. BIDL vikṛte; C vikṣate; P vikṣite
 31. ABI -tta; C -rbbha; D -rtto; E -ttai; PL -rttā 32. A
 nṛtetya; B nṛtyama 33. BP hasateś 34. BCDP -vibhramāḥ;
 I -citrakāḥ; E -vibhrama; L -dhruvaṃ 35. A paṃsako; B tratsake;
 L trasako 36. ACIDEP -nte 37. ABE sarvve; B sarvva; IDL sarve
 38. CIL -kā; P -ka 39. AI -nidrā; BCP -nindā; D -nimdā; EL
 -nindrā 40. ABCDEL -drohi; I -drehi 41. AL -drohaṃ; B -hoha;
 CP -doha; ID -drohi; E -drohan 42. C -niṣphale; PL -nisphale

etad varjayed mantrī pūrvabuddhena bhāṣitam¹ /
 prāśayed bidhisamṣyuktaṃ² caruṃ³ naivedyasamṣyutam // 28 //
 yogiyoginī⁴ melāyaṃ na⁵ vañcayed⁶ vidhinoditam /
 sarvasādhāraṇaṃ vastu bhāgābhāgaṃ na⁷ kalpayet // 29 //
 tena melāpakaṃ⁸ proktaṃ siddhir ājñā ca labhyate⁹ /
 prajñā buddhibalaṃ¹⁰ saukhyaṃ¹¹ saubhāgyaṃ¹² phalasaṃpradā¹³ /
 sarvaśṭaḡuṇaṃ aiśvaryaṃ labhyate¹⁴ nuttaraṃ¹⁵ phalam // 30 //
 dravyajā mūlajā caiva gauḍī piṣṭaṃ ca madhvajā¹⁷ /
 vṛkṣajā cekṣujā¹⁸ caiva yathotpannā mahītale // 31 //
 mādhvī pañcavidhā proktā paiṣṭhikaśṭavidhā¹⁹ smṛtā /
 gauḍī saptaprakāra²⁰ ca krama eṣa²¹ vidhiyate²² // 32 //
 nānādeśe vijāyante²³ madyasaṃjñā pravartate /
 tīkṣṇaṃ²⁴ tīkṭhaṃ ca kaṭukaṃ²⁵ madhusnigdhaṃ²⁶ ca²⁷ jāyate // 33 //
 anantavāsukivaruṇaṃ²⁸ āsanaṃ²⁹ tatra bhāvayet /
 puṣpaṃ gugguludhūpaṃ ca baliṃ³⁰ datvā ca ārabhet³¹ /
 kuryād³² vidhi saṃpūrṇaṃ jāyate³³ varavāruṇī³⁴ // 34 //
 sadyāsavaṃ³⁵ yadā cinted³⁶ dine dine³⁷ tu kārayet /
 etad³⁸ yogavaraṃ³⁹ divyaṃ⁴⁰ sadyāsava manoramaḥ⁴¹ // 35 //

1. B -ṣītā; CIDEP -ṣitā 2. B -jukta; C -yukta; P -yuktā
 3. A caru; B vāru; C varuṇ; E cara; P vāruṇ 4. BCIDP -yoginī-
 5. ID omit 6. A vañce; I cuñvayed; P vañcad; L vañyed 7. ID
 omit 8. L satvāḍakaṃ 9. BL kalpayet 10. BI -varaṃ; DE -bala
 11. B sauṣya; CP saukhya; E sauṣye; L śreṣṭhaṃ 12. EL -gya-
 13. A phalaṃ padā; ID phalasaṃpradaṃ 14. BP -ṣṭa-; CE -ṣṭhā-;
 ID -ṣṭau; L -ṣṭhaṃ 15. B labhave; CIDPL labhate; E labhete
 16. BCEPL -ra- 17. BIDPL madhujā; C medhujā; E madhyajā
 18. ABP caikṣujā; C caiva; IDE bhaikṣajā; L cakṣujā 19. B
 preṣṭavidhā; C peṣṭakāṣṭavidhā; I poṣṭakāṣṭavidhā; D pauṣṭikā-
 ṣṭavidhi; E pauṣṭhikāṣṭavidhi; PL peṣṭakāṣṭavidhā 20. All MSS
 exc. A -raṃ 21. ABCDPL eṣo; I eko; E yakho 22. B vidhiyataṃ;
 EP vidhiyate 23. ACID bhijāyante; B bhijānte; EP bhijāyante;
 L vidhāyante 24. A takṣṇaṃ; other MSS tīkṣṇa 25. B kaṭavaṃ
 ca; CP kaṭhaṃ ca; IDE kaṭukaṃ ca; L kakaṃ ca 26. AB -gdha
 27. AB omit 28. BCIDP -ṇa 29. A āsavaṃ 30. A omits 31. B
 cālabhavat; C cārabhet; ID samālabhet; P cārabhavet; L ca
 āharet 32. ID prakuryād 33. BCPL add ca; E adds cai 34. A
 balavarūṇā; BCP varavarūṇā; E varavarūṇī; L balavarūṇī 35. B
 samdyāsava; CP sadyāsava; I sadyāsava; D satryāsava; E
 sadyāsava; L sadyāsayaṃ 36. A cinte; B cirttad; C cirtted;
 DEL citte; IP citted 37. A dinyan; B dine dvidine; DE dine
 dinan 38. BCIDE eṣa; L evaṃ 39. B yogaṃ raṃ; CP yogavara
 40. B divye; CP divya 41. A manopamaḥ; B nāmāyeta; CEPL
 manomayaḥ; D manopama; I manomaye

śigroḥ¹ karṣam ekan tu daśakāmalakāni ca /
 prastham ekan tu nīrasya triṣaṣṭimaricāni ca // 36 //
 guḍasyaikapalaṁ² grāhyam³ etad ekan tu kārayet /
 sadyāsavam⁴ idaṁ proktaṁ pācitaṁ⁵ raviraśmibhiḥ //
 āmalakāsavaḥ // 37 //
 sevyā⁶ dhātakipuṣpaṁ⁷ ca cūtapuṣpaṁ ca dhānyakam /
 malayaṁ śārivākraṁ⁸ śaileyaṁ śrigu¹⁰valkalam /
 etāni samabhāgāni pādāṁśena¹¹ prakalpayet // 38 //
 dvātriṁśat¹² salilasyāpi guḍasyaṣṭapalaṁ¹³ bhavet /
 jāyate madirā¹⁴ caiva¹⁵ tribhir divasena vidyate //
 dhātakyāsavaḥ // 39 //
 pattrakam maricam sevyā mañjiṣṭhānāgakeśaram /
 dāḍimaṁ ca tathā vālaṁ¹⁶ lavaṅgaṁ¹⁷ māgadhānvitam // 40 //
 guḍam ekapalaṁ caiva sapta¹⁸ codaka dāpayet /
 āsavaṁ¹⁹ śitagandhaṁ ca jāyate svacchaśītaḥ //
 pattrakāsavaḥ // 41 //
 śarkarāsaha saṁyogam āloḍyaikatra buddhimān /
 tvacam²⁰ elānaladaṁ cakram²¹ tamālaṁ²² carupādikaṁ²³ /
 saptam ādityatejobhis²⁴ tapte²⁵ sadyāsavottamam //
 śarkarāsavaḥ // 42 //

1. A śigryeḥ; BE śigo; C śrigo; I śrigo; D śrīgro; P śrigo;
 L śrago 2. A -para; ID -paraṁ; E -paphalaṁ la-; P -pala;
 L -balaṁ 3. CE grāhyem 4. B gatyāgavam; CP satyāsavam;
 I satyāsavam; D satyakam; E sadeśavam 5. B prāgacittaṁ;
 CIP prācittaṁ 6. B setye; C sevyē 7. BCIP dhātakī-; D dhātakīm
 8. BP sari- 9. ABCPL -krānta; E -krāntā 10. AD śigru-; CIP
 śrigru-; E śigra-; L śru- 11. BIP pādānsena; C pādānsene;
 D pādānsena; E pādāṅgena; L pādāṅgula; A pādāṁśena tu 12. CID
 dvāviṁśa 13. CID -syāstu 14. A madirāś; other MSS madirāś
 15. A ceva; other MSS caivaṁ 16. A bāla; B vāraṁ 17. A
 lavagaṁ; B varaṅgā; C valagaṁ; I lavaṅgaṁ; D balaṅgā; E bala-
 vaṅgaṁ; P baṁḍagaṁ; L lavaṅga 18. A saptaṁ; BCIDEP saptaṁ
 19. A āśava 20. A tvaṁ m-; BCD tvāg; IEPL tvag 21. A vajraṁ;
 B cakṣa; C carjja; E cakra; P cakṣu 22. B kumāla; C mārāṁ;
 ID tarjjamārāṁ; P molāṁ; L tamārāṁ 23. A pārudhādikaṁ tu;
 BCIDP rūpādikaṁ; E caruṣādikaṁ; L rūpādikaṁ ca 24. AB āditye
 25. A tejobhitabhi; B tejobhi; CIEP -tejobhi; DL -tejobhiḥ
 26. ABEP tatve; B tve; ID tapta; L tatva

śīgrumūlodbhavaṃ¹ toyaṃ bhrāmāreṇa samanvitam /
 aṣṭāṃśena pradātavyaṃ vastv apūtaṃ² vicakṣaṇaḥ // 43 //
 pācayed madhuśeṣan tu tato vedhaṃ³ pradāpayet /
 triphalākumkumaṇabhi⁴ karpūraṃ⁵ pattrakāguru⁷ // 44 //
 śataṃśena⁸ sarvaṇi vedhayārthena⁹ tu yojayet /
 dhānyamadhyagataṃ¹⁰ sthāpyaṃ¹¹ caturdinaṃ viśeṣataḥ // 45 //
 pācayitvā tu medhāvī svāsavaṇ ca mṛgaṃ¹³ bhavet /
 śobhāñjanaṃ¹⁴ ca¹⁵ cchāgalair¹⁶ bhramarāsiddhaṃ¹⁷ caturguṇam // 46 //
 dvividhan tuhināṇabhi jātiphalasamanvitam /
 mṛgamadāsaṃ²⁰ caiva madirā ca śubhā²² bhavet // 47 //
 palārdhādhatākīpuṣpaṃ bhrāmāreṇa samanvitam /
 siddhipadāvaśeṣan tu svabhāvāya²⁴ tataḥ punaḥ // 48 //
 palārdhāgandhadravasya śatamiśran tu kārayet /
 anenaiva²⁶ tu siddhena²⁷ māse māse tu yojayet // 49 //
 28 nānā-āsavabhedaṃ ca jñatvā deśanuga²⁹ bhavet /
 etad āsavabhedaṃ ca tantratantāntareṣu jñāpayet // 50 //
 madyapānaṃ³⁰ vinā pūjā³¹ homaṃ³² caiva³³ ghrtaṃ vinā /
 sadguruṃ ca vinā dharmāṃ³⁴ vinā dharmāṃ³⁵ na³⁶ muktidaṃ // 51 //
 nānyaṃ³⁸ saṃbhavo madyan na kasmin samayo bhavet /
 ātmapuṇyavaśāt³⁹ kaścid gurutuṣṭhena labhyate // 52 //
 iti varuṇīnirdeśapaṭalaḥ ṣaḍviṃśatitamaḥ // //

1. A -rbhave; B -dbhā; C -dbhava; ID -dbhavan; E -dbhavo;
 PL -dbhavā 2. A vasmaṃ sūtram; B vastravyūtra; CID vastrasūtra;
 E vastraistvamṛta; P vastrapūtra; L vastrāsūtra 3. B bandhaṃ;
 C badha; IP vedha 4. ABCD -ma- 5. All MSS -nābhiḥ 6. All MSS
 exc. A -ra 7. A -ruṃ; CIDPL -ruḥ 8. ID add ca 9. B vedhayorthena;
 E vyadhayārthena; P vedhayorthena; L vandhayorthena 10. AL -madhye
 11. A gata; E -gata 12. A sthāpya 13. A ca mṛga; B ca mṛtaṃ;
 ID camṛtaṃ 14. A saubhājanaṃ; B saubhāgyañjanaṃ; C saubhāñjaṃ;
 ID saubhāñjanaṃ; E saubhañjana; P saubhāñjana; L saubhāñjanaṃ
 15. BCIDEP tu 16. A ṭhāgarai; BCIDPL cchāgalaiḥ; E cchāgalai
 17. AEL bhrama-; BCD bhramala-; I -bhumala 18. A -siddha;
 B -sidhiṃ; CIDEPL -siddhiṃ 19. A tuhine; C tuhinan; I tuhinam;
 D tuhinān 20. B -mardda-; CIDEPL -madaṃ; L -madan 21. CIPL samaś
 22. BIDP śubhaṃ; CL śubham; E śubhāṃ 23. ABPL parārdha-;
 D parārdhaṃ 24. A svabhārya; D svabhāvārya; E svabhāvāryya
 25. ABEL parārdha-; D parārdhaṃ; P parārdha- 26. A anainaiva;
 B avaivan 27. A viddhena; L yogena 28. BP omit following two
 lines 29. A -ganu 30. CP -pāna; I -mānsa; D -mānsaṃ; E -mānsaṃ
 31. BC pūjyēṃ; PL pūjyaṃ 32. AL homaṃ; BCIDE homaṃ; P homa
 33. A ca 34. ACIDP dharmma; E dharmmaṇa; B omits 35. B omits
 36. A dharmma; B dharmma; CP dharmme; IDL dharmmaṇa; E omits
 37. IDEL omit 38. BCPL nānya; I nānyasu-; E nānyaṃ ca 39. A
 -puṇyavat; B -puṇyavaśaṃ; CP -puṇyavaśaṃ; I -nenadaśaṃ;
 D -puṇyavaśaṃ; E -tmanenapaṭhapuṇyavaśat; L -yugyavaśaṃ

XXVIII

Homavidhi-paṭala.

athātaḥ saṃpravakṣyāmi homakarma viśeṣataḥ /
 rājaheto¹ japed mantraṃ daśasahasrāni sādhanakā² /
 pūrvokta³vidhānena homakarma samārabhet // 1 //
 mahāmāṃsan tu kṣīreṇāloḍya sādhyānāmā⁴vidarbhitam⁵ /
 juhuyān nirvikalpena saṃpūrṇasakatakaṃ⁶ bhavet // 2 //
 gomanujāśṛgālamāṃsena dadyāt⁸ paramam⁹ āhutim¹⁰ /
 madyakṣīraṃ¹¹ samāloḍya lakṣam ekaṃ tu homayet¹³ /
 labhate nagaram¹⁴ śreṣṭham rājate¹⁵ ca mahāśrīyā¹⁶ // 3 //
 viśāsrkkaṭutailena mānuṣāsthī tu homayet /
 kaṇṭhakāgnau¹⁷ prajvalet¹⁸ tuṣakeśānvitam tathā // 4 //
 krodhāviṣṭo²⁰ muktakeśas²¹ tu nagno²² dakṣiṇābhīmukhaḥ²³ /
 kṛṣṇapṛavarāṇo²⁴ mantri madhyāhne²⁶ raudrakarmaṇi /
 homayed ekacittas²⁷ tu caṇḍālāgniṃ mahānīse²⁹ // 5 //
 sādhyānāmāsa³⁰yojyam³¹ uccared ghoranāditam /
 saśainyabalāntasya³⁴ anyeṣā³⁵ api kā kathā³⁶ // 6 //
 uccāṭanaṃ tathā vakṣye³⁷ śatruṇā³⁸ baladarpitaḥ³⁹ /
 kākapakṣa⁴⁰vasānimbaniryaśatavilaviputaḥ⁴² // 7 //
 piśācasyāgniṃ⁴³ prajvālya vāyavyāṃ diśi tanmukhaḥ⁴⁴ /
 uccāṭayen na saṃdehaḥ saptarātreṇa⁴⁵ karmaṇi // 8 //

1. All MSS -heto 2. BD sādhanaka 3. I pūrvoktena 4. ID
 -nāmāṃ 5. AE vidarbhitam 6. AC -sakatakaṃ; B -śataṃ; I
 -śāntikaṃ; D -antikaṃ; P -sakataṃ 7. I gonṛ-; D govṛ-
 8. ID pradadyāt 9. All MSS exc. A param 10. A āhatim;
 B āhuti; I āhutim; L āhutaṃ 11. A padma-; L madyam 12.
 BCIDEP -kṣīra 13. CIDEP add sadā 14. ACIDPL nagare; E
 namale 15. BCIDP rājyate 16. BCIDPL -śrīyam; B -śīyam
 17. All MSS kaṇṭhakagnau 18. ID prajvalantu 19. ID nakha-
 20. ABL -viṣṭho; E -viṣṭhau 21. ABCEP -keśan; ID -keśam
 22. A nagna; BEPL nagnau 23. All MSS exc. A -mukham
 24. BP kṛṣṇo-; CID kṛṣṇa- 25. BP -varanau; L -varanā
 26. A madhyāne 27. B -citan; CD -cittam; P -vittan 28. CD
 omit 29. BEP -nase; C -nise 30. A -nāmāṃ 31. BCIDP saṃ-;
 E sa-; L samā- 32. B -yājyar; L -yojñam; CIDEP -yojyam
 33. A sva- 34. A -balaṃ tasya; B -varam tasyā-; CP -balaṃ
 tasyam; I -savaran tasyam; D -varan tasyam; E -balavanta;
 L -balavān tasyam 35. AC anyeṣāṃ; B -nyakkam; D anyaiṣāṃ;
 E anyeṣāṃ; L anyathā 36. BCDP tathā 37. ACP vakṣya;
 I vakṣyam 38. AB satruṇā; C śakrānā; P śatruṇā 39. ID -taṃ
 40. A -pakṣaṇi-; BP -pakṣāṇi-; C -pakṣāni-; ID -pakṣyāṇi-;
 E -pakṣā 41. BCIDP -niryaśas; L -niryaśan 42. BCP -viṣṇutaḥ;
 I -viṣṇutam; D -viṣṇuta 43. BP piśācāgni; CID piśācāgniṃ;
 ID add tu 44. B tanmukham; ID saṃmukhaḥ; P tanmukhe 45. B
 -rātraiva; CIDP -rātre ca

vidveṣakarma-m-ākhyātāṃ nimbapatrais tu mantravit /
sarpakañcukasamīśraṃ¹ kākolūkagṛhāni ca // 9 //
dhūstūrāgnau² prajvālya³ juhed aṣṭa śatottaram /
vidviṣṭaḥ⁴ sarvalokebhyas tyakto⁵ bandhusuhrjjanaiḥ⁶ // 10 //
athākaraṣaṇaṃ⁷ vakṣye dhyātvā⁸ sindūrasamaprabhaṃ /
vāyavyāsyordhavadigvāsāḥ⁹ sādhyam ālambya¹⁰ cañcalam // 11 //
lalitākṣepapīṭhasthaḥ pāśāṅkuśaprayogataḥ /
jaḥkaraṃ japed¹³ mantraṃ vidhvā¹⁴ sādhyahṛdambuje¹⁵ // 12 //
yoṣitaṃ¹⁶ kamale vidhvā trailokyam¹⁷ vaśam ānayed¹⁸ dhruvam /
ekakhaṇḍaṃ¹⁹ kapālaṃ vā nirvraṇaṃ²⁰ cāruśobhanam // 13 //
lekhyā²¹ sādhyasarīraṃ vai²² karavīraṃ homayet tathā /
sādhyānāma samuccārya rudhireṇāloḍya dhūstūrakāṣṭham²³ eva ca // 14 //
bhūrje²⁴ gorocanaśvaraktena lekhayet²⁵ sādhyarūpakam /
vastreṇācchādyā sādhyo 'pi²⁶ mantraṃ²⁷ japtvā juhōti ca // 15 //
ekaika²⁸ puṣpaṃ saṃgrhya mantrasaṭopavigrahaḥ²⁹ /
saptadinam homayed yāsu³⁰ ānayed³¹ manasepsitam³² // 16 //
athānyatamaṃ vakṣye raktacandanakāṣṭhena pratikṛtiṃ kṛtvā
svaraktarocanena³³ nāmābhilikhyā³⁴ sādhyahṛdaye³⁵ sthāpayet tathā // 17 //

1. A -miśra 2. ID add tu 3. BCE -jvalya 4. ID vidveṣaḥ; L vidviṣṭa 5. ABIDPL tyaktaṃ; C tyakta; E tyuktaṃ 6. A -jamaṃ; other MSS -janaṃ 7. AB -karaṣaṇa; I -karaṣṣaṇavidhiṃ; D -karaṣyaṇa-vidhi 8. A vakṣadhātva; B vakṣya dhyātvā; L vakṣadhvātva 9. A -diśvāsāḥ; BD -digvāsās; C -digvāsas; I -diśvāsa; P -diśvāsasas; L -digvāsa 10. BCP ālambya; I ārambya; D arambya 11. ABIDE -kṣapa-; or -kṣaya- 12. BCP -śaḥ 13. A ja-; L jaṃ 14. I prajape; D prajapet 15. ABDEPL vidhvā; C vithā 16. A sādhye; E sādhyam 17. BCIDEL -hṛdāmbuje; P -hṛdāmbuja 18. BCP yoṣita-; ID yoṣite; EL yoṣitā- 19. ABCIPL -lokyā- 20. A ā; BP ānaye; I ānaya 21. A ekakhaṇḍaṃ; other MSS ekakhaṇḍa 22. A nirvāṇa-; B nimuvaram; CL nivraṇaṃ; I nirdhanaṃ; D nivraṇaṃ; E nivraṇaṃ; P nivraṇaṃ 23. A lekhe; E lekheṃ; P lekhyā 24. A sādhyam 25. B sau; E ve; L vā 26. BCIDEP -kāṣṭham 27. A bhuje; EL bhūrjja- 28. AL gorocane 29. A likhyayet 30. A sādhyo pi; B dho pi; CEL sādho pi; I sādhyam; D sādhyā; P sādhye pi 31. B mantri 32. BCIDP ekaikaṃ 33. B mantro; E mantraṃ 34. B śāstro pi; CP -saṭo pi; ID -sādhyo pi; L -sādhye pi 35. A -vigrahai; BCIDL vigrahaṃ; E -vigrahaṃ; P vigrahī 36. CD āsu; I dāsu 37. AB ānayan; E ānaye 38. BP manaipsitam; C manepsitam; L manaripsitam 39. A rocanena; B svaraktacandrane; C svaraktarocana; ID svaraktena rocanena vā; E svaraktena ronena; P svaraktaroca; L sarakte rocanena 40. BC -likhyam; I -saṃliṣya; D -saṃlikyam; P -likhyam 41. AB -hṛdaya

trikaṭukena viliptāṅgas¹ tāmrasūcin tu vindhayet² /
 sādhyasya³ hr̥daye⁴ nābhau guhye⁵ vidhvā sthānatraye tathā⁶ /
 ardharātrau⁷ yam īpsitaṁ⁸ tam ākarṣayati // 18 //
 suvarṇagairikayā bhagam ālikhya tasyopari vāmahastenaṣṭaśataṁ
 japet / yasya⁹ nāma uccārya¹⁰ japet mantraṁ tatksaṇād¹¹ evāgacchati // 19 //
 udbhrāntapatttraṁ¹² saṅgr̥hya sādhyānāmābhilikhya nayanajalena
 kākapakṣeṇa¹³ likhitaṁ ūrdhvavātāyane¹⁴ kṣepayet¹⁵ /
 uccāṭayet¹⁶ tatksaṇam // 20 //
 vānarāsthimayaṁ kīlaṁ¹⁷ śaḍaṅgulaṁ¹⁸ saptaḥhimantritaṁ kṛtvā¹⁹
 yasya²⁰ dvāre nikhanet tasya gotrocchedo²¹ bhavati // 21 //
 gohastyaśvakharoṣṭramahiṣāṇāṁ²² sthāne nikhaned
 vināśo bhavati // 22 //
 apatitāpretavastraṁ saṅgr̥hya narataileṇa kajjale²⁴ pātayet /
 nāgamallikāsamena²⁵ jvālayed hr̥dayamantraṁ japet kṛṣṇacaturdaśyāṁ
 viśeṣataḥ / añjayed añjanan tasya sarvaḍākinīṁ²⁶ paśyati // 23 //
 om bhūtaliṅge²⁷ svāhā //
 vaisarponmārjanamantraḥ²⁸ // 24 //
 kacchapasya kharparam ādāya hastilaṇḍaṁ²⁹ gr̥hītvā gr̥he dhūpaṁ
 pradāpayet / etena praśamaṁ yānti³⁰ uddaṁśā³¹ api niścitam // 25 //

1. A -ptāṅgā; B -ptāṅgi; C -ptāṅgo; ID -ptāṅgo; E -ptaṅgā;
 P -ptaṅgī; L -ptāṅgi 2. A vindhayat; B vidhvayeta; C vithayet;
 P vidhvayet; L vidhyate 3. A sādhyasā; CI sādhakasya; D
 sādhakakasya; P sādhasya 4. ABE hr̥daya- 5. B gr̥hya; CP guhya;
 ID guhyeṣu; A omits 6. ID vyadhyate 7. BCIP -rātre 8. A
 ispitaṁ; B ipitaṁ; IE ipsitaṁ 9. BCL yasya; P yasyo; E tasya
 yasya 10. L nāmam ucārya; B nāmam ucāryya; C nāmam urccārya;
 IDP nāmam uccāryya; E nām uccāryye 11. A takṣaṇād; BCP lakṣaṇād;
 ID kṣaṇād 12. ABCIEP -patra; L -yantra 13. ABC kākapakṣa; IDP
 kākapakṣe 14. CP -vātāyatne; I -vātāyana; E -vātonaya 15. A
 kṣayed; I prakṣipyet; D kṣipet; E kṣapayet 16. B uccāṭati;
 C uccāṭaye; E uccāṭayat 17. BL kīlaka; CP kīlaka; E kīleka
 18. AP śaḍaṅgula-; B śatraṅgula-; E śatraṅgule 19. E -bhilikhya
 20. AB ya 21. AE gotropacchedo; B gotrocchepado; I gotracchedo;
 P gotracchepado; L gotracchando 22. A -mahiṣānā; BP -mahiṣāṇā
 23. BCPL apatitaṁ 24. AP karjjala; CID karjjalaṁ; E karjjaleṁ;
 L karjala 25. B nālikāsamēyana; P nālikāsamana 26. AL -ḍākinī;
 BCEP -ḍākinī; I -ḍānīm pra- 27. A -liṅga 28. A vaisarppa-
 mārjjana-; B vaisarppanārjjana-; C vaisarppomājā; I vaisarppan-
 mārjjana-; E vaisarppommārjjana-; P vaisarppomārjjana-;
 L vaiśaryomārjjana- 29. ACIP -laddaṁ; B -raṇḍaṁ; D -larddaṁ;
 E -lardda; L -raṣṭhī 30. BCIDPL yāntim; E yāntim 31. A uddaṁśā;
 B udrāṇso; CP udāṇsā; ID udāṁśā; E urddaśā

om udake maśakā jātā udakasambhavās¹ teṣāṃ tuṇḍāṃ ca
 pakṣaṇ² ca³ indro bandhati⁴ mahābalaḥ⁵ maśakā indrapāśabaddha⁷
 indravaśagatā⁸ gacchante sūryodaya⁹ svāhā //
 catuspathe loṣṭakāṃ¹⁰ gṛhya ekaviṃśativāraṃ japet¹¹ /
 caturṣu¹² dikṣu kṣipet // 26 //
 masakanivāraṇaṃ kṛtvā sukhībhavanti¹⁴ mānavāḥ¹⁵ /
 sukhena labhate dharmāṃ¹⁶ dharmenānuttaraṃ¹⁷ bhavet // 27 //
 iti homavidhipaṭalo 'ṣṭāviṃśatitamah // //

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1. BE -bhavā 2. B kṣamañ; CIP makṣaṇ 3. B omits indro ...
 maśakā 4. A candatiti; C banviti; IP bandhiti; D bandati
 5. A -bala 6. ID -pāśaṃ 7. AP -badvā; D badhvā; C omits
 8. C saṃgata 9. BIDPL -dayaḥ; E -daye 10. A loṣṭhakaṃ;
 BC leṣṭhakaṃ; ID roṣṭhakaṃ; D rosthakaṃ; P loṣṭhakaṃ; L loṣṭhakaṃ
 11. A parijapet 12. A catu; BP caturṣura 13. B makarṣa-;
 CDP maśaka- 14. BCIDPL -bhavati 15. AEP mānavāḥ; B mānava
 16. A dhrarṃma; BP dharmma 17. A dharmma vā-; ID dharmmañ cā-;
 P. dharmmañ cā-; L dharmmañ vā-; BCE cā- 18. AE -nuttaro

XXXI

Caturyoginīnirdeśacatuścakrakramabodhicitta-
saṅkramaṇa-paṭala.

athātaḥ saṁpravakṣyāmi yoginīlakṣaṇaṁ śubham /
ḍākinī padminī¹ caiva lāmā bhavati hastinī // 1 //
śaṅkhinī² khaṇḍarohā³ ca citrinī bhavati rūpiṇī⁴ /
caturjātiśvarūpāś⁵ ca lakṣayet suvicakṣaṇaḥ // 2 //
padminīlakṣaṇaṁ vakṣye⁶ /
mukhaṁ⁷ maṇḍalākṛti⁸ tathā tilapuṣpākṛtināsikā⁹ /
tāmraṇakḥā kūrmaprṣṭhā¹⁰ ca pāḍau samatalasthitau // 3 //
stanau¹² tālaphalākārau romāvartālā¹³ tathā /
trivalī¹⁴ bhagabhūtānām¹⁵ uras¹⁶ tasyaḥ¹⁷ suśobhanam¹⁸ // 4 //
mattamātaṅgagāminī padmagandhā haṁsasvarā /
padmabandhena²⁰ kāmayet / padmasparśā²¹ // 5 //
keṣaṁ²² hastena saṁgrhya²³ oṣṭhaṁ dantena pīḍayet /
bhage aṅguli²⁴ prakṣipet kāmayet padminīm²⁵ tathā (1) // 6 //
athānyatamaṁ vakṣye hastinīlakṣaṇaṁ tathā /
madagandhā²⁶ sthūlajaṅghā cakranāsikā romāvalī²⁷ // 7 //
madanotkaṭṭhā sthūlakāyā capalā²⁹ ca krīḍāṁ³⁰ tasyaḥ³¹ kārayet /
urāṣphoṭabandhena guḍikāsparsāhastinī³² // 8 //
śīrasi pulakaṁ³⁶ datvā gāḍham āliṅganastanamardanam³⁷ /
mukhasparśanakhadantaṁ³⁹ dāpayet / nakhenākarṣayed budhaḥ⁴¹ // 9 //

1. AID padmanī; B padmīnīś; CEP padmanīś 2. AP śaṅkhinī; CL saṅkhinī; I saṁṣini; D saṅkhinī; E śaṅkhini 3. BP khaṇḍarohāś; CL khaṇḍalohāś; ID khaṇḍalohā 4. ABL rūpiṇī 5. E -rūpāś 6. AB vakṣya 7. All MSS exc. A mukha- 8. B -kṛttis; CIDEP -kṛtis; L -kṛtiḥ 9. A -kṛtimāsi 10. BCDE -prṣṭhā; P -prṣṭhā 11. B samalā-; CIDEP samatalā-; L sama- 12. BCID stanaus; P stanaus 13. A śomāvalī citrivalī; B romāvarttarā; D romāvarttalī; E romāvarttalis; P romovarttalā; L romāvalis 14. D trivalīr 15. All MSS exc. L bhāga- 16. I -tānām; L -bhūtāyām 17. A ūlo; B drarau; CID ulau; EL uro; P urau 18. ABCIDE tasyā; P tasmā; L tasya 19. A susobhinī; B susobhanam; CP susobhanī; I saśobhanī; D suśobhanī; E śusobhini; L suśobhani 20. B -gandhena; E -gaṁdhena 21. A -spaśā; BP -parśā; C -paśā; I -sya; D -spaśva; E -spasi; L -sparśo 22. A keṣam; BCIDL keśa-; E kesa- 23. ABIDP saṁgrhyante; C saṁgrhyante 24. AE 'ṅguli; L aṅgulim 25. A padmenī; BP padmanī; CIDL padminī; E padmanīn 26. BCIP -gandha 27. A vajrakra-; B vakra-; C vajra-; ID ca vajra- 28. A romovalī; B romyavali; E romāvali 29. ABIE caparā 30. A kiḍāṁ; BCIDEP krīḍā; L pīḍā 31. BCIDL tasya; E tasyaś ca 32. P omits -yet ... mukha- 33. BCID uru-; L ura- 34. CIDL guhyakā-; E gutikā- 35. A ca sparśa-; B -śasespasa-; E -spaśa- 36. B purakam; DL pūlakam; E puram kam 37. BC -naṁ; ID -ṇam; E -nām 38. B -mardana; L -madana 39. B -sparśanam 40. BCIEPL -danta 41. B buddha

sārasasvarā hastinī gītavādyābhiratā /
 etallakṣaṇasaṃpannā hastinī ca vidhiyate³ (2) // 10 //
⁴śaṅkhinī⁵ ca⁶ vakṣyate⁷ / dīrghakeśa⁸ dīrghanāsikā / nātikṛśā⁹
 nātisthulā¹⁰ / stanau nāraṅgaphalākṛtī¹¹ / dadhidugdhabhojanāpriyā¹² //11//
 ratau¹³ keśaṃ¹⁴ vāmahastena saṅgrhya¹⁵ oṣṭhaṃ¹⁶ dantena pīdayet /
 atigāḍhasurataḥ¹⁷ cumbayitvā hrdaye¹⁸ nakhaprahāraṃ¹⁹ dāpayet // 12 //
 kharagandhā ca gojihvākharā²⁰ / kākasvarā śaṅkhinī /
²²etallakṣaṇasaṃpūrṇā śaṅkhinī kathyate sadā (3) // 13 //
 citriṇī²³ ca tathocyate /
 svalpakāyā uras²⁴ tasyā²⁵ tu²⁶ śobhanaṃ²⁷ śrīphalākāraṣṭanau /
 tyaktalajjā atikrodhā / nityaṃ²⁸ kalahapriyā // 14 //
 kākajaṅghā uttānaśayanī / lambauṣṭhī²⁹ pāravatasvarā³⁰ /
 āmiṣagandhā bāhuvistīrṇā citriṇī ratikrīḍā³¹ vakṣyate³² // 15 //
 prathamāṃ bhagaṃ hastena³³ pīdayet / cumbanaṃ stanamardanaṃ
 śīrasi pulakaṃ³⁴ datvā saṃyamena ratigāḍham āliṅganaṃ
 svaūṣṭhaṃ³⁵ svādayet // 16 //
 gāthākāvyaśucāu³⁶
 etallakṣaṇasaṃpannā citriṇī rūpiṇī bhavet (4) // 17 //

1. ABCEP -vādā-; L -rāvā- 2. BCIDPL etā- 3. AE vidhiyate
 4. ID add atha 5. A adds -lakṣaṇa; IDEL add -lakṣaṇaṃ 6.
 AEL omit 7. A vakṣya; C pravakṣyate; ID pravakṣāmi; EL vakṣye
 8. AC omit 9. B nāsti 10. B nāsti; CP nāsthi 11. B -kr̥tau;
 other MSS -kr̥ti 12. B -bhojanaṃ 13. A rato; other MSS rati-
 14. BCIDP omit; EL -keśa 15. BCIDPL gr̥hya; E hya 16. BCDEP
 auṣṭa-; I oṣṭhaṃ; L auṣṭha- 17. A -suratā; B -suta; CIEPL
 -surataḥ; D -surata 18. ACD hr̥daya 19. A -paharan; L -praharaṇa
 20. A kṣāra-; BCDEP khāra-; I śā; L śāri- 21. A -kā; BCIDPL
 -kāra; E omits 22. L omits this line 23. ID add -lakṣaṇaṃ
 24. ACP ura; B udrattara; IDL ula; E uran 25. B tasyor;
 CIDL tasyā; E tasya; P tasyo 26. BCIDP tta 27. ADEL śobhanau;
 BCP sobhanau; I śobhanai 28. BCIDPL nitya- 29. A lambouṣṭhī;
 BCIDP lambouṣṭrī; E lambouṣṭī; L lamboshtī 30. B yāvatsvarā;
 P pāvastyarā 31. AEL āmikha-; BP āpiṣa-; C apiṣa- 32. All
 MSS exc. E bāhya- 33. All MSS exc. A add ca 34. AE vakṣate
 35. B omits pīdayet ... āliṅganaṃ 36. AD pūrakaṃ; C pūlakaṃ;
 EL purakaṃ 37. A sveṣṭhaṃ; BP śvāṣṭhaṃ; C śvoṣṭa; I śvoṣṭhaṃ;
 D śvaūṣṭhaṃ; E svoṣṭa; L svoṣṭha 38. B gāḍhavāsyā-; CD
 gāthākavye; I gāthovye; P gāthāvācyā- 39. B -ṇḍacau;
 E -prayā; L -sucāu 40. AIDL etā-; B yatī; CP etāḥ

athānyatamaṁ vakṣye saṁkrāntibhedalakṣaṇam /
 bā¹hyasaṁkrāntiḥ² sthū³lā syāt sūkṣma⁴ adhyātmikā⁵ smṛtā // 18 //
 śīrasi mahāasukhacakre⁶ caturdalapadmaṁ sūkṣmaṁ⁷
 madasthānaṁ⁸ sarvasyādhārārūpatvāt // 19 //
 bodhimaṇḍaśvabhāvaṁ bijabhūtaṁ bāhye⁹ dvātriṁśaddalapadmaṁ /
 tanmadhye¹¹ haka¹²ro 'dhomukhaṁ sravati¹³ // 20 //
 bodhicittātmakaṁ¹⁴ candraḥ¹⁵ kalapaṇcadaśātmakaḥ¹⁶ /
 mahāasukhaṁ¹⁸ vahate nityaṁ yoginī śoḍaśī kalā // 21 //
 lalanaṁ rasaṇaṁ dvayoḥ pārśve¹⁹ alikālisvarūpiṇī /
 20 kārṇyakārṇarūpeṇa²¹ catvarāṇādarūpiṇī // 22 //
 23 sahaajānandasvabhāvaṁ ca advayaṁ²⁴ parameśvarī /
 saṁvṛtaṁ kundaśaṁkāśaṁ²⁵ vivṛtaṁ sukharūpiṇī²⁶ /
 buddhānaṁ bodhisattvaṇāṁ ādhāraṁ²⁸ vajradhāraṇam²⁹ // 23 //
 kaṇṭhe³⁰ saṁbhogacakre³¹ śoḍaśadalaṁ³² raktaṁ³³ /
 tanmadhye omkāraṁ³⁴ /
 tasyordhve ghaṇṭikarāṇḍhramārgenāmṛtaṁ³⁵ sravati niranantaram // 24 //
 hr̥daye³⁷ dharmacakram aṣṭadalaṁ³⁸ viśvapaḍmaṁ³⁹
 madhye hūmkāraṁ⁴⁰ adhomukhaśthitam /
 tadūrdhvaṁ⁴¹ sūkṣmapadmeṣu brahmāṇḍasadrśākāraṁ // 25 //

1. B omits -hyasaṁkrāntiḥ ... bindurūpiṇam / (verse 33)
 2. CIDEPL -krānti 3. A thūlā; CIEP sthūlā; D thūlā; L sthūlā
 4. CIP sūkṣmo; E sūkṣma; L sūkṣma 5. A 'dhyātmikā; adhyātmikāṁ
 6. E -cakraṁ 7. AE omit 8. ABIDE madasthāne; C madasthāna;
 P maṇḍalasthāne 9. IDEP -maṇḍala- 10. AP bāhya- 11. AE hūm-;
 L haṁ- 12. A -kāro 'dhye; CL -kāro dho-; ID -kāradhye;
 P -kāradho- 13. A pravati; CIDP bhavati; E praśravati bhavaṁti;
 L śravati 14. I -tmikāṁ; D -tmakāṁ; E -tmikāṁ; P -tmikrāṁ;
 L -tmikā 15. CIDEP candra-; L candraṁ 16. A kalāḥ; C kā-;
 L kalā- 17. CIDEP -tmakāṁ; L -tmikāṁ 18. AEL -sukha 19. D
 pārśvau 20. IDL omit this line 21. CP omit -rūpeṇa 22. A
 catvāryāra- 23. L omits following two lines 24. A advara
 25. CDE kuṇḍa-; I kuṇḍalaṁ 26. C -kāśa; I kāśaṁ; P -saṁkāśa
 27. C -rūpiṇīṁ 28. P ādhāra 29. C vavajradhāraṇaṁ; IP
 vajradhāraṇaṁ 30. AE kaṇṭha- 31. ID -cakraṁ tu; P -cakraṁ
 32. ID -dala- 33. ID -raktakāṁ; L rakte 34. CIDL hūmkāraṁ
 35. A śuṇḍikā-; L maṇḍitā- 36. C -rggenamṛta 37. AL hr̥daya-;
 E hr̥dayo 38. A viśvadalaṁ; L viśvadala- 39. A padma-; CDE
 -padma- 40. CP -kāra 'dho-; L -kāradho- 41. A tadugdhaṁ;
 EL tadūrdhva

tasya madhye¹ vijñānaṃ² nityoditaṃ³ vyāpakaṃ tathā /
 svayambhūjñānaṃ ādhāraṃ⁴ vijñānaṃ⁵ parameśvaram // 26 //
 nābhau catuḥṣaṣṭidalaṃ⁶ padmaṃ⁷ nīlavarṇaṃ⁸ /
 tanmadhye amkāraṃ dīpyate⁹ ca mañir yathā // 27 //
 tasyādhaḥ¹⁰ sūkṣmapadmeṣu kandasthāneṣu¹¹ sthāpayet /
 dvāsaptatisahasreṣu kanda ādhāraṃ ucyate // 28 //
 lalanā prajñāsvarūpeṇa rasanopāyena¹² saṁsthita¹³ /
 taylor madhyagataṃ devī amkāraṃ¹⁴ viśvarūpiṇī¹⁵ // 29 //
 catuṣkāyātmakaṃ¹⁶ devī sarvasiddhipradāyini¹⁷ /
 mahāsukhapradā sarve¹⁸ sadā samyā¹⁹ namāmy aham // 30 //
 yena yena hi bhāvena²⁰ manaḥ saṁyujyate²¹ nr̥ṇām /
 tena tanmayatāṃ²² yāti²³ devī viśvarūpo²⁴ mañir²⁵ yathā²⁶ // 31 //
 bhāvagrāma vicāraṇā²⁷ bahalita prajñānalapreraṇāt²⁸ /
 caṇḍālī jvalitā prakāśavisaratsaṁvittir²⁹ evāmalā /
 dagdhaskandhavikalpite sravati cānālambasaṁvedanam³⁰ /
 vyomavyāpi samastavastusamatāsampādakaṃ³¹ cāmṛtam // 32 //
 athānyatamaṃ vakṣye saṁkramaṃ³² bindurūpiṇam /
 śuklapratipadam³³ arabhya pūrṇamāsīti³⁴ yāvat³⁵ // 33 //

1. A madhya- 2. EL vijñāna- 3. C nityodita-; P nityādita-;
 L nityādi 4. E ādhāra 5. E vijñāna 6. CIP -dala- 7. A omits;
 C -padma 8. AE -varṇa 9. AL dīpate; CIDP dīpte; E diptaṃ
 10. CE tasyādha; ID tasyādho; P tasyodha; L tasyāda 11. A
 kanda; D kandasthāṣu 12. AP -pāyana; C -pāye; IDE -pāya-
 13. D saṁsthitāḥ; CIEPL saṁsthitāḥ 14. AIDEL madhye 15. A
 -kāro; L -kāra 16. C -tmaka; L -tmako 17. ACDL -dāyāni;
 I -dāpanī; E -dāyani 18. C satva; I satvaṃ; D satve; P tva
 19. ACIDP samyak; E samek; L saṁmyak 20. CE bhāvyana 21.
 E saṁpūryyate; P saṁvṛdyate 22. A tatmayetāṃ; E tanmayetoṃ;
 P tanmadhyatāṃ 23. CIDEPL omit 24. CE -rūpi; E -rūpor;
 P -rūpa 25. CIDP mañi 26. CIP tathā 27. C -vicāraṇa-;
 DP -vicāraṇaṃ; I -vicaraṇaṃ; L -vicareṇa 28. ID -nalaṃ;
 E -nila; L -na- 29. A -vittil 30. C cānālambaṃ; E
 cānalastha- 31. I -saṁbhāvanaṃ 32. A -sampādakaṃ; E
 -saṁṣṭādaka; L -saṁvādakaś 33. A saṁkrama; C sakramed;
 IDP saṁkramed; E saṁkrame 34. CD -pratipad; I -pratiprad;
 P -patipad; L -prapratipad 35. B -māsi; E -māsiti; L -māsyānti
 36. ID yāvataḥ

śuklapratipade¹ 'ṅguṣṭhe² akāraḥ / jaṅghāyām dvitīyāyām³ ākāraḥ /
 ūrau⁴ tṛtīyāyām⁵ ikāraḥ / yonau caturthyām⁶ ikāraḥ / nābhau⁷ pañcamyām
 ukāraḥ / hrdaye ṣaṣṭhyām⁸ ukāraḥ / stane saptamyām⁹ ṛkāraḥ / gale
 'ṣṭamyām ṛkāraḥ / karatale¹⁰ navamyām lkāraḥ / gaṇḍe daśamyām lkāraḥ /
 cakṣuṣy¹¹ ekādaśyām¹² ekāraḥ / karṇamūle dvādaśyām aikāraḥ / trayo-
 daśyām lalāṭe okāraḥ / mūrdhni caturdaśyām aukāraḥ / madasya¹³
 vāmadakṣiṇe pūrṇamāsyām am-aḥsvabhāvā¹⁴ // 34 //
 tathaiva kṛṣṇapratipadam¹⁵ ārabhya¹⁶ yāvad amāvāsī¹⁷ tāvat saṁkramaṇam
 bhavet / vāme candra¹⁸ aliḥ¹⁹ sūkṣmasvabhāvāḥ²⁰ / dakṣiṇe sūryaḥ²¹ kāliḥ²²
 sthūlasvabhāvāḥ²³ // 35 //
 bodhicittātmatbhedena²⁴ saṁkramaṇam²⁵ ṣoḍaśan²⁶ tathā /
 yāmārdhasaṁcārābhedena saṁkrāntiḥ²⁷ ṣoḍaśī mata²⁸ // 36 //
 candragrāsaḥ²⁹ sūryagrāso³⁰ bindunirodha³¹ akāśanirodhaḥ /
 etāsaṁ³² manvitā saṁkrāntiḥ³³ ṣoḍaśa vidhīyate // 37 //
 nirvikalpamahāsaukhyam³⁴ akāṅkṣā jñānarūpakā³⁵ /
 ānando 'sau³⁶ sukhāgarādvāraṁ dehalikopamaḥ // 38 //
 iti caturyoginīnirdeśacatuṣcakraḥ kramabodhicitta-
 saṁkramaṇapaṭala ekatrimśattamaḥ // //

1. B. -patipad 2. BL aṅguṣṭhe; C aṅguṣṭa; IE 'ṅguṣṭha; D aṅguṣṭa;
 P aṅguṣṭha 3. C dvitīyā; IPL dvitīyā; D dvitīyāyām; E dvitīyāyā
 4. AE uro; BID urau; C ūge 5. APL tṛtīya; CID tṛtīye; E tṛtīye
 6. E caturthīm; PL caturthyā 7. A bhau; CIP nābhe 8. C ṣambyām;
 P ṣaṣṭhyām myām; L ṣaṣṭamyām 9. A saptamyāyām 10. A kalatale;
 BC karatare 11. BCIDPL cakṣuṣi; E cakṣu 12. A akādaśamyām
 13. A madaśya; B madanasya; E medasyā 14. B -bhāvāḥ; E -bhāva
 15. CIDPL -pratipad 16. CIDEP ārabhyaḥ 17. AL amāvāsī; B amāsi;
 CP amāvāsim; I amāvāsituḥ; D amāvāsimtuḥ; E amāvāsim 18. A ca
 19. CIDEPL āli 20. B -bhāva; CP -bhāvā; ID -bhāvāḥ 21. AID
 sūrya; CPL sūryya 22. CIDPL kāli 23. CIP -bhāva; D -bhāvām
 24. A -tmaṇam 25. CID saṁkramata; P saṁkramaṇa; L saṁkramaṇam;
 A omits 26. B omits 27. All MSS exc. B saṁkrānti 28. IDL
 ṣoḍaśam mataḥ; E ṣoḍaśam mataḥ; P ṣoḍaśa tam; C omits 29.
 CIDEPL -grāsa 30. A -grāsaḥ; B -gāsaḥ; CIDEP -grāsa; IL -grāse
 31. CIDEP -nirodhaḥ; B -virodhaḥ; L -nirā 32. BCEP etāḥ; I
 etāsa 33. E -krānti; other MSS -krānti 34. ABCDL -saukhyā;
 E -saukhye 35. ABDE -rūpakāḥ; L -rūpavān 36. BIDE ānando sau;
 C ānandau sau; PL ānandāsau 37. A mukhāgrāra-; ID sukhāgāraḥ

XXXIII

athātaḥ saṁpravakṣyāmi jñānodayaṁ¹ siddhisamvaram /
 nānāyanayopāyaḥ² siddhīnāṁ³ kāraṇaṁ varam⁴ // 1 //
 sabāhyābhyantaraṁ⁵ piṇḍam ākāśam iva⁶ nirmalam /
 evaṁ paśyati muktātmaṁ sadātmanāṁ⁷ nabhaṁ yathā⁸ // 2 //
 āsarīram anādyantaṁ śabdādiguṇavarjitam /
 dvitīyena⁹ vinirmuktaṁ sarvathā kimapi sthitam // 3 //
 abhāvaṁ¹⁰ bhāvaṁ¹¹ āśritya¹² bhāvaṁ¹³ kṛtvā nirāśrayam /
 amanaskaṁ¹⁴ manaskṛtvā¹⁵ na kiñcid api cintayet // 4 //
 āsanaṁ tu sthiraṁ kṛtvā guruparva¹⁶ tu yojayet¹⁷ /
 bhāvayet samarasaṁ cittaṁ¹⁸ vyomākāśaṁ¹⁹ tathā // 5 //
 dhyānadhāraṇavinirmuktaṁ²⁰ yogatarkavivarjitam²¹ // 6 //
 citte cetasi²² sthīrībhūte jagat tathatānayaṁ²³ nayet²⁴ // 6 //
 kham iva vyomaśāsthānaṁ²⁵ śuddhasphaṭikamaṇi²⁶ yathā /
 anādinidhanaṁ rūpaṁ niṣprapañcaṁ²⁷ nirindriyam // 7 //
 nirvikāraṁ²⁸ nirābhāsaṁ²⁹ sarvaśūnyaṁ³⁰ nirāmayam /
 jagatpradīpaṁ bhavabandhaśānaṁ³¹ girāṁ³² avācyaṁ // 8 //
 manaso 'pi³³ agocaraṁ nirāmayam³⁴ dvaitāvimuktaṁ³⁵ /
 acyutaṁ namāmi³⁶ tattvaṁ paramārthamuktidaṁ // 9 //

1. All MSS exc. A jñānodaya- 2. ABCDEP -pāya; I -pāyaṁ;
 L -pāya 3. ACPL siddhīnāṁ; B omits 4. A balaṁ; B siddhi-
 samvaram 5. A -bhyantale; B -tyantara 6. A eva 7. CE
 sadātmana; P sadā; L sadāmanāṁ 8. A tathā 9. AE dvitīyana
 10. B abhāvam; E abhāva 11. C bhāvato; P bhāvata-; B omits
 12. B āśitya; C śrityaṁ; P -śritya 13. A bhavaṁ 14. A
 amaneska; I amanasthaṁ; D amanasthaṁ; L amanasthaṁ 15.
 AE manaskṛtvā; B namaskṛtvā; CD manakṛtvā; I manaskṛtvā;
 L manasaṁ kṛtvā 16. B -parvaṁ; CP -parvve; E -parvvan;
 I -pūrvve; L -parvan 17. AL sayojayet; CIDP sahyojayet
 18. A cintaṁ; E cirtta 19. A vyomākāśa-; B vyomakā-; CIDEF
 vyomākāśa- 20. A -vinimukto; BE -vinimuktaṁ; C -vinirmukta;
 L -vinirmuktaḥ; P -vinirmukta 21. A yo tarkva tu;
 C yogatarkka tu sa yo 22. A vivarjjitaḥ; B vivajayat
 23. BE citta; IDL ceta; P caitasi 24. B -maya; CL -mayan;
 IDEF -mayaṁ 25. A nayat; B mayeta; I bhavet 26. ABL citta-
 27. ABCP -maṇi 28. ACIDP niṣprapañca; B niṣpranaca; E
 niṣprapañcā; L niṣprapañca 29. BCDEPL -vikāra 30. C sarvvaṁ
 31. BDEPL -śūnya; C śūnya 32. A adds -mirāmaṇyaṁ 33. BIDP
 nirāma 34. BCIDP manaso py; B manasāpy; E manapy; L manaso
 pi n- 35. AL nirāmaya 36. A advaita-; CIP dveta- 37. A
 namāmy ahaṁ

yadā hi¹ spr̥śyate² tattvaṃ sarvacintā-m-acintayā³ /
 acintayā yadā cintā tadā bhoti⁴ acintyātā⁵ // 10 //
 yathā sattvā⁶ tathā cintā yathā cintā tathā jinā⁷ /
 acintayena⁸ buddhena iyaṃ⁹ cintā prakāśitā¹⁰ // 11 //
 na cintā¹¹ cintayan¹² tasya sarvacintā vigacchati /
 nānāropa-m-anāropam¹⁴ anāsaṅgamahāsukham // 12 //
 sarvākāravaram sarvaṃ nirākāram atīndriyam¹⁶ /
 bhāvābhāvātmakeṇ caiva bhāvābhāvavivarjitam // 13 //
 ajaḍatvāt¹⁷ svasaṃvedyam ajānakam apaśyakam /
 nīrūpatvād¹⁸ akūṭasthaṃ¹⁹ nityan tad avikārataḥ // 14 //
 niḥsvabhāveṣu dharmeṣu heyopādeyātā kutah /
 svapne samastadharmeṣu heyopādeyātā²⁰ yathā // 15 //
 ānandasya pariññānaṃ prajñāpāramitottamā²¹ /
 ānandaphala-m-āsa tu²² bodhir asau²³ niḥsvabhāvatā²⁴ // 16 //
 dvayor²⁵ nirbharanirbhinnāratir eva mahāsukham /
 prajñākaruṇayor²⁷ bhedaḥ pradīpālokeyor iva²⁸ // 17 //
 idaṃ dvayam abhinnātma²⁹ cittasyaikaṣya³⁰ rūpakam /
 prajñopāyasamayogāt kṛtaṃ sambodhisāadhanam // 18 //

1. B yathā hi; CIP yadā; L ya hi 2. B spr̥śyati te; CDE spr̥śate; I saṃspr̥śate 3. B -cintāmanicintayā 4. ABI bhonti; D bhoṃti
 5. AB acintatā; CIDL acintayā; P acintayoh; E omits this pāda.
 6. CIDEPL sattvā 7. B jita; CIDEPL jinā 8. AP acintayana 9. A iya; B iyac 10. B prakāśaya 11. All MSS exc. A cintā 12. BI cintayet; D cintayat; P cin 13. AC sarvve 14. A -anāśānropam; C -anōrop-; P -anoropam; B omits 15. A anānāśāṅga-; B anāsaga-; C anāmasaṅgi-; ID anāsaṅgi-; P anāsaṅgi-; L anāsaṅgā- 16. B sarvākāramantriyaṃ for this line 17. A ajaḍatvā; C ajaḍatvā; P ajaḍatvā 18. ACIDEL nīrūpatvād; B nīrūpatvād 19. B akūṭasya; E akūṭastha 20. A heyodeyata; I heyopādeyataṃ; L heyopādeyataṃ 21. BID -ttamaṃ; E -ttamaḥ 22. BE -phalam āyātu; P -phalam māsā tu 23. A bodhye 'sau; B bodhi mau; C bodho sau; IDPL bodhau sau; E baudhau sau 24. BL -taḥ; E -tāḥ 25. ACEPL dvayo; B taylor 26. A nirbhinnatā; B nirbharanibhinnaṃ; P nirbhavanirbhinna-; L nirbharanirbhinnaṃ 27. AE -karuṇayor 28. CIDEPL ivaḥ; L idaḥ 29. ABDEL abhinnātma 30. A cittasyaika-; B cittasyaikaṣva-

saiva samastabuddhānāṃ pratiṣṭhāpi niruttarā /
 nirbhinnākārasaṃvittau² vajrasattvasya yā sthitiḥ // 19 //
 yāvantāḥ³ sukhāsambhārāḥ kṛdāsambhūtihetavaḥ /
 tāvanto 'nubhavann eva⁴ yogī sambhārāpūrakaḥ⁶ // 20 //
 māyāvinirmitaśateṣu⁷ yathaiva tajjñāḥ⁸ /
 khedapramodasamatāsakalāpracārah⁹ /
 nirbhīr¹¹ bhayaṃkārasāte¹² 'pi¹³ sukhodaye 'pi¹⁴ /
 yogī tathaiva tathatānugatasvabhāvaḥ // 21 //
 aho mahāsukhollāsapūritaṃ bhuvanatrayam /
 aho śāntasukhāvarṣāt¹⁵ sphīta¹⁶ viśvāvābodhakam // 22 //
 aho saukhyamahāsaukhyam¹⁸ aho bhuñja katham katham /
 aho sahajamāhātmyaṃ sarvadharmasvabhāvataḥ²⁰ // 23 //
 dṛśyate ca jagaj²¹ jalendutadvat²² /
 śṛṇvate²³ ca pratidhvānaikasaṃvṛttaiḥ²⁴ /
 paśyate ca marumarīcisamcitāḥ²⁵ /
 khādyapānagaganopamā²⁶ yadā // 24 //
 jighrate nabhakusumagandhavat /
 bhramate ca manaḥ²⁷ śaśisūryapatham²⁹ /
 saṃsthitā³⁰ ca girimerutatsamam³¹ /
 ālambanaṃ³² svapnakumārikaṃ yathā³³ // 25 //

1. CIDPL samanta- 2. A -sarvvaittau; B -saṃvibhau; ID -saṃvitto
 3. CIDEPL yāvanta 4. CIDP -aivam 5. L saṃsāra- 6. B -pūrayat
 7. CP -sateṣu; I -sameṣu; D -satveṣu; E -ṣateṣu; L -nteṣu 8. A
 tajñāḥ; BCE tajñā; IDP tajñāḥ; L tatvajñāyate 9. AB -sakara-
 10. L -saṃbhavacāraḥ 11. ABL nirbhī; CEP nibhī; ID nirbhī
 12. A bhayaisayaṃkāraṃnārasate 13. L omits; other MSS pi. 14. A
 sukhodaya pi; BC sukhodayo pi; IDPL sukhodaye pi; E śukhodayo
 15. AB -vaṣāt; E -vaṣati 16. L phīṭam 17. BE -viśvāsa- 18.
 B saukhyam; L saukhyam 19. A -mahāsaukhyem; CDP -mahāsaukhya;
 BE omit 20. ACIDPL -tāḥ; B -ta 21. AB ca jagarj; C vajragaj;
 DEL vajragarj 22. CIDPL -tadvataḥ; E -tadvata; B -bale 23.
 CIDP śṛṇvate 24. A -vṛtraiḥ; B -vṛte; CID -vṛtaḥ; EP -vṛtaiḥ;
 L -vṛtau 25. A -siñcitāḥ; L -sañcitā; C -sañcetāḥ; EP
 -sañcitāḥ 26. CD -gaganodyamā; I -gaganopamod; E -gaganopamamā;
 P -gaganodyamā 27. A maṇam; BEL maṇam; CDP mana 28. CID śaśī
 29. B -pathaḥ; C -pathā; IDP yathā 30. A saṃsthitā; E saṃsthitā;
 L saṃsthitā 31. A -vatsamam; L -samam 32. AL ālambana; CIP
 ālambana 33. CDIEPL tathā

māyendrajālavyavahāramātragatā¹ /
 evaṃ yathā saha²jāsukhodayaṃ tathā /
 bhāva³svabhāvarahita⁴ acintya⁵rūpa⁶ /
 nityoditaṃ sugata⁷mārgavaraṃ namo⁸ 'stu⁹ // 26 //
 sarvapūjāṃ parityajya gurupūjā¹⁰ samārabhet¹¹ /
 tena tuṣṭena tal labhya¹² sarvajñājnānam uttamam // 27 //
 kin tena na¹³ kṛta¹⁴ puṇyaṃ kiṃ vā nopāsitaṃ tapaḥ /
 anuttarakṛtācāryavajrasattvaprapūjanāt // 28 //
 bhaya¹⁷pāpaharaś¹⁸ caiva sāt¹⁹vikāḥ /
 samayācārarakṣā²⁰ ca krama²¹ tasya²² pradarsāyet // 29 //
 śrī²³herukābhidhānatant²⁴rasya pāṭhasvādhyāyalekhanāt /
 siddhim rddhi²⁵ṇ ca saubhāgyaṃ bodhisattvatva²⁶ apnuyāt²⁷ // 30 //
 śrīsaṃvarodayatan²⁸trasya bhāvite cintite²⁹ yadā /
 mahābhoga³⁰mahāsa³¹ukhyaṃ dāridra³²duḥkha naśyati /
 sarvavīrasa³³māyoga³⁴ḍakini³⁵jālasaṃvaram // 31 //
 nānādhimuktika³⁴ḥ sāt³⁵tvaś caryānānavibodhitā³⁵ /
 nānānayavineyānam upāyena tu deśita³⁶ḥ // 32 //

1. B -mātraṃ gataḥ; EL -gata; A omits 2. CP saha²jaṃ 3. ACDP
 bhāva- 4. All MSS exc. B -rahita 5. A vicintya-; CIDL vicintya-;
 E vicintā-; P cintye 6. A -svarūpaṃ; other MSS -rūpā 7. C
 -mārgaṃ 8. L mama; P nama 9. AB stu; CIDPL stuh; E 'stuh
 10. AB -pūjā; C -pūjyaṃ; L -jāṃ 11. E samārabhyate 12. ACIP
 labhyate; D labhyaṃ te 13. All MSS exc. B omit na 14. A kṛta;
 IDPC rakṣataṃ; E rakṣaṃtaṃ; L sukṛtaṃ 15. L kiṃ mānopāsitaṃ
 16. B -cāryaḥ 17. All MSS exc. E bhayaṃ 18. ABL pāpaharaṃ;
 CIP pāpaharaś; D pāpaharaś; E -pāpaharaś 19. B śāntikaḥ; E
 śāntika; L śāntikā 20. All MSS exc. A -rakṣā 21. B krasaman;
 CID krasamayan; E krasamayācakra; P krasamayaṃ; L krasamantataḥ
 22. A asya; E omits 23. BIE omit śrī- 24. CP -svādhyāpaya
 25. AIDE siddhir rddhiṇ; B rddhisiddhiṃ; CL siddhiriddhiṇ; P
 riddhisiddhiṇ 26. ID -satvatva; EL -satvam 27. ID prāpnuyāt;
 EL avāpnuyāt 28. A cinti; L vicintite 29. L sadā 30. ABL
 -bhogya-; E -bhogye 31. ABCPL -sa³¹ukhya 32. B dāridrya-; CP
 dāridran; E dāridrān 33. AL -varaḥ; E -vara 34. BCIP -dhimuktika;
 D -vimuktika; E -muktidhika 35. B -vibodhayat; C -vibodhibhoḥ;
 ID -vibodhibhāḥ; E -vibuddhabodhitāḥ; L nānavibodhitā sarve satvā
 nānāsumuktika / for this line 36. A deśitaḥ; E deśitāmaha

gambhīradharmanirdeśe nādhimuktikā yadi /
 pratikṣepo na kartavyo² cintyā³ sarvadharmatā // 33 //
 śūnyatākaruṇābhinnam acintyam⁴ buddhanāṭakam /
 śrīherukasamāyogaḍākinīvr̥nda-m-āsritam⁷ // 34 //
 sattvāvatāramuktin tu tatra sarvatra ratā iva⁸ /
 sarvaḍākinīsamāyogaśrīherukapade sthitā¹⁰ // 35 //
 iti śrīherukābhidhāne¹¹ mahātantrarāje¹² trilakṣoddhṛta-
 sahajodayakalpāśrīmahāsaṃvarodayatantrarājasārvayoginīrahasye¹⁵
 paṭhitasiddhe¹⁶ trayastriṃśattamaḥ paṭalaḥ samāptaḥ // //

1. BIDE nānā- 2. A karttavyaṃś; B karttavyam; L karttavyā
 3. AL cintyā; BIDE acintyā 4. A acintya; B cīmtham; IDPL
 acintyo; EL acintyā 5. CP -yogaṃ; IDEL -yogaṃ 6. A -vr̥ndā-
 7. A -āsitaṃ; E -āsritaṃ 8. B dāyī ca; C ratā iva; D tā iva;
 E dāyīva 9. ID -yogā 10. BE sthitāḥ; D sthitā; A -śrīheru-
 kakasamāyogaḍākinīvr̥ndamaśritaṃ // satvāvavāramuktin tu tatra
 sarvatra ratā iva / sarvvaḍākinīsamāyogaśrīherukaprade sthitāḥ //
 for this pāda 11. P -dhāna- 12. CPL -rāja- 13. CIDEPL -kalpe
 14. BID -rāje; E -rājye; L omits -śrī ... rāja- 15. AIEL
 -rahasya-; P -rahasyai 16. CIDP vipaṭhitasiddhe

ŚRĪ-MAHĀSAMVARODAYA-TANTRARĀJA

The Tibetan Translation

II

bcom ldan ḥdas kyis bkaḥ stsal pa //
 phyag na rdo rje gsaṅ ba ḥbyuṅ ba ḥdi shus pa legs so // legs so //
 de nas deḥi phyir bskyed pa yi // rim paḥi bsgom pa yaṅ dag bśad // 1 //
 sna tshogs las kyī raṅ bshin gyis // skyē gnas bshi po rnams su ḥgyur //
 sgoṅ skyes mṅal nas skyes pa daṅ // drod gśer daṅ ni rdsus skyes rnams // 2 //
 ṅaṅ pa khruṅ khruṅ rma bya daṅ // ne tso bshad sogs sgoṅ skyes te //
 glaṅ po ma he ba laṅ rta // boṅ bu mi sogs mṅal nas skyes // 3 //
 srin bu ḥbu daṅ phye ma leb // ṅa la sogs pa drod gśer skyes //
 lha daṅ dmyal baḥi sems can rnams // de bshin bar doḥi srid pa daṅ // 4 //
 bskal pa daṅ po pa la sogs // ḥdi rnams rdsus skyes sems can no //
 śar gyi lus ḥphags ba laṅ spyod // de bshin byaṅ gi sgra mi sṅan // 5 //
 gliṅ gsum po yi mi rnams ni // loṅs spyod chen pos yaṅ dag ḥtsho //
 blun rmoṅs bye brag mi phyed ciṅ // rtog med rnam par spyod med paḥo // 6 //
 ḥdsam bu gliṅ du legs skyes pa // las kyī sa par rab tu grags //
 legs byas ṅes par byas paḥi las // mchog daṅ ḥbriṅ daṅ tha ma rnams //
 skyē ba sṅon gyi rnam smin ḥdir // skyē bo rnams la sṅaṅ bar ḥgyur // 7 //
 rgyags daṅ ser sna gdug sems rnams // gYo sgyu mṅon paḥi ṅa rgyal daṅ //
 chags sdaṅ gti mug la sogs kyis // rims daṅ naḍ la sogs pas gzir // 8 //
 ḥdsam bu gliṅ paḥi gtso bo mchog // yul dbus su ni skyes pa ste //
 sṅon gyi dge ba la ltos nas // dbaṅ po rno ḥbriṅ rtul por ḥgyur // 9 //
 mi ru skyes pa ḥbras buḥi dam pa daṅ po ste //
 raṅ gi khyim nas ṅes ḥbyuṅ rṅed pa gṅis pa yin //
 rab tu byuṅ nas dge ba bsgrub pa gsum pa ste //
 rtse gcig yid ni thob par gyur pa bshi par gsuṅs // 10 //
 sgyu ma lta buḥi tiṅ ṅe ḥdsin // mi rnams kyis rab mi śes te //
 thog med dus kyī ṅon moṅs kyī // bag chags rab tu bsags byas pas // 11 //
 de phyir sṅon byas las kyis ni // skyē daṅ ḥchi ba yaṅ dag ḥbyuṅ //
 tshogs pa ma rṅed de srid du // shag bdun bar doḥi srid par gnas // 12 //
 srid pa bar doḥi sems can ni // ḥgron poḥi bgrod pa ji bshin du //
 ḥdi ltar las kyī shags pa yis // ḥgro ba drug tu rab tu skyē // 13 //
 pha maḥi kun tu sbyor sogs ni // srid paḥi skyē bos mthoṅ gyur nas //
 rta la shon bshin rnam śes ni // rluṅ gi bshon pa shon nas su // 14 //
 skad cig thaṅ cig ṅid la ni // śin tu myur bar ḥoṅs gyur nas //
 śin tu dgaḥ daṅ bcas stobs kyis // kha yi lam nas ḥjug par ḥgyur // 15 //
 rtsa ni stoṅ phrag bdun bcu gṅis // rab bskul deḥi skad cig la //
 ā li kā li shu byas pas // mchog tu dgaḥ ba yaṅ dag thob // 16 //

khu ba khrag dehi dbus su ni // thig lehi gzugs kyis yañ dag gnas //
 dañ poñi rnam pa nur nur po // mer mer po ni gñis pa yin // 17 //
 ltar ltar por skyes gsum pa ste // de bshin bshi pa gor gor po //
 rluñ rnams kyis ni bskul tsam gyis // śa yi rnam pa lta bur hgyur // 18 //
 zla ba lñar gyur sa bon las // yan lag lña ni rab tu skye //
 zla ba bdun na skra dañ spu // sen mo rtags ni skye bar hgyur // 19 //
 zla ba brgyad na dbaṅ po dañ // lus kyī yan lag hbyuñ bar hgyur //
 zla ba dgu na yañ dag rdsogs // zla ba bcu na sems dañ ldan // 20 //
 nur nur rañ bshin mi bskyod pa // mer mer po ni rin chen hbyuñ //
 ḥod dpag med mgon ltar ltar po // gor gor po ni don yod grub //
 mkhrañ hgyur rnam par snañ mdsad de // rnam pa lñar ni bstan pa yin // 21 ///
 dri chu khrag ni mi bskyod pa // sa bon rañ bshin ḥod dpag med //
 goñ bu rin chen hbyuñ ldan te // ro gcig ḥdres pa rnam snañ bshugs // 22 //
 skye gnas dbus su rtsa gñis ni // gYas dañ gYon na de bshin gnas //
 gYon nas khu ba shes bsad de // gYas nas de bshin khrag yin no // 23 //
 de dag gcig tu ḥdus gyur pa // chos kyī dbyiñs kyī rañ bshin no //
 las kyī sa bon dbaṅ thob pas // rluñ gis yañ dag bsgyur nas su // 24 //
 chos kyī hbyuñ gnas sgo ru ni // gdoñ ni ñes par phyogs par hgyur //
 dku gYas su ni brten nas su // tsog pur mñon par phyogs te gnas //
 dku gYon yañ dag brten nas ni // śes rab ltor ni mñon phyogs hgyur // 25 //
 mkhas pas sa bon lhuñ bañi rim // dus kyī skad cig yañ dag mtshon //
 gYas nas rluñ ni rgyu ba gañ // thams cad du ni skyes bur hgyur // 26 //
 gYon nas rluñ ni rgyu ba gañ // ñes par bud med rnams su hgyur //
 gñis kañi dbus rgyuñi sa bon gañ // rtag tu ma niñ hgyur ba ḥo // 27 //
 chu khamś pha yir śes par bya // me yi khamś ni ma yi ḥo //
 pags pa śa dañ khrag rnams ni // ma las skyes shes bsad pa ste // 28 //
 rgyus pa rkañ dañ khu ba rnams // pha las skyes shes bsad pa yin //
 drug po ḥdi dag bsdus pañi lus // rdo rje sems dpas gañ gsuñs pa // 29 //
 gzugs dañ tshor ba ḥdu śes dañ // ḥdu byed rnam śes de bshin te //
 sañs rgyas lña yi rañ bshiñ du // phuñ po ñes par skye ba yin // 30 //
 srid pa bskyed pañi rim śes pas // rdsogs pañi sañs rgyas thob pañi phyir //
 ḥdi ni phuñ po yoñs mkhyen pañi // de ñid gsuñ pa rnams kyis bsad // 31 //
 ḥdi ni bskyed pañi rim pa ñes par bstan pañi rim par phye ba ste
 gñis paḥo // //

III

de nas gañ shig śes tsam gyis // myur du dños grub thob hgyur bañi //
 rdsogs pañi rim pañi bsgom pa ni // yañ dag rab tu bśad par bya // 1 //
 lus kyi dkyil hkhor la brten nas // chos dañ loñs spyod rdsogs pañi sku //
 rdsogs pañi byañ chub rim bsgrubs pas // lus kyi dkyil hkhor shes gsuñs so // 2 //
 dbaň po dman pas bskyed rim gyi // dkyil hkhor bsgom shiñ bsam par bya //
 dbaň po rnon pos skad cig gi // rnam pas sems tsam dkyil hkhor bsam //
 skad cig rnam pañi rnal hbyor gyis // rdsogs pañi rim pa bsgom pa ni // 3 //
 khams gsum gshal yas khañ bdag ñid // srog chags rnams ni dkyil hkhor pa //
 de dbus skad cig rnam pa yis // dkyil hkhor bdag po rnal hbyor paño // 4 //
 om āḥ hūñ gi śnags kyis ni // sku gsuñ thugs kyi dkyil hkhor te //
 mtho ris sa steñ sa hog tu // skad cig gis ni sku gcig hgyur // 5 //
 skad cig rnam pas rnal hbyor te // skad cig rnam pas gsañ śnags hdon //
 dpaḥ bo kun dañ mñam sbyor ba // mkhaḥ hgro dra bañi bde ba mchog // 6 //
 khams bshi pa dañ phuñ po lña // de bshin yul drug bdag ñid ni //
 khrag hthun lha moñi ye śes te // de la tha dad mi brtag go // 7 //
 dkyil hkhor de bshin ñid rgyas btab // de bshin mkhaḥ mñam stoñ pa ñid //
 sna tshogs de bshin ñid bdag med // thabs ni sñiñ rjeñi stobs yin te // 8 //
 zuñ du hjug pa rnam rtog bral // dkyil hkhor sñiñ po mchog yin no //
 rnam par mi rtog sbyor bsams kyañ // de tshe mi rtog bsam mi khyab // 9 //
 de yañ rnam pa kun gyi mchog // bde bañi dbaň po rnam pa med //
 de ñid dños dañ dños min bdag // rtag tu srid pas hbyuñ bar mdsad // 10 //
 sna tshogs spros pañi rtog pa med // rtag tu hbyuñ ba bde ba che //
 skye ba med pañi rañ bshin gyis // de las skye ba yañ dag hbyuñ // 11 //
 bems po min phyir bdag ñid rig // mi śes rnam par mi mthoñ bas //
 gzugs med gañ duḥaň mi gnas śiñ // hgyur ba med phyir brtan pa ho // 12 //
 kun rdsob skye ba hbyuñ bas na // chad pa min phyir dños med min //
 lhan cig skyes dgañi rañ dños su // chos rnams thams cad lhan cig skyes // 13 //
 bdag byin brlab pa rañ hbyuñ ba // mi śigs hjig pa med pa ste //
 skye ba med pañi ro myoñ bas // sgom pa yañ ni de ñid de // 14 //
 stoñ ñid so sor rtogs pas na // bsam gtan śes rab tu yañ hgyur //
 chos kun yoñs su śes pa yi // sgom pa de ñid bsgom med paño // 15 //
 rdsogs pañi byañ chub bde ba che // phyag rgya chen po mchog de bshin //
 de ñid chos la hjug pañi phyir // de rnams bdye bas rab bstan pa // 16 //
 bla ma dam pañi man ñag gis // gsal bar hgyur gyi gshan du min //
 sañs rgyas kun gyi sdom pa ni // e bañ yi ge la rab gnas // 17 //
 sku dañ gsuñ dañ thugs kyi las // rnam kun mchog gi sdom pa ho //
 sdom pa byañ chub bde mchog ste // bltar med brjod du med pa ho // 18 //

sañs rgyas kun gyi gsañ ba ni // ḥdus pa bde baḥi mchog yin te //

bdag byin brlab paḥi rim pa ḥdi // bla maḥi drin gyis gsal bar ḥgyur // 19 //

ḥdi ni rdsogs paḥi rim pa ḥes par bstan paḥi rim par phye ba ste

gsum paḥo // //

IV

de nas de phyir hbyuñ ba bshihi // mtshan ñid yañ dag par bsád par bya //
 dños po dag ni ma lus gañ // de ni hbyuñ bañi rañ bshin te // 1 //
 sa de la ni dños po rten // mes ni thams cad htshed par byed //
 chu yis hju bar byed pa ste // rluñ gis lhan cig skyod par byed // 2 //
 nam mkhañ yul gyis stoñ par gnas // der ni thams cad de las skye //
 gañ du gcig ni gnas pa der // bshi po kun kyañ ñe bar gnas // 3 //
 rtsa śiñ ljon pa hkhriñ śiñ sogs // bems po lta buñi rnam śes tsam //
 gañ dag hgro drug sems can rnams // rnam śes bcas pa lta bur gnas // 4 //
 de ltar srid pañi dños po kun // blo dañ ldan pas śes par bya //
 sems can rnams ni hchi ba na // yan lag ñiñ lag thams cad kyi // 5 //
 rluñ ni thams cad bskyod par hgyur // skad cig de la me drod hdor //
 chu ni rtag tu bskams gyur nas // de nas tshor ba med par hgyur // 6 //
 lus la sogs pañi sa khams kyi // sra ba ñid tsam gnas par hgyur //
 skye ba dañ ni hchi ba dag // thams cad du ni hbyuñ bar hgro // 7 //
 lha dañ lha min mi rnams ni // hbyuñ ba med par skye mi hgyur //
 lha yi hjig rten skyoñ la sogs // thams cad la ni lhan cig gnas // 8 //
 rig byed grub mthañ thams cad kyis // rtag tu hdod ciñ bsgom pa ste //
 gañ phyir thams cad kun tu hgro // sa steñ skyes pa kun la gnas // 9 //
 hbyuñ ba bshi po gtso bo mchog // bstan bcas kun las yañ dag bsád //
 rluñ ni srog tu yañ dag blta // me ni htsho bañi mtshan ñid de // 10 //
 chu ni bdud rtsiñi ño bo ñid // sa ni shiñ tsam ñid du gnas //
 de la rtag tu gnas pañi lha // rnam śes mchog gi dbañ phyug ste // 11 //
 lha lña yi ni rnam pa ru // rnam śes de ni yoñs su hgyur //
 gzugs dañ tshor ba hdu śes dañ // de bshin hdu byed rnam par śes // 12 //
 me loñ lta bu mñam ñid dañ // so sor kun tu rtog pa dañ //
 de bshin bya ba grub pa dañ // chos dbyiñs śin tu rnam dag ste //
 ye śes hdi dag rab tu gnas // 13 //
 rnam snañ mdsad dañ rin chen hbyuñ // hod dpag med dañ don yod grub //
 de bshin mi bskyod pa ñid de // rnam lña ro gcig rdsogs byañ chub // 14 //
 gzugs dañ sgra dañ de bshin dri // ro dañ reg bya chos de bshin //
 yul drug tu ni śes bya ste // hdi dag rnam par dag par bsád // 15 //
 khams ni bco brgyad śes bya ste // de dag phuñ poñi rañ bshin ñid //
 yi ge mchog ni bsgom par bya // sañs rgyas hbras bu thob byañi phyir //
 mig la sogs pa bsgom bya ste // 16 //
 mig gi dbañ poñi rnam śes ni // thugs kyi rdo rjeñi rnam hphrul yin //
 ño bo ñid gsum rnam dag don // hod gsal ba yi go hphañ hgyur // 17 //
 sgra dañ rna ba rnam śes ni // dmigs pa med pañi ño bo ñid //
 sna dañ dri dañ rnam śes kyañ // de bshin rnam dag śes par bya // 18 //
 ro dañ lce dañ rnam śes ni // don dam ñid du rnam par dag //
 lus dañ reg bya rnam śes kyañ // sgyu ma lta buñi ño bor skyes // 19 //

yid dañ chos dañ yid rnam śes // sñiñ po ñid du rnam par dag //
 rnam śes drug ni kun gshi ru // ħjug pas de bshin gśegs pa yin // 20 //
 ħod gsal bañi go ħphañ thob // he ru ka dpal yañ dag gnas //
 yul dañ yul can sbyor ba yis // rnam rtog med pañi go ħphañ ħgyur // 21 //
 rnam pa kun gyi mchog gnas pas // yul ni rnam dag śes par bya //
 sañs rgyas chos dañ dge ħdun te // gcig la de bshin gsum du brtags // 22 //
 skyabs gsum dañ ni de ñid gsum // sku gsum rnam par grol ba gsum //
 shal gsum yig gsum lha gsum ste // khams gsum pa yi rañ bshin ñid // 23 //
 dkyil ħkhor gsum dañ rnal ħbyor gsum // lam gsum du ni bstan pa ste //
 dam tshig gsum dañ dge ba gsum // de bshin sku dañ gsuñ dañ thugs // 24 //
 śes rab dañ ni thabs ñid dañ // de yi sbyor ba gsum pa ste //
 chos kyi ħbyuñ gnas rañ bshin gyis // ji ltar gsañ gsum mthoñ ba dañ // 25 //
 ħkhor gsum mi dmigs sbyor ba yis // sñags gsum gyi ni rañ bshin ñid //
 phyi dañ nañ gi bdag ñid kyi // rtse gsum gyi ni rañ gi dños // 26 //
 phyi rol ħjig rten pa yi chos // lha la sogs pañi bdag ñid nañ //
 phyi nañ dag pa ñid kyi phyir // rnal ħbyor pas ni sañs rgyas ħthob // 27 //
 chos kyi dbyiñs kyi rañ bshin du // lha ni mñon sum dmigs par bya //
 rnam pa kun gyi mchog rañ bshin // lha mor yoñs su brtag par bya // 28 //
 dañ poñi lha yi rañ bshin du // rdo rje sems dpañ rnam par bshugs //
 gnas dañ shiñ la sogs pañi brda // dpañ bo rnal ħbyor mañi ħdus pa // 29 //
 de bshin gñis med mñam sbyor la // lha rnams yañ dag ħphro ba ste //
 tshad med lha ni ħphro ba las // dkyil ħkhor tshad can rnam par brtag // 30 //
 lha yi rnal ħbyor bsam mi khyab // sañs rgyas rol pañi bsam mi khyab //
 mkhañ ħgro dra bañi gzugs kyis ni // he ru ka dpal yañ dag sbyor // 31 //
 de dag mi phyed ño bo ñid // bsgom par ña yis bśad pa yin //
 de dag thams cad gñis med thob // gzuñ dañ ħdsin dañ rnam bral ba // 32 //
 rags pa sgra shes bśad pa ste // phra ba sems kyi rañ bshin ħgyur //
 bsam dañ bral bañi de ñid ni // go ħphañ mchog ces yoñs su grags // 33 //
 ħdi ni ħbyuñ ba bshi dañ rnam pa lña dañ yul drug lhañi
 rnam par dag pa rim par phye ba ste bshi paño // //

V

de nas zla ba ñi ma yi // rab tu dbye ba yañ dag bśad //
 gYas dañ gYon du sbyor ba yis // rim pa ji bshin rgyu ba ste // 1 //
 gYon du rkan nas bzuñ nas ni // lte bañi dkyil hkhör rab hjug pañi //
 zla bañi rtsa ni hog bltas par // ā li zla bar yañ dag hñab // 2 //
 gYas su lte ba nas bzuñ nas // rkan gyi gnas su rab hjug pañi //
 ñi mañi rtsa ni steñ bltas te // kā li ñi mar rtag tu hñab // 3 //
 sna yi sgo ni gñis po nas // rtsa gñis rgyu bañi mtshan ñid ni //
 rtsa gYon hjug pañi lam yin te // gYas pa hbyuñ bañi lam yin no // 4 //
 ñi śar nas brtsams ji srid de // nub kyi bar ni ñin mo ste //
 nub pa nas brtsams ji srid de // śar bañi bar ni mtshan mor hgyur // 5 //
 ñin dañ mtshan mo shag yin te // mel tshe thun shes brjod pa yin //
 thun bshi ñin mor śes bya ste // de bshin mtshan moñañ thun bshi ho // 6 //
 shag gcig la ni hpho ba yi // yañ lag bcu drug rnams yin te //
 thun ni phyed phyed rtag tu rluñ // sna yi bu gar yañ dag rgyu // 7 //
 yar ñoñi tshes gcig nas gzuñ nas // ñin shag gsum gyi thun phyed la //
 zla bañi rluñ ni rgyu ba ste // de nas shag gsum ñi mañi rluñ //
 go rims hdis ni ji srid du // yar tshes bco lñañi bar du ho // 8 //
 mar ñoñi tshes gcig nas bzuñ nas // ñin shag gsum gyi sna dro ni //
 ñi mañi rluñ du grags pa rgyu // de bshin tshes ni bco lñañi bar // 9 //
 thun re yi ni bshi cha rnams // chu tshod du ni brjod pas na //
 ñin shag gcig la rtsa rnams ni // sum cu rtsa gñis śes par bya // 10 //
 ñin shag gcig la dbyug gu yi // drug cu rtsa bshiñi tshad kyis ni //
 rtsa dañ chu tshod phyed dbyug gu // thun gyi brgyad cha shes su bśad // 11 //
 sna sgoñi rluñ ni hbyuñ hjug la // dbugs gcig tu ni rab tu grags //
 rluñ gi sbyor ba la mkhas pas // dbugs drug srog tu śes par bya // 12 //
 srog ni lña bcu tham pa dañ // dbugs gsum rkañ pañañ de dañ ldan //
 ñi ma byañ du rgyu dus kyi // ñi ma dañ poñi dbyug gu yin // 13 //
 ñi ma lhor ni rgyu dus kyi // mtshan mo yañ ni de bshin hgyur //
 dbyug gu re reñi hphel hgrib ni // dus kyi dbye bas śes par bya // 14 //
 dbugs ni drag po bshi char bcas // hpho ba so soñi hphel hgrib yin //
 dbugs kyi sum cha deñi bshi chañi // drug chas ñi ma re rer hgyur // 15 //
 thun ni phyed phyed rgyu ba las // phyin ci log tu hphos gyur na //
 rtsod pa la sogs ñes hgyur bas // mkhas pas hdi dag yañ dag brtag // 16 //
 ñi ma gcig gñis gsum dañ bshi // lña dañ drug tu gañ tshe rluñ //
 phyin ci log tu rtag rgyu na // de tshe rtsod pa chen por hgyur // 17 //
 zla phyed rtag tu log par rgyu // nad ni chen po yañ dag hbyuñ //
 zla ba gcig tu log par rgyu // sñiñ sdug gñen ni brlag par hgyur // 18 //
 phyed dañ gñis su log par rgyu // zla ba drug na hchi bar hgyur //
 thun moñ dus su śes par bya // gshan yañ khyad par bśad bya ste // 19 //

mñam po bdun du ñi ma soñ // gañ tshe skye bañi ñin zla ba //
 de tshe rgyas pa shes byañi dus // hchi bañi ñes pañi dus yin no // 20 //
 mi ni khyim gañ las skyes pa // gañ shig gshan yañ bdun deñi phyir //
 der ni ñi ma mñam bdun soñ // mñam po bdun shes bya bar bsad // 21 //
 ñi mañi lam nas thams cad du // rluñ ni rtag tu rgyu ba dag //
 rgyun mi hchad par yañ dañ yañ // mkhas pas dus ni mtshon par bya // 22 //
 dus kyi skad cig gañ la rluñ // bgrod pa gshan du hjug hgyur na //
 dus deñi skad cig rdsogs pa na // hchi hgyur hdi la the tshom med // 23 //
 ñi phyed dañ por byas te ñi ma rdsogs dañ
 de bshin ñin shag gcig ga bar //
 de las shag gñis shag gsum dañ ni de bshin
 shag ni bshi yi bar dag tu //
 rluñ ni gañ shig rtza la brten te gYon pa
 min pañi ñi mañi lam nas rgyu //
 de las sa dañ ñi ma phyogs dañ bkra śis
 drug bshi hdi dag śes par bya // 24 //
 lña nas ñi śu rtza lñar ñin shag hdi dag
 lña lñar spel bas bgrod par hgyur //
 de las re res spel bas bcu ni sum hgyur
 ji srid gsum gyis lhag pañi bar //
 de las rgyas pañi dus su gsum mig zla bañi lo dañ
 drug gsum zuñ zlañi zla //
 lhag ma tshes dañ phyogs mdañ yon tan zuñ dañ
 zla bañi shag tu htsho ba yin // 25 //
 reñu mig sum cu bdun bcas pañi // hkhör lo rim gsum bris nas ni //
 tshe dañ srog gi rluñ dag dañ // ñin shag mtshan ma rim bshin bri // 26 //
 shag lña nas ni ñi śu lñañi // bar bar gyi ni ñin shag la //
 grañs ni bcu drug ma bsad gañ // de rnams tshañ bar brjod par bya // 27 //
 shag ni drug bdun brgyad dgu yi // rim pas gal te rluñ rgyu na //
 yon tan ldan yañ ñin shag ni // ñer bshis ma tshañ lo gsum nañu // 28 //
 drag po ñi ma yañ lag sañi // shag ni rim pas rgyu na ni //
 yon tan ldan pañan ñin shag ni // ñer bshis ma tshañ lo gñis nañu // 29 //
 shag ni bcu drug de bshin du // bcu dbun dañ ni bco brgyad dañ //
 bcu dgu yi ni rim pa yis // rluñ rgyu yon tan can yañ shag // 30 //
 bcu gñis gñis hgyur ma tshañ bañi // lo gcig na ni skyabs med gañ //
 de ni gśin rjeñi groñ khyer du // the tshom med par hgrod bar hgyur // 31 //
 ñi ma ñi śu gcig gñis gsum // ñer bshiñi rim pas rluñ rgyu na //
 yon tan ldan pañan shag drug ni // ma tshañ zla ba drug na hchi // 32 //
 reñu mig sum cu gñis ldan pañi // rim gñis hkhör lo bris nas ni //
 der ni tshe dañ yan lag rluñ // grañs kyi mtshan ma rim bshin bri // 33 //

ḥchi baḥi rtags ni ḥdi dag kun // rnam pa thams cad śes byas nas //
 blo ldan ḥchi ba bslu ba yis // gal te brtan paḥi go ḥphan ḥdod // 34 //
 rtša ni yaḥ dag sbyaḥ byas pas // de srid rluḥ ni sbyaḥs ḥgyur te //
 so soḥi rim bshin rnal ḥbyor pas // yaḥ daḥ yaḥ du mnan par bya // 35 //
 gYon paḥi bu gar bkug nas ni // rtša ni bsdams nas mnan bya shiḥ //
 de bshin du ni gYas pa rluḥ // bkug ste dal bus mnan par bya // 36 //
 sems can rnams kyi shag gcig la // rgyu baḥi dbugs kyi graḥs kyi tshul //
 brgya phrag drug gis lhag pa yi // stoḥ phrag ṅi śu rtša gcig go // 37 //
 dbaḥ chen gyis ni rgyal srid de // chus ni don rnams yaḥ dag ḥbyuḥ // 38 //
 me yi rluḥ ni rnam rgyu bas // bkres skom dub daḥ sdug bśhal nad //
 bya ba thams cad ṅams ḥgyur shes // rdo rje ḥdsin pa mchog gis gsuḥs // 39 //
 rluḥ gis rtsod daḥ skyo daḥ rmoḥs // nor ṅams ṅon ni moḥs par byed //
 dbaḥ chen nor daḥ ḥbru la sogs // rñed pa thob daḥ sdud byed paḥo // 40 //
 chu yi rluḥ ni rnam rgyu bas // ḥdod paḥi dḥos grub kun byed pas //
 de yi sbyor ba mchog gtso bor // rdo rje sems dpas gaḥ gsuḥs paḥo // 41 //
 rluḥ ni bcom ldan he ru kaḥi // raḥ bshin ṅid de gsum du ḥgyur //
 gYon pa śes rab raḥ bshin te // gYas pa sñiḥ rjeḥi bdag ṅid do // 42 //
 ḡnis po mi phyed sbyor ba yaḥ // ḡnis ka nas ni rnam par rgyu //
 de bas de ṅid rig pas der // dge mi dge sogs śes par bya // 43 //
 dug sogs gshom daḥ lhag ma ni // bkra śis dpal ni bskyed pa la //
 śes rab bdag ṅid rab tu bśhags // rtag tu dpal ldan sñiḥ rjeḥi stobs // 44 //
 gYul bśam rol rtsed ston mo daḥ // gcad pa daḥ ni dbug pa daḥ //
 sreg daḥ btso baḥi las la ni // sñiḥ rjeḥi bdag ṅid rab tu bśhags // 45 //
 gshan yaḥ ḡnis bdag rdo rje can // the tshom ḥgyur bar śes bya ste //
 dge daḥ mi dge ḥes med par // rluḥ rig pas ni ḥdir mtshon bya // 46 //
 mgon po ji ste ā lir rgyu // ḥgaḥ shig kā lir gnas ḥdri ḥam //
 kā liḥi rgyu la ā lir gnas // de yi ḥdod don ṅams par ḥgyur // 47 //
 gaḥ nas mgon po de rgyu ba // der gnas ḥgaḥ shig ḥdri byed na //
 de yi don kun yaḥ dag ḥgrub // ḡnis kar gnas las the tshom ḥgyur // 48 //
 rluḥ gi bdag ṅid kyis mgon poḥi // sku gsum por yaḥ śes par bya //
 ḥjug pa chos kyi sku yin te // gnas pa loḥs spyod rdsogs paḥi sku //
 ḥbyuḥ ba sprul paḥi sku shes bśad // ḥdi dag sku ni gsum por bshed // 49 //
 ḥdri ba po ḥam raḥ giḥaḥ ruḥ // chos skus thams cad dge ba ste //
 loḥs spyod rdsogs pa the tshom ḥgyur // sprul pas ḥthab mor ston pa ḥo // 50 //
 rnal ḥbyor pa yi srog rtsol ni // saḥs rgyas lña yi ḥo bor gnas //
 gYon daḥ gYas kyi gnas gaḥ na // rim pa ji bshin rnam par rgyu // 51 //
 gYas nas rnam par rgyu baḥi ḥod // me yi dkyil ḥkhor ṅid yin te //
 nas kyi me tog lta buḥi mdog // de ni ḥod dpag med paḥi lha // 52 //
 gYon nas rnam par rgyu baḥi ḥod // rtag tu rluḥ gi dkyil ḥkhor te //
 kha dog ljaḥ khu ltar snaḥ ba // lha ni don yod mchog yin no // 53 //

gñi ga nas ni rgyu bañi ñod // gser gyi ñod ltar snañ ba ste //
 dbañ chen dkyil ñkhor gyi ni rluñ // rtag tu rin chen ñbyuñ ldan rgyu // 54 //
 ñog nas dal bar rab rgyu ba // kun da zla ba lta bur dkar //
 chu yi dkyil ñkhor rgyu ba ste // ñod chen rdo rje mgon po ño // 55 //
 lus kun la ni rjes ñgroñi rluñ // sems kun rab tu ñjug byed pa //
 mgon po rnam par snañ mdsad ni // ñbyuñ bar rab tu grags pa yin // 56 //
 rnal ñbyor ma ni mñam bshag pas // ñjug pañi rluñ ni bgrañ bar bya //
 ji srid ñbum la sogs pañi grañs // sgra dañ bral bar rtag tu bzla // 57 //
 sgrub po sgra dañ bral bar ni // ñbum bzlas yoñs su rdsogs pa na //
 tshe ñams pa yañ lo lña ru // ñtsho bar ñdir ni the tshom med // 58 //
 rtag tu nañ par lañs nas rluñ // stoñ phrag gcig tu bgrañ bya ste //
 de bas rluñ gi rnal ñbyor la // rtag tu mñam bshag gnas par bya // 59 //
 yañ na bum pañi rnal ñbyor gyis // rtag tu ñchi bdag las rgyal bya //
 bdag ñid rig pas rkañ mthil bar // kun tu rluñ gyis dgañ bya ste // 60 //
 bum pa can la brtan byas nas // dbye ba gsum gyis gshom par bsad //
 tha ma sum cu rtse drug tsam // de yi ñis ñgyur ñbriñ de bshin //
 sum ñgyur chen por ses bya ste // bum pa can des rgyal bar bya // 61 //
 bum pa can sñar ses byas nas // bdag ñid skyil mo dkruñ bcas te //
 lag pa lan gsum mñes nas ni // de nas lan drug se gol brdab // 62 //
 ji srid sum cu rtse drug par // de srid bum pa can gyis bya //
 sum ñgyur chen pos gshom pa ni // brgya las rtse brgyad lhag pas so // 63 //
 brtan pañi go ñphañ ñdod pas ni // brtson pas de ñid kyis rgyal bya //
 bum pañi sbyor bas rgyal bas na // ñchi bdag las ni riñ du ñjug // 64 //
 bum pa can ni ses byas nas // ñgog la brtan par gnas pa na //
 de la bskal pa stoñ du yañ // ñchi bdag ñe bar ñoñ mi ñgyur // 65 //
 sñiñ gi chu skyes dbus son rluñ // hum yig dkar poñi rnam par ni //
 gañ gis mñam par bshag bsams na // de la yul sogs dmigs mi ñgyur // 66 //
 rluñ gis ñkhor bañi steñ du ñgro // mya ñan ñdas pañi ñog tu bgrod //
 sñiñ ga yi ni chu skyes la // mi gnas mya ñan ñdas par gnas // 67 //
 steñ dañ ñog tu rgyu bañi rluñ // kha sbyar du ni yid kyis byas //
 de yi sbyor bas goms byed na // des ni brtan pañi go ñphañ ñthob // 68 //
 rluñ gi rnal ñbyor mi ses pañam // gañ shig ses kyañ mi byed pa //
 de ni ñkhor bañi sdug bsñal tshogs // du mas gtse pañi srin bur ñgyur // 69 //
 gañ shig ñgro dañ ñoñ bañi rluñ // blo dañ ldan pas brtag bya ste //
 rluñ gis thams cad byin gyis brlabs // rluñ ni kun tu ñgro ñgyur baño // 70 //
 ñdi ni zla ba dañ ñi mañi man ñag gi rim par phye ba ste
 lña paño // //

VI

de nas lam lña bzañ po mchog // rnam par ñes par rab bśad bya //
 bdag gshan don ni phun tshogs pañi // sgrub pos dge dañ mi dge brtag // 1 //
 me dañ rluñ ni ñid dag dañ // de bshin dbañ chen dañ ni chuñi //
 dkyil ħkhor yañ dag rgyu ba las // shi dañ rgyas dañ dbañ dañ dgug // 2 //
 de bshin bsad dañ bskrad pa yi // mtshan ñid mkhas pas brtag par bya //
 de yi sbyor ba mi śes pa // de ni ñal ba don med ħgyur // 3 //
 mes ni ħchi bar ħgyur ba ste // rluñ gis nor rnams ñams par ħgyur //
 dbañ chen gyis ni rgyal srid ħgyur // chus ni nor dañ ħbru rnams ster // 4 //
 gYas pa nas ni rgyu bañi khams // byin zañi dkyil ħkhor ñid yin te //
 kha dog dmar shiñ gsal ba ni // pad mañi mgon poñi ħbyuñ ba ħo // 5 //
 gYon pa nas ni rgyu bañi khams // rluñ gi dkyil ħkor ñid yin te //
 kha dog ljañ shiñ gsal ba ni // las kyi mgon poñi ħbyuñ ba ħo // 6 //
 gñi ga nas ni rgyu bañi khams // gser gyi mdog ltar gsal ba ni //
 dbañ chen dkyil ħkhor ñid yin te // rin chen mgon poñi rgyu ba ħo // 7 //
 dal shiñ rgyu ba med pañi khams // chu yi dkyil ħkhor ñid yin te //
 dag pañi śel ltar snañ ba ni // rdo rje mgon poñi rgyu ba ħo // 8 //
 khams rnams kun ni yañ dag bśdus // rten dañ brten pañañ yañ dag ħdsin //
 rnam snañ mdsad ni rluñ chen te // ħchi bañi lus las rnam par rgyu // 9 //
 rluñ gi de ñid mi śes par // las dañ las min mi ħgrub ste //
 rluñ ni thams cad bgrod ħgyur bas // rtog ge pa yis mi śes so // 10 //
 rluñ gi de ñid sñon ħgro bas // sñags kyi de ñid bsgrub par bya //
 sems can rnams kyi srog gyur pa // rluñ shes bya ba las kun byed // 11 //
 ħdi ni rnam śes bshon pa ste // sañs rgyas go ħphañ ħthob byed pa //
 rgyud rnams kun gyi gsañ ba ste // byañ chub rgyu yi thabs yin no // 12 //
 ħdi ni lam lña ñes par bstañ pañi rim par phye ba ste
 drug paño // //

VII

de nas rṭsa yi ḥkhor lo ni // rim pa bshin du rab bśad bya //
 lus kyi rjes su ḥgro baḥi rṭsa // stoṅ phrag bdun cu rṭsa gñis ḥgyur // 1 //
 rṭsa rnams daṅ ni ñe baḥi rṭsa // de dag gnas la brten pa ste //
 brgya las ñi śu lhag paḥi rṭsa // gtso bo shes ni bya bar brjod // 2 //
 rṭsa yi gnas daṅ yul rnams ni // ñi śu rṭsa bshiḥi graṅs yin te //
 de rnams dbus kyi rṭsa gsum gaṅ // thams cad khyab ciṅ rten pa ḥo // 3 //
 mgo ni pu lli ra yin te // so daṅ sen mo ḥbab pas gnas //
 spyi gtsug dsā lan dha ra ste // skra daṅ spu ni ḥbab par gnas // 4 //
 o ḍya na rna ba gYas paḥi rṭsa // pags pa daṅ ni dri ma ḥbab //
 mgo rgyab ar bu da yin te // śa ni yaṅ dag ḥbab paḥi rṭsa // 5 //
 go da ba ri rna ba gYon // rgyus pa yaṅ dag ḥbab paḥi rṭsa //
 smin dbus ra me śva ri ste // rtag tu rus pa ḥbab pa ḥo // 6 //
 mig ni de bi ko ṭir gnas // mchin pa ḥbab paḥi rṭsa yin no //
 mā la ba ni dpuṅ pa gñis // sñiṅ la ḥbab paḥi rṭsa gnas so // 7 //
 mthan khuṅ kā ma rū pa ste // rtag tu mig ni ḥbab pa ḥo //
 nu ma gñis ni o ḍi ste // rtag tu mkhris pa ḥbab paḥi rṭsa // 8 //
 tri śa ku ni lte ba ste // rṭsa ni glo ba ḥbab pas gnas //
 sna rṭse ko sa la yin te // rgyu maḥi phreṅ ba ḥbab pas gnas // 9 //
 kha ni ka liṅ ga yin te // rtag tu gñe ma ḥbab pas gnas //
 mgrin pa lam pā ka yin te // rtag tu lto ba ḥbab paḥi rṭsa // 10 //
 kan tsi sñiṅ gaḥi gnas yin te // bśaṅ ba ḥbab paḥi rṭsa yin no //
 ḥdoms par hi ma la ya ste // mtshog maḥi mtshams ni ḥbab paḥi rṭsa // 11 //
 pre ta pu ri mtshan ma ste // bad kan ḥbab paḥi rṭsa yin no //
 gri ha de ba bśaṅ lam ste // rtag tu rnag ni ḥbab pa ḥo // 12 //
 brla gñis sau rā ṣṭa yin te // rtag tu khrag ni ḥbab pa ḥo //
 byin pa gñis ni gser gliṅ gnas // rdul ḥbab pa yi rṭsa yin no // 13 //
 rkaṅ paḥi sor mo na ga ra // rtag tu tshil ḥbab rtsar śes bya //
 rkaṅ paḥi bol ni sin dhu ste // mchi ma ḥbab paḥi gzugs can ma // 14 //
 ma ru de śa mthe boṅ ste // rtag tu mchil ma ḥbab pas gnas //
 ku la ta ni pus mo ste // rtag tu sna chu ḥbab pas gnas // 15 //
 de dag dbus ma gnas paḥi rṭsa // la la nār ni gci ba ḥbab //
 gYas su khrag ni ḥbab paḥi rṭsa // ra sa nā shes grags pa yin // 16 //
 dbus kyi char ni yaṅ dag ḥjug // sñiṅ gaḥi chu skyes dbus son pa //
 chu śiṅ sñe maḥi me tog bshin // ḥphyañ ba kha ni thur du bltas // 17 //
 til gyi mar me ltar ḥbar shiṅ // byañ chub sems ni mñam ḥbab ste //
 a ba dhū tīr śes bya ste // lhan cig skyes pa ster byed paḥo //
 la la nā la sogs paḥi rṭsa // rṭsa rnams kun gyi gtso bo ste // 18 //
 de bas ḥdir ni gshan bsten pa // gaṅ gā sin dhur gshan ḥjug bshin //
 gcig gyur ka ka mu kha ste // de ñid skye gnas gshan ma yin // 19 //

loñs spyod rdsogs skuñi rañ bshin gyis // lus la brten par ses par bya //
 bud med rnams lahañ gtso bo gsum // la la nā sogs rṭsa rnams yin // 20 //
 ses rab rañ bshin la la nā // ra sa nā ni thabs su gnas //
 dbus nas a ba dhū tī ni // gzuñ dañ ḥdsin pa rnam spañs paḥo // 21 //
 loñs spyod rdsogs sku la la nā // ra sa nā ni sprul pañi sku //
 a ba dhū tī chos sku ste // sku gsum por ni bśad pa yin // 22 //
 rṭsa rnams de dag thams cad ni // lus ni dge bar byed pa ste //
 de yi tshogs las yañ dag byuñ // goñ bu lha yi bdag ñid do // 23 //
 gzugs las ḥdas pa goñ bur ḥgyur // goñ bu las ḥdas lha ñid de //
 de phyir bsam mi khyab sbyor bas // de bshin ñid bdag kun tu ḥgro // 24 //
 sgrub pos cho ga gañ gañ gis // goñ bu las ḥdas go ḥphañ gnas //
 des ni de yi bdag ñid du // gyur pas sañs rgyas ñid ḥthob ḥgyur // 25 //
 ḥdi ni rtsaḥi ḥkhor loñi thabs rim par phye ba ste bdun paḥo //

VIII

de nas gañ shig śes tsam gyis // myur du dños grub hgyur ba yi //
 dam tshig rnams kyañ rim pa bshin // yañ dag par ni bśad par bya // 1 //
 rañ gi khyim mam gsañ bañi gnas // dben shiñ yid ni dgañ ba dañ //
 ri bo tshañ tshiñ ri sul dañ // rgya mtsho chen poñi hgram dañ ni // 2 //
 ma moñi khyim dañ dur khrod dam // chu bo hdus pañi dbus su ni //
 bla med hbras bu hdod pa yis // dkyil hkhor yañ dag bri bar bya // 3 //
 yon bdag dad pa chen po yis // shiñ skyes gnas skyes sñags skyes mañi //
 rnal hbyor ma dañ rnal hbyor pa // slob dpon lha kun spyen drañ bya // 4 //
 khyim pa ham ni dge tshul lam // de bshin dge sloñ slob dpon te //
 slob dpon kha cig hjig rten pa // bstan la gnas pañi dge sloñ nam //
 kha cig yon tan ldan pa ham // de bshin mñon śes thob pañan ruñ // 5 //
 hdi rnams nañ na yon bdag ni // gañ la dad pas gtso mehog bya //
 slob dpon shon du hgro ba yis // dkyil hkhor dge ba bri byas te // 6 //
 slob dpon dbañ bskur yon tan ldan // hjig rten rnams kyis ma smad ciñ //
 mi dge bcu yoñs spañs pa ni // tshogs kyi hkhor loñi gtso bor bya // 7 //
 rtag tu yon gdag blo ldan gyis // sñiñ rje med ciñ khro dañ gdug //
 kheñs dañ brkam chags bdag ñid bstod // mñam par ma bshag gis mi bya // 8 //
 gañ shig khyim gnas loñs spyod bsten // gśol hdsugs dañ ni tshoñ pa dañ //
 rmoñs pas dam chos htshoñ ba ni // tshogs kyi hkhor loñi gtso bor min // 9 //
 hdi ltar yon tan kun ldan shiñ // thams cad mkhyen pañi rgyal mtshan hdsin //
 dul shiñ brtson hgrus yañ dag ldan // sred pa med ciñ ña rgyal med // 10 //
 rtag tu sems can bsten par ni // ltos bcas rgyan gyis brgyan pa dañ //
 thod pañi rgyan la dgañ ba dañ // rdo rje dril bu mñam ldan pañi // 11 //
 mkhas pas gYon gyi phyogs su ni // gYon pañan rab tu gshag par bya //
 hdi ltar yon tan ldan slob dpon // las rnams kun la rab tu bśhags // 12 //
 rim pa ji bshin slob dpon dañ // lha rnams spyen drañ byon pa la //
 ji ltar rñed pañi dri chu yis // shabs bkru bas ni gtsañ byas nas // 13 //
 sa yoñs brtag pañi gnas su ni // slob dpon shon du hgro ba yis //
 rgan dañ gshon pañi dbye ba bshin // shugs nas gdan la gnas par bya // 14 //
 skal ba med dañ ña rgyal can // de bshin bla ma smod pa dañ //
 dam tshig ma mthoñ rañ gi bu // de bshin skyes pa bud med rnams //
 sgrub po dños grub hdod pa yis // dam tshig der ni gshug mi bya // 15 //
 gal te phyugs ni de rnams shugs // dños grub riñ du hjug par hgyur //
 dam tshig smad pas lus sems ni // sdug bsñal de bshin gnas ñams dañ // 16 //
 dpal las riñ shiñ sna tshogs pañi // sdug bsñal gyis ni ñer htsher hgyur //
 de ltar śes nas spañ bya ste // mchod pañi spyod yul can rnams bsdu // 17 //
 rgan dañ gshon pañi rim bshin du // me tog bdug pa mar me dañ //
 tsan dan dris ni khyad par du // blo dañ ldan pas rtag mchod bya // 18 //

gdugs dañ rgyal mtshan gyis brgyan pañi // gtor ma slob dpon gyis rab brtag //
 lha ni bsñen phyir mchod bya shiñ // yon bdag yid la ḥdod pa yi // 19 //
 gañ shig shi dan rgyas pañi las // dños grub don du dris nas ni //
 gañ gañ mñon par ḥdod pa yi // las de byin gyis brlab par bya // 20 //
 sbrañ chañ bur chañ khur bañi chañ // ji ltar rñed pa dbul bar bya //
 gtsañ shiñ dul dañ dpañ bañi sems // sred dañ gti mug rnam par spañs // 21 //
 thams cad mtshuñs par lta ba ni // las kyis rdo rjer rab tu brtag //
 bzañ dañ beañ dañ de bshin btuñ // so rtsi dañ ni yon de bshin // 22 //
 dkyil ḥkhor gyi ni mdun ñid du // yon bdag gis ni dbul bya shiñ //
 phyi nas las kyis rdo rje ni // mkhas pas rdsas rnam yon su spyad // 23 //
 thog mar lcags kyu mñam ldan pañi // dam tshig yon su spyad par bya //
 de nas thams cad yon rdsogs par // slob dpon gyis ni byin gyis brlab // 24 //
 gnas dan ñe gnas shiñ dañ ni // ḥdus dañ dur khrod gnas pa ḥo //
 dpañ moñi dbañ phyug ma kun la // bdag ni gus pas phyag ḥtshal lo // 25 //
 lha mo rnam kyis tshad ma dam tshig tshad ma dañ //
 des bsad gsuñ ni mchog tu tshad mar gyur pa ste //
 bden par gyur pa des na lha mo rnam kyis ḥdir //
 bdag ni rjes su gzuñ bañi rgyur ni ḥgyur bar sóg // 26 //
 gshan yañ dkyil ḥkhor mdun du ni // sñiñ gar thal mo rab sbyar te //
 yon bdag gis kyañ smon lam ni // yon su bsño ba ñid du bya // 27 //
 srid dañ shi ba mñam par chags pa bcom shiñ yañ dag rtog pa ḥjoms //
 khyed kyis dños po thams cad mkhañ dañ mñam pañi bdag ñid gzigs par ldan //
 mgon po thugs rje chu yi ljid kyis brlan par gyur pañi thugs kyis chus //
 bdag la mdsod cig lha mo rnam kyis śin tu rjes brtser mdsad du gsol // 28 //
 rnal ḥbyor bdud rtsi ro gcig gsol bas thugs ni rnam par dag pa ste //
 gnas la sogs pañi yul du bgrod pas sku ni rnam par dag pa yi //
 dpal ldan gnas kyis dbus kyis dkyil ḥkhor ḥkhor lo mchog gi mgon po ni //
 bla ma mchog la rtag tu mgo bos btud de gus pas phyas ḥtshal lo // 29 //
 dpañ bo kun gyi sku ni rtag tu mdses pa ste //
 lha mo rnam kyis rin chen sku yis ḥkhyud pas brgyan //
 ḥkhor lor gnas mgon lhan cig skyes dgañ dri med pañi //
 rnal ḥbyor sñiñ po bde mchog la yañ rtag phyag ḥtshal // 30 //
 sañs rgyas kun mkhyen śin tu rnam par dag pañi gnas //
 lha mo rnam ni lhan cig skyes pañi gnas kyis mdses //
 ḥdren pa lhan cig skyes pañi dgañ ba ḥbyuñ ba ste //
 dri med lhan cig skyes pa mchog la bdag phyag ḥtshal // 31 //
 tshigs bead gsum gyis yañ dag bstod // ji ltar bde bar phyag kyañ ḥtshal //
 yid spro ji ltar bde bar ni // ca coñi spro ba chen po yis // 32 //
 me tog phreñ rnam kyis brgyan ciñ // sna tshogs me tog gis mchod lus //
 chañ gi ston moñi dgañ beas pas // rdo rjeñi glus ni dgañ bar bya // 33 //

mchog tu dgaḥ bas gar bya shiñ // gnas kyi mtshan maḥi staḥs stabs gar //
 phyag rgya sḥags kyiḥ gar byaḥo // der ni pa ṭa ha sogs dañ // 34 //
 cañ teḥu dañ ni bkra śis rṇa // rṇa riḥs la sogs sna tshogs paḥi //
 rol mo yid ḥoñ bsgrag par bya // he ru ka bcas dpaḥ bo dañ //
 rnal ḥbyor ma mchog gYon pa ste // 35 //
 de rjes tshogs kyi gtso bo yis // yon bdag gi ni dge ba bsam //
 rnal ḥbyor rnal ḥbyor ma ḥdus pas // skad cig śis pa brjod pa sbyin // 36 //
 bde ba phun tshogs ldan pa dañ // nad meḍ pa dañ dge baḥi sems //
 ḥdod dañ grol sogs yañ dag ḥthob // dños grub phun sum tshogs par ḥgyur // 37 //
 dkyil ḥkhor rnam par spros pa ni // cho ga bśad bshin bsdu bar bya //
 lhag maḥi gtor ma bsdus nas ni // ḥbyuñ po ḥchol ba rnams la sbyin // 38 //
 gnas dañ shiñ gnas rnal ḥbyor maḥi // tshogs la dri dhiñ tshim par bya //
 spyān draḥs dpaḥ bo thams cad ni // bde ba chen por gśegs su gsol // 39 //
 ḥdi ni dam tshig gi brdaḥi cho ga rim par phye ba ste brgyad paḥo //

IX

de nas lag pa gYon paḥi brda // cuñ zad tsam ni bśad bya ste //
 sgrub pos gañ shig śes tsam gyis // myur du dños grub ḥgyur ba ḥo // 1 //
 gañ shig sor mo gcig ston pa // de la gñis bstan legs ḥoñs lan //
 gañ shig gYon paḥi sor mo bsdams // bde ḥam shes paḥi rgyar śes bya // 2 //
 gañ shig miñ med ston byed pa // de la mtheḥu chuñ bstan par bya //
 gañ shig guñ mo ston byed pa // de la mthe bo bstan par bya // 3 //
 gañ shig srin lag ston byed pa // de la mgrin pa rab bstan bya //
 gañ shig pa ti sa ston pa // de la rtse gsum bstan par bya // 4 //
 gañ shig nu ma ston byed pa // de la skra mtshams bstan par bya //
 gañ shig so ni ston byed pa // de la ḥkhor lo bstan par bya // 5 //
 gañ shig khro gñer ston byed pa // de la gtsug phud bstan par bya //
 gañ shig dpral ba ston byed pa // de la rol pa bstan par bya // 6 //
 bud med gañ shig gYon nas ḥgro // rnal ḥbyor ma rtag gYon nas te //
 skad ni chen pos rab tu smra // gYon paḥi lta bas rnam blta shiñ // 7 //
 bud med rnams la dgar smra ba // de ni dam tshig ldan śes bya //
 bud med rnams la gsol btab na // rigs kyi sa bon rab smra shiñ // 8 //
 rigs kyi bya ba mi ḥdor la // rañ gi rigs kyi rig pa zlos //
 gañ shig rig pa rnam par ḥdri // lag pa gYon pas rañ gi mgor //
 mgo la ḥphrub par byed pa dañ // sgrub pa pos ni khyad par du //
 de yi rañ rig dran par ḥgyur // 9 //
 mkhur ba ḥam ni kos ko ḥam // sna dag tu ni sor mo ston //
 zur gyis lta bas dus rtag tu // rañ gi rig la rnam par blta //
 bden ḥbyuñ ḥgro baḥi rnal ḥbyor ma // rñed dkaḥ ñes par dam tshig can // 10 //
 rañ gi khyim du thod pa dañ // dgra sta ral gri rgyal mtshan dañ //
 ḥkhor lo dañ ni rña yab dañ // rtse gsum bris nas dgaḥ byed ciñ // 11 //
 rtag tu śa dañ chañ la dgaḥ // ḥjigs dañ ño tsha ḥjoms byed gañ //
 mkhaḥ ḥgro maḥi rigs yañ dag ḥbyuñ // lhan cig skyes ma shes byar bśad //
 yul dañ yul du mñon par skye // sgrub po rnams kyis rtag tu bsten // 12 //
 gnas dañ ñe baḥi gnas dañ ni // de bshin shiñ dañ ñe baḥi shiñ //
 tshan do ñe baḥi tshan do ha // ḥdus pa ñe baḥi ḥdus pa dañ //
 dur khrod ñe baḥi dur khrod de // ḥdsam buḥi gliñ na yañ dag gnas // 13 //
 gnas ni pu lli rar grags te // de bdhin dsā la ndha raḥaṇ gnas //
 u ḍya na de bshin gnas yin te // de bdhin ar bu da yañ gnas // 14 //
 ñe gnas go dā ba rī ste // de bshin rā me śva riḥi miñ //
 de bi ko ṭir mñon brjod dañ // mā la ba yañ ñe baḥi gnas // 15 //
 shiñ ni kā ma rūḥi miñ can te // o drir mñon par brjod paḥaṇ shiñ //
 ñe shiñ tri śa ku ni ste // ko sa la ḥaṇ ñe baḥi shiñ // 16 //
 ka liñ ga dañ lam pā kaḥaṇ // de bshin tshan do ha yin te //
 kā ñtsi hi ma la ya ni // khyad par ñe baḥi tshan do haḥo // 17 //

ḥdus pa pre ta ba si ni // gri ha de ba yañ de bshin //
 sau rā ṣṭa dañ gser gliñ dañ // ñe baḥi ḥdus pa gñis yin no // 18 //
 pa ta li pu tra dur khrod de // sin dhuḥañ de bshin dur khrod do //
 ma ru ku lu ta gñis ni // ñe baḥi dur khrod gnas su bśad // 19 //
 de ltar phyi rol gnas su grags // nañ gi gnas ñid lus su brjod //
 rañ lus rtsa yi gzugs la ḥdir // gnas kyi miñ du rab tu grags // 20 //
 de gzugs lha yi rnam pa ste // des na nañ gi bdag tu gnas //
 de phyir de yi goñ buḥi dños // lus ḥdi sañs rgyas kun mtshuñs paḥo // 21 //
 gnas ni rab tu dgaḥ baḥi sa // de bshin ñe gnas dri ma med //
 shiñ ni ḥod byed sa yin te // ñe baḥi shiñ ni ḥod ḥphro ba // 22 //
 mñon du gyur pa tshan dor śes // ñe baḥi tshan do sbyañs dkaḥ baḥo //
 ḥdus pa riñ du soñ ba ste // mi gYo bar grags ñe ḥdus pa // 23 //
 dur khrod de bshin legs blo gros // ñe baḥi dur khrod chos kyi sprin //
 gnas sogs sa yi rnam dag pa // rim pa ji bshin bśad pa yin // 24 //
 gnas dañ ñe gnas sogs bsten pas // mi rnams dri ma med par ḥgyur //
 blo ldan rnam rtog med pa ni // rgyu shiñ mtshan ma yañ dag brtag // 25 //
 sna tshogs gzugs dañ ḥjigs gzugs ma // drag ciñ mi bzad dgod brtags la //
 rañ ḥdod lha yi rnal ḥbyor gyis // hūm^u gi sgra ni bsgrag par bya // 26 //
 the tshom thams cad rnam spañs nas // sgrub pos señ ge bshin du spyad //
 mthoñ ñam reg la thob pas kyañ // myur du dños grub rab ḥgro ḥgyur // 27 //
 ḥdi ni brda dañ gnas la sogs paḥi brdas sa rnams ñes par
 bstan paḥi rim par phye ba ste dgu paḥo // //

X

de nas gañ shig bris tsam gyis // sgrub pos dños grub thob hgyur bañi //
 shi ba la sogs rab sbyor ba // yañ dag rab tu bśad par bya // 1 //
 gur gum tsan dan bsres pas gañ // yar ño yi ni tshes la bri //
 hkhlor lo rtsibs drug bris nas ni // yi ge bdun pañi śhags sbyar shiñ // 2 //
 phyi rol rdo rjeñi phreñ bas bskor // dbus su miñ ni rnam spel baño //
 dar ram ras ni gtsañ ma ham // yañ na kham phor kha sbyar la // 3 //
 gsañ ste las ni bris nas kyañ // srad bu dkar pos dkri bar bya //
 kha dog dkar pos śar bltas te // me tog dkar pos mchod par bya // 4 //
 mdun du zla bañi dkyil hkhlor gyi steñ du bsgrub bya gnas par bltas la //
 bum pa dkar po zla bañi bdud rtsichus gañ bas dbañ bskur bar byaño // 5 //
 the tshom med pas thun gsum du // yi ge bdun pañi śhags bzlas na //
 de ma thag tu shi ba dañ // bde legs skyid dañ tshe riñ hgyur // 6 //
 rims nad dug dañ mche ba la // lag pa gYon par bsgom bya ste //
 hkhlor lo tsan dan gyis bris la // me tog bdug pas mchod par bya // 7 //
 bsgrub bya śar du kha bstan te // mkhas pa yis ni sbyar bya ba //
 gtor ma chu dañ de bshin me // de yi dbus su dur ba ham // 8 //
 rma byañi sgro ham ku śañi chus // khyad par du ni de la byab //
 gsañ śhags hdi ni gtso bo mchog // shi sogs cho ga rim bshin byed // 9 //
 gur gum dri bzañ bsres pa yis // rgyas pañi hkhlor lo bri bya ste //
 svā hāñi yi ge dañ spel bar // kham phor gñis la bris nas ni // 10 //
 srad bu ser pos dkri byas la // mar dañ sbrañ rtsiñi nañ du gshug //
 byañ du kha bltas thun gsum du // kha dog ser por bsgom byas la // 11 //
 zla bañi dkyil hkhlor ser po la // bsgurb bya gnas par mkhas pas bsam //
 bdud rtsi ser pos dbañ bskur shiñ // me tog ser pos mchod par bya // 12 //
 rnam par mi rtog sems kyis ni // rgyas pañi bsam pas bzla bya ste //
 che ge mo pau śtim ku ru svā hā // bau śať śhags kyis spel bar bya // 13 //
 nor dañ hbru rnams hpheñ ba dañ // dpal dañ bkra śis mñam par hjug //
 las kyi sbyor ba hdi yis ni // rgyas par hgyur te gshan du min // 14 //
 tsan dan dmar dañ sen rtsi dañ // miñ med kyi ni khrag bsres te //
 ras sam gro gañi hdab ma ham // kham phor so ni ma btañ bzuñ // 15 //
 yi ge hoñ dañ spel ba yis // hkhlor lo gñis ni mñam par bri //
 srad bu dmar pos beñs nas ni // me tog dmar pos mchod par bya // 16 //
 mar dañ sbrañ rtsiñi dbus gshag la // nub kyi phyogs su kha bltas te //
 kha dog dmar por bsgom byas la // dkyil hkhlor dmar po la gnas pañi //
 bsgrub bya chags par rnam par bsam // 17 //
 rtag tu yig bdun hbyuñ ba ni // rgyun mi hchad par bzlas bya ste //
 myos par hgyur bas shabs druñ lhuñ // de ni grub par rnam par bsam // 18 //

gal te dbaŋ du hoŋ bar ma gyur na mar daŋ sbraŋ rtsi daŋ bral baŋi
 ḥkhrul ḥkhor seŋ ldeŋ gi mdag ma la gduŋ bar byas na // gaŋ su yaŋ
 ruŋ skal ba ŋan pa ḥaŋ skal ba bzaŋ por ḥgyur te gshan du ma yin no // 19 //

dur khrod kyi ras sam zla mtshan ḥdsag paŋi ras la / rgya skyegs kyi
 khu ba daŋ ldan pas yi ge dsaḥ hrī daŋ spel baŋi ḥkhrul ḥkhor
 bri ba ḥam // 20 //

kham phor ram / bud med kyi thod pa la grub paŋi ḥkhor lo bris la srad
 bu dmar pos dkris te / me tog dmar pos mchod la / bsgrub byaŋi
 sñiŋ ga nas lcags kyus dbug ciŋ mgrin pa nas shags pas beciŋ bar byaḥo // 21 //

gaŋ gis de ltar bsams kyaŋ bsgrub bya nam yaŋ hoŋs par ma gyur na
 seŋ ldeŋ gi śiŋ las me sbar la bsros pas ḥkhrul ḥkhor tshar gcad
 par bya shiŋ / che ge mo ā kar ṣa ya hrīḥ dsaḥ shes bya ba des bsgrub
 bya skad cig tsam de ñid la dgug par bya ste / rkaŋ pas dgug pa bla na
 med paḥo // 22, 23 //

de nas gshan yaŋ mnan pa yi // cho ga bla med bśad par bya //

ri mo brgyad brgyad mñam sbyar bas // reḥu mig bshi bcu rtsa dgu ste // 24 //

mkhas pas de yi bar gyi ni // reḥu mig bcu gsum stoŋ par bya //

zur daŋ zur du reḥu mig dgu // grva bshi la ni yaŋ dag gnas // 25 //

grva bshi kun gyi dbus kyi ni // reḥu mig stoŋ pa ñid byas la //

dur khrod ras la shal bshi paŋi // sñags ni yaŋ dag sbyar te bri // 26 //

yuŋ ba ldoŋ ros bsres paŋi chus // ḥkhor lo gñis la bsgrub byaŋi miŋ //

yi ge laŋ daŋ spel te bri // ri rab zur brgyad gnas bris paŋi // 27 //

kham phor kha sbyar ñid du bya // ri rab steŋ du dbaŋ chen gyi //

dkyil ḥkhor dbus su laŋ gyis ni // mtshan ciŋ sna tshogs rdo rje yis // 28 //

steŋ nas mnan par rnam par bsgom // srad bu ser pos rnam par dkri //

he ru ka ni phyag gñis paŋi // rnam par bdag lus yaŋ dag bsgom // 29 //

rnal ḥbyor pas ni lhor bltas te // kha dog dmar por rnam par bsgom //

bsgrub bya ri rab dbus gnas śiŋ // ri rab kyis ni mnan par bsgom // 30 //

de steŋ sna tshogs rdo rje yis // yoŋs su mnan par rnam par bsgom //

raŋ gi gnas su de byas na // dgra yi kha ni gnong pa daŋ //

dpuŋ rnams kun kyaŋ gnong par byed // dgra yi sñiŋ yaŋ gnong pa ḥo // 31 //

om̐ sum bha ni sum bha hūm̐ hūm̐ phaṭ / laŋ lhas byin staŋ bha ya /
 om̐ gri hna gri hna hūm̐ hūm̐ phaṭ / laŋ lhas byin staŋ bha ya /
 om̐ gri hna pa ya gri hna pa ya hūm̐ hūm̐ phaṭ / laŋ lhas byin staŋ bha ya /
 om̐ ā na ya ho bi dya rā dsa hūm̐ hūm̐ phaṭ / laŋ lhas byin staŋ bha ya /

sñar bśad rim bshin ḥkhor lo ni // de ñid kyis ni ñes par bri //

me tog ser pos mchod bya ste // ñag gnong pa yi mchog yin no // 32 //

rtaḡ tu dur khrod ras la ni // ḥkhor lo gñis ni mñon bris te //

yi ge baŋ ni bsgrub bya yi // miŋ daŋ spel bas kha beciŋs pa // 33 //

dbaŋ chen dkyil ħkhor dbus su ni // ga ħu kha sbyar byas pa yis //
 lug gi sñiŋ gar bsgrub bya ni // rab tu shugs par rnam par bsam //
 sñags ni rgyun mi ħeħad par bzla // ñes par lkugs pa ñid du ħgyur // 34 //
 de nas gshan yaŋ ñes par ni // bsad paĥi cho ga mchog bsad bya //
 lan tshva ske tshe tsha baĥi mar // nim paĥi lo ma de bshin dug // 35 //
 dur khrod sol ba dha du ra // raŋ gi sdigs mdsuĥ khraĥ kyaŋ ruŋ //
 rdsas ħdi dag ni snag tshar bya // lho phyogs kha bltas sbyor bas ni // 36 //
 khva yi gśog paĥi smyu gu yis // bsgrub bya de yi miŋ gzuŋ ste //
 yi ge hūm^u daŋ rnam spel baĥi // ħkhor lo gñis ni yaŋ dag bri // 37 //
 khro shiŋ drag poĥi ña ro daŋ // gYon brkyaŋ ba yi shabs kyis ni //
 ñi maĥi dkyil ħkhor dbus gnas pa // bskal paĥi me ħdra shal rnam ħgyur //
 sño shiŋ mi bzad hūm^u gi sgras // mgur ni gaŋ bar rnam par bsgom // 38 //
 gyo mō khrod kyi sar bsam paĥam // dur khrod sol ba yi ni dbus //
 ħdi la sogs paĥi sa phyogs su // bsgrub bya gnas par mkhas pas bzam // 39 //
 rid ciŋ dri ma daŋ bcas pa // gos hrul gyon par rnam bsam ste //
 yan lag kun daŋ mgo bo daŋ // sñiŋ ga daŋ ni dpuŋ par yaŋ //
 sñags kyis phug par bsam par bya // 40 //
 bsgrub byaĥi lus la gnas paĥi lha // raŋ gi lus la rab tu gshug //
 khyim stoŋ lta bur bltas nas ni // phyag na sna tshogs mtshon cha can // 41 //
 khro boĥi tshogs ni spro byas la // mtshon chas gsod par rnam bsam ste //
 dum bu drug tu btubs nas ni // tshil daŋ rkaŋ daŋ shag daŋ śa //
 za daŋ ħthuŋ bar byed pa daŋ // de bshin du ni khraĥ kyaŋ ħthuŋ // 42 //
 ral gri dbyug to gtun śiŋ daŋ // dgra sta ħkhor lo tho ba yis //
 bsgrub bya la ni rdeg ciŋ ħthub // dum bu brgyar ni gśog par byed // 43 //
 khva daŋ ħug pa bya rgod daŋ // lce spyañ srin po mkhaĥ ħgro ma //
 de rnams khros paĥi yid kyis ni // za ba daŋ ni ħthuŋ bar byed // 44 //
 yi ge hūm^u phaṭ daŋ spel baĥi // sñags daŋ de yis bzlas byas te //
 dkon mchog gsum la gnod byed paĥi // dgra yi tshogs rnams gsad par bya // 45 //
 e ma ho gaŋ phyir bsad paĥi las // bsad par gyur kyaŋ ma bsad de //
 ħkhor baĥi rnam par rtog pa tsam // de bshin ñid du yid kyis rtogs // 46 //
 de nas yi ge phaṭ spel baĥi // ħkhor lo gñis ni bris byas te //
 bsgrub byaĥi miŋ ni yaŋ dag blaŋ // sñags kyis sbyar te bri bar bya // 47 //
 rta daŋ ma he mñam shon paĥi // bsgrub bya bltas te yaŋ dag bris //
 thoḍ pa kha sbyar naŋ bshag ste // srad bu shon pos dkri bar bya // 48 //
 kho boĥi sems kyis ñi phyed dam // mtshan mo de yi khyad par la //
 rab tu gtum paĥi bshi mdo ħam // dur khrod ħjigs paĥi dbus su ni // 49 //
 gsaŋ nas brkos te gshug par bya // sñar bsad cho ga bshin du mchod //
 rta daŋ ma he dag ħthabs pas // de yi mod la ħbyed par byed // 50 //
 gñi ga khro shiŋ khro bas ħjigs // gYul ħgyed pa yi bdag ñid che //
 phan tshun rtsod pa byed pas ni // rnam par sdaŋ ħgyur gshan du min // 51 //

yi ge hūm³ phaṭ rnam spel baḥi // cho ga ḥdi ṇid kyis ḥdir bri //
 sṇags dañ bsgrub bya mñam ldan pas // dur khrod ras la bris nas ni // 52 //
 thod pa kha sbyar nañ bshag ste // srad bu nag pos dkris nas ni //
 he ru kar ni bsgoms nas su // ro bsregs sa brkos sba bar bya // 53 //
 mdun du yañ las byuñ baḥi rluñ // gshu yi dbyibs can dbus gnas śiñ //
 kha dog sñon po rña mo shon // lho phyogs su ni bskyod pa dañ // 54 //
 khro boḥi tshogs kyis khrid pas na // sa steñs smyon pa bshin du byed //
 yi ge hūm³ phaṭ sbyar ba yi // sṇags kyi rgyun mi ḥchad par bzlas //
 gañ gi cho ga ci byas pa // de yi mod la skrod par ḥgyur // 55 //
 sgrub po lhor bltas khros pa yis // rañ khrag dur khrod thal ba dañ //
 dug dañ lan tshva ḥbru mar tsha // myos byed ḥdab maḥi khu ba ni // 56 //
 ske tshe mñam par yañ dag sbyar // dur khrod ras la de bshin du //
 ḥkhor lo gñis po ṇid rim bshin // cho ga rdsogs par bri bar bya // 57 //
 bsad pa gśin rjeḥi lus la gnas // dbye ba rta dañ ma he la //
 bskrad pa rña mo la gnas pa // shi ba zla baḥi dkyil ḥkhor la // 58 //
 mi mo rnams kyi sñiñ gar dbañ // rgyas pa glañ chen rgyab tu ḥo //
 lkugs pa lug gi lus la gnas // mnan pa ri rab dbus te dgug //
 śa ra bha yi señ ger gnas // ḥdi ltar las ni brtag par bya // 59 //
 las ḥdi dag dañ bral baḥi las // bsgrubs kyañ des ni mi ḥgrub ste //
 bla maḥi man ṇag med paḥi las // stoñ pa bshin du ḥbras med ḥgyur // 60 //
 ḥdi ni las rab ḥbyams pa ḥbyuñ ba shes bya baḥi rim par phye
 ba ste bcu paḥo // //

XIII

de nas gshan yañ bsad bya ba // lha yi dkyil h̄khor h̄byuñ ba ste //
 gsañ ba mchog gi dgyes pa can // dños grub yon tan kun gyi gnas // 1 //
 ḥdod pañi yon tan kun khyab pañi // sa phyogs mkhas pas yañ dag brtag //
 khrag ḥthuñ phyag gñis sbyor ldan pas // phuñ po lña sogs ña rgyal bya // 2 //
 shal bshi pa yi snags brjod pas // phyogs ni bciñ shiñ ra ba ste //
 om̐ sum bha ni sum bha hūm̐ hūm̐ phaṭ / śar duḥo //
 om̐ gri hna gri hna hūm̐ hūm̐ phaṭ / byañ duḥo //
 om̐ gri hna pa ya gri hna pa ya hūm̐ hūm̐ phaṭ / nub tuḥo //
 om̐ ā na ya ho bi dya rā dsā hūm̐ hūm̐ phaṭ / lho ruḥo //
 phyogs su se gol brdabs pa yis // dgug pañi bdud ni bskrad par bya // 3 //
 sñiñ gañi chu skyes hūm̐ yig las // ḥod zer phreñ ba spro bar bya //
 de yi snañ bas mdun du ni // bla ma sañs rgyas sogs bltas la // 4 //
 phyag ḥtshal me tog bdug sogs pas // mchod de rjes la sdig pa bsags //
 dkon mchog gsum la skyabs ḥgro shiñ // byañ chub sems ni rnam par bskyed // 5 //
 gshan la phan pañi sems ni byams pa ste // gshan gyi sdug bsñal ḥjoms
 byed sñiñ rje yin //
 gshan gyi bde bas tshim pa dgaḥ ba ste // sems can kun sñoms btañ
 sñoms rnam par bsam // 6 //
 om̐ sba bhā ba śu ddhā sa rbba dha rmmā sba bhā ba śu ddho 'hañ
 shes bya bas //
 sems tsam ñid la rnam gnas śiñ // byañ chub tshogs ni bsgom par bya // 7 //
 om̐ śu nya tā dsñā na ba dsra sva bhā ba ā dma ko 'hañ //
 rten dañ brten pañi gzugs su ni // bhai ram bha la sogs pa bsam // 8 //
 yañ las byuñ bañi rluñ dkyil h̄khor // gshu ḥdra kha dog sñon po ste //
 de yi steñ du rañ las ni // meñi dkyil h̄khor gyi ni gzugs // 9 //
 kha dog dmar po zur gsum pa // rdo rje rtse gsum gyis mtshan paḥo //
 de yi steñ du bañ byuñ bañi // chu yi dkyil h̄khor zlum po dkar // 10 //
 de yi steñ duḥañ lam byuñ bañi // sa yi dkyil h̄khor zur bshi pa //
 kha dog ser po grva bshir ni // de bshin rdo rje rtse gsum mtshan // 11 //
 de yi steñ du sum byuñ bañi // zur bshi pa ni ri rab ste //
 rin chen bshi yi bdag ñid mdses // rtse mo brgyad kyis brgyan pa ḥo // 12 //
 de yi steñ du hūm̐ byuñ bañi // sna tshogs rdo rje rnam par bsgom //
 de yi steñ du pa dma ni // lte ba ge sar ldan par bsgom // 13 //
 de dbus ā li kā li yi // dag pañi sbyor ba bsgom par bya //
 de yi dbus su yi ge hūm̐ // rdo rje sems dpañi rañ bshin las // 14 //
 ñi mañi dkyil h̄khor dbus bshugs pañi // dpal he ru ka rnam par bsgom //
 dpañ bo shal gsum phyag drug pa // gYas brkyañ ba yis gdan la bshugs // 15 //
 rtsa bañi shal ni nag po che // gYas pa ku nda lta bu ste //
 gYon pa dmar po cher ḥjigs paḥo // ral pañi cod pan gyis brgyan pa // 16 //

hjigs byed dañ ni dus mtshan dag // mnan ciñ bde ba chen pos bshugs //
 rdo rje rnam snañ mdsad mas hkyud // thugs rjeñi chags pas śas cher dgyes // 17 //
 phyag gñis rjo rje dril bu ni // mñam par ldan pas yañ dag hkyud //
 gñis pañi phyag ni mchog gñis kyis // glañ chen pags pa gos su hdsin // 18 //
 gYas kyi gsum pas cañ teñu ni // chos kun ño bo ñid sgra sgrogs //
 gYon gyi phyag ni gsum pa yis // kha tvañ ga rten thod pa bsname // 19 //
 thod pañi phreñ bas thod du mdsad // zla ba phyed pas rnam par brgyan //
 dbu la sna tshogs rdo rjes mtshan // rigs kyi bdag pos cod pan mdsad // 20 //
 shal ni rnam hgyur cher hjigs pa // sgeg pañi ñams dañ ldan paño //
 stag gi lpags pañi na bzañ can // mi mgo ñi śuñi phyed kyis brgyan // 21 //
 lha ni phyag rgya lña hchañ shiñ // gar gyi ñams ni dgu dañ ldan //
 de la hkyud pañi bcom ldan ma // shal gcig phyag gñis spyen gsum ma // 22 //
 gcer bu ba ndhu ka yi mdog // dum bus brgyan pañi sku rags can //
 skra grol ba dañ rnam par gtsigs // khrag la dgyes śiñ hdsag pa ho // 23 //
 phyag gYon hkyud pas gdug pa yi // bdud sogs khrag can thod pa hdsin //
 gYas pa sdigs mdsab rjo rje can // bskal pañi me hdrañi sku chen ma //
 byin pa gñis ni mñam hkyud ciñ // rtag tu bde ba cher dgyes paño // 24 //
 mkhañ hgro de bshin lā ma dañ // kha ñda ro hā gzugs can ma //
 dños grub kun gyi bde hbyuñ ba // pad mañi phyogs kyi gnas su dgod // 25 //
 gnag dañ ljañ dañ dmar ba dañ // ser skyañi mdog can spyen gsum ma //
 shal gcig phyag ni gñis ma ste // kha tvañ thod pañi phyag ldan ma // 26 //
 gYas pas rdo rje gri gug ste // gcer bu gYas brkyañ ba yi shabs //
 skra grol mche ba gtsigs pañi shal // phyag rgya lñas ni rnam par brgyan // 27 //
 mtshams kyi hdab ma bshi la ni // byañ chub sems la sogs pañi snod //
 bdud rtsi lña dañ ldan pa dañ // glu dañ gar gyi dgañ bde mchod // 28 //
 sgo bshir lha tshogs gnas pa ste // rtag tu lha rnams bsgom par bya //
 śar gyi sgor ni khva gdoñ ma // phyag gñis sñon mor bsgom par bya // 29 //
 byañ gi sgor ni hug gdoñ ma // ljañ ku skra ni grol ba ho //
 de bshin khyi gdoñ ma ni dmar // nub kyi sgor ni yañ dag gnas //
 phag gdoñ ma ni ser mo ste // lho sgor yi dvags gdan la gnas // 30 //
 me dañ de bshin bden bral dañ // rluñ dañ dbañ ldan mtshams su ni //
 gśin rje brtan ma pho ña mo // gśin rje mche ba hjoms ma ste // 31 //
 de bshin zur gnas lha mo ni // yid hphrog gzugs ni gñis ma ste //
 yi dvags la gnas drag mo che // phyag rgya lñas ni rnam brgyan paño // 32 //
 gYon na thod pa kha tvañ ga // gYas na rjo rje gri gug ste //
 rnal hbyor ma ni de rnams kun // dños grub thams cad rab stsol baño // 33 //
 de nas go cha gñis śes nas // ye śes hkhor lo rnam par bsgom //
 sñags dañ phyag rgyañi sbyor ba yis // dam tshig hkhor lor mñam par gshug // 34 //

de nas go cha gñis bśad par bya ste //

om̐ ha sñiñ gar ro // na ma hi mgo bo laho // svā hā hūm̐ spi gtsug
tuho // bau ṣaṭ he phrag pa gñis laho // hūm̐ hūm̐ hoḥ mig gñis laho //
phaṭ hañ yan lag thams cad la ste // mtshon chaḥo // 35 //

dañ po rdo rje sams dpaḥ ste // gñis pa rnam par snañ mdsad bshugs //

gsum pa pa dma gar dbaḥ ste // dpal he ru ka bshi par grags // 36 //

lña pa rdo rje ñi ma yin // drug pa de bshin rta mchog ste //

go cha drug po rnams kyis bsruñs // 37 //

om̐ bañ ni rdo rje rnam snan mdsad maḥo // om̐ hañ yoñ ni gśin rje
maḥo // om̐ hrīm̐ moñ ni rmoñs byed maḥo // om̐ hreñ hrīm̐ ni bskyod
byed maḥo // om̐ hūm̐ hūm̐ ni skrag byed maḥo // phaṭ phaṭ ni gtum mo
lus thams cad la mtshon cha ste // 38 //

lte ba dañ sñiñ ga dañ de bshin du kha dañ mgo bo dañ /spyi gtsug

la de bshin du ni mtshon cha yin no //

om̐ yo ga śu ddhāḥ sa rba dha rmā yo ga śu ddho 'hañ // 39 //

lag pa gYas pa dañ gYon pa sñiñ gar bshag ste // pa dma rgyas paḥi
gar byaḥo //

sñiñ poḥi phyag rgya la sogs lha // bskor ba mkhaḥ ḥgro ma dra baḥi sdom //

rnal ḥbyor ḥdi ni gtso bo mchog // lha yi rnal ḥbyor rnam par bsgom // 40 //

chos dañ loñs spyod rdsogs sprul pa // bde chen ḥkhor lo sbyar bar bya //

ñi śu rtsa bshiḥi rtsa rnams ni // lus kun dag par byed pa ste // 41 //

gnas ni ñi śu rtsa bshi yis // lus ni sdud ciñ ḥdsin pa yin //

lus ḥdi dpaḥ boḥi rañ bshin te // ḥdi de sañs rgyas kun mtshuñs paḥo // 42 //

gñis med rnam paḥi rnal ḥbyor gyis // bsam mi khyab paḥi go ḥphañ bstan //

rjes mthun rnal ḥbyor sams kyis ni // go ḥphañ mchog ni bsgom par bya // 43 //

ḥdi ni dpal he ru kaḥi bskyed paḥi rim par phye ba ste

bcu gsum paḥo // //

XVII

de nas dkyil hkhhor bri ba yi // cho ga mchog ni yañ dag bsad //
 hdi ltar hgañ shig gsol hdebs pañam // rañ ñid bsod nams hdod pa yis // 1 //
 dañ por rañ lhañ bdag ñid kyi // hkhhor lo la gnas sñon bsñen bya //
 sñon du bsñen pañi dbañ byas nas // der ni gtor ma sbyin par bya // 2 //
 brtan shiñ zab moñi chos ses pa // rab gnas gtor mañi pha rol son //
 sbyin sreg dkyil hkhhor de ñid ses // rig pañi gnas ni thams cad rig // 3 //
 gsañ sñags tshul la dad ciñ mos // gzugs bzañ blta na sdug pa dañ //
 bla ma la gus brtser ldan na // sdom pa hbyuñ bar rab bsad bya // 4 //
 gtsug lag khañ dañ mchod rten gnas // gnas khañ hdum khañ sa phyogs gtsañ //
 gdod nas grub pañi dur khrod du // der ni dkyil hkhhor brtsam par bya // 5 //
 sñon du las ni byas pañi sar // brko ba la sogs mi bya ste //
 lag pas reg nas hūm yi ge // sñags bzlas pas ni sa sbyañ bya // 6 //
 dkyil hkhhor gyi ni sa yi chañi // ñis hgyur sa ni sbyañ bar bya //
 rañ gi sems ni yoñs dag pa // de ñid kyis ni sa dag hgyur // 7 //
 slob dpon sañs rgyas kun rañ bshin // lha yi sku yi bdag ñid can //
 dpañ bo rdo rje dril hchañ ba // mkhañ hgror bcas la gsol ba gdab // 8 //
 blo ldan rdo rje gsor byed ciñ // dril bu hkhrol bar brtson pa yis //
 lha dañ lha min gsañ ba dañ // rab tu gdug pañi bgegs tshogs bskrad // 9 //
 ña ni dpal ldan sñiñ rjeñi stobs // sruñ bañi hkhhor lo rab sbyor bas //
 lus srul la sogs gañ cihañ ruñ // bgegs kyi tshogs rnams gshan su deñs // 10 //
 ji ste ñas bsgo su shig hdañ // rdo rjeñi bdag poñi sku yis ni //
 lus gsum las byuñ dgas bya ste // hdir ni brlag hgyur gshan du min // 11 //
 sa ni yoñs su bzuñ byas nas // ra bas mtshams ni bciñ bar bya //
 lag gYas dam bcas phyag rgya yis // yi ge bañ byuñ sañi lha mo // 12 //
 mdog ser gser gyi bum hdsin la // bstod nas rab tu bskul bar bya //
 che ge shes bya bdag dkyil hkhhor // hdri la lha mo khyed dbañ gyur // 13 //
 me tog bdug pa sogs pas mchod // mkhas pas mchod yon hbul byas la //
 bcom ldan khro mchog rdo rje can // de bshin gségs la gsol ba gdab // 14 //
 rdsogs sañs rgyas rnams dgoñs su gsol // slob ma rnams la brtse ba dañ //
 khyed rnams la yañ mchod pañi phyir // mgon po lhan cig skyes hbyuñ bañi // 15 //
 dkyil hkhhor hdri bar htshal lags na // de bas bcom ldan gus bdag la //
 bkañ drin gnañ bar mdsad du gsol // gañ gshan gsañ sñags lha rnams dañ // 16 //
 hjig rten skyoñ bañi lha rnams dañ // rdsogs pañi byañ chub la brten pañi //
 hbyuñ po bstan la mñon dgañ ba // gañ su rdo rjeñi spyen ldan kun // 17 //
 dkyil hkhhor bde mchog hbyuñ ba yi // dkyil hkhhor hdri bar bgyid lags pas //
 bdag dañ de bshin slob ma la // rjes su brtse ba bskyed du gsol // 18 //
 srad bu ye ses lña ldan shiñ // ñi su rtse lñar rnam dbye bas //
 chos kun ño bo ñid kyis ni // srad bu phañ tshun bsgril bar bya // 19 //

sgrub pos yi ge hūm⁵ brjod de // bdud rtsi lñas ni byug par bya //
 dkyus su ḥkhor loḥi ñis ḥgyur la // sboms su sgo yi ñi śu cha // 20 //
 dsaḥ gsum brjod nas lte bar ni // gYon paḥi khu tshur gyis bzuñ nas //
 blo ldan nam mkhar thig gdab ste // de bshin sa laḥaṇ gdab par bya // 21 //
 gsar shiñ mdses par ldan pa dañ // tshad ldan gtsaṇ maḥi srad bu yis //
 dpal ldan lhan skyes byuñ dkyil ḥkhor // śes rab can gyis thig gdab bya // 22 //
 khru phyed la sogs nas brtsams nas // ji srid khru ni brgya yi bar //
 dañ por tshañs paḥi thig yin te // gñis pa la ni zur thig gdab // 23 //
 nub dañ lho yi gnas su ni // slob dpon ñes par yañ dag gnas //
 śar dañ byañ gi phyogs gnas su // slob ma gnas te mñam gshag pas // 24 //
 dañ por bshi ḥgyur bdag ñid du // reḥu mig gcig ni thig gdab bya //
 de nas brgyad ḥgyur bdag ñid du // reḥu mig gcig gi thig rab gdab // 25 //
 gshan yañ brgyad ḥgyur ñid du ni // reḥu mig gcig ni thig gdab bya //
 de nas gshan yañ ñis ḥgyur ñid // reḥu mig gcig ni thig rab gdab // 26 //
 de nas bshi ḥgyur ñid du ni // reḥu mig gcig ni thig gdab bya //
 gshan yañ ñis ḥgyur ñid du ni // reḥu mig gcig ni thig rab gdab //
 de nas mkhas pas bshi ḥgyur ñid // reḥu mig gcig ni thig gdab bya // 27 //
 de nas gñis ḥgyur bdag ñid de // reḥu mig gñis ni thig gdab bya //
 de nas phyed ni rim gñis bri // ḥdi ni dkyil ḥkhor thig yin no // 28 //
 thig skud mtshan ma drug cu bshi // dkyil ḥkhor thig gi mtshan ñid de //
 ḥkhor loḥi phyi rol mthar thug par // cho ga gsuñs bshin thig gdab bya // 29 //
 rin chen lña yi phye ma ḥam // yañ na ḥbras la sogs pa ste //
 dkar dañ ser dañ de bshin dmar // ljañ gu nag poḥaṇ de bshin te // 30 //
 slob dpon dbaṇ ldan phyogs su ni // soñ ste mñam par gshag nas su //
 legs sbas gYon paḥi khu tshur gyis // ri mo lña ni dgye bar bya // 31 //
 phan tshun bar du nas re tsam // śoñ baḥi tshad du bri ba ste //
 ri mo sboms na naḍ du ḥgyur // phra bas nor ni ñams par ḥgyur // 32 //
 yon pos ḥdi ni rtsod par ḥgyur // chad pas ḥchi ba ḥbyuñ bar ḥgyur //
 śar phyogs su ni dkar po che // lhor ni ser po yañ dag ldan // 33 //
 nub kyi cha ni dmar po ste // byañ du mar gad yañ dag ldan //
 dbus kyi sa yi cha ñid ni // in dra nī la ḥod ḥbar baḥo // 34 //
 grva yi cha ni thams cad dañ // sgo khyud kyi ni mtshams rnams su //
 rdo rje rin chen gyis spras par // mñam par bshag ste yañ dag bri // 35 //
 rdo rje ra baḥi nañ du ni // dur khrod brgyad kyis brgyan pa ste //
 gtum drag de bshin tshañ tshiñ dañ // rdo rje ḥbar ba keñ rus can // 36 //
 dbaṇ ldan du ni mi bzad bshad // byin za ru ni bkra śis mchog //
 mun pa drag po bden bral du // rluñ phyogs ki li ki laḥi sgra // 37 //
 śar gyi śi rṣa a śvad śiñ // kañ kel khyad par tsū taḥi śiñ //
 ba ṭa de bshin ka rañ dsa // la tā pa rka pa rthi ba // 38 //
 dbaṇ po de bshin sbyin byed dañ // klu yi dbaṇ dañ gśin rjeḥi bdag //
 dbaṇ ldan de nas byin za dañ // srin poḥi dbaṇ po rluñ gi bdag // 39 //

bā su ki dañ ḥjog po ñid // ka rko ṭa dañ pa dma ñid //
 pad chen hu lu hu lu dañ // rigs ldan dañ ni duñ skyoñ ño // 40 //
 sgrogs pa dañ ni cher sgrogs dañ // drag dañ gYo dañ brtan de bshin //
 gañ ba dañ ni de bshin ḥbebs // gtum pa ḥdi dag sprin dbaṅ phyug // 41 //
 gshan yañ sna tshogs du ma yi // khva dañ ḥug pa bya rgod dañ //
 lce spyañ lce spyañ mo dañ ni // ḥol ba dañ ni ḥol ba mo //
 seṅ geḥi gdoñ dañ stag gi gdoñ // drag ciñ ḥjigs paḥi gdoñ can ma // 42 //
 sbrul ni ba lañ mgo can dañ // gdoñ gñis la sogs phyogs su rgyu //
 keñ rus dañ ni mduñ gis phug // ḥphyañ dañ phyed tshig pa dañ mgo // 43 //
 thod pa byin pa mgo rdum dañ // gtsigs paḥi mgo dañ rus pa dañ //
 rig ḥdsin grub pa sna tshogs dañ // dam tshig spyod paḥi rnal ḥbyor pa //
 rnal ḥbyor ma yi tshogs rnams dañ // 44 //
 gnod sbyin ro lañs srin po sogs // ki li ki laḥi sgra chen bdag //
 dños grub rdsu ḥphrul yañ dag par // thob paḥi slob dpon gyi ni tshogs //
 dur khrod dbus su blta bar bya // 45 //

ḥdi ni dkyil ḥkhor gyi thig gdab paḥi mtshan ñid bstan paḥi
 rim par phye ba ste bcu bdum paḥo // //

XVIII

de nas slob dpon mtshan ñid ni // yañ dag rab tu bśad par bya //
 shi shiñ dul bañi cha lugs can // sems can kun rab mi hñigs ster // 1 //
 sñags dañ rgyud kyī rab sbyor śes // bstan bcos rig ciñ sñiñ rjer ldan //
 sems can kun la bu bshin blta // thams cad du ni sñan par smra // 2 //
 sbyin la sogs la rtag tu dgañ // bsam gtan rnal hbyor mñon par brtson //
 kun la mi htshe bden par smra // sñiñ rje dañ ni phan sems ldan // 3 //
 mñam sems dañ ni phyag rgyar ldan // sems can rnams kyī mgon gyur shiñ //
 sems can bsam pañi khyad par śes // mgon med pa ni rnams kyī gñen // 4 //
 dbañ po yoñs su rdsogs pañi lus // gzugs dañ ldan shiñ blta na sdug //
 dbañ bskur don gyi de ñid śes // tshig gsal yon tan rgya mtsho ste // 5 //
 rtag par rgyun du gnas brten pa // de ni slob dpon rig par bya //
 slob ma rigs bzañ chos la spro // slob dpon gyis ni yañ dag bsdu // 6 //
 sñiñ rje med ciñ khro dañ gdug // kheñs dañ brkam chags rnam gYen can //
 drag dañ rmoñs dañ sñom las can // gshan gyi srog la sñiñ brtse med // 7 //
 gshan gyi nor la sred pa ni // bla mas rtag tu spañ bar bya //
 brtan shiñ dul la blo gros ldan // bzod ldan drañ shiñ gYo sgyu med // 8 //
 mi dge bcu ni yoñs su spañs // sems can rnams la byams par lta //
 hbar bañi me dañ dug bshin du // gshan gyi nor la mi reg ciñ // 9 //
 rtag par rgyun du bla ma mehod // dam chos lta bar spro ba dañ //
 rtag tu sbyin pa la sogs dgañ // hñig rten pha rol mñon par hdod // 10 //
 de dag slob mar rab bsñags te // dkyil hñhor dge ba bstan par bya //
 thal mo sbyar ba byas nas ni // gus pañi yid kyis gsol gdab bya // 11 //
 rnal hbyor ma mehog kha sbyor bañi // dpañ chen khyod bdag ston pa pos //
 byañ chub chen poñi tshul brtan pa // mgon po chen po bdag htshal lo // 12 //
 dam tshig de ñid bdag la stsol // byañ chub sems kyañ bdag la stsol //
 dpañ bo dpañ moñi dbañ mo dañ // de bshin phag mo he ru ka // 13 //
 gsañ bañi gnas sogs yañ dag dgañ // lus la rnam gnas bśad du gsol //
 sañs rgyas chos dañ dge hdun te // skyabs gsum dag kyañ bdag la stsol // 14 //
 thar pa chen poñi groñ mehog tu // mgon po bdag ni hñug par mdsod //
 bu tshur theg pa chen po yi // khyod ni tshul chen snod yin te // 15 //
 gsañ sñags spyod tshul cho ga ni // khyod la yañ dag bśad par bya //
 rdo rje gsañ sñags mthu yis ni // mñam med ye śes yañ dag hñhob // 16 //
 de bas kun mkhyen thob byañi phyir // bu yis blo gros hñi gyis śig //
 bla ma mehod dañ de bshin byams // sañs rgyas la gus hñgro la brtse // 17 //
 rtse bañi ltuñ ba yoñs spañs śiñ // sbom poñi ltuñ bañi rnam par spañs //
 sems can rnams ni bsten par bya // theg pa dman la hdod mi bya // 18 //
 ma brgal ba rnams brgal bar gyis // ma grol ba rnams grol bar gyis //
 hñhor bañi sdug bsñal gyis dkrugs pañi // sems can dbugs ni dbyuñ bar gyis // 19 //

bslab pa de dag yañ dag ldan // slob ma rnams ni lhag gnas bya //
 cho ga ji bshin khros dañ ni // bsañ byas so śiñ sbyin par bya // 20 //
 srad bu dmar pos khyad par du // dpuñ par beñs te rtag tu bsrñ //
 yi ge dhñ yi snags bzlas pañi // ku śa de la rab tu sbyin // 21 //
 rmi lam dge dañ mi dge brtag // sku gsuñ thugs kyi sdom pañañ sbyin // 22 //
 yon dañ lhan cig mñam ldan pañi // me tog sil ma rab bzñ nas //
 der ni gdoñ gYogs beñs nas su // dkyil ħkhor du ni rab tu gshug // 23 //
 skye ba snon bsags sdig pa rnams // dkyil ħkhor mthoñ bas byañ bar ħgyur //
 kye khyod su shes dri bya shiñ // bdag ni skal bzañ shes kyañ smra // 24 //
 dam tshig chu dañ mñah bsgag dañ // me tog dkyil ħkhor dor ba ste //
 gañ dañ gañ du me tog babs // de dañ de yi rigs su ħgyur // 25 //
 chu dañ cod pan rdo rje dañ // dril bu dañ ni miñ dbañ bskur //
 de bshin gśegs lñahi bdag ñid dbañ // brtul shugs dañ ni luñ bstan ñid // 26 //
 rjes gñañ dañ ni dbugs dbyuñ dañ // phyir mi ldog pañañ sbyin bya ste //
 gdugs dañ gdan dañ rig pa sogs // rdo rje dril sogs yañ dag ldan // 27 //
 slob dpon dbañ bskur yañ dag rdsogs // bum pa las ni byuñ ba ħo //
 gñis pa gsañ ba mehog yin te // gsum pa śes rab ye śes yin //
 bshi pa de ltar yañ de bshin // 28 //
 dbañ bskur ħdi dag yañ dag ldan // de ni dam tshig can śes bya //
 gsañ ba mehog gi dkyil ħkhor du // mehog tu rab shugs mthoñ bas na // 29 //
 deñ khyod sdig pa thams cad las // rnam grol bzañ por gyur pas gnas //
 sañs rgyas kun gyis mñam gsuñs pañi // rjes gñañ mehog tu dbugs dbyuñ ba // 30 //
 dños grub dam tshig sdom pa ni // ħdi dag rtag tu bsrñ bar gyis //
 slob ma dad pañi stobs kyis ni // bla mañi shabs la phyag ħtshal nas // 31 //
 gtso bos ji ltar bkañ stsal pa // de ltar bgyi shes smra bar bya //
 de nas de bshin gśegs gsuñs pañi // sna tshogs rgyan dañ na bzañ sogs // 32 //
 khyad par du ni rañ gi lus // bla ma la ni yon du dbul //
 dbañ bskur gtso bo thob pas na // bya ba byas pañi blo chen gyis // 33 //
 gshan yañ rab dgas ħdi skad du // smra shiñ mjug ni rdsogs par bya //
 deñ du bdag tshe ħbras bu yod // bdag gi gson pa ħbras bur bcas // 34 //
 de riñ sañs rgyas rigs su skyes // sañs rgyas sras por bdag gyur to //
 sbyin sreg gis ni rdsogs byas shiñ // dge ħdun la ni ston mo drañ // 35 //
 de nas tshogs kyi ħkhor lo bya // nañ pañañ mgon med rnams lañañ sbyin //
 phyi nas man ñag ji bshin du // dam tshig spyod pa la brtson pas // 36 //
 snod du byas pañi rgyun gyis ni // ħkhor lo la sogs bsgom pañi rim //
 yañ dag man ñag phun tshogs pas // dños grub ħgyur gyi gshan du min //
 ħdi ni dbañ bskur bañi rim par phye ba ste
 bco brgyad paño // //

XIX

de nas ḥchi bar ḥes pa yi // mtshan ṇid mchog tu bśad par bya //
 raṇ gi lus sam phyi rol gyi // ltaṣ ni mkhas paṣ brtag par bya // 1 //
 rkaṇ mthil dag tu phug sṇam daṇ // gaṇ tshe lte bar phug sṇam ḥgyur //
 de tshe ṇin shag gsum pha rol // lṇa yi goṇ du ḥgro bar ḥgyur // 2 //
 bśaṇ daṇ gci baḥi dus dag tu // dus mtshuṇs sbrid pa byuṇ gyur na //
 lo gcig na dus de ṇid kyī // dus tshod la ni ḥchi shiṇ brlag // 3 //
 mtshan gṇis mṇam par sbyor ba yi // bar daṇ tha mar sbrid pa ni //
 dus mtshuṇs byuṇ na de yi tshe // zla ba na ni ḥes par ḥchi // 4 //
 sṇiṇ ga lkog maḥi dbus dag tu // dus mtshuṇs gal te zug gzer gyur //
 ci ste chos la mi brten na // zla ba phyed daṇ gṇis na ḥchi // 5 //
 gal te mig gYon ḥbras bu yi // gzugs brṇan me loṇ la ma mthoṇ //
 ci ste zlog par mi byed na // shag bdun na ni ḥes par ḥchi // 6 //
 rna rtsa daṇ ni smin maḥi dbus // spyi boḥi rtse mor zug pa ste //
 bshi po mtshuṇs par zug gyur na // de tshe ḥphral du ḥchi bar ḥgyur // 7 //
 glo bur du ni tshor gyur ciṇ // rid daṇ khro daṇ ḥjigs paṣ ḥkhrugs //
 gal te chos ni ma bsten gaṇ // de ni lo gcig dag na ḥchi // 8 //
 yar ṇo yi ni tshes gcig la // gal te khu ba nag por mthoṇ //
 de tshe zla ba drug na ḥchi // dmar pos nad kyis ḥdebs par ston // 9 //
 mig las rtag tu ḥdsag pa daṇ // gzugs mthoṇ ba yaṇ rnam ḥkhrul daṇ //
 me loṇ ṇam ni chur gaṇ shig // raṇ gi grib ma ma mthoṇ dan // 10 //
 mtshan moḥi tshe na dbaṇ poḥi gshu // ṇin par skar maḥi dkyil ḥkhor mthoṇ //
 sprin med par ni lho phyogs su // brten paḥi glog ḥgyu mthoṇ ba daṇ // 11 //
 ṇin par grib maḥi lam daṇ ni // de bshin skar mdaḥ lhuṇ ba mthoṇ //
 ṇaṇ pa bya rog rma bya ni // gcig tu ḥdres pa mthoṇ ba daṇ // 12 //
 zla ba gṇis daṇ ṇi ma gṇis // de bshin raṇ gi mgo bo ḥbar //
 śiṇ rtse ri yi rtse la ni // dri zaḥi groṇ khyer mthoṇ ba daṇ // 13 //
 yi dvags śa za ḥjigs ruṇ ba // gshan dag kyaṇ ni mthoṇ ba daṇ //
 glo bur du ni rab ḥdar daṇ // yaṇ daṇ yaṇ du brgyal ba dag // 14 //
 de yis gcig cig mthoṇ gyur naḥaṇ // zla ba gcig gis ḥchi bar ḥgyur //
 zla ba ra ri med pa daṇ // ṇi ma ḥod daṇ bral ba daṇ // 15 //
 mtshan mo ṇi ma ṇin par ni // zla ba de bshin raṇ mig ḥbar //
 skar ma ri rab dag gi tshaḍ // rgya mtsho chu bo lta bu daṇ // 16 //
 khu ba daṇ ni bśaṇ gci rnam // dus mtshuṇs par ni ḥbab ḥgyur na //
 gal te chos la ma brten na // zla ba phyed na ḥchi bar ḥgyur // 17 //
 der yaṇ ṇin mo grib ma ni // skye boḥi gzugs can blta bya ste //
 de yi mgo bo ma mthoṇ na // lo gcig gi ni naṇ du ḥchi // 18 //
 lag pa gYon pa ma mthoṇ na // bu daṇ chuṇ ma ḥes brlag ḥgyur //
 lag pa gYas pa ma mthoṇ naḥaṇ // pha daṇ bu sogs tshogs chen ḥchi // 19 //

gcin ni rgyum lñar hgyur ba dañ // gYon nas hkhor shiñ dri ña dañ //
 skyur ba la sogs gein byuñ na // zla drug nañ du hchi bar hgyur // 20 //
 gañ shig gi ni rmi lam mthar // bye mañam thal bañi phuñ po ñam //
 lha khañ ñam ni mchod sdoñ hñseg // de ni sñon bshin hchi bar hgyur // 21 //
 gal te boñ buñam spreñu shon nas // grog mkhar phyag dar phuñ po la //
 mñon hñseg lho phyogs hgro bar ni // gañ gis rmi lam mthar mthoñ na // 22 //
 bud med gañ shig gos gnag ciñ // mdog gnag mi ni hñdod spyod pa //
 de ni dus mtshan yin shes bya // gñin rjeñi lta bar hgro bar hgyur // 23 //
 bya rgod lee spyañ khyi dañ khva // dred dañ yi dvags śa za yis //
 za bar rmi lam mthoñ na ni // lo gcig na ni ñes par hchi // 24 //
 gos ni dmar pos gYogs pa dañ // phreñ ba dmar pos brgyan pa dañ //
 til mar gyis bskus rmi lam mthoñ // zla ba drug na gson mi hgyur // 25 //
 man ñag ji bshin lñan pa yis // hchi ba blu bar hgyur ba ste //
 de ñid kyis ni hchi las rgyal // chos kyis hchi las rgyal ba ste // 26 //
 rdsogs pañi byañ chub rim sgrub pas // de bas chos ni mchog tu bsam //
 gshan yañ bsgom pañi khyad par ni // mdses pas yañ dag bśad par bya // 27 //
 dbugs ni skad cig hñhad pa dañ // sna tshogs ltas ni yañ dag mthoñ //
 hñthor dañ dgañ bañi sbyor ba yis // lus kyi dkyil hkhor sbyañ bar bya // 28 //
 hchi bañi dus la yañ dag bab // hpho bañi rnal hbyor mchog bya ste //
 bu ga dgur ni son pañi rṭsa // pū ri kas ni dgañ bar bya // 29 //
 ri ṭsa kas ni dbugs mñan bya // kum bha kas ni bsdam byas te //
 bu gañi sgo ni sbyañ bar bya // rab tu shi bas shi bar hgyur // 30 //
 rnam śes dbrog pañi sbyor ba dañ // gshan yañ pha rol bgrod pa la //
 ā li k̄a li mñan lñan par // mkhas pa yis ni sbyar bar bya // 31 //
 sñiñ gar yi ge hñm sbyar te // yi ge phyed dañ gñis po ni //
 hog dañ steñ du gshag par bya // de yi hog gi char rluñ gi //
 sa bon hog tu bltas pa ho // 32 //
 rluñ gi sa bon gñis byas te // rnal hbyor lñan pas kha sbyar bya //
 ñi śu rṭsa gcig rim pa yis // yi ge phyed dañ gñis sñags brjod // 33 //
 rnam śes bshon pa rluñ yin te // gañ dañ gañ du bgrod pa yi //
 rluñ gi sgor ni bsam byas na // grol bañi dños grub ster byed pañi // 34 //
 mchog dañ tha mañi dbye ba ni // bśad kyis gsañ bañi bdag po ñon //
 lte bas hñdod khams bde hgro ste // thig le las ni gzugs can lus // 35 //
 steñ nas gzugs med khams su ste // de ni bde bar hgro byed pañi //
 sna las gñod sbyin rnams su hgyur // rna ba las ni mi ñam ci // 36 //
 lha mo gal te mig las ni // mi yi rgyal por hgyur ba yin //
 kha yi sgo las yi dvags rnams // gei las de bshin dud hgro ho // 37 //
 bśañ lam nas ni dñyal bar hgro // grol ba las ni gshan du hgro //
 dus la bab na hpho bya yi // dus min lha rnams gsod par hgyur // 38 //

lha rnams bsad pa tsam gyis ni // mi ni dmyal bar htshed par hgyur //
 des na mkhas pas hchi ba yi // mtshan ma yañ dag ses par bya // 39 //
 hdi ni hchi bañi lta lta ba dañ hpho bañi rnal hbyor
 rim par phye ba ste bcu dgu paño // //

XXI

de nas spyod pa pha rol son // mchog ni yañ dag rab bśad bya //
 sgrub po dños grub rgyu ñid kyis // gañ gis dños grub mthar bgrod paño // 1 //
 thun moñ rnal hbyor rgyud rnams su // gsañ ba rnam par ma bśad pa //
 dños grub rnams las mchog dños grub // brtul shugs rnams las mchog
 brtul shugs // 2 //
 bla ma dam pa bsñen bkur nas // bla med rgyud ni mañ thos te //
 de ñid ji bshin bla ma yi // shal las thos nas rtag tu bsgom // 3 //
 nor dañ chuñ ma de bshin srog // sbyin pa ñid du gtañ bar bya //
 mdud pa hdi gsum las grol na // rtag tu spyod pa spyad par hgyur // 4 //
 spro ba chen pos rig pa bzlas // de bshin bden par smra la dgañ //
 dam bcas pa la rab gnas te // ji ltar dad pas sñon du brtsam // 5 //
 hdod dañ khro ba hjigs pa dañ // sred dañ gti mug ña rgyal spañ //
 slob ma brtag dañ bśad de bshin // gshuñ rnams bsdu ba rtag tu spañ // 6 //
 gtsañ dañ mi gtsañ dag byed dañ // btuñ dañ btuñ min brtag mi bya //
 smad dañ bstod la khro ba dañ // mñon pañi ña rgyal rnam par spañ // 7 //
 rtag tu mi chags dgañ med par // thams cad la ni mñam par gnas //
 sbyin sreg med ciñ mchod pa med // phreñ ba med ciñ bzlas pa med // 8 //
 ñi ma gzañ dañ skar ma dañ // tshes grañs kyañ ni brtag mi bya //
 bdag gshan bdag ñid gzugs kyis ni // the tshom med par gnas par bya // 9 //
 hdod pa med par mi spyad de // kun la hdod pa cuñ zad spyad //
 stag gi lpags pa gos su byas // phyag rgya lñas ni rnam par brgyan // 10 //
 śes rab thabs bdag rnal hbyor pas // he ru ka dpal rnam par bsgom //
 kun tu bzañ poñi spyod pa yis // yid ni bde bar gnas par bya // 11 //
 groñ du mtshan mo gcig gnas śiñ // groñ khyer du ni lñar gnas bya //
 yid dañ rjes mthun sbyor ba yis // sa yi steñ du gnas par bya // 12 //
 yañ na rluñ shes bya ba yi // spyod pa bde shiñ dgañ bar spyad //
 rtag tu grogs po med par rgyu // gcig pu yid ni rtse gcig pas // 13 //
 smyon pañi brtul shugs la bsten nas // lo ma rluñ gis bskyod bshin hkyam //
 dur khrod dam ni mtshan gcig gam // śiñ gcig gam ni nags tshal lam // 14 //
 ri yi rtse ham chu boñi hgram // rgya mtsho chen poñi hgram yañ ruñ //
 skyed mos tshal lam ri phug gam // khañ bzañs sam ni khañ stoñ ñam // 15 //
 bshi mdo dañ ni sgo mdun nam // de bshin rgyal poñi pho brañ sgor //
 gdol pañi gnas sam phyugs lhas sam // bzo yi khañ par sbas pas gnas // 16 //
 tshoñ srañ dor bañi me tog phreñ // me tog rñiñ pa gañ ciñ ruñ //
 dur khrod mtshan gcig me tog phreñ // de dag gis ni lus rab mchod // 17 //
 rañ gi mgrin par me tog phreñ // khyad par du ni tshañs skud dañ //
 ska rags dag kyañ beñ bar bya // rkañ pa gñis la rkañ gdub bya // 18 //

smra ba bzlas paḥi bdag ñid grags // lag pa bskyod pa phyag rgya ste //
 rnam par mi rtog rab sbyor bas // rnal ḥbyor pa ni ci bder gnas // 19 //
 dogs pa thams cad rnam spaḥs te // sgrub pos seḥ ge bshin du spyad //
 yaḥ na gYo med brtul shugs la // brten nas rnal ḥbyor spyod pa spyad // 20 //
 skyed mos tshal lam khyim stoḥ gnas // groḥ dman ḥan paḥi khyim du ni //
 ji srid nus pa thob de srid // mi smraḥi sbyor bas gnas par bya // 21 //
 ji ltar gñid log ḥgro daḥ ḥdug // sad dam yaḥ na ma sad paḥam //
 ci rñed pa tsam za ba daḥ // mi bkres pa ni bzaḥ por gnas // 22 //
 gal te sloḥ mos gnas pas na // lag paḥi snod du za shiḥ gnas //
 rnam par mi rtog raḥ bshin gyis // ḥdir ni ḥgrub ḥgyur the tshom med // 23 //
 gsum po de dag naḥ nas ni // gaḥ ḥdod brtul shugs la brten nas //
 cuḥ zad nus pa rab thob nas // ji ltar ḥdod paḥi spyod pa spyad //
 lus ni sbyin par byin nas su // phyi nas spyod pa yaḥ dag brtsam // 24 //
 spyod pas rgyu baḥi rnal ḥbyor pa // ḥes par dri ma med ḥgyur ba //
 ḥdi la ḥkhrul bar mi bya ste // saḥs rgyas rdsu ḥphrul bsam mi khyab // 25 //
 ḥdi ni spyod pa ḥes par bstan paḥi rim par phye ba ste
 ñi śu rtsa gcig paḥo // //

XXIII

de nas me yi las sogs pañi // mtshan ñid yañ dag bsad par bya //
 sa ni sbyañ ba byas rjes la // me thab dag ni bya ba ste // 1 //
 sor brgyad pa nas brtsams nas ni // ji srid khru ni stoñ gi bar //
 sor brgyad pas ni dgra rnams gsod // sor bcus de bshin rgyas pa ste // 2 //
 bcu gñis sor gyis dbaň daň dgug // bcu bshis de bshin shi ba ho //
 thab khuñ sor ni bcu drug pas // rigs ni mñon par hp̄hel bar byed // 3 //
 sor ni bco brgyad bdag ñid kyis // yul daň ba lañ rigs hp̄hel hgyur //
 thab khuñ sor ni ñi sú pas // yams kyis nad ni shi bar byed // 4 //
 h̄di dag thab kyis ñes pa ste // bsreg byañi rdsas kyis tshad rnams ni //
 las daň rjes su mthun bya bar // mkhas pa yis ni ses par bya // 5 //
 rgya yi tshad kyis cha gsum gyi // cha gñis zabs su brko bya ste //
 me thab dag ni thams cad kyis // brko bañi thun mon mtshan ñid do // 6 //
 thab khuñ gi ni brgyad cha yis // kha khyer ñid ni mtho bar bya //
 kha khyer dpañs kyis phyed tshad ñid // de ñid du ni dmañ bar sbyar // 7 //
 ji ltar phyi rol dmañ bañi tshad // de bshin kha khyer nañ ñid do //
 de yi phyi yi kha ran yañ // dpañs kyis tshad ni ji bshin bya // 8 //
 thab khuñ nañ gi khyad par du // rdo rje yis ni mthsan par bya //
 dkar daň ser daň dmar ba daň // de bshin gnag daň ljañ ba ste // 9 //
 ji ltar las kyis rjes h̄gro bas // thab kyis kha dog mtshan ñid yin //
 hon kyañ las kun byed pañi thab // shi bañi thab kyis khyad par mtshuñs // 10 //
 kha khyer pa dmañi rnam par te // dmañ ba rdo rjeñi phreñ bas bskor //
 di yi phyi rol kha khyer ni // gru bshi kha khyer dpañs tshad bya // 11 //
 shi la zlum poñi rnam pa ste // sar bltas kha dog dkar por hgyur //
 rgyas pa la ni gru bshi ste // byañ du bltas pas ser pos bya // 12 //
 bskrad daň mñon par spyod pa la // zla ba phyed pa nub bltas bya //
 dgye daň gsad pañi las la ni // zur gsum lhor ni bltas te bya // 13 //
 dbaň daň dgug daň dbye ba gsum // kha dog dmar po zur gsum paño //
 mnan daň rmoñs pañi las la ni // bden bral du ni bltas te bya // 14 //
 bskrad la dud pañi mdog lta bu // de bshin rluñ phyogs bltas te bya //
 rims kyis gduñs sogs dman pañi las // rtag tu me phyogs bltas te bya // 15 //
 lha daň gdan daň mdog rnams ni // las kyis gzugs kyis hgyur ba yin //
 yi ge hūm gi sbyor ba yis // phyag gñis pa yi rnam par bsgom // 16 //
 skad cig rnam pas gsañ sñags brjod // skad cig rnam pas lhañi bdag ñid //
 rgyas la dgañ bañi sems kyis bya // shi la shi bañi sems kyis bya // 17 //
 dbaň la rjes chags sems kyis so // khro bañi sems kyis gsad pa ste //
 rnam hgyur drag poñi sems kyis ni // bskrad pa daň ni mñon spyod hgyur // 18 //
 mchod yon shabs bsil la sogs gshag // de nas me ni spyan drañ bya //
 rañ sñiñ chu skyes hūm yig las // rdo rje sems dpañ rnam par bsgom // 19 //

yig gsum las byuñ shuñi rnam pa // der dbus rañ gyi sa bon las //
 kha dog dmar po mdses pañi shal // dbyug gu ril ba spyi blugs gYon // 20 //
 gYas kyi bgrañ phreñ mi hjigs sbyin // gsus hphyañ ral pañi cod pan can //
 rgyan rnams kun gyis rgyan pa ni // sñags pa mkhas pas blta bar bya // 21 //
 om dsañ hūm gi yi ges ni // thab khuñ logs su blta bya ste //
 bsañ gtor hthor hthun mchod yon sogs // byin nas thab kyi dbus su gshag // 22 //
 dam tshig sems dpah bsams nas ni // ye ses sems dpah gshug par bya //
 me tog spos dañ mar me dañ // de bshin dri dañ shal zas mchod // 23 //
 lag gñis pus moñi nañ bshag ste // dgañ gzar dañ ni blugs gzar bzuñ //
 om a gna ye svā hā shes pas // dañ por sbyin sreg sbyin par bya // 24 //
 om na mañ sa ma nta bu ddhā nāñ a mu ka sya śā ntiñ ku ru svā hā //
 de nas sñags pa mñam bshag ciñ // mkhas pas mdog dañ sgra dañ ni //
 dri dañ hbar bañi dbyibs brtags te // de ltar me yi dge mi dgeñi //
 ltañ ni ñe bar mtshon par bya // 25 //
 me ni rtse mo gcig tu hbar // phun sum tshogs pa kun byed pañi //
 rtse mo gñis rab mi gYo bar // mtshuñs par hbar na bar mar ses //
 rtse mo bshi ni mñam du hbar // rgyas śiñ dños grub brtan par gnas // 26 //
 ku nda zla ba lta buñi mdog // snun shiñ bai dū rya yi hod //
 dri med me ni du ba med // nañ med rigs ni hphel bar byed // 27 //
 zla ba chu sel nor buñi hod // kha ba yi ni mdog lta bu //
 nor bu pu spa rā gañi mdog // sdig pa thams cad hjig byed yin // 28 //
 me tog ba ndu ka lta bu // dsa bañi me tog gi ni mdog //
 btso ma gser gyi mdog lta bus // dbañ phyug rgyal srid rab tu ster // 29 //
 tsam pa pa dma u tpal dri // u śi ra dañ mā la ti //
 śī ta ga ndhañi dri mtshuñs pa // gar bur a ga ru yi dris //
 dge shiñ gnas kyi bdag po mchog // 30 //
 pi vañ rgyud mañs rdsa rña dañ // duñ dañ zañs duñ ltar sgra sñan //
 śiñ tu zab pañi sgra sñan pañi // me mthoñ bde ba hbyuñ bar byed // 31 //
 dpal beñu gdugs dañ duñ lta bu // gañ shig rtse gsum bum pañi dbyibs //
 rgyal mtshan rña yab rdo rje bzañ // gYun druñ rta dañ glañ poñi dbyibs // 32 //
 sgra med gYas su hkhрил ba dañ // me lce gcig hbar don cher ster //
 hdi dag dge ba phun sum tshogs // tshe dañ nad med rab ster bañi // 33 //
 gYo shiñ mdun gyi phyogs su hbar // rtse gsum du bañi tshogs mañ dañ //
 hkhор shiñ me stag dañ bcas pa // rnam par hphro bas nad hphel byed // 34 //
 me gañ yañ yañ rab tu hdar // yañ yañ rtsub par rgod pa dañ //
 yañ yañ gYon du hkhор ba dañ // yañ yañ sa la me lce reg // 35 //
 thig le nag po sol bañi mdog // myur du rigs ni zad hgyur shiñ //
 gañ shig rgyal poñi druñ gnas pañi // sde dañ bdag po hjoms par ston // 36 //
 mdog med du bañi mdog ltar gnag // mdog ljañ sna tshogs mdog rtsub pa //
 pa la śa dañ hbru mar mdog // hdis ni don rnams ñams par byed // 37 //

ro yi dri ñaḥi dri ltar ñan // chu skyes srog chags dri dañ ldan //
 ji ste me ni ḥdi ltar mthoñ // gtso bo rnam par ltuñ shes ston // 38 //
 tseg tseg shes paḥi sgra ḥbyuñ shiñ // hur hur gyi ni sgra gañ ldan //
 sim sim gyi ni sgra bdag ñid // rdo rjeḥi sgras ni don ñams byed // 39 //
 mduñ dañ ral gri mdaḥ dañ sbrul // rña mo ba lañ mgo ḥdra gañ //
 ḥjigs paḥi rnam pa ḥdi ltar mthoñ // mi ḥjigs pa ni chen po ston // 40 //
 dgañ blugs bdun nam gsum byin na // de nas me ni tshim gyur pas //
 me tog so rtsi na bzaḥ sogs // bstod pas kyañ ni mñes bya ste // 41 //
 de nas ḥthor ḥthuñ byin nas ni // me ni yañ dag gnas par bsam // 42 //

om bo dhi bri kṣā ya svā hā // a śvat tha yi ḥo //
 om ba dsra la tā ya svā hā // plag śa yi ḥo //
 om ba dsra ya dsñā ya svā hā // u dum ba raḥi ḥo //
 om ba dsra ku be rā ya svā hā // śiñ ḥo ma can rnams kyi ḥo //
 om sa rva pā pañ da ha na ba dsrā ya svā hā // til rnams kyi ḥo //
 om ba dsra pu ṣṭa ye svā hā // ḥbras ma grugs pa rnams kyi ḥo //
 om sa rba sa mpa de svā hā // sho dañ zas kyi ḥo //
 om ba dsra ā yu ṣe svā hā // dur baḥi ḥo //
 om a pra ti ha ta ba dsrā ya svā hā // ku śa rnams kyi ḥo //

de nas sñiñ gaḥi pa dmaḥi gdan la rañ gi lhaḥi sa bon dañ mtshan ma
 yonś su gyur pa las rdsogs paḥi dkyil ḥkhor gyi ḥkhor lo rnam par
 bsgom par bya ste / de nas dam tshig gi ḥkhor lo la ye śes kyi
 ḥkhor lo gshug par byaḥo // 43 //

me yi sñiñ gaḥi dbus su ni // skad cig rnam pas rnam par bsam //
 bsañ gtor ḥthor ḥthuñ sogs mchod dañ // mchod yon shabs bsil bstod
 pas mchod // 44 //

rañ lhaḥi sa bon bzlas pa yis // the tshom med par sbyin sreg bya //
 lha rnams so sor phul nas ni // phyi nas ci ḥdod sbyin sreg bya // 45 //
 gsum dañ bdun dañ lhag par ni // ji srid brgya stoñ bar de bshin //
 ji ltar las kyi rjes mthun par // mkhas pa yis ni sbyin sreg bya // 46 //
 de bshin shu baḥi rdsas kun ni // de ltar me yi shal du dbul //
 yam śiñ dañ ku śa la sogs pa ni ḥod kyi dkyil ḥkhor laḥo //
 shal zas dañ ḥthor ḥthuñ la sogs pa ni phyag tuḥo //
 me tog ni dbu laḥo // bdug pa ni ḥod laḥo // byug pa ni thugs kar ro //
 bsañ gtor ni sku laḥo // shabs bsil ni shabs laḥo //
 mar me mchod yon shal zas rnams // rim pa bshin du mdun du dbul // 47 //
 sñar bśad cho ga ji lta bas // dkyil ḥkhor mchog ni gśegs su gsol // 48 //
 ḥjig rten sbyin sreg yañ dag rdsogs // gal te ḥjig rten ḥdas sbyin bsreg //
 ñin mo ḥjig rten sbyin sreg ste // de bshin mtshan mo ḥjig rten ḥdas // 49 //
 rnal ḥbyor rnal ḥbyor ma rnams ḥdus // bzaḥ dan btuñ baḥi khyad par dañ //
 ca coḥi sgra yi spro ba che // glu dañ gar gyi dgaḥ bde ba // 50 //

rañ gi lha yi rnal ḥbyor gyis // der ni tsa ruḥi sbyin sreg bya //
 mñon ḥdod bya ba gsol btab na // ḥgrub ḥgyur ḥdir ni the tshom med // 51 //
 om khyod kyis sems can don kun mdsad // rjes su mthun paḥi dños grub stsol //
 sañs rgyas yul du gśegs nas kyañ // ji ltar bde bar bshugs su gsol //
 gañ yañ tshañs pa la sogs paḥi // lha ḥam ḥbyuñ po gañ shig la // 52 //
 deḥi mdun bzod par mdsod cig ces // ḥdi ltar lan gsum brjod nas ni //
 yon bdag khyim du shi bde dañ // bde legs cho gaḥi rim par bya // 53 //
 de nas gshan yañ sbyin sreg gi // yañ lag kun ḥbyuñ ḥbras rab bśad //
 sa dañ sa gshi shiñ byas paḥi // thab kyis yañ lag yon bdag rgyas // 54 //
 mar gyis ḥbyor ba thams cad byed // yam śiñ gzi brjid rnam ḥphel baḥo //
 bud śiñ lhag par dpaḥ bar byed // ku śas thams cad sruñ bar byed // 55 //
 yuñs kar dkar pos shi bar byed // ḥbras kyis rgyas par byed par bśad //
 til gyis sdig pa ḥjoms rig bya // so bas nor dañ ḥbru rnam ḥgugs // 56 //
 mā śas stobs ni chen por byed // nas kyis rluñ gi śugs rab ster //
 dūr bas tshe ni ḥphel bar byed // gro yis nad ni ḥjoms par byed // 57 //
 ḥo ma sbrañ rtsis śes rab ḥphel // lag pan gyis ni bde kun ster //
 mes ni ḥdod don dños grub ster // rañ ḥdod lhas ni grol bar stsol // 58 //
 lhag ma las kyis rjes mthun par // shi sogs las byas śes par bya //
 dgañ gzar śes rab blugs gzar thabs // de gñis sbyar ba gñis med bsgom // 59 //
 de las ḥes ḥbyuñ mar gyi rgyun // ye śes chen poḥi bdud rtsir ḥdod //
 rgyu dañ mi rgyuḥi bdag ñid kyis // me ni de yis yañ dag mchod // 60 //
 ḥdi ltar sbyin sreg gañ byed la // skal bzañ dños grub rab tu ster // 61 //
 ḥdi ni sbyin sreg ḥes par bstan paḥi rim par phye ba ste
 ñi śu rtsa gsum paḥo // //

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de nas gshan yañ myos byed dañ // btso ba yañ dag rab bsad bya //
 rgyud rnams kun tu gsañ cho ga // ji bshin gshan la brjod mi bya // 1 //
 bdud rtsi bskyed pañi ched du ni // bsad kyis gnod sbyin bdag po ñon //
 ye ses rdo rje man da rar // grags te mkhañ dbyiñs ho mañi mtsho // 2 //
 ho mañi rgya mtsho mdses pa yi // bdud rtsi bsrubs pa tsam gyis ni //
 de las skyes pañi lha mo chañ // bu mo hdod pañi gzugs can ma // 3 //
 ñi ma hchar kañi mdog hdra shiñ // rgya skyegs khu ba lta buñi hod //
 rin chen kun gyis brgyan pañi lus // pad mañi mdog dañ mtshuñs pañi hod // 4 //
 yi ge mañ las byuñ bañi sku // mdses pañi phyag ni bco brgyad de //
 lha mo sna tshogs bcud hdsin ciñ // hjig rten gsum po dbañ sdud ma // 5 //
 gYas pas ral gri mdañ lcags kyu // thod pa rdo rje rgyal mtshan dañ //
 de bshin mu tig phreñ dril bu // dgu pas mchog ni rab ster baño // 6 //
 gYon pañi phyag gis phub dañ gshu // shags pa dañ ni kha tvañ ga //
 ril ba spyi blugs mduñ dañ ni // tho ba pi vañ bgrañ phreñ bcas // 7 //
 gshon shiñ lañ tsho phun sum tshogs // lha mo mdses pañi spyen gsum can //
 man da ra yi dbus phyuñ nas // chu bo kun tu gyur nas ni // 8 //
 ho mañi rgya mtsho shes bya bar // mar dañ sbrañ rtsi lta bur hñab //
 shi bañi btuñ bañañ lha mo de // rdo rje rnam snañ mdsad gzugs gnas // 9 //
 rnam snañ mdsad mañi skuñi dbus su // he ru ka ni shu bar hgyur //
 dpañ bo kun dañ mñam sbyor bañi // mkhañ hgro ma yi dra mchog bde // 10 //
 thams cad ro gcig hgyur ba yi // bdud rtsi drag poñi gzugs can ma //
 hphrog dañ bya ba loñs spyod la // de phyir sñiñ po bdud rtsi yin // 11 //
 de bshin thab ni chos hbyuñ grags // glum ni bdud rtsir bsgrags pa ste //
 chañ gañ rdo rje rnal hbyor ma // gañ shig dregs de he ru ka // 12 //
 mdog ni pad mañi dbañ phyug bdag // gañ shig dri de rin chen hbyuñ //
 ro gañ don yod grub pa ste // gañ shig rluñ gi sugs bdag ñid // 13 //
 chañ med pa la ye ses ci // rnam ses kyañ ni ci shig hgyur //
 rnam ses ye ses phun tshogs pas // chañ gis hgro kun rmoñs par hgyur // 14 //
 gnas dañ shiñ dañ tshan do ha // hdus pa dañ ni dur khrod du //
 mchod bya mchod byed hbrel ba yin // bdud rtsi mchod yon mchog yin te // 15 //
 rgyud dañ rgyud gshan gsuñs pa yi // bkra sis bde bañi dgañ ba ho //
 mtshun gyi lha dañ mi rnams dañ // bag ma blañ dañ mchod sbyin las // 16 //
 mkhas pañi mchod sbyin dag lañañ ste // rgyal rigs gYul ñor hñug pa dañ //
 rjeñu rigs bkra sis don du ste // dmañs rigs rnams ni dños grub sgrub // 17 //
 rab byuñ mchod pañi dus dag la // yun riñ bsad pañi spyod yul dañ //
 rab gnas sbyin sreg dus dag tuñañ // gnas rnams rgyu bañi spyod yul du // 18 //
 rnal hbyor ma rnams spyañ drañs te // mchod gnas gsañ sñags bsgrub deñi dus //
 hdi ltar sna tshogs ses nas su // de yi skyon rnams mi brtag go // 19 //

dbaṅ du bya ba bśad par bya // gsaṅ ba pa yi bdag po ṅon //
 bla ma dpaḥ bo rnal ḥbyor ma // mchod ciṅ rjes su spyad par bya // 20 //
 om āḥ hūm shes bya śnags kyis // rtag tu byin gyis brlab par bya //
 ha ho hrīḥ shes bya śnags kyis // sbyaṅ ba daṅ ni rtogs bya ste // 21 //
 yi ge has ni kha dog ḥphrog // ho yis dri ni ḥjoms pa ste //
 yi ge hrīḥ yis nus paḥaṅ bcom // bdud rtsiḥi rnam par bsten par bya // 22 //
 lha gsum la sogs daṅ bral bar // ci ste dam tshig can gyis ḥthuṅs //
 de las dug ḥgyur the tshom med // śnags kyī dños grub mi skye ḥo // 23 //
 su shig chaṅ gis myos ḥgyur ba // de la bgegs ni maṅ po ḥbyuṅ //
 śnags pa chaṅ gis rnam ḥgyur bas // ḥdod la brkam shiṅ ḥkhrig par sred // 24 //
 rgod ciṅ glu ni de bshin len // ḥthab mo la spro rnam par ḥkhrul //
 smod ciṅ ṅams par byed pas kyaṅ // du ḥbod dmyal bar ḥtshed par ḥgyur // 25 //
 rnal ḥbyor ma rnams khros nas ni // de la naḍ daṅ mya ṅan ḥjigs //
 ḥjigs par byed pas rnam gtse nas // sdig can dmyal bar ḥkhrīd par ḥgyur // 26 //
 bla ma la ḥkhu bla ma smod // sems can ḥkhu la sbyin mi bya //
 bdud rtsi de ṅid dug de ṅid // dños grub sgrub pa ḥbras bu med // 27 //
 śnags pas ḥdi dag spaṅ bar ni // śhon gyi saṅs rgyas rnams kyis gsuṅs //
 tsa ruḥi bzaḥ bar ldan pa daṅ // cho gar yaṅ dag ldan pas spyad // 28 //
 rnal ḥbyor rnal ḥbyor maḥi ḥdus pa // cho gar gsuṅs bshin mi slu ste //
 dños po thams cad mñam pas na // skal daṅ skal min brtag mi bya // 29 //
 des na ḥdus pa shes gsuṅs te // dños grub daṅ ni rjes gnaṅ ḥthob //
 śes rab blo daṅ stobs daṅ ni // bde daṅ skal bzaṅ ḥbras rab ster //
 dbaṅ phyug brgyad kyī yon tan kun // bla med ḥbras bu ḥthob par ḥgyur // 30 //
 rdsas skyes de bshin rtsa ba skyes // gau ḍhi pe ṣṭi chaṅ gi rigs //
 śiṅ skyes de bshin bur śiṅ skyes // sa steṅ gaṅ dag skyes rnams te // 31 //
 mā dhvī rnam pa lñar bśad de // pai ṣṭi rnam pa brgyad du brjod //
 gau ḍhi rnam pa bdun yin te // rim pa ḥdi dag śes par bya // 32 //
 rno daṅ kha daṅ tsha ba daṅ // mñar daṅ ḥjam par skye ba ste //
 sna tshogs yul du rnam skyes nas // chaṅ gi miṅ du rab tu grags // 33 //
 chu lha dgaḥ bo bā su ki // der ni gdan du bsgom bya ste //
 me tog daṅ ni gur gum bdug // gtor ma byin nas brtsam par bya //
 cho ga rdsogs pas byas na ni // myos byed mchog ni skye bar ḥgyur // 34 //
 gaṅ tshe grub paḥi chaṅ sems pas // ṅin re ṅin re bya ba yin //
 sbyor ba ḥdi ni mchog tu mdses // grub paḥi myos byed yid dgaḥ ba // 35 //
 śri groḥi sman ni sho ḡnis daṅ // skyu ru ra yaṅ cha bcu daṅ //
 de bshin chu ni bre gaṅ ṅid // pho ba ris ni drug cu gsum // 36 //
 bu ram sraṅ ni gcig bzuṅ ste // ḥdi dag gcig tu sbyar byas pa //
 ḥdi ni grub paḥi chaṅ shes brjod // ṅi maḥi ḥod la btso bar bya //
 skyu ru ra yi myos byed do // 37 //

dhā ta ka yi me tog bzuñ // tsū taḥi me tog so ba dañ //
 ma la ya dañ sa ri ba // rdo dreg śri ku baḷ ka lam //
 ḥdi dag cha ni mñam pa ḥam // bshi cha ru ni rab tu brtag // 38 //
 chu srañ sum cu rtsa gñis dañ // bu ram srañ ni brgyad du ḥgyur //
 ñi ma gsum du chañ ḥdi ñid // ḥbyuñ ba ru ni śes par bya //
 me tog dhā ta kaḥi chañ ño // 39 //
 pa tra ka dañ pho ba ris // btsod dañ nā ga ge sar bzuñ //
 da ḍīm ḥbras bu de bshin tsha // pi pi liñ dañ ḥo mar bcas // 40 //
 bu ram srañ ni gcig ñid de // chu ni bdun ḥgyur sbin par bya //
 myos byed dri ni shim pa dañ // bsil baḥi bdag ñid du ni ḥgyur //
 pa tra kaḥi chañ ño // 41 //
 śiñ tsha e la na la da // legs mthoñ tam la ru pa ti //
 śa ka ra dañ lhan cig sbyar // mkhas pas gcig tu bsres byas la //
 ñi maḥi ḥod la lan bdun btso // grub paḥi chañ ni bla na med //
 kha raḥi chañ ño // 42 //
 śri guḥi rtsa ba las byuñ chu // sbrañ rtsi dañ ni lhan cig ldan //
 mkhas pas rdsas ni dag byaḥi phyir // cha brgyad du ni rab tu sbyin // 43 //
 sbrañ rtsi lhag par sbyar la btso // der yañ ḥbras bu gsum gur gum //
 gla rtsi dañ ni ga bur dañ // gan da pa tra a ga ru //
 dbye bas rab tu sbyar bya ste // 44 //
 thams cad brgya char phye nas ni // dbye baḥi don du sbyar bar bya //
 ñin shag bshir ni khyad par du // ḥbru yi dbus su gshag par bya // 45 //
 chañ ni smin par gyur pa na // myaṅs na gla rtsiḥi drir ḥgyur ro //
 so bha ñdsa naḥi sun pa dañ // sbrañ rtsi bshi ḥbyur ḥgrub par ḥgyur // 46 //
 dbye ba gñis par ga bur dañ // gla rtsi dsā ti pha lar bcas //
 ri dvags dregs par bcas pas ni // chañ ni dri ma med par ḥgyur // 47 //
 dhā ta ka yi me tog dañ // bā laḥi phyed dañ sbrañ rtsir bcas //
 de la slar yañ mtshan ñid ḥdis // bshi chas lhag pas ḥgrub par ḥgyur // 48 //
 gan da pa tra srañ phyed ni // brgya cha dañ ni sbyar bar bya //
 ḥdi ltar ḥdi ñid sgrub pa yis // zla re zla rer sbyar bar bya // 49 //
 sna tshogs chañ gi dbye ba ni // yul dañ rjes mthun gyur shes bya //
 ḥdi ltar chañ gi dbye ba ni // rgyud dañ rgyud gshan las śes bya // 50 //
 myos byed las gshan mchod pa med // mar med sbyin sreg mchod ma yin //
 bla ma dañ bral chos med de // chos dañ bral baḥi grol ba med // 51 //
 myos byed las gshan dam tshig ni // gar yañ ḥbyuñ bar ḥgyur ma yin //
 bdag ñid bsod nams bdañ gis sam // la lar bla ma mñes pas rñed // 52 //
 ḥdi ni myos byed ñes par bstan paḥi rim par phye ba ste
 ñi śu rtsa drug paḥo // //

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de nas de phyir sbyin sreg gi // las kyi khyad par rab bśad bya //
 sgrub pos rgyal srid ched du ni // śhags ni stoñ phrag bcu ru bzlas //
 śnar bśad pa yi cho ga yis // sbyin sreg las ni brtsam par bya // 1 //
 bsgrub byaḥi miñ dañ rnam spel te // śa chen ḥo mar sbyar ba yis //
 rnam rtog med pas sbyin sreg byas // yoñs rdsogs rgyal po ñid du ḥgyur // 2 //
 ba lañ mi dañ lce spyañ śa // chañ dan ḥo mar mñam bsres pas //
 sreg blugs mchog ni sbyin byas te // rtag tu ḥbum gcig sbyin sreg byas //
 groñ khyer mchog ni thob gyur te // dpal ldan rgyal po chen por ḥgyur // 3 //
 tsher maḥi me ni rab sbar la // dug khrag ḥbru mar tsha ba dañ //
 de bshin skra dañ phub mar ldan // mi yi rus pas sbyin sreg bya // 4 //
 skra grol khros paḥi dbaḥ gyur pas // lho phyogs kha bltas gcer bu ḥam //
 śhags pa gos ni nag po gyon // drag poḥi las la ñin phyed dam //
 mtshan phyed na ste gdol paḥi mer // bsgrub byaḥi miñ dañ sbyar baḥi śhags // 5 //
 ña ro drag pos brjod bya shiñ // rtse gcig sems kyis sbyin sreg byas //
 dpuñ bcas stobs kyañ brlag ḥgyur na // gshan rnams la ni smos ci dgos // 6 //
 de nas stobs kyis dregs pa yi // dgra bo bskrad pa bśad par bya //
 rluñ gi phyogs su kha bltas te // śa zaḥi me ni rab sbar la // 7 //
 khva yi gśog pa shag nim pa // nir ya sa yi ḥbru mar bsres //
 las ni mtshan mo bdun sbyar na // the tshom med par skrod par ḥgyur // 8 //
 dbye baḥi las shes grags pa ni // smyo byed śiñ la me sbar la //
 gsañ śhags rig pas nim pa yi // lo ma sbrul gyi śun par bcas // 9 //
 khva dañ ḥug paḥi tshañ bsres te // brgya rtza brgyad ni sbyin sreg byas //
 ḥjig rten thams cad ḥbyed ḥgyur te // sñiñ sdug skye boḥi gñen gyis spoñ // 10 //
 de nas dgug pa bśad par bya // li khri mtshuñs paḥi ḥod bsgoms te //
 bsgrub bya gcer bu rluñ phyogs nas // steñ bltas gYo bar dmigs nas su // 11 //
 stan la rol paḥi gnas pas gnas // gsañ śhags yi ge dsaḥ bzlas te //
 shags pa lcags kyu rab sbyor bas // bsgrub byaḥi sñiñ gi pad mar dbug // 12 //
 skye gnas pad ma dbug byas na // ñes par khams gsum dbaḥ du ḥgyur //
 thod pa dum bu gcig pa ḥam // ma chag sdug ciñ mdses pa la // 13 //
 bsgrub byaḥi gzugs ni rnam par bri // de nas bsgrub byaḥi miñ brjod de //
 dha du ra yi śiñ ñid dañ // ka ra bī ra khrag tu ni //
 yañ dag sbyar bas sbyin sreg bya // 14 //
 gro ga la ni bsgrub byaḥi gzugs // rañ khrag gi vañ bsres pas bri //
 bsgrub bya gos kyis gYogs nas ni // gsañ śhags bzla shiñ sbyin sreg bya // 15 //
 śhags kyi ña ror bcas lus kyis // me tog re re rab bzuñ nas //
 ñi ma bdun du sbyin sreg byas // gañ shig yid la ḥdod pa ḥgugs // 16 //
 de nas gshan yañ bśad par bya // tsan dan dmar poḥi śiñ las ni //
 gzugs brñan byas nas rañ khrag dañ // gi vañ gis ni miñ bris te //
 de bshin bsgrub byaḥi sñiñ gar gshug // 17 //

tsha ba gsum gyis lus la byug // zañs mañi khab kyis dbug bya ba //
 sñiñ ga lte ba gsañ ba ste // bsgrub byañi gnas gsum du ni dbug //
 gañ shig yid la ḥdod pa de // mtshan phyed na ni ḥgugs par ḥgyur // 18 //
 gser mdog can gyi btsag gis skye gnas kyis mtshan ma mñon par bris la
 deñi steñ du lag pa gYon pas bkab nas brgya rtza brgyad bzla bar
 bya ste / gañ gi miñ nas brjod de sñags bzlas na skad cig de ñid la
 ḥoñ bar ḥgyur ro // 19 //

tshub mas khyer bañi śiñ lo blañs la khvañi sgro rtza dañ mchi mas
 bsgrub byañi miñ bris te // gyen du lañs pañi tshub ma la bskur na /
 deñi mod la skrod par ḥgyur ro // 20 //

spreñuñi rus pa la sor drug pañi phur ba byas te / sñags lan bdun
 mñon par bzlas nas / gañ gi sgor sbas pa deñi rigs rgyud chad par
 ḥgyur ro // 21 //

ba lañ dañ glañ po dañ rta dañ boñ bu dañ rño mo dañ / ma heñi
 gnas rnams su sbas na de dag brlag par ḥgyur ro // 22 //

yi dvags kyis gos ma lhuñ ba blañs la mar khu chen po dañ lhan cig
 sha ñeñi snod du sbar te / mar ñoñi bcu bshiñi khyad par la /
 sñiñ poñi sñags bzlas shiñ / mig sman ḥbab pa byas la mig la byugs
 pa des mkhañ ḥgro ma thams cad mthoñ bar ḥgyur ro // 23 //

om bhū ta liñ ge svā hā //

me dbal byab pañi sñags so // 24 //

glañ po cheñi lci ba blañs te / rus sbal gyi khog pañi nañ du bshag
 la khyim du bdug pa byin na ḥdis ni ḥdre śig la sogs pa yañ
 ñes par rab tu shi bar ḥgyur ro // 25 //

om u da ke ma śa kā dsā tā / u da ka sañ bha bā / te śāñ du tañ
 śtsa pa kṣañ śtsa / yi ndro ba ndha ti ma hā ba lañ / ma śa kā
 yi ndra pā śa ba ddhā / yi ndra ba śa ga tā ga tstsha nte / sū ryo
 da ya svā hā //

bshi mdoñi rdo yi dum bu blañs // ḥdi yis lan ni ñi śu bzlas //

phyogs bshi ru ni gshug par bya // 26 //

sbrañ bu mchu riñ bzlog byas pas // yid can rnams ni bde bar ḥgyur //
 bde bas chos ni thob ḥgyur te // chos kyis kyañ ni bla med ḥgyur // 27 //

ḥdi ni sbyin sreg gi cho ga rim par phye ba ste
 ñi śu rtza brgyad pañi // //

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de nas rnal hbyor mañi mtshan ñid // dge ba yañ dag rab bśad bya //
 mkhañ hgro ma ni pad mi nī // lā mā ha sti nī ñid hgyur // 1 //
 kha ṇḍa ro hā śaṅ khi nī // gzugs can tsi tri nī ñid hgyur //
 rigs ni bshi po rañ dños su // mkhas pa yis ni brtag par bya // 2 //
 pa dmi nī yi mtshan ñid bśad // bshin ni dkyil hkhor lta bu ste //
 sna ni til gyi me tog mtshuñs //
 sen mo zañs ḥdra rus sbal rgyab // rkañ pañi mthil ni mñam par gnas // 3 //
 nu ma ta lañi hbras bu bshin // de bshin ba spu hkhyl ba dañ //
 khro gñer gsum can skye gnas mchog // de yi brañ yañ śin tu mdses // 4 //
 glañ chen myos pa lta buñi hgnos // pad mañi dri ldan ñaṅ pañi dbyaṅs //
 reg bya pad ma lta bu ste // pad mañi bciñ ba ḥdod bsten bya // 5 //
 skra dañ nu ma nas bzuñ nas // mchu ni so yis btsir bar bya //
 bha gar sor mo gshug de ltar // pad ma ni la ḥdod par bya // 6 //
 de nas ha sti nīñi mtshan ñid // de bshin yañ dag bśad par bya //
 chañ gi dri can byin pa sbom // sna yon ba spu hkhyl ba yañ // 7 //
 ḥdod pas myos śiñ sred pa dañ // lus ni sbom shiñ mi srūn pa //
 u ra spho tañi bciñ ba yis // de la rol par bya ba ste //
 ri luñi rnam pa ha sti nī // 8 //
 mgor ni sor mos bsnun bya shiñ // drag tu hkhyl ciñ nu ma mñe //
 kha la rēg ciñ sos gdab bya // mkhas pas sen mos drañ bar bya // 9 //
 bśad kyi ña ro ha sti nī // glu dañ rol mo mñon par dgañ //
 mtshan ñid ḥdi dag yañ dag ldan // ha sti nīr ni śes par bya // 10 //
 śaṅ khi nī yañ bśad bya ste //
 skra riñ sna yañ riñ ba ste // ha cañ skem min sbom pa min //
 nu ma na rañ kañi hbras mtshuñs // sho dañ ḥo mañi ston mor dgañ // 11 //
 lag pa gYon pas skra nas ni // bzuñ bas dgañ ba bskyed bya shiñ //
 so yis mchu ni btsir bar bya // śin tu dgañ bas drag par ni //
 gshib dañ sñiñ gar sen mos brud // 12 //
 boñ bu yi ni dri ldan dañ // ba lañ lce ltar rtsub pa ste //
 bya rog sgra can śaṅ khi nī // mtshan ñid ḥdi dag yañ dag ldan //
 rtag tu śaṅ khi nī shes bśad // 13 //
 de nas tsi tri nī yañ bśad //
 lus thuñ de yi brañ rñams mdses // nu ma dpal hbras lta bu ste //
 śin tu khro shiñ ño tsha spaṅs // rtag tu rtsod pa la dgañ shiñ // 14 //
 byin pa phra shiñ gan rkyal ñal // mchu hphyañ phug ron gyi ni skad //
 śa yi dri dañ ldan pa dañ // dpuñ pa rgyas pa tsi tri nī //
 dgañ bas rol pa bśad bya ste // 15 //

thog mar lag pas bha ga btsir // ho bya nu ma mñe ba dañ //
 mgo la sor mos bsun bya shiñ // lus ni bskum pas dgañ ba dañ //
 drag pa ñid du hkhayud par bya // mchu ni hñib tu gshug par bya // 16 //
 sdeb sbyor tshigs bcad las bsad pañi //
 mtshan ñid hñi dag yañ dag ldan // tsi tri pñi ni gzugs can hgyur // 17 //
 de nas gshan yañ hpho ba yi // dbye bañi mtshan ñid yañ dag bsad //
 phyi yi hpho ba rags pa ste // nañ gi bdag ñid phra bar bsad // 18 //
 spyi bor bde chen hkhor lo ste // pad ma hdab ma bshi pa ni //
 phra ba byañ chub sems kyi gnas // thams cad brten pañi gzugs yin pas // 19 //
 byañ chub sñiñ poñi ño bo ñid // sa bon gyur pañi pha rol tu //
 pad ma hdab ma sum cu gñis // de yi dbus kyi yi ge ha //
 hog tu bltas pa bde ba hdsag // 20 //
 byañ chub sems bdag zla ba ni // cha ni bco lñañi bdag ñid can //
 rtag tu bde ba chen por hñab // rnal hñyor ma ni cha bcu drug // 21 //
 de yi logs ni gñis po ru // la la nā dañ ra sa nā //
 ā li kā li rañ gi dños // rgyu dañ hñras buñi rañ bshin gyis //
 dgañ ba bshi yi gzugs can ma // 22 //
 lhan cig skyes dgañi rañ bshin dañ // gñis med mchog gi dbañ phyug ma //
 kun rdsob kun da lta bu ste // don dam bde bañi gzugs can ma //
 sañs rgyas byañ chub sems rñams kyi // rten de rdo rje hñsin pa ho // 23 //
 mgrin par loñs spyod hkhor lo ste // dmar po hdab ma bcu drug pa //
 de yi dbus su yi ge om // de yi steñ gi lceñu chuñ gi //
 bu gañi lam nas bdud rtsi ni // rgyun mi hñhad par hñab pa yin // 24 //
 sñiñ gar chos kyi hkhor lo ste // sna tshogs pad ma hdab ma brgyad //
 de yi dbus su yi ge hñm // hog tu bltas pas gnas pa ste //
 de yi steñ phra bañi pad ma ni // tshañs pañi gnas kyi rñam pa hñdra // 25 //
 de yi dbus kyi rñam śes ni // rtag tu hñchar ba thams cad khyab //
 rañ byuñ ye śes kyi ni rten // rñam śes mchog gi dbañ phyug go // 26 //
 lte bar pad ma mdog sñon po // hdab ma drug cu rtsa bshi pa //
 de yi dbus kyi yi ge om // nor bu bshin du hñbar ba yin // 27 //
 de hog phra bañi pad ma ni // mdud pañi gnas su gshag par bya //
 stoñ phrag bdun cu rtsa gñis kyi // rten dañ rtsa bar brjod pa yin // 28 //
 śes rab rañ bshin la la nā // thabs ni ra sa nā ru gnas //
 de dag dbus su son lha mo // om yig sna tshogs gzugs can ma // 29 //
 lha mo sku bshiñi bdag ñid can // dños grub thams cad rab stsol ma //
 kun la bde chen rab stsol la // rtag tu yañ dag bdag phyag htshal // 30 //
 dños po gañ dañ gañ gis ni // mi rñams yid ni yañ dag sbyor //
 des deñi bdag ñid hgyur lha mo // sna tshogs gzugs can nor bu bshin // 31 //

śes rab me yis bskyod pas yul gyi dños po rnam par dpyad na rgyun dañ bral //
 gtum mo hbar shiñ rnam par hphro bas dri ma med ñid
 yañ dag rig ciñ gsal //
 phuñ poñi rnam par rtog pa bsregs śiñ dmigs pa med pañi
 rañ rig hdsag pa dañ //
 dños po thams cad mñam ñid bdud rtsi nam mkhañ khyab ciñ
 yañ dag go hphañ ldan // 32 //
 de nas gshan yañ thig leñi gzugs // hpho ba yañ dag bśad par bya //
 yar ñoñi tshes gcig nas bzuñ nas // ji srid ña yi bar du ste // 33 //
 yar ño yi ni tshes gcig la // rkañ pañi sor mo yi ge a //
 tshes gñis byin par yi ge ā // tshes gsum brla la yi ge i //
 bshi pa skye gnas yi ge ī // lña pa lte bar yi ge u //
 drug pa sñiñ gar yi ge ū // bdun pa nu mar yi ge ʀ //
 brgyad pa mgrin par yi ge ʀ // dgu pa lag mthil yi ge ʀ //
 bcu pa mkhur tshos yi ge ī // bcu gcig mig tu yi ge e //
 bcu gñis sna rtser yi ge ai // bcu gsum dpral bar yi ge o //
 bcu bshi mtshog mar yi ge au // ña la spyi gtsug gYas gYon du //
 yi ge añ aḥñi ño bo ñid // 34 //
 mar ñoñi tshes gcig nas bzuñ ste // ji srid gnam stoñ gi ni bar //
 de ñid kyis ni hpho bar hgyur // gYon par ā li zla ba ste //
 phra ba yi ni rañ bshin ñid // gYas par kā liñi ñi ma ste //
 rags pa yi ni rañ bshin no // 35 //
 byañ chub sams bdag dbye ba yis // de bshin hpho ba bcu drug yin //
 thun phyed kun spyod dbye ba yis // hpho ba bcu drug dag tu bśad // 36 //
 zla ba hdsin dañ ñi ma hdsin // thig le hgog dañ nam mkhañ hgog //
 hdi dag dañ ni yañ dag ldan // hpho ba bcu drug śes par bya // 37 //
 rnam par mi rtog bde ba che // mñon hdod ye śes kyi ni gzugs //
 hdi ni dgañ shiñ bde bañi khyim // sgo yi them skas dañ mtshuñs paño // 38 //
 hdi ni rnal hbyor ma bshi dañ / hkhon lo bshi yi rim pa dañ /
 byañ chub kyi sams hpho ba bstan pañi rim par phye ba ste
 so gcig paño // //

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de nas ye ses hbyuñ ba yi // dños grub dsom pa bsad par bya //
 sna tshogs tshul gyi thabs rnams ni // dños grub rnams kyi rgyu yi mchog // 1 //
 phyi dañ nañ du bcas pañi lus // nam mkhañ lta bur dri ma med //
 hdi ltar bdag ñid mkhañ mtshuñs par // rtag tu grol bañi bdag ñid mthoñ // 2 //
 lus med thog ma tha ma med // sgra la sogs pañi yon tan bral //
 gñis pa las ni rnam grol ba // rnam pa kun tu cir yañ gnas // 3 //
 dños med dños po la brten nas // brten pa med par dños por bya //
 yid med yid ni byas nas su // cuñ zad tsam yañ mi bsam mo // 4 //
 stan la gnas nas bla ma yi // brgyud par brtan par byas nas ni //
 de bshin mkhañ dañ mtshuñs pa yi // ro gcig sams ni bsgom par bya // 5 //
 bsam gtan gzuñs las rnam par grol // rtog geñi sbyor ba rnam par spañs //
 sams byuñ sams su brtan gyur pa // hgro lañañ rañ bshin tshul de bshin // 6 //
 mkhañ mtshuñs nam mkhar yañ dag gnas // sel gyi nor bu dag pa bshin //
 thog ma tha ma med pañi gzugs // spros bral dbañ poñi spyod yul min // 7 //
 byuñ ba med ciñ snañ ba med // thams cad stoñ pa ñon moñs med //
 hgro bañi sgron ma srid pa yi // hchiñ ba hjoms śiñ tshig brjod bral // 8 //
 yid kyiñañ spyod yul ma yin te // gñis ldan rnam grol ñon moñs med //
 don dam grol ba rab stsol bañi // hpho med de ñid la phyag htshal // 9 //
 ji ltar de ñid la reg nas // bsam pa kun gyis bsam du med //
 gañ tshe bsam du med sams pa // de tshe bsam gyis mi khyab hgyur // 10 //
 sams can ji bshin bsam med de // bsam med ji bshin rgyal bañañ de //
 gañ phyir bsam bral sañs rgyas kyis // bsam pa hdi ni rab tu bsad // 11 //
 bsam gyis mi khyab sams de la // bsam pa kun gyi bgrod las hñas //
 sna tshogs rtog pañi rtog pa med // chags med bde ba chen po ste // 12 //
 rnam pa thams cad kyi ni mchog // dbañ po kun hñas rnam pa med //
 dños dañ dños med bdag ñid de // dños dañ dños med rnam par spañs // 13 //
 bems po min phyir bdag ñid rig // mi ses rnam par mi mthoñ baño //
 gzugs med gar yañ mi gnas pa // hgyur ba med ciñ brtan pa ho // 14 //
 dños po ped pañi chos rnams la // blañ dañ dor ba gañ la shig //
 blañ bya dañ ni dor bya yi // chos kun rmi lam ji bshin no // 15 //
 dgañ ba yoñs su ses pa yis // ses rab pha rol phyin pa mchog //
 dgañ bañi hbras bu la gnas pa // hdi ni dños med byañ chub bo // 16 //
 gñis po ro gcig dbyer med pa // dgañ bañi bde ba chen po ñid //
 ses rab sñiñ rjeñi dbye ba ni // sgron ma dañ ni hod zer bshin // 17 //
 hdi gñis mi phyed bdag ñid ni // ro gcig dños poñi sams yin no //
 ses rab thabs ni mñam sbyor bas // rdsogs pañi byañ chub sgrub byed pa // 18 //
 de ñid la ni bla med pañi // sañs rgyas kun rnams rab tu bshugs //
 dbyer med rnam par yañ dag rig // gañ shig gnas pa rdo rje sams // 19 //

ji srid rdsogs paḥi byañ chub rgyur // bde bas sdom par byas na ni //
 sgrub pos bde mchog rdsogs par du // de srid de ni myoñ bar ḡgyur // 20 //
 mdses paḥi sgyu ma rnam ḡphrul dag la de śes ji bshin ñid //
 dgaḥ dañ skyo ba thams cad mñam pa ñid du rab tu spyad //
 ḡjigs par byed paḥañ med ciñ bde ba ḡbyuñ baḥañ yod ma yin //
 de ñid kyis ni sgrub po de bshin ñid bdag rjes su ḡgro // 21 //
 e maḥo bde chen ḡdod pa yis // sa gsum po ni gañ ba ste //
 e maḥo shi baḥi bde ba ḡbab // sna tshogs mñon par byañ chub rgyas // 22 //
 e maḥo bde baḥi bde chen po // e maḥo ji ltar ji ltar bzaḥ //
 e maḥo lhan skyes bdag ñid che // chos rnam kun gyi ño bo ñid // 23 //
 ḡgro ba chu yi zla ba bshin du mthoñ ba dañ //
 thos pa brag cha dañ ni mtshuñs par yañ dag ḡjug //
 sams kyañ mya ñan smig rgyu lta bur blta bya shiñ //
 ḡdi ltar bzaḥ dañ btuñ ba nam mkhaḥ lta bu ste // 24 //
 dri ni nam mkhaḥi me tog mtshuñs par mnam pa dañ //
 yid ni ñi ma zla ba bshin du khyab par bya //
 yañ dag gnas deḥañ ri rab dañ ni mtshuñs pa yin //
 gshon mu ma yi rmi lam de bshin dmigs par bya // 25 //
 tha sñad dag ni sgyu ma mig ḡphrul lta bur bgrod //
 ḡdi dag ji bshin lhan skyes bde ḡbyuñ de bshin te //
 srid pa rañ bshin bral shiñ bsam gyis mi khyab gzugs //
 rtag tu ḡchar ba bde gśegs lam mchog phyag ḡtshal bstod // 26 //
 mchod pa thams cad yoñs spañs te // bla ma mchod pa yañ dag brtsam //
 de mñes pas ni kun mkhyen paḥi // ye śes mchog ni thob par ḡgyur // 27 //
 bla med mdsad paḥi slob dpon ni // rdo rje sams dpaḥ rab mchod na //
 de yi bsod nams ma byas ci // dkaḥ thub ma bsten ci shig yod // 28 //
 ḡjigs dañ sdig pa spañs pa dañ // bden pa dañ ni ldan pa ñid //
 dam tshig spyod pa sruñ byed pa // de la rim pa rab bstan bya // 29 //
 he ru ka dpal mñon brjod rgyud // klog gam ḡchañ ñam bris nas ni //
 dños grub rdsu ḡphrul skal bzañ dañ // byañ chub sams dpaḥañ thob par ḡgyur // 30 //
 dpaḥ bo kun dañ mñam sbyor baḥi // mkhaḥ ḡgro ma yi dra ba sdom //
 dpal sdom ḡbyuñ baḥi rgyud la ni // gañ tshe sgom shiñ sams byed na //
 loñs spyod che shiñ bde ba che // dbul baḥi sdug bsñal ḡjoms par ḡgyur // 31 //
 mos pa du maḥi sams can la // spyod pa sna tshogs ston mdsad de //
 sna tshogs tshul gyis ḡdul ba la // thabs kyañ yañ dag bstan pa yin // 32 //
 zab moḥi chos ni bstan pa la // gañ shig mos par ma gyur kyañ //
 smad pa dag tu mi bya ste // stoñ ñid sñiñ rje mi phyed paḥi // 33 //
 chos ñid thams cad bsam mi khyab // sañs rgyas rol pa bsam mi khyab //
 mkhaḥ ḡgro ma yi tshogs brten paḥi // he ru ka dpal yañ dag sbyor // 34 //

sems can mos pas hjug pa rnams // de dag kun la dgaḥ ba ste //
 mkhaḥ hgro kun dañ mñam sbyor baḥi // he ru ka dpal go hphañ gnas // 35 //
 ḥdi ni rim par phye ba ste / so gsum paḥo // //
 // dpal he ru ka mñon par brjod paḥi rgyud chen po ḥbum phrag
 gsum pa las lhan cig skyes pa ḥbyuñ baḥi rtog pa las btus pa /
 rnal ḥbyor ma thams cad kyi gsañ ba klags pas ḥgrub pa // dpal
 sdom pa ḥbyuñ baḥi rgyud kyi rgyal po chen po rdsogs so //

CHAPTER II. EXPLANATION OF THE PROCESS OF ORIGINATION.¹

The venerable lord said:

'Well done! Well done! O Vajrapāni! You have praised the origination of the secret. Then, I will explain the meditation upon the process of origination (1).

In accordance with the nature of their various deeds (karman), creatures are of four kinds according to their mode of birth: oviparous², viviparous, creatures produced from moisture and beings born apparitionally (2). Geese, cranes, peacocks, parrots, thrushes and so on are oviparous; elephants, horses, oxen, buffaloes, asses and human beings are viviparous (3). Worms, insects, butterflies, fishes and so on are creatures produced from moisture. Deities, infernal beings, (beings in) the intermediate existence (between death and rebirth) (4), beings of the first aeon (prathamakalpika) and so forth, they are beings born apparitionally.

(In the continents:) Pūrvavideha, Aparagodāni and Uttarakuru (5), live³ people of great wealth, who are dull, torpid and ignorant.

1

It is rightly noticed by Tson kha pa (op.cit. Vol. 157, 5-5-5 f.) that this explanation of utpatti-krama of the Saṃvarodaya is very peculiar. He says: 'In the first chapter of the Saṃvarodaya, questions are put about the utpatti-krama; the answer is given in the second chapter. In this chapter, the following things are mentioned: the four modes of birth; the four continents of mankind; three of these are the lands of enjoyment, and the fourth Jambudvīpa, is the land of deeds; the fact that the most excellent part of this (Jambudvīpa) is the middle country; the four kinds of fruits which depend on the ways of abstaining from desire; the fact that deeds done in the past cause death and birth to people who do not understand Mayopama-samādhi; the fact that after death one stays in antarābhava; the manner in which one is placed in the womb according to the union of the father and the mother; and the manner in which one comes into the world from the womb. But, by these things, the utpatti-krama is not (truly) explained; to examine the utpatti-krama by comparing it to birth, death and antarābhava is nothing but stating similarity (mthun yul). He also says that in the tantras of the Saṃvara literature this way of explaining utpatti-krama by comparing its features to birth, death and antarābhava occurs only in this tantra.

2

andaja and jarāyuja are mentioned in ch. 9 of the Abhidhānottara; but the context is very different.

3

saṃvartya is difficult to explain; we relied provisionally on tib. yañ dag htsho.

The people of these three continents neither distinguish nor investigate⁴ (6). Jambudvīpa is proclaimed to be the land of deeds for him who is well born there. Deeds, good or evil, may be inferior, middling, or superior. Here (in Jambudvīpa), the fruition (of deeds done in) former birth is seen in all beings (7); they are defiled⁵ by self-conceit and envy, they are false, fraudulent and haughty, darkened⁶ by greed, anger and folly and so on, and afflicted by old age⁷ and illness (8).

People, the chosen and the best in Jambudvīpa, are born in the middle country. They are slow or medium or sharp as to their faculties of sense; and their birth depends on good deeds in former lives (9). Birth as a man is the first great fruit; to renounce one's own household is the obtaining of the second; to complete the renunciation for the sake of merit⁸ is the third, and the obtaining of concentration of the mind is said to be the fourth great fruit (10).

People, in whom the impressions of the defilements (kleśa) have been strengthened since beginningless time, do not understand the Māyopama-samādhi⁹ (the meditation on the similitude of the phenomena to illusion) (11). Thus, deeds done in the past cause death and birth.

As long as a man does not possess the totality¹⁰ (of conditions), he stays in antarābhava (the intermediate existence between death and rebirth) for seven days (12). A being in antarābhava is, like a traveller, (drawn) by means of the cord of karman, born in (one of) the six conditions of existence (gati) (13).

⁴ MS A nirvīkalpādicārinah and also tib. possibly suggest the reconstruction nirvīkalpavīcarīnah; but, tib. taken alone suggests nirvitarkavīcarīnah.

⁵ tib. shows that the translator took duṣṭa as a noun 'hate', and that he took this phrase as a bahuv. Pañj. agrees with tib.

⁶ tib. omits -andha.

⁷ tib. rims = jvara 'plague'.

⁸ Pañj. de bshin gśegs paḥi bstan pa la rab tu ḥbyuḥ ba; 'to join the priesthood according to the doctrine of the tathagata'.

⁹ See Pañcakrama, edit. by de la Vallée Poussin, Louvain, 1896, IV-6.

¹⁰ Pañj. tshogs pa ni skye baḥi rgyu mthah dag ste "'the totality" means all the causes of birth'.

One should regard the state of him who is born in this world as coming from the union of the mother and the father, and so on (in the following manner): Vehement joy¹¹ is caused to enter through the way of the mouth (14). Consciousness, as if riding on horseback, mounted on the chariot of the wind, arrives very swiftly in a mere moment (15), arousing seventy-two thousand veins in the same moment, and reaches the highest joy (that is) āli (vowels) and kāli (consonants) melted together (16). It exists between semen and blood in the form of a dot (bindu). The first (stage of it) is in the shape of kalala, and the second (stage) is arbuda (17). In the third stage, it appears as peśī; and the fourth is that of ghana; and being urged by the wind, it assumes the form of flesh (18). After the lapse of five months from the seed the five members are produced. After seven months the hair of the head and the body, nails and the mark of sex appear (19). In the eighth month, sense-organs and definite shape are manifested; in the ninth month it is completed; and in the tenth month consciousness appears (20).

Kalala is the form of Akṣobhya; arbuda is Ratnasambhava; peśī corresponds to Amitābha, ghana to Amoghasiddhi and prasākha to Vairocana; thus it manifests the five aspects (21). Akṣobhya is urine and the menstrual fluid¹²; Amitābha is of the nature of semen; Ratnasambhava is nothing but a tubercle (pinda¹³); and as the mixture of them exists Vairocana (22).

There are two veins in the middle of the yoni (the female organ) and likewise to the left and the right. One should know that semen is on the left and the menstrual fluid on the right (23). The union of both, (that is,) oneness, is dharmadhātu (the sphere

11

tib. śin tu dgah dañ bcas stobs kyis; 'through the energy which goes together with extreme joy'. Panj. śin tu hes par dgah bahi stobs agrees with tib.

12

From the context, 'Akṣobhya is urine and (Amoghasiddhi is) the menstrual fluid'. Panj. treats urine, the menstrual fluid and semen separately; therefore, it does not deny the possibility of connecting Amoghasiddhi, which does not occur in this verse, with the menstrual fluid.

13

Panj. goñ bu tsam shes pa ro la sogs pa rnam hduṣ paho "nothing but a tubercle" means the collection of sedimentary substances and so on'.

of dharmas) by its nature.¹⁴ Karman is obtained by means of the seed, which is made to move to and fro by winds (24). It is certain that it (the seed) faces the aperture of the yoni, that is, "the origin of dharmas". Dwelling on the right side of the abdominal cavity, it is facing "what is sitting upon the hams".¹⁵ Prajñā, residing on the left side, would be facing the womb (25).

A man of good intellect should discern the right moment, at the time when the process of placing the seed occurs. The wind which circulates on the right side will always be a man (26). The wind which circulates on the left side will certainly be a woman; and the seed existing between both will always be a hermaphrodite (27).

One should know that the sphere of water belongs to the father; the sphere of fire belongs to the mother. Skin, flesh and blood comes from the mother; so it is said (28). Tendon, marrow and semen are said to come from the father. The aggregate of those six is pinda (the globular body), as is said by Vajrasattva (29).

Rūpa (material form), vedanā (perception), saṃjñā (conception), saṃskāras (formative tendencies) and viññāna (knowledge) are identical with the nature of the five buddhas; the origination of (the five) skandhas (constituent elements) is determined (30). Recognizing (the process of) birth to be the process of origination (utpattikrama), a man should attain the state of the completely enlightened (samyaksambuddhatva).

This is the complete knowledge of the skandhas as told by him who tells the truth (tattvavādin).

Chapter two: explanation of (the process of) origination.

14

tib. chos kyi dbyiñs kyi rañ bshin no and Pañj. chos kyi dbyiñs kyi rañ bshin nid should be translated 'is nothing but the nature of dharmadhatu'; but it is not possible to decide whether or not it agrees with the reading of all MSS except A: they read dharmadhatuśvabhavatah.

15

From the context, MS A utkutukasthito might possibly be taken as a modifier of upāya; '(upāya) is sitting upon the hams'. But this does not show to what this upāya is facing (abhimukham).

CHAPTER III. EXPLANATION OF THE PROCESS OF COMPLETION.¹

'Now, I will explain the contemplation of the process of completion; by merely understanding this a man may speedily attain fulfilment (siddhi) (1).

Depending upon the mandala of body (kāya), the body (vigraha) of dharma and the body of enjoyment (sambhoga) exist; it completes the process of perfect enlightenment, so it is called the mandala of body (deha) (2). A yogin inferior or medium should meditate on (the process of) origination; this is the meditation on mandala (for him). The superior yogin should contemplate the mandala of the aspect of instantaneousness to be only-mind; this is the contemplation of the process of completion through the yoga of the aspect of instantaneousness (3).

The three worlds are in themselves the pavilion (of the mandala); living beings (in these worlds) and nothing but deities

1

bTsoñ kha pa relates this chapter to pañca-krama as follows: 'utpanna-krama is mentioned in the third chapter (as follows): by the manner in which one imagines deities of utpanna-krama through "instantaneousness" (verse 6), various "means and power of compassion" (verse 8) and by the mention that "the interpenetration (yuganaddha) (of these two) occurs without exertion, and is in itself the mandala, the highest essence" (verse 9), Yuganaddha-krama (is mentioned). By the mention that "neither is it non-existence, as it is without interruption and its origination, in the conventional sense of the word, is possible. Its own essence being the joy innate (in everybody), it is inherent (sahaja) in every dharma. It is based upon itself (svādhiṣṭhāna), as it is self-existent" (verses 13, 14), Svādhiṣṭhāna-krama which has abandoned the side of non-existence and interruption, for the reason that the origination of the illusional body (māya-deha), in the conventional sense of the word, proceeds from the illumination, (is mentioned). By the mention that "the clear and perfect awakening (abhisambodhi) to the great pleasure (mahāsukha) is the highest mahāmudrā" (verse 16), (Sukha-) abhisambodhi-krama (i.e.) Prabhāsvara (-krama) is indicated.' (Vol. 157, 6-1-6 f.). Tsoñ kho pa says that Vajrajāpa-krama is mentioned in the fifth and sixth chapter of the Saṃvarodaya. For further references to the correspondence of Sukhabhisambodhi-krama and Prabhāsvara-krama, see Shinten Sakai: Chibetto-mikkyo-kyori no Kenkyu, Koyasan, 1956, p.114 f.

of the mandala; and in the middle of them, the yogin is the predominant deity of the mandala through the aspect of instantaneousness² (4).³ By the spell (mantra) Om āh hūm are signified the mandalas of body, speech and mind. Heavens, the earth and regions under the earth will instantaneously be of the one and the same figure (5). Through the yoga of the aspect of instantaneousness, the spell of instantaneousness should be recited; "the real pleasure of a multitude of ḍākinīs (ḍākinījāla) united with all the heroes" will result (6).

It is of the nature of the four dhātus(spheres), (the five) skandhas and likewise the six viśayas (object of senses). It is the wisdom of Heruka and the goddess; it should not be considered to be separated (7).

The circle (cakra) is sealed with the seal of suchness (tathatā, the real state of things); it is also emptiness (śūnyatā) like the sky. Tathatā is Nairātmyā⁴ and also the whole world; (Heruka is) the means (upāya) which is the power of compassion (8). The interpenetration (yuganaddha) (of those two) occurs without exertion, and is in itself the mandala, the highest essence (sāra).⁵

2

jhatitākāra occurs in ch. 56 of the Abhidhanottara (Vol. 2, 84-1-2). Chapter 53 of Skt. MS No. 173 of University of Tokyo, 170 b, l.4; chapter 55 of No. 474 of University of Tokyo, 200 b, l.1. A verse, identical with this one occurs in ch. 12 of the Yoginīsaṃcārya (Vol. 2, 240-2-4).

3

These two verses are quoted by bTsoñ kha pa (op.cit. Vol. 157, 12-5-8 f.). In this case he does not indicate the source, but just says 'in the commentarial tantra'.

4

Pañj. 'The whole world the true nature of which is tathatā is nothing but Nairātmyā; and she is also embraced by the vajra whose essence is the great pleasure (mahāsukha) and the great compassion (mahākaruṇā)'. The fact that the female partner of Heruka is called Nairātmyā is to be noted; this name, which is merely the name of the predominant goddess of the Hevajra-tantra, does not occur, at least, in the Laghusaṃvara and the Abhidhanottara.

5

These three lines are quoted in bTsoñ kha pa (op.cit. Vol. 157, 13-1-2 f.). The last line is related to Yuganaddha-krama of pañca-krama. See n. 1.

People try to grasp it by means of reflection and discrimination⁶; but it is unthinkable and indiscriminable (9).

It is the best of all the aspects; it is everything; still it is without aspect; and it is with the faculty of causing perception of pleasure. And, it is of the essence of existence and non-existence; it causes existence; and yet it is risen by itself (nityodita)⁷(10).

It is without superimposition⁸, without exertion and is the great pleasure (mahāsukha) which is ever-risen (nityodita). It arises through its own nature of being unproduced, when it itself is attained (11).

It is to be known introspectively as it is not senseless; it is neither a knower nor a seer.⁹ It is not unchangeable as it is without shape; still it is eternal as it does not change (12). Neither is it non-existence, as it is without interruption and its origination, in the conventional sense of the word, is possible. Its own essence being the joy innate (in everybody), it is inherent (sahaja) in every dharma (13). It is based upon itself¹⁰, as it is self-existent¹¹; it is intact, as it is without destruction.

Contemplation (of it) is also of this kind, as it is the perception of the taste of non-origination (14). Because, prajñā-wisdom, which makes them comprehend śūnyatā, is itself dhyāna (meditation). Thorough perception of every dharma is itself

6

tib. rnam par mi rtog sbyor bsams kyañ = cintā-avikalpayoge 'pi ? Pañj. gives only the first word of this pāda, i.e. 'sems'; this suggests that it reads citta-avikalpayoge 'pi = MSS BID. cintā- and citta- are paleographically indistinguishable. See J. Brough, op.cit., p.360.

7

For this pāda, tib. 'it is ever-risen (or always existent) as the worldly existence (bhava)'.

8

tib. sna tshogs spros pañi rtog pa med suggests nānāropam (= MSS BCDEP); but this is untenable.

9

Pañj. 'nor is it seen'; mig la sogs pañi dbañ pañi bgrod bya ma yin pa ñid las mthoñ bya min paho.

10

It is difficult to translate svādhiṣṭhāna. Our translation 'it is based upon itself', which is still provisional, depends on Pañj. rañ byin brlab dañ rañ byuñ ste / shes pa rañ ñid la gnas pañi phyir ro. But in verse 19, 'self-blessing'.

11

These five pādas are related by Tsoñ kha pa to Svādhiṣṭhāna-krama of pañca-krama. See n. 1.

contemplation (bhāvanā), but it is not (merely) the contemplation (as the means to attain the perception) (15). Likewise, the clear and perfect awakening (abhisambodhi) to the great pleasure is the highest mahāmudrā ("the great seal").¹² Those (various aspects of it) have been shown distinctively for the sake of making people enter into the truth of dharmas (16). Those are manifested only through the teaching of a good master; not in another way.

The samvara of every buddha is situated in the characters (of the word) "Evam"¹³ (17). Deeds of body, speech and mind are the one and only samvara in which every aspect of the world is gathered.¹⁴ The Samvara is the best pleasure (sukhavarā), the enlightenment (bodhi); it is neither spoken nor shown (18).

12

Tsoñ kha pa relates this line to Sukhābhisambodhi-krama. See n.1

13

Pañj. explains the meaning of "Evam" as follows: 'To explain in what "those" are manifested "through the teaching of a good master", "the samvara" and so on are told. This is explained as follows: The character e of beautiful appearance, which is adorned with the character vaṃ in its centre, is the origin from which all the pleasures derive, and is the casket of the Buddha-jewel. This is to be explained as follows: In the event of consecration, in the union of vajra and padma, this, which is of the essence of the fourth consecration (caturthābhiṣeka), becomes distinct through the power of destroying the moon in the proper way according to the instruction of a good master. Or, the character e is of the essence of prajñā; it is the essence of nirmana-cakra (the body of emanation) and of sambhoga-cakra (the body of enjoyment), and exists on the navel and on the throat. The character vaṃ is of the essence of upāya and is itself the essence of sarvadharmamahāsukha-cakra (or, perhaps dharma-cakra and mahāsukha-cakra) and exists in the heart and on the top of the head. If a man imagines (these two i.e. e and vaṃ) united in the manner of saṃputa, sahaja-ananda befalls him. Or, if a man makes the character vaṃ, that is, the mind enter into the character e, that is, tathatā (the true state of things), the same thing as is told before happens to him. This is explained by the fact that the act to make the mind enter into śūnyatā is to make (these two) one and of the same taste; it does not mean the union with the birth-place'. (Vol. 51, 80-2-1 f.). Arguments of this kind are quite commonly advanced in connection with evam maya śrutam. Ratnarakṣita mentions various ways of giving a secret signification to it (Pañj. Vol. 51, 74-4-6 f.); but this is not always coherent with the above-mentioned argument about "Evam". See Hevajra, I, 1, 22; btsoñ kha pa, op.cit. Vol. 157, 11-1-2 f..

14

See Hevajra, I, x, 41; Part I, p.139.

It is the secret of all the buddhas; it is the assembly (of all the buddhas), the highest saṃvara.¹⁵

This process of self-blessing has indeed been manifested through the skill of the good master (19).'

Chapter three: explanation of the process of completion.

15

These three lines are quoted in Tsoṅ kha pa (Vol. 157, 10-4-6) as an illustration of the meaning of saṃvara.

CHAPTER IV. PURITY OF DEITIES AS THE FOUR ELEMENTS, THE FIVE
ASPECTS AND THE SIX OBJECTS OF THE SENSES.

'Then, I will explain the nature of the four elements. Whatsoever it may be, every thing (in the world) is composed of (the four) elements (1).

Earth is that on which things exist; by fire everything is cooked. And, things are melted by water and moved forth by wind (2). Things exist in the sky, the region of śūnya, so they can originate in every place. Wherever one (of the four) exists, there exist everyone of the four (3).

Grasses, creepers and trees have only the consciousness of inanimate beings¹; living beings in the six conditions of existence (gati) live with consciousness (4). Thus, there will be totality as individuals (pinda) everywhere; know the worldly existence (in this way), you, men of good understanding!²

At the hour of death of living beings, wind is driven away everywhere (5). Fire abandons (its warmth³) at this moment and water will always become dry. Senselessness will spread⁴ in every articulation at all times (6). Only the element of earth remains as the hardness of body and so on. Thus, individuals are born or die, but the four elements are omnipresent (7).

Deities, demons (asura) and human beings are not born without these elements; deities and guardian gods of the world abide together (with the four elements) everywhere (8). They (the four elements) are always the object of thought and contemplation in all the vedas and canonical books; they are omnipresent, and upon them is based everything produced from the earth⁵ (9).

¹ jada vijñānamātrakaḥ (= MS A) '... are unintelligent (or motionless) and have only consciousness' is also possible.

² tib. 'Thus, all the beings in the world (or worldly existences) are to be known by the man of wisdom'.

³ Skt. omits a word corresponding to tib. drod.

⁴ For gata tib. de nas = tada ?

⁵ tib. 'they are omnipresent, and exist in everything produced on the earth'.

It is agreed in every treatise that the four elements are the best⁶ and the most excellent. Wind is seen to be the breath of life (prāṇa); fire is the characteristic of life (10). Water is of the nature of amṛta; and earth is nothing but the place where the deity always exists. Consciousness (viñāṇa) is the highest lord (11). The wisdom (jñāna) occurs depending on it⁷; and aspects of the wisdom are five deities.⁸ Rūpa, vedanā, saṃjñā, saṃskāras and viñāṇa are respectively (12) ādarśa (-jñāna) (the mirror-like wisdom), saṃatā (-jñāna) (the wisdom of sameness), pratyavekṣaṇa (-jñāna) (the wisdom of analysis), kṛtyanuṣṭhāna (-jñāna) (the wisdom of carrying out actions) and suviśuddhadharmadhātu (-jñāna) (the wisdom of the sphere of dharmas completely purified). They are established in (this) wisdom (13), and, they are Vairocana, Ratnasambhava, Amitābha, Amoghasiddhi and Akṣobhya. Those five aspects are gathered in one, that is, the perfect enlightenment (saṃbodhi).

Viśayas are said to be six (14); they are colour and shape (rūpa), sound (śabda), smell (gandha), taste (rasa), what can be touched (sparśa) and dharma (object of manas-consciousness); those are said to be pure. Dhātus are said to be eighteen (15). Because they have the nature of skandhas, one should contemplate upon them as the sacred syllable; it will be the cause of the fruition (that is,) the state of a buddha (buddhatva).

It should be contemplated in the case of eyes and so on (16). The organ of vision (cakṣurindriya), (the object of the organ of

6

Pañj. suggests caturbhūta-aparam; hbyuñ ba bshi po gshan gtso bo shes pa hbyuñ ba bshi po rnams las gshan rnam par ses pa kho na gtso bo ste / de rnams sprul pa nid las te / "that which is other than the four elements is the most excellent" means that only the consciousness which is other than the four elements is the most excellent, because these (four elements) transform'.

7

Pañj. "it" means the consciousness which is equipped with the five elements'.

8

tib. 'the consciousness (rnam ses!) develops (itself) assuming the aspects of the five deities'.

vision, i.e. colour and shape), and the perception (by the sense of vision)⁹ are manifested miraculously by the diamond-like mind (cittavajra). The triad (of these three) will be the abode of splendour (prabhasvarapada) for the sake of the purification of its own nature (17). The organ of hearing, sound, and perception (by the sense of hearing) are imperceptible by their own nature; purity of the organ of smelling, smell, and perception (by the sense of smelling) is thought to be tathatā (the true state of things)¹⁰ (18). Taste, the organ of tasting, and perception (by the sense of taste) are pure in the true sense of the word; the organ of touching, what can be touched, and perception through touching are born like illusion by their own nature (19). The organ of consciousness (manas), its object (dharma) and perception through consciousness (manovijñāna) are of the nature of complete purity in their true essence. Consciousness (viññāna) manifests itself in these six modes; it is "the receptacle" (ālaya), the tathāgata (20).

A man who dwells in the samādhi of the auspicious Heruka will attain the abode of splendour; it will be the abode free of imaginary constructions because of the union (yoga) of the objects of senses (viśaya) and the subject of these senses (viśayin) (in this abode) (21). Perceiving the purity of the viśayas, a man can abide in the best of all the aspects.

Though the buddha, dharma (teaching of the buddha) and saṅgha (the community of monks) are one, they appear as a triad through imaginary construction (22). The three recourses (śāraṇa), the three truths (tattva), the three bodies, the three liberations, the three faces, the three syllables and the three gods; (every one of those triads) will be (one), because they are identical in nature with the three worlds (23). Also the three mandalas, the

9

cakṣurindriyavijñānaṃ should be paraphrased as cakṣurindriya-rupa-cakṣurvijñānaṃ. Pañj. mig gi dbaṅ po daṅ yul gzugs daṅ mig gi rnam par ses pa ni bcom ldan ḥdas thugs rdo rje sems dpahi rnam par hphrul yin no // 'the organ of vision, its object, i.e. colour and shape and perception by the sense of vision are miraculous manifestations of the Lord Cittavajrasattva'.

10

tib. 'and likewise (tathā, de bshin), the organ of smelling, smell and perception (by the sense of smelling) are thought to be pure'? Pañj. 'rnam dag de bshin ṅid du dran' confirms the skt. text.

three yogas and the three ways are said (to be one); and likewise, the three śamayas, the three good deeds and the body, speech and mind (24), prajñā, upāya, and their union, the third, (each of those triads are one;) and, as observed, the three secrets are also (one) through their identity with the origin of dharmas (dharmadaya) (25). Because of the non-perception of (those) triads, and since those triads are of the figure of mantra, they possess the nature of the three veins (nāḍī); they are external and internal substances (26). The external ones are worldly dharmas; the internal ones are deities and so on. A yogin goes to the state of the buddha through the purity of the external and internal (triads) (27).

In accordance with the nature of the sphere of dharmas, deities are understood; because their nature assumes all aspects, goddesses are imagined (28). Vajrasattva exists in the form of the original god. In a pīṭha or a kṣetra, and in preconcerted gestures, the assembly of yoginīs and yogins takes place (29). And likewise, through the complete union in the state of non-duality, deities are manifested. Thus, innumerable deities are manifested; and innumerable¹¹ maṇḍalas are imagined (30).

Yoga of deities is unthinkable; and the play of buddhas is unthinkable too, as they possess the form of a multitude of dākinīs (dākinījāla) in union with the auspicious Heruka (31).

I have told the contemplation in which those two are undivided in essence. (Through it) one attains the idea that everything is non-dual and free from both object and subject (32). That which is called "the gross sound" will consist of subtle thought; the truth, devoid of consideration, is said to be the abode of it (33).'

Chapter four: purity of deities as the four elements, the five aspects and the six objects of senses.

11

tib. and perhaps Pañj. = saṃkhyāmaṇḍalakalpanā (= All MSS other than A) 'innumerable deities are manifested, (though) the maṇḍalas imagined (by us) are numerable'? The explanation given in Pañj.: grāṃs ni dkyil hkhor la bshugs pa rnam kho na ste spros pa rnam kyi ni ma yin no / '"numerable" refers only to the deities who reside in the maṇḍalas, but not to (all the deities) manifested'; this interpretation would appear to be far-fetched.

CHAPTER V. EXPLANATION OF THE COURSE OF THE MOON AND THE SUN.

'Then, I will explain the moon and the sun separately.

Those two move in due order to the left and the right (1). The vein facing downward, which starts from the throat and goes along the left to the circle of the navel (nābhimandala), is the moon, āli (vowels), and it brings the moon (2). The vein facing upward, which starts from the navel and goes along the right to the place of the throat, is the sun, kāli (consonants), and it brings the sun (3). The left vein is the way for entering; and the right is the parth of issue. The two nostrils are two gates according to the measure of veins¹ (4).

(The duration of time) from sunrise till sunset is a day; from sunset till sunrise it is a night (5). Day and night (aharniśa) is ahorātra (a day and night); prahara (an eighth part of a day and night) is called yāma. A day is known to be four yāmas; and likewise a night is four yāmas also (6).

Circulations (samkrānti) of the wind² of body are sixteen in a day and night, as this wind passes through both nostrils every half yāma (7). In three days beginning from the first day of the light half of a month, the wind blows to the moon in a half yāma (a day), and next three days, (it blows to) the sun; thus, it continues in this way till the fifteenth day of the light half of a month (8). In three days from the first day of the dark half of a month, the wind blows to that which is called the sun early in the morning (and next three days, it blows to the moon; it continues in this way) till the fifteenth day (of the dark half of a month) (9).

Veins should be known to be thirty-two³; (there are thirty-two) nādikās of a day and night (ahorātra). A fourth part of one prahara

1

tib. does not give a literal translation of nādi pramāṇataḥ; 'the manner in which two veins run from the two gates of nostrils is (as follows:)'. .

2

As is pointed out by Tsoṅ kha pa (see note 1 of chapter 3), the doctrine of the wind discussed in this chapter is to be related to Vajrajāpa-krama of pañcakrama. Pañj. rdo rje hi bzlas pa hi rim pa hi yan lag rluṅ gi de nid ni brjod par byaho.

3

With regard to the thirty-two veins, see Hevajra I, 1, 13 f.

is said to be one nādī or one ghatī (10). In a day and night there are sixty-four dandas; one danda is declared to be a half nādī or a half ghatī or an eighth of one yāma (11).

The going and coming of the wind is said to be the breathing (śvāsa) through the nose. People experienced in the yoga of wind know six śvāsas (a measure of time) to be one prāna (12). A danda of the first day of the period of the sun's progress to the north of the equator is fifty prānas and three śvāsas, to each one of the latter one fourth is added (13). A danda of the first night of the period of the sun's progress to the south of the equator is the same.

Increase and decrease of (the length of) each danda should be known (as follows) according to the division of time (14). Each danda increases or decreases eleven śvāsas and a fourth at each transit (through the signs of the zodiac), and a third śvāsa and a fourth part of a sixth (śvāsa) every day (15). The order of the circulation (of the wind) of every half a yāma being reversed, there will immediately be quarrel and so on; therefore a man of good intellect must consider this well (16). If the wind should circulate reversely for one or two or three or four or five or six days, then a big quarrel will occur (17). When it circulates reversely for half a month, serious disease will arise; and by the reverse circulation during one month, calamity occurs to his friends and relatives (18). If it circulates reversely for one and a half months, he will die within six months. This is to be known as "the common time"; and furthermore, another kind (of time) will be told (19).

When the sun is in "the even seventh" (samasapta), and the moon⁴ comes into existence, then, the time is named pausna ("that which belongs to Pusan"), as it is the time when death is determined (20). The seventh sign of the zodiac after the sign in which a man has been born is called samasapta; and the sun in it is (called) samasaptaga (21). In every case "the perpetual goer" (the wind) reaches the end of the course of the sun; a man of good intellect should incessantly observe the time every moment (22). When at the moment of the limit (velā) there is a different movement of the wind, after the completion of this moment, there

4

tib. gañ tshe skye bahi ñin zla ba = janmarkacandramā yadā (= MS I)?

will be death; there is no doubt about this (23). At first, accomplishing (the duration of) a full half day or a day up to a day and night, then, two days, three days and extending as far as four days, that which is the breath of life (prāṇa), depending on the veins, circulates on the right side when the sun is rising. From this, it should be known that the direction of the earth and the sun indicate six-times-four good omens (24).

Quintupling five, there occur twenty-five paths of days (divasagati). Then, increasing one by one, they reach to thirty-three. Those which are all the "three-eyed moons" (trinayanaśāśin) and six "moons of three pairs" (triyugmendu), and "two-moons" (dvīndu) multiplied by lunar days ("fifteen"), directions ("ten") and arrows ("five"), in the time pausna, they indicate the remaining months and days of life (25).

Describing three concentric circles equipped with thirty-seven chequers, a man should write in the days of life and the wind of the breath of life, according to the order of the cipher (26). Now will be told the purification of those days in the intermediate spaces between the fifth day and the twenty-fifth, which are numbered sixteen and have not been told (before) (27).

If the wind blows in due order for six or seven or eight or nine days, (he will die) within three years less twice twenty-four days (28). (If the wind blows) in due succession for days named Rudra ("eleven") or Arka ("twelve") or Kāma ("thirteen") or Manu ("fourteen"), (he will die) within two years less twice twenty-four days (29). And likewise, if the wind blows for sixteen or seventeen or eighteen or nineteen days according to the order of days (30), he, when no remedy is applied, will visit the house of Yama within one year less twice the Arka ("twelve") days; there is no doubt about this (31). (If the wind blows) regularly for twenty-one or twenty-two or twenty-three or twenty-four days, he will die within six months less twice six days (32).

Describing two concentric circles equipped with thirty-two chequers, he should write in numbers of (the wind of) life and the wind of limbs there according to the order of the cipher (33). If he desires the abode of eternity, knowing completely all those omens of death, he will be able to deceive Death according to the ritual (34).

A yogin should at first purify the veins; he should purify the wind, making (the veins) repeatedly empty one by one in due order (35).

Closing the entrance of the vein and drawing (the wind) to the left, he should make (the right vein) empty, and in the same manner, drawing the wind to the right, he should empty (the left vein) slowly (36). Twenty-one thousand and six hundred is the number of breathings of people in one day and night (37).

Through (the wind) relating to (the mandala of) fire (the south-east), there will be death; and through (the wind) relating to (the mandala of) wind (the north-west), the property will be lost.⁵ Through (the wind) relating to (the mandala⁶ of) earth (the east), there will be kingship; through (the wind) relating to (the mandala of) water (the west), wealth will arise (38). The wind circulating in (the mandala of) fire (the south-east) brings about hunger, thirst,⁷ fatigue, illness, pain and the destruction of all undertakings. This is said by the highest "holder of diamond" (vajradhrt) (39). In (the mandala of) wind, (the wind) effects quarrel, regret, confusion, affliction and loss of wealth; (the wind) in (the mandala of) earth causes the gain of money, grain and so on fully and quickly⁸ (40). The wind circulating in (the mandala of) water is considered to be the cause of every (kind of) fulfilment (siddhi). The best yoga of it is the most excellent, as is said by Vajrasattva (41).

5

tib. and the version used by Ratnaraksita omit this line; this is also omitted in MSS IL.

6

Pañj. 'Then, the manner in which the practiser of the yoga of the wind accomplishes the acts of pacifying (calamity) and so on is mentioned by the passage "Through (the wind) relating to (the mandala of) earth etc.". Through (the yoga) practised in the mandala of earth, the acts of increasing welfare and so on are (accomplished)'.

7

Pañj. '"hunger, thirst (etc.)" means that when the wind circulates in the mandala of fire, the fierce acts are accomplished'.

8

For -sadya- (= -sadyah-), tib. Pañj. MSS IL -saṅga-. Pañj. rñed pa shes pa rdsas kyi rñed pa laho // de thob pa rab tu thob pa ste drug pahi don la dañ poho // sdud byed hgroho shes pa lhag maho // 'labha means gaining of property. apta is prapta, and is (to be interpreted) as a nominative in the meaning of the genitive case. saṅgakaraka is the remainder (of this compound word)'. According to this, the line should be translated as follows: '(the wind) in (the mandala of) earth causes gain of money, grain and so on, and accumulation of that which has been obtained'.

The reverend Lord Heruka whose nature is the wind is of three kinds; the wind circulates on the left in the nature of prajñā-wisdom, and on the right in the nature of compassion (karuṇā) (42), and moreover, it circulates at both sides through the inseparable union of both. From this, a man who knows the truth should know good and evil and so on there (43). He will be praised as consisting of prajñā in regard to the removing of poison and so on without remainder⁹, in regard to bliss and the arising of good fortune; he is always equipped with auspiciousness and the power of compassion (44). He is praised as consisting of compassion in regard to fighting, sexual pleasure, gambling and eating, and as regards the acts of cutting and cleaving, burning and boiling (45). Moreover, the vajrin, possessing (these) two natures, will cause uncertainty, and in this respect, a man who knows the wind should observe good, evil and uncertainty (46).

If a man who is abiding in kāli should ask, while the Lord is circulating in ālī, or if he should stay in the region of ālī when the Lord goes to kāli, he will lose his esteemed possessions (47). But, if a man who stays in the same region as the Lord should ask, he will obtain everything. If he abides in both, there will be doubt (48).

The three bodies of the Lord whose nature is the wind should be known (as follows): the wind entering in should be dharmakāya (the body of dharma); the wind staying should be sambhogakāya (the body of enjoyment) and the wind going out should be nirmāṇakāya (the body incarnate). Those are considered to be the three bodies (49). In the body of dharma, there exists good fortune for the inquirer and for himself; in the body of enjoyment, doubt, and in the body incarnate there exists beatitude (50).

The yogin abiding in "the breath-exercises" (prāṇāyāma) proceeds in the left and right places in due order because he is possessed of the five buddhas (51). The ray of light issuing from the right carries¹⁰ the mandala of fire (which is) of the shape of a saffron-flower; the deity there is Amitābha (52). The ray of light

9

tib. accords with MSS AL śeṣe; this does not make good sense. In this case, the fact that avagraha is quite commonly omitted in MSS is to be taken into account.

10

tib. ignores vahet; 'The ray of light issuing from the right is nothing but the mandala of fire'.

issuing from the left should always be the mandala of wind. It is of greenish colour; and the supreme deity there is Amoghasiddhi (53). The ray of light issuing from both is like the splendour of gold; it is the mandala of earth, (in which) the wind (that is,) Ratnasambhava circulates at all times¹¹ (54). The motionless¹² or slowly circulating (ray of light), which resembles the white kunda-flower or the moon, carries the mandala of water; (the deity there is) Vajranātha who has great lustre (55). The wind going through the whole body produces all the activities; its nature being Vairocana, it is called the great wind (56).¹³

The yogin abiding in the concentration of mind should number the wind entering in. He should always recite voicelessly as much as one hundred thousand times (57). When the voiceless recitation of one hundred thousand times is completed, the practiser will have five years to live, even if his life has already come to an end; there is no doubt about it (58).

He should always stand up early in the morning and count the breathings one thousand times; thereby, he will always abide in the concentration of mind through the yoga of the wind (59). Also, he who knows ātman, by filling (the body) completely with wind all the way to the soles of the feet, always defeats Death through the yoga of jar (60).

When a jar has been placed firmly, the act of striking it is threefold: the inferior is (breaking it in) thirty-six (pieces); the medium will be (breaking it) into twice as many (pieces). The superior is to be known as (breaking it) into three times as many (pieces). Thus, the jar is broken (61). Setting the jar at his knees before himself, touching it three times with the hand, then, he should snap his fingers six times (at it) (62). One must strike the jar from (the inferior striking which is) breaking the jar into

11

MS A devatā makes good sense. See Pañcakrama II, 19.

12

tib. hog nas, Pañj. hog ma suggest adho '(The ray of light which) circulates slowly downwards ...'. This adho accords with Pañcakrama II, 22.

13

These five verses are identical with II, 19, 20, 21, 22 and 22 of Pañcakrama, though there are some differences in details.

thirty-six (pieces) until the superior striking (breaking it) into one hundred and eight pieces (that is,) three times as much (as the inferior) (63). It should be broken with effort by him who desires the abode of eternity. The god of death will be far away from him who has practised the yoga of breaking the jar (64). The god of death does not go near to him who, knowing the jar and making it firm, abides with suppression even after one thousand kalpas (65).

A man who has concentrated his mind, and would meditate that the wind existing in the lotus-flower of the heart is like the white character Hum, that man will not be oppressed by the objects of senses (viṣaya) and so on (66). The wind is going upwards in transmigration; and it will go downwards in Nirvāṇa. (The wind) abiding in the lotus-flower of the heart is the Nirvāṇa without fixation (apratisthitānirvāṇa) (67). Uniting the ascending and descending winds in the form of sāṃputa (two bowls joined) in mind, he will attain the abode of eternity through the yoga of practising it (68).

A man who does not know the yoga of the wind or who, though knowing it, does not practise it, will be an insect afflicted by the various miseries of transmigration (69). And, a man who observes the wind coming or going is a man with good understanding.

Everything is presided by the wind; the wind is omnipresent (70).'

Chapter five: explanation of the course of the moon and the sun.

CHAPTER VI. EXPLANATION OF THE FIVE WAYS.

'Furthermore, I will explain the five ways decidedly.

The yogin having accomplished his own benefit and that of others examines good and evil (1). A man of good intellect should observe the passage of mandala, in (the mandalas of) fire, wind, earth and water (2), (which realizes the rite of) pacifying (sānti), increasing welfare (pusti), subduing (vaśa) and attracting (ākṛsti), and likewise, (the rites of) killing through cursing (māraṇa) and expelling (uccātana). If he does not know the yoga of it, his exertion will be vain¹ (3).

By (the mandala of) fire, there will be death; and by (the mandala of) wind, property will be lost; (the mandala of) earth will bring about kingship; and (the mandala of) water will grant wealth (4).

The humour (dhātu) flowing from the right is the mandala of fire; this (mandala) is of red colour and distinct, and it will pass to Padmanātha (5). And, the humour flowing from the left has come forth as the mandala of wind. Having the appearance of yellowish or greenish colour, it will pass to Karmanātha (6). The humour flowing from two opposite sides, resembling the colour of gold, is at the same time the mandala of earth; and it will pass to Ratnanātha (7). The humour immovable or flowing slowly is the mandala of water; it, having the appearance of clear crystal, will pass to Vajranātha (8).² Extracting all the humours through those which possess the recipient and its content, the great wind which belongs to Vairocana will go forth from the dead body³ (9).

If a man does not know the truth of the wind, he will not fulfil deeds to be done and not to be done. Dialecticians do not understand it.⁴ The wind will be omnipresent (10). Following the truth of the

¹

With regard to this expression, see the third pāda of Pañcakrama IV, 11.

²

These four verses are to be compared with II, 19, 20, 21 and 22 of Pañcakrama; the wording of the Pañcakrama is very similar to that of these verses.

³

This line resembles the second line of Pañcakrama II, 23.

⁴

This pāda resembles the third pāda of Pañcakrama II, 23.

wind, the truth of mantra should be fulfilled.⁵ That which is the breath of life of living beings is said to be the wind; it effects all the deeds⁶ (11). And, it is the chariot of consciousness (viññana)⁷; (by it) a man will attain the abode of the buddha-nature. It is the secret of all the tantras; and is the means (upaya), as it is the cause of enlightenment (bodhi) (12).'

Chapter six: explanation of the five ways.

5

This line resembles the first line of Pañcakrama II, 4.

6

This line is identical with the first line of Pañcakrama II, 3.

7

This pada should be identical with the third pada of Pañcakrama II, 3.

CHAPTER VII. THE MEANS OF THE PROCESS OF VEINS AND PLEXUS.

'Now, I will explain the veins and plexus (cakra) in due order.

Veins circulating in the body are seventy-two thousand (1).

Veins rely on the abodes of those subsidiary veins. One hundred and twenty (veins) are said to be the principal veins (2). The abodes of veins (that is,) "the seats" (pīṭha) are twenty-four in number; in the middle of them dwell three veins; they are omnipresent (3).

In Pullīramalaya¹ (that is,) the head exists (a vein) flowing through fingernails and teeth. In the abode of the top of the head (that is,) Jalandhara, there exists (a vein which) flows through the hair of the head and body (4). In Oḍiyāna (that is,) the right ear, a vein flows through the skin and dirt; and in Arbuda (that is,) the back-bone², a vein flows through the flesh (5). In Godāvarī

1

These enumerations of names of countries, parts of the body, humors or intestines and their correspondences furnish important internal evidence as to the relations between tantras of the Saṃvara literature. In the Abhidhanottara, twenty-four countries, twenty-four parts of the body, twenty-four humors or intestines, twenty-four gods such as Khaṇḍakapāla and so on and twenty-four goddesses such as Pracandā and so on are repeatedly enumerated. A certain country always corresponds to a certain part of the body, a certain humor or intestine, a certain god and a certain goddess; for example, correspondence of Pullīramalaya, the head, fingernails and teeth, Khaṇḍakapāla and Pracandā is always fixed. Enumerations and correspondences of countries, parts of the body and humors or intestines of this chapter of the Saṃvarodaya are known to accord with those of the Abhidhanottara in which we find the following enumerations and correspondences: countries - gods - goddesses (chs. 4, 5, 6, 10, 11, 13 and 14); initials of countries - parts of the body - gods - goddesses (- places of pilgrimage) (ch. 9); countries - goddesses (ch. 12); humors or intestines - goddesses (ch. 12); countries - parts of the body - goddesses (ch. 12); countries - parts of the body - goddesses (- places of pilgrimage) (ch. 14). In the Yoginīsaṃcārya, the following enumerations and correspondences occur: humors or intestines - gods (ch. 4); initials of countries - countries - goddesses (- places of pilgrimage) (ch. 5); countries - parts of the body (- places of pilgrimage) (ch. 13); countries - goddesses (ch. 17). The systems of these three tantras accord with each other.

2

The dictionary gives for prsthavaṃsa the meaning 'the back-born', but tib. mgo rgyab means 'the back of the head'. For the corresponding part of the body, Skt. MSS belonging to the University of Tokyo (Nos. 173 and 474) have prsthavaṃsa (chs. 6 and 9 of No. 173 and chs. 9 and 12 of No. 474) and mastakaprsthā (ch. 11 of No. 173 and ch. 13 of No. 474); tib. always give spyi bohi rgyab 'the back of the head' chs. 9, 12 and 14). From the context, the translation 'the back of the head' is preferable to 'the back-bone'. The Yoginīsaṃcārya gives rgyab tshogs (ch. 13).

(that is,) the left ear, a vein flows through the muscle. Among the two eyebrows (that is,) Rāmeśvara, (a vein) always flows through bones (6). A vein existing in Devīkoṭa (that is,) the eyes flows through the kidney.³ In Mālava (that is,) the abode of both shoulders⁴ is the vein flowing through the heart (7). In the abode of Kāmaru (that is,) the two armpits, (a vein) always flows through the eyes. In Odra (that is,) the two breasts a vein always conveys bile (8). In the navel (that is,) the abode of Triśakuni, a vein flows through the lungs. In Kośara (that is,) the top of the nose exists a vein flowing through the wreath of entrails (9). In the abode of the face (that is,) Kaliṅga, always exists (a vein) moving in the rectum. In Lāmpaka, that is the abode of the throat, the vein is always flowing through the stomach (10). In Kānci, the abode of the heart, a vein conveys faeces.⁵ In Himalaya, the abode of penis⁶, a vein goes to the middle of the parting of the hair (11). The vein existing in Preta (-puri) (that is,) the liṅga conveys phlegm. In the abode of the rectum (that is,) Grhadevatā is (a vein) always conveying purulent matter (12). In Saurāstra (that is,) the both thighs a vein always conveys blood. In Suvarṇadvīpa (that is,) the abode of the shank⁷, a vein conveys sweat⁸ (13). In Nagara (that is,) the toe,

3

To bukka, the dictionary gives the meaning 'heart'; tib. mchin pa means 'the liver'. The corresponding word in chs. 12 and 14 of the Abhidhānottara is mkhal ma 'the kidney'; Skt. MSS always have bukka (chs. 9 and 11 of No. 173 and chs. 12 and 13 of No. 474). The Yoginīsaṃcārya has mkhal ma (ch. 4).

4

tib. dpuñ pa 'the arm'; ch. 9 of the Abhidhānottara, dpuñ rtse 'the root of the arm' and its Skt. MSS, bāhumūla; chs. 12 and 14 of the Abhidhānottara, phrag pa 'the shoulder' and Skt. MSS, skandha; ch. 13 of the Yoginīsaṃcārya, dpuñ mgo.

5

tib. bsaṅ ba 'faeces'; chs. 12 and 14 of the Abhidhānottara give lgañ ba 'the bladder'; Skt. MSS (ch. 11 of No. 173 omits) give purīṣa 'faeces'; ch. 4 of the Yoginīsaṃcārya, bsaṅ ba.

6

tib. hdoms pa (= hdoms?) 'the pudenda'? Ch. 9 of the Abhidhānottara, bsaṅ sgo 'the gate of faeces'; chs. 12 and 14, hdoms; Skt. MSS always give medha; ch. 13 of the Yoginīsaṃcārya gives mtshan rtse 'the top of the penis'.

7

Chs. 9 and 14 of the Abhidhānottara, byin pa 'the shank'; ch. 12, rje nar 'the shank'; Skt. MSS jaṅgha; ch. 13 of the Yoginīsaṃcārya, brla 'the thigh'.

8

tib., chs. 12 and 14 of the Abhidhānottara and ch. 4 of the Yoginīsaṃcārya give rdul 'the menstrual fluid'. Skt. MSS of the Abhidhānottara always give prasveda.

a vein is known to be always conveying fat. In Sindhu, the abode of the instep, (the vein) Rūpinī conveys tears (14). In Maru (-deśa), the abode of both thumbs, a vein conveys saliva at all times. Existing in Kulata (that is,) the two knees, (a vein) always⁹ conveys snivel (15).

The vein existing in the middle of them is Lalana; and it conveys urine. On the right is the vein called Rasana; and it conveys blood (16). (The vein) which exists in the middle region, goes through the middle of the lotus-flower of the heart, has the appearance of the flower of the plantain tree, hangs down and faces downwards (17), blazes like the fire of oil and brings about the bodhi-mind, it is to be recognized as Avadhūti; it grants the innate joy (sahajānanda). These veins such as Lalana and so on are the principal veins (18).

For this reason, (they are) the dwelling of other (veins), (just as) Gaṅga and Sindhu are (the dwellings of) other rivers. They alone are the veins in the female organ (yonī); they have become one, and have the face of a bird (19).

They who possess the form of the body of enjoyment (sambhogakāya) should be known as relying on the body. And, the three predominant (veins) of women are veins (such as) Lalana and so on (20). Lalana has the nature of prajñā-wisdom; and Rasana exists as means (upāya). Avadhūti is in the middle place, and is free from the objective and the subjective (21). Lalana is the body of enjoyment; Rasana is the body incarnate; and Avadhūti is the body of dharma itself; thus, they are considered to be the three bodies (of the buddha) (22). All those veins make the body beautiful.

9

It is difficult to find the meaning of tib. rtag tu in readings of Skt. MSS. varam = occasionally ?

The collection arisen from them¹⁰ is "the lump" (pinda) (which is) of the nature of deity¹¹ (23). Pinda is beyond material form¹²; and that which is beyond pinda is the deity. Therefore, it has, in an unthinkable way, the essence of tathata ("suchness", the true state of things) and is omnipresent (24). In the same way in which the yogin is in the state beyond pinda, he has become of its nature and obtains the state of a buddha (buddhatva) (25).'

Chapter seven: the means of the process of veins and plexus.

10

Pañj. "from it" (tasyāḥ) means "from them" (tābhyāḥ)'.

11

Pañj. tshogs kyi goñ bu lhahi gzugs su yañ dag par skyes pa spyi bo la sogs pañi gnas kyi rtsa rnam kho nahi tshogs te / rim pa ji lta bar gtum ma la sogs pañi lha mo rnam so // "the collection", (that is,) "the lump" is that which has become manifested in the form of figures of deities. This is a collection of only the veins of abodes such as the top of the head and so on, and (at the same time) goddesses in due order such as Pracandā and so on'.

12

The same expression gzugs las hda pa occurs in ch. 12 of the Yoginīsaṃcārya (Vol. 2, 240-3-7); but the context is different.

CHAPTER VIII. THE RITUAL OF SAMAYAS AND GESTURES.

'Then, I shall explain samayas in due order; by merely knowing them a man can quickly attain fulfilment (siddhi) (1).

In his own house or in a secret place, in deserted places or in pleasant places, in mountain, cave, or thicket, on the shore of the ocean (2), in a graveyard, in a shrine of the mother-goddess or in the middle of the confluence of rivers¹, a man who wishes the highest result should cause the mandala to turn² correctly (3). The great, faithful donor should invite yoginī and yogin, the teacher (ācārya), (deities) born from kṣetra, mantra and pīṭha, and all the deities (4).

For a layman or a novice, (even) a mendicant (of exoteric sects) can be the ācārya. Whosoever is the mendicant being established in the mundane teaching he is the ācārya. Whosoever is endowed with the action of a virtuous man or whosoever has obtained supernatural faculties (he is the ācārya) (5). Making the best and the most excellent of those people the ācārya (that is,) the leader, the faithful donor should cause the good mandala to turn (6).

The ācārya who has already been consecrated, who is virtuous³ and not blamed by (secular) people and who has completely abandoned the ten evils should be made the leader of the assembly (ganaṇāyaka) (7).

A man who is pitiless, inclined to wrath, cruel and arrogant, greedy, without self-control and boastful, he should not be made (the ācārya); the donor should always be wise (in this matter) (8).

A man who is a householder or a brāhmaṇa observing the vow of chastity (naiṣṭhika)⁴, a ruler, a servant, a "plough-holder"

1

With regard to the place where the mandala is to be constructed, see ch. 1 of the Laghusaṃvara (Vol. 2, 26-2-3 f.).

2

varṭayed actually means 'should construct' or 'should write'. tib. bri bar bya 'should write'.

3

If gunino is to be taken as gen. sg. of gunin, it must mean 'who is not blamed by the virtuous (people) and secular people'; but this is less likely. tib. yon tan ldan shows that the Tibetan translator took this word as nom. pl. with singular meaning and as a modifier of ācāryo.

4

Whether or not tib. khyim gnas corresponds to grhī and naiṣṭhiko is not clear.

(laṅgalin) or a merchant, who foolishly sells the right teaching, he should not be the leader of the assembly of the circle (9).

Thus, he who is equipped with all the merits, who holds the banner of the omniscient, and possesses firmness⁵ and energy and is without covetousness and self-conceit (10), he who is always considerate of living beings, blissful⁶, and adorned with ornaments, who has entered into the concentration of mind through (the yoga of) a vajra and a bell, he who is fond of the ornament of a human skull (11), the man of good discernment should cause "the left woman" (vāmā) to stand at his left side. Thus, the ācārya fully equipped with merits is praised in all actions (12).

Then the ācārya and the deities are invited and have arrived, a man should purify them by washing their feet with perfumed water such as has been obtained (13), and he should cause them to enter the area marked out (beforehand), and to sit on the seats, according to the division between elder and younger with the ācārya in front (14).

A man who is a wretch⁷, who is full of self-conceit, or who violates his teacher's bed, one not yet consecrated (even if he were his) own son, a servant female or a male, should not be introduced into the samaya (the sacrament) (by which) a practiser (sādhaka) wishes (to attain) fulfilment (siddhi) (15). If he were to introduce any cattle⁸ belonging to those people (into the samaya) the siddhi will be far away from him; it will harm the samaya and will cause physical and mental affliction (16). He will lose his position and will be far removed from splendour; he will be afflicted by various kinds of sufferings. Knowing this, he should

5

dhīrya (MSS BCIDP and perhaps E) also makes good sense 'possesses intelligence and energy'; tib. dul does not necessarily agree with dhairya (MS A). dhīrya might well be translated by dul.

6

tib. ltos bcas should correspond to apekṣako; and consequently, tib. bsten pa (āśraya?) should correspond to śreyasī. However, Pañj. gives ltos pa bcas as translation for apekṣako and legs so as translation for śreyasī.

7

durduraś is not clear; tib. skal ba med 'a man who is without good fortune' or 'a man who is a wretch'.

8

Omission of paśu (MSS IDEL), which is not original, can make sense 'If those people were to be introduced (into samaya)'.

exclude these people; he should include only people who deserve worship⁹ (17).

According to the division between elder and younger, he should always worship according to the ritual with flowers, incense, lamps, perfume, and especially (the perfume of) sandalwood (18). The acārya¹⁰ arranging the oblation decorated with banners and canopies, should offer (it) in order to propitiate deities.

(Then,) as is wished by the donor (19), he should request (the rites of) pacifying (śānti) or (of) increasing welfare (pustī) according to actions. He should carry out action as is demanded by (the nature of) the action (20). The karmavajrin (a man performing diamond-like action), who is pure, of tranquil mind, clever, free from greed and folly, and who looks equally upon all, he should prepare spirituous liquor made from honey, molasses and grain as they were obtained and brought together, also food, drink and rice-gruel, betel and likewise a donation (21, 22).

The karmavajrin, the wise, should at first let the donor open the mandala; then, he should cause (him) to hand round the objects (23). (The donor should) at first hand round the samaya (ritual food) which is connected with a hook, and then, he should let the acārya consecrate it when it is entirely completed (24).

The goddesses abiding in (the places of pilgrimage such as) pītha, upapītha, kṣetra, mela, śmaśāna (and so on) are altogether the heroic female lords who hold sway over (all) the heroes. With devotion, I salute(them) (25).

Goddesses are authority; samaya is authority; and the words told by them are the highest authority. By this truth, these goddesses cause benefits to be conferred upon me (26).

Having placed the donor in front and the mandala before him, the venerated (acārya) should swear an oath, joining the flats of the hands and keeping them on his heart (as follows)(27):

O goddesses! who have broken off attachments (thinking that) worldly existence and its cessation are the same, you who have

9

'Thus knowing that these people are to be avoided, he should get together everything that pertains to worship'?

10

acāryabaliṃ (MSS BCDE) 'Arranging the oblation for the acārya', is contradictory to devatārādhyā (= devatārādhaya). tib. and Pañj. slob dpon gyis suggests acāryo baliṃ.

destroyed all imaginary construction, who regard all objects in nature as similar to the sky, you, the fluid of whose heart is filled with the very heavy water of compassion, take! O goddesses! take compassion on me beyond all measure (28)!¹¹

To the best master, whose mind has been purified by drink of the same taste as the amṛta of yoga, whose body has been purified by going to places such as pīṭha and so on, to him who is the lord of the circle of the highest mandala in the middle of the auspicious pīṭha, I make a respectful salutation with bowed head (29).¹²

[To that Vajravārāhī in whose tantra the great word beginning with "then" will reach fulfilment, to the female leader of Cakrasaṃvara, I make a respectful salutation 30').]

To the goddess, whose jewel-like body is adorned with a necklace of goddesses, whose limbs are all always shining with heroes, to her who is the female lord abiding in the circle and is innately free from impurity, who is the essence of the yoga of Ṣaṃvara, I make a respectful salutation (30).

To him who is in the pure abode of the formal essence of the character E, in the excellent womb of a lotus-flower, in its very centre, to him who is as white as the best goose or a kunda-flower, whose nature is fully developed, the omniscient, the immaculate habitation of the buddha, to the beauteous dwelling of goddesses, to the pleasure which is innately free from impurity, to the origin of sahaja ("the innate"), to the leader (nāyaka), I make a respectful salutation (31).¹³

[I, who am the Vajradāka of the auspicious Cakrasaṃvara (that is,) the excellent saṃvara, the presiding lord of the assembly of

11

This verse 28 is to be considered as pertaining to the swearing of an oath, and verses 29, 30 and 31 are the "three verses" mentioned in verse 32. Consequently, tib. which omits verses 30', 32', 33', 34', 35', 36' and 37' shows the most acceptable form. The version of Ratnarakṣita, in which quotations from verses 30' and 33' are found, shows traces of interpolation.

12

Verses 29, 30', 30 and 31 are quoted perhaps directly from the Ṣaṃvarodaya, at the beginning of the dPal ḥkhor lo bde mchog ḥbyun baḥi dkyil ḥkhor cho ga, No. 2249, Vol. 52, 164-3-7 f. These verses can also be found in Bu ston's Sādhana, JA 470-2 f.

13

The first half of this verse is omitted in tib.; it must have been, by accident, omitted in the version used by the Tibetan translator.

the heroic, female lords and the best heroes, who am embraced by the graceful arms of the goddess with the face of a pig, will bow to your lotus-like feet full of compassion (32').]¹⁴

Salutation to the auspicious Vajradāka, the universal king of dākinīs, who possesses the three bodies and the five wisdoms, and is the recourse of the world (33'). Salutation at all times to all vajradākinīs, whose bond of imaginary construction is cut off, and who exist in the form of the world (34'). O Śrīheruka! Great hero! Pure One! O lord of lightening! ...¹⁵ Vajravārāhī is (the woman) impassioned by the great passion (35'). O you who have not produced imaginary ideas! Whose mind is not fixed! O you who are without remembrance and attention! Who are without support! Salutation to you (36')! To the goddess endowed with the most excellent body free from origination and extinction, the goddess of victory with rays of light of red colour, who possesses the form of the three worlds, whose limbs are completely adorned with the multitude of merits of auspicious yoginīs, to her, I make a respectful salutation. The mother of jinas (the victors) will always say "as you please" (37').

Praising with (these) three verses, he should salute as he pleases. He should at will cause him to dance, him, who has a joyous mind, who has the great joy of kilikilā (32), who is honoured with various kinds of flowers, whose body is adorned with garlands of flowers, who delights in drinking festivals, who sings vajra-songs and is satisfied (33), who has the highest joy. He should cause him to dance through finger-postures (mudrā) and mantras, in the posture marked by pītha, a dance to the music of damaru-drums together with patāha-drums (34), accompanied by the sound of dhakka-drums, huḍukka-drums and so on, and various pleasing musical instruments.

The hero equal to Śrīheruka is (to the right) and the best yoginī is to the left (35). Then, the yogin and the yoginī, meeting together, should instantly give a benediction to the superintendent of the assembly, the donor, good in thought (36). He will be possessed of the perfection of pleasure, free from

14

This verse seems to be a recent interpolation, because in Bu ston's Sādhana, verses 33', 34', 35', 36' and 37' directly succeed verse 31.

15

The word naumitaṃ is hitherto incomprehensible.

disease, righteous in mind, and will attain the liberation from love-passion (kāma). There will be fulfilment (siddhi) for him who has completion (37).

Drawing together the aspects of the maṇḍala spread as it is told in the ritual, collecting the remnants of the oblation, he should give it to bhūta-ghosts and Ucchuṣma¹⁶ (38).

Goddesses abiding in pīṭha and kṣetra feeling strong pity for me, ... he should ask the gratified assembly of yoginīs; and he should go to the great pleasure of all the heroes who have arrived (39).'

Chapter eight: the ritual of samayas and gestures.

16

With regard to Ucchuṣma, see Sādhana-mālā: edited by B. Bhattacharya, G.O.S. xxvi and xli, p.410; B. Bhattacharya: The Indian Buddhist Iconography, Calcutta, 1958, p. 239.

A quotation from a work entitled Ucchuṣma-tantra can be found in the Advayavajrasaṃgraha, edited by H.P. Shastri, G.O.S., xc, p.28.

CHAPTER IX. EXPLANATION OF THE SECRET SIGNS AND THE STAGES
(OF BODHISATTVAS) PRECONCERTED TO BE PĪTHA (AND SO ON).

'Now, I will explain briefly the signs¹ of the left hand, by knowing which a yogin quickly attains fulfilment (siddhi) (1).

²If a man who shows one finger (will be answered) by (showing) two fingers, (it means that) he is very welcome. If the thumb of the left hand is pressed, it should be known as the sign of safety (kṣemamudrā) (2). To him who shows the ring-finger, the little finger should be shown. To him who shows the middle finger, the forefinger should be shown (3). To him who shows the ring-finger, the neck should be shown. To him who shows (the sign of) patisa-spear³, (the sign of) a trident (triśūla) should be shown (4). To him who shows the breast, the parting of the hair should be shown. To him who shows the earth, (the sign of) a circle (cakra) should be shown (5). To him who shows a frown, the crest of hair should be shown. If he indicates the forehead, (she should) dance with a playing-ball (kanduka) (6).⁴ The woman who always goes on the left (or who comes) from the left is a dākinī. The woman who speaks by (the sign of) the left hand, or the woman who sees by looking to the left (is a dākinī) (7).

1

The theme of chomā (chomaka, in this verse) occurs in chs. 20, 21 and 22 of the Laghusaṃvara, which correspond to chs. 42, 43 and 44 of the Abhidhanottara respectively. Contrary to expectation, chomās mentioned in this chapter of the Saṃvarodaya accord, in details, with those which are mentioned in ch. 7 of the first kalpa of the Hevajra, but not with those mentioned in the Laghusaṃvara and the Abhidhanottara. The framework of this chapter of the Saṃvarodaya also resembles to that of ch. 7 of the first kalpa of the Hevajra.

2

Verses 2, 3, 4 and 5 accord with verses 2, 3, 4 and 5 of ch. 7 of the first kalpa of the Hevajra.

3

patisa should correspond to ba tihi so, ba tihi sa (chs. 20 and 22 of the Laghusaṃvara respectively), and ba ti sa and pa ni sa (chs. 42 and 44 of the Abhidhanottara respectively); the Skt. MSS of the Abhidhanottara belonging to the University of Tokyo have yattisa (pattisa?) (No. 173, ch. 39, 142a-6) and kattisa (No. 474, ch. 41, 167b-2) for ba ti sa (tib. ch. 42), and mahi (No. 173, ch. 41, 143b-5) and mahi (No. 474, ch. 43, 169a-5) for pa ni sa (tib. ch. 44).

4

The first and the third pāda of this verse accord with those of Hevajra I, 7, 6.

He who speaks joyfully to women is considered to be a consecrated person (samayin). If he solicits a woman, he tells (it) with seed-characters of the family (8). He does not give up the religious ceremony of the family; he recites the magical spell (vidyā) of his own family; and he always writes the magical spell. He should scratch his own head with the left hand; and he can remember his own vidyā, (and) he will be suitable for the object of a practiser (9).

Putting the finger on the cheek, on the throat or on the nose, he should always with an oblique glance look at his own vidyā (the feminine partner); yoginīs who possess the consecration (samayinī) and who are difficult to be found go to the "real state" (10).⁵

Portraying kapāla-vessels, hatchets, swords, banners and discuses (cakra), chowries, vajras⁶, conch-shells and tridents, (a yoginī) should enjoy herself in her own house (11).

A woman who is always fond of meat and spirituous liquors and forgets shame and fear is said to be an "innate woman" (sahajā) born of the dākinī family. They are born in each district; (those) yoginīs should be worshipped at all times (12).

(The places of pilgrimage⁷, that is,) pīṭha ("the seat"), upapīṭha ("the subsidiary seat"), kṣetra ("the field"), upakṣetra ("the subsidiary field"), chandoha, upacchandoha, melāpaka ("the meeting-place"), upamelāpaka ("the subsidiary meeting-place"), śmaśāna ("the graveyard") and upaśmaśāna ("the subsidiary graveyard") are located in Jambudvīpa (13).

5

A passage identical with these four verses (7, 8, 9 and 10) occurs in ch. 16 of the Laghusaṃvara (Vol. 2, 31-2-7 f.). The same passage also occurs in ch. 39 of the Abhidhānottara (Vol. 2, 75-5-4 f.), which corresponds to ch. 16 of the Laghusaṃvara, and in ch. 26 of the Herukābhyudaya (Vol. 2, 228-5-8 f.).

6

Yoginīs portray the auspicious crests of vajras, kapālas and so on in their own houses; this theme occurs also in chs. 18 and 19 of the Laghusaṃvara and corresponding chs. of the Abhidhānottara (chs. 40 and 41).

7

The Hevajra enumerates twelve places of pilgrimage (I, 7, 10); it includes pīlava and upapīlava which do not occur in the enumeration found in the Saṃvarodaya (ch. 9), the Abhidhānottara (chs. 5, 9, 14 and 56) and the Yoginisamcārya (chs. 5 and 13).

Pīṭha is said to be (located) in Purnagiri⁸; and Jālaṃdhara is a pīṭha. And likewise, Oḍiyāna is a pīṭha; and Arbuda is a pīṭha too (14). Godāvarī is an upapīṭha; and likewise, Rāmeśvarī is (one of) the two (upapīṭhas). (The places) named Devīkota and Mālava are upapīṭhas too (15). Kāmarūpa and the country named Oḍra are a couple of kṣetras. Trīśakunī is an upakṣetra, and Kośala also is an upakṣetra (16). And Kāncī is an upacchandoha and especially Himālaya is (an upacchandoha) (17). Pretādhivāsini is a melāpaka; and Gṛhadevatā is (a melāpaka) too. A pair of upamelāpakas are (located) in Saurāstra and Svarṇadvīpa (18). Pāṭaliputra is a śmaśāna; and Sindhu is a śmaśāna too. The two places of Maru (-deśa) and Kulata are said to be upaśmaśānas⁹ (19).

Thus, the external pīṭha is told; the body is said to be the internal (pīṭha). It is said that the form of veins in one's own body has the name pīṭha (20). Its form has the aspect of deities; for this reason it is established as the internal (pīṭha). For this reason, the body consists of the "lump" (pinḍa) of them¹⁰; he (who has this body) is equal to all the buddhas (21).

8

In the enumeration of countries, the first one is always Pullīramalaya in the Saṃvara literature. The name of the country of Purnagiri is to be noted because it is mentioned in Hevajra I,7,12 as one of the four countries of pīṭha; the other three countries of pīṭha in the Hevajra accord with those of the Saṃvara literature. This fact might suggest the influence of ch. 7 of the first kalpa of the Hevajra upon this chapter of the Saṃvarodaya. The possibility of such an influence is confirmed by the detailed agreement between the chomas mentioned in the Saṃvarodaya with those mentioned in the Hevajra.

9

With regard to the correspondence of countries and places of pilgrimage, the system of the Saṃvarodaya agrees with that of the Abhidhanottara (chs. 9 and 14) and the Yoginīsaṃcārya (chs. 5 and 13). See note 1 of chapter 7.

10

Pañj. goñ bu de rañ bshin shes pa de rnams kyis pu lli ra la sogs pa yul ñi su rtsa bshi gnas la sogs pa bcur bsdus pa rnams dañ / gnas de rnams kyis rab gtum ma la sogs pañi lha mo dañ thod pañi dum bu la sogs pañi dpañ bo rnams kyis gañ gcig tu yañ dag par bsdus pa gañ yin pa dehi rañ bshin ni rnal hbyor pañi lus so // "consists of the "lump" (pinḍa) of them"; this means that which consists of the complete collection is the body of yogin. The complete collection comprises these twenty-four countries such as Pullīra(-malaya) and so on which have been distributed to ten (places of pilgrimage) such as pīṭha and so on, (twenty-four) goddesses such as Pracanda and so on and (twenty-four) heroes such as Khaṇḍakapāla and so on (each of whom corresponds to each) of these countries'. Vol. 51, 87-5-2 f.

Pīṭha is the stage (of bodhisattvas called) Pramuditā ("joyful"); upapīṭha is (the stage) Vimalā ("immaculate"). Kṣetra is the stage Prabhākari ("radiant"); and upakṣetra is (the stage) Arciṣmatī ("flaming") (22). Chandoha is known to be (the stage) Abhimukhī ("confronted"); upacchandoha is (the stage) Sudurjaya ("invincible"). Melāpaka is (the stage) Dūraṅgama ("far-going"); and upamelāpaka is (the stage) called Acala ("immovable") (23). And, śmaśāna is nothing but (the stage) Sādhumatī ("successful"); upaśmaśāna is (the stage) Dharmamegha ("the cloud of dharma").¹¹

I will speak of the purification of pīṭha and so on (that is,) (the ten) stages (of bodhisattvas) in due order (24). By resorting to pīṭha or upapīṭha, a man can become stainless. Wandering (amid those places) and observing (their) features, he will become wise and be free from imaginary ideas (25). He will observe the terrific laughter of the ugly (yoginī) assuming various forms. Roaring the roar of the sound Hūm in the way (yoga) of his own guardian-deity (26), the yogin will roam about like a lion, free from all fear. Fulfilment (siddhi) is produced quickly (when) he obtains seeing and touching (27).'

Chapter nine: explanation of the secret signs and the stages (of bodhisattvas) preconcerted to be pīṭha (and so on).

11

With regard to the correspondence of the ten places of pilgrimage with the ten stages of bodhisattvas, see note 45 of section IV of the Introduction.

CHAPTER X. ORIGINATION OF A MULTITUDE OF DEEDS.

'Now, I will explain the practices of the rite of pacifying and so on¹, by mere writing² of these a practiser can attain fulfilment (1).

On a day in the light half of a lunar month, he should portray with saffron (kuṅkuma) and (pounded) sandalwood (candana) mixed together a wheel having six spokes and endowed with the mantra of seven syllables (2), the outside (of this wheel) is surrounded with a string of diamonds and in the middle the name (of the sādhya for whose sake the rite is practised) is written. On a lease-cloth, on a clean scrap of cloth, or on a plate or a hemispherical bowl (3), drawing secretly a karma-vajra (cross-vajra), he should tie it with a white string. Facing the east, he should adorn it, (as it is) white-coloured, with white flowers³ (4). Seeing the sādhya (the object of the rite) abiding on the lunar disc before him, he should consecrate him with white jars filled with amṛta-water from the moon (5). He should recite the mantra of seven syllables⁴ at the three divisions of the day without hesitation; peace, success, safety and longevity will arise (for the sādhya) immediately (6).

In case of fever, swallowing poisonous beverage or food, or in the case of poisonous bites⁵, he should practise (as follows). In (the palm of) the left hand (of the sādhya⁶), he should describe

1

The practice of the various kinds of rites through using yantra ("talismán") is one of the unique points of the Saṃvarodaya. We have not been successful in finding corresponding passages in other tantras.

2

MSS AE vijñātamātreṇa, which is metrically better, makes good sense. likhitamātreṇa must actually mean 'by merely writing of (yantras of) these (rites)'.
3

tib. (= MS A?) 'Facing the east, he who is white-coloured should adorn (it) with white flowers' is not probable from the context.

4

The mantra: om hriḥ ha ha hūm hūm phaṭ is mentioned in chapter 11, which is not included in our edition, as upahṛdaya-mantra. This mantra is fully explained in ch. 12 of the Laghusaṃvara and ch. 51 of the Abhidhanottara.

5

daṃśe must not be '(in case of) poisonous food'.

6

Pañj. takes it as the palm of the left hand of the practiser himself. He cleanses the circle described in the palm of his own left hand with dūrva-grasses and so on in his right hand.

a circle with (pounded) sandalwood. He should worship (him) with flowers and incense (7), and (with) a strew-offering, water and fire; in the middle of this, he should cleanse⁷ (the circle) with (a bundle of) dūrva-grasses or a peacock's tail-feather, especially with (a bundle of) kuśa-grasses (soaked) with water (8). The wise (practiser) should cause the sādhya to perform while facing the east.⁸ This is the best of mantras, the most excellent. This is the process of the rite of pacifying and so on (9).

He should portray with saffron mixed with sulphur (sugandha) the wheel of increasing (welfare); having written (the mantra) on two plates, he should add the characters svāhā (to it) (10). Tying it up with a yellow string, he should throw it into clarified butter and honey. Facing the north, he should imagine it to be of yellow-colour at the three divisions of the day (11). The wise man, having seen the sādhya abiding on the yellow lunar disc, should consecrate (him) with yellow amṛta and adorn (him) with yellow flowers (12). With his thoughts (fixed on) increasing (welfare) and with a mind free from imagination, he should pronounce

Amukasya paustikaṁ kuru svāhā;

and he should add the mantra of vausaṭ! (to it) (13). (The sādhya) will have (his) money and grain increased; and he will obtain good fortune and happiness. Through the practice of this rite (karman), (the welfare of the sādhya) increases, not otherwise (14).

(The practiser) should mix the blood of the ring-finger with red candana and lac; he should describe two concentric circles on a scrap of cloth or on a leaf of birch bark (15). Having thought about (the mantra written) on a plate of unbaked clay, he should add the character Hoh (to it). Tying it up with a red string, he should adorn it with red flowers (16). Putting it in clarified butter and honey, he, facing the west,⁹ should imagine it to be of red colour; he should imagine the sādhya abiding in the middle of the red (lunar) disc to be red (17). He should recite incessantly

7

juhūyāt 'he should burn', which is suggested by MSS, is not impossible, though it is less likely from the context.

8

Pañj. takes this pūrvābhimukhaṁ as adv.; consequently, one who is facing the east is not the sādhya but the practiser himself.

9

Pañj. shows that paścimābhimukhaṁ should be taken as adv.

the mantra which consists of seven syllables and is always produced. If (the sādhya will be) made confused and fall down at his feet, (the sādhaka) should think that (the rite) is fulfilled (18). If (the sādhya) is not subjugated, (the sādhaka) should take that yantra ("talisman") out of the clarified butter and honey and burn it over (a fire of) charcoal from the khadira-tree¹⁰; (thus) he can bring fortune or misfortune on (the sādhya) whosoever he may be; not otherwise (19).

Having painted with the juice of lakṣā-grass two concentric circles on a rag (found in a) graveyard or on a rag stained with menstrual fluid, he should add the characters Jah and Hrīm (to it) (20). If he paints the circle on a plate or on (a vessel made of) a skull of a woman, he attains fulfilment. Tying it up with a red thread, he should adorn it with red flowers. Piercing the heart of the sādhya with hooks, he should tie his neck with a rope (21). He, to whom the sādhya (thus) imagined does not come at any time, should burn the yantra ("talisman") over the fire of wood from the khadira-tree as a punishment (22). The sādhya is to be drawn near by the spell Amukākarsaya hrīh jah at that very moment; this is the supreme (rite of) drawing near by the feet (23).

Furthermore, I will explain the supreme rite of paralyzing. (The practiser) should make forty-nine chequers¹¹ by crossing eight straight lines with eight straight lines (24). The wise man should empty thirteen chequers of the middle (rows horizontally and vertically), and establish (four blocks of each) nine chequers situated on each of the four corners (25). He should empty the chequers which are located in the middle with regard to all four corners; connecting the mantra of four directions (to them), he should write (them) on a rag (found in a) graveyard (26). He should paint two concentric circles with turmeric and orpiment; taking the name of the sādhya (into it), he should increase it with the

10

Also in ch. 21 of the Herukābhyudaya, señ lden me (the fire of the khadira-tree) is related to the rite of attracting (ākarsana).

11

The word 'forty-nine chequers' occurs in ch. 60 of the Abhidhanottara (Vol. 2, 87-3-2); but the context is not the same. The corresponding pāda in ch. 30 of the Laghusaṃvara, which accords with the first half of ch. 60 of the Abhidhanottara, is zlum poḥi ri mo dgu bya ste.

character Laṃ (27). He should imagine (it, the "talisman",) as being on Mt. Sumeru which has eight peaks and (contained) in plates joined in the form of saṃputa, situated in the middle of the maṇḍala of earth above Mt. Sumeru and marked with the character Laṃ (28). Arresting¹² it with a cross-vajra (viśvavajra), he should tie it up with a yellow string. He should imagine his own body to possess the aspect of the two-armed Heruka (29). Facing the south, the yogin should imagine (it) to be yellow; he should imagine the sādhya who abides in the middle of Mt. Sumeru to be pressed down by Mt. Sumeru (30). He should imagine that, in addition to this, it is pressed down by the cross-vajra; he should make it his own abode. This is the paralyzing of the faces of the enemies. (Through this) he paralyzes the whole army and also the heart of the enemy; this is (the rite of) paralyzing (31).

Om sumbha nisumbha hūṃ hūṃ phaṭ laṃ devadattastambhaya /
 Om grhna grhna hūṃ hūṃ phaṭ laṃ devadattastambhaya /
 Om grhnāpaya grhnāpaya hūṃ hūṃ phaṭ laṃ devadattastambhaya /
 Om ānaya ho vidyārāja hūṃ hūṃ phaṭ laṃ devadattastambhaya //

And, in the same manner as before, he should describe definitely the circle; he should adorn (it) with yellow flowers; (this is) the supreme (rite of) paralyzing speech (32).

By describing always two concentric circles on a rag (found in a graveyard, he can shut the mouth (of the sādhya) with the character Vaṃ added to his name (33). Making the sādhya enter into the heart of a sheep, he should think that, in the middle of the maṇḍala of earth, it is contained in saṃputa (two bowls joined) like a karanda-casket. He should recite the mantra incessantly, (the sādhya) will certainly become dumb (34).

Now, I will tell the rite of killing definitely. Making ink from such materials as rājika-mustard, salt, white mustard, leaves of nimba-tree, and likewise poison (35), the thorn apple, charcoal from a funeral pile or the blood of his own fore-finger, he, while facing the south (36), should describe two concentric circles with a brush made from a crow's wing. Then, taking the name of the sādhya, he should make it increase with the character Hūṃ (37). He should imagine (the deity) abiding in the middle of the solar disc,

¹²

tib. steñ nas mnan pa 'pressing it down'.

roaring the horrible roar of anger and in the posture of pratyālīḍha (with left foot forward and right foot drawn back), (he should imagine this deity) to be like the fire at the end of a kalpa, to be blue, horrible, with gaping mouth and projecting teeth, and his throat filled with the sound Hūm (38). From the middle of the charcoal from a graveyard, the wise man should think about the land of gravel; seeing the sādhya in places of this kind of land¹³ (39), he should regard him as dirty, clad in tattered clothes and lean. Piercing all the sādhya's limbs and the top of his head, his heart and arms with the mantra, he should reflect (40). He should cause the deities abiding in the body of the sādhya to enter into his own body. Regarding (the body of the sādhya) as an empty house, he should think about killing (41). He should send forth a multitude of wrathful (deities) having various kinds of swords and weapons in their hands. They, rending the fat, the marrow of bones, the marrow of the flesh and the flesh (of the sādhya) into small pieces, eat and drink them, and drink the blood (42). With swords, staves, clubs, axes, discuses and hammers, he should make them strike and cleave the sādhya who is being cut into a hundred pieces (43). Crows, owls, vultures, wolves, rakṣasa-demons and dākinīs eat and drink (the sādhya) with their wrath and arrogance¹⁴ (44). He who always recites the mantra increased with the characters Hūm Phat should kill a host of enemies doing ill to the three jewels (45). Ah! (Marvellous is) the rite of killing; (it) is killing, but still it is not killing. (It kills) the transmigration which is only imagination, (still it does not kill) the mind recognizing suchness (tathatā, the real state of things) (46).

In the same manner, he should describe two concentric circles; taking the name of the sādhya, he should write it connected with the mantra (47). Having seen two sādhyas riding on a horse and a buffalo, he should draw (them). Putting (the drawing) into the kapāla-vessels joined in the form of saṃputa, he should tie it up

13

tib. 'In the place which is thought to be the land of gravel or in the middle of the charcoal from a graveyard, in these places, the wise man should imagine the sādhya to stay'. This passage is still not clear.

14

tib. khros paḥi yid kyis ni 'with their wrathful mind' accords, perhaps accidentally, with MS D kruddhamānasena.

with a blue string (48). With cruel mind, at midday or especially at night, at a terrible cross-road or in the middle of an awesome graveyard (49), having dug in (the ground) and put (the yantra) to be kept secret (into the hole), he should worship it according to the ritual; those two (sādhya) fighting each other riding on a horse and a buffalo will show hostility towards each other at that moment (50). By means of the mighty one (mahātman) (the sādhaka) should cause both to be enraged with anger, to be partisan to fear and to fight. By causing strife between one person and another (in this manner) (the rite of) causing (mutual) hostility is (realized); (in this manner only) not otherwise (51).

Describing (the circles) increased with the characters Hūṃ Phat according to the same ritual and connecting the mantra to the sādhya, (the sādhaka) should write it on a rag from a graveyard (52). Putting it into the kapāla-vessels joined together in the form of saṃputa, he should tie it up with a black string. He should imagine (this yantra) which is to be buried on the site of a funeral pile to have the figure of Heruka (53). He should imagine in front the character Yam (which is), existing in the middle of (the maṇḍala of) wind, having the shape of a bow, riding on a camel, being blue in colour and being sent to the south (54), being led away by a host of wrathful (deities) and being always¹⁵ distraught. He should incessantly recite the mantra connected with the characters Hūṃ Phat; for whomsoever the rite may be practised, it drives away (the sādhya) from that very moment (55).

The yogin, wrathful and facing the south, mixing his own blood and ashes from a funeral pile, poison, salt, white mustard and the juice of petals of the thorn-apple (56) with mustard in right proportion, should describe on a rag from a graveyard, as usual, two concentric circles in due order according to the ritual (57). In (the rite of) killing, (he should describe the circles) situated on the body of Yama; in (the rite of) causing hostility, on a buffalo and a horse; in (the rite of) expelling, (he should paint the circles) situated on the back of a camel, and in (the rite of) pacifying, the lunar disc (as the seat of the circles) (58); in (the rite of) subduing, on the hearts of women; in increasing

15

MSS suggest bhramanonmattan 'being distraught by delusion'; tib. sa steṅs smyon pa suggests bhumnonmattan as sa steṅs can be the equivalent of bhuman.

(welfare), on the back of an elephant; in making dumb, (the circles) situated on the back of a sheep; in subjugating, (the circles located) in the middle of Mt. Sumeru and in attracting, (the circles situated) on a śarabha-lion; thus he should characterize each rite (59).

Without those rites, rites may be carried out; but (in this case, the sādhaka) never attains fulfilment (siddhi). Without the teaching of the master, the rite is without result like the void (60).'

Chapter ten: origination of a multitude of deeds.

CHAPTER XIII. EXPLANATION OF ORIGINATION OF ŚRĪHERUKA.¹

'Furthermore, I will tell the origination of the mandala of deities, the agreeable, supreme secret, the abode of all the merits of fulfilment (siddhi) (1). A man of good understanding should mark out the ground which is full of all the objects of enjoyment. Possessing the yoga of the two-armed Heruka, he will have the self-consciousness of five skandhas and so on² (2). He should pronounce the four-faced mantra³ as the wall to bind the (four) quarters.

Om sumbha nisumbha hūm hūm phat, in the eastern direction,

Om grhna grhna hūm hūm phat, in the northern direction,

Om grhnapaya grhnapaya hūm hūm phat, in the western direction,

Om anaya ho vidyaraaja hūm hūm phat, in the southern direction.

He should snap his fingers⁴ in every direction to frighten evil maras (3).

He should cause to emit a wreath of beams on the character Hūm⁵ on the lotus of the heart; and through its light, he should salute in their presence his master, buddhas and so on (4). After honouring (them) with flowers, incense and so on, he should then ask forgiveness. He should take refuge with the three jewels⁶, and should make the

1

Bu ston's Sādhana gives a detailed explanation of this chapter; it contains various elements which cannot be traced in the Saṃvarodaya itself. For example, it explains thirty-two bodhyaṅgas (JA 484) or contains mantras of each goddess (JA 485); but the sources of these elements have not been studied yet.

2

Bu ston's Sādhana gives a detailed explanation of this doctrine (JA 467-5 f.).

3

This mantra is common in the Saṃvara literature. For example, it can be found in ch. 30 of the Laghusaṃvara (Vol. 2, 35-2-2 f.), ch. 4 (Vol. 2, 44-4-7 f.) and ch. 60 (Vol. 2, 87-4-7 f., 88-1-3 f.) of the Abhidhanottara. See Kṣāntiśrī's Sādhana (Vol. 52, 106-4-4 f.) and Bu ston, *ibid.* JA 469-1 f. The mantra which occurs in Pañcakrama, I, 9 is to be noted: Om sumbha nisumbha hūm grhna grhna hūm grhnapaya grhnapaya hūm anaya ho bhagavan vidyaraaja hūm phat.

4

See Bu ston, *op.cit.* JA 469-1.

5

See Bu ston, *op.cit.* JA 469-3.

6

See Bu ston, *op.cit.* JA 472-2.

bodhi-mind arise (5). Care for the welfare of others is maitrī (benevolence); karuṇā (compassion) makes the affliction of others disappear; muditā (joy) is delight in the happiness of others; and upekṣā (resignation) is indifference to other beings⁷ (6).

Om svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham⁸ (Om, all the dharmas are pure by nature; I am pure by nature), thus he should think. Through the practices which bring about the accumulation of the material of bodhi (enlightenment), he should stand firm on the doctrine that everything is only mind (7).

Om śūṃyatajñānavajrasvabhāvatmakō 'ham⁹ (Om, I am of the essence of the diamond-like wisdom of emptiness). He should think of bhairambha and so on in the form of the container and the content (8).

¹⁰ He should imagine the character Yam to be the mandala of wind of blue colour and in the figure of a bow, and upon it, he should imagine the character Ram, in the form of the mandala of fire (9), of red colour, three-cornered, marked by the three-pronged vajra. Upon it, he should imagine the character Vam to be the mandala of water, round and white (10), and upon it, he should imagine the character Lam, four-cornered and of yellow colour; and it is marked, in the same manner, by three-pronged vajras in the four corners of the mandala (11). Upon it, he should imagine the character Sum to be Mt. Sumeru of quadrangular shape, consisting of four kinds of jewels, agreeable and adorned with eight peaks (12).

7

The Abhidhanottara refers to these four apamānas only as bsdus paḥi dños po bshi (Vol. 2, 44-1-2); also in Bu ston's Sādhana no explanation is given of tshad med bshi (JA 742-7).

8

This mantra occurs in ch. 3 (Vol. 2, 42-3-4) and ch. 4 (Vol. 2, 44-2-6) of the Abhidhanottara. See Bu ston's Sādhana JA 473-1.

9

This mantra occurs in ch. 3 (Vol. 2, 42-3-4) and ch. 4 (Vol. 2, 45-1-1) of the Abhidhanottara, Pañcakrama, I, 44 and Guhyasamāja, edited by Bhattacharya, G.O.S. liii, p. 14. See Bu ston, op.cit. JA, 473-5.

10

The corresponding passage of verses 9, 10, 11 and 12 occurs in ch. 4 of the Abhidhanottara (Vol. 2, 45-2-1 f.). An explanation of the following six verses from verse 9 to verse 14 is to be found in Bu ston's Sādhana JA 473-6 f. For this doctrine, bTsoṅ kha pa uses a special term hbyuñ ba rim brtsegs (Vol. 157, 5-1-8, 14-3-7). It occurs, though not very clearly, in ch. 1 of the Yoginīsaṃcārya (Vol. 2, 237-5-5 f.).

Upon it, he should imagine the character Hūm to be a cross-vajra. Upon it, he should imagine a lotus flower possessed of pericarp and filament (13). In the middle of it, he should imagine yoga, that is, ālī and kālī in purity. And in the middle of it, he should imagine the character Hūm, of the nature of Vajrasattva¹¹ (14).

¹²He should imagine the auspicious Heruka situated in the midst of the solar disc. He is the hero, three-faced, six-armed and standing in the posture of ālīdha (15). His central face is deep black; his right face is like a kunda-flower; and his left face is red and very terrible, and is adorned with a crest of twisted hair (16). Treading on Bhairava and Kālarātri, he abides in the great pleasure (mahāsukha), embracing Vajravairocanī in great rejoicing of desire of compassion (17). He has attained concentration of mind through the union of a vajra and a bell, embracing (the goddess) with his (first)¹³ two arms, and holding a garment of an elephant-skin with his second two arms (18). He holds in the right hand of his third pair (of arms) a damaruka-drum to be sounded according to the nature of all the dharmas, and he has a khatvāṅga-staff and a kapāla-vessel in his third left hand (19). His crown is decorated with a wreath of skulls, and is adorned with a crescent moon. He is marked with a cross-vajra on his head and has the lord of the family¹⁴ on the top of the head (20). His face is distorted; he is very terrible and assumed the erotic -rasa. He has a tiger-skin as his garment, and is adorned with fifty human heads (21). He is the god having five mudrās, and is possessed of nine rasas of dancing.

The goddess¹⁵ embraced by him has two arms, one face and three eyes (22). She is of the colour of a bandhūka-flower, naked, and

¹¹

See Abhidhanottara, ch. 7. Vol. 2, 48-3-8.

¹²

The following seven and a half verses are explained in Bu ston, op.cit. JA 478-3 f.

¹³

This is clearly mentioned in Bu ston's Sādhana: phyag dañ po gñis kyis rdo rje dril bu hdsin pas yum la hkyud pa 'embracing the goddess with the first two arms which hold a vajra and a bell' (JA. 478-6).

¹⁴

Bu ston: rigs kyi bdag po mi bskyod pañi cod pan can 'and has the lord of the family Akṣobhya on the top of the head' (op.cit. JA 478-7).

¹⁵

A detailed explanation of this goddess is given in Bu ston, op.cit. JA 479-3 f.

with a girdle decorated by pieces (of kapāla¹⁶), with hair loosened, showing tusks, dribbling and fond of blood¹⁷ (23). In her left arm, she holds a vessel made of a human skull containing the blood of evil maras and so on. Her right hand in the tarjanī-posture holds a vajra; her big body is like the fire at the end of a kalpa. She always enjoys the great pleasure (mahāsukha) clasping (the god) tightly in her two thighs (24).

¹⁸There are Dākinī, and likewise Lāmā, Khandarohā and Rūpinī. He should put them on the places of lotus(-petals)¹⁹ (corresponding to the) four directions; pleasure of all (kinds of) siddhi will (then) appear (25). They are of black, green, red and white colour respectively; and each of them has three eyes, two arms and one face. They are kapālinīs holding khaṭvāṅga-staves in their (left) hands (26), and vajras and swords in their right (hands). They are naked and in the posture of ālīḍha, with hair loosened, with mouths showing tusks, and are adorned with five mudrās (27).

There are four receptacles of bodhicitta and so on on the (four lotus-petals of) intermediate quarters.²⁰ He should worship with a happy feast of song and dance accompanied by five amrtas (28).

²¹At the four gates there are goddesses. He should always imagine (those) deities (as follows): At the east gate, is

¹⁶

Yoginīsaṃcārya, ch. 6: thod dum brgyan paḥi sku regs can (Vol. 2, 238-5-8) and Bu ston: thod paḥi dum bus brgyan paḥi hog las (op.cit. JA 479-3) show that the girdle is decorated by pieces of kapāla.

¹⁷

Abhidhanottara, ch. 7: khrag la dgyes śiñ shal nas ḥdsag (Vol. 2, 48-5-7) and ch. 9: shal khrag ḥdsag ciñ khrag la dgah ba (Vol. 2, 50-2-7) suggest 'dribbling blood from the mouth, and fond of blood'.

¹⁸

The following three verses occur in Bu ston, op.cit. JA 479-5 f. A verse, according with verse 25, occurs in ch. 5 of the Yoginīsaṃcārya (Vol. 2, 238-4-1).

¹⁹

Bu ston gives an equivalent word pad ḥdab (op.cit. JA 479-5). With regard to these four goddesses, see ch. 4 (Vol. 2, 45-4-6 f.), ch. 6 (Vol. 2, 47-5-6 f.) and ch. 12 (Vol. 2, 55-2-7 f.) of the Abhidhanottara; the position of these goddesses accords with that in the Saṃvarodaya.

²⁰

Bu ston: mtshams kyi ḥdab ma bshi (op.cit. JA 479-6).

²¹

The following two verses occur in Bu ston, op.cit. 479-6 f.

Kakāsyā²² (the goddess with the face of a crow), imagined to be of blue colour and with two arms (29). At the north gate, is Ulūkāsyā (the goddess with the face of an owl), green and with hair loosened. And likewise, at the west gate abides red Śvanāsyā (the goddess with the face of a dog). Sūkarāsyā (the goddess with the face of a pig) looks yellow and is at the south gate, seated on a preta-ghost (30).

In the quarter of fire (south-eastern), in the south-west quarter, in the quarter of wind (north-western) and in the north-east quarter, are Yamadādhī²³, Yamadūtī, Yamadāṁstrī and Yamamathanī²⁴ respectively (31). In this way, the goddesses²⁵ (are) in the places (corresponding to) the intermediate directions; (they have) two fascinating shapes.²⁶ Having preta-ghosts as their seats, they are very terrible and are adorned with five mudrās (32). They have kapāla-vessels and khatvāṅga-staves in the left hand, and vajras and swords in their right hands. They are sarvayoginīs, and grant every siddhi (33).

Then, knowing two (kinds of) armour-spells, he should imagine the circle of wisdom, and make (it) enter into the samaya-circle through the mantra and mudrā of a yogin (34).²⁷

22

With regard to these four goddesses, see ch. 2 (Vol. 2, 41-5-4), ch. 4 (Vol. 2, 45-5-8) and ch. 12 (Vol. 2, 55-5-1) of the Abhidhanottara; the position of these goddesses accord with that in the Samvarodaya.

23

tib. gśin rje brtan ma suggests Yamadṛdhī. Abhidhanottara ch. 4: gśin rje bsreg ma and ch. 12: gśin rje sreg ma suggest Yamadagdhī; the corresponding word in Skt. MSS belonging to the University of Tokyo is: Yamadātī (Yamadādhī?) (No. 173, ch. 1), Yamadādhī (No. 474, ch. 4) and Yamadātī (Yamadādhī?) (No. 173, ch. 9), Yamadādhī (No. 474, ch. 11) respectively. The Yoginīsaṁcārya has gśin rje brtan ma (ch. 4, Vol. 2, 238-2-8) or gśin rje brtan (ch. 6, Vol. 2, 239-1-8).

24

With regard to these four goddesses, see ch. 4 (Vol. 2, 46-1-1) and ch. 12 (Vol. 2, 55-5-4 f.) of the Abhidhanottara.

25

From the context, devī should be taken as pl. and refer to four goddesses such as Yamadādhī and so on; this is shown by Bu ston, op.cit.JA 480-1 f.

26

Yoginīsaṁcārya, ch. 6: gśin rje brtan sogs mtshams bshir te // de dag shabs gñis rkyañ ba dañ // gzugs gñis ldan shif yid hphrog ma // 'Yamadādhī and so on are in the four intermediate directions. They stand with their feet apart. They are goddesses equipped with two shapes and fascinating' (Vol. 2, 239-1-8 f.). It is still not clear what 'two shapes' means. A similar expression can be found in ch. 4 (Vol. 2, 46-1-2) and ch. 6 (Vol. 2, 48-2-1) of the Abhidhanottara.

27

This verse occurs in ch. 8 of the Yoginīsaṁcārya (Vol. 2, 239-2-8 f.).

Now, I will tell two (kinds of) armour-spells:²⁸

Om ha on the heart, nama hi on the head, svāha hum on the top of the head, vausat on both shoulders, hum hum hoh on both eyes, phat ham on every limb; this is the (magic) weapon (35). Firstly, (there is) Vajrasattva; secondly there exists Vairocana; thirdly Padmanarteśvara; Śrīheruka is said to be the fourth (36); fifthly there is Vajrasūrya and sixthly Paramāśva; it is protected by six armour-spells (37).

Om vam is Vajravairocanī, hām yom is Yāminī, hrīm mom is Mohani, hrem hrīm is Saṃcālīnī, hūm hūm is Saṃtrāsini, phat phat is on Candikā, on all limbs (are) weapons (38). On the navel, on the heart, and likewise on the face, on the head, on the top of the head and on all limbs (are) weapons.

Om yogaśuddhāḥ sarvadharmā yogaśuddho 'ham²⁹ (Om, all the dharmas are purified by yoga; I am purified by yoga) (39).

Putting in his own heart the circulating dākinījālasaṃvara, which belongs to the deities of mudrā of the heart and so on, with the right and left hand, he should make it blossom forth like a lotus-flower. Thus, he should cause to arise the best of yogas, the most excellent, the yoga of the gods (40).³⁰

Being connected with the circles of dharma (the body of dharma itself), saṃbhoga (the body of enjoyment), nirmāṇa (the body emanated) and mahāsukha (the body of the great pleasure), the body has been adorned in its limbs by means of twenty-four veins (41). With the help of twenty-four pīthas he should maintain the body together. Thus the hero is made of "lump" (pinda); and he is indeed equal to all the buddhas (42).

28

The doctrine of two kinds of armour-spells occur in ch. 4 (vol. 2, 46-2-7 f.), ch. 5 (Vol. 2, 47-2-4 f.), ch. 6 (Vol. 2, 48-3-2 f.), ch. 7 (Vol. 2, 49-3-3 f.), ch. 8 (Vol. 2, 50-1-2 f.), ch. 9 (Vol. 2, 50-4-8 f.) and ch. 14 (Vol. 2, 59-4-8 f.) of the Abhidhanottara and ch. 7 of the Yoginīsaṃcārya (Vol. 2, 239-2-3 f.). The wording in the Abhidhanottara is different from that in the Saṃvarodaya; but it is not easy to decide which wording is more refined, or in other words, more recent. The wording in the Yoginīsaṃcārya is, contrary to expectation, more similar to that of the Saṃvarodaya than to that of the Abhidhanottara.

29

This mantra is found in ch. 3 of the Abhidhanottara (Vol. 2, 42-3-5). See Bu ston, op.cit. JA 482-2 f.

30

A passage corresponding to this verse occurs in Bu ston, op.cit. JA 487-4 f.; but its meaning is still not clear.

Through the yoga in the shape of non-duality, the unthinkable abode has been shown. He should imagine the highest abode through a yoga corresponding to his mind (43).'

Chapter thirteen: explanation of origination of Śrīheruka.

CHAPTER XVII. EXPLANATION OF THE CHARACTERISTICS OF THE
ROPING OUT OF THE MANDALA.¹

'Now, I will explain the supreme (ritual of) drawing the mandala.

Being invited by some one or wishing merit for himself (1), a man, abiding in the circle possessing his own (guardian-) deity, should at first perform the preparatory worship. He should dedicate the offering of food to him who is entitled to the preparatory worship (2).

He who is firm, who knows the profound dharma and who is experienced in consecrating² and the offering of food, who knows the truth about the homa and the mandala, who is learned in all vidyās (spells) (3), who believes in the process of the way of mantras, who is beautiful and agreeable to look at, devoted to his master, compassionate and instructed as to the arising of saṃvara (saṃvarodaya) (4), should compose the mandala in those places: in a temple, in a shrine, at a rest-place, in a pavilion, in clean places, and in the graveyard of the original fulfilment (ādisiddhi)³ (5).⁴

1

As is expected, this chapter is closely related with Bu ston's Mandala-vidhi; the latter, though it contains much elements which cannot be traced in the Saṃvarodaya itself, is sometimes very helpful in translating the text. Enumerating the sources, Bu ston says in the final remarks of the Mandala-vidhi as follows: 'Using the commentary on the Saṃvarodaya-tantra, the commentary of the Vajradāka "Bhavabhadra", two rituals composed by Nor bzañ, mandala-vidhis composed by Kṛṣṇa, Lva ba pa and Bi bhu ti as the main sources, relying on the commentary on the Saṃputa-mūla-tantra, "the songs", the Abhidhāna, the Vajramālā-tantra and the Vajramālā-mandala-vidhi and collecting necessary references from the Buddhakapala-mandala-vidhi composed by Saraha, four mandala-vidhis of the Guhyasamāja and three mandala-vidhis of Yamantaka (or the Yamantaka-tantra?), the Śrīsaṃvarodaya-mandala-vidhi entitled Vimaladhara has been composed' (JA 604-4 f.). These sources enumerated are yet to be identified.

2

pratisthā is mentioned in kalpa 5 of the Caturyoginīsaṃputa (Vol. 2, 244-3-7 f.).

3

ādisiddhiśmaśāna occurs in ch. 1 of the Laghusaṃvara (Vol. 2, 26-1-3); but its meaning is not clear. cf. bTsoñ kha pa, op.cit. Vol. 157, 8-1-4.

4

This verse is quoted in Bu ston, Mandala-vidhi, JA 495-2.

⁵He should not do digging and so on within the ground which is marked out; (only) touching (the ground) with his hand, he should recite the mantra, the character Hum⁵; this is the purifying of the ground (6). He should clean twice⁶ as much ground (as is necessary) for the place of the mandala; this ground should be pure through the purification of his own mind (7).

⁷The teacher (acārya), whose nature consists of the deity, who manifests himself in the nature of all buddhas, the hero holding a vajra and a bell, should be invited together with Dākinī (8). The wise man, wielding the vajra and occupied in clanging the bell, should remove the host of wicked (spirits) together with deities, asuras and guhyakas (saying as follows) (9). "Let the multitudes of obstacles (such as) katapūtanas (stinking-ghosts) and so on depart ! I possess the power of compassion, I am auspicious, I put into motion the circle of protection (10). With a vajra of blazing form, I will tear asunder those who are born from the three bodies. If someone will disregard me, he will be destroyed in this very place; (thus) not otherwise (11)."

Marking out the place⁸, he should make a boundary fence.⁹
¹⁰Praising (the goddess) Prthivī,¹¹ born from the character Vam, golden, having a golden jar in her left hand (12) (and) Pratiññā (-mudra) (the hand-posture of promise) in her right hand, he should

5

The following three lines are quoted in Bu ston, op.cit. JA 497-2 f.; the first pāda of this quotation: śñon du las byas sa yi char seems to accord with tib. (= MS A parikarmītabhūghage?). Bu ston defines the passage preceding to this pāda as sa brtag pa (op.cit. JA 495-5); this suggests that this pāda should be parikalpitabhūghage.

6

A similar expression can be found in ch. 2 of the Laghusaṃvara (gñis hgyur rnam par sbyaṅ) (Vol. 2, 26-2-4) and the corresponding chapter (ch. 49) of the Abhidhānottara (Vol. 2, 80-1-2).

7

The following two verses are quoted in Bu ston, op.cit. JA 499-2 f.

8

Bu ston, op.cit. JA 496-6 f.

9

Bu ston, op.cit. 500-5 f.

10

The following three lines are quoted in Bu ston, op.cit. JA 502-2 f.

11

According to Vajra's commentary on the Cakrasaṃvara (No. 2128. Vol. 49, 167-1-1), Prthivī is explained in ch. 2 of the Laghusaṃvara; but it cannot be found there. Its explanation is given in Bu ston, op.cit. JA 502-2 f.

practise.¹² "O Goddess ! you are an eye-witness ! I, So-and-so, am going to draw the mandala (13)."

Worshipping with flowers and incense, presenting a respectful offering, the wise man should invite "the excellent vajra of wrath" (krodhasadvajra), the tathagata, (saying) "O reverend Lord (14)!" "O Lord ! I desire to draw the mandala of the coming forth of the innate (sahajodaya) out of compassion for the disciples and for the sake of honouring you (15). Therefore, O reverend Lord ! be pleased to favour me in my devotion ! Let the buddhas and the other deities of mantra pay heed (16). The deities (who are) the guardians of the world, the living beings who are instructed in perfect enlightenment, all who delight in the teaching, who are equipped with vajra-eyes (17), may they be compassionate towards me and my disciples. I will draw the mandala, the mandala of the coming forth of saṁvara (saṁvarodaya) (18)."

¹³ The string, which possesses five wisdoms, is split into twenty-five (threads); (the yogin) should twist (them) into a string (imagining that they have) the nature of all the dharmas (19). The yogin should pronounce the syllable Hūm; (Three pādas of the verse 20 are to be omitted) (20). Pronouncing the syllable Jah three times¹⁴ and keeping by the fist of the left hand at the navel, the wise man should stretch "the air-string" (khasūtra),¹⁵ and in the same manner, he should stretch the string on the ground (21).¹⁶ With the string which is new, well twisted, of proper length and beautiful, the man of wisdom should rope off the mandala of the auspicious sahajodaya (22).¹⁷

¹²

If pratijñā is to be taken as the object of prajojayed, the meaning of this passage is as follows: 'Praising (the goddess) Prthivī, born from the character Vam, golden, having a golden jar (12) in her right hand, he should make a vow'. But, this does not seem to be very likely. tib. rab tu bskul bar bya 'should encourage' is not confirmed by Skt. MSS.

¹³

The following two verses are quoted in Bu ston, op.cit. JA 519-1 f.

¹⁴

Bu ston, op.cit. JA 519-5.

¹⁵

Bu ston, op.cit. JA 520-4.

¹⁶

This verse is quoted in Bu ston, op.cit. 520-6 f.

¹⁷

The first three pādas of this verse occur in Bu ston, op.cit. 517-1.

Beginning from a half hasta till one hundred hasta,¹⁸ (he should stretch) at first the brahma-string¹⁹ and secondly the corner-string (23).²⁰ The master always abides in the western and southern places; in the places of eastern and northern directions abides the disciple who has entered into concentration of mind (24).

At first, one chequer should be roped out with (the string) four times as long as the measuring-cord (mana); then, one chequer should be roped out with (the string) eight times as long as the measuring-cord (25). Again, one chequer should be roped out with (the string) eight times (as long as the measuring-cord), and furthermore, one chequer should be roped out with (the string) twice (as long as the measuring-cord) (26). Then, with (the string) four times as long (as the measuring-cord), one chequer should be roped out. Again, with (the string) twice as long (as the measuring-cord), one chequer should be roped out. And then, the intelligent, the wise man (should rope out) one chequer with (the string) four times as long (as the measuring-cord) (27). Then, he should rope out two chequers with (the string) twice as long (as the measuring-cord); half of it is to be drawn in the double hollow-space (dviputa); this is the roping out of the mandala (28). The mandala is marked with sixty-four strings; this is the feature of the string. He should stretch the string²¹ as far as the circumference of the mountain-range Cakravāḍa, as is told in the ritual (29).

²²With the powder made from five kinds of jewels or with grains of rice and so on, the teacher who has entered into the concentration of mind, going to the north-eastern direction and others, should very secretly draw with his left fist five lines (which are) of white, yellow, red, green and black colour (30, 31).

18

This line is quoted in Bu ston, op.cit. JA 521-3.

19

Bu ston, op.cit. JA 519-6 f.

20

This line is explained in Bu ston, op.cit. JA 520-7 f.

21

Bu ston explains the manner of stretching the string (op.cit. JA 515-7 f.); but his explanation is not helpful for translating these verses.

22

Verse 30 is quoted in Bu ston, op.cit. JA 523-7 f. Verse 31 and the first line of verse 32 are quoted in Bu ston, op.cit. JA 525-2 f.

The lines should be drawn with an interval of only one barley-corn between them; if it is drawn (too) thickly, a plague arrives; and if the line is (too) thin, wealth will be lost (32). If it drawn crookedly, a quarrel will occur; and if the line is interrupted, death will come.²³

²⁴In the east, (the portion of the ground) is very white; and in the south, it is connected with yellow colour (33). The western portion (of the ground) is reddish; in the north, it is connected with (the colour of) marakata. In the middle, the portion of the ground shines forth in indranila-blue (34).

He who has well concentrated his mind should draw all the corner-places and the intervening spaces between the pinnacles of the gates inlaid with diamond-jewels (35). (He should draw the maṇḍala which is) adorned with eight graveyards in the middle of the net of diamonds (vajrapañjala)²⁵ (these graveyards are named) Candogra ("gruesome and horrible"), Gahvara ("the thicket"), Vajravāla ("diamond-flame") and Karaṅkin²⁶ ("having skeletons") (36). In the north-eastern quarter, there is (the graveyard called) Aṭṭahāsa ("loud laughter"); in the quarter of fire (south-east), (the graveyard called) Lakṣmivana²⁷ ("the forest of happiness");

23

These two lines are quoted in Bu ston, op.cit. JA 529-2.

24

The following six lines are quoted in Bu ston, op.cit. JA 526-3 f.

25

According to Bu ston's Mandala-vidhi, the eight graveyards surround the net of diamonds (JA 528-4 f.).

26

In Bu ston's Sādhana, the directions of each of these graveyards are shown as follows: śar du gtum drag / byañ du tshañ tshiñ hkhriḡs pa / nub tu rdo rje hbar ba / lhor keñ rus can / (JA 474-5). Eight graveyards are explained in ch. 15 of the Dakṛṇava (Vol. 2, 163-5-6 f.) and the Śmaśānālākāra-tantra (No. 47); names and directions in the latter are different from those in the Samvarodaya-tantra and Bu ston's Sādhana: dañ por dur khrod bśad par bya // śar du gtum drag nag po che // lho ru ha har dgod ser che // nub tu mi bzañ dmar po ste // byañ du tshañ tshiñ ljañ khu che // me ru gYer kha can yin te // bden bral htshams su hbar ba hdsin // rluñs mtshams dmyal sogs gnas pa ste // dbañ ldan du ni dbyibs can du // (Vol. 3, 23-5-6 f.).

27

tib. bkra śis mchog suggests lakṣmivara (= MSS BPL); Bu ston's Sādhana: bkra śis tshal suggests lakṣmivana (= MSS CIDE); ch. 15 of the Dakṛṇava have dpal gyi gnas (Vol. 2, 163-5-7) (lakṣmivana?).

in the south-western quarter, (the graveyard called) Ghorāṇḍhakāra ("terrible darkness"); and in the quarter of wind (north-west), there is (the graveyard called) Kilikilāraṇa ("kilikilā-cries of joy") (37).²⁸

There are in the east a śirīśa-tree, an aśvattha-tree, and especially a kaṅkelli-tree and a cūta-tree, a vaṭa-tree and a karañjaka-tree, a creeper, a parkaṭi-tree and a pārthiva-tree (38).²⁹

There are (the guardian-deities of the four quarters:) Indra, Kubera, the king of serpents (Varuṇa) and the Lord Yama; and (the guardian-deities of the four intermediate quarters:) Īśana, Agni, the king of rakṣasas (Nairṛti) and the lord of wind (Vāyu) (39).³⁰

There are (the kings of serpents:) Vāsuki, Takṣaka, Karkoṭaka, Padma, Mahāpadma, Huluhulu, Kulika and Śaṅkapālaka (40).³¹

(There are clouds) roaring, shaking, terrible, whirling and thick, filling and likewise raining and violent; those are the lords of clouds³² (41).

And, there are other various horrible creatures³³ (such as) a crow, an owl, a vulture, a jackal and she-jackal, a hawk and a she-hawk, a "lion-faced" and a "tiger-faced" (creature) (42), together with (other) surprising (creatures such as) a snake, a "cow-faced" and a lizard and so on.

28

A passage corresponding to this verse occurs in Bu ston, op.cit. JA 474-5 f.

29

With regard to the eight kinds of trees (śiñ brgyad), Bu ston, ibid. mentions as follows: śiñ brgyad ni / śar du śi rṣa / byañ du a śva ttha / nub tu ka űkel / lhor tsu ta / dbañ ldan du pa tra / mer ka ra űdsa / bden bral du pa tra pa rka / rluñ du par thi ba rnams so // (JA 474-6 f.).

30

phyogs skyon brgyad are mentioned in Bu ston, op.cit. JA 474-7 f.; the directions of each of these gods accord with those mentioned in the Śmaśanalaṅkāra-tantra (Vol. 3, 24-1-2 f.).

31

These eight kings of serpents are mentioned in Bu ston, op.cit. JA 475-4 f.

32

Eight kinds of clouds are mentioned in Bu ston, op.cit. JA 475-6 f., and in the Śmaśanalaṅkāra-tantra (Vol. 3, 24-1-4 f.).

33

An explanation of these creatures is given in Bu ston, op.cit. JA 476-2 f. cf. ch. 9 of the Abhidhanottara (Vol. 2, 51-5-7 f.).

There are skeletons, (dead bodies) split by spears, (dead bodies) hanging down (from trees), (dead bodies) half burnt and (cut) heads (43); (these graveyards are) terrifying (being filled) with skulls, knees, large bellies, (heads showing) tusks and bald heads.³⁴

Together with many siddhas and vidyādharas, troops of yogins and yoginis equipped with the practice of samaya (44), yakṣas, vetālas, rakṣasas and so on who are roaring with kilikilā-laughter, a group of teachers (ācārya) who have attained great fulfilment and supernatural power is to be seen in the middle of the eight graveyards (45).'

Chapter seventeen: explanation of the characteristics of roping out of the mandala.

34

This passage is paraphrased in Bu ston's Sādhana as follows:
ro dañ / keñ rus dañ / mduñ gis phug pañ ro dañ / ro śiñ la
hphyañ ba dañ / phyed tshig pa dañ / mgo thod dañ / byin pa dañ /
mgo rdum dañ / gtsigs pañ mgo dañ / rus pañ tshogs kyis gañ ba /
 '(these graveyards are) filled with dead bodies, skeletons, dead bodies split by spears, dead bodies hanging down from trees, (dead bodies) half burnt, skulls, shanks, bald heads, heads showing tusks and a collection of skeletons' (JA 476-3 f.).

CHAPTER XVIII. THE CONSECRATIONS.

'Now, I will explain (the characteristics of the ācārya and other things).

(A man described as follows) is considered to be a vajrācārya: a man who has subdued (his passions), whose appearance is tranquil, who gives safety to all living beings (1), who knows the practice of mantras and tantras, who is compassionate and who is learned in treatises, who talks sweetly to everybody, who treats all living beings as his own son (2), who always takes pleasure in almsgiving and is engaged in yoga and dhyāna-meditation, who speaks the truth, who does not injure living beings, and whose mind is compassionate and intent upon benefiting others (3).

Sameness (samata) is the emblem (mudrā) of his mind; he is the protector of living beings; he knows the various intentions of living beings and is (regarded as) the kinsman by those who have no protector (4). His body is complete as to the sense-organs; he is beautiful and is agreeable to see. He knows the true meaning of consecration (abhiṣeka). His speech is clear; he is an ocean of merits (5); (and) he always and continuously resorts to pīṭha; he is called an ācārya (teacher).

A disciple is a man to be received by the ācārya; he is of good family and aspires to the dharma (6).

If (his mind) is pitiless, wrathfull and cruel, dull, covetous and not self-controlled, and if he is cruel, foolish and hard-hearted, and pitiless to other living beings (7), and if he is covetous of another's property, he should always be shunned by the master.

¹For those who are firm and well controlled, who have intelligence and patience, who are honest and not false (8), who have completely abandoned the ten vices and are pleasant for (other) people to see, who will not touch another's property as if it were a burning fire or poison (9), who always and continuously worship the master, who aspire to see the true teaching, who always take pleasure in almsgiving and are longing for the other world (10), when they have been approved as disciples, (the ācārya) should consecrate the beautiful mandala.

1

The following six lines are quoted in Bu ston's Mandala-vidhi, JA 599-1 f.

²Joining the palms of his hands, (the disciple) who has his mind made up should request (as follows) (11). "Be my instructor (śāstr), O great hero! O (you) who are united with the best yoginī in the form of samputa! I desire, O great protector! the firm course to the great enlightenment (12). Grant me the truth of samaya. And, grant me the bodhi-mind. Tell (me) the secret of heroes, of heroic, female lords and of Vārāhī and Heruka, the perfect purity of pīṭha and so on, which exists in the body. Grant me the buddha, the teaching (dharma) and the community of monks (saṃgha) (that is,) the three refuges (13, 14). Make me enter, O Lord! into the supreme city of the great liberation!"

³(Then, the master says,) "Come! O my dear son! to the Great Vehicle (mahāyāna). I will explain correctly to you who are a fit vessel for the great course (mahānaya), the course of practice of mantra, the ritual. (I will explain) the unequalled wisdom, which has been attained through the power of the vajramantra (15,16). Then, in order to attain omniscience, O son, resolve (as follows): 'Worship to the master, and, benevolence, devotion to the buddha and love for living beings (will be exercised by me) (17). The fundamental sins will be completely abandoned and the coarse sins

2

The following eight lines are quoted in Bu ston, op.cit. JA 510-2 f.

3

In quoting the following nine lines, Ratnarakṣita seems to have interpolated one line: sku gsuñ thugs kyi rdo rje can // dus gsum hbyuñ baḥi sañs rgyas rnams // between the two lines of verse 16, and three lines: sñags kyi rab sbyor mñam med pa // gañ gis śā kya señ ge sogs // mchog rnams kyis ni bdud kyi sde // stobs chen drag po chen po bcom // rjes hgug hjig rten thugs chud de // hkhor lo bskor nas mya ñan hḍas // after verse 16. With these interpolations the text of this passage is as follows: "Come! O my dear son! to the Great Vehicle (mahāyāna). I will explain correctly to you who are a fit vessel for the great course (mahānaya), the course of practice of mantra, the ritual [Those who are the holder of vajra of body, speech and mind, the buddhas who exist in the three times (past, present and future)], have attained the unequalled wisdom through the power of the vajra-mantra (15, 16), [through the unequalled practice of which, the highest (buddhas) such as the lion of the Śākya-tribe, conquered the host of enemies who have great power and are very fierce. and conforming themselves to and understanding the intention of people of this world, turned the wheel of the right teaching, and entered into Nirvāṇa"]. In quoting this passage, Bu ston included these interpolations (JA 510-7 f.).

avoided. Living beings will be propitiated; and the Small Vehicle (hīnayāna) will not be resorted to (by me) (18). Those who have not yet crossed over (the ocean of transmigration), them I shall cause to cross over; I will liberate those who are not yet liberated. I will relieve living beings from the mass of afflictions of transmigration (19)."

Then, (the ācārya) shall apply perfumes⁴ to those disciples who possess (the three kinds of) trainings. He shall give toothpicks to them who have fulfilled the rites of purification, ablution and so on (20). Binding especially the arm of the disciple with a red thread, (the ācārya) shall always give him protection.⁵ He shall give kuśa-grasses consecrated by the mantra of the character Dhīh to him (21).⁶ (The ācārya) should grant (the disciple) the saṃvara (commandments) of the body, speech and mind; and he should cause him to observe (his own) good and bad dreams (22).

⁷There he shall cause (the disciples) who are provided with the fee (to the ācārya) (dakṣiṇā) and (whose faces) are covered by veils to enter into the mandala, while making them grasp a handful of flowers in their hands (23). The disciples can purify their sins of their former lives and so on by looking at the mandala.⁸ If (the disciple) is asked "O who are you?" he answers "I am a fortunate man (24)."

4

tib. lhag gnas bya suggests that the translator thought the root of adhivasayet to be vas; the following passage in Pañj. suggests that the root is vas: de nas brjod ciñ sñiñ ga nas mgrin pa dañ spyi bor lag pa gYas pa nas bzuñ bañi driñi chu dañ ldan pañi rdo rje reg ste / 'then, reciting (the syllables hum aḥ om), (the ācārya) should touch the heart, the throat and the top of the head of the disciple with the vajra, which is soaked in fragrant water, held in the right hand' (Vol. 51, 101-1-7 f.). This section of Pañj. is called slob ma lhag par gnas pañi cho ga (Vol. 51, 101-3-5); this also shows the same interpretation as that of the translator of tib.

5

This line is explained in Bu ston, op.cit. JA 513-4 f.

6

This line is quoted in Bu ston, op.cit. JA 513-2.

7

The following three verses are quoted in Bu ston, op.cit. JA 540-1 f.

8

Pañj. paraphrases this line as follows: sñon du byas pañi sdug pa gañ // de dag thams cad hñi lta buñi // dkyil hñhor mthoñ nas zad par hgyur // 'all the sins committed in their former (lives) will cease to exist by looking at this mandala'. Skt. text taken alone means literally 'purifying the view of the mandala of a disciple who possesses sins committed in the former lives'.

(Then, there are rites of) samaya-water and oath-taking, and (the rite of) throwing a flower into the mandala; (the disciple) will belong to whatever family on which the flower falls (25).

⁹(The ācārya) shall confer (on the disciple) consecrations of water, crown, vajra, bell and name (that is,) the consecrations of the essence of the five tathāgatas, irretrogressions (avaivartya) of religious vow (vrata) and prediction (vyākaraṇa) (26), permission (anujñā) and consolation (āśvāsa), which have come forth from the (consecration of) jar, (the consecrations of) canopy, seat and vidyā (magical spell) and so on, together with (the consecrations of) vajra and bell and so on (27).

(Thus, he shall confer on the disciple) the complete ācārya-consecration; (and) secondly the secret¹⁰ (-consecration) which is the highest, thirdly wisdom-knowledge¹¹ (prajñājñāna) (-consecration), and also, the fourth¹² (consecration) (28). "A man who is possessed of those consecrations is called the consecrated one (samayin). Seeing and entering into the most excellent, the mandala of the highest secret (29), free from all evils, you are now well established.

9

The following three verses are quoted in Bu ston, op.cit. JA 551-7 f. and a detailed explanation of these abhiṣekas is given. According to Bu ston, the five consecrations, which are (five) vidyā-consecrations, correspond with five buddhas and five wisdoms as follows:

water	<u>Akṣobhya</u>	<u>Dharmadhātuvīśuddhi-jñāna</u>
crown	<u>Ratnasambhava</u>	<u>Samatā-jñāna</u>
vajra	<u>Amithāba</u>	<u>Pratyavekṣaṇa-jñāna</u>
bell	<u>Amoghasiddhi</u>	<u>Kṛtyānusthāna-jñāna</u>
name	<u>Vairocana</u>	<u>Ādarśa-jñāna</u>

Vrata, vyākaraṇa, anujñā and āśvāsa are included in avaivartya (JA 150-1 f.); and avaivartya-consecration is alias ācārya-consecration (JA 573-1 f.). Five vidyā-consecrations and the ācārya-consecration are said to be the consecration of jar. As five vidyā-consecrations are the cause of the ācārya-consecration, they are included into the latter; consequently, the consecration of jar is equivalent to the ācārya-consecration (JA 580-1 f.). Systems of various kinds of consecrations, mentioned in Pañj. and Bu ston's Mandala-vidhi are to be studied carefully.

10

Bu ston, op. cit. JA 580-6 f.

11

Bu ston, op. cit. JA 583-4 f.

12

Bu ston, op. cit. JA 589-5 f.

And, this samaya-saṃvara of the fulfilment should constantly be protected (30). Permission (ājñā) spoken equally by all the buddhas is supreme and eternal."¹³

The disciple, throwing himself at the master's feet lovingly through devotion (31), should say "O the lord! I will do as you order."¹⁴ Then, offering to the master the fee told by the tatāgatha (32), (and offering) various kinds of ornaments and garments and so on, and above all his own body, (the disciple) who has done that which is to be done and who is famous for receiving the supreme consecrations, gladdened, will say (as follows) and will complete the remainder. "Now, my birth is fruitful; and my life is fruitful too (33, 34). Now, I am born in the family of the buddha; now, I am the son of the buddha."¹⁵

He should complete the homa (burnt-offering) there; he should offer food to the community of the monks (35). Then, he should give a banquet to the whole assembly (gaṇacakra); and he should satisfy depressed, helpless people.¹⁶ Afterward, (the disciple) will devote himself to the practice of samaya in accordance with the instruction (36).

In the person who has become a fit vessel through the method of imagining the circle (cakra) and so on, there will be fulfilment complete with correct teachings; (thus) not otherwise (37).'

Chapter eighteen: the consecrations.

13

tib. rjes gnañ mchog tu dbugs dbyuñ ba suggests ājñā parama āśvasaḥ (unmetr.) 'permission is the supreme consolation'; this is not attested in Skt. MSS.

14

These two lines are quoted in Bu ston, op.cit. JA 599-3 f.

15

These two lines are quoted in Bu ston, op.cit. JA 599-4 f.

16

These two lines are quoted in Bu ston, op.cit. JA 601-1 f.

CHAPTER XIX. EXPLANATION OF THE OMENS OF DEATH AND THE YOGA
OF THE DEPARTURE (OF CONSCIOUSNESS).

'Now, I will explain the characteristics of the determination of death.

The wise man should observe the omens of his own body and the exterior (omens) (1).

When there are wounds in the soles of the feet or a wound at the navel, he will then die after three days (2). If he sneezes at the same time when (excreting) both faeces and urine, he will die at this very moment, or after one year (3). If in the middle of or at the end of the time of union of bhaga and liṅga there will be a sneeze at the same time, then, there will certainly be death in a month (4). When there are at the same time wounds in the heart and in the middle of the throat, he will die in one and a half month unless he obeys the (right) teaching (5).

A man who does not see the reflected image of a small doll¹ in the left eye in the mirror will certainly die within seven days if he does not apply a remedy for it (6). If he gets a wound at the root of the ear or in the middle of both eyebrows or on the top of the head, and if the wound extends to four joints², he will die on the same day (7).

If a man suddenly grows fat or becomes lean, gets angry or is struck with fear, he will die within one year unless he obeys the (right) teaching (8). If his semen turns black in the first day of the light half of a lunar month, then he will die within six months; if it becomes red, it indicates that he is sick (9).

If both (his) eyes shed tears perpetually, if there is illusion in regard to visual forms, if he does not see his own image reflected in a mirror or in the water (10), if he sees a rainbow at night or a group of stars in the daytime, or lightning flashing in the southern sky without cloud (11), if he sees the milky way and also a shooting star in the daytime, if he sees geese, crows and peacocks

1

tib. mig gYon hbras buhi gzugs brñan 'reflected image of the pupil of the left eye'.

2

tib. bshi po mtshuñs par zug gyur na is a direct translation of Skt, and is not helpful to make the meaning clear.

gathering in one place (12), if he sees two moons or two suns, and also, his own head in flames, the city of gandharvas (a mirage) on a tree-top or on the summit of a mountain (13), if he sees preta-ghosts, piśāca-demons and other invisible, terrible beings, he will suddenly tremble and will faint at every moment (14). If he sees (them) one by one, he will die within one month.

If he sees the moon free from stain or the sun exempt from rays of light (15), (and if he sees) the sun at night and the moon in the daytime, and likewise, his own eyes in flames, a fixed star of the size of Mt. Sumeru, and an ocean like a river (16), if the semen drops at the same time as urine and faeces, he will die within half a month unless he obeys the (right) teaching (17).

And, if he sees (his own) shadow having a white appearance, or if he does not see his head (of the shadow), he will die within one year (18). If the left hand (of the shadow) is not seen, (his) son and wife will die; if the right hand (of the shadow) is not seen, more important people (such as) the father, the wife and so on (will die) (19). If his urine gushes in five streams, if it winds towards the left, if it has a bad smell or is acid and so on, he will die within six months (20).

If a man ascends, in a dream, a pile of sand or ashes, or the spire of a monastery, then, he will die as said before (21). If a man riding on an ass or on a monkey ascends an ant-hill or a pile of dust and is led in a southerly direction in a dream (22), if (he sees in a dream) a black woman, clad in black garments, who is in love with a man, and who must be known to be Kālarātri, he will meet Yama (23). If he dreams a dream in which he is eaten³ by dogs, crows, vultures, jackals, bears, prata-ghosts or piśāca-demons, (he will die) definitely within one year (24). If in a dream he is clad in a red garment, adorned by a red wreath, and anointed with oil, he cannot live more than six months (25).

Death is deceived through practices in accordance with instructions. Death is conquered by truth (tattva); Death is overcome by the (right) teaching (dharma) (26). For this reason, the contemplations, concentrated on dharma, is the means of accomplishing the process of the complete enlightenment.

3

bhaksyante is to be interpreted as bhaksyate (metrically better).

Furthermore, I shall speak of another excellent meditation (27). When various omens appear and when breathing is interrupted at every moment, (a practiser) should purify the maṇḍala of the body by the method (yoga) of exhalation (recaka) and inhalation (pūraka)⁴(28).

At the time of death, the supreme yoga of departure⁵ is attained. He should fill the veins at the nine gates through inhalation (pūraka) (29). Through "stopping the breath" (kumbhaka), he should check the doorways; this is the purification of the holes of the gates. Through exhalation he should make (those veins) completely empty; he will make (everything) calm, completely calm⁶ (30). Consciousness will (then) be carried away. Then, the wise man should practise yoga which is equipped with āli and kāli for the sake of people going to the opposite shore (pāragāmin) (31). He should connect the character Hum⁷ with the heart⁷; and should put one and a half character⁸ below and above it; (he should put) the seed-character of wind facing downward at the lower part of it (32). The seed-character of wind⁹ should be made into two; the practiser of yoga (yogavat), joining (those two) in the form of saṃputa, should recite the mantra of one and a half syllable twenty-one times in succession (33).

The gate of wind through which departs consciousness mounted on the wind is thought to bring about the fulfilment of liberation (34).

4

Translation of this pāda is provisional; Pañj. dbyuñ dañ dgañ bañi sbyor ba yis as well as tib. seems to be a free translation.

5

Pañj. phyuñ nas hpho ba shes pa lus las byuñ nas hpho ba ste / rnam par ses pa gsegs so, though the quotation phyuñ nas hpho ba is hard to understand, suggests 'the yoga of departure of consciousness from the body'.

6

This pāda is not clear. Pañj. bum pa can goms pa las rluñ brtan par gyur pa na / sems brtan pa skye bar hgyur ro // (Peking) 'When the wind becomes firm through the practice of kumbhaka, he will obtain a firm mind'; less likely, sDe dge which has brtan par skye bar 'he will be born firmly' or 'he will be born to "firmness"'.
7

7

Less likely 'the hrdaya-mantra'.

8

According to Pañj. phyed bcas yi ge shes pa hi dañ dbyaṅs spaṅs pañi ka yig go, this syllable is Hik.

9

Pañj. rluñ gi sa bon yam yig go "'the seed-character of wind" is Yam'.

I shall explain (it) by distinguishing the highest and the lowest; hear! O guhyaka! If (the consciousness of a man departs through the gate of) the navel, he will be born in the region of desire which belongs to heaven; (if it departs) through (the gate of) the mark between the eyebrows, he will be a corporeal being (35). (If it departs) through (the gate of) the upper part, (he will be born in) the region without form; those are the fortunate existences which are distinguished (from the unfortunate existences).

(If it departs) through both nostrils, he will be a yakṣa; likewise, (if it departs) through both ears, (he will be) a kinnara (36). If both (consciousnesses) depart through the eyes, O goddess, he will be king of men. The gate of the mouth brings about (the existence) of pretas; likewise, (if it departs) through (the gate of) urine, there will be (the existence of) animals (37). If (the gate of departure of his consciousness is) the anus, he goes to hell; these are the existences different from liberation.

If a man has come to the time of death, (consciousness) departs; (but, if he dies) at a wrong moment, it means that he is killed by a deity (38). A man is boiled in hell merely because he has been killed by a deity. For this reason, wise men should know the omens of death (39).'

Chapter nineteen: explanation of the omens of death and the yoga of the departure (of consciousness).

CHAPTER XXI. EXPLANATION OF PRACTICES.

'Now I shall explain the best practice, which has reached the opposite shore, through which practisers attain the final aim, as it is the cause of fulfilment (siddhi) (1).¹

In ordinary yoga-tantras, the secret (that is,) the supreme fulfilment of fulfilments, the supreme vow of vows is not proclaimed (2).

(A practiser should) hear very many tantras; he should worship an excellent master. He should receive the instruction of the master accurately and should always practise (it) (3). He should give up his wealth, his wife and likewise (his own) life as offering; getting rid of these three ties, he should always be a practiser of the practice (4). He has great strength attained by reciting magical-spells (vidyā); and he is intent on talking the truth. He is always faithful to that which has been undertaken before; he stands firm in (his) vows (5).

He should abandon passion, wrath, fear, greed, folly and conceit. Giving up the explanation of the dīkṣā-ceremony² and the (intention of) collecting books (6), he should not make a distinction between purity, impurity or purification, not between what may or may not be drunk. He, being without wrath and without self-conceit, should not care for praise or censure (7).

Adhering to the idea that everything is equal, he is always without attachment and without desire. He neither practises the homa-offering nor worships; he neither receipts (mantras) nor uses a rosary (8). He should not care about (auspiciousness or inauspiciousness of) a day, a day of the week, a lunar mansion, or the days of the four changes of the moon (parvan). He whose spirit is supreme sojourns without hesitation in his own (natural) form (9).

1

This verse is similar to Hevajra, I, vi, 1. Sn. translates caryām parāṅgatām varām by "the practice so excellent and supreme". Pañj. explains parāṅgatām as follows: pha rol son shes pa hkhor ba hi rgya mtsho hi pha rol tu hgro ba hi rgyu nid kyis rgyu la hbras bu ne bar btags pa hi phyir ro // 'As (this practice) is the cause of reaching the opposite shore of the ocean of transmigration, the cause is metaphorically expressed by (this word which shows) the result'.

2

tib. slob ma brtag dañ bśad suggests śiṣyavyākhyāṃ; but this is not probable. cf. Hevajra, I, vi, 23.

He should act completely without sensual desire; he should not exercise sensual desire at all.³ Having a tiger-skin as his garment, and adorned with five mudrās (10), the yogin should imagine (himself to be in) the state of Heruka (herukatva) which consists of prajñā (-wisdom) and upāya (means). He should practise the practice of Samantabhadra (-bodhisattva) with joyful mind (11). He should live in a village one night and in a town five nights. He should sojourn in the world in a manner pleasant to his mind (12).

Or, a man who desires to practise the practice named "the wind" should always wander about without friends, lonely and fixing his mind on one object (13). He who observes the vow of madness⁴ should, like a leaf whirled (by the wind), roam about a graveyard, a place where there is only one liṅga-column (ekaliṅga)⁵, a place where there is only one tree (ekavṛkṣa)⁶ or a forest (14), or on the top of a mountain, on the bank of a river, or on the shore of an ocean, in a garden or in a broken well, in a pavilion or in an empty house (15), at a cross-road or at the gate of a city, at the gate of a royal palace, in the hut (of an ascetic), in the house of a mātāṅga-woman or a cowherd's wife, in the house of a female artisan, or in (other) concealed (places) (16).

He should adorn (his own) body with flowers which have been thrown away and are lying on the street, (or have been left) in a grave-yard, or (offered to) a liṅga-column (17). He should hang a wreath from his neck, and above all a brāhmanical cord; he should fasten on a girdle and (should have) anklets at both feet (18).

(His) talking is said to be (nothing but) reciting (mantras); and the shaking about of his hands is (nothing but) showing finger-posture. The yogin should live as he pleases (and exercise)

3

tib. 'he should not act without sensual desire; he should exercise some degree of sensual desire everywhere'.

4

With regard to unmattavrata, see Advayavajrasaṅgraha, edit. by H.P. Shastri, G.O.S. xc. 20, p. 59.

5

The word ekaliṅga occurs in Guhyasamāja, p. 90, 1. 2.

6

The word ekavṛkṣa occurs in Guhyasamāja, p. 90, 1. 2; Hevajra I, vi, 6; Abhidhanottara, ch. 4, Vol. 2, 43-5-6.

the practice without imagination (19). The yogin who has abandoned all doubts should wander about like a lion; or observing the vow of immobility, he should practise the yoga-practice (20). In an empty garden or house, in a bad village or in a house of ill repute, he should live according to the yoga of silence (living from what) he obtains (21). Sleeping, going or standing, awake or not awake, he eats what he obtains, and (his) mind is not centred on food⁷ (22). When he lives the life of a beggar, he should eat from the vessel made of (the palms of) the hands without making any distinction; he will attain fulfilment; there is no doubt about it (23).

When a man has entered upon the one vow which he prefers out of the three, when he has obtained some (supernatural) abilities, he must undertake the practice if he desires (to do so). He should (at first) dedicate his own body as offering, and then, he should undertake the practice (24). If the yogin wanders about (and exercises) the practice, he will certainly be without impurity; there should not be any doubt about it, as the supernatural powers of the buddha are unthinkable (25).'

Chapter twenty-one: explanation of practices.

7

tib. '(the state) without hunger will be well established.'

CHAPTER XXIII. EXPLANATION OF HOMA.

'Now, I shall explain the characteristics of the practice of (offering to) Agni and so on.

Hearth-pits should be made on the ground after purifying it (1). (Hearths are of various sizes) from eight aṅgulas up to one thousand aṅgulas. The hearth of eight aṅgulas is (used in the rite of) killing the enemy; (the hearth of) ten aṅgulas is (used in the rite of) increasing welfare (2). (The hearth of) twelve aṅgulas (is used for the rites of) subduing and attracting; and (the hearth of) fourteen aṅgulas, (for the rite of) pacifying. By the hearth of sixteen aṅgulas, prosperity of the family is caused¹ (3). By (the hearth of) eighteen aṅgulas, the land and the herd of cattle are increased; by (the hearth of) twenty aṅgulas, plague and illness are made to cease (4). The size of these hearths is decided according to the quantity of things to be offered (to Agni by burning); the wise man should know the proper (hearth) to be made according to (the nature of) the action (5).

Dividing (the diameter of) the hearth (ākṛānta) into three parts, two parts should be dug as the pit. This is the characteristic of the pit (khāta) common to all these (kinds of) hearths (6). The "lip-rim" (oṣṭha) should be made one-eighth of (the diameter of) the hearth-pit; and (an outer-) rim should be attached there with (its width being) a half of the width of the "lip-rim" (7).

In (the rite of) pacifying, (the hearth) is of round shape, white and facing east; the square (hearth) is (used in the rite of) increasing welfare, and is yellow and facing north. (12). (The hearth in the shape of) a half moon and facing west is (used in the rites of) expelling and exorcising; (the hearth) facing south and of triangular shape is (used in) the rites of causing hostility and killing (13). (The hearth used in the rites of) subduing and attracting and trivedī² is of red colour and triangular

1

The word abhikāraṇāt is incomprehensible; tib. does not translate it.

2

tib. dbye ba gsum suggests tribhedī; this is incomprehensible too.

shape; and (the hearth for) the rites of paralysing and bewildering is facing south-west (14). (The hearth used) in the case of expelling is of the colour of smoke and facing the direction of the wind (north-west); (the hearth used for) the vile rite of burning with a fever is always facing the direction of fire (south-east) (15).

(Then,) he should imagine the deity, (his) seat and (his) colour according to the character of the rite; by means of the form of the character Hūm, he should imagine the feature of the two-armed (deity)³ (16). He should recite instantaneously the mantra which consists of the instantaneous deity. He should carry out (the rite of) increasing welfare with contented mind, and (the rite of) pacifying with tranquil mind (17). In subduing, (he should carry out the rite) with passionate mind; and with wrathful mind, (he should carry out the rite of) killing; with hostile and fierce mind, (the rite of) expelling and exorcising (are carried out) (18).

Preparing argha-water (water of reception), water for washing feet and other things, he should invite Agni; he should imagine the character Hūm (situated) in the lotus of his own heart to be Vajrasattva (19). (He,) the learned practiser of mantra (mantrin) should observe (it to be) of the aspect of fluid and produced from the three syllables; and in the middle of it, (he should imagine) the seed-character Ruḥ to be (Agni) who is of red colour and has a beautiful face⁴ (20), who has a staff (dandakṣa) and a water-pot

3

According to Pañj. this deity is "two-armed Saṃvara" (Vol. 51, 107-4-4).

4

The figure of Agni seems to be different according to sources; Pañj. explains it as follows: 'On the mandala of fire originated from the character Raḥ, is Agni, who has arisen from the character Raḥ, sitting on (the seat of) a lotus and the sun. He is short, with a protuberant belly, three-faced and six-armed; each of his faces has three eyes. He embraces his own favorite Prajñā (the female partner) with his two central arms. He has (the mudrā of giving) safety and a rosary in his two right hands and a staff and a water pot in his left hands. He has a beard and a crest of hair twisted together (which is adorned) with a "garland of the light of consciousness" (rnam par śes paḥi ḥod zer gyi phreḥ ba) and is provided with the seal of (the figure of) the lord of the family. His body-colour and ornament vary according to the kind of action' (Vol. 51, 107-5-4). A figure rather similar to this can be found in ch. 9 of the Māyājāla-tantra (No. 102, Vol. 4, 153-3-2 f.); in this case, Agni is four-faced and four-armed; the mudrā of the first right hand is not Abhaya but Varapradā. Another figure which is very similar to the figure mentioned in the text

(kundikā) in his left hands, and a rosary and (the mudrā of giving) safety in his right hands, who has a crest of hair twisted together and a protuberant belly, and is adorned with all kinds of ornaments (21).

(The practiser) should cause (Agni) to stand near the hearth by (pronouncing) the syllables Om jah hūm; (then,) he should offer (him) water for sprinkling, water for gargling and argha-water, and cause (him) to take his place in the hearth (22). He should bring near samayasattva (the deity shown by a symbol) and cause jñānasattva (the deity of wisdom) to enter into (samayasattva); he should offer flowers, incense, and likewise a lamp, perfume and food (to him) (23). He should hold the pātrī-ladle (the bigger ladle) and the śruva-ladle (the smaller ladle) in both hands (kept) between the knees; he should offer the first offering saying "Om agnaye svāhā" (24).

Om namaḥ samantabuddhānām amukasya śāntiṃ kuru svāhā //

Then, the learned mantrin, who has entered into concentration, should observe the colour, smell, noise and (the shape of) the flames (of the fire); and likewise, he should observe good and bad omens of the fire (25).

If the flame of the fire has one point, it brings about all kinds of happinesses; (the flame) which has two points, and is not trembling and blazing well, is known to be intermediate. If the flame has four points burning equally, it causes increase of welfare and makes fulfilment firm (26).

The fire which is (in colour) like a kunda-flower, smooth, and has beautiful splendour like vaidūrya⁵, which is without smoke and without dirt, brings about health and prosperity of the family (27). The fire which has the splendour of a moon-stone and is (white) like snow or hail or which is like a topaz (puṣparāga), annihilates

4 contd

of the Samvarodaya can be found in ch. 7 of the Chinese translation of the Amoghapaśa-kalparāja (Taishō No. 1029, Vol. 20, 260-b- 5 f.); in this case Agni is one-faced, three-eyed and four-armed; the mudrā in his first right hand is Abhaya; but his body-colour is white. Cf. B. Bhattacharyya: The Indian Buddhist Iconography, p. 362.

5

rūpa- of rūpavaidūryasuprabhāḥ is incomprehensible; tib. does not translate it. MSS ID rupya- 'has beautiful splendour like silver and vaidūrya' is not original.

all evils (28). The fire which looks like a bandhūka-flower or is like a javā-flower, which is like the colour of pure gold, brings about kingship and supremacy (29).

The fire which has the smell of a campaka-tree, a lotus, a blue lotus, (the root of) uśīra, a jasmin flower and white sandalwood, or the fire which has the smell of camphor or of an agaru-tree, makes (the donor) the supreme ruler of a pleasant place (30).

The fire which has the agreeable sound of a vīṇā, a flute, a mṛdaṅga-drum, a (trumpet of) conch-shell and a kāhala-drum, and which has a very deep sound, is considered to bring about happiness (31).

The fire which has the shape of a śrīvatsa (the mark of a curl of hair on the breast of Viṣṇu), a parasol, a conch-shell, a lotus, a trident or a jar, which has the shape of a banner, a chowrie, a sadvajra, a swastika, a horse or an elephant (32), the fire which is without noise and turns to the right, and is (of the shape of) one lump, gives great profit. (The fire which is) equipped with these auspicious omens brings about long life and health (33).

The flame which trembles and turns towards (the practiser), which has three points and much smoke, which is whirling, sparking, and is expanding, causes sickness (34). The fire which trembles repeatedly and which repeatedly laughs harshly, which repeatedly whirls to the left and which touches the ground repeatedly (35), the fire which is covered with black spots⁶ destroys certainly the family; in battle it brings about terror to kings and death to generals⁷ (36).

The fire which is colourless, of black colour like smoke, of dark colour and of variegated colour, which is unpleasant (to the sight), which is like palāśa and sesamum oil, destroys the desired profit (37).

6

tib. '(the fire which has) black spots and the colour of charcoal'; it is difficult to find a word corresponding to sol ba in the Skt. MSS.

7.

tib. 'it foretells that the army and the generals who attend on the king will be destroyed'. tib. rgyal po hi druñ suggests nrpaññ caraññ; but it is difficult to find the original word for gnas paññ.

If the fire smells like a corpse or raw meat; if it is ill-smelling, and reeks of aquatic animals; it foretells the fall of the chief (38).

The fire which has a crackling or a fizzing sound, which is simmering or has the sound of vajra, destroys the profit (39). The fire (which is shaped) like a sword, an arrow, a spear or a snake, like a camel or a "cow-headed" (creature), and like whatsoever is terrifying, foretells a great terror (40).

(The practiser) should offer oblations (by pouring with ladles) twenty-one times; then, he should satisfy (Agni). (He should offer) flowers, tāmbūla, clothes and so on; he should make (him) well contented with hymns (41). Then, he should offer water for gargling; the mind of Agni will be completely satisfied (42).

Om bodhivṛkṣāya svāhā // (the mantra) of an aśvattha-tree.

Om vajralatāya svāhā // (the mantra) of a plakṣa-tree.

Om vajrayajñāya svāhā // (the mantra) of an udumbara-tree.

Om vajrakuberāya svāhā // (the mantra) of trees with milky juice.

Om sarvapāpadahanavajrāya svāhā // (the mantra) of sesamum seeds.

Om vajrapuṣṭaye svāhā // (the mantra) of entire grains.

Om sarvasāmpade svāhā // (the mantra) of coagulated milk and
boiled rice.

Om vajrayuṣe svāhā // (the mantra) of dūrva-grass.

Om apratihatavajrāya svāhā // (the mantra) of kuśa-grasses.

Then, (the practiser) should imagine the circle of the mandala developed from a mark and a seed-character, produced from the seed-character of his own (guardian-)deity, he should imagine this circle on the seat of the heart-lotus. Attracting the circle of wisdom (jñānacakra), he should make (it) enter into the circle of samaya (samayacakra) (43). And, in the middle of the heart of Agni, he should imagine the aspect of instantaneousness. He should offer water for sprinkling, water for gargling and so on, and should offer hymns, argha-water and water for washing feet (44).

He should perform (the rite of) homa without apprehension, reciting the seed-character of his own (guardian-)deity. He should offer (oblations) to deities one by one; afterwards, he should perform the burnt-sacrifice at pleasure (45). From twenty-one times up to one hundred or one thousand times, the wise man should perform the homa-offering according to the substances (to be burnt) (46). And likewise, he should offer all (kinds of) liquid food to the

mouth of Agni. He should offer, in due order, fuel and kuśa-grasses to the circles of rays (prabhāmaṇḍala), food and water for sipping and so on to the hands, flowers to the head, incense to the flame, perfume to the heart, sprinkling water to the body, water for washing feet to the feet, a lamp, argha-water and food in his presence (47). He should let the supreme maṇḍala go according to the ritual which has been told before (48).

If he should practise the supermundane homa after fulfilling the mundane homa, he should perform the mundane (homa) in daytime, and the supermundane (homa) at night (49). At an assembly of yoginīs and yogins (that is,) a "pleasure-feast", (he should offer,) above all, food and drink, the great kilikilā-pleasure and song and dance (to them) (50). At this very place, he should offer caru-gruel as a burnt-offering in the manner befitting his own guardian-deity; he should ask (them) for the object of his desire; he will attain fulfilment; there is no doubt about it (51).

"Om, by you, all the objects of the living beings have been accomplished through granting (them) suitable fulfilments. Go to the territory of the buddha. Dwell (there) as you please. O gods or living beings such as Brahman and so on⁸ (52)!" Having spoken thus three times, the practiser, in performing (the rite of) pacifying, prosperity and safety at the house of the donor, should make him ask pardon in the presence (of the deities) (53).

Now, I shall speak of the fruits which result from all the divisions of homa. The (sacrificial) ground increases landed property; the hearth-pit makes the house prosperous (54). Clarified butter brings about every (kind of) prosperity; fuel increases splendour; firewood increases heroism; kuśa-grass protects everything (55). White mustard pacifies (calamities); grains of rice are considered to increase welfare. Sesamum seed is known to destroy evil; corn brings grain and wealth (56). Beans produce great power; barley causes the velocity of the wind⁹. Dūrvā-grass increases the duration of life; wheat removes sickness (57).

8

vidhikriyā is impossible to translate in this context.

9

This word occurs, in different context, in ch. 9 (Vol. 2, 29-3-3) and ch. 45 (Vol. 2, 38-3-8, 38-4-2) of the Laghusaṁvara; but its meaning is not clear.

Honey and milk bring about prajñā-wisdom; coagulated milk and boiled rice grant all kinds of happinesses. Fire makes the desired object fulfilled; one's own guardian-deity grants liberation (58). Other things are known to effect the rites of pacifying and so on according to the (nature of) the rite. The pātrī-ladle is prajñā-wisdom; the śruva-ladle is the means (upāya); the union of them is the practice of non-duality (59). Clarified butter poured from them is considered to be amṛta of the great wisdom; with it (the practiser) should satisfy Agni, whose essence is the whole world (60).

He who in this way carries out homa brings about fulfilment and good luck (for the donor) (61).'

Chapter twenty-three: explanation of homa.

CHAPTER XXVI. EXPLANATION OF SURĀ.

'Now, I shall explain according to prescription the brewing of (various kinds of) spirituous liquors, which is the secret of all tantras, and has not been told in other places (1).

I will tell the cause of the arising of the amṛta (the nectar); hear, O the king of yakṣas! The Mandara-mountain is named "diamond-like wisdom" (jñānavajra); the region of empty sky (khadhātu¹) is the ocean of milk (2). When the amṛta was being churned in the beautiful sea, the ocean of milk, the goddess Surā arose from it; she is a maiden who can assume any shape at will (3).

She is similar to the rising sun in hue and is as brilliant as the sap of lākṣā-grass. Her body is many-coloured (being adorned) with all (kinds of) jewels and her splendour resembles the colour of a lotus (4). She is a celestial maiden with eighteen arms and is like the origin of the character Maṃ². She is a goddess endowed with various rasas, and holds sovereignty over the three worlds (5).

She has in her right (hands) a sword, an arrow, a hook, a kapāla-vessel and a vajra-pestle, a banner, a necklace of pearls (tathāgata), likewise a bell, and ninthly, the Varapradā-finger-posture (6). And, in her left hands, (she has) a shield, a bow, a snare, a khaṭvāṅga-staff, and a jar, a spear and a mallet, a vīṇā-lute and the Ganayantī-finger-posture³ (7). She enjoys fresh youth, is three eyed and is a beautiful celestial maiden.

She, being churned by the Mandara-mountain, exists in everything that is (in the form of) flowing water⁴ (8). And, resembling clarified butter and honey, she runs into what is called the ocean of milk. And, this girl is (nothing but) soma-drink; in her body

1

It is to be noted that kha corresponds metaphorically to vajra.

2

tib. 'has the body originated from the character Maṃ'. A similar expression: mañ gi ye śes las byuñ bañi is found in ch. 28 of the Abhidhānottara (Vol. 2, 69-4-1); but the corresponding word cannot be found in the Skt. MSS.

3

tib. bgrañ phreñ 'a counting rosary'.

4

sarve nāḍībhūtāni madhyagā should be paraphrased as sarveṣāṃ nāḍībhūtanaṃ madhyagā; according to Pañj. it is to be translated as follows: 'she flows in the middle of all which have become rivers'.

resides Vajravairocanī (9). And, in the body of Vairocanī, Heruka is melted. This is the supreme pleasure (satsukha) of a multitude of dākinīs through the union with all the heroes (10). (Here,) everything has become one; (it is) the amṛta and is the goddess of dreadful appearance; it is the destroyer, the maker and the enjoyer; and so is the amṛta of her womb (11).

Kuṇḍa (the hearth-pit or a bowl to brew surā with) is said to be "the origin of dharma" (dharmodaya); the globular water-jar (golaka) is asserted to be the amṛta. Surās (spirituous liquors) are vajrayoginīs; and intoxication is Heruka (12). The colour (of surās) is Padmeśvara himself; the scent is Ratnasambhava. The taste is indeed Amoghasiddhi; and the vehemence is the wind itself (13). How can there be sacred knowledge (jñāna) for a man who is without intoxication; or how can there be wordly knowledge (viññāna) (for him)? (The amṛta which is) fully equipped with sacred and worldly knowledge makes the world confused through intoxication⁵ (14).

When an assembly of worshippers and those who are to be worshipped is held at a pīṭha, a kṣetra, a chandoha, a melāpaka or a śmaśāna, the amṛta is the supreme offering (argha) (15). As is told in each tantra, in the case of a good omen, in pleasure and happiness, among deceased ancestors (pitr), gods and human beings, in marriage, in sacrifice (16), in the sacrifices of sages, in the fighting of kṣatriyas, in the seeking after happiness and profit on the part of vaiśyas, and in the attaining of fulfilments by śūdras (17), when (a man is) honoured (for following) the life of a beggar, when one is preaching a long sermon, performing consecration and homa-sacrifice and wandering about pīṭhas (18), in the interpretation of omens and in worshipping yoginīs, at the moment of accomplishing (the recitation of) mantras, in (those) many cases which are to be known, there is no fault with him (who drinks the amṛta) (19).

5

tib. and Pañj. seem to accord with MS A vyāmohitaṃ; 'the world which is fully equipped with jñāna and viññāna is confused by intoxication'.

I shall tell you who possesses authority; hear, O ruler of guhyakas! (A practiser) should honour the master or the hero with a yoginī⁶. Afterwards, he should cause (him) to eat (the amṛta) (20). He should always cause (him) to consecrate (the spirituous liquor) with the mantra Om āḥ hūm. He should cause (him) to make (the spirituous liquor) purified and known with the mantra Ha ho hrīḥ (21). The syllable Ha removes the colour; the syllable Ho destroys the scent; and the syllable Hrīḥ kills the energy; (the practiser) should take (the spirituous liquor) in the guise of the amṛta (22).

If a consecrated man (dīkṣita)⁷ should drink (it) without the three deities and so on⁸, it will undoubtedly be poisonous for him; the mantra will not be fulfilled (23). If a man is perturbed by intoxication, there will be many obstacles (for him). A practiser of mantra (mantrin), being perverted by intoxication, is seized by Kāma and takes pleasure in the sexual act (24). He dances and laughs; he is intent on quarrel and is confused; he blames or he hurts (other people); he is boiled in the Raurava hell (25). The yoginī becomes utterly furious (with him); he, the evil-minded man, wanders in hell, terrible with plagues and sorrow⁹, where terrifying (devils) run in different directions¹⁰ (26).

If a man blames his master, menaces his master, hurts people and does not give alms, then, the amṛta turns into poison; and the practice (to obtain) fulfilment is fruitless (27). The

6

Pañj. bla ma dpaḥ bo rnal hbyor ma shes pa bla ma daṅ dpaḥ bo daṅ rnal hbyor ma rnams so (Vol. 51, 110-4-1) suggests '(a practiser) should honour the master, the hero and the yoginī'; but yoginyā should be taken as a sociative instrumental 'the hero accompanied by a yoginī'.

7

tib. dam tshig can shows that dīkṣita can be an equivalent of samayin.

8

Pañj. "'the three deities and so on" means the character Om and so on which are of the essence of Vairocana, Amitābha and Akṣobhya' (Vol. 51, 111-4-5 f.).

9

It is also possible to translate vyādhiśokabhayaṃ tatra as 'where there are plague, sorrow and terror'.

10

For vidravanti, tib. gives rnam gtseṣ nas 'terrifying (devils) persecute (him)'.

practiser of mantra should abstain from those (vices) which have been declared by the former buddhas; he should eat caru (rice-gruel) which is prescribed in the ritual and is connected with (other) food for offering (naivedya) (28).

At an assembly of yogins and yoginīs, he should not go away from that which is told in the ritual. As everything is common to all, he should not discriminate between good fortune and bad fortune (29). So, that which is called "uniting" (melāpaka), fulfilment and command are obtained (there). Prajñā-wisdom which brings about intelligence and power, happiness, welfare and fruit (is obtained).¹¹ Supremacy, the supreme fruit (which is endowed with) all the eight good qualities, is obtained (30).

(Spirituous liquors) arisen on the surface of the earth are "born from dravya" (dravyajā), born from a root (mūlajā), gaudī, (born from) flour, born from honey, born from trees and born from sugar (31). Mādhvī-liquor is said to be of five kinds; paiṣṭī is considered to be of eight kinds; gaudī is of seven kinds; they are to be counted in this way (32).

They are produced in various districts; but the name madhya (intoxicating liquor) exists (in common). They are hot, bitter, sharp, sweet and smooth (33). (Kings of serpents such as) Ananta, Vāsuki and Varuṇa are to be imagined as the abode (of liquors). Offering flowers, guggulu-incense and food, (the practiser) should undertake (the rite). When he has completed the rite, the supreme Varuṇī (the goddess of spirituous liquor or spirituous liquor itself) arises (34).

If he thinks about sadyāsava ("daily liquor"), he should have it made every day. It is heavenly, the best practice; sadyāsava is pleasant (35). Taking one karṣa of śigru-horse-radish, ten karṣas of āmalaka fruit, one prastha of water, sixty-three (karṣas of) black pepper and one pala of molasses, he should put (them) together; this is called sadyāsava and is brought to maturity by the rays of the sun. This is āmalaka-liquor (36, 37).

11

tib. suggests that this line can be translated as 'prajñā-wisdom which brings about the fruits of intelligence, power, happiness and welfare'.

Getting flowers of dhātakī, flowers of the mango tree, grain, malaya together¹² with śariva, rock-salt and the bark of śrigu-tree together, he should prepare (a mixture) with a quarter of them of equal share (38). And, he should add thirty-two (palas of) water and eight palas of molasses; it is known that the spirituous liquor arises after three days. This is dhātakī-liquor (39).

He should get pattraka, marica-pepper, mañjisthā-grass, nāgakeśara, likewise dāḍima, vāla, cloves together with māgadha-pepper (40), and add one pala of molasses and seven (palas of) water, (thus) āsava-liquor arises which has cool fragrance and is clear and cold. This is pattraka-liquor (41).

A wise man should put together cinnamon, cardamon, spikenard (nalada), cakra, tanāla and cārupādika along with śarkarā and stir them up; when they are heated seven times by the rays of the sun, there arises the best sadyāsava. This is śarkarā-liquor (42).

A wise man should add one eighth of the water extracted from the root of horse-radish and mixed with honey to the substance (vastu) yet to be purified¹³ (43). He should boil the remaining honey (madhu), and then, he should churn it; (he should add) the three fruits, kuṅkuma, musk, camphor, pattraka and aguru (to it) (44). A hundredth part of every (component) should be mixed with that which is to be churned (vedhayārtha). Putting it into grain, he should quite specifically leave it as it is for four days (45); thus being brought to maturity, medhavin-liquor and his own liquor (svāsava) will come to have (the fragrance of) musk.

He should add śobhañjana, chāgala, honey of four times as much (46), two kinds of tuhina-camphor and musk combined with nutmeg,

12

As is suggested by Pañj., it is possible to take krānta as the name of a kind of plant; then, this pāda should be 'malaya, śarivā (= śariva?) and krānta'. Pañj. kra nta shes pa khyab hjug kra nta ste / legs mthoñ shes hgañ shig go // 'krānta is viṣṇukrānta; some one says it is sudarsana (Coculus Tomentatus; the word corresponding to legs mthoñ in verse 42 is cakra)'.

13

tib. 'A wise man should divide the water extracted from the root of horse-radish and mixed with honey into eight parts in order to purify the substance (vastu)'; this verse is syntactically so equivocal that it is difficult to judge whether or not the Tibetan translation is correct.

and that which is equal to musk (to it); (thus) madirā-liquor becomes beautiful (47). Furthermore, leaving a quarter of what is thus done as a remnant for the sake of its own nature, (he should add) one half-pala of flowers of dhātākī along with honey (to it) (48), and stir it one hundred times with one half-pala of a fragrant substance; with this thus accomplished, he should practise every month (49).

Knowing the distinction between the various kinds of spirituous liquors, a man can be fit for the situation; and distinction of those spirituous liquors should be known in each tantra (50).

Without the drinking of intoxicating liquors, worshipping (cannot be performed, just as) without clarified butter, homa-sacrifice (cannot be performed). Without the right master, there is no teaching; without teaching, liberation is not realized (51). There can be no Samaya (ritual food) other than spirituous liquor; a man who has satisfied the master attains it through the power of his own merit (52).'

Chapter twenty-six: explanation of Sura.

CHAPTER XXVIII. THE RITUAL OF HOMA.

'Now, I will explain rites of homa-offering individually.

The practiser should recite the mantra ten thousand times on behalf of the king.¹ He should begin the rite of homa-offering according to the ritual as told before (1). "Great meat" (mahamāṃsa, human flesh) intertwined with the name of the sādhya (i.e. the king for whom the rite is carried out) he should mix with milk and sacrifice it without imagining anything; (the sādhya) will come to possess a complete royal camp² (2).

(The practiser) should offer the supreme oblation of flesh of an ox, a man and a jackal (to the fire); mingling intoxicating liquor and milk (with the flesh), he should sacrifice it one hundred thousand times; (the king) will obtain an excellent city and govern it with great majesty (3).

³(The practiser) should sacrifice a human bone together with poison, blood and pungent oil, and should burn it in the Kaṇṭaka-fire together with chaff and hair (4). In the case of a fierce rite, the practiser of mantra, filled with wrath, with loose hair, naked, facing the south and clad in a black upper-garment, should with concentrated mind sacrifice in the Caṇḍāla-fire in the daytime (or) at midnight (5). He should utter (the mantra) connected with the name of the sādhya with dreadful roarings; since even the king together with his guards

1

tib. rygal srid ched du suggests rājyahetor 'for the sake of kingship'. This reading can be confirmed by MS B which possibly reads rājaheto; e and ya are orthographically interchangeable. See J. Brough, *op.cit.* p.354.

2

tib. '(the sādhya) will become a perfect king' gives the impression of being a free translation. This pada should be paraphrased as (sādhya) sāmpurnasakatakatvaṃ bhavet 'the state of possessing a complete royal camp will be realized (to the sādhya)'.

3

A passage similar to the following seven lines occurs in ch. 2 of the Herukābhyudaya (Vol. 2, 227-3-4 f.); the first five lines accord with the Saṃvarodaya and the last two lines are as follows: shags kyi mthah ni miñ dañ sbyar // nus pa grol shiñ myur du hgug // stobs ldan sde dañ bcas pa ni // mñon spyod kyis ni gsad par bya // '(He should utter) the mantra to the end of which the name (of the sādhya) is connected; (the sādhya, with his) strength gone, will be instantly attracted. (Even the king) who has power and is equipped with an army will be killed through the rite of subjugation'.

and army⁴ is destroyed, it is needless to speak of other people (6).

Likewise, I will explain the rite of expelling enemies who are proud of their power.⁵ (The practiser) who has bathed in the melted fat of crows' wings and oil from the milk of the nimba-tree, (the practiser) whose face is directed to the direction of the wind (north-west), who has kindled the Piśāca-fire, will undoubtedly expel (the enemies) through the rite (which lasts for) seven nights (7, 8).

⁶That which is called the rite of causing hostility (is as follows): (the practiser) who knows mantras should sacrifice nests of crows and owls mixed with sloughs together with leaves of the nimba-tree in the fire of a thorn-apple plant one hundred and eight times; (the sādhya) will be hated by the whole world and deserted by his friends and relatives (9, 10).

Now, I will explain the rite of attracting. With his face turned to the direction of the wind (north-west), and with the upper half of his body naked, (the practiser) should imagine the sādhya to be encompassed by a splendour similar to red lead and should seize him (who is) shaking (11). Throwing about his hands and sitting on the seat, (the practiser) should pierce the heart-lotus of the sādhya by means of a rope and a hook, and recite the mantra of the syllable Jah (12). After having pierced the kamalas (lotus) of women, he will certainly subdue the three worlds.

Or drawing the body of the sādhya on a bowl of a human skull, which consists of one piece (ekakhandā),⁷ which is without rents

4

tib. dpun bcas stobs is a literal translation of sasainyabala; the expression stobs ldan sde dan bcas pa found in the Herukabhyudaya (see n. 3) may be a translation of the same Sanskrit expression.

5

A line identical to this occurs in ch. 36 of the Herukabhyudaya (Vol. 2, 231-3-7).

6

A passage identical to the following two verses can be found in ch. 21 of the Herukabhyudaya (Vol. 2, 227-4-1 f.).

7

This expression occurs also in ch. 23 of the Herukabhyudaya (Vol. 2, 228-1-1). A similar expression dum gcig occurs in ch. 2 of the Laghusaṃvara and the corresponding chapter of the Abhidhānottara (ch. 49, Vol. 2, 79-5-6). Skt. MSS of the latter belonging to the University of Tokyo give ekakhandaka (ch. 46 of No. 173, 154a-3, ch. 48 of No. 474, 181b-1).

and beautiful, he should sacrifice oleander and firewood of the thorn-apple plant mixed with blood (to it) while uttering the name of the sādhya (13, 14). (The practiser) should draw the figure of the sādhya on birch-bark with the bile-yellow of a cow and with his own blood; covering (the image⁸ of) the sādhya with a cloth, he recites a mantra and sacrifices (15). (The practiser) whose body is puffed up by the mantra, should sacrifice for seven days while taking flowers one by one; (thus) he attracts whomsoever he wishes (16).

Furthermore, I shall explain another matter: (the practiser,) making an effigy from a timber of red sandalwood and writing the name (of the sādhya) with his own blood and the bile-yellow of a cow, should put (it) on the heart of (the effigy of) the sādhya (17). He whose body is smeared with the three spices should pierce the heart, the navel and the private parts of the sādhya with a copper needle;⁹ thus piercing the three places, he attracts whomever he wishes at midnight (18).

(The practiser,) drawing a bhaga with red chalk of golden colour and putting the left hand on it, should recite (the mantra) eight hundred times. The man, whose name (the practiser) pronounces while reciting the mantra, will arrive at the very moment (19).

Taking a leaf whirled (by the wind), (the practiser) should write the name of the sādhya. Writing it with tears and a feather of a crow,¹⁰ he should throw it to a high "wind-passage"; he expels (the enemy) at the very moment (20).

Making a stake of six aṅgulas from the bone of a monkey and charming it seven times by reciting a mantra, (the practiser) should burn it at the gate of a person; his lineage will become extinct (21).¹¹ If it is buried near cows, elephants, horses, asses, camels and buffaloes, they will perish (22).

8

sādhya 'pi (= sādhya api c.m.) obviously means 'the image of sādhya'. cf. Pāṇj. Vol. 51, 111-5-3.

9

A similar rite of attracting with the help of three spices, a copper needle and so on, is mentioned in ch. 45 of the Laghusaṁvara (Vol. 2, 38-3-2 f.).

10

This expression occurs in ch. 24 of the Herukābhyudaya (Vol. 2, 226-3-5).

11

A verse identical to this occurs in ch. 33 of the Herukābhyudaya (Vol. 2, 230-5-1).

Catching "clothes of a preta" (pretavastra¹²) before they drop (on the ground) and (smearing them) with human oil, (the practiser) should put them in lampblack. On the fourteenth day of the dark half of a month, he should set them on fire in a lamp stand made of lead and recite the hrdayamantra, above all. A man to whom (this) collyrium is applied will see all the dākinīs (23).

Om bhūtaliṅge svāhā //

This is the mantra of wiping off suffering from erysipelas (visarpa) (24).

Taking a carapace of a turtle and collecting excrement of an elephant, (the practiser) should fumigate a house (with them); by it, bugs will certainly become extinct (25).

Om udake maśaka jāta udakasambhavas teṣaṃ tuṇḍaṇ ca pakṣaṇ ca indro bandhati mahābalaḥ maśaka indrapaśabaddha indravaśagata gacchante sūryodaya svāhā // (Om, mosquitoes are born in the water; they arise from the water. Indra of great power binds their bills and wings. Mosquitoes are bound by the Indra-net and are subdued by Indra. O sunrise! svāhā.)

Taking clods of earth at a cross-road and charming them twenty-one times (by reciting the mantra), (the practiser) should throw them to the four directions (26). (Thus,) keeping off mosquitoes, people become comfortable; through comfort they attain dharma; through dharma there will be "the Supreme" (anuttara) (27).¹

Chapter twenty-eight: the ritual of homa.

¹²

The word pretavastra is found in ch. 21 of the Abhidhānottara (Vol. 2, 64-5-1); but it is not clear what it actually means.

CHAPTER XXXI. EXPLANATION OF THE FOUR KINDS OF YOGINIS,
THE ARRANGEMENT OF THE FOUR CAKRAS AND THE
TRANSFORMATION OF THE BODHI-MIND.

'Now, I shall explain the beautiful characteristics of yoginīs.

Dakinīs are (women called) padminīs, lāmās, and hastinīs (1).
Śaṅkhinīs, khaṇḍarohās and citrinīs are rūpinīs. A wise man should
observe the characteristics of (the women) of the four (following)
classes (2).

I shall explain the characteristics of a padminī: her face
is of round shape; the nose has the form of a sesamum-flower. The
nails are of the colour of copper; the back is like (that of) a
turtle; and her feet are flat (3). Both breasts are of the shape
of tāla-fruits; and her hairs are curled.¹ There are three
wrinkles of good fortune² (over her navel); her breast is very
beautiful (4). She walks like a rutting elephant; she has the
scent of a lotus and the voice of a goose. (The yogin) should
love her by the "lotus-embrace"; she is like a lotus to the touch
(5). Grasping her hair with his hand, he should press her lips
with his teeth. He should insert a finger into the bhaga; thus
he should love a padminī (I) (6).

Next, I shall tell the characteristics of a hastinī. She
smells of liquor; her shanks are stout; she has a round nose and
a line of hair (above the navel) (7). She is mad with passion;
her body is stout; she moves to and fro; (the yogin) should make
her sport amorously by the "chest-opening-embrace" (urāḥspṛṣṭabandha);
she is like a pill to the touch (8). (The yogin) should make the
hair of her head bristle; he should embrace her tightly and crush
her breasts. He should touch her with the mouth and press her
with his finger-nail; the wise man should draw her near with his

1

The reconstruction romāvartālā is provisional. romāvartālī is
also possible; this seems to be a contamination of romāvalī and
romāvartā. tib. ba spu hkhil ba 'the hair on her body is curled'
as occurs also in verse 7 where the Sanskrit word corresponding
to this is romāvalī.

2

trivalī bhagabhūtanam is to be paraphrased as trivalī bhagabhūtā.
tib. khro gner gsum can skye gnas mchog 'she has three wrinkles
on the forehead and (her) bhaga is the most excellent' is untenable.

finger-nails (9). A hastinī has the voice of a crane and is pleased with songs and instrumental music. A woman who possesses those characteristics is known to be a hastinī (II) (10).

Now, a śaṅkhinī will be described: she has long hair and a long nose; she is neither too thin nor too fat; her breasts are of the shape of orange-fruits; she enjoys eating curds and milk (11). Grasping her hair with the left hand in sexual passion, (the yogin) should press her lips with his teeth. With vehement pleasure, having kissed her he should strike her breast with his finger-nails (12). A śaṅkhinī smells like a donkey and is rough to the touch like the tongue of a cow; she has the voice of a crow. A woman who possesses those characteristics is always said to be a śaṅkhinī (III) (13).

And, a citrinī is described thus: her body is very short; but her breast is beautiful; her breasts are of the shape of śrīphalas. She has abandoned shame and is very wrathful; she always takes pleasure in quarreling (14). Her shanks are crippled; and she lies on her back. She has a hanging under-lip and the voice of a turtle dove. A citrinī, who smells of meat and has her arms spread out, is said to be sporting in amorous enjoyment (in the following way) (15): (The yogin) should at first press her bhaga with his hand; kissing, crushing the breasts and bristling the hair of her head and with restraint embracing her tightly in love, he should cause (her) to taste his own lips (16). A citrinī who possesses those characteristics of sexual love³ (told) in verses and kāvya is a (kind of) rūpinī (IV) (17).

Now, I shall explain the characteristic of the division of the transference (saṅkrānti). The outward transference is gross; and the inward (transference) is considered to be subtle (18).

⁴In the Mahāsukha-cakra (which is situated) in the head, there exists a subtle lotus of four petals; as it assumes the form of the

3

tib. omits śuci (sexual love).

4

The following nine lines are quoted in Dasgupta: An Introduction to Tāntric Buddhism, p. 148 f., p. 149, f.n. 1. His reconstruction and interpretation are sometimes different from ours.

support of everything, it is the "place of intoxication"⁵ (madasthāna) (19). Its essence is the "seat of enlightenment" (bodhimāṇḍa); and it is the seed. Outside (of it) is a lotus of thirty-two petals; and in the middle (of it) is the character Ha, which flows downwards (20). It (i.e. the lotus) is of the essence of the bodhi-mind (bodhicitta) and is the moon which consists of fifteen digits (kālā); it always conveys the great pleasure (mahāsukha). The yoginī is the sixteenth digit of the moon⁶ (21). To either side of her are lalana and rasana; she is of the nature of ālī and kālī. She is formed of the four (kinds of) joy in the form of (both) cause and result (22). Her nature is the innate joy (sahajānanda), she is non-dual, and is the supreme female-lord. In the conventional truth, she is like a kunda-flower, and, in the absolute truth, she is woman in the form of pleasure. She is the support of buddhas and bodhisattvas, the "holder of vajra" (23).

⁷In the Sambhoga-cakra (which is situated) in the throat, there is a red lotus of sixteen petals; in the middle of it is the character Om; above it, amṛta flows down incessantly through the way of the "hole of the uvula" (ghantikārandhra) (24).

In the heart, there is the Dharma-cakra, a lotus of variegated colour⁸ with eight petals; in the middle of it is situated the character Hum facing downwards. Above it is a minute lotus in a form like "Brahma's egg"⁹ (25). In the middle of it is consciousness

⁵

tib. byañ chub sems kyi gnas (bodhicittasthāna) is not confirmed by the Skt. MSS.

⁶

Dasgupta translates "yoginī ṣoḍaśī kālā" as "Inside is the Yoginī of sixteen kalās or digits of the moon". This is not impossible if ṣoḍaśī is thought to be used in the meaning of ṣoḍaśa for metrical reasons; in this case kalāḥ is preferable to kālā, but it is not confirmed by MSS except MS L which possibly reads kalāḥ.

⁷

The following seven verses are quoted in Dasgupta, *ibid.* p. 149 f.; his quotation is not faithful to the text.

⁸

Dasgupta thinks the meaning of viśva-padma to be "the double lotus one facing upwards and the other facing downwards", *ibid.* p. 149.

⁹

Dasgupta translates this line as "a little above there is a white lotus, representing the universe (brahmāṇḍasadrśākāram)". *ibid.* p. 149.

(viññāna); it is ever-risen and all-pervading; it is the self-produced wisdom and is the receptacle¹⁰; (this) consciousness is the supreme lord (26).

In the navel, there is a blue lotus of sixty-four petals.¹¹ In the middle of it is the character Am, which shines like a jewel (27). Below it are seventy-two thousand minute lotuses, the "place of knot" (kandasthāna); (and that blue lotus) should be founded on (them); "knot" (kanda) means "receptacle" (ādhāra) (28). (On it) are situated lalānā in the form of prajñā-wisdom and rasanā (in the form of) upāya (means); the character Am existing in the middle of both (lalānā and rasanā) is the goddess appearing in various forms¹² (29). (She is) the goddess who has the nature of the four bodies (of buddha). She confers all fulfilments and brings the great pleasure (mahāsukha) to everybody; I always salute (her) properly (30). The goddess becomes identical with whatever existence, to which people's mind is directed; she is like a (wishing-)gem which assumes various forms (31).

By exciting the fire of prajñā-wisdom which was increased by investigating the village of existence, Candālī¹³ is kindled; it is nothing but the right knowledge which is pure and spreads brilliance. When the imaginary ideas (as to the five) skandhas are burnt, there

10

tib. rañ byuñ ye śes kyi ni rten suggests svayambhūjñāna-m-ādhāra (= svayambhūjñānadhāra) 'it is the receptacle of the self-produced wisdom'. Dasgupta: "it is the receptacle of all, and the source of all self-produced knowledge (svayambhūjñānadhāra)". op.cit.p.149.

11

In the 6th kalpa of the Caturyoginī-saṃputa, there occurs the following passage: lte bar gnas pañi hkhor lo chos // hdab ma drug ldan // śes rab gnas su rab tu gsuñs // zla bañi gzugs bshin gsal ba ste // de yi dbus su gnas pa dag // me lta bur ni hbar ba yin // 'the cakra which exists in the navel is dharma(-cakra); it is equipped with sixty-four petals. This is said to be the residence of prajñā-wisdom. This is as bright as the figure of the moon; those which exist in the middle of it burn like fire'. (Vol. 2, 244-4-8 f.). This shows that the system on which the Caturyoginī-saṃputa relies is different from that of the Saṃvarodaya. In the latter, the dharma-cakra, which is the eight-petaled lotus of variegated colour, exists in the heart.

12

Dasgupta translates devī ... viśvarūpinī as "the Goddess in the form of the universe". ibid, p. 149.

13

With regard to the doctrine of Candālī, everything is yet to be studied. See Tsoñ kha pa, op.cit.Vol. 5-4-5 f.; Hevajra, I, i, 31.

arises the right perception without support; it pervades the sky; if effects the sameness of all things and is immortal (32).

Now, I shall explain the transference in the form of a "dot" (bindu, the mark representing the anusvāra) beginning from the first day of the light half of a month up to the day of full moon (33). On the first day of the light half of a month, there is the character A on the thumb; on the second day, the character Ā on the shank; on the third day, the character I on the thigh; on the fourth day, the character ī on the yonī; on the fifth day, the character U on the navel; on the sixth day, the character ū on the heart; on the seventh day, the character R on the breast; on the eighth day, the character Ṛ on the throat; on the ninth day, the character L on the palm of the hand; on the tenth day, the character l on the cheek; on the eleventh day, the character E on the eye; on the twelfth day, the character AI on the root of the ear; on the thirteenth day, the character O on the forehead; on the fourteenth day, the character AU on the top of the head; and on the day of full moon, there is (the goddess) who has the nature of the character Aṁ and Aḥ left and right of mada¹⁴ (34).

In the same manner, there is the transference beginning from the first day of the dark half of a month up to the day of new moon. On the left, there is the moon (which is) āli and of subtle nature; on the right is the sun, kāli and of gross nature (35).

According to the division of the nature of the bodhi-mind, transference (saṁkramaṇa) has sixteen (stages); according to the division of passage of (every) half yāma, transference (saṁkrānti) has sixteen (stages) (36). The eclipse of the moon and the eclipse of the sun are (respectively) the destruction of the "dot" (bindu) and the destruction of the "sky" (the mark representing the visarga). Transference (saṁkrānti) equipped with them is known (to have) sixteen stages (37).

The great pleasure (mahāsukha) without imagination is the desire in the form of wisdom; it is joy (ānanda), the gate of the house of pleasure, and is comparable to the threshold of a door (38).'

Chapter thirty-one: explanation of the four kinds of yoginīs, the arrangement of the four cakras and the transference of the bodhi-mind.

14

tib. spyi gtsug (= murdhan) is not confirmed by MSS.

CHAPTER XXXIII.

'Now, I shall explain the saṃvara of fulfilment (siddhisamvara) (from which) wisdom appears.

Various upāyas (means) of methods (naya) are the supreme cause of fulfilments (1). The body (or "the lump"),¹ equipped with outside and inside, is as pure as the sky; thus, a man whose soul is liberated always looks on himself as like the sky (2).

It does not have a body; it is without beginning and without end, and is exempt from attributes such as sound and others. It is free from a second; still it exists in every way (3).

It, being non-existence, relies on existence and causes existence; it is without basis.² While being without intellect, it is conscious; still it does not think anything at all (4).

(The practiser,) making the seat firm, should make the limbs of the master unite (with it).³ He should imagine the mind to be of the same taste; and likewise, he should imagine it to be equal in aspect to the sky (5). It is free from "meditation" (dhyāna) and concentration (dhāraṇā), and is exempt from yoga and speculation (tarka). When mind (citta) and thought (cetas) have become firm, it will lead people to the course of suchness (tathatānaya) (6).

It is similar to the sky and abides in the sky; it is like clear crystal. (Its) form is without beginning and without end; it is not phenomenal (niṣprapañca) and does not have sense organs (7).

It is without transformations and appearances; it is completely void (sarvaśūnya) and is free from illness. It is the lamp of the world; it destroys the bond of existence; and it cannot be spoken of by human voices (8).

1

As is suggested by Ratnarakṣita, the following passages mention saṃvara or tattva (Pañj. Vol. 51, 118-3-1 f.). For this reason, pinḍa which is usually a masculine occurs here as a neuter.

2

The following four lines are quoted in Bu ston's Maṇḍala-vidhi as an explanation of the fourth-consecration (caturthābhiṣeka) (JA 594-3 f.).

3

The meaning of this line is not clear. tib. stan la gnas nas bla ma yi // brgyud par brtan par byas nas ni // 'sitting on the seat and making firm in the lineage of the master (?)' and the quotation by Bu ston (see note 2) bstan la gnas byas bla ma yi // drin gyis yañ dag sbyañ bar bya // 'abiding in the teaching (śāsane, or 'sitting on the seat' if bstan is a mistake for stan), he should be purified completely through the benefit of the master' is not confirmed by MSS.

Nor is it within the range of mind; it is without illness and is free from duality. I salute the truth (tattva), the imperishable, which brings about liberation in the true sense of the word (9); because, when truth (tattva) is touched, there exists thought of everything through thoughtlessness; when there is thought through thoughtlessness, then, there is unthinkableness (acintyata) (10).

As living beings are, so is thought (cinta); and as thought is, so jinās (the victors) are.⁴ Thus, this thought was shown by the buddha who himself does not think (11). For a man who does not think about thought, all thoughts disappear. It is the great pleasure (mahasukha) (which is) without attachment and without superimposing various (kinds of) superimpositions (12).

It is the most excellent of all aspects; it is completely without aspect and is beyond (the range of) sense organs. It is of the nature of existence and non-existence; it is exempt from existence and non-existence (13).

It is to be known introspectively as it is not senseless; it is neither a knower nor a seer. It is not immovable as it does not have form; it is eternal as it is not transformed (14).

As dharmas are without their own nature, why can there be rejection or adoption (of them)? (There is no) rejection or adoption in case of all the dharmas as in the dream (15).

The thorough perception of joy is the supreme prajña-paramita (prajña-wisdom as a supreme goodness). (The state of) abiding in the fruit of joy is enlightenment, essencelessness (16). The pleasure (caused by the) ardent, undivided (union) of the two is nothing but the great pleasure (mahasukha); distinction of prajña-wisdom and karuṇā (compassion) is like (that of) a lamp and (its) light (17). These two are of (one,) undivided essence;⁵ they appear in the form of one mind. It is caused by the union of prajña-wisdom and upāya (means); and it effects the complete enlightenment (18).

That which is (the state of) Vajrasattva abiding in the recognition of the undivided aspect (of it) is the highest dwelling of all the buddhas (19).

4

tib. suggests yathā sattvās tathācintā yathācintā tathā jināh; but this is not very likely from the context.

5

It is also possible to reconstruct this pāda as idaṁ dvaya-m-abhinnātma 'It is of the essence of (these) two (united) undividedly'.

As long as the materials of pleasure (sukhasambhāra), which are the causes produced from sport,⁶ exist, the yoing, while enjoying (it), completes (those) materials (20). As a man, who, at hundreds of creations created by illusion, knows them as they are and observes the whole to be the sameness of affliction and delight, as such a man is without fear for hundreds of terrible beings as well as for the occurrence of pleasure, so is the yogin whose nature has attained suchness (tathatā) (21).

Ah! the three worlds are filled with splendour of the great pleasure (mahāsukha). Ah! it awakens everyone who is swollen by the rainfall of calm pleasure⁷ (22). Ah! happiness! great happiness! Ah! enjoy (it) by all means. Ah! the great majesty of "the innate" (sahaja), for being the essence of every dharma (23).

The world appears as reflections of the moon on (the surface of) water; those which have occurred are heard like echo; those which are collected⁸ are seen like a mirage in the desert; food and drink are similar to the sky (24). (Smell) is smelt like the smell of the "sky-flower" (nabhakusuma); the mind follows the courses of the moon and the sun; those who abide are like Mt. Sumeru; and the object of the senses (ālambana) is like a girl in a dream (25). (People) exist only in ordinary practices (vyavahāra) (which are) like illusion or the "net of Indra". As (mentioned) above, so arises the innate pleasure (sahajānanda). It is exempt from the nature of existence; its form is unthinkable. It is always produced; it is the best of the ways of the sugata; salutation (to it) (26)!

⁹(A man,) abandoning all (other) worships, should undertake the worship of the master; when he is satisfied, the highest wisdom of the omniscient (sarvajñajñāna) is attained (27). What merit cannot be obtained? or whatever penance cannot be performed through the highest worship of the teacher (ācārya) who is (identical with) Vajrasattva (28)?

6

Very likely 'the causes which bring about the origin of sport'.

7

tib. '(For him) there is no terrible being and there is no occurrence of pleasure either' is a free translation.

8

This translation of sañcitāḥ is provisional; tib. sems kyañ mya ñan which corresponds to this word is incomprehensible.

9

The following two verses are identical to Pañcakrama, IV, 45 and 46.

To a man who has abandoned fear and sin, who is virtuous, and who protects the practice of samaya, (the teacher) will explain the method (krama) (29). By reading, reciting and writing the Śrīherukābhidhāna-tantra, a man will attain fulfilment, supernatural abilities, happiness and the state of a bodhisattva (30). The great enjoyment or the great happiness of the Śrīsaṃvarodaya-tantra, (that is,) the saṃvara of a multitude of dākinīs united with all the heroes, when it is imagined and considered, annihilates the suffering of poverty (31).

Living beings of various aspirations are awakened by various practices; they are instructed through the means (upāya) of (living beings) to be trained in various (kinds of) courses (32). Even when they are not devoted to the instruction of the profound teaching, they should not be rejected; the essence of all dharmas is unthinkable (33).

The unthinkable play of the buddha (in which) voidness (śūnyatā) and compassion (karuṇā) are undivided depends on the host of dākinīs in union with Śrīheruka (34); and it liberates living beings through incarnations. There, living beings rejoice at all times and abide in the state of Śrīheruka united with all the dākinīs (35).'

Thus ended the thirty-third chapter of the Śrīsaṃvarodaya-tantrarāja, (alias the) Sarvayoginīrahasya, which is effective on being merely recited, the Sahajodaya-kalpa extracted from the three hundred thousand verses of the Śrīherukābhidhāna-mahātantrarāja.

VOCABULARY

SANSKRIT - TIBETAN

Figures connected by a dash (-) indicate the number of the chapter and the verse in which a word appears. If the word appears frequently in a chapter, only the number of the chapter is shown.

- akalpaka mi rtog 3-9
 akūṭastha gañ du hañ mi gnas 3-12; gar yañ mi gnas pa 33-14
 akṣamālā bgrañ phreñ 23-21; phreñ ba 21-8
 Akṣobhya mi bskyod pa 2-21, 22; 4-14
 akhaṇḍatāṇḍūla ḥbras ma grugs pa 23-43
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 agnikarman me yi las 23-1
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 aṅkākrama mtshan ma rim 5-26, 33
 aṅkuśa lcags kyu 10-21; 26-6; 28-12
 aṅkuśasahasamṃyuta lcags kyu mñam ldan pa 8-24
 aṅgavāyu yan lag rluñ 5-33
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 acintā bsam du med 33-10
 acintya bsam gyis mi khyab 33-26; bsam mi khyab 3-9; 33-33, 34
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 aṅjana mig sman 28-23
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 aṇḍaja sgoñ skyes 2-2, 3
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 atīndriya dbaṅ po kun ḥdas 33-13
 atīrṇa 'who have not yet crossed' ma brgal ba 18-19
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 adhimātra dbaṅ po rnon po 3-3
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 abhiṣekārthatattvajña dbañ bskur don gyi de ñid śes 18-5
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samayini dam tshig can 9-10
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samāsaptaga mñam bdun soñ 5-21
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saṃāṇīya 'to bring near' bsams nas 23-23
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saṃrddhi ḥphel ba 10-4
saṃpatti phun sum tshogs pa 23-26; ḥbyor ba 23-55
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saṃputa kha sbyor ba 18-12
saṃputīkṛta kha sbyar ñid du bya 10-28
saṃputīkṛtya kha sbyar bya 19-33
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saṃbodhi rdsogs paḥi byañ chub 33-18
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 sarvavīrasamayogaḍākinījālasatsukha dpah bo kun dañ mñam sbyor bañi
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 sahajasukhodaya lhan skyes bde hbyuñ 33-26
 sahajā lhan cig skyes ma 9-12
 sahajānanda lhan cig skyes dgañ 31-23; lhan cig skyes pa? 7-18
 sahajāmala dri med lhan cig skyes pa 8-31; lhan cig skyes dgañ dri
 med 8-30
 sahajodaya lhan cig skyes hbyuñ ba 17-15; lhan cig skyes pañi dgañ
 ba hbyuñ 8-31
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 śiṃhamukha 'a lion-faced' señ geñi gdoñ 17-42
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 sitakalaśa bum pa dkar po 10-5
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 sudurjaya shyañs dkañ ba 9-23
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 skandha phuñ po 3-7; 31-32
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 stambhanavidhi mnan pa yi cho ga 10-24
 stambhayet gnon par byed 10-31
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 sthānabhraṁśa gñas ñams 8-17
 sthiti gñas pa 33-19
 sthūlaśabda 'the gross sound' rags pa sgra 4-33
 sthūlapatti sbom poñi ltuñ ba 18-18
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 spharayitva yañ dag ḥphro ba 4-30
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 sravanti ḥdsag pa 13-23
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 svabhāvaviśuddhi ño bo ñid dag 4-17
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 svayambhujñāna rañ byuñ ye śes 31-26
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 haridrā yuñ ba 10-27
 havya bsreg bya 23-5
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 hīnayana theg pa dman 18-18
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 hutabhugmaṇḍala byin zaḥi dkyil ḥkhor 6-5
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 hūm-karakṛityoga yi ge hūm gi sbyor ba 23-16
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 hr̥dayābja sñiñ gi chu skyes 5-66
 hr̥dayāmbhoja sñiñ gaḥi chu skyes 13-4
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 Heruka he ru ka 5-42; 10-53; 13-2; 18-13; 26-10, 12
 herukajñāna khrag ḥthuñ lha moḥi ye śes (devyā herukajñānam) 3-7
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 homa sbyin sreg 19-35; 21-8; 26-51
 homakarman sbyin sreg gi las 28
 homāṅga sbyin sreg gi yan lag 23-54

TIBETAN - SANSKRIT

ka ka mu kha khagānana
 ka rko ta Karkoṭaka
 ka ra bi ra karavīra
 ka rañ dsa karañjaka
 ka liñ ga Kaliṅga
 kañ kel kañkelli
 kañ tsi Kañci
 ka ntsi Kañci
 ka ma ru Kāmarūpa
 ka ma ru pa Kāmaru
 ka li kali
 ki li ki lahi sgra kilikilārava
 ki li ki lahi sgra chen bdag mahā-
 kilikilāyamāna
 ku nda kunda
 ku la ta Kulatā
 ku śa kuśa
 ku śaḥi chu kuśodaka
 kun mkhyen sarvajña; sarvajñatā
 kun mkhyen paḥi ye śes sarvajñajñāna
 kun tu ḥgro sarvagata
 kun tu bzañ poḥi spyod pa samanta-
 bhadracarya
 kun da kunda
 kun spyod sañcāra
 kun gshi ālaya
 kun rdsob sañvṛta
 kun bha ka kumbhaka
 keñ rus can karañkin
 keñ rus dañ mduñ kañkalaśūla
 ko sa la Kosala
 klu yi dbaḥ Nāgendra
 klog pāṭha ?
 dkyil ḥkhor cakra
 dkyil ḥkhor thig maṇḍalasūtraṇa
 dkyil ḥkhor mthoñ ba maṇḍaladarśana
 dkyil ḥkhor bdag po maṇḍalādhipa
 dkyil ḥkhor pa maṇḍaleya
 dkyil ḥkhor bri ba maṇḍalālekhyā
 dkrugs pa sañkula
 bkaḥ drin pradāda
 bkaḥ stsāl pa ājñāpayase
 bkug ste akṛṣya
 bkra śis maṅgalya; maṅgala; lakṣmī
 bkra śis rñā dhakka
 bkru ba prakṣālana
 bkres kṣut
 rkañ majjan
 rkañ gdub nūpura
 rkañ pas dgug pa pādākarṣana
 rkan kañṭha
 lkugs pa mūka
 lkugs pa ñid du ḥgyur mūkibhavati
 ska rags mekhala
 skad cig gi rnam pa jhaṭitākāra

skad cig ḥchad pa chijjati
 cchijjati
 skad cig rnam pa jhaṭitākāra
 skad cig rnam paḥi rnal ḥbyor gyis
 jhaṭitākārayogena
 skad cig rnam pa yis jhaṭitākāram
 skad cig rnam pas jhaṭitam
 skad cig rnam pas rnal ḥbyor te
 jhaṭitākārayogena
 skad cig rnam pas gsañ śhags ḥdon
 jhaṭitāmantram uccaret
 skad cig rnam pas lhaḥi bdag ñid
 jhaṭitādevatātma
 skar mdaḥ ulkā
 skar ma nakṣatra
 skar maḥi dkyil ḥkhor nakṣatra-
 maṇḍala
 skal ba ñan pa durbhaga
 skal ba med durdura
 skal ba bzañ po subhaga
 skal bzañ saubhāgya
 sku gcig ekamūrti
 sku gsuñ thugs kyi sdom pa
 kāyavakcittasañvara
 ske tshe rājikā
 skom tṛṣṇā
 skyabs pratikāra; śaraṇa
 skyid kṣema
 skyu ru ra āmalaka
 skyu ru ra yi myos byed
 āmalakāsava
 skyur ba āmla
 skye dañ ḥchi ba cyutyutpatti
 skye ba śhon pūrvajanman
 skye ba śhon gyi rnam smin pūrva-
 janmavipāka
 skye ba med paḥi ro anutpādarasa
 skyed mos tshal udyāna
 skyo udvega
 skyo ba kheda
 skrag byed ma Sañtrāsini
 skrod par ḥgyur uccāṭayati;
 uccāṭayet
 brkam chags lubdha
 brko ba khanana; khāta
 bskal pa dañ po pa prathamakalpika
 bskal baḥi me kalpāgni
 bskyed paḥi rim pa utpattikrama
 bskyed rim utpatti
 bskyod byed ma Sañcārini
 bskrad uccāṭana; utsādayet
 bskrad pa uccāṭana; prerana
 kha tikta
 kha khyer oṣṭha

kha boiñs pa mukhabandhana
 kha tvañ ga khaṭvañga
 kha ṇḍa ro hā khaṇdarohā
 kha ni thur du bltas adhomukhī
 kha gnon pa mukhastambhana
 kha ba tuṣāra
 kha sbyar ñid du bya saṃputīkṛta
 kha sbyar bya saṃputīkṛtya
 kha sbyor ba saṃputa
 kha rañi chañ śākarāsava
 kha ran vedikā
 khva yi gśog pa shag kākā-
 pakṣavasa
 khañ bzañs prasāda
 kham phor śārava
 kham phor kha sbyar śāravasāñ-
 puta
 kham phor so ma btañ āmaśārava
 khams dhātu
 khams gsum trailokya
 khams gsum bdag ñid traidhātuka-
 maya
 khams gsum pa traidhātuka
 khu ba śukra
 khu tshur muṣṭi
 khur bañi chañ paiṣṭi
 kheñs stabdha
 khog pa kharpara
 khyi gdoñ ma Śvanāsyā
 khyim rāśi
 khyim stoñ śūnyagrha
 khyim gnas grhin
 khyim pa gḥastha
 khrag asṛj; rakta
 khrag ḥthun Heruka
 khrag ḥthun phyag gnīs dvibhuja-
 heruka
 khrag ḥthun lha moñi ye śes
 devyā herukajñana
 khro krodhana
 khro mehog dro rje can krodhasad-
 vajra
 khro gñer bhṛkuṭi
 khro gñer gsum trivali
 khro bañi sems krodhacitta
 mkhañ nabha
 mkhañ ḥgro ḍākinī
 mkhañ ḥgro dra ba ḍākinījāla
 mkhañ ḥgro ma ḍākinī
 mkhañ ḥgro ma kun dañ mñam sbyor
 bañi he ru ka dpal go ḥphañ
 sarvaḍākinīsamāyogaśrī-
 herukapada
 mkhañ ḥgro ma dra bañi sdom
 ḍākinījālasamvara
 mkhañ ḥgro ma yi dra ḍākinījāla
 mkhañ ḥgro ma yi dra ba sdom
 ḍākinījālasamvara

mkhañ ḥgro ma yi tshogs brten pañi
 he ru ka dpal yañ dag sbyor
 śrīhexukasamāyogaḍākinīvṇda-
 m-āśrita

mkhañ ḥgro mañi tshogs ḍākinīvṇda
 mkhañ ḥgro mañi rigs ḍākinīkula
 mkhañ dbyiñs khadhātu
 mkhas pa vicakṣaṇa
 mkhrañ ḥgyur praśakha
 ḥkhor bhramat
 ḥkhor ba bhramati; saṃsāra
 ḥkhor lo cakra
 ḥkhor lo gnas mgon cakrasthanātha
 ḥkhor loñi phyi rol cakravaḍa
 ḥkhyam bhramet
 ḥkhyud pa āliṅgita
 ḥkhrig pa maithuna
 ḥkhrul ḥkhor yantra
 ḥkhrul ba bhranti
 ḥkhrol ba vādana

ga bur karpūra; tuhina
 ga ḥu karaṇḍa
 gañ du ḥañ mi gnas akūṭastha
 gan da pa tra pattraka ?
 gar gyi ṇams natyarasa
 gar yañ mi gnas pa akūṭastha
 gi vañ gorocana; rocana
 gur gum kuṇikuma
 gus pañi yid kṛtamānasa
 ga cha kavaca
 go cha gnīs kavacadvaya
 go da ba ri Godāvari
 go dā ba rī Godāvari
 go rims paripāṭi
 goñ bu piṇḍa
 goñ bu las ḥdas go ḥphañ piṇḍātita-
 pada
 goñ buñi dños piṇḍamaya
 gor gor po ghana
 gos pravarāṇa
 gos hrul gyon pa jirṇavastra
 gau ḍhi gauḍi
 gyo mo khrod kyi sa kaṭhallabhūmi
 grva yi cha koṇabhāga
 gri gug kartṭṛka
 gri ha de ba Grhadevatā
 grib mañi lam chāyāpatha
 grub pa siddha
 grub pañi chañ sadyāsava
 grub pañi myos byed sadyāsava
 gro godhūma
 gro ga bhūrja
 gro bañi ḥdab ma bhūrjapatra
 grogs po med pa asahāya
 grol bañi bdag ñid muktātman
 gla rtsi nabhi
 glañ chen mātañga

glañ chen pags pa gajacarman
 glañ po cheñi lei ba hastilañda
 glum golaka
 glog hgyu vidyut
 dgañ ba puraka
 dgañ gzar patri
 dgañ ananda; pramoda
 dgañ bde sukhotsava
 dgañ bde ba sukhotsava
 dgañ ba ananda; mudita; rati
 dgañ ba bshi catvarānanda
 dgañ bañi hbras bu anandaphala
 dgañ bañi sems svastha
 dgañ bo Ananta
 dgañ med nihsprha
 dgas bya sphalayāmi
 dgug ākarṣaṇa; ākrṣṭi
 dgug pa ākarṣaṇa; ākrṣṭi
 dge dañ mi dge śubhāśubha
 dge ba phum sum tshogs śubhasañ-
 patti
 dge ba gsum trikalyāna
 dge mi dge śubhāśubha
 dge tshul cailaka
 dge sloñ bhikṣu
 dgra sta kuthara
 dgra rnam gsod ripughata
 bgegs vighna
 bgrañ phreñ akṣamālā; gaṇayanti
 (-mudrā) ?
 bgrod pa gati
 bgrod las ḥdas vigacchati
 mgon po chen po mahānātha
 mgon med pa anātha
 hgugs par hgyur ākarṣayati
 hgyur ba med avikāra
 ḥgro drug sems can śaḍgatika
 ḥgro ba drug śaḍgati
 ḥgro bañi sgron ma jagatpradīpa
 ḥgro la brtse janapriya
 rgan dañ gshon pañi dbye ba
 jyeṣṭhakanisṭhabheda
 rgan dañ gshon pañi rim jyeṣṭha-
 kanisṭhabheda
 rgya skyegs kyi khu ba lākṣārāsa
 rgya skyegs khu ba lākṣārāsa
 rgya mtsho chen poñi ḥgram
 mahodadhitata
 rgya yi tshad ākranta
 rgyal po ñid sakataka ?
 rgyal mtshan dhvaja
 rgyal ba jina
 rgyal srid rājya
 rgyas puṣṭi; pauṣṭika
 rgyas btab mudrita
 rgyas pa puṣṭi; pauṣṭika; pauṣṇa
 rgyas pañi bsaṃ pa pauṣṭicitta
 rgyas par byed pa puṣṭikṛt
 rgyu paryatet

rgyu dañ mi rgyu sacarācara
 rgyu ba paryatet; sañcara
 rgyu ba med pa mandaprasara
 rgyud mañs venu
 rgyun sañtāna
 sgeg pañi nams śṛṅgararāsa
 sgo khyud dvaraniryūha
 sgo yi them skas dehalika
 sgo mdun puradvāra
 sgoñ skyes aṇḍaja
 sgyu ma māya
 sgyu ma lta buñi tiñ ñe ḥdsin
 māyopamasamādhi
 sgra śabda; svana
 brgal bar gyis tarayiṣyāmi
 brgyal ba murchate
 bsgo lañghayet
 bsgom bhāvanā

ña rgyal ahañkāra
 ña rgyal can ahañkārin
 ña rgyal med nirahañkṛti
 ñag gnon pa vākstambhana
 ñan pa kutsita
 ñal ba pariśrama
 ñes nūnam
 ñes ḥbyuñ niṣkrānti
 ñes med pa sañdeha
 ño bo ñid dag svabhāvaviśuddhi
 dños grub kun gyi bde ḥbyuñ ba
 sarvasiddhisukhodaya
 dños grub sgrub siddhisādhana
 dños grub sgrub pa siddhisādhana
 dños grub mthaḥ siddhanta
 dños dañ dños med bdag ñid
 bhāvābhāvatmaka
 dños dañ dños med rnam par spañs
 bhāvābhāvavivarjita
 dños po bhāva; piñḍa ?
 dños po thams cad sakalabhāva
 dños po med pa niḥsvabhāva
 dños med abhāva; niḥsvabhāvata
 mñar madhu
 mñal nas skyes pa jarāyu
 mñon du gyur pa abhimukhī
 mñon ḥdod ākañkṣa
 mñon par spyod pa abhicāra
 mñon par brtson abhitatpara
 mñon spyod abhicāraka
 mñon ḥdseg abhirohati
 mñon sum dmigs pa ālambana
 mñon ses abhiñjā
 rña mo uṣṭra
 rña yab cānara
 rña riñs huḍukka
 lña yi goñ du ḥgro bar hgyur pañca-
 tvañ gacchate
 sñags kyi de ñid mantratattva
 sñon bsñen purvaseva

sñon du bsñen pa pūrvasevā
 sñon du brtsam pūrvārambha

 ca coñi sgra yi spro ba che
 kilakilāmahotsāha
 cañ te hu dāmaru
 cañ tehu dāmaruka
 cod pan makūṭa (-abhiṣeka)
 gcer bu digvāsas
 gcod pa chedana
 bcu gñid Arka
 bcud rasa
 bcom ldan ma bhagavatī
 lcags kyu añkuṣa
 lcags kyu mñam ldan pa añkuṣasaha-
 sañyuta
 lce jihvā
 lcehu chuñ gi bu ga ghaṇṭikārandhra

 cha kalā
 cha lugs veṣa
 chags med anasāṅga
 chañ āsava; mada; madirā; madya;
 medhāvin; surā
 chañ gi ston mo madirotsava
 chañ gi rigs madhvajā ?
 chañ med pa nirmada
 chad pa min anuccheda
 chu varuṇa; salila
 chu (dbañ bskur) udaka (-bhiṣeka)
 chu skyes srog chags jalajapraṇin
 chu khams abdhātu
 chu bo ḥdus pa nadisaṅgama
 chu boñi ḥgram naditīra
 chu tshod phyed ghatyardha
 chu yi dkyil ḥkhor ambumaṇḍala;
 varuṇamaṇḍala; varuṇaṁ
 maṇḍalam
 chu yi zla ba jalendu
 chu śiñ sñe mañi me tog kadalīpuṣpa
 chu lha Varuṇa
 cho ga vidhāna
 chos (kyi sku) dhama (-vighraha)
 chos kyi ḥkhor lo dharmacakra
 chos kyi sprin dharmamegha
 chos kyi ḥbyuñ gnas dharmodaya
 chos dbyiñs śin tu rnam dag
 suviśuddhadharmadhātu
 chos ḥbyuñ dharmodaya
 mche ba dañśa
 mchog gi dbañ phyug parameśvara
 mchog gi dbañ phyug ma parameśvarī
 mchog tu dgaḥ ba paramananda
 mchog bde satsukha
 mchog rab ster ba varapradā
 mchod ghaṅkayet
 mchod rten gnas caityālaya
 mchod sdoñ yaṣṭi ?
 mchod pa puja

mchod sbyin yajñakarman
 mchod sbyin las yajñakarman
 mchod yon argha
 ḥchañ svādhyāya
 ḥchi maraṇa; mṛti; mṛtyu
 ḥchi bdag mṛtyu
 ḥchi ba mṛti; mṛtyu
 ḥchi ba blu ba mṛtyuvañcana
 ḥchi ba yi mtshan ma mṛtyucihna
 ḥchi bañi ñes pañi dus mṛtyu-
 nirṇayakāla
 ḥchi bañi lus mṛtakāya
 ḥchi bar ḥgyur ba mṛtyu
 ḥchi bar ñes pa mṛtyunirṇaya
 ḥchol ba Ucchuṣma

 ḥjam pa snigdha
 ḥjig rten skyoñ ba lokapāla
 ḥjig rten ḥdas (sbyin sreg) lokottara
 (-homa)
 ḥjig rten pha rol paraloka
 ḥjig rten sbyin sreg laukikahoma
 ḥjig rten gsum po dbañ sdud ma
 trailokyavaśadharinī
 ḥjigs par byed pa bhayanaka
 ḥjigs byed Bhairava
 ḥjug pa avatāra
 ḥjog po Takṣaka
 ḥjoms pa vadha
 ḥjoms ma Yamamathanī
 rjes chags sems anurāgacitta
 rjes gnañ amijña; ajña
 rjes brtse anukampā
 rjes su brtse ba anukampā

 ña pūrṇamāsī
 ñaḥi dri āmagandha ?
 ñi ma arka; vāsara
 ñi ma gñis dvisūrya
 ñi ma byañ du rgyu dus uttarāyanakāla
 ñi ma ḥdsin sūryagrāsa
 ñi ma lhor ni rgyu dus dakṣiṇāyana-
 kāla
 ñi mañi dkyil ḥkhor ravimaṇḍala;
 sūryamaṇḍala
 ñi mañi lam dinapater udgama;
 sūryamarga
 ñin dañ mtshan mo aharniśa
 ñin mo dina
 ñin shag ahorātra; vāsara
 ñe ḥdus pa upamelaka
 ñe gnas upapiṭha
 ñe bañi dur khrod upaśmaśāna;
 upaśmaśānaka
 ñe bañi ḥdus pa upamelāpaka
 ñe bañi gnas upapiṭha
 ñe bañi rtsa upanāḍī
 ñe bañi tshan do upacchandoha
 ñe bañi shiñ upakṣetra

ñon moñs pa kleśa
 ñon moñs med niramaya
 gñis ldan rnam grol dvaitavimukta
 gñis sbyar ba śleṣa
 gñis med advaya
 gñis med rnam pañi rnal hbyor
 advayakārayoga
 gñen bandhu; bāndhava
 mñam samatā
 mñam ñid samatā
 mñam ldan pa samāpanna
 mñam par ma bshag asaṃyata
 mñam po bdun samasapta
 mñam po bdun du soñ samasaptagata
 mñam bdun soñ samasaptaga
 mñam sbyor ba samāyoga
 rñiñ pa nirmukta (me tog rñiñ pa ?)
 sñan par smra mādhyavākya
 sñiñ ga yi chu skyes hrdayāmbhoruha
 sñiñ gañi chu skyes hrtsaroruha;
 hrdayāmbhoja
 sñiñ gi chu skyes hrdayābja
 sñiñ gi pad ma hrdayambuja
 sñiñ rje karuṇā
 sñiñ rje med niṣkṛpa
 sñiñ rjeñi stobs karuṇābala
 sñiñ rjeñi bdag ñid karuṇātman;
 kṛpatmaka
 sñiñ rjer ldan kṛpālu
 sñiñ sdug suhrd
 sñiñ po sara
 sñiñ po bdud rtsi garbhāmṛta
 sñiñ poñi shags hrdayamantra
 bsñen bkur nas paryupāsita
 bsñen phyir arādhyā

 ta lañi hbras bu tālaphala
 tam la tamāla
 til tila
 til gyi me tog tilapūṣpa
 tri sa ku ni Trisākuni; Trisākunī
 gtun śiñ muṣala
 gtum mo caṇḍālī; Caṇḍikā
 gtor ma bali
 btañ sñoms upekṣā
 rta mchog Paramāśva
 rta la shon aśvarohana
 rtag tu sāmānyam
 rtag tu hchar ba nityodita
 rtag tu hbyuñ ba nityodita; sadodita
 rtags liṅga
 rten adhara
 rten dañ brten pa ādhārādheya
 rtog ge tarka
 rtog ge pa tarkika
 rtog pa med anābhoga; anāropa
 rtog med rnam par spyod med pa
 nirvikalpavicārin
 ltar ltar po peṣī
 ltaṣ nimitta

lte ba nābhi
 lte bañi dkyil hkhor nābhimaṇḍala
 lto udara
 ltos bcas śreyasin ?
 stag gi gdoñ vyāghramukha
 stag gi lpags pa vyāghracarman
 stan āsana
 stan la gnas pīṭhasṭha
 steñ bltas ūrdhvamukhī
 steñ du hgro ūrdhvaga
 stoñ pa ñid sūnyatā
 ston pa po śāstr
 ston mo bhukti
 brtan pa nitya; śāsṡvata
 brtul shugs vrata
 brten pa ādheya
 bstan par bya dīkṣayet ?
 bsten sevaka
 bsten pa ārādhana

 tha sñad vyavahāra
 thab kuṇḍa
 thab khun kuṇḍa
 thams cad khyab vyāpaka
 thams cad mkhyen pañi rgyal mtshan
 sarvajñadhvaṣa
 thams cad mñam pa sarvasādhārāṇa
 thams cad stoñ pa sarvasūnya
 thams cad mtshuñs par lta ba
 sarvasādhāraṇadrṣṭi
 thams cad sruñ ba sarvarkṣā
 thar pa chen poñi groñ mahāmokṣapura
 thig skud sūtra
 thig le bindu
 thig le hgog bindunirodha
 thugs kyi rdo rje cittavajra
 thugs rje chu karuṇāmbhas
 thuñ svalpa
 thun prahara; yāma
 thun phyed yamārdha
 thun moñ dus sāmānyakāla
 thun moñ rnal hbyor rgyud
 sāmānyayogatantra
 thun gsum du trisāṃdhyam
 the tshom saṃśaya
 the tshom hgyur ba saṃdehajanaka
 theg pa dman hīnayāna
 tho ba mudgara
 thog ma tha ma med anādyanta
 thog ma tha ma med pa anādinidhana
 thog med dus kyi ñon moñs kyi bag chags
 anādikālikakleśavāsanā
 thod pa kapāla
 thod pa kha sbyar kapālasaṃpūṭa
 thod pañi phyag ldan ma karakapālīnī
 thod pañi phreñ ba kapālamālā
 mthil mñam pa samātala
 mthu prabhāvana (prabhāva)
 mthoñ darsana
 hthab mo śreyas ?

h̄thabs pa yuddha
h̄thub chedayet
h̄thor recaka
h̄thor h̄thufi acamana

da d̄im h̄bras bu dāḍima
dag byaḥi phyir apuṭa ?
dag byed pavitra
dañ poḥi lha adidaivata
dad pa śraddha
dad paḥi stobs bhaktivatsala
dam bcas pratijñā
dam bcas pa pratijñā
dam tshig samaya
dam tshig can dīkṣita samayin;
samayini
dam tshig ldan samayin
dam tshig chu samayodaka
dam tshig spyod samayācāra
dam tshig spyod pa samayācāra
dam tshig ma mthoñ adīkṣita
dam tshig smad pa samayadroha
dar netra
dal stabdha
dal bar rab rgyu ba mandapracāra
dal bus śanaiḥ
du h̄bod dmyal ba narakaurava
dug gara; viṣa
duñ skyoñ Śaṅkapāḷaka
dud h̄gro tiryāṇc
dub āyasa
dur khrod śmaśana; śmaśanaka
dur khrod kyi ras śmaśanacelaka
dur khrod brgyad śmaśanaṣṭaka
dur khrod thal ba citibhasman
dur khrod ras śmaśanakarpaṭa;
śmaśanacelaka
dur khrod sol ba citāṅgāra;
śmaśanaṅgāra
dur ba dūrva
dul dhairya
dul (baḥi sams) śantamati
dul ba vinīta
dus kyi skad cig velākṣaṇa
dus tshod vela
dus mtshan Kālarātri
dūr ba dūrva
de ñid tattva
de ñid chos la h̄jug pa dharma-
tattvavatara
de ñid rig pa tattvavit
de ñid gsuñ pa tattvavādin
de bi ko ṭi Devikoṭa
de bshin tathata
de bshin ñid tathata
de bshin ñid rgyas btab tathata-
mudrita
de bshin ñid bdag tathatāmaya
don ñams arthahani
don dam paramārtha; vivṛta

don med h̄gyur vṛtha
dri ma med vimālā
don yod Amogha
don yod grub Amogha; Amoghasiddi
don yod grub pa Amogha
drag po Rudra
drag poḥi las raudrakarman
drag poḥi sams raudracitta
drañ arjava
dri gandha
dri man dañ bcas pa malina
dri ma med nirmala
dri med lhan cig skyes pa sahaḥāmala
dri zaḥi groñ khyer gandharvanagara
dri bzañ sugandha
drin kausāla
drin gyis kausālāt
dril bu ghaṇṭā; ghaṇṭā (-abhiṣeka)
dregs mada
dregs pa darpita
droñ dman kugrāma
drod gser saḥsveda
drod gser skyes svedaja
gdan āsana; pīṭha
gdug krūra
gdugs chattra
gdoñ gYogs andhapāṭa
gdod nas grub paḥi dur khrod
ādisiddhiśmaśana
gdol paḥi gnas mātaṅgī (-sthāna)
gdol paḥi me caṇḍālāgni
bdag ñid che mahātman; mahātmya
bdag ñid bstod svotkarṣaṇa
bdag ñid rig svasaḥvedya
bdag byin brlab pa svādhiṣṭhāna
bdag byin brlab paḥi rim pa
svādhiṣṭhānakrama
bdag med Nairātmya
bdug dhūpa
bdug pa dhūpa
bdud rtsi amṛta
bde svasti
bde chen mahāsukha
bde chen h̄khor lo mahāsukhacakra
bde chen po mahāsaukhya
bde mchog sukhavara
bde mchog h̄byuñ baḥi dkyil h̄khor
saḥvarodayamaṇḍala
bde ba saukhya
bde ba che mahāsukha; mahāsaukhya
bde ba chen po mahāsukha
bde ba mchog satsukha
bde ba h̄byuñ ba sukhodaya
bde baḥi khyim sukhagāra
bde baḥi mchog saḥvaraṃ varam
bde baḥi dbaṅ po sukhendriya
bde ḥam shes paḥi brda kṣemamudra
bde legs kṣema; svastyayana
bde gsegs lam sugatamarga
bden pa dañ ldan pa sātṛika

bden bral nairr̥ti
 bden h̥byuñ sadbhava
 mdaḥ bāṇa
 mduñ sūla
 mdud pa gsum granthitraya
 mdud paḥi gnas kandasthāna
 mdun nid du puraḥsaram
 mdun du puraḥsaram
 mdog varpa
 ḥdu byed saṁskaraḥ
 ḥdu ses saṁjñā
 ḥdun khañ maṇḍapa
 ḥdul ba vineya
 ḥdus mela; milana
 ḥdus pa milana; mela; melaka;
 melāpaka
 ḥdus pas saṁmilya
 ḥdebs par ston sūcaka
 ḥdod khamś kamika
 ḥdod pa madana
 ḥdod la brkam kamatta
 ḥdon uccaret
 ḥdre sig uddaṁśa
 ḥdren pa nāyaka
 ḥdres pa melaka
 rdeg taḍayet
 rdo rje kulīśa
 rdo rje ñi ma Vajrasūrya
 rdo rje rnam snañ mdsad Vajra-
 vairocana
 rdo rje rnam snañ mdsad ma
 Vajravairocana
 rdo rje rnam par snañ mdsad ma
 Vajravairocana
 rdo rje ḥbar ba vajrajvāla
 rdo rje bzañ sadvajra
 rdo rje ra ba vajrapañjara
 rdo rje sams Vajrasattva
 rdo rje sams dpah Vajrasattva
 rdo rjeḥi glu vajragita
 rdo rjeḥi spyān ldan vajracakṣus
 rdo rjeḥi phreñ ba vajravali
 rdo dreg śaileya
 rdo yi dum bu loṣṭaka
 ldoñ ro haritāla
 sdig pa bsags kṣamāpayet
 sdigs mdsab tarjani
 sdug bshal pīḍa
 sdeb sbyor kāvya
 sdom pa saṁvara
 sdom pa h̥byuñ ba saṁvarodaya
 brda chomaka; saṁketa
 bsams nas pidhaya
 bsdu bar bya saṁharya
 bsdus nas saṁharya
 bsdu pa kauśika
 dhā ta ka yi me tog dhātakipuṣpa;
 dhātakipuṣpa
 dha du ra dhūstura
 dha du raḥyi siñ dhūsturaḥkaṣṭha

na ga ra Nagara
 na rañ kaḥi ḥbras nāraṅgaphala
 na la da nalada
 nags tshal kānana
 nañ adhyātma; abhyantara
 nañ gi bdag adhyātma
 nañ par pratar
 nad ruj; vyādhi
 nad med ārogya
 nad med pa ārogya
 nam mkhaḥ khyab vyomavyāpin
 nan nkhaḥ ḥgog ākāśanirodha
 nam mkhaḥ lta bu gaganopamā
 nam mkhaḥi me tog nabhakusuma
 nam mkhar thig gdab khasūtram
 pātayet
 nas yava
 nas kyi me tog javakusuma
 nā ga ge sar nāgakeśara
 nim par nir ya sa yi ḥbru mar
 nimbaniryāsataila
 nim pa yi lo ma nimbapatra
 nub astamaya
 nub pa astamaya
 nur nur po kalala
 nus pa chuṣma; vīrya
 nor dhana
 nor ṅams arthahāni
 nor ṅams par ḥgyur dhananāśana
 nor dañ ḥbru rnams ster dhanārthada
 nor rnams ṅams par ḥgyur dhanakṣaya
 nor bu pu ṣpa rā ga puṣparāga
 gnam stoñ amāvāsi
 gnas pīṭha
 gnas khañ layana
 gnas ṅams sthānabhraṁśa
 gnas brten pa pīṭhasevā
 gnas rnams rgyu ba pīṭhabhramāṇa
 gnas pa āśa; sthiti
 gnod sbyin yakṣa
 gnon par byed stambhayet
 mnān stambhana
 mnān pa avaṣṭabdhā; stambhana
 mnān pa yi cho ga stambhanavidhi
 mnān par bya recayitvā; recayet
 mnān bya recayet
 mnaḥ bsgag śāpatha
 rna ba srotra
 rnam kun mchog gi sdom pa
 sarvākāraikasaṁvara
 rnam ḥgyur vikṛta
 rnam lha ro gcig rdsogs byañ chub
 pañcakāraikasaṁvara
 rnam rtog bral anābhoga
 rnam rtog med paḥi go ḥphañ
 nirvikalapapada
 rnam dag visuddhi
 rnam ḥdus saṁmela
 rnam snañ Vairocana
 rnam snañ mdsad Vairocana

rnam snañ mdsad ma Vairocanī
 rnam pa kun gyi mchog sarvākāravara
 rnam par rtog pa tsam vikalpamātra
 rnam par dag pa viśuddhi
 rnam par sdañ vidveṣa
 rnam par snañ mdsad Vairocana
 rnam par dpyad vicāraṇa
 rnam par spros pa spharaṇa
 rnam par mi rtog rab sbyor ba
 nirvikalpaprayoga
 rnam ḥphrul vikurvita; vinirmīta
 rnam par ḥphro ba vijṛmbhamāna
 rnam par mi mthoñ ba apaśyaka
 rnam spel ba vidarbhitā
 rnam smin vipāka
 rnam gtseṣ vidravanti ?
 rnam gYeñ can asaṃyata
 rnam ses kāyavijñāna; jñāna
 rnam ses dbrog pa vijñānaharaṇa
 rnam ses bshon pa vijñānavāhana
 rnam ses bshon pa rlañ vijñāna-
 vāyurūḍha
 rnal ḥbyor sñiñ po bde mchog
 saṃvarayogasāra
 rnal ḥbyor bdud rtsi yogāmṛta
 rnal ḥbyor ma ni de rnams kun
 sarvayoginī
 rnal ḥbyor mañi tshogs yoginīgaṇa
 rnal ḥbyor mañi mtshan ñid
 yoginīlakṣaṇa
 rno tikṣṇa
 sna ghrāṇa
 sna tshogs viśva
 sna tshogs rtog pa nānaropa
 sna tshogs rde rje viśvavajra
 sna tshogs gzugs can ma viśvarūpiṇī
 sna yi sgo nāsarandhra
 sna yi bu ba nāsikarandhra
 snag tsha masī
 snañ ba med nirabhāsa
 snod bhāṇḍaka
 bsnun bya pulaka

 pa rka parkaṭi
 pa ṭa ha paṭaha
 pa ta li pu tra Paṭalīputra
 pa ti sa paṭisa
 pa tra ka patṭraka
 pa tra kañi chañ patṭrakāsava
 pa rthi ba pāṛthiva
 pa dma Padma
 pa dma gar dbaṇ Padmanartesvara
 pa la śa palāśa
 pad chen Mahāpadma
 pad ma ni padmini
 pad mañi mgon po Padmanātha
 pad mañi bciñ ba padmabandha
 pad mañi dbaṇ phyug Padmeśvara
 pad mi nī padmini
 pi pi liñ magadhā ?

pi vañ vīṇa
 pu lli ra Pullīramalaya; Pūrṇagiri ?
 pū ri ka pūraka
 pe ṣṭi piṣṭa
 pai ṣṭi paiṣṭika
 pau ṣṭi pauṣṭika
 pre ta pu ri Preta
 pre ta ba si ni Pretādhivāsini
 plag śa plakṣa
 dpañs oṣṭha
 dpañ chen mahāvīra
 dpañ bañi sems dakṣa
 dpañ bo kun dañ mñam sbyor ba mkhañ
 ḥgro dra bañi bde ba mchog
 sarvavīrasamāyogaḍākinījāl-
 asatsukha
 dpañ bo kun dañ mñam sbyor bañi mkhañ
 ḥgro ma yi dra ba mchog bde
 sarvavīrasamāyogaḍākinījāl-
 asatsukha
 dpañ bo kun dañ mñam sbyor bañi mkhañ
 ḥgro ma yi dra ba sdom
 sarvavīrasamāyoga-
 ḍākinījālasaṃvara
 dpañ bo rna ḥbyor mañi ḥdus pa
 yoginīyogimelaka
 dpañ moñi dbaṇ phyug ma
 vīravīreśvarī
 dpañ moñi dbaṇ mo vīreśvarī
 dpal śrī
 dpal ldan śrī
 dpal ldan lhan skyes byuñ dkyil ḥkhor
 śrīśahajodayamaṇḍala
 dpal beḥu śrīvatsa
 dpal ḥbras śrīphala
 dpal he ru ka Śrīheruka
 dpuñ sainya
 dpuñ bcas stobs sasainyabala
 dpral ba lalāṭa
 spel vidarbhayet
 spel ba vidarbha; vidarbhayet;
 vidarbhitā
 spel bar bya vidarbhayet
 spyad praśayet ?
 spyān drañ nimantrita
 spyān drañ bya avāhayet; nimantrayet
 sprul pa nirmāṇa (-cakra); nirmāṇa-
 vighraha
 sprul pañi sku nirmāṇakāya;
 nairmāṇikī tanus
 spro ba chen po mahotsāha
 spros bral niṣprapañca

 pha yi paitṛka
 pha rol bgrod pa pāragamin
 pha rol son pāraga; pāraṅgata
 pha las skyes pītṛja
 phag gdoñ ma Sūkaraśya
 phag mo Varāhī
 phan sems hitacetāsa

phug sñam viddhva; vedha
 phug ron parāvata
 phuñ po skye ba skandhotpatti
 phub phalaka
 phub ma tuṣa
 phum sum tshogs pa sañpatti
 pho ña mo Yamadūtī
 pho ba ris marica
 phyag rgya mudra
 phyag rgya chen po mahāmudra
 phyag gñis pa dvibhuja
 phyag na rdo rje Vajrapāṇi
 phyi dañ nañ gi bdag nid
 bāhyābhyantaravastu
 phyi nañ dag pa nid bāhyābhyantara-
 suddhatva
 phyi rol bāhya
 phyi rol gñas bāhyapīṭha
 phyi rol dmañ ba bāhīranemī
 phyin ci log tu viparyaya
 phyir mi ldog pa avaiivartya
 phyugs lhas abhirīsthana ?
 phyuñ nas ujjaṭita ?
 phye ma cūrṇa
 phyogs bciñ digbandhana
 phra kaka
 phreñ ba akṣamālā
 ḥphel ḥgrib kṣayovṛddhi;
 vṛddhinirhrāsa
 ḥphel ba samṛddhi
 ḥpho ba saṃkrama; saṃkramaṇa;
 saṃkrānti
 ḥpho bañi rnal ḥbyor utkrāntiyoga
 ḥpho bya utkrānti
 ḥpho med acyuta
 ḥphos gyur paripāṭi ?
 ḥphyañ ba lambamāna
 ḥphrub pa kaṇḍūyaṇa
 ḥphro ba spharaṇa

 ba ṭa vaṭa
 ba ndu ka bandhūka
 ba ndhu ka bandhūka
 ba spu ḥkhyil ba romāvalī
 ba lañ mgo gośirṣa
 ba lañ spyod Aparagoḍani
 bar doñi srid pa antarābhava
 bar bar gyi antarāla
 bal ka lam valkala
 ba lañi phyed palārdha
 ba su ki Vasuki
 bu ram guḍa
 bud med kyī thod pa strikapāla
 bud śiñ kaṣṭha
 bum pa kumbhaka
 bum pa dkar po sitakalaśa
 bum pa can kumbhaka
 bum pa las byuñ ba kalaśasañbhava
 bum pañi rnal ḥbyor kumbhakayoga
 bur chañ gaudī

bur śiñ skyes ikṣuja
 bems po lta buñi rnam śes jaḍavijnāna
 bems po min ajaḍa; ajaḍatva
 bai dū rya vaidūrya
 bau ṣaṭ vaṣaṭ
 bya ba brub pa kṛtyānuṣṭhāna
 byaṇ gi sgra mi sñan Uttarakuru
 byaṇ chub chen poñi tshul mahābodhinaya
 byaṇ chub sñiñ po bodhimāṇḍa
 byaṇ chub tshogs bodhisambhāra
 byab pa unmārjana
 byams maitrī
 byams pa maitrī
 byams par lta priyadarśana
 byin gyis brlab par bya adhiṣṭhānañ
 kārayet
 byin za hutāsana
 byin zañi dkyil ḥkhor butabhug-
 maṇḍala
 byug vilīpta
 byuñ ba udbhava
 byuñ ba med nirvikāra ?
 brag cha pratidhvāna
 bris lekhaṇa
 bre gañ prastha
 bla ma guru
 bla ma mchog guruvara
 bla ma mchod gurupūja
 bla ma mchod pa gurupūja
 bla ma dam pa sadguru
 bla ma smod pa gurutalpaga ?
 bla med mdsad pañi anuttarakṛta
 blañ dañ dor ba heyopādeyātā
 blañ bya dañ dor bya heyopāyeyātā
 blugs gzar śruva
 blun dhandha
 blo dañ ldan pa buddhimat
 blo ldan buddhimat
 dbaṇ vaśa; vaśya; seka
 dbaṇ bskur abhiṣikta
 dbaṇ bskur don gyi de ñid śes
 abhiṣekārthatattvajña
 dbaṇ bskur gtso bo śreṣṭhābhiṣeka
 dbaṇ gyur sāksībhūta
 dbaṇ chen mahendra
 dbaṇ chen dkyil ḥkhor mahendra-
 maṇḍala
 dbaṇ du ḥgyur vaśam anayet
 dbaṇ du bya ba adhikāra
 dbaṇ du hoñ bar gyur vaśam
 āgacchati
 dbaṇ ldan Isāna; aiśāna; aiśānī
 dbaṇ po Indra; indriya
 dbaṇ po kun ḥdas atīndriya
 dbaṇ po rnon po adhimātra
 dbaṇ po dman pa mṛdu
 dabñ poñi gshu indradhanu
 dbaṇ phyug aiśvarya
 dbaṇ byas nas adhikāraka
 dbug pa bhedana

dbugs śvāsa
 dbugs kyi grañs śvāsasaṁkhyā
 dbugs dbyuñ aśvāsa
 dbugs dbyuñ bar gyis aśvāsayisyami
 dbul bañi sdug bñal daridraruḥkha
 dbul bar bya dhaukita
 dbul bya utsarjayet
 dbyug gu danḍa; danḍakṣa
 dbyug to danḍa
 dbye vidveṣa
 dbye ba vidveṣa
 dbye ba gsum trivedī
 dbye bañi las vidveṣakarman
 ḥbyuñ po bhūta
 ḥbyuñ ba bñi caturbhūta
 ḥbyuñ ba bñi po caturbhūta
 ḥbyed ḥgyur vidviṣṭa
 ḥbyed pa vidveṣa
 ḥbyor ba saṁpatti
 ḥbras taṇḍula
 ḥbras bu puttali-?; vāla ?
 ḥbras ma grugs pa akhaṇḍataṇḍula
 ḥbru dhānya
 ḥbru mar tsha kaṭutaila
 ḥbru mar tsha ba kaṭutaila
 ḥbrel ba saṁbandha
 sbom poñi ltuñ sthūlapatti
 sbyaṁs dkañ ba sudurjaya
 sbyin byed Dhanada
 sbyin sreg ahuti
 sbyin sreg gi yan lag homaṅga
 sbyin sreg gi las homakarman
 sbyor ba mchog yogavara
 sbyor bas goms byed na abhyāsa-
 yogena
 sbrañ chañ mādhvī
 sbrañ bu mchu riñ masaka
 sbrañ rtsi bhramarasiddha; bhramara;
 madhu
 sbrid pa hañjika
 sbrul gyi sun pa sarpakañcuka
 bhai ram bha bhairambha

 ma brgal ba atirṇa
 ma chag nirvraṇa
 ma niñ napuṁsaka
 ma moñi khyim mātṛgrha
 ma smad aduṣita
 ma yi mātṛka
 ma ru Maru
 ma ru de śa Maru
 ma la ya Malaya
 man haḡ upadeśa; amṇāya
 man da ra Mandara
 mar ghṛta; sarpi
 mar khu chen po narataila
 mar gad marakata
 mar ño kṛṣṇa
 mar ñoñi tshes geig kṛṣṇapratipad
 mar me dipa

mā dhvī mādhvī
 mā la ti malati
 mā la ba Mālava
 mā śa māṣa
 mi bskyod pa Akṣobhya
 mi dge bcu daśakuśala
 mi chags niḥsaṅga
 mi ḥjigs sbyin abhaya
 mi rtog akalpaka
 mi gnas mya ñan ḥdas pa aprati-
 ṣṭhitanirvāṇa
 mi phyed advayatā
 mi phyed pa abhinna
 mi phyed sbyor ba abhinmayoga
 mi dmigs anupalambha
 mi smrañi sbyor ba maunayoga
 mi gtsaṁ aśauca
 mi bzad bñad aṭṭahāsa
 mi ḥam ci kinnara
 mi yi rus pa mānuṣāsthi
 mi gYo ba acalā
 mi śigs anāhata
 mi śes ajānaka
 mig gi dbaṁ po cakṣurindriya
 mig ḥphrul indrajāla
 miñ dbaṁ bskur nāmābhiṣeka
 mu tig phreñ tathāgata
 mun pa drag po ghorāndhakāra
 me anala; agneya; agneyī; vahni
 me tog dor ba puṣpakṣepaṇa
 me tog dha ta kañi chañ dhātakyāsava
 me tog phreñ mirmālya; sragdāman
 me stag dañ bcas pa sasphuliṅga
 me thab agnikunḍa
 me dbal vaisarpa
 me yi khams tejodhātu
 me yi dkyil ḥkhor agneyamaṇḍala
 me yi las agnikarman
 me loñ darpaṇa
 me loñ lta bu ādarśa
 meñi dkyil ḥkhor agnimaṇḍala
 mer mer po arbuda
 mel tshe prahara
 mos pa adhimukti
 mos par gyur adhimuktika
 mya ñan ḥdas pa nirvāṇa
 mya ñan smig rgyu marumarīci ?
 myoñ ba āveda
 myos ḥgyur ba vihvāla
 myos par ḥgyur ba vihvalībhūta
 myos byed āsava; unmattaka; madya;
 Vāruṇī; madyapāna ?
 dman pa kutsita
 dmañi ba nemi
 dmigs pa ālambana
 dmigs pa med pa anālamba; anupalambha
 dmyal ba naraka
 dmyal bañi sems can narakasattva
 rma byañi sgro mayūrapiccha
 rmoñs bhrama

rmoñs pa mohana
 rmoñs byed ma Mohanī
 smad dañ bstod stutininda
 smad pa pratikṣepa
 smon lam bya prañidādhyāt
 smyu gu lekhanī
 smyo byed śiñ dhūstura
 smyon pa unmatta
 smyon pañi brtul shugs unmattavrata
 smra ba jalpana

tṣa ru caru
 tṣan dan candana
 tṣan dan dmar po raktacandana
 tṣan pa campaka
 tṣi tri nī citrinī
 tṣū tañi me tog cūtapuṣpa
 tṣū tañi śiñ cūtavṛkṣa
 tseg tseg shes pañi sgra ḥbyuñ
 caṭacaṭati
 tṣog pur gnas utkuṭukasthita
 gtsaṅ śuci; śauca
 gtsug lag khañ viḥara
 gtso bo pradhāna; pradhānī; vibhu
 btsag gairika
 btso ba paka; pācana
 btsod mañjiṣṭhā
 rtsa naḍī
 rtsa ba skyed mūlajā
 rtsa bañi ltuñ ba mūlapatti
 rtsa gtso bo naḍīpradhānya
 rtsa yi ḥkhor lo naḍīcakra
 rtsa yi gnas naḍīsthana
 rtsa yi gzugs naḍīka
 rtsa gsum trayanaḍī
 rtsibs drug ṣaḍara
 rtsub rukṣa
 rtse goig yid ekāgramanasa
 rtse gsum trisūla
 rtsed devana
 rtsod kalaha
 rtsod pa kalaha
 brtse ba anukampa
 brtser ldan kṛpālu
 brtson ḥgrus vīrya
 brtson pa tatpara

tsha lavaṅga ?
 tsha ba kaṭuka
 tsha ba gsum trikaṭuka
 tsha bañi mar kaṭutaila
 tshva gdoñ ma Kakasya
 tshañ tshiñ gahvara
 tshañs skud brahmasūtra
 tshañs pa Brahman
 tshañs pañi thig brahmasūtra
 tshañs pañi gnas brahmaṇḍa
 tshad ma pramāṇa
 tshan do chandoha
 tshan do ha chandoha

tshar gcad par bya nigraha
 tshig gsal sphuṭavākya
 tshil meda
 tshul chen mahānaya
 tshe janman
 tshe riñ dīrghāyus
 tsher mañi me kaṇṭakāgni
 tshes tithi
 tshes grañs parvan
 tshes gcig pratipattithi; pratipad
 tshogs ogha; saṅghāta; samūha
 tshogs kyi ḥkhor lo gaṇacakra
 tshogs kyi ḥkhor loñi gtso bo
 gaṇanāyaka
 tshogs kyi gtso bo gaṇanāyaka;
 gaṇādhyakṣa
 tshogs chen mahīyas
 tshogs pa sāmāgrī
 tshoñ pa vañij
 tshoñ sran rathya
 tshor ba vedanā
 tshor ba med pa niścetata
 mtshan gcig līṅga; ekalīṅga
 mtshan phyed mahānīsa
 mtshan ma cihna
 mtshan ma rim aṅkakrama
 mtshan ma rim bshin aṅkakramāt
 mtshan mo nīsa
 mtshams koṇaka; vidīś; saṁdhi
 mtshuñs pa saṁdhi
 mtshun pitṛ
 mtshon cha astra

dsa bañi me tog javākusuma
 dsā ti pha la jātiphala
 dsā lan dha ra Jālaṁdhara
 ḥdsag pa srabanti
 ḥdsam bu gliñ Jambudvīpa
 ḥdsam buñi gliñ Jambudvīpa
 ḥdseg abhirohāti
 rdsa rñā mrdaṅga
 rdsas skyes dravyajā
 rdsu ḥphrul rddhi
 rdsus skyes upapāduka
 rdsogs pañi byaṅ chug abhisambodhi
 rdsogs pañi byaṅ chub bde ba che
 mahasukhābhisambodhi
 rdsogs pañi byaṅ chub rim
 sambodhikrama
 rdsogs pañi rim pa utpannakrama

sha ñeñi snod nāgamallikā
 shag ahoratra; vasa
 shags pa paśa
 shabs bsil pādya
 shal bshi pa yi śhags brjod
 caturmukhamantra
 shal bshi pañi śhags caturmukha-
 mantra
 shal zas nivedya; naivedya; bhakṣya

shal gsum trimukha
 shi śanti; śāntika
 shi ba sama; śānti; śāntika
 shi baḥi btuñ ba somapāna
 shi baḥi tḥab śāntikuṇḍa
 shi baḥi bde ba śāntasukha
 shi baḥi sems śāntacitta
 shi bar byed śāntikṛt
 shiñ kṣetra
 shu drava
 shu ba druta
 shu byas pa dravikṛta
 sho dadhi
 gshan du deñs apasarantu
 gshal yas khañ kūṭa
 gshu dhanu
 gshu yi dbyibs dhanurākṛti
 gshuñ grantha
 gshon nu ma yi rmi lam svapna-
 kumārīka
 gshom haraṇa
 gshom pa udghāta
 bshad sārāsa
 bshi mdo catuṣpatha
 bshi pa (dbañ bskur) caturtha
 (-abhiṣeka)
 bshon pa rūḍha

 zañs duñ kāhala
 zañs maḥi khab tāmrasūci
 zab moḥi chos gambhīradharma
 zas anna
 zug gyur vedha
 zug pa vedhayet
 zuñ du ḥjug pa yuganaddha
 zur gyis lta ba tiryagdr̥ṣṭi
 zur thig koṇasūtra
 zur gnas vidiksthāna
 zla ba candra; candramas
 zla ba ñi ma candrasūrya
 zla baḥi dkyil ḥkhor candramaṇḍala
 zla ba gñis candradvaya
 zla ba phyed pa ardhaçandra
 zla ba ḥdsin candragrāsa
 zla baḥi chu śel nor bu candra-
 kāntimañi
 zla baḥi bdud rtsi chu
 candramṛtodaka
 zla mtshan ḥdsag paḥi ras
 rajasvalākarpāṭa
 zlog pa pratikriyā
 gzaḥ vāra
 gzugs can rūpiñi
 gzugs can ma Rupiñi
 gzugs can lus rūpadehin
 gzugs med nīrūpatva
 gzugs med khams arūpadhātu
 gzuñ dañ ḥdsin pa grāhyagrāhaka
 gzuñs dhāraṇa
 bzaḥ ba naivedya

bzo yi khañ pa śilpikāgrha
 bzod ldan kṣamavat
 bzlas pa japa

 ḥug gdoñ ma Ulūkāsyā
 ḥug paḥi tshañ ulūkagṛha
 ḥo ma kṛīra
 ḥo maḥi (rgya mtsho) kṣīroda
 ḥo maḥi rgya mtsho kṣīrasāgara
 ḥo maḥi mtsho kṣīrasāgara
 ḥog tu bgrod adhogata
 ḥog bltas pa adhomukhī
 ḥod rasmi
 ḥod kyi dkyil ḥkhor prabhāmaṇḍala
 ḥod chen mahādyuti
 ḥod dpag med Amitābha
 ḥod dpag med mgon Amitanātha
 ḥod dpag med pa Amitābha
 ḥod ḥphro ba arciṣmatī
 ḥod byed sa prabhākari bhūmi
 ḥod zer phreñ ba rāsmimālīkā
 ḥod gsal baḥi go ḥphañ prabhāsvara-
 pada

yañ dag ḥkhyud ālīmgaṇa
 yañ dag rgyu saṃcāra
 yañ dag mchod saṃparpayet
 yañ dag rtog pa saṃkalpa
 yañ dag ḥphro ba sphārayitvā
 yañ dag sbyañ saṃsodhana
 yañ dag rig saṃvitti
 yañ yañ muhur
 yan lag rluñ aṅgavāyu
 yam siñ samit
 yams kyi nad marakān roga
 yar ño sita
 yar ño yi tshes śuklatithi
 yar ñoḥi tshes gcig śuklapratipad
 yi ge mchog paramākṣara
 yi dvags preta
 yi dvags kyi gos pretavastra
 yid manas
 yid rnam śes manovijñāna
 yid med amanaska
 yuñ ba haridrā
 yuñs kar dkar po sitasiddhārtha
 yul pīṭha; viṣaya
 yul can viṣayin
 yul dbus madhyadeśa
 ye śes kyi ḥkhor lo jñānacakra
 ye śes ḥkhor lo jñānacakra
 ye śes lña pañcajñāna
 ye śes chen poḥi bdud rtsi mahā-
 jñānamṛta
 ye śes rdo rje jñānavajra
 ye śes ḥbyuñ ba jñānodaya
 ye śes sems dpaḥ jñānasattva
 yoñs su bsño ba prañamita
 yoñs su spyad saṃcāret
 yoñs su spyad par bya saṃcāra

yon dakṣiṇā
yon tan rgya mtsho guṇodadhi
yon tan ldan guṇin
yon tan ldan pa guṇin
yon bdag dātr; dānapati
yon po vakra
gYas brkyañ ba yi shabs ālīḍhapada
gYas brkyañ ba yis gdan ālīḍhāsana
gYul druñ svastika
gYul ḥgyed pa yuddha
gYul bśam saṃgrāma
gYo cañcala
gYo sgyu med āsaṭha
gYo med brtul shugs āniñjavrata
gYogs nas ācchādyā
gYon brkyañ ba yi shabs pratyālīḍha-
pada
gYon pa vama
gYon pa min pa savyahina

ra ba prakāra
ra bas mtshams sīmāprakāra
ra me śva ri Rāmesvara
ra rī kalañka
ra san nā rasana
rags pa sgra sthūlaśabda
rañ gi rig svavidyā
rañ gi lha yi rnal ḥbyor svādhi-
devatayoga
rañ ḥdod lha sveṣṭadevatā
rañ ḥdod lha yi rnal ḥbyor gyis
svādhidaivatayogena
rañ ḥbyuñ ba svayāmbhū
rañ byuñ ye śes svayāmbhūjñāna
rañ rig saṃvedana; svavidyā
rab bskul saṃcodya
rab bśnags praśasta
rab tu dgañ bañi sa pramuditā
bhūmi
rab tu gtum pa pracāṇḍa
rab tu gdug pañi bgegs praduṣṭa
rab tu ḥdar prakampate
rab tu spyad pracāra
rab tu byuñ pravrajyā
rab tu bshugs pratiṣṭha
rab tu bsags byas pa prabalīkṛta
rab ḥdar prakampate
rab gnas pratiṣṭha
rab byuñ pravrajyā
rab mi ḥjigs ster abhayaprada
ral gri khaḍga
ral pañi cod pan jaṭāmakuṭa
rā me śva ri Rāmesvara
ri dvags dregs mṛgamada
ri phug bhagnakūpa
ri mo lña pañcalekha
ri tsa ka recaka
ri rab zur brgyad aṣṭaśṛṅgasumeru
ri lu guḍika
ri sul kuñja

rig kovida
rig pa vidyā
rig ḥdsin vidyādhara
rigs kula
rigs kyi bdag po kulādhīpati
rigs kyi bya ba kulakriyā
rigs kyi sa bon kulabīja
rigs ldan Kulika
rigs ḥphel ba gotravṛddhi
rigs bshi po caturjāti
rigs bzañ kulīna
riñ du soñ ba dūraṃgama
rid dubala
rin chen mgon po Ratnanātha
rin chen ḥbyuñ Ratnasāmbhava
rin chen ḥbyuñ ldan Ratna; Ratna-
saṃbhava
rim gñis dvipuṭa
rim pa krama
rim pas paripāṭitas
rim gsum tripuṭa
rims kyis gduñs jvaradāha
rims nad jvara
ril ba spyi blugs kamaṇḍalu;
kuṇḍika
ru pa ti cārupādika
rus sbal kacchapa; kūrma
reg sparśana
reg bya sparśa
reḥu mig koṣṭha; koṣṭhaka; grha
ro rasa
ro gcig nirbhara ?; samarasa
ro lañs vetāla
ro bsregs sa citisthāna
rol rati
rluñ anila; pavana; prāṇa; vātula;
vāyavya
rluñ dkyil ḥkhor vāyumaṇḍala
rluñ gi dkyil ḥkhor vāyumaṇḍala;
vāyumaṇḍalaka
rluñ gi sgo vāyudvara
rluñ gi de ñid vāyutattva
rluñ gi bdag anilādhīpa
rluñ gi bdag ñid pavanātman
rluñ gi rnal ḥbyor mārutayoga;
vāyuyoga
rluñ gi bshon pa vāyuvāhana
rluñ gi sugs vāyuvega
rluñ gi sa bon vāyubīja
rluñ chen mahāvāyu
rluñ phyogs vāyavī
brlag ḥgyur viśīryeta
brlag pa vipad
la la nā lalanā
lag pan dadhyanna ?
lan tshva lavaṇa
lam lña pathapañca
lam pa ka Lāmpaka

las karman
 las kyi ngon po Karmanātha
 las kyi rdo rje karmavajrin
 las kyi sa pa karmabhūmi
 lā ma Lāma
 li khri sindūra
 lug meṣa
 lug gi sniñ ga eḍahrdaya
 luñ bstan vyākaraṇa
 lus kāya; śarīra; piṇḍa; deha
 lus kyi dkyil hkhor kāyamaṇḍala;
 dehamāṇḍala
 lus bskum pas saṃyamena
 lus med aśarīra
 lus la rnam par gnas dehasaṃsthita
 lus srul kaṭaputana
 legs mthoñ cakra ?
 legs blo gros sādhumatī
 lo vatsara
 log tu rgyu viparyāsa
 loñs spyod bhoktr
 loñs spyod hkhor lo saṃbhogacakra
 loñs spyod che mahābhoga
 loñs spyod rdsogs saṃbhoga (-cakra)
 loñs spyod rdsogs sku saṃbhogakāya;
 saṃbhogika
 loñs spyod rdsogs pa bhogavigraha
 loñs spyod rdsogs pañi sku saṃbhoga-
 vigraha

śa ka ra śarkarā
 śa chen mahāmāṃsa
 śa zañi me piśācasyāgni
 śa ra bha yi señ ge śarabhasiṃha
 sañ khi nī sañkhini
 śar gyi lus hphags Pūrvavideha
 śas che mahotsava
 śi rṣa śirīṣa
 śiñ skyes vṛkṣajā
 śiñ gcig ekavṛkṣa
 śiñ tsha tvaca
 śiñ ho ma can kṣīravṛkṣa
 śiñ tu dgañ atinirbharam ānandam
 śis pa brjod pa āśāya
 śī ta ga ndha śītagandha
 śugs vega
 śun pa chāgala ?
 śel gyi nor bu sphaṭikamañi
 śes rab can prājña
 śes rab thabs bdag prajñopāyātmaka
 śes rab bdag ñid prajñātma
 śes rab pha rol phyin pa prajñā-
 paramita
 śes rab ye śes (dbañ bskur)
 prajñāñāna (-abhiṣeka)
 śes rab rañ bshin prajñāsvabhāva
 śri ku śrīgu
 śri gu śigru
 śri groñi sman śigru
 gśin rje mche ba Yamadaṃṣṭrī

gśin rje brtan ma Yamadādhī
 gśin rje ma Yāmini
 gśin rjeñi groñ khyer yamālaya
 gśin rjeñi bdag Yamādhipa
 gśegs su gsol visarjayet
 gśol hdsugs lañgalin
 bsad pa vyākhyāna

sa medinī
 sa steñ martya
 sa steñ skyes pa bhūmija
 sa steñs bhūmna
 sa bon bīja
 sa bon lhuñ bañi rim bījādharākrama
 sa sbyañ bya bhūmiśodhana
 sa hog pātāla
 sa yi steñ prthivītala
 sa yoñs brtag pañi gnas parikalpita-
 bhūsthana
 sa yoñs su bzun bhūparigraha
 sa ri ba śariva
 sa gsum po bhuvanatraya
 sañs rgyas buddhatva
 sañs rgyas go hphañ buddhatvapada
 sañs rgyas ñid buddhatva
 sañs rgyas hbras bu buddhatvaphala
 sañs rgyas yul buddhaviṣaya
 sañs rgyas rigs buddhakula
 sañs rgyas rol pa buddhanāṭaka
 sañs rgyas la gus buddhabhakti
 sañs rgyas sras po buddhaputra
 sañi lha mo Prthivī
 sad pa jāgratam
 sin dhu Sindhu
 sim sim gyi sgra bdag ñid
 simasimāyamāna
 se gol choṭikā
 señ geñi gdoñ siṃhamukha
 señ ldeñ gi mdag ma khadirāṅgāra
 señ ldeñ gi śiñ khadirakāṣṭha
 sen rtsi alakta
 sems ceṣṭā ?
 sems pa cintā
 sems byuñ cetasa ?
 sems tsam cittamātra
 sems tsam ñid cittamātra
 so ba dhānyaka
 so bha ñdsa na śobhāñjana
 so rtsi tāmbūla
 so śiñ dantakāṣṭha
 so sor kun tu rtog pa pratyavekṣaṇā
 so sor rtogs pa prativedhikā ?
 sau ra ṣṭa Saurāṣṭra
 sra ba ñid kāṭhinya
 srañ pala
 srid bhava
 srid pa bar do antarābhava
 srid pañi hchiñ ba bhavabandha
 srin poñi dbañ po Rākṣasendra
 srin bu kīṭa

sruñ bañi ḥkhor lo rakṣācakra
 sreg dāha
 sreg blugs āhuti
 sred pa med nirlobhin
 srog rtsol prāṇāyāma
 slon moś gnas pa bhikṣāsthiti
 slob dpon gyi tshogs acāryagana
 slob dpon dbaṅ bskur acāryābhiṣeka
 gsañ śhags spyod tshul mantra-
 caryanaya
 gsañ śhags tshul mantranītikrama ?
 gsañ śhags lha mantradevatā
 gsañ ba guhyaka; rahasya
 gsañ ba (dbaṅ bskur) guhya (-abhiṣeka)
 gsañ ba mchog gi dkyil ḥkhor
 rahasyottamamaṇḍala
 gsañ ba ḥbyuñ ba rahasyotpatti
 gsañ bañi bdag po guhyaka
 gsañ bañi gnas guhyapīṭha; guhya-
 sthāna
 gsad pa māraṇa
 gsad par bya mārayet
 gsum mig zla ba trinayanaśāsin
 gsum zuñ zla triyugmendu
 gsus ḥphyañ lambodara
 gser gliñ Suvarṇadvīpa
 gsod pa māraṇa
 gson pa jīvita
 gsor byed ullālayat
 gsol btab prārthayet
 gsol gdab bya adhyeṣya
 gsol ba gdab adhyeṣatu; adhyeṣya
 bsañ gtor abhyukṣaṇa; prokṣaṇa
 bsad māraṇa
 bsad pa māraṇa
 bsam gyis mi khyab acintya;
 acintyātā
 bsam gtan dhyāna
 bsam du med acintā
 bsam pa cintā
 bsam mi khyab acintya
 bsam mi khyab pañi go ḥphañ acintya-
 pada
 bsams nas samānīya
 bsruñ rakṣā
 bsrubs pa mathyamāna
 bsreg bya havya
 bsres vipluta
 bslab pa śikṣā
 bslu ba vañcana

ha sti nī hastinī
 hi ma la ya Himālaya
 hu lu hu lu Huluhulu
 hur hur chamaccham
 he ru ka dpal Śrīheruka
 he ru ka dpal mñon brjod rgyud Śrī-
 herukābhidhānatānta

he ru ka phyag gñid pa dvibhuja-
 heruka
 lha yi dkyil ḥkhor devatāmaṇḍala
 lha yi rnal ḥbyor devatāyoga; deva-
 yoga
 lhag par dpañ ba śauryādhika
 lhag par gnas adhivasayet ?
 lhan skyes sahaja
 lhan skyes bde ḥbyuñ sahajasukhodaya
 lhan cig skyes sahaja
 lhan cig skyes dgañ nijānanda;
 sahajānanda
 lhan cig skyes dgañ dri med
 sahajāmaḥ
 lhan cig skyes pañi dgañ ba ḥbyuñ ba
 sahajodaya
 lhan cig skyes ḥbyuñ ba sahajodaya
 lhan cig skyes ma sahajā

a ba dhū tī avadhūtī
 a śvat tha aśvattha
 a śvad śiñ aśvattha
 ar bu da Arbuda
 ā li āli
 ā li kā li ālikāli
 in dra nī la indranīla
 u ḍya na Oḍiyāna
 u dum ba ra udumbara
 u ra spho tañi bciñ ba uraḥsphoṭa-
 bandha
 u śi ra usīra
 e bañ yi ge evaṃ-kāra
 e la ela
 o ḍi Auḍra
 o ḍya na Oḍiyāna
 o dri Oḍra