

THE
SAMVARODAYA-TANTRA
SELECTED CHAPTERS

BY
SHINÍCHI TSUDA Ph. D.

T o k y o
THE HOKUSEIDO PRESS
1974

Copyright © 1974 by Shinichi Tsuda

This book has been issued with the aid of a 1973 grant from the Japanese Ministry of Education for publishing the result of research.

Published by The Hokuseido Press
3-12, Kanda-Nishikicho, Chiyoda-ku, Tokyo
PRINTED IN JAPAN

TABLE OF CONTENTS

PREFACE	vii
---------------	-----

INTRODUCTION

I. Materials employed.....	1
1. Sanskrit manuscripts.....	1
2. Tibetan translation.....	5
3. Commentaries	6
II. Method of editing the text	6
III. Grammatical notes	16
IV. The <i>Samvarodaya-tantra</i> in its relation to the <i>Samvara</i> literature	27
1. The <i>Samvarodaya-tantra</i> and the <i>Laghu-</i> <i>samvara-tantra</i>	27
2. The original <i>tantra</i> of the <i>Samvara</i> literature	28
3. Commentarial <i>tantras</i> of the <i>Samvara</i> literature	37
4. The identity of the <i>Samvarodaya-tantra</i>	41
V. The contents of the <i>Samvarodaya-tantra</i>	45
1. The ultimate reality	48
a. Various aspects of the ultimate reality	48
b. The ultimate reality as <i>jñāna</i>	50
c. <i>Ḍākinijālasamvara</i> or <i>samvara</i> as an aspect of the ultimate reality	54
2. The individual existences	60
3. The relationship between the ultimate reality and the individual existence	68

SANSKRIT TEXT

II. Utpattinirdeśapaṭala	73
III. Utpannakramanirdeśapaṭala	77

IV.	Caturbhūtapāñcākāraṣaḍviṣaya devatāviśuddhipaṭala	79
V.	Candrasūryakramopadeśapaṭala	83
VI.	Pathapañcanirdeśapaṭala	92
VII.	Nāḍicakrakramopāyapaṭala	93
VIII.	Samayasamketavidhipaṭala	96
IX.	Chomāpīṭhasamketabhūminirdeśapaṭala	102
X.	Karmaprasarodayo nāma paṭala	106
XIII.	Śriherukodayanirdeśapaṭala	113
XVII.	Maṅḍalasūtrapātalakṣaṇanirdeśapaṭala	119
XVIII.	Abhiṣekapaṭala	124
XIX.	Mṛtyunimittadarśanotkrāntiyogapaṭala	128
XXI.	Caryānirdeśapaṭala	133
XXIII.	Homanirdeśapaṭala	137
XXVI.	Vāruṇinirdeśapaṭala	145
XXVIII.	Homavidhipaṭala	151
XXXI.	Caturyoginīnirdeśacatuścakrakramabodhicitta- samkramaṇapaṭala	155
XXXIII.	(no title)	160

TIBETAN TRANSLATION

II.	bsKyed paḥi rim pa ñes par bstan paḥi rim par phye ba	167
III.	rDsogs paḥi rim pa ñes par bstan paḥi rim par phye ba	170
IV.	ḥByuñ ba bshi dañ rnam pa lña dañ yul drug lhaḥi rnam par dag pa rim pa phye ba	172
V.	Zla ba dañ ñi maḥi man ñag gi rim par phye ba	175
VI.	Lam lña ñes par bstan paḥi rim par phye ba	181
VII.	rTsaḥi ḥkhor loḥi thabs rim par phye ba	183
VIII.	Dam tshig gi brdaḥi cho ga rim par phye ba	185
IX.	brDa dañ gnas la sogs paḥi brdas sa rnam ñes par bstan paḥi rim par phye ba	189
X.	Las rab ḥbyams pa ḥbyuñ ba shes bya baḥi	

	rim par phye ba.....	191
XIII.	dPal he ru kaḥi bskyed paḥi rim par phye ba	197
XVII.	dKyil ḥkhor gyi thig gdab paḥi mtshan ṅid bstan paḥi rim par phye ba.....	202
XVIII.	dBaṅ bskur baḥi rim par phye ba.....	207
XIX.	ḥChi baḥi lta ba daṅ ḥpho baḥi rnal ḥbyor rim par phye ba.....	210
XXI.	sPyod pa ṅes par bstan paḥi rim par phye ba	214
XXIII.	sByin sreg ṅes par bstan paḥi rim par phye ba	216
XXVI.	Myos byed ṅes par bstan paḥi rim par phye ba	222
XXVIII.	sByin sreg gi cho ga rim par phye ba	228
XXXI.	rNal ḥbyor ma bshi daṅ ḥkhor lo bshi yi rim pa daṅ byaṅ chub kyi sems ḥpho ba bstan paḥi rim par phye ba.....	231
XXXIII.	(no title).....	235

ENGLISH TRANSLATION

II.	Explanation of the process of origination	239
III.	Explanation of the process of completion	243
IV.	Purity of deities as the four elements, the five aspects and the six objects of the senses	247
V.	Explanation of the course of the moon and the sun	251
VI.	Explanation of the five ways	258
VII.	The means of the process of the circle of veins.....	260
VIII.	The ritual of <i>samayas</i> and gestures	263
IX.	Explanation of the secret signs and the places appointed for meeting (such as) <i>piṭha</i> (and so on).....	269
X.	Origination of a multitude of deeds	273
XIII.	Explanation of origination of <i>Śriheruka</i>	281
XVII.	Explanation of the characteristics of the roping out of the <i>maṅḍala</i>	287
XVIII.	The consecrations	294
XIX.	Explanation of the omens of death and the	

	<i>yoga</i> of the departure (of consciousness).....	279
XXI.	Explanation of practices.....	303
XXIII.	Explanation of <i>homa</i>	306
XXVI.	Explanation of <i>Surā</i>	314
XXVIII.	The ritual of <i>homa</i>	319
XXXI.	Explanation of the four kinds of <i>yoginīs</i> , the arrangement of the four <i>cakras</i> and the trans- formation of the <i>bodhi</i> -mind.....	324
XXXIII.	(no title).....	329

VOCABULARY

Sanskrit-Tibetan.....	335
Tibetan-Sanskrit.....	384

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 *Samvara* literature;

I simply imagined the *Samvarodaya-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 *Samvarodaya* 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.

Canberra

30 September 1970

S. TSUDA

INTRODUCTION

I. Materials Employed

1. Sanskrit Manuscripts

For the edition of the *Śri-mahāsamvarodaya-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. Shāstri'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. Shāstri'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 *Samvarodaya-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 rasanā-* (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 end of the corresponding leaf of 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 readings¹, though

¹For example, I *daṇḍākṣakuṇḍikam vāme* is grammatically better than *daṇḍākṣakuṇḍika vāme* (23-21). ID *yasya cintitasādhyan tu* is metrically better than *yasya cintitasādhyan* (10-22). ID *viddhvā vicintayet* is metrically better than *viddhvā cintayet* (10-40). The word *rūpa* in *rūpavaiḍūrya-sūprabhaḥ* (23-27) has no meaning; tib. does not translate it satisfactorily.

they are more remote from the original and are not to be adopted. These readings, showing 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-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, which has not been included in our edition, 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 bet-

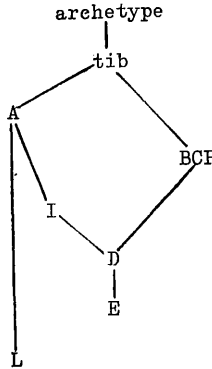
(cont.) ID give the reading *rūpya-*; this makes good sense, but is not attested by tib..

ween 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 J. 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 baḥi rgyud kyi rgyal po chen po. Peking (The Tibetan Tripitaka, edit by D. T. Suzuki, Tokyo-Kyoto, 1955-1961) No. 20, Vol. 2.

The Tibetan text presented in our edition is based upon a collation of following five editions: *sDe dge*, *sNar than*, *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.¹

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 Ratnarakṣita’s *Pañjikā*; but in this particular instance the *Pañjikā* could not be used because it does not quote this part of chapter 23 in full.² Ratnarakṣita’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 translator 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

¹ For example, *Peking*: *sbyin dkaḥ baḥo*; *sDe dge*, *sNar than*, *Co ne* and *Lha sa*: *sbyaṅ dkaḥ baḥo* are corrected into *sbyaṅs dkaḥ baḥo* (9-23); *Peking*: *ḥdab me*; *sDe dge*, *Co ne* and *Lha sa*: *ḥdab ma*; *sNar than*: *mdab ma* into *mdag ma* (10-19); *dbañ po* in all the editions into *dpaḥ bo* (3-6); *bcug nas ni* into *bkug nas ni* (5-36); *mtshan khuṅ* into *mchan khuṅ* (7-8); *gśiṅ rjeḥi lto bar* into *gśiṅ rjeḥi lta bar* (19-23); *brgyad char* into *brgya char* (26-45); *dran bar bya* into *drañ bar bya* (31-9).

² Until verse 20 Ratnarakṣita gives verbatim explanation; but after this, he gives the “summarized meaning” (*bsdus paḥi don*) (Vol. 51, 107-4-4 f.).

Tibetan translation has been rearranged to the Sanskrit text.¹

3. Commentaries

Ratnarakṣita's *Pañjikā*: *dPal sdom pa ḥbyuñ baḥi rgyud kyī rgyal po chen poḥi dkaḥ ḥgrel padma can shes bya ba*. Peking No. 2137, Vol. 51.

Kṣāntīśrī's *Sādhana*: *dPal sdom pa ḥbyuñ baḥi sgrub thabs*. Peking No. 2230, Vol. 52.

Bu ston's *Sādhana*: *dPal bde mchog ḥkhor lo sdom pa ḥbyuñ 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 ḥbyuñ baḥi dkyil ḥkhor gyi cho ga*. *op. cit.* 491-606.

Two commentaries i. e. *Samvarodayatantrasya pañjikāvyaḥkhyā* and *Samvarodayatantrasya ūnavimsatīpaṭalavyāḥkhyā* are said to be preserved in the Bir Library;² 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 number 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 reference can be found in the notes.

II. Method of Editing the Text

Dr D. L. Snellgrove states clearly, in the *Note on the Text* of

¹From the fourth *pāda* of verse 24 *dañ por sbyin sreg sbyin par bya* to the third *pāda* of verse 40 *ḥjigs paḥi rnam pa ḥdi ltar mthoñ* originally followed after verse 52. The fourth *pāda* of verse 40 *mi ḥjigs pa ni chen po ston* was originally between the second and the third *pāda* 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.

²See Ryūjō Yamada: *Bongo-Butten no Shobunken*, Kyoto, 1959, p. 174.

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 the material he employed. Then, we should apply this method to the *Samvarodaya-tantra* (abbrev. *Samvarodaya*) 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 next

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, that 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 *Hevajra-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.

Ratnarakṣita's *Pañjikā*, the only commentary of the *Samvaro-*

daya 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 *sādhana*s, the state of things is not fundamentally different. They are closely connected with a certain chapter of the text, for example Kśāntiśrī'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 saṃdarśayed yas tu triśūlaṃ tasya darśayed* looks reasonable since the Tibetan translation has *gañ žig gos ni ston pa la || de yi rtse gsum rab tu bstan ||*. In the case of the *Samvarodaya*, from the available materials, the MSS readings for *paṭaṃ saṃ-* of *Hevajra* are; AD *pratisaṃ*; BEP *paṭan*; C *paṭasaṃ*; I *lalātan*; L *saṃpuṭi*; tib. *sDe dge*: *ba ti sa*; *sNar than*, *Co ne*: *pa ni sa*; *Peking*: *ba ni sa*; *Lha sa*: *pa ti sa*; and from the context, in which something corresponding to *triśūla* is required, we reconstruct *paṭisaṃ* (= *paṭisaṃ* MS C) *darśayed yas tu triśūlaṃ tasya darśayed*. 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 *Samvarodaya*, 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 pratīpad* (J. Brough *op. cit.* 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 *Samvarodaya* 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

¹To 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'.

of these possibilities in as many contexts as we can think of, we try to find the most probable one by the process of elimination.¹ 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.²

This artificial standard should result from the hypothetically presupposed intention of the author of the *Samvarodaya*. 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.³

¹ 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.

² 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.

³ For example, one of the conspicuous grammatical features of the MSS of the *Samvarodaya* 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* (*Tōyōgaku*hō, 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.

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 *Samvarodaya-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 (or more exactly, the fourth, the third and the second syllables from the last, respectively) of each *pāda* of *śloka*, and consequently introduced various kinds of grammatical distortion.¹

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 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 tuṣṭena tal labhyam* (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 *labhyam*

¹The 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 Tsujii's abovementioned review may be regarded as an attempt to determine it.

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 *maṇḍalākṛti 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), *dāridram 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 separate words' (see next section, p. 25)

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 *cakradvayam* (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 *sādhyam api*.

Here the author could have made the metre more regular more easily by emending the phrase, for example, into *sādhyāñ ca* or *sādhyām tu*. But, why did he use *api* and accept the irregularity of using the ending *-aḥ* with the meaning of an acc. sg. m.? If *api* is necessary, the sense required should be: '(the practiser) should draw the figure of *sādhyā* ...; also covering the *sādhyā* (himself) ...'; but this not probable from the context. Thus, we fail to explain the necessity for the irregular form *sādhyo 'pi*.¹

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 *sādhyā*) to whatsoever (state) 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.²

We began our attempt to edit the Sanskrit text of the *Samvārodāya* with the realization that it is, what Snellgrove says, an attempt 'to restore an originally imperfect text'; and this neces-

¹ If one prefers to consider it as a case of *-aḥ*, acc. sg. m. (see Tsuji, *op. cit.*, 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.

² 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.

sarily 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.

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.

I. 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 :

peṣito (2-18) for *peṣīto*; *sukhotsahaḥ* (21-13) for *sukhotsāhaḥ*; *sukhoṭsahe* (26-16) for *sukhotsāhe*; *ābhirīsthāne* (21-16) for *ābhirīsthāne*.

II. Sandhi

1. Double sandhi

a. Double sandhi with loss of -ḥ :

vajrasūryeti (13-37) for *vajrasūrya iti*; *tasyāvabhāsataḥ* (13-4) for *tasyā avabhāsataḥ*; *jānuno 'bhyantare* (23-24) for *jānunor abhyantare*; *manotsāham* (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* ; *hūṃkārōccārayed* (17-20) for *hūṃkāram uccārayed* ; *vaktānyatra* (26-1) for *vaktam 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* : *sitaṣuṣeṇa arcayet* (10-4) ; *pañca āvaset* (21-12) ; *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*) : *yoginīyogī ācāryaṃ* (8-4) ; *ca ahamkāri* (8-15).

Other examples are : *peśi amitanāthasya* (2-21) ; *ghano amogha-siddhayaḥ* (2-21) contra met. ; *praveśya āsane* (8-14) contra met. ; *satyavādī ahimsā* (18-3) ; *parātmā ātmarūpeṇa* (21-9) ; *sahajā iti* (9-12), in this case, *sahajeti* is contra met. cf. all MSS exc. A *sahajā-m-iti* ; *grāme ekarātrim* (21-12), *grāma ekarātrim* is unmetr. ; *śmaśāne ekaliṅge* (21-14), *śmaśāna ekaliṅge* is contra met. ; *ekāki ekamānasaḥ* (21-13) ; *mātāṅgī-ābhirāsthāne* (21-16) ; *yathā-oṣṭhapra-māṅgataḥ* (23-8) ; *bhoti acintyatā* (33-10) ; *devatā-āsanaṃ* (23-16) ; *nānā-āsavabhedaṅ* (26-50) ; *bhage aṅguli* (31-6) ; *sūkṣmā adhyātmikā* (31-18).

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)': *pūrvakuśala-m-apekṣitam* (2-9) for *pūrvakuśalāpekṣitam*; *-vrnda-m-āśritam* (33-34); *unmattavrata-m-āśritaḥ* (21-14) cf. *yad icched vratam āśritaḥ* (21-24). In the phrase *karma-m-anuṣṭhayet* (8-20), one could read *karmam* (acc. sg. n.); and *vidveṣakarma-m-ākhyātām* (28-9) could be interpreted as *karmam* (nom. sg. n.) *ākhyātām* (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 ākhyātām* (21-19), *jalpanam japa-m-ākhyātām* 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); *nānāroṣa-m-anāroṣam* (33-12); *ānandaphala-m-āsā* (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 *sādhyam-ākṛṣṭiḥ* (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 *sādhyam* as acc. sg. m. and the object of the verbal noun *ākṛṣṭiḥ*.

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

For *svayambhūjñānam ādhāram* (31-26), tib. *rañ byuñ ye śes kyi ni rten* suggests *svayambhūjñāna-m-ādhāram*, but this is less probable from the context.

For *madirotsavasānandam* (8-33), a reading *madirotsava-m-ānandam* (= *madirotsavānandam*) is very likely, as *s* and *m* are

graphically very similar.

III. Number

In the following examples, singular forms are used for the plural only for metrical reasons : *-ḍākinī* (10-44) for *-ḍākinyaḥ* (nom. pl. f.); *-nāsanī ca yā* (9-12) for *-nāśanyaś ca yāḥ* (nom. pl. f.); *-kapālinī* (13-26) for *-kapālinyaḥ* (nom. pl. f.); *caturviṃśatipīṭhena* (13-42) for *-pīṭhair* (instr. pl. n.); *caturdvāre* (13-29) for *caturdvāreṣu* (loc. pl. m.). In translating, the number is to be determined from the context, e.g. in *bāhyābhyantaravastu* (4-26), a plural sense is required.

IV. Gender

As a natural consequence of 'the attitude of the author' presupposed in the previous section, confusion of Gender is not very notable. The following are examples found sporadically : *kāra* (m.) appears as neuter in 26-22, 31-24, 25, 27, 29; but, in 31-34 as masculine. *ādhāraṃ vajradhāriṇam* (31-23) is equivalent in sense to *ādhāro vajradhariṇī* (metrically identical. cf. *Hevajra*, II. iv. 31); and *ādhāraṃ* is to be taken as nom. sg. n.; *ādhāraṃ* (31-26) is also nom. sg. n.. To regulate metre, *vāmahastaprabhāṣī* (9-7) is used for *vāmahastaprabhāṣiṇī*, and *yena* (21-1) is used for *yayā*.

In *grhadevatam eva ca* (9-18) and *sindum eva ca* (9-19), *grhadevatā* and *sindu* (m. f.) are taken as being used as neuter. But, for *jalpanam japam ākhyātam* (21-19) and *amṛtam argham uttamam* (26-15), it is also possible to read *jalpanam japa-m-ākhyātam* (for *japākhyātam*) and *amṛtam argha-m-uttamam* (for *arghottamam*). See II. 3. (p. 18)

V. Case

1. The case-endings *-ḥ* and *-m-* are frequently omitted as the easiest way to regulate metre. As is expected, this omission is most common in the 5th syllable of even-numbered *pādas*, and next, in the 5th syllable of odd-numbered *pādas* (metre: *pathyā*).

a. The following are examples of short 5th syllables in even-numbered *pādas* :

bhava (4-5) acc. sg. m.; *ratnasambhava* (5-54) nom. sg. m.; *ucchuṣma* (8-38) acc. sg. m.; *upaśmaśāna* (9-19) nom. sg. n.; *ghoraṭṭahāsa* (9-26) acc. sg. m.; *anāmikārakta* (10-15) acc. sg. n.; *meruṇākrānta* (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.; *simāprākāra* (17-12) acc. sg. m.; *deśagokula* (23-4) acc. sg. n.; *gandhanaivedya* (23-23) nom. sg. n.; *stutisamtoṣa* (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*):

paramānanā (2-16) nom. sg. n.; *viśayaviśuddhi* (4-22) nom. sg. f.; *samaya* (8-24) acc. sg. m.; *utsṛṣṭabali* (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.; *hūṃkāra* (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:

naḍīcakra (7-1) acc. sg. m.; *candana* (8-18) nom. sg. m., n.; *himālaya* (9-17) nom. sg. m.; *saptākṣara* (10-18) nom. sg. m., n.; *laṃkāraṅkita* (10-28) acc. sg. n.; *cakradvaya* (10-37) acc. sg. n. cf. ACIDL *cakradvayaṃ*; *lakṣmivana* (17-37) nom. sg. n.; *sadyāsava* (26-35) nom. sg. m..

d. In the case of *kāruṇyanirbhara* (8-32'), -*m* is omitted (metre: *vasantatilakā*). In *kāmika svargasya* (19-35) and *nirantara kṣaṇe kṣaṇe* (5-22), the omission of -*h* and -*m* 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) and *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); *śilpikāgrha* (21-16); *āmaśarāva* (10-16) (*pathyā*); in these cases, a short 5th syllable results. *-ya* dat. sg. m.; *devatārādhyā* (8-19) for *devatārādhāya*. But, in the following examples, *-aya* is metrically not required : *amukākarṣaya* (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 *-āḥ* in *-bhagna* (8-28) (metre : *mālini*).

c. *-i* stem, *-ī* stem :

bhairavakālarātrin (13-17) for *-tri* acc. sg. n.; *sattvāvatāramuktin* (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 *-dayaḥ*. *-ayeḥ* gen. sg. m. : *amogasiddhayeḥ* (2-21) for *-ddheḥ*. Another example of distortion due to metrical reasons is *bhāvato* (8-28) for *bhavatyō* nom. voc. pl. f. (metre : *mālini*).

d. Consonant stems :

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

-as stem. *-asāḥ* nom. sg. m. : *śubhacetasāḥ* (8-37) for *-cetāḥ*;

-*hitacetasāḥ* (18-3) for -*hitacetāḥ*; 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 *kṣīrasāgaranāmañ* (26-9) is used for -*nāma* acc. sg. n. or -*nāmānañ* 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: *guṇino* (8-7) for *guṇi* nom. sg. m. (metre: *bha-viṣṭulā*). -*at* stem: in the case of *acintayena buddhena* (33-11), *acintayena* (EG 18.61) is used for *acintayatā* pres. part. to give a short 5th syllable to a *pathyā*.

-*mat* stem: *dhimatāḥ* (9-25) for *dhimān* nom. sg. m..

-*ac* stem: *tiryacas* (19-37) for *tiryāncas* nom. pl. m.; this gives a short 5th syllable to an even-numbered *pāda*.

e. Other irregular forms: *paraṣṭrāṇi ca nirdayaḥ* (18-7) for *paraṣṭrāṇini nirdayaḥ* (metrically identical); *akṣamālayā* (21-8) for *akṣamālā* nom. sg. f.; *sādhyo 'pi* (28-15) for *sādhyam api*; *sūkṣmapadmeṣu* (31-25) for *sūkṣmapadmam* (?); *vajradhāriṇam* (31-23) for *vajradhāriṇi* (metrically identical); but, *saiva śuddhi* (for *śuddhā*) *bhavet* (17-7) is still contra met. even as *bha-viṣṭulā*; in case of *mahāsukhapradā sarve* (31-30), *sarve* is considered to be loc. sg. with nominal ending -*e*, and is used in the meaning of *sarveṣu*.

VI. Verb

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

causative: *saṃcāret* (8-23) for *saṃcārayet*; *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 incorrect.

adhyeṣatu (17-14) 3. sg. impv. see EG p. 205, *Dictionary*; *adhyeṣya*

(18-11) 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 *dhrtvā* (metrically better)?; but it is impossible to interpret *dhārya* as a fut. pass. part. *dhāryam* modifying *khasūtram*; cf. MS A *dhāryatu* for impv. *dharatu* or *dhārayatu*? VII. Concord

1. Number

a. Lack of agreement between noun and adjective:

etā nādikāḥ ... śarīraśubhakārīṇī (7-23); *tribhir divasena* (26-39); *sarpakañcukasammiśram kākōlūkagrāhāni* (28-9); *dvayoḥ pārśve* (31-22).

b. Third singular forms for plural number:

catvāri ... upaliṣṭhate (4-3); *ye sattvā ... vartate* (4-4); *bahuvighnās tu jāyate* (26-24); *devāsuramanuṣyāṇām* (for *devāsuramanuṣyā* 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 *pāda*, short.

c. Third plural forms for singular number:

śukram ... patanti (19-17); *yo 'bhirohanti* (19-21), cf. *yo 'bhirohati* (19-22), all MSS exc. A *-nti*, still contra met.; *vijñānavāyurūḍhasya* (for *vāyurūḍhaviññānam* c. m.?) ... *gacchante* (19-34); *yogī ... vicaranti* (5-51); *bhayanakākāraḥ kathayanti* (23-40); in these 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; *śravantī* pres. part. nom. sg. f. is not attested by MSS, though it is metrically possible.

2. Person :

udānayāmāsa (2-1) 2 sg. periphrastic perfect for *udānayāmāsitha* 2 sg.; *'ham maṅḍalaṁ 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 :

hrīḥkāraṁ vīryahantā ca (26-22) for *vīryahantr*; *paramam āhutam* (28-3) for *paramām*.

4. Case :

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

5. Other miscellaneous examples :

catvāri bhūta sarvagāḥ (4-7) for *catvāri bhūtāni sarvagāṇi* or *caturbhūtāni sarvagāṇi*; *śikṣāsamāyuktaṁ* (for *-yuktānām*) *siśyāṇān* (18-20); *śatrūṇām baladarpiṭaḥ* (for *-darpitānām*) (28-7).

VIII. Compounds

1. Anomalies in the prior member :

a. Long vowels for short : *āgatāsarvavirāṇām* (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; *kṣayovṛddhi* (5-14) for *kṣaya-*, possibly B *kṣayā-*; *-saṁghābhagna* (8-28) for *-saṁgha-bhagnāḥ* (metre: *mālinī*).

b. Short vowels for long : *kāñcanaprabhasannibhaḥ* (5-54) for *-prabhā-*; *yogiyoginimelāyām* (26-29) for *-yoginī-*; *dhātakīpuṣpaṅ* (26-38) for *dhātakī-*, cf. BCIP *dhātakī-*; cf. *dhyānadhāraṇavinirmuktaṁ* (33-6) (all MSS!) for *-dhāraṇā-*, but not metrically needed.

c. *-vidhiryutān* (MSS BCIDEP) is metrically preferable to *-vidhiyutān* (18-20) (MSS AL); *-sadyakārakaḥ* (5-40) is preferable to *-sadyaḥkārakaḥ*.

d. *traya-* for *tri-*: *trayanāḍisvarūpās* (4-26); cf. *catvāra-* for *catur-*: *catvārānandarūpiṇi* (31-22), but not metrically needed.

2. Anomalous order of members of a compound :

rāgadveṣādimohāndhā (2-8) for *rāgadveṣamohādyandhā*; *pitamaṅḍalacandrastham* (10-12) for *pitacandramaṅḍalastham*; *vajrāmkitatriśūcikam* (13-10) for *triśūcikavajrāmkitam*; *viññānavāyurūḍhasya* (19-34) for *vāyurūḍhavijñānasya*; *narakaraurave* (26-25) for *rauravānarake*.

3. Compounds divided into separate words :

māraṇam vidhi (10-35) for *māraṇa-vidhi*; in this case, a long 3rd syllable is needed because of the short 2nd; but *māraṇam vidhi-niścitam* is not impossible; a contrasting example is *śarāvāsamputīkṛtam* (10-28), here a long 3rd syllable is required on account of the long 4th, but the reading *śarāvām samputīkṛtam* is not attested by the MSS; *maṅḍalam bhūmibhāgasya* (17-7) for *maṅḍalabhūmibhāgasya*; *khacitam vajratnais tu* (17-35) for *khacitavajratnais tu*; *gardabham vānarārūḍho* (19-22) for *gardabhavānarārūḍho*; in these 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; *anādinidhanam rūpaṁ* (33-7) probably stands for *anādinidhanarūpaṁ*; cf. *devyā herukajñānan* (3-7) for *deviherukajñānan*, but metrically identical; *prthivimātram kāṭhinyam* (4-7) is, as *ma-vipulā*, metrically not correct; *prthivimātrakāṭhinyam* (MSS CIEPL) is metrically right, but not original; its meaning should be understood as *prthivikāṭhinyamātram*.

4. Miscellaneous examples: *rasajihvāviśuddhitvaṁ vijñānam* (4-19) should be understood as *rasajihvāvijñānam viśuddham* or *rasajihvāvijñānaviśuddhitvaṁ*.

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

IX. Irregular use of the cases

It is often difficult to draw a clear distinction between morphological and syntactic confusion (EG 7.3); 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 deśāntaragā-mivat | kathamcīta karmasūtreṇa śaḍgatyām ca prajāyate; piṇḍamātran tu ratnasya* (2-22) is considered to be intended for *piṇḍamātraratnasya*, and is more likely than the alternative *piṇḍamātrasya ratnasya*, because the latter is metrically right; *devāsuramanuṣyā-ṇām* (4-8) for nom. pl. m.; *ḍākinī saha* (or *ḍākinīsaha*) (17-8) for *ḍākinīyā saha* (metrically identical); *paraḥprāṇi ca nirdayaḥ* (18-7) for *paraḥprāṇini nirdayaḥ* (metrically identical); *dadyād ... -vidhiyutān* (for *-vidhiyutebhyaḥ*) (18-20); *prṣṭhasya* (for acc.) *pūrayet* (18-33), cf. *homañ ca pūrayet* (18-35); *viḥṇānavāyurūḍhasya ... gacchante* (19-34) for *vāyurūḍhaviḥṇānam ... gacchate*; *madena viḥvalā kaścid* (26-24) is more likely for *madena viḥvalatā kasyacid* than the alternative *madena viḥvalas kaścid*, because the latter is metrically right; *yāsu* (for *yam*) *ānayed manasepsitam* (28-16).

X. Word-formations

1. The suffix *-ka* is easily and frequently used only in order to make the metre regular, ex. *pitavarnakam* (13-11); in one case, *-tas* is used in the same way: *trivimokṣataḥ* (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 *niścetatā* (4-6), tib. suggests *niścetastā*; *jarāyus* (2-2) stands for *jarāyujās* (MSS BD); *samsvedā* (2-2) for *samsvedajā* (MSS BD); *madhvajā* (26-31) in lieu of *madhujā* (MSS BIDPL); *gudavartiḥ* (7-10)

is used in the meaning of *gudavartīṇī*.

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

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

The *Saṃvarodaya-tantra* ("Arising of the Supreme Pleasure") has not completely been ignored by modern scholars. G. Tucci considers the *Saṃvarodaya*, together with its commentary (Ratnarakṣita's *Pañjikā*), 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 Tāntric 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 *Saṃvara*³ (*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

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 (*op. cit.*, Preface, ix), 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 *Vajravārāhi* are advocated (Vol. 49, 21-1-6).

so, what is the *Laghusaṃvara*? 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*)¹ of it, and compare it with bTson kha pa's system.

Bu ston's classification of the *tantras* in his *rGyud sde spyiḥi rnam par bshag rgyud sde rin po cheḥi mdses rgyan* (Complete Works, Ba, edit. by Lokesh Chandra) has already been summarized and discussed by Tucci.² 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 ḥbyor 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 paḥi rgyud*; B. *tantras* connected with *Heruka*; C. with *rNam snañ*; D. with *rDo rje ñi ma*; E. with *Padma gar dbaḥ*; F. with *rTa mchog*; G. with *rDo rje ḥchañ*. The second of these seven divisions, *tantras* connected with *Heruka*, has five subdivisions: a. *bDe mchog*; b. *Kye rdo rje*; c. *Saḥs rgyas thod pa*; d. *sGyu ḥphrul 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*).

As to the original *tantra*, Tucci mentions the *dPal bde mchog ḥbyuñ ba* (Tohoku 373), which is nothing but the *Saṃvarodaya*; but

¹G. Tucci: *Indo-Tibetica*, III, Part II, p. 29, fn. 1; "Heruka ni tsuite", *Shūkyō-kenkyū*, New Vol. 14, No. 2, 1937, p. 142.

²G. Tucci: *Tibetan Painted Scrolls*, p. 261, n. 276.

this is not the case.¹ Bu ston does not mention it. Bu ston first quotes Vajra's commentary on the *Samvara-mūla-tantra*,² which says as follows :

The original *tantra* has 100,000 chapters; the *uttara-tantra* is the *mKhaḥ dañ mñam pa* (*Khasama-tantra*) of 100,000 *ślokas*; and the *uttarottara-tantra* of fifty-one chapters has 1,700 *ślokas*.³

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*.⁴

Bu ston makes these two opinions meet by relying on the commentary on the *Herukābhyudaya* (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 *Herukābhyudaya*. This passage states that (the shorter *tantra*) of 100,000 (*ślokas*) is said to have been extracted from (the *tantra* of) 300,000 (*ślokas*), and this shorter work in fact

¹ Tucci is quite misleading on this point. He quotes the *Samvarodaya* once as a *rtsa rgyud* (*Tibetan Painted Scrolls*, p. 263a, l. 23), and a second time as a *bśad rgyud* (*op. cit.* p. 263a, l. 29~30).

² *dPal bde mchog gi rtsa rgyud kyi rgya chen bśad pa tshig don rab tu gsal ba shes bya ba*. No. 2128, Vol. 49.

³ This quotation is worded as follows in the text of Vajra's commentary: *cihi phyir phyi maḥi phyi ma yin she na | leḥu ḥbum pa ni rtsa baḥi rgyud yin la | ślo ka ḥbum pa nam mkhaḥ dañ mñam paḥi phyi ma yañ leḥu lña bcu rtsa gcig pa ni phyi maḥi phyi ma yin pas so, ||* Vajra: *op. cit.* Vol. 49, 163-2-6 f. cf. Vol. 49, 162-5-1.

Reasoning of this kind is rather common, for example, Snellgrove: *He-vajra*, Part I, p. 16 f.; *Herukābhyudaya*: *dpal khrag ḥthuñ mñon par ḥbyuñ ba las ḥbum phrag gsum las btus pa || bstan bcos thams cad kyi rgyal po dpal khrag ḥthuñ chen po klags pas ḥgrub pa || thams cad mkhyen paḥi ye śes gshan las rgyal ba dañ poḥi grub paḥi rgyud phyi ma ||* 'Extracted from the *Sriherukābhyudaya* of 300,000 (*ślokas*), the king of all the scriptures (titled) *Śrīmahāheruka* (which is) accomplished by being merely recited, the *Sarva-jñānāna-para-jina-ādisiddha-uttaratantra*.' Vol. 2, 234-3-4 f.. The reconstruction *para-jina* from *gshan las rgyal ba* is only suppositional; it needs to be examined again.

⁴ *de la slob dpon Lva ba paḥi ḥgrel par rtsa baḥi rgyud ḥbum phrag gsum par bśad la | ḥgrel pa gshan rñams kyis rtsa baḥi rgyud ḥbum par bśad pa*. Bu ston: *op. cit.* Ba, 39-3 f..

is (the *tantra*) which has summarized the essence of the larger work.¹ He further relies on the *Dākārṇava* which says that that which has been extracted from the *Abhidhāna* of 300,000 (*ślokas*) is the *Laghusaṃvara*.² Bu ston thinks that the original *tantra* (which

¹ *he ru ka mñon hbyuñ las | hbum phrag hbum phrag gsum las bsad || rgyud kyi sniñ po bsdus pa yin || shes pañi hgral par rgyas pa mñon par brjod pa hbum phrag gsum pa dañ | bsdus pa mñon par brjod pa hbum phrag gcig par bsad |* 'Explaining the remark in the *Herukābhyudaya* that (the *Abhidhāna* of) 100,000 (*ślokas*) has been extracted from (the *Abhidhāna* of) 300,000 (*ślokas*) and summarizes the essence of (this) *tantra* (of 300,000 *ślokas*), the commentary says that the longer *Abhidhāna* of 300,000 (*ślokas*) and the summarized *Abhidhāna* of 100,000 (*ślokas*) are identical'. Bu ston: *op. cit.* 391-5 f. But, *Herukābhyudaya*: *ñdi dañ ñdra bañi gsañ snags ni || hñig rten gsum na med pa ste || hbum dañ hbum phrag gsum du gsuñs || rgyud kyi sniñ po mthañ 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 (*ślokas*) and (the *tantra* of) 300,000 (*ślokas*). (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 dkañ hgral yi ge nuñ nu* (No. 2138) has: *hbum phrag ni mñon par brjod pañi hbum paño || 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 | yoñs su rdsogs paño ||* "'(the *tantra* of) 100,000 (*ślokas*)" means the *Abhidhāna* of 100,000 (*ślokas*). As the longer (*tantra*), the *Abhidhāna* of 300,000 (*ślokas*) exists, because of the moment of non-perception in (the *tantra* of) 100,000 (*ślokas*). (The *tantra* of) 300,000 (*ślokas*) 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.

² The passage in question, which can be found in *prakaraṇa* 4 (Vol. 2, 139-2-2 f.), is quoted by bTsoñ kha pa in explaining the meaning of the number of the chapters of the *Laghusaṃvara*: *rgyud ñdi la ña gcig tu byas pa ni | mkhañ hgro rgya mtsho las || de ltar ñes brjod hbum gsum las || phyuñ ba bde mchog nuñ nu ste || a yig la sogs kṣa yig mthar || leñu rñams ji ltañi rim pa yis || de kho na ñid ldan par sbyar || shes leñu rñams rta rgyud las ji ltar hbyuñ bañi rim pa yis | a nas kṣa yig gi bar la sbyar la | de yañ de kho na ñid ldan par sbyar sheş gsuñs so || ho na dbyañs gsal gyi yi ge lña bcu yod la | leñu ña gcig yod pas ma mthun no sñam na | skyon med de yi ge so soñi de ñid sbyar ba lña bcu | ña gcig pa ni spyiñi de ñid 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 *Dākārṇava* says as follows: Likewise, from the *Abhidhāna* of 300,000 (*ślokas*) is extracted the *Laghusaṃvara*, the chapters of which are, in order from the character *a* to the character *kṣa*, connected with (each of) those which are equipped with the truths. This is to be explained as follows: each chapter (of the *Laghu-*

must be, what Vajra calls, the *uttara-tantra*) i. e. the *Abhidhāna* of 100,000 (*ślokas*), from which the present *Laghusamvara* 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 *Laghusamvara*; but discussing the fact that the *Laghusamvara* does not have the introductory formula *evam mayā śrutam* etc.,¹ he changes the meaning of the word *mūla-tantra* rather surreptitiously from the legendary *tantra* of 100,000 chapters or the so-called *Khasama-tantra* or the *Abhidhāna-tantra* to the extant *Laghusamvara-tantra*; he concludes his discussion of the *mūla-tantra* by summarizing the contents of each chapter of the *Laghusamvara* without mentioning its title *Laghusamvara-tantra*.²

bTsoñ kha pa's reasoning in his commentary on the *Laghusamvara* (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 *Ḍākārṇava*, the *Herukābhilyudaya* and its commentary as Bu ston does; but subsequently, he quotes from the *Yoginisañcāra* (No. 26) the following passage:

2 contd.

samvara) is connected with (each of) the characters from *a* to *kṣa* 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)". bTsoñ kha pa: *dPal ḥkhor lo sdom par brjod pa bde mchog bsdus paḥi rgyud kyi rgya cher bsad pa* "sBas paḥi don kun gsal ba" *shes bya ba*, No. 6157, 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*).

¹ For example, Lva ba pa says that it exists in the *mūla-tantra* but not in the *Laghusamvara* because this is the *uttara-tantra*. Arguments of this kind can also be found in Bhavyakirti's commentary (No. 2121) Vol. 49, 3-3-1 f.. Seen bTsoñ kha pa: *op. cit.* 11-1-1 f..

² Bu ston: *op. cit.* 392-5 f..

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.¹

He explains this as follows :

That which has been mentioned (here in the *Yoginisaṃcāra*) 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 *Laghu-samvara-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.² According to the same quotations from the *Herukābhyudaya* and its commentary as those given by Bu ston, bTsoñ 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 *Laghusamvara* :

The hero has preached the summary *tantra* (extracted) from *rig pa rgya mtsho*.³

He says that some Tibetan scholars take this *rig pa rgya mtsho*

¹ *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 ḥdi dag bśad || Vol. 157, 3-3-8 f.. The only passage corresponding to this quotation is the following : miñ gi rgyud ni hbum sde las || sniñ po bsdus par gyur pa yin || nam mkhaḥ dañ ni mñam paḥi rgyud || hbum phrag gcig nas de bshin bśad || ‘(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*)’. *Yoginisaṃcāra*, ch. 13, Vol. 2, 240-4-6.*

² *nam mkhaḥ dañ mñam paḥi rgyud hbum phrag gcig tu bśad pa ni sna ma dañ mthun la | hbum phrag gcig paḥi mñon brjod las bde mchog ñuñ ñuḥi rgyud btus par bśad de | ñuñ ñuḥi rgyud gañ las btus paḥi mñon brjod hbum pa dañ | nam mkhaḥ dañ mñam paḥi rgyud gñis so snor gsuñs so || bTsoñ kha pa : op. cit. 3-4-1 f.. The last passage of this quotation may 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.*

³ *ritsa rgyud las rig pa rgya mtsho las ji bshin || dpaḥ bos mдор bsdus pa yin. bTsoñ kha pa : op. cit. 3-4-4.*

as the *mūla-tantra* of 100,000 *ślokas*.¹

After discussing these various kinds of *mūla-tantras*, he says that only the *Laghusamvara* of fifty-one chapters is extant and that summarized *tantras* (*bsdus rgyud*) are in themselves not the *mūla-tantras*; nevertheless the *Laghusamvara* of fifty-one chapters (which is itself a *bsdus rgyud*) should (provisionally) be regarded as the *mūla-tantra*.²

Consequently, according to Bu ston and bTsoñ 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 *Laghusamvara-tantra* of fifty-one chapters.

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

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

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

rig pañi rgya mtsho occurs also in ch. 67 of *Abhidhanottara*: *shyor ba rgyud kyi rjes hbrañ ba || bgrod dan bgrod min rnal hbyor ma || rig pañi rgya mtsho mchog yin te || rdo rje mkhañ hgyo ñuñ zad cig || sgyu hphrul sdom pañi rgyud yin no || rnal hbyor ma ni hbyuñ bañi rgyud || gsañ bañi rgya mtsho rgyud yin te || ñes brjod rgyud ni bla med pa || hdus pa mchog ni bśad pa yin ||* (Vol. 2, 92-1-5 f.). In this context *rig pañi 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.

² *bśad rgyud mañ po yañ rañ gi rgyud rgyas pa las bsdus pañi bsdus rgyud yin pas | bsdus rgyud gañ yin rtsa rgyud min yañ ña gcig pa lta bu ni rtsa rgyud do ||* bTsoñ kha pa: *op. cit.* 3-4-6 f..

Completed is the miraculous and wonderful *kalpa* (*adbhutāścarya-kalpa*) extracted from the *Śriherukābhidhāna* of one hundred (*ślokas*), the king of all the teaching ever preached, *Śriherukamahāvira*, accomplished by being merely recited, not surpassed by any other (*tantras*), complete from the beginning and the supreme.¹

The *Abhidhānottara*, which actually calls itself the *Abhidhānotarottara*, frequently refers to the *Abhidhāna-tantra* especially in its third, eleventh and sixty-seventh chapter.² It also refers to the *bDe mchog*:

de ñid bsdus las gañ gsuñs dañ || de bshin bde mchog las gañ gsuñs || gsañ bañi rgyud las yañ dag bśad || de bshin dpal mchog dañ po dañ || rdo rje hñigs byed ñid las gsuñs || bzlas dañ brtul shugs sogs pa hñgrub || (It, purity *śauca* or attainment of purity, is nothing but) that which has mentioned in the *Tattvasamgraha*, that which has mentioned also in the *Samvara*; it has been rightly mentioned in the *Guhya-tantra* (No. 88?), and likewise in the *Śriparamādyā* and the *Vajrabhairava*. It accomplishes recitation, pious observance and so on.³

¹ *dpal he ru kañi nes par brjod pa hñbum pañi nañ nas phyuñ ba grub pañi 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 *Śriherukābhidhāna*, just as the *Śahajodaya-kalpa* is another name for the *Samvarodaya*; and *Śriherukamahāvira* might be another name as *Sarvayoginīrahasya* is another name for the *Samvarodaya*. The expression *klags pas grub pa* (*paññitasiddha*) occurs in the colophons of the *Samvarodaya* and the *Herukābhyudaya*.

² The numbering of chapters in the Sanskrit manuscripts is different from that of the Tibetan translation. Here we use the numbering of the latter.

³ Chapter 46, Vol. 2, 78-1-4. However, Skt. MSS belonging to the University of Tokyo: No. 10, ch. 43, 146 b-5 f. and No. 12, ch. 45, 172 b-5 f. give the following reading:

*tattvasamgrāhe yad uktam ca tathoktam cakrasamvare ||
guhyatantre samākhyātam haritantre tathaiva ca ||
mahābhairave caiva jāpaprabhādisiddhidam ||*

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

and

rig rgyal h̄khor lo sgyur baḥi śnags || ḥḍi ni ma byuñ ḥbyuñ mi ḥgyur || de ñid bsdus dañ ḍpal mchog dañ || bde mchog rdo rje ḥjigs byed du || khro bo bshi dañ yañ dag ldan || 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 *Tattvasamgraha*, the *Śrīparamādyā*, the *Samvara* and the *Vajrabhairava*. This is fully provided with the four angers and is completely possessed of the eight figures.'¹

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 *Laghu-samvara* respectively.

In the *Herukābhyaudaya*, the *h̄khor lo sdom* (*Cakrasamvara*) is mentioned in the same way :

de kho na ñid bsdus pa dañ || ḍpal mchog dañ po h̄khor lo sdom || rdo rje ḥjigs byed la sogs par || man ṅag ñe bar ḥgro ba ni || lus kyi dbus na yod pa ste || rdo rje khrag ḥthuñ ye śes ni || sgrub pos gañ gis mi śes pa || gañ shig brtul shugs yun riñ yañ || de las ḍños grub med par ḥgyur || ḥḍi ru las mchog śes par bya || 'The teaching which occurs in the *Tattvasamgraha*, the *Śrīparamādyā*, the *Cakrasamvara*, 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

¹ Chapter 60, Vol. 2, 87-4-5. However, Skt. MSS belonging to the University of Tokyo: No. 10, ch. 57, 186a-1 f. and No. 12, ch. 59, 219b-5 f. give the following reading :

*vidyādharaçakravartī ayaṃ mantra na bhūto na bhaviṣyati ||
tattvasamgrāhe ca mūlamantre samvare vā tathāiva ca ||
catuḥkḥrodhasamāyuktam aṣṭamūrtisamānvitam ||*

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

for a long time, will not reach the perfection ; in this (*vajra-herukajñāna*) the supreme deed is to be known (to exist).¹

sDom pa (*Samvara*) occurs in chapter 2 of *Dākārṇava*.² But, the following two passages in *paṭala* 49 and *prakaraṇa* 4 respectively give different information :

mkhah ḡgro dañ ni sdom rgyud dañ || nes par brjod pa phyi ma dañ || kun spyod ḡbyuñ baḡi rgyud rnams su || dños po las ni rab tu bstan || de yis rgyud ni chen po ḡdi || thub pa skyes bu mchog gis gsuñs || 'In the *tantras* such as the *Dāka*, the *Abhidhānottara*, the (*Yoginī*-) *saṃcāra* and the *Udaya* (=the *Samvarodaya* ?), the substance and the action (of the great energy *mahāvīrya*) have been taught ; through this (great energy) this *mahātantra* has been preached by the Silent One, the highest being.'³

ḡdus pa bde mchog bla ma dañ || bde mchog rdo rje mkhah ḡgro dañ || ḡbyuñ ba de ñid ḡdus pa dañ || rdo rje ḡjigs byed saṃ pu ṡi || 'the (*Guhya*-) *saṃāja*, the *Samvara-uttara* (=the *Abhidhānottara* ?), the *Samvara*, the *Vajradāka*, the *Udaya* (=the *Samvarodaya* ?), the *Tattvasaṃgraha*, the *Vajrabhairava*, the *Saṃpuṡi*.'⁴

Samvara, *Samvara-tantra* or *Cakrasamvara* is here mentioned together with such *tantras* as the *Tattvasaṃgraha* or the *Śrīparamādyā* or the *Vajrabhairava* which names seem to refer to extant *tantra* ; therefore, it will be difficult to consider the *Samvara* as the longer *mūla-tantra* which is not extant. Especially, in the last two examples, the *Samvara* is mentioned together with the

¹ Vol. 2, 229-2-5.

² *mkhah ḡgro sdom pa mñon brjod dañ || gshan yañ rnal ḡbyor maḡi rgyud dañ || rnal ḡbyor rgyud rnams su gsuñs paḡi || las kyi tshogs kyi dños grub ster ||* 'This grants the perfection of the multitude of actions mentioned in the *Dāka*, the *Samvara*, the *Abhidhāna* and other *yoginī-tantras* and *yoga-tantras*.' Vol. 2, 153-2-4 f., also *prakaraṇa* 1, 188-4-7.

³ *paṭala* 49, Vol. 2, 187-5-6 f..

⁴ *prakaraṇa* 4, Vol. 2, 193-2-1 f..

Vajraḍāka, the *Abhidhānottara*, the *Udaya* (= *Saṃvarodaya*?), (the *Yoginī*-) *saṃcāra* and the *Samṣṭi*; this *Samvara* must be the extant *Laghusaṃvara*.

The *Khasama-tantra* is referred to in chapter 9 of the *Yoginī-saṃcāra* (Vol. 2, 239-1-1), the *Vārāhi-abhibodhi* (Vol. 2, 234-5-7) and chapter 41 of the *Herukābhyudaya* (Vol. 2, 233-1-6).

In its last chapter (33-30), the *Saṃvarodaya* refers to the *Śriherukābhīdhāna-tantra*. It defines itself in the final remark of the last chapter as the *Sahajodaya-kalpa* extracted from the *Śriherukābhīdhāna-mahātantrarāja* of 300,000 ślokas. bTsoñ kha pa points out the importance of this information;¹ it will be discussed by us again later.

Thus, the existence of the larger *mūla-tantra* of the *Samvara* literature has been suggested by various *tantras*; but at the same time, none of them give direct quotations² 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 *Samvara* literature.

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

¹ *sdom pa hbyuñ ba ni rgyud rgyas pa hbum phrag gsum pa las | lhan skyes kyi rtog pa bśad pa hčad pañi śin tu gal che ba cig yod pas hğrel pas bśad rgyud du mdsad pa ltar byaḥo ||* bTsoñ kha pa: *op. cit.* Vol. 157, 3-5-8.

² Only one direct quotation from the *Śriherukābhīdhāna* has been found so far. It is to be found in Ratnarakṣita's *Pañjikā*: *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 gzuñ 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 *Śriherukābhīdhāna*; but it occurs in ch. 46 of the *Abhidhānottara* (Vol. 2, 77-5-1). It is quite doubtful that Ratnarakṣita's "*Śriherukābhīdhāna*" means the larger *mūla-tantra*.

³ Tucci translates *thun moñ ma yin pañi rgyud* by 'Extraordinary' and *thun moñ gi bśad rgyud* by 'Ordinary'. *op. cit.* p. 261, n. 276.

As *thuñ mon ma yin pañi bśad rgyud*, he enumerates the following *tantras* :

- a. *Ñes par brjod pañi bla mañi bla ma* (No. 17)
- b. *dPal rdo rje mkhañ ħgro shes bya bañi rgyud* (No. 18)
- c. *mKhañ ħgro rgya mtsho rnal ħbyor mañi rgyud kyi chen po* (No. 19)
- d. *dPal he ru ka mñon par ħbyuñ ba rnal ħbyor mañi rgyud kyi rgyal po chen po* (No. 21)
- e. *rNal ħbyor mañi kun tu spyod pañi rgyud* (No. 23)
- f. *bDe mchog sdom pa ħbyuñ bañi rgyud* (No. 20)
- g. *rNal ħbyor ma bshiñi kha sbyor gyi rgyud* (No. 24)
- h. *Phag mo mñon par byañ chub pa* (No. 22 ?)¹

Bu ston mentions one more *tantra*, entitled *ħBum phrag gsum pa las phyuñ bañi sgyu ħphrul 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 ħgyur*. bTsoñ kha pa also doubts their existence.²

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

mkhañ ħgro ħbyuñ 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 *Saṃcāra*, also the *Abhidhānottara-tantra* with as fourth the *Saṃpuṭa* are considered to be the commentarial *tantras*'.³

He takes *mkhañ ħgro* as the *Vajradāka* (No. 18); as to *ħbyuñ ba*

¹ Tucci does not mention a. c. and h.. *op. cit.* p. 261, n. 276. He mistakes "Phag mo" of h. for "ħPhags mo".

² *sgyu ma chen mo shes bya ba ħdi ni me tre mkhañ spyod rgyud chuñ ñu gcig logs su bkol bar snañ shes gsuñs te | mañ du mkhyen shiñ sniñ kha ma chuñ la blo gros che la shi ba pa rnam s kyis legs par dpyad par byaño ||* bTsoñ kha pa : *op. cit.* 4-2-3 f..

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

he gives three possibilities: the *Herukābhyudaya* (No. 21); the *Vārāhi-abhyudaya* (No. 22); and the *Samvarodaya* (No. 20). There are different ideas about the number of *bśad rgyud*; some scholars, for example, Dārikapa adds the *Caturyoginīsāṃpuṭa* (No. 24) and *Ḍākārṇava* to these enumerated by Durjayacandra and obtains a total of seven *bśad rgyud*. Some Tibetan scholars add the *Samvarodaya* and the *Vārāhi-abhyudaya* 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*).

He includes the *Yoginisañcāra*, the *Sāṃpuṭa* (No. 26), the *Vajradāka*, the *Abhidhānottara* and the *Samvarodaya* in the *bśad rgyud* and the *Herukābhyudaya*, the *Ḍākārṇava* and the *Caturyoginīsāṃpuṭa* (No. 24) in the *cha mthun gyi rgyud*; the *Vārāhi-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 *Samvarodaya* 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*.¹

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

Though the *Samvarodaya* 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.²

¹ mñon brjod la ni ḥgrel par res bśad rgyud dah | res rtsa rgyud du byas kyañ bśad rgyud du byaño || bTsoñ kha pa: op. cit. 3-5-6 f..

² sdom pa ḥbyuñ ba ni rgyud rgyas pa ḥbum phrag gsum pa las lhan skyes kyi rtoḡ pa bśad pa ḥchad pañi śin tu gal che ba cig yod pas ḥgrel pas bśad

bTsoñ kha pa's classification seems very relevant. The systems of the *Herukābhhyudaya* and the *Caturyoginīsāmpuṭa* are obviously different from the system of *Abhidhānottara*, the *Saṃvarodaya* and the *Yoginīsāncāra* which are considered to reflect the same system with regard to the non-extant larger *mūla-tantra*.¹ The second Dalai lama dGe ḥdun rgya mtsho seems to have adopted bTsoñ kha pa's classification in his *dPal ḥkhor lo sdom paḥi rim pa dañ poḥi lam la slob paḥi tshul go bde bar rjod pa ḥdod pa ḥjo baḥi sñiñ po* so far as we can judge from Tucci's remarks.²

2 contd.

rgyud du mdsad pa ltar byaḥo || bTsoñ kha pa: *op. cit.* 3-5-8 f. Ratnarakṣita's *Pañjikā* on the *Saṃvarodaya* (No. 2137) suggests that the *Saṃvarodaya* and the *Sahajodaya-kalpa* are identical. Vol. 5I, 119-1-4. This is to be discussed again later.

¹In the case of the *Sāmpuṭa*, we should take the following things into account. What bTsoñ kha pa meant by *Sāmpuṭa* must be the *Sāmpuṭi nāma mahātantra* (No. 26); Bu ston includes it in *thun moḥ 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 *maṇḍala* 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 baḥi phyir*); it is said to be a *bśad rgyud* of *bDe mchog* in many commentaries (Bu ston: Ba, 429-1 f.). The *Sāmpuṭi-tantra* (No. 26) certainly makes the impression to be different from the *Abhidhānottara* or the *Yoginīsāncāra*. For example, it discusses thirty-seven *bodhyaṅgas* in *prakaraṇa* 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 *Yoginīsāncāra*. Its enumeration of places of pilgrimage in *prakaraṇa* 1 of the fifth *kalpa* is also different from that in the *Laghusaṃvara* or the *Abhidhānottara*. The system of deities of the *maṇḍala* is also different. We have the impression that the *Sāmpuṭi-tantra* is similar to the *Caturyoginīsāmpuṭa* which is a *cha mthun gyi rgyud* in bTsoñ kha pa's classification. It would be too hasty to take this as evidence of inconsistency in bTsoñ kha pa's system of classification, because we have not yet fully studied these *tantras*. The relations between these *tantra* and the principles of classification which have been adopted by Bu ston and other scholars should be discussed after studying each of the *tantra* carefully. Nearly everything is yet to be done in this regard.

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

Bu ston includes the *rGyud thams cad kyi glen gshi dpal yan dag par sbyor ba shes bya baḥi rgyud* (No. 26) and its *uttara-tantra* (No. 27, *rGyud kyi rgyal po chen po dpal yan dag par sbyor baḥi thig le shes bya ba*) in the second of the three divisions of *bsad rgyud*.¹

As the third i.e. *rgyud yan 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*.² bTsoñ kha pa does not seem to have paid much attention to them.³

4. The identity of the *Samvarodaya-tantra*.

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

*śriherukābhidhāne⁴ mahātantrarāje trilakṣoddhṛtasahajodaya-
kalpaśrīmahāsamvarodayatantrarājasarvayoginīrahasye paṭhita-
siddhe trayastrīmśattamaḥ paṭalaḥ samāptaḥ.*

This reconstructed text means that *Sahajodaya-kalpa*, *Sarvayoginī-rahasya* and *Samvarodaya* are equivalent, and that the *Samvarodaya*

¹ In Vajra's commentary on the *Samvara-mūlatantra* the *kha hbyor thig le* is referred to as a *bsad rgyud* (Vol. 49, 163-5-8); it is yet to be decided whether it means this *uttara-tantra* of the *Saṃputa* or not.

² a. *skuḥi 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 paḥi rgyud brgyad*: Nos. 52, 53, 54, 55, 56, 57, 58 and *De bshin gsegs pa thams cad kyi thugs kyi snān 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.).

³ *ḥdi rnamś sna nas kyañ rgyud rtsod pa can du grags śin | rgyud yan dag min par nes pa ḥgaḥ shig snañ la | gshan rnamś the tshom gyi gshir snañ ba dpyod par byaḥo ||* bTsoñ kha pa: *op. cit.* 4-1-8 f..

⁴ *śriherukābhidhāna-* is more probable; but only MS P attests it.

has been extracted from the *Śriherukābhīdhāna* 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 extracted from the *Śriherukābhīdhāna* 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 *Śriherukābhīdhāna* 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 *trilakṣoddhṛtasahajodayakalpe* 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 cheñi mdses rgyan*”, he says:

(This is) the *Sahajodaya-kalpa* extracted from the *Śriherukābhīdhāna-mahātantrarāja* of 300,000 (*ślokas*).¹

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 *Śriherukābhīdhāna* of 300,000 *ślokas*, that is, the larger (*mūla-*) *tantra* (of the *Samvara* literature); (so, it should be considered as a

¹ *dpal he ru ka mñon par brjod pañi rgyud kyi rgyal po chen po hbum phrag gsum pa las phyuñ ba lhan cig skyes pa hbyuñ bañi rtog paño* || Bu ston, *op. cit.* Ba 423-2 f..

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*.

- (2) The *Samvarodaya* contains the very important information according to which the *Sahajodaya-kalpa* i.e. the *Samvarodaya* itself has been extracted from the *Śriherukābhidhāna* of 300,000 *ślokas*, that is the larger *mūla-tantra*; therefore, according to the commentary, the *Samvarodaya* 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 *Samvarodaya* is a *bśad rgyud* for the reason that it has been extracted from the larger *mūla-tantra*, the *Laghusamvara* 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 *Samvarodaya*. In any case, the *Samvarodaya* can only provisionally be taken as a *bśad rgyud*; in its relation to the larger *mūla-tantra*, the *Samvarodaya* is logically not different in nature from the *Laghusamvara*. If the *Laghusamvara* is taken as a *mūla-tantra*, the *Samvarodaya* is also a *mūla-tantra*; and if the *Samvarodaya* is a *bśad rgyud*, the *Laghusamvara* too should necessarily be a *bśad rgyud*.

Now, we must examine the commentary (Ratnarakṣita's *Pañjikā*) which, according to bTson kha pa's remark, one expects to take the *Samvarodaya* 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 mthañ dag bsdus pañi khyad par
gyis hdir lhan cig skyes pañi dgañ bar rab tu bstan pañi phyir |
phyi mañi rgyud dan ñun 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*

*l'naḥi dus su skyes paḥi gdul bya rnams rjes su gzuñ baḥi pbyir shes paḥo.*¹

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

From the *Śriherukābhidhāna-tantra* of 300,000 (*ślokas*), because it excels in summarizing all the truths, in order to explain here *sahajānanda* (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 bTsoñ kha pa, according to which the *Samvarodaya* is a *tantra* compiled as a commentary (*ḥgrel par bsdus rgyud*) and is at the same time an *uttara-tantra* and also a *bsad rgyud*.

Other interpretations are also possible. *pbyi maḥi rgyud dan ñuñ nuḥi rgyud bsad rgyud kyañ ste* might possibly be interpreted as follows:

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

or,

In order to explain *sahajānanda*, there exist the *uttara-tantra* (=the *Abhidhānottara*?), the *laghu-tantra* (=the *Laghusamvara*) 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 *bsad*

¹ Vol. 51, 119-1-3 f..

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 *Saṃvara* literature.

However, it is clear that through these external investigations it is difficult to determine precisely the character of the *Saṃvarodaya*; we must be content with the bare fact that some mutual relation exists between the *Laghusaṃvara*, the *Saṃvarodaya* and the *Abhidhānottara* which, apart from the *Yoginīsaṃcāra*,¹ can also be taken as a *mūla-tantra*.

We must consider the internal investigation of these *tantra* 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.²

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 realiz-

¹ 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 *Yoginīsaṃcāra* completely accords with that exposed in ch. 14 of the *Abhidhānottara*.

² So far as we are able to determine, we have obtained the provisional impression that the *Saṃvarodaya* 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 *Saṃvarodaya*, each of the places of pilgrimage is distributed according to the ten stages of *bodhisattvas*: *pīṭha* — *Pramuditā*; *upapīṭha* — *Vimalā*; *kṣetra* — *Prabhākari*; *upakṣetra* — *Arciṣmati*; *chandoha* — *Abhimukhī*; *upacchandoha* — *Sudurjayā*; *melāpaka* — *Dūraṅgamā*; *upamelāpaka* — *Acalā*; *śmaśāna* — *Sādhumati*; *upaśmaśāna* — *Dharmameghā*. Here, the sixth stage *Abhimukhī* is combined with *chandoha*; and after this comes the fifth stage *Sudurjayā* which is connected with *upacchandoha*. This disorder can also be found in a common passage which exists 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*.

ing the truth'.¹

In the *Samvarodaya-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. 10), 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. These 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 *Samvarodaya* itself or of the *Samvara* 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 *Samvarodaya*. Still it is necessary for us to systematize the various themes of the *Samvarodaya* and to prepare for the future comparison with other *tantras* not only of the *Samvara* literature, but also of as many other systems as possible in order to reconstruct the doctrinal system of the *Samvara* literature and, eventually, the *Weltanschauung* of Tantric Buddhism.

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.

¹ S. B. Dasgupta, *op. cit.* 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).

We base this doctrinal framework on the recognition that Tantric Buddhism is a typical system of religious mysticism.¹ 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).²

We find that this very same system has already been mentioned in bTsoñ kha pa's commentary on the *Laghusaṃvara-tantra* as being the system established by Nāropa; it consists of the following points³:

- (1) The cause (mentioned in) *tantra* is the body (*pudgala*) of

¹ We have obtained many suggestions from H. Kishimoto's systematization of the *Yoga-sūtra*-system from the standpoint of religious mysticism in his *Shūkyō-shimpi-shugi* ("Religious mysticism"), Tokyo, 1958, which is a study of the *Yoga-sūtra* of Patañjali.

² The fact that *utpatti-krama* and *utpanna-krama* are the most fundamental subjects of the *Laghusaṃvara-tantra* has been rightly noticed by bTsoñ kha pa in his commentary on the *Laghusaṃvara-tantra*. In Vol. 157, 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..

³ *de la rañ bshin shes pa grub pa po che lta buñi gañ zag gi rañ bshin rgyu rgyud dañ gshi shes pa rim gñis kyi bsñen sgrub yan lag bshi thabs rgyud dañ | mi gnas pañi mya ñan ñdas rdo rje hchan ñam zuñ hjug gi sku | gshan gyis hphrog par mi nus pa hbras 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 practice of the two *kramas* in four parts; this is the *tantra* of means. And, the *Nirvāna* without fixation (*aprañishitanirvāna*), the *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 subjects, *tantras* are divided in (these) three (groups)."

a practiser.

- (2) The means (mentioned in) *tantra* 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. Various aspects of the ultimate reality.¹

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

catvāro dhātavas skandhāḥ ṣaḍviśayātmakās tathā |

the context requires us to paraphrase as follows :

caturdhātvātmakam (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*’.

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*).²

¹Kishimoto 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.

²The same procedure is to be found in chapter 33; passages of this chapter may mention *saṃvara* or *tatva*; both are expressed by neuter adjective referring to a neuter principle.

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=devīherukajñānam*). This *jñāna* is of the nature of the four *dhātus*, the five *skandhas* and six *viśayas*, that is, all the *dharma*s of the phenomenal world (3-7).

Its theistic side i. e. *Nairātmyā* 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 *maṇḍala*, 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 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 *maṇḍala*.

Various aspects of *utpanna-krama*, the process of realizing the ultimate religious goal through practice, are mentioned fragmentarily in this chapter; bTson kha pa tries to relate these fragments to the system of the *Pañcakrama* (see p.243, n.2 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 *ḍākinijālasamvara* (13-40, 33-31. cf. 3-6, 26-10) and *samvara* (3-17, 18, 19).

The medium¹ in and through which this goal is to be realized is the human body, what bTsoñ kha pa says, the body (*pudgala*) of a practicer ; it is said as follows :

‘ Depending upon the *maṇḍala* of body (*kāya*), the body (*vigraha*) of *dharma* and the body of enjoyment (*sambhoga*) exist ; it completes the process of perfect enlightenment, therefore it is called the *maṇḍala* 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.

b. The ultimate reality as *jñāna*.

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

‘ The *maṇḍala* is the highest truth ; it is *Śriheruka*, the highest *jñāna*, The *maṇḍala* is the lotus of *bhaga* ; it is the happiness (*śubha*) originated from the body of *Vārāhī*.²

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

In chapter 41, *Heruka* is defined as being of the essence of

¹ See Dasgupta, *op. cit.* pp. 3, 146.

² *dkyil ḥkhor mchog gi de ṅid ni || he ru ka dpaḷ ye śes mchog || bha gahi pad maḥi dkyil ḥkhor ni || phag moḥi 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 śriherukaṃ jñānam uttamam |
maṇḍalaṃ bhagaḥpadman tu vārāhya dehaḥam śubham || (No. 10, ch. 50, 165 b-5 f.; No. 12, ch. 52, 195 a-1 f.).

sarvajñajñāna; it is said as follows :

‘*Śriheruka* is the supreme hero; he is the union of all the pleasures (*prīya*). The attainment (of his status) will be realized by *Soma*-drink. It is the highest abode of eternity, *ḍākinijāla-saṃvara* (which) has been extracted from the *Khasama* (-*tantra*). *sarvajñajñāna* is his essence.’¹

This quotation is also to be noted in connection with *ḍākinijāla-saṃvara*. The expression “the highest abode” alludes to another aspect of the ultimate reality, that is, the goal of religious 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 *Yoginīsaṃcāra*; this foretells *utpatti-krama*.

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

‘*Śriheruka* 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.’²

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 of the union of *prajñā* and *upāya* or *prajñā* and *karuṇā*.³ We find an example of it in the *Samvarodaya* itself; it is as follows :

prajñopāyātmakaṃ yogī herukatvaṃ vibhāvayet || (21-11)

¹ *dpal ldan khrag ḥthuñ dpaḥ bo mchog* || *mdsaḥ ba thams cad ḥdus pa yin* || *zla baḥi btuñ bas dños grub ḥgyur* || *rtaḡ pa yi ni go ḥphañ mchog* || *mkhaḥ ḡgro ma yi dra ba sdom* || *mkhaḥ dañ mñam las btus pa yin* || *kun mkhyen ye śes de rañ bshin* || (Vol. 2, 233-1-6 f.). A passage similar to this found in chapter 9 of the *Yoginīsaṃcāra*, Vol. 2, 239-4-1 f.

² *dpal ldan khrag ḥthuñ ḥjig rten ḥgyur* || *thams cad mkhyen paḥi ye śes mchog* || *sems can rañ bshin sañs rgyas kun* || *rdo rje sems dpaḥ bde baḥi mchog* || (Vol. 2, 231-5-8 f.).

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

'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 :

'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* ("the state of Buddha"), 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, *vijñāna*¹ which is closely related with

¹ Dasgupta frequently discusses "pure consciousness" as an aspect of the ultimate reality. *op. cit.* pp. 13, 24 f., 29, 78, 81, 85, 133 f..

jñāna. It is said as follows :

‘In the middle of it is consciousness (*vijñāna*) ; 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 verse 12 of chapter 4 :

tatra tiṣṭhet sadā devo vijñānaṃ paramēśvaraḥ ||
tasyāvartate jñānam ākāraḥ pañcādevatāḥ |

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

‘(and earth is nothing but the place) where the deity always exists. Consciousness (*vijñāna*) is the highest lord (11).

It (*vijñāna*) converts itself (*ā-vṛt*) into wisdom (*jñāna*) which assumes the forms of the five deities.’¹

But, the corresponding Tibetan translation is as follows :

de la rtag tu gnas paḥi lha || rnam śes mchog gi dbaṅ phyug ste ||
lha lha yi ni rnam pa ru || rnam śes de ni yoṅs su ḥgyur ||

‘the deity who always exists there (on earth) is *vijñāna*, the supreme lord ; this *vijñāna* evolves of itself assuming the aspect of five deities.’

Though the second *rnam śes* for *jñānam* is not confirmed by the Skt. MSS, the idea underlying the Tibetan translation is quite understandable.²

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*

¹ From this one can deduce a state of homogeneity between *jñāna* and *vijñāna* based upon the theory of conversion (*parāvṛtti*) of *vijñāna* into *jñāna*. See *Mahāyānasūtrālamkāra* (*Taishō* No. 1604, Vol. 31, p. 606 c, l. 23 f.).

² It is possible to paraphrase this second line into *tasyāvartante jñānasya ākāraḥ pañcādevatāḥ* ‘the (five) aspects of this *jñāna* evolve as five deities.’ In this context, *vijñāna* and *jñāna* are identical.

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 *vijñāna* as the six *indriyas* (sense-organs), the six *viśayas* (the objects of the senses) and the six *vijñānas* (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 (*vijñāna*) manifests itself in these six modes; it is “the receptacle” (*ālaya*), the *tathāgata*.’

This adds the aspect of *ālayavijñāna*¹ to the ultimate reality. These examples show the theoretical side of *utpatti-krama*.

c. *Ḍākinijālasamvara* or *samvara* as an aspect of the ultimate reality.

In studying the *Hevajra-tantra* it is quite essential to elucidate the meaning of the word *ḍākinijālasamvara*, because the title of this work is *Śrīhevajraḍākinijālasamvara*.² In the *Samvara* 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 *Laghusamvara-tantra*, in which this word is used :

‘*Śrīherukasamāyoga* fulfils all the wanted benefits. It is superior to the superior, *ḍākinijālasamvara*. It resides always in the essence of everything, in the joy of the supreme secret. The being who is composed of all the *ḍākinis* is *Vajrasattva*, the highest pleasure. This is the self-originating Lord, the hero, *ḍākinijālasamvara*.’³

¹ Cf. Dasgupta, *op. cit.*, pp. 19, 20.

² Snellgrove gives brief explanations of the words *ḍākinī* and *samvara*. See *The Hevajra Tantra*, Part I, pp. 135, 138.

³ *dpal he ru ka yañ dag sbyor || ḥdod paḥi don kun sgrub byed yin || bla ma las kyañ bla ma ste || mkhaḥ ḥgro ma yi dra ba sdom || gsañ ba mchog gi dgyes pa na || thams cad bdag ñid rtag tu bshugs || mkhaḥ ḥgro kun dnos sems dpah ni || rdo rje sems dpah bde baḥi mchog || ḥdi ni rañ ḥbyuñ bcom*

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

‘*Ḍākinī* means heroes and their female partners; *jāla* is their assemblage. *Samvara* 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.’¹

and

‘*Ḍākinī* 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 *samvara*; *samvara* means the supreme pleasure.’²

In the first explanation, *ḍākinijāla* is nothing but *samvara*; *samvara*, in Snellgrove’s words, “the unity” of all the aspects of the world, (which is itself *Heruka*) is expressed figuratively as the assemblage of all *ḍākas* and *ḍākinis*. This idea of *samvara* 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

3 contd.

ldan dpaḥ || mkhaḥ ḥgro dra baḥi sdom pa yin || (Vol. 2, 25-5-1 f.). This passage is borrowed at the beginning of the *Abhidhānottara*; the Skt. MSS belonging to the University of Tokyo give the following reading:

*śrīherukasya saṃyogaṃ sarvakāmārthasādhakam |
uttarād api cottaram abhidhānottarottaram ||
ḍākinijālasamvaram ||*

*rahasye paramē ramye sarvātmani sadāsthitaḥ |
ḍākinīsamayaḥ sattvo vajrasattvaḥ param sukham ||
asau hi svayambhū bhagavān viro ḍākinijālasamvaram |* (No. 10, 2 a-3 f.; No. 11, 1 b-6 f.; No. 12, 2 a-3 f.). *abhidhānottarottaram* of the second line is an interpolation by the author of the *Abhidhānottara*.

¹ *mkhaḥ ḥgro ni dpaḥ bo dañ dpaḥ 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 paḥi bcom ldan ḥdas kyis rgyud bsad do || shes sbyar ro ||* (Vol. 157, 17-1-2 f.).

² *mkhaḥ ḥgro ni rtsa so drug dañ de dag gi nañ gi khams rnams so || dra ba ni tshogs so || deḥi nañ rgyu baḥi rluñ gis byañ sems bskyod pa las byuñ baḥi ye śes ni sdom pa ste sam ba ra shes pa bde ba mchog go ||* (Vol. 157, 17-3-1 f.).

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 *ḍākinijālasamvara* is used in the *Samvarodaya* itself in order to obtain an understanding of its original meaning. In this text we find expressions such as *ḍākinivṛnda* (33-34) and *sarvavīrasamāyogaḍākinijālasatsukha* (3-6, 26-10) which are interchangeable with *ḍākinijāla* and *sarvavīrasamāyogaḍākinijālasamvara* (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 *ḍākinijālasamvara*.

The male and female followers of the tantric cult (*yogins* and *yoginis*, or perhaps they imagine or call themselves *ḍākas* and *ḍākinis*) make pilgrimage to certain countries which are thought to be places of pilgrimage such as *piṭha*, *kṣetra* and so on.¹ When they meet at such places, they recognize each other through secret signs (*chomā*).² Their assembly (23-50) takes place in a secret, inauspicious place such as a graveyard with the superintendent of the assembly (*gaṇādhyakṣa*)³ 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

¹ *piṭhakṣetre tu samkete yoginiyogimelakam* (4-29). With regard to the correspondence of the names of countries and the places of pilgrimage, see 9-14 f..

² The characteristics of these female practicers (*yoginis*) are explained in chapter 31. The secret signs are fully explained in chapter 9.

³ With regard to the relation or identity of *gaṇādhyakṣa* and *dātr* (the donor), 8-36 is not sufficiently clear.

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 *ḍākinijālasamvara* 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 *ḍākinijālasamvara* visually; this is perhaps the reason that they did not need explanation.

Since we imagine this to be the original connotation of the word *samvara*,¹ we must be able to explain particular instances of its use for example in bTsoñ kha pa's first explanation mentioned before (p. 55); here *samvara* means the state of "union" of aspects of the world fused into one, or in which *samvara* is identified with the assembly (*ḍākinijāla*) itself.

bTsoñ kha pa explains in another place the meaning of *samvara* 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 stoñ gcig tu sdom pa dañ sku gsum thugs gsum lhan cig*

¹ We also find one instance in which *samvara* is replaced by *sukha-vara* (3-18). The word *samvara* cannot be explained etymologically as *sukha-vara*, much less as *satsukha*; we have to reject the traditional Tibetan explanation of *samvara* as *śam* (= *sukha*) + *vara*. See G. Tucci: *Indo-Tibetica*, III, Part II, p. 19; "Heruka ni tsuite", *Shūkyō-kenkyū*, New Vol. 14, No. 2, 1937, p. 140; Snellgrove, *op. cit.* Part I, p. 138.

skyes kyi he ru ka gcig gi no bor sdom pa ste | ‘*Samvara* is the supreme assembly. “The causes of *samvara*” 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 *samvara*” is (the state) in which all these causes of *samvara* are inseparably bound together into one; it is (the state in which) *sukha* and *sūnyatā* 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 *Samvarodaya* 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 chub 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 *samvara* 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 pa*¹ or *bsdams pa* in order to emphasize the word *samvara*. 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*

¹ In sKal Idan grags pa’s *Cakrasamvara-pañjikā* (No. 2121), *dākinijālasamvara* is explained as follows: *mkhah ḥgro ma ni khams gsum thams cad na gnas pa rnams so || de rnams kyi dra ba ni tshogs so || deḥi sdom pa ni yañ dag par bsdoms pa ste || sba bar bya ba shes bya baḥi the tshig go ||* (Vol. 49, 4-3-3 f.). ‘*dākinī* means everyone who exists in the three worlds. Their *jāla* is assembly; *samvara* 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 *saṃvrta* (what is concealed). This explanation refers to another aspect of the meaning of *samvara*.

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 *Samvarodaya* itself an example in which *saṃvara* can be identified with the assembly (*milana*) (3-19).¹ We should be content for the present with the fact that our idea of *ḍākinijālasaṃvara* leaves room for further study of these changes in connotation.

Originally, *ḍākinijālasaṃvara* was used to show visually the pleasure which is to be realized in the assembly (*ḍākinijāla*), 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. 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 bTsoñ kha pa's first explanation.

As a result of this discussion, we can assume, with some certainty, that *saṃvara* need not be explained by bTsoñ kha pa's abovementioned explanation or by Snellgrove's terminology.² In hearing the word *ḍākinijālasaṃvara* or *saṃvara* what we should do at first is to imagine visually the scene of the secret assembly

¹ *milanam saṃvaram varam* can be translated as "*saṃvara* is the highest assembly".

² For example, the translation of *saṃvara* by "union" in the following phrases would simply be equivalent to tautology: *sarvākāraikasamvara* (*Hevajra*, I. x. 1; *Samvarodaya*, 3-18) or *sarvadharmaikasamvara* (*Hevajra*, II. x. 1).

of practicers 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.

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 *Pulliramalaya*, 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 an aspect of the ultimate reality. The second line of 13-42 says as follows:

evam piṇḍamayam deham sarvabuddhasamo hy asau ||

'Thus, the body¹ is made of "lump", and he (who has this

¹ All MSS except A read *viram* instead of *deham*; this is quite probable. See 9-21.

body) is indeed equal to all the *buddhas*.¹

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 the ultimate reality are identified because they are structurally similar, as both are aggregates of *pīṭhas*.

Now, we must discuss a misleading passage in which the meaning of *pīṭha*, "the abode of vein", appear, at first, to be in the process of taking on the meaning of "vein". In 9-20, the internal *pīṭha* is said to be *nāḍikārūpa* (the form of vein); but, the word which the whole context of *pīṭha* theory requires here is *naḍīsthāna* (7-3). It is said in the next verse:

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

In explaining this *pinḍa*, Ratnarakṣita's *Pañjikā* says as follows²: '(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 *Pullira* and so on which have been distributed to ten (places of pilgrimage) such as *pīṭha* and so on, (twenty-four) goddesses such as *Pracaṇḍā* 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 *maṇḍala* of deities.

We find the same situation in the *Samvarodaya* itself; in chapter 29, which is not given in our edition, there occurs the

¹ Here, the word *sarvabuddha* should be taken as the synonym for *sarvavira* (-*samāyogaḍākinījāla*).

² This explanation refers to the enumerations and correspondences of countries, gods and goddesses which are frequently mentioned in the *Abhidhānotara* and the *Yoginīsañcāra*. See page 260, note 4.

following passage :

svabhāvaṃ sahaḥjam ity uktam sarvākāraikasaṃvaram |
maṇḍalam saiva saṃvittiḥ sarvākāravilakṣaṇā ||
ḍākinyo nāḍikāḥ sarvāḥ sarvāyatanamaṇḍalam |
sarvāny ekarasāpattau sphuritā herukākṛtiḥ ||

Some MSS read *skandhāyatanāmaṇḍalam* instead of *sarvāyatana-maṇḍalam*. 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 *maṇḍala*. *Ḍākinis* 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*.’

Here, the veins are rightly identified with *ḍākinis*. Consequently, the human body which is an aggregate of veins is identified with the assemblage of *ḍākinis* (*ḍākinijāla*, *maṇḍala*).¹ 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 *piṅha* 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, *Lalanā*, *Rasanā* and *Avadhūti* is fully explained by Dasgupta ; we find nothing to add to his explanation.

This theory itself is already well-known. Its outline is as

¹ The passage 3-2 (discussed above) can be interpreted similarly ; i. e. the body is equivalent to the *maṇḍala* (see p.50). The expression ‘it completes the process of perfect enlightenment’ means that the practice depending on this idea is a kind of *utpanna-krama*.

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*, *vīramānanda* and *sahajānanda*.

Three principal veins are also postulated ; the left vein is *Lalanā* and conveys the semen ; the right is *Rasanā* 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 *Avadhūti* starts. The confluence of *Lalanā* and *Rasanā* is the union of *prajñā* and *upāya* ; and consequently the *bodhi*-mind (*bodhicitta*) originates at *Avadhūti*. 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 *Avadhūti*, 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 *Samvarodaya* 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.¹ 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 *Mahāsukha-cakra* which is a lotus-flower of thirty-two petals; in the middle of it is a subtle lotus-flower of four petals. This image of the *Mahāsukha-cakra* is not very different from the usual. The *Sambhoga-cakra* is a red lotus-flower of sixteen petals; it is located in the throat (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 *Samvarodaya* does not mention its name, this lotus-flower is nothing but the *Nirmāṇa-cakra* (31-27). To these four *cakras* the characters *Haṁ*,² *Oṁ*, *Hūṁ* and *Aṁ* 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:

¹Dasgupta, *op. cit.* p. 148 f.

²In the *cakra* theory of *Stobs chen ye šes rgyal baḥi rgyud* (No. 56) (Vol. 3, 30-3-2 f.), the character corresponding to the *Mahāsukha-cakra* is *Hūṁ* of white colour.

tasyādhaḥ sūkṣmapadmeṣu kandasthāneṣu sthāpayet |
dvāsaptatisahasreṣu 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-sthāna*; the words *sūkṣmapadma*, *kandasthāna* and *dvāsaptatisahasra* 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.

Dasgupa 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: *Lalanā* of the nature of *prajñā* and *Rasanā* of the nature of *upāya* meet at this *kanda*; and here originates *bodhicitta*. *Bodhicitta* proceeds upwards through *Avadhūti* 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 *Samvarodaya*, there is some counter-evidence. The second line of 31-29 says that the character *Aṁ* exists in the middle of these two veins; but *Aṁ* is already situated in the *Nirmāṇa-cakra*. It is difficult to imagine that *Aṁ* 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, *āli* and the right vein, the sun, *kāli*. These two veins must be *Lalanā* and *Rasanā* as is said by Dasgupta himself.¹ This left vein starts from the throat and reaches the

¹See Dasgupta, *op. cit.* p. 156.

navel but not *kanda*, and the right vein (*Kasanā*) 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 *Nirmāṇa-cakra*.

Thus we find that the *cakra* theory of the *Samvarodaya* is itself not very different from the usual *cakra*-theory. Then, why did Dasgupta take it as an anomaly? It might be ascribed to the fact that he took notice of only one side of the theory i. e. the ascending process of *bodhicitta*, which is nothing but *utpanna-krama*; but, the passage of the *Samvarodaya* he is discussing represents the other aspect i. e. the descending process of *bodhicitta*, which corresponds with *utpanna-krama*.

And yet, we find something unique in the present passage; it is 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 *Mahāsukha-cakra*. We presume that these are explanations of the four *cakras* in relation to the *buddhakāyas*. 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 (*viññāna*); 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-kāya* as *viññāna*, especially, *ālaya-viññāna* which is suggested by the word 'receptacle' (*ādhāra*) in this verse. The relation between the ultimate reality and *viññāna* and *jñāna* has already been discussed before.

Likewise, 'the goddess' mentioned in verses 29, 30 and 31 is a figurative expression of the *nirmāṇa-kāya* of the *buddha*; here we can replace the word 'goddess' by the word *nirmāṇa-kāya* of the *buddha*; for example, the *nirmāṇa-kāya* 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 *mahāsukha-kāya*, how can the concept of *mahāsukha-kāya* be reconstructed? These three verses must be discussed in this context, although some uncertainties will remain.

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

'Of the sixteen digits of the moon, the first five represent *Ānanda*, up to the tenth is *Paramānanda*, up to the fifteenth is *Viramānanda* and the sixteenth represents *Sahajānanda*.'¹

This is exactly applicable here; 'the *yoginī* is the sixteenth digit² of the moon' means that *mahāsukha-kāya* is equivalent to *sahajānanda*. The same situation is mentioned in verse 23; 'her nature is *sahajānanda*' means that the nature or essence (*svabhāva*) of *mahāsukha-kāya* is *sahajānanda*. 'In the abode of truth', *mahāsukha-kāya* is 'in the form of pleasure'. *Mahāsukha-kāya* 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 *mahāsukha-kāya* which is itself *sahajānanda* includes all four *ānandas*; the word *mahāsukha-kāya* means *mahāsukha* 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 *ānanda* of Brahman.

The first line of verse 22 alludes to *Avadhūti*; *mahāsukha-kāya*

¹ Dasgupta, *op. cit.* p. 176.

² Dasgupta incoherently reconstructs this passage as follows: "Inside is the Yoginī of sixteen *kalās* or digits of the moon." *op. cit.*, p. 148.

is figuratively expressed as *Avadhūti*.¹ 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 (*ālaya-vijñāna*); 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 in (chapter 8) the *maṇḍala*.

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 *Pañca-krama*; in chapter 3, we find various expressions borrowed² from the *Pañcakrama*.

¹ But, it is said in 7-22 as follows: '*Lalanā* is the *sambhoga-kāya*; *Rasanā* 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.

² Chapter 6 of the *Saṃvarodaya* contains many verses in common with the *Vajrajāpakrama* of the *Pañcakrama*. By comparing them, we know that these verses in the *Saṃvarodaya* are borrowed from the *Pañcakrama* because the logically well-regulated context of the latter is disordered in the former.

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), *pūraka* (inhalation) and *kumbhaka* (stopping of the breath) (19-28 f.), which correspond to the three aspects of the Lord, *nirmāṇakāya*, *dharmakāya* and *sambhogakāya* respectively (5-49). We notice the idea that the internal *saṃkrānti*, the upward process of *bodhicitta* (a mixture of the semen and the ovum) (31-18 f.) corresponds to the external *saṃkrānti*, 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 *maṇḍala* can be seen and can be constructed, it may also be the actual assembly ; this *maṇḍala* 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 *piṭha*, the tantric masters found the structural similarity between the human body and the world and gave the expression *piṭha* ; this structural similarity as the aggregate of *piṭhas* 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 *maṇḍala* 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 *Samvarodaya-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 *maṇḍala* is important.

Viewed from the standpoint of *utpatti-krama*, the *maṇḍala* is the figurative expression of the emanation of the world from *Heruka*. Viewed from the standpoint of *utpanna-krama*, the *maṇḍala* (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 *maṇḍala*, or they may have taken part in the rite of the *maṇḍala* (chapters 8 and 17). The structural similarity of this visual *maṇḍala* with the *maṇḍala* 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 *ḍākinījālasamvara* 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 *ḍākinījālasamvara* formed a logical sequence to the connotation of *maṇḍala* in *ḍākinījāla*, 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 *Samvarodaya-tantra* can be supposed to reflect the system of the *Samvara* literature. Its originality lies in the fact that it introduces the concept of *ḍākinījālasaṃvara*, 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-MAHĀSAMĪVARODAYA-TANTRARĀJA

II. Utpattinirdeśa-ṣaḥa

bhagavā āha ||

sādhu sādhu vajrapāṇe rahasyotpattim udānayāmāsa¹ |

athātāḥ sampravakṣyāmi utpattikramabhāvanām² || 1 ||

catasro yonayo bhūtā³ nānākarmasvabhāvataḥ |

aṇḍajāś ca jarāyuś ca saṁsvedā upapādukāḥ || 2 ||

haṁsakroñcamayūrās⁷ ca śukasāryādayo⁸ 'ṇḍajāḥ⁹ |

hastyaśvagomahiṣās¹⁰ ca kharamānuṣa¹¹ jarāyujāḥ || 3 ||

kṛmikiṭapataṁgās ca matsakādis tu svedajāḥ |

devanarakasattvās ca antarābhava eva ca || 4 ||

eta aupapādukāḥ¹⁵ sattvāḥ¹⁶ prathamakalpikādayaḥ |

pūrvavideho 'paragodānir¹⁷ uttarakurur¹⁸ eva ca || 5 ||

mahābhogena samvartyā¹⁹ dhandhā jaḍāvivekinaḥ |

trayo dvīpā²⁰ manuṣyāṇām²¹ nirvikalpavicāriṇaḥ²² || 6 ||

1. C udānayāmāsaḥ; P ahānayāmāsaḥ 2. B -bhāvanā; CP -bhāvanā 3. A bhūta; BE bhūtām; CDP bhūtvā; I bhūtāḥ; L bhūto 4. C aṇḍajā; E aṇḍajāḥ 5. A jaś; DE jarāyujāś 6. BD saṁsvedajaupa-; CE saṁsvedopa-; I saṁsvedo aupā-; PL saṁsvedaupā- 7. BP -mayurañ; CL -mayuram; IE -mayuraś 8. BCIDP -sārādi; E -sārīdi; P -sārādi 9. A dajāḥ; other MSS aṇḍajāḥ 10. D -mahīṣās; ABCIEP -mahīṣās; L -mahīṣa 11. L omits 12. A -manuṣyā? B -gāmānukha; C -mānuṣam; D -mānukhā; P -mānuṣam 13. A matsikādis; B matsakādin; C matsakādis; DE matsyakādis; IL masakādis; P makṣikādin 14. B -satvānām m-; CDEPL -satvānām; I -satvānām 15. AD ete; BE etem; CP etām; IL etad 16. A aupādukā; CP opapādukā; IDEL aupapādukā 17. AIPL -godāni; B -goḍāni; C -godāyani; D -goḍāyani; E -gaudāni 18. A -kur; other MSS -kurum 19. A sarvvatyō; B savartyem; CDPL sambarttyaḥ; E sambarttya; I samvarttyaḥ 20. BCDEP trayaḥ; IL traya- 21. CIDEPL dvīpā 22. A nirvikalpādicāriṇaḥ; L nirvikalpavināditāḥ

jambudvīpe¹ sujātasya² karmabhūmiḥ³ praśasyate |
 sukṛtaṁ⁴ duṣkṛtaṁ⁴ karma madhyamādhamam² uttamam⁶ |
 pūrvajanmavipāko⁷ 'tra dṛśyate sarvajantuṣu || 7 ||
 madamātsaryaduṣṭāś⁸ ca śaṭhakapaṭābhīmāninaḥ |
 rāgadveṣādīmohāndhā⁹ jarāvyādhiprapīḍitāḥ || 8 ||
 jambudvīpe varaśreṣṭho¹⁰ madhyadeśopapadyate |
 mṛdumadhyatikṣṇendriyo¹¹ janma pūrvakuśala-m-apekṣitam || 9 ||
 manuṣyajātaṁ¹⁴ prathamam¹⁵ mahāphalam¹⁶ |
 svagr̥hān¹⁷ niṣkrāntir¹⁸ dvitīyasya lābhaḥ |
 kuśale¹⁹ pravrajyāsādhanam¹⁹ tṛtīyam |
 ekāgramānasalābhaś²⁰ caturthan tu udāhṛtam || 10 ||
 māyopamasamādhiṅ²² ca na prajānanti mānuṣāḥ |
 anādīkālīkaleśāvāsanāprabalīkṛtāḥ || 11 ||
 tena purākṛtaṁ²³ karma cyutyutpatti sambhavet²⁵ |
 sāmagrīm²⁶ na labhate tāvat saptāham antarābhave tiṣṭhati || 12 ||
 antarābhavasattvasya deśāntaragāmivat |
 kathamcit²⁷ karmasūtreṇa ṣaḍgatiś ca prajāyate || 13 ||
 mātṛpitṛdisaṁyogād²⁸ ikṣayed²⁹ bhavajanmināḥ |
 atinirbharam³¹ ānandaṁ³² mukhamārge³³ praveṣyate || 14 ||

1. E -dvīpasya 2. E jātasya 3. BL -bhūmi; CDEP -bhūmi 4. CE duṣkṛte; PL duṣkṛte 5. C madhyamodhamam; I madhyamo 'dhamam; P madhyamot-tamam; L madhyamo 'dhamam 6. B urttamā; CDEP uttamāḥ; I uttamā; L eva ca 7. L pūrvvakarmma- 8. BCIDPL -duṣṭānāṁ; E -duṣṭānā 9. BCDPL -mohānāṁ; E -mohānā; I -mohavān 10. A -śreṣṭhe; BCEP -śreṣṭha 11. A -madhyes; BEDP -madhyas 12. CEPL -ndriyā 13. I pūrvvam 14. BCIDEL -jātā; P -jāta 15. BCIDEP prathamasya; L pramasya 16. BIDEPL satphalam; C mahat phalam 17. A niṣkānti; B nikrānta; I nikrāntaḥ; CDEPL niṣkrānta 18. BCIDP lābham; E rābham; L lābhā 19. BCP kuśala-; IL kuśalam 20. A -mānuṣāḥ; B -mānuṣa-; CIDEL -mānasam; P -mānuṣam 21. IDE lābham; L lābhā 22. BCP -samādhiś 23. BIEPL -kleśā 24. BP -kṛtā 25. A sambhava; P sambhava 26. A sāmagrī; B sāmagrī 27. BCIDEP ṣaḍgatiḥ ca; L ṣaḍgatiḥ 28. E mātṛā; other MSS mātā 29. A eṣayet; B vaiṣayad; CDP aikṣayed; I aikṣayet; E ekṣayed; L aikṣaye 30. BE -janmaniḥ; P -janmanaḥ 31. BCIEP ānanda; L ānandaṁ ca dan 32. All MSS exc. A sukha- 33. CP -mārgga; IL -mārga

aśvārohaṇavaj¹ jñānaṁ² vāyuvāhanarūḍhavat³ |
 śīghrataraṁ⁴ samāgatya⁵ muhūrtakṣaṇamātrakaṁ || 15 ||
 dvāsapatisahasraṁ ca nāḍiḥ⁶ saṁcodya tatkṣaṇam⁷ |
 paramānanda saṁprāptam ālikāli dravikṛtam || 16 ||
 śukraśoṇitayor madhye bindurūpeṇa tiṣṭhati |
 prathamam⁸ kalalākāram arbudaṁ ca dvitīyakam || 17 ||
 tṛtīye⁹ peśīto jātaṁ¹⁰ caturtham¹¹ ghanam eva ca |
 vāyunā preryamāṇaṁ¹² ca māṁsākāra¹³ vad bhavet || 18 ||
 pañcamāsagatam¹⁴ bījam¹⁵ pañcasphoṭaḥ¹⁶ prajāyate¹⁷ |
 keśaromanakhācihnaṁ¹⁹ saptamāsena²⁰ jāyate || 19 ||
 indriyāṇi ca rūpāṇi²¹ vyajyante cāṣṭamāsataḥ |
 saṁpūrṇam²² navamāsena cetanā daśamāsataḥ || 20 ||
 kalalenākṣobhyarūpeṇa²³ arbudaṁ²⁴ ratnasambhavaḥ²⁵ |
 peśī²⁶ amitanāthasya²⁷ ghaṇo²⁸ amoghasiddhayeḥ²⁹ |
 praśākhā³⁰ vairocanyāpi³⁰ pañcākāraṇ tu darśayet || 21 ||
 akṣobhyamūtraraktasyāmitābhasukrarūpiṇaḥ³¹ |
 akṣobhyamūtraraktasyāmitābhasukrarūpiṇaḥ³² |

1. AC aśvārohavata; B aśvārohana-; D aśvārohanavat; I asvārohanavat; E aśvārohavat; P aśvārohava; L aśvārohanam 2. L edānaṁ 3. A vārūḍhavat
 4. A śīghraṁ; B śīghraṁtara; C śīghraṁtara; I śīghrataraṁ; D śīghranta-
 ran; E śīghratarenam; L śīghratara 5. A bhūrṇamāgatya; B samāgatye;
 C gatyā; E āgato; P āgatya; L ṇamāgatya 6. E nādi; other MSS nādi 7.
 B tatṇai; CIE tatkṣaṇe; D tatkṣaṇeḥ; PL tatkṣaṇo 8. AB prathama 9.
 BCIDPL tṛtīyaṁ; E tṛtīya 10. BE jāta 11. ABIE caturtha 12. A prarya-
 māṇaṁ ca māmaṁ ca; BC preryyamāṇasya; DPL preryyamāṇasya; I prery-
 māṇasya; E preramāṇasya 13. C -kāraṁ ca; L -kāraṁ ca yad 14. A -mā-
 sāsaṁ; B -māṁsaṁ; D -māsaṁ 15. ABCP bija 16. BEP -sphoṭa; CID
 -sphoṭaṁ; L -spheṣṭaṁ 17. A prajāyete 18. B adds hastapādāmukhaś caiva
 śaṁmāsena jāyate; DE add hastapādāmukhaś caiva śaṁmāsena tu jāyate 19.
 A -nakhāś 20. BCIDEL -cihnaḥ; P cihniḥ 21. A vyajunte cāṣṭa-; B vyamā-
 janāṣṭa-; EC1 vyañjanāṣṭa-; D vyañjanānyāṣṭa-; P vyañcanāṣṭa-; L vyañjan-
 auṣṭaka- 22. ABIDEP saṁpūrṇa-; C sapūrṇa-; L saṁpūrṇaṁ 23. All
 MSS exc. A kalalād a- 24. A arghado; B arbuda 25. B -bhava; CDE -bhavaṁ
 26. B pyāśri; C peśīto; D peśīto; IE peśī 27. A amṛtamārthaś ca; C ami-
 tābhavasya; D amitābhavasya 28. CDE ghaṇā 29. CP -siddhyayaḥ; BD -sid-
 dhayaḥ; I -siddhaya; E -sidhiyaṁ; L -siddhaca 30. A vairocanaś cāpi
 31. A -raktasya ami-; BCP -raktaśyāmi-; DE -raktasyāmi-; I -syāmi-; L
 -raktaṁ tu ami- 32. L -śukralakṣaṇaḥ; I -raktarūpiṇaḥ

piṇḍamātran tu ratnasya sammiśra¹vairocana² sthitaḥ || 22 ||
 dve nāḍyau yonimadhye³ tu vāmadakṣiṇayos tathā |
 vāme śukraṁ vijāniyād⁴ dakṣiṇe raktam eva ca || 23 ||
 tayor milanam⁶ ekatvaṁ dharmadhātuḥ⁷ svabhāvataḥ |
 karma bījavaśāt⁸ prāptaṁ⁹ vāyubhiḥ¹⁰ parivartya ca || 24 ||
 dharmodayayoni¹¹dvārāṇām abhimukhaṁ bhavati niścitam |
 dakṣiṇakukṣim¹² āsṛitya utkuṭukasthitam¹³ abhimukham |
 vāmakukṣim¹⁵ samāśṛitya prajñodarāmukhī bhavet || 25 ||
 bijādhānakrame¹⁷ kāle muhūrtaṁ lakṣayet sudhīḥ |
 dakṣiṇe vahati yo vāyuh¹⁸ puruṣo bhavati sarvadā || 26 ||
 vāme vahati yo vāyuh²⁰ strī²¹ sambhavati niścitam |
 ubhayor madhyagataṁ²³ bījaṁ²⁴ napuṁsakaṁ sadā bhavet || 27 ||
 abdhātuḥ paitṛko jñeyas tejodhātuś ca mātṛkaḥ |
 tvaṁ māṁsakaṁ²⁵ ca raktaṁ²⁶ ca mātṛkā iti kathyate || 28 ||
 snāyau majjā ca śukraṁ ca pitrjā²⁷ iti kathyate |
 evaṁ ṣaṭkauśikaṁ²⁸ piṇḍam vajrasattvavaco yathā || 29 ||
 rūpaṁ²⁹ vedanā samjñā³⁰ saṁskārā vijñānam eva ca |

1. BCEPL -miśraṁ; D -misraṁ 2. ACIDPL vairocana-; B vairoca-; E vailo-
 cana- 3. B -madhyān; E -madhyeṁ 4. AL śukla; BIP śukra 5. vijāniyā;
 B vijāniyā; I vijāniyod; E vijāniyād; P jāniyad 6. ACIDEP milanam; B
 mīranam; L militam 7. All MSS exc. A -dhātu- 8. B -vasāṁ; I -rasā; L
 -vaśā 9. A prāptai; B prāptā; C sapta; IDEP prāpta; L prāptaḥ 10. B
 vāyuvu; CIDEP vāyavo; L vāyavā 11. B dharmmodayāni-; I dharmodayāni-;
 E dharmmadvārāṇām dharmmodayāni-; P dharmmodayonir; D dharmoyāni- 12.
 E dakṣiṇam; L dakṣiṇe 13. A utkutakaḥ; L utkuṭu- 14. A sthito bhi- 15.
 AIDE vāmakuṣi; B vānakuṣi; after this, D omits samāśṛitya pātāla-
 (ch. 3, v. 5) 16. ACIEPL prajñā udara-; B prajño udara- 17. A muhūrta;
 BIL muhūrta; CE muhūrta; P muhūrte 18. P so; AB omit 19. A vāyu
 tu; BP vāyu 20. A yadi maruti; B yo mārut; C yo vāyutamruta; I yo ma-
 ruta; E yo mārat; P yo mārutaṁ 21. BIEPL strīṇām; C strīṇā 22. A saṁ-
 bhava; BCIP bhavati; E bhavatti; L bhavatu 23. A madhye gate 24. A vāyau
 25. All MSS exc. A raktaś 26. A mātikā; other MSS mātṛjā 27. A ṣaṭkau-
 tikaṁ; B ṣaṭkauśikaṁ; P ṣaṭkauśi; L ṣaṭkauṣṭhikam 28. B -satvo; CIEP
 -satvaḥ 29. All MSS exc. A rūpa- 30. BIPL saṁskāra-; CE saskāra-

pañcabuddhasvabhāvās¹ tu skandhotpattir² viniścītā³ || 30 ||
 janmotpattikramam⁴ jñātvā⁴ samyaksambuddhatvam⁵ āpnuyāt |
 etat skandhaparijñānam⁴ kathitam⁴ tattvavādinā || 31 ||
 ity utpattinirdeśapaṭalo dvitīyaḥ || ||

III. Utpannakramanirdeśa-paṭala

athātaḥ sampravakṣyāmi utpannakramabhāvanām⁶ |
 yena⁷ vijñātāmātreṇa āśu siddhim avāpnuyāt || 1 ||
 kāyamaṇḍalam āśritya dharmasambhogavigraha⁸ |
 dehamāṇḍalam ity uktam sambodhikramasādhanam || 2 ||
 utpattim⁹ mṛdumadhyo yogi¹⁰ dhyāyād¹¹ maṇḍalabhāvanā¹² |
 adhimātro¹³ jhaṭitākāram¹⁴ maṇḍalam citta¹⁵mātrataḥ |
 jhaṭitākārayogena utpannakramabhāvanā¹⁶ || 3 ||
 traidhātukamayam kūṭam prāṇino māṇḍaleyakāḥ¹⁷ |
 tanmadhye¹⁸ jhaṭitākāram¹⁹ yogi²⁰ syād²¹ maṇḍalādhipaḥ²² || 4 ||
 om āḥ hūm²³ iti mantreṇa kāyavākcittamaṇḍalam |
 svargamartyaṅ ca pātālam ekamūrti bhavet kṣaṇāt || 5 ||
 jhaṭitākārayogena jhaṭitāmantram²⁴ uccaret |
 sarvavīrasamāyogaḍākinijālasatsukham || 6 ||

1. BE -bhāvanā; CIPL -bhāvan 2. ABIEL -tpatti; CP -tpartti 3. BCEP
 viniścītāḥ; IL niścītāḥ 4. ACE jñātum; B jñāta; I jñānam; P jñātam 5. C
 -burddham; IEPL -buddham 6. BCIEP -bhāvanā 7. A vijñā-; CIEL vijñāna-
 8. A -vigrahaḥ; BCL -vīgrahe; I -māgrahe; E -vīgraha; P -vīgrahai 9. utpa-
 ttir; ABC utpartti; IEL utpatti 10. AE mṛdumadhye yogi; B mṛdumadhyā-
 yogi; C mṛdumadhyād; I mṛdumadhyo; P mṛdumadhyār; L mṛdumadhyāś ca
 11. C dhyāyāvat; P dvoyāvat; L ātma 12. BIEL -bhāvanām 13. B adhimā-
 treṇa; CIE adhimātre; P adhimātra; L apimātreṇa 14. A jhaṭikāram; C
 jhaṭikālam; E jhaṭitākāre; P jhaṭikāram; L jhaṭitākāra 15. BL -mātratāḥ;
 C -moḍatāḥ; IE -mātratā; P -movatāḥ 16. B -bhāvanāḥ; L -bhāvanām 17. I
 māṇḍaleyatā; P maṇḍaleyatāḥ; L māṇḍasveyatāḥ; 18. BCE tanmadhya 19.
 B jhaṭitākāra 20. L yo 21. CIPL omit 22. L mantramaṇḍalādhipaḥ 23. A
 -mattaṅ ca; B -martyeṅ ca; C -mattya; I -matyaṅ ca; E -mattā ca; P -ma-
 dhye; L -marttyaṅ ca 24. C jhaṭitāra-; P jhaṭitākāra-

catvāro dhātavas skandhāḥ ṣaḍviṣayātmakās tathā |
 devyā¹ herukajñānan tu tasya bhedam na kalpayet || 7 ||
 tathatāmudritam cakram² kham iva śūnyatā tathā |
 nairātmyā tathatā³ viśvam⁴ upāyaḥ⁵ karuṇābalaḥ || 8 ||
 yuganaddham anābhogaṃ maṇḍalam⁶ sāram uttamam |
 cintāvikalpayoge⁷ 'pī tadācintyam akalpakam || 9 ||
 sarvākāravaram⁹ sarvam¹⁰ nirākāram¹¹ sukhendriyam |
 bhāvābhāvātmakeṣu caiva bhāvaṃ kṛtvā nityoditam¹² || 10 ||
 anāropam¹³ anābhogaṃ nityoditamahāsukham |
 tattat¹⁶ prāpya samutpannam anutpannasvabhāvataḥ || 11 ||
 ajaḍatvāt¹⁸ svasamvedyam¹⁹ ajānakam apasyakam²⁰ |
 nīrūpatvād²¹ akūṣastham nityam tad avikārataḥ²² || 12 ||
 na cābhāvo²³ 'py anucchedāt samvṛttotpādasambhavāt |
 saha²⁶jam sarvadharmāṇām nijānandasvarūpataḥ²⁷ || 13 ||
 svādhiṣṭhānam svayambhūtvād anāhatam anāśataḥ²⁸ |
 anutpādarasāvedād²⁹ bhāvanāpi tathāvidhā³⁰ || 14 ||
 prajñāiva³¹ hi bhaved dhyānam³² śūnyatāprativedhikā³⁴ |
 sarvadharmaparijñānam bhāvanā³⁵ naiva bhāvana || 15 ||

1. P devyo 2. BE cakra 3. BE viśva 4. All MSS upāya 5. BCEP maṇḍala-
 6. BIE cittā- 7. L -yogena 8. BD sadā- 9. ACL -kāram 10. A saccha; P
 sarvva; L nilam 11. BCP nirākāra; I nirākāra; E nirdoda; L nirākāla 12.
 C nityodita; PL nityoditaḥ 13. BCDEP nānā- 14. C nityoditan; P nityodit;
 L nityāditam 15. APL mahat; B -māhā-; D mahot 16. I tan tan; L mantra
 17. A anutpannam 18. CP ajaḍatvā; L ajaḍatvā 19. B svatsvasamvedam;
 C svasamvedyam; P svasamvyadyan; L tasyatanvyadyan 20. BCP ahāsyaakam;
 E apasyakam 21. IDEL nīrūpatvād 22. A advikārataḥ; B avirataḥ; E avi-
 kārayataḥ 23. ABCDPL cābhāvo py; I cābhāvāpy; E cābhopy 24. A anucchedā;
 P anucchedot 25. A sambṛttotpāda-; B savṛttautpāda-; I sambṛttotpāda-;
 D samvṛttautpāda-; E samvṛttotpāda-; P samvṛttotpāda-; L sāvatosyāda- 26.
 BIE sahaja 27. B -rūpakāḥ 28. AIP anāśataḥ 29. ACDP rāsāvedhād; BI
 rāsāvedhāt; E -rasāvyadhād; L -rabhāvadhāt 30. A -vedhā 31. BE prajñāva;
 D prajñā; I prajñeva; L prajñava 32. D vahati 33. A bhavya; CP bhava
 34. BD -vedhikāḥ; C -vyadhikāḥ; IE -vedikā; P -vedikāḥ L -vedhitā 35. L
 bhāvanaivanabhāvanāt for this *pāda*

mahāsukhābhisambodhir¹ mahāmudrā² parā³ tathā³ |
 dharmatattvāvātārāya⁴ tebhyo⁴ bhedaḥ⁴ pradarsītaḥ⁵ || 16 ||
 sadguror⁶ upadeśena⁶ sphuṭo⁷ bhavati⁷ nānyathā⁷ |
 saṁvaram⁸ sarvabuddhānām⁸ evaṁkāre⁹ pratiṣṭhitam⁹ || 17 ||
 kāyavāk¹⁰cetasām¹⁰ karma¹⁰ sarvākāraikasaṁvaram¹⁰ |
 saṁvaram¹¹ sukhavaram¹¹ bodhir¹² avācyam¹² anidarśanam¹³ || 18 ||
 rahasyam¹⁴ sarvabuddhānām¹⁴ milanam¹⁵ saṁvaram¹⁵ varam¹⁶ |
 svādhiṣṭhānakramo¹⁷ hy eṣa¹⁷ sphuṭaḥ¹⁸ sadgurukauśalāt¹⁹ || 19 ||
 ity²¹ utpannakramanirdeśapaṭalas²¹ tṛtiyaḥ²¹ || ||

IV. Caturbhūtapāñcākāraśaḍviṣayadevatāviśuddhi-paṭala

athātaḥ²² saṁpravakṣyāmi²³ caturbhūtasvabhāvataḥ²⁴ |
 yad²² vastu²³ sarvam²⁴ hi²⁵ tad²⁵ tad²⁵ bhūtasvabhāvataḥ²⁵ || 1 ||
 pṛthivī²⁶ tatra²⁶ vastūni²⁶ agninā²⁷ sarva²⁷ pācyate²⁸ |
 āpena²⁹ ca²⁹ dravīkṛtya²⁹ vāyunā²⁹ saha²⁹ preritam²⁹ || 2 ||
 ākāśasūnyadeśastham³⁰ tena³⁰ sarvatra³¹ jāyate³¹ |
 yatraikam³² tatra³² catvāri³² tatsarvam³² upatiṣṭhate³² || 3 ||

1. C -saṁrbodhi; E -saṁbodhi; L -sambodhiḥ; BDP -sarvvāni 2. A -mudrās
 3. A tathā smṛtā; I tathāvidhā 4. B bheda; CDEIPL bhedaṁ 5. A pradeśitaḥ;
 B pradarśitam; CDEPL pradarśitaṁ; I pradarśitaṁ 6. CP sadgurupa-; E
 sadguropa- 7. I sphuto; L sphaṭo 8. BCIDL sambaram; EP sambara 9. B
 ebijakāreṇa; C evaṁprakāra; D evikāram; P evaṁprakāre; L evakālam 10.
 AP -cetasam; BIDL -cittasam; C -acitasam; E -cittesa 11. B sukhava; ID
 sukhasam; E sukhavara 12. All MSS exc. A bodhim 13. ABD aṇidarśanam;
 E aṇidarśanam 14. AE rahasya 15. A milana; CIEPL milanam; B miranam;
 D miranam 16. B varaḥ; C saṁvaram; I milanam sarvasaṁvaram for this
 pada 17. IDEL eṣaḥ 18. A sphuṭā; E sphuṭoḥ; B sphutoḥ; CP sphuṭāḥ; I
 sphuṭo; D sphaṭāḥ 19. P sadgu-; L sadguroḥ 20. A -kausavāt; B -kosalāt
 21. BCIEPL iti; L adds śrisambarodayamahātantre 22. AIP yat tat; B yat
 tata; C yart tat; DEL yad tad 23. B sarvvavastu 24. A sarvva hi; B sarv-
 vāni; CEPL sarvvāni; I sarvāni; D sarvvani 25. BCDEPL omit 26. A bhū-
 tāni 27. ABDP sarvvatra; C sarvatra; E sarvantram 28. CP pecyate; I
 pacyate 29. A sadā 30. A ākāśam sūnyadeśe stham; C ākāśadeśastha 31.
 E sarva 32. BDE yatraikas; CP yatraikos; I yatrekās; L yatraika

tṛṇagulmalatāvṛkṣā jaḍavijñānamātrakāḥ |
 ṣaḍgatikāś ca ye sattvā vijñānasahā vartate || 4 ||
 tena sarvatra piṇḍaḥ syāj jānīta bhava dhīdhanāḥ |
 maraṇādiṣu sattvānām vāyuḥ sarvatra cālyate || 5 ||
 tatkaṣaṇe 'gninā tyajati āpaṁ śuṣkaṁ sadā bhavet |
 sarvatra sandhisandhin tu gatā niścetatā bhavet || 6 ||
 pṛthivīmātraṁ kāṭhinyam sṭhitam dehādīmātrakam |
 jāyante ca mriyante ca catvāri bhūta sarvagāḥ || 7 ||
 devāsuramanuṣyāṇām vinā bhūtair na jāyate |
 devatālokapālādīn sarvatra sahasamsthitāḥ || 8 ||
 samastavedasiddhānte manyate bhāvvyate sadā |
 sarvatra sarvagam sarvaṁ yatra tiṣṭhati bhūmijam || 9 ||
 caturbhūtam paraṁ śreṣṭham sarvaśāstreṣu sammatam |
 prānavāyūṁ samādr̥śya agnijīvitalakṣaṇam || 10 ||
 amṛtasvabhāva āpasya pṛthivī kṣetramātrataḥ |
 tatra tiṣṭhet sadā devo vijñānam parameśvaraḥ || 11 ||

1. A jadā; BIDEP jaḍo; C jatro; L yato 2. A avijñāna- 3. B -mātratāḥ; CP -mātrakāḥ; IDEL -mātrakam 4. A vijñānam saḥate; B vijñānasam- 5. C vartante 6. All MSS exc. A piṇḍa 7. CEL jāniyā; I jāniyā; D jāniye 8. CP bhavaḥ; EL bhavad 9. D dhīdhanāḥ; B maraṇādiṣu gaṇyataḥ for this *pada* 10. BCDEPL yāyu; I vāyuṇā 11. B kalpate; P vānyate 12. A tejaṛi; I tyajanti; L tyajāta 13. C cādā; P gadā 14. B niṣṭatā; CP niceṣṭatā; ID niśceṣṭatā; E niśceṣṭatā; L niśceṣṭatā 15. CIEPL -mātra; B -mātran tu; D -mātraṁ tu 16. A kāṭhinja; B koṣṭinam; CP -kāṭhinyam; I -kāṭhinya; D kāṭhinyam; E kaṭhinya; L -kāṭhinya 17. All MSS exc. A sṭhitā 18. A miyante; BD mriyante; CL mriyante; P catvāri mriyante; E omits 19. C sarvadāḥ; P sarvadāḥ 20. BCP bhūte 21. BCDE -deva- 22. A -siddhānta; E -niddhānta 23. BIDEP bhāvite; C bhāvīnte 24. B saganā; CI sarvaga; P sarvaga 25. BEPL sarva; IC sarva 26. B ṣṭhīntu; CIDEI tiṣṭhantu; P tiṣṭantu 27. A catudbhujamtaṁ; other MSS caturbhūta- 28. A para-; L -mayam 29. BCE śreṣṭha; P śreṣṭha 30. B sammatā; C sarmmatāḥ; DP sammatāḥ; I sammatāḥ; E sanimātāḥ; L sanmatā 31. B prānavāyu; IDEL prānavāyu 32. A -śritya; I -srtya 33. B agnijivantu; C agnijivata-; I agnijivata-; D agnijivam tu; E angijiva tu; P agnijiva tu; L agim jivita 34. A -svabhāva āpaś ca 35. A -mātataḥ; BCIDPL -mātratāḥ; E -mātrakāḥ 36. B tiṣṭho; P tiṣṭhan 37. I mahā- 38. A devā; BCIEP deva; D devam L devāḥ 39. All MSS exc. B parameśvaram

tasyāvartate¹ jñānam² ākārāḥ³ pañcadevatāḥ |
 rūpaṁ⁴ vedanā samjñā samskārā⁵ vijñānam eva ca || 12 ||
 ādarśaḥ⁶ samatā pratyavekṣaṇā kṛtyānuṣṭhānam eva ca |
 suviśuddhadharmadhātuś⁷ ca ete⁸ jñāne⁹ pratiṣṭhitāḥ || 13 ||
 vairocana ratnasambhāvāmitābhāmoghākṣobhya¹⁰ eva ca |
 pañcākāraikasambodhir¹¹ viṣayāḥ¹² ṣaṭ¹³ prakīrtitāḥ¹⁴ || 14 ||
 rūpaṁ¹⁵ śabdas¹⁶ tathā gandho¹⁷ rasaḥ¹⁸ sparśadharmam¹⁹ eva ca |
 ete²⁰ viśuddhaye²¹ khyātā²² aṣṭādaśa²³ dhātavaḥ²⁴ smṛtāḥ || 15 ||
 eteṣāṁ²⁵ skandharūpatvād²⁶ bhāvayet²⁷ paramākṣaram |
 buddhatvaphalāhetuḥ²⁸ syāc²⁹ cakṣurādiṣu³⁰ bhāvayet || 16 ||
 cakṣurindriyavijñānaṁ³¹ cittavajravikurvitaṁ |
 trayāṁ³² svabhāvaviśuddhyartham³³ prabhāsvarapadam³⁴ bhavet || 17 ||
 vijñānaśrotraśabdasya³⁵ anupalambhaḥ³⁶ svabhāvataḥ |
 ghrāṇe³⁷ gandhe³⁸ tu vijñāne³⁹ viśuddhis⁴⁰ tathatā⁴¹ smṛtā || 18 ||
 rasajihvāviśuddhitvaṁ⁴² vijñānaṁ⁴³ paramārthataḥ |
 kāyasparśakāyavijñānaṁ⁴⁴ māyotpannaṁ⁴⁵ svabhāvataḥ || 19 ||
 manodharmamanovijñāne⁴⁶ hṛdaye⁴⁷ 'tiviśuddhitā |

1. A tasyāvadyate; D tasmād āvarttate; P tasyo varttyate; L tasyām avarttate
 2. ABCP jñāna 3. BID ākārāṁ; CEPL ākāra 4. All MSS exc. A rūpa 5. A
 kāra; B saskāra; CIDP samskāra; E saskara; L -na samskāra 6. All MSS
 exc. A ādarśa- 7. All MSS exc. A -dhātuḥ 8. All MSS exc. A etā 9. All
 MSS exc. A jñāna- 10. BIP -bhyar 11. AIDE -bodhi; BL -bodhim; CP
 -bodhim 12. A viṣeyā; BIP viṣayā; C viṣaryāś ca; D viṣayāḥ ca; EL viṣayāś
 ca 13. A omits; P veṭa; B ṣaṭ; L ṣata 14. CDEPL dhātur aṣṭādaśā; E dhātur
 araṣṭādaśā 24. BCDIEP paramākṣaraḥ; L parameśvareḥ 25. AIP buddhatvaṁ
 26. B -phalāhyatu; CIEPL -phalāhetu; D -phalam eva 27. A tridayam;
 BCDIPL trayah; E traya 28. All MSS exc. A -lambha 29. All MSS exc. A
 ghrāṇa- 30. BIEPL -gandhan; C -gandham; D -gandham 31. All MSS exc.
 A vijñānaṁ 32. BCDPL viśuddhi 33. BCIEP smṛtāḥ 34. A rasaṁ; BCDP
 rasaḥ 35. ABCPL -tva; I -tvat; DE -tvad 36. E spaṣam; I -samsparśa- 37.
 C -ka-; BDEP omit 38. All MSS exc. A -tpanna 39. I -vijñānaṁ; D -vijñāna
 40. AB hṛdayati; CIDEPL hṛdayeti 41. All MSS exc. A viśuddhitāḥ

¹ṣaṭpravṛtti² vijñānam³ ālayan tu tathāgataḥ⁴ || 20 ||
 śriherukasamādhistaḥ⁵ prabhāsvarapadam āpnuyāt |
 viṣayaviṣayiyogena⁶ nirvikalpapadam bhavet || 21 ||
 viṣaya⁷viśuddhi⁸ bodhavyā⁹ sarvākāravare sthitiḥ |
 buddho¹⁰ dharmas tathā saṅgha¹¹ eko¹² 'pi kalpanātrayam || 22 ||
 triśaraṇam¹³ tritattvaṅ¹⁴ ca trikāyas¹⁵ trivimokṣataḥ |
 trimukhas tryakṣaras tridevaḥ¹⁶ syāt¹⁷ traidhātukasvarūpataḥ¹⁸ || 23 ||
 trimaṇḍalan¹⁹ triyogas tu trayo mārgās tu deśitāḥ |
 trisamayas²⁴ trikalyāṇam²⁵ kāyavākcittam eva ca || 24 ||
 prajñāyās²⁶ ca upāyasya²⁷ yogas tasya²⁸ ṭṭīyakaḥ |
 triguhyaṅ²⁹ ca yathādrṣṭam³⁰ dharmodayasvabhāvataḥ || 25 ||
 tritayānupalambhayogena³¹ trayānām³² mantrarūpataḥ³³ |
 trayanāḍisvarūpās³⁴ ca³⁵ bāhyābhyantaravastu³⁶ ca || 26 ||
 bāhyam³⁷ laukiko dharmo³⁸ 'bhyantaram³⁹ devatādikam |
 bāhyābhyantaraśuddhatvād⁴⁰ yogī buddhatvam āvahet || 27 ||

1. CD ṣaṭ- 2. P -pravṛtṭim 3. AID vijñāne; BE vijñāna; L vijñānena 4. BCIDEP tathāgatāḥ 5. A -ṣṭhaḥ; BCDPL -stham; I -ṣṭham; E -stam 6. ABD viṣayaviśuddhi-; C viṣayaviṣayiti-; I viṣayaviṣaye ni-; E viṣaye ca viśuddhi-; P viṣayo viṣa-; L viṣaye viṣayi- 7. CP viṣayaḥ; IEL viṣaye 8. B -viśuddhir 9. BIDE bodhavyāḥ; C bodhavyāḥ; P bohrvyoḥ; L yedhavyāḥ 10. All MSS buddha- 11. BL saṅghe 12. ekokṣi; BCIDEP ekopi; L ekāpi 13. A triśaraṇa; B triśarana 14. BD tritattvan tu; CEP tritattvas tu; I trayas tatvas tu; L trikarmmatvāt 15. B trikāyā; CEP trikāyās 16. A tridevataḥ; L tridevāḥ 17. A syā; B syam; CDP syān; E syās 18. A traidhātukaḥ; B tedhātuka-; I taidhātukaḥ; D tridhātukaḥ; E tridhātuka-; L taidhātuka 19. BI -maṇḍala; CEP -maṇḍalaḥ; DL -maṇḍalas 20. BCIDPL triyogan; E triyogaṅ 21. BDL triṇi; C trini; IEP triṇi 22. B mārggan; CP mārgga; IDEL mārgan 23. C deśito; IP deśita 24. All MSS exc. A traya- 25. BCEP -kalyāṇa 26. upāyasya; BCDPL upāyās ca; IE upāyās ca 27. All MSS exc. A yogan 28. All MSS exc. A ṭṭīyakam 29. BL tritrayā-; C tristayā-; P tristayo 30. A -rūpataṅ 31. A trayi-; E trayoḥ 32. AL -rūpā 33. A -vastucca; B -vastuta; C -vastuna; I -vastutaḥ; D -vastunaḥ; E -vastutamḥ; L -vastuṣu 34. ABCEP bāhya; B bāhyās ca; IL bāhyā 35. A lokiko; BDEPL laukikā; CI lokikā 36. BP dharmmam; C dharmma; ID dharmam; E dharmmas; L dharmmām 37. AC bhyantara; BIDEPL abhyantara 38. BCIDEP -śuddhitvād; L -śuddhisatvā

dharmadhātusvabhāvan¹ tu devatālambanaṃ prati |
 sarvākārasvarūpatvād² devatī³ parikalpitā³ || 28 ||
 ādidaivatarūpenā⁴ vajrasattvavyavasthitiḥ⁵ |
 pīṭhakṣetre⁶ tu saṃkete⁷ yoginīyogimelakam⁸ || 29 ||
 tathādvayasamāyogaṃ sphārayitvā⁹ tu devatāḥ¹⁰ |
 asaṃkhyadevatāspharaṇaṃ¹¹ asaṃkhyāmaṇḍalakalpanā¹² || 30 ||
 acintyaṃ¹³ devatāyogaṃ¹⁴ acintyaṃ¹⁵ buddhanāṭakam¹⁶ |
 śriherukasamāyogaḍākinijālarūpataḥ¹⁷ || 31 ||
 tayor¹⁸ abhinnarūpatvabhāvanā¹⁹ kathitā mayā |
 sarva-m-advayatām²⁰ prāpya grāhyagrāhakavarjitam²¹ || 32 ||
 sthūlasābdam²² iti proktaṃ sūkṣmaṃ²³ cintāmayam bhavet |
 cintayā²⁴ rahitam²⁵ tattvaṃ²⁶ tatpadaṃ²⁷ parikīrtitam²⁸ || 33 ||
 iti caturbhūtapāñcākāraṣaḍviṣayadevatāviśuddhipāṭalaś
 caturthaḥ || ||

V. Candrasūryakramopadeśa-pāṭala

athātaḥ²⁹ saṃpravakṣyāmi candrasūryau³⁰ prabhedataḥ |
 vāmadakṣiṇayogena³¹ vahete ca yathākramam³² || 1 ||
 kaṇṭhād³³ ārabhya vāmena pravṛttā³⁴ nābhimaṇḍale |

1. A -bhāvas 2. BIDE devatā 3. BCIP parikalpitam; E parikalpitam; L parikasyatiḥ 4. BCIDEP adidevata-; L ādidevatā- 5. BIEL -rūpan tu; CDP -rūpaṃ tu 6. B -sattvo 7. BCDPL -sthitāḥ; E -sthitā; I -sthitī 8. AEI -kṣatre; B -kṣatra; CL -kṣetraṃ; D -kṣatraṃ 9. ABE saṃketa; C saṃketaḥ; I saṃketa; D saṃketa; P saṃketaḥ 10. ABCDEPL -yoga- 11. AB sphālayitvā 12. P śriherukasamāyogaḍākinijālarūpataḥ for this line 13. B omits following two lines 14. CEL asaṃkhyā; ID asaṃkhyāṃ 15. AB -devata-; P -devato- 16. C -sphāraṇa; P -sphora 17. All MSS exc. A saṃkhyā- 18. C -maṇḍalaṃ 19. CIDPL kalpayet; E kalpayeta 20. ACE acintya- 21. A acintya- 22. A -nāta 23. B śriherukam 24. L -samāyogaṃ 25. B -rūpatvā-; CP -rūpatvam; D -rūpatvāt; IEL -rūpatvam 26. BDP sarvve; C sarva; EL sarvva; I sarve 27. A grāhyaka- 28. CE -vivarjitam; L -vivartitam 29. A sthūlasarvvaṃ 30. A sūkṣme; B sūkṣma; C sūkṣme; DE sūkṣmaṃ; I sūkṣmāś; P sūkṣmaṃ; L sūkṣma 31. CI -viṣaye; DE -viṣayā 32. BCPL -sūrya-; D -sūrya-; I -sūrye; E -sūrye 33. All MSS vahate 34. B pravṛtyā

nāḍikādhomukhī candra ālis candrasamāvahā¹ || 2 ||
 nābher ārabhya savyena pravṛttā kaṅṭhadeśataḥ² |
 nāḍikordhvamukhī sūryaḥ kālis cārkasamāvahā⁴ || 3 ||
 vāmā⁵ nāḍī praveśādhvā savyā niṣkāsapaddhatiḥ |
 nāsārandhradvayaṁ⁶ dvāraṁ⁷ dvayaṁ⁸ nāḍipramāṇataḥ || 4 ||
 raver⁹ udayam¹⁰ ārabhya yāvad astamayō dinam |
 nisāstamayam ārabhya¹² yāvat tasyodayo bhavet || 5 ||
 aharnisam¹³ ahorātraḥ praharo yāma ucyate |
 caturyāmaṁ¹⁴ dinam¹⁵ vidyāc caturyāmaṁ¹⁶ tathā nisam¹⁷ || 6 ||
 samkrāntayo 'ṅgavāyoḥ¹⁸ syur ahorātreṇa¹⁹ ṣoḍaśā²⁰ |
 ardhārdhayāmasaṅcārān²¹ nāsikārandhrayoḥ²² sadā || 7 ||
 pratipadam²³ samārabhya sitām²⁴ vāyur²⁵ dinatrayam |
 candre²⁶ carati yāmārdhan²⁷ tataḥ²⁸ sūryadinatrayam |
 paripāṭyānayā²⁹ yāvat tithiḥ pañcadaśī sitā³⁰ || 8 ||
 kṛṣṇapratipadam³¹ vāyur ārabhya divasatrayam |
 prāg³² vahati sūryākhye yāvat pañcadaśī tithiḥ || 9 ||
 nāḍī³³ dvātrimśataṁ vidyād ahorātreṇa³⁴ nāḍikāḥ |

1. A candramāvahā 2. A -deśakaḥ 3. AL nābhiko-; CD nāḍiko 4. B -sadāvehā; CIDEPL -sadāvahā 5. CIDEL vāma- 6. B -dvaya 7. BD dvaya; L dvaye 8. B nāḍinā; D nāḍī; L nāḍī 9. AB naver 10. A ūdayām; B ūdayam 11. A aṣṭamaya- 12. AC ārabh; B ālabhya 13. B ahanisim; E ahanisam; P ahamnirśam; L aharnirśam 14. B vidyo; CEL vidyā; I vindyāc 15. A caturyāmo; B caturyogaṁ; C catuyārma; I caturyāme; D caturyāman; E catuyyāman; P caturyyāmaṁ; L caturyyāman 16. A nisām; BDI nisā; C disam; E nisām 17. A 'ṅgavāryaḥ; B 'gavāyāḥ; I 'ṅgavāyo; L -gavāyo 18. C ṣoḍaśaḥ; other MSS ṣoḍaśaḥ 19. A -samcārām; D -samcārāt 20. ABIEPL vāyu; C vāmūr 21. E dine 22. B candra; C candrai; P candrair; L candraṅ 23. ABDE yāmārdha 24. BCP tat 25. B sūryasya 26. A adds punaḥ ścandre tataḥ sūryadinatraya dinatrayam | 27. A syatā; B sthitāḥ; C sitāḥ; DEP sitāḥ; I satā; L sthitā 28. A kṛṣṇāpratipadam; B kṛṣṇaprada 29. CP vār 30. C adds prāg vahati sūryādidinatrayam paripāṭyānayogavat- tivipañcadaśitāḥ | kṛṣṇapratipadam vārārabhya divasatrayam 31. A nāḍī; other MSS nāḍī 32. A nāḍikāḥ

praharasya caturthāmśo¹ nāḍī² ghaṭīti³ cocyate || 10 ||
 ahorātreṇa daṇḍāḥ syuś catuḥṣaṣṭipramāṇataḥ |
 daṇḍo 'rdhanāḍī ghaṭyardham⁴ yāmāṣṭāmśa⁵ iti smṛtaḥ || 11 ||
 vāyor gatāgataḥ śvāso nāsayā⁶ parikīrtitaḥ |
 ṣaḍbhiḥ śvāsair⁸ viduḥ prāṇam⁹ vāyuyogavicakṣaṇāḥ || 12 ||
 prāṇaiḥ pañcāsatā¹⁰ śvāsais tribhis tatpādasam'yutaiḥ¹¹ |
 uttarāyanakālasya daṇḍaḥ¹² prathamavāsare || 13 ||
 dakṣiṇāyanakālasya niśādyāyām¹⁴ tathā bhavet |
 daṇḍe daṇḍe kṣayovṛddhi¹⁷ jāniyāt kālabhedataḥ || 14 ||
 śvāsaiḥ sapādarudraiḥ¹⁸ prati saṁkramam¹⁹ asya vṛddhinirhrāsau²⁰ |
 śvāsatryamśena catuṣpādaṣaḍamśena cānudinam²¹ || 15 ||
 ardhārdhayāmasaṁcāraparipāṭiviparyayāt²³ |
 kalahādir bhaven nūnam²⁴ ataḥ saṁlakṣayet sudhīḥ || 16 ||
 ekadvitricatuḥpañcaṣaḍdināni viparyayāt |
 vahed vāyur yadī tadā jāyate kalaho mahān || 17 ||
 ekapakṣaviparyāsād mahāvvyādhisamudbhavaḥ²⁸ |
 pakṣadvayaviparyāsāt²⁹ suhṛḍbandhuvipad bhavet || 18 ||

1. A caturvvāso; B caturthāmśo; C caturthāmḡo; L caturthāśo 2. A nādi;
 D nāḍī 3. A ghātiti; BE ghaṭīti; L ghrāṇati 4. AID ghaṭyarddha; B gha-
 tyadvayā; E ghaṣṭarddha; L śuddhamśyā 5. C vāmāṣṭāmḡe; I yāmāṣṭāṅga;
 P yāmāṣṭāmga; L yāmāṣṭāṅga 6. AP nāsayā; B nāsaya; C nāsayo 7. CDEL
 -tāḥ 8. A śvāsair; B śvāsaiḥ; C svāśeḥ; I svāsair; D svāsair; E svāsai; P
 svāsaiḥ 9. AI prāṇa- 10. CP pañcāsatāḥ; D pañcāsataiḥ 11. C tetpādasam-
 yute; E tasmād aśam'yurair 12. E uttarāyanakārasya bhedataḥ || for fol-
 lowing three lines 13. C urttarāyām na; IL uttarāyāna-; P uttarāyāni na
 14. AE -kārasya 15. BIP daṇḍa 16. A niśādyāyām; B niśādyāyāt; C niśā-
 dyāyort; D niśādyāyās; P niśādyāyot 17. B kṣayā-; CP kṣayor 18. I -vṛd-
 dhīm; D -vṛddhīḥ; L -buddhīm 19. A saṁmam; B saṁkamam; L saṁkramam
 20. AIL -nirhrāsau; BPD -nirhāsau; C -nihāsau; E hīhrāsau 21. A catau
 'pāda-; CBIEL cataupāda-; P canaupāha- 22. L -ṣaḍaṇ caturthasena coditām |
 23. D -cārāt 24. A nam; B nunaṁm; CP nunam 25. AIP vāyu 26. BCEP
 yadis 27. L yat teṣām sū yadi tedā for this *pāda* 28. IL -bhavāḥ 29. A
 -virparyā; L -viparyāsā 30. I -viparyayāt

pakṣatrayaviparyāsād māsaiḥ ṣaḍbhir¹ mṛtir² bhavet³ |
 sāmānyakālam jānīyād anyac cā punar ucyate || 19 ||
 samasaptagate sūrye⁶ janmakas⁷ candramā yadā |
 pauṣṇanāmā tadā kālo mṛtyunirṇayakālataḥ⁹ || 20 ||
 yatra rāsau¹⁰ naro jātas¹¹ tasmād yaḥ¹² saptamo¹³ 'paraḥ¹⁴ |
 samasapta iti khyātas tatrārkaḥ¹⁵ samasaptagaḥ || 21 ||
 sarvatra sūryamārgāntagate¹⁶ satatagāmini¹⁷ |
 kālam nirūpayed dhīmān nirantara¹⁸ kṣaṇe¹⁹ kṣaṇe || 22 ||
 yatra velākṣaṇe vāyor²⁰ gatiḥ²¹ anyā pravartate |
 tatra velākṣaṇe pūrṇe²² maraṇam²³ syān na samśayaḥ || 23 ||
 ādau kṛtvā²⁴ dinārdham sakaladinam athāharnīsam yāvad eva |
 tasmād āhnadvayaṅ ca tridīnam atha caturvāsārān vyāpya yāvat |
 prāṇo²⁶ nāḍyāśrito yo vahati dinapater udgame²⁷ savyahine²⁸ |
 tasmād²⁹ vijñeyam etad bhuvanaravidīśo maṅgalaṁ³⁰ ṣaṭcatuṣkam || 24 ||
 pañcabhyaḥ³¹ pañcaviṁśad³² divasagatir inārohate³³ pañcavṛddhyā³⁴ |
 tasmād ekottareṇa³⁵ triguṇitadaśakam³⁶ tryuttaram yāvad eva |

1. ABCIP ṣadbhi; DE ṣadbhiḥ; L ṣadbhir 2. AP mṛti; BE mṛtam; C mṛ; D mṛtam; I mṛtyum; L smṛti 3. A repeats this line 4. A sāmānye 5. A anyat; C adanyunyaṅ ca; P adanyat; L omits punar mṛtyunirṇa- 6. A sūrya; BC sūrya 7. A yalmakṣa; BCDEP janmako; I janmārka 8. B paupauṣṇa-; C pauṣṇau; DE pauṣṇe; P pauṣṇā 9. A -kamataḥ; B -kārataḥ; C -kālakaḥ; IDL -kārakaḥ; E -kālakaḥ 10. ADIEPL rāsau; B rāso; C vāsau 11. BCP jāta; L yatra 12. B yeḥ; DL ya 13. B saptamāt 14. BCIDEP paraḥ; L dayāḥ 15. A tatrārka; BDP tavārkaḥ; C tavārka; I tatrārkaḥ; E tratrārka; L tatrārka 16. E -rggāntaḥ; L -rgante 17. BCIDE -gāmini; L -gāminaḥ 18. ABDP nirūpayad 19. I niraṁtaram 20. CD yac ca 21. A vāyo; L cāye 22. AP pūrṇa; L pūrṇam 23. AL syā 24. A -haṇīsam; B -hannibha; C -rhanniśa; PL -rhanniśam 25. A āhno; CIDEP ahnor; L eko; B ahno 26. A praṇo; BIE praṇo; CP prāṇoḥ; D praṇoḥ 27. A ūdgamo; BC ūdgame; E udgama; L udgate 28. B bhavahine; AI 'savyahine; D bhavyahine; E sabāhino 29. A yasmād 30. A bhuvanam 31. B pañcaviṁśa; E pañcavi 32. E sagati 33. E sadārohate 34. CP -vṛddhyā; I buddhyā 35. A triguṇīkam; L triguṇīka- 36. A nuḥttaram; BPL tyuttaram; C tyurttaram; D tyutaram; E attara

kālē¹ pauṣṇe samastās² trinayanaśaśīnaḥ ṣaṭtriyaugmendavo³ ye |
 māsās te 'hāni⁴ śeṣās tithidiḡṣugūṇadvīndavo⁵ jīvitasya || 25 ||
 tripuṭaṅ cakram ālikhya saptatrimśadgṛhānvitam⁶ |
 āyusaḥ⁷ prāṇavāyoś ca dināny aṅkakra⁸māl likhet || 26 ||
 pañcāhapañcaviṁśatyor antarāleṣu vāsarāḥ⁹ |
 noktāḥ¹⁰ ṣoḍaśasaṁkhyā¹¹ ye teṣāṁ śodhanam¹² ucyate || 27 ||
 ṣaṭsaptāṣṭānavāhāni yadi vāty anilaḥ¹³ kramāt |
 guṇapṛāptacaturviṁśatyahanyūnais¹⁴ trivatsaraiḥ || 28 ||
 rudrārka¹⁵kāmamanvākhyadināni¹⁶ paripāṭitaḥ |
 guṇapṛāptacaturviṁśatyahanyūnair¹⁷ dvivatsaraiḥ || 29 ||
 ṣoḍaśāham¹⁸ tathā saptadaśāham¹⁹ vāti mārutaḥ |
 aṣṭādaśāham²⁰ ekonaviṁśati²¹ ced²² dinakramāt || 30 ||
 guṇitārka²³dinam²⁴ nyūnād ekavarṣād yamālayam |
 akṛtapratikāro²⁵ yaḥ sa sameti²⁶ na saṁśayaḥ²⁷ || 31 ||
 ekadvitricaturviṁśatyahāni²⁸ kramaśo yadi |
 guṇapṛāptair²⁹ dinaiḥ ṣaḍbhir³⁰ nyūnaṣaṅmāsato mṛtiḥ || 32 ||
 dvipuṭam³¹ cakram ālikhya dvātrimśadgṛhasaṁyutam |

1. C kāra-; E kāre; L omits 2. A samāsta; CL samāstās 3. B -yugondravo;
 CI -yugmendravo; D -yugondravā; E -yugendravā; P -puśmandravo; L -yu-
 gondavā 4. B ya; DE yo; P omits 5. A 'hāni; other MSS hāni 6. A
 -guṇavindravo; B -guṇadvindravo; C -guṇaśvavindravo; I -guṇadvīndavo; E
 -gunādvītavo; P -bodvīndavo 7. C -gṛhāṣṭhitam 8. A āyukha; B āyuṣa; E
 āyume 9. A akaṁ; B ekaṁ; C aṅkaṁ; E aki; P aṅkaṁ; L aṁvi 10. C
 pañcāham; P pañcāham 11. A noktrā; E noka 12. ACPL -ya; B -ta; E -yṛ
 13. BCP sodhanam; I sādhanam; L sādhanam 14. A anibhaḥ; BE anila; C
 anileḥ 15. A guṇapṛāpta-; D guṇapṛāptas; L guṇam pṛāpte 16. A -ahanya-
 nais; B -ahapnyais; CE -aharnyunais; ID -ahanyunais; P -ahanyunis; L
 -uhanyunair 17. BD -māma- 18. L omits paripāṭitaḥ ... vāti māru- 19. A
 guṇapṛāpta-; CP guṇapṛāpte; D guṇapṛāptam 20. AI -nyunai; BD -nyunyi;
 CP -nyanai; E -nyunair 21. A ṣoḍaśāham; B ṣoḍaśāha; E proḍaśāha 22. A
 ce; B catud; I ca 23. BDE dinam; I nam 24. I -dinā; L -dina 25. CP
 akṣata- 26. IDEL yaṁ 27. B samayati; C samamati; DL śamameti; EP
 samameti; I śasameti 28. A guṇapṛāpte; B guṇapṛāptai; CP guṇapṛāptau
 29. A ṣaḍbhi; BCIP ṣaḍbhi; DEL ṣaḍbhiḥ 30. B mṛti; CE mṛtyuḥ 31. A
 dvipuṭā; CEP dvipuṭa-

tatrāyūṣo 'ṅgavāyoś ca saṁkhyā¹m aṅkakramā² likhet || 33 ||
 jñātvaitāni³ samastāni mṛtyor⁴ liṅgāni sarvathā |
 vidhivad⁵ vañcanam mṛtyor⁶ yadicchec chāsvatam padam || 34 ||
 nāḍisamśodhanam tāvat kuryād vāyūm viśodhayet |
 pratyekam⁷ kramaśo yogī recayitvā punaḥ punaḥ || 35 ||
 pidhāya⁸ nāḍikādvāram vāmam ākr̥ṣya recayet |
 tathaiva dakṣiṇam⁹ vāyūm ākr̥ṣya recayec chanaiḥ || 36 ||
 adhikāni śataiḥ ṣaḍbhiḥ sahasrāṅy¹⁰ ekavimśatiḥ |
 ahorātreṇa sattvānām śvāsasaṁkhyānayakramaḥ¹¹ || 37 ||
 āgneyena¹³ bhaved mṛtyur¹⁴ vāyavyena¹⁵ dhanakṣayaḥ |
 māhendreṇa bhaved rājyam¹⁶ vāruṇenārthasambhavaḥ || 38 ||
 kṣuttṛṣṇāyāsarukpīḍāsarvakāryavināśakṛt |
 āgneye¹⁸ vicaran¹⁹ vāyur ity āha varavajradhṛk || 39 ||
 vāyavye²⁰ kalahodvegabhramakleśārthahānikṛt |
 māhendre²¹ dhanadhānyādilābhāptasadyakārakaḥ²² || 40 ||
 vāruṇe²⁴ vicaran vāyuḥ sarvasiddhikaro mataḥ |
 tasya²⁵ yogavaram śreṣṭham²⁶ vajrasattvavaco yathā || 41 ||
 vāyusvarūpo bhagavān heruko bhavati tridhā |

1. I saṁkhyāyām; L saṁkhyā 2. A aṅkakramā; B acakramā; C aṅkakakra-
 mār; I akramā; D aṅkakakramāl; P aṅkakakramā; L saṁkramā 3. A jñā-
 tvatāni; CI jñātvetāni; E jñātyatāni 4. A mṛtyā; other MSS mṛtyo 5. A
 vividhe; B nidvivad; P vidvid 6. ACIDEL mṛtyo 7. B pratyeka-; C prayata-;
 P pratyaka- 8. BCID vidhāya; E pithāya 9. A dakṣiṇa- 10. AC sahasrāṅ;
 B sahasraṅ- 11. CD -nayaṁ; E -nayaḥ 12. B -kramāḥ; C sadāḥ; DE sadā
 13. IL omit this line 14. B tikṣṇa agneyana; C tikṣadhā agneye agnena; D
 tikṣe 'gnayena; P tikṣa agnayena 15. ABCE mṛtyu; P mṛtya 16. ACE rājya;
 B rājne; P rojyam; L rāyam 17. A -rūkpīḍā-; B -runpīḍā-; CP -rūpīḍā;
 I -rupīḍā; DE -rutpīḍā-; L -ruṣkīḍā- 18. A āgneya; B agneya 19. A vicaren
 20. A vāyevya; B vāyuvya; CI vāyuvye; EP vāyavya 21. A manendre; B
 māhendrai; C māhaindrai; E sāhendra; P mohendrai 22. D -lābhaḥ syāt; E
 -lābhāptam 23. A -sadyākālakaṁ; I -saṅgakārakaṁ; L -saṅgakārakaṁ 24.
 CP vicara; I vicare; E vicaren 25. A yogabala-; B yogavara-; D yogam
 varam 26. A -satvavare; BL -sarvo vaco; E -tatvavo

vāme prajñāsvabhāvena¹ dakṣiṇe karuṇātmanā || 42 ||
 dvayor abhinna-yogena caraty ubhayataḥ punaḥ |
 ataḥ śubhāśubhādīni² jānīyāt tatra tattvavit || 43 ||
 viśādiharāṇe 'śeṣe⁴ maṅgalye⁵ ca śubhodaye |
 prajñātmakaḥ praśastaḥ syāt sadā śrīkaruṇābalaḥ⁶ || 44 ||
 kṛpātmakas tu saṅgrāmaratidevanabhuktiṣu |
 chedanam⁸ bhedanam⁹ karmadāhapāke¹⁰ praśasyate || 45 ||
 dvayātmakaḥ¹² punar vajrī samdehajanako bhavet |
 śubham¹⁴ samdeham aśubham lakṣayec cātra vāyuvit || 46 ||
 gacchaty ālau yadā nāthe¹⁵ kālistho¹⁶ yo hi pṛcchati |
 kālau¹⁷ yāty ālibhāgasthas tasyeṣṭārthakṣatir¹⁸ bhavet || 47 ||
 yatra tiṣṭhati tannāthas tatrastho yas tu pṛcchati |
 tasya sarvārthasaṁsiddhir²⁰ dvayasthe²¹ saṁśayo bhavet || 48 ||
 kāyatrayaṅ ca nāthasya jānīyāt pavanātmanaḥ²² |
 praviśan dharmakāyaḥ²³ syāt tiṣṭhan²⁴ sambhogavigrahaḥ |
 niryaṅ²⁵ nirmāṇakāyākhyā²⁶ iti kāyatrayam²⁷ matam || 49 ||
 dharmakāye²⁸ śubham sarvaṁ saṁśayo bhogavigrahe |
 nirmāṇavigrahe śreyaḥ³⁰ pṛcchakasyātmano 'pi vā || 50 ||
 prāñyāmasthito³¹ yogi pañcabuddhasvabhāvataḥ |

1. C -svabhāpena; D -svarūpeṇa 2. A śubhādīni 3. A tata 4. AL śeṣe; BDE śeṣa-; CIP 'śeṣa- 5. A maṅgalya; C -māgalye; DE -māngalye; I -māngale; L māṅgalye 6. BPL -balaṁ 7. D saṅgrāmaṁ; L saṅgrāme 8. EP cchedana-; IL cchedane 9. I bhedane; P -bhedana-; L bhede 10. I karmme 11. -dāhapyaḥ; B -dāhapāka; CP -dāhapākaṁ; DE -dāhapākaḥ; L -dāhayogā 12. AIL dvayātmaka 13. A sadeha- 14. A śubha-; CP subha- 15. B nārthe; CP nāthi 16. BC omit yo 17. D kālyau; I kālo; E kāro 18. A tasyaiṣṭārtha-; B tasyaṣṭaṣṭa-; C tasyeṣṭatha-; IL tasyaiṣṭārthe; E tasyaṣṭhārtha-; P tasyeṣṭage 19. ABC -kṣati 20. ABP -saṁsiddhi; C -siddhi 21. A dvayasthai; B dvayāstha; D dvayasthā; L dvayastha 22. BD pavanātmaḥ 23. I syat; E syās; L sa 24. I tiṣṭhan; L tiṣṭhena 25. A nirya; I niryaṅ; E niryya; P niryaṅ; BL omit 26. L niryyānamāga- 27. A -kāyākhyam; C -kākhya; D -kāyākhyā; E -kāyāyākhyā 28. A -kāyaṅ; BCDE -kāya 29. AB śubha 30. B śreṣṭhaḥ; I śreya 31. A -sthetā; B -cchitā

vāmadakṣiṇayoḥ¹ sthānē² vicaranti yathākramam || 51 ||
 dakṣiṇān nirgato raśmīr āgneyamaṇḍalam³ vahet |
 javākusumasamkāśam⁴ amitābhas⁵ tatra devatā || 52 ||
 vāmād vinirgato raśmir⁶ vāyumaṇḍalakam⁷ sadā |
 haritavarṇasadrśam⁸ amoghaḥ⁹ paradevatā || 53 ||
 dvābhyām¹⁰ vinirgato raśmīḥ kāñcanaprabhasannibhaḥ |
 māhendramaṇḍalam¹² vahate vāyū¹³ ratnasambhava¹⁴ sarvadā¹⁵ || 54 ||
 stabdho¹⁶ mandapracāras tu sitakundendusannibhaḥ |
 vāruṇam¹⁷ maṇḍalam¹⁸ vahate vajranātho mahādyutiḥ || 55 ||
 sarvadehānugo vāyuḥ sarvaceṣṭāpravartakaḥ |
 vairocanasvabhāvo²⁰ 'sau²¹ mahāvāyūḥ²² prakirtitaḥ²³ || 56 ||
 mārutaṁ²⁴ gaṇayed²⁵ yogī praviśantaṁ samāhitaḥ |
 lakṣādisamkhyayā yāvad²⁶ śabdo²⁷ 'yaṁ²⁸ jayet sadā || 57 ||
 lakṣeṇāśabdajāpena²⁹ paripūrṇena³⁰ sādhaḥ³¹ |
 naṣṭayur³² api pañcābdān³³ jiven nāsty atra saṁśayaḥ || 58 ||
 prātar utthāya pavanam³⁴ sahasram gaṇayet sadā |
 ato mārutayogena tiṣṭhen nityam samāhitaḥ || 59 ||
 yad³⁵ vā kumbhakayogena mṛtyum³⁶ jayati sarvadā |
 āpūrya³⁷ vāyunā sarvam ā pādatalam ātmavit || 60 ||

1. ABILP -yo 2. A kāya 3. C -maṇḍala; D -maṇḍale 4. A -saman; B -śamkāsa 5. A mitābhas; BCEP amitābham; IL amitābhan 6. ADEP raśmi; BC rasmi 7. IL -maṇḍalam 8. A -varṇne 9. BD amogha; CEPL amogham; I amogham 10. DE raśmi 11. IDL -sannibham 12. A -maṇḍala 13. CIDEPL vāyu; AB omit 14. IL -smbhavam 15. A devatā; IL sadā 16. A statho; BCD tabdho; I tabdo; EP tatho; L tathā 17. I vāruṇa- 18. CP maṇḍala; E maṇḍale 19. A -pracattakaḥ; I -pradarśakaḥ; L -pradeśaka 20. A -bhāva; IL -bhāvā 21. All MSS sau 22. BCDP mahāvāyu 23. B prakirtitāḥ; CDL prakirttitāḥ; P kirttitā 24. AB mūrta 25. A gaṇayod; B gaṇa; C gaṇayet 26. BD śabdo 27. ABD yaṁ; E ya; P 'sam; L yaṁ 28. D prajayet; P jat 29. A lakṣaṇa-; B lakṣanā; ID lakṣaṇā; P laṇā; L lakṣadhā- 30. AE -pūrṇana 31. BP sādham 32. BC pañcābdā; P pañcābdāna; L pañcābdāna 33. A jrivān; E jiven 34. A pravanam; P paramam 35. A yad vām; I yadā 36. A jrayati; B jayanti; E jayanti 37. AD āpurya; BEL āpuryya; I āpūryyam

kumbhakaṅ ca sthiraṁ kṛtvā udghātas¹ trividho mataḥ |
 ṣaṭtrimśadmātriko hīno madhyaḥ² syād dviguṇas tataḥ |
 jyeṣṭhas³ tu triguṇo jñeyaḥ⁴ kumbhakas tena jiyate || 61 ||
 vidhāya kumbhakaṁ pūrvam ātmano jānumaṇḍalam |
 tris⁶ parāmrśya hastena ṣaḍ dadyāc choṭikās tataḥ || 62 ||⁷
 ṣaṭtrimśadmātrikā yāvat tāvad yaḥ kumbhakakriyāḥ⁸ |
 triguṇo⁹ jyeṣṭha udghāto 'ṣṭottaraśatamātrikāḥ || 63 ||¹⁰
 sa eva jeyo yatnena śāśvataṁ padam icchatā |
 jītakumbhakayogasya mṛtyur dūre pravartate || 64 ||¹¹
 jñātvā kumbhakaṁ sthirikṛtya nirodhenāvatiṣṭhate |
 tasya kalpasahasrāṇi mṛtyur nāyāti sannidhim || 65 ||¹²
 hṛdayābjagataṁ vāyūṁ¹³ sitahūṁkārasannibham |
 dhyāyāt samāhito yo 'sau bādhyate¹⁴ na viṣayādibhiḥ || 66 ||¹⁵
 saṁsāra ūrdhvago vāyur nirvāṇe¹⁶ syād adhogataḥ |
 apratiṣṭhitanirvāṇaṁ hṛdayāmbhoruhasthitaḥ || 67 ||¹⁷
 ūrdhvādhogataṁ vāyūṁ¹⁸ samputīkṛtya mānasam |
 taśyābhyāsayogena sa nityaṁ padam āpnuyāt || 68 ||¹⁹

1. A udghāta; C ughātam; DL udghātas 2. A madhyeḥ; BIE madhya; L madhye 3. A jyaṣṭas; C jyeṣṭhan; I jeṣṭam; L jeṣṭan 4. A jñayaḥ; B jñayā; E jñeya; P jñeyo; L jñeyā 5. BDEL jāyate; C jivate; P jiyete 6. BCDEPL tri 7. ABCDP add one line here; ACP mātraśā kathyate kāle paricchedāya sūribhiḥ? BD udghāto sau mato hino madhyamo dviguṇas tataḥ? 8. BCP -kriyā 9. C triguṇau; EP triguṇā 10. ABCDEP add one line here; udghāto 'sau mato hino madhyamo dviguṇas tataḥ? 11. AB evaṁ; E yavaṁ; L rva 12. A jreyo; BP jayo; CDE jñeyo; I jñeyā; L bijayo 13. I śāśvata; PL śāśvato 14. A jīta-; BD jīta-; CP jīta- 15. ACDEPL mṛtyu; B mṛtyūṁ 16. A dule; IEL dure 17. L -bhitīṣṭhati 18. All MSS mṛtyu 19. A -gata; B -gatiṁ; CP -gatiṁ; E -gate 20. BL vāyu 21. A seta-; CPL śīta-; I śīta- 22. All MSS sau 23. A bādhyate; B bādhyān; CP bādhyet; DE bādhyen; I bādhyata; L bādhe 24. ABIEP vāyu 25. ABC nirvāṇa; IL nirvāṇa; D nirvāṇaṁ; E nirvāṇaṁ; P nirvāṇāṁ 26. DE -nirvāṇa L -nirvāṇa 27. BDE add one line here; mātreshākakhyātraṅ ca niṣparicchedāya sūribhiḥ? 28. ABCEP vāyu; DL vāyuḥ 29. B māṇasa; C māṇasaṁ 30. A -bhyāsayogina; B -bhyāṁ saṁyogena; D -bhyāsamyogena; L -bhyāsamyogena

vāyuyogaṃ na jñāti yo jñātvāpi karoti na ¹ |
 sa saṃsārasya kīṭaḥ ² syān nānāduḥkhair upadrutaḥ ³ || 69 ||
 gatāgatañ ca yo vāyūṃ ⁴ lakṣayet sā buddhimān ⁶ |
 vāyunādhiṣṭhitaṃ sarvaṃ ⁷ vāyūḥ ⁸ sarvagatō bhavet || 70 ||
 iti candrasūryakramopadeśapaṭalaḥ pañcamaḥ || ||

VI. Pathapañcakanirdeśa-paṭala

ataḥ paraṃ pravakṣyāmi pathapañca suniścayam |
 svaparārthasampado yogī śubhāśubhaparikṣakaḥ ¹⁰ || 1 ||
 āgneye caiva vāyavye ¹¹ mähendre vāruṇe tathā ¹² |
 maṇḍalasya tu sañcāraṃ ¹³ lakṣayed vicakṣaṇaḥ ¹⁴ || 2 ||
 śāntipuṣṭivaśākṛṣṭi māraṇocchātanān tathā |
 tasya yogaṃ na jñāti vr̥thā ¹⁵ tasya pariśramaḥ ¹⁶ || 3 ||
 āgneyena bhavet mṛtyur ¹⁷ vāyavyena ¹⁸ dhanakṣayaḥ ¹⁹ |
 mähendreṇa bhaved rājyaṃ ²⁰ vāruṇena dhanārthadam ²¹ || 4 ||
 dakṣiṇāt prasaro dhātur hutabhugmaṇḍalaṃ ²² sthitaḥ ²³ |
 raktavarṇam idaṃ ²⁴ vyaktaṃ ²⁵ padmanāthasya sañcaret ²⁶ || 5 ||
 vāmāc ca prasaro dhātur vāyumaṇḍalaniḥśṛtaḥ ²⁷ |
²⁸ ²⁹ ³⁰ ³¹ ³²

1. A nam; BCDE naḥ 2. A kiṭuḥ; B kiṭr; C kiṭṭaḥ; D kiru; P kiṭ; L kintaḥ; E ? 3. A upadruta; B upadravaḥ; CD upadravaḥ 4. A rvvāyūṃ; BIDEF vāyū; L vāyūḥ 5. D tat; BCIEP omit 6. B sudhimān; CIDEF subuddhimān 7. All MSS exc. D sarvva 8. All MSS exc. D vāyū 9. BCDEP -gataṃ 10. CPL -rtham 11. A -saṃpadayagi; BE -saṃpado yogi; I -saṃpade yogi; L yogisaṃdādam 12. A -parikṣakeḥ; B -parikṣyakaṃ C -parikṣyakaḥ; I -parkṣya ca; P -parikṣya caḥ; L -parikṣa ca 13. A agneya; B agneyam; CDP agneye; I agnaye; E agnaya; L āgne 14. AB vāyuvya; C yeve; IDEL vāyuvye 15. CEP vāruṇe 16. A sacāgaram; BC sañcāra; I sañcālam; P sañcara 17. ID lakṣayet tad; L lakṣayec ca 18. BCIP vicakṣaṇam; E this *pada* sulakṣaṇaḥ || 19. BIEP vyathā; CDL yathā 20. All MSS exc. D mṛtyu 21. A vāyavyana; BD vāyavyena; C vāyavye; I vāyavyena; E vāyavena; L vāyuvana 22. BP -kṣaya; C -kṣeye; DE -kṣayam 23. AIL -daḥ; B -taḥ; P -da 24. ABCDEL dhātu 25. A -maṇḍalo; D -maṇḍale 26. D sthita; B ca vai; CE caiva; I caivaḥ; P ceva; L caret 27. A raktavarṇanam idaṃ 28. vyaktaḥ 29. A vāmāc ca; BCD vāmārtha; P vāmā 30. AL dhātu; BP dhātuḥ 31. A -maṇḍa; CE -maṇḍalaṃ 32. A -niḥśṛtaḥ; BIP -niśṛtaḥ; D -niśṛta; L saṃsthitāḥ; C omits

haritaśyāmasaṅkāśaṃ¹ karmanāthasya sañcaret² || 6 ||
 d̄vaṁdvasya prasaro dhātuḥ kanakavarṇasannibhaḥ |
 māhendramaṅḍalaṅ caiva ratnanāthasya sañcaret || 7 ||
 stabdho⁴ mandaprasaro dhātuḥ kṣaṇād⁶ vāruṇamaṅḍalam |⁸
 śuddhasphaṭikasamkāśaṃ vajranāthasya sañcaret || 8 ||
 sarvadhātūn⁹ samuddhṛtya ādhārādheyadhāribhiḥ |
 vairocasya mahāvāyur¹⁰ mṛtakāyād¹¹ viniścaret || 9 ||
 vāyutattvaṁ na jānāti karmākarma na sidhyati |
 tārīkīā na prajānanti vāyuḥ¹² sarvagato bhavet || 10 ||
 vāyutattvānupūrveṇa mantratattvan tu sādhyet |
 prāṇabhūtaś¹³ ca sattvānām vāyvākhyāḥ sarvakarmakṛt || 11 ||
 vijñānavāhanaṅ caīṣa buddhatvapadam āpnuyāt |¹⁴
 rahasyaṁ sarvatantrasya upāyo bodhikāraṇāt || 12 ||
 iti pathapañcakanirdeśapaṭalaḥ ṣaṣṭhaḥ || ||

VII. Nāḍīcakrakramopāya-paṭala

athātaḥ saṁpravakṣyāmi nāḍīcakrā¹⁵ yathākramam |
 dvāsaptatisahasraṇi nāḍī¹⁶ dehānugā bhavet || 1 ||
 nāḍīkā upanāḍīnām tāsāṁ¹⁷ sthānasamāsritāḥ |
 vimśottaraśataṁ nāma nāḍīprādhānyam¹⁸ ucyate || 2 ||¹⁹
 nāḍīsthānaṅ ca pīṭhaṅ ca caturvimśatpramāṇataḥ |

1. A -saṅkāśaḥ; B -śakīśa; P -saṅkāśa 2. C this line caivaratnanāthasya sañcaret || 3. I omits following two lines; P omits three lines 4. A statho; C tabo; D tabdho; I stevā 5. ABE maṅḍa-; C mandra-; D maṅḍala-; I mendu-; L randa- 6. A dhātur; I dhātu 7. A omits 8. C adds nisṛtaḥ haritaḥ śyāmasaṅkāśakarmmanāthasya | sañcaret |; see 2 9. ABIEL -dhātun; C -dhātuna 10. ABCIDP -vāyo; E -vāyu; L -vāyār 11. E 'mṛtakāyād 12. All MSS exc. L vāyu 13. All MSS exc. L -bhūtāś 14. ABCEP buddhatvaṁ; L buddhatvat 15. CIDL -cakram 16. ABEL nāḍī 17. A tāsā; BCIEPL tesāṁ; D teṣā 18. A -pādhānyam; B praṇānyem; E -prānadhānam; L -prādhānya- 19. L -lakṣaṇaṁ

teṣāṃ madhye trayo nāḍya¹ āśrayanti² ca sarvagāḥ || 3 ||
 pullīramalaye³ śīrasi nakhadantavahā sthitā |
 jālamdharaśīkhāsthāne⁴ keśaromasamāvahā || 4 ||
 oḍiyāne dakṣiṇe karṇe nāḍī tvaṅmalāvāhinī |
 arbude pṛṣṭhavaṃśe tu nāḍī piśitavāhinī || 5 ||
 godāvarivāmakarṇe nāḍī snāyuvāhinī⁷ |
 rāmeśvare bhruvo madhye asthī⁸ vahati sarvadā || 6 ||
 devikoṭe⁹ sthitā cakṣau¹⁰ nāḍī bukkavāhinī¹² |
 mālave skandhadvayasthāne nāḍī hṛdayavāhinī || 7 ||
 kāmārukakṣayoḥ sthāne cakṣur¹³ vahati¹⁴ sarvadā |
 auḍre stanayugale nāḍī pittavahā¹⁷ sadā || 8 ||
 nābhau trīśakunisamsthāne nāḍī phupphusāvahā¹⁸ |
 kosale nāsikāgre tu antramālāvahā sthitā || 9 ||
 mukhasthāne kalimṅge¹⁹ tu gudavartīḥ²⁰ sadā sthitā²¹ |
 laṃpāke kaṅṭhadeśe tu nāḍy udaravahā²² sadā || 10 ||
 kāñcīhṛdayasthāne tu nāḍī viḍvāhinī²³ |
 himālaye²⁴ meḍhrasthāne nāḍī sīmāntamadhyagā || 11 ||
 pretādhivāsīnīlīṅge²⁵ nāḍī śleṣmavāhinī |

1. A naḍya; B naḍi; CP nāḍi; IDE nāḍi; L nādi 2. A āśrayante 3. A pul-
 limamalaye; I pulilamalaye; D pullilamalaye; L pullimaraye 4. -śīkhānas-
 thāne; C -śīkhāyāsthāne 5. A -tvaṅmara-; B -tvaṅ gmala-; C -tvaṅ gala-;
 DE -tvagmala; I -tvadmala; P -tvaṅ mala; L -tvatmala 6. C pṛṣṭhavanseti;
 I pṛṣṭhavanseti; D vṛṣṭhavanseti; E vṛṣṭhavamse tu; P pṛṣṭatvat sati; L
 pṛṣṭhavatsati 7. C snāyu ca vāhini; DEP snāyuvāhini; I snāyupravāhini; L
 snāyus ca vāhini 8. I asthir; P āsthi; L āsthe 9. B devikoṭi; L devikoṭa
 10. AIL cakṣu; BCDP cakṣuḥ; E cakṣur 11. C burkkavāhini; I ca burkavāhini;
 D bukkapravāhini; E pukkasavāhini; L ca ruktavāhiṇi 12. CD kāmārupa-;
 P kāmārū 13. ACIL cakṣu; P cakṣa 14. AB bhavati 15. BD audre; C udra;
 I oḍe; P udre; L auḍre 16. I adds tu; D adds ca 17. BDP pitta sadā vahā;
 C pirtta sadā vahā; L pittavahāgrāhiṇi 18. CIDE add sthitā 19. AII MSS
 exc. A kalimṅgeṣu 20. AII MSS exc. A -vartti 21. AIDE sthitāḥ 22. D sthitā
 23. D -vāhini tathā; I -pravāhini; L -pravāhiṇi 24. AB himālaya 25. CP
 kalimṅge

gr̥hadevatāgudasthāne sāmānyam̐ pūyavāhinī || 12 ||
 saurāṣṭra⁵ ūruyugale śoṇitaṅ ca⁶ sadā vahā |
 suvarṇadvīpe jaṅghāsthāne nāḍī prasvedavāhinī || 13 ||
 nagare⁷ pādāṅgulau⁸ jñeyā⁹ nāḍī medavahā sadā |
 sindhau pādapr̥ṣṭhasthāne¹⁰ asru¹¹ vahati rūpiṇī || 14 ||
 marāv¹² aṅguṣṭhayoḥ¹³ sthāne kheṭam̐ vahati sarvadā |
 kulatājānudvayoḥ¹⁴ sthitvā¹⁵ bālasimhānavāhinī || 15 ||
 teṣām̐ madhye sthitā nāḍī lalanā mūtravāhinī |
 dakṣiṇe rasanākhyatā¹⁶ nāḍī raktavāhinī || 16 ||
 samvṛttā¹⁷ madhyabhāgena¹⁷ hr̥tsaroruhamadhyagā |
 kadalipuṣpasamkāsā¹⁷ lambamānā tv adhomukhī || 17 ||
 tailavahnir ivādīptā¹⁸ bodhicittasamāvahā¹⁸ |
 sāvadhūtīti¹⁹ vijñeyā¹⁹ sahaajānandadāyikā²⁰ |
 pradhānyas²¹ tāḥ sarvanāḍīnām̐ lalanādīyās tu nāḍikāḥ || 18 ||
 ata evāśrayo²¹ 'nyāsām̐ gaṅgāsindhuparāpagāḥ²³ |
 tā eva yonināḍyaḥ²⁴ syur ekibhūtāḥ²⁵ khagānanāḥ²⁶ || 19 ||
 sambhogakāyarūpās tā jānīyād²⁷ deham āśritāḥ |
 tisraḥ striṇām̐ pradhānā yā lalanādīyās ca nāḍikāḥ || 20 ||
 lalanā prajñāsvabhāvena rasanopāyena samsthitā²⁸ |

1. AE gr̥he 2. ACIP -gude; BEL -guḍa-; D -guḍe 3. A sāmāne sāmānya; B sāmānye; C samānya; IDEPL sāmānya 4. A pūrvva-; BI puya-; C pūrya- 5. A saurāṣṭa; B saurāṣṭe; CIDEPL saurāṣṭre 6. A śoṇitam̐ tasya 7. BCDP nagale 8. All MSS exc. A pādāṅguli 9. A jñayā; B jñayāḥ; CP jñeyāḥ; L jñeyāḥ 10. C pādapr̥ṣṭera-; D pādayoḥ pr̥ṣṭe; L pādapr̥ṣṭhe 11. CDE śru 12. BCIDEPL maru; L meru 13. B aṅguṣṭhayo; CD aṅguṣṭhayo; P aṅgaṣṭayo; L aṅguṣṭhayo 14. AB DL -dvayo; P -yo 15. C vāra; L maru 16. D omits following 26 lines; rasanā- is followed by samyag anuttaraphalam icchatā (chapter 8, verse 3) 17. A madhye bhāgena; I madhyabhāge tu; L madhya- bhāgeṣu 18. L -sadā vahā 19. AP vijñayā; B vijñaya 20. BP -dāyikām̐ 21. B pradhānye; E pradhānya; I prādhānya; PL prādhānyas 22. A -āśrayo nyāsām̐; B -āśravām̐ anyā; CIE -āśrayam̐ anyā; P -āśrayām̐ anyā; L -āśrayam̐ anyāḥ 23. A -simdhū evāpagāḥ; B -simdūparāpagāḥ; CP -simdhuparāpagā; L -simdhūparopagāḥ 24. E omits 25. AI ekibhūtā 26. A khagānanā; CIP khagānane 27. BE jānīyād; C jānid; I jāniyad 28. All MSS samsthitāḥ

avadhūti madhyadeśe tu grāhyagrāhakavarjitā || 21 ||
 lalanā sambhogikāḥ kāyo rasanā nairmāṇikī tanuḥ |
 avadhūti dharmakāyaḥ syād iti kāyatrayaṁ matam || 22 ||
 etā nāḍikāḥ sarvāḥ śarīrasubhakāriṇī |
 tasyāḥ samūhaḥ samjātaḥ piṇḍaṁ⁴ devatātmakam || 23 ||
 rūpātitaṁ bhavet piṇḍaṁ piṇḍātitaṁ ca devatā |
 tasmād acintyayogena tathatāmaya⁶ sarvagā⁷ || 24 ||
 yena yena prakāreṇa piṇḍātītapade sthitāḥ |
 tena tanmayatām⁸ prāpya yogī buddhatvam āpnuyāt || 25 ||
 iti nāḍicakrakramopāyapaṭalaḥ saptamaḥ || ||

VIII. Samayasamketavidhi-paṭala

athātaḥ sampravakṣyāmi samayāms¹⁰ ca yathākramam |
 yena vijñātāmātreṇa śīghraṁ siddhis tu jāyate || 1 ||
 svagrheṣu guptasthāne vijaneṣu manorame |
 girigahvarakuñjeṣu mahodadhitāṣu vā || 2 ||
 śmaśāne¹⁴ mātṛgrhe¹⁵ ca nadīsamgamamadhyaṭaḥ |
 vartayed¹⁶ maṇḍalaṁ samyag anuttaraphalam icchatī || 3 ||
 yoginiyogī ācāryaṁ¹⁹ kṣetramantra²⁰japīṭhajaḥ²¹ |
 nimantrayed²² devatāḥ²³ śrāddho²⁴ dānapatī²⁵ mahān || 4 ||

1. I sambhogikāḥ; L sambhogakāḥ 2. B nairmāṇika; C nirmmāṇaki; I nair-
 māṇaki; E nairmmāṇaki; P nirmmāṇiki; L vairmāṇaki 3. A -subhakāliṇī; L
 subhucāriṇī 4. B piṇḍa; C piṇḍitā; IL piṇḍante; E piṇḍitaṁ; P piṇḍatā
 5. AC piṇḍa; P omits 6. A -maye; E -dvayaṁ 7. L sarvvagāḥ 8. A tatma-
 yatā; B tatsamantā 9. L adds śrīsambarodayamahātantre 10. All MSS
 samayānān 11. ACEP vijñāna- 12. All MSS exc. L siddhin tu; L siddhim
 pra- 13. IL vijane ca; P vijane 14. A śmaśyana-; B śmaśāna- 15. B tṛgrheṣu
 ca; C mātṛgrheṣu; IP mātṛgrhe; L mātṛgrhena 16. A vattayat; BE varttayāt
 17. B egacchati; C erchato; D icchatā; P ecchati; L icchatāḥ 18. A yogini
 yogi; BP yoginiyoga; C yoginiyorga; D yogiyoginī; E yoginiyoga; L yogini
 yogir 19. A ācārya; BCIEL ācāryya; D ācārya; P ārya 20. AP ksetre 21.
 E -piṭhajaḥ; L -piṭhakā 22. ABCPL devatā 23. E omits this *pāda* 24. ABIDE
 śrāddhā-; CP sraddhā; L suddhā 25. A -prati; BP pati

gr̥hasthacailakayo¹ vāpi² bhikṣur ācārya³ eva ca |
 ye⁴ kecid bhikṣur ācāryo⁵ laukike⁶ śāsane⁷ sthitiḥ |
 ye⁸ kecid guṇinaḥ⁹ kāryo¹⁰ 'bhijñāprāpta¹¹ eva ca || 5 ||
 etadmadye¹³ varaśreṣṭhaṃ¹⁴ śrāddho¹⁵ dānapatiḥ¹⁶ kva cit |
 ācāryapūrvamaṅgamam̐ kṛtvā¹⁷ vartayed maṇḍalam̐ śubham || 6 ||
 ācāryo 'bhiṣikto¹⁸ guṇino¹⁹ lokānān̐ ca adūṣitaḥ |
 daśākuśalaparityaktaḥ²⁰ kartavyo²¹ gaṇanāyakaḥ || 7 ||
 niṣkṛpaḥ²² krodhanaḥ²³ krūraḥ²⁴ stabdho²⁵ lubdho 'py asaṃyataḥ |
 svotkarṣaṇo²⁶ na kartavyo dātā²⁷ ca buddhimān sadā || 8 ||
 yo gr̥hī naiṣṭhiko²⁸ bhoktā²⁹ sevako³⁰ lāṅgalī vaṇik |
 saddharmavikrayī³¹ mūrkhō³² na cakre gaṇanāyakaḥ || 9 ||
 evam̐ sarvaguṇopetaḥ³³ sarvajñadhvajadhārakaḥ |
 dhairyavīryeṇa³⁴ saṃpanno³⁵ nirlobhī³⁶ niraham̐kṛtiḥ || 10 ||
 sattvasyāpekṣako³⁷ nityam̐ śreyasī³⁸ kṛtabhūṣaṇaḥ |
 vajraghaṇṭāsamaṃpannaḥ³⁹ kapālābharaṇotsukaḥ || 11 ||
 vāmān̐⁴⁰ ca vāmapārśveṣu⁴¹ sthāpayed⁴² suvicakṣaṇaḥ |

1. CE svagr̥he stha- 2. A -callakayo; B -callakayār; C -callakayor; I -celakayo; D -celakayor; E -caillakayo; P -cellakayor; L -caillakayor 3. A ārya; B āryyam; CEP ācāryyam; ID ācāryam; L āryyayam 4. ACIPL omit 5. BIE ācāryya; C ācāryya ca; D ācārya; P ācāryyam; L ācāryyañ ca 6. A lokike; BCIDE laukiki; P lokiki; L laukikā 7. BIE sthitāḥ; L sthitā 8. ACIPL omit 9. A guṇina; B gulino; C guṇimā; IDEPL guṇino 10. BDE kāryya; C kāryyābhir; I kāryyār; P kāryya-; L kāryya ca 11. BCID abhijñā-; E abhi-; P -abhijñā-; L bhijñāna 12. All MSS exc. A -prāptam 13. A -madho; BE -madhya 14. A varaḥ; C balaṃ; D varaṃ; E kuraṃ 15. A śreṣṭhaḥ; CP śreṣṭha; IL śreṣṭha 16. BCIDEP śrāddhā; L śuddha 17. BE ācāryya; D ācāryyam; PL ācāryya- 18. AIE bhiṣikto; C bhiṣikto ca; D abhiṣikto ca; PL -abhiṣikto 19. A adūṣitaṃ; BL adūkhitā; C aduṣikān; DEP aduṣitā; I aduṣikāḥ; 20. A niṣkṛpa; L niṣkṛpā 21. BIDEPL krodhanam̐; CL krodhana 22. AB krura; C kruraṃ; IDPL krūram̐; E kuraṃ 23. A ruddho pe; B raddham; CP lubdha; DE lūbdham; I lubdham; L lubdhāt 24. A saṃyataḥ; B asaṃśayaḥ; C 'sajagaḥ; I asaṃyutaḥ; P 'samyataḥ 25. A paṭhikā; B naiṣṭhikā; C neṣṭhiko; I maṭhikā; E niṣṭhikā; P neṣṭhikā; L naiṣṭhikā 26. B -vikriyo; DE -vikriyā; P vikriyī; L -vidrayī 27. BCIP dhīrya-; D dhīrya-; E dhīrya-; L vīrya- 28. B satvo sāpekṣika; CP satvasāpakṣikan; DE satvasāpekṣikam̐; I satvasopekṣikṣako; L satvasāpekṣito 29. BCIP -bhūṣaṇam̐ 30. ACDEP vāmā ca; B vāmāc ca

evaṃ guṇamayācāryaḥ sarvakarmaṇi¹ praśasyate² || 12 ||
 nimantritaṃ³ cāgataṃ⁴ ācāryaṃ⁵ devatās ca anukramam |
 gandhodakaṃ yathā prāpya pādaprakṣālanāśucau || 13 ||
 parikalpitabhūsthāne⁶ praveśya āsane⁷ sthite |
 jyeṣṭhakaniṣṭhabhedena⁸ ācāryapuraḥsaram || 14 ||
 durduraś¹⁰ ca ahaṃkāri¹¹ gurutalpaga eva ca |
 adikṣitāḥ¹² svaputraś¹³ ca dāsi¹⁴ dāsaḥ tathaiva ca |
 na praveśyaḥ¹⁵ tathā samaye sādha¹⁶ siddhim icchati || 15 ||
 eteṣāṃ¹⁷ paśu¹⁸ yadi praveśyaṃ¹⁹ siddhir dūre pravartate |
 samayadroho²⁰ bhaved duḥkhaṃ kāyikaṃ mānasaṃ tathā || 16 ||
 sthānabhraṃśaḥ²¹ śriyo²² dūraṃ²³ nānāduḥkha²⁴ir upadrutaḥ²⁵ |
 varjaniyās²⁶ tathā jñātvā²⁷ saṃgrahet pūjyagocaram || 17 ||
 jyeṣṭhakaniṣṭhabhedena pūjayed vidhinā sadā |
 puṣpaṃ²⁸ dhūpaṃ²⁹ ca dīpaṃ²⁸ ca gandhaṃ²⁹ candana viśeṣataḥ || 18 ||
 ācāryo³⁰ balim ākalpya dhvajacchattreṇa śobhitam |
 pūjayed³¹ devatārādhyā³² dānapater manasepsitam || 19 ||

1. B -kramaṇa; C -krarma; IL -karmma; D -karmer; E -karmme; P krame
 2. A saśyate 3. A nirmantitam 4. A āgataṃ; BIEP cāgator; C cāgaton; D
 cato; L cāgatā 5. BIE ācāryya; C ācārye; DL cāryya; P āryya 6. E omits
 following two and a half lines 7. C sthiti; D sthitaḥ 8. A -kani-; BP
 -kaneṣṭha-; I -ka aneṣṭha- 9. B ācāryyaṇa; CI ācāryyaṇ ca; D ācāryaṇ ca; L
 ācāryyasya 10. A dudduraś; B duddūraś; P durddaraś 11. A -kalpaga; BI
 -kalpakam; C -statpakam; D -tarppakam; EL -talpakam; P -stalpakam 12.
 B adikṣiptā; CIDP adikṣitā; E adikṣitā; L adikṣiptā 13. All MSS exc. A
 svaputrāṇām 14. BL dāsa; CIDEP dāsaṃ 15. All MSS exc. A praveśya 16.
 ABCPL sādha; I sādhaḥ 17. A praśu; B paśu; C yadiśu; IDEL omit
 18. A praveśyaḥ; B praveśya; CIDPL praveśya; E praveśya na 18. All MSS
 exc. C siddhi 20. A samaye droho; P समयadroho 21. BC -bhraṣo; IDPL
 -bhraṃśo; E -bhraṃśo 22. AIDEL śriyā- 23. A dulaṃ; C dulaṃ; DE duraṃ
 24. CE nānāduḥkhor; IPL nānāduḥkha- 25. B praḥḥrate; I -upapadrutaḥ;
 P -udrataḥ; L -upasadrutaḥ 26. B varjaniyāt; C varjjaniryāt; D varjaniyaṃ;
 E varjjanīyā; P varjjanīyāt; L varjjanīyān 27. AL saṃgrahet; E saṃgrhet
 28. BCEP gandhaṃ ca; I tathā; L dīpaṃ 29. B dīpaṃ; CP dīpaḥ; I gandhaṃ;
 D gandha; E dīpaṃ ca; L omits 30. BCE ācāryya; D ācārya; I ācāryyam;
 P ācāryyaṃ 31. CIL -ārādhyāṃ 32. A cāpate; B dānapate; L dānapatte
 33. B manepsitam; CEP manasvapsitam; I manasvepsitam

śāntiṁ¹ puṣṭiṁ² yathākarma pṛcchet³ siddhi⁴tetaḥ |
 yathā yathābhikarma syāt⁵ tathā karma-m-anuṣṭhayet || 20 ||
 mādhvīm⁷ gauḍīm⁸ tathā paiṣṭīm⁹ yathāpṛptaṁ tu ḍhaukitam¹⁰ |
 śuciḥ¹¹ śāntamatir dakṣas¹² tṛṣṇāmohavivarjitaḥ || 21 ||
 sarvasādhāraṇadr̥ṣṭiḥ¹⁴ karmavajrī prakalpayet |
 khānaṁ pānaṁ tathā peyaṁ tāmbūlaṁ dakṣiṇām tathā || 22 ||
 utsarjayed¹⁶ dānapatiṁ¹⁷ maṇḍalaṁ ca puraḥsaram |
 paścād vastu¹⁸ saṁcāret¹⁹ karmavajrī vicakṣaṇaḥ²⁰ || 23 ||
 prathamam samaya saṁcāred²¹ aṅkuśasahasamṃyutam |
 tataḥ samastaparipūrṇam ācāryeṇādhiṣṭhayet²² || 24 ||
 pīthopapīthakṣetrasya melāśmaśānavāsiniḥ |
 vīravireśvarī sarvaṁ bhaktitaḥ praṇamāmy aham || 25 ||
 devyaḥ²⁵ pramāṇam samayaḥ²⁶ pramāṇam |
 taduktavācaś ca parapramāṇam |
 etena satyena bhaveyur etāḥ²⁷ |
 devyo²⁸ mamānugraha²⁹hetubhūtāḥ || 26 ||
 dānapatiṁ ca puraskṛtya maṇḍalaṁ ca puraḥsaram |
 kṛtāñjalim hṛdi saṁdhārya praṇidadhyāt³⁰ praṇāmītaḥ³¹ || 27 ||

1. All MSS exc. A śānti- 2. BCDEP puṣṭi 3. B pṛcchayet; CP pṛcchat 4. I siddhiṁ; D siddhiṁ ca 5. A syās; B syātas; CIEPL -sya 6. P karmma 7. A mādhwā; B mādhwām; CIDPL mādhwī; E mādhwā 8. All MSS gauḍi 9. A paiṣṭi; B yeṣṭi; C jeṣṭri; I paiṣṭhi; DP yaṣṭi; E yeṣṭi; L pauṣṭhi 10. B ta ḍhoṣitaṁ; P tu ḥikiti 11. BCDEP śuci 12. ABL śāntamati; CDP śāntimati; E śāntimatir 13. B yakṣa; C dakṣyas; D dakṣa; E ddakṣyas; P yakṣam; L dakṣiḥ 14. A -sādhāraṇaḥ; C -sādhāraṇam; IDE -sādhāraṇam; P -lodhāraṇam; L -sādhāvaṇam 15. BCDEP dr̥ṣṭi 16. B utsaśeyad; C utsarggayad; IDEP utsarggayed; L utsargayed 17. A dānapati; BCP dānapatyāḥ; IDE dānapatyo; L dānapartyā 18. I vastuṁ ca; D vastubhiḥ 19. A saṁcāre; BE sacāre; CID saṁcāre; P saṁcare; L saṁcārena 20. BCP vicakṣaṇam 21. All MSS -rād? 22. A -adhiṣṭhayet; CPL -adhiṣṭayet; I -apy adhiṣṭhayet; E -adhiṣṭayetaṁ ta 23. ABCEP sarvva 24. A bhaktita; BCP bhaktitaṁ 25. AI devya; L devyā 26. BCIP samaya 27. A atā; B ato; CIDEP etā; L etām 28. All MSS exc. A devyā 29. AB puraskṛtye; E puraskṛtyaḥ 30. A sanvāya 31. All MSS exc. A praṇidhānan tu

bhavaśamasamasamgābhagna samkalpabhaṅgāḥ |
 kham iva sakalabhāvān¹ bhāvato² vīkṣamaṅgāḥ |
 gurutarakarūṅgāmbhaḥsphītacittāmbunāthāḥ |
 kuruta kuruta devyo mayy ativānukampām || 28 ||
 yogāmṛtaikarasapānavisuddhacittam⁶ |
 pīṭhādideśagamanena viśuddhadeham |
 śrīpīṭhamadhyavaramaṅḍalacakranātham |
 vande sadā guruvaram⁸ śirasā⁹ natena || 29 ||
 [athetyādimahāvākyaṁ yasyā¹¹ tantrē¹² samāptigam |
 vande tām vajravārāhīm cakrasamvaranāyikām || 30' ||]
 devyāvalībhūṣitadeharatnām |
 vīraiḥ sadārājītasarvagātrām¹⁵ |
 cakrasthanāthām saha-jāmālān¹⁶ ca |
 vande sadā samvarayogasārām¹⁷ || 30 ||
¹⁸ ekārākṛtisārasūkrānilaye¹⁹ padmasya²⁰ garbhavare |
 tanmadhye varahamsakundadhavalām²¹ vyutpannasarvātma-
 sarvajñam²² suviśuddhabuddhanīlayam²³ devyālayam²⁴ sundaram |
²⁵ vande 'ham saha-jāmālām²⁶ vararatīm²⁵ saha-jodayam²⁵ nāyakam || 31 ||
²⁷ [śrīcakrasamvarasusamvaravajraḍākaḥ |
 vīreśvarīpravara-vīragaṅādhīrājaḥ |
 kolānanālalītabāhuyugopagūḍhaḥ²⁹ |

1. BCDEP -bhāvam; IL -bhāvā 2. A bhāvano 3. B -cintāmbu-; CIP -cintāmbu- 4. EP devyā 5. ACIDP -anukampā; B -anukamṅpāḥ; E -anukamthām; L -anukampī 6. BP -citta; C -cirtta 7. CD -hetum 8. A guru 9. A nanena; L matena 10. *tib.* omits this verse. 11. A syā; B masyā 12. ACIEPL tantra 13. ABP -vārāhi; E -vārāhi 14. B -nāyikā 15. AE -gātrā; C -gātri; PL -gātrām 16. BL -nātham; CEP -nāthā 17. A -yogasārā; B yosārāt 18. *tib.* omits first two lines of this verse 19. AE -śukranīraye; B -śuklanīlaya; IL -śuklanīlaye; P -śukravilāya 20. AL dharmmasya 21. AE -dhavaram; B -dhalam; L -dhavala 22. AEL omit -buddha- 23. AL devyālaya; P devyāvaram 24. AB sundara 25. L omits 26. CEP saha-jāmala 27. AIL *tib.* omit this verse; its existence in *Pañj.* cannot be attested 28. E omits -vira- 29. B -upagūḍham; CP -upragūḍhaḥ; D -upagūḍhaḥ

kāruṇyanirbhara namāmi tavāṅghripadmam¹ || 32' ||
² [śrimate vajraḍākāya ḍākinīcakravartine |
 pañcajñānatrikāyā³ trāṅyā jagato namaḥ || 33' ||
 yāvato⁴ vajraḍākinyaḥ⁵ chinnaśaṅkalpabandhanāḥ⁶ |
 lokākṛtyā⁷ pravartinyas tāvatībhyo⁸ namas sadā || 34' ||
 śrīheruka mahāvīra viśuddha kulīśeśvara |
 naumita⁹ṁ vajravārāhī mahārāgānurāgīnī¹⁰ || 35' ||
¹¹ avikalpitasamkalpa apratiṣṭhitamānasa¹² |
 asmrtyamanasikāra nirālamba namo 'stu te || 36' ||
¹³ utpādabhaṅgarahitāṁ varadehadhārinīm¹⁴ |
 raktaprabhāṁ vijayīnīṅ ca tridhātūrūpiṅīm¹⁵ |
 śrīyoginīguṇagaṇaiḥ¹⁶ samalamkṛtāṅgīm¹⁷ abhyarcayāmi |
 satatāṁ janānī jinānāṁ yathāsukham¹⁸ iti vadet || 37' ||
 tribhir gāthenā¹⁹ śaṁstutya²⁰ yathāsukhaṅ ca praṅāmayet |
 yathāsukham²¹ manotsāham²² kilikīlimahotsavam²³ || 32 ||
 nānākusumārcaṅam²⁴ deham²⁵ sragmālāvibhūṣitam |
 madirotsavasānandaṁ²⁶ vajragītaṅ tu pūritam²⁷ || 33 ||

1. BP -aghrīm padmaṅ; C -aghripadmaṅ 2. AIL *tib.* omit following three verses 3. BEP -kāṅyā 4. BCDP yāvanto; E yāvato 5. B -ḍākinīḥ; E -ḍākīnya 6. B -bandanā; C -bandhanāḥ ṛṅṅatā; E -bandanāḥ; P -barṅṅatā; 7. B lokākṛtye; C lokākītye; DEP lokākṛtya 8. BD tāvatībhyo; E tāvarttis tāvatībhyo 9. CP -herukaṁ 10. B -vira; CE -viram; DP -viram 11. C viśuddham 12. BCP kulīśeśvaraṁ; DE kulīśeśvaraṁ 13. C naumita-; P nomitaṁ 14. P this line nomitaṁ vajravārāgīnī 15. AL *tib.* omit this verse; in CIP this verse comes next to verse 29 16. B avikalpatu-; C advikalpatu-; I adhikalpatu-; P advikalpatu 17. All MSS -mānasaḥ 18. B amanasikāraṁ; C amanasikāre; I -aḥ manasikāras tu 19. ABIPL *tib.* omit this verse 20. C -dhāri; DE -dhāriṁ 21. CD vijayānīḥ; E vijayānāḥ 22. C tridhārupī; D tridhātūrūpīm; E tridhātūrūpīm 23. CDE -ganaiḥ 24. C samalamkṛtāṅgīm; D samalamkṛtāṅgīm; E samalamkṛtātām 25. C yāsukham 26. L madhyena 27. A śaṁstutya; B śaṁstubhyaḥ; C śaṁstutyem; D stutyaṁ 28. A kilikīli; BD kilikīli-; CP kilakīli-; E kilikīlā- 29. ABIP -mahotsaḥam; C -mahotsrahaṁ; L omits this *pāda* 30. C gregdāmālā-; D śragdāmāmālā-; I śragmālādi- 31. AI -utsavam ānandaṁ

nartayet¹ paramānandaṃ mudrāmantreṇa nāṭayet² |
 pīṭhāṅkitapade³ nṛtyaṃ paṭahair⁴ ḍamarunāditam⁵ || 34 ||
 ḍhakkahuḍukkādibhir ghoṣair⁶ nānāvādyamanoharaiḥ⁷ |
 śriherukasamo viro vāmāc ca varayoginī || 35 ||
 tataḥ paścād gaṇādhyakṣaṃ¹⁰ dātāraṃ¹¹ śubhacintitam |
 yoginīyogī saṃmilya āsāṣyaṃ dāpayet kṣaṇe¹² || 36 ||
 sukhasampattisampanna ārogyaḥ śubhacetasaḥ¹³ |
 kāmamokṣādīsaṃprāptaḥ¹⁴ siddhir¹⁵ bhavati sampadaḥ¹⁶ || 37 ||
 spharaṇamaṇḍalākāraṃ¹⁷ saṃhārya vidhinoditam |
 utsrṣṭabali¹⁹ saṃhārya bhūtam²⁰ ucchuṣma dāpayet || 38 ||
 pīṭhakṣetranivāsinyaḥ²¹ kṛtvā tivrakṛpāṃ²² mayi |
yoginīgaṇaṃ pṛcchet saṃtoṣitam |
 āgatāsarvavīrāṇāṃ²³ gacchatān ca mahāsukham²⁴ || 39 ||
 iti samayasamketavidhipaṭalo 'ṣṭamaḥ || ||

IX. Chomāpīṭhasaṅketabhūminirdeśa-paṭala

athātaḥ saṃkṣepato vakṣye vāmahastan tu cchomakam |
 yena vijñāyate yogī śīghraṃ siddhiḥ prajāyate || 1 ||
 ekāṅgulim darśayed yas tu dvābhyāṃ susvāgato²⁵ bhavet |
 kṣemamudrāṃ²⁶ vijāniyād²⁷ vāmāṅguṣṭhaṃ²⁸ nipīḍayet²⁹ || 2 ||

1. All MSS exc. B nṛtyayet; B nṛtyeyet 2. AI nāṭyate; B nātryate; CPL nādyate; D nāṭyataḥ; E nāṭyateḥ 3. IDL -padair 4. AL paṭahai; B patahe; CP paṭahe 5. BP -nāditā 6. AL ghoṣai; BC nirghoṣeḥ; DP nirghoṣaiḥ; E nirghoṣe; I nirghoṣer 7. BC -manohareḥ; E -manoharaḥ 8. ABIDEPL vira; C viraṃ 9. A māva ca 10. A gaṇādhyakṣau 11. A taraṃ; B dātāva; C IEPL dātāra 12. C dāpayed varaṃ; D dāpayed varā 13. AIL -cetasā 14. ABC siddhi 15. A vindati; C vaṇḍati; L bhavatu 16. BIDEPL sampadaṃ; C sampada 17. DL sphalaṇaṃ 18. ABIE -maṇḍalākālaṃ 19. ABL -balin 20. All MSS bhūta 21. BIPL -vāsini; CDE -vāsinya 22. This *pāda* appears only in A 23. A āgatāvīravīriṇyo 24. All MSS exc. A -sukhāt 25. BC DP svasvāgato 26. ABIE kṣamamudrāṃ; L kṣamamudri 27. E vijāniyāta; P vijāyād; L vijāniyā 28. BEPL -aṅguṣṭha; C -aṅguṣṭha; D -aṅguṣṭhā; I -aṅguṣṭan 29. L nivārayet

anāmikām tu yo dadyād dadyāt tasya¹ kaniṣṭhakām |
 madhyamām darśayed yas tu dadyāt tasya pradeśikām² || 3 ||
 anāmikām darśayed yas tu grīvām tasya pradarśayet³ |
 paṭisaṁ⁴ darśayed yas tu trisūlaṁ tasya darśayet || 4 ||
 stanam⁵ darśayed yas tu sīmām tasya pradarśayet |
 mediniṁ darśayed yas tu cakram tasya pradarśayet || 5 ||
 bhṛkūṭim⁷ darśayed yas tu śikhām tasya tu darśayet |
 lalāṭam⁸ darśayed yas tu krīḍate kandukena tu || 6 ||
 vāmena yāti yā nārī ḍākinī¹⁰ vāmataḥ sadā¹¹ |
 vāmahastaprabhāṣī¹² ca vāmaṁ dr̥ṣṭvāvalokinī¹³ || 7 ||
 strīṇām hr̥ṣṭaprabhāṣī¹⁴ ca samayī¹⁵ sa vidhiyate |
 strīṇām prārthitaṁ kuryāt kulabījaih¹⁶ prabhāṣate¹⁷ || 8 ||
 kulakriyām²⁰ na tyajati²¹ japati²² svakulavidyām²³ vidyā²⁴
 saṁlikhyate²⁵ sadā²⁶ |
 śiraḥkaṇḍūyaṇam²⁷ kuryāt svaśiro²⁸ vāmapāṇinā²⁹ |
 svavidyāsmaraṇam³¹ tasya sādhakaviṣaye hitaḥ³² || 9 ||
 gaṇḍe cibuke vāpi nāsikāyām³³ kṛtāṅgulih |

1. L madhyamā syāt 2. A pradeśikām; C praveśikām; D praveśitām; IE pradarśikām; P pradeśitām; L pradeśarka 3. A padarsayet 4. AD pratisaṁ; BEP paṭan; C paṭaśam; I lalāṭan; L saṁpuṭi 5. C stambhanam; D stambhanam 6. sīmāntam 7. A bhṛkūṭi; B bhṛkūṭin; DL bhṛkūṭin; E bhṛkūṭin 8. A lalāṭa 9. B nandute tu; C kardukena tuṁ; DP nandukena tuṁ; I nandakena tu; E kaṇḍakena tu; L kendutena tu 10. ABCDEP ḍākinīyā; I ḍākinīyā; L ḍākinīyā 11. B only ḍākinīyā for this *pāda* 12. B vāmahaste 13. AIE -prabhāṣī ca; B prahāmi ca; C prabhāṣām ca; P -prabhā; L -prabhāṁsi ca 14. ABIPL -prabhāṣī; E -prabhāṣī 15. A samayī; I samayo 16. All MSS exc. L so; L sā 17. D strīṇān ca 18. A pāthitam 19. A prabhāṣate; B prabhāṣya; IL prajāyate; P prabhāṣyate 20. BCIP -kriyā; DE -kriyā 21. A omits 22. L omits 23. B kulavidyā; CP svakulam vidyām; D svakulam vidyate; I svakulam mvidyā; E svakulam vidyā; L svakulabījām 24. All MSS omit 25. D omits 26. A omits; BIL yadā; P padā 27. A śiliḥ-; BDF śira-; CE śila-; L śilo- 28. A -kuṇḍūyaṇam; B -kaṇṭhayaṇa; C -kaṇḍūyaṇa; IP -kaṇḍūyaṇam; E kuṇḍūyaṇam 29. B svaśile; C styāśira; DL svaśiram; I svasiram; E svasiram; P svaśira 30. A māmapāṇinām; BC vānapāṇinām 31. A vyaśaya; B viśaya 32. All MSS exc. L hitā; L sthitā 33. L kṛtāṅjalim

tiryagdr̥ṣṭiḥ¹ sadākāle svavidyān ca nirikṣayet |
 sadbhāvaṃ yānti yoginyaḥ samayinyaḥ² khalu durlabhāḥ³ || 10 ||
 kapālaṃ⁴ paraśuṃ⁵ khaḍgaṃ⁶ dhvajacakran tu cāmaram |
 vajrasaṃkhaṃ⁷ triśūlaṃ ca likhet svagr̥ye⁸ ramet⁹ || 11 ||
 madyamāmsapriyā nityaṃ lajjābhayanāsanī ca yā¹⁰ |
 ḍākinīkulasambhūtāḥ sahaajā¹¹ iti kathyate |
 deśe deśe 'bhijāyante¹² yoginīḥ¹³ sevayet sadā || 12 ||
 pīṭhopapīṭhakṣetropakṣetracchandohopacchandohamelāpakopa-
 melāpakam |
 śmaśānaṃ copāśmaśānaṃ¹⁴ ca jambudvīpe vyavasthitāḥ || 13 ||
 pīṭhaṃ¹⁵ pūrṇagirau khyātāṃ¹⁶ pīṭhaṃ jālaṃdharaṃ tathā |
 oḍiyānaṃ tathā pīṭhaṃ pīṭham arbudam eva ca || 14 ||
 godāvary upapīṭhaṃ¹⁷ syāt tathā rāmeśvarā¹⁸ dvayam¹⁹ |
 devikoṭābhīdhānaṃ ca mālavaṃ copapīṭhakam || 15 ||
 kāmarūpaṃ²⁰ dvayaṃ kṣetram oḍrakṣetrābhīdhānakam²¹ |
 triśakuny upakṣetraṃ²² syāt kosalaś²³ copakṣetrakam²⁴ || 16 ||
 kaliṅgalaṃpākayoś ca cchandohaṃ ca tathiva ca |
 kāñcikā²⁶ copacchandohaṃ himālaya viśeṣataḥ || 17 ||

1. BCIEPL -dr̥ṣṭi; D -dr̥ṣṭhi 2. A sayinyaḥ; B samayinye; CP samayinya; I saṅgayinya 3. A dullabhāḥ; B durllabhā; C durlabho; L dullabhaḥ 4. BEPL kapāla- 5. BCEL paraśu; I parśu 6. C khaḍga; P kha; L khadvāṅga 7. B -saṃkha; CP -śaṃkha; DIL -śaṃkha; E -śakha 8. C likhitan tu svagr̥he; I likhitan tu gr̥he; D likhet tan tu gr̥he 9. E rameta; L ramet tathā 10. B -nāsano ca; C -nāsini ce yā; ID -vināśini; E -vināśini; P -nāsani ca yā; L -nāśini bhayā 11. B sajjam; CIDEPL sahajam 12. A bhijānyante; B bhijāyate; CIDE hi jāyante; PL bhijāyante 13. A yoginā; B yoginī; CI yoginīnaṃ; D yoginā; E yoginī; P yoginīm; L yogināṃ 14. ID śmaśānopaśmaśānaṃ 15. BIL pīṭha 16. APL khyātā; B śyātā 17. A upapīṭha; BCIDPL upapīṭha 18. ID rāmeśvarāṃ 19. C hr̥dayāṃ; I jyayāṃ; P hryāṃ 20. ABP kāmarūpā; L kāmarūpī 21. A otrābhīdhānakam; B eḍvidhānakam; C odvākṣetrābhīdhānakam kama; I oṭryākṣetrābhīdhānakam; D oḍrakṣetrābhīdhānakam; E kṣetram oḍrābhīdhānakam; P odvrābhīdhānakam; L kṣetram oḍḍābhīdhānakam 22. BCEP triśakuni; ID triśakunir 23. A upakṣetra; BPL opakṣetra; C ukṣatre 24. A kośalaṃ; BCIP kośalā; D kośalāṃ; E kośalom 25. A cchandohaś 26. B kaścītāṃ; C kāñcikoṃ; DEP kāñcikaṃ; L kāñcikaṃ

pretādhivāsini melā¹ ḡḥadevatam² eva ca |
 saurāṣṭre suvarṇadvīpe ca upamelāpakadvayam || 18 ||
 śmaśānaṃ pāṭalīputraṃ³ śmaśānaṃ⁴ sindhum eva ca |
 marukulatādvayasthānaṃ⁵ upaśmaśāna⁶ kathyate || 19 ||
 bāhyapiṭhan⁹ tathā khyātam adhyātmaṃ deham ucyate |
 svadehe nāḍikārūpaṃ¹⁰ piṭhanāmeti kīrtitam¹¹ || 20 ||
 tadrūpaṃ devatākāraṃ¹² tenādhyātmavyavasthitiḥ |
 tena tatpiṇḍamayaṃ¹³ dehaṃ sarvabuddhasamo hy asau || 21 ||
 piṭhaṃ¹⁴ pramuditā bhūmir upapiṭhaṃ¹⁵ vimalā tathā |
 kṣetraṃ prabhākarī bhūmir arciṣmaty upakṣetrakam¹⁶ || 22 ||
 chandoho 'bhimukhī jñeyopacchandohaḥ sudurjayā |
 dūraṅgameti melā syād acalākhyopamelakam || 23 ||
 śmaśānaṃ¹⁸ sādhumatī¹⁹ caiva dharmameghopaśmaśānakam |
 bhūmipiṭhādīsaṃśuddhiṃ²⁰ kathayāmi yathākramam || 24 ||
 piṭhopapiṭhasevanān²¹ nirmalo bhavati mānavaḥ |
 bhramaṇa²² nimittaṃ saṃlakṣya²³ nirvikalpena dhīmatāḥ²⁴ || 25 ||
 nānārūpavirūpiṇyāḥ²⁵ ghorāṭṭahāsa lakṣayēt |
 svādhidaivatayogena²⁶ hūṃkāranādanāditam²⁷ || 26 ||
 simhavad vicared²⁸ yogī²⁹ sarvaśaṅkāvivarjitaḥ |

1. A melāyo; All MSS exc. A melāyām 2. CID ḡḥadevatām 3. B pāṭarīputraṃ; CP pāṭalīputraṃ; AI pāṭalīputraṃ; L pāṭalīputre 4. A sindhūm; E sindhūm 5. I merukurutā- 6. AI -dvayam; C -dvaye; L -dvayo 7. BCID -sthāne; EP -sthāna; L omits 8. BL upaśmaśānaṃ 9. A -piṭha 10. E omits following two and a half lines 11. BC kirttitā; IDP kirttitā; L kirttitāḥ 12. A -sthitīḥ; B -sthitā; CIDP -sthitī 13. BEL sarvabuddhasamā; I sambuddhasamayo; D sambuddhasamayo; P sarvabuddhasamau 14. AIL piṭha 15. ABCIP -piṭha 16. ABCI upakṣetrakam; P upakṣetram 17. A jñāyā-; B jñāyo; P jñāyā- 18. BCP śmaśānā 19. AE sādhumatī 20. All MSS exc. AL -śuddhi 21. CDPL mānava 22. A bhramaṇan; B bhramatān; C bhramenā; ID bhramanā; P bhramamā; L kramanā 23. A sarakṣs; B samrakṣa; L samrakṣya 24. I dhimatā; E dhīmatā; L dhimatān 25. A -virūpiṇyo; I virūpiṇyoḥ; D -virūpiṇyāḥ; E -virūpiṇyā; L -virūpiṇyā 26. CEPL -devatayogena; ID -devatayogena 27. B hūṃkāranāditam; L hūṃkāraṇ ca nāditam 28. B viravad 29. BC yogi

darśanam¹ sparśanam prāpya śighram² siddhiḥ² prajāyate || 27 ||
 iti cchomāpīṭhasaṅketabhūminirdeśapaṭalo navamaḥ || ||

X. Karmaprasarodayo nāma paṭala

athātaḥ sampravakṣyāmi śāntikādiprayogataḥ |
 yena³ likhitamātreṇa sādha⁴kaḥ siddhim āpnute⁴ || 1 ||
 kuṅkumaiś candanair miśram⁵ likhec⁶ chuklatithau yadā |
 ṣaḍaracakram⁷ ālikhya saptākṣaramantrayojitam || 2 ||
 bāhye vajrāvaliveṣṭam⁸ madhye nāma⁹vidarbhitaṁ |
 netre¹⁰ śucikarpaṭe vā atha vā¹¹ śarāvasaṁpuṭe || 3 ||
 likhed¹² gopitaṁ karma śuklasūtreṇa¹³ veṣṭayet |
 pūrvābhimukhaḥ sitavarṇam¹⁴ sitapuṣpeṇa¹⁵ arcayet¹⁶ || 4 ||
 purataś¹⁷ candramaṇḍalopariṣṭham¹⁸ sādhyam¹⁸ dṛṣṭvā |
 sitakalaśaiś candrāmṛtodakaparipūritair¹⁹ abhiśiñcayet²⁰ || 5 ||
 japet saptākṣaram²¹ mantram²² trisaṁdhyam²³ aviśaṅkitaṁ |
 śāntisvastyayanam²¹ kṣemaṁ²² ca dīrghāyur²³ bhavati kṣaṇāt²⁴ || 6 ||
 jvare²⁵ gare viṣe²⁶ damśe vāmahasteṣu bhāvayet |

1. A darśa; E darśani 2. BCDP siddhiḥ; I siddhin; L siddhi 3. AE vijñāta-
 4. B āpnuyāt; CPL avāpyate; D prāpyate; IE āpyate 5. B kuṅkumena
 miśram for this *pāda* 6. AC likhet śukra-; B likhe śukra-; P likhat śukla-;
 L likhet śuklais 7. A khadāra-; B ṣaḍā-; CIDEP ṣaḍāra-; L khadāra- 8. A
 -veṣṭa; B -vyeṣṭe; C -veṣṭrā; DE -veṣṭā; I -veṣṭya; P -veṣṭhrā; L -veṣṭhā
 9. A -vidabhitam; B -vidambhitam; IE -vidarbhitā; L -vidarbhita 10. BCP
 netra-; ID padr-; E tatre; L nyetra- 11. AE vā 'thavā; ID vāpi athavā; P
 vā avā; L vā 12. A gopita 13. BL veṣṭhayet; E vevaṣṭayet 14. A śitavarṇ-
 ṇaḥ; BEP sitavarṇa; L sitavarṇan 15. A -puṣpenaḥ; E -puṣpaṇa- 16. A
 rāccayet; B raccayet; CP rarcayet; E -arccaye 17. Following four lines
 come after verse 8 in IPL 18. A -maṇḍalopariṣṭam; BCIDE -maṇḍalopaviṣṭam;
 P -malopaviṣṭam; L -maṇḍalopadiṣṭam 19. ID -dakair; P -dakāni; L -dakam
 20. A -paritair; B -vipūritair; C -vipūrater; I -pūritena-; D -vipūritena-; P
 -pūratair; L -vipūritai 21. A -svastyana; BPL -svastyāṅ ca; CE -svastyam ca
 22. A śkamaṅ ca; B cchamāṅ ca; C nam vakṣema; I kṣamaṅ; D kṣemaṅ;
 PL omit 23. A dīghāyu; BC dirghāyu; P dirghayu 24. B tatksṣanam; C
 tatksṣaṅam; I kṣaṅā; P tkṣaṅam; L tatksṣaṅajaye 25. A jvale; L jvara 26. C
 daṣṭe; ID dramṣṭre; E demśeṣṭra; P daṣe

candanaīś ca likhec cakram puṣpādhūpāś tu pūjayet || 7 ||
 balyudakam tathāgnin tu tadmadye dhāvayet tataḥ |
 dūrvāmāyūrapicchan tu kuśodakan tu viśeṣataḥ || 8 ||
 pūrvābhīmukhaṁ sādhyam yojayed vicakṣaṇaḥ |
 eṣa mantravaraḥ śreṣṭhaḥ śāntikādividhikramaḥ || 9 ||
 kuṅkumaiḥ sugandhasanmīśraiḥ pauṣṭikāṅ cakram ālikhet¹⁰ |
 śarāvadvaye saṁlikhya svāhākāreṇa vidarbhayet || 10 ||
 pītasūtreṇa saṁveṣṭam ghṛtamadhumadhya prakṣipet |
 uttarābhīmukhas trisaṁdhyam tu pītavarṇam vibhāvayet || 11 ||
 pītamaṇḍalacandrastham sādhyam dr̥ṣṭvā vicakṣaṇaḥ |
 pītavarṇāmṛtaiḥ siñcet pītapuṣpeṇa cārcayet || 12 ||
 uccaret pauṣṭicittena nirvikalpena cetasā |
 amukasya pauṣṭikam²² kuru svāhā vaṣaḍmantreṇa vidarbhayet ||13||
 dhanadhānyasamṛddhiś ca śrīlakṣmīsamaḡamaḥ |
 etatkarmaprayogena puṣṭir bhavati nānyathā || 14 ||
 raktacandanālaktābhyām anāmikārakta mīśrayet |
 karpaṭe bhūrjapatre vā dvayacakran tu samālikhet || 15 ||

1. A puṣpam; C puṣpe 2. ID pra- 3. A tathāgnau tu; BCE tathāgni; ID tathā 'gni ca; P tathā 'gni; L tathāgnin 4. A jāhneyet; B yuhūyatu; C jāhveyet; DL jāpayet; I jādvaya; E juhuyet; P jādbhayet 5. AP yojad; B sajayojayet; ID yojayet tad; E yojayad; L yojayec ca 6. B mantravara; C mantrabalam; IDEP mantravara- 7. BPE śreṣṭa; CID śreṣṭam; L evam astu varaśreṣṭo for this *pāda* 8. BEPL sugandhi- 9. BCEP -sanmīśram; ID -saṁmīśram; L -saṁmīśram 10. B ca samālikhet; CPL cakram tu mālikhet; ID cakram samālikhet 11. BL -dvaya 12. A saṁlekhyā; C likhyaṁ; DP likhya; E lekhe 13. A vidarbhayet; P vidarbhyayet; L vivarjjayet 14. A saṁveṣṭa; BIDL veṣṭayet; C veṣṭaye; P veyeta 15. All MSS exc. AB -madhye 16. All MSS exc. AC prakṣipya 17. BCIDE -mukhaṁ; PL -mukha 18. A trisaṁdhyam 19. ABP -varṇa; L -vastum 20. L omits following two lines 21. A syañcet; BE siñca; CP siñcat 22. BCP pauṣṭim; I paustim; E pauṣṭim; L pauṣṭi 23. BC -lakṣmī ca; ID -lakṣmīś ca; E -lakṣmīś ca 24. A -samāgataḥ; BEP -samāgamam; C -samāgagamam; L -vāsanāgamam 25. BCP pauṣṭi; IDE pauṣṭikam; L pauṣṭir 26. B -candreṇa alaktena; C -caṁdraṇenāraktakena; I -candanāraktakena; D -candanāraktakena; E -candanenālaktakena; P -candreṇa alaktena; L -candranaraktakena 27. A -raktam 28. I dvayacakram; D dhaya-cakram; L dvayam mantra

āmaśarāvā¹ saṁcintya² hoḥkāreṇa vidarbhayet |
 raktasūtreṇa veṣṭayitvā raktapuṣpeṇārcayet³ || 16 ||
 ghṛtamadhumadhye sthāpya⁴ paścimābhimukhaṁ raktavarṇaṁ
 vibhāvayet |
 raktamaṇḍalamadhyasthaṁ sādhyāṁ raktaṁ vicintayet⁵ || 17 ||
 japed mantram avicchinnāṁ saptākṣara⁶ sadoditam⁷ |
 vihvalībhūtaṁ⁸ pādayoḥ patitaṁ⁹ sidhyate ca vicintayet || 18 ||
 yadā vaśaṁ¹⁰ nāgacchati ghṛtamadhurahiṭaṁ tam eva yantraṁ¹²
 khadirāṅgāraisa¹³ tāpayet¹⁴ |
 durbhagaḥ¹⁵ subhago bhavati yasya kasya cin nānyathā || 19 ||
 śmaśānacelake rajasvalākarpate¹⁶ vā lākṣārasasamanvitam |
 cakradvayam¹⁷ abhilikhya¹⁸ jaḥ hrīm̃kāreṇa¹⁹ vidarbhayet²⁰ || 20 ||
 śarāvāṁ²¹ strikapālaṁ²² vā likhec cakraṁ²³ sā sidhyati²⁴ |
 raktasūtreṇa veṣṭayitvā raktapuṣpair²⁵ arcayet |
 sādhyasya²⁶ hṛdayam²⁷ aṅkuśair²⁸ viddhvā²⁹ gale pāśena bandhayet || 21 ||
 yasya³⁰ cintitasādhyān³¹ nāgacchati kadā cana |
 khadirakāṣṭhāgninā³² tāpayed yantranigraham³³ || 22 ||

1. A āmesarāve; B sañcintyaṁ; B sañcitye; C -puṣpaina rarcayet; I -puṣpābhir arccayet; D -puṣpebhir arccayet; E -puṣpeṇa arccayet; P -puṣpair arccayet; L -dṛṣṭaur arccayed vā; 4. A saṁsthāpya; 5. ID vibhāvayet; 6. ABDL saptākṣaraṁ; 7. B yathoditaṁ; 8. All MSS exc. A -bhūta; 9. BDP patati; 10. A gacchati; I āgacchati; 11. B omits; 12. AP mantra; B yatra; C yantra; L mantram; 13. B khadirāṅgāre; CE khadirāṅgare; D khadirāṅgare; I khadirāṅgale; L khadirāṅgai; 14. CIDL sthāpayet; E sthāpayeta; 15. B durbhago; C dubbhago; D durbhago; IEP durbhagā; 16. B rajasvarā-; CID rajasvarā-; E rajasvalā-; P rajasvabhā-; L vajrasatvā-; 17. BCP dvayacakra-; ID dvayavajram; E dvayacakraṁ; L dvayacakraṁ; 18. L samalikhya; 19. APL -kāraṁ; B -kāra; E -kārer; 20. A vidabhayet; B dyidabhavet; 21. A sarāṁva; BEP sarāva; C śarāva; 22. ID trikapālaṁ; E strikapālaṁ; 23. AL cakra; 24. L omits; 25. BL -puṣpeṇa; E -puṣpaṇa; 26. AL hṛdayem; I hṛyem; 27. A akuśai; B aṅkurai; C aṅkuśau; IE aṅkuśai; L antram; 28. ABCD vidhvā; I vidhyāgrī; EL vidhyo; P vvidhvā; 29. BCDEPL galake; I galaka; 30. L vicintya; 31. ID -sādhyān tu; P -syadhyan; L saṁdhyān; 32. BE -gnin; CID -gnau; P -gnin; L -gni; 33. ID nigrahe; L vighraṁ

tena tatkṣaṇamātreṇa amukākaraṣaya¹ hriḥ jaḥkāreṇa²
 sādhyā-m-ākṛṣṭiḥ³ pādākaraṣaṇam uttamam || 23 ||
 athānyatamaṁ vakṣye stambhanavidhim uttamam |
 aṣṭāṣṭarekhāḥ samāyojya ūnapaṅcāśa koṣṭhakāḥ⁴ || 24 ||
⁵madhye trayodaśakoṣṭhan tu śūnyaṁ kuryād vicakṣaṇaḥ |
 koṇe koṇe navakoṣṭhe⁶ catuṣkoṇe⁷ vyavasthitiḥ || 25 ||
 catuṣkoṇeṣu⁸ madhye⁹ ca sarveṣu⁹ śūnyakoṣṭhan tu kārayet |
 caturmukhamantra¹⁰ samāyojya¹¹ likhet śmaśānakarpaṭe¹² || 26 ||
¹³haridrāharitālasaṁmiśraṁ dvayacakran tu saṁlikhet |
 sādhyānāma¹⁴ samādāya¹⁵ laṁkāreṇa¹⁶ vidarbhayet || 27 ||
 aṣṭaśṛṅgasumeruṣṭhaṁ¹⁷ śarāvasaṁpuṭikṛtaṁ |
 sumerūpari māhendramaṅḍalamadhyasthaṁ¹⁹ laṁkāraṅkita²¹
 vibhāvayet || 28 ||
 viśvavajreṇāvaṣṭabdhaṁ²² pītasūtreṇa veṣṭayet |
 dvibhujaherukākāram²³ ātmadehaṁ²⁴ vidhāvayet || 29 ||
 dakṣiṇābhimukho yogī pītavarṇaṁ²⁵ vibhāvayet |
²⁶sādhyāṁ²⁷ merumadhyasthaṁ²⁸ meruṅākrānta bhāvayet || 30 ||
²⁹tatopari³⁰ viśvavajreṇākrāntaṁ³¹ paribhāvayet |

1. A amukākaraṣaye; L amukākaraṣayena 2. B -kārai; P -kāraiḥ; L -kāye 3. All MSS exc. E ākrṣṭi; E ākrṣṭhi 4. BEP koṣṭhakān; CID koṣṭakān; L koṣṭhano 5. A adds madhye trayodaśakoṣṭhakāḥ 6. C -koṣṭhaṁ; I -koṣṭāḥ; E -kvaṣṭe; P -koṣṭe 7. B -sthitā; C -sthitī; IDL -sthitāḥ; E -ṣṭhitāḥ 8. AB madhya 9. BCE sarvva- 10. A -mukhaṁ 11. AB mantraṁ; L mantran 12. A yojya; B yojye; L samāyojya 13. L haridraṁ haritāralasaṁpuṭikṛte | for following three lines 14. BIDP sādhyāṁ 15. B nāmantra; CDP nāman tu; I nāmanantu; E nāma tu 16. BCP mādāya; I rādāya; D sādāya; E ādāya 17. B -śṛṅgi-; P -śṛṅgā 18. A sarva-; BEP sarāva- 19. A mahendraṁ 20. A -madhye stha; E -madhyastha; L -madhye sthaṁ 21. AL -ṅkitaṁ; ID -ṅkitam; E -ṅkaṁ; P -kita 22. A -vaṣṭathaṁ; B -pūrvam; C -vapūrvam; I -rapūrvam; D -capūrvam; E -vapūrvva; P -caṣṭatham; L -veṣṭavyaṁ 23. BDE dvibhujam 24. A -deha 25. pīvarṇa; DEL raktavarṇam; C rakraṁ varṇam; I raktavarṇa; 26. L omits following two lines 27. A merumadhye; D sumerumadhye; I sumerumadhyā- 28. A sthitāṁ; BEP -stha 29. CIDE tadupari 30. A -ākrānto-; B -ākrānto; C -ākrānte; ID -ākrāntaṁ ca; E -āk-lānto-; P -ā ... anto- 31. AL parivibhāvayet

svasthānaṃ¹ tat kṛtvā śatrūṇāṃ² mukhastambhanam⁴ |
 stambhayet sarvasainyan tu śatruḥṛdayan tu stambhanam || 31 ||
 oṃ sumbha nisumbha hūṃ hūṃ phaṭ laṃ devadattastambhaya⁵ |
 oṃ gṛhna gṛhna hūṃ hūṃ phaṭ laṃ devadattastambhaya⁶ |
 oṃ gṛhnāpaya gṛhnāpaya hūṃ hūṃ phaṭ laṃ
 devadattastambhaya⁷ |
 oṃ ānaya ho vidyārāja hūṃ hūṃ phaṭ laṃ devadattastambhaya⁸ |
 tathaiva pūrvakrameṇa⁹ likhec cakram suniścayāt¹⁰ |
 arcayet pītapuṣpeṇa vākstambhanam uttamam || 32 ||
 cakradvayam abhīlikhya¹¹ śmaśānakarpaṭe sadā |
 sādhyānāmavidarbheṇa vāmkāramukhabandhanam || 33 ||
 sādhyam eḍāḥṛdaye¹³ praveśayitvā vicintayet |
 māhendramaṇḍalamadhye¹⁵ karaṇḍavat saṃpuṭīkṛtam |
 japed mantram avicchinnam mūkībhavati niścitam || 34 ||
 athānyatamaṃ vakṣye māraṇam¹⁹ vidhi niścitam²⁰ |
 rājikālavaṇam kaṭutailam nimbapatram viṣan tathā || 35 ||
 dhūstūracitāṅgāram²¹ svatarjanikāraktena vā |
 etad vastu masīm²³ kṛtvā dakṣiṇābhīmikhayogataḥ || 36 ||
 kākapakṣasya lekhanyā²⁴ cakradvaya²⁵ samālikhet |

1. A -sthāne; B -svāna; ID -samsthānam; L -sthāne ca 2. ID śatror 3. ID mukham 4. B -badhana; CID stambhayet 5. B adds laḥ; ACD add laṃ 6. AIDE add laṃ; B adds laḥ 7. AIDE add laṃ; B adds laḥ 8. AIDE add laṃ; B adds laḥ 9. ABP -karmmeṇa; C -karmmaṇa; L -karmmaṇā 10. B suniścayaḥ; C sunicayaṃ; ID suniścayaṃ E suniścayat; PL suniścayā 11. L samālikhya 12. ADEL -kāram 13. ACP sādhyam eṣa; B sādhyanaṃ; I sāmukheṣu; D sādhyamukheṣu; E sādhyamyekha; L sodhyameva 14. ABCE -ḥṛdaya; ID -ḥṛdayeṣu 15. A māhendram 16. ACEP -maṇḍalam; B -maṇḍalārm- 17. AB -madhya 18. Folios disordered in E; folio 29. beginning here should come after folio 31. One folio is missing here 19. L māraṇa- 20. BPL niścayā 21. A dhūtura-; B dhūśatura-; ID dhūrtturaṃ ca; P dhumbhūra-; L dhūttūra- 22. A -citāṅgāra sva-; B -cittāṅgāraś ca; P -cittāṅgāra sva-; L -citāṅgāraś ca 23. BIDPL masīm; C masiṃ 24. B lekhyanyām; L lekhyasya 25. ACIDL -dvayam

sādhyanāma tato gr̥hya hūmkāreṇa vidarbhayet || 37 ||

krodhaghoranādena pratyālīḍhapadena vā |

sūryamaṇḍalamadhyasthaṁ kalpāgnīva vibhāvayet |

nīlavikaṭakarālāsyam hūmkāraṅṭhapūritam || 38 ||

cintayet kaṭhallabhūmiṁ ca śmaśānāṅgāramadhyataḥ |

etadbhūmyādisamsthāne sādhyam dṛṣṭvā vicakṣaṇaḥ || 39 ||

malinaṁ jirṇavastran tu durbalaṁ ca vicintayet |

sarvāṅgamūrdhni hṛdayam bāhuṁ ca mantram vidhvā cintayet

|| 40 ||

sādhyadehasthitān devān svadehe tu praveśayet |

śūnyagr̥ham iva dṛṣṭvā mārāṇān ca vicintayet || 41 ||

sphārayet krodhasaṅghātān nānāśastrāyudhakarān |

khaṇḍakhaṇḍam sadā kṛtvā bhakṣayanti pibanti ca |

medamajjavasāmāmsam pibanti rudhiraṁ eva ca || 42 ||

khaḍgadaṇḍamuśalāś ca kuṭhāracakramudgaraiḥ |

tāḍayec chedayet sādhyam śatadhā cchidyamānakam || 43 ||

kākolūkagr̥dhrāś ca śṛgālarākṣasaḍākinī |

teṣām kruddhamānena bhakṣayanti pibanti ca || 44 ||

1. I kordhyena; D kroḍhena 2. AID -madhye; L -dhye 3. C -stha 4. A kalpānaiva; C kakalpāgnivad; BPL kalpāgnivad; I kalpāgnīva 5. I nīram; L nīlān 6. CID -kāram 7. B kaṅṭhalya-; C kaṅṭhalaṁ; ID kaṅṭhale; PL kaṅṭhalya- 8. BPL -bhūmyān; CID -bhūmyān 9. B dūrvaraṅ; P durbaṅ 10. A vākyān; BPL bāhyaś; C vā hṛdayam vāhyaṅ; ID vā 11. ID omit 12. AB vidhvā; CP vidhvāc; ID vidhyā; L vidyā 13. ID vicintayet 14. BCIDL -sthītā; P -sthīto 15. All MSS exc. A devā 16. A devān he-; BL svadeha; svadehe; I svadeham; D svadehen; P svadevā svadehe 17. A mārān 18. B -saṅghān; C -saghānām; ID -saṅghānām; PL -saṅghāna 19. B khaṇḍam; L yaṇḍam 20. B mahā 21. B bhakṣayanto; CD bhakṣayanto; I bhakṣayanto; P bhakṣayantā; L bhakṣayantaḥ 22. BIDP -mānsa; CL -mānsa 23. AC pibanta; BP pibantaṁ 24. B -mukhalaṅ; C -mukhalaṁ; I -musaraṅ; D -muśaraṅ; P -muśalaṅ; L -muśalaṁ 25. I chedayat; P chedat 26. ID kākolūkaś ca 27. AI gr̥dhrāś; D gr̥dhrāś 28. C -māneṇa; D -mānasena

mantram¹ jāpayaṁ² satataṁ hūṁ phaṭkāravidarbhitaṁ |
 mārayec chatrusaṁghātāṁ³ ratnatrayāpakāriṇāṁ⁴ || 45 ||
 aho hi māraṇāṁ⁶ karma māraṇāṁ na ca māraṇam |
 vikalpamātrasaṁsāraṁ⁷ tathatābodhamānasam || 46 ||
 tathaiva cakradvayaṁ likhet phaṭkāreṇa vidarbhitaṁ |
 sādhyānāma samādāya⁸ likhed mantreṇa⁸ yojitaṁ || 47 ||
 aśvamahiṣasamārūḍhau⁹ sādhyau¹⁰ dṛṣṭvā samālikhet |
 kapālasaṁpuṭe sthāpya¹¹ nilasūtrena veṣṭayet || 48 ||
 madhyāhne krūracittena¹¹ rātrau tasya viśeṣataḥ |
 pracaṇḍe¹² catuṣpathe śmaśāne ghoramadhyataḥ || 49 ||
 nikhanya¹³ sthāpayed gopyam arcayed vidhipūrvakam |
 aśvamahiṣayor¹⁴ yuddhau¹⁵ vidveṣaṁ kuru¹⁶ tatkaṣaṇe¹⁷ || 50 ||
 krodhāt¹⁸ krodhau bhayapakṣau yuddhau kṛtvā mahātmanā |
 anyonyaṁ¹⁹ kalahaṁ kṛtvā vidveṣaṁ bhavati nānyathā || 51 ||
 tenaive vidhinālikhya hūṁ phaṭkāravidarbhitaṁ |
 sādhye²¹ mantram²² samāyojya likhet śmaśānakarpaṭe || 52 ||
 kapālasaṁpuṭe sthāpya²³ kṛṣṇasūtrena veṣṭayet |
 citisthāne²⁴ nikhanyasya²⁵ bhāvayed dherukākṛtim²⁷ || 53 ||
 purato vāyumadhyasthaṁ²⁸ yaṁkāraṁ dhanurākṛtim²⁹ |

1. BIDP mantram ca; CL mantram ca 2. BPL jāpayet; CD japet; I jopen
 3. A -saṁghātānān; BIDPL -saṁghānām; C -saṁghānā; and folio 30 of E
 begins here; nā ratna-; see 34 f. n. 18 4. BCIDEL -trayopa-; P -trayoppa-
 5. C -cāriṇām; I -kāriṇām; D -kāriṇām; L -kāriṇā 6. CD karmam; I kar-
 mam 7. ABP -saṁsāra; C -saṁsāraṁ; E -saṁsāre 8. CID mantrasu; E
 mantraṇa 9. CIDP -rūḍho 10. B sādhyā; C sādhyai; DEP sādhyo; IL
 sādhyam 11. A krūracirtana; E kurecitam nam 12. B pracandre; CEPL
 pracaṇḍa-; ID pracaṇḍena 13. A niṣanyāt; BP likhanyā; C nikhyanām; ID
 niṣanya 7. ABP -saṁsāra; L likhamnyāt 14. ABIEP -mahīṣayo; C -mahīṣayo 15.
 CI yuddho 16. CE kurute; ID kuruta 17. CID kṣaṇe; E keṣe 18. A krodhā;
 BPL kroddho 19. I anyonyaṁ karppaṭe || for following three lines 20. DL
 -kāraṁ 21. BCDPL sādhyā 22. All MSS exc. A mantra 23. A sthāpye 24.
 A likhanyāsau; B likhanyesyā; L likhanyasya 25. C bhāvayeta; E bhāvaya
 26. C veruṇakā-; ID varuṇā-; L dharukā- 27. All Mss exc. A -kṛtau 28. ADL
 -madhye stham 29. C dhānvākṛtim; P vānvākṛtim; L dhānvākṛtim

uṣṭrasthaṁ¹ nīlavarnaṅ ca dakṣiṇadiśi preritam || 54 ||
 nīyantaṁ krodhasaṁghena bhūmnonmattaṅ² ca kārayet |
 japed mantram avicchinnaṁ hūṁ phatkārayojitam |
 yasya kasya kṛte karma uccāṭayati tatkaṣaṅāt || 55 ||
 kruddho yāmyānana³ yogī svaraktacitibhasmanā |
 viṣalavaṇakaṭutailonmattakadalavāriṇā⁴ || 56 ||
 rājikāsama saṁyojya śmaśānacelake tathā |
 cakradvayaṁ⁵ kramād eva likhed vidhipūritam || 57 ||
 māraṇe yamadehasthaṁ vidveṣe mahiṣāśvayoḥ |
 prerāṇe⁶ coṣṭradehasthaṁ śāntike candramaṇḍalam || 58 ||
 nārīṇāṁ⁷ hṛdaye⁸ vaśye⁹ pauṣṭike gajapṛṣṭhataḥ |
 mūke¹⁰ meṣadehasthaṁ stambhane merumadhyataḥ |
 ākarṣaṇe śarabhasiṁhastham evaṁ karmeṣu lakṣayet || 59 ||
 etatkarma vinā¹¹ karma¹² sādhyate¹³ naiva sidhyati¹⁴ |
 gurūpadeśaṁ¹⁵ vinā karma niṣphalaṁ bhavati sūnyavat || 60 ||
 iti karmaprasarodayo nāma paṭalo¹⁶ daśamaḥ || ||

XIII. Śriherukodayanirdeśa-paṭala

athānyatamaṁ vakṣye devatāmaṇḍalodayam |

1. A uṣṭasthaṁ; C draṁṣṭvastha; I daṁstroṣṭha; D daṁṣṭroṣṭhaṁ; E draṣṭrā-
 sthaṁ; L uttaṣṭha 2. A bhmano-; B bhramano-; C bhramanno-; I bhman-
 to-; D bhramanto-; E mantramanno-; P bhramanā-; L bhmano- 3. A yān-
 yānanau; E yomvānanā; P yāmyāna 4. A svaraktati-; ID svaraktaciti-; L
 svaraktāciti- 5. A -nmattakavāriṇā; B -padukadalavālinā; E -nmattakadala-
 vālinā 6. BP dvayacakra; C dvayacakrakramā; IDE dvayacakram; L dvayaca
 7. B ceṣṭi-; C conta-; ID cānta-; E ceṣṭi- 8. A nālinām; E nārinām 9. AB
 hṛdaya 10. AEL vaśya; B vasya; C vaśce 11. B mukta; C mṛke; I mutake;
 D mṛtake; EL muke 12. ACIDEL sarabha- 13. A karmmaḥ 14. A sādhyete;
 BP sādhyatu; L sādhyantu 15. All MSS exc. A sidhyate 16. A gurupadeśam;
 BE gurūpadeśa; C gurūpadeśe; I gurupadeśe; P guropadeśa; L gurupadeśam
 17. A karmmaprasarapaṭalo; L karmmaprasaro nāma paṭalo

rahasyaṁ¹ paramaṁ² ramaṁ³ sarvasiddhiguṇālayam⁴ || 1 ||
 sarvakāmaguṇākīrṇāṁ⁵ bhūmiṁ⁶ saṁlakṣayet sudhīḥ |
 pañcaskandhādyahaṁkāraṁ dvibhujaherukayogavān || 2 ||
 digbandhanan tu prākāraṁ caturmukhamantram uccaret |
 om̐ sumbha nisumbha hūṁ hūṁ phaṭ | pūrve⁸ ||
 om̐ gṛhna gṛhna hūṁ hūṁ phaṭ | uttare ||
 om̐ gṛhnāpaya gṛhnāpaya hūṁ hūṁ phaṭ | paścime ||
 om̐ ānaya ho vidyārāja hūṁ hūṁ phaṭ | dakṣiṇe¹⁰ ||
 choṭīkāṁ¹¹ dāpayed dikṣu duṣṭamārāṇāṁ trāsanam¹² || 3 ||
 hūṁkāre¹³ hṛdayāmbhoje sphārayeḍ¹⁴ raśmimālikāṁ |
 tasyāvabhāsataḥ purato gurubuddhādīṁś ca vandayet || 4 ||
 puṣpadhūpādīnā pūjya kṣamāpayed anuttaram¹⁶ |
 ratnatrayasāraṇaṁ gacched¹⁷ bodhicittaṁ vibhāvayet || 5 ||
 parahitacintā¹⁹ maitrī paraduḥkhavināśakāriṇī²⁰ karuṇā |
 parasukhatuṣṭir muditā parasattvam upekṣakopekṣā²² || 6 ||
 om̐ svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham vicintayet |
 cittaṁātran tu vai tiṣṭhed²³ bodhisambhārabhāvanaiḥ || 7 ||
 om̐ śūnyatājñānavajrasvabhāvātmako 'ham ||
 ādhārādheyarūpan tu bhairambhādiṁ²⁴ vicintayet || 8 ||
 yaṁkāraṁ nīlavarṇan dhanvākṛti vāyumaṇḍalam |
 tasyopari²⁷ ca raṁkāraṁ²⁸ agnimaṇḍalarūpataḥ²⁹ || 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 -rṇne; DE -rṇno; L -rṇṇā 6. All MSS bhūmi 7. All MSS -bandhantu 8. All MSS exc. P -rvva
 9. I adds bhagavaṇ; L adds bhagavan 10. DIL -ṇa; E -ṇaḥ 11. ABCDP -kā; L -kān 12. A -mālādi; B -māraṇa; ID -raṅca; L -mālān 13. AP -raṁ; B -ra; L -rām 14. All MSS exc. I sphared 15. A -diśca; BCIP -diśca; L -śca
 16. E enuttaraṁ 17. ABI gacche 18. A -cittāśca bhāvayet 19. ACE -cittā; ID -citta- 20. B -kāriṇā; CE -kāraṇaṁ; DI -kāriṇaṁ 21. CL -ṣṭi; B -stīm; IDP -ṣṭim 22. B -kva-; EL -kā-; A? 23. ABCE tiṣṭhet; ID tisthet 24. ABIDEA -mbhādi; CP -mbhāditi 25. A -rṇna; ID -rṇṇābham; 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 -laṅca; B -le

¹raktavarṇaṃ ²trikoṇaṃ ca vajrāṃkitatrisūcikaṃ |
³tasyopari ⁴ca vaṃkāraṃ ⁵vartulaṃ ⁶śītaṃ ⁷ambumaṇḍalam || 10 ||
⁸tasyopari ⁹ca laṃkāraṃ ¹⁰caturasraṃ ¹¹pītarṇakam |
¹²maṇḍalasya ¹³catuṣkoṇe ¹⁴trisūcika¹⁵vajrāṃkitaṃ ¹⁶tathā || 11 ||
¹⁷tasyopari ¹⁸suṃkāraṃ ¹⁹sumeruṃ ²⁰caturasrakam |
²¹catūratnamāyaṃ ²²ramyaṃ ²³aṣṭaśṛṅgopaso²⁴bhitam || 12 ||
²⁵tasyopari ²⁶hūṃkāraṃ ²⁷viśvavajraṃ ²⁸vibhāvayet |
²⁹tasyopari ³⁰bhāvayet ³¹padmaṃ ³²karṇikākeśārān³³vitam || 13 ||
³⁴tanmadhye ³⁵bhāvayed ³⁶yogaṃ ³⁷ālikālin ³⁸tu śuddhitaḥ |
³⁹tasya ⁴⁰madhye ⁴¹tu hūṃkāraṃ ⁴²vajrasattvasvarūpakam || 14 ||
⁴³ravimaṇḍalamadhyasthaṃ ⁴⁴śrīherukaṃ ⁴⁵vibhāvayet |
⁴⁶trimukhaṃ ⁴⁷ṣaḍbhujam ⁴⁸vīram ⁴⁹āliḍhāsanasam⁵⁰sthitam || 15 ||
⁵¹mūlamukhaṃ ⁵²mahākṛṣṇam ⁵³dakṣiṇam ⁵⁴kundasannibham |
⁵⁵vāmaṃ ⁵⁶raktamahābhīmaṃ ⁵⁷jaṭāmakuṭabhūṣitam || 16 ||
⁵⁸bhairavakālārātrin ⁵⁹tu ākramya ⁶⁰mahāsukhe ⁶¹sthitam |
⁶²vajravairocaṇīṅ ⁶³cālīṅgya ⁶⁴karuṇārāgamahotsavaiḥ || 17 ||
⁶⁵vajraghaṇṭāsamāpannam ⁶⁶ālīṅganabhujadvayam |
⁶⁷dvitīyabhujadvayena ⁶⁸gajacarmābaradharam ⁶⁹param || 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 vatum; 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 -ṅgā- 21. BCIDP tatopari; E yasyopari 22. BCIDE tatopari; L tasyotpari; P yathopari 23. ABC padma 24. AB -dhya 25. D -ga; L -gī 26. C -kāli 27. AIDL -dhye- 28. ABCEL -ṅe; IDP -ṅa- 29. CIDL -me; I -ma 30. E -mu- 31. ACIDPL -vibhūṣitam; E -maṇḍitam, and after this, ACIDE add vāmadakṣiṇabhāgena bhavanirvṇālakṣaṇam; but, for -bhāgena CIE -bhāgeṇa, and for -lakṣaṇam AI -lakṣaṇam. A adds one more line; bhairavākṛānta vāmena dakṣiṇe raktagaurikām. For E, see 32 32. For this line, E bhairavākṛānta vāmena dakṣiṇe kālārātri tu mahāsukhe sthitam 33. A -rātriṅcā-; C -rātri tu ā-; E -rātri tu mahāsukhe sthitam || 34. BD -kha-; I -kham 35. B cālīṅge; DP cālīṅgya; I cālīṅge; L cālīṅga 36. ID -ṅge-; P -ṅga- 37. A -yam na; BI -yana 38. AIDEL omit; B -dharaparam

¹tr̥ṭiyā²ḍamarukam vādyam sarvadharmasvabhāvataḥ |
vām³tr̥ṭiyakareṇa⁴ khaṭvām⁵gākapāladharam⁶ || 19 ||
kapālamālālam⁷kṛtaśekharam ardhadhacandravibhūṣitam |
viśvavajrām⁸kitam mūrdhni kulādhipatimastakam || 20 ||
vikṛtānam⁹ mahābhīmam śṛṅgārarasān¹⁰vitam |
¹¹nīvasanam¹² vyāghracarmeṇa śatārdhanarāsīravibhūṣitam || 21 ||
pañcamudrādharam¹⁵ devam¹⁶ navanāṭyarasān¹⁶vitam |
tasyālim¹⁷gitā bhagavati¹⁸ dvibhujā¹⁹ ekavaktrā¹⁹ trinetrā || 22 ||
bandhūkavarṇā²⁰ nagnā²¹ ca khaṇḍamaṇḍitam²¹ekhalā |
muktakeśī²² karālī²³ ca sravanti²⁴ rudhirapriyā || 23 ||
²⁶vāmabhujālim²⁷gitakapālā²⁷ duṣṭamārādyasṛgdharā²⁷ |
dakṣiṇe²⁸ tarjanīvajram²⁹ kalpāgnivanmahātanuḥ³⁰ |
jamghād³¹vayena samāveṣṭā mahāsukharatā sadā || 24 ||
ḍākinī tu tathā lāmā khaṇḍarohā tu rūpiṇī³² |
nyaset³³ padmadīśāsthāne sarvasiddhisukhodayaḥ || 25 ||
kr̥ṣṇā³⁵ śyāmā³⁶ ca raktā³⁶ ca gauravarṇā³⁷ trilocanāḥ³⁷ |
dvibhujā³⁸ ekavaktrās³⁹ tu khaṭvām⁴⁰gākarakapālīnī || 26 ||

1. For these two lines, L tr̥ṭiyāṇau dvayaḍamaruhadvāṅghādhārinam ca |
ḍamarukam vādyā sarvadharmam ca svabhāva siddhyati | khadvāṅgapātra-
pūrṇaṇca rudhiram pūrṇam eva ca || 2. ABCIDP tritiya-; E tritiyana- 3.
A -ye 4. B -kara-; CE -karaiḥ; D -kare ca; I -karaśca 5. D -ṅgamtu; I
ṅgantu 6. B -kapālam; CP -kapālakaram; ID -kapālakam 7. BC -ra; ID
-rā- 8. AL -ta- 9. BCI -na 10. AL śṛṅgārādirasānvitam; ID śṛṅgārarasasa-
manvitam 11. L omits these two lines 12. D vivāsanam; E nivesanam 13.
A śatamaṇḍamālāvirdha- 14. ID -muṇḍamālinam 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 -rṇṇa-; P -rṇṇam
21. BCID -gnāśca; E -gnāśca; P -yośca 22. CIDEPL -śā; A -ṣi; B -ṣā 23. AIDL
-lāli 24. All MSS exc. A śra- 25. A adds ca 26. L vāmāpāṇau ālimgitana-
raśilamālā duṣṭamādyasṛgdharā 27. A -aśśvarā 28. BCIE -jra 29. C -gniva-;
ID -gniva- 30. All MSS -tanum 31. A -deṣṭra; B -deṣṭā; E -veṣṭra 32.
ABIDPL -nī 33. A padmadīśāsthāne; BCLDPL padmādisamsthāne; E padmā-
dīśāsthāne 34. ABEPL -yam 35. BCL -maḥ; IDEP -maḥ 36. CIL -tam;
BDEP -taḥ 37. A -rocanā; BCIDE -netrajāḥ; L -netrajā; P -nitrajāḥ 38. ICP
-ja 39. ABCD -ktā; IP -ktrā; E -ktrām; L -ktram 40. I -ṅgā-

dakṣiṇe vajrakarttāra¹ āliḍhapadanagnikāḥ² |
 muktakeśā³ daṁṣṭravadanāḥ pañcamudrāvibhūṣitāḥ⁴ || 27 ||
 vidikṣu ca⁵ catvāro bodhicittādibhāṇḍakāḥ |
 pūjayet pañcāmṛtayutaṁ⁶ nṛtyagītasukhotsavam || 28 ||
 caturdvāre⁷ sthitā devī bhāvayed devatāḥ⁸ sadā⁹ |
 pūrvadvāre tu kākāsyā¹⁰ nilā dvibhuja¹¹ bhāvitā¹² || 29 ||
 ulūkāsyottare¹³ dvāre śyāmā¹⁴ muktakeśikā¹⁵ |
 śvānāsyā¹⁶ tathā raktā paścimadvārasamsthitā¹⁷ |
 sūkarāsyā tu pitābhā dakṣiṇe¹⁸ preta āsanam¹⁹ || 30 ||
 āgneyyā²⁰ caiva nairṛtyā²¹ vāyavyaiśānakoṇake²² |
 yamadādhī²³ yamadutī²⁴ yamadaṁṣṭrī²⁵ yamamathanī²⁶ || 31 ||
 vidiksthāne²⁷ tathā devī dvau hi rūpau manoharau |
 pretāsanamahāghorāḥ²⁸ pañcamudrāvibhūṣitāḥ²⁹ || 32 ||
 vāme kapālakhaṭvāṁgā³⁰ dakṣiṇe vajrakarttṛkāḥ³¹ |
 etās tāḥ³² sarvayoginyaḥ³³ sarvasiddhipradāyakāḥ³⁴ || 33 ||
 tataḥ kavacadvayaṁ jñātvā jñānacakraṁ vibhāvayet |
 samayacakre³⁵ samāveśya mudrāmantreṇa yoginaḥ³⁶ || 34 ||
 atha kavacadvayaṁ vakṣye |

1. ABCID -kartti ca; E -kartti ca; P -karttiṁ ca; L -karttiṁ ca 2. L -kā
 3. B -ṣṭā-; P -ṣṭrā-; L -ṣṭa-; C -ṣṭrākarāra-; IDE -ṣṭrākarāra- 4. L -tā 5. BE
 vidikṣu 6. A -mṛtayuktam; all other MSS -mṛtam yuktam 7. ID -ra- 8. IE
 devi 9. All MSS exc. A devatā 10. For this *pāda*, A bhāvayed raudrarūpiṇī
 11. B -bhujā; C -bhu- 12. ABCIDP -bhāvataḥ; E bhāvitaḥ; L bhāvita 13. CI
 -ra- 14. AP omit 15. I śyāmāṅga-; D śyāmāṅgā 16. BCIDEP -keśikāḥ; L
 -keśi 17. ID add tu; L adds hi 18. ID -re 19. BCIDEP -tāḥ 20. A āsana;
 E -vāhanā; L -vāsanā 21. A agnau; B agnaiś-; CEP āgneś-; ID āgneyaś-; L
 āgneyā- 22. BCEP -tyā; I -tya; E -tye 23. AC -vya-; E -vya ai-; P -vyā-;
 L -vye- 24. ACDPL -dū- 25. BCEPL add ca 26. A omits 27. AE yamama-
 rthanikāḥ; B yamamarthanikāḥ; CL yamamathanikāḥ; P ṇiyamathanikāḥ 28.
 B -gasthāṁ; C -ksthām; ID -gasthā; E -gsthān; L -kaṣṭā 29. L -naṁ 30. A
 -kattikāḥ; BCIDEP -karttikāḥ; L -karttikā 31. All MSS exc. A eteṣāṁ 32.
 A omits 33. BCP -kaṁ; I -kaḥ; E -kām; L -kā 34. CE -ye 35. EL -kraṁ
 36. D adds sarvayogottamottamān; E adds sarvayogottamān

om̐ ha¹ hṛdaye² | nama³ hi śirasi | svāhā hūm̐ śikhāyām |
 vauşaṭ he skandhayoḥ | hūm̐ hūm̐ hoḥ cakṣuṣoḥ | phaṭ⁴ haṁ
 sarvāṅgeṣv astraṁ⁵ || 35 ||

prathamam̐ vajrasattvena dvitīyam̐ vairocanaśthitaḥ |
 tṛtīyam̐ padmanartesvareṇa caturthe śrīheruka ucya¹¹te || 36 ||

pañcame vajrasūryeti¹² ṣaṣṭhe paramāśvaś¹³ ca |

ṣaḍbhiḥ kavacais tu rakṣitam¹⁵ || 37 ||

om̐ vaṁ vajravairocana¹⁶ | hām̐ yoṁ yāmini¹⁷ | hrīm̐ moṁ mohani¹⁸ |
 hreṁ hrīm̐ saṁcālīni¹⁹ | hūm̐ hūm̐ saṁtrāsīni²⁰ | phaṭ phaṭ
 caṇḍikāyām sarvāṅgeṣv astraṁ²¹ || 38 ||

nābhau hṛdi tathā vaktre śirasi śikhāyām sarvāṅgeṣv astraṁ eva ca²² ||

om̐ yogaśuddhāḥ sarvadharmā yogaśuddho 'ham²³ || 39 ||

vāmadakṣiṇapāṇibhyām svahṛdaye nyasya kamalavad vikāśayet |
 hṛdayamudrādidevasya bhramantaṁ ḍākinijālasam̐varam |

evaṁ yogavaram̐ śreṣṭham̐ devayogaṁ vibhāvayet || 40 ||

dharmasambhoganirmāṇamahāsukhacakra²⁸yojitam |

caturvimśatināḍinām̐ śārīram̐ gātraśobhitam²⁹ || 41 ||

caturvimśatipīṭhena dehasandhin³⁰ tu dhārayet |

1. A hūm̐; BIDE haḥ; L hoṁ 2. BEL -ya 3. CDPL -maḥ 4. BIDEP phaṭ
 phaṭ; CP phaṭ 2 5. A omits 6. AL -ya 7. A -nena; C -nasasthitaḥ; D -ne
 sthitaḥ 8. B tritīyam̐; CIDPL tṛtīya; E tṛtīya 9. BL -nrṭye-; EP -nrṭte
 10. BCIPL -rtham̐; DE -rtha- 11. BIDEPL -kocyate; C -kocyete 12. A -sūrya
 iti; BCIEPL -sūryyati 13. All MSS exc. A -ṣṭhame 14. IDL -śvataḥ; BCEP
 -śvañca 15. BIDEPL kavacena; C kavacana 16. B -caya; CPL -cāniye; ID
 -cāniya; E -cāniye 17. B -niya 18. B -niya 19. A -raṇi; B -riṇi; E -lani;
 L -riṇi 20. AP -sanī; B -sanīya; E śanī 21. I omits 22. A śirasikhāyām
 sarvvāṅgeṣv astraṁ eva ca; C śirasikhāsarvvāṅgeṣv astraṁ eva ca; I śiraśikhāyām
 sarvvāṅgeṣu mantrameva ca; BP śirasikhāgrameva ca; L śirasikhāntameva
 ca; D śiraśikhākhasarvvāṅgeṣdam̐ mantra vaca || is emended to be śiraśikhā-
 grameva ca; and E accords with it 23. A hūm̐; BCIDPL haṁ 24. B -hṛda;
 CID -hṛdaya; L -hṛdayo 25. B -lāvartta 26. A vikāśayet; BDP vikaṣet; C
 vikāśyat; E vikāsyat; L vikāśate 27. All MSS exc. A devatā 28. D -ṇam̐;
 EPL -ṇe 29. B śārīratra-; C śārīre mātra-; ID śārīramātra-; P śārīragātra
 30. B -sidhin; C -sadhvi; ID -siddhin; E -sāmdhin

evaṃ piṇḍamayāṃ dehaṃ¹ sarvabuddhasamo hy asau || 42 ||
 advayākārayogena acintyapada²deśanā |
 cittānukūlayogena bhāvayet paramam padam || 43 ||
 iti śrīherukodayanirdeśapaṭalas trayodaśaḥ⁴ || ||

XVII. Maṇḍalasūtrapāṭalakṣaṇanirdeśa-paṭala

athātaḥ saṃpravakṣyāmi maṇḍalā⁵lekhyam⁶ uttamam |
 evaṃ kaścid adhyeṣya⁷ svayam vā puṇyakāmataḥ || 1 ||
 pūrvasevā⁸ svacakra⁹stham prathamam devatātmakam |
 balīṃ ca dāpayet tatra pūrvasevādhikā¹⁰rakam || 2 ||
 dhīro gambhīradharmajñāḥ pratiṣṭhā¹¹balipāragaḥ |
 homamaṇḍalatattvajñāḥ sarvavidyāsu kovidaḥ || 3 ||
 mantranītikrame bhaktō¹² rūpavān priyadarśanaḥ¹³ |
 gurubhaktaḥ kṛpālūś ca saṃvarodayaprakāśitaḥ || 4 ||
 vihāracaityālayalayane¹⁵ maṇḍape śucibhūmiṣu |
 ādisiddhi¹⁶śmaśāne ca tatra maṇḍalam ārabhet¹⁷ || 5 ||
 parikalpita¹⁸bhūbhāge¹⁹ na kuryāt kha²⁰nanādikam |
 hastaṃ datvā japed mantram hūṃkārā²¹m bhūmiśodhanam || 6 ||
 maṇḍalam²² bhūmibhāgasya dviguṇam²³ bhūmi śodhayet |
 saiva śuddhi²⁴ bhavet pṛthivi²⁵ svacittapariśuddhitaḥ || 7 ||

1. All MSS exc. A viraṃ 2. B acintye para-; ID acintyaṃ para- 3. CIDP cintā- 4. BCIPL -daśamaḥ; E -dasamaḥ 5. B maṇḍalo; CIDE maṇḍalaṃ 6. A -lekham; C lekham 7. B adhyeṣye; I amadhyeṣya; D adhyaṣya 8. P purvasevām 9. B pathama; CP prathama 10. B -dhikāraṇam; C -dhikārayeṃ; ID -dhikārayet; E -dikāraṇam; PL -dhikārayam 11. BCIPL -vidhi- 12. D bhaktā; E bhūkto 13. A pridarśanaḥ; BCP priyadarśanam; I priyadarśana 14. AL gurubhakta; B gurubhaktoḥ 15. B -ālayane; C -ālayate; IDEL -ālaye layane 16. L ādiśiddhim 17. AL ālabhet; B ālabhyet; P ābhavet 18. A parikarmmita- 19. B -bhūmibhāge 20. A khaṇādikaṃ; L ṣaṇanādikaṃ 21. A -kālam; B -kāra 22. L maṇḍala- 23. A śoyet; L sādhayet 24. I śuddhir 25. BE pṛthi

devatātmka¹ ācāryaḥ² sarvabuddhātmmūrtibhiḥ |
 vajraghaṇṭādhāro viro³ adhyeṣyo⁴ ḍākinī saha || 8 ||
 vajram ullālayan dhīmān ghaṇṭāvādanatatarah |
 utsādayet⁵ praduṣṭaughān⁷ sadevāsuraḡhyakān || 9 ||
 apasarantu samūhā⁸ vighnā ye kecit kaṭapūtanāḥ |
 aham karuṇābalaḥ¹⁰ śrīmān rakṣācakraprayojakaḥ || 10 ||
 vajreṇādīptavapuṣā sphālayāmi trikāyajān |
 laṅghayed yadi kaścid me viśiryetātra nānyathā || 11 ||
 bhūparigrahaṁ kṛtvā śimāprākāra bandhayet |
 pṛthivīm¹⁷ vaṁkārājām¹⁸ pītām¹⁹ kanakakalāśadhāriṇīm || 12 ||
 pratijñām²² dakṣiṇe²³ haste²⁴ stutiṁ²⁵ kṛtvā prayojayet |
 sāksībhūtāsi tvaṁ devī amuko 'ham maṇḍalam likhet || 13 ||
 puṣpadhūpādīnā pūjya²⁹ argham³⁰ datvā vicakṣaṇaḥ³¹ |
 bhagavan kroddhasadvajram adhyeṣatu³³ tathāgatam || 14 ||
 icchāmi likhituṁ³⁴ nātha maṇḍalam sahaḡodayam |
 śiṣyānām anukampāyai³⁵ yuṣmākam pūjanāya ca || 15 ||
 tan me bhaktasya bhagavan prasādam kartum arhasi³⁶ |

1. All MSS -ātmakam 2. A ācāryaṁ; BCDE ācāryyaṁ; IP ācāryya; L ācārya
 3. A omits 4. A 'dhyeṣyo; B adhoṣo; E adhyeṣo; L adhyeṣya 5. B ullārayan;
 C ullālayala; P allāyana; L ullālaya 6. B utthānayan; CP ucchānayet; ID
 ucchārayet; E utthānayet; L ucchādaye 7. B -ṣṭoghān; C -ṣṭoghā; I -ṣṭādyān;
 E -ṣṭighān; P -ṣṭoghā; L -ṣṭādyo 8. B duṣṭān; D duṣṭa; CIEPL duṣṭā 9.
 All MSS exc. A -pūtanā 10. A -varaḥ; BCEP -bala; L -vara 11. A rakṣācakre
 12. BCI -prajojanaṁ; P -prajojayantam; L -prajojanī 13. P kecin; L kecit 14.
 A visīrya tatra; B viśīryad atra; CD viśīryad atra; I viśīryad atra; EPL
 viśīryad atra 15. IDL bhūmi- 16. BCID śrīmān; P śrīmāt; L śīmān 17.
 BCDEPL pṛthivi; I pṛthivīm 18. B -kālaḡ; CIP -kāraḡ; L -kālayā 19. I pītām;
 L pīto 20. A kanakalāśa-; B kanakakalāśa-; I karakalāśa-; D kanakakala-; E
 kanakakaraśa- 21. BCIL -dhāriṇī; E -dhāriṇīm 22. I pratijñā; L pratiṣṭhā
 23. A dakṣiṇa- 24. AE hastaṁ; BCP hasta 25. AC stuti 26. A sāksa-; BE
 sāksi-; CIDPL sāksi- 27. EP devi 28. All MSS ham 29. E pūjye 30. A
 argha 31. BCP -naṁ; E -naṁ 32. E bhagavaṁ; P bhagavānu 33. A
 adhyeṣatu; B adhyeṣyatu; CE adhyeṣyatu; ID adhyeṣyantu; P adhyeṣyatu;
 L adhyametu 34. BCP likhitam; ID likhitan; E likhatam; L satatam 35.
 ADI anukampāya; C anukampāye; E anukapāye; L anukampāya 36. ABC
 ahasi; E omits

samanvāharantu¹ sambuddhā² ye cānye mantradevatāḥ³ || 16 ||
 devatā lokapālās ca bhūtāḥ sambodhiśāsītāḥ⁴ |
 śāsanābhiratāḥ⁵ sarve ye kecid vajracakṣuṣāḥ⁶ || 17 ||
 anukampām⁸ upādāya saśiṣyasya ca tan mama |
 maṇḍalaṅ ca likhiṣyāmi samvarodayamaṇḍalam⁹ || 18 ||
 pañcājñānānvitāḥ¹⁰ sūtram pañcaviṁśatibheditam |
 valayet¹² sūtram anyanyaṁ sarvadharmasvabhāvataḥ¹³ || 19 ||
 hūmkāroccāraye¹⁴ yogī pañcāmṛtena lepitam |
 cakram¹⁵ dviguṇato dīrgham¹⁶ dvāravimśatibhāgikam¹⁷ || 20 ||
 trir²⁰ jaḥkāram²¹ uccārya nābhau dhārya vāmamuṣṭinā |
 khasūtram²⁴ pātayed²⁵ dhīmān tathaiivādhaḥ prasūtrayet || 21 ||
 navena²⁶ suniyuktena supramāṇena cāruṇā |
 sūtreṇa²⁷ sūtrayet²⁸ prājñāḥ²⁹ śrisahajodayamaṇḍalam³⁰ || 22 ||
 ardhahastādikaṁ³¹ samārabhya śatahastan tu yāvat |
 prathamam³³ brahmasūtreṇa dvitīyam³³ koṣasūtrataḥ || 23 ||
 paścimam³⁴ dakṣiṇam³⁵ sthānam³⁵ niyamam³⁶ gurusamsthitam |
 pūrvottaradiksthāne³⁷ śiṣyas³⁸ tiṣṭhet³⁹ samāhitaḥ || 24 ||
 ādau⁴⁰ caturguṇamānena⁴¹ sūtrayed⁴¹ ekakoṣṭhakam |

1. E omits 2. All MSS exc. AE -buddhāḥ 3. A -devatā 4. BP -śāsītāḥ; CIDE sādhitāḥ; L sāsītā 5. BL -ratā 6. IE sarvva; L sarva 7. All MSS exc. AE -cakṣuṣāḥ 8. A amukopām 9. A dayam urttamam; PL -dayam uttamam 10. A -vikam; E -nvija 11. A pañcaviśate- 12. A valayat; B valaya; E varayet 13. CIP -vitāḥ; DL -vitā; E -vatāḥ 14. B -kāroccāraye; CP -kāroccared; I -kāram ūrcayed 15. B cakra; P vajram 16. BCPL -guṇito; IDE -gunito 17. AL dīrgha 18. I dvāre 19. B -bhāvikaṁ; L -bhedikaṁ; P -bhāmikaṁ 20. A trer; all MSS exc. A tri- 21. BP -kāraim; ID -kāra sam-; E -kālam; L -kārair 22. A dhāryatu; C vāma dhāryya; L dhārayanti; E omits 23. ABCPL omit vāma- 24. A dhārayed; E potayad 25. BP vimān; E imān 26. BE sūtra- 27. B omits 28. A -yan; E -ye 29. BE -jñā; C -jñeh; I -jño; P -jña 30. AE -jodaye 31. BCP -hastādika; ID -hastam; L -hastā 32. ID yāvataḥ; E yāvata 33. B dvitīya; CP dvitīya 34. B paścimā; CIDEP paścima; L paścime 35. BCP dakṣiṇa; IDL dakṣiṇe; E dakṣiṇa 36. BCP -sthitaḥ 37. I -samsthānam; D -samsthāne 38. B śiṣya; CID śiṣyam E śiṣyam; P śiṣyan; L tiṣṭha 39. A niṣṭhe; BL tiṣṭhe 40. D -māne 41. E koṣṭadvayem prasūtrayet

tato 'ṣṭaḡaṇamānena koṣṭham ekaṁ prasūtrayet || 25 ||
punar aṣṭaḡaṇenaiva koṣṭham ekaṁ¹ prasūtrayet |
tataś ca dviguṇenaiva koṣṭham ekan tu sūtrayet || 26 ||
²tataś caturḡaṇamānena³ koṣṭhaikaṁ⁴ sūtrayet tataḥ |
⁵punar dviguṇamānena koṣṭham ekaṁ⁶ prasūtrayet |
tataś caturḡaṇenaiva⁷ koṣṭham ekaṁ vidur⁸ budhāḥ⁹ || 27 ||
tato dviguṇamānena koṣṭhadvayaṁ prasūtrayet¹⁰ |
tadardhaṁ¹¹ dvipuṭe lekhyam iti maṇḡalasūtraṇaṁ¹² || 28 ||
sūtrāṅkitacatuḥṣaṣṭi maṇḡalaṁ sūtralakṣaṇaṁ |
ācakravāḡaparyantaṁ sūtrayed vidhinoditam || 29 ||
pañcaratnamayaś cūrṇair¹⁴ aṭha vā taṇḡulādibhiḥ |
śvetapītaṁ¹⁵ tathā raktaṁ haritaṁ kṛṣṇaṁ eva ca || 30 ||
aiśānādidiśaṁ¹⁷ gatvā ācārya¹⁸ vāmamuṣṭinā |
pātayet pañcalekhān¹⁹ ca suguptena samāhitaḥ²⁰ || 31 ||
²¹yavamātrāntare²² lekhā²³ pātaniyā²⁴ parasparam |
sthūlapāte²⁵ bhaved vyādhiḥ kṛśayā dhananāśanaṁ || 32 ||
²⁷vakraṇa²⁸ kalahaṅ caiva cchinna²⁹yā mṛtyusaṁbhavaḥ³⁰ |
pūrveṇa tu mahāśvetaṁ dakṣiṇe pītasamyutam³¹ || 33 ||

1. ABC eka; P e 2. AP. omit this line 3. B -māna; C -māṇamanena 4. BC koṣṭaika; L koṣṭhan tu 5. P omits this line 6. AE eka 7. A -ḡuṇainaiva; I -ḡunaive 8. A vindu; CD vindur 9. A buddhāḥ; BI bbudhāḥ; CDP budhāḥ; E bbadhāḥ; L budhā 10. A -sūtraye; B -sūtrataḥ 11. B varddha; CIDEL tadvad arddha; P tadvarddha 12. A -sūtrakaṁ ṇaṁ; DL -sūtrakaṁ 13. A sūtrāṅkitaś; L sūtramkṛtaś 14. A -maryeś; BE -maya-; C -maye; IDPL -mayai 15. A śvetaraktaṁ; D svetaṁ pītaṁ 16. A pītaṁ 17. A -śaṁ; CIDPL -diśe; E -śim ā- 18. A ācāryaṇa; BP ācāryya; C ācāryyaṇa; ID ācārya; E ācāryyena; L ācāryye 19. B -leṣyān; C -rekhān; E -rakeṅ; P -rekhān; L -lekhyān 20. All MSS -hitaṁ 21. A yeva-; BID ye ca; E yaca-; P yeṣṭa- 22. A -mātraṇa; E -pāṭhayavaṁ mātrāntrara 23. A rekhā; E lekhyā 24. A pātatiyā; E vānaniyā 25. DEP sphala- 26. BP -pātre; C ṣātra 27. C vaktrena; ID cakreṇa; E vajreṇa; P cakrena; L vaktreṇa 28. A cchinna²⁹yāt 29. BP mṛtyuḥ 30. B -bhava; CEL -bhavā; ID -bhavāḥ; P -bhavet 31. A pītasambhavaṁ sayutaṁ

¹lohitaṃ ²paścimaṃ ³bhāgaṃ ⁴marakataṃ uttarasamyutam |
⁵madhyato ⁶bhūmibhāgan tu ⁷indranīlaprabhāsvaram || 34 ||
⁸koṇabhāgeṣu ⁹sarveṣu ¹⁰dvāraniryūhasamdhīṣu |
¹¹khacitaṃ ¹²vajraratnais tu ¹³saṃlikhet ¹⁴susamāhitaḥ || 35 ||
¹⁵vajrapañjaramadhye tu ¹⁶śmaśānāṣṭakabhūṣitam |
¹⁷caṇḍograṃ ¹⁸gahvaraṅ caiva ¹⁹vajrajvālākaraṅkinam || 36 ||
²⁰aṭṭahāsa ²¹aśānyām ²²lakṣmīvana ²³hutāsānam |
²⁴ghorāndhakāra ²⁵nairṛtyām ²⁶vāyavyām ²⁷kilikilāravaḥ || 37 ||
²⁸pūrve ²⁹śīriśāsvattham ³⁰kaṅkellicūtavr̥kṣam ³¹viśeṣataḥ |
³²vaṭakaraṅjakaṅ caiva ³³latāparkaṭipārthivam || 38 ||
³⁴indro ³⁵dhanadaś caiva ³⁶nāgendo ³⁷yamādhīpaḥ |
³⁸iśāno 'tha ³⁹hutāsano ⁴⁰rākṣasendro ⁴¹'nilādhipaḥ || 39 ||
⁴²vāsukis ⁴³takṣakaś caiva ⁴⁴karkoṭakaḥ ⁴⁵padma eva ca |
⁴⁶mahāpadmo ⁴⁷huluhuluḥ ⁴⁸kulikaḥ ⁴⁹śaṅkapālakaḥ || 40 ||
⁵⁰garjito ⁵¹ghūrṇito ⁵²ghora āvarto ⁵³ghana eva ca |
⁵⁴pūraṇaś ca ⁵⁵tathā ⁵⁶varṣaś ⁵⁷caṇḍo ⁵⁸meghādhipā ime || 41 ||

1. L omits this line 2. A paści; CID paścima-; P paścime 3. ID bhāge 4. A marakaṭam; BCEP maragato; I marakaṭo; D marakato 5. AI madhyeto 6. BCDEP koṇe bhāgeṣu; I koṇeṣu 7. ABIDEP khacitaṃ; L khacitaṃ; C khacita- 8. IDL -hitaṃ 9. All MSS -pañjala- 10. AB -ṣṭa-; C -ṣṭakaṃ 11. BCIDEP caṇḍogra; L candraśca 12. A gahoraṃ; B gaṅka; D gahora; I gahoraṅ; L gaharaś 13. AC -karaṅkinaḥ; B -kalāṅkitaṃ; E -kalakīṇaḥ; P -kalaṅkinaḥ; L -kalaṅkinaḥ 14. All MSS exc. A add one line to be read vibhīṣaṇan tu pūrvādidikṣu vāmena saṃsthitam 15. B aṣṭaṭṭahāsa; CIDE aṭṭaṭṭahāsa; PL aṭṭaṭṭahāsa 16. A -vāna; BPL -vara 17. ACIDL -lavaḥ 18. A śīrikhāsvattha; B śīrikha aśvantham; CIDL śīriśa aśvasvatham; E śīrikha asvatham; P śīriśaśvasvatham 19. A kaṅkalla- 20. A -cūtākṣa; B -cūtavr̥kṣa; ID -cūtavr̥kṣakaṃ 21. IDL omit 22. A vajra-; L vata- 23. A -karaṅjakaś; I -karaṅ; E -karaṅjantaṃ; L -karaṅjakaś 24. BCPL -pārthitaṃ; ID -pādapaṃ 25. I omits following four *paḍas* 26. E yamādhīpatiḥ 27. A aśānyām; BC iśānyām; D iśānyām; E iśānem; P iśānyām; L omits 28. ABCDEP atha; L omits 29. All MSS exc. I hutāsana 30. ABEPL nilādhipaḥ; C 'timrādhipaḥ; D 'tilādhipaḥ 31. ABCEP vāsuki; D vāsuki; L vāsuki 32. A karkkotakatṛ-; BP -karkkoṭa-; CE kakkoṭaka-; ID karkkoṭaka-; L karkkota 33. EL padmam 34. BCIDL -padma 35. BCIDEL -lu; P -li 36. BCDEP kulika; I kulikaṃ; L dakulika 37. BCIE āvartta; P āvartte 38. CDEL ghanam; I ghaṇam 39. BCEPL omit ca 40. D varṣa; I varṣa ca; E varkhaś ca; L varṣaś ca

aparais ca vividhai¹ kākōlūkagṛdhraśrgālaśrgālikā² |
 cillicillikāsimhamukhav³yāghramukhaghorāṇi || 42 ||
 sarpagomukhaduṇḍubhādīcamatkārai⁴ |
 kaṅkālaśūlabhinna⁵lambārdhadagdhāśiraḥ || 43 ||
 kapāla⁶jānukavandhadāḍakamuṇḍakair⁷ bhīṣaṇāni |
 anekasiddh⁸avidyādharai⁹ḥ samayācārayogiyoginī¹⁰gaṇai¹¹ḥ || 44 ||
 yakṣavetālarākṣasādibhir¹² mahākilikilāyamānair¹³ mahāsiddhy-
 rddhisamprāptācāryagaṇa¹⁴ḥ śmaśānamadhye draṣṭavya¹⁵ḥ || 45 ||
 iti maṇḍalasūtrapātalakṣaṇanirdeśapaṭalaḥ saptadaśaḥ || ||

XVIII. Abhiṣeka-paṭala

athāta¹⁶ḥ sampravakṣyāmi¹⁷ vajrācāryō¹⁸ vidhiyate |
 vinita¹⁹ḥ śāntaveśas²⁰ tu sarvasattvābhaya²¹pradaḥ || 1 ||
 mantratantraprayoga²²jānaḥ kṛpālu²³ḥ śāstrakovidāḥ |
 mādhyavākya²⁴ḥ sarveṣu sarvasattveṣu²⁵ putravat || 2 ||
 dānādirato²⁶ nityam²⁷ yogadhyānābhīrat²⁸paraḥ |
 satyavādī²⁹ ahimsā ca kārūṇyahitacetasa³⁰ḥ || 3 ||
 samatā³¹ cittamudrā³² tu sattvānām³³ nāthabhūta³⁴kaḥ |

1. A vividhaḥ; BCDEPL vividhai; I vidhai 2. ABCEPL -likā 3. A -simhaśū-
 kara-; B -simhasukhā- 4. AP sappai-; B sappau-; C sappe; I sarvva-; L
 śarpe 5. A -taṇḍukādi-; D -duṇḍubhadibhi-; E -duṇḍubhādibhiḥ 6. ACE
 -bhinnō; IDPL -bhinnā 7. ACEP -hāḍa-; B -hādja-; ID -hāḍu-; L -hāla- 8.
 ABP -kai; CE -ke; ID -ka 9. B sidhi-; CIL -siddhi- 10. A -yoginī-; B
 -yoginī-; CDP -yogayoginī-; I -yogayoginī-; E -yoginini-; L -yogayoginaṃ
 11. A -bhi-; BCIPL -bhiḥ 12. All MSS -mānāni 13. AI -siddhi-; B -sidhiridhi-;
 C -siddhiriddhi-; DP -siddhiriddhi-; E -rṛddhisamḍhi-; L riddhisiddhi- 14. A
 -ptāmā-; B -ptemā-; CIDEPL -ptamā- 15. AIEL -vyāḥ; BCDP -vyā 16. L
 vajrāśyaraprāṇi ca nirdayaḥ | paradrakābhi for following two *pādas* 17. A
 -rya; BCIDEPL -ryya 18. ABI vidhiyate; E vidhiyete 19. B vinitaḥ; CIDE
 vinita 20. ABIDEPL -veśan-; C -vaśan 21. CPL kṛpālu 22. AL -vākyaṃ;
 BCIDEPL -vākya 23. AB omit 24. A dānādirato; B dānādirato; C dānābhirato;
 I dānādiratā; D dānādiratā; EPL dānādiratā 25. BIDE -vādi 26. A
 -cetasā; D -cetasā; I -cetasāḥ 27. CIDP -mudrān-; L -mudrās 28. BDE
 tuḥ; CI taḥ 29. BCIDEPL -bhūta³⁴kaḥ

sattvāśayaviśeṣajñāḥ¹ anāthena² tu bāndhavaḥ³ || 4 ||
 indriyai⁴ deha sampūrṇaḥ⁵ priyadarśanarūpavān |
 abhīsekārthatattvajñāḥ⁶ sphuṭavākya⁷ guṇodadhiḥ || 5 ||
 pīṭhasevā sadā nityam ācāryaḥ⁸ so 'bhidhiyate |
 ācāryeṇa¹¹ śiṣyaḥ¹² saṅgrāhyaḥ¹³ kulino¹⁴ dharma-utsavaḥ¹⁵ || 6 ||
 niḥkṛpam¹⁶ krodhanakrūrām¹⁷ stabdhalubdham¹⁸ asaṁyatam¹⁹ |
 krūramūrkhakāṭhoraś²² ca paraprāṇi²³ ca nirdayaḥ || 7 ||
 paradravyaḥ²⁴ abhilāṣi²⁵ ca varjyeta²⁶ guruṇā sadā |
 dhīro²⁷ vinīto²⁸ matimān²⁹ kṣamavān³⁰ ārjavo³¹ 'śaṭhaḥ || 8 ||
 dasākuśalaparityāgi³² sattvānām³³ priyadarśanaḥ |
 na spṛset³⁴ paradravyaṇi³⁵ jvalitāgniviśādivat || 9 ||
 gurupūjā³⁶ sadā nityam³⁷ saddharmadarśanotsukaḥ |
 dānādīniratā³¹ nityam³² paralokābhikāmkṣiṇaḥ³³ || 10 ||
 teṣām³⁴ śiṣyaprasasteṣu³⁵ dikṣayet³⁶ maṇḍalam³⁷ śubham |
 kṛtāñjalipuṭam³⁴ kṛtvā³⁵ adhyeṣya³⁶ kṛtamānaḥ³⁷ || 11 ||
 tvaṁ me śāstā mahāvīra yoginīvarasaṁpuṭa |

1. A satvānaya-; CP satvāya; I satvārthāya 2. L -veśeṣena 3. DE anātho
 na 4. A indriyai; BIDP indriya; CL indriye; E indraye 5. BCIDEP -pūrṇa;
 L -pūrṇam 6. B -satvo jñāḥ 7. A sphutakyo; B sphūtavākṣa; CP sphuṭavā-
 kṣa; D sphuṭavākya; IEL sphaṭavākya 8. BEL ācāryya; C ācāryyo; ID
 ācāryo; P āryyo 9. ID sau; L sya 10. A bhidhiyate; BE vidhiyete; CP
 vidhiyate; DL vidhiyate; I vidhite 11. AD ācāryaṇa; BCL ācāryyaṇa 12. B
 siṣya; CIDL śiṣya; EP śiṣye 13. BCIEPL -grāhya; D -grāhye 14. AEL
 kulino 15. CIP -utsavam 16. B niḥkṛva; C niḥkṛpa; E niḥkṛyam 17. CDEP
 krodhanam 18. A -krulam; B -krūra 19. AD taddha-; B tava-; CI tabdha-;
 P staṣya- 20. A -lum 21. A asaṁyutam; B asayat; CDEP asaṁyataḥ; I
 asaṁyutaḥ; L asaṁyama 22. A kūramurkha-; BI atimūrkha-; CD atimurkha-;
 E krumurṣa-; P atimūrkhaḥ; L atimurkho 23. A -pāni; B -prāṇiḥ; BCIDE
 -prāṇiḥ; P -prāṇiḥ; L -prāṇim 24. CIDPL tu 25. AB varjjayad; CDEP
 varjjayed; IL varjjayed 26. CIDE arjjavo; L arjjita 27. E -tyakta 28. CP
 -darśanam 29. CP -dravyam; L -dravyam ca 30. B -darśane sukam; CIDEPL
 -darśanotsukam 31. BCIEL -bhiratā; DP -bhitato 32. A -śaste 33. AB
 maṇḍala- 34. B -putām; C -puṭi; D -puṭi; I -puṭim; E -saṁpuṭi; P -saṁpuṭi;
 L -puṭo 35. L bhūtvā 36. B adhyāṣa; L adhyeṣa 37. C -saṁpuṭe; IEL
 -saṁpuṭe; P -yapraṭa

icchāmy ahaṁ¹ mahānātha² mahābodhinayaṁ³ dṛḍham⁴ || 12 ||
dehi me samayaṁ⁵ tattvaṁ bodhicittaṁ ca dehi me |
vīravireśvariṇān ca vārāhīherukasya ca || 13 ||
guhyaṁ⁶ pīṭhādīsamā⁷ sūddhiṁ⁸ kathaya dehasamsthītāṁ |
buddhaṁ⁹ dharmaṁ ca saṁghaṁ ca dehi me śaraṇatrayam || 14 ||
praveśayasva¹⁰ māṁ¹¹ nātha mahāmokṣapuraṁ¹² varam |
ehi vatsa mahāyāne¹³ mantracaryānayaṁ¹⁴ vidhiṁ¹⁵ || 15 ||
deśaiṣyāmi te samyag bhājanas tvaṁ mahānaye |
samprāptajñānam¹⁶ atulaṁ vajramantraprabhāvanaiḥ || 16 ||
tasmād matim¹⁷ imāṁ¹⁸ vatsa kuru sarvajñatāptaye¹⁹ |
gurupūjā tathā maitrī buddhabhaktijanapriye || 17 ||
mūlāpattim²⁰ parityajya²¹ sthūlāpattim²² vivarjayet |
sattvasyārādhanam²³ kāryam²⁴ hīnayānam²⁵ na sevayet²⁶ || 18 ||
atirṇāms²⁷ tārayiṣyāmi amuktān²⁸ mocayāmy aham²⁹ |
āśvāsaiṣyāmi³⁰ sattvān³¹ saṁsāraduḥkhasaṁkulāt³² || 19 ||
tasmāt śikṣāsamāyuktaṁ³³ śiṣyāṇān³⁴ cādhivāsayet |
dadyād³⁵ dantakāṣṭhaṁ³⁶ ca śucisnānādividhiyutān³⁷ || 20 ||
raktasūtreṇa³⁸ sadā rakṣā³⁹ bāhum⁴⁰ baddhvā⁴¹ viśeṣataḥ |
raktasūtreṇa⁴² sadā rakṣā⁴³ bāhum⁴⁴ baddhvā⁴⁵ viśeṣataḥ |

1. A icchāmehaṁ 2. E -nāthaḥ 3. A -naya 4. BC dṛḍha 5. AP samaya-
6. A sūddhi 7. CEL kathaya 8. All MSS exc. B -sthitāṁ; B -sthitā 9.
BCIDEL buddha 10. B praveśayatśva 11. CID mahā- 12. AB -pura 13. B
māhāyāna; C mahāyā; IDEPL mahāyāna 14. E -naya-; L -narya- 15. ABC
vidhi 16. B saprāptro; CIDE samprāptā; L samprāpte 17. A mati 18. A
mām 19. BID -jñapṛāptaye; CEP -jñatāpṛāptaye; L -traprāptaye 20. C buddhe
bhaktiṁ; P buddhabhaktiṁ; L buddhabhaktim 21. A -jate priye; B -jane
priya; C jane priye; I -janam priyah; D -janapriyah; L janapriyah 22. L
samutyajya 23. A satvānādhanam; BC satvasya rādhanam 24. A kārya 25.
A hīnayāna; C hīnasphā; E hīnayāna 26. C sevayet na ca; IE sphāni ca;
D spr̥ni ca; P pṛhāna ca; L na vaśyayet 27. A atirṇān; B atirṇas; C
atirṇāms; E atirṇan; PL atirṇām 28. AL amuktā 29. CP mocayīṣyāmi;
E mocayīṣyāsi pāṭhayāmy 30. CEP omit 31. CEP āśvāsaiṣyāsi; L āśvāsaiṣyati
32. AL satvā; BE satvānām 33. AL -sāgarāt 34. A tasmā; B tasyā; CDIP
tasyāḥ; E tāsyāḥ; L tasyām 35. A śikhyā-; BE śiṣyā-; CIDL śiṣya-; P sikṣya-
36. ID pradadyād 37. ID -snāna- 38. BCIDEP -vidhir- 39. BCID -yutām; L
-yuktāna 40. A saṁ- 41. A -rakṣya 42. A bāhu

dhīh̄kāramantrasam̄japtam̄ kuśam̄ tasya pradāpayet || 21 ||
 kāyavākcittasam̄varam̄ dadyāt śubhāśubhasvapnam̄² nirikṣayet || 22 ||
 maṇḍalam̄³ praveśayet tatrāndhapaṭa⁴veṣṭitān |
 puṣpaprakaram̄⁵ sam̄gr̄hya dakṣiṇā⁶sahasam̄yutān || 23 ||
 pūrvajanmā⁷dipāpasya nirvāpya maṇḍaladarśanam |
 kas tvaṁ bho iti pṛcch⁸yeta subhago 'ham̄ iti uktavān || 24 ||
 samayodakaśapathaṅ⁹ ca maṇḍale puṣpakṣepaṇam |
 yad yat puṣpam̄¹⁰ patatī tu tat tat kulaṅ¹¹ ca bhaviṣyati || 25 ||
 udakamakuṭa¹²vajraghaṇṭānām̄¹³bhīṣekam |
 pañcatathāgatāt¹⁴makam̄¹⁵ sekaṁ vratavyākaraṇam̄¹⁶ eva ca || 26 ||
 anujñāśvāsā¹⁷vaivartyān̄¹⁸ dadyāt kalāśasambhavaṅ¹⁹ |
 chatraṁ²⁰ pīṭhaṅ²¹ ca vidyādīm̄²² vajraghaṇṭādisam̄yutam || 27 ||
 ācāryābhīṣeka²³ sampūrṇam̄²⁴ dvitīyam̄²⁵ guhyam̄ uttamam |
 prajñājñānatṛ²⁶ṭṭīyan tu caturthan²⁷ tat punas tathā || 28 ||
 etābhīṣekasampannaḥ²⁸ samayī so vidhiyate |
 dr̄ṣṭvā²⁹ praviṣṭvā³⁰ paramam̄³¹ rahasyottamamaṇḍalam || 29 ||
 sarvapāpair³² vinirmuktaṁ bhavanto 'dyaiva³³ susthitāḥ |

1. C -kāraja- 2. ABL -svapna 3. A maṇḍala; ID maṇḍalaṅ ca 4. A andha-
 pata-; B tantrām̄ andhapata-; E tantram̄ andhapaṭa- 5. A -pakaram̄; BCIDL
 -prakāra; E -prakara; P -prakāram̄ 6. A dākṣiṇya; C dakṣiṇya- 7. B
 nirvāsyā; C nivāpyam̄; I nirvāsyā; D nirvāsyam̄; L nivāpya 8. All MSS
 exc. B pṛcchet; B pṛcche 9. B -sapatheṅ; CEP -sapathaṅ; ID satyartham̄; L
 -sam̄patham̄ 10. A yatra; ID yatra yatra; P yadya 11. AP patitan; BCL
 patitam̄ 12. BCIDEPL omit 13. ACP tat; BID tatra tat; E tatṣaṇam̄ tat tat
 14. CIDEPL kulaṅ 15. C omits following three lines 16. DEL -makuṭam̄
 17. I -vajram̄ 18. B -ātmika; IDEPL -ātmikam̄ 19. ID omit 20. A 'svāso;
 BIDEPL -svāsa- 21. B 'vaivartyā; I -vaivartyādikan̄; D -vaivartyādikan; E
 -vaivartyā; P -mivatyō; L -vaivattyā 22. A kalasam̄ sambhavaṅ; B kalasam̄
 mbhavaṅ; P kalāśam̄ bhavaṅ 23. BEP chatra; CIDL kṣatra 24. All MSS
 exc. I vidyādi 25. CDL sampūrṇa 26. IL -jñānam̄ 27. A caturtha 28. A
 sapanna; CP sampanna; E sampanna; B sampannāḥ; IDL sampannā 29. A
 vidhayate; B DIP praviṣṭā; CDP vidhiyete; E vidhiyete 30. A praviṣṭō; B
 praviṣṭhā; CDIP praviṣṭā; E pratiṣṭā; L prati 31. AB parama; L maraṇam̄
 32. L -muktaḥ 33. BCEPL susthitāḥ; ID samsthitam̄

ayañ ca satataṁ rakṣyaḥ¹ siddhisamayasaṁvaraḥ || 30 ||
 sarvabuddhaiḥ³ samaṁ⁴ proktā ājñā paramasāśvatī |
 praṇipatya guroḥ śiṣyaś caraṇe⁶ bhaktivatsalam⁷ || 31 ||
 kuryād evaṁ kariṣyāmi yathājñāpayase vibho |
 tatas tu gurave datvā tathāgatoktadakṣiṇāṁ¹⁰ || 32 ||
 nānālaṁkārastraḍīn¹¹ svaśariraṁ¹² viśeṣataḥ |
 praharṣito vaded¹³ evaṁ punaḥ pṛṣṭhasya¹⁴ pūrayet || 33 ||
 śreṣṭhābhiṣekalābhena kṛtakṛtyo mahāyaśāḥ¹⁵ |
 adya me saphalaṁ janma¹⁶ saphalaṁ¹⁷ jīvitaṁ¹⁸ ca me || 34 ||
 adya buddhakule jāto buddhaputro 'smi¹⁹ sāmpratam |
 homaṁ ca pūrayet tatra dadyāt saṁghasya²⁰ bhojanam || 35 ||
 gaṇacakraṁ²¹ ca tato dadyād dinānāthaṁ²² ca tarpayet |
 yathopadeśataḥ paścāt samayācāratatparaḥ || 36 ||
 bhājanīkṛtasam̐tāne cakraḍībhāvanākramaiḥ |
 samyagāmnāyasampannā²⁶ siddhir bhavati nānyathā || 37 ||
 ity abhiṣekapaṭalo 'ṣṭādaśaḥ || ||

XIX. Mṛtyunimittadarśanotkrāntiyoga-paṭala

athānyatamaṁ²⁷ vakṣye mṛtyunirṇayalakṣaṇam |

1. A rakṣaḥ; BIDEI rakṣāḥ; CP rakṣyāḥ 2. ACID siddhiḥ; P siddha- 3. B -buddhaḥ; L -buddhai 4. A sarvvamaṁ; B sama 5. A-śyaśvatīṁ; B -śāvati; I -śāśvati; L -śasvati 6. AL caraṇaṁ; BC caraṇa; E caraṇān; P cara 7. BI -vatsaraṁ; L -tsaraṁ 8. BL -jñāpayasi; E -jñāpayete; P -jñāpayasaṁ 9. P vibhoḥ; L prabho 10. BCDEPL -dakṣiṇā 11. BEL -vastrāḍīn; C -vastrā 12. A -śarire ca; B -śarī ca; C -śarira; I -śarirāṁ; EL -śariraṁ ca; P -śariraś ca 13. A vad; B vanded 14. DP pṛṣṭhasya 15. A -yaśaṣaḥ; B -śaya; DE -yasāḥ; PL -śayaḥ 16. B janmaṁ; L omits 17. L omits 18. A jivitaṁ 19. All MSS exc. C smi; C smir 20. CP saṁgha; ID saṁghāya 21. ID gaṇa-
 kraṁ; L gaṇacakraṁ tato dadyāt dharmasaṁghasya bhojanam | gaṇacakraṁ
 22. A tatpayet; C tapāyet 23. A -cāraṁ; I -cāla-; P -cari-; B omits 24.
 CIDP bhājane; BL bhāmjane 25. BCP -kṛti-; IDEI -kṛti- 26. ADP -sam-
 pannaḥ; C -sapannaḥ; IE -sampannaḥ 27. I athānyāpy uttamaṁ; D athānyapy
 uttamaṁ

svaśarīre¹ ca bāhye² ca nimittam lakṣayet sudhīḥ || 1 ||
 pādayos tālikām³ viddhvā⁴ nābhau vedho⁵ yadā bhavet |
 trayadivasaparād⁶ ūrdhvaṁ pañcatvaṁ gacchate tadā || 2 ||
 kiṭṭaprasrāvayoḥ⁷ kāle tulyakāleṣu⁸ hañjikā⁹ |
 tasyām eva hi velāyām mṛtyur varṣeṇa naśyati¹⁰ || 3 ||
 bhagaliṅgasamāyoge madhye śeṣe¹¹ ca hañjikā¹² |
 syāc cet tulyam¹³ tadā māse¹⁴ maraṇam bhavati niścitam || 4 ||
 hr̥tkan̄thamadhyayor vedhas tulyakālam¹⁵ yadā bhavet |
 pakṣatrayeṇa mṛtyuḥ syād yadi dharman¹⁶ na sevate¹⁷ || 5 ||
 vāmākṣiputtalicchāyām yo na paśyati darpaṇe |
 saptāhān mṛyate nūnam¹⁸ yadi na syāt pratikriyā || 6 ||
 karṇamūle bruvor madhye mastakāgreṣu vedhayet |
 catuḥsam̄dhigato¹⁹ vedhaḥ sadyo mṛtyus tadā bhavet || 7 ||
 akasmāj jāyate sthūlah²⁰ kṛṣaḥ²¹ kruddho bhayākulaḥ |
 yas tasya mṛtyu²² varṣeṇa yadi dharman²³ na sevate || 8 ||
 kṛṣṇam²⁴ yadi bhavec chukram²⁵ śuklāyām²⁶ pratipattithau |
 ṣaḍbhir māsaḥ²⁷ tadā mṛtyur lohitaṁ vyādhisūcakam || 9 ||

1. A svaśri; C svaśariram; PL svaśarira 2. AEP bāhya 3. A tālukām; B tārukām; CIP tākukām; D tārukām; E tālakām; L tolukām 4. A vidhvā; BL vidyā; E vidhyām; P bidyā 5. B ve; C badhvā; IDEPL vedhā 6. A -prarād; B -palād 7. AE urddha; B ūrdhha; C uddham; IDPL urddham 8. ABE kuṭi-; C kuṭṭa-; IDP kuṭṭi-; L kukṣi- 9. BI -praśvayo; CP -praśravayo; CP -praśravayo; DE -praśavayoḥ; L -praveśaye 10. B tulye kāla- 11. A hacchikā; B -hañcipracchikā; CIDEP hañcchikā; L samcchikā 12. D naśāt 13. AC -liṅgam; I -liṅga 14. B śeṣai; I śeṣa; L śeṣam 15. A hañchitā; B hacchikāḥ; BP hacchikā; IDE hañcchikā; L samcchikā 16. A tulya 17. DE māsaḥ; C māseḥ; P māsaḥ 18. B madhya; CDEL vedhe; I vedhye; P ṣadhe 19. A dharmma 20. B śarvateḥ; IDL sevayet 21. AL -puttari-; C pūttari-; I -puttari-; P -vvuttali- 22. A nṛṇam; BCIDL nunam; E namṛyatenunam 23. A -mūlo; CPL -mūla 24. A bhūvo; B bhruvā 25. C -gate; ID -gatam; EPL -gataṁ 26. AB yāyete 27. A kṛṇaḥ; B kṛṣaḥ; CIDE kṛṣaḥ; L kṛṣṇa; P kṛṣṇaḥ 28. ID yat 29. A dharmna; B dharmmeṇa 30. BPL bhavet 31. B suklam; E chuklāyā; L śuklam 32. A ṣaḍbhi; BL ṣaḍbhir; CIDEP ṣaḍbhiḥ 33. All MSS mṛtyu

cakṣuṣī¹ sravataḥ² nityaṁ³ dṛṣṭarūpe 'pi vibhramaḥ |
 darpaṇe salilē⁴ vāpi svacchāyām yo na paśyati || 10 ||
 rātrav indradhanuḥ⁵ paśyed divā nakṣatramaṇḍalam |
 ameghavidyutaḥ⁶ paśyēt sphurantīr⁷ dakṣiṇāśritāḥ || 11 ||
 divā cchāyāpathaṁ⁹ paśyed¹⁰ ulkāyāḥ¹¹ patanaṁ tathā |
 haṁsakākamayūrāṇāṁ¹² paśyed ekatra melakam || 12 ||
 candradvayaṁ¹³ dviśūryaṁ ca svaśirojvalanan tathā |
 gandharvanagaraṁ¹⁴ paśyed vṛkṣāgre śikhare girau || 13 ||
 paśyēt¹⁵ pretapiśācān¹⁶ vādṛśyān¹⁷ anyāṁś ca bhīṣaṇān¹⁹ |
 prakampate 'kasmān²¹ mūrchte²¹ ca kṣaṇe kṣaṇe || 14 ||
 paśyed²² ekaikaśas tasya mṛtyur²³ māsāvadhē bhavet |
 kalaṅkarahitaṁ²⁵ candraṁ²⁶ sūryaṁ²⁷ raśmivivarjitaṁ²⁹ || 15 ||
 rātrau sūryaṁ³⁰ divā³¹ candraṁ³² svanetrajalanaṁ tathā |
 tāraṁ³³ merupramāṇān³⁴ ca samudraṁ³⁵ ca nadīm iva || 16 ||
 mūtrapuriṣayoḥ³⁶ śukraṁ³⁷ tulyakālaṁ³⁸ patanti cet |
 pakṣam ekaṁ³⁹ bhaved mṛtyur⁴⁰ yadi dharman na⁴¹ sevate⁴² || 17 ||

1. B cakṣuṣi; E cakṣukhi 2. A sra; other MSS śravate 3. BCIDP dṛṣṭi- 4. AID śarire; B sarile; C śarire; EP śalile; L saṁlikhec 5. AE indudhanuḥ; B indūdhanu; C indudhanu; I indradhanuṁ; D indudhanuṁ; P imdudhanur; L imdudhanur 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 ulkā; C ūlkān; P ulkānaḥ; 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 'dṛśyān; B vādṛśyatn; CP vādṛśyātñ; IDEL vādṛśyāññ 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 mūrchte; L mucchrite 22. AB paśyad 23. All MSS exc. E mṛtyu 24. A -dvaya; BCP -vadhe; ID -vade; E -vadhē 25. ABD karaṅka-; CL karaṅka- 26. A -hahim ritam; 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 tāra- 34. ID meruḥ 35. AB -pramāṇān; C -pramāṇam; ID pramāṇān; EL -pramāṇam; P -pramāṇān 36. CIDEP -puriṣayo; L -puliṣo 37. BCIDL śukraṁ 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 dharmena 42. L sevayet

tatrāpi divase paśyec chāyām dhavalarūpiṇim |
 śirasō 'darśanaṁ tasya mṛtyuḥ syād varṣamadhyataḥ || 18 ||
 putrabhāryāvīnāśaḥ syād vāmapāṇer adarśanāt |
 dakṣiṇādarśanāt piṭṛbhāryādinām mahiyasām || 19 ||
 pañcadhāraṁ bhaved mūtraṁ vāmāvartaṁ vighandhi ca |
 āmlāditvaṁ ca mūtrasya mṛtyuḥ ṣaṇmāsamadhyataḥ || 20 ||
 bālukābhasmarāśim vā vihārayaṣṭim eva ca |
 svapnānte yo 'bhirohanti maraṇaṁ tatra pūrvavat || 21 ||
 gardabhaṁ vānarārūḍho vālmīkaṁ pānsūrāśikam |
 yo 'bhirohati svapnānte dakṣiṇādiśi nīyatām || 22 ||
 kṛṣṇavastrā tu yā nārī kālī kāmāyate naram |
 kālārātris tu sā jñeyā gacchate yamadarśanam || 23 ||
 śvakākagṛdhragomāyu-ṛkṣaiḥ pretapiśācakaiḥ |
 bhakṣyante svapnaṁ paśyed ekavarṣād viniścitam || 24 ||
 raktavastrapraliptāṅgo raktamālyavibhūṣaṇaḥ |

1. ABID paśyac 2. E chānyān; other MSS chāyāyām 3. BL -rūpiṇi; CIDEP -rūpiṇi 4. B śirasā; CPL śiro; ID svaśiror; E śiror 5. B -darsanāt; CIP darśanāt; D 'darśanāt; EL adarśanāt 6. C dakṣiṇa-; ID dakṣiṇe 7. A -dhārām; other MSS -dhārā 8. BCDEP mūtraṁ ca; L mūtraṁ ca 9. A -madhyetaḥ 10. C -bhasmaṁ 11. ABIDP -rāśim; C nāśim; E -rāñ; L -rāśin 12. EL ca 13. B -yeṣṭim; CDPL -yaṣṭikam; I yeṣṭikam 14. BCL svapnānta 15. A tirohanti; B bhirohantri; CIDE bhirohanti; P bhiroha; L nirohanti 16. C marahanti maraṇaka 17. E gagarbhassthapāṭhardabhaṁ vānarārūḍhaṁ for this *pāda* 18. P garbhabhas; L gardabha 19. CIEPL vālmika 20. B pañḍulāsikam; C pānsūrāśimjitaḥ; I pānsūrāñjitaḥ; D pānsūrājjitam; L pānsūrāśikaḥ 21. B bhiihanti; CIDEP bhirohanti; L nirohanti 22. BCIDEP dakṣiṇān 23. I nīyatān; E nīyatyaṁ; P nīyatām; L nīyate 24. B -varṣā 25. BDL yo 26. BDL kālī 27. All MSS exc. A naraḥ 28. A kālātris; CDEP kālārātri; I kālārātri; L kālārātrin 29. A vijñayā; B jñayā 30. A -daśānam; B -darśane 31. BCIDEP sva-; L asva- 32. IDP bhakṣante; L bhakṣante 33. ABI ekavarṣā; CDEP ekavarṣān; L evaṁ caikavarṣāc 34. B diniścita; C niniścita; D viniścita; P niniścitam; L ca niścitam 35. E -vastro 36. A pariṭtāngo; B pariṭtānga; I paliptāṅgi; D praliptāṅgi; E paliptāṅgam; PL praliptāṅgam 37. BCL -mālyā-; ID -mālā-; P mālyo 38. BEP -vibhūṣaṇam; C -vibhūṣaṇam; ID -vibhūṣiṇi; L -vibhūṣitam

tailābhyaktō¹ yadā svapne ṣaṅmāsāt² sa na jivati || 25 ||
 yathopadeśayuktyā³ hi jāyate mṛtyuvañcanam⁴ |
 tattvena⁵ jiyate⁶ mṛtyur⁷ mṛtyur⁸ dharmeṇa⁹ jiyate || 26 ||
 tasmād dharmaparā¹⁰ cintā sambodhikramasādhanam¹¹ |
 aparam¹² kathayiṣyāmi śobhanam bhāvanāntaram || 27 ||
 recakam¹³ pūrakam¹⁴ yogam¹⁵ śodhayed dehamaṇḍalam |
 nānānimittasamprāpte¹⁶ śvāse¹⁷ cchijjati¹⁸ cchijjati¹⁹ || 28 ||
 mṛtyukāle²⁰ tu samprāptam²¹ utkrāntiyogam²² uttamam |
 navadvāragatā²³ nāḍiḥ²⁴ pūrakena²⁵ tu pūrayet || 29 ||
 kumbhakena²⁶ stambhayed²⁷ vāram²⁸ dvārarandhraviśodhanam |
 recakena²⁹ recayed³⁰ viśvam³¹ praśāntam³² śāntam³³ āvahet || 30 ||
 vijñānaharaṇam³⁴ kāryam³⁵ anyathā³⁶ pāragāminām³⁷ |
 ālikālisamāyuktam³⁸ yojayeta³⁹ vicakṣaṇaḥ⁴⁰ || 31 ||
 hr̥daye⁴¹ hūṅkāra⁴² samyojya⁴³ dvyardhākṣaram⁴⁴ adhordhvan⁴⁵ tu
 sthāpayet |
 vāyubijan⁴⁶ tu tadadhobhāge⁴⁷ tad⁴⁸ adhomukham⁴⁹ || 32 ||

1. B tailabhektam; CIDEP tailābhyaktam; L tailābhyakta 2. B -māsena na; C -māsam na; DP -māsan na; I -māsān na ca; E -māsannam ca; L -yāsān na na 3. B -yuktobhiḥ; CIDEL -yuktābhiḥ; P -yuktebhiḥ 4. I omits 5. I omits 6. I omits 7. A mṛtyu; other MSS mṛtyuḥ 8. I omits 9. other MSS mṛtyu 9. L janmena 10. CPL -parāḥ 11. A -sādhanā; B -dhanām; CIDE -sādhanāt; P sādhanot; L -bhavanāt 12. CL recaka 13. A -nitta-; C -nimirtam 14. B svāsya; E svāsyē; L svāso 15. A cchirjati cchirjati; I cijati cchirjati; L cchiratti cchiratti 16. BCE -kālam; ID -kāram; P -kālan; L -kāran 17. A -prāpte; BCIEPL -prāptem; E -prāpted 18. B uktāntika; C tkrāntika; D tkrānti-; E utkāmuktāntikapāthanānta-; P uktrāntika; L uk-rānti- 19. A -dvā-; E -dvāre 20. BIDP -gatan; C -gātan; E gatām; L -gate 21. E nādīm; other MSS nāḍi 22. BI omit; C dvāra; P vāra; L dvāram 23. B vārarandhrasya; CDP dvārarandhrasya; I rrandhrasya; E dvāramuktāntikapātharandhrasya; L dvāralandhrasya 24. CIL viśva 25. BPL -śāntam; CE -śānta 26. BPL omit 27. A -pharaṇam; P -haraṇa; L -harate 28. BCIDE -gāminā; L -gāmināḥ 29. L -yogam 30. BL yojayec ca; CP yojayed; I yojayet tat; D yojayat tat; E sayojayed 31. A vicakṣaṇaiḥ; other MSS vicakṣaṇam 32. AB hr̥daya 33. A samjya; BDE samyojye 34. A dyadhā-; B yada-; C dya-; DE dyada-; I dyata-; P ghr̥ta-; L ghaṭo- 35. DL -bijam; IE -bijam 36. All MSS exc. A omit 37. B adds vāyubijan; I adds vāyubijam; D adds vāyubijam 38. E omits this *pāda*

vāyubijam¹ dvayam² kāryam³ samputīkrtya³ yogavān |
uccārayed⁴ dvyardhākṣaram⁵ mantram⁶ ekaviṃśatiparikramaiḥ⁷ || 33 ||
vijñānavāyurūḍhasya⁸ vāyudvāran tu cetasā |
yena yena hi gacchante mokṣasiddhipradāyakam || 34 ||
uttamādhama¹⁰bhedena¹¹ kathyate śṛṇu¹¹ guhyaka |
nābhiḥ¹² kāmika¹³ svargasya¹⁴ bindunā rūpadehinaḥ¹⁴ || 35 ||
ūrdhvenārūpadhātus¹⁵ ca śubhan¹⁶ tad¹⁷ gatibheditam |
yakṣo bhavati nāsābhyām¹⁸ karṇābhyām¹⁹ kinnaras tathā || 36 ||
cakṣubhyām²⁰ yadi gate²¹ devī²² nara²²rājyo bhaviṣyati |
vaktradvāraṅ²³ ca pretānām²⁴ mūtreṇa²⁵ tiryacas tathā || 37 ||
apāne narakam²⁶ yānti mokṣāṇām²⁶ gatir anyathā |
utkrānti²⁷ kālasamprāptam²⁸ akāle devaghātanam || 38 ||
devatāghātamātreṇa²⁹ narake³⁰ pacyate naraḥ³⁰ |
tasmād mṛtyucihnāni³¹ jñāyante³² tu vicakṣaṇaiḥ³³ || 39 ||

iti mṛtyunimittadarśanotkrāntiyogapaṭala ekonaviṃśatitamaḥ

|| ||

XXI. Caryānirdeśa-paṭala

athātaḥ sampravakṣyāmi caryām³⁴ pāramgatām³⁵ varām³⁶ |

1. B -bi; CP -vija 2. BCP kārya 3. B -krtye; CIDPL -krta 4. A uccāra-
nyad; B uccārayad; E uccared 5. A yaḍhya-; B yada-; CP yaṭa-; IDL yata-;
E dṛḍha- 6. A -kṣara-; E -kṣera- 7. B -vikramaiḥ 8. A -rūsa; B -rūrd-
dhasya 9. CPL mokṣam 10. A uttamādha- 11. BCIDEP guhyakāḥ; L guhyakā
12. All MSS nābhi- 13. A kāmikaḥ 14. B -dehināḥ; L -dehinā 15. ABCI
ūrdhanā-; L urddhamā- 16. CEP -dhātum 17. A taḥ; B tat; CIDPL tam;
E tayo 18. BCIDPL nāsānām; E nāsānām 19. A kinnaran; B kinnarām;
CDE kinnarās; IL kinnarā; P kinnarān 20. E cakṣur 21. A gato 22. BIDL
devī 23. CIDEPL -dvārasya 24. A adds mutrānām 25. B tiryekas; C
tiyyakas; IDL tiryyakas; E bhistiryakas; P tiryyakūś 26. A mokṣāṇām; DP
mokṣānām 27. BC akāre; E ayākālam 28. B -pātanam; ID -ghātakam 29.
B pacāte; CI pacyete; L paṭnam 30. BPL dhruvam; E naram 31. AEI
jñāyete; BCDPL jñāyate 32. P omits 33. BCIDEL vicakṣaṇaḥ; P cihnara-
kṣaṇaḥ 34. A carya-; other MSS caryyā- 35. ABD -gatā; CE -gato 36. B
vara; CI varā; L varām; P caryyāpārasvabhāsvaram for this *pāda*

gamyate yena siddhāntaḥ¹ sādhakaiḥ siddhihetutaḥ || 1 ||
 sāmānyayogatantrāṇām rahasyam na vipaṅcitam² |
 siddhinām³ paramā⁴ siddhir⁵ vratānām paramam vratam || 2 ||
 śrutaṁ⁶ bahutaram⁷ tantram⁸ sadgurum⁹ paryupāsitam |
 guror¹⁰ ājñā yathātattvaṁ¹¹ prāpyate bhāvyaṭe sadā || 3 ||
 dhanam¹² dārās tathā jīvaṁ¹³ niryātu dānam eva ca |
 etad¹⁶ granthitrayam¹⁷ muktva¹⁸ caryācārī sadā bhavet || 4 ||
 japtavidyāmahotsāhaḥ¹⁹ satyavākyaparasaḥ²⁰ tathā |
 pūrvārambhe²² sadā śrāddhaḥ²³ pratijñātapratisthitaḥ²⁴ || 5 ||
 kāmakrodhabhayaḥ²⁷ lobham²⁸ mohamānaṁ²⁹ ca varjayet |
 dikṣāvyaḥkhyām³⁰ sadā tyajya³¹ granthānām saṁgrahan tathā || 6 ||
 śaucāśaucapavitraṁ³² ca peyāpeyam na kalpayet |
 na kopo nābhimānaś ca stutininde³³ vivarjayet || 7 ||
 sarvasādhāraṇaṁ³⁴ tiṣṭhan niḥsaṁgo niḥsprhaḥ³⁵ sadā |
 na homo na ca pūjā ca na jāpaś cākṣamālayā || 8 ||

1. B siddhinām; CIDPL siddhāntam; E siddhānto 2. A vipaṅceta; BIP vipa-
 ścitam; L vipaścinaḥ 3. ABIDEP siddhānām; C siddhinām 4. BL paranām;
 ID paramān 5. ADEP siddhi; B siddhām; IL siddhiṁ 6. ABP śruta 7. AP
 bahutara- 8. A -tantra; CDE tantrān; I taṁtrā; P -tantrāt; L tantrāt 9.
 A payupāsātam; B paryupāsita 10. A gurar; CIDEPL gurur 11. A -tatva
 12. ACDEP dhana-; L para- 13. CI dārā; LP -dārā 14. BCIDE jīva; PL
 jīvati 15. BCP niryānta; ID niryātam; L niryānam 16. B etā; CIDEPL
 etāḥ; L etām 17. A granthita; B grānthitraya; C gracchitraya; I grasthitraya;
 D grasthitrayam; C granthitrayaḥ; PL granthitraya 18. BCIDE muktā; P
 srutvā; L muskā 19. CDPL -bimbā; I -mbitvā- 20. B -mahotsāha; CEL
 -mahotsāho; I -mahotsāhe; D -mahotsāhā; P mahātsāho 21. B -ratas; CIDPL
 -ratā; E -ratās 22. A -ālabhe; C -arambhe; EP -ārambha 23. CIDEPL yadā
 24. A sārddhaḥ; BCIDEL śraddhāḥ; P śuddhāḥ 25. A -jñātantra-; CIDEPL
 -jñātā- 26. BL -sthitā; CP -ṣhitā; ID -sthitāḥ; E -ṣhitāḥ 27. A -bhayāl;
 BCEPL -bhayā; ID -bhayo 28. ABL lobha; CIDEPL lobho 29. ABEP moho
 30. All MSS exc. L -khyā 31. BID bhājyā; C tyajyā; E tyājyā; P tyajye
 32. A śauca-; B śaucyāśaucya-; CD sauryyāsauryya-; I sauryosaurya-; E sau-
 cyāsaurya-; P saucyasaucya-; L śaucyāsauryya- 33. AI -nindrā; BPD -nindā;
 CE -nimdā; L -nidrā 34. A niṣṭhan; B tiṣṭhat; CIL tiṣṭhen; D tiṣṭan; E
 tiṣṭet; P tiṣṭe 35. BCIDPL nisprhā; E nisprhās 36. BCEPL pūjyaḥ; ID
 pūyam; L pūjyām 37. B jānam na; CIDEPL jāpaṁ

divasaṁ¹ vāra² nakṣatraṁ parvaṅ ca na vikalpayet³ |
⁴ parātmā ātmarūpeṇa viharen nirviśaṁkitaḥ⁵ || 9 ||
 akāmaṁ⁶ ācāret sarvaṁ na kāmaṁ kiñcid ācāret |
 nivāsaṁ⁹ vyāghracarṁeṇa¹⁰ pañcamudrāvibhūṣitam || 10 ||
 prajñopāyātmakaṁ¹¹ yogī herukatvaṁ vibhāvayet |
 samantabhadracaryāyāṁ viharet sukhamānasaḥ || 11 ||
 grāme ekarātriṁ tu nagare pañca āvaset¹³ |
 mano'nukūlayogena¹⁴ viharet pṛthivītale || 12 ||
 athavā vātulāṁ¹⁵ nāma caryāṁ¹⁶ kartuṁ¹⁷ sukhotsahaḥ¹⁸ |
 asahāyaḥ¹⁹ paryaṭen²⁰ nityam ekākī ekamānasaḥ || 13 ||
 udbhrāntapattravad²¹ bhramed²² unmattavrata-m-āśritaḥ |
 śmaśāne ekaliṅge vā ekavṛkṣe 'the kānane || 14 ||
 parvatāgre nadītire mahodadhitaṭe 'pi vā |
 udyāne bhagnakūpe vā prāsāde śūnyaveśmasu || 15 ||
 catuṣpathe²⁴ puradvāre²⁵ rājadvāre²⁶ maṭhe 'pi vā²⁷ |
²⁸ mātaṅgī-ābhirīsthāne²⁹ śilpikāgṛha³⁰ gopite³¹ || 16 ||
³³ rathyāpatitanirmālyāṁ³⁴ nirmuktaṁ yena kenacit³⁵ |

1. A na divasa; CIP divasa 2. A vāraṁ 3. L pañcānantaryakalpayet for this *pāda* 4. A adds na 5. AP nirvvisaṁkataḥ; BE nirvvisaṁkita; CL nirvvisaṁkitaḥ 6. CIDL ākāmyam; E ākāmam; P ākāmye 7. All MSS exc. A omit 8. IDE add kadā 9. ABCIDP nivasan; E nivasanan; L nivasan 10. CIDEP -carṁmaṅ ca; L -carṁma ca 11. D -ātmake; E -ātmako 12. A -mānarāḥ; BL -mānasān 13. A āvaye 14. L nānānukula-; other MSS manonukula- 15. L vāturā; other MSS vātulā 16. All MSS caryā 17. A kintu; IL kartu 18. IBD -tsahe; CP -tsahan; E -tamahan; L kartu sahasrakaiḥ for this *pāda* 19. B asaṁkhyaya; C asahāya; I asaṁkhye; D asaṁkhye; E asakhāye; P asakhaya; L asaṁkhyā 20. A paryāten; B praryate; IDL paryate; E paryate; P paryāten 21. B brāḥye; CIDP bhramet; E rame; L bhrāme 22. CP āsritān; IL āsritān; D āsitan; E āsrita 23. L pi ca; other MSS pivā 24. A -pathi; L -patheṣu 25. BCIDEP pure; L pūrvvā- 26. BIDE pathe; CPL mathā 27. A pivā; other MSS pivā 28. L omits this line 29. AE -āhiri-; B -ālī-; CP -āhire-; ID -āhari 30. ADE cchippikān; B cchippikā-; C cchippikān; I cchirpikān; P cchirppikān; 31. A gṛham 32. A gopivā; BCEP gopikā; ID gopikān 33. L pathitanirmālyasnāpi for this *pāda* 34. A -nimmālyā; B -nirmālyeṇ 35. A nimukta; B nimurkto; CID nirmukto; E nimukkto; P nirmuktā; L yukto

śmaśānalinganirmālyaṃ¹ tena mūrtim² prapūjayet³ || 17 ||
 sragdāma lambayet kaṅṭhe brahmasūtraṃ viśeṣataḥ |
 mekhalāṃ⁴ bandhayet tais tu nūpuraś caranadvayoḥ || 18 ||
 jalpanaṃ japam ākhyātaṃ hastākṣepaṃ⁵ tu mudrayā |
 nirvikalpaprayogena vihared yogī yathāsukham || 19 ||
 śimhavad vicared⁷ yogī sarvaśaṅkānisūdanaḥ⁸ |
 atha vāniṅjavratam āśritya cared¹⁰ yogacaryayā¹¹ || 20 ||
 śūnyārāmagṛhasthāne kugrāme¹² kutsite gṛhe¹³ |
 viharen maunayogena yāvadupalabdhis¹⁴ tathā || 21 ||
 svapan¹⁶ gacchan yadā tiṣṭhej jāgrataṃ nāpi jāgratam |
 bhuñjate¹⁷ yadi samprāptaṃ¹⁸ na bhukte susthitaṃ manāḥ¹⁹ || 22 ||
 bhikṣāsthitiṃ²¹ yadā viharet karapātrabhojanam |
 nirvikalpakarūpeṇa sidhyate nātra saṃśayaḥ || 23 ||
 eteṣāṃ trayamadhye tu yad icched vratam āśritaḥ²² |
 kiñcid²³ chuṣme²⁴ tu samprāpte caryāṃ²⁵ kartum yadicchate |
 śarīraṃ²⁷ dānaṃ dadyāt²⁸ paścāc caryāṃ²⁹ samārabhet || 24 ||
 caryayā³⁰ paryaṭeḍ yogī nirmalo bhavati niścitam |
 bhrāntir atra na kartavyā acintyā³² buddha-ṛddhayaḥ³³ || 25 ||

1. AE -lyais; B -rleḥ; CDPL -lyaiḥ; I -lyai 2. A mūrttis; other MSS mūrtti
 3. A prapūrayat 4. All MSS mekhalā 5. B yes; C tas; P trais 6. AB
 -kṣapan; I -kṣapaṃ 7. BL vicare; C viharad; IDEP vihared 8. B -nisūn-
 danaṃ; CIDEP -nisūdanaṃ; L -nisudanaṃ 9. All MSS athavā ā- 10. A
 cavaid; B vicared; C caraid 11. A yogī cayā; D yogasya caryayā; P yoga-
 caryayo; L yogasasiddhaye 12. A śūnyāvāma-; CIDE śūnyāgāra; L śūnyā-
 gare 13. BP -gṛhe; E -grahe; L gṛhe 14. A tsita-; B kuṅṭhe; I kutsita-
 15. A upalabdhī; BC upalabdhin; ID upalabdhitaṃ; E upalarvvin; P upalac-
 cin; L upalandhitan 16. B sugupta; CIDEPL supta 17. B bhūjante; C
 bhujate; E bhuñjante; L bhūñjayed 18. B -prāpte; I -prāpta 19. D bhuktaṃ;
 E bhūkte 20. A maḥ; B mata; ID mataḥ 21. ACEL -sthitaṃ; ID -sthiti
 22. ABDE āśritaṃ; L āśritaṃ 23. ABCIDE kiñcid; P kiñcad; L kiñced 24.
 AC uṣme; BIDEPL uṣme 25. AIDE caryā; BCPL caryā 26. IEL yadicchate
 27. BIDL śarīra- 28. ID pradadyāc ca; L ca dadyāt 29. ADPL caryā; BC
 caryā 30. B caryyāt; CPL caryyā; IDE caryā 31. B pad; C paryyaṭe; I
 pracaryayo; D pracaryate; P paryyad 32. BP kartavyo 33. BIPL acintyo;
 C acinṅtyo 34. A buddhayaḥ

iti caryānirdeśapaṭala ekaviṃśatitamah || ||

XXIII. Homanirdeśa-paṭala

athātaḥ sampravakṣyāmi agnikarmādilakṣaṇam |
 bhūmau¹ śodhitamātreṇa² agnikuṇḍāni kārayet || 1 ||
 aṣṭāṅgulaṃ samārabhya³ yāvad dhastasahasrakam |
 aṣṭāṅgulaṃ⁴ ripughātan tu daśāṅgulaṃ⁵ pauṣṭikam tathā || 2 ||
 dvādaśāṅgulavaśākṛṣṭī⁶ caturdaśāsāntir eva ca |
 ṣoḍaśāṅgulakuṇḍena⁸ kulavṛddhābhikāraṇāt || 3 ||
 aṣṭādaśāṅgulamānena¹⁰ deśagokula vardhate |
 viṃśadaṅgulakuṇḍena¹² marakān¹³ rogaśāntikā¹⁴ || 4 ||
 etāni¹⁵ niyamakuṇḍāni¹⁶ havyadravyapramāṇataḥ |
 karmānurūpatatkāryaṃ¹⁸ jānīyād¹⁹ vicakṣaṇaḥ || 5 ||
 ākrāntasya tribhir bhāgam dvibhāgam²⁰ khānitaṃ²¹ bhavet |
 sarvaṇy²² etāni kuṇḍasya²³ sāmānyakhātena²⁴ lakṣaṇam || 6 ||
 kuṇḍasyaṣṭabhāgena²⁵ oṣṭhaṃ²⁶ tatraiva kārayet |
 oṣṭhasyārdhabhāgena²⁷ nemīm²⁸ tatraiva yojayet || 7 ||
 yathā²⁹ bāhira³⁰ nemī ca tathābhyantaram eva ca |

1. L bhūmi- 2. -mantreṇa 3. BEPL -rabhyaḥ; C -rabhyeḥ; 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 ṣoḍaśāṅguliṃ; L ṣoḍaśaguli- 9. BCE -vṛddhābhiḥ; P -vṛddhabhiḥ 10. B -ṅgulimānena; ID -ṅgulimānena; L -ṅgulamātreṇa 11. L -varddhanam 12. B viṃśadaṅguli-; C viṃśamaṅgulaṃ; I viṃśatyāṅgula-; D vistayāṅgula-; E viṃśatyamgula-; P viṃśamaṅgula- 13. BCP marakāna; I marakām; D mārakām; E mārakāna; L malakān 14. BE -śāntike 15. BCIDEP etā; L tā 16. BCIDEP -kuṇḍasya 17. AB -dra-; CIDEL -dravyam; P -dravyam 18. AID -kārya; B -kāryya 19. ID prajānīyād 20. A omits 21. C khaṇitaṃ; L khalitaṃ 22. BCE sarvvetāni; IDP sarvvatāni; L sarvatāni ca 23. B sāmānye; L sāmānyam 24. A -khāte; B khāne; CIDP -khānena; E -khāne; L -pānena 25. ID -ṣṭama- 26. B yojayet 27. C auṣṭhamśyā-; P uṣṭhamśyā- 28. E nemi; other MSS nemi. 29. I yathā oṣṭhapramāṇataḥ tathā oṣṭham prakalpayet for following two lines 30. BCDEP bahira-; L bāhana-

tadbāhye¹ vedikā kāryā yathā-oṣṭhpramānataḥ || 8 ||
 kuṇḍamadhye tu vajrāṇām aṅkitan tu viśeṣataḥ |
 śvetam² pītaṅ ca raktaṅ ca kṛṣṇam³ haritam eva ca || 9 ||
 yathākarmānusāreṇa kuṇḍānām⁴ varṇalakṣaṇam |
 kintu sārvakarmikaṅ kuṇḍam⁵ śāntikuṇḍasadrśam tu viśeṣataḥ || 10 ||
 oṣṭhpadmadalākāram nemī vajrāvaliveṣṭitā |
 tadbāhye vedikā deyā¹¹ caturasraoṣṭhpramānataḥ || 11 ||
 śāntike vartulākāram śukram¹⁴ pūrvānanam bhavet |
 caturasram pauṣṭikam pītam uttarānanam bhavet¹⁵ || 12 ||
 uccāṭanam abhicāraṅ¹⁶ ca ardha-candraṅ¹⁷ paścimānanam |
 vidveṣāmāraṇam¹⁸ karma dakṣiṇānanatrikoṇakam²¹ || 13 ||
 vaśyākṛṣṭi²² trivedī²³ ca raktavarṇatrikoṇakam |
 stambhanamohanaṅ²⁴ karma nairṛtyānanam bhavet²⁷ || 14 ||
 uccāṭane²⁸ dhūmavarṇaṅ ca vāyavyānanam eva ca |
 jvaradāhakutsitaṅ²⁹ karma āgneyānanam sadā || 15 ||
 devatā-āsanam³² varṇam³³ karmarūpeṇa bhāvayet |

1. A tadbāhya-; B dvāhya- 2. B śveta-; CIEPL sveta-; D svetaṅ 3. B kṛṣṇa-; CDEPL kṛṣṇā- 4. ID kuṇḍāgni 5. A -kannika-; BCPL -karmmika-; ID -karmika- 6. E kuṇḍa; other MSS kuṇḍasya 7. I oṣṭham 8. A padmākāram 9. ABCIDP -valī; L -valim ca 10. All MSS exc. A -veṣṭitam 11. B kāryā; I yām; P dayā 12. ABC caturasroṣṭha-; I caturasrotra-; DE caturasroṣṭa-; L caturasro- 13. I śāntikāram for this *pāda* 14. A śukram; BP śulka; CIDE śuklam; L śuddha 15. AP uttarānanam; B uttarāmukhasasthitā; ID uttarābhimukham bhavet; L uttarāsanam eva ca 16. A abhicāraṅ; B abhicāraṅ 17. A arddham candraṅ; B ardheṅ ndram; CL arddhacandra; ID arddhendū 18. ABE vidveṣe; CPL vidveṣeṇa; I vidveṣā; D vidveṣo 19. B māraṇa; L mārapam 20. ID dakṣiṇāsyam; E dakṣiṇānanam 21. AE -trikoṇake; C -trikoṇaka 22. E -kṛṣṭa 23. A tivedī; I vidigam; E trivedi 24. ABCDIE stambhane; L stambhanam 25. B mohana; ID mohane 26. C karmmam āgne 27. P vidveṣeṇa māraṇam nairṛtyonam bhavet for these three lines. 28. A uccāṭane; B urccāṭna; CEPL uccāṭana; I uccāṭanam; D uccāṭana 29. A jvaram; BIDL jvala-; E jola- 30. A dāgha-; B -dā-; C -dāgha-; ID -dārgha-; E -dāghā-; PL -dāghe 31. BID -kucchitam; C -kucchita; E -kucchitam P kucchitam; L kutsita 32. L omits 33. BE āsanam varṇa; I ālambanam tu; P āsanavarṇam; L āsana varṇa

hūm̐kārākṛtiyogena dvibhujākāraṃ vibhāvayet || 16 ||
 jhaṭitām¹ uccared² mantram̐ jhaṭitādevatātmakam |
 svastheṣu³ pauṣṭikam̐ kuryāc⁴ chāntacittena śāntikam || 17 ||
 vaśye⁶ 'nurāgacittena krodhacittena māraṇam |
 vikṛtāraudracittena uccāṣṭanābhicāra⁷kaṃ bhavet⁸ || 18 ||
 arghapādyādikam̐ sthāpya¹⁰ agnim̐ āvāhayet¹¹ tataḥ¹² |
 svahṛdambhojahūm̐kāraṃ vajrasattvaṃ vibhāvayet || 19 ||
 tryakṣarodbhavadravākāraṃ paśyed¹⁴ mantrī vicakṣaṇaḥ |
 tanmadhye ca ruṃbijam̐ raktavarṇam̐ śubhānanam¹⁵ || 20 ||
 daṇḍākṣakuṇḍikā¹⁷ vāme dakṣiṇe¹⁸ 'kṣamālābhayan¹⁹ tathā²⁰ |
 jaṭamakuṭalambodaram̐ sarvābharaṇabhūṣitam || 21 ||
 om̐ jaḥ hūm̐kāreṇa²¹ kuṇḍapārśveṣu²² sthāpayet |
 abhyukṣaṇācamanārghaṇ ca dadyāt kuṇḍeṣu²³ sthāpayet || 22 ||
 samayasattvaṃ samāniya²⁴ jñānasattvaṃ praveśayet |
 puṣpaṃ dhūpaṃ tathā dipaṃ gandhanaivedya dhaukayet || 23 ||
 jānuno²⁵ 'bhyantare hastau²⁶ pātriśruvaṇ ca dhārayet |
 om̐ agnaye²⁷ svāheti²⁸ prathamāhutiṇ ca dāpayet || 24 ||
 om̐ namaḥ samantabuddhānām amukasya śāntim̐ kuru svāhā ||

1. ID jhaṭitīm 2. BCIDPL uccārayet 3. A svaṣṭheṣu; L svaṣṭhetu 4. L
 kṛtvā; E kuryāc; other MSS kuryāt 5. ABP śānti-; CIDL śānta-; E chānti-
 6. AB vaśya anu-; CP vaśye anu-; E vasye anu-; L vaśyānu- 7. C -citteno
 uccā-; IDPL -cittenoccā-; E -citteno- 8. A -cārūkaṃ; E cārūkaṃ 9. B
 omits 10. BIL -pātrā-; CE -pādā-; D -pātra-; P -pā- 11. B agney-; CEP
 āgny-; ID āgney-; L agny- 12. A āhayet 13. CID -āmbhoja-; E -ayāmbhoja-;
 PL -āmbhoja-; B -ā- 14. BCD mantri; E mantrā; L mantriṇa 15. A raktam̐
 16. AE śubhānane; B śubhonene; C subhānanai; P subhānane; L subhāvanaiḥ
 17. ID daṇḍāṅka- 18. I -kuṇḍikam̐ 19. ACEP vāmena; L mena 20. ID savye
 'bhayākṣamālīkāḥ; B savyākṣamālābhayan tathā 21. AE -mukuṭinam̐; CP
 -makuṭinam̐; DL -makuṭi-; I -makutinam̐ 22. I adds vaṃ hoḥ-; D adds
 vahoḥ- 23. A sthāpya 24. B samayāśina; C samāsina; I āniya; E samāsina;
 P samāsina; L samāśanam̐ 25. A jānuno vya-; BDE jānunābhya-; C jānuno
 bhya-; I jānūbhya-; P jānumābhya-; L jānurābha- 26. BP -śruvaś 27. ADEP
 agneye; BCL agneya 28. A svāhāti; BE svāhā iti; ID svāheti ca 29. A
 dāpaye

tataḥ samāhito mantri varṇagandhasvanajvālā¹ lakṣayed vicakṣaṇaḥ |
 śubhāśubhaṁ tathā vahner³ nimittam upalakṣayet || 25 ||
 vahner ekaśikhā jvālā sarvasaṁpattikāriṇī⁴ |
 dviśikhā madhyamā jñeyā⁵ niṣprakampā samujjvalā⁶ |
 catuṣśikhā samājvālā puṣṭisiddhisthirāsanā⁷ || 26 ||
 kundendusannibhaḥ snigdhā⁹ rūpavaiḍūryasuprabhaḥ |
 nirdhūmo¹¹ nirmalo¹² vahnir ārogyagotravṛddhikṛt¹³ || 27 ||
 candrakāntimaṇiprakhyas tuṣārakarakopamaḥ |
 puṣparāganibho vāpi sarvapāpan tu naśyati || 28 ||
 bandhūkapuṣpasamkāśo¹⁸ javākusumasannibhaḥ |
 taptahemendravarnābho²⁰ rājyaīśvaryaśampradaḥ²² || 29 ||
 campakābjotpalośīramālatiśītagandhavān |
 karpūrāgarugandhiś ca śubhasthānādhipaḥ²⁶ param²⁷ || 30 ||
 viṇāveṇuṁrdaṅgaś ca śaṅkhakāhalasusvanaḥ³⁰ |
 atigambhīranirghoṣo 'gnir dṛśyaḥ³² sukhāvahaḥ³³ || 31 ||
 śrīvatsacchattraśaṅkhābjatriśūlakalaśākṛtiḥ |
 dhvajacāmarasadvajrasvastikāśvagajākṛtiḥ || 32 ||

1. ID gandhavarṇaṇa ca; B varṇagandhaṇ ca 2. B nākālā; D svanālā 3. L vanhne; other MSS vahnē 4. B -kāraṇī; CP -kāriṇā 5. A jñoyā; B jñāyā; P jñeyo 6. ACIDEP samujjvalā; B samurjvalā; L samujjvalāṁ 7. ID -śanā 8. BIDEPL kuṇḍendu- 9. BIDEPL snigdhā 10. B rūpe; ID rūpya 11. A niddhamo; C niddhūmo; E niddhaṁ mo; P nirdhūmo; L nirdhūma 12. BCD nirmmalā; L vimalo 13. -vidhikṛt; L -vṛddhayoḥ 14. A -pakṣas; B -pakṣās; CL -prakhyās; ID -prabhās; E -prabhākyās 15. ID -kanako- 16. All MSS -pamaṇ 17. AL -nibhā 18. A -śamkāsām; B -śamkāsā; CEP -samkāsā; IDL -samkāsām 19. ABCEP -bhā; I -bha; D -bhaṁ; L -bhāḥ 20. AIDEL -bhaṁ; B -bhau; CP -bha 21. B -ryyādi-; ID -ryyāṇ ca; L -ryyāṇ ca 22. B -padam; other MSS -pradam 23. C candakā-; ID candanā- 24. ADI -māratī-; BC -mātarī-; E -māratī-; P -mātālī-; L -māra- 25. AL -rārūna-; CIDE -rāguru-; P -rāgarūna- 26. DE -paṁ; I -kam 27. B balaṁ; CIDEP varaṁ; L paraḥ 28. BCIDEP -ṅgās 29. BL -kāhāra-; I bhūryyādi-; D -bheryyādi-; E -hāla- 30. BID -susvaraḥ; E -susvanaḥ pātharaḥ; C susvanaḥ for this *pāda* 31. ACP 'gni; BE agni; L agnir 32. ABCEP dṛśya; L asya 33. ID dṛśyate gnisukhāvahaḥ for this *pāda* 34. A -ccha-; other MSS -cchatra- 35. ABCDE -sadvajraṁ; I -suvajraṁ; P -sarvvajra-

niḥśabdo dakṣiṇāvarta ekapiṇḍo mahārthadaḥ |
 eteṣāṃ śubhasaṃpattir² āyurārogyasaṃpradaḥ³ || 33 ||
 cañcalābhimukhī jvālā trīśikhā bahudhūmalā |
 bhramantī sasphuliṅgā⁴ vijṛmbhamānā⁵ rujākari || 34 ||
 muhuḥ⁶ prakampate⁷ yo 'gnir⁸ muhur hasati niṣṭhuraṃ |
 muhur bharamati vāmena muhuḥ spṛśati⁹ medinīm¹⁰ || 35 ||
 kṛṣṇabinducitō¹¹ vāsau¹² vahnir¹³ gotrakṣayo¹⁴ dhruvaṃ |
 nr̥pānāṃ ca raṇe¹⁵ trāso¹⁶ yad vā senapater¹⁷ vadhaḥ¹⁸ || 36 ||
 vivarṇo¹⁹ dhūmakṛṣṇābhaḥ²⁰ śyāmavarṇo 'tikarburah |
 rukṣaḥ²¹ palāsatailābha²² īpsitārthavināśakṛt || 37 ||
 śavāmagandho durgandho²³ jalajaprāṇigandhavān |
 pradhānavipadaṃ²⁴ brūte²⁵ yadi²⁶ syād²⁷ īdṛšo 'nalaḥ || 38 ||
 caṭaṭaṭati²⁸ nādād²⁹ yaś³⁰ chamaccham-iti³¹ ghoṣavān |
 simasimāyamāno³² vā vajraghoṣo 'rthahānikṛt || 39 ||
 khaḍgeśuśūlasarpābha³³ uṣṭragośīrṣasannibhaḥ |
 yo 'sau bhayānakākāraḥ³⁴ kathayanti mahābhayaṃ || 40 ||
 trayasaptāhutiṃ³⁵ dadyād³⁶ agniṃ³⁷ santoṣayet³⁸ tataḥ |

1. BEPL -ṇḍā 2. A -saṃpratir 3. A -saṃpadaḥ; C -saṃpradaṃ; IDEPL -saṃpadaṃ 4. A sasphaliṅgā; B sasphūliṅgārām; C sasphuliṅgād; I sasthūliṅgād; D saṃsthūliṅgād; E saṃsthaliṅgād; P sasphuliṅgād; L susphaliṅgānid 5. A -mālā; B -mārā 6. A bahuḥ; B muhūḥ 7. A pakapate; BIDP prakampite; C prakampita; E prakampito; L prakampito 8. A 'agni; BIDL gni; EP 'gni 9. B niṣṭhūlaṃ; E niṣṭhūlaṃ; L nisphalaṃ 10. ACIPL medinī; B medanī; E medinīm 11. B -bindūrcito; CIP -binducitau; E -binducitva; L -binducitau 12. BD vāmau; CP 'vā 'sau 13. ID vahnī; other MSS vakti 14. ABCP -kṣaya; IDEL -kṣayaṃ 15. B ramāṇo; P raṇo 16. A trāsaṃ; B sāsaṃ; CP bhāsaṃ; IDE tāsaṃ; L nāthaṃ 17. AL -pate; B -patar 18. ACIDE vadhaṃ; BP vvadhaṃ; L dhruvaṃ 19. A vivarṇā; I vivarṇau 20. E -bhaṃ; other MSS -bha 21. BEPL rukṣa 22. AL -bhaḥ 23. ABCP omī 24. L omits following two lines 25. B prādhāne; CD prādhānya; I prādhānya-; E prādhānye; P prādhāna- 26. B vipadaḥ; I -vipada 27. A brute; BP krāte; CIDE krute 28. A caṭaṭaṭi 29. A chamicchamiti; BCIDP cchamacchamati; E cchasacchati 30. A śimasimāyatimāno 31. AP khaḍga-; B svarge- 32. BP -bhaṃ 33. I yo sau mahābhayākāraḥ; D gho so mahābhayākāraḥ 34. B -saptahūtaṃ; CP -saptahutaṃ; D saptāhutaṃ; E -saptahūtaṃ; L -saptahutā 35. B dadyā 'gni; other MSS dadyād agni

puṣpatāmbūlavastrādim¹ stutisāntoṣa² kārayet || 41 ||
 ācamanam tato dadyād agniḥ³ samtuṣṭamānasaḥ⁴ || 42 ||
 om̐ bodhivṛkṣāya svāhā || aśvatthasya ||
 om̐ vajralatāya svāha || plakṣasya ||
 om̐ vajrayajñāya svāha || udumbarasya⁶ ||
 om̐ vajrakuberāya svāhā || kṣīravṛkṣāṇām ||
 om̐ sarvapāpadahanavajrāya svāhā || tilānām ||
 om̐ vajrapuṣṭaye svāhā || akhaṇḍataṇḍulānām ||
 om̐ sarvasampade svāhā || dadhyannasya ||
 om̐ vajrāyuṣe svāhā || dūrvāyāḥ⁷ ||
 om̐ apratihatavajrāya svāhā || kuśānām ||
 tato⁸ hṛtkamalāsane svadevatābījaniṣpannacihna⁹bījapariṇataṁ¹⁰
 maṇḍalacakram vibhāvayet |
 samayacakre¹¹ jñānacakram ākṛṣya praveśayet tataḥ || 43 ||
 agner¹² hṛdmadhye tu jhaṭitākāraṁ vibhāvayet |
 prokṣaṇācamanādikaṁ pūjya¹⁴ stutyārghapādyan tu pūjayet || 44 ||
 svadevatābījajāpena homayed aviśāṅkitaḥ¹⁶ |
 pratyekaṁ devatā¹⁷ dadyāt paścād yathecchayā juhuyāt || 45 ||
 trayasaptādhikaṁ¹⁹ yāvaca²⁰ chatam²¹ sāhasraṁ²² eva ca |

1. L -stādim; other MSS -strādi 2. BCPL stutiḥ; ID stutin 3. AIDPL dadyād agni; B dadyā 'gni; CE dadyād agniḥ 4. A santuṣṭi-; L santiṣṭha- 5. B -mānasaḥ; P -mānasavaṁ 6. B odumbarasya; C audumbalasya; DEPL audumbarasya; I odumbalasya 7. A durvvāyāḥ; B durvāyā; CD dūrvvāyāḥ; IP durvvāyāḥ; E durvākunḍalasya; L durvāsya 8. BCIDEP tataḥ 9. ID -pannaṁ 10. CID omit 11. A -cakra; E -cakrā; L -cakreṇa 12. A agne; BP āgno; CID agnyā; E agnai; L āgnyo 13. A madhye tutkamaleṣu; B hatmadhya tu; CP hṛtmadhye tu; ID hṛtmadhya tu; E hṛtmadhye tuḥ; L tatmadhye tu 14. AIDEL pūjā-; B jo; CP pūjo 15. AID -stutya-; BCEPL stuti a- 16. E vicakṣaṇaḥ || tathā hi daviśāṅgitaḥ 17. AP pratyaka-; CIDE pratyeka- 18. A devata; BCP devatām; IDE devatān 19. A -dika; BID -dikaḥ; L -dhikā 20. BCIP yāvat; E yāt; L yāva 21. B satā; CPE sata; D chata; I cchata; L śata 25. AIDE sahasram

yathādravyānurūpeṇa homayed¹ vicakṣaṇaḥ || 46 ||
 tathā² hi sarvadravadravyam tad agner³ mukhe⁴ dadyāt |
 samitkuśādim⁶ prabhāmaṇḍale bhakṣyācamanādim⁸ kare⁹ |
 kusumaṁ¹⁰ śiraśi | jvālāyām dhūpam | gandham¹¹ hr̥di | prokṣaṇam
 gātre | pādyam pāde | dipam argham nivedyaṁ¹² ca puro dadyād¹³
 yathākramam || 47 ||
 yathāpūrvoktena¹⁴ vidhānena visarjayed maṇḍalam varam¹⁵ || 48 ||
 laukikahomaśampūrṇam¹⁶ lokottaram¹⁷ homayed yadi |
 dine ca laukikam homam rātrau lokottaram tathā || 49 ||
 yoginiyogisaṁmele¹⁸ khādyapānam¹⁹ viśeṣataḥ |
 kilakilāmahotsāham²¹ gītanṛtyam²⁰ sukhotsave²² || 50 ||
 svādhidevatayogena²³ carun²⁴ tatraiva homayet |
 prārthayed²⁵ abhimatam²⁶ kāryam sidhyate nātra saṁśayaḥ || 51 ||
 om̐ kṛto vaḥ sarvasattvārthaḥ²⁷ siddhim datvā yathānugām²⁸ |
 gacchadhvam²⁹ buddhaviṣayam²⁹ viharadhvam²⁹ yathāsukham |
 brahmādayo³⁰ ye ca devā³¹ yāni bhūtāni³² vidhikriyā³³ || 52 ||
 śāntim³⁵ svastiṁ³⁶ ca kṣemaṁ³⁷ ca kṛtvā dānapater³⁸ gṛhe³⁹ |

1. ID add tad; L adds tu 2. A yathā 3. L agni-; other MSS agne 4. B mukhyamuṣya; C mukha; P mukhya; L mukhena 5. I praḍhokayat; D praḍhokayet 6. B -kusāvidi; other MSS -kuśādi 7. BCIDL bhaktyā-; P bhaktyo 8. ABCEPL -camanādi; ID -camanādikaṁ 9. A kale; I kārayet; E varet 10. All MSS exc. E kusuma 11. B gandhā; CIPL gandha 12. I naivadyaṁ 13. BCP pura; ID purataḥ; E puraya; L pure 14. L yathāpūrva 15. A valam 16. A -homaṁ 17. All MSS exc. A lokottara 18. A omits 19. BCIDEL -yoga- 20. ABCIDP -saṁmīlya; E -sanmīlya; L -saṁmīlya 21. A kilakili-; BIDEF kilikili-; CL kilikili- 22. ABCP -tsahe; I -tsaṁvaṁ; D -tsahaṁ; E -tsahet; L -tsavaḥ 23. A -devatā 24. A carumkam; BP caru 25. ABC -yad 26. C sidhyete; E sidhyante; BPL sidhyate 27. BCIL -rtham; DP -rtha 28. B -nurāgā; CEP -nugā; ID -nugāḥ; L -nurāgaḥ 29. B -viṣaya; E -vikhayā; L -viṣayo 30. All MSS exc. L brahmādyā; L brahmādyā; all MSS exc. A add lokapālās ca 31. BEP ya ca; L omits 32. L omits 33. A ha bhūtāniḥ; BP bhūtaḥ; CIDE bhūtāḥ 34. ID -kriyāḥ 35. E śāntim; other MSS śānti- 36. C svasthim ca; IDP svasthaṁ ca; E svastiyostin ca; L svastyayanam ra- 37. A kṣamam ca; D kṣamaṁ ca; P kṣamaṁ ca; L kṣamaṁ 38. ABIL -pate; E -patir 39. All MSS exc. A gṛham

evaṁ trivāraṁ¹ uccārya kṣamāpayeṭ² puras³ tataḥ || 53 ||
 athānyatamaṁ vakṣye⁴ sarvahomāṅgajaṁ phalam |
 kṣetravṛddhikarī bhūmiḥ kuṇḍaṁ⁵ gehavivṛddhikṛt⁶ || 54 ||
 sarvasaṁpattikṛt sarpiḥ samit tejovivardhikā |
 śauryādhikakaraṁ kāṣṭhaṁ sarvarakṣākarah⁷ kuśaḥ || 55 ||
 śāntikṛt sitasiddhārthaḥ puṣṭikṛt taṇḍulo⁸ mataḥ |
 tīlaṁ pāpaharaṁ vidyād¹¹ dhānyaṁ¹² dhānyārthakarṣakaṁ¹³ || 56 ||
 mahābalakaraṁ māśaṁ¹⁴ vāyuvegapradaṁ¹⁵ yavam¹⁶ |
 āyurvṛddhikarī dūrvā godhūmo roganāsakaḥ¹⁸ || 57 ||
 prajñāprade¹⁹ madhukṣīre²⁰ dadhyannaṁ²¹ sarvasaukhyadam²² |
 iṣṭārthasiddhido vahnir muktīm dadyāt sveṣṭadevatā²⁵ || 58 ||
 śeṣaṁ karmānurūpeṇa jñeyaṁ śāntyādikarmakṛt |
 pātrī prajñā śrūvopāyas tacchleṣo²⁶ 'dvayabhāvanā²⁷ || 59 ||
 tato vinirgataṁ²⁸ sarpiḥ²⁹ mahājñānāmṛtaṁ matam |
 tena saṁparpayed agnim ātmanā³⁰ sacarācaram || 60 ||
 evaṁ karoti yo homaṁ siddhisaubhāgyasaṁpradaḥ³¹ || 61 ||
 iti homanirdeśapaṭalaḥ trayovimśatitamaḥ || ||

1. ACIDEL trayāvārān; BP trayāvārān 2. A -pat; D -paya; E -payes 3. I punas 4. AP vakṣya; B vakṣa; I vakṣyā; E vakṣyāmi; L saṁvakṣya 5. B gr̥he; P gaha-; L deha- 6. CIL -ddhakṛt; P -ddhita 7. All MSS sau- 8. BP -ataṇḍulā; C taṇḍulā; ID taṇḍūro; E taṇḍūlo 9. B gataḥ; E -ttamatamaḥ pāthaḥ 10. B omits this line 11. CL vidyā 12. CID omit; E dhānyān; L dhānya 13. C -kaṣaṇaṁ; D -karakarṣataṁ; E -karṣaṇaṁ; L sarvakaṁ; P dhānyarthādhanaṁ for this *pāda*, and adds kāṣṭhaṁ sarvarakṣākarah kuśaḥ | śāntikṛtsitasiddhārthaḥ rṣaṇaṁ 14. B omits this line 15. AB -pada; CDP pradā 16. CP -yakaṁ 17. All MSS exc. I āyu- 18. CIDP -nāsakaṁ; EL -nāśanaṁ; B -nāśanaṁ 19. BP suprajñā- 20. B -pāda; CP -pade; ID -pradān; E -prade 21. A dadhyenna 22. C adds two lines; putraputrādivardhanaṁ viro sobhāgyapadmapuṣṭalam | tejo vadhikaraṁ dipaṁ śrīkaraṁ caṇḍanādikam || 23. CE -dā 24. A vahnī; L vaṁhniḥ; BCIDEP vahnīḥ 25. A -devataṁ; E -devatāḥ; L -devatāḥ 26. B dhruvopāpa; P dhruvopāpas; L pātrī śradhāsutopāya for this *pāda* 27. A tacchleśva; B kṣīras tac chuyau; C tan ccheṣo; DE tac cheṣo; I tap ccheṣo; P tac chrayo; L tac cheṣena 28. AB vinirggate; CD vinirgatan; I vinirgatāt; E vinirggata 29. AID sarppi; B sapi; CP sarpi; E sappim; L sarppiḥ 30. AC ātmanaṁ; B asmānaṁ; DEPL ātmānaṁ 31. A -padaḥ; BCIDE -pradaṁ; P -pradam; L -padaṁ

XXVI. Vāruṇinirdeśa-pañāla

athātaḥ sampravakṣyāmi āsavānān ca pācanam |
 rahasyaṁ sarvatantṛṇām na vaktānyatra¹ yathāvidhim || 1 ||
 kathyate śṛṇu yakṣendra amṛtotpattikāraṇam |
 mandaram² jñānavajrākyaṁ khadhātuḥ³ kṣīrasāgaraḥ || 2 ||
 amṛte mathyamāne⁴ tu kṣīrode sāgare śubhe |
 tatrotpannā surā devī kanyakā kāmarūpiṇī || 3 ||
 uditārkasamāvarṇā lākṣārasasamaprabhā |
 sarvaratnavicitrāṅgī padmavarṇasamaprabhā || 4 ||
 aṣṭādaśabhujā divyā maṁkārodbhavasannibhā |
 nānārasadharī devī trailokyavaśadhāriṇī⁶ || 5 ||
 khaḍgabāṇānkuśaṁ savye kapālakuliśaṁ dhvajaḥ |
 tathāgatā⁷ tathā ghaṇṭā⁸ navaman tu varapradā⁹ || 6 ||
 phalako¹⁰ dhanupāśāṅ ca khaṭvāṅgasakamaṇḍalu |
 śūlamudgara viṇā ca gaṇayantī¹⁴ cottare kare || 7 ||
 navayauvanasaṁpannā trinetrā surasundarī |
 mandarojjhaṭitā sarve¹⁵ nadībhūtāni madhyagā || 8 ||
 kṣīrasāgaranāmaṅ ca vahate ghṛtamadhūpamā |
 somapānan tu sā kanyā dehe¹⁶ vajravairocanī sthitā || 9 ||

1. A na vaktānya tu ; B na vakuśatrya tu ; C na vakutāḍya tu ; I vaktavyaṁ tu ; D na vaktavyaṁ tu ; E na cānyatra ; P na vakutotrya tu ; L na vabhāṣyantu 2. AIDEL maṇḍalaṁ ; B mandrara ; P maṇḍaram 3. BCIDPL -dhātu 4. A madhe māne ; B madhyamāra ; CDEP madhyamāne ; I madhyamānaṁ ; L madhyame māne 5. AL nānā- 6. A trailokyasudhāriṇī ; B trailokyāvasadhāriṇī ; C trailokyāvaśadhāraṇī ; I trailokyāvaśakāriṇī ; D trailokyavasakāriṇī ; E trailokyāvasadhāriṇī ; P trailokyāvasadhāriṇī ; L trailokyaṁ vasadhāriṇī 7. BCP -gataṁ ; ID -gaḍā ; E -gadran ; L -vādan 8. A ghaṇṭāṁ ; L ghaṇṭam 9. AE bala- 10. A pheṭako ; BI pheṭaka ; CDEL pheṭakā ; P pheṭake 11. A dhanuḥ pāśā 12. AI -kamaṇḍaruṁ ; DBE -kamaṇḍaru ; CPL -kamaṇḍalum 13. BPL triśūla- 14. A gaṇantī ; B gayantī ; CD gaṇayanti ; I gaṇapatiṁ ; E ganayanti ; P ganayantī 15. EP sarvvā ; B sarvā 16. CIE deha ; L omits

vairocanīdehamadhye tu herukaṅ ca drutaṃ bhavet |
sarvavīrasamāyogaḍākinījālasatsukham || 10 ||
ekībhūtāni sarvāṇi amṛtaṃ raudrarūpiṇi |
hartā kartā ca bhoktā ca tasya garbhāmṛtaṃ tathā || 11 ||
kuṇḍaṃ⁴ dharmodayākhyātaṃ golako 'mṛta⁵ gīyate |
yāḥ⁶ surā vajrayoginyo⁷ yo madaḥ sa ca herukaḥ⁹ || 12 ||
padmeśvaraḥ¹⁰ svayaṃ¹¹ varṇo¹² yo gandhaḥ¹³ sa ratnasambhavaḥ |
yaḥ svādaḥ¹⁵ sa hy amoghaś¹⁶ ca yo vegāḥ¹⁷ pavanaḥ¹⁸ svayam || 13 ||
nirmadasya kuto jñānaṃ vijñānaṃ¹⁹ vā kuto bhavet |
jñānavijñānasampannaṃ²⁰ madena vyāmohakaṃ²¹ jagat || 14 ||
piṭhe²² kṣetre ca cchandohe melāpakaśmaśānake |
pūjyapūjakasambandhe amṛtam argham uttamam || 15 ||
tantratantrāntare proktaṃ maṅgale ca sukhotsahe |
piṭṛdevamanuṣyeṣu vivāhe yajñakarmani || 16 ||
viprāṇāṃ yajñakarmeṣu kṣatriyāṇāṃ ca vīgrāhe |
vaiśyāṇāṃ maṅgalārtheṣu sūdrāṇāṃ siddhisādhane || 17 ||
pravrajyāpūyakāleṣu dīrghavyākhyānagocare |

1. AB -madhya 2. D omits; L madyavairocanideha for this *pāda*; C adds hehamadhye tu 3. B -satmuṣaṃ; C -sanmukhaṃ; IDEL -saṃmukhaṃ; P -saṃitamukhaṃ 4. BCP kuṇḍa; I kuṇḍa; L kunda 5. A golakarmmamṛtaṃ; BE golakaṃ'mṛta; CP golakaṃ'mṛtaṃ; ID gorakāmṛta; L golakamamṛtaṃ 6. B yā; CIDEPL yo 7. B -yoginye; CIDPL -yoginya; E -yoginya 8. BCIDPL mada 9. P herukaṃ 10. B parameśvaraṃ; CIDEPL madmeśvaraṃ 11. B solyaya; C so svayaṃ; D sā svayaṃ; I soyaṃ; E svayem; P so tyayaṃ 12. B varṇā; CIDEPL varṇa 13. B gaṃdha; CIDEPL gandha 14. All MSS exc. A so 15. All MSS exc. A svāda 16. B CEP amoghaṃ; IDL amoghaṃ 17. BCDEPL svāda 18. BIDEPL pavana; C pacana; P vana 19. C omits 20. All MSS exc. A -panna 21. A vyāmohitaṃ; B vyāmohakaṃ 22. A piṭhaṃ; BCIDPL piṭha; E piṭha 23. ABCDP kṣetraṃ; I kṣatraṃ; E kṣetrem; L kṣetraṃ 24. All MSS -haṃ 25. I -śmaśānakaṃ; L -śmaśānam eva ca 26. BP pūjyo; CIDEPL pūjyā 27. BIDE mantra; L yantra 28. A -tantrāntaro; B -tantrāntare; CD -tantrāre; I -tantrāntaram; P -tantrātara 29. BCIP proktā 30. A maṅgalya; BC maṅgalo; ID maṅgalāni; E maṅgala; P śumaṅgalo 31. BCIDP omit 32. L -tsavaṃ 33. C yaṅe 34. A omits following six *pādas* 35. B -pūjye; E -pūjaṃ 36. B -gocaraṃ

pratiṣṭhāhomakāleṣu pīṭhabhramaṇagocare || 18 ||
 naimittē¹ yoginīpūjyē² mantrasādhanatatkṣaṇe |
 evaṃ bahuvidhā⁴ jñeyā⁵ tasyā⁶ doṣo na vidyate || 19 ||
 adhikārasya⁷ vakṣyāmi śṛṇu te guhyakādhipa⁸ |
 guruṃ⁹ vīraṃ¹⁰ ca yoginyā¹¹ pūjayed anu prāśayet || 20 ||
 om̐ āḥ hūm̐ iti mantrēṇā¹²dhiṣṭhānaṃ¹³ kārayet sadā |
 ha ho hrīḥ¹⁴ iti mantrēṇa śodhyaṃ¹⁵ bodhyaṃ¹⁶ ca kārayet || 21 ||
 hakāraṃ¹⁷ harate varṇaṃ¹⁸ hokāraṃ¹⁸ gandhanāśanam |
 hrīḥkāraṃ¹⁹ vīryahantā²⁰ ca amṛtākāraṃ²¹ ca sevayet || 22 ||
 tridevādivyatiriktena²³ pibate yadi dīkṣitaḥ²⁴ |
 viṣaṃ²⁵ tasya na samdeho mantrasiddhir²⁶ na jāyate || 23 ||
 madena vihvālā²⁷ kaścid bahuviḥnās²⁸ tu jāyate |
 madena vikṛto mantri³⁰ kāmātto maithune³¹ rataḥ || 24 ||
 nṛtyate³² hasate³³ caiva kalahotsāhavibhramaḥ³⁴ |
 nindako bhraṃsako³⁵ vāpi pacyate³⁶ narakaurave || 25 ||
 kruddhā³⁷ ca yoginī sarvaṃ pāpātmā narakam̐ vrajet |
 vyādhiśokabhayaṃ³⁸ tatra vidravanti bhayānakāḥ || 26 ||
 gurunindo³⁹ gurudrohī⁴⁰ sattvadroho⁴¹ na dāpāyet |

1. B naimista; C naimirtta; ID naimitta; E naimitre 2. AIDP -pūjya 3. A
 -sādhanam̐ 4. A jñayā; P jñāyā 5. AL tasyā 6. B doṣa; CIDEP doṣam̐; L
 doṣan 7. BCIDEP add ca 8. CEP -pe; IDL -paḥ 9. All MSS exc. I guru-
 10. BCDPL vīraś; I vīraś; E vidhāraṃ 11. ID yoginyo 12. A mantraṇā-; P
 mantrēna 13. BC -dhiṣṭhiye; E 'dhiṣṭhāna; P 'dhiṣṭhiye; L -dhiṣṭhi 14. ACIP
 hrī; BL hrīm̐; D hrīr 15. BDIP sodhyaṃ; C sodhyaṃ; E syadhyam̐; L
 sodhya 16. CP omit 17. BL -kāre 18. A -kāra 19. BL hrīm̐-; CIP hrī 20.
 L -kāre 21. A vīryatā; L bijahantā 22. E addś akāreṇa 23. AB -vyatirikte;
 I -vyaticittena; L -vyariktena 24. BEPL dīkṣitaṃ; C dīkṣati; ID dīkṣatam̐
 25. ABPL -siddhi 26. A jāyete 27. B vihvālo; I vihvari; D vihvālī 28. AE
 -viḥnā; BCIDPL -viḥnān 29. BCIP tatra; D tratra; L ta 30. BIDL vikṛte;
 C vikṣate; P vikṣite 31. ABI -ttā; C -rbbhā; D -rtto; E -ttai; PL -rttā
 32. A nṛtetya; B nṛtyama 33. BP hasatēś 34. BCIDP -vibhramaṃ; I
 -citrakam̐; E -vibhrama; L -dhruvam̐ 35. A pamsako; B tratsake; L trasako
 36. ABIDEP -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 -droham̐; B -hoha; CP -doha; ID -drohi; E -drohan

amṛtaṁ tu viṣaṁ tatra siddhisādhanaṁ niṣphalam¹ || 27 ||
 etad varjayed mantrī pūrvabuddhena bhāṣitam² |
 prāśayed vidhisamyuktaṁ caruṁ naivedyasamyutam || 28 ||
 yogiyoginimelāyāṁ³ na vañcayed⁴ vidhinoditam |
 sarvasādhāraṇaṁ vastu bhāgābhāgaṁ nā kalpayet || 29 ||
 tena melāpakaṁ proktaṁ siddhir ājñā ca labhyate⁵ |
 prajñā buddhibalaṁ⁶ saukhyaṁ saubhāgyaṁ⁷ phalasaṁpradā⁸ |
 sarvāṣṭagaṇam aīsvaryaṁ labhyate⁹ 'nuttaraṁ phalam || 30 ||
 dravyajā mūlajā caiva gauḍī piṣṭāṅ ca madhvajā¹⁰ |
 vṛkṣajā cekṣujā caiva yathotpannā mahītale || 31 ||
 mādhvī pañcavidhā proktā paiṣṭikāṣṭavidhā smṛtā |
 gauḍī saptaprakārā ca krama eṣā vidhiyate || 32 ||
 nānādeśe vijāyante¹¹ madyasaṁjñā pravartate |
 tikṣṇaṁ tikṭāṅ ca kaṭukaṁ madhusnigdhaṅ ca jāyate || 33 ||
 anantavāsukivarūṇam āsanaṁ tatra bhāvayet |
 puṣpaṁ gugguludhūpaṅ ca balim¹² datvā ca ārabhet¹³ |
 kuryād vidhi sām̐pūrṇaṁ jāyate varavārūṇī || 34 ||

1. C -niṣphale; PL -nisphale 2. B -ṣitā; CIDEP -ṣitā 3. B -juktā; C -yukta;
 P -yuktā 4. A caru; B vāru; C varuṅ; E cara; P vāruṅ 5. BCIDP -yoginī-
 6. ID omit 7. A vañce; I cumvayed; P vañcad; L vañyed 8. ID omit 9.
 L satvādakam 10. BL kalpayet 11. BI -varam; DE -bala 12. B sauṣya; CP
 saukhya; E sauṣye; L śreṣṭham 13. EL -gya- 14. A phalaṁ padā; ID
 phalasaṁpradaṁ 15. BP -ṣṭa-; CE -ṣṭhā-; ID -ṣṭau; L -ṣṭham 16. B labhave;
 CIDPL labhate; E labhete 17. BCEPL -ra- 18. BIDPL madhujā; C medhujā;
 E madhyajā 19. ABP caikṣujā; C caiva; IDE bhaikṣajā; L cakṣujā 20. B
 preṣṭavidhā; C peṣṭakāṣṭavidhā; I poṣṭākāṣṭavidhā; D pauṣṭikāṣṭavidhi;
 E pa-
 uṣṭhikāṣṭavidhi; PL peṣṭakāṣṭavidhā 21. All MSS exc. A -raṅ 22. ABCDPL
 eṣo; I eko; E yakho 23. B vidhiyamaṅ; EP vidhiyate 24. ACID bhijāyante;
 B bhijānte; EP bhijāyante; L vidhāyante 25. A takṣṇam; other MSS tikṣṇa
 26. kaṭavaṅ ca; CP kaṭhaṅ ca; IDE kaṭukaṅ ca; L kākaṅ ca 27. AB -gdha
 28. AB omit 29. BCIDP -ṇa 30. A āsavaṁ 31. A omits 32. B cālabhavat;
 C cārabhet; ID samālabhet; P cārabhavet; L ca āharet 33. ID prakuryād
 34. BCPL add ca; E adds cai 35. A balavārūṇā; BCP varavārūṇā; E var-
 vārūṇī; L balavārūṇī

sadyāsavaṃ¹ yadā cinte² dine³ dine³ tu kārayet |
 etad⁴ yogavaṃ⁵ divyaṃ⁶ sadyāsava manoramaḥ⁷ || 35 ||
 śigroḥ⁸ karṣam ekan tu daśakāmalakāni ca |
 prastham ekan tu nīrasya triṣaṣṭimaricāni ca || 36 ||
 guḍasyaikapalaṃ⁹ grāhyam¹⁰ etad ekan tu kārayet |
 sadyāsavaṃ¹¹ idaṃ prokraṃ¹² pācitaṃ¹² raviraśmibhiḥ ||
 āmalakāsavaḥ || 37 ||
 sevya dhātakupuṣpaṃ¹³ ca cūtapuṣpaṃ¹⁴ ca dhānyakam |
 malayaṃ¹⁵ śārivākrāntaṃ¹⁶ śaileyaṃ¹⁷ śriguvalkalam |
 etāni samabhāgāni pādāṃśena¹⁸ prakalpayet || 38 ||
 dvātriṃśat¹⁹ salilasyāpi guḍasyāṣṭapalaṃ²⁰ bhavet |
 jāyate²¹ madirā²² caiva tribhir divasena vidyate ||
 dhātakyāsavaḥ || 39 ||
 pattrakam maricaṃ sevya mañjiṣṭhānāgakeśaram |
 dāḍimaṃ²³ ca tathā vālaṃ²⁴ lavaṃgam²⁴ māgadhānvitam || 40 ||
 guḍam ekapalaṃ²⁵ caiva sapta codaka dāpayet |
 āsavaṃ²⁶ śitagandhaṃ ca jāyate svacchaśītalam ||
 pattrakāsavaḥ || 41 ||

1. B saṃdyāsava; CP sadyāsava; I saḍyāsava; D satryāsava; E sadyāsava; L sadyāsavaṃ 2. A cinte; B cirtad; C cirtted; DEL citte; IP citted 3. A dinyan; B dine dvidine; DE dine dinan 4. BCIDEP eṣa; L evaṃ 5. B yogam raṃ; CP yogavara 6. B divye; CP divya 7. A manopamaḥ; B ṇāmayeta; CEPL manomayaḥ; D manopama; I manomaye 8. A śigryeḥ; BE śigo; C śrigo; I śrigo; D śrigro; P śrigro; L śrago 9. A -para; ID -paraṃ; E -paphalaṃ la-; P -pala; L -balaṃ 10. CE grāhyem 11. B gatyāgavam; CP satyāsavam; I satyāsavām; D satyākam; E sadeśavam 12. B prāgacittam; CIP prācitam 13. B setye; C seveye 14. BCIP dhātaki-; D dhātakim 15. BP sāri- 16. ABCPL -krānta; E -krāntā 17. AD śigru-; CIP śrigru-; E śigra-; L śru- 18. BIP pādānsena; C pādānsene; D pādānsena; E pādān-gena; L pādāngula; A pādāṃśena tu 19. CID dvāvimśa 20. CID -syāstu 21. A madirāś; other MSS madirāś 22. A ceva; other MSS caivaṃ 23. A bāla; B vāram 24. A lavagam; B varaṃgā; C valagām; I lavaṃgām; D balaṃgā; E balavaṃgām; P baṃlagām; L lavaṃga 25. A saptāṅ; BCIDEP saptam 26. A āśava

śarkarāsaha samyogam āloḍyaikatra buddhimān |
 tvacam¹ elānaladañ cakram² tamālam³ cārupādikam⁴ |
 saptam⁵ ādityatejobhis⁶ tapte⁷ sadyāsavottamam ||
 śarkarāsavaḥ || 42 ||
 śigrumūlobbhavam⁸ toyam⁹ bhrāmarena samanvitam |
 aṣṭāmśena pradātavyam¹⁰ vastv apūtam¹¹ vicakṣaṇaḥ || 43 ||
 pācayed madhuśeṣan tu tato vedham¹² pradāpayet |
 triphalākumkumānābhi¹³ karpūram¹⁴ pattrakāguru || 44 ||
 śatāmśena¹⁵ sarvāni vedhayārthena¹⁶ tu yojayet |
 dhānyamadhyagataṁ¹⁷ sthāpyam¹⁸ caturdinam¹⁹ viśeṣataḥ || 45 ||
 pācayitvā tu medhāvi svāsavañ ca mṛgam²⁰ bhavet |
 śobhāñjanañ ca cchāgalair²¹ bhramarasiddhañ²² caturguṇam²³ || 46 ||
 dvididhan tuhinanābhi²⁴ jātiphalasamanvitam |
 mṛgamadasamañ²⁵ caiva²⁶ madirā ca śubhā²⁷ bhavet || 47 ||
 palārddhadhātakupṣpaṁ²⁸ bhrāmarena samanvitam |
 siddhipādāvaśeṣan tu svabhāvāya²⁹ tataḥ punaḥ || 48 ||

1. A tvam m-; BCD tvāg; IEPL tvag 2. A vajram; B cakṣa; C carjja; E cakra; P cakṣu 3. B kumāla; C maram; ID tarjjamaram; P molaṁ; L tamaram 4. A pārudhādikaṁ tu; BCIDP rūpādikaṁ; E caruśādikaṁ; L rūpādikaṁ ca 5. AB āditye 6. A tejobhitabhi; B tejobhi; CIEP -tejobhi; DL -tejobhiḥ 7. ABEP tatve; B tve; ID tapta; L tatva 8. A -rbhave; B -dbhā; C -dbhava; ID -dbhavan; E -dbhavo; PL -dbhavā 9. A vasnaṁ sūtram; B vastravyūtra; CID vastrasūtra; E vastraistvamṛta; P vastrapūtra; L vastrāsūtra 10. B bandham; C badha; IP vedha 11. ABCD -ma- 12. All MSS -nābhiḥ 13. All MSS exc. A -ra 14. A -rum; CIDPL -ruḥ 15. ID add ca 16. B vedhayorthe; E vyadhayārthena; P vedhayorthena; L vandhayorthena 17. AL -madhye 18. A gata; E -gata 19. A sthāpya 20. A ca mṛga; B ca mṛtam; ID cāmṛtam 21. A saubhājanañ; B saubhāgyañjanam; C saubhāñjanam; ID saubhāñjanam; E saubhamjana; P saubhāñjana; L saubhāñjanañ 22. BCIDEP tu 23. A ṭhāgarai; BCIDPL cchāgalaiḥ; E cchāgalai 24. AEL bhrama-; BCD bhramala-; I bhumala- 25. A -siddha; B -sidhim; CIDEPL -siddhim 26. A tuhine; C tuhinan; I tuhinām; D tuhinān 27. B -mardda-; CIDEP -madam; L -madan 28. CIPL samaś 29. BIDP śubham; CL śubham; E śubhām 30. ABPL parārddha-; D parārddham 31. A svabhārya; D svabhāvārya; E svabhāvāryya

palārdhagandhadravvyasya śatamiśran tu kārayet |
 anenaiva² tu siddhena³ māse māse tu yojayet || 49 ||
⁴nānā-āsavabhedañ ca jñātvā deśānugā⁵ bhavet |
 etad āsavabhedañ ca tantratantrāntareṣu jñāpayet || 50 ||
 madyapāna⁶m vinā pūjā⁷ homaś⁸ caiva⁹ ghṛta⁹m vinā |
 sadguruñ ca vinā dharmam¹⁰ vinā dharmam¹¹ na muktidam || 51 ||
 nānya¹⁴m sambhavo madyan na kasmin samayo bhavet |
 ātmapuṇyavaśāt¹⁵ kaścid gurutuṣṭena labhyate || 52 ||
 iti vāruṇīrdeśapaṭalaḥ ṣaḍvimsātitamaḥ || ||

XXVIII. Homavidhi-ṭāla

athātaḥ sampravakṣyāmi homakarma viśeṣataḥ |
¹⁶rājahetor japed mantra¹⁷m daśasahasrāṇi sādha¹⁷kaḥ |
¹⁸pūrvoktavidhānena homakarma samārabhet || 1 ||
 mahāmānsan tu kṣīreṇāloḍya sādhyānāmavidarbhita¹⁹m |
²¹juhuyān nirvikalpena sampūrṇasakata²⁰ka²¹m bhavet || 2 ||
 gomanujaś²²rgālamānsena dadyāt²³ paramam²⁴ āhuti²⁵m |
²⁶madyakṣīram²⁷ samāloḍya lakṣam²⁸ eka²⁸m tu homayet |
 labhate nagaram²⁹ śreṣṭham³⁰ rājate³⁰ ca mahāśriyā³¹ || 3 ||

1. ABEL parārdhha-; D parārdhhañ; P parārdhha- 2. A anainaiva; B avaiyan
 3. A viddhena; L yogena 4. BP omit following two lines 5. A -gānu 6.
 CP -pāna; I -mānsa; D -mānsam; E -mānsam 7. BC pūjyam; PL pūjyam
 8. AL homaṅ; BCIDE homam; P homa 9. A ca 10. ACIDP dharmma; E
 dharmmeṇa; B omits 11. B omits 12. A dharmma; B dharmma; CP
 dharmme; IDL dharmmeṇa; E omits 13. IDEL omit 14. BCPL nānya; I
 nānyasu-; E nānyam ca 15. A -puṇyavat; B -puṇyavānsam; CP -puṇyava-
 sām; I -nenadaśām; D -puṇyavaśām; E -tmanenapāthapunyaśāt; L -yug-
 yavaśam 16. All MSS -heto 17. BD sādha 18. I pūrvoktēna 19. ID
 -nāmam 20. AE vidarbhita 21. AC -sakatakaṅ; B -śatam; I -śāntikaṅ; D
 -antikaṅ; P -sakataṅ 22. I goṅ-; D govṅ- 23. ID pradadyāt 24. All MSS
 exc. A param 25. A āhutiṅ; B āhuti; I āhutiṅ; L āhutaṅ 26. A padma-;
 L madyam 27. BCIDEP -kṣīra 28. CIDEP add sadā 29. ACIDPL nagare;
 E namale 30. BCIDP rājyate 31. BCIDPL -śriyam; B -śiyam

viṣāsṛkkaṭutailena mānuṣāsthi tu homayet |
 kaṅṭhakāgnau¹ prajvalet² tuṣakeṣānvitam tathā || 4 ||
 krodhāviṣṭo⁴ muktakeśas⁵ tu nagno⁶ dakṣiṇābhimukhaḥ⁷ |
 kṛṣṇaprāvaraṇo⁸ mantrī⁹ madhyāhne¹⁰ raudrakarmaṇi |
 homayed¹¹ ekacittas¹² tu caṅḍālāgnim mahānise¹³ || 5 ||
 sādhyānāmasamaṁ¹⁴ yojyam¹⁵ uccared¹⁶ ghoranāditam |
 sasainyabalāntasya¹⁷ anyeṣāṁ¹⁸ api kā¹⁹ kathā²⁰ || 6 ||
 uccātanam tathā²¹ vakṣye²² śatruṇām²³ baladarpitaḥ |
 kākapakṣavasānimbaniryāsatailaviplutaḥ²⁴ || 7 ||
 piśācasyāgnim²⁵ prajvālya²⁶ vāyavyām²⁷ diśi²⁸ tanmukhaḥ |
 uccātayen na samdehaḥ²⁹ saptarātreṇa³⁰ karmaṇi || 8 ||
 vidveṣakarma-m-ākhyātām³¹ nimbapatrais³² tu mantravit |
 sarpakañcukasammiśram³³ kākolūkagrāhāni³⁴ ca || 9 ||
 dhūstūrāgnau³⁵ prajvālya³⁶ juhed³⁷ aṣṭa śatottaram |
 vidviṣṭaḥ³⁸ sarvalokebhyaḥ³⁹ tyakto⁴⁰ bandhusuhrjjanaiḥ || 10 ||
 athākaraṣaṇam⁴¹ vakṣye⁴² dhyātvā⁴³ sindūrasamaprabham |
 vāyavyāsyordhavadigvāsāḥ⁴⁴ sādhyam⁴⁵ ālambya⁴⁶ cañcalam || 11 ||

1. All MSS kaṅṭhakāgnau 2. ID prajvalantu 3. ID nakha- 4. ABL -viṣṭho; E -viṣṭhau 5. ABCEP -keśan; ID -keśam 6. A nagnā; BEPL nagnau 7. All MSS exc. A -mukham 8. BP kṛṣṇo-; CID kṛṣṇā- 9. BP -varaṇau; L -varaṇā 10. A madhyāne 11. B -citan; CD -cittam; P -vittan 12. CD omit 13. BEP -nase; C -nise 14. A -nāmaṁ 15. BCIDP sam-; E sa-; L samā- 16. B -yājyar; L -yojñam; CIDEF -yojyam 17. A sva- 18. A -balaṁ tasya; B -varam tasyā-; CP -balaṁ tasyām; I -savarān tasyām; D -varan tasyām; E -balavanta; L -balavān tasyam 19. AC anyeṣām; B -nyakkām; D anyaiṣām; E anyeṣānim; L anyathām 20. BCDP tathā 21. ACP vakṣya; I vakṣyam 22. AB satruṇā; C śakrānā; P śatruṇā 23. ID -tam 24. A -pakṣaṇi-; BP -pakṣāni-; C -pakṣāni-; ID -pakṣāni-; E -pakṣā 25. BCIDP -niryāsas; L -niryāsan 26. BCP -viṣṇutaḥ; I -viṣṇutam; D -viṣṇuta 27. BP piśācāgni; CID piśācāgnim; ID add tu 28. B tanmukham; ID sammukhaḥ; P tanmukhe 29. B -rātraiva; CIDEF -rātre ca 30. A -miśra 31. ID add tu 32. BCE -jvalya 33. ID vidveṣaḥ; L vidviṣṭa 34. ABIDPL tyaktaṁ; C tyakta; E tyuktaṁ 35. A -janam; other MSS -janam 36. AB -karaṣaṇa; I -karaṣṇavidhiṁ; D -karaṣṇavidhi 37. A vakṣadhātvā; B vakṣya dhyātvā; L vakṣadhātvā 38. A -diśvāsah; BD -digvāsas; C -digvāsas; I -diśvāsa; P -diśvāsasas; L -digvāsa 39. BCP alambya; I ārambya; D arambya

lalitākṣepapīṭhasthaḥ pāsāṅkuśaprayogataḥ |
 jaḥkāraṁ japed mantram viddhvā sādhyahṛdambuje || 12 ||
 yoṣitāṁ kamale viddhvā trailokyāṁ vaśam ānayed dhruvam |
 ekakhaṇḍaṁ kapālaṁ vā nirvraṇāṅ cāruśobhanam || 13 ||
 lekhyā sādhyasārīraṁ vai karavīraṁ homayet tathā |
 sādhyānāma samuccārya rudhireṇāloḍya dhūstūrakāṣṭham eva ca
 || 14 ||

bhūrje gorocanasvaraktena lekhyet sādhyarūpakam |
 vastreṇācchādyā sādhyo 'pi mantram japtvā juhoti ca || 15 ||
 ekaikapuṣpaṁ saṅgr̥hya mantrasātopavigrahaḥ |
 saptadināṁ homayed yāsu ānayed manasepsitam || 16 ||
 athānyatamaṁ vakṣye raktacandanakāṣṭhena pratikṛtīm kṛtvā
 svaraktarocanena nāmābhilikhyā sādhyahṛdaye sthāpayet tathā
 || 17 ||

trikaṭukena viliptāṅgas tāmrasūcin tu vindhayet |
 sādhyasya hṛdaye nābhau guhye viddhvā sthānatraye tathā |

1. ABIDE -kṣapa-; or -kṣaya- 2. BCP -śaḥ 3. A ja-; L jam- 4. I prajape;
 D prajapet 5. ABDEPL vidhvā; C vithā 6. A sādhye; E sādhyāṁ 7.
 BCIDEL -hṛdāmbuje; P -hṛdāmbuja 8. BCP yoṣita-; ID yoṣite; EL yoṣitā-
 9. ABCIPL -lokya- 10. A ā; BP ānaye; I ānaya 11. A ekakhaṇḍaṁ; other
 MSS ekakhaṇḍa 12. A nirvaṇa-; B nimuvaram; CL nivraṇāṁ; I nirdhanaṅ;
 D nivraṇāṅ; E nivraṇāṁ; P nivraṇāṅ 13. A lekhe; E lekheṁ; P lekhyā
 14. A sādhyāṁ 15. B sau; E ve; L vā 16. BCIDEP -kāṣṭham 17. A bhuje;
 EL bhūrjja- 18. AL gorocane 19. A likhyayet 20. A sādhyo pi; B dho pi;
 CEL sādho pi; I sādhyoṁ; D sādhyā; P sādhye pi 21. B mantri 22.
 BCIDP ekaikaṁ 23. B manthro; E mantram 24. B śastro pi; CP -sāto pi;
 ID -sādhyo pi; L -sādhye pi 25. A -vighrahi; BCIDL vighraṁ; E -vighraṁ;
 P vighrahi 26. CD āsu; I dāsu 27. AB ānayan; E ānaye 28. BP manapsi-
 tāṁ; C manepsitāṁ; L manaripsitāṁ 29. A rocanena; B svaraktacandrane;
 C svaraktarocana; ID svaraktena rocanena vā; E svaraktena ronena; P sva-
 raktaroca; L sarakte rocanena 30. BC -likhyāṁ; I -samliṣya; D -samlikyāṁ;
 P -likhyāṁ 31. AB -hṛdaya 32. A -ptāṅgā; B -ptāṅgi; C ptāṅgo; ID
 -ptāṅgo; E -ptāṅgā; P -ptāṅgi; L -ptāṅgi 33. A vindhayat; B vidhvayeta;
 C vithayet; P vidhvayet; L vidhyate 34. A sādhyasā; CI sādhakasya; D
 sādhakakasya; P sādhasya 35. ABE hṛdaya- 36. B gr̥hya; CP guhya; ID
 guhyeṣu; A omits 37. ID vyadhyate

ardharātrau¹ yam īpsitaṃ² tam ākarṣayati || 18 ||

suvarṇagairikayā bhagam ālikhya tasyopari vāmahastenāṣṭasaṭaṅ
japet | yasyā³ nāma uccārya⁴ japet mantraṃ tatkṣaṇād⁵ evāgacchati
|| 19 ||

udbhrāntapattraṃ⁶ saṃgr̥hya sādhyānāmābhilikhya nayanajalena
kākapakṣeṇa⁷ likhitvā ūrdhvavātāyane⁸ kṣepayet⁹ |
uccāyayet¹⁰ tatkṣaṇam || 20 ||

vānarāsthimayaṃ kilāṃ¹¹ ṣaḍaṅgulaṃ¹² saptābhimantritaṃ kṛtvā¹³
yasyā¹⁴ dvāre nikhanet tasya gotrocchedo¹⁵ bhavati || 21 ||
gohastyaśvakharoṣṭramahiṣāṇām¹⁶ sthāne nikhaned
vināśo bhavati || 22 ||

apatitapretavastraṃ¹⁷ saṃgr̥hya naratailena kajjale¹⁸ pātayet |
nāgamallikāsamena¹⁹ jvālayed dhṛdayamantraṃ japet
kṛṣṇacaturdaśyām²⁰ viśeṣataḥ | añjayed añjanan tasya sarvaḍākinīm
paśyati || 23 ||

oṃ bhūtaliṅge²¹ svāhā ||

vaisarponmārjanamantraḥ²² || 24 ||

kacchapasya kharparam ādāya hastilaṇḍam²³ gr̥hītvā gr̥he dhūpaṃ
pradāpayet | etena praśamaṃ²⁴ yānti uddamśā²⁵ api niścitam || 25 ||

1. BCIP -rātre 2. A ipitaṃ ; B ipitaṃ ; IE ipsitaṃ 3. BCL yasyā ; P yasyo ; E tasyā yasya 4. L nāmam ucārya ; B nāmam ucāryya ; C nāmam urccāryya ; IDP nāmam uccāryya ; E nām uccāryye 5. A takṣaṇād ; BCP lakṣaṇād ; ID kṣaṇād 6. ABCIEP -patra ; L -yantra 7. ABC kākapakṣa ; IDP kākapakṣe 8. CP -vātāyatne ; I -vātāyana ; E -vātonaya 9. A kṣayed ; I prakṣipyet ; D kṣipet ; E kṣapayet 10. B uccāṭati ; C uccāṭaye ; E uccāṭayat 11. BL kilakar ; CP kilaka ; E kileka 12. AP ṣaḍaṅgula- ; B ṣaṭrāṅgula- ; E ṣaṭraṅgule 13. E -bhilikhya 14. AB ya 15. AE gotropacchedo ; B gotrocchepado ; I gotracchedo ; P gotrācchepado ; L gotrācchando 16. A -mahiṣāṇā ; BP -mahiṣāṇā 17. BCPL apatitaṃ 18. AP karjjala ; CID karjjalam ; E karjjalem ; L karjala 19. B nālikāsameyana ; P nālikāsamana 20. AL -ḍākini ; BCP -ḍākini ; I -dānim pra- 21. A -liṅga 22. A vaisarppāmārjjana- ; B vaisarppānārjjana- ; C vaisarppomājjā ; I vaisarppāmārjjana- ; E vaisarppommārjjāṇā- ; P vaisarppomārjjana- ; L vaiśaryomārjjana- 23. ACIP -laddam ; B -ramdam ; D -larddam ; E -lardda ; L -raṣṭhī 24. BCIDPL yāntim ; E yāntim 25. A uddamśā ; B udrānso ; CP udansā ; ID udamśā ; E urddaśā

oṃ udake maśakā jātā udakasambhavās¹ teṣāṃ tuṇḍāṅ ca
 pakṣaṅ² ca³ indro bandhati⁴ mahābalaḥ⁵ maśakā indrapāśabaddhā⁷
 indravaśagatā⁸ gacchante sūryodaya⁹ svāhā ||
 caturṣpathe loṣṭakān¹⁰ gṛhya ekavimśativāraṃ japet |
 caturṣu¹² dikṣu kṣipet || 26 ||
 masakanivāraṇaṃ kṛtvā sukhībhavanti mānavāḥ¹⁵ |
 sukhena labhate dharmāṃ¹⁶ dharmenā¹⁷ nūttaraṃ¹⁸ bhavet || 27 ||
 iti homavidhipaṭalo 'ṣṭāvimśatitamaḥ || ||

XXXI. Caturyoginīrdeśacatuścakrakramabodhicitta- saṃkramaṇa-paṭala

athātaḥ saṃpravakṣyāmi yoginīlakṣaṇaṃ śubham |
 ḍākinī padminī caiva lāmā bhavati hastinī || 1 ||
 śāṅkhinī²⁰ khaṇḍarohā²¹ ca citriṇī bhavati rūpiṇī²² |
 caturjātisvarūpās²³ ca lakṣayet suvicakṣaṇaḥ || 2 ||
 padminīlakṣaṇaṃ vakṣye²⁴ |
 mukhaṃ²⁵ maṇḍalākṛti²⁶ tathā tilapuṣpākṛtīnāsikā²⁷ |
 tāmrānakhā kūrmapṛṣṭhā²⁸ ca pāḍau samatalasthitau || 3 ||
 stanau³⁰ tālaphalākārau romāvartālā³¹ tathā |

1. BE -bhavā 2. B kṣamaṅ; CIP makṣaṅ 3. B omits indro ... maśakā 4. A candatiti; C banviti; IP bandhiti; D bandati 5. A -bala 6. ID -pāśam 7. AP -badvā; D badhvā; C omits 8. C saṅgatā 9. BIDPL -dayaḥ; E -daye 10. A loṣṭhakān; BC leṣṭakān; ID roṣṭhakām; D rostakām; P loṣṭakām; L loṣṭhakām 11. A pariapet 12. A catu; BP caturṣa 13. B makarṣa-; CDP maśaka- 14. BCIDPL -bhavati 15. AEP mānavāḥ; B mānava 16. A dharmma; BP dharmma 17. A dharmma vā-; ID dharmmañ cā-; P dharmmañ cā-; L dharmmañ vā-; BCE cā- 18. AE -nuttaro 19. AID padmanī; B padminī; CEP padmanī 20. AP śākhinī; CL saṅkhinī; I saṅṣini; D saṅkhinī; E śākhinī 21. BP khaṇḍarohās; CL khaṇḍalohās; ID khaṇḍalohā 22. ABL rūpiṇī 23. E -rūpās 24. AB vakṣya 25. All MSS exc. A mukha- 26. B -kṛttis; CIDEF -kṛtis; L -kṛtiḥ 27. A -kṛtimāsi 28. BCDE -pṛṣṭhā; P -pṛṣṭa 29. B samalā-; CIDEF samatalā-; L sama- 30. BCID stanau; P stamaus 31. A śomāvalī citrivalī; B romāvartālā; D romāvarttali; E romāvarttalis; P romovarttalā; L romāvalis

trivalī¹ bhagabhūtānām² uras³ tasyāḥ⁴ suśobhanam⁵ || 4 ||
 mattamātaṅgagāminī padmagandhā hamsasvarā |
 padmabandhena⁷ kāmayet | padmasparśā⁸ || 5 ||
 keṣam⁹ hastena saṅgrhya¹⁰ oṣṭham¹⁰ dantena pīḍayet |
 bhage aṅgulī¹¹ prakṣipet kāmayet padminiṁ¹² tathā (1) || 6 ||
 athānyatamaṁ vakṣye hastinīlakṣaṇan tathā |
 madagandhā¹³ sthūlajaṅghā¹⁴ cakranāsikā romāvalī¹⁵ || 7 ||
 madanotkatā sthūlakāyā¹⁶ capalā¹⁶ ca kriḍām¹⁷ tasyāḥ¹⁸ kārayet |
 uraḥspḥoṭabandhena²⁰ guḍikāsparsāhastinī²¹ || 8 ||
 śirasi pulakam²³ datvā²³ gāḍham²⁴ āliṅganastanamardanam²⁵ |
 mukhasparsānakhadantaṁ²⁶ dāpayet | nakhenākaraṣayed budhaḥ²⁸ || 9 ||
 sārasasvarā hastinī gītavādyābhiratā |
 etallakṣaṇasampannā³⁰ hastinī ca vidhiyate³¹ (2) || 10 ||
 śaṅkhinī³² ca vakṣyate³³ | dīrghakeśā³⁴ dīrghanāsikā³⁵ | nātikṛṣā³⁶
 nātisthūlā³⁸ | stanau nāraṅgaphalākṛtī³⁹ | dadhidugdhabhojanapriyā⁴⁰
 || 11 ||
 ratau⁴¹ keśam⁴² vāmahastena saṅgrhya⁴³ oṣṭham⁴⁴ dantena pīḍayet |

1. D trivalīr 2. All MSS exc. L bhāga- 3. I -tānām; L -bhūtāyām 4. A ūlo; B drarau; CID ulau; EL uro; P urau 5. ABCIDE tasyā; P tasmā; L tasya
 6. A susobhini; B susobhanam; CP susobhani; I saśobhani; D suśobhani; E śuśobhini; L suśobhani 7. B -gandhena; E -gamdhena 8. A -spaśā; BP -parśā; C -paśā; I -sya; D -spaśva; E -spasi; L -sparśo 9. A keṣam; BCIPL keśa-; E keśa- 10. ABIDP saṅgrhyante; C saṅgrhyente 11. AE 'ṅguli; L aṅgulim 12. A padmeni; BP padmani; CIDL padmini; E padmanin 13. BCIP -gandha 14. A vajrakra-; B vakra-; C vajra-; ID ca vajra- 15. A romovalī; B romyavali; E romāvali 16. ABIE caparā 17. A kiḍām; BCIDEP kriḍā; L piḍā 18. BCIDPL tasya; E tasyaś ca 19. P omits -yet ... mukha- 20. BCID uru-; L ura- 21. CIDL guhyakā-; E gutikā- 22. A ca sparśā- 23. A sasespasa-; E -spaśa- 23. B purakam; DL pūlakam; E puram kam 24. BC -nam; ID -nam; E -nām 25. B -mardana; L -madanā 26. B -sparśanam 27. BCIEPL -danta 28. B buddha 29. ABCEP -vādā-; L -rāvā- 30. BCIDPL etā- 31. AE vidhiyate 32. ID add atha 33. A adds -lakṣana; IDEL add -lakṣanam 34. AEL omit 35. A vakṣya; C pravakṣyate; ID pravakṣāmi; EL vakṣye 36. AC omit 37. B nāsti 38. B nāsti; CP nāsth; 39. B -kṛtau; other MSS -kṛti 40. B -bhojanam 41. A rato; other MSS rati- 42. BCIDP omit; EL -keśa 43. BCIPL grhya; E hya 44. BCDEP auṣṭa-; I oṣṭam; L auṣṭha-

atigāḍhasurataś¹ cumbayitvā² hṛdaye³ nakhaprahāraṃ⁴ dāpayet || 12 ||
 kharagandhā⁵ ca gojihvākharā⁶ | kākasvarā śāṅkhinī |
 etallakṣaṇasaṃpūrṇā⁷ śāṅkhinī kathyate sadā (3) || 13 ||
 citriṇī⁸ ca tathocyate |
 svalpakāyā⁹ uras¹⁰ tasyās¹¹ tu śobhanam¹² śrīphalākāraṣṭanam¹³ |
 tyaktalajjā¹⁴ atikrodhā | nityam¹⁵ kalahapriyā || 14 ||
 kākajaṅghā¹⁶ uttānaśayanī | lambauṣṭhī¹⁷ pārāvatasvarā¹⁸ |
 āmiṣagandhā¹⁹ bāhuvistīrṇā²⁰ citriṇī²¹ ratikriḍā²² vakṣyate || 15 ||
 prathamam²³ bhagam²⁴ hastena²⁵ piḍayet | cumbanam²⁶ stanamardanam²⁷
 śirasi²⁸ pulakam²⁹ datvā³⁰ saṃyamena³¹ ratigāḍham³² āliṅgam³³
 svauṣṭham³⁴ svādayet || 16 ||
 gāthākāvyaśucau³⁵
 etallakṣaṇasaṃpannā³⁶ citriṇī³⁷ rūpiṇī³⁸ bhavet (4) || 17 ||
 athānyatamam³⁹ vakṣye⁴⁰ saṃkrāntibhedalakṣaṇam |
 bāhyasaṃkrāntiḥ⁴¹ sthūlā⁴² syāt⁴³ sūkṣmā⁴⁴ adhyātmikā⁴⁵ smṛtā || 18 ||
 śirasi⁴⁶ mahāsukhacakre⁴⁷ caturdalapadmam⁴⁸ sūkṣmam⁴⁹
 madasthānam⁵⁰ sarvasyādhārarūpatvāt || 19 ||
 bodhimaṇḍasvabhāvam⁵¹ bijabhūtam⁵² bāhye⁵³ dvātrīṃśaddalapadmam |

1. A -suratā; B -suta; CIEPL -surataḥ; D -surata 2. ACD hṛdaya 3. A
 -paharan; L -praharaṇa 4. A kṣāra-; BCDEP khāra-; I ṣi-; L śāri- 5. A
 -kā; BCIDPL -kārā; E omits 6. L omits this line 7. ID add -lakṣaṇāṃ 8.
 ACP ura; B udrattara; IDL ula; E uran 9. B tasyor; CIDL tasyā; E tasya;
 P tasyo 10. BCIDP tta 11. ADEL śobhanau; BCP sobhanau; I śobhanai
 12. BCIDPL nitya- 13. A lambouṣṭhī; BCIDP lambouṣṭri; E lambouṣṭi; L lam-
 boshti 14. B yāvatsvarā; P pāvastyarā 15. AEL āmikha-; BP āpiṣa-; C
 āpiṣa- 16. All MSS exc. E bāhya- 17. All MSS exc. A add ca 18. AE
 vakṣate 19. B omits piḍayet ... āliṅgam 20. AD pūrakam; C pūlakam;
 EL purakam 21. A sveṣṭham; BP śvāṣṭham; C svoṣṭa; I svoṣṭam; D śvaus-
 ṭam; E svoṣṭa; L svoṣṭha 22. B gādhavāsyā-; CD gāthākāvyē; I gāthovyē;
 P gāthāvācyā- 23. B -ṇḍacau; E -prayā; L -sucau 24. AIDL etā-; B yati;
 CP etāḥ 25. B omits -hyasaṃkrāntiḥ ... bindurūpiṇam | (verse 33) 26.
 CIDEPL -krānti 27. A thūlā; CIEP sthūlā; D thūla; L sthula 28. CIP
 sūkṣmo; E sūkṣma; L sūkṣma 29. A 'dhyātmikā; E adhyātmikam 30. E
 -cakram 31. AE omit 32. ABIDE madasthāne; C madasthāna; P maṇḍala-
 sthāne 33. IDEP -maṇḍala- 34. AP bāhya-

tanmadhye ha¹m̄kāro 'dhomukha²m̄ sravati³ || 20 ||
 bodhicittāt⁴mi⁵kā candra⁶ḥ kalāpa⁷ñcadaśāt⁸makaḥ |
 mahāsukha⁹m̄ vahate nitya¹⁰m̄ yogini¹¹ ṣoḍaśī kalā || 21 ||
 lalanā rasanā dvayo¹²ḥ pārsve¹³ ālikālisvarūpi¹⁴ṇi |
¹⁵kāryakāraṇarūpeṇa¹⁶ catvārānandarūpi¹⁷ṇi || 22 ||
¹⁸sahajānandasvabhāva¹⁹ṇ ca advaya²⁰m̄ parameśvarī |
 saṁvṛta²¹m̄ kundasa²²m̄kāśa²³m̄ vivṛta²⁴m̄ sukharūpi²⁵ṇi |
 buddhānā²⁶m̄ bodhisattvānā²⁷m̄ ādhāra²⁸m̄ vajradhāri²⁹ṇam || 23 ||
 ka³⁰ṇṭhe sa³¹m̄bhogacakre³² ṣoḍaśadala³³m̄ rakta³⁴m̄ |
 tanmadhye om̄kāra³⁵m̄ |
 tasyordhve gha³⁶ṇṭikārandhramārgenā³⁷m̄ṛta³⁸m̄ sravati³⁹ nirantara⁴⁰m̄ || 24 ||
⁴¹hṛdaye dharmacakra⁴²m̄ aṣṭadala⁴³m̄ viśvapa⁴⁴dma⁴⁵m̄
 madhye hū⁴⁶m̄kāra⁴⁷m̄ adhomukhasthita⁴⁸m̄ |
 tadūrdhva⁴⁹m̄ śū⁵⁰kṣmapadmeṣu brahmāṇḍasa⁵¹dr̄śākāra⁵²m̄ || 25 ||
 tasya madhye vijñāna⁵³m̄ nityodita⁵⁴m̄ vyāpaka⁵⁵m̄ tathā |
 svayambhūjñāna⁵⁶m̄ ādhāra⁵⁷m̄ vijñāna⁵⁸m̄ parameśvara⁵⁹m̄ || 26 ||
 nābhau catuṣṣaṣṭidala⁶⁰m̄ padma⁶¹m̄ nilava⁶²rṇa⁶³m̄ |
 tanmadhye a⁶⁴m̄kāra⁶⁵m̄ dīpyate⁶⁶ ca ma⁶⁷ṇir yathā || 27 ||

1. AE hūm̄-; CIDP ha- 2. A -kāro 'dhye; CL -kāro dho-; ID -kārādhye; P -kārādho- 3. A pravati; CIDP bhavati; E praśravati bhavanti; L śravati
 4. AC -tmakam̄; I -tmikām; D -tmakām; E -tmikām; P -tmikrām 5. CIDEP candra-; L candram̄ 6. A kalāḥ; C kā-; L kālā- 7. CIDEP -tmakam̄; L -tmikām 8. AEL -sukha 9. D pārsvau 10. IDL omit this line 11. CP omit -rūpeṇa 12. A catvāryārā- 13. L omits following two lines 14. A advara
 15. CDE kuṇḍa-; I kuṇḍalam̄ 16. C -kāśa; I kāśam̄; P -saṁkāśa 17. C -rūpiṇiṃ 18. P ādhāra 19. C vavajradhāraṇam̄; IP vajradhāraṇam̄ 20. AE kaṇṭha- 21. ID -cakram̄ tu; P -cakram̄ 22. ID -dala- 23. ID -raktakam̄; L rakte 24. CIDL hūm̄kāraṃ 25. A śuṇḍikā-; L maṇḍitā- 26. C -rggenamṛta
 27. AL hṛdaya-; E hṛdayo 28. A viśvadalam̄; L viśvadala- 29. A padma-; CDE -padma- 30. CP -kāra 'dho-; L -kārādho- 31. A tadugdham̄; EL tadūrddha 32. A madhya- 33. EL vijñāna- 34. C nityodita-; P nityādita-; L nityādi 35. E ādhāra 36. E vijñāna 37. CIP -dala- 38. A omits; C -padma 39. AE -varṇa 40. AL dipate; CIDP dīpte; E diptam̄

tasyādha¹ sūkṣmapadmeṣu kandasthāneṣu² sthāpayet |
 dvāsapatisahasreṣu kanda ādhāram ucyate || 28 ||
 lalanā prajñāsvarūpeṇa rasanopāyena³ saṁsthitā⁴ |
 tayor madhyagataṁ devī aṁkāraṁ⁶ viśvarūpiṇī || 29 ||
 catuṣkāyātmakaṁ⁷ devī sarvasiddhipradāyini⁸ |
 mahāsukhapradā sarve⁹ sadā samyaṁ¹⁰ namāmy aham || 30 ||
 yena yena hi bhāvena¹¹ manaḥ saṁyujyate¹² nṛṇām |
 tena tanmayatām¹³ yāti devī viśvarūpo maṇir yathā¹⁶ || 31 ||
 bhāvagrāmavicāraṇā¹⁸ bahalitaprajñānalapreraṇāt |
 caṇḍālī jvalitā prakāśavisaratsaṁvittir evāmalā |
 dagdhaskandhavikalpite sravati cānālbasaṁvedanam²² |
 vyomavyāpi samastavastusamatāsampādakaṁ²³ cāmṛtam || 32 ||
 athānyatamaṁ²⁴ vakṣye saṁkramaṁ bindurūpiṇam |
 śuklapratipadam²⁵ ārabhya pūrṇamāsīti²⁶ yāvāt || 33 ||
 śuklapratipade²⁸ 'ṅguṣṭhe akāraḥ | jaṅghāyām²⁹ dvitīyāyām³⁰ ākāraḥ |
 ūrau³¹ ṛtīyāyām³² ikāraḥ | yonau³³ caturthyām³³ ikāraḥ | nābhau³⁴ pañcam-
 yām³⁵ ukāraḥ | hṛdaye³⁵ ṣaṣṭhyām³⁵ ūkāraḥ | stane³⁶ saptamyām³⁶ ṛkāraḥ |

1. CE tasyādha ; ID tasyādho ; P tasyodha ; L tasyāda 2. A kanda ; D kan-
 dasthāṣu 3. AP -pāyana ; C -pāye ; IDE -pāya- 4. D sasthitāḥ ; CIEPL
 saṁsthitāḥ 5. AIDEL madhye 6. A -kāro ; L -kāra 7. C -tmaka ; L -tmako
 8. ACDL -dāyani ; I -dāpani ; E -dāyani 9. C satva ; I satvaṁ ; D satve ; P
 tva 10. ACIDP samyak ; E samek ; L saṁmyak 11. CE bhāvyaṇa 12. E
 saṁpūryyate ; P saṁvṛdyate 13. A tatmayatām ; E tanmayetom ; P tanma-
 dhyatām 14. CIDEPL omit 15. CE -rūpi ; E -rūpor ; P -rūpā 16. CIDP
 maṇi 17. CIP tathā 18. C -vicāraṇa- ; DP -vicāraṇām ; I -vicāraṇām ; L
 -vicāreṇa 19. ID -nalaṁ ; E -nila ; L -na- 20. A -vittil 21. C cānālbasaṁ ;
 E cānālastha- 22. I -saṁbhāvanam 23. A -sampaḍakāṁ ; E -saṁṣṭādaka ; L
 -saṁvādakaś 24. A saṁkrama ; C sakramed ; IDP saṁkramed ; E saṁkrame
 25. CD -pratipad ; I -pratiprad ; P -patipad ; L -prapratipad 26. B -māsi ; E
 -māsīti ; L -māśyānti 27. ID yāvataḥ 28. B -patipad 29. BL aṅguṣṭhe ; C
 aṅguṣṭha ; IE 'ṅguṣṭha ; D aṅguṣṭha ; P aṅguṣṭha 30. C dvitīyā ; IPL dvitīyā ; D
 dvitīyāyām ; E dvitīyāyā 31. AE uro ; BID urau ; C ūge 32. APL ṛtīya ; CID
 ṛtīye ; E ṛtīye 33. E caturthīm ; PL caturthyā 34. A bhau ; CIP nābhe
 35. C ṣambyām ; P ṣaṣṭhyām myām ; L ṣaṣṭamyām 36. A saptamyāyām

gale 'ṣṭamyām ṛkāraḥ | karatale¹ navamyām ḷkāraḥ | gaṇḍe
daśamyām ḷkāraḥ | cakṣuṣy² ekādaśyām³ ekāraḥ | karṇamūle
dvādaśyām aikāraḥ | trayodaśyām lalāṭe okāraḥ | mūrdhni catur-
daśyām aukāraḥ | madasya⁴ vāmadakṣiṇe pūrṇamāsyām am-
aḥsvabhāvā⁵ || 34 ||

tathaiva kṛṣṇapratipadam ārabhya yāvad amāvāsī⁶ tāvat saṅkra-
maṇam bhavet | vāme candra⁹ āliḥ¹⁰ sūkṣmasvabhāvāḥ¹¹ | dakṣiṇe
sūryaḥ¹² kāliḥ¹³ sthūlasvabhāvāḥ¹⁴ || 35 ||

bodhicittātmabhedena saṅkramaṇam¹⁵ ṣoḍaśan¹⁶ tathā |
yāmārdhasaṅcārabhedena saṅkrāntiḥ¹⁸ ṣoḍaśī¹⁹ matā || 36 ||

candragrāsaḥ²⁰ sūryagrāso²¹ bindunirodha²² ākāśanirodhaḥ |
etāsamanvitā²³ saṅkrāntiḥ²⁴ ṣoḍaśa vidhīyate || 37 ||

nirvikalpamanāsaukhyam ākāṅkṣā²⁵ jñānarūpakā²⁶ |
ānando²⁷ 'sau sukhāgāradvāram²⁸ dehalikopamaḥ || 38 ||

iti caturyoginīrdeśacatuścakra-kramabodhicitta-
saṅkramaṇapaṭala ekatrimśattamaḥ || ||

XXXIII

athātaḥ saṁpravakṣyāmi jñānodayam²⁹ siddhisamvaram |

1. A kalatale; BC karatale 2. BCIDPL cakṣuṣi; E cakṣu 3. A akādaśamyām
4. A madaśya; B madanasya; E medasyā 5. B -bhāvāḥ; E -bhāva 6. CIDPL
-pratipad 7. CIDEP ārabhyaḥ 8. AL amāvāsī; B amāsi; CP amāvāsīm; I
amāvāsītum; D amāvāsīmtum; E amāvāsīm 9. A ca 10. CIDEPL āli 11. B
-bhāva; CP -bhāvā; ID -bhāvāḥ 12. AID sūrya; CPL sūryya 13. CIDPL kāli
14. CIP -bhāva; D -bhāvām 15. A -tmaṇam 16. CID saṅkramata; P saṅ-
kramana; L saṅkramaṇam; A omits 17. B omits 18. All MSS exc. B saṅ-
krānti 19. IDL ṣoḍaśam matam; E ṣoḍasam matam; P ṣoḍaśa tam; C omits
20. CIDEPL -grāsa 21. A -grāsaḥ; B -gāsaḥ; CDEP -grāsa; IL -grāse 22. E
-krānti; other MSS -krānti 23. ABCDL -saukhyā; E -saukhye 24. ABDE
-rūpakāḥ; L -rupavān 25. BIDE ānando sau; C ānandau sau; PL ānandāsa
26. ABDE -rūpakāḥ; L -rupavān 27. BIDE ānando sau; C ānandau sau; PL ānandāsa
28. A mukhāgrāra-; ID sukhāgāram 29. All MSS exc. A jñānodaya-

nānānayanayopāyaḥ¹ siddhīnām² kāraṇam³ varam³ || 1 ||
 sabāhyābhyantaram⁴ piṇḍam ākāśam⁵ ivā nirmalam |
 evam⁶ paśyati muktātmā sadātmānam⁶ nabham⁷ yathā⁷ || 2 ||
 āsarīram anādyantam śabdādiguṇavarjitam |
 dvitīyena⁸ vinirmuktam sarvathā kimapi sthitam || 3 ||
 abhāvam⁹ bhāvam¹⁰ āśritya¹¹ bhāvam¹² kṛtvā¹² nirāśrayam |
 amanaskam¹³ manaskṛtvā¹⁴ na kiñcid¹⁴ api cintayet || 4 ||
 āsanam¹⁵ tu sthiram¹⁵ kṛtvā¹⁶ guruparvā¹⁶ tu yojayet |
 bhāvayet samarasam¹⁷ cittam¹⁷ vyomākārasaman¹⁸ tathā || 5 ||
 dhyānadhāraṇavinirmuktam¹⁹ yogatarkavivarjitam²⁰ |
 citte cetasi²² sthirībhūte jagat tathatānyam²³ nayet²⁴ || 6 ||
 kham²⁵ ivā vyomasamsthānam²⁵ śuddhasphaṭikamaṇir²⁶ yathā |
 anādinidhanam²⁷ rūpam²⁷ niṣprapañcam²⁷ nirindriyam || 7 ||
 nirvikāram²⁸ nirābhāsam²⁹ sarvasūnyam³⁰ nirāmayam |
 jagatpradīpam³¹ bhavabandhanāśanam³² girām³² avācyam || 8 ||
 manaso³³ 'pi agocaram³⁴ nirāmayam³⁵ dvaitavimuktam
 acyutam³⁶ namāmi tattvam³⁶ paramārthamuktidam || 9 ||

1. ABCDEP -pāya; I -pāyam; L -pāyā 2. ACPL siddhīnām; B omits 3. A
 balam; B siddhisam̐baram 4. A -bhyantale; B -tyantara 5. A eva 6. CE
 sadātmāna; P sadā; L sadāmānam 7. A tathā 8. AE dvitīyana 9. B
 abhāvam; E abhāva 10. C bhāvato; P bhāvatā; B omits 11. B āśitya; C
 śrityam; P -śritya 12. A bhavam 13. A amaneska; I amanastham; D ama-
 nanastham; L amanastam 14. AE manaḥkṛtvā; B namaskṛtvā; CD manakṛ-
 tvā; I manamkṛtvā; L manasam kṛtvā 15. B -parvam; CP -parvve; E
 -parvvan; I -pūrve; L -parvan 16. AL sayojayet; CIP saṁyojayet 17. A
 cintam; E cirtta 18. A vyomākāla-; B vyomakā-; CIDEF vyomākāśa- 19. A
 -vinimukto; BE -vinimuktam; C -vinirmukta; L -vinirmuktaḥ; P vinirm-
 mukta 20. A yo tarkva tu; C yogatarkka tu sa yo 21. A vivarjitaḥ; B
 vivajayat 22. BE citta; IDL ceta; P caitasi 23. B -maya; CL -mayan;
 IDEP -mayam 24. A nayat; B mayeta; I bhavet 25. ABL citta- 26. ABCP
 -maṇi 27. ACIDP niṣprapañca; B niṣpranaca; E niṣprapañcā; L niṣprapañca
 28. BCDEPL -vikāra 29. C sarvām 30. BDEPL -śūnya; C śūnya 31. A
 adds -mirāmavāryam 32. BIDP nirām 33. BCIDP manaso py; B manasāpy;
 E manapy; L manaso pi n- 34. AL nirāmaya 35. A advaita-; CIP dveta-
 36. A namāmy aham

yadā¹ hi spr̥śyate² tattvaṃ sarvacintā-m-acintayā³ |
 acintayā yadā cintā tadā bhoti⁴ acintyātā⁵ || 10 ||
 yathā⁶ sattvās tathā cintā yathā cintā tathā jināḥ⁷ |
 acintayena⁸ buddhena iyaṃ⁹ cintā prakāśitā¹⁰ || 11 ||
 na cintām¹¹ cintayan¹² tasya sarvacintā vigacchati |
 nānāropa-m-anāropam¹⁴ anāsaṅgamahāsukham¹⁵ || 12 ||
 sarvākāravaram¹⁶ sarvaṃ nirākāram atīndriyam |
 bhāvābhāvātmakeṇ caiva bhāvābhāvavivarjitam || 13 ||
 ajaḍatvāt¹⁷ svasaṃvedyam ajānakam apaśyakam |
 nīrūpatvād¹⁸ akūṭasthaṃ¹⁹ nityan tad avikārataḥ || 14 ||
 niḥsvabhāveṣu dharmeṣu heyopādeyatā kutaḥ |
 svapne samastadharmeṣu heyopādeyatā²⁰ yathā || 15 ||
 ānandasya pariñānaṃ prajñāpāramitottamā²¹ |
 ānandaphala-m-āsā²² tu bodhir asau niḥsvabhāvātā²⁴ || 16 ||
 dvayor²⁵ nirbharanirbhinnaratir eva mahāsukham |
 prajñākaruṇayor²⁷ bhedaḥ pradīpālokayor²⁸ iva || 17 ||
 idaṃ dvayam abhinnātma²⁹ cittasyaikaśya³⁰ rūpakam |
 prajñopāyasamāyogāt kṛtaṃ sambodhisādhanam || 18 ||

1. B yathā hi ; CIP yadā ; L ya hi 2. B spr̥śyati te ; CDE spr̥śate ; I sam-
 spr̥śate 3. B -cintāmanicintayā 4. ABI bhonti ; D bhoṃti 5. AB acintatā ;
 CIDL acintayā ; P acintayoh ; E omits this *pāda* 6. CIDEPL sattvā 7. B
 jītā ; 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 -anāsaṅgam ; C -anorop- ; P -anoropam ; B omits 15. A anānāsaṅga- ;
 B anāsaga- ; C anāmasaṅgi- ; ID anāsaṅgi- ; P anāsaṅgi- ; L anāsaṅgā- 16.
 B sarvākāramantriyaṃ for this line 17. A ajaḍatvā ; C ajaḍatvā ; P ajaḍa-
 ḍatvā 18. ACIDEL nīrūpatvād ; B nīrūpatvād 19. B akūṭasya ; E akūṭastha
 20. A heyodeyatā ; I heyopādeyatām ; L heyopādeyatām 21. BID -ttamaṃ ; E
 -ttamaḥ 22. BE -phalam āyātu ; P -phalaṃ 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 nīrñibhinnatā ; B nirbharani-
 bhinnam ; P nirbhavanirbhinna- ; L nirbharanirbhinna 27. AE -karuṇayor
 28. CIDEPL ivaḥ ; L idaḥ 29. ABDEL abhinnātmā 30. A cittasyaika- ; B
 cittasyaikasva-

saiva samastabuddhānām pratiṣṭhāpi niruttarā |
 nirbhinnākārasaṁvittau vajrasattvasya yā sthitiḥ || 19 ||
 yāvantaḥ sukhasambhārāḥ kriḍāsambhūtihetavaḥ |
 tāvanto 'nubhavann eva yogī sambhārapūraḥ || 20 ||
 māyāvinirmitaśateṣu yathaiva tajjñāḥ |
 khedapramodasamatāsakalāpracāraḥ |
 nirbhīr bhayaṁkaraśate 'pi sukhodaye 'pi |
 yogī tathaiva tathatānugatasvabhāvaḥ || 21 ||
 aho mahāsukhollāsapūritaṁ bhuvanatrāyam |
 aho śāntasukhāvarṣāt sphītaṁviśvābodhakam || 22 ||
 aho saukhyamahāsaukhyam aho bhuñja katham katham |
 aho sahaḥjamāhātmyam sarvadharmasvabhāvataḥ || 23 ||
 dṛśyate ca jagaj jalendutadvat |
 śrṇute ca pratidhvānaikasamvṛttaiḥ |
 paśyate ca marumarīcisamcītāḥ |
 khādyapānagaganopamā yadā || 24 ||
 jighrate nabhakusumagandhavat |
 bhramate ca manaḥ śāśisūryapatham |
 saṁsthitāś ca girimerutatsamam |

1. CIDPL samanta- 2. A -sarvvaittau; B -saṁvibhau; ID -saṁvitto 3. CIDEPL yāvanta 4. CIDP -aivam 5. L saṁsāra- 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 -sambhavaçārakaḥ 11. ABL nirbhī; CEP nibhī; ID nirbhī 12. A bhayaisayaṁkaraḥnarrasate 13. L omits; other MSS pi 14. A sukhodaya pi; BC sukhodayo pi; IDPL sukhodaye pi; E śukhodayo 15. AB -vaṣāt; E -vanāti 16. L piṭam 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 śrṇvate 24. A -vṛtraiḥ; B -vṛte; CID -vṛtaḥ; EP -vṛtaiḥ; L -vṛtau 25. A -siñcītāḥ; L -saṁcītā; C -saṁcētāḥ; EP -sañcītāḥ 26. CD -gaganodyamā; I -gaganopamod; E -gaganopamamā; P -gaganodyamā 27. A maṇam; BEL maṇam; CDP mana 28. CID śāśi 29. B -pathaḥ; C -pathā; IDP yathā 30. A sasthitāś; E sasthitā; L saṁsthitā 31. A -vatsamam; L -samam

ālambana¹m svapnakumārikam² yathā || 25 ||
 māyendrajālavayahāramātragatā³ |
 evam⁴ yathā sahasukhodayam⁵ tathā |
 bhāvasvabhāvarahitam⁶ acintyarūpam⁷ |
 nityoditam⁹ sugatamārgavaram¹⁰ namo 'stu¹¹ || 26 ||
 sarvapūjām parityajya¹² gurupūjām¹³ samārabhet |
 tena tuṣṭena tal labhya¹⁴m sarvajñāñānam uttamam || 27 ||
 kin tena na kṛtam¹⁵ puṇyam¹⁶ kim vā nopāsitam¹⁷ tapaḥ |
 anuttarakṛtācāryavajrasattvaprapūjanāt || 28 ||
 bhayapāpaharāś¹⁹ caiva²⁰ sātvikā²¹ |
 samayācārarakṣī²² ca kraman²³ tasya²⁴ pradarśayet || 29 ||
 śrīherukābhīdhānatantrasya²⁵ pāthasvādhyāyalekhanāt |
 siddhim²⁷ ṛddhi²⁸ ca saubhāgyam²⁹ bodhisattvatvam³⁰ āpnuyāt || 30 ||
 śrīsamvarodayatantrasya³¹ bhāvite cintite³² yadā |
 mahābhogamahāsaukhyam³³ dāridraduḥkha³⁴ naśyati |
 sarvavīrasamāyogaḍākinījālasamvaram³⁵ || 31 ||
 nānādhimuktikā³⁶ḥ sattvās³⁷ caryānānavibodhitāḥ |

1. AL ālambana; CIP ālambana 2. CIDEPL tathā 3. B -mātram gatāḥ; EL -gatā; A omits 4. CP sahasam 5. ACDF bhāvā- 6. All MSS exc. B -rahitā 7. A vicintya-; CIDL vicintya-; E vicintā-; P cintye 8. A -svarūpam; other MSS -rūpā 9. C -mārgam 10. L mama; P nama 11. AB stu; CIDPL stuḥ; E 'stuḥ 12. AB -pūjā; C -pūjyam; L -jām 13. E samārabhyate 14. ACIP labhyate; D labhyam te 15. All MSS exc. B omit na 16. A kṛta; IDPC rakṣatām; E rakṣantām; L sukṛtam 17. L kim māvopāsitam 18. B -cāryaḥ 19. All MSS exc. E bhayam 20. ABL pāpaharam; CIP pāpaharāś; D pāpaharāmś; E -pāpaharāś 21. B śāntikamḥ; E śāntika; L śāntikā 22. All MSS exc. A -rakṣā 23. B krasaman; CID krasamayan; E krasamayācakra; P krasamayam; L krasamantataḥ 24. A asya; E omits 25. BIE omit śrī- 26. CP -svādhyāpaya 27. AIDE siddhir ṛddhiḥ; B ṛddhisiddhiḥ; CL siddhiriddhiḥ; P riddhisiddhiḥ 28. ID -satvatva; EL -satvam 29. ID prāpnuyāt; EL avāpnuyāt 30. A cinti; L vicintite 31. L sadā 32. ABL -bhogyā-; E -bhogye 33. ABCPL -saukhya 34. B dāridrya-; CP dāridran; E dāridrān 35. AL -varaḥ; E -vara 36. BCIP -dhimuktikā; D -vimuktikā; E -muktidhikā 37. B -vibochayat; C -vibodhibhoḥ; ID -vibodhibhāḥ; E -vibuddhabodhitāḥ; L nānāvibodhitā sarve satvā nānāsumuktikā | for this line

nānāyavineyānām upāyena tu deśitāḥ¹ || 32 ||
 gambhīradharmanirdeśe nādhimuktikā yadi |
 pratikṣepo na kartavyo³ 'cintyā⁴ sarvadharmatā || 33 ||
 śūnyatākaruṇābhinnam acintyam⁵ buddhanāṭakam |
 śrīherukasamāyogaḍākinīvṛnda⁷-m-āśritam⁸ || 34 ||
 sattvāvātāramuktin tu tatra sarvatra ratā iva⁹ |
 sarvaḍākinīsamāyogaśrīherukapade sthitāḥ¹¹ || 35 ||
 iti śrīherukābhīdhāne mahātantrarāje trilakṣoddhṛta-
 sahajodayakalpaśrīmahāsamvarodayatantrarājasarvayoginīrahasye¹⁶
 paṭṭhasiddhe¹⁷ trayastrīṃśattamaḥ paṭalaḥ samāptaḥ || ||

1. A deśitāḥ; E deśitāmahā 2. BIDE nānā- 3. A karttavayamś; B kartta-
 vyam; L karttavyā 4. AL cintyā; BIDE acintyā 5. A acintya; B cintham; IDPL
 acintyo; EL acintyā 6. CP -yogan; IDEL -yogaṃ 7. A -vṛndā- 8. A -
 āsitam; E -āśritam 9. B dāyi ca; C ratā ivā; D tā ivā; E dāyiva 10. ID
 -yogā 11. BE sthitāḥ; D sthitā; A -śrīherukakasamāyogaḍākinīvṛndamāśritam ||
 satvāvātāramuktin tu tatra sarvatra ratā iva | sarvaḍākinīsamāyogaśrīheru-
 kaprade sthitāḥ || for this *pāda* 12. P -dhāna- 13. CPL -rāja- 14. CIDEPL
 -kalpe 15. BID -rāje; E -rāje; L omits -śrī ... rāja- 16. AIEL -rahasya-;
 P -rahasyai 17. CIDP vipaṭṭhasiddhe

ŚRĪ-MAHĀSAMVARODAYA-TANTRARĀJA

The Tibetan Translation

II. bsKyed paḥi rim pa ṅes par bstan paḥi rim par phye ba

bcom ldan ḥdas kyis bkaḥ stsal pa ||
phyag na rdo rje gsañ ba ḥbyuñ ba ḥdi shus pa legs so || legs so ||
de nas deḥi phyir bskyed pa yi || rim paḥi bsgom pa yañ dag bśad

|| 1 ||

sna tshogs las kyi rañ bshin gyis || skye gnas bshi po rnam su
sgoñ skyes mñal nas skyes pa dañ || drod gśer dañ ni rdsus skyes

rnam || 2 ||

ñañ pa khruñ khruñ rma bya dañ || ne tso bshad sogs sgoñ skyes
te ||

glañ po ma he ba lañ rta || boñ bu mi sogs mñal nas skyes || 3 ||

sriñ bu ḥbu dañ phye ma leb || ña la sogs pa drod gśer skyes ||
lha dañ dmyal baḥi sems can rnam || de bshin bar doḥi srid pa dañ ||

4 ||

bskal pa dañ po pa la sogs || ḥdi rnam rdsus skyes sems can no ||
śar gyi lus ḥphags ba lañ spyod || de bshin byañ gi sgra mi sñan ||

5 ||

gliñ gsum po yi mi rnam ni || loñs spyod chen pos yañ dag ḥtsho ||
blun rmoñs bye brag mi phyed ciñ || rtog med rnam par spyod

med paḥo || 6 ||

ḥdsam bu gliñ du legs skyes pa || las kyi sa par rab tu grags ||
legs byas ṅes par byas paḥi las || mchog dañ ḥbriñ dañ tha ma
rnam ||

skye ba sñon gyi rnam smin ḥdir || skye bo rnam la snañ bar

ḡgyur || 7 ||

rgyags dañ ser sna gdug sems rnams || gYo sgyu mñon pañi ña
rgyal dañ ||

chags sdañ gti mug la sogs kyis || rims dañ nad la sogs pas gzir ||
8 ||

ḡdsam bu gliñ pañi gtso bo mchog || yul dbus su ni skyes pa ste ||
sñon gyi dge ba la ltos nas || dbañ po rno ḡbriñ rtul por ḡgyur || 9 ||

mi ru skyes pa ḡbras buñi dam pa dañ po ste ||
rañ gi khyim nas ñes ḡbyuñ rñed pa gñis pa yin ||
rab tu byuñ nas dge ba bsgrub pa gsum pa ste ||

rtse gcig yid ni thob par gyur pa bshi par gsuñs || 10 ||
sgyu ma lta buñi tiñ ñe ḡdsin || mi rnams kyis rab mi śes te ||
thog med dus kyì ñon moñs kyì || bag chags rab tu bsags byas pas ||
11 ||

de phyir sñon byas las kyis ni || skye dañ ḡchi ba yañ dag ḡbyuñ ||
tshogs pa ma rñed de srid du || shag bdun bar doñi srid par gnas ||
12 ||

srid pa bar doñi sems can ni || ḡgron poñi bgrod pa ji bshin du ||
ḡdi ltar las kyì shags pa yis || ḡgro ba drug tu rab tu skye || 13 ||
pha mañi kun tu sbyor sogs ni || srid pañi skye bos mthoñ gyur nas ||
rta la shon bshin rnam śes ni || rluñ gi bshon pa shon nas su || 14 ||
skad cig thañ cig ñid la ni || śin tu myur bar ḡoñs gyur nas ||
śin tu dgaḡ dañ bcas stobs kyis || kha yi lam nas ḡjug par ḡgyur ||
15 ||

rtsa ni stoñ phrag bdun bcu gñis || rab bskul deñi skad cig la ||
ā li kā li shu byas pas || mchog tu dgaḡ ba yañ dag thob || 16 ||
khu ba khrag deñi dbus su ni || thig leñi 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 ḡgyur ||
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 ḡgyur || 19 ||

zla ba brgyad na dbaṅ po daṅ || lus kyi yaṅ lag ḥbyuṅ bar ḥgyur ||
 zla ba dgu na yaṅ dag rdsogs || zla ba bcu na sems daṅ ldan || 20 ||
 nur nur raṅ bshin mi bskyod pa || mer mer po ni rin chen ḥbyuṅ ||
 ḥod dpag med mgon ltar ltar po || gor gor po ni don yod grub ||
 mkhraṅ ḥgyur rnam par snaṅ mdsad de || rnam pa lṅar ni bstan
 pa yin || 21 ||

dri chu khrag ni mi bskyod pa || sa bon raṅ bshin ḥod dpag med ||
 goṅ bu rin chen ḥbyuṅ ldan te || ro gcig ḥdres pa rnam snaṅ bshugs||
 22 ||

skye gnas dbus su rtsa gñis ni || gYas daṅ gYon na de bshin gnas ||
 gYon nas khu ba shes bśad de || gYas nas de bshin khrag yin no ||
 23 ||

de dag gcig tu ḥdus gyur pa || chos kyi dbyiṅs kyi raṅ bshin no ||
 las kyi sa bon dbaṅ thob pas || rluṅ gis yaṅ dag bsgyur nas su || 24 ||
 chos kyi ḥbyuṅ gnas sgo ru ni || gdoṅ ni ṅes par phyogs par ḥgyur ||
 dku gYas su ni brten nas su || tsog pur mñon par phyogs te gnas ||
 dku gYon yaṅ dag brten nas ni || śes rab ltor ni mñon phyogs
 ḥgyur || 25 ||

mkhas pas sa bon lhuṅ baḥi rim || dus kyi skad cig yaṅ dag mtshon ||
 gYas nas rluṅ ni rgyu ba gaṅ || thams cad du ni skyes bur ḥgyur ||
 26 ||

gYon nas rluṅ ni rgyu ba gaṅ || ṅes par bud med rnams su ḥgyur ||
 gñis kaḥi dbus rgyuḥi sa bon gaṅ || rtag tu ma niṅ ḥgyur ba ḥo ||
 27 ||

chu khams pha yir śes par bya || me yi khams ni ma yi ḥo ||
 pags pa śa daṅ khrag rnams ni || ma las skyes shes bśad pa ste ||
 28 ||

rgyus pa rkaṅ daṅ khu ba rnams || pha las skyes shes bśad pa yin ||
 drug po ḥdi dag bsdus paḥi lus || rdo rje sems dpas gaṅ gsuṅs pa ||
 29 ||

gzugs daṅ tshor ba ḥdu śes daṅ || ḥdu byed rnam śes de bshin te ||
 saṅs rgyas lña yi raṅ bshiṅ du || phuṅ po ṅes par skye ba yin || 30 ||
 srid pa bskyed paḥi rim śes pas || rdsogs paḥi saṅs rgyas thob

paḥi phyir ||

ḥdi ni phuñ po yoñs mkhyen paḥi || de ñid gsuñ pa rnam kyis
bśad || 31 ||

ḥdi ni bskyed paḥi rim pa ñes par bstan paḥi rim par phye
ba ste gñis paḥo || ||

III. rDsogs paḥi rim pa ñes par bstan paḥi rim par phye ba

de nas gañ shig śes tsam gyis || myur du dños grub thob ḥgyur
baḥi ||

rdsogs paḥi rim paḥi bsgom pa ni || yañ dag rab tu bśad par bya || 1 ||
lus kyī dkyil ḥkhor la brten nas || chos dañ loñs spyod rdsogs paḥi
sku ||

rdsogs paḥi byañ chub rim bsgrubs pas || lus kyī dkyil ḥkhor shes
gsuñs so || 2 ||

dbañ po dman pas bskyed rim gyi || dkyil ḥkhor bsgom shiñ bsam
par bya ||

dbañ po rnon pos skad cig gi || rnam pas sems tsam dkyil ḥkhor
bsam ||

skad cig rnam paḥi rnal ḥbyor gyis || rdsogs paḥi rim pa bsgom
pa ni || 3 ||

khamś gsum gshal yas khañ bdag ñid || srog chags rnamś ni dkyil
ḥkhor pa ||

de dbus skad cig rnam pa yis || dkyil ḥkhor bdag po rnal ḥbyor
paḥo || 4 ||

om āḥ hūñ gi śñags kyis ni || sku gsuñ thugs kyī dkyil ḥkhor te ||
mtho ris sa steñ sa ḥog tu || skad cig gis ni sku gcig ḥgyur || 5 ||

skad cig rnam pas rnal ḥbyor te || skad cig rnam pas gsañ śñags
ḥdon ||

dpaḥ bo kun dañ mñam sbyor ba || mkhaḥ ḥgro dra baḥi bde ba
mchog || 6 ||

khamś bshi pa dañ phuñ po lña || de bshin yul drug bdag ñid ni ||

khrag ḥthuñ lha moḥi ye śes te || de la tha dad mi brtag go || 7 ||
 dkyil ḥkhor de bshin ñid rgyas btab || de bshin mkhaḥ mñam stoñ
 pa ñid ||

sna tshogs de bshin ñid bdag med || thabs ni sñiñ rjeḥi stobs yin
 te || 8 ||

zuñ du ḥjug pa rnam rtog bral || dkyil ḥkhor 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 baḥi bdañ po rnam pa med ||
 de ñid dños dañ dños min bdag || rtag tu srid pas ḥbyuñ bar mdsad ||
 10 ||

sna tshogs spros paḥi rtog pa med || rtag tu ḥbyuñ ba bde ba che ||
 skye ba med paḥi rañ bshin gyis || de las skye ba yañ dag ḥbyuñ ||
 11 ||

bems po min phyir bdag ñid rig || mi śes rnam par mi mthoñ bas ||
 gzugs med gañ duḥaṅ mi gnas śiñ || ḥgyur ba med phyir brtan pa
 ḥo || 12 ||

kun rdsob skye ba ḥbyuñ bas na || chad pa min phyir dños med min ||
 lhan cig skyes dgaḥi rañ dños su || chos rnams thams cad lhan
 cig skyes || 13 ||

bdag byin brlab pa rañ ḥbyuñ ba || mi śigs ḥjig pa med pa ste ||
 skye ba med paḥi ro myoñ bas || sgom pa yañ ni de ñid de || 14 ||
 stoñ ñid so sor rtogs pas na || bsam gtan śes rab tu yañ ḥgyur ||
 chos kun yoñs su śes pa yi || sgom pa de ñid bsgom med paḥo || 15 ||
 rdsogs paḥi byañ chub bde ba che || phyag rgya chen po mchog
 de bshin ||

de ñid chos la ḥjug paḥi phyir || de rnams bde bas rab bstan pa ||
 16 ||

bla ma dam paḥi man ñag gis || gsal bar ḥgyur 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 ḥo ||
 sdom pa byañ chub bde mchog ste || bltar med brjod du med pa
 ḥo || 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 ñes par bstan paḥi rim par phye ba ste
 gsum paḥo || ||

IV. ḥByuñ ba bshi dañ rnam pa lña dañ yul drug
 lhaḥi rnam par dag pa rim par phye ba

de nas de phyir ḥbyuñ ba bshiḥi || mtshan ñid yañ dag par bśad
 par bya ||

dños po dag ni ma lus gañ || de ni ḥbyuñ baḥi rañ bshin te || 1 ||

sa de la ni dños po rten || mes ni thams cad ḥtshed par byed ||

chu yis ḥju bar byed pa ste || rluñ gis lhan cig skyod par byed || 2 ||

nam mkhaḥ 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 ḥkhril śiñ sogs || bems po lta buḥi rnam śes tsam ||

gañ dag ḥgro drug sems can rnam || rnam śes bcas pa lta bur
 gnas || 4 ||

de ltar srid paḥi dños po kun || blo dañ ldan pas śes par bya ||

sems can rnam ni ḥchi ba na || yan lag ñiñ lag thams cad kyi || 5 ||

rluñ ni thams cad bskyod par ḥgyur || skad cig de la me drod ḥdor ||

chu ni rtag tu bskams gyur nas || de nas tshor ba med par ḥgyur ||

6 ||

lus la sogs paḥi sa khams kyi || sra ba ñid tsam gnas par ḥgyur ||

skye ba dañ ni ḥchi ba dag || thams cad du ni ḥbyuñ bar ḥgro || 7 ||

lha dañ lha min mi rnam ni || ḥbyuñ ba med par skye mi ḥgyur ||

lha yi ḥjig rten skyoñ la sogs || thams cad la ni lhan cig gnas || 8 ||

rig byed grub mthaḥ thams cad kyis || rtag tu ḥdod ciñ bsgom pa
 ste ||

gañ phyir thams cad kun tu ḥgro || sa steñ skyes pa kun la gnas || 9 ||

ḥbyuñ ba bshi po gtso bo mchog || bstan bcos kun las yañ dag bśad ||

rluñ ni srog tu yañ dag blta || me ni ḥtsho baḥi mtshan ñid de ||

10 ||

chu ni bdud rtsiḥi ṅo bo ṅid || sa ni shiṅ tsaṃ ṅid du gnaṣ ||
de la rtag tu gnaṣ paḥi lha || rnam śeṣ mchog gi dbaṅ phyug ste ||

11 ||

lha lña yi ni rnam pa ru || rnam śeṣ de ni yoṅs su ḥgyur ||
gzugs daṅ tshor ba ḥdu śeṣ daṅ || de bshin ḥdu byed rnam par śeṣ ||

12 ||

me loṅ lta bu mṅam ṅid daṅ || so sor kun tu rtog pa daṅ ||
de bshin bya ba grub pa daṅ || chos dbyiṅs śin tu rnam dag ste ||
ye śeṣ ḥdi dag rab tu gnaṣ || 13 ||

rnam snaṅ mdsad daṅ rin chen ḥbyuṅ || ḥod dpag med daṅ don
yod grub ||

de bshin mi bskyod pa ṅid de || rnam lña ro gcig rdsogs byaṅ
chub || 14 ||

gzugs daṅ sgra daṅ de bshin dri || ro daṅ reg bya chos de bshin ||
yul drug tu ni śeṣ bya ste || ḥdi dag rnam par dag par śad || 15 ||
khams ni bco brgyad śeṣ bya ste || de dag phuṅ poḥi raṅ bshin ṅid ||
yi ge mchog ni bsgom par bya || saṅs rgyas ḥbras bu thob byaḥi
phyir ||

mig la sogs pa bsgom bya ste || 16 ||

mig gi dbaṅ poḥi rnam śeṣ ni || thugs kyi rdo rjeḥi rnam ḥphrul
yin ||

ṅo bo ṅid gsum rnam dag don || ḥod gsal ba yi go ḥphaṅ ḥgyur || 17 ||
sgra daṅ rna ba rnam śeṣ ni || dmigs pa med paḥi ṅo bo ṅid ||
sna daṅ dri daṅ rnam śeṣ kyaṅ || de bshin rnam dag śeṣ par bya ||
18 ||

ro daṅ lce daṅ rnam śeṣ ni || don dam ṅid du rnam par dag ||
lus daṅ reg bya rnam śeṣ kyaṅ || sgyu ma lta buḥi ṅo bor skyes ||
19 ||

yid daṅ chos daṅ yid rnam śeṣ || sṅiṅ po ṅid du rnam par dag ||
rnam śeṣ drug ni kun gshi ru || ḥjug pas de bshin gśeḡs pa yin ||
20 ||

ḥod gsal baḥi go ḥphaṅ thob || he ru ka dpal yaṅ dag gnaṣ ||

yul dañ yul can sbyor ba yis || rnam rtog med pañi go hphañ hgyur ||
21 ||

rnam pa kun gyi mchog gnas pas || yul ni rnam dag ses par bya ||
sañs rgyas chos dañ dge hdun 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 hkhhor gsum dañ rnal hbyor gsum || lam gsum du ni bstan
pa ste ||

dam tshig gsum dañ dge ba gsum || de bshin sku dañ gsuñ dañ
thugs || 24 ||

ses rab dañ ni thabs ñid dañ || de yi sbyor ba gsum pa ste ||
chos kyi hbyuñ gnas rañ bshin gyis || ji ltar gsañ gsum mthoñ ba
dañ || 25 ||

hkhhor gsum mi dmigs sbyor ba yis || sñags gsum gyi ni rañ bshin
ñid ||

phyi dañ nañ gi bdag ñid kyi || rtsa gsum gyi ni rañ gi dños || 26 ||

phyi rol hjig rten pa yi chos || lha la sogs pañi bdag ñid nañ ||

phyi nañ dag pa ñid kyi phyir || rnal hbyor pas ni sañs rgyas htthob ||
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 hbyor mañi hdus pa ||
29 ||

de bshin gñis med mñam sbyor la || lha rnams yañ dag hphro ba
ste ||

tshad med lha ni hphro ba las || dkyil hkhhor tshad can rnam par
brtag || 30 ||

lha yi rnal hbyor bsam mi khyab || sañs rgyas rol pañañ bsam mi

khyab ||

mkhaḥ ḥgro dra baḥi 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 ḥdsin dañ rnam bral
ba || 32 ||

rags pa sgra shes bśad pa ste || phra ba sems kyi rañ bshin ḥgyur ||
bsam dañ bral baḥi de ñid ni || go ḥphañ mchog ces yoñs su grags ||
33 ||

ḥdi ni ḥbyuñ ba bshi dañ rnam pa lña dañ yul drug lhaḥi
rnam par dag pa rim par phye ba ste bshi paḥo || ||

V. Zla ba dañ ñi maḥi man ñag gi rim par phye ba

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 baḥi dkyil ḥkhor rab ḥjug paḥi ||
zla baḥi rtsa ni ḥog bltas par || ā li zla bar yañ dag ḥbab || 2 ||
gYas su lte ba nas bzuñ nas || rkan gyi gnas su rab ḥjug paḥi ||
ñi maḥi rtsa ni steñ bltas te || kā li ñi mar rtag tu ḥbab || 3 ||
sna yi sgo ni gñis po nas || rtsa gñis rgyu baḥi mtshan ñid ni ||
rtsa gYon ḥjug paḥi lam yin te || gYas pa ḥbyuñ baḥi lam yin no || 4 ||
ñi śar nas brtsams ji srid de || nub kyī bar ni ñin mo ste ||
nub pa nas brtsams ji srid de || śar baḥi bar ni mtshan mor ḥgyur ||
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 moḥañ thun bshi
ḥo || 6 ||

shag gcig la ni ḥpho 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 ñoḥi tshes gcig nas bzuñ nas || ñin shag gsum gyi thun phyed
la ||

zla baḥi rluñ ni rgyu ba ste || de nas shag gsum ñi maḥi rluñ ||

go rims ḥdis ni ji srid du || yar tshes bco lñaḥi bar du ḥo || 8 ||
 mar ṅoḥi tshes gcig nas bzuñ nas || ṅin shag gsum gyi sña dro ni ||
 ṅi maḥi rluñ du grags pa rgyu || de bshin tshes ni bco lñaḥi bar || 9 ||
 thun re yi ni bshi cha rnams || chu tshod du ni brjod pas na ||
 ṅin shag gcig la rtsa rnams ni || sum cu rtsa gñis śes par bya || 10 ||
 ṅin shag gcig la dbyug gu yi || drug cu rtsa bshiḥi tshad kyis ni ||
 rtsa dañ chu tshod phyed dbyug gu || thun gyi brgyad cha shes su
 bśad || 11 ||

sna sgoḥi rluñ ni ḥbyuñ ḥjug 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 paḥaṅ de dañ ldan ||
 ṅi ma byañ du rgyu dus kyi || ṅi ma dañ poḥi dbyug gu yin || 13 ||
 ṅi ma lhor ni rgyu dus kyi || mtshan mo yañ ni de bshin ḥgyur ||
 dbyug gu re reḥi ḥphel ḥgrib ni || dus kyi dbye bas śes par bya || 14 ||
 dbugs ni drag po bshi char bcas || ḥpho ba so soḥi ḥphel ḥgrib yin ||
 dbugs kyi sum cha deḥi bshi chaḥi || drug chas ṅi ma re rer ḥgyur ||
 15 ||

thun ni phyed phyed rgyu ba las || phyin ci log tu ḥphos gyur na ||
 rtsod pa la sogs ṅes ḥgyur bas || mkhas pas ḥdi dag yañ dag brtag ||
 16 ||

ṅi 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 ḥgyur || 17 ||
 zla phyed rtag tu log par rgyu || nad ni chen po yañ dag ḥbyuñ ||
 zla ba gcig tu log par rgyu || sñiñ sdug gñen ni brlag par ḥgyur ||
 18 ||

phyed dañ gñis su log par rgyu || zla ba drug na ḥchi bar ḥgyur ||
 thun moñ dus su śes par bya || gshan yañ khyad par bśad bya ste ||
 19 ||

mñam po bdun du ṅi ma soñ || gañ tshe skye baḥi ṅin zla ba ||
 de tshe rgyas pa shes byaḥi dus || ḥchi baḥi ṅes paḥi dus yin no || 20 ||
 mi ni khyim gañ las skyes pa || gañ shig gshan yañ bdun deḥi
 phyir ||

der ni ñi ma mñam bdun soñ || mñam po bdun shes bya bar bsád ||
21 ||

ñi mañi lam nas thams cad du || rluñ ni rtag tu rgyu ba dag ||
rgyun mi ñhad par yañ dañ yañ || mkhas pas dus ni mtshon par
bya || 22 ||

dus kyi skad cig gañ la rluñ || bgrod pa gshan du ñjug ñgyur na ||
dus deñi skad cig rdsogs pa na || ñchi ñgyur ñdi la the tshom med ||
23 ||

ñi phyed dañ por byas te ñi ma rdsogs dañ
de bshin ñin shag gcig gi bar ||
de las shag gñis shag gsum dañ ni de bshin
shag ni bshi yi bar dag tu ||
rluñ ni gañ shig rtsa la brten te gYon pa
min pañi ñi mañi lam nas rgyu ||
de las sa dañ ñi ma phyogs dañ bkra śis
drug bshi ñdi dag śes par bya || 24 ||
lña nas ñi śu rtsa lñar ñin shag ñdi dag
lña lñar spel bas bgrod par ñgyur ||
de las re res spel bas bcu ni sum ñgyur
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 ñtsho ba yin || 25 ||

reñu mig sum cu bdun bcas pañi || ñkhor 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 bsád gañ || de rnamts 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 naño ||
28 ||

drag po ñi ma yañ lag sahi || shag ni rim pas rgyu na ni ||
 yon tan ldan pañan ñin shag ni || ñer bshis ma tshañ lo gñis naḥo ||
 29 ||

shag ni bcu drug de bshin du || bcu bdun dañ ni bco brgyad dañ ||
 bcu dgu yi ni rim pa yis || rluñ rgyu yon tan can yañ shag || 30 ||
 bcu gñis gñis ḥgyur ma tshañ baḥi || lo gcig na ni skyabs med gañ ||
 de ni gśin rjeḥi groñ khyer du || the tshom med par ḥgro bar ḥgyur ||
 31 ||

ñi ma ñi śu gcig gñis gsum || ñer bshiḥi rim pas rluñ rgyu na ||
 yon tan ldan pañan shag drug ni || ma tshañ zla ba drug na ḥchi ||
 32 ||

reḥu mig sum cu gñis ldan paḥi || rim gñis ḥkhor lo bris nas ni ||
 der ni tshe dañ yan lag rluñ || grañs kyī 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 ḥphañ ḥdod || 34 ||
 rtsa ni yañ dag sbyañ byas pas || de srid rluñ ni sbyañs ḥgyur te ||
 so soḥi rim bshin rnal ḥbyor pas || yañ dañ yañ du mnan par bya ||
 35 ||

gYon paḥi bu gar bkug nas ni || rtsa ni bsdams nas mnan bya shiñ ||
 de bshin du ni gYas pa rluñ || bkug ste dal bus mnan par bya ||
 36 ||

sems can rnams kyī shag gcig la || rgyu baḥi dbugs kyī grañs kyī
 tshul ||

brgya phrag drug gis lhag pa yi || stoñ phrag ñi śu rtsa gcig go ||
 37 ||

dbañ chen gyis ni rgyal srid de || chus ni don rnams yañ dag
 ḥbyuñ || 38 ||

me yi rluñ ni rnam rgyu bas || bkres skom dub dañ sdug bsñal nad ||
 bya ba thams cad ñams ḥgyur shes || rdo rje ḥdsin pa mchog gis
 gsuñs || 39 ||

rluñ gis rtsod dañ skyo dañ rmoñs || nor ñams ñon ni moñs par
 byed ||

dbañ chen nor dañ ḥbru la sogs || rñed pa thob dañ sdud byed paḥo ||
40 ||

chu yi rluñ ni rnam rgyu bas || ḥdod paḥi dños grub kun byed pas ||
de yi sbyor ba mchog gtso bor || rdo rje sems dpas gañ gsuñs paḥo ||
41 ||

rluñ ni bcom ldan he ru kaḥi || rañ bshin ñid de gsum du ḥgyur ||
gYon pa śes rab rañ bshin te || gYas pa sñiñ rjeḥi bdag ñid do || 42 ||
gñis po mi phyed sbyor ba yañ || gñis ka nas ni rnam par rgyu ||
de bas de ñid rig pas der || dge mi dge sogs śes par bya || 43 ||
dug sogs gshom dañ lhag ma ni || bkra śis dpal ni bskyed pa la ||
śes rab bdag ñid rab tu bsñags || rtag tu dpal ldan sñiñ rjeḥi stobs ||
44 ||

gYul bśam rol rtsed ston mo dañ || gcad pa dañ ni dbug pa dañ ||
sreg dañ btso baḥi las la ni || sñiñ rjeḥi bdag ñid rab tu bsñags ||
45 ||

gshan yañ gñis bdag rdo rje can || the tshom ḥgyur bar śes bya ste ||
dge dañ mi dge ñes med par || rluñ 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 ñams par ḥgyur || 47 ||
gañ nas mgon po de rgyu ba || der gnas ḥgaḥ shig ḥdri byed na ||
de yi don kun yañ dag ḥgrub || gñis kar gnas las the tshom
ḥgyur || 48 ||

rluñ gi bdag ñid kyis mgon poḥi || sku gsum por yañ śes par bya ||
ḥjug pa chos kyi sku yin te || gnas pa loñs spyod rdsogs paḥi sku ||
ḥbyuñ ba sprul paḥi sku shes bśad || ḥdi dag sku ni gsum por
bshed || 49 ||

ḥdri ba po ḥam rañ giḥañ ruñ || chos skus thams cad dge ba ste ||
loñs spyod rdsogs pa the tshom ḥgyur || sprul pas ḥthab mor ston
pa ḥo || 50 ||

rnal ḥbyor pa yi srog rtsol ni || sañs rgyas lña yi ño bor gnas ||
gYon dañ gYas kyi gnas gañ 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 rluṅ gi dkyil ḥkhor te ||
 kha dog ljaṅ khu ltar snaṅ ba || lha ni don yod mchog yin no || 53 ||
 gñi ga nas ni rgyu baḥi ḥod || gser gyi ḥod ltar snaṅ ba ste ||
 dbaṅ chen dkyil ḥkhor gyi ni rluṅ || rtag tu rin chen ḥbyuṅ ldan
 rgyu || 54 ||

ḥog nas dal bar rab rgyu ba || kun da zla ba lta buḥi dkar ||
 chu yi dkyil ḥkhor rgyu ba ste || ḥod chen rdo rje mgon po ḥo || 55 ||
 lus kun la ni rjes ḥgroḥi rluṅ || sems kun rab tu ḥjug byed pa ||
 mgon po rnam par snaṅ mdsad ni || ḥbyuṅ bar rab tu grags pa
 yin || 56 ||

rnal ḥbyor ma ni mñam bshag pas || ḥjug paḥi rluṅ ni bgraṅ bar
 bya ||
 ji srid ḥbum la sogs paḥi graṅs || sgra daṅ bral bar rtag tu bzla ||
 57 ||

sgrub po sgra daṅ bral bar ni || ḥbum bzlas yoṅs su rdsogs pa na ||
 tshe ṅams pa yaṅ lo lña ru || ḥtsho bar ḥdir ni the tshom med ||
 58 ||

rtag tu naṅ par laṅs nas rluṅ || stoṅ phrag gcig tu bgraṅ bya ste ||
 de bas rluṅ gi rnal ḥbyor la || rtag tu mñam bshag gnas par bya ||
 59 ||

yaṅ na bum paḥi rnal ḥbyor gyis || rtag tu ḥchi bdag las rgyal
 bya ||

bdag ṅid rig pas rkaṅ mthil bar || kun tu rluṅ gyis dgaṅ bya ste ||
 60 ||

bum pa can la brtan byas nas || dbye ba gsum gyis gshom par bsad ||
 tha ma sum cu rtsa drug tsam || de yi ṅis ḥgyur ḥbrin de bshin ||
 sum ḥgyur chen por ses bya ste || bum pa can des rgyal bar bya ||
 61 ||

bum pa can sñar ses byas nas || bdag ṅid skyil mo dkruṅ bcas te ||
 lag pa lan gsum mñes nas ni || de nas lan drug se gol brdab || 62 ||
 ji srid sum cu rtsa drug par || de srid bum pa can gyis bya ||

sum ḡgyur chen pos gshom pa ni || brgya las rtsa brgyad lhag pas
so || 63 ||

brtan paḡi go ḡphañ ḡdod pas ni || brtson pas de ñid kyis rgyal
bya ||

bum paḡi sbyor bas rgyal bas na || ḡchi bdag las ni riñ du ḡjug ||
64 ||

bum pa can ni śes byas nas || ḡgog la brtan par gnas pa na ||
de la bskal pa stoñ du yañ || ḡchi bdag ñe bar ḡoñ mi ḡgyur || 65 ||
sñiñ gi chu skyes dbus son rluñ || hūñ yig dkar poḡi rnam par ni ||
gañ gis mñam par bshag bsams na || de la yul sogs dmigs mi
ḡgyur || 66 ||

rluñ gis ḡkhor baḡi steñ du ḡgro || mya ñan ḡdas paḡi ḡog tu
bgrod ||

sñiñ ga yi ni chu skyes la || mi gnas mya ñan ḡdas par gnas || 67 ||
steñ dañ ḡog tu rgyu baḡi rluñ || kha sbyar du ni yid kyis byas ||
de yi sbyor bas goms byed na || des ni brtan paḡi go ḡphañ ḡthob ||
68 ||

rluñ gi rnal ḡbyor mi śes paḡam || gañ shig śes kyañ mi byed pa ||
de ni ḡkhor baḡi sdug bsñal tshogs || du mas gtses paḡi srin bur
ḡgyur || 69 ||

gañ shig ḡgro dañ ḡoñ baḡi rluñ || blo dañ ldan pas brtag bya ste ||
rluñ gis thams cad byin gyis brlabs || rluñ ni kun tu ḡgro ḡgyur
baḡo || 70 ||

ḡdi ni zla ba dañ ñi maḡi man ñag gi rim par phye ba ste
lña paḡo || ||

VI. Lam lña ñes par bstan paḡi rim par phye ba

de nas lam lña bzañ po mchog || rnam par ñes par rab bśad bya ||
bdag gshan don ni phun tshogs paḡi || sgrub pos dge dañ mi dge
brtag || 1 ||

me dañ rluñ ni ñid dag dañ || de bshin dbañ chen dañ ni chuḡi ||
dkyil ḡkhor 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 ḡgyur || 3 ||
mes ni ḡchi bar ḡgyur ba ste || rluñ gis nor rnams ñams par ḡgyur ||
dbañ chen gyis ni rgyal srid ḡgyur || chus ni nor dañ ḡbru rnams
ster || 4 ||

gYas pa nas ni rgyu baḡi khams || byin zaḡi dkyil ḡkhor ñid yin te ||
kha dog dmar shiñ gsal ba ni || pad maḡi mgon poḡi ḡbyuñ ba
ḡo || 5 ||

gYon pa nas ni rgyu baḡi khams || rluñ gi dkyil ḡkhor ñid yin te ||
kha dog ljañ shiñ gsal ba ni || las kyi mgon poḡi ḡbyuñ ba ḡo || 6 ||
gñi ga nas ni rgyu baḡi khams || gser gyi mdog ltar gsal ba ni ||
dbañ chen dkyil ḡkhor ñid yin te || rin chen mgon poḡi rgyu ba
ḡo || 7 ||

dal shiñ rgyu ba med paḡi khams || chu yi dkyil ḡkhor ñid yin te ||
dag paḡi śel ltar snañ ba ni || rdo rje mgon poḡi rgyu ba ḡo || 8 ||
khams rnams kun ni yañ dag bsdus || rten dañ brten paḡañ yañ
dag ḡdsin ||

rnam snañ mdsad ni rluñ chen te || ḡchi baḡi lus las rnam par
rgyu || 9 ||

rluñ gi de ñid mi śes par || las dañ las min mi ḡgrub ste ||
rluñ ni thams cad bgrod ḡgyur bas || rtog ge pa yis mi śes so || 10 ||
rluñ gi de ñid sñon ḡgro bas || sñags kyi de ñid bsgrub par bya ||
sems can rnams kyi srog gyur pa || rluñ shes bya ba las kun byed ||
11 ||

ḡdi ni rnam śes bshon pa ste || sañs rgyas go ḡphañ ḡthob byed
pa ||

rgyud rnams kun gyi gsañ ba ste || byañ chub rgyu yi thabs yin
no || 12 ||

ḡdi ni lam lña nes par bstan paḡi rim par phye ba ste
drug paḡo || ||

VII. rTsañi ðkhor loñi thabs rim par phye ba

de nas rtsa yi ðkhor lo ni || rim pa bshin du rab bśad bya ||
 lus kyi rjes su ðgro bañi rtsa || stoñ phrag bdun cu rtsa gñis
 ðgyur || 1 ||

rtsa rnams dañ ni ñe bañi rtsa || de dag gnas la brten pa ste ||
 brgya las ñi śu lhag pañi rtsa || gtso bo shes ni bya bar brjod || 2 ||
 rtsa yi gnas dañ yul rnams ni || ñi śu rtsa bshiñi grañs yin te ||
 de rnams dbus kyi rtsa gsum gañ || thams cad khyab ciñ rten pa
 ðo || 3 ||

mgo ni pu lli ra yin te || so dañ sen mo ðbab pas gnas ||
 spyi gtsug dsā lan dha ra ste || skra dañ spu ni ðbab par gnas ||
 4 ||

o ðya na rna ba gYas pañi rtsa || pags pa dañ ni dri ma ðbab ||
 mgo rgyab ar bu da yin te || śa ni yañ dag ðbab pañi rtsa || 5 ||
 go da ba ri rna ba gYon || rgyus pa yañ dag ðbab pañi rtsa ||
 smin dbus ra me śva ri ste || rtag tu rus pa ðbab pa ðo || 6 ||
 mig ni de bi ko ðir gnas || mchin pa ðbab pañi rtsa yin no ||
 mā la ba ni dpuñ pa gñiñ || sñiñ la ðbab pañi rtsa gnas so || 7 ||
 mchan khuñ kā ma rū pa ste || rtag tu mig ni ðbab pa ðo ||
 nu ma gñis ni o ði ste || rtag tu mkhris pa ðbab pañi rtsa || 8 ||
 tri śa ku ni lte ba ste || rtsa ni glo ba ðbab pas gnas ||
 sna rtse ko sa la yiu te || rgyu mañi phreñ ba ðbab pas gnas || 9 ||
 kha ni ka liñ ga yin te || rtag tu gñe ma ðbab pas gnas ||
 mgrin pa lam pā ka yin te || rtag tu lto ba ðbab pañi rtsa || 10 ||
 kan tsi sñiñ gañi gnas yin te || bśañ ba ðbab pañi rtsa yin no ||
 ðdoms par hi ma la ya ste || mtshog mañi mtshams ni ðbab pañi
 rtsa || 11 ||

pre ta pu ri mtshan ma ste || bad kan ðbab pañi rtsa yin no ||
 gri ha de ba bśañ lam ste || rtag tu rnag ni ðbab pa ðo || 12 ||
 brla gñis sau rā řa yin te || rtag tu khrag ni ðbab pa ðo ||
 byin pa gñis ni gser gliñ gnas || rdul ðbab pa yi rtsa yin no || 13 ||
 rkañ pañi sor mo na ga ra || rtag tu tshil ðbab rtsar śes bya ||

rkañ paḥi bol ni sin dhu ste || mchi ma ḥbab paḥi gzugs can ma ||
14 ||

ma ru de śa mthe boñ 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 na gnas paḥi rtsa || la la nār ni gci ba ḥbab ||
gYas su khrag ni ḥbab paḥi rtsa || ra sa nā shes grags pa yin || 16 ||
dbus kyi char ni yañ dag ḥjug || sñān gaḥi chu skyes dbus son pa ||
chu śīn sñe maḥi me tog bshin || ḥphyañ ba kha ni thur du bitas ||
17 ||

til gyi mar me ltar ḥbar shiñ || 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 rtsa || rtsa rnam kun gyi gtso bo ste || 18 ||
de bas ḥdir ni gshan bsten pa || gañ ga sin dhur gshan ḥjug bshin ||
gcig gyur ka ka mu kha ste || de ñid skye gnas gshan ma yin || 19 ||
loñs spyod rdsogs skuḥi rañ bshin gyis || lus la brten par śes par
bya ||

bud med rnam laḥañ gtso bo gsum || la la nā sogs rtsa rnam
yin || 20 ||

śes 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 paḥi sku ||
a ba dhū tī chos sku ste || sku gsum por ni bśad pa yin || 22 ||
rtsa rnam 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 loḥi thabs rim par phye ba ste bdun paḥo || ||

VIII. Dam tshig gi brdaḥi cho ga rim par phye ba

de nas gañ shig śes tsam gyis || myur du dños grub ḥgyur ba yi ||
dam tshig rnams kyañ rim pa bshin || yañ dag par ni bśad par
bya || 1 ||

rañ gi khyim mam gsañ baḥi gnas || dben shiñ yid ni dgaḥ ba dañ ||
ri bo tshañ tshiñ ri sul dañ || rgya mtsho chen poḥi ḥgram dañ
ni || 2 ||

ma moḥi khyim dañ dur khrod dam || chu bo ḥdus paḥi dbus su ni ||
bla med ḥbras bu ḥdod pa yis || dkyil ḥkhor yañ dag bri bar bya ||
3 ||

yon bdag dad pa chen po yis || shiñ skyes gnas skyes sñags skyes
maḥi ||

rnal ḥbyor ma dañ rnal ḥbyor pa || slob dpon lha kun spyan drañ
bya || 4 ||

khyim pa ḥam ni dge tshul lam || de bshin dge sloñ slob dpon te ||
slob dpon kha cig ḥjig rten pa || bstan la gnas paḥi dge sloñ ñam ||
kha cig yon tan ldan pa ḥam || de bshin mñon śes thob paḥaṅ ruñ ||
5 ||

ḥdi rnams nañ na yon bdag ni || gañ la dad pas gtso mchog bya ||
slob dpon sñon du ḥgro ba yis || dkyil ḥkhor dge ba bri byas te || 6 ||
slob dpon dbañ bskur yon tan ldan || ḥjig rten rnams kyis ma smad
ciñ ||

mi dge bcu yoñs spañs pa ni || tshogs kyi ḥkhor loḥi gtso bor bya ||
7 ||

rtag tu yon bdag 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 ḥdsugs dañ ni tshoñ
pa dañ ||

rmoñs pas dam chos ḥtshoñ ba ni || tshogs kyi ḥkhor loḥi gtso bor
min || 9 ||

ḥdi ltar yon tan kun ldan shiñ || thams cad mkhyen paḥi rgyal

mtshan ḥdsin ||

dul shiñ brtson ḥgrus yañ dag ldan || sred pa med ciñ ña rgyal
med || 10 ||

rtag tu sems can bsten par ni || ltoś bcas rgyan gyis brgyan pa dañ ||
thod paḥi rgyan la dgaḥ ba dañ || rdo rje dril bu mñam ldan paḥi ||
11 ||

mkhas pas gYon gyi phyogs su ni || gYon paḥañ rab tu gshag par
bya ||

ḥdi ltar yon tan ldan slob dpon || las rnames kun la rab tu bsñags ||
12 ||

rim pa ji bshin slob dpon dañ || lha rnames spyān drañ byon pa la ||
ji ltar rñed paḥi dri chu yis || shabs bkru bas ni gtsañ byas nas || 13 ||
sa yoñś brtag paḥi gnas su ni || slob dpon sñon du ḥgro ba yis ||
rgan dañ gshon paḥi 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 rnames ||
sgrub po dños grub ḥdod pa yis || dam tshig der ni gshug mi bya ||
15 ||

gal te phyugs ni de rnames shugs || dños grub riñ du ḥjug par ḥgyur ||
dam tshig smad pas lus sems ni || sdug bsñal de bshin gnas ñams
dañ || 16 ||

dpal las riñ shiñ sna tshogs paḥi || sdug bsñal gyis ni ñer ḥtsher
ḥgyur ||

de ltar śes nas spañ bya ste || mchod paḥi spyod yul can rnames
bsdu || 17 ||

rgan dañ gshon paḥi rim bshin du || me tog bdug pa mar me dañ ||
tsan dan dris ni khyad par du || blo bañ ldan pas rtag mchod bya ||
18 ||

gdugs dañ rgyal mtshan gyis brgyan paḥi || 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 dañ rgyas paḥi 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 baḥi chañ || ji ltar rñed pa dbul bar bya ||
 gtsañ shiñ dul dañ dpaḥ baḥi sems || sred dañ gti mug rnam par
 spañs || 21 ||

thams cad mtshuñs par lta ba ni || las kyi rdo rjer rab tu brtag ||
 bzaḥ dañ bcaḥ 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 kyi rdo rje ni || mkhas pas rdsas rnams yoñs su spyad ||
 23 ||

thog mar lcags kyu mñam ldan paḥi || dam tshig yoñs su spyad par
 bya ||

de nas thams cad yoñs rdsogs par || slob dpon gyis ni byin gyis
 brlab || 24 ||

gnas dañ ñe gnas shiñ dañ ni || ḥdus dañ dur khrod gnas pa ḥo ||
 dpaḥ moḥi dbañ phyug ma kun la || bdag ni gus pas phyag ḥtshal
 lo || 25 ||

lha mo rnams kyi tshad ma dam tshig tshad ma dañ ||
 des bśad gsuñ ni mchog tu tshad mar gyur pa ste ||
 bden par gyur pa des na lha mo rnams kyis ḥdir ||
 bdag ni rjes su gzuñ baḥi rgyur ni ḥgyur bar śog || 26 ||
 gshan yañ dkyil ḥkhor mdun du ni || sñiñ gar thal mo rab sbyar
 te ||

yon bdag gis kyañ smon lam ni || yoñs 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 mkhaḥ dañ
 mñam paḥi bdag ñid gzigs par ldan ||
 mgon po thugs rje chu yi ljid kyis

brlan par gyur paḥi thugs kyi chus ||
 bdag la mdsod cig lha mo rnams 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 paḥi yul du bgrod pas
 sku ni rnam par dag pa yi ||
 dpal ldan gnas kyi dbus kyi dkyil ḥkhor
 ḥkhor lo mchog gi mgon po ni ||
 bla ma mchog la rtag tu mgo bos
 btud de gus pas phyag ḥtshal lo || 29 ||
 dpaḥ bo kun gyi sku ni rtag tu mdses pa ste ||
 lha mo rnams kyi rin chen sku yis ḥkhyud pas brgyan ||
 ḥkhor lor gnas mgon lhan cig skyes dgaḥ dri med paḥi ||
 rnal ḥbyor sñiñ po bde mchog la yañ rtag phyag ḥtshal || 30 ||
 sañs rgyas kun mkhyen śin tu rnam par dag paḥi gnas ||
 lha mo rnams ni lhan cig skyes paḥi gnas kyis mdses ||
 ḥdren pa lhan cig skyes paḥi dgaḥ ba ḥbyuñ ba ste ||
 dri med lhan cig skyes pa mchog la bdag phyag ḥtshal || 31 ||
 tshigs bcad gsum gyis yañ dag bstod || ji ltar bde bar phyag kyañ
 ḥtshal ||
 yid spro ji ltar bde bar ni || ca coḥi spro ba chen po yis || 32 ||
 me tog phreñ rnams kyis brgyan ciñ || sna tshogs me tog gis mchod
 lus ||
 chañ gi ston moḥi dgaḥ bcas pas || rdo rjeḥi glus ni dgañ bar bya ||
 33 ||
 mchog tu dgaḥ bas gar bya shiñ || gnas kyi mtshan maḥi stañs
 stabs gar ||
 phyag rgya sñags kyis gar byaḥo || der ni pa ṭa ha sogs dañ || 34 ||
 cañ teḥu dañ ni bkra śis rña || rña riñs la sogs sna tshogs paḥi ||
 rol mo yid ḥoñ bsrag 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 med pa dañ dge baḥi sems ||
 ḥdod dañ grol sogs yañ dag ḥthob || dños grub phun sum tshogs
 par ḥgyur || 37 ||

dkiyl 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 shiñ tshim
par bya ||

spyān drañs dpaḥ bo thams cad ni || bde ba chen por gśegs su
gsol || 39 ||

ḥdī ni dam tshig gi brdaḥi cho ga rim par phye ba ste brgyad
paḥo ||

IX. brDa dañ gnas la sogs paḥi brdas sa rnams
ñes par bstan paḥi rim par phye ba

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 rnam 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 ḥphrug 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 sa 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 rnam kyis rtag tu bsten ||
 12 ||

gnas dañ ñe baḥi gnas dañ ni || de bshiñ 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 bshin dsā la ndha raḥañ gnas ||
 u ḍya na de bshin gnas yin te || de bshin 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 paḥañ shiñ ||
 ñe shiñ tri sa ku ni ste || ko sa la ḥañ ñe baḥi shiñ || 16 ||

ka liñ ga dañ lam pā kaḥañ || 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 ħdir || 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 buñi dños || lus ħdi sañs rgyas kun mtshuñs
 paño || 21 ||

gnas ni rab tu dgañ bañi sa || de bshin ñe gnas dri ma med ||
 shiñ ni ħod byed sa yin te || ñe bañi shiñ ni ħod ħphro ba || 22 ||
 mñon du gyur pa tshan dor ses || ñe bañi tshan do sbyañs dkañ
 baño ||

ħdus pa riñ du soñ ba ste || mi gYo bar grags ñe ħdus pa || 23 ||
 dur khrod de bshin legs blo gros || ñe bañi 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 ħgyur ||
 blo ldan rnam rtog med pa ni || rgyu shiñ mtshan ma yañ dag
 brtag || 25 ||

sna tshogs gzugs dañ ħjigs gzugs ma || drag ciñ mi bzad dgod
 brtags la ||

rañ ħdod lha yi rnal ħbyor gyis || hũm gi sgra ni bsgag 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 ħgro
 ħgyur || 27 ||

ħdi ni brda dañ gnas la sogs pañi brdas sa rnams ñes par
 bstan pañi rim par phye ba ste dgu paño || ||

X. Las rab ħbyams pa ħbyuñ ba shes bya bañi rim par phye ba

de nas gañ shig bris tsam gyis || sgrub pos dños grub thob ħgyur
 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 ||

ḥkhor lo rtsibs drug bris nas ni || yi ge bdun paḥi sñags sbyar
shin || 2 ||

phyi rol rdo rjeḥi phreñ bas bskor || dbus su miñ ni rnam spel baḥo ||
dar ram ras ni gtsañ ma ḥam || 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 baḥi dkyil ḥkhor gyi steñ

du bsgrub bya gnas par bltas la ||

bum pa dkar po zla baḥi bdud rtsi

chus gañ bas dbañ bskur bar byaḥo || 5 ||

the tshom med pas thun gsum du || yi ge bdun paḥi sñags bzlas na ||
de ma thag tu shi ba dañ || bde legs skyid dañ tshe riñ ḥgyur ||
6 ||

rims nad dug dañ mche ba la || lag pa gYon par bsgom bya ste ||
ḥkhor 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 ḥam || 8 ||
rma byaḥi sgro ḥam ku śaḥi chus || khyad par du ni de la byab ||
gsañ sñags ḥdi ni gtso bo mchog || shi sogs cho ga rim bshin
byed || 9 ||

gur gum dri bzañ bsres pa yis || rgyas paḥi ḥkhor lo bri bya ste ||
svā hāḥi yi ge dañ spel bar || kham phor gñis la bris nas ni || 10 ||
srad bu ser pos dkri byas la || mar dañ sbrañ rtsiḥi nañ du gshug ||
byañ du kha bltas thun gsum du || kha dog ser por bsgom byas
la || 11 ||

zla baḥi dkyil ḥkhor ser po la || bsgurb bya gnas par mkhas pas
bsam ||

bdud rtsi ser pos dbañ bskur shin || me tog ser pos mchod par
bya || 12 ||

rnam par mi rtog sems kyis ni || rgyas paḥi bsam pas bzla bya
ste ||

che ge mo pau ṣṭirñ ku ru svā hā || bau ṣaṭ sñags kyis spel bar

bya || 13 ||

nor dañ ḥbru rnams ḥphel ba dañ || dpal dañ bkra śis mñam par
ḥjug ||

las kyi sbyor ba ḥdi yis ni || rgyas par ḥgyur te gshan du min ||
14 ||

tsan dan dmar dañ sen rtsi dañ || miñ med kyi ni khrag bsres te ||
ras sam gro gaḥi ḥdab ma ḥam || kham phor so ni ma btañ bzuñ ||
15 ||

yi ge hoḥ dañ spel ba yis || ḥkhor lo gñis ni mñam par bri ||
srad bu dmar pos bciñs nas ni || me tog dmar pos mchod par bya ||
16 ||

mar dañ sbrañ rtsiḥi dbus gshag la || nub kyi phyogs su kha bltas
te ||
kha dog dmar por bsgom byas la || dkyil ḥkhor dmar po la gnas
paḥi ||

bsgrub bya chags par rnam par bsam || 17 ||

rtag tu yig bdun ḥbyuñ ba ni || rgyun mi ḥchad par bzlas bya ste ||
myos par ḥgyur bas shabs druñ lhuñ || de ni grub par rnam par
bsam || 18 ||

gal te dbañ du ḥoñ bar ma gyur na mar dañ sbrañ rtsi dañ bral
baḥi ḥkhrul ḥkhor señ ldeñ gi mdag ma la gduñ bar byas na | gañ
su yañ ruñ skal ba ñan pa ḥañ skal ba bzañ por ḥgyur te gshan
du ma yin no || 19 ||

dur khrod kyi ras sam zla mtshan ḥdsag paḥi ras la | rgya skyegs
kyi khu ba dañ ldan pas yi ge dsaḥ hri dañ spel baḥi ḥkhrul ḥkhor
bri ba ḥam || 20 ||

kham phor ram | bud med kyi thod pa la grub paḥi ḥkhor lo
bris la srad bu dmar pos dkris te | me tog dmar pos mchod la |
bsgrub byaḥi sñiñ ga nas lcags kyus dbug ciñ mgrin pa nas shags
pas bciñ bar byaḥo || 21 ||

gañ gis de ltar bsams kyañ bsgrub bya nam yañ ḥoñs par ma
gyur na señ ldeñ gi śiñ las me sbar la bsros pas ḥkhrul ḥkhor tshar
gcad par bya shiñ | che ge mo ā kar ṣa ya hriḥ dsaḥ shes bya ba

des bsgrub bya skad cig tsam de ñid la dgug par bya ste | rkañ
pas dgug pa bla na med paḥo || 22, 23 ||

de nas gshan yañ 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 stoñ par bya ||
zur dañ zur du reḥu mig dgu || grva bshi la ni yañ dag gnas || 25 ||
grva bshi kun gyi dbus kyi ni || reḥu mig stoñ pa ñid byas la ||
dur khrod ras la shal bshi paḥi || sñags ni yañ dag sbyar te bri ||
26 ||

yuñ ba ldoñ ros bsres paḥi chus || ḥkhor lo gñis la bsgrub byaḥi
miñ ||

yi ge lam dañ spel te bri || ri rab zur brgyad gnas bris paḥi || 27 ||
kham phor kha sbyar ñid du bya || ri rab steñ du dbañ chen gyi ||
dkyil ḥkhor dbus su lam gyis ni || mtshan ciñ sna tshogs rdo rje
yis || 28 ||

steñ nas mnan par rnam par bsgom || srad bu ser pos rnam par
dkri ||

he ru ka ni phyag gñis paḥi || rnam par bdag lus yañ dag bsgom ||
29 ||

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

bsgrub bya ri rab dbus gnas śiñ || ri rab kyis ni mnan par bsgom ||
30 ||

de steñ sna tshogs rdo rje yis || yoñs su mnan par rnam par bsgom ||
rañ gi gnas su de byas na || dgra yi kha ni gnon pa dañ ||
dpuñ rnam kun kyañ gnon par byed || dgra yi sñiñ yañ gnon pa
ḥo || 31 ||

oñ sum bha ni sum bha hūñ hūñ phaṭ | lam lhas byin stam bha
ya |

oñ gri hna gri hna hūñ hūñ phaṭ | lam lhas byin stam bha ya |
oñ gri hna pa ya gri hna pa ya hūñ hūñ phaṭ | lam lhas byin
stam bha ya |

oñ ā na ya ho bi dyā rā dsa hūñ hūñ phaṭ | lam lhas byin
stañ bha ya |

sñar bśad rim bshin ḥkhor lo ni || de ñid kyis ni ñes par bri ||
me tog ser pos mchod bya ste || ñag gnon pa yi mchog yin no || 32 ||
rtag tu dur khrod ras la ni || ḥkhor lo gñis ni mñon bris te ||
yi ge bañ ni bsgrub bya yi || miñ dañ spel bas kha bciñs pa || 33 ||
dbañ chen dkyil ḥkhor dbus su ni || ga ḥu kha sbyar byas pa yis ||
lug gi sñiñ gar bsgrub bya ni || rab tu shugs par rnam par bsam ||
sñags ni rgyun mi ḥchad par bzla || ñes par lkugs pa ñid du ḥgyur ||
34 ||

de nas gshan yañ ñes par ni || bsad paḥi cho ga mchog bśad bya ||
lan tshva ske tshe tsha baḥi mar || nim paḥi lo ma de bshin dug ||
35 ||

dur khrod sol ba dha du ra || rañ gi sdigs mdsup khrag kyañ ruñ ||
rdsas ḥdi dag ni snag tshar bya || lho phyogs kha bltas sbyor bas
ni || 36 ||

khva yi gśog paḥi smyu gu yis || bsgrub bya de yi miñ gzuñ ste ||
yi ge hūñ dañ rnam spel baḥi || ḥkhor lo gñis ni yañ dag bri || 37 ||
khro shiñ drag poḥi ña ro dañ || gYon brkyañ ba yi shabs kyis ni ||
ñi maḥi dkyil ḥkhor dbus gnas pa || bskal paḥi me ḥdra shal rnam
ḥgyur ||

sño shiñ mi bzad hūñ gi sgras || mgur ni gañ bar rnam par bsgom ||
38 ||

gyo mo khrod kyi sar bsam paḥam || dur khrod sol ba yi ni dbus ||
ḥdi la sogs paḥi sa phyogs su || bsgrub bya gnas par mkhas pas
bsam || 39 ||

rid ciñ dri ma dañ bcas pa || gos hrul gyon par rnam bsam ste ||
yan lag kun dañ mgo bo dañ || sñiñ ga dañ ni dpuñ par yañ ||
sñags kyis phug par bsam par bya || 40 ||

bsgrub byaḥi lus la gnas paḥi lha || rañ gi lus la rab tu gshug ||
khyim stoñ lta bur bltas nas ni || phyag na sna tshogs mtshon cha
can || 41 ||

khro boḥi tshogs ni spro byas la || mtshon chas gsod par rnam

bsam ste ||

dum bu drug tu btubs nas ni || tshil dañ rkañ dañ shag dañ sa ||
za dañ ḥthuñ bar byed pa dañ || de bshin du ni khrag kyañ ḥthuñ ||
42 ||

ral gri dbyug to gtun śiñ dañ || dgra sta ḥkhor lo tho ba yis ||
bsgrub bya la ni rdeg ciñ ḥthub || dum bu brgyar ni gśog par byed ||
43 ||

khva dañ ḥug pa bya rgod dañ || lce spyañ srin po mkhaḥ ḥgro ma ||
de rnams khros paḥi yid kyis ni || za ba dañ ni ḥthuñ bar byed || 44 ||
yi ge hūñ phaṭ dañ spel baḥi || sñags dañ de yis bzlas byas te ||
dkon mchog gsum la gnod byed paḥi || dgra yi tshogs rnams gsad
par bya || 45 ||

e ma ho gañ phyir bsad paḥi las || bsad par gyur kyañ ma bsad de ||
ḥkhor baḥi rnam par rtog pa tsam || de bshin ñid du yid kyis
rtogs || 46 ||

de nas yi ge phaṭ spel baḥi || ḥkhor lo gñis ni bris byas te ||
bsgrub byaḥi miñ ni yañ dag blañ || sñags kyis sbyar te bri bar
bya || 47 ||

rta dañ ma he mñan shon paḥi || bsgrub bya bltas te yañ dag bris ||
thod pa kha sbyar nañ bshag ste || srad bu sñon pos dkri bar bya ||
48 ||

khro boḥi sems kyis ñi phyed dam || mtshan mo de yi khyad par la ||
rab tu gtum paḥi bshi mdo ḥam || dur khrod ḥjigs paḥi dbus su
ni || 49 ||

gsañ nas brkos te gshug par bya || sñar bśad cho ga bshin du
mchod ||

rta dañ ma he dag ḥthabs pas || de yi mod la ḥbyed par byed ||
50 ||

gñi ga khro shiñ khro bas ḥjigs || gYul ḥgyed pa yi bdag ñid che ||
phan tshun rtsod pa byed pas ni || rnam par sdañ ḥgyur gshan du
min || 51 ||

yi ge hūñ phaṭ rnam spel baḥi || cho ga ḥdi ñid kyis ḥdir bri ||
sñags 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 bañi rluñ || gshu yi dbyibs can dbus gnas
 śin ||

kha dog sñon po rña mo shon || lho phyogs su ni bskyod pa dañ ||
 54 ||

khro boñi tshogs kyis khrid pas na || sa steñs smyon pa bshin du
 byed ||

yi ge hūñ phaṭ sbyar ba yi || sñags 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 mañi khu ba
 ni || 56 ||

ske tshe mñam par yañ dag sbyar || dur khrod ras la de bshin du ||
 ḥkhor lo gñis po ñid rim bshin || cho ga rdsogs par bri bar bya ||
 57 ||

bsad pa gśin rjeñi lus la gnas || dbye ba rta dañ ma he la ||
 bskrad pa rña mo la gnas pa || shi ba zla bañi dkyil ḥkhor la || 58 ||
 mi mo rnams kyi sñin 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 bañi las || bsgrubs kyañ des ni mi ḥgrub ste ||
 bla mañi man ñag med pañi las || stoñ pa bshin du ḥbras med
 ḥgyur || 60 ||

ḥdi ni las rab ḥbyams pa ḥbyuñ ba shes bya bañi rim par phye
 ba ste bcu paḥo || ||

XIII. dPal he ru kañi bskyed pañi rim par phye ba

de nas gshan yañ bsad bya ba || lha yi dkyil ḥkhor ḥbyuñ ba ste ||
 gsañ ba mchog gi dgyes pa can || dños grub yon tan kun gyi gnas ||

1 ||

ḥdod paḥi yon tan kun khyab paḥi || sa phyogs mkhas pas yañ
dag brtag ||

khrag ḥthun phyag gñis sbyor ldan pas || phun po lña sogs ña
rgyal bya || 2 ||

shal bshi pa yi snags brjod pas || phyogs ni bciñ shiñ ra ba ste ||

oñ sum bha ni sum bha hūñ hūñ phaṭ | sár duḥo ||

oñ gri hna gri hna hūñ hūñ phaṭ | byañ duḥo ||

oñ gri hna pa ya gri hna pa ya hūñ hūñ phaṭ | nub tuḥo ||

oñ ā na ya ho bi dyā rā dsa hūñ hūñ phaṭ | lho ruḥo ||

phyogs su se gol brdabs pa yis || dgug paḥi bdud ni bskrad par
bya || 3 ||

sñiñ gaḥi chu skyes hūñ 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 paḥi 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 snoms btañ snoms rnam par bsam || 6 ||

oñ sba bhā ba sú ddhā sa rbba dha rmmā sba bhā ba sú ddho
'hañ shes bya bas ||

sems tsam ñid la rnam gnas śiñ || byañ chub tshogs ni bsgom par
bya || 7 ||

oñ sū nya tā dsñā na ba dsra sva bhā ba ā dma ko 'hañ |
rten dañ brten paḥi gzugs su ni || bhāi ram bha la sogs pa bsam ||

8 ||

yañ las byuñ baḥi rluñ dkyil ḥkhor || gshu ḥdra kha dog snon po
ste ||

de yi steñ du rañ las ni || meḥi dkyil ḥkhor gyi ni gzugs || 9 ||

kha dog dmar po zur gsum pa || rdo rje rtse gsum gyis mtshan

paḥo ||

de yi steñ du bañ byuñ baḥi || chu yi dkyil ḥkhor zlum po dkar ||
10 ||

de yi steñ duḥañ lañ byuñ baḥi || sa yi dkyil ḥkhor zur bshi pa ||
kha dog ser po grva bshir ni || de bshin rdo rje rtse gsum mtshan ||
11 ||

de yi steñ du suñ byuñ baḥi || 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 hūñ byuñ baḥi || 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 paḥi sbyor ba bsgom par bya ||
de yi dbus su yi ge hūñ || rdo rje sems dpaḥi rañ bshin las || 14 ||
ñi maḥi dkyil ḥkhor dbus bshugs paḥi || dpal he ru ka rnam par
bsgom ||

dpañ bo shal gsum phyag drug pa || gYas brkyañ ba yis gdan la
bshugs || 15 ||

rtsa baḥi shal ni nag po che || gYas pa ku nda lta bu ste ||
gYon pa dmar po cher ḥjigs paḥo || ral paḥi cod pan gyis brgyan
pa || 16 ||

ḥjigs byed dañ ni dus mtshan dag || mnan ciñ bde ba chen pos
bshugs ||

rdo rje rnam snañ mdsad mas ḥkhyud || thugs rjeḥi chags pas śas
cher dgyes || 17 ||

phyag gñis rjo rje dril bu ni || mñam par ldan pas yañ dag ḥkhyud ||
gñis paḥi phyag ni mchog gñis kyis || glañ chen pags pa gos su
ḥdsin || 18 ||

gYas kyi gsum pas cañ teḥu ni || chos kun ño bo ñid sgra sgrogs ||
gYon gyi phyag ni gsum pa yis || kha tvām ga rten thod pa
bsnams || 19 ||

thod paḥi 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 ḥgyur cher ḥjigs pa || sgeg paḥi nams dañ ldan paḥo ||
stag gi lpags paḥi na bzaḥ can || mi mgo ñi suḥi phyed kyis
brgyan || 21 ||

lha ni phyag rgya lña ḥchañ shiñ || gar gyi nams ni dgu dañ ldan ||
de la ḥkhyud paḥi bcom ldan ma || shal gcig phyag gñis sryan
gsum ma || 22 ||

gcer bu ba ndhu ka yi mdog || dum bus brgyan paḥi sku rags can ||
skra grol ba dañ rnam par gtsigs || khrag la dgyes síñ ḥdsag pa
ḥo || 23 ||

phyag gYon ḥkhyud pas gdug pa yi || bdud sogs khrag can thod
pa ḥdsin ||
gYas pa sdigs mds sub rdo rje can || bskal paḥi me ḥdraḥi sku chen
ma ||

byin pa gñis ni mñam ḥkhyud ciñ || rtag tu bde ba cher dgyes
paḥo || 24 ||

mkhaḥ ḥgro de bshin lā ma dañ || kha ṇḍa ro hā gzugs can ma ||
dños grub kun gyi bde ḥbyuñ ba || pad maḥi phyogs kyi gnas su
dgod || 25 ||

gnag dañ ljañ dañ dmar ba dañ || ser skyaḥi mdog can sryan
gsum ma ||

shal gcig phyag ni gñis ma ste || kha tvām thod paḥi phyag ldan
ma || 26 ||

gYas pas rdo rje gri gug ste || gcer bu gYas brkyañ ba yi shabs ||
skra grol mche ba gtsigs paḥi shal || phyag rgya lñas ni rnam par
brgyan || 27 ||

mtshams kyī ḥdab ma bshi la ni || byañ chub sems la sogs paḥi
snod ||

bdud rtsi lña dañ ldan pa dañ || glu dañ gar gyi dgaḥ bde mchod ||
28 ||

sgo bshir lha tshogs gnas pa ste || rtag tu lha rnam bsgom par
bya ||

śar gyi sgor ni khva gdoñ ma || phyag gñis sñon mor bsgom par

bya || 29 ||

byañ gi sgor ni ħug gdoñ ma || ljañ khu skra ni grol ba ħo ||
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 brañ dañ || rluñ dañ dbañ ldan mtshams su ni ||
gśin rje brtan ma pho ña mo || gśin rje mche ba ħjoms ma ste ||

31 ||

de bshin zur gnas lha mo ni || yid ħphrog gzugs ni gñis ma ste ||
yi dvags la gnas drag mo che || phyag rgya lñas ni rnam brgyan
paħo || 32 ||

gYon na thod pa kha tvām ga || gYas na rjo rje gri gug ste ||
rnal ħbyor ma ni de rnams kun || dños grub thams cad rab stsol
baħo || 33 ||

de nas go cha gñis śes nas || ye śes ħkhor lo rnam par bsgom ||
sñags dañ phyag rgyaħi sbyor ba yis || dam tshig ħkhor lor mñam
par gshug || 34 ||

de nas go cha gñis bśad par bya ste ||

oñ ha sñiñ gar ro || na ma hi mgo bo laħo || svā hā hūñ spi
gtsug tuħo || bau ŧaħ he phrag pa gñis laħo || hūñ hūñ hoħ
mig gñis laħo || phaħ hañ yan lag thams cad la ste || mtshon
chaħo || 35 ||

dañ po rdo rje sems dpaħ ste || gñis pa rnam par snañ mdsad
bshugs ||

gsum pa pa dma gar dbañ 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 ||

oñ bañ ni rdo rje rnam snañ mdsad maħo || oñ hañ yoñ ni
gśin rje maħo || oñ hrīñ moñ ni rmoñs byed maħo || oñ hreñ
hrīñ ni bskyod byed maħo || oñ hūñ hūñ ni skrag byed
maħo || phaħ phaħ 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 ||

oñ yo ga śu ddhāḥ sa rba dha rmā yo ga śu ddho 'ham || 39 ||
 lag pa gYas pa dañ gYon pa sñiñ gar bshag ste || pa dma rgyas
 paḥi gar bya ḥo ||
 sñiñ poḥi phyā 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 rnam 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 sems 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. dKyił ḥkhor gyi thig gdab paḥi mtshan
 ñid bstan paḥi rim par phye ba

de nas dkyil ḥkhor bri ba yi || cho ga mchog ni yañ dag bśad ||
 ḥdi ltar ḥgaḥ shig gsol ḥdebs paḥam || rañ ñid bsod nams ḥdod pa
 yis || 1 ||
 dañ por rañ lhaḥi bdag ñid kyi || ḥkhor lo la gnas sñon bsñen bya ||
 sñon du bsñen paḥi dbañ byas nas || der ni gtor ma sbyin par bya || 2 ||
 brtan shiñ zab moḥi chos śes pa || rab gnas gtor maḥi pha rol son ||
 sbyin sreg dkyil ḥkhor de ñid śes || rig paḥi 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 ḥbyuñ bar rab bśad bya || 4 ||

gtsug lag khañ dañ mchod rten gnas || gnas khañ ḥdun khañ sa
phyogs gtsañ ||

gdod nas grub paḥi dur khrod du || der ni dkyil ḥkhor brtsam par
bya || 5 ||

sñon du las ni byas paḥi sar || brko ba la sogs mi bya ste ||

lag pas reg nas hūñ yi ge || sñags bzlas pas ni sa sbyañ bya || 6 ||

dkyil ḥkhor gyi ni sa yi chaḥi || ñis ḥgyur sa ni sbyañ bar bya ||

rañ gi sems ni yoñs dag pa || de ñid kyis ni sa dag ḥgyur || 7 ||

slob dpon sañs rgyas kun rañ bshin || lha yi sku yi bdag ñid can ||

dpaḥ bo rdo rje dril ḥchañ ba || mkhaḥ ḥgror bcas la gsol ba gdab ||

8 ||

blo ldan rdo rje gsor byed ciñ || dril bu ḥkhrol bar brtson pa yis ||

lha dañ lha min gsañ ba dañ || rab tu gdug paḥi bgegs tshogs

bskrad || 9 ||

ña ni dpal ldan sñiñ rjeḥi stobs || sruñ baḥi ḥkhor lo rab sbyor bas ||

lus srul la sogs gañ ciḥañ ruñ || bgegs kyi tshogs rnamś gshan du

deñs || 10 ||

ji ste ñas bsgo su shig ḥdaḥ || rdo rjeḥi bdag poḥi sku yis ni ||

lus gsum las byuñ dgas bya ste || ḥdir ni brlag ḥgyur 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 saḥi lha mo ||

12 ||

mdog ser gser gyi bum ḥdsin la || bstod nas rab tu bskul bar bya ||

che ge shes bya bdag dkyil ḥkhor || ḥdri la lha mo khyed dbañ

gyur || 13 ||

me tog bdug pa sogs pas mchod || mkhas pas mchod yon ḥbul byas

la ||

bcom ldan khro mchog rdo rje can || de bshin gśegs la gsol ba

gdab || 14 ||

rdsogs sañs rgyas rnamś dgoñs su gsol || slob ma rnamś la brtse

ba dañ ||

khyed rnamś la yañ mchod paḥi phyir || mgon po lhan cig skyes

ḥbyuñ baḥi || 15 ||

dkiyl ḥkhor ḥdri bar ḥtshal lags na || de bas bcom ldan gus bdag
la ||

bkaḥ drin gnañ bar mdsad du gsol || gañ gshan gsañ sñags lha
rnams dañ || 16 ||

ḥjig rten skyoñ baḥi lha rnams dañ || rdsogs paḥi byañ chub la
brten paḥi ||

ḥbyuñ po bstan la mñon dgaḥ ba || gañ su rdo rjeḥi spyen ldan
kun || 17 ||

dkiyl ḥkhor bde mchog ḥbyuñ ba yi || dkiyl ḥkhor ḥdri bar bgyid
lags pas ||

bdag dañ de bshin slob ma la || rjes su brtse ba bskyed du gsol ||
18 ||

srad bu ye śes lña ldan shiñ || ñi śu rtsa lñar rnam dbye bas ||

chos kun ño bo ñid kyis ni || srad bu phañ tshun bsgril bar bya || 19 ||

sgrub pos yi ge hūñ brjod de || bdud rtsi lñas ni byug par bya ||

dkius 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 laḥañ gdab par
bya || 21 ||

gsar shiñ mdses par ldan pa dañ || tshad ldan gtsañ maḥi srad bu
yis ||

dpal ldan lhan skyes byuñ dkiyl 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 ḡgyur ñid du ni || reḡu mig gcig ni thig gdab
bya ||

de nas gshan yañ ñis ḡgyur ñid || reḡu mig gcig ni thig rab gdab ||
26 ||

de nas bshi ḡgyur ñid du ni || reḡu mig gcig ni thig gdab bya ||

gshan yañ ñis ḡgyur ñid du ni || reḡu mig gcig ni thig rab gdab ||

de nas mkhas pas bshi ḡgyur ñid || reḡu mig gcig ni thig gdab
bya || 27 ||

de nas gñis ḡgyur bdag ñid de || reḡu mig gñis ni thig gdab bya ||

de nas phyed ni rim gñis bri || ḡdi ni dkyil ḡkhor thig yin no || 28 ||

thig skud mtshan ma drug cu bshi || dkyil ḡkhor thig gi mtshan
ñid de ||

ḡkhor loḡi phyi rol mthar thug par || cho ga gsuñs bshin thig gdab
bya || 29 ||

rin chen lña yi phye ma ḡam || yañ na ḡbras la sogs pa ste ||

dkar dañ ser dañ de bshin dmar || ljañ khu nag poḡañ de bshin te ||
30 ||

slob dpon dbañ ldan phyogs su ni || soñ ste mñam par gshag nas su ||

legs sbas gYon paḡi khu tshur gyis || ri mo lña ni dgye bar bya ||
31 ||

phan tshun bar du nas re tsam || soñ baḡi tshad du bri ba ste ||

ri mo sboms na nad du ḡgyur || phra bas nor ni ñams par ḡgyur ||
32 ||

yoñ pos ḡdi ni rtsod par ḡgyur || chad pas ḡchi ba ḡbyuñ bar
ḡgyur ||

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 ḡod ḡbar baḡo || 34 ||

grva yi cha ni thams cad dañ || sgo khyud kyi ni mtshams rnames
su ||

rdo rje rin chen gyis spras par || mñam par bshag ste yañ dag

bri || 35 ||

rdo rje ra baḡi 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 ||

dbañ 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 ||
dbañ po de bshin sbyin byed dañ || klu yi dbañ dañ gśin rjeḥi bdag ||
dbañ ldan de nas byin za dañ || srin poḥi dbañ po rluñ gi bdag || 39 ||
bā su ki dañ ḥjog po nīd || ka rko ṭa dañ pa dma nīd ||
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 dbañ 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 ||
señ 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 nīd bstan paḥi
rim par phye ba ste bcu bdum paḥo || ||

XVIII. dBañ bskur baḥi rim par phyé ba

de nas slob dpon mtshan ñid ni || yañ dag rab tu bśad par bya ||
 shi shiñ dul baḥi cha lugs can || sems can kun rab mi ḥjigs ster || 1 ||
 sñags dañ rgyud kyí 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 dgaḥ || bsam gtan rnal ḥbyor mñon par
 brtson ||

kun la mi ḥtshe bden par smra || sñiñ rje dañ ni phan sems ldan ||
 3 ||

mñam sems dañ ni phyag rgyar ldan || sems can rnams kyí mgon
 gyur shiñ ||

sems can bsam paḥi khyad par śes || mgon med pa ni rnams kyí
 gñen || 4 ||

dbañ po yoñs su rdsogs paḥi 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
 gYeñ 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 ||
 ḥbar baḥi me dañ dug bshin du || gshan gyi nor la mi reg ciñ || 9 ||
 rtag par rgyun du bla ma mchod || dam chos lta bar spro ba dañ ||
 rtag tu sbyin pa la sogs dgaḥ || ḥjig rten pha rol mñon par ḥdod ||

de dag slob mar rab bsñags te || dkyil ḥkhor dge ba bstan par bya ||
 thal mo sbyar ba byas nas ni || gus paḥi yid kiyis gsol gdab bya ||
 11 ||

rnal ḥbyor ma mchog kha sbyor baḥi || dpaḥ chen khyod bdag
 ston pa pos ||

byañ chub chen poḥi tshul brtan pa || mgon po chen po bdag
 ḥtshal lo || 12 ||

dam tshig de ñid bdag la stsol || byañ chub sems kyañ bdag la
 stsol ||

dpaḥ bo dpaḥ moḥi dbañ mo dañ || de bshin phag mo he ru ka || 13 ||
 gsañ baḥi gnas sogs yañ dag dgañ || lus la rnam gnas bśad du gsol ||
 sañs rgyas chos dañ dge ḥdun te || skyabs gsum dag kyañ bdag
 la stsol || 14 ||

thar pa chen poḥi groñ mchog tu || mgon po bdag ni ḥjug 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
 ḥthob || 16 ||

de bas kun mkhyen thob byaḥi phyir || bu yis blo gros ḥdi gyis
 śig ||

bla ma mchod dañ de bshin byams || sañs rgyas la gus ḥgro la
 brtse || 17 ||

rtsa baḥi ltuñ ba yoñs spañs śiñ || sbom poḥi ltuñ baḥañ rnam par
 spañs ||

sems can rnam ni bsten par bya || theg pa dman la ḥdod mi bya ||
 18 ||

ma brgal ba rnam brgal bar gyis || ma grol ba rnam grol bar
 gyis ||

ḥkhor baḥi sdug bsñal gyis dkrugs paḥi || sems can dbugs ni dbyuñ
 bar gyis || 19 ||

bslab pa de dag yañ dag ldan || slob ma rnam ni lhag gnas bya ||
 cho ga ji bshin khrus dañ ni || bsañ byas so śiñ sbyin par bya || 20 ||

srad bu dmar pos khyad par du || dpuñ par bciñs te rtag tu bsruñ ||
 yi ge dhiḥ yi sñags bzlas paḥi || ku śa de la rab tu sbyin || 21 ||
 rmi lam dge dañ mi dge brtag || sku gsuñ thugs kyi sdom paḥaṅ
 sbyin || 22 ||

yon dañ lhan cig mñam ldan paḥi || me tog sil ma rab bzuñ nas ||
 der ni gdoñ gYogs bciñs nas su || dkyil ḥkhor du ni rab tu gshug ||
 23 ||

skye ba sñon bsags sdig pa rnams || dkyil ḥkhor mthoñ bas byaṅ
 bar ḥgyur ||

kye khyod su shes dri bya shiñ || bdag ni skal bzañ shes kyañ
 smra || 24 ||

dam tshig chu dañ mnaḥ bsgag dañ || me tog dkyil ḥkhor dor ba
 ste ||

gañ dañ gañ du me tog babs || de dañ de yi rigs su ḥgyur || 25 ||
 chu dañ cod pan rdo rje dañ || dril bu dañ ni miñ dbaṅ bskur ||
 de bshin gśegs lñaḥi bdag ñid dbaṅ || brtul shugs dañ ni luñ bstan
 ñid || 26 ||

rjes gnañ dañ ni dbugs dbyuñ dañ || phyir mi ldog paḥaṅ sbyin
 bya ste ||

gdugs dañ gdan dañ rig pa sogs || rdo rje dril sogs yañ dag ldan ||
 27 ||

slob dpon dbaṅ bskur yañ dag rdsogs || bum pa las ni byuñ ba ḥo ||
 gñis pa gsañ ba mchog yin te || gsum pa śes rab ye śes yin ||
 bshi pa de ltar yañ de bshin || 28 ||

dbaṅ bskur ḥdi dag yañ dag ldan || de ni dam tshig can śes bya ||
 gsañ ba mchog gi dkyil ḥkhor du || mchog 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 paḥi || rjes gnañ mchog tu dbugs
 dbyuñ ba || 30 ||

dños grub dam tshig sdom pa ni || ḥdi dag rtag tu bsruñ bar gyis ||
 slob ma dad paḥi stobs kyis ni || bla maḥi shabs la phyag ḥtshal

nas || 31 ||

gtso bos ji ltar bkaḥ stsal pa || de ltar bgyi shes smra bar bya ||
de nas de bshin gśegs gsuñs paḥi || sna tshogs rgyan dañ na bzaḥ

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 paḥi blo chen gyis ||

33 ||

gshan yañ rab dgas ḥdi skad du || smra shiñ mjug ni rdsogs par
bya ||

deñ du bdag tshe ḥbras bu yod || bdag gi gson pa ḥbras 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 ḥdun la ni ston mo drañ ||

35 ||

de nas tshogs kyi ḥkhor lo bya || nad paḥaṅ mgon med rnam
laḥaṅ sbyin ||

phyi nas man ñag ji bshin du || dam tshig spyod pa la brtson pas ||

36 ||

snod du byas paḥi rgyun gyis ni || ḥkhor lo la sogs bsgom paḥi
rim ||

yañ dag man ñag phun tshogs pas || dños grub ḥgyur gyi gshan
du min || 37 ||

ḥdi ni dbañ bskur baḥi rim par phye ba ste
bco brgyad paḥo || ||

XIX. ḥChi baḥi ltas lta ba dañ ḥpho baḥi rnal ḥbyor rim par phye ba

de nas ḥchi bar ñes pa yi || mtshan ñid mchog tu bsad par bya ||
rañ gi lus sam phyi rol gyi || ltas ni mkhas pas brtag par bya || 1 ||
rkañ mthil dag tu phug sñam dañ || gañ tshe lte bar phug sñam

ḥgyur ||

de tshe ñin shag gsum pha rol || lña yi goñ du ḥgro bar ḥgyur || 2 ||

bsañ dañ gci bañi dus dag tu || dus mtshuñs sbrid pa byuñ gyur na ||
 lo gcig na dus de ñid kyi || dus tshod la ni ñchi shiñ brlag || 3 ||
 mtshan gñis mñam par sbyor ba yi || bar dañ tha mar sbrid pa ni ||
 dus mtshuñs byuñ na de yi tshe || zla ba na ni ñes par ñchi || 4 ||
 sñiñ ga lkog mañi dbus dag tu || dus mtshuñs gal te zug gzer gyur ||
 ci ste chos la mi brten na || zla ba phyed dañ gñis na ñchi || 5 ||
 gal te mig gYon ñbras bu yi || gzugs brñan me loñ la ma mthoñ ||
 ci ste zlog par mi byed na || shag bdun na ni ñes par ñchi || 6 ||
 rna rtsa dañ ni smin mañi dbus || spyi boñi rtse mor zug pa ste ||
 bshi po mtshuñs par zug gyur na || de tshe ñphral du ñchi bar
 ñgyur || 7 ||

glo bur du ni tshor gyur ciñ || rid dañ khro dañ ñjigs pas ñkhrugs ||
 gal te chos ni ma bsten gañ || de ni lo gcig dag na ñchi || 8 ||
 yar ño yi ni tshes gcig la || gal te khu ba nag por mthoñ ||
 de tshe zla ba drug na ñchi || dmar pos nad kyis ñdebs par ston || 9 ||
 mig las rtag tu ñdsag pa dañ || gzugs mthoñ ba yañ rnam ñkhrul
 dañ ||

me loñ ñam ni chur gañ shig || rañ gi grib ma ma mthoñ dañ || 10 ||
 mtshan moñi tshe na dbañ poñi gshu || ñin par skar mañi dkyil
 ñkhor mthoñ ||

sprin med par ni lho phyogs su || brten pañi glog ñgyu mthoñ ba
 dañ || 11 ||

ñin par grib mañi lam dañ ni || de bshin skar mdañ lhuñ ba mthoñ ||
 ñañ pa bya rog rma bya ni || gcig tu ñdres pa mthoñ ba dañ || 12 ||
 zla ba gñis dañ ñi ma gñis || de bshin rañ gi mgo bo ñbar ||

shiñ rtse ri yi rtse la ni || dri zañi groñ khyer mthoñ ba dañ || 13 ||

yi dvags sa za ñjigs ruñ ba || gshan dag kyañ ni mthoñ ba dañ ||

glo bur du ni rab ñdar dañ || yañ dañ yañ du brgyal ba dag || 14 ||

de yis gcig cig mthoñ gyur nañañ || zla ba gcig gis ñchi bar ñgyur ||

zla ba ra ri med pa dañ || ñi ma ñod dañ bral ba dañ || 15 ||

mtshan mo ñi ma ñin par ni || zla ba de bshin rañ mig ñbar ||

skar ma ri rab dag gi tshad || rgya mtsho chu bo lta bu dañ || 16 ||

khu ba dañ ni bsañ gci rnam || dus mtshuñs par ni ñbab ñgyur na ||

gal te chos la ma brten na || zla ba phyed na ḥchi bar ḥgyur || 17 ||
 der yañ ñin mo grib ma ni || skye boḥi gzugs can blta bya ste ||
 de yi mgo bo ma mthoñ na || lo gcig gi ni nañ du ḥchi || 18 ||
 lag pa gYon pa ma mthoñ na || bu dañ chuñ ma ñes brlag ḥgyur ||
 lag pa gYas pa ma mthoñ naḥaṅ || pha dañ bu sogs tshogs chen
 ḥchi || 19 ||

gcin ni rgyun lñar ḥgyur ba dañ || gYon nas ḥkhor shiñ dri ña
 dañ ||

skyur ba la sogs gcin byuñ na || zla drug nañ du ḥchi bar ḥgyur ||
 20 ||

gañ shig gi ni rmi lam mthar || bye maḥam thal baḥi phuñ po
 ḥam ||

lha khañ ñam ni mchod sdoñ ḥdseg || de ni sñon bshin ḥchi bar
 ḥgyur || 21 ||

gal te boñ buḥam spreḥu shon nas || grog mkhar phyag dar phuñ
 po la ||

mñon ḥdseg lho phyogs ḥgro bar ni || gañ gis rmi lam mthar mthoñ
 na || 22 ||

bud med gañ shig gos gnag ciñ || mdog gnag mi ni ḥdod spyod pa ||
 de ni dus mtshan yin shes bya || gśin rjeḥi lta bar ḥgro bar ḥgyur ||
 23 ||

bya rgod lce spyañ khyi dañ khva || dred dañ yi dvags śa za yis ||
 za bar rmi lam mthoñ na ni || lo gcig na ni ñes par ḥchi || 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 ḥgyur ||
 25 ||

man ñag ji bshin ldan pa yis || ḥchi ba blu bar ḥgyur ba ste ||
 de ñid kyis ni ḥchi las rgyal || chos kyis ḥchi las rgyal ba ste || 26 ||
 rdsogs paḥi byañ chub rim sgrub pas || de bas chos ni mchog tu
 bsam ||

gshan yañ bsgom paḥi khyad par ni || mdses pas yañ dag bśad
 par bya || 27 ||

dbugs ni skad cig ḥchad pa dañ || sna tshogs ltas ni yañ dag

mthoñ ||

ḥthor dañ dgañ baḥi sbyor ba yis || lus kyil dkyil ḥkhor sbyañ bar
bya || 28 ||

ḥchi baḥi dus la yañ dag bab || ḥpho baḥi rnal ḥbyor mchog bya
ste ||

bu ga dgur ni son paḥi rtsa || pū ri kas ni dgañ bar bya || 29 ||

ri tsa kas ni dbugs mnan bya || kum bha kas ni bsdam byas te ||

bu gaḥi sgo ni sbyañ bar bya || rab tu shi bas shi bar ḥgyur || 30 ||

rnam śes dbrog paḥi sbyor ba dañ || gshan yañ pha rol bgrod pa la ||

ā li kā li mñan ldan par || mkhas pa yis ni sbyar bar bya || 31 ||

sñiñ gar yi ge hūñ sbyar te || yi ge phyed dañ gñis po ni ||

ḥog dañ steñ du gshag par bya || de yi ḥog gi char rluñ gi ||

sa bon ḥog tu bltas pa ḥo || 32 ||

rluñ gi sa bon gñis byas te || rnal ḥbyor ldan pas kha sbyar bya ||

ñi śu rtsa gcig rim pa yis || yi ge phyed dañ gñis snags brjod || 33 ||

rnam śes bshon pa rluñ yin te || gañ dañ gañ du bgrod pa yi ||

rluñ gi sgor ni bsam byas na || grol baḥi dños grub ster byed

paḥo || 34 ||

mchog dañ tha maḥi dbye ba ni || bśad kyis gsañ baḥi bdag po

ñon ||

lte bas ḥdod khams bde ḥgro ste || thig le las ni gzugs can lus ||

35 ||

steñ nas gzugs med khams su ste || de ni bde bar ḥgro byed paḥo ||

sna las gnod sbyin rnam su ḥgyur || rna ba las ni mi ḥam ci || 36 ||

lha mo gal te mig las ni || mi yi rgyal por ḥgyur ba yin ||

kha yi sgo las yi dvags rnam || gci las de bshin dud ḥgro ḥo ||

37 ||

bśañ lam nas ni dmyal bar ḥgro || grol ba las ni gshan du ḥgro ||

dus la bab na ḥpho bya yi || dus min lha rnam gsod par ḥgyur ||

38 ||

lha rnam bsad pa tsam gyis ni || mi ni dmyal bar ḥtshed par

ḥgyur ||

des na mkhas pas ḥchi ba yi || mtshan ma yañ dag śes par bya || 39 ||

ḥdi ni ḥchi baḥi lta lta ba dañ ḥpho baḥi rnal ḥbyor
rim par phye ba ste bcu dgu paḥo || ||

XXI. sPyod pa ñes par bstan paḥi rim par phye ba
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
paḥo || 1 ||
thun moñ rnal ḥbyor 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 ḥdi gsum las grol na || rtag tu spyod pa spyad par ḥgyur ||
4 ||
spro ba chen pos rig pa bzlas || de bshin bden par smra la dgaḥ ||
dam bcas pa la rab gnas te || ji lta dad pas sñon du brtsam || 5 ||
ḥdod dañ khro ba ḥjigs 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 paḥi ña rgyal rnam par
spañ || 7 ||
rtag tu mi chags dgaḥ 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 gzaḥ 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 ||
ḥdod pa med par mi spyad de || kun la ḥdod pa cuñ zad spyad ||

stag gi lpags pa gos su byas || phyag rgya lñas ni rnam par
brgyan || 10 ||

śes rab thabs bdag rnal ḥbyor pas || he ru ka dpal rnam par bsgom ||
kun tu bzañ poḥi 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 dgaḥ bar spyad ||

rtag tu grogs po med par rgyu || gcig pu yid ni rtse gcig pas || 13 ||
smyon paḥi brtul shugs la bsten nas || lo ma rluñ gis bskyod bshin
ḥkhyam ||

dur khrod dam ni mtshan gcig gam || śiñ gcig gam ni nags tshal
lam || 14 ||

ri yi rtse ḥam chu boḥi ḥgram || rgya mtsho chen poḥi ḥgram 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 poḥi pho brañ
sgor ||

gdol paḥi gnas sam phyugs lhas sam || bzo yi khañ par sbas pas
gnas || 16 ||

tshoñ srañ dor baḥi me tog phreñ || me tog rūñ pa gañ ciḥañ 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 bciñ 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 spañs te || sgrub pos señ ge bshin du
spyad ||

yañ na gYo med brtul shugs la || brten nas rnal ḥbyor spyod pa

spyad || 20 ||

skyed mos tshal lam khyim stoñ gnas || grañ dman ñan pañi khyim
du ni ||

ji srid nus pa thob de srid || mi smrañi sbyor bas gnas par bya ||
21 ||

ji ltar gñid log ñgro dañ ñdug || sad dam yañ na ma sad pañam ||
ci rñed pa tsam za ba dañ || mi bkres pa ni bzañ por gnas || 22 ||
gal te sloñ mos gnas pas na || lag pañi snod du za shiñ gnas ||
rnam par mi rtog rañ bshin gyis || ñdir ni ñgrub ñgyur the tshom
med || 23 ||

gsum po de dag nañ nas ni || gañ ñdod brtul shugs la brten nas ||
cuñ zad nus pa rab thob nas || ji ltar ñdod pañi spyod pa spyad ||
lus ni sbyin par byin nas su || phyi nas spyod pa yañ dag brtsam ||
24 ||

spyod pas rgyu bañi rnal ñbyor pa || ñes par dri ma med ñgyur ba ||
ñdi la ñkhrul bar mi bya ste || sañs rgyas rdsu ñphrul bsam mi
khyab || 25 ||

ñdi ni spyod pa ñes par bstan pañi rim par phye ba ste
ñi su rtsa gcig paño || ||

XXIII. sByin sreg ñes par bstan pañi rim par phye ba

de nas me yi las sogs pañi || mtshan ñid yañ dag bśad 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 dbañ dañ dgug || bcu bshis de bshin shi ba ño ||
thab khuñ sor ni bcu drug pas || rigs ni mñon par ñphel bar byed || 3 ||
sor ni bco brgyad bdag ñid kyis || yul dañ ba lañ rigs ñphel ñgyur ||
thab khuñ sor ni ñi su pas || yams kyi nad ni shi bar byed || 4 ||
ñdi dag thab kyi ñes pa ste || bsreg byañi rdsas kyi tshad rnams ni ||
las dañ rjes su mthun bya bar || mkhas pa yis ni śes par bya || 5 ||

rgya yi tshad kyi cha gsum gyi || cha gn̄is zabs su brko bya ste ||
me thab dag ni thams cad kyi || brko baḥi thun mon mtshan n̄id
do || 6 ||

thab khuñ gi ni brgyad cha yis || kha khyer n̄id ni mtho bar bya ||
kha khyer dpañs kyi phyed tshad n̄id || de n̄id du ni dmaḥ bar
sbyar || 7 ||

ji ltar phyi rol dmaḥ baḥi tshad || de bshin kha khyer nañ n̄id do ||
de yi phyi yi kha ran yañ || dpañs kyi tshad ni ji bshin bya || 8 ||
thab khuñ nañ gi khyad par du || rdo rje yis ni mthsan par bya ||
dkar dañ ser dañ dmar ba dañ || de bshin gnag dañ ljañ ba ste || 9 ||
ji ltar las kyi rjes ḥgro bas || thab kyi kha dog mtshan n̄id yin ||
ḥon kyañ las kun byed paḥi thab || shi baḥi thab kyi khyad par
mtshuñs || 10 ||

kha khyer pa dmaḥi rnam par te || dmaḥ ba rdo rjeḥi phreñ bas
bskor ||
di yi phyi rol kha khyer ni || gru bshi kha khyer dpañs tshad
bya || 11 ||

shi la zlum poḥi rnam pa ste || śar bltas kha dog dkar por ḥgyur ||
rgyas pa la ni gru bshi ste || byañ du bltas pas ser pos bya || 12 ||
bskrad dañ mñon par spyod pa la || zla ba phyed pa nub bltas bya ||
dbye dañ gsad paḥi las la ni || zur gsum lhor ni bltas te bya || 13 ||
dbañ dañ dgug dañ dbye ba gsum || kha dog dmar po zur gsum
paḥo ||

mnan dañ rmoñs paḥi las la ni || bden bral du ni bltas te bya || 14 ||
bskrad la dud paḥi mdog lta bu || de bshin rluñ phyogs bltas te
bya ||

rims kyis gduñs sogs dman paḥi las || rtag tu me phyogs bltas te
bya || 15 ||

lha dañ gdan dañ mdog rnams ni || las kyi gzugs kyis ḥgyur ba yin ||
yi ge hūñ gi sbyor ba yis || phyag gn̄is pa yi rnam par bsgom ||
16 ||

skad cig rnam pas gsañ sñags brjod || skad cig rnam pas lhaḥi
bdag n̄id ||

rgyas la dgaḥ baḥi sems kyis bya || shi la shi baḥi sems kyis bya ||
17 ||

dbañ la rjes chags sems kyis so || khro baḥi sems kyis gśad pa ste ||
rnam ḥgyur drag poḥi sems kyis ni || bskrad pa dañ ni mñon spyod
ḥgyur || 18 ||

mchod yon shabs bsil la sogs gshag || de nas me ni spyān drañ bya ||
rañ sñān chu skyes hūñ yig las || rdo rje sems dpaḥ rnam par
bsgom || 19 ||

yig gsum las byuñ shuḥi rnam pa || der dbus rañ gyi sa bon las ||
kha dog dmar po mdses paḥi shal || dbyug gu ril ba spyi blugs
gYon || 20 ||

gYas kyi bgrañ phreñ mi ḥjigs sbyin || gsus ḥphyañ ral paḥi cod
pan can ||

rgyan rnam kun gyis rgyan pa ni || sñags pa mkhas pas blta bar
bya || 21 ||

oñ dsaḥ hūñ gi yi ges ni || thab khuñ logs su blta bya ste ||
bsañ gtor ḥthor ḥthuñ mchod yon sogs || byin nas thab kyi dbus
su gshag || 22 ||

dam tshig sems dpaḥ bsams nas ni || ye śes sems dpaḥ gshug par
bya ||

me tog spos dañ mar me dañ || de bshin dri dañ shal zas mchod ||
23 ||

lag gñis pus moḥi nañ bshag ste || dgañ gzar dañ ni blugs gzar
bzuñ ||

oñ a gna ye svā hā shes pas || dañ por sbyin sreg sbyin par bya ||
24 ||

oñ na maḥ sa ma nta bu ddhā nām a mu ka sya śā ntīm ku
ru svā hā ||

de nas sñags pa mñam bshag ciñ || mkhas pas mdog dañ sgra dañ
ni ||

dri dañ ḥbar baḥi dbyibs brtags te || de ltar me yi dge mi dgeḥi ||
ltas ni ñe bar mtshon par bya || 25 ||

me ni rtse mo gcig tu ḥbar || phun sum tshogs pa kun byed paḥo ||

rtse mo gñis rab mi gYo bar || mtshuñs par ḥbar na bar mar śes ||
 rtse mo bshi ni mñam du ḥbar || rgyas śiñ dños grub brtan par
 gnas || 26 ||

ku nda zla ba lta buḥi mdog || snum shiñ bai dū rya yi ḥod ||
 dri med me ni du ba med || nad med rigs ni ḥphel bar byed || 27 ||
 zla ba chu śel nor buḥi ḥod || kha ba yi ni mdog lta bu ||
 nor bu pu ṣpa rā gaḥi mdog || sdig pa thams cad ḥjig byed yin ||
 28 ||

me tog ba ndu ka lta bu || dsa baḥi 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 ||
 śi ta ga ndhaḥi 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 ||

śin tu zab paḥi sgra sñan paḥi || me mthoñ bde ba ḥbyuñ bar byed ||
 31 ||

dpal beḥu gdugs dañ duñ lta bu || gañ shig rtse gsum bum paḥi
 dbyibs ||

rgyal mtshan rña yab rdo rje bzañ || gYuñ druñ rta dañ glañ poḥi
 dbyibs || 32 ||

sgra med gYas su ḥkhril ba dañ || me lce gcig ḥbar don cher ster ||
 ḥdi dag dge ba phun sum tshogs || tshe dañ nad med rab ster
 baḥo || 33 ||

gYo shiñ mdun gyi phyogs su ḥbar || rtse gsum du baḥi tshogs
 mañ dañ ||

ḥkhor shiñ me stag dañ bcas pa || rnam par ḥphro bas nad ḥphel
 byed || 34 ||

me gañ yañ yañ rab tu ḥdar || yañ yañ rtsub par rgod pa dañ ||
 yañ yañ gYon du ḥkhor ba dañ || yañ yañ sa la me lce reg || 35 ||
 thig le nag po sol baḥi mdog || myur du rigs ni zad ḥgyur shiñ ||
 gañ shig rgyal poḥi druñ gnas paḥi || sde dañ bdag po ḥjoms par

ston || 36 ||

mdog med du baḥi mdog ltar gnag || mdog ljañ sna tshogs mdog
rtsub pa ||

pa la śa dañ ḥbru mar mdog || ḥdis ni don rnams nams par byed ||
37 ||

ro yi dri nāḥi dri ltar nan || 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 nīd || rdo rjeḥi sgras ni don nams 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 ḥthun byin nas ni || me ni yañ dag gnas par bsam || 42 ||
oñ bo dhi bri kṣā ya svā hā || a śvat tha yi ḥo ||
oñ ba dsra la tā ya svā hā || plag śa yi ḥo ||
oñ ba dsra ya dsnā ya svā hā || u dum ba raḥi ḥo ||
oñ ba dsra ku be rā ya svā hā || śiñ ḥo ma can rnams kyi ḥo ||
oñ sa rva pā pañ da ha na ba dsrā ya svā hā || til rnams kyi
ḥo ||

oñ ba dsra pu ṣṭa ye svā hā || ḥbras ma grugs pa rnams kyi ḥo ||
oñ sa rba sa mpa de svā hā || sho dañ zas kyi ḥo ||
oñ ba dsra ā yu ṣe svā hā || dur baḥi ḥo ||
oñ 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 yoñs 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 ḥthun sogs mchod dañ || mchod yon shabs bsil

bstod pas mchod || 44 ||

rañ lhañ sa bon bzlas pa yis || the tshom med par sbyin sreg bya ||
lha rnams so sor phul nas ni || phyi nas ci ðdod 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 bañ rdsas kun ni || de ltar me yi shal du dbul ||
yam síñ dañ ku sa la sogs pa ni ðod kyi dkyil ðkhor laño ||
shal zas dañ ðthor ðthuñ la sogs pa ni phyag tuño ||
me tog ni dbu laño || bdug pa ni ðod laño || byug pa ni thugs kar
ro || bsañ gtor ni sku laño || shabs bsil ni shabs laño ||
mar me mchod yon shal zas rnams || rim pa bshin du mdun du
dbul || 47 ||

sñar bsad cho ga ji lta bas || dkyil ðkhor mchog ni gsegs su gsol ||
48 ||

ñjig rten sbyin sreg yañ dag rdsogs || gal te ñjig rten ðdas sbyin
bsreg ||

ñin mo ñjig rten sbyin sreg ste || de bshin mtshan mo ñjig rten
ðdas || 49 ||

rnal ðbyor rnal ðbyor ma rnams ðdus || bzañ dañ btuñ bañ khyad
par dañ ||

ca coñi sgra yi spro ba che || glu dañ gar gyi dgañ bde ba || 50 ||
rañ gi lha yi rnal ðbyor gyis || der ni tsa ruñi sbyin sreg bya ||
mñon ðdod bya ba gsol btab na || ðgrub ðgyur ðdir ni the tshom
med || 51 ||

oñ khyod kyis sems can don kun mdsad || rjes su mthun pañi ðnos
grub stsol ||

sañs rgyas yul du gsegs nas kyañ || ji ltar bde bar bshugs su gsol ||
gañ yañ tshañs pa la sogs pañi || lha ðam ðbyuñ po gañ shig la ||
52 ||

deñi mdun bzod par mdsod cig ces || ðdi ltar lan gsum brjod nas ni ||
yon bdag khyim du shi bde dañ || bde legs cho gañi rim par bya ||

53 ||

de nas gshan yañ sbyin sreg gi || yan lag kun ðbyuñ ðbras rab bśad ||
sa dañ sa gshi shiñ byas pañi || thab kyi yan lag yon bdag rgyas ||

54 ||

mar gyis ðbyor ba thams cad byed || yam śiñ gzi brjid rnam ðphel
baño ||

bud śiñ lhag par dpañ bar byed || ku śas thams cad sruñ bar byed ||
55 ||

yuñs kar dkar pos shi bar byed || ðbras kyis rgyas par byed par
bśad ||

til gyis sdig pa ðjoms rig bya || so bas nor dañ ðbru rnam ðgugs ||
56 ||

mā śas stobs ni chen por byed || nas kyis rluñ gi śugs rab ster ||
dūr bas tshe ni ðphel bar byed || gro yis nad ni ðjoms par byed || 57 ||

ño ma sbrañ rtsis śes rab ðphel || lag pan gyis ni bde kun ster ||
mes ni ðdod don dños grub ster || rañ ðdod lhas ni grol bar stsol ||

58 ||

lhag ma las kyi 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 ñes ðbyuñ mar gyi rgyun || ye śes chen poñi bdud rtsir
ðdod ||

rgyu dañ mi rgyuñi bdag ñid kyi || me ni de yis yañ dag mchod ||
60 ||

ðdi ltar sbyin sreg gañ byed la || skal bzañ dños grub rab tu ster ||
61 ||

ðdi ni sbyin sreg ñes par bstan pañi rim par phye ba ste
ñi śu rtsa gsum paño || ||

XXVI. Myos byed ñes par bstan pañi rim par phye ba

de nas gshan yañ myos byed dañ || btso ba yañ dag rab bśad bya ||

rgyud rnams kun tu gsañ cho ga || ji bshin gshan la brjod mi bya ||

1 ||

bdud rtsi bskyed pañi ched du ni || bśad kyis gnod sbyin bdag po

ñon ||

ye śes rdo rje man da rar || grags te mkhañ dbyiñs ño mañi mtsho ||

2 ||

ño mañi rgya mtsho mdses pa yi || bdud rtsi bsrubs pa tsam gyis ni ||

de las skyes pañi lha mo chañ || bu mo ñdod pañi gzugs can ma ||

3 ||

ñi ma ñchar kañi mdog ñdra shiñ || rgya skyegs khu ba lta buñi

ñod ||

rin chen kun gyis brgyan pañi lus || pad mañi mdog dañ mtshuñs

pañi ñod || 4 ||

yi ge mañ las byuñ bañi sku || mdses pañi phyag ni bco brgyad

de ||

lha mo sna tshogs bcud ñdsin ciñ || ñjig 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 tvāñ

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 spyan

gsum can ||

man da ra yi dbus phyuñ nas || chu bo kun tu gyur nas ni || 8 ||

ño mañi rgya mtsho shes bya bar || mar dañ sbrañ rtsi lta bur ñbab ||

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 ñgyur ||

dpañ bo kun dañ mñam sbyor bañi || mkhañ ñgro ma yi dra mchog

bde || 10 ||

thams cad ro gcig ḥgyur ba yi || bdud rtsi drag poḥi gzugs can
ma ||

ḥphrog dañ bya ba loṅs spyod la || de phyir sñiñ po bdud rtsi yin ||
11 ||

de bshin thab ni chos ḥbyuñ grags || glum ni bdud rtsir bsgrags
pa ste ||

chañ gañ rdo rje rnal ḥbyor ma || gañ shig dregs de he ru ka || 12 ||
mdog ni pad maḥi dbañ phyug bdag || gañ shig dri de rin chen
ḥbyuñ ||

ro gañ don yod grub pa ste || gañ shig rluñ gi śugs bdag ñid || 13 ||
chañ med pa la ye śes ci || rnam śes kyañ ni ci shig ḥgyur ||
rnam śes ye śes phun tshogs pas || chañ gis ḥgro kun rmoṅs par
ḥgyur || 14 ||

gnas dañ shiñ dañ tshan do ha || ḥdus pa dañ ni dur khrod du ||
mchod bya mchod byed ḥbrel ba yin || bdud rtsi mchod yon mchog
yin te || 15 ||

rgyud dañ rgyud gshan gsuṅs pa yi || bkra śis bde baḥi dgaḥ ba
ḥo ||

mtshun gyi lha dañ mi rnam dañ || bag ma blañ dañ mchod sbyin
las || 16 ||

mkhas paḥi mchod sbyin dag laḥañ ste || rgyal rigs gYul ñor ḥjug
pa dañ ||

rjeḥu rigs bkra śis don du ste || dmaṅs rigs rnam ni dños grub sgrub ||
17 ||

rab byuñ mchod paḥi dus dag la || yun riñ bśad paḥi spyod yul dañ ||
rab gnas sbyin sreg dus dag tuḥañ || gnas rnam rgyu baḥi spyod
yul du || 18 ||

rnal ḥbyor ma rnam spyān draṅs te || mchod gnas gsañ sñags
bsgrub deḥi dus ||

ḥdi ltar sna tshogs śes nas su || de yi skyon rnam mi brtag go ||
19 ||

dbañ du bya ba bśad par bya || gsañ ba pa yi bdag po ñon ||

bla ma dpaḥ bo rnal ḥbyor ma || mchod ciñ rjes su spyad par bya ||
20 ||

oñ āḥ hūñ shes bya sñags kyis || rtag tu byin gyis brlab par bya ||
ha ho hrīḥ shes bya sñags kyis || sbyañ ba dañ ni rtogs bya ste || 21 ||
yi ge has ni kha dog ḥphrog || ho yis dri ni ḥjoms pa ste ||
yi ge hrīḥ yis nus paḥañ bcom || bdud rtsiḥi rnam par bsten par
bya || 22 ||

lha gsum la sogs dañ bral bar || ci ste dam tshig can gyis ḥthuñs ||
de las dug ḥgyur the tshom med || sñags kyī dños grub mi skye
ḥo || 23 ||

su shig chañ gis myos ḥgyur ba || de la bgegs ni mañ po ḥbyuñ ||
sñags pa chañ gis rnam ḥgyur bas || ḥdod la brkam shiñ ḥkhrig
par sred || 24 ||

rgod ciñ glu ni de bshin len || ḥthab mo la spro rnam par ḥkhrul ||
smod ciñ nams par byed pas kyañ || du ḥbod dmyal bar ḥtshed
par ḥgyur || 25 ||

rnal ḥbyor ma rnams khros nas ni || de la nad dañ mya ñan ḥjigs ||
ḥjigs par byed pas rnam gtsets nas || sdig can dmyal bar ḥkhrid
par ḥgyur || 26 ||

bla ma la ḥkhu bla ma smod || sems can ḥkhu la sbyin mi bya ||
bdud rtsi de ñid dug de ñid || dños grub sgrub pa ḥbras bu med || 27 ||
sñags pas ḥdī dag spañ bar ni || sñon gyi sañs rgyas rnams kyis
gsuñs ||

tsa ruḥi bzaḥ bar ldan pa dañ || cho gar yañ dag ldan pas spyad ||
28 ||

rnal ḥbyor rnal ḥbyor maḥi ḥdus pa || cho gar gsuñs bshin mi slu
ste ||

dños po thams cad mñam pas na || skal dañ skal min brtag mi
bya || 29 ||

des na ḥdus pa shes gsuñs te || dños grub dañ ni rjes gnañ ḥthob ||
śes rab blo dañ stobs dañ ni || bde dañ skal bzañ ḥbras rab ster ||
dbañ phyug brgyad kyī yon tan kun || bla med ḥbras bu ḥthob
par ḥgyur || 30 ||

rdsas skyes de bshin rtsa ba skyes || gau dhi pe ŧi chañ gi rigs ||
 śiñ skyes de bshin bur śiñ skyes || sa steñ gañ dag skyes rnam
 te || 31 ||

mā dhvī rnam pa lñar bśad de || pai ŧi rnam pa brgyad du brjod ||
 gau dhi rnam pa bdun yin te || rim pa ddi dag śes par bya || 32 ||
 rno dañ kha dañ tsha ba dañ || mñar dañ hjam par skye ba ste ||
 sna tshogs yul du rnam skyes nas || chañ gi miñ du rab tu grags ||
 33 ||

chu lha dgaḥ bo bā su ki || der ni gdan du bsgom bya ste ||
 me tog dañ 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 ||

gañ tshe grub paḥi chañ sems pas || ñin re ñin re bya ba yin ||
 sbyor ba ddi ni mchog tu mdses || grub paḥi myos byed yid dgaḥ
 ba || 35 ||

śri groḥi sman ni sho gñis dañ || skyu ru ra yañ cha bcu dañ ||
 de bshin chu ni bre gañ ñid || pho ba ris ni drug cu gsum || 36 ||
 bu ram srañ ni gcig bzuñ ste || ddi dag gcig tu sbyar byas pa ||
 ddi ni grub paḥi chañ shes brjod || ñi 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 bal ka lam ||
 ddi 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 ddi 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 dīm ḥbras bu de bshin tsha || pi pi liñ dañ ḥo mar bcas || 40 ||
 bu ram srañ ni gcig ñid de || chu ni bdun ḥgyur sbyin 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 mañi ñod la lan bdun btso || grub pañi chañ ni bla na med ||
 kha rañi chañ ño || 42 ||
 śri guñi rtsa ba las byuñ chu || sbrañ rtsi dañ ni lhan cig ldan ||
 mkhas pas rdsas ni dag byañi 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 bañi 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 || myañs na gla rtsiñi drir ḥgyur ro ||
 so bha ñdsa nañi sun pa dañ || sbrañ rtsi bshi ḥgyur 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 lañi 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 bañi 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 ||

ḥdī ni myos byed ñes par bstan paḥi rim par phye ba ste
ñi śu rtsa drug paḥo || ||

XXVIII. sByin sreg gi cho ga rim par phye ba

de nas de phyir sbyin sreg gi || las kyi khyad par rab bśad bya ||
sgrub pos rgyal srid ched du ni || sñags ni stoñ phrag bcu ru bzlas ||
sñar 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 dbañ gyur pas || lho phyogs kha bltas gcer
bu ḥam ||

sñags 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 sñags || 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

ḡgyur || 8 ||

dbye baḡi las shes grags pa ni || smyo byed śiḡ la me sbar la ||
 gsaḡ sḡags rig pas nim pa yi || lo ma sbrul gyi śun par bcas || 9 ||
 khva daḡ ḡug paḡi tshaḡ bsres te || brgya rtsa brgyad ni sbyin
 sreg byas ||

ḡjig rten thams cad ḡbyed ḡgyur te || sḡiḡ sdug skye boḡi gḡen
 gyis spoḡ || 10 ||

de nas dgug pa bśad par bya || li khri mtshuḡs paḡi ḡod bsgoms te ||
 bsgrub bya gcer bu rluḡ phyogs nas || steḡ bltas gYo bar dmigs
 nas su || 11 ||

stan la rol paḡi gnas pas gnas || gsaḡ sḡags yi ge dsaḡ bzlas te ||
 shags pa lcags kyu rab sbyor bas || bsgrub byaḡi sḡiḡ gi pad mar
 dbug || 12 ||

skye gnas pad ma dbug byas na || ḡes par khams gsum dbaḡ du
 ḡgyur ||

thod pa dum bu gcig pa ḡam || ma chag sdug ciḡ mdses pa la ||
 13 ||

bsgrub byaḡi gzugs ni rnam par bri || de nas bsgrub byaḡi miḡ
 brjod de ||

dha du ra yi śiḡ ḡid daḡ || ka ra bī ra khrag tu ni ||

yaḡ dag sbyar bas sbyin sreg bya || 14 ||

gro ga la ni bsgrub byaḡi gzugs || raḡ khrag gi vaḡ bsres pas bri ||
 bsgrub bya gos kyis gYogs nas ni || gsaḡ sḡags bzla shiḡ sbyin
 sreg bya || 15 ||

sḡags kyi ḡa ror bcas lus kyis || me tog re re rab bzuḡ nas ||
 ḡi ma bdun du sbyin sreg byas || gaḡ shig yid la ḡdod pa ḡgugs ||
 16 ||

de nas gshan yaḡ bśad par bya || tsan dan dmar poḡi śiḡ las ni ||
 gzugs brḡan byas nas raḡ khrag daḡ || gi vaḡ gis ni miḡ bris te ||
 de bshin bsgrub byaḡi sḡiḡ gar gshug || 17 ||

tsha ba gsum gyis lus la byug || zaḡs maḡi khab kyis dbug bya
 ba ||

sḡiḡ ga lte ba gsaḡ ba ste || bsgrub byaḡi 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 kyi mtshan ma mñon
par bris la deḥi steñ du lag pa gYon pas bkab nas brgya rtsa
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 baḥi śiñ lo blañs la khvaḥi sgro rtsa dañ
mchi mas bsgrub byaḥi miñ bris te | gyen du lañs paḥi tshub ma
la bskur na | deḥi mod la skrod par ḥgyur ro || 20 ||

spreḥuḥi rus pa la sor drug paḥi phur ba byas te | sñags lan
bdun mñon par bzlas nas | gañ gi sgor sbas pa deḥi rigs rgyud chad
par ḥgyur ro || 21 ||

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

yi dvags kyi gos ma lhuñ ba blañs la mar khu chen po dañ
lhan cig sha ñeḥi snod du sbar te | mar ñoḥi bcu bshiḥi khyad par
la | sñiñ poḥi sñags bzlas shiñ | mig sman ḥbab pa byas la mig la
byugs pa des mkhaḥ ḥgro ma thams cad mthoñ bar ḥgyur ro || 23 ||

oñ bhū ta liñ ge svā hā ||
me dbal byab paḥi sñags so || 24 ||

glañ po cheḥi lci ba blañs te | rus sbal gyi khog paḥi 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 ||

oñ u da ke ma śa kā dsā tā | u da ka sam bha bā | te sām
du tañ śtsa pa kṣam śtsa | yi ndro ba ndha ti ma hā ba laḥ |
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 mdoḥi 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 ||

ḥdī ni sbyin sreg gi cho ga rim par phye ba ste
ñi śu rtsa brgyad paḥo || ||

XXXI. rNal ḥbyor ma bshi dañ / ḥkhor lo bshi yi
rim pa dañ / byañ chub kyi sems ḥpho ba
bstan paḥi rim par phye ba

de nas rnal ḥbyor maḥi mtshan ñid || dge ba yañ dag rab bśad
bya ||

mkhaḥ ḥgro ma ni pad mi nī || lā mā ha sti nī ñid ḥgyur || 1 ||
kha ṇḍa ro hā śaṅ khi nī || gzugs can tsi tri ñi ñid ḥgyur ||
rigs ni bshi po rañ dños su || mkhas pa yis ni brtag par bya || 2 ||
pad mi nī yi mtshan ñid bśad || bshin ni dkyil ḥkhor lta bu ste ||
sna ni til gyi me tog mtshuñs ||

sen mo zañs ḥdra rus sbal rgyab || rkañ paḥi mthil ni mñam par
gnas || 3 ||

nu ma ta laḥi ḥbras bu bshin || de bshin ba spu ḥkhyil ba dañ ||
khro gñer gsum can skye gnas mchog || de yi brañ yañ śin tu
mdses || 4 ||

glañ chen myos pa lta buḥi ḥgros || pad maḥi dri ldan ñaṅ paḥi
dbyaṅs ||

reg bya pad ma lta bu ste || pad maḥi 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 niḥi mtshan ñid || de bshin yañ dag bśad par bya ||

chañ gi dri can byin pa sbom || sna yon ba spu ḥkhyil ba yañ || 7 ||

ḥdod pas myos śiñ sred pa dañ || lus ni sbom shiñ mi srun pa ||

u ra spho taḥi bciñ ba yis || de la rol par bya ba ste ||

ri luḥi rnam pa ha sti nī || 8 ||

mgor ni sor mos bsnun bya shiñ || drag tu ḥkhyud ciñ nu ma mñe ||

kha la reg ciñ sos gbab bya || mkhas pas sen mos drañ bar bya ||

9 ||

bshad kyi ña ro ha sti nī || glu dañ rol mo mñon par dgaḥ ||

mtshan ñid ðdi dag yañ dag ldan || ha sti nīr ni śes par bya || 10 ||
śañ khi nī yañ bśád bya ste ||

skra riñ sna yañ riñ ba ste || ha cañ skem min sbom pa min ||
nu ma na rañ kañi ḥbras mtshuñs || sho dañ ḥo mañi ston mor
dgaḥ || 11 ||

lag pa gYon pas skra nas ni || bzuñ bas dgaḥ ba bskyed bya shiñ ||
so yis mchu ni btsir bar bya || śin tu dgaḥ 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 śañ khi nī || mtshan ñid ðdi dag yañ dag ldan ||
rtag tu śañ khi nī shes bśád || 13 ||

de nas tsi tri ñī yañ bśád ||
lus thuñ de yi brañ rnamś mdses || nu ma dpal ḥbras lta bu ste ||
śin tu khro shiñ ño tsha spañs || rtag tu rtsod pa la dgaḥ shiñ || 14 ||
byin pa phra shiñ gañ rkyal ñal || mchu ḥphyañ phug ron gyi ni
skad ||

śa yi dri dañ ldan pa dañ || dpuñ pa rgyas pa tsi tri ñī ||
dgaḥ bas rol pa bśád bya ste || 15 ||
thog mar lag pas bha ga btsir || ḥo bya nu ma mñe ba dañ ||
mgo la sor mos bsnun bya shiñ || lus ni bskum pas dgaḥ ba dañ ||
drag pa ñid du ḥkhyud par bya || mchu ni ḥjib tu gshug par bya ||
16 ||

sdeb sbyor tshigs bcad las bśád pañi ||
mtshan ñid ðdi dag yañ dag ldan || tsi tri ñī ni gzugs can ḥgyur ||
17 ||

de nas gshan yañ ḥpho ba yi || dbye bañi mtshan ñid yañ dag bśád ||
phyi yi ḥpho ba rags pa ste || nañ gi bdag ñid phra bar bśád || 18 ||
sypi bor bde chen ḥkhor lo ste || pad ma ḥdab ma bshi pa ni ||
phra ba byañ chub semś kyī 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 ḥdab ma sum cu gñis || de yi dbus kyī yi ge ha ||
ḥog tu bltas pa bde ba ḥdsag || 20 ||

byañ chub sems bdag zla ba ni || cha ni bco lñaḥi bdag nīd can ||
 rtag tu bde ba chen por ḥbab || rnal ḥbyor 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 ḥbras buḥi rañ bshin gyis ||
 dgaḥ ba bshi yi gzugs can ma || 22 ||
 lhan cig skyes dgaḥi rañ bshin dañ || gñis med mchog gi dbañ
 phyug ma ||

kun rdsob kun da lta bu ste || don dam bde baḥi gzugs can ma ||
 sañs rgyas byañ chub sems rnams kyi || rten de rdo rje ḥdsin pa
 ḥo || 23 ||

mgrin par loñs spyod ḥkhor lo ste || dmar po ḥdab ma bcu drug
 pa ||

de yi dbus su yi ge oñ || de yi steñ gi lceḥu chuñ gi ||
 bu gaḥi lam nas bdud rtsi ni || rgyun mi ḥchad par ḥbab pa yin ||
 24 ||

sñiñ gar chos kyi ḥkhor lo ste || sna tshogs pad ma ḥdab ma
 brgyad ||

de yi dbus su yi ge hūñ || ḥog tu bltas pas gnas pa ste ||
 de yi steñ phra baḥi pad ma ni || tshañs paḥi gnas kyi rnam pa
 ḥdra || 25 ||

de yi dbus kyi rnam śes ni || rtag tu ḥchar ba thams cad khyab ||
 rañ byuñ ye śes kyi ni rten || rnam śes mchog gi dbañ phyug go ||
 26 ||

lte bar pad ma mdog sñon po || ḥdab ma drug cu rtsa bshi pa ||
 de yi dbus kyi yi ge oñ || nor bu bshin du ḥbar ba yin || 27 ||
 de ḥog phra baḥi pad ma ni || mdud paḥi 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 || oñ yig sna tshogs gzugs can ma || 29 ||
 lha mo sku bshiḥi bdag nīd can || dños grub thams cad rab stsol
 ma ||

kun la bde chen rab stsol la || rtag tu yañ dag bdag phyag ḥtshal ||
30 ||

dños po gañ dañ gañ gis ni || mi rnams yid ni yañ dag sbyor ||
des deḥi bdag ñid ḥgyur 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 ḥbar shiñ rnam par ḥphro bas
dri ma med ñid yañ dag rig ciñ gsal ||
phuñ poḥi rnam par rtog pa bsregs śiñ
dmigs pa med paḥi rañ rig ḥdsag pa dañ ||
dños po thams cad mñam ñid bdud rtsi

nam mkhaḥ khyab ciñ yañ dag go ḥphañ ldan || 32 ||
de nas gshan yañ thig leḥi gzugs || ḥpho ba yañ dag bśad par bya ||
yar ñoḥi tshes gcig nas bzuñ nas || ji srid ña yi bar du ste || 33 ||
yar ño yi ni tshes gcig la || rkañ paḥi 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 ṛ ||
brgyad pa mgrin par yi ge ṝ || dgu pa lag mthil yi ge ḷ ||
bcu pa mkhur tshos yi ge ḹ || 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 aḥi ño bo ñid || 34 ||

mar ñoḥi tshes gcig nas bzuñ ste || ji srid gnam stoñ gi ni bar ||
de ñid kyis ni ḥpho bar ḥgyur || gYon par ā li zla ba ste ||
phra ba yi ni rañ bshin ñid || gYas par kā liḥi ñi ma ste ||
rags pa yi ni rañ bshin no || 35 ||

byañ chub sems bdag dbye ba yis || de bshin ḥpho ba bcu brug
yin ||

thun phyed kun spyod dbye ba yis || ḥpho ba bcu drug dag tu
bśad || 36 ||

zla ba ḥdsin dañ ñi ma ḥdsin || thig le ḥgog dañ nam mkhaḥ ḥgog ||

ḥdi dag dañ ni yañ dag ldan || ḥpho ba bcu drug śes par bya || 37 ||
 rnam par mi rtog bde ba che || mñon ḥdod ye śes kyi ni gzugs ||
 ḥdi ni dgaḥ shiñ bde baḥi khyim || sgo yi them skas dañ mtshuñs
 paḥo || 38 ||

ḥdi ni rnal ḥbyor ma bshi dañ | ḥkhor lo bshi yi rim pa dañ |
 byañ chub kyi sems ḥpho ba bstan paḥi rim par phye ba ste
 so gcig paḥo || ||

XXXIII.

de nas ye śes ḥbyuñ ba yi || dños grub dsom pa bśad par bya ||
 sna tshogs tshul gyi thabs rnam ni || dños grub rnam kyi rgyu
 yi mchog || 1 ||

phyi dañ nañ du bcas paḥi lus || nam mkhaḥ lta bur dri ma med ||
 ḥdi ltar bdag ñid mkhaḥ mtshuñs par || rtag tu grol baḥi bdag ñid
 mthoñ || 2 ||

lus med thog ma tha ma med || sgra la sogs paḥi 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 mkhaḥ dañ mtshuñs pa yi || ro gcig sems ni bsgom par
 bya || 5 ||

bsam gtan gzuñs las rnam par grol || rtog geḥi sbyor ba rnam par
 spañs ||

sems byuñ sems su brtan gyur pa || ḥgro laḥañ rañ bshin tshul de
 bshin || 6 ||

mkhaḥ mtshuñs nam mkhar yañ dag gnas || śel gyi nor bu dag pa
 bshin ||

thog ma tha ma med paḥi gzugs || spros bral dbañ poḥi spyod yul
 min || 7 ||

ḥbyuñ ba med ciñ snañ ba med || thams cad stoñ pa ñon moñs med ||
 ḥgro baḥi sgron ma srid pa yi || ḥchiñ ba ḥjoms śiñ tshig brjod

bral || 8 ||

yid kyīḥaṅ spyod yul ma yin te || gñis ldan rnam grol ñon moṅs
med ||

don dam grol ba rab stsol baḥi || ḥpho med de ñid la phyag ḥtshal ||
9 ||

ji ltar de ñid la reg nas || bsam pa kun gyis bsam du med ||
gaṅ tshe bsam du med sems pa || de tshe bsam gyis mi khyab
ḥgyur || 10 ||

sams can ji bshin bsam med de || bsam med ji bshin rgyal baḥaṅ
de ||

gaṅ phyir bsam bral saṅs rgyas kyis || bsam pa ḥdi ni rab tu bśad ||
11 ||

bsam gyis mi khyab sems de la || bsam pa kun gyi bgrod las ḥdas ||
sna tshogs rtog paḥi rtog pa med || chags med bde ba chen po
ste || 12 ||

rnam pa thams cad kyi ni mchog || dbaṅ po kun ḥdas rnam pa med ||
dños daṅ dños med bdag ñid de || dños daṅ dños med rnam par
spaṅs || 13 ||

bems po min phyir bdag ñid rig || mi śes rnam par mi mthoṅ baḥo ||
gzugs med gar yaṅ mi gnas pa || ḥgyur ba med ciṅ brtan pa ḥo ||
14 ||

dños po med paḥi chos rnam la || blaṅ daṅ dor ba gaṅ la shig ||
blaṅ bya daṅ ni dor bya yi || chos kun rmi lam ji bshin no || 15 ||

dgaḥ ba yoṅs su śes pa yis || śes rab pha rol phyin pa mchog ||
dgaḥ baḥi ḥbras bu la gnas pa || ḥdi ni dños med byaṅ chub bo || 16 ||

gñis po ro gcig dbyer med pa || dgaḥ baḥi bde ba chen po ñid ||
śes rab sñiṅ rjeḥi dbye ba ni || sgron ma daṅ ni ḥod zer bshin || 17 ||

ḥdi gñis mi phyed bdag ñid ni || ro gcig dños poḥi sems yin no ||
śes rab thabs ni mñam sbyor bas || rdsogs paḥi byaṅ chub sgrub
byed pa || 18 ||

de ñid la ni bla med paḥi || saṅs rgyas kun rnam rab tu bshugs ||
dbyer med rnam par yaṅ dag rig || gaṅ shig gnas pa rdo rje sems ||

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
ḥgyur || 20 ||

mдses paḥi sgyu ma rnam ḥphrul

dag la de śes ji bshin ñid ||

dgaḥ dañ skyo ba thams cad

mñam pa ñid du rab tu spyad ||

ḥjigs par byed paḥañ med ciñ

bde ba ḥbyuñ baḥañ yod ma yin ||

de ñid kyis ni sgrub po

de bshin ñid bdag rjes su ḥgro || 21 ||

e maḥo bde chen ḥdod pa yis || sa gsum po ni gañ ba ste ||

e maḥo shi baḥi bde ba ḥbab || 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 ||

ḥgro ba chu yi zla ba bshin du mthoñ ba dañ ||

thos pa brag cha dañ ni mtshuñs par yañ dag ḥjug ||

sems kyañ mya ñan smig rgyu lta bur blta bya shiñ ||

ḥdi 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 nu ma yi rmi lam de bshin dmigs par bya || 25 ||

tha sñad dag ni sgyu ma mig ḥphrul lta bur bgrod ||

ḥdi dag ji bshin lhan skyes bde ḥbyuñ de bshin te ||

srid pa rañ bshin bral shiñ bsam gyis mi khyab gzugs ||

rtag tu ḥchar ba bde gśegs lam mchog phyag ḥtshal 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 paḡi slob dpon ni || rdo rje sems dpaḡ rab mchod
na ||

de yi bsod nams ma byas ci || dkaḡ 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 sems dpaḡañ
thob par ḡgyur || 30 ||

dpaḡ bo kun dañ mñam sbyor baḡi || mkhaḡ ḡgro ma yi dra ba
sdom ||

dpal sdom ḡbyuñ baḡi rgyud la ni || gañ tshe sgom shiñ sems byed
na ||

loñs spyod che shiñ bde ba che || dbul baḡi sdug bsñal ḡjoms par
ḡgyur || 31 ||

mos pa du maḡi sems 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 moḡi 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 paḡi || 33 ||
chos ñid thams cad bsam mi khyab || sañs rgyas rol pa bsam mi
khyab ||

mkhaḡ ḡgro ma yi tshogs brten paḡi || he ru ka dpal yañ dag
sbyor || 34 ||

sems can mos pas ḡjug pa rnams || de dag kun la dgaḡ ba ste ||
mkhaḡ ḡgro kun dañ mñam sbyor baḡi || he ru ka dpal go ḡphañ
gnas || 35 ||

ḡdi ni rim par phye ba ste | so gsum paḡo || ||

|| dpal he ru ka mñon par brjod paḡi rgyud chen po ḡbum phrag
gsum pa las lhan cig skyes pa ḡbyuñ baḡi rtog pa las btus pa |
rnal ḡbyor ma thams cad kyi gsañ ba klags pas ḡgrub pa || dpal
sdom pa ḡbyuñ baḡi rgyud kyi rgyal po chen po rdsogs so ||

ENGLISH TRANSLATION

II. Explanation of the process of origination¹

The venerable lord said :

' Well done ! Well done ! O *Vajrapāṇi* ! 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 : oviparous,² 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*)

¹ It is rightly noticed by bTsoñ 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 *Многопана-самādhi* ; 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 *antar. bhava* 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 *aṇḍaja* and *jarāyuja* are mentioned in ch. 9 of the *Abhidhānottara* ; but the context is very different.

and so forth, they are beings born apparitionally.

(In the continents :) *Pūrvavideha*, *Aparagodāni* and *Uttarakuru* (5), live¹ people of great wealth, who are dull, torpid and ignorant. The people of these three continents neither distinguish nor investigate² (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 defiled³ by self-conceit and envy, they are false, fraudulent and haughty, darkened⁴ by greed, anger and folly and so on, and afflicted by old age⁵ 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 merit⁶ 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-samādhi*⁷ (the meditation on the similitude of the phenomena to illusion) (11). Thus, deeds done in the past cause death and birth.

¹ *saṃvartyā* is difficult to explain; we relied provisionally on tib. *yañ dag ḥtsho*.

² MS A *nirvīkālpaḍicāriṇaḥ* and also tib. possibly suggest the reconstruction *nirvīkālpaḍicāriṇaḥ*; but, tib. taken alone suggests *nirvīkālpaḍicāriṇaḥ*.

³ tib. shows that the translator took *duṣṭa* as a noun 'hate', and that he took this phrase as a *bahuv. Pañj.* agrees with tib.

⁴ tib. omits *-andha*.

⁵ tib. *rims-jvara* 'plague'.

⁶ *Pañj. de bshin gśegs paḥi bstan pa la rab tu ḥbyuñ ba*; 'to join the priesthood according to the doctrine of the *tathāgata*'.

⁷ See *Pañcakrama*, edit. by de la Vallée Poussin, Louvain, 1896, IV. 6.

As long as a man does not possess the totality¹ (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).

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 joy² 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 *peśi* ; 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 volition appears (20).

Kalala is the form of *Akṣobhya* ; *arbuda* is *Ratnasāmbhava* ; *peśi* corresponds to *Amitābha*, *ghana* to *Amoghasiddhi* and *praśākha* to *Vairocana* ; thus it manifests the five aspects (21). *Akṣobhya* is urine and the menstrual fluid³ ; *Amitābha* is of the nature of semen ;

¹ *Pañj. tshogs pa ni skye baḥi rgyu mthaḥ dag ste* "the totality" means all the causes of birth'.

² tib. *śin tu dgaḥ daḥ bcas stobs kyis* 'through the energy which goes together with extreme joy'. *Pañj. śin tu nes par dgaḥ baḥi stobs* agrees with tib.

³ From the context, '*Akṣobhya* is urine and (*Amoghasiddhi* is) the menstrual fluid'. *Pañj.* 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.

Ratnasambhava is nothing but a tubercle (*piṇḍa*¹); 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 of *dharma*s) by its nature.² *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 *dharma*s". Dwelling on the right side of the abdominal cavity, it is facing "what is sitting upon the hams".³ *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 come from the mother; so it is said (28). Tendon, marrow and semen are said to come from the father. The aggregate of these six is *piṇḍa* (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

¹ *Pañj. goñ bu tsaṃ shes pa ro la sogs pa rnamś hḍus paḥo* "nothing but a tubercle" means the collection of sedimentary substances and so on'.

² tib. *chos kyi dbyiñs kyi rañ bshin no* and *Pañj. chos kyi dbyiñs kyi rañ bshin ñid* should be translated 'is nothing but the nature of *dharmadhātu*'; but it is not possible to decide whether or not it agrees with the reading of all MSS except A: they read *dharmadhātusvabhāvataḥ*.

³ From the context, MS A *utkuṭukasthito* 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*).

(the five) *skandhas* (constituent elements) is determined (30).¹ 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*) (31).²

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

III. Explanation of the process of completion²

'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 *maṇḍala* 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 *maṇḍala* of body (*deha*) (2). A *yogin* inferior or medium should meditate on (the process of) origination ; this is the meditation on *maṇḍala* (for him). The superior *yogin* should contemplate the *maṇḍala* 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).

¹ These three verses are to be found in the *Caturdevīparipṛcchā* (No. 85, Vol. 3, 255-1-1 f.). A passage similar to this can also be found in the *Saṃpuṭa-tantra*, *kalpa* 6, *prakaraṇa* 1 (Vol. 2, 260-5-7 f.).

² bTsoñ kha pa relates this chapter to *Pañcakrama* 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 *maṇḍala*, 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 (*māyā-deha*), in the conventional sense of the word, proceeds from the illumination (is mentioned). By the mention that "the

The three worlds are in themselves the pavilion (of the *maṇḍala*); living beings (in these worlds) are nothing but deities of the *maṇḍala*; and in the middle of them, the *yogin* is the predominant deity of the *maṇḍala* through the aspect of instantaneousness¹ (4).² By the spell (*mantra*) *Oṃ āḥ hūṃ* are signified the *maṇḍalas* 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 *Nairātmyā*³ and also the whole world; (*Heruka* is) the

2 contd.

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.). bTsoñ kho pa says that *Vajrajāpa-krama* is mentioned in the fifth and sixth chapter of the *Samvarodaya*. For further references to the correspondence of *Sukhābhisambodhi-krama* and *Prabhāsvara-krama*, see Shinten Sakai: *Chibetto-mikkyō-kyōri no Kenkyū*, Kōyasan, 1956, p. 114 f.

¹ *jhaṭitākāra* occurs in ch. 56 of the *Abhidhānottara* (Vol. 2, 84-1-2). Chapter 53 of Skt. MS No. 10 of University of Tokyo, 170 b-4²; chapter 55 of No. 12 of University of Tokyo, 200 b-1. A verse, identical with this one, occurs in ch. 12 of the *Yoginīsañcāra* (Vol. 2, 240-2-4).

² 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*'.

³ *Pañj.* 'The whole world the true nature of which is *tathata* 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 *Laghusamvara* and the *Abhidhānottara*.

means (*upāya*) which is the power of compassion (8). The interpenetration (*yuganaddha*) (of these two) occurs without exertion, and is in itself the *maṇḍala*, the highest essence (*sāra*).¹ People try to grasp it by means of reflection and discrimination²; 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*)³ (10).

It is without superimposition,⁴ 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 endowed with consciousness as it is not senseless; it is neither a knower nor a seer.⁵ 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 itself,⁶ as it is self-existent⁷; it is

¹ 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 *Pañcakrama*. See p. 243, n. 2.

² 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.

³ For this *pāda*, tib. 'it is ever-risen (or always existent) as the worldly existence (*bhava*)'.

⁴ tib. *sna tshogs spros pañi rtog pa med* suggests *nānāropam* (=MSS BCDEP); but this is untenable.

⁵ *Pañj.* 'nor is it seen'; *mig la sogs pañi dbañ poñi bgrod bya ma yin pa ñid las mthoñ bya min paño*.

⁶ 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 pñyir ro*. But in verse 19, 'self-blessing'.

⁷ These five *pādas* are related by bTsoñ kha pa to *Svādhiṣṭhāna-krama* of *Pañcakrama*. See p. 243, n. 2.

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 *sūnyatā*, is itself *dhyāna* (meditation). Thorough perception of every *dharma* is itself 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").¹ These (various aspects of it) have been shown distinctively for the sake of making people enter into the truth of *dharmas* (16). These 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*"² (17). Deeds of body, speech and mind are the

¹ bTsoñ kha pa relates this line to *Sukkhābhisambodhi-krama*. See p. 245, n. 2.

² *Pañj.* explains the meaning of "*Evam*" as follows: 'To explain in what "these" 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 *vam* 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 (*caturthabhiṣeka*), 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 *nirmāṇa-cakra* (the body of emanation) and of *sambhoga-cakra* (the body of enjoyment), and exists on the navel and on the throat. The character *vam* 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 *vam*) united in the manner of *samputa*, *sahaja-ānanda* befalls him. Or, if a man makes the character *vam*, 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 *sūnyatā* 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 mayā 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. i. 22; bTsoñ kha pa, *op. cit.* Vol. 157, 11-1-2 f.

one and only *samvara* in which every aspect of the world is gathered.¹ The *Samvara* is the best pleasure (*sukhavara*), the enlightenment (*bodhi*); it is neither spoken nor shown (18). It is the secret of all the *buddhas*; it is the assembly (of all the *buddhas*), the highest *samvara*.²

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.

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 exists everyone of the four (3).

Grasses, creepers and trees have only the consciousness of inanimate beings³; living beings in the six conditions of existence (*gati*) live with consciousness (4). Thus, there will be totality as individuals (*piṇḍa*) everywhere; know the worldly existence (in this way), you, men of good understanding!⁴

At the hour of death of living beings, wind is driven away everywhere (5). Fire abandons (its warmth⁵) at this moment and

¹ See *Hevajra*, I. x. 41; Snellgrove *op. cit.* Part I, p. 139.

² These three lines are quoted in bTsoñ kha pa (Vol. 157, 10-4-6) as an illustration of the meaning of *samvara*.

³ *jaḍa vijñānamātrakāḥ* (=MS A) '... are unintelligent (or motionless) and have only consciousness' is also possible.

⁴ tib. 'Thus, all the beings in the world (or worldly existences) are to be known by the man of wisdom'.

⁵ Skt. omits a word corresponding to tib. *drod*.

water will always become dry. Senselessness will spread¹ 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 earth² (9).

It is agreed in every treatise that the four elements are the best³ 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 (*vijñāna*) is the highest lord (11). It⁴ (*vijñāna*) converts itself into wisdom (*jñāna*) which assumes the forms of the five deities.⁵ *Rūpa*, *vedanā*, *saṃjñā*, *saṃskāras* and *vijñāna* are respectively (12) *Ādarśa* (*-jñāna*) (the mirror-like wisdom), *Samatā* (*-jñāna*) (the wisdom of sameness), *Pratyavekṣaṇā* (*-jñāna*) (the wisdom of analysis), *Kṛtyānuṣṭhāna* (*-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*, *Ratna-*

¹ For *gatā* tib. *de nas-tadā* ?

² tib. 'they are omnipresent, and exist in everything produced on the earth'.

³ *Pañj.* suggests *caturbhuta-aparam*; *ḥbyuñ ba bshi po gshan gtso bo shes pa ḥbyuñ ba bshi po rnam las gshan rnam par śes pa kho na gtso bo ste | de rnam sprul pa ñid 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'.

⁴ *Pañj.* "'it' means the consciousness which is equipped with the five elements'.

⁵ tib. 'the consciousness (*rnam śes*!) evolves of itself assuming the aspects of the five deities'.

sambhava, *Amitābha*, *Amoghasiddhi* and *Akṣobhya*. These five aspects are gathered in one, that is, the perfect enlightenment (*sambodhi*).

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); these 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 (*caḥsurindriya*), (the object of the organ of vision, i. e. colour and shape), and the perception (by the sense of vision)¹ are manifested miraculously by the diamond-like mind (*cittavajra*). The triad (of these three) will be the abode of splendour (*prabhāsvaṛapada*) 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)² (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

¹ *caḥsurindriyavijñānam* should be paraphrased as *caḥsurindriya-rūpa-caḥsurvijñānam*. *Pañj. mig gi dbaḥ po daḥ yul gzugs daḥ mig gi rnam par śes pa ni bcom ldan ḥdas thugs rdo rje sems dpaḥi rnam par ḥphrul 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*'.

² 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 ḥid du dran'* confirms the skt. text.

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 *samgha* (the community of monks) are one, they appear as a triad through imaginary construction (22). The three recourses (*śaraṇa*), the three truths (*tattva*), the three bodies, the three liberations, the three faces, the three syllables and the three gods ; (every one of these triads) will be (one), because they are identical in nature with the three worlds (23). Also the three *maṇḍalas*, the three *yogas* and the three ways are said (to be one) ; and likewise, the three *samayās*, the three good deeds of the body, speech and mind (24), *prajñā*, *upāya*, and their union, the third, (each of these triads are one ;) and, as observed, the three secrets are also (one) through being nature of the origin of *dharmas* (*dharmodaya*) (25). Because of the non-perception of (these) triads, and since these 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 *piṭha* 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 innumer-

able¹ *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 *ḍākinīs* (*ḍākinijāla*) 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.

V. Explanation of the course of the moon and the sun

'Then, I will explain the moon and the sun separately.

These 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 (*nābhimaṇḍala*), 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 path of issue. The two nostrils are two gates according to the measure of veins² (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

¹ tib. and perhaps *Pañj.* = *saṃkhyāmaṇḍalakaḷpanā* (=All MSS other than A) 'innumerable deities are manifested, (though) the *maṇḍalas* imagined (by us) are numerable'? The explanation given in *Pañj.*: *graṅs ni dkyil ḥkhor 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.

² tib. does not give a literal translation of *nāḍipramāṇataḥ*; 'the manner in which two veins run from the two gates of nostrils is (as follows:)'.

likewise a night is four *yāmas* also (6).

Circulations (*samkrānti*) of the wind¹ 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-two²; (there are thirty-two) *nādikās* of a day and night (*ahorātra*). A fourth part of one *prahara* is said to be one *nāḍī* or one *ghaṭī* (10). In a day and night there are sixty-four *danḍas*; one *danḍa* is declared to be a half *nāḍī* or a half *ghaṭī* 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 *prāṇa* (12). A *danḍa* of the first day of the period of the sun's progress to the north of the equator is fifty *prāṇas* and three *śvāsas*, to each one of the latter one fourth is added (13). A *danḍa* 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 *danḍa* should be known (as follows) according to the division of time (14). Each *danḍa* 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,

¹ As is pointed out by bTsoñ kha pa (see p. 243, note 2), the doctrine of the wind discussed in this chapter is to be related to *Vajrajāpa-krama* of *Pañca-krama*. *Pañj. rdo rjeñi bzlas pañi rim pañi yan lag rluñ gi de ñid ni brjod par byaño.*

² With regard to the thirty-two veins, see *Hevajra* I. i. 13 f..

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 moon¹ comes into existence, then, the time is named *pauṣṇa* ("that which belongs to *Pūṣan*"), 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) *samasapta* (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 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" (*trinayanaśaśin*) and six "moons of three pairs" (*triyugmendu*), and "two-moons"

¹ tib. *gañ tshe skyed baḥi nīn zla ba-janmārkacandramā yadā* (=MS I)?

(*dvīndu*) multiplied by lunar days ("fifteen"), directions ("ten") and arrows ("five"), in the time *pauṣṇa*, 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 these 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).¹

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 or the cipher (33). If he desires the abode of eternity, knowing completely all these 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

¹ The topic similar to this passage is to be found in ch. 20 of the *Vajraḍāka* (Vol. 2, 117-1-4 f.).

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 *maṇḍala* of) fire (the south-east), there will be death; and through (the wind) relating to (the *maṇḍala* of) wind (the north-west), the property will be lost.¹ Through (the wind) relating to (the *maṇḍala* of) earth (the east), there will be kingship; through (the wind) relating to (the *maṇḍala* of) water (the west), wealth will arise (38). The wind circulating in (the *maṇḍala* of) fire (the south-east) brings about hunger, thirst,² fatigue, illness, pain and the destruction of all undertakings. This is said by the highest "holder of diamond" (*vajradhṛt*) (39). In (the *maṇḍala* of) wind, (the wind) effects quarrel, regret, confusion, affliction and loss of wealth; (the wind) in (the *maṇḍala* of) earth causes the gain of money, grain and so on fully and quickly⁴ (40). The wind circulating in (the *maṇḍala* 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).

The reverend Lord *Heruka* whose nature is the wind is of three kinds; the wind circulates on the left in the nature of *prajñā-*

¹ tib. and the version used by Ratnarakṣita omit this line; this is also omitted in MSS IL.

² *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 *maṇḍala* of) earth etc.". Through (the *yoga*) practised in the *maṇḍala* of earth, the acts of increasing welfare and so on are (accomplished)'.

³ *Pañj.* "'hunger, thirst (etc.)" means that when the wind circulates in the *maṇḍala* of fire, the fierce acts are accomplished'.

⁴ For *-sadya-* (= *-sadyaḥ-*), tib. *Pañj.* MSS IL *-saṅga-*. *Pañj.* *rñed pa shes pa rdsas kyi rñed pa laḥo || de thob pa rab tu thob pa ste drug paḥi don la daḥ poḥo || sdud byed ḥgroḥo shes pa lhag maḥo ||* 'lābha means gaining of property. *āpta* is *prāpta*, 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 *maṇḍala* of) earth causes gain of money, grain and so on, and accumulation of that which has been obtained'.

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 remainder,¹ 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 wind should observe good, evil and uncertainty (46).

If a man who is abiding in *kāli* should ask, while the Lord is circulating in *āli*, or if he should stay in the region of *āli* 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). These 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 in due order because he is possessed of the five *buddhas* (51). The ray of light issuing from

¹tib. 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.

the right carries¹ the *maṇḍala* of fire (which is) of the shape of a saffron-flower ; the deity there is *Amitābha* (52). The ray of light issuing from the left should always be the *maṇḍala* 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 *maṇḍala* of earth, (in which) the wind (that is,) *Ratnasāmbhava* circulates at all times² (54). The motionless³ or slowly circulating (ray of light), which resembles the white *kunda*-flower or the moon, carries the *maṇḍala* 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).⁴

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

¹ tib ignores *vahet* ; 'The ray of light issuing from the right is nothing but the *maṇḍala* of fire'.

² MS A *devatā* makes good sense. See *Pañcakrama*, II. 19.

³ tib. *hog nas*, *Pañj. hog ma* suggest *adho* '(The ray of light which) circulates slowly downwards ...'. This *adho* accords with *Pañcakrama*, II. 22.

⁴ These five verses are identical with II. 19, 20, 21, 22 and 22 of *Pañcakrama*, though there are some differences in details.

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 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 *Hūm̐*, that man will not be oppressed by the objects of senses (*viśaya*) 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 (*apraṭiṣṭhitanirvāṇa*) (67). Uniting the ascending and descending winds in the form of *samputa* (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.

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 *maṇḍala*, as (the *maṇḍalas* of) fire, wind, earth and water (2), (which realizes the rite of) pacifying (*śānti*), increasing welfare (*puṣṭi*), subduing (*vaśa*) and attracting (*ākṛṣṭi*), and likewise, (the rites of) killing through cursing (*māraṇa*) and expelling (*uccāṭana*). If he does not know the *yoga* of it, his exertion will be vain¹ (3).

By (the *maṇḍala* of) fire, there will be death; and by (the *maṇḍala* of) wind, property will be lost; (the *maṇḍala* of) earth will bring about kingship; and (the *maṇḍala* of) water will grant wealth (4).

The humour (*dhātu*) flowing from the right is the *maṇḍala* of fire; this (*maṇḍala*) 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 *maṇḍala* 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 *maṇḍala* of earth; and it will pass to *Ratnanātha* (7). The humour immovable or flowing slowly is the *maṇḍala* 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 it⁴. The wind will be omnipresent (10). Following the truth of the wind, the truth of *mantra* should be fulfilled.⁵ That which is the breath of life living beings is said to be the wind;

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.

⁵ This line resembles the first line of *Pañcakrama*, II. 4.

it effects all the deeds¹ (11). And, it is the chariot of consciousness (*viññāna*)²; (by it) a man will attain the abode of the state of *buddha*. It is the secret of all the *tantras*; and is the means (*upāya*), as it is the cause of enlightenment (*bodhi*) (12).³

Chapter six : explanation of the five ways.

VII. The means of the process of the circle of veins

'Now, I will explain the circle (*cakra*) of veins in due order.

Veins circulating in the body are seventy-two thousand (1). Veins rely on the abodes of these subsidiary veins. One hundred and twenty (veins)¹ are said to be the principal veins (2). The abodes of veins (that is,) "the seats" (*piṭha*) are twenty-four in number; in the middle of them dwell three veins; they are omnipresent (3).

In *Pulliramalaya*⁴ (that is,) the head exists (a vein) flowing

¹ This line is identical with the first line of *Pañcakrama*, II. 3.

² This *pāda* should be identical with the third *pāda* of *Pañcakrama*, II. 3.

³ Names of one hundred and twenty veins are enumerated in *paṭala* 5 of the *Dakṛṇava* (Vol. 2, 156-1-1 f.); the Skt. text of this chapter is given in *H. P. Śāstri's Catalogue of ASB* (Hara Prasad Śāstri: *A descriptive Catalogue of Sanskrit Manuscripts in the Government Collection under the care of the Asiatic Society of Bengal*, Vol. 1, Buddhist Manuscripts, Calcutta 1917, p. 91 f.).

⁴ 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 *Samvara* literature. In the *Abhidhānottara*, 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 *Pracaṇḍā* 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 *Pulliramalaya*, the head, fingernails and teeth, *Khaṇḍakapāla* and *Pracaṇḍā* is always fixed. Enumerations and correspondences of countries, parts of the body and humors or intestines of this chapter of the *Samvarodaya* are known to accord with those of the *Abhidhānottara* 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 *Yogini-saṅcāra*, the following enumerations and correspondences occur : humors or

through fingernails and teeth. In the abode of the top of the head (that is,) *Jālandhara*, 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-bone,¹ a vein flows through the flesh (5). In *Godāvārī* (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 *Devikoṭa* (that is,) the eyes flows through the liver.² In *Mālava* (that is,) the abode of both shoulders³ 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 *Oḍra* (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 *Kośala* (that is,) the top of the nose exists a vein flowing through the wreath of entrails (9). In the abode of the mouth (that is,) *Kalīṅga*, always exists (a vein) moving in the rectum. In *Lampāka*, that is the abode of the throat, the vein is

4 contd.

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.

¹ The dictionary gives for *pr̥ṣṭhavāmsa* the meaning 'the back-born', but tib. *mgo rgyab* means 'the back of the head'. For the corresponding part of the body, Skt. MSS of the *Abhidhānottara* belonging to the University of Tokyo (Nos. 10 and 12) have *pr̥ṣṭhavāmsa* (chs. 6 and 9 of No. 10 and chs. 9 and 12 of No. 12) and *mastakapr̥ṣṭha* (ch. 11 of No. 10 and ch. 13 of No. 12); 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 *Yoginīsañcāra* gives *rgyab tshogs* (ch. 13).

² 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. 10 and chs. 12 and 13 of No. 12). The *Yoginīsañcāra* has *mkhal ma* (ch. 4). The *Vajradāka* (ch. 14) has *mchin pa* (Vol. 2, 108-4-5); its Skt. MS (Tokyo Univ. No. 343) reads *bhukkaṃ* (34 b-4).

³ tib. *dpuñ pa* 'the arm'; ch. 9 of the *Abhidhānottara*, *dpuñ rtsa* '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 *Yoginīsañcāra*, *dpuñ mgo*.

always flowing through the stomach (10). In *Kāñci*, the abode of the heart, a vein conveys faeces.¹ In *Himālaya*, the abode of penis,² a vein goes to the middle of the parting of the hair (11). In *Pretā-dhivāsini* (that is,) the *liṅga*, the vein conveys phlegm. In the abode of the rectum (that is,) *Gṛhadevatā* is (a vein) always conveying purulent matter (12). In *Saurāṣṭra* (that is,) the both thighs a vein always conveys blood. In *Suvarṇadvīpa* (that is,) the abode of the shank,³ a vein conveys sweat⁴ (13). In *Nagara* (that is,) the toe, a vein is known to be always conveying fat. In *Sindhu*, the abode of the instep, (the vein) *Rūpiṇi* conveys tears (14). In *Maru* (-deśa), the abode of both thumbs, a vein conveys phlegm at all times. Existing in *Kulatā* (that is,) the two knees, (a vein) always conveys snivel⁵ (15).

The vein existing in the middle of them is *Lalanā*; and it conveys urine. On the right is the vein called *Rasanā*; and it conveys blood (16). (The vein) which exists in the middle region, goes through the middle of lotus-flower of the heart, has the appearance of the flower of the plantain tree, hangs down and faces downwards⁶ (17), blazes like the fire of oil and brings about the *bodhi*-mind, it is to be recognized as *Avadhūti*; it grants the innate

¹ tib. *bśaṅ ba* 'faeces'; chs. 12 and 14 of the *Abhidhānottara* give *lgaṅ ba* 'the bladder'; Skt. MSS (ch. 11 of No. 10 omits) give *purīṣa* 'faeces'; ch. 4 of the *Yoginisañcāra*, *bśaṅ ba*.

² tib. *ḥdoms pa* (=ḥdoms?) 'the pudenda'? Ch. 9 of the *Abhidhānottara*, *bśaṅ sgo* 'the gate of faeces'; chs. 12 and 14, *ḥdoms*; Skt. MSS always give *meḍha*; ch. 13 of the *Yoginisañcāra* gives *mtshan rtsa* 'the top of the penis'.

³ Chs. 9 and 14 of the *Abhidhānottara*, *byin pa* 'the shank'; ch. 12, *rje nar* 'the shank'; Skt. MSS *jaṃgha*; ch. 13 of the *Yoginisañcāra*, *brla* 'the thigh'.

⁴ tib., chs. 12 and 14 of the *Abhidhānottara* and ch. 4 of the *Yoginisañcāra* give *rdul* 'the menstrual fluid'. Skt. MSS of the *Abhidhānottara* always give *prasveda*. The *Vajraḍāka* (ch. 14) also gives *rdul*; its Skt. MS gives *prasveda* (35 a-2).

⁵ It is difficult to find the meaning of tib. *rtag tu* in readings of Skt. MSS. In ch. 14 of the *Vajraḍāka*, tib. gives *snabs gshon nu ḥbab paḥo* (Vol. 2, 108-5-5) to *bālasimhānavāhini* (Skt. MS *bālasihānivāsini*, 35 a-3).

⁶ This line can be found also in *kalpa* 6, *prakaraṇa* 2 of the *Saṃpuṭa-tantra* (Vol. 2, 261-3-7; Skt. MSS, Tokyo Univ. No. 427, 52 b-3; No. 428, 43 b-3, 4); but the context is different.

joy (*sahajānanda*). These veins such as *Lalanā* and so on are the principal veins (18).

For this reason, (they are) the dwelling of other (veins), (just as) *Gaṅgā* 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 (*sambhoga-kāya*) should be known as relying on the body. And, the three predominant (veins) of women are veins (such as) *Lalanā* and so on (20). *Lalanā* has the nature of *prajñā*-wisdom; and *Rasanā* exists as means (*upāya*). *Avadhūti* is in the middle place, and is free from the objective and the subjective (21). *Lalanā* is the body of enjoyment; *Rasanā* 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 these veins make the body beautiful.

The collection arisen from them¹ is "the lump" (*piṇḍa*) (which is) of the nature of deity² (23). *Piṇḍa* is beyond material form³; and that which is beyond *piṇḍa* is the deity. Therefore, it has, in an unthinkable way, the essence of *tathatā* ("suchness", the true state of things) and is omnipresent (24). In the same way in which the *yogin* is in the state beyond *piṇḍa*, he has become of its nature and obtains the state of a *buddha* (*buddhatva*) (25).'

Chapter seven: the means of the process of the circle of veins

VIII. The ritual of *samayās* and gestures

'Then, I shall explain *samayās* in due order; by merely knowing

¹ *Pañj.* "from it" (*tasyāḥ*) means "from them" (*tābhyāḥ*).

² *Pañj.* *tshogs kyi goñ bu lhañi gzugs su yañ dag par skyes pa spyi bo la sogs pañi gnas kyi rtsa rnam s khor nañi tshogs te | rim pa ji lta bar gtum ma la sogs pañi lhr 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 *Pracaṇḍā* and so on'.

³ The same expression *gzugs las ḥdas pa* occurs in ch. 12 of the *Yoginisāñ-cāra* (Vol. 2, 240-3-7); but the context is different.

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 rivers,¹ a man who wishes the highest result should cause the *maṇḍala* to turn² correctly (3). The great, faithful donor should invite *yoginī* and *yogin*, the teacher (*ācārya*), (goddesses) born from *kṣetra*, *mantra* and *piṭha*, 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 these people the *ācārya* (that is,) the leader, the faithful donor should cause the good *maṇḍala* 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 (*gāṇanāyaka*) (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 *maṇḍala* is to be constructed, see ch. 1 of the *Laghusamvara* (Vol. 2, 26-2-3 f.).

² *vartayed* actually means 'should construct' or 'should write'. tib. *bri bar bya* 'should write'.

³ If *guṇino* is to be taken as gen. sg. of *guṇin*, 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 *grhi* and *naiṣṭhiko* is not clear.

(*lāṅgalin*) 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 firmness¹ and energy and is without covetousness and self-conceit (10), he who is always considerate of living beings, blissful,² 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 wretch,³ 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 cattle⁴ belonging to these 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

¹ *dhīrya* (MSS BCIDP and perhaps E) also makes good sense 'possesses intelligence and energy'; tib. *dul* does not necessarily agree with *dhīrya* (MS A). *dhīrya* might well be translated by *dul*.

² 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*.

³ *durduraś* is not clear; tib. *skal ba med* 'a man who is without good fortune' or 'a man who is a wretch'.

⁴ Omission of *paśu* (MSS IDEL), which is not original, can make sense: 'If these people were to be introduced (into *samaya*)'.

will be far removed from splendour ; he will be afflicted by various kinds of sufferings. Knowing this, he should exclude these people ; he should include only people who deserve worship¹ (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 *ācārya*² 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 (*puṣṭi*) 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 *maṇḍala* ; 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 *ācārya* consecrate it when it is entirely completed (24).

The goddesses abiding in (the places of pilgrimage such as) *piṭha*, *upapiṭha*, *kṣetra*, *melā*, *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

¹ 'Thus knowing that these people are to be avoided, he should get together everything that pertains to worship'?

² *ācāryabalim* (MSS BCDE) 'Arranging the oblation for the *ācārya*', is contradictory to *devatārādhya* (= *devatārādhāya*). tib. and *Pañj. slob dpon gyis* suggests *ācāryo balim*.

goddesses cause benefits to be conferred upon me (26).

Having placed the donor in front and the *maṇḍala* before him, the venerated (*ācārya*) 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 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) !¹

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 *piṭha* and so on, to him who is the lord of the circle of the highest *maṇḍala* in the middle of the auspicious *piṭha*, I make a respectful salutation with bowed head (29).²

[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 *saṃvara*, 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,

¹ This verse 28 is to be considered as pertaining to the swearing of an orth, 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.

² Verses 29, 30', 30 and 31 are quoted perhaps directly from the *Saṃvarodaya*, 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.

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).¹

[I, who am *Vajraḍāka* of the auspicious *Cakrasamvara* (that is,) the excellent *samvara*, the presiding lord of the assembly of 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').]²

[Salutation to the auspicious *Vajraḍāka*, the universal king of *ḍākinīs*, who possesses the three bodies and the five wisdoms, and is the recourse of the world (33'). Salutation at all times to all *vajraḍākinīs*, whose bond of imaginary construction is cut off, and who exist in the form of the world (34'). O *Śriheruka* ! Great hero ! Pure One ! O lord of lightening !...³ *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

¹ 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.

² This verse seems to be a recent interpolation, because in Bu ston's *Sadhana*, verses 33', 34', 35', 36' and 37' directly succeed verse 31.

³ The word *naumitam* is hitherto incomprehensible.

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 postuae marked by *piṭha*, a dance to the music of *damaru*-drums together with *paṭaha*-drums (34), accompanied by the sound of *ḍhakka*-drums, *huḍukka*-drums and so on, and various pleasing musical instruments.

The hero equal to *Śriheruka* 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 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 *Ucchuṣma*¹ (38).

Goddesses abiding in *piṭha* and *kṣetra* feeling strong pity for me, ...he should ask the gratified assembly of *yoginis*; and he should go to the great pleasure of all the heroes who have arrived (39).'

Chapter eight : the ritual of *samayas* and gestures.

IX. Explanation of the secret signs and the places appointed for meeting (such as) *piṭha* (and so on)

'Now, I will explain briefly the signs² of the left hand, by

¹ With regard to *Ucchuṣma*, see *Sadhanamālā*, edited by B. Bhattacharyya, G. O. S. xxvi and xli, p. 410; B. Bhattacharyya : *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.

² 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 *Abhidhānottara* respectively. Contrary to expectation, *chomās* mentioned in this chapter

knowing which a *yogin* quickly attains fulfilment (*siddhi*) (1).

¹If 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) *paṭisa*-spear,² (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).³ The woman who always goes on the left (or who comes) from the left is a *ḍākinī*. The woman who speaks by (the sign of) the left hand, or the woman who sees by looking to the left (is a *ḍākinī*) (7).

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

2 contd.

of the *Samvarodaya* accord, in details, with those which are mentioned in ch. 7 of the first *kalpa* of the *Hevajra*, but not with these mentioned in the *Laghusamvara* and the *Abhidhanottara*. The framework of this chapter of the *Samvarodaya* also resembles to that of ch. 7 of the first *kalpa* of the *Hevajra*.

¹Verses 2, 3, 4 and 5 accord with verses 2, 3, 4 and 5 of ch. 7 of the first *kalpa* of the *Hevajra*.

²*paṭisa* should correspond to *ba tiḥi so*, *ba tiḥi sa* (chs. 20 and 22 of the *Laghusamvara* 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 *yaṭṭisa* (*paṭṭisa*?) (No. 10, ch. 39, 142 a-6) and *kaṭṭisa* (No. 12, ch. 41, 167 b-2) for *ba ti sa* (tib. ch. 42), and *mahi* (No. 10, ch. 41, 143 b-5) and *mahi* (No. 12, ch. 43, 169 a-5) for *pa ni sa* (tib. ch. 44).

³The first and the third *pāda* of this verse accord with those of *Hevajra*, I. vii. 6.

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).¹

Portraying *kapāla*-vessels, hatchets, swords, banners and discuses (*cakra*), chowries, *vajras*,¹ 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 *ḍākini* family. They are born in each district; (these) *yoginīs* should be worshipped at all times (12).

(The places of pilgrimage,³ that is,) *piṭha* ("the seat"), *upapiṭha* ("the subsidiary seat"), *kṣetra* ("the field"), *upakṣetra* ("the subsidiary field"), *chandoha*, *upacchandoha*, *melāpaka* ("the meeting-

¹ A passage identical with these four verses (7, 8, 9 and 10) occurs in ch. 16 of the *Laghusamvara* (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 *Laghusamvara*, and in ch. 26 of the *Herukābhyaudaya* (Vol. 2, 228-5-8 f.).

² *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 *Laghusamvara* and corresponding chs. of the *Abhidhānottara* (chs. 40 and 41).

³ Besides these, two more places of pilgrimage, *pilava* and *upapilava*, occur in *Hevajra* (I. vii. 10 f.), *Saṃpuṭa* (kalpa 5, *prakaraṇa* 1, Skt. MSS: Tokyo. No. 427, 41 a-3 f.; No. 428, 34 a-2 f.) and *Dakṛṇava* (*paṭala* 15, Skt. MSS: Tokyo. No. 144, 88 a-3 f.; No. 145, 86 a-3 f.). For these two words, tib. of *Hevajra* and *Saṃpuṭa* (Vol. 2, 257-5-1 f.) gives *hthuñ gcod* and *ne baḥi hthuñ gcod* respectively; and *Dakṛṇava* (Vol. 2, 166-2-8) *groñ mthaḥ* and *ne groñ mthaḥ*. The correspondence of places of pilgrimage and names of countries in this passage of *Dakṛṇava* is very unusual comparing with 'usual' correspondence which occurs in ch. 9 of *Samvarodaya*, chs. 5, 9, 14 and 56 of *Abhidhānottara* and chs. 5 and 13 of *Yoginisañcāra*; it deserves a special study. *pilava* and *upapilava* occur also in ch. 31 of *Abhidhānottara*, but in a context very different from the context of the passages abovementioned. Skt. MSS: ch. 28 of Tokyo. No. 10, 120 b-1 f.; ch. 30 of No. 12, 141 b-2 f.; tib. Vol. 2, 71-3-3 f.; here, tib. gives *pi la* and *pi la ba* for *pilava* and *ñe pi la*, *ne baḥi pi la* and *ñe baḥi pi la ba* for *upapilava*. cf. No. 10, 119 a-4; No. 12, 140 a-1; tib. Vol. 2, 71-1-4.

place”), *upamelāpaka* (“the subsidiary meeting-place”), *śmaśāna* (“the graveyard”) and *upaśmaśāna* (“the subsidiary graveyard”) are located in *Jambudvīpa* (13).

Piṭha is said to be (located) in *Pūrṇagiri*¹; and *Jālamdhara* is a *piṭha*. And likewise, *Oḍiyāna* is a *piṭha*; and *Arbuda* is a *piṭha* too (14). *Godāvarī* is an *upapiṭha*; and likewise, *Rāmeśvari* is (one of) the two (*upapiṭhas*). (The places) named *Devikoṭa* and *Mālava* are *upapiṭhas* too (15). *Kāmarūpa* and the country named *Oḍra* are a couple of *kṣetras*. *Triśakunī* is an *upakṣetra*, and *Kośala* also is an *upakṣetra* (16). Both *Kaliṅga* and *Lamṭhāka* are *chandohas*. And *Kāñcī* 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 *Saurāṣṭra* and *Svarṇadvīpa* (18). *Pāṭaliputra* is a *śmaśāna*; and *Sindhu* is a *śmaśāna* too. The two places of *Maru* (-*deśa*) and *Kulatā* are said to be *upaśmaśānas*² (19).

Thus, the external *piṭha* is told; the internal (*piṭha*) is said to be (the *piṭha* which exists in) the body. It is said that the form of veins in one’s own body has the name *piṭha* (20). Its form has the aspect of deities; for this reason it is established as the internal (*piṭha*). For this reason, the body consists of the “lump” (*pinḍa*) of them³; he (who has this body) is equal to all the *buddhas* (21).

¹ In the enumeration of countries, the first one is always *Pulliramalaya* in the *Saṃvara* literature. The name of the country of *Pūrṇagiri* is to be noted because it is mentioned in *Hevajra* I. vii. 12 as one of the four countries of *piṭha*; the other three countries of *piṭha* 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 *chomās* mentioned in the *Saṃvarodaya* with those mentioned in the *Hevajra*.

² With regard to the correspondence of countries and places of pilgrimage, the system of the *Saṃvarodaya* agrees with that of the *Abhidhānottara* (chs. 9 and 14) and the *Yoginīsañcāra* (chs. 5 and 13). See page 260, note 4.

³ *Panj. goñ bu de rañ bshin shes pa de rnams kyis pu lli ra la sogs pa yul ñi šu rtsa bshi gnas la sogs pa bcur bsdus pa rnams dañ | gnas de rnams kyī 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 deñi rañ bshin ni rnal ḥbyor pañi lus so ||* “consists of the “lump” (*pinḍa*) of them”; this

Piṭha is the stage (of *bodhisattvas* called) *Pramuditā* ("joyful"); *upapiṭha* is (the stage) *Vimalā* ("immaculate"). *Kṣetra* is the stage *Prabhākarī* ("radiant"); and *upakṣetra* is (the stage) *Arciṣmatī* ("flaming") (22). *Chandoha* is known to be (the stage) *Abhimukhī* ("confronted"); *upacchandoha* is (the stage) *Sudurjayā* ("invincible"). *Melāpaka* is (the stage) *Dūraṅgamā* ("far-going"); and *upamelāpaka* is (the stage) called *Acalā* ("immovable") (23). And, *śmaśāna* is nothing but (the stage) *Sādhumatī* ("successful"); *upaśmaśāna* is (the stage) *Dharmameghā* ("the cloud of *dharma*").¹

I will speak of the purification of *piṭha* and so on (that is,) (the ten) stages (of *bodhisattvas*) in due order (24). By resorting to *piṭha* or *upapiṭha*, a man can become stainless. Wandering (amid these 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 *Hūṃ* 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 places appointed for meeting (such as *piṭha* (and so on).

X. Origination of a multitude of deeds

'Now, I will explain the practices of the rite of pacifying and

3 contd.

means that which consists of the complete collection is the body of *yogin*. The complete collection comprises these twenty-four countries such as *Pullira* (-*malaya*) and so on which have been distributed to ten (places of pilgrimage) such as *piṭha* and so on, (twenty-four) goddesses such as *Pracaṇḍā* and so on and (twenty-four) heroes such as *Khaṇḍakapāla* and so on (each of whom resides in each) of these countries'. Vol. 51, 87-5-2 f.

¹ With regard to the correspondence of the ten places of pilgrimage with the ten stages of *bodhisattvas*, see page 45, note 2.

sa on,¹ 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 whith 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, of in the case of poisonous bites,⁵ he should practise (as follows). In (the palm of) the left hand (of the *sādhya*⁶), he should describe a circle with (pounded) sandalwood. He should worship (him) with flowers and incense (7), and (with) a strew-offering, water and fire;

¹ The practice of the various kinds of rites through using *yantra* ("talisman") is one of the unique points of the *Samvarodaya*. 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*: *oṃ hṛīḥ ha ha hūm hūm phaḥ* 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 *Laghusamvara* and ch. 51 of the *Abhidhānottara*.

⁵ *damśe* 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 *dūrvā*-grasses and so on in his right hand.

in the middle of this, he should cleanse¹ (the circle) with (a bundle of) *dūrvā*-grasses or a peacock's tail-feather, especially with (a bundle of) *kuśa*-grasses (soaked) with water (8). The wise (practiser) should cause the *sādhyā* to perform while facing the east.² 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 *sādhyā* 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 pauṣṭikam kuru svāhā ;

and he should add the *mantra* of *vausaṭ* ! (to it) (13). (The *sādhyā*) 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 *sādhyā*) 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 *Hoḥ* (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,³ should imagine it to be of red

¹ *juhūyat* 'he should burn', which is suggested by MSS, is not impossible, though it is less likely from the context.

² *Pañj.* takes this *pūrvābhimukham* as adv.; consequently, one who is facing the east is not the *sādhyā* but the practiser himself.

³ *Pañj.* shows that *paścimābhimukham* should be taken as adv..

colour ; he should imagine the *sādhya* abiding in the middle of the red (lunar) disc to be red (17). He should recite incessantly 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*-tree¹; (thus) he can bring fortune or misfortune on (the *sādhya*) whosoever he may be ; not otherwise (19).

Having painted with the juice of *lākṣā*-grass two concentric circles on a rag (found in a) graveyard or on a rag stained with menstrual fluid, he should add the characters *Jaḥ* and *Hriṃ* (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 *Amukākarṣaya hriḥ jaḥ* 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 chequers² 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

¹ Also in ch. 21 of the *Herukābhyudaya*, *seṅ lden me* (the fire of the *khadira*-tree) is related to the rite of attracting (*ākarṣaṇa*).

² The word ' forty-nine chequers ' occurs in ch. 60 of the *Abhidhānottara* (Vol. 2, 87-3-2) but the context is not the same. The corresponding *pāda* in ch. 30 of the *Laghusamvara*, which accords with the first half of ch. 60 of the *Abhidhānottara*, is *zlum poḥi ri mo dgu bya ste*.

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 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 *samputa*, situated in the middle of the *maṇḍala* of earth above Mt. *Sumeru* and marked with the character *Laṃ* (28). Arresting¹ 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).

Oṃ sumbha nisumbha hūṃ hūṃ phaṭ laṃ devadattastambhaya |
Oṃ gr̥hna gr̥hna hūṃ hūṃ phaṭ laṃ devadattastambhaya |
Oṃ gr̥hnāpaya gr̥hnāpaya hūṃ hūṃ phaṭ laṃ devadattastambhaya |
Oṃ 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 *samputa* (two bowls joined)

¹ tib. *steṅ nas mnan pa* ‘pressing it down’.

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 *rājikā*-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 solār disc, 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 *Hūṃ* (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 land¹ (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, *rākṣasa*-demons and *ḍākinis* eat and

¹ 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.

drink (the *sādhyā*) with their wrath and arrogance¹ (44). He who always recites the *mantra* increased with the characters *Hūṃ Phaṭ* 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 *sādhyā*, 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 *samputa*, he should tie it up 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 (*sādhyas*) 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 Phaṭ* according to the same ritual and connecting the *mantra* to the *sādhyā*, (the *sādhaka*) should write it on a rag from a graveyard (52). Putting it into the *kapāla*-vessels joined together in the form of *samputa*, 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

¹ tib. *khros paḥi yid kyis ni* 'with their wrathful mind' accords, perhaps accidentally, with MS D *kruddhamānasena*.

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 always¹ distraught. He should incessantly recite the *mantra* connected with the characters *Hūm Phaṭ*; 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 (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 these 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.

¹ MSS suggest *bhramanonmattañ* 'being distraught by delusion'; tib. *sa steṅs smyon pa* suggests *bhūmnonmattañ* as *sa steṅs* can be the equivalent of *bhūman*.

XIII. Explanation of origination of *Śriheruka*¹

'Furthermore, I will tell the origination of the *maṇḍala* 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 *mantra*³ as the wall to bind the (four) quarters.

Om sumbha nisumbha hūṃ hūṃ phaṭ, in the eastern direction,

Om gṛhna gṛhna hūṃ hūṃ phaṭ, in the northern direction,

Om gṛhnāpaya gṛhnāpaya hūṃ hūṃ phaṭ, in the western direction,

Om ānaya ho vidyārāja hūṃ hūṃ phaṭ, in the southern direction.

He should snap his fingers⁴ in every direction to frighten evil *māras* (3).

He should cause to emit a wreath of beams on the character *Hūṃ*⁵ 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 jewels,⁶ and

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.), ch. 60 (Vol. 2, 87-4-7 f., 88-1-3 f.) of the *Abhidhānottara*, *kalpa* 7, *prakaraṇa* 3 of the *Saṃpūṭa* (Vol. 2, 270-3-3 f.) and the *Vārāhyabhīḥodhi* (No. 22, Vol. 2, 235-1-4). See Kśāntiśrī's *Sādhana* (Vol. 52, 106-4-4 f.) and Bu ston, *op. cit.* Ja 469-1 f. The *mantra* which occurs in *Pañcakrama*, I. 9 is to be noted: *Om sumbha nisumbha hūṃ gṛhna gṛhna hūṃ gṛhnāpaya gṛhnāpaya hūṃ ānaya ho bhagavan vidyārāja hūṃ phaṭ*.

⁴ See Bu ston, *op. cit.* Ja 469-1.

⁵ See Bu ston, *op. cit.* Ja 469-3.

⁶ See Bu stan, *op. cit.* Ja 472-2.

should make the *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 beings¹ (6).

*Oṃ svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham*² (*Oṃ*, 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).

*Oṃ sūnyatājñānavajrasvabhāvātmake 'ham*³ (*Oṃ*, I am of the essence of the diamond-like wisdom of emptiness). He should think of *bhairambha*⁴ and so on in the form of the container and the content (8).

⁵He should imagine the character *Yaṃ* to be the *maṇḍala* of wind of blue colour and in the figure of a bow, and upon it, he should imagine the character *Raṃ*, in the form of the *maṇḍala* of fire (9), of red colour, three-cornered, marked by the three-pronged *vajra*. Upon it, he should imagine the character *Vaṃ* to be the *maṇḍala* of water, round and white (10), and upon it, he should

¹The *Abhidhānottara* refers to these four *apramāṇas* only as *bsdus paḥi dnos po bshi* (Vol. 2, 44-1-2); also in Bu ston's *Sādhana* no explanation is given of *tshad med bshi* (Ja 742-7). cf. *Hevajra* I. iii. 1.

²This *mantra* occurs in ch. 3 (Vol. 2, 42-3-4) and ch. 4 (Vol. 2, 44-2-6) of the *Abhidhānottara*. See Bu ston's *Sādhana* Ja 473-1.

³This *mantra* occurs in ch. 3 (Vol. 2, 42-3-4) and ch. 4 (Vol. 2, 45-1-1) of the *Abhidhānottara*, *Pañcakrama*, I, 44 and *Guhyasamāja*, edited by Bhattacharyya, G. O. S. liii, p. 14. See Bu ston, *op. cit.* Ja, 473-5.

⁴This word, its meaning yet to be clarified, can be found also in *kalpa* 6, *prakaraṇa* 3 of the *Saṃputa* (Skt. MSS: Tokyo. No. 427, 54 a-7; No. 428, 45 a-3). tib. *rtsom chen* (Vol. 2, 262-1-6).

⁵The corresponding passage of verses 9, 10, 11 and 12 occurs in ch. 4 of the *Abhidhānottara* (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 *ḥbyuñ ba rim brtsegs* (Vol. 157, 5-1-8, 14-3-7). It occurs, though not very clearly, in ch. 1 of the *Yoginisañcāra* (Vol. 2, 237-5-5 f.) and *Varāhyabhibodhi* (Vol. 2, 235-5-2 f.).

imagine the character *Laṃ*, four-cornered and of yellow colour; and it is marked, in the same manner, by three-pronged *vajras* in the four corners of the *maṇḍala* (11). Upon it, he should imagine the character *Suṃ* to be Mt. *Sumeru* of quadrangular shape, consisting of four kinds of jewels, agreeable and adorned with eight peaks (12). Upon it, he should imagine the character *Hūṃ* 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, *āli* and *kāli* in purity. And in the middle of it, he should imagine the character *Hūṃ*, of the nature of *Vajrasattva*¹ (14).

²He 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 *āliḍha* (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)³ 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 *ḍamaruka*-drum to be sounded according to the nature of all the *dharmas*, and he has a *khaṭvāṅga*-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 has⁴ the

¹ See *Abhidhanottra*, ch. 7. Vol. 2, 48-3-8.

² The following seven and a half verses are explained in Bu ston, *op. cit.* Ja 478-3 f.

³ This is clearly mentioned in Bu ston's *Sādhana: phyag dañ po gñis kyis rdo rje dril bu ḥsin pas yum la ḥkkyud pa* 'embracing the goddess with the first two arms which hold a *vajra* and a bell' (Ja. 478-6).

⁴ Bu ston: *rigs kyī bdag po mi bskyod paḥi cod pan can* 'and has the lord of the family *Akṣobhya* on the top of the head' (*op. cit.* Ja 478-7).

lord of the family 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 goddess¹ embraced by him has two arms, one face and three eyes (22). She is of the colour of a *bandhūka*-flower, naked, and with a girdle decorated by pieces (of *kapāla*²), with hair loosened, showing tusks, dribbling and fond of blood³ (23). In her left arm, she holds a vessel made of a human skull containing the blood of evil *māras* 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 (2).

⁴There are *Ḍākinī*, and likewise *Lāmā*, *Khaṇḍarohā* and *Rūpiṇī*. He should put them on the places of lotus-(petals)⁵ (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

¹ A detailed explanation of this goddess is given in Bu ston, *op. cit.* Ja 479-3 f.

² *Yoginisañcāra*, ch. 6 : *thod dum brgyan paḥi sku regs can* (Vol. 2, 238-5-8) and Bu ston : *thod paḥi dum bus brgyan paḥi ḥog las* (*op. cit.* Ja 479-3) show that the girdle is decorated by pieces of *kapāla*. cf. *Niṣpannayogāvalī* (G. O. S. six) p. 26, l. 10.

³ *Abhidhānottara*, ch. 7 : *khrag la dgyes śiṅ shal nas ḥdsag* (Vol. 2, 48-5-7) and ch. 9 : *shal khrag ḥdsag ciṅ khrag la dgah ba* (Vol. 2, 50-2-7) suggest 'dribbling blood from the mouth, and fond of blood'.

⁴ 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 *Yoginisañcāra* (Vol. 2, 238-4-1).

⁵ 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 *Abhidhānottara* ; the position of these goddesses should accord with that in the *Samvarodaya*.

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.¹ He should worship with a happy feast of song and dance accompanied by five *amṛtas* (28).

²At the four gates there are goddesses. He should always imagine (these) deities (as follows): At the east gate, is *Kākāsyā*³ (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 *Śvānāsyā* (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 *Yamadāḍhi*,⁴ *Yamadūti*, *Yamadamṣṭri* and *Yamamathani*⁵ respectively (31). In this way, the goddesses⁶ (are) in the places (corresponding to) the intermediate directions; (they have) two fascinating shapes.⁷ Having *preta*-ghosts as their seats, they are very terrible

¹ Bu ston: *mtshams kyi ḥdab ma bshi* (*op. cit.* Ja 479-6).

² The following two verses occur in Bu ston, *op. cit.* Ja 479-6 f.

³ 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, 55-6-1) of the *Abhidhānottara*; the position of these goddesses accord with that in the *Saṃvarodaya*.

⁴ tib. *gśin rje brtan ma* suggests *Yamadṛḍhi*. *Abhidhānottara* ch. 4: *gśin rje bsreg ma* and ch. 12: *gśin rje sreg ma* suggest *Yamadagḍhi*; the corresponding word in Skt. MSS belonging to the University of Tokyo is: *Yamadāḍi* (*Yamadāḍhi*?) (No. 10, ch. 1), *Yamadāḍhi* (No. 12, ch. 4) and *Yamaḍāḍi* (*Yamaḍāḍhi*?) (No. 10, ch. 9), *Yamaḍāḍhi* (No. 12, ch. 11) respectively. The *Yoginīsañcāra* has *gśin rje brtan ma* (ch. 4, Vol. 2, 238-2-8) or *gśin rje brtan* (ch. 6, Vol. 2, 239-1-8).

⁵ 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 *Abhidhānottara*, *Vārahyabhibodhi* (Vol. 2, 236-1-5 f.).

⁶ From the context, *devī* should be taken as pl. and refer to four goddesses such as *Yamadāḍhi* and so on; this is shown by Bu ston, *op. cit.* Ja 480-1 f.

⁷ *Yoginīsañcāra*, ch. 6: *gśin rje brtan sogs mtshams bshir te || de dag shabs gñis rkyan ba dañ || zgugs gñis ldan shiñ yid ḥphrog ma || 'Yamadāḍhi 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.

and are adorned with five *mudrās* (32). They have *kapāla*-vessels and *khaṭvāṅga*-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).¹

Now, I will tell two (kinds of) armour-spells²:

Oṃ ha on the heart, *nama hi* on the head, *svāhā hūṃ* on the top of the head, *vauṣaṭ* on both shoulders, *hūṃ hūṃ hoḥ* on both eyes, *phaṭ 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).

Oṃ vaṃ is *Vajravairocanī*, *hāṃ yoṃ* is *Yāminī*, *hrīṃ moṃ* is *Mohanī*, *hreṃ hrīṃ* is *Samcālinī*, *hūṃ hūṃ* is *Samtrāsini*, *phaṭ phaṭ* is *Caṇḍikā* on all limbs; (these 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.

*Oṃ yogaśuddhāḥ sarvadharmā yogaśuddho 'ham*³ (*Oṃ*, all the *dharmas* are purified by *yoga*; I am purified by *yoga*) (39).

7 contd.

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 *Abhidhānottara*. cf. Tucci: *Indo-Tibetica*, III, Part II, p. 32.

¹ This verse occurs in ch. 8 of the *Yoginisañcāra* (Vol. 2, 239-2-8 f.).

² 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 *Abhidhānottara* and ch. 7 of the *Yoginisañcāra* (Vol. 2, 239-2-3 f.). The wording in the *Abhidhānottara* is different from that in the *Samvarodaya*; but it is not easy to decide which wording is more refined, or in other words, more recent. The wording in the *Yoginisañcāra* is, contrary to expectation, more similar to that of the *Samvarodaya* than to that of the *Abhidhānottara*.

³ This *mantra* is found in ch. 3 of the *Abhidhānottara* (Vol. 2, 42-3-5). See Bu ston, *op. cit.* Ja 482-2 f.

Putting in his own heart the circulating *qākinijālasamvara*, 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).¹

Being connected with the circles of *dharma* (the body of *dharma* itself), *sambhoga* (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 *piṭhas* he should maintain the body together. Thus the body is made of "lump" (*piṇḍa*); and he (who has this body) is indeed equal to all the *buddhas* (42).

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).²

Chapter thirteen: explanation of origination of *Śriheruka*.

XVII. Explanation of the characteristics of the roping out of the *maṇḍala*.³

'Now, I will explain the supreme (ritual of) drawing the *maṇḍala*.

¹ A passage corresponding to this verse occurs in Bu ston, *op. cit.* Ja 487-4 f.; but its meaning is still not clear.

² As is expected, this chapter is closely related with Bu ston's *Maṇḍala-vidhi*; the latter, though it contains much elements which cannot be traced in the *Samvarodaya* itself, is sometimes very helpful in translating the text. Enumerating the sources, Bu ston says in the final remarks of the *Maṇḍala-vidhi* as follows: 'Using the commentary on the *Samvarodaya-tantra*, the commentary of the *Vajraḍāka* "*Bhavabhadra*", two rituals composed by Nor bzañ, *maṇḍala-vidhis* composed by Kṛṣṇa, Lva ba pa and Bi bhu ti as the main sources, relying on the commentary on the *Samputa-mūla-tantra*, "the songs", the *Abhidhāna*, the *Vajramālā-tantra* and the *Vajramālā-maṇḍala-vidhi* and collecting necessary references from the *Buddhakaṇḍala-maṇḍala-vidhi* composed by Saraha, four *maṇḍala-vidhis* of the *Guhyasamāja* and three *maṇḍala-vidhis* of *Yamāntaka* (or the *Yamāntaka-tantra*?), the *Śrisamvarodaya-maṇḍala-vidhi* entitled *Vimaladhāra* has been composed' (Ja 604-4 f.). These sources enumerated are yet to be identified.

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 *dharmā* and who is experienced in consecrating¹ and the offering of food, who knows the truth about the *homa* and the *maṇḍala*, 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 *maṇḍala* 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*)² (5).³

⁴He 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 *Hūṃ*; this is the purifying of the ground (6). He should clean twice⁵ as much ground (as is necessary) for the place of the *maṇḍala*; this ground should be pure through the purification of his own mind (7).

¹ *pratiṣṭhā* is mentioned in *kalpa* 5 of the *Caturyoginīsāmpuṭa* (Vol. 2, 244-3-7 f.).

² *ādisiddhiśmaśāna* occurs in ch. 1 of the *Laghusaṃvara* (Vol. 2, 26-1-3); but its meaning is not clear. cf. *kalpa* 5, *prakaraṇa* 4 of the *Sāmpuṭa*: *ādisiddhe mahāśmaśāne mahodadhitaṭeṣu vā* (MSS. Tokyo. No. 427, 48 a-2; No. 428, 39 b-6; tib. Vol. 2, 260-1-5). cf. *Laghutantra-piṇḍārtha-vivarāṇa* (No. 2117, Vol. 48, 163-3-1), *Śricakrasaṃvara-sādhana* (No. 2162, Vol. 51, 201-3-2), bTson kha pa, *op. cit.* (Vol. 157, 8-1-4).

³ This verse is quoted in Bu ston, *Maṇḍala-vidhi*, Ja 495-2.

⁴ The following three lines are quoted in Bu ston, *op. cit.* Ja 497-2 f.; the first *pāda* of this quotation: *ñhon du las byas sa yi char* seems to accord with tib. (=MS A *parikarmītabhūbhāge*?). Bu ston defines the passage preceding to this *pāda* as *sa brtag* (*op. cit.* Ja 495-5); this suggests that this *pāda* should be *parikalpitabhūbhāge*.

⁵ A similar expression can be found in ch. 2 of the *Laghusaṃvara* (*gñis hgyur rnam par sbyañ*) (Vol. 2, 26-2-4) and the corresponding chapter (ch. 49) of the *Abhidhānottara* (Vol. 2, 80-1-2).

¹The teacher (*ācārya*), 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 *Ḍākinī* (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 *guhnyakas* (saying as follows) (9). “Let the multitudes of obstacles (such as) *kaṭapūtanas* (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 place,² he should make a boundary fence.³ ‘Praising (the goddess) *Ṙṥthivī*,⁵ born from the character *Vaṃ*, golden, having a golden jar in her left hand (12) (and) *Pratijñā* (-*mudrā*) (the hand-posture of promise) in her right hand, he should practise.⁶ “O Goddess! you are an eye-witness! I, So-and-so, am going to draw the *maṇḍala* (13).”

Worshipping with flowers and incense, presenting a respectful offering, the wise man should invite “the excellent *vajra* of wrath” (*krodhasadvajra*), the *tathāgata*, (saying) “O reverend Lord (14)!” “O Lord! I desire to draw the *maṇḍala* of the coming forth of the innate (*sahajodaya*) out of compassion for the disciples and for the

¹ The following two verses are quoted in Bu ston, *op. cit.* Ja 499-2 f.

² Bu ston, *op. cit.* Ja 496-6 f.

³ Bu ston, *op. cit.* Ja 500-5 f.

⁴ The following three lines are quoted in Bu ston, *op. cit.* Ja 502-2 f.

⁵ According to Vajra’s commentary on the *Laghusaṃvara* (No. 2128. Vol. 49, 167-1-1), *Ṙṥthivī* 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. See *Saṃpuṭa*, *kalpa* 7, *prakaraṇa* 4 (Vol. 2, 271-2-7 f.), *Vajradāka*, ch. 46 (Vol. 2, 134-1-1 f.).

⁶ If *pratijñām* is to be taken as the object of *prajojayed*, the meaning of this passage is as follows: ‘Praising (the goddess) *Ṙṥthivī*, born from the character *Vaṃ*, 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.

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 *maṇḍala*, the *maṇḍala* of the coming forth of *samvara* (*samvarodaya*) (18).''

¹The 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 *Hūṃ* ; (Three *pādas* of the verse 20 are to be omitted) (20). Pronouncing the syllable *Jaḥ* three times² and keeping by the fist of the left hand at the navel, the wise man should stretch " the air-string " (*khasūtra*),³ and in the same manner, he should stretch the string on the ground (21).⁴ With the string which is new, well twisted, of proper length and beautiful, the man of wisdom should rope off the *maṇḍala* of the auspicious *sahajodaya* (22).⁵

Beginning from a half *hasta* till one hundred *hasta*,⁶ (he should stretch) at first the *brahma*-string⁷ and secondly the corner-string (23).⁸ 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 (*māna*) ; then, one chequer should be roped out with (the string) eight times as long as the measuring-

¹ The following two verses are quoted in Bu ston, *op. cit.* Ja 519-1 f.

² Bu ston, *op. cit.* Ja 519-5.

³ Bu ston, *op. cit.* Ja 520-4.

⁴ This verse is quoted in Bu ston, *op. cit.* Ja 520-6 f.

⁵ The first three *pādas* of this verse occur in Bu ston, *op. cit.* Ja 517-1.

⁶ This line is quoted in Bu ston, *op. cit.* Ja 521-3.

⁷ Bu ston, *op. cit.* Ja 519-6 f..

⁸ This line is explained in Bu ston, *op. cit.* Ja 520-7 f..

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 (*dvipuṭa*); this is the roping out of the *maṇḍala* (28). The *maṇḍala* is marked with sixty-four strings; this is the feature of the string. He should stretch the string¹ as far as the circumference of the mountain-range *Cakravāḍa*, as is told in the ritual (29).

²With the powder mader 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).

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.³

⁴In 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

¹ Bu ston explains the manner of stretching the string (*op. cit.* Ja 517-7 f.); but his explanation is not helpful for translating these verses.

² 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..

³ These two lines are quoted in Bu ston, *op. cit.* Ja 529-2.

⁴ The following six lines are quoted in Bu ston, *op. cit.* Ja 526-3 f..

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 graveyards¹ in the middle of the net of diamonds (*vajrapañjara*)²; (these graveyards are named) *Caṇḍogra* ("gruesome and horrible"), *Gaḥvara* ("the thicket"), *Vajrajvāla* ("diamond-flame") and *Karaṅkin*³ ("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) *Lakṣmivana*⁴ ("the forest of happiness"); in the south-western quarter, (the graveyard called) *Ghorāndhakāra* ("terrible darkness"); and in the quarter of wind (north-west), there is (the graveyard called) *Kilikilārava* ("kilikilā-cries of joy") (37).⁵

There are in the east a *śirīṣa*-tree, an *aśvattha*-tree, and especially a *kankelli*-tree and a *cūta*-tree, a *vaṭa*-tree and a *karañjaka*-

¹ With regard to eight graveyards, see *Laghutantra-piṇḍārtha-vivarāṇa* (No. 2117, Vol. 48, 152-3-4 f.), bTsoñ kha pa No. 6161 (Vol. 157, 209-4-7 f.).

² According to Bu ston's *Maṇḍala-vidhi*, the eight graveyards surround the net of diamonds (Ja 528-4 f.).

³ In Bu ston's *Sādhana*, the directions of each of these graveyards are shown as follows: *śar du gtum drag | byañ du tshañ tshiñ ḥkhrigs pa | nub tu rdo rje ḥbar ba | lhor keñ rus can |* (Ja 474-5). Eight graveyards are explained in *paṭala* 15 of the *Dākārṇava* (Vol. 2, 163-5-6 f.) and the *Smaśānālāṅkāra-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 ḥtshams su ḥbar ba ḥdsin || rluñs mtshams dmyal sogz gnas pa ste || dbaṅ ldan du ni dbyibs can du ||* (Vol. 3, 23-5-6 f.).

⁴ tib. *bkra śis mchog* suggests *lakṣmivara* (=MSS BPL); Bu ston's *Sādhana*: *bkra śis tshal* suggests *lakṣmivana* (=MSS CIDE); *paṭala* 15 of the *Dākārṇava* have *dpal gyi gnas* (Vol. 2, 163-5-7) (*lakṣmivana*?).

⁵ A passage corresponding to this verse occurs in Bu ston, *op. cit.* Ja 474-6 f..

tree, a creeper, a *parkaṭi*-tree and a *pārthiva*-tree (38).¹

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:) *Isāna*, *Agni*, the king of *rākṣasas* (*Nairṛti*) and the lord of wind (*Vāyu*) (39).²

There are (the kings of serpents:) *Vāsuki*, *Takṣaka*, *Karkoṭaka*, *Padma*, *Mahāpadma*, *Huluhulu*, *Kulika* and *Śaṅkapālaka* (40).³

(There are clouds) roaring, shaking, terrible, whirling and thick, filling and likewise raining and violent; these are the lords of clouds⁴ (41).

And, there are other various horrible creatures⁵ (such as) a crow, an owl, a vulture, a jackal and a 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.

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.⁶

¹ With regard to the eight kinds of trees (*śiṅ brgyad*), Bu ston, *op. cit.* mentions as follows: *śiṅ 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 rñams so ||* (Ja 474-6 f.).

² *phyogs skyoñ 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 *Śmaśāna-laṅkāra-tantra* (Vol. 3, 24-1-2 f.).

³ These eight kings of serpents are mentioned in Bu ston, *op. cit.* Ja 475-4 f.

⁴ Eight kinds of clouds are mentioned in Bu ston, *op. cit.* Ja 475-6 f., and in the *Śmaśānalāṅkāra-tantra* (Vol. 3, 24-1-4 f.).

⁵ An explanation of these creatures is given in Bu ston, *op. cit.* Ja 476-2 f. cf. ch. 9 of the *Abhidhānottara* (Vol. 2, 51-5-7 f.).

⁶ This passage is paraphrased in Bu ston's *Sādhana* as follows: *ro dañ | keñ rus dañ | mduñ gis phug pañi ro dañ | ro śiñ la ḥphyañ ba dañ | phyed tshig pa dañ | mgo thod dañ | byin pa dañ | mgo rdum dañ | gtsigs pañi mgo dañ | rus pañi 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.). cf. *Sāmpuṭa, kalpa 7, prakaraṇa 4* (Vol. 2, 272-5-2 f.).

Together with many *siddhas* and *vidyādhara*s, troops of *yogins* and *yoginīs* equipped with the practice of *samaya* (44), *yakṣas*, *vetālas*, *rākṣasas* 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 *maṇḍala*.

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 (*samatā*) 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).

¹The following four verses appear also in the beginning of ch. 31 of the *Vajradāka* (Vol. 2, 122-3-2 f.).

If (his mind) is pitiless, wrathful 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 *maṅḍala*.

²Joining the palms of his hands, (the disciple) who has his mind made up should request (as follows) (11). "Be my instructor (*śāstrī*), 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 *piṭha* and so on, which exists in the body. Grant me the *buddha*, the teaching (*dharmā*) and the community of monks (*saṅgha*) (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

¹ The following six lines are quoted in Bu ston's *Maṅḍala-vidhi*, Ja 599-1 f..

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: *śnags kyi rāb sbyor mñam med pa || gañ gis śa kya señ ge sogs || mchog rnams kyis ni bdud kyi sde || stobs chen drag po chen po bcom || rjes ḥgug ḥjig rten thugs chud de || ḥkhor lo bskor nas mya ñan ḥdas ||* 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

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 avoided. Living beings will be propitiated; and the Small Vehicle (*hinayāna*) 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 perfumes¹ 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

3 contd.

mantra, the ritual. [Those who are the holders 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.).

¹ tib. *lhag gnas bya* suggests that the translator thought the root of *adhi-vasayet* to be *vas*; the following passage in *Pañj.* suggests that the root is *vās*: *de nas brjod ciñ sñiñ ga nas mgrin pa dañ spyi bor lag pa gYas pa nas bzun bañi driñi chu dañ ldan pañi rdo rje reg ste* | 'then, reciting (the syllables *hūm 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.

thread, (the *ācārya*) shall always give him protection.¹ He shall give *kuśa*-grasses consecrated by the *mantra* of the character *Dhīḥ* to him (21).² (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).

³There 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 *maṇḍala*, 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 *maṇḍala*.⁴ If (the disciple) is asked "O who are you?" he answers "I am a fortunate man (24)."

(Then, there are rites of) *samaya*-water and oath-taking, and (the rite of) throwing a flower into the *maṇḍala*; (the disciple) will belong to whatever family on which the flower falls (25).

⁵(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 (*anuññā*) and consolation (*āśvāsa*), which have come forth from the

¹ This line is explained in Bu ston, *op. cit.* Ja 513-4 f..

² This line is quoted in Bu ston, *op. cit.* Ja 513-2.

³ The following three verses are quoted in Bu ston, *op. cit.* Ja 540-1 f.

⁴ *Pañj.* paraphrases this line as follows: *shon du byas paḥi sdug pa gaṅ || de dag thams cad ḥdi lta buḥi || dkyil ḥkhor mthoṅ nas zad par ḥgyur ||* 'all the sins committed in their former (lives) will cease to exist by looking at this *maṇḍala*'. Skt. text taken alone means literally 'purifying the view of the *maṇḍala* of a disciple who possesses sins committed in the former lives'.

⁵ 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	<i>Akṣobhya</i>	<i>Dharmadhātuvīśuddhi-jñāna</i>
crown	<i>Ratnasambhava</i>	<i>Samatā-jñāna</i>
<i>vajra</i>	<i>Amitābha</i>	<i>Pratyavekṣaṇa-jñāna</i>
bell	<i>Amoghasiddhi</i>	<i>Kṛtyānuṣṭhāna-jñāna</i>
name	<i>Vairocana</i>	<i>Ādarśa-jñāna</i>

(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 secret¹ (-consecration) which is the highest, thirdly wisdom-knowledge² (*prajñājñāna*) (-consecration), and also, the fourth³ (consecration) (28). "A man who is possessed of these consecrations is called the consecrated one (*samayin*). Seeing and entering into the most excellent, the *maṇḍala* of the highest secret (29), free from all evils, you are now well established. And, this *samaya-saṁvara* of the fulfilment should constantly be protected (30). Permission (*ājñā*) spoken equally by all the *buddhas* is supreme and eternal."⁴

The disciple, throwing himself at the master's feet lovingly through devotion (31), should say "O the lord! I will do as you order."⁵ 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

5 contd.

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 *Maṇḍala-vidhi* are to be studied carefully.

¹ Bu ston, *op. cit.* Ja 580-6 f.

² Bu ston, *op. cit.* Ja 583-4 f.

³ Bu ston, *op. cit.* Ja 589-5 f.

⁴ tib. *rjes gnān mchog tu bdugs dbyuñ ba* suggests *ājñā parama āśvāsaḥ* (unmetr.) 'permission is the supreme consolation'; this is not attested in Skt. MSS.

⁵ These two lines are quoted in Bu ston, *op. cit.* Ja 599-3 f.

(33, 34). Now, I am born in the family of the *buddha*; now, I am the son of the *buddha*.”¹

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.² 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.

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 doll³

¹ These two lines are quoted in Bu ston, *op. cit.* Ja 599-4 f..

² These two lines are quoted in Bu ston, *op. cit.* Ja 601-1 f..

³ tib. *mig gYon ḥbras buḥi gzugs brñan* ‘reflected image of the pupil of the left eye’.

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 joints,¹ 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 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 (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

¹ tib. *bshi po mtshuñs par zug gyur na* is a direct translation of Skt, and is not helpful to make the meaning clear.

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 eaten¹ by dogs, crows, vultures, jackals, bears, *preta*-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.

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*)² (28).

At the time of death, the supreme *yoga* of departure³ is attained.

¹ *bhakṣyante* is to be interpreted as *bhakṣyate* (metrically better).

² Translation of this *pāda* is provisional; *Pañj. dbyuñ dañ dgañ baḥi sbyor ba yis* as well as tib. seems to be a free translation.

³ *Pañj. phyuñ nas ḥpho ba shes pa lus las byuñ nas ḥpho ba ste | rnam par śes pa gśegs so*, though the quotation *phyuñ nas ḥpho ba* is hard to understand, suggests 'the *yoga* of departure of consciousness from the body'.

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 (these veins) completely empty; he will make (everything) calm, completely calm¹ (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 *Hūṃ* with the heart²; and should put one and a half character³ 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 wind⁴ should be made into two; the practiser of *yoga* (*yogavat*), joining (these two) in the form of *saṃpuṭa*, 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). I shall explain (it) by distinguishing the highest and the lowest; hear! O *guhya*! 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; these are the fortunate ex-

¹ This *pāda* is not clear. *Pañj. bum pa can goms pa las rluñ brtan par gyur pa na | sems brtan pa skye bar ḡgyur ro ||* (Vol. 51, 104-4-7) '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"'. A verse similar to this occurs in ch. 21 of *Vajradāka* (MS. Tokyo. No. 343, 50b-3 f. tib. Vol. 2, 117-5-1).

² Less likely 'the *hṛdaya-mantra*'.

³ According to *Pañj. phyed bcas yi ge shes pa hi dan dbyaṅs spaṅs paḥi ka yig go*, this syllable is *Hik*.

⁴ *Pañj. rluñ gi sa bon yaṃ yig go* "the seed-character of wind" is *Yaṃ*'.

istences which are distinguished (from the unfortunate existences).¹

(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.²

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).³ 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).⁴

Chapter nineteen: explanation of the omens of death and the *yoga* of the departure (of consciousness).

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).⁵

In ordinary *yoga-tantras*, the secret (that is,) the supreme

¹ A passage similar to this occurs in ch. 21 of the *Vajraḍāka* (Vol. 2, 118-1-6 f.).

² A passage similar to this occurs in *kalpa* 8, *prakaraṇa* 3 of the *Saṃpuṭa* (Vol. 2, 275-3-4 f.), ch. 21 of the *Vajraḍāka* (Vol. 2, 118-1-7 f.).

³ This line occurs in *kalpa* 8, *prakaraṇa* 3 of the *Saṃpuṭa* (Vol. 2, 275-4-7).

⁴ A passage similar to this occurs in ch. 21 of the *Vajraḍāka* (Vol. 2, 118-2-3 f.).

⁵ This verse is similar to *Hevajra*, I. vi. 1. Sn. translates *caryāṃ parāṃ-gatāṃ varāṃ* by "the practice so excellent and supreme". *Pañj.* explains *parāṃgatāṃ* as follows: *pha rol son shes pa ḥkhor baḥi rgya mtshoḥi pha rol tu ḥgro baḥi rgyu ṅid kyis rgyu la ḥbras bu ṅe bar btags paḥi phyir ro* || 'As (this practice) is the cause of reaching the opposite shore of the ocean of transmiration, the cause is metaphorically expressed by (this word which shows) the result'.

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 *dikṣā*-ceremony¹ 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 recites (*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).

He should act completely without sensual desire; he should not exercise sensual desire at all.² 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

¹ tib. *slob ma brtag dañ bśad* suggests *śiṣyavyākhyām*; but this is not probable. cf. *Hevajra*, I. vi. 23.

² tib. 'he should not act without sensual desire; he should exercise some degree of sensual desire everywhere'.

*Samantabhadra*¹ (-*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 madness² should, like a leaf whirled (by the wind), roam about a graveyard, a place where there is only one *liṅga*-column (*ekaliṅga*),³ a place where there is only one tree (*ekavṛkṣa*)⁴ 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) dody 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) 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

² With regard to the word *samantabhadracaryā*, see *Saṃpūṭa, kalpa* 5, *prakaraṇa* 3 (Vol. 2, 259-2-4).

³ With regard to *unmattavrata*, see *Advayavajrasaṃgraha*, edit. by H. P. Shastri, G. O. S. xc. 20, p. 59.

⁴ The word *ekaliṅga* occurs in *Guhyasamāja*, p. 90, l. 2.

⁵ The word *ekavṛkṣa* occurs in *Guhyasamāja*, p. 90, l. 2; *Hevajra*, I. vi. 6; *Abhidhānottara*, ch. 4 (Vol. 2, 43-5-6); *Saṃpūṭa, kalpa* 9, *prakaraṇa* 2 (Vol. 2, 272-4-5); *Vajradāka*, ch. 18 (Vol. 2, 114-2-7).

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 food¹ (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.

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 caused² (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 accord-

¹ tib. '(the state) without hunger will be well established'.

² The word *abhikāraṇāt* is incomprehensible; tib. does not translate it.

ing 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). And, (with same width) as the outer rim, (a rim should be attached) inside (the "lip-rim") too. The sacrificial stand should be made outside of it according to the size of the "lip-rim" (8).

The hearth-pit is marked in various manners with *vajras* in its centre ; and it is of white, yellow, red, black and greenish colour (9). The characteristic of the colour of hearths depends on (the nature of) the action ; but, the hearth suitable for every (kind of) action is, above all, like the hearth of pacifying (10). The "lip-rim" (of this hearth) is patterned with lotus petals ; its rim (*nemī*) is surrounded by a necklace of diamonds. The sacrificial stand should be arranged outside of it ; it is square and (its size agrees with) the size of the "lip-rim". (11).

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 *trivedī*¹ is of red colour and triangular 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

¹ tib. *dbye ba gsum* suggests *tribhedī* ; this is incomprehensible too.

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 *Hūṃ*, he should imagine the feature of the two-armed (deity)¹ (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 rites 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 *Hūṃ* (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 *Rum* to be (*Agni*) who is of red colour and has a beautiful face² (20), who has a staff (*daṇḍākṣa*) and a water-pot

¹ According to *Pañj.* this deity is "two-armed *Sāmvara*" (Vol. 51, 107-4-4).

² The figure of *Agni* seems to be different according to sources ; *Pañj.* explains it as follows : 'On the *maṇḍala* of fire originated from the character *Raṃ*, is *Agni*, who has arisen from the character *Raṃ*, 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 phreṅ 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 of the *Sāmvarodaya* can be found in ch. 7 of the

(*kunḍikā*) 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 *Oṃ jah hūṃ*; (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 *jñāna-sattva* (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 *pātri*-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 “*Oṃ agnaye svāhā*” (24).

Oṃ 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)¹; 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

2 contd.

Chinese translation of the *Amoghapāśa-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 *Abhayā*; but his body-colour is white. cf. B. Bhattacharyya: *The Indian Buddhist Iconography*, p. 362; *Saṃpuṭa, kalpa 7, prakaraṇa 4* (Vol. 2, 271-5-3 f.).

¹ With regard to this topic, see *Saṃpuṭa, kalpa 7, prakaraṇa 4* (Vol. 2, 271-5-7 f.).

has beautiful splendour like *vaiḍūrya*,¹ 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 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 an *agaru*-tree, makes (the donor) the supreme ruler of a pleasant place (30).

The fire which has the agreeable sound of a *viṇā*, 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 spots² destroys certainly the

¹ *rūpa-* of *rūpavaiḍūryasuprabhaḥ* is incomprehensible : tib. does not translate it. MSS ID *rūpya-* 'has beautiful splendour like silver and *vaiḍūrya*' is not original.

² 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.

family; in battle it brings about terror to kings and death to generals¹ (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).

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).

Oṃ bodhivṛkṣāya svāhā || (the *mantra*) of an *aśvattha*-tree.

Oṃ vajralatāya svāhā || (the *mantra*) of a *plakṣa*-tree.

Oṃ vajrayajñāya svāhā || (the *mantra*) of an *udumbara*-tree.

Oṃ vajrakuberāya svāhā || (the *mantra*) of trees with milky juice.

Oṃ sarvapāpadahanavajrāya svāhā || (the *mantra*) of sesamum seeds.

Oṃ vajrapuṣṭaye svāhā || (the *mantra*) of entire grains.

Oṃ sarvasaṃpade svāhā || (the *mantra*) of coagulated milk and boiled rice.

Oṃ vajrāyuṣe svāhā || (the *mantra*) of *dūrvā*-grass.

Oṃ apratihatavajrāya svāhā || (the *mantra*) of *kuśa*-grasses.

¹ tib. 'it foretells that the army and the generals who attend on the king will be destroyed'. tib. *rgyal poḥi druṅ* suggests *nr̥panān̄ carane*; but it is difficult to find the original word for *gnas paḥi*.

Then, (the practiser) should imagine the circle of the *maṇḍala* 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 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).

"Om̐, 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 on¹ (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 wind.² *Dūrvā*-grass increases the duration of life; wheat removes sickness (57). 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 *pātri*-ladle is *prajñā*-wisdom; the *śruva*-ladle³ 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*.

¹ *vidhikriyā* is impossible to translate in this context.

² 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 *Laghusamvara*; but its meaning is not clear.

³ In *kalpa* 6, *prakaraṇa* 3 of the *Samputa*, *śruva*-ladle corresponds to the vein *rasanā*; and *pātri* to *lalanā* (Vol. 2, 262-3-2).

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 (*khadhātu*¹) 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 *Mam*.² 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 (*tathāgatā*), 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 *viṇā*-lute and the *Gaṇayantī*-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

¹ It is to be noted that *kha* corresponds metaphorically to *vajra*.

² tib. 'has the body originated from the character *Mam*'. A similar expression: *maṅ gi ye śes las byuṅ baḥi* is found in ch. 28 of the *Abhidhanottara* (Vol. 2, 69-4-1); but the corresponding word cannot be found in the Skt. MSS.

³ tib. *bgrān phreṅ* 'a counting rosary'.

⁴ *sarve nādhūtāni madhyagā* should be paraphrased as *sarveṣāṃ nādhūtānāṃ madhyagā*; according to *Pañj.* it is to be translated as follows: 'she flows in the middle of all which have become rivers'.

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 resides *Vajravairocanī* (9). And, in the body of *Vairocanī*, *Heruka* is melted. This is the supreme pleasure (*satsukha*) of a multitude of *ḍākinīs* through the union with all the heroes¹ (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 (*vijñāna*) (for him) ? (The *amṛta* which is) fully equipped with sacred and wordly knowledge makes the world confused through intoxication² (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 (*pitṛ*), 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 *sūdras* (17), when (a man is) honoured (for following) the life of a beggar, when one is preaching a long sermon, performing consecration and

¹ 'This is the supreme pleasure of a multitude of *ḍākinīs* surrounding the universal hero' is also possible for this line.

² tib. and *Pañj.* seem to accord with MS A *vyāmohitam* ; 'the world which is fully equipped with *jñāna* and *vijñāna* is confused by intoxication'.

homa-sacrifice and wandering about *piṭhas* (18), in the interpretation of omens and in worshipping *yoginīs*, at the moment of accomplishing (the recitation of) *mantras*, in (these) many cases which are to be known, there is no fault with him (who drinks the *amṛta*) (19).

I shall tell you who possesses authority; hear, O ruler of *guh yakas*! (A practiser) should honour the master or the hero with a *yoginī*.¹ Afterwards, he should cause (him) to eat (the *amṛta*) (20). He should always cause (him) to consecrate (the spirituous liquor) with the mantra *Oṃ āḥ hūṃ*. 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*)² should drink (it) without the three deities and so on,³ 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 sorrow,⁴ where terrifying

¹ *Pañj. bla ma dpaḥ bo rnal ḥbyor ma shes pa bla ma daṅ dpaḥ bo daṅ rnal ḥbyor 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*'.

² tib. *dam tshig can* shows that *dīkṣita* can be an equivalent of *samayin*.

³ *Pañj.* "'the three deities and so on'" means the character *Oṃ* and so on which are of the essence of *Vairocana*, *Amitābha* and *Akṣobhya*' (Vol. 51, 111-4-5 f.).

⁴ It is also possible to translate *vyādhiśokabhayaṃ tatra* as 'where there are plague, sorrow and terror'.

(devils) run in different directions¹ (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 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 *yoginis*, 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).¹ 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*), *gauḍī*, (born from) flour, born from honey, born from trees and born from sugar (31). *Mādhvi*-liquor is said to be of five kinds; *paiṣṭi* is considered to be of eight kinds; *gauḍī* is of seven kinds; they are to be counted in this way (32).

They are produced in various districts; but the name *madya* (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 *Vāruṇī* (the goddess of spirituous liquor or spirituous liquor itself)

¹ For *vidravanti*, tib. gives *rnam gtses nas* 'terrifying (devils) persecute (him)'.
² tib. suggests that this line can be translated as 'prajñā-wisdom which brings about the fruits of intelligence, power, happiness and welfare'.

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).

Getting flowers of *dhātakī*, flowers of the mango tree, grain, *malaya* together¹ with *śāriva*, 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, *mañjiṣṭhā*-grass, *nāga-keśara*, likewise *dāḍīma*, *vāla*, cloves together with *māgadhā*-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*, *tamāla* 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 purified² (43). He should boil the remaining honey

¹ 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, śārivā (=śāriva?) and krānta'. *Pañj. kra nta shes pa khyab ḥjug kra nta ste | legs mthoñ shes ḥgaḥ shig go ||* 'krānta is *viṣṇukrāntā*; some one says it is *sudarśanā* (*Coculus Tomentasus*; the word corresponding to *legs mthoñ* in verse 42 is *cakra*)'.

² 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.

(*madhu*), and then, he should churn it; (he should add) the three fruits, *kuṅkuma*, musk, camphor, *patraka* 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, *medhāvin*-liquor and his own liquor (*svāsava*) will come to have (the fragrance of) musk.

He should add *śobhāñjana*, *chāgala*, honey of four times as much (46), two kinds of *tuhina*-camphor and musk combined with nutmeg, 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 *dhātakī* 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 these 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 *Surā*.

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

¹ tib. *rygal srid ched du* suggests *rājayahetor* 'for the sake of kingship'.

according to the ritual as told before (1). "Great meat" (*mahā-māmsa*, human flesh) intertwined with the name of the *sādhyā* (i. e. the king for whom the rite is carried out) he should mix with milk and sacrifice it without imagining anything; (the *sādhyā*) will come to possess a complete royal camp¹ (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).

²(The practiser) should sacrifice a human bone together with poison, blood and pungent oil, and should burn it in the *Kaṅṭaka*-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 *Caṅḍāla*-fire in the daytime (or) at midnight (5). He should utter (the *mantra*) connected with the name of the *sādhyā* with dreadful roarings; since even the king together with his guards and army³ is destroyed, it is needless to speak of other people (6).

1 contd.

This reading can be confirmed by MS B which possibly reads *rājeheto*; *e* and *ya* are orthographically interchangeable. See J. Brough, *op. cit.* p. 354.

¹ tib. '(the *sādhyā*) will become a perfect king' gives the impression of being a free translation. This *pāda* should be paraphrased as (*sādhyasya*) *sampūrṇa-sakaṭakatvaṃ bhavet* 'the state of possessing a complete royal camp will be realized (to the *sādhyā*)'.

² 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 *Samvarodaya* and the last two lines are as follows: *śnags kyi mthaṅ ni miñ dañ sbyar || nus pa grol shiñ myur du ḥgug || stobs ldan sde dañ bcas pa ni || mñon spyod kyis ni gsaḍ par bya ||* '(He should utter) the *mantra* to the end of which the name (of the *sādhyā*) is connected; (the *sādhyā*, 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'.

³ tib. *dpuñ bcas stobs* is a literal translation of *sasainyabala*; the expression *stobs ldan sde dañ bcas pa* found in the *Herukābhyudaya* (see n. 2) may be a translation of the same Sanskrit expression.

Likewise, I will explain the rite of expelling enemies who are proud of their power.¹ (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).

²That 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 *Jaḥ* (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 (*ekakhaṇḍa*),³ which is without rents and beautiful, he should sacrifice oleander and firewood of the

¹ A line identical to this occurs in ch. 36 of the *Herukābhyudaya* (Vol. 2, 231-3-7).

² A passage identical to the following two verses can be found in ch. 21 of the *Herukābhyudaya* (Vol. 2, 227-4-1 f.).

³ This expression occurs also in ch. 23 of the *Herukābhyudaya* (Vol. 2, 228-1-1). A similar expression *dum gcig* occurs in ch. 2 of the *Laghusaṃvara* and the corresponding chapter of the *Abhidhanottara* (ch. 49, Vol. 2, 79-5-6). Skt. MSS of the latter belonging to the University of Tokyo give *ekakhaṇḍaka* (ch. 46 of No. 10, 154 a-3, ch. 48 of No. 12, 181 b-1). See *Hevajra*, II. vii. 12 ; *Saṃpuṭa*, *kalpa* 9, *prakaraṇa* 4 (Vol. 2, 279-1-2).

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 image¹ 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 needle²; 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*) one hundred and eight 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,³ 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

¹ *sādhyo 'pi* (= *sādhyam api* c. m.) obviously means 'the image of *sādhya*'. cf. *Pañj.* Vol. 51, 111-5-3.

² A similar rite of attracting with the help of three spices, a copper needle and so on, is mentioned in ch. 45 of the *Laghusamvara* (Vol. 2, 38-3-2 f.).

³ This expression occurs in ch. 24 of the *Herukābhayudaya* (Vol. 2, 226-3-5).

(21).¹ If it is buried near cows, elephants, horses, asses, camels and buffaloes, they will perish (22).

Catching "clothes of a *preta*" (*pretavastra*²) 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 *hr̥dayamantra*, above all. A man to whom (this) collyrium is applied will see all the *ḍākinīs* (23).

Oṃ bhūtalīṅge 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).

Oṃ udake maśakā jātā udakasambhavās teṣāṃ tuṅḍañ ca pakṣaṇ ca indro bandhati mahābalaḥ maśakā indrapāśabaddhā indravaśagatā gacchante sūryodaya svāhā || (Oṃ, 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).'

Chapter twenty-eight: the ritual of *homa*.

¹ A verse identical to this occurs in ch. 33 of the *Herukābhyudaya* (Vol. 2, 230-5-1).

² The word *pretavastra* is found in ch. 21 of the *Abhidhānottara* (Vol. 2, 64-5-1) and ch. 16 of the *Vajradāka* (Vol. 2, 110-3-2); but it is not clear what it actually means.

XXXI. Explanation of the four kinds of *yoginīs*, the arrangement of the four *cakras* and the transformation of the *bodhi*-mind

'Now, I shall explain the beautiful characteristics of *yoginīs*.

Dākinī is a (woman called) *padmini*, *Lāmā* is a *hastinī* (1). A *saṅkhinī* is *Khaṇḍarohā* and a *citriṇī* is *Rūpinī*. A wise man should observe the characteristics of (the women) of the four (following) classes (2).

I shall explain the characteristics of a *padmini*: 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 *padmini* (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" (*uraḥsphoṭabandha*); she is like a pill to the touch (8). (The *yogin*) should make the

¹ The reconstruction *romāvartālā* is provisional. *romāvartālī* is also possible; this seems to be a contamination of *romāvalī* and *romāvarīā*. tib. *ba spu ḥkhiḥ 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 bhagabhūtānām* is to be paraphrased as *trivalī bhagabhūtā*. tib. *khro gñer gsum can skye gnas mchog* 'she has three wrinkles on the forehead and (her) *bhaga* is the most excellent' is untenable.

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 finger-nails (9). A *hastinī* has the voice of a crane and is pleased with songs and instrumental music. A woman who possesses these 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 these characteristics is always said to be a *śaṅkhinī* (III) (13).

And, a *citriṇī* is described thus : her body is very short ; but her breast is beautiful ; her breasts are of the shape of *śriphalas*. 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 *citriṇī*, 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 *citriṇī* who possesses these characteristics of sexual love¹ (told) in verses and *kāvya* is *Rūpiṇī* (IV) (17).

Now, I shall explain the characteristic of the division of the passage (*saṃkrānti*). The outward passage is gross ; and the inward

¹ tib. omits *śuci* (sexual love).

(passage) is considered to be subtle (18).

¹In the *Mahāsukha-cakra* (which is situated) in the head, there exists a subtle lotus of four petals; as it assumes the form of the support of everything, it is the “place of intoxication”² (*mada-sthāna*) (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 *Haṁ*, which flows downwards (20). It (i. e. *saṃkrānti*) is of the essence of the *bodhi*-mind (*bodhicitta*) and is the moon which consists of fifteen digits (*kalā*); it always conveys the great pleasure (*mahāsukha*). The *yoginī* is the sixteenth digit of the moon³ (21). To either side of her are *lalanā* and *rasanā*; she is of the nature of *āli* and *kāli*. 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 *bodhi-sattvas*, the “holder of *vajra*” (23).

⁴In 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 *Oṃ*; above it, *amṛta* flows down incessantly through the way of the “hole of the uvula” (*ghaṅṭikārandhra*) (24).

In the heart, there is the *Dharma-cakra*, a lotus of variegated

¹ The following nine lines are quoted in Dasgupta: *An Introduction to Tantric Buddhism*, p. 148 f., p. 149, f. n. 1. His reconstruction and interpretation are sometimes different from ours.

² tib. *byaṅ chub sems kyī gnas* (*bodhicittasthāna*) is not confirmed by the Skt. MSS.

³ Dasgupta translates “*yoginī soḍaśī kalā*” as “Inside is the Yoginī of sixteen *kalās* or digits of the moon”. This is not impossible if *soḍaśī* is thought to be used in the meaning of *soḍaśa* for metrical reasons; in this case *kalāḥ* is preferable to *kalā*, but it is not confirmed by MSS except MS L which possibly reads *kalaḥ*. cf. *Hevajra*, II. iv. 26.

⁴ The following seven verses are quoted in Dasgupta, *ibid.* p. 149 f.; his quotation is not faithful to the text.

colour¹ with eight petals; in the middle of it is situated the character *Hūṃ* facing downwards. (And it existis) on minute lotuses which are above it and is in a form like “*Brahmā*’s egg”² (25). In the middle of it is consciousness (*viññāna*); it is ever-risen and all-pervading; it is the self-produced wisdom and is the receptacle³; (this) consciousness is the supreme lord (26).

In the navel, there is a blue lotus of sixty-four petals.⁴ In the middle of it is the character *Aṃ*, 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 *lalanā* in the form of *prajñā*-wisdom and *rasanā* (in the form of) *upāya* (means); the character *Aṃ* existing in the middle of both (*lalanā* and *rasanā*) is the goddess appearing in various forms⁵ (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-)

¹ Dasgupta thinks the meaning of *viśva-padma* to be “the double lotus one facing upwards and the other facing downwards”. *ibid.* p. 149.

² Dasgupta translates this line as “a little above there is a white lotus, representing the universe (*brahmāṇḍasadṛśākāram*)”. *ibid.* p. 149.

³ *tib. rañ byuñ ye śes kyi ni rten* suggests *svayambhūjñāna-m-ādhāram* (= *svayambhūjñānādhāram*) ‘it is the receptacle of the self-produced wisdom’. Dasgupta: “it is the receptacle of all, and the source of all self-produced knowledge (*svayambhūjñānādhāram*)”. *ibid.* p. 149.

⁴ In the 6th *kalpa* of the *Caturyoginīsāmpuṭa*, there occurs the following passage: *lte bar gnas pañi h̄khor lo chos || h̄dab ma drug cu bshi dañ 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 h̄bar 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 *Caturyoginīsāmpuṭa* relies is different from that of the *Sāmvarodaya*. In the latter, the *dharma-cakra*, which is the eight-petaled lotus of variegated colour, exists in the heart.

⁵ Dasgupta translates *devī...viśvarūpiṇī* as “the Goddess in the form of the universe”. *ibid.* p. 149.

gem which assumes various forms (31).

By exciting the fire of *prajñā*-wisdom which was increased by investigating the village of existence, *Caṇḍālī*¹ 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 and are flowing, there arises the right perception without support; it pervades the sky; it 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 \bar{A} on the shank; on the third day, the character *I* on the thigh; on the fourth day, the character \bar{I} on the *yoni*; on the fifth day, the character *U* on the navel; on the sixth day, the character \bar{U} on the heart; on the seventh day, the character \bar{R} on the breast; on the eighth day, the character \bar{R} on the throat; on the ninth day, the character \bar{L} on the palm of the hand; on the tenth day, the character \bar{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 *Am* and *Aḥ* left and right of *mada*² (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,

¹ With regard to the doctrine of *Caṇḍālī*, everything is yet to be studied. See bTson kha pa, *op. cit.* Vol. 157, 5-4-5 f.; *Hevajra*, I. i. 31.

² tib. *spyi gtsug* (= *mūrdhan*) is not confirmed by MSS.

transference (*saṁkramaṇa*) has sixteen (stages); according to the division of transition (*sañcāra*) of (every) half *yāma*, the passage (*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*). The passage (*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).⁷

Chapter thirty-one: explanation of the four kinds of *yoginīs*, the arrangement of the four *cakras* and the transference of the *bodhi*-mind.

XXXIII.

'Now, I shall explain the *saṁvara* 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. ²While 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

¹ As is suggested by Ratnarakṣita, the following passages mention *saṁvara* or *tattva* (*Pañj.* Vol. 51, 118-3-1 f.). For this reason, *piṇḍa* 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 (*caturthābhīṣeka*) (Ja 594-3 f.).

of the master unite (with it).¹ 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 (*tathātānaya*) (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).

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 (*acintyatā*) (10).

As living beings are, so is thought (*cintā*); and as thought is, so *jinās* (the victors) are.² 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 (*mahāsukha*) (which is) without attachment and without superimposing various (kinds of) superimpositions (12).

It is the most excellent of all aspects; it is completely without

¹ The meaning of this line is not clear. tib. *stan la gnas nas bla ma yi || bgyud 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 p.331, n.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.

² tib. suggests *yathā sattvas tathācintā yathācintā tathā jināḥ*; but this is not very likely from the context.

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 *prajñā-pāramitā* (*prajñā*-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 (*mahāsukha*); distinction between *prajñā*-wisdom and *karuṇā* (compassion) is like (that between) a lamp and (its) light (17). These two are of (one,) undivided essence;¹ they appear in the form of one mind. It is caused by the union of *prajñā*-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).

As long as the materials of pleasure (*sukhasambhāra*), which are the causes produced from sport,² exist, the *yogin*, while enjoying (it), completes (these) 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

¹ It is also possible to reconstruct this *pāda* as *idaṃ dvaya-m-abhinnātma* 'It is of the essence of (these) two (united) undividedly'.

² Very likely 'the causes which bring about the origin of sport'.

pleasure (*mahāsukha*). Ah! it awakens everyone who is swollen by the rainfall of calm pleasure¹ (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 collected² 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)!

³(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)?

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 *Śriherukābhidhāna-tantra*, a man will attain fulfilment, supernatural abilities, happiness and the state of a *bodhisattva* (30). The great

¹ tib. ‘(For him) there is no terrible being and there is no occurrence of pleasure either’ is a free translation.

² This translation of *saṃcitāḥ* is provisional; tib. *sems kyañ mya ñan* which corresponds to this word is incomprehensible.

³ The following two verses are identical to *Pañcakrama*, IV. 45 and 46.

enjoyment or the great happiness of the *Śrisamvarodaya-tantra*, (that is,) the *samvara* of a multitude of *ḍākinīs* 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 (*sūnyatā*) and compassion (*karuṇā*) are undivided depends on the host of *ḍākinīs* in union with *Śriheruka* (34); and it liberates living beings through incarnations. There, living beings rejoice at all times and abide in the state of *Śriheruka* united with all the *ḍākinīs* (35).'

Thus ended the thirty-third chapter of the *Śrisamvarodaya-tantrarāja*, (alias the) *Sarvayoginīrahasya*, which is effective on being merely recited, the *Sahajodaya-kalpa* extracted from the three hundred thousand verses of the *Śriherukābhīdhāna-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
 akūṣastha 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
 akhaṇḍataṇḍulā ḥbras ma grugs pa 23-43
 Agni me 23
 agnikarman me yi las 23-1
 agnikuṇḍa me thab 23-1
 agnimaṇḍala meḥi dkyil ḥkhor 13-9
 aṅkakrama mtshan ma rim 5-26, 33
 aṅkuśa lcags kyu 10-21; 26-6; 28-12
 aṅkuśasahasamḥyuta lcags kyu mñam ldan pa 8-24
 aṅgavāyu yan lag rluñ 5-33
 Acalā mi gYo ba 9-23
 acintā bsam du med 33-10
 acintya bsam gyis mi khyab 33-26; bsam mi khyab 3-9; 33-33, 34
 acintyatā bsam gyis mi khyab 33-10
 acintyapada bsam mi khyab paḥi go ḥphañ 13-43
 acyuta ḥpho med 33-9
 ajaḍatva bems po min 3-12; 33-14
 ajānaka mi śes 3-12; 33-14
 aṅjana mig sman 28-23
 aṭṭahāsa mi bzad bshad 17-37
 aṇḍaja sgoñ skyes 2-2, 3

- atinirbharam ānandam śin tu dgaḥ 2-14
 atīndriya dbaṅ po kun ḥdas 33-13
 atirṇa 'who have not yet crossed' ma brgal ba 18-19
 adīkṣita dam tshig ma mthoṅ 8-15
 adūṣita ma smad 8-7
 advaya gñis med 4-30; 31-23
 advayatā mi phyed 4-32
 advayabhāvanā gñis med bsgom 23-59
 advayākārayoga gñis med rnam paḥi rnal ḥbyor 13-43
 adhikāra dbaṅ du bya ba 26-20
 adhikāraka dbaṅ byas nas 17-2
 adhiṣṭhayet 8-24
 adhimātra dbaṅ po rnon po 3-3
 adhimuktika mos pa 33-32; mos par gyur 33-33
 adhivāsayet 'to apply perfumes to' lhag par gnas? 19-20
 adhiṣṭhānam kārayet byin gyis brlab par bya 26-21
 adhogata ḥog tu bgrod 5-67
 adhomukhī kha ni thur du bitas 7-17; ḥog bitas pa 5-2
 adhyātma naṅ 9-20; naṅ gi bdag 9-21
 adhyeṣatu gsol ba gdab 17-14
 adhyeṣya gsol ba gdab 17-8; gsol gdab bya 18-11
 Ananta dgaḥ bo 26-34
 anala me 31-32
 anātha mgon med pa 18-4
 anādikālikakleśāvāsanā thog med dus kyi ṅon moṅs kyi bag chags 2-11
 anādinidhana thog ma tha ma med pa 33-7
 anādyanta thog ma tha ma med 33-3
 anābhoga rnam rtog bral 3-9; rtog pa med 3-11
 anāropa 'without superimposition' 3-11; rtog pa med 33-12
 anālamba dmigs pa med pa 31-32
 anāsaṅga chags med 33-12
 anāhata 'intact' mi śigs 3-14
 anila rluṅ 5-28
 Anilādhipa rluṅ gi bdag 17-39
 anukampā rjes su brtse ba 17-18; rjes brtse 8-28; brtse ba 17-15
 anuccheda chad pa min 3-13

- anujñā rjes gnañ 18-27
 anuttarakṛta bla med mdsad paḥi 33-28
 anutpādarasa skye ba med paḥi ro 3-14
 anupalambha dmigs pa med pa 4-18; mi dmigs 4-26
 anurāgacitta rjes chags sems 23-18
 antarābhava bar doḥi srid pa 2-4, 12; srid pa bar do 2-13
 antarāla bar bar 5-27
 andhapata gdoñ gYogs 18-23
 anna zas 23-43
 Aparagodāni ba lañ spyod 2-5
 apaśyaka rnam par mi mthoñ ba 3-12; 33-14
 apasarantu 'let depart!' gshan du deñs 17-10
 apūta 'yet to be purified' dag byaḥi phyir? 26-43
 apratiṣṭhitanirvāṇa mi gnas mya ñan ḥdas pa 5-67
 abdhātu chu khams 2-28
 abhaya mi ḥjigs sbyin 'the *mudrā* of giving safety' 23-21
 abhayaprada rab mi ḥjigs ster 18-1
 abhāva dños med 33-4
 abhicāra 'exorcising' mñon par spyod pa 23-13
 abhicāraka mñon spyod 23-18
 abhijñā mñon śes 8-5
 abhitatpara 'be engaged in' mñon par brtson 18-3
 abhinnayoga mi phyed sbyor ba 5-43
 Abhimukhī mñon du gyur pa 9-23
 abhirohati mñon ḥdseg 19-22; ḥdseg 19-21
 abhiṣikta dbaṅ bskur 8-7
 abhiṣekārthatattvajña dbaṅ bskur don gyi de ñid śes 18-5
 abhisambodhi rdsogs paḥi byaṅ chub 3-16
 abhyantara nañ 4-27
 abhyāsayogena sbyor bas goms byed na 5-68
 abhyukṣaṇa 'water for sprinkling' bsañ gtor 23-22
 amanaska yid med 33-4
 amāvāsi gnam stoñ 31-35
 Amitanātha ḥod dpag med mgon 2-21
 Amitābha ḥod dpag med 2-22; 4-14; 5-52
 amṛta bdud rtsi 26; 31-24, 32

- Amogha don yod grub pa 26-13; don yod 5-53
 Amoghasiddhi don yod grub 4-14
 ambumaṇḍala chu yi dkyil ḥkhor 13-10
 arūpadhātu gzugs med khams 19-36
 Arka 'twelve' ñi ma 5-29; bcu gñis 5-31
 argha mchod yon 17-14; 23-19, 44, 47; 26-15
 Arciṣmatī ḥod ḥphro ba 9-22
 arthahāni nor ñams 5-40; don ñams 23-39
 ardhacandra zla ba phyed pa 13-20
 arbuda mer mer po 2-17, 21
 Arbuda ar bu da 7-5; 9-14
 alakta sen rtsi 10-15
 avatāra 'incarnation' ḥjug pa 33-35
 avadhūti a ba dhū ti 7-18, 21, 22
 avaṣṭabdha mnan pa 10-29
 avikāra ḥgyur ba med 3-12; 33-14
 avaivartya phyir mi ldog pa 18-27
 aśaṭha gYo sgyu med 18-8
 aśarira lus med 33-3
 aśauca mi gtsaṅ 21-7
 aśvattha a śvat tha 23-43; a śvad śiṅ 17-38
 aśvarohaṇa rta la shon 2-15
 aṣṭaśṛṅgasumeru ri rab zur brgyad 10-28
 asaṅyata mñam par ma bshag 8-8; rnam gYeñ can 18-7
 asahāya grogs po med pa 21-13
 asrj khrag 28-4
 astamaya nub 5-5; nub pa 5-5
 astra mtshon cha 13-35, 38; 39
 ahaṅkāra ña rgyal 13-2
 ahaṅkārin ña rgyal can 8-15
 aharniśa ñin dañ mtshan mo 5-6
 ahorātra shag 5-6, 7; ñin shag 5-10, 11
 ākarṣaṇa dgug 10-59; dgug pa 28-11
 ākarṣayati ḥgugs par ḥgyur 28-18
 ākāṅkṣā mñon ḥdod 31-38

- ākāśanirodha nam mkhaḥ ḥgog 31-37
 ākṛṣṭi 6-3; dgug 23-3, 14; dgug pa 10-23
 ākṛṣya bkug ste 5-36; bkug nas 5-36
 ākrānta 'the hearth' rgya yi tshad 23-6
 āgneya 5-38; me 6-2, 4
 āgneyi me 13-31
 āgneyamaṇḍala me yi dkyil ḥkhor 5-52
 ācamana 'water for gargling' ḥthor ḥthuñ 23-22, 42, 44, 47
 ācārya slob dpon 8-4, 5, 6, 7; 13; 17-8; 18-6; 33-28
 ācāryagaṇa slob dpon gyi tshogs 17-45
 ācāryābhiṣeka slob dpon dbaṅ bskur 18-28
 ācchādyā gYogs nas 28-15
 ājñā 21-3; rjes gnañ 18-31; 26-30
 ājñāpayase bkaḥ stsal pa 18-32
 Ādarśa (-jñāna) me loñ lta bu 4-13
 ādisiddhiśmaśāṇa gdod nas grub paḥi dur khrod 17-5
 ādidaivata dañ poḥi lha 4-29
 ādhāra rten 6-9; 31-23, 26, 28
 ādhārādheya rten dañ brten pa 6-9
 ādheya brten pa 6-9
 ānanda dgag 2-14; 31-38; dgag ba 33-16
 ānandaphala dgag baḥi ḥbras bu 33-16
 āniñjavrata 'the vow of immobility' gYo med brtul shugs 21-20
 ābhiristhāna dhyugs lhas? 21-16
 āmagandha ṅaḥi dri? 23-38
 āmalaka skyu ru ra 26-36
 āmalakāsava skyu ru ra yi myos byed 26-37
 āmaśarāva kham phor so ni ma btañ 10-16
 āmnāya 'teaching' man ṅag 18-37
 āmla skyur ba 19-20
 āyāsa dub 5-39
 ārādhana bsten pa? 18-18
 ārādhya bsñen phyir 8-19
 ārogya nad med pa 8-37; nad med 23-27, 33
 ārjava 'honest' drañ 18-8
 ālambana mñon sum dmigs pa 4-28; dmigs pa 33-25

- ālaya 'the receptacle' kun gshi 4-20
 āli ā li 5-2, 47; 31-35
 ālikāli ā li kā li 2-16; 13-14; 19-31; 31-22
 āliṅgana yañ dag ḥkhyud 13-18
 āliṅgita ḥkhyud pa 13-22, 24
 āliḍhapada gYas brkyañ ba yi shabs 13-27
 āliḍhāsana gYas brkyañ ba yis gdan 13-15
 āvāhayet spyān drañ bya 23-19
 āveda myoñ ba 3-14
 āśvāsa dbugs dbyuñ 18-27
 āśvāsayiṣyāmi dbugs ni dbyuñ bar gyis 18-19
 āsana stan 33-5; gdan 23-16
 āsava chañ 26-50; myos byed 26-1, 41
 āsa gnas pa 33-16
 āsāṣya śis pa brjod pa 8-36
 āhuti sbyin sreg 23-24; sreg blugs 28-3
- ikṣujā bur śiñ skyes 26-31
 Indra dbañ po 17-39
 indrajāla mig ḥphrul 33-26
 indradhanu dbañ poḥi gshu 19-11
 indranīla in dra ni la 17-34
 indriya dbañ po 2-9
 Īśāna dbañ ldan 17-39
- uccaret ḥdon 3-6
 uccāṭana bskrad pa 6-3; 23-18; 28-7; bskrad 23-13, 15
 uccāṭayati skrod par ḥgyur 10-55
 uccāṭayet skrod par ḥgyur 28-8
 Ucchuṣma ḥchol ba 8-38
 ujjaḥṭita 'being churned' phyuñ nas? 26-8
 utkuṭukasthita tsog pur gnas 2-25
 utkrānti ḥpho bya 19-38
 utkrāntiyoga ḥpho baḥi rnal ḥbyor 19-29
 Uttarakuru byañ gi sgra mi sñan 2-5
 uttarāyanakāla ñi ma byañ du rgyu dus 5-13

- utpatti 'the process of emanation' bskyed rim 3-3
 utpattikrama bskyed paḥi rim pa 2-1, 31
 utpannakrama rdsogs paḥi rim pa 3-1, 3
 utsarjayet dbul bya 8-23
 utsādayet bskrad 17-9
 udaka (-abhiṣeka) chu 18-26
 udara 'the womb' lto 2-25
 udumbara u dum ba ra 23-43
 udghāta gshom pa 5-61, 63
 uddamāśa ḥdre śig 28-25
 udyāna skyed mos tshal 21-15
 udvega skyo 5-40
 unmatta 'distrught' smyon pa 10-55
 unmattaka 'the thorn apple' myos byed 10-56
 unmattavrata smyon paḥi brtul shugs 21-14
 unmārjana byab pa 28-24
 upakṣetra ñe baḥi shiñ 9-13, 16, 22
 upacchandoha ñe baḥi tshan do 9-13, 17, 23
 upadeśa man ñag 10-60
 upanāḍi ñe baḥi rtsa 7-2
 upapāduka rdsus skyes 2-2
 upapiṭha ñe gnas 8-25; ñe baḥi gnas 9-13, 15, 22, 25
 upamelaka ñe ḥdus pa 9-23
 upamelāpaka ñe baḥi ḥdus pa 9-13, 18
 upaśmaśāna ñe baḥi dur khrod 9-13, 19
 upaśmaśānaka ñe baḥi dur khrod 9-24
 upāya thabs 3-8; 4-25; 7-21; 23-59; 31-29
 upekṣā 'resignation' btañ sñoms 13-6
 uraḥsphoṭabandha u ra spho taḥi bciñ ba 31-8
 ulūkagṛha ḥug paḥi tshañ 28-9
 Ulūkāsyā ḥug gdoñ ma 13-30
 ulkā skar mdah 19-12
 ullālayat gsor byed 17-9
 uśira u śi ra 23-30
 uṣṭra rña mo 10-54, 58; 23-40

ürdhvaga steñ du ħgro 5-67

ürdhvamukhi steñ bitas 5-3

rddhi rdsu ħphrul 21-25; 33-30

ekamūrti 'of the one and the same figure' sku gcig 3-5

ekaliṅga mtshan gcig 21-14

ekavṛkṣa śiñ gcig 21-14

ekāgramānasa rtse gcig yid 2-10

e-kāra 8-31

eḍaḥṛdaya lug gi sñiñ ga 10-34

elā 'cardamon' e lā 26-42

evaiñ-kāra e bañ yi ge 3-17

aiśāna dbañ ldan 13-31

aiśāni dbañ ldan 17-37

aiśvarya 'supremacy' dbañ phyug 23-29; 26-30

ogha tshogs 17-9

Oḍiyāna o ḍya na 7-5; 9-14

Oḍra o dri 9-16

oṣṭha kha khyer 23; dpañs 23-8

Auḍra o ḍi 7-8

aupapāduka rdsus skyes 2-5

kañkāla keñ rus 17-43

kañkelli kañ kel 17-38

kacchapa rus sbal 28-25

kajjala 'lamp black' 28-23

kaṭapūtana lus srul 17-10

kaṭuka 'sharp' tsha ba 26-33

kaṭutaila ħbru mar tsha ba 10-56; 28-4; tsha baḥi mar 10-35

kaṭhallabhūmi gyo mo khrod kyi sa 10-39

kaṇṭakāgni tsher maḥi me 28-4

kaṇṭha rkan 5-2, 3

- kaṇḍūyaṇa ḥphrug pa 9-9
 kadalīpuṣpa chu śiñ sñe maḥi me tog 7-17
 kanda 31-28
 kandasthāna mdud paḥi gnas 31-28
 kapāla thod pa 13-19, 24, 33; 26-6; 28-13
 kapālasaṁpuṭa thod pa kha sbyar 10-48, 53
 kapālamālā thod paḥi phreñ ba 13-20
 kapālinī thod paḥi phyag ldan ma (-karakapālini) 13-26
 kamaṇḍalu ril ba spyi blugs 26-7
 karaka 'hail' 23-28
 karañkin keñ rus can 17-36
 karañjaka ka rañ dsa 17-38
 karaṇḍa ga ḥu 10-34
 karavira ka ra bi ra 28-14
 karuṇā sñiñ rje 13-6
 karuṇātman sñiñ rjeḥi bdag ñid 5-42
 karuṇābala sñiñ rjeḥi stobs 3-8; 5-44; 17-10
 karuṇāmbhas sñiñ rje chu 8-28
 Karkoṭaka ka rko ta 17-40
 karttṛka gri gug 13-33
 karman 'cross-vajra' las 10-4
 karpūra ga bur 26-44
 Karmanātha las kyi mgon po 6-6
 karmabhūmi las kyi sa pa 2-7
 karmavajrin las kyi rdo rje 8-22
 karmasūtra 2-13
 kalañka ra ri 19-15
 kalala nur nur po 2-17, 21
 kalaśasaṁbhava bum pa las byuñ ba 18-27
 kalaha rtsod pa 5-16, 17; 10-51; 17-33; 31-14; rtsod 5-40
 kalā cha 31-21
 Kaliṅga ka liñ ga 7-10; 9-17
 kalpāgni bskal paḥi me 13-24
 kavaca go cha 13-37
 kavacadvaya go cha gñis 13-34, 35
 kāka 'crippled' phra 31-15

- kākapakṣavasā khva yi gśog pa shag 28-7
 Kākāsyā khva gdoñ ma 13-29
 Kāñci kan tsi 7-11
 Kāñcikā kā ŋtsi 9-17
 kāṭhinya 'hardness' srā ba ñid 4-7
 kānana nags tshal 21-14
 Kāma 'thirteen' 5-29
 Kāmaru kā ma rū pa 7-8
 Kāmarūpa kā ma rū 9-16
 kāmāta ḥdod la brkam 26-24
 kāmika 'the region of desire' ḥdod khams 19-35
 kāyatrāya sku gsum po 5-49; 7-22
 kāya 'the organ of touching' lus 4-19
 kāyamaṇḍala lus kyi dkyil ḥkhor 3-2
 kāyavākitta sku dañ gsuñ dañ thugs 4-24
 kāyavācittamaṇḍala sku gsuñ thugs kyi dkyil ḥkhor 3-5
 kāyavācittasamvara sku gsuñ thugs kyi sdom pa 18-22
 kāyaviññāna 'perception through touching' rnam śes 4-19
 Kālarātri dus mtshan 19-23; 13-17
 kāli kā li 5-3, 47; 31-35
 kāvya sdeb sbyor 31-17
 kāṣṭha 'firewood' bud śiñ 23-55
 kāhala zañs duñ 23-31
 kinnara mi ḥam ci 19-36
 kilakilāmahotsāha ca coḥi sgra yi spro ba che 23-50
 kilikilārava ki li ki laḥi sgra 17-37
 kiṭa srin bu 5-69
 kuḡrāma groñ dman 21-21
 kuñkuma gur gum 10-2, 10; 26-44
 kuñja 'thicket' ri sul 8-2
 kuṭhāra 'an axe' dgra sta 10-43
 kuṇḍa thab khuñ 23; thab 23-5; 26-12
 kuṇḍikā ril ba spyi blugs 23-21
 kutsita ñan pa 21-21; dman pa 23-15
 kunda kun da 31-23; ku nda 23-27
 kumbhaka bum pa 5-61; 62; 63; bum pa can 5-65; kum bha ka 19-30

- kumbhakayoga bum paḥi rnal ḥbyor 5-60, 64
kula rigs 18-25
kulakriyā rigs kyi bya ba 9-9
Kulatā ku la ta 7-15; 9-19
kulabija rigs kyi sa bon 9-8
kulādhipati rigs kyi bdag po 13-20
Kulika rigs ldan 17-40
kuliśa 'a vajra-pestle' rdo rje 26-6
kuliśeśvara 8-35'
kulīna rigs bzañ 18-6
kuśa ku śa 18-21; 23-43, 47, 55
kuśodaka ku śaḥi chu 10-8
kūṭa gshal yas khañ 3-4
kūrma rus sbal 31-3
kṛtamānasa gus paḥi yid 18-11
Kṛtyānuṣṭhāna 'the wisdom of carrying out actions' bya ba grub pa 4-13
kṛpātmaka śñiñ rjeḥi bdag ñid 5-45
kṛpālu śñiñ rjer ldan 18-2; brtser ldan 17-4
kṛṣṇa mar ño 5-9
kṛṣṇapratipad mar ñoḥi tshes gcig 31-35
koṇaka mtshams 13-31
koṇabhāga grva yi cha 17-35
koṇasūtra zur thig 17-23
kovida 'be learned in' rig 17-3; 18-2
koṣṭha reḥu mig 17; 10-25;
koṣṭhaka reḥu mig 10-24
Kosala ko sa la 7-9; 9-16
kauśalāt 'through the skill of' drin gyis 3-19
kauśika 'the aggregate' bsdu pa 2-29
krama 'method' rim pa 33-29
kriḍā 33-20
krūra gdug 8-8
krodhacitta khro baḥi sams 23-18
krodhana khro 8-8
krodhasadvajra khro mchog rdo rje 17-14
kleśa 'affliction' ñon moñs pa 5-40

- kṣamavat bzod ldan 18-8
 kṣamāpayet sdig pa bśags 13-5
 kṣayovṛddhi ḥphel ḥgrib (kṣayavṛddhi) 5-14
 kṣira ḥo ma 23-58
 kṣiravṛkṣa śiñ ḥo ma can 23-43
 kṣirasāgara ḥo maḥi rgya mtsho 26-9; ḥo maḥi mtsho 26-2
 kṣiroda ḥo maḥi (rgya mtsho) 26-3
 kṣut bkres 5-39
 kṣetra shiñ 4-29; 8-25, 39; 9-13, 16, 22; 26-15
 kṣema skyid 10-6; bde legs 23-53
 kṣemamudrā bde ḥam shes paḥi rgya 9-2
- khagānana ka ka mu kha 7-19
 khaṭvāmga kha ṭvām ga 13-19, 33; 26-7; kha tvām 13-26
 khaḍga ral gri 10-43; 26-6
 Khaṇḍarohā kha ṇḍa ro hā 13-25; 31-2
 khadirakāṣṭha sen ldeñ gi śiñ 10-22
 khadirāṅgāra señ ldeñ gi mdag ma 10-19
 khadhātu mkhaḥ dbyiñs 26-2
 khanana brko ba 17-6
 kharpāra khog pa 28-25
 khasūtrañ pātayet nam mkhar thig gdab 17-21
 khāta 'pit' brko ba 23-6
 kheda skyo ba 33-21
- gaganopamā nam mkhaḥ lta bu 33-24
 gajacarman glañ chen pags pa 13-18
 gaṇacakra tshogs kyi ḥkhor lo 18-36
 gaṇanāyaka tshogs kyi ḥkhor loḥi gtso bo 8-7; tshogs kyi gtso bo 8-9
 gaṇayanti (-mudrā) bgrañ phren 26-7
 gaṇādhyakṣa tshogs kyi gtso bo 8-36
 gati bgrod pa 5-23
 gandha dri 4-18; 8-18
 gandharvanagara dri zaḥi groñ khyer 19-13
 gambhīradharma zab moḥi chos 33-33
 gara 'poisonous beverage' dug (gare viṣe?) 10-7

- garbhāmṛta sñiñ po bdud rtsi 26-11
 gahvara tshañ tshiñ 8-2; 17-36
 girimeru ri rab 33-25
 guggulu gur gum? 26-34
 guḍa bu ram 26-37, 39, 41
 guḍikā ri lu 31-8
 guṇin yon tan ldan pa 8-5, 7
 guṇodadhi yon tan rgya mtsho 18-5
 gupasthāna gsañ baḥi gnas 8-2
 guru bla ma 18-31; 26-20; 33-5; slob dpon 17-24
 gurutalpaga bla ma smod pa? 8-15
 gurupūjā bla ma mchod pa 18-10, 17; 33-27
 guruvara bla ma mchog 8-29
 guhya (-abhiṣeka) gsañ ba (dbañ bskur) 18-28
 guhyaka gsañ ba 17-9; gsañ baḥi bdag po 19-35
 guhyapiṭha gsañ baḥi gnas 18-14
 gṛha 'chequer' reḥu mig 5-26, 33
 Gṛhadevatā gri ha de ba 7-12; 9-18
 gṛhastha khyim pa 8-5
 gṛhin khyim gnas 8-9
 geha 'the house' 23-54
 gairikā btsag 28-19
 gotravṛddhi rigs ḥphel ba 23-27
 Godāvāri go dā ba ri 9-15; go da ba ri 7-6
 godhūma 'wheat' gro 23-57
 gorocana gi vañ 28-15
 golaka 'the globular water-jar' glum 26-12
 gośirṣa 'cow-headed' ba lañ mgo 23-40
 gauḍi bur chañ 8-21; gau ḍhi 26-31, 32
 grantha gshuñ 21-6
 granthitraya mdud pa gsum 21-4
 grāhyagrāhaka gzuñ dañ ḥdsin pa 7-21

 ghaṭyardha chu tshod phyed 5-11
 ghaṇṭā dril bu 17-9; 26-6
 ghaṇṭā (-abhiṣeka) dril bu 18-26

- ghaṇṭikārandhra lcehu chuñ gi bu ga 31-24
ghana gor gor po 2-18, 21
ghṛta mar 10-11, 17, 19; 26-51
ghorāndhakāra mun pa drag po 17-37
ghrāṇa 'the organ of smelling' sna 4-18
- cakra ḥkhor lo 10; dkyil ḥkhor 3-8; legs mthoñ? 26-42
cakravāḍa ḥkhor loḥi phyi rol 17-29
cakrasaṃvaranāyikā 8-30'
cakrasthanāthā ḥkhor lo gnas mgon 8-30.
cakṣurindriya 'the organ of vision' mig gi dbaṅ po 4-17
cañcala gYo 23-34
caṇcaṇṭati 'have a crackling sound' tseg tseg (shes paḥi sgra) ḥbyuñ 23-39
caṇḍālāgni gdol paḥi me 28-5
Caṇḍāli gtum mo 31-32
Caṇḍikā gtum mo 13-38
caturjāti rigs bshi po 31-2
caturtha (-abhiṣeka) bshi pa (dbaṅ bskur) 18-28
caturbhūta ḥbyuñ ba bshi po 4-10; ḥbyuñ ba bshi 4-1
caturmukhamantra shal bshi paḥi sṅags 10-26; shal bshi pa yi sṅags
13-3
catuṣkāya sku bshi 31-30
catuṣpatha bshi mdo 28-26; 21-16; 10-49
catvārānanda dgaḥ ba bshi 31-22
candana tsan dan 10-2, 7
candra zla ba 5-2; 31-21
candrakāntimaṇi zla baḥi chu śel nor bu 23-28
candragrāsa zla ba ḥdsin 31-37
candradvaya zla ba gñis 19-13
candramaṇḍala zla baḥi dkyil ḥkhor 10-5, 12, 58
candramas zla ba 5-20
candrasūrya zla ba ñi ma 5-1
candrāmṛtodaka zla baḥi bdud rtsi chu 10-5
campaka tsam pa 23-30
caru tsa ru 23-51; 26-28
cāmara rña yab 23-32

- cārupādika ru pa ti 26-42
 citāṅgāra dur khrod sol ba 10-36
 citibhasman dur khrod thal ba 10-56
 citisthāna ro bsregs sa 10-53
 cittamātra sems tsam 3-3; sems tsam ṅid 13-7
 cittavajra thugs kyi rdo rje 4-17
 cintā bsam pa 33-10, 11, 12; sems pa 33-10
 citriṇī tsi tri ṅī 31-2, 14, 17
 cihna mtshan ma 23-43
 cūtapuṣpa tsū taḥi me tog 26-38
 cūtavṛkṣa tsū taḥi śiṅ 17-38
 cūrṇa phye ma 17-30
 cetas sems byuṅ? 33-6
 ceṣṭā 'activity' sems? 5-56
 caiyālaya mchod rten gnas 17-5
 cailaka dge tshul 8-5
 cyutyutpatti skye daṅ ḥchi ba 2-12

 chattra gdugs 8-19; 23-32
 chandoha tshan do 9-13, 17, 23; 26-15
 chamaccham 'have a fizzing sound' hur hur 23-39
 chāgala śun pa? 26-46
 chāyāpatha grib maḥi lam 19-12
 chijjati cchijjati 'interrupted at every moment' skad cig ḥchad pa 19-28
 chedana 'cutting' gcod pa 5-45
 chedayet 'to cleave' ḥthub 10-43
 choṭikā se gol 5-62; 13-3
 chomaka brda 9-1

 jagatpradīpa ḥgro baḥi sgron ma 33-8
 jaṭāmakuṣa ral paḥi cod pan 13-16; 23-21
 jaḍavijñāna bems po lta buḥi rnam śes 4-4
 janapriyā ḥgro la brtse 18-17
 janman 'birth' tshe? 18-34
 japa bzlas pa 21-19
 Jambudvīpa ḥdsam buḥi gliṅ 2-7, 9; 9-13

- jarāyu 'viviparous' mñal nas skyes pa 2-2
 jarāyuja mñal nas skyes 2-3
 jalajaprāṇin chu skyes srog chags 23-38
 jalendu chu yi zla ba 33-24
 jalpana smra ba 21-19
 javākusuma nas kyi me tog 5-52; dsa baḥi me tog 23-29
 jāgratam 'awake' sad pa 21-22
 jātiphala dsā ti pha la 26-47
 Jālamdhara dsā lan dha ra 7-4; 9-14
 jina rgyal ba 33-11
 jihvā 'the organ of tasting' lce 4-19
 jirṇavastra gos hrul gyon pa 10-40
 jivita 'life' gson pa 18-34
 jñāna ye śes 26-14; rnam śes? 2-15
 jñānacakra ye śes ḥkhor lo 13-34; ye śes kyi ḥkhor lo 23-43
 jñānavajra ye śes rdo jre 26-2
 jñānasattva ye śes sems dpaḥ 23-23
 jñānodaya ye śes ḥbyuñ ba 33-1
 jyeṣṭhakaniṣṭhabheda rgan dañ gshon paḥi dbye ba 8-14; rgan dañ gshon
 paḥi rim 8-18
 jvara 'fever' rims nad 10-7

 jhaṭitākāra skad cig rnam pa 3-4; 23-44; skad cig gi rnam pa 3-3
 jhaṭitākārayogena skad cig rnam paḥi rnal ḥbyor gyis 3-3; skad cig rnam
 pas rnal ḥbyor te 3-6
 jhaṭitādevatātma skad cig rnam pas lhaḥi bdag ñid 23-17
 jhaṭitām skad cig rnam pas 23-17
 jhaṭitāmantram uccaret skad cig rnam pas gsañ sñags ḥdon 3-6

 ḍamaru cañ te ḥu 8-34
 ḍamaruka cañ teḥu 13-19
 Dākinī mkhaḥ ḥgro 13-25
 dākinī mkhaḥ ḥgro ma 9-7; 10-44; 28-23; 31-1; mkhaḥ ḥgro 17-8
 ḍākinīkula mkhaḥ ḥgro maḥi rigs 9-12
 ḍākinīcakravartin 8-33'
 ḍākinījāla mkhaḥ ḥgro dra ba 3-6; 4-31; mkhaḥ ḥgro ma yi dra 26-10

ḍākinijālasamvara mkhaḥ ḥgro ma dra baḥi sdom 13-40; mkhaḥ ḥgro ma
yi dra ba sdom 33-31

ḍākinivṛnda mkhaḥ ḥgro maḥi tshogs 33-34

ḍhakka bkra śis rāa 8-35

ḍhaukayet 'offer' mchod 23-23

ḍhaukita dbul bar bya 8-21

Takṣaka ḥjog po 17-40

taṇḍula 'grains of rice' ḥbras 23-56

tattva de ṇid 4-33; 18-13; 33-9, 10

tattvavādin de ṇid gsuṅ pa 2-31

tattvavit de ṇid rig pa 5-43

tatpara brtson pa 17-9

tathatā de bshin ṇid 10-46; 33-21; de bshin 4-18

tathatānaya raṅ bshin tshul 33-6

tathatāmaya de bshin ṇid bdag 7-24

tathatāmudrita de bshin ṇid rgyas btab 3-8

tathāgatā mu tig phreṅ 26-6

tamāla tam la 26-42

tarka rtog ge 33-6

tarjani sdigs mdsuḥ 13-24

tāḍayet rdeg 10-43

tāmbūla so rtsi 8-22

tāmrasūci zaṅs maḥi khab 28-18

tārkika 'dialectician' rtog ge pa 6-10

tārayiṣyāmi brgal bar gyis 18-19

tālaphala tā laḥi ḥbras bu 31-4

tikta 'bitter' kha 26-33

tithi tshes 5-8, 9

tiryagdrṣṭi zur gyis lta ba 9-10

tiryāṅc dud ḥgro 19-37

tila til 23-43, 56

tilapuṣpa til gyi me tog 31-3

tikṣṇa 'hot' rno 26-33

tuṣa 'chaff' phub ma 28-4

- tuṣāra 'snow' kha ba 23-28
 tuhina ga bur 26-47
 tṛṣṇā skom 5-39
 tejodhātu 'the sphere of fire' me yi khams 2-28
 trayanāḍī rtsa gsum 4-26
 trayo mārḡāḥ lam gsum 4-24
 trikaṭuka tsha ba gsum 28-18
 trikalyāṇa dge ba gsum 4-24
 trikāya 8-33'; sku gsum 4-23
 trikāyaja lus gsum las byuñ 17-11
 triguhya gsañ gsum 4-25
 tritattva de ñid gsum 4-23
 trideva lha gsum 4-23; 26-23
 trinayanaśaśin gsum mig zla ba 5-25
 tripuṭa rim gsum 5-26
 triphala ḥbras bu gsum 26-44
 trimaṇḍala dkyil ḥkhor gsum 4-24
 trimukha shal gsum 4-23
 triyugmendu gsum zuñ zla 5-25
 triyoga rnal ḥbyor gsum 4-24
 trivali khro gñer gsum 31-4
 trivimokṣa rnam par grol ba gsum 4-23
 trivedi dbye ba gsum 23-14
 Triśakuni tri śa ku ni 7-9
 Triśakuni tri śa ku ni 9-16
 triśaraṇa 'the three recourses' skyabs gsum 4-23
 triśūla rtse gsum 9-4; 23-32
 trisaṁdhyam thun gsum du 10-6, 11
 trisamaya dam tshig gsum 4-24
 traidhātuka khams gsum pa 4-23
 traidhātukamaya khams gsum bdag ñid 3-4
 trailokya khams gsum 28-13
 trailokyavaśadhāriṇi ḥjig rten gsum po dbaṅ sdud ma 26-5
 tryakṣara yig gsum 4-23
 tvaca 'cinnamon' śiñ tsha 26-42

- damśa ' (poisonous) bites ' mche ba 10-7
 dakṣa dpaḥ baḥi sems 8-21
 dakṣiṇa gYas pa 5-42; gYas 5-52
 dakṣiṇā 'fee' yon 8-22; 18-23, 32
 dakṣiṇāyanakāla ṅi ma lhor ni rgyu ḍus 5-14
 daṇḍa dbyug gu 5-11, 13, 14; dbyug to 10-43
 daṇḍākṣa 'a staff' dbyug gu 23-21
 dadhi 'curds' sho 23-43; 31-11
 dadhyanna 'coagulated milk and boiled rice' lag pan? 23-58
 dantakāṣṭha so śiṅ 18-20
 darpaṇa me loṅ 19-10
 darpita dregs pa 28-7
 darśana mthoṅ 9-27
 daśākuśala mi dge bcu 8-7; 18-9
 dāḍima da ḍim ḥbras bu 26-40
 dātṛ yon bdag 8-8, 36
 dānapati 'donor' yon bdag 8-6, 19, 23, 27; 23-53
 dāridraduḥkha dbul baḥi sdug bsṅal 33-31
 dāha 'burning' sreg 5-45
 digbandha phyogs bciṅ 13-3
 digvāsas gcer bu 28-11
 dina ṅin mo 5-6
 dinapater udgama ṅi maḥi lam 5-24
 dikṣayet 'to consecrate' bstan par bya? 18-11
 dikṣāvākyā brtag daṅ bśad? 21-6
 dikṣita dam tshig can 26-23
 dīpa mar me 8-18
 dirghāyus tshe riṅ 10-6
 durdura skal ba med 8-15
 durbhaga skal ba ṅan pa 10-19
 dulbala rid 10-40
 Dūraṅgamā riṅ du soṅ ba 9-23
 dūrvā dur ba 10-8; 23-43; dūr ba 23-57
 devatāmaṇḍala lha yi dkyil ḥkhor 13-1
 devatāyoga lha yi rnal ḥbyor 4-31
 devana 'gambling' rtsed 5-45

- devayoga lha yi rnal hbyor 13-40
 Devikoṭa de bi ko ti 7-7; 9-15
 devyā herukajñāna khrag ḥthuñ lha moḥi ye śes 3-7
 deha lus 7-20
 dehamaṇḍala lus kyi dkyil ḥkhor 3-2; 19-28
 dehalika sgo yi them skas 31-38
 dehasamsthita lus la rnam par gnas 18-14
 drava 'fluid' shu 23-20
 dravikṛta shu byas pa 2-16
 dravyajā rdsas skyes 26-31
 druta shu ba 26-10
 dvāraniryūha 'pinnacle of the gate' sgo khyud 17-35
 dvipuṭa rim gñis 5-33; 17-28
 dvibhuja phyag gñis pa 23-16
 dvibhujaheruka he ru ka phyag gñis pa 10-29; khrag ḥthuñ phyag gñis 13-2
 dvisūrya ñi ma gñis 19-13
 dvaitavimukta gñis ldan rnam grol 33-9

 dhana 'money' nor 5-40; 10-14
 dhanakṣaya 5-38; nor rnams ñams par ḥgyur 6-4
 Dhanada sbyin byed 17-39
 dhananāśana nor ni ñams par ḥgyur 17-32
 dhanārthada nor dañ ḥbru rnams ster 6-4
 dhanu gshu 26-7
 dhanurākṛti gshu yi dbyibs 10-54
 dhandha 'dull' blun 2-6
 dharmakāya chos kyi sku 5-49, 50; chos sku 7-22
 dharmā (-cakra) chos 13-41
 dharmacakra chos kyi ḥkhor lo 31-25
 dharmatattvāvatāra de ñid chos la ḥjug pa 3-16
 dharmadhātu chos kyi dbyiñs 2-24; 4-28
 Dharmameghā chos kyi sprin 9-24
 dharmā (-vighraha) chos (kyi sku) 3-2
 dharmodaya chos kyi ḥbyuñ gnas 2-25; 4-25; chos ḥbyuñ 26-12
 dhātakupuṣpa dhā ta ka yi me tog 26-38
 dhātakupuṣpa dhā ta ka yi me tog 26-48

- dhātakyāsava me tog dhā ta kaḥi chañ 26-39
 dhātu 'sphere' khams 3-7
 dhātu 'humour' khams 6-5, 6, 7, 8, 9
 dhātu (aṣṭādaśa dhātavaḥ) khams ni bco brgyad 4-15
 dhānya 'grain' ḥbru 5-40; 26-45
 dhānyaka so ba 26-38
 dhāraṇa gzuñs 33-6
 dhūpa bdug pa 8-18; bdug 13-5
 dhūstūra 'the thorn apple' dha du ra 10-36; smyo byed śiñ 28-10
 dhūstūrakāṣṭha dha du ra yi śiñ 28-14
 dhairyā dul 8-10
 dhyāna bsam gtan 33-6
 dhvaja rgyal mtshan 26-6
- nakṣatra 'a lunar mansion' skar ma 21-9
 nakṣatramaṇḍala 'a group of stars' skar maḥi dkyil ḥkhor 19-11
 Nagara na ga ra 7-14
 nadītira chu boḥi ḥgram 21-15
 nadīsaṅgama chu bo ḥdus pa 8-3
 napuñsaka 'hermaphrodite' ma niñ 2-27
 nabha mkhaḥ 33-2
 nabhakusuma nam mkhaḥi me tog 33-25
 naraka dmyal ba 19-38, 39; 26-26
 narakaurava du ḥbod dmyal ba 26-25
 narakasattva dmyal baḥi sams can 2-4
 narataila mar khu chen po 28-23
 nalada 'spikenard' na la da 26-42
 nāgamallikā sha ṇeḥi snod 28-23
 nāgakeśara nā ga ge sar 26-40
 Nāgendra klu yi dbañ 17-39
 nāṭyarasa gar gyi ṇams 13-22
 nāḍi rtsa 7; 5-10; 13-41; 19-29
 nāḍikā rtsa 9-20
 nāḍicakra 'circle of veins' rtsa yi ḥkhor lo 7-1
 nāḍiprādhānya rtsa gtso bo 7-2
 nāḍisaṅśodhana rtsa ni yañ dag sbyañ 5-35

- nāḍiṣṭhāna rtsa yi gnas 7-3
 nānāropa 'various kinds of superimpositions' sna tshogs rtog pa 33-12
 nābhi lte ba 5-3
 nābhi gla rtsi 26-44, 47
 nābhimaṇḍala lte baḥi dkyil ḥkhor 5-2
 nāmābhiṣeka miñ dbaṅ bskur 18-26
 nāyaka ḥdren pa 8-31
 nāraṅgaphala na rañ kaḥi ḥbras 31-11
 nāsārandhra sna yi sgo 5-4
 nāsikārandhra sna yi bu ga 5-7
 nigrāha tshar gcad par bya 10-22
 nijānanda 'the joy innate in' lhan cig skyes dgaḥ 3-13
 nitya brtan pa 33-14
 nityodita rtag tu ḥchar br 31-26; 33-26; rtag tu ḥbyuñ ba 3-10, 11
 nimantrayet spyān drañ bya 8-4
 nimantrita spyān drañ 8-13
 nimitta 'omen' ltas 19-28; 23-25
 nimbaniryāsataila nim pa nir ya sa yi ḥbru mar 28-7
 nimbapātra nim pa yi lo ma 28-9
 nirahamkṛti ṅa rgyal med 8-10
 nirābhāsa snañ ba med 33-8
 nirāmāya ṅon moṅs med 33-8, 9
 nirbhara ro gciḡ? 33-17
 nirmada chañ med pa 26-14
 nirmala dri ma med 21-25; 33-2;
 nirmāṇakāya sprul paḥi sku 5-49
 nirmāṇa (-cakra) sprul pa 13-41
 nirmāṇavighraha sprul pa 5-50
 nirmālya me tog phreñ 21-17
 nirlobhin sred pa med 8-10
 nirmukta me tog rñiñ pa? 21-17
 nirvāṇa mya ṅan ḥdas pa 5-67
 nirvikalpapada rnam rtog med paḥi go ḥphañ 4-21
 nirvikalpaprayoga rnam par mi rtog rab sbyor ba 21-19
 nirvikalpavicārin rtog med rnam par spyod med pa 2-6
 nirvikāra ḥbyuñ ba med? 33-8

- nirvraṇa ma chag 28-13
 nivedya shal zas 23-47
 niśa mtshan mo 5-6
 niścetatā 'senselessness' tshor ba med pa 4-6
 niṣkṛpa sñiñ rje med 8-8
 niṣkrānti ñes ḥbyuñ 2-10
 niṣprapañca spros bral 33-7
 niḥsaṅga 'without attachment' mi chags 21-8
 niḥspṛha 'without desire' dgaḥ med 21-8
 niḥsvabhāva dños po med pa 33-15
 niḥsvabhāvātā dños med 33-16
 nīrūpatva gzugs med 33-14
 nūnam 'immediately' ñes 5-16
 nūpura rkañ gdub 21-18
 netra 'a lease cloth?' dar 10-3
 nemi 'rim' dmaḥ ba 23-7, 11
 naimitta 'interpretation of omens' 26-19
 Nairātmyā bdag med 3-8
 nairṛti bden bral 13-31; 17-37
 nairmāṇiki tanus sprul paḥi sku 7-22
 naivedya 'food' shal zas 23-23; bzaḥ ba 26-28
 naiṣṭhika 'a brāhmaṇa observing the vow of chastity' 8-9

 pañcajnāna 8-33'; ye śes lña 17-19
 pañcatathāgata de bshin gśegs pa lña 18-26
 pañcatvañ gacchate 'to die' lña yi goñ du ḥgro bar ḥgyur 19-2
 pañcādevatā lha lña 4-12
 pañcabuddhasvabhāva sañs rgyas lña yi ño bo 5-51; sañs rgyas lña yi
 rañ bshin 2-30
 pañcamudrā phyag rgya lña 13-22, 27, 32; 21-10
 pañcaratna rin chen lña 17-30
 pañcalekha ri mo lña 17-31
 pañcākāra rnam pa lña 2-21
 pañcākāraikasambodhi rnam lña ro gcig rdsogs byañ chub 4-14
 pañcāmṛta bdud rtsi lña 13-28; 17-20
 paṭaha pa ṭa ha 8-34

- paṭisa pa ti sa 9-4
 pattraka pa tra ka 26-40; gan da pa tra? 26-44
 pattrakāsava pa tra kaḥi chañ 26-41
 pathapañca lam lña 6-1
 Padma pa dma 17-40
 Padmanarteśvara pa dma gar dbañ 13-36
 Padmanātha pad maḥi ngon po 6-5
 padmabandha pad maḥi bciñ ba 31-5
 padmini pad mi ni 31-1, 3; pad ma ni 31-6
 Padmeśvara pad maḥi dbañ phyug 26-13
 paramākṣara 'the sacred syllable' yi ge mchog 4-16
 paramānanda mchog tu dgaḥ ba 2-16; 8-34
 paramārtha don dam 33-9
 Paramāśva rta mchog 13-37
 parameśvara 'the highest lord' mchog gi dbañ phyug 4-11; 31-26
 parameśvari mchog gi dbañ phyug ma 31-23
 paraloka ḥjig rten pha rol 18-10
 parikalpitabhūsthāna sa yoñs brtag paḥi gnas 8-14
 paripāṭi 'the order' go rims 5-8; ḥphos gyur? 5-16
 paripāṭitas rim pas 5-29
 pariśrama ḥnal ba 6-3
 parkaṭi pa rka 17-38
 paryaṭet 'to wander about' rgyu 21-13; rgyu ba 21-25
 paryupāsita bsñen bkur nas 21-3
 parvan 'the days of the four changes of the moon' tshes grañs 21-9
 pala srañ 26-37, 39, 41
 palārdha bā laḥi phyed 26-48, 49
 palāśa pa la śa 23-37
 pavana rluñ 5-59; 26-13
 pavanātman rluñ gi bdag ñid 5-49
 pavitra 'purification' dag byed 21-7
 pāka 'boiling' btso ba 5-45
 pācana btso ba 26-1
 Pāṭaliputra pa ta li pu tra (Pāṭaliputra) 9-19
 pāṭha 'reading' klog? 33-30
 pātāla 'regions under the earth' sa ḥog 3-5

- pātri 'the bigger ladle' dgañ gzar 23-24, 59
 pādākarṣana rkañ pas dgug pa 10-23
 pādya 'water for washing feet' shabs bsil 23-19, 44, 47
 pārāga 'experienced in' pha rol son 17-3
 pārāgāmin pha rol bgrod pa 19-31
 pārāṅgata pha rol son 21-1
 pārāvata phug ron 31-15
 pārthiva pa rthi ba 17-38
 pāśa shags pa 10-21; 26-7; 28-12
 piṅḍa dños po? 4-5; goñ bu 2-22; 7-23, 24; lus 2-29; 13-42; 33-2
 piṅḍamaya goñ buñi dños 9-21
 piṅḍātītapada goñ bu las ḥdas go ḥphañ 7-25
 pitṛ 'deceased ancestor' mtshun 26-16
 pitṛja pha las skyes 2-29
 pidhāya bsdams nas 5-36
 piśācasyāgni śa zañi me (piśācāgni) 28-8
 piṣṭa pe ṣṭi 26-31
 piṭha gnas 4-29; 8-25, 29, 39; 9; 13-42; 26-15; *gdan 18-27; *yul 7-3
 piṭhabhramaṇa gnas rnam s rgyu ba 26-18
 piṭhasevā gnas brten pa 18-6
 piṭhastha stan la gnas 28-12
 piḍā sdug bsñal 5-39
 puttali ḥbras bu? 19-6
 puradvāra sgo mdun 21-16
 puraḥsaram mdun ñid du 8-23; mdun du 8-27
 pulaka bsnun bya 31-9, 16
 Pulliramalaya pu lli ra 7-4
 puṣṭi rgyas 6-3; 23-26; rgyas pa 8-20; 10-14
 puṣṭikṛt rgyas par byed pa 23-56
 puṣpa me tog 8-18; 13-5; 18-23, 25
 puṣpakṣepaṇa me tog dor ba 18-25
 puṣparāga 'topaz' nor bu pu ṣpa rā ga 23-28
 pūjā mchod pa 21-8
 pūraka 'inhalation' dgañ ba 19-28; pū ri ka 19-29
 Pūrṇagiri pu lli ra? 9-14
 pūrṇamāsī ña 31-33, 34

- pūrvajanman skye ba sñon 18-24
 pūrvajanmavipāka skye ba sñon gyi rnam smin 2-7
 Pūrvavideha śar gyi lus ḥphags 2-5
 pūrvasevā sñon bsñen 17-2; sñon du bsñen pa 17-2
 pūrvārambha sñon du brtsam 21-5
 Pṛthivi saḥi lha mo 17-12
 pṛthivītala sa yi steñ 21-12
 peśi ltar ltar po 2-18, 21
 paitṛka pha yi 2-28
 paiṣṭikā pai ṣṭi 26-32
 paiṣṭi khur baḥi chañ 8-21
 pauṣṭika rgyas pa 10-10, 59; 23-2, 12; rgyas 23-17; pau ṣṭi 10-13
 pauṣṭicitta rgyas paḥi bsam pa 10-13
 pauṣṇa 'that which belongs to Pūṣan' rgyas pa 5-20, 25
 prakampate rab tu ḥdar 23-35; rab ḥdar 19-14
 prakṣālana bkru ba 8-13
 pracaṇḍa rab tu gtum pa 10-49
 pracāra rab tu spyad 33-21
 prajñā śes rab 2-25; 4-25; 7-21; 23-59; 26-30, 31-29
 prajñākaruṇayoḥ śes rab sñiñ rjeḥi 33-17
 prajñājñāna (-abhiṣeka) śes rab ye śes (dbañ bskur) 18-28
 prajñāpāramitā śes rab pha rol phyin pa 33-16
 prajñātmaka śes rab bdag ñid 5-44
 prajñāsvabhāva śes rab rañ bshin 5-42
 prajñopāyasamāyoga śes rab thabs mñam sbyor ba 33-18
 prajñopāyātmaka śes rab thabs bdag 21-11
 praṇāmita yoñs su bsno ba? 8-27
 praṇidadyāt smon lam bya 8-27
 pratikāra 'remedy' skyabs 5-31
 pratikriyā 'remedy' zlog pa 19-6
 pratikṣepa smad pa 33-33
 pratijñā dam bcas phyag rgya 17-13
 pratijñāta dam bcas pa 21-5
 pratipattithi tshes gcig 19-9
 pratidhvāna brag cha 33-24
 pratipad tshes gcig 5-8, 9

- prativedhikā so sor rtogs pa? 3-15
 pratiṣṭhā rab gnas 'consecration' 17-3; 26-18; rab tu bshugs 'dwelling'
 33-19
 Pratyavekṣaṇā 'the wisdom of analysis' so sor kun tu rtog pa 4-13
 pratyāliḍhapada gYon brkyañ ba yi shabs 10-38
 prathamakalpika bskal pa dañ po pa 2-5
 praduṣṭa rab tu gdug paḥi bgegs 17-9
 pradhāna gtso bo 7-20; 23-38
 pradhāni gtso bo 7-18
 prabalikṛta rab tu bsags byas pa 2-11
 Prabhākari bhūmi ḥod byed sa 9-22
 prabhāvana (prabhāva!) mthu 18-16
 prabhāsvarapada ḥod gsal baḥi go ḥphañ 4-17, 21
 pramāna tshad ma 8-26
 Pramuditā bhūmi rab tu dgaḥ baḥi sa 9-22
 pramoda dgaḥ 33-21
 pravrajyā rab tu byuñ 2-10; rab byuñ 26-18
 praśasta 'be approved as' rab bsñags 18-11
 praśākhā mkhrañ ḥgyur 2-21
 prasāda bkaḥ drin 17-16
 prastha bre gañ 26-36
 prahara mel tshe 5-6; thun 5-10
 prākāra 'the wall' ra ba 13-3
 prājña śes rab can 17-22
 prāṇa rluñ 5-24
 prāṇāyāma 'breath-exercises' srog rtsol 5-51
 prātar nañ par 5-59
 prārthayet 'to ask for' gsol btab 23-51
 prāvaraṇa gos 28-5
 prāśayet 'should eat' spyad? 26-28
 prāsāda 'a pavilion' khañ bzañs 21-15
 priyadarśana byams par lta 18-9
 preta yi dvags 19-37
 pretavastra yi dvags kyi gos 28-23
 Pretādhivāsini pre ta ba si ni 9-18; pre ta pu ri 7-12
 prerāṇa 'the rite of expelling' bskrad pa 10-58

- prokṣaṇa 'water for sprinkling' bsañ gtor 23-44, 47
 plakṣa plag śa 23-43

 phalaka phub 26-7

 bandhu gñen 5-18
 bandhūka ba ndhu ka 13-23; ba ndu ka 23-29
 bali gtor ma 8-19; 10-8; 17-2, 3; 26-34
 bāṇa mdaḥ 26-6
 bādhyate 'be oppressed by' dmigs ḥgyur? 5-66
 bāndhava gñen 18-4
 bāhiraṇemī 'the outer rim' phyi rol dmaḥ ba 23-8
 bāhya phyi rol 4-27
 bāhyapīṭha phyi rol gnas 9-20
 bāhyābhyantaravastu phyi dañ nañ gi bdag ñid 4-26
 bāhyābhyantaraśuddhatva phyi nañ dag pa ñid 4-27
 bindu thig le 31-33
 bindunirodha thig le ḥgog 31-37
 bindurūpeṇa thig leḥi gzugs kyis 2-17
 bija 23-43; sa bon 31-20
 bijādhānakrama 'the process of placing the seed' sa bon lhuñ baḥi rim
 2-26
 buddhakula sañs rgyas rigs 18-35
 buddhatva sañs rgyas ñid 7-25; sañs rgyas 4-27
 buddhatvapada sañs rgyas go ḥphañ 6-12
 buddhatvaphala sañs rgyas ḥbras bu 4-16
 buddhanāṭaka sañs rgyas rol pa 4-31; 33-34
 buddhaputra sañs rgyas sras po 18-35
 buddhabhakti sañs rgyas la gus 18-17
 buddhaviṣaya sañs rgyas yul 23-52
 buddhimat blo dañ ldan pa 5-70; blo ldan 8-8
 bodhi byañ chub 33-16
 bodhicitta byañ chub sems 13-5; 7-18; 13-28; 18-13; 31-21, 36
 bodhimaṇḍa byañ chub sñiñ po 31-20
 bodhisattvatva byañ chub sems dpaḥ 33-30
 bodhisambhāra byañ chub tshogs 13-7

- Brahman tshañs pa 23-52
 brahmasūtra tshañs pañi thig 17-23; tshañs skud 21-18
 brahmāṇḍa tshañs pañi gnas 31-25

 bhaktivatsala dad pañi stobs? 18-31
 bhakṣya 'food' shal zas 23-47
 bhagavati bcom ldan ma 13-22
 bhagnakūpa 'a broken well' ri phug 21-15
 bhayānaka ḥjigs par byed pa 26-26
 bhava srid 8-28
 bhavabandha srid pañi ḥchin ba 33-8
 bhāṇḍaka snod 13-28
 bhāva dños po 33-4
 bhāvābhāvavivarjita dños dañ dños med rnam par spañs 33-13
 bhāvābhāvātma dños dañ dños med bdag ñid 33-13
 bhikṣāsthiti sloñ mos gnas pa 21-23
 bhikṣu dge sloñ 8-5
 bhukti ston mo 5-45
 bhuvanatraya sa gsum po 33-22
 bhūta ḥbyuñ po 17-17
 bhūparigraha sa yoñs su bzuñ 17-12
 bhūmi sa 'stages of bodhisattvas' 9-24; 'sacrificial ground' 23-1
 bhūmija sa steñ skyes pa 4-9
 bhūmiśōdhana sa sbyañ bya 17-6
 bhūmnā 'always' sa steñs? 10-55
 bhūrja gro ga 28-15
 bhūrjapatra gro bañi ḥdab ma 10-15
 bhṛkuṭi khro gñer 9-6
 bhedana 'cleaving' dbug pa 5-45
 bhairambha bhai ram bha 13-8
 Bhairava ḥjigs byed 13-17
 bhokṭṛ 'a ruler' loñs spyod 8-9
 bhogavigraha loñs spyod rdsogs pa 5-50
 bhrama 'confusion' rmoñs 5-40
 bhramat 'whirling' ḥkhor 23-34
 bhramati 'to whirl' ḥkhor ba 23-35

- bhramarasiddha sbrañ rtsi 26-46
 bhramet ħkhyam 21-14
 bhrānti 'doubt' ħkhrul ba 21-25
 bhrāmara sbrañ rtsi 26-43, 48

 makuṭa (-abhiṣeka) 'consecration of crown' cod pan 18-26
 mañ-kārodbhava yi ge mañ las byuñ ba 26-5
 maṅgala bkra śis 5-24; 26-16, 17
 maṅgalya bkra śis 5-44
 majjan 'the marrow of bones' rkañ 10-42
 mañjiṣṭhā btsod 26-40
 maṭha 'the hut of an ascetic' 21-16
 mañi nor bu 31-27, 31
 maṇḍapa 'a pavilion' ħdun khañ 17-5
 maṇḍala dkyil ħkhor 17; 18-23
 maṇḍalacakra dkyil ħkhor gyi ħkhor lo 23-43
 maṇḍaladarśana dkyil ħkhor mthoñ ba 18-24
 maṇḍalasūtraṇa dkyil ħkhor thig 17-28
 maṇḍalādhīpa dkyil ħkhor bdag po 3-4
 maṇḍalālekhyā dkyil ħkhor bri ba 17-1
 mathyamāna bsrubs pa 26-3
 mada chañ 26-14, 24; 31-7; dregs 26-12
 madana ħdod pa 31-8
 madasthāna byañ chub sems kyi gnas? 31-19
 madirā chañ 26-39, 47
 madirotsava chañ gi ston mo 8-33
 madya chañ 26-33; 28-3; myos byed 26-52
 madyapāna myos byed? 26-51
 madhu sbrañ rtsi 10-11, 17, 19; 23-58; mñar 26-33
 madhyadeśa yul dbus 2-9
 madhvajā chañ gi rigs? 26-31
 manas 'the organ of consciousness' yid 4-20
 Manu 'fourteen' 5-29
 manovijñāna 'perception through consciousness' yid rnam śes 4-20
 mantracaryānaya gsañ sñags spyod tshul 18-15
 mantratattva sñags kyi de ñid 6-11

- mantradevatā gsañ sñags lha 17-16
 mantranītikrama gsañ sñags tshul 17-4
 mandapracāra dal bar rab rgyu ba 5-55
 mandaprasara rgyu ba med pa 6-8
 Mandara man da ra 26-2, 8
 mayūrapiccha rma byaḥi sgro 10-8
 marakata mar gad 17-34
 marakān roga yams kyi nad (markaroga) 'plague and illness' 23-4
 maraṇa ḥchi 19
 marica pho ba ris 26-36, 40
 Maru ma ru de śa 7-15; ma ru 9-19
 marumarici mya ṇan smig rgyu? 33-24
 martya 'the earth' sa steñ 3-5
 Malaya ma la ya 26-38
 malina dri ma dañ bcas pa 10-40
 maśaka sbrañ bu mchu riñ 28-27
 masi 'ink' snag tsha 10-36
 mahākilikilāyamāna ki li ki laḥi sgra chen bdag 17-45
 mahājñānāmṛta ye śes chen poḥi bdud rtsi 23-60
 mahātman bdag ñid che 10-51
 mahādyuti ḥod chen 5-55
 mahānaya tshul chen 18-16
 mahānātha mgon po chen po 18-12
 mahānīśa mtshan phyed 28-5
 Mahāpadma pad chen 17-40
 mahābodhinaya byañ chub chen poḥi tshul 18-12
 mahābhoga loñs spyod che 33-31
 mahāmāñsa śa chen 28-2
 mahāmudrā phyag rgya chen po 3-16
 mahāmokṣapura thar pa chen poḥi groñ 18-15
 mahāyāna theg pa chen po 18-15
 mahāvāyu 5-56; rluñ chen 6-9
 mahāvira dpaḥ chen 18-12
 mahāsukha bde ba chen po 8-39; 13-17; 31-21; 33-12, 17; bde ba che 3-11,
 16; 13-24; bde chen 31-30; 33-22
 mahāsukhacakra bde chen ḥkhor lo 13-41; 31-19

- mahāsukhābhisambodhi rdsogs paḥi byañ chub bde ba che 3-16
 mahāsaukhya bde ba che 31-38; 33-31; bde chen po 33-23
 mahiyas 'more important people' tshogs chen 19-19
 mahotsava 'great rejoicing' śas che 13-17
 mahotsāha spro ba chen po 21-5
 mahodadhiṭa rgya mtsho chen poḥi ḥgram 8-2; 21-15
 māgadhā pi pi liñ? 26-40
 maṇḍalayaka 'deity of the maṇḍala' dkyil ḥkhor pa 3-4
 mātaṅga glañ chen 31-5
 mātaṅgi (-sthāna) gdol paḥi gnas 21-16
 mātrka 'to belong to the mother' ma yi 2-28
 mātrḡha ma moḥi khyim 8-3
 mādhyavākya sñan par smra 18-2
 mādhi sbrañ chañ 8-21; mā dhvi 26-32
 māna 'the measuring cord' 17
 mānuṣāsthi mi yi rus pa 28-4
 māyā sgyu ma 4-19; 33-26
 māyāvinirmita sgyu ma rnam ḥphrul 33-21
 māyopamasamādhī sgyu ma lta buḥi tiñ ne ḥdsin 2-11
 māraṇa bsad pa 10-35, 46, 58; bsad 6-3; gsad pa 23-13, 18; gsod pa 10-41
 mārayet gsad par bya 10-45
 mārutayoga rluñ gi rnal ḥbyor 5-59
 mālatī 'jasmin flower' mā la ti 23-30
 Mālava mā la ba 7-7; 9-15
 māṣa 'beans' mā śa 23-57
 māhātmya bdag ñid che 33-23
 māhendra dbañ chen 5-38, 40; 6-2, 4
 māhendramaṇḍala dbañ chen dkyil ḥkhor 5-54; 6-7; 10-28, 34
 milana 'the assembly' ḥdus pa 3-19; 'union' ḥdus gyur pa 2-24
 muktātman grol baḥi bdag ñid 33-2
 mukhabandhana kha bcñs pa 10-33
 mukhastambhana kha gnon pa 10-31
 muditā 'joy' dgaḥ ba 13-6
 mudgara 'a hammer' tho ba 10-43; 26-7
 mudrā phyag rgya 21-19
 mudrita 'sealed with the seal of' rgyas btab 3-8

- muṣala 'a club' gtun śiñ 10-43
 muṣṭi khu tshur 17-21; 17-31
 muhur 'repeatedly' yañ yañ 23-35
 mūka 'the rite of making dumb' lkugs pa 10-59
 mūkibhavati lkugs pa ñid du ḥgyur 10-34
 mūrchate 'to faint' brgyal ba 19-14
 mūlajā rtsa ba skyes 26-31
 mūlāpatti rtsa baḥi ltuñ ba 18-18
 mṛgamada ri dvags dregs 26-47
 mṛtakāya ḥchi baḥi lus 6-9
 mṛti ḥchi 5-32; ḥchi ba 5-19
 mṛtyu 5-38; ḥchi ba 19; 17-33; ḥchi bar ḥgyur ba 6-4; ḥchi bdag 5-60,
 64, 65
 mṛtyucihna ḥchi ba yi mtshan ma 19-39
 mṛtyunirṇaya ḥchi bar ñes pa 19-1
 mṛtyunirṇayakāla ḥchi baḥi ñes paḥi dus 5-20
 mṛtyuvañcana ḥchi ba blu ba 19-26
 mṛdaṅga rdsa rña 23-31
 mṛdu 'inferior' dbañ po dman pa 3-3
 mekhalā ska rags 21-18
 meda 'fat' tshil 10-42
 medinī sa 23-35
 medhāvin chañ 26-46
 Meru ri rab 10-30, 59
 melaka ḥdus pa 4-29; ḥdres pa 19-12
 melā ḥdus 8-25; ḥdus pa 9-18, 23; 26-29
 melāpaka ḥdus pa 9-13; 26-15, 30
 meṣa 'a sheep' lug 10-59
 maitrī 'benevolence' byams pa 13-6; byams 18-17
 maithuna ḥkhrig pa 26-24
 mohana 'the rite of bewildering' rmoñs pa 23-14
 Mohaṇi rmoñs byed ma 13-38
 maunayoga mi smraḥi sbyor ba 21-21

 yakṣa gnod sbyin 17-45; 19-36
 yajñakarman mchod sbyin las 26-16; mchod sbyin 26-17

- yantra 'talisman' ḥkhrul ḥkhor 10-19, 22
 Yamadaṃṣṭrī gśin rje mche ba 13-31
 Yamadāḍhi gśin rje brtan ma 13-31
 Yamadūti pho ṅa mo 13-31
 Yamamathani ḥjoms ma 13-31
 Yamādhipa gśin rjeḥi bdag 17-39
 yamālaya gśin rjeḥi groñ khyer 5-31
 yaṣṭi 'the spire of a monastery' mchod sdoñ? 19-21
 yāma thun 5-6, 7, 11
 yāmārdha thun phyed 31-36
 Yāminī gśin rje ma 13-38
 yuganaddha 'interpenetration' zuñ du ḥjug pa 3-9
 yuddha ḥthabs pa 10-50; gYul ḥgyed pa 10-51
 yoga rnal ḥbyor 13-40
 yogavara sbyor ba mchog 5-41; 26-35
 yogāmṛta rnal ḥbyor bdud rtsi 8-29
 yogin sgrub po 9-27
 yoginī 9-12; rnal ḥbyor ma 9-10; 26-20, 26; 31-21
 yoginīgaṇa rnal ḥbyor maḥi tshogs 8-39
 yoginīpūjya 26-19
 yoginīyogimelaka dpaḥ bo rnal ḥbyor maḥi ḥdus pa 4-29
 yoginīyogisaṃmela rnal ḥbyor rnal ḥbyor ma rnam ḥdus 23-50
 yoginīlakṣaṇa rnal ḥbyor maḥi mtshan ṅid 31-1
 yoginīvarasaṃpuṭa rnal ḥbyor ma mchog kha sbyor ba 18-12
- rakta 'menstrual fluid' khrag 2-23
 raktacandana tsan dan dmar po 28-17
 rakṣā bsruñ 18-21
 rajasvalākarpāṭa zla mtshan ḥdsag paḥi ras 10-20
 raṇa 'battle' 23-36
 rati dgaḥ ba 33-17; rol 5-45
 Ratna rin chen ḥbyuñ ldan 2-22
 Ratnanātha rin chen mgon po 6-7
 ratnatrayaśaraṇa dkon mchog gsum la skyads 13-5
 Ratnasaṃbhava rin chen ḥbyuñ 2-21; 4-14; 26-13; rin chen ḥbyuñ ldan 5-54
 rathyā 'street' tshoñ srañ 21-17

- ravimaṇḍala ñi maḥi dkyil ḥkhor 13-15
 raśmi ḥod 5-52, 54
 raśmimālikā ḥod zer phreñ ba 13-4
 rasa ro 4-19; bcud 26-5
 rasanā ra sa nā 7-16, 21, 22; 31-22, 29
 rahasya gsaṅ ba 3-19; 6-12; 13-1; 21-2; 26-1
 rahasyottamamaṇḍala gsaṅ ba mchog gi dkyil ḥkhor 18-29
 rahasyotpatti gsaṅ ba ḥbyuñ ba 2-1
 rākṣasa srin po 17-45
 Rākṣasendra srin poḥi dbaṅ po 17-39
 rākṣācakra sruñ baḥi ḥkhor lo 17-10
 rājikā ske tshe 10-35, 57
 rājya rgyal srid 5-38; 6-4; 23-29
 Rāmeśvara ra me śva ri 7-6
 Rāmeśvarā rā me śva ri 9-15
 rāśi khyim 5-21
 ripughāta dgra rnams gsod 23-2
 rukṣa ‘unpleasant’ rtsub 23-37
 ruj nad 5-39
 Rudra ‘eleven’ drag po 5-15, 29
 rūḍha bshon pa 19-34
 rūpa ‘material form’ gzugs 2-30
 rūpadehin ‘a corporeal being’ gzugs can lus 19-35
 Rūpiṇi gzugs can ma 7-14; 13-25
 rūpiṇi gzugs can 31-2, 17
 recaka ‘exhalation’ ḥthor 19-28; ri tsa ka 19-30
 recayitvā mnan par bya 5-35
 recayet mnan bya 5-36; mnan par bya 5-36
 rocana gi vañ 28-17
 romāvali ba spu ḥkhyil ba 31-7
 raudrakarman drag poḥi las 28-5
 raudracitta ‘fierce mind’ drag poḥi sems 23-18

 lakṣmi ‘happiness’ bkra śis 10-14
 lakṣmivana bkra śis mchog (lakṣmivara?) 17-37
 laṅghayet bsgo 17-11

- Lanipāka lam pā ka 7-10; 9-17
 lambamāna ḥphyañ ba 7-17
 lambodara 'a protuberant belly' gsus ḥphyañ 23-21
 layana 'a rest-place' gnas khañ 17-5
 lalanā la la nā 7-16, 21, 22; 31-22, 29
 lalāṭa dpral ba 9-6
 lavaṅga 'cloves' tsha? 26-40
 lavaṅa lan tshva 10-35, 56
 lākṣārasa rgya skyegs kyi khu ba 10-20; rgya skyegs khu ba 26-4
 lāṅgalin gśol ḥdsugs 8-9
 Lāmā lā ma 13-25; 31-1
 liṅga rtags 5-34; mtshan gcig 21-17
 lubdha 'greedy' brkam chags 8-8
 lekhana bris 33-30
 lekhani smyu gu 10-37
 lokapāla ḥjig rten skyoñ ba 17-17
 lokottara (-homa) ḥjig rten ḥdas (sbyin sreg) 23-49
 loṣṭaka rdo yi dum bu 28-26
 laukikahoma ḥjig rten sbyin sreg 23-49

 vakra yon po 17-33
 vajra rdo rje 13-33; 17-9, 11
 vajra (-abhiṣeka) 'consecration of *vajra*' rdo rje 18-26
 vajragīta rdo rjeḥi glu 8-33
 vajraghaṅṭā rdo rje dril bu 13-18; rdo rje dril 17-8; 18-27
 vajraghaṅṭāsamāpanna rdo rje dril bu mñam par ldan pa 13-18
 vajracakṣus rdo rjeḥi spyān ldan 17-17
 vajrajvālā rdo rje ḥbar ba 17-36
 vajraḍāka 8-32', 33'
 vajraḍākinī 8-34'
 vajranātha rdo rje mgon po 5-55; 6-8
 vajrapañjara rdo rje ra ba 17-36
 vajrayoginī rdo rje rnal ḥbyor ma 26-12
 Vajrapāni phyag na rdo rje 2-1
 Vajravārāhi 8-30', 35'
 Vajravairocanī rdo rje rnam par snañ mdsad ma 13-38; rdo rje rnam snañ

- mdsad ma 13-17; rdo rje rnam snañ mdsad 26-9
 Vajrasattva rdo rje sems dpañ 2-29; 4-29; 5-41; 13-14, 36; 23-19; 33-28;
 rdo rje sems 33-19
 Vajrasūrya rdo rje ñi ma 13-37
 vajrācārya slob dpon 18-1
 vajrāvalī rdo rjeñi phreñ ba 10-3; 23-11
 vajrin rdo rje can 5-46
 vañcana bslu ba 5-34
 vaṭa ba ṭa 17-38
 vaṇij tshoñ pa 8-9
 vatsara lo 5-28, 29
 vadha 'death' ñjoms pa 23-36
 varapradā (-mudrā) mchog ni rab ster ba 26-6
 varamaṇḍalacakranātha dkyil ñkhor ñkhor lo mchog gi mgon po 8-29
 Varuṇa chu lha 26-34
 varṇa mdog 23-16
 valkala 'bark' bal ka lam? 26-38
 vaśa 'the rite of subduing' dbañ 6-3; 23-3
 vaśam āgacchati dbañ du ñoñ bar gyur 10-19
 vaśam ānayet dbañ du ñgyur 28-13
 vaśya 'the rite of subduing' dbañ 10-59; 23-14, 18
 vaśā 'the marrow of the flesh' shag 10-42
 vahni me 23-58
 vākstambhana ñag gnon pa 10-32
 vātulā rluñ 21-13
 vādana ñkhrol ba 17-9
 vāma gYon pa 5-42
 vāmā 'the left woman' gYon pa 8-12
 vāyavi rluñ phyogs 17-37; rluñ gi phyoss 28-8
 vāyavya 5-38; rluñ 5-40; 6-2, 4; 13-31
 vāyu rluñ 2-18; 4-5, 10; 5; 6-11
 vāyutattva rluñ gi de ñid 6-10, 11
 vāyudvāra rluñ gi sgo 19-34
 vāyubija rluñ gi sa bon 19-32, 33
 vāyumaṇḍala rluñ gi dkyil ñkhor 6-6; rluñ dkyil ñkhor 13-9
 vāyumaṇḍalaka rluñ gi dkyil ñkhor 5-53

- vāyuyoga rluñ gi rnal ḥbyor 5-69
vāyuyogavicakṣaṇa rluñ gi sbyor ba la mkhas pa 5-12
vāyuvāhana rluñ gi bshon pa 2-15
vāyuvega 'the velocity of the wind' rluñ gi śugs 23-57
vāra 'a day of the week' gzaḥ 21-9
Vārāhī phag mo 18-13
vāruṇa chu 5-41; 6-2, 4
vāruṇamaṇḍala chu yi dkyil ḥkhor 6-8
vāruṇaṁ maṇḍalam chu yi dkyil ḥkhor 5-55
Vāruṇī myos byed 26-34
vāla ḥbras bu? 26-40
vāsara ñi ma 5-13; ñin shag 5-27
Vāsuki bā su ki 17-40; 26-34
vikalpamātra 'only imagination' rnam par rtog pa tsam 10-46
vikurvita rnam ḥphrul 4-17
vikṛta 'hostile' rnam ḥgyur 23-18
vigacchati bgrod las ḥdas 33-12
vighna bgegs 17-10
vicāraṇa rnam par dpyad 31-32
vijṛmbhamāna 'expanding' rnam par ḥphro ba 23-34
vijñāna rnam śes 2-30; 4-11, 20; 26-14; 31-26
vijñānavāyurūḍha rnam śes bshon pa rluñ 19-34
vijñānavāhana rnam śes bshon pa 6-12
vijñānaharaṇa rnam śes dbrog pa 19-31
vidarbha spel ba 10-33
vidarbhayet spel 10-27; spel ba 10-10, 16, 20, 37; spel bar bya 10-13
vidarbhita spel ba 10-45, 47, 52; rnam spel ba 10-3
vidiksthāna zur gnas 13-32
vidiś 'intermediate quarter' mtshams 13-28
viddhvā phug sñam 19-2
vidyā rig pa 18-27
vidyādhara rig ḥdsin 17-44
vidyut glog ḥgyu 19-11
vidravanti rnam gtses? 26-26
vidviṣṭa ḥbyed ḥgyur 28-10
vidveṣa dbye 23-13; dbye ba 10-58; ḥbyed pa 10-50; rnam par sdañ 10-51

- vidveṣakarman dbye baḥi las 28-9
 vidhāna cho ga 23-48
 vinita dul ba 18-1
 vineya ḥdul ba 33-32
 vipad brlag pa 5-18
 viparyayāt phyin ci log tu 5-16, 17
 viparyāsa log tu rgyu 5-18, 19
 vipāka rnam smin 2-7
 vipluta bsres 28-7
 vibhu gtso bo 18-32
 Vimalā dri ma med 9-22
 vilipta byug 28-18
 vivṛta don dam 31-23
 viśayin yul can 4-21
 viśiryeta brlag ḥgyur 17-11
 viśuddhi rnam dag 4-18; rnam par dag pa 4-15
 viśva 'the whole world' sna tshogs 3-8
 viśvarūpiṇī sna tshogs gzugs can ma 31-29
 viśvavajra sna tshogs rdo rje 10-29, 31; 13-13, 20
 viṣa dug 10-7; 28-4
 viṣaya 'object of senses' yul 3-7
 viṣayāḥ ṣaṭ yul drug 4-14
 viṣādīharaṇa dug sogs gshom 5-44
 visarjayet gśegs su gsol 23-48
 vihāra gtsug lag khañ 17-5
 vihvala myos ḥgyur ba 26-24
 vihvalibhūta myos par ḥgyur ba 10-18
 vīṇā pi vañ 23-31
 vira dpaḥ bo 8-35, 39; 13-15; 17-8; 18-13; 26-20
 viravīreśvarī dpaḥ moḥi dpañ phyug ma 8-25
 vireśvarī dpaḥ moḥi dbaṅ mo 18-13
 vīrya nus pa 26-22; brtson ḥgrus 8-10
 vṛkṣajā śiñ skyes 26-31
 vṛthā don med ḥgyur 6-3
 vṛddhinirhrāsa ḥphel ḥgrib 5-15
 vega śugs 26-13

- veṇu 'flute' rgyud mañs 23-31
 vetāla ro lañs 17-45
 vedanā 'perception' tshor ba 2-30
 vedikā 'the sacrificial stand' kha ran 23-8
 vedha phug sñam 19-2; zug gyur 19-7
 vedhayet zug pa 19-7
 velā dus tshod 19-3
 velākṣaṇa dus kyi skad cig 5-23
 veṣa 'appearance' cha lugs 18-1
 vaiḍūrya bai ḍū rya 23-27
 Vairocana rnam snañ 2-22; rnam snañ mdsad 4-14; 6-9; rnam par snañ
 mdsad 2-21; 5-56; 13-36
 Vairocañi rnam snañ mdsad ma 26-10
 vaisarpa me dbal 28-24
 vauṣaṭṭ bau ṣaṭ 10-13; 13-35
 vyavahāra tha sñad 33-26
 vyākaraṇa 'prediction' luñ bstan 18-26
 vyākhyāna bśad pa 26-18
 vyāghracarman stag gi lpags pa 13-21; 21-10
 vyāghramukha 'tiger-faced creature' stag gi gdoñ 17-42
 vyādhi nad 5-18; 17-32; 19-9
 vyāpaka thams cad khyab 31-26
 vyomavyāpin nam mkhaḥ khyab 31-32
 vrata brtul shugs 18-26; 21-2, 24

 Śaṅkapālaka duñ skyoñ 17-40
 śaṅkhini śan khi nī 31-2, 11, 13
 śanañḥ dal bus 5-36
 śapatha 'oath-taking' mnaḥ bsgag 18-25
 śabda 'sound' sgra 4-18
 śama shi ba 8-28
 śaraṇatraya skyabs gsum 18-14
 śarabhasiṃha śa ra bha yi señ ge 10-59
 śarāva kham phor 10-10, 21, 28
 śarāvasaṃpuṣṭa kham phor kha sbyar 10-3
 śarīra lus 13-42

- śarkarā śa ka ra 26-42
 śarkarāsava kha raḥi chañ 26-42
 śaśisūryapatha 33-25
 śāntacitta shi baḥi sems 23-17
 śāntamati dul (baḥi sems) 8-21
 śāntasukha shi baḥi bde ba 33-22
 śānti shi 6-3; 8-20; 23-53; shi ba 10-6; 23-3
 śāntika shi 23-12, 17; shi ba 10-1, 9, 58
 śāntikuṇḍa shi baḥi thab 23-10
 śāntikṛt shi bar byed 23-56
 śāriva sa ri ba 26-38
 śāśvata brtan pa 5-34, 64
 śāstṛ ston pa po 18-12
 śikṣā bslab pa 18-20
 śigru śri gu 26-43; śri groḥi sman 26-36
 śiriṣa śi rṣa 17-38
 śilpikāgṛha 'the house of a female artisan' bzo yi khañ pa 21-16
 śitagandha 'white sandalwood' śi ta ga ndha 23-30
 śukra 'semen' khu ba 2-23
 śuklatithi yar no yi tshes 10-2
 śuklapratipad yar noḥi tshes gcig 31-33, 34
 śuci gtsaṅ 8-21
 śubhasampatti dge ba phun sum tshogs 23-33
 śubhāśubha dge mi dge 5-43; dge dañ mi dge 6-1
 śuṣma 'supernatural ability' nus pa 21-24
 śūnyagṛha khyim stoñ 10-41
 śūnyatā 'emptiness' stoñ pa ñid 3-8
 śūnyatākaruṇābhinna stoñ ñid sñiñ rje mi phyed pa 33-34
 śūla mduñ 26-7
 śṛṅgārarasa sgeg paḥi ṅams 13-21
 śaileya rdo dreg 26-38
 śobhāñjana so bha ṅdsa na 26-46
 śauca 'putiry' gtsaṅ 21-7
 śauryādhika lhag par dpaḥ ba 23-55
 śmaśāna dur khrod 8-3, 25; 9-13, 19, 24; 10-49; 17-45; 21-14, 17
 śmaśānaka dur khrod 26-15

- śmaśānakarpaṭa dur khrod ras 10-26, 33, 52
 śmaśānacelaka dur khrod kyi ras 10-20; dur khrod ras 10-57
 śmaśānāṅgāra dur khrod sol ba 10-39
 śmaśānāṣṭaka dur khrod brgyad 17-36
 śrāddha dad pa 8-4
 śrigu śri ku 26-38
 śrī 'good fortune' dpal 8-17; 10-14; dpal ldan 5-44
 śrīcakrasaṃvara 8-32'
 śrīphala dpal ḥbras 31-14
 śrīvatsa dpal beḥu 23-32
 Śrisaṃvarodayatantra dpal sdom ḥbyuñ baḥi rgyud 33-31
 Śrisahajodayamaṇḍala dpal ldan lhan skyes byuñ dkyil ḥkhor 17-22
 Śriheruka 8-35'; he ru ka 8-35; he ru ka dpal 4-21, 31; dpal he ru ka
 13-15, 36
 śriherukasamāyogaḍākinivṛnda-m-āśrita mkhaḥ ḥgro ma yi tshogs brten
 paḥi he ru ka dpal yañ dag sbyor 33-34
 Śriherukābhidhānatantra he ru ka dpal mñon brjod rgyud 33-30
 śruva blugs gzar 23-24, 59
 śreyas ḥthab mo? 5-50
 śreyasin ltos bcas? 8-11
 śreṣṭhābhīṣeka dbaḥ bskur gtso bo 18-34
 śrotra 'the organ of hearing' rna ba 4-18
 śleṣa 'union' gñis sbyar ba 23-59
 Śvānāsyā khyi gdoñ ma 13-30
 śvāsa dbugs 5-12, 13
 śvāsasaṃkhoā dbugs kyi grañs 5-37

 ṣaṭpravṛtti 'six modes' 4-20
 ṣaḍaracakra ḥkhor lo rtsibs drug 10-2
 ṣaḍgati ḥgro ba drug 2-13
 ṣaḍgatika ḥgro drug sems can 4-4

 saṃyaksamābuddhatva rdsogs paḥi sañs rgyas 2-31
 saṃyamena lus bskum pas 31-16
 saṃvara sdom pa 3-17, 18, 19; 18-22, 30
 saṃvaraṃ varam bde baḥi mchog 3-19

- saṃvarayogasāra rnal ḥbyor sñiñ po bde mchog 8-30
 saṃvarodaya sdom pa ḥbyuñ ba 17-4
 saṃvarodayamaṇḍala bde mchog ḥbyuñ baḥi dkyil ḥkhor 17-18
 saṃvitti yañ dag rig 31-32; 33-19
 saṃvṛta kun rdsob 3-13; 31-23
 saṃvedana rañ rig 31-32
 saṃśaya the tshom 5-48, 50
 saṃsāra ḥkhor ba 5-67, 69; 10-46
 saṃsāraduḥkhasaṃkula ḥkhor baḥi sdug bsñal gyis dkrugs pa 18-19
 saṃskārāḥ 'formative tendencies' ḥdu byed 2-30
 saṃsveda drod gśer 2-2
 saṃhārya bsdu bar bya 8-38; bsdus nas 8-38
 sakaṭaka rgyal po ñid? 28-2
 sakalabhāva dños po thams cad 8-28
 saṃkalpa yañ dag rtog pa 8-28
 saṃkula dkrugs pa? 18-19
 saṃketa brda 4-29
 saṃkrama ḥpho ba 5-15; 31-33
 saṃkramaṇa ḥpho ba 31-35, 36
 saṃkrānti ḥpho ba 5-7; 31-18, 36, 37
 saṃgrāma 'fighting' gYul bśam 5-45
 saṃghāta tshogs 10-42, 45
 sacarācara 'the whole world' rgyu dañ mi rgyu 23-60
 saṃcāra yañ dag rgyu 5-7; rgyu ba 5-16; kun spyod 31-36
 Saṃcārini bskyod byed ma (Saṃcālīnī?) 13-38
 saṃcāret yoñs su spyad par bya 8-24; yoñs su spyad 8-23
 saṃcodya rab bskul 2-16
 saṃjñā 'conception' ḥdu śes 2-30
 satsukha bde ba mchog 3-6; mchog bde 26-10
 sadodita rtag tu ḥbyuñ ba 10-18
 sadguru bla ma dam pa 3-17; 21-3; bla ma 26-51
 sadgurukauśala bla mahi drin 3-19
 sadbhāva bden ḥbyuñ 9-10
 sadyāsava grub paḥi chañ 26-35, 37, 42; grub paḥi myos byed 26-35
 sadvajra rdo rje bzañ 23-32
 Saṃtrāsini skrag byed ma 13-38

- saṁdeha ṅes med pa 5-46
 saṁdehajanaka the tshom ḥgyur ba 5-46
 saṁdhi mtshams 17-35; mtshuṅs pa 19-7
 saṁtāna 'person' rgyun 18-37
 saptākṣaramantra yi ge bdun paḥi sṅags 10-2, 6, 18
 samataḷa mthil mṅam pa 31-3
 samatā mṅam ṅid 31-32; mṅam 18-4
 Samatā (-jṅāna) mṅam ṅid 4-13
 samantabhadracaryā kun tu bzaṅ poḥi spyod pa 21-11
 samaya dam tshig 8-1, 15, 24, 26; 18-13; 26-52
 samayacakra dam tshig gi ḥkhor lo 23-43; dam tshig ḥkhor lo 13-34
 samayadroha dam tshig smad pa 8-16
 samayasattva dam tshig sems dpaḥ 23-23
 samayācāra dam tshig spyod pa 17-44; 33-29; dam tshig spyod 18-36
 samayin dam tshig can 18-29; dam tshig ldan 9-8
 samayinī dam tshig can 9-10
 samayodaka dam tshig chu 18-25
 samarasa ro gcig 33-5
 samasapta mṅam po bdun 5-21
 samasaptaga mṅam bdun soṅ 5-21
 samasaptagata mṅam po bdun du soṅ 5-20
 samāniya 'to bring near' bsams nas 23-23
 samit 'fuel' yam śiṅ 23-47, 55
 samūha tshogs 7-23; 17-10
 samṛddhi ḥphel ba 10-14
 saṁpatti phun sum tshogs pa 23-26; ḥbyor ba 23-55
 saṁparpayet 'to satisfy' yaṅ dag mchod 23-60
 saṁpuṭa kha sbyor ba 18-12
 saṁpuṭikṛta kha sbyar ṅid du bya 10-28
 saṁpuṭikṛtya kha sbyar bya 19-33
 saṁbandha 'an assembly' ḥbrel ba 26-15
 saṁbodhi rdsogs paḥi byaṅ chub 33-18
 saṁbodhikrama rdsogs paḥi byaṅ chub rim 3-2; 19-27
 saṁbhoga (-cakra) loṅs spyod rdsogs 13-41
 saṁbhogakāya loṅs spyod rdsogs sku 7-20
 saṁbhogacakra loṅs spyod ḥkhor lo 31-24

- sambhogavigraha loṅs spyod rdsogs paḥi sku 3-2; 5-49
- sambhogika loṅs spyod rdsogs sku 7-22
- saṁmilya ḥdus pas 8-36
- saṁmela rnam ḥdus 23-50
- sarpakañcuka sbrul gyi śun pa 28-9
- sarpi 'clarified butter' mar 23-55, 60
- sarvagata kun tu ḥgro 5-70
- sarvajña kun mkhyen 8-31
- sarvajñajñāna kun mkhyen paḥi ye śes 33-27
- sarvajñatā kun mkhyen 18-17
- sarvajñadhvaja thams cad mkhyen paḥi rgyal mtshan 8-10
- sarvaḍākīnisamāyogaśrīherukapada mkhaḥ ḥgro ma kun dañ mñam sbyor
baḥi he ru ka dpal go ḥphañ 33-35
- sarvayoginī rnal ḥbyor ma ni de rnams kun 13-33
- sarvarakṣā thams cad sruñ ba 23-55
- sarvavīrasamāyogaḍākīnijālasamīvara dpaḥ bo kun dañ mñam sbyor baḥi
mkhaḥ ḥgro ma yi dra ba sdom 33-31
- sarvavīrasamāyogaḍākīnijālasatsukha dpaḥ bo kun dañ mñam sbyor baḥi
mkhaḥ ḥgro ma yi dra ba mchog bde 26-10; dpaḥ bo kun dañ
mñam sbyor ba mkhaḥ ḥgro dra baḥi bde ba mchog 3-6
- sarvaśūnya thams cad stoñ pa 33-8
- sarvasādhāraṇa thams cad mñam pa 21-8; 26-29
- sarvasādhāraṇaḍṛṣṭi thams cad mtshuñs par lta ba 8-22
- sarvasiddhisukhodaya dños grub kun gyi bde ḥbyuñ ba 13-25
- sarvākāravara rnam pa kun gyi mchog 3-10; 4-22
- sarvākāraikasamīvara rnam kun mchog gi sdom pa 3-18
- salila chu 19-10
- savyahīna gYon pa min pa 5-24
- sasainyabala dpuñ bcas stobs 28-6
- sasphuliṅga me stag dañ bcas pa 23-34
- sahaja lhan cig skyes 3-13; lhan skyes 33-23
- sahasasukhodaya lhan skyes bde ḥbyuñ 33-26
- sahajā lhan cig skyes ma 9-12
- sahajānanda lhan cig skyes dgaḥ 31-23; lhan cig skyes pa? 7-18
- sahajāmala dri med lhan cig skyes pa 8-31; lhan cig skyes dgaḥ dri med
pa 8-30

- sahajodaya lhan cig skyes ḥbyuñ ba 17-15; lhan cig skyes paḥi (dgaḥ ba) ḥbyuñ 8-31
- sākṣibhūta dbaḥ gyur 17-13
- sātvika bden pa dañ ldan pa 33-29
- Sādhumati legs blo gros 9-24
- sāmāgrī 'totality' tshogs pa 2-12
- sāmānyakāla thun moñ dus 5-19
- sāmānyam rtag tu 7-12
- sāmānyayogatantra thun moñ rnal ḥbyor rgyud 21-2
- sāmpratam 'now' 18-35
- sāra 'essence' sniñ po 3-9
- sārasa bshad 31-10
- simhamukha 'a lion-faced' señ geḥi gdoñ 17-42
- sita yar ño 5-8
- sitakalaśa bum pa dkar po 10-5
- sitasiddhārtha 'white mustard' yuñs kar dkar po 23-56
- siddha grub pa 17-44
- siddhānta 'the final aim' dños grub mthaḥ 21-1
- siddhi dños grub 8-1; 18-37; 23-26, 58, 61; 33-30
- siddhisamvara dños grub sdom pa 33-1
- siddhisamayasaṃvara dños grub dam tshig sdom pa 18-30
- siddhisādhana dños grub 26-17; dños sgrub pa 26-27
- sindūra li khri 28-11
- Sindhu sin dhu 7-14; 9-19
- simasimāyamāna sim sim gyi sgra bdag ñid 23-39
- simāprākāra 'a boundary fence' ra bas mtshams 17-12
- sukhavara bde mchog 3-18
- sukhasambhāra 33-20
- sukhāgāra bde baḥi khyim 31-38
- sukhendriya bde baḥi dbaḥ po 3-10
- sukhotsava dgaḥ bde 13-28; dgaḥ bde ba 23-50
- sukhodaya bde ba ḥbyuñ ba 33-21
- sugatamārga bde gśegs lam 33-26
- sugandha 'sulphur' dri bzañ 10-10
- Sudurjayā sbyaḥs dkaḥ ba 9-23
- subhaga skal ba bzañ po 10-19

- Sumeru ri rab 10-28; 13-12
 surā chañ 26-3, 12
 Suvarṇadvīpa gser gliñ 7-13; 9-18
 suvīśuddhadharmadhātu (-jñāna) chos dbyiñs śin tu rnam dag 4-13
 susaṁvara 8-32'
 suhṛd sñiñ sdug 5-18
 Sūkarāsyā phag gdoñ ma 13-30
 sūcaka ḥdebs par ston 19-9
 sūtra thig skud 17-29
 sūryagrāsa ñi ma ḥdsin 31-37
 sūryamaṇḍala ñi maḥi dkyil ḥkhor 10-38
 sūryamārga ñi maḥi lam 5-22
 seka dbañ 18-26
 sevaka 'a servant' bsten 8-9
 sainya 'army' dpuñ 10-31
 somapāna shi baḥi btuñ ba 26-9
 saukhya bde ba 33-23
 saubhāgya skal bzañ 23-61; 33-30
 Saurāṣṭra sau rā ṣṭa 7-13; 9-18
 skandha phuñ po 3-7; 31-32
 skandhotpatti phuñ po skye ba 2-30
 stabdha 5-55; kheñs 8-8; dal 6-8
 stambhana mnan pa 10-59; mnan 23-14; gnon pa 10-31
 stambhanavidhi mnan pa yi cho ga 10-24
 stambhayat gnon par byed 10-31
 stutininda smad dañ bstod 21-7
 strikapāla bud med kyi thod pa 10-21
 sthānabhrañśa gnas ñams 8-17
 sthiti gnas pa 33-19
 sthūlaśabda 'the gross sound' rags pa sgra 4-33
 sthūlāpatti sbom poḥi ltuñ ba 18-18
 snigdha ḥjam pa 26-33
 sparśa 'what can be touched' reg bya 4-19
 sparśana reg 9-27
 sphaṭikamaṇi śel gyi nor bu 33-7
 spharaṇa ḥphro ba 4-30

- spharaṇamaṇḍala dkyil ḥkhor rnam par spros pa 8-38
 sphārayitvā yañ dag ḥphro ba 4-30
 sphālayāmi dgas bya 17-11
 sphuṭavākya tshig gsal 18-5
 sragdāman me tog phreñ 21-18
 sravantī ḥdsag pa 13-23
 svakulavidyā rañ gi rigs kyi rig pa 9-9
 svadevatābija rañ gi lha yi sa bon 23-43 ; rañ lhaḥi sa bon 23-45
 svana sgra 23-25
 svapna rmi lam 19-22
 svapnakumārika gshon nu ma yi rmi lam 33-25
 svabhāvaviśuddhi ño bo ñid dag 4-17
 svayambhū 'self-existent' rañ byuñ ba 3-14
 svayambhūjñāna rañ byuñ ye śes 31-26
 svalpa thuñ 31-14
 svavidyā rañ rig 9-9 ; rañ gi rig 9-10
 svasaṁvedya bdag ñid rig 3-12 ; 33-14
 svasti 'prosperity' bde 23-53
 svastika gYuñ druñ 23-32
 svastyayana bde legs 10-6
 svastha dgaḥ baḥi sems 23-17
 svādhidevatayoga rañ gi lha yi rnal ḥbyor 23-51
 svādhidaivatayogena rañ ḥdod lha yi rnal ḥbyor gyis 9-26
 svādhiṣṭhāna bdag byin brlab pa 3-14
 svādhiṣṭhānakrama bdag gyin brlab paḥi rim pa 3-19
 svādhyāya 'reciting' ḥchañ 33-30
 svedaja drod gśer skyes 2-4
 sveṣṭadevatā rañ ḥdod lha 23-58
 svotkarṣaṇa 'boastful' bdag ñid bstod 8-8

 hañjikā sbrid pa 19-3, 4
 haritāla ldoñ ros 10-27
 haridrā yuñ ba 10-27
 havya bsreg bya 23-5
 hastinī ha sti nī 31-1, 7, 8, 10
 hastilaṇḍa glañ po cheḥi lci ba 28-25

hitacetas	phan sems	18-3
Himālaya	hi ma la ya	7-11 ; 9-17
hīnayāna	theg pa dman	18-18
huḍukka	rīa riñs	8-35
hutabhugmaṇḍala	byin zaḥi dkyil ḥkhor	6-5
hutāśana	byin za	17-37
Huluhulu	hu lu hu lu	17-40
hūm-kārākṛtiyoga	yi ge hūm gi sbyor ba	23-16
hṛtsaroruha	sñiñ gaḥi chu skyes	7-17
hṛdambuja	sñiñ gi pad ma	28-12
hṛdayamantra	sñiñ pohi sñags	28-23
hṛdayābja	sñiñ gi chu skyes	5-66
hṛdayāmbhoja	sñiñ gaḥi chu skyes	13-4
hṛdayāmbhoruha	sñiñ ga yi chu skyes	5-67
heyopādeyatā	blañ bya dañ dor bya	33-15 ; blañ dañ dor ba 33-15
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
herukatva	he ru ka dpal	21-11
homa	sbyin sreg	18-35 ; 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 ṭa Karkoṭaka
 ka ra bī ra karavira
 ka rañ dsa karañjaka
 ka liñ ga Kaliṅga
 kañ kel kañkelli
 kan tsi Kāñci
 kā ṅtsi Kāñcikā
 kā ma rū Kāmarūpa
 kā ma rū pa Kāmaru
 kā li kāli
 ki li ki laḥi sgra kilikilārava
 ki li ki laḥi 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 sarvajña-
 jñāna
 kun tu ḥgro sarvagata
 kun tu bzañ poḥi spyod pa samanta-
 bhadracaryā
 kun da kunda
 kun spyod sañcāra
 kun gshi ālaya
 kun rdsob sañvṛta
 kum bha ka kumbhaka
 keñ rus can karañkin
 keñ rus dañ mduñ kañkālaśūla

ko sa la Kosala
 klu yi dbaṅ Nāgendra
 klog pāṭha ?
 dkyil ḥkhor cakra
 dkyil ḥkhor thig maṅḍalasūtraṅa
 dkyil ḥkhor mthoñ ba maṅḍala-
 darśana
 dkyil ḥkhor bdag po maṅḍalādhipa
 dkyil ḥkhor pa māṅḍaleyaka
 dkyil ḥkhor bri ba maṅḍalālekhya
 dkruḡs pa sañkula
 bkaḥ drin prasāda
 bkaḥ stsal pa ājñāpayase
 bkug ste ākr̥ṣya
 bkra śis maṅgalya ; maṅgala ;
 lakṣmī
 bkra śis rña ḍhakka
 bkru ba prakṣālana
 bkres kṣut
 rkañ majjan
 rkañ gdub nūpura
 rkañ pas dgug pa pādākarṣaṅa
 rkan kaṅṭha
 lkugs pa mūka
 lkugs pa ṅid du ḥgyur mūkibhavati
 ska rags mekhalā
 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	jhañitākāram	skrod par ḥgyur	uccāṭayati;
skad cig rnam pas	jhañitām		uccāṭayet
skad cig rnam pas rnal ḥbyor te		brkam chags	lubdha
	jhañitākārayogena	brko ba	khanana; khāta
skad cig rnam pas gsañ sñags ḥdon		bskal pa dañ po pa	prathamakalpika
	jhañitāmantram uccaret	bskal pañi me	kalpāgni
skad cig rnam pas lhañi bdag ñid		bskyed pañi rim pa	utpattikrama
	jhañitādevatātmaka	bskyed rim	utpatti
skar mdañ	ulkā	bskyod byed ma	Sāmcārini
skar ma	nakṣatra	bskrad	uccāṭana; utsādayet
skar mañi dkyil ḥkhor	nakṣatra-	bskrad pa	uccāṭana; prerāṇa
	mañḍala		
skal ba ñan pa	durbhaga	kha	tikta
skal ba med	durdura	kha khyer	oṣṭha
skal ba bzañ po	subhaga	kha bciñs pa	mukhabandhana
skal bzañ	saubhāgya	kha ṭvāñ ga	khaṭvāñga
sku gcig	ekamūrti	kha ṇḍa ro hā	khañdarohā
sku gsuñ thugs kyi sdom pa		kha ni thur du bltas	adhomukhi
	kāyavākcittasāñvara	kha gnon pa	mukhastambhana
ske tshe	rājikā	kha ba	tuṣāra
skom	tṛṣṇā	kha sbyar ñid du bya	sañpuñikṛta
skyabs	pratikāra; śaraṇa	kha sbyar bya	sañpuñikṛtya
skyid	kṣema	kha sbyor ba	sañputa
skyu ru ra	āmalaka	kha rañi chañ	śarkarāsava
skyu ru ra yi myos byed		kha ran	vedikā
	āmalakāsava	khva gdoñ ma	Kākāsyā
skyor ba	āmla	khva yi gśog pa shag	kākapakṣa-
skye dañ ḥchi ba	cyutyutpatti		vasā
skye ba sñon	pūrvajanman	khañ bzañs	prāsāda
skye ba sñon gyi rnam smin		kham phor	śarāva
	pūrvajanmavipāka	kham phor kha sbyar	śarāvasañ-
skye ba med pañi ro	anutpādarasa		puṭa
skyed mos tshal	udyāna	kham phor so ni ma btañ	āmaśarāva
skyo	udvega	khams	dhātu
skyo ba	kheda	khams gsum	trailokya
skrag byed ma	Sañtrāsini	khams gsum bdag ñid	traidhātuka-

maya
 khams gsum pa traidhātuka
 khu ba śukra
 khu tshur muṣṭi
 khur baḥi chañ paṣṭi
 kheṅs stabdha
 khog pa kharpāra
 khyi gdon ma Śvānāsyā
 khyim rāṣi
 khyim stoṅ śūnyagr̥ha
 khyim gnas gr̥hin
 khyim pa gr̥hastha
 khrag asṛj; rakta
 khrag ḥthuṅ Heruka
 khrag ḥthuṅ phyag gñis dvibhuja-
 heruka
 khrag ḥthuṅ lha moḥi ye śes
 devyā herukajñāna
 khro krodhana
 khro mchog dro rje can krodhasad-
 vajra
 khro gñer bhṛkuṭi
 khro gñer gsum trivali
 khro baḥi sams krodhacitta
 mkhaḥ nabha
 mkhaḥ ḥgro dākinī
 mkhaḥ ḥgro dra ba dākinijāla
 mkhaḥ ḥgro ma dākinī
 mkhaḥ ḥgro ma kun daṅ mñam sbyor
 baḥi he ru ka dpal go ḥphaṅ
 sarvaḍākinisamāyogaśrī-
 herukapada
 mkhaḥ ḥgro ma dra baḥi sdom
 dākinijālasamvara
 mkhaḥ ḥgro ma yi dra dākinijāla
 mkhaḥ ḥgro ma yi dra ba sdom

dākinijālasamvara
 mkhaḥ ḥgro ma yi tshogs brten paḥi
 he ru ka dpal yaṅ dag sbyor
 śrīherukasamāyogaḍākinī-
 vṛnda-m-āsrita
 mkhaḥ ḥgro maḥi tshogs dākinivṛnda
 mkhaḥ ḥgro maḥi rigs dākinikula
 mkhaḥ dbyiṅs khadhātu
 mkhas pa vicakṣaṇa
 mkhraṅ ḥgyur praśākhā
 ḥkhor bhramat
 ḥkhor ba bhramati; saṁsāra
 ḥkhor lo cakra
 ḥkhor lo gnas mgon cakrasthanāthā
 ḥkhor loḥi phyi rol cakravāḍa
 ḥkhyam bhramet
 ḥkhyud pa ālīngita
 ḥkhrig pa maithuna
 ḥkhrul ḥkhor yantra
 ḥkhrul ba bhrānti
 ḥkhrul ba vādāna
 ga bur karpūra; tuhina
 ga ḥu karaṇḍa
 gaṅ du ḥaṅ mi gnas akūṭastha
 gan da pa tra pattraka?
 gar gyi ṅams nāṭyarasa
 gar yaṅ mi gnas pa akūṭastha
 gi vaṅ gorocana; rocana
 gur gum kuṅkuma
 gus paḥi yid kṛtamānasa
 go cha kavaca
 go cha gñis kavacadvaya
 go da ba ri Godāvāri
 go dā ba rī Godāvāri
 go rims paripāṭi

goñ bu piñḍa
 goñ bu las ḥdas go ḥphañ piñḍātita
 pada
 goñ buḥi dños piñḍamaya
 gor gor po ghana
 gos hrul gyon pa jirṇavastra
 gau ḍhi gauḍi
 gyo mo khrod kyi sa kaṭhallabhūmi
 grva yi cha koṇabhāga
 gri gug karttṛka
 gri ha de ba Gṛhadevatā
 grib maḥi lam chāyāpatha
 grub pa siddha
 grub paḥi chañ sadyāsava
 grub paḥi myos byed sadyāsava
 gro godhūma
 gro ga bhūrja
 gro baḥi ḥdab ma bhūrjapatra
 grogs po med pa asahāya
 groñ dman kugrāma
 grol baḥi bdag ñid muktātman
 gla rtsi nābhi
 glañ chen mātaṅga
 glañ chen pags pa gajacarman
 glañ po cheḥi lci ba hastilaṅḍa
 glum golaka
 glog ḥgyu vidyut
 dgañ ba pūraka
 dgañ gzar pātri
 dgaḥ ānanda; pramoda
 dgaḥ bde sukhotsava
 dgaḥ bde ba sukhotsava
 dgaḥ ba ānanda; muditā; rati
 dgaḥ ba bshi catvārānanda
 dgaḥ baḥi ḥbras bu ānandaphala
 dgaḥ baḥi sems svastha

dgaḥ bo Ananta
 dgaḥ med niḥsprha
 dgas bya sphālayāmi
 dgug ākarṣaṇa; ākrṣṭi
 dgug pa ākarṣaṇa; ākrṣṭi
 dge dañ mi dge śubhāśubha
 dge ba phun sum tshogs śubhasaṁ-
 patti
 dge ba gsum trikalyāṇa
 dge mi dge śubhāśubha
 dge tshul cailaka
 dge sloñ bhikṣu
 dgra sta kuṭhāra
 dgra rnamgsod ripughāta
 bgegs vighna
 bgrañ phreñ akṣamālā; gaṇayanti
 (-mudrā)?
 bgrod pa gati
 bgrod las ḥdas vigacchati
 mgon po chen po mahānātha
 mgon med pa anātha
 ḥgugs par ḥgyur ākarṣayati
 ḥgyur ba med avikāra
 ḥgro drug sems can ṣaḍgatika
 ḥgro ba drug ṣaḍgati
 ḥgro baḥi sgron ma jagatpradipa
 ḥgro la brtse janapriyā
 rgan dañ gshon paḥi dbye ba
 jyeṣṭhakaniṣṭhabheda
 rgan dañ gshon paḥi rim jyeṣṭha-
 kaniṣṭhabheda
 rgya skyegs kyi khu ba lākṣārāsa
 rgya mtsho chen poḥi ḥgram
 mahodadhitaṭa
 rgya yi tshad ākrānta
 rgyal po ñid sakaṭaka?

rgyal mtshan dhvaja	ñes med pa sañdeha
rgyal ba jina	ño bo ñid dag svabhāvaviśuddhi
rgyal srid rājya	dños grub kun gyi bde hbyuñ ba
rgyas puṣṭi; pauṣṭika	sarvasiddhisukhodaya
rgyas btab mudrita	dños grub sgrub siddhisādhana
rgyas pa puṣṭi; pauṣṭika; pauṣṇa	dños grub sgrub pa siddhisādhana
rgyas pañi bsaṃ pa pauṣṭicitta	dños grub mthañ siddhānta
rgyas par byed pa puṣṭikṛt	dños dañ dños med bdag ñid
rgyu paryaṭet	bhāvābhāvātmaka
rgyu dañ mi rgyu sacarācara	dños dañ dños med rnam par spañs
rgyu ba paryaṭet; sañcāra	bhāvābhāvivarjita
rgyu ba med pa mandaprasara	dños po bhava; piñḍa?
rgyud mañs veṇu	dños po thams cad sakalabhāva
rgyun sañtāna	dños po med pa niḥsvabhāva
sgeg pañi ñams śṛiṅgāraraśa	dños med abhāva; niḥsvabhāvātā
sgo khyud dvāraniryūha	mñar madhu
sgo yi them skas dehalika	mñal nas skyes jarāyuja
sgo mdun puradvāra	mñal nas skyes pa jarāyu
sgoñ skyes aṇḍaja	mñon du gyur pa Abhimukhi
sgyu ma māyā	mñon ḥdod ākāñkṣā
sgyu ma lta buñi tiñ ñe ḥdsin	mñon par spyod pa abhicāra
māyopamasamādhī	mñon par brtson abhitatpara
sgra śabda; svana	mñon spyod abhicāraka
brgal bar gyis tārayiṣyāmi	mñon ḥdseg abhirohati
brgyal ba mūrchatē	mñon sum dmigs pa ālambana
bsgo lañghayet	mñon śes abhiññā
bsgom bhāvanā	rña mo uṣṭra
	rña yab cāmara
ña rgyal ahañkāra	rña riñs huḍukka
ña rgyal can ahañkārin	lña yi goñ du ḥgro bar ḥgyur pañca-
ña rgyal med nirahañkṛti	tvañ gacchate
ñag gnon pa vākstambhana	sñags kyī de ñid mantratattva
ñan pa kutsita	sñon bsñen pūrvasevā
ñal ba pariśrama	sñon du bsñen pa pūrvasevā
ñes nūnam	sñon du brtsam pūrvārambha
ñes ḥbyuñ niṣkrānti	

ca coḥi sgra yi spro ba che	chu yi zla ba jalendu
kilakilāmahotsāha	chu śiñ sñe maḥi me tog kadali-
cañ te ḥu ḍamaru	puṣpa
cañ teḥu ḍamaruka	chu lha Varuṇa
cod pan makuṭa (-abhiṣeka)	cho ga vidhāna
gcer bu digvāsas	chos (kyi sku) dhama (-vighraha)
gcod pa chedana	chos kyi ḥkhor lo dharmacakra
bcu gñis Arka	chos kyi sprin Dharmameghā
bcud rasa	chos kyi ḥbyuñ gnas dharmodaya
bcom ldan ma bhagavati	chos dbyiñs śin tu rnam dag
lcags kyu aṅkuśa	Suviśuddhadharmadhātu
lcags kyu mñam ldan pa aṅkuśa-	chos ḥbyuñ dharmodaya
sahasāṅyuta	mche ba dañśa
lce jihvā	mchog gi dbaṅ phyug parameśvara
lceḥu chuñ gi bu ga ghaṅṅikā-	mchog gi dbaṅ phyug ma parame-
randhra	śvari
cha kalā	mchog tu dgaḥ ba paramānanda
cha lugs veṣa	mchog bde satsukha
chags med anāsaṅga	mchog rab ster ba varapradā
chañ āsava ; mada ; madirā ;	mchod ḍhaukayet
medhāvin ; surā	mchod rten gnas caityālaya
chañ gi ston mo madirotsava	mchod sdoñ yaṣṭi ?
chañ gi rigs madhvajā ?	mchod pa pūjā
chañ med pa nirmada	mchod sbyin yajñakarman
chad pa min anuccheda	mchod sbyin las yajñakarman
chu vāruṇa ; salila	mchod yon argha
chu (dbaṅ bskur) udaka (-abhiṣeka)	ḥchañ svādhyāya
chu skyes srog chags jalajaprāṇin	ḥchi maraṇa ; mṛti ; mṛtyu
chu khams abdhātu	ḥchi bdag mṛtyu
chu bo ḥdus pa nadīsaṅgama	ḥchi ba mṛti ; mṛtyu
chu boḥi ḥgram nadītira	ḥchi ba blu ba mṛtyuvañcana
chu tshod phyed ghaṭyardha	ḥchi ba yi mtshan ma mṛtyucihna
chu yi dkyil ḥkhor ambumaṅḍala ;	ḥchi baḥi ñes paḥi dus mṛtyu-
vāruṇamaṅḍala ; vāruṇam	nirṇayakāla
maṅḍalam	ḥchi baḥi lus mṛtakāya
	ḥchi bar ḥgyur ba mṛtyu

ħchi bar ĩes pa mŗtyunirŗaya	ńin mo dina
ħchol ba Ucchuŗma	ńin shag ahorātra ; vāsara
ħjam pa snigdha	ńe ĥdus pa upamelaka
ħjig rten skyoñ ba lokapāla	ńe gnas upapīŗha
ħjig rten ĥdas (sbyin sreg) lokot- tara (-homa)	ńe baŗi dur khrod upaŗmaŗāna ; upaŗmaŗānaka
ħjig rten pha rol paraloka	ńe baŗi ĥdus pa upamelāpaka
ħjig rten sbyin sreg laukikahoma	ńe baŗi gnas upapīŗha
ħjig rten gsum po dbań sdud ma trailokyavaŗadhāriņi	ńe baŗi rtsa upanāđi
ħjigs par byed pa bhayānaka	ńe baŗi tshan do upacchandoha
ħjigs byed Bhairava	ńe baŗi shiń upakŗetra
ħjug pa avatāra	ńon mońs pa kleŗa
ħjog po Takŗaka	ńon mońs med nirāmaya
ħjoms pa vadha	gńis ldan rnam grol dvaitavimukta
ħjoms ma Yamamathani	gńis sbyar ba ŗleŗa
rjes chags sems anurāgacitta	gńis med advaya
rjes gnań anujńā ; ājńā	gńis med rnam paŗi rnal ĥbyor advayākārayoga
rjes brtse anukampā	gńen bandhu ; bāndhava
rjes su brtse ba anukampā	mńam samatā
ńa pūrŗamāŗi	mńam űid Samatā
ńaŗi dri āmagandha ?	mńam ldan pa samāpanna
ńi ma arka ; vāsara	mńam par ma bshag asaŗyata
ńi ma gńis dvisūrya	mńam po bdun samasapta
ńi ma byań du rgyu dus uttarāya- nakāla	mńam po bdun du soń samasaptagata
ńi ma ĥdsin sūryagrāŗa	mńam bdun soń samasaptaga
ńi ma lhor ni rgyu dus dakŗińā- yanakāla	mńam sbyor ba samāyoga
ńi maŗi dkyil ĥkhor ravimańđala ; sūryamańđala	rńiń pa nirmukta (me tog rńiń pa ?)
ńi maŗi lam dinapater udgama ; sūryamārga	sńan par smra mādħuryavākyā
ńin dań mtshan mo aharniŗa	sńiń ga yi chu skyes ĥŗdayāmbho- ruha
	sńiń gaŗi chu skyes ĥŗtsaroruha ; ĥŗdayāmbhoja
	sńiń gi chu skyes ĥŗdayābja
	sńiń gi pad ma ĥŗdambuja
	sńiń rje karuŗā

sñiñ rje med niṣkṛpa	ltaś nimitta
sñiñ rjeḥi stobs karuṇābala	lte ba nābhi
sñiñ rjeḥi bdag ñid karuṇātman ;	lte baḥi dkyil ḥkhor nābhimaṇḍala
krpātmaka	lto udara
sñiñ rjer ldan krpālu	ltoś bcas śreyasin ?
sñiñ sdug suḥṛd	stag gi gdoñ vyāghramukha
sñiñ po sāra	stag gi lpags pa vyāghracarman
sñiñ po bdud rtsi garbhāmṛta	stan āsana
sñiñ poḥi snags ḥṛdayamantra	stan la gnas piṭhastha
bsñen bkur nas paryupāsita	steñ bltas ūrdhvamukhi
bsñen phyir ārādhyā	steñ du ḥgro ūrdhvaga
	stoñ pa ñid sūnyatā
	ston pa po śāstr
ta laḥi ḥbras bu tālaphala	ston mo bhukti
tam la tamāla	brtan pa nitya ; śāśvata
til tila	brtul shugs vrata
til gyi me tog tilapuṣpa	brten pa ādheya
tri śa ku ni Triśakuni ; Triśakuni	bstan par bya dikṣayet ?
gtun śiñ muṣala	bsten sevaka
gtum mo caṇḍāli ; Caṇḍikā	bsten pa ārādhana
gtor ma bali	
btañ sñoms upekṣā	tha sñad vyavahāra
rta mchog Paramāśva	thab kuṇḍa
rta la shon aśvarohaṇa	thab khun kuṇḍa
rtag tu sāmānyam	thams cad khyab vyāpaka
rtag tu ḥchar ba nityodita	thams cad mkhyen paḥi rgyal mtshan
rtag tu ḥbyuñ ba nityodita ; sado-	sarvajñadhvaja
dita	thams cad mñam pa sarvasādhāraṇa
rtags liṅga	thams cad stoñ pa sarvaśūnya
rten ādhāra	thams cad mtshuñs par lta ba
rten dañ brten pa ādhārādheya	sarvasādhāraṇadṛṣṭi
rtog ge tarka	thams cad sruñ ba sarvarakṣā
rtog ge pa tārḱika	thar pa chen poḥi groñ mahā-
rtog pa med anābhoga ; anāropa	mokṣapura
rtog med rnam par spyod med pa	thig skud sūtra
nīrvikalpavicārin	thig le bindu
ltar ltar po peśi	

- thig le ḥgog bindunirodha
 thugs kyī rdo rje cittavajra
 thugs rje chu karuṇāmbhas
 thuñ svalpa
 thun prahara; yāma
 thun phyed yāmārdha
 thun moñ dus sāmānyakāla
 thun moñ rnal ḥbyor rgyud
 sāmānyayogatantra
 thun gsum du trisañdhyam
 the tshom sañśaya
 the tshom ḥgyur ba sañdehajanaka
 theg pa dman hinayāna
 tho ba mudgara
 thog ma tha ma med anādyanta
 thog ma tha ma med pa anādi-
 nidhana
 thog med dus kyī ñon moñs kyī bag
 chags anādikālikakleśa-
 vāsanā
 thod pa kapāla
 thod pa kha sbyar kapālasaṅpuṭa
 thod paḥi phyag ldan ma kara-
 kapālinī
 thod paḥi phreñ ba kapālamālā
 mthil mñam pa samatala
 mthu prabhāvana (prabhāva)
 mthoñ darśana
 ḥthab mo śreyas?
 ḥthabs pa yuddha
 ḥthub chedayet
 ḥthor recaka
 ḥthor ḥthuñ ācamana

 da ḍim ḥbras bu dāḍima
 dag byaḥi phyir apūta?

 dag byed pavitra
 dañ poḥi lha ādidaivata
 dad pa śrāddha
 dad paḥi stobs bhaktivatsala
 dam bcas phyag rgya pratijñā
 dam bcas pa pratijñāta
 dam tshig samaya
 dam tshig can dikṣita; samayin;
 samayini
 dam tshig ldan samayin
 dam tshig chu samayodaka
 dam tshig spyod samayācāra
 dam tshig spyod pa samayācāra
 dam tshig ma mthoñ adikṣita
 dam tshig smad pa samayadroha
 dar netra
 dal stabdha
 dal bar rab rgyu ba mandapracāra
 dal bus śanaiḥ
 du ḥbod dmyal ba narakaraurava
 dug gara; viṣa
 duñ skyoñ Śaṅkapālaka
 dud ḥgro tiryāñc
 dub āyāsa
 dur khrod śmaśāna; śmaśānaka
 dur khrod kyī ras śmaśānacelaka
 dur khrod brgyad śmaśānāṣṭaka
 dur khrod thal ba citibhasman
 dur khrod ras śmaśānakarpaṭa;
 śmaśānacelaka
 dur khrod sol ba citāṅgāra;
 śmaśānāṅgāra
 dur ba dūrvā
 dul dhairya
 dul (baḥi sems) śāntamati
 dul ba vinita

dus kyi skad cig	velākṣaṇa	drin gyis	kauśalāt
dus tshod	velā	dril bu	ghaṅṭā; ghaṅṭā (-abhiṣeka)
dus mtshan	Kālarātri	dregs	mada
dūr ba	dūrva	dregs pa	darpita
de ñid	tattva	drod gśer	saṁsveda
de ñid chos la	ḥjug pa	drod gśer skyes	svedaja
	tattvāvātāra	gdan	āsana; pīṭha
de ñid rig pa	tattvavit	gdug	krūra
de ñid gsuñ pa	tattvavādin	gdugs	chattra
de bi ko ṭi	Devikoṭa	gdoñ gYogs	andhapaṭa
de bshin	tathatā	gdod nas grub paḥi dur khrod	
de bshin ñid	tathatā		ādisiddhiśmaśāna
de bshin ñid rgyas btab	tathatā-	gdol paḥi gnas	mātaṅgī (-sthāna)
	mudrita	gdol paḥi me	caṇḍālāgni
de bshin ñid bdag	tathatāmaya	bdag ñid che	mahātman; mähātmya
don ñams	arthahāni	bdag ñid bstod	svotkarṣaṇa
don dam	paramārtha; vivṛta	bdag ñid rig	svasaṁvedya
don med ḥgyur	vṛthā	bdag byin brlab pa	svādhiṣṭhāna
dri ma med	Vimalā	bdag byin brlab paḥi rim pa	
don yod	Amogha		svādhiṣṭhānakrama
don yod grub	Amogha; Amogha-	bdag med	Nairātmyā
	siddhi	bdug	dhūpa
don yod grub pa	Amogha	bdug pa	dhūpa
drag po	Rudra	bdud rtsi	amṛta
drag poḥi las	raudrakarman	bde	svasti
drag poḥi sems	raudracitta	bde chen	mahāsukha
drañ	ārjava	bde chen ḥkhor lo	mahāsukhacakra
dri	gandha	bde chen po	mahāsaukhya
dri ma dañ bcas pa	malina	bde mchog	sukhavara
dri ma med	nirmala; Vimalā	bde mchog ḥbyuñ dkyil ḥkhor	
dri med lhan cig skyes pa	saha-		saṁvarodayamaṇḍala
	jāmala	bde ba	saukhya
dri zaḥi groñ khyer	gandharva-	bde ba che	mahāsukha;
	nagara		mahāsaukhya
dri bzañ	sugandha	bde ba chen po	mahāsukha
drin	kauśala	bde ba mchog	satsukha

bde ba hbyuñ ba	sukhodaya	rdo rje ñi ma	Vajrasūrya
bde bañi khyim	sukhāgāra	rdo rjernam snañ mdsad	Vajra-
bde bañi mchog	sañvarañ varam	vairocani	
bde bañi dbañ po	sukhendriya	rdo rje rnam snañ mdsad ma	
bde ñam shes pañi brda	kṣema-	Vajravairocani	
	mudrā	rdo rje rnam par snañ mdsad ma	
bde legs	kṣema ; svastyayana	Vajravairocani	
bde gśegs lam	sugatamārga	rdo rje hbar ba	vajrajvāla
bden pa dañ ldan pa	sātvika	rdo rje bzañ	sadvajra
bden bral	nairṭi	rdo rje ra ba	vajrapañjara
bden hbyuñ	sadbhāva	rdo rje sems	Vajrasattva
mdaḥ	bāṇa	rdo rje sems dpaḥ	Vajrasattva
mduñ	śūla	rdo rjeñi glu	vajragīta
mdud pa gsum	granthitraya	rdo rjeñi spyān ldan	vajracakṣus
mdud pañi gnas	kandasthāna	rdo rjeñi phreñ ba	vajrāvali
mdun ñid du	puraḥsaram	rdo dreg	śaileya
mdun du	puraḥsaram	rdo yi dum bu	loṣṭaka
mdog	varṇa	ldoñ ros	haritāla
ñdu byed	sañskārāḥ	sdig pa bśags	kṣamāpayet
ñdu śes	sañjñā	sdigs mdsab	tarjani
ñdun khañ	mañḍapa	sdug bsñal	piḍā
ñdul ba	vineya	sdeb sbyor	kāvya
ñdus	melā ; milana	sdom pa	sañvara
ñdus pa	milana ; melā ; melaka ;	sdom pa hbyuñ ba	sañvarodaya
	melāpaka	brda	chomaka ; sañketa
ñdus pas	sañmilya	bsdams nas	pidhāya
ñdebs par ston	sūcaka	bsdu bar bya	sañhārya
ñdod khams	kāmika	bsdus nas	sañhārya
ñdod pa	madana	bsdus pa	kauśika
ñdod la brkam	kāmātta	dhā ta ka yi me tog	dhātakupṣpa ;
ñdon	uccaret		dhātakupṣpa
ñdre śig	uddamśa	dha du ra	dhūstūra
ñdren pa	nāyaka	dha du ra yi śiñ	dhūstūrakāṣṭha
ñdres pa	melaka	na ga ra	Nagara
rdeg	tāḍayet	na rañ kañi hbras	nāraṅgaphala
rdo rje	kuliśa	na la da	nalada

nags tshal kānana	gnas rnam s rgyu ba piṭhabhramaṇa
nañ adhyātma; abhyantara	gnas pa āsā; sthiti
nañ gi bdag adhyātma	gnod sbyin yakṣa
nañ par prātar	gnon par byed stambhayet
nad ruj; vyādhi	mnan stambhana
nad med ārogya	mnan pa avaṣṭabdha; stambhana
nad med pa ārogya	mnan pa yi cho ga stambhanavidhi
nam mkhaḥ khyab vyomavyāpin	mnan par bya recayitvā; recayet
nam mkhaḥ ḥgog ākāśanirodha	mnan bya recayet
nam mkhaḥ lta bu gaganopamā	mnaḥ bsgag śapatha
nam mkhaḥi me tog nabhakusuma	rna ba śrotra
nam mkhar thig gdab khasūtraḥ	rnam kun mchog gi sdom pa
pātayet	sarvākāraikasamvara
nas yava	rnam lña ro gcig rdsogs byañ chub
nas kyi me tog javākusuma	pañcākāraikasambodhi
nā ga ge sar nāgakeśara	rnam rtog bral anābhoga
nim par nir ya sa yi ḥbru mar	rnam rtog med paḥi go ḥphañ
nimbaniryāsataila	nirvikalapapada
nim pa yi lo ma nimbapatra	rnam dag viśuddhi
nub astamaya	rnam ḥdus saṁmela
nub pa astamaya	rnam snañ Vairocana
nur nur po kalala	rnam snañ mdsad Vairocana
nus pa vīrya; śuṣma	rnam snañ mdsad ma Vairocani
nor dhana	rnam pa kun gyi mchog sarvākā-
nor ṅams arthahāni	ravara
nor ṅams par ḥgyur dhananāśana	rnam par rtog pa tsam vikalpamātra
nor dañ ḥbru rnam ster dhanā-	rnam par dag pa viśuddhi
rthada	rnam par sdañ vidveṣa
nor rnam ṅams par ḥgyur dhana-	rnam par snañ mdsad Vairocana
kṣaya	rnam par dpyad vicāraṇa
nor bu pu ṣpa rā ga puṣparāga	rnam par spros pa spharaṇa
gnam stoñ amāvāsī	rnam par mi rtog rab sbyor ba
gnas piṭha	nirvikalapaprayoga
gnas khañ layana	rnam ḥphrul vikurvita; vinirmita
gnas ṅams sthānabhraṁśa	rnam par ḥphro ba vijjambhamāna
gnas brten pa piṭhasevā	rnam par mi mthoñ ba apaśyaka

rnam spel ba	vidarbhita	pa tra kaḥi chañ	pattrakāsava
rnam smin	vipāka	pa rthi ba	pārthiva
rnam gtses	vidravanti?	pa dma	Padma
rnam gYeñ can	asam̄yata	pa dma gar dbañ	Padmanarteśvara
rnam śes	kāyavijñāna; jñāna	pa la śa	palāśa
rnam śes dbrog pa	vijñānahaṛaṇa	pad chen	Mahāpadma
rnam śes bshon pa	vijñānavāhana	pad ma ni	padmini
rnam śes bshon pa rluñ	vijñāna- vāyurūḍha	pad maḥi mgon po	Padmanātha
rnal ḥbyor sñiñ po bde mchog	saṁvarayogasāra	pad maḥi bciñ ba	padmabandha
rnal ḥbyor bdud rtsi	yogāmṛta	pad maḥi dbañ phyug	Padmeśvara
rnal ḥbyor ma ni de rnam kun	sarvayoginī	pad mi ni	padmini
rnal ḥbyor maḥi tshogs	yoginigaṇa	pi pi liñ	māgadhā?
rnal ḥbyor maḥi mtshan ñid	yoginilakṣaṇa	pi vañ	viñā
rno	tikṣṇa	pu lli ra	Pulliramalaya; Pūrṇagiri?
sna	ghrāṇa	pū ri ka	Pūraka
sna tshogs	viśva	pe ṣṭi	piṣṭa
sna tshogs rtog pa	nānāropa	pai ṣṭi	paiṣṭikā
sna tshogs rde rje	viśvavajra	pau ṣṭi	pauṣṭika
sna tshogs gzugs can ma	viśva- rūpiñi	pre ta pu ri	Pretādhivāsini
sna yi sgo	nāsārandhra	pre ta ba si ni	Pretādhivāsini
sna yi bu ba	nāsikārandhra	plag śa	plakṣa
snag tsha	masi	dpañs	oṣṭha
snañ ba med	nirābhāsa	dpaḥ chen	mahāvira
snod	bhāṇḍaka	dpaḥ baḥi sems	dakṣa
bsnun bya	pulaka	dpaḥ bo kun dañ	mñam sbyor ba
pa rka	parkaṭi	mkhaḥ ḥgro dra	baḥi bde ba
pa ṭa ha	paṭaha	mchog	sarvavīrasamāyoga- ḍākinijālasatsukha
pa ta li pu tra	Pāṭalīputra	dpaḥ bo kun dañ	mñam sbyor baḥi
pa ti sa	paṭisa	mkhaḥ ḥgro ma yi dra	ba
pa tra ka	pattra	mchog bde	sarvavīrasamā- yogaḍākinijālasatsukha
		dpaḥ bo kun dañ	mñam sbyor baḥi
		mkhaḥ ḥgro ma yi dra	ba
		sdom	sarvavīrasamāyogaḍā- kinijālasam̄vara

dpañ bo rnal ḥbyor maḥi ḥdus pa yoginiyogimelaka	phan sems hitacetas phug sñam vidḍhvā; vedha
dpañ moḥi dbañ phyug ma vīravīreśvari	phug ron pārāvata phuñ po skye ba skandhotpatti
dpañ moḥi dbañ mo vīreśvari	phub phalaka
dpal śrī	phub ma tuṣa
dpal ldan śrī	phum sum tshogs pa saṁpatti
dpal ldan lhan skyes byuñ dkyil ḥkhor śrisahajodayamaṇḍala	pho ña mo Yamadūti pho ba ris marica
dpal beḥu śrīvatsa	phyag rgya mudrā
dpal ḥbras śrīphala	phyag rgya chen po mahāmudrā
dpal he ru ka Śrīheruka	phyag gñis pa dvibhuja
dpuñ sainya	phyag na rdo rje Vajrapāṇi
dpuñ bcas stobs sasainyabala	phyi dañ nañ gi bdag ñid bāhyābhyantaravastu
dpral ba lalāṭa	phyi nañ dag pa ñid bāhyābhyaanta- rasuddhatva
spel vidarbhayet	phyi rol bāhya
spel ba vidarbha; vidarbhayet; vidarbhita	phyi rol gnas bāhyapiṭha
spel bar bya vidarbhayet	phyi rol dmaḥ ba bāhīranemī
spyaḍ prāśayet?	phyin ci log tu viparyayāt
spyan drañ nimantrita	phyir mi ldog pa avaiartya
spyan drañ bya āvāhayet; nimantrayet	phyugs lhas ābhirīsthāna?
sprul pa nirmāṇa (-cakra); nirmāṇavigraha	phyuñ nas ujjaṭita?
sprul paḥi sku nirmāṇakāya; nairmāṇikī tanus	phye ma cūrṇa
spro ba chen po mahotsāha	phyogs bciñ digbandhana
spros bral niṣprapañca	phra kāka
pha yi paitṛka	phreñ ba akṣamālā
pha rol bgrod pa pāragāmin	ḥphel ḥgrib kṣayovḍdhi; vṛddhinirhrāsa
pha rol son pāraga; pāraṁgata	ḥphel ba saṁḍdhi
pha las skyes piṭṛja	ḥpho ba saṁkrama; saṁkramaṇa; saṁkrānti
phag gdoñ ma Sūkarāsyā	ḥpho baḥi rnal ḥbyor utkrāntiyoga
phag mo Vārāḥi	ḥpho bya utkrānti
	ḥpho med acyuta

ḥphos gyur	paripāṭi?	byañ chub tshogs	bodhisaṁbhāra
ḥphyañ ba	lambamāna	byañ chub sems kyi gnas	mada-
ḥphrug pa	kaṇḍūyaṇa		sthāna
ḥphro ba	spharaṇa	byab pa	unmārjana
		byams	maitri
ba ṭa	vaṭa	byams pa	maitri
ba ndu ka	bandhūka	byams par lta	priyadarśana
ba ndhu ka	bandhūka	byin gyis brlab par bya	adhiṣṭhānani
ba spu ḥkhyil ba	romāvali		kārayet
ba lañ mgo	gośirṣa	byin za	hutāśana
ba lañ spyod	Aparagodāni	byin zaḥi dkyil ḥkhor	hutabhug-
bar doḥi srid pa	antarābhava		maṇḍala
bar bar	antarāla	byug	vilipta
bal ka lam	valkala	byuñ ba	udbhava
bā laḥi phyed	palārdha	brag cha	pratidhvāna
bā su ki	Vāsuki	bris	lekhana
bu ram	guḍa	bre gañ	prastha
bud med kyi thod pa	strikapāla	bla ma	guru
rud śiñ	kāṣṭha	bla ma mchog	guruvara
bum pa	kumbhaka	bla ma mchod	gurupūjā
bum pa dkar po	sitakalaśa	bla ma mchod pa	gurupūjā
bum pa can	kumbhaka	bla ma dam pa	sadguru
bum pa las byuñ ba	kalaśasaṁbhava	bla ma smod pa	gurutalpaga?
bum paḥi rnal ḥbyor	kumbhakayoga	bla med mdsad paḥi	anuttarakṛta
bur chañ	gauḍi	blañ dañ dor ba	heyopādeyatā
bur śiñ skyes	ikṣujā	blañ bya dañ dor bya	heyopāyeyatā
bems po lta buḥi rnam śes		blugs gzar	śruva
	jaḍavijñāna	blun	dhandha
bems po min	aḷaḍatva	blo dañ ldan pa	buddhimat
bai ḍū rya	vaiḍūrya	blo ldan	buddhimat
bau ṣaṭ	vauṣaṭ	dbañ	vaśa ; vaśya ; seka
bya ba grub pa	Kṛtyānuṣṭhāna	dbañ bskur	abhiṣikta
byañ gi sgra mi sñan	Uttarakuru	dbañ bskur don gyi de ñid śes	
byañ chub chen poḥi tshul			abhiṣekārthatattvajña
	mahābodhinaya	dbañ bskur gtso bo	śreṣṭhābhiṣeka
byañ chub sñiñ po	bodhimaṇḍa	dbañ gyur	sākṣibhūta

dbañ chen mähendra	ḥbras taṇḍula
dbañ chen dkyil ḥkhor mähendra- maṇḍala	ḥbras bu puttali?; vāla?
dbañ du ḥgyur vaśam ānayet	ḥbras ma grugs pa akhaṇḍataṇḍulā
dbañ du bya ba adhikāra	ḥbru dhānya
dbañ du hoñ bar gyur vaśam āgacchati	ḥbru mar tsha kaṭutaila
dbañ ldan Isāna; aiśāna; aiśāni	ḥbru mar tsha ba kaṭutaila
dbañ po Indra; indriya	ḥbrel ba sambandha
dbañ po kun ḥdas atindriya	sbom poḥi ltuñ sthūlāpatti
dbañ po rnon po adhimātra	sbyaṅs dkaḥ ba Sudurjayā
dbañ po dman pa mṛḍu	sbyin byed Dhanada
dbañ poḥi gshu indradhanu	sbyin sreg āhuti
dbañ phyug aiśvarya	sbyin sreg gi yan lag homāṅga
dbañ byas nas adhikāraka	sbyin sreg gi las homakarman
dbug pa bhedana	sbyor ba mchog yogavara
dbugs śvāsa	sbyor bas goms byed na abhyāsa- yogena
dbugs kyi graṅs śvāsasaṃkhyā	sbrañ chañ mādhvī
dbugs dbyuñ āśvāsa	sbrañ bu mchu riñ maśaka
dbugs dbyuñ bar gyis āśvāsaiṣyāmi	sbrañ rtsi bhramarasiddha; bhrā- mara; madhu
dbul baḥi sdug bsñal dāridraduḥkha	sbrid pa hañjikā
dbul bar bya ḍhaukita	sbrul gyi śun pa sarpakañcuka
dbul bya utsarjayet	bhai ram bha bhairambha
dbyug gu daṇḍa; daṇḍākṣa	
dbyug to daṇḍa	ma brgal ba atirṇa
dbye vidveśa	ma chag nirvraṇa
dbye ba vidveśa	ma niñ napuñsaka
dbye ba gsum trivedi	ma moḥi khyim mātṛgṛha
dbye baḥi las vidveśakarman	ma smad aduṣita
ḥbyuñ po bhūta	ma yi mātṛka
ḥbyuñ ba med nirvikāra?	ma ru Maru
ḥbyuñ ba bshi caturbhūta	ma ru de śa Maru
ḥbyuñ ba bshi po caturbhūta	ma la ya Malaya
ḥbyed ḥgyur vidviṣṭa	man ṅag upadeśa; āmnāya
ḥbyed pa vidveśa	man da ra Mandara
ḥbyor ba saṃpatti	mar gḥṛta; sarpi

mar khu chen po	narataila	āsava
mar gad	marakata	me tog phreñ
mar ño	kṛṣṇa	nirmālya ; sragdāman
mar ñoḥi	tshes gcig	me stag dañ bcas pa
	kṛṣṇapratipad	sasphuliṅga
mar me	dīpa	me thab
mā dhvī	mādhvī	agnikuṅḍa
mā la ti	mālati	me dbal
mā la ba	Mālava	vaisarpa
mā śa	māṣa	me yi khams
mi bskyod pa	Akṣobhya	tejjodhātu
mi dge bcu	daśakuśala	me yi dkyil ḥkhor
mi chags	niḥsaniga	āgneyamaṅḍala
mi ḥjigs sbyin	abhaya	me yi las
mi rtog	akalpaka	agnikarman
mi gnas mya ñan ḥdas pa	aprati-	me loñ
	ṣṭhitanirvāṇa	darpaṇa
mi phyed	advayatā	me loñ lta bu
mi phyed pa	abhinna	Ādarśa
mi phyed sbyor ba	abhinnayoga	meḥi dkyil ḥkhor
mi dmigs	anupalambha	agnimaṅḍala
mi smraḥi sbyor ba	maunayoga	mer mer po
mi gtsaṅ	aśauca	arbuda
mi bзад bshad	aṭṭahāsa	mel tshe
mi ḥam ci	kinnara	prahara
mi yi rus pa	mānuṣāsthi	mos pa
mi gYo ba	Acalā	adhimuktika
mi śigs	anāhata	mos par gyur
mi śes	ajānaka	adhimuktika
mig gi dbaṅ po	cakṣurindriya	mya ñan ḥdas pa
mig ḥphrul	indrajāla	nirvāṇa
miñ dbaṅ bskur	nāmābhiṣeka	mya ñan smig rgyu
mu tig phreñ	tathāgatā	marumarici?
mun pa drag po	ghorāndhakāra	myoñ ba
me	anala ; āgneya ; āgneyi ; vahni	āveda
me tog dor ba	puṣpakṣepaṇa	myos ḥgyur ba
me tog dhā ta kaḥi chañ	dhātaky-	vihvala
		myos par ḥgyur ba
		vihvalibhūta
		myos byed
		āsava ; unmattaka ;
		madya ; Vāruṇi ; madyapāna ?
		dman pa
		kutsita
		dmaḥ ba
		nemi
		dmigs pa
		ālambana
		dmigs pa med pa
		anālamba ;
		anupalambha
		dmyal ba
		naraka
		dmyal baḥi sems can
		narakasattva
		rma byaḥi sgro
		mayūrapiccha
		rmoñs
		bhrama
		rmoñs pa
		mohana
		rmoñs byed ma
		Mohaṇi
		smad dañ bstod
		stutininda
		smad pa
		pratikṣepa
		smon lam bya
		praṇidadhyaṭ

smyu gu lekhanī	rtsed devana
smyo byed śīn dhūstūra	rtsod kalaha
smyon pa unmatta	rtsod pa kalaha
smyon paḥi brtul shugs unmattavrata	brtse ba anukampā
smra ba jalpana	brtser ldan kṛpālu
	brtson ḥgrus vīrya
	brtson pa tatpara
tsa ru caru	
tsan dan candana	tsha lavaṅga?
tsan dan dmar po raktacandana	tsha ba kaṭuka
tsan pa campaka	tsha ba gsum trikaṭuka
tsi tri nī citriṇī	tsha baḥi mar kaṭutaila
tsū taḥi me tog cūtapuṣpa	tshañ tshiñ gahvara
tsū taḥi śīn cūtavṛkṣa	tshañs skud brahmasūtra
tseg tseg shes paḥi sgra ḥbyuñ	tshañs pa Brahman
caṭacaṭati	tshañs paḥi thig brahmasūtra
tsog pur gnas utkuṭukasthita	tshañs paḥi gnas brahmāṇḍa
gtsaṅ śuci ; śauca	tshad ma pramāṇa
gtsug lag khañ vihāra	tshan do chandoha
gtso bo pradhāna ; pradhāni ;	tshan do ha chandoha
vibhu	tshar gcad par bya nigraha
btsag gairikā	tshig gsal sphuṭavākya
btso ba pāka ; pācana	tshil meda
btsoḍ mañjiṣṭhā	tshul chen mahānaya
rtsa nāḍi ; nāḍika	tshe janman
rtsa ni yañ dag sbyañ nāḍi-	tshe riñ dirghāyus
saṁśodhana	tsher maḥi me kaṅṭakāgni
rtsa ba skyed mūlajā	tshes tithi
rtsa baḥi ltuñ ba mūlāpatti	tshes grañs parvan
rtsa gtso bo nāḍiprādhānya	tshes gcig pratipattithi ; pratipad
rtsa yi ḥkhor lo nāḍicakra	tshogs ogha ; saṅghāta ; samūha
rtsa yi gnas nāḍīsthāna	tshogs kyi ḥkhor lo gaṇacakra
rtsa gsum trayanāḍi	tshogs kyi ḥkhor loḥi gtso bo
rtsibs drug ṣaḍara	gaṇanāyaka
rtsub rukṣa	tshogs kyi gtso bo gaṇanāyaka ;
rtse gcig yid ekāgramānasa	gaṇādhyakṣa
rtse gsum triśūla	

tshogs chen mahiyas	sha ñeḥi snod nāgamallikā
tshogs pa sāmagrī	shag ahorātra ; vasā
tshoñ pa vañij	shags pa pāśa
tshoñ srañ rathyā	shabs bsil pādya
tshor ba vedanā	shal bshi pa yi śnags
tshor ba med pa niścetātā	caturmukhamantra
mtshan gcig liṅga ; ekaliṅga	shal bshi paḥi śnags caturmukha-
mtshan phyed mahāniśa	mantra
mtshan ma cihna	shal zas nivedya ; naivedya ; bhakṣya
mtshan ma rim aṅkakrama	shal gsum trimukha
mtshan ma rim bshin aṅkakramāt	shi śānti ; śāntika
mtshan mo niśa	shi ba śama ; śānti ; śāntika
mtshams koṅaka ; vidīś ; saṁdhi	shi baḥi btuñ ba somapāna
mtshuñs pa saṁdhi	shi baḥi thab śāntikuṅḍa
mtshun pitṛ	shi baḥi bde ba śāntasukha
mtshon cha astra	shi baḥi sems śāntacitta
	shi bar byed śāntikṛt
dsa baḥi me tog javākusuma	shiñ kṣetra
dsā ti pha la jātiphala	shu drava
dsā lan dha ra Jālanidhara	shu ba druta
ḥdsag pa sravanti	shu byas pa dravikṛta
ḥdsam bu gliñ Jambudvīpa	sho dadhi
ḥdsam buḥi gliñ Jambudvīpa	gshan du deñs apasarantu
ḥdseg abhirohati	gshal yas khañ kūḥa
rdsa rña mṛdaṅga	gshu dhanu
rdsas skyes dravyajā	gshu yi dbyibs dhanurākṛti
rdsu ḥphrul ṛddhi	gshuñ grantha
rdsus skyes upapāduka ; aupapā-	gshon nu ma yi rmi lam svapna-
duka	kumārika
rdsogs paḥi byañ chug abhisam-	gshom haraṇa
bodhi	gshom pa udghāta
rdsogs paḥi byañ chub bde ba che	bshad sārasa
mahāsukhābhisambodhi	bshi mdo catuṣpatha
rdsogs paḥi byañ chub rim	bshi pa (dbañ bskur) caturtha
saṁbodhikrama	(-abhiṣeka)
rdsogs paḥi rim pa utpannakrama	bshon pa rūḍha

zañs duñ kāhala
 zañs mañi khab tāmrasūci
 zab moñi chos gambhīradharma
 zas anna
 zug gyur vedha
 zug pa vedhayet
 zuñ du ñjug pa yuganaddha
 zur gyis lta ba tiryagdr̥ṣṭi
 zur thig koṇasūtra
 zur gnas vidiksthāna
 zla ha candra ; candramas
 zla ba ñi ma candrasūrya
 zla bañi dkyil ñkhor candramañḍala
 zla ba gñis candradvaya
 zla ba phyed pa ardhadcandra
 zla ba ñdsin candragrāsa
 zla bañi chu śel nor bu candra-
 kāntimañi
 zla bañi bdud rtsi chu
 candrāmṛtodaka
 zla mtshan ñdsag bañi ras
 rajasvalākarpaṭa
 zlog pa pratikriyā
 gzañ vāra
 gzugs can rūpiñi
 gzugs can ma Rūpiñi
 gzugs can lus rūpadehin
 gzugs med nirūpatva
 gzugs med khams arūpadhātu
 gzuñ dañ ñdsin pa grāhyagrāhaka
 gzuñs dhāraṇa
 bzañ ba naivedya
 bzo yi khañ pa śilpikāgr̥ha
 bzod ldan kṣamavat
 bzlas pa japa

ñug gdoñ ma Ulūkāsyā
 ñug bañi tshañ ulūkagr̥ha
 ño ma kṣīra
 ño mañi (rgya mtsho) kṣīroda
 ño mañi rgya mtsho kṣīrasāgara
 ño mañi mtsho kṣīrasāgara
 ñog tu bgrod adhogata
 ñog bltas pa adhomukhi
 ñod raśmi
 ñod kyi dkyil ñkhor prabhāmañḍala
 ñod chen mahādyuti
 ñod dpag med Amitābha
 ñod dpag med mgon Amitanātha
 ñod dpag med pa Amitābha
 ñod ñphro ba Arciṣmatī
 ñod byed sa Prabhākari bhūmi
 ñod zer phreñ ba raśmimālikā
 ñod gsal bañi go ñphañ prabhāsvara-
 pada
 yañ dag ñkhyud ālimgana
 yañ dag rgyu sañcāra
 yañ dag mchod sañparpayet
 yañ dag rtog pa sañkalpa
 yañ dag ñphro ba sphārayitvā
 yañ dag sbyañ sañśodhana
 yañ dag rig sañvitti
 yañ yañ muhur
 yan lag rluñ aṅgavāyu
 yam śiñ samit
 yams kyi nad marakān roga
 yar ño sita
 yar ño yi tshes śuklatithi
 yar ñoñi tshes gcig śuklapratipad
 yi ge mchog paramākṣara
 yi dvags preta

yi dvags kyi gos	pretavastra	liḍhapada
yid manas		gYon pa vāmā
yid rnam śes	manovijñāna	gYon pa min pa savyahina
yid med amanaska		ra ba prākāra
yuñ ba haridrā		ra bas mtshams simāprākāra
yuñs kar dkar po	sitasiddhārtha	ra me śva ri Rāmeśvara
yul piṭha ; viṣaya		ra ri kalañka
yul can viṣayin		ra sa nā rasanā
yul dbus madhyadeśa		rags pa sgra sthūlaśabda
ye śes kyi ḥkhor lo	jñānacakra	rañ gi rig svavidyā
ye śes ḥkhor lo	jñānacakra	rañ gi lha yi rnal ḥbyor svādhi-
ye śes lña pañcajñāna		devatayoga
ye śes chen poḥi bdud rtsi	mahā-	rañ ḥdod lha sveṣṭadevatā
jñānāmṛta		rañ ḥdod lha yi rnal ḥbyor gyis
ye śes rdo rje	jñānavajra	svādhidaivatayogena
ye śes ḥbyuñ ba	jñānodaya	rañ ḥbyuñ ba svayambhū
ye śes sems dpaḥ	jñānasattva	rañ byuñ ye śes svayambhūjñāna
yoñs su bsno ba	prañāmīta	rañ bshin tshul tathatānaya
yoñs su spyad sañcāret		rañ rig sañvedana ; svavidyā
yoñs su spyad par bya	sañcāra	rab bskul sañcodya
yon dakṣiṇā		rab bsñags praśasta
yon tan rgya mtsho	guṇodadhi	rab tu dgaḥ baḥi sa Pramuditā
yon tan ldan guṇin		bhūmi
yon tan ldan pa	guṇin	rab tu gtum pa pracaṇḍa
yon bdag dātṛ ; dānapati		rab tu gdug paḥi bgegs praduşṭa
yon po vakra		rab tu ḥdar prakampate
gYas brkyañ ba yi shabs	ālīḍhapada	rab tu spyad pracāra
gYas brkyañ ba yis gdan	ālīḍhāsana	rab tu byuñ pravrajyā
gYuñ druñ svastika		rab tu bshugs pratiṣṭhā
gYul ḥgyed pa	yuddha	rab tu bsags byas pa prabalikṛta
gYul bśam sañgrāma		rab ḥdar prakampate
gYo cañcala		rab gnas pratiṣṭhā
gYo sgyu med aśaḥa		rab byuñ pravrajyā
gYo med brtul shugs	āniñjavrata	rab mi ḥjigs ster abhayaprada
gYogs nas āchādyā		ral gri khaḍga
gYon brkyañ ba yi shabs	pratyā-	ral paḥi cod pan jaṭāmakuṭa

rā me śva ri	Rāmeśvarā	reg bya	sparśa
ri dvags dregs	mṛgamada	reḥu mig	koṣṭha ; koṣṭhaka ; gr̥ha
ri phug	bhagnakūpa	ro rasa	
ri mo lña	pañcalekha	ro gcig	nirbhara ? ; samarasa
ri tsa ka	recaka	ro lañs	vetāla
ri rab zur brgyad	aṣṭaśṛṅgasumeru	ro bsregs sa	citisthāna
ri lu	guḍikā	rol	rati
ri sul	kuñja		
rig	kovida	rluñ	anila ; pavana ; prāṇa ; vātulā ;
rig pa	vidyā		vāyavya
rig ḥdsin	vidyādhara	rluñ dkyil ḥkhor	vāyumañḍala
rigs	kula	rluñ gi dkyil ḥkhor	vāyumañḍala ;
rigs kyi bdag po	kulādhipati		vāyumañḍalaka
rigs kyi bya ba	kulakriyā	rluñ gi sgo	vāyudvāra
rigs kyi sa bon	kulabija	rluñ gi de ṅid	vāyutattva
rigs ldan	Kulika	rluñ gi bdag	anilādhipa
rigs ḥphel ba	gotravṛddhi	rluñ gi bdag ṅid	pavanātman
rigs bshi po	caturjāti	rluñ gi rnal ḥbyor	mārutayoga ;
rigs bzañ	kulina		vāyuyoga
riñ du soñ ba	dūraṅgamā	rluñ gi bshon pa	vāyuvāhana
rid	dulbala	rluñ gi ṣugs	vāyuvega
rin chen mgon po	Ratnanātha	rluñ gi sa bon	vāyubija
rin chen ḥbyuñ	Ratnasambhava	rluñ chen	mahāvāyu
rin chen ḥbyuñ ldan	Ratna ;	rluñ phyogs	vāyavi
	Ratnasambhava	brlag ḥgyur	viśiryeta
rim gñis	dvipuṭa	brlag pa	vipad
rim pa	krama		
rim pas	paripāṭitas	la la nā	lalanā
rim gsum	tripuṭa	lag pan	dadhyanna ?
rims kyis gduñs	jvaradāha	lan tshva	lavaṇa
rims nad	jvara	lam lña	pathapañca
ril ba spyi blugs	kamañḍalu ;	lam pā ka	Lampāka
	kuṇḍikā	las	karman
ru pa ti	cārupādika	las kyi mgon po	Karmanātha
rus sbal	kacchapa ; kūrma	las kyi rdo rje	karmavajrin
reg	sparśana	las kyi sa pa	karmabhūmi

lā ma	Lāmā	śīn gcig	ekavṛkṣa.
li khri	sindūra	śīn tsha	tvaca
lug	meṣa	śīn ḥo ma can	kṣīravṛkṣa
lug gi	sñīn ga	śīn tu dgaḥ	atinirbharam ānandam
luñ bstan	vyākaraṇa	śīs pa brjod pa	āsāṣya
lus	kāya ; śarīra ; piṇḍa ; deha	śī ta ga ndha	śitagandha
lus kyī dkyil ḥkhor	kāyamaṇḍala ; dehamaṇḍala	śugs	vega
lus bskum pas	saṃyamena	śun pa	chāgala ?
lus med	aśarīra	śel gyi nor bu	sphaṭikamaṇi
lus la rnam par gnas	dehasamīsthita	śes rab can	prājña
lus srul	kaṭapūtana	śes rab thabs bdag	prajñopāyātmaka
legs mthoñ	cakra ?	śes rab bdag ñid	prajñātmaka
legs blo gros	Sādhumatī	śes rab pha rol phyin pa	prajñā- pāramitā
lo	vatsara	śes rab ye śes (dbañ bskur)	prajñāñjāna (-abhiṣeka)
log tu rgyu	viparyāsa	śes rab rañ bshin	prajñāsvabhāva
loñs spyod	bhokṭṛ	śri ku	śrigu
loñs spyod ḥkhor lo	saṃbhogacakra	śri gu	śigru
loñs spyod che	mahābhoga	śri groḥi sman	śigru
loñs spyod rdsogs	saṃbhoga (-cakra)	gśin rje mche ba	Yamadamaṣṭri
loñs spyod rdsogs sku	saṃbhoga. kāya ; saṃbhogika	gśin rje brtan ma	Yamadāḍhi
loñs spyod rdsogs pa	bhogavigraha	gśin rje ma	Yāminī
loñs spyod rdsogs paḥi sku	saṃbhogavigraha	gśin rjeḥi groñ khyer	yamālaya
śa ka ra	śarkarā	gśin rjeḥi bdag	Yamādhīpa
śa chen	mahāmāñisa	gśegs su gsol	visarjayet
śa zaḥi me	piśācasyāgni	gśol ḥdsugs	lāngalin
śa ra bha yi señ ge	śarabhasīmha	bśad pa	vyākhyāna
śaṅ khi nī	śaṅkhiñi	sa	medinī
śar gyi lus ḥphags	Pūrvavideha	sa steñ	martya
śas che	mahotsava	sa steñ skyes pa	bhūmija
śī rṣa	śīrṣa	sa steñs	bhūmnā
śīñ skyes	v;kṣajā	sa bon	bija
		sa bon lhuñ baḥi rim	bijādhāna- krama

sa sbyañ bya bhūmīśodhana
 sa ḥog pātāla
 sa yi steñ pṛthivīṭala
 sa yoñs brtag paḥi gnas parikalpita-
 bhūsthāna
 sa yoñs su bzuñ bhūparigraha
 sa ri ba śāriva
 sa gsum po bhuvanatraya
 sañs rgyas buddhatva
 sañs rgyas go ḥphañ buddhatvapada
 sañs rgyas ñid buddhatva
 sañs rgyas ḥbras 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
 saḥi lha mo Pṛthivī
 sad pa jāgratam
 sin dhu Sindhu
 sim sim gyi sgra bdag ñid
 simasimāyamāna
 se gol choṭikā
 señ geḥi gdoñ simhamukha
 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 rā ṣṭa Saurāṣṭra
 sra ba ñid kāḥhinya
 srañ pala
 srid bhava
 srid pa bar do antarābhava
 srid paḥi ḥchiñ ba bhavabandha
 sriñ poḥi dbaṅ po Rākṣasendra
 sriñ bu kīṭa
 sruñ baḥi ḥkhor lo rākṣācakra
 sreg dāha
 sreg blugs āhuti
 sred pa med nirlobhin
 srog rtsol prāṇāyāma
 slon mos gnas pa bhikṣāsthiti
 slob dpon gyi tshogs ācāryagaṇa
 slob dpon dbaṅ bskur ācāryābhiṣeka
 gsañ sñags spyod tshul mantra-
 caryānaya
 gsañ sñags tshul mantranītikrama?
 gsañ sñags lha mantradevatā
 gsañ ba guhyaka; rahasya
 gsañ ba (dbaṅ bskur) guhya
 (-abhiṣeka)
 gsañ ba mchog gi dkyil ḥkhor
 rahasyottamamaṅḍala
 gsañ ba ḥbyuñ ba rahasyotpatti
 gsañ baḥi bdag po guhyaka
 gsañ baḥi gnas guhyapiṭha; guhya-
 sthāna
 gsañ pa māraṇa
 gsañ par bya mārayet
 gsum mig zla ba trinayanaśaśin
 gsum zuñ zla triyugmendu

gsus ḥphyañ lambodara	lha yi dkyil ḥkhor devatāmaṇḍala
gser gliñ Suvarṇadvīpa	lha yi rnal ḥbyor devatāyoga ;
gsod pa māraṇa	devayoga
gson pa jivita	lhag par dpaḥ ba śauryādhika
gsor byed ullālayat	lhag par gnas adhvāsayet ?
gsol btab prārthayet	lhan skyes sahaja
gsol gdab bya adhyeṣya	lhan skyes bde ḥbyuñ sahasasukho-
gsol ba gdab adhyeṣatu ; adhyeṣya	daya
bsañ gtor abhyukṣaṇa ; prokṣaṇa	lhan cig skyes sahaja
bsad māraṇa	lhan cig skyes dgaḥ nijānanda ;
bsad pa māraṇa	sahajānanda
bsam gyis mi khyab acintya ;	lhan cig skyes dgaḥ dri med pa
acintyatā	sahajāmala
bsam gtan dhyāna	lhan cig skyes paḥi (dgaḥ ba) ḥbyuñ
bsam du med acintā	ba sahadodaya
bsam pa cintā	lhan cig skyes ḥbyuñ ba sahadodaya
bsam mi khyab acintya	lhan cig skyes ma sahajā
bsam mi khyab paḥi go ḥphañ	
acintyapada	a ba dhū ti avadhūti
bsams nas samāniya	a śvat tha aśvattha
bsruñ rakṣā	a śvad śiñ aśvattha
bsrubs pa mathyamāna	ar bu da Arbuda
bsreg bya havya	ā li āli
bsres vipluta	ā li kā li ālikāli
bslab pa śikṣā	in dra nī la indranīla
bslu ba vañcana	u ḍya na Oḍiyāna
	u dum ba ra udumbara
	u ra spho taḥi bciñ ba uraḥsphoṭa-
	bandha
ha sti nī hastinī	u śi ra usīra
hi ma la ya Himālaya	e bañ yi ge evaṃ-kāra
hu lu hu lu Huluhulu	e la elā
hur hur chamaccham	o ḍi Auḍra
he ru ka dpal Śriheruka	o ḍya na Oḍiyāna
he ru ka dpal mñon brjod rgyud	o dri Oḍra
Śriherukābhīdhānatantra	
he ru ka phyag gñis pa dvibhuja-	
heruka	