Torsten Gerloff

Saroruhavajra's Hevajra-Lineage

A Close Study of the Surviving Sanskrit and Tibetan Works

Part I: Saroruhavajra's Works

INDIAN AND TIBETAN STUDIES 7.1

Hamburg • 2020

Department of Indian and Tibetan Studies, Universität Hamburg

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Edited by Harunaga Isaacson and Dorji Wangchuk

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Acknowledgement

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

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

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

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

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

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

Original Acknowledgement

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

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

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

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

In the context of the Hevajra lineage that is accredited to the Indian *mahāsiddha* Saroruhavajra, there seem to be only five works that are surviving in Sanskrit, their original Indian language. My main focus in the research that has been conducted in the course of my PhD studies lay in the text-critical analysis of these works, comprising the critical edition of the texts, the careful analysis of the teachings contained therein and the annotated English translation. My research takes into account not only the

[1] Cf. HeSāU ($\dot{N}_1$ f. $8r_{2\text{-}3}$).

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

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

For their unrestricted support as well as constant encouragement and inspiration during the past years, I remain heavily indebted to my teachers and friends. Heartfelt thanks are owed to Prof. Dr. Harunaga Isaac-

son, Professor of Classical Indology at the University of Hamburg, Director of the Centre of Tantric Studies (CTS). His constant example during the past years continues to be a much appreciated guideline until present day. Heartfelt thanks are also due to Dr. Mattia Salvini, [former] Director of the International PhD Programme in Buddhist Studies at Mahidol University, Thailand, who kindly agreed to become the second supervisor of this dissertation. His criticism led to many improvements of the texts, and much credit is owed to him for his patience in reading through several parts of the editions.

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

stutvā sadevatīcakraṃ hevajraṃ ḍākinīprabhum |
yan mayopārjitaṃ puṇyaṃ tena loko 'stu tatsamaḥ ||[2]

[2] Dedicatory stanza from Saroruha's *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra.*

Prolegomena

Saroruhavajra's Hevajra-Lineage – A Brief Introduction

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

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

---

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

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

At the state of our current knowledge, there appear to be only five works from this tradition that survive in Sanskrit, their original Indian language: Saroruha's *Hevajrasādhanopāyikā* (HeSāU), Saroruha's *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra* (CVS), Jālandharipāda's *Vajrapradīpā* (VaPra), Rāhulagupta's *Hevajraprakāśa* (HePra) and the *Dveṣavajrasādhana* (DVS) by Bhadrapāda (cf. The Texts and their Witnesses).[4] When we consider the impor-

[2] Cf. Grünwedel 1914: p. 43, Chattopadhyaya 1990: pp. 152 (nt. 20), 343, Snellgrove 1959: p. 12 and Dowman 1985: p. 345. Dowman raises the following possibility: "The word 'brought' has been translated with the sense of 'brought forth' or 'revealed', but it is possible that these two yogins [i.e. Kambala (Lwa wa pa) and Saroruha] could actually have brought the tantra from Oḍḍiyāṇa, where Indrabhūti had revealed it, to Baṅgala, during the reign of Devapāla, whose patronage stimulated intense interest in the tantras. Here, Anangavajra is Saroruha's Guru, and Indrabhūti of the late ninth century is his disciple." (p. 345) For the identification of Saroruha(vajra) alias Padmavajra, *see* The Authors, their Lives and Works. Devapāla's reign is to be dated to the first half of the ninth century CE (cf. Szanto 2019: p. 265 et al.).

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

[4] One further work, the *Hevajrasādhana* by a certain Nūtanānaṅgavajra (HeSā-Saṃ 10), has not been included in the present study, since it remains uncertain whether or not it is to be counted to this tradition (*see* edition in Appendix).

tance of this tantric system in light of the development of the *mantranaya* traditions, it is all the more surprising that, to this day, only two of these extant Sanskrit works have been published.[5]

Based on the hagiographical accounts, and judged from the bits of information that are surviving to us in the texts themselves, we may tentatively assume the teachings of this lineage to have originated in the Swāt-Valley in the northwestern regions of the South Asian subcontinent sometime around the mid to late ninth century. From Saroruha, it seems, the teachings were passed on via Indrabhūti II/III to Jālandhari in the late ninth to tenth centuries and eventually reached Bhadrapāda and Rāhulagupta around the eleventh century. During this time, the instructions had already begun to spread towards the Himalayan realm as the translation by Gayadhara and compositions by Sa chen kun dga' sñiṅ po and his sons proof (cf. The Authors, their Lives and Works). The remaining evidences of the spread outside the Himalayan sphere that I am aware of at this moment stem a) from the end of the thirteenth century, consisting in an explicit reference to Saroruha in the *Hevajrābhisamayatilaka* by Śākyarakṣita (HeSā-Sam 8, f. $85v_6$),[6] and b) in the fragments of a Tibetan translation of the *Hevajrasādhanopāyikā* discovered at the Khara-khoto Site in Inner Mongolia, present-day PR China (cf. The Texts and their Witnesses).

The importance of Saroruha and his lineage is not only reflected in this extensive spread of the teachings and the status they obtained in the *lam*

[5] I am here referring to the *editiones principes* of Saroruha's *Hevajrasādhanopāyikā* (HeSāU) that has been published in *Dhīḥ* Vol. 36 (pp. 131-144) and of the *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra* published by Hong Luo in 2018. The need of the re-edition of the HeSāU has already been expressed in Isaacson 2009: p. 98 and was raised again just recently in Matsumura 2016: p. 190. Although I have not been able to solve all of the textual problems that are contained in this edition, it is my earnest hope that the new edition will improve upon it and facilitate future research of this important tradition of the Hevajra. Thanks to the kind permission of Hong Luo, the edition and translation of the CVS are reproduced in this present publication.

[6] I am relying here on the information published in Harunaga Isaacson's catalogue of the *Hevajrasādhanasaṃgraha* codex in which this work survives (Isaacson 2009). According to it, the author originated in Ceylon and was later active in the region of Arakan in present-day Myanmar where he studied the *mahāyāna* including the *mantranaya* (cf. Isaacson 2009: pp. 104f.).

'bras system of the Sa skya school, but it can also be seen, for instance, by the position of the HeSāU in the surviving sources, by its rich commentarial tradition, and by the relatively high amount of direct and indirect references in the works of other traditions (cf. The Texts and their Witnesses).[7]

The perhaps most distinctive feature of Saroruha's Hevajra lineage consists in the instruction which is often referred to as "like the tip of a lamp-flame" (Skt. *dīpaśikhā iva* or *dīpaśikheva*, Tib. *mar me'i rtse mo lta bu*) and which is taught, apart from the CVS, in all of the works from this tradition that are surviving in Sanskrit. According to the *lam 'bras* system, the fundamental teachings of this lineage consist in the teachings of the *utpattikrama* stage as taught in the *dPal dgyes pa rdo rje'i sgrub thabs* (T 1218, O 2347 = HeSāU) and/or the *bsKyed rim zab pa'i tshul dgus brgyan pa* (elsewhere often simply referred to as the "nine profound means/ways" (*zab pa'i tshul dgu*), and their supplementary instructions for the practice of the *utpannakrama* the main authority of which is the *dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa* (T 1220, O 2349).[8] Regarding both the *utpattikrama* and the *utpannakrama* practices in this and other lineages, the following interesting remark is given by Jamgön Kongtrul ('Jam mgon koṅ sprul blo gros mtha' yas):

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

---

7 I would like to supply here an example for each of such direct and indirect references. In the *Bhavaśuddhihṛdayatilaka* by Kokadatta (a.k.a. Karuṇābalavajra) we find a direct reference to the instructions of Saroruha (cf. *saroruhopadeśāc ca rakṣācakrādikaṃ bhāvanīyam* in HeSāSaṃ $11^{a.c.}$, f. $125r_{2\text{-}3}$). On the other hand, we find the silent, and somewhat unskillful, incorporation of a relatively long section of the HeSāU in SāMā 123, the *Vidyujjvālākarālīnāmaikajaṭāsādhana*, which proves the influence of Saroruha's teachings even outside of the traditions of the Hevajra Cycle itself (cf. Bhattacharya 1968: p. 258).

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

> faculties to train in the two phases alternately, comparable to taking footsteps."[9]

It is precisely this practice on the level of the *utpattikrama* that is the main concern of the texts included in this project, touching upon the *utpannakrama* only partially and without going much into details. While the teachings in the HeSāU deliberately had been concealed, at times being rather condensed and cryptic, the other texts try to elucidate these and further elaborate on their contents. In his VaPra, Jālandhari (aka. Suratapāda) presents a complex framework consisting in thirty-two steps, or '*sūtra*s', in which he not only introduces the concept of the 'eight *abhisaṃbodhi*s' into the Hevajra system, but also skillfully combines the elements of *mantranaya* practice such as the 'eight *samādhi*s' of the four 'lower' and four 'higher' *yoga*s with the key elements of the *abhidharma* such as the 'thirty-seven *bodhipākṣikadharma*s' (cf. The Texts and their Witnesses).[10]

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

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

[10] For an outline of the 32 "steps", cf. Jamgön Kongtrul Lodrö Tayé 2008: pp. 273-280 (nt. 116). The '*abhisaṃbodhi*s' are explained in the same work in p. 82 and pp. 270f. (nt. 106). The "thirty-seven factors for awakening" are summarized in *ibid.* p. 288, nt. 37.

tantra and to the doctrine of the 'inconceivable' (Skt. *acintya*, Tib. *bsam mi khyab*) can be found in the texts of Saroruha's tradition.

To conclude this brief introduction, a brief overview of the 'modern' scholarship of Saroruha's tradition may be given here. The beginning point of the 'modern' study of this tradition may be seen in the *opus magnus* of the late Jamgön Kongtrul Lodrö Tayé ('Jam mgon koṅ sprul blo gros mtha' yas, CE 1813-1899), the great master of the Tibetan *ris med* tradition. In his *Śes bya mtha' yas pa'i rgya mtsho* which recently has been translated into English with the aid of the Tsadra Foundation and published in a series entitled "The Treasury of Knowledge", Jamgön Kongtrul not only offers an overview of the Hevajra Cycle in general, but also gives many references and important remarks regarding the Hevajra lineage that is accredited to Saroruhavajra. The first mentioning of Saroruha by a scholar from the western hemisphere is found, as far as I am aware of, in David L. Snellgrove's pioneering edition of the *Hevajratantra* published in 1959. This lineage has been given further attention by modern scholars of the *lam 'bras* system of the Tibetan Sa skya school such as Ronald M. Davidson, Cyrus Stearns and Jan-Ulrich Sobisch who have published several important works and articles on this system. Also worth to be mentioned here are the many invaluable remarks and references to the texts of Saroruha's lineage made by other contemporary scholars of the tantric traditions, first among all those by Harunaga Isaacson. Special attention was paid to the works of this transmission lineage at the Central Institute of Higher Tibetan Studies, Sarnath, chiefly by Ṭhākurasena Negī who not only published the *editio princeps* of the HeSāU but who also wrote two articles regarding the teachings in this lineage. The most recent scholarly work is being conducted by the Japanese scholar Yukihiko Matsumura who published several short articles on the teachings in this tradition (*see* Matsumura, Yukihiko 2016-19).

The growing interest in the instructions of the Hevajra Cycle in general and in the teachings of Saroruha's tradition in particular not only reflects their prevailing importance in recent times but also promises further insights for the better understanding of the whole of tantric Buddhism. We may hope that the interest in and the scholarship of Saroruhavajra's tradition of the Hevajra Cycle will continue and further increase in future.

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

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

Saroruhavajra alias Padmavajra

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

[1] This has been pointed out in several sources, as for example by Tāranātha (cf. Grünwedel 1914: p. 43, Snellgrove 1959: p.12, Dowman 1985: p. 345, Chattopadhyaya 1990: pp. 152 (nt. 20), 241f., 343 et al.). *See also* Stearns 2006: p. 135 (quoted below). An early account of the life of Saroruha, perhaps the earliest one, has been composed by Sa chen kun dga' sñiṅ po (CE 1092-1158), the *Slob dpon mTsho skyes kyi lo rgyus* (cf. Appendix).

Dowman, which I feel tempted to follow, we might carefully determine his lifetime to the middle to late ninth century of the Common Era.[2]

Figure 1: Detail of 'Padmavajra in Union' from "Portrait of Jñānatāpa", Eastern Tibet, Kham, ca. CE 1350; MET, New York, Acc. No. 1987.144.

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

[2] Cf. Dowman 1985: p. 345 in which he refers to him as "Padmavajra, Saroruha the Younger, who was adopted by the King of Kāñcī". It may be noted here that Prof. Sakurai seems to share the estimated lifetime, as it is indirectly stated in Matsumura 2016: p. 190 where he refers to Sakurai Munenobu 1996. Unfortunately, I am not able to verify this at the present moment. It appears to me almost certain, that our Saroruha here is not the one who is elsewhere identified as Padmasambhava, nor that he is the same as Padmavajra, the 'older', who might well have been the author of the *Guhyasiddhi* (GS). Regarding it, however, it has to be stated here that we indeed find a quotation from the GS in the *Bla med rim lṅa* section of the HePra (*see* Part 2).

> "Three holders of the name Padmavajra appeared in the land of Oḍḍiyāna. The senior was Anaṅgavajra, the middle was the great adept Saroruha, and the junior was Padmasambhava of Oḍḍiyāna. They are classified as senior and junior by virtue of having appeared earlier and later. Thus my master taught. This concerns the middle one, Saroruha:
>
> He reached attainment
> although he was of the candra caste,
> and lived with a lotus lady,
> I prostrate to that master
> known as Saroruhavajra.
>
> Saroruha composed the treatises *Saroruha's Method for Accomplishment* and *Like the Tip of a Lamp Flame*, based on the *Two-Part Root Tantra*. The practice is known as 'The Nine Profound Means'.[132]"[3]

The expression "*śaśāṅkakulatilakanandanas*" in the last verse of the HeSāU confirms the above given statement that Saroruha was considered belonging to the *Candra* dynasty, so does the hagiographic account by Sa chen kun dga' sñiṅ po, the *Slob dpon mTsho skyes kyi lo rgyus*, wherein the young Saroruha is given the title "*rGyal bu Zla ba'i Thig le*" (p. 720_2). The identification of the older Padmavajra as Anaṅgavajra, on the other hand, might have been debated by some. However, the statement that Anaṅgavajra preceded our author is not only attested already much earlier in several sources, such as in the *Slob dpon mTsho skyes kyi lo rgyus*, but it is also supported by Saroruha's own statement in the opening verse of his **Śrīhevajrapradīpaśūlopamāvavādaka nāma* (T 1220, O 2349) according to which he will teach his instruction "Like the

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

Tip of a Lamp-Flame" in accordance with Anaṅgavajra (*Ɣan lag med rdor źal sṅa nas*).[4]

Turning now to the transmission lineage of Saroruha, we are in the fortunate position to draw our information from three sides which seem, more or less, to support each other. First among these, we have the information that we can directly derive from our texts themselves, secondly that from other texts surviving in Sanskrit, and thirdly the information from other, mostly hagiographical accounts of the Tibetan traditions. The basic fact that the teachings which are contained in our texts are closely related in terms of subject-matter is the first strong indication of a relationship of the four authors. The proper title of the VaPra itself "*ācāryasaroruhapādaviracitaśrīhevajrasādhanasya Vajrapradīpā nāma ṭippaṇīviśuddhiḥ*" and other explicit references to Saroruha that are contained in the DVS, VaPra and HePra confirm this first conclusion which is further verified by several internal evidences such as direct and indirect quotations. In addition to these, Bhadrapāda and Rāhulagupta provide us with two valuable and interesting statements about Saroruha and the succession of his teachings. The first of these is found in the very beginning of the *Dveṣavajrasādhana* (DVS):

---

[4] Regarding Anaṅgavajra (Tib. *Ɣan lag med pa'i rdo rje*), several interesting statements can be found in Sa chen's *Slob dpon mTsho skyes kyi lo rgyus*, namely that he was living as a house-holder (*khyim pa*) in a region east of O rgyan referred to as Bhaṅgala (*yul śar phyogs Bhaṅga la'i bye brag źig na*), that he apparently was also known by the name of Dza lendra, and that he was a brother of the *yoginī* Cintā (Tib. *rnal 'byor ma Tsin to*; cf. *bdag la rnal 'byor ma Tsin tos ṅa'i miṅ po źig yod kyis rgyug gsuṅs nas luṅ bstan pa lags źus pas*, p. $722_{3\text{-}4}$). For a useful discussion of the identification and location of O rgyan a.k.a. U rgyan, i.e. Oḍ(ḍ)iyāna or Uḍ(ḍ)iyāna (from Skt. *udyāna*?), it may be referred to Donaldson 2001: pp. 8-15. In the same work an interesting statement regarding the transmission lineages of the *mahāsiddha*s and the identification of Jālendra, which in all likelihood might be the same person as Dza lendra, can be found: "In the history of the eighty-four *siddhas*, Uḍḍiyāna (Urgyāna) is described as containing about 500,000 towns and was devided into two portions. In the one called Śambhala reigned king Indrabhūti while in the other, called Lankapuri, reigned Jālendra, whose son was married to Lakṣmīkarā, the sister of Indrabhūti who had become a *siddha*. After this, Indrabhūti himself passed on the throne to his son and in twelve years attained *mahāsiddhi*." (p.12). Regarding Anaṅgavajra and Indrabhūti, *see also* notes in the following.

> *atha Śrīmaddhevajraḍākinīǰālamahātantrarāje yad uktam āste tasmād uddhṛtyĀryasaroruhapādair astavyastenāmnāyopadeśarakṣaṇārthaṃ saṅgopyoktam abhisamayaṃ mithyāgarvitasattvān dṛṣṭvā ḍākinīǰālabhayāc ca । kiñcidūṣmaprāptikāle ced abhisamayaspaṣṭīkaraṇahetor mayā Saroruhapādanaptṛsutaputreṇa Bhadranāmnāprasiddhena Kodālyādhyeṣitena vajraḍākinyādeśena tathā ca mūlatantre yad uktam āste tad dṛṣṭvā śrutvā sākṣātkṛtvā Dveṣavajrasādhanaṃ vacmi । ye kecid arthinaḥ Śrīmaddhevajraḍākinīǰālamahātantrarājena taddhetoḥ ||*

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

> The revered Jālandharipāda wrote [a commentary (*ṭippaṇī*)] called "Vajra Lamp" (*Vajrapradīpā*), a concise teaching on the *Hevajrasādhana* with many aspects composed by the revered teacher Saroruhapāda. Precisely like this, Bhadrapāda wrote the *Dveṣavajrasādhana* clarifying it and its meaning alone. In that way too, having considered 'it is not possible to practice when it is heard by someone of little intelligence', I should, by correctly quoting from his[, i.e. from Saroruhapāda's,] *sādhana*, from the *Vajrapradīpā* and from the *Dveṣavajrasādhana*, combine the *sādhana*s of the *utpatti*- and *utpannakrama* relying upon the root *tantra* in order to put in trust the mind of him who is of little intelligence.[5]

[5] The corresponding section in HePra$^{Tib.}$ reads: *de la dPal ldan Slob dpon mTsho skyes źabs kyis mdzad pa'i sna tshogs pa'i Kye rdo rje'i sgrub thabs kyi mdor bsdus pa rDo rje sgron ma źes bya ba dpal Dz'a lan.d.ha ri pa źabs kyis mdzad do || 'di ñid bZaṅ po'i źabs kyis źe sdaṅ rdo rje'i sgrub pa'i thabs mdzad pa de daṅ de'i don gsal ba kho na'o || de*

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

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

> 'di'i brgyud pa ni | rDo rje 'chaṅ chen po | des rDo rje bdag med ma'i sprul pa rnal 'byor ma Vil[ā]savajra | des Yan lag med pa'i rdo rje (→ Anaṅgavajra) | des mTsho skyes rdo rje (→ Saroruhavajra) | des Indrabhūti | des lCam legs smin (→ Lakṣmīṅkarā) | des Nag po spyod pa | des dPal 'dzin la | des Gayadhara la | des bLa chen 'brog la | des mKhar chuṅ pa la | des rJe chen po la | des bdag la gnaṅ ba'o ‖ (pp. 723_6-724_2)

This succession is in part supported in his son's commentary on Saroruha's *sādhana*, the *dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā* by bSod nams rtse mo (CE 1142-1182), and it seems also regarded as valid by other master of the *lam 'bras* system of the Tibetan Sa skya school such as Ṅor chen kun dga' bzaṅ po (CE 1382-1456) by whom the lineage of the Indian *mahāsiddha* Saroruhavajra is regarded as one of the six major commentarial traditions of the Hevajra Cycle (*śiṅ rta'i srol chen po drug*).[6] In the introductory section to his pioneering edition of the *Hevajratantra*, Snellgrove provides us with a valuable discussion of the transmission lineages concerning our author. Mainly deriving his informations from the accounts of Tāranātha (Grünwedel 1914: pp. 40-58), he identifies the following two lineages:

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lta na yaṅ blo źan pa dag gis de thos nas bsgom par bya bar mi nus so źes rnam par bsams nas | de sgrub pa'i thabs daṅ | mdor bśad pa daṅ | źe sdaṅ rdo rje'i sgrub pa'i thabs rnams las yaṅ dag par draṅs te blo źan pa dag gi raṅ gi yid la yaṅ dag par yid ches par bya ba'i phyir du bdag gis rtsa ba'i rgyud kyi rjes su 'braṅs nas bskyed pa daṅ rdzogs pa'i rim pa'i sgrub pa'i thabs bsre bar bya'o ‖.

6 Regarding this and the *śiṅ rta'i srol chen po drug*, cf. Sobisch 2008: pp. 1ff., 35-36, 80-81, 133, 139-140 and Davidson 2002.

a) Indrabhūti I → Mahāpadmavajra → Anaṅgavajra → **Saroruha** → Indrabhūti II

b) Aśvapada → Vilāsyavajra → Vajraghaṇṭa → **Kambala** → Indrabhūti II

In these two lineages, Vilāsyavajra (i.e. Vilāsavajra)[7], Anaṅgavajra[8] and Indrabhūti II seem to correspond to the above given lineage by Sa chen kun dga' sñiṅ po. It may be noted, however, that Sa chen in his *Slob dpon mTsho skyes kyi lo rgyus* clearly identifies Indrabhūti as Indrabhūti III (cf. p. 720_4), whereas Ta'i Si tu pa in his account of the transmission lineage of Saroruha in the *Ta'i Si tu pa Kun mkhyen Chos kyi 'byuṅ gnas bstan pa'i ñin byed kyi bka' 'bum* (TSKB) identifies Indrabhūti as "Indrabhūti the middle" (*Indrabhūti*

[7] For a discussion of the life and lifetime of Vilāsavajra, cf. Anthony Tribe 2016: pp. 25-33 in which Tribe tentatively dates Vilāsavajra to "some time between the late eigth and early-to-mid ninth centuries" (p. 24) of our Common Era.

[8] According to bSod nams rtse mo in his *dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā*, it was the Great Anaṅgavajra (Yan lag med pa'i rdo rje chen po) who received the transmission of the teachings from Vilāsavajra. Noteworthy in this context is the *Hevajrasādhana* by the 'younger' Anaṅgavajra contained in the *Hevajrasādhanasaṃgraha* Codex (HeSāSaṃ 10, ff. $114r_3$-$123v_2$) in which the author explicitly identifies himself as the 'new' Anaṅgavajra (→ *nūtanānaṅgavajreṇa*, f. $123r_7$). Whether or not this 'Nūtanānaṅgavajra' is the same person as the Anaṅgavajra who received the transmission of the Hevajra teachings from Vilāsavajra, in how far his *sādhana* may be influenced by the older Anaṅgavajra and whether he can be counted to this lineage remains to be studied. For a description of the text, cf. Isaacson 2009: p. 107. Matsumura points to the similarity of the procedure of the '*ṣaḍaṅga*' taught in this text and the procedures taught in the VaPra and HePra (cf. Matsumura 2019). Many parallels between his *Hevajrasādhana* (HeSāSaṃ 10) and the teachings contained in the HeSāU, VaPra and HePra can be found, indeed. As Harunaga Isaacson has already pointed out, the author of the *Subhāṣitasaṃgraha* (SS), presumably of the late 12th century CE, twice accredits the *Prajñopāyaviniścayasiddhi* to a certain Nūtanānaṅgavajra (ed. Bendall Part 1: p. 379 and Part 2: p. 47; cf. Isaacson 2009: p.107 nt. 34). The *Prajñopāyaviniścayasiddhi* is often transmitted together with other '*siddhi*-texts' such as Padmavajra's *Guhyasiddhi* and Indrabhūti's *Jñānasiddhi*, as for example in MSS NAK 5-45 (= NGMPP A 0915-03, A 0134-02; ff. $29v_6$-$34r_2$), IASWR MBB-I-108 (= NGMPP E 1474-04; ff. $6r_6$-$17r_2$, $62v_5$-$63v_7$), Baroda MS no. 13124 (ff. $71r_3$-$82r_7$, $120r_5$-$137v_4$) and the *Grub pa sde bdun* section of the *rGya gźuṅ*. In order to facilitate the further study of this text a preliminary edition of the *Hevajrasādhana* (HeSāSaṃ 10) is included in the Appendix.

bar pa, vol. 11, pp. 43_6, 44_2).[9] Kambala is reported as a contemporary of Saroruha. From Indrabhūti, the transmission continues to Jālandharipāda and eventually Bhadrapāda, as we will try to elucidate below.[10]

Figure 2: Detail from "MS 424.1 of the Tucci Tibetan Fund", f. *ṅa*$_r$, IsIAO

[9] To my regret I am not able to provide a thorough discussion of the identification of the various kings named Indrabhūti. I do, however, share the view voiced in Dowman 1985 wherein the author describes the problem in the following way: "The identification of the various King Indrabhūtis presents the most intractable problem in the history of the siddhas. (…) The resolution of this conundrum requires further research. However, what is clear is that Indrabhūti / King Dza is the center of a cycle of legends of great importance, and that their significance has been the cause of their loss of historicity." (pp. 232 and 234). Attention may be drawn to the hagiography (*lo rgyus*) contained in the *Bri guṅ bka' brgyud chos mdzod chen mo* (Lhasa: s.n. 2004, vol. 1 (*ka*), pp. 122_2-126_2; TBRC: W00JW501203) in which the following remark is given about Indrabodhi a.k.a. Indrabhūti, author of the *Jñānasiddhi*: *de la Ye śes grub pa'i lo rgyus ni | sṅon U rgyan du rgyal po Indrabodhi* (T spells *a n+tri b+ho d+hi*) *chen po źes bya ba | saṅs rgyas la dPal gsaṅ ba 'dus pa źu ba por gyur ba daṅ | de'i rjes su U rgyan gyi* (*gyis* T) *rgyal po gsaṅ sṅags kyi grub pa brñes pa Indrabodhi mtshan gsol ba dgu byuṅ zhes kyaṅ grags* (*gras* T) *| Indrabodhi che 'briṅ chuṅ gsum du grags pa las | che ba lcam Lakṣmīṅkarā'i* (T spells *la khyim ka ra'i*) *yab | 'briṅ po rgyal srid ma spaṅs par spros bcas kyi spyod pas grub pa mchog gi dṅos grub brñes | dur ba lCam dpal mo ñid kyi rjes su bzuṅ nas dur khrod ṅu śin tu spros med kyi spyod pa mdzad pas | bla ma dge sloṅ gñid log pa źes bya'i | zla ba'i na bza' can źes pa'i dur khrod pa źes kyaṅ bya'o ||* (…).

[10] On this, cf. Grünwedel 1914: pp. 40-58 and the discussion in Snellgrove 1959: pp. 11-18. Further it may be noted here that we find a successive series of depictions of Lus med rdo rj[e] (→ Anaṅgavajra), Indrabodhe che ba (→ Mahā-Indrabhūti) and Padmavajra in Tucci MS 424.1 (f. ṅa$_r$), the "Golden Rosary of the Precious bKa' brgyud Masters" (cf. Passavanti 2015: p. 451). Other lineage histories can be found, e.g., in the *Ta'i si tu pa kun mkhyen chos kyi 'byu gnas bstan pa'i ñin byed kyi bka' 'bum* (Vol. 11, ff. 22r-22v (pp. 43-44)) or the *Padma badzra gyi lam gyi brgyud pa* (TBRC L0RKL392). As pointed out by Ulrich Timme Kragh (2010), the study of Lakṣmīṅkarā's **Sahajasiddhipaddhati* which survives to us in a relatively early Tibetan translation may shed further light on the lives of the *mahāsiddha*s. *See also* Sobisch 2008: pp. 27-28, nt. 38 and pp. 80-81; Jamgön Kongtrul Lodrö Tayé 2013: p. 170 et al.

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

At the state of our current knowledge, there appear to be only two of the works from Saroruha's hand surviving in Sanskrit, their original language, namely his *Hevajrasādhanopāyikā* (HeSāU) and *Śrīhevajrabhaṭṭārakasya Cakravaṃśatikāstotra* (CVS). His other works which we are aware of remain at least to some extent preserved in Tibetan translation. Following the accounts of the *lam 'bras* system, there are five main works accredited to Saroruha: 1) his commentary on the *Hevajratantra*, the **Padminī* (T 1181, O 2311), 2) a work on initiation which I assume to be the *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* (**Hevajramaṇḍalakarmakramavidhi* = T 1219, O 2348),[11] 3) his *dPal dgyes pa rdo rje'i sgrub thabs* (T 1218, O 2347 = HeSāU), 4) one ritual text which I believe to be the *dGyes pa rdo rje'i maṇḍala gyi cho ga* (**Hevajramaṇḍalavidhi* = T 1221, O 2350),[12] and 5) his famous *stotra* in twenty verses, the CVS, (Tib. *rJe btsun dpal kye rdo rje'i b.ha ḍa r'a ga'i bstod pa źes bya ba* which often is also

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

[12] Sobisch's catalogue lists the *Tshogs 'khor dam tshig lṅa pa* here. Just as in the case above, this work and its authorship remains somewhat suspicious. Sobisch notes as follows "Cf. in the Hevajra section of P, the *Dam tshig Inga pa* allegedly by Padmasambhava (*Samaya-pañca*, #041#). TBRC has a *mTsho skyes tshogs 'khor* by bSod-nams-rtse-mo (#683#)." (Sobisch 2008: p. 36, nt. 77). The *Dam tshig Iṅa*

simply referred to as "*bsTod pa ñi śu pa*" = T 1225, O 2354). In addition to these five (plus two), we have three more works of Saroruha surviving in Tibetan translation. The first among these is the *dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa* (T 1220, O 2349),[13] the second one is the *sByin sreg gi cho ga* (**Homavidhi* = T 1223, O 2352) and the third is another *stotra*, the *Kye rdo rje'i bstod pa* (T 1222, O 2351).[14]

Although the **Padminī* certainly is to be counted among the most important works of Saroruhavajra, it has not been included in the present study. The main reason for this is the length and difficulty of the text, all the more since the work unfortunately does not seem to survive to us in Sanskrit, its original language. Without the Sanskrit, so it seems, many of the crucial passages remain ambiguous, not to say unintelligible.

Jālandharipāda a.k.a. Suratapāda

Continuing our discussion of the transmission lineage of Saroruha, we may turn now to Jālandhari (or Jālandhara) who is also known by the name Suratapāda, as it can be seen from the concluding stanzas and colophon

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pa is found in the canonical recensions of the *bsTan 'gyur* and has been catalogued as T 1224 and O 2353, respectively.

[13] For useful remarks regarding the work and its different titles, the reader may be referred to Sobisch 2008: pp. 26f., nt. 36.

[14] Apart from these works, there remain a few more texts which are accredited to certain authors by names of Padmavajra or Saroruha the authorship of which I am, however, not able to determine with the necessary degree of certainty at the present moment. As already mentioned earlier, I do not belief the GS to stem from the same hand as the CVS and HeSāU (Regarding the GS, cf. Davidson 2002: p. 199 and pp. 255-257). Sobisch further mentions a *Glu'i de kho na ñid* by Saroruhavajra (cf. Sobisch 2008: p. 46), and it might indeed be well possible that we have a *dohā* work by (a) Saroruha surviving. At least some of the comments in Advayavajra's *pañjikā* on Saraha's *Dohākoṣa* strongly suggest this. Yet, this too remains to be clarified in future. The colophons of the *Glu'i de kho na ñid* that is preserved in the Tibetan canon as T 1207 / O 2337 state, however, that this work has been composed in the presence of, or lit. from the mouth of (Tib. *gźal sña nas*), Slob dpon mkhas pa dPal mTsho skyes and translated by the Indian scholar Ratnavajra and the Tibetan monk Śākya ye śes. This formulation rather suggests that the work has been composed by a student of Saroruha. A tentative edition of the work is included in the Appendix. For a more complete list of works associated to Saroruha's lineage, cf. Sobisch 2008: pp. 139-140.

of the VaPra. He too is counted among the 84 *mahāsiddha*s and reported to have been active, at least for parts of his life, in the regions of Oḍḍiyāna around the late ninth to early tenth century CE.[15] According to Snellgrove who relies here on Tāranātha's account, Jālandhari likely was the disciple of Indrabhūti II.[16] The TSKB supports this succession, confirming that the teachings were passed down from Saroruha to Indrabhūti the Middle, and from him to Jālandhari (cf. vol. 11, p. $44_{1\text{-}2}$). Jamgön Kongtrul Lodrö Tayé who briefly describes Jālandhari as "an exceptional master and a main link in the instruction lineages of the practices with a consort and the practice of luminous clarity (*'od gsal*)" accredits the introduction of the framework of "eight consecutive awakenings" (*aṣṭābhisaṃbodhi*) to Jālandhari.[17] And, indeed, this set of teachings is found in the VaPra. Apart from the VaPra, I am not aware of any other work of Jālandhari surviving in Sanskrit. Only a few works, such as a commentary of a *dohā* of the *mahāsiddha* Jālandhari

[15] For an account of the life of Jālandhara, cf. Dowman 1985: pp. 245-251.

[16] Cf. discussion in Snellgrove 1959: pp. 13f. (nt. 4), relying partly on Grünwedel 1914: p.43. Here too, I feel tempted to share his view that "the master of Jālandhari is Indrabhūti II, not Indrabhūti I" which is further supported by the succession of the so-called *karmamudrā* lineage as it is given by Jamgön Kongtrul: "The lineage for karmamudrā passed from Vajradhara to Indrabhūti, Sukhalalitā, Padmavajra, Saukarika, Saroruhapāda, Indrabhūti the Younger, Jalandharipa, Kāṇhapa, Pariṇāyaka, Amṛtavajra, Kusālipa (or, alternatively, from Indrabhūti to Padmākara, Kusāli the Elder and Younger, Jñānamitra), and Śāntigupta." (Jamgön Kongtrul Lodrö Tayé 2013: p. 170). In another of his works Jamgön Kongtrul makes the following interesting remark: "He first became a disciple of Lvabapa who advised him to go to Oddiyana to seek the guidance of the "middle" Indrabhuti (there were three), this one a student of Saroruha. There, he was also instructed by Lakshminkara and Kachapada. Soon after, he had a vision of the mandala of Heruka, and after being initiated by many dakinis, attained the highest realization. Subsequent to that, he performed extraordinary activities in order to awaken others. His main disciple was undoubtedly the learned and accomplished Krishnacharya." (Jamgön Kongtrul Lodrö Tayé 2008: p. 270, nt. 105). What seems clear, more or less, is that Indrabhūti, the author of the *Jñānasiddhi*, shows no influence of the Hevajra instructions but rather that he is strongly inspired by the teachings of the *Guhyasamāja* and *Sarvabuddhasamāyoga* and that he therefore is likely to be preceding the Indrabhūti who is mentioned as the student of Saroruhavajra.

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

seem to survive in Tibetan translation.[18] It may be noted here, that we find no explicit reference to Jālandhari in Bhadrapāda's DVS. The connection between our authors, however, is established on basis of the aforementioned textual evidence and further corroborated by the close similarity in structure and content between his VaPra and Rāhulagupta's HePra which, especially in its Tibetan version, contains several explicit references to both Jālandhari and Bhadrapāda.

Bhadrapāda

Moving next to the brief introduction of Bhadrapāda, we may first of all turn back to the previously quoted passage from the DVS. Regarding this passage, it is feasible to assume Kodāli there to be the same as Kuddālapāda (Tib. *Tog tse pa*), author of the *Acintyādvayakramopadeśa* (AAK).[19]

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

In this work he not only refers to himself as the 'servant of Bhadrapāda' (*bhadrapādasya dāso* [']*haṃ* (f. 47r$_{12\text{-}13}$)) but also gives the following account of the transmission lineage of his teachings:

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

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

bhāvanāciṃtyayogena buddhyate prāpyate dhruvam |
paramāśv[*o*] *vīṇāpāda indrabhūtiḥ salakṣmibhiḥ ||*

vilāsavajr[*o*] *guṇḍerī padmācāry*[*o*] *mahākṛpaḥ |*
dharmapādasya kramato bhadrapādakramāgatāḥ || (f. 46v$_{6-7}$)

In *Kun dga' bsod nams's Record* the Tibetan Sa skya master Kun dga' bsod nams lhun grub (CE 1441-1525) gives a very similar and extended list of the succession of that lineage, listing "rDo rje 'chaṅ, rTa mchog (= mDa' can), Bī ṇa ba (= Pi waṁ 'dzin), Indrabhūti, Phun tshogs źabs, sGeg pa'i rdo rje, Gandha ri pa, Padmavajra (→ Saroruhavajra), Chos kyi pa (→ Dharmapāda), bZaṅ po'i źabs (→ Bhadrapāda), Tog tse pa (= 'Jor 'dzin a.k.a. Kuddāla), Bhu ṣa na, Dha ma pa, Kāṇha, dPa' bo rdo rje, 'Brog mi, Se ston, Źaṅ dgon pa ba, Sa paṇ," etc. (cf. Sobisch 2008 : pp. 24f., nt. 32). As for the above mentioned Dharmapāda, it is interesting to note here that Bhadrapāda, in the context of the *sannāhadvaya*, indeed refers to a certain Dharmapāda in his DVS (f. 196v$_6$). It is feasible to assume that both are referring to one and the same person. Snellgrove links Jālandhari via Kāṇha to Bhadrapāda which, however, seems somewhat problematic as regards the above shown transmission lineage.[20] Both Snellgrove as well as Dowman, in his account of the life of the *mahāsiddha* Bhadrapa, discuss the possible identification of two different persons who might have been referred to by the name of Bhadra, an all too common appellation as one may say. The first possibility, which is supported by the "*Saṃvara* and *Kālacakra* initiation lineages", so Dowman, identifies Bhadrapāda as the disciple of Kāṇha whom I here understand to be the same as the author of Hevajra commentary *Yogaratnamālā* and late contemporary of Ratnākaraśānti whose lifetime we can more or less safely date to CE 970-1045. The second option would be to identify Bhadrapāda with Bhāvabhadra (or Bhavabhadra) who is reported to have been an abbot of the famous monastery of Vikramaśīla ("fourth in succession from Buddhajñānapāda", so Snellgrove) during the reign of Dharmapāla, and who is also accredited the authorship of another commentary on the *Hevajratantra* titled *Śrīhevajravākhyāvivaraṇa* (Tib. *dPal dgyes pa'i rdo rje'i rnam bśad rnam par 'grel pa*, T 1182, O 2312). This, so Dowman,

[20] Cf. Snellgrove 1959: pp. 14f. (incl. nt. 1), relying on Grünwedel 1914 (p.71).

would make him "a contemporary of Śavaripa, which would place him in the later eighth and early ninth centuries".[21] Despite the fact, that the date in Dowman is highly problematic, help in deciding whether either of these two could be identified as our Bhadrapāda, the author of the DVS, might be found in the DVS and HePra themselves. Both authors do not only implicitly establish a close connection to each other, as it can be perceived, for example, through the remedy they teach for an affection of the *yogin*'s meditation (cf. DVS f. 196v$_{2\text{-}3}$ & HePra$^{\S 25}$), but also explicitly show an awareness of each other in the final verses of their works, thus making themselves contemporaries.[22]

Rāhulagupta

As for Rāhulagupta, he explicitly links himself to the tradition of Saroruha, Jālandhari and Bhadrapāda not only in the initially quoted opening section of the HePra, but also at the very end of the work with the following stanza:

> *śrīmaddherukatantrarājagaditaṃ pañcakramānuttaraṃ*
> *śrījālandharibhadrapādaviv*ṛ*taṃ gūḍhaṃ gurūṇāṃ matam* |
>
> *tat prāpyākhilasattvarāśisubhagaṃ saṃgranthya puṇyottamaṃ*
> *prāptaṃ tena jagat prayātu niyataṃ hevajrarūpaṃ param* ||

In the Tibetan translation of the HePra which, as will be further elaborated in the next chapter, differs significantly in length when compared to the surviving Sanskrit version of the text, we find not less than sixteen explicit references to Jālandharipāda, seven to Bhadrapāda and four to Saroruha himself. As for the identification of Rāhulagupta, the matter is a difficult one. In his account of the life-story of the Indian *mahāsiddha* Rāhula, Dowman mentions seven different persons who were known by that name.[23]

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

[22] In a corrupt line of verse Bhadrapāda refers to Rāhulapāda either as his teacher or teacher's teacher: *gopitaṃ yatnād rāhulapādasya* [*mat*]*pādaguro*[*r*] *gurūṇāṃ* (f. 197r$_1$).

[23] More precisely, variants of that name. For the life-story of the Indian *mahāsiddha* Rāhula, cf. Dowman 1985: pp. 252ff.

Whether anyone among these seven is identical to our Rāhulagupta, the author of the *Hevajraprakāśa*, can not be determined with absolute certainty, yet it seems somewhat unlikely that our author corresponds to either of them.[24] Relying on Tāranātha's accounts, Jamgön Kongtrul mentions another hypothesis regarding the identity of our author, mentioning the possibility that he might have been the same as Rāhulavajra, a disciple of Durjayacandra who both appear together with Jālandhari in the transmission lineage of the *gtum mo* teachings of the Hevajra system. In addition to this, so Jamgön Kongtrul, he might possibly have also been the same as Rāhuladhara (Tib. *sGra gcan 'dzin*), the author of other works of the Hevajra system such as the *bDag med ma dpa' mo gcig pa'i sgrub thabs bskyed pa daṅ rdzogs par ldan pa źes bya ba* (T 1310, O 2440).[25] I am inclined to follow Jamgön Kongtrul's theory here, in as much as it also seems to be coherent with the information that we can derive from other sources. In the lineage for the practice of the three-deity *maṇḍala* of Avalokiteśvara a certain Rāhulaguptavajra is mentioned as preceding the famous master Atīśa. In other sources the main teacher of Atīśa (also known as Dīpaṃkara Śrījñāna) is reported to have been Rāhu-

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

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

lagupta, omitting the appellation °*vajra*. In the case of Atīśa we are in the fortunate position to have rather detailed reports of his life. Suppose our author, Rāhulavajra, Rāhuladhara, Rāhulaguptavajra and Rāhulagupta, the teacher of Atīśa, are all one and the same person, we might cautiously assign his lifetime and that of his contemporary Bhadrapāda to the late tenth to first half of the eleventh centuries of the Common Era.[26]

To conclude what has been tentatively laid out above, we may summarize this transmission lineage of the Hevajra teachings as follows:

From Saroruha who in different sources is reported to stand in one line with Vajradhara, Vilāsavajra and Anaṅgavajra, the teachings were transmitted, sometime around the 10th century, via Indrabhūti II/III to Jālandhari. Jālandharipāda, a.k.a. Suratapāda, not only established the teaching of the 'eight *abhisaṃbodhi*s' in this system but also created a 32-fold framework which later inspired the work of Rāhulagupta. Sometime between the tenth to eleventh centuries, the teachings eventually, perhaps via Kāṇha, must have reached to Bhadrapāda and Rāhulagupta who clearly appear to have been contemporaries. The former, as we can see from the

[26] In case the possibility raised by Jamgön Kongtrul holds true, and Rāhulagupta, the author in concern here, could indeed be the same person as Rāhuladhara (*sGra can 'dzin*), the disciple of the Indian tantric master Durjayacandra (cf. Jamgön Kongtrul Lodrö Taye 2008: p. 272, nt. 113) who assumed an important position in the transmission of the Hevajra tradition accredited to Ḍombiheruka (cf. Sobisch 2008: pp. 2-3, Isaacson 2008: p. 4), then the estimate may indeed be correct. Even though I am not aware of any textual evidence for such connection, the comparative study of HePra § 9 and §§ 21ff. and Durjayacandra's teachings in the *Ṣaḍaṅgasādhana* (cf. HeSāSaṃ 26, ff. 206v_6-211r_3) may bring to light some testimony for the connection of these two teachers. At least the estimated lifetimes of both appear to be in line with each other (For a discussion of Durjayacandra's lifetime, cf. Einoo 2009: pp. 160f.; this I have already expressed in Gerloff 2014). For the lineage for the practice of the three-deity *maṇḍala* of Avalokiteśvara, cf. Jamgön Kongtrul Lodrö Tayé 2013: p. 127, similar successions are found in the lineage of the "instructions on the Avalokiteśvara practice *Compassion Permeating Space*" (p. 127) and the lineage of the "Kyergang tradition" (p. 168). For the life and lifetime of Atīśa, cf. BDTTB 1973: Vol.1, p. 593, Chattopadhyaya 1967, Decleer 1996 and others. A short life-story of Rāhulaguptavajra from the Shangpa tradition is related in Jamgon Kongtrul 2003: pp. 57-60, a short discussion of the facts about his life wherein he is identified as the teacher of Atīśa and a song to him by Jamgon Kongtrul is contained in pp. 245-248.

DVS, AAK as well the reports of the Sa skya tradition, was in direct contact with Dharmapāda and Kuddālapāda who all together also maintained the lineage of the teachings of the 'inconceivable' (Skt. *acintya*, Tib. *bsam mi khyab*). The latter, if our assumptions are right, became the teacher of Atīśa in the eleventh century. The first verifiable evidence that the teachings of the Hevajra lineage of Saroruha reached the Tibetan realm, as far as I am aware of, stems from Gayadhara (11th century CE) and Sa chen kun dga' sñiṅ po (CE 1092-1158). Besides of other works of the Hevajra Cycle, Gayadhara is reported as the main translator of the CVS into Tibetan language (Tib. *rJe btsun dpal kye rdo rje'i b.ha ḍa r'a ga'i bstod pa źes bya ba* = T 1225, O 2354). Sa chen kun dga' sñiṅ po, moreover, reports Gayadhara as the fifth and himself as the ninth in the succession of the teachings of Saroruha which corresponds to the lineage succession outlined in *Ṅag dbaṅ chos grags's Record*. From Sa chen the instructions were directly passed on to his two sons bSod nams rtse mo (CE 1142-1182) and Grags pa rgyal mtshan (CE 1147-1216).[27]

[27] For a discussion of the life of Gayadhara, cf. Davidson 2005. Van der Kuijp dates the translation of the CVS to the first half of the 11th century (cf. Van der Kuijp 1987: pp. 177f., nt. 6). For more information about Sa chen kun dga' sñiṅ po, bSod nams rtse mo and Grags pa rgyal mtshan it may be referred to Sobisch 2008. *Ṅag dbaṅ chos grags's Record* (7r) is listed in ibid.: pp. 80-81.

Figure 4: "Hevajra Maṇḍala", 17th century, Rubin Museum of Art (RMA), New York

The Texts and their Witnesses

Hevajrasādhanopāyikā

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

No less than three additional palm-leaf MSS of the HeSāU seem to be preserved in the Tibetan Autonomous Region in present-day China. Access to these witnesses hopefully will be gained in the near future.

Sanskrit Manuscripts

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

• *Ṅ$_1$ – Hevajrasādhanasaṃgraha ("Ṅor Codex" XXVI 1)*

A multiple-text manuscript once kept at Ṅor Monastery in Tibet, present whereabouts unknown, complete. This palm-leaf MS may be regarded as the most important surviving Sanskrit codex of the Hevajra traditions. Photographs of it were taken by Rāhula Sāṅkṛtyāyana in the 1930s and are now preserved in the Bihar Research Society, Patna. Copies of the negatives are kept on microfilm in the *Niedersächsische Staats- und Universitätsbibliothek*, Göt-

tingen (shelf-mark Xc 14/39). The MTM contains a total of 45 works in 272 folios.[1] The HeSāU is contained in folios $1v_1 - 8r_5$.

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

Description of the writing The text is written with about 55-60 *akṣara*s per line in seven lines per side, the first two and last two lines are continuous, lines three to five are interrupted by a square space which has been left blank for the string-hole.[4] The space for the binding measures a width of about

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

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

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

4 Note that a few folios, although not those containing this text, only comprise six lines of writing per side.

five to six *akṣara*s. The lines which are interrupted by the space for the binding comprise ca. 20 *akṣara*s in the left of the string-hole and ca. 30 *akṣara*s in the right of it. Bandurski reports the total measurement of the writing area with 23.4 x 4 cm.[5] The script used in the main text resembles that which is often referred to as "Old Newāri" with the characteristic medial '*e*' and '*o*' consisting in a waved line, as well as the characteristic '*i*' in initial position and the typical "Nepalese hook" on top, clearly indicating the scribe's Nepalese origin.[6] The *akṣara*s c, b, and v can hardly be distinguished, geminations of consonants irregularly occur after a *repha*. The foliation is given with numbers in the left hand margin of the *verso* sides (height of about the fourth line). Fol. 1v shows the ligature "*śrī*" instead of a number.

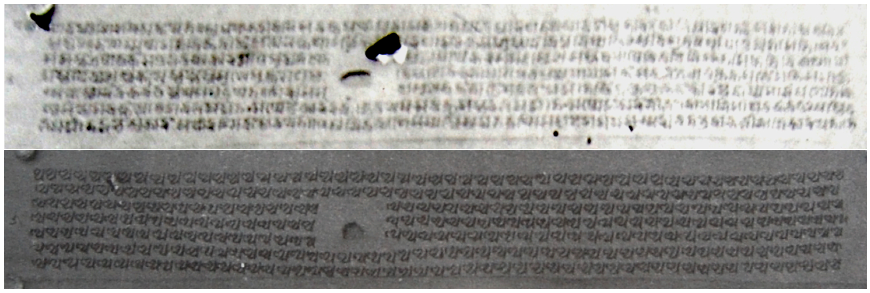

Figure 5: HeSāU MS $\dot{N}_1$ fol. $5v^a$ & $5v^b$

What has been photographed and perhaps presumed as the *recto* side of fol. 1, unfortunately heavily blurred, contains in fact the reading that is missing in fol. $5v^b$ shown above.[7] Folio $5v^b$, apparently a substitute of an earlier folio, is completely filled with a long series of the sign that is often used for

5 Cf. Bandurski 1994: p. 76.

6 Sāṅkṛtyāyana 1935 reports the script as *kuṭilā*. The cover-leaf which does not seem to have been originally part of this MTM is written on in Tibetan with *dbu med* script (5 lines on the *recto* side, 6.5 lines on the *verso* side); Bandurski erroneously notes the script to be "*dBu can*" (cf. Bandurski 1994: p. 76). For a short description and transcript of the final colophon as it is preserved on the images of Sāṅkṛtyāyana, it is to be referred to Isaacson 2009 (pp. 128f.).

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

either indicating a problem in the text or, as in this case too, in the exemplar (often due to a problem of physical nature).

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

> *śrīhevajrasya sādhanopāyikā samāptāṃ* || ❋ || *kṛtir ācāryasaroruhapādānām iti* || • || (f. 8r$_5$)

Judged from the script and the codicological features in this codex, the manuscript might have its origin in Nepal and may be dated to the 13th or early 14th century of the Common Era.[9] The fact that Sāṅkṛtyāyana encountered this codex during his visit to Ṅor and the marginal notes in Tibetan proof that the codex once had been brought to Ṅor monastery in Tibet.[10] With regard to the current knowledge, the *Hevajrasādhanasaṃgraha* Codex (HeSāSaṃ) is to be classified as *codex unicus*. Based on the amount of scribal errors and the continuity of the writing style, it is reasonable to assume that this codex a) must be an *apograph* of one or more other MSS, and

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[8] Bandurski reports these folios to be "22b, 47a, 61b, 62, 65a, 80b, 107b, 123b, 140r, 156b, 160a, 164a, 170a, 186a, 197a, 201a, 202a, 204b, 216a, 218b, 224a, 228a, 230a, 231a, 231b, 235b, 236b (2 Titel), 240a, 245b, 249a" (Bandurski 1994: p. 76). It may be noted that these titles are given even for those works for which no Tib. translation can be identified (cf. description of the DVS).

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

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

that it b) presumably has been copied by a single scribe. The quality of the writing throughout the codex is in good, certainly not excellent condition, yet without too many scribal mistakes.

References to the MS in secondary sources Apart from several short references to this MS in various publications of the last decades, in most cases in critical editions of *tantric* works, four descriptions of this codex may be mentioned here. Among these, the first description goes back to Rāhula Sāṅkṛtyāyana himself who wrote a catalogue of the Sanskrit MSS which he encountered on his trips to Tibet in the 1930s. The HeSāSaṃ is catalogued as "Ṅor" MS XXVI (cf. Sāṅkṛtyāyana 1935: pp. 38-40). Even though some may criticize Sāṅkṛtyāyana for the various shortcomings of this catalogue, one may not forget the immense value of his efforts for the present and future scholarship in the field of Buddhist Studies. Many of the photographs which were taken on his journeys remain the only witnesses of several unique MSS which are not accessible any longer. In 1994 another, more detailed and more precise description of this MS was published by Frank Bandurski who catalogued the findings of Sāṅkṛtyāyana's expeditions that are preserved in the *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen. Copies of the photographs of this MTM are preserved on microfilm under the shelf-mark "Xc 14/39" (cf. Bandurski 1994: pp. 75-77). While the two aforementioned works mainly focus on a general and to most extent physical description of the various MSS collected by Sāṅkṛtyāyana, the descriptions by Banārsī Lāl (published in *Dhīḥ* Vol. 28 (1998: pp. 25-42)) and Harunaga Isaacson pay closer attention to the contents of the HeSāSaṃ. The catalogue published by Isaacson in 2009 contains the most recent and complete description of the works in the HeSāSaṃ (cf. pp. 97f. for the description of the *Hevajrasādhanopāyikā*), giving reference to all of the forty-five works contained in this MTM, improving and correcting many points in the preceding descriptions while also including references to all hitherto known Tibetan translations.[11]

[11] Both Sāṅkṛtyāyana and Bandurski, who relies on Sāṅkṛtyāyana's list, mention only 31 of the 45 works contained in the codex. In his article Lāl is able to identify eight further works, but yet, for reasons not known to me, omits the

Short references to this codex are given in Tsukamoto *et al.* 1989 (p. 298), Sobisch 2002 (p. 36) and Matsumura 2016 (pp. 193f: nt. 5).

• S – Sādhanasaṃgraha ("Sarnath Codex")

A multiple-text manuscript which has been the basis for the *editio princeps* published in *Dhīḥ* Vol. 36 (2003: pp. 131-144).[12] The *Hevajrasādhanopāyikā* is contained in folios $302r_7$ – $310v_7$, presumably being the last work in this MTM.[13]

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

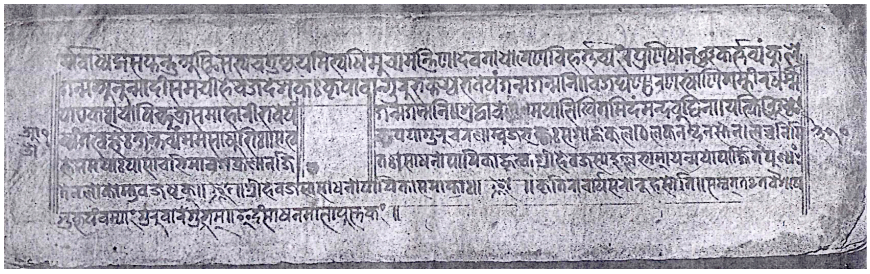

Figure 6: HeSāU MS S fol. 310v

Description of the writing The codex is written on in Newāri script with about 44-48 *akṣara*s per line in seven lines per side. The first two and

HeSāU from his list. So far, Tibetan translation of only 17 out of the 45 Sanskrit works have been identified. For a more elaborate description of the study of this codex it may be referred to Isaacson 2009: pp. 93-96.

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

13 The following description is based on the digital images of the text portion in which the HeSāU is contained. The entire codex is not accessible to me. A more detailed description waits to be given in future. It seems very likely, that this MTM is the same as IASWR MBB-I-123 titled "*Sādhanamālā*". The amount of folios and the date seem to confirm this assumption (cf. George 1975: p.7). *See also Dhīḥ* Vol. 21 (1996: pp. 82) in which the HeSāU is listed as part of this MS.

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

The *Hevajrasādhanopāyikā* is preceded by a text named "*Śrīcakrasamvarasamaya*" of an anonymous author which is not mentioned. The final colophon at the end of the HeSāU reads [verbatim]:

> *śrihevajrasya sādhanopāyikā samāptāḥ* ||❊|| *kṛtir ācāryasaroruhasyeti* || *samvat 757 vaiṣākhaśuklapaṃcamyāṃ guruvāre śubham* || *idaṃ sādhanamālāpustakaṃ* ||

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

References to the MS in secondary sources The only reference to this MS known to me are found in *Dhīḥ* Vol. 21 (1996: pp. 82) in which the HeSāU is listed as part of this MS, the *editio princeps* of the HeSāU published

in *Dhīḥ* Vol. 36 (2003: pp. 131-144) in which this manuscript is referred to with the *siglum* "K", and in Harunaga Isaacson 2009 who briefly refers to this edition (p. 98).[14]

• *K – loose leaf in Kaiser Library MS 139*

This stray folio has been collected as part of "Kaiser Library MS 139",[15] a bundle of palm-leaf folios from several MSS of various *mantranaya* works. In December 1975, the MS was microfilmed by the NGMPP as C 14/16 ("*Vajrayoginīsādhanamālā vajrayoginīstotra*") and, later on, preliminary catalogued by its successor, the NGMCP, under the title "*Vajrayoginīstotra*". In 2011, new digital images in high resolution were taken by the staff of the Kaiser Library, Kathmandu.[16] It is not known what happened to the other folios

[14] The short reference to this MS in the beginning of the *Dhīḥ* edition reads as follows (Hindi): "हेवज्रसाधनोपायिका की यह मातृका हमें डॉ० ठाकुरसेन नगी के व्यक्तिगत संग्रह से प्राप्त हुई है, जिसे उन्होंने नेपाल में एक व्यक्ति के 'साधन संग्रह' नामके ग्रन्थ से प्रतिलिपि किया है । इसके अन्त में 'कृतिराचार्यसरोरुहस्य' लिखा है, किन्तु (...)।". (*Dhīḥ* Vol. 36, 2003: p. 132).

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

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

to which this loose folio once belonged. We may hope that at least some of the missing folios of this HeSāU codex will come to light again in future.

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

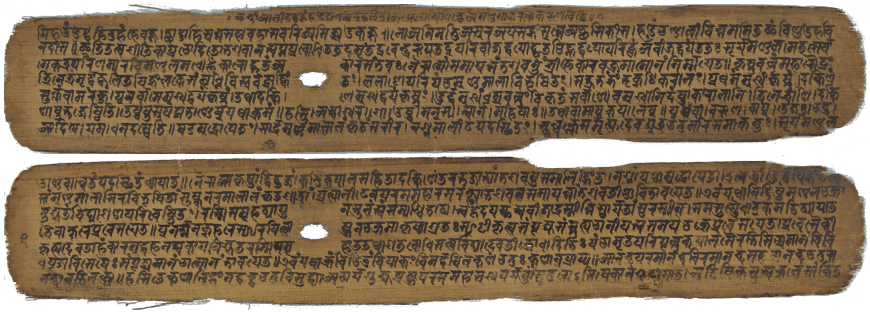

Figure 7: HeSāU MS K fol. 4

Description of the writing The folio is written on with 60-67 *akṣara*s per line in 7 lines per side. The first two and last two lines are continuous, lines three to five are interrupted by the space which has been left blank for the string-hole. These lines count 19-22 *akṣara*s in the left of the blank space and 36-40 *akṣara*s in the right of it. The space itself measures a width of about 4-5 *akṣara*s. The ink, black, slightly fades towards the last line of the *verso* side. The physical damage partly affects the writing in the first line of the *verso* side (vowel-signs and *anusvāra* of *akṣara*s 33-35 as well as the last *akṣara*

Library Manuscript Collection Project (KLMCP) contains the following information: "KL Acc.No.: 139: KLD No.: 0126 (Corresponds to NGMPP Reel No.: C 14/16); Short Title: *Vajrayoginīsādhanamālā* + *Vajrayoginīstotrasamuccaya* • *etc*; Subject: Bauddhatantra; No. of leaves: 35; Size in cm: 38.5 x 5.1; Date of photographing: 11 Jan 2011; Script: Newari; Material: Tāḍapatra; State: Incompl; Author: Śāśvatavajra".

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

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

• Further Sanskrit Manuscripts

According to the so-called "Sandhak Catalogue" of the Sanskrit palm-leaf manuscripts in the Autonomous Region of Tibet, the *Kruṅ go'i bod kyi śes rig źib 'jug lte gnas su ñar ba'i ta la'i lo ma'i bstan bcos* (*spyin śog 'dril ma'i par*) *kyi dkar chag mdor gsal bźugs so* (中国藏学研究中心收藏的梵文贝叶经 (缩微胶卷) 目录), copies of the following MSS should be available at the China Tibetology Research Center (CTRC) in Beijing. The present whereabouts of the originals remain to be verified:

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

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

109 *031*: 5) *Śrīhevajrasya Sādhanopāyikā* by Saroruha / Padma(vajra). Palm-leaf. 10 folios. Potala. Sandhak: p. 83.

109 *031*: 6) *Śrīhevajrasya Sādhanopāyikā* (*mTsho skyes kyi sgrub thabs*). Palm-leaf. 9 folios. Potala. Sandhak: p. 83.

156 *097* 130 *Śrīhevajrasya Sādhanopāyikā* by Saroruhapāda (*Kyai rdo rje'i sgrub thabs sgrub pa'i slob dpon mTsho skyes kyis mdzad*). Palm-leaf. Potala. Sandhak: p. 133.

Tibetan Translations

The *Hevajrasādhanopāyikā* is preserved in Tibetan under the titles "*dPal dgyes pa rdo rje'i sgrub thabs*" (T 1218) and "*dGyes rdor sgrub thabs*" (O 2347). The text is reported to have been translated by Śākya brtson 'grus who is said to have been active in the 11th century of the Common Era.[19] In course of the work on the edition of the Tibetan translation of the HeSāU all major versions of the Tibetan *bsTan 'gyur* have been consulted. The quality of the canonical translation is relatively good in comparison to translations of other *tantric* works. Another Tibetan translation, an extra-canonical translation of the HeSāU by Gayadhara and Śākya ye śes (1147-1207 CE, TBRC: P8711) from Blo smon thaṅ, Nepal, has been photographed and archived on behalf of the NGMPP (L 130/16). Unfortunately, the ink of this important, annotated palm-leaf witness is faint in several places and often hardly legible. One folio appears to be missing. Moreover, fragments of one folio of yet another MS written in *dbu med* script have been identified in the Stein Collection in the British Library.[20]

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

[20] I remain grateful to Daisy Cheung for drawing my attention to these fragments.

• *Canonical Translation*

C "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Tōhoku 1218). In: bsTan 'gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. $1v_1 - 7v_1$. TBRC: W1GS66030.

D "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Tōhoku 1218). In: bsTan 'gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. $1v_1 - 7r_2$. Delhi: Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85. TBRC: W23703.

G "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Ōtani 2347). In: Golden bsTan 'gyur (*gSer bris ma*), Vol. 23 (źa), ff. $1r_1 - 9v_1$. TBRC: W23702.

N "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Ōtani 2347). In: bsTan 'gyur (*sNar thaṅ*), Vol. 23 (źa), ff. $1r_1 - 8v_7$. TBRC: W22704.

P_1 "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Ōtani 2347). In: bsTan 'gyur (*Peking*), Vol. 56 (śa), ff. $1v_1 - 8v_5$. Tokyo, Kyoto: Tibetan Tripitaka Research Institute. 1957.

P_2 "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Tōhoku 1218). In: bsTan 'gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 3 – 17. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008. TBRC: W1PD95844.

• *Extra-canonical Translation*

L *dPal kye'i rdo rje źes bya ba bsgrub thabs* by Slob dpon mTsho skyes rdo rje (transl. Gayadhara and Śākya ye śes). *dBu can* palm-leaf MS from *bLo smon thaṅ*, Nepal (L 1619, NGMPP L 130/16), 6 folios (ff. 1-5, 7), incomplete (f. 6 missing), with annotations in *dbu med* hand.

Kh **dPal kye'i rdo rje źes bya ba bsgrub thabs* by Slob dpon mTsho skyes rdo rje (transl. unknown). Stray *pothi*-leaf from *Khara-Khoto* Site, Inner Mongolia, PR China (IOL Tib. M 50 & 59), 1 folio, ca. 10cm x 69cm, *dBu med* script (with interlinear notes in another *dbu med* hand), damaged and incomplete.

L – MS from bLo smon than (NGMPP L 130/16)

Physical description According to the title sheet of the NGMPP photographs, the measurements of this palm-leaf codex are 9.5cm x 61.5cm. No string-hole is found. Except for the slight damage of the left and righthand edges, the leaves are in a good physical condition. No worm-holes are visible. Stains that mainly affect the lefthand side of the folios are found in all leaves. It remains uncertain whether these are caused by smeared ink, water damage or due to the overexposure of the photographs. Folio 6 seems to be missing. The ink, presumably black one, is faint in folio 7, mostly affecting the writing in the verso side of the folio. The quality of the black and white images that have been taken on behalf of the NGMPP is relatively good. According to the title sheet, the photographs were taken on 04/26/1983.

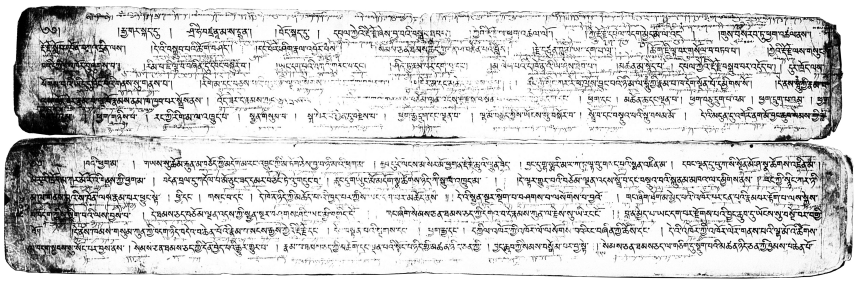

Figure 8: NGMPP L130/16 fol. 1v-2r

Description of the writing The folios in this codex are written on with approximately 106-122 *yi ge* in a clear *dbu can* hand in six lines per side. Folio 7v comprises a total of five lines of writing in *dbu can*. Marginal and interlinear notes are found in minute *dbu med* script in all of the folios in this codex. A foliation seems to be missing. The language used is a rather archaic form of classical Tibetan with forms such as *la rtsogs pa* and *la tshogs pa* instead of *la sogs pa*. The usage of these archaic forms is irregular and rather sporadic. Nasals in post-position such as °*ṅ*, °*n* and °*m* are followed by *k*° instead of *g*. The writing often gives the impression to have been done after oral dictation rather than from copying an exemplar. At present, I am not

able to date this codex. The title sheet of the NGMPP photographs states the provenance to be Blo smon thaṅ, i.e. Mustang in present-day Nepal. A certain Jamyang Lama is further mentioned on this title sheet.

References to the MS in secondary sources The only reference to this witness that I am aware of at present is found in Sobisch 2008: p. 139 wherein this MS is briefly listed under item no. 40.

Kh – Stray folio from Khara-Khoto Site (Stein Collection) The two fragments of a single folio of what seems to be another extra-canonical Tibetan translation of the HeSāU were discovered in the PR China during Stein's third expedition to Central Asia in 1983-84. The site of Khara-khoto (K.K. V. b.) "is located in Ejinaqi (额济纳旗) of Alashanmeng (阿拉善盟) in Inner Mongolia, to the northeast of Jiuquan city (酒泉市)" (Takeuchi, T. and Maho Iuchi 2016: p.6).[21]

Physical description According to the description in Takeuchi, T. and Maho Iuchi 2016, the measurements of these two *pothi*-fragments are ca. 10cm x 34cm (no. 49 / M 59) and 10cm x 35cm (no. 99 / M 50), respectively. These two fragments are part of a single folio which now is broken into two parts (no. 49 / M 59 = left side & no. 99 / M 50 = right side). No sign of a string-hole is found in this folio. Except for this damage, the leaf is in an overall good physical condition. No worm-holes are visible. Light stains, presumably caused by moisture, are visible alongside the edges of the folio. The folio is written on with black ink which is clearly legible and not faint. The quality of the images that are reproduced in the catalogue of the Khara-khoto collection are of excellent quality.

Description of the writing The folio is written on with approximately 90-108 *yi ge* in a clear *dbu med* hand in five lines per side. Marginal and interlinear notes are found in a minute *dbu med* hand on both sides of

[21] For practical reasons, because of the high amount of differences to the readings in MS L, and due to the fact that only a single folio of this witness survives, the variants of this witness are reported in the edition of the canonical Tibetan translation.

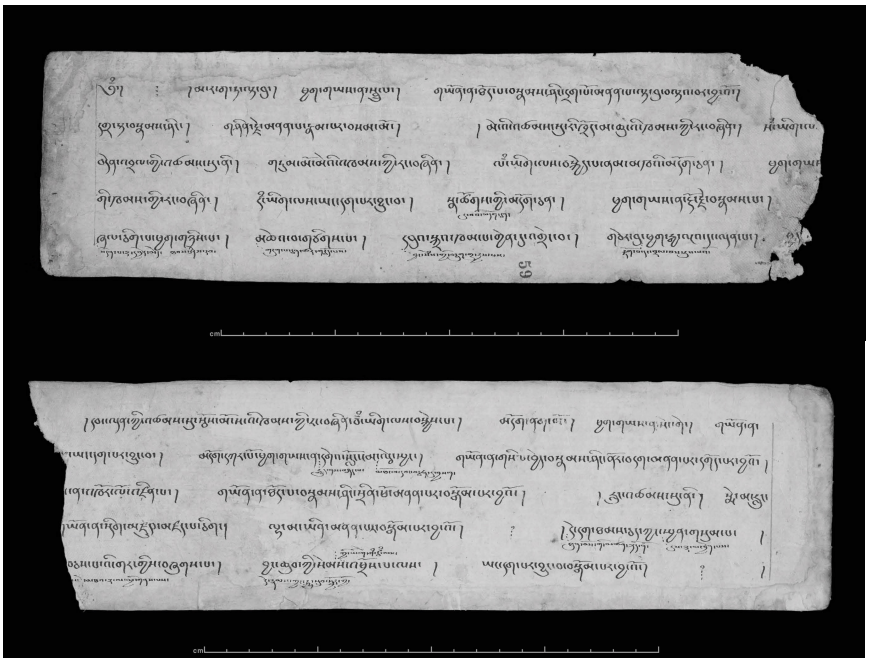

Figure 9: IOL Tib. M 59r & 50r (Khara Khoto, Stein Collection, British Library)

the folio. These notes appear to be written by a hand different to that in the main text.[22] A foliation seems to be missing. The Arabic numbers "59" and "50" have been added with a stamp in the lower margins of M 59r and M

[22] A long note regarding the urging (*bskul ba*) is added in the upper margin of the verso side and extends into the space between the 2nd and 3rd lines, reading as follows: [M59$_v$] ‖ *de yaṅ gur* [sic! for *rdo rje gur*] *le'u rna pa las* | *tri za* [sic! for *dri za*] *mñaṃ par źugs nas ni* ‖ *khu ba rjes su tran par byed* [sic! for *dran par*] *ces pa* ‖ [H379 (f. 392r), cp. *gNad kyi zla zer* (p.301$_1$)] ‖ *rtsa rgyud he ru ka ma no 'byuṅ nas* ‖ *de nas (rdo) l(e)n pa las ††r (kh)*[M50$_v$]*u ba las* ‖ ‖ *'o na 'tshams kyi lha mo rna(m) bskul la* ‖ [cp. [H379 (f. 392r), *gNad kyi zla zer* (p.304$_1$)] *phyogs kyi lha mo bźis bskul ba'i rgyu mtshan ci yin byas pa la* | *lha <(ma la)> skyes su grub pa'i dgos pa daṅ* | *myi gnas pa'i mya ṅan 'das pa grub pa'i phyir ro* ‖ *kyus bskul na* | [M59$_{v2\text{-}3}$] *mṅal skyes su'o dra ba ni luṅ gis śes ste* | *ṅes brjod bla ma nas* | *mṅal skyes kyu yis bskul ba'o* ‖ *ces so* ‖ *kyu de 'tshams kyi bźis len pa ni mṅgal skyes la chos 3 ste* | *chen po lṅa las bskyed pa* ‖ *cha śas daṅ duṃ bu las bskyed pa daṅ* | *ra(ṅ)* †† [M50$_v$] *pa'i bde ba las bskyed pa'o* ‖ *de la chen po lṅa ni 'byuṅ ba lṅgas bskyed de* | *de yaṅ mas brten par byed* | *lus sdud par byed* | *mes rul myags su myi ('gro ste) smin par byed* | *rluṅ gis nor nas goṅ du 'phen źiṅ byas par byed pas* | *de yaṅ (sa) pus ka sis* [M59$_v$] *bskul* | *chu ri khrod mas bskul* | *mi rtum mos* [sic! for *me gtum mos*] *bskul* | *rluṅ 'doṃ bi nis* [sic!] *bskul lo* ‖ *duṃ bu daṅ cha śas las bskyed pa ni* | *sa'i ka(r) cha daṅ ma'i dmar las bar do'i śes pa a li'i gzugs kyis źugs pa'o* ‖ *raṅ rig pa'i bde ba las* [M50$_v$] *bskyed pa ni (ska 1 ces so* |*) myi gnas mya ṅan las 'das pa grub pa ni rtso*

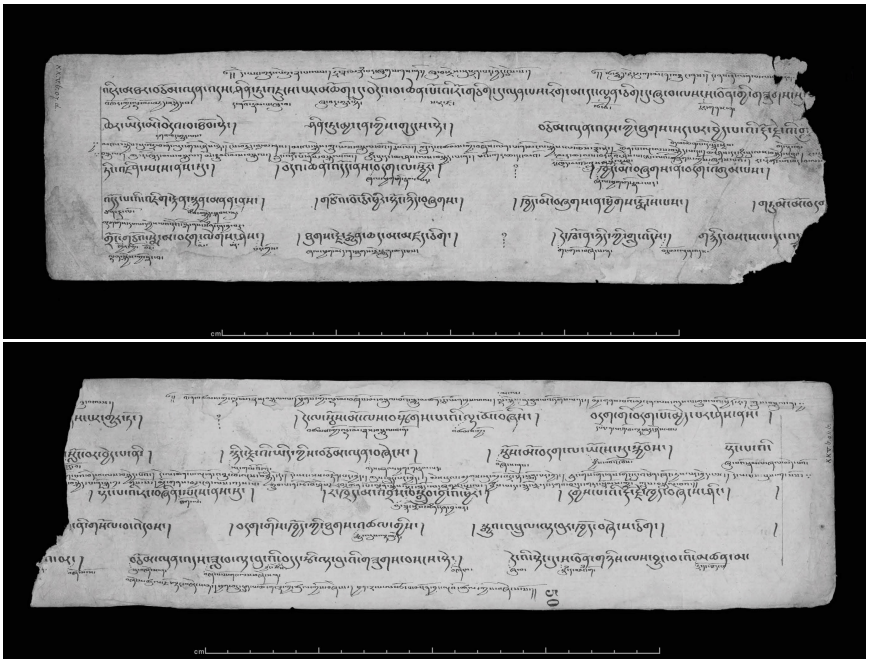

Figure 10: IOL Tib. M 59v & 50v (Khara Khoto, Stein Collection, British Library)

50v, respectively. Similarly the codes "KK.V.b.07.a." and "KK.V.b.011.b." have been written alongside the intact outer margins of the verso side. A fine vertical line separates the writing area on each side towards the left and right margins. The text-portion contained in this folio corresponds to *sDe dge* fol. $3v_3$-$4r_4$. I am not able to date this stray folio. Despite the fact that these fragments were discovered at the Khara-khoto Site in present-day PR China, it is feasible to assume the provenance of the scribe(s) to be Tibetan. Judged from the readings preserved in this stray leaf, it is feasible to assume a) that this MS contains an extra-canonical translation of the text[23] and b) that this translation stems from a different translator than the other extra-

bo [sic!] *śes rab chen po lhan skyes par ñid la źugs pa la | byaṃs pa daṅ sñiṅ rje daṅ dga' ba daṅ gtaṅ sñoms kyi kyus bskul ba'o ||*.

[23] Cp. 1) *sṅon mo* vs. *nag mo*, 2) *g.yas na* vs. *phyag g.yas na*, 3) *bsgom par bya'o* vs. *rnam par bsam mo*, 4) *dkar mo* vs. *dkar po*, 5) *dge sloṅ* vs. *dge' sloṅ ṅam lce spyaṅ*, 6) *mnan pa bsgom par bya'o* vs. *mnan par dgod par bya'o*, 7) *om.* vs. *źal cig pa phyag gñis pa*, 8) *dgos bsgrub pa'i phyir* vs. *'bras bsgrub bya'i phyir* et al.

canonical translation preserved in NGMPP L130/16 as the high amount of differing readings clearly proves.

References to the MS in secondary sources The only reference to this witness that I am aware of at present is the description of these fragments in Tekeuchi, T. and Maho Iuchi 2016: pp. 41, 66, 320 and 370 wherein these are listed, transcribed (except for the notes) and facsimiles thereof are reproduced (listed as items no. 49 and 99).

• *Tibetan Outline and Commentary*

The *Hevajrasādhanopāyikā*, so it seems, has been strongly favored by Sa chen kun dga' sñiṅ po (CE 1092-1158) who not only composed an outline of this text, the *sGrub thabs mTsho skyes kyi bsdus don*, but also seems to have partly based his own *sādhana* on this work (cf. *mÑon rtogs tshig gi bum pa*). His son bSod nams rtse mo (CE 1142-1182) in turn composed a full commentary of the HeSāU, the *dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā*, and Sa chen's second son, Grags pa rgyal mtshan (CE 1147-1216), composed yet another work related to Saroruha's *sādhana*, the *Slob dpon padma badzra gyis mdzad pa'i bskyed rim zab pa'i tshul dgus brgyan pa* (cf. Davidson 1992: p. 110). Sa chen kun dga' sñiṅ po's outline of the HeSāU and his son's commentary are published in this volume.

SKB "sGrub thabs mTsho skyes kyi bsdus don" by Sa chen Kun dga' sñiṅ po. In: *Sa skya bka' 'bum* (Collected Works of each of the five founding patriarchs of the Sakya order), Vol. 2, pp. $724_2 - 728_3$).

dPe "dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā" by bSod nams rtse mo. In: *gSuṅ 'bum* (dPe bsdur ma, bSod nams rtse mo, Vol. 1, pp. 473 – 531).

MWH "dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā" by bSod nams rtse mo. In: *Miscellaneous writings of the Hevajra and Cakrasamvara tantras by Sa-skya-pa Slob-dpon Bsod-nams-rtse-mo* (pp. 71 – 157). Dehradun, U.P.: Sakya Centre. 1985.

Description of the Textual Contents

Saroruha's *Hevajrasādhanopāyikā* is a *sādhana* of highest significance, not only for his own tradition but also for the Hevajra traditions in general. Its important role is reflected, for instance, by its rich commentarial tradition, by the relatively high amount of direct and indirect quotations in the works of other traditions and also by the position of the text in the surviving sources; thus it is the very first of the 45 works that are contained in the *Hevajrasādhanasaṃgraha* and the first of the *sādhana*s in the Hevajra sections of all canonical recensions of the Tibetan *bsTan 'gyur*.

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

After the opening verse of the text, Saroruha begins straight away by listing the prerequisites for the practice of his *sādhana* that consist in the correct propitiation of a teacher, the introduction by him into the *maṇḍala* of Hevajra, the consecrations, the permission for the practice and the attainment of the correct knowledge of reality as well as the attaining of the signs. The *sādhaka* who fulfills these requirements and desires to practice the Hevajra may then engage in the performance of the *sādhana*. These general requirements are taught in more or less detail in the beginning of all of the surviving Sanskrit works from this tradition. Before starting with the preliminary practices and without having given any details of the *balipūjā* nor a description of the practitioner's consort, as does for example Bhadrapāda in his *Dveṣavajrasādhana*, Saroruhavajra starts off by stating that the *sādhaka* who stays in a place that is favorable to the mind, such as a cremation ground

or the like, shall perform together with his consort the procedure of the *balipūjā* and so forth (for this which often is also referred to by the expression '*gaṇapūjā*' it may be referred to the '*pūjācakra*'-sections in VaPra^{§1} and HePra^{§1} as well as in the corresponding sections in the DVS (f. 187r$_{1\text{-}3}$ et al.)).[24] From this short statement one can immediately get an impression of the method of 'scattering here and there' which Saroruha employs in order to protect his teachings, namely the implication of certain knowledge, prerequisites and required methods at one point and, as one is going to see when following his further expositions, by giving details at some length in places where it might distract an inattentive mind from the crucial points of the procedure.

Next, Saroruha teaches that the *sādhaka* should visualize a dark-bluish syllable *hūṁ* on a sun-disk that has been transformed from the syllable *raṁ* in his heart. From this he should emanate rays of light into the hollow space of the sky and attract the "*vajra*-born Bhagavān" together with his consort which he visualizes in front of him, being surrounded by the eight *yoginī*s. Omitting here certain details, Saroruha continues to give some first information of the outer appearance of Hevajra and his retinue which is going to be further elaborated later on. Having performed the external offering, the secret offering, the offering of reality and the praise, the *sādhaka* should commence the mandatory *tantric* preliminaries such as the confession of sins (*pāpadeśanā*) and so forth.[25]

After these, and after the *sādhaka* has cultivated himself and everything that belongs to the three spheres as free of any phenomenal appearances (*nirābhāsa*), he should create from emptiness the *maṇḍala* and its protective elements and dispel all obstructing forces. Here in this short passage Saroruha in fact implies what is elaborated in more detail in the *Dveṣavajrasādhana* (cf. f.

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

[25] For a general introduction to these preliminary steps, including the protective elements of the *maṇḍala*, cf. Jamgön Kongtrul Lodrö Tayé 2008: pp. 89-92.

188r_1-v_7) and explained at some length in the VaPra and HePra (cf. §§6-8). Next, the author describes in brief the divine palace (*kūṭāgāra*; cf. VaPra^{§9}, HePra^{§9} and DVS f. 189r_5) in the center of which the *sādhaka* should visualize himself in the form of the sixteen-armed Hevajra in union with Nairātmyā who have been transformed from their respective seed-syllables and *cihna*s between the disks of sun and moon.

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

Immediately after this description, Saroruha teaches the 'melting' (*drutāpanna*; cf. VaPra^{§11}, HePra^{§11} and DVS f. 190r_{6-7}) of the Bhagavān and his consort in course of the experience of the bliss of love-making as well as their 'arising' from the state of *bodhicitta* through the *vajra*-songs that are sung by the four *ḍākinī*s beginning with Pukkasī (cf. VaPra^{§12}, HePra^{§12} and DVS f. 190r_7-v_1).

Next, Saroruha teaches what may be labeled as the 'self-generation' in the completed form of Hevajra, comprising the generation of the *samaya* deities, the attracting of the *jñānacakra* and their fusion (cf. VaPra^{§16}, HePra^{§16} and DVS f. 193v_{2-4}). Saroruha mixes the procedure of these steps with the somewhat detailed description of Hevajra in his sixteen-armed form, of the implements in the sixteen skull-bowls in his hands as well as of his consort Nairātmyā. After this, the instruction of the 'consecration' is given (cf. VaPra^{§17}, HePra^{§17} and DVS ff. 193v_4-194r_3), being followed by the brief teaching of the 'four moments' (*catuḥkṣaṇa*), 'four blisses' (*caturānanda*), 'four purifications' (*caturviśuddhi*) and 'four consecrations' (*caturabhiṣeka*). It may be mentioned here that Saroruha does not engage in the

discussion of the correct order of the 'four blisses', nor that he offers any clues which allow us to infer his view on this important topic.

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

Next in the *Hevajrasādhanopāyikā* Saroruha turns to the recitation of *mantra*s, offering the procedure for what is referred to elsewhere as '*dolājāpa*' (cf. VaPra[§24], HePra[§24] and DVS f. 195r_{2-4}), also presenting here the instruction which eventually in course of time developed into the perhaps most prominent teaching of Saroruha, often being referred to by the expression "like the tip of a lamp-flame" (*dīpaśikheva* or *dīpaśikhā iva*; cf. VaPra[§22], HePra[§22] and DVS f. 194v_{5-7}). This procedure, he explains, should be preceded by the praise (*stuti*), worship (*pūjā*) and offering of food (*balyupahāra*) and should be performed at all four junctures of the day. The *stuti*, it may be mentioned here, is likely to include the recitation of Saroruha's own *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra* (CVS). Further, he clarifies, the food offering is to be performed in the beginning and / or at the end of the worship and should comprise the recitation of the 'Song of the Pledge', i.e. HeTa II.iv. 6-8 which, as he states, causes the nearness of all *siddhi*s and which he quotes in full (for the *balyupahāra*, cf. VaPra[§25], HePra[§25] and DVS f. 196r_2-v_1; for the so-called "*samayagītikā*", cf. DVS (f. 196r_6), HePra[§25] et al.).

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

work, including further references to Jālandharipāda's *Vajrapradīpā*, it may be referred to Matsumura 2016.

Śrīhevajrabhaṭṭārakasya Cakraviṃśikāstotra

The Text and its Witnesses

Saroruhavajra's *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra* (CVS) survives to us in Sanskrit, its original language, in two complete palm-leaf MSS. The Tibetan translation of the CVS is included in all major versions of the *bsTan 'gyur* (T 1225, O 2354). A *rnam bśad* ("synopsis") of the work is found in the *dPal kye rdo rje la bstod pa'i rnam bśad mkhas pa'i yid 'phrog* by Ṅor chen kun dga' bzaṅ po (1382 – 1456 CE).

The *editio princeps* of the CVS has been published by Luo, Hong in 2018, being a fine edition of the Sanskrit text. Since no further textual evidence has come to light in the meantime, and since the edition is of a remarkable good quality, no attempt has been made to re-edit the text. Due to the kind permission of the editor it was possible to include his edition, translation and description in the present volume. A collated edition of the Tibetan translation of the CVS is published in Van der Kuijp 1987 (pp. 175f.).

• *Sanskrit Manuscripts*

Two manuscripts have been consulted in the process of editing the Sanskrit text: **MS$_A$** A palm-leaf manuscript of the CVS from the Potala comprising of two folios written in Proto Bengali and **MS$_B$** *Hevajrasādhanasaṃgraha* 34 (ff. 230r$_2$ – 231r$_1$).[26] The following description of these witnesses is given in Luo, Hong 2018 (pp. 57-58):

[26] "The two Sanskrit manuscripts so far known to us give slightly different title of the text, i.e., *bhaṭṭārakasya cakraviṃśatikāstotram* (MSa) and *Śrīhevajrabhaṭṭārakasya cakraviṃśikāstotram* (MSb). The Sanskrit title given in the Tibetan *bsTan 'gyur* is *Śrīhevajrabhaḍarāgastotra nāma*. The Tibetan title in P, N and S is *rJe btsun dpal kye rdo rje'i bha ḍa rā ga'i bstod pa źes bya ba*. As equivalent to *bhaṭṭāraka / bha ḍa rā ga*, *rje btsun* is actually a redundancy. In D we have: *dPal kye rdo rje'i bha ḍa rā ga'i bstod pa źes bya ba*." (Luo, Hong 2018: p. 55 fn.3).

MSa[27] is from the Potala. A photocopy of this manuscript is available on pp. 37-38 in Box 110 of the CTRC (China Tibetology Research Center) collection. The following description of the manuscript is based on the examination of this photocopy. The manuscript is complete, written in Proto-Bengali script,[28] with elegant handwriting and few mistakes. The verso of the first folio contains 7 lines, the recto of the second folio contains 6 lines, the verso of the second folio has only 3 lines. There is no date in the colophon:

> *śrīhevajrabhaṭṭārakasya cakraviṃśatikāstotraṃ samāptam iti* ‖ o ‖ *kṛtir ācāryasaroruhapādānām* ‖ o ‖ o ‖ *śubham astu sarvajagat**

MSb is part of the *Hevajrasādhanasaṃgraha* photographed in Ṅor monastery by Rāhula Sāṅkṛtyāyana. Copies are kept in the Niedersächsische Staats- und Universitätsbibliothek, Göttingen, shelfmark: Xc 14/39.[29] It is written in 'Kuṭilā'-script, and 'may date from the (late) thirteenth or perhaps the fourteenth century' (Isaacson 2002a: p. 461).

A comparison of the readings in MSa and MSb shows that in general MSa provides grammatically correct reading while the reading in MSb contains *aiśa* characteristics. There is a tendency in MSb, though not totally consistent, that the female deities are given in nominative, although contextually they should be understood as accusative, for example, *gaurī* in v.9a (MSa reads *gaurīṃ*).[30]

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[27] In Luo Zhao's catalogue (Luo 1985b: p. 196), it is registered under the title of *Hevajrastotra*. In Rāhula "*Hevajracakraviṃśikā*, Saroruhavajra, complete." In Sandhak's catalogue (Sandhak 198?: p. 84) it is listed as item 8 in Box 109.

[28] In Luo Zhao's catalogue (ibid.: p. 196) the script is deemed as "蓝蹉" (*rañjanā*).

[29] Cf. Isaacson 2007: p. 312, Isaacson 2009: pp. 92-96, cf. also Bandurski 1994: pp. 75-77 and Tsukamoto K., Y. Matsunaga and H. Isoda 1989: p. 306.

[30] For other similar cases, see: *caurī* in v.10a, *vārāhaḍamaruhastā* in v.10c, *vetālī* in v.11b, *upendragā* in v.11b, *caṇḍālī* in v.15a, *ḍoṃbī* in v.16a, *tarjjanīvajrahastā* in v.16c.

Perhaps the most telling evidence of the *aiśa* feature of MSb is v. 17 [230v4-5]:

> *arddhaparyaṅkanātyasthāṃ pañcamudrāvibhūṣitāṃ |*
> *nagnā trilocanā sarvve bhaktita⊙ḥ praṇamāmy aham* ||*

The possibility of simple error cannot be totally ruled out, but it is more likely that these 'incorrect' readings in MSb are original and the normal readings in MSa are the result of later standardization. The heavy borrowing of the *Hevajratantra*[31] suggests that Saroruha might have deliberately preserved the readings in the original source.

• *Tibetan Sources*

The Tibetan translation of the CVS was prepared by Gayadhara and 'Brog mi Lo tsa' ba śākya ye śes (993 – 1074/77/87 CE)[32] and is included under the title *(rJe btsun) dPal kye rdo rje'i b.ha ḍa r'a ga'i bstod pa źes bya ba* by mTsho skyes rdo rje in all of the major versions of the *bsTan 'gyur* (T 1225, O 2354).

The textual relationship between Tibetan translation and the two Sanskrit manuscripts is not so clear, since in two cases (v.4b, v.11a) where the reading of MSa differs significantly from that of MSb, Tibetan translation supports MSb, in another five cases (v.18d, v.19d, v.20d, v.21c, v.21d), however, it supports MSa. Perhaps both manuscripts were consulted and it seems that preference was given to MSa when grammatical and contextual divergences are concerned, since the reading of MSa is standard; when divergences are more connected with iconographic features of the deities, however, MSb's reading were accepted.[33]

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[31] For the parallels, *see* p. 399.

[32] For the dating of 'Brog mi Lo tsa' ba śākya ye śes' lifetime, the reader may refer to Sobisch 2008: p. 22.

[33] Luo, Hong 2018: p. 58.

C "dPal kye rdo rje'i b.ha ḍa rā ga'i bstod pa" by mTsho skyes rdo rje (Tōhoku 1225). In: bsTan 'gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. $30v_6$ – $32v_5$. TBRC: W1GS66030.

D "dPal kye rdo rje'i b.ha ḍa rā ga'i bstod pa" by mTsho skyes rdo rje (Tōhoku 1225). In: bsTan 'gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. $28v_6$ – $29v_6$. Delhi: Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85. TBRC: W23703.

G "rJe btsun dpal kye rdo rje'i b.ha ḍa rā ga'i bstod pa" by mTsho skyes rdo rje (Ōtani 2354). In: Golden bsTan 'gyur (*gSer bris ma*), Vol. 23 (źa), ff. $38v_3$ – $39v_6$. TBRC: W23702.

N "rJe btsun dpal kye rdo rje'i b.ha ḍa rā ga'i bstod pa" by mTsho skyes rdo rje (Ōtani 2354). In: bsTan 'gyur (*sNar thaṅ*), Vol. 23 (źa), ff. $30v_6$ – $31v_6$. TBRC: W22704.

P_1 "rJe btsun dpal kye rdo rje'i b.ha ḍa rā ga'i bstod pa" by mTsho skyes rdo rje (Ōtani 2354). In: bsTan 'gyur (*Peking*), Vol. 23 (źa), ff. $33r_1$ – $34r_3$. TBRC: W1KG13126.

P_2 "dPal kye rdo rje'i b.ha ḍa rā ga'i bstod pa" by mTsho skyes rdo rje (Tōhoku 1225). In: bsTan 'gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 83 – 86. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008. TBRC: W1PD95844.

𝕂 "Śrīhevajrabhaḍarāgastotra" by Saroruhavajra (ed.). In: Van der Kuijp, L.W.J. 1987 (pp. 175-176).

In 1987 a collated edition of the Tibetan translation of the CVS was published by L.W.J. van der Kuijp (1987: pp. 175f.). On basis of the Sanskrit edition, this intricate edition of the Tib. translation can be further improved upon:

> The first point concerns the numbering of the verses. As is declared in the title, the eulogy consists of 20 verses, namely, 19 in Anuṣṭubh (vv.1-19) and 1 in Śārdūlavikrīḍita (v.20). We should divide the 4^{th} verse in the published edition into two verses. The 20^{th} verse should be numbered 21, as it is a *pariṇāma* verse,

not an integral part of the eulogy, which aims to provide iconographical information concerning the deities.

In v.10, the reading *sor mo* is neither supported by MSa (*pītām*) nor by MSb (*raktām*). *ser mo* as attested in D is supported by MSa. In v.14, although P, N and S give *srin po ñid la'o*, *srin po ñed la'o* as is attested in D might be preferred, since both manuscripts read *rākṣasamardanīm*. It is liable for *ser mo* and *ñed* to be corrupted to *sor mo* and *ñid* during transmission.[34]

Description of the Contents

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

The *stotra* is already mentioned by Ṅor chen kun dga' bzaṅ po (CE 1382-1456) as one of the five main works of Saroruhavajra, and seems to have become an integral part of the practice in this lineage (cf. T 1221 f. $22r_{2-3}$ et al.). Not only the iconographical descriptions contained in this work, but also the discussion by Ṅor chen and 'Jigs med grags pa (CE 1375-1451) about the correct reading of the 6th verse make this *stotra* an important witness of this tradition.[35]

It seems also likely that this eulogy was very often used in ritual practice in Saroruha's tradition. We find three cases where the reciting of the eulogy is mentioned as part of the ritual concerned in other works attributed to Saroruha. In the *dGyes pa rdo rje'i maṇḍala gyi cho ga*, for example, after the offering of flowers etc. up till the offering of one's self to Hevajra and his retinue, and just before the confession of sins, the Ācarya is to recite the Twenty-Verse-Eulogy to praise the deities:

[34] Luo, Hong 2018: p. 58. P = P.rgyud 'grel.ża. $33v_4$, N = N.rgyud 'grel.ña. $31v_1$, S = S.rgyud 'grel.ża. $38v_6$, D = D.rgyud 'grel.ña. $29v_1$.

[35] Regarding this, cf. van der Kuijp 1987, Sobisch 2008: pp. 35f. as well as Isaacson 2009: pp. 122f.

(…) *źes bya bas go rim bźin du me tog daṅ | spos daṅ | mar me daṅ | lha bśos daṅ | sil sñan rnams dbul bar bya'o | gźan yaṅ dpal dgyes pa rdo rje'i dkyil 'khor 'khor lo daṅ bcas pa rnams la bdag dbul bar bgyi lags kyis thugs rje chen pos bźes su gsol | de nas bstod pa ñi śu pas kyaṅ bstod la | de nas sdig pa bśags par bya ste* | (…) [D.rgyud 'grel.ña. 22r$_{2-3}$; P.rgyud 'grel.źa. 26r$_{2-4}$]

Also, in the *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga*, Saroruha refers twice to using the eulogy to praise deities, once in the procedure of beseeching the deities / *lha la gsol ba gdab pa'i rim pa*, once in the procedure of entering into the *maṇḍala* (*dkyil 'khor du gźug pa'i rim pa*):

(…) *de nas bstod pa ñi śu pas lha rnams bstod par bya'o* | [D.rgyud 'grel.ta. 8v$_5$; P.rgyud 'grel.za. 10r$_8$]

As we can see from the content of the text, it is most likely that this short eulogy – with its impressive conciseness – is basically intended for a practitioner who is cultivating the *utpattikrama*.[36]

As for the contents of this eulogy, the first eight stanzas basically give the praise and description of Hevajra in his 16-armed form. Verses 9-16 are dedicated to the eight *yoginī*s of his circle, comprising a brief description of each of the goddesses and an expression of veneration. Stanzas 17-19 contain a slightly more detailed description of the *yoginī*s. The last stanza before the verse of the dedication of merit is again dedicated to Hevajra and is more elaborate in meter (*śārdūlavikrīḍita*, the rest is composed in *anuṣṭubh*). According to Ṅor chen's synopsis of this work, the *dPal kye rdo rje la bstod pa'i rnam bśad mkhas pa'i yid 'phrog*, this stanza corresponds to the praise in accordance with the *utpannakrama* while the preceding stanzas correspond to the level of the *utpattikrama*. The synopsis is translated in Luo, Hong 1987 (pp. 55-56) as follows:

[1] klad / Beginning

[2] gźuṅ / Main text (1-21)

[2.1] bstod pa dṅos / The Eulogy (1-20)

[36] Luo, Hong 2018: p. 56-57.

[2.1.1] bskyed rim ltar bstod pa / To praise in accordance with the *utpatti-krama* (1-19)

[2.1.1.1] gtso bo la bstod pa / To praise the Lord (1-8)

[2.1.1.1.1] chos sku'i sgo nas bstod pa / To praise via *dharmakāya* (1ab)

[2.1.1.1.2] ṅo bo ñid sku'i sgo nas bstod pa / To praise via *svābhāvikakāya* (1cd)[37]

[2.1.1.1.3] loṅs sku'i sgo nas bstod pa / To praise via *saṃbhogakāya* (2)

[2.1.1.1.4] sprul sku'i sgo nas bstod pa / To praise via *nirmāṇakāya* (3-8)

[2.1.1.1.4.1] źal gyi sgo nas bstod pa / To praise via faces (3)

[2.1.1.1.4.2] phyag gi sgo nas bstod pa / To praise via hands (4-5)

[2.1.1.1.4.2.1] g.yas kyi phyag mtshan gyi sgo nas bstod pa / To praise via *cihna*s in right hands (4)

[2.1.1.1.4.2.2] g.yon gyi phyag mtshan gyi sgo nas bstod pa / To praise via *cihna*s in left hands (5)

[2.1.1.1.4.3] źabs sogs kyi sgo nas bstod pa / To praise via legs etc. (6)

[2.1.1.1.4.4] rgyan gyi sgo nas bstod pa / To praise via the ornaments (7-8)

[2.1.1.2] 'khor rnams la bstod pa / To praise the retinue (9-19)

[2.1.1.2.1] so so la bstod pa / To praise respectively (9-16)[38]

[2.1.1.2.2] spyi la bstod pa / To praise in general (17-19)

[2.1.1.2.2.1] rnam 'gyur daṅ rgyan gyi sgo nas stod pa / To praise via gestures and ornaments (17)

[2.1.1.2.2.2] rnam dag gi sgo nas bstod pa / To praise via pure identity (18)

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[37] Note that v.1 is cited and classified in another work of Saroruha, the *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga*: *de nas phyi'i mchod pa mchod | naṅ gi mchod pas kyaṅ mchod || dril bu'i sgras srid pa raṅ bźin gyis dag phyir || ṅo bo ñid kyaṅ dṅos med byas || raṅ bźin dag pa'i sems dpa' rnams || dam pa'i srid pa byed pa śog ces pa daṅ | thams cad dṅos po'i rang bźin mchog | gdod nas thams cad bdag ñid gnas || thabs daṅ śes rab gñis med pa || kye yi rdo rje la phyag 'tshal || źes pa la sogs pa rdo rje sku'i tshig gis bstod do |* [D.rgyud 'grel.ta. 4r$_{5-6}$; P.rgyud 'grel.za. 5r$_{2-4}$].

[38] The eight verses are attributed to the eight goddesses. According to Ṅor chen's explanation, the following six elements are mentioned in each verse: seed-syllable, name, direction, color, cihna and seat of the goddess concerned: (…) *sa bon ni gaṅ | lha mo'i miṅ ni ci | dkyil 'khor gyi phyogs ni gaṅ na gnas | sku mdog ni ji ltar bu | phyag mtshan ni gaṅ | gdan ni ci la bźugs | źes drug drug gis go bar bya ba las |* (…) [Ṅor chen.kha. 257r$_6$-257v$_1$].

[2.1.1.2.2.3] bskyed cho ga gi sgo nas bstod pa / To praise via the procedure of the *utpattikrama* (19)

[2.1.2] rdzogs rim ltar bstod pa / To praise in accordance with the *utpannakrama* (20)[39]

[2.2] de'i dge ba bsṅo ba / The transference of merits (21)

[3] mjug / End

**Hevajramaṇḍalakarmakramavidhi*

Saroruhavajra's **Hevajramaṇḍalakarmakramavidhi* survives to us in two Tibetan translations that have been included as Tōhoku 1219 (= O 2348) and Tōhoku 1263 (= O 2419) in the *bsTan 'gyur* section of the Tibetan canon. Unfortunately, this work does not seem to be preserved in Sanskrit, its original Indian language. In the records of the *lam 'bras* system the work is counted among the five major works of Saroruhavajra. Regarding the identification of this text, cf. The Authors, their Lives and Works (nt.[11]).

Tibetan Translation

The first of the two canonical Tibetan translations of the **Hevajramaṇḍalakarmakramavidhi* has been included as *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* by Slob dpon Padmavajra in the *bsTan 'gyur* and was catalogued as Tōhoku 1219 (= O 2348). The colophon of this translation reports the translator as dGe sloṅ Śākya brtson 'grus, reading in its entirety:

> *bCom ldan 'das kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga rgyas pa Slob dpon Padmavajras mdzad pa rdzogs so ‖ dGe sloṅ Śākya brtson 'grus kyis bcos pa legs so ‖* (D f. 19r$_{6-7}$)

[39] It should be pointed out that it seems that there is one inconsistency in this synopsis. While at an early point ([Ṅor chen.kha. 253v$_1$]) v.20 is classified as praise in accordance with the *utpannakrama* (*rdzogs rim ltar bstod pa*), in the following text (Ṅor chen.kha. 258r$_3$), however, it is defined as a praise via the procedure of absorption **saṃharaṇakrama*? (… *źes sdud rim gyi sgo nas so* | …). The term *sdud rim* might refer to the complete absorption of all [entities] and Nairātmyā into Hevajra as described in v.20.

The second translation has been prepared by Gayadhara and dGe sloṅ Śākya ye śes and is included in the Tibetan canon under the title *Kye'i rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* by Slob dpon mTsho skyes rdo rje (T 1263, O 2419). The colophon of this translation reads:

> *bCom ldan 'das kye'i rdo rje'i dkyil 'khor gyi las kyi rim pa cho ga rgyas par mdzad pa ma nor ba rdzogs so ‖ Slob dpon mTsho skyes rdo rje mdzad pa rdzogs so ‖ rgya gar gyi mKhan po Gayadhara daṅ | dGe sloṅ Śākya ye śes kyis bsgyur ciṅ źus te gtan la phab pa'o ‖* (D f. 14r$_{6-7}$)

The exact reason why this work has been included twice in the *bsTan 'gyur* remains uncertain. Further worth to be mentioned is the high amount of parallels contained in the *dGyes pa rdo rje'i lag tu blaṅ ba'i rim pa* (**Hevajra-hastavyavagrāhakrama*, T 1294 / O 2417) by an anonymous author. It is well possible that this work has been strongly influenced by Saroruhavajra's *opus*. Many parallels are also found in the *bCom ldan 'das dpal bde mchog 'khor lo'i dkyil 'khor gyi cho ga* (**Bhagavacchrīcakraśamvaramaṇḍalavidhi*, T 1446 / O 2163) by sPyod pa nag po pa as well as in the *dPal saṅs rgyas thod pa źes bya ba'i dkyil 'khor gyi cho ga'i rim pa gsal ba* (**Śrībuddhakapāla-nāma-maṇḍalavidhikramapradyotana*, T 1657 / O 2529) attributed to Saraha.[40]

Description of the Textual Contents

Not counting the beginning and end of this work, the text is divided into fourteen sections, primarily teaching the procedures, or stages (Tib. *rim pa*, Skt. *krama*), for the creation of the physical *maṇḍala* and the initiation of the disciple therein. The division of the text is as follows:

section	**T 1219 (D)**	**T 1263 (D)**
**rtsom pa*	f. 7r$_{3-5}$	f. 1v$_{1-5}$
sa brtag pa'i rim pa	f. 7r$_{5}$-7v$_{3}$	f. 1v$_{5}$-2v$_{1}$
sa bslaṅ ba'i rim pa	f. 7v$_{3-7}$	f. 2v$_{1-5}$

[40] If the attribution of the latter work to Saraha is indeed correct, this would predate our work at hand. This matter requires further careful investigation also in light of the *Buddhakapālatantra* which is believed not to have originated in its present form before the 9th century CE (cf. BKT p. xxxi-xxxiv).

sa gźi byin gyis brlab ciṅ sta gon la gnas pa'i rim pa	f. $7v_7$-$8r_5$	f. $2v_5$-$3r_3$
bgegs bsal ba'i rim pa	f. $8r_5$-$9r_2$	f. $3r_3$-$4r_1$
lha la gsol ba gdab pa'i rim pa	f. $9r_3$-$9v_4$	f. $4r_1$-$4v_2$
slob ma lhag par gnas pa'i rim pa	f. $9v_4$-$11r_5$	f. $4v_2$-$6r_5$
bum pa lhag par gnas pa'i rim pa	f. $11r_5$-$12r_1$	f. $6r_5$-$7r_1$
ye śes kyi thig gdab pa'i rim pa	f. $12r_1$-$12v_6$	f. $7r_1$-$7v_6$
tshon dgye ba'i rim pa	f. $12v_6$-$13r_5$	f. $7v_6$-$8r_5$
phyag rgya dgod pa'i rim pa	f. $13r_{5\text{-}7}$	f. $8r_{5\text{-}7}$
slob ma dkyil 'khor du gźug pa'i rim pa	f. $13r_7$-$15r_1$	f. $8r_7$-$10r_1$
dkyil 'khor gyi de kho na ñid	f. $15r_{1\text{-}4}$	f. $10r_{1\text{-}4}$
lha'i de kho na ñid	f. $15r_{4\text{-}6}$	f. $10r_{4\text{-}7}$
slob dpon gyi yon dbul ba'i rim pa	f. $15r_6$-$19r_4$	f. $10r_7$-$14r_4$
**tha ma*	f. $19r_{4\text{-}7}$	f. $14r_{4\text{-}7}$

Table 1: **Hevajramaṇḍalakarmakramavidhi* – Table of Contents

After the opening of the work which, as one may note, does not contain a typical *maṅgalācaraṇa*, and in which the author teaches in brief the required qualities of the teacher and the disciples, the first section concerns the choosing of the location for the creation of the physical *maṇḍala*. The next stages describe the method for the rousing and supplicating of the Goddess of Earth and the preparation for the empowerment of the ground. The latter includes the cleaning of the ground and the instalment of the protective elements. At the next stage Saroruha then teaches the ritual for the expelling of all obstructing forces. Next follows the Stage of Supplicating the Deities. At first, the pledge deities are generated and the deities of the *jñānacakra* are drawn in, worshipped, caused to enter, bound and brought under control with the help of the four *yoginī*s Gaurī, Caurī, Vettālī and Ghasmarī. Then the particulars of the internal worship are performed and the praise is sung, followed by the tasting of the nectar, the supplication for the permission to draw the *maṇḍala* and the offerings.

After the 'Stage of Supplicating the Deities', Saroruha teaches in some detail the so-called *adhivāsana* of the disciples, comprising their making of

the pledge, including the promise to perform the welfare of all sentient beings, the 'confession of sins' (Skt. *pāpadeśanā*), the 'rejoicing in merit' (Skt. *puṇyānumodanā*), the 'going for refuge' (Skt. *śaraṇagamana*) and the 'taking up of the mind intend upon awakening' (Skt. *bodhicittotpāda*). Following this, Saroruha gives the procedure for the protection of the disciples and the so-called 'tooth-stick procedure' (*so śiṅ gi cho ga*), some details of which are relatively rare, and to my knowledge are not to be found in any other text of this lineage. Worth to be mentioned here are the parallels found in the anonymous *dGyes pa rdo rje'i lag tu blaṅ ba'i rim pa* (**Hevajrahastavyavagrāhakrama*, T 1294). After this, Saroruha instructs the procedure of letting the disciples sleep near the *maṇḍala* and the interpretation of their dreams.

Next follows the 'Stage of the *Kalaśādhivāsana*' (*bum pa lhag par gnas pa'i rim pa*), the final stage of the rituals for the preparation of the ground, containing the details for the production and preparation of the vases and their ingredients.

After it, the installation of the 'wisdom cord' (*ye śes kyi thig gdab pa*) which takes place on the following day is taught. This stage begins with the performance of the 'welfare promoting fire ritual' (*rgyas pa'i sbyin sreg bya*, Skt. *pauṣṭikahoma*), some details of which are taught in Saroruha's **Homavidhi*, and includes the instructions for the production and laying down of the threats and other main elements that constitute the *maṇḍala*. The colors are added on the next stage, called "*tshon dgye ba'i rim pa*". Not containing all necessary details for the drawing of the *maṇḍala*, this stage shows again some parallels to what is taught in the previously mentioned **Hevajrahastavyavagrāhakrama* (T 1294). Thereafter, the signs, or 'seals', are added. After having drawn the canopy and all other ornaments, set up the altars for the protectors outside the *maṇḍala*, the guardians are drawn in, placed in their respective seats and musical performances are conducted.

In the second half of the text, Saroruha teaches the initiation of the disciple into the *maṇḍala*, beginning with the 'Stage of Making the Disciple Enter into the *Maṇḍala*' (*slob ma dkyil 'khor du gźug pa'i rim pa*). At night time, after having bathed, perfumed himself and put on the ornaments, the *ācārya* resort to the *maṇḍala*, offers the sprinkling water and begins the rit-

ual performances by producing 'inner heat', either instantaneously or by meditation. After the common steps of the drawing in, causing to enter, binding and gratification, the rituals of the '*gaṇacakra*' with various types of worship, offering and praise are performed, including the recitation of Saroruha's 'Twenty-Verse Praise' (*bsTod pa ñi śu pa* = CVS), other kinds of auspicious songs and the '*praṇidhāna*'. After these rituals of the '*gaṇacakra*', the preliminary activities of the initiation are commenced, starting with the disciple's taking of refuge, solicitation of the teacher, obeisance to the deities and receiving of the pledges (Skt. *samaya*). After the officiant has spoken the warnings and offered the nectars, he causes the *jñānasattva* to enter from his own heart into the heart of the disciple. Thereafter, the *śiṣya* who is holding a flower-garland is blindfolded. Having let him offer the flower into the *maṇḍala*, his eyes are unfolded again and the deity belonging to the part of *maṇḍala* on which the flower has fallen and the other elements therein are to be explained.[41] This explanation is contained in the following two subsections in which Saroruha gives the instructions on the 'reality of the *maṇḍala*' (*dkyil 'khor gyi de kho na ñid*) and the 'reality of the deities' (*lha'i de kho na ñid*). Therein Saroruha teaches the pure aspects of the 'celestial palace' and its architectural elements, followed by the purity of the deities' nature in relation to the afflictions, sense-objects and elements.

The next section contains the 'Stage of Presenting the Teacher's Gift' (*slob dpon gyi yon dbul ba'i rim pa*), the last section of the text constituting about a quarter of the entire work. Herein Saroruha first gives the instruction how to solicit the teacher in order to receive the consecrations, the procedure for the bestowal of which is described in the following passages. At first the procedures for the setting up of the 'lion-throne' and for the protection of the site are given. Following these, Saroruha teaches the particulars for the bestowal of the 'consecrations of the body' (*sku'i dbaṅ*), consisting in the 'garland-' and 'water-consecrations', the 'crown-consecration' (Skt. *mukuṭābhiṣeka*), the '*vajra*-consecration' (Skt. *vajrābhiṣeka*), the 'bell-consecration' (Skt. *ghaṇṭābhiṣeka*), the 'name-consecration' (*nāmābhiṣeka*), the consecration of the '*vajra*-observance' (Skt. *vajravratābhiṣeka*) and

[41] This passage as it is transmitted in the Tibetan translations seems to be corrupt. The reading in the edition has tentatively been emended.

the 'consecration of dagger and bowl' (*gri gug daṅ thod pa'i dbaṅ bskur ba*). Through these the *śisya* attains a nature that is capable to produce the fruit of a *bodhisattva* on the Eighth *Bhūmi* (*sa brgyad pa'i byaṅ chub sems dpa'*).

Following the 'consecrations of the body', the details of the 'consecration of the speech' (*gsuṅ gi dbaṅ*) are given, including the bestowal of the 'secret consecration' (*gsaṅ ba'i dbaṅ bskur ba*) which is to be performed in seclusion and the 'empowerment of the secret space' (*mkha' gsaṅ byin gyis brlab pa*) culminating in the partaking of the *bodhicitta*. Through these the *śisya* attains a nature that is capable to produce the fruit of a *bodhisattva* on the Tenth *Bhūmi* (*sa bcu pa'i byaṅ chub sems dpa'*).

Having given the '*luṅ*' (*luṅ bstan*, Skt. *vyākaraṇa*) and performed the 'reassurance' (*dbugs dbyuṅ ba*, Skt. *āśvāsa*), the procedures of the '*prajñābhiṣeka*' (*śes rab kyi dbaṅ*) and '*prajñājñānābhiṣeka*' (*śes rab daṅ ye śes kyi dbaṅ bskur ba*) are taught, beginning with the 'empowerment of the wisdom consort' (*śes rab ma byin gyis brlab pa*, Skt. *prajñādhiṣṭhāna*) and constituting the 'empowerment of the mind' (*thugs kyi dbaṅ*) by which the *yogin* becomes to attain the equal share of the five *buddha*s. In this section Saroruha reveals intimate details regarding the union of the *śisya* and his wisdom-consort. In addition to that, Saroruha describes the four types of bliss (*dga' ba rnam pa bźi*), namely 'bliss' (*dga' ba*), 'true bliss' (*yaṅ dag pa'i dga' ba*), 'natural bliss' (*raṅ bźin gyi dga' ba*) and the fourth, the 'bliss of cutting off' (*chad pa'i dga' ba*). The terminology used here is somewhat unusual, but it is rather likely that these four names are to be understood as synonymous to the more common terms 'bliss' (Skt. *ānanda*), 'supreme bliss' (Skt. *paramānanda*), 'innate bliss' (Skt. *sahajānanda*) and 'bliss of cessation' (Skt. *viramānanda*). Saroruha not only describes at which point of the union these blisses arise, but also offers a brief discussion thereof and whether these relate to the 'four *cakra*s'. Unfortunately, the discussion remains somewhat difficult to understand, all the more without the underlying Sanskrit.

At the end of the consecration rituals, the *samaya*s are investigated and the 'fire-ritual for appeasing' (*źi ba'i sbyin sreg*) is performed. For the particulars of the latter it is to be referred to Saroruha's **Homavidhi*. After it, homage is paid to the *ācārya*, the actual "reward for his service" (Skt. *dakṣiṇā*)

is offered, songs and dance are performed, the offerings are made to the guardians of the directions and the '*praṇidhāna*' is recited. In the next morning, the *maṇḍala* is removed and the site of the ritual is cleaned up.

**Śrīhevajrapradīpaśūlopamāvavādaka*

To our present knowledge no Sanskrit version of Saroruhavajra's **Śrīhevajrapradīpaśūlopamāvavādakanāma* is preserved. In the accounts of the *lam 'bras* system the work is not listed among the five main works that are accredited to Saroruha, but is, according to Sobisch 2008, mentioned among the seven works of the Cycle of mTsho skyes rdo rje (pp. 26f., nt. 36).[42]

Tibetan Translation

The Tibetan translation of the **Śrīhevajrapradīpaśūlopamāvavādakanāma* has been preserved under the title *dPal kye('i) rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba* by Slob dpon mTsho skyes rdo rje in the *bsTan 'gyur* of the Tibetan canon (T 1220, O 2349) and was included as *Mar me'i rtse mo lta bu'i gdams pa źes bya ba* by Slob dpon Padmavajra in the *gDams ṅag mdzod* (Vol. 6, pp. $38_1 - 41_5$). According to the colophon, the translation has been prepared by the Indian scholar Gayadhara (11^{th} century CE) and the Tibetan teacher Śākya ye śes. The entire colophon at the end of the work reads:

[42] The identification relies on Sobisch's study of the records of the *lam 'bras* system. In a note Sobisch writes: "One work mentioned in *Kun-dga'-bsod-nams's Record* (5v) together with the above instructions, *lo rgyus*, and notes, is called *Mar me'i rtse mo lta bu'i rdzogs rim* mentioned in *Nam-mkha'-dpal-bzang's Record* (3v) and the *dPal kyai rdo rje's mar me'i rtse mo lta bu'i gdams pa* by mTsho-skyes-rdo-rje (#53#), whose identification was made possible through *A-mes-zhabs' General Exposition*[d] (2v) [nt.[d]: *A-mes-zhabs' General Exposition* is his teachings on the preliminaries of the Hevajra cycle, composed in 1625; see the collected works of A-mes-zhabs, vol. *pa*, no. 5: *dGyes mdzad rdo rje'i chos skor 'chad pa'i sngon 'gro'i spyi bshad 'phrin las rab rgyas*.] and *A-mes-zhabs' Hevajra Word Commentary* (7r), where a *rDzogs rims mar me'i rtse mo lta bu('i gdams ngag)* is listed as being one of the seven works of the cycle of mTsho-skyes-rdo-rje. This identification is further backed up by mKhyen-brtse'i-dbang-phyug (Stearns 2006: 135). According to *A-mes-zhabs' Transmission and Summary* (70v), it is based on the basic Hevajra tantra." (Sobisch 2008: pp. 26f., nt. 36).

dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams ṅag Slob dpon mTsho skyes rdo rjes mdzad pa rdzogs so ‖ rgya gar gyi mKhan po Gayadhara daṅ | Bla ma Śākya ye śes kyis bsgyur ciṅ źus pa'o ‖ (D f. 20v$_5$)

The Tibetan translation that is transmitted in the extra-canonical collection of the *gDams ṅag mdzod* preserves many readings superior to those contained in the canonically transmitted version, and, in addition to it, contains interlinear notes that help to understand the text in several places. Thus, e.g., it reads "*Yan lag med rdor źal sṅa nas*" instead of "*bdag med rdo rje'i źal sṅa nas*" in the opening stanza and extends the statement in the colophon "*Slob dpon mTsho skyes rdo rjes mdzad pa*" by adding the note "*Gayadharas bla mar gsuṅs*" (p. 41$_4$). Yet, as it is unfortunately often the case when the original Sanskrit does not survive, the Tibetan translation remains unclear in various places and is far from what one could call a masterpiece of a translation. A reference to the "*Mar me'i rtse mo lta bu'i gdams ṅag*" is found in bSod nams rtse mo's (CE 1142-1182) *dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā* (MWH p. 80$_1$). In 1996 the version that is transmitted in the Tibetan canon was translated into Hindi by Ṭhākurasena Negī (Dhīḥ vol. 21, pp. 84-86).

Description of the Textual Contents

In brief, the **Śrīhevajrapradīpaśūlopamāvavādakanāma* teaches the *yogin*'s practice with a visualized consort in a secluded place, equating at first the daily practices, including the so-called *sūkṣmayoga*, to the 'five paths', namely (1) the 'path of accumulation' (*tshogs kyi lam gyi bdag ñid*, Skt. *sambhāramārga*), (2) the 'path of application' (*sbyor ba'i lam*, Skt. *prayogamārga*), (3) the 'path of seeing' (*mthoṅ ba'i lam*, Skt. *darśanamārga*), (4) the 'path of contemplation' (*sgom pa'i lam*, Skt. *bhāvanāmārga*) and (5) the 'path of completion' (*mthar phyin pa'i lam*; Skt. *niṣṭhamārga* = the 'path of no more learning' (*mi slob pa'i lam*, Skt. *aśaikṣamārga*), culminating in the procedure known as "like the tip of a lamp-flame" (*mar me'i rtse mo lta bu*, Skt. *dīpaśikhā iva* or *dīpaśikheva*) and the abiding in 'luminous clarity'. Regarding the latter practice, the text contains important details of the size of the visualized elements of the syllable *hūṁ*. Furthermore, Saroruha makes important statements with respect to the duration of the practice and offers a significant detail regarding the practice

of the *utpatti*- and *utpannakrama*, in a single session (*thun gcig la*). Saroruha also offers practical tips against drowsiness and agitation during the practice and briefly lists the timespans of the meditation sessions. Unfortunately, this latter part remains difficult to understand. In the end, Saroruha teaches about the signs arising from the practice and mentions in brief the procedures in between the practice sessions. The contents of this text are to be connected to the empowerments and instructions (*dbaṅ daṅ gdams ṅag 'brel bcas pa'i*) obtained from the lineage of the teachers (*bla ma brgyud pa las rñed pa'i*).

**Hevajramaṇḍalavidhi*

Another work of Saroruhavajra that does not seem to survive in Sanskrit is the **Hevajramaṇḍalavidhi*. Fortunately, a translation of the text is preserved in the Tibetan canon. In 1996 the work was translated from Tibetan into Hindi, published together with the **Śrīhevajrapradīpaśūlopamāvavādakanāma* in Dhīḥ vol. 21 (pp. 86-90).

Tibetan Translation

The **Hevajramaṇḍalavidhi* has been included in the *bsTan 'gyur* of the Tibetan canon under the title *dGyes pa('i) rdo rje'i maṇḍala gyi cho ga* by Slob dpon mTsho skyes (T 1221, O 2350). Suspiciously, the text does neither contain the usual opening consisting of the so-called *maṅgalācaraṇa*, nor does the canonical translation comprise the final dedication of merit (*puṇyapariṇāmana*), nor a translators' colophon. Thus it might well be the case, that this text once has been extracted from a larger work. The accounts of the *lam 'bras* system do not list this work as one of the five major works of Saroruha, but mention instead a ritual text that Sobisch names as the *Tshogs 'khor dam tshig lṅa pa* (cf. The Authors, their Lives and Works (nt.[12])). The identification of this work remains uncertain. It is doubtful that the *Dam tshig Iṅa pa* (T 1224, O 2353) credited to Padma 'byuṅ gnas (= Padmākara?) should be this ritual work. I rather suspect this to be either Saroruha's **Hevajramaṇḍalavidhi*, or perhaps the **Homavidhi* mentioned below (T 1223, O 2352).

Description of the Textual Contents

The text opens right away with the brief procedure for the purification of the *sādhaka*'s *karmic* body and with the cultivation of emptiness, after which the protection of the place, the self and the practice is made, the substances for the anointment of the *maṇḍala* are empowered, the lines are anointed and the blessing is spoken. In this corruptly transmitted set of verses, the activities of preparing the *maṇḍala* are equated with the 'six *pāramitā*s'. This same set is also contained in the *rDo rje sems dpa' mchod pa'i cho ga* (**Vajrasattvapūjāvidhi*, T 1820) by Nag po pa and in the *Byaṅ chub kyi gźuṅ lam* (**Bodhipaddhati*, T 3766) by 'Jigs med 'byuṅ gnas sbas pa. Following this, Saroruha teaches the procedures for the offering of the flowers into the *maṇḍala*, similar to those taught in the HeBāPūVi and HeSāSaṃ 16.

Next, Saroruha gives the instructions for the drawing in, causing to enter, binding and subjugating of the knowledge deities, ended by the recitation of the 'one-hundred syllable *mantra*'. After the act of homage consisting in a series of verses which is also found in the *dPal dgyes pa'i rdo rje'i gźuṅ 'grel gyi dkyil 'khor gyi cho ga* (**Śrīhevajraśāstravṛttimaṇḍalavidhi*, T 1254) by Nag po pa and in HeSāSaṃ 54, the particulars of the worship of Hevajra are taught, comprising the *mantra*s for the empowerment of the scented water, the guest-water, the water for the feet and the sipping-water, ended by the offering of oneself. After this, the praise is to be performed by means of the "20-verse Praise", a direct reference to Saroruha's own *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra* (CVS = T 1225, O 2354).

Following it, Saroruha teaches the preliminary elements, namely the 'confession of sins' (Skt. *pāpadeśanā*), the 'rejoicing in merit' (Skt. *puṇyānumodanā*), the 'going for refuge' (Skt. *śaraṇagamana*) and the 'taking up of the mind intend upon awakening' (Skt. *bodhicittotpāda*), ended by the offering of one's entire self to the *buddha*s and *bodhisattva*s for the benefit of all sentient beings. Noteworthy is the fact that Saroruha omits the common 'dedication of merit' (Skt. *puṇyapariṇāmana*) and the 'four immeasurable ones' (Skt. *apramāṇa*, or *brahmavihāra*) in this text. These are to be found in his HeSāU. Also worth to be mentioned is the quotation of a stanza from the *'Phags pa lag na rdo rje gos sṅon po can rdo rje sa 'og ces bya ba'i rgyud* (**Āryavajrapāṇinīlām-*

baradharavajrapātālanāmatantra, T 499) which is preserved in several texts of the *mantranaya* traditions.

After these preliminaries, Saroruha skips the core elements which are to be learned from his other works, and teaches the 'resolve' (Skt. *praṇidhāna*) that is to be made by the *sādhaka*. Here Saroruha extends the abbreviated variant taught in the HeSāU comprising the recitation of HeTa II.viii. 6-7. After this, the recitation of the 'one-hundred syllable *mantra*' is prescribed in order to make up for any deficiencies in the ritual procedure, and the *sādhaka* is instructed to ask the deities of the '*jñānacakra*' to depart, to remove the flowers from the *maṇḍala* and to leave by reciting a final "*oṁ āḥ hūṁ*". The Tibetan translation ends without any final dedication of merit nor with a translators' colophon.

**Hevajrastotra*

The next work included here is Saroruha's **Havajrastotra* (HS), a short work of praise comprising six verses in total. This work too does not seem to survive in Sanskrit, but is preserved in translation in the Tibetan canon.

Tibetan Translation

The Tibetan translation of the **Havajrastotra* is preserved as *Kye rdo rje'i bstod pa* by Slob dpon mTsho skyes rdo rje in all major versions of the *bsTan 'gyur* (T 1222, O 2351). A translators' colophon is missing, and thus it is not certain to whom this translation is to be credited. Although having no hard evidence, I would like to voice my suspicion that this *stotra* does perhaps not stem from the hand of Saroruhavajra, alias mTsho skyes rdo rje. The cryptic style in verses two to six does not give the impression of fitting Saroruha's more elaborate other compositions. The close resemblance of the initial stanza to that found in Saroruha's *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra* (CVS) together with the absence of the author's colophon, might have been the cause that this *stotra* was accredited to Saroruha. Yet, this remains to be a mere speculation. The cryptic style, at least partially, might also be owed to the perhaps somewhat unskillful translation into Tibetan. Moreover, the expression "*mdor bsdud pa*" in the statement "*Śloka Ña śu pa'am | yaṅ na mdor*

bsdus pa | "khyod ni rnal 'byor ma tshogs yoṅs su bskor" źes bya ba la sogs pas bstod par bya'o ||" contained in the HeSāU$^{T\bar{i}}$ (dPe p. 518) can be interpreted to be referring to this work.

Description of the Textual Contents

In brief, this set of verses praise Hevajra in his form as 'single hero' (Skt. *ekavīra*), containing important details of the symbolism of his two-armed form. In this praise, the first three stanzas appear to be referring to the *dharmakāya*, whereas the fourth stanza praises the *sambhogakāya* and the fifth the *nirmāṇakāya*.

**Homavidhi*

Saroruha's **Homavidhi* is preserved in translation in the *bsTan 'gyur* of the Tibetan canon. No Sanskrit version of the text is known to survive.

Tibetan Translation

The Tibetan translation of the **Homavidhi* is preserved under the title *sByin sreg gi cho ga* in all major versions of the Tibetan canon (T 1223, O 2352). The translation contains no translators' colophon, because of which it is not known under whose guidance this translation has been prepared. The work is not mentioned in the lists of major works of Saroruha found in the *lam 'bras* system, but is included in *A-mes-zhabs' General Exposition* (cf. Sobisch 2008: p. 35, nt. 74).

Description of the Textual Contents

In brief, this work teaches the procedures for conducting the fire ritual. The work is almost entirely composed in verse and comprises, according to how one divides the verses, a total of approximately 88 stanzas. The first two verses give the *maṅgalācaraṇa* and mention the subject-matter (Skt. *abhidheya*), connection (Skt. *sambandha*) and purpose (Skt. *prayojana*) of the text. The following stanzas introduce the three types of fire offerings, namely the unsurpassed (*bla med*), the internal (*naṅ*) and the external ones (*phyi rol*) which are to be performed at the time of the installation of the *maṇḍala* and the

divine seats of the deities. The purpose of conducting the ritual is taught in vv. 5-7. From stanza eight onwards, the procedures of the external fire ritual is given. The instruction is structured into the explanations of the fire-place (vv. 9-24), the characteristics of the fuel (vv. 25-36), the performer of the ritual (vv. 40-46), the deities (vv. 47, 58-60, 64) and the means for the accomplishment (vv. 48-88). Verses 37-39 contain the description of the implements for the ritual, namely the vessels, the ritual spoon (*dgaṅ gzar*, Skt. *sruc*) and the sacrificial ladle (*blugs gzar*, Skt. *śruva*). The three types of deities are not explained in detail by Saroruha and their characteristics are only briefly touched upon in vv. 58-60 and v. 64. In between verses 66-70 the various *mantra*s are taught. Their application is further elaborated on in vv. 79-80. Stanza 72 contains the formula of the praise (*bstod pa*).

Editorial Policies and Conventions

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

Editorial Policies of the Sanskrit Texts

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

The main difficulty in editing the Sanskrit text of Saroruha's *Hevajrasādhanopāyikā* consists in the small amount of surviving witnesses, in the poor readability of the images of the palm-leaf codex and in the relatively huge

[1] Unfortunately, in the course of the present study it has not been possible to include Saroruha's **Padminī* (T 1181, P 2311) and the *Slob dpon Padmavajra gyis mdzad pa'i bskyed rim zab pa'i tshul dgus brgyal pa* by Grags pa rgyal mtshan (1147-1216). These works, and others, remain to be added at a later stage of the research. To my regret, I also have not been able to gain access to the manuscript copies that are kept at the China Tibetology Research Center (CTRC) in Beijing. The careful examination of these witnesses may bring further clarity in establishing the texts.

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

For the sake of a wider applicability, the editor has chosen Roman transliteration with diacritics instead of using the *Devanāgarī* script. The transliteration follows the modern conventions.[2] Minor orthographical variants such as geminations, de-geminations, sibilants, homorganic nasals etc. to most extent have been standardized silently; the application of *sandhi* rules has been normalized where it seemed appropriate. In this way the punctuation too has been revised. Section and paragraph headings, indentations, hyphens etc. have been introduced in order to structure the text and to avoid the application of *sandhi* conventions at places in which the non-application of such conventions apparently has been made deliberately in order to structure the text or to indicate quotations etc.. All word divisions were introduced by the editor himself and are thus purely subjective. Missing section numbers in the HePra are displayed in italics. Quotations from other texts and cross-references to the texts of this tradition have been marked where they could be identified, references to these and to parallel passages of closely related sections are given in the first tier of the *apparatus* (Roman numeration). References to the corresponding folios of the MSS (and xylographs in case of the Tibetan) are supplied in the outer margin at the beginning of each paragraph and in places where it seemed useful. The text-critical *apparatus* is a positive one and found in the second tier of the *apparatus* (Arabic numeration). After the *lemma* the *siglum* of the source is given, after which – separated by a right square bracket – the variant readings are supplied, each followed by the *siglum* of its particular source (Σ denotes the totality of sources). The corresponding Tibetan translations

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

are reported wherever it was possible and / or deemed necessary. To my regret, I have not always been entirely consistent in the use of quotation marks, bold-printing, italics etc.. The readers may forgive these and other inconsistencies.

Editorial Policies of the Tibetan Translations

The Tibetan canonical translations that are presented in the following parts are by no means to be regarded as fully critical editions. In these 'semi-critical' editions I have mainly reported the variants contained in the canonical translations, emending their readings only in places where I felt confident enough and felt it somewhat necessary. In general, I have followed the reading as it is preserved in the Derge (*sDe dge*) version, resorting to the other recensions only in those cases in which I felt their reading to be preferred. Minor orthographical differences such *ba* for *pa* and *tshog su* for *tshogs su* etc. to most extent have been standardized silently. To my honest regret, I have not yet been able to make use of the para-canonical translation of the HeSāU. The transliteration of the Tibetan script follows the Wylie transcript (except *ṅ* for *ng*, *ñ* for *ny*, *ź* for *zha* and *ś* for *sh*). The rendering of Sanskrit *mantra*s and terms which are usually not found in the most common dictionaries are given according to the following schema:

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

Annotated Translations

For the sake of an easier comprehensibility and in order to indicate my own understanding of the texts that have been edited in this project annotated translations are provided after the editions. The general approach herein follows the example of the Tibetan translations in which the translators seem to have attempted to remain as close as possible to the Sanskrit original, giving the experienced readers the possibility to see the underlying source language through the translation, preserving the style of the original as faithful as possible. To my regret it has not been possible to have these

translations proof-read by a native English speaker. May the readers kindly bear with my poor command of this language. Moreover, it might well be possible that I have not always been perfectly consistent in translating the various terms. Yet it is my hope that the meaning becomes clear in connection with the Sanskrit and Tibetan texts. In many cases other translations and interpretations are certainly possible, and I strongly suggest the readers to rely on the Sanskrit and Tibetan texts. As regards the English translation of sections which are not contained in the surviving Sanskrit texts, but which I assume to have been available to the Tibetan translators, I have tried to take into consideration what I assume to have been the underlying Sanskrit. In some cases, mostly in those in which the Sanskrit is available to us through other sources such as, for example, the *Hevajratantra*, I have translated against the reading provided in the Tibetan translations. The annotation has been added in order to point out the various problems in the editions, to indicate further relevant material and to discuss all major points of doubt. Due to constraints in time and because of my limited knowledge, however, the notes are by no means entirely exhaustive. Nonetheless it is my hope that these will facilitate the correct understanding of the works hereinafter.

Symbols & Abbreviations

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

- *akṣara*s and ligatures which cannot be deciphered are symbolized by *x* and *xx* when including the vowel (denoted by hyphens in MS P_R), the lowered number corresponds to the amount of illegible *akṣara*s (in case of uncertainty indicated by a lowered $_x$)
- *akṣara*s and ligatures which are lost due to the damage of the folio are symbolized by † and †† when including the vowel, the subscribed number corresponds to the estimated amount of *akṣara*s
- * either marks the beginning of the corresponding side/line of a folio, the reference to

which is given in the outer margin of the same line, or marks the title of a Sanskrit work lost in its original

- *ki*ˣ*ñcit* marks a so-called *kāka-pada* (insertion-mark, only reported in instances when it seemed appropriate)
- <*kiṃcit*> refers to a (marginal) correction / addition
- >*kiṃcit*< marks a reading that has been cancelled or effaced
- ⌜*kiṃcit*⌟ either mark a quoted section or a passage that is not contained in the Sanskrit text
- (…) marks a reading abbreviated by the editor
- (?) marks an uncertain reading
- ≀ symbolizes the so-called "*siddham*-sign"
- ✻ resembles a *puṣpikā*
- a.c. = *ante correctionem*
- cf. = confer to
- ch. = chapter
- conj. = conjecture
- cp. = *compare*
- ed(s). = edition if referring to a specific text, or editor(s) when referring to person(s)
- e.g. = *exempli gratia*
- em. = emendation
- et al. = *et aliens*
- f(f). = folio(s) or (forth)following when referring to page or verse numbers
- fn. = footnote
- IASWR = Institute for the Advanced Study of World Religions
- ibid. = *ibidem*
- i.e. = *id est*
- IsIAO = Instituto Italiano per l'Africa e l'Oriente
- KL(D) = Kaisar Library (Digital), Nepal
- MTM = 'Multiple-text-manuscript' ("*Sammelhandschrift*")
- NAK = National Archives, Kathmandu
- NGMPP = Nepalese-German Manuscript Preservation Project, predecessor

of the NGMCP (Nepalese-German Manuscript Cataloguing Project)

- nt. = note
- om. = omitted
- p.c. = *post correctionem*
- p(p). = page(s)
- PSB = Preussische Staatsbibliothek, Berlin
- r = *recto*
- sil. = silently
- s.v. = *sub verbo / sub voce*
- TBRC = Tibetan Buddhist Resource Center, predecessor of the BDRC, the Buddhist Digital Resource Center
- v = *verso*
- v(v). = verse(s)

Sigla Codicorum

Sanskrit Sources

$\dot{\mathbf{N}}_\mathbf{I}$ *Srīhevajrasya Sādhanopāyikā* by Saroruhapāda. In: HeSāSaṃ 1 (MTM, ff. $1v_1$ – $8r_5$), palm-leaf, complete.

S *Srīhevajrasya Sādhanopāyikā* by Saroruha. In: *Sādhanasaṃgraha* (MTM, ff. $302r_7$ – $310v_7$ = IASWR MBB-I-123), Nepalese paper, complete.

K loose leaf of a palm-leaf MS (fol. 4), collected as part of the *Vajrayoginī-sādhanamālā*, Kaiser Library MS 139 (NGMPP C 14/16).

$\mathbf{E}_N$ *Hevajrasādhanopāyikā* by Saroruha. Edited by Negi, Thakur Sain *et al.* in: *Dhīḥ* Vol. 36 (pp. 131-144). 2003.

***V*$_\mathbf{K}$** *Vidyujjvālākarālīnāmaikajaṭāsādhana*. In: *Sādhanamālā Pañjikāsahitā* (MS 3/387, vi *bauddhakarmakāṇḍa* 41 = NGMPP B 24/12, ff. 10r – 13r).

***V*$_\mathbf{C}$** *Vidyujjvālākarālīnāmaikajaṭāsādhana*. In: *Sādhanasamuccaya* MS (Cambridge MS "Add. 1648", ff. 89v – 92r).

$\mathbf{MS}_\mathbf{A}$ *Śrīhevajrabhaṭṭārakasya Cakraviṃśikāstotram* by Saroruhapāda; palm-leaf MS from the Potala, 2 folios, complete, copies are held on pp. 37-38 in Box 110 in the library of the China Tibetology Research Center (CTRC), Beijing.

MS_B *Śrīhevajrabhaṭṭārakasya Cakraviṃśikāstotram* by Saroruhapāda. In: HeSā-Saṃ 34 (ff. $230r_2 - 231r_2$), palm-leaf MTM, complete.

ℍ *Śrīhevajrabhaṭṭārakasya Cakraviṃśikāstotram*. Edited in: Luo, Hong. "Saroruha's Hevajrastotra". In: *China Tibetology* (vol. 30, pp. 53-71). 2018.

CVS = *Śrīhevajrabhaṭṭārakasya Cakraviṃśikāstotram* by Saroruhapāda; **DVS** = *Dveṣavajrasādhanam* by Bhadrapāda (cf. Part 2); **VaPra** = *Vajrapradīpā* by Jālandharipāda (cf. Part 2); **HePra** = *Hevajraprakāśaḥ* by Rāhulagupta (cf. Part 2); **HeSāU** = *Hevajrasādhanopāyikā* by Saroruhapāda.

AA *Abhisamayālaṅkāra* and °*vṛtti* by Haribhadra (ed.). In: Tripathi, Ram Shankar and S. Rinpoche 1977.

AK *Amṛtakaṇikā* (ed.). In: Tripathi, Ram Shankar and S. Rinpoche. *Āryamañjuśrīnāmasaṃgīti with Amṛtakaṇikāṭippaṇī by Bhikṣu Raviśrījñāna and Amṛtakaṇikoddyotanibandha of Vibhūticandra*. 1994.

AP *Abhayapaddhati* by Abhayākaragupta, a commentary on the Buddhakapālatantra (ch. 07) (ed.). In: Isaacson, Harunaga; forthcoming.

AbhiSaMa *Abhisamayamañjarī* by Śubhākaragupta (ed.). In: Rinpoche, Samdhong and Vrajavallabha Dwivedi 1993.

ĀKriSam *Ācāryakriyāsamuccaya* by Darpaṇācārya a.k.a. Jagaddarpaṇa (ed.) . In: Moriguchi, Mitsutoshi 1992.

ĀPra *Ādikarmapradīpa* by Anupamavajra (ed.). In: de La Vallée Poussin, Louis 1898.

KṛYaTa *Kṛṣṇayamāritantra* and °*pañjikā* (ed.). In: Rinpoche, S. and V. Dwivedi 1992.

KriSaṃ*Pa* *Kriyāsaṃgrahapañjikā* by Kuladatta (ed.). In: Tanemura, Ryugen 2004.

GuSaMaVi *Guhyasamājamaṇḍalavidhi* by Dīpaṃkarabhadra (etext). In: CTS 2008.

GKV *Guṇakāraṇḍavyūhasūtra* (ed.). In: Chandra, Lokesh 1999.

GST *Guhyasamājatantra* (ed.). In: Matsunaga, Yukei 1978.

CVS *Śrīhevajrabhaṭṭārakasya Cakraviṃśikāstotra* by Saroruhavajra. MSS: **MS$_A$** – "Potala" palm-leaf MS, 2 folios, complete, held on pp. 37-38 in Box 110 in the library of the China Tibetology Research Center (CTRC), Beijing; **MS$_B$** – HeSāSaṃ 34 (ff. 230r$_2$ – 231r$_1$), palm-leaf MTM, complete. Ed.: Luo, Hong. "Saroruha's *Hevajrastotra*". In: Institute for Tibetan Studies of Sichuan University. 2018.

JyoMa *Jyotirmañjarī* (ed.). In: Okuyama, Naoji. 1986.

TSP *Tattvasiddhināma prakaraṇam* by Śāntarakṣita. In: MSS: 1) NAK 5-45 (= NGMPP A915/3; 2) IASWR MBB II-248; 3) NGMPP E1774/1; edition (final section): Steinkellner, Ernst. "Is the Ultimate Cognition of the Yogin Conceptual or Non-conceptual? Part 1: A Critical Edition of the Tantric *Tattvasiddhi*, Final Section". In: Torella, Raffaele. *Le Parole E I Marmi: Studi In Onore Di Raniero Gnoli Nel Suo 70 Compleanno* (SOR 92.2, pp.835-845). Roma: IsIAO. 2001.

DGK *Dohāgītikoṣa* by Sarahapāda (ed.). In: Bagchi 1938.

DVS *Dveṣavajrasādhana* by Bhadrapāda (ed.). In: *see* Vol.2.

NKVP *Nityakarmapūjāvidhi* (ed.). Ngawang Samten and J. Pandey. "Nityakarmapūjāvidhiḥ". In: *Dhīḥ – Journal of Rare Buddhist Texts Research* (vol. 33, pp. 155-166). 2002.

PaKra *Pañcakrama* (*Sarvaśuddhiviśuddhikrama*) accredited to Nāgārjunapāda (ed.). In: 1) Mimaki, Katsumi and Tōru Tomabechi 1994. 2) Tomabechi, Tōru 2006.

PiSā *Piṇḍīkramasādhana* (ed.). In: de La Vallée Poussin, Louis 1896.

PVS *Prajñopāyaviniścayasiddhi* by Anaṅgavajra (ed.). In: Rinpoche, Samdhong and Vrajvallabh Dwivedi 1987.

BKT *Buddhakapālatantra* (edition of chapters 9-14). In: Luo, Hong 2010.

BCA *Bodhicaryāvatāra* of Śāntideva (& °*pañjikā* of Prajñākaramati, ed.). In: Vallée Poussin, Louis De La 1902.

BhraHeSā *Bhramaharanāma Hevajrasādhana* by Ratnākaraśānti (ed.). In: Isaacson 2002b.

MaUd *Mantroddhāra* by Candrakīrti (ed.). In: Luo, Hong and Toru Tomabechi 2010 (pp. 85-92).

MaUVi *Maṇḍalopāyikavidhi* by Padmaśrīmitra (etext by Tanemura, Ryugen). In: Tokyo University Library MS no. 280 (unpublished).

MuĀv *Muktāvalī nāma hevajratantrapañjikā* by Ratnākaraśānti (ed.). In: Tripathi, Ram Shankar and Thakur Sain Negi 2001.

MMK *(Ārya)Mañjuśrīmūlakalpa* (ed.). In: Sâstrî, Gaṇapati 1920-25.

MSĀ *Mahāyānasūtrālaṃkāra* by Asaṅga (eds.). In: 1) Lévi, Sylvain 1907; 2) Funahashi, Naoya 1985.

YoMā *Yogaratnamālā nāma hevajratantrapañjikā* by Kāṇha (ed.). In: Tripathi, Ram Shankar and Thakur Sain Negi 2006.

VaĀv *Vajrāvalī* of Abhayākaragupta (ed.). In: Mori, Masahide 2009.

VaĀvMaU *Vajrāvalī nāma maṇḍalopāyikā* (ed.). In: Bhattacharya, D.C. 1981.

VaPra *Vajrapradīpā (Ācāryasaroruhapādaviracitaśrīhevajrasādhanasya Vajrapradīpā nāma ṭippaṇīviśuddhiḥ)* by Jālandhari a.k.a. Suratapāda (ed.). In: *see* Part 2.

VNU* Quotations from the *Vajrasattvaniṣpādanasūtra* in an Anonymous Text (ed.). In: Luo, Hong and Toru Tomabechi 2010 (pp. 71-84).

VS *Vajrasattvaniṣpādanasūtra (Vajrasattvasādhana)* by Candrakīrti (ed.). In: Luo, Hong and Toru Tomabechi 2010.

SaUdTa *Saṃvarodayatantra* (ed.). In: Tsuda, Shinichi 1974.

SamTa *Samputatantra*. In: 1) Szántó, Péter-Dániel (ed.). *Samputatantra* (forthcoming). 2) MSS: a) Wellcome Institute Library no. 2, ff. 1-144v, palm-leaf ('old Newar' script); b) Asiatic Society (Calcutta) ms. G4854, ff. 91, palm-leaf ('proto-Bengali' script); c) Asiatic Society (Calcutta) ms. G3828, ff. 55 (incomplete), palm-leaf ('old Newar' script); d) RAS ms. Hodgson 37, ff. 1-99r, palm-leaf ('old Newar' script).

SāMā **Sādhanamālā** (ed.). In: Bhattacharya 1968.

SāMā 3 *Vajrāsanabhaṭṭārakasādhanopadeśavidhi* (ed.). In: Bhattacharya 1968: pp. 18-22.

SāMā 7 *Kāraṇḍavyūhāmnāyena racitaṃ sādhanam* (ed.). In: Bhattacharya 1968: pp. 28-30.

SāMā 15 *Khasarpaṇasādhana* (ed.). In: Bhattacharya 1968: pp. 42-45.

SāMā 80 *Mañjuśrībhaṭṭārakasya sādhana* (ed.). In: Bhattacharya 1968: pp. 154-156.

SāMā 94 *Vajratārāsādhana* (ed.). In: Bhattacharya 1968: pp. 183-188.

SāMā 95 *Vajratārāsādhana* (ed.). In: Bhattacharya 1968: pp. 189-192.

SāMā 110 *Vajratārāsādhana* by Ratnākaraśānti (ed.). In: Bhattacharya 1968: pp. 224-236.

SāMā 123 *Vidyujjvālākarālīnāmaikajaṭāsādhana* (ed.). In: Bhattacharya 1968: pp. 254-259.

SāMā 129 *Cundāsādhana* (ed.). In: Bhattacharya 1968: pp. 270-271.

SāMā 145 *Mārīcyāḥ sādhana* (ed.). In: Bhattacharya 1968: pp. 299-302.

SāMā 159 *Prajñāpāramitāsādhana* by Ācāryāsaṅgapāda (ed.). In: Bhattacharya 1968: pp. 321-325.

SāMā 183 *Śrihevajratantrakrameṇa Svādhiṣṭhānakurukullāsādhana* by Sahajavilāsa (ed.). In: Bhattacharya 1968: pp. 281-384.

SāMā 210 *Dhvajāgrakeyūrāsādhana* by Paṇḍitamadhyamakaruci Dharmākaramati (ed.). In: Bhattacharya 1968: pp. 415-417.

SāMā 217 *Vajravārāhīsādhana* (ed.). In: Bhattacharya 1968: pp. 424-426.

SāMā 218 *Prajñālokasādhana* (ed.). In: Bhattacharya 1968: pp. 426-431.

SāMā 229 *Nairātmyāmaṇḍalayoginīviśuddhi* (ed.). In: Bhattacharya 1968: p. 450.

STTS *Sarvatathāgatatattvasaṃgraha* (ed.). In: Horiuchi, Kanjin. *Bon-Zō-Kan Shoe-Kongūchōgyō no Kenkyū* Vol. I. Koyasan: Mikkyō Bunka Kenkyūjo. 1983.

SdpT *Sarvadurgatipariśodhanatantra* (ed.). In: Skorupski, Tadeusz 1983.

SN*pa* *Sekanirdeśa* (°*niṛṇaya*) + °*pañjika* (ed.). In: Isaacson, Harunaga and Francesco Sferra 2015.

SV *Vajradhātumahāmaṇḍalopāyikā-Sarvavajrodaya* by Ānandagarbha (ed.). In: Mikkyo Seiten Kenkyukai 1986-7.

HeTa **Hevajratantra:**

HeTa$_{KL}$ *Hevajratantra*, Nepalese paper MS "KL 126" (= KLD 0237, NGMPP C 14/04), incomplete, 52 folios.

HeTa$_{Sa}$ *Hevajratantra with Muktāvalī* (ed.). In: Tripathi, Ram Shankar and Thakur Sain Negi 2001.

HeTa$_{Sn}$ *Hevajratantra* (ed.). In: Snellgrove 1959.

HePra *Hevajraprakāśa* by Rāhulagupta (ed.). In: *see* Vol.2.

HeBāPūVi *Saṃkṣiptahevajrabāhyapūjāvidhi*. In: "Patan Codex" ($P_{Ś}$, ff. 37v$_1$ - 41v$_7$). Eds.: Gerloff 2012 (unpublished BA thesis), 2014 (unpublished MA thesis).

HeSāU *Hevajrasādhanopāyikā* by Saroruhavajra. In: *see* above.

HeSāSaṃ **Hevajrasādhanasaṃgraha** ("Ṅor Codex XXVI"). Palm-leaf MTM. 272 folios. Numbers according to Isaacson 2009.

HeSāSaṃ 2 *Hevajrākhya* by Advayavajra. In: *Hevajrasādhanasaṃgraha* (ff. 8r$_5$-22v$_1$).

HeSāSaṃ 7 *Śrīhevajraviśuddhinidhisādhana* by Avadhūtipāda. In: *Hevajrasādhanasaṃgraha* (ff. 65r$_1$-80v$_5$).

HeSāSaṃ 8 *Hevajrābhisamayatilaka* by Śākyarakṣita. In: *Hevajrasādhanasaṃgraha* (ff. 80v$_5$-107v$_4$).

HeSāSaṃ 10 *Hevajrasādhana* by Anaṅgavajra. In: *Hevajrasādhanasaṃgraha* (ff. 114r$_3$-123v$_2$).

HeSāSaṃ 11 *Bhavaśuddhihṛdayatilaka* by Kokadatta. In: *Hevajrasādhanasaṃgraha* (ff. 123v$_1$-140r$_6$).

HeSāSaṃ 12 *Tattvapradīpā Sādhanopāyikā* by an unknown author. In: *Hevajrasādhanasaṃgraha* (ff.140r$_6$-152r$_4$).

HeSāSaṃ 16 *Hevajrapūjāvidhi*. In: *Hevajrasādhanasaṃgraha* (ff. 164r$_3$-169r$_7$).

HeSāSaṃ 22 *Bāhyapūjāvidhisaṃgraha* by Śāśvatavajra. In: *Hevajrasādhanasaṃgraha* (ff. 201r$_1$-202r$_4$).

HeSāSaṃ 26 *Ṣaḍaṅgasādhana* by Durjayacandra. In: *Hevajrasādhanasaṃgraha* (ff. $206v_6$-$211r_3$).

HeSāSaṃ 30 *Hevajrapūjāvidhi*. In: *Hevajrasādhanasaṃgraha* (ff. $218v_5$-$219v_5$).

HeSāSaṃ 45 *Gaṇacakravidhi*. In: *Hevajrasādhanasaṃgraha* (ff. $264v_6$-271_5).

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

Tibetan Sources – *dPal dgyes pa rdo rje'i sgrub thabs*

C "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Tōhoku 1218). In: bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. $1v_1$ – $7v_1$.

D "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Tōhoku 1218). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. $1v_1$ –$7r_2$.

G "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Ōtani 2347). In: Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (źa), ff. $1r_1$ – $9v_1$.

N "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Ōtani 2347). In: bsTan 'Gyur (*sNar thaṅ*), Vol. 23 (źa), ff. $1r_1$ – $8v_7$.

P_1 "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Ōtani 2347). In: bsTan 'Gyur (*Peking*), Vol. 56 (śa), ff. $1v_1$ – $8v_5$.

P_2 "dPal dgyes pa rdo rje'i sgrub thabs" by Slob dpon Padma (Tōhoku 1218). In: bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 3 – 17.

L *dPal kye'i rdo rje źes bya ba bsgrub thabs* by Slob dpon mTsho skyes rdo rje (transl. Gayadhara and Śākya ye śes). *dBu can* palm-leaf MS from *Blo smon thaṅ*, Nepal (NGMPP L 130/16), 6 folios (ff. 1-5, 7), incomplete (f. 6 missing), with annotations in *dbu med* hand.

Kh *****dPal kye'i rdo rje źes bya ba bsgrub thabs* by Slob dpon mTsho skyes rdo rje (transl. unknown). Stray *pothi*-leaf from *Khara-Khoto* Site, Inner Mongolia, PR China (IOL Tib. M 50 & 59), 1 folio, ca. 10cm x 69cm, *dBu med* script (with interlinear notes in another *dbu med* hand), damaged and incomplete.

HeSāUṬī "dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī ka". In: dPe: gSuṅ 'bum (*dPe bsdur ma*), bSod nams rtse mo, Vol. 1, pp. 473 - 531; MWH: *Miscellaneous writings of the Hevajra and Cakrasamvara tantras by Sa-skya-pa Slob-dpon Bsod-nams-rtse-mo* (pp. 71-157). Dehradun, U.P.: Sakya Centre. 1985.

Tibetan Sources – *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga*

(a) T 1219 / O 2348 – transl. dGe sloṅ Śākya brtson 'grus

C "Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon Padmavajra (Tōhoku 1219). In: bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. $7v_2 - 19r_2$.

D "Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon Padmavajra (Tōhoku 1219). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. $7r_3 - 19r_7$. Delhi: Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85.

G "Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon Padmavajra (Ōtani 2348). In: Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (źa), ff. $10r - 26v_3$.

N "Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon Padmavajra (Ōtani 2348). In: bsTan 'Gyur (*sNar thaṅ*), Vol. 23 (źa), ff. $8v_7 - 21v_7$.

P_1 "Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon Padmavajra (Ōtani 2348). In: bsTan 'Gyur (*Peking*), Vol. 23 (źa), ff. $8v_5 - 22v_7$. Tokyo, Kyoto: Tibetan Tripitaka Research Institute. 1957.

P_2 "Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon Padmavajra (Tōhoku 1219). In: bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 18 – 51. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008.

(b) T 1263 / O 2419 – transl. Gayadhara and dGe sloṅ Śākya ye śes

C "Kye'i rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon mTsho skyes rdo rje (Tōhoku 1263). In: bsTan 'Gyur, (*Co ne*), rGyud, Vol. 10 (ta), ff. $1v_1 - 14r_7$.

D "Kye'i rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon mTsho skyes rdo rje (Tōhoku 1263). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10 (ta), ff. $1v_1 – 14r_7$. Delhi: Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85.

G "Kye'i rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon mTsho skyes rdo rje (Ōtani 2419). In: Golden bsTan 'Gyur (*gSer bris ma*), Vol. 24 (za), ff. $1r – 19r_3$.

N "Kye'i rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon mTsho skyes rdo rje (Ōtani 2419). In: bsTan 'Gyur (*sNar thaṅ*), Vol. 24 (za), ff. $1r – 16r_5$.

P_1 "Kye'i rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon mTsho skyes rdo rje (Ōtani 2419). In: bsTan 'Gyur (*Peking*), Vol. 24 (za), ff. $1r_1 – 16v_8$. Tokyo, Kyoto: Tibetan Tripitaka Research Institute. 1957.

P_2 "Kye'i rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" by Slob dpon mTsho skyes rdo rje (Tōhoku 1263). In: bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 931 – 964. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008.

Tibetan Sources – *dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba* (T 1220, O 2349)

C "dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba" by Slob dpon mTsho skyes rdo rje (Tōhoku 1220). In: bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. $19r_2 – 20v_2$.

D "dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba" by Slob dpon mTsho skyes rdo rje (Tōhoku 1220). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. $19r_7 – 20v_6$. Delhi: Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85.

G "dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba" by Slob dpon mTsho skyes rdo rje (Ōtani 2349). In: Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (źa), ff. $27r – 29r_4$.

N "dPal kye'i rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba" by Slob dpon mTsho skyes rdo rje (Ōtani 2349). In: bsTan 'Gyur (*sNar thaṅ*), Vol. 23 (źa), ff. $21v_7 – 23r_7$.

P_1 "dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba" by Slob dpon mTsho skyes rdo rje (Ōtani 2349). In: bsTan 'Gyur (*Peking*), Vol. 23 (źa), ff. $22v_6 – 24v_2$. Tokyo, Kyoto: Tibetan Tripitaka Research Institute. 1957.

P_2 "dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba" by Slob dpon mTsho skyes rdo rje (Tōhoku 1220). In: bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 52 – 56. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008.

gD "Mar me'i rtse mo lta bu'i gdams pa źes bya ba" by Slob dpon Padmavajra. In: gDams ṅag mdzod, Vol. 6, pp. $38_1 – 41_5$. Delhi: Shechen Publications. 1999.

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C "dGyes pa rdo rje'i *maṇḍala* gyi cho ga" by Slob dpon mTsho skyes (Tōhoku 1221). In: bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. $20v_3 – 22v_7$.

D "dGyes pa rdo rje'i *maṇḍala* gyi cho ga" by Slob dpon mTsho skyes (Tōhoku 1221). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. $20v_6 – 22v_7$. Delhi: Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85.

G "dGyes pa'i rdo rje'i *maṇḍala* gyi cho ga" by Slob dpon mTsho skyes (Ōtani 2350). In: Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (źa), ff. $27r_5 – 32r_2$.

N "dGyes pa rdo rje'i *maṇḍala* gyi cho ga" by Slob dpon mTsho skyes (Ōtani 2350). In: bsTan 'Gyur (*sNar thaṅ*), Vol. 23 (źa), ff. $23r_7 – 25v_4$.

P_1 "dGyes pa rdo rje'i *maṇḍala* gyi cho ga" by Slob dpon mTsho skyes (Ōtani 2350). In: bsTan 'Gyur (*Peking*), Vol. 23 (źa), ff. $24v_2 – 27r_3$. Tokyo, Kyoto: Tibetan Tripitaka Research Institute. 1957.

P_2 "dGyes pa rdo rje'i *maṇḍala* gyi cho ga" by Slob dpon mTsho skyes (Tōhoku 1221). In: bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 57 – 63. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008.

Tibetan Sources – *Kye rdo rje'i bstod pa* (T 1222, O 2351)

C "Kye rdo rje'i bstod pa" by Slob dpon mTsho skyes rdo rje (Tōhoku 1222). In: bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. $22v_7 - 23r_3$.

D "Kye rdo rje'i bstod pa" by Slob dpon mTsho skyes rdo rje (Tōhoku 1222). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. $22v_7 - 23r_4$. Delhi: Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85.

G "Kye rdo rje'i bstod pa" by Slob dpon mTsho skyes rdo rje (Ōtani 2351). In: Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (źa), f. $32r_{2-5}$.

N "Kye rdo rje'i bstod pa" by Slob dpon mTsho skyes rdo rje (Ōtani 2351). In: bsTan 'Gyur (*sNar thaṅ*), Vol. 23 (źa), f. $25v_{4-7}$.

P_1 "Kye rdo rje'i bstod pa" by Slob dpon mTsho skyes rdo rje (Ōtani 2351). In: bsTan 'Gyur (*Peking*), Vol. 23 (źa), f. $27r_{3-7}$. Tokyo, Kyoto: Tibetan Tripitaka Research Institute. 1957.

P_2 "Kye rdo rje'i bstod pa" by Slob dpon mTsho skyes rdo rje (Tōhoku 1222). In: bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 64 – 65. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008.

Tibetan Sources – *sByin sreg gi cho ga* (T 1223, O 2352)

C "sByin sreg gi cho ga" by mTsho skyes rdo rje (Tōhoku 1223). In: bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. $25r_3 - 28v_6$.

D "sByin sreg gi cho ga" by mTsho skyes rdo rje (Tōhoku 1223). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. $23r_4 - 26v_7$. Delhi: Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85.

G "sByin sreg gi cho ga" by Slob dpon mTsho skyes rdo rje (Ōtani 2352). In: Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (źa), f. $32r_6 - 36r_2$.

N "sByin sreg gi cho ga" by Slob dpon mTsho skyes rdo rje (Ōtani 2352). In: bsTan 'Gyur (*sNar thaṅ*), Vol. 23 (źa), f. $25v_7 - 28v_6$.

P_1 "sByin sreg gi cho ga" by Slob dpon mTsho skyes rdo rje (Ōtani 2352). In: bsTan 'Gyur (*Peking*), Vol. 23 (źa), pp. $57_8 - 64_6$. Tokyo, Kyoto: Tibetan Tripitaka Research Institute. 1957.

P_2 "sByin sreg gi cho ga" by Slob dpon mTsho skyes rdo rje (Tōhoku 1223). In: bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 66 – 71_1. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008.

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gNad kyi zla zer "dPal kyai rdo rje'i sgrub thabs kyi rgya cher bśad pa bskyed rim gnad kyi zla zer" by Ṅor chen Kun dga' bzaṅ po. In: *Sa skya bka' 'bum* by bSod nams rgya mtsho (*sDe dge* print, Vol. 9, no. 55, pp. 173/4 – 277/4). Tokyo: The Toyo Bunko. 1968-69.[3]

T 369 "mṄon par brjod pa'i rgyud bla ma źes bya ba". In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 80 (kha), ff. 131v – 327v.

T 397 "dPal ñi ma'i 'khor lo'i rgyud kyi rgyal po źes bya ba". In: bKa' 'gyur, (*sDe dge*), rGyud, Vol. 79 (ga), ff. 227v – 229r.

T 419 "'Phags pa mkha' 'gro ma rdo rje gur źes bya ba'i rgyud kyi rgyal po chen po'i brtag pa" (*Dākinīvajrapañjaratantra*; cf. "mKha' 'gro ma rdo rje gur gyi rgyud" = H 379). In: bKa' 'gyur, (*sDe dge*), rGyud, Vol. 80, ff. 30r – 65v.

T 453 "dPal de bźin gśegs pa thams cad kyi gsaṅ ba rnal 'byor chen po rnam par rgyal ba źes bya ba mñam pa ñid gñis su med pa'i rgyud kyi rgyal po rdo rje dpal mchog chen po brtag pa daṅ po". In: bKa' 'gyur, (*sDe dge par phud*), rGyud, Vol. 82 (cha), ff. 103r – 331r.

T 480 "gSaṅ ba rnal 'byor chen po'i rgyud rdo rje rtse mo". In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 84 (cha), ff. 320r – 520v.

T 485 "De bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs pa'i saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal po'i brtag pa phyogs gcig pa źes bya ba". In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 85 (ja), ff. 412v – 493v.

T 488 "dPal mchog daṅ po'i sṅags kyi rtog pa'i dum bu źes bya ba". In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 85 (ja), ff. 135v – 288r.

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

T 494 "rNam par snaṅ mdzad chen po mṅon par rdzogs par byaṅ chub pa rnam par sprul pa byin gyis rlob pa śin tu rgyas pa mdo sde'i dbaṅ po'i rgyal po źes bya ba'i chos kyi rnam graṅs | bam po daṅ po". In: bKa' 'gyur, (*sDe dge par phud*), rGyud, Vol. 86 (tha), ff. 151v – 260r.

T 632 "'Phags pa rdo rje khro bo'i rgyal po'i rtog pa bsdus pa'i rgyud ces bya ba". In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 91 (tha), ff. 25v – 62r.

T 1180 "Kye'i rdo rje bsdus pa'i don gyi rgya cher 'grel pa" (**Hevajrapiṇḍārtha-ṭīkā*) by rDo rje sñiṅ po (Vajragarbha). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 1v – 126r.

T 1181 "Kye'i rdo rje'i rgyud kyi dka' 'grel padma can" (**Hevajratantrapañjikā Padminī*) by mTsho skyes. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 126v – 173r.

T 1184 "rGyud kyi rgyal po dpal kye'i rdo rje'i 'grel bśad kha sbyor śin tu dri ma med pa" (**Śrīhevajratantrarājaṭīkā-Suviśadasaṃpuṭa-nāma*) by Dhankadasa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 3, ff. 61r – 294r.

T 1185 "Kau mu d'i źes bya ba'i dka' 'grel" (**Kaumudī-nāma-pañjikā*) by sByaṅs dka' zla ba. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 4, ff. 1v – 58v.

T 1186 "rDo rje'i tshig gi sñiṅ po bsdus pa'i dka' 'grel" (**Vajrapādasārasaṃgraha-pañjikā*) by sÑan grags bzaṅ po. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 4, ff. 58v – 146v.

T 1190 "Rab tu gsal ba'i kha sbyor gyi rgya cher 'grel pa" (**Suviśadasaṃpuṭaṭīkā*) by Kayastha bgres po. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 5, ff. 1v – 236r.

T 1191 "rGyud kyi rgyal po chen po dpal dgyes pa'i rdo rje'i dka' 'grel spyan 'byed ces bya ba" (**Śrīhevajramahātantrarājasya pañjikā-netravibhaṅga-nāma*) by Dharmakīrti. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 5, ff. 236v – 321r.

T 1197 "dPal kha sbyor thig le źes bya ba rnal 'byor ma'i rgyud kyi rgyal po'i rgya cher 'grel pa yaṅ par lta ba'i dran pa'i snaṅ ba źes bya ba" (**Śrīsaṃpuṭatilaka-nāma-yoginītantrarājasya ṭīkā-smṛtisaṃdarśanāloka-nāma*) by Indrabhūti. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 6, ff. 94v – 313r.

T 1198 "dPal yaṅ dag par sbyor ba'i rgyud kyi rgyal po'i rgya cher 'grel pa man ṅag gi sñe ma" (**Śrīsaṃpuṭatantrarājaṭīkāmnāyamañjarī*) by 'Jigs med

'byuṅ gnas sbas pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 7, ff. 1v – 316r.

T 1199 "rGyud thams cad kyi gleṅ gźi daṅ gsaṅ chen dpal kun tu kha sbyor źes bya ba'i rgyud kyi rgyal po'i rgya cher bśad pa rin chen phreṅ ba źes bya ba" (**Sarvatantrasya nidānamahāguhyaśrīsampuṭa-nāma-tantrarājaṭīkāratnamālā-nāma*) by dPa' bo rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 8, ff. 1v – 111r.

T 1202 "dPal lhan cig skyes pa'i dga' ba'i sgron ma źes bya ba'i dka' 'grel" (**Śrīsahajānandapradīpa-nāma-pañjikā*) by rDo rje gsaṅ ba. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 8, ff. 160r – 208v.

T 1207 "Glu'i de kho na ñid ces bya ba" (**Gītitattvanāma*) by an unknown author (accredited by some to Slob dpon mkhas pa dPal mTsho skyes). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 8, ff. $301v_4$ – $303v_6$ (*see* Part 1, Appendix).

T 1239 "Yan lag drug pa źes bya ba'i sgrub thabs" (*Ṣaḍaṅganāmasādhana*) by Mi thub zla ba. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 126v – 130r.

T 1240 "dKyil 'khor gyi cho ga'i sgrub thabs bzaṅ po yoṅs su gzuṅ ba" (**Suparigraha-nāma-maṇḍalavidhisādhana*) by Mi thub zla ba. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 130r – 154r.

T 1251 "Rin chen 'bar ba źes bya ba'i sgrub pa'i thabs" (**Ratnajvālānāma sādhana*) by Prajñendraruci. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 214r – 241v.

T 1254 "dPal dgyes pa'i rdo rje'i gźuṅ 'grel gyi dkyil 'khor gyi cho ga" (**Śrīhevajraśāstravṛttimaṇḍalavidhi*) by Nag po pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 253v – 274r.

T 1255 "sByin sgreg gi cho ga" (**Homavidhi*) by Nag po pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 274r – 277r.

T 1256 "dGyes pa'i rdo rje'i sbyin sreg gi cho ga" (**Hevajrahomavidhi*) by Nag po pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 277r – 280r.

T 1261 "dPal he ru ka 'byuṅ ba źes bya ba'i dkyil 'khor gyi cho ga" (**Śrīherukabhūta-nāma-maṇḍalavidhi*) by Ñin mo'i 'byuṅ gnas zla ba. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 286r – 329v.

T 1269 "dBaṅ bskur ba'i cho ga" (**Abhiṣekakrama (?)*) by Prajñāśrī. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 34v – 49r.

T 1270 "He ru ka ñe bar 'byuṅ ba źes bya ba'i dkyil 'khor gyi cho ga" (**Herukodbhavamaṇḍalavidhi*) by Stoṅ ñid rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 49v – 96v.

T 1287 "dPal kye'i rdo rje'i gtor ma'i cho ga źes bya ba" (**Śrīhevajrabalividhi-nāma*) by unknown author. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 141r – 143v.

T 1294 "dGyes pa rdo rje'i lag tu blaṅ ba'i rim pa źes bya ba" (**Hevajrahastavya-vagrahakrama*) by unknown author. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 166r – 185v.

T 1295 "gTor ma'i cho ga" (**Balividhi*) by Mar me mdzad ye śes. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 185v – 187r.

T 1298 "dPal dgyes pa'i rdo rje'i gtor ma'i rim pa" (**Śrīhevajrabalikrama*) by Alayavajra. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 190v – 196r.

T 1309 "bDag med ma'i sgrub thabs rgyas par bstan pa źes bya ba" (**Nairāt-māsādhanapauṣṭikanirdeśanāma*) by dKon mchog 'byuṅ gnas. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 223r – 226v.

T 1359 "dPal dus kyi 'khor lo'i dkyil 'khor gyi cho ga źes bya ba" (**Śrīkālacakra-maṇḍalavidhi nāma*) by Sādhuputra. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 14, ff. 118r – 156r.

T 1360 "dPal dus kyi 'khor lo'i dkyil 'khor cho ga" (**Śrīkālacakramaṇḍalavidhi*) by Dus źabs pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 14, ff. 156r – 166v.

T 1401 "dPal 'khor lo sdom pa'i dka' 'grel sgrub pa'i thabs kyi gleṅ gźi źes bya ba" (**Sādhananidāna-nāma-śrīcakrasaṃvarapañjikā*) by Lwa ba pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 16, ff. 1v – 78r.

T 1405 "dPal 'khor lo sdom pa'i dka' 'grel dpa' bo'i yid du 'oṅ ba źes bya ba" (**Śrīcakrasaṃvarasya pañjikā-śūramanojñā-nāma*) by sKal ldan grags pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 1v – 41r.

T 1406 "dPal 'khor lo sdom pa rtsa ba'i rgyud kyi dka' 'grel" (**Śrīcakrasaṃvara-mūlatantrapañjikā*) by Lanka rgyal ba bzaṅ po. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 41v – 69r.

T 1408 "Yon tan ma lus pa'i gnas źes bya ba'i 'grel pa" (**Samantaguṇaśālinī-nāma-ṭīkā*) by dPa' bo rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 156v – 207r.

T 1412 "dPal bde mchog gi (rtsa rgyud kyi) rgya cher bśad pa tshig don rab tu gsal ba źes bya ba" (**Padārthaprakāśikā-nāma-śrīsambaramūlatantraṭīkā*) by dPa' bo rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 353v – 450r.

T 1413 "dPal 'khor lo sdom pa'i rgyud kyi rgyal po bde mchog bsdus pa źes bya ba'i rnam par bśad pa" (**Śrīcakrasaṃvaratantrarājasaṃvarasamuccha-nāma-vṛtti*) by Indrabhūti. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 18, ff. 1v – 119v.

T 1414 "rTsa ba'i rgyud kyi sñiṅ po 'dus pa ṅes par brjod pa'i rgyud bla ma rtsa ba rtsa ba'i 'grel pa" (**Mūlatantrahṛdayasaṃgrahābhidhānottaratantra-mūlamūlavṛtti*) by Suraṅgavajra. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 18, ff. 120r – 232r.

T 1415 "rGyud kyi rgyal po chen po dpal rdo rje mkha' 'gro śes bya ba'i rnam par bśad pa" (**Śrīvajraḍāka-nāma-mahātantrarājavivṛti*) by Bhavabhadra. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 19, ff. 1v – 208v.

T 1420 "dPal sdom pa 'byuṅ ba'i rgyud kyi rgyal po chen po'i dka' 'grel padma can źes bya ba" (**Śrīsamvarodayamahātantrarājapadminī-nāma-pañjikā*) by Ratnarakṣita. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 1v – 101v.

T 1430 "dPal 'khor lo sdom pa'i dkyil 'khor gyi cho ga de kho na ñid la 'jug pa źes bya ba" (**Śrīcakrasaṃvaramaṇḍalavidhitattvāvatāra-nāma*) by Darika pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 203v – 219v.

T 1431 "dPal 'khor lo sdom pa'i dbaṅ gi bya ba mdor bsdus pa źes bya ba" (**Śrīcakrasaṃvarasekaprakriyopadeśa-nāma*) by rDo rje dril bu. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 219v – 222v.

T 1444 "dPal 'khor lo bde mchog gi dkyil 'khor gyi cho ga rin po che rab tu gsal ba'i sgron ma" (**Śrīcakrasaṃvaramaṇḍalopāyikāratnapradīpoddyota nāma*) by Lwa ba pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 251r – 272v.

T 1445 "dPal 'khor lo sdom pa źes bya ba'i sgrub thabs" (**Śrīcakrasaṃvarasā-dhana*) by Nag po pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 272v – 276v.

T 1446 "bCom ldan 'das dpal bde mchog 'khor lo'i dkyil 'khor gyi cho ga" (**Bhagavacchrīcakrasaṃvaramaṇḍalavidhi*) by sPyod pa nag po pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 276v – 292v.

T 1469 "dPal 'khor lo sdom pa'i dkyil 'khor cho ga mdor bsdus pa źes bya ba" (**Śrīcakrasaṃvaramaṇḍalavidhi*) by Prajñārakṣita. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 49v – 62v.

T 1470 "dPal 'khor lo sdom pa'i dbaṅ gi bya ba'i rim pa" (**Śrīcakrasaṃvarasekakriyākrama*) by rTag pa'i rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 63r – 73v.

T 1477 "dPal khor lo bde mchog gi dkyil 'khor bya ba'i thabs źes bya ba" (**Śrīcakrasamvaramaṇḍalaividhi nāma*) by rGyal ba bźaṅ po. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 80v – 116v.

T 1486 "dPal 'khor lo sdom pa'i bcu gsum ma'i bdag ñid kyi dbaṅ bskur ba'i cho ga źes bya ba" (**Śrīcakrasaṃvaratrayodaśātmakābhiṣekavidhi*) by gÑis med rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 144r – 154v.

T 1489 "bCu gsum gyi bdag ñid dpal 'khor lo sdom pa'i dkyil 'khor gyi cho ga" (**Trayodaśātmakaśrīcakrasaṃvaramaṇḍalavidhi*) by Vanaratna. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 161r – 185v.

T 1502 "sByin sreg gi cho ga" by Ñin mdzad rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 256v – 259v.

T 1533 "dPal 'khor lo bde mchog gi rgyun bśags rgyas pa" by Bhuripa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 23, ff. 93v – 95v.

T 1535 "dBaṅ gi cho ga'i rim pa źes bya ba" (**Abhiṣekavidhikrama*) by bDe ba'i rgyal po. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 23, ff. 102r – 108v.

T 1538 "dPal 'khor lo bde mchog 'byuṅ ba źes bya ba'i dkyil 'khor cho ga" (**Śrīcakrasaṃvarodaya-nāma-maṇḍalavidhi*) by dBus pa blo ldan. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 23, ff. 117v – 150r.

T 1584 "rDo rje rnal 'byor ma'i dkyil 'khor gyi cho ga" (**Vajrayoginīmaṇḍalavidhi*) by Umāpatidatta. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 24, ff. 48v – 68r.

T 1630 "sGyu 'phrul chen mo'i sgrub pa'i thabs kyi dkyil 'khor gyi cho ga" (**Mahāmāyāsādhanamaṇḍalavidhi*) by Kukuri. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 25, ff. 232r – 245r.

T 1636 "sGyu 'phrul chen mo'i dkyil 'khor gyi cho ga'i rim pa gsal ba źes bya ba" (**Mahāmāyāmaṇḍalavidhikrama* (?)) by Nag po spyod pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 25, ff. 255 – 265v.

T 1644 "sGyu 'phrul chen mo'i sgrub thabs kyi dkyil 'khor gyi cho ga" (**Mahāmāyāsādhanamaṇḍalavidhi*) by rGyan pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 25, ff. 273v – 290r.

T 1645 "sGyu 'phrul chen mo'i dkyil 'khor gyi cho ga bla ma'i źal sṅa'i man ṅag" (**Gurūpadeśanāmamahāmāyāmaṇḍalavidhi*) by 'Dul bas byin. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 25, ff. 290r – 309r.

T 1657 "dPal saṅs rgyas thod pa źes bya ba'i dkyil khor gyi cho ga'i rim pa gsal ba" (**Śrībuddhakapālamaṇḍalavidhikramapradyotana*) by Saraha. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 26, ff. 230v – 243v.

T 1660 "Saṅs rgyas thams cad daṅ mñam par sbyor ba mkha' 'gro ma sgyu ma bde mchog gi 'grel pa mñam sbyor gyi rgyan źes bya ba" (**Sarvabuddhasamāyogaḍākinīmāyāśambaravṛttisamāyogālaṃkāra-nāma*) by Rab tu dga' ba'i rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 26, ff. 389r – 439r.

T 1671 "dPal saṅs rgyas thams cad daṅ mñam par sbyor ba'i dkyil 'khor gyi cho ga źes bya ba" (**Śrīsarvabuddhasamāyogamaṇḍalavidhi-nāma*) by Kukurāja. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 27, ff. 171v – 195r.

T 1677 "dPal saṅs rgyas thams cad daṅ mñam par sbyor ba'i dkyil 'khor sgrub pa'i rim pa źes bya ba" (**Śrīsarvabuddhasamāyogamaṇḍalasādhanakrama-nāma*) by Hūṁ mdzad rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 27, ff. 257r – 276r.

T 1679 "rGyud kyi rgyal po chen po dpal saṅs rgyas thams cad daṅ mñam par sbyor ba mkha' 'gro ma sgyu ma bde mchog ces bya ba'i dkyil 'khor gyi cho ga sems can thams cad kyi bde ba skyed ma źes bya ba" (**Śrīsarvabuddhasamāyogaḍākinīsaṃvara-mahātantrarāja-nāma-maṇḍalavidhi-sarvasattvasukhodaya*) by Rin chen rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 27, ff. 277v – 298v.

T 1753 "'dPal nag po chen po'i rgyud drag po'i brtag pa dur khrod chen po źes bya ba'i 'grel pa" (**Śrīmahākālatantrarudrakalpamahāśmaśāna-nāma-ṭīkā*) by rTa byaṅs. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 28, ff. 158r – 214r.

T 1754 "'dPal nag po chen po'i dkyil 'khor gyi cho ga" (**Śrīmahākālamaṇḍala-vidhi*) by Samantaśrī. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 28, ff. 214v – 229v.

T 1783 "Mi g.yo ba'i mṅon par rtogs pa rab tu dga' bar mṅon par brjod pa" (**Acalābhisamayahṛṣṭābhidhāna*) by Nags kyi rin chen. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 28, ff. 285v – 291r.

T 1793 "sGron ma gsal bar byed pa dgoṅs pa rab gsal źes bya ba bśad pa'i ṭī kā" (**Pradīpoddyotanābhisaṃdhiprakāśika nāma vyākhyāṭīkā*) by Bhavyakīrti. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 32, ff. 1v – 292r.

T 1798 "dPal gsaṅ ba 'dus pa'i dkyil 'khor gyi cho ga" (**Śrīguhyasamājamaṇḍala-vidhi*) by Nāgārjuna. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 15v – 35r.

T 1802 "Rim pa lṅa pa" (**Pañcakrama*) by Nāgārjuna (Klu sgrub). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 45r – 57r.

T 1809 "'Dus pa'i sgrub pa'i thabs rnam par bźag pa'i rim pa źes bya ba" (**Samāja-sādhanavyavasthāli-nāma*) by Klu'i blo. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 121r – 131r.

T 1819 "dPal gsaṅ ba 'dus pa'i dkyil 'khor gyi cho ga" (**Śrīguhyasamājamaṇḍala-vidhi*) by Nag po pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 247v – 258v.

T 1820 "rDo rje sems dpa' mchod pa'i cho ga" (**Vajrasattvapūjāvidhi*) by Nag po pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 258v – 261.

T 1833 "Rim pa lṅa'i don gsal bar byed pa źes bya ba" (**Pañcakramārthabhās-karaṇa-nāma*) by Klu'i byaṅ chub. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 36, ff. 207v – 237r.

T 1834 "sPyod pa bsdus pa'i sgron ma źes bya ba rgya cher bśad pa" (**Caryāmelāyanapradīpa-nāma-ṭīkā*) by Śakya bśes gñen. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 36, ff. 237v – 280v.

T 1839 "Rim pa lṅa'i rnam par bśad pa" (**Pañcakramavivaraṇa*) by Līlāvajra. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 37, ff. 8r – 14r.

T 1842 "Rim pa lṅa'i 'grel pa'i don gsal bar byed pa" (**Pañcakramavṛttārtha-virocana*) by Lakṣmī. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 37, ff. 187v – 277r.

T 2501 "rGyud kyi don la 'jug pa" (**Tantrārthāvatāra*) by Saṅs rgyas gsaṅ ba. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 54, ff. 1v – 91v.

T 2502 "rGyud kyi don la 'jug pa'i 'grel bśad" (**Tantrārthāvatāravyākhyāna*) by Padmavajra. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 54, ff. 91v – 351r.

T 2510 "De bźin gśegs pa thams cad kyi de kho na ñid bsdud pa theg pa chen po mṅon par rtogs pa źes bya ba'i rgyud kyi bśad pa de kho na ñid snaṅ bar byed pa źes bya ba" (**Sarvatathāgatatattvasaṃgrahamahāyānābhisamaya-nāma-tantratattvalokākari-nāma-vyākhya*) by Kun dga' sñiṅ po. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 57, ff. 1v – 352r.

T 2512 "dPal mchog daṅ po'i rgya cher bśad pa śes rab kyi pha rol tu phyin pa 'byuṅ ba źes bya ba" (**Śrīparamādiṭīkā*) by Kun dga' sñiṅ po. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 59, ff. 49v – 242r.

T 2543 "mTshan yaṅ dag par brjod pa'i dkyil 'khor cho ga nam mkha'i dri med ces bya ba" (**Nāmasaṃgītimaṇḍalavidhi-ākāśavimala-nāma*) by unknown author. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 65, ff. 1r – 13v.

T 2584 "'Phags pa 'jam dpal gyi mtshan yaṅ dag par brjod pa'i gsaṅ ba daṅ ldan pa'i sgrub pa'i thabs kyi 'grel ba ye śes gsal ba źes bya ba" (**Āryamañjuśrīnāmasaṃgītiguhyapannopāyikāvṛtti-jñānadīpa-nāma*) by Smṛtijñānakīrti. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 65, ff. 107v – 150v.

T 2589 "Nam mkha' dri ma med pa śin tu yoṅs su dag pa chos kyi dbyiṅs kyi ye śes kyi sñiṅ po" (**Gaganamalasuparisuddhadharmadhātujñānagarbhanāma*) by unknown author. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 65, ff. 156r – 225r.

T 2590 "dPal 'jam pa'i rdo rje 'byuṅ ba'i dkyil 'khor gyi cho ga sems can thams cad kyi bde ba bskyed pa źes bya ba" (**Śrīmañjuvajrodayamaṇḍalopāyikāsarvasattvahitavāha-nāma*) by unknown author. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 65, ff. 225r – 274r.

T 2629 "dKyil 'khor spyi'i rim pa" by Surabhadra. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 68, ff. 97v – 112v.

T 2636 "Ṅan soṅ thams cad yoṅs su sbyoṅ ba'i dkyil 'khor gyi cho ga'i rim pa źes bya ba" (**Sarvadurgatiparicodhanamaṇḍalavidhikrama-nāma*) by Saṅs rgyas gsaṅ ba. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 68, ff. 199r – 207v.

T 2667 "'Phags pa 'jam dpal gsaṅ ba'i rgyud kyi dkyil 'khor gyi cho ga" (**Āryamañjuśrīguhyatantrasya maṇḍalavdhi*) by Don yod pa. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 70, ff. 172r – 178r.

T 2896 "dPal phyag na rdo rje gtum po chen po'i sbyin sreg gi cho ga źes bya ba" (**Śrīcaṇḍamahāroṣaṇavajrapāṇihomavidhi-nāma*) by Gram ze ñin mdzad rdo rje. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 73, ff. 248r – 250r.

T 2899 "Phyag na rdo rje gos sṅon po can gyi dkyil 'khor gyi cho ga" (**Nīlāmbaradharavajrapāṇimaṇḍalavidhi*) by unknown author. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 73, ff. 252r – 259v.

T 3105 "gTsug tor nas byuṅ ba'i gdugs dkar mo can sbyin sreg gi cho ga" (**Uṣṇīṣabhavasitātapatrāhomavidhi*) by rDo rje rnon po. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 74, ff. 192v – 194r.

T 3106 "'Phags ma de bźin gśegs pa'i gtsug tor nas byuṅ ba'i gdugs dkar mo can gźan gyi mi thub ma źes bya ba'i dkyil 'khor gyi cho ga" (**Āryatathāgatoṣṇīṣasitātapatrāparājita-nāma-maṇḍalavidhi*) by Padma'i lcags kyu. In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 74, ff. 194r – 200v.

T 3708 "De kho na ñid grub pa źes bya ba'i rab tu byed pa" (*Tattvasiddhi-nāma-prakaraṇa*) by Źi ba 'tsho. In: bsTan 'Gyur, (*sDe dge*), Tsu, Vol. 78, ff. 26v – 39r.

T 3715 "De ñid mthoṅ ba'i lam źes bya ba" (**Tattvamārgadarśana-nāma*) by Ye śes rdo rje. In: bsTan 'Gyur, (*sDe dge*), Tsu, Vol. 78, ff. 120r – 164v.

T 3766 "Byaṅ chub kyi gźuṅ lam" (**Bodhipaddhati*) by 'Jigs med 'byuṅ gnas sbas pa. In: bsTan 'Gyur, (*sDe dge*), Tshu, Vol. 79, ff. 119v – 127r.

T 3878 "Byaṅ chub sems dpa'i spyod pa la 'jug pa'i don sum cu rtsa drug bsdus pa" (**Bodhisattvacaryāvatāraṣaṭtriṃśatpiṇḍārtha*) by Kamalarakṣita. In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 106, ff. 188r – 191v.

T 3930 "dBu ma'i man ṅag rin po che'i za ma tog kha phye ba źes bya ba" (**Ratnakaraṇḍodghāṭa-nāma-madhyamakopadeśa*) by Dīpaṃkaraśrījñāna. In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 110, ff. 96v – 116v.

T 3935 "mDo kun las btus pa'i bźad pa rin po che snaṅ ba'i rgyan ces bya ba" (**Sūtrasamuccayabhāṣyaratnālokālaṃkāra-nāma*) by Rin chen 'byuṅ gnas źi ba. In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 110, ff. 215r – 334r.

H 379 "'Phags pa mkha' 'gro ma rdo rje gur źes bya ba'i rgyud kyi rgyal po chen po'i brtag pa" (*Ḍākinīvajrapañjaratantra*; cf. "mKha' 'gro ma rdo rje gur gyi rgyud" = T 419). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 79, ff. 379r – 433v.

H 384 "rGyud kyi rgyal po dpal bde mchog ñuṅ ṅu źes bya ba" (*Tantrarāja Śrīlaghusamvara-nāma*; cf. "bDe mchog ñuṅ ṅu" = T 368). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 80, ff. 76r – 131v.

H 386 (**388**) "rGyud kyi rgyal po chen po dpal rdo rje mkha' 'gro" (*Śrīvajraḍāka-nāma-mahātantrarāja*; cf. "Vajraḍākatantra" = T 370). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 80, ff. 327v – 518v.

H 387 (**389**) "rDo rje mkha' 'gro źes bya ba'i rgyud phyi ma" (*Vajraḍāka-nāma-uttaratantra*; = T 371). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 80, ff. 519r – 539r.

H 396 "Yaṅ dag par sbyor ba źes bya ba'i rgyud chen po" (*Sampuṭatantra*; cf. "Yaṅ dag par sbyor ba'i rgyud" = T 381). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 81, ff. 354v – 520v.

H 448 (**450**) "gSaṅ ba rnal 'byor chen po'i rgyud rdo rje rtse mo" (**Vajraśikharamahāguhyayogatantra*; cf. "Vajraśikharatantra" = T 480). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 84, ff. 320r – 520v.

H 458 (**460**) "De bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs pa'i saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal po'i brtag pa phyogs gcig pa" (*Sarvadurgatipariśodhanatejorajasya tathāgatasyārhataḥ samyaksambuddhasya kalpaikadeśanāma*; cf. "Sarvadurgatipariśodhana" = T 485). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 85, ff. 412v – 493v.

H 461 (**463**) "'Phags pa gsaṅ ba nor bu thig le źes bya ba'i mdo" (**Āryaguhyamaṇitilaka-nāma-sūtra*; cf. "Guhyamaṇitilakasūtra" = T 493). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 86, ff. 122r – 176v.

H 464 (**466**) "'Phags pa lag na rdo rje gos sṅon po can rdo rje sa 'og ces bya ba'i rgyud" (**Āryavajrapāṇinīlāmbaradharavajrapātālanāmatantra*; cf. "Lag na rdo rje gos sṅon can rdo rje sa 'og gi rgyud" = T 499). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 86, ff. 354r – 362r.

H 612 (618) "'Phags pa rdo rje khro bo'i rgyal po'i rtog pa bsdus pa'i rgyud ces bya ba" (**Āryavajrakrodharājakalpalaghutantranāma*; cf. "rDo rje khro bo'i rgyal po'i rtog pa bsdus pa'i rgyud" = T 632). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 91, ff. 25v – 62r.

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Saroruhavajra's Sanskrit Works

Saroruhavajra's *Hevajrasādhanopāyikā*

Edition of the Sanskrit Text

Ṅ$_1$ *Iv*$_1$ | *S 302r*$_7$ | *E*$_N$ *133*

namaḥ śrīhevajrāya[1] |

śrīhevajraṃ namaskṛtya[2] nairātmyāṃ[3] cāpi bhaktitaḥ |
tatsādhanavidhiṃ[4] vakṣye[5] vajrācāryaprasādataḥ ||

ādau tāvad yogī sarvasattvārthodyatamatiḥ[6] samyag[7] gurubhaṭṭārakam[8] ārādhya yathāvidhinā śrīhevajroktamaṇḍalapraviṣṭaḥ[9] | yathāparipāṭyābhiṣiktaḥ[10] | samyag anujñātaḥ | suviśuddhāviparītatattvajñānaprāpto[11] labdhanimittaś ca | śrīmaddhekāravajraṃ[12] sādhayitukāmaḥ[13] śmaśānādau[14] manorame[15] sthāne sthitvā | savidyaḥ pañcāmṛtādisamayasevī balipūjādikaṃ kṛtvā | svahṛdrephodbhavasūryasthanīlavarṇa*hūṁ*kāraṃ[16] paśyet || tasmāt[17] *hūṁ*kārāt pañcākārān[18] raśmīn gaganakuhare saṃsphārya[19] taiś ca raśmibhir ākṛṣya purato gaganadeśe bhagavantaṃ vajrajanman[20]

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[1]namaḥ śrīhevajrāya E$_N$] oṁ namo bhagavate śrihevajrāya Ṅ$_1$; namaḥ śrīhevajraḍākāya S ; *dpal dgyes pa'i rdo rje la phyag tshal lo* Tib. [2]namaskṛtya Ṅ$_1$, E$_N$$^{sil.}$] namaskṛtyaṃ S (°*tvā* in lower margin). [3]°ātmyāṃ Ṅ$_1$ (°*āñ*)] °ātmā S ; °ātmāṃ E$_N$$^{sil.}$. [4]tatsādhana° Ṅ$_1$, S$^{p.c.}$, E$_N$$^{sil.}$] S$^{a.c.}$ uncertain, part of a ligature is still visible in the lower margin. [5]vakṣye Ṅ$_1$, E$_N$$^{sil.}$] vakṣe S. [6]°sattvārthodyatamatiḥ Ṅ$_1$] °satvāthedyatamati° S$^{a.c.}$; °sattvārthodyatamati° S$^{p.c.}$ (upper margin), E$_N$$^{sil.}$. [7]samyag Ṅ$_1$, E$_N$$^{sil.}$] samyaka S. [8]°bhaṭṭārakam Ṅ$_1$, S$^{p.c.}$ (upper margin), E$_N$] °bhattārakam S$^{a.c.}$. [9]°hevajrokta° Ṅ$_1$, S$^{p.c.}$ (upper margin), E$_N$] °hevajra° S$^{a.c.}$ • °praviṣṭaḥ Ṅ$_1$, S] °pratiṣṭhayā E$_N$$^{sil.}$. [10]yathāparipāṭyā° S, E$_N$] ^{x}paripāṭyā° Ṅ$_1$$^{a.c.}$ (upper margin, two *akṣara*s, illegible). [11]suviśuddhā° S, E$_N$] supariśuddhā° Ṅ$_1$ • °tattva° Ṅ$_1$, S$^{a.c.}$, E$_N$] °tvaṃ (2) tatva° S$^{p.c.}$ (upper margin). [12]śrīmaddhekāra° Ṅ$_1$, S] śrīmad-hekāra° E$_N$. [13]°kāmaḥ Ṅ$_1$, E$_N$$^{sil.}$] °krāmaḥ S. [14]°ādau *em.* (cf. DVS)] °ādi° Ṅ$_1$, S, E$_N$. [15]manorame Ṅ$_1$, E$_N$$^{sil.}$] manoraṃ me S. [16]°sūrya<stha>° Ṅ$_1$$^{p.c.}$ (added in the space for the binding); °sūryaṃ S$^{a.c.}$, E$_N$; °śūnyamaṇḍale (4) S$^{p.c.}$ (upper margin); *ñi ma la* Tib. • °varṇa° S, HePra] °varṇṇaṃ Ṅ$_1$; °varṇa E$_N$. [17]tasmāt Ṅ$_1$, S (no *sandhi* applied)] tasmād E$_N$. [18]pañcākārān E$_N$, Tib. (*rnam pa lṅa*)] pañcaprakārān Ṅ$_1$; pañcakārān S. [19]saṃsphārya Ṅ$_1$, E$_N$$^{sil.}$] samyaphārya S. [20]°janman *em.*] °janma° Ṅ$_1$, E$_N$$^{sil.}$; °janma>(na)< S$^{p.c.}$ (not entirely clear).

nīlaṃ vakṣyamāṇavarṇabhujāyudhaṃ ṣoḍaśabhujaṃ ṣaḍbhujaṃ[21] caturbhujaṃ dvibhujaṃ vā svavidyāliṅgitaṃ trinetram ūrdhvapiṅgalakeśaṃ[22] ṣaṇmudropetam[23] aṣṭadevīparivṛtaṃ[24] sphuratsaṃhāravigrahaṃ[25] dhyāyāt ‖ tasya purato gaurī kṛṣṇā[26] bodhicittendukarā । dakṣiṇe caurī māñjiṣṭhavarṇā[27] svayambhūkusumākhyasūryahastā[28] । pṛṣṭhato vettālī raktā[29] vajrāmbupātrahastā । uttare ghasmarī śyāmā guhyabhaiṣajyadharā । aiśānyāṃ[30] pukkasī nīlā vividhabaladhāriṇī । āgneyyāṃ[31] śabarī śuklā rasādhārahastā । nairṛtyāṃ caṇḍālī dhūmravarṇā[32] kṛpīṭaṃ[33] vādayantī । vāyavyāṃ ḍombī[34] karburavarṇā[35] svakāyāśliṣṭā ‖

evaṃbhūtaṃ bhagavantaṃ sphuratsaṃhāravigrahaṃ[36] nabhasi dṛṣṭvā[37] । svahṛdaya[38]sūryasthabījād vinirgatabāhyaguhyatattvapūjāviśeṣaiḥ saṃpūjya । tasyāgrataḥ pāpadeśanādikaṃ[39] kuryāt ‖ yad anādimati[40] saṃsāre asatsaṃkalpaprasūtaṃ[41] mayā pāpakaṃ karma kṛtaṃ tat sarvaṃ[42] bhagavadagrataḥ[43] punarakaraṇāya pratideśayāmi[44] | yac ca[45] sarvasattvānāṃ[46] kuśalaṃ tat samastam anumodyānuttarāyāṃ[47] samyaksaṃbo-

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[21]ṣaḍ° $\dot{N}_1$, $E_N^{sil.}$] ṣaḍa° S. [22]°piṅgala° $\dot{N}_1$, E_N] °piṅga° S. [23]ṣaṇ° $E_N^{sil.}$] ṣaḍ° $\dot{N}_1$; ṣaḍa° S. [24]aṣṭadevī° $\dot{N}_1^{p.c.}$, S, E_N] aṣṭa° $\dot{N}_1^{a.c.}$ (added by 2nd hand in lower margin). [25]sphuratsaṃhāra° *em.*] sphuratasaṃhāra° $\dot{N}_1$; spharanasaṃhārana° S; sphuraṇasaṃharaṇa° $E_N^{sil.}$; *spro ba daṅ sdud pa* Tib. [26]kṛṣṇā $\dot{N}_1$, Tib.] kṛṣṇavarṇā S, E_N. [27]māñjiṣṭhavarṇā $\dot{N}_1$, Tib. (*btsod kyi mdog*)] pītā S, E_N. [28]°kusumākhyasūryahastā $\dot{N}_1$, S] kusumākhyā sūryasya $E_N^{sil.}$; *phyag na (raṅ (')byuṅ gi) ñi ma źes bya ba'i me tog can* Tib. [29]raktā S, E_N (CVS_A)] <xx$_2$ varṇṇā> $\dot{N}_1^{p.c.}$ (lower margin, illegible); *ser mo* Tib. (i.e. *pītā*, CVS_B). [30]aiśānyāṃ $\dot{N}_1$] īśānyāṃ S, E_N. [31]āgneyyāṃ *em.*] agneyyāṃ $\dot{N}_1$, S, E_N. [32]dhūmravarṇā $\dot{N}_1$] āraktā S, E_N; Tib. (*dmar skya*). [33]kṛpīṭaṃ $\dot{N}_1$, $E_N^{sil.}$] kṛpīṭāṃ S. [34]ḍombī $\dot{N}_1$] ḍombinī S, E_N. [35]karburavarṇā $\dot{N}_1$, Tib. (*sna tshogs kyi mdog*)] dhūmravarṇā S, E_N. [36]sphuratsaṃhāra° $\dot{N}_1$] spharanasaṃharana° S; sphuraṇasaṃharaṇa° $E_N^{sil.}$. [37]dṛṣṭvā $S^{a.c.}$, Tib.] bhaṭṭārakaṃ dṛṣṭvā $\dot{N}_1$, $S^{p.c.}$ (added in upper margin), E_N; cf. note in translation. [38]svahṛdaya° $\dot{N}_1$] hṛdaye $S^{a.c.}$; svahṛdaye $S^{p.c.}$ (added above), E_N. [39]°ādikaṃ $\dot{N}_1$, S] °ādikāryaṃ $E_N^{sil.}$. [40]anādimati $S^{p.c.}$ (upper margin)] anādi $\dot{N}_1$, $S^{a.c.}$; anādigati° $E_N^{sil.}$. [41]asat° $\dot{N}_1$, $S^{p.c.}$, $E_N^{sil.}$] asaṭ° $S^{a.c.}$ • °prasūtaṃ $\dot{N}_1$, $E_N^{sil.}$] °prasutaṃ S. [42]sarv(v)aṃ $\dot{N}_1$ (hardly legible), $E_N^{sil.}$] sarvva S. [43]°agrataḥ $\dot{N}_1$, $E_N^{sil.}$] °agrata S. [44]pratideśayāmi $\dot{N}_1$] deśayāmi E_N, S. [45]yac ca $\dot{N}_1$, $S^{p.c.}$ (added above)] *om.* $S^{a.c.}$, $E_N^{sil.}$. [46]°sat(t)vānāṃ $\dot{N}_1$] °sat(t)vānā° S, E_N. [47]°ānuttarāyāṃ $\dot{N}_1$, S] °āmuttarāyāṃ E_N.

dhau pariṇāmayāmi ‖ tataḥ[48] samastatraidhātukātmakaṃ mahāsukhākārahekāravajraṃ[49] buddhaṃ bhagavantaṃ[50] । taddeśitamantramudrāmaṇḍalādisvarūpaṃ dharmaṃ । taccakrasthitadevatīgaṇaṃ[51] ca śaraṇaṃ gato 'smīti kṛtvā । sarvasattvārthakaraṇahetubhūtāyāṃ sarvākāravaropetaśūnyatālakṣaṇāyāṃ[52] bodhau cittaṃ[53] samyaṅ nirūpya[54] । sarvasattveṣv ekaputrapremalakṣaṇāṃ mahāmaitrīṃ bhāvayet ‖

tadanu vikalpodadhinimagnān[55] sarvasattvān[56] aśaraṇān dṛṣṭvā । tad- *Ṅ1 2r7 । S 303v1 । EN 134:7*
uddharaṇavāñchāsvabhāvāṃ[57] mahākaruṇāṃ[58] cāmukhīkṛtya | evaṃ mahāprāmodyaprāptaḥ samastakalpitaviṣayādyupekṣako[59] mantrī niḥśeṣavastutattvasārasaṃgrāhakaṃ[60] mantram uccārayet । *oṁ śūnyatājñānavajrasvabhāvātmako 'ham* ityanantaraṃ । mantrārtham āmukhīkurvan । ātmānaṃ traidhātukaṃ[61] ca nirābhāsaṃ bhāvayet[62] ‖

tataḥ praṇidhim anusmṛtyākāśe rephodbhavaṃ sūryamaṇḍalaṃ । *Ṅ1 2v2 । S 303v5 । EN 134:11*
tanmadhye[63] *hūṁ*kārasaṃbhūtaṃ pañcaraśmikaṃ trisūcikaṃ viśvavajram । tadraśmisaṃbhūtaṃ yāvadicchāvistaraṃ[64] jājvalyamānaṃ vajraprākāraṃ paśyet । tadabhyantare vajrapañjaraṃ[65] ca vibhāvayet[66] | vighnān utsārya । tanmadhya[67] ākāśavyāpinīṃ[68] prajñām *e*kārākārāṃ[69] śuklāṃ bhāvayet | tadupari pṛthivīṃ caturasrāṃ[70] *laṁ*kārajāṃ[71] hari-

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[48]tataḥ $\dot{N}_1$] tat° S, E_N; *gźan yaṅ* Tib. [49]°ākāra° $\dot{N}_1$, S] °ākāraṃ $E_N^{sil.}$. Note, the Tib. reads *bde ba chen po'i rnam par ro gcig pa'i*. [50]bhagavantaṃ $\dot{N}_1$] *om.* S, E_N. [51]taccakra° $\dot{N}_1$, Tib.] tatpūrvvac S ; tatpūrva° E_N • °gaṇaṃ $\dot{N}_1$, $E_N^{sil.}$ (°*añ*)] °gataṅ S. [52]°śūnyatālakṣaṇāyāṃ $\dot{N}_1$, $E_N^{sil.}$] °śunyātālakṣaṇāyā S. [53]bodhau $\dot{N}_1$, S] bodhi° $E_N^{sil.}$. [54]samyaṅ nirūpya $\dot{N}_1$ (°*g n*°)] samāg nirūpe S, E_N; *brtan par bya* Tib. [55]°nimagnān $E_N^{sil.}$] °nimagnāna $\dot{N}_1$, S. [56]sarva° $\dot{N}_1$] *om.* S, E_N. [57]°uddharaṇa° $\dot{N}_1$, S] °uttāraṇa° $E_N^{sil.}$. [58]°karuṇāṃ $\dot{N}_1$, $E_N^{sil.}$] °karuṇā S. [59]samasta° $\dot{N}_1$, Tib.] muditāsamasta° S, E_N (perhaps once a marginal note on *mahāprāmodya*) • °upekṣako $\dot{N}_1$, $E_N^{sil.}$] °u>ccā<pekṣakau $S^{p.c.}$ (canceled). [60]°saṃgrāhakaṃ S, E_N, Tib.] °saṃgrāhako $\dot{N}_1$. [61]traidhātukaṃ $\dot{N}_1$, Tib.] sarvatraidhātukaṃ S, $E_N^{sil.}$. [62]bhāvayet $\dot{N}_1$, Tib.] kārayet S, E_N. [63]°madhye $\dot{N}_1$, $E_N^{sil.}$] °madhya S. [64]°vistaraṃ $\dot{N}_1$] °vismaraṃ S, E_N. [65]°pañjaraṃ $\dot{N}_1$ (°*añ*), $E_N^{sil.}$] °pañjara S. [66]vibhāvayet $\dot{N}_1$] vibhāvya S, E_N. [67]°madhya *em.*] °madhyā° Σ. [68]ākāśa° *em.*] °ākāśe $\dot{N}_1$; °ākāśa° S, E_N. [69]°ākārāṃ S, E_N] °ākṛtiṃ $\dot{N}_1$. [70]°asrāṃ $\dot{N}_1$, $E_N^{sil.}$] °asrā S. [71]laṁ° *em.*] laṃ° Σ.

tām | tato vartulaṃ[72] *vaṁ*kārajāpmaṇḍalaṃ[73] śuklam | tatas[74] trikoṇaṃ *raṁ*kārajāgnimaṇḍalaṃ[75] raktam | tato *yaṁ*kārajam[76] ardhacandrākāraṃ nīlavarṇaṃ[77] vāyumaṇḍalam ||

tanmadhyavarti vijñānaṃ viditvā । etat sarvaṃ pariṇamya[78] । jhaṭiti maṇḍalacakrākāraṃ[79] prabhāsvaraṃ[80] bhāvayet | caturasraṃ caturdvāram[81] aṣṭastambhopaśobhitaṃ hārārdhahāratoraṇādiviracitaṃ[82] sphuṭaṃ[83] vicintayet | tanmadhye candrārkasaṃpuṭamadhye[84] *hūṁ-aṁ*-bījadvayasaṃbhūtaṃ[85] karoṭakakartikaṃ[86] । tadupari devadevībījadvayaṃ[87] | etat[88] samastapariṇatam[89] ātmānaṃ śrīhekāravajrarūpaṃ nīlavarṇam aṣṭāsyaṃ ṣoḍaśabhujaṃ catuścaraṇaṃ nairātmyayā[90] sahaikarasaparamānandamahāsukharatidvandvasamāpannaṃ[91] paśyet ||

tataḥ[92] –

> *oṁ* padma[93] sukhādhāra[94] mahārāgasukhaṃdada[95]
> caturānandabhāg[96] viśva *hūṁ hūṁ hūṁ*[97] kāryaṃ[98] kuruṣva me ||

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[72]vartulaṃ $E_{\mathcal{N}}^{sil.}$] vṛttuṃ $\dot{N}_1$; vattula° S. [73]°kārajāp° $\dot{N}_1$] °kārajam āpa° S (°*jaṃ*), $E_{\mathcal{N}}$. [74]tatas $\dot{N}_1$, $E_{\mathcal{N}}^{sil.}$] tatras S. [75]raṁ° $\dot{N}_1$, S] raṃ° $E_{\mathcal{N}}^{sil.}$. Note : traces of a note are still visible in the upper margin of S (faint). [76]yaṁ° $\dot{N}_1$, S] yaṃ° $E_{\mathcal{N}}^{sil.}$. [77]°varṇaṃ $\dot{N}_1$, $E_{\mathcal{N}}^{sil.}$] °varṇṇa° S. [78]pariṇamya $\dot{N}_1$] pariṇāmya S, $E_{\mathcal{N}}$. [79]maṇḍala° $\dot{N}_1$, S] maṇḍalaṃ $E_{\mathcal{N}}^{sil.}$ • °ākāraṃ Σ (insertion mark above °kā° in S ; about two *akṣara*s in the upper margin, illegible)] *'khor lo'i khaṅ pa* Tib. (→ °*cakrāgāraṃ*). [80]prabhāsvaraṃ S, $E_{\mathcal{N}}$] prabhāsvara $\dot{N}_1$. [81]catur° $\dot{N}_1$, $E_{\mathcal{N}}^{sil.}$] catu° S. [82]°hāra° S, $E_{\mathcal{N}}$] °hāras $\dot{N}_1$. [83]sphuṭaṃ $\dot{N}_1$, $E_{\mathcal{N}}^{sil.}$] sphaṭāṃ S. [84]°saṃpuṭa° S, $E_{\mathcal{N}}$] °saṃpuṭaṃ $\dot{N}_1$. [85]hūṁ-aṁ° $\dot{N}_1$, S] hūṁ aṃ $E_{\mathcal{N}}^{sil.}$. [86]karoṭakakartikaṃ S, $E_{\mathcal{N}}$] karttikaroṭakarttikaṃ $\dot{N}_1$. [87]devadevībījadvayaṃ *em.*] devadevībījaṃ dvayaṃ $\dot{N}_1$; tad eva bījadvayam S, $E_{\mathcal{N}}$; *lha'i sa bon gñis kyis mtshan pa* Tib. [88]etat S, $E_{\mathcal{N}}$] tat*x* (illegible) $\dot{N}_1$. [89]°pariṇatam $\dot{N}_1^{p.c.}$, S, $E_{\mathcal{N}}$] °pariṇam $\dot{N}_1^{a.c.}$ (added above). [90]nairātmyayā $\dot{N}_1$, S] nairātmyā° $E_{\mathcal{N}}^{sil.}$. [91]°mahāsukha° $\dot{N}_1$, $E_{\mathcal{N}}^{sil.}$] °mahāsukhaḥ S. [92]tataḥ S, $E_{\mathcal{N}}$] tata $\dot{N}_1$ (*sandhi* applied) . [93]padma S, $E_{\mathcal{N}}$] padmadā $\dot{N}_1$ (hardly legible). [94]sukhādhāra S] sukhādhā $\dot{N}_1$ (hardly legible); sukhodāra $E_{\mathcal{N}}^{sil.}$. [95]mahārāga° $E_{\mathcal{N}}$, S] *om.* $\dot{N}_1$ • °sukhaṃdada $\dot{N}_1$, S] °sukhaṃ dada $E_{\mathcal{N}}$. [96]°bhāg $\dot{N}_1$, $E_{\mathcal{N}}^{sil.}$] °bhāga S. [97]hūṁ hūṁ hūṁ $E_{\mathcal{N}}$, Tib.] hūṁ 3 $\dot{N}_1$ (hardly legible); hūṁ hūṁ S. [98]kāryaṃ $E_{\mathcal{N}}^{sil.}$] kāya $\dot{N}_1$ (hardly legible), S.

oṁ vajra mahādveṣa[99] caturānandadāyaka
khagamukhaikarasa[100] nātha[101] *hūṁ hūṁ hūṁ*[102] kāryaṃ[103] kuruṣva me ‖[i]

bāhye 'pi[104] suratavidhau[105] padmavajrādhiṣṭhānam idaṃ kartavyam ‖

tato manthamanthānayogād[106] devatīcakram utsṛjet[107] | tatra pūrvā- *Ṅ1 3r4* ⁞ *S 304v1* ⁞ *EN 135:4*
didvāreṣu yathākramaṃ brahmendropendrarudrāḥ ⁞ tathā aiśānyādikoṇeṣu[108] vaivasvatavittanāyakanairṛtivemacitriṇaś[109] ca | evam aṣṭāsanāni vibhāvya ⁞ tadupari candrārkasaṃputeṣu[110] *gaṁ caṁ vaṁ ghaṁ puṁ*[111] *śaṁ*[112] *caṁ*[113] *ḍaṁ* iti bījāṣṭakaṃ paśyet | tatpariṇatāni gauryādīnāṃ cihnāni kartikṛpīṭakūrmasarpasiṃhabhikṣucakravajrāṇi[114] cintayet |[ii] tadupari punas tāny eva bījāni | sarvam ekatra pariṇamya[115] gauryādayo[116] niṣpādanīyāḥ[117] ‖ tatra[118] pūrvadvāre gaurīṃ[119] *gaṁ*kārodbhavāṃ kṛṣṇavarṇāṃ[120] ⁞ dakṣiṇahaste[121] karti vāme rohitakarāṃ[122] ⁞ brahmākrāntāṃ rūpaskandha-

[i]Cf. HeTa II.xii 5-6, HePra[§15], DVS (f. 191v$_6$), HeSāSaṃ 10 (f. 120r$_{2\text{-}3}$), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al. [ii]Silently quoted in VaPra[§10].

[99]mahādveṣa $\dot{N}_1$, S] °mahādveṣa E_N. [100]°rasa E_N] °rāso $\dot{N}_1$ (hardly legible), Tib.; °rasā S. [101]nātha $\dot{N}_1$ (hardly legible), E_N[sil.]] °nāṃ tha S. [102]hūṁ hūṁ hūṁ E_N, Tib.] hūṁ 3 $\dot{N}_1$; hūṁ hūṁ S. [103]kāryaṃ $\dot{N}_1$, E_N[sil.]] kārya° S. [104]bāhye 'pi E_N[sil.]] bāhye pi $\dot{N}_1$; bāhya pi S. [105]surata° $\dot{N}_1$, S] sukha° E_N[sil.]. [106]°manthāna° $\dot{N}_1$, S[p.c.], E_N[sil.]] °manthāma° S[a.c.] (added above). [107]utsṛjet S, E_N; cf. HePra[§15]] utsarjjayet $\dot{N}_1$; *dbyuṅ bar bya ste* Tib. [108]aiśānyādi° $\dot{N}_1$] iśānādi° S; īśānādi° E_N[sil.]. [109]°nāyaka° *em.*] °nāyakā $\dot{N}_1$, S; °nāyakāḥ E_N[sil.] • °nairṛti° $\dot{N}_1$] °nairṛtya° S; °naiṛtye E_N[sil.]. [110]°saṃputeṣu $\dot{N}_1$ (*śaṃ*°), S[a.c.]] °saṃputamadhyeṣu S[p.c.] (upper margin), E_N[sil.], VaPra[§10]; *kha sbyor bar chud pa'i* Tib. (→ °*saṃputeṣu praviṣṭāni*). [111]puṁ $\dot{N}_1$, S] paṁ Tib., E_N (reporting *vaṁ* for the Tib.). [112]śaṁ E_N[sil.]] saṁ $_1$, S. [113]caṁ *em.* (cf. VaPra[§10,15], DVS (f. 193r$_1$) , HePra[§15], et al.)] laṁ Σ. [114]karti° (…) $\dot{N}_1$] kartti | (…) S; karti ⁞ (…) E_N. [115]pariṇamya $\dot{N}_1$, S, Tib.] pariṇāmya E_N[sil.]. [116]°ādayo S, E_N] °ādīnāṃ $\dot{N}_1$. [117]niṣpādanīyāḥ *em.*] niṣpādanī(*yoḥ*) $\dot{N}_1$ (hardly legible); niṣpaṇā bhāvayet S; niṣpannā bhāvayet E_N[sil.]; *yoṅs su rdzogs par bya'o* Tib. Cf. VaPra[§9] (→ *niṣpādanīyā draṣṭavyāḥ*). [118]tatra Σ] de las Tib. [119]°īṃ $\dot{N}_1$, E_N[sil.]] °ī S. [120]kṛṣṇavarṇāṃ $\dot{N}_1$, Tib.] kṛṣṇā S; kṛṣṇāṃ E_N[sil.]. [121]dakṣiṇa° S, E_N] dakṣiṇe $\dot{N}_1$. [122]rohitakarāṃ DVS (f. 193r$_1$)] rohitaṃ $\dot{N}_1$, VaPra[§10]; lohitakarāṃ S, E_N; vāmarohitām CVS (due to metre); rohitadharāṃ HePra[§16], Tib.

svabhāvāṃ[123] paśyet[124] | dakṣiṇadvāre caurīṃ[125] *caṁ*kārasaṃbhavāṃ māñjiṣṭhavarṇāṃ[126] । dakṣiṇakare kṛpīṭaṃ[127] vāme varāhaṃ[128] । indrārūḍhāṃ vedanāskandhasvabhāvāṃ[129] paśyet[130] | paścimadvāre *vaṁ*kārajāṃ vettālīṃ[131] taptahemābhāṃ[132] dakṣiṇabhuje[133] kūrmaṃ[134] vāme padmabhājanaṃ[135] । upendrākrāntāṃ saṃjñāskandhasvabhāvāṃ[136] cintayet | uttaradvāre *ghaṁ*kārajanitāṃ ghasmarīṃ[137] marakatābhāṃ[138] । dakṣiṇakare[139] sarpadharāṃ[140] vāme kapālaṃ[141] । rudrārūḍhāṃ saṃskāraskandhasvabhāvāṃ[142] paśyet ‖ aiśānyakoṇe[143] pukkasīṃ[144] *puṁ*kārajāṃ[145] nīlavarṇāṃ[146] । dakṣiṇabhuje siṃhaṃ[147] vāmabhuje[148] paraśuṃ[149] । vaivasvatākrāntāṃ[150] pṛthivīdhātusvarūpāṃ[151] vicintayet | agneyyāṃ[152]

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[123]°āṃ $\dot{N}_1$, E_N (E_N notes that Tib. omits °*svabhāvāṃ*)] °aṃ S. [124]°et S, E_N] °eta $\dot{N}_1$. [125]°īṃ $\dot{N}_1$, $E_N^{sil.}$] °ī S. [126]māñjiṣṭhavarṇāṃ *em.*] māṃjiṣṭhavarṇṇāṃ(*ś ca*) $\dot{N}_1$; māñjiṣṭhavarṇṇā S ; mañjiṣṭhavarṇṇāṃ $E_N^{sil.}$. [127]°aṃ $\dot{N}_1$, $E_N^{sil.}$] °a S. [128]varāhaṃ $\dot{N}_1$; CVS, VaPra^{§10}, DVS (f. 193r$_2$), HePra^{§16} (→ *varāhadharāṃ*)] śūkaradharām S (*sū*°), E_N; *phag pa bsnams śiṅ* Tib. [129]°bhāvāṃ $\dot{N}_1$; DVS (f. 193r$_2$), HePra^{§16}] °rūpaṃ S ; °rūpāṃ $E_N^{sil.}$. [130]paśyet S, E_N, Tib. (*dgod par bya'o*); HePra^{§16}] sṛjet $\dot{N}_1$; bhāvayet DVS (f. 193r$_2$). [131]vettālīṃ $\dot{N}_1$] vettālī S ; vetālīṃ $E_N^{sil.}$. [132]°āṃ $\dot{N}_1$, $E_N^{sil.}$] °ā S. [133]dakṣiṇa° $\dot{N}_1$, $E_N^{sil.}$] dakṣiṇe S. [134]°aṃ S, E_N] °a $\dot{N}_1$. [135]°bhājanaṃ $E_N^{sil.}$ (°*am*)] °bhājana $\dot{N}_1$; °bhāṃjanaṃ S. [136]°svabhāvāṃ $\dot{N}_1$; DVS (f. 193r$_3$), HePra^{§16}] °nirmitā S ; °nirmitāṃ $E_N^{sil.}$; *sgrub ciṅ* Tib. [137]°īṃ $\dot{N}_1$, $E_N^{sil.}$] °ī S. [138]marakatābhāṃ *em.* (*ma ra ka ta lta bu* Tib.$_{C,P_2}$)] maruktābhāṃ $\dot{N}_1$; syāmavarṇā S ; śyāmavarṇāṃ $E_N^{sil.}$; śyāmāṃ CVS ; marak<a>tamaṇinibhāṃ VaPra^{§10}, DVS (f. 193r$_3$), HePra^{§16}. [139]°kare $\dot{N}_1$] °haste S, E_N. [140]sarpadharāṃ $E_N^{sil.}$, DVS (f. 193r$_4$), HePra^{§16}] sarppa $\dot{N}_1$; sarppādharāṃ S ; *sbrul* Tib.$_{G,N,P_1}$; °ahi° CVS ; sarppaḥ VaPra^{§10}. [141]vāme kapālaṃ Σ] E_N notes that Tib. omits *vāme* and attests *kapāladharāṃ*, in fact G, N, P_1 do have the correct reading (*phyag gyas na sbrul gyon na thod pa bsnams śiṅ*); cf. HeTa (II.v 31d), VaPra^{§10}, DVS (f. 193r$_4$), HePra^{§16}, et al. which attest *yogapātri(kā)*. [142]°svabhāvāṃ $\dot{N}_1$, $E_N^{sil.}$] °svabhāvā S. [143]aiśānya° *em.*] aiśāna° $\dot{N}_1$; iśāna° S ; īśāna° $E_N^{sil.}$. [144]pukkasīṃ $E_N^{sil.}$] pukkaśīṃ $\dot{N}_1$; purkkaśī S. [145]*puṁ*kārajāṃ $\dot{N}_1$] *puṁ*kārajanitāṃ S, E_N (noting that S reads *puṃ*° and Tib. attests *vaṃkāra*° which in fact points at *paṁkāra*°). [146]nīlavarṇāṃ $\dot{N}_1$, $E_N^{sil.}$] nīlā varṇṇā S. [147]°aṃ $E_N^{sil.}$] °a $\dot{N}_1$, S. [148]vāmabhuje $\dot{N}_1$] vāme S, E_N, Tib. [149]paraśuṃ $\dot{N}_1$, S, CVS] paraśudharāṃ $E_N^{sil.}$, Tib. (*dgra sta bsnams śiṅ*), HePra^{§16}; paraśuḥ VaPra^{§10}; parśukarāṃ DVS (f. 193r$_4$). [150]vaivasvatā° S, E_N] vaivaśvato $\dot{N}_1$. [151]°svarūpāṃ Σ] E_N marks °*svarūpāṃ* as missing in Tib. which in fact reads *raṅ bźin* (→ °*svabhāvāṃ*). [152]agneyyāṃ $\dot{N}_1$, Tib.] agnikoṇe S, $E_N^{sil.}$.

*śaṁ*kārasaṃbhavāṃ[153] śabarīṃ[154] śuklāṃ । savyena[155] bhikṣuṃ[156] śṛgālaṃ vā[157] । avasayena khiṅkhirikām[158] vittanāyakārūḍhām[159] abdhātusvabhāvāṃ[160] paśyet | nairṛtyāṃ[161] *caṁ*kārajāṃ[162] caṇḍālīṃ[163] gaganaśyāmavarṇāṃ[164] । dakṣiṇe cakradharāṃ vāme[165] lāṅgalahastāṃ[166] । rākṣasākrāntāṃ tejodhātusvabhāvāṃ bhāvayet[167] | vāyavyāṃ[168] ḍombinīṃ *ḍaṁ*kārasaṃbhavāṃ[169] karburavarṇāṃ[170] । dakṣiṇakare vajraṃ vāme tarjanīṁ[171] । vemacitrisamārūḍhāṃ vāyudhātusvabhāvāṃ[172] bhāvayet[173] ‖

etāḥ sarvās[174] trinetrā daṃṣṭrākarālavadanā[175] ūrdhvapiṅgalakeśā[176] nagnāḥ pañcamudropetā[177] ardhaparyaṅkanāṭyasthitā[178] bodhicittotsargasaṃbhūtā bhāvanīyāḥ ‖[iii]

[iii] Cf. HeTa II.v. (vv. 13-18, 28-37), CVS (vv. 9-17), VaPra[§10], DVS (ff. 193r$_{1-7}$) & HePra[§16].

[153] *śaṁ*kārasaṃbhavāṃ $\dot{N}_1$ (*saṁ*°), Tib. (*śaṁ yig las yaṅ dag par byuṅ ba*)] *śaṁ*kārajanitāṃ S, E_N (*śaṃ*°). [154] śabarīṃ *em.*] sabarīṃ $\dot{N}_1$; śabarī S; śavarīṃ $E_N^{sil.}$. [155] savyena $\dot{N}_1$] dakṣiṇa S; dakṣiṇabhuje E_N (noting that S reads *dakṣiṇe*), Tib. (*phyag g.yas na*); savye CVS; pradhāne DVS (f. 193r$_5$); dakṣiṇe VaPra[§10], HePra[§16]. [156] °uṃ $E_N^{sil.}$] °u° $\dot{N}_1$, S. [157] śṛgālaṃ vā Σ] *om.* Tib. [158] °kām S, E_N] °kā $\dot{N}_1$, S. [159] vittanāyakā° $S^{nt.}$, $E_N^{sil.}$] vittanāyaka° $\dot{N}_1$; kubera $S^{nt.}$ (gloss in upper margin). [160] abdhātu° $E_N^{sil.}$] apadhātu° $\dot{N}_1$; āpdhātu° S. [161] nairṛtyāṃ $\dot{N}_1$, Tib. (*bden bral gyi mtshams su*); DVS (f. 193r$_6$), HePra[§16]] naiṛtyakoṇe S, $E_N^{sil.}$; nairṛtye CVS. [162] caṁ° $\dot{N}_1$, S; CVS, HePra[§16]] laṃ° E_N (noting that S reads *vaṃ*); *laṁ* Tib. [163] °īṃ $\dot{N}_1$ (°*īṁ*), $E_N^{sil.}$] °rī S. [164] gaganaśyāmavarṇāṃ $\dot{N}_1$] nabhāpāmāṃ S; nabhopamāṃ E_N (noting that S reads *nabhāvāmā*); *nam mkha'i mdog can* Tib.; gaganaśyāmām CVS, VaPra[§10]; gaganābhā(ṃ) DVS (f. 193r$_6$); nabhaḥśyāmāṃ HePra[§16]. [165] vāme $\dot{N}_1$, $E_N^{sil.}$] vāmena S. [166] lāṅgalahastāṃ $\dot{N}_1$, E_N] lāṅgalahasmaṃ S; *thod pa bsnams śiṅ* Tib. (→ *kapāladharāṃ*). [167] bhāvayet $\dot{N}_1$, Tib.] paśyet S, $E_N^{sil.}$. [168] vāyavyāṃ *em.* (*rluṅ gi mtshams su* Tib.); DVS (f. 193r$_6$), HePra[§16]] vāyavye $\dot{N}_1$, CVS; vāyau S; vāyavyakoṇe E_N. [169] ḍombinīṃ *ḍaṁ*kārasaṃbhavāṃ $\dot{N}_1$, Tib.] *ḍaṁ*kārajāṃ ḍombinī S; *ḍaṃ*kārajāṃ ḍombinīṃ $E_N^{sil.}$, HePra[§16] (*ḍaṁ*°); *ḍaṃ*kārajanitāṃ ḍombīṃ CVS. [170] karbura° $\dot{N}_1^{p.c.}$, S, E_N (noting that S reads *karbūrā*), Tib.] ka>rmū<rbura° $\dot{N}_1^{a.c.}$. [171] °īṁ $E_N^{sil.}$] °ī $\dot{N}_1$, S. [172] °svabhāvāṃ $\dot{N}_1$, Tib. (*raṅ bźin*); HePra[§16]] °svarūpāṃ S, E_N; *om.* DVS. [173] bhāvayet $\dot{N}_1$] dhyāyāt S, E_N; *bsgom par bya'o* Tib.; cintayet DVS (f. 193r$_7$), HePra[§16]. [174] °ās $E_N^{sil.}$] °ā $\dot{N}_1$, S. [175] °ā $\dot{N}_1$, $E_N^{sil.}$] °āḥ | S. [176] °keśā $E_N^{sil.}$] °keśāḥ | $\dot{N}_1$, S (*om. daṇḍa*). [177] °mudropetā $E_N^{sil.}$] °mudropetāḥ | $\dot{N}_1$, S. [178] °sthitā S, E_N] °sthitāḥ | $\dot{N}_1$.

Ṅ₁ 4r₁ | S 305v₁ | E𝒩 136:9

ityanantaraṃ bhagavān atyantanirbharaparamamahāsukhaikarasena[179] svavidyayā saha drutāpanno bījasvarūpeṇāvasthito 'bhūt ‖ tataḥ pukkasyādayaś catasro devyaḥ | anāthā vayam iti matvā | mahādaurmanasyaprāptā[180] atīvotkaṇṭhitāś[181] cittaprabodhakārikābhir vajragītikābhir[182] bhagavantam utthāpayanti[183] ‖

uṭṭha[184] bharāḍo karuṇamaṇu[185] pukkasi[186] mahu[187] paritāhi[188] |
mahāsuajoeṃ[189] kāma mahuṃ[190] cchaḍḍahi[191] suṇṇasamāhi[192] ‖

K 4r₁ | Ṅ₁ 4r₄ | S 305v₅ | E𝒩 136:15

tojjha[193] vihuṇṇe[194] mara*mi haüṃ[195] uṭṭhahi[196] tuhu[197] hevajja |
cchaḍḍahi[198] suṇṇasahāvaḍā[199] sabariä[200] sijjhaü[201] kajja ‖

lo-a nimantia[202] suraapahu[203] suṇṇe[204] acchasi kīsa |
haüṃ[205] caṇḍālī[206] viṇṇamami tai[207] viṇu[208] uhami na[209] dīsa ‖

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[179]°paramamahā° S, E𝒩, Tib.] °paramānanda° Ṅ₁ (three *akṣara*s in upper margin, illegible). [180]mahā° Ṅ₁] mahad S, E𝒩 • °daurmanasyaprāptā Ṅ₁] °daumanasyaprāptāḥ | S ; °daurmanasyaṃ prāptāḥ | E𝒩$^{sil.}$. [181]atīvot° S, E𝒩] atīvota° Ṅ₁. [182]°gītikābhir Ṅ₁, E𝒩$^{sil.}$] °gītīkābhi S. [183]utthāpayanti S, E𝒩] utthāpayati Ṅ₁. [184]uṭṭha Ṅ₁, E𝒩$^{sil.}$] uṭha S. [185]°maṇu Ṅ₁] °maṇḍa S, E𝒩. [186]pukkasi S, Ṅ₁] pukkasī E𝒩$^{sil.}$. [187]mahu S] mahuṃ Ṅ₁, E𝒩$^{sil.}$. [188]paritāhi S] paritāhiṃ Ṅ₁, E𝒩$^{sil.}$. [189]mahāsuajoeṃ Ṅ₁] mahā^{x}suhajoe S$^{p.c.}$ (note rubbed out, presumably after correction); mahāsua joe E𝒩. [190]mahuṃ Ṅ₁, S] °mahuṃ E𝒩. [191]cchaḍḍahi *em.*] cchaḍahiṃ Ṅ₁, E𝒩$^{sil.}$; cchaddahi S. [192]suṇṇasamāhi E𝒩$^{sil.}$] suṇṇasahāva Ṅ₁; surṇṇasamāhi S ; *stoṅ pa'i tiṅ 'dzin* Tib. [193]tojjha Ṅ₁] tohya S (uncertain), E𝒩. [194]vihuṇṇe Σ$_{-S}$] vihuṇḍe S. [195]haüṃ K, Ṅ₁, S] hahuṃ E𝒩$^{sil.}$. [196]uṭṭhahi K, Ṅ₁, S] uṭṭhehiṃ E𝒩$^{sil.}$. [197]tuhu S] tuhuṃ Ṅ₁, K, E𝒩$^{sil.}$. [198]cchaḍḍahi E𝒩$^{sil.}$] cchaḍahi Ṅ₁; cchāḍḍāhi K ; cchatuhi S (mark above °*ḍḍa*°). [199]suṇṇasahāvaḍā Ṅ₁] sunnasahāvaḍā K$^{p.c.}$ (°*ḍā* changed from a °*hā*); suṇṇasahāvaṭṭā S ; sunnasabhāvaḍā E𝒩. [200]sabariä K, S] sabarī Ṅ₁ (possible nt. in upper margin); śavariä E𝒩$^{sil.}$. [201]sijjhaü K] sijāu Ṅ₁; sijhaü S ; sihyāu E𝒩$^{sil.}$. [202]lo-a nimantia K] lo-a ṇimantī Ṅ₁; lo-i nimantia S (partly faint); lo-a nimintia E𝒩$^{sil.}$. [203]suraapahu Σ$_{-K^{a.c.}}$] suraapa>sa<hu>ṃ< K$^{a.c.}$ (°*sa*° canceled, *anusvāra* rubbed out). [204]suṇṇe Ṅ₁, E𝒩$^{sil.}$] sunne K, S. [205]haüṃ K] haü S, Ṅ₁; hauṃ E𝒩$^{sil.}$. [206]caṇḍālī Ṅ₁, K] caṇḍālini S ; caṇḍāli E𝒩$^{sil.}$. [207]viṇṇamami taï Ṅ₁] vinnamami taïṃ K ; virṇṇamami taï S ; viṇṇanami taï° E𝒩. [208]viṇu K, Ṅ₁] viṇṇa S, E𝒩. [209]uhami na S, E𝒩] uhavi na K ; uhami ṇa Ṅ₁.

indī-ālī[210] uṭṭha tuhu[211] haüṁ[212] jāṇami[213] tuha[214] citta |
amhe[215] ḍombī[216] cche-a-maṇu[217] mā karu[218] karuṇavichitta[219] ||[iv]

iti tattvagītikābhiḥ[220] pracodito bhagavān svapnaprabodhitavat[221] | tad amṛtadravendurūpaṃ[222] | tadupari bījadvayodbhūtacihnadvayopari *hūṁ-aṁ*-bījadvayaṃ | tataḥ sasūryamaṇḍalam[223] etat sarvam ekatra[224] pariṇamya | ravimaṇḍalamadhye *hūṁ*kārodbhūtam[225] *aṁ*kārasaṃbhavanairātmyāsamāpannaṃ[226] bhagavantaṃ śrīhekāravajram[227] ātmānaṃ nirmayet[228] || kṛṣṇavarṇaṃ mahāraudraṃ | trinetram ūrdhvajvalitapiṅgalakeśaṃ[229] | mūrdhni[230] viśvavajrāṅkitaṃ | lalāṭopari pañcamuṇḍamālāvibhūṣitaṃ | sabhrūbhaṅgabhṛkuṭīkarālaṃ[231] prathamamukhaṃ[232] kṛṣṇaṃ | dakṣiṇaṃ[233] śuklaṃ | vāmaṃ[234] raktaṃ | punar[235] vāme[236] mukhadvayaṃ kṛṣṇaṃ[237] tathā dakṣiṇe[238] mukhadvayaṃ kṛṣṇam[239] |

K 4r2 | Ṅ1 4r6 | S 305v7 | EN 137:3

[iv] HeTa II.v. 20-23 ; cf. VaPra[§12] & HePra[§12].

[210] indī° K, Ṅ1] indrī S ; indī $E_N^{sil.}$. Note : K adds this stanza in the upper margin (same hand). [211] tuhu *em.*] tuhuṃ Σ_{-K}; huṃ K. [212] haüṁ Ṅ1] haü K, S ; hauṃ E_N. [213] jāṇami K, Ṅ1, S] jānāmi $E_N^{sil.}$. [214] tuha K, S, E_N] tuhu Ṅ1. [215] amhe K, Ṅ1] ahme (?) S ; amme $E_N^{sil.}$. [216] ḍombī Ṅ1, $E_N^{sil.}$] ḍombiṇi K ; ḍombini S. [217] cche-a-maṇu K, Ṅ1; cheamaṇḍa S, E_N. [218] karu $K^{p.c.}$, Ṅ1, S] karuṇ*x* $K^{a.c.}$ (canceled); kara $E_N^{sil.}$. [219] °vichitta *em.*] °vicchitta Ṅ1] °vicchi K ; °vicchitu S ; vicchitta $E_N^{sil.}$. [220] °gītikābhiḥ Σ_{-K}] °gītikā° K. [221] °prabodhitavat *em.*] °prabodhita K ; °prabodhitavata Ṅ1; °bodhitavat S, E_N. [222] °dravendurūpaṃ S, E_N] °dravendurūpa K ; °dravād indurūpaṃ Ṅ1. [223] sasūryamaṇḍalam *em.* (*ñi ma'i dkyil 'khor daṅ bcas pa* Tib., HeSāU[T1])] sūryamaṇḍalam K, Ṅ1, $S^{p.c.}$, $E_N^{sil.}$; sūryamaṇḍala>sa<m $S^{a.c.}$ (canceled). [224] ekatra K, $\dot{N}_1^{p.c.}$, S, E_N] eka<tra> $\dot{N}_1^{a.c.}$ (added below). [225] °bhūtam K, Ṅ1 (°*ṃ*)] °bhūta° S, E_N. [226] *aṁ*kāra° Σ_{-K}] *a*kāra° K • °saṃbhava° *em.*] °saṃbhavan Ṅ1; °saṃbhavaḥ K, S, E_N • (°)nairātmyā° Ṅ1] nairātmāṃ K, S ; nairātmā° $E_N^{sil.}$. [227] śrīhekāra° K, $\dot{N}_1^{p.c.}$, S, E_N] <śrī>hekāra° $\dot{N}_1^{a.c.}$ (added above). [228] °mayet Σ_{-K}] °mayeta K. [229] °jvalita° K, Ṅ1, $S^{p.c.}$, $E_N^{sil.}$] *om.* $S^{a.c.}$ (added in upper margin). [230] mūrdhni $E_N^{sil.}$] mūdhni K ; mūrddhani Ṅ1; muddhni S. [231] sabhrūbhaṅga° Ṅ1] sabhrūbhaṅgaṃ K ; sadbhrūbhaṅga° S, E_N • °bhṛkuṭī° Σ_{-K}] °bhṛkuṭi° K • °karālaṃ $\Sigma_{-\dot{N}_1}$] °karālāni trinetrāni Ṅ1. [232] prathama° Σ_{-K}] prathamaṃ K. [233] dakṣiṇaṃ Σ_{-S}] dakṣiṇe S. [234] vāmaṃ Σ_{-S}] vāme S. [235] punar Σ_{-S}] puna S. [236] vāme K, Ṅ1] vāma° S, E_N; HePra[§16]. [237] kṛṣṇaṃ Σ_{-S}] kṛṣṇa S. [238] dakṣiṇe K, Ṅ1] dakṣiṇa° S, E_N; HePra[§16]. [239] (°)mukhadvayaṃ kṛṣṇaṃ K, $E_N^{sil.}$ (°*am*); HePra[§16]] mukhadvayaṃ kṛṣṇa S ; kṛṣṇamukhadvayaṃ Ṅ1.

ūrdhvamukhaṃ dhūmravarṇam vikṛtam | sarvāṇy eva[240] mukhāni daṃṣṭrākarālāni[241] trinetrāṇi || dakṣiṇāṣṭabhujeṣu[242] sthiteṣv[243] aṣṭasu padmabhāṇḍeṣu yathākramaṃ hastyaśvakharagāvoṣṭramanuṣyaśvānamahiṣāḥ[244] | tathā vāmāṣṭakapāleṣu pṛthivīvaruṇavāyutejaścandrādityayamadhanadāś[245] ceti || ṣaṇmudropetaṃ[246] sārdramuṇḍamālālaṃkṛtaśarīraṃ[247] nagnam ālīḍhapadasthitam skandhakleśamṛtyudevaputracaturmārasamākrāntaṃ[248] sūryamaṇḍale[249] tāṇḍavābhinayasthitaṃ[250] dhyāyāt[251] || nairātmyāṃ[252] kṛṣṇāṃ dvibhujāṃ kartikapālasahitāṃ[253] । dakṣiṇetarabhujābhyāṃ bhagavatsamāliṅgitāṃ[254] । nagnāṃ pañcamudropetāṃ trinetrām ūrdhvapiṅgalakeśāṃ[255] muṇḍamālāśirasivibhūṣitāṃ[256] śuṣkanaraśiromālālaṅkṛtagātrāṃ[257] । pratyālīḍhena paramamahāsukharasaratyāṃ[258] bhagavatsamāpannāṃ[259] bhagavatīṃ ca[260] bhāvayet[261] ||

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[240]eva $\Sigma_{\text{-S}}$] ava S. [241]°karālāni $\Sigma_{\text{-K}}$] °kārālāni K. [242]°āṣṭabhujeṣu *em.*] °āṣṭabhujeṣv iti K ; °āṣṭā bhujeṣu $\dot{\text{N}}_1$; °āṣṭabhuja° S, E_N. [243]sthiteṣv $\Sigma_{\text{-K}}$] | teṣv K. [244]°gāvoṣṭra° E_N] go K, $\dot{\text{N}}_1$; gā(vo)ṣṭaḥ S (faint). Note : K, S separate the list by *daṇḍa*s, $\dot{\text{N}}_1$ breaks the *sandhi*s, E_N uses hyphens. ● (°)śvāna(°) K, $\dot{\text{N}}_1$, $\text{S}^{\text{a.c.}}$] śvāna <sarabho> (added above) $\text{S}^{\text{p.c.}}$; °-śvāna(śarabha)-° E_N (wrongly noting °*śvāna*° missing in Tib. which in fact does read *khyi*). [245]°tejaś° *corr.*] °tejaḥ K, $\dot{\text{N}}_1$; teja | S ; °-teja-° E_N ● °dhanadāś E_N] °dhanadaś $\Sigma_{\text{-E}_N}$. Note : 1) K, S separate the list by *daṇḍa*s while E_N uses hyphens ; 2) E_N notes Tib. to read °*devatā* after each (!) item which is imprecise since Tib. adds *lha mo* (→ *devī*) after the first, and *lha* only after items 2 to 4. [246]ṣaṇ° S, E_N] ṣaḍ° K, $\dot{\text{N}}_1$. [247]sārdra° $\Sigma_{\text{-}\dot{\text{N}}_1}$, Tib.] śatārddha° $\dot{\text{N}}_1$ ● °kṛtaśarīraṃ $\dot{\text{N}}_1$] °kṛtaṃ sarīra K ; °kṛtaṃ śarīraṃ S, E_N (wrongly noting the missing in Tib.). [248]°devaputra° K] °devaputra | $\dot{\text{N}}_1$, S ('comma' instead of *daṇḍa*); devaputra° E_N (separating the list by commas) ● (°)caturmāra° K, $\dot{\text{N}}_1$] catumāra° S ; °caturmāraṃ $\text{E}_N{}^{\text{sil.}}$. [249]°e $\Sigma_{\text{-K}}$] °a° K. [250]°ābhinayasthitaṃ $\dot{\text{N}}_1$] °ānvitaṃ padasthitaṃ K, S ; °ānvitapadasthitaṃ $\text{E}_N{}^{\text{sil.}}$; *gar gyis* (*gyi* G) *rol pas* (*rol pa'i* G,N,P_1) *bźugs par* Tib. [251]°āt $\Sigma_{\text{-K}}$] °āta K. [252]°ātmyāṃ $\dot{\text{N}}_1$] °ātmā K, S ; °ātmāṃ $\text{E}_N{}^{\text{sil.}}$. [253]°āṃ $\dot{\text{N}}_1$, $\text{E}_N{}^{\text{sil.}}$] °ā K, S. [254]°vat° $\dot{\text{N}}_1$] °vantaṃ S, E_N; *om.* Tib. ● °gitāṃ K (2^{nd} °*ā*° slightly faint)] °ganāṃ $\dot{\text{N}}_1$; °gitaṃ (|) S, E_N (no *daṇḍa*); *lhan cig mñam par 'khyud pa* Tib. [255]ūrdhvapiṅgalakeśāṃ $\Sigma_{\text{-K}}$] ūrddhapiṅgala x† sāṃ K (damaged); *om.* Tib. [256]°śirasi° $\dot{\text{N}}_1$, S] °śira$^{\text{x}}$° $\text{K}^{\text{a.c.}}$ (nt. missing); śirasi E_N. [257]°śiro° $\Sigma_{\text{-K}}$] *om.* K. [258]parama° K, S, E_N, Tib. (*mchog tu*)] pa<r†>ma° $\dot{\text{N}}_1{}^{\text{p.c.}}$ ● °sukharasara(t)tyāṃ $\dot{\text{N}}_1$] °rasarattyā K ; °rasara xx_2 <$\text{xx}_{2\text{-}4}$> $\text{S}^{\text{p.c.}}$ (faint); °rāgaṃ $\text{E}_N{}^{\text{sil.}}$; *bde ba'i ro la chags pa'i* Tib. [259]°vat° S, E_N] °van>ta<° $\text{K}^{\text{p.c.}}$; °vān $\dot{\text{N}}_1$. [260]°vatīṃ ca K, $\dot{\text{N}}_1$ (both °*ītī̃ ca*)] °vatīṃ S, E_N. [261]bhāvayet $\Sigma_{\text{-K}}$] vibhāvayeta K.

K 4v2 ǀ Ṅ1 5r1 ǀ S 306v4 ǀ EN 138:1

Quote: VC 91v2-4 VK 13v2-4

evaṃ yathānirdiṣṭaṃ[262] maṇḍalacakrāntargataṃ[263] vidyāgaṇapariveṣṭitaṃ raśmisamūhavyāptanabhastalaṃ[264] samyag[265] vibhāvya ǀ svahṛdayasthasvabījād[266] raśmīn niścārya ǀ tāṃś ca raśmīn[267] samastatraidhātukam abhivyāpya ǀ tatraivākṣare[268] praveśayet[269] | ⌜punar gaganakuhare[270] sphārayitvā[271] ǀ jñānacakram[272] ākṛṣyāgrataḥ sphuṭīkṛtya[273] ǀ saṃpūjya saṃstutya cānīya[274] ǀ svasamayacakre[275] praveśayet | praveśyaikīkṛtya[276] devatāhaṅkāram[277] udvahan[278] svakāyanirgataraśmisamūhāt[279] tathāgatabodhisattvavidyādevatīkrodhādibhiḥ[280] pañcāmṛtaparipūrṇakalaśair[281] abhiṣicyamānaṃ vividhapūjāviśeṣaiḥ saṃpūjyamānaṃ[282] cātmānaṃ bhāvayet[283]⌟ ||[v]

[v]Cf. VaPra & HePra §§16-17 ; silently incorporated in SāMā 123.

[262]°nirdiṣṭaṃ *em.*] °niddiṣṭaṃ K ; °nirdiṣṭa° $\dot{N}_1$; °dṛṣṭa° S, E_N. [263]°āntar° $\Sigma_{\text{-K}}$] °ānta° K. [264]raśmi° $\Sigma_{\text{-}E_N}$] svaraśmi° E_N, Tib. (*raṅ gi 'od zer*) • °nabhastalaṃ $\dot{N}_1$] °nastalaṃ K (haplography); °thala S ; °thalaṃ $E_N^{\text{sil.}}$. [265]samyag $\dot{N}_1$, $E_N^{\text{sil.}}$] svaṃ samyag° K ; saṃmyag° S ; *yaṅ blta ste* Tib. [266]°hṛdaya° $\Sigma_{\text{-S}}$] °hṛdaye S • (°)svabījād $\Sigma_{\text{-}\dot{N}_1}$] °bījād $\dot{N}_1$. [267]tāṃś ca raśmīn K] tāṃś ca raśmayaḥ $\dot{N}_1$; ta$_x$ ca rasmayaḥ $S^{a.c.}$; tāṃ ca rasmayaḥ $S^{p.c.}$ (added in lower margin); ca raśmayaḥ $E_N^{\text{sil.}}$. [268]°ākṣare K, $\dot{N}_1$] °ākṣaraṃ S, E_N. [269]°veśayet S, E_N] °veśayeta K, $\dot{N}_1$. [270]gagana° $\Sigma_{\text{-K}}$] ggana° K. [271]sphārayitvā $\Sigma_{\text{-}E_{\text{C,K}}}$] *om.* $E_{\text{C,K}}$. [272]°cakram $\Sigma_{\text{-}S^{a.c.}}$] °ca<kra>m $S^{p.c.}$. [273]sphuṭīkṛtya K, $S^{p.c.}$, E_N] sphuṭīkṛtvi (?) $\dot{N}_1$; spu^{x}ṭīkṛtya $S^{a.c.}$; sphuṭīkṛtyāvalīya $E_{\text{C,K}}$. [274]saṃpūjya saṃstutya cānīya $\Sigma_{\text{-}E_{\text{C,K}}}$] *om.* $E_{\text{C,K}}$. [275]°cakre $\Sigma_{\text{-}V_{\text{C}}}$] °cakreṣu V_{C}. [276]praveśyaikī° *em.*] praveśaikī° $\Sigma_{\text{-}\dot{N}_1}$; praveśyekekī° $\dot{N}_1$; praveśya ekī° $E_{\text{C,K}}$; *źugs nas (lha daṅ) gcig tu* Tib. [277]°āhaṅkāram $\Sigma_{\text{-}S^{a.c.}}$] °ā<haṃ>kāram $S^{a.c.}$ (added in lower margin). [278]udvahan $\Sigma_{\text{-}E_{\text{C,K}}}$] udvahamānaḥ $E_{\text{C,K}}$. [279]°nirgata° $\Sigma_{\text{-K},E_{\text{C,K}}}$] °niggata° K ; °vinirggata° $E_{\text{C,K}}$ • °āt $\Sigma_{\text{-}\dot{N}_1,E_{\text{C,K}}}$] °ān $\dot{N}_1$; °a° V_{C}; °an V_{K}. [280]°krodhādibhiḥ K, $\dot{N}_1$, $E_{\text{C,K}}$] °krodhāditiḥ S ; °krodhādhipatīn $E_N^{\text{sil.}}$; *khro bo'i rgyal po la sogs pa rnams la* Tib. [281]°paripūrṇa° S, E_N, $E_{\text{C,K}}$] °paripūṇṇa° K ; °pūrṇṇa° $\dot{N}_1$. [282]saṃpūjyamānaṃ $\Sigma_{\text{-}E_{\text{C,K}}}$] saṃpūjayet $E_{\text{C,K}}$. [283]cātmānaṃ bhāvayet $\Sigma_{\text{-K},E_{\text{C,K}}}$] cātmānaṃ bhāvayeta K ; ātmānaṃ bhāvayet V_{C}; *om.* V_{K}.

K 4v6 | Ṅ1 5r5 | S 307r2 | EN 138:8

evaṃ yathākramaṃ[284] vicitravipākavimardavilakṣaṇāś ceti[285] catuḥkṣaṇān[286] vyāpya[287] | ānandaparamānandaviramānandasahajānandacaturānandān[288] abhilakṣya[289] | hasitekṣaṇāliṅganadvandvacaturviśuddhyā[290] ācāryaguhyaprajñāparamamahāsukhaparyantāṃś[291] caturo 'bhiṣekān[292] gṛhṇīyāt | abhiṣiktas[293] tu svakuleśāṅkitaśirāḥ | tathā citteśaśāśvataratnasaṃbhavāmitābhair[294] gauryādīr[295] mudrayet[296] | dveṣamohapiśunarāgaiḥ[297] * pukkasyādyāḥ[298] śirasy aṅkayet | ayaṃ ca bhagavān sacakraḥ[299] pañcajñānātmakaḥ | tatrāliparinata ādarśasvabhāvaś candraḥ[300] | kāliparinataḥ samatāsvabhāvaḥ sūryaḥ | tayor madhyagataṃ[301] cihnabījaṃ pratyavekṣaṇā | sarvair ekatra[302] pariṇāmaḥ[303] kṛtyānuṣṭhā-

Ṅ1 5va | S 307r6 | EN 138:12

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[284]°kramaṃ K$^{p.c.}$, Ṅ$_1$, S, E$_N$] kraṃ K$^{a.c.}$. [285]vicitravipākavimardavilakṣaṇāś ceti *em.*] vicitraṃ vipākaṃ vimardavilakṣaṇaṃ K ; vicitravipākavimardavilakṣaṇaś ceti Ṅ$_1$; vicitra | vipāka | vimarda | vilakṣaṇaṃ S ; vicitra-vipāka-vimarda-vilakṣaṇaṃ E$_N$. [286]°kṣaṇān K, Ṅ$_1$, S] °kṣaṇaṃ E$_N$$^{sil.}$. [287]vyāpya S] prāpya K ; avāpya Ṅ$_1$ (uncertain); avyāpya E$_N$$^{sil.}$. [288]°caturānandān K, E$_N$] | caturānandān Ṅ$_1$, S. Note : MS S separates the list by *daṇḍa*s, E$_N$ uses hyphens. [289]abhilakṣya K, Ṅ$_1$] bhilakṣya S (preceding *virāma*); vilakṣya E$_N$ (noting *vilakṣaṇatva* (!) for the Tibetan). [290]°catur° Σ$_{-S}$] °catu° S. [291]°guhyaprajñā° K, S, E$_N$] °prajñāguhya° (hardly legible) Ṅ$_1$; *gsaṅ ba daṅ* | *śes rab ye śes daṅ* Tib. (→ °*guhyaprajñājñāna*°) • °paryantāṃś K, Ṅ$_1$] °paryantāṃ S ; °paryantaṃ E$_N$$^{sil.}$; *om.* Tib. [292]caturo 'bhiṣekān S, E$_N$] caturo 'bhiṣekānaṃ K ; caturābhiṣekān Ṅ$_1$. [293]°ṣiktas Σ$_{-E_N}$] °ṣiktaṃ E$_N$$^{sil.}$. [294]citteśa° (…) °āmitābhair *em.*] citteśaśāśvata | ratnasambhava amitābhair (hardly legible) Ṅ$_1$; citteśa | śāśvat*x* | ratnasaṃbhavaḥ | amitābhai S ; citteśāśāśvataratnasaṃbhavāmitābhair E$_N$$^{sil.}$. [295]°ādīr *em.*] °ādīn (?) Ṅ$_1$; °ādyā S, E$_N$. [296]mudrayet Ṅ$_1$] mudrayāt S ; mudryāt E$_N$$^{sil.}$. [297]°mohapiśunarāgaiḥ Ṅ$_1$, E$_N$ (separating the list by hyphens)] moha | piśuna | rāgaiḥ S. [298]pukkasyādyāḥ S] <pukka> *xx*ā dayaḥ Ṅ$_1$; pukkasā(syā)dyāḥ E$_N$. Note : Ṅ$_1$ fol. 5v^b is filled by a series of the sign for indicating a problem in the text (resembling the ligature "*ṇya*"); fol. 5v^a, unfortunately heavily blurred, adds "*pukka*" in the lefthand margin before the beginning of the first line, the ligature "*syā*" is illegible due to the damage of the negative. [299]sacakraḥ S, E$_N$] sacakra° Ṅ$_1$. NB : E$_N$ notes HeSāU$^{Tib.}$ to read *sahapañca*° ; HeSāU$^{Tib.}$ in fact reads "*de dag bcom ldan 'das kyi(s) 'khor lo daṅ lhan cig ye śes lṅa'i bdag ñid do* [*de* G, N, P$_1$] ||". [300]°svabhāvaś candraḥ S, E$_N$] °svabhāva<candra>ḥ Ṅ$_1$$^{p.c.}$ (added in upper margin). [301]madhyagataṃ Ṅ$_1$, E$_N$$^{sil.}$] madhye gataṃ S. [302]sarvair ekatra *em.*] sarvvaika *xx* Ṅ$_1$ (damage of the negative); savaikatra S ; saccaikatra E$_N$$^{sil.}$; *thams cad gcig tu yoṅs su gyur pa ni* Tib. [303]pari° Σ$_{-Ṅ_1}$] *xx* ri° Ṅ$_1$ (damage of the negative).

nam | bimbaniṣpattiḥ suviśuddhadharmadhātujñānam iti[vi] || evaṃ samastatraidhātukaṃ[304] maṇḍalacakrākāram adhimuñcan[305] ।
etac ca[306] prajñopāyaikarasamahāsukhasaṃbhavabodhicittavinirgatam[307] iti viditvā[308] | gauryādyaṣṭadevyaḥ[309] svakīyeṣv aṣṭasu[310] mukheṣu krameṇa praviṣṭāś cintanīyāḥ[311] ||[vii] evaṃ prajñopāyātmakaṃ[312] sakalatraidhātukaikamūrtim abhisamīkṣya । yathāsthānaṃ cakracatuṣṭayena[313] mudrayet | śirasi mahāsukhacakraṃ[314] dvātriṃśaddalapadmaṃ[315] । tatkiñjalke[316] śukla*haṁ*kāraṃ dedīpyamānaṃ[317] paśyet | kaṇṭhe saṃbhogacakraṃ[318] ṣoḍaśadalapadmaṃ । tanmadhye *oṁ*kāraṃ raktam | hṛdaye dharmacakram[319] aṣṭadalapadmaṃ । tanmadhye *hūṁ*kāraṃ[320] nīlam | nābhau nirmāṇacakraṃ catuḥṣaṣṭidalapadmaṃ । tadgarbha[321] *aṁ*kāram[322] pañcaraśmikaṃ bhāvayet | etāni cakrāṇi samyag vibhāvya । tadraśmisamūhaṃ[323] gagane[324] saṃsphārya[325] ca । tatraivāntarlīnāni[326] kārayet ||[viii]

[vi]Cf. HeTa I.viii 7, VaPra[§12], HePra[§12] et al. [vii]Cf. HeSāSaṃ 7 (f. 74r$_{1\text{-}2}$) et al. [viii]Cf. VaPra[§14], HePra[§14], HeSāSaṃ 7 (f. 74r$_1$-74v$_1$) et al.

[304]samastatraidhātukaṃ $\dot{N}_1$] samastaidhātuka° S ; samastatraidhātuka° $E_N^{sil.}$. [305]adhimuñcan $\Sigma_{\text{-}\dot{N}_1}$] adhimucyan $\dot{N}_1$. [306]etac ca $\Sigma_{\text{-}\dot{N}_1}$] eta *xx* $\dot{N}_1$ (damage of the negative). [307]prajñopāyaika° $\Sigma_{\text{-}S^{a.c.}}$] prajño<pā>yaika° $S^{a.c.}$ (added above) • °saṃbhava° $\Sigma_{\text{-}S}$] °saṃbha S (blank space for one *akṣara*); NB : HeSāU$^{Tib.}$ suggests "°*paramānandamahasukha*° (→ *mchog tu dga' ba'i bde pa chen po*)). [308]viditvā $\dot{N}_1$, (cf. VaPra[§15])] dṛṣṭvā $S^{a.c.}$, $E_N^{sil.}$; *v(i)di* $S^{p.c.}$ (upper margin, to be inserted before or instead of *dṛṣṭvā*); textitśes par bya ste Tib. [309]gauryādyaṣṭadevyaḥ *em.* (cf. HeSāSaṃ 7 f. 74r$_2$)] gauryādyaṣṭau devyaḥ $\dot{N}_1$; gauryādyāvyaḥ S ; gauryādyā devyaḥ $E_N^{p.c.}$; *dkar mo la sogs pa'i lha mo brgyad* Tib. [310]aṣṭasu $\Sigma_{\text{-}\dot{N}_1}$] aṣṭeṣu $\dot{N}_1$. [311]cintanīyāḥ $\dot{N}_1$, $E_N^{sil.}$] cintana<yā>ḥ $S^{p.c.}$ (upper margin, °*ī*° might be squeezed in). [312]°ātmakaṃ $\dot{N}_1$, S] °ātmaka° $E_N^{sil.}$. [313]cakracatuṣṭayena $E_N^{sil.}$] cakraca>ṃ<tuṣṭayeṇa $\dot{N}_1^{p.c.}$; cakra>ṃ<ś catuṣṭayena $S^{p.c.}$. [314]°cakraṃ $\Sigma^{Skt.}$] *'khor lo la* Tib. (→ "°*cakre*"). [315]°dalapadmaṃ $\Sigma_{\text{-}\dot{N}_1}$] °dalaṃ padmaṃ $\dot{N}_1$. [316]tatkiñjalke $\dot{N}_1$, Tib.] tataḥ kiñjalka S ; tataḥ kiñjalkaṃ $E_N^{sil.}$. [317]°mānaṃ $\dot{N}_1$, $E_N^{sil.}$] °māna S. [318]°cakraṃ $\dot{N}_1$, Tib.] °cakre $\Sigma_{\text{-}\dot{N}_1}$. [319]°cakram $\dot{N}_1$] °cakra S ; °cakre $E_N^{sil.}$, Tib. [320]°kāraṃ $\dot{N}_1$, $E_N^{sil.}$] °kāra° S. [321]°garbha *em.*] °garbhe Σ. [322]aṁ° $\Sigma^{Skt.}$] a Tib.$_{C,D,P_2}$; ā Tib.$_{G,N,P_1}$. [323]°samūhaṃ $E_N^{sil.}$ (cf. HeSāSaṃ 7 f. 74v$_1$)] °samūhe $\dot{N}_1$; °samūha° S. [324]gagane $\dot{N}_1$, S] gaganopari $E_N^{sil.}$. [325]saṃsphārya $\dot{N}_1$ (cf. HeSāSaṃ 7 f. 74v$_1$)] spāyasphārya S ; sphārya $E_N^{sil.}$. [326]°āntarlīnāni $\dot{N}_1$, $E_N^{sil.}$, HeSāSaṃ 7] °āntalīnāni S.

Ṅ₁ 6r₁ | S 307v₇ | E_N 139:2

ta*taḥ[327] svaśarīrasthitaṣaṇmudrārūpais[328] tathāgatair ātmānaṃ[329] kavacayet |

akṣobhyaś[330] cakrirūpeṇāmitābhaḥ[331] kuṇḍalātmakaḥ |
ratneśaḥ kaṇṭhamālāyāṃ haste vairocanaḥ sthitaḥ |

mekhalāyāṃ sthito 'moghaḥ sarvāṅge vajradhṛg vaset[332] |[ix]

tathā[333] –

cakṣuṣor mohavajrī syāt śrotrayor[334] dveṣavajrikā[335] ||[x]

ghrāṇe mātsaryakī[336] khyātā vaktre ca[337] rāgavajrikā |
kāye[338] īrṣyāvajrī ca mano nairātmyayoginī[339] ||[xi]

kāye vāci[340] tathā citte candre[341] bījam[342] adhiṣṭhitam[343] |

oṁ āḥ hūṁ iti mantrayet[344] |

khecarīṃ[345] bhūcarīṃ[346] caiva dhyāyāt[347] pātālavāsinīm[348] ||

[ix]HeTa I.vi. 12ab; cf. DVS (f. 196v$_{6-7}$), SāMā 228 et al. [x]HeTa II.iii. 51ab, cf. DVS (f. 196v$_7$), SāMā 228 et al. [xi]HeTa II.iii. 51cd-52ab, cf. DVS (f. 196v$_7$), SāMā 228 et al.

[327]tataḥ S, E$_N$] taḥ Ṅ$_1$. [328]°sthitaṣaṇ° E$_N$, Ṅ$_1$$^{p.c.}$, S (both MSS °*ṣaḍ*°)] °sthitāṣaḍ° Ṅ$_1$$^{a.c.}$ (long vowel canceled). [329]ātmānaṃ Ṅ$_1$, E$_N$$^{sil.}$] ātmāna S. [330]akṣobhyaś Ṅ$_1$, E$_N$$^{sil.}$] akṣobhya S. [331]°āmitābhaḥ *em.*] amitābha Ṅ$_1$, S; amitābhaḥ E$_N$$^{sil.}$. [332]vaset S, E$_N$] paśyet Ṅ$_1$ (two *akṣara*s in upper margin, illegible), DVS (f. 196v$_{6-7}$; unmetrical). [333]tathā Ṅ$_1$, S, Tib.] *om.* E$_N$$^{sil.}$. [334]śrotrayor Ṅ$_1$, E$_N$$^{sil.}$] śrotrayo S. [335]°vajrikā S, E$_N$] °vajrī Ṅ$_1$ (hardly legible); °vajrīkā DVS (f. 196v$_7$. [336]°kī Ṅ$_1$, S; DVS (f. 196v$_7$)] °vajrī E$_N$, Tib. [337]vaktre ca E$_N$$^{sil.}$, SāMā 228] vaktre Ṅ$_1$, DVS (f. 196v$_7$), Tib.; vakte S. [338]kāye Ṅ$_1$, DVS (f. 196v$_7$)] sparśe S, E$_N$. [339]nairātmya° Ṅ$_1$, DVS (f. 196v$_7$)] nairātmā S, E$_N$. [340]kāye vāci Ṅ$_1$ (hardly legible)] kāyabo(dh)i S$^{a.c.}$ (perhaps meant to be corrected to °*vāci*); kāyabodhiṃ E$_N$; *om.* Tib. (omitting the following as well). [341]candre *em.*] (*xx*) candre Ṅ$_1$ (blurred); hṛccandra° S, E$_N$; *om.* Tib. [342]bījam *em.*] °bījam S, E$_N$; bīja Ṅ$_1$. [343]adhiṣṭhitam Ṅ$_1$ (°*ṃ*, *contra metrum*)] adhiṣṭhayet S, E$_N$. [344]mantrayet *em.*] mantrāṃ cet (?) Ṅ$_1$ (hardly legible); mantraḥ S, E$_N$. [345]khecarīṃ *em.*] khecarī Σ. [346]°īṃ Ṅ$_1$ (°*īm̃*)] °ī S, E$_N$. [347]dhyāyāt Ṅ$_1$] tathā S, E$_N$. [348]°vāsinīm Ṅ$_1$] °vāsinī S, E$_N$.

Quote:
V_C 91$v_{5\text{-}7}$
V_K 13v_5-r_1
HeSāSaṃ 7 (f. 74$v_{1\text{-}3}$) ।
HeSāSam 8 (f. 90$v_{4\text{-}6}$)

tataḥ pūjāstutyamṛtāsvādaṃ ca kṛtvā ।[349,xii] ⌜evaṃ samayo[350] bhūtvā mantraṃ parijapyate[351] । ⌜⌜⌜anena vidhinā[352] | yāny eva[353] mantrākṣarāṇy[354] uccāryante[355] tāni devatīmukhād vinirgatāni[356] । saraśmikāni[357] svamukhe[358] praveśya[359] । vajramārgotsṛṣṭāni[360] devīpadmapraviṣṭāni[361] | punar[362] devatīmukhāt[363] svamukham anena krameṇāvicchinnaṃ[364] mantram[365] āvartayet⌟⌟ |[xiii] karmabhedena varṇabhedaḥ kāryaḥ[366]⌟ ‖[xiv] evam ākhedaparyantaṃ[367] mantraṃ[368] parijapya । tataḥ⌟[xv] svahṛdaye ravicandrāntargataṃ[369] *hūṁ*kāraṃ[370] nīlaṃ sphuratsaṃhāravigrahaṃ[371] dhyāyāt | nairātmyāhṛccandra[372] *aṁ*kāraṃ[373] paśyet |

[xii]kāye (…) kṛtvā] *om.* HeSāU$^{\text{Tib.}}$. [xiii]Quoted in HeSāSaṃ 8 (f. 90v$_{4\text{-}6}$). [xiv]Cf. HeSāSaṃ 7 (f. 74v$_{1\text{-}3}$). [xv]Cf. SāMā 123.

[349]tataḥ pūjāstutyamṛtāsvādaṃ ca kṛtvā $\dot{\text{N}}_1$] *om.* S, E_N, Tib. [350]samayo $\dot{\text{N}}_1$, S, $E_{\text{C,K}}$] samayī $\text{E}_N{}^{\text{sil.}}$; *dam tshig tu gyur pa'o* Tib. [351]mantraṃ parijapyate $\dot{\text{N}}_1$ (hardly legible)] mantraṃ japed S, E_N; *om.* $E_{\text{C,K}}$. [352]anena vidhinā $\Sigma_{\text{-}\dot{\text{N}}_1}$] *om.* $\dot{\text{N}}_1$; *cho ga sna tshogs pa'i* Tib. [353]yāny eva $\Sigma_{\text{-}V_{\text{K}}}$] yān eva V_{K}. [354]°āṇy $\Sigma_{\text{-}\text{E}_N}$] °āṇāṃ (ṇi) E_N. [355]uccāryante $\dot{\text{N}}_1$, $E_{\text{C,K}}$, HeSāSaṃ 7।8] (u)rccāryante S (hardly legible); niścāryante E_N (reporting *uccāryante* for the Tibetan). [356]devatīmukhād vinir° $\Sigma_{\text{-}E_{\text{C,K}},\text{HeSāSaṃ 8}}$] devatīmukhān nir° $E_{\text{C,K}}$; prajñāmukhān nir° HeSāSaṃ 8. [357]°raśmikāni $\Sigma_{\text{-S},\text{E}_N}$] °raśmin ni S; °raśmīni $\text{E}_N{}^{\text{sil.}}$. [358]°e $\dot{\text{N}}_1$, V_{C}, HeSāSaṃ 8] °aṃ S, E_N, HeSāSaṃ 7; °a V_{K}. [359]°veśya $\Sigma_{\text{-HeSāSaṃ 8}}$] °viśya HeSāSaṃ 8. [360]vajramārgotsṛṣṭāni $\dot{\text{N}}_1$ (hardly legible), HeSāSaṃ 7] vajramārggeṇa niścārya sva° S; vajramārgeṇa niścārya ca $\text{E}_N{}^{\text{sil.}}$; kuliśamārggeṇa niścārya $E_{\text{C,K}}$; vajramārgeṇa niḥsṛtāni HeSāSaṃ 8; *rdo rje'i lam nas byuṅ ste* | *raṅ gi* Tib. [361]devīpadma° $\dot{\text{N}}_1$, $E_{\text{C,K}}$] devatīpadma° S, E_N; svadevatīpadma° HeSāSaṃ 7; devīpadme HeSāSaṃ 8 • °praviṣṭāni $\Sigma_{\text{-HeSāSaṃ 8}}$] praviśya HeSāSaṃ 8. [362]punar $\Sigma_{\text{-S}}$] puna S. [363]devatīmukhāt $\Sigma_{\text{-}\dot{\text{N}}_1,\text{HeSāSaṃ 8}}$] devīmukhāt $\dot{\text{N}}_1$; devīmukhena HeSāSaṃ 8. [364]anena krameṇā° $\Sigma_{\text{-HeSāSaṃ 8}}$] anena >m anena< krameṇā° HeSāSaṃ 7$^{\text{a.c.}}$; praviṣṭānīty evam HeSāSaṃ 8 • °vicchinnaṃ $\dot{\text{N}}_1$, HeSāSaṃ 7।8, Tib.] °dhisthāna° S; °dhiṣṭhāna° $\text{E}_N{}^{\text{sil.}}$; °vacchinnaṃ $E_{\text{C,K}}$. [365]mantram $\Sigma_{\text{-}V_{\text{C}}{}^{\text{a.c.}}}$] m>ā<ntram $V_{\text{C}}{}^{\text{a.c.}}$ (canceled). [366]karmabhedena varṇabhedaḥ kāryaḥ $\dot{\text{N}}_1$, Tib.] karmabhede tu varṇabhedaḥ kāryaḥ S, E_N; *om.* $E_{\text{C,K}}$; śāntikādikarmabhedena śuklādivarṇabhedaḥ kāryaḥ HeSāSaṃ 7. [367]evam ākheda° S, $E_{\text{C,K}}$] evaṃ mākheda° $\dot{\text{N}}_1$; evaṃ akheda° $\text{E}_N{}^{\text{sil.}}$. [368]mantraṃ $\dot{\text{N}}_1$, E_N, Tib.] *om.* S. [369]°āntar° $\dot{\text{N}}_1$, $\text{E}_N{}^{\text{sil.}}$] °ānta° S. [370]*hūṁ*kāraṃ Σ] *om.* Tib.$_{\text{C, D, P}_2}$; *hūṁ* Tib.$_{\text{G, N, P}_1}$. [371]sphurat° $\dot{\text{N}}_1$, $\text{E}_N{}^{\text{sil.}}$] spharat° S. [372]°hṛc° $\dot{\text{N}}_1$] °hṛdi S$^{\text{p.c.}}$, $\text{E}_N{}^{\text{sil.}}$. [373]*aṁ*° $\dot{\text{N}}_1$] *aṃ*° S$^{\text{p.c.}}$, E_N.

tenaiva *aṁ*kāracandramaṇḍalena[374] saha drutāpannāṃ bhagavatīṃ[375] bhagavaddhṛdaye praviṣṭāṃ vicintayet[376] | tato bhagavān api । svahṛdayasthacandrasūryāntargata*hūṁ*kāranirgataraśmisamūhād[377] ālikāliniḥśvāsocchvāsataḥ[378] saṃsphārya saṃhārya ca[379] । tatraiva svayaṃ praveśyaikībhūtvā[380] । śaśiravisaṃpuṭamadhye bījāvasthāyāṃ sthitaḥ[381] ‖

atra prastāva[382] idaṃ smartavyam[383] –

āi ṇa anta[384] ṇa majjha[385] tahiṃ[386] ṇaü bhava[387] ṇaü nibbāṇa[388] |
ehu so paramamahāsuha ṇaü para ṇaü[389] appāṇa ‖[xvi]

$\dot{N}_1$ 6v₃ । S 308v₅ । E_N 140:6

etena[390] tad bījākṣaraṃ[391] candrasūryau[392] ca miśrībhūyāmṛtasvabhāvaṃ[393] ⌜raśmipuñjākāram[394] krameṇa dīpaśikheva[395] yāvad anupalabdhikaṃ[396] kuryāt⌟[xvii] |

Quote: V_C 91v₇ V_K 14r₁₋₂

[xvi] HeTa II.v. 68 ; cf. DVS (f. 195r$_1$), VaPra^{§22}, HePra$^{\text{Tib.}}$ (§22 & *Bla med rim lña*), KriSaṃ*Pa* (ch. 6-6-9 v.13), SāMā 183, DGK v.27 (Bagchi 1938 : p.21), SN*pa* (p.198) et al. [xvii] Silently incorporated in SāMā 123.

[374] *aṁ*° Tib.$_{C, D, P_2}$] *aṃ*° Σ; *paṃ* Tib.$_{G,N}$; *pa* Tib.$_{P_1}$. [375] °īṃ $\dot{N}_1$ (faint), E_N] °ī S. [376] praviṣṭāṃ vicintayet S$^{\text{p.c.}}$, $E_N{}^{\text{sil.}}$] pravi>ta<ṃ cintayet S$^{\text{a.c.}}$ (°*ṣṭā vi*°, upper margin); praviṣṭāṃ vici | ntayet $\dot{N}_1$. [377] °sūryāntargata° $\dot{N}_1$] °sūryentarggataṃ S ; °sūryāntargataṃ $E_N{}^{\text{sil.}}$ • °nirgataraśmi° $\dot{N}_1{}^{\text{p.c.}}$, S] °nirgata° $\dot{N}_1{}^{\text{a.c.}}$ (in upper margin); °nirgataṃ raśmi° $E_N{}^{\text{sil.}}$. [378] °niḥśvāsocchvāsataḥ $\dot{N}_1$ (°*socchvā*° rewritten in upper margin)] °niḥśvāso(ccvā)śataḥ (unclear) S ; °niḥśvāsā'āṣṭāśataṃ $E_N{}^{\text{sil.}}$; *dbugs kyis* Tib. [379] saṃsphārya saṃhārya ca S, E_N] sphāraṇasaṃhāraṇ ca $\dot{N}_1$; *spro ba daṅ bsdu bas* Tib. [380] praveśyaikībhūtvā $\dot{N}_1$] praviśyaikībhūtvā re S ; praviśyaikībhūtvā ca $E_N{}^{\text{sil.}}$. [381] bījāvasthāyāṃ sthitaḥ *em.* (cf. VaPra^{§22}, DVS f. 194v$_6$)] bījāvasthayāvasthitaḥ $\dot{N}_1$; bījyavayavasthitaḥ S ; bīje vyavasthitaḥ $E_N{}^{\text{sil.}}$; *sa bon gyi lus kyis gnas pa* Tib. [382] °a *em.*] °e Σ. [383] smartavyam $\dot{N}_1$ (°*aṃ*), $E_N{}^{\text{sil.}}$] sārttavyaṃ S. [384] ṇa anta $\dot{N}_1$, S] na anta E_N. [385] ṇa majjha $\dot{N}_1$, S] na mahyu $E_N{}^{\text{sil.}}$. [386] tahiṃ $\dot{N}_1$, $E_N{}^{\text{sil.}}$] tahi S. [387] ṇaü bhava $\dot{N}_1$, S] natra na bhava $E_N{}^{\text{sil.}}$. [388] ṇaü nibbāṇa *em.*] ṇaü ṇibbāṇa $\dot{N}_1$; naü nibbāṇa S ; natra nirvāṇa $E_N{}^{\text{sil.}}$. [389] ṇaü para ṇaü $\dot{N}_1$, S] naü para naü E_N. [390] etena $\dot{N}_1$] tena S, E_N; *de bźin du* Tib. [391] tad bījākṣaraṃ $\dot{N}_1$ (°*añ*)] bījākṣara° S ; bījākṣaraṃ $E_N{}^{\text{sil.}}$, Tib. [392] °sūryau $\dot{N}_1$ (vowel-sign faint)] °sūry† S ; °sūryaṃ $E_N{}^{\text{sil.}}$. [393] miśrībhūyāmṛta° S, E_N] miśrībhūyo 'mṛta° $\dot{N}_1$. [394] °puñjākāram Σ] E_N erroneously notes the missing in the Tib. which in fact does read *goṅ bu'i rnam pa*. [395] °śikheva $E_{C,K}$] °śikhā iva $\Sigma_{\text{-}E_{C,K}}$ (no *sandhi* applied). [396] °labdhikaṃ $\Sigma_{\text{-S}}$] °labdhika S.

evaṃ catuḥsandhyānukrameṇa[397] stutipūjābalyupahārapūrvakaṃ[398] bhāvayet ||

oṁ[399] inda[400] jama[401] jala jakkha[402] bhūta[403] vahni vāu[404] rakkha[405] |
canda sujja[406] māda bappa talapātāle[407] aṭṭhasappa[408] *svāhā*[409] ||[xviii]
edaṃ[410] baliṃ bhuñja jiṅgha[411] phulladhūpa[412] māṃsa[413] viṅgha[414] |
ambha kajja savva[415] sādha[416] khanti[417] khuṇi[418] pheḍa[419] gāda ||[xix]

oṁ – *a*kāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt – *oṁ āḥ hūṁ*[420] *phaṭ svāhā* |

sārvabhautikabalimantraḥ[421] ||[xx]

[xviii]HeTa II.iv. 91 ; cf. DVS (f. 196r$_3$), HePra[§25], HeSāSaṃ 8 (f. 104r$_2$), HeSāSaṃ 11 (ff. 139v$_7$-140r$_1$), HeSāSaṃ 45 (ff. 266v$_6$), MuĀv et al. [xix]HeTa II.iv. 92 ; cf. DVS (f. 196r$_6$), HePra[§25], HeSāSaṃ 8 (f. 104r$_4$), HeSāSaṃ 11 (ff. 139v$_7$-140r$_1$), HeSāSaṃ 45 (ff. 268v$_1$), MuĀv et al. [xx]HeTa I.ii. 1, HeTa II.iv. 93.

[397]°ānukrameṇa $\dot{N}_1$] °ākrameṇa S, E_N (noting the omission in Tib., but G, N, P_1 do in fact read *rim pas ji srid mi dmigs kyi bar du bya'o || de ltar dus bźir rim pa bźin du*). [398]°balyupahārapūrv(v)akaṃ $\dot{N}_1$] °balyupahārapūrvvakāṃ S ; °valyupahārapūrvakaṃ E_N[sil.]. [399]*oṁ* S, E_N, Tib.] *om.* $\dot{N}_1$. [400]inda $\dot{N}_1$, Tib.] indra S ; indaṃ E_N. [401]jama $\dot{N}_1$, E_N, Tib.] yama S. [402]jakkha $\dot{N}_1$, E_N, Tib.] yakṣa S. [403]bhūta E_N[sil.], Tib.] bhuda $\dot{N}_1$; bhut(a) S. [404]vāu $\dot{N}_1$, Tib.$_{-G}$] vāyu S, E_N [405]rakkha $\dot{N}_1$, E_N] rakṣa S ; r'ak.kha Tib. [406]canda sujja $\dot{N}_1$, E_N, Tib.] candra sūrya S. [407]°pātāle $\dot{N}_1$[p.c.]; E_N[sil.], Tib.$_{C,D,P_2}$] °>tā<pātāle $\dot{N}_1$[a.c.] (canceled); °putāle S ; (°)pātālaṃ Tib.$_{G,N,P_1}$. [408]aṭṭa° S, Tib.$_{C,D,P_2}$] aṭṭha° $\dot{N}_1$, E_N[sil.], Tib.$_{G,N,P_1}$. [409]svāhā S, E_N, Tib.] sāhā $\dot{N}_1$. [410]edaṃ $\dot{N}_1$] idaṃ S, E_N, Tib. [411]jiṅgha $\dot{N}_1$ (*jiṃ*°)] jighra S, E_N; dzi gha(ṃ) Tib. [412]phulladhūpa(°) E_N[sil.], Tib.$_{G,N,P_1}$] puṣpadhūpa $\dot{N}_1$; phullaṣuṣpe S ; phulla d.h'uppa Tib.$_{C,D,P_2}$. [413](°)māṃsa(°) E_N[sil.], Tib.] masa $\dot{N}_1$; maṃsa S. [414](°)viṅgha $\dot{N}_1$ (*viṃ*°), E_N[sil.], Tib.$_{G,N,P_1}$] vighna S ; viṃ ga Tib.$_{C,D,P_2}$. [415]savva $\dot{N}_1$, E_N, Tib.] sarvva S. [416]sādha $\dot{N}_1$, E_N] sahā S ; sa d'a Tib.$_{C,D,P_2}$; s'a da Tib.$_{G,N,P_1}$. [417]khanti S (°*ṃti*), E_N, Tib.] khati $\dot{N}_1$. [418]khuṇi $\dot{N}_1$, S, Tib.] kuṇi E_N[sil.]. [419]pheḍa $\dot{N}_1$, E_N[sil.]] pheḍan S ; phe ṭa Tib. [420]hūṁ $\dot{N}_1$[p.c.], E_N, S] a hūṁ $\dot{N}_1$[a.c.] (canceled). [421]sārv(v)a° $\dot{N}_1$, E_N[sil.]] sarvva° S.

oṁ – aṣṭānanāya piṅgalordhvakeśavartmane[422] ।
caturviṃśatinetrāya[423] ṣoḍaśabhujāya । kṛṣṇajīmūtavapuṣe[424]
kapālamālānekadhāriṇe[425] । ādhmātakrūracittāya[426] । ardhendudaṃṣṭriṇe |
māraya 2[427] kāraya 2 garjaya 2[428] tarjaya 2 śoṣaya 2 saptasāgarān ।
bandha 2 nāgāṣṭakān । gṛhṇa 2 śatrūn[429] – *ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā* |

bhagavato mūlamantraḥ ||[xxi]

oṁ deva picuvajra *hūṁ hūṁ hūṁ*[430] *phaṭ svāhā* |

hṛdayamantraḥ[431] ||[xxii]

oṁ vajrakartarihevajrāya[432] *hūṁ hūṁ hūṁ phaṭ svāhā* |

upahṛdayamantraḥ[433] ||[xxiii]

oṁ[434] *a ka ca ṭa ta pa ya śa svāhā* |

purakṣobhamantraḥ ||[xxiv]

[xxi]Cf. HeTa II.v. 45-47. [xxii]HeTa I.ii. 3. [xxiii]HeTa I.ii. 22. [xxiv]HeTa I.ii. 5.

[422]piṅgalordhva° $\dot{N}_1$, S] piṅgordhva° E_N. [423]catur° $\dot{N}_1$, $E_N^{sil.}$] catu° S. [424]°mūta° $\dot{N}_1$, $E_N^{sil.}$] °mūtra° S. [425]°mālāneka° $\dot{N}_1$, $E_N^{sil.}$] °māneka° S. [426]ādhmātakrūracittāya S] ādhmātakrūracittā $\dot{N}_1$; atyantakrūracittāya E_N. [427]māraya 2 $\dot{N}_1$, S] *oṁ* māraya 2 E_N, Tib. (no numbers). [428]garjaya 2 S, E_N, Tib. (no numbers)] *om.* $\dot{N}_1$ (note in upper left margin, illegible). [429]śatrūn $\Sigma^{Skt.}$] HeSāU$^{Tib.}$ points towards *sarvaśatrūṇāṃ*. [430]hūṁ hūṁ hūṁ $\dot{N}_1$, $E_N^{sil.}$ (both "hūṁ 3"), Tib.] hūṁ 2 S. [431]°mantraḥ Σ] *om.* Tib. [432]°kartari° $\dot{N}_1$, S] karttari E_N. [433]°mantraḥ S, E_N] *om.* $\dot{N}_1$, Tib. [434]*oṁ* S, E_N, Tib.] *om.* $\dot{N}_1$.

ādyantapūjābalyupahārakāla[435] imāṃ paramāṃ samayagītikām[436] uccārayet[437] – *Ṅ1 7r2 | S 309r5 | EN 141:9*

kollaïre[438] ṭṭhia[439] bolā[440] mummuṇire[441] kakkolā[442] |
ghaṇe[443] kibiḍa[444] ho vājjaï[445] karuṇe[446] kiaï[447] ṇa[448] rolā ||

tahiṃ[449] bala[450] khājjaï gāḍheṃ[451] maaṇā[452] piṭjaï |
hale kāliñjara paṇiaï[453] dunduru tahiṃ[454] vājjiaï[455] ||

caüsama[456] kacchuri[457] sihlā[458] kāppura[459] lāiaï[460] |
mālaïindhaṇa[461] śālia[462] tahiṃ[463] bharu[464] khāiaï[465] ||

pekkhaṇa[466] kheṭa karante suddhāsuddha na[467] muṇiaï |

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[435]ādyantapūjābaly° Ṅ1, Tib. (*tha mar*)] ādyapūjābaly° S; ādyapūjāvaly° EN • °kāla *corr.*] °kāle Ṅ1p.c., S, EN; °kā<kle>le (?) Ṅ1a.c. (erased). [436]imāṃ paramāṃ samayagītikām Ṅ1] idam aparaṃ paramasamayagītam S, EN. [437]uccārayet Ṅ1, ENsil.] urccārayet S. [438]kollaïre Ṅ1, ENsil., Tib.C,D,P2] kolaïre S, Tib.G,N,P1. [439]ṭṭhia Ṅ1, ENsil.] thia S; tthia Tib.C,D,P2; ṭṭhi la a Tib.G,N,P1. [440]bolā Ṅ1, ENsil., Tib.] bollā S. [441]mummuṇire Σ, Tib.C,D,P2] EN wrongly notes S to read *mummunire*; mumūnire Tib.G,N,P1. [442]kakkolā S, EN, Tib.] kkakolā Ṅ1. [443]ghaṇe Tib.C,D,P2] ghaṇa Σ, Tib.G,N,P1. [444]kibiḍa Ṅ1] kipiṭṭa S (supported by MuĀv); kiviḍa EN; kṛpita Tib.C,D,P2; kripita Tib.G,N,P1. [445]vājjaï S, EN, Tib.C,D,P2] vajjaï Ṅ1; vajraï Tib.G,N,P1. [446]karuṇe Ṅ1, ENsil., Tib.C,D,P2] karūṇe S; karuṇi Tib.G,N,P1. [447]kiaï S, E N] kīa Ṅ1; kiyabi Tib. [448]ṇa Ṅ1, S] na EN, Tib. [449]tahiṃ Tib.C,D,P2] tahi Σ-C,D,P2 [450]bala S, Tib.C,D,P2] bali Ṅ1; baru ENsil.; bhala Tib.G,N,P1. [451]gāḍheṃ Ṅ1, S, Tib.C,D,P2 (°*m*)] gāḍeṃ ENsil.; aïni Tib.G,N,P1. [452]maaṇā Ṅ1, S, Tib.C,D,P2] maanā EN; aïni Tib.G,N,P1. [453]paṇiaï Ṅ1, ENsil., Tib.C,D,P2] pani<a>ï Sp.c. (added above); panipaï Tib.G,N,P1. [454]tahiṃ *em.*] tahi ṇa Ṅ1; *om.* S, Tib.; tahi ENsil. [455]vājjiaï *em.*] vajjiaï Ṅ1; varjjia ï S; vajji aï ENsil.; vajiaï Tib. [456]caüsama Ṅ1, S] cosama ENsil.; cahusamā Tib.C,D,P2; cahusama Tib.G,N,P1. [457]kacchuri EN] kathuri Ṅ1; kasturi S; katthurī Tib.C,D; kathori Tib.G,N,P1; kañcāṃrī Tib.P2. [458]sihlā Ṅ1p.c., ENsil., Tib.C,D,P2] si>*xx*<hlā Ṅ1p.c. (rubbed out); śihla S (*ra* added above); sihla Tib.G,N,P1. [459]kāppura *em.*] kapura Ṅ1; karpūra S; kappura ENsil., Tib.C,D,P2; gabur° Tib.G,N,P1. [460]lāiaï Ṅ1, S] lāi aï EN; (°)lāyīaï Tib. [461]mālaïindhaṇa Ṅ1, S] māla indhana EN; māla indhaṇa Tib.C,D,P2; mālaï | indhana Tib.G,N,P1. [462]śālia S (*sā*°)] sāli Ṅ1; śāliñja ENsil.; sāliṃja Tib.C,D,P2; salija Tib.G,N,P1. [463]tahiṃ Ṅ1, Tib.] tahi S, EN. [464]bharu S, EN, Tib.] *om.* Ṅ1. [465]khāiaï S] khāaï Ṅ1; khāi aï EN; khāhiaï Tib.C,D,P2; khahiaï Tib.G,N,P1. [466]pekkhaṇa *em.*] pekkhaṇan Ṅ1; pegheṇa S; preṅkhaṇa EN, Tib.C,D,P2 (*preṃ*°); lekhena Tib.G,N,P1. [467]na S, EN, Tib.C,D,P2] ṇa Ṅ1; *om.* Tib.G,N,P1.

niraṃśu[468] aṅge[469] caḍābiaï[470] tahiṃja[471] sarāba[472] paṇiaï |
malaaje[473] kunduru vāṭaï[474] ḍiṇḍima tahiṃ ṇa[475] vājjiaï[476] ||[xxv]

Ṅ1 7r6 ı S 309v3 ı EN 142:6

evaṃ sandhyādhiṣṭhānagaṇapūjākāle vajraghaṇṭādhareṇa[477] mantriṇeyaṃ[478] gītikā kākalikayā gātavyā ı sarvasiddhisānnidhyakaraṇāyeti | evam api yathānirdiṣṭakrameṇa maṇḍalacakrāntargataṃ[479] bhagavantaṃ dvibhujam ekamukhaṃ ı dakṣiṇakare vajraṃ[480] vāme kapālaṃ khaṭvāṅgaṃ ca ı ālīḍhapadaṃ nagnaṃ śavākrāntaṃ bhāvayet | tathā caturbhujaṃ ı dakṣiṇahaste vajraṃ[481] vāme kapālam ı śeṣadvibhujābhyāṃ svābhavidyāliṅgitam | tathaiva ṣaḍbhujaṃ trimukhaṃ ı vāmamukhaṃ[482] raktaṃ dakṣiṇaṃ[483] śuklaṃ[484] ı vāme haste triśūlaṃ ghaṇṭāṃ[485] dakṣiṇe[486] vajraṃ[487] kartikāṃ[488] ca ı śeṣadvibhujābhyāṃ svābhavidyāliṅgitam[489] | sā ca bhagavatī kartikapālasahitabhujābhyāṃ[490] bhagavatsamāliṅgitā[491] |

[xxv] HeTa II.iv. 6-8; cf. HePra[§25], HeSāSaṃ 7 (ff. 79v7-80r3), HeSāSaṃ 8 (f. 104r5-v1), HeSāSaṃ 45 (f. 270r7-v2); *see also* Saroruha's **Padminī* (T 1181), HeSā-UṬī, MuĀv and YoMā. For a more elaborate overview and variants, cf. Appendix (Part 2).

[468] niraṃśu $\dot{N}_1$, S] niraṃsua E_N; nirāṃsu Tib.$_{C,D,P_2}$; niraṁsu Tib.$_{G,N,P_1}$. [469] aṅge $\dot{N}_1$, Tib.$_{C,D,P_2^{sil.}}$] aṃga S, Tib.$_{N,P_1}$; aṅga E_N; iga Tib.$_G$. [470] caḍābiaï $\dot{N}_1$, Tib.$_{C,D,P_2}$] caṇḍabi S; caḍābī E_N; cittabhaaï Tib.$_{G,N,P_1}$. [471] tahiṃja Tib.$_{C,D,P_2}$] tahijja $\dot{N}_1$ tahija S; tahiṃ ja $E_N^{sil.}$; tihaṃja Tib.$_{G,N,P_1}$. [472] sarāba $E_N^{sil.}$ (cf. HePra, MuĀv)] sarābe $\dot{N}_1$; sarā S; sarāva Tib.$_{C,D,P_2}$; saravavi Tib.$_{G,N,P_1}$. [473] malaaje $\dot{N}_1$, S] malayaje E_N, Tib.$_{C,D,P_2}$; malayaja Tib.$_{G,N,P_1}$. [474] vāṭaï $\dot{N}_1$, S] bāṭaï E_N, Tib.$_{C,D,P_2}$; pahiyahi Tib.$_{G,N,P_1}$. [475] tahiṃ ṇa $\dot{N}_1$] tahi ṇa S; tahiṇṇa $E_N^{sil.}$; tahinna Tib.$_{C,D,P_2}$; tahi na Tib.$_{G,N,P_1}$. [476] vājjiaï *em.*] vavājjiaï $\dot{N}_1$; vajjiaï S (cf. YoMā); bajjiaï E_N; bājjiyayi Tib.$_{C,D,P_2}$; bajiyayi Tib.$_{G,N,P_1}$. [477] vajraghaṇṭādhareṇa E_N] vajraghaṇṭādhare $\dot{N}_1$; vajravajraghaṇṭādhareṇa S. [478] mantriṇeyaṃ *em.*] mantriṇā iyaṃ $\dot{N}_1$, $S^{p.c.}$, $E_N^{sil.}$] <mattiṇā> iyaṃ $S^{a.c.}$ (added in upper margin). [479] °gataṃ $\dot{N}_1$, $E_N^{sil.}$] °gata° S. [480] vajraṃ S, E_N] vajra $\dot{N}_1$. [481] vajraṃ $\dot{N}_1$, $E_N^{sil.}$] vajra S. [482] vāmamukhaṃ *em.* (Tib.)] vāmukhaṃ $\dot{N}_1$; vāme S, E_N. [483] dakṣiṇaṃ $\dot{N}_1$] dakṣiṇe S, E_N. [484] śuklaṃ $\dot{N}_1$, $E_N^{sil.}$] śukla S. [485] ghaṇṭāṃ $\dot{N}_1$] ghaṇṭā S, E_N. [486] dakṣiṇe S, E_N] *om.* $\dot{N}_1$. [487] vajraṃ S, E_N] vajra $\dot{N}_1$. [488] kartikāṃ $\dot{N}_1$] karttikā S, E_N. [489] svābhavidyā° S, E_N, Tib.] vidyā° $\dot{N}_1$. [490] karti° $\dot{N}_1$] katti° S; kartri° $E_N^{sil.}$. [491] bhagavat° S, E_N] bhagavantaṃ $\dot{N}_1$.

amī dvibhujacaturbhujaṣaḍbhujā[492] nīlavarṇāḥ । trinetrāḥ[493] । ūrdhvapiṅgalakeśāḥ । ṣaṇmudropetāḥ[494] । ālīḍhapadāḥ[495] । nagnāḥ । śavākrāntāś cintanīyāḥ | kiṃ tv[496] aṣṭamukhābhāvād devatīcakraṃ svakāye[497] praveśayet[498] ||

oṁ trailokyākṣepa *hūṁ hūṁ hūṁ*[499] *phaṭ svāhā* |

dvibhujasya jāpamantraḥ ||[xxvi]

oṁ jvalajvalabhyo[500] *hūṁ hūṁ hūṁ*[501] *phaṭ svāhā* |

caturbhujasya jāpamantraḥ[502] ||[xxvii]

oṁ kiṭi kiṭi[503] vajra *hūṁ hūṁ hūṁ*[504] *phaṭ svāhā* |

ṣaḍbhujasya jāpamantraḥ[505] ||[xxviii] śeṣaṃ[506] pūrvavidhāv iva[507] kartavyam | anyac caivaṃ mantavyam[508] |

kṛpayā locane rakte[509] kṛṣṇāṅgo[510] maitracittataḥ[511] |
saṃgrahavastucatuṣkeṇa catvāraś[512] caraṇāḥ smṛtāḥ[513] ||[xxix]

[xxvi]HeTa I.ii.7. [xxvii]HeTa I.ii.8. [xxviii]HeTa I.ii.9. [xxix]HeTa II.ix. 11, cf. VaPra[§10] et al.

[492]dvibhujacaturbhujaṣaḍbhujā *em.*] dvibhujā caturbhujā ṣaḍbhujāḥ $\dot{N}_1$; dvibhujacaturbhujaṣaḍbhujāḥ S, E_N. [493]°varṇāḥ । trinetrāḥ । *em.*] nīlavarṇāḥ | trinetrāḥ $\dot{N}_1$; °varṇās trinetrāḥ | E_N; °varṇās trinetrā $E_N^{sil.}$. [494]ṣaṇmudropetāḥ *em.*] ṣaḍmudropetāḥ S, $\dot{N}_1$; ṣaṇmudropetā $E_N^{sil.}$. [495]°padāḥ *em.*] °pada° $\dot{N}_1$; °padā S, E_N. [496]kiṃ tv *em.*] kin tu $\dot{N}_1$; kiṃ tu S, E_N. [497]°kāye $\dot{N}_1$, $E_N^{sil.}$] °kāya S (a *visarga* seems to be added in the space for the binding). [498]praveśayet Σ] *gźug par bsgom mo* Tib.$_{C,D,P_2}$; *bźugs par bsgom mo* Tib.$_{G,N,P_1}$. [499]*hūṁ hūṁ hūṁ* $\dot{N}_1$] *hūṁ* 3 S, E_N. [500]jvalajvalabhyo *em.*] jvala 2 bhyo $\dot{N}_1$, S ; jvala 2 jvalabhyo [501]*hūṁ hūṁ hūṁ* $\dot{N}_1$] *hūṁ* 3 S, E_N. [502]jāpamantraḥ S, E_N] *om.* $\dot{N}_1$; *sṇags* Tib. [503]kiṭi kiṭi $\dot{N}_1$] kiṭi 2 S, E_N. [504]*hūṁ hūṁ hūṁ* $\dot{N}_1$] *hūṁ* 3 S, E_N. [505]jāpamantraḥ S (°*ṃ*°), E_N] *om.* $\dot{N}_1$; *sṇags* Tib. [506]śeṣaṃ $\dot{N}_1$, $E_N^{sil.}$] śeṣa° S. [507]°vidhāv iva *em.*] °vidhim ava $\dot{N}_1$, S ; °vidhim iva $E_N^{sil.}$; *sṇa ma bźin du* Tib. [508]anyac caivaṃ mantavyam $\dot{N}_1$] anya(d e)va (sma)rttavya $S^{p.c.}$ (uncertain); anyad evaṃ kartavyam $E_N^{sil.}$; *gźan yaṅ 'di ltar śes par bya ste* Tib. [509]rakte $\dot{N}_1$, S (smeared)] raktaḥ $E_N^{sil.}$. [510]°āṅgo $\dot{N}_1$, S] °āṅga° $E_N^{sil.}$. [511]maitracittataḥ $\dot{N}_1$] metre cirttataḥ S ; maitrair cittataḥ $E_N^{sil.}$. [512]catvāraś S, E_N] catvāriś $\dot{N}_1$. [513]smṛtāḥ $\dot{N}_1$, $E_N^{sil.}$] smṛtā S (leaving a blank space for one *akṣara*).

aṣṭāsyāni vimokṣāṣṭau[514] bhujāḥ[515] ṣoḍaśa śūnyatāḥ |
mātrābhiḥ[516] pañcabuddhāḥ[517] syuḥ kruddho duṣṭavineyataḥ[518] ||[xxx]

māṃsena[519] pukkasī[520] khyātā raktena śabarī kalpitā |
caṇḍālī śukrarūpeṇa[521] ḍombinī[522] majjamedayoḥ | 5
carma bodhyaṅgasaptaṃ tu asthi satyacatuṣṭayam[523] ||[xxxi]

Ṅ₁ 8r₁ | S 310v₁ | E_N 143:14 ity evam[524] adhimucya mantriṇā devatāyogena vihartavyaṃ | praṇidhānaṃ ca kartavyam |

kulajanmā[525] anunmādī[526] samayī hevajradeśakaḥ |
kṛpāvān gurubhaktaś ca bhaveyaṃ janmajanmani[527] ||[xxxii] 10
vajraghaṇṭāraṇatpāṇir[528] gambhīro dharmapāṭhakaḥ[529] |
yoṣicchukrasamāhārī[530] bhaveyaṃ janmajanmani[531] ||[xxxiii]

[xxx]HeTa II.ix. 12, cf. VaPra[§10] et al. [xxxi]HeTa II.ix. 13, cf. VaPra[§10] et al. [xxxii]HeTa II.viii. 6, also quoted in HeSāSaṃ 8 (f. 101r$_6$), HeBāPūVi, SāMā 229 et al. [xxxiii]HeTa II.viii. 7, also quoted in HeSāSaṃ 8 (f. 101r$_{6\text{-}7}$), HeSāSaṃ 10 (f. 122r$_{7\text{-}v_1}$), HeBāPūVi, SāMā 229 et al.; also quoted in Saroruha's **Hevajramaṇḍalavidhi*.

[514]vimokṣāṣṭau Ṅ$_1$, S$^{a.c.}$; vimokṣā cāṣṭau S$^{p.c.}$ (added in lower margin); vimokṣāś cāṣṭau E$_N$ (hyper metrical); *źal brgyad rnam par thar pa brgyad* Tib. [515]bhujāḥ S, E$_N$] bhujā Ṅ$_1$. [516]mātrābhiḥ Ṅ$_1$, S] gātrābhiḥ E$_N$$^{sil.}$; *rus rgyan* Tib. [517]°buddhāḥ *em.*] °buddhā Ṅ$_1$, S$^{a.c.}$; mudrā S$^{p.c.}$ (added in lower margin); °mudrāḥ E$_N$$^{sil.}$; *phyag rgya rnam pa lṅa* Tib. [518]°vineyataḥ *em.*] °vaineyataḥ Ṅ$_1$ (hyper metrical); °vinirnayāt S ; °vinirṇayāt E$_N$$^{sil.}$; *'dul ba ste* Tib. [519]māṃsena Ṅ$_1$, S (both *mān*°)] samāṃsena E$_N$$^{sil.}$. [520]pukkasī S, E$_N$] pukkaśī Ṅ$_1$. [521]śukra° Ṅ$_1$, Tib.] śukla° S ; śukla(kra)° E$_N$. [522]ḍombinī S, E$_N$] ḍombī Ṅ$_1$. [523]°catuṣṭayam S, E$_N$] °catuṣṭayaṃm Ṅ$_1$. [524]ity evam Ṅ$_1$] ity S, E$_N$; *de ltar* Tib. (rendering this passage as verse). [525]kulajanmā E$_N$, HeTa] kule janma Ṅ$_1$, S ; HeBāPūVi. [526]anunmādī Ṅ$_1$, S ; HeBāPūVi] anunmādi(dī) E$_N$. [527]janma° S, E$_N$, HeTa] janmani Ṅ$_1$; HeBāPūVi. [528]°pāṇir E$_N$$^{sil.}$] °pāṇi Ṅ$_1$, S. [529]gambhīro Ṅ$_1$ (cf. HeSāSaṃ 10)] gambhīra° S, E$_N$. [530]yoṣicchukra° S, E$_N$] yoṣit(a)śukra° Ṅ$_1$, HeBāPūVi. [531]janmajanmani S] janmani janmani || iti Ṅ$_1$ (cf. HeBāPūVi); janmajanmāni E$_N$$^{sil.}$ (typo ?).

śraddhāvegena[532] mayā
likhitam idaṃ mandadhiyā[533] yat kiñcit[534] |
śodhyaṃ[535] tat tattvajñaiḥ[536]
kṣantavyaṃ mama ca[537] sādhubhiḥ kṛpayā[538] ||

gurucaraṇāmbujabhaktaḥ
śaśāṅkakulatilakanandanas[539] tena |
labdhanimittena kṛtaṃ
yo 'sāv[540] abhimānaśatruṇā[541] na jitaḥ[542] ||

sādhanopāyikāṃ kṛtvā śrīhevajrasya durlabhām[543] |
yan mayopārjitaṃ puṇyaṃ[544] tena loko 'stu vajradhṛk[545] ||

|| ❊ || śrīhevajrasya[546] sādhanopāyikā samāptā[547] || ❊ ||
|| kṛtir ācāryasaroruhapādānām iti ||[548]

[532]°vegena S, E_N] °vegeṇa $\dot{N}_1$. [533]°dhiyā $\dot{N}_1$] °buddhinā |(|) S, E_N. [534]yat kiñcit S, E_N (°*c*)] kiñcit $\dot{N}_1$ (no *daṇḍa*). [535]śodhyaṃ $\dot{N}_1$ (°*an*)] chodhyaṃ S, E_N (*sandhi*). [536]tat tattvajñaiḥ *em.*] tattajñe $\dot{N}_1$; tat(t)vajñaiḥ S, E_N. [537]mama ca $\dot{N}_1$] mama S, E_N. [538]sādhubhiḥ kṛpayā $\dot{N}_1$] sādhubhiḥ || sat(t)vakṛpayā S, E_N. [539]śaśāṅka° $\dot{N}_1$, $E_N^{sil.}$] saśāṅka° S ● °tilaka° $\dot{N}_1$, $E_N^{sil.}$] °ṭhilaka° S. [540]kṛtaṃ yo (')sāv $\dot{N}_1$] mayāḥ yā sāv S ; mayā pāsāc° $E_N^{sil.}$. [541]abhimānaśatruṇā $\dot{N}_1$, S, Tib.] °abhimāveśa kulā° $E_N^{sil.}$. [542]na jitaḥ $\dot{N}_1$, S] °n ajitaḥ $E_N^{sil.}$. [543]durlabhām $\dot{N}_1$, $E_N^{sil.}$] dullabhān S. [544]puṇyaṃ S, E_N, Tib.] śubhaṃ puṇyaṃ $\dot{N}_1$. [545]vajradhṛk $\dot{N}_1$, S] vajradhṛk || iti $E_N^{sil.}$. [546]°hevajrasya $\dot{N}_1$, S] °hevajra° $E_N^{sil.}$. [547]samāptā $S^{p.c.}$, $E_N^{sil.}$ | samāptāṃ $\dot{N}_1$; samāptāḥ $S^{a.c.}$. [548]°pādānām iti || $\dot{N}_1$] °syeti || S ; sya iti | $E_N^{sil.}$. S further reads : *saṃvat 757 vaiṣākhaśuklapaṃcamyāṃ guruvāre śubham* || *idaṃ sādhanamālāpustakaṃ* ||; the date cannot be verified.

Edition of the Tibetan Translation

C, D 1v1 | G, N, P1 1r1 | P2 3

rgya gar skad du | Śrīhevajrasādhanaṃ[1] || bod skad du[2] | dPal dgyes pa rdo rje'i sgrub thabs ||

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

dpal ldan[3] dgyes pa'i rdo rje daṅ ||
bdag med ma la[4] gus phyag 'tshal[5] ||
rdo rje slob dpon bka' drin gyis ||
de yi sgrub thabs cho ga bśad ||

daṅ po kho nar[a] rnal 'byor pas | sems can thams cad kyi don du blo bskyed nas |[b] bla ma bcom ldan 'das yaṅ dag par bsñen te |[c] cho ga ji lta bar[6] bźin du dpal dgyes pa'i rdo rje'i dkyil 'khor du źugs śiṅ[d] rim pa ji lta bar[7] bźin du dbaṅ bskur te |[e] yaṅ dag par rjes su gnaṅ ba[f] śin tu rnam par dag pa'i de kho na ñid ma nor ba'i ye śes thob ciṅ[g] mtshan ma rñed pa

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[a]daṅ po kho nar HeSāU$^{Tib.}$] daṅ por re źig HePra$^{Tib.}$, VaPra$^{Tib.}$, HeSāU^{Tī}. [b]sems can (...) blo bskyed nas HeSāU$^{Tib.}$] sems can thams cad kyi don la brtson pa'i blos HePra$^{Tib.}$; sems can gyi don la brtson pa'i blo gros can gyis VaPra$^{Tib.}$; cp. HeSāU^{Tī}. [c]bla ma (...) bsñen te HeSāU$^{Tib.}$] rdo rje'i bla ma mñes par byas nas and slar yaṅ bla ma rje btsun yaṅ dag par bsñen pa HePra$^{Tib.}$; yaṅ dag pa'i bla ma rje btsun mñes par byas nas VaPra$^{Tib.}$; yaṅ dag pa rje btsun bla ma la cho ga ji lta ba bźin gsol ba btab pa HeSāU^{Tī}. [d]cho ga (...) źugs śiṅ HeSāU$^{Tib.}$] dpal kye rdo rjer gsuṅs śiṅ ji skad du bśad pa'i cho gas (cho gas G, N, P_1] tshogs C, D, P_2) dkyil 'khor du źugs śiṅ HePra$^{Tib.}$; cho ga ji lta bar dpal kye rdo rjer gsuṅgs pa'i dkyil 'khor du rab tu źugs nas VaPra$^{Tib.}$; cf. HeSāU^{Tī}. [e]rim pa (...) dbaṅ bskur te HeSāU$^{Tib.}$, VaPra$^{Tib.}$] rim pa ji lta ba bźin du yoṅs su dbaṅ bskur ba HePra$^{Tib.}$. [f]yaṅ dag (...) gnaṅ ba HeSāU$^{Tib.}$] (...) gnaṅ bas VaPra$^{Tib.}$; bla ma'i rjes su gnaṅ ba thob pa HePra$^{Tib.}$; bka'i gnaṅ ba HeSāU^{Tī}. [g]śin tu (...) ye śes thob ciṅ HeSāU$^{Tib.}$] śin tu rnam par dag pa phyin ci ma log pa'i de kho na ñid kyi(s) ye śes thob ciṅ VaPra$^{Tib.}$; śin tu rnam par dag pa phyin ci ma log pa'i de kho na ñid [thob pa] HeSāU^{Tī}.

[1]śrīhevajrasādhanaṃ *em.*] śr'i he badzra s'a dha naM Σ. [2]bod skad du Σ_{-G}] bod G. [3]dpal ldan Σ_{-P_1}] dphal ldan P_1. [4]la C, D, P_2] *om.* G, N, P_1. [5]phyag 'tshal C, D, P_2] phyag 'tshal te G, N, P_1. [6]ji lta bar *em.*] ji lta ba Σ. [7]ji lta bar *em.*] ji lta ba Σ.

daṅ |[h] bdud rtsi lṅa la sogs pa'i dam tshig bsten pa | dpal dgyes mdzad rdo rje bsgrub par 'dod pas[8,i] rig ma daṅ lhan cig[j] dur khrod la sogs pa yid du 'oṅ ba'i gnas su 'dug nas mchod pa daṅ gtor ma la sogs pa byas te[k] | raṅ gi sñiṅ gar *raṁ* las byuṅ ba'i ñi ma la *hūṁ* yig sṅon po bltas te | *hūṁ* yig de las 'od zer rnam pa lṅa nam mkha'i phyogs su yoṅs su spros nas | 'od zer des bcom ldan 'das rdo rje las[9] byuṅ ba'i[l] sku mdog sṅon po phyag daṅ phyag mtshan 'og nas 'byuṅ ba bźin du phyag bcu drug pa'am | phyag drug pa'am | phyag bźi pa'am | phyag gñis pa yaṅ ruṅ ste | raṅ gi rig ma la 'khyud pa[10,m] spyan gsum pa dbu skra kham pa[11] gyen du 'greṅ ba | phyag rgya drug[12] daṅ ldan pa | lha mo brgyad kyis[13] yoṅs su bskor ba | sku rnams spro ba daṅ sdud pa[n] mdun gyi nam mkha'i phyogs su bkug ste[o] bsgom par bya'o ‖

de'i mdun na gaurī nag mo phyag na byaṅ chub kyi sems kyi zla ba can no ‖ lho phyogs su chom rkun ma btsod kyi mdog can phyag na raṅ byuṅ gi[14] ñi ma źes bya ba'i me tog can no ‖ rgyab tu ro laṅs ma ser mo rdo rje'i chu snod can no ‖ byaṅ phyogs su za phod ma ma ra ka ta lta bu gsaṅ ba'i sman bsnams pa'o ‖ dbaṅ ldan gyi mtshams su ni sbos mo[15] mdog sṅon mo sna tshogs pa'i śa bsnams pa'o ‖ me'i mtshams su dur khrod ma[16] dkar mo phyag na ro bsnams pa'o ‖ srin po'i mtshams su gtum mo dmar skya

C, N 2r3 | D 2r2 | G 2v2 | P1 2v4 | P2 4:9

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[h]mtshan ma rñed pa daṅ Σ] mtshan ma thob pa daṅ VaPra$^{Tib.}$. [i]dpal (…) bsgrub par 'dod pas HeSāU$^{Tib.}$] bye brag tu dpal kye'i rdo rje'i lam bsgrub par 'dod pa HeSāU$^{T\bar{i}}$. [j]rig ma daṅ lhan cig HeSāU$^{Tib.}$] rig ma daṅ bcas pa HeSāU$^{T\bar{i}}$. [k]mchod pa daṅ gtor ma la sogs pa byas te HeSāU$^{Tib.}$] mchod pa daṅ gtor ma bya ba HeSāU$^{T\bar{i}}$. [l]rdo rje las byuṅ ba'i HeSāU$^{Tib.\text{-}G}$] rdo rje skye ba HeSāU$^{T\bar{i}}$; vajrajanman HeSāU$^{Skt.}$. [m]rig ma la 'khyud pa HeSāU$^{Tib.\text{em.}}$] rig ma la 'khyad pa HeSāU$^{Tib.}$; rig ma la 'khyud HeSāU$^{T\bar{i}_{dPe}}$; rig ma la mkhyud HeSāU$^{T\bar{i}_{MWH}}$. [n]sku rnams spro ba daṅ sdud pa HeSāU$^{Tib.}$] spro ba daṅ bsdu ba'i sku can HeSāU$^{T\bar{i}}$, HeSāU$^{Skt.}$ (*sphuratsaṃhāravigraham*). [o]bkug ste HeSāU$^{Tib.}$] spyan draṅ HeSāU$^{T\bar{i}}$; ākṛṣya HeSāU$^{Skt.}$.

[8]'dod pas $\Sigma_{\text{-D}}$] 'dod ṅas D (damage of the xylograph?). [9]rdo rje las $\Sigma_{\text{-G}}$] rdaṁ las[x] (correction missing) G. [10]'khyud pa *em.*] 'khyad pa Σ. [11]kham pa $\Sigma_{\text{-G}}$] khams pa G. [12]phyag rgya drug C, D, P_2] phyag rgya bcu drug G, N, P_1. [13]brgyad kyis C, D, N, P_1, P_2] brgyad kyi G. [14]raṅ byuṅ gi C, D, P_2] raṅ 'byuṅ gi G, N, P_1. [15]sbos mo $\Sigma_{\text{-N}}$] spos mo N. [16]dur khrod ma C, D, P_2] ri khrod ma G, N, P_1.

rṅe'u chuṅ gi sgra sgrogs pa'o[17] || rluṅ lha'i mtshams su sme ma sna tshogs kyi mdog raṅ gi sku la 'khyud pa ste | de ltar bu'i bcom ldan 'das kyi[18] sku rnam par 'phro ba daṅ sdud pa[p] nam mkha' la bltas nas[q] | raṅ gi sñiṅ gar ñi ma la gnas pa'i sa bon las[19] 'phros pa'i phyi daṅ[20] gsaṅ ba daṅ | de kho na ñid kyi[21] mchod pa'i khyad par gyis[r] yaṅ dag par mchod nas | de'i spyan sṅar sdig pa bśags pa la sogs pa bya'o ||

C 2v2 ı D 2v1 ı G 2v5 ı N 2v4 ı P1 2v8 ı P2 4:21

ji srid[s] thog mtha' med pa'i 'khor ba[t] phyin ci log gi rtog pas bsags pa'i sdig pa'i las bdag gis bgyis pa de dag thams cad bcom ldan 'das kyi spyan sṅar bśags śiṅ phyis sdom par bgyi'o || sems can thams cad kyi dge ba ji sñed pa thams cad la rjes su yi raṅ źiṅ[u] bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub tu yoṅs su bsṅo bar bgyi'o ||

gźan yaṅ[v] khams gsum thams cad[w] bde ba chen po'i rnam par ro gcig pa'i[x] saṅs rgyas dgyes mdzad rdo rje daṅ | des gsuṅs pa'i sṅags daṅ phyag rgya daṅ dkyil 'khor la sogs pa'i chos daṅ | de'i 'khor lo la 'khor bar gnas pa'i lha mo'i tshogs la bdag skyabs su mchi bar bgyi'o || sems can thams cad kyi don bya ba'i rgyur gyur pa'i rnam pa thams cad kyi mchog daṅ | stoṅ pa ñid kyi bdag ñid du sems brtan par bya'o ||

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

de nas sems can thams cad la bu gcig pa ltar byams pa chen po bsgom par bya'o || de'i rjes la rnam par rtog pa'i rgya mtshor byiṅ ba'i sems can

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[p]sku rnam par 'phro ba daṅ sdud pa HeSāU$^{Tib.}$] spro ba daṅ bsdu ba'i sku HeSāU$^{T\bar{i}}$; sphuratsaṃhāravigrahaṃ HeSāU$^{Skt.}$. [q]bltas nas HeSāU$^{Tib.}$ (= *dṛṣṭvā* HeSāU$^{Skt.}$)] bsam mo HeSāU$^{T\bar{i}}$. [r]phyi daṅ (...) khyad par gyis HeSāU$^{Tib.}$] (...) khyad par rnams kyis HePra$^{Tib.}$, VaPra$^{Tib.}$. [s]ji srid HeSāU$^{Tib.}$ (→ *yāvat*)] gaṅ źig HeSāU$^{T\bar{i}}$, HeSāU$^{Skt.}$ (*yad*). [t]thog mtha' med pa'i 'khor ba HeSāU$^{Tib.}$] thog ma med pa'i 'khor bar HeSāU$^{T\bar{i}}$, HeSāU$^{Skt.}$ (*anādimati saṃsāre*). [u]dge ba (…) rjes su yi raṅ źiṅ HeSāU$^{Tib.}$] dge ba la yi(d) raṅ ba HeSāU$^{T\bar{i}}$; kuśalaṃ (…) anumodya HeSāU$^{Skt.}$. [v]gźan yaṅ HeSāU$^{Tib.}$] tataḥ $\dot{N}_1$; tat° S, E_N. [w]khams gsum thams cad HeSāU$^{Tib.}$] khams gsum kun gyi bdag ñid HeSāU$^{T\bar{i}}$, HeSāU$^{Skt.}$ (*samastatraidhātukātmakaṃ*). [x]ro gcig pa'i HeSāU$^{Tib.}$] *om.* HeSāU$^{Skt.}$.

[17]sgra sgrogs pa'o D, P_2] sgra sgrog pa'o G, N, P_1; xx grogs pa'o C (illegible). [18]kyi C, D, $P_2^{sil.}$] kyis G, N, P_1 [19]sa bon las N, P_1] sa bon las 'od C, D, P_2; sa xxn las G (damaged). Regarding the omission of *'od*, cf. VaPra[§1]. [20]phyi daṅ *em.*] phyi naṅ Σ. [21]de kho na ñid kyi C, D, P_2] de kho na ñid kyis G, N, P_1.

skyabs med pa rnams mthoṅ nas de dag thams cad bsgral bar 'dod pa'i sñiṅ rje chen po'i raṅ bźin brtan par bya'o ‖ de ltar dga' ba chen po thob pa'i sṅags pas brtags pa'i yul rnams la btaṅ sñoms su byas nas | dṅos po ma lus pa bsdus pa'i sñiṅ po de kho na ñid kyi sṅags |

oṁ śūnyatājñānavajrasvabhāvātmako 'haṃ[22]

źes brjod par bya'o ‖ 'di'i rjes la sṅags kyi don bdag[23] khams gsum po[24] ṅo bo ñid daṅ bral bar bsgom par bya'o ‖

de nas sṅon gyi smon lam rjes su dran pa las nam mkhar *raṁ*[25] byuṅ ba'i ñi ma'i dkyil 'khor gyi dbus su *hūṁ* yig las yaṅ dag par byuṅ ba'i 'od zer lṅa'i bdag ñid kyi rtse gsum pa'i sna tshogs rdo rje'i 'od zer las yaṅ dag par byuṅ ba'i ji sñed 'dod pa'i 'bar ba'i tshogs can gyi rdo rje ra ba blta bar bya'o ‖ de'i naṅ du rdo rje'i dra ba bgegs rnams sel bar byed pa rnam par bsgom mo ‖ de'i dbus su nam mkha' khyab pa'i śes rab *e*'i rnam pa lta bu dkar po bsgom par bya'o ‖ de'i steṅ du sa'i dkyil 'khor *laṁ* las[26] byuṅ ba'i gru bźi pa ljaṅ gu'o[27] ‖ de'i steṅ du chu'i dkyil 'khor *vaṁ* las[28] las skyes pa'i zlum po dkar po'o ‖ der me'i dkyil 'khor *raṁ* las skyes pa'i[29] gru gsum[30] dmar po'o ‖ der rluṅ gi dkyil 'khor *yaṁ* las skyes pa'i zla ba phyed kyi rnam pa lta bu mdog sṅon po'o ‖

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

de nas de'i dbus su rnam par śes pa gnas par blta'o ‖ de dag gnas par gyur pa las[31] dkyil 'khor gyi 'khor lo'i khaṅ pa[32] 'od kyi snaṅ ba can skad cig tsam gyis[33] bsgom par bya ste[34] | gru bźi pa sgo bźi daṅ ka ba brgyad kyis ñe bar mdzes pa | dra ba[35] daṅ dra ba phyed pa daṅ tva ra na la sogs pas spras pa sems las grub par rnam par bsam mo ‖ de'i dbus su zla ba daṅ ñi ma

C 3r3 | D 3r1 | G 3v2 | N 3v4 | P1 3v3 | P2 6:6

[22]śūnyatājñānavajrasvabhāvātmako 'haṃ *em.*] ś'u n.ya t'a dzñ'a na badzra sva (*s'a* D) bh'a ba (*bha ba* G, N, P_1) a'atma ko 'haṃ (*ko haṃ* G, N) Σ. [23]bdag C, D, P_2] bdag daṅ G, N, P_1. [24]gsum po C, D, P_2] gsum po daṅ G, N, P_1. [25]raṁ las Σ_{-G}] ram las G. [26]laṁ las Σ_{-G}] ..... las G. [27]gu'o C, D, $P_2^{sil.}$] khu'o G, N, P_1. [28]vaṁ las *em.*] baṁ las Σ. [29]skyes pa'i G] skyes pa Σ_{-G}. [30]gru gsum Σ_{-G}] zlum po gru gsum G. [31]gnas par gyur pa las C, D, $P_2^{sil.}$] gnas gyur pa las G, N, P_1. [32]dkyil 'khor gyi 'khor lo'i khaṅ pa G, N, P_1] dkyil 'khor 'khor lo'i khaṅ pa C, D, P_2; *maṇḍalacakrākāraṃ* HeSāU$^{Skt.}$. [33]tsam gyis Σ_{-G}] tsam gyi G. [34]bsgom par bya ste C, D, P_2] bsgom par byas te G, N, P_1. [35]dra ba Σ_{-G}] dra ṅa G (damage of the xylograph ?).

kha sbyor bar chud pa'i *hūṁ* daṅ *aṁ* gyi sa bon gñis las yaṅ dag par byuṅ ba'i gri gug daṅ thod pa la lte bar lha'i sa bon gñis kyis mtshan pa blta'o ‖ de dag thams cad yoṅs su gyur pa las | bdag ñid dpal dgyes mdzad rdo rje'i gzugs sku mdog sṅon po źal brgyad pa | phyag bcu drug pa źabs bźi pa bdag med ma daṅ lhan cig mchog tu dga' ba bde ba chen por ro gcig pa[36] | phan tshun 'khrigs pas[37] chags pa daṅ ldan par blta bar bya'o ‖ de nas –

oṁ padma sukhadhara[38] mahārāgasukhaṃdada[39] |
caturānandabhāg[40] viśva[41] *hūṁ hūṁ hūṁ* kāryaṃ kuruṣva me[42] ‖

oṁ vajra mahādveṣa[43] caturānandadāyaka[44] |
khagamukhaikarasa[45] nātha *hūṁ hūṁ hūṁ* kāryaṃ kuruṣva me[46] ‖[i]

źes bya ba 'dis phyi rol gyi[a] chags pa'i bya ba la rdo rje daṅ padma byin gyis brlab par bya'o[47] ‖

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

de nas bsrub ciṅ srubs pa'i[48] sbyor bas lha'i 'khor lo dbyuṅ bar bya ste | de la śar la sogs pa'i sgo ru rim pa[49] ji lta ba[50] bźin du tshaṅs pa daṅ | dbaṅ po daṅ | ñe ba'i dbaṅ po daṅ | drag po'o ‖ de bźin du dbaṅ ldan la sogs pa'i

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[a] phyi rol gyi HeSāU$^{Tib.}$] phyi rol gyi yaṅ HeSāU^{Ti}; bāhye 'pi HeSāU$^{Skt.}$.

[i] HeTa II.xii 5-6, also quoted in DVS (f. 191v$_6$) and HePra^{§15}. *See also* HeSāSaṃ 10 (f. 120r$_{2-3}$), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al., partly rendering the syllable *hūṁ* each time twice.

[36] bde ba chen por ro gcig pa Σ_{-G}] bde ba chen po ro gcig pa G. [37] phan tshun 'khrigs pas C, P_2] phan chun 'khrigs pas D (damage of the xylograph ?); phan tshun 'khrig pas G, N, P_1. [38] sukhadhara *em.*] su kha d.ha ra Σ. [39] mahārāgasukhaṃ-dada *em.*] ma h'a r'a ga su khaM da da C, D, P_2; ma h'a ra ga su khaM datta G, N, P_1. [40] caturānandabhāg *em.*] tsa tur a'a nan.da b.ha ga C, D, P_2; tsa tu r'a nan.da b.h'ag G, N, P_1. [41] viśva *em.*] bi śva Σ_{-G}; bi śra G. [42] kāryaṃ kuruṣva me *em.*] karyaṃ ku ru ṣva me C, D, P_2; karyaṃ ku ru śva ma G, N, P_1. [43] vajra mahādveṣa *em.*] badzra mah'a dve ṣa Σ. [44] caturānandadāyaka *em.*] tsa tur a'a nan.da d'a ya ka C, D, P_2; tsa tu r'a nan.da d'a ya ka G, N, P_1. [45] khagamukhaikarasa *em.*] kha mu khe ka r'a so Σ_{-N,P_1}; kha m'u khe ka r'a so N, P_1. [46] kāryaṃ kuruṣva me *em.*] ka ryaM ku ru ṣva me C, D, P_2; ka ryaM ku ru śva me G, N, P_1. [47] brlab par bya'o Σ_{-G}] brlabs par bya'o G. [48] srubs pa'i C, D, P_2] bsrub pa'i G, N, P_1. [49] sgo ru rim pa C, D, P_2] rim pa G, N, P_1. [50] ji lta ba Σ_{-G}] ji ltar ba G.

mtshams su ni[51] gśin rje daṅ | nor bdag daṅ | bden bral daṅ | thags bzaṅs ris daṅ[52] | de ltar gdan brgyad po dag bsgom par bya'o || de'i steṅ du[53] zla ba daṅ ñi ma kha sbyor bar chud pa'i *gaṁ caṁ*[54] *vaṁ*[55] *ghaṁ paṁ śaṁ caṁ*[56] *ḍaṁ* źes bya ba'i sa bon brgyad kyi bdag ñid blta'o || de dag yoṅs su gyur pa las | dkar mo la sogs pa'i mtshan ma gri gug[57] daṅ | rṅe'u chuṅ daṅ | rus sbal[58] daṅ | sbrul daṅ | seṅ ge daṅ | dge sloṅ daṅ | 'khor lo daṅ | rdo rje dag bsam par bya'o || de'i steṅ du yaṅ sa bon brgyad kyi mtshan ma ste | de dag thams cad so sor gcig tu yoṅs su gyur pa las dkar mo la sogs pa yoṅs su rdzogs par bya'o ||

de la[59] śar phyogs kyi sgor ni dkar mo gzugs kyi phuṅ po'i raṅ bźin *gaṁ* yig las[60] byuṅ ba[b] mdog sṅon mo phyag g.yas na gri gug g.yon na ro hi ta'i ña bsnams śiṅ tshaṅs pa mnan pa dgod par bya'o || lho sgor ni chom rkun ma tshor ba'i phuṅ po'i raṅ bźin *caṁ* yig las[61] yaṅ dag par byuṅ ba[62] btsod kyi mdog can phyag g.yas na rṅe'u chuṅ g.yon na phag pa bsnams śiṅ dbaṅ po mnan pa dgod par bya'o || nub kyi sgo ru ni ro laṅs ma 'du śes kyi phuṅ po las sgrub ciṅ[63] *vaṁ* yig las[64] skyes pa[65] gser bsregs pa'i mdog can phyag g.yas na rus sbal[66] g.yon na padma'i snod bsnams śiṅ ñe ba'i dbaṅ po mnan pa bsam par bya'o || byaṅ phyogs kyi sgor ni za phod ma[67] 'du byed kyi phuṅ po'i raṅ bźin *ghaṁ* yig las skyes pa * ma ra ka ta lta bu[68] phyag g.yas na sbrul g.yon na[69] thod pa bsnams śiṅ drag po mnan pa[70] blta bar bya'o[71] || dbaṅ

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

*Kh*r

[b] *gaṁ* yig las byuṅ ba HeSāU[Tib.]] *gaṁ* gi rnam pa las skyes HeSāU[Tī]; *gaṁ*kārodbhavāṃ HeSāU[Skt.].

[51] mtshams su ni Σ_{-C}] mtshams su na C. [52] thags bzaṅs ris daṅ C, D, P_2] lha ma yin rnams te G, N, P_1. [53] de'i steṅ du C, D, P_2, HeSāU[Tī.], HeSāU[Skt.] (*tadupari*)] *om.* G, N, P_1. [54] caṁ D] tsaṁ Σ_{-D}. [55] vaṁ *em.*] baṁ Σ. [56] caṁ *em.*] laṁ Σ (cf. note in annotated translation). [57] gri gug C, P_2] gi gug D (damage of the xylograph ?); gri G, N, P_1. [58] rus sbal C, D, P_2[sil.]] ru sbal G, N, P_1. [59] de la *em.*] de las Σ. [60] *gaṁ* yig las Σ_{-G}] gi yig las G. [61] *caṁ* yig las *em.*] tsaṁ yig las C, D, P_2[sil.]; tsam yig las G, N, P_1. [62] byuṅ ba Σ_{-G}] pyuṅ ba G (damage of the xylograph ?). [63] sgrub ciṅ C, D, P_2[sil.]] sprul ciṅ G, N, P_1. [64] *vaṁ* yig las *em.*] baṁ yig las Σ. [65] skyes pa C, D, P_2[sil.]] skyes pas G, N, P_1. [66] rus sbal C, D, P_2[sil.]] ru sbal G, N, P_1. [67] za phod ma Σ_{-D}] za bod ma D (damage of the xylograph ?). [68] ma ra ka ta lta bu C, P_2[sil.]] mar ka ta lta bu D ; marka ta lta bu G, N, P_1; ma ra ga ta lta bu Kh. [69] sbrul g.yon na G, N, P_1, Kh] *om.* C, D, P_2. [70] mnan pa Σ_{-Kh}] mnan pa lta bu Kh. [71] blta bar bya'o Σ_{-Kh}] blta' bar bya'o Kh.

ldan gyi mtshams su[72] sbos mo[73] sa'i khams kyi raṅ bźin *paṁ*[74] yig las skyes pa[75] mdog sṅon mo[76] phyag g.yas na[77] seṅ ge g.yon na dgra sta bsnams śiṅ gśin rje mnan pa[78] bsgom par bya'o[79] || me'i mtshams su[80] ri khrod ma chu'i khams kyi raṅ bźin *śaṁ* yig las[81] yaṅ dag par byuṅ ba mdog dkar mo[82] phyag g.yas na[c] dge sloṅ ṅam lce spyaṅ[83,d] g.yon na gsil byed[84] bsnams śiṅ nor bdag mnan pa bsgom par bya'o[85] || bden bral gyi mtshams su ni[86] gtum mo me'i khams kyi[87] raṅ bźin *caṁ* yig las[88] skyes pa[89] nam mkha'i[90] mdog can phyag g.yas na[91] 'khor lo 'dzin pa[92] g.yon na[93] thod pa bsnams śiṅ srin po[94] mnan pa[95] bsgom par bya'o || rluṅ gi mtshams su ni[96] sme ma rluṅ gi khams kyi[97] raṅ bźin *ḍaṁ* yig las[98] yaṅ dag par byuṅ ba sna tshogs kyi[99] mdog can[e] phyag g.yas na rdo rje bsnams pa g.yon na[100] sdigs mdzub[101] mdzad ciṅ[102] lha ma yin mnan pa[103] bsgom par bya'o || de dag[f] thams cad

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[c]Kh$^{nt.}$: *rluṅ nas bśad pa*. [d]Kh$^{nt.}$: *mthoṅ ba dbaṅ btsan du byas na*. [e]Kh$^{nt.}$: *du ba'i mdog can*. [f]de dag HeSāU$^{Tib.}$] 'di rnams HeSāU$^{T\bar{1}}$; etāḥ HeSāU$^{Skt.}$; Kh$^{nt.}$: *źun ma ni mtshan ñid ni* (for *kun ma ni*?).

[72]dbaṅ ldan gyi mtshams su $\Sigma_{\text{-Kh}}$] dbaṅ ldan kyi 'tshams su Kh. [73]sbos mo Σ] [sogs ?] mo Kh$^{transcr.}$. [74]paṁ $\Sigma_{\text{-Kh}}$] baṁ Kh (*com.?* Kh$^{transcr.}$). [75]skyes pa $\Sigma_{\text{-Kh}}$] bskyes pa Kh (adding a *tsheg*). [76]sṅon mo $\Sigma_{\text{-Kh}}$] nag mo Kh (adding a *tsheg*). [77]phyag g.yas na Kh (adding a *tsheg*)] g.yas na $\Sigma_{\text{-Kh}}$. [78]mnan pa G, N, P_1, Kh] mnan par C, D, $P_2^{sil.}$. [79]bsgom par bya'o $\Sigma_{\text{-Kh}}$] rnam par bsam mo Kh (= NGMPP L130/16). [80]me'i mtshams su $\Sigma_{\text{-G,Kh}}$] me'i mtshamsu G, me'i 'tshams su Kh. [81]*śaṁ* yig las $\Sigma_{\text{-Kh}}$] *saṁ* yig la†† Kh. [82]dkar mo $\Sigma_{\text{-Kh}}$] dkar po Kh. [83]dge sloṅ ṅam lce spyaṅ *em.*] dge sloṅ $\Sigma_{\text{-Kh}}$; dge' sloṅ ṅam lce spyaṅ (adding a *tsheg*) Kh. [84]gsil byed G, N, P_1, Kh] bsil byed C, D, $P_2^{sil.}$. [85]mnan pa bsgom par bya'o $\Sigma_{\text{-Kh}}$ mnan par dgod par bya'o Kh. [86]bden bral gyi mtshams su ni $\Sigma_{\text{-Kh}}$ (*mtshamsu* G)] bden 'bral gyi 'tshams su ni Kh. [87]khams kyi $\Sigma_{\text{-Kh}}$] 'khams kyi Kh. [88]*caṁ* yig las *em.*] *laṁ* yig las Σ. [89]skyes pa $\Sigma_{\text{-Kh}}$] bskyed pa Kh. [90]nam mkha'i $\Sigma_{\text{-G,N}}$] namkha'i G, N. [91]phyag g.yas na G, N, P_1, Kh] g.yas na C, D, P_2. [92]'dzin pa Σ] 'jin pa Kh$^{transc.}$. [93]g.yon na C, D, $P_2^{sil.}$, Kh] g.yon G, N, P_1; gyon n Kh$^{transc.}$. [94]srin po $\Sigma_{\text{-Kh}}$] srin pho Kh. [95]mnan pa $\Sigma_{\text{-Kh}}$] mnan par Kh. [96]rluṅ gi mtshams su ni $\Sigma_{\text{-Kh}}$ (*mtshamsu* G)] rluṅ 'tshams su ni Kh. [97]khams kyi $\Sigma_{\text{-Kh}}$] khams gyi Kh. [98]*ḍaṁ* yig las C, D, $P_2^{sil.}$] *taṁ* yig las G, N, P_1; *daṁ* yig las Kh. [99]sna tshogs kyi $\Sigma_{\text{-Kh}}$] sna tshogs gyi Kh. [100]g.yon na $\Sigma_{\text{-Kh}}$] †yon na Kh. [101]mdzub $\Sigma_{\text{-Kh}^{a.c.}}$] mdzud Kh$^{a.c.}$, Kh$^{transcr.}$. [102]mdzad ciṅ $\Sigma_{\text{-Kh}}$] mdzad pa cig Kh. [103]mnan pa $\Sigma_{\text{-Kh}}$] mnan par Kh.

kyaṅ spyan gsum pa[g,h] mche ba[104] gtsigs pa dbu skra[105,i] kham pa[106] gyen du 'greṅ ba gcer bu phyag rgya lṅa[107] daṅ ldan pa phyed kruṅ[108,j] bcas pa'i gar gyis bźugs pa'i[109] byaṅ chub kyi sems[k] 'phros pa las[l] yaṅ dag par byuṅ ba bsgom par bya'o ‖

'di'i mthar[m] bcom ldan 'das śin tu 'juṅs pas[110,n] mchog tu[111,o] bde ba chen por[112,p] ro gcig par ldan pa'i[113] rig ma daṅ lhan cig tu[114,q] źu[115,r] | sa bon gyi[116] gzugs su gnas par[117,s] gyur to ‖ de la sbos mo la sogs pa'i[118,t] lha mo bźi[119,u] bdag gi bdag po med par[120] śes nas[v] cher yid mi[w] bde ba[121] thob ste | mya ṅan gyis[122] gduṅs nas[123] | bcom ldan 'das kyi thugs sad par byed pa'i rdo rje'i glus[124] sloṅ bar byed pa ni[a] –

C 4r3 | D 3v7 | G 4v5 | N 4v6 | P1 4v5 | P2 8:13 | Kh$_v$

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[g]Kh[nt.]: *dus 3 mkhyen pas*. [h]spyan gsum pa Σ$_{\text{-Kh}}$] spyan gsum pa | źal cig pa phyag gñis pa Kh ; *bden pa 2 dbyer med* and *thabs śes rab* Kh[nt.]. [i]Kh[nt.]: *byaṅ semṣ kyi mdun du byas pas*. [j]Kh[nt.]: ††$_x$ †*e mtha' 2 la spyi gnas pas*. [k]Kh[nt.]: *de rnams kyaṅ rgyu s(g)rub spyod gyi* and *kyi yi ge gaṁ tsaṁ las*. [l]byaṅ chub kyi sems 'phros pa las HeSāU$^{\text{Tib.}}$] byaṅ chub kyi sems las (')gyur HeSāU$^{\text{T1}}$; bodhicittotsargasaṃbhūtāḥ HeSāU$^{\text{Skt.}}$. [m]'di'i mthar HeSāU$^{\text{Tib.}}$] 'dir mthar HeSāU$^{\text{Kh}}$; de ma thag tu HeSāU$^{\text{T1}}$; ityanantaraṃ HeSāU$^{\text{Skt.}}$; *(mtha)r gyi lha mo brgyad bskyed pa* Kh[nt.]. [n]Kh[nt.]: *da na'i rnal pa źu ba* [sic !]. [o]Kh[nt.]: *źu bar gyur ste*. [p]Kh[nt.]: *sa ha ja*. [q]Kh[nt.]: *sa bo* [sic !]. [r]Kh[nt.]: *bar gnas na*. [s]Kh[nt.]: ††$_x$ *źu ba las*. [t]Kh[nt.]: *'tsham(s) kyi lha mo nas bskul ba na*. [u]Kh[nt.]: *'tshams kyi*. [v]Kh[nt.]: *dper na pha śi ba lta bur śes pas*. [w]Kh[nt.]: *dga' bar gyur pas* [a]Kh[nt.]: †*tsho ba*; NB : A long note on the urging (*bskul ba*) is added. For a transcription of it, cf. The Texts and their Witnesses.

[104]mche ba Σ$_{\text{-Kh}}$] mche' ba Kh. [105]dbu skra Σ$_{\text{-Kh}}$] dbu' skra' Kh. [106]kham pa Σ$_{\text{-P1}}$] khams pa P$_1$. [107]lṅa Σ$_{\text{-Kh}}$] lṅa' Kh. [108]phyed kruṅ Σ$_{\text{-Kh}}$] ††$_x$ Kh. [109]bźugs pa'i Σ$_{\text{-Kh}}$] bźugs pa Kh (adding a *tsheg*). [110]'juṅs pas Σ$_{\text{-C,G,Kh}}$] 'dzuṅs pas C ; 'juṅgs pa G ; 'juṅs par Kh. [111]mchog tu Σ$_{\text{-Kh}}$] mchog du Kh. [112]bde ba chen por Σ$_{\text{-Kh}}$] bde' ba chen po'i Kh. [113]ro gcig par ldan pa'i] ro gcig du ldan pas Kh. [114]lhan cig tu] lhan cig du Kh ; ldan cig du Kh$^{\text{transcr.}}$. [115]źu C, D, P$_2$] źu bas G, N, P$_1$; *źu ba las* Kh (no *tsheg*). [116]sa bon gyi Σ$_{\text{-D}}$] sa ban gya D (misprint (?), upper part missing). [117]gnas par Σ$_{\text{-Kh}}$] †† †nas par Kh ; par Kh$^{\text{transcr.}}$. [118]sbos mo la sogs pa'i Σ$_{\text{-Kh}}$] sbos mo las bs(tso)gs pa'i Kh ; la [sogs ?] mo las bstsogs pa'i Kh$^{\text{transcr.}}$. [119]lha mo bźi Σ$_{\text{-Kh}}$] lha mo bźis Kh (adding a *tsheg*). [120]med par Σ$_{\text{-Kh}}$] myed par Kh. [121]bde ba Σ$_{\text{-Kh}}$] bde' ba Kh. [122]mya ṅan gyis C, D, P$_2^{\text{sil.}}$] mya ṅan gyi G, N, P$_1$; śin tu mya ṅan kyis Kh. [123]gduṅs nas Σ$_{\text{-Kh}}$] gduṅs ste Kh. [124]glus Σ$_{\text{-Kh}}$] glu †† Kh.

sñiṅ rje'i yid kyi[125,b] bcom ldan[c] bźeṅs[d] ||
sbos mo[126,e] bdag la yoṅs su skyobs[f] ||
stoṅ pa'i[g] tiṅ 'dzin spaṅs nas su[127] ||
bde chen 'dod pas[128] bdag la sbyor[h] ||

khyod[129,i] mi bźugs pas[j] bdag 'gum pas ||
stoṅ pa'i raṅ bźin[k] spaṅs nas su[130] ||
ri khrod ma dgos[131,l] bsgrub pa'i phyir[132] ||
dgyes pa'i rdo rje khyed[133] bźeṅs śig[134] ||

'dod pas[135,m] 'jig rten sñan[136] mnan nas[n] ||
gtso bo[o] ci phyir stoṅ ñid bźugs ||
khyod mi bźugs na[137] phyogs rmoṅs pas ||
gtum mo bdag ni[138] gsol ba 'debs ||

bdag gis[139] khyed kyi[140] thugs 'tshal gyis[p] ||
sgyu 'phrul lta bur khyed[141] bźeṅs cig ||

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[b]Kh[nt.]: *sdu na si'i k(l)u* (?). [c]bcom ldan HeSāU[Tib.]] rje btsun HeSāU[Tī]; bharāḍo HeSāU[Skt.]; cp. VaPra[§12] & HePra[§12]. [d]Kh[nt.]: *'das źal phyag gi źal rnam par*. [e]Kh[nt.]: *bźeṅs nas*. [f]Kh[nt.]: *byaṃs pa'i ṅo bos*. [g]Kh[nt.]: *źu ba'i rnam pa źal med pa'i*. [h]Kh[nt.]: *źal phyag gi rnam par*. [i]Kh[nt.]: *źal phyag gi rnam par*. [j]khyod mi bźugs pas HeSāU[Tib.]] khyod mi bźugs na HeSāU[Kh]; khyod me HeSāU[Tī]; tojjha vihuṇṇe HeSāU[Skt.]; cp. VaPra[§12] & HePra[§12]. [k]Kh[nt.]: *thig le*. [l]Kh[nt.]: *bu sñiṅ rjes seṃn* [sic !] *don bya bar*. [m]Kh[nt.]: *tsan rda li* [sic !]. [n]Kh[nt.]: *seṃs bskyed skabs su*. [o]gtso bo HeSāU[Tib.]] gtso' bo HeSāU[Kh]; dga' gtso HeSāU[Tī]; suraapahu HeSāU[Skt.]; cp. VaPra[§12] & HePra[§12]. [p]Kh[nt.]: *rgyu lus lta bu de*.

[125]yid kyi G] yid kyis $\Sigma_{\text{-G}}$. [126]sbos mo Σ] [sbos ?] mo Kh[transcr.]. [127]spaṅs nas su Σ] yaṅs nas su Kh[transcr.]. [128]bde chen 'dod pas $\Sigma_{\text{-Kh}}$] bde' chen 'dod nas Kh. [129]khyod Σ] khyad Kh[transcr.]. [130]spaṅs nas su Σ] yoṅs nas su Kh[transcr.]. [131]dgos $\Sigma_{\text{-Kh}}$] 'bras Kh. [132]bsgrub pa'i phyir $\Sigma_{\text{-Kh}}$] bsgrub bya'i phyir Kh. [133]khyed $\Sigma_{\text{-Kh}}$] khyad Kh. [134]bźeṅs śig $\Sigma_{\text{-Kh}}$] bźeṅs śiṅ Kh. [135]'dod pas $\Sigma_{\text{-Kh}}$] 'dod pa'i Kh. [136]sñan $\Sigma_{\text{-G}}$] sñam G. [137]mi bźugs na G, N, P_1, Kh] mi bźugs ni C, D, $P_2^{\text{sil.}}$. [138]bdag ni $\Sigma_{\text{-C}}$] dag ni C ; bda ni Kh[transcr.]. [139]bdag gis C, D, P_2, Kh, HeSāU[Tī]] bdag gi G, N, P_1. [140]khyed kyi $\Sigma_{\text{-Kh}}$] khyod kyi Kh. [141]sgyu 'phrul lta bur khyed $\Sigma_{\text{-Kh}}$] sgyu' 'phrul lta bur khyod Kh ; sgyu' 'phrul brda bur khyod Kh[transcr.].

'gro gtso[142,q] sme ma bdag legs śes[143,r] ‖
thugs rje rgyun chad ma mdzad cig[s] ‖[ii]

de kho na ñid kyi glu 'dis[t] gñid[144] bsaṅs pa daṅ 'dra bar[145,u] bcom ldan 'das[v w] zla ba źu ba[146] lta bu'i[x] bdud rtsi'i gzugs las[147] bźeṅs te[148,y] | de'i[a]
steṅ du sa bon gñis las[b] byuṅ ba'i mtshan ma[c] * gñis kyi steṅ du yaṅ *hūṁ* *End of Kh*
daṅ *aṁ* gyi sa bon gñis kyis[149] mtshan pa'o ‖ de dag ñi ma'i dkyil 'khor daṅ bcas pa thams cad gcig tu yoṅs su gyur pa las | ñi ma'i dkyil 'khor gyi dbus su *hūṁ* yig las byuṅ ba *aṁ* yig las yaṅ dag par byuṅ ba'i bdag med ma daṅ yaṅ dag par ldan pa'i bcom ldan 'das dpal dgyes mdzad rdo rje bdag ñid sprul par bya ste[d] | sku mdog sṅon po cher drag pa spyan gsum pa dbu skra kham pa gyen du 'bar ba dbu la sna tshogs rdo rjes mtshan pa | dpral ba'i steṅ du thod pa lṅa'i phreṅ bas brgyan pa | smin ma gñer ma'i khro gñer can gyi[150] źal daṅ po sṅon po[e] | g.yas kyi dkar po | g.yon gyi dmar po | yaṅ

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[q]Kh[nt.]: 'groṅ <*khyer gyi*> gtso' <*bor*> and *lhan skyes kyi snaṅ ba* [below both]. [r]Kh[nt.] bdag <*la*> legs <*par*> śes <*par gyis*>. [s]Kh[nt.]: *źal phyag med na thugs rje rgyun chad pas*. [t]Kh[nt.]: <*gaṅ gis bźeṅs na*> de kho na ñid kyi glu 'dis <*bcom ldan |das*> |. [u]Kh[nt.]: *bźeṅs so*. [v]Kh[nt.]: <*su bźeṅs na*> bcom ldan 'das <*bźeṅs so gaṅ las bźeṅs na*>. [w]de kho na ñid kyi glu 'dis (…) bcom ldan 'das HeSāU[Tib.]] de kho na ñid kyi glu rnams kyis bcom ldan 'das rab tu bskul bas | rmi lam rab tu sad pa ltar HeSāU[Tī]; tattvagītikābhiḥ pracodito bhagavān svapnaprabodhitavat HeSāU[Skt.]. [x]Kh[nt.]: *byaṅ seṃs*. [y]Kh[nt.]: *bźeṅs* and *bźeṅgs tshul ji ltar bźeṅs na | phyag bcu drug pa cho ga lha gyi tshul gyis bźeṅs | phyag 2 pa la so(gs) pa mṅon bya sṅa'i tshul gyis bźeṅs po* ‖ [below the entire line]. [a]Kh[nt.]: *źu ba* [b]Kh[nt.]: *hūṁ daṅ aṁ gi*. [c]Kh[nt.]: *dor daṅ thod pa*. [d]*hūṁ* yig las byuṅ ba (…) dpal dgyes mdzad rdo rje bdag ñid sprul par bya ste HeSāU[Tib.]] cp. HeSāU[Tī]; *hūṁ*kārodbhūtaṃ *aṁ*kārasaṃbhavanairātmyāsamāpannaṃ bhagavantaṃ śrīhekāravajram ātmānaṃ nirmayet HeSāU[Skt.]. [e]sṅon po HeSāU[Tib.]] nag po HeSāU[Tī]; kṛṣṇam HeSāU[Skt.].

[ii]HeTa II.v. 20-23.

[142]'gro gtso $\Sigma_{\text{-Kh}}$] 'groṅ gtso' Kh ; groṅ gtsho' Kh[transcr.]. [143]legs śes G, N, P_1, Kh] lags źes C, D, P_2[sil.]. [144]gñid $\Sigma_{\text{-Kh}}$] grñid Kh. [145]'dra bar $\Sigma_{\text{-Kh}}$] 'dra' bar Kh ; 'dr bar Kh[transcr.]. [146]źu ba $\Sigma_{\text{-Kh}}$] *om.*. Kh. [147]bdud rtsi'i gzugs las] bdud stsi'i lta bu'i gzugs Kh ; bdud [rtsi ?] lta bu'i gzugs Kh[transcr.]. [148]bźeṅs te C, D, P_2[sil.]] gźeṅs te G, N, P_1; bsaṅs ste Kh. [149]gñis kyis $\Sigma_{\text{-G}}$] gñis kyi G (perhaps subscribed and faint). [150]gñer can gyi C, D, P_2] gñer gyi bźin gyis G, N, P_1.

g.yon gyi źal gñis sṅo ba | de bźin du g.yas kyi źal gñis sṅo ba | steṅ gi źal du ba'i mdog can rnam par gtsigs pa'o || źal de dag thams cad mche ba gtsigs śiṅ spyan gsum pa'o || g.yas pa'i phyag brgyad na padma'i snod brgyad la gnas pa'i rim pa ji lta ba bźin du glaṅ po che daṅ | rta daṅ | boṅ bu daṅ | ba laṅ daṅ | rṅa mo[151] daṅ | mi daṅ | khyi daṅ | ma he'o || de bźin du g.yon pa'i phyag brgyad na ni sa'i lha mo daṅ | chu lha daṅ | me lha daṅ | rluṅ lha daṅ | zla ba daṅ | ñi ma daṅ | gśin rje daṅ | nor sbyin no || sku la mgo bo rlon pa'i phreṅ bas brgyan pa | phyag rgya drug[152] daṅ ldan pa gcer bu[153] źabs g.yas[154] brkyaṅ bas[155] bźugs pa | ñi ma'i dkyil 'khor la phuṅ po daṅ | ñon moṅs pa daṅ | 'chi bdag daṅ | lha'i bu'i bdud bźi mñam par mnan pa'i gar gyis rol pas[156] bźugs par bsgom mo || bdag med ma ni sṅon mo phyag gñis na gri gug daṅ thod par ldan pa ste[157] | phyag g.yas pa daṅ gźan gyis[158] lhan cig mñam par 'khyud pa gcer bu phyag rgya lṅa daṅ ldan pa spyan gsum pa thod pa'i phreṅ bas[159] mgo bor brgyan pa | sku la skyes pa'i mgo bo'i[160] phreṅ ba skam pos brgyan pa | g.yon brkyaṅ ba bcom ldan 'das daṅ mñam par ldan pas mchog tu bde ba'i ro la chags pa'i bcom ldan 'das ma bsgom par bya'o ||

C 4v7 | D 4v4 | G 5v5 | N, P1 5v4 | P2 10:11

rig pa'i tshogs kyi dkyil 'khor gyi 'khor lo ji lta ba de bźin du[161] yaṅ blta ste | raṅ gi 'od zer gyi tshogs kyis nam mkha'[162] thams cad yoṅs su khyab pa bsgom mo || de nas raṅ gi sñiṅ gar gnas pa'i raṅ gi sa bon las 'od zer 'phros te | 'od zer des khams gsum thams cad du khyab nas slar yi ge de ñid du[163] gźug go || yaṅ nam mkha'i[164] ṅos su yoṅs su 'phros nas ye śes kyi 'khor lo mṅon sum du[165] spyan draṅs te[f] mdun du byon pa la | yaṅ dag par mchod

[f]spyan draṅs te HeSāU$^{Tib.}$] bkug ste HeSāU^{Ṭī}; ākṛṣya HeSāU$^{Skt.}$.

[151]rṅa mo Σ_{-D}] rṅa ma D. [152]phyag rgya drug C, D, P_2] phyag rgya G, N, P_1. [153]gcer bu Σ_{-G}] gcer du G. [154]g.yas C, D, $P_2^{sil.}$] g.yas pa G, N, P_1. [155]brkyaṅ bas C, D, $P_2^{sil.}$] brkyaṅ pas G, N, P_1. [156]gar gyis rol pas C, D,] gar gyi rol pa'i G ; gar gyis rol pa'i N, P_1 [157]ldan pa ste Σ_{-G}] ldan ste G. [158]gźan gyis Σ_{-G}] gźan gyi G. [159]phreṅ bas C, D, $P_2^{sil.}$] phreṅ ba G, N, P_1. [160]mgo bo'i Σ_{-G}] mgo ba'i G. [161]de bźin du C, D, $P_2^{sil.}$] de bźin du naṅ du G, N, P_1. [162]tshogs kyis nam mkha' $\Sigma_{-G,N}$] tshogs kyi namkha' G, N. [163]de ñid du C, D, $P_2^{sil.}$] de ñid G, N, P_1. [164]nam mkha'i $\Sigma_{-G,N}$] namkha'i G, N. [165]mṅon sum du Σ_{-N,P_1}] mṅon gsum du N, P_1.

ciṅ bstod nas | raṅ gi dam tshig gi 'khor lo la gźug par bya ste[g] | źugs nas lha daṅ gcig tu gyur pa'i[h] ṅa rgyal bskyed par bya'o[i] || de nas raṅ gi sku'i 'od zer gyi tshogs las byuṅ ba'i de bźin gśegs pa daṅ byaṅ chub sems dpa' daṅ | rig pa'i lha mo daṅ | khro bo'i rgyal po la sogs pa rnams la mchod pa sna tshogs pa'i khyad par gyis yaṅ dag par mchod de | de dag gis[166] bdud rtsi lṅas yoṅs su gaṅ ba'i bum pas bdag la dbaṅ bskur ba bsgom par bya'o[167] ||

'di ltar[168] rim pa ji lta ba bźin du rnam pa du ma daṅ[j] rnam par smin pa daṅ | rnam par 'joms pa'i daṅ | rnam pa'i mtshan ñid kyi skad cig ma bźi po dag las dga' ba daṅ | mchog tu dga' ba daṅ | rnam pa'i dga' ba daṅ | lhan cig skyes pa'i dga' ba'i mtshan ñid mṅon du 'gyur ro || rgod pa[169,k] daṅ | blta ba daṅ | 'khyud pa daṅ | 'khrig pa bźi rnam par dag pa las slob dpon daṅ | gsaṅ ba daṅ | śes rab ye śes daṅ | mchog tu dga' ba'i bde ba chen po'i dbaṅ bźi blaṅ bar bya'o || dbaṅ bskur bas raṅ gi rigs kyi gtso bos mgo bor mtshan pa ste |[l] 'di ltar sems kyi gtso bo daṅ | rtag pa daṅ | rin chen 'byuṅ ldan daṅ | 'od dpag tu med pa rnams kyis[170] dkar mo la sogs pa la gdab par bya'o || źe sdaṅ daṅ | gti mug daṅ | ṅa rgyal daṅ | 'dod chags rnams kyis[171] ni sbos mo la sogs pa'i spyi bor mtshan par bya'o || de dag bcom ldan 'das kyi[172] 'khor lo daṅ lhan cig ye śes lṅa'i bdag ñid do[173] || de la *āli* yoṅs su

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

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[g]raṅ gi dam tshig gi 'khor lo la gźug par bya ste HeSāU$^{Tib.}$] raṅ gi dam tshig gi 'khor lo la gźug ciṅ HeSāU$^{T\bar{i}}$; svasamayacakre praveśayet HeSāU$^{Skt.}$. [h]źugs nas (lha daṅ) gcig tu gyur pa'i HeSāU$^{Tib.}$] bcug nas gcig tu byas la HeSāU$^{T\bar{i}}$; praveśyaikīkṛtya HeSāU$^{Skt.}$. [i]lha (daṅ gcig tu gyur pa'i) ṅa rgyal bskyed par bya'o HeSāU$^{Tib.}$] lha'i ṅa rgyal bya ba'o HeSāU$^{T\bar{i}}$; devatāhaṅkāram udvahan HeSāU$^{Skt.}$. [j]rnam pa du ma daṅ HeSāU$^{Tib.}$] rnam pa sna tshogs (pa) daṅ HeSāU$^{T\bar{i}}$; vicitra° HeSāU$^{Skt.}$. [k]rgod pa HeSāU$^{Tib.\,G,N,P_1}$, HeSāU$^{T\bar{i}\,MWH}$] dgod pa HeSāU$^{Tib.\,C,D,P_2{}^{sil.}}$; dgos pa HeSāU$^{T\bar{i}\,dPe}$; hasita° HeSāU$^{Skt.}$. [l]dbaṅ bskur bas raṅ gi rigs kyi gtso bos mgo bor mtshan pa ste HeSāU$^{Tib.}$] dbaṅ bskur nas (*bas* MWH) raṅ gi rigs kyi bdag pos spyi bor mtshan to HeSāU$^{T\bar{i}}$; abhiṣiktas tu svakuleśāṅkitaśirāḥ HeSāU$^{Skt.}$.

[166]de dag gis C, D, $P_2{}^{sil.}$] de dag gi G, N, P_1. [167]bya'o Σ_{-N}] bya' N (damage of the xylograph). [168]'di ltar Σ_{-N}] 'da ltar N (damage of the xylograph). [169]rgod pa G, N, P_1] dgod pa C, D, $P_2{}^{sil.}$. [170]rnams kyis Σ_{-G}] rnams kyi G. [171]rnams kyis Σ_{-G}] rnams kyi G. [172]bcom ldan 'das kyi C, D, P_2, HeSāU$^{T\bar{i}\,MWH}$] bcom ldan 'das kyis G, N, P_1, HeSāU$^{T\bar{i}\,dPe}$. [173]bdag ñid do C, D, P_2] bdag ñid de G, N, P_1.

gyur pa'i[m] zla ba ni me loṅ lta bu'i raṅ bźin no ‖ *kāli* yoṅs su gyur pa'i ñi ma ni mñam pa ñid kyi raṅ bźin no ‖ de dag gi dbus su gyur pa'i sa bon daṅ mtshan ma ni so sor kun du[174] rtog pa'o ‖ thams cad gcig tu yoṅs su gyur pa ni bya ba grub pa'o ‖[n] gzugs brñan rdzogs pa ni śin tu rnam par dag pa chos kyi dbyiṅs kyi ye śes te | de ltar khams gsum thams cad dkyil 'khor gyi 'khor lo'i rnam par mos par bya'o ‖ 'di lta bu'i śes rab daṅ lhan cig mchog tu dga' ba'i bde ba chen po ro gcig pa'i byaṅ chub sems phyuṅ ba las yaṅ dag par byuṅ ba śes par bya ste | dkar mo la sogs pa'i lha mo brgyad raṅ gi sku'i źal brgyad du rim pa bźin du źugs par[o] bsam par bya'o ‖ de ltar khams gsum thams cad thabs daṅ śes rab kyi raṅ bźin gcig gi tshul du byas pa[175] | raṅ gi gnas ji lta ba bźin du rgyas btab ste | mgo bor ni bde ba chen po'i 'khor lo la padma 'dab ma[176] sum cu[177] rtsa gñis pa'i padma'o ‖ de'i lte ba la *haṁ* dkar po 'od zer dkar po snaṅ ba daṅ ldan par[178] blta'o ‖ mgrin par ni loṅs spyod rdzogs pa'i 'khor lo 'dab ma bcu drug pa'i padma'o ‖ de'i dbus su *oṁ* dmar po'o ‖ sñiṅ gar ni[179] chos kyi 'khor lo la 'dab ma brgyad pa'i padma'o ‖ de'i dbus su ni *hūṁ* sṅon po'o ‖ lte bar ni sprul pa'i 'khor lo 'dab ma drug cu rtsa bźi pa'i[180] padma'o ‖ de'i sñiṅ po la *a*[181] 'od zer lṅa'i bdag ñid bsgom par bya'o ‖ 'khor lo de dag yaṅ dag par bsgoms nas de'i 'od zer gyi tshogs kyis nam mkha' la[182] spro źiṅ bsdus te de ñid du thim par bya'o ‖

C 5v6 | D 5v1 | G 6v6 | N 6v3 | P1 6v5 | P2 12:12

de nas raṅ gi lus la gnas pa'i phyag rgya drug gi gzugs de bźin gśegs pa'i bdag ñid kyi go cha bciṅ bar bya ste |

'khor lo gzugs ni mi bskyod pa ‖
rna cha 'od dpag med pa'i bdag ‖

[m]de la *āli* yoṅs su gyur pa'i HeSāU$^{Tib.}$] de la *āli* yoṅs su gyur pa HeSāU$^{T\bar{1}}$; tatrāliparipiṇataḥ HeSāU$^{Skt.}$. [n]thams cad gcig tu yoṅs su gyur pa ni bya ba grub pa'o HeSāU$^{Tib.}$] cp. HeSāU$^{T\bar{1}}$: *de thams cad gcig tu gyur pa bya ba nan tan no*. [o]źal brgyad du rim pa bźin du źugs par HeSāU$^{Tib.}$] źal brgyad du rim pas gźug HeSāU$^{T\bar{1}}$; aṣṭasu mukheṣu krameṇa praviṣṭāḥ HeSāU$^{Skt.}$.

[174]kun tu C, G, N, P_1] kun du D, $P_2^{sil.}$. [175]byas pa C, D, P_2] byas la G, N, P_1. [176]padma 'dab ma C, D, P_2] 'dab ma G, N, P_1. [177]sum cu $\Sigma_{\text{-G}}$] sum bcu G. [178]daṅ ldan par C, D, $P_2^{sil.}$] daṅ ldan pa G, N, P_1. [179]sñiṅ gar ni $\Sigma_{\text{-G}}$] sñiṅ ga ni G. [180]bźi pa'i $\Sigma_{\text{-D}}$] bźi pa' D. [181]*a* C, D, $P_2^{sil.}$] *a'a* G, N, P_1; *aṁ* S, E_N; cf. *mahāyoga*-section in VaPra & HePra (§14). [182]nam mkha' la $\Sigma_{\text{-G,N}}$] namkha' la G, N.

mgul gyi phreṅ ba rin chen gtso ‖
lag rgyan rnam par snaṅ mdzad gnas ‖[iii]

ska rags la ni don grub bźugs ‖
yan lag kun spyod rdo rje 'dzin ‖

de bźin du |

mig gñis gti mug rdo rje ma ‖
sñan la[183] źe sdaṅ rdo rje ma ‖[iv]

sna la ser sna rdo rje ma ‖
kha la 'dod chags rdo rje ma ‖
reg ni phrag dog rdo rje ma'o ‖
yid ni bdag med rnal 'byor ma'o ‖[v]

de dag ni dam tshig tu gyur pa'o ‖ de nas cho ga sna tshogs pa'i sṅags bzlas pa ni sṅags kyi yi ge'i tshogs brjod pas | de dag lha mo'i źal nas phyuṅ ste[184] 'od zer daṅ bcas pa raṅ gi źal du źugs nas rdo rje'i lam nas byuṅ ste | raṅ gi lha mo'i padmar[185] dbab po ‖ de yaṅ lha mo'i źal nas bdag gi źal du ste | rim pa du mar rgyun mi 'chad par sṅags kyis[186] 'khor bar bya'o ‖ las kyi bye brag las ni kha dog gi bye brag tu byas te[187] | de ltar mi skyo'i bar du[p] sṅags yoṅs su bzla'o ‖ de nas raṅ gi sñiṅ gar ñi ma daṅ zla ba'i bar du *hūṁ*[188] sṅon po'i rnam par spro ba daṅ bsdu ba'i lus bsgom ste[189] | bdag med ma'i sñiṅ gar yaṅ zla ba la *aṁ*[190] blta ste | *aṁ* daṅ zla ba'i dkyil 'khor de dag lhan cig tu źu ba daṅ ldan pa'i bcom ldan 'das ma bcom ldan 'das kyi thugs kar[191] źugs par rnam par bsam mo ‖ de nas bcom ldan 'das kyi thugs ka na gnas

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

[p]mi skyo'i bar du HeSāU$^{Tib.}$] mi dga' ba'i mthar thug pa HeSāU$^{Tib_{dPe}}$; akheda-paryantam HeSāU$^{Skt.}$.

[iii]HeTa I.vi. 11. [iv]HeTa II.iii. 51. [v]HeTa II.iii. 52.

[183]sñan la C, D, $P_2^{sil.}$] ñan pa G, N, P_1. [184]phyuṅ ste C, D, $P_2^{sil.}$] byuṅ ste G, N, P_1. [185]padmar Σ_{-P_2}] padma ra $P_2^{sil.}$. [186]sṅags kyis Σ_{-G}] sṅags kyi G. [187]bye brag las ni kha dog gi bye brag tu byas te Σ_{-G}] bye brag tu byas te G. [188]*hūṁ* G, N, P_1] *om.* C, D, $P_2^{sil.}$. [189]bsgom ste Σ_{-G,P_1}] bsgom te G, P_1. [190]*aṁ* C, D, P_2] paṃ G, N; pa P_1. [191]thugs kar C, D, $P_2^{sil.}$] khar G, N, P_1.

pa'i zla ba daṅ ñi ma'i dbus kyi *hūṁ* las 'phros pa'i *āli-kāli*'i 'od zer gyi tshogs 'byuṅ ba daṅ[192] 'jug pa'i dbugs kyis spro ba daṅ bsdu bas raṅ gi de ñid du źugs nas gcig tu gyur te | zla ba daṅ ñi ma'i[193] kha sbyor ba'i naṅ sa bon gyi lus kyis[194] gnas pa de'i tshe | 'di ltar bsam mo ‖

thog ma tha ma med pa yi ‖
'khor min mya ṅan 'das ma yin ‖
gźan min bdag ñid ma yin pa ‖
'di ni mchog tu bde chen yin ‖[vi]

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

de bźin du sa bon yi ge zla ba daṅ ñi ma daṅ 'dres par gyur pa'i bdud rtsi'i raṅ bźin gyi[195] 'od kyi goṅ bu'i rnam pa daṅ mar me'i rtse mo lta bu'i rim pas ji srid mi dmigs kyi bar du bya'o ‖ de ltar dus bźir rim pa bźin du[196] mchod pa daṅ gtor ma'i yo byad sṅon du 'gro bas[197,q] bsgom par bya'o ‖

oṁ inda jama jala jakkha bhūta vahni vāu[198] rakkha[199] |
canda sujja māda bappa[200] talapātāle[201] aṭṭasappa[202] *svāhā* ‖[vii]
idaṃ baliṃ[203] bhuñja jiṃgha[204] phulladhūpa[205] māṃsa viṃgha[206] |
aṃbha[207] savva kajja[208] sādha[209] khanti khuṇi pheḍa[210] gāda ‖[viii]

[q]sṅon du 'gro bas HeSāU$^{Tib.-G}$] sṅon du 'gro ba can HeSāU$^{T\tilde{i}}$; °pūrvakam HeSāU$^{Skt.}$.

[vi]HeTa II.v. 68 (cf. HeSāU$^{Skt.}$). [vii]HeTa II.iv. 91 ; cf. DVS (f. 196r$_3$), HePra^{§25}, HeSāSaṃ 8 (f. 104r$_2$), HeSāSaṃ 11 (f. 139v$_7$), HeSāSaṃ 45 (f. 266v$_6$), MuĀv et al. [viii]HeTa II.iv. 92 ; cf. DVS (f. 196r$_6$), HePra^{§25}, HeSāSaṃ 8 (f. 104r$_4$), HeSāSaṃ 11 (ff. 139v$_7$-140r$_1$), HeSāSaṃ 45 (f. 268v$_1$), MuĀv et al.

[192]'byuṅ ba daṅ C, D, P$_2^{sil.}$] byuṅ ba daṅ G, N, P$_1$. [193]ñi ma'i G, N, P$_1$] ñi ma C, D, P$_2^{sil.}$. [194]lus kyis Σ$_{-G}$] lus kyi G. [195]raṅ bźin gyi C, D, P$_2$] raṅ bźin gyis G, N, P$_1$. [196]rim pas ji srid mi dmigs kyi bar du bya'o ‖ de ltar dus bźir rim pa bźin du G, N, P$_1$] rim pa bźin du C, D, P$_2$. [197]'gro bas Σ$_{-G}$] 'gro bar G. [198]vāu Σ$_{-G}$] u G. [199]rakkha *em.*] r'ak.kha Σ. [200]bappa *em.*] b'appa Σ$_{-P_2}$; p'appa P$_2$. [201]°pātāle C, D, P$_2^{sil.}$] °pātālaṃ G, N, P$_1$. [202]aṭṭa(°) C, D, P$_2$] aṭṭha G, N, P$_1$. [203]baliṃ Σ$_{-D}$] bali D. [204]jiṃgha *em.*] dzi ghaṃ C, D, P$_2^{sil.}$; dzi gha G, N, P$_1$. [205](°)dhūpa G, N, P$_1$] dhūppa C, D, P$_2$. [206]viṃgha G, N, P$_1$] biṃ ga C, D ; piṃ ga P$_2$. [207]aṃbha G, N] abha P$_1$; aṃ ba C, D, P$_2$. [208]savva (°bb°) C, D, G] sappa N, P$_1$, P$_2$. [209]sādha *em.*] sa d'a C, D, P$_2^{sil.}$; s'a da G, N, P$_1$. [210]pheḍa *em.*] phe ṭa Σ.

*oṁ a*kāro mukhaṃ sarvadharmāṇām |
ādyanutpannatvāt *oṁ āḥ hūṁ phaṭ svāhā* |

'byuṅ po thams cad pa'i gtor ma'i sṅags so ||[ix]

oṁ aṣṭānanāya | piṃgordhakeśavartmane[211] | caturviṃśatinetrāya | ṣoḍaśabhujāya[212] | kṛṣṇajīmūtavapuṣe[213] | kapālamālānekadhāriṇe[214] | ādhmatakrūracittāya[215] | ardhendudaṃṣṭriṇe[216] | *oṁ* māraya māraya[217] | kāraya kāraya | garjaya garjaya[218] | tarjaya tarjaya[219] | śoṣaya śoṣaya saptasāgarān | bandha bandha nāgāṣṭakān[220] | gṛhṇa gṛhṇa[221] sarvaśatrūn[222] | *ha hā hi hī hu hū he hai*[223] *ho hau haṃ haḥ phaṭ svāhā* |

bcom ldan 'das kyi rtsa ba'i sṅags so ||[x]

oṁ deva picuvajra *hūṁ hūṁ hūṁ phaṭ svāhā* |

sñiṅ po'o ||[xi]

oṁ vajrakartarihevajrāya *hūṁ hūṁ hūṁ phaṭ svāhā*[224] |

ñe ba'i sñiṅ po'o ||[xii]

oṁ a ka ca ṭa ta pa ya śa svāhā |

groṅ khyer bskyod pa'i sṅags so ||[xiii]

[ix]HeTa I.ii. 1, HeTa II.iv. 93. [x]HeTa II.v. 45-47. [xi]HeTa I.ii. 3. [xii]HeTa I.ii. 22. [xiii]HeTa I.ii. 5.

[211]°vartmane C, D, $P_2^{sil.}$] vartamane G, N, P_1. [212]ṣoḍaśa° C, D, $P_2^{sil.}$] ṣoṭaśa° G, N, P_1. [213]°vapuṣe C, D, $P_2^{sil.}$] vapuṣe G, N, P_1. [214]kapālamālānekadhāriṇe *em.*] kapālamālānekādhāriṇe C, D, $P_2^{sil.}$; kapalamālānekadhariṇe G ; kapālamālānekadhariṇe N, P_1. [215]ādhmata° C, D, P_2 (a'd.h.ma ta)] a'dd.hma d.ha G, N, P_1. [216]ardhendudaṃṣṭriṇe *em.*] ardhendudaṃṣṭṛṇe C, D, P_2; arddhendudaṃṣṭriṇe G, N, P_1. [217]māraya māraya Σ_{-N}] maraya māraya N (misprint ?). [218]garjaya garjaya G, N, P_1] garjjaya garjjaya C, D, $P_2^{sil.}$. [219]tarjaya tarjaya G, N, P_1] tarjjaya tarjjaya C, D, $P_2^{sil.}$. [220]°kān C, D, $P_2^{sil.}$] °kāṃ G, N, P_1. Note : all sources add a *tsheg* before *nāgāṣṭakān* and none after it. [221]gṛhṇa gṛhṇa D, $P_2^{sil.}$] gṛhna gṛhna G, N, P_1; grihṇa grihṇa C. [222]sarvaśatrūn *em.*] sarbba śatrūṃ na C, D, $P_2^{sil.}$; sarbba śatrūṃ nāṃ G, N (sic ! for *śatrūṇāṃ*); sarbba śatrūnāṃ P_1. [223]ha hā hi hī hu hū he hai C, D, $P_2^{sil.}$] ha hi hi hi hu hu hai hai G ; ha ha hi hi hu hu he hai N, P_1. [224]svāhā *em.*] *om.* Σ.

C 6v3 | D 6r4 | G 7v5 | N 7v1 | P1 7v3 | P2 14:9

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

kollaïre[225] ṭṭhia[226] bolā mummuṇire[227] kakkolā[228] |
ghaṇe[229] kṛpita[230] ho vājjaï[231] karuṇe[232] kiaï[233] na rolā[234] ||

tahiṃ[235] bala[236] khājjaï[237] gāḍheṃ[238] maaṇā[239] piṭjaï[240] | 5
hale[241] kāliñjara[242] paṇiaï[243] dundura[244] tahiṃ[245] vāṭjiaï[246] ||

cahusama[247] katthuri[248] sihlā[249] kappura[250] lāiaï[251] |
mālaïindhaṇa[252] sāliṃja[253] tahiṃ bharu khāiaï[254] ||

phreṃkhaṇa[255] kheṭa[256] karante[257] suddhaasuddha[258] na muṇiaï[259] |
niraṃsu[260] aṅge[261] caḍābiaï[262] tahiṃja[263] sarāva[264] paṇiaï[265] | 10

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[225]kollaïre C, D, $P_2^{sil.}$] kolaïre G, N, P_1. [226]ṭṭhia *em.*] tthia C, D, $P_2^{sil.}$; ṭṭhilaa G, N, P_1. [227]mummuṇire C, D, $P_2^{sil.}$] mumūnire G, N, P_1. [228]kakkolā D, $P_2^{sil.}$] kokkolā C ; kakkola G, N, P_1. [229]ghaṇe C, D, $P_2^{sil.}$] ghana G, N, P_1. [230]kṛpita C, D, $P_2^{sil.}$] kripita G, N, P_1. [231]vājjaï C, D, $P_2^{sil.}$ (bā°)] bajrayi G, N, P_1. [232]karuṇe C, D, $P_2^{sil.}$] karuṇi G, N, P_1. [233]kiaï *em.*] kiyabi Σ. [234]rolā C, D, $P_2^{sil.}$] rola G, N, P_1. [235]tahiṃ C, D, $P_2^{sil.}$] tahi G, N, P_1. [236]bala C, D, $P_2^{sil.}$] bhala G, N, P_1. [237]khājjaï *em.*] khājjayi C, D, $P_2^{sil.}$; khajayi G, N, P_1. [238]gāḍheṃ C, D, $P_2^{sil.}$ (°m)] aï | ni G ; aïni N, P_1. [239](°)maaṇā C, D, $P_2^{sil.}$] *om.* G, N, P_1. [240]piṭjaï *em.*] biṭjayi C, D, $P_2^{sil.}$; bijaye G, N, P_1. [241]hale C, D, $P_2^{sil.}$] hapale G, N, P_1. [242]kāliñjara C, D, $P_2^{sil.}$] kaliñjarū G, N ; kaliñjaru P_1. [243]paṇiaï *em.*] paṇiyayi C, D, $P_2^{sil.}$; panipayi G, N, P_1. [244]dundura C, D, $P_2^{sil.}$] duturu G, N, P_1. [245]tahiṃ *conj.*] *om.* Σ. [246]vāṭjiaï C, D, $P_2^{sil.}$] bajiaï G, N, P_1. [247]cahusama G, N, P_1] cahusamā C, D, $P_2^{sil.}$. [248]katthuri *em.*] katthurī C, D ; kathori | G, N, P_1; kañcāṃrī $P_2^{sil.}$. [249]sihlā C, D, $P_2^{sil.}$] sihla G, N, P_1. [250]kappura D, $P_2^{sil.}$] kapūra C ; gapur° G, N, P_1. [251]lāiaï *em.*] (°)lāyīaï Σ. [252]mālaïindhaṇa *em.*] māla indhaṇa C, D, $P_2^{sil.}$; mālaï | indhana G, N, P_1. [253]sāliṃja C, D, $P_2^{sil.}$] salija G, N, P_1. [254]khāiaï *em.*] khāhiaï C, D, $P_2^{sil.}$; khahiaï G, N, P_1. [255]phreṃkhaṇa C, D, $P_2^{sil.}$] lekhena G, N, P_1. [256]kheṭa C, D, $P_2^{sil.}$] kheta G, N, P_1. [257]karante *em.*] karente C, D, $P_2^{sil.}$; ka | rante G, N, P_1. [258]suddhaasuddha C, D, $P_2^{sil.}$] sūdha a G, N, P_1. [259]na muṇiaï C, D, $P_2^{sil.}$] sudniaï G, N, P_1. [260]niraṃsu G, N, P_1] nirāṃsu C, D, $P_2^{sil.}$. [261]aṅge C, D, $P_2^{sil.}$ (*aṃga*)] iga G ; aṃga N, P_1. [262]caḍābiaï D, $P_2^{sil.}$] caṭātiaï C ; cittabhaaï G, N, P_1. [263]tahiṃja C, D, $P_2^{sil.}$] tihaṃja G, N, P_1. [264]sarāva C, D, $P_2^{sil.}$] saravavi G, N, P_1. [265]paṇiaï C, D, $P_2^{sil.}$] paaï G, N, P_1.

malayaje[266] kunduru[267] vāṭaï[268] ḍiṇḍima[269] tahiṃ na[270] vājjiaï[271] ‖[xiv]

'di ltar[r] mtshams su lhag par gnas pa daṅ | tshogs kyi mchod pa'i dus su rdo rje daṅ dril bu 'dzin pa'i sṅags pas dṅos grub thams cad ñe bar bya ba'i phyir | glu 'di śin tu dal bas blaṅ bar bya'o ‖ ji ltar bstan pa'i rim pa de bźin du dkyil 'khor gyi 'khor lo'i naṅ du bcom ldan 'das źal gcig phyag gñis phyag g.yas pa na rdo rje g.yon pa na thod pa daṅ khaṭvāṅga gcer bu źabs g.yas pa brkyaṅ bas[272] ro la gnon pa bsgom par bya'o ‖ de bźin du phyag bźi pa ni g.yas na rdo rje g.yon na thod pa lhag ma'i phyag gñis kyis[273] raṅ gi rig ma la 'khyud pa'o ‖ de dag ji lta ba bźin du źal gsum pa phyag drug pa la ni źal g.yon pa dmar po[274] g.yas pa dkar po | phyag g.yon na rtse gsum pa daṅ dril bu | phyag g.yas na rdo rje daṅ gri gug[275] | phyag lhag ma gñis kyis[276] raṅ gi rig ma la 'khyud pa'o ‖ de'i bcom ldan 'das ma ni gri gug daṅ thod par lhan cig ldan pa'i phyag gis bcom ldan 'das la mñam par 'khyud pa'o ‖ phyag gñis pa daṅ phyag bźi pa daṅ phyag drug pa 'di dag kyaṅ mdog sṅon po spyan gsum pa skra kham pa gyen du 'greṅ ba phyag rgya drug daṅ ldan pa | źabs g.yas pa brkyaṅ bas ro la gnon par bsam mo ‖ 'on kyaṅ źal brgyad pa mi sgom pas[277] kyaṅ lha'i 'khor lo raṅ gi lus la gźug par[278] bsgom mo ‖

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

oṁ trailokyākṣepa[279] *hūṁ hūṁ hūṁ phaṭ svāhā* |

phyag gñis pa'i sṅags so ‖[xv]

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[r]'di ltar HeSāU$^{\text{Tib.}}$] de ltar HeSāU$^{\text{Tī}}$; evam HeSāU$^{\text{Skt.}}$.

[xiv]HeTa II.iv. 6-8 ; cf. Appendix. [xv]HeTa I.ii. 7.

[266]malayaje C, D, $P_2^{\text{sil.}}$] malayaja G, N, P_1. [267]kunduru C, D, $P_2^{\text{sil.}}$] kundu G, N, P_1. [268]vāṭaï C, D, $P_2^{\text{sil.}}$ (bā°)] pahiyahi G, N, P_1. [269]ḍiṇḍima C, D, $P_2^{\text{sil.}}$] dhinidima G, N, P_1. [270]tahiṃ na C, D, $P_2^{\text{sil.}}$] hahi na G, N, P_1. [271]vājjiaï *em.*] bājjiyayi C, D, $P_2^{\text{sil.}}$; bajiyayi G, N, P_1. [272]brkyaṅ bas $\Sigma_{\text{-G}}$] brkyaṅ ba G. [273]gñis kyis $\Sigma_{\text{-G}}$] gñis kyi G. [274]dmar po G] dmar pa $\Sigma_{\text{-G}}$. [275]gri gug C, D, P_2] gri G, N, P_1. [276]gñis kyis $\Sigma_{\text{-G}}$] gñis kyi G. [277]mi sgom pas C, D, P_2] ni bsgom pas G ; mi bsgom pas N, P_1. [278]gźug par C, D, P_2] bźugs par G, N, P_1. [279]trai° C, D, $P_2^{\text{sil.}}$] tre° G, N, P_1.

oṁ jvalajvalabhyo *hūṁ hūṁ hūṁ phaṭ svāhā* |

phyag bźi pa'i sṅags so ||[xvi]

oṁ kiṭi kiṭi vajra *hūṁ hūṁ hūṁ phaṭ svāhā* |

phyag drug pa'i sṅags so ||[xvii]

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

cho ga lhag ma rnams ni sṅa ma bźin du bya'o[280] ||[s] gźan yaṅ 'di ltar śes par bya ste |

sñiṅ rje'i spyan ni[281] dmar po ste ||
yan lag sṅon po byams pa'i sems ||
bsdu dṅos bźi ni źabs bźir bśad ||
źal brgyad rnam par thar pa brgyad ||

phyag ni stoṅ pa bcu drug ste ||
rus rgyan[282] phyag rgya rnam pa lṅa ||
khro bo[283] gdug pa 'dul ba ste ||
śa ni pukkasī ru bśad ||[xviii]

khrag ni ri khrod ma ru brtag ||
caṇḍālī ni[284] khu ba'i gzugs ||
sme ma rkaṅ daṅ tshil bu ste ||
pags pa byaṅ chub yan lag bdun ||[xix]

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[s]cho ga lhag ma rnams ni sṅa ma bźin du bya'o HeSāU$^{Tib.}$] lhag ma (…) goṅ daṅ mthun par spyad do HeSāU^{Tī}; śeṣaṃ pūrvavidhāv iva kartavyam HeSāU$^{Skt.}$.

[xvi]HeTa I.ii. 8. [xvii]HeTa I.ii. 9. [xviii]Cf. HeTa$_{Sn}$ II.ix. 11-13a reading *sñiṅ rje'i spyan ni dmar po la* || *byams pa'i thugs las yan lag gnag* || *bsdu ba'i dṅos po bźi yis ni* || *źabs ni rnam pa bźi źes brjod* || (11) *źal brgyad rnam par that pa brgyad* || *phyag ni stoṅ pa bcu drug ñid* || *gug skyes kyis ni saṅgs rgyas lṅa* || *gdug pa 'dul phyir khro bo ñid* || (12) *śa ni pukka sī ru brjod* || (13a). [xix]Cf. HeTa$_{Sn}$ II.ix. 13b-e reading *de bźin khrag ni ri khrod ma* || *gdol pa mo ni khu bar brjod* || *gyuṅ mo rkaṅ daṅ tshil bu dag* || *lpags pa byaṅ chub yan lag bdun* || (13b-e).

[280]bźin du bya'o C, D, $P_2^{sil.}$] bźin no G, N, P_1. [281]spyan ni Σ_{-G}] spyan na G. [282]rus rgyan C, D, $P_2^{sil.}$] rus brgyan G, N, P_1. [283]khro bo Σ_{-N}] khro N. [284]caṇḍālī ni *em.*] caṇḍalī ni Σ.

rus pa 'phags pa'i bden pa bźi ‖[xx]
de ltar sṅags pas mos byas nas[285] ‖
lha yi sbyor bas rab tu rgyu ‖[t]
de nas smon lam gdab par bya[u] ‖

rigs skyes rjes su[v] ma ñams śiṅ[w] ‖
dam tshig can dgyes rdo rje 'chaṅ ‖
sñiṅ rje ldan źiṅ bla ma gus ‖
skye źiṅ skye bar bdag gyur cig ‖[xxi]

lag pa[286] rdo rje dril sgrogs śiṅ[x] ‖
zab mo'i chos ni rab 'don pa ‖
śes rab 'dus pa'i khu ba can[y] ‖
skye źiṅ skye bar bdag gyur cig ‖[xxii]

cuṅ zad tsam gyi[287] sgrub thabs 'di ‖
dad pa'i[288] śugs kyis[289] bdag gis bris ‖

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[t]lha yi sbyor bas rab tu rgyu HeSāU$^{Tib.}$] lha'i rnal 'byor gyis gnas par bya'o HeSāU$^{T\tilde{I}}$; devatāyogena vihartavyam HeSāU$^{Skt.}$. [u]smon lam gdab par bya HeSāU$^{Tib.}$] smon lam gdab pa HeSāU$^{T\tilde{I}}$; praṇidhānaṃ ca kartavyam HeSāU$^{Skt.}$. [v]rigs skyes HeSāU$^{Tib.}$] rigs su skye (ba) HeSāU$^{T\tilde{I}}$; kulajanmā HeSāU$^{Skt.}$. [w]ma ñams źiṅ HeSāU$^{Tib.}$] smyo med HeSāU$^{T\tilde{I}_{dPe}}$, HeTa$_{SN}$; bsño med HeSāU$^{T\tilde{I}_{MWH}}$; anunmādī HeSāU$^{Skt.}$. [x]rdo rje dril sgrogs śiṅ HeSāU$^{Tib.}$] rdo rje('i) dril bu 'khrol ba HeSāU$^{T\tilde{I}}$; vajraghaṇṭāraṇat° HeSāU$^{Skt.}$; rdo rje dril bu 'khrol HeTa$_{SN}$. [y]śes rab 'dus pa'i khu ba can HeSāU$^{Tib.}$] btsun mo'i khu ba HeSāU$^{T\tilde{I}_{dPe^{lu}}}$, HeTa$_{SN}$; btsun mo'i źu ba HeSāU$^{T\tilde{I}_{MWH}}$; yoṣicchukrasamāhārī HeSāU$^{Skt.}$.

[xx]Cf. HeTa$_{Sn}$ II.ix. 13f reading *rus pa bden pa bźi po ñid* ‖ (13f). [xxi]Cf. HeTa$_{Sn}$ II.viii. 6 reading *rigs su skye daṅ dam tshig can* ‖ *smyo med kye'i rdo rje ston* ‖ *bla ma la gus sñiṅ rjer ldan* ‖ *skye źiṅ skye bar 'gyur bar śog* ‖ (6); also quoted in Saroruha's **Hevajramaṇḍalavidhi*. [xxii]Cf. HeTa$_{Sn}$ II.viii. 7 reading *lag pas rdo rje dril bu 'khrol* ‖ *zab mo'i chos ni klog pa daṅ* ‖ *btsun mo'i khu ba mñam zas can* ‖ *skye źiṅ skye bar 'gyur bar śog* ‖ (7); also quoted in Saroruha's **Hevajramaṇḍalavidhi*.

[285]byas nas Σ_{-N}] byas na N. [286]lag pa G, N, P_1] lag na C, D, $P_2^{sil.}$. [287]cuṅ zad tsam gyi C, D, $P_2^{sil.}$] cuṅ zad tsam gyis G, N, P_1. [288]dad pa'i Σ_{-G}] daṅ pa'i G (damage of the xylograph ?). [289]śugs kyis Σ_{-D}] śug kyis D.

blo gros rab dman[290,z] bdag la ni ||
de ñid mkhyen rnams bzod par gsol ||

bla ma'i[291] źabs kyi padmar gus śiṅ sems can brtse[a] ||
zla ba'i thigs pa'i[292] rigs rnams rab dga' ba[293,b] ||
mṅon pa'i ṅa rgyal dgra las raṅ rgyal ba'i[294,c] ||
lha yi mtshan ma rñed nas bdag gis bris pa yin ||

dgyes pa'i rdo rje rñed[295] dka' ba'i ||
sgrub pa'i thabs su byas pa yis[296] ||
bsod nams gaṅ źig brñed pa[297] des ||
'jig rten rdo rje 'dzin grub śog[298] ||

dPal dgyes pa'i rdo rje'i sgrub thabs
Slob dpon Padmas mdzad pa rdzogs so || ||[299]

[z]blo gros rab dman HeSāU$^{Tib.}$] blo chuṅ HeSāU^{Tī}; mandadhiyā HeSāU$^{Skt.}$. [a]sems can brtse HeSāU$^{Tib.}$] sems can rnams la sñiṅ brtse ba can/daṅ HeSāU^{Tī}; sādhubhiḥ (sattva)kṛpayā HeSāU$^{Skt.}$ (cf. Skt. edition and note in translation). [b]zla ba'i thigs pa'i rigs rnams rab dga' ba HeSāU$^{Tib.}$] ri boṅ 'dzin pa'i rigs kyi thig le la dga'/ṅag HeSāU^{Tī}; śaśāṅkakulatilakanandanaḥ HeSāU$^{Skt.}$. [c]mṅon pa'i ṅa rgyal dgra las raṅ rgyal ba'i HeSāU$^{Tib.}$] gaṅ źig mṅon pa'i ṅa rgyal gyi dgras ma pham pa HeSāU^{Tī}; yo 'sāv abhimānaśatruṇā na jitaḥ HeSāU$^{Skt.}$.

[290]rab dman Σ_{-G}] rub dman G. [291]bla ma'i C, D, $P_2^{sil.}$] bla ma G, N, P_1. [292]thigs pa'i Σ_{-G}] thig pa'i G. [293]rab dga' ba Σ_{-G}] rab tu dga' ba G. [294]raṅ rgyal ba'i Σ_{-G}] rab rgyal ba'i G. [295]rñed Σ_{-G}] sñed G. [296]byas pa yis C, D, $P_2^{sil.}$] byas pa yi G, N, P_1. [297]brñed pa G, N, P_1] rñed pa C, D, $P_2^{sil.}$. [298]grub śog C, D, P_2] grub ciṅ G, N, P_1. [299]P_1 and N add : *kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga bźugs* || ||.

Edition of the Para-Canonical Tibetan Translation L

rgya gar skad du | śrīhevajrasādhanaṃ[1] || bod skad du | dpal kye'i rdo rje bsgrub thabs || L 1v1

kye'i rdo rje la phyag 'tshal lo ||

kye rdo rje dpal bdag med ma[2] la'aṅ ||[3] L 1v2
gus pas rab tu phyag 'tshal nas ||*
rdo rje slob dpon bka' drin las ||
de'i bsgrub pa'i cho ga bśad ||

daṅ po re śig rnal 'byor pas sems can thams cad kyi[4] don la brtson pa'i blos | rje btsun bla ma yaṅ dag pa la | cho ga ji lta bar gsol ba btab pa | kye'i rdo rje las gsuṅs * pa'i dkyil 'khor du źugs pa | rim pa ji lta bar[5] bźin L 1v3
du dbaṅ bskur ba | yaṅ dag pa'i bka'i gnaṅ pa daṅ | śin tu rnam par dag pa daṅ | ma log pa'i de kho na'i ye śes thob pa | mtshan ma sñed pa | dpal kye'i rdo rje bsgrub par 'dod pa | dur khrod la sogs pa[6] * yid du 'oṅ ba'i L 1v4
gnas su gnas pa | rig ma daṅ bcas pa'i bdud rtsi lṅa la sogs pa'i dam tshig bsten pa | gtor ma daṅ mchod pa daṅ la sogs pa byas te[7] | raṅ gi[8] sñiṅ kar re pha las byuṅ ba'i ñi ma la *hūṁ* kyi rnam pa kha dog sṅon po dmigs so[9] ||
de nas *hūṁ* kyi yig * las[10] 'od zer rnam pa lṅa po rnams nam mkha[11] khyab L 1v5
par spros nas | 'od zer de rnams kyis[12] kyaṅ spyan draṅs nas[13] | ++$_9$ gnas su bcom ldan 'das rdo rje skye ba sṅon po 'chad pa'i sku mdog daṅ | phyag daṅ | mtshon cha daṅ ldan pa | phyag bcu drug pa'am | phyag drug pa'am | phyag * bźi pa'am[14] | phyag gñis pa | raṅ kyi rig ma la 'khyud pa | spyan L 1v6
gsum pa | skra ser po gyen du brdzes pa | phyag rgya drug daṅ ldan pa | lha mo brgyad kyis yoṅs su bskor ba | spro ba daṅ sdud pa'i[15] sku bsam mo ||

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[1]śrīhevajranāma sādhana *em.*] śri he badzra n'a ma sa d.ha na L. [2]bdag med ma *em.*] bdag myed ma L. [3]unmetrical. [4]thams cad kyi *em.*] thams chad kyi L. [5]ji lta bar *em.*] ji lta ba L. [6]la sogs pa *em.*] las sogs pa'i L. [7]mchod pa daṅ la sogs pa byas te *em.*] mchod la byas pas L (faint). [8]raṅ gi *em.*] raṅ kyi L. [9]dmigs so *em.*] dmyigs so L. [10]*hūṁ* kyi yig las *em.*] *hūṁ* kyi rnam pa las L. [11]nam mkha *em.*] nam kha L. [12]de rnams kyis *em.*] de rnams L. [13]spyan draṅs nas *em.*] spyan draṅs la L (faint). [14]bźi pa'am *em.*] ++ ++'am L (illegible). [15]sdud pa'i *em.*] bsdu' pa'i L.

L 2r$_1$ de'i mdun du gaurī[16] nag mo byaṅ chub sems kyi zla * ba'i phyag ma | g.yas su chom rkun ma btsod kyi mdog ma raṅ byuṅ kyi[17] me tog ces bya ba ñi ma'i phyag ma | rgyab du ro laṅs ma ser mo phyag na rdo rje chu'i lhun zed | byaṅ du ghasmarī[18] ma ra ka ta lta bu gsaṅ pa'i sman 'dzin ma | dbaṅ
L 2r$_2$ ldan du pukkasī[19] sṅon mo śa sna tshogs 'dzin ma | * me du[20] ri khrod ma dkar mo[21] ro'i gnas kyi phyag ma | bden bral du gdol pa mo cuṅ zad dmar ba caṅ te'u gduṅ ba | rluṅ du g.yuṅ mo mdog sna tshogs ñid raṅ kyi[22] sku la 'khyud ma ‖ de ltar gyur ba'i bcom ldan 'das spro ba daṅ sdud pa'i sku[23]
L 2r$_3$ nam mkha' la dmigs nas[24] | raṅ kyi sñiṅ kar ñi * ma la gnas pa'i sa bon las rnam par phyuṅ ste | phyi daṅ | gsaṅ ba daṅ | de kho na ñid kyi mchod pa'i khyad par gyis[25] yaṅ dag par mchod nas | de'i spyan sṅar sdig pa bśags pa la sogs pa bya'o ‖

gaṅ źig thog mtha' med pa'i[26] 'khor par ṅan pa'i rnam par rtog pa las
L 2r$_4$ skyes * pa bdag gis[27] sdig pa'i las byas pa | de thams cad bcom ldan 'das kyi spyan sṅar bśags śiṅ yaṅ mi bgyi'o[28] ‖ gaṅ źig sems can thams cad kyi dge' ba de rnams kun la rjes su yi raṅ ṅo ‖ bla na med pa[29] yaṅ dag par rdzogs
L 2r$_5$ pa'i byaṅ chub tu yoṅs su bsṅo bar bgyi*'o ‖

de nas khams gsum kun gyi[30] bdag ñid bde ba[31] chen po'i rnam pa saṅs rgyas kye'i rdo rje daṅ | des bstan pa'i sṅags daṅ | phyag rgya daṅ | dkyil 'khor gyi[32] 'khor lo la sogs pa'i raṅ bźin gyi[33] chos daṅ | de'i 'khor gyi[34] 'khor
L 2r$_6$ lor gnas pa'i lha mo'i tshogs * la bdag skyabs su soṅ par byas nas | sems can thams cad kyi don byed pa'i rgyur gyur pa | rnam pa thams cad kyi mchog daṅ ldan pa'i stoṅ pa ñid kyi[35] mtshan ñid can gyi[36] byaṅ chub kyi sems bsgom par bya'o[37] ‖

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[16]gaurī *em.*] 'go ri L. [17]raṅ byuṅ kyi *em.*] raṅ 'byuṅ kyi L. [18]ghasmarī *em.*] g.ha sma ri L. [19]pukkasī *em.*] pu ka si L. [20]me du *em.*] me ru L. [21]dkar mo *em.*] kar mo L. [22]ñid raṅ kyi *em.*] ñid ki L. [23]sdud pa'i sku *em.*] bsdu' ba'i sku L. [24]dmigs nas *em.*] dmyigs nas L. [25]khyad par gyis *em.*] khyad par kyis L. [26]thog mtha' med pa'i *em.*] thog ma myed pa'i L. [27]bdag gis *em.*] bdag kyis L. [28]mi bgyi'o *em.*] myi bgyid do L. [29]med pa *em.*] myed pa L. [30]kun gyi *em.*] kun kyi L. [31]bde ba *em.*] bde' ba L. [32]dkyil 'khor gyi *em.*] dkyil 'khor kyi L. [33]raṅ bźin gyi *em.*] raṅ bźin kyi L. [34]'khor gyi *em.*] 'khor kyi L. [35]ñid kyi *em.*] ñid gyi L. [36]mtshan ñid can gyi *em.*] mtshan ñid can kyi | L. [37]bya'o *em.*] bya ste L.

de nas[38] sems can thams cad la bu gcig tu[39] sdug pa'i mtshan ñid can gyi[40] byams pa chen po * bsgom mo || de'i rjes su rnam par rtog pa'i rgya L 2v1
mtshor byiṅ pa'i sems can skyabs med pa[41] mthoṅ nas | de bsgral par 'dod pa'i raṅ bźin sñiṅ rje chen po yaṅ mṅon du byas te | de ltar rab tu[42] dga' ba chen po 'thob po || brtags pa'i yul thams cad la sṅags pas btaṅ sñoms su byed do || dṅos po * ma lus pa'i de kho na'i sñiṅ po bdus pa'i sṅags[43] brjod L 2v2
par bya ste | *oṁ śūnyatājñānavajrasvabhāvātmako 'haṃ*[44] | de ma thag tu[45] sṅags kyi don mṅon gsum du byed pa'i bdag ñid daṅ khams gsum yaṅ snaṅ pa med par[46] bsgom mo |

de nas smon lam rjes su dran te | nam mkha' la[47] re pha las[48] byuṅ * L 2v3
ba'i ñi ma'i dkyil 'khor ro || de'i dbus su *hūṁ* yig las[49] yaṅ dag par gyur pa sna tshogs rdo rje rtse mo gsum pa can 'od zer lṅa pa can no || 'od zer de las yaṅ dag par gyur pa ji tsam 'dod pa śin tu 'bar ba daṅ ldan par rdo rje ra ba rgyas par blta'o || de'i naṅ du rdo rje gur yaṅ rnam par * bsgoms nas L 2v4
bgegs[50] bskrad te | de'i naṅ du nam mkha'[51] khyab pa'i śes rab *e*'i rnam pa dkar po[52] bsgom mo || de'i steṅ du *laṁ* yig las[53] skyes pa'i sa gru bźi ljaṅ khu daṅ | de nas *vaṁ* las skyes pa'i chu'i dkyil 'khor dkar ba zlum po daṅ | de nas *raṁ* yig las[54] skyes pa me'i dkyil 'khor * gru gsum dmar po daṅ | de L 2v5
nas *yaṁ* yig las[55] skyes pa rluṅ kyi dkyil 'khor zla ba phyed pa'i rnam pa kha dog sṅon po daṅ | de'i naṅ du rnam par śes pa źugs par śes nas | de dag thams cad yoṅs su gyur pa las | skad cig kyis dkyil 'khor 'khor lo gźal med[56] khaṅ 'od gsal * ba bsgoms te | gru bźi pa | sgo bźi pa | ka ba brgyad kyis L 2v6
ñe bar brgyan pa | do śal daṅ | do śal phyed pa daṅ | rta babs la sogs pas[57] rnam par spras pa gsal par rnam par bsgom mo ||

[38]de nas L$^{p.c.}$ (added below)] *om.* L$^{a.c.}$. [39]gcig tu *em.*] gcig du L. [40]can gyi *em.*] can kyi L. [41]med pa *em.*] myed pa L. [42]rab tu *em.*] rab du L. [43]bdus pa'i sṅags *em.*] bdu' ba'i sṅags L. [44]oṁ śūnyatājñānavajrasvabhāvātmako 'haṃ *em.*] o'ṁ śu ñ.ya ta gñ'a na badzra sva ba b.ha ad ma ko haṁ L. [45]ma thag tu *em.*] ma thag du L. [46]med par *em.*] myed par L. [47]nam mkha' la *em.*] nam kha la L. [48]re pha las *em.*] re pa las L. [49]*hūṁ* yig las *em.*] *hūṁ* kyi rnam pa las L. [50]bgegs *em.* | bgyegs L. [51]nam mkha' *em.*] nam kha L. [52]dkar po *em.*] kar po L. [53]*laṁ* yig las *em.*] *laṁ* kyi rnam pa las G. [54]*raṁ* yig las *em.*] *raṁ* kyi rnam pa las L. [55]*yaṁ* yig las *em.*] *yaṁ* kyi rnam pa las L. [56]gźal med *em.*] gźal myed L. [57]la sogs pas *em.*] la tshogs pas L.

de'i dbus su zla ba daṅ ñi ma mñam par kha sbyar ba'i dbus su | *hūṁ*
L 3r$_1$ daṅ *aṁ* kyi sa bon * gñis las yaṅ dag par gyur ba thod pa daṅ gri gug go ‖ de'i steṅ du de ñid kyi sa bon gñis so ‖ 'di thams cad yoṅs su gyur pa las bdag ñid dpal kye'i rdo rje'i gzugs su | sku mdog sṅon po źal brgyad pa |
L 3r$_2$ phyag bcu drug pa | źabs bźi pa | bdag med ma[58] daṅ lhan * cig tu gcig pa[59] mchog tu[60] dga' ba bde ba[61] chen po'i dgyes pa gñis gñis sñoms par źugs par dmigs so[62] ‖ de nas –

oṁ padma sukhadhara[63] mahārāgasukhaṃdada[64] |
caturānandabhāg[65] viśva[66] *hūṁ hūṁ* kāryaṃ[67] kuruṣva me ‖
oṁ vajra[68] mahādveṣa[69] caturānandadāyaka[70] |
khagamukhaikarasa nātha[71] *hūṁ hūṁ* kāryaṃ[72] kuruṣva me ‖[i]

L 3r$_3$ phyi rol * gyi[73] yaṅ śin tu[74] dga' ba'i cho ga la rdo rje daṅ padma[75] byin gyis brlab pa[76] 'di bya'o ‖

de nas bsrub pa daṅ bsrub pa'i sbyor ba las lha mo'i 'khor lo dbyuṅ ṅo ‖ de la śar la sogs pa'i[77] sgo ru rim pa ji lta bar tshaṅs pa daṅ | dbaṅ po daṅ | ñe dbaṅ daṅ | drag po daṅ | de bźin du dbaṅ ldan la sogs pa'i[78] mtshams
L 3r$_4$ * su gśin rje daṅ | nor bdag daṅ | bden bral daṅ | thags bzaṅs ris rnams[79] de ltar gdan[80] brgyad rnam par bsgoms nas | de'i steṅ du zla ba daṅ ñi ma

[i] HeTa II.xii 5-6, cf. DVS (f. 191v$_6$) and HePra[§15]. *See also* HeSāSaṃ 10 (f. 120r$_{2-3}$), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al., partly rendering the syllable *hūṁ* each time thrice.

[58] bdag med ma *em.*] bdag myed ma L. [59] daṅ lhan cig tu gcig pa *em.*] daṅ lhan cig du >†o< cig pa L$^{p.c.}$ (defaced). [60] mchog tu *em.*] mchog du L. [61] bde ba *em.*] bde' ba L. [62] dmigs so *em.*] dmyigs so L. [63] sukhadhara *em.*] su kha' d.ha ra L. [64] mahārāgasukhaṃdada *em.*] ma ha ra ga su kha' d.ha da L. [65] caturānandabhāg *em.*] tsa tu ra' n'an d.ha b.ha L. [66] viśva *em.*] gi sva L. [67] kāryaṃ *em.*] ka rkyaṁ L. [68] vajra L$^{p.c.}$ (badzra)] *om.* L$^{a.c.}$ (added above). [69] mahādveṣa *em.*] ma ha d.he śa L. [70] caturānandadāyaka *em.*] tsa tu ra' n'an d.ha ya ka L. [71] khagamukhaikarasa nātha *em.*] >kha< kha mu khai' ka ra so na tha' L$^{p.c.}$ (canceled). [72] kāryaṃ *em.*] ka rkyaṁ L. [73] phyi rol gyi *em.*] phyi rol kyi L. [74] śin tu *em.*] śin du L. [75] padma L$^{p.c.}$ (added below)] ma L$^{a.c.}$. [76] byin gyis brlab pa *em.*] byin kyis (b)rlab pa L (ink stain). [77] la sogs pa'i *em.*] la tshogs pa'i L. [78] la sogs pa'i *em.*] la rtsogs pa'i L. [79] thags bzaṅs ris rnams *em.*] thaṅ bzaṅs ris rnams L. [80] gdan *em.*] bdan L.

mñam par kha sbyar ba'i naṅ du | *gaṁ caṁ vaṁ ghaṁ paṁ śaṁ caṁ*[81] *ḍaṁ* źes
bya ba'i sa bon brgyad blta'o ‖ de yoṅs su gyur pa rnams las dkar mo la * L 3r$_5$
sogs pa rnams kyi[82] phyag mtshan rnams te[83] | gri gug daṅ | caṅ te'u daṅ |
rus sbal[84] daṅ | sbrul daṅ | seṅ ge daṅ | dge sloṅ daṅ | 'khor lo daṅ | rdo rje
rnams blta'o ‖ de'i steṅ du yaṅ de ñid kyi sa bon rnams so ‖ thams cad gcig
tu[85] gyur pa las dkar mo la sogs pa rdzogs * par bya'o[86] ‖ L 3r$_6$

de la śar gyi[87] sgo ru dkar mo[88] *gaṁ* yig las[89] skyes pa mdog nag ma[90] |
phyag g.yas pa na gri gug | g.yon pa na ro hi ta | tshaṅs pa mnan ma[91] |
gzugs kyi phuṅ po'i raṅ bźin dgod do ‖ lho'i sgo ru chom rkun ma *caṁ* yig
las[92] byuṅ ma | btsod kyi kha dog ma g.yas pa'i phyag * na caṅ te'u | g.yon L 3v$_1$
pa na phag pa | dbaṅ po la bcibs ma | tshor ba'i phuṅ po'i raṅ bźin du
bya'o ‖ nub kyi sgor ni *vaṁ* yig las[93] skyes pa'i ro laṅs ma | gser mdog ma
lta bu | g.yas pa'i phyag na rus sbal[94] | g.yon pa na padma'i snod | ñe dbaṅ
mnan ma | 'du śes kyi phuṅ * po las sprul ma bsam mo ‖ byaṅ kyi sgo ru L 3v$_2$
ghasmarī[95] *ghaṁ* yig las[96] skyes ma | ma ra ka ta daṅ mtshuṅs ma[97] | g.yas
pa'i phyag na sbrul | g.yon pa na thod pa | drag po la bcibs ma | 'du byed kyi
phuṅ po'i raṅ bźin du blta'o ‖ dbaṅ ldan du pukkasī[98] *paṁ* yig las[99] skyes
ma | mdog * sṅon mo g.yas pa'i phyag na seṅ ge | g.yon pa na dgra sta | L 3v$_3$
gśin rje mnan ma | sa'i khams kyi raṅ bźin rnam par bsam mo ‖ me ru ri
khrod ma *śaṁ* yig las[100] byuṅ ma dkar mo[101] | g.yas pa na dge sloṅ ṅam
lce spyaṅ[102] | g.yon pa na[103] bsil byed | nor bdag la źon ma | chu'i khams
kyi raṅ bźin dgod * do ‖ bden bral du gdol pa mo *caṁ* yig las[104] skyes ma | L 3v$_4$
nam mkha'i mdog ma[105] | g.yas par 'khor lo 'dzin ma | g.yon pa na thod

[81]caṁ *em.*] laṁ L. [82]dkar mo la sogs pa rnams kyi *em.*] kar mo la tsogs pa rnams kyi L. [83]rnams te *em.*] rnams ste L. [84]rus sbal *em.*] ru sbal L. [85]gcig tu *em.*] gcig du L. [86]bya'o *em.*] bya ste L. [87]śar gyi *em.*] śar kyi L. [88]dkar mo *em.*] kar mo L. [89]*gaṁ* yig las *em.*] *gaṁ* kyi rnam pa las L. [90]nag ma *em.*] gnag pa L. [91]mnan ma *em.*] mnan pa L. [92]*caṁ* yig las *em.*] tsaṁ kyi rnam pa las L. [93]*vaṁ* yig las *em.*] *baṁ* kyi rnam pa las L. [94]rus sbal *em.*] ru sbal L. [95]ghasmarī *em.*] gha sma ri L. [96]*ghaṁ* yig las *em.*] *g.haṁ* kyi rnam pa las L. [97]daṅ mtshuṅs ma *em.*] daṅ 'tshuṅs ma L. [98]pukkasī *em.*] pu ka si L. [99]*paṁ* yig las *em.*] *paṁ* kyi rnam pa las L. [100]*śaṁ* yig las *em.*] *śaṁ* kyi rnam pa las L. [101]dkar mo *em.*] kar mo L. [102]lce spyaṅ *em.*] ce spyaṅ L. [103]g.yon pa na *em.*] g.yon pas L. [104]*caṁ* yig las *em.*] *laṁ* kyi rnam pa las L. [105]nam mkha'i mdog ma *em.*] nam kha'i dog ma L.

pa'i phyag ma | srin po mnan ma | me'i khams kyi raṅ bźin bsgom mo ‖
rluṅ du g.yuṅ mo *ḍaṁ* yig las[106] yaṅ dag par gyur ma | kha dog sna tshogs
L 3v5 ma | * g.yas pa'i phyag na rdo rje | g.yon pa na sdig mdzub | thags bzaṅs ris
la[107] yaṅ dag par bcibs ma | rluṅ kyi khams kyi raṅ bźin bsgom mo[108] ‖ 'di
rnams thams cad spyan gsum ma[109] źal gyi[110] | mche ba gtsigs ma[111] | skra
ser po gyen du brdzes ma | gcer bu ma | phyag rgya lṅa daṅ ldan ma | dkyil
L 3v6 * kruṅ phyed pa'i gar gyis[112] bźugs ma | byaṅ chub kyi sems las phyuṅ pa
las yaṅ dag par gyur ba bsgom mo ‖

de ma thag tu[113] bcom ldan 'das śin tu gaṅ ba mchog tu[114] bde ba chen po
ro gcig pas | raṅ kyi rig ma daṅ lhan cig tu khu bar gyur pa'i sa bon gyi[115]
L 4r1 gzugs kyis rnam par gnas par gyur to ‖ * de nas pukkasī la sogs pa'i[116] lha
mo bźi po rnams | raṅ tshogs rnams[117] dgon med pa[118] źes bya bar śes nas
yid gñis chen por ru gyur te[119] | śin tu 'dod pa'i sems daṅ rab tu sad par
mdzad ma rnams kyis | rdo rje glu rnams kyis[120] bcom ldan 'das bźeṅs su
gsol ba |

L 4r2 rje bstun sñiṅ rje yid * bźeṅs śig ‖
pukkasī ni[121] bdag la skyobs ‖
stoṅ pa'i raṅg bźin ñid spoṅs laṅ ‖
bdag la bde[122] chen sbyor bźed mdzod ‖[ii]

khyod med na ni[123] bdag 'gum pas ‖
kye'i rdo rje khyod bźeṅs śig ‖
stoṅ pa'i raṅ bźin ñid spoṅ la ‖

[ii] HeTa II.v. 20. HeSāU$^{\text{Tib.}}$ reads : *sñiṅ rje'i yid kyi bcom ldan bźeṅs ‖ sbos mo bdag la yoṅs su skyobs ‖ stoṅ pa'i tiṅ 'dzin spaṅs nas su ‖ bde chen 'dod pas bdag la sbyor ‖*.

[106] *ḍaṁ* yig las *em.*] *ḍaṁ* kyi rnam pa las L. [107] thags bzaṅs ris la *em.*] thaṅ bzaṅs ris la L. [108] bsgom mo *em.*] 'sgom mo L. [109] gsum ma *em.*] gsum pa L. [110] źal gyi *em.*] źal kyi L. [111] mche ba gtsigs ma *em.*] mche' ba brtsigs ma L. [112] gar gyis *em.*] gar kyis L. [113] ma thag tu *em.*] ma dag du L. [114] mchog tu *em.*] mchog du L. [115] sa bon gyi *em.*] sa bon kyi L. [116] pukkasī la sogs pa'i *em.*] pu ka si la rtsogs pa'i L. [117] raṅ tshogs rnams *em.*] raṅ chags rnams L. [118] dgon med pa *em.*] 'gon myed pa L. [119] gyur te *em.*] gyur >na< ste L$^{\text{p.c.}}$ (canceled). [120] rdo rje glu rnams kyis *em.*] rdo rje rlu rnams kyis L. [121] pukkasī ni *em.*] pu ka si ni L. [122] bde *em.*] bde' L. [123] med na ni *em.*] myed na ni L.

ri khrod ma 'bras grub par mdzod ‖[iii]

dga' gtso' 'jig rten * 'gron gñer pa ‖ L 4r3
stoṅ pa ñid la bźugs sam ci ‖
khyod med[124] phyogs ni mi 'tshal pas ‖
gdol pa mo bdag źu ba bgyid ‖[iv]

bdag kyis khyod kyi thugs 'tshal gyis[125] ‖
dmig 'phrul[126] mṅa' ba khyod bźeṅs śig ‖
g.yuṅ mo bdag yid dran ñams pas ‖
sñiṅ rje rgyun chad ma mdzad* cig ‖[v] L 4r4

źes de kho na ñid kyi glu rnams kyis[127] | rmi lam rab tu sad pa ltar bcom ldan 'das rab tu bskul pas | bdud rtsi gcer ba zla ba'i gzugs | de'i steṅ du sa bon gñis las gyur pa'i phyag mtshan gñis kyi steṅ du | *hūṁ* daṅ *aṁ* kyi sa bon gñis so ‖ de das ñi ma'i dkyil 'khor daṅ * bcas pa thams cad gcig tu L 4r5 gyur nas | ñi ma'i dkyil 'khor gyi[128] dbus su *hūṁ* yig las[129] gyur ba daṅ | *aṁ* yig las byuṅ ba'i[130] bdag med ma la[131] sñoms par źugs pa | bcom ldan 'das dpal kye'i rdo rje bdag ñid sprul te | sku mdog nag po drag po chen po | spyan gsum pa | dbu skra[132] ser * po 'bar źiṅ gyen du brdzes pa | spyi bor L 4r6 sna tshogs rdo rjes mtshan pa | dpral ba'i steṅ du mgo bo[133] lṅa ba'i 'phreṅ pas rnam par brgyan pa | smin ma yon po daṅ bcas śiṅ khro gñer daṅ ldan pa daṅ mche ba[134] gtsigs pa[135] | źal daṅ po nag po[136] | g.yas par ni dkar

[iii]HeTa II.v. 21. HeSāU$^{\text{Tib.}}$ reads: *khyod mi bźugs pas bdag 'gum pas* ‖ *stoṅ pa'i raṅ bźin spaṅs nas su* ‖ *ri khrod ma dgos bsgrub pa'i phyir* ‖ *dgyes pa'i rdo rje khyed bźeṅs śig* ‖. [iv]HeTa II.v. 22. HeSāU$^{\text{Tib.}}$ reads: *'dod pas 'jig rten sñan mnan nas* ‖ *gtso bo ci phyir stoṅ ñid bźugs* ‖ *khyod mi bźugs na phyogs rmoṅs pas* ‖ *gtum mo bdag ni gsol ba 'debs* ‖. [v]HeTa II.v. 23. HeSāU$^{\text{Tib.}}$ reads: *bdag gis khyed kyi thugs 'tshal gyis* ‖ *sgyu 'phrul lta bur khyed bźeṅs cig* ‖ *'gro gtso sme ma bdag legs śes* (*lags źes* C, D, P$_2$$^{\text{sil.}}$) ‖ *thugs rje rgyun chad ma mdzad cig* ‖.

[124]med *em.*] myed L. [125]gyis *em.*] kyis L. [126]dmig 'phrul *em.*] dmyig 'phrul L. [127]glu rnams kyis *em.*] klu rnams kyis L. [128]dkyil 'khor gyi *em.*] dkyil 'khor kyi L. [129]*hūṁ* yig las *em.*] *hūṁ* kyi rnam pa las L. [130]*aṁ* yig las byuṅ ba'i *em.*] *aṁ* kyi rnam pa las byuṅ ba L. [131]bdag med ma la *em.*] bdag myed ma la L. [132]dbu skra *em.*] dbu' skra L. [133]mgo bo *em.*] 'go bo L. [134]mche ba *em.*] 'phye ba L. [135]gtsigs pa *em.*] brtsigs pa L. [136]nag po *em.*] gnag po L.

L 4v1 ba[137] | g.yon par ni[138] dmar ba | * yaṅ g.yon par ni źal gñis nag pa[139] | de bźin du g.yas par yaṅ źal gñis nag pa[140] | steṅ kyi źal ni du ba'i kha dog daṅ | źal thams cad ñid ni mche ba[141] gtsigs pa[142] | spyan gsum pa | g.yas
L 4v2 pa'i phyag brgyad gnas pa'i padma'i snod brgyad du rim pa ji lta ba * bźin du glaṅ po daṅ | rta daṅ | boṅ bu daṅ | glaṅ[143] daṅ | rṅa mo daṅ | mi[144] daṅ | khyi daṅ | ma he'o || de bźin du g.yon pa'i thod pa brgyad du sa daṅ | chu daṅ | me daṅ | rluṅ daṅ | zla ba daṅ | ñi ma daṅ | gśin rje daṅ | nor
L 4v3 sbyin no || phyag rgya drug daṅ ldan pa | 'dzag pa'i mgo * bo'i 'phreṅ pas[145] sku la brgyan pa | gcer bu | źabs g.yas brkyaṅ pas bźugs pa | phuṅ po daṅ | ñon moṅs pa daṅ | 'chi bdag daṅ | lha'i bu'i bdud bźi mñam par mnan pa | ñi ma'i dkyil 'khor du rol mo'i tshul gyis[146] bźugs pa bsam mo ||

L 4v4 bdag med ma ni[147] nag mo phyag gñis ma | gri gug daṅ * thod pa ldan cig | g.yas pa daṅ gźan pa'i phyag dag kyis bcom ldan 'das daṅ sñoms par źugs ma | gcer bu ma | phyag rgya lṅa daṅ ldan ma | spyan gsum ma | dbu skra[148] ser po gyen du brdzes ma | thod pa'i phreṅ bas[149] mgo bo'i 'phreṅ pas[150] spyi bor rnam par brgyan ma | skyes pa'i mgo bo[151] skam po'i 'phreṅ pas
L 4v5 sku la brgyan ma | * g.yon brkyaṅ mas ro mchog bde[152] chen po la chags pas bcom ldan 'das daṅ sñoms par źugs pa'i bcom ldan 'das ma bsgom mo ||

de skad du yaṅ ji ltar mthoṅ pa'i dkyil 'khor gyi[153] 'khor lo'i naṅ du gśegs pa | rig ma'i tshogs kyis yoṅs su bskor ba 'od zer gyi[154] tshogs kyis
L 4v6 nam mkha' thams * cad khyab par raṅ kyis yaṅ dag par bsgoms nas | raṅ kyi sñiṅ kar gnas pa'i raṅ kyi sa bon las 'od zer phyuṅ ste | 'od zer de rnams kyis kyaṅ khams gsum[155] thams cad mṅon par khyab nas yi ge de ñid du[156] źugs so || yaṅ nam mkha'i[157] khams su spros nas | mdun du ye śes sems pa
L 5r1 spyan draṅs * te[158] | gsal bar byas nas yaṅ dag par mchod pa daṅ | yaṅ dag

[137]dkar ba *em.*] kar ba L. [138]g.yon par ni *em.*] g.yon pa ni L. [139]nag pa *em.*] gnag pa L. [140]nag pa *em.*] gnag pa L. [141]mche ba *em.*] 'phye ba L. [142]gtsigs pa *em.*] brtsigs pa L. [143]glaṅ *em.*] klaṅ L. [144]mi *em.*] myi L. [145]mgo bo'i 'phreṅ pas *em.*] 'go bo'i 'phreṅ pas L. [146]tshul gyis *em.*] tshul kyis L. [147]bdag med ma ni *em.*] bdag myed ma ni L. [148]dbu skra *em.*] dbus skra L. [149]phreṅ bas C, D, $P_2^{sil.}$] phreṅ ba G, N, P_1. [150]mgo bo'i 'phreṅ pas *em.*] 'go bo'i 'phreṅ pas L. [151]mgo bo *em.*] 'go bo L. [152]bde *em.*] *om.* L. [153]dkyil 'khor gyi *em.*] dkyil 'khor kyi L. [154]'od zer gyi *em.*] 'od zer kyi L. [155]khams gsum *em.*] 'khams gsum L. [156]du $L^{nt.}$] la L. [157]nam mkha'i *em.*] nam kha'i L. [158]te *em.*] ste L.

par bstod nas | yaṅ bkug ste | raṅ kyi dam tshig gi[159] 'khor lo la gźug ciṅ | bcug nas gcig tu byas la lha'i ṅa rgyal bya'o || raṅ kyi sku las phyuṅ pa'i 'od zer gyi[160] tshogs kyis de bźin gśegs pa daṅ | byaṅ chub * sems dpa' daṅ | L 5r$_2$
rig ma daṅ | lha mo daṅ | khro bo la sogs pa rnams kyis bdud rtsi lṅa yis gaṅ pa'i bum pas dbaṅ bskur ba daṅ ldan pa daṅ | rnam pa sna tshogs pa'i mchod pa'i khyab par gyis[161] yaṅ dag par mchod pa daṅ ldan par yaṅ bdag ñid bsgom mo ||

'di skad du rim pa ji lta bar rnam pa sna tshogs * daṅ | rnam par smin L 5r$_3$
pa daṅ | rnam par ñed pa daṅ | mtshan ñid daṅ bral ba'i skad cig ma bźi po rnams thob pa daṅ | dga' ba daṅ | mchog tu dga' ba daṅ | dga' bral gyi dga' ba[162] daṅ | lhan cig skyes pa'i dga' ba rnam pa bźi po rnams mṅon par mtshon pa daṅ | dgod pa daṅ | lta ba daṅ | * 'khyud pa daṅ | gñis gñis L 5r$_4$
bźi po rnam par dag pa ni | slob dpon daṅ | gsaṅ ba daṅ | śes rab ye śes daṅ | mchog tu bde ba[163] chen po'i mthar thug par dbaṅ bźi po rnams blaṅ ṅo || dbaṅ bskur nas raṅ kyi rigs kyi bdag pos spyi bor mtshon to || de bźin du thugs kyi bdag po * daṅ | rtag pa daṅ | rin chen 'byuṅ gnas daṅ | 'od L 5r$_5$
dpag tu med pa[164] rnams kyis dkar mo la sogs pa phyag rgyas gdab po || źe sdaṅ[165] daṅ | gti mug daṅ | ser sna daṅ | 'dod chags kyis pukkasī[166] la sogs pa'i[167] spyi bor mtshan to[168] || bcom ldan 'das kyi 'khor lo 'di yaṅ ye śes lṅa'i bdag ñid de | * de la *āli*[169] yoṅs su gyur pa ni me loṅ lta bu'i raṅ bźin te zla L 5r$_6$
ba'o || *kāli*[170] yoṅs su gyur pa ni mñam pa ñid kyi raṅ bźin te ñi ma'o || de dag gi[171] dbus su son pa'i sa bon phyag mtshan ni so sor rtog pa'o || thams cad gcig tu yoṅs su gyur pa ni bya ba nan tan no || gzugs brñan[172] rdzogs pa ni * chos kyi dbyiṅs śin tu rnam par dag pa'i ye śes kyi raṅ bźin no || de L 5v$_1$
ltar khams gsum[173] thams cad dkyil 'khor gyi[174] 'khor lo'i rnam par mos pa

[159]dam tshig gi *em.*] dam tshig kyi L. [160]'od zer gyi *em.*] 'od zer kyi L. [161]gyis *em.*] kyis L. [162]dga' bral gyi dga' ba *em.*] dga' bral kyi dga' ba L. [163]bde ba *em.*] bde' ba L. [164]med pa *em.*] myed pa L. [165]źe sdaṅ *em.*] źes sdaṅ L. [166]pukkasī *em.*] pu ka si L. [167]la sogs pa'i *em.*] la rtsogs pa'i L. [168]mtshan to *em.*] mtshan te L. [169]*āli em.*] a li L. [170]*kāli em.*] ka li L. [171]de dag gi *em.*] de dag kyi L. [172]brñan *em.*] sñan L. [173]khams gsum *em.*] 'khams gsum L. [174]dkyil 'khor gyi *em.*] dkyil 'khor kyi L.

byas nas[175] | de yaṅ śes rab kyi ro gcig pa[176] bde ba chen po las[177] byuṅ ba | byaṅ chub kyi sems rnam par phyuṅ ba źes bya bar rig nas | dkar mo
L 5v$_2$ la sogs pa'i * lha mo brgyad po rnams raṅ kyi źal brgyad du[178] rim pas źugs par bsam mo || de ltar thabs daṅ śes rab kyi bdag ñid can khams gsum[179] thams cad gzugs gcig tu mṅon par mthoṅ nas | gnas ji lta bar[180] 'khor lo bźi'i phyag rgyas gdab ste | spyi bor bde ba[181] chen po'i 'khor lo ni padma
L 5v$_3$ * 'dab ma sum cu[182] rtsa gñis te[183] | de'i ze 'bru la *haṁ* yig[184] dkar po śin tu gsal ba daṅ ldan par blta'o || mgrin par ni[185] loṅs spyod[186] kyi 'khor lo ni padma 'dab ma bcu drug ste | de'i dbus su *oṁ* yig[187] dmar po'o || sñiṅ kar ni
L 5v$_4$ chos kyi 'khor lo padma 'dab ma brgyad pa ste | de'i dbus su ni *hūṁ* yig[188] * sṅon po'o || lte bar sprul pa'i 'khor lo ni padma 'dab ma drug cu[189] rtsa bźi ste | de'i lte bar *a* yig[190] 'od zer lṅa po can bsgom mo || 'khor lo 'di rnams yaṅ dag par bsgoms nas | de'i 'od zer gyis[191] nam mkhar spros pa daṅ bsdus pa yaṅ de ñid kyi naṅ du thim par bya'o ||

L 5v$_5$ de nas raṅ kyi * lus la gnas pa'i phyag rgya drug gi[192] gzugs kyis de bźin gśegs pas bdag ñid la go cha bya ste |

'khor lo'i gzugs kyis mi bskyod pa[193] ||
rna cha'i bdag ñid 'od dpag med[194] ||
mgrin pa'i[195] 'phreṅ pas rin chen bdag ||
lag rgyan pa ni[196] rnam snaṅ gnas ||[vi]

L 5v$_6$ skye rags la ni don yod gnas || *
yan lag kun la rdor 'dzin dgod ||

[vi] HeTa I.vi. 11.

[175] rnam par mos pa byas nas *em.*] rnam par spong ba na L; rnam par mos par bya'o HeSāU$^{\text{Tib.}}$. [176] gcig pa *em.*] cig pa L. [177] bde ba chen po las *em.*] bde' ba chen po las L. [178] du *em.*] la L. [179] khams gsum *em.*] 'khams gsum L. [180] ji lta bar *em.*] ji ltar bar L. [181] bde ba *em.*] bde' ba L. [182] sum cu *em.*] sum bcu L. [183] te *em.*] ste L. [184] *haṁ* yig *em.*] *haṁ* kyi rnam pa L. [185] mgrin par ni *em.*] 'grin pa L. [186] loṅs spyod *em.*] loṅ spyod L. [187] *oṁ* yig *em.*] *o'ṁ* kyi rnam pa L. [188] *hūṁ* yig *em.*] *hūṁ* kyi rnam pa L. [189] drug cu *em.*] drug bcu L. [190] *a* yig *em.*] *aṁ* kyi rnam pa L. [191] 'od zer gyis *em.*] 'od zer kyis L. [192] drug gi *em.*] drug gyi L. [193] mi bskyod pa *em.*] mi skyod pa L. [194] 'od dpag med *em.*] 'od dpag myed L. [195] mgrin pa'i *em.*] 'grin pa'i L. [196] lag rgyan pa ni *em.*] lag pa la ni L; lag <rgyan> pa la ni L$^{\text{nt.}}$ (added below).

de bźin du |

mig la gti mug[197] rdo rjer gyur ||
rna pa źe sdaṅ rdo rje ma[198] ||[vii]

sna la ser sna ma źes bśad ||
kha la 'dod chags rdo rje ma ||
reg la phrag dog[199] rdo rje ma'o ||
yid la bdag med[200] rnal 'byor ma'o ||[viii]

de ltar dam tshig tu gyur nas | cho ga 'dis sṅags * ⌜⌜bzlas pa ni sṅags kyi yi ge'i tshogs brjod pas | de dag lha mo'i źal nas phyuṅ ste[201] 'od zer daṅ bcas pa raṅ gi źal du źugs nas rdo rje'i lam nas byuṅ ste | raṅ gi lha mo'i padmar[202] dbab po || de yaṅ lha mo'i źal nas bdag gi źal du ste | rim pa du mar rgyun mi 'chad par sṅags kyis[203] 'khor bar bya'o || las kyi bye brag las ni kha dog gi bye brag tu byas te[204] | de ltar mi skyo'i bar du sṅags yoṅs su bzla'o || de nas raṅ gi sñiṅ gar ñi ma daṅ zla ba'i bar du *hūṁ*[205] sṅon po'i rnam par spro ba daṅ bsdu ba'i lus bsgom ste[206] | bdag med ma'i sñiṅ gar yaṅ zla ba la *aṁ*[207] blta ste | *aṁ* daṅ zla ba'i dkyil 'khor de dag lhan cig tu źu ba daṅ ldan pa'i bcom ldan 'das ma bcom ldan 'das kyi thugs kar[208] źugs par rnam par bsam mo || de nas bcom ldan 'das kyi thugs ka na gnas pa'i zla ba daṅ ñi ma'i dbus kyi *hūṁ* las 'phros pa'i *āli-kāli*'i 'od zer gyi tshogs 'byuṅ ba daṅ[209] 'jug pa'i dbugs kyis spro ba daṅ bsdu bas raṅ gi de ñid du źugs nas gcig tu gyur te | zla ba daṅ ñi ma'i[210] kha sbyor ba'i naṅ sa bon gyi lus kyis[211] gnas pa de'i tshe | 'di ltar bsam mo ||

L 6 missing ⁞ C 6r$_1$ ⁞ D 5v$_3$ ⁞ G 7r$_2$ ⁞ N 6v$_5$ ⁞ P$_1$ 6v$_7$ ⁞ P$_2$ 12 :19

[vii] HeTa II.iii. 51. [viii] HeTa II.iii. 52.

[197] mig la gti mug *em.*] dmyig la rti mug L. [198] źe sdaṅ rdo rje ma *em.*] źes sdaṅ rdo rje ma L. [199] phrag dog *em.*] 'phraṅ dog L. [200] bdag med *em.*] bdag myed L. [201] phyuṅ ste C, D, P$_2$[sil.]] byuṅ ste G, N, P$_1$. [202] padmar $\Sigma_{\text{-P}_2}$] padma ra P$_2$[sil.]. [203] sṅags kyis $\Sigma_{\text{-G}}$] sṅags kyi G. [204] bye brag las ni kha dog gi bye brag tu byas te $\Sigma_{\text{-G}}$] bye brag tu byas te G. [205] *hūṁ* G, N, P$_1$] *om.* C, D, P$_2$[sil.]. [206] bsgom ste $\Sigma_{\text{-G,P}_1}$] bsgom te G, P$_1$. [207] *aṁ* C, D, P$_2$] paṃ G, N ; pa P$_1$. [208] thugs kar C, D, P$_2$[sil.]] khar G, N, P$_1$. [209] 'byuṅ ba daṅ C, D, P$_2$[sil.]] byuṅ ba daṅ G, N, P$_1$. [210] ñi ma'i G, N, P$_1$] ñi ma C, D, P$_2$[sil.]. [211] lus kyis $\Sigma_{\text{-G}}$] lus kyi G.

thog ma tha ma med pa yi ‖
'khor min mya ṅan 'das ma yin ‖
gźan min bdag ñid ma yin pa ‖
'di ni mchog tu bde chen yin ‖[ix]

C 6r$_5$ | D 5v$_7$ | G 7v$_1$ | N 7r$_3$ | P$_1$ 7r$_5$ | P$_2$ 13 :14

de bźin du sa bon yi ge zla ba daṅ ñi ma daṅ 'dres par gyur pa'i bdud rtsi'i raṅ bźin gyi[212] 'od kyi goṅ bu'i rnam pa daṅ mar me'i rtse mo lta bu'i rim pas ji srid mi dmigs kyi bar du bya'o ‖ de ltar dus bźir rim pa bźin du[213] mchod pa daṅ gtor ma'i yo byad sṅon du 'gro bas[214] bsgom par bya'o ‖

oṁ inda jama jala jakkha bhūta vahni vāu[215] rakkha[216]
canda sujja māda bappa[217] talapātāle[218] aṭṭasappa[219] *svāhā* |[x]
idaṃ baliṃ[220] bhuñja jiṃgha[221] phulladhūpa[222] māṃsa viṃgha[223]
aṃbha[224] savva kajja[225] sādha[226] khanti khuṇi pheḍa[227] gāda |[xi]
*oṁ a*kāro mukhaṃ sarvadharmāṇām |
ādyanutpannatvāt *oṁ āḥ hūṁ phaṭ svāhā* |

'byuṅ po thams cad pa'i gtor ma'i sṅags so ‖[xii]

oṁ aṣṭānanāya | piṃgordhakeśavartmane[228] | caturviṃśatinetrāya |
ṣoḍaśabhujāya[229] | kṛṣṇajīmūtavapuṣe[230] | kapālamālānekadhā-

[ix]HeTa II.v. 68 (cf. HeSāU$^{Skt.}$). [x]HeTa II.iv. 91 ; cf. DVS (f. 196r$_3$), HePra^{§25}, HeSāSaṃ 8 (f. 104r$_2$), HeSāSaṃ 11 (f. 139v$_7$), HeSāSaṃ 45 (f. 266v$_6$), MuĀv et al. [xi]HeTa II.iv. 92 ; cf. DVS (f. 196r$_6$), HePra^{§25}, HeSāSaṃ 8 (f. 104r$_4$), HeSāSaṃ 11 (ff. 139v$_7$-140r$_1$), HeSāSaṃ 45 (f. 268v$_1$), MuĀv. [xii]HeTa I.ii. 1, HeTa II.iv. 93.

[212]raṅ bźin gyi C, D, P$_2$] raṅ bźin gyis G, N, P$_1$. [213]rim pas ji srid mi dmigs kyi bar du bya'o ‖ de ltar dus bźir rim pa bźin du G, N, P$_1$] rim pa bźin du C, D, P$_2$. [214]'gro bas Σ$_{-G}$] 'gro bar G. [215]vāu Σ$_{-G}$] u G. [216]rakkha *em.*] r'ak.kha Σ. [217]bappa *em.*] b'appa Σ$_{-P_2}$; p'appa P$_2$. [218]°pātāle C, D, P$_2^{sil.}$] °pātālaṃ G, N, P$_1$. [219]aṭṭa(°) C, D, P$_2$] aṭṭha G, N, P$_1$. [220]baliṃ Σ$_{-D}$] bali D. [221]jiṃgha *em.*] dzi ghaṃ C, D, P$_2^{sil.}$; dzi gha G, N, P$_1$. [222](°)dhūpa G, N, P$_1$] dhūppa C, D, P$_2$. [223]viṃgha G, N, P$_1$] biṃ ga C, D ; piṃ ga P$_2$. [224]aṃbha G, N] abha P$_1$; aṃ ba C, D, P$_2$. [225]savva (°bb°) C, D, G] sappa N, P$_1$, P$_2$. [226]sādha *em.*] sa d'a C, D, P$_2^{sil.}$; s'a da G, N, P$_1$. [227]pheḍa *em.*] phe ṭa Σ. [228]°vartmane C, D, P$_2^{sil.}$] vartamane G, N, P$_1$. [229]ṣoḍaśa° C, D, P$_2^{sil.}$] ṣoṭaśa° G, N, P$_1$. [230]°vapuṣe C, D, P$_2^{sil.}$] vapuṣe G, N, P$_1$.

riṇe[231] | ādhmatakrūracittāya[232] | ardhendudaṃṣṭriṇe[233] | *oṁ* māraya māraya[234] | kāraya kāraya | garjaya garjaya[235] | tarjaya tarjaya[236] | śoṣaya śoṣaya saptasāgarān | bandha bandha nāgāṣṭakān[237] | gṛhṇa gṛhṇa[238] sarvaśatrūn[239] | *ha hā hi hī hu hū he hai*[240] *ho hau haṃ haḥ phaṭ svāhā* |

bcom ldan 'das kyi rtsa ba'i sṅags so ||[xiii]

oṁ deva picuvajra *hūṁ hūṁ hūṁ phaṭ svāhā* |

sñiṅ po'o ||[xiv]

oṁ vajrakartarihevajrāya *hūṁ hūṁ hūṁ phaṭ svāhā*[241] |

ñe ba'i sñiṅ po'o ||[xv]

oṁ a ka ca ṭa ta pa ya śa svāhā |

groṅ khyer bskyod pa'i sṅags so ||[xvi]

mchod pa daṅ gtor ma bya ba'i cho ga'i dus su daṅ po daṅ tha mar dam tshig pa'i mchog gi glu brjod par bya ste | C 6v$_3$ | D 6r$_4$ | G 7v$_5$ | N 7v$_1$ | P$_1$ 7v$_3$ | P$_2$ 14:9

kollaïre[242] ṭṭhia[243] bolā mummuṇire[244] kakkolā[245] |

[xiii]HeTa II.v. 45-47. [xiv]HeTa I.ii. 3. [xv]HeTa I.ii. 22. [xvi]HeTa I.ii. 5.

[231]kapālamālānekadhāriṇe *em.*] kapālamālānekādhāriṇe C, D, P$_2$[sil.]; kapalamālānekadhariṇe G; kapālamālānekadhariṇe N, P$_1$. [232]ādhmata° C, D, P$_2$ (a'd.h.ma ta)] a'dd.hma d.ha G, N, P$_1$. [233]ardhendudaṃṣṭriṇe *em.*] ardhendudaṃṣṭṛṇe C, D, P$_2$; arddhendudaṃṣṭriṇe G, N, P$_1$. [234]māraya māraya $\Sigma_{\text{-N}}$] maraya māraya N (misprint ?). [235]garjaya garjaya G, N, P$_1$] garjjaya garjjaya C, D, P$_2$[sil.]. [236]tarjaya tarjaya G, N, P$_1$] tarjjaya tarjjaya C, D, P$_2$[sil.]. [237]°kān C, D, P$_2$[sil.]] °kāṃ G, N, P$_1$. Note: all sources add a *tsheg* before *nāgāṣṭakān* and none after it. [238]gṛhṇa gṛhṇa D, P$_2$[sil.]] gṛhna gṛhna G, N, P$_1$; grihṇa grihṇa C. [239]sarvaśatrūn *em.*] sarbba śatrūṃ na C, D, P$_2$[sil.]; sarbba śatrūṃ nāṃ G, N (sic! for *śatrūṇāṃ*); sarbba śatrūnāṃ P$_1$. [240]ha hā hi hī hu hū he hai C, D, P$_2$[sil.]] ha hi hi hi hu hu hai hai G; ha ha hi hi hu hu he hai N, P$_1$. [241]svāhā *em.*] *om.* Σ. [242]kollaïre C, D, P$_2$[sil.]] kolaïre G, N, P$_1$. [243]ṭṭhia *em.*] tthia C, D, P$_2$[sil.]; ṭṭhilaa G, N, P$_1$. [244]mummuṇire C, D, P$_2$[sil.]] mumūnire G, N, P$_1$. [245]kakkolā D, P$_2$[sil.]] kokkolā C; kakkola G, N, P$_1$.

ghaṇe[246] kṛpita[247] ho vāj̈jaï[248] karuṇe[249] kiaï[250] na rolā[251] ‖
tahiṃ[252] bala[253] khāj̈jaï[254] gāḍheṃ[255] maaṇā[256] pij̈jaï[257] |
hale[258] kāliñjara[259] paṇiaï[260] dundura[261] tahiṃ[262] vāj̈jiaï[263] ‖
cahusama[264] katthuri[265] sihlā[266] kappura[267] lāiaï[268] |
mālaïindhaṇa[269] sāliṃja[270] tahiṃ bharu khāiaï[271] ‖
phreṃkhaṇa[272] kheṭa[273] karante[274] suddhaasuddha[275] na muṇiaï[276] |
niraṃsu[277] aṅge[278] caḍābiaï[279] tahiṃja[280] sarāva[281] paṇiaï[282] ‖
malayaje[283] kunduru[284] vāṭaï[285] ḍiṇḍima[286] tahiṃ na[287] vāj̈jiaï[288] ‖[xvii]

'di ltar mtshams su lhag par gnas pa daṅ | tshogs kyi mchod pa'i dus su rdo rje daṅ dril bu 'dzin pa'i sṅags pas dṅos grub thams cad ñe bar bya

[xvii] HeTa II.iv. 6-8 ; cf. Appendix (Part 2).

[246]ghaṇe C, D, $P_2^{sil.}$] ghana G, N, P_1. [247]kṛpita C, D, $P_2^{sil.}$] kripita G, N, P_1. [248]vāj̈jaï C, D, $P_2^{sil.}$ (bā°)] bajrayi G, N, P_1. [249]karuṇe C, D, $P_2^{sil.}$] karuṇi G, N, P_1. [250]kiaï *em.*] kiyabi Σ. [251]rolā C, D, $P_2^{sil.}$] rola G, N, P_1. [252]tahiṃ C, D, $P_2^{sil.}$] tahi G, N, P_1. [253]bala C, D, $P_2^{sil.}$] bhala G, N, P_1. [254]khāj̈jaï *em.*] khāj̈jayi C, D, $P_2^{sil.}$; khajayi G, N, P_1. [255]gāḍheṃ C, D, $P_2^{sil.}$ (°m)] aï | ni G ; aïni N, P_1. [256](°)maaṇā C, D, $P_2^{sil.}$] *om.* G, N, P_1. [257]pij̈jaï *em.*] bij̈jayi C, D, $P_2^{sil.}$; bijaye G, N, P_1. [258]hale C, D, $P_2^{sil.}$] hapale G, N, P_1. [259]kāliñjara C, D, $P_2^{sil.}$] kaliñjarū G, N ; kaliñjaru P_1. [260]paṇiaï *em.*] paṇiyayi C, D, $P_2^{sil.}$; panipayi G, N, P_1. [261]dundura C, D, $P_2^{sil.}$] duturu G, N, P_1. [262]tahiṃ *conj.*] *om.* Σ. [263]vāj̈jiaï C, D, $P_2^{sil.}$] bajiaï G, N, P_1. [264]cahusama G, N, P_1] cahusamā C, D, $P_2^{sil.}$. [265]katthuri *em.*] katthurī C, D ; kathori | G, N, P_1; kañcāṃrī $P_2^{sil.}$. [266]sihlā C, D, $P_2^{sil.}$] sihla G, N, P_1. [267]kappura D, $P_2^{sil.}$] kapūra C ; gapur° G, N, P_1. [268]lāiaï *em.*] (°)lāyīaï Σ. [269]mālaïindhaṇa *em.*] māla indhaṇa C, D, $P_2^{sil.}$; mālaï | indhana G, N, P_1. [270]sāliṃja C, D, $P_2^{sil.}$] salija G, N, P_1. [271]khāiaï *em.*] khāhiaï C, D, $P_2^{sil.}$; khahiaï G, N, P_1. [272]phreṃkhaṇa C, D, $P_2^{sil.}$] lekhena G, N, P_1. [273]kheṭa C, D, $P_2^{sil.}$] kheta G, N, P_1. [274]karante *em.*] karente C, D, $P_2^{sil.}$; ka | rante G, N, P_1. [275]suddhaasuddha C, D, $P_2^{sil.}$] sūdha a G, N, P_1. [276]na muṇiaï C, D, $P_2^{sil.}$] sudniaï G, N, P_1. [277]niraṃsu G, N, P_1] nirāṃsu C, D, $P_2^{sil.}$. [278]aṅge C, D, $P_2^{sil.}$ (*aṃga*)] iga G ; aṃga N, P_1. [279]caḍābiaï D, $P_2^{sil.}$] caṭātiaï C ; cittabhaaï G, N, P_1. [280]tahiṃja C, D, $P_2^{sil.}$] tihaṃja G, N, P_1. [281]sarāva C, D, $P_2^{sil.}$] saravavi G, N, P_1. [282]paṇiaï C, D, $P_2^{sil.}$] paaï G, N, P_1. [283]malayaje C, D, $P_2^{sil.}$] malayaja G, N, P_1. [284]kunduru C, D, $P_2^{sil.}$] kundu G, N, P_1. [285]vāṭaï C, D, $P_2^{sil.}$ (bā°)] pahiyahi G, N, P_1. [286]ḍiṇḍima C, D, $P_2^{sil.}$] dhinidima G, N, P_1. [287]tahiṃ na C, D, $P_2^{sil.}$] hahi na G, N, P_1. [288]vāj̈jiaï *em.*] bāj̈jiyayi C, D, $P_2^{sil.}$; bajiyayi G, N, P_1.

ba'i phyir | glu 'di śin tu dal bas blaṅ bar bya'o ‖ ji ltar bstan pa'i rim pa
de bźin du dkyil 'khor gyi␣␣ * 'khor lo'i naṅ du gśegs pa'i bcom ldan 'das L 7r1
phyag gñis pa[289] źal gcig pa | g.yas pa na rdo rje | g.yon pa na thod pa daṅ
khaṭvāṅga[290] | źabs g.yas brkyaṅ pa | gcer bu ro mnan pa bsgom mo ‖ de
bźin du phyag bźi pa ni | g.yas pa na rdo rje | g.yon pa na thod pa | lhag ma
phyag gñis po dag kyis[291] raṅ * daṅ 'dra ba'i[292] rig ma la 'khyud pa'o[293] ‖ de L 7r2
bźin du phyag drug pa ni | źal gsum pa | g.yon dmar ba | g.yas dkar ba[294] |
g.yon pa'i phyag na rtse gsum pa daṅ dril bu | g.yas pa na rdo rje daṅ gri
gug | lhag ma phyag gñis po dag kyis ni raṅ daṅ 'dra ba'i rig ma la 'khyud
pa'o[295] ‖ bcom ldan 'das ma de yaṅ gri * gug[296] daṅ thod pa | lhan cig pa'i L 7r3
phyag kyis bcom ldan 'das la yaṅ dag par 'khyud pa'o[297] ‖ phyag gñis pa
daṅ | phyag bźi pa daṅ | phyag drug pa 'di rnams ni | kha dog sṅon po |
spyan gsum pa | skra ser po gyen du brdzes pa | phyag rgya drug daṅ ldan
pa[298] | źabs g.yas brkyaṅ ba gcer bu ro mnan * par bsam mo[299] ‖ 'on te źal L 7r4
brgyad kyi dṅos po med na[300] | lha mo'i 'khor lo raṅ kyi lus la gźug go ‖

oṁ trailokyākṣepa[301] *hūṁ hūṁ hūṁ phaṭ svāhā*[302] |

phyag gñis pa'i bzlas pa'i sṅags so ‖[xviii]

oṁ jvalajvalabhyo *hūṁ hūṁ hūṁ phaṭ svāhā*[303] |

phyag bźi pa'i 'o ‖[xix]

[xviii] HeTa I.ii. 7. [xix] HeTa I.ii. 8.

[289] phyag gñis pa L$^{p.c.}$] *om.* L$^{a.c.}$ (added above). [290] khaṭvāṅga *em.*] kha t(v)aṁ ka L. [291] dag kyis *em.*] dag L. [292] daṅ 'dra ba'i *em.*] ++ 'dra ba'i L (damaged and illegible). [293] 'khyud pa'o *em.*] 'khyud pa L. [294] dkar ba *em.*] kar ba L. [295] 'khyud pa'o *em.*] 'khyud pa L. [296] gri gug *em.*] ++ gug L (illegible). [297] 'khyud pa'o *em.*] 'khyud pa L. [298] daṅ ldan pa L$^{nt.}$ (substituted below for *ba*)] daṅ ba na pa L. [299] mnan par bsam mo *em.*] mnan ++ +m mo L (damaged and illegible). [300] med na *em.*] myed na L. [301] trailokyākṣepa *em.*] tre leg kya k.śe pa L (hardly legible). [302] svāhā *em.*] sva ha' L. [303] svāhā *em.*] sva ha' L.

L 7r$_5$ *oṁ* kiṭi kiṭi vajra *hūṁ hūṁ hūṁ phaṭ svāhā*[304] | *

phyag drug pa'i 'o[305] ||[xx] lhag ma ni sṅa ma'i[306] cho ga ñid kyis bya ste | gźan yaṅ de ltar śes par bya'o ||

sñiṅ rje'i spyan ni dmar po la ||
byams pa'i thugs las yan lag gnag ||
bsdu ba"i dṅos po bźi yis ni[307] ||
źabs ni rnam pa bźi źes brjod ||

L 7r$_6$ źal brgyad rnam par thar * pa brgyad[308] ||
phyag ni stoṅ pa bcu drug ñid ||
gug bskyed kyis ni saṅs rgyas lṅa ||
gdug pa 'dul phyir khro bo ñid ||[xxi]

śa ni pukkasī[309] ru bya ||
de bźin khrag kyis ri khrod ma ||
gdol pa mo ni khu bar brjod ||
g.yuṅ ma rkaṅ daṅ tshil bu ñid ||
pags pa byaṅ chub yan lag bdun ||
L 7v$_1$ * rus pa[310] bden pa bźi po ñid ||[xxii]

sṅags pas 'di ñid śes bya źi ||
lha'i rnal 'byor gyis gnas par bya'o[311] ||

[xx]HeTa I.ii. 9. [xxi]Cf. HeTa$_{Sn}$ II.ix. 11-12 reading *sñiṅ rje'i spyan ni dmar po la* || *byams pa'i thugs las yan lag gnag* || *bsdu ba'i dṅos po bźi yis ni* || *źabs ni rnam pa bźi źes brjod* || (11) *źal brgyad rnam par that pa brgyad* || *phyag ni stoṅ pa bcu drug ñid* || *gug skyes kyis ni saṅgs rgyas lṅa* || *gdug pa 'dul phyir khro bo ñid* || (12); *see also* T 1197 f. 220v. [xxii]Cf. HeTa$_{Sn}$ II.ix. 13a-f reading *śa ni pukka sī ru brjod* || *de bźin khrag ni ri khrod ma* || *gdol pa mo ni khu bar brjod* || *g.yuṅ mo rkaṅ daṅ tshil bu dag* || *lpags pa byaṅ chub yan lag bdun* || *rus pa bden pa bźi po ñid* || (13a-f); *see also* T 1197 f. 220v.

[304]svāhā *em.*] sva ha' L. [305]phyag drug pa'i 'o *em.*] ++ ++ +g pa'i 'o L (illegible). [306]sṅa ma'i *em.*] goṅ kyi L. [307]bsdu ba"i dṅos po bźi yis ni *em.*] bsdu' ba'i rṅos po bźi 'is ni L. [308]thar pa brgyad *em.*] thar †† ++ L (damaged and illegible). [309]pukkasī *em.*] pu ga si L. [310]rus pa *em.*] †† ++ L (damaged and illegible). [311]rnal 'byor gyis gnas par bya'o *em.*] rnal 'byor ++ gnas par bya+ L (illegible).

smon lam yaṅ gdab par bya'o[312] ||[xxiii]

rigs su skye daṅ dam tshig can[313] ||
smyo med kye yi rdo rje ston[314] ||
bla ma la gus sñiṅ rjer ldan ||
skye źiṅ skye bar 'gyur bar śog ||[xxiv] * L 7v2

lag pas[315] rdo rje dril bu 'khrol ||
zab mo'i chos ni klog pa daṅ ||
btsun mo'i khu ba mñam zas can[316] ||
skye źiṅ skye bar 'gyur bar śog[317] ||[xxv]

cuṅ zad tsam bdag kyis dad pa'i[318] ||
śugs kyis bsgrub thabs bris pa las[319] ||
de kho na[320] śes pa rnams kyis ||
bdag la legs par bzod par * gsol[321] ||[xxvi] L 7v3

[xxiii]Cf. T 1197 (D f. 220v-221r), reading "*de ltar lhag par mos nas snags pas lha'i rnal 'byor gyis gnas par bya'o* || *smon lam yaṅ gdab ste* | *rigs skyes źes bya ba la sogs pas so* ||". [xxiv]Cf. HeTa$_{Sn}$ II.viii. 6 reading *rigs su skye daṅ dam tshig can* || *smyo med kye'i rdo rje ston* || *bla ma la gus sñiṅ rjer ldan* || *skye źiṅ skye bar 'gyur bar śog* || (6). [xxv]Cf. HeTa$_{Sn}$ II.viii. 7 reading *lag pas rdo rje dril bu 'khrol* || *zab mo'i chos ni klog pa daṅ* || *btsun mo'i khu ba mñam zas can* || *skye źiṅ skye bar 'gyur bar śog* || (7). [xxvi]HeSāU$^{Tib.}$ translates "*cuṅ zad tsam gyi* (*gyis* G, N, P$_l$) *sgrub thabs 'di* || *dad pa'i* (*daṅ pa'i* G) *śugs kyis* (*śug kyis* D) *bdag gis bris* || *blo gros rab dman* (*rub dman* G) *bdag la ni* || *de ñid mkhyen rnams bzod par gsol* ||".

[312]smon lam gdab par bya'i *em.*] s+on lam yaṅ gdab pa b+ ++ L (faint, hardly legible). [313]rigs su skye daṅ dam tshig can *em.* (cf. HeTa$_{Tib.}$)] rigs s+ s+e+s d+ ++ +i+ can L (faint, illegible). [314]smyo med kye yi rdo rje ston *em.* (cf. HeTa$_{Tib.}$)] s+o' med kye +i ++ ++ s+o +n L (faint, illegible). [315]lag pas *em.*] la ++ +r L (illegible). [316]mñam zas can *em.* (cf. HeTa$^{Tib.}$)] ++$_{4-5}$ can L (faint, illegible). [317]skye źiṅ skye bar 'gyur bar śog *em.* (cf. HeTa$^{Tib.}$)] s+ +iṅ sk+ bar ++$_{5-6}$ L (faint, illegible). [318]cuṅ zad tsam bdag kyis dad pa'i *conj.*] +u ++$_3$ ga kyis ++$_3$ L (illegible). [319]śugs kyis bsgrub thabs bris pa las *em.*] śugs ky+s bsg+b thabs b+s pa las L (illegible). [320]de kho na *em.*] de kho na ñid L. [321]gsol *em.*] ++$_{1-2}$ L (damaged and illegible).

gaṅ źig mṅon pa'i ṅa rgyal gyi[322] dgras ma 'pham pa | sems can la sñiṅ rje ba[323] | bla ma'i źabs kyi padmar gus pa[324] | ri boṅ can gyi rigs kyi[325] thig le la dga' ba[326] | mtshan ma rñed pa[327] daṅ | bdag kyis kye'i rdo rje
L 7v4 rñed par dka' ba'i bsgrub pa'i thabs 'di byas pa las |[xxvii] *

bsod nams[328] gaṅ źig skyes pa des ‖ 5
jig rten rdo rje 'dzin par śog ‖ ‖[xxviii]

Slob dpon mTsho skyes rdo rjes[329] mdzad pa | dPal kye'i rdo rje'i bsgrub
L 7v5 pa'i thabs rdzogs so[330] ‖[xxix] * rgya gar gyi[331] mKhan po Gayadhara'i[332] źal sṅa nas daṅ | dGe sloṅ[333] Śākya ye śes kyis[334] bsgyur źiṅ źus te[335] gtan la phab pa'o ‖ 10

[xxvii] HeSāU[Tib.] translates "*bla ma'i* (*bla ma* G, N, P_1) *źabs kyi padmar gus śiṅ sems can brtse* ‖ *zla ba'i thigs pa'i* (*thig pa'i* G) *rigs rnams rab dga' ba* (*rab tu dga' ba* G) ‖ *mṅon pa'i ṅa rgyal dgra las raṅ rgyal ba'i* (*rab rgyal ba'i* G) ‖ *lha yi mtshan ma rñed nas bdag gis bris pa yin* ‖". [xxviii] HeSāU[Tib.] translates "*dgyes pa'i rdo rje rñed* (*sñed* G) *dka' ba'i* ‖ *sgrub pa'i thabs su byas pa yis* (*yi* G, N, P_1) ‖ *bsod nams gaṅ źig brñed pa* (*rñed pa* C, D, $P_2^{sil.}$) *des* ‖ *'jig rten rdo rje 'dzin grub śog* (*grub ciṅ* G, N, P_1) ‖". [xxix] The colophon in HeSāU[Tib.] reads "*dpal dgyes pa'i rdo rje'i sgrub thabs* ‖ *slob dpon padmas mdzad pa rdzogs so* ‖ ‖" (P_1 and N add: "*kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga bźugs* ‖ ‖").

[322] ṅa rgyal gyi *em.*] ṅa rgyal kyi L. [323] sñiṅ rje ba *em.*] sñiṅ rj+ b+ L (faint, hardly legible). [324] źabs kyi padmar gus pa *conj.*] ++$_3$ ky+ ++ d+ ++$_{6\text{-}7}$ L (faint, illegible). [325] ri boṅ can gyi rigs kyi *conj.*] ri ++ can ++$_2$ g+ ++ ky+ L (faint, illegible). [326] thig le la dga' ba *conj.*] +i ++$_3$ dga' ++$_2$ L (faint, illegible). [327] rñed pa *em.*] r+ed pa L (faint). [328] bsod nams *em.*] ++ +(od) nams L (illegible). [329] Slob dpon mTsho skyes rdo rjes *em.*] sl+ dp+n m+o sk+e ++ rjes L (faint). [330] rdzogs so *em.*] rdzogs s.ho L. [331] rgya gar gyi *em.*] rgya kar kyi L. [332] Gayadhara'i *em.*] g.ha ya' d.ha ra'i L. [333] dge sloṅ *em.*] dg+ sl+ṅ L (faint). [334] Śākya ye śes kyis *em.*] śa ++ kyaṅ y+ śes k+is L (faint). [335] źus te *em.*] źus ++ L (faint).

Annotated Translation

Homage to the Glorious Hevajra!

> After having paid obeisance (*namaskṛtya*) with devotion (*bhaktitaḥ*) to the Glorious Hevajra as well as to Nairātmyā, I will teach the procedures for their *sādhana* thanks to the kindness of the *vajrācārya*.[1]

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

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1 It is not certain whether the statement "*vajrācārya*" is meant here to refer specifically to Saroruha's own teacher or rather as a general statement. It might well be the case that he had both possibilities in mind when composing this *maṅgalācaraṇa*. According to HeSāU$^{\text{T}\bar{\text{1}}}$, the expression "thanks to the kindness of the *vajrācārya*" refers to the Great Anaṅgavajra: "Vilāsavajra had directly heard it[, the teaching,] from the Glorious Vajrasattva. After he had realized it thanks to the kindness of the Great Anaṅgavajra who had heard it from that one, it was undertaken [by Saroruhavajra]."

2 The translation follows here the sentence division suggested in HeSāU$^{\text{Tib.}}$. Note, however, that HeSāU$^{\text{T}\bar{\text{1}}}$ suggests to read *samyag gurubhaṭṭārakam ārādhya* together with the following *yathāvidhinā*. For the (general) necessity of worshipping the teacher, cf. HeTa I.vi 22, II.iii. 18-21 et al.

3 Cf. HeTa II.v. 48-64 et al. Here, just as in the case below, the Skt. is adverbialized twice. In Classical Sanskrit one would rather expect formulations such as *yathāvidhi* or simply *vidhinā*. It is not entirely impossible that the Skt. originally read *yathāvidhi vidhinā*, the former being read with what precedes, the latter with what follows.

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

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

Partaking the *samaya*s such as the five nectars he should together with his consort perform the *balipūjā* and so on.[6] After all this, he should then visualize a dark-bluish syllable *hūṁ* located on a sun-disk that has arisen from the syllable *raṁ* in his own heart.

Having emanated (*saṃsphārya*) fivefold light-rays from that syllable *hūṁ* in the hollow space of the sky, and having drawn [Him] in by these rays of light, he should visualize the '*vajra*-born Bhagavān' in the realm of the space in front of him as dark-bluish, with implements, arms and color that will be described later, with sixteen, six, four, or two arms, as embraced by His consort, having three eyes [at each of His eight heads], with tawny, upwards streaming hair, as being endowed with the six bone-ornaments (*saṃmudropeta*), surrounded by the eight goddesses, with a body that is shooting forth and withdrawing.[7] In the East of Him there is Gaurī, dark-colored, holding the moon of *bodhicitta* in [a skull-vessel] in Her hand. In the South there is Caurī, red as Indian madder (*māñjiṣṭha*), with the sun called the 'self-arisen flower' (*svayambhūkusumākhyasūrya*)[8] in Her hand. In the West there is Vettālī, reddish [like melted gold],[9] having a vessel with '*vajra*-water' (→ urine) in the hand. In the North there is Ghasmarī, dark-colored, holding

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

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

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

9 Regarding the color of Vettālī, we find different colors mentioned. While the reading *raktā* in MS S of the HeSāU is supported by CVS$_{\text{A}}$, CVS$_{\text{B}}$ on the other hand confirms *pītā* which is also suggested by HeSāU$^{\text{Tib.}}$ (→ *ser mo*). The color should in fact be a tone in between these two colors, namely a reddish color like melted gold. This interpretation is supported in the DVS (f. 193r$_3$) and HePra^{§16}.

secret herbs (→ feces). In the Northeast there is Pukkasī, bluish, carrying various kinds of meat (*bala*). In the Southeast there is Śabarī, white, with a vessel of essences (→ *madhu*, i.e. liquor) in Her hand. In the Southwest there is Caṇḍālī, smoke-colored, playing the skull-drum (*kṛpīṭa*). In the Northwest there is Ḍombī, of variegated color, in self-embrace.[10]

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

pāpadeśanādi:

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

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

[11] Both MSS add *bhaṭṭārakaṃ* between *nabhasi* and *dṛṣṭvā* (post-correctionem in S), the position of which seems to be somewhat '*bhinnakrama*', i.e. in the wrong syntactical sequence. It is possible that it once belonged to a different place in the text, perhaps before the following "*saṃpūjya*". Neither HeSāU$^{Tib.}$ nor HeSāU^{Ṭī} show any traces of it.

[12] It is feasible to assume that the praise includes here the recitation of the *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra* (CVS). In another text of Saroruha, the *dGyes pa rdo rje'i maṇḍala gyi cho ga* (T 1221, O 2350), this has been verbalized as follows: "… *źes bya bas go rim bźin du me tog daṅ | spos daṅ | mar me daṅ | lha bśos daṅ | sil sñan rnams dbul bar bya'o | gźan yaṅ dpal dgyes pa rdo rje'i dkyil 'khor 'khor lo daṅ bcas pa rnams la bdag dbul bar bgyi lags kyis thugs rje chen pos bźes su gsol | de nas bstod pa ñi śu pas kyaṅ bstod la | de nas sdig pa bśags par bya ste |*" (f. 22r$_{2-3}$). For the following 'confession of sins' and 'going to refuge', cf. corresponding sections in HePra^{§1} and DVS (f. 187r$_{3-7}$).

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

śaraṇāgamana:

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

bodhicittotpāda & brahmavihāra-s:

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

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[14] The usage of the word *nirūpya* here is somewhat surprising and certainly not intended to be understood in its most common sense. Nonetheless, we can find the appropriate meaning in the dictionaries. Apte, for example, gives as 3rd set the following entries for *nirūp-*: "To fix upon, determine, settle, resolve" (cf. Apte, V.S. 1957-59: p. 913). As the exposure of this side of the folio is unfortunately badly blurred, the reading in the palm-leaf MS ($\dot{N}_1$) can not be taken as entirely certain and could perhaps be interpreted differently. Both ligatures *pya* and *ḍhya* look rather similar in this script, thus the reading '*nirūḍhya*' might be possible too, yet not very elegant. Even though the wrong *lyabanta*-form might be acceptable in the context of a *tantric* work, it does, however, not seem to fit Saroruha's usage of the language and is thus rather unlikely. While the corresponding section in the DVS clearly reads *nirūpya* (f. $187r_7$), the *Abhisamayālaṅkāra* (AA) + °*vṛttiḥ* (*ad* 5.3) as well as the Tibetan translation of the HeSāU rather tend to support *nirūḍhya* (→ *brtan par bya'o*, see also Negi, J. S. 1998: Vol. 5, p. 1914).

[15] For related teachings, cf. VaPra^{§2}, HePra^{§2} and DVS f. $187v_{1\text{-}3}$.

Directly after that, while cultivating the meaning of the *mantra*, he should visualize himself and [everything] that belongs to the three *dhātu*s as free of phenomenal appearances (*nirābhāsa*).[16]

Creation of the maṇḍala:

Then, having recollected the 'remembrance' (*praṇidhim anusmṛtya*, i.e. the deep impression left by a former powerful resolve to become a Buddha), he should visualize in the open sky a solar *maṇḍala* arising from the [syllable] *raṁ*, having in its center a five-fold radiant, three-pronged *viśvavajra* that has been produced from the syllable *hūṁ*, [as well as] an extensively blazing *vajra*-wall (*vajraprākāra*) which is produced from its rays of light and which is as extensive as one wishes. And within that, he should visualize the 'adamantine cage' (*vajrapañjara*). Having dispelled [all] obstacles (*vighna*), he should then visualize wisdom (*prajñā*) pervading the space in its center, having the form of the white syllable '*e*'. Above that [he then should visualize] a square, yellow earth[-*maṇḍala*] which is produced from the syllable *laṁ*. Then a white, round water-*maṇḍala* produced from the syllable *vaṁ*. Then a triangular, red fire-*maṇḍala* produced from the syllable *raṁ*. After that, a blue-colored wind-*maṇḍala* that is produced from the syllable *yaṁ*, having the aspect of the half moon.[17]

Creation of the palace and visualization of the deities:

Having known consciousness (*vijñāna*) being inside that [and] having transformed all of these, he should visualize in an instant (*jhaṭiti*) the radiant aspect of the *maṇḍalacakra*[18]. He should perceive it clearly (*sphuṭam*) as square,

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[16] The Tibetan renders this part slightly different, reading *ṅo bo ñid daṅ bral bar*, i.e. he should cultivate the self and [everything] belonging to the three realms as void of an inherent nature.

[17] On this, *see also* DVS (f. 188r_1-v_7) as well as §§ 6-8 in VaPra & HePra.

[18] There is a discrepancy between the Sanskrit version and the Tibetan translation. The surviving witnesses of the Skt. both transmit °*cakrākāra* while the Tib. translation renders this part as *'khor lo'i khaṅ pa* which would correspond to '*cakrāgāra*' instead. Although the Tibetan reading is indeed making good sense here where the brief description of the *kūṭāgāra* follows, the slightly more difficult reading transmitted in the Skt. is relatively well attested in other related sources and thus may be preferred (cf. HeSāSaṃ 7 f. 74r_1, HeSePra, YoMā).

with four entrances, adorned with eight pillars, constructed of [broad doorways] with garlands and half garlands, arches and so on.[19] In its center [he should visualize] skull and chopper (i.e. the *cihna*s produced from the two syllables *hūṁ* and *aṁ*) in the middle of the space between moon- and sun-disks, above of which are [again] the two seed-syllables of the lord and the goddess. He should visualize himself transformed from all of this, having the dark-bluish form of the Glorious 'Hekāravajra' with eight faces, 16 arms and four legs, being entered in the blissful union of great joy and happiness in one flavor with Nairātmyā. Then [he should recite the following *mantra*]:

> *oṁ* – o bliss granting *padma*, partaker of the four blisses who is bestowing the bliss (*sukhaṃdada*) of great passion (*mahārāga*), o All-pervading One – *hūṁ hūṁ hūṁ* – do for me what ought to be done!
>
> *oṁ* – o *vajra* with great hatred who is granting the four blisses, who is in one flavor with the Bird-Faced, o Lord – *hūṁ hūṁ hūṁ* – do for me what ought to be done![i]

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

Then he should emit the circle of the goddesses from the '*yoga* (i.e. union) of churning the churned' (*manthamanthānayoga*). With regard to them, at the gates beginning with the East, there are in due succession Brahmā, Indra, Viṣṇu, and Rudra (i.e. Śiva). In that manner, there are at the intermediate points beginning with the Northeast Vaivasvata (i.e. Yama), Vittanāyaka, the Lord of Wealth (Kubera), Nairṛti and Vemacitrin, the Asura king. Having cultivated in that manner the eight seats, he should visualize above them the set of eight seed-syllables, i.e. *gaṁ*, *caṁ*, *vaṁ*, *ghaṁ*, *puṁ*, *śaṁ*, *caṁ* and

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

[i] HeTa II.xii 5-6, also quoted in DVS ($\dot{N}_3$ f. 191v_6) and HePra[§15]. *See also* HeSāSaṃ 10 (f. 120$r_{2\text{-}3}$), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218.

ḍaṁ.[20] In the intermediate space between sun and moon he should visualize the signs (*cihna*) of Gaurī and so on which have been transformed from these [syllables]: chopper (*kartṛ*), skull-drum, tortoise, serpent, lion, mendicant, *cakra*, and *vajra*. Above them are again precisely these seed-syllables. After having transformed all of these into one, Gaurī and so forth are to be brought forth.

Among them he should visualize Gaurī at the eastern gate, being produced from the syllable *gaṁ*, black in color, holding a chopper in the right hand, a *rohita* fish[21] in the left. Standing upon Brahmā she embodies the 'aggregate of form' (*rūpaskandha*). At the southern gate he should visualize Caurī who is arisen from the syllable *caṁ*, reddish in color like Indian madder, a hand-drum in the right hand, a boar in the left. Standing on Indra she is embodying the 'aggregate of sensation' (*vedanāskandha*). At the western gate he should visualize Vettālī, born from the syllable *vaṁ*, radiant like melted gold (*taptahemābhā*), a tortoise in the right hand, a lotus-vessel (*padmabhājana*, i.e. a skull-bowl) in the left. Stepping on Viṣṇu she is embodying the 'aggregate of refined knowledge' (*saṃjñāskandha*). At the northern gate he should visualize Ghasmarī, born from the syllable *ghaṁ*, having the splendor of an emerald (*marakatābhā*), holding a serpent in the right hand [and] a skull-bowl (*kapāla*) in the left.[22] Standing on Rudra (Śiva) she is embodying the 'aggregate of mental formation' (*saṃskāraskandha*).

At the northeastern corner he should visualize Pukkasī who is born from the syllable *puṁ*, dark-blue in color, a lion in the right hand [and] an axe in the left. Stepping upon Vaivasvata she is embodying the earth-element (*pṛthivī-*

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

[21] In his *Muktāvalī* (ad HeTa II.v. 30) Ratnākaraśānti glosses the term *rohita* with *matsya*, Kāṇha gives this same gloss in his *Yogaratnamālā*.

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

dhātu). At the southeastern corner he should visualize Śabarī arisen from the syllable *śaṁ*, being white, [holding] either a mendicant or a jackal[23] with the right [and] a staff with bell (*khiṅkhirikā*) with the left. Standing on Vittanāyaka, i.e. Kubera, the Lord of Wealth, she is embodying the water-element (*abdhātu*). At the southwestern corner he should visualize Caṇḍālī who is born from the syllable *caṁ*,[24] being dark-colored as the sky, holding a *cakra* in the right [and] a having a plough in the hand on the left. Standing on a *rākṣasa* she is embodying the fire-element (*tejodhātu*). At the northeastern corner he should [then] contemplate Ḍombinī arisen from the syllable *ḍaṁ*, having variegated color (*karburavarṇā*),[25] a *vajra* in the right hand [she indicates] the threatening finger in the left. Standing on Vemacitrin, the Asura king, she is embodying the wind-element (*vāyudhātu*). They all are too be visualized as three-eyed with opened mouths,[26] projecting their fangs, having upwards streaming, tawny hair, being naked and endowed with the 'five seals' (i.e. bone-ornaments), standing in half dancing posture, being produced from the emission of *bodhicitta*.[27]

Immediately after that, the Bhagavān who melted down (*drutāpanna*) together with his consort because of the single flavor (*ekarasa*) of the extremely powerful, supreme great bliss (*paramamahāsukha*) came to remain with the form of the seed. Upon that, the four goddesses Pukkasī and so forth, thinking (*matvā*) "we are without protector" they became greatly despondent[28];

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[23] The canonical translation simply reads *dge sloṅ* here whereas the para-canonical translation have the correct reading *dge sloṅ ṅam (l)ce spyaṅ*. Kh further adds the note "*mthoṅ ba dbaṅ btsan du byas na*".

[24] The Tibetan translations all attest *laṁ* as the seed-syllable of Caṇḍālī.

[25] Note that many sources attest the color of Ḍombinī as smoky. The note in the para-canonical Tibetan translation Kh *du ba'i mdog can* reflects these two options. The color *karbura*, the color of pigeons, is mainly grey with faint traces of other colors in it and thus allows these varying interpretations.

[26] Note that the Kh translation further reads "*źal cig pa phyag gñis pa*" to which the notes "*bden pa 2 dbyer med*" and "*thabs śes rab*" have been added. This additional reading is, however, neither found in HeSāU$^{\text{Skt.}}$ nor in HeSāU$^{\text{Tib.}}$

[27] On this passage and related descriptions, cf. HeTa II.v. (vv. 13-18, 28-37), CVS (vv. 9-17), VaPra^{§10}, DVS (ff. 193r$_{1\text{-}7}$), HePra^{§16} et al.

[28] Note that basically two variants are preserved in the tradition, the one reading *mahā°* in the beginning of the compound, the other *mahad*. While all surviving palm-leaf MSS of the VaPra and HePra point towards the latter, MS Ṅ$_1$ attests the former. It is not impossible that the 'modern' MS S preserves the older

exceedingly full of longing they are causing the Bhagavān to arise with *vajra*-songs which effect the awakening of the mind:[29]

> "Stand up, o Great Lord! You who has a mind of compassion (*karuṇamaṇu*), save me, Pukkasī! Make love to me by the *yoga* of great bliss! Give up the *samādhi* of empti[ness]!"
>
> "Deprived of you, I die! Get up you, o Hevajra! Abandon the nature of the void, let Śabarī's task to be fulfilled!"
>
> "After inviting the whole world, o Lord of Love-making (*suraapahu*), why do you remain in the void? I, Caṇḍālī, inform you, without you I cannot find the direction."
>
> "O you Magician (*indīālī*), get up! I know your mind. We Ḍombī*s* have clever minds! Do not interrupt your compassion!"[ii]

Self-generation:

The Bhagavān, being urged by these little songs of reality (*tattvagītikā*), was like someone awakening from a dream (*svapnaprabodhitavat*). That form of a moon which is a melted drop of nectar, above that there are the two seed-syllables *hūṁ* and *aṁ* which are on top of the two signs which arise from these two seed-syllables. From this, having transformed all of this together with

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reading *mahad* which, as 1st part of a compound, is rather unusual. One could consider to read *mahad daurmanasyaṃ prāptāḥ*.

29 One may note the stylistic change of this passage in which the author suddenly switches from the 'normal', descriptive style of the *sādhana* with its optative and past-participle constructions to the use of aorist form. By this the author shifts this section into the focus of attention, giving it the vivid impression of a scene actually taking place in the mind of the *sādhaka*. For related accounts of this passage from this tradition, cf. VaPra$^{§§11\text{-}12}$, HePra$^{§§11\text{-}12}$, DVS f. 190r$_7$-v$_1$ et al.

[ii]HeTa II.v. 20-23, being cited in many works of the various traditions of the Hevajra Cycle. Sanskrit *chāya*s on this set of verses can be found in §12 of the *Vajrapradīpā* and in Ratnākaraśānti's *Muktāvalī*. Useful notes are also contained in Tib.^{Kh}. For a more extensive overview of this it may be referred to the Appendix in Part 2.

the solar disk into one,[30] he should emanate (*nirmayet*) himself in the middle of the solar *maṇḍala* as the Bhagavān, the Glorious 'Hekāravajra', who is arisen from the syllable *hūṁ* [and] who is in union with Nairātmyā who herself is risen from the syllable *aṁ*. He [should visualize himself] as dark-colored, extremely wrathful, with three eyes [on each of his eight heads], with blazing and tawny, upwards streaming hair, as marked by a crossed *vajra* on the head, as adorned on the forehead with a garland of five skulls, fanged [and] with contracted, frowning eyebrows. The first head is black, the right one white, the left reddish, the further two left heads are black, and the further two right heads are black [as well],[31] the upper head is smoke-colored [and] disfigured. All the faces have projecting fangs [and] three eyes. In the skull-bowls (*padmabhāṇḍa*) which are in [his] right eight hands, there are in sequence an elephant, a horse, a donkey, an ox, a camel, a man, a dog[32] and a buffalo. And in the eight skull-bowls in the left there are [the gods of] earth, water, wind, fire,[33] the moon, the sun (*āditya*), Yama, and Kubera (*dhanada*). He should visualize [himself] as endowed with the six bone-ornaments, with a body that is adorned by a garland of fresh skulls, naked, standing with the feet in the *ālīḍha* posture (the right knees advanced, the left legs drawn back), stepping upon the four Māra*s*, i.e. Skandha (→ the aggregates), Kleśa (→ the afflictions), Mṛtyu (→ the dead) and Devaputra, being situated in wrathful, i.e. powerful, dance on a solar disk.

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[30] The reading *sūryamaṇḍalam* has been emended on basis of the reading preserved in HeSāU$^{\text{Tib.}}$ and HeSāU$^{\text{Ṭī}}$ *ñi ma'i dkyil 'khor daṅ bcas pa* to *sasūryamaṇḍalam*. MS S shows traces of the letter *sa*. It seems feasible to assume that the letter had once dropped at an earlier stage of the transmission.

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

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

[33] The Tib. tradition reads: (…) *the earth-goddess, the god of water, the god of wind* (…).

And he should visualize Nairātmyā, the Venerable Lady, as dark-bluish (*kṛṣṇa*), having two arms endowed with chopper and skull-bowl (*kapāla*), closely embracing the Bhagavān with the right and left arms, being naked, endowed with the five bone-ornaments, having three eyes [and] upwards streaming, tawny hair, being adorned on the head by a garland of skulls, her limbs adorned with a garland of parched skulls, with the *pratyālīḍha* posture she is united with the Bhagavān in the love-making (*rati*) that has the flavor of the supreme great bliss.

Having in this way, as it has been specified, properly cultivated [himself] within the circle of the *maṇḍala*, surrounded by the flock of goddesses (*vidyāgaṇa*), pervading the [entire] surface of the sky with multitudes of rays of light,[34] having emitted rays of light from his own seed-syllable that is located in his heart, having caused these rays of light to pervade the entire three realms, he should then make them enter [again] precisely into that syllable. Having again expanded [the rays of light] in the hollow of the space, having fetched the circle of *jñāna*[*sattva*s], having made them become clear (*sphuṭīkṛtya*) in front [of him], having worshipped, praised and drawn [the deities] near, he should cause them to enter into the circle of his own *samaya*[-deities].[35] After he has caused [them] to enter [and] made them one (*ekīkṛtya*) [with the *samaya*-deities], maintaining the self-identity of the deity (*devatāhaṅkāram udvahan*) he should – on account of the mass of rays of light entering into his body – visualize himself as being consecrated by the *tathāgata*s, *bodhisattva*s, consorts, goddesses and wrathful deities with jars completely filled with the five nectars (*pañcāmṛta*) and as being worshipped with various kinds of offerings.[36]

In this way, having in due succession pervaded through the 'four moments' (*catuḥkṣaṇa*) which are 'diverse' (*vicitra*), 'ripening' (*vipāka*), 'dissolving' (*vimarda*) and 'signless' (*vilakṣaṇa*), he should observe (*abhilakṣya*) the 'four

[34] This passage is drawn upon in both VaPra[§16] and HePra[§16].

[35] Regarding the topic of the 'self-generation' in the completed form of Hevajra, the generation of the *samaya* deities, the attracting of the *jñānacakra* and their fusion, it may be referred to VaPra[§16] and HePra[§16] as well as to Bhadrapāda's DVS f. $193v_{2\text{-}4}$ and other related sources.

[36] Regarding the topic of 'consecration', cf. VaPra[§17], HePra[§17], DVS ff. $193v_4$-$194r_3$ et al.

blisses', i.e. [ordinary] 'bliss' (*ānanda*), 'supreme bliss' (*paramānanda*), the 'bliss of cessation' (*viramānanda*) and the 'innate bliss' (*sahajānanda*).[37] Then, through the 'four purifications' of laughter (*hasita*), gaze (*īkṣaṇa*), embrace (*āliṅgana*) and union (*dvandva*), he should receive the 'four consecrations' (*caturo 'bhiṣekāḥ*) which are the 'master'-, the 'secret'-, the 'wisdom'-[38], and the ['fourth' consecration], the 'culmination (°*paryanta*) of the supreme great bliss'. When he is sprinkled [the *sādhaka* becomes] to have his head marked with the lord of his own family (*svakuleśa*). Likewise, he should seal Gaurī and so forth with Citteśa, the Lord of the Mind (→ Akṣobhya), Śāśvata, Ratnasaṃbhava, and Amitābha. He should mark Pukkasī and so forth on the head with [the deities of] anger (*dveṣa*), delusion (*moha*), malignity (*piśuna*) and desire (*rāga*). And this Bhagavān together with the circle has the nature of the 'five wisdoms' (*pañcajñāna*). Among them, the moon which has been transformed from the *āli* has the aspect of the 'mirror' (*ādarśa*). The sun which has been transformed from the *kāli* has the nature of 'sameness' (*samatā*). The sign and the seed syllable situated in the middle of both is the 'discriminative one' (*pratyavekṣaṇā*), the transformation with all of that together into one is the 'performance of what is to be done' (*kṛtyānuṣṭhāna*). The manifestation of the (completed) form is the 'wisdom of the perfectly pure *dharmadhātu*,' i.e. the essence of reality.[39] In this way, being firmly convinced (*adhimuñcan*) that the entirety of everything in the three realms has the aspect of the *maṇḍala* circle (i.e. of the deities), it should be realized (*viditvā*) that this has come forth from the *bodhicitta* which arises from the great bliss of the 'single flavor of wisdom and means' (*prajñopāyaikarasa*). He should visualize (*cintanīya*) the eight goddesses such as Gaurī and so forth as entered in sequence into his eight mouths. Having thus clearly perceived himself (*abhisamīkṣya*) as being the single manifestation of the entire three realms with the nature of 'wisdom and means', he should seal [himself]

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[37] Regarding the 'four blisses' and their relation to the 'four moments', 'four seals' and 'four consecrations', cf. HeTa I.viii 30ff., I.x 15, II.iii, II.v 65ff. & SN*pa*. Discussions which touch upon this topic are found in the *dharmakāyābhisaṃboḍhi*-section of VaPra[§22] and in the *Bla med rim lṅa*.

[38] A more common term for this initiation is *prajñājñānābhiṣeka*.

[39] Regarding this and the *pañcākārābhisaṃbodhi*, cf. HeTa I.viii 7, VaPra[§12], HePra[§12] et al.

in the proper places with the set of four *cakra*s:[40] On the head, he should visualize the 'circle of great bliss' (*mahāsukhacakra*) as a 32-petaled lotus; in its filament (i.e. in the central portion (*kiñjalka*) of it), he should see a blazing, white syllable *haṁ*; in the throat, [he should visualize] the *saṃbhogacakra*, the 'circle of sensual pleasure', as a 16-petaled lotus; in the middle of it a red syllable *oṁ*; in the heart [he should visualize] the *dharmacakra* as an eight-petaled lotus; in its center a dark-bluish syllable *hūṁ*; in the navel he should visualize the *nirmāṇacakra*, the 'circle of transformation', as a 64-four-petaled lotus; in the middle of that a fivefold-radiant syllable *aṁ*. Having properly visualized these *cakra*s, and having emanated a mass of light-rays from these into space, he should cause [that mass of rays] to be dissolved [again] precisely there in these [*cakra*s].

The 'kavaca':

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

> Akṣobhya is placed with the form of a chaplet (*cakrī*), Amitābha has the nature of the ear-rings (*kuṇḍala*), Ratneśa, the Lord of the Jewel, is in the necklace (*kaṇṭhamālā*), [and] Vairocana is on the hand.[iii]
>
> In the girdle (*mekhalā*) Amogha is placed. Vajradhṛk should abide on all the limbs (i.e. being the ash).

In that way –

> The Vajra-Lady of Delusion (*mohavajrī*) should be in both eyes, the little Lady with the Vajra of Anger (*dveṣavajrikā*) in the two ears.[iv]
>
> Jealousy (*mātsaryakī*) is known to be in the faculty of smell (*ghrāna*) and the little Lady with the Vajra of Desire (*rāgavajrikā*)

[40] For the following, cf. HeTa I.i. 21-23, VaPra[§14], HePra[§14], HeSāSaṃ 7 (f. 74) et al.

[iii] HeTa I.vi. 11. [iv] HeTa I.iii. 51.

in the mouth, i.e. in the faculty of taste. She who bears the Vajra of Envy (*īrṣyāvajrī*) is in the body, i.e. in sense of touch (*kāya*, *sparśa*) and Nairātmyayoginī is the mind, i.e the internal faculty.[v]

⌜ When the seed-syllable on the moon has been empowered (*adhiṣṭhita*), he should recite the *mantra* "*oṁ āḥ hūṁ*", and he should visualize precisely [there] in body, speech and mind [the three goddesses] Khecarī, Bhūcarī and Pātālavāsinī (usually Nairātmyā).[41] Then he should perform the worship (*pūjā*), praise (*stuti*) and eating of the nectars (*amṛtāsvāda*). ⌟

Mantra and visualization phase:

Having in this way become the holder of the pledge (in the sense of having completed the form),[42] he should recite the *mantra*s. Precisely those *mantra*-syllables that are pronounced they emerge from the mouth of the goddess. Having caused these [syllables] which are endowed with rays of light to enter into his own mouth, they are emitted [again] by way of the *vajra* [and] entered into the lotus of the goddess. Repeatedly [they are to be brought] from the mouth of the goddess into his own mouth. By this method he should recite (*āvartayet*) the *mantra* uninterruptedly (*avicchinna*). When there is a difference of the ritual activity (*karmabheda*), a change of the colors (*varṇabheda*) should be made.[43] Having recited the *mantra* in this manner until exhaus-

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

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

[43] On this sentence, cf. commentary in §21 HePra$^{Tib.}$ which notes "*mtsho skyes źabs kyis kha dog ni || las kyi dbye bas dbye bar bya'o || źes pa ni yan lag drug sbas pa ste | bzaṅ po'i źabs kyis slar cuṅ zad gsal bar mdzad de 'hūṁ yig las gyur pa'i kha dog ste ji ltar rigs par rab tu sbyor ba las' źes so ||*". Here Saroruha seems to be implying the procedure

[v] HeTa II.iii. 52, cf. DVS, SāMā 228.

tion, he should then visualize in his heart a bluish syllable *hūṁ* between sun and moon with a form that is emanating and withdrawing [rays of light]. On the moon which is in the heart of Nairātmyā he should perceive the syllable *aṁ*. He should perceive the Venerable Lady who has melted down (*drutāpannā*) together with precisely this syllable *aṁ* and the moon disk as entered into the heart of the Bhagavān. Then the Bhagavān too – having caused [him] to emanate through the aspiration of *āli* and *kāli*, i.e. the rows of vowels and consonants, from the mass of rays that emerges from the syllable *hūṁ* between moon- and sun[-disks] in his own heart, having made [him] withdraw, having caused him to enter precisely there into himself, and having made [everything] become one (*ekībhūtvā*)[44] – he remains in the state of the seed in the middle of the space between moon and sun. Here, at this occasion, the following is to be remembered:

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

Having thus combined (*miśrībhūya*) that seed-syllable, moon and sun, he should bring [it] gradually – like the tip of a lamp-flame – into the form of a bunch of rays with the essence of *amṛta*, until there is no perception (*anupalabdhika*) anymore. In this way, preceded by praise, worship and the offering of food, he should meditate (*bhāvayet*) in the sequence of the four junctures.[45]

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of the '*ṣaḍaṅga*' which is described in more detail in VaPra[§21], HePra[§21], DVS (f. 194v$_2$) et al. For a brief survey of the '*ṣaḍaṅga*' in the context of the Hevajra traditions, cf. Matsumura, Yukihiko 2019.

[44] The usage of *ekībhūtvā* instead of *ekībhūya* or perhaps *ekīkṛtya* is surprising.

[45] Here too the praise includes the recitation of Saroruha's CVS as explained, e.g., in his *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* (T 1219, O 2348; cf. D f. 8v$_5$).

[vi] HeTa II.v. 68; cf. HeSāU (Ṅ$_1$ f. 6v$_{2\text{-}3}$), VaPra[§22], HePra[Tib.] (§22 & *Bla med rim lṅa*), KriSaṃ*Pa* (ch. 6-6-9 v.13) ; SāMā 183, Sarahapāda's DGK v.27 (Bagchi 1938 : p.21), SN*pa* (p.198) et al.

The gaṇacakra with balipūjā:

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

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

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

→ The '*mantra* for the *bali* offerings relating to all things'.[viii]

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

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

→ The '*mūlamantra* (root-*mantra*) of the Bhagavān'.[ix]

oṁ deva picuvajra[46] *hūṁ hūṁ hūṁ phaṭ svāhā*

→ The 'heart-*mantra*'.[x]

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

[vii] HeTa II.iv. 91-92. [viii] HeTa I.ii. 1, II.iv. 91-93. [ix] HeTa II.v. 45-47; cf. DVS (f. 195r_7-v_2), HePra^{§24}, HeSāSaṃ 8 (f. 99r_5-v_1), HeSāSaṃ 16 (f. 165v_{1-3}), HeSāSaṃ 30 (f. 219r_{3-5}), HeBāPūVi (f. 39v_{1-3}) et al. [x] HeTa I.ii. 3.

oṁ – To the Hevajra with *vajra* and chopper (*vajrakarttariheva-jrāya*) – *hūṁ hūṁ hūṁ phaṭ svāhā*!

→ The 'secondary heart-*mantra*'.[xi]

oṁ a ka ca ṭa ta pa ya śa svāhā

→ The '*mantra* to cause a city / fortress to tremble'.[xii]

At the time of the '*bali*-offering' (*balyupahāra*) in the beginning and / or end of the worship [the *sādhaka*] should recite this following supreme 'Song of the Pledge' (*samayagītikā*):[47]

The '*bolā*' (*vajra*) stays at '*kollagiri*', the '*kakkolā*' (lotus) at '*mummuṇi*'. Ho! The hand-drum is effected uninterruptedly, no quarrel is made in compassion.[48]

There meat is eaten [and] liquor is drunken in great quantities. Hale! There the worthy ones enter [and] the unworthy ones are sent out.[49]

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[47] The following interpretation is mainly based on the explanations by Ratnākaraśānti in his *Muktāvalī* (MuĀv) and those by Kāṇha in his *Yoga*ratnamālā (YoMā). In addition to the simplified translation presented above and the few notes hereinafter, the interested reader may refer to the corresponding section in the Appendix in Part 2 in which the commentarial sections on this '*samayagītikā*' are given in full, including Saroruha's own interpretations in his **Padminī* and the comments in HeSāU$^{T\bar{1}}$.

[48] Notes: *bolā* = *vajra*; *ṭṭhia* = √*sthā*-; *kollagiri* = the *pīṭha* of the *bolā*, i.e. a specific *nāḍi*; *kakkolā* = lotus; *mummuṇi* = the *kṣetra* of the *kakkolā*, i.e. another kind of sacred place or *nāḍi*; *kiaï* = 3rd sg. pass. √*kṛ*-; *ghaṇa* = *nirantaram*; *kibiḍa* = *kṛpīṭa* = *ḍamaruka*; *rolā* = *ārāva* = *kalakala*; *vājjaï* = 3rd sg. pass √*vṛj*-. It may be noted here, that in the case of *ghaṇa* both the **Padminī* as well as HeSāUṬī strongly support the reading *ghaṇe*.

[49] Notes: there = in the *melaka*; *bala* / *baru* = *māṃsa*, i.e. flesh; *khājjaï* = 3rd sg. pass. √*khad*-; *maaṇā* = *madhuna*, i.e. the stream of *bodhicitta*; *piïjaï* = √*pā*-; *gāḍheṃ* ('deeply') = *nirbharaṃ*; *kāliñjara* = *bhavya*, i.e. a) those who keep their pledges (*samayin*), or b) the internal winds; *paṇiaï* = *pra*√*nī*-; *dunduru* = *asamayin*, i.e. those who have broken their pledges.

[xi] HeTa I.ii. 22. [xii] HeTa I.ii.3.

> The 'four equals', (i.e. feces, urine, blood [and] semen) are obtained. Spicy sauce [and] human flesh are eaten there abundantly.[50]
>
> Moving to and fro pure and impure is not considered. The limbs are adorned with bone-ornaments. There[, in the union,] the corpse should be brought in.[51]
>
> In the meeting the union of the two is performed, the untouchable is not rejected there.[52,xiii]

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

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

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[50] The 'four equals' (*caüsama*, i.e. *catuḥsama*) = an unguent of four ingredients: feces (*gūtha*), urine (*kacchuri* = *kasturikā* (musk), i.e. *mūtra*), blood (*sihlā* = *sihlaka* (olibanum), i.e. *svayaṃbhu*), [and] semen (*kāppura* = *karpūra* (camphor), i.e. *śukra*), cf. YoMā on the connection to the 'five *skandhas*'; *lāiaï* = 3rd pl. pass. √*labh*-; spicy sauce = *mālaïndhaṇa* (jasmine wood = *vyañjana*); human flesh = *śālia*, i.e. *śāliñja* (rice products, i.e. *mahāmāṃsa*); *khāiaï* = 3rd pl. pass. √*khad*-; *bharu* = *pracuraṃ*.

[51] Notes: *pekkhaṇa kheṭa karante* = *āgati gati* (cf. YoMā); *śuddha* = *pariniṣpanna*; *aśuddha* = *ādikarmika*; *muṇiaï* = 3rd sg. pass. √*man*-; *aṅge caḍābiaï* = *aṅgeṣu āropyate*; *niraṃsu* = *niraṃśuka* (naked), i.e. *asthyābharaṇa* (bone-ornaments); *sarāba* = *śrāyas*, i.e. 'resort' or *śava*, i.e. corpse (→ *sarvadharmanairātmyā*).

[52] Notes: *malaaje* = *malayaja* (sandalwood); union of the two = *kunduru*; *vāṭaï* = *vartate*; *ḍiṇḍima* (small drum) = *asparśa* (YoMā: → *sarvānupalambhasamādhi*; *ṇa vājjiaï* = √*vṛj*- (YoMā: → *ātmasāt na kriyate*).

[xiii] HeTa II.iv. 6-8; *see* Appendix.

the hands in the left, a *vajra* and a chopper (*kartikā*) in the right, being with the remaining two arms in embrace with His consort [Vajraśṛṅkhalā] who resembles the same appearance. And the Bhagavatī is in embrace with the Bhagavān with [Her] two arms that are endowed with chopper and skull-bowl. These two-, four- and six-armed [forms] are to be visualized as dark bluish with three eyes [on each head], as having tawny, upwards streaming hair, as endowed with the six ornaments, having the feet in the *ālīḍha*-posture, standing naked upon a corpse. However, because of the absence of the eight faces, he should cause the circle of the deities to enter into his own body.[53] [These are the *mantra*s of the various forms of Hevajra:]

> *oṁ* – trailokyākṣepa ("O One who conquers the three realms") – *hūṁ hūṁ hūṁ phaṭ svāhā*

→ The 'muttered *mantra*' for the two-armed form.[xiv]

> *oṁ* – jvalajvalabhyo ("to those who are blazing with flames") – *hūṁ hūṁ hūṁ phaṭ svāhā*

→ The 'muttered *mantra*' for the four-armed form.[xv]

> *oṁ* kiṭi kiṭi vajra *hūṁ hūṁ hūṁ phaṭ svāhā*

→ The 'muttered *mantra*' for the six-armed form.[xvi]

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

> [His] eyes are red because of compassion, he has a black body because of [His] friendly mind. [His] four feet are thought of by the set of the 'four essentials for conversion'.[54]

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[53] For other descriptions of the two-, four- and six-armed forms of Hevajra and explanations of the symbolism from this tradition, cf. VaPra[§32], HePra[§16] and DVS (f. 192v$_{3\text{-}7}$).

[54] Or: "the 'set of four by which people are grasped'" = *saṃgrahavastucatuṣkeṇa*, i.e. *dāna*, *priyavacana*, *arthacaryā*, and *samānārthatā*. Regarding it, *see also* VaPra[§10].

[xiv] HeTa I.ii.7. [xv] HeTa I.ii.8. [xvi] HeTa I.ii.9.

> [His] eight heads are the 'eight liberations' and the sixteen arms the emptinesses (*śūnyatā*). The five *buddha*s are with the ornaments (*mātrābhiḥ*)[55] [and] he is wrathful because of disciplining the bad.
>
> Pukkasī is known as the flesh, Śabarī is known as the blood, Caṇḍālī as the form of the semen, Ḍombinī is in the marrow and fat, but the skin is the 'seven limbs of awakening' (*saptabodhyaṅga*), the bone[s] are the 'four truths' (*satyacatuṣṭaya*).[xvii]

praṇidhāna:

Having generated the firm conviction (*adhimucya*) that it is in this way, the *mantrin* should abide by the *devatāyoga* and make the pledge (*praṇidhāna*):[56]

> In life after life, may I be born in a [good] family, may I not be mad, may I keep the pledges, may I be a teacher of the Hevajra, [and] may I be compassionate and devoted to the guru!
>
> In life after life, may I be one whose hand is ringing the *vajra*-bell, may I be a profound reciter of the doctrine,[57] and may I partake in the sexual fluids of women (*yoṣicchukrasamāhārī*)![xviii]

The author's conclusion & dedication of merit:

> That something which has been composed by me with the power of faith, slow-witted that I am, that those who know the

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55 Note that the Tibetan reads *rus rgyan phyag rgya rnam pa lña* instead.

56 Note that HeSāU$^{\text{Tib.}}$ renders this part as verse. The quote of "*lha'i rnal 'byor gyis gnas par bya'o*" in HeSāU$^{\text{Tī}}$ for Skt. *devatāyogena vihartavyam* does not sound metrical, although it comprises the right amount of syllables.

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

[xvii] HeTa II.ix. 11-13, cf. VaPra$^{\S 10}$, Isaacson 2007: pp. 303f. et al. [xviii] HeTa II.viii. 7-8; cf. HeSāSaṃ 8 (f. 101r$_{6\text{-}7}$), HeSāSaṃ 10 (f. 122r$_{7\text{-}v_1}$), HeBāPūVi, SāMā 229 et al.; also quoted in Saroruha's **Hevajramaṇḍalavidhi*; cf. commentary in HeSāU$^{\text{Tī}}$.

truth (*tattvajña*) may correct, and those who are good may please forgive me with compassion.

That one who is devoted to the lotus of the *guru*'s feet, who is the joy of the adornment of the Candra dynasty, [and] who is not conquered by the enemy of error/pride, by him [this *sādhana*] was composed when he had obtained the signs [of accomplishment].[58]

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

The *Sādhanopāyikā* of Śrīhevajra is finished,
the work of the Master Saroruhapāda.[59]

[58] Note that two of the three surviving sources, namely manuscript S and the Tibetan translations, both attribute *sattvakṛpayā* (Tib. *sems can brtse*) to this stanza. Only MS $\dot{N}_1$ clearly adds *kṛpayā* to the preceding stanza. However, $\dot{N}_1$'s reading is supported by the meter of this verse (→ *gīti*). Note further, that the Tibetan translation slightly deviates from the Sanskrit, suggesting for example *candra-tilakakulapramuditaḥ* and *pratyekajinadevasya labdhanimittena*. The commentary on this stanza contained in $HeSāU^{Ṭī}$ supports the reading in S and $HeSāU^{Tib.}$, quoting the reading "*sems can rnams la sñiṅ brtse ba can/daṅ*".

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

sGrub thabs mTsho skyes kyi bsdus don by Sa chen Kun dga' sñiṅ po (CE 1092-1158): Tibetan Text

sGrub thabs mTsho skyes kyi bsdus don bźugs ||

IN : *Sa skya bka' 'bum* (Collected Works of each of the five founding patriarchs of the Sakya order), Vol. 2, ff. 3v – 5v (pp. 724.2 - 728.3).

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

slob dpon Padmavajras mdzad pa'i sgrub thabs la don * gsum ste | phyag 'tshal źiṅ bśad par dam bca' ba daṅ | sgrub thabs kyi gźuṅ daṅ | mjug kheṅs bskyuṅ źiṅ dge ba'i rtsa ba bsṅo ba'o || daṅ po la gñis te | phyag 'tshal ba daṅ | bśad par dam bca' ba'o || spyi don gñis pa gźuṅ gi * don la gñis te | rten gyi gaṅ zag gi dbaṅ du byas te sgrub pa po rten gyi gaṅ zag gi khyad par rnam par gźag pa daṅ | des ñams su blaṅs pa'i dbaṅ du byas te rnal 'byor bsgom pa'i go rim bstan pa'o || de la gñis te | sṅon du 'gro ba'i cho ga * tshogs gñis bsag pa daṅ | de kho na ñid kyi rnal 'byor bsgom pa'i rim pa dṅos so || de'i daṅ po la gñis te | bsod nams kyi tshogs bsag pa daṅ | ye śes kyi tshogs bsag pa'o || daṅ po la gsum ste | tshogs bsag pa'i źiṅ mdun * gyi nam mkhar spyan draṅs te mchod pa daṅ | de'i spyan sṅar sdig pa bśags pa la sogs pa rgyun bśags bya ba daṅ | tshad med pa bźi bsgom pa'o || de'i daṅ po la gñis te | tshogs bsag pa'i źiṅ mdun gyi nam mkhar spyan draṅ ba * daṅ | mchod pa'o || de la gñis te | rdzogs pa'i rim pa la blo gnas pa 'briṅ gi mchod lugs daṅ | rab daṅ tha ma'i mchod lugs bstan pa'o || sdig pa bśags pa la sogs pa'i rgyun bśags bya ba la yaṅ * gñis | mdor bstan pa daṅ | rgyas par bśad pa'o || de la lṅa | sdig pa bśags pa daṅ | bsod nams la rjes su yi raṅ ba daṅ | bsṅo ba bla na med pa daṅ | skyabs su 'gro ba daṅ | byaṅ chub kyi mchog tu sems bskyed pa'o ||

de kho na * ñid bsgom pa'i rim pa la gñis | phyag bcu drug pa bskyed pa daṅ | phyag gñis pa la sogs pa gźan des bsgre ba'o || daṅ po la gñis | mñam par gźag pa'i rnal 'byor daṅ | mñam laṅs so || daṅ po la gñis | rten gyi dkyil 'khor * bskyed pa daṅ | brten pa lha bskyed pa'o || daṅ po la gñis | sruṅ ba'i 'khor lo daṅ | gźal yas khaṅ bskyed pa'o || de la bźi | gźi'i yan lag chos kyi

'byuṅ gnas bsgom pa daṅ | rgyu'i yan lag 'byuṅ ba rim brtsegs bsgom pa * daṅ | rkyen gyi yan lag rnam par śes pa źugs pa daṅ | gźal yas khaṅ gnas thabs bstan pa daṅ bcas pa'o ||

lha bskyed la gñis | gnas pa gźi'i rim pas mṅon par rtogs pa ji ltar bsgom pa daṅ | thun bźi la bsgre ba'i sgo nas * gźuṅ bsdus te bstan pa'o || de'i daṅ po la bźi | chos kyi sku'i rten loṅs spyod rdzogs pa'i sku'i bdag ñid goṅ bur gnas pa bsgom pa daṅ | rten de la brten pa dbyiṅs daṅ ye śes gñis su med pa chos kyi sku'i bdag ñid chu ru gnas pa * daṅ | chos kyi sku skye ba med pa las skye ba'i cho 'phrul du 'byuṅ ba sprul pa'i sku'i bdag ñid gzugs su gnas pa daṅ | sprul pa'i sku de ñid kyi dgoṅs pa yoṅs su mya ṅan las 'das pa'i tshul ṅo bo ñid kyi sku'i bdag ñid gzugs las 'das par * gnas pa'o || de'i daṅ po la gsum | mṅon par byaṅ chub pa lṅa'i rim pa las rgyu rdo rje 'dzin pa bskyed pa daṅ | 'khor gyi lha mo dbyuṅ bar bya ba'i phyir mkha' gsaṅ byin gyis brlab pa daṅ | 'khor gyi lha mo dbyuṅ ba'o || de la bźi | rdzogs pa'i * rim pa la blo gnas pa tha ma'i dbyuṅ lugs kyi dbaṅ du byas nas mdor bstan pa daṅ | 'briṅ gi dbyuṅ lugs kyi dbaṅ du byas nas sku mdog la sogs pa'i khyad par rgyas par bśad pa daṅ | rab kyi dbyuṅ lugs kyi dbaṅ du byas nas mjug * bsdus te bstan pa daṅ | de dag gi thun moṅ gi mtshan ñid bstan pa'o ||

sprul pa'i sku gzugs su gnas pa la bźi | dam tshig gi dkyil 'khor bskyed pa daṅ | de la ye śes kyi 'khor lo dgug gźug bya ba daṅ | dbaṅ bskur źiṅ rgyas gdab * pa daṅ | gźuṅ bsdu ba'i tshul gyis tha ma'i tha ma la blo gnas par bstan pa'o || daṅ po la gñis te | 'bras bu[1] rdo rje 'dzin pa bźeṅs pa'i phyir lha mo bźis glus bskul ba daṅ | źu ba las 'bras bu rdo rje 'dzin pa bźeṅs pa'o || de la bźi * ste | rdzogs pa'i rim pa la blo gnas pa tha ma'i bźeṅs lugs daṅ | 'briṅ gi bźeṅs lugs bstan pa daṅ | rab kyi bźeṅs lugs bstan pa daṅ | de dag gi thun moṅ gi msthan ñid bstan pa'o ||

ye śes pa gźug pa la gñis te | sṅon du * snod bcud sbyaṅ ba daṅ | ye śes 'khor lo gźug pa dṅos so ||

dbaṅ bskur źiṅ rgyas gdab pa la gsum | dbaṅ bskur gyi lha mdun spyan draṅs te mchod ciṅ dbaṅ bskur ba dṅos daṅ | de'aṅ skad cig ma * bźi thob pa'i dus su ñams su myoṅ ba'i dga' ba bźi mtshon par

[1] 'bras bu *em.*] 'bras bus SKB.

byed pa rgyud bźi rnam par dag pa'i dbaṅ bźi blaṅ ba bstan pa daṅ | rigs kyi bdag pos msthan pa'o ||

gzugs las 'das par gnas pa la don drug | gźal yas khaṅ lha mo *-
3 brgyad la bsdu źiṅ lha mo brgyad kyaṅ źal brgyad du bsdu bar bstan pa daṅ | lus la 'khor lo bźi'i rgyas gdab pa daṅ | phyag rgya drug gi rgyas 5
gdab pa'i tshul gyis go cha bya ba daṅ | skye mched drug byin gyis brlab
4 pa daṅ | 'og nas 'byuṅ ba'i * rdzogs pa'i rim pa la nus pa'i mthu daṅ ldan pa'i phyir bzlas pa'i rnal 'byor daṅ | mthar mar me'i rtse mo ltar mi dmigs par bsgom pa dṅos so ||

mñam par ma bźag pa la bźi | bzlas pa'i sṅags bstan pa daṅ | gtor ma'i 10
5 sṅags bstan * pa daṅ | las kyi tshogs groṅ khyer dkrugs pa bstan pa daṅ | thun mtshams byin gyis brlab pa rdo rje'i glu bstan pa'o ||

he ru ka phyag gñis pa la sogs pa'i cho ga gźan des bsgre ba la gñis |
6 mñam par gźag pa[2] daṅ | mñam par ma gźag * pa'o || de'i daṅ po la gñis | he ru ka gsum bskyed pa | thun moṅ gi cho ga daṅ | so so'i bye brag gi mtshan 15
ñid do || de la gsum | sku rdo rje'i rnal 'byor pas phyag gñis pa bsgom pa
p. 728 daṅ | gsuṅ rdo rje'i rnal 'byor pas phyag bźi pa bsgom pa * daṅ | thugs rdo rje'i rnal 'byor pas phyag drug pa bsgom pa'o ||

mñam par ma bźag pa la bźi | bzlas pa'i sṅags bstan pa daṅ | spyod lam gyi rnal 'byor daṅ | dag pa rjes su dran pa daṅ | lam 'bras bu daṅ bcas pa'i 20
2 phyir smon lam * gdab par bstan pa'o ||

mjug gi don bźi | rnal 'byor pa mchog la bzod par gsol ba daṅ | kheṅs bskyuṅ ba daṅ | slob dpon bdag ñid cuṅ zad drod dam nus pa thob par
3 bstan pas gźuṅ rtsom pa'i rgyu bstan pa daṅ | brtsams pa'i * dge ba'i rtsa ba gźan don du bsṅo ba'o || samāptam iti[3] || || 25

[2]mñam par gźag pa *em.*] mñam par gźan pa SKB. [3]iti *em.*] i thi SKB.

sGrub thabs mTsho skyes kyi bsdus don by Sa chen Kun dga' sñiṅ po (CE 1092-1158): English Translation

Homage to the Glorious Hevajra!

As regards the *sādhana* (*sgrub thabs*) composed by the Master Padmavajra, there are three [main] contents (*don*): 1) the homage (*phyag 'tshal źiṅ*) and the announcement of teaching [the procedure of the *sādhana*] (*bśad par dam bca' ba*), 2) the main body of the *sādhana* (*sgrub thabs kyi gźuṅ*), and 3) the end (*mjug*) with the expression of humility (*kheṅs bskyuṅ źiṅ*) and the dedication of the wholesome roots (*dge ba'i rtsa ba bsṅo ba*).

With regard to the first, there are two [points]: 1.1) the homage (*phyag 'tshal ba*), and 1.2) the intention of the composition (*bśad par dam bca' ba*).

With regard to the main body of the text, the second main content (*spyi don gñis pa gźuṅ gi don la*), there are two [points]: 2.1) the determination of the qualification of the practitioner (*sgrub pa po rten gyi gaṅ zag gi khyad par rnam par gźag pa*), having made the chief subject the person who is the support (*rten gyi gaṅ zag gi dbaṅ du byas te*), and 2.2) the teaching of the procedure of the *yoga*-practice (*rnal 'byor bsgom pa'i go rim bstan pa*), having made the chief subject what is practiced by him (*des ñams su blaṅs pa'i dbaṅ du byas te*). Regarding it, there are two [points]: 2.2.1) the prerequisite rites that fill up the two accumulations (*sṅon du 'gro ba'i cho ga tshogs gñis bsag pa*), and 2.2.2) the main procedure of the *yoga*-practice of reality (*de kho na ñid kyi rnal 'byor bsgom pa'i rim pa dṅos*). As regards the first of these, there are two [points]: 2.2.1.1) the accumulation of the accumulation of merit (*bsod nams kyi tshogs bsag pa*), and 2.2.1.2) the accumulation of the accumulation of wisdom (*ye śes kyi tshogs bsag pa*). With regard to the first of these, there are three [points]: 2.2.1.1.1) the filling up of the accumulation [comprising of] the invitation [of the deities] in the sky before one [and] the worship (*tshogs bsag pa'i źiṅ mdun gyi nam mkhar spyan draṅs te mchod pa*), 2.2.1.1.2) the daily confessions which are to be done, beginning with the confession of sins in the presence of them (*de'i spyan sṅar sdig pa bśags pa la sogs pa rgyun bśags bya ba*), and 2.2.1.1.3) the cultivation of the Four Immeasurable Ones (*tshad med pa bźi bsgom pa*). As regards the first of these, there are two [points]: 2.2.1.1.1.1) the filling up of the accumulation that is the invitation [of the deities] in the sky before one (*tshogs*

bsag pa'i źiṅ mdun gyi nam mkhar spyan draṅ ba), and 2.2.1.1.1.2) the worship (*mchod pa*). Regarding it, there are two [further points]: 2.2.1.1.1.2.1) the method of worship of the middling [type of practitioner] who abides in a mind set on the *utpannakrama* (*rdzogs pa'i rim pa la blo gnas pa 'briṅ gi mchod lugs*), and 2.2.1.1.1.2.2) the teaching of the system of worship of the higher and the inferior [practitioners] (*rab daṅ tha ma'i mchod lugs bstan pa*). As regards [2.2.1.1.2] the daily confessions which are to be done, beginning with the confession of sins, there are further two [points]: 2.2.1.1.2.1) the brief explanation (*mdor bstan pa*), and 2.2.1.1.2.2) the extensive teaching (*rgyas par bśad pa*). Regarding it, there are five [points]: 2.2.1.1.2.2.1) the confession of sins (*sdig pa bśags pa*, Skt. *pāpadeśanā*), 2.2.1.1.2.2.2) the rejoicing in merit (*bsod nams la rjes su yi raṅ ba*, Skt. *puṇyānumodanā*), 2.2.1.1.2.2.3) the unsurpassed dedication [of merit] (*bsṅo ba bla na med pa*, Skt. *anuttara pariṇāmana*), 2.2.1.1.2.2.4) the going for refuge (*skyabs su 'gro ba*, Skt. *śaraṇāgamana*), and 2.2.1.1.2.2.5) the producing of the supreme mind of awakening (*byaṅ chub kyi mchog tu sems bskyed pa*, Skt. *paramabodhicittotpāda*).

As regards [2.2.2] the procedure of the meditation on reality (*de kho na ñid bsgom pa'i rim pa*), there are two [points]: 2.2.2.1) the arising of the 16-armed [form of Hevajra] (*phyag bcu drug pa bskyed pa*), and 2.2.2.2) [the procedures] by which the other [forms] such as the two-armed [Hevajra] will be placed (*phyag gñis pa la sogs pa gźan des bsgre ba*). Regarding the first, there are two [points]: 2.2.2.1.1) the *yoga* of meditative equipoise (*mñam par gźag pa'i rnal 'byor*), and 2.2.2.1.2) [the practice] when moving out of meditative equipoise (*mñam laṅs*). As regards the first, there are two [further points]: 2.2.2.1.1.1) the arising of the support *maṇḍala* (*rten gyi dkyil 'khor bskyed pa*), and 2.2.2.1.1.2) the arising of the supported deities (*brten pa lha bskyed pa*). With regard to the first, there are two [further points]: 2.2.2.1.1.1.1) the circle of protection (*sruṅ ba'i 'khor lo*), and 2.2.2.1.1.1.2) the arising of the heavenly palace (*gźal yas khaṅ bskyed pa*). With regard to that, there are four [points]: 2.2.2.1.1.1.2.1) the visualization of the *dharmodaya* as part of the ground (*gźi'i yan lag chos kyi 'byuṅ gnas bsgom pa*), 2.2.2.1.1.1.2.2) the visualization that is the progressive stacking up of the elements as the causal factors (*rgyu'i yan lag 'byuṅ ba rim brtsegs bsgom pa*), 2.2.2.1.1.1.2.3) the entering into consciousness as the conditioning factor (*rkyen gyi yan lag rnam par śes pa źugs*

pa), and 2.2.2.1.1.1.2.4) [the instructions] which are connected to the teaching of the methods of the abiding in the heavenly palace (*gźal yas khaṅ gnas thabs bstan pa daṅ bcas pa*).

As regards [2.2.2.1.1.2] the arising of the deities, there are two [points]: 2.2.2.1.1.2.1) the meditation practices such as the clear realization by the procedure of the abiding grounds (*gnas pa gźi'i rim pas mṅon par rtogs pa ji ltar bsgom pa*), and 2.2.2.1.1.2.2) the brief teaching of the main body depending on what will be placed in the four sessions (*thun bźi la bsgre ba'i sgo nas gźuṅ bsdus te bstan pa*). With regard to the first of these, there are four [points]: 2.2.2.1.1.2.1.1) the visualization of the lump (*goṅ bur gnas pa bsgom pa*) which has the nature of the *sambhogakāya* (*loṅs spyod rdzogs pa'i sku'i bdag ñid*) which is the support of the *dharmakāya* (*chos kyi sku'i rten*), 2.2.2.1.1.2.1.2) the abiding in the fluid which has the nature of the *dharmakāya* (*chos kyi sku'i bdag ñid chu ru gnas pa*) that is non-dual space and wisdom dependent on that support (*rten de la brten pa dbyiṅs daṅ ye śes gñis su med pa*), 2.2.2.1.1.2.1.3) the abiding in the form which has the nature of the *nirmāṇakāya* (*sprul pa'i sku'i bdag ñid gzugs su gnas pa*) arising as a magical display born from the non-arisen *dharmakāya* (*chos kyi sku skye ba med pa las skye ba'i cho 'phrul du 'byuṅ ba*), and 2.2.2.1.1.2.1.4) the abiding beyond form (*gzugs las 'das par gnas pa*) with the nature of the *svabhāvikakāya* (*ṅo bo ñid kyi sku'i bdag ñid*), the method of complete emancipation (*yoṅs su mya ṅan las 'das pa'i tshul*), the intent of the very *nirmāṇakāya* (*sprul pa'i sku de ñid kyi dgoṅs pa*). With regard to the first, there are three [points]: 2.2.2.1.1.2.1.1.1) the arising of the causal Vajradhara (*rgyu rdo rje 'dzin pa bskyed pa*) from the five stages of clear realization (*mṅon par byaṅ chub pa lṅa'i rim pa las*), 2.2.2.1.1.2.1.1.2) the empowerment of the secret space (*mkha' gsaṅ byiṅ gyis brlab pa*) for the rising of the goddesses of the circle (*'khor gyi lha mo dbyuṅ bar bya ba'i phyir*), and 2.2.2.1.1.2.1.1.3) the rising of the goddesses of the circle (*'khor gyi lha mo dbyuṅ ba*). With regards to that [latter point], there are four [further points]: 2.2.2.1.1.2.1.1.3.1) the brief explanation having as its chief subject the method of the rising for the inferior one (*tha ma'i dbyuṅ lugs kyi dbaṅ du byas nas mdor bstan pa*) who abides in a mind intent on the *utpannakrama* (*rdzogs pa'i rim pa la blo gnas pa*), 2.2.2.1.1.2.1.1.3.2) the extensive teachings of the attributes such as the body colors (*sku mdog la sogs pa'i khyad par rgyas par bśad pa*), having made the chief subject the method

of the rising for the intermediate [practitioner] (*'briṅ gi dbyuṅ lugs kyi dbaṅ du byas nas*), 2.2.2.1.1.2.1.1.3.3) the conclusive teachings (*mjug bsdus te bstan pa*), having made the chief subject the method of the rising for the superior one (*rab kyi dbyuṅ lugs kyi dbaṅ du byas nas*), and 2.2.2.1.1.2.1.1.3.4) the teaching of the their general characteristics (*de dag gi thun moṅ gi mtshan ñid bstan pa*).

As regards [2.2.2.1.1.2.1.3] the abiding in the form that is the *nirmāṇakāya* (*sprul pa'i sku gzugs su gnas pa*), there are four [points]: 2.2.2.1.1.2.1.3.1) the arising of the *maṇḍala* of the pledge[-beings] (*dam tshig gi dkyil 'khor bskyed pa*), 2.2.2.1.1.2.1.3.2) the circle of the knowledge[-deities] which are to be drawn in and entered into that (*de la ye śes kyi 'khor lo dgug gźug bya ba*), 2.2.2.1.1.2.1.3.3) the consecration and the sealing (*dbaṅ bskur źiṅ rgyas gdab pa*), and 2.2.2.1.1.2.1.3.4) the instruction (*bstan pa*) with the method of the condensed main body of the text (*gźuṅ bsdu ba'i tshul gyis*) regarding him who abides in a lower of the lower states of mind (*tha ma'i tha ma la blo gnas par*). With regard to the first, there are two [points]: 2.2.2.1.1.2.1.3.1.1) the urging with the songs [sung] by the four goddesses (*lha mo bźis glus bskul ba*) for the emergence of the resultant Vajradhara (*'bras bu rdo rje 'dzin pa bźeṅs pa'i phyir*), and 2.2.2.1.1.2.1.3.1.2) the emergence of the resultant Vajradhara from the melt (*źu ba las 'bras bu rdo rje 'dzin pa bźeṅs pa*). Regarding it, there are four [points]: 2.2.2.1.1.2.1.3.1.2.1) the method of emergence for the inferior one who abides in a mind intent on the *utpannakrama* (*rdzogs pa'i rim pa la blo gnas pa tha ma'i bźeṅs lugs*), 2.2.2.1.1.2.1.3.1.2.2) the teaching of the method of emergence for the middling one (*'briṅ gi bźeṅs lugs bstan pa*), 2.2.2.1.1.2.1.3.1.2.3) the teaching of the method of emergence for the superior one (*rab kyi bźeṅs lugs bstan pa*), and 2.2.2.1.1.2.1.3.1.2.4) the teaching of their general characeristics (*de dag gi thun moṅ gi msthan ñid bstan pa*).

With regard to [2.2.2.1.1.2.1.3.2] causing the knowledge[-deities] to enter (*ye śes pa gźug pa la*), there are two [points]: 2.2.2.1.1.2.1.3.2.1) the purification of the previous environment and inhabitants (*sṅon du snod bcud sbyaṅ ba*), and 2.2.2.1.1.2.1.3.2.2) the main entering of the circle of knowlege[-deities] (*ye śes 'khor lo gźug pa dṅos*).

With regard to [2.2.2.1.1.2.1.3.3] the consecration and the sealing (*dbaṅ bskur źiṅ rgyas gdab pa la*), there are three [points]: 2.2.2.1.1.2.1.3.3.1) the

drawing in of the deities of the worship (*dbaṅ bskur gyi lha mdun spyan draṅs te*), the worship (*mchod ciṅ*), and the main consecration (*dbaṅ bskur ba dṅos*), 2.2.2.1.1.2.1.3.3.2) the instruction of the receiving of the four empowerments (*dbaṅ bźi blaṅ ba bstan pa*) which have the pure nature of the four continuities (*rgyud bźi rnam par dag pa'i*) and which are marked by the four blisses (*dga' ba bźi mtshon par byed pa*) that are experienced at the time of the attainment of the four moments (*skad cig ma bźi thob pa'i dus su ñams su myoṅ ba'i*), and 2.2.2.1.1.2.1.3.3.3) the characteristic as the lord of the lineage (*rigs kyi bdag pos msthan pa*).

With regard to [2.2.2.1.1.2.1.4] the abiding beyond form (*gzugs las 'das par gnas pa*), there are six contents: 2.2.2.1.1.2.1.4.1) the withdrawing of the heavenly palace into the eight goddesses (*gźal yas khaṅ lha mo brgyad la bsdu źiṅ*) as well as the withdrawing of the eight goddesses into the eight mouths [of the 16-armed Hevajra] (*lha mo brgyad kyaṅ źal brgyad du bsdu bar bstan pa*), 2.2.2.1.1.2.1.4.2) the sealing of the four *cakra*s in the body (*lus la 'khor lo bźi'i rgyas gdab pa*), 2.2.2.1.1.2.1.4.3) the armoring (*go cha bya ba*) with the menthod of placing the six *mudrā*s (*phyag rgya drug gi rgyas gdab pa'i tshul gyis*), 2.2.2.1.1.2.1.4.4) the empowering of the six *āyatana*s (*skye mched drug byin gyis brlab pa*), 2.2.2.1.1.2.1.4.5) the *yoga* of recitation (*bzlas pa'i rnal 'byor*) in order to be endowed with the capacity for the *utpannakrama* which arises afterwards (*'og nas 'byuṅ ba'i rdzogs pa'i rim pa la nus pa'i mthu daṅ ldan pa'i phyir*), and 2.2.2.1.1.2.1.4.6) the main practice of the non-perception in the end [called] Like the Tip of a Lamp-Flame (*mthar mar me'i rtse mo ltar mi dmigs par bsgom pa dṅos).*

With regard to the non-equipoise (*mñam par ma bźag pa la*), there are four [points]:[1] 2.2.2.1.2.1) the teaching of *mantra* recitation (*bzlas pa'i sṅags bstan pa*), 2.2.2.1.2.2) the teaching of the *balimantra* (*gtor ma'i sṅags bstan pa*), 2.2.2.1.2.3) the teaching of making tremble the city that is the collection of *karma* (*las kyi tshogs groṅ khyer dkrugs pa bstan pa*), and 2.2.2.1.2.4) the teaching of the *vajra*-song for the empowerment of the *saṃdhyā*s (*thun mtshams byin gyis brlab pa rdo rje'i glu bstan pa*).

[1] Presumably referring back to [2.2.2.1.2] the practice when having arisen from meditative equipoise (*mñam laṅs*).

With regard to [2.2.2.2] the ritual activity by which the other [forms] such as the two-armed Heruka will be placed (*he ru ka phyag gñis pa la sogs pa'i cho ga gźan des bsgre ba*), there are two [aspects]: 2.2.2.2.1) equipoise (*mñam par gźag pa*), and 2.2.2.2.2) without equipoise (*mñam par ma gźag pa*). As regards the first of these, there are two [points]: 2.2.2.2.1.1) the arising of the three [forms of] Heruka (*he ru ka gsum bskyed pa*), and 2.2.2.2.1.2) the ordinary ritual (*thun moṅ gi cho ga*) with its various specific features (*so so'i bye brag gi mtshan ñid*). Regarding it, there are three [further points]: 2.2.2.2.1.2.1) the visualization of the two-armed [Hevajra] by the practitioner of the *kāyavajra* (*sku rdo rje'i rnal 'byor pas phyag gñis pa bsgom pa*), 2.2.2.2.1.2.2) the meditation on the four *mudrā*s by the practitioner of the *vāgvajra* (*gsuṅ rdo rje'i rnal 'byor pas phyag bźi pa bsgom pa*), and 2.2.2.2.1.2.3) the meditation on the six *mudrā*s by the practitioner of the *cittavajra* (*thugs rdo rje'i rnal 'byor pas phyag drug pa bsgom pa*). As regards [2.2.2.2.2] the non-equipoise (*mñam par ma bźag pa*), there are four [further points]: 2.2.2.2.2.1) the teaching of the muttering *mantra* (*bzlas pa'i sṅags bstan pa*), 2.2.2.2.2.2) the *yoga* of the path of action (*spyod lam gyi rnal 'byor*), 2.2.2.2.2.3) pure recollection (*dag pa rjes su dran pa*), and 2.2.2.2.2.4) the teaching of making the *praṇidhāna* (*smon lam gdab par bstan pa*) in order to be endowed with the path and the result (*lam 'bras bu daṅ bcas pa'i phyir*).

As regards [3] the end (*mjug*), there are four topics (*don*): 3.1) the request for forgiveness to the supreme *yogin*s (*rnal 'byor pa mchog la bzod par gsol ba*), 3.2) the abandoning of pride (*kheṅs bskyuṅ ba*), 3.3) the teaching of the reason of the composition / commencement of the text (*gźuṅ rtsom pa'i rgyu bstan pa*) by teaching the nature of the *ācārya* for the attaining of some heat or ability (*slob dpon bdag ñid cuṅ zad drod dam nus pa thob par bstan pas*), and 3.4) the dedication of the wholesome roots of the undertaking for the benefit of others (*brtsams pa'i dge ba'i rtsa ba gźan don du bsṅo ba*). End.

dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā **by bSod nams rtse mo (CE 1142-1182): Tibetan Text**

- dPe : *gSuṅ 'bum* (dPe bsdur ma, bSod nams rtse mo, Vol. 1, pp. 473ff.)
- MWH : *Miscellaneous writings of the Hevajra and Cakrasamvara tantras by Sa-skya-pa Slob-dpon Bsod-nams-rtse-mo* (pp. 71 - 157). Dehradun, U.P.: Sakya Centre. 1985.

dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā[1] bźugs so[2] ||
oṁ siddhir astu | dpal kye'i rdo rje la[3] phyag 'tshal lo ||

gaṅ la thugs rje[4] blo gros gsal ldan pa ||
bla ma che daṅ stoṅ pa sñiṅ rje yi ||
go 'phaṅ thob byed thabs kyi tshul chen po ||
gaṅ gis mdzad pa de la thal sbyar 'dud ||
blo chen daṅ ldan bla ma'i źabs pad bsten[5] ||
lhan skyes mṅon du mdzad ciṅ mṅa' brñes pa ||
'gro la brtse chen padma rdo rje yis ||
kye yi rdo rje la[6] brten brtse bas mdzad ||
'di don gaṅ źig gźan du 'chad byed mod ||
bla ma bla mar ldan pa mkhas pa las ||
legs par mnos te rtogs pa gaṅ yin pa ||
bdag daṅ gźan la phan phyir[7] gsal bar dbye ||

sgrub pa'i thabs 'di la gsum gyis rtogs par bya ste | klad daṅ | gźuṅ daṅ | mjug go || daṅ po la spyi'i don[8] daṅ | yan lag gi don to || daṅ po la'aṅ yul daṅ | gaṅ zag daṅ | tshul daṅ | dgos pa daṅ | tha ma tshig gi don gyis rtogs

[1]dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā *em.*] dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭ'i ka dPe ; sgrub thabs mtsho skyes kyi ṭi ka MWH. [2]bźugs so dPe] bźugs s.ho MWH. [3]dpal kye'i rdo rje la dPe] dpal kyai'i rdo rje la MWH. [4]thugs rje dPe] thugs rje'i MWH. [5]bsten dPe] brten MWH. [6]kye yi rdo rje la dPe] kyai rdo rje la MWH. [7]bdag daṅ gźan la phan phyir MWH] bdag gźan la phan bya phyir dPe. [8]spyi'i don dPe] spyi don MWH.

par bya ba'am | yaṅ na dgos pa daṅ | bsdus pa daṅ | tshig gi don gyis rtogs
dPe 474 par bya'o || daṅ po la'aṅ[9] ya rabs dag | bya ba khyad * par can du[10] gyur pa
MWH 73 rtsom pa na[11] 'dod pa'i yul la phyag 'tshal nas[12] * rtsom pas[13] | slob dpon yaṅ de'i tshul daṅ mtshuṅs par bya ba'i dgos pa daṅ | des gźan dag gźuṅ la 'jug par 'gyur ba'i dgos pa daṅ | yaṅ phyag btsal bas[14] bsod nams kyi tshogs sogs la | des bsod nams ma yin pa 'grib la | des bar du gcod pa mi 'byuṅ bas rtsom pa mthar phyin pa'i dgos pa'o[15] ||

bśad par dam bca' ba ni | dam bca' ba[16] yal bar mi 'dor ba'o || bsdus pa'i don[17] bśad ces bya ba ni | brtsam par khas blaṅs pa'o[18] || **de'i bsgrub pa'i**[19] **cho ga bśad pa** ni[a] bśad pa'i[20] ṅo bo'o || **rdo rje slob dpon** ni raṅ bzo spaṅs pa'o[21] || de'aṅ sṅon du bya ba ci byas nas źe na[22] | **kye'i rdo rje**[23] źes[b] smos te | yul de ni[24] kye'i rdo rje[25] 'khor daṅ bcas pa'o || gaṅ zag ni rtsom pa po daṅ | 'chaṅ pa po daṅ | ñan pa po ste | don gyi śugs las[26] śes par bya'o || tshul lam thabs ni | gus par ste[27] | gus pa gsum daṅ ldan pas so || tshig don nam[28] yan lag gi don la gñis te | yan lag gi don rgyu mtshan[29] daṅ bcas pas mthar thug pa'i don du bśad pa daṅ | man ṅag gi don rgyu
MWH 74 mtshan[30] med pas * mṅon par rtogs par bśad pa'o ||

daṅ po ni *kye*[31] źes bya ba dmigs pa med pa'i sñiṅ rje chen pos sems can gyi don la bskul źiṅ 'bod pa ste[32] | dper na gñid kyis log pa kye źes 'bod pa

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[a] *de yi sgrub thabs cho ga bśad* HeSāU$^{\text{Tib.}}$. [b] *dgyes pa'i rdo rje* HeSāU$^{\text{Tib.}}$.

[9] daṅ po la'aṅ dPe] daṅ po la MWH. [10] can du dPe] du MWH. [11] rtsom pa na dPe] rtsom par na MWH. [12] phyag 'tshal nas dPe] phyag btshal nas MWH. [13] rtsom pas MWH] brtsams pas dPe. [14] phyag btsal bas dPe] phyag 'tsal bas MWH. [15] mthar phyin pa'i dgos pa'o MWH] mthar phyin par 'gyur ba'i dgos pa'o dPe. [16] dam bca' ba MWH] dam bca' dPe. [17] don dPe] don ni >bśad cas bya ba na< | MWH (canceled). [18] blaṅs pa'o dPe] blaṅ pa'o MWH. [19] bsgrub pa'i dPe] bsgrub par bya ba'i MWH. [20] bśad pa ni bśad pa'i dPe] bśad par bya ba'i MWH. [21] spaṅs pa'o dPe] spaṅ pa'o MWH. [22] źe na MWH] śe na dPe. [23] kye'i rdo rje dPe] kyai rdo rje MWH. [24] yul de ni dPe] yul ni MWH. [25] kye'i rdo rje dPe] kyai rdo rje MWH. [26] śugs las dPe] śugs la MWH. [27] gus par ste MWH] gus pas he dPe. [28] tshig don nam dPe] gaṅ zag ni rtsom pa tshig don nam MWH (eye-skip). [29] mtshan dPe] mtshen MWH. [30] mtshan dPe] mtshen MWH. [31] kye dPe] kyai MWH. [32] bskul źiṅ 'bod pa ste MWH] 'bod ciṅ bskul bas na kye ste dPe.

bźin te | "*hes* ni sñiṅ rje chen po ñid[33]" źes[i] gsuṅs so || *rdo rje* ni dmigs pa med pa'i śes rab ste | śes rab stoṅ pa de gaṅ gis kyaṅ phyed pa daṅ | 'bigs par dka' bas rdo rje ste[34] | dper na 'dus byas kyi rdo rje bźin te | "*vajra* śes rab brjod par bya" źes so[ii] ||

des na dmigs pa daṅ bcas pa'i sñiṅ rje daṅ * śes rab lam yin yaṅ dmigs pa med pa[35] 'bras bu yin te | dPe 475

yid bźin nor ltar ma lus pa'i[36] ||
thams cad don mdzad sñiṅ rje ñid ||[iii]

ces bya ba[37] la sogs pa gsuṅs so || **dpal** ni[c] tshogs gñis kyi bdag ñid dam[38] gñis su med pa'i ye śes yin te | "*śrī*[39] ni gñis med ye śes" źes so[iv] || de lta bu'i don daṅ ldan pa'i gzugs sku'i rnam pa stoṅ pa ñid[40] phyag bcu drug daṅ | sñiṅ rje las[41] spyan daṅ źal la sogs pa ste |[d] sñiṅ po kye'i rdo rje[42] źes bya ba ste[43] | sṅar gyi don mtshon byed daṅ bcas pa'o || **bdag** ces bya ba ni gaṅ zag daṅ chos kyi bdag ste | *ātma*[44] źes bya'o || **med ma**[45] ni de gñis * kyi[46] stoṅ pa ste | *nir* ces bya'o[47] || de lta bu'i don daṅ ldan pa ni[48] źal gcig ma | phyag gñis ma | sku mdog nag mo ste | don de'i mtshon byed de yum MWH 75

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[c]dpal dPe, MWH] dpal ldan HeSāU-P$_1$. [d]Cf. HeTa II.ix. 11-12.

[i]HeTa I.i.7a. [ii]HeTa I.i.7b. [iii]H 396 (= K 381 f. 373v-374r, *Yaṅ dag par sbyor ba źes bya ba'i rgyud chen po*); also quoted in T1185 (f. 4v), T1186 (f. 71r) and T1198 (f. 71v). The entire verse reads *spros pa med pa'i raṅ bźin ñid || śes rab ces ni rab tu grags || yid bźin nor ltar ma lus pa'i || thams cad don byed sñiṅ rje ñid ||*. The Sanskrit in *Sampuṭatantra* (SamTa) 2.10 reads *nisprapañcasvarūpatvaṃ prajñeti parikīrtyate | cintāmaṇir iwāśeṣasattwārthakaraṇaṃ kṛpā ||*; cf. PVS 4.10. [iv]HeTa I.vii.27a, reading *śrīkāram advayaṃ jñānaṃ*.

[33]sñiṅ rje chen po ñid MHW] sñiṅ rje chen po dPe. [34]dka' bas rdo rje ste *em.*] dkar bas rdo rje ste dPe ; dka' ste MWH. [35]med pa MWH] med pa'i dPe. [36]ma lus pa'i dPe] ma lus pa yi MWH. [37]ces bya ba dPe] ces pa MWH. [38]dam dPe] daṅ MWH. [39]śrī dPe] śri MWH. [40]stoṅ pa ñid MWH] stoṅ pas dPe. [41]sñiṅ rje las MWH] sñiṅ rje'i dPe. [42]kye'i rdo rje dPe] kyai rdo rje MWH. [43]źes bya ba ste dPe] źes bya ste MWH. [44]ātma dPe] ad ma MWH. [45]med ma *em.*] mad ma dPe ; med pa MWH. [46]gñis kyi MWH] gñis kyis dPe. [47]*nir* ces bya'o *em.*] ni ra źes bya'o dPe, MWH. [48]daṅ ldan pa ni MWH] daṅ ldan pa'i dPe.

mo ‖ ***'aṅ***[e] źes bya bas ni 'khor yaṅ bsdu'o ‖ **gus pas**[f] ni[49] lus gus pas[50] yan lag smad lṅa la[51] gtugs pa | ṅag gus pas[52] bsṅags pa brjod pa | sems daṅ ba daṅ bcas pas[53] **phyag btsal**[54] źes bya ba'o[55] ‖ gñis pa ltar na sgrub pa'i thabs[56] 'di ni | sku bźi lam du byed pa'i sgrub thabs yin pas gnas pa rnam pa bźis[57] rtogs par bya ste |

goṅ bu chu daṅ gzugs su gnas ‖
de bźin gzugs las 'das pa 'o ‖[v]

źes 'dod pa yin no ‖

de'aṅ tshig 'dis bstan te | **dpal** ni goṅ bu'o ‖ **kye** ni[58] chu'o ‖ **rdo rje** ni gzugs so ‖ **bdag med ma** ni gzugs las 'das par gnas pa'o[59] ‖ **'aṅ** źes bya bas sṅon du 'gro ba daṅ rdzogs par byed pa yan lag daṅ bcas pa bstan to[60] ‖ **gus par** ni sku bźi lam du byed pa'i sgrub thabs de lta bu yin par śes pa'am rig pa'am[61] rtogs pa'i tshul gyis phyag 'tshal te[62] |

raṅ gis[63] raṅ gi ye śes ni ‖
dPe 476 legs mthoṅ gaṅ * yin 'dir phyag yin ‖
MWH 76 źes gsuṅs pa * lta bu'o ‖[vi]

[e]'aṅ dPe, MWH, HeSāU$_{Skt.}$] *om.* HeSāU$_{Tib.}$. [f]gus pas dPe] gus pa MWH ; gus HeSāU.

[v]Cf. T 397 (Vol. *ga* no.1, f. 228v$_{6-7}$) reading *goṅ bu chu daṅ gzugs su gnas ‖ de bźin gzugs las 'das pa ste ‖ gnas pa rnam pa bźi ru yaṅ ‖ rgyud ni ṅes pa kho na ste ‖*. [vi]PaKra 2.2, reading in its entirety *yathā jalaṃ jale nyastaṃ ghṛtaṃ caiva yathā ghṛte | svakīyaṃ ca svayaṃ paśyej jñānaṃ yatreha vandanā ‖*; T 1802 (f.48r), commented on in T 1833 (f.221r), T 1839 (f.51v-52r) and T 1842 (f.226r). *See also* T 1198 (f.182r), T 1202 (f.161v), T 1414 (f.142v), T 1660 (f.407v, 417v-418r), T 1793 (*ki* f.76r, *khi* f.126r) and T 3935 (f.308v). Note that T 1198 and T 1202 accredit this stanza to Slob dpon Śākya bśes gñen.

[49]gus pas ni dPe] gus pa ni MWH. [50]gus pas dPe] gus pa MWH. [51]lṅa la dPe] lṅa sa la MWH. [52]gus pas *em.*] gus pa dPe, MWH. [53]sems daṅ ba daṅ bcas pas dPe] sems daṅ pas MWH. [54]phyag btsal dPe] phyag btsal lo MWH. [55]źes bya ba'o dPe] źes bya'o MWH. [56]sgrub pa'i thabs dPe] sgrub thabs MWH. [57]bźis dPe] bźi yis MWH. [58]kye ni dPe] kyai ni MWH. [59]gzugs las 'das par gnas pa'o dPe] gzugs las 'das pa'o MWH. [60]bstan to MWH] stan to dPe. [61]rig pa'am dPe] rig pa'i MWH. [62]phyag 'tshal te MWH] phyag btsal te dPe. [63]raṅ gis dPe] raṅ gi MWH.

phyag 'tshal nas ci bya na | **bśad** ces sbyar ro || gaṅ bśad na **de yi**[64] **sgrub thabs** te | kye'i rdo rje[65] lha dgu 'am sku bźi[66] lam du byed pa de'i 'o || **sgrub thabs** ni 'dis sgrub par byed pas na[67] sgrub thabs so || de lta bu de raṅ dgar[68] rtogs sam sñam pa la ma yin te | **rdo rje slob dpon bka' drin las** te | dpal rdo rje sems dpa' las[69] mṅon sum du[70] thos pa Vilāsavajra[71] | de las[72] thos pa Yan lag med pa'i rdo rje chen po'i bka' drin las rtogs nas brtsams so || don daṅ po bstan to || ||

gźuṅ gi don la gñis te | rten gyi gaṅ zag gi dbaṅ du byas te | sgrub pa po rten gyi gaṅ zag gi[73] khyad par rnam par bźag pa[74] daṅ | des[75] las su bya ba'i dbaṅ du byas te | rnal 'byor bsgom pa'i rim pa bstan pa'o || daṅ po'aṅ **daṅ por** źes bya ba la sogs pas bstan te | **daṅ po** ni thun bźi'i daṅ po'o[76] || **re źig** ni go rim la[77] ltos pa'o || **rnal 'byor** ni rim pa gñis la rnal 'byor du[78] 'jug pas so || des ji ltar bya sñam na **raṅ gi sñiṅ gar**[79] źes sbyar te | de lta bu'i rnal 'byor bya'o || de lta bu de[80] khyad par can źig gis * sam[81] gaṅ yaṅ MWH 77 ruṅ bas źe na khyad par can źig dgos so[82] || de yaṅ[83] khyad par drug ste | sṅon du 'gro ba daṅ | bsam pa daṅ | gnas daṅ | grogs daṅ | dam rdzas daṅ | sṅon du 'gro ba'o || daṅ po la'aṅ[84] khyad par lṅa daṅ ldan pa ste | dbaṅ nod pa'i bsam pa ni sems can gyi don la brtson pa'i blo ste | de'aṅ sṅon du saṅs rgyas kyi bka' la yid ches pa'i dad pa daṅ | saṅs rgyas kyi bstan pa la daṅ ba'i dad pa daṅ |[85]* 'khor ba la yid 'byuṅ ste mya ṅan las 'das pa la 'dod pa'i dPe 477 dad pa gsum daṅ | dal 'byor rñed dka' ba daṅ | mi rtag par śes pas[86] myur du 'jug par bya ste raṅ grol bar 'dod pa ni thun moṅ gi bsam pa'o || de'i steṅ

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[64]de yi *em.*] de'i MWH ; *om.* dPe. [65]kye'i rdo rje dPe] kyai rdo rje MWH. [66]bźi MWH] bźi'i dPe. [67]sgrub par byed pas na *em.*] grub par byed pas na dPe ; sgrub thabs na 'das sgrub par byed pas na MWH. [68]raṅ dgar $dPe_{ed.}$] raṅ dgar dags $dPe_{źa}$; raṅ dgas MWH. [69]las dPe] la MWH. [70]mṅon sum du dPe] dṅos su MWH [71]vilāsavajra *em.*] bi la sa badzra dPe, MWH. [72]de las dPe] de la MWH. [73]rten gyi gaṅ zag gi dPe] *om.* MWH. [74]bźag pa dPe] gźag pa MWH. [75]des dPe] de MWH. [76]daṅ po'o MWH] 'o dPe. [77]go rim la MWH] rim la dPe. [78]du dPe] tu MWH. [79]sñiṅ gar dPe] sñiṅ khar MWH. [80]de MWH] *om.* dPe. [81]źig gis sam MWH] can gyis sam dPe. [82]dgos so dPe] dgos la MWH. [83]de yaṅ dPe] de'aṅ MWH. [84]la'aṅ dPe] 'aṅ MWH. [85]saṅs rgyas kyi bstan pa la daṅ ba'i dad pa daṅ $dPe_{ed.}$, MWH] *om.* dPe_{lu}. [86]mi rtag par śes pas MWH] mi rtag par śes pas ṅes par 'jug pa daṅ dPe.

du sems can thams cad gñen bśes su śes par bya ste | thams cad grol bar 'dod pa ni[g] theg pa chen po'i[87] byaṅ chub kyi sems te[88] | de lta bu daṅ ldan pa ni[89] bsam pa khyad par can no ||

de lta bu des yul gaṅ la[90] blaṅ źe na[91] | **rje btsun bla ma**[h] la[92] || de la'aṅ[93] gsum | sku'i rje btsun bla mas lus la bum pa'i[94] dbaṅ bskur nas man
MWH 78 ṅag tu[95] bskyed pa'i rim pa * ston pa daṅ | gsuṅ gi rje btsun bla mas ṅag la gsaṅ dbaṅ bskur nas man ṅag tu[96] raṅ byin gyis brlab pa[97] ston pa daṅ | thugs kyi rje btsun bla mas sems la śes rab ye śes daṅ dbaṅ bźi pa dbaṅ bskur nas[98] man ṅag tu dkyil 'khor 'khor lo daṅ dbaṅ bźi pa'i lam[99] ston pa'o[100] || **yaṅ dag pa** ni spyi'i de ñid bcu[101] daṅ | de kho na'i de ñid bcu daṅ | rdo rje slob dpon gyi de kho na ñid[102] bcu śes pa'o || sṅon du bya ba gaṅ byas nas blaṅ źe na[103] | **cho ga ji lta ba bźin gsol ba btab pa** źes smos te |[i] daṅ por slob dpon gyi druṅ du phyin te | phyag daṅ maṇḍala byas te[104] | "khyod źabs padma spaṅs nas ni ||" źes bya ba la sogs pas[vii] gsol ba gdab bo ||

[g]de'i steṅ du (…) grol bar 'dod pa ni dPe, MWH] sems can thams cad kyi don du blo bskyed nas HeSāU. [h]rje btsun bla ma dPe, MWH, HeSāU$^{Skt.}$ (→ *guru-bhaṭṭāraka*)] bla ma bcom ldan 'das HeSāU$^{Tib.}$. [i]The syntax in HeSāU$^{Tib.}$ differs, reading *bla ma bcom ldan 'das yaṅ dag par bsñen te | cho ga ji lta ba bźin du dpal dgyes pa'i rdo rje'i dkyil 'khor du źugs śiṅ*.

[vii]PaKra 3.8a reading in its entirety *tvatpādapaṅkajaṃ muktvā nāsty anyac charaṇaṃ vibho | tasmāt prasīda buddhāgra jagadvīra mahāmune* ||. Cf. T 1199 (f.18v), T 1793 (f. *ki* 206v), T 1798 (f.30r), T 1802 (f.52r = PaKra), T 1833 (f.230v), T 1834 (f.276r), T 1842 (f.247v) et al.

[87]chen po'i dPe] chen po pa'i MWH. [88]sems te MWH] sems dPe. [89]daṅ ldan pa ni dPe] daṅ ldan pa'i MWH. [90]gaṅ la dPe] gaṅ las MWH. [91]źe na MWH] na dPe. [92]la MWH] ste dPe. [93]de la'aṅ dPe] de la yaṅ MWH. [94]bum pa'i dPe] bum MWH. [95]man ṅag tu dPe] gdam ṅag tu MWH. [96]man ṅag tu *em.*] man ṅag dPe ; gdam ṅag tu MWH. [97]raṅ byin gyis brlab pa dPe] raṅ byin brlabs MWH. [98]dbaṅ bskur nas *em.*] bskur nas dPe, MWH. [99]dbaṅ bźi pa'i lam MWH] bźi pa'i lam dPe. [100]ston pa'o dPe] ston pa daṅ MWH. [101]bcu dPe] *om.* MWH. [102]de kho na ñid dPe] khyad par gyi de ñid MWH. [103]źe na *em.*] na dPe, MWH. [104]byas te dPe] byas nas MWH.

slob dpon gyis "rigs kyi bu khyod[105] yon tan thams cad kyi 'byuṅ gnas" źes bya ba la sogs pas "sṅar lam la źugs sam" 'dri[106] | źugs na bsñen pa bya bar gsol ba gdab | ma źugs na skyabs 'gro nas brtsams te | sdom pa byin la blo 'byoṅs pa daṅ | bsñen pa bya bar gsol ba btab ste[107] | bsñen pa la sogs pa tshul bźin du bya'o || de'i[108] dkyil 'khor * gaṅ las dbaṅ blaṅ na | kye'i rdo dPe 478
* rje las[109] gsuṅs pa ste | rtsa ba daṅ bśad pa'i rgyud las gsuṅs pa'i bskyed MWH 79
pa rdul tshon gyi dkyil 'khor las bum pa daṅ lus daṅ | byaṅ chub sems las gsaṅ ba daṅ | lus daṅ *bhaga* las śes rab ye śes daṅ | don dam byaṅ chub sems las bźi pa'o || de dag[110] kyaṅ *Saṃpuṭa* las[111] |

dkyil 'khor lus su gsuṅs pa ste ||
dkyil 'khor *bhaga*r brjod pa ñid ||
dkyil 'khor byaṅ chub sems ñid de ||
dkyil 'khor gsum ni brtag par bya ||[112]

źes so[113] ||[viii] dbaṅ raṅ gi ṅo bo gaṅ blaṅ na **rim pa ji lta ba bźin du** źes bya ba ni |

daṅ po chu yi[114] dbaṅ gis daṅ ||
gñis pa cod pan dbaṅ gis daṅ ||
rdo rje'i[115] dbaṅ gis gsum pa ste ||
raṅ gi bdag po bźi pa daṅ ||
lṅa pa[116] miṅ gi dbaṅ gis daṅ ||

[viii]H 396 (f. 496r) reading *dkyil 'khor yaṅ ni byaṅ chub sems* || in *pāda* c); cf. T 1401 (f. 7v) reading *dkyil 'khor lus su gsuṅs pa daṅ || bha ga'i dkyil 'khor ñid daṅ ni || byaṅ chub sems dpa'i dkyil 'khor te || dkyil 'khor gsum du btags pa'o* ||, and T 1809 (f. 125r) reading *bha ga'i dkyil 'khor źes bya daṅ || byaṅ chub sems kyi dkyil 'khor daṅ || dkyil 'khor lus su gsuṅs pa ste || dkyil 'khor rnam pa gsum du brtags* ||.

[105]khyod dPe] khyod kyis MWH. [106]'dri *em.*] dri dPe, MWH. [107]btab ste dPe] gtab ste MWH. [108]de'i dPe] de'aṅ MWH. [109]kye'i rdo rje las dPe] kyai rdo rje las MWH. [110]de dag MWH] da dag dPe. [111]saṃpuṭa las dPe] saṃbuṭi las MWH. [112]dkyil 'khor *bhaga*r brjod pa ñid || dkyil 'khor byaṅ chub sems ñid de || dkyil 'khor gsum ni brtag par bya || dPe] *om.* MWH. [113]źes so dPe] źes bya ba la sogs pa gsuṅs so MWH. [114]chu yi dPe] chu'i MWH. [115]rdo rje'i MWH] rdo rje dPe. [116]lṅa pa MWH] lṅa dPe.

drug pa rdzogs pa'i saṅs rgyas dbaṅ ||
bdun pa bum pa'i dbaṅ gis daṅ ||

źes gsuṅs so ||[ix]

bka'i gnaṅ ba ni de'i mtha' rten rjes su gnaṅ ba'o || **śin tu rnam par dag pa** ni | dkyil 'khor daṅ lha'i rnam par dag pa de kho na ñid de[117] | 'di ni dbaṅ yoṅs su rdzogs pa'i bya ba ste |

dbaṅ bskur nas ni de ñid bstan[118] ||
gźan du na ni dṅos grub dag ||
MWH 80 śin tu riṅ bar 'gyur ro źes || *
rdo rje 'dzin pa ñid kyis gsuṅs ||[x]

źes gsuṅs pas so[119] || **phyin ci ma log pa'i de kho na ñid** ni[j] Mar me'i rtse mo lta bu'i gdams ṅag[120] thob pa'o ||[xi] **mtshan ma rñed pa** ni so śiṅ daṅ | nam mkha'i kha dog daṅ[121] | me tog phreṅ ba la sogs pa'i dus su thob pa'o || yaṅ na 'di dag gis dbaṅ bźi ka rdzogs par bstan te | daṅ po tshig[122] gñis ni sṅa ma ltar te[123] | bum dbaṅ mtha' rten daṅ bcas pa'o ||
dPe 479 **rnam par dag pa**[k] ni | ṅag dag par byed * pa gsaṅ ba'i dbaṅ ṅo || **phyin ci ma log pa'i de kho na ñid** ni | raṅ bźin lhan cig skyes pa[124] yin la | de lta bu'i don mtshon par byed pa'i ye śes dbaṅ gsum pa'i dus su 'byuṅ bas[125] śes rab ye śes so || **mtshan ma rñed pa**[126] ni | mtshon par byed pa'i don gyis na mtshan ma ste | tshig tsam gyis mtshon par byed pas dbaṅ bźi pa'o ||

[j]phyin ci ma log pa'i de kho na ñid dPe, MWH] śin tu rnam par dag pa'i de kho na ñid HeSāU. [k]rnam par dag pa dPe, MWH] yaṅ dag par HeSāU.

[ix]H 379 (*'Phags pa mkha' 'gro ma rdo rje gur źes bya ba'i rgyud kyi rgyal po chen po'i brtag pa*, f. 431r). [x]Cf. T 1254 (f.263r), T 1630 (f.240v) and T 3715 (f.151v). [xi]On this, cf. *dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba* (T 1220 | O 2349).

[117]de kho na ñid de dPe] ste kho na ñid de MWH. [118]bstan dPe] bśad MWH. [119]źes gsuṅs pas so dPe] źes gsuṅs <pa> lta bu'o MWH[p.c.]. [120]gdams ṅag dPe] gdam ṅag MWH. [121]nam mkha'i kha dog daṅ dPe] *om.* MWH. [122]daṅ po tshig dPe] tshig daṅ po MWH. [123]sṅa ma ltar te *em.*] ṅa ma ltar te dPe ; sṅa ma ltar MWH. [124]lhan cig skyes pa MWH] lhan skyes dPe. [125]'byuṅ bas dPe] byuṅ bas MWH. [126]rñed pa dPe] rñed pa'i MWH.

de ltar snod du ruṅ ba khyad par can du byas pa des | **bye brag tu dpal kye'i rdo rje'i lam**[127] **bsgrub par 'dod pa**[128] ni[l] bsam pa khyad par can no ‖ **dur khrod la sogs pa** ni gnas khyad par can te[129] | gnas 'ga' źig tu gnas na nad gźi mi skye | kha cig tu gdon gyis[130] bar chad mi 'byuṅ | kha cig tu tiṅ ṅe 'dzin skye bar 'gyur ba ni | **yid * du 'oṅ ba** ste[131] śis pa'i gnas MWH 81
pa'o[132] ‖ khyad par du dur khrod smos pa ni | las daṅ po bas brtson 'grus myur du rtsom par[133] 'gyur ba daṅ | khyad par du sṅags pa'i[134] gnas te |

sñiṅ rje chen po kye rdo rje[135] ‖
ṅa ni dur khrod chu 'gram daṅ ‖
nags tshal skye bo med groṅ du ‖
bsñen bkur can la dṅos grub ster ‖

źes gsuṅs te gnas khyad par can no ‖[xii]

rig ma daṅ bcas pa źes bya ba ni | grogs khyad par can du[136] gyur pa ste | de skad du yaṅ thabs daṅ[137] śes rab ma gtogs par saṅs rgyas ñid mṅon du thob par mi 'gyur ro ‖ "de'i phyir śes rab ma[138] dṅos su yaṅ dag par[139] rdzogs pa'i byaṅ chub sbyin par byed la | bzaṅ mo spaṅ bar mi bya ste | phyag rgya re re daṅ ldan pa[140] 'di[141] ma gtogs par dṅos grub ster bar mi 'gyur ro ‖"[xiii] źes pa daṅ | "gal te padma 'dzin pa la mṅon du ñi ma re re 'am | zla ba so so 'am | lo la reg par mi byed na dam tshig ñams par 'gyur

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[l]bye brag tu (…) 'dod pa dPe, MWH] dpal dgyes mdzad rdo rje bsgrub par 'dod pas HeSāU.

[xii]H 379 (f. 387v). [xiii]H 396 (= K381 f. 375v). The Sanskrit in SamTa 2.2 reads *prajñopāyena vinā buddhatvaṃ naiva labhyate | sākṣāt tasmāt prajñāṃ saṃtyajya samyagbodhi-pradāṃ divyām | na dadāty evaikaikām eṣāṃ mudrābhisaṃyuktāṃ vinā siddhim |*.

[127]kye'i rdo rje'i lam dPe] kye rdo rje'i lam MWH. [128]bsgrub par 'dod pa dPe] sgrub par 'dod pa MWH. [129]te MWH] de dPe. [130]gdon gyis dPe] gdon gyi MWH. [131]'oṅ ba ste MWH] 'oṅ ste dPe. [132]śis pa'i gnas pa'o dPe] bkra śis pa'o MWH. [133]rtsom par MWH] brtsam par dPe. [134]sṅags pa'i dPe] bsṅags pa'i MWH. [135]kye rdo rje dPe] kyai rdo rje MWH. [136]khyad par can du dPe] <khyad> par du MWH$^{p.c.}$. [137]daṅ MWH] *om.* dPe. [138]śes rab ma MWH] śes rab mas dPe. [139]yaṅ dag par MWH] dag par dPe. [140]daṅ ldan pa dPe] daṅ ldan pa'i MWH. [141]'di dPe] *om.* MWH.

dPe 480 ro ||"[xiv] źes gsuṅs pas bsten par bya'o || de yaṅ[142] "dka' thub daṅ bcas * pa'am bstan pa la smod pas[143] 'jigs pa'i tshe raṅ gi sems 'ba' źig de[144] bsams
MWH 82 pas[145]sems * la lhag par mos pas mṅon du bya'o || gnas yoṅs su dag pa daṅ bcas par dṅos kyi rig ma la[146] bsten pa de'i mtshan ñid ni śin tu bźin bzaṅ[147]" źes bya ba la sogs pa gsuṅs so ||[xv]
bsten pa'i[148] bsam pa'aṅ tha mal pa'i źen pa daṅ bcas pa ni[149] dṅos daṅ ye śes gaṅ yaṅ bsten par[150] mi ruṅ ste |

pho ña ral gri'i so 'dra bas ||
źen par gyur na spaṅ bar bya ||

źes gsuṅs so ||[xvi] de bas na tha mal gyi źen pa daṅ bral bas bsten par bya'o ||
bdud rtsi lṅa la sogs pa'i dam tshig bsten pa źes bya bas ni[151] | dam tshig khyad par can bstan te | de la[152] gñis te | bza' ba daṅ | bsruṅ ba'o[153] ||
daṅ po ni bdud rtsi lṅa źes bya bas bstan te[154] |

kye yi rdo rje'i[155] dṅos grub phyir ||
de la dam tshig bza' bya ba ||

[xiv]H 396 (= K381 f. 376r); cf. T 1197 (f.182r). The Sanskrit in SamTa 2.2 reads *na karoty eva hi yogī sākṣād yadi padmadharasaṃsparśanam | pratidivase pratimāse vā tasya varṣāt samayakṣatir bhavati.* [xv]Cp. H 396 (= K381 f. 376r) reading *bstan pa la smod pa'i 'jigs pa daṅ | skye bo gdug pa'i naṅ du gnas pa'i rnal 'byor pas raṅ gi sems 'ba' źig de bsams pas sems la lhag par mos pa mṅon du bya'o* ||; cf. T 1199 (f.27r). The Sanskrit in SamTa 2.2 reads *śāsananindābhīruḥ kharajanamadhye sthito hi yogī | svacittamātraṃ tasya dhyāyet cittādhimokṣeṇa sākṣād yaḥ punar utpādyate yogī yatnena yogam iha sādhuḥ |.* [xvi]The first *pāda* is found in H 384 (= T 368, *rGyud kyi rgyal po dpal bde mchog ñuṅ ṅu źes bya ba* f.105v), T 1405 (f.24v), T 1406 (f. 57v), T 1408 (f.190v), T1412 (f.405r) and T 1413 (f.75r).

[142]de yaṅ dPe] de'aṅ MWH. [143]smod pas dPe] smod pa yis MWH. [144]de dPe] der MWH. [145]bsams pas *em.*] bsam pas dPe, MWH. [146]rig ma la MWH] rig ma dPe. [147]śin tu bźin bzaṅ dPe] śin du bźin bzaṅ MWH. [148]bsten pa'i dPe] brten pa'i MWH. [149]daṅ bcas pa ni dPe] daṅ bcas pas ni MWH. [150]bsten par dPe] brten par MWH. [151]źes bya bas ni dPe] źes bya ba la sogs pas ni MWH. [152]de la dPe] de'aṅ MWH. [153]bsruṅ ba'o *corr.*] bsruṅ 'o dPe ; bsruṅ pa'o MWH. [154]źes bya bas bstan te MWH] źes pas stan te dPe. [155]kye yi rdo rje'i dPe] kye rdo rje'i MWH.

na daṅ ga ha daṅ po[156] daṅ ||
mtha' yi[157] śva[158] daṅ daṅ po'i śva[159] ||
bdud rtsi lṅa yaṅ de bźin bza' ||

źes gsuṅs pa[160] daṅ |[xvii] Gur las |

dṅos grub thams cad rab ster ba ||
cho gas rdo rje bdud rtsi myaṅ[161] ||

źes gsuṅs so ||[xviii]

de yaṅ[162] spyir dam tshig tu bsten pa[163] daṅ bza' bar bsten pa la[164] bza' bar bsten pa ni[165] spyod pa'i dus yin gyi las daṅ po pas ma yin te |

gal * te de ñid[166] med bźin du || MWH 83
ṅo mtshar che ba ltar byed pa ||
ji srid nam mkha' mi 'jig pa ||
śi ba'i 'og tu 'jigs pa skye ||[xix]

źes gsuṅs pas so || de bas na 'di ni dam tshig tu bsten pa yin te | cho ga ji lta ba bźin byin gyis brlab pa la sogs pa bya ste | ril bu[167] bsten pa yin te[168] | de'aṅ thun nam źag gam zla ba'am tha na lo la bsten par bya ste | bsten pa'i tshul[169] 'og tu 'chad do || bsruṅ ba'i[170] dam tshig ni gźan nas 'byuṅ ba bźin te | * rgyas par ma spros so || dPe 481

[xvii] HeTa I.xi. 8-9ab (H 378a f. 353r); HeTa_{Sn} reads *de la dam tshig bza' bya ba || na daṅ ga ha daṅ po daṅ || mtha' yi śva daṅ daṅ po'i śva || kye yi rdo rje'i dṅos grub phyir || bdud rtsi lṅa yaṅ de bźin bza'* ||; cf. T 1184 (f. 190r), T 1186 (f. 117v), T 1190 (ff. 130v-131r) and T 1191 (f. 286v). [xviii] T 419 (= H 379), rGyud, ṅa, 1, f. $45r_5$. [xix] Cf. *dPal rgyal dbaṅ Karma pa Mi bskyod rdo rje'i gsuṅ 'bum cha pa* (Vol. 46, p. 304) *dPal gsaṅ ba grub par | gaṅ phyir de ñid med bźin du || ṅo mtshar che ba ltar byed pa || ji srid nam mkha' mi 'jig pa || śi ba'i 'og tu dmyal bar 'gro* ||.

[156] daṅ po dPe] daṅ so MWH. [157] mtha' yi dPe] mtha'i MWH. [158] śva dPe] śa MWH. [159] śva dPe] śa MWH. [160] gsuṅs MWH] *om.* dPe. [161] rdo rje bdud rtsi myaṅ dPe] bdud rtsi myaṅ bar bya MWH. [162] de yaṅ dPe] de'aṅ MWH. [163] bsten pa dPe] brten pa MWH. [164] bsten pa la *em.*] bsten pa las dPe ; rten pa las MWH. [165] bsten pa ni dPe] brten pa ni MWH. [166] de ñid dPe] ñid MWH. [167] ril bu dPe] ri lu MWH. [168] bsten pa yin te dPe] sten pa yin te MWH. [169] bsten pa'i tshul dPe] sten pa'i tshul MWH. [170] bsruṅ ba'i dPe] bsruṅs pa'i MWH.

mchod pa dań gtor ma bya ba ni | mchod pa phyi'i dgu nań gi brgyad de[171] | bśams pa[172] dań dbul ba'i tshul ni las dań po pa'i bya ba las śes par nus so || gtor ma la phyi nań gñis | nań gi kha zas te 'og tu 'chad do || phyi la[173] lha dań 'byuń po gñis las[174] | lha'i phud las[175] bya ste chuń ba g.yon du 'byuń po'i de'i lhag ma las[176] che bar[177] bya ste[178] g.yas su bźag go[179] || 'bul ba'i tshul ni 'og nas 'chad do || don dań po'o ||

da ni **rań gi** źes bya ba la sogs pas[180] des las su bya ba ston to[181] ||

de yań[182] kye yi rdo rje yi[183] ||
mńon par rtogs pa rnam pa gñis[184] ||
MWH 84 mñam par bźag pa'i rnal 'byor * dań[185] ||
mñam par ma bźag rnal 'byor ro[186] ||[xx]

mñam par bźag pa[187] bskyed rdzogs gñis ||
ma bźag ñal dań ldań bzlas pa[188] ||
khrus dań kha zas gtor ma dań ||
spyod lam rjes chags rnal 'byor[189] brgyad ||[xxi]

de la ñal ba'i rnal 'byor ni ||
rnam pa gñis su śes bya ste ||

[xx]For the 2nd half, cf. *gNad kyi zla zer* (p. 54_6). [xxi]Cf. Ṅor chen's *gNad kyi zla zer* (p. 54_5) reading *mñam bźag bskyed rdzogs rnam gñis dań || ma bźag rnam pa brgyad yin te || ñal dań ldań dań bzlas pa dań || khrus dań kha zas gtor ma dań || spyod lam rjes chags rnal 'byor brgyad ||*.

[171]de dPe] te MWH. [172]bśams pa dPe] bśam pa MWH. [173]phyi la MWH] phyi ma dPe. [174]gñis las MWH] gñis dPe. [175]phud las dPe] phud la MWH. [176]lhag ma las dPe] lhag ma la MWH. [177]che ba dPe] che bar MWH. [178]bya ste MWH] byas te dPe. [179]bźag go dPe] gźag go MWH. [180]la sogs pas dPe] la sogs pa gñis po MWH. [181]ston to dPe] stan to MWH. [182]de yań dPe] de'aṅ MWH. [183]kye yi rdo rje yi dPe] kyai'i rdo rje'i MWH (unmetrical). [184]rnam pa gñis MWH] rnam gñis te dPe. [185]bźag pa'i rnal 'byor dań dPe] gźag pa'i rnal 'byor MWH. [186]mñam par ma bźag rnal 'byor ro dPe] mñam pa las ni laṅs pa 'o MWH. [187]bźag pa *em.*] bźag pa'i dPe ; gźag pa MWH. [188]ma bźag ñal dań ldań bzlas pa dPe] phyi ma ñal dań ldań dań bzlas MWH. [189]rnal 'byor dPe, MWH$^{p.c.}$] rnal >'byar gaṅ yaṅ ruṅ pa la || bla bźag rnal< 'byor MWH$^{a.c.}$ (canceled).

raṅ bźin lhan cig skyes pa daṅ ||
lhan cig skyes pas[190] lhan skyes pa'i ||
rnal 'byor gaṅ yaṅ ruṅ ba la ||
blo bźag rnal 'byor ñal bar bya ||

'di ltar bsdu bya gźal yas khaṅ ||
lha mo brgyad po[191] de źal brgyad ||
yum yaṅ yab la bsdu ba daṅ ||
yab kyaṅ sñiṅ ga'i[192] *hūṁ* la'o ||

hūṁ yaṅ 'od kyi goṅ goṅ por ||
byas te mthar ni mar me yi ||
rtse ltar mi dmigs par byas la ||
de la blo bźag ñal bar bya ||

gñis pa lha mo bsdu ba yis[193] ||
bar mtshuṅs yab yum tsam gnas la ||
sñoms par źugs pas źu gyur nas ||
thig le'i rnam par blos[194] gtad ñal ||

de ltar ñal na[195] tha mal pa'i ||
rnam rtog gñid kyis mi rdzi daṅ ||
chos sku'i ṅo bo lhan cig skyes ||
myur du * rtogs pa'i dgos pa'o || dPe 482

de ltar ñal ba'i bye brag gis ||
ldaṅ[196] lugs rnam pa gñis yin te ||
ji ltar * chu kluṅ dwaṅs pa las[197] || MWH 85
ña dag myur du 'phar ba bźin ||
de bźin stoṅ pa'i[198] 'od gsal las ||
sgyu 'phral dra ba 'byuṅ ba daṅ ||

ldaṅ bar 'dod pa'i[199] dus kyi tshe ||

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[190]lhan cig skyes pas dPe] lhan cig skyes daṅ MWH. [191]lha mo brgyad po MWH] lha mo rnams la dPe. [192]sñiṅ ga'i dPe] sñiṅ kha'i MWH. [193]bsdu ba yis *em.*] bsdu ba yi dPe ; bsdu pa yi MWH. [194]blos dPe] blo MWH. [195]ñal na dPe] ñal nas MWH. [196]ldaṅ MWH] sdaṅ dPe. [197]dwaṅs pa las dPe] daṅs pa las MWH. [198]stoṅ pa'i MWH] stoṅ pa dPe. [199]'dod pa'i dPe] 'dod pa MWH.

raṅ bźin gnas nas 'oṅs pa yi ‖
lha mo bźi yi[200] glus bskul bas ‖
thig le las ni lhag pa'i lhar ‖
ldaṅ ba'i tshul lugs gñis pa'o ‖
de nas mñam par bźag pa bsgom[201] ‖
ldaṅ ba[202] lhag pa'i lhar bsams la ‖
dgos pa rnam pa gsum gsuṅs te ‖
tha mal rnam rtog blo zlog[203] daṅ ‖
bar chad bgegs las[204] bsruṅ ba daṅ ‖
lha yis lha la tshogs bsags na[205] ‖
tshogs myur rdzogs pa'i dgos pa'o ‖

de nas mñam bźag[206] bsgom źes gsuṅs pa[207] yaṅ | srod thun gyi dag pa rjes su dran pa la sogs pa byas te[208] legs par ldaṅ bar bya'o ‖

de nas bsam gtan gyi yan lag tu 'gyur na | khrus kyi rnal 'byor bya ste | raṅ gi sa bon gyi 'od kyis saṅs rgyas rgyas daṅ byaṅ chub sems dpa' daṅ rig ma daṅ lha ma daṅ lha mo[209] la sogs pa spyan draṅs la yaṅ dag par mchod de | *abhiṣiñcatu*[210] *māṃ*[211] *sarvatathāgatāḥ*[212] źes gsol ba btab pas | de
MWH 86 bźin gśegs pa de dag he ru ka'i * rnam par gyur te | rin po che las byas pa'i bum pas[213] bdud rtsis gaṅ bas dbaṅ bskur | byaṅ chub sems dpa' rnams[214] bkra śis tshigs su bcad pa brjod | rig mas rdo rje'i glu len | lha mos me tog la sogs pa'i[215] char 'bebs par bsam mo ‖

de nas byaṅ chub kyi sems kyi chu rgyun spyi bo nas[216] źugs te | smin mtshams[217] daṅ | mgrin pa daṅ | sñiṅ ga[218] daṅ | rkaṅ mthil gyi bar du

[200]lha mo bźi yi MWH] lha mo bźi yis dPe. [201]bsgom dPe] sgom MWH. [202]ldaṅ ba *em.*] ldaṅ bas dPe ; ldaṅ pa MWH. [203]blo zlog *em.*] blos zlog dPe ; blo bzlog MWH. [204]bgegs las dPe] bgegs rnams MWH. [205]bsags na dPe] bsags nas MWH. [206]mñam bźag MWH | mñam gźag dPe. [207]źes gsuṅs pa MWH] gsuṅ dPe. [208]byas te MWH] bya ste dPe. [209]lha ma daṅ lha mo dPe] lha mo MWH. [210]abhiṣiñcantu *conj.*] a b.hi ṣiñtsa tu dPe, MWH. [211]māṃ dPe] maṁ MWH. [212]°tathāgatāḥ *conj.*] ta th'a ga ta dPe, MWH. [213]bum pas *em.*] bum pa dPe, MWH. [214]byaṅ chub sems dpa' rnams dPe] byaṅ chub sems dpa' rnams kyi MWH. [215]la sogs pa'i MWH] sogs kyi dPe. [216]spyi bo nas dPe] gtsug nas MWH. [217]smin mtshams dPe] smin 'tshams MWH. [218]sñiṅ ga dPe] sñiṅ kha MWH.

gaṅ pas[219] rim pa bźin slob dpon daṅ | gsaṅ ba[220] daṅ | śes rab ye śes daṅ |
* bźi pa'i dbaṅ[221] thob pas lus daṅ ṅag daṅ sems daṅ mtha' dag gi dri ma dPe 483
rim pa bźin dag par bsam źiṅ[222] | dṅos su raṅ gis khrus bya'o || de ltar byas
pa'i dgos pa ni bsam gtan gyi yan lag tu 'gyur ba daṅ | rtsa ba daṅ yan lag
gi dam tshig gi ñes pa[223] thams cad dag par 'gyur ro[224] ||[225]

de nas bsam gtan gyi khaṅ par źugs te mchod pa la sogs pa thun mtshams kyi bya ba rnams[226] byas te | de ni las[227] daṅ po pa'i bya ba las rtogs par nus pas 'dir ma spros so[228] || de nas raṅ gi stan la 'dug ste mñam par bźag pa'i * rnal 'byor bsgom par bya'o[229] || MWH 87

de ltar bsgom pa'i gaṅ zag kyaṅ ||
sṅar bstan chos drug[230] daṅ ldan la ||
khyad par rnam pa bźi yin to ||
rdzogs rim blo gnas rab daṅ ni ||

blo gnas 'briṅ daṅ tha ma daṅ ||
tha ma'i tha ma bźi ru gnas ||
de la rab ces bya ba ni ||
bde ba thob pa'i gaṅ zag go ||

des ni bskyed pa'i rim pa ni ||
byin gyis brlabs pa[231] tsam bsgoms nas ||
rdzogs pa'i rim pa chu bo yi ||
rgyun ltar du ni[232] bsgom pa yin ||

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[219]gaṅ pas MWH] daṅ ste dPe. [220]gsaṅ ba MWH] gsaṅ dbaṅ dPe. [221]bźi pa'i dbaṅ MWH] bźi po'i dbaṅ dPe. [222]bsam źiṅ MWH] bsams te dPe. [223]dam tshig gi ñes pa MWH] ñes pa dPe. [224]dag par 'gyur ro MWH] 'dag par 'gyur ro dPe. [225]dPe repeats *de nas bsam gtan gyi khaṅ mtshams daṅ | mgrin pa daṅ | sñiṅ ga daṅ | rkaṅ mthil gyi bar du gaṅ ste | rim pa bźin | slob dpon daṅ | gsaṅ dbaṅ daṅ | śes rab ye śes daṅ | bźi pa bźin dag par bsams te | dṅos su raṅ gis khrus bya'o || de ltar byas pa'i dgos pa ni bsam gtan gyi yan lag tu 'gyur ba daṅ | rtsa ba daṅ yan lag gi ñes pa thams cad 'dag par 'gyur ro* ||, presumably due to eye-skip. [226]bya ba rnams MWH] bya ba dPe. [227]de ni las MWH] las dPe. [228]ma spros so dPe] ma bris so MWH. [229]bsgom par bya'o MWH] bsgom mo dPe. [230]chos drug dPe] bcos drug MWH. [231]byin gyis brlabs pa dPe] byin gyis brlab pa MWH. [232]rgyun ltar du ni dPe] rgyun lta bu ni MWH.

'briṅ ni[233] bde ba cuṅ zad tsam ||
thob pa des ni bskyed pa yi ||
rim pa gtso bor bsgom bya źiṅ ||
rdzogs rim cuṅ zad bsgom pa yin ||

dPe 484 'briṅ ni bde ba cuṅ zad tsam || * 5
thob pa des ni bskyed pa yi ||
rim daṅ rdzogs pa'i rim pa gñis ||[234]
khad mñam[235] tsam du bsgom pa yin ||

tha ma bde ba ma thob pa'i ||
gaṅ zag des ni bskyed pa yi || 10
rim pa gtso bor bsgom bya źiṅ ||
rdzogs rim cuṅ zad tsam bsgom yin[236] ||

tha ma'i tha ma las daṅ po ||
'chiṅ ba mtha' dag daṅ ldan pa ||
des ni bskyed rim bsgom bya źiṅ || 15
rdzogs rim byin gyis brlabs[237] tsam bsgom ||

de dag kyaṅ 'di ltar yin te | las daṅ po pas[238] bskyed rim bsgom ste | de la sems 'dzin pa la sogs pa tshul ji lta ba bźin byas nas[239] de mthar
MWH 88 phyin te | rdzogs rim la * sems gnas par 'dod pa ni tha mar 'phos pa'o ||
des tshul bźin du bsgoms pas rtags lṅa mthoṅ ba ni 'briṅ du 'phos pa'o ||[240] 20
des tshul bźin du bsgoms pas rtags khyad par can 'byuṅ źiṅ[241] | bskyed rim[242] bsgom pa'i 'phro la rdzogs par[243] raṅ gi ṅaṅ gis 'gro ba na[244] | rab tu 'phos pa'o || des tshul bźin du bsgom pa las[245] lus kyi dkyil 'khor mṅon du gyur te[246] | sa daṅ po thob par byed pa yin no || de bas na 'dir 'jig

[233]'briṅ ni dPe] 'briṅ gis MWH. [234]rim daṅ rdzogs pa'i rim pa gñis dPe$_{ed.}$] *om.* dPe$_{lu}$; rim daṅ rdzogs rim gñis ka bsgom MWH. [235]khad mñam MWH] ma mñam dPe. [236]tsam bsgom yin dPe] bsgom pa yin MWH. [237]byin gyis brlabs *em.*] byin gyis brlab dPe, MWH. [238]las daṅ po pas MWH] las daṅ po las dPe. [239]byas nas dPe] sgom nas MWH. [240]des tshul bźin du bsgoms pas rtags lṅa mthoṅ ba ni 'briṅ du 'phos pa'o || MWH] *om.* dPe. [241]'byuṅ źiṅ MWH] 'byuṅ dPe. [242]bskyed rim dPe] bskyed rims MWH. [243]rdzogs par dPe$_{ed.}$, MWH] rdzogs pa'i rim par dPe$_{lu}$. [244]'gro ba na dPe] 'gro bas na MWH. [245]bsgom pa las dPe] bsgoms pa las MWH. [246]mṅon du gyur te dPe] mṅon du 'gyur te MWH.

rten pa'i lam gaṅ zag bźis[247] bsdus pa'i tshul sku bźi lam du byed pa'i[248] sgrub pa'i thabs kyi gźuṅ yin no ‖

de la spyi don[249] gñis te | sṅon du 'gro ba[250] tshogs gñis bsag pa daṅ | de kho na ñid kyi rnal 'byor bsgom pa'i[251] rim pa'o ‖ daṅ po[252] tshogs gñis bsag pa yaṅ[253] |

de ltar gaṅ zag rnam bźi las ‖
rab kyi[254] tshogs sogs[255] mi dgos te ‖
tshogs bsags sṅar nas byas zin pas ‖
de yi[256] daṅ por[257] blo sbyaṅs pas ‖
sruṅ ba'i 'khor lo nas[258] bzuṅ ste ‖
rdo rje dkyil 'khor bsgom par bya ‖
gźuṅ las[259] tshogs bsag[260] bstan pa ni ‖
'briṅ daṅ tha ma'i * dbaṅ du * byas ‖ MWH 89
| dPe 485

de la[261] gñis te | bsod nams kyi tshogs[262] daṅ | ye śes kyi tshogs so[263] ‖ daṅ po la gsum | tshogs bsag pa'i źiṅ mdun gyi nam mkhar spyan draṅs te | de la[264] mchod pa daṅ | de'i spyan sṅar sdig pa bśags pa la sogs pa rgyun bśags bya ba daṅ | tshad med pa bźi bsgom pa'o ‖ daṅ po la gñis | spyan draṅ ba daṅ | mchod pa'o ‖ daṅ po ni **raṅ gi** źes bya ba la sogs pa ste | **raṅ gi** ni[265] ldaṅ ba'i rnal 'byor gyis lhar laṅs pa'o ‖ **re pha** ni sgra pa rnams kyi[266] lugs kyis *raṁ* mo ‖ kha dog dmar po ste de las byuṅ ba'i ñi ma'i dkyil 'khor gyi[267] steṅ du *hūṁ* ṅo ‖ de yaṅ[268] rnam pa *hūṁ* yin kyaṅ[269] | don gzuṅ 'dzin

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[247]bźis dPe] bźi yis MWH. [248]byed pa'i MWH] byed pa dPe. [249]spyi don MWH] *om.* dPe. [250]'gro ba MWH] 'gro ba'i dPe. [251]bsgom pa'i dPe] sgom pa'i MWH. [252]daṅ po dPe_{lu}, MWH] *om.* $dPe_{ed.}$. [253]bsag pa yaṅ dPe] bsag pa'aṅ MWH. [254]rab kyi MWH] rab kyis dPe. [255]sogs *em.*] sog dPe, MWH. [256]de yi dPe] de yis MWH. [257]daṅ por MWH] daṅ po dPe. [258]sruṅ ba'i 'khor lo nas *em.*] sruṅ pa'i 'khor lo nas dPe ; bsruṅ pa'i 'khor lo nas. [259]gźuṅ las MWH] gźuṅ nas dPe. [260]bsag MWH] bsags dPe. [261]de la MWH] de dPe. [262]bsod nams kyi tshogs dPe] bsod nams MWH. [263]tshogs so dPe] tshogs gñis so MWH. [264]de la dPe] *om.* MWH. [265]raṅ gi ni *em.*] raṅ gi dPe ; raṅ ni MWH. [266]sgra pa rnams kyi $dPe_{ed.}$, MWH] sgra pa rnams yi dPe_{lu}. [267]dkyil 'khor gyi MWH] *om.* dPe. [268]de yaṅ dPe] de'aṅ MWH. [269]*hūṁ* yin kyaṅ MWH] *hūṁ* gi rnam pa yin yaṅ dPe.

gñis bral gyi yid tsam ste[270] | *ha*'i sgra las | *ha grāhya* ni[271] gzuṅ ba'i yul lo ‖ *ha grāhaka* ni[272] 'dzin pa'i sems so ‖ źabs skyed *ū* la[273] rkyen *śa* byin pas *śūnyatā* ni[274] stoṅ pa'o ‖ klad kor *ma* ste | *mano* ni[275] yid ces bya ba'i don to ‖ de lta bu'i don can du mos pa byas la | de'i 'od zer gyis tshogs kyi źiṅ spyan draṅ bar bya'o ‖ de'aṅ **spyan draṅ**[m] źes 'dod kyaṅ | raṅ gi ñon moṅs pas
MWH 90 * bsgribs pas ma mthoṅ ba yin gyi | de bźin gśegs pa la byon pa daṅ bźud pa mi mṅa' ba yin pas | raṅ gi ñon moṅs pas bsgribs pa[276] bsal ba'i phyir | 'od zer des nam mkha' gsal bar byas pas | der lha'i 'khor lo[277] gsal bar byas pa tsam la **spyan draṅ** źes bya'o ‖ **rdo rje skye ba** ni[n] phyag mtshan de las skyes pas sam | yaṅ na rdo rje stoṅ pa ñid de chos kyi dbyiṅs skye med de las skye bar bstan pas so[278] ‖ **rig ma la 'khyud**[o] ces bya ba ni[279] phyag gñis pa la rig ma med kyaṅ *khaṭvāṃga* ñid rig ma'i dod yin no ‖ **spro ba**
dPe 486 **daṅ bsdu ba'i sku can** ni[p] de lta * bu'i sku can gyis nam mkha' gaṅ bar bsams te[280] | de'aṅ slob dpon 'di'i bźed pas bla ma daṅ tha mi dad pa'i rnam pas[281] spyan 'dren pa'i lugs yin no ‖

de ltar spyan draṅs mchod pa yaṅ[282] ‖
'briṅ daṅ tha ma rnam gñis kyaṅ[283] ‖
mchod lugs mi 'dra rnam gñis te ‖
dbaṅ po 'briṅ gi[284] mchod pa ni ‖

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[m]spyan draṅ dPe, MWH] bkug ste HeSāU$^{Tib.}$. [n]rdo rje skye ba ni dPe, MWH] rdo rje las byuṅ ba'i HeSāU$_{-G}$. [o]rig ma la 'khyud dPe] rig ma la 'khyad pa HeSāU ; rig ma la mkhyud MWH. [p]spro ba daṅ bsdu ba'i sku can dPe, MWH, HeSāU$^{Skt.}$ (→ *sphuratsaṃhāravigraham*)] sku rnams spro ba daṅ sdud pa HeSāU$^{Tib.}$.

[270]ste dPe] te MWH. [271]grāhya ni *em.*] gra ha ka ni dPe, MWH. [272]grāhaka ni *em.*] gra ha tsa ni dPe, MWH. [273]*ū* la dPe] *u* la MWH. [274]*śūnyatā* ni dPe] *śunyata* ni MWH. [275]*mano* ni *em.*] ma ma no ta ni dPe ; ma no ta ni MWH. [276]ñon moṅs pas bsgribs pa *em.*] ñon moṅs pa'i sgrib pa dPe, MWH [277]nam mkha' gsal bar byas pas | der lha'i 'khor lo dPe] nam mkha' la dkyil 'khor gyi 'khor lo MWH. [278]bstan pas so dPe] ston pas so MWH. [279]ces bya ba ni dPe] ces pa ni MWH. [280]bsams te dPe] bsam te MWH. [281]tha mi dad pa'i rnam pas dPe] tha dad med pa'i rnam par MWH. [282]spyan draṅs mchod pa yaṅ dPe] spyan draṅs nas mchod pa'aṅ MWH. [283]tha ma rnam gñis kyaṅ dPe] tha mal gñis po yaṅ MWH. [284]'briṅ gi dPe] 'briṅ gis MWH.

mchod pa'i źiṅ gi lha mo brgyad ||
raṅ gi rtags mtshan spaṅs nas ni ||
byaṅ chub sems sogs[285] bdud rtsi lṅa || MWH 91
gsaṅ ba'i mchod pa bcud * kyis[286] len ||
caṅ te'u phyi mchod de kho na'i ||
mchod pa g.yuṅ mo rjes chags kyis[287] ||
mchod pa de ltar gsum gyis ni ||
spyan draṅs ñid kyis spyan draṅs la ||[288]
mchod par 'dod pa 'briṅ yin no[289] ||[xxii]

de dag kyaṅ **de'i mdun du** źes bya ba la sogs pas bstan te | "bcud kyis len ni bskal pa bzaṅ po źes bya ba la saṅs rgyas rdo rje sems dpa' daṅ yum rdo rje sñems ma sñoms par źugs pa las[290] byuṅ ba'i byaṅ chub kyi sems lus la reg na | skra dkar daṅ gñer ma mi 'byuṅ la[291] | 'thuṅs na tshe ñi zla gnas kyi bar du thub pa źig yin no || źes grag go ||"[xxiii] lhag ma ni go sla'o ||

[xxii]Cf. Ṅor chen's *gNad kyi zla zer* (pp. 130_5-131_2) reading *rJe Sa chen gyis | 'briṅ daṅ tha ma rnam gñis kyaṅ || mchod lugs mi 'dra rnam gñis te || dbaṅ po tha ma'i mchod pa ni || mchod pa'i źiṅ gi lha mo brgyad || rang rtags phyag mtshan* [130_6] *ma thogs par (mTsho skyes dgogs 'grel tshig gi bum pa las) | byaṅ chub sems sogs bdud rtsi lṅa || gsaṅ ba yi ni mchod pas mchod || bcud kyis len daṅ caṅ te'u brduṅ || phyi yi mchod pa de kho na'i || mchod pa g.yuṅ mos sku la 'khyud ||* [131_1] *de ltar rnam pa gsum gyis ni || spyan draṅ ñid kyis spyan draṅs la || mchod par 'dod la 'briṅ po ni || raṅ rtags kyi ni mtshan ma 'dzin || mchod byed lha mo brgyad rnams ni || mchod pa'i* [131_2] *rjes thogs sñiṅ ga nas || spyos la mchod pa gsum gyis mchod || źes gsuṅs so ||*. [xxiii]Quoted in Ṅor chen's *gNad kyi zla zer* (p. $129_{2\text{-}3}$) reading *rJe btsun rTse mos | bcud kyis len ni bskal pa daṅ po źes bya ba la s*[aṅs] *rgyas rdo rje sems dpa' daṅ | yum rdo rje sñems ma sñoms par zhugs pa las byuṅ ba'i byaṅ chub kyi sems lus la reg na skra dkar daṅ gñer m>e<a mi 'byuṅ la |* [3] *'thuṅs na tshe ñi zla gnas kyi bar du thub pa źig yin no || źes grag go ||*.

[285]byaṅ chub sems sogs dPe] byaṅ sems la sogs MWH. [286]bcud kyis dPe] bcud kyi MWH. [287]rjes chags kyis MWH] rjes chags kyi dPe. [288]mchod pa de ltar gsum gyis ni || spyan draṅs ñid kyis spyan draṅs la || MWH] *om.* dPe. [289]yin no MWH] yin na dPe. [290]źugs pa las MWH] gźugs pa las dPe. [291]mi 'byuṅ la *em.* (*see* ref. below)] mi 'byuṅ bas dPe ; ma spoṅ la MWH.

tha mas tshogs bsag yul rnams ni ‖
raṅ gi rtags kyi mtshan 'dzin la ‖
mchod byed lha mo brgyad rnams ni ‖
mchod pa'i rdzas ni sṅa ma ñid ‖
'dzin pa raṅ gi sñiṅ ga nas[292] ‖
spros la mchod pa gsum gyis mchod ‖

g.yuṅ mo'i mchod pa ni lha rnams[293] thams cad la 'khyud pa'i tshul[294] bya ba'am | yaṅ na bdag med ma la[295] thim pas lha thams cad rjes su chags pas mñes par bsam par bya'o ‖ de'i gźuṅ gi don[296] goṅ du brjod pa **spro ba**
MWH 92 *** daṅ bsdu ba'i sku bsam mo**[q]źes bya ba'i rjes la | **raṅ gi sñiṅ gar**[297] źes sbyar ba rnams so ‖ tha ma'i tha ma'i[298] mchod tshul yaṅ de ñid yin
dPe 487 * no ‖ de ltar gaṅ zag tha dad pas mchod tshul gñis su bzhed pa'i gźuṅ[299] legs par sbyar ba yin gyi ‖ kha cig tshul gcig tu[300] 'chad pa ltar na tshig sṅa ma daṅ phyi ma'aṅ mi 'grig ciṅ zlos par yaṅ 'gyur ro ‖

lhag ma sdig pa bśags pa sogs[301] ‖
gaṅ zag gsum ka 'dra ba yin ‖
kha cig tha ma'i tha ma ni ‖
spros dga'[302] bdun bya zer gsuṅ min ‖

de dag kyaṅ gźuṅ la mdor bstan pa daṅ rgyas par bśad pa gñis su gnas so ‖ de la[303] sdig pa bśags pa la bśags pa'i[304] dṅos po daṅ bśags pa'i tshul lo ‖ daṅ po ni **gaṅ źig**[r] ces bya ba la sogs pa ste | **thog ma med pa'i 'khor**

[q]spro ba daṅ bsdu ba'i sku bsam mo dPe, MWH] sku rnam par 'phro ba daṅ sdud pa (…) bltas nas HeSāU$^{\text{Tib.}}$. [r]gaṅ źig HeSāU$^{\text{T}\bar{\text{1}}}$, HeSāU$^{\text{Skt.}}$ (*yad*)] ji srid HeSāU$^{\text{Tib.}}$ (→ *yāvat*).

[292]sñiṅ ga nas dPe] sñiṅ kha nas MWH. [293]lha rnams dPe] lha MWH. [294]'khyud pa'i tshul dPe] mkhyud pa'i tshul du MWH. [295]bdag med me la dPe] bdag med pa la MWH. [296]gźuṅ gi don MWH] gźuṅ ni dPe$_{\text{ed.}}$; gźuṅ ni don dPe$_{\text{lu}}$. [297]sñiṅ gar dPe] sñiṅ khar MWH. [298]tha ma'i tha ma'i MWH] tha ma'i tha mas dPe. [299]gźuṅ MWH] gźuṅ ni dPe. [300]gcig tu MWH] bźin du dPe. [301]sdig pa bśags pa sogs MWH] sdig bśags la sogs pa dPe. [302]spros dga' dPe$_{\text{ed.}}$ (not recognizing the meter)] spros dga' yan dPe$_{\text{lu}}$; spros dga' yan lag MWH. [303]de la MWH] de nas dPe. [304]bśags pa'i dPe] bśags bya'i MWH.

bar ni[s] dus so ‖ rgyu ni ṅan pa'i rnam par rtog pa ste | gzuṅ ba[305] daṅ | 'dzin pa daṅ | bdag daṅ bdag gi ba las skyes pa'o ‖ gaṅ zag bdag go ‖ raṅ gi ṅo bo ni **sdig pa'i las** te | raṅ bźin gyi[306] kha na ma tho ba daṅ | bcas pa'i kha na ma tho ba ste | de raṅ gis spyad pa'am | gźan byed du bcug pa'o ‖
* de dag ji ltar bśags na | stobs bźi'i sgo nas te | rten gyi stobs ni bcom ldan MWH 93
'das de[307] lha daṅ bla ma tha mi dad pa'o ‖ rnam par sun 'byin pa ni bśags pa ste | sṅar byas pa'i sdig pa dran par bya ste | "de dag gi rnam par smin pa ni ṅan 'gro las med la | de dag ma spaṅs par ni[308] bdag sdug bsṅal las grol bar mi 'gyur la | de dag ni bdag la dpag tu med pa źig[309] yod pas na[310] khur chen po yod" ces dran pas sṅar gyi las la[311] 'gyod pa drag po bskyed par bya'o ‖ gñen po ni mi bgyid pa ste | da phyis[312] srog gi phyir yaṅ spaṅ bar 'dod pa'o ‖ des sdig pa'i dag pa la[313] dga' ba raṅ gi ṅaṅ gis skye ba ni sor chud pa'i stobs so ‖ don * ni 'di yin te | sṅar byas pa la brjod pa'i don dPe 488
dran par byas te[314] | gźuṅ gi[315] tshig dag tu brjod par bya'o[316] ‖
dge ba la yid[317] **raṅ ba** ni | dge ba gaṅ la yaṅ phrag dog med par yid la bya ste | ṅag tu "so so skye bo daṅ | 'phags pa ñan thos daṅ | raṅ rgyal ba daṅ | byaṅ chub sems dpa' daṅ | rdzogs pa'i saṅs rgyas kyi[318] dge ba'i rtsa ba[319] de dag[320] thams cad la yid[321] raṅ bar bgyi'o ‖" * źes brjod do[322] ‖ MWH 94
bsṅo ba ni de lta bu'i dge ba yaṅ[323] bsṅo ba dman na 'bras bu zad mi śes pa la mṅa' mi bsgyur bas[324] | saṅs rgyas su bsṅo źes[325] bsams la | **dge ba de thams cad** ces pa'i rjes la gźuṅ gi tshig brjod do ‖

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[s]thog ma med pa'i 'khor bar dPe, HeSāU[Skt.] (→ *anādimati saṃsāre*)] thog mtha' med pa'i 'khor ba HeSāU[Tib.]; thog ma med pa'i 'khor ba MWH.

[305]gzuṅ ba dPe, MWH[p.c.]] gzuṅs pa MWH[a.c.]. [306]raṅ bźin gyi MWH] raṅ bźin gyis dPe. [307]de MWH] te dPe (adding a *tsheg*). [308]de dag ma spaṅs par ni $dPe_{ed.}$, MWH] $dPe_{ed.}$ reports "-pas" for dPe_{lu}. [309]źig dPe] cig MWH. [310]yod pas na dPe] yod pa nas MWH. [311]las la dPe] la MWH. [312]da phyis dPe] phyin chad MWH. [313]sdig pa'i dag pa la *conj.*] sdig pa 'dag pa la dPe, MWH. [314]byas te MWH] bya ste dPe. [315]gźuṅ gi dPe] gźuṅ gis MWH. [316]brjod par bya'o MWH] brjod pa'o dPe. [317]yid MWH] yi dPe. [318]saṅs rgyas kyi dPe] byaṅ chub kyi MWH. [319]dge ba'i rtsa ba MWH] dge ba dPe. [320]de dag MWH] de dPe. [321]yid MWH] yi dPe. [322]brjod do MWH] brjod dPe. [323]dge ba yaṅ dPe] dge ba'aṅ MWH. [324]bsgyur bas dPe] sgyur bas MWH. [325]źes dPe] źes pa MWH.

de nas skyabs su 'gro ba'i yul ni dkon mchog gsum ste | **saṅs rgyas ni khams gsum kun gyi bdag ñid** ni[t] de thams cad las[326] khyad par[327] 'phags pas sam | chos kyi sku de kun 'gro'i dbaṅ phyug yin pas so || lhag ma'i tshig gi don ni[328] rtogs par[329] sla ste | yul de rnams la bdag saṅs rgyas ma thob kyi bar du skyabs su 'gro bar bya źes bsams te | ṅag tu "bdag che ge mo źes bya ba[330] bla ma daṅ gtso bo saṅs rgyas daṅ | sṅags la sogs pa chos daṅ | 'khor dge 'dun la kye'i rdo rje'i[331] go 'phaṅ ma thob kyi bar du skyabs su mchi'o ||" źes brjod do ||

byaṅ chub tu sems bskyed pa'i dgos pa ni[332] | **sems can thams cad kyi don byed pa'i rgyur 'gyur ba** ste[333] | sems can thams cad mchog thun moṅ gi dṅos grub la 'god par byed pa la[334] saṅs rgyas dgos la | de'i rgyu byaṅ chub kyi sems te |

MWH 95 gser 'gyur rtsi yi[335] rnam pa[336] mchog * lta bur ||
mi gtsaṅ lus 'di[337] blaṅs nas[338] rgyal ba'i sku ||
rin chen rin thaṅ med par bsgyur bas na ||
byaṅ chub sems źes bya ba rab brtan zuṅ[339] ||[xxiv]

źes gsuṅs pa lta bu'o ||

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[t] saṅs rgyas ni khams gsum kun gyi bdag ñid dPe, MWH, HeSāU$^{Skt.}$ (→ *samasta-traidhātukātmakaṃ* (…) *buddham*)] khams gsum thams cad (…) saṅs rgyas HeSāU$^{Tib.}$.

[xxiv] BCA 1.10 (& *°pañjikā*) reading *aśucipratimām imāṃ gṛhītvā jinaratnapratimāṃ karoty anarghām | rasajātam atīva vedhanīyaṃ sudṛḍhaṃ gṛhṇata bodhicittasaṃjñam* ||, equal to *Guṇakāraṇḍavyūhasūtra* which reads *gṛhṇīṣva bodhicittaratnam* instead (GKV p.97). Also found in Śāntarakṣita's *Tattvasiddhi* (TSP v.69). For Tib. cf. T 3708 (f.35v), T 3878 (f.188v) and T 3930 (f.105v).

[326] de thams cad las MWH] *om.* dPe. [327] khyad par dPe] khyad du MWH. [328] tshig gi don ni dPe] tshig ni MWH. [329] rtogs par dPe] rtogs pa MWH. [330] źes bya ba MWH] źes bgyi ba dPe. [331] kye'i rdo rje'i dPe] kye'i rdau'i MWH. [332] bskyed pa'i dgos pa ni MWH] bskyed pa de'i dgos pa ni dPe. [333] 'gyur ba ste dPe] 'gyur te MWH. [334] 'god par byed pa la dPe$_{ed.}$, MWH] 'god par byed pa la raṅ ñid dPe$_{lu}$. [335] rtsi yi *em.*] rtse yi dPe, MWH. [336] rnam pa MWH] rnam pa'i dPe. [337] lus 'di *em.*] luṅ 'di dPe ; lus ni MWH. [338] blaṅs nas dPe] bor nas MWH. [339] zuṅ MWH] zuṅs dPe.

de la byaṅ chub sems[340] * bskyed ni ‖ dPe 489
sdig pa bśags pa la sogs pa ‖
thams cad 'khor gsum yoṅs dag pas ‖
zin par byas pa sṅon 'gro yin ‖

de nas smon 'jug sems bskyed kyi ‖
dam bca' tshig tu brjod pa ni ‖
ji ltar dus gsum mgon po rnams ‖
byaṅ chub tu ni ṅes mdzad pa'i ‖
byaṅ chub sems ni bla na med ‖
dam pa bdag gis bskyed par bgyi ‖"[xxv]

tshul khrims kyi ni bslab pa daṅ ‖
dge ba'i chos ni sdud pa[341] daṅ ‖
sems can don byed tshul khrims gsum ‖
so sor bdag gis brtan por gzuṅ ‖"[xxvi]

ṅag tu tshigs bcad de brjod ciṅ ‖
de yi don yaṅ[342] dran par bya ‖
de nas tshad med bźi bsgom yaṅ[343] ‖

[xxv]H 386 (*rGyud kyi rgyal po chen po dPal rdo rje mkha' 'gro źes bya ba*, f.378r, = T 370), H 387 (*rDo rje mkha' 'gro źes bya ba'i rGyud phyi ma*, f. 533v, = T 371), H 396 (= K381 f. 389rv), H 448 (*gSaṅ ba rnal 'byor chen po'i rgyud rdo rje rtse mo*, ff. 384v-385r, = T 480), H 458 (= K485 f. 425v ; cf. SdpT), H 461 (*'Phags pa gsaṅ ba nor bu thig le źes bya ba'i mdo*, f. 128r, = T 493), H 612 (*'Phags pa rdo rje khro bo'i rgyal po'i rtog pa bsdus pa'i rgyud ces bya ba*, f. 47v, = K 626, T 632). The corresponding Sanskrit in SamTa 3.4 reads *utpādayāmi paramaṃ varabodhicittam uttamam | yathā traiyadhvikā nāthā saṃbodhau kṛtaniścayāḥ* ‖, also found in SdpT (p.146); cf. ĀKriSaṃ v.28, KriSaṃ (6.2.2.7 v.1 & 6.6.5 v.3), MaUVi v.16 (Padmaśrīmitra's *Maṇḍalopāyikavidhi* f. 1r$_{8-9}$), VaĀv (p.181) et al.. [xxvi]H 386 (= K370 f.378v), H 387 (= K371 f. 533v), H 396 (= K381 f. 389v). H 448 (= K480 f. 385r), H 458 (= K485 f. 425v ; cf. SdpT), H 461 (= K492 f. 128r), H 612 (= K626 f. 47v). The corresponding Sanskrit in SamTa 3.4 reads *trividhaśīlaśikṣāṃ ca kuśalaṃ dharmasaṃgraham | sattvārtha[ṃ] kriyāśīlaṃ ca pratigṛhnāmy ahaṃ dṛḍham* ‖, also found in SdpT (p.146); cf. ĀKriSaṃ v.29, KriSaṃ (6.2.2.7 v.2 & 6.6.5 v.4), MaUVi v.17 (f. 1r$_9$), VaĀv (p.181) et al.

[340]byaṅ chub sems dPe] byaṅ chub tu sems MWH. [341]sdud pa dPe] bsdud pa MWH. [342]de yi don yaṅ dPe] de'i don kyaṅ MWH. [343]yaṅ MWH] la dPe.

rnam pa gñis su śes bya ste ||

pha rol phyin pa'i theg pa daṅ ||
mtshuṅs par[344] thun moṅ bsgom pa daṅ ||
gsaṅ ba bla na med pa yi ||
gdams pas tshad med bsgom pa'o ||

daṅ po gźuṅ tshig thad so'i don ||
MWH 96 dran bya tshig don rtogs * par sla ||

yaṅ na raṅ gi sa bon las lha mo pukkasī'am[345] zer sṅon po spros nas | sems can thams cad byams pa tshad med pa la bkod par bsam | śabarī'am[346] od zer dkar po spros pas sñiṅ rje tshad med pa la bkod par bsam | 'od zer sṅon dmar ram caṇḍālī[347] spros pas dga' ba tshad med pa la bkod par bsam | ḍoṁbinī'am[348] 'od zer sna tshogs spros pas btaṅ sñoms tshad med pa la bkod par bsam par bya'o ||

de ltar tshogs bsags[349] byas pa la'aṅ ||
dgos pa rnam pa gñis gsuṅs te ||
rgyud dag pa yi[350] dgos pa daṅ ||
sṅon gyi rgyal daṅ mtshuṅs bya 'o ||

de la dgos pa daṅ po ni ||
dper na snod du bza' 'dren pa ||
daṅ po snod dag byas nas ni ||
de nas snod du bza' 'dren ltar ||

daṅ por[351] tshogs bsags rgyud dag pa ||
dPe 490 snod * kyi dri ma dag byas mtshuṅs ||
de nas tshogs rjes lha[352] bskyed pa ||
snod du bza' 'dren ji bźin no ||

dgos pa gñis pa'aṅ bśad bya ste ||
rgyal bas sṅon du tshogs bsags te ||

[344]mtshuṅs par dPe, MWH$^{p.c.}$] mtshuṅ par MWH$^{a.c.}$. [345]pukkasī'am dPe] pu ka si'am MWH. [346]śabarī'am dPe] śa ba ri'am MWH. [347]caṇḍālī dPe] caṇṭa li MWH. [348]ḍoṁbinī'am dPe] ḍoṁ b.hi ni'am MWH. [349]bdags dPe] bdag MWH. [350]dag pa yi dPe] dag pa'i MWH. [351]daṅ por MWH] daṅ po dPe. [352]lha MWH] lhar dPe.

de rjes saṅs rgyas de bźin du[353] ||
mchod sogs tshogs bsag pa daṅ mtshuṅs[354] ||
de nas lha yi rnam bskyed pa ||
mṅon par * rdzogs saṅs rgyas daṅ mtshuṅs || MWH 97

de'aṅ don ni 'di yin te | spyir pha rol du phyin pa'i theg pa las[355] | bskal pa graṅs med pa[356] gsum la sogs par tshogs bsags nas | mthar mṅon par byaṅ chub pa'i tshul[357] de gsaṅ sṅags pa'i lugs kyis[358] stan thog gcig tu[359] bsgom pa yin te | tshogs bsags nas | de nas mṅon par rdzogs par 'tshaṅ rgya ba'i gnas[360] la sogs pa daṅ | der loṅs spyod rdzogs pa'i sku daṅ sprul pa'i skus sems can gyi don byed la | slar yaṅ dag pa'i mtha' ñid du 'jug pa la sogs pa ston te | des na[361] gsaṅ sṅags 'bras bu lam du byed pa źes bya bar 'dod pa'i[362] gźuṅ ṅo ||

de nas ye śes tshogs bsag ni ||
btsan thabs stoṅ par bsgom pa ste ||
sṅags brjod de don dran pa las ||
bdag sogs thams cad stoṅ par bsgom ||

spyi gźigs nas[363] stoṅ par bsgom pa ni | gcig daṅ du bral[364] la sogs pas snaṅ la[365] raṅ bźin med par byas nas | sṅags kyis brtan par byed pa'o || btsan thabs su[366] bsgom pa ni | sṅags brjod pa * tsam gyis so || de yaṅ[367] gñis te | MWH 98
snaṅ la raṅ bźin med par bsgom pa daṅ | snaṅ med du bsgom pa las[368] 'di ni snaṅ ba med par bsgom pa'i lugs so[369,xxvii] || tshig gi don ni rtogs par sla'o ||

[xxvii] Ṅor chen quotes "*raṅ bźin med par bsgom pa daṅ* (…) *lugs so*" with reference to rJe btsun rTse mo in his *gNad kyi zla zer* (p. 149_4).

[353] du dPe] no MWH. [354] bsag pa daṅ mtshuṅs MWH] bsags pa daṅ mthun dPe. [355] las dPe] bas MWH. [356] med pa dPe] med MWH. [357] mṅon par byaṅ chub pa'i tshul dPe] mṅon par rdzogs par saṅs rgyas pa'i tshul MWH. [358] gsaṅ sṅags pa'i lugs kyis MWH] gsaṅ sṅags kyi lugs kyi dPe. [359] gcig tu dPe] cig tu MWH. [360] 'tshaṅ rgya ba'i gnas dPe] saṅs rgyas pa'i gnas MWH. [361] des na MWH] de nas dPe. [362] źes bya bar 'dod pa'i dPe] źes bya ba'i MWH. [363] gźigs nas MWH] bśig nas dPe. [364] gcig daṅ du bral dPe] cig daṅ du bral MWH. [365] snaṅ la dPe_{lu}, MWH] *om.* $dPe_{ed.}$. [366] thabs su MWH] thabs dPe. [367] de yaṅ dPe] yaṅ MWH. [368] las $dPe_{ed.}$] gñis las dPe_{lu}, MWH. [369] snaṅ ba med par bsgom pa'i lugs so dPe] daṅ po'i lugs so MWH ; snaṅ ba med par sgom pa'i lugs so *gNad kyi zla zer*.

ye śes tshogs bsag dgos pa yaṅ ||
rnam pa bźi ru śes bya ste ||
kun tu brtags pa'i dri ma las ||
dPe 491 * dag par bya ba'i dgos pa daṅ ||

gñis pa thams cad mkhyen pa yi ||
lha yi[370] myu gu bskyed pa daṅ ||
gsum pa bsod nams tshogs daṅ ni ||
ye śes tshogs su 'brel phyir daṅ ||
bźi pa chos kyi sku las ni ||
gzugs sku sgrub par bya[371] phyir ro ||

de las daṅ po bśad bya ste ||[372]
gaṅ zag bdag la sogs pa rnams ||
yaṅ dag ma yin kun brtags pa ||
stoṅ pa bsgoms pas dag phyir te ||

dper na rigs ṅan khaṅ bsregs pas ||
dag 'gyur de yaṅ kha sbyor las ||
daṅ po stoṅ ñid bsams pas ni[373] ||
lus can rnams kyi dri ma bkru ||

gñis pa yaṅ ni[374] bśad bya ste ||
tha mal dṅos po rags pa rnams ||
lan cig stoṅ par bsgom min na[375] ||
'di las lhar ni bskyed mi btub ||

lan cig stoṅ par byas pa yis ||
de las[376] lhar ni bskyed bya ste ||
MWH 99 dper na źiṅ la * sa bon 'debs ||
daṅ por[377] rdo sogs rags pa rnams ||

[370]lha yi MWH, *gNad kyi zla zer*] lha'i dPe. [371]sgrub par bya dPe] grub par bya MWH ; 'grub par bya *gNad kyi zla zer*. [372]de las daṅ po bśad bya ste $dPe_{ed.}$, MWH, *gNad kyi zla zer*] *om.* dPe_{lu}. [373]bsams pas ni dPe, *gNad kyi zla zer*] bsam pas ni MWH. [374]gñis pa yaṅ ni dPe, *gNad kyi zla zer*] gñis pa'aṅ ni MWH. [375]bsgom min na dPe, *gNad kyi zla zer*] bsgoms min na MWH. [376]de las MWH, *gNad kyi zla zer*] de nas dPe. [377]daṅ por MWH] daṅ po dPe.

bsal nas sa bon btab pa las ||
myu gu 'byuṅ bźin de skad du'aṅ ||
lus sogs stoṅ pa'i źiṅ[378] sa la ||
blo daṅ ldan pas sa bon gdab ||

gsum pa yaṅ ni[379] bśad bya ste ||
thabs daṅ bral ba'i śes rab daṅ[380] ||
śes rab bral ba'i[381] thabs dag gis ||
'chiṅ źiṅ grol bar mi 'gyur la ||

thabs daṅ śes rab zuṅ[382] 'jug pas ||
grol bar bśad pas[383] bsod nams tshogs ||
thabs yin ye śes tshogs stoṅ ñid[384] ||
śes rab zuṅ du 'jug par bya ||

bźi pa stoṅ ñid chos sku las ||
'og gi lha bskyed gzugs sku'o ||
de 'grub phyir ni stoṅ pa ñid ||
chos kyi sku yi ṅo bor bsgom ||[xxviii]

[xxviii] The entire passage is quoted with reference to rJe btsun rTse mo in Ṅor chen's *gNad kyi zla zer* (pp. 150_4-151_5).

[378] lus sogs stoṅ pa'i źiṅ dPe$_{ed.}$, *gNad kyi zla zer*] lus sogs dag pa'i źiṅ dPe$_{lu}$; lus la sogs pa'i źiṅ MWH. [379] gsum pa yaṅ ni dPe, *gNad kyi zla zer*] gsum pa'aṅ ni MWH. [380] śes rab daṅ dPe, MWH$^{p.c.}$, *gNad kyi zla zer*] shes MWH$^{a.c.}$ (squeezed in in different hand). [381] śes rab bral ba'i dPe, MWH$^{p.c.}$, *gNad kyi zla zer*] pa'i MWH$^{a.c.}$ (squeezed in in different hand). [382] zuṅ dPe] zuṅs MWH. [383] bśad pas dPe, *gNad kyi zla zer*] bśad pa MWH. [384] thabs yin ye śes tshogs stoṅ ñid dPe, MWH$^{p.c.}$ (squeezed in in different hand), *gNad kyi zla zer*] *om.* MWH$^{a.c.}$.

dPe 492 da ni[385] rnal 'byor bsgom pa'i rim pa dṅos la gñis te | phyag bcu drug * pa'i mṅon rtogs daṅ | phyag gñis pa la sogs pa gźan des bsgre ba'i tshul lo || daṅ po la gñis | mñam par bźag pa daṅ | mñam pa las laṅs pa'o || daṅ po la gñis | rten bskyed pa daṅ | brten pa[386] bskyed pa'o || daṅ po la gñis | sruṅ
MWH 100 ba'i 'khor lo[387] daṅ | gźal yas khaṅ ṅo[388] || * daṅ po ni | **de nas** źes bya ba la sogs pa ste |

de nas goṅ gi tshad med dam ||
byaṅ chub sems bsgom smin lam ni ||
dran te[389] stoṅ ñid las gzugs sku ||
sgyu 'drar laṅs la 'gro don bsam ||

de nas *raṁ* las ñi ma yin ||
de steṅ[390] *hūṁ* las sna tshogs pa'i ||
rdo rje rgya gram rtse gsum bsgom ||

de ni phyogs sna tshogs su bltas pas sam | kha dog sna tshogs su 'dug pas sam | phrin las sna tshogs byed pas[391] sna tshogs rdo rje'o ||

de yi[392] lte bar *hūṁ* bsgoms la ||
phyogs spros[393] rdo rje'i[394] ra ba daṅ ||
'og tu sa gźi steṅ du gur ||
bla re me ri'aṅ[395] bsam par bya ||

tshig gi don ni rtogs par sla'o || gñis pa gźal yas khaṅ[396] bskyed pa la don[397] bźi ste | gźi daṅ | rgyu daṅ | rkyen daṅ | gnas thabs so ||

daṅ po de ltar sruṅ 'khor gyi[398] ||
dbus su gźi yi[399] yan lag ni ||

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[385]da ni dPe] spyi don gñis pa MWH. [386]brten pa dPe] rten pa MWH. [387]sruṅ ba'i 'khor lo dPe] bsruṅ ba'i 'khor lo MWH. [388]gźal yas khaṅ ṅo dPe] gźal yas khaṅ bskyed pa'o [389]dran te MWH] dran de dPe. [390]steṅ dPe] steṅs MWH. [391]byed pas dPe] byed pas na MWH. [392]de yi *em.*] de'i dPe, MWH. [393]phyogs spros dPe] >phyag< 'od 'phros MWH$^{p.c.}$ (canceled). [394]rdo rje'i MWH] rdo rje dPe. [395]bla re me ri'aṅ dPe] bla bre me ri MWH. [396]gźal yas khaṅ MWH] gźan yas khaṅ dPe. [397]la don dPe] la MWH. [398]sruṅ 'khor gyi dPe] bsruṅ 'khor gyi MWH. [399]gźi yi dPe] gźi'i MWH.

chos 'byuṅ dkar po gdeṅs kha can ||
khoṅ stoṅ yaṅs pa bsgom par bya ||

de nas rgyu yi[400] yan lag ni ||
sa bon bźi las 'byuṅ ba bźi ||
kha dog dbyibs daṅ[401] mtshan ma can ||
sa nas mas rim bsgom pa 'o ||

gal te gźan du rluṅ la sogs ||
rim bźin bsgoms pas * 'gal źe na || MWH 101
dgoṅs pa gñis la dgoṅs pa yis[402] ||
don gyi[403] 'gal ba yod min te ||

'dir ni byaṅ sems dkyil 'khor la ||
dgoṅs te sa nas de skad du'aṅ ||
"reg pa sra ba'i * chos kyis ni[404] || dPe 493
sa ni de las skye bar 'gyur ||

byaṅ sems gśer ba'i rnam pa yis ||
chu yi[405] khams ni 'byuṅ bar 'gyur ||
bskyod pa las ni drod skye ste[406] ||
'gro ba rluṅ du rab tu grags ||"[xxix]

źes ni[407] rtsa ba'i rgyud las ni ||
gsuṅs pas sa ni gźi yin te ||
de la gźan rnams brten phyir te[408] ||
'di la'aṅ 'gal ba yod min la ||

gźan du rluṅ sogs rim pa bźin ||
bstan pa'aṅ[409] lus kyi dkyil 'khor la ||

[xxix] HeTa I.x. 38cd-39, reading *sparśāt kāṭhinyadharmeṇa pṛthivī tatra jāyate* || *bodhicittadravākārād abdhātoś caiva saṃbhavaḥ* | *gharṣaṇād jāyate tejo gamanād vāyuḥ prakīrtitaḥ* ||, also quoted in Ṅor chen's *gNad kyi zla zer* (p. 194$_{5\text{-}6}$) wherein this topic is discussed in more detail.

[400] rgyu yi dPe] rgyu'i MWH. [401] daṅ dPe] las MWH. [402] dgoṅs pa gñis la dgoṅs pa yis dPe] dgos pa gñis la dgos pa yis MWH. [403] don gyi MWH] don gyis dPe. [404] chos kyis ni MWH] chos kyi ni dPe. [405] chu yi dPe] chu'i MWH. [406] skye ste dPe] skyed ste MWH. [407] źes ni dPe] ces pa MWH. [408] brten phyir te dPe] rten phyir na MWH. [409] bstan pa'aṅ MWH] brten pa'aṅ dPe.

dgoṅs nas rnam par gźag pa ste[410] ||
de yaṅ[411] kun tu kha sbyor las ||

"rkaṅ pa'i mthil du rtsom chen rluṅ ||
gźu yi dbyibs su[412] rnam par gnas ||
sum mdo yi ni gnas su ni ||
de bźin gru gsum 'bar ba ñid ||

zlum po'i rnam pa'i gzugs kyis ni ||
chu ni lto bar rnam par gnas ||
sñiṅ gar[413] yaṅ ni sa ñid de[414] ||
kun nas gru bźi pa ñid do ||"[xxx]

de nas rkyen gyi yan lag ni ||
'byuṅ bźir rnam śes źugs bsgoms te[415] ||
MWH 102 'byuṅ * bźi'i dkyil 'khor thams cad kyaṅ ||
raṅ gi sems tsam du śes bya ||[xxxi]

de ltar bsgoms pa'i rkyen gyis ni ||
thams cad źu ste gźal yas khaṅ ||
bsgoms te rtsig pa[416] lṅa la sogs ||
thams cad gźan nas 'byuṅ bźin no[417] ||

de dbus *paṁ* las padma ni ||
'dab ma brgyad pa rnam par bsgom ||

[xxx]H 396 (= K381 f. 414r) reading *rkaṅ pa'i mthil du rtsom chen rluṅ || gźu yi dbyibs su rnam par gnas || sum mdo yi ni gnas su ni || de bźin gru gsum 'bar ba ñid || zlum po'i rnam pa'i gzugs kyis ni || chu ni lte bar rnam par gnas || sñiṅ gar yaṅ ni sa ñid de || kun nas gru bźi pa ñid do ||*. The corresponding Sanskrit in SamTa 6.3 vv. 7cd-9ab reads *sthitaḥ pādatale vāyu*[*r*] *vairambho dhanurākṛti*[*ḥ*] || *sthita*[*s*] *trikaṭideśe* [*tu*] *trikoṇo jvala*[*na*]*s tathā* | *vartulākārarūpo hi varuṇas tūdarasthitaḥ* || *hṛday*[*e*] *pṛthivī caiva caturasr*[*ā*] *samantataḥ* | (= VT vv. 8.6-7). *See also* Ṅor chen's *gNad kyi zla zer* (p. $195_{1\text{-}2}$). [xxxi]Quoted with reference to rJe btsun rTse mo in Ṅor chen's *gNad kyi zla zer* (pp. 200_{6}-201_{1}).

[410]gźag pa ste MWH] bźag pa ste dPe. [411]de yaṅ dPe] de'aṅ MWH. [412]gźu yi dbyibs su *em.*] gźu yi dbyiṅs su dPe ; gźu'i dbyibs su MWH. [413]sñiṅ gar dPe] sñiṅ khar MWH. [414]sa ñid de dPe] sa yi dkyil 'khor MWH. [415]bsgoms te dPe] bsgom ste MWH ; sgom ste *gNad kyi zla zer*. [416]bsgoms te rtsig pa dPe] bsgom te tsig pa MWH. [417]'byuṅ bźin no MWH] 'byuṅ bźin yin dPe.

de steṅ *raṁ* las ñi ma yin ||
de yi steṅ du bdud bźi'i gdan ||

gźan yaṅ phyogs mtshams brgyad por ni ||
pad ñi'i steṅ du tshaṅs pa sogs ||
gdan brgyad bsgom pa bdud bźi daṅ ||
'byuṅ bźi'i rnam rtog spaṅs rtogs yin[418] ||[xxxii]

de ltar goṅ du bstan pa bźin ||
sruṅ ba'i 'khor lo[419] nas brtsams te ||
gdan bskyed bar du bsgom pa ni ||
gaṅ zag bźi ka mtshuṅs par gsuṅs ||

tshig gi don ni[420] rtogs par sla'o || ||

da ni brten pa[421] lha bsgom ste[422] || dPe 494
he ru ka ni rnam bźi las ||
źal brgyad phyag ni bcu drug pa ||
bskyed pa'i cho ga 'di lta ste ||

de yaṅ[423] bla ma'i bka' smra yis[424] ||
gsaṅ sṅags 'bras bu lam bya'i phyir ||
goṅ bu chu daṅ gzugs su gnas ||
gzugs las 'das pa bźis rtogs bya ||[xxxiii]

de las daṅ po goṅ bur gnas ||
rgyu yi rdo rje 'chaṅ bskyed nas ||
brtsams te 'khor gyi lha * mo ni || MWH 103
dbyuṅ ba'i bar gyis bstan pa ste[425] ||

[xxxii]The second half is quoted with reference to rJe btsun rTse mo in Ṅor chen's *gNad kyi zla zer* (p. 247_3). [xxxiii]The second half is quoted with reference to the *dpal sa skya pa yab sras dag* in Ṅor chen's *gNad kyi zla zer* (p. 81_2); cf. T 397 (f. $228v_6$) and *dPal rgyal dbaṅ Karma pa Mi bskyod rdo rje'i gsuṅ 'bum* vol. 48 (*ña*) p.93 et al.

[418]rtogs yin dPe] rtags yin MWH, *gNad kyi zla zer*. [419]sruṅ ba'i 'khor lo dPe] bsruṅ ba'i 'khor lo MWH. [420]don ni dPe] don MWH. [421]brten pa dPe] rten pa MWH. [422]bsgom ste dPe] bsgom te MWH. [423]de yaṅ dPe] de'aṅ MWH. [424]smra yis dPe] rgya yi MWH. [425]bar gyis bstan pa ste MWH] bar gyi stan pa ste dPe.

de yaṅ[426] rnam pa de dag gis[427] ||
rnam par snaṅ yaṅ ṅo bo ni ||
chos kyi sku yi[428] rten gyur pa ||
loṅs spyod rdzogs skur mos pa bya[429] ||

ci ste **goṅ bu** źes bya na ||
mṅal gyi skabs kyi goṅ goṅ po ||
da duṅ kha mig rna ba sogs ||
legs par dod pa ma gyur bźin[430] ||

de ltar mṅon par rtogs 'di yaṅ[431] ||
rgyu yi[432] rdo rje 'chaṅ la sogs ||
'bras bu rdo rje 'chaṅ ba ru ||
ma gyur phyir na[433] goṅ bur mtshuṅs ||

de nas yab yum thabs daṅ ni ||
śes rab sñoms par źugs pa las ||
rjes chags mes ni yab yum gyi ||
phuṅ po khams la sogs pa bźu ||

bźu ba'i phyir ni[434] chur gnas pa ||
źes bya rnam pa de yin yaṅ ||
ṅo bo dbyiṅs daṅ ye śes ni ||
dbyer med chos skur mos bya ste[435] ||

de yaṅ[436] rje btsun yab źu ba ||
ye śes kyi ni cha ru[437] gsuṅs ||
yum źu ba ni dbyiṅs cha ste ||
'dres par gyur pas dbyer med 'dod ||

gsum pa gzugs su gnas pa ni ||
źu ba glus bskul nas brtsams te ||

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[426]de yaṅ dPe] de'aṅ MWH. [427]de dag gis MWH] de dag gi dPe. [428]sku yi dPe] sku'i MWH. [429]mos pa bya dPe] mos la bya MWH. [430]dod pa ma gyur bźin dPe] dod par ma red bźin MWH. [431]'di yaṅ dPe] 'di'aṅ MWH. [432]rgyu yi dPe] rgyu'i MWH. [433]na dPe] ni MWH. [434]bźu ba'i phyir ni dPe] źu ba'i phyir na MWH . [435]bya ste dPe] byas te MWH. [436]de yaṅ *em.*] de daṅ dPe ; de'aṅ MWH. [437]cha ru dPe$_{ed.}$] chu ru dPe$_{lu}$, MWH.

dbaṅ bskur rgyas gdab la sogs pa ||
yin par bla ma mkhas rnams gsuṅs ||

de yaṅ[438] rnam pa[439] der snaṅ * yaṅ || MWH 104
ṅo bo chos sku skye med pas[440] ||
'gro ba'i don du sprul sku yi ||
rnam par byuṅ źes mos pa bya ||

gźal yas lha mo la bsdus nas || * dPe 495
bzuṅ ste mar me'i rtse mo[441] ltar ||
mi dmigs bar du bsgom pa ni ||
gzugs las 'das par gnas źes bya ||

de yaṅ[442] rnam pa der snaṅ yaṅ ||
ṅo bo sprul pa'i sku de ñid[443] ||
dgoṅs pa[444] mya ṅan las 'das pa ||
kun stoṅ 'od gsal ṅo bor[445] bsgom ||

'di ltar 'bras bu saṅs rgyas la ||
chos bźi yod par[446] rjes 'jug pa'i ||
gaṅ zag gis kyaṅ gnas pa bźi'i ||
tshul du bsgom par bya źes gsuṅs ||

de ltar de dag rnams la yaṅ[447] ||
gaṅ zag dbaṅ po rab sogs bźi'i ||
sgom thabs[448] gnas thabs[449] mi 'dra ba ||
bźi gsum[450] bcu gñis bla mas[451] bźed ||

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[438]de yaṅ dPe] de'aṅ MWH. [439]rnam pa MWH] snaṅ ba dPe. [440]skye med pas MWH] skye med las $dPe_{ed.}$; dbyer med las dPe_{lu}. [441]mar me'i rtse mo dPe] mar me rtse mo MWH. [442]de yaṅ dPe] de'aṅ MWH. [443]de ñid dPe] ñid de MWH. [444]dgoṅs pa dPe_{lu}, MWH] dgos pa $dPe_{ed.}$. [445]ṅo bor dPe] ṅo bo MWH. [446]yod par dPe] yod pas MWH. [447]la yaṅ dPe] la'aṅ MWH. [448]sgom thabs MWH] bsgom thabs dPe. [449]gnas thabs dPe] gnas skabs MWH. [450]gsum dPe_{lu}] bźi $dPe_{ed.}$, MWH (?). [451]bla mas dPe] bla ma MWH.

de la[452] goṅ bur gnas pa la gsum | mṅon par byaṅ chub pa la[453] lṅa'i rim pa las rgyu yi rdo rje 'chaṅ du[454] bskyed pa daṅ | 'khor gyi lha mo dbyuṅ bar bya ba'i phyir mkha' gsaṅ byin gyis brlab pa daṅ | 'khor gyi lha mo dbyuṅ ba'o ||

daṅ po rgyu yi rdo rje 'chaṅ ||
bskyed thabs[455] mi 'dra rnam bźi ste ||
rdzogs rim blo gnas rab kyis ni ||
MWH 105 sṅar bsgoms pa yi[456] gdan steṅs * su ||
skad cig tsam gyis rdzus[457] skyes su ||
gtso bo yab yum bskyed par bya ||

'briṅ gos bdud bźi'i gdan steṅs su ||
sa bon *aṁ hūṁ hūṁ* las yab ||
aṁ las yum bsam tshul de ni ||
sgoṅ skyes blo gnas[458] 'briṅ gis so ||

de ltar bsgom pa'i tshul gñis la ||
lha mo brgyad kyi gdan steṅs su[459] ||
ñi zla bsgom pa mi dgos te ||
sa bon thig le las bskyed do ||

tha ma'i dbaṅ du byas na ni[460] ||
dbus kyi bdud bźi'i gdan steṅs su ||
zla ba ñi ma kha sbyor bsgom ||
phyogs mtshams[461] rnams su'aṅ de bźin no ||

de nas dbus kyi ñi zla yi ||
bar du *aṁ* daṅ *hūṁ* gñis las[462] ||
phyag mtshan gñis su gyur par bsgom ||
dPe 496 de'aṅ de yi[463] sa bon * gñis ||

[452]de la MWH] de las dPe. [453]mṅon par byaṅ chub pa la dPe] mṅon par byaṅ chub pa MWH. [454]rgyu yi rdo rje 'chaṅ du *em.*] rgyu rdo rje 'chaṅ du MWH ; rgyu rdo rje 'dzin pa dPe. [455]bskyed thabs dPe] bskyed skabs MWH. [456]bsgoms pa yi dPe] bsgoms pa'i MWH. [457]rdzus dPe] bsdus MWH. [458]gnas dPe] byaṅ MWH. [459]steṅs su MWH] steṅ su dPe. [460]byas na ni dPe] byas nas ni MWH. [461]mtshams dPe] 'tshams MWH. [462]*aṁ* daṅ *hūṁ* gñis las MWH] *aṁ hūṁ* gñis las ni dPe. [463]de'aṅ de yi MWH (*yi* squeezed in)] de la'aṅ de yi dPe.

de nas de dag kun 'dres te ||
chu daṅ 'o ma de bźin du[464] ||
'dres par gyur las rgyu rdor 'dzin ||
yab yum sku ni rdzogs par bya[465] ||

zla ba me loṅ ye śes te ||
bdun gyi bdun pa[466] mñam ñid ldan[467] ||
raṅ lha'i sa bon phyag mtshan ni ||
so sor rtog pa brjod par bya ||[xxxiv]

thams cad gcig gyur nan tan ñid ||
rdzogs pa chos dbyiṅs dag pa ste[468] ||
mkhas pas cho ga bźin gsuṅs pa ||
rnam pa * lṅa po bsgom pa ñid ||[xxxv] MWH 106

de yaṅ[469] zla ba la sogs pa ||
rnam pa de ltar bsgom pa ni ||
las daṅ po ni[470] bsgom sla la ||
rnam pa lam du byas pa yin ||

ṅo bo me loṅ sogs yin pas ||
de ltar[471] me loṅ lta bu sogs ||
lam du byas par 'gyur yin pas ||
'bras bu lam du byas pa yin ||

de de la ni de daṅ der źen pas ||
źen pa lam du byas yin der mos pas ||
mos pa lam du byas yin de tshogs sog ||
sgrib pa byaṅ bas byin brlabs lam du byed ||[472]

[xxxiv]HeTa I.viii. 6cd-7ab. [xxxv]HeTa I.viii. 7cd-8ab.

[464]de bźin du MWH] ji bźin du dPe. [465]sku ni rdzogs par bya MWH] sku rdzogs bar du bya dPe. [466]bdun gyi bdun pa dPe] bdun gyis bdun pa MWH. [467]mñam ñid ldan MWH] mñam ldan ñid dPe. [468]dag pa ste MWH] dag pa ñid dPe. [469]de yaṅ dPe] de'aṅ MWH. [470]las daṅ po ni MWH] las daṅ pos ni dPe. [471]de ltar MWH] de lta dPe. [472]de de la ni (…) lam du byed dPe] de la de daṅ der źen pas || źen pa lam du byas pa yin || der mos pa lam du byas pa yin || des ni tshogs sog • sgrib pa rnams spyaṅs pas byin brlabs lam du byed || MWH.

de la der źen źen pas 'jug[473] ||
'brel pa yaṅ ni mi slu bas[474] ||
lan cig me loṅ lta bu sogs ||
thob par yaṅ ni 'gyur ba yin ||

tha ma'i tha mas bskyed lugs ni[475] ||
ñi[476] zla sa bon la ltos te ||
āli[477] phrag gñis mtshan bzaṅ po ||
zla ba me loṅ ye śes yin ||

kāli[478] yoṅs rdzogs[479] yaṅ mthar gnas ||
ḍa ḍha drug bcas bźi bcu po ||
phrag gñis mar me ltar dmar ba ||
dpe byad ñi ma mñam pa ñid ||

lhag ma tha ma daṅ mtshuṅs te[480] ||
tshul 'di 'og nas 'chad 'gyur pa ||
zor yaṅ phyir yin 'dir[481] yaṅ sbyar ||
gźuṅ du tha ma[482] 'ba' źig bstan ||
gźuṅ gi tshig ni rtogs par sla'o ||

MWH 107 da ni 'khor gyi lha mo * rnams ||
dbyuṅ ba yaṅ[483] ni bśad bya ste ||
de yaṅ[484] 'du śes gsum tshul de ||
yab yum bskyed pa lha[485] 'du śes ||

dPe 497 yum gyi[486] tha * mal padma ni ||
skad cig tsam gyis mi dmigs pas[487] ||

[473]der źen źen pas 'jug dPe] dar źan pas 'jug MWH (damaged). [474]slu bas MWH] bslu bas dPe. [475]bskyed lugs ni dPe] skyed lugs na MWH (damaged). [476]ñi dPe] ña MWH (damaged). [477]*āli* dPe] *a li* MWH. [478]*kāli* dPe] *ka li* MWH. [479]rdzogs *em.*] rdzog dPe ; rdzogs pa MWH. [480]mtshuṅs te dPe] mtshuṅs so MWH. [481]'dir dPe] 'di MWH. [482]tha ma dPe] tha mas MWH. [483]dbyuṅ ba yaṅ dPe] dbyuṅ ba'aṅ MWH. [484]de yaṅ dPe] de'aṅ MWH. [485]lha dPe] lhar MWH. [486]yum gyi dPe, MWH$^{p.c.}$] >dpa byad ña ma mñam< | yum gyi MWH$^{a.c.}$ (canceled). [487]dmigs pas dPe] dmigs las MWH.

aṁ las padma 'dab brgyad par ||
bsams la sṅags kyis[488] byin gyis brlabs[489] ||

yab kyi tha mal rdo rje ni ||
stoṅ par bsams te *hūṁ* rdo rje ||
rtse lṅa par bskyed gsaṅ sṅags kyis[490] ||
byin gyis brlab ciṅ[491] sṅags 'du śes ||

tha mal rjes chags ma yin te ||
yab yum sñoms par źugs pa las ||
'khor gyi lha mo dbyuṅ ba'i bar[492] ||
bsam pa chos kyi 'du śes so ||

de ltar 'du śes gsum bsgom pa'aṅ[493] ||
tha mal rtog pa[494] źi byed de[495] ||
lus daṅ *bhaga* bsam pa[496] kun ||
mchog tu gyur par[497] byas pa yin ||

de lta'i[498] tshul gyis sñoms źugs pa'i ||
sku[499] ma'i sgra yis bde gśegs kun ||
bskul te yab kyi źal daṅ śaṅs ||
thugs ka la sogs kun nas źugs ||

de ni rjes chags mes bźu ste ||
sku yi[500] dbyibs brgyud rdo rje yi ||
lam nas byuṅ ste yum gyi mkhar ||
byaṅ chub sems dbab kun la sbyar ||

źes pa'i * don to[501] || MWH 108

[488]sṅags kyis MWH] sṅags kyi dPe. [489]byin gyis brlabs MWH] byin gyis brlab dPe. [490]sṅags kyis MWH] sṅags kyi dPe. [491]brlab ciṅ dPe] brlab pa MWH. [492]dbyuṅ ba'i bar dPe_{lu}, MWH] dbyuṅ ṅo bar $dPe_{ed.}$. [493]bsgom pa'aṅ MWH] bsgoms pa'aṅ dPe. [494]rtog pa dPe] rtogs pa las MWH. [495]źi byed de dPe] źi byed MWH. [496]bsam pa dPe, $MWH^{p.c.}$] sam pa $MWH^{a.c.}$. [497]gyur par dPe] gyur pa MWH. [498]de lta'i dPe] de ltar MWH. [499]sku *em.*] sgu dPe, MWH. [500]sku yi dPe] sku'i MWH. [501]don to MWH] don ni dPe.

phyi rol gyi yaṅ[u] źes bya ba ni phyag rgya bsten pa'i[502] rnal 'byor pas 'du śes gsum daṅ ldan par bya ba 'dis bstan te | chos kyi 'du śes ni lhan cig skyes pa'i ye śes mṅon du bya bar 'dod pa ste | 'di ni khyad par ro ||

lhag ma ni sṅa ma bźin no ||
tshig gi don ni rtogs par sla'o ||

de ltar 'du śes gsum ldan gyis ||
'khor gyi lha mo dbyuṅ ba yaṅ ||
gaṅ zag bźi yi[503] bye brag gis ||
'byin lugs rnam pa bźir[504] rtogs bya ||

de la rab kyi 'byin lugs ni ||
byaṅ sems tsam du gnas pa la ||
sṅar gyi rgyu yi rdo rje 'chaṅ ||
bskyed pa'i goṅ bu[505] bsgoms pa yi[506] ||

gdan ni brgyad po'i steṅ dag tu ||
yum gyi mkha' gsaṅ[507] byaṅ sems brgyad ||
spros te byaṅ chub sems tsam las ||
dPe 498 lha mo'i sku ru * rdzogs pa'o ||

'briṅ gi sṅar bstan cho ga mtshuṅs ||
thig le las ni yum gyi mkhar ||
yig 'bru brgyad bsam de spros las ||
lha[508] bskyed sgo ṅa[509] las bskyed pa'o ||

tha mas[510] mṅon byaṅ lṅas[511] bskyed de[512] ||
mṅon byaṅ daṅ po rnam gñis ni ||
daṅ por rgyu yi[513] rdo rje 'chaṅ ||
bskyed pa'i skabs su bsgoms pa'o[514] ||

[u]yaṅ HeSāU^{Tī}, HeSāU$^{Skt.}$ (*api*)] *om.* HeSāU$^{Tib.}$.

[502]bsten pa'i dPe] sten pa'i MWH. [503]bźi yi dPe] bźi'i MWH. [504]bźir dPe] bźis MWH. [505]goṅ bu MWH] goṅ du dPe. [506]bsgoms pa yi dPe] bsgom pa yi MWH. [507]mkha' gsaṅ dPe] mkha' nas MWH. [508]lha MWH] lhar dPe. [509]sgo ṅa MWH] sgoṅ ṅa dPe. [510]tha mas MWH] tha ma dPe. [511]lṅas MWH] las dPe. [512]bskyed de dPe] skyed de MWH. [513]rgyu yi dPe] rgyu'i MWH. [514]bsgoms pa'o dPe] bsgom pa'o MWH.

de yi[515] bar du *bhaga* nas ||
so sor brgyad po[516] spro bar bya ||
de las[517] * phyag mtshan brgyad du bskyed || MWH 109
de rnams rań rań sa bon mtshan ||

de dag so sor 'dres gyur nas ||
de nas[518] lha mo brgyad po yi ||
sku[519] rdzogs drod gśer las skye ba'o[520] ||
mṅon byań bsgom tshul goń dań mtshuṅs ||

tha ma'i tha ma ñi zla gñis ||
sa bon la ltos bskyed yin la ||
gźan rnams tha ma 'dra ba ste[521] ||
'di yań[522] drod gśer skye[523] źes bya ||

gźuṅ gi don ni bźi ste[524] | tha ma'i don la sbyar te mdor bstan pa dań | 'briṅ la sbyar te sku mdog la sogs pa[525] rgyas par bśad pa[526] dań | rab la sbyar te gźuṅ bsdu ba dań | thun moṅ ba'i[527] mtshan ñid bstan pa'o || dań po ni **de'i steṅ du**[528] źes bya ba la sogs pa ste[529] | tshig gi don ni rtogs par sla'o || gñis pa ni **de la** źes bya ba la sogs pa ste[530] | 'di dag thams cad kyań phyogs dań | lha mo dań sa bon dań | kha dog dań | phyag mtshan dań | gdan dań | rnam par dag pa ste | bdud bdun gyis rtogs par bya'o || de'i[531] gdan ni phyogs bźi ye śes bźis bdud bźi 'joms par byed pa'i rtags yin la[532] | mtshams kyi bźi tshad med pa bźis 'byuṅ ba bźi'i rnam rtog 'joms par byed pa'i rtags yin no[533] || * 'dir "rnam par dag pa" źes bśad pa de ni rnal 'byor MWH 110
pa rań gi gzugs la sogs pa'i rań bźin yin no[534] || źes rtogs par bya'o || * "spyir dPe 499

[515]de yi dPe] de'i MWH. [516]brgyad po dPe] rgyas par MWH. [517]de las dPe] de la MWH. [518]de nas dPe] de las MWH. [519]sku dPe] skur MWH. [520]skye ba'o dPe] skyed pa'o MWH. [521]dra ba ste MWH] dań 'dra ste dPe. [522]'di yań dPe] 'di'aṅ MWH. [523]skye dPe] skyes MWH. [524]bźi ste $dPe_{ed.}$, MWH] *om.* dPe_{lu}. [525]la sogs pa MWH] la sogs dPe. [526]bśad pa dPe] bstan pa MWH. [527]thun moṅ ba'i dPe] thun moṅ gi MWH. [528]steṅ du dPe] steṅs su MWH. [529]źes bya ba la sogs pa ste dPe] źes pa la sogs pa ste MWH. [530]źes bya ba la sogs pa ste dPe] źes pa la sogs pa ste MWH. [531]de'i dPe] de'aṅ MWH. [532]byed pa'i rtags yin la dPe] byed pa yin no MWH. [533]rtags yin no dPe] rtags so MWH. [534]rań bźin yin no dPe] rań gźin yin no MWH.

rnam par dag pa'am rtags"[xxxvi] źes bya ba ni | don de lta bu'i mtshon byed ces 'dod pa yin no || tshig gi don ni rtogs par sla'o || rab kyi[535] ni 'og tu sbyar te | **byaṅ chub kyi sems**[536] źes bya ba yin no || spyi'i mtshan ñid ni | **'di rnams**[v] źes bya ba la sogs pa ste | **phyag rgya lṅa** ni lha mo thams cad śes rab kyi raṅ bźin yin pas thal ba daṅ tshaṅs skud med pa'o[537] || lhag ma go sla'o || de ltar gaṅ zag tha dad kyi mṅon par rtogs par mi sbyar na[538] | goṅ du[539] sa bon daṅ | phyag mtshan daṅ | ñi zla yoṅs su gyur pa las bskyed par 'dod la[540] | rgyas par bśad pa'i skabs su ***gaṁ* gi**[541] **rnam pa las skyes**[w] źes sa bon las bskyed par[542] 'dod la | mjug bsdu ba'i[543] tshe **byaṅ chub kyi sems las gyur**[544,x] źes 'chad pa'i gźuṅ[545] 'grig par mi 'gyur bas tha dad du sbyar bar bya'o ||

de ltar bstan pa rnams kyis ni ||
chos kyi sku yi[546] rten gyur pa ||
loṅs spyod rdzogs sku'i[547] ṅo bo ste ||
goṅ bur gnas pa źes bya 'o ||

MWH 111 **de ma thag tu**[y] ***** źes bya ba[548] la sogs pas gnas pa gñis pa'aṅ brjod par bya ste[549] |

de nas rgyu yi[550] rdo rje 'chaṅ ||

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[v]'di rnams HeSāU[Ṭī]] de dag HeSāU[Tib.]; etāḥ HeSāU[Skt.]. [w]*gaṁ* gi rnam pa las skyes HeSāU[Ṭī]] *gaṁ* yig las byuṅ ba HeSāU[Tib.]; *gaṁ*kārodbhavāṃ HeSāU[Skt.]. [x]byaṅ chub kyi sems las (')gyur HeSāU[Ṭī]] byaṅ chub kyi sems 'phros pa las HeSāU[Tib.]; bodhicittotsargasaṃbhūtāḥ HeSāU[Skt.]. [y]de ma thag tu HeSāU[Ṭī]] 'di'i mthar HeSāU[Tib.]; ityanantaraṃ HeSāU[Skt.].

[xxxvi]Untraced.

[535]rab kyi dPe] rab kyis MWH. [536]byaṅ chub kyi sems dPe, HeSāU[Tib.]] byaṅ chub kyi sems las MWH ; cp. HeSāU[Skt.]. [537]med pa'o dPe] med pas so MWH. [538]mi sbyar na dPe] mi sbyor na MWH. [539]goṅ du dPe] goṅ bu'i MWH. [540]bskyed par 'dod la dPe] skyed par 'dod ciṅ MWH. [541]*gaṁ* gi MWH] gaṅ gi dPe. [542]bskyed par dPe] skyes par MWH. [543]bsdu ba'i *em.*] bsdu ba dPe ; sdu ba'i MWH. [544]gyur MWH] 'gyur dPe. [545]gźuṅ dPe] gźuṅ rnams MWH. [546]sku yi dPe] sku'i MWH. [547]sku'i dPe] pa'i MWH. [548]źes bya ba dPe] źes pa MWH. [549]brjod par bya ste MWH] brjod bya ste dPe. [550]rgyu yi dPe] rgyu'i MWH.

yab yum sñoms par źugs pa yi ||
bde ba chen po'i me yis ni ||
yab yum gyi ni phuṅ po khams ||
je źu je źu thig ler bsgom ||
yab źu ye śes yum źu dbyiṅs ||
dbyer med thig le[551] gdan steṅs su'o ||
de ni loṅs[552] sku la brten pa'i ||
dbyiṅs daṅ ye śes dbyer med pa'i ||
chos sku'i ṅo bo źes bya ste ||
chu ru gnas pa źes bya 'o ||
gźuṅ gi don ni rtogs par sla'o ||

da ni gzugs su gnas pa bstan to[553] || de la lṅa | źu ba las[554] glus bskul * ba daṅ | de las 'bras bu rdo rje[555] 'chaṅ du bźeṅs pa daṅ | ye śes kyi 'khor lo[556] dgug bźugs bya ba[557] daṅ | dbaṅ bskur ba daṅ | gźuṅ bsdu ba'i tshul[558] gyis źar la[559] rdzogs pa'i rim pa la blo gnas pa tha ma'i[560] mṅon rtogs bstan pa'o || dPe 500

daṅ po gtso bo thig le la ||
bźugs pa[561] lha mo bźi rnams kyis[562] ||
mgon med par ni gtso bo daṅ ||
phrad par 'dod pas[563] glu yis bskul ||

ci'i phyir pukkasī[564] la sogs pa kho nas glus bskul sñam na[565] | de dag ni tshad med pa bźi'i ṅo bo[566] yin pas | de la gtso bo gzugs kyi sku med na

[551]thig le MWH] thig le'i dPe. [552]loṅs dPe] loṅ MWH. [553]gnas pa bstan to dPe] gnas par ston to MWH$^{p.c.}$ (squeezed in). [554]źu ba las MWH$^{p.c.}$ (squeezed in)] źu ba la dPe. [555]rdo rje dPe] rdo MWH$^{p.c.}$ (squeezed in). [556]'khor lo dPe] 'khor MWH$^{p.c.}$ (squeezed in). [557]bźugs bya ba dPe] bźug bya ba MWH$^{p.c.}$ (squeezed in). [558]da ni (…) gźuṅ bsdu ba'i tshul dPe, MWH$^{p.c.}$ (squeezed in). [559]źar la MWH] źar las dPe. [560]tha ma'i dPe] tha ma'i tha ma'i MWH. [561]bźugs pa dPe] bźugs pas MWH. [562]bźi rnams kyis MWH] bźi po rnams dPe. [563]'dod pas MWH] 'dod pa dPe. [564]pukkasī dPe] pu ka si MWH. [565]kho nas glus bskul sñam na dPe] bźi kho nas glu'i bskul ba ci sñam na MWH. [566]tshad med pa bźi'i ṅo bo dPe$_{lu}$, MWH] tshad med pa'i ṅo bo dPe$_{ed.}$.

sems can gyi don bya bar mi nus pas | de'i phyir glus bskul ba yin no || rdo
MWH 112 rje'i glu ni spyir du * ma źig yod kyaṅ | 'dir gñis su med pa'i ye śes kyi snaṅ
bar gyur pa la bya'o || de la daṅ po pukkasīs[567] thugs rje chen po'i sgo nas
bskul ba ni | **rje btsun** źes bya ba la sogs pa'o || śabarīs[568] gnad la bor ba'i
sgo nas[569] bskul ba ni **khyod med** źes pa la sogs pa'o[570] || caṇḍālīs[571] sṅon
gyi thugs dam rjes su dran pa'i sgo nas bskul ba ni | **dga' gtso** źes bya ba la
sogs pa'o[572] || de ltar lha mo gsum gyi glus bskul bas | bźeṅs su ma btub pas
gsum po yi chad pa'i tshul du gnas pa la | g.yuṅ mos thugs yoṅs su mkhyen
pa'i tshul gyis bskul ba ni | **bdag gis** źes bya ba la sogs pa'o || de'aṅ 'di ltar
rgyal ba la ni bźeṅs su gsol bar bskul dgos pa ma yin te | ñin mtshan lan
drug tu[573] kun la gzigs pa yin la | glus bskul ba la'aṅ[574] bźeṅs su mi btub
ce na | de la[575] yi chad pa yod pa ma yin kyaṅ | saṅs rgyas kyi mdzad pa ni
gdul bya'i snaṅ ba yin la[576] | de'aṅ[577] 'jig rten na che bar grags pa'i spyod
dPe 501 * pa la 'jig rten pa dag mchog tu 'dzin pas | gdul bya la[578] saṅs rgyas kyi
MWH mdzad pa de ltar snaṅ ba yin no || * de lta bu'i tshul de gsaṅ sṅags 'bras bu
113f. lam du byed pa'i tshul lugs kyis bsgom par 'dod do || de las 'bras bu rdo rje
missing 'chaṅ du bźeṅs pa ni |

de ltar bskul ba'i thig le las ||
gzugs kyi sku ru bźeṅs pa la ||
dbaṅ po rab 'briṅ rnam pa bźi'i ||
bye brag gis ni bźeṅs lugs bźi'o ||

rab kyis thig le las bskyed do ||
thig le gñis 'gyur yab daṅ yum ||
skyes pa rdzus skyes 'briṅ gis ni ||
thig le gñis las yi ge gñis ||

[567]pukkasīs dPe] pu ka sis MWH. [568]śabarīs dPe] śa ba ri MWH. [569]sgo nas MWH] tshul gyis dPe. [570]źes pa la sogs pa'o MWH] ces pa'o dPe. [571]caṇḍālīs dPe] can ḍa lis MWH. [572]źes bya ba la sogs pa'o dPe] źes <pa> la sogs pa'o MWH$^{p.c.}$. [573]lan drug tu dPe] dus drug tu MWH. [574]la'aṅ dPe] po la'aṅ MWH. [575]mi btub ce na | de la dPe] mi btub pa'am MWH. [576]snaṅ ba yin la dPe$_{ed.}$] snaṅ ṅo la snaṅ ba yin la dPe$_{lu}$, MWH. [577]de'aṅ MWH] de yaṅ dPe. [578]la dPe] la'aṅ MWH.

hūṁ aṁ yab daṅ yum bskyed pa ||
sgoṅ skyes tha mas ñi zla la ||
sogs pa mṅon byaṅ las bskyed pa ||
drod gśer skyes pa źes bya'o ||
tha ma'i tha mas ñi zla dag ||
sa bon la ltos bskyed pa ste ||
'di dag rgyu yi rdo rje 'chaṅ ||
bskyed pa'i skabs su rgyas bstan bźin ||

gźuṅ gi don la gñis | bźeṅs pa'i tshul daṅ | gcig pu bźeṅs pa'i mtshan ñid do || daṅ po la bźi las | rab kyi tshul ni źes | "de kho na ñid kyi glu rnams kyis bcom ldan 'das rab tu bskul bas | rmi lam rab tu sad pa ltar |"[a] thig le gcig las gñis su 'gyur te | gcig las yab | gcig las yum ste | "dpal kye'i rdo rje bdag med ma daṅ sñoms par źugs pa"[b] źes sbyar ro || 'briṅ gi ni[579] źes "de kho na ñid kyi glu rnams kyis bcom ldan 'das rab tu bskul bas |" bdud rtsi[580] bcer ba las ñi ma'i dkyil 'khor gyi gdan gyi dbus su "*hūṁ* gi rnam pa las yaṅ dag par gyur pa daṅ | *aṁ* gi rnam pa las byuṅ ba bdag med ma daṅ sñoms par źugs pa"[c] źes sbrel lo || tha ma'i ni źes "de kho na ñid kyi glu rnams kyis bcom * ldan 'das rab tu bskul bas |" bdud rtsi[581] bcer ba de las zla ba'i dPe 502 gzugs so || "de'i steṅ du"[582] ñi ma bsgoms pas "ñi ma'i dkyil 'khor daṅ bcas pa" źes gsuṅs pas | de'i steṅ du ñi ma'o || de'i bar du sa bon gñis las yaṅ dag par gyur pa'i thod pa dum bu gsum pa sna tshogs rdo rjes mtshan pa daṅ

[a]de kho na ñid kyi glu rnams kyis bcom ldan 'das rab tu bskul bas | rmi lam rab tu sad pa ltar HeSāU$^{\text{Ṭī}}$] de kho na ñid kyi glu 'dis gñid bsaṅs pa daṅ 'dra bar bcom ldan 'das HeSāU$^{\text{Tib.}}$; tattvagītikābhiḥ pracodito bhagavān svapnaprabodhitavat HeSāU$^{\text{Skt.}}$. [b]dpal kye'i rdo rje bdag med ma daṅ sñoms par źugs pa HeSāU$^{\text{Ṭī}}$] bdag med ma daṅ yaṅ dag par ldan pa'i (bcom ldan 'das) dpal dgyes mdzad rdo rje HeSāU$^{\text{Tib.}}$; °nairātmyāsamāpannaṃ (bhagavantaṃ) śrīhekāravajram HeSāU$^{\text{Skt.}}$. [c]*hūṁ* gi rnam pa las yaṅ dag par gyur pa daṅ | *aṁ* gi rnam pa las byuṅ ba bdag med ma daṅ sñoms par źugs pa HeSāU$^{\text{Ṭī}}$] *hūṁ* yig las byuṅ ba *aṁ* yig las yaṅ dag par byuṅ ba'i bdag med ma daṅ yaṅ dag par ldan pa'i HeSāU$^{\text{Tib.}}$; *hūṁ*kārodbhūtaṃ *aṁ*kārasaṃbhavanairātmyāsamāpannaṃ HeSāU$^{\text{Skt.}}$.

[579]'briṅ gi ni *em.*] 'briṅ gis ni dPe, MWH. [580]bdud rtsi dPe$_{\text{ed.}}$] bdud bźi dPe$_{\text{lu}}$. [581]bdud rtsi dPe$_{\text{ed.}}$] bdud bźi dPe$_{\text{lu}}$. [582]steṅ du dPe$_{\text{ed.}}$] *om.* dPe$_{\text{lu}}$.

gri gug sṅo nag ste | de gñis la yaṅ *hūṁ* daṅ *aṁ* gi sa bon gyis mtshan pa so sor rtog pa'o || "de thams cad gcig tu gyur pa bya ba nan tan no" ||[d] de las "bcom ldan 'das dpal kye'i rdo rje bdag ñid sprul te" |[e] "bdag med ma daṅ sñoms par źugs pa" źes bya ba la sogs pa sbrel to || tha ma'i tha ma ni | ñi zla sa bon la ltos pa tsam las khyad par med do || tshig don la **kye'i rdo**
MWH 115 **rje**[f] ni stoṅ pa daṅ sñiṅ rje * gñis su med pa ste | don de ston par byed pa'i rnam pa źal brgyad | phyag bcu drug pa | sku mdog nag po ste | de'i rnam par dag pa ni | nag po ni byams pa'i thugs las mi 'gyur ba yin no || dkar po ni raṅ bźin gyis[583] rnam par rtog pa'i dri ma daṅ bral ba'o || ser po ni saṅs rgyas kyi che ba'i yon tan rgyas pa'o || dmar po ni sems can la thugs rjes rjes su chags pa'o || ljaṅ khu'am sna tshogs ni phrin las sna tshogs kyis sems can gyi don byed pa'o ||[584] yaṅ |[xxxvii]

glaṅ po la sogs 'dzin pa ni ||
nad ni ñe bar źi ba'o ||
glo daṅ dbugs daṅ de bźin smyo[585] ||
khrag skyug mdze daṅ *vicarcikā*[586] ||
mchin pa mtsher pa'i nad rnams ni ||

[d]Cp. HeSāU[Tib.] reading *thams cad gcig tu yoṅs su gyur pa ni bya ba grub pa'o* further below. [e]bcom ldan 'das dpal kye'i rdo rje bdag ñid sprul te HeSāU[T1]] bcom ldan 'das dpal dgyes mdzad rdo rje bdag ñid sprul par bya ste HeSāU[Tib.]; bhagavantaṃ śrīhekāravajram ātmānaṃ nirmayet HeSāU[Skt.]. [f]kye'i rdo rje HeSāU[T1]] dgyes mdzad rdo rje HeSāU[Tib.]; hekāravajram HeSāU[Skt.].

[xxxvii]For the following, cf. T1239 (*Yan lag drug pa źes bya ba'i sgrub thabs* = HeSāSaṃ 26 : *Ṣaḍaṅgasādhana* by Durjayacandra) reading *glaṅ po la sogs 'dzin pa ni || nad ni ñe bar źi ba'o || glo daṅ dbugs daṅ de bźin smyo || khrag skyugs mdze nad birdzi ka || mcher pa mchin pa raṅ gzugs ni || glaṅ po la sogs rab tu brjod || ni raṃ su 'am gźan las ni || bsam gtan sṅags kyi bzlas pa bya ||* (f.129v). The Sanskrit preserved in HeSāSaṃ 26 reads *dhanadā-ntaṃ pṛthivyādi sarv[ai]śvaryaprasiddhaye* [|] *kuñjarādi tu sattvānāṃ dadhau rogopaśāntaye* |[|] *kāsaḥ śvāsas tathonmādaḥ kṣayakuṣṭhavicarcikāḥ | jasriplīhasvarūpāś ca kuñjarādyāḥ prakīrti-tāḥ* |[|] (f.210v$_{4-5}$). *See also* VaPra[§10], HePra[§16] and HeSāSam 10 (f. 118v$_{2-3}$). The verses are repeated below in the 'normal' sequence.

[583]raṅ bźin gyis dPe] raṅ bźin gyi MWH. [584]ljaṅ khu'am (…) byed pa'o MWH] *om.* dPe. [585]smyo dPe] sño MWH. [586]vicarcikā *conj.*] birdzi ka dPe ; 'bir rtsi ka MWH.

glaṅ po la sogs rim śes bya ||
sa ni daṅ po nor sbyin mtha' ||
phyug po thams cad rab bsgrub pa'o[587] ||

źes so ||

yaṅ **phuṅ po daṅ** źes bya ba ni | me loṅ lta bu'i ye śes kyis phuṅ po'i bdud bcom pa'i brdar tshaṅs * pa źabs kyis mnan pa'o ||[588] de bźin du dPe 503
mñam pa ñid kyis ñon moṅs pa'i bdud bcom pa'i brdar ñe dbaṅ źabs kyis mnan pa'o || so sor rtog pa'i ye śes kyis 'chi bdag gi bdud[589] bcom pa'i * MWH 116
brdar drag po mnan pa'o[590] || bya ba grub pa'i ye śes kyis[591] lha'i bu'i bdud bcom pa'i brdar lha'i dbaṅ po źabs kyis mnan pa ste | de dag kyaṅ mñam par brtsegs pa'i sñiṅ gar[592] źabs g.yas pa gñis kyis[593] mnan pa'o || rol pa'i tshul gyis[594] skyil kruṅ[595] phyed pa'o || de'i g.yas brkyaṅ ba ni | thugs rjes sems can la khyab pa'o || g.yon bskum pa ni | śes rab kyis chos gaṅ yaṅ mi 'dzin par btaṅ ba'o || lhag ma ni rtogs par sla'o ||

bdag ni gaṅ zag daṅ chos kyi'o[596] || med ni[597] de gñis kyis stoṅ pa'o || rnam pa źal gcig[598] phyag gñis ma nag mo'o || yaṅ rnam dag ni |

dṅos daṅ dṅos med rnam rtog gis ||
mgo bo padma'i snod du brjod ||
ṅa rgyal la sogs skyon drug rnams ||
gcod phyir gri gug rnam par 'dzin ||[xxxviii]

[xxxviii] Cf. HeTa I.viii. 20 reading *tathā mānādidoṣān kartituṃ kartṛkā sthitā | bhāvābhāva-vikalpasya śirasā padmabhājanam* ||. The Tibetan in HeTa_{SN} reads *ṅa rgyal la sogs skyon drug rnams || gcod phyir gri gug rnam par gnas || dṅos daṅ dṅos med rnam rtog gi || mgo bo padma'i snod du ni* ||.

[587] bsgrub pa'o MWH] grub pa'o dPe. [588] MWH adds *de bźin mñam pa ñid kyis ñon moṅs pa'i bdud bcom pa'i brdar tshaṅs pa źabs kyis mnan pa'o* ||. [589] so sor rtog pa'i ye śes kyis 'chi bdag gi bdud dPe] so sor rtogs pas 'chi bdag MWH. [590] brdar drag po mnan pa'o dPe, $\text{MWH}^{\text{p.c.}}$] >brdar tshaṅs pa źabs kyis mnan pa'o || da bźan du mñam pa ñad kyas ñan maṅs pa' bdud bcam pa'< brdar drag po mnan pa'o $\text{MWH}^{\text{a.c.}}$ (canceled). [591] ye śes kyis MWH] ye śes kyi dPe. [592] sñiṅ gar dPe] sñiṅ khar MWH. [593] gñis kyis dPe] ñid kyis MWH. [594] rol pa'i tshul gyis MWH] rol mo'i tshul ni dPe. [595] skyil kruṅ dPe] dkyil dkruṅs MWH. [596] chos kyi'o MWH] chos kyi bdag go dPe. [597] med ni MWH] ni ra ni dPe. [598] gcig dPe] cig MWH.

skyes pa'i mgo skam[g] ni thabs daṅ mi 'bral ba'o ‖ **phyag rgya lṅa** ni[599] lha mo thams cad śes rab kyi raṅ bźin yin pas[600] thal ba daṅ[601] tshaṅs skud med pa'o ‖[xxxix] g.yon brkyaṅ pa ni śes rab kyis gaṅ yaṅ mi 'dzin par btaṅ
MWH 117 ba'o ‖ g.yas bskum pa ni * thugs rje chen pos sems can rjes su sdud pa'o ‖ lhag ma'i tshig ni rtogs par sla bas ma phye'o ‖
de ltar goṅ bu gaṅ | chu daṅ | gzugs su gnas pa'i cha śas kyis dam tshig sems dpa' bskyed pa'o ‖

da ni ye śes pa gźug pa 'chad de[602] |

de yaṅ ye śes gźug pa yi ‖
sṅon du snod bcud sbyaṅ bya ste ‖
gźan dag dam tshig sems dpa' la ‖
dgod par bya ba bsgom par bya ‖
dPe 504 de yaṅ lha dgu'i * thugs ka yi[603] ‖
raṅ raṅ[604] sa bon las 'od spros[605] ‖
snod kyi 'jig rten la reg pas ‖
gźal yas khaṅ bsam 'od zer bsdu ‖

yaṅ ni sa bon las 'od spros[606] ‖
bcud kyi sems can la reg pas ‖
bcud rnams lha dgur gur par bsam[607] ‖
'od zer sa bon rnams la bsdu ‖

de ltar gñis kyaṅ de skad du ‖

źes bya ba daṅ **raṅ gi sñiṅ gar**[608] źes bya ba'i gźug[609] rim pa bźin te | tshig gi don[610] rtogs par sla'o ‖

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[g]skyes pa'i mgo skam HeSāU$^{\text{Ti}}$] skyes pa'i mgo bo'i phreṅ ba skam pos HeSāU$^{\text{Tib.}}$.

[xxxix]Cp. same statement above.

[599]lṅa ni MWH] lṅa lṅa ni dPe. [600]yin pas dPe] pas MWH. [601]daṅ dPe] *om.* MWH. [602]'chad de dPe] 'chad do MWH. [603]thugs ka yi dPe] thugs kha yi MWH. [604]raṅ raṅ dPe] raṅ daṅ MWH. [605]spros dPe] 'phros MWH. [606]spros dPe] 'phros MWH. [607]dgur gur par bsam dPe] dgur bsam par bya MWH. [608]sñiṅ gar dPe] sñiṅ khar MWH. [609]gźug dPe] gźuṅ MWH. [610]tshig gi don *em.*] tshig dPe ; tshig don MWH.

da ni ye śes 'khor lo dṅos ||
dgug gźug bya ba'aṅ brjod bya ste ||
gtso bo'i thugs ka'i[611] sa bon las ||
'od spros[612] lha dgu spyan draṅ bya ||
slar yaṅ thugs ka'i sa bon las[613] ||
'od zer de dag la reg pas ||
lha * dgu'i dkyil 'khor yoṅs rdzogs par || MWH 118
rab tu gsal bar dmigs par bya ||
slar yaṅ thugs ka'i[614] sa bon las ||
spros pa'i lha mo brgyad rnams kyis ||
mchod ciṅ[615] brgyad po de ñid kyis ||
bstod par bsam źiṅ ṅag tu'aṅ brjod ||
de nas dgug gźug byas nas[616] kyaṅ ||
gaṅ zag tha ma'i dbaṅ byas te ||
sṅags daṅ phyag rgya tiṅ ṅe 'dzin ||
gsum daṅ ldan par bya ba yin ||[617]

de yaṅ[618] gźuṅ gi cha yaṅ **bkug ste**[h] źes bya ba ni | ṅag tu

oṁ ehy ehi bhagavan[619] *mahākāruṇika*[620] *hevajra saparivāra*[621] |
oṁ vajragauri[622] *ākarṣaya jaḥ*[623] |

źes brjod par bya'o[624] ||

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[h]bkug ste HeSāU$^{\text{Ṭī}}$] spyan draṅs te HeSāU$^{\text{Tib.}}$; ākṛṣya HeSāU$^{\text{Skt.}}$.

[611]thugs ka'i dPe] thugs kha'i MWH. [612]spros dPe] 'phros MWH. [613]thugs ka'i sa bon las dPe] thugs kha'i sa bon gyi MWH. [614]slar yaṅ thugs ka'i dPe] yaṅ ni thugs kha'i MWH. [615]mchod ciṅ dPe] mchod pa MWH. [616]byas nas MWH] bya dṅos dPe. [617]gsum daṅ ldan par bya ba yin dPe$_{\text{ed.}}$, MWH] sbyor ba gsum daṅ ldan pa'o dPe$_{\text{lu}}$. [618]de yaṅ dPe] de'aṅ MWH. [619]°van MWH] °vān dPe. [620]°kāruṇika dPe] °karuṇika MWH. [621]°parivāra dPe] °parivara MWH. [622]°gauri MWH] °gaurī dPe. [623]ākarṣaya jaḥ dPe] akarśaya ja MWH. [624]brjod par bya'o dPe] par bya'o MWH.

lus kyis lcags kyu'i phyag rgya bcas[625] ||
tiṅ 'dzin gaurī[626] lcags kyu 'dzin ||
spros te ye śes dkyil 'khor lo[627] ||
śar gyi[628] sgo ru bkug par bsam ||

yaṅ[629] **raṅ gi dam tshig gi 'khor lo la**[630] **gźug ciṅ**[i] źes bya ba la |

oṁ vajracaurī[631] *praveśaya hūṁ* |

źags pa'i phyag rgya bciṅs nas ni ||
tiṅ 'dzin caurī[632] źags pa 'dzin ||
spros te rten daṅ brten par bcas[633] ||
dPe 505 so sor raṅ raṅ la bcug * bsam ||

yaṅ **bcug nas gcig tu**[634] **byas la**[j] źes bya ba la |

oṁ vajravetāli[635] *bandha vaṁ* |

lcags sgrog[636] phyag rgya bciṅs nas ni ||
MWH 119 ro laṅs ma ser * lcags sgrog bcas ||
spros la[637] dam tshig daṅ ye śes ||
gcig pa[638] ñid du gyur par bsam[639] ||

yaṅ **lha'i ṅa rgyal bya ba'o**[k] źes bya ba la |[640]

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[i]raṅ gi dam tshig gi 'khor lo la gźug ciṅ HeSāU$^{T\bar{1}}$] raṅ gi dam tshig gi 'khor lo la gźug par bya ste HeSāU$^{Tib.}$; svasamayacakre praveśayet HeSāU$^{Skt.}$. [j]bcug nas gcig tu byas la HeSāU$^{T\bar{1}}$] źugs nas (lha daṅ) gcig tu gyur pa'i HeSāU$^{Tib.}$; praveśyaikīkṛtya HeSāU$^{Skt.}$. [k]lha'i ṅa rgyal bya ba'o HeSāU$^{T\bar{1}}$] lha (daṅ gcig tu gyur pa'i) ṅa rgyal bskyed par bya'o HeSāU$^{Tib.}$; devatāhaṅkāram udvahan HeSāU$^{Skt.}$.

[625]bcas dPe] bca' MWH. [626]gaurī dPe] gauri MWH. [627]ye śes dkyil 'khor lo dPe] ye śes kyi 'khor lo MWH. [628]śar gyi dPe] śar kyi MWH. [629]yaṅ MWH] *om.* dPe. [630]'khor lo la dPe] cakra la MWH. [631]°cauri MWH] °caurī dPe. [632]caurī dPe] cauri MWH. [633]brten par bcas dPe] rten par bcas MWH. [634]gcig tu dPe] cig tu MWH. [635]°vetāli *em.*] °vetālī dPe ; °vaitāli MWH. [636]sgrog MWH] sgrogs dPe. [637]spros la MWH] spros pa dPe. [638]gcig pa dPe] cig pa MWH. [639]bsam MWH] bya dPe. [640]bya ba'o || źes bya ba la dPe] bya ba la MWH.

oṁ vajraghasmari[641] *vaśaṃkuru hoḥ*[642] |

lus kyis[643] dril bu'i phyag rgya bciṅ ||
tiṅ 'dzin ghasmarī[644] dril bu ||
'dzin pa spros te[645] dam tshig pa ||
ye śes ṅo bor gyur dgos bsam[646] ||

de ltar dam tshig 'khor lo la ||
ye śes bstim pa'i dgos pa yaṅ[647] ||
'di ltar kha cig dam tshig pa ||
dman 'dzin ye śes mchog tu 'dzin ||
de ltar 'dzin pa'i gaṅ zag gis ||
ye śes dgug gźug ma byas na ||
dam tshig 'ba' źig gzugs brñan tsam ||
lam du byas yin des mi 'grub ||
de bas dam tshig 'khor lo la[648] ||
ye śes bcug pas der rtogs pas ||
'bras bu 'byin yin yaṅ dag par ||
de ltar mod[649] kyaṅ der dgoṅs[650] gsuṅs ||[xl]

de'i phyir 'Phags pa mKha' 'gro ma rdo rje gur las[651] kyaṅ |

ye śes 'khor lo chen po 'bar ||
dam tshig 'khor lo la mñam bcug[652] ||

[xl] With direct reference to rJe btsun rTse mo the last three stanzas are quoted in Ṅor chen's *gNad kyi zla zer* (p. 331$_{3\text{-}5}$).

[641] °ghasmari MWH] °ghasmarī dPe. [642] vaśaṃkuru hoḥ dPe] vaśiṃkuru ho MWH. [643] lus kyis MWH] lus kyi dPe. [644] ghasmarī dPe] ghasmari MWH. [645] spros te dPe] spros la MWH. [646] ṅo bor gyur dgos bsam dPe] ṅor gyur dgyes par bsam MWH. [647] bstim pa'i dgos pa yaṅ dPe, *gNad kyi zla zer*] bstims pa'i dgos pa'aṅ MWH. [648] 'khor lo la *gNad kyi zla zer*] 'khor lo dPe ; cakra la MWH. [649] mod *gNad kyi zla zer*] med dPe, MWH. [650] dgoṅs dPe, *gNad kyi zla zer*] dgos MWH. [651] rdo rje gur las MWH] rdo rje gur źes bya ba las dPe. [652] bcug MWH] thim dPe.

saṅs rgyas byaṅ chub sems dpa' ni[653] ||
bsgrub ste gźan du yaṅ ma yin ||[xli]

źes gsuṅs pa'i phyir ro ||

da ni kha cig bar 'dir ni ||
MWH 120 sku gsuṅ thugs * daṅ skye mched drug ||
byin gyis brlab bya de sgrub pa[654] ||
ñer sgrub kyi ni rjes źes zer[655] ||

de 'dir mi bya 'og nas su ||
mda' gcig gis ni śva ba[656] gñis ||
gsod pa'i tshul du[657] lha mo brgyad ||
bsdus pa'i rjes la bya bar bźed ||

des ni[658] gtso bo byin brlabs pas ||
lha mo brgyad ni byin brlabs par[659] ||
'gyur ba yin źes bla ma ni ||
mkhas pa brgyad par ldan rnams gsuṅ ||

dPe 506 de ltar ye śes * gźug byas nas ||
da ni dbaṅ bskur rgyas gdab bsgo[660] ||

de yaṅ thugs ka'i[661] sa bon las ||
'od spros[662] nam mkha' kun khyab pas ||
bde bar gśegs pa lṅa dag daṅ ||

[xli]Cf. T 1191 (*rGyud kyi rgyal po chen po dpal dgyes pa'i rdo rje'i dka' 'grel spyan 'byed ces bya ba*) reading *de nas rdzogs par bya ba'i phyir || ye śes 'khor lo dgug pa ste || dam tshig 'khor lo la mñam thim || ye śes 'khor lo chen po 'bar ||* (f. 313v) and T 1239 (f.128v = HeSā-Saṃ 26). The Sanskrit preserved in HeSāSaṃ 26 reads *samayacakre samāveśya jñā-nacakraṃ mahojjvalam | buddhatvaṃ bodhisattvatvaṃ sādhyate nānyathā punaḥ ||* (f.209r$_{5\text{-}6}$). The 1st half is also preserved in SāMā 110 (p.230).

[653]ni dPe] sgrub MWH. [654]sgrub pa dPe] bsgrub bya MWH. [655]źes zer dPe] ces zer MWH. [656]gcig gis ni śva ba dPe] cig gis ni śa ba MWH. [657]gsod pa'i tshul du *em.*] sod pa'i tshul du dPe, MWH. [658]des ni MWH] des na dPe. [659]brgyad ni byin brlabs par MWH] brgyad kyis byin brlab par dPe. [660]bsgo dPe] bsgom MWH. [661]de yaṅ thugs ka'i dPe] de'aṅ thugs kha'i MWH. [662]spros dPe] 'phros

byaṅ chub sems dpa' brgyad rig ma ||
lṅa daṅ gzugs sogs lha mo drug[663] ||
khro bo bcu rnams spyan draṅ bya ||

slar yaṅ thugs ka'i[664] sa bon las ||
lha mo brgyad kyis legs mchod ciṅ ||
bstod dbyaṅs kyis kyaṅ bstod byas te ||
dbaṅ bskur phyir du gsol ba gdab[665] ||
thugs rje'i bdag ñid can rnams kyis ||
bdag la dbaṅ bskur rtsal du[666] gsol ||

źes bya ba'am | yaṅ na[667] –

abhiṣiñcantu[668] *māṃ*[669] *sarvatathāgatāḥ*[670,xlii]

źes brjod par bya'o ||

de ltar gsol ba gdab pa yis[671] ||
de bźin gśegs * rnams he ru ka'i || MWH 121
rnam par gyur te bdud rtsi lṅas ||
gaṅ ba'i rin chen bum pas blugs ||

byaṅ chub sems rnams bkra śis kyi ||
glu dbyaṅs rig mas[672] rdo rje'i glu ||
lha mos me tog la sogs char ||
'bebs śiṅ khro bos bgegs skrod bsam ||

de ltar bsams te dbaṅ bskur bas ||
spyi bor byaṅ chub sems kyi chus ||
yoṅs su gaṅ bas bum pa'i dbaṅ ||
thob par yaṅ ni mos pa bya ||

[xlii]Cf. HeTa I.iv, DVS (f. 193v$_5$), VaPra[§17], HePra[§17], BhraHeSā, KṛYaTa, SāMā 94|95|110|210 et al.

[663]lha mo drug MWH] lha lo drug dPe. [664]thugs ka'i dPe] thugs kha'i MWH. [667]yaṅ na MWH] *om.* dPe. [668]abhiṣiñcantu *conj.*] abhiṣiñcatu dPe, MWH. [669]māṃ dPe] maṁ MWH. [670]sarvatathāgatāḥ *conj.*] sarvā tathāgata dPe ; sarvatathāgata MWH. [671]gdab pa yis MWH] btab pa yis dPe. [672]rig mas dPe] rig ma MWH.

mgrin par gsaṅ dbaṅ sñiṅ gar ni[673] ||
śe rab ye śes rkaṅ mthil bar ||
yoṅs gaṅ bźi pa thob par bsam ||
de tshe lus kun gaṅ ba yis[674] ||

bde chen skyes par bsam bya źiṅ ||
chu yi lhag ma lud pa las ||
cod pan raṅ gi lhag pa'i lha ||
mṅon par rtogs pa brjod zin to || ||

dkyus ma'i don 'chad pa ni[675] de'i tshe dbaṅ raṅ gi[676] ṅo bo gaṅ blaṅ źe na | **slob dpon daṅ**[677] źes bya ba la sogs pa[678] sbyar ro || des dri ma gaṅ dag par byed ce na | **rgod pa**[679] la sogs pa'i dri ma dag par byed do ||
dPe 507 * ci źig rdo rje[680] slob dpon gyi dbaṅ la sogs pas rgod pa[681] la sogs pa'i dri
MWH 122 ma dag par byed * sñam pa la | 'di ltar rgod pa[682] la sogs pa'i bde ba gnas śiṅ[683] | de daṅ de dag gi dri ma dag par byed pa ni | bya ba daṅ | spyod pa daṅ | rnal 'byor daṅ[684] | rnal 'byor bla na med pa ste | rgyud sde bźi yin la | de daṅ de dag gi dbaṅ gi mthar thug pa'am[685] | de dag gi ñams su myoṅ ba tsam źig rim pa bźin slob dpon la sogs pa'i dbaṅ gi dus su byaṅ chub kyi sems spyi bo nas[686] dbaṅ bskur ba'i dus daṅ | byaṅ chub kyi sems[687] lce la bźag pa'i dus daṅ[688] | śes rab ye śes kyi dbaṅ gi dus daṅ | bźi pa rnams kyi dus su ñams su myoṅ ba skyes pa tsam rgyud de daṅ de'i ñams su myoṅ ba'i mthar thug yin pas dag par byed do ||

de dag gi ñams su[689] myoṅ ba de[690] ji tsam źig[691] sñam pa la | **dga' ba daṅ** źes bya ba la sogs pa ste | de'i tshad tsam mo || de dag dus ji tsam gyi

[673]sñiṅ gar ni dPe] sñiṅ khar ni MWH. [674]gaṅ ba yis dPe] gaṅ pa yi MWH. [675]dkyus ma'i don 'chad pa ni $dPe_{ed.}$] *om.* dPe_{lu}; kyus ma'i don 'chad pa la MWH. [676]raṅ gi dPe] daṅ raṅ gi MWH. [677]daṅ dPe] *om.* MWH. [678]la sogs pa dPe] la sogs pa daṅ MWH. [679]rgod pa MWH, $HeSāU^{Tib._{G,N,P_1}}$] dgos pa dPe ; dgod pa $HeSāU^{Tib._{C,D,P_2^{sil.}}}$. [680]rdo rje dPe] rdoé MWH. [681]rgod pa MWH] dgos pa dPe. [682]rgod pa MWH] dgos pa dPe. [683]gnas śiṅ MWH] gnaṅ źiṅ dPe. [684]spyod pa daṅ | rnal 'byor daṅ dPe] spyo<d pa ya (?) rnal 'byor daṅ> $MWH^{p.c.}$ (squeezed in). [685]mthar thug pa'am dPe] mthar thugs pa'am MWH. [686]spyi bo nas MWH] sbyi bo nas dPe. [687]byaṅ chub kyi sems dPe] byaṅ sems MWH. [688]daṅ MWH] *om.* dPe. [689]de dag gi ñams su MWH] de'i ñams su dPe. [690]de dPe] de'aṅ MWH. [691]ji tsam źig MWH] ji tsam dPe.

tu[692] skye sñam pa la | **rnam pa sna tshogs pa**[693] **daṅ**[l] źes bya la sogs pa ste | de daṅ de dag gi dus su skye ba'i[694] źes sbyar bar bya'o || yaṅ na don ni[695] dbaṅ 'di dag gis ci źig rtogs par bya[696] sñam pa la | **dga' ba daṅ** źes bya ba la sogs pa[697] sbyar ro || de dag gaṅ gi dus su skye źiṅ[698] rtogs par bya sñam pa la | **rnam pa * sna tshogs pa daṅ**[699] źes bya ba la sogs pa MWH 123 smos so || ci źig dbaṅ bźis dga' ba bźi ji ltar mtshon sñam pa la | dbaṅ bźi daṅ dga' bźi[700] graṅs kyaṅ mthun la[701] go rim kyaṅ mthun te[702] | dga' ba la brten nas mchog dga'[703] | de la brten nas dga' bral | de la brten nas lhan skyes skye la | dbaṅ[704] yaṅ slob dpon la brten nas gsaṅ dbaṅ | de la brten nas śes rab ye śes | de la brten nas bźi pa 'byuṅ źes 'dod la | yaṅ dri * ma dPe 508 'khyud par[705] yaṅ chos mthun te[706] | rgod pa[707] la sogs pa'i dri ma dag par byed pa[708] chos mthun no[709] ||

gal te de dag gis dgod pa[710] la sogs pa'i dri ma ci'i phyir 'dag par byed sñam pa la | dbaṅ gis dag pa'i tshul ni[711] sṅar brjod zin la | dga' ba la sogs pa yaṅ[712] de dag gi ñams su myoṅ ba mthar thug par gyur pa[713] yin pas so źes sbyar ro || źes bla ma dag gsuṅ ṅo || tshig gi don ni go sla bar zad do[714] ||

dbaṅ bskur nas[715] **raṅ gi rigs kyi bdag pos spyi bor mtshan to** ||[m] źes bya ba la sogs pa ni |

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[l]rnam pa sna tshogs (pa) daṅ HeSāU$^{\text{Ṭī}}$] rnam pa du ma daṅ HeSāU$^{\text{Tib.}}$; vicitra° HeSāU$^{\text{Skt.}}$. [m]dbaṅ bskur nas (*bas* MWH) raṅ gi rigs kyi bdag pos spyi bor mtshan to HeSāU$^{\text{Ṭī}}$] dbaṅ bskur bas raṅ gi rigs kyi gtso bos mgo bor mtshan pa ste HeSāU$^{\text{Tib.}}$; abhiṣiktas tu svakuleśāṅkitaśirāḥ HeSāU$^{\text{Skt.}}$.

[692]ji tsam gyi tu MWH] ji tsam gyi dus su dPe. [693]sna tshogs pa dPe] sna tshogs MWH. [694]skye ba'i dPe] skye bo MWH. [695]don ni dPe] don 'di MWH. [696]rtogs par bya dPe] rtog par bya MWH. [697]la sogs pa dPe] la sogs par MWH. [698]gaṅ gi dus su skye źiṅ dPe] gaṅ gis MWH. [699]daṅ dPe] *om.* MWH. [700]dga' bźi MWH] *om.* dPe. [701]mthun la dPe] 'thun la MWH. [702]mthun te dPe] 'thun te MWH. [703]mchog dga' dPe] mchog dag MWH (rendered as verse). [704]dbaṅ MWH] *om.* dPe. [705] [706]mthun te dPe] 'thun te MWH. [707]rgod pa MWH] dgod pa dPe. [708]byed pa dPe] *om.* MWH. [709]mthun no dPe] 'thun no MWH. [710]rgod pa MWH] dgod pa dPe. [711]dag pa'i tshul ni dPe] dag pa ni [712]yaṅ dPe] 'aṅ MWH. [713]gyur pa dPe] 'gyur ba MWH. [714]go sla bar zad do dPe$_{\text{lu}}$] go bar zad do dPe$_{\text{ed.}}$, MWH. [715]dbaṅ bskur nas dPe] dbaṅ bskur bas MWH.

gtso bo yab yum mi bskyod pas ||
rgyas btab[716] ṅo bo ñid kyi rgya ||
MWH 124 gaurī pukkasī[717] mi bskyod || *
lus la sems kyi phyag rgya yin ||
caurī[718] daṅ ni śabarī[719] ||
rnam par snaṅ[720] mdzad sems la lus ||
vetālī daṅ caṇḍālī[721] ||
rin chen 'byuṅ ldan phyag rgya ni ||
rgyu 'dod chags las[722] 'bras bu ni[723] ||
ser sna yi ni[724] phyag rgya yin ||
ghasmarī daṅ ḍombinī[725] ||
'od dpag med pa'i phyag rgya ni ||
'bras bu phrag dog la ni rgyu ||
'dod chags kyi ni phyag rgya yin ||
de dag[726] phan tshun rgya bsnol bar[727] ||
med na de ltar mdzes mi 'gyur ||
de ltar rgyas btab mthar thug par ||
bsgom pa chos sku skye med las ||
'gro ba'i don du sprul pa'i sku ||
gzugs su gnas pa źes byar bsgom ||

ye śes lṅa yi mṅon rtogs 'dir gsuṅs so ||[728] da ni **bcom ldan 'das kyi**[729] źes bya ba la sogs pas goṅ du bstan pa rnams kyi mṅon par rtogs pa gaṅ zag dbaṅ po tha ma'i tha ma'i[730] mṅon par rtogs pa 'di ltar yin no[731] || źes zor yaṅ bar bya ba'i phyir gźuṅ bsdu ba'i tshul gyis bstan to ||

[716]btab dPe] gdab MWH. [717]gaurī pukkasī dPe] gauri pukasi MWH. [718]caurī dPe] cau>ba<ri MWH$^{p.c.}$. [719]śabarī dPe] śabari MWH. [720]snaṅ dPe] snaṅ snaṅ MWH. [721]vetālī daṅ caṇḍālī dPe] baitali daṅ canṭali MWH. [722]las *em.* (cf. *gNad kyi zla zer* p. 347$_4$)] la dPe, MWH. [723]'bras bu ni dPe] 'bras bus ni MWH. [724]ni dPe] *om.* MWH. [725]ghasmarī daṅ ḍombinī dPe] ghasmari daṅ ḍoṁbini MWH. [726]de dag dPe] de ltar MWH. [727]rgya bsnol bar MWH] rgyab bsnol bar dPe. [728]ye śes lṅa yi mṅon rtogs 'dir gsuṅs so dPe] *om.* MWH. [729]bcom ldan 'das kyi MWH, HeSāU$^{Tib.C,D,P_2}$] bcom ldan 'das kyis dPe, HeSāU$^{Tib.G,N,P_1}$; *bhagavān* HeSāU$^{Skt.}$. [730]tha ma'i tha ma'i dPe$_{ed.}$, MWH] tha ma'i dPe$_{lu}$. [731]yin no dPe] yin MWH.

de la *āli*[732] **yoṅs su gyur pa**[n] źes pa ni | *āli*[733] phrag gñis skar ma'i rnam pa lta bu g.yas skor g.yon * skor ram[734] mgo sprod gaṅ yaṅ ruṅ ba ste | dPe 509
mtshan bzaṅ po sum cu rtsa gñis kyi[735] ṅo bo yoṅs su gyur pa de las[736] zla ba ste | ṅo bo me loṅ lta bu'i ye śes so || de ltar yaṅ[737] rnam pa zla * bar MWH
bsgoms pas bsgom sla | raṅ gi ṅo bo me loṅ lta bu'i ye śes yin pas me loṅ lta 125f.
bu "lam du byas par 'gyur"[xliii] źes bya ba la sogs pa'i tshul goṅ du rgyas par missing
bstan te | de 'dir yaṅ ji lta ba bźin rtogs par bya'o || tshig gi don ni rtogs par zad do || ||

da ni gnas pa bźi pa bstan te |

de yaṅ mṅon par rtogs pa 'dir ||
bskyed pa daṅ ni rdzogs pa'i rim ||
re re la yaṅ 'jog tshul gsum ||
gsum la'aṅ gsum gsum dgur 'gyur ro ||

de la[738] bskyed rim bsgom pa la ||
gsum ni lha dgur bsgom pa daṅ ||
yab yum tsam[739] bsgom[740] yab tsam ste ||
re re la yaṅ gsum gsum mo ||

de la las daṅ po pas | daṅ por lha dgu tsam gyi spyi la dmigs te | lo la sogs pa ci rigs par sems gnas par bya'o || de nas lha'i rnam pa la sems gzuṅ bar bya ste |

de las daṅ po lha dgu la ||
blo gnas 'dod pa'i sgrub pos ni ||

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[n]de la *āli* yoṅs su gyur pa HeSāU^{Tī}] de la *āli* yoṅs su gyur pa'i HeSāU$^{Tib.}$; tatrāliparipiṇataḥ HeSāU$^{Skt.}$.

[xliii]Referring back to the passage above reading "*ṅo bo me loṅ sogs yin pas || de ltar me loṅ lta bu sogs || lam du byas par 'gyur yin pas || 'bras bu lam du byas pa yin ||*".

[732]*āli* dPe] *ali* MWH. [733]*āli* dPe] *ali* MWH. [734]ram dPe] *om.* MWH. [735]sum cu rtsa gñis kyi dPe] sum bcu rtsa gñis kyi MWH. [736]de las *em.*] las dPe, MWH. [737]de ltar yaṅ MWH] de yaṅ dPe. [738]de la *em.*] de las dPe, MWH. [739]yab yum tsam dPe$_{ed.}$] yab yud tsam dPe$_{lu}$. [740]bsgom dPe$_{ed.}$] bsgom daṅ dPe$_{lu}$.

'jug daṅ gnas daṅ ldaṅ ba yi ||
rim pa gsum du bsgom par bya ||

daṅ po bsod nams tshogs bsags nas ||
tha ma dbaṅ bskur rgyas gdab par ||
'jug rim de nas sems 'jog pa ||
gnas pa'o man chad ldaṅ rim yin ||

de la gnas pa'i rim pa la ||
'jog daṅ rgyun du 'jog la sogs ||
źi gnas sems gnas thabs dgu yis ||
lha dgu gsal ba'i bar bsgom bya ||

de la daṅ por sna tshogs rdo rje la sogs pa bye brag nas sems bzuṅ ste | rim
dPe 510 gyis je cher 'gyur * te | mthar lha dgu ka yoṅs su gsal bar gyur bar bsgom pa'i bar ni lha dgu la sems gnas par bsgom pa źes bya ba yin no || de la blo brtan par gyur nas rim gyis rdzogs pa'i rim pa la 'jug par bya ba'i phyir | dmigs pa'i yul chuṅ ba chuṅ ba la 'jug par bya ste |

de la yab yum tsam bsgom 'dod ||
tha ma lha mo brgyad źal brgyad ||
bsdu ba'i bar du rdzogs bya ba ||
'jug pa'i rim pa rdzogs pa'o ||

de nas rtse gcig yab yum la ||
gnas thabs dgu yis bsgom pa ni ||
gnas rim yum yaṅ bsdu ba sogs ||
ldaṅ ba'i rim pa źes bya 'o ||

gal te yab tsam bsgom 'dod na ||
yum yaṅ yab la bsdu ba'i bar ||
'jug pa'i rim pa gnas pa'i rim ||
yab la rtse gcig sems gnas pa'i ||
MWH 127 thabs kyis bsgom pa 'jug pa'i rim ||
yab kyaṅ sñiṅ ga'i[741] *hūṁ* ñid la ||

[741] sñiṅ ga'i dPe] sñiṅ kha'i MWH.

bsdu ba yan chad[742] de bar du[743] ||
bskyed pa'i rim la[744] gnas pa dgu'o[745] ||

rdzogs pa yi ni rim pa la'aṅ ||
hūṁ tsam gnas daṅ na dar gnas ||
de bźin stoṅ pa la gnas te ||
dgu yin 'og tu ṅes par bya'o[746] ||

de la[747] yab yum tsam bsgoms pas ||
dkyil 'khor rnam pa[748] bsdu bya ste ||
raṅ gi sñiṅ ga'i[749] sa bon las ||
'od spros[750] snod bcud rnams la phog ||

de dag 'od zer rnam gyur te ||
sruṅ ba'i[751] 'khor lo la bsdu bya ||
de bźin dur khrod brgyad la bsdu ||
de yaṅ[752] gźal yas khaṅ la 'o ||

de nas slar yaṅ 'od de yis ||
gźal yas khaṅ la reg bya ste[753] ||
lha mo brgyad la bsdu bya ste ||
gźal yas khaṅ yaṅ gzugs dri sogs ||

yul bźi 'byuṅ bźi'i[754] ṅo bo ste ||
lha mo brgyad kyaṅ yul bźi[755] daṅ ||
'byuṅ bźi'i ṅo bo yin pa'i phyir ||
ṅo bo ñid la bsdur[756] śes bya ||

slar yaṅ 'od spros lha mo brgyad ||
la reg de dag[757] * źal brgyad du || dPe 511
bsdu bya de dag thabs śes rab ||

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[742]yan chad dPe] man chad MWH. [743]de bar du dPe] de ltar du MWH. [744]rim la dPe] rim pa'i MWH. [745]dgu'o dPe] dgu MWH. [746]ṅes par bya'o dPe] śes par bya'o MWH. [747]de la dPe] de las MWH. [748]rnam pa dPe] rnam par MWH. [749]sñiṅ ga'i dPe] thugs kha'i MWH. [750]spros dPe] 'phros MWH. [751]sruṅ ba'i dPe] bsruṅ ba'i MWH. [752]de yaṅ MWH] de nas dPe. [753]reg bya ste MWH] reg pas de dPe. [754]'byuṅ bźi'i MWH] 'byuṅ bźi dPe. [755]yul bźi dPe] yum bźi MWH. [756]bsdur dPe] sgyu MWH. [757]la reg de dag MWH] la re de yaṅ dPe.

sñoms 'jug byaṅ chub sems 'jug phyir[758] ||
MWH 128 de ni de yaṅ[759] * śes rab kyis[760] ||
ro gcig pa las 'byuṅ ba yi[761] ||

źes bya ba la sogs pas bstan te | **źal brgyad du rim pas gźug**[o] ces bya ba ni | gaurī[762] rtsa ba'i źal nag po la'o[763] || caurī[764] g.yas źal bar pa la'o[765] || vetālī[766] steṅ gi źal du ba'i[767] mdog can la'o[768] || ghasmarī[769] g.yon źal bar pa la'o[770] || pukkasī[771] g.yon dmar ba la'o || śabarī[772] g.yas dkar ba la'o || caṇḍālī[773] g.yas pa'i źal tha ma la'o[774] || ḍombinī[775] g.yon pa'i źal tha ma la[776] bsdu bar bya'o || de ltar yab yum tsam du[777] bsgom par bya'o ||

de ltar yab yum tsam gnas la ||
'khor lo bźi yi[778] rgyas gdab ste ||
rtsa 'dab[779] la sogs ji lta bźin ||
dmigs te yig 'bru bźi yaṅ[780] bsam ||
de dag phyag rgya bźir bsams te[781] ||
las daṅ chos daṅ phyag rgya che ||
dam tshig phyag rgya chen po ste ||
lte ba la sogs rim bźin no ||

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[o]źal brgyad du rim pas gźug HeSāU^{Tī}] źal brgyad du rim pa bźin du źugs par HeSāU$^{Tib.}$; aṣṭasu mukheṣu krameṇa praviṣṭāḥ HeSāU$^{Skt.}$.

[758]sñoms 'jug byaṅ chub sems 'jug phyir MWH] sñoms źugs byaṅ chub sems 'byuṅ phyir dPe. [759]de yaṅ dPe] de'aṅ MWH. [760]śes rab kyis MWH] śes rab kyi dPe. [761]'byuṅ ba yi dPe] byuṅ ba yi MWH [762]gaurī dPe] gauri ni MWH. [763]nag po la'o dPe] nag po <pa la'o> MWH$^{p.c.}$ (squeezed in). [764]caurī dPe] cauri MWH. [765]źal bar pa la'o dPe] bar <pa la'o> MWH$^{p.c.}$ (squeezed in). [766]vetālī dPe] vetali MWH. [767]steṅ gi źal du ba'i dPe] steṅ źal MWH. [768]mdog can la'o dPe$_{ed.}$] mdog źal la'o dPe$_{lu}$; la'o MWH. [769]ghasmarī dPe] ghasmari MWH. [770]bar pa la'o dPe, MWH$^{p.c.}$ (squeezed in)] bar MWH$^{a.c.}$. [771]pukkasī dPe] pukasi MWH. [772]śabarī dPe] śabari MWH. [773]caṇḍālī dPe] caṇṭali MWH. [774]tha ma la'o MWH] pha tha la dPe. [775]ḍombīnī dPe] ḍoṁbini MWH. [776]tha ma la MWH] pha tha lar dPe. [777]tsam du dPe] tsam tu MWH. [778]bźi yi dPe] bźi'i MWH. [779]'dab dPe] mdab MWH. [780]yaṅ dPe] 'aṅ MWH. [781]bsams te dPe] bsam te MWH.

de la bskyed pa gtsor bsgom pas[782] ||
de tsam ñid las mi bya gsuṅ ||
gal te rdzogs pa gtsor bsgom pas[783] ||
gcer bu caṇḍālī[784] bsgom bya ||

de la 'di'i mṅon par rtogs pa ni | lte ba sprul pa'i 'khor lo'i lte ba la *oṁ*[785] naṅ skor 'dab ma brgyad la *a ka ca ṭa ta pa*[786] *ya śa* | phyi skor drug cu rtsa * MWH 129
bźi la *āli*[787] phrag gñis g.yon skor daṅ | *kāli ha* daṅ *kṣa* spaṅs pa g.yas skor du bsam mo || sñiṅ ga[788] chos kyi 'khor lo'i lte bar[789] *hūṁ* | phyogs bźir *bhrūṁ āṁ jrīṁ khaṁ*[790] | mtshams bźir *laṁ maṁ paṁ tāṁ*[791] bźi bsam mo || mgrin pa
loṅs spyod kyi 'khor lo'i[792] lte ba la *oṁ* | 'dab ma la *āli*[793] phrag gcig g.yon skor du bsam par bya'o || spyi bo bde chen gyi 'khor lo'i ze 'bru la *haṁ* | 'dab
ma la *āli*[794] phrag gñis bsam par bya * ste | de yaṅ[795] lte ba sñiṅ ga[796] kha dPe 512
sbyor | mgrin pa spyi bo[797] kha sbyor du bsams te[798] | de dag sṅar brjod pa bźin phyag rgya bźir mos pa bya'o ||

gźan yaṅ rtsa dbus[799] *avadhūtī*[800] daṅ | g.yas su *rasanā*[801] daṅ | g.yon du *lalanā*[802] gsum yaṅ dmigs par bya'o || yaṅ bśaṅ sgor[803] rluṅ sum mdor me yaṅ gsal bar bya'o || de nas bśaṅ sgo'i[804] rluṅ gis sum mdo'i me sbar || des[805] lte ba'i *aṁ* sbar te | de las me *rasanā* nas[806] źugs te | sñiṅ ga'i[807] yig 'bru rnams bsreg par bya'o || yaṅ me des mgrin pa'i yig 'bru bsreg par bya'o || yaṅ des
spyi bo'i yig 'bru yaṅ bsreg par bya ste |[808] de nas[809] raṅ gi sna nas 'od zer

[782]bsgom pas MWH] bsgoms pas dPe. [783]bsgom pas MWH] bsgoms pas dPe. [784]caṇḍālī dPe] canṭali MWH. [785]*oṁ* MWH] *oṃ* dPe (omitted). [786]*ṭa ta pa* MWH] *ṭa pa ta* dPe. [787]drug cu rtsa bźi la *āli* dPe] drug bcu rtsa bźi la *ali* MWH. [788]sñiṅ ga dPe] sñiṅ kha MWH. [789]'khor lo'i lte bar dPe] 'khor lo'i cakra lte ba MWH. [790]*bhrūṁ āṁ jrīṁ khaṁ* dPe] *bruṁ aṁ jiṁ khaṁ* MWH. [791]*laṁ maṁ paṁ tāṁ* dPe] *maṁ laṁ paṁ taṁ* MWH. [792]'khor lo'i dPe] cakra'i MWH. [793]'dab ma la *āli* dPe] mdab ma la *ali* MWH. [794]'dab ma la *āli* dPe] mdab ma la *ali* MWH. [795]de yaṅ MWH] de'aṅ dPe. [796]sñiṅ ga dPe] sñiṅ kha MWH. [797]spyi bo dPe] spyi'o MWH. [798]bsams te dPe] bsam ste MWH. [799]dbus MWH] dbus su dPe. [800]*avadhūtī* dPe] a ba 'du ti MWH. [801]*rasanā* dPe] ra sa na MWH. [802]lalanā dPe] lalana MWH. [803]bśaṅ sgor dPe] gśaṅ sgor MWH. [804]bśaṅ sgo'i dPe] gśaṅ sgo'i MWH. [805]des MWH] de'i dPe. [806]*rasanā* nas dPe] *rasana* nas MWH. [807]sñiṅ ga'i dPe] sñiṅ kha'i MWH. [808]yaṅ me (…) bya ste $dPe_{ed.}$, MWH] *om.* dPe_{lu}. [809]de nas dPe] de'aṅ MWH.

MWH 130 gyi tshogs nam mkha' khyab par spros nas phyogs bcu'i de bźin gśegs pa *
rnams kyi śaṅs kyi bu ga g.yon nas źugs te | de dag gi 'khor lo bźi[810] bźu
btul byas te | de dag gi thugs sñiṅ po yaṅ dag pa'i bdud rtsi srin bu padmas
khrag 'dren pa bźin bsdus te | raṅ gi sna g.yon nas źugs nas spyi bo de ñid
kyi naṅ du thim par bya'o ‖ de nas bdud rtsi de g.yon rkyaṅ ma nas[811] 'oṅs
te mgrin par yig 'bru rnams gsos btab ste[812] | sñiṅ ga yaṅ gsos btab ste[813] |
lte ba'i *aṁ* gi bar du dbab bo ‖ des rdo sol la me 'bar bźin[814] *aṁ* cher 'bar
ste[815] | dbu ma *avadhūtī*[816] kha phye ste[817] | glog gi zer ma'i tshul du soṅ
ste | spyi bo'i *haṁ* la phog pas | de las byaṅ chub kyi sems kyi chu rgyun bab
ste | me 'bar ba daṅ rtse sprod[818] sñiṅ ga[819] tsam du dmigs pa bya'o ‖ byiṅ
ba śas che na mgrin pa tsam mo ‖ rgod na ni sñiṅ ga'i[820] smad du dmigs
par bya'o ‖ de la dmigs te rluṅ kha sbyar bar bya'o ‖ de ltar rim gyis goms
par byas pas | daṅ por[821] lus la drod 'byuṅ ṅo ‖ de nas rim gyis bde ba 'byuṅ
dPe 513 ste[822] du ba * la sogs pa'i rtags rnams kyaṅ rim gyis[823] 'byuṅ ṅo ‖ de nas[824]
raṅ 'byuṅ gi ye śes[825] mṅon du gyur te | de ltar[826] goms pa las don gyi[827]
MWH 131 ye śes kyaṅ 'byuṅ bar 'gyur ro ‖ * las daṅ po la[828] dmigs pa brtan pa dag la
rasanā la[829] me sbar bas | *rasanā*[830] de mgrin pa'i gnas su sum skor du gyur
pas me[831] ldog pa daṅ | daṅ ga[832] 'gag pa daṅ mgrin pa skraṅs pa[833] la sogs
par gyur na | de ñid du la[834] dor bar bya'o ‖ źes kyaṅ[835] gsuṅ ṅo ‖ de dag
gi tshig gi don ni[836] rtogs par sla'o ‖

[810]bźi dPe] *om.* MWH. [811]g.yon rkyaṅ ma nas dPe] g.yon brkyaṅ ma nas MWH. [812]btab ste dPe] btab MWH. [813]sñiṅ ga yaṅ gsos btab ste *em.*] *om.* dPe ; sñiṅ kha yaṅ gsos btab te MWH. [814]me 'bar bźin MWH] me byuṅ ba bźin dPe. [815]'bar ste MWH] 'bar te dPe. [816]*avadhūtī* dPe] a ba 'du ti MWH. [817]kha phye ste dPe] kha phye nas MWH. [818]sprod dPe] sprod du MWH. [819]sñiṅ ga dPe] sñiṅ kha MWH. [820]sñiṅ ga'i dPe] sñiṅ kha'i MWH. [821]daṅ por dPe] daṅ po MWH. [822]'byuṅ ste dPe] 'byuṅ steṅ MWH. [823]rim gyis MWH] *om.* dPe. [824]de nas MWH] de nas rim gyis dPe. [825]raṅ 'byuṅ gi ye śes MWH] raṅ byuṅ gi ye śes dPe] [826]de ltar MWH] de dPe. [827]don gyi MWH] don gi MWH. [828]daṅ po la dPe] daṅ po pa MWH. [829]*rasanā* la dPe] ra sa na las MWH. [830]*rasanā* dPe] ra sa na MWH. [831]me dPe] mi MWH. [832]daṅ ga dPe] daṅ ka MWH. [833]skraṅs pa dPe] skraṅ pa MWH. [834]gyur na | de ñid du la dPe] gyur pas ma ldag pa daṅ | na de ñid du la MWH. [835]kyaṅ MWH] *om.* dPe. [836]tshig gi don ni MWH] tshig ni $dPe_{ed.}$; tshig don dPe_{lu}.

de nas go cha dgod bya ste ‖
raṅ gi lus kyi phyag rgya drug ‖
rgyal ba drug gi ṅo bo ru[837] ‖
mos pa tsam du bya ba yin ‖

des ni 'khor lo la sogs pa ‖
tha mal[838] rnam par rtog pa la[839] ‖
rgyas 'debs phyir na[840] phyag rgya yin ‖
bar chad bsruṅ phyir go cha'o[841] ‖

de nas skye mched drug byin gyis brlab par bya ste | mig la sogs pa'i skye mched tha mal pa rnams stoṅ par bsams te | der *paṁ* las padma daṅ *raṁ* las ñi ma'i steṅ du ro re bsams te[842] | de'i steṅ du raṅ raṅ gi miṅ gi yi ge[843] daṅ po las bskyed do[844] ‖ *mohavajrī*[845] daṅ *dveṣavajrī*[846] daṅ | *mātsaryavajrī*[847] daṅ | *rāgavajrī*[848] daṅ | *īrṣyavajrī*[849] daṅ | *nairātmyā*[850] rnams kyi[851] daṅ po la klad kor[852] daṅ bcas pa ste | *maṁ daṁ maṁ*[853] *rāṁ īṁ aṁ*[854] źes bya ba rnams dkar po daṅ | sṅon po daṅ | ser po daṅ | dmar po daṅ | ljaṅ gu[855] * daṅ | MWH 132
nag po rnams te | de dag gyur pa las lha mo rnams skyil kruṅ[856] phyed pas bźugs pa | źal gcig phyag gñis pa | g.yas gri gug | g.yon thod pa | gru mor *khaṭvāṃga* daṅ bcas pa'o[857] ‖ gdan sṅar bstan pa la bźugs pa ste | kha dog ni sa bon gyi skabs bźin no ‖

de ltar go cha bgos pa la ‖
dgos pa rnam pa gsum gsuṅs te ‖

[837]rgyal ba drug gi ṅo bo ru dPe] *om.* MWH. [838]tha mal MWH] tha mas dPe. [839]rnam par rtog pa la dPe$_{ed.}$, MWH] rnam par rtog pa las dPe$_{lu}$. [840]rgyas 'debs phyir na dPe] rgyas 'debs pa yi MWH. [841]go cha'o dPe] go cha bgo MWH. [842]ñi ma'i steṅ du ro re bsams te dPe] ñi ma'i dkyil 'khor re re bsam MWH. [843]miṅ gi yi ge MWH] yi ge dPe. [844]bskyed do MWH] bskyed de dPe. [845]°vajrī *em.*] badzri dPe, MWH. [846]dveṣavajrī *em.*] d'e ṣa badzri dPe ; d.he śa badzri MWH. [847]mātsaryavajrī *em.*] ma ts.dya badzri dPe ; ma tsa rya badzri MWH. [848]rāgavajrī *em.*] rāga badzri dPe ; ra ga badzri MWH. [849]īrṣyavajrī *em.*] īrṣya badzri dPe ; irṣa badzri MWH. [850]nairātmyā *em.*] nai r'adma dPe ; ni ra ad ma MWH. [851]rnams kyi dPe] rnams kyis MWH. [852]klad kor dPe] glad skor MWH. [853]*maṁ* dPe$_{ed.}$] *tsaṁ* dPe$_{lu}$, MWH. [854]*rāṁ īṁ aṁ em.*] *rāṁ īṁ naṁ* dPe$_{ed.}$; *rāṁ aṁ naṁ* dPe$_{lu}$; *raṁ aṁ naṁ* MWH. [855]ljaṅ gu dPe] ljaṅ khu MWH. [856]skyil kruṅ dPe] dkyil dkruṅ MWH. [857]daṅ bcas pa'o MWH] daṅ bcas pa dPe.

dPe 514 tha mal[858] * rnam rtog blo zlog[859] daṅ ||
mṅon par śes pa lṅa[860] 'char daṅ ||

bar chad bgegs las sruṅ ba ste[861] ||
de la[862] daṅ po rnam pa gñis ||
gur gyi luṅ yin tha ma ni ||
bla ma dam pa'i gdams ṅag[863] yin ||

'dis ni spyod lam gyi rnal 'byor yaṅ bstan la[864] | ñams su blaṅ pa[865] 'og tu go bar bya'o ||

de nas bar 'dir bzlas bya ste[866] ||
yum med phyir na 'og tu min ||
de bas 'og gi rdzogs rim la ||
nus ldan bya phyir bzlas par bya[867] ||

bzlas pa'i man ṅag ni yum gyi thugs ka'i[868] *aṁ* las sṅags kyi phreṅ ba byuṅ ste | de raṅ gi khar źugs śiṅ 'khor te | tshur 'khor ba 'dis ni rluṅ brtan par 'gyur ro || de'i kha dog ni las kyi[869] bye brag gis[870] źi ba la kha dog[871] dkar
MWH 133 po | rgyas pa la ser po | dbaṅ la dmar po | drag po la nag por * bzlas pa bya'o[872] || **mi dga' ba'i mthar thug pa** ni[p] | skyo ba daṅ mi 'dod bźin bzlas na rdo rje sems dpa' brñas par[873] 'gyur bas ji srid 'dod par bzlas so || de ltar bzlas pa'i dgos pa ni | de bźin gśegs pa[874] thams cad kyi thugs kyi

[p]mi dga' ba'i mthar thug pa dPe] mi dga' ba [blank space for 3-4 letters] thug ni MWH ; mi skyo'i bar du HeSāU$^{Tib.}$; ākhedaparyantam HeSāU$^{Skt.}$.

[858]tha mal MWH] tha mar dPe. [859]zlog dPe] bzlog MWH. [860]lṅa dPe] lṅas MWH. [861]sruṅ ba ste dPe] bsruṅ pa ste MWH. [862]de la MWH] de las dPe. [863]gdams ṅag dPe] gdam ṅag MWH. [864]yaṅ bstan la MWH] bstan dPe. [865]blaṅ pa dPe] blaṅ pa'i MWH. [866]bzlas bya ste dPe] bzlas pa bya'o MWH. [867]bzlas par bya dPe] bzlas pa bya MWH. [868]thugs ka'i dPe] thugs kha'i MWH. [869]las kyi MWH] las kyis dPe. [870]bye brag gis dPe$_{lu}$, MWH] dbye ba ste dPe$_{ed.}$. [871]kha dog dPe$_{ed.}$] *om.* dPe$_{lu}$, MWH. [872]bzlas pa bya'o MWH] bzla bar bya'o dPe$_{ed.}$; la sogs pa bźir bzlas pa bya'o dPe$_{lu}$ (?). [873]brñas par MWH] brñas pa dPe. [874]de bźin gśegs pa dPe] de bźin gśegs MWH.

sñiṅ po nas[875] bskul źiṅ | mkha' 'gro ma rnams sñan gsan 'bebs par byed pa ste | rDo rje[876] Gur las |

saṅs rgyas[877] byaṅ chub sems dpa' daṅ ||
mkha' 'gro ma daṅ raṅ btsun mo ||
mṅon sum du ni bya ba'i phyir ||
sṅags ni sñan gsan 'bebs par byed[878] ||

dper na skyes chen la la źig ||
skad kyi[879] ṅa ros bos pa na ||
thos pa tsam gyis 'oṅs gyur pa[880] ||
de ltar[881] skad cig saṅs rgyas gśegs ||

'jig rten khams ni stoṅ phrag daṅ ||
nam mkha'i khams kyi mkha' groṅ du ||
phyag rgya chen po bde gnas kyi[882] ||
mkha' daṅ mñam * pa'i saṅs rgyas bźugs || dPe 515

de rnams sṅags rig druṅ[883] mi gśegs ||
rdo rje[884] spyan gyis rnam par gzigs ||
gaṅ gis sṅags kyi rim thob pa[885] ||
e ma de yis byaṅ chub thob ||[xliv]

ces gsuṅs so ||

[xliv] H 379, reading *saṅs rgyas byaṅ chub sems dpa' daṅ || mkha' 'gro ma daṅ raṅ btsun mo || mṅon sum du ni bya ba'i phyir || sṅags ni sñan gsan 'bebs par brjod || dper na skyes chen la la źig || skad cig ṅa ros bos pa na || thos pa tsam gyis 'oṅs gyur pa || de ltar skad cig saṅs rgyas gśegs || 'jig rten khams ni stoṅ phrag daṅ || na[m] mkha'i khams kyi mkha' groṅ du || phyag rgya chen po'i bde gnas kyi || mkha' daṅ mñam pa'i saṅs rgyas bźugs || de rnams sṅags rig druṅ ni gśegs || rdo rje spyan gyis rnam par gzigs || gaṅ gis sṅags kyi rim thob pa || e ma de yis byaṅ chub thob* || (f. 399v).

[875] thugs kyi sñiṅ po nas MWH] thugs sñiṅ po nas dPe. [876] rdo rje dPe] rdoé MWH. [877] saṅs rgyas MWH] *om.* dPe. [878] byed dPe] brjod MWH. [879] skad kyi dPe_{lu}, MWH] sṅags kyi $dPe_{ed.}$. [880] 'oṅs gyur pa dPe] 'od gyur pa MWH. [881] de ltar $dPe_{ed.}$] de'aṅ dPe_{lu}; da dag MWH. [882] gnas kyi dPe] gnas kyis MWH. [883] rig druṅ dPe] rigs sruṅ MWH. [884] rdo rje dPe_{lu}, MWH] saṅs rgyas $dPe_{ed.}$. [885] thob pa dPe_{lu}, MWH] zab pa $dPe_{ed.}$.

de ltar yab yum tsam bsgoms la ||
MWH 134 * ji ltar 'dod par gnas byas la[886] ||
de nas[887] ldaṅ ba'i rnal 'byor ni[888] ||
yum bsdu la sogs rnams yin te ||

slar yaṅ thugs ka'i[889] *hūṁ* las 'od ||
phyi rgyu'i dus su[890] sna g.yas nas ||
spros la yum la phog par bsam ||
naṅ 'jug sna bug g.yon nas so ||

de ltar bsgoms pas bdag med ma ||
je źu je źu thugs ka yi[891] ||
ñi zla[892] *aṁ* bcas la thim bsam ||
de yaṅ[893] 'od kyi goṅ bur[894] bsam ||

de ni 'jug pa'i rluṅ 'grogs te ||
sna bug g.yon nas źugs gyur te[895] ||
yab kyi thugs ka'i[896] *hūṁ* ñid la ||
thim par yaṅ ni bsgom pa yin ||

yab tsam la ni gnas 'dod pas ||
de dag bar du[897] 'jug pa'i rim[898] ||
yab la ji ltar 'dod kyi bar[899] ||
rab tu[900] bsgom pa gnas rim yin ||

de nas yab kyaṅ bsdu ba sogs ||
ldaṅ ba'i rim pa źes bya ste ||
thugs ka'i[901] sa bon las 'od zer ||
phyi[902] rgyu'i dus su sna g.yas nas ||

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[886]gnas byas la dPe] gnas par bya MWH. [887]de nas MWH] de las dPe. [888]rnal 'byor ni $dPe_{ed.}$] rim pa ni dPe_{lu}, MWH. [889]thugs ka'i dPe] thugs kha'i MWH. [890]phyi rgyu'i dus su dPe] phyir rgyu dus su MWH. [891]thugs ka yi dPe] thugs kha yi MWH. [892]ñi zla MWH] zla ñi dPe. [893]de yaṅ dPe] de'aṅ MWH. [894]goṅ bur MWH] goṅ bu dPe. [895]gyur te dPe] gyur nas MWH. [896]thugs ka'i dPe] thugs kha'i MWH. [897]bar du MWH] bar ni dPe. [898]'jug pa'i rim MWH] źugs pa'i rim dPe. [899]'dod kyi bar dPe_{lu}, MWH] 'dod 'dod kyi $dPe_{ed.}$. [900]rab tu dPe_{lu}, MWH] bar du $dPe_{ed.}$. [901]thugs ka'i dPe] thugs kha'i MWH. [902]phyi dPe] spyir MWH.

spro bya des ni[903] raṅ lus la ||
yoṅs su gsal bar bsam bya źiṅ ||
naṅ du 'jug pa'i dus su ni ||
sna g.yon nas ni 'jug par bya ||

de nas[904] ***āli***[905] źes bya ba la sogs pas bstan te[906] | mi zab par bśad na spro ba'i * dus su *kāli*'i[907] rnam pa daṅ | bsdu ba'i dus su *āli*'i[908] rnam pas bsdu bar bya | źes pa yin la | zab par bśad na *kāli*'i[909] brdas sna g.yas bstan te spro ba'i lam[910] yin la | *āli*'i[911] brdas g.yon bstan te bsdu ba'i lam yin no źes dgoṅs so || MWH 135

de ltar yaṅ * daṅ yaṅ byas pas || dPe 516
raṅ lus 'od du[912] źu gyur te ||
sñiṅ ga'i[913] ñi zla kha sbyar gyi ||
bar gyi *hūṁ* la bsdu bar bya ||

gźuṅ gi tshig don ni[914] rtogs par sla'o ||

de nas rdzogs pa'i rim pa la blo[915] gnas par 'dod pa la[916] gsum las | *hūṁ* tsam la gnas par 'dod pas ni[917] bskyed pa'i rim pa de rnams 'jug pa'i rim pa yin la | *hūṁ* la sṅar[918] brjod pa'i sems gnas pa'i thabs kyis[919] gnas pa ni[920] gnas pa'i rim pa'o || de'aṅ bsdu ba man chad ni ldaṅ ba'i rim pa źes 'dod do ||

de nas *hūṁ* tsam gnas pa las ||
rgyud kyi tshig ni dran byas la[921] ||
ñi zla gñis kyaṅ *hūṁ* ñid la ||
rim pa bźin du thim par bya ||

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[903]des ni MWH] de ni dPe. [904]de nas MWH] de ni dPe. [905]*āli* dPe] *ali* MWH. [906]bstan te dPe] bstan ste MWH. [907]*kāli*'i dPe] *kali*'i MWH. [908]*āli*'i dPe] *ali*'i MWH. [909]*kāli*'i dPe] *kali*'i MWH. [910]spro ba'i lam dPe] spros pa'i lam MWH. [911]*āli*'i dPe] *ali*'i MWH. [912]'od du dPe] 'od MWH. [913]sñiṅ ga'i dPe] sñiṅ kha'i MWH. [914]gźuṅ gi tshig don ni dPe] gźuṅ don MWH. [915]blo dPe] glo MWH. [916]'dod pa la MWH] 'dod pas dPe. [917]'dod pas ni dPe] 'dod pa ni MWH. [918]sṅar dPe] sṅags MWH. [919]thabs kyis dPe] thabs kyi MWH. [920]gnas pa ni $dPe_{ed.}$, MWH] *om.* dPe_{lu}. [921]byas la MWH] byas pa dPe.

de yaṅ mas yar rim bźin du ||
bsdus te 'od kyi goṅ goṅ por ||
gyur te[922] de yaṅ je phra las[923] ||
MWH 136 mar me'i rtse mo lta bur bsgom || *

de tsam la sems gnas par 'dod pas kyaṅ sṅar bźin rim pa gsum sbyar bar bya'o ||

de yaṅ[924] stoṅ par bsgom pa ni[925] ||
'jug pa'i rim pa[926] źes bya ste ||
nāda'aṅ[927] mi dmigs par bya ste ||
mi dmigs tsam du'aṅ mi 'dzin la ||
chos ñid spros daṅ bral ba la ||
śes pa spros daṅ bral bar bźag[928] ||

de ltar ji srid[929] 'dod pa yi ||
bar du bsgom pa gnas pa'i rim[930] ||
stoṅ pa ñid las lhar ldaṅ ba ||
ldaṅ ba'i rim pa źes bya yin ||

de ltar bsgom pa'i rim pa'aṅ bskyed pa'i rim pa gtsor bsgoms la[931] rdzogs pa'i rim pa[932] lam byuṅ ba tsam bsgoms la | rdzogs pa'i rim pa gtsor bsgoms pas[933] tshul ji lta ba bźin bsgom par bya ste[934] | de las ldaṅ bar 'dod na |

chu las ña 'phar[935] ji bźin du ||
stoṅ pa 'od gsal ṅaṅ ñid las ||
dpal ldan rdo rje mgon po yi ||
sku ru yoṅs su ldaṅ bar bya ||
dPe 517 de nas 'og nas 'byuṅ * ba yi ||

[922]gyur te dPe] bsdus te MWH. [923]de yaṅ je phra las dPe] de'aṅ che phra las MWH. [924]de yaṅ dPe] de la MWH. [925]bsgom pa ni MWH] bsgoms pa ni dPe. [926]'jug pa'i rim pa *conj.*] ldaṅ ba'i rim pa dPe_{lu}, MWH ; bsdu ba'i rim pa $dPe_{ed.}$. [927]*nāda*'aṅ dPe] na da'aṅ MWH. [928]bźag dPe] gźag MWH. [929]ji srid dPe] ji ltar MWH. [930]gnas pa'i rim dPe] gnas pa yi rim MWH. [931]bsgoms la dPe] bsgoms pas MWH. [932]rim pa dPe] rim pa la MWH. [933]bsgoms pas dPe] sgoms pas MWH. [934]bsgom par bya ste dPe] bsgoms te MWH. [935]'phar dPe] 'phar ba MWH.

dag pa rjes su dran bya źiṅ ||
rdo rje'i glu blaṅ smon lam yaṅ ||
rgya chen yoṅs su dag pa gdab ||

thun mtshams su ni[936] gtor ma daṅ ||
mchod daṅ bstod daṅ kha zas daṅ ||
spyod lam la sogs mñam * laṅs kyi[937] || MWH 137
rnal 'byor tshul bźin bsten par bya ||

de dag gi don ni 'di yin te | stoṅ pa ñid kyi ṅaṅ las laṅs te[938] 'og nas 'byuṅ ba'i dag pa rjes su dran pa daṅ | gźan yaṅ dPal dGyes pa'i rdo rje'i[939] rgyud las gsuṅs pa |

gzugs phuṅ la ni gaurī ste[940] ||
tshor ba'i phuṅ po caurī yin[941] ||
'du śes phuṅ po ro laṅs ma ||[942]
'du byed phuṅ po ghasmarī[943] ||
rnam śes phuṅ po'i tshul gyis ni ||
bdag med rnal 'byor ma rab grags[944] ||[xlv]

źes bstan pa daṅ |[945]

gzugs la[946] gaurī[947] rtag tu bśad[948] ||
sgra yi[949] cha la chom rkun ma ||

[xlv] Cp. HeTa I.ix. 8-9ab which differs significantly ; the Sanskrit of the underlying passage reads *rūpaskandhe bhaved vajrā gaurī vedanāyāṃ smṛtā | saṃjñāyāṃ vāriyoginī saṃskāre vajraḍākinī || vijñānaskandharūpeṇa sthitā nairātmyayoginī |*, this version is quoted in various sources, e.g. in VaPra[§13], HePra[§15], DVS (f. 191v$_{2\text{-}3}$) et al.

[936] mtshams su ni dPe] 'tshams su ni MWH. [937] mñam laṅs kyi MWH] ma bźag pa'i dPe. [938] laṅs te dPe] te MWH. [939] dPal dGyes pa'i rdo rje'i dPe] dpal kyai rdo rje'i MWH. [940] gaurī ste dPe] gauri ste MWH. [941] caurī yin dPe] cauri yin MWH. [942] 'du śes phuṅ po ro laṅs ma dPe$_{ed.}$] *om.* dPe$_{lu}$, MWH. [943] ghasmarī dPe] ghasmari MWH. [944] grags dPe$_{ed.}$, MWH] bsrags dPe$_{lu}$. [945] MWH adds *sṇar bstan pa'i skye mched kyi dag pa daṅ* ||. [946] gzugs la dPe] gzugs ni MWH. [947] gaurī dPe] gaurir MWH. [948] rtag tu bśad dPe$_{lu}$, MWH] yaṅ dag bśad dPe$_{ed.}$. [949] sgra yi dPe] sgra'i MWH.

so so'i dri ni ro laṅs ma ‖
ro yi[950] tshul ni za phod ma[951] ‖
reg bya sa spyod ma źes brjod ‖
chos kyi dbyiṅs ni[952] mkha' spyod ma ‖[xlvi]

źes bya ba[953] daṅ |

sa ni daṅ po nor sbyin mtha' ‖
phyug po[954] thams cad rab grub pa'o[955] ‖
glaṅ po la sogs 'dzin pa ni ‖
nad ni ñe bar źi ba ste ‖
glo daṅ dbugs daṅ de bźin smyo[956] ‖
khrag skyug mdze daṅ bi dzi ka[957] ‖
mchin pa mtsher pa'i nad rnams ni ‖
glaṅ po la sogs rab tu brjod ‖[xlvii]

MWH 138 ces bya ba ste | don ni goṅ du[958] brjod pa'i[959] rnam par * dag pa gaṅ yin pa[960] de dran par bya'o ‖ de nas rdo rje'i glu daṅ smon lam gdab pa yaṅ bya ste | des ni thun yoṅs su rdzogs pa yin no ‖

des nas thun mtshams su[961] mchod pa daṅ bstod pa daṅ gtor ma bya ste | de'aṅ[962] mchod pa'i tshul ni las daṅ po pa'i bya ba las śes par bya'o[963] ‖
dPe 518 bstod pa ni * |

[xlvi] HeTa I.ix. 13-14ab, reading in Sanskrit *rūpe gaurī samākhyātā śabde caurī prakīrtitā | vetālī gandhabhāge ca rase ghasmarī kīrtitā ‖ sparśe ca bhūcarī khyātā khecarī dharmadhātutaḥ* |; cf. VaPra[§13], HePra[§15] et al. [xlvii] With slight variants and in different order this set of verses is already cited above. For variants and references *see* above.

[950] ro yi dPe] ro'i MWH. [951] za phod ma dPe] za pod ma MWH. [952] dbyiṅs ni dPe] dbyiṅs la MWH. [953] źes bya ba dPe] ces pa MWH. [954] phyug po $dPe_{ed.}$, MWH] dbaṅ phyug dPe_{lu}. [955] grub pa'o MWH] grub pa'i dPe. [956] smyo dPe] bsño MWH. [957] bi dzi ka dPe] 'bir dzi ka MWH. [958] goṅ du MWH] gaṅ du dPe. [959] brjod pa'i MWH] brjod pa'i gaṅ dPe. [960] gaṅ yin pa MWH] yin pa dPe. [961] mtshams su dPe] 'tshams su MWH. [962] de'aṅ MWH] *om.* dPe. [963] śes par bya'o dPe] śes so MWH.

dṅos po kun gyi raṅ bźin mchog ||[xlviii]

ces bya ba la sogs pa[964] Śloka Ñi śu pa'am[965] | yaṅ na mdor bsdus pa |[966] khyod ni rnal 'byor ma tshogs yoṅs su bskor[967] źes bya ba la sogs pas[xlix] bstod par bya'o[968] || **gtor ma** ni 'jig rten daṅ 'jig rten las 'das pa[969] gñis la dbul bar bya'o || **sṅon du 'gro ba can**[q] źes bya ba ni | thun goṅ ma'i mjug yin kyaṅ[970] | 'og ma'i sṅon du 'gro ba yin pas so[971] || de la[972] gtor ma'i mṅon par rtogs pa ni[973] gsum ste[974] | rdzas kyi bya ba[975] daṅ | mgron gyi bya ba[976] daṅ | de la dbul ba'i tshul lo || daṅ po ni lhag pa'i lha'i gtor ma ni[977] phud las bya ste g.yon du bźag go[978] || 'byuṅ po'i gtor ma ni de'i lhag ma las[979] de bas cher byas te g.yas phyogs su bźag go[980] || de la chaṅ la sogs pas spyaṅs te | bdud rtsi 'khyil pa'i sṅags *oṁ vajra amṛtakuṇḍali hana hana hūṁ hūṁ hūṁ phaṭ* ces[981] bzla źiṅ[982] chaṅ ṅam dri'i chus[983] gtor te | bgegs bsal lo[984] || de nas *oṁ svabhāvaśuddhāḥ*[985] *sarvadharmāḥ svabhāvaśuddho 'haṃ* |

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[q]sṅon du 'gro ba can HeSāU^{T_1}] sṅon du 'gro bas HeSāU$^{Tib.\text{-}G}$, °pūrvakam HeSāU$^{Skt.}$.

[xlviii]T 1225 (*rJe btsun dpal kye rdo rje'i b.ha ḍa r'a ga'i bstod pa źes bya ba* a.k.a. *bsTod pa ñi śu pa* = O 2354, CVS). [xlix]Cf. VaPra^{§18}, DVS (Ṅ$_3$ f. 194r$_{2\text{-}3}$), HePra^{§18}, HeSāSaṃ 7 (f. 73v$_{1\text{-}2}$), HeSāSaṃ 8 (f. 86v$_{3\text{-}4}$), HeSāSaṃ 10 (f. 121r$_{4\text{-}6}$), HeSāSaṃ 26 (ff. 209v$_7$-210r$_1$) et al., reading in its original language *tuhu pariveṭṭia joïṇisatheṃ tuhu vara laddhā appaṇu citteṃ | taï jaga saala carācara sohia karuṇācitteṃ satu saṃbohia | māyapabañce sāhasi kajja tuṭṭa ho maṇe śiriheruarajja* ||.

[964]dṅos po kun gyi raṅ bźin mchog | ces bya ba la sogs pa dPe$_{ed.}$] *om.* dPe$_{lu}$, MWH. [965]ñi śu pa'am MWH] ñi śu'am dPe. [966]yaṅ na mdor bsdus pa dPe] *om.* MWH. [967]yoṅs su bskor MWH] *om.* dPe. [968]bstod par bya'o MWH] bstod pa bya'o dPe. [969]'jig rten daṅ 'jig rten las 'das pa dPe] 'jig rten pa daṅ 'das pa MWH. [970]mjug yin kyaṅ dPe] 'jug yin yaṅ MWH. [971]sṅon du 'gro ba yin pas so dPe] mgo yin pas so MWH. [972]de la dPe] de las MWH. [973]mṅon par rtogs pa ni MWH] mṅon par brtags pa ni dPe$_{lu}$, dPe$_{ed.}$. [974]gsum ste dPe$_{lu}$] *om.* dPe$_{ed.}$; gsums te MWH. [975]bya ba dPe] tiṅ ṅe 'dzin MWH. [976]bya ba dPe] *om.* MWH. [977]gtor ma ni MWH] gtor ma'i dPe. [978]bźag go dPe] gźag go MWH. [979]de'i lhag ma las dPe] lhag ma la MWH. [980]bźag go dPe] gźag go MWH. [981]*oṁ vajra amṛtakuṇḍali hana hana hūṁ hūṁ hūṁ phaṭ* ces dPe] *om.* MWH. [982]bzla źiṅ dPe$_{ed.}$] bzlas źiṅ dPe$_{lu}$, MWH. [983]chaṅ ṅam dri'i chus dPe$_{ed.}$, MWH] chus dPe$_{lu}$. [984]bsal lo MWH] bsal bar bya'o dPe. [985]svabhāvaśuddhāḥ *em.*] sva b.h'a w'a śud.d.haḥ dPe.

MWH 139 źes bzlas pa*'am[986] | yaṅ na skad cig mas mos pa las byuṅ ba'i mi dmigs par bya'o || de'i ṅaṅ las *yaṁ* las rluṅ gi dkyil 'khor ba dan daṅ[987] *yaṁ* gyis[988] mtshan pa'o || de'i steṅ du *raṁ* las me'i dkyil 'khor gru gsum dmar po *raṁ* gyis mtshan pa'o || de'i steṅ du *āḥ* las thod pa rgya chen po'o[989] || de'i naṅ du[990] *a* las zla ba'i dkyil 'khor ro || de nas *āli*[991] bcu drug g.yon skor | *kāli*[992] sum cu rtsa bźi[993] g.yas skor du bya'o ||

de yi śar nas dbus kyi bar ||
go ku da ha na rnams las ||
ga śva[994] daṅ po mtha' yi *śva*[995] ||
ha na daṅ po lcags kyu lṅa'o ||

dPe 519 de dag * re re dag la yaṅ[996] ||
bhrūṁ āṁ jrīṁ[997] *khaṁ hūṁ* rnams las[998] ||
gźi mñam zla ba ñi ma daṅ[999] ||
maṃ sa gla rtsi rnams[1000] bsam bya ||

slar yaṅ śar sogs rim pa bźin ||
yi ge lṅa las ye śes lṅas ||
de dag byin gyis rlob byed pa[1001] ||
dpal ldan rje btsun[1002] phyag len yin ||

de dag steṅ du rig byed kyi ||
daṅ po dkar po thur du bltas ||
de steṅ[1003] re pha las ñi ma ||
hūṁ las[1004] rdo rje des mtshan pa'o ||

[986]*oṁ* (…) źes bzlas pa'am dPe] sva b.ha ba'i sṅags bzlas pa'am MWH. [987]dkyil 'khor ba dan daṅ dPe$_{ed.}$] dkyil 'khor dPe$_{lu}$. [988]*yaṁ* gyis MWH] *yaṁ* gis dPe. [989]*āḥ* las thod pa rgya chen po'o dPe$_{ed.}$] *om.* dPe$_{lu}$; *a* las thod pa rgya chen po'o MWH. [990]de'i naṅ du MWH] de'i steṅ du dPe$_{ed.}$; *om.* dPe$_{lu}$. [991]*āli* dPe] *ali* MWH. [992]*kāli* dPe] *kali* MWH. [993]sum cu rtsa bźi dPe] sum bcu rtsa bźi MWH. [994]śva *em.*] śa dPe, MWH. [995]mtha' yi *śva* dPe] mtha'i *śa* MWH. [996]la yaṅ dPe] la'aṅ MWH. [997]*āṁ jrīṁ* dPe] *aṁ jriṁ* MWH. [998]rnams las dPe] rnams la MWH. [999]zla ba ñi ma daṅ dPe] ñi ma zla ba daṅs MWH. [1000]gla rtsi rnams dPe$_{lu}$] gla rtsi rnam dPe$_{ed.}$; bla rtsi rnam MWH. [1001]rlob byed pa dPe] brlob byed pa MWH. [1002]rje btsun dPe] bla ma'i MWH. [1003]steṅ dPe] steṅs MWH. [1004]*hūṁ* las dPe] *hūṁ* la MWH.

sbud pas[1005] sbar bas rdzas źu ste ||
de las steṅ du spros pa las[1006] ||
oṁ daṅ *hūṁ* las 'chi med rgyun ||
'dzag ciṅ *hūṁ* las[1007] * 'od spro bya[1008] || MWH 140
de yis bde gśegs ye śes kyi[1009] ||
chu rgyun bkug ste[1010] sku rdo rje'i ||
rnam par[1011] rdo rje[1012] źugs gyur te ||
ljid ldan de dag lhuṅ bar bya ||
de nas źu ste kha dog dri ||
reg bya phun sum tshogs byas la ||
yi ge gsum brjod de dag gis ||
rdzas sbyaṅs pa yi[1013] tiṅ 'dzin to ||

mgron gyi tiṅ ṅe[1014] 'dzin la tshul gñis las so sor dbul ba ni |

mkha' dbyiṅs *paṁ raṁ* pad ñi'i steṅ ||
hūṁ las dpal ldan lhag pa'i lha ||
dmigs te ye śes gźugs pa[1015] daṅ ||
dbaṅ bskur ba yaṅ ji bźin bya ||
lce *hūṁ* rdo rje las 'od zer ||
ldan pas mñes bya sṅags gsum brjod ||
de nas mchod daṅ bdud rtsi myaṅ ||
bstod pa gsol gdab[1016] gśegs su gsol ||

[1005]sbud pas dPe] rbud pas MWH. [1006]spros pa las MWH] spros las dPe. [1007]*hūṁ* las dPe] *hūṁ* la MWH. [1008]spro bya dPe] 'phros bya MWH. [1009]ye śes kyi dPe] rgyal ba yi MWH. [1010]bkug ste dPe] dgug te MWH. [1011]rnam par dPe] rnam pas MWH. [1012]rdo rje dPe] rdo rjer MWH. [1013]sbyaṅs pa yi dPe] sbyaṅ pa'i MWH. [1014]mgron gyi tiṅ ṅe dPe] 'gron gyi tiṅ ṅe MWH. [1015]gźugs pa dPe] gźug pa MWH. [1016]bstod pa gsol gdab dPe] bstod la gsol btab MWH.

oṁ bhagavān mahākāruṇika[1017] *hevajra saparivāra*[1018,l] źes bya ba'i[1019] rjes la ***idaṃ***[li] źes bya ba la sogs pa brjod do ||

chos 'byuṅ naṅ du *paṁ*[1020] dmar nag ||
dkar po rnams las mas rim bźin ||
padma so so'i kha dog can ||
bskyed pa lha yi gdan yin no ||

oṁ hūṁ āḥ[1021] ni dkar daṅ gnag[1022] ||
dmar po rnams las mas rim bźin ||
lte bar sku daṅ gsuṅ thugs rnams ||
MWH 141 so so'i kha dog rgyan can bskyed || *

steṅ du *oṁ* brgyad lha chen brgyad[1023] ||
dPe 520 śar la sogs pa * rim bźin bskyed ||
dbaṅ phyug dbaṅ po tshaṅs pa daṅ ||
khyab 'jug rnams ni phyogs kyi yin[1024] ||

bhṛṅgiriti kartika ||
śar lho sogs te thams cad kyaṅ ||
dkar po rdo rje dril bu 'dzin ||
brgya byin gśin rje chu yi lha[1025] ||

nor sbyin phyogs yin[1026] mtshams rnams su ||
me daṅ bden bral rluṅ 'byuṅ po ||

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[l]Untraced. [li]HeTa II.iv. 91-92 ; cf. HeSāU, DVS (f. 196r$_{3-6}$), HePra[§25], HeSā-Saṃ 8 (f. 104r$_{2-4}$), HeSāSaṃ 11 (ff. 139v$_7$-140r$_1$), HeSāSaṃ 45 (ff. 266v$_6$, 268v$_1$), MuĀv et al. The set of verses reads [*oṁ*] *inda jama jala jakkha bhūta vahni vāu rakkha | canda sujja māda bappa talapātāle aṭṭhasappa svāhā || i/edaṃ baliṃ bhuñja jiṅgha phulladhūpa māṃsa viṅgha | ambha kajja savva sādha khanti khuṇi pheḍa gāda ||*.

[1017]bhagavān mahākāruṇika dPe] bhagavan mahākarunika MWH. [1018]saparivāra dPe] saparivara MWH. [1019]źes bya ba'i dPe] źes pa'i MWH. [1020]*paṁ* dPe] pad MWH. [1021]*āḥ* dPe] *a* MWH. [1022]gnag dPe] gnas MWH. [1023]lha chen brgyad MWH] las lha chen dPe. [1024]phyogs kyi yin dPe$_{ed.}$] phyogs yin mtshams su ni dPe$_{lu}$. [1025]chu yi lha dPe] chu'i lha MWH. [1026]yin MWH] bźi dPe.

hūṁ las nag po rdor dril[1027] 'dzin ‖
stobs rgyu duṅ skyoṅ mtha' yas daṅ[1028] ‖

nor rgyas phyogs kyi 'jog rigs ldan[1029] ‖
padma pad chen *a* las te[1030] ‖
mtshams yin dmar po rdor dril[1031] 'dzin ‖
thams cad[1032] kyaṅ ni rgyan can te ‖

źal gcig[1033] phyag gñis raṅ 'dra ba'i ‖
'od rig mas 'khyud[1034] ñi śu bźi ‖
sñiṅ gar raṅ raṅ sa bon can ‖
de ni mgron dag[1035] bskyed pa 'o ‖

de nas yaṅ[1036] de dag gi sa bon gyi 'od daṅ bdag gi[1037] sa bon gyi 'od kyis gzugs daṅ gzugs med pa'i lha rnams bkug ste | lha chen po brgyad la gźug go ‖ 'dod pa'i khams kyi lha daṅ mi phyogs skyoṅ brgyad la'o ‖ ṅan soṅ gsum daṅ lha ma yin klu chen po brgyad * la bsdus te[1038] | mgron[1039] MWH 142
dgug pa'o ‖ yaṅ bdag gi sa bon gyi 'od kyis sku rdo rje brgyad daṅ | gsuṅ rdo rje brgyad daṅ | thugs rdo rje brgyad spyan draṅs te | goṅ du brjod pa'i ye śes pa bcug pa'i[1040] skabs bźin du gaurī[1041] la sogs pa rnams kyis dgug pa la sogs pa bya ste |

lha chen brgyad la sku rdo rje ‖
klu chen brgyad[1042] la gsuṅ rdo rje[1043] ‖
phyogs skyoṅ brgyad[1044] la thugs rdo rje ‖
de'i rjes la gźan gyi lugs ltar ‖

[1027]rdor dril dPe] rdo dril MWH. [1028]stobs rgyu duṅ skyoṅ mtha' yas daṅ dPe] stobs kyi rgyu daṅ duṅ skyoṅ daṅ [1029]nor rgyas phyogs kyi 'jog rigs ldan dPe] mtha' yas nor rgyas phyogs kyi'o MWH. [1030]padma pad chen *a* las te dPe] 'jog po rigs ldan padma daṅ ‖ padma pad chen po *a* las te MWH. [1031]rdor dril dPe] rdo dril MWH. [1032]thams cad MWH$^{p.c.}$] >stabs kya rgyu daṅ |< thams cad MWH$^{a.c.}$. [1033]źal gcig dPe] źal cig MWH. [1034]'od rig mas 'khyud dPe] 'dod mas 'khyud pa MWH. [1035]de ni mgron dag *em.*] mgron dPe] de ni 'gron dag MWH. [1036]yaṅ dPe] *om.* MWH. [1037]bdag gi *em.*] bdag gis dPe, MWH. [1038]bsdus te dPe] bsdu te MWH. [1039]mgron dPe] 'gron MWH. [1040]bcug pa'i dPe] gźug pa'i MWH. [1041]gaurī dPe] gauri MWH. [1042]brgyad dPe$_{lu}$, MWH] *om.* dPe$_{ed.}$. [1043]rdo rje MWH] rdo rje'o dPe. [1044]brgyad dPe$_{lu}$, MWH] *om.* dPe$_{ed.}$.

skye mched drug daṅ sku gsuṅ thugs ||
byin gyis brlab pa byas kyaṅ ruṅ[1045] ||[lii]

źes gsuṅ ṅo[1046] || mgron byin gyis brlab pa'o[1047] ||

dPe 521 de nas yaṅ raṅ gi sa bon gyi 'od kyis dbaṅ bskur gyi lha spyan * draṅ par bya ste[1048] | mchod pa byas nas[1049] dbaṅ bskur bar[1050] gsol ba btab ste[1051] | dbaṅ bskur bar bsam pas ste |[1052] cho ga ni goṅ gi dbaṅ bskur ba'i skabs bźin te[1053] | 'on kyaṅ dbaṅ bźi'i tshul gyis mi blaṅ pa 'di ni[1054] khyad par ro || dbu rgyan ni |

lha chen brgyad la sku rdo rje ||
klu chen brgyad[1055] la gsuṅ rdo rje ||
phyogs skyoṅ brgyad[1056] la thugs rdo rje ||
de nas mgron[1057] de rnams kyi ni ||

lce *hūṁ* rdo rje *hūṁ* daṅ bcas ||
byin gyis brlabs la 'od zer gyis ||
gsol bar bsams te[1058] gsaṅ sṅags brjod ||
rdo rje thal mo[1059] kha phye ste ||

MWH 143 ***oṁ inda***[1060] źes * bya ba la sogs pa brjod do[1061] || daṅ po la ***sappa svāhā*** źes pa'i rjes la mchod pa lṅa bya'o || 'og ma gñis yoṅs su rdzogs nas mchod pa lṅa daṅ | bdud rtsi'i mchod pa[1062] daṅ | rnal 'byor ma[1063] brgyad kyis[1064]

[lii] T 1294 (f. 171v) reading *byin gyis brlab daṅ dbaṅ bskur ba* in the final *pāda*; cp. T 1295 (ff. 183v-184r) and T 1309 (f. 226v).

[1045] ruṅ *em.*] ruṅ ṅo dPe ; *om.* MWH ; cp. T 1294, T1295. [1046] źes gsuṅ ṅo dPe] gsuṅ ste MWH. [1047] mgron byin gyis brlab pa'o dPe] 'gron byin gyis brlab bo MWH. [1048] draṅ par bya ste dPe] draṅs te MWH. [1049] byas nas dPe] byas la MWH. [1050] dbaṅ bskur bar dPe] dbaṅ bskur ciṅ MWH. [1051] btab ste dPe] btab te MWH. [1052] dbaṅ bskur bar bsam pas ste dPe] *om.* MWH. [1053] skabs bźin te dPe] bsam rgyu bźin te MWH. [1054] 'di ni dPe] ni MWH. [1055] brgyad dPe_{lu}, MWH] *om.* $dPe_{ed.}$. [1056] brgyad dPe_{lu}, MWH] *om.* $dPe_{ed.}$. [1057] mgron dPe] 'gron MWH. [1058] bsams te dPe] bsam te MWH. [1059] rdo rje thal mo *em.*] rdo rje'i thal mo dPe ; de'aṅ rdo rje thal mo MWH. [1060] *inda* dPe] *indra* MWH. [1061] brjod do MWH] brjod de dPe. [1062] bdud rtsi'i mchod pa $dPe_{ed.}$] naṅ bdud rtsi'i dPe_{lu}; naṅ bdud rtsi MWH. [1063] rnal 'byor ma $dPe_{ed.}$] lha mo dPe_{lu}, MWH. [1064] brgyad kyis dPe_{lu}, MWH] brgyad kyi $dPe_{ed.}$.

mchod pas[1065] kyaṅ yaṅ dag par mchod de[1066] rigs lṅa'i bstod pa bya'o ‖ bstod pa ni las daṅ po pa'i bya bar btsal lo ‖[1067] de nas phrin las bcol lo[1068] ‖ so sor 'bul ba'i[1069] lugs so ‖ dus gcig tu[1070] 'bul na[1071] dbus kyi lte ba'i thugs rdo rje'i gnas su *hūṁ* las dkyil 'khor gyi 'khor lo bskyed ciṅ byin gyis brlab pa'i dus su yaṅ[1072] ye śes pa spyan draṅs la | dbul ba'i sṅags kyi dus su[1073] *oṁ bhagavan*[1074] *mahākāruṇika*[1075] *hevajra*[1076] *saparivāra kāyavākcitta*[1077] źes pa'i rjes la ***oṁ inda***[1078] źes bya ba la sogs pa brjod la | bstod pa'i dus su yaṅ[1079] dkyil 'khor gyi[1080] 'khor lo la bstod pa'aṅ[1081] bya ba 'di ni khyad par te | lhag ma ni sṅa ma bźin no[1082] ‖

phrin las bcol ba ni |

lha chen brgyad po 'khor daṅ bcas[1083] ‖
klu * chen brgyad po 'khor bcas daṅ ‖ dPe 522
'jig rten skyoṅ ba brgyad po daṅ ‖
gnod sbyin tshogs rnams ma lus daṅ ‖
srin po'i tshogs rnams ma lus daṅ ‖
'byuṅ po'i tshogs rnams ma lus daṅ ‖
yi dwags tshogs rnams ma lus daṅ ‖
śa za'i tshogs rnams ma lus daṅ ‖

smyo byed tshogs rnams ma lus daṅ ‖
brjed byed[1084] tshogs rnams ma lus daṅ ‖
mkha' 'gro'i tshogs rnams ma lus daṅ ‖

[1065]mchod pas dPe] *om.* MWH. [1066]yaṅ dag par mchod de MWH] yaṅ dag mchod de dPe$_{lu}$; mchod de dPe$_{ed.}$. [1067]bstod pa ni las daṅ po pa'i bya bar btsal lo dPe$_{ed.}$] *om.* dPe$_{lu}$, MWH. [1068]bcol lo dPe] bcol te MWH. [1069]'bul ba'i dPe] dbul ba'i MWH. [1070]gcig tu] cig la MWH. [1071]'bul na dPe] dbul na MWH. [1072]byin gyis brlab pa'i dus su yaṅ dPe] byin gyis brlabs pa'i dus su'aṅ MWH. [1073]dus su dPe] dus su'aṅ MWH. [1074]bhagavan MWH] bhagavān dPe. [1075]mahākāruṇika dPe$_{ed.}$] *om.* dPe$_{lu}$; mahākaruṇika MWH. [1076]hevajra MWH] *om.* dPe. [1077]saparivāra kāyavākcitta dPe$_{ed.}$] vākcitta dPe$_{lu}$; saparivara kayavakcita MWH. [1078]oṁ inda dPe$_{lu}$] inda dPe$_{ed.}$; oṁ indra MWH. [1079]dus su yaṅ dPe] dus su'aṅ MWH. [1080]dkyil 'khor gyi MWH] dkyil 'khor gyis dPe. [1081]bstod pa'aṅ dPe] bstod pa MWH. [1082]sṅa ma bźin no dPe] sṅa ma bźin du'o MWH. [1083]daṅ bcas dPe] bcas daṅ | źes pa nas MWH (omitting the following verses). [1084]brjed byed *em.*] brjod byed dPe, MWH.

ma mo'i tshogs rnams ma lus daṅ ||

de la sogs te 'byuṅ po'i tshogs ||
ma lus ji sñed yod pa rnams ||
'dir gśegs bdag la dgoṅs su gsol ||
mchod sbyin gtor ma 'di snoms la ||

bdag cag rnal 'byor bcas la ||
nad med tshe daṅ dbaṅ phyug daṅ ||
dpal daṅ grags daṅ skal ba bzaṅ ||
loṅs spyod rgya chen kun thob ciṅ ||

źi daṅ rgyas la sogs pa yi ||
las kyi dṅos grub bdag la stsol ||
dam tshig can gyis bdag bstan sruṅs ||
dṅos grub kun gyi stoṅ grogs mdzod ||

dus min 'chi daṅ nad rnams daṅ ||
gdon daṅ bgegs rnams źi bar mdzod ||
rmi lam ṅan daṅ mtshan ma ṅan ||
bya byed ṅan pa med par mdzod ||

'jig rten bde źiṅ lo legs daṅ ||
'bru rnams 'phel źiṅ chos 'phel daṅ ||
bde legs thams cad grub pa daṅ ||[1085]
yid la 'dod pa kun grub śog[1086] ||[liii]

de nas yi ge brgya pas lhag chad kha bskaṅs pa'am ma bskaṅs kyaṅ ruṅ
MWH 144 ste | gśegs su gsol bar bya'o || de'aṅ daṅ po 'jig rten pa[1087] de nas 'das pa *
ste | *oṁ vajra muḥ* źes pas ye śes pa gśegs su gsol[1088] dam tshig pa raṅ la bsdu
bar bya'o[1089] ||

[liii]This set of verses is also preserved in T 1287 (*dPal kye'i rdo rje'i gtor ma'i cho ga źes bya ba*, f. 142rv) and T 1298 (*dPal dgyes pa'i rdo rje'i gtor ma'i rim pa*, ff. 192v-193r).

[1085]klu chen brgyad po (…) bde legs thams cad grub pa daṅ dPe] *om.* MWH. [1086]grub śog dPe] grub śog || ces pa'i bar brjod la MWH. [1087]de'aṅ daṅ po 'jig rten pa dPe_{lu}] *om.* $dPe_{ed.}$; de'aṅ daṅ por 'jig rten pa MWH. [1088]gśegs su gsol dPe] gśegs MWH. [1089]raṅ la bsdu bar bya'o dPe] bdag la bsdu MWH.

de nas[1090] gtor ma gnas dben par bskyal lo || dgos pa ni |

sems can rnams kyi srog bsruṅ phyir ||
rdo rje 'dzin pas gtor ma bstan ||[liv]

źes * gsuṅs pa[1091] yin no || sṅags la don bźi ste | ***oṁ*** źes bya ba nas[1092] dPe 523
svāhā źes bya ba'i[1093] bar ni mgron gyi[1094] sṅags so || ***idaṃ*** źes bya ba nas[1095] ***viṅgha***[1096] źes bya ba'i[1097] bar ni bźes su[1098] gsol ba'i sṅags so || ***ambha*** źes bya ba nas[1099] ***gada***[1100] źes bya ba'i bar ni[1101] gsol ba gdab pa'i sṅags so[1102] || ***oṁ akāro***[1103] źes bya ba nas[1104] ***svāhā*** źes bya ba'i[1105] bar ni byin gyis brlab pa'i sṅags so || tshig gi don ni[1106] rtogs par sla'o || gtor ma'i rnal 'byor ro || ||

kha zas kyi rnal 'byor ni | kha zas byin gyis brlab pa rgyas pa ni gtor ma byin gyis brlabs pa[1107] ltar yin la | bsdus pa ni g.yon pa'i mthe boṅ daṅ srin lag[1108] reg ste | *oṁ āḥ*[1109] *hūṁ* źes brjod pas[1110] bdud rtsir gyur par[1111] bsam mo ||

de nas raṅ gi sñiṅ gar skad cig gis[1112] rje btsun gyi[1113] dkyil 'khor gyi 'khor lo lte bar 'byuṅ po brgyad gsum ñi śu rtsa bźi gtso bo yab yum daṅ

[liv] HeTa$_{SN}$ II.iv. 90cd, cf. T 1180 (f. 104r) and T 1190 (f. 200r). The Skt. reads in its entirety : *evaṃkāre samāsīno vajrasattvo diśed balim | sattvānāṃ prāṇarakṣāya vighnād vināyakād api* ||.

[1090]de nas dPe] *om.* MWH. [1091]gsuṅs pa dPe] gsuṅ pa MWH. [1092]źes bya ba nas dPe] źes pa nas MWH. [1093]źes bya ba'i dPe] źes pa'i MWH. [1094]mgron gyi dPe] 'gron gyi MWH. [1095]źes bya ba nas dPe] źes pa nas MWH. [1096]viṅgha *em.*] piṁ ga dPe, MWH. [1097]źes bya ba'i dPe] źes pa'i MWH. [1098]bźes su MWH] bźes par dPe. [1099]źes bya ba nas dPe] źes pa nas MWH. [1100]gada dPe] ghaṭa MWH. [1101]źes bya ba'i bar ni dPe] źes pa'i bar MWH. [1102]sṅags so dPe] bsṅags so MWH. [1103]akāro dPe] akaro MWH. [1104]źes bya ba nas dPe] źes pa nas MWH. [1105]źes bya ba'i dPe] źes pa'i MWH. [1106]don ni MWH] don dPe. [1107]gtor ma byin gyis brlabs pa dPe] gtor ma'i MWH. [1108]mthe boṅ daṅ srin lag dPe] 'theb srin MWH. [1109]*āḥ* dPe] *ā* MWH. [1110]brjod pas dPe] *om.* MWH. [1111]gyur par dPe, MWH$^{p.c.}$] gyur par >par< MWH$^{a.c.}$ (canceled). [1112]raṅ gi sñiṅ gar skad cig gis dPe] yaṅ skad cig gis raṅ gi sñiṅ khar MWH. [1113]rje btsun gyi dPe] rje btsun lta dgu'i MWH.

bcas pa[1114] dmigs la | sñiṅ ga'i[1115] sa bon gyi 'od kyis ye śes pa spyan draṅs
MWH 145 la so sor[1116] * bstim par bya'o[1117] || de nas raṅ gi lce *hūṁ* las rdo rje *hūṁ* gis
mtshan par byin gyis brlabs la | de las[1118] 'od zer gyi sbu gu byuṅ ste[1119] za
bar bsam źiṅ zos te[1120] lha daṅ 'byuṅ po mñes par bsam par bya'o || dmigs
pa de ltar mi nus pa dag gis sñiṅ gar[1121] ñi ma la *hūṁ* gzi brjid 'bar ba bsams
te[1122] | de lha thams cad kyi ṅo bor bsams la[1123] lce byin gyis brlabs te zos
pas *hūṁ* de gzi brjid 'bar bar bsams pa ni[1124] mdor bsdus pa'i lugs so || de
ltar zos pa'i dgos pa ni | dkyil 'khor gyi 'khor lo mchod pas[1125] bsod nams
kyi tshogs 'phel źiṅ gźan gyi yon yoṅs su sbyoṅ ba daṅ | myur du rdzogs pa'i
dPe 524 * byaṅ chub kyi rgyur te |

sñiṅ ga'i[1126] sa bon me 'bar la ||
der ni[1127] ga pur btuṅ bar bya ||
btuṅ ba de yis[1128] rnal 'byor pa ||
myur du bde ba myoṅ bar 'gyur ||[lv]

źes gsuṅs so[1129] ||

spyod lam gyi rnal 'byor ni | thun mtshams su[1130] goṅ du brjod pa[1131] bźin skye mched drug daṅ[1132] yul drug byin gyis brlabs la lha la | lha thim pa'i tshul gyis loṅs spyod do ||

[lv] Variants of this stanza are preserved in T 1254 (f. 261v) and in Ṅor chen's *gNad kyi zla zer* (p. 406$_5$).

[1114] yab yum daṅ bcas pa dPe] gsum daṅ bcas MWH. [1115] sñiṅ ga'i dPe] sñiṅ kha'i MWH. [1116] so sor dPe] so so la MWH. [1117] bstim par bya'o dPe] bstim mo MWH. [1118] de las dPe] de nas MWH. [1119] sbu gu byuṅ ste dPe$_{ed.}$] sbu gus dPe$_{lu}$; sbu gu zug ste MWH. [1120] zos te dPe] zos pas MWH. [1121] sñiṅ gar dPe] sñiṅ khar MWH. [1122] bsams te dPe] bsam te MWH. [1123] bsams la dPe] bsgoms la MWH. [1124] bsams pa ni dPe] bsam pa ni MWH. [1125] mchod pas dPe] mchod pa daṅ MWH. [1126] sñiṅ ga'i dPe] sñiṅ kha'i MWH. [1127] der ni MWH] de ni dPe. [1128] de yis MWH] de yi dPe. [1129] źes gsuṅs so dPe] źes so MWH. [1130] thun mtshams su dPe] *om.* MWH. [1131] brjod pa dPe] bstan pa MWH. [1132] daṅ MWH] byin gyis brlab dPe.

de'aṅ[1133] |

laṅs te lha yi[1134] gzugs su bźag[1135] ||[lvi]

ces gsuṅs so || de'i dgos pa ni | tha mal gyi rnam par rtog pa las[1136] * blo MWH 146
ldog pa daṅ | lha la lhas mchod pa byas pas tshogs yoṅs su[1137] rdzogs par
'gyur ba daṅ | khyad par du phuṅ po la smod pa'i rtsa ba'i ltuṅ ba mi 'byuṅ
ba'o[1138] || kun nas dkris pa śas che ba'i gaṅ zag kha cig gi dbaṅ du byas te
rjes su chags pa'i rnal 'byor ni 'du śes gsum gyis[1139] sñoms par 'jug pa ste |
goṅ du lha mo dbyuṅ ba'i skabs su bstan zin to || de'i[1140] dgos pa ni | tha mal
gyi rnam par rtog pa las blo log pas bka' thun moṅ ba'i mi tshaṅs par[1141]
spyod pa'i ñes pa las[1142] mi gos pa daṅ | lhan cig skyes pa'i ye śes rtogs pa'i
dgos pa yod do || mñam par ma bźag pa'i rnal 'byor lhag ma rnams ni[1143]
goṅ du bstan zin to || ***oṁ aṣṭa*** źes bya ba la sogs pas bzlas pa'i sṅags bstan
te | bzlas pa'i rnal 'byor ni goṅ du bstan la | bzlas pa'i[1144] tshul ni | sgra riṅ
ba daṅ sgra bzaṅ ba[1145] źes bya ba yin te[1146] | riṅ sar riṅ ba daṅ | thuṅ sar
thuṅ ba daṅ | drag po la drag po daṅ | źan pa la źan pa ste | de ltar byas
na dmigs pa la khyad par med pa la byin brlabs kyi khyad par 'byuṅ ste |
de bźin gśegs pa'i gsaṅ sṅags kyi rten 'brel gyi che ba yin pa'i phyir ro ||[1147]
sṅags kyi don ni 'di yin te |

źal * rnams brgyad la[1148] dbu skyes gyen bsgreṅ ser[1149] || dPe 525
ñi śu bźi yi[1150] spyan can bcu drug phyag ||

[lvi]Untraced.

[1133]loṅs spyod do || de'aṅ MWH] loṅs spyad de dPe. [1134]lha yi dPe] lha'i MWH. [1135]bźag dPe] gźag MWH. [1136]rnam par rtog pa las *em.*] rnam par rtogs pa las dPe ; rnam rtog las MWH. [1137]yoṅs su dPe] myur du MWH. [1138]mi 'byuṅ ba yin no dPe] mi 'byuṅ pa'o MWH. [1139]gsum gyis MWH] gsum gyi dPe. [1140]de'i dPe] 'di'i MWH. [1141]tshaṅs par dPe] tshaṅs MWH. [1142]ñes pa las dPe] ñes pas MWH. [1143]rnams ni MWH] gźan ni dPe. [1144]bzlas pa'i dPe] bzla ba'i MWH. [1145]sgra bzaṅ ba dPe] bzaṅ ba daṅ MWH. [1146]yin te dPe] yin pa'i phyir te MWH (omitting the following). [1147]riṅ sar riṅ ba daṅ (…) che ba yin pa'i phyir ro dPe] *om.* MWH. [1148]źal rnams brgyad la MWH] źal brgyad rnams la dPe. [1149]dbu skyes gyen bsgreṅ ser dPe] dbu sgra gyen 'greṅ ser MWH. [1150]bźi yi dPe] bźi'i MWH.

sprin ltar mdog gnag[1151] thod phreṅ du ma 'dzin ||
MWH 147 khoṅ nas 'khrugs thugs[1152] mche ba zla ltar gtsigs[1153] || *

mgon po khyod kyi sku yi rnam[1154] 'phrul gyi ||
gar gyis[1155] gdug pa'i tshogs rnams gsod mdzad daṅ ||
rab tu sgrogs[1156] daṅ gduṅ bar mdzad pa daṅ ||
mtsho chen bdun skems[1157] klu brgyad[1158] 'chiṅ mdzad ciṅ ||

dgra tshogs[1159] 'dzin pas gdug pa'i[1160] tshogs 'joms pa ||
dbyaṅs lus gar daṅ bźad pas nad pa źi[1161] ||
stoṅ ñid sñiṅ rjes ñon moṅs tshogs gcod pa'i ||
mgon po de yi sku la daṅ bas bstod ||[1162]

ces pa'o[1163] || **groṅ khyer dkrugs pa** ni[1164] | sṅon du bsñen pa 'bum phrag bźi soṅ bas | lag pa g.yon pa la rgya skyegs kyis[1165] 'khor lo rtsibs brgyad pa bris te | rtsibs brgyad la yi ge[1166] brgyad | mu khyud la *āli* g.yon skor *kāli* g.yas skor[1167] | lte ba la *oṁ* che ge mo daṅ che ge mo naṅ 'khrug byuṅ cig[1168] ces bris te | lag pa g.yas pas[1169] bkab la kha rlaṅs ma śor bar bzlas te | dmag gam groṅ khyer la bstan na naṅ 'khrug 'byuṅ ṅo || yaṅ na 'dis ni groṅ khyer[1170] dkrugs pa[1171] źes bya ba yin no[1172] ||

rdo rje'i glu 'di ni brda'i skad kyis ston pa yin te | dus khyad par can
MWH 148 tshogs kyi mchod pa'i dus su | smra ba'i * bya ba rnams 'di nas gsuṅs pas

[1151]gnag dPe] nag MWH. [1152]'khrugs thugs dPe] thugs 'khrugs MWH. [1153]gtsigs dPe] btsigs MWH. [1154]sku yi rnam *em.*] rnam dPe ; sku'i rnam MWH. [1155]gar gyis MWH] gar dPe. [1156]sgrogs MWH] sgra sgrogs dPe. [1157]skems dPe] skyems MWH. [1158]brgyad MWH] brgyad brgyad dPe [1159]dgra tshogs $dPe_{ed.}$] sna tshogs dPe_{lu}; sgra tshogs MWH. [1160]gdug pa'i dPe] dgug pa'i MWH. [1161]nad pa źi *conj.*] gdug pa źi mdzad pa dPe ; nad pa bźi mdzad pa MWH. [1162]Untraced. [1163]ces pa'o MWH] *om.* dPe. [1164]groṅ khyer dkrugs pa dPe] roṅ khyer bskyod pa $HeSāU^{Tib.}$; groṅ khyer dkrug pa MWH. [1165]skyegs kyis dPe] skyegs kyi MWH. [1166]yi ge dPe] yig MWH. [1167]*āli* g.yon skor *kāli* g.yas skor *em.*] *āli kāli* g.yas skor du dPe ; *ali* g.yon bskor *kali* g.yas skor MWH. [1168]byuṅ cig dPe] phyuṅ cig MWH. [1169]g.yas pas MWH] g.yas pa dPe. [1170]groṅ khyer $dPe_{ed.}$] naṅ gi groṅ khyer dPe_{lu}, MWH. [1171]dkrugs pa dPe] dkrug pa MWH. [1172]źes bya ba yin no *corr.*] źes bya ba yaṅ yin no dPe ; ces bya ba yin no MWH.

smra ba daṅ | yaṅ mchod pa la sogs pa'i dus su 'di[1173] ji lta ba bźin blaṅs na[1174] bsod nams kyi tshogs cher[1175] 'phel bar 'gyur ba yin no[1176] || tshig gi don ni rdo rje'i tshig dgoṅs pa bsam gyis mi khyab par 'gyur yaṅ[1177] | **kolla**[1178] źes bya ba ni kollagiri[1179] ste | gnas kyi khyad par ro || **mummuṇi**[1180] źes bya ba ni źiṅ ṅo || **bola**[1181] daṅ **kakkola**[1182] ni gsaṅ ba'i rdo rje daṅ chos 'byuṅ ṅo[1183] || **ire ṭṭhia**[1184] źes bya ba ni[1185] bde ba'o[1186] || mdor na thabs daṅ śes rab rab 'dus pa'o[1187] || **ghaṇe**[1188] źes bya ba ni[1189] tshogs sam rgyun * no || **kṛpita**[1190] ni[1191] caṅ te'u yin no || **ho vājjāi**[1192] dPe 526
źes bya ba ni[1193] brduṅ bar bya'o || **karuṇe kiaï**[1194] źes bya ba ni[1195] de'i dus su sñiṅ rjes bsten par bya źes bya ba'o[1196] || **na rolā**[1197] źes bya ba[1198] rtsod pa[1199] mi bya ba'o || **tahiṃ** ni dus der ro || **bala khajja** ni śa bza' bar bya ba'o || **gaḍheṃ**[1200] źes bya ba ni[1201] chaṅ 'bad pas btuṅ bar bya ba'o || **hale** źes bya ba la sogs pa ni[1202] kye grogs po[1203] dag skal ba daṅ ldan par gyur na[1204] yul mtha' 'khob pa dag[1205] kyaṅ 'oṅ du chug cig ces bya ba'i don to[1206] || **dundura**[1207] ni skal min[1208] 'oṅ du mi gźug pa'o || **caüsama**

[1173]dus khyad par can tshogs kyi mchod pa' dus su | (…) yaṅ mchod pa la sogs pa'i dus su 'di MWH] la sogs pa'i dus su dPe. [1174]blaṅs na MWH] blaṅs nas dPe. [1175]cher dPe] *om.* MWH. [1176]'phel bar 'gyur ba yin no MWH] 'phel ba yin no dPe. [1177]yaṅ dPe] yaṅ 'dir MWH. [1178]kolla dPe] kola MWH. [1179]kollagiri *em.*] kollagirī dPe ; kola ire MWH. [1180]mummuṇi *em.*] mummuni dPe, MWH. [1181]bola *em.*] bolla dPe ; bhola MWH. [1182]kakkolā] kakkola dPe ; kakola MWH. [1183]chos 'byuṅ ṅo dPe] padma'o MWH. [1184]ire ṭṭhia *em.*] i reṭa dPe ; ire MWH. [1185]źes bya ba ni *corr.*] ces bya ba ni dPe ; źes pa ni MWH. [1186]bde ba'o MWH] bod pa'o dPe. [1187]rab 'dus pa'o dPe] 'dus pa'o MWH. [1188]ghaṇe dPe] ghana MWH. [1189]źes bya ba ni dPe] źes pa ni MWH. [1190]kṛpiṭa *em.*] tri piṭa $dPe_{ed.}$; tri pi ta dPe_{lu}; kripita MWH. [1191]ni MWH] źes bya ba dPe. [1192]ho vājjāi dPe] ho vajjai MWH. [1193]źes bya ba ni dPe] źes pa ni MWH. [1194]karuṇe kiaï *em.*] kāruṇe ki dPe ; karuni MWH. [1195]źes bya ba ni dPe] źes pa ni MWH. [1196]źes bya ba'o dPe] źes pa'o MWH. [1197]rolā *em.*] rola dPe, MWH. [1198]źes bya ba ni *em.*] źes bya ba dPe ; źes pa MWH. [1199]rtsod pa dPe] brtsod pa MWH. [1200]gaḍheṃ dPe] gaṭeṃ MWH. [1201]źes bya ba ni dPe] źes pa ni MWH. [1202]źes bya ba la sogs pa ni dPe] źes pa la sogs pas ni MWH. [1203]kye grogs po MWH] grogs po dPe. [1204]skal ba daṅ ldan par gyur na dPe] skal ba daṅ ldan pas 'oṅ du gźug na MWH. [1205]mtha' 'khob pa dag dPe] mtha khob pa dag MWH. [1206]ces bya ba'i don to dPe] ces pa'o MWH. [1207]dundura dPe] dudhura MWH. [1208]skal min dPe] bskal min MWH.

MWH pp. 149f. missing

źes bya ba[1209] la sogs pas bdud rtsi lṅas[1210] de'i dus su * lus la byug pa bya bar ston te | des ni bar chad thams cad źi bar byed pa yin no || **mala** źes bya ba la sogs pas[1211] gźan yaṅ de'i dus su tshod ma maṅ po btuṅ bar bya ba bstan to || **phreṃkhaṇa** źes bya ba la sogs pas 'oṅ ba daṅ 'gro ba'i brda daṅ dag pa daṅ ma dag pa mi blta ba'i tshul bstan to || **niraṃ**[1212] źes bya ba la sogs pas de'i dus su rus pa'i rgyan gdags pa daṅ | **malayaje** źes bya ba la sogs pas[1213] de'i dus su sñoms 'jug bya ba daṅ de'i yul bstan to ||

de ltar źal brgyad phyag bcu drug pa'i sgrub pa'i thabs ni bstan zin nas |

de ltar[r] źes pa[1214] la sogs pas ||
gsum gyi sgrub thabs brjod par bya ||
de yaṅ yi dam spyan draṅ sogs ||
bsod nams tshogs bsags nas bzuṅ ste ||

gźal yas khaṅ ni bskyed pa'i bar ||
sṅa ma bźin du bsgom par bya ||
gdan gyi khyad par mi 'dra ste ||
'dir ni kun la ro yi gdan ||

rgyu yi rdo rje 'chaṅ bskyed la ||
mṅon byaṅ daṅ po gñis pa 'dra ||
gsum pa'i mṅon par byaṅ chub ni ||
he ru ka ni gñis po las ||

dPe 527

hūṁ aḥ * las ni rdo rje dril ||
phyag gñis *hūṁ* las rdo rje ste ||
yum med phyir na gri gug min ||
mṅon byaṅ bźi pa mtshuṅs par sbyar ||[1215]

mṅon byaṅ lṅa pas so so yi ||
sku rdzogs pa ni gźuṅ bźin yin ||

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[r] de ltar HeSāU$^{T\tilde{1}}$] 'di ltar HeSāU$^{Tib.}$; evam HeSāU$^{Skt.}$.

[1209] źes bya ba dPe] źes bya MWH. [1210] bdud rtsi lṅas MWH] bdud lṅas dPe. [1211] la sogs pas *em.*] la sogs pa dPe. [1212] niraṃ dPe$_{ed.}$] tahiṃ dPe$_{lu}$. [1213] la sogs pas *em.*] la sogs pa dPe. [1214] źes pa *em.*] źes bya ba dPe. [1215] mṅon byaṅ bźi pa msthuṅs par sbyar dPe$_{ed.}$] *om.* dPe$_{lu}$.

de nas phyag gñis pa la ni ||
mkha' gsaṅ byin gyis brlab pa sogs ||

byas te lha mo dbyuṅ ba ni ||
mi 'dod thugs ka nas spro bya ||[1216]
de yi phyir na 'od źu ba ||[1217]
mi 'dod yum med phyir na'o ||

de min phyir na źu ba la ||
glus bskul 'bras bur bźeṅs pa'aṅ med ||
he ru ka ni rnam gñis la ||
de dag thams cad sṅar daṅ 'dra ||

lhag ma ye śes gźug la sogs ||
he ru ka ni bźi rnams la ||
khyad par yod pa ma yin źes ||
bla ma mkhas pa'i brgyud pas gsuṅs ||

'on kyaṅ lha mo brgyad źal brgyad ||
bsdu ba med phyir 'khor gyi lha ||
thugs ka'i *hūṁ* la bsdu bya ste ||
rdzogs pa'i rim pa'aṅ mtshuṅs par sbyar ||

he ru ka ni gsum la sogs ||
gaṅ zag dbaṅ po rab 'briṅ bźi ||
bsgom thabs rnam pa bźir phye ba || * MWH 151
'dod kyaṅ[1218] mi sbyar dris pas gsuṅ ||

de dag gis ni mñam par bźag pa'i rnal 'byor gyi don bstan te | gźuṅ gi tshig gi[1219] don ni rtogs par sla bas ma phye'o ||

de nas[1220] mñam par bźag pa las[1221] laṅs te | dag pa rjes su dran pa daṅ smon lam yaṅ bya ste | de'aṅ |

sñiṅ rje'i spyan ni dmar po ste[1222] ||

[1216]mi 'dod thugs ka nas spro bya dPe$_{ed.}$] *om.* dPe$_{lu}$. [1217]de yi phyir na 'od źu ba dPe$_{ed.}$] *om.* dPe$_{lu}$. [1218]kyaṅ dPe$_{lu}$, MWH] daṅ dPe$_{ed.}$. [1219]tshig gi dPe] *om.* MWH. [1220]de nas MWH] de ltar dPe. [1221]mñam par bźag pa las dPe] mñam bźag las MWH. [1222]dmar po ste MWH] dmar po la dPe.

byams pa'i thugs la yan lag gnag[1223] ‖[lvii]
źes la sogs pa daṅ[1224] |

gug skyed kyis ni saṅs rgyas lṅa ‖[lviii]
źes bya ba[1225] la sogs pa yin no ‖

de nas smon lam gdab bo ‖ gźan mñam par gźag pa las laṅs pa'i[1226] rnal 'byor rnams kyi[1227] bzlas pa'i rnal 'byor la[1228] | phyag gñis pa'i bzlas
dPe 528 pa'i * rnal 'byor ni[1229] | lte ba nas spyi gtsug tu 'khor ba'am | kha nas sam | sñiṅ ga nas[1230] 'khor ba'i rnal 'byor gyis bzlas pa'o[1231] ‖ spyod lam gyi rnal 'byor ni goṅ du bstan pa bźin nam | yaṅ na **lha'i rnal 'byor gyis gnas par bya'o**[s] źes yul daṅ yul can thams cad[1232] raṅ gi lhag pa'i lhar dmigs par bya'o[1233] ‖ **lhag ma** ñal ba daṅ | ldaṅ ba daṅ | thun mtshams kyi bya
MWH 152 ba thams cad[1234] **goṅ daṅ mthun par**[1235] * **spyad do**[t] źes gsuṅ ṅo ‖ dag pa rjes su dran pa gźuṅ ji lta ba bźin phyag bcu drug pa'i yin kyaṅ gźuṅ zer yaṅ bar bya ba'i phyir 'og tu bstan pa yin no[1236] ‖ de'aṅ[1237] thugs rjes[1238] sems can la chags pas spyan dmar po ste[1239] | des ni[1240] dmigs pa med pa'i

[s]lha'i rnal 'byor gyis gnas par bya'o HeSāU$^{T\bar{i}}$] lha yi sbyor bas rab tu rgyu HeSāU$^{Tib.}$ (verse); devatāyogena vihartavyam HeSāU$^{Skt.}$. [t]lhag ma (…) goṅ daṅ mthun par spyad do HeSāU$^{T\bar{i}}$] cho ga lhag ma rnams ni sṅa ma bźin du bya'o HeSāU$^{Tib.}$; śeṣaṃ pūrvavidhāv iva kartavyam HeSāU$^{Skt.}$.

[lvii]HeTa II.ix. 11ab ; cf. HeSāU, VaPra$^{\S 10}$ et al. The underlying Sanskrit reads *kṛpayā locane rakte kṛṣṇāṅgo maitracittataḥ* |. [lviii]HeTa II.ix. 12c, cf. HeSāU, VaPra$^{\S 10}$ et al., read "*gug kyed*".

[1223]byams pa'i thugs la yan lag gnag dPe] *om.* MWH. [1224]źes la sogs pa daṅ MWH] ces bya ba daṅ dPe$_{ed.}$; te źes sogs daṅ dPe$_{lu}$. [1225]źes bya ba dPe] źes pa MWH. [1226]mñam par gźag pa las laṅs pa'i MWH] mñam par ma bźag pa'i dPe. [1227]rnams kyi MWH] rnams kyis dPe. [1228]la dPe] rnam la MWH. [1229]bzlas pa'i rnal 'byor ni dPe] ni MWH. [1230]sñiṅ ga nas dPe] sñiṅ kha nas MWH. [1231]bzlas pa'o MWH] bzlas bya'o dPe. [1232]thams cad dPe] rnams MWH. [1233]dmigs par bya'o MWH] dmigs pas bya'o dPe. [1234]thams cad *em.*] thamss cad dPe ; thams MWH. [1235]mthun par dPe] 'thun par MWH. [1236]bstan pa yin no dPe] bstan to MWH. [1237]de'aṅ MWH] de ltar dPe. [1238]thugs rjes MWH] thugs rje ni dPe. [1239]chags pas spyan dmar po ste MWH] chags pa yin la de ni *rāgata[ḥ]* ste | dmar po yin pas spyan dmar ba ste dPe. [1240]des ni MWH] des dPe.

thugs rje[1241] mtshon te | 'gro ba thams cad la bu gcig pa'i pha ma[1242] ltar byams pa ste | de ni gaṅ gis kyaṅ bsgyur bar mi nus pa ni yan lag nag pos mtshon te[1243] | sñiṅ rje'i chas[1244] sems can gyi don mdzad pa bsdu ba'i dṅos po bźi ni źabs bźis mtshon te | 'di ltar sbyin pa daṅ | sñan par smra ba daṅ | don spyod pa daṅ | don mthun pa'o[1245] || **źal brgyad rnam par thar pa brgyad** te[1246] | phyi'i gzugs stoṅ pa ñid du mthoṅ ba daṅ | naṅ gzugs stoṅ pa ñid du mthoṅ ba daṅ | sdug pa daṅ mi sdug pas byas pa'i lta ba stoṅ pa ñid du mthoṅ ba daṅ | nam mkha' mtha' yas skye mched stoṅ pa ñid du mthoṅ ba daṅ | rnam śes mtha' yas skye mched stoṅ pa ñid du mthoṅ ba daṅ | ci yaṅ med pa'i skye mched stoṅ pa ñid du mthoṅ ba daṅ | 'du śes med 'du śes med min stoṅ pa ñid du mthoṅ ba daṅ | 'du śes daṅ tshor ba 'gog pa stoṅ pa ñid du mthoṅ ba'o ||[1247] phyag ni * stoṅ pa ñid[1248] bcu drug mtshon par byed pa ste[1249] | naṅ stoṅ pa ñid daṅ | phyi stoṅ pa ñid daṅ | phyi naṅ stoṅ pa ñid daṅ | stoṅ pa ñid stoṅ pa ñid daṅ | chen po stoṅ pa ñid daṅ | don dam pa stoṅ pa ñid daṅ | 'du byas stoṅ pa ñid daṅ | 'dus ma byas stoṅ pa ñid daṅ | mtha' las 'das pa stoṅ pa ñid daṅ | thog ma daṅ tha ma med pa stoṅ pa ñid daṅ | dor ba med pa stoṅ pa ñid daṅ | raṅ bźin stoṅ pa ñid daṅ | chos thams cad stoṅ pa ñid daṅ | raṅ gi mtshan ñid stoṅ pa ñid daṅ | mi dmigs pa stoṅ pa ñid daṅ | dṅos po med pa stoṅ pa ñid do ||[1250] gug skyed ni *mantra* ste[1251] | *mudrā* ni[1252] phyag rgya lṅa ste | de ni rgyal ba lṅa'i bdag ñid[1253] goṅ du bstan zin to ||

dPe 529

gdug pa 'dul phyir khro bo ñid ||[lix]

[lix]HeTa II.ix. 12d reading *kruddho duṣṭavineyataḥ*; cf. HeSāU, VaPra[§10] et al.

[1241]thugs rje dPe] sñiṅ rje MWH. [1242]pha ma MWH] pha dPe. [1243]mtshon te MWH] mtshan to dPe. [1244]chas dPe] chos MWH. [1245]sbyin pa daṅ | (…) don mthun pa'o dPe$_{ed.}$] sbyin la sogs pa'o dPe$_{lu}$, MWH. [1246]te MWH] do dPe. [1247]phyi'i gzugs stoṅ pa ñid du mthoṅ ba daṅ | (…) mthoṅ ba'o dPe] phyi'i gzugs stoṅ pa ñid du mthoṅ ba la sogs pa'o MWH. [1248]stoṅ pa ñid MWH] stoṅ pa dPe. [1249]mtshon par byed pa ste dPe] mtshon pa ste | de'aṅ MWH (abbreviating the following). [1250]naṅ stoṅ pa ñid daṅ | (…) dṅos po med pa stoṅ pa ñid do dPe] naṅ stoṅ pa ñid nas dṅos po med pa stoṅ pa ñid kyi bar ro MWH. [1251]gug skyed ni *mantra* ste MWH] gug skyed manta ste dPe. [1252]*mudrā* ni *conj.*] ma mu dra ni dPe] ma ma ni MWH. [1253]bdag ñid dPe] bdag ñid te MWH.

MWH 153 ces bya ba ni | naṅ thugs rjes[1254] chags pa[1255] phyi rol du khro * bo'i tshul te | bu gcig pa ñes pa byed pa la[1256] pha khro ba[1257] bźin no ||

śa yis pukkasī[1258] ru bya ||[lx]

źes bya ba la sogs pa ni[1259] khams kyi dag pa ste | de'i ṅo bo ñid yin źes bya ba'i don to || **pags pa** ni[1260] byaṅ chub kyi[1261] yan lag bdun te[1262] | dran pa daṅ | brtson 'grus daṅ | dga' ba[1263] daṅ | śin tu sbyaṅs pa daṅ | tiṅ ṅe 'dzin daṅ | btaṅ sñoms daṅ | chos rnam par 'byed pa[1264] byaṅ chub kyi yan lag rnams so || rus pa bden pa bźi ste | sdug bsṅal ba daṅ | kun 'byuṅ ba daṅ | 'gog pa daṅ | lam mo[1265] ||[lxi] dag pa dran pa'i ñams su[1266] blaṅ ba'i tshul ni goṅ du bśad zin to[1267] ||

smon lam gdab pa[u] ni | brtson 'grus rab tu mi 'gyur ba[1268] dag gis skye ba gźan gyi[1269] smon lam gdab ste | **rigs su skye**[1270,v] ni gsaṅ sṅags spyod pa'i rigs so || **dam tshig can** ni |

so so thar pa[1271] byaṅ chub sems ||
rig 'dzin naṅ gi[1272] sdom pa ste ||

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[u]smon lam gdab pa HeSāU^{Tī}] smon lam gdab par bya HeSāU$^{Tib.}$ (verse); praṇidhānaṃ ca kartavyam HeSāU$^{Skt.}$. [v]rigs su skye (ba) HeSāU^{Tī}, HeTa$_{SN}$] rigs skyes HeSāU$^{Tib.}$; kulajanmā HeSāU$^{Skt.}$.

[lx]HeTa II.ix. 13a reading *māṃsena pukkasī khyātā*; cf. HeSāU, VaPra^{§10} et al. [lxi]Cf. HeTa II.ix. 13b-d, HeSāU, VaPra^{§10} et al.

[1254]thugs rjes MWH] thugs rje'i dPe. [1255]chags pa *em.*] chags pas dPe, MWH. [1256]ñes pa byed pa la dPe] pa la MWH. [1257]khro ba dPe] khros pa MWH. [1258]pukkasī dPe] pukasi MWH. [1259]la sogs pa ni MWH] la sogs pas ni dPe. [1260]pags pa ni dPe] lpags pa ni MWH. [1261]byaṅ chub kyi MWH] byaṅ chub kyi sems dPe. [1262]bdun te dPe] bdun te] de'aṅ MWH. [1263]dga' ba dPe] dga' MWH. [1264]rnam par 'byed pa *em.*] rnams par 'byed dPe ; rnams par 'byed pa MWH. [1265]sdug bsṅal ba daṅ | (…) lam mo dPe] sdug bsṅal la sogs pa'o MWH. [1266]ñams su dPe] ñams MWH. [1267]bśad zin to dPe] brjod zin to MWH. [1268]mi 'gyur ba dPe] ma 'gyur ba MWH. [1269]gźan gyi dPe] gźan du MWH. [1270]skye MWH] skye ba dPe. [1271]thar pa MWH] thar daṅ dPe. [1272]naṅ gi dPe] raṅ gi MWH.

bza' btuṅ gi[1273] dam * tshig daṅ ldan pa'o ‖ **smyo med** ni[a] dran pa dPe 530
ma[1274] ñams pa[1275] daṅ bla ma la gus pa'o ‖ * **rdo rje'i dril bu**[1276] **'khrol** MWH 154
ba[b] ni dṅos su[1277] de lta bu 'dzin pa mi 'bral ba'i dam tshig yin la | don ni
brjod bya gñis su med pa'i ye śes daṅ | de brjod par byed pa'i[1278] chos kyi
phuṅ po rnams so ‖ **btsun mo'i khu ba**[c] ni[1279] źu bde'i[1280] ye śes te de
lta bu daṅ ldan pas don gyi ye śes rtogs par śog | ces bya ba'i don to ‖[lxii] ‖

mjug gi[1281] don la gsum las | daṅ po[1282] rnal 'byor pa mchog la bzod
par gsol źiṅ kheṅs[1283] bskyuṅ ba ni | **blo chuṅ**[d] źes pa'i[1284] tshigs bcad gcig
go ‖ bstan bcos rtsom pa ni rgyud[1285] daṅ ldan par ston pa ni | **gaṅ źig**[e]
ces bya ba la sogs pa ste | de'aṅ[1286] bźi las | **gaṅ źig mṅon pa'i ṅa rgyal**
gyi dgras ma pham pa[f] źes bya ba ni[1287] śes rab daṅ ldan pas rgyud kyi
don ji lta ba bźin rtogs nas brtsams źes bya ba'o[1288] ‖ **sems can rnams**
la sñiṅ brtse ba can[1289,g] źes bya ba ni | śes rab daṅ ldan pas kyaṅ bsñen

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[a]smyo med dPe, HeTa$_{SN}$] bsño med MWH ; ma ñams źiṅ HeSāU$^{Tib.}$; anunmādī HeSāU$^{Skt.}$. [b]rdo rje('i) dril bu 'khrol ba HeSāU$^{T\bar{\imath}}$] rdo rje dril sgrogs śiṅ HeSāU$^{Tib.}$; vajraghaṇṭāraṇat° HeSāU$^{Skt.}$; rdo rje dril bu 'khrol HeTa$_{SN}$. [c]btsun mo'i khu ba dPe$_{lu}$, HeTa$_{SN}$] btsun mo'i źu ba MWH ; śes rab 'dus pa'i khu ba can HeSāU$^{Tib.}$; yoṣicchukrasamāhārī HeSāU$^{Skt.}$. [d]blo chuṅ HeSāU$^{T\bar{\imath}}$] blo gros rab dman HeSāU$^{Tib.}$; mandadhiyā HeSāU$^{Skt.}$. [e]gaṅ źig HeSāU$^{T\bar{\imath}}$] *om.* HeSāU$^{Tib.}$; yo 'sau HeSāU$^{Skt.}$. [f]gaṅ źig mṅon pa'i ṅa rgyal gyi dgras ma pham pa HeSāU$^{T\bar{\imath}}$] mṅon pa'i ṅa rgyal dgra las raṅ rgyal ba'i HeSāU$^{Tib.}$; yo 'sāv abhimānaśatruṇā na jitaḥ HeSāU$^{Skt.}$. [g]sems can rnams la sñiṅ brtse ba can/daṅ HeSāU$^{T\bar{\imath}}$] sems can brtse HeSāU$^{Tib.}$; sādhubhiḥ (sattva)kṛpayā HeSāU$^{Skt.}$ (cf. Skt. edition and note in translation).

[lxii]Cf. HeTa II.viii. 7-8 ; cp. Saroruha's **Hevajramaṇḍalavidhi*, HeSāSaṃ 8 (f. 101r$_{6-7}$), HeSāSaṃ 10 (f. 122r$_{7-v_1}$), HeBāPūVi, SāMā 229 et al.

[1273]bza' btuṅ gi dPe$_{lu}$, MWH] bza' bsruṅ gi dPe$_{ed.}$. [1274]ma dPe, MWH$^{p.c.}$ (added below)] *om.* MWH$^{a.c.}$. [1275]ñams pa dPe] ñams la pa MWH. [1276]rdo rje'i dril bu MWH] rdo rje dril bu dPe. [1277]dṅos su dPe] dṅos grub MWH. [1278]brjod par byed pa'i MWH] rjod par byed pa'i dPe. [1279]khu ba ni dPe$_{lu}$] *om.* dPe$_{ed.}$; źu ba MWH. [1280]źu bde'i dPe] de'i MWH. [1281]mjug gi dPe] 'jug MWH. [1282]daṅ po MWH] *om.* dPe. [1283]kheṅs dPe] kheṅ MWH. [1284]źes pa'i dPe] źes bya'i MWH. [1285]rtsom pa ni rgyud dPe] rtsom pa'i rgyu MWH. [1286]de'aṅ dPe] de la MWH. [1287]źes bya ba ni dPe] źes pa ni MWH. [1288]źes bya ba'o dPe] źes bya'o MWH. [1289]brtse ba can MWH] brtse ba daṅ dPe.

bkur gyi phyir[1290] ma yin te | brtse bas[1291] yin te rgyu gñis pa'o || **bla ma'i**
MWH 155 **źabs kyi padmar**[1292] **gus**[1293,h] źes bya ba ni[1294] | * de ltar yin kyaṅ[1295] gsaṅ sṅags[1296] bla ma'i gdams ṅag[1297] dgos pa[1298] de daṅ ldan par bstan to || **ri boṅ 'dzin pa'i rigs kyi thig le la dga'**[1299,i] źes bya ba ni[1300] | drod daṅ nus pa thob par bstan te | rgyu bźi daṅ ldan pas brtsams par rigs[1301] źes bya ba'i don to[1302] || gsum pa dge ba'i rtsa ba sems can la bsṅo ba ni[1303] | **bdag gis** źes bya ba[1304] tshigs su bcad pa gcig gis bstan to ||

bdud rtsi lta bu'i mṅon rtogs 'di ||
bdag lta blo dman yul min yaṅ ||
rje btsun dam pa'i źal gyi luṅ ||
bdud rtsi 'dra la brten nas bris ||

dPe 531 źes bya ba ni[1305] | rnam bśad mdor * bsdus pa mdzad pas sgrub thabs kyi che ba daṅ | kkheṅs bskyud pa[1306] daṅ | bla ma'i gdams ṅag[1307] daṅ ldan par bstan to ||

'dis ni bdag daṅ gźan dag daṅ ||
cuṅ zad bdag las[1308] dman pa yaṅ[1309] ||
rtogs pa'i rkyen ni byed 'gyur źiṅ ||
des ni bla ma la gus śog ||

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[h]bla ma'i źabs kyi padmar gus/bdud HeSāU$^{T\bar{1}}$] bla ma'i źabs kyi padmar gus śiṅ HeSāU$^{Tib.}$; gurucaraṇāmbujabhaktaḥ HeSāU$^{Skt.}$. [i]ri boṅ 'dzin pa'i rigs kyi thig le la dga'/ṅag HeSāU$^{T\bar{1}}$] zla ba'i thigs pa'i rigs rnams rab dga' ba HeSāU$^{Tib.}$; śaśāṅkakulatilakanandanaḥ HeSāU$^{Skt.}$.

[1290]bsñen bkur gyi phyir dPe] bsñen bskur gyi phyir MWH. [1291]brtse bas MWH] brtse ba dPe. [1292]padmar MWH] padmor dPe. [1293]gus dPe] bdud MWH. [1294]źes bya ba ni dPe] źes pa ni MWH. [1295]kyaṅ dPe] yaṅ MWH. [1296]gsaṅ sṅags MWH] gsaṅ sṅags la dPe. [1297]gdams ṅag dPe] gdam ṅag MWH. [1298]dgos pa MWH] dgos pa la dPe. [1299]dga' dPe] ṅag MWH. [1300]źes bya ba ni dPe] źes pas ni MWH. [1301]brtsams par rigs dPe] btsams par rigs MWH. [1302]źes bya ba'i don to dPe] źes bstan to MWH. [1303]bsṅo ba ni dPe] sṅo ba ni MWH. [1304]źes bya ba dPe] źes pa MWH. [1305]źes bya ba ni dPe] ces pa ni MWH. [1306]kheṅs bskyud pa *em.*] kheṅs bskur ba ; kheṅ bskyud pa MWH. [1307]gdams ṅag dPe] man ṅag MWH. [1308]bdag las MWH] bdag pas dPe. [1309]dman pa yaṅ dPe] dman la'aṅ MWH.

ces bya ba ni[1310] gźan gyi don du * brtsams pa daṅ[1311] | des de rtogs nas MWH 156
lam khyad par can la 'jug par gyur cig par bstan pa'o ||

srid pa'i rgya mtsho skye la sogs pa'i rba kloṅ 'khrug ||
chags daṅ sdaṅ sogs 'jig pa'i[1312] rluṅ ldan ṅan 'gro yi ||
mi bzad[1313] sdug bsṅal chu srin la sogs 'jigs pa yi ||
tshogs las skyob byed sgrub thabs gziṅs chen brten byed ldan[1314] ||

theg chen 'di la brten te ded dpon brtul źugs ldan ||
blo chen mkhas pa rgyud ldan de yi rjes 'braṅ ste[1315] ||
rdzogs saṅs go 'phaṅ sku gsum skyon rnams kun bral ba ||
rin chen rdzas 'bar yid 'oṅ ldan pa blaṅ bar gyis ||

bdag blo gti mug mun bsgribs la ||
gaṅ gi gsuṅ gis mchog gi lam ||
ma nor cha tsam snaṅ gyur pa[1316] ||
* bla ma de la daṅ bas[1317] 'dud || MWH 157

sku bźi lam byed sgrub thabs dbaṅ po 'di ||
rnam par phye las ṅal bar gyur pa yi ||
bsod nams dri med bdag la gaṅ skyes des ||
'gro ba'i ma rig spyis[1318] 'byin byed par śog ||

dPal kye'i rdo rje'i[1319] sgrub pa'i thabs kyi[1320] rnam par bśad pa Slob dpon Śrī-Ānandagarbha'i[1321] źal sṅa nas mdzad pa las cuṅ zad mi gsal ba rnams bla ma de ñid kyi gsuṅ la brten te | dGe bsñen bSod nams rtse mos gsal bar byas pa'o[1322] || rdzogs so[1323] || ||

[1310]ces bya ba ni dPe] ces pa ni MWH. [1311]brtsams pa daṅ dPe, MWH$^{p.c.}$] >brtsams< brtsams pa daṅ MWH$^{a.c.}$ (canceled). [1312]chags daṅ sdaṅ sogs 'jig pa'i dPe] chags sdaṅ la sogs 'jigs pa'i MWH. [1313]mi bzad dPe] mi zad MWH. [1314]brten byed ldan dPe] brtan ldan pa MWH. [1315]de yi rjes 'braṅ ste dPe] de'i rjes 'braṅs te MWH. [1316]gyur pa dPe] mdzad pa yi MWH. [1317]daṅ bas dPe] daṅ pas MWH. [1318]spyis MWH] dpyis dPe. [1319]dpal kye'i rdo rje'i dPe] dpal ldan kyai rdo rje'i MWH. [1320]sgrub pa'i thabs kyi dPe] sgrub thabs kyi MWH. [1321]ānandagarbha'i dPe] ānantagarbha'i MWH. [1322]gsal bar byas pa'o dPe] śin tu gsal bar mdzad pa 'di yoṅs su MWH. [1323]rdzogs so dPe] rdzogs.ho || dge || MWH.

dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā
by bSod nams rtse mo (CE 1142-1182): English Translation

oṁ – May there be accomplishment (*siddhir astu*)!
Homage to the Glorious Hevajra (*dpal kye'i rdo rje la phyag 'tshal lo*)!

> With the palms of the hands joined together I pay homage (*thal sbyar 'dud*) to him (*de la*), the great teacher (*bla ma che*), who shines with his compassionate intellect (*gaṅ la thugs rje'i blo gros gsal ldan pa*), by whom (*gaṅ gis*) the great means of accomplishment (*thabs kyi tshul chen po*) for the attainment of the state of emptiness and compassion (*stoṅ pa sñiṅ rje yi go 'phaṅ thob byed*) has been composed (*mdzad pa*).
>
> Having served at the lotus of the feet of the great minded ones (*blo chen daṅ ldan bla ma'i źabs pad bsten*), having realized and mastered the Innate (*lhan skyes mṅon du mdzad ciṅ mṅa' brñes pa*), Padmavajra (*padma rdo rje yis*) who has great compassion towards the sentient beings (*'gro la brtse chen*) has composed (*mdzad*) [his *sādhana*] relying on Hevajra, with compassion (*kye yi rdo rje la brten brtse bas*).
>
> Any meaning (*don gaṅ źig*), although it has been explained elsewhere (*gźan du 'chad byed mod*), was correctly received (*legs par mnos te*) from a learned one among the various teachers (*bla ma bla mar ldan pa mkhas pa las*); what has been understood (*rtogs pa gaṅ yin pa*) is distinguished clearly (*gsal bar dbye*) [in the following] for the benefit of myself and others (*bdag daṅ gźan la phan phyir*).

As regards this *sādhana* (*sgrub pa'i thabs 'di la*), it is to be understood as [having] three [sections] (*gsum gyis rtogs par bya ste*): [I] the beginning (*klad*), [II] the main body (*gźuṅ*) and [III] the end (*mjug*).[1] Regarding the first (*daṅ po la*), there are [I.1] the general meaning (*spyi'i don*) and [I.2] the subsidiary meaning (*yan lag gi don*). Regarding the first, moreover (*daṅ po la'aṅ*), it should be understood (*rtogs par bya ba*) by [I.1.1a] the meaning of the words (*tshig*

[1] With regard to this division, cf. Sa chen Kun dga' sñiṅ po's outline of the HeSāU, the *sGrub thabs mTsho skyes kyi bsdus don*.

gi don gyis), [I.1.2a] the domain (*yul*), [I.1.3a] the person (*gaṅ zag*), [I.1.4a] the means (*tshul*), [I.1.5a] the purpose (*dgos pa*) and [I.1.6a] the end (*tha ma*); or, alternatively (*yaṅ na*), it should be understood by [I.1.1b] the meaning of the words (*tshig gi don gyis rtogs par bya*), [I.1.2b] the purpose (*dgos pa*) and [I.1.3b] the summary (*bsdus pa*). With regard to the first, moreover (*daṅ po la'aṅ*), because of the commencement (*rtsom pas*) after having paid obeisance (*phyag 'tshal nas*) to the desired domain (*'dod pa'i yul la*) in the beginning (*rtsom pa na*), [that is] the noble ones (*ya rabs dag*) who have become excellent in what is to be done (*bya ba khyad par can du gyur pa*), there is [a)] the purpose which should resemble the teacher and his methods (*slob dpon yaṅ de'i tshul daṅ mtshuṅs par bya ba'i dgos pa*) and [b)] the purpose through which others engage in the text (*des gźan dag gźuṅ la 'jug par 'gyur ba'i dgos pa*); and (*yaṅ*) because of the obeisance (*phyag btsal bas*), when there is the accumulation of merit and so forth (*bsod nams kyi tshogs sogs la*) [and] through that (*des*) the diminishing of de-merit (*bsod nams ma yin pa 'grib la*), the commencement [c)] has as its purpose / is the requirement for the completion (*rtsom pa mthar phyin pa'i dgos pa'o*) because of the non-arising of hindrances (*bar du gcod pa mi 'byuṅ bas*) through that (*des*).[2]

As for the promise to teach (*bśad par dam bca' ba ni*), the promise is not given up (*dam bca' ba yal bar mi 'dor ba'o*). That the summarized meaning is taught (*bsdus pa'i don bśad ces bya ba ni*) is promised in the beginning (*brtsam par khas blaṅs pa'o*). "I will teach the procedures for their *sādhana* (*de'i bsgrub pa'i cho ga bśad pa*)" indicates (*ni*) the topic of the teaching (*bśad pa'i ṅo bo'o*). "*vajrācārya* (*rdo rje slob dpon*)" shows (*ni*) the abandonment of [the teaching as] his personal creation (*raṅ bzo spaṅs pa'o*). Furthermore (*de'aṅ*), in case one were to ask (*źe na*) 'having done what task before (*sṅon du bya ba ci byas nas*)', it is said "Hevajra" (*kye'i rdo rje źes smos te*); the scope of that (*yul de ni*) is Hevajra endowed with the circle (*kye'i rdo rje 'khor daṅ bcas pa'o*). On account of the implied meaning (*don gyi śugs las*) it should be understood [to include] (*śes par bya'o*) the following persons (*gaṅ zag ni*): the one who began / author (*rtsom pa po*), those who maintained [the teaching] (*'chaṅ pa po*), and the audience (*ñan pa po*). ["With devotion" means], because of being endowed with the

[2] This initial statement regarding the purpose of the work remains difficult to understand.

three devotions (*gus pa gsum daṅ ldan pas so*), devoted in regard to method, path and means (*tshul lam thabs ni gus par ste*).[3]

As regards the [primary] meaning of the words and the subsidiary meaning (*tshig don nam yan lag gi don la*), there are two [divisions] (*gñis te*): [a)] the subsidiary meaning (*yan lag gi don*), it is taught as the implied meaning (*mthar thug pa'i don du bśad pa*) because it is endowed with signs (*rgyu mtshan daṅ bcas pas*); and [b)] the meaning of the oral tradition (*man ṅag gi don*), it is taught as clear realization (*mṅon par rtogs par bśad pa*) because it is without signs (*rgyu mtshan med pas*).

At first (*daṅ po ni*), "*kye*"[, the initial syllable of the name "*kye rdo rje*" (Skt. *hevajra*),] is a shout to rouse (*bskul źiṅ 'bod pa ste*) for the benefit of the sentient beings (*sems can gyi don la 'bod ciṅ*) because of great compassion without a point of reference (*dmigs pa med pa'i sñiṅ rje chen pos*, Skt. *anālambanā mahākaruṇā*), as for example (*dper na*) like shouting "he" (*kye źes 'bod pa bźin te*) at one who is asleep (*gñid kyis log pa*); it has been taught as (*źes gsuṅs so*) "great compassion [is expressed] by the syllable *he* (*hes ni sñiṅ rje chen po ñid*)" [in *Hevajratantra* I.i.7a].[i] As for "*rdo rje*"[, the second member of the name "*kye rdo rje*", Skt. He-*vajra*,] it is wisdom without a point of reference (*dmigs pa med pa'i śes rab ste*), that wisdom by which even emptiness is distinguished (*śes rab stoṅ pa de gaṅ gis kyaṅ phyed pa*), and it is a *vajra* because it is difficult to pierce (*'bigs par dka' bas rdo rje ste*) like, for example, a refined *vajra* (*dper na 'dus byas kyi rdo rje bźin te*); this means (*źes so*) "the *vajra* is called wisdom (*śes rab brjod par bya*)" [in HeTa I.i.7b]. Therefore (*des na*), even though (*yin yaṅ*) compassion and wisdom endowed with a point of reference (*dmigs pa daṅ bcas pa'i sñiṅ rje daṅ śes rab*) are the path (*lam*), the result is without a point of reference (*dmigs pa med pa 'bras bu yin*).

> Like the wish-fulfilling jewel (*yid bźin nor ltar*) that very compassion (*sñiṅ rje ñid*) produces the aims of all [sentient beings] without exception (*ma lus pa'i thams cad don mdzad*).

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[3] It seems that the commentator is here referring to the expression *gus* (Skt. *bhaktitaḥ*) in the opening verse of the HeSāU.

[i] The entire verse in Skt. reads: *hekāreṇa mahākaruṇā vajraṃ prajñā ca bhaṇyate | prajñopāyātmakaṃ tantraṃ tan me nigaditaṃ śṛṇu ||*.

Thus and so forth it has be taught.[ii] As for "glorious" (*dpal*, Skt. *śrī*)[, if one were to ask] does it have the nature of the two accumulations (*tshogs gñis kyi bdag ñid*, i.e. *puṇyasambhāra* and *jñānasaṃbhāra*) or is it non-dual knowledge (*gñis su med pa'i ye śes*, Skt. *advayajñāna*)?[, the reply is: "The syllable] *śrī* is non-dual knowledge"[iii]. The sixteen arms (*phyag bcu drug*) have the quality of the [sixteen] emptinesses with the aspect of the form-body that is endowed with such meaning (*de lta bu'i don daṅ ldan pa'i gzugs sku'i rnam pa stoṅ pa ñid*), the eyes, faces and so forth are [as such] because of compassion (*sñiṅ rje las sṗyan daṅ źal la sogs pa ste*), this is called the Hevajra of the Mind (*sñiṅ po kye'i rdo rje źes bya ba ste*), he is endowed with [this] primary symbolic sense (*sṅar gyi don mtshon byed daṅ bcas pa'o*).[4] [The name Nairātmyā (Tib. *bdag med ma*), i.e. 'she who does not have a self', means the following:] What is called "self" (*bdag ces bya ba ni*) is the nature of the person and the phenomena (*gaṅ zag daṅ chos kyi bdag ste*), it is called *ātma(n)*. "She who does not have" (*med ma*) is empty of those two (*de gñis kyi(s) stoṅ pa ste*), this expresses [the prefix] *nir* (*nir ces bya'o*). Endowed with such meaning (*de lta bu'i don daṅ ldan pa ni*) she has a single face (*źal gcig ma*), two arms (*phyag gñis ma*) and is of dark body-color (*sku mdog nag mo ste*); the female consort is symbolized with that meaning (*don de'i mtshon byed de yum mo*). Because of stating "as well" (*'aṅ źes bya bas ni*) the circle [of the deities] is included (*'khor yaṅ bsdu'o*).

When saying "having paid obeisance" (*phyag btsal źes bya ba'o*), "with devotion" (*gus pas ni*) means [a)] with bodily devotion (*lus gus pas*), the touching of the five body substances (*yan lag smad lṅa la gtugs pa*), [b)] with oral devotion (*ṅag gus pas*), the uttering of praise (*bsṅags pa brjod pa*), [and c)] endowed with a clear mental disposition (*sems daṅ ba daṅ bcas pas*).

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[4] Regarding this symbolism of the 16-armed form, cf. HeTa II.ix. 11-12 et al.

[ii] H 396 K381(= K 381 f. 373v-374r, *Yaṅ dag par sbyor ba źes bya ba'i rgyud chen po*); also quoted in T1185 (f. 4v), T1186 (f. 71r) and T1198 (f. 71v). The entire verse reads *spros pa med pa'i raṅ bźin ñid* || *śes rab ces ni rab tu grags* || *yid bźin nor ltar ma lus pa'i* || *thams cad don byed sñiṅ rje ñid* ||. The Sanskrit in *Sampuṭatantra* (SamTa) 2.10 reads *niṣprapañcasvarūpatvaṃ prajñeti parikīrtyate | cintāmaṇir ivāśeṣasattvārthakaraṇaṃ kṛpā* ||; cf. PVS 4.10. [iii] HeTa I.vii.27a, reading *śrīkāram advayaṃ jñānaṃ*.

The "means of accomplishment" (*sgrub pa'i thabs*, Skt. *sādhana*) is to be understood (*rtogs par bya ste*) in the following two ways (*gñis pa ltar na*): [a)] as being the means for the accomplishment of the integration of the four bodies into the path (*sku bźi lam du byed pa'i sgrub thabs yin pas*) [and b)] by the four aspects of abiding (*gnas pa rnam pa bźis*).[5] The latter are accepted as (*źes 'dod pa yin no*):

> The lump (*goṅ bu*), the liquid (*chu*) and the abiding with form (*gzugs su gnas*), and likewise (*de bźin*) what has passed beyond form (*gzugs las 'das pa'o*).[iv]

Moreover, the following is taught by these words (*de'aṅ tshig 'dis bstan te*): "glorious" is the lump (*dpal ni goṅ bu'o*), "he" is the liquid (*kye ni chu'o*), "*vajra*" is the form (*rdo rje ni gzugs so*), "Nairātmyā" is the abiding beyond form (*bdag med ma ni gzugs las 'das par gnas pa'o*). By "as well" (*'aṅ źes bya bas*) the preliminaries (*sṅon du 'gro ba*) and the completion (*rdzogs par byed pa*) together with its parts (*yan lag daṅ bcas pa*) are taught (*bstan to*). "With devotion" (*gus par ni*) means by means of knowledge, awareness or realization (*śes pa'am rig pa'am rtogs pa'i tshul gyis*) that the means for the accomplishment of the integration of the four bodies into the path (*sku bźi lam du byed pa'i sgrub thabs*) are in this way (*de lta bu yin par*) it is "paid obeisance" (*phyag 'tshal te*).

> The praise is here (*'dir phyag yin*) [to that] in which one would perceive (*legs mthoṅ gaṅ yin*) the knowledge that belongs to oneself and is oneself (*raṅ gis raṅ gi ye śes ni*).

In this way it has been taught (*źes gsuṅs pa lta bu'o*).[v]

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[5] The four bodies referred to here are 1) the *saṃbhogakāya*, 2) the *nirmāṇakāya*, 3) the *dharmakāya* and 4) the *svabhāvikakāya*.

[iv] Cf. T 397 (*dPal ñi ma'i 'khor lo'i rgyud kyi rgyal po źes bya ba*, Vol. *ga* no.1, f. 228v$_{6-7}$) reading *goṅ bu chu daṅ gzugs su gnas* ‖ *de bźin gzugs las 'das pa ste* ‖ *gnas pa rnam pa bźi ru yaṅ* ‖ *rgyud ni ṅes pa kho na ste* ‖.

[v] PaKra 2.2, reading in its entirety *yathā jalaṃ jale nyastaṃ ghṛtaṃ caiva yathā ghṛte | svakīyaṃ ca svayaṃ paśyej jñānaṃ yatreha vandanā* ‖; T 1802 (f.48r), commented on in T 1833 (f.221r), T 1839 (f.51v-52r) and T 1842 (f.226r). *See also* T 1198 (f.182r), T 1202 (f.161v), T 1414 (f.142v), T 1660 (f.407v, 417v-418r), T 1793 (*ki* f.76r, *khi* f.126r) and T 3935 (f.308v). Note that T 1198 and T 1202 accredit this stanza to Slob dpon Śākya bśes gñen.

What is done "after having paid obeisance" (*phyag 'tshal nas ci bya na*)? "I will teach" (*bśad*), thus it should be [syntactically] connected (*ces sbyar ro*). What is taught (*gaṅ bśad na*) is "the means for the accomplishment of him" (*de yi sgrub thabs te*), [that is the means for the accomplishment] of the integration of the four bodies [of] Hevajra or the nine deities into the path (*kye'i rdo rje lha dgu 'am sku bźi lam du byed pa de'i 'o*). "Means for accomplishment" (*sgrub thabs ni*, Skt. *sādhana*) [is defined] as follows: in as much as one accomplishes [something] through this (*'dis sgrub par byed pas na*) it is a means for accomplishment (*sgrub thabs so*). Has it been realized independently (*de raṅ dgar rtogs sam*) or has it not been conceived (*sñam pa la ma yin te*) in that way (*de lta bu*)? [In view of that question it has been stated] "thanks to the kindness of the *vajrācārya*" (*rdo rje slob dpon bka' drin las*). Vilāsavajra had directly heard it (*mṅon sum du thos pa*) from the Glorious Vajrasattva (*dpal rdo rje sems dpa' las*). After having realized it (*rtogs nas*) thanks to the kindness of the Great Anaṅgavajra who had heard it from that one (*de las thos pa Ÿan lag med pa'i rdo rje chen po'i bka' drin las*)m it was undertaken [by Saroruhavajra] (*brtsams so*). The initial meaning has been taught (*don daṅ po bstan to*).

As regards [II] the meaning of the main body of the text, there are two [main points] (*gźuṅ gi don la gñis te*): having made the chief subject the individual person (*rten gyi gaṅ zag gi dbaṅ du byas te*), there is [II.1] the classification (*rnam par bźag pa*) with regard to the distinctive attributes of the individual person (*rten gyi gaṅ zag gi khyad par*) as a practitioner (*sgrub pa po*, Skt. *sādhaka*), and, having made the chief subject the activities to be performed by him (*des las su bya ba'i dbaṅ du byas te*), there is [II.2] the instruction of the stages of the yogic practice (*rnal 'byor bsgom pa'i rim pa bstan pa'o*).

The first, moreover (*daṅ po'aṅ*), is taught beginning with "at first" (*daṅ por źes bya ba la sogs pas bstan te*). "At first" means the first of the four sessions (*daṅ po ni thun bźi'i daṅ po'o*).[6] "To start with" (*re źig*) is stated (*ni*) in regard to the procedure (*go rim la ltos pa'o*). One is a "*yogin*" (*rnal 'byor ni*) because of engaging into the *yoga* of the two stages (*rim pa gñis la rnal 'byor du 'jug pas so*).[7]

[6] The commentary refers to what in Sanskrit is known as *saṃdhyā*s, the junctures of the day. The first is here referring to the break of the day at dawn.

[7] The author seems to be referring here to the practice on the level of the *utpatti-* and *utpannakrama*.

When one wonders in which way [the practice] is to be done by that one (*des ji ltar bya sñam na*), it should be connected to [the statement below] "in his one's own heart" (*raṅ gi sñiṅ gar źes sbyar te*); in that way the *yoga* should be performed (*de lta bu'i rnal 'byor bya'o*). In this way (*de lta bu*), in case one were to ask (*źe na*) is it (*de*) [to be performed] by someone particular (*khyad par can źig gis sam*) or by anyone (*gaṅ yaṅ ruṅ bas*), the necessity to be someone particular [is stated] (*khyad par can źig dgos so*). And that (*de yaṅ*), as regards the particulars (*khyad par*), has six [points] (*drug ste*): [II.1.1] the prerequisites (*sṅon du 'gro ba*), [II.1.2] the thought (*bsam pa*), [II.1.3] the place (*gnas*), [II.1.4] the consort (*grogs*), [II.1.5] the pledge substances (*dam rdzas*) and [II.1.6] the preliminaries (*sṅon du 'gro ba'o*).[8]

With regard to the first, moreover (*daṅ po la'aṅ*), one should be endowed with five particulars (*khyad par lṅa daṅ ldan pa ste*):

[II.1.1.1] he who has the wish to receive the consecration (*dbaṅ nod pa'i bsam pa ni*) should have a mind that is intend on the benefit of the sentient beings (*sems can gyi don la brtson pa'i blo ste*), and that one (*de'aṅ*) should have the strong faith into the previous teaching of the Awakened Ones (*sṅon du saṅs rgyas kyi bka' la yid ches pa'i dad pa*), [II.1.1.2] he should have sincere faith into the teaching of the Awakened Ones (*saṅs rgyas kyi bstan pa la daṅ ba'i dad pa*), [II.1.1.3] having become distressed towards cyclic existence (*'khor ba la yid 'byuṅ ste*), he should have the third [type of faith that is] faith based on the longing for Nirvāṇa (*mya ṅan las 'das pa la 'dod pa'i dad pa gsum*), [II.1.1.4] he should have obtained (*rñed*) the 'freedoms and riches' [of human birth] (*dal 'byor*) which are difficult to be obtained (*dka' ba*) and [II.1.1.5] engaging swiftly (*myur du 'jug par bya ste*) because of the knowledge of impermanence (*mi rtag par śes pas*) he should have the common wish that is the desire for his own release (*raṅ grol bar 'dod pa ni thun moṅ gi bsam pa'o*).

In addition to these (*de'i steṅ du*), he should be known as a friend to all sentient beings (*sems can thams cad gñen bśes su śes par bya ste*), as he has the longing for the liberation of all (*thams cad grol bar 'dod pa ni*) he has the 'mind intend on awakening' (*byaṅ chub kyi sems te*, Skt. *bodhicitta*) of the Great Vehicle (*theg pa*

[8] The fact that the first and last items in this list are the same is slightly surprising and might point at a possible corruption.

chen po'i, Skt. *mahāyāna*), [and], being endowed in this way (*de lta bu daṅ ldan pa ni*), he is distinguished in thought (*bsam pa khyad par can no*).[9]

In this way (*de lta bu*), if one were to ask (*źe na*) to which domain he should attend (*des yul gaṅ la blaṅ*), [it is stated] to "the master teacher" (*rje btsun bla ma*, Skt. *gurubhaṭṭāraka*). Regarding it, moreover (*de la'aṅ*), there are three [aspects]: [a)] having received the 'vase consecration' on the body (*lus la bum pa'i dbaṅ bskur nas*) by the 'body master teacher' (*sku'i rje btsun bla mas*) he is taught (*ston pa*) in oral instruction (*man ṅag tu*) the 'stage of arising' (*bskyed pa'i rim pa*, Skt. *utpattikrama*), [b)] having received the 'secret consecration' on speech (*ṅag la gsaṅ dbaṅ bskur nas*) by the 'speech master teacher' (*gsuṅ gi rje btsun bla mas*) he is taught (*ston pa*) in oral instruction (*man ṅag tu*) the 'self-empowerment' (*raṅ byin gyis brlab pa*, Skt. *svādhiṣṭhāna*) and [c)] having received the 'wisdom-knowledge' and the 'fourth' consecrations on the mind (*sems la śes rab ye śes daṅ dbaṅ bźi pa bskur nas*) by the 'mind master teacher' (*thugs kyi rje btsun bla mas*) he is taught (*ston pa*) in oral instruction (*man ṅag tu*) the *maṇḍala* circle and path of the 'fourth consecration' (*dkyil 'khor 'khor lo daṅ dbaṅ bźi pa'i lam*). "Correct(ly)" (*yaṅ dag pa ni*, Skt. *samyak*) is to be understood (*śes pa'o*) as the ten general principles (*spyi'i de ñid bcu*), the ten principles of reality (*de kho na'i de ñid bcu*) and the ten realities of the *vajrācārya* (*rdo rje slob dpon gyi de kho na ñid bcu*).[10]

In case one were to ask (*źe na*) one should attend [the master teacher] (*blaṅ*) after having done which preliminary action (*sṅon du bya ba gaṅ byas nas*), it is stated (*smos te*) "having solicited in accordance with the procedure" (*cho ga ji lta ba bźin gsol ba btab pa*).[11] At first (*daṅ por*) one should approach the teacher (*slob dpon gyi druṅ du phyin te*). When one has done the praise and created the *maṇḍala* (*phyag daṅ maṇḍala byas te*), one should make the solicitation (*gsol ba gdab bo*) by reciting [the following stanzas] beginning with (*źes bya ba la sogs pas*):

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[9] The text seems to comment on the statement *sems can thams cad kyi don du blo bskyed nas* in HeSāU$^{\text{Tib.}}$ (Skt. *sarvasattvārthodyatamatiḥ*) and to point II.1.2 above.

[10] Regarding the initiation of a new disciple including the procedures of the consecrations, cf. Saroruha's **Hevajramaṇḍalakarmakramavidhi*.

[11] HeSāU$^{\text{Tib.}}$ divides the sentence differently, reading *cho ga ji lta ba bźin du* with the following *dpal dgyes pa'i rdo rje'i dkyil 'khor du źugs śiṅ*. Both *bsñen te* in HeSāU$^{\text{Tib.}}$ and *gsol ba btab pa* in HeSāU$^{\text{Tī}}$ appear to be rendering *ārādhya* in HeSāU$^{\text{Skt.}}$.

> "After having released the lotus of your feet (*khyod źabs padma spaṅs nas ni*), […]."[vi]

By saying "Son of a good family (*rigs kyi bu*), you are the source of good qualities (*khyod yon tan thams cad kyi 'byuṅ gnas*)" and so forth (*źes bya ba la sogs pas*) the teacher should ask (*slob dpon gyis … 'dri*) [the disciple] "have you entered the path before (*sṅar lam la źugs sam*)?". If he has entered (*źugs na*), he should request what is to be done for propitiation (*bsñen pa bya bar gsol ba gdab*). If he has not entered [before] (*ma źugs na*) he should commence after he has taken refuge (*skyabs 'gro nas brtsams te*). When he has mastered the mind in regard to the given vows (*sdom pa byin la blo 'byoṅs pa*) and requested what is to be done for propitiation (*bsñen pa bya bar gsol ba btab ste*), he should perform the propitiation and so forth in accordance with the means (*bsñen pa la sogs pa tshul bźin du bya'o*). If one where to ask from whom he is receiving the consecrations (*gaṅ las dbaṅ blaṅ na*) [into] his *maṇḍala* (*de'i dkyil 'khor*), it is taught (*gsuṅs pa ste*) from Hevajra (*kye'i rdo rje las*). Both the vase and the body (*bum pa daṅ lus daṅ*) [consecrations are given] on basis of a *maṇḍala* made of colored powder (*rdul tshon gyi dkyil 'khor las*) which has been produced (*bskyed pa*) as taught in the root and explanatory *tantra*s (*rtsa ba daṅ bśad pa'i rgyud las gsuṅs pa'i*).[12] The 'secret' [consecration should be given] on basis of *bodhicitta* (*byaṅ chub sems las gsaṅ ba*). The 'wisdom-knowledge' [consecration should be given] on basis of body and *bhaga* (*lus daṅ bhaga las śes rab ye śes*). And the 'fourth' [should be bestowed] on basis of ultimate *bodhicitta* (*don dam byaṅ chub sems las bźi pa'o*). These too (*de dag kyaṅ*) [have been taught] in the *Saṃputa*[*tantra*]:

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[12] For the procedure of the '*kalaśādhivāsana*' (Tib. *bum pa lhag par gnas pa'i rim pa*), cf. Saroruha's **Hevajramaṇḍalakarmakramavidhi*.

[vi] PaKra 3.8a. The relevant passage in PaKra reads in its entirety *evaṃ vajraguruṃ sadbhūtaguṇena saṃstutya śravaṇārtham adhyeṣayed anayā gāthayā | sarvajña jñānasaṃdoha bhavacakraviśodhaka | adya vyākhyānaratnena prasādaṃ kuru me vibho ||* (3.7) *tvatpādapaṅkajaṃ muktvā nāsty anyac charaṇaṃ vibho | tasmāt prasīda buddhāgra jagadvīra mahāmune ||* (3.8). Cf. T 1199 (f.18v), T 1793 (f. *ki* 206v), T 1798 (f.30r), T 1802 (f.52r = PaKra), T 1833 (f.230v), T 1834 (f.276r), T 1842 (f.247v) et al.

> The *maṇḍala* is taught [to be] in the body (*dkyil 'khor lus su gsuṅs pa ste*); the *maṇḍala* is said [to be] in the *bhaga* (*dkyil 'khor bhagar brjod pa ñid*); the *maṇḍala* is the very *bodhicitta* (*dkyil 'khor byaṅ chub sems ñid de*); the[se] three *maṇḍala*s are to be investigated (*dkyil 'khor gsum ni brtag par bya*).[vii]

When one will receive the consecrations (*dbaṅ … blaṅ na*) "according to the sequence (*rim pa ji lta ba bźin du*, Skt. *yathāparipātya*)", as it is said (*źes bya ba ni*), what nature do they have (*raṅ gi ṅo bo gaṅ*)?

> The first is by the 'water consecration' (*daṅ po chu yi dbaṅ gis*), the second by the 'crown consecration' (*gñis pa cod pan dbaṅ gis*), the third by the '*vajra* consecration' (*rdo rje'i dbaṅ gis gsum pa*), the fourth is one's own lord (*raṅ gi bdag po bźi pa*), the fifth by the 'name consecration' (*lṅa pa miṅ gi dbaṅ gis*), the sixth is the 'consecration of the complete awakened' (*drug pa rdzogs pa'i saṅs rgyas dbaṅ*) and the seventh is by the 'vase consecration' (*bdun pa bum pa'i dbaṅ gis*).

Thus it is taught (*źes gsuṅs so*).[viii]

"He should been given permission (*bka'i gnaṅ ba ni*, Skt. *samyag anujñāta*)" means the permission in support of that (*de'i mtha' rten rjes su gnaṅ ba'o*). The "absolutely pure (*śin tu rnam par dag pa*, Skt. *suviśuddha*)" is that reality which has the purity of the *maṇḍala* and the deities (*dkyil 'khor daṅ lha'i rnam par dag pa de kho na ñid de*). This is the empowerment which should be completely accomplished (*'di ni dbaṅ yoṅs su rdzogs pa'i bya ba ste*), since it has been taught (*źes gsuṅs pas so*):

> After the consecration reality should be taught (*baṅ bskur nas ni de ñid bstan*). Otherwise (*gźan du na ni*) accomplishments become

[vii] H 396 (f. 496r) reading *dkyil 'khor yaṅ ni byaṅ chub sems* || in *pāda* c); cf. T 1401 (f. 7v) reading *dkyil 'khor lus su gsuṅs pa daṅ* || *bha ga'i dkyil 'khor ñid daṅ ni* || *byaṅ chub sems dpa'i dkyil 'khor te* || *dkyil 'khor gsum du btags pa'o* ||, and T 1809 (f. 125r) reading *bha ga'i dkyil 'khor źes bya daṅ* || *byaṅ chub sems kyi dkyil 'khor daṅ* || *dkyil 'khor lus su gsuṅs pa ste* || *dkyil 'khor rnam pa gsum du brtags* ||. [viii] H 379 (*'Phags pa mkha' 'gro ma rdo rje gur źes bya ba'i rgyud kyi rgyal po chen po'i brtag pa*, f. 431r).

> extremely distant (*dṅos grub dag śin tu riṅ bar 'gyur ro*), thus it has been taught by Vajradhara himself (*źes rdo rje 'dzin pa ñid kyis gsuṅs*).[ix]

"Non-mistaken reality (*phyin ci ma log pa'i de kho na ñid*, Skt. *aviparītatattva*)" is the attainment (*thob pa'o*) of the Instruction Like the Tip of a Lamp-Flame (*Mar me'i rtse mo lta bu'i gdams ṅag*).[13] "Having obtained the signs (*mtshan ma rñed pa*, Skt. *labdhanimitta*)" means (*ni*) the attainment (*thob pa'o*) at the time (*dus su*) [of the procedures] of the tooth-stick (*so śiṅ*), the color of the sky (*nam mkha'i kha dog*), the flower garland and so forth (*me tog phreṅ ba la sogs pa'i*).[14] Or alternatively (*yaṅ na*), the set of four consecrations is fully taught by these (*'di dag gis dbaṅ bźi ka rdzogs par bstan te*): The first is the word (*daṅ po tshig*), the second is as before (*gñis ni sṅa ma ltar te*), the 'vase consecration' (*bum dbaṅ*) is endowed with the supplements (*bum dbaṅ mtha' rten daṅ bcas pa'o*). The "absolutely pure" (*rnam par dag pa*, Skt. *suviśuddha*) is the 'secrete consecration' (*gsaṅ ba'i dbaṅ*) which purifies the speech (*ṅag dag par byed pa*). The "non-mistaken reality (*phyin ci ma log pa'i de kho na ñid*, Skt. *aviparītatattva*)", since its nature is (the) connate (*raṅ bźin lhan cig skyes pa yin la*), is the 'wisdom-knowledge' (*śes rab ye śes*), in as much as the knowledge that is characterised in this way (*de lta bu'i don mtshon par byed pa'i ye śes*) arises at the time of the third consecration (*dbaṅ gsum pa'i dus su 'byuṅ bas*). "Having obtained the signs (*mtshan ma rñed pa*, Skt. *labdhanimitta*)" indicates (*ni*) the 'fourth consecration' (*dbaṅ bźi pa'o*), because it is characterised by the mere word (*tshig tsam gyis mtshon par byed pas*) is a sign (*mtshan ma*) in as much as it has the purpose to characterize (*mtshon par byed pa'i don gyis na*).

In this way (*de ltar*), when he has turned into a distinct, suitable vessel through this (*snod du ruṅ ba khyad par can du byas pa des*), in particular "desiring to accomplish the path of the Glorious Hevajra" (*bye brag tu dpal kye'i rdo*

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[13] Here the commentator refers to Saroruha's **Śrīhevajrapradīpaśūlopamāvavādaka nāma* preserved as *dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa źes bya ba* (T 1220, O 2349).

[14] Regarding these, cf. "The Stage of the *Adhivāsana* (*lhag par gnas pa*) of the Disciples" in Saroruha's **Hevajramaṇḍalakarmakramavidhi*.

[ix] Cf. T 1254 (f.263r), T 1630 (f.240v) and T 3715 (f.151v).

rje'i lam bsgrub par 'dod pa ni)[15] he is one who has a distinction in thought (*bsam pa khyad par can no*). "A cremation ground or the like" (*dur khrod la sogs pa*, Skt. *śmaśānādau*) is a special place (*gnas khyad par can te*); when staying in some place (*gnas 'ga' źig tu gnas na*) where no sicknesses arise (*nad gźi mi skye*), somewhere where no obstacles by negative forces come about (*kha cig tu gdon gyis bar chad mi 'byuṅ*), somewhere where the meditative concentration will arise (*kha cig tu tiṅ ṅe 'dzin skye bar 'gyur ba*), that is an auspicious place (*śis pa'i gnas pa'o*) which is "pleasant to the mind" (*yid du 'oṅ ba ste*, Skt. *manorame*). In particular (*khyad par du*) the cremation ground is stated (*dur khrod smos pa ni*) [in as much as,] with an effort, an undertaking by a beginner comes about swiftly (*las daṅ po bas brtson 'grus myur du rtsom par 'gyur ba*), and [in as much as] it is the abode of *mantrin*s in particular (*khyad par du sṅags pa'i gnas te*).

> I (*ṅa ni*), the Hevajra of great compassion (*sñiṅ rje chen po kye rdo rje*), I bestow accomplishment (*dṅos grub ster*) to him who pays homage (*bsñen bkur can la*) at cremation grounds (*dur khrod*) and riverbanks (*chu 'gram daṅ*), in forest groves (*nags tshal*) and in dwellings void of people (*skye bo med groṅ du*).[x]

Taught thus (*źes gsuṅs te*), it is a special place (*gnas khyad par can no*).

"Together with his consort" (*rig ma daṅ bcas pa*, Skt. *savidyaḥ*) means (*źes bya ba ni*) [together with] a consort (*grogs*) who has become excellent (*grogs khyad par can du gyur pa ste*); as it has been said (*de skad du yaṅ*) without means and wisdom (*thabs daṅ śes rab ma gtogs par*) buddha-hood does not come to be directly attained (*mṅon du thob par mi 'gyur ro*).

> Therefore (*de'i phyir*), in as much as the wisdom consort (*śes rab ma*) directly bestows perfect and complete awakening (*dṅos su yaṅ dag par rdzogs pa'i byaṅ chub sbyin par byed la*), that divine lady should not be abandoned (*bzaṅ mo spaṅ bar mi bya ste*), without this one (*'di ma gtogs par*) who is endowed with each and every

[15] Note that the reading in HeSāU$^{\text{Tib.}}$ differs, reading *dpal dgyes mdzad rdo rje bsgrub par 'dod pas* (Skt. *śrīmaddhekāravajraṃ sādhayitukāmaḥ*).

[x] H 379 (f. 387v).

> seal (*phyag rgya re re daṅ ldan pa*) accomplishment is not bestowed (*dṅos grub ster bar mi 'gyur ro*).[xi]

And (*źes pa daṅ*):

> If (*gal te*) contact is not made (*reg par mi byed na*) directly to the holder of the lotus (*padma 'dzin pa la mṅon du*) each and every day, month and year (*ñi ma re re 'am | zla ba so so 'am | lo la*) the pledge is broken (*dam tshig ñams par 'gyur ro*).[xii]

One should rely with these teachings (*źes gsuṅs pas bsten par bya'o*). Moreover (*de yaṅ*):

> Whether he is endowed with fortitude (*dka' thub daṅ bcas pa'am*), or at the time of being afraid because of depreciating the teachings (*bstan pa la smod pas*), he should actualize (*mṅon du bya'o*) through meditation (*bsams pas*) his mind alone (*raṅ gi sems 'ba' źig de*), with a strong conviction in the mind (*sems la lhag par mos pas*).[xiii] Having the characteristic of that (*de'i mtshan ñid ni*), serving the true knowledge consort (*dṅos kyi rig ma la bsten pa*) who is endowed with the complete purity of the basis (*gnas yoṅs su dag pa daṅ bcas par*), he is extremely respectable (*śin tu bźin bzaṅ*).

[xi]H 396 (= K381 f. 375v). The Sanskrit in ch. 2.2 of the *Sampuṭatantra* reads: *prajñopāyena vinā buddhatvaṃ naiva labhyate | sākṣāt tasmāt prajñāṃ santyajya samyagbodhi-pradāṃ divyām | na dadāty evaikaikām eṣāṃ mudrābhisaṃyuktāṃ vinā siddhim |*. [xii]H 396 (= K381 f. 376r); cf. T 1197 (f.182r). The Sanskrit in ch. 2.2 of the *Sampuṭatantra* reads: *na karoty eva hi yogī sākṣād yadi padmadharasaṃsparśanam | pratidivase pratimāse vā tasya varṣāt samayakṣatir bhavati |*. [xiii]Cp. H 396 (= K381 f. 376r) reading *bstan pa la smod pa'i 'jigs pa daṅ | skye bo gdug pa'i naṅ du gnas pa'i rnal 'byor pas raṅ gi sems 'ba' źig de bsams pas sems la lhag par mos pa mṅon du bya'o ||*; cf. T 1199 (f.27r). The corresponding Sanskrit in ch. 2.2 of the *Sampuṭatantra* reads: *śāsananindābhīruḥ kharajanamadhye sthito hi yogī | svacittamātraṃ tasya dhyāyet cittādhimokṣeṇa sākṣād yaḥ punar utpādyate yogī yatnena yogam iha sādhuḥ |*. It is not clear whether the reading *kharajanamadhye* was misunderstood, consciously changed into *dka' thub daṅ bcas pa'am*, or based on a different version of the text. The following passage seems not to be part of the *Sampuṭatantra* as it is surviving to us.

In this way and so forth it has been taught (*źes bya ba la sogs pa gsuṅs so*). When one has the wish to serve (*bsten pa'i bsam pa*) and (*'aṅ*) is endowed with the adherence to ordinary people (*mal pa'i źen pa daṅ bcas pa ni*) it is not possible (*mi ruṅ ste*) to partake anything and any knowledge (*dṅos daṅ ye śes gaṅ yaṅ bsten par*).

> Because an attendant is like the blade of a sword (*pho ña ral gri'i so 'dra bas*), one should abandon [that one] (*spaṅ bar bya*) when one has become dependant (*źen par gyur na*).[xiv]

Thus it has been taught (*źes gsuṅs so*). Therefore (*de bas na*), one should serve (*bsten par bya'o*) without adherence to ordinary people (*tha mal gyi źen pa daṅ bral bas*).

By stating (*źes bya bas ni*) "partaking the *samaya*s such as the five nectars" (*bdud rtsi lṅa la sogs pa'i dam tshig bsten pa*, Skt. *pañcāmṛtādisamayasevī*) a special kind of pledge is taught (*dam tshig khyad par can bstan te*). Regarding it, there are two [types] (*de la gñis te*): [a)] those which are to be consumed (*bza' ba*) and [b)] those which are to be kept (*bsruṅ ba*). The first (*daṅ po ni*) are taught as the five nectars (*bdud rtsi lṅa źes bya bas bstan te*).

> For the sake of the accomplishment of the Hevajra (*kye yi rdo rje'i dṅos grub phyir*) one should consume the pledge there (*de la dam tshig bza' bya ba*). Beginning with *na*, beginning with *ga* and in that way beginning with *ha* (*na daṅ ga ha daṅ po daṅ*), ending in *śva* and beginning with *śva* (*mtha' yi śva daṅ daṅ po'i śva*), in this way the five nectars should be consumed (*bdud rtsi lṅa yaṅ de bźin bza'*).[xv]

[xiv] The first *pāda* is found in H 384 (= K368, *rGyud kyi rgyal po dpal bde mchog ñuṅ ṅu źes bya ba* f.105v), T 1405 (f.24v), T 1406 (f. 57v), T 1408 (f.190v), T1412 (f.405r) and T 1413 (f.75r).

[xv] HeTa I.xi. 8-9ab (H 378a f. 353r) reading *samayaṃ bhakṣayet tatra pradīpyantaṃ samāhitaḥ | nādiṃ gādiṃ tathā hādim antaśvam ādiśvaṃ ca vā || pañcāmṛtaṃ tathā bhakṣyaṃ hevajre siddhihetunā |*; HeTa_{Sn} reads *de la dam tshig bza' bya ba || na daṅ ga ha daṅ po daṅ || mtha' yi śva daṅ daṅ po'i śva || kye yi rdo rje'i dṅos grub phyir || bdud rtsi lṅa yaṅ de bźin bza' ||*; cf. T 1184 (f. 190r), T 1186 (f. 117v), T 1190 (ff. 130v-131r) and T 1191 (f. 286v). The syllables are here referring to the constituent flesh of human (***na**ra*), cow (***g**o*), elephant (***ha**stin*), horse (*a**śva***) and dog (***śva**n*).

Thus it has been taught (*źes gsuṅs pa*). And in the *Vajrapañjaratantra* (*gur las*) it has been taught (*źes gsuṅs so*):

> The tasting of the *vajra*-nectar by the ritual procedure (*cho gas rdo rje bdud rtsi myaṅ*) completely bestows all accomplishments (*dṅos grub thams cad rab ster ba*).[xvi]

Moreover (*de yaṅ*), as regards (*la*) the partaking of the pledge in general (*spyir dam tshig tu bsten pa*) and the partaking of what is to be consumed (*daṅ bza' bar bsten pa*), the partaking of what is to be consumed (*bza' bar bsten pa ni*) is not [to be done] (*ma yin te*) by a beginner who is in the phase of practice (*spyod pa'i dus yin gyi las daṅ po pas*).

> If it does not exist as real (*gal te de ñid med bźin du*, produced like a great miracle (*ṅo mtshar che ba ltar byed pa*), one is born in the horror [of hell] after death (*śi ba'i 'og tu 'jigs pa skye*) for as long as space is not perishing (*ji srid nam mkha' mi 'jig pa*).[xvii]

Thus it has been taught (*źes gsuṅs pas so*). Therefore (*de bas na*), the partaking of the pledge is as follows (*'di ni dam tshig tu bsten pa yin te*): one should perform the consecration and so forth in accordance with the ritual procedures (*cho ga ji lta ba bźin byin gyis brlab pa la sogs pa bya ste*), the pill is partaken (*ril bu bsten pa yin te*), and that (*de'aṅ*) should be partaken (*bsten par bya ste*) during a session, day or month up to a year (*thun nam źag gam zla ba'am tha na lo la*), after the ritual of partaking the teaching should be given (*bsten pa'i tshul 'og tu 'chad do*). As for the pledge that is to be protected (*bsruṅ ba'i dam tshig ni*), it should be [understood] on account of others (*gźan nas 'byuṅ ba bźin te*), it is not elaborated in detail [here] (*rgyas par ma spros so*).

With regard to [the statement] "he should perform the *balipūjā* and so on (*mchod pa daṅ gtor ma bya ba*, Skt. *balipūjādikaṃ kṛtvā*)", there are nine outer offerings [and] eight inner ones (*mchod pa phyi'i dgu naṅ gi brgyad de*). As for the

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[xvi] T 419 (= H 379), rGyud, ṅa, 1, f. 45r$_5$; MWH reads *bdud rtsi myaṅ bar bya* instead. [xvii] Cf. *dPal rgyal dbaṅ Karma pa Mi bskyod rdo rje'i gsuṅ 'bum cha pa* (Vol. 46, p. 304) *dPal gsaṅ ba grub par | gaṅ phyir de ñid med bźin du || ṅo mtshar che ba ltar byed pa || ji srid nam mkha' mi 'jig pa || śi ba'i 'og tu dmyal bar 'gro ||*.

method of the arrangement and offering (*bśams pa daṅ dbul ba'i tshul ni*), the ritual activities that are to be performed can be [made] known for beginners (*las daṅ po pa'i bya ba las śes par nus so*). Among the *bali* offerings there are two [forms, namely] the outer and the inner (*gtor ma la phyi naṅ gñis*). The inner food will be taught later on (*naṅ gi kha zas te 'og tu 'chad do*). As regard the external one (*phyi la*), the ritual activity is both for the gods and the spirits (*lha daṅ 'byuṅ po gñis las*). For the gods it is prepared from the first share (*lha'i phud las bya ste*), the smaller part [is placed] in the left (*chuṅ ba g.yon du*), for the spirits a bigger share is prepared from the remnants of it (*'byuṅ po'i de'i lhag ma las che ba bya ste*), it is placed in the right (*g.yas su bźag go*). The ritual activity of the offering will be explained later on (*'bul ba'i tshul ni 'og nas 'chad do*). [Thus] is the first meaning (*don daṅ po'o*).

Now (*da ni*), by stating "his" and so forth (*raṅ gi źes bya ba la sogs pas*) it is taught what should be done by him during the ritual activity (*des las su bya ba ston to*):

> Moreover (*de yaṅ*), the clear realization (*mṅon par rtogs pa*) of Hevajra (*kye yi rdo rje yi*) is of two kinds (*rnam pa gñis*): the '*yoga* of meditative equipoise' (*mñam par bźag pa'i rnal 'byor*) and the '*yoga* without meditative equipoise' (*mñam par ma bźag rnal 'byor*).[xviii]
>
> Meditative equipoise is twofold [according] to the ['stages of] the arising and the arisen' (*mñam par bźag pa bskyed rdzogs gñis*). Eight (*brgyad*) are without concentration (*ma bźag*), [namely] sleeping (*ñal*), getting up (*ldaṅ*) and recitation (*bzlas*), bathing (*khrus*), eating (*kha zas*) and the *bali* offerings (*gtor ma*), the path of activities (*spyod lam*) as well as the *yoga* of impassioning (*rjes chags rnal 'byor*).[xix]
>
> Among these (*de la*), as regards the *yoga* of sleep (*ñal ba'i rnal 'byor ni*), it should be known in two ways (*rnam pa gñis su śes bya ste*).

[xviii] The 2nd half of this stanza is also found in Ṅor chen's *gNad kyi zla zer* (p. $54_{5\text{-}6}$).

[xix] Cf. Ṅor chen's *gNad kyi zla zer* (p. 54_{5}) reading *mñam bźag bskyed rdzogs rnam gñis daṅ || ma bźag rnam pa brgyad yin te || ñal daṅ ldaṅ daṅ bzlas pa daṅ || khrus daṅ kha zas gtor ma daṅ || spyod lam rjes chags rnal 'byor brgyad ||*.

The *yogin* should sleep (*rnal 'byor ñal bar bya*) having a connate nature (*raṅ bźin lhan cig skyes pa*) and (*daṅ*) concentrating the mind on any *yoga* (*rnal 'byor gaṅ yaṅ ruṅ ba la blo bźag*) which arises together with the innate (*lhan cig skyes pas lhan skyes pa'i*).

In this way (*'di ltar*) the 'celestial palace' is to be withdrawn (*bsdu bya gźal yas khaṅ*), [having withdrawn] the eight goddesses (*lha mo brgyad po*) [into] his eight mouths (*de źal brgyad*), he should withdraw the female consort too into the male deity (*yum yaṅ yab la bsdu ba daṅ*), and also the male deity into the syllable *hūṁ* in his own heart (*yab kyaṅ sñiṅ ga'i hūṁ la'o*).

At the end (*mthar ni*), when he has made also the *hūṁ* into a mass of rays of light on top (*hūṁ yaṅ 'od kyi goṅ goṅ por || byas te*), [and] when there is no more perception of what is 'like the tip of a lamp-flame' (*mar me yi rtse ltar mi dmigs par byas la*), then he should sleep concentrating the mind on that (*de la blo bźag ñal bar bya*).

As regards the second (*gñis pa*), when there remain only the male and female deities (*yab yum tsam gnas la*), like in the intermediate state (*bar mtshuṅs*), because of withdrawing the [eight] goddesses (*lha mo bsdu ba yis*), having turned into melt because of entering into union (*sñoms par źugs pas źu gyur nas*), one should sleep with the mind focused on that which has the aspect of a drop (*thig le'i rnam par blos gtad ñal*).

When sleeping in this way (*de ltar ñal na*), ordinary concepts (*tha mal pa'i rnam rtog*) are not perceived by him who is asleep (*gñid kyis mi rdzi*), and (*daṅ*) the connate nature of the *dharmakāya* (*chos sku'i ṅo bo lhan cig skyes*) ought to be realized swiftly (*myur du rtogs pa'i dgos pa'o*).

In this way (*de ltar*), in each instant of sleeping in this way (*ñal ba'i bye brag gis*), the mode of awaking is in two ways (*ldaṅ lugs rnam pa gñis yin te*): In the same way as (*ji ltar … bźin*) fishes leap swiftly (*ña dag myur du 'phar ba*) from the pure river stream (*chu kluṅ dwaṅs pa las*), and like (*de bźin … daṅ*) the nets of a tempo-

> rary magical display (*sgyu 'phral dra ba*) arise (*'byuṅ ba*) from the 'luminous clarity' of emptiness (*stoṅ pa'i 'od gsal las*).
>
> The second mode of rising (*ldaṅ ba'i tshul lugs gñis pa*) as the special deity from the [state of the] drop (*thig le las ni lhag pa'i lhar*) is by the rousing through the songs of the four goddesses (*lha mo bźi yi glus bskul bas*) who have come constantly (*raṅ bźin gnas nas 'oṅs pa yi*) at the time when wishing to rise (*ldaṅ bar 'dod pa'i dus kyi tshe*).[16] After that (*de nas*), one should cultivate meditative equipoise (*mñam par bźag pa bsgom*).
>
> When the arising as the special deity is visualized (*ldaṅ ba lhag pa'i lhar bsams la*), the purpose is taught to be threefold (*dgos pa rnam pa gsum gsuṅs te*): [1)] the removing of ordinary concepts (*tha mal rnam rtog blo zlog*), [2)] the protection from hindrances and obstacles (*bar chad bgegs las bsruṅ ba*) and [3)] the purpose of quickly fulfilling the accumulations (*tshogs myur rdzogs pa'i dgos pa'o*) when the deities have gathered in the divine assembly (*lha yis lha la tshogs bsags na*).

It is also taught (*źes gsuṅs pa yaṅ*) "after that one should cultivate meditative equipoise (*de nas mñam bźag bsgom*)". [This means,] having performed the recollection and so forth after the purification at the evening session (*srod thun gyi dag pa rjes su dran pa la sogs pa byas te*), one should rise [again] correctly (*legs par ldaṅ bar bya'o*).

After that (*de nas*), when it is made part of the meditation practice (*bsam gtan gyi yan lag tu 'gyur na*), one should perform the *yoga* of bathing (*khrus kyi rnal 'byor bya ste*). Having invited (*spyan draṅs la*) the Awakened Ones (*saṅs rgyas rgyas*), *bodhisattva*s (*byaṅ chub sems dpa'*), the wisdom deities (*rig ma*), gods and goddesses (*lha ma daṅ lha mo*) and so forth (*la sogs pa*) by rays of light from the own seed-syllable (*raṅ gi sa bon gyi 'od kyis*), he should correctly worship [them] (*yaṅ dag par mchod de*). Upon requesting (*gsol ba btab pas*) "May all the *tathāgata*s consecrate me!" (*abhiṣiñcantu māṃ sarvatathāgatāḥ*) the *tathāgata*s (*de*

[16] As regards this rousing by the four goddesses, cf. HeSāU, VaPra[§12], HePra[§12] et al.

bźin gśegs pa de dag) who came to have the form of Heruka (*he ru ka'i rnam par gyur te*) bestow the consecration (*dbaṅ bskur*) with vases made of jewels (*rin po che las byas pa'i bum pas*) filled with nectar (*bdud rtsis gaṅ bas*), the *bodhisattva*s utter words of praise (*byaṅ chub sems dpa' rnams bkra śis tshigs su bcad pa brjod*), the wisdom deities sing *vajra*-songs (*rig mas rdo rje'i glu len*) and the goddesses pour rains of flowers and so forth (*lha mos me tog la sogs pa'i char 'bebs par*); [thus] he should visualize (*bsam mo*). After that (*de nas*), the stream of *bodhicitta* (*byaṅ chub kyi sems kyi chu rgyun*) enters from the crown ornament (*spyi bo nas źugs te*); by filling (*gaṅ pas*) the eyes (*smin mtshams*), throat (*mgrin pa*), heart center (*sñiṅ ga*) up to the soles of the feet (*rkaṅ mthil gyi bar du*), [and thus] by receiving (*thob pas*) in due sequence (*rim pa bźin*) the 'master', the 'secret', the 'wisdom-knowledge' and the 'fourth' consecration (*slob dpon daṅ | gsaṅ ba daṅ | śes rab ye śes daṅ | bźi pa'i dbaṅ*), he should visualize (*bsam źiṅ*) the gradual purification (*rim pa bźin dag par*) of all stains of body, speech and mind (*lus daṅ ṅag daṅ sems daṅ mtha' dag gi dri ma*). [Thus] he should bath himself in reality (*dṅos su raṅ gis khrus bya'o*). The purpose that it is performed in this way (*de ltar byas pa'i dgos pa ni*) is to become a limb of the meditation practice (*bsam gtan gyi yan lag tu 'gyur ba*) and that all defects of the root and branch pledges (*rtsa ba daṅ yan lag gi dam tshig gi ñes pa thams cad*) become purified (*dag par 'gyur ro*).[17]

After that (*de nas*), one should enter the meditation hall (*bsam gtan gyi khaṅ par źugs te*); when the activities of the meditation session (*thun mtshams kyi bya ba rnams*) such as the worship and so forth (*mchod pa la sogs pa*) have been performed (*byas te*), those [other] activities (*de ni las*) are not elaborated in detail here (*'dir ma spros so*), because the activities that are to be performed by beginners can be understood (*daṅ po pa'i bya ba las rtogs par nus pas*).

Then (*de nas*), having sat down on his own seat (*raṅ gi stan la 'dug ste*), he should cultivate the *yoga* with meditative equipoise (*mñam par bźag pa'i rnal 'byor bsgom par bya'o*).

[17] dPe repeats *de nas bsam gtan gyi khaṅ mtshams daṅ | mgrin pa daṅ | sñiṅ ga daṅ | rkaṅ mthil gyi bar du gaṅ ste | rim pa bźin | slob dpon daṅ | gsaṅ dbaṅ daṅ | śes rab ye śes daṅ | bźi pa bźin dag par bsams te | dṅos su raṅ gis khrus bya'o || de ltar byas pa'i dgos pa ni bsam gtan gyi yan lag tu 'gyur ba daṅ | rtsa ba daṅ yan lag gi ñes pa thams cad 'dag par 'gyur ro ||*, presumably due to eye-skip.

When a person who meditates in this way (*de ltar bsgom pa'i gaṅ zag kyaṅ*) is endowed with the 'six *dharma*s' that have been taught before (*sṅar bstan chos drug daṅ ldan la*),[18] four types are differentiated (*khyad par rnam pa bźi yin to*): [1)] the highest one who abides in a mind at the 'stage of the arisen' (*rdzogs rim blo gnas rab daṅ ni*),

[2)] the one whose state of the mind is middling (*blo gnas 'briṅ*), [3)] the inferior one (*tha ma*) and the inferior one among the inferior ones who remains as the fourth (*tha ma'i tha ma bźi ru gnas*). Among them (*de la*), the person who has attained the bliss (*bde ba thob pa'i gaṅ zag go*) is called the highest (*rab ces bya ba ni*).

By him (*des ni*), having cultivated (*bsgoms nas*) the 'stage of arising' (*bskyed pa'i rim pa ni*, Skt. *utpattikrama*) as mere empowerment (*byin gyis brlabs pa tsam*), the 'stage of the arisen' (*rdzogs pa'i rim pa*, Skt. *utpannakrama*) is the constant cultivation (*rgyun ltar du ni bsgom pa yin*) of the stream [of *bodhicitta*] (*chu bo yi*).

As for the middling [practitioner] (*'briṅ ni*) who has attained only little bliss (*de ba cuṅ zad tsam thob pa*), he (*des ni*) should cultivate mainly the 'stage of arising' (*bskyed pa yi rim pa gtso bor bsgom bya źiṅ*); the 'stage of the arisen' is cultivated only a little (*rdzogs rim cuṅ zad bsgom pa yin*).

As for the middling [practitioner] (*'briṅ ni*) who has attained only little bliss (*de ba cuṅ zad tsam thob pa*),[19] by him (*des ni*) the two (*gñis*), the 'stage of arising' (*bskyed pa yi rim*) and the 'stage of the arisen' (*rdzogs pa'i rim pa*) are cultivated almost equally (*khad mñam tsam du bsgom pa yin*).

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[18] It is not entirely certain what these 'six *dharma*s' are referring to here and where they have been taught. Often the expression '*chos drug*' refers to the '*dPal nā ro'i chos drug*', i.e. the 'Six Doctrines of Naropa'. Here, however, the expression seems to refer back to the list II.1 above in which the six particulars of the practitioner are stated.

[19] The text seems to be corrupt. It is possible that the author intended to differentiate the two types of middling practitioners, namely those who have attained only a little bliss and those who have attained some bliss.

> The inferior person who has not attained the bliss (*tha ma bde ba ma thob pa'i gaṅ zag*) he (*des ni*) should cultivate mainly the 'stage of arising' (*bskyed pa yi rim pa gtso bor bsgom bya źiṅ*); the 'stage of the arisen' is cultivated only a little (*rdzogs rim cuṅ zad tsam bsgom yin*).
>
> The inferior among the inferior ones (*tha ma'i tha ma*), the beginner (*las daṅ po*) who is endowed with all bonds (*'chiṅ ba mtha' dag daṅ ldan pa*), he should cultivate the 'stage of arising' (*bskyed rim bsgom bya źiṅ*); the 'stage of the arisen' is cultivated only as empowerment / blessing (*rdzogs rim byin gyis brlabs tsam bsgom*).

These, moreover, are as follows (*de dag kyaṅ 'di ltar yin te*): a beginner cultivates the 'stage of arising' (*las daṅ po pas bskyed rim bsgom ste*). Having performed in accordance with the procedure the holding of the mind etc. on that (*de la sems 'dzin pa la sogs pa tshul ji lta ba bźin byas nas*), he attains completion (*de mthar phyin te*). Having the desire for the abiding of the mind on the 'stage of the arisen' (*rdzogs rim la sems gnas par 'dod pa ni*) he is reborn as an inferior [practitioner] (*tha mar 'phos pa'o*). Seeing the 'five signs' (*rtags lṅa mthoṅ ba ni*) because of having meditated in accordance with the procedure (*des tshul bźin du bsgoms pas*), he is reborn as an intermediate [practitioner] (*'briṅ du 'phos pa'o*).[20] As he comes to possess the special signs (*khyad par can 'byuṅ źiṅ*) because of having meditated in accordance with the procedure (*des tshul bźin du bsgoms pas*), when proceeding automatically towards perfection (*rdzogs par raṅ gi ṅaṅ gis 'gro ba na*) in the process of the cultivation of the 'stage of the arisen' (*bskyed rim bsgom pa'i 'phro la*), he is reborn as highest [practitioner] (*rab tu 'phos pa'o*). When the *maṇḍala* of the body has become manifest (*lus kyi dkyil 'khor mṅon du gyur te*) because of the meditation in accordance with the procedure (*des tshul bźin du bsgom pa las*), he is made to attain (*thob par byed pa yin no*) the 'first level' [of a *bodhisattva*] (*sa daṅ po*, Skt. *prathamabhūmi*).[21]

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[20] The 'five signs' (*rtags lṅa*) are said to be "radiant, minute, glittering, vibrating, and durable" (Jamgön Kongtrul Lodrö Tayé 2007: pp. 305, 398 n.43). This entire sentence is omitted in dPe.

[21] Compare here the statement in HePra[§32] *utpattikramasākṣātkaraṇenādikarmikayogy aṣṭabhūmīśvaro buddhakṣetrād buddhakṣetraṃ saṃkrāmati* ||; *see also* PaKra 2.72.

Therefore (*de bas na*), here (*'dir*) the method which combines the mundane path with the four [types of] persons (*'jig rten pa'i lam gaṅ zag bźis bsdus pa'i tshul*) is [this] *sādhana* work which incorporates the four bodies into the path (*sku bźi lam du byed pa' sgrub pa'i thabs kyi gźuṅ yin no*).
Regarding it, there are two main points (*de la spyi don gñis te*): the preliminaries which gather the two accumulations [of merit and knowledge] (*sṅon du 'gro ba tshogs gñis bsag pa*) and the stage of the cultivation of the *yoga* of reality (*de kho na ñid kyi rnal 'byor bsgom pa'i rim pa'o*). Moreover, the first (*daṅ po*), the gathering of the two accumulations (*tshogs gñis bsag pa yaṅ*), [is taught as follows]:

> In this way (*de ltar*), for the best among the four kinds of persons (*gaṅ zag rnam bźi las rab kyi*) there is no purpose of the accumulations (*tshogs sogs mi dgos te*), because of having performed the accruing of the accumulations formerly (*tshogs bsags sṅar nas byas zin pas*), [and] because of having trained his mind in the first place (*de yi daṅ por blo sbyaṅs pas*).
>
> Beginning with the 'circle of protection' (*sruṅ ba'i 'khor lo nas bzuṅ ste*) one should visualize the adamantine *maṇḍala* (*rdo rje dkyil 'khor bsgom par bya*). The accruing of the accumulations that is taught in the text (*gźuṅ las tshogs bsag bstan pa ni*) is employed in regard to those with middling and inferior faculties (*'briṅ daṅ tha ma'i dbaṅ du byas*).

Regarding these, there are two [accumulations] (*de la gñis te*): [1)] the accumulation of merit (*bsod nams kyi tshogs*) and [2)] the accumulation of knowledge (*ye śes kyi tshogs so*). Regarding the first, there are three [aspects] (*daṅ po la activities*): [1.1] accruing the accumulation (*tshogs bsag pa'i źiṅ*) one invites [the deities] to the space in front (*mdun gyi nam mkhar spyan draṅs te*) [and] worships them (*de la mchod pa*), [1.2] one performs the daily confession (*rgyun bśags bya ba*) beginning with the confession of bad deeds (*sdig pa bśags pa la sogs pa*) in front of them (*de'i spyan sṅar*), and [1.3] one cultivates the 'four immeasurable ones' (*tshad med pa bźi bsgom pa'o*). Regarding the first, there are two [steps] (*daṅ po la gñis*): [1.1.1] the drawing in (*spyan draṅ ba*) and [1.1.2] the worship (*mchod pa'o*).

The first [of these, i.e. 1.1,] is referred to by "his" and so forth (*daṅ po ni raṅ gi źes bya ba la sogs pa ste*); "of himself" means (*raṅ gi ni*, Skt. *sva°*) when he has arisen as deity by the *yoga* of arising (*ldaṅ ba'i rnal 'byor gyis lhar laṅs pa'o*). The "*repha*" (*re pha ni*) is the [syllable] *raṁ* according to the system of the grammarians (*sgra pa rnams kyi lugs kyis*). On top of a sun-disk which has arisen from that (*de las byuṅ ba'i ñi ma'i dkyil 'khor gyi steṅ du*) and which has red color (*kha dog dmar po ste*) is the [syllable] *hūṁ*. Although that aspect is the [syllable] *hūṁ* (*de yaṅ rnam pa hūṁ yin kyaṅ*), it is [in fact] the mere mind that is void of the two, the object to be grasped and grasper (*don gzuṅ 'dzin gñis bral gyi yid tsam ste*).[22] Because of the sound *ha* (*ha'i sgra las*) [the following is implied]; *ha* implies "*grāhya*", the object of grasping (*ha grāhya ni gzuṅ ba'i yul lo*), [and] *ha* implies "*grāhaka*", the apprehending mind (*ha grāhaka ni 'dzin pa'i sems so*). By supplying [the letter] *śa* to the [vowel] *ū* extending at the foot [of the letter *ha*] (*źabs skyed ū la rkyen śa byin pas*) "*śūnyatā*", emptiness (*stoṅ pa'o*), [is implied]. The *anusvāra* (*klad kor*) [implies the letter] *ma* for "*manas*" in the sense of mind (*yid ces bya ba'i don to*). Having generated the conviction that it has such meaning (*de lta bu'i don can du mos pa byas la*), he should perform the drawing in of the hosts by its rays of light (*de'i 'od zer gyis tshogs kyi źiṅ spyan draṅ bar bya'o*). Moreover, "having drawn in" is also accepted [as follows] (*de'aṅ spyan draṅ źes 'dod kyaṅ*): Because there is no possession of what has come and gone away in regard to a *tathāgata* (*de bźin gśegs pa la byon pa daṅ bźud pa mi mṅa' ba yin pas*) for whom there is no perception through obscurations by own afflictions (*raṅ gi ñon moṅs pas bsgribs pas ma mthoṅ ba yin gyi*), [he] is "drawn in" (*spyan draṅ źes bya'o*; Skt. *ākṛṣya*) by these rays of light which are illuminating the space (*'od zer des nam mkha' gsal bar byas pas*) as soon as they have illuminated the circle of deities there (*der lha'i 'khor lo gsal bar byas pa tsam la*) for the sake of clearing away the obscurations by one's own afflictions (*raṅ gi ñon moṅs pas bsgribs pa bsal ba'i phyir*). "*vajra*-born" (*rdo rje skye ba*, Skt. *vajrajanman*) refers (*ni*) to a *mudrā* because it is born from that (*phyag mtshan de las skyes pas sam*), or alternatively (*yaṅ na*), to adamantine emptiness (*rdo rje stoṅ pa ñid*) that is the unborn 'source of phenomena' (*de chos kyi dbyiṅs skye med*, Skt. *dharmodayā*) because it is said to arise from that (*de las skye bar*

[22] One may get the impression that the commentator read °*hūṁ-ākāraṃ* (Tib. *hūṁ gi rnam pa*) instead of °*hūṁkāraṃ* (Tib. *hūṁ yig*) as transmitted in HeSāU.

bstan pas so). When it is stated (*ces bya ba ni*) "embraced by His consort" (*rig ma la 'khyud*, Skt. *svavidyāliṅgitam*), although there is no consort in regard to the two-armed form (*phyag gñis pa la rig ma med kyaṅ*), the very skull-staff is considered as consort (*khaṭvāṃga ñid rig ma'i dod yin no*). "With a body that is shooting forth and withdrawing" (*spro ba daṅ bsdu ba'i sku can*, Skt. *sphuratsaṃhāravigraham*) means (*ni*) visualizing the space filling (*nam mkha' gaṅ bar bsams te*) with [emanations] having a body like this (*de lta bu'i sku can gyis*); and that (*de'aṅ*), by the position of this *ācārya* (*slob dpon 'di'i bźed pas*) which is not different in aspect from that of the *guru*,[23] is the method of drawing in (*spyan 'dren pa'i lugs yin no*):

> In this way (*de ltar*), after having drawn in [the deities] (*spyan draṅs*), [1.1.2] one should also perform the worship (*mchod pa yaṅ*). The middling and the inferior are the two kinds of [practitioners] (*'briṅ daṅ tha ma rnam gñis kyaṅ*), and the method of worship has two different aspects (*mchod lugs mi 'dra rnam gñis te*). The worship of him who has middling faculties is as follows (*dbaṅ po 'briṅ gi mchod pa ni*):
>
> The eight goddesses who are performing the worship (*mchod pa'i źiṅ gi lha mo brgyad*), after having abandoned their own implements (*raṅ gi rtags mtshan spaṅs nas ni*), are 'extracting the essences' (*bcud kyis len*) for the 'secret offering' (*gsaṅ ba'i mchod pa*), the five nectars such as *bodhicitta* and so forth (*byaṅ chub sems sogs bdud rtsi lṅa*).[xx]

[23] It is not entirely certain to which *ācārya* and *guru* bSod nams rtse mo is referring here, perhaps to his father, Sa chen Kun dga' sñiṅ po. The following passage which is also found in Ṅor chen's *gNad kyi zla zer* (pp. 130_5-131_2) is ascribed therein to rJe Sa chen.

[xx] The passage is rather cryptic and might be partly corrupt. Cf. Ṅor chen's *gNad kyi zla zer* (pp. 130_5-131_2) reading *rJe Sa chen gyis | 'briṅ daṅ tha ma rnam gñis kyaṅ || mchod lugs mi 'dra rnam gñis te || dbaṅ po tha ma'i mchod pa ni || mchod pa'i źiṅ gi lha mo brgyad || rang rtags phyag mtshan* [130_6] *ma thogs par (mTsho skyes dgogs 'grel tshig gi bum pa las) | byaṅ chub sems sogs bdud rtsi lṅa || gsaṅ ba yi ni mchod pas mchod || bcud kyis len daṅ caṅ te'u brduṅ ||* (…).

> The 'outer offering' is the bell [played by Caṇḍālī] (*caṅ te'u phyi mchod*), the offering of reality is by the impassioning of Ḍombī (*de kho na'i mchod pa g.yuṅ mo rjes chags kyis*). The middling one who wishes to worship (*mchod par 'dod pa 'briṅ yin no*) should perform the worship in this way by the three (*mchod pa de ltar gsum gyis ni*), after he has made the invitation by the very act of drawing in (*spyan draṅs ñid kyis spyan draṅs la*).[xxi]

The following too is taught by stating "in the presence of Him" (*de'i mdun du*, Skt. (*tasyāgrataḥ*): the 'extraction of the essences' (*bcud kyis len ni*) in what is called the 'auspicious aeon' (*bskal pa bzaṅ po*, Skt. *bhadrakalpa*) is the *bodhicitta* which arose (*byuṅ ba'i byaṅ chub kyi sems*) from the entering into union (*sñoms par źugs pa las*) [of] the Buddha Vajrasattva (*saṅs rgyas rdo rje sems dpa'*) and [His] consort Vajrāṭopā (*yum rdo rje sñems ma*) at the contact of the[ir] bodies (*lus la reg na*), at the time when it is drunk (*'thuṅs na tshe*) in the intermediate space between [the disks of] sun and moon (*ñi zla gnas kyi bar du*) it has some capacity (*thub pa źig yin no*?) that white hair and wrinkles do not arise (*skra dkar daṅ gñer ma mi 'byuṅ la*). Thus it is to be understood (*źes grag go*).[xxii] The rest is easy to understand (*lhag ma ni go sla'o*).

> The accruing of the accumulations by the superior one (*tha mas tshogs bsag*) is when perceiving all objects as his own signs (*yul rnams ni raṅ gi rtags kyi mtshan 'dzin la*). When having emanated from his own heart (*raṅ gi sñiṅ ga nas spros la*) the eight offering goddesses (*mchod byed lha mo brgyad rnams ni*) who are holding (*'dzin pa*) the offering substances precisely as before (*mchod pa'i*

[xxi] Ibid.: (…) *phyi yi mchod pa de kho na'i* || *mchod pa g.yuṅ mos sku la 'khyud* || [131_1] *de ltar rnam pa gsum gyis ni* || *spyan draṅ ñid kyis spyan draṅs la* || *mchod par 'dod la 'briṅ po ni* || *raṅ rtags kyi ni mtshan ma 'dzin* || *mchod byed lha mo brgyad rnams ni* || *mchod pa'i* [131_2] *rjes thogs sñiṅ ga nas* || *spyos la mchod pa gsum gyis mchod* || *źes gsuṅs so* ||. [xxii] Quoted in Ṅor chen's *gNad kyi zla zer* (p. $129_{2\text{-}3}$) reading *rJe btsun rTse mos | bcud kyis len ni bskal pa daṅ po źes bya ba la s*[*aṅs*] *rgyas rdo rje sems dpa' daṅ | yum rdo rje sñems ma sñoms par zhugs pa las byuṅ ba'i byaṅ chub kyi sems lus la reg na skra dkar daṅ gñer m>e<a mi 'byuṅ la |* [3] *'thuṅs na tshe ñi zla gnas kyi bar du thub pa źig yin no* || *źes grag go* ||.

> *rdzas ni sṅa ma ñid*), he should perform the worship with the three offerings (*mchod pa gsum gyis mchod*).

As for the offering of Ḍombī (*gyuṅ mo'i mchod pa ni*), he should perform the procedure of embracing all the deities (*lha rnams thams cad la 'khyud pa'i tshul bya ba'am*), or alternatively (*yaṅ na*), by dissolving all deities into Nairātmyā (*bdag med ma la thim pas lha thams cad*) he should visualize [them] being gratified by the impassioning [of her] (*rjes su chags pas mñes par bsam par bya'o*). The contents of his work (*de'i gźuṅ gi don*) "in his own heart" (*raṅ gi sñiṅ gar*, Skt. *svahṛdaya°*) after (*rjes la*) the previously stated (*goṅ du brjod pa*) "having visualized [him] having a body emanating and withdrawing" (*spro ba daṅ bsdu ba'i sku bsam mo*, Skt. *sphuratsaṃhāravigrahaṃ … dṛṣṭvā*) are to be connected (*sbyar ba rnams so*). For the inferior one among the inferior ones the method for the worship is precisely that too (*tha ma'i tha ma'i mchod tshul yaṅ de ñid yin no*). In this way (*de ltar*), with a difference for the individual person (*gaṅ zag tha dad pas*), the text is posited in in two ways of worship (*mchod tshul gñis su bzhed pa'i gźuṅ*) when connected correctly (*legs par sbyar ba yin gyi*). In case someone divides it in one way (*kha cig tshul gcig tu 'chad pa ltar na*) and a word that precedes or follows is not fitting (*tshig sṅa ma daṅ phyi ma'aṅ mi 'grig ciṅ*) he should repeat it again (*zlos par yaṅ 'gyur ro*).

> The rest (*lhag ma*), [1.2] the confession of sins and so forth (*sdig pa bśags pa sogs*), is alike for the three persons (*gaṅ zag gsum ka 'dra ba yin*). Some say (*kha cig … zer*), it has not been taught (*gsuṅ min*) that the inferior among the inferior ones (*tha ma'i tha ma ni*) should spread joy (*spros dga'*) [and] perform the seven [limbs] (*bdun bya*).[24]

But these too (*de dag kyaṅ*) are present in the text, in both brief and extensive instruction (*gźuṅ la mdor bstan pa daṅ rgyas par bśad pa gñis su gnas so*). Among these (*de la*), as regards the confession of sins (*sdig pa bśags pa la*), are [1.2.1] the property of the confession (*bśags pa'i dṅos po*) and [1.2.2] the method of confession (*bśags pa'i tshul*). As for the first [1.2.1] (*daṅ po ni*), it is expressed by

[24] The reading in the last *pāda* is not certain and possibly corrupt. The sources differ. It is also not certain to whom the author is referring to with *kha cig*.

"what" (*gaṅ źig*, Skt. *yat*) and so forth (*gaṅ źig ces bya ba la sogs pa ste*); "within the beginning-less *saṃsāra*" (*thog ma med pa'i 'khor bar*, Skt. *anādimati saṃsāre*) refers to the time (*dus so*). The cause is bad mental concepts (*rgyu ni ṅan pa'i rnam par rtog pa ste*), what is to be grasped, grasper, the self and the activities produced with the notion of a self (*gzuṅ ba daṅ | 'dzin pa daṅ | bdag daṅ bdag gi ba las skyes pa'o*); the individual person (*gaṅ zag bdag go*). The [belief in an] own nature is a bad deed (*raṅ gi ṅo bo ni sdig pa'i las te*); there are 'intrinsic misdeeds' (*raṅ bźin gyi kha na ma tho ba*) and 'prohibited misdeeds' (*bcas pa'i kha na ma tho ba*), either conducted by oneself or caused to be done by others (*de raṅ gis spyad pa'am | gźan byed du bcug pa'o*). [1.2.2] As for how these are confessed (*de dag ji ltar bśags na*), it is by way of the 'four powers' (*stobs bźi'i sgo nas te*). The 'power of support' is the *bhagavān* (*rten gyi stobs ni bcom ldan 'das*) who is not different from the deities and the teacher (*de lha daṅ bla ma tha mi dad pa'o*). Denunciation [of one's sins] is confession (*rnam par sun 'byin pa ni bśags pa ste*); one should recollect the sins that have been committed before (*sṅar byas pa'i sdig pa dran par bya ste*), [and] by calling to mind (*dran pas*) "there is a great burden as these are infinite in me (*de dag ni bdag la dpag tu med pa źig yod pas na khur chen po yod ces*), because their ripening is not without bad transmigration (*de dag gi rnam par smin pa ni ṅan 'gro las med la*) [and] because when these are not abandoned (*de dag ma spaṅs par ni*) I will not be released from suffering (*bdag sdug bsṅal las grol bar mi 'gyur la*)", one should produce a strong remorse towards the[se] previous actions (*sṅar gyi las la 'gyod pa drag po bskyed par bya'o*). As antidote one should not commit [sinful actions] (*gñen po ni mi bgyid pa ste*), [and] one should strive for the complete abandoning [of these] for the sake of the living beings from now onwards (*da phyis srog gi phyir yaṅ spaṅ bar 'dod pa'o*). By that (*des*), producing joy towards the purification of the sins by one's own inclination (*sdig pa'i dag pa la dga' ba raṅ gi ṅaṅ gis skye ba ni*) is the 'power of restoration' (*sor chud pa'i stobs*). The meaning is the following (*don ni 'di yin te*): Having remembered the content that has been taught in regard to what has been done previously (*sṅar byas pa la brjod pa'i don dran par byas te*), one should say it in the words of the text (*gźuṅ gi tshig dag tu brjod par bya'o*). The "wholesome rejoiced in" (*dge ba la yid raṅ ba*, Skt. *kuśalam anumodya*) means (*ni*) one should rejoice in any wholesome without envy (*dge ba gaṅ la yaṅ phrag dog med par yid la bya ste*), saying in words (*ṅag tu …*

źes brjod do) "I rejoice in all those wholesome roots (*dge ba'i rtsa ba de dag thams cad la yid raṅ bar bgyi'o*) of the ordinary beings (*so so skye bo*), the noble *śrāvaka*s (*'phags pa ñan thos*), the *pratyekajina*s (*raṅ rgyal ba*), the *bodhisattva*s (*byaṅ chub sems dpa'*) and the completely Awakened Ones (*rdzogs pa'i saṅs rgyas kyi*).". As for the "dedication" (*bsṅo ba*), what is wholesome like this, moreover, one should dedicate, even when it is little (*de lta bu'i dge ba yaṅ bsṅo ba dman na*), because it does become to have power over the unceasing result (*'bras bu zad mi śes pa la mṅa' mi bsgyur bas*); having thought (*źes bsams la*) it is dedicated to buddha[-hood] (*saṅs rgyas su bsṅo źes*), one should say the words of the text (*gźuṅ gi tshig brjod do*) after (*ces pa'i rjes la*) "wholesome (…), that all" (*dge ba de thams cad*, Skt. *kuśalaṃ tat samastam*).

Then (*de nas*), the domain of the going for refuge (*skyabs su 'gro ba'i yul ni*) is the 'three jewels' (*dkon mchog gsum ste*); "the Awakened One has the nature of everything in the three realms" (*saṅs rgyas ni khams gsum kun gyi bdag ñid*, Skt. *samastatraidhātukātmakaṃ (…) buddham*), because of being superior to everything (*de thams cad las khyad par 'phags pas*), or because the *dharmakāya* is the lord of all those sentient beings (*chos kyi sku de kun 'gro'i dbaṅ phyug yin pas so*). The meaning of the remaining words is easy to understand (*lhag ma'i tshig gi don ni rtogs par sla ste*). Having thought (*źes bsams te*) "I should go for refuge to these domains for as long as I have not attained awakening (*yul de rnams la bdag saṅs rgyas ma thob kyi bar du skyabs su 'gro bar bya*)", one should speak in the following words (*ṅag tu … źes brjod do*): "For as long as I have not attained the state of Hevajra (*kye'i rdo rje'i go 'phaṅ ma thob kyi bar du*) I named so and so (*bdag che ge mo źes bya ba*) go for refuge (*skyabs su mchi'o*) in the teacher (*bla ma*) and principal *buddha* (*gtso bo saṅs rgyas*), in the *dharma*, the *mantra*s and so forth (*sṅags la sogs pa chos*) and in the circle of the *saṅgha* (*'khor dge 'dun la*)." The purpose (*dgos pa ni*) of 'producing the mind intent upon awakening' (*byaṅ chub tu sems bskyed pa*, Skt. *bodhicittotpāda*) is to become "the cause of the fulfilling of the aims of all sentient beings" (*sems can thams cad kyi don byed pa'i rgyur 'gyur ba*, Skt. *sarvasattvārthakaraṇahetubhūta*); because it places all sentient beings upon the supreme and common accomplishments (*sems can thams cad mchog thun moṅ gi dṅos grub la 'god par byed pa la*); [and] because of having as its purpose awakening (*saṅs rgyas dgos la*), the 'mind intent upon awakening' (*byaṅ chub kyi sems*, Skt. *bodhicitta*) is the cause of that (*de'i rgyu*).

> Having given up this impure form (*mi gtsaṅ lus 'di blaṅs nas*) by transforming it into a priceless jewel (*rin chen rin thaṅ med par bsgyur bas na*) with the form of the Victorious One (*rgyal ba'i sku*), very much like in the process of the transformation of gold (*gser 'gyur rtsi yi rnam pa mchog lta bur*), you shall keep firmly what is called '*bodhicitta*' (*byaṅ chub sems źes bya ba rab brtan zuṅ*)![xxiii]

It has been taught like that (*źes gsuṅs pa lta bu'o*).

> In this regard (*de la*), the 'generation of *bodhicitta*' (*byaṅ chub sems bskyed ni*) is a preliminary practice (*sṅon 'gro yin*), they all (*thams cad*), the 'confession of sins' and so forth (*sdig pa bśags pa la sogs pa*), are performed with the purity of the three spheres [of what is to be grasped, grasper and grasping] (*'khor gsum yoṅs dag pas zin par byas pa*),
>
> After that (*de nas*), the following vow is made (*dam bca' tshig tu brjod pa ni*) about the resolve and application of the mind-generation (*smon 'jug sems bskyed kyi*): "Just as the protectors of the three times (*ji ltar dus gsum mgon po rnams*) who have made the resolve towards awakening (*byaṅ chub tu ni ṅes mdzad pa'i*), I will produce the (*bdag gis bskyed par bgyi*) the unsurpassed (*bla na med*) 'supreme *bodhicitta*' (*dam pa byaṅ chub sems ni*)!"[xxiv]

[xxiii] BCA 1.10 (& *°pañjikā*) reading *aśucipratimām imāṃ gṛhītvā jinaratnapratimāṃ karoty anarghām | rasajātam atīva vedhanīyaṃ sudṛḍhaṃ gṛhṇata bodhicittasaṃjñam* ||, equal to *Guṇakāraṇḍavyūhasūtra* which reads *gṛhṇīṣva bodhicittaratnam* instead (GKV p.97). Also found in Śāntarakṣita's *Tattvasiddhi* (TSP v.69). For Tib. cf. T 3708 (f.35v), T 3878 (f.188v) and T 3930 (f.105v).

[xxiv] H 386 (*rGyud kyi rgyal po chen po dPal rdo rje mkha' 'gro źes bya ba*, f.378r, = T 370), H 387 (*rDo rje mkha' 'gro źes bya ba'i rGyud phyi ma*, f. 533v, = T 371), H 396 (= K381 f. 389rv), H 448 (*gSaṅ ba rnal 'byor chen po'i rgyud rdo rje rtse mo*, ff. 384v-385r, = T 480), H 458 (= K485 f. 425v; cf. SdpT), H 461 (*'Phags pa gsaṅ ba nor bu thig le źes bya ba'i mdo*, f. 128r, = T 493), H 612 (*'Phags pa rdo rje khro bo'i rgyal po'i rtog pa bsdus pa'i rgyud ces bya ba*, f. 47v, = K 626, T 632). The corresponding Sanskrit in SamTa 3.4 reads *utpādayāmi paramaṃ varabodhicittam uttamam | yathā traiyadhvikā nāthā saṃbodhau kṛtaniścayāḥ* ||, also found in SdpT (p.146); cf. ĀKriSaṃ v.28, KriSaṃ (6.2.2.7 v.1 & 6.6.5 v.3), MaUVi v.16 (Padmaśrīmitra's *Maṇḍalopāyikavidhi* f. $1r_{8\text{-}9}$), VaĀv (p.181) et al.

"The training as that of good conduct (*tshul khrims kyi ni bslab pa daṅ*), the collection of the wholesome *dharma* (*dge ba'i chos ni sdud pa daṅ*) and the performing of the aims of the sentient beings (*sems can don byed*) are the 'three conducts' (*tshul khrims gsum*); each I [will] grasp firmly (*so sor bdag gis brtan por gzuṅ*)!",[xxv] saying that verse verbally (*ṅag tu tshigs bcad de brjod ciṅ*), he should remember the meaning of it again (*de yi don yaṅ dran par bya*).

[1.3] After that (*de nas*), one should also cultivate the 'four immeasurable ones' (*de nas tshad med bźi bsgom yaṅ*); one should know [these] in two ways (*rnam pa gñis su śes bya ste*): [1.3.1] the common cultivation in accordance with the 'vehicle of perfections' (*pha rol phyin pa'i theg pa daṅ ‖ mtshuṅs par thun moṅ bsgom pa daṅ ‖*) and [1.3.2] the cultivation of the 'immeasurable ones' by the secret, unsurpassed tradition (*gsaṅ ba bla na med pa yi ‖ gdams pas tshad med bsgom pa'o ‖*). The first is the direct meaning of the words of the text (*daṅ po gźuṅ tshig thad so'i don*), the meaning of the words to be remembered is easy to understand (*dran bya tshig don rtogs par sla*).

Alternatively (*yaṅ na*), having emanated dark-bluish rays of light (*zer sṅon po spros nas*) from his own seed-syllable (*raṅ gi sa bon las*) [as] the goddess Pukkasī, he should visualize [her] as establishing (*bkod par bsam*) all sentient beings (*sems can thams cad*) in 'immeasurable loving kindness' (*byams pa tshad med pa la*). Or (*'am*), he should visualize Śabarī by emanating white rays of light as establishing [them] in 'immeasurable compassion' (*śabarī'am od zer dkar po spros pas sñiṅ rje tshad med pa la bkod par bsam*). Or (*'am*), he should visualize Caṇḍālī by emanating red rays of light as establishing [them] in 'immeasurable joy' (*'od zer sṅon dmar ram caṇḍālī spros pas dga' ba tshad med pa*

[xxv] H 386 (= K370 f.378v), H 387 (= K371 f. 533v), H 396 (= K381 f. 389v). H 448 (= K480 f. 385r), H 458 (= K485 f. 425v; cf. SdpT), H 461 (= K492 f. 128r), H 612 (= K626 f. 47v). The corresponding Sanskrit in ch. 3.4 of the *Sampuṭatantra* reads *trividhaśīlaśikṣāṃ ca kuśalaṃ dharmasaṃgraham | sattvārtha*[*ṃ*] *kriyāśīlaṃ ca pratigrhṇāmy ahaṃ dṛḍham ‖*, also found in SdpT (p.146); cf. ĀKriSaṃ v.29, KriSaṃ (6.2.2.7 v.2 & 6.6.5 v.4), MaUVi v.17 (f. 1r$_9$), VaĀv (p.181) et al.

la bkod par bsam). Or (*'am*), he should visualize Ḍombinī by emanating multi-colored rays of light as establishing [them] in 'immeasurable indifference' (*'od zer sna tshogs spros pas btaṅ sñoms tshad med pa la bkod par bsam par bya'o*).[25]

> In this way, moreover, as regard the accruing of the accumulations that is made (*de ltar tshogs bsags byas pa la'aṅ*), the purpose is taught as twofold (*dgos pa rnam pa gñis gsuṅs te*): [1)] the purpose of the purification of the mental continuum (*rgyud dag pa yi dgos pa daṅ*) and [2)] the activity equal to the former victorious ones (*sṅon gyi rgyal daṅ mtshuṅs bya*).
>
> Among them (*de la*), the first purpose (*dgos pa daṅ po ni*), for example (*dper na*), is like (*ltar*) serving food into a vessel (*snod du bza' 'dren pa*). Having first made the vessel clean (*daṅ po snod dag byas nas ni*), one then serves the food into the vessel (*de nas snod du bza' 'dren*).
>
> At first, the mental continuum is purified by the accruing of the accumulations (*daṅ por tshogs bsags rgyud dag pa*), like a vessel is made pure of stains (*snod kyi dri ma dag byas mtshuṅs*), then, after the accumulation, the deity is produced (*de nas tshogs rjes lha bskyed pa*), just like serving food into the vessel (*snod du bza' 'dren ji bźin no*).
>
> Moreover, the second purpose should be explained (*dgos pa gñis pa'aṅ bśad bya ste*): formerly the victorious one accrued the accumulations (*rgyal bas sṅon du tshogs bsags te*), following that (*de rjes*), just so as the Awakened One (*saṅs rgyas de bźin du … daṅ mtshuṅs*), one should accrue the accumulations by offerings and so forth (*mchod sogs tshogs bsag pa*).
>
> After that (*de nas*), the aspect of the deity is produced (*lha yi rnam bskyed pa*), the complete perfection equal to the Awakened One (*mṅon par rdzogs saṅs rgyas daṅ mtshuṅs*).

The meaning, moreover, is this (*de'aṅ don ni 'di yin te*): In general (*spyir*), in the 'vehicle of perfections' (*pha rol du phyin pa'i theg pa las*), after having accrued

[25] The particle *'am* should be understood in the sense of 'and' rather than 'or'.

the accumulations in three uncountable aeons and so forth (*bskal pa graṅs med pa gsum la sogs par tshogs bsags nas*), in the end (*mthar*) the method of direct realization (*mṅon par byaṅ chub pa'i tshul*) is that (*de*) meditation in a single sitting (*stan thog gcig tu bsgom pa yin te*) [which is in accordance] with the '*mantra*-method' (*gsaṅ sṅags pa'i lugs kyis*). After having accrued the accumulations (*tshogs bsags nas*), after that (*de nas*), is the abiding in complete and perfect awakening and so forth (*mṅon par rdzogs par 'tshaṅ rgya ba'i gnas la sogs pa*); when having performed the aims of the sentient beings (*sems can gyi don byed la*) with the *saṃbhogakāya* and *nirmāṇakāya* (*loṅs spyod rdzogs pa'i sku daṅ sprul pa'i skus*) therein (*der*), one should show the re-entering into the highest limit of reality and so forth (*slar yaṅ dag pa'i mtha' ñid du 'jug pa la sogs pa ston te*). For that reason (*des na*), the text is accepting that (*źes bya bar 'dod pa'i gźuṅ ṅo*) the '[vehicle of] *mantra*' integrates the result into the path (*gsaṅ sṅags 'bras bu lam du byed pa*).[26]

> The accruing of the 'accumulation of knowledge' after that (*de nas ye śes tshogs bsag ni*) is the 'forceful meditation' on emptiness (*btsan thabs stoṅ par bsgom pa ste*). One should cultivate everything, beginning with the self, as empty (*btsan thabs stoṅ par bsgom pa ste*) on the basis of uttering the *mantra* and calling to mind its meaning (*sṅags brjod de don dran pa las*).[27]

In general the meditation on emptiness is as follows (*spyi gźigs nas stoṅ par bsgom pa ni*): After having brought about the absence of a self in respect to what appears (*snaṅ la raṅ bźin med par byas nas*), free from one or many and so forth (*gcig daṅ du bral la sogs pas*), one should make it firm by the *mantra* (*sṅags kyis brtan par byed pa'o*). The 'forceful meditation' (*btsan thabs su bsgom pa ni*) is by the mere recitation of *mantra*s (*sṅags brjod pa tsam gyis so*). That, moreover, has two [methods] (*de yaṅ gñis te*): [1)] the cultivation of the absence of a self in respect to what appears (*snaṅ la raṅ bźin med par bsgom pa*) and [2)] the meditation practice without appearances (*snaṅ med du bsgom pa las*) that is 'the method of meditation without appearances' (*'di ni snaṅ ba med par bsgom*

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[26] Regarding this passage, cf. VaPra[§7], HePra[§7] et al.

[27] The *mantra* is most likely meant to be '*oṁ śūnyatājñānavajrasvabhāvātmako 'ham*'.

pa'i lugs so).[xxvi] As for the meaning of the words, it is easy to understand (*tshig gi don ni rtogs par sla'o*).

> The purpose of accruing the 'accumulation of knowledge', moreover (*ye śes tshogs bsag dgos pa yaṅ*), should be known in four aspects (*rnam pa bźi ru śes bya ste*):
>
> [First of all] the purpose of the purification (*dag par bya ba'i dgos pa daṅ*) from the stains of all mental concepts (*kun tu brtags pa'i dri ma las*). Secondly (*gñis pa*), the generation of the sprout (*myu gu bskyed pa*) of the omniscient deity (*thams cad mkhyen pa yi lha yi*). Third (*gsum pa*), the 'accumulation of merit' (*bsod nams tshogs*) because of being connected to the 'accumulation of knowledge' (*ye śes tshogs su 'brel phyir*) and fourth (*bźi pa*) the activity [for the attainment] of the *dharmakāya* (*bźi pa chos kyi sku las ni*) because it should be accomplished by a *rūpakāya* (*gzugs sku sgrub par bya phyir ro*).
>
> Therefore, the first should be taught (*de las daṅ po bśad bya ste*) for the sake of purification by the cultivation of emptiness (*stoṅ pa bsgoms pas dag phyir te*) [in as much as] the individual person and so forth (*gaṅ zag bdag la sogs pa rnams*) are not real but completely mentally construed (*yaṅ dag ma yin kun brtags pa*).
>
> For example (*dper na*), an ordinary person (*na rigs ṅan*) becomes free of uniting with that again (*dag 'gyur de yaṅ kha sbyor las*) by burning [his] house (*khaṅ bsregs pas*).[28] By cultivating emptiness first (*daṅ po stoṅ ñid bsams pas ni*) the stains of those who have bodies are cleaned (*lus can rnams kyi dri ma bkru*).

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[28] The simile remains unclear. Often, not to say commonly, the expression *kha sbyor* conveys a sexual connotation, yet it is possible that it is used in a broader context implying either the meeting with that house or any private meetings therein. Further, it cannot be ruled out to 100% that the original reading might have been *de yaṅ khaṅ sbyor las*.

[xxvi] The passage "*raṅ bźin med par bsgom pa daṅ* (…) *lugs so*" is quoted with reference to rJe btsun rTse mo in Ṅor chen's *gNad kyi zla zer* (p. 149_4).

The second too should be taught (*gñis pa yaṅ ni bśad bya ste*), because once (*lan cig*) ordinary coarse things (*tha mal dṅos po rags pa rnams*) are not being cultivated as empty (*lan cig stoṅ par bsgom min na*), it is not possible to generate [oneself] as a deity from these (*'di las lhar ni bskyed mi btub*).

Once made empty (*lan cig stoṅ par byas pa yis*), one should generate [oneself] as the deity from those (*de las lhar ni bskyed bya ste*). For example (*dper na*), for a tree one plants a seed (*źiṅ la sa bon 'debs*) [after having] first (*daṅ por*) [cleared away (*bsal nas*)] the coarse things such as stones (*bsal nas*).

The action of putting the seed is after having cleared away [the coarse pollutions] (*bsal nas sa bon btab pa las*). At the moment when the sprout is arising (*myu gu 'byuṅ bźin de skad du'aṅ*) the wise will plant the seed (*blo daṅ ldan pas sa bon gdab*) on the ground that is empty of the body and so forth (*lus sogs stoṅ pa'i źiṅ sa la*).

The third too should be explained (*gsum pa yaṅ ni bśad bya ste*), because those who are being bound are not liberated (*'chiṅ źiṅ grol bar mi 'gyur la*) neither by wisdom without means (*thabs daṅ bral ba'i śes rab daṅ*) nor by means without knowledge (*śes rab bral ba'i thabs dag gis*).

The 'accumulation of merit' (*bsod nams tshogs*) is the means (*thabs yin*), the 'accumulation of knowledge' (*ye śes tshogs*) emptiness (*stoṅ ñid*), it should be united with wisdom (*śes rab zuṅ du 'jug par bya*), because liberation is taught (*grol bar bśad pas*) as the union of means and wisdom (*thabs daṅ śes rab zuṅ 'jug pas*).

The fourth is emptiness (*bźi pa stoṅ ñid*). The later deity is generated (*'og gi lha bskyed*) from the *dharmakāya* (*chos sku las*), it is the *rūpakāya* (*gzugs sku'o*). In order to accomplish it (*de 'grub phyir ni*) one should cultivate (*bsgom*) emptiness (*stoṅ pa ñid*) as (having) the nature of the *dharmakāya* (*chos kyi sku yi ṅo bor*).[xxvii]

[xxvii] The entire passage is quoted with reference to rJe btsun rTse mo in Ṅor chen's *gNad kyi zla zer* (pp. 150_4-151_5).

Now (*da ni*) there are two [points] regarding the subject-matter of the procedure of the yogic practice (*rnal 'byor bsgom pa'i rim pa dṅos la gñis te*): [1)] the direct realization of the sixteen-armed [form of Hevajra] (*phyag bcu drug pa'i mṅon rtogs*) and [2)] the method to be interchanged with that (*des bsgre ba'i tshul lo*) [for] the other [forms] such as the two-armed one etc. (*phyag gñis pa la sogs pa gźan*). Regarding the first, there are two [procedures] (*daṅ po la gñis*): [1.1] the meditative concentration (*mñam par bźag pa*) and [1.2.] having moved out of the concentration (*mñam pa las laṅs pa'o*). Regarding the first, there are two [further procedures] (*daṅ po la gñis*): [1.1.1] the generation of the support (*rten bskyed pa*) and [1.1.2] the generation of the supported (*brten pa bskyed pa*). Regarding the first, there are two [points] (*daṅ po la gñis*): [1.1.1.1] the 'circle of protection' (*sruṅ ba'i 'khor lo*) and [1.1.1.2] the 'celestial palace' (*gźal yas khaṅ*). "After that" (*de nas*, Skt. *tataḥ*) and so forth means the following (*bya ba la sogs pa ste*):

> After that (*de nas*), after the above 'immeasurable ones' (*goṅ gi tshad med dam*) and the cultivation of *bodhicitta* (*byaṅ chub sems bsgom*), is the remembrance of the (former) resolve (*smin lam ni dran te*). After having arisen like a magical display (*sgyu 'drar laṅs la*) with the *rūpakāya* from emptiness (*stoṅ ñid las gzugs sku*), one should cultivate the aims of the sentient beings (*'gro don bsam*).
>
> [1.1.1] After that (*de nas*), there is the sun[-disk transformed] from the [syllable] *raṁ*. One should visualize (*bsgom*) a three-pronged *viśvavajra* [arising] from the [syllable] *hūṁ* above that (*de steṅ hūṁ las sna tshogs pa'i rdo rje rgya gram rtse gsum*).

It is a "*viśvavajra*" (*de ni … sna tshogs rdo rje'o*), because it is perceived in the various directions (*phyogs sna tshogs su bltas pas sam*), because it exists in various colors (*kha dog sna tshogs su 'dug pas sam*), or because it is employed in various ritual activities (*phrin las sna tshogs byed pas*).

> [1.1.1.1] Having visualized the [syllable] *hūṁ* in its center (*de yi lte bar hūṁ bsgoms la*), one should visualize (*bsam par bya*) spreading out into the directions the *vajra*-fence (*phyogs spros rdo rje'i ra ba daṅ*), the ground below (*'og tu sa gźi*), the dome above (*steṅ du gur*), the canopies (*bla re*) as well as fire mountains (*me ri'aṅ*).

The meaning of the words is easy to understand (*tshig gi don ni rtogs par sla'o*).

With regard to the second (*gñis pa*), the generation of the 'celestial palace' (*gźal yas khaṅ bskyed pa la*), there are four contents (*don bźi ste*): [1.1.1.2.1] the base (*gźi*), [1.1.1.2.2] the causes (*rgyu*), [1.1.1.2.3] the conditions (*rkyen*) and [1.1.1.2.4] the method of abiding (*gnas thabs*).

> [1.1.1.2.1] In this way (*de ltar*), as the prerequisite of the ground (*gźi yi yan lag ni*) one should visualize first (*daṅ po … bsgom par bya*) the '*dharmodayā*' (*chos 'byuṅ*) in the middle of the 'circle of protection' (*sruṅ 'khor gyi dbus su*), white (*dkar po*), the tip facing front (*gdeṅs kha can*), hollow and wide (*khoṅ stoṅ yaṅs pa*).
>
> [1.1.1.2.2] After that (*de nas*), as the prerequisite cause (*rgyu yi yan lag ni*) one should visualize gradually from the ground below (*sa nas mas rim bsgom pa'o*) the four (*bźi*) endowed with color, shape and signs (*kha dog dbyibs daṅ mtshan ma can*) arising from the four seed-syllables (*sa bon bźi las 'byuṅ ba*).
>
> If one were to ask if there otherwise would be a contradiction (*gal te gźan du … 'gal źe na*) by visualizing successively the wind and so on (*rluṅ la sogs rim bźin bsgoms pas*), regarding the two viewpoints (*dgoṅs pa gñis la*) there is no contradiction in meaning (*don gyi 'gal ba yod min te*) with this point of view (*dgoṅs pa yis*).
>
> Here the *bodhicittamaṇḍala* is intended (*'dir ni byaṅ sems dkyil 'khor la dgoṅs te*). Moreover, what it is said by "from the ground" is as follows (*sa nas de skad du'aṅ*): "The ground is born from that (*sa ni de las skye bar 'gyur*), from the contact with the hard property (*reg pa sra ba'i chos kyis ni*).
>
> The water element arises (*chu yi khams ni 'byuṅ bar 'gyur*) because of the liquid aspect of *bodhicitta* (*byaṅ sems gśer ba'i rnam pa yis*). Heat arises from the friction (*bskyod pa las ni drod skye ste*). The moving is known as the wind (*'gro ba rluṅ du rab tu grags*)."[xxviii]

[xxviii] HeTa I.x. 38cd-39, reading *sparśāt kāṭhinyadharmeṇa pṛthivī tatra jāyate || bodhicittadravākārād abdhātoś caiva saṃbhavaḥ | gharṣaṇād jāyate tejo gamanād vāyuḥ prakīrtitaḥ ||*, also quoted in Ṅor chen's *gNad kyi zla zer* (p. $194_{5\text{-}6}$) wherein this topic is discussed in more detail.

Since it is taught thus in the root-*tantra* (*źes ni rtsa ba'i rgyud las ni gsuṅs pas*), the ground is the basis (*sa ni gźi yin te*). Because others have relied on that (*de la gźan rnams brten phyir te*), there is also no contradiction in regard to this (*'di la'aṅ 'gal ba yod min la*).

It is also taught otherwise by the succession of the wind and so forth (*gźan du rluṅ sogs rim pa bźin bstan pa'aṅ*), having intended the body-*maṇḍala* (*lus kyi dkyil 'khor la dgoṅs nas*). That, moreover (*de yaṅ*), is explained as follows (*rnam par gźag pa ste*) in the *Sampuṭatantra* (*kun tu kha sbyor las*):

"The mighty wind (*rtsom chen rluṅ*) is located (*gnas*) at the soles of the feet (*rkaṅ pa'i mthil du*), having the shape of a bow (*gźu yi dbyibs su rnam par*). In that way (*de bźin*), the blazing one (*'bar ba ñid*), triangular (*gru gsum*), [is located] in the place of the three pathways (*sum mdo yi ni gnas su ni*, Skt. *trikaṭideśe*).

The water (*chu ni*) is located in the belly (*lto bar rnam par gnas*), having a round form (*zlum po'i rnam pa'i gzugs kyis ni*). And just so the earth is in the heart center (*sñiṅ gar yaṅ ni sa ñid de*) being completely square (*kun nas gru bźi pa ñid do*)."[xxix]

[1.1.1.2.3] After that (*de nas*), as for the prerequisite conditions (*rkyen gyi yan lag ni*), after having visualized 'consciousnesses' to have entered into the 'four elements' (*'byuṅ bźir rnam śes źugs bsgoms te*), one should know that all the *maṇḍala*s of the 'four elements' are only in one's mind (*raṅ gi sems tsam du śes bya*).[xxx]

By the conditions visualized in this way (*de ltar bsgoms pa'i rkyen gyis ni*) everything melts (*thams cad źu ste*). When the 'celestial

[xxix] H 396 (= K381 f. 414r) reading *rkaṅ pa'i mthil du rtsom chen rluṅ* || *gźu yi dbyibs su rnam par gnas* || *sum mdo yi ni gnas su ni* || *de bźin gru gsum 'bar ba ñid* || *zlum po'i rnam pa'i gzugs kyis ni* || *chu ni lte bar rnam par gnas* || *sñiṅ gar yaṅ ni sa ñid de* || *kun nas gru bźi pa ñid do* ||. The corresponding Sanskrit in ch. 6.3 vv. 7cd-9ab of the *Sampuṭatantra* reads *sthitaḥ pādatale vāyu*[*r*] *vairambho dhanurākṛti*[*h*] || *sthita*[*s*] *trikaṭideśe* [*tu*] *trikoṇo jvala*[*na*]*s tathā* | *vartulākārarūpo hi varuṇas tūdarasthitaḥ* || *hṛday*[*e*] *pṛthivī caiva caturasr*[*ā*] *samantataḥ* | (= VT vv. 8.6-7). *See also* Ṅor chen's *gNad kyi zla zer* (p. 195_{1-2}).

[xxx] Quoted with reference to rJe btsun rTse mo in Ṅor chen's *gNad kyi zla zer* (pp. 200_{6}-201_{1}).

palace' is visualized (*gźal yas khaṅ bsgoms te*), everything (*thams cad*), the five walls and so forth (*rtsig pa lṅa la sogs*), likewise arise one after another (*gźan nas 'byuṅ bźin no*).

In its center one should visualize an eight-petalled lotus [transformed] from the [syllable] *paṁ* (*de dbus paṁ las padma ni 'dab ma brgyad pa rnam par bsgom*). Above that, [transformed from the syllable] *raṁ*, is a sun[-disk] (*de steṅ raṁ las ñi ma yin*). On top of that is the seat of the four Māra*s* (*de yi steṅ du bdud bźi'i gdan*).

Furthermore (*gźan yaṅ*), in the eight directions (*phyogs mtshams brgyad por ni*), above lotus and sun, are Brahma and so forth (*pad ñi'i steṅ du tshaṅs pa sogs*). The visualization of the eight seats (*gdan brgyad bsgom pa*) is realized (*rtogs yin*) without the concepts of the four Māra*s* and 'four elements' (*bdud bźi daṅ 'byuṅ bźi'i rnam rtog spaṅs*).[xxxi]

In this way (*de ltar*), like explained above (*goṅ du bstan pa bźin*), the meditation (*bsgom pa ni*), beginning from the 'circle of protection' (*sruṅ ba'i 'khor lo nas brtsams te*) up to the generation of the seats (*gdan bskyed bar du*) is taught equally for the set of four individual persons (*gaṅ zag bźi ka mtshuṅs par gsuṅs*).

The meaning of the words is easy to understand (*tshig gi don ni rtogs par sla'o*).

[1.1.2] Now (*da ni*), one should visualize the supporting deity (*brten pa lha bsgom ste*) on account of the four forms of Heruka (*he ru ka ni rnam bźi las*). The method for the generation (*bskyed pa'i cho ga*) of the eight-faced and sixteen-armed [form of Hevajra] (*źal brgyad phyag ni bcu drug pa*) is like this (*'di lta ste*).

That, moreover (*de yaṅ*), by expounding the words of the teachers (*bla ma'i bka' smra yis*) in order to make the fruit of the *mantra*[-method part of] the path (*gsaṅ sṅags 'bras bu lam bya'i phyir*), should be realized (*rtogs bya*) through the four [states]

[xxxi]The second half is quoted with reference to rJe btsun rTse mo in Ṅor chen's *gNad kyi zla zer* (p. 247_3).

(*bźis*) of the lump (*goṅ bu*), the liquid (*chu*), the abiding with form (*gzugs su gnas*) and that which has gone beyond form (*gzugs las 'das pa*).[xxxii]

The first among these (*de las daṅ po*) is the 'abiding as lump' (*goṅ bur gnas*); it is taught (*bstan pa ste*) beginning (*brtsams te*) from the generation of the causal Vajradhara (*rgyu yi rdo rje 'chaṅ bskyed nas*) up to the arousing (*dbyuṅ ba'i bar gyis*) by the goddesses of [his] circle (*'khor gyi lha mo ni*).

That lord, moreover (*de yaṅ … ṅo bo ni*), although appearing with these aspects (*de dag gis rnam par snaṅ yaṅ*), is the support of the '*dharmakāya*' (*chos kyi sku yi rten gyur pa*), he should be esteemed as *saṃbhogakāya* (*loṅs spyod rdzogs skur mos pa bya*).

However (*ci ste*), when saying "lump" (*goṅ bu źes bya na*) it is the lump before the time in the womb (*mṅal gyi skabs kyi goṅ goṅ po*), now when (*da duṅ*) mouth, eyes, ears and so forth (*duṅ kha mig rna ba sogs*) are not yet born in the way as they are correctly reproduced (*legs par dod pa ma gyur bźin*).

And this is clearly realized in this way (*de ltar mṅon par rtogs 'di yaṅ*): The causal Vajradhara and so forth (*rgyu yi rdo rje 'chaṅ la sogs*), when not born as the resultant Vajradhara (*bras bu rdo rje 'chaṅ ba ru ma gyur phyir na*), are like a lump (*goṅ bur mtshuṅs*).

Then the method of the male and female consort is as follows (*de nas yab yum thabs daṅ ni*): By the fire of impassioning (*rjes chags mes ni*) from entering into the union with the wisdom consort (*śes rab sñoms par źugs pa las*) the *skandha*s, *dhātu*s, etc. of the male and female consort melt (*yab yum gyi phuṅ po khams la sogs pa bźu*).

Because of having melted (*bźu ba'i phyir ni*), the lord (*ṅo bo*) is that aspect which is also called (*źes bya rnam pa de yin yaṅ*) the 'liquid state' (*chur gnas pa*). It should be esteemed as the '*dhar-*

[xxxii] The second half is quoted with reference to the *dpal sa skya pa yab sras dag* in Ṅor chen's *gNad kyi zla zer* (p. 81_2); cf. T 397 (f. $228v_6$) and *dPal rgyal dbaṅ Karma pa Mi bskyod rdo rje'i gsuṅ 'bum* vol. 48 (*ña*) p.93 et al.

makāya' (*chos skur mos bya ste*), space and wisdom inseparable (*dbyiṅs daṅ ye śes ni dbyer med*).

And that male melt which is the lord (*de yaṅ rje btsun yab źu ba*) is taught as the wisdom part (*ye śes kyi ni cha ru gsuṅs*). The female melt is the space part (*yum źu ba ni dbyiṅs cha ste*). Because it has been mixed, it is considered inseparable (*'dres par gyur pas dbyer med 'dod*).

The third, the 'abiding with form' (*gsum pa gzugs su gnas pa ni*), is taught by the wise teachers (*bla ma mkhas rnams gsuṅs*) as the consecration, sealing and so forth (*dbaṅ bskur rgyas gdab la sogs pa*), beginning from urging the melt by songs (*źu ba glus bskul nas brtsams te*).

That form, moreover (*de yaṅ rnam pa*), although appearing in it (*der snaṅ yaṅ*), is without the arising of the '*dharmakāya*' as its nature (*ṅo bo chos sku skye med pas*), it should be esteemed as having risen in the aspect of the '*nirmāṇakāya*' (*sprul sku yi rnam par byuṅ źes mos pa bya*) for the benefit of the sentient beings (*'gro ba'i don du*).

The meditation (*bsgom pa ni*), beginning from withdrawing the 'celestial palace' and goddesses (*gźal yas lha mo la bsdus nas bzuṅ ste*) up to the non-perception 'like the tip of a lamp-flame' (*mar me'i rtse mo ltar mi dmigs bar du*), is called the 'abiding in what has gone beyond form' (*gzugs las 'das par gnas źes bya*).

That form, moreover (*de yaṅ rnam pa*), although appearing in it (*der snaṅ yaṅ*), is just that which has the '*nirmāṇakāya*' as its nature (*ṅo bo sprul pa'i sku de ñid*). Having *nirvāṇa* as intention (*dgoṅs pa mya ṅan las 'das pa*) one should cultivate the all-empty 'luminous clarity' as its nature (*kun stoṅ 'od gsal ṅo bor bsgom*).

All the four individuals (*gaṅ zag gis kyaṅ*) who engage (*rjes 'jug pa'i*) in the 'four *dharma*s' of the resultant Vajradhara in this way (*'di ltar 'bras bu saṅs rgyas la chos bźi yod par*) should meditate in the way of the 'four abidings' (*gnas pa bźi'i tshul du bsgom par bya*). Thus it has been taught (*źes gsuṅs*).

> In this way (*de ltar*), with regard to these (*de dag rnams la yaṅ*) the 'methods of meditation' (*sgom thabs*) and the 'methods of abiding' (*gnas thabs*) are not alike (*mi 'dra ba*) for the four individuals, such as the one with superior faculties (*gaṅ zag dbaṅ po rab sogs bźi'i*); four [*yoga*s and] thirty-two [devisions][29] are accepted by the teacher (*bźi gsum bcu gñis bla mas bźed*).

Among these (*de la*), there are three [procedures] in regard to the 'abiding as lump' (*goṅ bur gnas pa la gsum*): [1)] the arising as the causal Vajradhara (*rgyu yi rdo rje 'chaṅ du bskyed pa*) on basis of the 'five stages of clear realization' (*mṅon par byaṅ chub pa la lṅa'i rim pa las*), [2)] the 'empowerment of the secret space' (*mkha' gsaṅ byiṅ gyis brlab pa*) for the sake of the 'emergence' of the goddesses of the circle (*'khor gyi lha mo dbyuṅ bar bya ba'i phyir*) and [3)] the 'emergence' of the goddesses of the circle (*'khor gyi lha mo dbyuṅ ba'o*).

> The first (*daṅ po*), the means for the arising of the causal Vajradhara (*rgyu yi rdo rje 'chaṅ bskyed thabs*), has four different aspects (*mi 'dra rnam bźi ste*): [1)] The superior one whose mental state is on the 'stage of the arisen' (*rdzogs rim blo gnas rab kyis ni*) should generate the principal male and female deities (*gtso bo yab yum bskyed par bya*) in a mere instant (*skad cig tsam gyis*) as instantaneously arising (*rdzus skyes su*) on top of the previously visualized seat (*sṅar bsgoms pa yi gdan steṅs su*).
>
> [2)] The one with middling intellect (*'briṅ gos*) should visualize (*bsam*) the seed-syllables (*sa bon*) *aṁ* and *hūṁ* on top of the seat of the four Māra*s* (*bdud bźi'i gdan steṅs su*), the male deity [arising] from the *hūṁ*, the female from the *aṁ*. The method [to be performed] by the one in a middling state of mind is that of the birth from an egg (*tshul de ni sgoṅ skyes blo gnas 'briṅ gis so*).
>
> In this way (*de ltar*), as regards the two methods of visualization (*bsgom pa'i tshul gñis la*), the visualization of moon and sun (*ñi zla bsgom pa*) on top of the seats of the eight goddesses (*lha mo brgyad*

[29] Note that only dPe_{lu} reads *bźi gsum bcu gñis* instead of *bźi bźi bcu gñis*.

kyi gdan steṅs su) is not necessary (*mi dgos te*); the arising is from the *bindu* of the seed-syllables (*sa bon thig le las bskyed do*).

[3)] From the point of view of the inferior one (*tha ma'i dbaṅ du byas na ni*), one should visualize the hollow space between moon and sun (*zla ba ñi ma kha sbyor bsgom*) above the central seat of the Four Māra*s* (*dbus kyi bdud bźi'i gdan steṅs su*) and likewise in the cardinal and intermediate directions (*phyogs mtshams rnams su'aṅ de bźin no*).

After that (*de nas*), he should visualize (*bsgom*) their two seed-syllables again (*de'aṅ de yi sa bon gñis*), having transformed [these] into the two signs (*phyag mtshan gñis su gyur par*) from the two [previous seed-syllables] *aṁ* and *hūṁ* (*aṁ daṅ hūṁ gñis las*) in between the central sun and moon (*dbus kyi ñi zla yi bar du*).

After that, these all are fused (*de dag kun 'dres te*) like water and milk (*chu daṅ 'o ma de bźin du*). From being fused (*'dres par gyur las*) the Cause-Vajradhara (*rgyu rdor 'dzin*) will be completed in the form of the male and female deities (*yab yum sku ni rdzogs par bya*).

The moon is 'mirror-like knowledge' (*zla ba me loṅ ye śes te*), the sun has [the nature of 'the knowledge of] sameness' (*bdun gyi bdun pa mñam ñid ldan*), the sign together with the seed-syllable of one's own deity (*raṅ lha'i sa bon phyag mtshan ni*) is called 'discriminative [knowledge'] (*so sor rtog pa brjod par bya*).[xxxiii]

When everything has become one it is the ['knowledge of] performance' (*thams cad gcig gyur nan tan ñid*). The completion is the ['knowledge of the perfectly] pure *dharmadhātu*' (*rdzogs pa chos dbyiṅs dag pa ste*). The wise one has taught in accordance with the procedure (*mkhas pas cho ga bźin gsuṅs pa*) that one should visualize the five aspects (*rnam pa lṅa po bsgom pa ñid*).[xxxiv]

[xxxiii] HeTa I.viii. 6cd-7ab; the Sanskrit in HeTa_{SN} reads *ādarśajñānavāṃś candraḥ samatāvān saptāśvikaḥ* [read *samatā saptasaptikaḥ*] | *bījaiś cihnaiḥ svadevasya pratyavekṣaṇam ucyate* ||. [xxxiv] HeTa I.viii. 7cd-8ab; the Sanskrit reads *sarvair ekam anuṣṭhānaṃ niṣpattiḥ śuddhadharmatā* | *ākārān bhāvayet pañca vidhānaiḥ kathitair budhaḥ* ||.

That meditation (*bsgom pa ni*) on the aspect of the moon and so forth (*zla ba la sogs pa nam pa*), moreover (*de yaṅ*), is in this way (*de ltar*). As the meditation is easy for a beginner (*las daṅ po ni bsgom sla la*) the aspect is integrated into the path (*rnam pa lam du byas pa yin*).

Because it has the mirror and so forth as its nature (*ṅo bo me loṅ sogs yin pas*) [and] because what is like the mirror and so forth in this way becomes integrated into the path (*de ltar me loṅ lta bu sogs lam du byas par 'gyur yin pas*), the result is integrated into the path (*'bras bu lam du byas pa yin*).

Because of clinging to this and that (*de de la ni de daṅ der źen pas*), clinging is integrated into the path (*źen pa lam du byas yin*). Because of the belief in that (*der mos pas*), belief is integrated into the path (*mos pa lam du byas yin*). One must accrue the accumulations (*de tshogs sog*). [And] by purifying the obscurations (*sgrib pa byaṅ bas*) blessing is integrated into the path (*byin brlabs lam du byed*).

Engaging into the manifold craving to this and that (*de la der źen źen pas 'jug*) without being deceived by any connection [to it] (*'brel pa yaṅ ni mi slu bas*), at one moment (*lan cig*) what is like a mirror and so forth (*me loṅ lta bu sogs*) comes to be attained (*thob par yaṅ ni 'gyur ba yin*).

[4)] The method of arising [to be performed] by the inferior one among the inferior ones (*tha ma'i tha mas bskyed lugs ni*) depends on moon, sun and the seed-syllable (*ñi zla sa bon la ltos te*). The doubled row of vowels [symbolizes] the major marks (*āli phrag gñis mtshan bzaṅ po*), the moon is the 'mirror-like knowledge' (*zla ba me loṅ ye śes yin*).

The completed row of consonants (*kāli yoṅs rdzogs*), connected at its end with the six [letters starting with] *ḍa* and *ḍha* (*mthar gnas ḍa ḍha drug bcas*), consists of forty [letters] (*bźi bcu po*). When doubled (*phrag gñis*) [it symbolizes the eighty] minor marks (*dpe*

byad). The sun, red like a lamp-flame (*mar me ltar dmar ba*), [symbolizes the 'knowledge of] sameness' (*ñi ma mñam pa ñid*).

The rest is equal to [the procedure of] the superior one (*lhag ma tha ma daṅ mtshuṅs te*). This procedure will be explained later on (*tshul 'di 'og nas 'chad 'gyur pa*). Because it is easier (*zor yaṅ phyir yin*), it should be supplied here (*'dir yaṅ sbyar*). Only [the method for] the superior one is taught in the text (*gźuṅ du tha ma 'ba' źig bstan*). The words of the text are easy to understand (*gźuṅ gi tshig ni rtogs par sla'o*).

Now (*da ni*),[30] also the 'emergence' of the goddesses of the circle (*'khor gyi lha mo rnams dbyuṅ ba yaṅ ni*) should be explained (*bśad bya ste*), and further (*de yaṅ*) the method of the 'three notions' (*'du śes gsum tshul de*). [With regard to that,] the arising of the male and female deity is the 'notion as the deity' (*yab yum bskyed pa lha 'du śes*).

As for the *padma* that is common to the female deities (*yum gyi tha mal padma ni*), after having visualized (*bsams la*) an eight-petaled lotus [arising] from the [syllable] *aṁ* (*aṁ las padma 'dab brgyad par*) in a mere instant without perception (*skad cig tsam gyis mi dmigs pas*), it is empowered by *mantra*s (*sṅags kyis byin gyis brlabs*).

As for the *vajra* that is common to the male deities (*yab kyi tha mal rdo rje ni*), after emptiness has been cultivated (*stoṅ par bsams te*) [and] the five-pronged *vajra* has risen [from the syllable] *hūṁ* (*hūṁ rdo rje rtse lṅa par bskyed*), it should be empowered by *mantra*s (*gsaṅ sṅags kyis byin gyis brlab ciṅ*). [That is] the '*mantra*-notion' (*sṅags 'du śes*).

The impassioning is not common (*tha mal rjes chags ma yin te*); the cultivation up to the arising of the goddesses of the circle (*'khor gyi lha mo dbyuṅ ba'i bar bsam pa*) from the entering into union of the male and female deities (*yab yum sñoms par źugs pa las*) is the '*dharma*-notion' (*chos kyi 'du śes so*).

[30] The following verses are quite cryptic and may be interpreted differently.

> Moreover, the cultivation of the 'three notions' is in this way (*de ltar 'du śes gsum bsgom pa'aṅ*): common is the appeasing of mental concepts (*tha mal rtog pa źi byed de*), the contemplations of body and *bhaga* (*lus daṅ bhaga bsam pa*), [and] that all is made supreme (*kun mchog tu gyur par byas pa yin*).
>
> All *sugata*s (*bde gśegs kun*), urged (*bskul te*) by the voice of the mothers (*ma'i sgra yis*), enter from everywhere (*kun nas źugs*) the body that has entered into union (*sñoms źugs pa'i sku*) by the method which is in this way (*de lta'i tshul gyis*), into the mouth, nose, heart etc. of the male deity (*yab kyi źal daṅ śaṅs thugs ka la sogs*).
>
> That *bodhicitta* (*de ni … byaṅ chub sems*), having melted by the fire of impassioning (*rjes chags mes bźu ste*), having passed through the entire body (*sku yi dbyibs brgyud*), is emitted by way of the *vajra* (*rdo rje yi lam nas byuṅ ste*) [and] drops into the (secret) space of the female consort (*yum gyi mkhar … dbab*). It applies to all [practitioners] (*kun la sbyar*).

Thus is the meaning (*źes pa'i don to*).

When saying (*źes bya ba ni*) "also for the external [rite]" (*phyi rol gyi yaṅ*, Skt. *bāhye 'pi*), by this it is taught (*'dis bstan te*) that one should be endowed with the 'three notions' (*'du śes gsum daṅ ldan par bya ba*) through the yogic practice relying on the *mahāmudrā* (*phyag rgya bsten pa'i rnal 'byor pas*). The '*dharma*-notion' (*chos kyi 'du śes ni*) is regarded (*'dod pa ste*) as the actualizing (*mṅon du bya bar*) of the 'cognition of the innate' (*lhan cig skyes pa'i ye śes*, Skt. *sahajajñāna*). This is the explanation (*'di ni khyad par ro*). The rest is like before (*lhag ma ni sṅa ma bźin no*). The meaning of the words is easy to understand (*tshig gi don ni rtogs par sla'o*).

> In this way (*de ltar*) also the emergence of the goddesses of the circle (*'khor gyi lha mo dbyuṅ ba yaṅ*) [is to be performed] by him who is endowed with the 'three notions' (*'du śes gsum ldan gyis*). The method of empowerment is to be understood to be fourfold (*'byin lugs rnam pa bźir rtogs bya*) with a difference for the four individual persons (*gaṅ zag bźi yi bye brag gis*).

Regarding it (*de la*), the method of empowerment for the superior one is as follows (*rab kyi 'byin lugs ni*): as soon as remaining in *bodhicitta* (*byaṅ sems tsam du gnas pa la*) the mind is cultivated (*bsgoms pa yi*) as the lump which gives rise (*bskyed pa'i goṅ bu*) to the previous causal Vajradhara (*sṅar gyi rgyu yi rdo rje 'chaṅ*).

Having emanated (*spros te*) the eight [female] *bodhisattva*s (*byaṅ sems brgyad*) from the 'secret space' of the female consort (*yum gyi mkha' gsaṅ* [*nas*]) onto the seats above the eight [gods in the cardinal and intermediate directions] (*gdan ni brgyad po'i steṅ dag tu*), one should fill the bodies of the goddesses with mere *bodhicitta* (*byaṅ chub sems tsam las ha mo'i sku ru rdzogs pa'o*).

For the intermediate one, the procedure is equal with what has been taught before (*'briṅ gi sṅar bstan cho ga mtshuṅs*). One visualizes the eight letters (*yig 'bru brgyad bsam*) [arising] from the drop [of *bodhicitta*] in the [secret] space of the female consort (*thig le las ni yum gyi mkhar*). Having spread that (*de spros las*), [each] deity arises (*lha bskyed*). [This is] the 'arising from an egg' (*sgo ṅa las bskyed pa'o*).

By the inferior one the arising is by means of the 'five clear realizations' (*tha mas mṅon byaṅ lṅas bskyed de*). The first 'clear realization' is twofold (*mṅon byaṅ daṅ po rnam gñis ni*). First (*daṅ por*) the causal Vajradhara (*rgyu yi rdo rje 'chaṅ*) is cultivated (*bsgoms pa'o*) at the time of the arising (*bskyed pa'i skabs su*).

Amidst that (*de yi bar du*) [space between the disks of moon and sun] one should emanate the group of eight [seed-syllables] one after another from the *bhaga* (*bhaga nas so sor brgyad po spro bar bya*). [Transformed] from these (*de las*) arise the signs on that eight (*phyag mtshan brgyad du bskyed*), these are marked with the individual seed-syllables (*de rnams raṅ raṅ sa bon mtshan*).

Then (*de nas*), after having merged these one by one (*de dag so sor 'dres gyur gur nas*), the bodies of the eight goddesses are perfected (*lha mo brgyad po yi sku dzogs*); [this is] the 'arising from heat and moisture' (*drod gśer las skye ba'o*). The practice of the

> ‘clear realizations’ (*mṅon byaṅ bsgom*) is equal with the previous method (*tshul goṅ daṅ mtshuṅs*).
>
> When the lowest one among the inferior ones (*tha ma'i tha ma*) has performed the arising (*bskyed yin la*) relying on the seed-syllable (*sa bon la ltos*) [between] the two [disks] of moon and sun (*ñi zla gñis*), the other [procedures] are like that of the inferior (*gźan rnams tha ma 'dra ba ste*). This too is called ‘[arising from] heat and moisture’ (*'di yaṅ drod gśer skye źes bya*).

The content of the text has four [aspects] (*gźuṅ gi don ni bźi ste*): [1)] the brief explanation (*mdor bstan pa*), it applies to the content for the inferior one (*tha ma'i don la sbyar te*); [2)] the extensive instruction (*rgyas par bśad pa*) about the body colors and so forth (*sku mdog la sogs pa*), it applies to the intermediate one (*'briṅ la sbyar te*); [3)] the abbreviated text (*gźuṅ bsdu ba*); it applies to the superior one (*rab la sbyar te*); and [4)] the general instruction of the characteristics (*thun moṅ ba'i mtshan ñid bstan pa'o*). The first (*daṅ po ni*) is what begins with (*źes bya ba la sogs pa ste*) “above them” (*de'i steṅ du*, Skt. *tadupari*). The meaning of the words is easy to understand (*tshig gi don ni rtogs par sla'o*). The second (*gñis pa ni*) is what begins with (*źes bya ba la sogs pa ste*) “with regard to them” (*de la*, Skt. *tatra*); these all (*'di dag thams cad kyaṅ*) – the directions (*phyogs*), the goddesses (*lha mo*), the seed-syllables (*sa bon*), the colors (*kha dog*), the signs (*phyag mtshan*), the seats (*gdan*) and the purities (*rnam par dag pa*) – should be understood by the ‘seven *bdud*’ (*bdud bdun gyis rtogs par bya'o*). When their seats in the four cardinal directions (*de'i gdan ni phyogs bźi*) are indications of the destruction of the four Māra*s* (*bdud bźi 'joms par byed pa'i rtags yin la*) through the four knowledges (*ye śes bźis*), [then the seats in] the four intermediate directions (*mtshams kyi bźi*) are indications of the destruction of the concepts about the ‘four elements’ (*'byuṅ ba bźi'i rnam rtog 'joms par byed pa'i rtags yin no*) through the 'four immeasurable ones' (*tshad med pa bźis*). What is taught here as “purity” (*'dir rnam par dag pa źes bśad pa*) this is the nature of the *yogin*'s own form and so forth (*de ni rnal 'byor pa raṅ gi gzugs la sogs pa'i raṅ bźin yin no*). Thus it should be understood (*źes rtogs par bya'o*). When saying (*źes bya ba ni*) “in general the purities are marks” (*spyir rnam par dag pa'am rtags*), the meaning is considered as ‘an illustration of what is like

that' (*don de lta bu'i mtshon byed ces 'dod pa yin no*).[31] The meaning of the words is easy to understand (*tshig gi don ni rtogs par sla'o*). For the superior one it should be connected to what follows (*rab kyi ni 'og tu sbyar te*) when it is said (*źes bya ba yin no*) "*bodhicitta*" (*byaṅ chub kyi sems las*). The general characteristics (*spyi'i mtshan ñid ni*) [are taught] beginning with (*źes bya ba la sogs pa ste*) "they" (*'di rnams*, Skt. *etāḥ*). All the goddesses [are endowed] "with five seals (i.e. bone ornaments)" (*phyag rgya lṅa*, Skt. *pañcamudrā°*), because they are of the nature of wisdom (*śes rab kyi raṅ bźin yin pas*). They do not have crematory ointment made from ashes, nor the sacred threat (*thal ba daṅ tshaṅs skud med pa'o*).[32] The rest is easy to understand (*lhag ma go sla'o*).

When it is not connected (*mi sbyar na*) in this way (*de ltar*) according to the 'clear realization' of the different persons (*gaṅ zag tha dad kyi mṅon par rtogs par*), [then the procedure is as follows]: when wishing to arise (*bskyed par 'dod la*) from the transformation of the seed-syllables, signs and sun and moon (*sa bon daṅ phyag mtshan daṅ ñi zla yoṅs su gyur pa las*) [it is] as above (*goṅ du*); in the context of the extensive explanation (*rgyas par bśad pa'i skabs su*), when wishing to arise from the seed-syllable (*sa bon las bskyed par 'dod la*) one should read (*źes*) "being produced from the syllable *gaṁ*" (*gaṁ gi rnam pa las skyes*, Skt. *gaṁkārodbhavām*);[33] at the time of the final summary (*mjug bsdu ba'i tshe*) the text passage to be cut out is (*źes 'chad pa'i gźuṅ*) "produced from [the emission of] *bodhicitta*" (*byaṅ chub kyi sems las gyur*, Skt. *bodhicittotsargasaṃbhūtāḥ*) because it does not fit in (*'grig par mi 'gyur bas*); [in this way] it should be connected differently (*tha dad du sbyar bar bya'o*).

> In this way (*de ltar*), the 'abiding as lump' is taught (*goṅ bur gnas pa źes bya'o*) by these instructions (*bstan pa rnams kyis ni*) as the support of the '*dharmakāya*' (*chos kyi sku yi rten gyur pa*), having the nature of the '*saṃbhogakāya*' (*loṅs spyod rdzogs sku'i ṅo bo ste*).

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[31] It is not entirely certain to which passage in which text it is referred to here. The underlying source remains untraced.

[32] The same statement is repeated below.

[33] HeSāU$^{\text{Ṭī}}$ renders *gaṁkārodbhavāṃ* in HeSāU$^{\text{Skt.}}$ (*gaṁ yig las byuṅ ba* HeSāU$^{\text{Tib.}}$) with *gaṁ gi rnam pa las skyes* which sounds rather like a translation of *gaṁ-ākārodbhavām*.

The second abiding should be taught (*gnas pa gñis pa'aṅ brjod par bya ste*) by "Immediately after that" (*de ma thag tu*, Skt. *ityanantaram*) and so forth (*źes bya ba la sogs pas*).

> After that (*de nas*), [when remaining as] the causal Vajradhara (*rgyu yi rdo rje 'chaṅ*), one should visualize (*bsgom*) the *skandha*s and *dhātu*s of the male and female deities (*yab yum gyi ni phuṅ po khams*) melting more and more into a drop (*je źu je źu thig ler*) by the fire of the great bliss (*bde ba chen po'i me yis ni*) of entering into the union of the male and female deity (*yab yum sñoms par źugs pa yi*).
>
> The male melt is wisdom (*yab źu ye śes*), the female melt is space (*yum źu dbyiṅs*), the drop is the inseparable (*dbyer med thig le*), the seat is above (*gdan steṅs su'o*).
>
> That (*de ni*) is taught to have the nature of the '*dharmakāya*' (*chos sku'i ṅo bo źes bya ste*) which is space and wisdom inseparable (*dbyiṅs daṅ ye śes dbyer med pa'i*) [and] which is based on the '*saṃbhogakāya*' (*loṅs sku la brten pa'i*); it is called 'abiding as liquid' (*chu ru gnas pa źes bya'o*). The text's meaning is easy to understand (*gźuṅ gi don ni rtogs par sla'o*).

Now (*da ni*), the 'abiding with form' is taught (*da ni gzugs su gnas pa bstan to*). Regarding it, there are five [steps] (*de la lṅa*): [1)] the urging from the melt by songs (*źu ba las glus bskul ba*), [2)] the emergence from that as resultant Vajradhara (*de las 'bras bu rdo rje 'chaṅ du bźeṅs pa*), [3)] the attracting and causing the '*jñānacakra*' to enter (*ye śes kyi 'khor lo dgug bźugs bya ba*), [4)] the empowerments (*dbaṅ bskur ba*) and [5)] the instruction of the 'clear realization' of the inferior one who abides with a mind intend on the '*utpannakrama*' (*rdzogs pa'i rim pa la blo gnas pa tha ma'i mṅon rtogs bstan pa'o*) in connection with the means for the abbreviation of the text (*gźuṅ bsdu ba'i tshul gyis źar la*).

> First (*daṅ po*), the lord who remains in the drop (*gtso bo thig le la bźugs pa*) is urged (*bskul*) by the four goddesses (*bźi rnams kyis*)) with songs (*glu yis*), desiring to meet with the lord (*gtso bo daṅ phrad par 'dod pas*) as they are without protector (*mgon med par ni*).

When on may wonder for what reason is the urging with songs (*ci'i phyir … glus bskul sñam na*), [the answer is] because Pukkasī and so forth are alone (*ci'i phyir pukkasī la sogs pa kho nas*), because they have the nature of the 'four immeasurable ones' (*de dag ni tshad med pa bźi'i ṅo bo yin pas*), [and] because it is not possible to perform the aims of the sentient beings (*sems can gyi don bya bar mi nus pas*) when there is no bodily form of the lord (*de la gtso bo gzugs kyi sku med na*). Therefore, he is urged with songs (*de'i phyir glus bskul ba yin no*). The *vajra*-songs (*rdo rje'i glu ni*), although in general there exist many (*spyir du ma źig yod kyaṅ*), are performed here with regard to the appearance of 'non-dual awareness' (*'dir gñis su med pa'i ye śes kyi snaṅ bar gyur pa la bya'o*). In this regard (*de la*), he is urged first by Pukkasī from the point of view of great compassion (*daṅ po pukkasīs thugs rje chen po'i sgo nas bskul ba ni*) beginning with (*źes bya ba la sogs pa'o*) "Great Lord" (*rje btsun*, Apa. *bharāḍo*). He is urged by Śabarī from the point of view of renouncing the seat (*śabarīs gnad la bor ba'i sgo nas bskul ba ni*), starting with (*źes pa la sogs pa'o*) "without you" (*khyod med*, Apa. *tojjha vihuṇṇe*). He is urged by Caṇḍālī from the point of view of remembering the previous commitments (*caṇḍālīs sṅon gyi thugs dam rjes su dran pa'i sgo nas bskul ba ni*), beginning with (*źes bya ba la sogs pa'o*) "o Lord of Love-making" (*dga' gtso*, Apa. *suraapahu*). As the three remained in the mood of despair (*gsum po yi chad pa'i tshul du gnas pa la*), because he is not able to emerge (*bźeṅs su ma btub pas*) in this way by the urging with the songs of the three goddesses (*de ltar lha mo gsum gyi glus bskul bas*), upon that he is urged by Ḍombī by means of completely knowing [his mind] (*gyuṅ mos thugs yoṅs su mkhyen pa'i tshul gyis bskul ba ni*), beginning with (*źes bya ba la sogs pa'o*) "I" (*bdag gis*, Apa. *haüṁ*).

Furthermore (*de'aṅ*), if one were to argue (*ce na*) in this way (*'di ltar*) that the urging is of no purpose (*bskul dgos pa ma yin te*) in as much as the victorious one already has been requested to arise (*rgyal ba la ni bźeṅs su gsol bar*), [and] that he is not able to emerge [again] (*bźeṅs su mi btub*) in so far as he is perceived during all six sessions of the day (*ñin mtshan lan drug tu kun la gzigs pa yin la*) even when not been urged by songs (*glus bskul ba la'aṅ*), [then] there would not even exist despair towards him (*de la yi chad pa yod pa ma yin kyaṅ*) in as much as the activity of the awakened one would have already appeared for those to be trained (*saṅs rgyas kyi mdzad pa ni gdul bya'i snaṅ ba yin la*), [and] the activity of the awakened one would appear in such way to those who

are to be trained (*gdul bya la saṅs rgyas kyi mdzad pa de ltar snaṅ ba yin no*) as the worldly things are held to be supreme when being practiced with great fame in the world (*'jig rten na che bar grags pa'i spyod pa la 'jig rten pa dag mchog tu 'dzin pas*). Methods such as that (*de lta bu'i tshul de*) are accepted as practice (*bsgom par 'dod do*) by the system of the *mantra*-method which integrates the result into the path (*gsaṅ sṅags 'bras bu lam du byed pa'i tshul lugs kyis*). Therefore (*de las*), the emergence as the resultant Vajradhara is as follows (*'bras bu rdo rje 'chaṅ du bźeṅs pa ni*):

> Regarding the emergence in the bodily form (*gzugs kyi sku ru bźeṅs pa la*) from the drops that have been urged in this way (*de ltar bskul ba'i thig le las*), there are four methods of emergence (*bźeṅs lugs bźi'o*) because of a fourfold difference (*rnam pa bźi'i bye brag gis ni*) of those with superior, middling [and the two types of inferior] faculties (*dbaṅ po rab 'briṅ*).[34]
>
> By the superior one [the bodily form] is produced from the drop (*rab kyis thig le las bskyed do*). [The drop] transforms into two drops (*thig le gñis 'gyur*) [and] the male and the female deities arise (*yab daṅ yum skyes pa*). [This is] 'instantaneous birth' (*dzus skyes*). By the intermediate one (*'briṅ gis ni*) the two syllables [are transformed] from the two drops (*thig le gñis las yi ge gñis*).
>
> The male and female deities are produced (*yab daṅ yum bskyed pa*) [from the transformation of these two syllables] *hūṁ* and *aṁ*. [This is] the 'birth from an egg' (*sgoṅ skyes*). By the inferior one (*tha mas*) sun, moon etc. are produced on basis of the 'clear realizations' (*ñi zla la sogs pa mṅon byaṅ las bskyed pa*). It is called 'arising from heat and moisture' (*drod gśer skyes pa źes bya'o*).
>
> By the inferior one among the inferior ones (*tha ma'i tha mas*) [the form of the deity] is produced relying on both moon and sun and the seed-syllables (*ñi zla dag sa bon la ltos bskyed pa ste*). These two [procedures] (*'di dag*) are like the extensive explanation (*rgyas bstan bźin*) in the context of the arising of the causal Vajradhara (*rgyu yi rdo rje 'chaṅ bskyed pa'i skabs su*).

[34] The text as it is transmitted seems to be slightly corrupt here.

Regarding the meaning of the text, there are two [points] (*gźuṅ gi don la gñis*): [1)] The method of emergence (*bźeṅs pa'i tshul*) and [2)] the characteristic of the emergence alone (*gcig pu bźeṅs pa'i mtshan ñid do*). Regarding the first, there are four [different] activities (*daṅ po la bźi las*): [1.1] As for the 'method of the superior one', it is thus (*rab kyi tshul ni źes*): "The Bhagavān, because of being urged (*bcom ldan 'das rab tu bskul bas*) by these 'songs of reality' (*de kho na ñid kyi glu rnams kyis*), was like someone awaking from a dream (*rmi lam rab tu sad pa ltar*)";[a] two arise from the single drop (*thig le gcig las gñis su 'gyur te*), the male deity from one (*gcig las yab*), the female deity from [the other] one (*gcig las yum ste*), "the Glorious He[kāra]vajra (…) is in union with Nairātmyā (*dpal kye'i rdo rje bdag med ma daṅ sñoms par źugs pa*)";[b] thus it is to be connected (*źes sbyar ro*). [1.2] For the intermediate one it is thus (*'briṅ gi ni źes*): "The Bhagavān, because of being urged (*bcom ldan 'das rab tu bskul bas*) by these 'songs of reality' (*de kho na ñid kyi glu rnams kyis*)", [was arising] from the heap of nectar (*bdud rtsi bcer ba las*) "in the middle of" the seat that is "the solar *maṇḍala*" (*ñi ma'i dkyil 'khor gyi gdan gyi dbus su*); "he is arisen from the syllable *hūṁ* (*hūṁ gi rnam pa las yaṅ dag par gyur pa*) and (*daṅ*) in union with Nairātmyā who herself is arisen from the syllable *aṁ* (*aṁ gi rnam pa las byuṅ ba bdag med ma daṅ sñoms par źugs pa*)"; thus it should be connected (*źes sbrel lo*). [1.3] For the inferior one it is thus (*tha ma'i ni źes*): "Because the Bhagavān is urged (*bcom ldan 'das rab tu bskul bas*) by these 'songs of reality' (*de kho na ñid kyi glu rnams kyis*)", from that heap of nectar there is the form of the moon (*bdud rtsi bcer ba de las zla ba'i gzugs so*) [which symbolizes 'mirror-like awareness']. By visualizing a sun (*ñi ma bsgoms pas*) "above that" (*de'i steṅ du*, Skt. *tadupari*) – because it is taught (*źes gsuṅs pas*) "together with the solar disk" (*ñi ma'i dkyil 'khor daṅ bcas pa*, Skt. *sasūryamaṇḍalam*) – there is a sun above that (*de'i steṅ du ñi ma'o*) [symbolizing the 'knowledge of sameness']. In between these (*de'i bar du*) are the vessel with three sections (*thod pa dum bu gsum pa*) marked

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[a]de kho na ñid kyi glu rnams kyis bcom ldan 'das rab tu bskul bas | rmi lam rab tu sad pa ltar HeSāU$^{\text{Ṭī}}$] de kho na ñid kyi glu 'dis gñid bsaṅs pa daṅ 'dra bar bcom ldan 'das HeSāU$^{\text{Tib.}}$; tattvagītikābhiḥ pracodito bhagavān svapnaprabodhitavat HeSāU$^{\text{Skt.}}$. [b]dpal kye'i rdo rje bdag med ma daṅ sñoms par źugs pa HeSāU$^{\text{Ṭī}}$] bdag med ma daṅ yaṅ dag par ldan pa'i bcom ldan 'das dpal dgyes mdzad rdo rje HeSāU$^{\text{Tib.}}$; °nairātmyāsamāpannaṃ bhagavantaṃ śrīhekāravajram HeSāU$^{\text{Skt.}}$.

with the a crossed-*vajra* (*sna tshogs rdo rjes msthan pa*) and (*daṅ*) the bluish-black chopper (*gri gug sṅo nag ste*) which have been transformed from the two seed-syllables (*sa bon gñis las yaṅ dag par gyur pa'i*); having marked these two again with the seed-syllables *hūṁ* and *aṁ* (*de gñis la yaṅ hūṁ daṅ aṁ gi sa bon gyis mtshan pa*) there is 'discriminative awareness' (*so sor rtog pa'o*). "All that transformed into one (*de thams cad gcig tu gyur pa*) is the 'performance of what is to be done'" (*bya ba nan tan no*).[c] From that "he should emanate himself as the Bhagavān, the Glorious He[kāra]vajra (*bcom ldan 'das dpal kye'i rdo rje bdag ñid sprul te*)",[d] "in union with Nairātmyā (*bdag med ma daṅ sñoms par źugs pa*, Skt. °*nairātmyāsamāpannam*)", this and so forth should be connected (*źes bya ba la sogs pa sbrel to*). For the inferior one among the inferior ones (*tha ma'i tha ma ni*) there no difference (*khyad par med do*) apart from merely relying on sun, moon and the seed-syllables (*ñi zla sa bon la ltos pa tsam las*). As regards the meaning of the words (*tshig don la*), "Hevajra" (*kye'i rdo rje*; Skt. *hekāravajram*) is the non-duality of emptiness and compassion (*stoṅ pa daṅ sñiṅ rje gñis su med pa ste*). The form that is showing that meaning (*don de ston par byed pa'i rnam pa*) has eight faces (*źal brgyad*), sixteen arms (*phyag bcu drug pa*) and a dark body-color (*sku mdog nag po ste*). The purity of these [colors] is as follows (*de'i rnam par dag pa ni*): "Black" (*nag po*) symbolizes (*ni*) the mental activity of loving kindness (*byams pa'i thugs las*); it is unchanging (*mi 'gyur ba yin no*). "White" (*dkar po*) means (*ni*) freedom from the stains of mental concepts (*rnam par rtog pa'i dri ma daṅ bral ba'o*) by nature (*raṅ bźin gyis*). "Yellow" (*ser po*) symbolizes (*ni*) the spreading of the major qualities of the awakened ones (*saṅs rgyas kyi che ba'i yon tan rgyas pa'o*). "Red" (*dmar po*) symbolizes (*ni*) the affection by the compassion towards the sentient beings (*sems can la thugs rjes rjes su chags pa'o*). "Green" or "variegated" (*ljaṅ khu'am sna tshogs*) symbolizes (*ni*) the performing of the aims of the sentient beings (*sems can gyi don byed pa'o*) by various activities (*phrin las sna tshogs kyis*).[35]

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[35] Note that this sentence is missing in dPe.

[c] Cp. HeSāU$^{\text{Tib.}}$ reading *thams cad gcig tu yoṅs su gyur pa ni bya ba grub pa'o* further below. [d] bcom ldan 'das dpal kye'i rdo rje bdag ñid sprul te HeSāU$^{\text{T}_1}$] bcom ldan 'das dpal dgyes mdzad rdo rje bdag ñid sprul par bya ste HeSāU$^{\text{Tib.}}$; bhagavantaṃ śrīhekāravajram ātmānaṃ nirmayet HeSāU$^{\text{Skt.}}$.

Further it has been taught (*yaṅ … źes so*):

> He holds the elephant and so forth (*glaṅ po la sogs 'dzin pa ni*) in order to pacify the diseases (*nad ni ñe bar źi ba'o*).
>
> Cough (*glo*, Skt. *kāsa*), asthma (*dbugs*, Skt. *śvāsa*) and likewise insanity (*smyo*, Skt. *unmāda*), pulmonary tuberculosis (*kṣaya*), leprosy (*mdze*, Skt.*kuṣṭha*) and cutaneous infection (*vicarcikā*), and those diseases of spleen and liver (*mchin pa mtsher pa'i nad rnams ni*), they should be known in sequence (*rim śes bya*) as the elephant and so on (*glaṅ po la sogs rim śes bya*).
>
> Beginning with 'earth' (*sa ni daṅ po*) and ending with the Lord of Wealth (*nor sbyin mtha'*) is for the sake of accomplishing all 'masteries' (*phyug po thams cad rab bsgrub pa*).[xxxv]

Further it is said "Skandha and (…)" (*yaṅ phuṅ po daṅ źes bya ba*). The meaning is as follows (*ni*): Trampling Brahma with [his] feet (*tshaṅs źabs kyis mnan pa'o*) is a sign of the conquering of Skandhamāra (*phuṅ po'i bdud bcom pa'i brdar*) by 'mirror-like awareness' (*me loṅ lta bu'i ye śes kyis*). In this way (*de bźin du*), trampling Upendra with [his] feet (*ñe dbaṅ źabs kyis mnan pa'o*) is a sign of the conquering of Kleśamāra (*ñon moṅs pa'i bdud bcom pa'i brdar*) by the '[knowledge] of sameness' (*mñam pa ñid kyis*). Trampling Rudra (*drag po mnan pa'o*) is a sign of the conquering of Mṛtyumāra (*'chi bdag gi bdud bcom pa'i brdar*) by 'discriminative awareness' (*so sor rtog pa'i ye śes kyis*). Trampling Devendra with [his] feet (*lha'i dbaṅ po źabs kyis mnan pa ste*) is a sign of the conquering of Devaputramāra (*lha'i bu'i bdud bcom pa'i brdar*) by the 'knowledge of the performance of what is to be done' (*bya ba grub pa'i ye śes kyis*). And these

[xxxv] Cf. T1239 (*Ɣan lag drug pa źes bya ba'i sgrub thabs* = HeSāSaṃ 26 *Ṣaḍaṅgasādhana* by Durjayacandra) reading *glaṅ po la sogs 'dzin pa ni* || *nad ni ñe bar źi ba'o* || *glo daṅ dbugs daṅ de bźin smyo* || *khrag skyugs mdze nad birdzi ka* || *mcher pa mchin pa raṅ gzugs ni* || *glaṅ po la sogs rab tu brjod* || *ni raṃ su 'am gźan las ni* || *bsam gtan sṅags kyi bzlas pa bya* || (f.129v). The Sanskrit preserved in HeSāSaṃ 26 reads *dhanadāntaṃ pṛthivyādi sarv*[*ai*]*śvaryaprasiddhaye* [|] *kuñjarādi tu sattvānāṃ dadhau rogopaśāntaye* |[|] *kāsaḥ śvāsas tathonmādaḥ kṣayakuṣṭhavicarcikāḥ | jasriplīhasvarūpāś ca kuñjarādyāḥ prakīrtitāḥ* |[|] (f.210v$_{4\text{-}5}$). *See also* VaPra^{§10}, HePra^{§16} and HeSāSam 10 (f. 118v$_{2\text{-}3}$). The verses are repeated below in the 'normal' sequence.

(*de dag kyaṅ*) are pressed down by [his] two right feet (*źabs g.yas pa gñis kyis mnan pa'o*) on the heart-centers, being equally pilled up [one on top of another] (*mñam par brtsegs pa'i sñiṅ gar*). With a playful mode [he is dancing in] '*ardhaparyaṅka*' posture (*rol pa'i tshul gyis skyil kruṅ phyed pa'o*). His right [feet] extended (*de'i g.yas brkyaṅ ba ni*) he extends compassion towards the sentient beings (*thugs rjes sems can la khyab pa'o*). The left [feet] contracted (*g.yon bskum pa ni*) he rejects the non-apprehension of any *dharma* through insight (*śes rab kyis chos gaṅ yaṅ mi 'dzin par btaṅ ba'o*). The rest is easy to understand (*lhag ma ni rtogs par sla'o*).

'Self' means that of the individual and of phenomena (*bdag ni gaṅ zag daṅ chos kyi'o*). 'Without' means empty of these two (*med ni de gñis kyis stoṅ pa'o*). She is black and her form is single faced and two-armed (*rnam pa źal gcig phyag gñis ma nag mo'o*). Further, she has the following aspects (*yaṅ rnam dag ni*):

> In order to cut off (*gcod phyir*) the six defects beginning with pride (*ṅa rgyal la sogs skyon drug rnams*) she is holding a chopper (*gri gug rnam par 'dzin*); the heads (*mgo bo*) with the concepts of existence and non-existence (*dṅos daṅ dṅos med rnam rtog gis*) are said to be (*brjod*) in [her] lotus-bowl (*padma'i snod du*).[36]

The 'parched human heads' symbolize the non-separation from means (*skyes pa'i mgo skam ni thabs daṅ mi 'bral ba'o*). All the goddesses (*lha mo thams cad*) [are endowed with] "the five seals (i.e. bone ornaments)" (*phyag rgya lṅa*, Skt. *pañcamudrā*°), because they are of the nature of wisdom (*śes rab kyi raṅ bźin yin pas*). They do not have crematory ointment made from ashes, nor the sacred threat (*thal ba daṅ tshaṅs skud med pa'o*).[37] The left [foot] extended (*g.yon brkyaṅ pa ni*) rejects anybody not apprehending with insight (*śes rab kyis gaṅ yaṅ mi 'dzin par btaṅ ba'o*). The right [foot] contracted (*g.yas bskum pa ni*) is to attract the sentient beings by great compassion (*thugs rje chen pos sems can rjes su sdud pa'o*). The remaining words are not differentiated [here], because

[36] Note that different interpretations are well possible. Cp. HeTa I.viii. 20 which reads *tathā mānādidoṣān kartituṃ kartṛkā sthitā | bhāvābhāvavikalpasya śirasā padmabhājanam ||*. It is not certain whether these small differences were intended or not. One could also consider to emend the instrumental particle *gis* to a genitive *gi* in order to make the reading correspond to the Sanskrit.

[37] The same statement is given above.

they are easy to understand (*lhag ma'i tshig ni rtogs par sla bas ma phye'o*). In this way (*de ltar*) the 'pledge being' is generated (*dam tshig sems dpa' bskyed pa'o*) with these physical shapes that are the 'lump', the 'liquid' and the 'abiding with form' (*goṅ bu gaṅ chu daṅ gzugs su gnas pa'i cha śas*).

Now, the entering of the '*jñāna*[*cakra*]' is explained (*da ni ye śes pa gźug pa 'chad de*):

> Moreover (*de yaṅ*), before the entering of the '*jñāna*[*cakra*]' (*ye śes gźug pa yi sṅon du*) the 'inanimate and animate worlds' are to be purified (*snod bcud sbyaṅ bya ste*). Anything else (*de yaṅ*) should be visualized to be placed (*dgod par bya ba bsgom par bya*) in the 'pledge being' (*ye śes gźug pa yi*).
>
> Further (*de yaṅ*), having emanated rays of light (*'od spros*) from the individual seed-syllables (*raṅ raṅ sa bon las*) in the hearts of the nine deities (*lha dgu'i thugs ka yi*), by the contact with the '*bhājanaloka*' (*snod kyi 'jig rten la reg pas*) the rays of light are withdrawn into the visualized 'celestial palace' (*gźal yas khaṅ bsam 'od zer bsdu*).
>
> Having emanated again rays of light from the seed-syllables (*yaṅ ni sa bon las 'od spros*), by the contact with the '*sattvaloka*' (*bcud kyi sems can la reg pas*) the beings are visualized as the nine deities (*bcud rnams lha dgur bsam par bya*), [then] the rays of light are withdrawn into the seed-syllables (*'od zer sa bon rnams la bsdu*).
>
> In this way the two are as it has been said (*de ltar gñis kyaṅ de skad du*).[38]

And thus (*źes bya ba daṅ*) [the '*jñānacakra*'] should be caused to enter in due sequence as taught [in the passage beginning with] (*źes bya ba'i gźug rim pa bźin te*) "in his own heart" (*raṅ gi sñiṅ gar*, Skt. *svahṛdaya*°). The meaning of the words is easy to understand (*tshig gi don rtogs par sla'o*).

> Now (*da ni*), the nature of the '*jñānacakra*' (*ye śes 'khor lo dṅos*) as well as the attracting and making enter (*dgug gźug bya ba'aṅ*)

[38] It is not clear whether or not this single *pāda* is intended as verse. The following *źes bya ba* seems to suggest this, yet it is also possible that something got corrupted in course of the transmission of the text.

should be taught (*brjod bya ste*). Having emanated rays of light (*'od spros*) from the seed-syllable in the heart of the lord (*gtso bo'i thugs ka'i sa bon las*), one should draw in the nine deities (*lha dgu spyan draṅ bya*).

[Having emanated] again (*slar yaṅ*) rays of light from the seed-syllable in the heart (*thugs ka'i sa bon las 'od zer*), one should perceive (*dmigs par bya*) clearly (*rab tu gsal bar*) the circle of the nine deities (*lha dgu'i dkyil 'khor*) as perfected (*yoṅs rdzogs par*) by the contact with these (*de dag la reg pas*).

Performing the worship (*mchod ciṅ*) through the eight goddesses (*lha mo brgyad rnams kyis*) who have been emanated again from the seed-syllable in the heart (*slar yaṅ thugs ka'i sa bon las spros pa'i*), when visualizing the praise (*bstod par bsam źiṅ*) by just these eight (*brgyad po de ñid kyis*) one should recite [it] also verbally (*ṅag tu'aṅ brjod*).

After that (*de nas*), after having performed the attracting and the causing to enter (*dgug gźug byas nas*), when also (*kyaṅ*) the empowerment of the inferior person has been performed (*gaṅ zag tha ma'i dbaṅ byas te*), one should be endowed with the three (*gsum daṅ ldan par bya ba yin*), that are *mantra*, *mudrā* and *samādhi* (*sṅags daṅ phyag rgya tiṅ ṅe 'dzin*).

Moreover (*de yaṅ*), also at the part of the text (*gźuṅ gi cha yaṅ*) where it is said (*źes bya ba ni*) "having fetched" (*bkug ste*, Skt. *ākṛṣya*),[e] one should recite verbally (*ṅag tu … źes brjod par bya'o*):

"*oṁ ehy ehi bhagavan mahākāruṇika hevajra sapariwāra |*
oṁ vajragauri ākarṣaya jaḥ |"[39]

[39] The set of *mantra*s given is found in HePra[§16], HeSāSaṃ 8 (f. 96r), HeSāSaṃ 10 (f. 120v), HeSāSaṃ 45 (f. 266v) and in many other works. It can be translated as: "*oṁ*, o Vajragaurī, attract [them], *jaḥ*! *oṁ*, o Vajracaurī, make [them] enter, *hūṁ*! *oṁ*, o Vajravettālī, bind [them], *vaṃ*! *oṁ*, o Vajraghasmarī, bring [them] under control, *hoḥ*!".

[e] bkug ste HeSāU$^{\text{Ṭī}}$] spyan draṅs te HeSāU$^{\text{Tib.}}$; ākṛṣya HeSāU$^{\text{Skt.}}$.

> Absorbed in meditation (*tiṅ 'dzin*) with the body furnished with the '*aṅkuśamudrā*' (*lus kyis lcags kyu'i phyag rgya bcas*), after one has emanated (*spros te*) Gaurīs holding hooks (*lcags kyu 'dzin*), one should visualize the '*jñānacakra*' being dragged towards the front (*ye śes dkyil 'khor lo śar gyi sgo ru bkug par bsam*).[40]

Further (*yaṅ*), when it is said (*źes bya ba la*) "he should cause them to enter into the circle of his own *samaya*[-deities]" (*raṅ gi dam tshig gi 'khor lo la gźug ciṅ*, Skt. *svasamayacakre praveśayet*),[f] [one should recite]:

> "*oṁ vajracauri praveśaya hūṁ |*"
>
> Having bound the '*pāśamudrā*' (*źags pa'i phyag rgya bciṅs nas ni*), he who is absorbed in meditation (*tiṅ 'dzin*), after he has emanated (*spros te*) Caurīs who are holding fetters (*źags pa 'dzin*), he should visualize (*bsam*) those endowed with support and supported (*rten daṅ brten par bcas*) to be entered into the respective bodies (*so sor raṅ raṅ la bcug*).

Further (*yaṅ*), when it is taught (*źes bya ba la*) "after he has caused them to enter and made them one" (*bcug nas gcig tu byas la*), Skt. *praveśyaikīkṛtya*),[g] [one should recite]:

> "*oṁ vajravetāli bandha vaṁ |*"
>
> Having bound the '*śṛṅkhalāmudrā*' (*lcags sgrog phyag rgya bciṅs nas ni*), having emanated (*spros la*) golden Vetālīs endowed with chains (*ro laṅs ma ser lcags sgrog bcas*), he should visualize (*bsam*) the '*samaya*' and '*jñāna*' (*dam tshig daṅ ye śes*) [deities] to have be become one (*gcig pa ñid du gyur par*).

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[40] The '*aṅkuśamudrā*' is briefly described in the *Āryamañjuśrīmūlakalpa*, reading *aṅkuśāgrāṅgule tarjanyāṃ vasthitaṃ aṅkuśamudrā* (ed. Sâstrî, G. 1922 (pt.II): p.407).

[f] raṅ gi dam tshig gi 'khor lo la gźug ciṅ HeSāU^{Ī}] raṅ gi dam tshig gi 'khor lo la gźug par bya ste HeSāU$^{Tib.}$; svasamayacakre praveśayet HeSāU$^{Skt.}$. [g] bcug nas gcig tu byas la HeSāU^{Ī}] źugs nas (lha daṅ) gcig tu gyur pa'i HeSāU$^{Tib.}$; praveśyaikīkṛtya HeSāU$^{Skt.}$.

Further (*yaṅ*), when it is taught (*źes bya ba la*) "maintaining the self-identity of the deity" (*lha'i ṅa rgyal bya ba'o*, Skt. *devatāhaṅkāram udvahan*),[h] [one should recite]:

> "*oṁ vajraghasmari vaśaṃkuru hoḥ* |"
>
> After he has formed the '*ghaṇṭhāmudrā*' with [his] body (*lus kyis dril bu'i phyag rgya bciṅ*), he who is absorbed in meditation (*tiṅ 'dzin*), having emanated Ghasmarīs holding bells (*dril bu 'dzin pa spros te*), should contemplate the purpose (*dgos bsam*) of the 'pledge-beings' (*dam tshig pa*) to be transformed into the nature of the '*jñāna*[*cakra*]' (*ye śes ṅo bor gyur*).[41]
>
> In this way (*de ltar*), also the purpose of dissolving the '*jñāna*[*cakra*]' (*ye śes bstim pa'i dgos pa yaṅ*) into the '*samayacakra*' (*dam tshig 'khor lo la*) [is to be taught] in as much as (*'di ltar*) some people hold the 'pledge' as inferior (*kha cig dam tshig pa dman 'dzin*) [and] the '*jñāna*[*cakra*]' as superior (*ye śes mchog tu 'dzin*).
>
> If the attracting and causing to enter of the '*jñāna*[*cakra*]' is not performed (*ye śes dgug gźug ma byas na*) by someone who is holding [it] in this way (*de ltar 'dzin pa'i gaṅ zag gis*), the mere reflection of the 'pledge' alone (*dam tshig 'ba' źig gzugs brñan tsam*) is not integrated into the path (*lam du byas yin*), therefore one does not reach accomplishment (*des mi 'grub*).
>
> Therefore (*de bas*), because of having placed the '*jñāna*[*cakra*]' in the '*samayacakra*' (*dam tshig 'khor lo la ye śes bcug pas*) by the realization in regard to that (*der rtogs pas*), the fruit is bestowed correctly (*'bras bu 'byin yin yaṅ dag par*); and in this way, indeed

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[41] Note that MWH reads *ye śes ṅor gyur dgyes par bsam* instead of *ye śes ṅo bor gyur dgos bsam*. Taken in the meaning of "after the 'pledge beings' have become to have the nature of the '*jñānacakra*', one should visualize Hevajra.", this reading makes indeed good sense.

[h] lha'i ṅa rgyal bya ba'o HeSāU$^{T\bar{i}}$] lha (daṅ gcig tu gyur pa'i) ṅa rgyal bskyed par bya'o HeSāU$^{Tib.}$; devatāhaṅkāram udvahan HeSāU$^{Skt.}$.

> (*de ltar mod kyaṅ*), it has been taught with the intention towards that (*der dgoṅs gsuṅs*).[xxxvi]

For that reason (*de'i phyir*) too (*kyaṅ*) [it is] in the *Āryaḍākinīvajrapañjara*[*tantra*] (*'Phags pa mKha' 'gro ma rdo rje gur las*), because it has been taught (*źes gsuṅs pa'i phyir ro*):

> The '*jñānacakra*' (*ye śes 'khor lo*), having made it completely enter into 'the *samayacakra*' (*dam tshig 'khor lo la mñam bcug*), is fiercely blazing (*chen po 'bar*); [and] the state of the *buddha*s and *bodhisattva*s (*saṅs rgyas byaṅ chub sems dpa' ni*) is accomplished (*bsgrub ste*). It is not otherwise (*gźan du yaṅ ma yin*)![xxxvii]

> Now (*da ni*), someone in the middle of this (*kha cig bar 'dir ni*) should empower (*byin gyis brlab bya*) body, speech, mind and the 'six entrances' (*sku gsuṅ thugs daṅ skye mched drug*), when he is accomplishing it (*de sgrub pa*) he should recite the verse of near-accomplishment (*ñer sgrub kyi ni rjes źes zer*).
>
> What is not done here (*de 'dir mi bya*) is considered to be done (*bya bar bźed*) later on (*'og nas su*) after the withdrawing of the eight goddesses (*lha mo brgyad bsdus pa'i rjes la*) in the way of killing two deer with a single arrow (*mda' gcig gis ni śva ba gñis gsod pa'i tshul du*).
>
> Therefore (*des ni*), "through the empowerment of the principal deity (*gtso bo byin brlabs pas*) the eight goddesses become empowered (*lha mo brgyad ni byin brlabs par 'gyur ba yin*)" thus the teachers, the wise ones endowed with the eight, have taught (*źes bla ma ni mkhas pa brgyad par ldan rnams gsuṅ*).

[xxxvi] With direct reference to rJe btsun rTse mo the last three stanzas are quoted in Ṅor chen's *gNad kyi zla zer* (p. $331_{3\text{-}5}$). [xxxvii] Cf. T 1191 reading *de nas rdzogs par bya ba'i phyir || ye śes 'khor lo dgug pa ste || dam tshig 'khor lo la mñam thim || ye śes 'khor lo chen po 'bar ||* (f. 313v) and T 1239 (f.128v = HeSāSaṃ 26). The Sanskrit preserved in HeSāSaṃ 26 reads *samayacakre samāveśya jñānacakraṃ mahojjvalam | buddhatvaṃ bodhisattvatvaṃ sādhyate nānyathā punaḥ ||* (f.$209r_{5\text{-}6}$). The 1st half is also preserved in SāMā 110 (p.230).

> Now (*da ni*), after the '*jñāna*[*cakra*]' has been made to enter in this way (*de ltar ye śes gźug byas nas*), the consecration and sealing will be instructed (*dbaṅ bskur rgyas gdab bsgo*).
>
> Moreover (*de yaṅ*), by emanating rays of light from the seed-syllable in the heart (*thugs ka'i sa bon las 'od spros*), pervading the entire space (*nam mkha' kun khyab pas*), the five *sugata*s (*bde bar gśegs pa lṅa dag daṅ*), the eight *bodhisattva*s (*byaṅ chub sems dpa' brgyad*), the five wisdom goddesses (*lṅa rig ma*), the six goddesses starting with Rūpā (*gzugs sogs lha mo drug*) and the ten wrathful ones (*khro bo bcu rnams*) should be drawn in (*spyan draṅ bya*).
>
> Again (*slar yaṅ*) [emanating rays of light] from the seed-syllable in the heart (*thugs ka'i sa bon las*), one should worship [them] correctly through the eight goddesses (*lha mo brgyad kyis legs mchod ciṅ*). Having praised them also with songs of praise (*bstod dbyaṅs kyis kyaṅ bstod byas te*), one should make the request for consecration (*dbaṅ bskur phyir du gsol ba gdab*): "May those of compassionate nature (*thugs rje'i bdag ñid can rnams kyis*) please bestow consecration on me (*bdag la dbaṅ bskur rtsal du gsol*)!"

It should be done thus (*źes*), or alternatively (*'am yaṅ na*) one should recite (*źes brjod par bya'o*) "*abhiṣiñcantu māṃ sarvatathāgatāḥ*".[xxxviii]

> By requesting in this way (*de ltar gsol ba gdab pa yis*) the *tathāgata*s, having come to have the form of Heruka (*de bźin gśegs rnams he ru ka'i rnam par gyur te*), bestow the libation (*blugs*) with jewelled vases filled with the 'five nectars' (*bdud rtsi lṅas gaṅ ba'i rin chen bum pas blugs*).
>
> The *bodhisattva*s sing songs of benediction (*byaṅ chub sems rnams bkra śis kyi glu dbyaṅs*), the wisdom goddesses [sing] *vajra*-songs (*rig mas rdo rje'i glu*), the goddesses pour rains of flowers and so on (*lha mos me tog la sogs char*); [and] while it is raining down (*'bebs śiṅ*) one should visualize the wrathful ones driving away the obstacles (*khro bos bgegs skrod bsam*).

[xxxviii] Cf. HeTa I.iv, DVS (f. 193v$_5$), VaPra^{§17}, HePra^{§17}, BhraHeSā, KṛYaTa et al.

> When it is visualized in this way (*de ltar bsams te*), one should generate the strong conviction (*mos pa bya*) that through the consecration (*dbaṅ bskur bas*) one receives once more (*thob par yaṅ ni*) the 'vase consecration' (*bum pa'i dbaṅ*) onto the head (*spyi bor*) by [vases] completely filled with *bodhictta* (*byaṅ chub sems kyi chus yoṅs su gaṅ bas*).
>
> One should visualize [oneself] receiving (*thob par bsam*) the 'secret consecration' in the throat (*mgrin par gsaṅ dbaṅ*), the 'wisdom-knowledge [consecration]' in the heart (*sñiṅ gar ni śe rab ye śes*), and the 'fourth' when completely being filled up to the feet (*rkaṅ mthil bar yoṅs gaṅ bźi pa*).
>
> At that time (*de tshe*), one should be cultivating the arising of the great bliss (*bde chen skyes par bsam bya źiṅ*) through the filling of the entire body (*lus kun gaṅ ba yis*). From the overflow of the remaining water (*chu yi lhag ma lud pa las*) at the crown-ornament (*cod pan*) one's favored deity is clearly realized (*raṅ gi lhag pa'i lha mṅon par rtogs pa*); [thus] it has been taught before (*brjod zin to*).

The general meaning is to be explained as follows (*dkyus ma'i don 'chad pa ni*): In view of the question what inherent nature the consecrations have at that time when they will be received (*de'i tshe dbaṅ raṅ gi ṅo bo gaṅ blaṅ źe na*), [the instruction] should be connected to the passage beginning with (*źes bya ba la sogs pa sbyar ro*) "the 'master' and (…)" (*slob dpon daṅ*, Skt. *ācārya*°). If it is asked what stains are purified by these (*des dri ma gaṅ dag par byed ce na*), [the reply is] the stains of "laughter" and so forth are purified (*rgod pa la sogs pa'i dri ma dag par byed do*). If one were to wonder how (*ci źig … sñam pa la*) the stains of laughter and so forth (*rgod pa la sogs pa'i dri ma*) are purified (*dag par byed*) by the '*vajrācāryābhiṣeka*' and so forth (*rdo rje slob dpon gyi dbaṅ la sogs pas*), [the reply is] in this way when abiding in the bliss of laughter and so forth (*'di ltar rgod pa la sogs pa'i bde ba gnas śiṅ*) the various stains are purified (*de daṅ de dag gi dri ma dag par byed pa ni*), since there are four classes of '*tantra*' (*rgyud sde bźi yin la*), [namely] '*kriyā*' (*bya ba*), '*caryā*' (*spyod pa*), '*yoga*' (*rnal 'byor*) and '*yoganiruttara*' (*rnal 'byor bla na med pa*): at the culmination of the various consecrations (*de daṅ de dag gi dbaṅ gi mthar thug pa*) or (*'am*) as soon as there

is the experience of these (*de dag gi ñams su myoṅ ba tsam źig*) in due sequence at the time of the 'master consecration' and so forth (*rim pa bźin slob dpon la sogs pa'i dbaṅ gi dus su*), the time when being consecrated with *bodhicitta* on top of the head (*byaṅ chub kyi sems spyi bo nas dbaṅ bskur ba'i dus daṅ*), the time when the *bodhicitta* is put onto the tongue (*byaṅ chub kyi sems lce la bźag pa'i dus daṅ*), the time of the '*prajñājñānābhiṣeka*' (*śes rab ye śes kyi dbaṅ gi dus daṅ*), and as soon as the experience arises at these four times (*bźi pa rnams kyi dus su ñams su myoṅ ba skyes pa tsam*) the 'mental continuum' (*rgyud*) is purified (*dag par byed do*) by the culmination of the various experiences (*de daṅ de'i ñams su myoṅ ba'i mthar thug yin pas*).

If one were to wonder to which degree that experience of these is (*de dag gi ñams su myoṅ ba de ji tsam źig sñam pa la*), it is just to that degree (*de'i tshad tsam mo*) as it is taught beginning with (*źes bya ba la sogs pa ste*) "'[ordinary] bliss' and (…)" (*dga' ba daṅ*, Skt. *ānanda*°). If one were to wonder at which moment these arise (*de dag dus ji tsam gyi tu skye sñam pa la*), it is taught beginning with (*źes bya la sogs pa ste*) "'diverse' and (…)" (*rnam pa sna tshogs pa daṅ*, Skt. *vicitra*°)[i], it should be connected to what is said to arise during these various times (*de daṅ de dag gi dus su skye ba'i źes sbyar bar bya'o*)[42]. Alternatively, the meaning is as follows (*yaṅ na don ni*): if one were to wonder (*sñam pa la*) what should be realized (*ci źig rtogs par bya*) by these consecrations (*dbaṅ 'di dag gis*), it should be connected to what begins with "'[ordinary] bliss' and (…)" (*dga' ba daṅ źes bya ba la sogs pa sbyar ro*). If one were to wonder at which time one should realize these to be arising (*de dag gaṅ gi dus su skye źiṅ rtogs par bya sñam pa la*), one should state [the passage] beginning with "'diverse' and (…)" (*rnam pa sna tshogs pa daṅ źes bya ba la sogs pa smos so*). If one were to wonder how the 'four blisses' are marked by which of the 'four consecrations' (*ci źig dbaṅ bźis dga' ba bźi ji ltar mtshon sñam pa la*), the 'four consecrations' and the 'four blisses' (*dbaṅ bźi daṅ dga' bźi*) are both in accordance with the enumeration and in accordance with the sequence (*graṅs kyaṅ mthun la go rim kyaṅ mthun*

[42] One may wonder whether something is corrupt in this passage. Usually the statements ending in "*źes sbyar bar bya'o*" or variants thereof refer to passages in the root-text. This, however, seems not to be the case here.

[i] rnam pa sna tshogs (pa) daṅ HeSāU$^{\text{T}\bar{\text{I}}}$] rnam pa du ma daṅ HeSāU$^{\text{Tib.}}$; vicitra° HeSāU$^{\text{Skt.}}$.

te): 'supreme bliss' is depending on '[ordinary] bliss' (*dga' ba la brten nas mchog dga'*), the 'bliss of cessation' depends on that (*de la brten nas dga' bral*), and depending on that the 'innate bliss' arises (*de la brten nas lhan skyes skye la*); the consecrations, moreover, are considered to arise as follows (*dbaṅ yaṅ … 'byuṅ źes 'dod la*): the 'secret consecration' [arises] depending on the 'master' (*slob dpon la brten nas gsaṅ dbaṅ*), having relied on that the '*prajñājnāna*' [arises] (*de la brten nas śes rab ye śes*), and the 'fourth' [arises] relying on that (*de la brten nas bźi pa*); further it is in accordance with [their] properties (*yaṅ chos mthun te*), according to the properties of the purification of the stains of 'laugter' and so forth (*rgod pa la sogs pa'i dri ma dag par byed pa chos mthun no*). If one were to wonder (*gal te … sñam pa la*) because of what the stains of 'laughter' and so forth are purified by these (*de dag gis rgod pa la sogs pa'i dri ma ci'i phyir 'dag par byed*), the method of the purification through the consecrations (*dbaṅ gis dag pa'i tshul ni*) should be connected (*sbyar ro*) to what has already been explained previously (*sṅar brjod zin la*), namely that (*źes*) the experience of these, the '[ordinary] bliss' and so forth (*dga' ba la sogs pa yaṅ de dag gi ñams su myoṅ ba*), is because of having reached the culmination (*mthar thug par gyur pa yin pas*).[43] Thus the teachers have taught (*źes bla ma dag gsuṅ ṅo*). The meaning of the words is easy to understand (*tshig gi don ni go sla bar zad do*).

[The statement] "When he is sprinkled (*dbaṅ bskur nas*) [the *sādhaka* comes] to have the top of his head marked with the lord of his own family (*raṅ gi rigs kyi bdag pos spyi bor mtshan to*)"[j] and so on means (*źes bya ba la sogs pa ni*):

> The principle male and female deities (*gtso bo yab yum*) are sealed with Akṣobhya (*mi bskyod pas gyas btab*); the seal is of that very nature (*ṅo bo ñid kyi rgya*). Gaurī and Pukkasī [too are sealed with] Akṣobhya; it is the seal in the body and of the mind (*lus la sems kyi phyag rgya yin*).

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[43] The preceding statement differs slightly, reading *de daṅ de'i ñams su myoṅ ba'i mthar thug yin pas* instead of *de dag gi ñams su myoṅ ba mthar thug par gyur pa yin pas*.

[j]dbaṅ bskur nas (*bas* MWH) raṅ gi rigs kyi bdag pos spyi bor mtshan to HeSāU$^{\text{Tī}}$] dbaṅ bskur bas raṅ gi rigs kyi gtso bos mgo bor mtshan pa ste HeSāU$^{\text{Tib.}}$; abhiṣiktas tu svakuleśāṅkitaśirāḥ HeSāU$^{\text{Skt.}}$.

> Caurī and Śabarī [are sealed with] Vairocana (*rnam par snaṅ mdzad*) in mind and body (*sems la lus*). Vetālī and Caṇḍālī are sealed with Ratnasaṃbhava (*rin chen 'byuṅ ldan phyag rgya ni*); it is the seal of stinginess (*ser sna yi ni phyag rgya yin*; Skt. *mātsarya*) resulting from thirst as its cause (*rgyu 'dod chags las 'bras bu ni*).
>
> Ghasmarī and Ḍombinī have the seal of Amitābha (*'od dpag med pa'i phyag rgya ni*); it is the seal of thirst (*'dod chags kyi ni phyag rgya yin*) [which functions as] the cause in respect to jealousy (Skt. *īrsyā*) as its result (*'bras bu phrag dog la ni rgyu*).
>
> When it is not the case (*med na*) that these are united with their mutually corresponding seals (*de dag phan tshun rgya bsnol bar*), in this way there is no beauty (*de ltar mdzes mi 'gyur*). In this way the cultivation is ended by the sealing (*de ltar rgyas btab mthar thug par bsgom pa*), without the arising of the '*dharmakāya*' (*chos sku skye med las*). For the benefit of the sentient beings (*'gro ba'i don du*) one should cultivate what is called 'abiding with form' (*gzugs su gnas pa źes byar bsgom*), the '*nirmāṇakāya*' (*sprul pa'i sku*).

The clear realization of the 'five knowledges' (*ye śes lṅa yi mṅon rtogs*) is taught here (*'dir gsuṅs so*).[44] Now (*da ni*), by saying "the Bhagavān has" (*bcom ldan 'das kyi*, Skt. *bhagavān*)[k] and so forth (*źes bya ba la sogs pas*) the clear realization of the person with weakest faculties (*gaṅ zag dbaṅ po tha ma'i tha ma'i mṅon par rtogs pa*),[45] [apart from] the clear realization of those [others] which have been explained above (*goṅ du bstan pa rnams kyi mṅon par rtogs pa*), is as follows (*'di ltar yin no*). In order to keep it simple (*źes zor yaṅ bar bya ba'i phyir*), the text is taught by means of abbreviation (*gźuṅ bsdu ba'i tshul gyis bstan to*):

"Among them, transformed from the *āli*" (*de la āli yoṅs su gyur pa*, Skt. *tatrāli-pariṇataḥ*) means (*źes pa ni*) the doubled row of vocals (*āli phrag gñis*), like stars (*skar ma'i rnam pa lta bu*), should be given at the top (*mgo sprod*?), turning right

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[44] This entire statement is missing in MWH.

[45] Note that dPe$_{lu}$ reads simply *tha ma'i* instead of *tha ma'i tha ma'i*.

[k] bcom ldan 'das kyi MWH, HeSāU$^{Tib.C,D,P_2}$] bcom ldan 'das kyis dPe, HeSāU$^{Tib.G,N,P_1}$; bhagavān HeSāU$^{Skt.}$.

or turning left (*g.yas skor g.yon skor ram*) whatever is suitable (*gaṅ yaṅ ruṅ ba ste*), having the nature of the '32 major marks' (*mtshan bzaṅ po sum cu rtsa gñis kyi ṅo bo*); transformed from it the moon[-disk arises] (*yoṅs su gyur pa de las zla ba ste*), having the nature of 'mirror-like awareness' (*ṅo bo me loṅ lta bu'i ye śes so*). In this way, moreover (*de ltar yaṅ*), because of visualizing the form as a moon (*rnam pa zla bar bsgoms pas*), it will be easy to meditate (*bsgom sla*). It is 'mirror-like' (*me loṅ lta bu*) because its nature is 'mirror-like awareness' (*raṅ gi ṅo bo me loṅ lta bu'i ye śes yin pas*); the method beginning with (*źes bya ba la sogs pa'i tshul*) "integrated into the path (*lam du byas par 'gyur*)" has been taught in detail above (*goṅ du rgyas par bstan te*), it should be understood in that way also here (*de 'dir yaṅ ji lta ba bźin rtogs par bya'o*). The meaning of the words is easy to understand (*tshig gi don ni rtogs par zad do*).

Now the 'four abidings' are taught (*da ni gnas pa bźi pa bstan te*):

> Moreover (*de yaṅ*), in this context (*'dir*) the 'clear realization' (*mṅon par rtogs pa*), the '[stage] of the arising' and the 'stage of the arisen' (*bskyed pa daṅ ni rdzogs pa'i rim*) are the three modes of application in respect to each [procedure] (*re re la yaṅ 'jog tshul gsum*). In regard to all three [modes] there are three [procedures], so the three become nine (*gsum la'aṅ gsum gsum dgur 'gyur ro*).
>
> Among them (*de la*), as regards the practice of the 'stage of arising' (*bskyed rim bsgom pa la*), the three [procedures] (*gsum ni*) are the visualization of the nine deities (*lha dgur bsgom pa*), the visualization of the [principal] male and female deity alone (*yab yum tsam bsgom*), and the [visualization] of the male deity alone (*yab tsam ste*). These are the three [procedures] in regard to each of the three [modes of application] (*re re la yaṅ gsum gsum mo*).

With regard to that (*de la*), a beginner (*las daṅ po pas*), at first focussing on the general aspects of the nine deities alone (*daṅ por lha dgu tsam gyi spyi la dmigs te*), should perform the mental abiding (*sems gnas par bya'o*) for a year or the like as appropriate (*lo la sogs pa ci rigs par*). After that (*de nas*), he should concentrate the mind (*sems gzuṅ bar bya ste*) on the aspect of the deity (*lha'i rnam pa la*).

> After that (*de las*), at first (*daṅ po*) the practitioner who wishes to abide with his mind on the nine deities (*lha dgu la blo gnas 'dod pa'i sgrub pos ni*) should meditate on the three stages (*rim pa gsum du bsgom par bya*) of entering, abiding and arising (*'jug daṅ gnas daṅ ldaṅ ba yi*).
>
> After having first accrued the 'accumulation of merit' (*daṅ po bsod nams tshogs bsags nas*), the 'stage of entering' ends (*tha ma*) in the consecrations and sealing (*dbaṅ bskur rgyas gdab par 'jug rim*). The 'abiding' (*gnas pa'o*) is the placing of the mind after that (*de nas sems 'jog pa*). Thereon is the 'stage of rising' (*man chad ldaṅ rim yin*).
>
> Regarding it (*de la*), on the 'stage of abiding' (*gnas pa'i rim pa la*) one should visualize the nine deities until the[ir] clear manifestation (*lha dgu gsal ba'i bar bsgom bya*) by the nine methods (*thabs dgu yis*), the placing, the continuous placing and so forth (*'jog daṅ rgyun du 'jog la sogs*), the calm abiding (*źi gnas*) [as well as] mental abiding (*sems gnas*).

With regard to it (*de la*), in the beginning (*daṅ por*), after differentiating the *viśvavajra* and so forth (*sna tshogs rdo rje la sogs pa bye brag nas*), the mind is concentrated (*sems bzuṅ ste*). Gradually (*rim gyis*) it becomes bigger (*je cher 'gyur te*). In the end (*mthar*), when the group of nine deities have become completely clear (*lha dgu ka yoṅs su gsal bar gyur bar*), up to that meditation (*bsgom pa'i bar ni*) it is called cultivation of mental abiding on the nine deities (*lha dgu la sems gnas par bsgom pa źes bya ba yin no*). At that point (*de la*), after the mind has become stable (*blo brtan par gyur nas*), in order to gradually engage into the 'stage of the arisen' (*rim gyis rdzogs pa'i rim pa la 'jug par bya ba'i phyir*) one should engage into smaller and smaller objects of perception (*dmigs pa'i yul chuṅ ba chuṅ ba la 'jug par bya ste*).

> Regarding it (*de la*), the inferior one who wishes to visualize the [principal] male and female deities alone (*yab yum tsam bsgom 'dod tha ma*) should make the completion (*rdzogs bya ba*) up to the withdrawing of the eight goddesses into the eight mouths (*lha*

mo brgyad źal brgyad bsdu ba'i bar du); [then] the 'stage of entering' is completed (*'jug pa'i rim pa rdzogs pa'o*).

After that (*de nas*), the 'stage of abiding' (*gnas rim*) is the meditation (*bsgom pa ni*) on the [principal] male and female deities (*yab yum la*) one-pointedly (*rtse gcig*) by the 'nine means of abiding' (*gnas thabs dgu yis*). The withdrawing of also the female deity and so forth (*yum yaṅ bsdu ba sogs*) are called 'stage of rising' (*ldaṅ ba'i rim pa źes bya'o*).

If he wishes to meditate on the male deity alone (*gal te yab tsam bsgom 'dod na*), the 'stage of entering' (*'jug pa'i rim pa*) is up to withdrawing also the female deity into the male deity (*yum yaṅ yab la bsdu ba'i bar*). The 'stage of abiding' (*gnas pa'i rim*) is the meditation by means of the single-pointed mental abiding (*rtse gcig sems gnas pa'i thabs kyis bsgom pa*).

The 'stage of entering' (*'jug pa'i rim*) is up to and including (*yan chad de bar du*) the withdrawing also the male deity in the very [syllable] *hūṁ* in his heart (*yab kyaṅ sñiṅ ga'i hūṁ ñid la bsdu*). On the 'stage of arising' (*bskyed pa'i rim la*) there are 'nine abidings' (*gnas pa dgu'o*).

On the 'stage of the arisen' too (*rdzogs pa yi ni rim pa la'aṅ*) there are nine (*dgu yin*), the abiding as the mere [syllable] *hūṁ* and the abiding in the vowel-signs (*hūṁ tsam gnas daṅ na dar gnas*) and likewise the abiding in emptiness (*de bźin stoṅ pa la gnas te*). It should be understood as below (*'og tu ṅes par bya'o*).

On it (*de la*), because the [principal] male and female deities alone are visualized (*yab yum tsam bsgoms pas*), the aspects of the *maṇḍala* should be removed (*dkyil 'khor rnam pa bsdu bya ste*). Having emanated rays of light from the seed-syllable in his heart (*raṅ gi sñiṅ ga'i sa bon las 'od spros*), one should touch the 'inanimate and animate world' (*snod bcud rnams la phog*).

Having transformed these into a luminous form (*de dag 'od zer rnam gyur te*) they should be withdrawn into the 'circle of protection' (*sruṅ ba'i 'khor lo la bsdu bya*). It is likewise withdrawn into

the 'eight cremation grounds' (*de bźin dur khrod brgyad la bsdu*), and these too into the 'celestial palace' (*de yaṅ gźal yas khaṅ la 'o*).

After that (*de nas*), by [having emanated] those rays of light again (*slar yaṅ 'od de yis*) the 'celestial palace' should be touched (*gźal yas khaṅ la reg bya ste*), and also the 'celestial palace', form, smell and so forth (*gźal yas khaṅ yaṅ gzugs dri sogs*) should be withdrawn into the eight goddesses (*lha mo brgyad la bsdu bya*).

They have the nature of the four domains [and] 'four elements' (*yul bźi 'byuṅ bźi'i ṅo bo ste*). And because it is the nature of the eight goddesses as well as four domains and 'four elements' (*lha mo brgyad kyaṅ yul bźi daṅ 'byuṅ bźi'i ṅo bo yin pa'i phyir*), it should be known as the 'withdrawing into the nature of things' (*ṅo bo ñid la bsdur śes bya*).

Having emanated rays of light again (*slar yaṅ 'od spros*), having touched the eight goddesses (*lha mo brgyad la reg*), they should be withdrawn into the eight mouths [of Hevajra] (*de dag źal brgyad du bsdu bya*). The two, means and wisdom (*de dag thabs śes rab*, i.e. Hevajra and Nairātmyā), enter into union (*sñoms 'jug*) because of the melting into *bodhicitta* (*byaṅ chub sems 'jug phyir*).[46]

And again he arises from the single taste together with the wisdom consort (*de ni de yaṅ śes rab kyis ro gcig pa las 'byuṅ ba yi*).

By this and so on it is taught (*źes bya ba la sogs pas bstan te*). "They are entered in sequence into [his] eight mouths (*źal brgyad du rim pas gźug*, Skt. *aṣṭasu mukheṣu krameṇa praviṣṭāḥ*)"[l] means (*ces bya ba ni*) one should withdraw (*bsdu bar bya'o*) Gaurī into the black main face (*gaurī rtsa ba'i źal nag po la'o*), Caurī into the right mouth (*caurī g.yas źal bar pa la'o*), Vetālī into the upper face having smoky color (*vetālī steṅ gi źal du ba'i mdog can la'o*), Ghasmarī into the

[46] Note that the wording in dPe differs slightly, reading *sñoms źugs byaṅ chub sems 'byuṅ phyir* in the sense of "they have entered / should enter into union because of the arising of *bodhicitta*".

[l] źal brgyad du rim pas gźug HeSāU$^{\text{Ti}}$] źal brgyad du rim pa bźin du źugs par HeSāU$^{\text{Tib.}}$; aṣṭasu mukheṣu krameṇa praviṣṭāḥ HeSāU$^{\text{Skt.}}$.

left mouth (*ghasmarī g.yon źal bar pa la'o*), Pukkasī into the red one on the left (*pukkasī g.yon dmar ba la'o*), Śabarī into the white one on the right (*śabarī g.yas dkar ba la'o*), Caṇḍālī into the last mouth on the right (*caṇḍālī g.yas pa'i źal tha ma la'o*), Ḍombinī into the last face of the left (*ḍombinī g.yon pa'i źal tha ma la*). In this way one should meditate on the [principal] male and female deities alone (*de ltar yab yum tsam du bsgom par bya'o*).

> When abiding in this way as the [principal] male and female deity alone (*de ltar yab yum tsam gnas la*), one should perform the sealing of the 'four *cakra*s' (*'khor lo bźi yi rgyas gdab ste*). The central portion, petals and so forth are seen just the way they are (*rtsa 'dab la sogs ji lta bźin dmigs te*). One should visualize all four seed-syllables (*yig 'bru bźi yaṅ bsam*).
>
> These are visualized as the 'four *mudrā*s' (*de dag phyag rgya bźir bsams te*), the '*karma*[*mudrā*]' (*las*), the '*dharma*[*mudrā*]' (*chos*), the '*mahāmudrā*' (*phyag rgya che*) and the '*mahāsamayamudrā*' (*dam tshig phyag rgya chen po*) in due sequence beginning at the navel (*lte ba la sogs rim bźin no*).[47]
>
> Regarding it (*de la*), precisely that activity is taught not to be performed (*de tsam ñid las mi bya gsuṅ*) by cultivating the arising as the chief (*bskyed pa gtsor bsgom pas*). If it is [performed] (*gal te*), Caṇḍālī alone should be visualized (*gcer bu caṇḍālī bsgom bya*) by cultivating the arisen as the chief (*rdzogs pa gtsor bsgom pas*).

With regard to it, the clear realization of this is as follows (*de la 'di'i mṅon par rtogs pa ni*): At the center of the '*nirmāṇacakra*' in the navel (*lte ba sprul pa'i 'khor lo'i lte ba la*) one should visualize (*bsam mo*) [the syllable] '*oṁ*', [the letters] '*a ka ca ṭa ta pa ya śa*' on the eight petals in the inner circle (*naṅ skor 'dab ma brgyad la*), and the doubled row of vocals (*āli phrag gñis*) turning counter-clockwise (*g.yon skor*) on the sixty-four [petals] in the outer circle (*phyi skor*

[47] Note that the names of these '*mudrā*s' are not listed in surviving Sanskrit texts of this tradition wherein only the names of the '*cakra*s' are taught. In the HeSāU these are given in reversed sequence, just as below, as '*nirmāṇacakra*' at the navel, '*dharmacakra*' in the heart, '*saṃbhogacakra*' in the throat and '*mahāsukhacakra*' in the head. Regarding these, cf. HeTa I.i. 21-23, HeSāU, VaPra^{§14}, HePra^{§14}, HeSāSaṃ 7 (f. 74) et al.

drug cu rtsa bźi la), the row of consonants (*kāli*), having left out [the letters] '*ha*' and '*kṣa*' (*ha daṅ kṣa spaṅs pa*), turning clockwise (*gyas skor du*). In the center of the '*dharmacakra*' in the heart (*sñiṅ ga chos kyi 'khor lo'i lte bar*) one should visualize (*bsam mo*) [the syllable] '*hūṁ*', [the syllables] '*bhrūṁ āṁ jrīṁ khaṁ*' in the four cardinal directions (*phyogs bźir*) [and] the four [syllables] (*bźi*) '*laṁ maṁ paṁ tāṁ*' in the four intermediate directions (*mtshams bźir*). In the center of the '*saṃbhogacakra*' in the throat (*mgrin pa loṅs spyod kyi 'khor lo'i lte ba la*) one should visualize (*bsam par bya'o*) [the syllable] '*oṁ*' [and] on the petals the single row of vowels turning counter-clockwise (*'dab ma la āli phrag gcig gyon skor du*). On the central part of the '*mahāsukhacakra*' on the top of the head (*spyi bo bde chen gyi 'khor lo'i ze 'bru la*) one should visualize (*bsam par bya ste*) [the syllable] '*haṁ*' [and] the double row of vowels on the petals (*'dab ma la āli phrag gñis*). Moreover (*de yaṅ*), having visualized that the [*cakra*s in] the navel and heart-center [and in] the throat and at the top of the head are facing each other (*lte ba sñiṅ ga kha sbyor | mgrin pa spyi bo kha sbyor du bsams te*), one should generate the strong conviction (*mos pa bya'o*) that these are on the 'four *mudrā*s' as taught before (*de dag sṅar brjod pa bźin phyag rgya bźir mos pa bya'o*).

Alternatively (*gźan yaṅ*), one should also perceive the three (*gsum yaṅ dmigs par bya'o*), the central channel (*rtsa dbus*) '*avadhūti*', '*rasanā*' in the right (*gyas su*) and '*lalanā*' in the left (*gyon du*). Further (*yaṅ*), one should clearly perceive (*gsal bar bya'o*) the wind in the 'anus-*cakra*' (*bśaṅ sgor rluṅ*), and the fire (*me yaṅ*) in the 'crossway-*cakra*' (*sum mdor*, Skt. *śṛṅgāṭaka*). Then (*de nas*), the fire of the 'crossway-*cakra*' (*sum mdo'i me*) is ignited (*sbar*) by the wind of the 'anus-*cakra*' (*bśaṅ sgo'i rluṅ gis*). Having ignited by that the [syllable] '*aṁ*' [in the *cakra*] of the navel (*des lte ba'i aṁ sbar te*), having caused from it the fire to enter into the '*rasanā*' [on the right] (*de las me rasanā nas źugs te*), one should scorch the syllables [in the *cakra*] of the heart (*sñiṅ ga'i yig 'bru rnams bsreg par bya'o*). Further (*yaṅ*), one should scorch by that fire the syllable [in the *cakra*] of the throat (*me des mgrin pa'i yig 'bru bsreg par bya'o*). Further (*yaṅ*), one should scorch by it the syllable [in the *cakra*] at the top of the head (*des spyi bo'i yig 'bru yaṅ bsreg par bya ste*). Then (*de nas*), having emanated from one's nose masses of rays of light pervading the space (*raṅ gi sna nas 'od zer gyi tshogs nam mkha' khyab par spros nas*), having caused them to enter into the left nostrils of the

*tathāgata*s in the ten directions (*phyogs bcu'i de bźin gśegs pa rnams kyi śaṅs kyi bu ga g.yon nas źugs te*), having converted their 'four *cakra*s' to melt (*de dag gi 'khor lo bźi bźu btul byas te*), having collected (*bsdus te*) their heart-essence (*de dag gi thugs sñiṅ po*), the true nectar (*yaṅ dag pa'i bdud rtsi*), like blood is extracted by leeches (*srin bu padmas khrag 'dren pa bźin*), having made it enter into one's own left nostril (*raṅ gi sna g.yon nas źugs nas*), one should dissolve it into precisely that [*cakra*] at the crown (*spyi bo de ñid kyi naṅ du thim par bya'o*). Then (*de nas*), after that nectar has come into the left channel (*bdud rtsi de g.yon rkyaṅ ma nas 'oṅs te*), having nourished the syllables [in the *cakra*] in the throat (*mgrin par yig 'bru rnams gsos btab ste*), having nourished also the heart (*sñiṅ ga yaṅ gsos btab ste*), it is caused to descend to the [syllable] '*aṁ*' of the navel (*lte ba'i aṁ gi bar du dbab bo*). By it (*des*), the '*aṁ*' blazed up greatly (*aṁ cher 'bar ste*) like fire blazes up on [hot] charcoal (*rdo sol la me 'bar bźin*). The central '*avadhūtī*' having opened up (*dbu ma avadhūtī kha phye ste*), having proceeded in the way of a streak of lightning (*glog gi zer ma'i tshul du soṅ ste*), by having struck the '*haṁ*' on top of the head (*spyi bo'i haṁ la phog pas*), a stream of liquid *bodhicitta* rains down from it (*de las byaṅ chub kyi sems kyi chu rgyun bab ste*). As soon as it is at the heart (*sñiṅ ga tsam du*) one should perceive (*dmigs pa bya'o*) the fire blazing up and meeting the tip (*me 'bar ba daṅ rtse sprod*). When being very drowsy (*byiṅ ba śas che na*) it is just the throat (*mgrin pa tsam mo*). When being excited (*rgod na ni*) it should be perceived in the lower part of the heart (*smad du dmigs par bya'o*). Having perceived it there (*de la dmigs te*), the wind should be locked (*rluṅ kha sbyar bar bya'o*). By having frequently practiced in this way gradually (*de ltar rim gyis goms par byas pas*), heat arises in the body at first (*daṅ por lus la drod 'byuṅ ṅo*). Then bliss arises gradually (*de nas rim gyis bde ba 'byuṅ ste*), [and then] gradually also the signs of smoke and so forth arise (*du ba la sogs pa'i rtags rnams kyaṅ rim gyis 'byuṅ ṅo*). Then (*de nas*), 'self-arisen awareness' is directly realized (*raṅ 'byuṅ gi ye śes mṅon du gyur te*), and also the knowledge of the goal comes to arise (*don gyi ye śes kyaṅ 'byuṅ bar 'gyur ro*) from the frequent practice in this way (*de ltar goms pa las*). As regards the beginners (*las daṅ po la*) who are firm in the perception (*dmigs pa brtan pa dag la*), by igniting the fire in the '*rasanā*' (*me sbar bas*), locking that '*rasanā*' in the place of the throat (*rasanā de mgrin pa'i gnas su sum*), the fire returns (*me ldog pa*) by having made a turn (*skor du gyur pas*); it should be stopped at the stomach (*daṅ ga 'gag pa*)

and when the throat has come to be swollen and so forth (*mgrin pa skraṅs pa la sogs par gyur na*) it should be abandoned precisely there (*de ñid du la dor bar bya'o*).[48] And thus it has been taught (*źes kyaṅ gsuṅ ṅo*). The meaning of these words is easy to understand (*de dag gi tshig gi don ni rtogs par sla'o*).

> Then one should place the armor (*de nas go cha dgod bya ste*). The 'six *mudrā*s' of one's own body (*raṅ gi lus kyi phyag rgya drug*, i.e. the 'six bone-ornaments') are to be firmly believed (*mos pa tsam du bya ba yin*) to have the nature of the Six Victorious Ones (*rgyal ba drug gi ṅo bo ru*).
>
> By that (*des ni*), the circlet and so forth (*'khor lo la sogs pa*) are seals (*phyag rgya yin*) because of putting a seal (*rgyas 'debs phyir na*) on ordinary concepts (*tha mal rnam par rtog pa la*), [and] they are an armor because of protecting from hindrances (*bar chad bsruṅ phyir go cha'o*).

After that, one should empower the 'six entrances' (*de nas skye mched drug byin gyis brlab par bya ste*). Having cultivated the ordinary 'entrances' of the eye and so forth as empty (*mig la sogs pa'i skye mched tha mal pa rnams stoṅ par bsams te*), having visualized (*bsams te*) there (*der*) lotuses [which have risen from the syllable] *paṁ* (*der paṁ las padma*) and each a corpse (*ro re*) on top of the sun-disks [that have been transformed] from the [syllable] *raṁ* (*raṁ las ñi ma'i steṅ du*), one should generate (*bskyed do*) on top of these (*de'i steṅ du*) [the six goddesses] from the initial letters of the individual names (*raṅ raṅ gi miṅ gi yi ge daṅ po las*). Regarding the initial [letters] (*daṅ po la*) of Mohavajrī, Dveṣavajrī, Mātsaryavajrī, Rāgavajrī, Īrṣyavajrī and Nairātmyā, they are endowed with *anusvāra*s (*klad kor daṅ bcas pa ste*), namely (*źes bya ba rnams*) "*maṁ*, *daṁ*, *maṁ*, *rāṁ*, *īṁ* and *aṁ*", white (*dkar po*), blue-black (*sṅon po*), yellow (*ser po*), red (*dmar po*), green (*ljaṅ gu*) and black (*nag po*). By the transformation of these (*de dag gyur pa las*) the goddesses are placed in '*ardhaparyaṅka*' posture (*lha mo rnams skyil kruṅ phyed pas bźugs pa*), having a single face and two arms (*źal gcig phyag*

[48] The passage is not entirely clear, different interpretations are possible too. On first sight, it sounds like hunger will cease and swollen throats etc. will be healed by this procedure. The reading in MWH differs slightly. The part *de ñid du la dor bar bya'o* could be part of a verse, unfortunately it could not be traced.

gñis pa), a chopper in the right (*g.yas gri gug*), a skull-bowl in the left (*g.yon thod pa*), endowed with a '*khaṭvāṅga*' in the crook of the arm (*gru mor khaṭvāṃga daṅ bcas pa'o*). They are stationed on the previously taught seats (*gdan sṅar bstan pa la bźugs pa ste*), their color like that in the context of the seed-syllables (*kha dog ni sa bon gyi skabs bźin no*).

> Having put on the armor in this way (*de ltar go cha bgos pa la*), the purpose is taught to be threefold (*dgos pa rnam pa gsum gsuṅs te*): to reverse the mind from ordinary concepts (*tha mal rnam rtog blo zlog*), to give rise to the 'five *abhijñā*s' (*mṅon par śes pa lṅa 'char*), …
>
> … and to protect from hindrances and obstacles (*bar chad bgegs las sruṅ ba ste*). Among them (*de la*), the first is twofold (*daṅ po rnam pa gñis*), being the scriptural transmission of the '*Pañjarā*' (*gur gyi luṅ yin*) and finally the oral transmission of the true teachers (*tha ma ni bla ma dam pa'i gdams ṅag yin*).

Having taught also the '*yoga* of the path of practice' by this (*'dis ni spyod lam gyi rnal 'byor yaṅ bstan la*), the application should be understood from below (*ñams su blaṅ pa 'og tu go bar bya'o*).

> Then recitation should be made up to here (*de nas bar 'dir bzlas bya ste*), because of the absence of a female consort (*yum med phyir na*) the following is not [to be done] (*'og tu min*). For that reason (*de bas*), recitation should be made (*bzlas par bya*) in order to become capable (*nus ldan bya phyir*) towards the below 'stage of the arisen' (*'og gi rdzogs rim la*).

The instruction for the recitation is as follows (*bzlas pa'i man ṅag ni*): the 'garland of *mantra*s' is produced (*byuṅ ste*) from the [syllable] *aṁ* in the heart of the female deity (*yum gyi thugs ka'i aṁ las*). Entering into one's own mouth it is circulated around (*de raṅ gi khar źugs śiṅ 'khor te*). By circulating around (*tshur 'khor ba 'dis ni*) the wind is stabilized (*rluṅ brtan par 'gyur ro*). As for their colors (*de'i kha dog ni*) they should be recited (*bzlas pa bya'o*) "with a difference of the ritual activity" (*las kyi bye brag gis*, Skt. *karmabhedena*), white color for

pacifying (*źi ba la kha dog dkar po*), yellow with respect to nourishing (*rgyas pa la ser po*), red for controlling (*dbaṅ la dmar po*) and in black for fierce rites (*drag po la nag por*).[49] "Up to the limit of dislike" (*mi dga' ba'i mthar thug pa*, Skt. *ākhedaparyantam*) means (*ni*), when the recitation is made (*bzlas na*), being weary and unwilling (*skyo ba daṅ mi 'dod bźin*), the recitation is made [only] for as long as one wishes (*ji srid 'dod par bzlas so*), because [otherwise] one would disrespect Vajrasattva (*rdo rje sems dpa' brñas par 'gyur bas*). In this way, the purpose of the recitation (*de ltar bzlas pa'i dgos pa ni*) is to summon the *ḍākinī*s (*mkha' 'gro ma rnams sñan gsan 'bebs par byed pa ste*) who are rousing [the Bhagavān] (*bskul źiṅ*) from the heart-essence of all *tathāgata*s (*de bźin gśegs pa thams cad kyi thugs kyi sñiṅ po nas*).

> A '*mantra*' (*sṅags ni*) is to summoning (*sñan gsan 'bebs par byed*, Skt. *āmantraṇa*) in order to make present (*mṅon sum du ni bya ba'i phyir*) the *buddha*s (*saṅs rgyas*), *bodhisattva*s (*byaṅ chub sems dpa'*), *ḍākiṇī*s (*mkha' 'gro ma*) and one's own consort (*raṅ btsun mo*).
>
> For example (*dper na*), when it is called with loud words (*skad kyi ṅa ros bos pa na*) to some great person (*skyes chen la la źig*), as soon as it is heard (*thos pa tsam gyis*) he will come (*'oṅs gyur pa*). In this way (*de ltar*) the *buddha*s come immediately (*skad cig saṅs rgyas gśegs*).
>
> In the thousand world-spheres (*'jig rten khams ni stoṅ phrag*) and dwellings in the openness of the realm of space (*nam mkha'i khams kyi mkha' groṅ du*) the awakened ones reside (*saṅs rgyas bźugs*), abiding in the bliss of the 'great seal' (*phyag rgya chen po bde gnas kyi*), equal to the sky (*mkha' daṅ mñam pa'i*).
>
> They do not depart from the presence of him who knows the *mantra*s (*de rnams sṅags rig druṅ mi gśegs*), beholding [him] with the eye of the *vajra* (*rdo rje spyan gyis rnam par gzigs*). By whom the

[49] With regard to this form of the practice of the so-called '*saḍaṅgayoga*', cf. VaPra^{§21}, HePra^{§21} (incl. HePra$^{Tib.}$), DVS (f. 194v$_2$), HeSāSaṃ 2 (f. 18v$_{6-7}$) et al. The correspondence between the colors and activities is also hinted at in VaPra^{§10} and HePra^{§16} in which each *yoginī* with her respective color is associated with a specific activity. Noteworthy here is the fact that only four of the six activities are listed.

> procedure of *mantra*s is attained (*gaṅ gis sṅags kyi rim thob pa*) alas (*e ma*), by him awakening is reached (*de yis byaṅ chub thob*)!

Thus it is taught in the *Vajrapañjarā* (*rDo rje Gur las … ces gsuṅs so*).[xxxix]

> In this way (*de ltar*), when only the [principal] male and female deities are visualized (*yab yum tsam bsgoms la*), when the abiding is made in the way as desired (*ji ltar 'dod par gnas byas la*), then (*de nas*) the '*yoga* of rising' (*ldaṅ ba'i rnal 'byor ni*) is the withdrawing of the female consort and so forth (*yum bsdu la sogs rnams yin te*).
>
> Having emanated (*spros la*) again rays of light from the *hūṁ* in the heart (*slar yaṅ thugs ka'i hūṁ las 'od*), at the time of the external cause (*phyi rgyu'i dus su*) from the right nostril (*sna g.yas nas*), one should visualize it to strike the female consort (*yum la phog par bsam*), entering inside from the left nostril (*naṅ 'jug sna bug g.yon nas so*).
>
> By visualizing it in this way (*de ltar bsgoms pa*) one should perceive (*bsam*) Nairātmyā to melt down more and more (*bdag med ma je źu je źu*), dissolving into [the disks of] moon and sun in the heart endowed with the [syllable] *aṁ* (*thugs ka yi ñi zla aṁ bcas la thim*). That one, moreover, one should visualize as a lump of rays of light (*de yaṅ 'od kyi goṅ bur bsam*).
>
> That one is associated with the wind that enters (*de ni 'jug pa'i rluṅ 'grogs te*). Having been made to enter from the left nostril (*sna bug g.yon nas źugs gyur te*), it is visualized to dissolve too (*thim par yaṅ ni bsgom pa yin*) precisely into the *hūṁ* in the heart of the male deity (*yab kyi thugs ka'i hūṁ ñid la*).

[xxxix] H 379, reading *saṅs rgyas byaṅ chub sems dpa' daṅ || mkha' 'gro ma daṅ raṅ btsun mo || mṅon sum du ni bya ba'i phyir || sṅags ni sñan gsan 'bebs par brjod || dper na skyes chen la la źig || skad cig ṅa ros bos pa na || thos pa tsam gyis 'oṅs gyur pa || de ltar skad cig saṅs rgyas gśegs || 'jig rten khams ni stoṅ phrag daṅ || na[m] mkha'i khams kyi mkha' groṅ du || phyag rgya chen po'i bde gnas kyi || mkha' daṅ mñam pa'i saṅs rgyas bźugs || de rnams sṅags rig druṅ ni gśegs || rdo rje spyan gyis rnam par gzigs || gaṅ gis sṅags kyi rim thob pa || e ma de yis byaṅ chub thob ||* (f. 399v).

> Out of the wish to abide as the male deity alone (*yab tsam la ni gnas 'dod pas*), the 'stage of entering' is up to these [procedures] (*de dag bar du 'jug pa'i rim*). The meditation on the male deity for as long as it is desired up to the culminating point (*yab la ji ltar 'dod kyi bar rab tu bsgom pa*) is the 'stage of abiding' (*gnas rim yin*).
>
> The withdrawal also of the male deity and so on after that (*de nas yab kyaṅ bsdu ba sogs*) is called the 'stage of rising' (*ldaṅ ba'i rim pa źes bya ste*). One should emit (*spro bya*) the rays of light from the seed-syllable in the heart (*thugs ka'i sa bon las 'od zer*) from the right nostril (*sna g.yas nas*) at the time of the external cause (*phyi rgyu'i dus su*).
>
> One should visualize to be completely illuminated (*yoṅs su gsal bar bsam bya źiṅ*) by these (*des ni*) in one's own body (*raṅ lus la*). At the time of entering inside (*naṅ du 'jug pa'i dus su ni*) they should enter from the left nostril (*sna g.yon nas ni 'jug par bya*).

After that, the instruction is given beginning with "*āli*" (*de nas āli źes bya ba la sogs pas bstan te*). When not teaching in depth (*mi zab par bśad na*), it is taught that (*źes pa yin la*) it has the form of the 'row of consonants' at the time of emanating (*spro ba'i dus su kāli'i rnam pa*), and it should be withdrawn with the aspect of the 'row of vocals' at the time of the withdrawal (*bsdu ba'i dus su āli'i nam pas bsdu bar bya*). When teaching in depth (*zab par bśad na*), with the symbolism of the 'row of consonants' the right nostril is taught (*kāli'i brdas sna g.yas bstan te*) to be the pathway of emitting (*spro ba'i lam yin la*), and with the symbolism of the 'row of vocals' the left is taught (*āli'i brdas g.yon bstan te*) to be the pathway for the withdrawal (*bsdu ba'i lam yin no*). Thus is the intention (*źes dgoṅs so*).

> When one's own body has turned to melt (*raṅ lus 'od du źu gyur te*) because of having performed it again and again in this way (*de ltar yaṅ daṅ yaṅ byas pas*), it should be withdrawn (*bsdu bar bya*) into the [syllable] *hūṁ* in the intermediate space between [the disks of] sun and moon in the heart (*sñiṅ ga'i ñi zla kha sbyar gyi bar gyi hūṁ la*).

The meaning of the words of the text is easy to understand (*gźuṅ gi tshig don ni rtogs par sla'o*).

After that (*de nas*), when one has the wish for the mental abiding on the 'stage of the arisen' (*rdzogs pa'i rim pa la blo gnas par 'dod pa la*), there are three activities (*gsum las*): [1)] the [activities of the] 'stage of arising' (*bskyed pa'i rim pa*) with the wish to abide as the *hūṁ* alone (*hūṁ tsam la gnas par 'dod pas ni*); these are the 'stage of entering' (*de rnams 'jug pa'i rim pa yin la*); [2)] the abiding as the *hūṁ* with the means of mental abiding taught before (*hūṁ la sṅar brjod pa'i sems gnas pa'i thabs kyis gnas pa ni*); that is 'the stage of abiding' (*gnas pa'i rim pa'o*); [3)] and further the withdrawal below (*de'aṅ bsdu ba man chad ni*) which is considered as the 'stage of rising' (*ldaṅ ba'i rim pa źes 'dod do*).

> Then, when abiding as the *hūṁ* alone (*de nas hūṁ tsam gnas pa las*), having remembered the words of the *tantra* (*rgyud kyi tshig ni dran byas la*), one should dissolve in due sequence (*rim pa bźin du thim par bya*) both sun and moon precisely into that [syllable] *hūṁ* (*ñi zla gñis kyaṅ hūṁ ñid la*).
>
> Having withdrawn that too, in due sequence upwards from below (*de yaṅ mas yar rim bźin du bsdus te*), having turned it into a mass of rays of light above (*'od kyi goṅ goṅ por gyur te*), one should visualize that too (*de yaṅ … bsgom*) to become more and more subtle (*je phra las*) 'like the tip of a lamp-flame' (*mar me'i rtse mo lta bur*).

He too who wishes to abide with the mind on that alone (*de tsam la sems gnas par 'dod pas kyaṅ*) should apply the three stages as taught before (*sṅar bźin rim pa gsum sbyar bar bya'o*).

> Visualizing that too as empty (*de yaṅ stoṅ par bsgom pa ni*) is called 'stage of entering' (*'jug pa'i rim pa źes bya ste*).[50] One should generate the non-perception also of the vowel-sign (*nāda'aṅ mi dmigs par bya ste*), when not grasping on the mere non-perception (*mi*

[50] The reading transmitted in dPe_{lu} and MWH *ldaṅ ba'i rim pa* has been conjecturally emended to *'jug pa'i rim pa*. $dPe_{ed.}$ emends to *bsdu ba'i rim pa* which goes to the right direction but does not conform to the terminology employed here.

> *dmigs tsam du'aṅ mi 'dzin la*) he who cognizes reality without proliferations (*chos ñid spros daṅ bral ba la śes pa*) remains without proliferations (*spros daṅ bral bar bźag*).
>
> The contemplation in this way for as long as one wishes (*de ltar ji srid 'dod pa yi bar du bsgom pa*) is the 'stage of abiding' (*gnas pa'i rim*). The rising from emptiness as the deity (*stoṅ pa ñid las lhar ldaṅ ba*) is called 'stage of rising' (*ldaṅ ba'i rim pa źes bya yiṅ*).

In this way (*de ltar*), having [first] cultivated mainly (*gtsor bsgoms la*) the 'stage of cultivation' and the 'stage of arising' (*bsgom pa'i rim pa'aṅ bskyed pa'i rim pa*), having [then] cultivated the 'stage of the arisen' as soon as the path has arisen (*rdzogs pa'i rim pa lam byuṅ ba tsam bsgoms la*), by having cultivated mainly the 'stage of the arisen' (*rdzogs pa'i rim pa gtsor bsgoms pas*), one should meditate in accordance with the method [taught above] (*tshul ji lta ba bźin bsgom par bya ste*). When wishing to rise from that (*de las ldaṅ bar 'dod na*):

> Just like a fish leaping out the water (*chu las ña 'phar ji bźin du*) one should rise completely (*yoṅs su ldaṅ bar bya*) from the luminous state of emptiness (*stoṅ pa 'od gsal ṅaṅ ñid las*) in the form of the glorious *vajra*-protector (*dpal ldan rdo rje mgon po yi sku ru*).
>
> Then (*de nas*), one should call to mind (*rjes su dran bya źiṅ*) the purity arising from that (*'og nas 'byuṅ ba yi dag pa*), chant *vajra*-songs (*rdo rje'i glu blaṅ*) and also the '*praṇidhāna*' (*smon lam yaṅ*) [and] put on the completely pure 'great seal' (*rgya chen yoṅs su dag pa gdab*).
>
> In the period in between the sessions (*thun mtshams su*), the *yogin* who has emerged in equipoise (*mñam laṅs kyi rnal 'byor*) should serve in accordance with the methods (*tshul bźin bsten par bya*) the '*bali*' (*gtor ma*), the worship (*mchod*), the praise (*bstod*), the food (*kha zas*), the 'path of conduct' and so on (*spyod lam la sogs*).

The meaning of these is this (*de dag gi don ni 'di yin te*): When one has emerged from the state of emptiness (*stoṅ pa ñid kyi ṅaṅ las laṅs te*), one calls to mind the purity arising from that (*'og nas 'byuṅ ba'i dag pa rjes su dran pa*) and further

that what has been taught in the Glorious *Hevajratantra* (*gźan yaṅ dPal dGyes pa'i rdo rje'i rgyud las gsuṅs pa*), [namely]:

> Gaurī is in the '*rūpaskandha*' (*gzugs phuṅ*), Caurī is [in] the '*vedanāskandha*' (*tshor ba'i phuṅ po*), Vetālī is [in] the '*saṃjñāskandha*' (*'du śes phuṅ po ro laṅs ma*), Ghasmarī is [in] the '*saṃskāraskandha*' (*'du byed phuṅ po*), [and] Nairātmyayoginī is known (*bdag med rnal 'byor ma rab grags*) with the mode of the '*vijñānaskandha*' (*rnam śes phuṅ po'i tshul gyis ni*).[xl]

Thus it is taught (*źes bstan pa*).[51] Moreover (*daṅ*):

> Gaurī is always declared in regard to form (*gzugs la gaurī rtag tu bśad*), Caurī is in the part of sound (*sgra yi cha la chom rkun ma*), Vetālī is in the various smells (*so so'i dri ni ro laṅs ma*) [and] Ghasmarī [is known] in the way of taste (*ro yi tshul ni za phod ma*). Bhūcarī is declared as the touchables (*reg bya sa spyod ma źes brjod*) [and] Khecarī as the '*dharmadhātu*' (*chos kyi dbyiṅs ni mkha' spyod ma*).[xli]

Thus, and (*źes bya ba daṅ*):

> He holds the elephant and so forth (*glaṅ po la sogs 'dzin pa ni*) in order to pacify the diseases (*nad ni ñe bar źi ba ste*). Beginning with 'earth' (*sa ni daṅ po*) and ending with the Lord of Wealth

[51] Note that MWH adds *sṅar bstan pa'i skye mched kyi dag pa daṅ*, i.e. "the purity of the 'entrances' taught before". Considering this difference and the variant of the above quotation it is likely that something has become corrupted in the transmission of this text.

[xl] Cp. HeTa I.ix. 8-9ab which differs significantly; the Sanskrit of the underlying passage reads *rūpaskandhe bhaved vajrā gaurī vedanāyāṃ smṛtā | saṃjñāyāṃ vāriyoginī saṃskāre vajraḍākinī || vijñānaskandharūpeṇa sthitā nairātmyayoginī |*, this version is quoted in various sources, e.g. in VaPra[§13], HePra[§15], DVS (f. 191v$_{2\text{-}3}$) et al. [xli] HeTa I.ix. 13-14ab, reading in Sanskrit *rūpe gaurī samākhyātā śabde caurī prakīrtitā | vetālī gandhabhāge ca rase ghasmarī kīrtitā || sparśe ca bhūcarī khyātā khecarī dharmadhātutaḥ |*; cf. VaPra[§13], HePra[§15] et al.

> (*nor sbyin mtha'*) it is to accomplish all 'masteries' (*phyug po thams cad rab grub pa'o*).
>
> Cough (*glo*, Skt. *kāsa*), asthma (*dbugs*, Skt. *śvāsa*) and likewise insanity (*smyo*, Skt. *unmāda*), pulmonary tuberculosis (*khrag skyug*, Skt. *kṣaya*), leprosy (*mdze*, Skt.*kuṣṭha*) and cutaneous infection (*vicarcikā*), and those diseases of spleen and liver (*mchin pa mtsher pa'i nad rnams ni*) they are always referred to as the elephant and so on (*glaṅ po la sogs rab tu brjod*).[xlii]

Thus it is said (*ces bya ba ste*). The meaning which is the purity taught above (*don ni goṅ du brjod pa'i rnam par dag pa gaṅ yin pa*) that should be called to mind (*de dran par bya'o*). Then also the offering of the *vajra*-song and '*praṇidhāna*' (*de nas rdo rje'i glu daṅ smon lam gdab pa yaṅ bya ste*) is to be done,[52] by that the session is completed (*des ni thun yoṅs su rdzogs pa yin no*).

After that (*de nas*), in the period in between the sessions (*thun mtshams su*), one should perform the worship (*mchod pa*), the praise (*bstod pa*) and the '*bali*[-offering]'. The method of the worship is be known [to be the same] as the activity to be performed by beginners (*mchod pa'i tshul ni las daṅ po pa'i bya ba las śes par bya'o*). As for the 'praise' (*bstod pa ni*) it is the 'Twenty *Ślokas*' (*Śloka ñi śu pa*) beginning with (*ces bya ba la sogs pa*) "To Him who possesses the supreme nature of all things (*dṅos po kun gyi raṅ bźin mchog*)",[xliii] or alternatively (*yaṅ na*) an abbreviation (*mdor bsdus pa*),[53] [or] one should

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[52] Note that the passage above reads *rgya chen yoṅs su dag pa gdab*; it is possible that '*rgya chen*' has dropped out in the transmission of the text.

[53] It is not entirely certain what this expression "*mdor bsdus pa*" is referring to, but it is well possible that it is giving reference to the shorter *Hevajrastotra* comprising six stanzas, preserved as *Kye rdo rje'i bstod pa* (**Hevajrastotra*) in the Tibetan canon (T 1222, O 2351). Note that MWH omits *yaṅ na mdor bsdus pa*.

[xlii] With slight variants and in different order this set of verses is already cited above. [xliii] T 1225 (*rJe btsun dpal kye rdo rje'i b.ha ḍa r'a ga'i bstod pa źes bya ba* a.k.a. *bsTod pa ñi śu pa* = O 2354, CVS).

perform the praise (*bstod par bya'o*) by [the verses] beginning with "you are surrounded by the assembly of *yoginī*s"[xliv].

As for the "*bali*" (*gtor ma ni*), it should be offered to both the mundane and super-mundane (*'jig rten daṅ 'jig rten las 'das pa gñis la dbul bar bya'o*). It is said (*źes bya ba ni*) "preceded by" (*sṅon du 'gro ba can*, Skt, °*pūrvakam*) because it precedes what is below [in the text] (*'og ma'i sṅon du 'gro ba yin pas so*), although the session is ended above (*thun goṅ ma'i mjug yin kyaṅ*). Regarding it (*de la*), there are three clear discernments of '*bali*' (*gtor ma'i mṅon par rtogs pa ni gsum ste*): [1)] the [preparatory] activities for the substance (*rdzas kyi bya ba*), [2)] the [preparatory] activities for the guests (*mgron gyi bya ba*) and the method for the offering to them (*de la dbul ba'i tshul lo*). The first (*daṅ po ni*), the '*bali*' for the favored deity (*lhag pa'i lha'i gtor ma ni*), should be [made] from the best [ingredients] (*phud las bya ste*), it is placed in the left (*g.yon du bźag go*). The '*bali*' for the spirits (*'byuṅ po'i gtor ma ni*) is prepared even greater from the remnants of that (*lhag ma las de bas cher byas te*), it is placed on the right side (*g.yas phyogs su bźag go*). With regard to it (*de la*), holding on to '*chaṅ*'[54] and so forth (*chaṅ la sogs pas spyaṅs te*) it is sprinkled with '*chaṅ*' or scented water (*chaṅ ṅam dri'i chus gtor te*) while reciting (*bzla źiṅ*) the '*amṛtakuṇḍalimantra*' (*bdud rtsi 'khyil pa'i sṅags*) "*oṁ vajra amṛtakuṇḍali hana hana hūṁ hūṁ hūṁ phaṭ*";[55] [thus] the obstructive forces are dispelled (*bgegs bsal lo*). After that (*de nas*), "*oṁ svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham*" is recited (*źes bzlas pa*),[56] or alternatively one should generate instantaneously the non-perception of the arising on the basis of [one's] strong conviction [of emptiness] (*yaṅ na skad cig*

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54 The word *chaṅ* is here to be understood as a general term for alcoholic drinks.

55 Cp. GST (ch.14), GuSaMaVi et al. for the extended, and perhaps more common, form of this *mantra*, reading *oṁ amṛtakuṇḍali kha 2 khāhi 2 tiṣṭha 2 bandha 2 hana 2 daha 2 garja 2 visphoṭaya 2 sarvavighnavināyakān mahāgaṇapatijīvitāntakarāya hūṁ phaṭ* (GuSaMaVi after v.250). The fact that this *mantra* is omitted in MWH might indicate that the *mantra* is a later addition.

56 Note that MWH omits the *mantra*, reading *sva b.ha ba'i sṅags bzlas pa'am* instead.

[xliv]Cf. VaPra[§18], DVS (Ṅ$_3$ f. 194r$_{2-3}$), HePra[§18], HeSāSaṃ 7 (f. 73v$_{1-2}$), HeSāSaṃ 8 (f. 86v$_{3-4}$), HeSāSaṃ 10 (f. 121r$_{4-6}$), HeSāSaṃ 26 (ff. 209v$_7$-210r$_1$) et al., reading in its original language *tuhu pariveṭṭia joïṇisatheṃ tuhu vara laddhā appaṇu citteṃ | taï jaga saala carācara sohia karuṇācitteṃ satu saṃbohia | māyapabañce sāhasi kajja tuṭṭa ho maṇe śriheruarajja ||*.

mas mos pa las byuṅ ba'i mi dmigs par bya'o). From within that [emptiness] (*de'i ṅaṅ las*), [transformed] from the [syllable] '*yaṁ*', [arises] the wind-*maṇḍala* together with the banner marked with a '*yaṁ*' (*yaṁ las rluṅ gi dkyil 'khor ba dan daṅ yaṁ gyis mtshan pa'o*). Above that (*de'i steṅ du*), [transformed] from the [syllable] '*raṁ*', [arises] the triangular fire-*maṇḍala*, red [and] marked with a '*raṁ*' (*raṁ las me'i dkyil 'khor gru gsum dmar po raṁ gyis mtshan pa'o*). Above that (*de'i steṅ du*), [transformed] from the [syllable] '*āḥ*', [arises] a vessel of great extent (*āḥ las thod pa rgya chen po'o*). Inside it (*de'i naṅ du*) is a moon-disk [transformed] from the [syllable] '*a*'. Thereon (*de nas*) the sixteen-fold 'row of vowels' is turning counter-clockwise (*āli bcu drug g.yon skor*) [and] the thirty-four-fold 'row of consonants' should turn clockwise (*kāli sum cu rtsa bźi g.yas skor du bya'o*).

> From the front of that (*de yi śar nas*) to the middle (*dbus kyi bar*), [the flesh] from those [beings abbreviated] '*go ku da ha na*', [i.e.] those beginning with '*ga*' and '*śva*' (*ga śva daṅ po*), that ending in '*śva*' (*mtha' yi śva*), and those beginning with '*ha*' and '*na*' (*ha na daṅ po*) are the five [fleshes] that are urged in by the hook [of the eyes] (*lcags kyu lṅa'o*).[57]
>
> As regards these, one by one (*de dag re re dag la yaṅ*), they should be visualized (*bsam bya*) from the [syllables] '*bhrūṁ*', '*āṁ*', '*jrīṁ*', '*khaṁ*' and '*hūṁ*' as the level ground, moon, sun, meat and musk (*gźi mñam zla ba ñi ma daṅ maṃ sa gla rtsi rnams*).[58]
>
> Further, in due sequence from the east (*slar yaṅ śar sogs rim pa bźin*), they are empowered (*de dag byin gyis rlob byed pa*) with the 'five knowledges' from the five letters (*yi ge lṅa las ye śes lṅas*). [Thus] is the ritual performance of the glorious master (*dpal ldan rje btsun phyag len yin*).

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[57] This verse is particularly cryptic and difficult to be translated into English. Regarding its contents, cp. HeTa I.xi. 8cd, the *tshon dgye ba'i rim pa* in Saroruha's **Hevajramaṇḍalakarmakramavidhi*, and the note in the translation of VaPra§19. The Five Fleshes (*pañcamāṃsa*) abbreviated as *go, ku, da, ha* and *na* constitute the flesh of cow (***go***), dog (***ku***kkuraḥ), horse (***da***myaḥ, ***da***ntin), elephant (***ha***stin, ***haya***) and man (***na***raḥ).

[58] The verse is difficult to understand. The translation might be wrong.

The first that is cognized on top of these (*de dag steṅ du rig byed kyi daṅ po*) is seen as white below (*dkar po thur du bltas*). Above that is a sun[-disk that has been transformed] from the [syllable] '*raṁ*' (*de steṅ re pha las ñi ma*), it is marked with a *vajra* [that has risen] from the [syllable] '*hūṁ*' (*hūṁ las rdo rje des mtshan pa'o*).

By igniting it through kindling the substance melts (*sbud pas sbar bas rdzas źu ste*). From the expanding up from there (*de las steṅ du spros pa las*) the stream of nectar is trickling down (*'chi med rgyun 'dzag ciṅ*) from the [syllables] '*oṁ*' and '*hūṁ*', and light would emanated from the '*hūṁ*' (*hūṁ las 'od spro bya*).

Having drawn in (*bkug ste*) the stream of the water of the knowledge of the *sugata*s (*bde gśegs ye śes kyi chu rgyun*) by this (*de yis*), having made the *vajra*s enter in the aspects of the '*kāyavajra*' (*sku rdo rje'i rnam par rdo rje źugs gyur te*), endowed with heaviness (*ljid ldan*) these should fall down (*de dag lhuṅ bar bya*).

From that they melt (*de nas źu ste*). Having created marvels of colors, scents and touchable objects (*kha dog dri reg bya phun sum tshogs byas la*), the three syllables are recited (*yi ge gsum brjod*). By these [steps] is the '*samādhi* of the purification of the substance' (*de dag gis rdzas sbyaṅs pa yi tiṅ 'dzin to*).

As regards the 'guest-*samādhi*' (*mgron gyi tiṅ ṅe 'dzin la*), there are two methods for offering the various objects (*tshul gñis las so sor dbul ba ni*):

Having perceived (*dmigs te*) the glorious special deity (*dpal ldan lhag pa'i lha*) [transformed] from the [syllable] '*hūṁ*' on top of lotus and sun [arisen from the syllables] '*paṁ*' and '*raṁ*' in the open space (*mkha' dbyiṅs paṁ raṁ pad ñi'i steṅ hūṁ las*), the 'knowledge[-being]' is made to enter (*ye śes gźugs pa*), and one should further perform the empowerment accordingly (*dbaṅ bskur ba yaṅ ji bźin bya*).

Endowed with rays of light from the *vajra* on the '*hūṁ*' on the tongue (*lce hūṁ rdo rje las 'od zer ldan pas*) one should cause delight (*mñes bya*). Having recited the three *mantra*s (*sṅags gsum brjod*), one

should then (*de nas*) perform the worship (*mchod*), the 'tasting of the nectar' (*bdud rtsi myaṅ*), the praise (*bstod pa*), the solicitation (*gsol gdab*) and request to depart (*gśegs su gsol*).

After reciting (*źes bya ba'i rjes la*) "*oṁ bhagavān mahākāruṇika hevajra saparivāra*", one should recite [the set of verses] beginning with "*idaṃ*" (*idaṃ źes bya ba la sogs pa brjod do*).[xlv]

Inside the '*dharmodayā*' (*chos 'byuṅ naṅ du*) from the red, black and white [syllables] '*paṁ*' (*paṁ dmar nag dkar po rnams las*), downwards in sequence (*las mas rim bźin*), lotuses of diverse color arise (*padma so so'i kha dog can bskyed pa*), being the seats of the deities (*lha yi gdan yin no*).[59]

From the white, black and red [syllables] '*oṁ*', '*hūṁ*' and '*āḥ*' (*oṁ hūṁ āḥ ni dkar daṅ gnag dmar po rnams las*), downwards in sequence (*las mas rim bźin*), arise (*bskyed*) [the forms of the Hevajra of] body, speech and mind (*sku daṅ gsuṅ thugs rnams*) embellished with the variant colors (*so so'i kha dog rgyan can*) on the central part [of the lotus-seats] (*lte bar*).

Above (*steṅ du*), on the eight [petals around the Hevajra transformed from the syllable] '*oṁ*' (*steṅ du oṁ brgyad*) the eight great gods (*lha chen brgyad*) arise in due sequence beginning with the East (*śar la sogs pa rim bźin bskyed*). For the cardinal directions there are (*phyogs kyi yin*): Īśvara (*dbaṅ phyug*, i.e. Maheśvara), Indra (*dbaṅ po*), Brahmā (*tshaṅs pa*) and Viṣṇu (*khyab 'jug*).

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[59] Regarding the description of the visualization of three *dharmodayā*s in context of the *balipūjā*, cp. VaPra[§25], HePra[§25], HeSāSaṃ 8 (f. 103r$_3$-v$_3$), HeSāSaṃ 45 (ff. 267v$_1$-268r$_1$) et al. A Tibetan painting corresponding to the description offered in the following is preserved in the Rubin Museum of Art (acc.# P1995.21.10), available online at https://www.himalayanart.org/items/593.

[xlv] HeTa II.iv. 91-92; cf. HeSāU, DVS (f. 196r$_{3-6}$), HePra[§25], HeSāSaṃ 8 (f. 104r$_{2-4}$), HeSāSaṃ 11 (ff. 139v$_7$-140r$_1$), HeSāSaṃ 45 (ff. 266v$_6$, 268v$_1$), MuĀv et al. The set of verses reads [*oṁ*] *inda jama jala jakkha bhūta vahni vāu rakkha | canda sujja māda bappa talapātāle aṭṭhasappa svāhā || i/edaṃ baliṃ bhuñja jiṅgha phulladhūpa māṃsa viṅgha | ambha kajja savva sādha khanti khuṇi pheḍa gāda ||*.

Bhṛṅgiriti and [Kumāra]kartika are [in the intermediate directions] beginning with the Southeast (*śar lho sogs te*).[60] They all (*thams cad kyaṅ*) are white (*dkar po*), holding *vajra* and bell (*rdo rje dril bu 'dzin*). [Located on the outer petals in the central '*dharmodayā*'] are Śakra (*brgya byin*), Yama (*gśin rje*), the god of water (*chu yi lha*, i.e. Varuṇa) …

… and Kubera (*nor sbyin*) in the (four) cardinal directions (*phyogs yin*). In the intermediate directions (*mtshams rnams su*) are Agni (*me*), Rakṣa (*bden bral*), Vāyu (*rluṅ*) and a demon (*'byuṅ po*, i.e. Yakṣa), [born from the syllable] '*hūṁ*', black (*nag po*), holding *vajra* and bell (*rdor dril 'dzin*). Karkoṭaka (*stobs rgyu*), Śaṅkhapāla (*duṅ skyoṅ*), Ananta (*mtha' yas*) and …

… Vāsuki (*nor rgyas*) are [placed] for the cardinal directions (*phyogs kyi*). Takṣaka (*'jog*), Kulika (*rigs ldan*), Padma and Mahāpadma (*padma pad chen*), born from the [syllable] '*āḥ*' (*āḥ las te*),[61] are in the intermediate directions (*mtshams yin*), red (*dmar po*), holding *vajra* and bell (*rdor dril 'dzin*). They all (*thams cad kyaṅ ni*) possess the ornaments (*rgyan can te*), …

… they have a single face and two arms (*źal gcig phyag gñis*), are embraced by the knowledge consorts who have the radiance resembling themselves (*raṅ 'dra ba'i 'od rig mas 'khyud*) and are endowed with their individual seed-syllables in their twenty-four hearts (*ñi śu bźi sñiṅ gar raṅ raṅ sa bon can*). That is the 'arising of the guests' (*de ni mgron dag bskyed pa'o*).

After that, moreover (*de nas yaṅ*), having drawn in (*bkug ste*) the gods – both with form and formless (*gzugs daṅ gzugs med pa'i lha rnams*) – by the rays of light from their seed-syllables and the rays of light from one's own seed-syllable (*de dag gi sa bon gyi 'od daṅ bdag gi sa bon gyi 'od kyis*), one should cause them to enter into the eight great gods (*lha chen po brgyad la gźug go*). The gods and human beings of the '*kāmadhātu*' (*'dod pa'i khams kyi lha daṅ mi*) [should

[60] Omitted here are Ṭakkirāja and Gaṇapati who are placed on the remaining two petals.

[61] Note that the blockprints attest the syllable '*a*' instead of '*āḥ*'.

be caused to enter] into eight protectors of the directions (*phyogs skyoṅ brgyad la'o*). Having withdrawn (*bsdus te*) the beings of the 'three lower realms' and the '*asura*s' (*ṅan soṅ gsum daṅ lha ma yin*) into the eight great *nāga*s (*klu chen po brgyad la*), the guests will be summoned (*mgron dgug pa'o*). Again by the rays of light from one's own seed-syllable (*yaṅ bdag gi sa bon gyi 'od kyis*) the eight '*kāyavajra*s' (*sku rdo rje brgyad*), the eight '*vāgvajra*s' (*gsuṅ rdo rje brgyad*) and the eight '*cittavajra*s' (*thugs rdo rje brgyad*) are drawn in (*spyan draṅs te*). They should be drawn in etc. (*dgug pa la sogs pa bya ste*) by Gaurī and so forth (*gaurī la sogs pa rnams kyis*) just like in the aforementioned context when the 'knowledge-beings' are caused to enter (*goṅ du brjod pa'i ye śes pa bcug pa'i skabs bźin du*).

> [One should cause to enter] the '*kāyavajra*s' (*sku rdo rje*) into the eight great gods (*lha chen brgyad la*), the '*vāgvajra*s' (*gsuṅ rdo rje*) into the eight great *nāga*s (*klu chen brgyad la*) [and] the '*cittavajra*s' (*thugs rdo rje*) into the eight protectors of the directions (*phyogs skyoṅ brgyad*). After that it is like in the other traditions (*de'i rjes la gźan gyi lugs ltar*).
>
> The 'six entrances' (*skye mched drug*) and body, speech and mind (*sku gsuṅ thugs*) are empowered (*byin gyis brlab pa byas*) however it is appropriate (*kyaṅ ruṅ*).[62]

Thus it is taught (*źes gsuṅ ṅo*). [This is] the 'guest-empowerment' (*mgron byin gyis brlab pa'o*).

After that, moreover (*de nas yaṅ*), one should draw in the deities for the empowerment (*dbaṅ bskur gyi lha spyan draṅ par bya ste*) by the rays of light from one's own seed-syllable (*raṅ gi sa bon gyi 'od kyis*). Having performed the worship (*mchod pa byas nas*), one should request the empowerment (*dbaṅ bskur bar gsol ba btab ste*). When the empowerment is visualized (*dbaṅ bskur bar bsam pas ste*),[63] the procedure is like that at the time of the former empowerment (*cho ga ni goṅ gi dbaṅ bskur ba'i skabs bźin te*). However (*'on kyaṅ*), if it will not be

[62] Cf. T 1294 (f. 171v) reading *byin gyis brlab daṅ dbaṅ bskur ba* in the final *pāda*; cp. T 1295 (ff. 183v-184r) and T 1309 (f. 226v). Note that the reading in MWH differs slightly. Considering that the first three *pāda*s are repeated below, it is possible that the passage here is an interpolation.

[63] MWH omits this sentence.

taken by the method of the 'four empowerment' (*dbaṅ bźi'i tshul gyis mi blaṅ pa*), the following should be explained (*'di ni khyad par ro*). As for the crown (*dbu rgyan ni*) –

> The '*kāyavajra*s' (*sku rdo rje*) [are caused to enter] into the eight great gods (*lha chen brgyad la*), the '*vāgvajra*s' (*gsuṅ rdo rje*) into the eight great *nāga*s (*klu chen brgyad la*) [and] the '*cittavajra*s' (*thugs rdo rje*) into the eight protectors of the directions (*phyogs skyoṅ brgyad*). After that (*de nas*), when the guests (*mgron*)
>
> who are endowed with *vajra* [and] '*hūṁ*' [arisen from a] '*hūṁ*' on their tongues (*de rnams kyi ni lce hūṁ rdo rje hūṁ daṅ bcas*) have been empowered (*byin gyis brlabs la*) through rays of light (*'od zer gyis*), the solicitation is visualized (*gsol bar bsams te*), the *mantra*s are recited (*gsaṅ sṅags brjod*) [and] the palms of the hands disclose the *vajra* (*rdo rje thal mo kha phye ste*).

One should recited the [*mantra*s] beginning with "*oṁ inda*" (*oṁ inda źes bya ba la sogs pa brjod do*). With regard to the first (*daṅ po la*), one should make the five offerings (*mchod pa lṅa bya'o*) after having recited (*źes pa'i rjes la*) "*sappa svāhā*". After having completely finished the two [steps] (*'og ma gñis yoṅs su rdzogs nas*), having correctly performed the worship (*yaṅ dag par mchod de*) with the five offerings (*mchod pa lṅa*), the offering of the nectar (*bdud rtsi'i mchod pa*) and also with the worship through the eight *yoginī*s (*rnal 'byor ma brgyad kyis mchod pas kyaṅ*), one should perform the praise of the 'five families' (*rigs lṅa'i bstod pa bya'o*). The praise is requested to be performed [also] by beginners (*bstod pa ni las daṅ po pa'i bya bar btsal lo*).[64] Then the activities are entrusted (*de nas phrin las bcol lo*). [This is] the 'method of individual offerings' (*so sor 'bul ba'i lugs so*).

The praise too should be performed to the circle of the *maṇḍala* (*dkyil 'khor gyi 'khor lo la bstod pa'aṅ bya ba*) when the offering is made at once (*dus gcig tu 'bul na*), when the circle of the *maṇḍala* arises (*dkyil 'khor gyi 'khor lo bskyed ciṅ*) from the '*hūṁ*' in the place of the '*cittavajra*' on the central portion in the

[64] This sentence is only found in $dPe_{ed.}$. Both dPe_{lu} and MWH omit this sentence which gives the impression of possibly being a later note of some teacher.

middle (*dbus kyi lte ba'i thugs rdo rje'i gnas su hūṁ las*), and also at the time of the empowerment (*byin gyis brlab pa'i dus su yaṅ*) when having drawn in the '*jñāna*[*cakra*]' (*ye śes pa spyan draṅs la*), at the time of the offering-*mantra* (*dbul ba'i sṅags kyi dus su*) when having recited "*oṁ inda*" and so forth (*oṁ inda źes bya ba la sogs pa brjod la*) after reciting (*źes pa'i rjes la*) "*oṁ bhagavan mahākāruṇika hevajra saparivāra kāyavākcitta*", and also at the time of praise (*bstod pa'i dus su yaṅ*); [thus] it is explained (*'di ni khyad par te*). The rest is like before (*lhag ma ni sṅa ma bźin no*).

The 'entrusting of activities' is as follows (*phrin las bcol ba ni*):

> "The eight '*mahādeva*s' (*lha chen brgyad po*) endowed with their circle (*'khor daṅ bcas*),[65] the eight great '*nāga*s' (*klu chen brgyad po*) together with their circle (*'khor bcas*), the eight 'guardians of the world' (*'jig rten skyoṅ ba brgyad po*) and the entire troupes of '*yakṣa*s' (*gnod sbyin tshogs rnams ma lus*),
>
> all the troupes of '*rākṣasa*s' (*srin po'i tshogs rnams ma lus*), the entire troupes of spirits (*'byuṅ po'i tshogs rnams ma lus*), all the troupes of '*preta*s' (*yi dwags tshogs rnams ma lus*) and the entire troupes of '*piśāca*s' (*śa za'i tshogs rnams ma lus*),
>
> all the troupes of intoxicating spirits (*smyo byed tshogs rnams ma lus*), the entire troupes of those that cause oblivion (*brjed byed tshogs rnams ma lus*, Skt. apasmara), all the troupes of '*ḍāka*s' (*mkha' 'gro'i tshogs rnams ma lus*) and the entire troupes of 'mothers' (*ma mo'i tshogs rnams ma lus*),
>
> those and so forth (*de la sogs te*), the troupes of spirits (*'byuṅ po'i tshogs*) as many as there are, without exception (*ma lus ji sñed yod pa rnams 'dir*), please pay heed to me (*gśegs bdag la dgoṅs su gsol*)! Having taken this '*bali*' which is to be offered (*mchod sbyin gtor ma 'di snoms la*),
>
> please cause us who possess the *yoga* (*bdag cag rnal 'byor bcas la*) to attain (*thob ciṅ*) freedom from disease (*nad med*), lifespan (*tshe*) and sovereignty (*dbaṅ phyug*), glory (*dpal*), fame (*grags*) and great

[65] The following verses are omitted in MWH.

fortune (*skal ba bzaṅ*), enjoyments (*loṅs spyod*) and everything exalted (*rgya chen kun*)!

Please bestow on us (*bdag la stsol*) the accomplishment of the actions of appeasing, causing growth and so forth (*źi daṅ rgyas la sogs pa yi las kyi dṅos grub*)! May we protect the teaching (*bdag bstan sruṅs*) by keeping the pledges (*dam tshig can gyis*)! Support us with all accomplishments (*dṅos grub kun gyi stoṅ grogs mdzod*)!

Calm (*źi bar mdzod*) untimely death (*dus min 'chi daṅ*) and diseases (*nad rnams daṅ*), evil spirits (*gdon daṅ*) and obstructive forces (*bgegs rnams*)! Cause the absence (*med par mdzod*) of bad dreams (*rmi lam ṅan daṅ*), bad signs (*mtshan ma ṅan*) and bad activities (*bya byed ṅan pa*)!

May the people be happy (*'jig rten bde źiṅ*)! May there be good harvest (*lo legs daṅ*) and increase of grain (*'bru rnams 'phel źiṅ*)! May the *dharma* flourish, (*chos 'phel daṅ*) may all accomplish well-being (*bde legs thams cad grub pa daṅ*) and may they accomplish everything as desired (*yid la 'dod pa kun grub śog*)!"[xlvi]

After that (*de nas*), one should make the request to depart (*gśegs su gsol bar bya'o*) by the 'one-hundred syllable [*mantra*]' (*yi ge brgya pas*), either amended with additions or omissions or else in full (*lhag chad kha bskaṅs pa'am ma bskaṅs*), as appropriate (*kyaṅ ruṅ ste*). The first, moreover, is worldly (*de'aṅ daṅ po 'jig rten pa*), they depart from that (*de nas 'das pa ste*). One should request the '*jñāna*[*cakra*]' to depart (*ye śes pa gśegs su gsol*) by reciting (*źes pas*) "*oṁ vajra muḥ*" [and] withdraw the 'pledge-beings' into oneself (*dam tshig pa raṅ la bsdu bar bya'o*).

After that one should deliver the '*bali*' in a secluded place (*de nas gtor ma gnas dben par bskyal lo*). The purpose is as follows (*dgos pa ni*):

[xlvi]This set of verses is also preserved in T 1287 (*dPal kye'i rdo rje'i gtor ma'i cho ga źes bya ba*, f. 142rv) and T 1298 (*dPal dgyes pa'i rdo rje'i gtor ma'i rim pa*, ff. 192v-193r).

> In order to protect the lives of the sentient beings (*sems can rnams kyi srog bsruṅ phyir*) Vajradhara has taught the '*bali*' (*rdo rje 'dzin pas gtor ma bstan*).[xlvii]

Thus it is taught (*źes gsuṅs pa yin no*). As regards the *mantra*s, there are four meanings (*sṅags la don bźi ste*): From "*oṁ*" up to "*svāhā*" (*oṁ źes bya ba nas svāhā źes bya ba'i bar ni*) is the 'guest-*mantra*' (*mgron gyi sṅags so*). From "*idaṃ*" up to "*viṅgha*" (*idaṃ źes bya ba nas viṅgha źes bya ba'i bar ni*) is the '*mantra* to request to receive' (*bźes su gsol ba'i sṅags so*). From "*ambha*" up to "*gada*" (*ambha źes bya ba nas gada źes bya ba'i bar ni*) is the '*mantra* for the solicitation' (*gsol ba gdab pa'i sṅags so*). From "*oṁ akāro*" up to "*svāhā*" (*oṁ akāro źes bya ba nas to svāhā źes bya ba'i bar ni*) is the '*mantra* for empowerment' (*byin gyis brlab pa'i sṅags so*). The meaning of the words is easy to understand (*tshig gi don ni rtogs par sla'o*). [Thus] is the '*baliyoga*' (*gtor ma'i rnal 'byor ro*).

As for the '*yoga* of eating' (*kha zas kyi rnal 'byor ni*), the nourishing (*rgyas pa ni*), that is the empowerment of the food (*kha zas byin gyis brlab pa*), is like the empowerment of the '*bali*' (*gtor ma byin gyis brlabs pa ltar yin la*), the collecting (*bsdus pa ni*) is the touch of the left thumb and ring-finger (*g.yon pa'i mthe boṅ daṅ srin lag reg ste*). One should visualize that it is turned into nectar (*bdud rtsir gyur par bsam mo*) by reciting (*źes brjod pas*) "*oṁ āḥ hūṁ*".Then (*de nas*), having perceived (*dmigs la*) in an instant (*skad cig gis*) in one's own heart (*raṅ gi sñiṅ gar*) the twenty-four (*ñi śu rtsa bźi*), that are the three sets of eight spirits (*'byuṅ po brgyad gsum*) in the center of the circle of the *maṇḍala* of the master (*rje btsun gyi dkyil 'khor gyi 'khor lo lte bar*), together with the principal male and female deities (*gtso bo yab yum daṅ bcas pa*), having drawn in the 'knowledge-beings' (*ye śes pa spyan draṅs la*) by the rays of light from the seed-syllable in the heart (*sñiṅ ga'i sa bon gyi 'od kyis*), one should fuse them one by one (*so sor bstim par bya'o*). After that (*de nas*), having empowered the *vajra* on one's own tongue [which has been transformed] from the [syllable] '*hūṁ*' [and] which is marked with the [syllable] '*hūṁ*' (*raṅ gi lce hūṁ las rdo rje hūṁ gis mtshan par byin gyis brlabs la*), when the tube of rays of light has risen from it (*de las 'od*

[xlvii] $HeTa_{SN}$ II.iv. 90cd, cf. T 1180 (f. 104r) and T 1190 (f. 200r). The Skt. reads in its entirety: *evaṃkāre samāsīno vajrasattvo diśed balim | sattvānāṃ prāṇarakṣāya vighnād vināyakād api ||*.

zer gyi sbu gu byuṅ ste) one eats while visualizing the[ir] eating (*za bar bsam źiṅ zos te*); [in this way] one should visualize to satisfy the deities and spirits (*lha daṅ 'byuṅ po mñes par bsam par bya'o*). Those who are not able to perceive it in this way (*dmigs pa de ltar mi nus pa dag gis*) should visualize (*bsams te*) a '*hūṁ*' of blazing radiance (*gzi brjid 'bar ba*) on the sun[-disk] in the heart (*sñiṅ gar ñi ma la*). Having cultivated it as having the nature of the deities (*de lha thams cad kyi ṅo bor bsams la*), and having empowered the tongue (*lce byin gyis brlabs te*), that [syllable] '*hūṁ*' of blazing radiance is visualized throughout the eating (*zos pas hūṁ de gzi brjid 'bar bar bsams pa*); this (*ni*) is the abbreviated method (*mdor bsdus pa'i lugs so*). The purpose of eating in this way (*de ltar zos pa'i dgos pa ni*) is to increase the 'accumulation of merit' (*bsod nams kyi tshogs 'phel źiṅ*) by worshipping the circle of the *maṇḍala* (*dkyil 'khor gyi 'khor lo mchod pas*), and the offering of gifts to others (*gźan gyi yon yoṅs su sbyoṅ ba daṅ*) functions swiftly as the cause for complete awakening (*myur du rdzogs pa'i byaṅ chub kyi rgyur te*).

> When the seed-syllable in the heart blazes with fire (*sñiṅ ga'i sa bon me 'bar la*), at that point (*der ni*) one should drink the camphor[-like nectar] (*ga pur btuṅ bar bya*). By that drinking (*btuṅ ba de yis*) the *yogin* (*rnal 'byor pa*) swiftly comes to experience the bliss (*myur du bde ba myoṅ bar 'gyur*).[xlviii]

Thus it is taught (*źes gsuṅs so*).

As for the '*yoga* of the path of practice' (*spyod lam gyi rnal 'byor ni*), having empowered the 'six entrances' and 'six domains' (*skye mched drug daṅ yul drug byin gyis brlabs la*) as taught before with regard to the period in between the sessions (*thun mtshams su goṅ du brjod pa bźin*), one enjoys by the method of fusing the deities into the deity (*lha la lha thim pa'i tshul gyis loṅs spyod do*). That, moreover (*de'aṅ*), is taught thus (*ces gsuṅs so*):

> After having risen (*laṅs te*) it is placed in the form of the deity (*laṅs te lha yi gzugs su bźag*).[xlix]

The purpose of it (*de'i dgos pa ni*) is to turn the mind away from ordinary concepts (*tha mal gyi rnam par rtog pa las blo ldog pa*), to cause the complete

[xlviii] Variants of this stanza are found in T 1254 (f. 261v) and in Ṅor chen's *gNad kyi zla zer* (p. 406_5). [xlix] Untraced.

filling of the accumulations (*tshogs yoṅs su rdzogs par 'gyur ba*) by having performed the worship of the deities through the deities (*lha la lhas mchod pa byas pas*) and especially (*khyad par du*) not to give rise to the root downfall of depreciating the aggregates (*phuṅ po la smod pa'i rtsa ba'i ltuṅ ba mi 'byuṅ ba*). Having established the control (*dbaṅ du byas te*) over any person however strongly she is resisting (*kun nas dkris pa śas che ba'i gaṅ zag kha cig gi*), the '*yoga* of impassioning' (*rjes su chags pa'i rnal 'byor ni*) is the entering into the union with the 'three notions' (*'du śes gsum gyis sñoms par 'jug pa ste*) as explained before in context of the issuing of the goddesses (*goṅ du lha mo dbyuṅ ba'i skabs su bstan zin to*). The purpose of it (*de'i dgos pa ni*) is to remove the stains (*mi gos pa*) arising from the fault of unchaste conduct which is not in line with the teachings (*bka' thun moṅ ba'i mi tshaṅs par pyod pa'i ñes pa las*) by averting the mind from ordinary concepts (*tha mal gyi rnam par rtog pa las blo log pas*), and it has the purpose of realizing the 'awareness of the innate' (*lhan cig skyes pa'i ye śes rtogs pa'i dgos pa yod do*). The remaining things (*lhag ma rnams ni*), [such as] the '*yoga* without meditative equipoise' (*mñam par ma bźag rnal 'byor*), have been explained before (*goṅ du bstan zin to*). By stating "*oṁ aṣṭa*" and so forth (*oṁ aṣṭa źes bya ba la sogs pas*) the '*jāpamantra*' is taught (*bzlas pa'i sṅags bstan te*). The *yoga* of recitation has been explained before (*bzlas pa'i rnal 'byor ni goṅ du bstan la*), the methods of recitation (*bzlas pa'i tshul ni*) are called (*źes bya ba yin te*) 'long-sounding' (*sgra riṅ ba*) and 'good-sounding' (*sgra bzaṅ ba*).[66] In a vast place it is long (*riṅ sar riṅ ba daṅ*), in a small place it is short (*thuṅ sar thuṅ ba daṅ*), in a strong place it is intense (*drag po la drag po da*), in a weak place it is gentle (*źan pa la źan pa ste*). When it is performed in this way (*de ltar byas na*), [and] when there is no distinction in what is perceived (*dmigs pa la khyad par med pa la*), [then] there is a difference in the empowerment (*byin brlabs kyi khyad par 'byuṅ ste*), because there is a great dependance on the *mantra* of the *tathāgata*s (*de bźin gśegs pa'i gsaṅ sṅags kyi rten 'brel gyi che ba yin pa'i phyir ro*). The following is the meaning of the [*mūla*]*mantra* (*sṅags kyi don ni 'di yin te*):

> He has tawny, upwards [streaming] hair (*dbu skyes gyen bsgreṅ ser*) on the eight heads (*źal rnams brgyad la*); he has twenty-four eyes (*ñi śu bźi yi spyan can*) [and] sixteen arms (*bcu drug phyag*); he

[66] Note that the following sentence is missing in MWH.

> is black in color like rain-clouds (*sprin ltar mdog gnag*); he bears many garlands of skulls (*thod phreṅ du ma 'dzin*); he has an exalted mind agitated from within (*khoṅ nas 'khrugs thugs*), [and his] fangs are clenched like [crescent] moons (*mche ba zla ltar gtsigs*).
>
> The protector of yours (*mgon po khyod kyi*) kills the troupes of evil forces (*gdug pa'i tshogs rnams gsod mdzad*) by the dance (*gar gyis*) of the magical emanation of [his] body (*sku yi rnam 'phrul gyi*). He shouts intensively (*rab tu sgrogs daṅ*) and causes torment (*gduṅ bar mdzad pa daṅ*). He dries up the seven oceans (*mtsho chen bdun*) and binds the eight *nāga*s (*klu brgyad 'chiṅ mdzad ciṅ*).
>
> Seizing the troupes of enemies (*dgra tshogs 'dzin pas*) he destroys the evil troupes (*gdug pa'i tshogs 'joms pa*). By [his] voice, dancing form and smile (*dbyaṅs lus gar daṅ bźad pas*) he appeases the sick (*nad pa źi*). With devotion to his form (*de yi sku la daṅ bas*) I praise (*bstod*) the protector who cuts off the mass of afflictions (*ñon moṅs tshogs gcod pa'i mgon po*) through emptiness and compassion (*stoṅ ñid sñiṅ rjes*)![67]

As for the "*purakṣobha*[*mantra*]" (*groṅ khyer dkrugs pa*), by [the time when] having passed the 400.000 preparatory recitations (*sṅon du bsñen pa 'bum phrag bźi soṅ bas*), one should draw (*bris te*) an eight-spoked wheel (*'khor lo rtsibs brgyad pa*) with lac-dye (*rgya skyegs kyis*) into the left hand (*lag pa g.yon pa la*), the eight letters onto the eight spokes (*rtsibs brgyad la yi ge brgyad*), onto the rim the 'row of vowels' turning left (*mu khyud la āli g.yon skor*) [and] the 'row of consonants' turning right (*kāli g.yas skor*) [and] into the center "*oṁ* 'so and so' and 'so and so' have committed internal war" (*lte ba la oṁ che ge mo daṅ che ge mo naṅ 'khrug byuṅ cig*), thus one should write (*ces bris te*). Having covered it with the right hand (*lag pa g.yas pas bkab la*), it is recited without loosing [one's] breath (*kha rlaṅs ma śor bar bzlas te*). When an army is seen near the city (*dmag gam groṅ khyer la bstan na*) civil war will break out (*naṅ 'khrug 'byuṅ ṅo*). Or the city is

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[67] The meter in the second *pāda* of the last verse of this praise seems to be corrupt. A source of it could not be traced. It is well possible that this set of verses is a Tibetan composition to explain the Sanskrit meaning of the so-called *mūlamantra* of the sixteen-armed form of Hevajra.

agitated by this in another way (*yaṅ na 'dis ni groṅ khyer dkrugs pa*). Thus it is said (*źes bya ba yin no*).

The '*vajra*-song' (*rdo rje'i glu 'di ni*) is expressed with symbolic words (*brda'i skad kyis ston pa yin te*). The expressed activities (*smra ba'i bya ba rnams*) are announced (*smra ba*) by what is taught hereafter (*'di nas gsuṅs pas*) at a particular time (*dus khyad par can*), the time of the '*gaṇapūjā*' (*tshogs kyi mchod pa'i dus su*), and when it is offered accordingly at the time of the worship and so forth (*yaṅ mchod pa la sogs pa'i dus su 'di ji lta ba bźin blaṅs na*) the 'accumulation of merit' will increase greatly (*bsod nams kyi tshogs cher 'phel bar 'gyur ba yin no*). The meaning of the words (*tshig gi don ni*) has the intention of '*vajra*-words' (*rdo rje'i tshig dgoṅs pa*) and implies the inconceivable (*bsam gyis mi khyab par 'gyur yaṅ*).[68] "*Kolla*" means '*kollagiri*', a special place (*gnas kyi khyad par ro*). "*Mummuṇi*" is a 'field' (*źiṅ ṅo*, Skt. *kṣetra*). The "*bola*" and "*kakkola*" are the secret *vajra* (*gsaṅ ba'i rdo rje*) and the '*dharmodayā*' (*chos 'byuṅ ṅo*).[69] "*Ire ṭṭhia*" means bliss (*bde ba*),[70] in brief (*mdor na*), means and wisdom completely unified (*mdor na thabs daṅ śes rab rab 'dus pa'o*). "*Ghaṇe*" means either gathering (*tshogs*) or continuos (*rgyun*). A "*kṛpiṭa*" is a '*ḍamaru*' (*caṅ te'u*). "*Ho vājjāi*" means one should beat (*brduṅ bar bya'o*). When it is said "*karuṇe kiai*" it means at that time one should serve with compassion (*de'i dus su sñiṅ rjes bsten par bya*). "*Na rolā*" means one should not make quarrel (*rtsod pa mi bya ba'o*). "*Tahiṃ*" means at that time (*dus der*). "*Bala khajja*" means meat should be eaten (*śa bza' bar bya ba'o*). "*gaḍheṃ*" means liquor should be drunken zealously (*chaṅ 'bad pas btuṅ bar bya ba'o*). When "*hale*" and so forth is said, the meaning is 'hey friends (*kye grogs po dag*), when having become worthy (*skal ba daṅ ldan par gyur na*) let even the 'outsiders' approach! (*yul mtha' 'khob pa dag kyaṅ 'oṅ du chug cig*)'. "*Dundura*" means the unworthy will not be let to approach (*skal min 'oṅ du mi gźug pa*). By saying "*caüsama*" and so forth it is said at that time one should anoint the

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[68] Other commentaries on this so-called "*paramā samayagītikā*" are found in the MuĀv (p. 173), YoMā (p. 139) and in Saroruha's commentary of the HeTa called **Padminī* (T 1181, D f. 163rv). Regarding this, it may be referred to the Appendix in Part 2.

[69] Note that MWH reads "*padma*" instead of "*chos 'byuṅ*", being a relatively common gloss.

[70] The reading in dPe differs, giving "*bod pa*" as gloss. The meaning of it is not certain, perhaps it is to be understood in the sense of 'invitation' or 'invocation'.

body with the five nectars (*bdud rtsi lṅas de'i dus su lus la byug pa bya bar ston te*). By this all interfering forces are pacified (*des ni bar chad thams cad źi bar byed pa yin no*).[71] By "*mala*" and so forth it is taught (*bstan to*) that the many herbs should be consumed further at that time (*tshod ma maṅ po btuṅ bar bya ba*). By "*phreṃkhaṇa*" and so forth the method for not seeing (*mi blta ba'i tshul*) what is conventionally approached or left (*'oṅ ba daṅ 'gro ba'i brda*), or what is pure and impure (*dag pa daṅ ma dag pa*), is taught (*bstan to*). By "*niraṃ*" and so forth [it is taught] that the 'bone-ornaments' should be put on (*rus pa'i rgyan gdags pa*) at that time (*de'i dus su*), and by "*malayaje*" and so forth it is taught (*bstan to*) that the union, and the place of it, should be entered at that time (*de'i dus su sñoms 'jug bya ba daṅ de'i yul*).

In this way (*de ltar*), the '*sādhana*' of the eight-faced and sixteen-armed [form of Hevajra] (*źal brgyad phyag bcu drug pa'i sgrub pa'i thabs ni*) has been explained (*bstan zin nas*).

> By [the passage] beginning with "in this manner" (*de ltar źes pa la sogs pas*)[m] the '*sādhana*' of three [other forms of Hevajra] should be taught (*gsum gyi sgrub thabs brjod par bya*). Beginning with the accruing of the 'accumulation of merit' (*bsod nams tshogs bsags nas bzuṅ ste*)
>
> up to the arising of the 'heavenly palace' (*gźal yas khaṅ ni bskyed pa'i bar*) one should meditate as before (*ṅa ma bźin du bsgom par bya*). The particulars of the seats are not alike (*gdan gyi khyad par mi 'dra ste*), here it is the seat of a corpse with regard to all (*'dir ni kun la ro yi gdan*).
>
> As for the arising of the 'causal Vajradhara' (*rgyu yi rdo rje 'chaṅ bskyed la*), the first [and] second clear realizations are the same [as before] (*mṅon byaṅ daṅ po gñis pa 'dra*), the third clear realization (*gsum pa'i mṅon par byaṅ chub ni*) is Heruka [who is arising] from the two (*he ru ka ni gñis po las*).

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[71] Note that MWH breaks off here, the folios 149ff. are missing.

[m] de ltar HeSāU$^{\text{T}\bar{\text{t}}}$] 'di ltar HeSāU$^{\text{Tib.}}$; evam HeSāU$^{\text{Skt.}}$.

From '*hūṁ*' and '*aḥ*' there are *vajra* and bell (*rdo rje dril*), the two 'signs' (*phyag gñis*).[72] From [above] the '*hūṁ*' [arises] the *vajra*. When there is no female consort there is no chopper (*yum med phyir na gri gug min*). The fourth clear realization is applied equally [as before] (*mṅon byaṅ bźi pa mtshuṅs par sbyar*).

As for the completion of the individual forms (*so so yi sku rdzogs pa ni*) by the fifth clear realization (*mṅon byaṅ lṅa pas*) the text is alike (*gźuṅ bźin yin*). After that (*de nas*), as regards the two-armed [form of Hevajra] (*phyag gñis pa la ni*), the empowerment of 'the secret space' and so forth are performed (*byas te*).

In case (*na*) the issuing of the goddesses (*lha mo dbyuṅ ba ni*) is not desired (*mi 'dod*) to be emanated from the heart (*thugs ka nas spro bya*), because of that (*de yi phyir na*) the melting into luminosity (*'od źu ba*) is unacceptable (*mi 'dod*) because of the absence of the female consort (*yum med phyir na'o*).

When that is not existing (*de min phyir na*), as regards the melt (*źu ba la*), the urging by songs (*glus bskul*) as well as the emergence as the resultant [deity] (*'bras bur bźeṅs pa'aṅ*) do not exist either (*med*). Regarding the two aspects of Heruka (*he ru ka ni rnam gñis la*), they all are as before (*de dag thams cad sṅar daṅ 'dra*).

The rest (*lhag ma*), causing the '*jñāna*[cakra]' to enter and so forth (*ye śes gźug la sogs*), has no particular difference (*khyad par yod pa ma yin*) with regard to the four Herukas (*he ru ka ni bźi rnams la*). Thus (*źes*) it is taught by the lineage of the wise teachers (*bla ma mkhas pa'i brgyud pas gsuṅs*).

However (*'on kyaṅ*), since there is no withdrawing of the eight goddesses into the eight mouths (*lha mo brgyad źal brgyad bsdu ba med phyir*), the deities of the circle (*'khor gyi lha*) should be withdrawn into the '*hūṁ*' in the heart (*thugs ka'i hūṁ la bsdu bya ste*). The 'stage of the arisen' too should be applied equally [as taught before] (*rdzogs pa'i rim pa'aṅ mtshuṅs par sbyar*).

[72] The reading *phyag gñis* here has been interpreted as *phyag mtshan gñis* in order to match the procedure of the '*pañcākārābhisaṃbodhi*'.

> Although accepted [in general] (*'dod kyaṅ*), a person with superior or intermediate faculties (*gaṅ zag dbaṅ po rab 'briṅ*) should not apply (*mi sbyar*) the cultivation of the four (*bźi bsgom*), i.e. the three [forms of] Heruka and the other (*he ru ka ni gsum la sogs*), with the distinction of the fourfold means (*thabs rnam pa bźir phye ba*). [Thus] it has been taught because of a question (*dris pas gsuṅ*).[73]

By these [verses] (*de dag gis ni*) the content of the *yoga* with meditative equipoise (*mñam par bźag pa'i rnal 'byor gyi don*) has been taught (*bstan te*). The words of the text (*gźuṅ gi tshig gi*) are not discerned (*ma phye'o*), because they are easy to understand (*rtogs par sla bas*).

After that *de nas*, having risen from the meditative equipoise (*mñam par bźag pa las laṅs te*), one should perform (*bya ste*) the recollection of the pure (*dag pa rjes su dran pa daṅ*) as well as the '*praṇidhāna*' (*smon lam yaṅ*). Moreover (*de'aṅ*):

> The eyes red of compassion (*sñiṅ rje'i spyan ni dmar po ste*), the body black as regards [his] friendly mind (*byams pa'i thugs la yan lag gnag*).[1]

Thus and so on, and (*źes la sogs pa daṅ*):

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[73] The underlying context of this verse is not entirely clear to me. Perhaps the following passage from Asaṅga's *Mahāyānasūtrālaṃkāra* is related to it: *dhyānapāramim āśritya prabhedo hi caturvidhaḥ | upāyaś cābhinirhāraḥ ṣaḍvidhaś ca vidhīyate ‖18.52‖ dhyānapāramitā niśrayaḥ prabhedaś caturvidhaś chandavīryacitta-mīmāṃsāsamādhibhedāt | upāyaś caturvidha eva | abhinirhāraḥ ṣaḍvidhaḥ | caturvidha upāyaḥ katamaḥ | vyāvasāyika ekaś ca dvitīyo 'nugrahātmakaḥ | naibandhikas tṛtīyaś ca caturthaḥ prātipakṣikaḥ ‖18.53‖ aṣṭānāṃ prahāṇasaṃskārāṇāṃ chando vyāyāmaḥ śraddhā vyāvasāyikaḥ upāyaḥ | śraddhānasyārthino vyāyāmāt | praśrabdhir anugrahātmakaḥ smṛtiḥ saṃprajanyaṃ copanibandhakaḥ | ekena cittasyālambanāvisārāt | dvitīyena visāraprajñānāt | cetanā copekṣā ca prātipakṣika upāyaḥ | layauddhatyopakleśayoḥ kleśānāṃ ca pratipakṣatvāt |* (pp. 142f.). MWH continuous after the 3rd *pāda* of the last stanza.

[1] HeTa II.ix. 11ab; cf. HeSāU, VaPra§10 et al. The underlying Sanskrit reads *kṛpayā locane rakte kṛṣṇāṅgo maitracittataḥ |*.

The five *buddha*s are with the 'signs' (*gug skyed kyis ni*).[li]

And so forth (*źes bya ba la sogs pa yin no*).

Then the '*praṇidhāna*' should be given (*de nas smon lam gdab bo*). In addition (*gźan*), as regards the '*yoga* of recitation' (*bzlas pa'i rnal 'byor la*) of the *yogin*s who have risen from meditative equipoise (*mñam par gźag pa las laṅs pa'i rnal 'byor rnams kyi*), the '*yoga* of recitation' for the two-armed [Hevajra] (*phyag gñis pa'i bzlas pa'i rnal 'byor ni*) is the recitation by 'the *yoga* of circling' (*'khor ba'i rnal 'byor gyis bzlas pa'o*), i.e. circling [the syllables of the *mantra*] from the navel to the top of the head (*lte ba nas spyi gtsug tu 'khor ba'am*), or from the mouth (*kha nas sam*), or from the heart (*sñiṅ ga nas*). The '*yoga* of the path of practice' (*spyod lam gyi rnal 'byor ni*) either is as explained above (*goṅ du bstan pa bźin nam*), or alternatively (*yaṅ na*) "one should abide with the '*devatāyoga*'" (*lha'i rnal 'byor gyis gnas par bya'o*),[n] meaning (*źes*) one should perceive (*dmigs par bya'o*) all objects and subjects (*yul daṅ yul can thams cad*) as one's special deity (*raṅ gi lhag pa'i lhar*). "The rest" (*lhag ma*, Skt. *śeṣam*), sleeping (*ñal ba*), rising (*ldaṅ ba*), and all activities in the period in between the sessions (*thun mtshams kyi bya ba thams cad*), "should be practiced like above" (*goṅ daṅ mthun par spyad do*, Skt. *pūrvavidhāv iva kartavyam*),[o] thus it has been taught (*źes gsuṅ ṅo*).

The passage regarding the recollection of the pure (*dag pa rjes su dran pa gźuṅ*), although it is (*yin kyaṅ*) exactly in that way for the sixteen-armed [Hevajra] (*ji lta ba bźin phyag bcu drug pa'i*), is taught below (*'og tu bstan pa yin no*), because otherwise the text would have to be said again in between (*gźuṅ zer yaṅ bar bya ba'i phyir*).

Moreover (*de'aṅ*), "[his] eyes are red (*spyan dmar po ste*) because of compassion (*thugs rjes*)", because of the passion for the sentient beings (*sems can*

[n]lha'i rnal 'byor gyis gnas par bya'o HeSāU$^{T\bar{1}}$] lha yi sbyor bas rab tu rgyu HeSāU$^{Tib.}$ (verse); devatāyogena vihartavyam HeSāU$^{Skt.}$. [o]lhag ma (…) goṅ daṅ mthun par spyad do HeSāU$^{T\bar{1}}$] cho ga lhag ma rnams ni sṅa ma bźin du bya'o HeSāU$^{Tib.}$; śeṣaṃ pūrvavidhāv iva kartavyam HeSāU$^{Skt.}$.

[li]HeTa II.ix. 12c, cf. HeSāU, VaPra$^{\S 10}$ et al. The spelling "*gug skyed*" seems to be a widespread alternative of the perhaps more common "*gug kyed*" which usually refers to the vowel-signs, but which in this context seems to render Skt. "*mudrābhiḥ*" (Tib. *phyag rgya*).

la chags pas). By that (*des ni*) the compassion that takes no [exclusive] point of reference is illustrated (*dmigs pa med pa'i thugs rje mtshon te*). The "loving-kindness" (*byams pa*) towards all beings (*'gro ba thams cad la*), like that of parents towards the only son (*bu gcig pa'i pha ma ltar*), that one (*de ni*) is illustrated by "his black body" (*yan lag nag pos mtshon te*) which cannot be changed (*gaṅ gis kyaṅ bsgyur bar mi nus pa ni*). "The set of the 'four essentials for conversion'" (*bsdu ba'i dṅos po bźi ni*, Skt. *saṃgrahavastucatuṣka*) by which he accomplishes the aims of the sentient beings (*sems can gyi don mdzad pa*) by means of compassion (*sñiṅ rje'i chas*) is symbolized as "[his] four feet" (*źabs bźis mtshon te*), such are (*'di ltar*) 'generosity' (*sbyin pa*, Skt. *dāna*), 'kind speech' (*sñan par smra ba*, Skt. *priyavacana*), 'meaningful conduct' (*don spyod pa*, Skt. *arthacaryā*) and 'consistency [of words and deeds]' (*don mthun pa*, Skt. *samānārtha*).[74] "[His] eight heads are the 'eight liberations'" (*źal brgyad rnam par thar pa brgyad*): [1] seeing external forms as emptiness (*phyi'i gzugs stoṅ pa ñid du mthoṅ ba*), [2] seeing internal forms as emptiness (*naṅ gzugs stoṅ pa ñid du mthoṅ ba*), [3] seeing views that are formed as wholesome or unwholesome as emptiness (*sdug pa daṅ mi sdug pas byas pa'i lta ba stoṅ pa ñid du mthoṅ ba*), [4] seeing (*mthoṅ ba*) the 'sphere of the infinity of space' (*nam mkha' mtha' yas skye mched*, Skt. *ākāśānantyāyatana*) as emptiness (*stoṅ pa ñid du*), [5] seeing (*mthoṅ ba*) the 'sphere of the infinity of consciousness' (*rnam śes mtha' yas skye mched*, Skt. *vijñānānantyāyatana*) as emptiness (*stoṅ pa ñid du*), [6] seeing (*mthoṅ ba*) the 'sphere of nothingness' (*ci yaṅ med pa'i skye mched* , Skt. *ākiṃcanyāyatana*) as emptiness (*stoṅ pa ñid du*), [7] seeing (*mthoṅ ba*) 'neither-notion and non-notion' (*'du śes med 'du śes med min*, Skt. *naivasaṃjñāsaṃjñā*) as emptiness (*stoṅ pa ñid du*) and [8] seeing (*mthoṅ ba*) the 'cessation of notion and sensation' (*'du śes daṅ tshor ba 'gog pa*, Skt. *saṃjñāveditanirodha*) as emptiness.[75]

[His] arms symbolize the sixteen emptinesses (*phyag ni stoṅ pa ñid bcu drug mtshon par byed pa ste*): [1] 'inner-emptiness' (*naṅ stoṅ pa ñid*, Skt. *adhyātmaśūnyatā*), [2] 'outer-emptiness' (*phyi stoṅ pa ñid*, Skt. *bahirdhāśūnyatā*), [3] 'external and internal emptiness' (*phyi naṅ stoṅ pa ñid*, Skt. *adhyātmabahirdhāśūnyatā*), [4]

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[74] This list is only contained in $dPe_{ed.}$. Since it is neither found in dPe_{lu} nor MWH, it is possible that these 'four essentials for conversion' are a later addition.

[75] Note that MWH reads *phyi'i gzugs stoṅ pa ñid du mthoṅ ba la sogs pa'o* instead of giving the complete list. Regarding these 'eight liberations', cf. VaPra[§10].

'emptiness of emptiness' (*stoṅ pa ñid stoṅ pa ñid*, Skt. *śūnyatāśūnyatā*), [5] 'great emptiness' (*chen po stoṅ pa ñid*, Skt. *mahāśūnyatā*), [6] 'emptiness of supreme reality' (*don dam pa stoṅ pa ñid*, Skt. *paramārthaśūnyatā*), [7] 'conditioned emptiness' (*'du byas stoṅ pa ñid*, Skt. *saṃskṛtaśūnyatā*), [8] 'unconditioned emptiness' (*'du ma byas stoṅ pa ñid*, Skt. *asaṃskṛtaśūnyatā*), [9] 'infinite emptiness' (*mtha' las 'das pa stoṅ pa*, Skt. *atyantaśūnyatā*), [10] 'emptiness without beginning and end' (*thog ma daṅ tha ma med pa stoṅ pa ñid*, Skt. *anavarāgraśūnyatā*), [11] 'emptiness of non-rejection' (*dor ba med pa stoṅ pa ñid*, Skt. *anavakāraśūnyatā*), [12] 'emptiness of own nature' (*raṅ bźin stoṅ pa ñid*, Skt. *svabhāvaśūnyatā*), [13] 'emptiness of all *dharma*s' (*chos thams cad stoṅ pa ñid*, Skt. *sarvadharmaśūnyatā*), [14] 'emptiness of own-characteristic' (*raṅ gi mtshan ñid stoṅ pa ñid*, Skt. *svalakṣaṇaśūnyatā*), [15] 'emptiness of non-perception' (*mi dmigs pa stoṅ pa ñid*, Skt. *anupalambhaśūnyatā*) and [16] 'emptiness of non-existence' (*dṅos po med pa stoṅ pa ñid*, Skt. *abhāvaśūnyatā*).[76]

The 'signs' are the '*mantra*' (*gug skyed ni mantra ste*), the '*mudrā*s' are the 'five bone-ornaments' (*phyag rgya lṅa*), they have the nature of the five Victorious Ones (*de ni rgyal ba lṅa'i bdag ñid*) as has been explained above (*goṅ du bstan zin to*).

> "He is wrathful in order to discipline the wicked (*gdug pa 'dul phyir khro bo ñid*)."[lii]

This means (*ces bya ba ni*): Internally he is passionate with compassion (*naṅ thugs rjes chags pa*), externally he is in the mode of wrath (*phyi rol du khro bo'i tshul te*), like a father is wrathful (*pha khro ba bźin no*) when the only son commits a crime (*bu gcig pa ñes pa byed pa la*).

> Pukkasī should be known as the flesh (*śa yis pukkasī ru bya*).[liii]

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[76] MWH abbreviates the list, listing only the first and last of the 'sixteen emptinesses': *naṅ stoṅ pa ñid nas dṅos po med pa stoṅ pa ñid kyi bar ro*. The list shows considerable differences to the list contained in VaPra[§10] some of which are also found in MuĀv and YoMā ad HeTa I.ix 15a.

[lii] HeTa II.ix. 12d reading *kruddho duṣṭavineyataḥ*; cf. HeSāU, VaPra[§10] et al.
[liii] HeTa II.ix. 13a reading *māṃsena pukkasī khyātā*; cf. HeSāU, VaPra[§10] et al.

Thus and so forth (*źes bya ba la sogs pa ni*) is the purity of the '*dhātu*s' (*khams kyi dag pa ste*), meaning (*źes bya ba'i don to*) they have the nature of these (*de'i ṅo bo ñid yin*). "The skin (*pags pa ni*) is the 'seven limbs of awakening'" (*byaṅ chub kyi yan lag bdun*, Skt. *saptabodhyaṅga*). The 'limbs of awakening' are [1] 'remembrance' (*dran pa*, Skt. *smṛti*), [2] 'heroic effort' (*brtson 'grus*, Skt. *vīrya*), [3] 'joy' (*dga' ba*, Skt. *prīti*), [4] 'confidence' (*śin tu sbyaṅs pa*, Skt. *praśrabdhi*), [5] 'contemplation' (*tiṅ ṅe 'dzin*, Skt. *samādhi*), [6] 'equanimity' (*btaṅ sñoms*, Skt. *upekṣā*) and [7] the 'investigation of the *dharma*s' (*chos rnam par 'byed pa*, Skt. *dharmapravicaya*). "The bones are the 'four truths'" (*rus pa bden pa bźi ste*, Skt. *satyacatuṣṭaya*): [1] 'suffering' (*sdug bsṅal ba*, Skt. *duḥkha*), [2] the 'arising' (*kun 'byuṅ ba*, Skt. *samudaya*), [3] the 'cessation' (*'gog pa*, Skt. *nirodha*) and [4] the 'path' (*lam*, Skt. *mārga*).[77,liv] The method of the practice of 'recollecting the pure' (*dag pa dran pa'i ñams su blaṅ ba'i tshul ni*) has been explained above (*goṅ du bśad zin to*).

"The '*praṇidhāna*' should be made" (*smon lam gdab pa*)[p] means (*ni*) those who do not entirely bring about 'heroic effort' [in this life] (*brtson 'grus rab tu mi 'gyur ba dag gis*) should make the 'pledge' for future births (*kye ba gźan gyi smon lam gdab ste*). "Born in a [good] family" (*rigs su skye*)[q] means (*ni*) a family of the *mantra*-practice (*gsaṅ sṅags spyod pa'i rigs so*). "May I keep the pledges" (*dam tshig can*, Skt. *samayī*) means (*ni*):

> The '*pratimokṣa*' (*so so thar pa*), '*bodhisattva* [vows]' (*byaṅ chub sems*) and 'inner vows of knowledge-holders' (*rig 'dzin naṅ gi sdom pa*).

Together with the 'pledges' that are to be drunken and eaten (*bza' btuṅ gi dam tshig daṅ ldan pa'o*).[78] "May I not be mad" (*smyo med*)[r] means (*ni*) without

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[77] MWH abbreviates the list, reading *sdug bsṅal la sogs pa'o*.

[78] The reading in $dPe_{ed.}$ is *bza' bsruṅ gi dam tshig* instead. A reading that is likewise possible.

[p]smon lam gdab pa $HeSāU^{Tī}$] smon lam gdab par bya $HeSāU^{Tib.}$ (verse); praṇidhānaṃ ca kartavyam $HeSāU^{Skt.}$. [q]rigs su skye (ba) $HeSāU^{Tī}$, $HeTa_{SN}$] rigs skyes $HeSāU^{Tib.}$; kulajanmā $HeSāU^{Skt.}$. [r]smyo med dPe, $HeTa_{SN}$] bsño med MWH; ma ñams źiṅ $HeSāU^{Tib.}$; anunmādī $HeSāU^{Skt.}$.

[liv]Cf. HeTa II.ix. 13b-d, HeSāU, VaPra[§10] et al.

failing memory (*dran pa ma ñams pa*) and "devoted to the teachers" (*bla ma la gus pa'o*). "Ringing the *vajra*-bell" (*rdo rje'i dril bu 'khrol ba*)[s] means (*ni*) when being (*yin la*) one whose 'pledges' are not broken (*mi 'bral ba'i dam tshig*), who is apprehending things in the way they are (*dṅos su de lta bu 'dzin pa*), the content (*don ni*) is 'non-dual cognition' (*gñis su med pa'i ye śes*, Skt. *advayajñāna*) which is to be signified (*brjod bya*) and the 'collections of *dharma*s' (*chos kyi phuṅ po rnams so*) which are signifying it (*de brjod par byed pa'i*). "May I partake in the sexual fluids of women" (*btsun mo'i khu ba*)[t] refers (*ni*) to the blissful awareness of the melt (*źu bde'i ye śes te*). May I, endowed in this way, realize true awareness (*de lta bu daṅ ldan pas don gyi ye śes rtogs par śog*)! Thus is the meaning (*ces bya ba'i don to*).[lv]

Regarding the conclusion [III], there are three activities (*mjug gi don la gsum las*): [1] asking the superior *yogin*s for forgiveness first (*daṅ po rnal 'byor pa mchog la bzod par gsol źiṅ*) and [2] casting away pride (*kheṅs bskyuṅ ba ni*); that is the first part (*tshigs bcad gcig go*) reading "slow-witted" (*blo chuṅ*)[u] [and so forth]. [3] The composition of the treatise (*bstan bcos rtsom pa ni*) that is the instruction with connection to the *tantra* (*rgyud daṅ ldan par ston pa ni*), it begins with (*ces bya ba la sogs pa ste*) "that one who" (*gaṅ źig*)[v]. That, moreover, has four points (*de'aṅ bźi las*): [3.1] When saying (*źes bya ba ni*) "that one who is not conquered by the enemy of pride" (*gaṅ źig mṅon pa'i ṅa rgyal gyi dgras ma pham pa*)[w] it means (*źes bya ba'o*), it has been undertaken (*brtsams*) by him who is endowed with '*prajñā*' (*śes rab daṅ ldan pas*) after having realized the meaning of the *tantra* accordingly (*rgyud kyi don ji lta ba bźin rtogs nas*). [3.2] When saying (*źes bya ba ni*) "compassionate towards the sentient beings"

[s]rdo rje('i) dril bu 'khrol ba HeSāU$^{\text{T}\bar{\text{i}}}$] rdo rje dril sgrogs śiṅ HeSāU$^{\text{Tib.}}$; vajraghaṇṭāraṇat° HeSāU$^{\text{Skt.}}$; rdo rje dril bu 'khrol HeTa$_{\text{SN}}$. [t]btsun mo'i khu ba dPe$_{\text{lu}}$, HeTa$_{\text{SN}}$] btsun mo'i źu ba MWH; śes rab 'dus pa'i khu ba can HeSāU$^{\text{Tib.}}$; yoṣicchukrasamāhārī HeSāU$^{\text{Skt.}}$. [u]blo chuṅ HeSāU$^{\text{T}\bar{\text{i}}}$] blo gros rab dman HeSāU$^{\text{Tib.}}$; mandadhiyā HeSāU$^{\text{Skt.}}$. [v]gaṅ źig HeSāU$^{\text{T}\bar{\text{i}}}$] *om.* HeSāU$^{\text{Tib.}}$; yo 'sau HeSāU$^{\text{Skt.}}$. [w]gaṅ źig mṅon pa'i ṅa rgyal gyi dgras ma pham pa HeSāU$^{\text{T}\bar{\text{i}}}$] mṅon pa'i ṅa rgyal dgra las raṅ rgyal ba'i HeSāU$^{\text{Tib.}}$; yo 'sāv abhimānaśatruṇā na jitaḥ HeSāU$^{\text{Skt.}}$.

[lv]Cf. HeTa II.viii. 7-8; cp. Saroruha's **Hevajramaṇḍalavidhi*, HeSāSaṃ 8 (f. 101r$_{6\text{-}7}$), HeSāSaṃ 10 (f. 122r$_{7\text{-}v_1}$), HeBāPūVi, SāMā 229 et al.

(*sems can rnams la sñiṅ brtse ba can*)[x] it is not the case that (*ma yin te*) he is also endowed with '*prajñā*' (*śes rab daṅ ldan pas kyaṅ*) because of reverence (*bsñen bkur gyi phyir*), but it is because of compassion (*brtse bas yin te*); [this is] the second cause (*rgyu gñis pa'o*). [3.3] "Devoted to the lotus of the guru's feet" (*bla ma'i źabs kyi padmar gus*)[y] means (*źes bya ba ni*), although being in this way (*de ltar yin kyaṅ*), there is the requirement of the oral instructions of the *mantra*-teachers (*gsaṅ sṅags bla ma'i gdams ṅag dgos pa*); he is taught to be endowed with that (*de daṅ ldan par bstan to*). [3.4] When saying (*źes bya ba ni*) "the joy of the adornment of the Candra dynasty" (*ri boṅ 'dzin pa'i rigs kyi thig le la dga'*)[z] it is taught that he has attained heat and ability (*drod daṅ nus pa thob par bstan te*). Because he is endowed with the[se] four causes (*rgyu bźi daṅ ldan pas*) he has the capability for the composition [of the *sādhana*] (*brtsams par rigs*); thus is the meaning (*źes bya ba'i don to*). The third [verse] (*gsum pa*)[79] is the dedication of the wholesome roots to the sentient beings (*dge ba'i rtsa ba sems can la bsṅo ba ni*), it is taught (*bstan to*) by the part reading (*źes bya ba tshigs su bcad pa gcig gis*) "by me" (*bdag gis*).

> Although it is not the sphere for someone of little intelligence like me (*bdag lta blo dman yul miṅ yaṅ*) I have composed (*bris*) this nectar-like clear realization (*bdud rtsi lta bu'i mṅon rtogs 'di*) relying on the nectar-like transmission (*luṅ bdud rtsi 'dra la brten nas*) from the mouth of the supreme master (*rje btsun dam pa'i źal gyi*).

Thus (*źes bya ba ni*), by composing the abridged explanation (*rnam bśad mdor bsdus pa mdzad pas*) the greatness of the *sādhana* (*sgrub thabs kyi che ba*) and the taking away of pride (*kheṅs bskyud pa*) has been taught (*bstan to*) in connection with the oral instructions of the teachers (*bla ma'i gdams ṅag daṅ ldan par*).

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79 Note that the verse division in HeSāU$^{Tib.}$ differs. The "*gsum pa*" seems here to be referring to the devision as it is found in HeSāU$^{Skt.}$.

[x]sems can rnams la sñiṅ brtse ba can/daṅ HeSāU$^{T\bar{1}}$] sems can brtse HeSāU$^{Tib.}$; sādhubhiḥ (sattva)kṛpayā HeSāU$^{Skt.}$ (cf. Skt. edition and note in translation). [y]bla ma'i źabs kyi padmar gus/bdud HeSāU$^{T\bar{1}}$] bla ma'i źabs kyi padmar gus śiṅ HeSāU$^{Tib.}$; gurucaraṇāmbujabhaktaḥ HeSāU$^{Skt.}$. [z]ri boṅ 'dzin pa'i rigs kyi thig le la dga'/ṅag HeSāU$^{T\bar{1}}$] zla ba'i thigs pa'i rigs rnams rab dga' ba HeSāU$^{Tib.}$; śaśāṅkakulatilakanandanaḥ HeSāU$^{Skt.}$.

> May this (*'dis ni*), the little [produced] from me (*cuṅ zad bdag las*), although inferior (*dman pa yaṅ*), become the cause of realization (*rtogs pa'i rkyen ni byed 'gyur źiṅ*) for me and others (*bdag daṅ gźan dag daṅ*)! And may there be devotion to the teachers by that (*des ni bla ma la gus śog*)!

Thus (*ces bya ba ni*) it has been composed for the benefit of others (*gźan gyi don du brtsams pa*), and once it has been taught (*bstan pa'o*) after having realized it (*de rtogs nas*), may there be the entrance into the special path (*lam khyad par can la 'jug par gyur cig par*) through that (*des*).

> For those who are agitated in the whirlpool of births and so on in the ocean of existences (*srid pa'i rgya mtsho skye la sogs pa'i rba kloṅ 'khrug*),[80] possessed of the destructive winds of desire, anger and so forth (*chags daṅ sdaṅ sogs 'jig pa'i rluṅ ldan*), the '*sādhana*' (*sgrub thabs*) is endowed with the great, safety granting boat (*gziṅs chen brten byed ldan*) providing protection (*skyob byed*) against the multitudes of dangers (*'jigs pa yi tshogs las*) such as the sea monsters that are the terrible sufferings of bad transmigration (*ṅan 'gro yi mi bzad sdug bsṅal chu srin la sogs*).
>
> The 'great vehicle' (*theg chen*) is based upon this one (*'di la brten te*), the captain who possesses the tantric observances (*ded dpon brtul źugs ldan*), the skilful great mind (*blo chen mkhas pa*) endowed with the *tantra*s (*rgyud ldan*), it is following him (*de yi rjes 'braṅ ste*); the state of the completely awakened ones (*rdzogs saṅs go 'phaṅ*) consists of the three bodies (*sku gsum*) which are completely free of any faults (*skyon rnams kun bral ba*); take up (*blaṅ bar gyis*) that jewel (*rin chen*), the radiant substance which is pleasing the mind (*rdzas 'bar yid 'oṅ ldan pa*)!
>
> I, having a deluded mind, have been covered in darkness (*bdag blo gti mug mun bsgribs la*), I bow down faithfully (*daṅ bas 'dud*) to that teacher (*bla ma de la*) by whose speech (*gaṅ gi gsuṅ gis*) the

[80] Cp. DVS *anādisaṃsāre janmāvartaviḍambanair* (f. 187r$_3$).

supreme path (*mchog gi lam*) has been illuminated (*snaṅ gyur pa*) without erring even to some degree (*ma nor cha tsam*).

Which (*gaṅ*) stainless merit (*bsod nams dri med*) that has come forth from the hardship of uncovering (*rnam par phye las ṅal bar gyur pa yi*) this king of '*sādhana*s' which integrates the 'four bodies' into the path (*sku bźi lam byed sgrub thabs dbaṅ po 'di*) has been produced in me (*bdag la skyes*), may the ignorance of the people (*'gro ba'i ma rig*) be entirely removed (*spyis 'byin byed par śog*) by that (*des*)!

Something that has not been clear (*cuṅ zad mi gsal ba rnams*) when composing (*mdzad pa las*) th[is] Commentary of the Glorious Hevajrasādhana (*dPal kye'i rdo rje'i sgrub pa'i thabs kyi rnam par bśad pa*) in the presence (*źal sṅa nas*) of Slob dpon Śrī-Ānandagarbha, after having relied upon the speech of that very teacher (*bla ma de ñid kyi gsuṅ la brten te*), it has been made clear (*gsal bar byas pa'o*) by [me] dGe bsñen bSod nams rtse mo. [The work is] finished (*rdzogs so*).

Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra (CVS)

Edition of the Sanskrit Text

oṁ namaḥ śrīhevajrāya ‖

sarvabhāvasvabhāvāgryam[1] ādyaṃ sarvātmani sthitam | A 1v$_1$
prajñopāyādvayaṃ[2] vīraṃ hevajraṃ praṇamāmy aham ‖1‖ B 230r$_2$

bhaktyā namāmi taṃ nāthaṃ nairātmyāśliṣṭakandharam |
piṅgalordhvajvalatkeśam[3] aṣṭāsyaṃ nayanais tribhiḥ ‖2‖ A 1v$_1$ B 230r$_2$

ūrdhvamūle[4] sitakṛṣṇe[5] sitarakte[6] dakṣiṇetare |
kṛṣṇavaktrāṇi[7] śeṣāṇi yasya taṃ praṇamāmy aham ‖3‖ A 1v$_2$ B 230r$_3$

hastyaśvakharagāvoṣṭranaraśvamahiṣānvitaiḥ[8] |
kapālair[9] aṣṭabhir yuktaṃ[10] dakṣiṇāṣṭabhujasthitaiḥ ‖4‖ A 1v$_3$ B 230r$_4$

kṣityāpavāyutejaś ca[11] candrārkayamaguhyakān |
dhatte[12] vāmabhujāṣṭasthakapāleṣu[13] namāmi tam ‖5‖ A 1v$_3$ B 230r$_4$

caturmārasamākrāntaṃ[14] catuścaraṇadigambaram[15] |
sūryālīḍhapadaṃ nīlaṃ nṛtyamānaṃ namāmy aham ‖6‖ A 1v$_4$ B 230r$_5$

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[1]°āgryam MS$_A$, ℍ] °āgraṃ m° MS$_B$. [2]°ādvayaṃ MS$_A$, ℍ, Tib.] °advayaṃ MS$_B$. [3]°ordhva° *corr.*] °orddha° Σ. [4]ūrdhva° ℍ] urddha° MS$_A$; ūrddha° MS$_B$ • °mūle MS$_A$, ℍ] °mukhaṃ MS$_B$; *spyi bo dan steṅ* Tib. [5]sitakṛṣṇe ℍ] sitakṛṣṭe MS$_A$; sitaṃ kṛṣṇaṃ MS$_B$. [6]°e MS$_A$, ℍ] °aṃ MS$_B$. [7]°vaktrāṇi MS$_{A^{p.c.}}$, ℍ, Tib.] °vaktroṇi MS$_{A^{a.c.}}$; °varṇāni MS$_B$. [8]°śvamahiṣānvitaiḥ MS$_A$, ℍ] °śarabhotukāṣṭataḥ MS$_B$; *seṅ ge de byi la* Tib.; cf. DVS f. 192v$_1$ & HePra^{§16} which support °*śarabhotuka*°. [9]kapālair MS$_A$, ℍ] kapā<le> MS$_{B^{p.c.}}$. [10]°aṃ MS$_A$, ℍ] °ai MS$_B$. [11]°vāyutejaś ca *em.*] °vāyus tejaś ca MS$_B$ (*ma-vipulā*); °pavanas tejaś MS$_A$, ℍ (°*pavanastejaś*). [12]dhatte MS$_A$, ℍ] ete MS$_B$. [13]°bhujāṣṭastha° ℍ, Tib.] °bhujāṣṭa° MS$_A$; °bhujāntastha° MS$_B$. [14]°aṃ ℍ] °aṃś MS$_A$; °aś MS$_B$. [15]°am MS$_A$, ℍ] °ā MS$_B$; °a ℍ^{MS_b}.

catuścakrātmakaṃ ghoraiḥ[16] sravanmuṇḍair[17] vibhūṣitam[18] |
A 1v5 tathāgataviśuddhābhir mudrābhiḥ samalaṃkṛtam ‖7‖
B 230r6

viśvavajrāṅkitaṃ mūrdhni kulādhipatimastakam |
A 1v5 paramānandasaṃprāptaṃ[19] vande[20] 'haṃ taṃ mahāsukham ‖8‖
B 230r6

pūrve *gaṁ*kārajāṃ[21] gaurīṃ[22] kṛṣṇāṅgīṃ[23] vāmarohitām |
A 1v6 dakṣiṇe karttikāsaktāṃ[24] brahmākrāntāṃ namāmy aham ‖9‖
B 230r7

*caṁ*kārasaṃbhavāṃ caurīṃ[25] māñjiṣṭhābhāṃ tu[26] dakṣiṇe[27] |
A 1v7 varāhaḍamaruhastāṃ ca[28] indrārūḍhāṃ namāmy aham ‖10‖
B 230r7

*vaṁ*kārajanitāṃ pītāṃ[29] vetālīṃ[30] tām upendragām[31] |
A 1v7 vāme pātrakarāṃ[32] savye kūrmahastāṃ namāmy aham ‖11‖
B 230v1

ghasmarīm uttaradvāre[33] śyāmāṃ[34] *ghaṁ*kārasaṃbhavām |
A 2r1 kapālāhikaravyagrāṃ[35] rudrārūḍhāṃ namāmy aham ‖12‖
B 230v1

namāmi pukkasīṃ nīlāṃ yamākrāntāṃ[36] *puṁ*udbhavām[37] |
A 2r2 paraśuṃ[38] vāmetare siṃham[39] aiśānyāṃ[40] ghorarūpiṇīm ‖13‖
B 230v2

śabarīṃ[41] *śaṁ*kārajāṃ śuklām āgneyyāṃ[42] dhanadasthitām |
A 2r2 vāme khikkhirikā[43] savye namāmi patidhāriṇīm[44] ‖14‖
B 230v3

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[16]ghoraiḥ MS_B, ℍ] ghori MS_A. [17]sravan° ℍ] śavan° MS_A; śravan° MS_B. [18]vibhūṣitam MS_A, $MS_B{}^{p.c.}$ (°*aṃ*), ℍ] vi>mu<bhūṣitaṃ $MS_B{}^{a.c.}$. [19]°aṃ MS_B, ℍ] °e MS_A. [20]vande MS_B, ℍ] nvade MS_A. [21]°jāṃ MS_A, ℍ] jaṃ MS_B. [22]°īṃ MS_A, ℍ] °ī MS_B. [23]°āṅgīṃ MS_A, ℍ] °āṃṅgī MS_B; °āṃṅgīṃ $ℍ^{MS_B}$. [24]karttikāsaktāṃ MS_B, ℍ] karttikāṃ MS_A. [25]°īṃ MS_A, ℍ] °ī MS_B. [26]māñjiṣṭhābhāṃ tu ℍ] māñjiṣṭhābhāṃ ntu MS_A; māñjiṣṭhavāma° MS_B; *btsod kyi mdog can* Tib. [27]°e $Σ_{-MS_A{}^{a.c.}}$] °ai $MS_A{}^{a.c.}$. [28]varāha° MS_B] vārāha° MS_A, ℍ • °hastāṃ ca ℍ] °hastāṃ MS_A; °hastā ca MS_B. [29]pītāṃ MS_B, ℍ, Tib. (*ser mo*)] raktāṃ MS_A. [30]°īṃ MS_A, ℍ] °ī MS_B. [31]°ām MS_A, ℍ] °ā MS_B. [32]°karāṃ MS_A, ℍ, Tib.] °dharā MS_B. [33]uttaradvāre MS_B, ℍ] uttare dvāre MS_A. [34]śyāmāṃ MS_A, ℍ] śyā<ma> $MS_B{}^{p.c.}$. [35]°āṃ MS_A, ℍ] °aṃ MS_B. [36]°ākrāntāṃ MS_A, ℍ] °ākrānta° MS_B. [37]puṁ° *corr.*] pum° MS_A, ℍ; °sam° MS_B. [38]paraśuṃ MS_A, ℍ] pararśu MS_B. [39]siṃham MS_A, ℍ] siham MS_B. [40]aiśānyāṃ $Σ_{-ℍ^{MS_B}}$] aiśāṇyāṃ $ℍ^{MS_B}$. [41]śabarīṃ $Σ_{-ℍ}$] śavarīṃ ℍ. [42]āgneyyāṃ ℍ] āgneyāṃ MS_A; āgneya° MS_B. [43]khikkhirikā $Σ_{-MS_B{}^{a.c.}}$] khakkhirikā $MS_B{}^{a.c.}$. [44]°dhāriṇīm MS_A, ℍ] dhāraṇīṃ MS_B.

caṇḍālīṃ[45] gaganaśyāmāṃ nairṛtye[46] *caṁ*samudbhavām[47] |
halaṃ vāmetare cakraṃ[48] naumi[49] rākṣasamardanīm ‖15‖ A 2r$_3$ B 230v$_3$

*ḍaṁ*kārajanitāṃ ḍombīṃ[50] vāyavye vemacitrigām[51] |
tarjanīvajrahastāṃ[52] ca karburābhāṃ namāmy aham ‖16‖ A 2r$_4$ B 230v$_4$

ardhaparyaṅkanāṭyasthāḥ[53] pañcamudrāvibhūṣitāḥ[54] |
nagnās[55] trilocanāḥ[56] sarvā[57] bhaktitaḥ praṇamāmy aham ‖17‖ A 2r$_4$ B 230v$_4$

skandhadhātuviśuddhāś ca[58] bodhicittasamudbhavāḥ |
namāmi sarvabhāvena etāḥ sarvāḥ[59] sukhapradāḥ ‖18‖ A 2r$_5$ B 230v$_5$

svadakṣiṇabhujāsaktacihnabījavinirgatāḥ[60] |
mahāsukharatāḥ sarvāḥ[61] sadā samyag namāmy aham[62] ‖19‖ A 2r$_6$ B 230v$_6$

yaś[63] candrārkapuṭasthabījayugalāj[64] jātaḥ savidyaḥ prabhus
trailokyaṃ nijamaṇḍalākṛtim[65] idaṃ nirmāya yuktyā svayam |
saṃhṛtyātmani sarvam etad akhilaṃ vidyāṃ ca satsaukhyadāṃ[66] A 2r$_6$ B 230v$_7$
prajñārāgarasāmṛte[67] nijapade līnas tu[68] tasmai namaḥ ‖20‖

stutvā sadevatīcakraṃ hevajraṃ ḍākinīprabhum[69] |
yan mayopārjitaṃ puṇyaṃ[70] tena loko 'stu tatsamaḥ[71] ‖ ‖ A 2v$_2$ B 231r$_1$

śrīhevajrabhaṭṭārakasya cakraviṃśikāstotraṃ samāptam
‖ ‖ **kṛtir iyaṃ siddhācāryasaroruhapādānām iti**[72] ‖ ‖

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[45]°īṃ MS$_A$, ℍ] °ī MS$_B$. [46]nairṛtye MS$_A$, ℍ] nairṛtye MS$_B$. [47]caṁ° MS$_A$, ℍ (*caṃ*°)] caṁkāra° MS$_B$. [48]°aṃ MS$_A$, ℍ] °e MS$_B$. [49]naumi MS$_A$, ℍ] nomi MS$_B$. [50]°īṃ MS$_A$, ℍ] °ī MS$_B$. [51]°gām MS$_A$, ℍ] °kāṃ MS$_B$. [52]°āṃ MS$_A$, ℍ] °ā MS$_B$. [53]°āḥ MS$_A$, ℍ] °āṃ MS$_B$. [54]°āḥ MS$_A$, ℍ] °āṃ MS$_B$. [55]°ās MS$_A$, ℍ] °ā MS$_B$. [56]°āḥ MS$_A$, ℍ] °ā MS$_B$. [57]°ā MS$_A$, ℍ] °e MS$_B$. [58]°viśuddhāś ca MS$_A$, ℍ] °viśuddhātmā MS$_B$. [59]sarvāḥ MS$_A$, ℍ, Tib.] sarvva>dve<° MS$_B^{p.c.}$ (>*ddha*< ℍ$^{MS_B^{p.c.}}$); *thams cad la* Tib. [60]°āsakta° MS$_A$, ℍ] °āsaktāś MS$_B$ • °bīja° MS$_B$] °bījād ℍ$^{sil.}$. [61]sarvāḥ MS$_A$, ℍ] sarvvā MS$_B$. [62]sadā samyag namāmy aham MS$_A$, ℍ, Tib.] bhaktitaḥ praṇamāmyāhaṃ MS$_B^{a.c.}$; bhaktitaḥ praṇamāmy ahaṃ MS$_B^{p.c.}$. [63]yaś MS$_A$, ℍ] yac MS$_B$. [64]°lāj MS$_B$ (°*lāt*), ℍ] °lā MS$_A$. [65]°maṇḍalākṛtim MS$_B$, ℍ] °maṇḍalāṃ kṛtim MS$_A$. [66]sat° MS$_B$, ℍ] sa° MS$_A$. [67]°rāgarasāmṛte MS$_A$, ℍ, Tib.] °sāgarasaṅgamo MS$_B$. [68]tu MS$_B$, ℍ] te MS$_A$; *om.* Tib. [69]ḍākinī° MS$_B$, ℍ] ḍākinīṃ MS$_A$. [70]puṇyaṃ MS$_A$, ℍ, Tib.] śubhaṃ MS$_B$. [71]tatsamaḥ MS$_A$, ℍ, Tib.] tatvavit MS$_B$. [72]kṛtir iyaṃ siddhācāryasaroruhapādānām iti MS$_B$] kṛtir ācāryasaroruhapādānām ‖ o ‖ o ‖ śubham astu sarvajagat MS$_A$.

Edition of the Tibetan Translation

[C 30v$_6$, D 28v$_6$; G 38v$_3$, N 30v$_6$, P$_1$ 33r$_1$, P$_2$ p.83]

rgya gar skad du | Śrīhevajrabhaṭṭārakastotranāma[1] | bod skad du | dPal[2] kye rdo rje'i bhaṭṭāraka'i[3] bstod pa źes bya ba ||[4]

𝕂 p.175 dpal kye rdo rje la phyag 'tshal lo ||

thams cad dṅos po'i raṅ bźin mchog ||
gdod nas thams cad bdag ñid gnas ||
thabs daṅ śes rab gñis med pa ||
D 29r$_1$ kye rdo rje * la bdag[5] phyag 'tshal ||1||[i]

bdag med ma yis[6] mgul nas 'khyud ||
N 31r$_1$ dbu[7] * skra ser po gyen du 'bar ||
źal brgyad po la spyan gsum pa ||
mgon po de la bdag phyag 'tshal || 2 ||

C 31r$_1$ spyi bo daṅ steṅ nag po * mdzes ||
dkar daṅ dmar po g.yas daṅ g.yon ||
gaṅ gi lhag ma'i źal rnams ni ||
nag po de la bdag phyag 'tshal || 3 ||

glaṅ po rta boṅ glaṅ rṅa mo ||
mi daṅ seṅ ge de byi la ||
g.yas pa'i phyag brgyad la gnas pa'i ||
thod pa brgyad daṅ ldan pa po || 4 ||

sa daṅ chu daṅ me daṅ rluṅ ||
zla ñi[8] gśin rje gsaṅ ba pa ||

[i] A very similar version of this initial stanza is found in Saroruha's **Hevajrastotra* (T 1222) reading in translation "*thams cad dṅos po'i raṅ bźin mchog || gdod nas thams cad de bźin gnas || gñis med don gyi bdag ñid can || kye yi rdo rje phyag 'tshal bstod || 1 ||*".

[1] °bhaṭṭāraka° *em.*] b.ha ṭa rā ga C ; b.ha ḍa rā ga $\Sigma_{-C,\mathbb{K}}$; *om.* 𝕂. [2] dPal C, D, P$_2$] rje btsun dpal G, N, P$_1$; *om.* 𝕂. [3] bhaṭṭāraka'i *em.*] bha ḍa rā ga'i $\Sigma_{-\mathbb{K}}$; *om.* 𝕂. [4] rgya gar skad du (…) bstod pa źes bya ba $\Sigma_{-\mathbb{K}}$] *om.* 𝕂. [5] kye rdo rje la bdag P$_1$, 𝕂] kye rdo rje bdag G, N ; kye yi rdo rje la C, D, P$_2$$^{sil.}$. [6] yis C, D, P$_2$$^{sil.}$, 𝕂] yi G, N, P$_1$. [7] dbu C, D, P$_2$$^{sil.}$, 𝕂] dbus G, N, P$_1$. [8] ñi Σ_{-G}] gñi G (presumably corrected from *gñis*).

g.yon pa'i phyag brgyad la * gnas pa'i ‖ P$_2$ 84
thod par 'dzin la phyag 'tshal lo ‖ 5 ‖

źabs bźi yis ni bdud bźi po ‖
mñam par mnan ciṅ gcer bu ñid ‖
ñi mar * źabs g.yas brkyaṅ daṅ sṅo ‖ G 39r$_1$
gar mdzad de la phyag 'tshal lo ‖ 6 ‖

'khor lo bźi yi bdag ñid 'jigs ‖
'dzag pa'i mgo bos rnam par brgyan ‖
de bźin gśegs pa rnam dag pa'i ‖
phyag rgya drug gis[9] legs par brgyan[10] ‖ 7 ‖

sna tshogs rdo rjes[11] spyi bor mtshan ‖
dpral bar rigs kyi bdag po ñid ‖
dam pa'i dga' ba yaṅ dag thob ‖
bde chen de la phyag 'tshal lo ‖ 8 ‖

gaṁ las skyes pa'i gaurī śar ‖
yan lag gnag ciṅ g.yon na ña ‖
g.yas pa na ni gri gug 'dzin ‖
tshaṅs pa mnan la bdag phyag 'tshal ‖ 9 ‖

caṁ las[12] skyes pa'i chom rkun ma ‖
btsod kyi mdog can lho phyogs su ‖
phyag na phag daṅ caṅ te'u bsnams ‖
dbaṅ po * mnan la bdag phyag 'tshal ‖ 10 ‖ P$_1$ 39r$_1$

vaṁ las skyes pa'i ser mo[13] nub ‖
ro laṅs ma ni ñe dbaṅ mnan ‖
phyag g.yon lhuṅ bzed[14] g.yas pa yis ‖
rus sbal[15] bsnams la bdag phyag 'tshal ‖ 11 ‖

ghasmarī ni byaṅ gi sgor ‖
ljaṅ gu *ghaṁ* las byuṅ ba yi ‖

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[9]phyag rgya drug gis $\Sigma_{\text{-G}}$] phyag rgya drug gi G. [10]legs par brgyan G] rnam par brgyan $\Sigma_{\text{-G}}$. [11]rdo rjes C, D, $P_2^{\text{sil.}}$, $\mathbb{K}^{\text{sil.}}$] rdo rje G, N, P_1. [12]*caṁ* las $\Sigma_{\text{-C,G}}$] tsi las C ; tsam las G. [13]ser mo C, D, P_2] sor mo G, N, P_1, $\mathbb{K}$. [14]bzed $\Sigma_{\text{-D,G}}$] bzid D (misprint ?); zed G. [15]rus sbal C, D, $P_2^{\text{sil.}}$, $\mathbb{K}^{\text{sil.}}$] ru sbal G, N, P_1.

phyag gñis sbrul daṅ thod pas brel ‖
drag po mnan la bdag phyag 'tshal ‖ 12 ‖

gśin rje mnan ciṅ *paṁ* las[16] byuṅ ‖
g.yon na dgra sta seṅ ge g.yas ‖
dbaṅ ldan du ni 'jigs gzugs ma ‖
phyag 'tshal pukkasī[17] sṅo la'o ‖ 13 ‖

ri khrod ma dkar *śaṁ* las byuṅ ‖
me ru nor bdag steṅ na gnas ‖
g.yon na gsil byed g.yas pa na ‖
dge sloṅ 'dzin la bdag phyag 'tshal ‖ 14 ‖

D 29v1 gtum mo nam mkha'i sṅo * bsaṅs * ma ‖
N 31v1 srin por *laṁ* las byuṅ ba yi ‖
g.yon na thod pa 'khor lo g.yas ‖
phyag 'tshal srin po ñed la'o[18] ‖ 15 ‖

𝕂 176 *ḍaṁ* las 'khruṅs pa'i g.yuṅ mo ni ‖
G39v1 C31v1 rluṅ mtshams thags bzaṅs * ris[19] * steṅ gnas ‖
P2 85 phyag g.yon * sdigs mdzub[20] rdo rje g.yas ‖
sna tshogs mdog la bdag la phyag 'tshal ‖ 16 ‖

skyil kruṅ phyed pa'i gar gyis bźugs ‖
phyag rgya lṅa yis rnam par brgyan ‖
gcer bu spyan gsum thams cad la ‖
bdag ni gus pas phyag 'tshal lo ‖ 17 ‖

phuṅ po khams ni rnam dag pa ‖
byaṅ chub sems las byuṅ ba yi ‖
bde rab ster 'di thams cad la ‖
dṅos po kun gyis[21] phyag 'tshal lo ‖ 18 ‖

ñid kyi[22] g.yas pa'i phyag bzuṅ ba'i ‖
phyag mtshan sa bon las byuṅ ba'i ‖

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[16]*paṁ* las Σ] *baṃ* las $\mathbb{K}^{D}$. [17]pu° Σ] bu° $\mathbb{K}^{D}$. [18]srin po ñed la'o C, D, $P_2^{sil.}$] srin po ñid la'o G, N, P_1, $\mathbb{K}^{sil.}$. [19]bzaṅs ris C, D, $P_2^{sil.}$, $\mathbb{K}^{sil.}$] zaṅs ris G, N, P_1. [20]sdigs mdzub C, D, $P_2^{sil.}$, 𝕂] sdig mdzub G, N, P_1. [21]kun gyis $\Sigma_{\text{-N}}$] kun gyi N. [22]ñid kyi $\Sigma_{\text{-G}}$] gñis kyi G ; *raṅ gyi* $CVS^{Skt.}$.

bde chen 'dod pa thams cad la ||
rtag tu yaṅ dag phyag 'tshal lo || 19 ||

gaṅ źig ñi zla kha sbyor[23] gnas sa bon ||
gñis las skyes pa'i gtso bo rig mar bcas ||
ñid kyis ñid kyi dkyil 'khor 'di las ni ||
'jig rten gsum po sprul par mdzad daṅ ldan ||

ñid las 'di dag thams cad ma lus par ||
źi ba'i bde stsol rig ma daṅ bcas te ||
śes rab chags pa bdud rtsi'i ro ñid kyi ||
gnas su źi ba de la phyag 'tshal lo || 20 ||

mkha' 'gro * ma'i gtso kye rdo rje || P_1 34r$_1$
lha mo'i 'khor lo bcas[24] bstod pas ||
bdag gis bsod nams gaṅ thob pa ||
des ni 'jig rten de mtshuṅs śog ||

rJe btsun dpal kye rdo rje'i bhaṭṭāraka'i[25] bstod pa ñi śu pa źes bya ba dṅos grub brñes pa'i Slob dpon chen po mTsho skyes rdo rjes mdzad pa rdzogs so || ||

rgya gar gyi mKhan po Gayadhara daṅ | bod kyi Lo tsā ba[26] dGe sloṅ Śākya ye śes kyis bsgyur ba'o ||

[23]kha sbyor C, D, $P_2^{sil.}$, $\mathbb{K}^{sil.}$] kha sbyar G, N, P_1. [24]bcas Σ_{-N}] bces N. [25]bhaṭṭāraka'i *em.*] bha ḍa rā ga'i Σ_{-C}; bha ṭa rā ga'i C. [26]Lo tsā ba C, D, $P_2^{sil.}$, $\mathbb{K}^{sil.}$] lo tsa ba G, N, P_1.

Annotated English Translation by Luo, Hong [i]

1[1] To the supreme innate nature of all entities,[2] to the primordial one dwelling in the selves of all [beings],[3] to the hero who is the non-duality of wisdom and means, to Hevajra, I pay homage!

2 With devotion, I pay homage to that Lord, whose neck is embraced by Nairātmyā, whose yellowish hair flames upwards, whose eight heads are each with three eyes.

3 To him, whose upper head and main head are white and black respectively, [whose] right head and left head are white

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1 Both manuscripts contain the same salutation formula: *oṃ namaḥ śrīhevajrāya*. For a hermeneutic interpretation of Hevajra, see HeTa I.i.7ab, for that of Śrīhevajra, see HeTa I.vii.27. The honorific title of Śrīhevajra, i.e., *bhaṭṭāraka*, is attested in HeTa I.i.2 and HeTa I.iii.8. In MuĀv(: 4) it is explained as the supreme deity (*paramadaivatam*). In this context, *cakra* is synonymous with *yoginīcakra*, which consists of the pleasure of copulation (*samāpatti*). For this, see Isaacson 2002a: pp. 466-467. In the *Bhramahara*, *cakra* is identified with sole innate joy (*sahajānandamātra*) and is given as including the Lord [of Hevajra] (*sanāyaka*), see Isaacson 2002b: p. 172 (= BhraHeSā). Thus we can see that the title itself can be explained as an indication of the non-dual combination of Upāya, i.e., *bhaṭṭāraka* and Prajñā, i.e., [*yoginī*]*cakra*.

2 *Pāda* a echoes *pāda* a of (*Mañjuśrīnāmasaṃgīti* 8.40); there we have *sarvabhāvasvabhāvāgryaḥ*, on this *pāda* AK annotates: *sarvabhāveti | sarveṣāṃ bhāvānāṃ svabhāvaḥ śuddhatathāgatajñānakāyaḥ sa cāsau agryaś ca sarvabhāvasvabhāvāgryaḥ |* [AK p. 76]. Innate nature / *svabhāva* is interpreted as the pure wisdom-body of Tathāgata / *śuddhatathāgatajñānakāya*. This verse was quoted in the *Paramākṣarajñānasiddhi*, the fifth chapter of *Vimalaprabhā* 5.3 [p. 74], where the citation reads *sarvabhāvasvabhāvāgraḥ*.

3 In *pāda* b *sarvātmani sthitam* echoes *sarvātmani sthitaḥ* in (HeTa I.v.13d): "sarvaḥ sarvātmani sthitaḥ". The phrase goes back, however, within tantric Buddhism at least to the *Sarvabuddhasamāyoga*, where in 1.1d we have *sarvātmani sadā sthitaḥ / sthitam* (both readings found). In early Śaiva tantric literature cf. *Svāyambhuvasūtrasaṃgraha* 23.6ab: *tato devaṃ śivaṃ dhyātvā sarvātmani susthitam*.

[i]The following translation has been published as "Saroruha's *Hevajrastotra*" in Luo, Hong 2018 (*China Tibetology*, vol. 30, pp. 53-71). With the kind permission of the author the translation is reproduced here in full with minor changes. The original *sigla* and references in the notes have been partly adapted to the given conventions of the present publication.

and red respectively,[4] [and of whom] the remaining heads are black, I pay homage!

4-5 To him who is endowed with eight skulls, which are in the eight hands on the right side, and which contain elephant, horse, donkey, cow, camel, human, dog and buffalo;[5] [to him] who holds earth, water, wind, fire, the moon, the sun, Yama and Kubera[6] in the eight skulls in the eight hands on the left side, I pay homage!

6 To the one who treads upon the Four Māra*s*, who has four legs, who is sky-clad,[7] who stands on a sun[-disk] stretching his right legs (*sūryālīḍhapadam*),[8] who is blue, who is dancing, I pay homage!

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4 For 3b, the readings of both manuscripts are hyper-metrical.

5 For 4b, manuscript B reads °*naraśarabhotukāṣṭataḥ*. The reading is hyper-metrical, but it is supported by Tibetan translation: *mi daṅ seṅ ge de byi la*. In HeTa (II.v. v.24b), both *śarabha* and cat (*utuka*) are legendary animals. Ṅor chen kun dga' bzaṅ po noted the difference between HeTa and CVS, and he remarked in the *dPal kye rdo rje la bstod pa'i rnam bśad mkhas pa'i yid 'phrog*:

phyag mtshan 'og ma gñis | rgyud las śar bha ste seṅ ge gśog pa can daṅ | byi lar bśad pa daṅ mi mthun mod | slob dpon ñid kyis sgrub thabs las kyaṅ 'di bźin du bśad pas slob dpon 'di bźed par mṅon no | [Ṅor chen.kha. 256v$_{2-3}$]

"As for the two *cihna*s below, [i.e., dog and buffalo,] although they differ from [those which] are listed in the [*Hevajra*]*tantra*: *śarabha*, i.e., the winged lion and cat, since Ācārya (Saroruha) himself holds the same view in his own Sādhana, it is clear that Ācārya accepts this."

The Sādhana mentioned here might be HeSāU, cf. HeSāU: 108. For more discussion about the animals held in the eight skulls in the right hands of Hevajra, see Isaacson 2007: pp. 302-303.

6 The reading presented in the edition is against the reading preserved in the MSS and published in ℍ. For grammatical reasons we want to read a *dvandvasamāsa*, *dvitīyā vibhakti*, *napuṁsakaliṅga*. ℍ notes: For 5a, the reading in B: *kṣityāpavāyustejaś ca*, which is a ma-Vipulā, is equally possible. It is also worth mentioning that in both readings an extra *s* is inserted before *tejas* to fit the meter.

7 For 6b, readings in both manuscripts are hyper-metrical.

8 There is a discussion about the posture of Hevajra by Van der Kuijp (1987: pp. 173-174), where this phrase is translated into "On the sun, (his) left źabs stretched" on the basis of Tibetan translation: *ñi mar źabs gyas brkyaṅ*. Literally, it means "the right leg stretched".

7-8 To him, who contains four wheels,[9] who is adorned with fearful oozing heads, who is adorned with the seals (*mudrābhiḥ*)[10] purified by the Tathāgata(s), on whose head the topknot of the Lord of the vajra-family is marked with cross-vajra, to the Great Bliss who has obtained the supreme joy, I pay homage!

9 To the goddess Gaurī in the east, who is born from the syllable *gaṁ*, who is black, whose left hand holds a fish and in whose right hand is a chopper seized, who overrides Brahma, I pay homage!

10 To the goddess Caurī in the south, who is born from the syllable *caṁ*, who is as red as the Indian madder (*mañjiṣṭha*), and who holds in hands a boar and a drum,[11] who overrides Indra, I pay homage!

11 To the goddess Vetalī, who is born from the syllable *vaṁ*, who is yellow,[12] who overrides Upendra, who holds a bowl in the left hand and a tortoise in the right hand, I pay homage!

12 To the goddess Ghasmarī at the north gate, who is black, who is born from the syllable *ghaṁ*, who holds in hands a skull and a snake,[13] who overrides Rudra, I pay homage!

13 To the goddess Pukkasī, who is blue, who overrides Yama, who is born from the syllable *puṁ*,[14] who holds in left hand a

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9 The four *cakra*s inside the body, cf. HeTa II.iv. 48 etc..

10 Both codices read *mudrābhiḥ*, but the Tibetan translation in all editions of the *bsTan 'gyur* gives *phyag rgya drug* (*ṣaṇmudrā*). Most likely, the translators were trying to clarify the connotation of *mudrābhiḥ*, since we know in HeSāU, Hevajra and male deities are taught to be endowed with six seals, while the goddesses with only five. Note that in v. 17, the female deities are described as being endowed with five mudrās (*pañcamudrāvibhūṣitāḥ*). For an extensive remark on the *mudrā*s in both Buddhist and Śaiva literature, see Sanderson 2009: pp. 179f., fn. 435.

11 For 10c, the readings of both MSS are hyper-metrical. Boar in left hand and drum in right hand.

12 A reads *raktāṃ*: who is red.

13 Skull in left hand and snake in right hand.

14 In HeSāU, both *paṁ* (HeSāU: 104) and *puṁ* (HeSāU: 104) are attested as the seed-syllable of the goddess Pukkasī. In HeTa (II.v. 28), in the *dGyes pa rdo rje'i maṇḍal gyi cho ga* ([D. rgyud 'grel. ña. 21r$_6$][P. rgyud 'grel. ża. 4v$_6$/7v$_3$]) and in

hatchet, and in right hand, a lion,[15] who is in the northeast and in fearful form, I pay homage!

14 To the goddess Śavarī, who is born from the syllable *śaṁ*, who is white,[16] who stands upon Kubera in the southeast, who holds in left hand a tinkling staff, who, in right hand, seizes Pati,[17] I pay homage!

15 To the goddess Caṇḍālī, who is as black as the sky, who is in the southwest, who is born from the syllable *caṁ*,[18] who holds in left hand a plough, and in right hand, a wheel, who treads upon Rākṣa, I pay homage!

16 To the goddess Ḍombī, who is born from the syllable of *ḍaṁ*, who is in the northwest, who overrides Vemacitrin, who shows the *tarjanī* gesture and holds a *vajra*,[19] who is varigated, I pay homage!

17 To them all, who sit half cross-legged, who are adorned with the Five Seals, who are naked, who have three eyes each, with devotion, I pay homage!

18 To them all, who represent the *skandha*s and the *dhātu*s, who are born from *bodhicitta*, who bestow bliss, with full devotion (*sarvabhāvena*), I pay homage!

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the *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* ([D. rgyud 'grel. ta. $4r_2/6r_7$][P. rgyud 'grel. za. $4v_6/7v_3$]) *paṁ* is given as the seed-syllable.

15 For 13c, the reading of manuscript A is hyper-metrical, the reading of manuscript B is corrupted.

16 The reading of 14a is hyper-metrical.

17 While both Sanskrit codices give *pati*, in Tibetan translation we find *dge sloṅ* (*bhikṣu*). This is confirmed by HeTa (II.v. 32cd). Note that in HeTa (II.v. 53b) and in the *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* ([D. rgyud 'grel. ta. $8r_{5-6}$][P. rgyud 'grel. za. $9v_{7-8}$]) *bhikṣu* is the symbol of the southeast. Another alternative mentioned in HeSāU (105) is Jackal (*śṛgāla*).

18 For 15b, the reading of B is hyper-metrical. *laṁ* is listed as the seed-syllable of the goddess Caṇḍālī in HeSāU (105), in the *dGyes pa rdo rje'i maṇḍal gyi cho ga* ([D. rgyu 'grel. ña. $21r_6$])([P. rgyud 'grel. ź a. $25r_4$]) and in the *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* ([D. rgyud 'grel. ta. $4r_2/6r_7$][P. rgyud 'grel. za. $4v_6/7v_3$]).

19 Shows *tarjanī* gesture with left hand and holds a *vajra* in right hand.

19 To them all, who arise from the symbol-seed attached to their own right hands, who bear love to the Great Bliss, constantly and properly, I pay homage![20]

20 Homage to him! The lord with consort, who is born from the pair of seeds on the enclosed moon[-disk] and sun[-disk];[21] who by himself, according to procedure, has magically generated the Three Worlds in the form of his own *maṇḍala*; who –after having absorbed in his self all the [entities in the Three Worlds] without residue, as well as the wisdom-consort bestowing great bliss– dissolves in his own state which consists of the nectar of the essence of the passion of wisdom (*prajñārāgarasāmṛte*).[22]

21 Having praised Hevajra, who is with the retinue of goddesses, who is the lord of *ḍākinī*s, through the merits which are collected by me, may the world become his equal![23]

[20] B reads *bhaktitaḥ praṇamāmy aham*: with devotion, I pay homage!

[21] The pair of seeds refers to the seeds of *aṁ* and *hūṁ* which are visualized by the practitioner as been on the chopper (*karttikā*) and the skull (*kapāla*). The chopper and the skull, which are in the form of combination (*saṃyuktau*), are generated from another pair of *aṁ* and *hūṁ* respectively in a previous phase, cf. Isaacson 2002a: p. 470 fn.94 and Isaacson 2002b: pp. 161-162 (= BhraHeSā).

[22] B reads *prajñāsāgarasaṅgamo*, which is metrically equal and could be construed with *yaś*: one who meets the sea of wisdom.

[23] B reads *loko 'stu tatvavit**: may the world know the ultimate truth!

Parallels in HeTa II (*Hevajrābhyudayapaṭalaḥ*)

Notes on the signs: ≡: exactly equal to; ≅: almost equal to; ≃: partly equal to; ≈: approximately equal to

1c ≃ HeTa II.v.3a; 2b ≡ HeTa II.v.3b; 2d ≃ HeTa II.v.8a; 3 ≅ HeTa II.v.11cd-12; 4 ≈ HeTa II.v.24; 5 ≈ HeTa II.v.25; 6a ≡ HeTa II.v.8c; 9a ≃ HeTa II.v.13d; 9 ≃ HeTa II.v.30ab; 10b ≃ HeTa II.v.14c; 10 ≃ HeTa II.v.30cd; 11 ≃ HeTa II.v. 31ab; 12a ≃ HeTa II.v.16c; 12 ≃ HeTa II.v.31cd; 13d ≃ HeTa II.v.17cd; 13 ≃ HeTa II.v.32ab; 14 ≃ HeTa II.v.32cd; 15 ≃ HeTa II.v.33ab; 16 ≃ HeTa II.v.33cd; 17a ≡ HeTa II.v.34a; 17b ≡ HeTa II.v.34d; 20a ≃ HeTa II.v.1b.

Saroruhavajra's Lost Sanskrit Works

Saroruhavajra's
**Hevajramaṇḍalakarmakramavidhi*

Edition of the Tibetan Translation

rgya gar skad du | hevajramaṇḍalakarmakramavidhi[1] || bod skad du | kye rdo rje'i[2] dkyil 'khor gyi las kyi rim pa'i cho ga ||

dpal kye rdo rje la[3] phyag 'tshal lo ||

(a) *C 7v₂, D 7r₃, G 10v₁, N 9r₁, P₁ 1r₁, P₂ 18;* *(b)* *C 1v₁, D 1v₁, G 1v₁, N 9r₁, P₁ 1r₁, P₂ 931*

daṅ por slob dpon gyis bla ma la[4] dbaṅ thob ciṅ | dam tshig la gnas pa[5] mtshan ñid thams cad daṅ ldan pa des | slob ma la dbaṅ bskur ba'i don du dkyil 'khor bri ba ni | daṅ por slob ma'i mtshan ñid brtag par bya ste | des śiṅ 'jam la sñan par smra ba | sems can thams cad la byams pa daṅ[6] | sñiṅ rje'i sems daṅ ldan pa | thos bsam daṅ klog pa la[7] mṅon par brtson pa | thabs daṅ śes rab zab mo'i tshul gyis[8] gsaṅ ba'i chos la śin tu dad pa | bla ma la gus pa | bstan[9] bcos la 'jigs pa med pa | gtoṅ sems che ba daṅ[10] ldan pa'i slob ma de yoṅs su gzuṅ bar bya'o ||

sa brtag pa'i rim pa

de ltar slob ma brtags pa'i rjes la | daṅ po[11] lha'i bsñen pa[12] bya ste | de la gtso bo'i 'dzab ni[13] 'bum du[14] bzlas par bya'o || lha mo rnams kyi 'dzab ni stoṅ du[15] bzlas par bya'o || de la slob dpon la la dag gi[16] thugs bźed kyis[17] |

(a) *C 7v₄, D 7r₅, G 10v₄, N 9r₃, P₁ 8v₈, P₂ 19:1;* *(b)* *C 1v₄, D 1v₅, G 2v₂, N 2r₂, P₁ 1v₅, P₂ 932:1*

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[1] °krama° $\Sigma_{\text{-}P_{1b}}$ (kra ma)] ka ma P_{1b} • °vidhi $\Sigma_{\text{-}C_b,D_b,P_{2b}}$ (bi d.hi)] bi d.hiḥ C_b, D_b, P_{2b} sil.. [2] kye rdo rje'i Σ_a] kye'i rdo rje'i Σ_b. [3] kye rdo rje la Σ_a] kye'i rdo rje la Σ_b. [4] la Σ_b] las Σ_a. [5] pa $\Sigma_{\text{-}C_b,D_b,P_{2b}}$] la C_b, D_b, P_{2b}. [6] pa daṅ $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] pa'i daṅ G_a, N_a, P_{1a}. [7] klog pa la $\Sigma_{\text{-}G_a}$] klog par la G_a. [8] tshul gyis Σ_b] tshul Σ_a. [9] bstan $\Sigma_{\text{-}C_a}$] bston C_a. [10] daṅ $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] *om.* G_a, N_a, P_{1a}. [11] daṅ po $\Sigma_{\text{-}G_b}$] daṅ po'i G_b. [12] pa $\Sigma_{\text{-}G_a}$] par G_a. [13] 'dzab ni $\Sigma_{\text{-}G_b}$] dzab ni G_b. [14] 'bum du Σ_b] 'bum Σ_a (*'buṃ* N_a). [15] stoṅ du Σ_b] stoṅ Σ_a. [16] dag gi Σ_b] dag ni Σ_a. [17] thugs bźed kyis C_b, D_b, P_{2b}] bźed kyis G_b, N_b, P_{b1}; *om.* Σ_a.

lha mo brgyad kyi[18] 'dzab ni bya[19] mi dgos te | ci'i phyir źe na | dpa' bo'i yan lag tu 'dus pas[20] | dpa' bo[21] gcig pu bya'o źes zer ro[22] ||

de ltar bzlas pa byas pas mtshan ma byuṅ na | dkyil 'khor[23] bri ba brtsam par bya ste | daṅ por sems dag pa sṅon du bya ste[24] | kye rdo rje'i ṅa rgyal[25] daṅ ldan pas | lha rnams mñes par[26] byas śiṅ | dkyil 'khor bri ba'i phyir | sa gźi[27] yoṅs su brtag par bya ste | nags tshal[28] śin tu dben pa'am | byaṅ chub sems dpa'i khyim mam[29] | rgya mtsho chen po'i 'gram mam | dur khrod grub pa'i gnas sam | sṅon du[30] dkyil 'khor byas pa'i gnas sam | yaṅ na gnas yid du 'oṅ ba'i sa phyogs raṅ gi sems 'jug pa | mdzes śiṅ yid du 'oṅ ba ru | dri źim po'i chus[31] gtor te | me tog sna tshogs pa yaṅ dgram mo[32] || gnas gaṅ yaṅ[33] ruṅ ba der | śar daṅ byaṅ du gźol na | rnal 'byor pa rnams kyi[34] dṅos grub tu 'gyur ro || dbus mtho na phyag rgya chen po'i rig 'dzin gyi sa thob par 'gyur ro[35] || byaṅ mtho na mkha' 'gro ma rnams kyi rjes su[36] 'braṅ bar 'gyur ro || śar mtho na rigs bźi daṅ rigs lṅa[37] la sogs par rtog pa[38] zad par 'gyur ro[39] || sa gźi[40] dbus dma' na sṅags pa 'jigs pa daṅ bcas par 'gyur ro || de ltar mtshan ñid daṅ ldan pa'i gnas der bsgrubs na[41] | ji ltar 'dod pa'i dṅos grub tu 'gyur ro || sa brtag pa'i rim pa'o || ||

[18]brgyad kyi Σ_b] rnams kyi Σ_a. [19]bya Σ_a] *om.* Σ_b. [20]'dus pas Σ_a] gyur pas na C_b, D_b, P_{2b}; 'gyur pas na G_b, N_b, P_{1b}. [21]dpa' bo Σ_{-G_b}] dpa'o G_b. [22]gcig pu bya'o źes zer ro Σ_a] gcig po byas pas cho gsuṅ G_b; gcig po byas pas chog gsuṅ $\Sigma_{b\text{-}G}$ (read *cho ga gsuṅ* ?). [23]dkyil 'khor Σ_{-G_b}] dkyoir G_b. [24]sṅon du bya ste Σ_a] mṅon du byas la Σ_b. [25]kye rdo rje'i ṅa rgyal Σ_a] kye'i rdo rje Σ_b. [26]par $\Sigma_{-G_b,N_b,P_{1b}}$] pa G_b, N_b, P_{1b}. [27]gźi Σ_{-N_a}] bźi N_a. [28]nags tshal $\Sigma_{-C_a,D_a,P_{2a}}$] nags C_a, D_a, $P_{2a}^{sil.}$. [29]mam $\Sigma_{-G_a,N_a,P_{1a}}$] 'am G_a, N_a, P_{1a}. [30]sṅon du Σ_a] sṅon Σ_b. [31]dri źim po'i chus C_a, D_a, $P_{2a}^{sil.}$] dri źim pa'i chus G_a, N_a, P_{1a}, C_b, D_b, $P_{2b}^{sil.}$; dri źim pa'i chu G_b, N_b, P_{1b}. [32]dgram mo Σ_a] dgram Σ_b. [33]gaṅ yaṅ $\Sigma_{-G_a,N_a,P_{1a}}$] gaṅ du yaṅ G_a, N_a, P_{1a}. [34]rnams kyi Σ_a] rnams Σ_b. [35]rig 'dzin gyi sa thob par 'gyur ro C_a, D_a, $P_{2a}^{sil.}$] rigs 'dzin gyi sa thob par 'gyur ro G_a, N_a, P_{1a}; rigs 'dzin thob par 'gyur Σ_b. [36]rjes su $\Sigma_{-G_b,N_b,P_{1b}}$] rjes G_b, N_b, P_{1b}. [37]rigs lṅa *em.*] lṅa Σ. [38]la sogs par rtog pa Σ_a] la sogs pa rtogs pa Σ_b. [39]'gyur ro $\Sigma_{-G_a,N_a,P_{1a}}$] byas par 'gyur ro G_a, N_a, P_{1a}. [40]gźi $\Sigma_{-P_{1b}}$] bźi P_{1b}. [41]bsgrubs na Σ_a] bsgrubs nas $\Sigma_{b\text{-}P_1}$; bsgrub nas P_{1b}.

sa bslaṅ ba'i rim pa

de ltar brtags pa'i dbus su kye rdo rje[42] daṅ ldan par 'dug la | sa'i lha mo bskul źiṅ[43] gsol ba gdab par bya ste | lag pa gñis kyi[44] sor mo lan gsum du sa la brdab par bya'o[45] || brdabs pas sa'i naṅ nas phyir 'thon te[46] | rnal 'byor pa'i mdun du bkug nas[47] gnas par bsam par bya'o[48] || lha mo de yaṅ rgyan[49] thams cad[50] daṅ ldan pa | mdog ser por gnas pa | bźin sdug pa[51] mdzes pa | phyag na bum pa bsnams pa ste[52] | "bdag gis[53] ci bgyi bka' stsal 'tshal[54] |" źes smra bar bsam mo || de ltar bsams pa'i lha mo de la[55] mchod yon daṅ | źabs bsil daṅ[56] | mchod pa daṅ | gtor ma phul la 'di skad brjod par bya'o ||

(a) *C 8r₃, D 7v₃, G 11r₃, N 9v₁, P₁ 9r₈, P₂ 20:1;*
(b) *C 2v₁, D 2v₁, G 3r₅, N 3r₄, P₁ 2r₇, P₂ 933:2*

skyob pa saṅs rgyas thams cad kyi[57] ||
spyod pa'i tshul daṅ khyad par daṅ ||
sa daṅ pha rol phyin pa la ||
lha mo khyod ni[58] dpaṅ du[59] gyur[60] ||

śākya seṅ ge skyob pa yis[61] ||
ji ltar bdud kyi sde[62] bcom pa ||
de bźin bdag gis[63] bdud las ni[64] ||
rgyal bar byas te dkyil 'khor bri[65] ||[i]

[i]T 494 (D f. 161v$_{1\text{-}2}$); the Sanskrit is preserved in the VaĀv, MaUVi (Tokyo MS no. 280 f.5r$_{4\text{-}5}$) and GuSaMaVi (vv.165f.): *tvaṃ devi sākṣibhūtāsi sarvabuddhānāṃ tāyinām* (var. °*buddhānutāyinām*) | *caryānayaviśeṣeṣu bhūmipāramītāsu ca* || *yathā mārabalaṃ bhagnaṃ śākyasiṃhena tāyinā* | *tathā mārabalaṃ jitvā maṇḍalaṃ lelikhāmy aham* ||.

[42]kye rdo rje Σ_a] kye'i rdo rje Σ_b. [43]źiṅ Σ_a] la Σ_b. [44]gñis kyi Σ_b] gñis Σ_a. [45]brdab par bya'o $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] rdab par bya'o G_a, N_a, P_{1a}. [46]te Σ_a] nas Σ_b. [47]bkug nas Σ_a] 'dug nas Σ_b. [48]bsam par bya'o Σ_a] bsam mo Σ_b. [49]rgyan $\Sigma_{\text{-}G_a,N_a}$] brgyan G_a, N_a. [50]thams cad Σ_a] thams cad kyis brgyan pa Σ_b. [51]pa Σ_b] la Σ_a. [52]bsnams pa ste Σ_a] bsnams te Σ_b. [53]gis C_a, D_a, $P_{2a}^{sil.}$] gi G_a, N_a, P_{1a}; bdag ni Σ_b. [54]bka' stsal 'tshal Σ_a] bka' stsol 'tshal Σ_b. [55]de la $\Sigma_{\text{-}G_b}$] bo la G_b. [56]źabs bsil daṅ Σ_b] źal bsil daṅ Σ_a. [57]saṅs rgyas thams cad kyi $\Sigma_{\text{-}N_b}$] saṅ.yas tgaṃd kyi $N_b^{p.c.}$; saṅs thad $N_b^{a.c.}$. [58]khyod ni $\Sigma_{\text{-}G_b}$] khyed ni G_b (damage of xylograph ?). [59]dpaṅ du $\Sigma_{\text{-}G_a}$] spaṅ du G_a. [60]gyur $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] 'gyur G_b, N_b, P_{1b}. [61]skyob pa yis $\Sigma_{\text{-}G}$] skyab pa yis G_a; skyoṅ pa yis G_b (damage of xylograph ?). [62]sde $\Sigma_{\text{-}D_a}$] sṅa D_a. [63]gis $\Sigma_{\text{-}G_a}$] gi G_a. [64]bdud las ni G_{ab}, N_{ab}, P_{1ab}] bdud sde ni C_a, D_a, $P_{2a}^{sil.}$; bdud sde las C_b, D_b, $P_{2b}^{sil.}$. [65]bri $\Sigma_{\text{-}G_a,N_a}$] dri G_a, N_a.

źes lan gsum brjod pa'i rjes la[66] |[ii] sa'i lha mo dga' ba'i mdaṅs kyis[67] khyod slob dpon yin gyis | dkyil 'khor bris śig[68] ces zer nas[69] | sa la thim par bsam mo[70] || de ni sa bslaṅ ba'i[71] rim pa'o || ||

sa gźi byin gyis brlab ciṅ sta gon la gnas pa'i rim pa

(a) C 8r7, D 7v7, G 11v2, N 9v6, P1 9v5, P2 20:17;
(b) C 2v5, D 2v5, G 3v3, N 3v4, P1 2v5, P2 933:16

de nas sa phyogs der[72] dri źim po'i[73] chus gtor te | bdud rtsi rnam pa lṅa'i[74] chag chag gdab po[75] || de nas lto[76] 'phye'i rim pa śes par byas la | dṅos grub rab 'briṅ tha ma[77] gsum gyi don du | mgrin pa daṅ | lte ba daṅ | pus mo yan chod du brko bar bya'o || de nas sa'i ro rdo ba[78] daṅ | mgal dum daṅ | sol ba daṅ[79] | rus pa daṅ | gyo mo daṅ[80] | gseg ma daṅ | boṅ ba[81] la sogs pa med par byas pa'i sa gźi[82] bzaṅ po snum pa la | dri źim po[83] tsandan daṅ | gur kum[84] daṅ | ga pur[85] daṅ | gla rtsi la sogs pa daṅ[86] bsres pas dgaṅ ṅo[87] || yaṅ na dri źim po daṅ chu bsres pa'i[88] yi ge *hūṁ* bzlas pa'i chu daṅ bsres śiṅ bśaṅ gcis bkaṅ la | 'thas par bcags te[89] | rin po che la sogs pa'i gter bcug la[90] lag mthil ltar mñam pa'i steṅ du | yan lag drug daṅ ldan pa'i rnal 'byor la[91] 'dug la | *oṁ rakṣa rakṣa* źes brjod pas | sa gźi thams cad rdo rje'i raṅ bźin du

[ii] Regarding the above verses, *see also* T 453 (f. 280r$_6$-v$_1$), T 1254, T 1269, T 1469 (f. 51r). T 1477 (f. 90r), T 1584 (f. 51r), T 1630 (f. 233v), T 1644 (ff. 274v-275r), T 1645 (f. 298r), T 1657 (f. 231rv), T 1754 (f. 217r), T 1793 (f. 194r), T 1798 (ff. 17v-18r), T 1819 (f. 249r), T 1820 (f. 259v), T 2584 (f. 126v), T 2589 (ff. 168v-169r), T 2629 (f. 101r), T 2667 (f. 172v), T 2899 (f. 254r) and T 3106 (f. 195r).

[66] brjod pa'i rjes la Σ_a] brjod la Σ_b. [67] mdaṅs kyis Σ_{-G_a}] mdaṅs kyi G_a. [68] bris śig Σ_a] gyis śig Σ_b. [69] ces zer nas Σ_a] zer nas Σ_b. [70] sa la thim par bsam mo $\Sigma_{-G_b,N_b,P_{1b}}$] *om.* G_b, N_b, P_{1b}. [71] sa bslaṅ ba'i Σ_a] sa blaṅ ba'i Σ_b. [72] der Σ_a] *om.* Σ_b. [73] źim po'i Σ_b] źim pa'i Σ_a. [74] rnam pa lṅa'i Σ_a] lṅa'i Σ_b. [75] gdab po Σ_a] gdab $\Sigma_{b\text{-}G}$; gdaṅ G_b. [76] lto $\Sigma_{-G_b,P_{1b}}$] lte G_b; lho P_{1b}. [77] tha ma *em.* (cf. T 1269, D f. 36r)] *om.* Σ. [78] rdo ba Σ_{-G_b}] rdo ṅa G_b (misprint?). [79] sol ba daṅ Σ_{-G_b}] sel ba daṅ G_b (damage of the xylograph?). [80] gyo mo daṅ Σ_{-G_b}] gye mo daṅ G_b (damage of the xylograph?). [81] boṅ ba Σ_{-G_b}] deṅ ba G_b. [82] sa gźi Σ_b] sa gźan Σ_a. [83] źim po Σ_a] bzaṅ po Σ_b. [84] gur kum Σ_a] gur gum Σ_b. [85] ga pur Σ_a] ga bur Σ_b. [86] daṅ Σ_a] daṅ | yaṅ Σ_b. [87] bsres pas dgaṅ ṅo Σ_a] bsres pas dgaṅ C_b, D_b, P_{2b}[sil.]; bsregs pas dgaṅ G_b, N_b, P_{1b}. [88] pa'i Σ_a] la Σ_b. [89] bśaṅ gcis bkaṅ la | 'thas par bcags te Σ_a] 'thas par bcag ciṅ bkaṅ la Σ_b. [90] gter bcug la Σ_a] sa'i gter bcug pa daṅ | Σ_b. [91] la Σ_a] pa Σ_b.

bya źiṅ[92] | logs[93] daṅ steṅ rdo rje'i gur daṅ | rdo rje'i bla rer bya'o[94] || de nas *oṁ vajrībhava*[95] *vajrabandha hūṁ* źes pas thams cad 'od daṅ ldan par bya'o ||

kye rdor khro bo mchod pa la[96] ||
lha mo khyod ni dpaṅ du gyur[97] ||
rin chen sna tshogs phyer[98] btags pas[99] ||
bdag gis[100] don yod dkyil 'khor bri ||[iii]

sa gźi byin gyis brlab ciṅ[101] sta[102] gon la gnas pa'i rim pa'o || ||

bgegs bsal ba'i rim pa

de nas[103] slob dpon[104] yan lag drug daṅ ldan pa[105] | spyi[106] gtsug gi rgya gram daṅ | mgul rgyan daṅ | rna rgyan daṅ | ska rags daṅ | phyag gdub[107] daṅ | rgyan lṅa daṅ ldan pa[108] rdo rje daṅ dril bu thogs la | goṅ du smos pa'i[109] mdun du 'dug la[110] | lha mo gaurī la sogs pa[111] rigs bźi'i tiṅ ṅe 'dzin can[112] bźi[113] phyogs bźir 'dug ste[114] | rdo rje daṅ[115] dril bu thogs la mdo[116]

(a) *C 8v4, D 8r5, G 11v7, N 10r3, P1 10r3, P2 21:13;* ***(b)*** *C 3r3, D 3r3, G 4r3, N 4r5, P1 3r3, P2 934:15*

[iii]HeTa II.i. 12, the Skt. reads *tvaṃ devi sākṣībhūtāsi hevajrakrodhapūjite | nānāratnadharī dhātry amuko 'haṃ maṇḍalaṃ likhet* ||. Cf. T 1180 (f. 79r), T 1181 (f. 148r), T 1184 (f. 196r), T 1190 (f. 136v), T 1251 (f. 216v), T 1254 (f. 254r), T 1261 (f. 290r), T 1270 (f. 53v). A similar stanza from the Cakraśamvara tradition is found in T 1444 (f. 252r) and T 1489 (f. 163r). *See also* T 1630 (f. 233v) and T 1644 (f. 274v).

[92]bya źiṅ Σ_a] bya'o Σ_b. [93]logs Σ_a] 'og Σ_b. [94]bya'o Σ_a] bya Σ_b. [95]vajrī° C_b, D_b, P_{2b} (ba dzr'i)] ba dzri $\Sigma_{\text{-}C_b,D_b,P_{2b}}$. [96]kye rdor khro bo mchod pa la Σ_a] kye yi rdo rje khros mchod pa Σ_b. [97]gyur Σ_a] 'gyur Σ_b. [98]phyer Σ_a] phye Σ_b. [99]btags pas $\Sigma_{\text{-}N_b}$] btaḍ pas N_b. [100]bdag gis $\Sigma_{\text{-}G_a,N_a,P_{1a}}$ bdag gi G_a, N_a, P_{1a}. [101]sa gźi byin gyis brlab ciṅ Σ_a] don de bi śākya buddha si | hevajra krodha na na ratna na da ri ta to ātma ko (')haṃ | maṇḍala (*maṇtala* P_{1b}) na khedaṃ | sa gźi byin gyis brlab ciṅ Σ_b. [102]sta $\Sigma_{\text{-}G_a}$] lta G_a. [103]de nas Σ_b] de nas yaṅ Σ_a. [104]slob dpon Σ_a] bla ma ni Σ_b. [105]ldan pa Σ_b] ldan par Σ_a. [106]spyi Σ_a] rgyan spyi Σ_b. [107]gdub $\Sigma_{\text{-}G_b,N_b}$] gduṅ G_b; gdug N_b. [108]rgyan lṅa daṅ ldan pa *em.*] rgyan lṅar ldan pas $\Sigma_{\text{-}C_a}$; rgyan lṅar ldan pa'i C_a. [109]smos pa'i $\Sigma_{\text{-}N_a}$] snos pa'i N_a (misprint ?). [110]mdun du 'dug la Σ_b] mdun la sogs par 'dug pa'i Σ_a. [111]la sogs pa Σ_b] la sogs pa bźi Σ_a. [112]'dzin can Σ_a] 'dzin Σ_b. [113]bźi $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] *om.* G_b, N_b, P_{1b}. [114]'dug ste Σ_a] 'dug la Σ_b. [115]daṅ Σ_a] *om.* Σ_b. [116]mdo $\Sigma_{\text{-}G_b}$] mde G_b.

bskul bar bya'o || de yaṅ bskul ba'i sṅon du mchod pa bya ste | gaurī'i[117] tiṅ ṅe 'dzin can gyis |

oṁ vajrapuṣpe āḥ[118] *hūṁ* | *oṁ vajradhūpe*[119] *āḥ hūṁ* | *oṁ vajradīpe*[120] *āḥ hūṁ* | *oṁ vajragandhe āḥ hūṁ* | *oṁ vajranaivedye*[121] *āḥ hūṁ* |

źes bya ba'i mchod pa rnam pa lṅas[122] mchod de |

khyod ni rnal 'byor ma rnams bskor ||[iv]

źes bya ba la sogs pas bstod do[123] || de nas 'di skad ces bskul lo ||

de bźin gśegs pa kun źi ba ||
de bźin gśegs pa kun gyi[124] gnas ||
kun 'byuṅ rdo rje sems dpa' yi ||
dkyil 'khor 'dren pa bśad du gsol ||

mtshan ñid thams cad yaṅ dag rdzogs ||
mtshan min thams cad yaṅ dag spaṅs ||
kun du[125] bzaṅ po sku yi mchog[126] ||
dkyil 'khor 'dren pa bśad du gsol ||[v]

[iv]For this *stutigītikā*, cf VaPra^{§18}, DVS ($\dot{N}_3$ f. 194r$_{2-3}$), HePra^{§18}, HeSāSaṃ 7 (f. 73v$_{1-2}$), HeSāSaṃ 8 (f. 86v$_{3-4}$), HeSāSaṃ 10 (f. 121r$_{4-6}$), HeSāSaṃ 26 (ff. 209v$_7$-210r$_1$) et al. [v]Cf. GST IV. 1-2. The Sanskrit reads *sarvatāthāgataṃ śāntaṃ sarvatāthāgatālayam* | *sarvadharmāgranairātmyaṃ deśa maṇḍalam uttamam* || 1 || *sarvalakṣaṇasampūrṇaṃ sarvalakṣaṇavarjitam* | *samantabhadrakāyāgryaṃ bhāṣa maṇḍalam uttamam* || 2 ||. GST$^{Tib.}$ reads *de bźin gśegs pa kun źi ba* || *de bźin gśegs pa kun gyis gnas* || *chos kun bdag med pa yi mchog* || *dkyil 'khor dam pa bśad du gsol* || *mtshan rnams thams cad yaṅ dag rdzogs* || *mtshan min thams cad yaṅ dag spaṅs* || *kun tu bzaṅ po sku yi mchog* || *dkyil 'khor dam pa bśad du gsol* || (*lha sa* ff. 441v-442r); cf. nt. below.

[117]gaurī'i Σ_a] gaurī Σ_b. [118]āḥ $\Sigma_{\text{-}N_b,P_{1b}}$] ā N_b, P_{1b}. [119]°dhūpe $\Sigma_{\text{-}G_a,N_a,P_{1a}}$ (d.h'u pe)] d.hu pe G_a, N_a, P_{1a}. [120]°dīpe $\Sigma_{\text{-}C_a,D_a,P_{2a}}$ (d'i pe)] a' lo ke C_a, D_a, P_{2a}. [121]°dye $\Sigma_{\text{-}C_b,D_b,P_{2b}}$] tye C_b, D_b, P_{2b}. [122]rnam pa lṅas Σ_b] ṅas Σ_a. [123]bstod do Σ_b] bstod de Σ_a. [124]kun gyi $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] kun gyis G_b, N_b, P_{1b}. [125]kun du C, D, P_2] kun tu G, N, P_1. [126]sku yi mchog Σ_a (sku'i C_a)] kun chen gyi Σ_b.

yaṅ dag saṅs rgyas mchog[127] źi ba ||
ye śes spyod pa rnam sbyoṅ ba[128] ||
kun du[129] bzaṅ po gsuṅ gi mchog[130] ||
dkyil 'khor 'dren pa bśad du gsol ||

sems can kun gyi sems chen po ||
raṅ bźin dag pa dri ma med ||
rnam snaṅ mdzad chen 'byuṅ ba yi ||
dkyil 'khor 'dren pa bśad du gsol ||[vi]

de nas goṅ du smos pa'i[131] phyag rgya lṅa[132] daṅ ldan pa'i[133] kye rdo rje[134] bsgom pa des bgegs bsal bar bya ste[135] | rkaṅ pa gñis su yi ge *hūṁ* las sna tshogs rdo rje bsams la[136] | mig g.yas su[137] *ma* las ñi ma'i dkyil 'khor | g.yon du *ṭa* las zla ba'i dkyil 'khor[138] bsam ste[139] | rdo rje'i[140] lta bas[141] thams cad du[142] bltas te | de yaṅ |

[vi]Cf. GST IV. 3-4. The Sanskrit reads *śāntadharmāgrasambhūtaṃ jñānacaryāviśodhakam | samantabhadravācāgryaṃ bhāṣa maṇḍalam uttamam* || 3 || *sarvasattvamahācittaṃ śuddhaṃ prakṛtinirmalam | samantabhadracittāgryaṃ ghoṣa maṇḍalam uttamam* || 4 ||. GST$^{\text{Tib.}}$ reads *źi ba'i chos ni mchog las byuṅ || ye śes spyod pa rnam spyod pa || kun tu bzaṅ po gsuṅ gi mchog || dkyil 'khor dam pa bśad du gsol || sems can kun gyi sems chen po || raṅ bźin dag ciṅ dri ma med || kun bzaṅ thugs mchog kha sgyur || dkyil 'khor dam pa bśad du gsol ||* (*lha sa* ff. 441v-442r).

[127]mchog Σ_{-G_b}] mcheg G_b. [128]rnam sbyoṅ ba Σ_a] rnam par spyod Σ_b. [129]kun du C_a, D_a, $P_{2a}^{sil.}$] kun tu G_a, N_a, P_{1a}. [130]kun du bzaṅ po gsuṅ gi mchog C_a, D_a, $P_{2a}^{sil.}$] kun tu bzaṅ po gsuṅ gi mchog G_a, N_a, P_{1a}; rdo rje gsuṅ ni kun 'byuṅ ba Σ_b. [131]smos pa'i Σ_a] smos pa yi C_b, D_b, P_{2b} (rendered as verse); smos pa yis G_b, N_b, P_{1b} (rendered as verse). [132]phyag rgya lṅa $\Sigma_{-C_a,D_a,P_{2a}}$] phyag rgya C_a, D_a, P_{2a}. [133]daṅ ldan pa'i Σ_a] daṅ ldan pa yi Σ_b (rendered as verse). [134]kye rdo rje Σ_a] kye'i rdo rje Σ_b. [135]bya ste $\Sigma_{-G_b,N_b,P_{1b}}$] byas te G_b, N_b, P_{1b}. [136]bsams la $\Sigma_{-G_b,N_b,P_{1b}}$] bsam la G_b, N_b, P_{1b}. [137]g.yas su $\Sigma_{-C_b,G_b,P_{2b}}$] g.yas C_b, G_b, P_{2b}. [138]dkyil 'khor $\Sigma_{-G_b,N_b,P_{1b}}$] dkyil 'khor du G_b, N_b, P_{1b}. [139]bsam ste Σ_a] bsams te Σ_b. [140]rdo rje'i $\Sigma_{-G_b,N_b,P_{1b}}$] rdo rje G_b, N_b, P_{1b}. [141]lta bas $\Sigma_{-G_a,N_a,P_{1a}}$] blta bas G_a, N_a, P_{1a}. [142]thams cad du $\Sigma_{-G_b,N_b,P_{1b}}$] thams cad tu G_b, N_b, P_{1b}.

rab tu myur bar g.yos pa'i mig[143] ||
mig gi rdzi ma 'dren pa ni ||
'bar ba'i lta ba[144] źes su gsuṅs ||
'gro ba thams cad dgug pa 'o[145] ||[vii]

źes pas de ltar[146] bltas la | lag pa g.yon gyis dril bu gzuṅ źiṅ[147] | g.yas kyis[148] rdo rje gsor la steṅ 'og tu legs par 'khyud nas | sa phyogs de na[149] gnas pa 'dis bskrad par bya'o || sa phyogs 'dir ṅa[150] sems can gyi don rtsom gyis[151] | lha daṅ | klu daṅ | gnod sbyin daṅ | dri za daṅ | 'byuṅ po daṅ | śa za mo daṅ | srin po[152] la sogs pa gaṅ dag gnas pa sa'i bdag po[153] myur du soṅ śig[154] | 'di ltar dpal he ru ka'i bka' thos nas myur du[155] deṅs śig | gaṅ mi 'gro ba de dag la[156] ṅa'i ye śes kyi rdo rje[157] daṅ | *khaṭvāṃga* 'dis spyi bo rnam pa brgyar 'gas par 'gyur ro źes lan gsum du brjod la | dbaṅ ldan gyi mtshams nas brtsams nas[158] | *hūṁ* maṅ po brjod ciṅ lan gsum du bskor bar bya'o[159] || bskal pa'i me lta bu'i 'od zer maṅ po[160] rkaṅ pa'i 'og nas phyuṅ bas[161] | gdug pa can[162] rnams bsregs par gyur par[163] phan tshun[164] 'byer bar[165] 'gyur bar[166] bsam mo ||

[vii]Cf. T 2501 (f. 58r), T 2502 (f. 274v), T 2512 (f. 124r), T 2584 (f. 133r), et al.

[143]myur bar g.yos pa'i mig Σ_a] myur ba yis Σ_b (connecting the preceding *de yaṅ* to this *pāda*). [144]lta ba $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] blta ba G_a, N_a, P_{1a}. [145]dgug pa'o Σ_b] dgug par ro Σ_a. [146]źes pas de ltar Σ_a] źes pa ltar Σ_b. [147]dril bu gzuṅ źiṅ ltar D_a, G_b, N_{ab}, P_{1ab}, P_{2a}] dril bu bzuṅ źiṅ C_{ab}, D_b, P_{2b}; dril du gzuṅ źiṅ G_a. [148]g.yas kyis $\Sigma_{\text{-}G_a,N_b}$] g.yas kyi G_a, N_b. [149]de na $\Sigma_{\text{-}C_b,D_b,P_{2b}}$] de ni C_b, D_b, P_{2b}. [150]ṅa Σ_a] ṅas Σ_b. [151]rtsom gyis $\Sigma_{\text{-}C_b,D_b,P_{2b}}$] brtsam gyis C_b, D_b, P_{2b}. [152]srin po C_a, D_a, $P_{2a}^{\text{sil.}}$] srin bu G_a, N_a, P_{1a}; srin mo Σ_b. [153]gnas pa sa'i bdag po Σ_a] gnas pa'i bdag po Σ_b. [154]soṅ śig $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] soṅ źig G_b, N_b, P_{1b}. [155]myur du $\Sigma_{\text{-}G_a}$] myur G_a. [156]gaṅ mi 'gro ba de dag la Σ_a] gaṅ dag mi 'gro ba de la Σ_b. [157]rdo rje $\Sigma_{\text{-}G_a}$] rda rje G_a. [158]mtshams nas brtsams nas $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] mtshams nas C_a, D_a, P_{2a}. [159]lan gsum du bskor bar bya'o G_a, N_a, P_{1a}] lan gsum du bskor ba bya'o C_a, D_a, P_{2a}; lan gsum g.yas skor du bskor bar bya'o C_b, D_b, P_{2b}; lan gsum skor du bskor bar bya'o G_b, P_{1b}; lan gsum bskor du bskor bar bya'o N_b. [160]maṅ po Σ_a] *om.* Σ_b. [161]phyuṅ bas C_a, D_a, $P_{2a}^{\text{sil.}}$] phyuṅ ba yis G_a, N_a, P_{1a}; byuṅ bas C_b, D_b, $P_{2b}^{\text{sil.}}$; byuṅ ba yis G_b, N_b, P_{1b}. [162]gdug pa can $\Sigma_{\text{-}N_a}$] bdug pa can N_a. [163]gyur par Σ_b] dogs nas Σ_a. [164]phan tshun $\Sigma_{\text{-}C_a}$] phun tshun C_a. [165]'byer bar $\Sigma_{\text{-}G_b}$] 'byor bar G_b. [166]'gyur bar Σ_b] *om.* Σ_a.

de yaṅ rol pa'i gom stabs[167] brgyad pos[168] gar bya'o[169] ‖

rkaṅ pa bskyod daṅ[170] lag pa bskyod ‖
smin ma 'degs daṅ rab 'degs 'braṅ[171] ‖
cuṅ zad ṅo[172] tsha zur mig daṅ ‖
brla[173] rgyas stan la 'dug pa[174] daṅ ‖[viii]

mig yaṅs gar ni byed 'gyur źiṅ ‖
kha yi padma 'dzum daṅ bcas ‖
cuṅ zad dmar ba'i mche ba 'chaṅ ‖
kun da[175] ltar dkar so yi[176] phreṅ ‖[ix]

dpal ldan khrag 'thuṅ rnal 'byor ches ‖
sems can sgrol ba rmad du byuṅ ‖
de la sogs pa'i gar gyis ni ‖
bgegs la sogs pa bskrad par bya ‖[x]

de nas sṅon du gsuṅs pa'i[177] *rakṣa*'i sṅags kyis[178] rdo rje'i[179] sa gźi daṅ gur daṅ bla re la sogs pa bya'o ‖ de ltar byas pas[180] dkyil 'khor[181] sa'i cha ñes pa daṅ ldan pa yaṅ ñes pa dag med par 'gyur ro[182] ‖ bgegs bsal ba'i rim pa'o ‖ ‖

[viii]Cf. T 1446 *rkaṅ pa bskyod daṅ lag pa bskyod* ‖ *smin ma 'degs daṅ rab dgas 'braṅ* ‖ *cuṅ zad ṅo tsha'i mig zur daṅ* ‖ *brla rgyas blta na sdug pa daṅ* ‖ (f. 279r) and T 1657 *rkaṅ pa bskyod daṅ lag pa bskyod* ‖ *smin ma 'degs daṅ rab dgas 'braṅ* ‖ *cuṅ zad ṅo tsha'i zur mig daṅ* ‖ *brla rgyas lta na 'dud pa daṅ* ‖ (f. 232r). [ix]Cf. T 1446 *mig yaṅs gar ni byed 'gyur źiṅ* ‖ *kha yi padma 'dzum daṅ bcas* ‖ *cuṅ zad dmar ba'i mche ba 'chaṅ* ‖ *kunda ltar dkar so yi phreṅ* ‖ (f. 279r) and T 1657 *mig gyas gar ni byed 'gyur źiṅ* ‖ *kha yi padma'i 'dzum daṅ bcas* ‖ *cuṅ zad dmar ba'i mche ba 'chaṅ* ‖ *kun da ltar dkar so yi phreṅ* ‖ (f. 232r). [x]Cf. T 1446 *dpal ldan khrag 'thuṅ rnal 'byor che* ‖ *sems can sgrol ba rmad du byuṅ* ‖ *de la sogs pa'i gar gyis ni* ‖ *bgegs la sogs pa bskrad par bya* ‖ (f. 279r), and T 1657 (f. 232r) reading *bgegs kun ma lus bskrad par bya* ‖ in the final *pāda*.

[167]gom stabs Σ_a] goms stabs Σ_b. [168]pos $\Sigma_{a\text{-}G_a}$] po G_a; pas Σ_b. [169]bya'o Σ_b] byas te Σ_a. [170]bskyod daṅ Σ_b] bskyod nas Σ_a. [171]rab 'degs 'braṅ Σ_a] rab dags phye Σ_b. [172]ṅo $\Sigma_{\text{-}G_b}$] ṅe G_b. [173]brla Σ_a] zla Σ_b. [174]stan la 'dug pa Σ_a] lta na dur ba Σ_b. [175]kun da Σ_a] kun.da na C_b, D_b, $P_{2b}{}^{sil.}$; kun da na G_b, N_b, P_{1b}. [176]so yi Σ_a] po'i Σ_b. [177]pa'i Σ_b] pa yi (rendered as verse) Σ_a. [178]kyis $\Sigma_{\text{-}G_a}$] kyi G_a. [179]rdo rje'i Σ_a] rdo rje Σ_b. [180]pas Σ_a] na Σ_b. [181]dkyil 'khor Σ_a] dkyil 'khor gyi Σ_b. [182]'gyur ro Σ_b] 'gyur te Σ_a.

lha la gsol ba gdab pa'i rim pa

(a) *C 9v3, D 9r3, G 13r2, N 11r2, P1 11r3, P2 23:17;*
(b) *C 4r1, D 4r1, G 5r5, N 5r5, P1 4r4, P2 936:18*

de nas ba byuṅ rnam pa lṅa[183] daṅ ldan pa'i dri źim po'i chu daṅ | bdud rtsi lṅas[184] byugs la | de'i steṅ du[185] dri'i thig le bya'o[186] || thig le de'i steṅ du[187] me tog bźag la[188] sna tshogs padmar bsam mo[189] || padma'i steṅ du *a* las[190] ña ma'i dkyil 'khor bsams la[191] | de'i steṅ du raṅ raṅ gi[192] sṅags *hūṁ gaṁ caṁ vaṁ ghaṁ*[193] *paṁ śaṁ*[194] *laṁ ḍaṁ*[195] źes bya ba'i sbyor bas[196] lha'i dkyil 'khor[197] bskyed la[198] | raṅ raṅ gi gdan de ñid la bźugs par bsam mo[199] ||

de nas ye śes sems dpa' 'khor daṅ bcas pa spyan draṅ bar bya ste | *gaurī jaḥ*[200] źes bskul bas | gaurī las sprul pa'i gaurī lcags kyu can maṅ po 'phros pas raṅ bźin gyi[201] dkyil 'khor nas kye rdo rje[202] 'khor daṅ bcas pa spyan draṅs nas[203] | rdo rje[204] bla re'i steṅ du[205] bźugs pa la | *prokṣaṇa*[206] daṅ | *argha*[207] daṅ | *ācamana*[208] daṅ | *vidhi*[209] daṅ | spos daṅ | me tog la sogs pa rnams kyis mchod ciṅ[210] | lha mo brgyad kyi[211] mchod pas kyaṅ[212] mchod do[213] || de nas *caurī hūṁ* źes pas | caurī źags pa can gyis gźal yas khaṅ gi naṅ du gźag go[214] || *vettālī*[215] *vaṃ* źes pas[216] | de bźin du bciṅs la[217] | *ghasmarī hoḥ* sa dgyes par byas te | ye śes kyi 'khor lo[218] gcig tu bya'o || de nas yaṅ

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[183]ba byuṅ rnam pa lṅa *em.*] ba'i rnam pa lṅa Σ_a; ba'i rnam lṅa Σ_b. [184]lṅas Σ_a] lṅa'i chus Σ_b. [185]steṅ du Σ_a] steṅ Σ_b. [186]bya'o Σ_a] bya Σ_b. [187]thig le de'i steṅ du Σ_a] thig le'i steṅ Σ_b. [188]bźag la $\Sigma_{\text{-}N_a}$] gźag la N_a. [189]bsam mo Σ_a] bsam Σ_b. [190]a las $\Sigma_{a\text{-}G_a}$] a G_a; oṁ las Σ_b. [191]bsams la Σ_a] bsam Σ_b. [192]raṅ raṅ gi Σ_a] raṅ gi Σ_b. [193]ghaṁ $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] bhaṁ G_b, N_b, P_{1b}. [194]śaṁ *em.*] saṁ Σ. [195]ḍaṁ $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] ṭaṁ G_b, N_b, P_{1b}. [196]źes bya ba'i sbyor bas Σ_a] rnal 'byor gyi Σ_b. [197]dkyil 'khor Σ_a] 'khor Σ_b. [198]bskyed la $\Sigma_{a\text{-}G_b}$] bskyod la G_b. [199]bsam mo Σ_a] bsam Σ_b. [200]jaḥ $\Sigma_{\text{-}G_a,N_a,P_{1a}}$ (dzaḥ)] dz'a G_a, N_a, P_{1a}. [201]bźin gyi $\Sigma_{\text{-}N_a,P_{1a}}$] bźin gyis N_a, P_{1a}. [202]kye rdo rje Σ_a] kye'i rdo rje Σ_b. [203]draṅs nas Σ_a] draṅs la Σ_b. [204]rdo rje $\Sigma_{\text{-}G_a}$] rdo rje'i G_a. [205]steṅ du Σ_a] steṅ na Σ_b. [206]prokṣaṇaṃ Σ_b (pro kṣa ṇa)] pro kṣa ṇaṃ Σ_a. [207]argha Σ_b (arg.ha)] arg.haṃ Σ_a. [208]ācamana *em.*] añtsa ma naṃ Σ_a; añtsa Σ_b. [209]vidhi C_a, D_a, $P_{2a}^{sil.}$, $\Sigma_{b\text{-}N_b}$ (bi d.hi)] b.hi d.hi G_a, N_a, P_{1a}; gi d.hi N_b. [210]rnams kyis mchod ciṅ Σ_a] rnal 'byor pa rnams kyis mchod Σ_b. [211]brgyad kyi $\Sigma_{b\text{-}G_a,N_a,P_{1a}}$] brgyad kyis G_a, N_a, P_{1a}. [212]kyaṅ $\Sigma_{b\text{-}G_a,N_a,P_{1a}}$] *om.* G_a, N_a, P_{1a}. [213]mchod do Σ_a] mchod Σ_b. [214]gźag go C_a, D_a, $P_{2a}^{sil.}$] bźag go G_a, N_a, P_{1a}; gźug Σ_b. [215]vettālī G_a, N_a (bett'a l'i)] betta l'i C_a, D_a, $P_{2a}^{sil.}$; bett'a li P_{1a}, G_b, N_b, P_{1b}; be t'a l'i C_b, D_b, P_{2b}. [216]źes pas Σ_a] gyis C_b, D_b, P_{2b}; gyi G_b, N_b, P_{1b}. [217]bciṅs la Σ_a] bciṅ Σ_b. [218]'khor lo $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] dkyil 'khor lo G_a, N_a, P_{1a}.

phyi'i mchod pas mchod ciṅ[219] | naṅ gi mchod pas kyaṅ mchod la[220] | dril bu'i sgra dkrol te[221] |

srid pa[222] raṅ bźin gyis[223] dag phyir ||
ṅo bo ñid kyis dṅos med byas ||
raṅ bźin dag pa'i[224] sems dpa' rnams ||
dam pa'i srid pa byed par śog ||[xi]

ces pa daṅ |

thams cad[225] dṅos po'i raṅ bźin mchog ||
gdod nas thams cad[226] bdag ñid[227] gnas ||
thabs daṅ śes rab gñis med pa ||
kye yi rdo rje[228] bdag phyag 'tshal ||[xii]

źes pa la sogs pa'i[229] rdo rje glu'i tshig gis[230] bstod do ||

de nas bdud rtsi'i mchod pa yaṅ[231] | dpal kye rdo rje[232] 'khor daṅ bcas pas myaṅ bar bya'o[233] || de nas 'di skad ces[234] brjod par bya'o ||

[xi]Cf. T 1294 reading *srid pa ṅo bo ñid kyis dag* || *ṅo bo ñid kyis dṅos med byas* || *de bźin dag pa'i sems dpa' ni* || *srid pa'i dam pa byed par 'gyur* || (f. 181r). *See also* T 1636 (f. 263r), T 1657 (f. 240v), T 2589 (f. 198r), T 2590 (f. 234r), T 2629 (f. 109v), and T 3106 (f. 200r). [xii]CVS v.1 reading *sarvabhāvasvabhāvāgryam ādyaṃ sarvātmani sthitam* | *prajñopāyādvayaṃ vīraṃ hevajraṃ praṇamāmy aham* || 1 || (= T 1225 ff. 28v-29r). The same verse is also found in Saroruha's T 1222 (v.1, ff. 22v-23r); cf. T 1269 (f. 38r) and reference in T 1294 (f. 169r).

[219]mchod ciṅ Σ_a] mchod Σ_b. [220]mchod la Σ_a] mchod Σ_b. [221]sgra dkrol te N_a, P_{1a}, $P_{2a}^{sil.}$] sgra dkrol ste C_a, D_a; sgra dgrol te G_a; sgras Σ_b. [222]srid pa Σ_{-G_a}] srid par G_a. [223]raṅ bźin gyis Σ_{-G_a}] raṅ bźin gyi G_a. [224]dag pa'i Σ_{-G_a}] dag pas G_a. [225]thams cad Σ_{-G_b}] thaṃd G_b. [226]thams cad Σ_{-G_b}] thaṃd G_b. [227]bdag ñid Σ_a] raṅ bźin Σ_b. [228]kye yi rdo rje C_a, D_a, $P_{2a}^{sil.}$, C_b, D_b, P_{2b}] kye rdo rje G_a, N_a, P_{1a}; kye yi rdo rjer G_b, N_b, P_{1b}. [229]la sogs pa'i Σ_a] la sogs pa Σ_b. [230]tshig gis Σ_{-N_a}] tshigs gis N_a. [231]bdud rtsi'i mchod pa yaṅ Σ_a] bdud rtsi mchod pa Σ_b. [232]dpal kye rdo rje Σ_a] dpal kye'i rdo rje C_b, D_b, P_{2b}; kye'i rdo rje G_b, N_b, P_{1b}. [233]myaṅ bar bya'o Σ_a] yaṅ bya'o Σ_b. [234]ces Σ_a] *om.* Σ_b, $N_a^{a.c.}$ (squeezed in below).

gñis med ye śes[235] las byuṅ ba ||
khyab bdag dṅos grub bdag ñid can ||
ston pa'i gtso bo khrag 'thuṅ dpal ||
bdag med ma daṅ yaṅ dag ldan ||

phyogs mtshams rnams kyi mkha' 'gro daṅ ||
rig pa'i[236] lha mo rdzu 'phrul can[237] ||
byaṅ chub sems dpa' la sogs kun ||
ma lus bdag la dgoṅs su gsol ||

slob ma la ni phan pa daṅ ||
khyed rnams la yaṅ mchod pa'i phyir ||
che ge bdag ni rdo rje can[238] ||
naṅ par dkyil 'khor bri lags kyis[239] ||
rjes su brtse bar ñer dgoṅs te ||
byin gyis brlab par[240] mdzad du gsol ||[xiii]

de nas dri źim po'i[241] me tog gi[242] phreṅ ba daṅ[243] | bdud rtsi lṅa daṅ spos la sogs pa dbul bar bya'o || lha la gsol ba gdab pa'i rim pa'o || ||

slob ma lhag par gnas pa'i rim pa

(a) *C 10r5, D 9v4, G 13v6, N 11v3, P1 11v5, P2 25:7;*
(b) *C 4v2, D 4v2, G 6r3, N 5v7, P1 4v8, P2 938:7*

de nas slob ma'i gtso bo 'khor daṅ bcas pa lhag par gnas par bya źiṅ | mchod par bya ba 'di brjod do ||

[xiii] Cf. T 1294 reading *gñis med ye śes las byuṅ ba'i || khyab bdag dṅos grub bdag ñid can || ston pa gtso bo khrag 'thuṅ la || bdag med ma daṅ yaṅ dag ldan || phyogs mtshams rnams kyi mkha' 'gro daṅ || rig pa'i lha mo sgyu 'phrul daṅ || byaṅ chub sems dpa' la sogs kun || ma lus bdag la dgoṅs su gsol || slob ma la yaṅ phan pa daṅ || khyed rnams la yaṅ mchod pa'i phyir || rdo rje can dag 'di źes pas || naṅ par dkyil 'khor bri bar 'tshal || rjes su brtse bar ñer dgoṅs te || byin gyis brlab par mdzad du gsol ||* (f. 171v).

[235] ye śes Σ_{-N_b}] yese N_b. [236] rig pa'i $\Sigma_{-G_a,N_a,P_{1a}}$] rigs pa'i G_a, N_a, P_{1a}. [238] che ge bdag ni rdo rje can Σ_a] rdo rje can bdag gis śes pa Σ_b. [239] bri lags kyis C_a, D_a, P_{2a}] 'dri lags kyis G_a, N_a, P_{1a}; 'dri bar bgyid Σ_b. [240] brlab par C_a, D_a, P_{2a}, N_b] brlabs par G_a; brlabs pa N_a, P_{1a}; brlab pa $\Sigma_{b\text{-}N_b}$. [241] źim po'i Σ_a] źim pa'i Σ_b. [242] me tog gi $\Sigma_{-G_b,N_b,P_{1b}}$] me tog G_b, N_b, P_{1b}. [243] phreṅ ba daṅ $\Sigma_{-G_b,N_b,P_{1b}}$] phreṅ G_b, N_b, P_{1b}.

bu tshur theg pa chen po la ||
khyod ni tshul chen snod yin te ||
gsaṅ sṅags spyod tshul cho ga 'di ||
khyod la[244] yaṅ dag bśad par bya ||

rdzogs pa'i saṅs rgyas gaṅ 'das[245] daṅ ||
de bźin[246] gaṅ dag ma byon daṅ ||
da ltar byuṅ ba'i rdzogs saṅs rgyas ||
'gro la phan phyir bźugs pa rnams ||

de dag kun gyis[247] gsaṅ sṅags kyi ||
cho ga bzaṅ po 'di mkhyen nas ||
dpa' bos byaṅ chub śiṅ druṅ du ||
thams cad mkhyen pa'i mtshan ma brñes[248] ||

gsaṅ sṅags sbyor ba mñam med de ||
skyob pa[249] dpal ldan he ru kas ||
bdud sde śin tu mi bzad pa ||
dpuṅ[250] chen dag kyaṅ de yis bcom ||[xiv]

de bas kun mkhyen thob bya'i phyir[251] ||
bu yis blo gros 'di gyis śig ||
saṅs rgyas chos daṅ dge 'dun la ||
rtag tu bdag ni skyabs su mchi[252] ||

[xiv] Cf. T 1294 reading *bu tshur theg pa chen po yi || khyod ni tshul chen snod yin te || gsaṅ sṅags spyod tshul chog 'di || khyod la yaṅ dag bśad par bya || rdzogs pa'i saṅs rgyas gaṅ 'das daṅ || de bźin gaṅ dag ma byon daṅ || da ltar byuṅ ba'i rdzogs saṅs rgyas || 'gro la phan phyir bźugs pa rnams || de dag rnams kyis gsaṅ sṅags kyi || cho ga bzaṅ po 'di mkhyen nas || dpa' bos byaṅ chub śiṅ druṅ du || thams cad mkhyen pa'i mtshan ma rñed || gsaṅ sṅags spyod pa mñam med de || skyob pa dpal ldan he ru kas || bdud sde śin tu mi bzaṅ rnams || dpuṅ chen dag kyaṅ de yis bcom ||* (f. 173r); *see also* T 1446 (f. 280r), T 1469 (f. 53rv), T 1671 (ff. 175v-176r) et al.; *see* next note.

[244] khyod la Σ_b, P_{1a}] khyed la $\Sigma_{a\text{-}P_{1a}}$. [245] 'das $\Sigma_{\text{-}G_a}$] bzlas G_a. [246] de bźin $\Sigma_{\text{-}P_{1b}}$] da bźin P_{1b}. [247] kun gyis Σ_a] kun gyi Σ_b. [248] mkhyen pa'i mtshan ma brñes Σ_a] mkhyen pa tshad med brñes Σ_b. [249] skyob pa $\Sigma_{\text{-}G_a}$] skyabs pa G_a. [250] dpuṅ $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] dbaṅ G_b, N_b, P_{1b}. [251] thob bya'i phyir $\Sigma_{\text{-}G_b}$] thob pa'i phyir G_b. [252] bdag ni skyabs su mchi Σ_b] khyod ni skyabs su soṅ Σ_a.

rnal 'byor gsaṅ sṅags mkha' 'gro ma ||
'khor lor bźugs pa'i bdag ñid can ||
kun la rtag tu skyabs su mchi[253] ||

dpa' bo dpa' mo dbaṅ lha mo ||
byaṅ chub sems dpa' bdag ñid che ||
khyad par du yaṅ[254] slob dpon la ||
rtag par bdag ni skyabs su mchi[255] ||

dpal ldan khrag 'thuṅ sogs dpa' bo[256] ||
rnal 'byor ma[257] daṅ snaṅ mdzad sogs ||
byaṅ chub sems dpa'[258] dpag med pa[259] ||
thams cad[260] raṅ la[261] dgoṅs par gyis[262] ||

che ge dus 'di nas bzuṅ ste[263] ||
ji srid bdag med par[264] gnas par ||
de yi tshaṅs spyod gñis med par ||
bdag gi[265] sdom pa legs par gzuṅ ||[xv]

de nas 'og nas 'byuṅ ba 'di rnams kyis[266] sdig pa bśags pa la sogs pa byed du gźug ste |

[xv] Cf. T 1294 reading *de bas kun mkhyen thob bya'i phyir || bu yis blo gros 'di gyis śig || saṅs rgyas chos daṅ dge 'dun la || rtag tu bdag ni skyabs su mchi || rnal 'byor gsaṅ sṅags mkha' 'gro ma || 'khor lor bźugs pa'i bdag ñid can || kun la'aṅ rtag tu skyabs su mchi || dpa' bo dpa' mo dbaṅ lha mo || byaṅ chub sems dpa' bdag ñid che || khyad par du yaṅ slob dpon la || rtag tu bdag ni skyabs su mchi || dpal ldan khrag 'thuṅ dpa' bo daṅ || rnal 'byor ma daṅ rnam snaṅ sogs || byaṅ chub sems dpa' dpag med pa || thams cad bdag la dgoṅs su gsol || che ge dus 'di nas bzuṅ ste || ji srid bdag med par gnas pa || de yi tshaṅs spyod gñis med par || bdag ñid sdom pa'i legs par bzuṅ ||* (f. 173r); *see also* T 1446 (f. 280r), T 1469 (f. 53rv), T 1671 (ff. 175v-176r) et al.

[253] skyabs su mchi Σ_b] skyabs su soṅ Σ_a. [254] yaṅ Σ_a] ni Σ_b. [255] mchi N_a] mchis Σ_{-N_a}. [256] sogs dpa' bo Σ_a] la sogs pa Σ_b. [257] rnal 'byor ma Σ_{-N_b}] rnam 'byor ma N_b. [258] byaṅ chub sems dpa' Σ_{-G_b}] byaṅ chub seṃda' G_b. [259] dpag med pa Σ_a] bdag med pa Σ_b. [260] thams cad Σ_{-G_b}] thaṃd G_b. [261] raṅ la Σ_a] bdag la Σ_b. [262] dgoṅs par gyis Σ_a] dgoṅs su gsol Σ_b. [263] che ge dus 'di nas bzuṅ ste Σ_b] dus 'di nas bzuṅ che ge mo C_a, D_a, $P_{2a}^{sil.}$; dus 'di nas gzuṅ che ge mo G_a, N_a, P_{1a}. [264] med par Σ_b] med sar Σ_a. [265] bdag gi Σ_b] khyod kyis Σ_a. [266] 'di rnams kyis Σ_a] 'di rnams kyis kyaṅ Σ_b.

bdag gis sdig pa bgyis pa daṅ ||
bgyid du stsal daṅ yi raṅ ba[267] ||
saṅs rgyas spyan sṅar mchis nas su ||
de dag thams cad bśags par bgyi[268] ||

saṅs rgyas byaṅ chub sems dpa' daṅ ||
raṅ rgyal dgra bcom 'gro rnams kyi[269] ||
bsgom daṅ bzlas brjod bsod nams tshogs ||
de la bdag ni yi[270] raṅ ṅo ||

sems skyed[271] mṅon par saṅs rgyas daṅ ||
chos kyi 'khor lo bskor ba daṅ ||
byaṅ chub sems dpa'i[272] tshogs spyod la ||
de la bdag ni[273] skyabs su mchi ||

saṅs rgyas 'byuṅ ba ji lta bar[274] ||
skal ldan byaṅ chub sems dpa' yis ||
byaṅ chub sems ni[275] bskyed pa ltar ||
de riṅ ñid du[276] sems bskyed do[277] ||[xvi]

mgon po bdag la dgoṅs su gsol ||
ma lus bźugs pa'i saṅs rgyas rnams ||
dus 'di ñid nas saṅs rgyas par ||
bla med bdag la gzigs su gsol ||

[xvi] Cf. T 2629 reading *bdag gis sdig pa ci bgyis daṅ || bgyid du stsal la yi raṅ ba || saṅs rgyas spyan sṅar mchis nas su || de dag bdag gis bśags bar bgyi || saṅs rgyas byaṅ chub sems dpa' daṅ || raṅ rgyal dgra bcom 'gro rnams kyi || bsgom daṅ bzlas brjod bsod nams kyi || de dag bdag ni yi raṅ ṅo || sems bskyed mṅon par saṅs rgyas daṅ || chos kyi 'khor lo bskor ba daṅ || byaṅ chub sems dpa' tshogs spyod daṅ || de nas bdag ni skyabs su mchi || saṅs rgyas 'byuṅ ba ji lta bar || skal ldan byaṅ chub sems dpa' yis || byaṅ chub sems ni bskyed pa ltar || de riṅ ñid du sems bskyed do ||* (f. 103rv); *see* note below.

[267] raṅ ba Σ_a] raṅ rnams Σ_b. [268] bygi $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] gyi G_b, N_b, P_{1b}. [269] rnams kyi Σ_a] rnams kyis Σ_b. [270] yi $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] yid G_b, N_b, P_{1b}. [271] bskyed $\Sigma_{\text{-}C_a,D_a,P_{2a},G_b}$] skyed C_a, D_a, $P_{2a}^{\text{sil.}}$, G_b. [272] sems dpa'i Σ_a] sems dpa' Σ_b. [273] bdag ni Σ_a] bdag gis Σ_b. [274] ji lta bar $\Sigma_{\text{-}G_b}$] ji lta ba G_b. [275] byaṅ chub sems ni Σ_a] byaṅ chub sems mchog Σ_b. [276] de riṅ ñid du Σ_a] 'di ñid du ni Σ_b. [277] bskyed do $\Sigma_{\text{-}C_b,D_b,P_{2b}}$] bskyed de C_b, D_b, P_{2b}.

saṅs rgyas chos daṅ dge 'dun te ||
bla na med pa'i dkon mchog gsum ||
saṅs rgyas rnal 'byor sdom pa ni ||
yaṅ dag ñid du gzuṅ bar bgyi ||

rdo rje rigs mchog chen po la ||
rdo rje dril bu[278] phyag rgya yaṅ ||
yaṅ dag ñid du gzuṅ bar bgyi ||
slob dpon dag kyaṅ gzuṅ bar bgyi ||[xvii]

rin chen rigs mchog chen po yi ||
dam tshig[279] yid du 'oṅ ba la ||
ñin re bźin du lan[280] drug tu ||
sbyin pa rnam bźi rtag tu sbyin ||

byaṅ chub chen po las byuṅ ba'i ||
padma'i rigs[281] mchog dag pa la ||
phyi naṅ gsaṅ ba'i[282] theg pa gsum ||
dam pa'i chos kyaṅ ma lus gzuṅ ||

las kyi rigs[283] mchog chen po la[284] ||
sdom pa thams cad ldan par ni ||
yaṅ dag ñid du gzuṅ bar bgyi ||
mchod pa'i las kyaṅ ci nus bgyi ||

tshul khrims kyi ni bslab pa[285] daṅ ||
dge ba'i chos ni sdud pa[286] daṅ ||

[xvii] Cf. T 2629 reading *mgon po bdag la dgoṅs su gsol* || *ma lus bźugs pa'i saṅs rgyas rnams* || *dus 'di ñid nas 'tshaṅ rgya'i bar* || *bla med bdag la gzigs su gsol* || *saṅs rgyas chos daṅ dge 'dun te* || *bla na med pa'i dkon mchog gsum* || *saṅs rgyas rnal 'byor sdom pa ni* || *yaṅ dag ñid du gzuṅ bar bgyi* || *rdo rje rigs mchog chen po la* || *rdo rje dril bu phyag rgya yaṅ* || *yaṅ dag ñid du gzuṅ bar bgyi* || *slob dpon dag kyaṅ gzuṅ bar bgyi* || (f. 103rv); *see* note below.

[278] dril bu Σ_a] dril bu'i Σ_b. [279] dam tshig Σ_{-N_a}] dam tshigs N_a. [280] bźin du lan Σ_a] bźin nam dus Σ_b. [281] rigs $\Sigma_{-G_a,N_a,P_{1a}}$] rig G_a, N_a, P_{1a}. [282] phyi naṅ gsaṅ ba'i Σ_b] phyi daṅ gsaṅ ba'i Σ_a. [283] rigs $\Sigma_{-G_a,N_a,P_{1a}}$] rig G_a, N_a, P_{1a}. [284] chen po la Σ_a] chen po yi Σ_b. [285] bslab pa Σ_a] slob pa Σ_b. [286] sdud pa $\Sigma_{-G_b,N_b,P_{1b}}$] bsdud pa G_b, N_b, P_{1b}.

sems can don byed tshul khrims gsum ||
de bźin brtan por[287] gzuṅ bar bgyi[288] ||

bdag gi dge ba'i las rnams 'di dag gis ||
'jig rten mi riṅ saṅs rgyas myur 'grub pas[289] ||
sems can 'khor ba'i rgya mtshor byiṅ ba rnams ||
bla med byaṅ chub ñid du bsgral bar bgyi[290] ||

źes[xviii] źus pa daṅ | slob dpon gyis[291] slob ma bsruṅ bar bya ste | slob ma rnams kyi[292] lus ṅag yid gsum du | spyi bor 'khor lo[293] | mgrin par padma | sñiṅ gar rdo rje | de gsum gyi lte ba la yaṅ[294] | *oṁ āḥ hūṁ* gsum bsam mo[295] || de nas slob dpon gyis[296] lag tu rdo rje bzuṅ la[297] | slob ma'i gnas gsum du rdo rje gtug ciṅ[298] | *oṁ āḥ hūṁ* źes[299] brjod ciṅ | gnas gsum du[300] dri'i chus byug go[301] || de nas rim pas[302] slob ma rnams kyi[303] mgo la[304] me tog byin te[305] | mdun du spos byin la[306] | mar me daṅ dri sñiṅ gar sbyin no ||

[xviii] Cf. T 2629 reading *rin chen rigs mchog chen po la* || *dam tshig yid du 'oṅ ba la* || *ñin re źiṅ ni lan drug tu* || *sbyin pa rnam bźi rtag tu sbyin* || *byaṅ chub chen po las byuṅ ba'i* || *padma rigs mchog dag ba la* || *phyi naṅ gsaṅ ba'i thig pa gsum* || *dam ba'i chos kyaṅ ma lus gzuṅ* || *las kyi rigs mchog chen po la* || *sdom pa thams cad ldan bar ni* || *yaṅ dag ñid du gzuṅ bar bgyi* || *mchod pa'i las kyaṅ ci nus bgyi* || *tshul khrims kyi ni bslab pa daṅ* || *dge ba'i chos ni bsdu ba daṅ* || *sems can don byed tshul khrims gsum* || *de bźin brtan por gzuṅ bar bgyi* || *bdag gi dge ba'i chos rnams 'di dag gis* || *'jig rten mi riṅ saṅs rgyas myur bsgrub nas* || *sems can 'khor ba'i rgya mtshor byiṅ ba rnams* || *bla med byaṅ chub ñid du bsgral bar bgyi* || (f. 103rv); *see* notes above.

[287] brtan por C_a, D_a, P_{2a}] brtan par G_a, N_a, P_{1a}; rtag par Σ_b. [288] gzuṅ bar bgyi $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] bzuṅ bar bgyi G_a, N_a, P_{1a}. [289] 'grub pas Σ_b] 'grub nas Σ_a. [290] bsgral bar bgyi $\Sigma_{a_{\text{-}N_a}}$] 'bral bar bgyi N_a; 'grub par bgyi Σ_b. [291] slob dpon gyis Σ_a] bla mas Σ_b. [292] rnams kyi Σ_a] kun gyi Σ_b. [293] 'khor lo $\Sigma_{\text{-}G_a}$] 'khor ro G_a. [294] yaṅ Σ_a] *om.* Σ_b. [295] gsum bsam mo Σ_a] *om.* $P_{2b}^{sil.}$; *oṁ āḥ hūṁ* $\Sigma_{b_{\text{-}P_{2b}}}$. [296] slob dpon gyis $\Sigma_{a_{\text{-}C_a}}$] slab dpon gyis C_a (misprint); slob dpon gyi Σ_b. [297] bzuṅ la C_b, D_b, P_{2b}] gzuṅ la $\Sigma_{\text{-}C_b,D_b,P_{2b}}$. [298] gtug ciṅ $\Sigma_{\text{-}G_{ab},N_a,P_{1a}}$] gsug ciṅ G_a, N_a, P_{1a}; gtub ciṅ G_b. [299] źes Σ_a] *om.* Σ_b. [300] gnas gsum du Σ_a] *om.* Σ_b. [301] byug go Σ_a] byugs C_b, D_b, $P_{2b}^{sil.}$; byug G_b, N_b, P_{1b}. [302] rim pas Σ_b] rim par Σ_a. [303] rnams kyi C_a, D_a, $P_{2a}^{sil.}$] rnams kyis G_a, N_a, P_{1a}; kun gyi Σ_b. [304] mgo la Σ_a] mgo bo la Σ_b. [305] byin te Σ_a] byin Σ_b. [306] byin la Σ_a] byin Σ_b.

(a) *C 11r6, D 10v3, G 15r3, N 12v3, P1 12v6, P2 27:15;*
(b) *C 5v2, D 5v2, G 7r6, N 6v7, P1 6r3, P2 940:15*

de nas so śiṅ gi cho ga bya ba ni 'di'o[307] ||

udumbara[308] aśvattha ||
me tog bciṅs śiṅ[309] dri yis[310] byug ||
sor ni bcu gñis tshad du bya ||
ma yo[311] ma gas 'bus ma zos ||[xix]

lci ba ba yi ko ba tsam ||
sa gźi maṇḍal byas nas ni ||
slob ma de yi steṅ bźag nas[312] ||
me tog la sogs mchod pa bya ||
slob ma'i tshogs la sbyin par bya[313] ||

de nas śar phyogs kha bltas te ||
mi smra bar ni so śiṅ bca' ||
bca' ba zin nas mi dgas śiṅ[314] ||
phan tshun du[315] yaṅ mi 'dor ro[316] ||
so śiṅ mdun du draṅ por dor[317] ||[xx]

de yi tshe na mtshan ma ni[318] ||
de tshe[319] bdag la blta ba daṅ ||
rtse mo gyen du 'greṅ gyur na[320] ||

[xix] A Skt. variant of this stanza is preserved in GuSaMaVi v.200, reading *dvādaśāṅgulapuṣpāgram akīṭāpāṭitāvraṇam | aśvatthodumburāvakraṃ pradadyād dantadhāvanam* ||.
[xx] Cf. GuSaMaVi v.201 reading *prāgudaṅmukhasaṃsthais taiḥ khādayitvaiva prakṣipet | gocarmamātrabhūlipte siddhiṃ śāntyādikāṃ diśet* ||.

[307] bya ba ni 'di'o Σ_a] bya ste | yid 'oṅ Σ_b. [308] udumbara *em.*] u du mb'a ra C_a, G_a, $P_{2a}^{sil.}$; u dum w'a ri N_a; u dum w'a ra D_a, P_{1a}; u duṃ C_b, D_b, P_{2b}; u dumba r'a° G_b, N_b, P_{1b}. [309] bciṅs śiṅ Σ_b, T2629] gtsaṅ źiṅ Σ_a. [310] dri yis Σ_{-G_a}] dri yi G_a. [311] ma yo C_a, D_a, $P_{2a}^{sil.}$, T2629] mi yo N_a, P_{1a}; mi g.yo G_a, Σ_b. [312] bźag nas C_{ab}, D_{ab}, G_a, $P_{2a}^{sil.}$, P_{2b}] gźag nas G_b, N_{ab}, P_{1ab}. [313] sbyin par bya $\Sigma_{-G_a,N_a,P_{1a}}$] sbyin par bya'o G_a, N_a, P_{1a}. [314] bca' ba zin nas mi dgas śiṅ Σ_a, T2629] za ba byin na mi dgags śiṅ Σ_b. [315] phan tshun du Σ_{-N_a}] phan tshun N_a. [316] 'dor ro Σ_b, T2629] 'dor bar Σ_a. [317] dor Σ_a] bor Σ_b. [318] mtshan ma ni $\Sigma_{-D_a,G_a,N_a,P_{1a}}$] mchan ma ni D_a (misprint?), mtshan mo ni G_a, N_a, P_{1a}. [319] de tshe $\Sigma_{-N_a,P_{1a}}$] de ni N_a, P_{1a}. [320] 'greṅ gyur na $\Sigma_{-P_{1a}}$] 'groṅ gyur na P_{1a}.

de yis[321] dṅos grub mchog ces bśad[322] ||

de bźin gźan du kha bltas na[323] ||
de yis[324] dṅos grub 'briṅ du bśad ||
mtshams daṅ byaṅ du kha bltas na ||
'jig rten pa yi dṅos grub 'thob[325] ||

so śiṅ dor ba brgya lam na[326] ||
gal te thur du kha bltas na ||
des ni[327] ṅes par sa 'og gi ||
dṅos grub de la the tshom med ||[xxi]

de nas dri chu lag par blugs te[328] 'thor 'thuṅ bya'o || *oṁ hrīḥ viśuddhadharma*[329] *sarvapāpāni cāsya*[330] *śodhaya* | *sarvavikalpān*[331] *apanaya*[332] *hūṁ* |[xxii] źes pa'i sṅags[333] bzlas[334] chu hub gsum 'thuṅ du gźug go[335] || de'i 'og tu slob ma rnams la sems dga' bar bya ba'i phyir | chos bśad par bya ste[336] |

'jig rten khams ni thams cad du[337] ||
thams cad[338] mkhyen pa 'byuṅ mi 'gyur ||

[xxi]Cf. T 1294 (ff. 174v-175r), T 1753 (f. 188r) and T 2629 (f. 103v). [xxii]*tricalupānamantra*; cf. ĀKriSam (p.16), ĀPra (p.190), KriSaṃ*Pa* (6.1.1), GuSaMaVi (after v.202), VaĀv (ix. *śiṣyādhivāsanavidhi*); *see also* T 1294 (f. 175r) et al.

[321]de yis C_{ab}, D_{ab}, $P_{2ab}^{sil.}$] de yi G_{ab}, N_{ab}, P_{1ab}. [322]mchog ces bśad $\Sigma_{a\text{-}G_a}$] de la the tshom med || de nas dri chu lag par blug | de yi dṅos grub mchog ce bśad || G_a (presumably initially caused by eye-skip from *dṅos grub* to *dṅos grub*); mchog tu bśad Σ_b. [323]bltas na $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] ltas na G_b, N_b, P_{1b}. [324]de yis C_a, D_a, $P_{2a}^{sil.}$] de yi G_a, N_a, P_{1a}; de bźin Σ_b. [325]'thob $\Sigma_{a\text{-}G_a}$] thob G_a, Σ_b. [326]brgya lam na Σ_a] brgya źig la Σ_b. [327]des ni C_a, D_a, P_{2a}] de ni G_{ab}, N_{ab}, P_{1ab}; de nas C_b, D_b, $P_{2b}^{sil.}$. [328]dri chu lag par blugs te Σ_a] dri chus legs par bkrus te Σ_b. [329]°a C_b, D_b, P_{2b}] °ā Σ_a, G_b, N_b, P_{1b}. [330]°pāpāni cāsya *em.*] p'a paṃ niśts'a saṃ C_a, D_a, P_{2a}; p'a paṃ ni ts'a saṃ G_a, N_a, P_{1a}; p'a paṃ ni tsā sya Σ_b. [331]°ān *em.*] °a C_a, D_a, $P_{2a}^{sil.}$; °ā G_a, N_a, P_{1a}; °an C_b, D_b, $P_{2b}^{sil.}$; °a na G_b, N_b, P_{1b}. [332]apanaya] a pa ny'a C_a, D_a, $P_{2a}^{sil.}$; °pa ny'a G_a, N_a, P_{1a}; a pa n'a ya Σ_b. [333]źes pa'i sṅags Σ_a] źes pas Σ_b. [334]bzlas C_a, D_a, $P_{2a}^{sil.}$] bzlas pa'i G_a, N_a, P_{1a}, Σ_b. [335]gźug go Σ_a] gźug pa'i sṅags so Σ_b. [336]bya ste Σ_a] bya ba ni Σ_b. [337]thams cad du $\Sigma_{\text{-}N_a}$] thaṃd du N_a. [338]thams cad $\Sigma_{\text{-}N_a}$] thaṃd N_a.

me tog udumbara[339] bźin ||
brgya lam na ni re 'ga'[340] 'byuṅ ||

de phyir phrad dka' 'byuṅ ba yi[341] ||
gñis med zab mo'i[342] spyod[343] tshul 'dis ||
sems can saṅs rgyas byed pa 'o[344] ||

bskal pa graṅs med maṅ por ni ||
sṅon du bya ba'i[345] rnam smin gaṅ ||
de kun zad par 'gyur ba ni[346] ||
zab mo'i dkyil 'khor mthoṅ bas so ||[xxiii]

de nas *oṁ āḥ hūṁ* źes pas[347] | *kuśa* byin gyis brlabs la | sṅas su yaṅ gźug par bya źiṅ[348] | stan du yaṅ gdiṅ bar bya'o[349] || de nas sruṅ skud gdags te[350] | sruṅ skud[351] dmar po la mdud pa graṅs drug bor la[352] | dpuṅ pa g.yon par[353] bsruṅ ba'i phyir[354] bciṅ ṅo[355] || de nas mchod pa bya ste[356] | gtor ma btaṅ la | slob dpon naṅ du źugs la | dkyil 'khor gyi lha la phyi naṅ gi mchod pas yaṅ dag par mchod do[357] || slob ma rnams ni sta gon gyi gnas de ñid du *kuśa*'i stan la seṅ ge'i[358] ñal stabs su[359] 'dug la | rmi lam gyi mtshan

[xxiii]Cf. T 1294 reading *'jig rten khams rnams thams cad du* || *thams cad mkhyen pa 'byuṅ mi 'gyur* || *me tog u<du>mwāra bźin* || *brgya lam na ni res 'ga' 'byuṅ* || *de srid phrad dka' 'byuṅ ba yi* || *gnyis med zab mo'i spyod tshul 'di* || *sems can saṅs rgyas byed pa yi* || *bskal pa graṅs med maṅ por ni* || *sṅon du byas pa'i rnam smin gaṅ* || *de kun zad par gyur pa ni* || *zab mo'i dkyil 'khor mthoṅ bas so* || (f. 175r).

[339]me tog udumbara G_b, N_b, P_{1b} (u dumba ra)] u dum w'a ra'i me tog C_a, D_a, $P_{2a}^{sil.}$; u dumb'a ra'i me tog G_a, N_a, P_{1a}; me tog u dumw'a ra C_b, D_b, $P_{2b}^{sil.}$. [340]re 'ga' $\Sigma_{-G_a,N_{ab},P_{1a}}$] res 'ga' G_a, N_a, P_{1a}; ra 'ga' N_b. [341]dka' 'byuṅ ba yi Σ_a] dkar byuṅ ba yi Σ_b. [342]zab mo'i $\Sigma_{a\text{-}N_a}$] za mo'i N_a, zab mo Σ_b. [343]spyod Σ_{-G_a}] chos G_a. [344]saṅs rgyas byed pa 'o Σ_a] saṅs rgyas par byed pa'i Σ_b; saṅs rgyas byed pa yi T1294. [345]bya ba'i Σ_a] byas pa'i Σ_b. [346]'gyur ba ni Σ_a] gyur pa ni Σ_b. [347]źes pas Σ_b] źes bya bas Σ_a. [348]yaṅ gźug par bya źiṅ Σ_a] gźag par bya C_b, D_b, $P_{2b}^{sil.}$; bźag par bya G_b, N_b, P_{1b}. [349]bya'o Σ_a] bya Σ_b. [350]te Σ_a] pa ni Σ_b. [351]sruṅ skud $\Sigma_{-G_b,N_b,P_{1b}}$] bsruṅ bskud P_{1b}; bsruṅ skud G_b, N_b. [352]graṅs drug bor la Σ_a] drug tu bor la Σ_b. [353]g.yon par Σ_a] g.yon par btags te Σ_b. [354]bsruṅ ba'i phyir $\Sigma_{-G_a,N_a,P_{1a}}$] sruṅ ba'i phyir G_a, N_a, P_{1a}. [355]bciṅ ṅo Σ_a] bciṅ ba'o Σ_b. [356]bya ste Σ_a] byas Σ_b. [357]mchod do Σ_a] mchod de Σ_b. [358]seṅ ge'i Σ_{-C_b}] seṅ ge' C_b. [359]stabs su Σ_b] thabs su Σ_a.

ma blta bar bya ba'i phyir[360] | mi smra bar kye rdo rje yid la byas la[361] bsam gtan gyi sems kyis[362] ñal bar bya'o || de nas[363] mtshan mo'i mthar | rmi lam gaṅ daṅ gaṅ mthoṅ ba[364] dri bar bya'o[365] || dris pa thos nas rmi lam bzaṅ ṅan thogs pa med par[366] brjod par bya'o || de nas rmi lam bzaṅ po mthoṅ na[367] | slob ma la rjes su yi raṅ bar bya ste[368] | dṅos grub rab 'briṅ tha ma bstan par bya'o[369] || ṅan pa mthoṅ na | ba byuṅ rnam pa lṅa[370] 'thuṅ du[371] bcug ste[372] | drag po'i sbyin sreg byas na[373] | des rtog pa źi bar 'gyur ro || slob ma lhag par[374] gnas pa'i rim pa'o || ||

bum pa lhag par gnas pa'i rim pa

de nas gser ram dṅul lam zaṅs las rnam par rgyal ba'i bum pa byas te[375] | de rnams ma 'byor na kham pa las[376] bya'o || bum pa gźan rnams kyaṅ rin po che'i rnam graṅs ma rñed na kham pa las[377] bya'o || kun kyaṅ dri źim po daṅ sa dkar pos[378] byugs la[379] | padma'i lte ba la phyag mtshan bkod la gźag go[380] || de nas bum pa rnams raṅ bźin med par bsams la | de las yi ge *khaṃ* dkar por gyur | *khaṃ* dkar po 'od du źu ba las byuṅ ba'i bum pa nag po'i ra ri[381] med pa dkar por[382] 'dug pa | mgrin pa riṅ ba | lto ba[383] che ba | mchu 'phyaṅ ba bsgoms la | de'i steṅ du[384] *paṁ* dmar po las padmar gyur pa'i steṅ du *a* las ñi ma'i dkyil 'khor ro[385] || de'i steṅ du *hūṁ gaṁ caṁ vaṁ ghaṁ paṁ śaṁ*[386] *laṁ ḍaṁ* | de rnams yoṅs su gyur pa las | lha'i 'khor lo rdzogs par bskyed do ||

(a) *C 12r2, D 11r5, G 16r2, N 13r5, P1 13v2, P2 29:8;* ***(b)*** *C 6r4, D 6r5, G 8r5, N 7v4, P1 6v8, P2 942:8*

[360]blta bar bya ba'i phyir Σ_b] blta ba'i phyir Σ_a. [361]kye rdo rje yid la byas la G_a, N_a, P_{1a}] kye rdo rje'i C_a, D_a, P_{2a}; kye'i rdo rje yid la byas la Σ_b. [362]kyis Σ_{-G_a}] kyi G_a. [363]de nas Σ_a] de'i Σ_b. [364]mthoṅ ba Σ_a] rmi ba Σ_b. [365]dri bar bya'o Σ_a] 'dri bar bya'o Σ_b. [366]med par Σ_a] med pa Σ_b. [367]na Σ_b] ba na Σ_a. [368]ste Σ_a] 'o Σ_b. [369]bstan par bya'o Σ_a] brjod par bya'o Σ_b. [370]ba byuṅ rnam pa lṅa Σ_a] ba'i rnam lṅa Σ_b. [371]'thuṅ du $\Sigma_{-G_a,N_a,P_{1a}}$] 'thuṅ G_a, N_a, P_{1a}. [372]bcug ste Σ_a] gźug Σ_b. [373]byas na Σ_a | bya'o Σ_b. [374]lhag par Σ_a] lhag par sta gon la Σ_b. [375]te Σ_a] la Σ_b. [376]kham pa las C_a, D_a, P_{2a}] khams las G_a, N_a, P_{1a}; kham sa las Σ_b. [377]kham pa las C_a, D_a, P_{2a}] kham sa la G_a, N_a, P_{1a}; kham sa las Σ_b. [378]kun kyaṅ dri źim po daṅ sa dkar pos Σ_a] kun sa dkar gyis Σ_b. [379]byugs la $\Sigma_{-G_a,N_a,P_{1a}}$] byug la G_a, N_a, P_{1a}. [380]gźag go C_a, D_a, P_{2a}] bźag go G_a, N_a, P_{1a}; gźag C_b, D_b, $P_{2b}^{sil.}$; bźag G_b, N_b, P_{1b}. [381]nag po'i ra ri $\Sigma_{-G_a,N_a,P_{1a}}$] nag po ri N_a, P_{1a}; nag po rigs [*blank space for ca. 10 yi ge*] G_a. [382]por $\Sigma_{-G_a,N_a,P_{1a}}$] po G_a, N_a, P_{1a}. [383]lto ba Σ_a] lto Σ_b. [384]steṅ du Σ_a] naṅ du Σ_b. [385]ro Σ_a] *om.* Σ_b. [386]śaṁ Σ_b] saṁ Σ_a.

de nas ye śes kyi 'khor lo spyan draṅ ba la sogs pa bya ste[387] | *gaurī jaḥ* źes pa[388] la sogs pa'i phyag rgya bźis dgug pa daṅ | gźug pa daṅ | bciṅ ba daṅ | dgyes par byas la dbyer med par bstim mo[389] || de la *prokṣaṇa*[390] daṅ | *argha*[391] daṅ | *ācamana*[392] daṅ | *vidhi* daṅ | mchod pa rnam pa lṅa daṅ | lha mo brgyad la[393] bstod pa rnams bya'o[394] || de nas 'dzab brgya rtsa brgyad dam | stoṅ rtsa brgyad[395] bzlas la gźag par bya'o[396] ||

de nas spos kyi[397] bdug pa[398] la sogs pa byas la[399] | me tog dkar po chal bar gtor ba la sogs pa bya'o || de nas lha de rnams[400] 'od du źu ba las | byaṅ chub sems[401] dkar dmar gyis[402] gaṅ bar bsam mo[403] || de nas dri chab bzaṅ pos[404] gaṅ bar blugs la[405] | sman la sogs pa daṅ[406] yaṅ ldan par bya ste[407] | *śvetabṛhatī*[408] daṅ[409] | *aparājitadanta* daṅ[410] | *utpala* daṅ[411] | *kaṇṭakārī*[412] daṅ[413] | *hasadeva* la sogs pa'i rtsa ba las byas te[414] | 'di dag[415] dkyil 'khor gyi[416] byaṅ chub kyi sems kyi[417] rtags su byas pa'o || 'bras so ba daṅ | sran gre'u[418] daṅ | nas daṅ | til daṅ | gro daṅ[419] | 'di rnams ni dkyil 'khor gyi lha rnams kyi thugs kyi raṅ bźin no || śel daṅ | dṅul daṅ |

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[387]spyan draṅ ba la sogs pa bya ste Σ_a] spyan draṅs te Σ_b. [388]źes pa Σ_a] *om.* Σ_b. [389]bstim mo Σ_a] bsam mo Σ_b. [390]°a Σ_b] °aṃ Σ_a [391]°a G_a, N_a, Σ_b] °aṃ $\Sigma_{a\text{-}G_a,N_a}$. [392]ācamana *em.*] añtsa ma naṃ Σ_a; añtsa m'a naṃ Σ_b. [393]la Σ_b] daṅ Σ_a. [394]bya'o Σ_a] byas la Σ_b. [395]'dzab brgya rtsa brgyad dam | stoṅ rtsa brgyad Σ_a] 'dzab brgya rtsa brgyad Σ_b. [396]gźag par bya'o C_a, D_a, G_a, P_{2a}] bźag par bya'o N_a, P_{1a}; gźag go C_b, D_b, $P_{2b}^{sil.}$; bźag go G_b, N_b, P_{1b}. [397]spos kyi C_a, D_a, P_{2a}] spos kyis $\Sigma_{\text{-}C_a,D_a,P_{2a}}$. [398]bdug pa $\Sigma_{a\text{-}G_a}$] gdug pa G_a; *om.* Σ_b. [399]la sogs pa byas la Σ_a] kyaṅ mchod pa bya ste Σ_b. [400]de rnams Σ_a] rnams Σ_b. [401]byaṅ chub sems C_a, D_a, $P_{2a}^{sil.}$] seṃd' G_a; byaṅ chub sems dpa' N_a, P_{1a}; byaṅ chub kyi sems kyis Σ_b. [402]dmar gyis $\Sigma_{a\text{-}G_a}$] dmar gyi G_a; mer gyis Σ_b. [403]gaṅ bar bsam mo Σ_a] kheṅs par bsam Σ_b. [404]bzaṅ pos Σ_a] bzaṅ po Σ_b. [405]gaṅ bar blugs la Σ_a] dgaṅ ba blugs la Σ_b. [406]daṅ $\Sigma_{\text{-}N_a^{a.c.}}$] *om.* $N_a^{a.c.}$ (added below). [407]yaṅ ldan par bya ste C_a, D_a, P_{2a}] yaṅ dag par bya ste G_a, N_a, P_{1a}; yaṅ ldan par byas te Σ_b. [408]°bṛhatī *em.*] bre ha ti Σ_a; bṛ ha ti C_b, D_b, P_{2b}; bri ha ti G_b, N_b, P_{1b}. [409]daṅ Σ_a] *om.* Σ_b. [410]aparājitadanta daṅ *em.*] a pa tsi ta dan ta C_a, D_a, P_{2a}; a pa ra tsi ta danda G_{ab}, N_{ab}, P_{1ab}; a pa ra dzi ta | danda C_b, D_b, P_{2b}. [411]daṅ Σ_a] *om.* Σ_b. [412]kaṇṭakārī *em.*] kaṇḍa ka ri Σ. [413]daṅ Σ_a] *om.* Σ_b. [414]byas te Σ_b] bya ste Σ_a. [415]'di dag Σ_a] 'dir Σ_b. [416]dkyil 'khor gyi $\Sigma_{\text{-}N_a}$] dkyoir gyi N_a. [417]byaṅ chub kyi sems kyi Σ_a] byaṅ chub sems Σ_b. [418]sran gre'u Σ_a] sran ma śa Σ_b. [419]daṅ Σ_b] *om.* Σ_a.

mu tig daṅ | duṅ daṅ | byu ru ni[420] dkyil 'khor gyi lha rnams kyi sku'i[421] rtags su byas pa'o ‖ gźan yaṅ zla ba daṅ | ñi ma daṅ | chu daṅ | sman daṅ | dri daṅ | bu ram daṅ | kha ra[422] daṅ | bza' ba rnams gźug go ‖ bum pa la bdag po'i[423] mtshan ma rnam pa lṅa[424] daṅ ldan par[425] bya źiṅ[426] | sṅon po daṅ | dkar po daṅ | ser po daṅ | dmar po daṅ | ljaṅ gu'i ras rnams kyis[427] mgul pa bciṅ bar bya'o ‖ ma 'byor na ras yug gcig gis spyi bor bciṅ ṅo[428] ‖ śiṅ 'o ma[429] can gyi[430] rigs bzaṅ po[s] 'bras bu daṅ lo ma daṅ yal gar bcas pas kha rgyan bya'o[431] ‖ bum pa gźan rnams su ni[432] sman la sogs pa mi gźug par[433] lha re re 'od du źu ba las bya'o[434] ‖ bstod pa daṅ mchod pa daṅ | bzlas pa ni kun la[435] bya'o ‖[436] de nas bum pa rnams ras btiṅ ba'i steṅ du me tog dkar po chal bar bkram la[437] | de'i steṅ du[438] bźugs su gsol lo ‖ de'i dus su gar gyi[439] mchod pa rnams kyaṅ dbul lo[440] ‖ las thams cad pa'i[441] bum pa ni[442] sna tshogs rdo rjes mtshan te[443] | de la mchod pa byas la | phyi rol gyi byaṅ śar mtshams su[444] bźugs su[445] gsol lo[446] ‖ bgegs ma lus[447] rnams las ma grub kyi bar du bsruṅ du[448] gsol lo[449] źes[450] gźol lo[451] ‖ gtor ma[452] dgu daṅ[453] | mar me dgu daṅ[454] | lha bśos dgu daṅ[455] | spos dgu daṅ[456] | de rnams ni bum pa lhag par gnas pa'i rim pa'o[457] ‖ ‖

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[420]byu ru ni C_a, D_a, $P_{2a}^{sil.}$] byi ru ni $\Sigma_{-C_a,D_a,P_{2a}}$. [421]lha rnams kyi sku'i Σ_a] sku mdog gi Σ_b. [422]kha ra Σ_a] ka ra Σ_b. [423]bdag po'i Σ_{-C_b}] bdog po'i C_b. [424]rnam pa lṅa Σ_a] la sogs pa lṅa Σ_b. [425]daṅ ldan par $\Sigma_{-G_a,N_a,P_{1a}}$] daṅ ldan pa G_a, N_a, P_{1a}. [426]bya źiṅ $\Sigma_{-G_b,N_b,P_{1b}}$] bya śiṅ G_b, N_b, P_{1b}. [427]rnams kyis Σ_a] rnams kyis ni Σ_b. [428]spyi bor bciṅ ṅo $\Sigma_{b\text{-}N_b}$] spyir bya'o Σ_a; spyi bar bciṅ ṅo N_b. [429]'o ma Σ_a] lo ma Σ_b. [430]can gyi $\Sigma_{-G_b,N_b,P_{1b}}$] can gyis G_b, N_b, P_{1b} . [431]rgyan bya'o Σ_{-G_a,N_b}] brgyan bya'o G_a, N_b. [432]rnams su ni Σ_a] rnams ni Σ_b. [433]mi gźug par Σ_a] yaṅ mi gźug Σ_b. [434]źu ba las bya'o Σ_b] źu bar bya'o Σ_a. [435]kun la C_a, D_a, $P_{2a}^{sil.}$] kun G_a, N_a, P_{1a}. [436]bstod pa daṅ mchod pa daṅ | bzlas pa ni kun (la) bya'o Σ_a] mchod bstod 'dzab kun 'dra'o Σ_b. [437]bkram la Σ_b] bkram pa'i Σ_a. [438]de'i steṅ du Σ_b] steṅ du Σ_a. [439]gar gyi $\Sigma_{-G_a,N_a,P_{1a}}$] gar gyis G_a, N_a, P_{1a}. [440]dbul lo Σ_a] 'bul lo Σ_b. [441]thams cad pa'i Σ_{-N_a}] thaṃd pa'i N_a. [442]bum pa ni Σ_a] bum pa Σ_b. [443]mtshan te Σ_a] mtshan pa Σ_b. [444]byaṅ śar mtshams su Σ_a] byaṅ śar gyi mtshams la Σ_b. [445]bźugs su Σ_{-G_a}] gźugs su G_a. [446]gsol lo Σ_b] gsol te Σ_a. [447]ma lus Σ_b] ma ruṅs pa Σ_a. [448]bsruṅ du Σ_{-C_a,G_a}] gsruṅ du C_a, G_a. [449]gsol lo Σ_a] gsol Σ_b. [450]źes G_a, N_a, P_{1a}] źes las C_a, D_a, $P_{2a}^{sil.}$; źes pas Σ_b. [451]gźol lo Σ_a] bcol Σ_b. [452]gtor ma Σ_{-G_b}] gtar ma G_b. [453]daṅ Σ_a] *om.* Σ_b. [454]daṅ Σ_a] *om.* Σ_b. [455]daṅ Σ_a] *om.* Σ_b. [456]daṅ Σ_a] *om.* Σ_b. [457]gnas pa'i rim pa'o Σ_a] gnas pa'i sta gon gyi cho ga'o Σ_b.

ye śes kyi thig gdab pa'i rim pa

(a) *C 13r1, D 12r1, G 17r1, N 14r1, P1 14r8, P2 31:7;*
(b) *C 7r1, D 7r1, G 9r5, N 8v1, P1 7v7, P2 944:6*

sa[458] sta gon gyi phyi[459] de ñin par rgyas pa'i[460] sbyin sreg bya'o ‖ slob dpon mtshan ñid bzaṅ po daṅ ldan pa | yaṅ dag pa'i ye śes[461] de kho na ñid śes pa[462] | khro ba med pa |[463] phyag rgya lṅa[464] daṅ ldan pa'i śes rab can gyis[465] dkyil 'khor gyi lha rnams mdun gyi nam mkha' la gśegs su gsol la[466] | thig gdab pa'i las brtsam par bya'o ‖ de yaṅ ras bal las[467] śes rab mtshan ma[468] daṅ ldan pas bkal ba[469] | 'jur mdud la sogs pa med par[470] riṅ thuṅ dkyil 'khor ñis 'gyur la[471] | sbom phra[472] sgo'i ñi śu[473] char gyur par[474] bkal te | srad bu so sor[475] bsdoms la[476] | padma'i[477] snod dri źim pos byugs pa'i[478] naṅ du so sor[479] gźag la[480] | daṅ la[481] srad bu[482] raṅ bźin med par bsgom mo[483] ‖ de las[484] so so'i yig 'brur gyur te[485] | yig 'bru yoṅs su gyur pa las | srad bu byuṅ bar bsam mo[486] ‖

de nas ye śes kyi[487] thugs ka nas[488] ye śes kyi[489] skud pa yod pa la[490] rnal 'byor pa'i ñi zla 'bar ba'i[491] mig gi[492] lcags kyus |

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[458]sa Σ_a] *om.* Σ_b. [459]phyi $\Sigma_{-C_a,D_a,P_{2a}}$] phyed C_a, D_a, P_{2a}. [460]rgyas pa'i $\Sigma_{-G_a,N_a,P_{1a}}$] skyes pa'i G_a, N_a, P_{1a}. [461]ye śes Σ_b] ye śes kyi $\Sigma_{a\text{-}N_a}$; yais kyi N_a. [462]śes pa Σ_b] śes śiṅ Σ_a. [463]khro ba med pa Σ_a] khro ba med pa | khon pa med pa Σ_b. [464]lṅa Σ_a] *om.* Σ_b. [465]can gyis Σ_{-G_a}] can gyi G_a. [466]gsol la Σ_a] gsol lo C_b, D_b, P_{2b}; gsol G_b, N_b, P_{1b}. [467]ras bal las Σ_a] ras bal la C_b, D_b, P_{2b}; bal la G_b, N_b, P_{1b}. [468]śes rab mtshan ma *em.*] śes rab ma mtshan Σ_{-G_a}; śes rab can ma mtshan G_a. [469]bkal ba Σ_b] *om.* Σ_a. [470]med par Σ_a] med pa Σ_b. [471]dkyil 'khor ñis 'gyur la C_b, D_b, P_{2b}] ñis 'gyur la $\Sigma_{-C_b,D_b,P_{2b}}$. [472]sbom phra Σ_{-G_b}] sbom pra G_b (misprint). [473]ñi śu Σ_a] ñi śu'i Σ_b. [474]gyur par Σ_a] 'gyur ba Σ_b. [475]so sor Σ_{-G_b}] soor G_b. [476]bsdoms la $\Sigma_{-G_a,N_a,P_{1a},C_b}$] sdom la G_a, N_a, P_{1a}; bsdoms la te C_b. [477]padma'i Σ_a] padma b.han.d.ha'i C_b, D_b, $P_{2b}^{sil.}$; padma ban.d.ha'i G_b, N_b, P_{1b}. [478]byugs pa'i Σ_{-D_b}] blugs pa'i D_b. [479]so sor Σ_a] *om.* Σ_b. [480]gźag la C_a, D_a, P_{2a}] bźag la $\Sigma_{-C_a,D_a,P_{2a}}$. [481]daṅ la $\Sigma_{-C_a,D_a,P_{2a}}$] de nas C_a, D_a, $P_{2a}^{sil.}$. [482]srad bu N_a, P_{1a}, C_b, D_b, $P_{2b}^{sil.}$] srad bu rnams C_a, D_a, P_{2a}; srad bu'i G_a; sras ba G_b, N_b, P_{1b}. [483]bsgom mo Σ_a] bsgom Σ_b. [484]de las $\Sigma_{-C_a,D_a,P_{2a}}$] de la C_a, D_a, P_{2a}^{sil}. [485]gyur te Σ_a] 'gyur Σ_b. [486]byuṅ bar bsam mo Σ_a] 'byuṅ bar bsam Σ_b. [487]ye śes kyi Σ_{-N_a}] yais kyi N_a. [488]thugs ka nas $\Sigma_{-G_a,N_a,P_{1a}}$] thugs kha nas G_a, N_a, P_{1a}. [489]ye śes kyi Σ_{-N_a}] yais kyi N_a. [490]skud pa yod pa la Σ_a] srad bu yod pa Σ_b. [491]ñi zla 'bar ba'i Σ_a] ñi ma zla ba'i bar C_b, D_b, P_{2b}; ñi ma zla ba'i G_b, N_b, P_{1b}. [492]mig gi $\Sigma_{-G_a,N_a,P_{1a}}$] mig gis G_a, N_a, P_{1a}.

gtso bo kye yi rdo rje[493] daṅ ||
saṅs rgyas kun gyi mkha' 'gro ma ||
gtso bo sṅags daṅ gñis med rnams ||
spyan draṅs nas ni de la bstim ||[xxiv]

de ltar ye śes kyi thig skud bskyed nas | srad bu lṅa la[494] gtso bo'i sṅags brjod de[495] | gcig tu bsgril lo[496] ||

oṁ vajrasamaya sūtraṃ[497] *mātikrama*[498] *hūṁ* |

źes[499,xxv] brgya rtsa brgyad bzlas par bya'o[500] || *oṁ āḥ hūṁ* gsum mtha' gñis daṅ dbus su[501] bkod la byin gyis brlabs te | de la mchod pa dbul lo[502] || de nas[503] gtso bo'i thugs ka nas | srad bu 'dzin pa'i grogs po sprul la |*jjaḥ jjaḥ*[504] źes brjod la[505] gtad par bya'o || daṅ por ni[506] nam mkha' la thig gdab par bya ste[507] |

thig skud dag ni 'debs pa'i tshe ||
'jig rten khams ni ma lus pa[508] ||
saṅs rgyas la sogs 'gro don du ||
khyod kyi[509] dus ni[510] bya nus yin[511] ||[xxvi]

źes skul źiṅ brjod do[512] ||

[xxiv]Cf. T 1446 (D f. 280v) and T 1657 (D f. 235r). [xxv]STTS (vol.1, p.386), Kri-Saṃ*Pa* (3.4.5, 6.4.3.3), VaĀv (*sūtraṇavidhi*, p.144), and SV (pp. 50, 52). [xxvi]Cf. T 1446 reading *thig skud dag ni 'debs pa'i tshe* || *'jig rten khams ni ma lus pa'i* || *saṅs rgyas la sogs 'gro don gyi* || *khyod kyi dus ni yin źes bskul* || (f. 281r) and T 1657 (f. 235rv).

[493]kye yi rdo rje Σ_b] kye rdo rje Σ_a. [494]lṅa la Σ_a] lṅa Σ_b. [495]brjod de Σ_a] brjod pas Σ_b. [496]bsgril lo Σ_a] sgril lo Σ_b. [497]sūtraṃ $\Sigma_{\text{-}G_b,N_b,P_{1b}}$ (s'u traṃ)] su traṃ G_b, N_b, P_{1b}. [498]mātikrama C_{ab}, D_{ab}, $P_{2ab}{}^{\text{sil.}}$ (m'a ti kra ma)] ma ti ka ma G_a; ma ti kra ma N_{ab}, P_{1ab}, G_b. [499]źes Σ_a] źes pas Σ_b. [500]bzlas par bya'o $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] bzla bar bya'o G_a, N_a, P_{1a}. [501]daṅ dbus su Σ_b] dbus daṅ gsum du Σ_a. [502]dbul lo Σ_a] 'bul Σ_b. [503]de nas Σ_b] de la Σ_a. [504]jjaḥ jjaḥ Σ_a (dz.dzaḥ dz.dzaḥ)] dza dza Σ_b. [505]brjod la Σ_a] brjod du bcug la Σ_b. [506]daṅ por ni Σ_b] daṅ po ni $\Sigma_{a\text{-}G_a}$; daṅ po G_a. [507]bya ste Σ_a] bya'o Σ_b. [508]ma lus pa Σ_b] ma lus pa'i Σ_a. [509]khyod kyi $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] khyod ni G_b, N_b, P_{1b}. [510]dus ni Σ_a] don ni Σ_b. [511]nus yin $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] gnas yin G_b, N_b, P_{1b}. [512]źes skul źiṅ brjod do C_b, D_b, $P_{2b}{}^{\text{sil.}}$] źes brjod de bskul lo Σ_a; źes skul źes brjod do G_b, N_b, P_{1b}.

de bźin du sa[513] thig kyaṅ gdab par bya ste | slob dpon chu bdag tu 'dug la[514] | slob ma brgya byin du[515] 'dug la | tshaṅs thig gdab po[516] || slob dpon gśin rje'i phyogs su 'dug la | slob ma gnod sbyin du 'dug la[517] | tshaṅs thig gñis pa gdab po[518] || slob dpon byin zar 'dug la | slob ma dbaṅ ldan du[519] 'dug la[520] | śar gdab po[521] || slob dpon rluṅ lha'i[522] phyogs su 'dug la | slob ma bden bral du[523] 'dug la[524] | nub gdab po[525] || slob dpon de ñid du 'dug la[526] | slob ma dbaṅ ldan du 'dug la[527] | byaṅ gdab po[528] || slob dpon byin zar 'dug la[529] | slob ma bden bral du 'dug la[530] | lhor[531] gdab par bya'o ||

srad bus yoṅs su thig gdab bya ||
srad bus gźal bar mi bya ste ||
'phel 'grib gñis kyi[532] ñen[533] yod pas[534] ||
sra bas rab tu gźal bar bya[535] ||

źes 'byuṅ bas[536] | spa[537] la sogs pa[538] draṅ źiṅ[539] srab la[540] *kaṭika*[541] byas la | thig rkaṅ bźi bcu rtsa gñis phyogs re rer[542] gdab par bya'o || de ltar thig[543] bźi bcu rtsa gñis btab pa la[544] | sgo khyud kyi[545] thig tshun chad kyis[546] ni padma'i lte ba bskor bar bya'o[547] || padma'i ze ba[548] bskor ba ni | lha'i

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[513]sa $\Sigma_{-G_b,N_b,P_{1b}}$] *om.* G_b, N_b, P_{1b}. [514]'dug la Σ_b] 'dug ste Σ_a. [515]byin du $\Sigma_{-N_a}{}^{a.c.}$] byin $N_a{}^{a.c.}$ (added below). [516]gdab po *em.*] gdab Σ. [517]'dug la Σ_b] 'dug ste Σ_a. [518]gdab po Σ_a] gdab Σ_b. [519]'dug la | slob ma dbaṅ ldan du Σ_{-G_a}] *om.* G_a. [520]'dug la Σ_b] 'dug ste Σ_a. [521]śar gdab po Σ_a] śar la gdab Σ_b. [522]rluṅ lha'i Σ_a] rluṅ gi Σ_b. [523]bden bral du Σ_{-G_a,N_a}] bden bral bu G_a, N_a. [524]'dug la Σ_b] 'dug ste Σ_a. [525]nub gdab po Σ_a] nub tu gdab po C_b, D_b, $P_{2b}{}^{sil.}$; nub gdab G_b, N_b, P_{1b}. [526]'dug la Σ_a] 'dug Σ_b. [527]'dug la Σ_b] 'dug ste Σ_a. [528]byaṅ gdab po Σ_a] byaṅ du gdab C_b, D_b, $P_{2b}{}^{sil.}$; byaṅ gdab G_b, N_b, P_{1b}. [529]'dug la Σ_a] 'dug Σ_b. [530]'dug la Σ_b] 'dug ste Σ_a. [531]lhor Σ_a] lho ru C_b, D_b, $P_{2b}{}^{sil.}$; lho G_b, N_b, P_{1b}. [532]gñis kyi $\Sigma_{a_{-C_a}}$, C_b, D_b, P_{2b}] gñis kyis C_a, G_b, N_b, P_{1b}. [533]ñen Σ_a] ñes Σ_b. [534]yod pas Σ_{-N_a}] yad pas N_a. [535]gźal bar bya $\Sigma_{-G_b,N_b,P_{1b}}$] btsal bar bya G_b, N_b, P_{1b}. [536]źes 'byuṅ bas $\Sigma_{-C_a,D_a,P_{2a}}$] *om.* C_a, D_a, P_{2a}. [537]spa $\Sigma_{-C_a,D_a,P_{2a}}$] sba C_a, D_a, $P_{2a}{}^{sil.}$. [538]la sogs pa Σ_a] la sogs pa'i Σ_b. [539]draṅ źiṅ Σ_{-N_a}] draṅ śiṅ N_a. [540]srab la C_a, D_a, $P_{2a}{}^{sil.}$] sra ba la $\Sigma_{-C_a,D_a,P_{2a}}$. [541]kaṭika *em.*] kha ti ka Σ_a; ka ti ka Σ_b. [542]re rer Σ_b] re re C_a, D_a, P_{2a}; der G_a, N_a, P_{1a}. [543]thig Σ_b] *om.* Σ_a. [544]btab pa la $\Sigma_{-G_a,N_a,P_{1a}}$] btab pa las G_a, N_a, P_{1a}. [545]khyud kyi $\Sigma_{-P_{1a}}$] 'khyud kyi P_{1a}. [546]tshun chad kyis Σ_{-G_a}] tshun chad kyi G_a. [547]lte ba bskor bar bya'o *em.*] lte ba bsko bar bya'o C_a, D_a, P_{2a}; lte bar bskor bar bya'o G_a, N_a, P_{1a}; lte ba la bskor bar bya'o Σ_b. [548]ze ba Σ_{-G_b}] ze G_b.

snam bu las ji tsam ran par bskor bar[549] bya'o || dkyil 'khor gyi mthar rdo rje ra ba daṅ | me ri[550] gñis las[551] cha[552] re rer[553] bskor ro[554] || rta babs kyi snam bu bźi'i phyogs nas cha phyed | logs kyi cha[555] chen bźi la gcig chos kyi 'khor lo[556] | gcig la rdo rje rgya gram gyi ra dbu ma[557] | de'i sna la[558] padma'i sdoṅ po'i sna[559] gtad par bya'o ||

de nas bla mas dkyil 'khor[560] dbus su 'dug la | mig gñis su[561] ñi ma daṅ zla ba'i dkyil 'khor bsams la | bzlog la[562] blta źiṅ[563] | *hi hi* źes pas[564] sgo dbye bar bsam | de nas *vajravegākrama*[565] źes[xxvii] brjod la phyir 'byuṅ ṅo[566] ||

de nas[567] thig gdab pa'i rim pa[568] zin nas | ye śes kyi[569] skud pa la mchod pas mchod la | *svārthaṃ ca parārthaṃ ca sādhitaṃ*[570] *gaccha* źes[xxviii] brjod la lha gśegs su gsol lo || ye śes kyi thig gdab pa'i rim pa'o || ||

[xxvii]Cf. STTS (vol.1, p. 388), KriSaṃ*Pa* (6.4.9.1), SV (p.64) [xxviii]Cf. KṛYaTa*Ratnāvalī* ad viii.14, reading *svārthaṃ caiva parārthaṃ ca sādhitaṃ gaccha havyabhuk* | (p.62).

[549]bskor bar $\Sigma_{\text{-}G_a}$] bya'or bar G_a. [550]me ri Σ_a] me 'od Σ_b. [551]gñis las Σ_b] gñis la Σ_a. [552]cha $\Sigma_{\text{-}G_a{}^{a.c.}}$] *om.* $G_a{}^{a.c.}$ (added below). [553]re rer G_a, N_a, P_{1a}] re res C_a, D_a, $P_{2a}{}^{sil.}$; re re Σ_b. [554]ro Σ_a] *om.* Σ_b. [555]cha $\Sigma_{b\text{-}C_b}$] che C_b. [556]phyogs nas cha phyed | logs kyi cha chen bźi la | gcig chos kyi 'khor lo Σ_b] phyogs steṅ na | cha bźi la cha (cha *om.* N_a) phyed kyi cha gcig la *dharmacakra*'o (all *dharm'a*) Σ_a. [557]ra dbu ma $\Sigma_{\text{-}G_a,N_{ab},P_{1a}}$] rwa dbu ma G_a, N_{ab}, P_{1a}. [558]sna la Σ_a] sna Σ_b. [559]sdoṅ po'i sna Σ_a] sdoṅ po la Σ_b. [560]dkyil 'khor $\Sigma_{a\text{-}N_a}$] dkyil ṁ N_a (something added below, illegible); dkyil 'khor Σ_b. [561]gñis su Σ_a] gñis la Σ_b. [562]la $\Sigma_{\text{-}G_a}$] pa la G_a. [563]blta źiṅ $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] lta źiṅ G_b, N_b, P_{1b}. [564]pas $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] pa yis G_b, N_b, P_{1b}. [565]°vegākrama G_a, N_a, P_{1a} (be g'a kra ma)] ba ga a kra ma C_a, D_a, P_{2a}; be la Σ_b. [566]'byuṅ ṅo Σ_a] byuṅ Σ_b. [567]de nas Σ_b] de ltar Σ_a. [568]rim pa Σ_a] las Σ_b. [569]ye śes kyi $\Sigma_{a\text{-}N_a}$] yais kyi N_a; ye śes Σ_b. [570]svārthaṃ ca parārthaṃ ca sādhitaṃ *conj.*] sva art'a tsitta pa ra ma arthañtsa a hi ta C_a, D_a, P_{2a}; sv'art'a tsitta pa ra m'arthañts'a hi ta G_a, N_a, P_{1a}; sarba ma ra tartsi pa ra artha rtsa | sa ti ta ta C_b, D_b, $P_{2b}{}^{sil.}$; sarba marta rtsi ba ra arthartsa | sa ti ta ta G_b, N_b, P_{1b}.

tshon dgye ba'i rim pa

(a) *C 13v7, D 12v6, G 18r2, N 14v5, P1 15r7, P2 33:9;*
(b) *C 7v6, D 7v6, G 10r6, N 9r7, P1 8v7, P2 946:9*

de nas 'bras la kha dog bsgyur ba legs pa[571] tshon gyi[572] rim par gźag ste[573] | de[574] raṅ bźin med par bsgoms la[575] | *bhrūṁ āṁ jrīṁ*[576] *khaṁ hūṁ* lṅar bsgyur bar bsam[577] || de yoṅs su[578] gyur pa las[579] tshon sna tshogs[580] 'byuṅ bar[581] bsam mo[582] || de nas rnal 'byor pas[583] ñi zla 'bar ba'i[584] mig gi[585] lcags kyus | kye rdo rje[586] mkha' 'gro ma[587] 'khor daṅ bcas pa[588] spyan draṅs nas | sa tshon la[589] thim par bsam ste[590] | *oṁ vajracitrasamaya*[591] *hūṁ* źes[xxix] lan maṅ du[592] bzlas la | sa tshon la mchod pa dbul lo[593] || de nas[594] byaṅ śar mtshams nas | bla ma'i[595] rim pa bźin du nag po daṅ[596] | dkar po daṅ[597] | ser po daṅ[598] | dmar po daṅ[599] | ljaṅ gu'i *rekhā* lṅa[600] mñam por mtho gaṅ du draṅs la mchod pa dbul źiṅ[601] | *rekhā* la me tog sil ma[602] gtor ro[603] || de ltar[604] *rekhā* 'dren khar[605] bla mas 'di skad brjod do ||

'di ni chos dbyiṅs dag pa ste ||
sems can[606] khams ni sgrol byed pa ||
dpal ldan khrag 'thuṅ rgyal po ñid ||

[xxix]Cf. STTS (vol.1, p. 387), SV (pp. 62f.) and GuSaMaVi (after v. 240).

[571]bsgyur ba legs pa Σ_b] legs par bsgyur ba'i Σ_a. [572]gyi Σ_b] *om.* Σ_a. [573]gźag ste C_a, D_a, P_{2a}] bźag ste G_a, N_a, P_{1a}; bźag la C_b, D_b, P_{2b}; gźag la G_b, N_b, P_{1b}. [574]de Σ_a] de la Σ_b. [575]bsgoms la Σ_a] byas la Σ_b. [576]bhrūṁ āṁ jrīṁ C_{ab}, D_{ab}, P_{2ab} (b.hr'uṁ a'ṁ dzr'iṁ)] b.hruṁ oṁ jri G_a, N_a, P_{1a}; bruṁ aṁ dzriṁ G_b, N_b, P_{1b}. [577]bsgyur bar bsam Σ_b] gyur par bsam mo Σ_a. [578]yoṅs su Σ_{-N_b}] yoṅs N_b. [579]gyur pa las $\Sigma_{-C_a,D_a,P_{2a}}$] gyur pas C_a, D_a, P_{2a}. [580]sna tshogs Σ_a] sna lṅar Σ_b. [581]'byuṅ bar $\Sigma_{-C_a,D_a,P_{2a}}$] byuṅ bar C_a, D_a, P_{2a}. [582]bsam mo Σ_a] bsam Σ_b. [583]rnal 'byor pas C_a, D_a, $P_{2a}^{sil.}$] rnal 'byor pa'i $\Sigma_{-C_a,D_a,P_{2a}}$. [584]zla 'bar ba'i Σ_a] zla'i 'bar Σ_b. [585]mig gi Σ_a] mig Σ_b. [586]kye rdo rje Σ_a] kye'i rdo rje Σ_b. [587]mkha' 'gro ma $\Sigma_{-G_a,N_a,P_{1a}}$] mkha' 'gro ma'i G_a, N_a, P_{1a}. [588]'khor daṅ bcas pa *em.*] 'khor daṅ bcas pa rnams Σ. [589]sa tshon la $\Sigma_{a\text{-}G_a}$] sa la tshon la G_a; tshon la Σ_b. [590]bsam ste Σ_a] bsam Σ_b. [591]°citra° G_a, N_a, P_{1a} (tsi tra)] ts'i tra C_a, D_a, $P_{2a}^{sil.}$; tsi tr'a Σ_b. [592]lan maṅ du Σ_b] maṅ du Σ_a. [593]dbul lo Σ_a] 'bul Σ_b. [594]de nas Σ_a] *om.* Σ_b. [595]bla ma'i Σ_b] bla mas Σ_a. [596]daṅ Σ_a] *om.* Σ_b. [597]daṅ Σ_a] *om.* Σ_b. [598]daṅ Σ_a] *om.* Σ_b. [599]daṅ Σ_a] *om.* Σ_b. [600]lṅa Σ_a] lṅa po Σ_b. [601]dbul źiṅ Σ_a] dbul Σ_b. [602]me tog sil ma $\Sigma_{-C_a,D_a,P_{2a}}$] me tog sil mas C_a, D_a, P_{2a}. [603]gtor ro Σ_a] gtor Σ_b. [604]de ltar Σ_a] de nas Σ_b. [605]'dren khar Σ_b] 'dren kar Σ_a. [606]sems can Σ_{-N_a}] seṃn N_a.

de bźin gśegs pa kun gyi gnas ||[xxx]

źes so ||

ñes pa kun las rnam grol bas ||
tshon gyi las ni yaṅ dag brtsam[607] ||
slob dpon gyis[608] ni daṅ por dgye[609] ||
phyi nas kun nas[610] slob mas so ||[xxxi]

źes 'byuṅ ṅo ||

mthe'u[611] chuṅ daṅ ni[612] mthe bo spaṅs[613] ||
draṅ la mtho bar[614] yaṅ dag bri ||
gal te ri mo mi mñam na[615] ||
yo źiṅ dma' daṅ bcas pa daṅ[616] ||[xxxii]

ri mo dma' bas mi 'grub ciṅ[617] ||
yon pos gduṅ ba skyed byed la[618] ||
chad pas slob dpon slob ma dag[619] ||
gñi ga[620] 'chi bar śes par bya ||[xxxiii]

[xxx]Cf. T 1294 (f. 177v) and T 1446 (f .281v), the former reads *mdzad pa* instead of *byed pa*. [xxxi]Cf. T 1294 reading *ñes pa kun las rnam grol bas || tshon gyi las ni yaṅ dag brtsam || slob dpon gyis ni daṅ por dgye || phyi nas kun nas slob mas so ||* (f. 177v). [xxxii]Cf. T 1294 *mthe boṅ daṅ ni mthe'u chuṅ dpaṅs || draṅ la mtho bar yaṅ dag bri || gal te ri mo mi mñam na || yo źiṅ dma' daṅ bcas pa daṅ ||* (ff. 177v-178r) and T 1446 *mthe'u chuṅ gi ni sor gyi dpaṅs || draṅ la mtho bar yaṅ dag bri || gal te ri mo mi mñam pa 'am || yo źiṅ dma' daṅ chad pas kyaṅ ||* (ff. 281v-282r). *See also* T 1657 (f. 236r). [xxxiii]Cf. T 1294 *ri mo dma' bas mi 'grub ciṅ || yon pos sdug bsṅal skyed byed la || chad pas slob dpon slob ma dag || gñi ga 'chi bar śes par bya ||* (ff. 177v-178r) and T 1446 *ri mo dma' bas mi 'grub ciṅ || yon pos gdud bskyed byed la || chad pas slob dpon slob ma dag || gñis ka 'chi bar śes par bya ||* (ff. 281v-282r). *See also* T 1657 (f. 236r).

[607]yaṅ dag brtsam $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] yaṅ dag can C_a, D_a, P_{2a}. [608]slob dpon gyis $\Sigma_{\text{-}G_a}$] slob dpon gyi G_a. [609]daṅ por dgye *em.* (T1294)] draṅ por dgye Σ_a; daṅ po dbye Σ_b. [610]kun nas Σ_a] kun du C_b, D_b, $P_{2b}{}^{sil.}$; kun tu G_b, N_b, P_{1b}. [611]mthe'u Σ_a] mthe Σ_b. [612]ni $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] *om.* G_a, N_a, P_{1a}. [613]spaṅs Σ_a] saṅs Σ_b. [614]mtho bar $\Sigma_{\text{-}C_b,D_b,G_b,N_b,P_{1b}}$] tho bar C_b; 'tho bar D_b; mthor bar G_b, N_b, P_{1b}. [615]na Σ_b] daṅ Σ_a. [616]daṅ Σ_b] na Σ_a. [617]mi 'grub ciṅ Σ_b] mi 'grub po Σ_a. [618]skyed byed la Σ_a] skyed par byed Σ_b. [619]dag Σ_a] daṅ Σ_b. [620]gñi ga Σ_a] gñis ka Σ_b.

źes[621] 'byuṅ bas | śin tu gzab par bya'o || de nas gźuṅ daṅ[622] mthun par tshul bźin du dkyil 'khor bri bar bya'o || de ni tshon dgye ba'i rim pa'o || ||

phyag rgya dgod pa'i rim pa

(a) *C 14r5, D 13r5, G 18v2, N 15r3, P1 15v6, P2 34:9;*
(b) *C 8r4, D 8r5, G 10v6, N 9v6, P1 9r7, P2 947:8*

de ltar dkyil 'khor bris nas[623] | da ni phyag rgya dgod par bya ste[624] | dbus kyi padma'i lte ba la[625] bdud bźi bsnol ba daṅ | ñi ma'i dkyil 'khor gyi steṅ du *narakapāla* rdo rje rgya gram daṅ bcas pa dkar po[626] bri'o[627] || śar du gri gug nag po[628] | lho ru *ḍamaru* dmar skya | nub tu rus sbal[629] dmar ser | byaṅ du sbrul ljaṅ gu[630] | byaṅ śar du seṅ ge dmar sṅon | śar lhor dge sloṅ dkar po | lho nub tu[631] 'khor lo[632] ljaṅ sṅon | nub byaṅ du khro bo'i rdo rje rnams[633] dgod do[634] || de ltar phyag rgya dgod tsam na | yaṅ[635] lha so so'i raṅ gi[636] sñiṅ po brjod ciṅ dgod do[637] || bum pa rnam pa brgyad kyaṅ śar la sogs pa'i gnas su bri ba'am[638] dgod par bya'o || phyag rgya dgod pa'i rim pa'o || ||

slob ma dkyil 'khor du gźug pa'i rim pa

(a) *C 14v1, D 13r7, G 18v4, N 15r6, P1 16r1, P2 34:18;*
(b) *C 8r7, D 8r7, G 11r3, N 10r2, P1 9v2, P2 947:17*

de nas bla re dam pa bri ba[639] daṅ | gźan yaṅ rgyan thams cad bri źiṅ[640] dgram par bya ste[641] | phyi rol tu[642] phyogs skyoṅ gi tho rnams[643] btsugs la | phyogs skyoṅ so sor bskyed do[644] || de la spyan draṅs la bstims la[645] gźag go[646] || de nas bum pa rnams thogs la | spos kyis[647] sna draṅs te[648] |

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[621]źes $\Sigma_{\text{-}G_a}$] źes pa raṅ G_a. [622]daṅ $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] *om.* G_a, N_a, P_{1a}. [623]bris nas $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] bris G_b, N_b, P_{1b}. [624]bya ste $\Sigma_{\text{-}C_b,D_b,P_{2b}}$] bya'o C_b, D_b, P_{2b}. [625]padma'i lte ba la Σ_a] lte bar Σ_b. [626]dkar po Σ_b] dkar por Σ_a. [627]bri'o Σ_a] bri Σ_b. [628]nag po Σ_a] nag po bri Σ_b. [629]rus sbal C_{ab}, D_{ab}, $P_{2ab}^{\text{sil.}}$] ru sbal G_{ab}, N_{ab}, P_{1ab}. [630]ljaṅ gu $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] ljaṅ khu G_b, N_b, P_{1b}. [631]lho nub tu C_{ab}, D_{ab}, $P_{2ab}^{\text{sil.}}$, N_b] lho nub du G_{ab}, N_a, P_{1ab}. [632]'khor lo $\Sigma_{\text{-}C_b}$] 'khor C_b. [633]khro bo'i rdo rje rnams $\Sigma_{a\text{-}N_a}$] khro bo'i rdoe rnams N_a; rdo rje khro bo rnam par Σ_b. [634]dgod do Σ_b] dgod Σ_a. [635]dgod tsam na | yaṅ Σ_b] dgod pa na yaṅ Σ_a. [636]so so'i raṅ gi $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] so so raṅ raṅ gi G_a, N_a, P_{1a}. [637]dgod do Σ_a] dgod Σ_b. [638]bri ba'am Σ_a] bris pa'am Σ_b. [639]bri ba Σ_a] bre ba Σ_b. [640]bri źiṅ $\Sigma_{\text{-}G_b}$] dri źiṅ G_b. [641]bya ste Σ_a] bya Σ_b. [642]phyi rol tu G_{ab}, N_{ab}, P_{1ab}] phyi rol du C_{ab}, D_{ab}, $P_{2ab}^{\text{sil.}}$. [643]tho rnams Σ_a] gtor ma rnams Σ_b. [644]so sor bskyed do Σ_a] sa bon las bskyed la $\Sigma_{b\text{-}N_b}$; sa bon las skyed la N_b. [645]bstims la $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] bstim la G_a, N_a, P_{1a}. [646]gźag go C_a, D_a, P_{2a}] bźag go G_a, N_a, P_{1a}; bźag Σ_b. [647]spos kyis C_{ab}, D_{ab}, $P_{2ab}^{\text{sil.}}$] spos kyi G_{ab}, N_{ab}, P_{1ab}. [648]sna draṅs te Σ_a] sna draṅs la Σ_b.

rol mo'i cha byad rnam pa sna tshogs thogs nas[649] | dkyil 'khor[650] lan gsum du bskor la tshul bźin du dgod | las thams cad pa[651] byaṅ śar mtshams su dgod | de nas dgoṅs mo'i[652] dus su bla mas[653] rgyan cha bgos la[654] khrus byas te[655] | lus dri źim pos bskus la[656] dkyil 'khor gyi 'gram du chag chag gdab po[657] ||

de nas stan bde ba la 'dug la | *caṇḍālī*[658] lhan cig tu bsgrub par bya'o[659] || med na tiṅ ṅe 'dzin gyis[660] bya'o[661] ||

de nas bla mas[662] yan lag drug daṅ ldan pas[663] lha'i 'khor lo rdzogs par[664] tshul bźin du bskyed la | de nas gaurī la bka' bsgo la[665] lha rnams spyan draṅ ṅo[666] || spyan draṅs pa de la mchod pa rnam pa lṅa dbul lo[667] || de nas dgug pa daṅ[668] gźug pa daṅ bciṅ ba daṅ dgyes pa bskyed pa rnams byas la | gñis su med par bstim la[669] | de la mchod pa rnams dbul bar bya ste | *prokṣaṇa*[670] daṅ | *argha*[671] daṅ | *ācamana*[672] daṅ | *vidhi* daṅ | spos daṅ | me tog la sogs pa daṅ | lha mo brgyad kyi[673] mchod pas[674] mchod la[675] | tsandan daṅ |[676] gur kum[677] char du 'bab pa[678] daṅ | sna tshogs pa'i mchod

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[649]rnam pa sna tshogs thogs nas Σ_a] sna tshogs la Σ_b. [650]dkyil 'khor $\Sigma_{-C_a,D_a,P_{2a}}$] dkyil 'khor la C_a, D_a, $P_{2a}^{sil.}$. [651]las thams cad pa $\Sigma_{-G_b,N_b,P_{1b}}$] las thams cad la G_b, N_b, P_{1b}. [652]dgoṅs mo'i C_a, D_a, $P_{2a}^{sil.}$] rgoṅs mo'i G_a, N_a, P_{1a}; dgoṅs ka'i Σ_b. [653]bla mas Σ_a] bla ma Σ_b. [654]rgyan cha bgos la Σ_a] rgyan chas dgod Σ_b. [655]khrus byas te C_a, D_a, $P_{2a}^{sil.}$] khrus bya ste G_a, N_a, P_{1a}; khrus bya $\Sigma_{b\text{-}C_b}$; khrus byas C_b. [656]dri źim pos bskus la Σ_a] dri źim pos bsgo C_b, D_b, $P_{2b}^{sil.}$; dri źim po sgo G_b, N_b, P_{1b}. [657]gdab po Σ_a] gdab Σ_b. [658]caṇḍālī *em.*] tsaṇḍa l'i daṅ Σ. [659]lhan cig tu bsgrub par bya'o Σ_a] lhan cig bsgrub par bya Σ_b. [660]tiṅ ṅe 'dzin gyis Σ_{-G_a}] tiṅ ṅe 'dzin gyi G_a. [661]bya'o Σ_a] bya Σ_b. [662]bla mas *em.*] bla ma Σ_a; bla ma la Σ_b. [663]daṅ ldan pas Σ_a] daṅ ldan pa Σ_b. [664]rdzogs par Σ_a] *om.* Σ_b. [665]bsgo la Σ_a] bsgo ba la Σ_b. [666]spyan draṅ ṅo Σ_a] *om.* Σ_b. [667]rnam pa lṅa dbul lo Σ_a] rnams 'bul C_b, D_b, $P_{2b}^{sil.}$; rnams dbul G_b, N_b, P_{1b}. [668]dgug pa daṅ Σ_a] *om.* Σ_b. [669]bstim la Σ_a] bstim C_b, D_b, $P_{2b}^{sil.}$; bstims G_b, N_b, P_{1b}. [670]°a Σ_b,] °aṃ Σ_a. [671]°a Σ_b, G_a, N_a] °aṃ $\Sigma_{a\text{-}G_a,N_a}$. [672]ācamana *em.*] añdza ma naṃ C_a, D_a, $P_{2a}^{sil.}$; añtsa ma naṃ G_a, N_a, P_{1a}; añtsa m'a naṃ $\Sigma_{b\text{-}C_b,D_b,N_b}$; añtsa m'a ni C_b; añtsa m'a na D_b, N_b. [673]brgyad kyi Σ_b] brgyad kyi Σ_a. [674]mchod pas $\Sigma_{-C_a,D_a,P_{2a}}$] *om.* C_a, D_a, P_{2a}. [675]mchod la Σ_a] mchod Σ_b. [676]tsandan daṅ Σ_a (varying orthographies)] tsandan daṅ | ras daṅ Σ_b. [677]gur kum C_a, D_a, $P_{2a}^{sil.}$] gur gum $\Sigma_{-C_a,D_a,P_{2a}}$. [678]'bab pa Σ_b] dbab pa Σ_a.

pas mchod do[679] || de nas bdud rtsi'i[680] mchod pas kyaṅ rim pa bźin du[681] mchod la[682] | de nas bsTod pa ñi śu pas[xxxiv] lha rnams la bstod par bya'o[683] || sna tshogs pa'i glu daṅ[684] | bkra śis kyi glu'i khyad par gyis[685] kyaṅ mchod do[686] || tshogs kyi 'khor lo[687] chen po[688] bskor nas[689] | smon lam gyi tshogs brjod la[690] | bskor ba lan gsum bya ste[691] | gtor ma dgu yaṅ dbul lo ||

de nas[692] dbaṅ bskur ba la[693] 'jug par bya ste[694] | slob ma 'jug pa'i rim pa bźin du | slob dpon raṅ ñid daṅ po la[695] 'jug par bya'o || de nas sṅon du brtags pa'i slob ma mtshan ñid[696] daṅ ldan pas 'di skad brjod par bya'o[697] ||

saṅs rgyas kun gyi raṅ bźin sku ||
slob dpon la ni skyabs su mchi[698] ||
gtso bo lha mor bcas pa yi ||
lha rnams la yaṅ phyag 'tshal lo ||
thar pa chen po'i groṅ mchog tu ||
mgon pos[699] bdag ni gźug tu gsol[700] ||[xxxv]

źes slob dpon la gsol ba gdab par bya'o || de nas slob dpon gyis 'di skad brjod de[701] |

de bźin gśegs pa kun gyi[702] gnas ||

[xxxiv] T 1225, O 2354. [xxxv] Cf. T 1294 (f. 179r), T 1430 (f. 211r), T 1469 (f. 56v), T 1636 (ff. 260v-261r), T 1657 (f. 238r), T 3106 (f. 198v) et al.

[679] mchod do Σ_a] mchod Σ_b. [680] bdud rtsi'i Σ_a] bdud rtsi Σ_b. [681] rim pa bźin du Σ_a] rim bźin du $\Sigma_{b\text{-}G_b}$; rim bźin pas kyaṅ rim bźin du G_b. [682] mchod la Σ_a] mchod Σ_b. [683] bstod par bya'o $\Sigma_{\text{-}N_a,P_{1a}}$] bstod pa bya'o N_a, P_{1a}. [684] daṅ $\Sigma_{\text{-}N_b}$] draṅ N_b. [685] khyad par gyis Σ_a] rnam pas Σ_b. [686] mchod do C_a, D_a, P_{2a}] mchod de G_a, N_a, P_{1a}; mchod Σ_b. [687] tshogs kyi 'khor lo Σ_a] gaṇacakra tshogs kyi 'khor lo Σ_b. [688] chen po $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] chen pos G_b, N_b, P_{1b}. [689] bskor nas Σ_a] bskor Σ_b. [690] smon lam gyi tshig brjod la Σ_a] *om.* G_b, N_b, P_{1b}; smon lam gyi tshogs brjod C_b, D_b, P_{2b}. [691] bya ste Σ_a] byas Σ_b. [692] de nas Σ_a] 'di na mar Σ_b. [693] la $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] *om.* G_b, N_b, P_{1b}. [694] bya ste $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] bya'o C_a, D_a, P_{2a}. [695] daṅ po la C_a, D_a, $P_{2a}^{\text{sil.}}$] daṅ la $\Sigma_{\text{-}C_a,D_a,P_{2a}}$. [696] mtshan ñid Σ_a] mtshan Σ_b. [697] brjod par bya'o Σ_b] brjod do C_a, D_a, P_{2a}; brjod de G_a, N_a, P_{1a}. [698] mchi $\Sigma_{\text{-}G_a}$] 'chi G_a. [699] mgon pos $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] mgon po G_a, N_a, P_{1a}. [700] gźug tu gsol C_a, D_a, $P_{2a}^{\text{sil.}}$] 'jug tu gsol G_a, N_a, P_{1a}; gźug par gsol Σ_b. [701] brjod de Σ_a] brjod do Σ_b. [702] kun gyi $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] kun gyis G_a, N_a, P_{1a}.

he ru ka dpal groṅ khyer mchog ||
sñiṅ po'i[703] dkyil 'khor 'di ru ni ||
bdag gis slob ma gźug par bgyi ||[xxxvi]

de nas dkyil 'khor gyi[704] lha la lus ṅag yid gsum gyi[705] sgo nas phyag 'tshal bar bya ste[706] |

oṁ namas[707] *te hūṁ svāhā*[708] |
oṁ[709] *namāmi*[710] *hūṁ svāhā*[711] |
oṁ[712] *namo namaḥ*[713] *hūṁ svāhā* |

źes so || de nas sdom pa sbyin par bya ste |[714]

saṅs rgyas chos daṅ dge 'dun te ||
dkon mchog gsum la skyabs su soṅ ||
'di ni saṅs rgyas rigs yid 'oṅ ||
sdom pa brtan par gyur pa yin[715] ||

rdo rje dril bu'i[716] phyag rgya ni ||
slob dpon[717] khyod kyis gzuṅ bar bya ||
byaṅ chub sems gaṅ de rdo rje ||
śes rab dril bu źes grags so[718] ||

slob dpon dag kyaṅ[719] gzuṅ bya ste[720] ||
bla ma saṅs rgyas kun daṅ mñam ||

[xxxvi]Cf. T 1294 (f. 179r), T 1446 (f. 286v), T 1533 (f. 100r) and T 1636 (f. 261r).

[703]sñiṅ po'i $\Sigma_{\text{-}G_a}$] sñiṅ po G_a. [704]dkyil 'khor gyi $\Sigma_{\text{-}C_a}$] dkyil 'khor gyis C_a. [705]gsum gyi Σ_a] kyi Σ_b. [706]phyag 'tshal bar bya ste Σ_b] phyag 'tshal ba bya ste Σ_a. [707]°as *em.*] °aḥ Σ. [708]svāhā Σ_a (sv'a h'a)] *om.* Σ_b. [709]oṁ Σ_a] *om.* Σ_b. [710]namāmi *em.*] na maḥ mi Σ. [711]svāhā Σ_a (sv'a h'a)] *om.* Σ_b. [712]oṁ Σ_a] *om.* Σ_b. [713]°aḥ C_a, D_a, $P_{2a}{}^{\text{sil.}}$] °a $\Sigma_{\text{-}C_a,D_a,P_{2a}}$. [714]sdom pa sbyin par bya ste Σ_a] sdom pa'i cho ga brjod de | (*brjod do* G_b, N_b, P_{1b}) sbyin par bya ba ni Σ_b. [715]gyur pa yin Σ_b] gyur pa 'o Σ_a. [716]dril bu'i Σ_b] dril bu Σ_a. [717]slob dpon Σ_b] slob ma Σ_a. [718]źes grags so $\Sigma_{b\text{-}N_b}$] źes grags sa N_b; źes su gsuṅs Σ_a. [719]dag kyaṅ Σ_a] khyod kyis Σ_b. [720]gzuṅ bya ste Σ_b] gzuṅ bar bgyi Σ_a.

'di ni rdo rje rigs dag pa'i[721] ||
dam tshig sdom pa[722] yin par bśad ||[xxxvii]

rin chen rigs la rtag tu ni ||
ñin re bźin yaṅ lan[723] drug tu ||
chos daṅ zaṅ ziṅ mi 'jigs[724] byams[725] ||
sbyin pa rnam bźi rtag tu sbyin ||

phyi naṅ[726] gsaṅ ba'i theg pa gsum ||
dam pa'i chos kyaṅ ma lus gzuṅ[727] ||
'di ni padma'i rigs dag pa'i ||
dam tshig yid du 'oṅ ba 'o[728] ||

las kyi rigs mchog chen po la ||
sdom pa thams cad ldan par ni ||
yaṅ dag ñid du gzuṅ[729] bar bgyi ||
mchod pa'i las kyaṅ ci nus bgyi ||[xxxviii]

sdom pa gzuṅ ba'o[730] || ||

[xxxvii] T 480 reading *saṅs rgyas chos daṅ dge 'dun ste* || *dkon mchog gsum la skyabs su soṅ* || *'di ni saṅs rgyas rigs dag pa'i* || *dam tshig brtan par gyur pa'o* || *rdo rje dril bu phyag rgya yaṅ* || *blo chen gyis ni gzuṅ bar bgyi* || *byaṅ chub sems gaṅ de rdo rje* || *śes rab dril bu źes bshad do* || *slob dpon dag kyaṅ gzuṅ bar bya* || *bla ma saṅs rgyas kun daṅ mñam* || *'di ni rdo rje rigs dag pa'i* || *sdom pa dam tshig yin par gsuṅs* || (f. 384r ; *see* next note), and T 485 (ff. 486v-487r). *See also* T 1251 (f. 221r), T 1446 (f. 287r), T 1470 (f. 66r), T 1535 (f. 103v), T 1538 (f. 143v), T 1798 (f. 19v) et al. [xxxviii] T 480 reading *rin chen rigs mchog chen po la* || *ñin daṅ mtshan mo lan gsum du* || *zaṅ ziṅ mi 'jigs chos daṅ byams* || *sbyin pa rnam bźi rtag tu sbyin* || *phyi naṅ gsaṅ ba'i theg pa gsum* || *dam chos khyod kyis gzuṅ bar bya* || *'di ni padma'i rigs dag pa'i* || *dam tshig sdom pa yin par gsuṅs* || *las kyi rigs mchog chen po la* || *sdom pa thams cad ldan par ni* || *yaṅ dag ñid du gzuṅ bar bgyi* || *mchod pa'i las kyaṅ ci nus bya* || (f. 384r), and T 485 (ff. 486v-487r). *See also* T 1251 (f. 221r), T 1446 (f. 287r), T 1470 (f. 66r), T 1535 (f. 103v), T 1538 (f. 143v), T 1798 (f. 19v) et al.

[721] rigs dag pa'i Σ_a] dag pa yi Σ_b. [722] sdom pa Σ_{-C_b}] srom pa C_b. [723] yaṅ lan Σ_a] du dus Σ_b. [724] 'jigs Σ_{-G_b}] 'jiḍ G_b. [725] byams $\Sigma_{-G_a,N_a,P_{1a}}$] sbyin G_a, N_a, P_{1a}. [726] naṅ Σ_b] daṅ Σ_a. [727] gzuṅ $\Sigma_{a\text{-}C_a}$, C_b, D_b, P_{2b}] bzuṅ C_a, G_b, N_b, P_{1b}. [728] 'o $\Sigma_{-C_b,D_b,P_{2b}}$] po C_b, D_b, P_{2b}. [729] gzuṅ $\Sigma_{-G_b,N_b,P_{1b}}$] bzuṅ G_b, N_b, P_{1b}. [730] gzuṅ ba'o $\Sigma_{-C_a,D_a,P_{2a}}$] bzuṅ ba'o C_a, D_a, P_{2a}.

deṅ[731] khyod dpa' bo daṅ rnal 'byor ma rnams kyi[732] rigs kyi[733] naṅ du źugs kyis | ṅas khyod la dpal he ru ka'i ye śes bskyed par bya ste | ye śes gaṅ gis khyod[734] de bźin gśegs pa[735] thams cad daṅ | dpa' bo daṅ rnal 'byor ma thams cad kyi dṅos grub[736] thob par 'gyur na | dṅos grub gźan lta smos kyaṅ ci 'tshal[737] | khyod kyis dkyil 'khor ma mthoṅ ba rnams kyi mdun du smra bar mi[738] bya ste |[xxxix]

dam tshig ñams par gyur ta re ||
he ru ka dpal deṅ khyod kyi[739] ||
sñiṅ la yaṅ dag źugs pa ni ||
gal te tshul 'di smras na ni[740] ||
de ma thag tu dral te[741] gśegs ||[xl]

de nas *kapāla*'i naṅ du bdud rtsi lṅa daṅ ldan pas dam tshig gi chu blud de[742] | kye rdo rje[743] daṅ ldan pa'i[744] gzi mdaṅs daṅ ldan par[745] 'di skad du brjod de[746] |

'di ni khyod kyis[747] dmyal ba'i chu ||
dam tshig 'das na sreg par byed[748] ||

[xxxix]Cf. GuSaMaVi *adya tvaṃ sarvatathāgatakule praviṣṭaḥ | tad ahaṃ te vajrajñānam utpādayāmi yena jñānena tvaṃ sarvatathāgatasiddhīr api prāpsyasi kim utānyāḥ siddhīḥ | na ca tvayādṛṣṭamaṇḍalasya purato vaktavyaṃ | mā te samayo vyathed iti tad dhṛdi vajram āsthāpya |* (before v. 294). [xl]Cf. T 1240 reading *dam tshig ñams par gyur ta re || rdo rje sems dpa' deṅ khyod kyis || sñiṅ la yaṅ dag źugs par gyur || gal te tshul 'di smras na ni || de ma thag tu dral te gśegs ||* (f. 144r), T 1251 (f. 222v), T 1294 (f. 179r), T 1430 (f. 211v), T 1445 (ff. 287v-288r), T 1469 (f. 57r), T 1657 (f. 238v) et al. *See also* GuSaMaVi (v.294) *oṁ vajrasattvaḥ svayaṃ te 'dya hṛdaye samavasthitaḥ | nirbhidya tatkṣaṇaṃ yāyād yadi brūyā imaṃ nayam ||*.

[731]deṅ Σ_b] diṅ Σ_a. [732]rnams kyi Σ_b] thams cad kyi Σ_a. [733]rigs kyi *conj.*] *om.* Σ. [734]ye śes gaṅ gis khyod Σ_a] gaṅ khyod Σ_b. [735]de bźin gśegs pa Σ_{-G_b}] de bźin gśye pa G_b. [736]dṅos grub Σ_b] dṅos grub kyaṅ Σ_a. [737]lta smos kyaṅ ci 'tshal Σ_b] dag lta ci smos kyi C_a, D_a, P_{2a}[sil.]; dag lta ci smos kyis G_a, N_a, P_{1a}. [738]mi Σ_{-N_a}] ni N_a. [739]kyi $\Sigma_{-G_a,N_a,P_{1a}}$] kyis G_a, N_a, P_{1a}. [740]smras na ni $\Sigma_{-C_b,D_b,P_{2b}}$] sma na ni C_b; smra na ni D_b, P_{2b}. [741]te Σ_a] nas Σ_b. [742]blud de Σ_a] blud pa ni Σ_b. [743]kye rdo rje Σ_a] kye'i rdo rje Σ_b. [744]daṅ ldan pa'i Σ_a] daṅ ldan pas Σ_b. [745]daṅ ldan par Σ_b] daṅ ldan pas Σ_a. [746]'di skad du brjod de Σ_b] 'di skad brjod do Σ_a. [747]khyod kyis G_a, N_a, P_{1a}] khyod kyi $\Sigma_{-G_a,N_a,P_{1a}}$. [748]sreg par byed Σ_{-G_b}] srog par byed G_b.

dam tshig bsruṅs na[749] dṅos grub ste[750] ||
rdo rje bdud rtsi'i chu[751] 'di 'thuṅ[752] ||[xli]

oṁ sarvapañcāmṛtodaka[753] *ṭhaḥ ṭhaḥ ṭhaḥ*[754] *hūṁ*[xlii] deṅ nas[755] brtsams te khyod kyi[756] dpal he ru ka ṅa ñid yin gyis | ṅas gaṅ[757] 'di byos śig ces bsgo ba[758] de khyod kyis bya dgos so || khyod kyis[759] ṅa la[760] brñas pa'i las[761] ma byed cig | byas na khyod yid mi bde ba[762] ma spaṅs par tshe'i dus byas nas dmyal bar ltuṅ bar 'gyur ro[763] || de nas dpa' bo daṅ rnal 'byor ma thams cad kyis[764] byin gyis rlobs śig[765] | dpal he ru ka bdag la dbab par mdzod cig ces brjod du gźug go[766] ||[xliii] slob ma la bdud rtsi rnam pa lṅa blud la[767] | bla ma[768] 'gyiṅ bag[769] daṅ bcas pas[770] go cha bgos la[771] | raṅ gi sñiṅ ga'i ye śes sems dpa'i thugs ka nas 'od zer 'phros pas gtso bo daṅ rnal 'byor ma rnams[772] bkug nas[773] | slob ma'i[774] sñiṅ gar gźug go[775] || bcug pas smra

[xli]Cf. T 1186 reading *'di ni khyod kyi dmyal ba'i chu || dam tshig 'das na sreg par byed || dam tshig bsruṅs las dṅos grub ster || rdo rje bdud rtsi'i chu 'thuṅs śig ||* (f. 110rv), T 1240 (f. 144rv), T 1254 (f. 262r), T 1261 (f. 313r), T 1270 (f. 79v), T 1359 (f. 137r), T 1415 (f. 191r), T 1420 (f. 65v), T 1444 (f. 262r), T 1446 (f. 288r), T 1470 (f. 67v), T 1477 (f. 106v), T 1486 (f. 147v), T 1489 (f. 175v), T 2629, et al. [xlii]Cf. VaĀv (*samayodakadānavidhi*) et al. (most other sources attest *vajrodaka ṭha(ḥ)*). [xliii]Cf. GuSaMaVi *adya prabhṛti tavāhaṃ vajrapāṇir yad ahaṃ brūyām idaṃ kuru tat tvayā kartavyaṃ na cāham avamantavyo mā te viṣamāparihāreṇa kālakriyāṃ kṛtvā narakapatanaṃ syāt | brūyād brūhi tataḥ śiṣyān sarvatathāgatāś cādhitiṣṭhantām vajrasattvo me āviśatu |* (after v.295).

[749]bsruṅs na $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] sruṅs na G_b, N_b, P_{1b}. [750]ste Σ_a] ni Σ_b. [751]bdud rtsi'i chu $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] bdud rtsi chu G_b, N_b, P_{1b}. [752]'di 'thuṅ Σ_a] 'dis 'grub Σ_b. [753]°āmṛtodaka *em.*] °a a mṛ tod ka C_a, D_a, P_{2a}; °a a mri ta u da ka G_a, N_a, P_{1a}; °a a mṛ tod ka Σ_b. [754]ṭhaḥ ṭhaḥ ṭhaḥ Σ_a] ṭha Σ_b. [755]deṅ nas C_a, D_a, $P_{2a}{}^{\text{sil.}}$] diṅ nas G_a, N_a, P_{1a}; 'di nas Σ_b. [756]kyi C_a, D_a, $P_{2a}{}^{\text{sil.}}$, G_a] kyis N_a, P_{1a}; *om.* Σ_b. [757]ṅas gaṅ Σ_a] gaṅ ṅas Σ_b. [758]bsgo ba $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] sgo ba G_a, N_a, P_{1a}. [759]khyod kyis $\Sigma_{a\text{-}G_a}$] khyod kyi G_a; khyod Σ_b. [760]ṅa la $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] ṅa C_a, D_a, P_{2a}. [761]brñas pa'i las $\Sigma_{\text{-}N_a}$] bsñas pa'i las N_a. [762]yid mi bde ba Σ_a] mi bde ba Σ_b. [763]'gyur ro Σ_b] gyur ta re $\Sigma_{a\text{-}N_a}$; gyur ta ra N_a (misprint?). [764]kyis Σ_b] kyi Σ_a. [765]śig Σ_b] la Σ_a. [766]go Σ_b] ciṅ Σ_a. [767]la Σ_b] de Σ_a. [768]bla ma Σ_a] gu ru Σ_b. [769]'gyiṅ bag $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] bgyiṅ bag G_a, N_a, P_{1a}. [770]daṅ bcas pas Σ_a] daṅ ldan pas Σ_b. [771]la $\Sigma_{\text{-}C_a,D_a,P_{2a},G_b}$] pa C_a, D_a, P_{2a}; lo G_b. [772]rnal 'byor ma rnams Σ_b] rnal 'byor mar bcas pa rnams Σ_a. [773]nas Σ_a] la Σ_b. [774]slob ma'i Σ_a] śi ṣya'i C_b, D_b, P_{2b}; świr ṣa'i G_b; śir ṣa'i N_b, P_{1b}. [775]gźug go Σ_b] gźug ste Σ_a.

nus par 'gyur ro || las rnam bźi'i[776] kha dog gaṅ daṅ gaṅ mthoṅ ba de daṅ de[777] mthun par[778] de la bstan to[779] ||

de nas me tog gi phreṅ ba thogs la | *oṁ*[780] *pratīccha*[781] *vajra hoḥ*[782,xliv] źes brjod la[783] dkyil 'khor du gźug go[784] || de la[785] slob ma'i mgo la bciṅ bar bya'o || de nas slob ma'i lag pa nas bzuṅ la[786] | gtor la[787] | mig dbye bar bya ste |

he ru ka dpal deṅ khyod kyi[788] ||
mig 'byed par ni brtson par mdzad ||
phye bas thams cad mthoṅ bar byed ||
rdo rje'i mig ni bla na med ||[xlv]

oṁ vajranetrāpahara[789] *paṭalaṃ*[790] *hrīḥ*[791]

źes[xlvi] brjod la[792] | gdoṅ g.yogs phud la 'di skad ces brjod do[793] ||

dkyil 'khor bzaṅ po[794] 'di la ltos ||
da ni dad pa rab tu bskyed[795] ||

[xliv]Cf. KṛYaTa (p. 96, → *puṣpapātanavidhi*), GuSaMaVi (v.300), SdpT (p.150), SV (p. 71), STTS (vol.1, p. 126), HeSePra (p. 6). [xlv]Cf. T 1251 (f. 223r), T 1270 (f. 81r), T 1430 (f. 212r), T 1444 (f. 263r), T 1446 (f. 288r), T 1657 (f. 239v) et al. Cp. HeSePra *oṁ vajrasattva svayaṃ te 'dya cakṣūdghāṭanatatparaḥ | udghāṭayati sarvākṣo vajra-cakṣur anuttaram* || (pp. 6, 24); ĀKriSam (p. 865), SdpT (pp. 150, 295), GuSaMaVi (v.302), KṛYaTa (p. 97), KriSaṃ*Pa*, STTS (vol.1, p. 127), SaUdTa (XVII v.17), SV (p. 72), VaĀv(MaU) et al. [xlvi]Cf. VaĀv (→ *añjanavidhi*) et al.

[776]las rnam bźi'i $\Sigma_{-G_a,N_a,P_{1a},C_b}$] las rnam bźi yi G_a, N_a; las rnams bźi yi P_{1a}; las rnams bźi'i C_b. [777]de daṅ de C_b, D_b, P_{2b}] de daṅ Σ_a; daṅ de G_b, N_b, P_{1b}. [778]mthun par Σ_{-G_a}] 'thun par G_a. [779]bstan to $\Sigma_{-G_a,N_a,P_{1a}}$] bstan no G_a, N_a, P_{1a}. [780]oṁ *em.*] *om.* Σ. [781]pratī° $\Sigma_{-P_{1a}}$] prati° P_{1a}. [782]hoḥ C_a, D_a, $P_{2a}^{sil.}$] ho G_a, N_a, P_{1a}; *om.* Σ_b. [783]brjod la Σ_{-C_b}] brjod lo C_b (misprint ?). [784]gźug go *em.*] gtor la Σ_a; gźug Σ_b. [785]de la *conj.*] de nas Σ. [786]bzuṅ la Σ_b] gzuṅ la Σ_a. [787]gtor la *conj.*] *om.* Σ. [788]khyod kyi $\Sigma_{-G_a,N_a,P_{1a}}$] khyod kyis G_a, N_a, P_{1a}. [789]°netrā° *em.*] °nai tra a° C_{ab}, D_{ab}, P_{2ab}; °nai tra ya a° G_a, N_a; °ni tra ya a° P_{1a}; °nai tr'a° G_b, N_b, P_{1b}. [790]paṭalaṃ $\Sigma_{-C_b,D_b,P_{2b}}$] ba tra laṃ C_b, D_b, $P_{2b}^{sil.}$. [791]hrīḥ *em.*] hriḥ Σ_a; hri $\Sigma_{b\text{-}N_b}$; hraṃ N_b. [792]brjod la Σ_b] brjod de Σ_a. [793]brjod do Σ_b] brjod de Σ_a. [794]bzaṅ po Σ_{-C_a}] bzud po C_a. [795]bskyed $\Sigma_{-C_a,D_a,P_{2a}}$] skyed C_a, D_a, $P_{2a}^{sil.}$.

khyod ni rnal 'byor ma rigs skyes ||
sṅags daṅ phyag rgyas[796] byin gyis brlabs ||
'gro ba'i[797] phun sum tshogs kun daṅ ||
dṅos grub kun khyod mṅon du 'gyur[798] ||
dam tshig thams cad bskyaṅ ba daṅ ||
gsaṅ sṅags la yaṅ brtson par gyis[799] ||[xlvii]

źes brjod la[800] | me tog gaṅ du lhuṅ ba'i lha ṅo bstan ciṅ[801] | lha gźan yaṅ bstan te[802] | sku mdog daṅ phyag mtshan ni[803] dgod pa'i skabs su[804] phyag mtshan kha dog las[805] śes par byas la bstan ciṅ[806] | phyag mtshan yaṅ tshul bźin du bstan to[807] || slob ma dkyil 'khor du gźug pa'i rim pa'o || ||

dkyil 'khor gyi de kho na ñid

(a) *C 16r3, D 15r1, G 20v5, N 17r2, P1 17v5, P2 38:15;*
(b) *C 9v7, D 10r1, G 13r3, N 11v3, P1 11r7, P2 951:14*

de las[808] gźal yas khaṅ gru bźir byuṅ ba ni[809] tshad med pa bźi[810] rnam par dag pa'i raṅ bźin no || sgo bźi ni[811] dran pa ñe bar gźag pa[812] bźi rnam par dag pa'i raṅ bźin no || rta babs[813] bźi ni yaṅ dag par spoṅ ba[814] bźi rnam par dag pa'i raṅ bźin no || dra ba phyed pa ni[815] ñon moṅs pa chen po rnam par dag pa'o || dra ba ni ñon moṅs pa[816] chuṅ ṅu[817] rnam par dag pa'o || ka ba brgyad ni 'phags pa'i lam yan lag brgyad[818] rnam par dag pa'o || rin po che'i pha gu[819] la sogs pa'i rgyan rnams ni[820] tshul khrims

[xlvii] Cf. T 1270 (f. 81r), T 1444 (f. 263rv), T1446 (f. 288rv), T 1469 (f. 57v), T 1636 (f. 262v), T 1657 (f. 239v) and T 3106 (f. 199v).

[796] rgyas $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] rgya G_b, N_b, P_{1b}. [797] ba'i Σ_b] ba Σ_a. [798] khyod mṅon du 'gyur Σ_a] ni mṅon sum 'gyur Σ_b. [799] gyis $\Sigma_{\text{-}G_a}$] bgyis G_a. [800] brjod la Σ_a] brjod pa daṅ Σ_b. [801] bstan ciṅ Σ_a] bstan Σ_b. [802] te $\Sigma_{\text{-}P_{1a}}$] de P_{1a}. [803] ni Σ_a] *om.* Σ_b. [804] skabs su Σ_b] skabs kyi Σ_a. [805] kha dog las C_b, D_b, P_{2b}] las G_b, N_b, P_{1b}; gyi kha dog las Σ_a. [806] bstan ciṅ Σ_a] bstan Σ_b. [807] to $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] no G_a, N_a, P_{1a}. [808] de las Σ_a] des na Σ_b. [809] byuṅ ba ni Σ_a] byuṅ ba na Σ_b. [810] tshad med pa bźi $\Sigma_{\text{-}G_a}$] tshad med pa bźir byuṅ ba ni tshad med pa bźi G_a. [811] sgo bźi ni Σ_b] sgo bźi Σ_a. [812] gźag pa $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] bźag pa G_a, N_a, P_{1a}. [813] rta babs $\Sigma_{\text{-}G_b}$] rta baṅs G_b (misprint ?). [814] spoṅ ba $\Sigma_{\text{-}G_a}$] spoṅ G_a. [815] ni $\Sigma_{\text{-}G_b}$] mi G_b. [816] ñon moṅs pa Σ_b] ñon moṅs Σ_a. [817] chuṅ ṅu $\Sigma_{\text{-}D_b,P_{2b}}$] chu ṅu D_b, P_{2b}. [818] brgyad Σ_a] brgyad pa Σ_b. [819] rin po che'i pha gu C_a, D_a, $P_{2a}^{\text{sil.}}$] rin po che pha gu G_a, N_a, P_{1a}; dar na pa ti C_b, D_b, P_{2b}; dar ni ba ti G_b, N_b, P_{1b}. [820] rnams ni Σ_b] rnams Σ_a.

rnam par dag pa'i mtshan ñid do ‖ 'dod pa'i yon tan lṅa rnams ni gzugs sgra la sogs pa rnam par dag pa'o ‖ rdo rje ra ba ni zab mo'i chos kyi 'khor lo bskor ba'i[821] rtags so ‖ me 'od ni[822] phyin ci log gi bgegs la sogs pas mi tshugs pa'i[823] rtags so ‖ bum pa brgyad ni che ba'i yon tan gyis rgyas śiṅ thugs rje chen po'i[824] ros[825] yoṅs su gaṅ ba'i rtags so ‖ de ni dkyil 'khor gyi de kho na ñid do ‖ ‖[xlviii]

lha'i de kho na ñid

(a) C 16r7, D 15r4, G 21r3, N 17r6, P1 18r1, P2 39:7;
(b) C 10r3, D 10r4, G 13r6, N 11v7, P1 11v3, P2 952:5

bcom ldan 'das kye rdo rje ni[826] rnam par śes pa'i phuṅ po daṅ źe sdaṅ rnam par dag pa'i raṅ bźin no ‖ gaurī ni źe sdaṅ[827] daṅ gzugs rnam par dag pa'i raṅ bźin no ‖ chom rkun ma ni gti mug daṅ sgra rnam par dag pa'i raṅ bźin no ‖ ro laṅs ma ni ṅa rgyal daṅ dri rnam par dag pa'i raṅ bźin no ‖ ghasmarī ni 'dod chags daṅ ro rnam par dag pa'i raṅ bźin no ‖ pukkasī ni[828] źe sdaṅ daṅ sa rnam par dag pa'i raṅ bźin no ‖ ri khrod ma ni gti mug daṅ chu rnam par dag pa'i raṅ bźin no ‖ gtum mo ni ṅa rgyal daṅ me rnam par dag pa'i raṅ bźin no ‖ g.yuṅ mo ni 'dod chags daṅ rluṅ rnam par dag pa'i raṅ bźin no ‖ bdag med rnal 'byor ma ni[829] yab daṅ mthun no[830] ‖ de ni lha'i[831] de kho na ñid do ‖ ‖

slob dpon gyi yon dbul ba'i rim pa

de nas slob mas bla ma'i[832] źabs la dad pas phyag 'tshal lo[833] ‖ yon gyi mchog rnams[834] thogs la[835] | bla ma la phul nas[836] dbaṅ nod pa'i don du bla ma la[837] gsol ba gdab par bya'o ‖

[xlviii] Cf. VaPra[§9] & HePra[§9].

[821] bskor ba'i $\Sigma_{\text{-}G_b}$] bskor ba'i bskor ba'i G_b. [822] me 'od ni Σ_a] me ri 'di ni Σ_b. [823] mi tshugs pa'i $\Sigma_{\text{-}P_{1a}}$] mi chugs pa'i P_{1a}. [824] chen po'i $\Sigma_{\text{-}G_a}$] chen pos G_a. [825] ros $\Sigma_{\text{-}P_{2b}}$] ṅos $P_{2b}^{sil.}$. [826] kye rdo rje ni Σ_a] kye'i rdo rje ni Σ_b. [827] źe sdaṅ $\Sigma_{\text{-}G_a}$] źe G_a. [828] pukkasī ni $\Sigma_{\text{-}P_{1b}}$] pukka sri ni P_{1b}. [829] rnal 'byor ma ni $\Sigma_{\text{-}G_b}$] rnyor ma ni G_b. [830] mthun no C_a, D_a, P_{2a}] mthun $\Sigma_{\text{-}C_a,D_a,P_{2a}}$. [831] lha'i Σ_a] lha'i rnal 'byor $\Sigma_{b\text{-}G_b}$; lha'i rnyor G_b. [832] slob mas bla ma'i $\Sigma_{\text{-}G_b}$] slob ma'i G_b. [833] phyag 'tshal lo Σ_b] phyag btsal la Σ_a. [834] yon gyi mchog rnams $\Sigma_{\text{-}G_a}$] g.yon gyis phyogs rnams G_a. [835] thogs la Σ_b] thogs te Σ_a. [836] phul nas Σ_a] phul la Σ_b. [837] bla ma la Σ_a] *om.* Σ_b.

he ru ka dpal dbaṅ bskur ba ||
'gro ba skyob phyir[838] gzi brjid can ||
de ltar yon tan 'byuṅ gnas sogs[839] ||
de bźin bdag la deṅ[840] stsol cig ||
dpa' bo chen po[841] mi ldog pa'i ||
dbaṅ bskur ba ni bdag la stsol ||
sems can kun gyi don gyi phyir ||
bdag ni rtag tu slob dpon bgyid ||[xlix]

ces slob dpon la gsol ba gdab par bya'o ||

de nas dkyil 'khor gyi[842] 'jug pa'i sgo[843] lho phyogs su padma 'dab ma brgyad[844] bris pa'i steṅ du[845] seṅ ge'i khri bśams la | de'i steṅ du sna tshogs padma'i gdan[846] btiṅ la[847] | gñis su med pa'i blo daṅ ldan pa'i slob ma | bla ma la gus śiṅ gtoṅ sems che ba de bźag par bya'o[848] || dkyil 'khor gyi lha la 'bad de ci nus pas mchod nas[849] | slob ma'i[850] steṅ du gdugs dkar po bzuṅ la[851] | me tog phreṅ ba daṅ[852] chu la sogs pa'i[853] dbaṅ bskur ba brtsam par bya'o || de yaṅ daṅ la[854] yuṅs kar daṅ bdud rtsi rnam pa lṅa'i[855] chus bdag ñid gzi brjid daṅ bcas pas[856] gtor źiṅ sṅags brjod de | dbaṅ bskur ba'i bar du gcod pa'i bgegs bskrad par[857] byas la[858] | ra ba daṅ[859] dra ba daṅ[860] gur la sogs pa yaṅ bya'o ||

[xlix] Cf. T 1446 (ff. 288v-289r), T 1469 (f. 58v), T 1636 (f. 262v), T 1657 (f. 239v), T 2543 (f. 12r) and T 2636 (f. 204v).

[838] skyob phyir Σ_b] bskyab phyir $\Sigma_{a\text{-}G_a}$; skyab phyir G_a. [839] gnas sogs $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] gnas so C_a, D_a, $P_{2a}{}^{sil.}$. [840] deṅ Σ_b] de Σ_a. [841] chen po Σ_a] chen pos Σ_b. [842] dkyil 'khor gyi $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] dkyil 'khor du C_a, D_a, P_{2a}. [843] sgo Σ_b] śar sgo'i Σ_a. [844] padma 'dab ma brgyad Σ_a] padma brgyad pa Σ_b. [845] steṅ du $\Sigma_{\text{-}N_b}$] steṅ N_b. [846] gdan Σ_a] stan Σ_b. [847] btiṅ la G_a, P_{1a}, Σ_b] btiṅ ba la C_a, D_a, $P_{2a}{}^{sil.}$; gtiṅ la N_a. [848] bźag par bya'o G_{ab}, N_{ab}, P_{1ab}] gźag par bya'o C_{ab}, D_{ab}, P_{2ab}. [849] mchod nas Σ_a] mchod la Σ_b. [850] slob ma'i $\Sigma_{\text{-}G_a}$] stob ma'i G_a. [851] bzuṅ la C_a, D_{ab}, P_{2ab}] gzuṅ la G_{ab}, N_{ab}, P_{1ab}; bzuṅ C_b. [852] phreṅ ba daṅ Σ_a] *om.* Σ_b. [853] la sogs pa'i Σ_a] la sogs pa Σ_b. [854] daṅ la $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] daṅ po C_a, D_a, $P_{2a}{}^{sil.}$. [855] rnam pa lṅa'i Σ_a] lṅa'i Σ_b. [856] daṅ bcas pas Σ_a] bcas pas Σ_b. [857] bskrad par $\Sigma_{\text{-}G_b}$] skrad par G_b. [858] byas la Σ_a] bya'o Σ_b. [859] daṅ Σ_a] *om.* Σ_b. [860] daṅ $\Sigma_{\text{-}C_b,D_b,P_{2b}}$] *om.* C_b, D_b, P_{2b}.

de nas slob ma khrus byas la | gos bzaṅ po bskon nas[861] | khri la bźag ste[862] | sñim pa me tog gis bkaṅ la | dkyil 'khor du 'thor du gźug par bya'o[863] || sṅags ni[864] *oṁ pratīccha vajra hoḥ*[865] źes brjod la gtor ro || de nas me tog lhuṅ ba blaṅs te[866] slob ma'i mgo la bciṅs la | *oṁ dharmakuṇḍa*[867] *abhiṣiñca*[868] źes brjod do || de nas padma'i lag pa gñis kyis sṅags pas bum pa rnams[869] bteg nas[870] | slob ma'i mgo la gtugs te | *oṁ vajra abhiṣiñcāmi tvāṃ*[871] źes pa'i sṅags brjod la[872] dbaṅ bskur ro || de nas rnam par rgyal ba'i bum ba bteg la[873] | dril bu'i sgra dkrol te[874] glu'i rnam pa blaṅs la[875] chu'i dbaṅ bskur te[876] sṅags goṅ ma brjod do[877] || de ltar chu'i dbaṅ bskur bas rnam par rtog pa'i sdig sgrib[878] thams cad dag par[879] bsam mo || gser la sogs pa las[880] brduṅs pa'am[881] | ba so las[882] 'bur du brkos pa'am[883,884] | ras la sogs pa la[885] ri mor bris pa'am[886] | gos kyi[887] rnam pa la sogs pa[888] gaṅ yaṅ ruṅ ba la | de ñid[889] mi dmigs par byas pa las[890] | *aṁ* las rin chen 'byuṅ ldan[891] bsams te[892] | de la ye śes sems dpa' dgug pa daṅ | gźug pa daṅ | bciṅ ba daṅ | dgyes par byas te bstim mo[893] || de la[894] mchod pa phul te[895] | bzlas

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[861]bskon nas Σ_a] gon la Σ_b. [862]bźag ste C_a, D_a, $P_{2a}^{sil.}$] gźag ste G_a, N_a, P_{1a}; bźugs pas Σ_b. [863]dkyil 'khor du 'thor du gźug par bya'o Σ_a] dkyil 'khor la gtor bar bya'o Σ_b. [864]sṅags ni Σ_a] sṅags Σ_b. [865]hoḥ *em.*] ho Σ. [866]blaṅs te Σ_a] blaṅs la Σ_b. [867]dharmakuṇḍa *em.*] dharmā kuṇḍa Σ_a; dharmā kundha Σ_b. [868]abhiṣiñca $\Sigma_{\text{-}G_b}$ (a b.hi ṣiñtsa)] a b.hi ṣañtsa G_b. [869]bum pa rnams $\Sigma_{\text{-}G_b}$] dum pa rnams G_b. [870]bteg nas Σ_a] bteg la Σ_b. [871]abhiṣiñcāmi tvāṃ *em.*] a b.hi ṣiñtsa mi traṃ C_a, D_a, $P_{2a}^{sil.}$; a b.hi ṣiñts'a mi tvaṃ C_b, $P_{2b}^{sil.}$; a b.hi ṣiñtsa mi tvaṃ D_b, G_{ab}, P_{1ab}; a b.hi ṣ'i ñtsa mi tvaṃ N_a; a b.hi ṣañtsa mi tvaṃ N_b. [872]źes pa'i sṅags brjod la Σ_b] źes brjod | sṅags brjod la C_a, D_a, P_{2a}; źes brjod | sṅags la G_a, N_a, P_{1a}. [873]bteg la $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] btegs la G_a, N_a, P_{1a}. [874]dkrol te Σ_a] bsgrags la Σ_b. [875]rnam pa blaṅs la Σ_b] rnam pa blaṅ źiṅ C_a, D_a, $P_{2a}^{sil.}$; rnam pa blaṅs śiṅ G_a, N_a, P_{1a}. [876]dbaṅ bskur te Σ_a] dbaṅ bskur Σ_b. [877]brjod do Σ_a] brjod Σ_b. [878]sdig sgrib $\Sigma_{\text{-}C_b}$] sdig bsgrib C_b. [879]dag par Σ_a] med par Σ_b. [880]las C_{ab}, D_{ab}, $P_{2ab}^{sil.}$] la G_{ab}, N_{ab}, P_{1ab}. [881]'am Σ_a] daṅ Σ_b. [882]las C_{ab}, D_{ab}, $P_{2a}^{sil.}$, P_{2b}] la G_{ab}, N_{ab}, P_{1ab}. [883]brkos pa $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] bskos pa G_b, N_b, P_{1b}. [884]'am Σ_a] daṅ Σ_b. [885]ras la sogs pa la Σ_a] thaṅ ka la sogs pa'i Σ_b. [886]'am Σ_a] daṅ Σ_b. [887]gos kyi $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] gos kyis G_b, N_b, P_{1b}. [888]la sogs pa Σ_a] sna tshogs pa Σ_b. [889]de ñid $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] de ñid du C_a, D_a, $P_{2a}^{sil.}$. [890]byas pa las Σ_a] byas la Σ_b. [891]rin chen 'byuṅ ldan Σ_a] ratna saṃ b.ha ba Σ_b. [892]bsams te Σ_a] bsams la Σ_b. [893]bstim mo Σ_a] bstim la Σ_b. [894]de la Σ_a] *om.* Σ_b. [895]phul te Σ_a] dbul Σ_b.

pa nus tshad byas la[896] | de nas bstod pa byas nas[897] | *srid pa raṅ bźin gyis dag pa*[898] |[l] źes pa la sogs pa'i[899] tshig brjod do[900] ||

de ltar gźan la yaṅ bskyed pa daṅ[901] | bstim pa[902] daṅ | mchod pa daṅ | bzlas pa daṅ[903] | bstod pa daṅ | *srid pa raṅ bźin gyis dag pa*[904] źes pa'i tshig brjod pa daṅ[905] | kun tshig des[906] 'dra ste[907] kun la bya'o[908] ||

de nas[909] cod pan gyi[910] gzugs su gyur pa dar dpyaṅs[911] gñis thogs la | 'di skad[912] brjod de sbyin par bya'o ||

thor tshugs cod pan gyis brgyan pa ||
saṅs rgyas kun gyis bsṅags pa yi[913] ||
rin chen dag gi dbu rgyan daṅ ||
dar dpyaṅs[914] dbaṅ bskur sbyin par bya ||[li]

oṁ vajrapaṭṭaka[915] *vajrārali*[916] *hoḥ*[917] ||

źes brjod de sbyin par bya'o[918] ||

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[l]Cf. verse below beginning "*srid pa ṅo bo ñid kyis dag*". [li]Cf. T 1294 (f. 181r), T 1657 (f. 240r), T 1677 (f. 268) and T 3106 (ff. 199v-200r).

[896]bzlas pa nus tshad byas la Σ_a] 'dzab ci nus kyaṅ byas Σ_b. [897]byas nas Σ_a] bya $\Sigma_{b\text{-}N_b}$; byas N_b. [898]raṅ bźin gyis dag pa Σ_a] raṅ bźin gyi Σ_b. [899]źes pa la sogs pa'i N_a] źes sogs pa'i $\Sigma_{a\text{-}N_a}$; *om.* Σ_b. [900]do Σ_a] *om.* Σ_b. [901]gźan la yaṅ bskyed pa daṅ Σ_a] byas pas gźan la C_b, D_b, P_{2b}[sil.]; byas gźan la G_b, N_b, P_{1b}. [902]bstim pa Σ_a] bstims pa Σ_b. [903]daṅ | bzlas pa daṅ Σ_a] 'dzab daṅ Σ_b. [904]gyis dag pa *em.*] gyis dag Σ_a; gyi Σ_b. [905]źes pa'i tshig brjod pa daṅ G_a, N_a, P_{1a}] ces pa'i tshig brjod pa daṅ C_a, D_a, P_{2a}[sil.]; tshig brjod pa Σ_b. [906]tshig des Σ_a] *om.* Σ_b. [907]'dra ste C_a, D_a, P_{2a}] 'dre P_{1a}, Σ_b; 'dre ste G_a, N_a. [908]bya'o Σ_a] bya Σ_b. [909]de nas Σ_a] de la Σ_b. [910]cod pan gyi $\Sigma_{\text{-}C_b}$] bcod pan gyi C_b. [911]dar dpyaṅs $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] dar dpyaṅ C_a, D_a, P_{2a}. [912]'di skad Σ_a] 'di skad ces Σ_b. [913]bsṅags pa yi Σ_b] bsṅags pa yis Σ_a. [914]dar dpyaṅs $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] dar dpyaṅ C_a, D_a, P_{2a}. [915]°paṭṭaka Σ_b] pa ra ta ka C_a, D_a, P_{2a}[sil.]; ba ra ta ka G_a, N_a, P_{1a}. [916]°ārali Σ_b] °a ra lli C_a, D_a, P_{2a}; °a a ra li G_a, N_a, P_{1a}. [917]hoḥ *em.*] ho $\Sigma_{\text{-}G_b,N_b,P_{1b}}$; 'o G_b, N_b, P_{1b}. [918]sbyin par bya'o Σ_a] sbyin no Σ_b.

de nas rdo rje mdun du[919] bźag la[920] | de ñid mi dmigs pa las[921] | *jrīṃ* las[922] padma[923] gyur pa las snaṅ ba mtha' yas[924] bskyed la | de yoṅs su gyur pa las byuṅ ba'i rdo rje slob ma'i sñiṅ gar bźag la | 'di skad brjod do ||

'di ni saṅs rgyas thams cad ñid ||
he ru ka dpal rgyal po daṅ ||
mkha' 'gro rnams kyi dbaṅ mchog ste[925] ||
de riṅ khyod la dbaṅ bskur bya'o[926] ||[lii]

oṁ śrīheruka adhipatis tvaṃ[927] *abhiṣiñca | tiṣṭha vīra samayas tvaṃ* |[liii]

źes te[928] |

thog[929] mtha' med pa'i sems dpa' ni ||
rdo rje sems dpa'[930] dga' ba che[931] ||
kun tu[932] bzaṅ po kun bdag ñid ||
rdo rje sñems tshul[933] bdag po'i bdag ||[liv]

ces brjod la | lag pa g.yas par sbyin no || rdo rje'i[934] dbaṅ bskur ba'o ||

[lii]Cf. T 1294 (f. 181r). [liii]Cf. T 1294 (f. 181r), T 1446 (f. 289v), T 1783 (f. 235v) et al. [liv]T 488 (ff. 159r, 175v, 184v, 192r, 226r, 227v, 285v) and T 632 (f. 43v); cf. T 1240 (f. 147r), T 1251 (f. 225r), T 1254 (f. 265r), T 1261 (f. 318r), T 1269 (f. 47r), T 1294 (f. 181r), T 1430 (f. 213r), T 1444 (f. 266r), T 1446 (f. 289v), T 1470 (f. 70r), T 1486 (f. 150r), T 1783 (f. 235v) et al. The Sanskrit is preserved in the GuSaMaVi (v.311), HeSePra (p. 8), KṛYaTa (°*pañjikā* p. 98), KriSaṃ*Pa* (6-6-6-2 v.6) and VaĀv (*trisamayadānavidhiḥ*) reading *anādinidhanaḥ sattvo vajrasattvo mahārataḥ | samantabhadra*[*ḥ*] *sarvātmā vajragarvāpatiḥ patiḥ* ||.

[919]mdun du Σ_{-G_a}] 'dun du G_a. [920]bźag la $\Sigma_{-N_a,P_{1a}}$] gźag la N_a, P_{1a}. [921]dmigs pa las Σ_{-G_b}] dmiḍ pa las G_b. [922]*jrīṁ* las C_a, D_a, $P_{2a}^{sil.}$] (dzr'iṃ las)] *dzriṃ* las G_a, N_a, P_{1a}; *dzaṃ* las Σ_b. [923]padma *em.*] padmar Σ. [924]snaṅ ba mtha' yas *em.*] snaṅ ba mtha' yas su $\Sigma_{-P_{1a}}$; snaṅ ba mthas yas su P_{1a}. [925]mchog ste Σ_a] mchog ñid Σ_b. [926]dbaṅ bskur bya'o Σ_a] dbaṅ bskur ro Σ_b. [927]tvaṃ $\Sigma_{-P_{1a}}$] tva P_{1a}. [928]źes te Σ_a] *om.* Σ_b. [929]thog $\Sigma_{-P_{1a}}$] thogs P_{1a}. [930]sems dpa' Σ_{-G_b}] sems G_b. [931]dga' ba che $\Sigma_{-N_b,P_{1b}}$] dga' ba chen N_b, P_{1b}. [932]kun tu C_{ab}, G_{ab}, N_{ab}, P_{1ab}] kun du D_{ab}, $P_{2ab}^{sil.}$. [933]tshul $\Sigma_{-P_{1a}}$] chul P_{1a}. [934]rdo rje'i Σ_b] rdo rjes Σ_a.

de nas dril bu mdun du bźag la | de ñid mi dmigs pa las | *khaṁ*[935] daṅ | ral gri daṅ | don yod grub pa rnams las byuṅ ba'i[936] dril bu lag pa g.yon par sbyin źiṅ[937] 'di skad[938] brjod do ||

'di ni rnal 'byor ma kun gyi[939] ||
śes rab dbyaṅs kyi rjes 'gro[940] bśad ||
khyod kyis[941] kyaṅ ni rtag tu bcaṅ ||
byaṅ chub mchog tu rgyal bas[942] bźed[943] ||

srid pa ṅo bo ñid kyis dag[944] ||
ṅo bo ñid kyis dṅos med byas[945] ||
raṅ bźin dag pa'i sems dpa' ni ||
srid pa dam pa byed par 'gyur ||[lv]

oṁ śrīheruka adhipatis tvaṃ abhiṣiñca | tiṣṭha vīra samayas tvaṃ |[946,lvi]

źes brjod la | lag pa g.yon par dril bu[947] sbyin no || dril bu'i[948] dbaṅ bskur ba'o ||

[lv]Cf. T1294 reading *'di ni rnal 'byor ma kun gyi || śes rab dbyaṅs kyi rjes 'gror bśad || khyod kyis kyaṅ ni rtag tu zuṅ || byaṅ chub mchog tu rgyal bas bźed || de yi de ñid bśad pa ni | srid pa ṅo bo ñid kyis dag || ṅo bo ñid kyis dṅos med byas || de bźin dag pa'i sems dpa' ni || srid pa'i dam pa byed par 'gyur ||* (f. 181r), T1431 (f. 220v), T1444 (f. 266rv), T1445 (f. 289v), T1470 (f. 69rv), T1657 (f. 240rv) and T1679 (f. 291r). The Sanskrit is preserved in the GuSaMaVi (vv. 312-314), HeSePra (p.8), KṛYaTa (°*pañjikā* p.98), KriSaṃ*Pa* (6-6-6-2 vv. 7-8) and VaĀv (*trisamayādānavidhiḥ*) reading *iyaṃ sā sarvabuddhānāṃ prajñā ghoṣānugā smṛtā | tvayāpi hi sadā dhāryā bodhir agrā jinair matā || svabhāvaśuddho hi bhavaḥ svabhāvair vibhavīkṛtaḥ | svabhāvaśuddhaiḥ satsattvaiḥ kriyate paramo bhavaḥ ||*. [lvi]Untraced.

[935]khaṁ $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] kham G_a, N_a, P_{1a}. [936]byuṅ ba'i Σ_a] byuṅ ba C_b, D_b, P_{2b}; 'byuṅ ba G_b, N_b, P_{1b}. [937]sbyin źiṅ Σ_a] byin la $\Sigma_{b\text{-}G_b}$; byin la g.yon par byin la G_b. [938]'di skad $\Sigma_{\text{-}G_b}$] 'di G_b. [939]kun gyi C_a, D_a, P_{2a}] kun gyis $\Sigma_{\text{-}C_a,D_a,P_{2a}}$. [940]'gro Σ_b] 'gror Σ_a. [941]khyod kyis $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] khyed kyis G_a, N_a, P_{1a}. [942]rgyal bas Σ_b] rgyal ba Σ_a. [943]bźed Σ_a] bśad Σ_b. [944]ñid kyis dag Σ_a] ñid dag pa Σ_b. [945]dṅos med byas $\Sigma_{\text{-}G_b}$] dṅos med kyis dṅos med byas G_b. [946]oṁ śrīheruka adhipatis tvaṃ abhiṣiñcatiṣṭha vīra samayas tvaṃ Σ_a] oṁ vajrasattva tvaṃ samaya abhiṣiñcāmi C_b, D_b, P_{2b}; oṁ vajrasatva tatvaṃ samaya abhiṣiñcami G_b, N_b, P_{1b}. [947]dril bu Σ_a] *om.* Σ_b. [948]dril bu'i Σ_b] dril bus Σ_a.

de ltar rdo rje daṅ[949] dril bu byin la | phyag rgya chen po daṅ ldan par bsams la | de la sṅags kyis[950] dbaṅ bskur la[951] | miṅ gdags par bya ste |

oṁ śrīheruka adhipatis tvaṃ[952] | *abhiṣiñcāmi*[953] *śrīheruka-nāma-abhiṣekataḥ*[954]|[lvii]

źes brjod la | dpal gyi[955] sgra daṅ bcas pa[956] padma'i mthar thugs pas[957] miṅ gi[958] dbaṅ bskur ro ||

'di ni saṅs rgyas thams cad ñid[959] ||
he ru ka dpal phyag na bsnams[960] ||
khyod kyis[961] kyaṅ ni[962] rtag tu[963] bcaṅ[964] ||
he ru ka dpal brtul źugs[965] brtan ||[lviii]

rdo rje'i[966] rtse mo nas slob ma[967] 'dzin du bcug la | sṅags 'di brjod do ||

oṁ sarvatathāgatasiddhivajrasamaya[968,969] *tiṣṭha eṣa*[970] *tvāṃ*[971] *dhārayāmi*[972] *hūṁ ha ha ha ha hoḥ*[973] |[lix]

[lvii]Cf. HeSePra reading *oṃ vajrādhipatiṃ tvāṃ abhiṣiñcāmi tiṣṭha vajrasamayaḥ tvam* (25), and SdpT reading *oṃ vajrādhipati tvām abhiṣiñcāmi tiṣṭha vajrasamayas tvaṃ vajranāmābhiṣekataḥ* (p. 150). [lviii]Cf. T 1294 (f. 181v), T 1469 (f. 58v) and T 1636 (f. 263rv). A similar verse in Sanskrit is preserved in the GuSaMaVi (v. 310), HeSePra (p. 8), KṛYaTa (°*pañjikā* p. 99), KriSaṃ*Pa* (6-2-3-2-13, 6-6-6-2), SdpT (p. 151), STTS (vol.1, p. 209) and VaĀv (*vajravratavidhi*) reading *idaṃ tat sarvabuddhatvaṃ vajrasattvakare sthitam | tvayāpi hi sadā dhāryaṃ vajrpāṇidṛḍhavratam* ||. [lix]Ibid., *see also* HeSePra (pp. 8, 26), STTS (vol.1, p. 214), SdpT (p. 151) and KriSaṃ*Pa* (6.2.3.2.14).

[949]rdo rje daṅ Σ_a] *om.* Σ_b. [950]sṅags kyis Σ_{-N_b}] sṅags kyi N_b. [951]dbaṅ bskur la Σ_a] dbaṅ bskur ba'i Σ_b. [952]tvaṃ Σ_{-N_b}] ti N_b. [953]°āmi C_b, D_b, $P_{2b}^{sil.}$] °ami $\Sigma_{-C_b,D_b,P_{2b}}$. [954]°taḥ *em.*] ta stvaṃ C_a, D_a, $P_{2a}^{sil.}$; ta tvaṃ G_a, N_a, P_{1a}; ta Σ_b. [955]dpal gyi Σ_a] śrī Σ_b. [956]daṅ bcas pa Σ_a] daṅ bcas par Σ_b. [957]mthar thugs pas Σ_a] mthar thug pa'i Σ_b. [958]miṅ gi $\Sigma_{-C_a,D_a,P_{2a}}$] miṅ gis C_a, D_a, $P_{2a}^{sil.}$. [959]thams cad ñid Σ_{-N_b}] thaṃd ñid N_b. [960]bsnams Σ_{-N_a}] snams N_a. [961]khyod kyis Σ_a] khyed kyis Σ_b. [962]kyaṅ ni Σ_a] *om.* Σ_b. [963]rtag tu Σ_{-G_a}] brtag tu G_b. [964]bcaṅ Σ_a] bcaṅ bar bgyi $\Sigma_{b_{-C_b,G_b,N_b}}$; bcas 'r byi C_b (misprint?); bcaṅ bar gyis G_b, N_b. [965]źugs Σ_{-G_a}] bźugs G_a. [966]rdo rje'i Σ_a] rdo rje Σ_b. [967]rtse mo nas slob ma Σ_a] rtse mo Σ_b. [968]°tathāgata° $\Sigma_{-G_b,N_b,P_{1b}}$] °ta tha ga ta° G_b, N_b, P_{1b}. [969]°siddhi° Σ_b] tiṣṭha Σ_a. [970]eṣa Σ_b] e ṣa s° Σ_a. [971]tvāṃ *em.*] tvaṃ Σ. [972]dhārayāmi *em.*] d.ha ra ya mi Σ_a, P_{1b}; d.h'a ra ya mi $\Sigma_{b_{-P_{1b}}}$. [973]hoḥ Σ_a] ho Σ_b.

źes brjod la | lag pa g.yas pas[974] rdo rje brtul źugs kyi[975] dbaṅ sbyin no[976] ‖ *a* las bandhar[977] gyur par[978] bsgoms te[979] | *oṁ* las gri gug tu[980] gyur par bsgoms la | 'di skad brjod do[981] ‖

he ru ka dpal khaṭvāṃga[982] ‖
rnal 'byor ma ni[983] ḍamaru ‖
rdo rje khaṭvāṃ[984] rdo rje[985] bcas ‖
dril bu sil sil sgra sgrogs pa[986] ‖

tshaṅs pa'i skud thogs rnal 'byor bdag ‖
gri gug daṅ ni kapāla ‖
dpa' bo[987] chen pos blaṅ bar gyis ‖[lx]

gri gug daṅ[988] thod pa'i[989] dbaṅ bskur ba'o[990] ‖

(a) *C 18r₂, D 16v₄, G 23r₂, N 18v₇, P₁ 19v₅, P₂ p.43 : l.3 ;*
(b) *C 11v₃, D 11v₄, G 15r₆, N 13r₇, P₁ 13v₁, P₂ p.955 : l.16*

de rnams daṅ ldan pa'i[991] slob ma ni[992] | źi ba daṅ | rgyas pa daṅ | dbaṅ daṅ | drag po daṅ | reṅs pa daṅ | bskrad pa daṅ | rmoṅs par bya ba[993] daṅ | gsad pa[994] la sogs pa daṅ[995] | de rnams la thogs pa med par bsgrub par[996] byos śig[997] | mchil lham[998] bgo ba daṅ | char dbab pa daṅ | ñi zla gzuṅ ba la sogs pa[999] mkha' 'gro ma'i dṅos grub thams cad ci dga' bar sgrub par[1000] gyis śig[1001] | de ni rjes su gnaṅ ba sbyin pa'o ‖ me tog la sogs

[lx] Cf. T 1294 (f. 181v), T 1446 (f. 290r) and T 1657 (f. 240v).

[974] g.yas pas Σ_b] g.yas par Σ_a. [975] źugs kyi $\Sigma_{-G_b,N_b,P_{1b}}$] źugs kyis G_b, N_b, P_{1b}. [976] dbaṅ sbyin no Σ_a] dbaṅ sbyin par bya'o Σ_b. [977] bandhar G_{ab}, N_{ab}, P_{1ab} (ban.d.har)] bhan.d.har C_{ab}, D_{ab}, P_{2ab} sil.. [978] gyur par Σ_{-G_a}] gyur pa G_a. [979] bsgoms te $\Sigma_{a\text{-}G_a}$] bsgom te G_a; bsgom Σ_b. [980] gri gug tu Σ_{-D_a}] gri gug du D_a. [981] brjod do Σ_b] brjod de Σ_a. [982] khaṭvāṃga Σ_b] he ru ka Σ_a. [983] rnal 'byor ma ni Σ_a] rnal 'byor pa yi Σ_b. [984] khaṭvāṃ Σ_{-N_b}] khan.v'i N_b. [985] rdo rje Σ_b] rdo rjer Σ_a. [986] pa Σ_b] śiṅ Σ_{-N_a}; śaṅ N_a (misprint). [987] dpa' bo $\Sigma_{-C_a,D_a,P_{2a}}$] dpal bo C_a, D_a, P_{2a} sil.. [988] daṅ $\Sigma_{-G_a,N_a,P_{1a}}$] daṅ ni G_a, N_a, P_{1a}. [989] thod pa'i Σ_a] thod pas Σ_b. [990] dbaṅ bskur ba'o Σ_a] dbaṅ bskur ro Σ_b. [991] daṅ ldan pa'i Σ_b] daṅ ldan pas Σ_a. [992] ni Σ_b] la Σ_a. [993] bya ba Σ_a] byas pa Σ_b. [994] gsad pa $\Sigma_{a\text{-}G_a,P_{2a}}$] gsaṅ pa G_a; gsaṅ ba P_{2a} sil.; gsod pa Σ_b. [995] daṅ Σ_b] *om.* Σ_a. [996] bsgrub par Σ_a] grub par Σ_b. [997] byos śig Σ_b] byos śig ces pa daṅ Σ_a. [998] mchil lham $\Sigma_{-G_a,N_{ab},P_{1a}}$] 'chil lam G_a; mchil lam N_a, P_{1a}; mchil laṃ N_b. [999] la sogs pa $\Sigma_{-G_b,N_b,P_{1b}}$] daṅ | sogs pa G_b, N_b, P_{1b}. [1000] sgrub par Σ_a] 'grub par Σ_b. [1001] gyis śig Σ_b] gyis śig ces brjod pa Σ_a.

pa nas gri gug daṅ thod pa'i dbaṅ bskur ba yan chad kyis[1002] ni lus dag par byed pa yin pas na sku'i dbaṅ źes bya'o || 'bras bu ni gaṅ daṅ gaṅ[1003] skal ba mñam pa[1004] yin źe na | sa brgyad pa'i byaṅ chub sems dpa' daṅ skal ba[1005] mñam pa yin no ||

de nas me tog la sogs pa'i dbaṅ rnams thob pa la[1006] bla mas[1007] gsaṅ ba'i[1008] dbaṅ bskur ba bsgrub ste[1009] | gnas de ñid du mi[1010] med ciṅ dben par byas te[1011] | yol bas bar du bcad la[1012] | *maṇḍala* gru bźi pa byas la | de[1013] dri źim po daṅ bdud rtsi lṅa'i[1014] chag chag gdab po[1015] || der[1016] me tog chal mar[1017] bkram ste[1018] | gdan[1019] sna tshogs pa[1020] bzaṅ po btiṅ nas[1021] | slob mas śes rab ma mtshan daṅ ldan pas[1022] bla ma la phul la | 'di skad[1023] gsol ba gdab par bya'o[1024] ||

khyod ni he ru ka dpal te ||
bde gśegs rnams kyi[1025] bde spel[1026] mdzad ||
byaṅ chub sems dpa' che rnams kyi[1027] ||
yaṅ dag don mchog rnam dag pa[1028] ||

ji ltar de ñid bdud rtsi yis[1029] ||
mchog gi dbaṅ ni bskur ba bźin ||
de bźin bdag la[1030] 'khor ba yi ||
sdug bsṅal rnams ni sel bar[1031] mdzod ||

[1002]yan chad kyis $\Sigma_{\text{-}G_a,P_{1b}}$] yan chad kyi G_a; yan chad gyis P_{1b}. [1003]gaṅ daṅ gaṅ Σ_b] gaṅ daṅ Σ_a. [1004]mñam pa $\Sigma_{\text{-}G_a}$] mñam G_a. [1005]skal ba $\Sigma_{\text{-}G_a}$] bskal ba G_a. [1006]dbaṅ rnams thob pa la Σ_a] dbaṅ thob pas Σ_b. [1007]bla mas $\Sigma_{\text{-}N_b}$] bla ma'i N_b. [1008]gsaṅ ba'i Σ_b] *om.* Σ_a. [1009]bsgrub ste C_a, D_a, P_{2a}] sgrub ste G_a, N_a, P_{1a}; bsgrubs pa'i Σ_b. [1010]mi $\Sigma_{\text{-}D_a,N_a^{a.c.}}$] me D_a (misprint ?); *om.* $N_a^{a.c.}$ (added below). [1011]byas te Σ_b] byas nas Σ_a. [1012]bcad la Σ_b] bcad de Σ_a. [1013]de Σ_a] *om.* Σ_b. [1014]bdud rtsi lṅa'i Σ_a] bdud rtsis Σ_b. [1015]gdab po Σ_a] btab pa 'der Σ_b. [1016]der Σ_a] *om.* Σ_b. [1017]chal mar Σ_a] sil ma Σ_b. [1018]bkram ste C_a, D_a, $P_{2a}^{sil.}$] bkram te G_a, N_a, P_{1a}; bkram Σ_b. [1019]gdan Σ_a] stan Σ_b. [1020]sna tshogs pa $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] sna tshogs C_a, D_a, P_{2a}. [1021]btiṅ nas Σ_a] btiṅ la Σ_b. [1022]mtshan daṅ ldan pas *em.*] mtshan daṅ ldan pa Σ. [1023]'di skad Σ_b] 'di skad ces Σ_a. [1024]bya'o Σ_a] bya ste Σ_b. [1025]rnams kyi C_a, D_a, $P_{2a}^{sil.}$, G_b, N_b, P_{1b}] rnams kyis G_a, N_a, P_{1a}, C_b, D_b, $P_{2b}^{sil.}$. [1026]spel Σ_a] sogs Σ_b. [1027]rnams kyi $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] rnams kyis G_a, N_a, P_{1a}. [1029]bdud rtsi yis $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] bdud rtsi yi G_a, N_a, P_{1a}. [1030]bdag la $\Sigma_{\text{-}G_b}$] dag la G_b. [1031]sel bar Σ_a] bsal bar Σ_b.

rnal 'byor bdud rtsi dri med mchog[1032] ||
ma rig ñes pa'i rab rib[1033] 'joms ||
gaṅ phyir[1034] byaṅ chub bla med pa[1035] ||
de riṅ bdag gis thob par mdzod ||[lxi]

ces brjod la gsol ba gdab par[1036] bya'o ||

de nas bla mas śes rab ma bdag med mar bskyed la | de la go cha daṅ bya ba daṅ[1037] | gnas gsum du yaṅ lha[1038] gsum bskyed la | ye śes[1039] sems dpa' bkug pa[1040] daṅ | gźug pa daṅ | bciṅ ba daṅ | rjes su dgyes pa byas te[1041] bstims la[1042] | mi bskyod pas dbu brgyan te | mkha' gsaṅ byin gyis brlab pa 'di skad brjod do[1043] ||

oṁ padma sukhādhāra[1044] *mahārāgasukhaṃdada*[1045] |
caturānandabhāg[1046] *viśva*[1047] *hūṁ hūṁ hūṁ kāryaṃ*[1048] *kuruṣva me*[1049] ||

oṁ vajra mahādveṣa[1050] *caturānandadāyaka*[1051] |
khagamukhaikarasa[1052] *nātha hūṁ hūṁ hūṁ kāryaṃ*[1053] *kuruṣva me* ||

[lxi]Cf. T 1240 (f. 145r), T 1671 (f. 193v), T 1677 (ff. 272v-273r) and T 2584 (f. 148r).

[1032]dri med mchog $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] dri mchog gis C_a, D_a, P_{2a}. [1033]ma rig ñes pa'i rab rib Σ_a] rab rib ñes pa'i dri ma Σ_b. [1034]gaṅ phyir $\Sigma_{a\text{-}G_a}$] gaṅ phyir bla med G_a; gaṅ ni Σ_b. [1035]bla med pa $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] bla na med C_a, D_a, P_{2a}. [1036]gdab par $\Sigma_{\text{-}G_b}$] par G_b. [1037]go cha daṅ bya ba daṅ Σ_b] cho ga bya ba daṅ Σ_a. [1038]lha $\Sigma_{\text{-}G_b{}^{a.c.}}$] lhe $G_b{}^{a.c.}$ (canceled). [1039]ye śes $\Sigma_{\text{-}N_b}$] yais N_b. [1040]bkug pa Σ_b] dgug pa Σ_a. [1041]dgyes pa byas te Σ_b] dgyes par bya ste Σ_a. [1042]bstims la $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] bstim la C_a, D_a, P_{2a}. [1043]mkha' gsaṅ byin gyis brlab pa 'di skad brjod do *em.*] mkha' gsaṅ byin gyis brlab pa 'di skad do Σ_a; 'di skad brjod do || mkha' gsaṅ byin gyis brlabs te Σ_b. [1044]°ādhāra *em.*] °a d.ha ra Σ_a; °a d.h'a ra Σ_b. [1045]°dada Σ_b] datta Σ_a. [1046]°ānandabhāg *em.*] a' nanda b.ha ga C_a, D_a, $P_{2a}{}^{sil.}$; 'a nanda b.ha ga G_a, N_a, P_{1a}; a' nantya b.ha ga C_b, D_b, P_{2b}; 'a nantya b.ha ga G_b, N_b, P_{1b}. [1047]viśva $\Sigma_{\text{-}G_a,N_a,P_{1a}}$ (bi śva)] bi G_a, N_a, P_{1a}. [1048]kāryaṃ *em.*] karyaṃ Σ. [1049]me $\Sigma_{\text{-}N_b}$] ma N_b. [1050]°dveṣa Σ_a] da śa Σ_b. [1051]°dāyaka *em.*] da ya ka Σ_a; da ma ka Σ_b. [1052]°mukhaikarasa *em.*] °mukha ai ka r'a so C_a, D_a, $P_{2a}{}^{sil.}$; mu khai ka r'a so G_a, N_a, P_{1a}; mu khe ka r'a śo Σ_b. [1053]kāryaṃ *em.*] karyaṃ Σ.

źes[lxii] brjod pas[1054] ñes pa med par[1055] rnam par dag par bsam mo ||

de nas sñoms par 'jug par[1056] bya ste | mi bskyod pa[1057] mdzad ciṅ raṅ gi ye śes sems dpa'i thugs ka'i mtshan ma'i lte ba'i *hūṁ* las 'od 'phros pas phyogs bcur[1058] bźugs pa'i dpa' bo daṅ rnal 'byor ma rnams[1059] spyan draṅs nas[1060] | thugs kar thim pa la sogs pa bya ste[1061] | byaṅ chub kyi sems[1062] nor bu'i[1063] ske ru[1064] phyin pa daṅ |

oṁ sarvatathāgatānurāgaṇavajrasvabhāvātmako[1065,1066] *'haṃ* |[lxiii]

źes brjod la | rjes su chags pa[1067] rdo rje'i raṅ bźin ṅa yin no bar[1068] ṅa rgyal bya'o || de nas byaṅ chub kyi sems *bola*'i kha sker[1069] mtheb srin gyis[1070] mnan la | slob ma'i khar[1071] draṅ bar bya'o[1072] || de nas slob dpon gyis[1073] ñe bar loṅs spyod la | bde bar gnos śig ces bsgo'o[1074] || des[1075] *e ma re bde*[1076] źes brjod de[1077] | dbaṅ bskur nas 'thuṅs pa'i rjes la[1078] | bde ba chen po[1079]

[lxii] HeTa II.xii 5-6 ; cf. HeSāU, HePra[§15], DVS (f. 191v$_6$), HeSāSaṃ 10 (f. 120r$_{2\text{-}3}$), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al. [lxiii] GST (after 6.1); cf. HeSāSaṃ 7 (f. 87r$_6$), HeSāSaṃ 8 (f. 87r$_7$-v$_1$), HeSāSaṃ 11 (f. 133r$_4$), VS (p. 27), VNU* (p. 83), MaUd (p. 89), KriSaṃ*Pa* (6.6.8), PiSā (v.104), AP (ch.7), GuSaMaVi (after v.66) et al.

[1054] brjod pas $\Sigma_{\text{-}G_b}$] brjod pa G_b. [1055] med par Σ_a] med de Σ_b. [1056] 'jug par $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] źugs pa C_a, D_a, P_{2a}. [1057] mi bskyod pa Σ_b] bskyod pa Σ_a. [1058] phyogs bcur Σ_b] phyogs bcu na Σ_a. [1059] bźugs pa'i dpa' bo daṅ rnal 'byor ma rnams Σ_a] bźugs pa rnams Σ_b. [1060] spyan draṅs nas $\Sigma_{\text{-}G_a}$] spyan draṅs na G_a. [1061] la sogs pa bya ste Σ_a] la sogs pa rnams byas nas Σ_b. [1062] byaṅ chub kyi sems $\Sigma_{\text{-}N_a^{a.c.}}$] byaṅ chub sems $N_a^{a.c.}$ (added below). [1063] nor bu'i Σ_a] 'bar ba bola'i Σ_b. [1064] ske ru $\Sigma_{a\text{-}G_a}$] ske'u G_a; sker Σ_b. [1065] °tathāgatā° C_b, D_b, $P_{2b}^{sil.}$] °tathāgata a° $\Sigma_{\text{-}C_b,D_b,P_{2b}}$. [1066] °svabhāvā° *em.*] sva b.ha ba a' C_a, D_a, $P_{2a}^{sil.}$; sva b.h'a ba a' $\Sigma_{\text{-}C_a,D_a,P_{2a}}$ [1067] rjes su chags pa Σ_a] chags pa'i Σ_b. [1068] yin no bar $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] yin par G_b, N_b, P_{1b}. [1069] kha sker Σ_a] kha skyer Σ_b. [1070] mtheb srin gyis $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] mthor srin gyis G_b; mther srin gyis N_b, P_{1b}. [1071] khar $\Sigma_{a\text{-}G_a}$] kha G_a; bu gar Σ_b. [1072] draṅ bar bya'o Σ_a] 'dren par bya'o Σ_b. [1073] slob dpon gyis $\Sigma_{\text{-}G_a}$] slob dpon gyi G_a. [1074] ñe bar loṅs spyod la | bde bar gnos śig ces bsgo'o C_a, D_a, P_{2a}] ñe bar loṅs spyod la | bde bar gnos śig ces sgo'o G_a, N_a, P_{1a}; upasumantra blta bar byos C_b, D_b, $P_{2b}^{sil.}$; upasumantra lta bar byos G_b, N_b, P_{1b}. [1075] des $\Sigma_{a\text{-}G_a}$] de nas G_a; *om.* Σ_b. [1076] e ma re bde Σ_a] aho sukha Σ_b. [1077] brjod de Σ_a] brjod Σ_b. [1078] dbaṅ bskur nas 'thuṅs pa'i rjes la Σ_a] *om.* Σ_b. [1079] bde ba chen po Σ_a] slob mas bde ba can chen po'i Σ_b.

dpal he ru ka'i bdag ñid ni bdag ces[1080] slob mas[1081] brjod do[1082] ‖ de'i rdo rje'i[1083] dpal gyis reg pa des ni ṅag gi ñes pa daṅ | rnam par rtog pa thams cad sel bar byed pas na[1084] | gsuṅ gi dbaṅ źes bya'o ‖ des[1085] 'bras bu gaṅ daṅ gaṅ[1086] skal ba mñam par 'gyur źe na[1087] | sa bcu pa'i byaṅ chub sems dpa' daṅ skal ba mñam par 'gyur ro ‖ sa bcu pa'i byaṅ chub sems dpa'[1088] daṅ skal ba mñam par[1089] de la luṅ bstan par bya ste | bla mas chos gos gyon la[1090] lag pa g.yas pas[1091] chos gos kyi mtha' ma[1092] bzuṅ la[1093] | 'di skad brjod do ‖

'di ltar ṅa yis luṅ[1094] bstan te ‖
he ru ka dpal de bźin gśegs ‖
dṅos po mchog tu sgrub pa'i phyir[1095] ‖
srid pa'i[1096] ṅan 'gro rnams las[1097] bton ‖[lxiv]

śrīheruka[1098] *namaḥ*[1099] *sarvatathāgatasiddhisamayas*[1100] *tvaṃ*[1101] *bhūr bhuvaḥ svaḥ*[1102] |[lxv]

[lxiv]Cf. T 1446 (f. 291v), T 1538 (f. 146v) and T 1636 (f. 264v). [lxv]Cf. T1446 (f. 291v) and T1538 (f. 146v); *see also* KṛYaTa (+ *Ratnāvalī*), reading *ehi amukanāma tathāgatasiddhisamayas tvaṃ bhūr bhuvaḥ svar iti* (p. 100) et al.

[1080]dpal he ru ka'i bdag ñid ni bdag ces Σ_a] dpal he ru ka bdag ñid do źes Σ_b. [1081]slob mas G_a, N_a, P_{1a}] bla mas C_a, D_a, P_{2a}; *om.* Σ_b. [1082]brjod do Σ_a] brjod | bskur te 'thuṅ ba'i rtiṅ la brjod Σ_b. [1083]de'i rdo rje'i Σ_b] de ni rdo rje Σ_a. [1084]ṅag gi ñes pa daṅ | rnam par rtog pa thams cad sel bar byed pas na Σ_b] ṅag gi rnam par rtog pa'i ñes pa dag par byed pas Σ_a. [1085]des Σ_a] de nas Σ_b. [1086]gaṅ daṅ gaṅ $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] gaṅ daṅ G_a, N_a, P_{1a}. [1087]'gyur źe na Σ_b] 'gyur na Σ_a. [1088]sa bcu pa'i byaṅ chub sems dpa' Σ_b] sa bcu pa Σ_a. [1089]mñam par Σ_b] mñam pa Σ_a. [1090]gyon la Σ_b] gyon te Σ_a. [1091]g.yas pas Σ_a] g.yon pas Σ_b. [1092]mtha' ma G_a, N_a, P_{1a}] mthar ma C_a, D_a, P_{2a}; tha ma Σ_b. [1093]bzuṅ la C_a, D_a, P_{2a}] lag par gzuṅ la G_a, N_a, P_{1a}; chad par bcug la Σ_b. [1094]ṅa yis luṅ $\Sigma_{a\text{-}G_a}$] ṅa yi luṅ G_a; ṅas yoṅs su Σ_b. [1095]sgrub pa'i phyir Σ_a] grub pa'i phyir Σ_b. [1096]srid pa'i Σ_b] srid pa Σ_a. [1097]'gro rnams las $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] 'gro rnams las G_a, N_a, P_{1a}. [1098]śrī° P_{1a}, Σ_b] śrīḥ $\Sigma_{a\text{-}P_{1a}}$. [1099]namaḥ $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] n'a ma G_a, N_a, P_{1a}. [1100]°gatasiddhi° Σ_a (ga ta sid.d.hi)] °ga ta hi | sid.d.ha Σ_b (sid.ha N_b). [1101]tvaṃ $\Sigma_{\text{-}N_b}$] tvi N_b. [1102]bhūr bhuvaḥ svaḥ *em.*] b.hur b.hu ba svaḥ $\Sigma_{\text{-}G_b,N_b,P_{1b}}$; b.hur b.hu ba sva G_b, N_b, P_{1b}.

źes brjod de[1103] | don yod grub pa'i phyag rgyar gnas pa daṅ | dus gsum gyi rgyal ba sras daṅ bcas pa rnams kyis[1104] mgrin gcig tu luṅ ston par mdzad do || luṅ bstan pa'o[1105] || ||

khams gsum gyi[1106] bdag por gyur pa daṅ[1107] | rgyal ba rnams kyi bdag por gyur pa[1108] daṅ | phyin ci log gi bdud daṅ mu stegs la sogs pa las rgyal ba daṅ | mya ṅan las 'das pa'i groṅ khyer dam par 'jug ciṅ[1109] | 'di ñid las[1110] saṅs rgyas ñid[1111] thob par 'gyur gyis | the tshom daṅ yid gñis la sogs pa[1112] ma byed cig | gźan yaṅ bla ma dam pas dbaṅ bskur ba[1113] tsam gyis ji ltar bsams pa[1114] ltar slob ma rnams kyis[1115] grub par[1116] 'gyur ro || de ni[1117] dbugs dbyuṅ ba'o || ||

(a) *C 19r3, D 17v4, G 24r6, N 20r1, P1 20v7, P2 p.45 : l.12 ;* *(b)* *C 12v3, D 12v4, G 16v3, N 14r6, P1 14v5, P2 p.958 : l.4*

de nas śes rab[1118] daṅ ye śes kyi dbaṅ bskur ba brtsam par bya'o[1119] || de la yaṅ gñis te | śes rab kyi dbaṅ daṅ śes rab ye śes kyi[1120] dbaṅ ṅo || de la śes rab ye śes kyi[1121] dbaṅ ni gźuṅ daṅ mthun par[1122] mi'i[1123] bu mo[1124] lo graṅs goṅ ma daṅ mthun pa bla ma la phul la | *maṇḍala* daṅ[1125] chag chag la sogs pa goṅ ma daṅ mthun par bya'o || de nas bla mas śes rab ma[1126] byin gyis brlab pa goṅ ma[1127] daṅ mthun par byas la | bla mas śes rab ma daṅ slob ma la bka'[1128] bsgo bar[1129] bya ste[1130] |

"khyod kyis[1131] 'dod chags yaṅ[1132] spaṅ du mi ruṅ ste[1133] |
dus gsum gyi bde bar gśegs pa rnams kyis kyaṅ | thabs daṅ

[1103]de Σ_a] do Σ_b. [1104]rgyal ba sras daṅ bcas pa rnams kyis Σ_a] rgyal ba rnams kyis Σ_b. [1105]bstan pa'o $\Sigma_{-C_a,D_a,P_{2a}}$] ston pa'o C_a, D_a, $P_{2a}^{sil.}$. [1106]khams gsum gyi Σ_{-G_a}] khams gsum G_a. [1107]gyur pa daṅ Σ_b] gyur ciṅ Σ_a. [1108]gyur pa Σ_b] 'gyur ba Σ_a. [1109]'jug ciṅ Σ_a] 'jug pa ste Σ_b. [1110]'di ñid las Σ_a] 'di ñid kyis Σ_b. [1111]saṅs rgyas ñid Σ_a] saṅs rgyas Σ_b. [1112]la sogs pa Σ_{-G_a}] la sogs par G_a. [1113]dbaṅ bskur ba Σ_{-G_a}] dbaṅ bskur G_a. [1114]bsams pa Σ_{-G_a}] bsam pa G_a. [1115]rnams kyis Σ_{-G_a}] rnams G_a. [1116]grup par $\Sigma_{a\text{-}G_a}$] 'grub par G_a, Σ_b. [1117]de ni Σ_a] de'i Σ_b. [1118]śes rab Σ_b] śes rab ma Σ_a. [1119]bya'o Σ_a] bya ste Σ_b. [1120]śes rab ye śes kyi $\Sigma_{b\text{-}G_b}$] ye śes kyi Σ_a; śes rab yais kyi G_b. [1121]śes rab ye śes kyi Σ_a] śes rab kyi Σ_b. [1122]gźuṅ daṅ mthun par Σ_a] *om.* Σ_b. [1123]mi'i $\Sigma_{a\text{-}G_a}$] ma'i G_a, *om.* Σ_b. [1124]bu mo Σ_a] gźon nu ma Σ_b. [1125]daṅ Σ_a] *om.* Σ_b. [1126]śes rab ma $\Sigma_{-G_b,N_b,P_{1b}}$] śes rab G_b, N_b, P_{1b}. [1127]goṅ ma Σ_a] sṅon Σ_b. [1128]bka' Σ_a] *om.* Σ_b. [1129]bsgo bar $\Sigma_{-C_b,D_b,P_{2b}}$] bsgo ba C_b, D_b, $P_{2b}^{sil.}$. [1130]bya ste $\Sigma_{-G_a,N_a,P_{1a}}$] byas te G_a, N_a, P_{1a}. [1131]khyod kyis $\Sigma_{-G_b,N_b,P_{1b}}$] khyod kyi G_b, N_b, P_{1b}. [1132]yaṅ G_b, N_b, P_{1b}] *om.* Σ_a; kyaṅ C_b, D_b, $P_{2b}^{sil.}$. [1133]mi ruṅ ste Σ_b] mi ruṅ gi C_a, D_a, $P_{2a}^{sil.}$; mi ruṅ gis G_a, N_a, P_{1a}.

śes rab gñis su med pa'i rol pa mdzad pa las ye śes cher skyes te | mṅon par rdzogs par[1134] saṅs rgyas pa yin pas[1135] khyod kyis kyaṅ 'dod chags spaṅ du mi ruṅ ste | gñis su med pa'i rol par[1136] byos śig[1137] | ye śes[1138] skye bar 'gyur gyis |"

źes[1139] brjod de | bsgo bar bya'o[1140] || bla mas kyaṅ[1141] 'di skad brjod do[1142] ||

khyod kyis[1143] nus sam rdo rje can[1144] ||
dri chen dri chu[1145] bza' btuṅ yin[1146] ||
rakta[1147] ga pur *māṃsa*[1148] daṅ ||
bud med mos pas dad[1149] nus sam ||
*bhaga*r[1150] 'o byed mi rtog gam ||
smros śig[1151] rdo rje bde ba can ||[lxvi]

de nas yaṅ slob mas śes rab ma la[1152] nus pa'i tshig 'di skad brjod du gźug go[1153] ||[lxvii]

lha mo ci phyir bdag mi theg ||
dri chen sa bon sogs za źiṅ ||

[lxvi]Cf. T 1671 (f. 194rv) and T 1677 (f. 237v). [lxvii]Variants of the following verse are preserved in Sanskrit in several sources, e.g. in Vāgīśvarakīrti's *Saṃkṣiptābhiṣeka-vidhi*, in KriSaṃ 6.6.8 v.6 (*prajñājñānabhiṣeka*) and in Padmaśrīmitra's *Maṇḍalopāyikā* (Tokyo MS No. 280 f. 12r). The latter reads *kiṃ cāhaṃ notsahe devi viṭśūkrādibhakṣaṇam | kāryā bhaktiḥ sadā strīṇāṃ cumbanaṃ bhagam eva ca* ||. The version preserved in the KriSaṃ, on the other hand, reads *śukraraktādibhakṣaṇam* in the 2nd *pāda*.

[1134]rdzogs par $\Sigma_{\text{-}G_b}$] *om.* G_b. [1135]yin pas $\Sigma_{a\text{-}C_a}$] yin pa C_a; ste Σ_b. [1136]rol par $\Sigma_{a\text{-}D_a,P_{2a}}$] rol bar D_a, $P_{2a}^{sil.}$; rol pa Σ_b. [1137]byos śig Σ_a] gyis śig Σ_b. [1138]ye śes $\Sigma_{\text{-}N_b}$] yais N_b. [1139]źes $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] śes G_a, N_a, P_{1a}. [1140]bsgo bar bya'o Σ_a] bsgo'o Σ_b. [1141]kyaṅ Σ_a] yaṅ Σ_b. [1142]brjod do D_b, G_b] brjod du gźug go Σ_a; brjod de $\Sigma_{b\text{-}D_b,G_b}$. [1143]khyod kyis $\Sigma_{\text{-}N_b}$] khyod kyi N_b. [1144]rdo rje can $\Sigma_{\text{-}N_b}$] rdoe can N_b. [1145]chu Σ_b] chu'i Σ_a. [1146]yin Σ_b] daṅ Σ_a. [1147]rakta $\Sigma_{\text{-}G_b,P_{1b}}$] rag ta G_b, P_{1b}. [1148]māṃsa C_a, D_a, $P_{2a}^{sil.}$ (m'aṃ sa)] maṃ sa G_a, N_a, P_{1a}; ma śa Σ_b. [1149]mos pas dad Σ_a] mos pas daṅ C_b, D_b, P_{2b}; mos daṅ G_b, N_b, P_{1b}. [1150]bhagar $\Sigma_{\text{-}G_b,N_b,P_{1b}}$ (b.ha gar)] b.ha ga G_b, N_b, P_{1b}. [1151]smros śig Σ_a] spros śiṅ Σ_b. [1152]slob mas śes rab ma la Σ_a] slob mas daṅ śes rab gñis kyis Σ_b. [1153]'di skad brjod du gźug go Σ_a] 'di brjod do Σ_b.

śes rab yaṅ dag dad par bgyid[1154] ||
bhaga la yaṅ 'o bgyid do[1155] ||

źes brjod do[1156] ||

de nas[1157] śes rab ma[1158] gcer bur phyuṅ la | khrus byas nas[1159] dri źim pos byugs te[1160] | me tog gi phreṅ ba mgo la bciṅs la[1161] | lag pa gñis kyis grwa[1162] gñis nas bzuṅ ste[1163] | kha phye la śes rab mas 'di skad brjod[1164] do ||

rmad 'byuṅ ṅa yi[1165] padma 'di[1166] ||
bde ba thams cad[1167] yaṅ dag ldan ||
rtag tu rim bźin 'di la spyod ||
'di daṅ nam yaṅ mi 'bral lo ||

chos dbyiṅs 'di ni rnam par dag ||
sems can khams ni rnam par grol ||
khrag 'thuṅ rgyal po 'di ñid ni ||
raṅ bźin thams cad 'di la gnas ||

naṅ gi rtsa yi 'khor lo la ||
padma la bźugs[1168] rab tu gsuṅs ||
bhaga'i naṅ du nam mkha' bźin ||
'byuṅ ba lṅa po rgyas śiṅ[1169] 'chaṅ[1170] ||

lte ba la ni ge sar bcas ||
'dab ma brgyad kyis[1171] rnam par brgyan ||

[1154]bgyid $\Sigma_{a\text{-}C_a}$] bgyi C_{ab}; bgyis D_b, P_{2b}; gyis G_b, N_b, P_{1b}. [1155]bgyid do G_a, N_a, P_{1a}, Σ_b] byed do C_a, D_a, $P_{2a}^{sil.}$. [1156]źes brjod do G_a, N_a, P_{1a}, Σ_b] *om.* C_a, D_a, P_{2a}. [1157]de nas G_a, N_a, P_{1a}, Σ_b] *om.* C_a, D_a, P_{2a}. [1158]śes rab ma Σ_a] śes rab Σ_b. [1159]byas nas Σ_a] byas la Σ_b. [1160]byugs te Σ_a] byugs la Σ_b. [1161]bciṅs la Σ_a] bciṅs nas Σ_b. [1162]grwa $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] dril bu G_a, N_a, P_{1a}. [1163]bzuṅ ste C_a, D_a, P_{2a}, G_b, N_b, P_{1b}] gzuṅ ste G_a, N_a, P_{1a}, C_b, D_b, $P_{2b}^{sil.}$. [1164]brjod $\Sigma_{\text{-}G_b}$] *om.* G_b. [1165]'byuṅ ṅa yi Σ_a] chen ṅa yi C_b, D_b, P_{2b}; chen ṅa yis G_b, N_b, P_{1b}. [1166]'di Σ_a] yin Σ_b. [1167]bde ba thams cad $\Sigma_{b\text{-}N_b}$] thams cad bde ba Σ_a; bde ba thaṃd N_b. [1168]bźugs G_{ab}, N_{ab}, P_{1ab}] źugs C_{ab}, D_{ab}, P_{2a}, $P_{2b}^{sil.}$. [1169]rgyas śiṅ Σ_a] rgyan bźin Σ_b. [1170]'chaṅ Σ_a] no +l C_b (?); choṅs D_b, $P_{2b}^{sil.}$; tshaṅ G_b, N_b, P_{1b}. [1171]brgyad kyis $\Sigma_{\text{-}G_a}$] rgyas kyi G_a.

de yi[1172] dbus nas[1173] 'byuṅ ba yin ‖
de ñid bdud rtsi *śukra*'i[1174] gzugs ‖[lxviii]

bhaja[1175] *mokṣa hoḥ*[1176] źes[lxix] śes rab mas brjod do ‖ de nas bla mas slob ma'i[1177] lag pa daṅ | śes rab ma'i lag pa gñis steṅ 'og tu bźag la | "śes rab ma 'dis khyod kyis[1178] ye śes skyed par byed pa yin pas | 'di daṅ khyod dus rtag tu[1179] mi 'bral bar[1180] 'grogs śig" ces brjod la[1181] | gtad pa de ñid ni[1182] śes rab kyi dbaṅ yin no ‖

(a) C 19v7, D 18r7, G 25r5, N 20v5, P1 21v4, P2 p.47: l.8;
(b) C 13r7, D 13r7, G 17v3, N 15r2, P1 15v3, P2 p.960: l.1

de nas[1183] śiṣya[1184] śes rab ma daṅ gñis yol ba'i naṅ du 'dug la[1185] | śes rab ye śes kyi dbaṅ slob mas[1186] nod par bya'o ‖ de nas śes rab ma[1187] de la slob mas[1188] glo g.yon pa sa la phab nas[1189] ñal la | dga' ba'i gtam bya | gnas dgu ru[1190] sen mos[1191] gdab par bya ste[1192] | g.yon pa'i lag pa g.yon pa'i glo ru[1193] 'dug pas padma'i naṅ gi bye'u mgo[1194] 'dra ba la glaṅ po che'i mdzub mo'i[1195] lag pas brud pa la sogs pa bya'o ‖ de nas lces kyaṅ rol mo yaṅ daṅ[1196] yaṅ du byas la[1197] padma rgyas su bcug la[1198] | de nas śes rab ma[1199] daṅ gñis sbyor ba bya ste[1200] | dal nas dal nas[1201] bskyod pa

[lxviii] Cf. T 1251 (f. 226v), T 1671 (f. 194v) and T 1677 (f. 273v). [lxix] Cf. VaĀv (→ *Prajñājñānābhiṣekavidhi*).

[1172] de yi Σ_{-G_a}] de yis G_a. [1173] dbus nas Σ_{-G_a}] dbus na G_a. [1174] śukra'i Σ_a] śukra Σ_b. [1175] bhaja *em.*] b.hañdza $\Sigma_{-G_b,N_b,P_{1b}}$; b.ha ga G_b, N_b, P_{1b}. [1176] hoḥ Σ_a] ho Σ_b. [1177] slob ma'i Σ_a] śiṣya'i C_b, D_b, P_{2b}; śikṣa'i G_b, N_b, P_{1b}. [1178] khyod kyis G_{ab}, N_{ab}, P_{1ab}] khyod kyi C_{ab}, D_{ab}, P_{2ab} sil.. [1179] dus rtag tu Σ_a] rtag tu Σ_b. [1180] mi 'bral bar $\Sigma_{-G_b,N_b,P_{1b}}$] ma 'bral bar G_b, N_b, P_{1b}. [1181] brjod la Σ_a] brjod pa Σ_b. [1182] gtad pa de ñid ni Σ_a] de kho na Σ_b. [1183] de nas Σ_{-C_b}] de nasi C_b. [1184] śiṣya C_b, D_b, P_{2b}] slob mas Σ_a; śikṣa G_b, N_b, P_{1b}. [1185] śes rab ma daṅ gñis yol ba'i naṅ du 'dug la C_b, D_b, P_{2b} sil.] yol ba'i naṅ du śes rab ma daṅ gñis 'dug la Σ_a; yol ba'i naṅ du śes rab ma daṅ gñis yol ba'i naṅ du 'dug la G_b, N_b, P_{1b}. [1186] slob mas Σ_b] *om.* Σ_a. [1187] śes rab ma Σ_a] śes rab Σ_b. [1188] slob mas Σ_a] śiṣyas C_b, D_b, P_{2b}; śikṣas G_b, N_b, P_{1b}. [1189] phab nas Σ_b] phab ste Σ_a. [1190] dgu ru Σ_a] dgur Σ_b. [1191] sen mos C_{ab}, D_{ab}, P_{2ab} sil.] sen mo G_{ab}, N_{ab}, P_{1ab}. [1192] bya ste Σ_b] bya ba daṅ Σ_a. [1193] glo ru Σ_a] 'og tu Σ_b . [1194] bye'u mgo Σ_b] rtsa bya'i mgo Σ_a. [1195] glaṅ po che'i mdzub mo'i Σ_a] glaṅ po che'i Σ_b. [1196] daṅ Σ_a] *om.* Σ_b. [1197] byas la Σ_b] byas pas Σ_a. [1198] bcug la $\Sigma_{-P_{1a}}$] bcu la P_{1a}. [1199] śes rab ma Σ_{-N_a}] śas rab ma N_a. [1200] bya ste Σ_a] byas te Σ_b. [1201] dal nas dal nas Σ_a] dal bu dal bus Σ_b.

las[1202] | byaṅ chub kyi sems[1203] *bola*'i sker phyin pa las | rnam par[1204] mi rtog pa'i ye śes skyes te[1205] ji tsam[1206] gnas kyi bar du bsgom mo || des[1207] ma thub na *kakkola*r phyuṅ la[1208] | de ñid kye'i[1209] rdo rje'i raṅ bźin yin pas lces blaṅ ṅo || de yaṅ rgyud las |

lag pas blaṅ bar mi bya źiṅ ||
ña phyis kyis kyaṅ mi blaṅ ste[1210] ||
duṅ la'aṅ gźag par[1211] mi bya 'o ||
bdud rtsi[1212] lce yis blaṅ bar bya ||[lxx]

źes 'byuṅ bas | *kakkola* nas[1213] lce kho nas blaṅ bar bya'o || * de ni[1214] śes rab ma'i *kakkola* nas ye śes kyi raṅ bźin byaṅ chub kyi sems blaṅs te | zos pas na śes rab ye śes kyi dbaṅ[1215] źes bya'o || de la dga' ba rnam pa bźi ni | dga' ba daṅ | yaṅ dag pa'i dga' ba daṅ | raṅ bźin gyi[1216] dga' ba daṅ | chad pa'i[1217] dga' ba daṅ bźi'o || de la dga' ba ni *vicayana*[1218] bya ba nas | *bola*'i rtsar phyin pa'i bar ro[1219] || yaṅ dag pa'i dga' ba ni dkyil du phyin pa tsam mo || raṅ bźin gyi[1220] dga' ba ni *bola*'i[1221] sker phyin pa la bya ste | de ni mi rtog pa skye bar byed pa'o[1222] || 'o na der gar rtogs pa yin źe na[1223] | smras pa 'khor lo bźi'i raṅ bźin daṅ mñam par bya bar ro[1224] || 'o na chad pa'i[1225]

[lxx] HeTa II.iv. 39, reading *na kareṇa tato gṛhyet śuktikayā na śaṅkhakaiḥ | amṛtaṃ jihvayā grāhyam edhanāya balasya vai* ||.

[1202] bskyod pa las Σ_a] bskyod pa la Σ_b. [1203] byaṅ chub kyi sems $\Sigma_{-G_b,N_b,P_{1b}}$] byaṅ chub sems kyi sems G_b, N_b, P_{1b}. [1204] rnam par Σ_b] *om.* Σ_a. [1205] skyes te Σ_b] skye bas Σ_a. [1206] ji tsam Σ_b] ji ltar Σ_a. [1207] des Σ_a] de nas Σ_b. [1208] phyuṅ la Σ_b] phyuṅ ba Σ_a. [1209] kye *em.*] *om.* C_a, D_a, P_{2a}; kyi G_a, N_a, P_{1a}; kye'i Σ_b. [1210] blaṅ ste $\Sigma_{a_{-N_a}}$] bla ste N_a; bya ste Σ_b. [1211] gźag par $\Sigma_{-G_a,N_a,P_{1a}}$] bźag par G_a,N_a,P_{1a}. [1212] bdud rtsi $\Sigma_{-G_b,N_b,P_{1b}}$] bdud rtsi'i G_b, N_b, P_{1b}. [1213] kakkola nas $\Sigma_{-G_b,N_b,P_{1b}}$] kakko nas G_b, N_b, P_{1b}. [1214] de ni $\Sigma_{-C_a,D_a,P_{2a}}$] de nas C_a, D_a, P_{2a}. [1215] śes rab ye śes kyi dbaṅ Σ_a] śes rab dbaṅ Σ_b. [1216] raṅ bźin gyi C_a, D_a, $P_{2a}^{sil.}$, G_b, N_b, P_{1b}] raṅ bźin gyis G_a, N_a, P_{1a}, C_b, D_b, $P_{2b}^{sil.}$. [1217] chad pa'i Σ_b] khyad par gyi C_a, D_a, $P_{2a}^{sil.}$; khyad par gyis G_a, N_a, P_{1a}. [1218] vicayana Σ_a (bi tsa ya na)] 'ba' rtsa Σ_b. [1219] phyin pa'i bar ro Σ_a] phyin gyi bar du'o Σ_b. [1220] raṅ bźin gyi $\Sigma_{-G_b,N_b,P_{1b}}$] raṅ bźin gyis G_b, N_b, P_{1b}. [1221] bola'i Σ_{-G_b}] bela'i G_b. [1222] skye bar byed pa'o Σ_a] bskyed pa'o Σ_b. [1223] 'o na der gar rtogs pa yin źe na Σ_a] 'on te gaṅ du dgos pa yin źe na Σ_b. [1224] bya bar ro Σ_a] byed do Σ_b. [1225] chad pa'i *em.*] chad pa Σ.

dga' ba'i graṅs su mi 'gro na | dga' ba ni gsum las med pas 'khor lo[1226] bźi daṅ | dga' ba bźi ji ltar sbyar źe na |[1227] smras pa chad pa'i dga' ba'i[1228] graṅs su 'gro ste[1229] | gaṅ gi phyir[1230] dga' ba chen po med kyaṅ | skad cig ma'i dga' ba'i[1231] graṅs tsam[1232] yod pas kyaṅ mi 'gal lo[1233] || rgyud las kyaṅ dga' ba bźi char bstan pas[1234] 'khor lo bźi daṅ sbyar ba mi 'gal lo[1235] źes bya ba la sogs pas ni[1236] | śes rab ye śes kyi[1237] dbaṅ bskur ba yin no[1238] || des ni yid kyi[1239] ñes pa thams cad dag par byed pas[1240] thugs kyi dbaṅ źes bya'o || des[1241] 'bras bu gaṅ daṅ[1242] skal ba mñam par 'gyur źe na | de lta bu'i[1243] dbaṅ thob pa'i rnal 'byor pa ni[1244] rigs lṅa'i saṅs rgyas daṅ[1245] skal ba mñam par 'gyur ro ||

de nas de'i tshe[1246] dam tshig rnams yaṅ dag par dpog par[1247] bya'o || de nas dkyil 'khor gyi sa[1248] la źi ba'i sbyin sreg bya ste | de ni[1249] gźan las śes par bya'o[1250] || 'dir ma bkod do ||

de nas gser daṅ | dṅul daṅ | nor bu rin po che daṅ | byi ru[1251] daṅ | mu tig daṅ | *kārṣāpaṇa*[1252] daṅ | glaṅ po che daṅ | ma he daṅ | śiṅ rta nor daṅ bcas pa daṅ | yid la gces pa'i[1253] yon gyi[1254] mchog rnams blaṅs nas[1255] |

[1226]'khor lo $\Sigma_{a\text{-}G_a}$] 'khor G_a; for Σ_b *see* below. [1227]'o na chad pa dga' ba'i graṅs su (…) ji ltar sbyar źe na Σ_a] 'o na 'khor lo bźi daṅ dga' bźir ji ltar sbyar dga' (*om.* dga' C_b, D_b, P_{2b}) ba ni gsum las med de | chad pa'i dga' ba ni graṅs su mi 'gro źes so Σ_b. [1228]chad pa'i dga' ba'i *em.*] chad pa yaṅ dga' ba'i Σ_a; chad pa'i dga' ba Σ_b. [1229]'gro ste Σ_a] 'gro Σ_b. [1230]gaṅ gi phyir Σ_a] ci'i phyir Σ_b. [1231]dga' ba'i Σ_a] dga' ba Σ_b. [1232]tsam Σ_a] *om.* Σ_b. [1233]kyaṅ mi 'gal lo Σ_a] mi 'gal Σ_b. [1234]dga' ba bźi char bstan pas Σ_a] dga' ba bstan pas Σ_b. [1235]mi 'gal lo $\Sigma_{\text{-}C_a,D_a,P_{2a}}$] mi 'grol lo C_a, D_a, P_{2a}. [1236]la sogs pas ni Σ_a] la sogs pa nas Σ_b. [1237]śes rab ye śes kyi Σ_a] ye śes kyi Σ_b. [1238]dbaṅ bskur ba yin no $\Sigma_{\text{-}G_a}$] dbaṅ bskur ba'o na no G_a. [1239]yid kyi Σ_a] yid Σ_b. [1240]byed pas Σ_a] byed pa Σ_b. [1241]des C_a, D_a, P_{2a}] de G_a, N_a, P_{1a}; de la Σ_b. [1242]gaṅ daṅ $\Sigma_{\text{-}C_b,D_b,P_{2b}}$] gaṅ daṅ gaṅ C_b, D_b, P_{2b}. [1243]de lta bu'i C_a, D_a, P_{2a}] de lta bu G_a, N_a, P_{1a}; rigs lṅa'i saṅs rgyas daṅ 'di lta bu'i Σ_b. [1244]rnal 'byor pa ni Σ_a] rnal 'byor pa Σ_b. [1245]rigs lṅa'i saṅs rgyas daṅ Σ_a] *om.* Σ_b (*see* note above). [1246]tshe Σ_b] *om.* Σ_a. [1247]yaṅ dag par dpog par Σ_b] dpog par Σ_a. [1248]sa Σ_b] lha Σ_a. [1249]de ni Σ_a] *om.* Σ_b. [1250]bya'o Σ_b] bya bas Σ_a. [1251]byi ru $\Sigma_{\text{-}G_a,N_a,P_{1a}}$] byu ru G_a, N_a, P_{1a}. [1252]kārṣāpaṇa C_{ab}, D_{ab}, $P_{2a}{}^{\text{sil.}}$, P_{2b} (k'arṣ'a pa ṇa)] karṣa pa ṇa G_a, N_a, P_{1a}; karṣa pa na G_b, N_b, P_{1b}. [1253]gces pa'i Σ_a] gces pa C_b, D_b, $P_{2b}{}^{\text{sil.}}$; ces pa G_b, N_b, P_{1b}. [1254]yon gyi Σ_b] nor gyi Σ_a. [1255]blaṅs nas Σ_a] bla ma la Σ_b.

bla ma'i źabs la phyag byas te dbul bar bya'o[1256] || "deṅ nas[1257] brtsams te bla ma'i[1258] bran du bdag mchi ste[1259] | bdag gi[1260] lus kyaṅ bźes su gsol |" źes brjod do || slob dpon gyis kyaṅ raṅ gi slob ma byaṅ chub bsgrub pa la[1261] dga' ba'i phyir | "mos pa daṅ 'byor ba'i tshogs che"[1262] źes legs pa'i tshig sbyin no[1263] ||

mos pa[1264] che ba'i slob ma yis ||
daṅ por[1265] yon ni dbul bar bya ||
dad mos med pa'i slob ma yis ||
dṅos grub thob par mi 'gyur ro ||

slob dpon gyi yon dbul ba'i rim pa'o || ||

tha ma

de nas dkyil 'khor la glu daṅ gar la sogs pa daṅ | rol mo'i cha byad[1266] maṅ po thogs la[1267] | bskor ba lan gsum bya[1268] phyag bya | phyogs skyoṅ la gtor ma btaṅ ste[1269] | smon lam gyi tshig brjod do[1270] ||

de nas tshon la sogs pa[1271] dṅos po rnams[1272] naṅ par tho raṅs laṅs la[1273] bsdu bar bya'o[1274] || bsdus nas gser gyi bum par blugs la | chu bo[1275] chen por dor bar bya'o[1276] || bum pa thams cad kyaṅ bsdus la[1277] | chu bo chen por khyer te bkrus la[1278] sṅon bźin du tshogs kyi 'khor lo[1279] chen po bskor | glu daṅ gar gyi[1280] rnam pa brjod | de nas bdud rtsi lṅa daṅ |

(a) *C 20v6, D 19r4, G 26r5, N 21v3, P1 22v2, P2 p.49 : l.9 ;*
(b) *C 14r4, D 14r4, G 18v3, N 16r1, P1 16v3, P2 p.962 : l.2*

[1256]phyag byas te dbul bar bya'o Σ_a] phyag 'tshal dbul lo Σ_b. [1257]deṅ nas Σ_a] 'di nas Σ_b. [1258]bla ma'i Σ_a] bla ma'i źabs kyi Σ_b. [1259]mchi ste Σ_a] mchi'o Σ_b. [1260]bdag gi $\Sigma_{\text{-}G_b,N_b,P_{1b}}$] bdag gis G_b, N_b, P_{1b}. [1261]byaṅ chub bsgrub pa la Σ_a] byaṅ chub tu bsgrubs la Σ_b. [1262]'byor ba'i tshogs che Σ_a] 'byor pa che'o Σ_b. [1263]źes legs pa'i tshig sbyin no Σ_a] źes gtam bya'o Σ_b. [1264]mos pa Σ_a] dad mos Σ_b. [1265]daṅ por Σ_a] daṅ po Σ_b. [1266]cha byad $\Sigma_{\text{-}D_b}$] cha byed D_b. [1267]thogs la $\Sigma_{\text{-}N_a}$] thags la N_a. [1268]bya Σ_b] daṅ Σ_a. [1269]btaṅ ste Σ_a] gtaṅ C_b, D_b, $P_{2b}^{\text{sil.}}$; btaṅ G_b, N_b, P_{1b}. [1270]brjod do Σ_a] brjod Σ_b. [1271]la sogs pa sna tshogs pa'i Σ_a] la sogs pa'i Σ_b. [1272]rnams Σ_a] rnams la Σ_b. [1273]laṅs la Σ_a] *om.* Σ_b. [1274]bya'o Σ_a] bya Σ_b. [1275]chu bo Σ_a] chu Σ_b. [1276]dor bar bya'o Σ_a] bor bar bya Σ_b. [1277]bsdus la Σ_a] *om.* Σ_b. [1278]chu bo chen por khyer te bkrus la Σ_a] chu chen por bskyal | bum pa bkru Σ_b. [1279]tshogs kyi 'khor lo Σ_a] gaṇacakra'i tshogs kyi 'khor lo Σ_b. [1280]glu daṅ gar gyi C_a, D_a, P_{2a}] glu daṅ gar gyis G_a, N_a, P_{1a}; glu gar gyi Σ_b.

tsandan daṅ | gur kum[1281] daṅ | ba yi[1282] lci ba rnams sbyar bas[1283] sa la byugs pa[1284] byas la[1285] | tshon daṅ thig mi mṅon par bya'o[1286] ||

bCom ldan 'das kye rdo rje'i[1287] dkyil 'khor gyi las kyi rim pa'i[1288] cho ga rgyas pa[1289] Slob dpon Padmavajras[1290] mdzad pa rdzogs so ||[1291]

[1281]gur kum C_{ab}, D_{ab}, $P_{2ab}^{sil.}$] gur gum G_{ab}, N_{ab}, P_{1ab}. [1282]ba yi Σ_a] ba'i Σ_b. [1283]sbyar bas Σ_a] sbyar la $\Sigma_{b\text{-}G_b}$; sbya la G_b. [1284]byugs pa N_a, P_{1a}, C_b, D_b, $P_{2b}^{sil.}$] byugs par C_a, D_a, $P_{2a}^{sil.}$; byug pa G_{ab}, N_b, P_{1b}. [1285]byas la Σ_a] byas nas Σ_b. [1286]mṅon par bya'o $\Sigma_{\text{-}G_a,P_{1a}}$] sṅon par bya'o G_a, P_{1a}. [1287]kye rdo rje'i Σ_a] kye'i rdo rje'i Σ_b. [1288]rim pa'i Σ_a] rim pa Σ_b. [1289]rgyas pa Σ_a] rgyas par mdzad pa ma nor ba rdzogs so Σ_b. [1290]padmavajras Σ_a (padma badzras)] mtsho skyes rdo rjes Σ_b. [1291]The translators' colophons read as follows : (**a**) dGe sloṅ Śākya brtson 'grus kyis bcos pa legs so ; (**b**) rgya gar gyi mKhan po Gayadhara daṅ | dGe sloṅ Śākya ye śes kyis bsgyur ciṅ źus te gtan la phab pa'o. G_b concludes "*bkra śis*", N_b adds "*kye'i rdo rje'i sgrub thabs bźugs*", and P_{1b} similarly reads "*dgyes pa'i rdo rje'i sgrub thabs bźugs*".

English Translation

First, to start with, the teacher who has received the master consecration (*bla ma la dbaṅ*), who remains in his pledges (*dam tshig*) and who is endowed with all signs (*mtshan ñid*), as regards the drawing of the *maṇḍala* in order to initiate the disciple, he should investigate the signs of the disciple. He should accept a disciple who speaks softly and harmoniously (*'jam la sñan par smra ba*), who has loving kindness (*byams pa*) towards all sentient beings, who is endowed with a compassionate mind, who makes an effort in the study, reflection and recitation (*thos bsam daṅ klog pa la mṅon par brtson pa*), who has complete trust (*śin tu dad pa*) in the secret teachings (*gsaṅ ba'i chos*) with the profound methods (*zab mo'i tshul gyis*) of wisdom and means (*thabs daṅ śes rab*), who has devotion to the teacher (*bla ma la gus pa*), who is without fear of the treatises (*bstan bcos*) and who possesses great generosity (*gtoṅ sems che ba*).

The Stage of the Examination of the Ground

After he has investigated the disciple in this way, he should at first approach the deity (*lha'i bsñen pa*). Regarding it, he should recited the main *mantra* (*gtso bo'i 'dzab ni*) one hundred thousand times. He should perform the recitation for the goddesses one thousand times. As regards it, if one were to ask why is it that there is no purpose that the teacher should perform the recitation for the eight goddesses with the aspiration towards each one? The reply is, it should be performed for the hero alone, because of the inclusion [of the goddesses] in the limbs of the hero.

In this way, when the signs arise because of the *mantra* recitation, he should commence the drawing of the *maṇḍala* (*dkyil 'khor bri ba*). At first, preceded by the purification of the mind (*sems dag pa*), possessing the self-identity of Hevajra (*kye rdo rje'i ṅa rgyal daṅ ldan pas*) he should please (*mñes par byas śiṅ*) the deities. In order to draw the *maṇḍala*, he should evaluate the ground (*sa gźi yoṅs su brtag par bya*). He should enter (*'jug pa*) an isolated forest, the house of a *bodhisattva*, the shore of a great lake, the place of a *siddha* [such as] a cremation ground (*dur khrod*), the side of a former *maṇḍala*, or elsewhere at a place that is pleasant to the mind. At that place which is pleasant to the mind he should sprinkle fragrant water, and scatter various flowers. At any

place, when it is laid out (*gźol na*) towards the East and North, there will be the accomplishment of the *yogin*s. When it is elevated (*mtho na*) in the center, there will be the attainment of the *vidyādhara* level of the *mahāmudrā* (*phyag rgya chen po'i rig 'dzin gyi sa thob pa*). When it is elevated in the North, it will be frequented by the *ḍākinī*s. When it is elevated in the East, the concepts about the 'four caste-classes' and the 'five [families]' etc. (*rigs bźi daṅ* [*rigs*] *lṅa la sogs par rtog pa*) will be extinguished. When the ground is flat, it will be hazardous for the *mantrin*. When it is established at a place with such characteristics, there will be the accomplishment as it is wished for. That is the 'Examination of the Ground'.

The Stage of Rousing Earth

When he who is endowed with Hevajra is seated in the center of the ground which has been examined in this way, he should beseech and supplicate (*bskul źiṅ gsol ba gdab par bya*) the Goddess of Earth. He should hit the ground three times with the fingers of both hands. By having hit it, she rose from within the earth. Having drawn [her] to the front of the *yogin*, he should visualize [her]. The goddess, on her part, is endowed with all ornaments, abiding in tawny color, having a beautiful face, holding a pot in her hands. He should visualize her saying "what ought to be done by me?" (*bdag gis ci bgyi bka' stsal 'tshal*). Offering the 'guest-water' (*mchod yon*), the 'water for the feet' (*źabs bsil*), the 'worship' (*mchod pa*) and the '*bali* offerings' (*gtor ma*) to the goddess who has been visualized in this way, he should recite the following verses:

> "You, o goddess, are witness to the special conduct and methods (*spyod pa'i tshul daṅ khyad par daṅ*) [and] to the Grounds and Perfections (*sa daṅ pha rol phyin pa la*) of all the *buddha*s, the protectors.
>
> Just as the army of Māra has been conquered by the protector, the Śākya Lion, in that way – having conquered the army of Māra – I [wish to] draw the *maṇḍala*."[1]

[1] This stanza is preserved in Tibetan in a high number of sources. The Sanskrit survives in the VaĀv, in Padmaśrīmitra's *Maṇḍalopāyikavidhi* (MS no. 280,

After he has recited thus three times, and after the Goddess of Earth has spoken in a manner radiating with joy "You must be an *ācārya*, draw the *maṇḍala*!", he should visualize [her] dissolving into the ground.

The 'Stage of Rousing Earth'.

The Stage of the Preparatory Phase of the Empowerment of the Ground (sa gźi byin gyis brlab ciṅ sta gon la gnas pa'i rim pa)

After that, he should sprinkle that place with fragrant water; he should bestow the sprinkling water that has the aspect of the five nectars. Then, in case the 'procedure of the snake (*lto 'phye'i rim pa*)' is to be known for the sake of higher, middling or lower *siddhi*s, he should dig out (*brko bar bya*) the throat, navel up to the knees.[2] After that, when he has smoothed the fertile ground (*sa gźi bzaṅ po snum pa la*) from which he had removed (*med par byas pa'i*) the sediments of the ground (*sa'i ro*), stones (*rdo ba*), half burnt wood (*mgal dum*), charcoal (*sol ba*), bones (*rus pa*), gravel (*gyo mo*), pebbles (*gseg ma*), grit (*boṅ ba*) and so forth, he should fill it with a mixture of fragrant sandalwood (*tsandan*), saffron (*gur kum*), camphor (*ga pur*), musk (*gla rtsi*) and so forth. Or, alternatively, he should shatter [everything] obstructive (*'thas par bcags te*) filling it with excrements (*bśaṅ gci*) that have been mixed with a mixture of fragrances and water and water over which the syllable *hūṁ* has been recited. Abiding in the *ṣaḍaṅgayoga* (*yan lag drug daṅ ldan pa'i rnal 'byor la*) on the [prepared ground] which is flat like the palm of the hand, inlaid with treasures such as jewels etc., reciting "*oṁ rakṣa rakṣa*" he should make the entire ground having the nature of a *vajra*, create the wall, the *vajra*-pavilion on top and the canopy. After that, he should make everything luminous reciting [the following]:

"*oṁ vajrībhava vajrabandha hūṁ*

University of Tokyo, f.5r$_{4\text{-}5}$) and in the GuSaMaVi (vv.165f.) reading *tvaṃ devi sākṣibhūtāsi sarvabuddhānāṃ tāyināṃ | caryānayaviśeṣeṣu bhūmipāramītāsu ca || yathā mārabalaṃ bhagnaṃ śākyasiṃhena tāyinā | tathā mārabalaṃ jitvā maṇḍalaṃ lelikhāmy aham ||*.

[2] The procedure here is to be understood in context of the *vāstunāga* on which cf. Masahide Mori's *The Vāstunāga Ritual Described in Tsong-kha-pa's sNags-rim chen po*.

> You, o goddess, are witness when the worship with the wrath of Hevajra is performed. O Earth, bearer of manifold jewels, I, called so and so, will draw the *maṇḍala*."[3]

The 'Stage of the Preparatory Phase of the Empowerment of the Ground'.[4]

The Stage of Removing the Obstructive Forces

After that, the *ācārya* who is endowed with the 'six limbs' (*yan lag drug daṅ ldan pa*) and the 'five ornaments', i.e. the crossed *vajra* of the head ornament (*rgyan spyi gtsug gi rgya gram*), the necklace (*mgul rgyan*), the ear-rings (*rna rgyan*), the sash (*ska rags*) and the bracelets (*phyag gdub*), having taken (*thogs la*) *vajra* and bell, having sat down in front as mentioned above (*goṅ du smos pa'i mdun du 'dug la*), having placed (*'dug la*) into the four cardinal directions the four goddesses, Gaurī and so on who possesses the '*samādhi* of the four families' (*rigs bźi'i tiṅ ṅe 'dzin can*), he should – holding *vajra* and bell – urge the [laying down of the] threads (*mdo bskul bar bya'o*). To specify (*de yaṅ*), before the urging he should perform the worship. Engaged in the *samādhi* of Gaurī he should make the worship with the five aspects, reciting:

> "*oṁ vajrapuṣpe āḥ hūṁ*, *oṁ vajradhūpe āḥ hūṁ*, *oṁ vajradīpe āḥ hūṁ*, *oṁ vajragandhe āḥ hūṁ*, *oṁ vajranaivedye āḥ hūṁ* |"

Saying "You are surrounded by the circle of *yoginī*s"[5] and so on, he should perform the praise. Then, at that instance, they are urged:

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[3] HeTa II.i. 12, the Sanskrit reads *tvaṃ devi sākṣībhūtāsi hevajrakrodhapūjite | nānāratnadharī dhātry amuko 'haṃ maṇḍalaṃ likhet* ||. Cf. T 1180 (f. 79r), T 1181 (f. 148r), T 1184 (f. 196r), T 1190 (f. 136v), T 1251 (f. 216v), T 1254 (f. 254r), T 1261 (f. 290r), T 1270 (f. 53v). A similar stanza from the Cakraśamvara tradition is found in T 1444 (f. 252r) and T 1489 (f. 163r). *See also* T 1630 (f. 233v) and T 1644 (f. 274v).

[4] The B recension adds *don de bi śākya buddha si | hevajra krodha na na ratna na da ri ta to ātma ko 'haṃ | maṇḍala* (*maṇtala* P_{1b}) *na khedaṃ* |. It is not certain whether this passage originally belonged to the Sanskrit version of the text, nor if it was meant to be metrical.

[5] This particular *stutigītikā* is transmitted in VaPra^{§18}, DVS ($Ṅ_3$ f. $194r_{2-3}$), HePra^{§18}, HeSāSaṃ 7 (f. $73v_{1-2}$), HeSāSaṃ 8 (f. $86v_{3-4}$), HeSāSaṃ 10 (f. $121r_{4-6}$), HeSāSaṃ 26 (ff. $209v_7$-$210r_1$). The song runs as follows: *tuhu pariveṭṭia joïṇisatthem tuhuṃ vara laddhā appaṇa citteṃ | taï jaga saala carācara sohia karuṇācitteṃ satu saṃbohia || māapabañce sāhasi kajja tuṭṭa ho maṇe siriheruarajja* ||.

> "Teach the drawing (*'dren pa bśad du gsol*) of the *maṇḍala*, the origin (*kun 'byuṅ*) of Vajrasattva, peaceful, belonging to all *tathāgata*s!
>
> Teach the drawing of the *maṇḍala*, Samantabhadra's supreme Body, complete with every mark, free from every mark!
>
> Teach the drawing of the *maṇḍala*, Samantabhadra's supreme Speech, the supreme peace of the Perfectly Awakened Ones, the purified aspect of the practice of wisdom (*ye śes spyod pa rnam sbyoṅ ba*)!
>
> Teach the drawing of the *maṇḍala* for the arising of the Great Vairocana, the Great Mind of all sentient beings, stainless and pure by nature!"[6]

After that, being endowed with the five bone-ornaments as mentioned before, he should remove the obstructive forces by that meditation of Hevajra. On both feet he should visualize (*bsams la*) crossed *vajra*s [produced] from the syllable *hūṁ*. In the right eye he should visualize a sun-disk [arising] from the [syllable] *ma*, in the left [eye he should visualize] a moon-disk [arising] from the [syllable] *ṭa*. With the Sight of the *Vajra* (*rdo rje'i lta bas*) he sees everywhere. Moreover –

> The very swiftly moving eyes, led to the outer corner of the eye (*mig gi rdzi ma*), is taught as the blazing gaze (*'bar ba'i lta ba*) that attracts (*dgug pa*) all sentient beings.[7]

When he is seen in this way, holding the bell with the left hand, brandishing the *vajra* (*rdo rje gsor la*) with the right, embraced skilfully (*legs par 'khyud nas*)

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[6] Cf. GST IV. 1-4, the Sanskrit of which reads *sarvatāthāgataṃ śāntaṃ sarvatāthāgatālayam | sarvadharmāgranairātmyaṃ deśa maṇḍalam uttamam ‖ 1 ‖ sarvalakṣaṇasampūrṇaṃ sarvalakṣaṇavarjitam | samantabhadrakāyāgryaṃ bhāṣa maṇḍalam uttamam ‖ 2 ‖ śāntadharmāgrasambhūtaṃ jñānacaryāviśodhakam | samantabhadravācāgryaṃ bhāṣa maṇḍalam uttamam ‖ 3 ‖ sarvasattvamahācittaṃ śuddhaṃ prakṛtinirmalam | samantabhadracittāgryaṃ ghoṣa maṇḍalam uttamam ‖ 4 ‖*. The version as it is transmitted here seems to differ in various places, reading for example *maṇḍalalekhanam* instead of *maṇḍalam uttamam*, etc.

[7] This stanza is preserved in Tibetan translation in T 2501 (f. 58r), T 2502 (f. 274v), T 2512 (f. 124r), T 2584 (f. 133r), T 2589 (f. 182r) et al.

below and above (*steṅ 'og tu*), situated at that place he should expel (*bskrad par bya'o*) [the obstructive forces] in the following way (*'dis*), repeating thrice:

> "Here at this place, I am to commence the welfare of the sentient beings (*sems can gyi don rtsom gyis*), whoever the resident lords of the site (*sa'i bdag po*) are, gods (*lha*), *nāga*s (*klu sgrub*), *yakṣa*s (*gnod sbyin*), *gandharva*s (*dri za*), *bhūta*s (*'byuṅ po*), flesh-eating demons (*śa za mo*) or *rākṣasa*s (*srin po*) etc., they shall leave quickly (*myur du soṅ śig*)! Having heard the command of the Glorious Heruka in this way, go away quickly (*myur du deṅs śig*)! Those who do not leave, I will shatter the crowns of their heads into hundreds of pieces (*spyi bo rnam pa brgyar 'gas par 'gyur ro*) with this *vajra* of wisdom and skull-staff (*khaṭvāṃga*)!"

He should circumambulate [the site] three times, beginning in the intermediate direction of the Northeast, pronouncing [the syllable] *hūṁ* in large number (*maṅ po brjod ciṅ*). He should visualize (*bsam mo*) that all the harmful beings (*gdug pa can rnams*), burned by casting out abundant light-rays like those at the fire of the destruction of the universe (*bskal pa'i me lta bu'i*) from below his feet, are mutually fleeing (*phan tshun 'byer bar 'gyur bar*).

Moreover, he should perform the dance (*gar bya*) with the eight playful gaits (*ol pa'i gom stabs brgyad pos*).

> He should shake (*bskyod*) his legs and shake his hands, the eyebrows raised (*'degs*) and chest fully straight (*rab 'degs*). Sidelong glances with little shame (*cuṅ zad ṅo tsha*), placed on the seat (*stan la 'dug pa*), his thighs spread (*brla rgyas*).
>
> He should perform the dance (*gar ni byed 'gyur źiṅ*), his eyes widely opened (*mig yaṅs*), endowed with a smile (*'dzum daṅ bcas*) in the lotus of his face (*kha yi padma*). His fangs (*mche ba*) are seen a little red (*cuṅ zad dmar ba*), the garland of his teeth like jasmine white (*kun da ltar dkar so yi phreṅ*).
>
> Marvellously (*rmad du byuṅ*) by the Great *Yoga* (*rnal 'byor ches*) he, the Glorious Blood-Drinker (*dpal ldan khrag 'thuṅ*), liberates

> the sentient beings (*sems can sgrol ba*). By such dance and others he should drive away (*bskrad par bya*) the obstacles (*bgegs*) and so forth![8]

After that, he should make the *vajra*-ground, tent (*gur*), canopy (*bla re*) and so forth with the aforementioned *rakṣamantra*. Performed in this way, any part of the *maṇḍala* ground that has a fault becomes faultless. The 'Stage of Removing the Obstructive Forces'.

The Stage of Supplicating the Deities

After that, having anointed (*byugs la*) [the ground] both with the fragrant water that is endowed with the five ingredients of a cow and with the five nectars, he should give a drop of scent (*dri'i thig le bya'o*) on top of it. On top of that drop he should put (*bźag la*) a flower, and visualize it as a multi-petaled lotus (*sna tshogs padmar bsam mo*). On top of that he should visualize (*bsams la*) the solar *maṇḍala* [arising] from the [syllable] *a*. Having produced (*bskyed la*) on top of it the circle of the deities by application (*sbyor bas*) of their individual *mantra*s *hūṁ*, *gaṁ*, *caṁ*, *vaṁ*, *ghaṁ*, *paṁ*, *śaṁ*,[9] *laṁ* and *ḍaṁ*, he should visualize them entering (*bźugs par bsam mo*) precisely there into their individual seats.

After that he should invite (*spyan draṅ bar bya ste*) the *jñānasattva* (*ye śes sems dpa'*) together with his retinue. He should invite (*spyan draṅs nas*) Hevajra together with his retinue from the natural *maṇḍala* (*raṅ bźin gyi dkyil 'khor nas*) by urging (*bskul bas*) [him through Gaurī with the *mantra*] "*gaurī jaḥ*", issuing ('*phros pas*) from Gaurī emanated forms of Gaurī who are endowed with many hooks (*lcags kyu can maṅ po*). Staying above on the *vajra*-canopy (*rdo rje bla re'i steṅ du bźugs pa la*) he should perform the worship (*mchod ciṅ*) with the sprinkling-water (*prokṣaṇa*), the guest-water (*argha*), the sipping-water (*ācamana*),[10] with rites (*vidhi*), with incense (*spos*), flowers (*me tog*) and so forth. He

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[8] This series of verses is likewise taught in T 1446 (f. 279r) and T 1657 (f. 232r).

[9] It may be noted here that both canonical versions attest as the seed-syllable of Śabarī the homorganic sibilant *saṁ*, perhaps pointing towards the northeastern provenance of the exemplar(s) from which the text was translated into Tibetan.

[10] Throughout the entire text, the sanskritic form *ācamana* is corrupt. I have restored it on basis of the teachings transmitted in HePra^{§25}. It may be noted

should also perform the worship with the worship by the eight goddesses (*lha mo brgyad kyi mchod pas*). After that, reciting "*caurī hūṁ*", he is brought into the celestial palace (*gźal yas khaṅ*) by Caurī who is endowed with a noose (*źags pa can gyis*); reciting "*vettālī vaṃ*" he is bound to reality (*de bźin du bciṅs la*), [reciting] "*ghasmarī hoḥ*" the earth is gratified (*sa dgyes par byas te*). [Then], he should fuse the *jñānacakra* (*ye śes kyi 'khor lo gcig tu bya'o*). After that, he should do the worship with the 'external worship' (*phyi'i mchod pas*), and when the worship with the 'internal worship' (*naṅ gi mchod pas*) is performed he should play the sound of the bell (*dril bu'i sgra dkrol te*). He should do the praise (*bstod*) by reciting the *vajra*-songs (*rdo rje glu'i tshig gis*) such as:

> "For existence is pure by nature, by nature it is made essenceless. May the sentient beings who are pure by nature bring about (*byed par śog*) supreme existence (*dam pa'i srid pa*)!"[11]

and

> "I pay homage (*bdag phyag 'tshal*) to Hevajra, the foremost nature of all things, primordially (*gdod nas*) abiding in every self, the hero, non-dual wisdom and means (*thabs daṅ śes rab gñis med pa*)."[12]

and so forth.

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further that the water for the feet, the so-called *pādya*, appears to be subsumed here under the term *argha*. The following item *vidhi* seems to be slightly suspicious. Perhaps the Sanskrit compound has been understood wrongly.

[11] This stanza is preserved in Tibetan in several sources such as T 1294 which reads *srid pa ṅo bo ñid kyis dag* || *ṅo bo ñid kyis dṅos med byas* || *de bźin dag pa'i sems dpa' ni* || *srid pa'i dam pa byed par 'gyur* || (D f. 181r). *See also* T 1636 (D f. 263r), T 1657 (D f. 240v), T 2589 (D f. 198r), T 2590 (D f. 234r), T 2629 (D f. 109v) and T 3106 (D f. 200r). The Sanskrit is preserved in the GuSaMaVi (vv. 312-314), HeSePra (p. 8), KṛYaTa (°*pañjikā* p. 98), KriSaṃ*Pa* (6-6-6-2 vv. 7-8) and VaĀv: *iyaṃ sā sarvabuddhānāṃ prajñā ghoṣānugā smṛtā* | *tvayāpi hi sadā dhāryā bodhir agrā jinair matā* || *svabhāvaśuddho hi bhavaḥ svabhāvair vibhavīkṛtaḥ* | *svabhāvaśuddhaiḥ satsattvaiḥ kriyate paramo bhavaḥ* ||.

[12] CVS v.1 reading *sarvabhāvasvabhāvāgryam ādyaṃ sarvātmani sthitam* | *prajñopāyādvayaṃ vīraṃ hevajraṃ praṇamāmy aham* || 1 || (= T 1225 D ff. 28v-29r). The same verse is also found in Saroruha's T 1222 (v.1, D ff. 22v-23r); cf. T 1269 (D f. 38r) and reference in T 1294 (D f. 169r).

After that, the offering of the nectar and the tasting should be done by the Glorious Hevajra together with his circle. After that, on that occasion, he should recite [the following verses]:

> "O You, arisen from non-dual awareness (*gñis med ye śes las byuṅ ba*), having the nature of the accomplishment of the All-pervasive Lord (*khyab bdag dṅos grub bdag ñid can*), the Principal Teacher (*ston pa'i gtso bo*), the Glorious Drinker of Blood (*khrag 'thuṅ dpal*) in complete union with Nairātmya (*bdag med ma daṅ yaṅ dag ldan*),
>
> all the sky-goers of the intermediate directions (*phyogs mtshams rnams kyi mkha' 'gro*), the wisdom goddesses (*rig pa'i lha mo*), those possessing magic powers (*rdzu 'phrul can*), the *bodhisattva*s and so forth, please pay heed to me (*bdag la dgoṅs su gsol*), without exception (*ma lus*)!
>
> For the benefit of the disciple (*slob ma la ni phan pa*) and in order to worship (*yaṅ mchod pa'i phyir*) all of you, I, the *vajrin* called so and so (*che ge bdag ni rdo rje can*), request to draw the *maṇḍala* in the following morning (*naṅ par*). Please be compassionate towards [us] (*rjes su brtse bar ñer dgoṅs te*), bestow the empowerment (*byin gyis brlab par mdzad du gsol*)!"[13]

After that, he should offer (*dbul bar bya*) the garlands of fragrant flowers, the five nectars, the incense and so forth. The 'Stage of the Supplication of the Deities'.

[13] This set of verses too is preserved in T 1294 reading *gñis med ye śes las byuṅ ba'i* || *khyab bdag dṅos grub bdag ñid can* || *ston pa gtso bo khrag 'thuṅ la* || *bdag med ma daṅ yaṅ dag ldan* || *phyogs mtshams rnams kyi mkha' 'gro daṅ* || *rig pa'i lha mo sgyu 'phrul daṅ* || *byaṅ chub sems dpa' la sogs kun* || *ma lus bdag la dgoṅs su gsol* || *slob ma la yaṅ phan pa daṅ* || *khyed rnams la yaṅ mchod pa'i phyir* || *rdo rje can dag 'di źes pas* || *naṅ par dkyil 'khor bri bar 'tshal* || *rjes su brtse bar ñer dgoṅs te* || *byin gyis brlab par mdzad du gsol* || (D f. 171v).

The Stage of the Adhivāsana (lhag par gnas pa) of the Disciples

After that, bestowing the *adhivāsana* (*lhag par gnas par bya źiṅ*) upon the best of disciples (*slob ma'i gtso bo*) who are endowed with the circle [of deities], he should perform the worship reciting the following verses:

> "O son, here in the Great Vehicle (*theg pa chen po*) you are a fit receptacle (*snod*) for the Great Method (*tshul chen snod*). This is the procedure (*cho ga*) for the Secret Action (*gsaṅ sṅags spyod tshul*), it should be taught to you, correctly!
>
> Those completely Awakened Ones who have already parted, likewise those who have not yet attained [awakening], as well as those who are arisen right now, they abide for the benefit of [all] sentient beings.
>
> The wise ones (*dpa' bo*), having realized (*mkhyen nas*) this auspicious (*bzaṅ po*) *Mantra* Method (*gsaṅ sṅags kyi cho ga*), they all become adorned with the marks of omniscience (*thams cad mkhyen pa'i mtshan ma brñes*) below the *bodhi* tree (*byaṅ chub śiṅ druṅ du*).
>
> By the Glorious Heruka, the protector (*skyob pa*) who is unequalled in the secret *yoga* (*gsaṅ sṅags sbyor ba mñam med de*), the armies of Māra (*bdud sde*) are completely frightened (*śin tu mi bzad pa*), and even the largest armies (*dpuṅ chen dag*) are destroyed by him.
>
> Therefore, because omniscience (*kun mkhyen*) is to be attained by this wise son, I always take refuge in the *buddha*, *dharma* and *saṅgha*!
>
> *Yoga* (*rnal 'byor*), *mantra* (*gsaṅ sṅags*) and the *ḍākinī*s (*mkha' 'gro ma*) by nature exist in the circle (*'khor lor bźugs pa'i bdag ñid can*), I always take refuge in all!
>
> The *ḍāka*s and *ḍākinī*s (*dpa' bo dpa' mo*) and the goddesses of consecration (*dbaṅ lha mo*) have the greatness of the *bodhisattva*s (*byaṅ chub sems dpa' bdag ñid che*), I always take refuge in the teacher (*slob dpon la*) who even exels (*khyad par du yaṅ*)!

> The Heros (*dpa' bo*), the Glorious Blood Drinker (*dpal ldan khrag 'thuṅ*) and so forth, the *yoginī*s, the illuminating ones (*snaṅ mdzad*) and so forth, as well as the immeasurable *bodhisattva*s, consider them all in yourself (*thams cad raṅ la dgoṅs par gyis*)!
>
> At any time from now onwards, for as long as remaining selfless (*ji srid bdag med par gnas par*), unseparated from the pure conduct of it (*de yi tshaṅs spyod gñis med par*), [I] will keep my vow correctly (*bdag gi sdom pa legs par gzuṅ*)!"[14]

Then, afterwards, he should make them perform (*byed du gźug ste*) the confession of sins (*sdig pa bśags pa*) etc. which they had committed –

> "What sin I have committed (*bdag gis sdig pa bgyis pa*), caused to be committed (*bgyid du stsal*) or rejoiced in (*yi raṅ ba*), having come to the eyes of the *buddha* (*saṅs rgyas spyan sṅar mchis nas su*), that all I confess (*de dag thams cad bśags par bgyi*)!
>
> The accumulation of merit (*bsod nams tshogs*) of meditation and *mantra* recitation (*bsgom daṅ bzlas brjod*) of the *buddha*s, *bodhisattva*s, *pratyeka*s (*raṅ rgyal*), *arhat*s (*dgra bcom*) and sentient beings (*'gro rnams*), in that I rejoice (*de la bdag ni yi raṅ ṅo*)!
>
> The direct realization with mental activity (*sems skyed mṅon par saṅs rgyas daṅ*; Skt. *manaskṛtyābhisambodhi* ?), the setting in motion of the wheel of *dharma* (*chos kyi 'khor lo bskor ba*) and the collected activity (*tshogs spyod*, Skt. *gaṇacakra* ?) of the *bodhisattva*s, I take refuge (*de la bdag ni skyabs su mchi*) in that!
>
> Just as all *bodhisattva*s have generated [a mind] that is intend on the arising as *buddha*s (*saṅs rgyas 'byuṅ ba*, Skt. *buddhotpāda*), in the same way, on this very day (*de riṅ ñid du*) I generate a mind (*sems bskyed*) that is intend upon awakening (*byaṅ chub sems*, Skt. *bodhicitta*)!
>
> O protectors (*mgon po*), please pay heed to me (*bdag la dgoṅs su gsol*)! From this time onwards (*dus 'di ñid nas*), may all *buddha*s

[14] This set of verses too is preserved in T 1294 (D f. 173r). Cp. T 1446 (D f. 280r), T1469 (D f. 53rv), T 1671 (D ff. 175v-176r) et al.

that exist (*ma lus bźugs pa'i saṅs rgyas rnams*) please protect me (*bdag la gzigs su gsol*), a buddhist (*saṅs rgyas pa*), unsurpassed (*bla med*)!

The *buddha*, *dharma* and *saṅgha* are the unsurpassable Three Jewels (*bla na med pa'i dkon mchog gsum*). I will grasp (*gzuṅ bar bgyi*) at the truth (*yaṅ dag ñid du*) that is the vow of the *buddha*s and *bodhisattva*s (? *saṅs rgyas rnal 'byor sdom pa ni*)!

I will grasp at the truth in the great Supreme Lineage of the *Vajra* (*rdo rje rigs mchog chen po*), as well as *vajra*, bell and *mudrā*! And so (*kyaṅ*) I will grasp the teachers (*slob dpon dag kyaṅ gzuṅ bar bgyi*)!

Day by day (*ñin re bźin du*) six times (*lan drug tu*) I will always offer (*rtag tu sbyin*) the Four Gifts (*sbyin pa rnam bźi*) to the charming pledge (*dam tshig yid du 'oṅ ba la*) of the great Supreme Lineage of the *Ratna* (*rin chen rigs mchog chen po*)!

Without exception I will grasp (*ma lus gzuṅ*) at the true Supreme Lineage of the *Padma* that arises from Great Realization (*byaṅ chub chen po las byuṅ ba*), the outer, inner and secret Three Vehicles (*phyi naṅ gsaṅ ba'i theg pa gsum*), as well as the true doctrine (*dam pa'i chos*)!

I will grasp at the truth in the great Supreme Lineage of *Karma* that is endowed with all vows (*sdom pa thams cad ldan par ni*). And I will perform the action of worship as much as possible (*mchod pa'i las kyaṅ ci nus bgyi*)!

In this way, I will grasp tightly (*brtan por gzuṅ bar bgyi*) the Three Conducts (*tshul khrims gsum*), the training of virtuous conduct (*tshul khrims kyi ni bslab pa*), the collection of the wholesome *dharma*s (*dge ba'i chos ni sdud pa*) and the performance of the aims of the sentient beings (*sems can don byed*)!

Through the quick accomplishment of *buddha*[hood] which is not far from the world (*'jig rten mi riṅ saṅs rgyas myur 'grub pas*) because of my wholesome activities (*bdag gi dge ba'i las rnams 'di dag gis*), I will make cross (*bsgral bar bgyi*) to unsurpassed awaken-

> ing (*bla med byaṅ chub ñid du*) those who are plunged into the ocean of cyclic existence (*sems can 'khor ba'i rgya mtshor byiṅ ba rnams*)!"[15]

And having spoken thus (*źes źus pa daṅ*), the *ācārya* should protect (*bsruṅ bar bya*) the disciples. On the triad of body, speech and mind of the disciples he should visualize (*bsam mo*) a *cakra* (*'khor lo*) on the head, a *padma* in the throat and a *vajra* (*rdo rje*) in the heart, and on the central portion of these three (*de gsum gyi lte ba la yaṅ*) the three [syllables] *oṁ*, *āḥ* and *hūṁ*. Then, holding the *vajra* in the hand, the *ācārya* should put the *vajra* on the disciples' three places, reciting *oṁ āḥ hūṁ* he should anoint (*byug*) [them] on those three spots with fragrant water (*dri'i chus*). After that he should give in sequence a flower on the heads of the disciples. Having put incense in the front, he should bestow the lamp (*mar me*) and scent (*dri*) on the heart. Afterwards he should perform the 'tooth-stick procedure' (*so śiṅ gi cho ga*). As for it, it is as follows:

> One should anoint with scent (*dri yis byug*) an *udumbara* (Ficus Glomearata / Bengalensis ?) or *aśvattha* (Ficus Religiosa) [twig] to which a flower is bound, measuring twelve *aṅgula*s, not crooked (*ma yo*), without cracks (*ma gas 'bus*) and not eaten [by insects etc.] (*ma zos*).[16]
>
> Having prepared (*byas nas*) the *maṇḍala* ground just with a heavy cowhide (*lci ba ba yi ko ba tsam?*), having placed (*bźag nas*) the *śiṣya*s on it, he should perform the flower worship and so forth. It should be given (*sbyin par bya*) to the group of disciples.
>
> Then, facing the East, they should chew (*bca'*) the tooth-sticks silently (*mi smra bar ni*). Having chewed them (*bca' ba zin nas*), they are not to be thrown away (*mi 'dor ro*) as long as each is not broken (*mi dgas śiṅ*). [Then] they should throw (*dor*) the tooth-sticks straight in front (*mdun du draṅ por*).[17]

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[15] The same set of verses is preserved in T 2629 (D f. 103rv).

[16] This stanza is preserved in Skt. in GuSaMaVi v.200: *dvādaśāṅgulapuṣpāgram akīṭāpāṭitāvraṇam | aśvatthodumburāvakraṃ pradadyād dantadhāvanam ||*.

[17] A Sanskrit version is preserved in the GuSaMaVi (v.201) reading *prāg-udaṅmukhasaṃsthais taiḥ khādayitvaiva prakṣipet | gocarmamātrabhūlipte siddhiṃ śān-tyādikāṃ diśet ||*.

> As for the signs (*mtshan ma*) at that time, he should investigate [their] nature at that time (*de tshe bdag la blta ba daṅ*):[18] If the heads are turned upwards (*rtse mo gyen du 'greṅ gyur na*), because of this the supreme *siddhi*s are taught (*dṅos grub mchog ces bśad*).
>
> In this way, if they are facing elsewhere, the intermediate *siddhi*s are taught (*dṅos grub 'briṅ du bśad*) because of this. If they are facing the intermediate directions or the North (*mtshams daṅ byaṅ du kha bltas na*), the mundane *siddhi*s (*'jig rten pa yi dṅos grub*) should be received (*'thob*).
>
> If the tooth-sticks are thrown away at sometime and to wheresoever (*brgya lam na*) while facing down (*thur du kha bltas na*), because of that, certainly the *siddhi*s of the underworld (*sa 'og gi dṅos grub*) [ought be taught], there is no doubt (*de la the tshom med*).[19]

After that, filling (*blugs te*) fragrant water (*dri chu*) in the hands, the libation should be made (*'thor 'thuṅ bya'o*). Reciting the *mantra* "*oṁ hrīḥ* – o you by whom all *dharma*s are purified, purify all his sins, and remove all concepts – *hūṁ*!"[20] he should make them drink (*'thuṅ du gźug go*) three sips of water (*chu hub gsum*).

After that, because the ease of mind (*sems dga' ba*, Skt. *cittaprasāda*) is to be brought to the disciples, he should teach the *dharma* (*chos bśad par bya ste*).

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[18] The use of the word *daṅ* here is somewhat confusing. I have taken it as *pādapūraṇam*, i.e. for metrical reasons to fill the meter.

[19] The same set of verses is preserved in T 1294 (ff. 174v-175r), T 1753 (f. 188r) and T 2629 (f. 103v). The latter reads *so śiṅ cho ga ni 'di'o || udumwāra aṣvattha || me tog bciṅs śiṅ dri yis byug || sor ni bcu gñis tshad du bya || ma yo ma gas 'bus ma zos || lci bas pa yi ko ba tsam || sa gźi maṇḍala byas nas ni || slob ma de yi steṅ bźag nas || me tog la sogs mchod pa bya || slob ma'i tshogs la sbyiṅ bar bya || de nas śar phyogs kha bltas te || mi smra bar ni so śiṅ bca' || bca' ba zin nas mi dgas śiṅ || phan tshun du yaṅ mi dor ro || de tshe bdag la blta ba daṅ || rtse mo gyen du 'greṅ gyur na || de ni dṅos grub mchog ces bya || de bźin śar du kha bltas na || de yis dṅos grub 'briṅ du bśad || mtshams daṅ byaṅ du kha bltas na || 'jig rten pa yi dṅos grub 'grub || so śiṅ bor pa brgya źig la || gal te thur du kha bltas na || de ni ṅes par sa 'og gi || dṅos grub de la the tshom med ||*.

[20] This so-called *tricalupānamantra* is transmitted in several texts, such us in the ĀKriSam (p. 16), ĀPra (p. 190), KriSaṃ*Pa* (6.1.1), GuSaMaVi (after v.202) and VaĀv (ix. *śiṣyādhivāsanavidhi*); *see also* T 1294 (f. 175r) et al.

> In this world system (*'jig rten khams*) omniscient ones do not come to arise everywhere. Like the *udumbara* tree (i.e. Banyan tree), some arise somewhere at sometime.
>
> Therefore, by this non-dual and profound action (*gñis med zab mo'i spyod tshul*) which is difficult to be obtained (*phrad dka' 'byuṅ ba yi*) the sentient beings act as *buddha*s (*saṅs rgyas byed pa'o*).
>
> What maturated by previous actions (*sṅon du bya ba'i rnam smin gaṅ*) in many uncountable aeons (*bskal pa graṅs med maṅ por ni*) that all wanes away (*de kun zad par 'gyur ba ni*), because of seeing the profound *maṇḍala* (*zab mo'i dkyil 'khor mthoṅ bas so*).[21]

Then, having empowered (*byin gyis brlabs la*) the *kuśa* grass reciting *oṁ āḥ hūṁ*, he should make [them] again enter upon the sleeping places (*sṅas su yaṅ gźug par bya źiṅ*). He, on his part (*yaṅ*), should get seated on the mat (*stan du yaṅ gdiṅ bar bya'o*). Then he should attach the protective cord (*sruṅ skud gdags te*). In order to protect (*bsruṅ ba'i phyir*), he should bind the protective cord to the shoulder on the left, casting off (*bor la*) six knots in number (*mdud pa graṅs drug*) on the red [thread] (?). Then he should perform the *pūjā*. Leaving out the *bali* offering (*gtor ma btaṅ la*), he should correctly perform the worship (*yaṅ dag par mchod do*) with the outer and inner worship (*phyi naṅ gi mchod pas*) to the deities of the *maṇḍala* (*dkyil 'khor gyi lha*) which have entered into the *ācārya* (*slob dpon naṅ du źugs*). Because the signs of the dreams are to be observed (*rmi lam gyi mtshan ma blta bar bya ba'i phyir*), the disciples who are in the preparatory phase (*sta gon gyi gnas*), abiding in the posture of the lion-sleep (*seṅ ge'i ñal stabs su 'dug la*) precisely there on the *kuśa* mats, should sleep (*ñal bar bya'o*) with their minds in contemplation (*bsam gtan gyi sems kyis*), silently (*mi smra bar*), resting their minds on Hevajra (*kye rdo rje yid la byas la*). After that, at the end of the night (*mtshan mo'i mthar*), he should ask what dream each of them has perceived. Having heard the question, they should relate their dreams, whether good or bad, without obstruction (*thogs pa med par*). Then,

[21] These verses too are preserved in T 1294, reading *'jig rten khams rnams thams cad du* || *thams cad mkhyen pa 'byuṅ mi 'gyur* || *me tog u<du>mbara bźin* || *brgya lam na ni res 'ga' 'byuṅ* || *de srid phrad dka' 'byuṅ ba yi* || *gnyis med zab mo'i spyod tshul 'di* || *sems can saṅs rgyas byed pa yi* || *bskal pa graṅs med maṅ por ni* || *sṅon du byas pa'i rnam smin gaṅ* || *de kun zad par gyur pa ni* || *zab mo'i dkyil 'khor mthoṅ bas so* || (f. 175r).

in case a pleasant dream was perceived (*rmi lam bzaṅ po mthoṅ na*), he should be pleased in the disciples (*slob ma la rjes su yi raṅ bar bya ste*) and teach the highest, middling and lower *siddhi*s (*dṅos grub rab 'briṅ tha ma*). In case bad [dreams] were perceived, he should make them drink (*'thuṅ du bcug ste*) what has been produced from the five ingredients of a cow (*ba byuṅ rnam pa lṅa*). In case a wrathful fire offering is performed (*drag po'i sbyin sreg byas na*), their concepts become pacified by that (*des rtog pa źi bar 'gyur ro*). The 'Stage of the *Adhivāsana* (*lhag par gnas pa*) of the Disciples'.

Stage of the Kalaśādhivāsana (bum pa lhag par gnas pa'i rim pa)

After that, he should produce the victory vases (*rnam par rgyal ba'i bum pa*) from gold (*gser*), silver (*dṅul*) or copper (*zaṅs*). Or, if these are not obtained, he should make them from clay (*kham pa*). Even if the vases are different (*bum pa gźan rnams kyaṅ*), he should make bands (*rnam graṅs*) of jewels, or, if these cannot be acquired (*ma rñed na*), from clay. In any case (*kun kyaṅ*), he should anoint them (*byugs la*) with sweet fragrances (*dri źim po*) and white-wash (*sa dkar po*). They are placed (*gźag*) on the central portion of a lotus (*padma'i lte ba la*) on which a *mudrā* has been put (*phyag mtshan bkod la*). Then, he should visualize those vases as having no inherent nature (*raṅ bźin med par bsams la*), transforming from that to a white syllable *khaṁ*. Transformed from the melting into rays of light (*'od du źu ba las*), he should visualize (*bsgoms la*) the white *khaṁ* as a vase that remains white without any stains of black (*nag po'i ra ri med pa dkar por 'dug pa*), having a long neck (*mgrin pa riṅ ba*), a big belly (*lto ba che ba*) and hanging lips (*mchu 'phyaṅ ba*). Above that [he should visualize] a sun-disk (*ñi ma'i dkyil 'khor*) [transformed] from [the syllable] *a* on top of a lotus that has been transformed from the red [syllable] *paṁ*. [Having visualized the seed-syllables] *hūṁ*, *gaṁ*, *caṁ*, *vaṁ*, *ghaṁ*, *paṁ*, *śaṁ*, *laṁ* and *ḍaṁ* on top of that, he should generate the completed circle of the deities (*lha'i 'khor lo rdzogs par bskyed do*).

After that he should perform the summoning (*spyan draṅ ba*) and so forth of the *jñānacakra*: After it is drawn in (*dgug pa*) by the four *mudrā*s (i.e. consorts) reciting "*gaurī jaḥ*" etc., entered (*gźug pa*), bound (*bciṅ ba*) and gratified (*dgyes par byas la*), it is made inseparable (*dbyer med par bstim mo*). Regarding it (*de la*), he should perform the *prokṣaṇa* (the offering of sprinkling-water),

the *argha* (the offering of the guest-water), the *ācamana* (the offering of the sipping-water), the rites (*vidhi*), the fivefold worship (*mchod pa rnam pa lṅa*) and the praise (*bstod*) of the eight goddesses. After that he should perform the placing (*gźag par bya*) reciting one thousand and eight times (*stoṅ rtsa brgyad bzlas la*) either the *jāpa* or the 108[-syllabic *mantra*]. After that, having done the burning of incense (*spos kyi bdug pa*) etc., he should perform the scattering (*chal bar gtor ba*) of white flowers and so on. After that he should visualize the deities becoming filled with white and red *bodhicitta* by melting into luminosity (*'od du źu ba las*).

Then, having filled [the vases] with pure, scented water (*dri chab bzaṅ pos gaṅ bar blugs la*), he should mix it with medical herbs and so forth (*sman la sogs pa daṅ yaṅ ldan par bya ste*). It should be prepared (*byas te*) from the roots of *śvetabṛhatī*, *aparājitadanta*, *utpala*, *kaṇṭakārī*, *hasadeva* and so forth. These are a symbolic form (*rtags su byas pa*) of the *bodhicitta* [aspect] of the *maṇḍala*. The cooked rice (*'bras so ba*), peas (*sran gre'u*), grain (*nas*), sesame (*til*) and wheat (*gro*) have the nature of the heart of the *maṇḍala* deities. The crystals (*śel*), silver (*dṅul*), pearls (*mu tig*), conch-shells (*duṅ*) and corals (*byu ru*) are a symbolic form (*rtags su byas pa*) of the body of the *maṇḍala* deities. Moreover, the moon (*zla ba*), sun (*ñi ma*), water (*chu*), medical herbs (*sman*), perfume (*dri*), molasses (*bu ram*), sugar (*kha ra*) and food (*bza' ba*) are entered (*gźug*). He should furnish (*daṅ ldan par bya źiṅ*) the vases with the five aspects of the lord's signs (*bdag po'i mtshan ma rnam pa lṅa*). He should bind (*bciṅ bar bya*) the[ir] necks with dark-bluish, white, yellow, red and green clothes (*ras*). If not available, he should bind a single cloth on the top [of each vase]. With a stick (*śiṅ*) of good kind which possesses sap (lit. 'milk', *'o ma can gyi rigs bzaṅ po*), endowed with fruits, leaves and twigs (*'bras bu daṅ lo ma daṅ yal gar bcas pas*), he should prepare the lid-ornament (*kha rgyan bya*). Not entering (*mi gźug par*) the medical herbs etc. into the other vases, he should prepare [their contents] from the melting into luminosity of each of the deities (*lha re re 'od du źu ba las bya'o*). He should perform the praise (*bstod pa*), worship (*mchod pa*) and *mantra* recitation (*bzlas pas*) for all. After that, having scattered (*chal bar bkram la*) white flowers onto the woven carpet (*ras btiṅ ba*), he may place (*bźugs su gsol*) the vases on top of it. At that time he should also offer the worship with dance performances (*gar gyi mchod pa rnams*). As for the multi-purpose vase (*las thams cad pa'i bum*

pa), it is marked with a crossed *vajra*. Having performed the worship to it, he should employ it (*gźol lo*), saying:

> "Please be seated (*bźugs su gsol*) in the outer northeastern direction (*phyi rol gyi byaṅ śar mtshams su*), and grant protection (*bsruṅ du gsol*) against all obstacles (*bgegs ma lus rnams*) for as long as there is no accomplishment (*ma grub kyi bar du*)!".

The nine *bali* offerings (*gtor ma dgu*), the nine lamps (*mar me dgu*), the nine divine cakes (*lha bśos dgu*) and the nine incenses (*spos dgu*), these are [part of] the 'Stage of the *Kalaśādhivāsana* (*bum pa lhag par gnas pa'i rim pa*)'.

The Stage of Installing the Wisdom Cord (ye śes kyi thig gdab pa'i rim pa)

On the day after the preparatory rituals of the ground (*sa sta gon gyi phyi de ñin par*), he should perform the 'welfare promoting fire ritual' (*rgyas pa'i sbyin sreg bya*, Skt. *pauṣṭikahoma*).[22] The wise one (*śes rab can gyis*) who is endowed with the five bone-ornaments (*phyag rgya lṅa daṅ ldan pa'i*), possessing the good signs of an *ācārya*, knowing reality through correct awareness (*yaṅ dag pa'i ye śes de kho na ñid śes pa*), having no anger (*khro ba med pa*), after he has asked the *maṇḍala* deities to come into the space in front (*dkyil 'khor gyi lha rnams mdun gyi nam mkha' la gśegs su gsol la*), he should commence (*brtsam par bya'o*) the activity of installing the cords (*thig gdab pa'i las*). Moreover (*de yaṅ*), he who is endowed with the signs of wisdom (*śes rab mtshan ma daṅ ldan pas*)[23] should twist the thread (*bkal ba*) from cotton (*ras bal las*). Freed from tangles and so forth (*'jur mdud la sogs pa med par*), he should twist it (*bkal te*) until becoming twice the length of the *maṇḍala* (*riṅ thuṅ dkyil 'khor ñis 'gyur la*) [and] thick a twentieth part of the doors (*sbom phra sgo'i ñi śu char gyur par*). Having bound the individual threads (*srad bu so sor bsdoms la*), having placed each in the inside (*naṅ du so sor gźag la*) which has been rubbed with fragrances from the lotus-bowl (*padma'i snod dri źim pos byugs pa'i*), he should

[22] For the details of the fire ritual, it may be referred to Saroruha's **Homavidhi*.

[23] The transmitted reading *śes rab ma mtshan daṅ ldan pas* seems to be corrupt. Perhaps the letter *ma* had been omitted and later on was added before instead of after *mtshan*.

at first contemplate the threads as void of an inherent nature (*daṅ la srad bu raṅ bźin med par bsgom mo*). Having transformed [them] from it into the individual seed-syllables (*so so'i yig 'brur gyur te*), he should visualize the threads as arisen (*srad bu byuṅ bar bsam mo*) from the transformation of the seed-syllables (*yig 'bru yoṅs su gyur pa las*).

After that, with the hooks of the *yogin*'s eyes that are blazing with sun and moon, on which there is the wisdom cord [coming] from the heart of wisdom …

> Having drawn in (*spyan draṅs nas*) Lord Hevajra and the *ḍākinī*s of all awakened ones, the main *mantra* and non-dual ones (*gtso bo sṅags daṅ gñis med rnams*), he should dissolve [them] in there (*de la bstim*).[24]

Having produced (*bskyed nas*) the wisdom cord (*ye śes kyi thig skud*) in this way, having recited the main *mantra* (*gtso bo'i sṅags brjod de*) on the five threads (*srad bu lṅa la*), he should unite [them] (*gcig tu bsgril*). He should recite 108 times (*brgya rtsa brgyad bzlas par bya*) "*oṁ* – o *vajra*-pledge, do not transgress the thread – *hūṁ*"[25]. Having placed (*bkod la*) three [threads] at the two ends and in the middle, he should empower (*byin gyis brlabs*) [these reciting] *oṁ āḥ hūṁ*. Then he should offer the worship towards them (*de la mchod pa dbul lo*). After that, having emanated (*sprul la*) the assistant (*grogs po*) who holds the threads (*srad bu 'dzin pa'i*) from the heart of the lord, having recited *jjaḥ jjaḥ*, he should fix [them] (*gtad par bya*). At first, he should install the cord in the air (*nam mkha' la thig gdab par bya*). Urging [the lord] he should recite [the following verse] (*skul źiṅ brjod do*):

> The time of casting these threads (*thig skud dag ni 'debs pa'i tshe*) is the time of yours that is capable to promote the benefit of the

[24] A similar verse is preserved in T 1446 (D f. 280v) and T 1657 (D f. 235r). Without the Sanskrit the verse remains difficult to understand. The syntax of the preceding prose sentence is incomplete and once could have been metrical.

[25] This *mantra* "*oṁ vajrasamaya sūtraṃ mātikrama hūṁ*" is also found in STTS (Vol.1, p. 386), KriSaṃPa (3.4.5, 6.4.3.3), VaĀv (*sūtraṇavidhi*, p. 144) and SV (pp. 50, 52).

> sentient beings (*'gro don du … bya nus yin*), the entire world, the *buddha*s and so forth.[26]

In this way he should also install the boundary lines (*sa thig*). The *ācārya* staying in the [direction] of the God of Water (i.e. the West), the *śiṣya* staying in the [direction] of Indra (i.e. the East), they should lay down the [first] *brahmasūtra* (*tshaṅs thig gdab*). The *ācārya* staying in the direction of Yama (i.e. the South), the *śiṣya* staying in the [direction] of Kubera (i.e. the North), they should lay down the second *brahmasūtra*. The *ācārya* staying in the Southeast (*byin zar*), the *śiṣya* staying in the Northeast (*dbaṅ ldan du*), they should lay down [the line] in the East (*śar gdab po*). The *ācārya* staying in the direction of the God of Wind (i.e. the Northwest), the *śiṣya* staying in the Southwest (*bden bral du*), they should lay down the western [line] (*nub gdab po*). The *ācārya* staying precisely there (i.e. the Northwest), the *śiṣya* staying in the Northeast (*dbaṅ ldan du*), they should lay down the northern [line] (*byaṅ gdab po*). The *ācārya* staying in the Southeast (*byin zar*), the *śiṣya* staying in the Southwest (*bden bral du*), they should lay down [the line] in the South (*lhor gdab par bya'o*).

> Because there is the danger of both increase and decrease (*'phel 'grib gñis kyi ñen yod pas*) if one would completely put the lines with threads (*srad bus yoṅs su thig gdab bya*) and one would not measure the threads (*srad bus gźal bar mi bya ste*), he should examine the thickest (*sra bas rab tu gźal bar bya*).

In this way (*źes 'byuṅ bas*), straightening the ornaments and so forth (*spa la sogs pa draṅ źiṅ*), having made pegs (*kaṭika?*) on the thinner ones (*srab la byas la*), he should cast (*gdab par bya*) 42 strands of lines (*thig rkaṅ bźi bcu rtsa gñis*) into each direction. In this way, having cast the 42 lines, he should encircle (*bskor bar bya*) the central portion of the lotus (*padma'i lte ba la*) up to the lines of the doorways (*sgo khyud kyi thig tshun chad kyis ni*). As for the encircling of the lotus anthers (*padma'i ze ba bskor ba ni*), he should encircle it as appropriate (*ji tsam ran par bskor bar bya*) with slabs of deities (*lha'i snam bu las*, Skt. *devapaṭṭa*). At the edges of the *maṇḍala* (*kyil 'khor gyi mthar*) he should surround it with a *vajra*-fence (*rdo rje ra ba*) and two fire mountains (*me ri gñis las*) on each fraction

[26] This particular stanza too is preserved in T 1446 (f. 281r) and T 1657 (f. 235rv).

(*cha re rer*). He should fix (*gtad par bya*) the doorway ornaments (*rta babs kyi snam bu*) at the half fractions of the four cardinal directions (*bźi'i phyogs nas cha phyed*), a *dharmacakra* (*chos kyi 'khor lo*) at the four larger fractions of the walls (*logs kyi cha chen bźi la*), on one (*gcig la*) the central coral of the crossed *vajra* (*rdo rje rgya gram gyi ra dbu ma*), at the tips of that [*vajra*] (*de'i sna la*) various kinds of lotus flowers (*padma'i sdoṅ po'i sna*).

After that, seated (*'dug la*) in the middle of the *maṇḍala* the *ācārya* should visualize (*bsams la*) the disks of sun and moon in both eyes. While turning (*bzlog la*) he should look around (*blta źiṅ*). Uttering *hi hi* he should visualize the door opening (*sgo dbye bar bsam*). Then he should rise (*'byuṅ*) in order to explain (*brjod la phyir*) the '*vajravegākrama*'. After that, having finished the Stage of Installing the Cords (*thig gdab pa'i rim pa zin nas*), having performed the worship with the offering to the Wisdom *Sūtra* (*ye śes kyi skud pa la mchod pas mchod la*), he should ask the deity to depart (*lha gśegs su gsol*) reciting "*svārthaṃ ca parārthaṃ ca sādhitaṃ gaccha*".[27] The 'Stage of Installing the Wisdom Cord'.

The Stage of Adding the Colors (tshon dgye ba'i rim pa)

After that, the proper procedure for the colors (*legs pa tshon gyi rim par*) which are transformed from the colors contained in fruits (*'bras la kha dog bsgyur ba*) is to be set forth (*gźag ste*). Visualizing them as void of an inherent nature (*de raṅ bźin med par bsgoms la*), he should visualize the transformation (*bsgyur bar bsam*) into the five [syllables] *bhrūṁ*, *āṁ*, *jrīṁ*, *khaṁ* and *hūṁ*. He should visualize the arising of the various colors (*tshon sna tshogs 'byuṅ bar bsam mo*) from the transformation of these (*de yoṅs su gyur pa las*). After that, having drawn in (*spyan draṅs nas*) with the hooks of his eyes that are blazing with sun and moon (*ñi zla 'bar ba'i mig gi lcags kyus*) Hevajra who is endowed with the circle of *ḍākinī*s, the *yogin* should visualize [him] dissolving into the earth pigment (*sa tshon la thim par bsam ste*). Reciting many times "*oṁ vajracitrasamaya hūṁ*"[28], he should offer worship to the earth pigment (*sa tshon la mchod pa dbul lo*).

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[27] Cf. KṛYaTa*Ratnāvalī* ad viii.14, reading *svārthaṃ caiva parārthaṃ ca sādhitaṃ gaccha havyabhuk* | (p. 62). The reading transmitted in the Tibetan translation evidently must be corrupt. The conjectured version above may be translated as follows: "Having accomplished (*sādhitaṃ*) the own aim (*svārthaṃ*) and the aim of others (*parārthaṃ*), You may depart (*gaccha*)!".

[28] Cf. STTS (vol.1, p. 387), SV (pp. 62f.) and GuSaMaVi (after v. 240).

Then, in due sequence of the *ācārya* [starting] from the northeastern direction, having drawn the span of one *vitasti* (*mtho gaṅ du draṅs la*), he should offer the worship (*mchod pa dbul źiṅ*) equally to the five lines (*rekhā*) which are dark-blue (*nag po*), white (*dkar po*), yellow (*ser po*), red (*dmar po*) and green (*ljaṅ gu*), respectively. Having done so, he should scatter flowers (*me tog sil ma gtor ro*) on the lines. In this way, at the time of drawing the lines, the *ācārya* should recite the following [verses] –

> The 'realm of reality' (*chos dbyiṅs*, Skt. *dharmadhātu*) is purity (*dag pa*), the 'realm of sentient beings' (*sems can kham*, Skt. *sattvadhātu*) is what brings liberation (*sgrol byed*), the Glorious Blood Drinker (*dpal ldan khraġ 'thuġ*) is the very king, the *tathāgata* (*de bźin gśegs pa*) who abides everywhere (*kun gyi gnas*).[29]
>
> He who is released from all faults (*ñes pa kun las rnam grol bas*) should correctly commence the procedure of coloring (*tshon gyi las*). At first the *ācārya* should add the colors (*dgye*, understand: *tshon dgye*), afterwards the disciples from everywhere (*phyi nas kun nas slob mas so*).[30]
>
> Leaving out (*spaṅs*) the little finger and the thumb, [the *maṇḍala*] should be drawn correctly (*yaṅ dag bri*), straight and fine (*draṅ la mtho bar*). If the drawing (*dri mo*) is not even (*mi mñam na*), being crooked (*yo źiṅ*) and endowed with inferiorities (*dma' daṅ bcas pa daṅ*), the inferior drawing (*ri mo dma' bas*) will not succeed (*mi 'grub ciṅ*), the crooked (*yon pos*) will produce affliction (*gduṅ ba skyed byed la*). It should be known that both, the *ācārya* and the *śiṣya*, will die (*'chi bar śes par bya*) by cutting (*chad pas*)![31]

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[29] This stanza too is preserved in T 1294 (D f.177v) and T 1446 (D f.281v).

[30] Cf. T 1294 reading *ñes pa kun las rnam grol bas* || *tshon gyi las ni yaṅ dag brtsam* || *slob dpon gyis ni daṅ por dgye* || *phyi nas kun nas slob mas so* || (D f. 177v).

[31] Cf. T 1294 reading *mthe boṅ daṅ ni mthe'u chuṅ dpaṅs* || *draṅ la mtho bar yaṅ dag bri* || *gal te ri mo mi mñam na* || *yo źiṅ dma' daṅ bcas pa daṅ* || *ri mo dma' bas mi 'grub ciṅ* || *yon pos sdug bsṅal skyed byed la* || *chad pas slob dpon slob ma dag* || *gñi ga 'chi bar śes par bya* || (D ff. 177v-178r) and T 1446 reading *mthe'u chuṅ gi ni sor gyi dpaṅs* || *draṅ la mtho bar yaṅ dag bri* || *gal te ri mo mi mñam pa 'am* || *yo źiṅ dma' daṅ chad pas kyaṅ* || *ri mo dma' bas mi 'grub ciṅ* || *yon pos gdud bskyed byed la* || *chad pas slob dpon slob ma dag* || *gñis ka 'chi bar śes par bya* || (D ff. 281v-282r). *See also* T 1657 (D f. 236r).

Being thus (*źes 'byuṅ bas*), one should be extremely careful (*śin tu gzab par bya*). Then the *maṇḍala* should be drawn (*dkyil 'khor bri bar bya*) appropriately in accordance with the text (*gźuṅ daṅ mthun par tshul bźin du*). The 'The Stage of Adding the Colors' (*tshon dgye ba'i rim pa*).

The Stage of Placing the Seals (phyag rgya dgod pa'i rim pa)

Having drawn the *maṇḍala* in this way, he should now place the seal (*phyag rgya dgod par bya*). On the central portion of the lotus in the middle he should draw (*bri*) a white human skull-bowl (*narakapāla*) endowed with a crossed *vajra* (*rdo rje rgya gram*) on top of a sun-disk and attached to the four Māra*s* (*bdud bźi bsnol ba*). He should bestow (*dgod do*) a black knife (*gri gug*) in the East, a light red (*dmar skya*) *ḍamaru* in the South, a reddish-yellow (*dmar ser*) tortoise (*rus sbal*) in the West, a green serpent (*sbrul ljaṅ gu*) in the North, a reddish (*dmar*) lion in the Northeast, a white mendicant (*dge sloṅ*) in the Southeast, a blue-green *cakra* (*'khor lo ljaṅ sṅon*) in the Southwest and a wrathful *vajra* (*khro bo'i rdo rje*) in the Northwest. Just when the seals are placed in this way (*de ltar phyag rgya dgod tsam na*), he should place [them] (*dgod do*) while reciting the heart[-*mantra*s] of the individual deities (*lha so so'i raṅ gi sñiṅ po brjod ciṅ*). He should also draw, or place (*bri ba'am dgod par bya*), the eight vases (*bum pa rnam pa brgyad*) in the places beginning with the East. The 'Stage of Placing the Seals' (*phyag rgya dgod pa'i rim pa*).

The Stage of Making the Disciple Enter into the Maṇḍala (slob ma dkyil 'khor du gźug pa'i rim pa)

After that, he should make the arrangements (*dgram bya*) drawing (*bri ba*) the supreme canopy (*bla re dam pa*) and drawing (*bri źiṅ*) all other ornaments (*gźan yaṅ rgyan thams cad*). Having set up (*btsugs la*) the altars for the protection of the directions (*phyogs skyoṅ gi tho rnams*) in the outside, he should generate the various guardians of the directions (*phyogs skyoṅ so sor bskyed do*). He should place [them] (*gźag go*) there, after having drawn [them] in (*spyan draṅs la*) and fused [them] (*bstims la*). After that, holding the vases (*bum pa rnams thogs la*), he should take the lead with the perfumed one (*spos kyis sna draṅs te*?). Having circumambulated the *maṇḍala* three times (*dkyil 'khor lan gsum du bskor la*) holding (*thogs nas*) musical instrument of various kinds (*rol mo'i cha byad*

rnam pa sna tshogs), he should place (*dgod*) [the vases] appropriately (*tshul bźin du dgod*). He should place (*dgod*) the all-purpose one (*las thams cad pa*) in the northeastern direction. After that, at night time (*dgoṅs mo'i dus su*), having put on the ornaments (*rgyan cha bgos la*), bathed (*khrus byas te*), and anointed [his] body with fine perfume (*lus dri źim pos bskus la*), the *ācārya* should offer the sprinkling water (*chag chag gdab po*) in front of the *maṇḍala*.

After that, seated on a comfortable seat (*stan bde ba la 'dug la*) he should generate *caṇḍālī* in an instant. If not (*med na*), he should do it by meditation (*tiṅ ṅe 'dzin gyis bya*).

After that, after having completely brought about in the proper way (*rdzogs par tshul bzhin du bskyed la*) the circle of the deities (*lha'i 'khor lo*), the *ācārya* who is endowed with the six ornaments (*yan lag drug daṅ ldan pas*) should draw in (*spyan draṅ*) the deities to Gaurī to receive the command (*gaurī la bka' bsgo la*). After that, having drawn [them] in (*dgug pa*), made [them] enter (*gźug pa*), bound [them] (*bciṅ ba*) and gratified [them] (*dgyes pa bskyed pa rnams byas la*), having made [them] dissolve into non-duality (*gñis su med par bstim la*), he should offer them the various kinds of worship (*de la mchod pa rnams dbul bar bya ste*). Having worshipped [them] (*mchod la*) with the sprinkling-water (*prokṣaṇa*), guest-water (*argha*), sipping-water (*ācamana*), rites (*vidhi*), incense (*spos*), flowers (*me tog*) and so forth, and with the worship of the eight goddesses (*lha mo brgyad kyi mchod pas*), he should perform the offering (*mchod do*) with a rainfall of sandalwood (*tsandan*) and saffron (*gur kum*), and with various [other] offerings (*sna tshogs pa'i mchod pas*). After that, having further made the worship with the offering of the nectar in accordance with the procedure (*bdud rtsi'i mchod pas kyaṅ rim pa bźin du mchod la*), he should then praise (*bstod par bya*) the deities with the *Viṁśatikāstotra*[32]. He should also worship [them] with various songs (*sna tshogs pa'i glu*) and special kinds of auspicious songs (*bkra śis kyi glu'i khyad pa*). Having circumambulated the great *gaṇacakra* (*tshogs kyi 'khor lo chen po bskor nas*), having recited the *praṇidhāna*s (*smon lam gyi tshogs brjod la*), circumambulating [the *gaṇacakra*] three times, he should offer the nine *bali* offerings (*gtor ma dgu yaṅ dbul lo*).

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[32] *bsTod pa ñi śu pa* (T 1225, O 2354); referring to Saroruhavajra's *Śrīhevajrabhaṭṭārakasya Cakraviṁśatikāstotra* (CVS).

After that, he should engage into the consecration (*dbaṅ bskur ba la 'jug par bya ste*). At first (*daṅ po la*) he should make [the *śiṣya*] enter the nature of the *ācārya* in accordance with the procedure of the entering of disciples (*slob ma 'jug pa'i rim pa bźin du*). Then, endowed with the marks of a [fit] disciple which had been analyzed before (*sṅon du brtags pa'i slob ma mtshan ñid*), [the *śiṣya*] should recite as follows (*'di skad brjod par bya*):

> "I take refuge in the teacher (*slob dpon la ni skyabs su mchi*) who embodies the nature of all *buddha*s (*saṅs rgyas kun gyi raṅ bźin sku*)! And I pay homage to the deities (*lha rnams la yaṅ phyag 'tshal lo*) who are connected to the main goddess (*gtso bo lha mor bcas pa yi*)! May the protector please make me enter (*mgon pos bdag ni gźug tu gsol*) into the Supreme City of Great Liberation (*thar pa chen po'i groṅ mchog tu*)!"[33]

Thus [the *śiṣya*] should solicit the *ācārya* (*slob dpon la gsol ba gdab par bya*). After that the *ācārya* should recite as follows:

> "I shall let the disciple enter (*bdag gis slob ma gźug par bgyi*) here into the heart-*maṇḍala* (*sñiṅ po'i dkyil 'khor*), the supreme abode (*groṅ khyer mchog*) of the Glorious Heruka, the dwelling place of all *tathāgata*s (*de bźin gśegs pa kun gyi gnas*)."[34]

After that, [the *śiṣya*] should pay obeisance (*phyag 'tshal bar bya ste*) to the deities of the *maṇḍala* by means of body, speech and mind, reciting "*oṁ namas te hūṁ svāhā* |", "*oṁ namāmi hūṁ svāhā* |", [or] "*oṁ namo namaḥ hūṁ svāhā* |". After that, the vows should be given (*sdom pa sbyin par bya ste*):[35]

> "The Three Jewels (*dkon mchog gsum*) – *buddha*, *dharma* and *saṅgha* – are to be gone to for refuge (*la skyabs su soṅ*). This vow (*sdom*)

[33] Cf. T 1294 (D f. 179r), T 1430 (D f. 211r), T 1469 (D f. 56v), T 1636 (D ff. 260v-261r), T 1657 (D f. 238r), T 3106 (D f. 198v) et al.

[34] Cf. T 1294 (D f. 179r), T 1446 (D f. 286v), T 1533 (D f. 100r), T 1636 (D f. 261r) et al.

[35] The translation follows the reading in Σ_a. The B version reads: "After that, the procedure of the vows is taught (*sdom pa'i cho ga brjod de*), they should be given as follows (*sbyin par bya ba ni*)".

is made firm (*brtan par gyur pa*) by those who are intend (*yid 'oṅ*) on the *buddha*-family (*saṅs rgyas rigs*).

By you, *ācārya*, the gesture of *vajra* and bell (*rdo rje dril bu phyag rgya ni*) is to be taken up (*gzuṅ bar bya*). The *vajra* is to be known (*grags*) as *bodhicitta* (*byaṅ chub sems*), the bell as *prajñā* (*śes rab*).

And the *ācārya* too is to be perceived (*gzuṅ bya ste*) as pure (*dag*), the teacher being equal to all the *buddha*s (*bla ma saṅs rgyas kun daṅ mñam*). This is taught to be the pledge and vow (*dam tshig sdom pa*) of those of the *vajra*-family (*rdo rje rigs dag pa'i*).

As for those in the *ratna*-family (*rin chen rigs la*), always (*rtag tu*), day by day six times (*ñin re bźin yaṅ lan drug tu*), the four gifts are always to be offered (*sbyin pa rnam bźi rtag tu sbyin*) – the *dharma* (*chos*), material things (*zaṅ ziṅ*), fearlessness (*mi jigs*) and loving kindness (*byams*, Skt. *maitrī*).

The three vehicles – the outer, the inner and the secret one (*phyi naṅ gsaṅ ba'i theg pa gsum*) – and also the true *dharma* (*dam pa'i chos*) are to be apprehended entirely (*ma lus gzuṅ*). This is the pledge (*dam tshig*) of the *padma*-family that is to be taken to heart (*yid du 'oṅ ba*).

The one of the *karma*-family (*las kyi rigs*) should apprehend in accordance with how things are (*yaṅ dag ñid du gzuṅ bar bgyi*) and perform in accordance with his ability the ritual activities (*mchod pa'i las kyaṅ ci nus bgyi*) to the Supreme Great (*mchog chen po la*) endowed with all the vows (*sdom pa thams cad ldan par ni*)."[36]

[36] T 480 reading *saṅs rgyas chos daṅ dge 'dun ste* || *dkon mchog gsum la skyabs su soṅ* || *'di ni saṅs rgyas rigs dag pa'i* || *dam tshig brtan par gyur pa'o* || *rdo rje dril bu phyag rgya yaṅ* || *blo chen gyis ni gzuṅ bar bgyi* || *byaṅ chub sems gaṅ de rdo rje* || *śes rab dril bu źes bshad do* || *slob dpon dag kyaṅ gzuṅ bar bya* || *bla ma saṅs rgyas kun daṅ mñam* || *'di ni rdo rje rigs dag pa'i* || *sdom pa dam tshig yin par gsuṅs* || *rin chen rigs mchog chen po la* || *ñin daṅ mtshan mo lan gsum du* || *zaṅ ziṅ mi 'jigs chos daṅ byams* || *sbyin pa rnam bźi rtag tu sbyin* || *phyi naṅ gsaṅ ba'i theg pa gsum* || *dam chos khyod kyis gzuṅ bar bya* || *'di ni padma'i rigs dag pa'i* || *dam tshig sdom pa yin par gsuṅs* || *las kyi rigs mchog chen po la* || *sdom pa thams cad ldan par ni* || *yaṅ dag ñid du gzuṅ bar bgyi* || *mchod pa'i las kyaṅ ci nus bya* || (f. 384r), and T 485 (ff. 486v-487r). *See also* T 1251 (f. 221r), T 1446 (f. 287r), T 1470 (f. 66r), T 1535 (f. 103v), T 1538 (f. 143v), T 1798 (f. 19v) et al.

The 'Observance of the Vows'.

"Today (*deṅ*) you shall be introduced (*źugs kyis*) into the *family*[37] of the hero and the *yoginī*s, in you I shall generate (*bskyed par bya ste*) the gnosis of the Glorious Heruka (*dpal he ru ka'i ye śes*), a gnosis by which (*ye śes gaṅ gis*) you can attain the *siddhi*s (*dṅos grub thob par 'gyur na*) of all *tathāgata*s, the hero and all the *yoginī*s. What is the need of any other *siddhi* (*dṅos grub gźan lta smos kyaṅ ci 'tshal*)?! In front of you by whom the *maṇḍala* has not been seen it shall not be taught (*smra bar mi bya ste*).[38]

> Beware (*ta re*), equal to a pledge (*dam tshig ñams par gyur*) the Glorious Heruka is completely entered (*yaṅ dag źugs pa*) into your heart today, if this method (*tshul 'di*) is taught (*smras na ni*) by you, then, having broken [the pledge], you certainly will die (*de ma thag tu dral te gśegs*)!"[39]

Then, furnished with the five nectars inside the skull-bowls (*kapāla'i naṅ du bdud rtsi lṅa daṅ ldan pas*) [the *śisya*] should drink the pledge-water (*dam tshig gi chu blud de*). At the moment when [the *śisya*] is endowed with the radiance (*gzi mdaṅs*) possessed by Hevajra he should say:

> "This hell-water (*dmyal ba'i chu*), being cooked (*sreg par byed*), it is turned (*'das na*) into pledge-substance (*dam tshig*, Skt. *samaya*). When the *samaya* is protected (*dam tshig bsruṅs na*) there is accomplishment (*dṅos grub ste*), drink (*'thuṅ*) this water of *vajra*-nectar (*rdo rje bdud rtsi'i chu*).[40]

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[37] All of the Tibetan versions omit *rigs kyi* which has been conjecturally emended. Other emendations such as, for example, *dkyil 'khor gyi* are likewise possible.

[38] Cf. GuSaMaVi *adya tvaṃ sarvatathāgatakule praviṣṭaḥ | tad ahaṃ te vajrajñānam utpādayāmi yena jñānena tvaṃ sarvatathāgatasiddhīr api prāpsyasi kim utānyāḥ siddhīḥ | na ca tvayādṛṣṭamaṇḍalasya purato vaktavyaṃ | mā te samayo vyathed iti tad dhṛdi vajram āsthāpya |* (before v. 294).

[39] Cf. T 1240 reading *dam tshig ñams par gyur ta re || rdo rje sems dpa' deṅ khyod kyis || sñiṅ la yaṅ dag źugs par gyur || gal te tshul 'di smras na ni || de ma thag tu dral te gśegs ||* (D f. 144r), T 1251 (D f. 222v), T 1294 (D f. 179r), T 1430 (D f. 211v), T 1445 (D ff. 287v-288r), T 1469 (D f. 57r), T 1657 (D f. 238v), T 2510 (D f. 229r), T 2899 (D f. 258r) et al. *See also* GuSaMaVi (v.294) *oṁ vajrasattvaḥ svayaṃ te 'dya hṛdaye samavasthitaḥ | nirbhidya tatkṣaṇaṃ yāyād yadi brūyā imaṃ nayam ||*.

[40] Cf. T 1186 reading *'di ni khyod kyi dmyal ba'i chu || dam tshig 'das na sreg par byed || dam tshig bsruṅs las dṅos grub ster || rdo rje bdud rtsi'i chu 'thuṅs śig ||* (D f. 110rv), T

oṁ sarvapañcāmṛtodaka ṭhaḥ ṭhaḥ ṭhaḥ ṭhaḥ hūṁ[41]

Beginning from today (*deṅ nas brtsams te*) you shall have the very nature of the Glorious Heruka (*khyod kyi dpal he ru ka ṅa ñid yin gyis*)! Whatever I command "do this" (*ṅas gaṅ 'di byos śig ces bsgo ba*), that work is to be done by you (*de khyod kyis bya dgos so*)! You shall not perform any despicable action towards me (*khyod kyis ṅa la brñas pa'i las ma byed cig*)! If it is performed (*byas na*), having died (*tshe'i dus byas nas*) without abandoning mental pain (*yid mi bde ba ma spaṅs par*), you will fall into hell (*dmyal bar ltuṅ bar 'gyur ro*)!" After that, he should make [the disciple] say (*ces brjod du gźug go*) "Please bestow the initiation (*byin gyis rlobs śig*) by the hero and all *yoginī*s, make the Glorious Heruka descend into me (*bdag la dbab par mdzod cig*)!".[42] Having given the five nectars to the disciple to drink (*slob ma la bdud rtsi rnam pa lṅa blud la*), the *ācārya* who is endowed with dignity (*'gyiṅ bag daṅ bcas pas*), having put on the armor (*go cha bgos la*), having drawn in (*bkug nas*) the hero and the *yoginī*s by emanating rays of light (*'od zer 'phros pas*) from the heart of the *jñānasattva* in his own heart, he should make them enter into the heart of the disciple. By the entering [the *śisya*] becomes able to speak (*bcug pas smra nus par 'gyur ro*). Whichever color of the four actions [the *śisya*] sees (*las rnam bźi'i kha dog gaṅ daṅ gaṅ mthoṅ ba*) that is taught to him accordingly (*de daṅ de mthun par de la bstan to*).

After that, holding up a flower garland (*me tog gi phreṅ ba thogs la*), he should cause [him] to enter [it] into the *maṇḍala* (*dkyil 'khor du gźug*) reciting "*oṁ pratīccha vajra hoḥ*".[43] Regarding it, he should blindfold the disciple (*slob ma'i mgo la bciṅ bar bya*). Having then taken the disciple by the hand (*slob ma'i*

1240 (D f. 144rv), T 1254 (D f. 262r), T 1261 (D f. 313r), T 1270 (D f. 79v), T 1359 (D f. 137r), T 1415 (D f. 191r), T 1420 (D f. 65v), T 1444 (D f. 262r), T 1446 (D f. 288r), T 1470 (D f. 67v), T 1477 (D f. 106v), T 1486 (D f. 147v), T 1489 (D f. 175v) et al.

41 Cf. VaĀv (*samayodakadānavidhi*) et al. (most other sources attest *vajrodaka ṭha(ḥ)*).

42 Cf. GuSaMaVi *adya prabhṛti tavāhaṃ vajrapāṇir yad ahaṃ brūyām idaṃ kuru tat tvayā kartavyaṃ na cāham avamantavyo mā te viṣamāparihāreṇa kālakriyāṃ kṛtvā narakapatanaṃ syāt | brūyād brūhi tataḥ śisyān sarvatathāgatāś cādhitiṣṭhantām vajrasattvo me āviśatu |* (after v.295).

43 Cf. KṛYaTa (p. 96, → *puṣpapātanavidhi*), GuSaMaVi (v.300), SdpT (p.150), SV (p. 71), STTS (vol.1, p. 126), HeSePra (p. 6).

lag pa nas bzuṅ la), [having let him offer the flower], he should unfold the eyes (*mig dbye bar bya ste*).[44]

> "Now (*deṅ*), o Glorious Heruka, make an effort to open your eyes (*khyod kyi mig 'byed par ni brtson par mdzad*)! By opening [them] you see everything (*phye bas thams cad mthoṅ bar byed*), this is the unsurpassed *vajra*-eye (*rdo rje'i mig ni bla na med*)."[45]

Having recited "*oṁ vajranetrāpahara paṭalaṃ hrīḥ*"[46], having taken off the blindfold (*gdoṅ gyogs phud la*), the following is said (*'di skad ces brjod do*):

> "Look at this beautiful *maṇḍala* (*dkyil 'khor bzaṅ po 'di la ltos*)! Now produce serene confidence (*da ni dad pa rab tu bskyed*), you are born in the family of the *yoginī*s (*khyod ni rnal 'byor ma rigs skyes*), you are empowered by *mantra* and *mudrā* (*sṅags daṅ phyag rgyas byin gyis brlab*).
>
> You will realize (*mṅon du 'gyur*) every benefit of the people (*'gro ba'i phun sum tshogs kun*) and every accomplishment (*dṅos grub kun*), you will keep all pledges (*dam tshig thams cad bskyaṅ ba*) and make an effort to the *mantra*s (*gsaṅ sṅags la yaṅ brtson par gyis*)."[47]

Having said this, on which deity the flower falls that he should reveal (*me tog gaṅ du lhuṅ ba'i lha ṅo bstan ciṅ*). Then he should teach (*bstan te*) about the other deities. The colors (*sku mdog*) and implements (*phyag mtshan*) should be taught (*bstan ciṅ*) having known them (*śes par byas la*) from the implements

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[44] The sequence in this passage is slightly confusing. It seems there is a corruption in the text. One would rather expect that the *śiṣya* is blindfolded first, made to enter the flower into the *maṇḍala*, and then his eyes are unfolded.

[45] Cf. T 1251 (D f. 223r), T 1270 (D f. 81r), T 1430 (D f. 212r), T 1444 (D f. 263r), T 1446 (D f. 288r), T 1657 (D f. 239v) et al. A similar stanza is preserved in the HeSePra reading *oṁ vajrasattva svayaṃ te 'dya cakṣūdghāṭanatat-paraḥ | udghāṭayati sarvākṣo vajracakṣur anuttaram ||* (pp. 6, 24). This stanza is also found in the ĀKriSam (p. 865), SdpT (pp. 150, 295), GuSaMaVi (v.302), KṛYaTa (p. 97), KriSaṃ*Pa*, STTS (vol.1, p. 127), SaUdTa (XVII v.17), SV (p. 72), VaĀv(MaU) et al.

[46] Cf. VaĀv (→ *añjanavidhi*) et al.

[47] Cf. T 1270 (D f. 81r), T 1444 (D f. 263rv), T 1446 (D f.288rv), T 1469 (D f. 57v), T 1636 (D f. 262v), T 1657 (D f. 239v) and T 3106 (D f. 199v).

and colors as explained in the context of the placement (*dgod pa'i skabs su*). The implements further should be taught in accordance with the means (*tshul bźin du bstan to*).

The 'Stage of Making the Disciple Enter into the *Maṇḍala*'.

The Reality of the Maṇḍala (dkyil 'khor gyi de kho na ñid)

Arising from that, the square heavenly palace (*gźal yas khaṅ*, Skt. *kūṭāgāra*) has the pure nature (*rnam par dag pa'i raṅ bźin*) of the Four Immeasurable Ones (*tshad med pa bźi*, Skt. *catvāry apramāṇāni*). The four gates (*sgo bźi*) have the pure nature of the Four Applications of Mindfulness (*dran pa ñe bar gźag pa bźi*, Skt. *catvāri smṛtyupasthānāni*). The four arched doorways (*rta babs bźi*) have the nature of the purity of the Four Right Abandonments (*yaṅ dag par spoṅ ba bźi*, Skt. *catuḥ samyakprahāṇa*). The half garlands (*dra ba phyed pa*) have the purity of the four great afflictions (*ñon moṅs pa chen po*). The full garlands (*dra ba*) have the purity of the four minor afflictions (*ñon moṅs pa chuṅ ṅu*). The eight pillars (*ka ba*) have the purity of the Noble Eight-Fold Path (*'phags pa'i lam yan lag brgyad*, Skt. *āryāṣṭāṅgikamārga*). The ornaments (*rgyan rnams*), such as the jewelled bricks (*rin po che'i pha gu*), have the characteristic of the purity of good conduct (*tshul khrims*, Skt. *śīla*). The five sensual pleasures (*'dod pa'i yon tan lṅa rnams*) have the purity of form, sound and so forth (*gzugs sgra la sogs pa*). The *vajra*-wall (*rdo rje ra ba*) has the characteristic mark of the turning of the Wheel of the Profound *Dharma* (*zab mo'i chos kyi 'khor lo bskor ba'i rtags*). The burning radiance (*me 'od*) has the characteristic mark of being impenetrable (*mi tshugs pa'i rtags*) by the obstacles of mistaken views and so forth (*phyin ci log gi bgegs la sogs pas*). The eight vases (*bum pa brgyad*) have the characteristic marks of being completely filled with the essence of great compassion (*thugs rje chen po'i ros yoṅs su gaṅ ba'i rtags*) which is thriving with supreme qualities (*che ba'i yon tan gyis rgyas śiṅ*).

The 'Reality of the *Maṇḍala*'.

The Reality of the Deities (lha'i de kho na ñid)

The Bhagavān Hevajra has the pure nature of the *vijñānaskandha* (*rnam par śes pa'i phuṅ po*) as well as anger (*źe sdaṅ*, Skt. *dveṣa*). Gaurī has the pure nature

of anger as well as form (*gzugs*, Skt. *rūpa*). Caurī (*chom rkun ma*) has the pure nature of delusion (*gti mug*, Skt. *moha*) as well as sound (*sgra*, Skt. *śabda*). Vettālī (*ro laṅs ma*) has the pure nature of pride (*ṅa rgyal*, Skt. *māna*) as well as smell (*dri*, Skt. *gandha*). Ghasmarī has the pure nature of desire (*'dod chags*, Skt. *rāga*) as well as taste (*ro*, Skt. *rasa*). Pukkasī has the pure nature anger as well as earth (*sa*, i.e. the *pṛthivīdhātu*). Śabarī (*ri khrod ma*) has the pure nature of delusion as well as water (*chu*, i.e. the *abdhātu*). Caṇḍālī (*gtum mo*) has the pure nature of pride as well as fire (*me*, i.e. the *tejodhātu*). Ḍombinī (*g.yuṅ mo*) has the pure nature of desire as well as wind (*rluṅ*, i.e. *vāyudhātu*). Nairātmyāyoginī is equal to the male consort (*yab daṅ mthun*, i.e. Hevajra).

The 'Reality of the Deities'.

The Stage of Presenting the 'Teacher's Reward' (slob dpon gyi yon dbul ba'i rim pa)

After that, the disciple devotedly (*dad pas*) should pay homage (*phyag 'tshal*) to the feet of the teacher. Having carried supreme gifts (*yon gyi mchog rnams thogs la*), having offered [these] to the teacher, he should solicit the teacher (*bla ma la gsol ba gdab par bya*) in order to receive consecration (*dbaṅ nod pa'i don du*).

> "O Glorious Heruka of majestic splendor (*gzi brjid*), in the way it is the source of good qualities (*yon tan 'byuṅ gnas*) and so on, in this way bestow (*stsol cig*) the consecration (*dbaṅ bskur ba*) to me today in order to save the sentient beings (*'gro ba skyob phyir*)!
>
> Great hero (*dpa' bo chen po*), bestow irreversible consecration to me (*mi ldog pa'i dbaṅ bskur ba ni bdag la stsol*)! For the benefit of all sentient beings (*sems can kun gyi don gyi phyir*) always act as a teacher to me (*bdag ni rtag tu slob dpon bgyid*)!"[48]

In this way (*ces*), he should solicit the teacher (*slob dpon la gsol ba gdab par bya*).

After that, having arranged the lion throne (*seṅ ge'i khri bśams la*) on top of an eight petaled, drawn lotus (*padma 'dab ma brgyad bris pa'i steṅ du*) at the

[48] This couple of verses is preserved in T 1446 (D ff. 288v-289r), T 1469 (D f. 58v), T 1636 (D f. 262v), T 1657 (D f. 239v), T 2543 (D f. 12r) and T 2636 (D f. 204v).

entrance gate of the *maṇḍala* in the South (*dkyil 'khor gyi 'jug pa'i sgo lho phyogs su*), having layed out the seat (*gdan btiṅ la*), a multi-petaled lotus, on top of it, the disciple who is endowed with non-dual awareness (*gñis su med pa'i blo daṅ ldan pa'i slob ma*), venerating the teacher (*bla ma la gus śiṅ*), he should place (*bźag par bya*) that greatly generous one (*gtoṅ sems che ba de*) [on top it]. After having worshipped (*mchod nas*) the deities of the *maṇḍala* with an effort in accordance to his ability (*'bad de ci nus pas*), he should commence (*brtsam par bya*) the garland- and water-consecration and so forth (*me tog phreṅ ba daṅ chu la sogs pa'i dbaṅ bskur ba*) holding a white parasol above the disciple (*slob ma'i steṅ du gdugs dkar po bzuṅ la*). Furthermore, at first, he who himself is endowed with majestic splendor (*bdag ñid gzi brjid daṅ bcas pas*), reciting *mantra*s (*sṅags brjod de*) he should scatter (*gtor źiṅ*) sesame seeds (*yuṅs kar*) and water of the five nectars (*bdud rtsi rnam pa lṅa'i chus*). Having dispelled the obstructing forces which are causing hindrances to the consecration (*dbaṅ bskur ba'i bar du gcod pa'i bgegs bskrad par byas la*), he should also prepare the wall (*ra ba*), net (*dra ba*), tent (*gur*) and so forth.

After that, having washed (*khrus byas la*) the *śisya*, having dressed [him] with fine clothes (*gos bzaṅ po bskon nas*), having placed [him] on the throne (*khri la bźag ste*), having filled the cupped hands with flowers (*sñim pa me tog gis bkaṅ la*), he should make him scatter [these] into the *maṇḍala* (*dkyil 'khor du 'thor du gźug par bya*). He should offer [these] (*gtor*) reciting the *mantra* "*oṁ pratīccha vajra hoḥ*". After that he should seize the fallen flowers (*me tog lhuṅ ba blaṅs te*). Having blindfolded the disciple (*slob ma'i mgo la bciṅs la*), he should recite "*oṁ dharmakuṇḍa abhiṣiñca*". After that, the *mantrin* having lifted up (*btegs nas*) the vases with both lotus-hands, having touched the disciple's head (*slob ma'i mgo la gtugs te*), having recited the *mantra* "*oṁ vajra abhiṣiñcāmi tvāṃ*", he should bestow the consecration (*dbaṅ bskur ro*). After that, having lifted up the victory vase (*rnam par rgyal ba'i bum ba bteg la*), playing the sound of the bell (*dril bu'i sgra dkrol te*) assuming a melody (*glu'i rnam pa blaṅs la*), he should bestow the water-consecration (chu'i dbaṅ bskur te) reciting the previous *mantra* (*sṅags goṅ ma brjod do*). In this way, he should visualize (*bsam*) that all obscurations of mental concepts (*rnam par rtog pa'i sdig sgrib*) are purified (*dag par*) through the water-consecration (*chu'i dbaṅ bskur bas*). Whether beaten out of gold and so forth (*gser la sogs pa las brduṅs pa'am*), carved out of ivory

(*ba so las 'bur du brkos pa'am*), painted in a picture such as on cloth (*ras la sogs pa la ri mor bris pa'am*), or in any other way such as the form on a [painted] cloth (*gos kyi rnam pa la sogs pa gaṅ yaṅ ruṅ ba la*), having visualized (*bsams te*) Ratnasambhava (*rin chen 'byuṅ ldan*) [arising] from the [syllable] *aṁ* with the non-perception (*mi dmigs par byas pa las*) of these (*de ñid*), he should draw in the *jñānasattva* (*ye śes sems dpa' dgug pa*), make him enter (*gźug pa*) into him, bind him (*bciṅ ba*), gratify him (*dgyes par byas te*) and make him dissolve (*bstim*). Having offered worship to him (*de la mchod pa phul te*), having performed the recitation according to his ability (*bzlas pa nus tshad byas la*), having then performed the praise (*bstod pa byas nas*), he should recite the verse beginning "existence is pure by nature" (*srid pa raṅ bźin gyis dag pa*).[49] In this way (*de ltar*) it is similar (*'dra ste*) with regard to the other [*buddha*s]. With regard to all he should perform (*kun la bya*) the generation (*bskyed pa*), dissolving (*bstim pa*), worship (*mchod pa*), recitation (*bzlas pa*), praise (*bstod pa*) and recitation of the verse "existence is pure by nature" (*srid pa raṅ bźin gyis dag pa*) with the entire stanza.

After that, holding the two turbans (*dar dpyaṅs gñis thogs la*) which have been turned into the form of a crown (*cod pan gyi gzugs su gyur pa*) they should be offered (*sbyin par bya*) while reciting as follows (*'di skad brjod de*):

> "The crown consecration (Skt. *mukuṭābhiṣeka*) should be given (*dar dpyaṅs dbaṅ bskur sbyin par bya*) together with a jewelled crown ornament (*rin chen dag gi dbu rgyan daṅ*) blessed by all the *buddha*s (*saṅs rgyas kun gyis bsṅags pa yi*), ornamented with a crest diadem (*thor tshugs cod pan gyis brgyan pa*).[50]

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[49] This *pāda* presumably is referring to the verse given above in the context of the Stage of Supplicating the Deities (*lha la gsol ba gdab pa'i rim pa*) and below in context of the *ghaṇṭābhiṣeka*. The entire verse reads *srid pa raṅ bźin gyis dag phyir* ‖ *ṅo bo ñid kyis dṅos med byas* ‖ *raṅ bźin dag pa'i sems dpa' rnams* ‖ *dam pa'i srid pa byed par śog* ‖. The Sanskrit is preserved in the GuSaMaVi (vv. 312-314), HeSePra (p. 8), KṛYaTa (°*pañjikā* p. 98), KriSaṃ*Pa* (6-6-6-2 vv. 7-8) and VaĀv (*trisamayadānavidhiḥ*) reading *iyaṃ sā sarvabuddhānāṃ prajñā ghoṣānugā smṛtā* | *tvayāpi hi sadā dhāryā bodhir agrā jinair matā* ‖ *svabhāvaśuddho hi bhavaḥ svabhāvair vibhavīkṛtaḥ* | *svabhāvaśuddhaiḥ satsattvaiḥ kriyate paramo bhavaḥ* ‖.

[50] This stanza and the following *mantra* are preserved in several sources, such as T 1294 (D f. 181r), T 1657 (D f. 240r), T 1677 (D f. 268) and T 3106 (D ff. 199v-200r). Without the underlying Sanskrit the structure remains unclear.

oṁ vajrapaṭṭaka vajrārali hoḥ"

Reciting this, it should be bestowed.

After that, having placed a *vajra* in front without perceiving it as such (*de ñid mi dmigs pa las*), having produced (*bskyed la*) Amitābha (*snaṅ ba mtha' yas*) from the transformation of a lotus (*padma gyur pa las*) [which had been transformed] from [the syllable] *jrīṁ*, he should place (*bźag la*) the *vajra* which has arisen from the transformation of him (*de yoṅs su gyur pa las byuṅ ba'i rdo rje*) on the heart of the disciple, reciting as follows:

> "This is the state of all *buddha*s (*rgyas thams cad ñid*), the king that is the Glorious Heruka, the supreme consecration of all *ḍāka*s (*mkha' 'gro rnams kyi dbaṅ mchog*). Today the consecration shall be given to you (*de riṅ khyod la dbaṅ bskur bya*).[51]
>
> *oṁ śrīheruka adhipatis tvaṃ abhiṣiñca | tiṣṭha vīra samayas tvaṃ |*[52]
>
> The being without beginning and end (*thog mtha' med pa'i sems dpa' ni*) is the greatly joyous Vajrasattva (*rdo rje sems dpa' dga' ba che*), Samantabhadra (*kun tu bzaṅ po*), the very nature of all (*kun bdag ñid*), the lord who is the lord of the proud method of the *vajra* (*rdo rje sñems tshul bdag po'i bdag*)."[53]

Having recited this, [the *vajra*] is given into the right hand [of the disciple]. The '*vajra* consecration' (*rdo rje'i dbaṅ bskur ba*, Skt. *vajrābhiṣeka*).

After that, having placed a bell in front (*dril bu mdun du bźag la*) without the perception as such (*de ñid mi dmigs pa las*), he should give (*sbyin źiṅ*) the bell which has been transformed from the [syllable] *khaṁ*, a dagger (*ral gri*) and Amoghasiddhi (*don yod grub pa*) into the left hand [of the disciple] reciting:

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[51] This stanza too is found in T 1294 (D f. 181r).

[52] Cf. T 1294 (D f. 181r), T 1446 (D f. 289v), T 1783 (D f. 235v) et al.

[53] T 488 (D ff. 159r, 175v, 184v, 192r, 226r, 227v, 285v) and T 632 (D f. 43v); cf. T 1240 (D f. 147r), T 1251 (D f. 225r), T 1254 (D f. 265r), T 1261 (D f. 318r), T 1269 (D f. 47r), T 1294 (D f. 181r), T 1430 (D f. 213r), T 1444 (D f. 266r), T 1446 (D f. 289v), T 1470 (D f. 70r), T 1486 (D f. 150r), T 1783 (D f. 235v) et al. The Sanskrit is preserved in the GuSaMaVi (v.311), HeSePra (p. 8), KṛYaTa (°*pañjikā* p. 98) and VaĀv (*trisamayadānavidhiḥ*) reading *anādinidhanaḥ sattvo vajrasattvo mahārataḥ | samantabhadra*[*ḥ*] *sarvātmā vajragarvāpatiḥ patiḥ ||*.

> "This wisdom (*śes rab*) of all *yoginī*s is taught (*bśad*) to follow sound (*dbyaṅs kyi rjes 'gro*). Considered as highest awakening by the Victorious Ones (*byaṅ chub mchog tu rgyal bas bźed*) it should be always held by you as well (*khyod kyis kyaṅ ni rtag tu bcaṅ*)!
>
> Existence is pure by nature (*srid pa ṅo bo ñid kyis dag*), by nature it is made essenceless (*ṅo bo ñid kyis dṅos med byas*). By those beings who are pure by nature (*raṅ bźin dag pa'i sems dpa' ni*) it is made the highest existence (*srid pa dam pa byed par 'gyur*)."[54]

Having recited "*oṁ śrīheruka adhipatis tvaṃ abhiṣiñca | tiṣṭha vīra samayas tvaṃ |*" he should give the bell into the left hand [of the disciple].
The 'bell consecration' (*dril bu'i dbaṅ bskur ba*, Skt. *ghaṇṭābhiṣeka*).

Having given in this way *vajra* and bell (*rdo rje daṅ dril bu byin la*), having visualized [the *śisya*] as endowed with the *mahāmudrā* (*phyag rgya chen po daṅ ldan par bsams la*), having consecrated him with *mantra*s (*de la sṅags kyis dbaṅ bskur la*), he should bestow the name (*miṅ gdags par bya ste*). Having recited "*oṁ śrīheruka adhipatis tvaṃ | abhiṣiñcāmi śrīheruka-nāma-abhiṣekataḥ |*", he should give the name consecration (*miṅ gi dbaṅ bskur*, Skt. *nāmābhiṣeka*) endowed with *śrī* [in the beginning] and ending in *padma*.

> "This is the state of all *buddha*s that is held (*bsnams*) in the hand of the Glorious Heruka. It should be always held (*bcaṅ*) by you as well, the firm observance of the Glorious Heruka!"[55]

Having made the disciple to hold at the tip of the *vajra* (*rdo rje'i rtse mo nas slob ma 'dzin du bcug la*), he should recite as follows: "*oṁ sarvatathāgata-*

[54] Cf. T 1294 (D f.181r), T 1431 (D f. 220v), T 1444 (D f. 266rv), T 1445 (D f. 289v), T 1470 (D f. 69rv), T 1657 (D f. 240rv) and T 1679 (D f. 291r). The Sanskrit is preserved in the GuSaMaVi (vv. 312-314), HeSePra (p. 8), KṛYaTa (°*pañjikā* p. 98), KriSaṃ*Pa* (6-6-6-2 vv. 7-8) and VaĀv (*trisamayadānavidhiḥ*) reading *iyaṃ sā sarvabuddhānāṃ prajñā ghoṣānugā smṛtā | tvayāpi hi sadā dhāryā bodhir agrā jinair matā || svabhāvaśuddho hi bhavaḥ svabhāvair vibhavīkṛtaḥ | svabhāvaśuddhaiḥ satsattvaiḥ kriyate paramo bhavaḥ ||*.

[55] Cf. T 1294 (D f. 181v), T 1469 (D f. 58v) and T 1636 (D f. 263rv). A similar verse in Sanskrit is preserved in the GuSaMaVi (v. 310), HeSePra (p. 8), KṛYaTa (°*pañjikā* p. 99), KriSaṃ*Pa* (6-2-3-2-13, 6-6-6-2), SdpT (p. 151), STTS (vol.1, p. 209) and VaĀv (*vajravratavidhi*) reading *idaṃ tat sarvabuddhatvaṃ vajrasattvakare sthitam | tvayāpi hi sadā dhāryaṃ vajrpāṇidṛḍhavratam ||*.

siddhivajrasamaya tiṣṭha eṣa tvāṃ dhārayāmi hūṁ ha ha ha ha hoḥ"[56]. Having recited this, he should bestow the consecration of the *vajra*-observance (*rdo rje brtul źugs kyi dbaṅ*, Skt. *vajravratābhiṣeka*) with the right hand.

> "The Glorious Heruka is the skull-staff (*khaṭvāṅga*), the *yoginī* the little drum (*ḍamaru*). Endowed with *vajra*-staff and *vajra*, the bell is made to sound (*dril bu sil sil sgra sgrogs pa*).
>
> Holding the *brahma*-thread (*tshaṅs pa'i skud thogs*) [he] has the nature of a *yogin* (rnal 'byor bdag). Great hero (*dpa' bo chen pos*), take up (*blaṅ bar gyis*) dagger (*gri gug*) and skull-bowl (*kapāla*)!"[57]

The 'consecration of dagger and bowl' (*gri gug daṅ thod pa'i dbaṅ bskur ba*).

Having let the disciple who possesses these [consecrations] (*de rnams daṅ ldan pa'i slob ma ni*) become unobstructed (*thogs pa med par bsgrub par byos śig*) towards things that are calm (*źi ba*), crowded (*rgyas pa*), powerful (*dbaṅ*), fierce (*drag po*), stiff (*reṅs pa*), which expel (*bskrad pa*), which cause obscurations (*rmoṅgs par bya ba*) or kill (*gsad pa*) and so forth, having made him bring about (*sgrub par gyis śig*) as desired (*ci dga' bar*) all accomplishments of the *yoginī*s (*mkha' 'gro ma'i dṅos grub thams cad*) such as shoes and clothes (*mchil lham bgo ba*), letting rain fall (*char dbab pa*), letting sun and moon be perceived (*ñi zla gzuṅ ba*), permission has been given to him (*de ni rjes su gnaṅ ba sbyin pa*). Beginning from the 'flower [consecration]' up to the 'consecration of dagger and bowl' (*me tog la sogs pa nas gri gug daṅ thod pa'i dbaṅ bskur ba yan chad kyis ni*) is called the 'consecration of the body' (*sku'i dbaṅ źes bya'o*) since it brings about a pure body (*lus dag par byed pa yin pas na*). As for the fruit (*'bras bu*), whatever share there is, it is equal to the share of the *bodhisattva* on the Eighth *Bhūmi* (*sa brgyad pa'i byaṅ chub sems dpa'*).

After that, after [the disciple] has received (*thob pa la*) the 'flower consecration' and so on, the teacher should proceed to bestow the 'secret consecration' (*gsaṅ ba'i dbaṅ bskur ba bsgrub ste*). It should be performed there at a secluded place without people (*gnas de ñid du mi med ciṅ dben par byas te*).

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[56] Ibid., *see also* HeSePra (pp. 8, 26), STTS (vol.1, p. 214), SdpT (p. 151) and KriSaṃ*Pa* (6.2.3.2.14).

[57] Cf. T 1294 (D f. 181v), T 1446 (D f. 290r) and T 1657 (D f. 240v).

Having cut it off at the sides with curtains (*yol bas bar du bcad la*), having created (*byas la*) the square *maṇḍala*, he should sprinkle it with perfume and the water of the five nectars (*dri źim po daṅ bdud rtsi lṅa'i chag chag gdab po*). Having spread flowers there (*der me tog chal mar bkram ste*), having set up a comfortable seat with a multi[-petalled lotus] (*gdan sna tshogs pa bzaṅ po btiṅ nas*), having made the offerings to the teacher (*bla ma la phul la*), the disciple who is endowed with the signs of wisdom (*slob mas śes rab ma mtshan daṅ ldan pa*[*s*]) should request as follows (*'di skad gsol ba gdab par bya*):

> "You are the Glorious Heruka, having the purity of the supreme aim (*yaṅ dag don mchog rnam dag pa*) of the great *bodhisattva*s expand the bliss of the *sugata*s (*bde gśegs rnams kyi bde spel mdzad*)!
>
> Just as you bestow on me the supreme consecration (*mchog gi dbaṅ ni bskur ba*) with the nectar of reality (*de ñid bdud rtsi yis*), in precisely that way remove the sufferings of *saṃsāra* (*'khor ba yi sdug bsṅal rnams ni sel bar mdzod*)!
>
> The supreme, unstained nectar of the *yoga* (*rnal 'byor bdud rtsi dri med mchog*) destroys the eye-disease of the faults of ignorance (*ma rig ñes pa'i rab rib 'joms*), because of it (*gaṅ phyir*) make me attain (*bdag gis thob par mdzod*) unsurpassed awakening (*byaṅ chub bla med pa*) today (*de riṅ*)!"[58]

Having recited this, he should make the request (*gsol ba gdab par bya*).

After that, having generated the wisdom consort Nairātmyā (*śes rab ma bdag med mar bskyed la*), having produced the armoring and what [else] is to be done (*de la go cha daṅ bya ba daṅ*), having also generated the three deities on the three places (*gnas gsum du yaṅ lha gsum bskyed la*), having drawn in (*bkug pa*), caused to enter (*gźug*), bound (*bciṅ ba*), gratified (*rjes su dgyes pa byas te*) and then dissolved (*bstims la*) the *jñānasattva*, ornamented with Akṣobhya on the head (*mi bskyod pas dbu brgyan te*) the teacher should recite the 'empowerment of the secret space' (*mkha' gsaṅ byin gyis brlab pa*) as follows:

[58] This set of verses is preserved in T 1240 (D f. 145r), T 1671 (D f. 193v), T 1677 (D ff. 272v-273r) and T 2584 (D f. 148r).

"*oṁ padma sukhādhāra mahārāgasukhaṃdada |*
caturānandabhāg viśva hūṁ hūṁ hūṁ kāryaṃ kuruṣva me ||
oṁ vajra mahādveṣa caturānandadāyaka |
khagamukhaikarasa nātha hūṁ hūṁ hūṁ kāryaṃ kuruṣva me ||"[59]

By reciting this, he should visualize faultless purity (*ñes pa med par rnam par dag par bsam mo*).

After that he should enter into meditative absorption (*sñoms par 'jug par bya ste*). Having generated Akṣobhya (*mi bskyod pa mdzad ciṅ*) and attracted (*spyan draṅs nas*) the hero and *yoginī*s in the ten directions (*phyogs bcur*) by emanating rays of light (*'od 'phros pas*) from the [syllable] *hūṁ* that is on the central portion of the sign (*mtshan ma'i lte ba'i*) in the heart of his *jñānasattva*, he should make [them] dissolve in [his] heart and so on (*thugs kar thim pa la sogs pa bya ste*). When the *bodhicitta* has arrived (*phyin pa*) in the neck of the jewel (*nor bu'i ske ru*), having recited "*oṁ sarvatathāgatānurāgaṇavajrasvabhāvātmako 'haṃ*",[60] he should produce the self-identity (*ṅa rgyal bya*) "I have the nature of the *vajra* of impassioning (*rjes su chags pa rdo rje'i raṅ bźin ṅa yin no*)". After that, having checked (*mnan la*) the *bodhicitta* with the ring-finger (*mtheb srin gyis*) at the neck of the *bola* (*bola'i kha sker*), he should release it (*draṅ bar bya*) into the mouth of the *śisya*. After that, when he has enjoyed it (*ñe bar loṅs spyod la*), the *ācārya* should give the order (*bsgo*) "Remain in bliss!" (*bde bar gnos śig*). After having been consecrated (*dbaṅ bskur nas*) reciting "*aho sukha*" (*e ma re bde*), and after having drunk [the *bodhicitta*], the disciple should say "I have the nature of the Glorious Heruka, the great bliss (*bde ba chen po dpal he ru ka'i bdag ñid ni bdag*)". Because of the removal of the faults of speech and all conceptualizations (*ṅag gi ñes pa daṅ | rnam par rtog pa thams cad sel bar byed pas na*) through the contact with the glory of his *vajra* (*de'i rdo rje'i dpal gyis reg pa des ni*) it is called 'speech consecration' (*gsuṅ gi dbaṅ*). By this, whatever share there is as the fruit (*des 'bras bu*), it is equal to the share of the *bodhisattva* on

[59] HeTa II.xii 5-6; cf. HeSāU, HePra[§15], DVS (f. 191v$_6$), HeSāSaṃ 10 (f. 120r$_{2\text{-}3}$), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218, et al.

[60] GST (after 6.1); cf. HeSāSaṃ 7 (f. 87r$_6$), HeSāSaṃ 8 (f. 87r$_7$-v$_1$), HeSāSaṃ 11 (f. 133r$_4$), VS (p. 27), VNU* (p. 83), MaUd (p. 89), KriSaṃ*Pa* (6.6.8), PiSā (v.104), AP (ch.7), GuSaMaVi (after v.66) et al.; lit. meaning "*oṁ* – I have the nature of the *vajra* of the impassioning of all *tathāgata*s".

the Tenth *Bhūmi* (*sa bcu pa'i byaṅ chub sems dpa'*). With regard to the share of the *bodhisattva* on the Tenth *Bhūmi*, the '*luṅ*' should be given (*luṅ bstan par bya ste*). The teacher, having put on the *dharma*-robe (*chos gos gyon la*) and having grasped (*bzuṅ la*) the end of that *dharma*-robe with the right hand[61], he should recite the following:

> "In this way I give the '*luṅ*' (*'di ltar ṅa yis luṅ bstan te*), because of the accomplishment of supreme reality (*dṅos po mchog tu sgrub pa'i phyir*) the Glorious Heruka, the *tathāgata*, has come forth (*bton*) from the lower realms of existence (*srid pa'i ṅan 'gro rnams las*).[62]
>
> *śrīheruka namaḥ sarvatathāgatasiddhisamayas tvaṃ bhūr bhuvaḥ svaḥ* |"[63]

Having recited this, he should give the '*luṅ*' (*luṅ ston par mdzad*) to remain in the seal of Amoghasiddhi (*don yod grub pa'i phyag rgyar gnas pa*), and to be in harmony (*mgrin gcig tu*) with those who are victorious throughout the three times together with their sons (*dus gsum gyi rgyal ba sras daṅ bcas pa rnams kyis*). The 'teaching of the *luṅ*' (*luṅ bstan pa*).

Having become a lord of the three realms (*khams gsum gyi bdag por gyur pa*), having become the lord of the victorious ones (*rgyal ba rnams kyi bdag por gyur pa*), having been victorious (*rgyal ba*) over the demons of mistaken views (*phyin ci log gi bdud*), the non-buddhists (*mu stegs*, Skt. *tīrthika*) and so forth, he shall enter (*'jug ciṅ*) the supreme city of *nirvāṇa* (*mya ṅan las 'das pa'i groṅ khyer dam par*)! From this (*'di ñid las*), he shall come to attain buddhahood (*saṅs rgyas ñid thob par 'gyur gyis*)! He shall have no doubts (*the tshom*), second thoughts (*yid gñis*) and so forth! Moreover, as soon as consecrated by the true teacher (*bla ma dam pas dbaṅ bskur ba tsam gyis*) the disciples come to

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61 Note that the transmission of the b-version attests the left hand (*g.yon pas*) here.

62 This stanza is transmitted in T 1446 (D f. 291v), T 1538 (D f. 146v) & T 1636 (D f. 264v).

63 Cf. T 1446 (D f. 291v) and T 1538 (D f. 146v), lit. meaning "O Glorious Heruka, homage [to you]! You are the pledge (*samaya*) of the accomplishments (*siddhi*) of all *tathāgata*s, may you become (*bhūr*) the nature (*svaḥ*) of the world (*bhuvaḥ*)!"; *see also* HeSePra, KṛYaTa (+ *Ratnāvalī*) et al. The latter reads *ehi amukanāma tathāgatasiddhisamayas tvaṃ bhūr bhuvaḥ svar iti* (p. 100). It may be noted here that the core formula "*bhūr bhuvaḥ svaḥ*" is already found in old Vedic texts, such as the *upaniṣad*s.

accomplish [everything] in the same way as wished (*ji ltar bsams pa ltar slob ma rnams kyis grub par 'gyur ro*)!
That is the 'reassurance' (*dbugs dbyuṅ ba*, Skt. *āśvāsa*).

After that, he should commence the '*prajñājñānābhiṣeka*' (*śes rab daṅ ye śes kyi dbaṅ bskur ba*). With regard to this, there are two [consecrations], the '*prajñā*'- and the '*prajñājñānābhiṣeka*' (*śes rab kyi dbaṅ daṅ śes rab ye śes kyi dbaṅ*). Among them, as regards the '*prajñājñānābhiṣeka*', having in accordance with the texts (*gźuṅ daṅ mthun par*) offered to the teacher (*bla ma la phul la*) a human girl of an age that is in accordance with the former [instructions] (*mi'i bu mo lo graṅs goṅ ma daṅ mthun pa*), he should produce the *maṇḍala*, the sprinkling of the water (*chag chag*) and so forth in accordance with the former [procedures] (*goṅ ma daṅ mthun par bya'o*). After that, after the teacher has performed (*byas la*) the 'empowerment of the wisdom consort' (*śes rab ma byin gyis brlab pa*, Skt. *prajñādhiṣṭhāna*) in accordance with the former [instructions] (*goṅ ma daṅ mthun par*), the teacher should give order (*bka' bsgo bar bya ste*) to the wisdom consort and the disciple: "It is not fit that you give up (*spaṅ du mi ruṅ ste*) either the love-making (*'dod chags*) or the *sugata*s of the three times! The great wisdom is born (*ye śes cher skyes te*) from performing the love-play (*rol pa mdzad pa las*) that is non-dual means and wisdom (*thabs daṅ śes rab gñis su med pa'i*). It is not fit that you abandon the love-making (*'dod chags spaṅ du mi ruṅ ste*) even when you are full-fledged *buddha*s! Perform the non-dual love-play (*gñis su med pa'i rol par byos śig*)! Produce the knowledge (*ye śes skye bar 'gyur gyis*)!". Saying this he should give the command (*bsgo bar bya'o*). Moreover, the teacher should recite the following (*'di skad brjod do*):

> "Whether able or not (*nus sam*), o *vajrin* (*rdo rje can*), the feces is eaten and the urine is drunk (*dri chen dri chu bza' btuṅ yin*)! Whether able or not, have faith (*mos pas dad*) in blood (*rakta*), camphor (*ga pur*), flesh (*māmsa*) and the women (*bud med*)! Whether conceptual or not (*mi rtog gam*), kiss the *bhaga* (*bhagar 'o byed*)! Speak (*smros śig*), you bliss-possessing *vajra* (*rdo rje bde ba can*)!"[64]

[64] Cf. T 1671 (D f. 194rv) and T 1677 (D f. 237v). Cp. HeTa II.v. 61-62 *tāsāṃ pāyayed yogī laghu siddhim avāpnuyāt | madanaṃ tatra pātavyaṃ bhakṣayed balaśālijam ||*

After that, he should make the disciple speak (*brjod du gźug go*) the following verse of ability (*nus pa'i tshig*) to the wisdom consort:

> "Why should I not endure, o Goddess, the eating of faeces, semen and so on? [I] should always have devotion towards the wisdom consorts, and should kiss the *bhaga*!"[65]

After that, having undressed the wisdom consort (*śes rab ma gcer bur phyuṅ la*) and having washed her (*khrus byas nas*), he should anoint her with perfumes (*dri źim pos byugs te*). Having bound a flower garland on her head (*me tog gi phreṅ ba mgo la bciṅs la*), he should grasp her with both hands by her two sides (*grwa gñis nas bzuṅ ste*). Having opened up (*kha phye la*), the wisdom consort should speak the following:

> "This lotus of mine from which marvel arises (*rmad 'byuṅ*) is endowed with every bliss (*bde ba thams cad yaṅ dag ldan*). Always enjoy it progressively (*rtag tu rim bźin 'di la spyod*), and never abandon it (*'di daṅ nam yaṅ mi 'bral lo*)!
>
> This 'sphere of reality' (*chos dbyiṅs*, Skt. *dharmadhātu*) is completely pure (*rnam par dag*). [By it] the realm of sentient beings (*sems can khams*, Skt. *sattvadhātu*) is completely liberated (*ni rnam par grol*). Drink this blood, o king (*khrag 'thuṅ rgyal po 'di ñid ni*), in which all natures abide (*raṅ bźin thams cad 'di la gnas*)!
>
> It is taught to abide on a lotus on the *cakra* of the internal *nāḍī* (*naṅ gi rtsa yi 'khor lo la || padma la bźugs rab tu gsuṅs*), just like the internal space of the *bhaga*. Having widened (*rgyas śiṅ*) the five elements (*'byuṅ ba lṅa po*), penetrate (*'chaṅ*)!
>
> Endowed with anthers on the central part (*lte ba la ni ge sar bcas*), fully embellished with eight petals (*'dab ma brgyad kyis rnam par*

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tāñ ca vivastrakāṃ kṛtvā bhagaṃ cumbayen muhur muhuḥ | tābhiś ca vṛṣyate bolaṃ gīyate nṛyate param ||.

65 Variants of this verse are preserved in Sanskrit in several sources, e.g. in Vāgīśvarakīrti's *Saṃkṣiptābhiṣekavidhi*, in KriSaṃ 6.6.8 v.6 (*prajñājñānabhiṣeka*) and in Padmaśrīmitra's *Maṇḍalopāyikavidhi* (MaUVi, Tokyo MS No. 280 f. 12r). The latter reads *kiṃ cāhaṃ notsahe devi viṭśūkrādibhakṣaṇam | kāryā bhaktiḥ sadā strīṇāṃ cumbanaṃ bhagaṃ eva ca ||*. The version preserved in the KriSaṃ, on the other hand, reads *śukraraktādibhakṣaṇam* in the 2nd *pāda*.

brgyan), from the middle of that arises (*'byuṅ ba yin*) the nectar of reality (*de ñid bdud rtsi*) having the form of *śukra*.[66]

bhaja mokṣa hoḥ"[67]

Thus it is spoken by the wisdom consort.

After that, having grasped (*bźag la*) the hand of the disciple and the hand of the wisdom consort above and below, having said "Because by you, Prajñā, knowledge is being generated (*ye śes skyed par byed pa yin pas*), he and you shall always have an inseparable relationship (*dus rtag tu mi 'bral bar 'grogs śig*)!", the reality is transmitted (*gtad pa de ñid*) by the teacher.
This is the 'wisdom consecration' (*śes rab kyi dbaṅ*, Skt. *prajñābhiṣeka*).

After that, having placed (*'dug la*) both the disciple and the wisdom consort inside the curtains (*yol ba'i naṅ du*), the *śisya* should receive the 'wisdom-knowledge consecration' (*śes rab ye śes kyi dbaṅ*, Skt. *prajñājñānābhiṣeka*). After that, after the disciple has made the wisdom consort to come down (*phab nas*) to the ground there in the left side of the disciple, having lay down (*ñal la*), telling love-stories (*dga' ba'i gtam bya*) he should touch the place on [her] belly with [his] fingernails (*gnas dgu ru sen mos gdab par bya ste*). Resting the left hand on [her] lefthand side (*g.yon pa'i lag pa g.yon pa'i glo ru 'dug pas*), he should caress [her] and so forth (*brud pa la sogs pa bya'o*) on that which is resembling the 'little bird's head' inside the lotus (*padma'i naṅ gi bye'u mgo 'dra ba la*) with the hand, i.e. index finger that is like a *nāga* (*glaṅ po che'i mdzub mo'i lag pas*). After that, having again and again played with the tongue too (*lces kyaṅ rol mo yaṅ daṅ yaṅ du byas la*), having entered into the fully blossomed lotus (*padma rgyas su bcug la*), he should then perform the union of the two together with the wisdom consort (*śes rab ma daṅ gñis sbyor ba bya ste*). When the *bodhicitta* rises to the neck of the *bola* (*byaṅ chub kyi sems bola'i sker phyin pa las*) because of the gentle moving (*dal nas dal nas bskyod las*), non-conceptual cognition arises (*rnam par mi rtog pa'i ye śes skyes te*). It should be cultivated as long as inside that state (*ji tsam gnas kyi bar du bsgom mo*). Having issued (*phuṅ la*) [the *bodhicitta*]

[66] This set of verses is also found in T 1251 (D f. 226v), T 1671 (D f. 194v) and T 1677 (D f. 273v).
[67] Cf. VaĀv (→ *Prajñājñānābhiṣekavidhi*).

into the *kakkola* when not enduring any longer (*ma thub na*), precisely that is taken up with the tongue (*lces blaṅ*) by him who has the nature of Hevajra. Because that too is from the *tantra*:

> It should not be taken with the hand (*lag pas blaṅ bar mi bya źiṅ*), nor should it be taken with an oyster-shell (*ña phyis kyis kyaṅ mi blaṅ ste*), and also it is not to be grasped with a conch-shell (*duṅ la'aṅ gźag par mi bya 'o*). The nectar is to be taken up with the tongue (*bdud rtsi lce yis blaṅ bar bya*).[68]

Thus he should take it up from the *kakkola* with the tongue alone (*kakkola nas lce kho nas blaṅ bar bya'o*). He should take up from the *kakkola* of the wisdom consort that, i.e. the *bodhicitta* which has the nature of 'knowledge' (*ye śes kyi raṅ bźin byaṅ chub kyi sems*). By being relished (*zos pas na*) it is called 'wisdom-knowledge consecration' (*śes rab ye śes kyi dbaṅ*, Skt. *prajñājñānābhiṣeka*).

With regard to it, the 'four types of bliss' (*dga' ba rnam pa bźi*) are 'bliss' (*dga' ba*), 'true bliss' (*yaṅ dag pa'i dga' ba*), 'natural bliss' (*raṅ bźin gyi dga' ba*) and the fourth, the 'bliss of cutting off' (*chad pa'i dga' ba*).[69] Among them, 'bliss' [arises] from the activity of investigating (*vicayana bya ba nas*) when it has entered into the passage of the *bola* (*bola'i rtsar phyin pa'i bar ro*). The 'true bliss' [arises] when it has just entered into the middle (*yaṅ dag pa'i dga' ba ni dkyil du phyin pa tsam mo*). The 'natural bliss' [arises] when it has entered the neck of the *bola* (*raṅ bźin gyi dga' ba ni bola'i sker phyin pa la bya ste*), it causes rise to the non-conceptual [cognition] (*de ni mi rtog pa skye bar byed pa*). Now, if one where to argue it is there where it is realized (*'o na der gar rtogs pa yin źe na*), then it is replied (*smras pa*) it should be equal to the nature of the 'four *cakra*s' (*'khor lo bźi'i raṅ bźin daṅ mñam par bya bar ro*). Or if one were to ask whether the 'bliss of cutting off' does not come to be counted (*'o na chad pa*[*'i*] *dga' ba'i graṅs su mi 'gro na*), or whether the bliss, because it does not exist apart from

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[68] HeTa II.iv. 39, reading *na kareṇa tato gṛhyet śuktikayā na śaṅkhakaiḥ | amṛtaṃ jihvayā grāhyam edhanāya balasya vai ||*.

[69] The terminology used here is somewhat unusual, but it is rather likely that these four names are to be understood as synonymous to the more common terms 'bliss' (Skt. *ānanda*), 'supreme bliss' (Skt. *paramānanda*), 'innate bliss' (Skt. *sahajānanda*) and 'bliss of cessation' (Skt. *viramānanda*).

the three, relates to the 'four *cakra*s' and similarly to the 'four blisses' (*dga' ba ni gsum las med pas 'khor lo bźi daṅ | dga' ba bźi ji ltar sbyar źe na*), it is replied (*smras pa*) that there is the counting of the 'bliss of cutting off' (*chad pa['i] dga' ba'i graṅs su 'gro ste*), because of which (*gaṅ gi phyir*) there is neither 'great bliss' (*dga' ba chen po med kyaṅ*), nor a contradiction because of the mere counting of the momentary blisses (*skad cig ma'i dga' ba'i graṅs tsam yod pas kyaṅ mi 'gal lo*)! Since the 'four blisses' are taught separately in the *tantra*, there is no contradiction that it relates to the 'four *cakra*s' (*rgyud las kyaṅ dga' ba bźi char bstan pas 'khor lo bźi daṅ sbyar ba mi 'gal lo*). Thus and so forth is the '(wisdom-)knowledge consecration'.[70] Therefore (*des ni*), because it purifies all mental faults (*yid kyi ñes pa thams cad dag par byed pas*), it is called 'mind-consecration' (*thugs kyi dbaṅ*). By this, whatever share there is as the fruit (*des 'bras bu gaṅ daṅ skal ba mñam par 'gyur źe na*), the *yogin* who has received the consecration in this way has equal share to the *buddha*s of the five families (*de lta bu'i dbaṅ thob pa'i rnal 'byor pa ni rigs lṅa'i saṅs rgyas daṅ skal ba mñam par 'gyur ro)*.

Afterwards, at the time of that, he should correctly evaluate the *samaya*s (*dam tshig rnams yaṅ dag par dpog par bya*). Then, he should perform the 'fire-ritual for appeasing' (*źi ba'i sbyin sreg bya*) on the *maṇḍala* ground. As for that, it is to be known from somewhere else (*de ni gźan las śes par bya*).[71] It is not written down here (*'dir ma bkod do*).

After that, having taken (*blaṅs nas*) gold (*gser*), silver (*dṅul*), precious jewels (*nor bu rin po che*), corals (*byi ru*), pearls (*mu tig*), coins (*kārṣāpaṇa*), elephants (*glaṅ po che*), buffalos (*ma he*), chariots endowed with jewels (*śiṅ rta nor daṅ bcas pa*) and bests of gifts pleasing the heart (*yid la gces pa'i yon gyi mchog rnams*), having paid homage to the feet of the teacher (*bla ma'i źabs la phyag byas te*), he should offer [these] (*dbul bar bya*) saying "Beginning from today (*deṅ nas brtsams te*) I will come as a servant of the teacher (*bla ma'i bran du bdag mchi ste*), please receive even my body (*bdag gi lus kyaṅ bźes su gsol*)!". Because of the joy in his student attaining awakening (*raṅ gi slob ma byaṅ chub bsgrub pa la dga' ba'i phyir*), the teacher should bestow the assent (*legs pa'i tshig sbyin no*) saying "oh what great accumulation of conviction and riches (*mos pa daṅ 'byor ba'i tshogs che*)".

[70] The b-versions of the text omit *śes rab*, reading *ye śes kyi dbaṅ bskur ba*. Without the underlying Sanskrit this important passage remains hardly intelligible.

[71] Regarding the performance of this specific fire-ritual, cf. Saroruha's **Homavidhi*.

> At first (*daṅ por*) a disciple with great conviction (*mos pa che ba'i slob ma yis*) should offer the 'precious gifts' (*yon ni dbul bar bya*). A disciple without faith and conviction (*dad mos med pa'i slob ma yis*) does not gain accomplishment (*dṅos grub thob par mi 'gyur ro*).

The 'Stage of Presenting the 'Teacher's Reward'' (*slob dpon gyi yon dbul ba'i rim pa*).

Conclusion

After that, holding many music instruments (*rol mo'i cha byad maṅ po thogs la*), [he should perform] songs (*glu*), dance (*gar*) etc. in the *maṇḍala*. Circumambulating it thrice (*bskor ba lan gsum bya*) he should make prostrations (*phyag bya*). Having cast away the offerings to the guardians of the directions (*phyogs skyoṅ la gtor ma btaṅ ste*), he should recite the verses of 'commitment' (*smon lam gyi tshig brjod do*, Skt. *praṇidhāna*).

After that, having got up in the morning at dawn (*naṅ par tho raṅs laṅs la*), he should gather (*bsdu bar bya*) all things beginning with the colors (*tshon la sogs pa dṅos po rnams*). Having gathered it (*bsdus nas*), having filled it into a golden pot (*gser gyi bum par blugs la*), he should cast it into a great river (*chu bo chen por dor bar bya*). Having also gathered all vases (*bum pa thams cad kyaṅ bsdus la*), he should bring them to the great river (*chu bo chen por khyer te*). Having washed them (*bkrus la*), he should circumambulate (*bskor*) the great *gaṇacakra* as before, reciting various songs and dance performances (*glu daṅ gar gyi rnam pa brjod*).[72] After that, he should make the colors and lines invisible (*tshon daṅ thig mi mṅon par bya*), rubbing the ground (*sa la byugs pa byas la*) with a paste (*sbyar bas*) of the five nectars, sandalwood, saffron and cow excrements (*ba yi lci ba rnams*).

The **Hevajramaṇḍalakarmakramavidhi* (*bCom ldan 'das kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga rgyas pa*) composed by the Master Padmavajra is finished.

[72] Note that the wording appears to be partly metrical.

Saroruha's
*Śrīhevajrapradīpaśūlopamāvavādaka nāma

Edition of the Tibetan Translation

rgya gar skad du | Śrīhevajrapradīpa[1]śūlopamāvavādaka[2] nāma ‖ bod skad du | dPal kye rdo rje'i[3] mar me'i rtse mo lta bu'i gdams pa źes bya ba ‖[4] C19r$_2$, D19r$_7$, G27v$_1$, N21v$_7$, P$_1$22v$_6$, P$_2$52, gD38

dpal kye rdo rje la[5] phyag 'tshal lo[6] ‖

śes rab sñiṅ po'i rtser gyur pa[7,a] ‖
bdag med ma la phyag 'tshal nas ‖
Yan lag med rdor[8] źal sṅa nas ‖
dbaṅ daṅ gdams ṅag[9] 'brel pa yi ‖
mar me'i rtse mo lta bu yi[10] ‖
kye yi rdo rje'i man ṅag[11] bśad ‖

rnal 'byor pa gaṅ źig dpal kye rdo rje'i[12] dbaṅ daṅ ldan źiṅ | dam tshig daṅ ldan te | rdo rje 'chaṅ chen po bsgrub par 'dod pas | daṅ po gnas la sogs pa khyad par can[13] btsal te | khams[b] daṅ lus kyi 'byuṅ ba cha bsñam

[a] **śes rab** <bsam mi khyab> | **sñiṅ po'i** <bśad pa gsum> | **rtser** <stoṅ ñid> | **byuṅ ba** <ste phul du gyur pa> ‖ gD$^{nt.}$. [b] **khams** <kha zas sogs> ‖ gD$^{nt.}$.

[1] °pradīpa G, N, P$_1$ (pra d'i pa)] pr'a d'i pa C, D, P$_2^{sil.}$; *om.* gD. [2] °āvavādaka *em.*] °a b'a b'a da ka C, D, P$_2^{sil.}$; °a ba b'a da ka G, N, P$_1$; *om.* gD. [3] dPal kye rdo rje'i $\Sigma_{-N,gD}$] dPal kye'i rdo rje'i N ; *om.* gD. [4] rgya gar skad du (…) źes bya ba Σ_{-gD}] slob dpon padma badzra gyis mdzad pa'i rdzogs rim mar me'i rtse mo lta bu'i gdams ṅag bźugs so gD. [5] dpal kye rdo rje la N, P$_1$] dpal kye'i rdo rje la C, D, P$_2^{sil.}$; dpal kye rdo rje'i G ; *om.* gD. [6] phyag 'tshal lo Σ_{-gD}] *om.* gD. [7] gyur pa Σ_{-gD}] byuṅ ba gD. [8] Yan lag med rdor gD] bdag med rdo rje'i Σ_{-gD}. [9] gdams ṅag C, D, P$_2^{sil.}$, gD] gdam ṅag G, N, P$_1$. [10] mar me'i rtse mo lta bu yi Σ_{-G}] *om.* G. [11] kye yi rdo rje'i man ṅag Σ_{-gD}] kyai rdo rje'i dgams ṅag gD. [12] dpal kye rdo rje'i Σ_{-gD}] dpal kyai rdo rje'i gD. [13] khyad par can G, N, P$_1$, gD] khyad can C, D, P$_2$.

mo[14] || de ltar khams śin tu[c] bde ba daṅ | stan bde ba'i steṅ du lus khoṅ[d] glod de bde bar ñal lo[e] || de ni bsam gtan gyi tshogs sna tshogs pas tshogs kyi lam gyi bdag ñid do[15] ||

de nas[f] tho raṅs skya reṅs daṅ po śar ba daṅ[16] legs par laṅs te | skyon med pa'i[g] gos legs par gyon nas[17] khams daṅ[18,h] 'byuṅ ba'i drod[19] sbyar te | khrus daṅ gñid sad pa'i[20] cho ga bya'o || de nas stan naṅ tshaṅs can gyi steṅ du legs par 'dug ste | lus legs par[i] cha bsñam mo[21,j] || de bźin du[22] dbugs kyaṅ cha sñom mo[23,k] || sems kyaṅ cha bsñam ste[24] | de yan chad kyis ni[l] bsam gtan la sbyor bas na sbyor ba'i lam gyi bdag ñid do ||

C19r7, D19v4; G27v5, N22r4, P1 23r4, P2 53 :4, gD38.6

de nas bdag ñid[m] dpal kye rdo rje[25] źal gcig phyag gñis pa | g.yas pa na[26] rdo rje rtse lṅa pa | g.yon pa na[27] *kapāla* bsnams pa bsam mo || de nas raṅ gi sñiṅ gar ñi ma daṅ zla ba'i steṅ du *hūṁ* sṅon po bsams te[28] | de las 'od zer phyi ru[29] 'phros te | phyi rol[30] snod kyi 'jig rten thams cad du[31] skye 'gro mo rigs thams cad kyi rtog pa bsregs te | slar 'dus pas[32] yum bdag med

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[c]**khams śin tu** <mi bden źag daṅ zla bar … yaṅ … cuṅ zad bsgom> || gD[nt.]. [d]**khoṅ** <ba mi med pa'i sar gsuṅs> || gD[nt.]. [e]**bde bar ñal lo** <mtshan mo'i dbaṅ du byas> || gD[nt.]. [f]**de nas** <khams bden> || gD[nt.]. [g]**skyon med pa'i** <srog chags med par graṅ dro ran> || gD[nt.]. [h]**lus kyi khams daṅ** <dbyar dbyiṅ ston bya | dgun mi bya'o> || gD[nt.]. [i]**lus legs par** <rdo rje'i skyil kruṅ legs par bca'> || gD[nt.]. [j]**cha sñam mo** <rten ma med pa> || gD[nt.]. [k]**cha sñom** <rluṅ 'ba' źig lan gsum du> | **mo** <blaṅ la> || gD[nt.]. [l]**de yan chad kyis ni** <rtse gcig pas> || gD[nt.]. [m]**bdag ñid** <mar me'i rtse mo lta bu'o ['']ba' źig daṅ po lha mo brgyad źal brgyad la bsdu ba la rdzogs pa daṅ | [p.39] bsgom na rten> || gD[nt.].

[14]bsñam mo $\Sigma_{\text{-gD}}$] mñam mo gD. [15]bdag ñid do C, D, $P_2^{sil.}$, gD] bdag po ñid do G, N, P_1. [16]śar ba daṅ $\Sigma_{\text{-gD}}$] śar nas gD. [17]gyon nas $\Sigma_{\text{-gD}}$] gon nas gD. [18]khams daṅ $\Sigma_{\text{-gD}}$] lus kyi khams daṅ gD. [19]drod $\Sigma_{\text{-G,gD}}$] dros G ; graṅ dro gD. [20]gñid sad pa'i C, D, $P_2^{sil.}$] gñid saṅs pa'i G ; gñid bsaṅ ba'i N, P_1, gD. [21]cha bsñam mo C, D, $P_2^{sil.}$] cha mñam ste G ; cha mñam mo N, P_1; cha sñam mo gD. [22]de bźin du *em.*] *om.* Σ_{gD}; de bźin tu gD. [23]dbugs kyaṅ cha sñom mo gD] *om.* Σ_{gD}. [24]cha bsñam ste C, D, $P_2^{sil.}$] cha mñam ste G, N, P_1; cha sñom ste gD. [25]kye rdo rje $\Sigma_{\text{-gD}}$] kyai rdo rje gD. [26]g.yas pa na $\Sigma_{\text{-gD}}$] g.yas pa gD. [27]g.yon pa na $\Sigma_{\text{-gD}}$] g.yon gD. [28]bsams te $\Sigma_{\text{-G}}$] bsam te G. [29]phyi ru $\Sigma_{\text{-gD}}$] phyir gD. [30]phyi rol $\Sigma_{\text{-gD}}$] *om.* gD. [31]thams cad du gD] thams cad daṅ | naṅ bcud kyi 'jig rten $\Sigma_{\text{-gD}}$. [32]pas $\Sigma_{\text{-G,gD}}$] pa G ; pas | raṅ ñid gD.

ma śes rab kyi cha snod kyi 'jig rten gyi raṅ bźin du[33] bsam mo ‖ de bźin du[34,n] skye 'gro pho rigs thams cad bsregs te | slar 'dus pas[o] raṅ ñid dpal he ru ka[35] bcud kyi 'jig rten gyi raṅ bźin du bsams te[36] | gźan sbyoṅ ṅo[37] ‖

de nas yum gyi sñiṅ gar zla ba daṅ ñi ma'i[38] bar du[p] *aṁ*[39] bsams te[40] | 'od des yum ñid[41] 'od du źu ste | yab kyi thugs kar thim par[42] bsam mo ‖ don de ñid sṅar ma mthoṅ ba mthoṅ bas[43,q] mthoṅ ba'i lam gyi bdag ñid do ‖

de nas yab kyi sñiṅ gar ñi zla'i bar du *hūṁ* gi 'od kyis[44] yab ñid 'od du źu ste | steṅ du ñi mar[45] bsams te thabs so ‖ yum ni[r] 'og tu zla ba[46] ste śes rab bo ‖ ñi zla'i bar du sa bon gyi yi ge *hūṁ* las[47] yan lag gi yi ge *kāli* brgyad cu mgo thur du bltas par bsam mo ‖ de bźin du[48] ñid lag gi yi ge *āli* sum cu rtsa gñis mgo gyen du[49,s] bltas par bsam mo ‖ yi ge *hūṁ* ni thabs śes rab gñis med du bsam mo ‖ ñi ma daṅ zla ba ni sran ma tsam mo ‖ *hūṁ* ni yuṅs kar gyi[50] 'bru tsam mo ‖ *āli kāli* ni skra'i rtse mo tsam mo[51] ‖ de ltar thig le[52] bsgom pa ni[53] sgom pa'i[54] lam gyi bdag ñid do ‖

de nas *hūṁ* de las[55] 'od zer[56] byuṅ ste | *kāli* 'od du źu ste | *āli* la thim pas *āli* yaṅ[57] źu ste zla ba la thim par bsam mo ‖ de bźin du[58] ñi ma yaṅ zla ba

C19v$_2$, D19v$_6$, G28r$_1$, N22r$_6$, P$_1$23r$_7$, P$_2$53:13, gD39.2

[n] **de bźin tu** <yum ñid snod daṅ | ma mo'i rigs kyi ṅo bor dran pa'o ‖ des 'gre'o (?)> ‖ gD$^{nt.}$. [o] **slar 'dus pas** <gcig tu> ‖ gD$^{nt.}$ (unmarked). [p] <me loṅ la has btab pa bźin> ‖ gD$^{nt.}$ (unmarked). [q] **mthoṅ ba** <yul la dmigs pa> ‖ gD$^{nt.}$. [r] **yum ni** <bsdus pa> ‖ gD$^{nt.}$. [s] **gyen** <sran ma tsam> ‖ gD$^{nt.}$ (unmarked).

[33] raṅ bźin du $\Sigma_{\text{-gD}}$] raṅ źin tu gD. [34] du $\Sigma_{\text{-gD}}$] tu gD. [35] dPal he ru ka $\Sigma_{\text{-G,N}}$] he ru ka G ; dPal ha ru ka N (misprint ?). [36] du bsams te $\Sigma_{\text{-gD}}$] tu bsam ste gD. [37] sbyoṅ ṅo $\Sigma_{\text{-G,N,gD}}$] sbyaṅo G ; sbyaṅ ṅo N, gD. [38] zla ba daṅ ñi ma'i $\Sigma_{\text{-gD}}$] zla ba'i gD. [39] *aṁ* G, N, P$_1$, gD] *oṁ* C, D, P$_2$. [40] bsams te $\Sigma_{\text{-gD}}$] bsam ste gD. [41] yum ñid $\Sigma_{\text{-gD}}$] yum gD. [42] thim par $\Sigma_{\text{-gD}}$] źugs par gD. [43] mthoṅ ba mthoṅ bas gD] mthoṅ ba $\Sigma_{\text{-gD}}$. [44] kyis $\Sigma_{\text{-G}}$] kyi G. [45] ñi mar G, N, P$_1$, gD] ñi ma raṅ C, D, P$_2$. [46] zla ba $\Sigma_{\text{-G}}$] zla ba daṅ G. [47] las C, D, P$_2$] la G, N, P$_1$, gD. [48] du $\Sigma_{\text{-gD}}$] *om.* gD. [49] mgo gyen du $\Sigma_{\text{-gD}}$] mgo gyen la gD. [50] yuṅs kar gyi $\Sigma_{\text{-G}}$] yuṅ kar gyi G. [51] tsam mo $\Sigma_{\text{-gD}}$] *om.* gD. [52] thig le $\Sigma_{\text{-G}}$] thig la G. [53] bsgom pa ni G, N, P$_1$, gD] bsgoms pa ni C, D, P$_2^{\text{sil.}}$. [54] sgom pa'i $\Sigma_{\text{-G}}$] bsgom pa'i G. [55] de las $\Sigma_{\text{-G,gD}}$] de nas G ; las gD. [56] 'od zer C, D, P$_2^{\text{sil.}}$] 'od G, N, P$_1$, gD (gD renders this and the preceding as verse). [57] *āli* yaṅ $\Sigma_{\text{-C,gD}}$] *ali* yaṅ C ; *āli* yaṅ 'od du gD. [58] du $\Sigma_{\text{-gD}}$] tu gD.

la thim par bsam mo[59] || zla ba źabs kyu la[60] thim par bsam mo || *hūṁ* yaṅ rim gyis spaṅs te rim gyis[61] bsgom pa ni[62] phra mo'i rnal 'byor ro ||[i]

de nas dkar 'tsher ba'i bdud rtsi'i thig le la[63,t] skra'i rtse mo tsam la sems gtad do[64] || de nas *nāda*'i sgra la[65] riṅs[66] rdul phra rab tsam la | de nas sems tsam la sems gtad do || dṅos po spoṅ ba'i[67] mthar phyin pas[68] mthar phyin pa'i lam gyi bdag ñid do ||

de nas sems 'od gsal bar bsgom ste[69] | de yaṅ[70] snod bcud ni yab daṅ yum gyi bdag ñid[71] | yab yum ni thig le'i bdag ñid | thig le 'aṅ phra mo'i bdag ñid | phra mo 'aṅ sems kyi bdag ñid | sems kyaṅ gdod ma nas stoṅ pa'i raṅ bźin can | thog ma daṅ tha ma la sogs pa mtha' thams cad daṅ bral bar[72] bsgoms pa ni[73] rdo rje 'chaṅ chen po ste | lam lṅa'i 'bras bu'i bdag ñid do || goṅ gi rim pa de dag kyaṅ rnal 'byor pa'i mos pa'i bye brag gis | lo 'am | zla bar bźag la sems brtan par bya ste[u] | de nas yab yum la bslabs te[v] | rim gyis bsgom pa 'aṅ[74] yod do ||

gźan yaṅ thun gcig la rim pa gñis rdzogs par bsgom pa 'aṅ[75] yod do[76] || kha cig ni goṅ ma la cig car[77] 'jug pa 'aṅ[78] yod pas ci rigs par sems ṅos bzuṅ źiṅ[79] man ṅag sbyin no || skyon ni byiṅ rgod gñis so || de la byiṅ ba bsal

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[t] **thig le** <gsal na gsal bas 'phro bcad | mi gsal na mi gsal bas 'phro bcad | goṅ 'og kun la gnad che> || gD[nt.] . [u] **brtan par bya ste** <lha dgu la sogs pa la> || gD[nt.]. [v] **bslabs te** <lam lṅa po> gD[nt.].

[i] Cf. VaPra[§26] and HePra[§26].

[59] la thim par bsam mo *em.*] la thim par bsam $\Sigma_{\text{-gD}}$; la thim gD (verse). [60] kyu la $\Sigma_{\text{-G,gD}}$] kyu G ; skyed la gD. [61] rim gyis $\Sigma_{\text{-G,gD}}$] rim gyi G ; *om.* gD. [62] bsgom pa ni G, N, P_1, gD] bsgoms pa ni C, D, $P_2^{\text{sil.}}$. [63] dkar 'tsher ba'i bdud rtsi'i thig le la *em.*] dkar la 'tsher ba'i bdud rtsi'i thig le Σ. [64] gtad do $\Sigma_{\text{-P}_1}$] gtad de P_1 (misprint ?). [65] *nāda*'i sgra la *em.*] *nāda* skra C, D, P_2; *nāda* sgra G, N, P_1; *nāda*'i sgra gD. [66] riṅs $\Sigma_{\text{-gD}}$] ris gD. [67] spoṅ ba'i $\Sigma_{\text{-gD}}$] spaṅ ba'i gD. [68] mthar phyin pas $\Sigma_{\text{-G,gD}}$] *om.* G, gD. [69] bsgom ste $\Sigma_{\text{-gD}}$] bsgoms te gD. [70] de yaṅ $\Sigma_{\text{-gD}}$] de la gD. [71] bdag ñid gD] bdag ñid do $\Sigma_{\text{-G,gD}}$; bdag ñido G. [72] bral bar G, N, P_1, gD] bral ba C, D, $P_2^{\text{sil.}}$. [73] bsgoms pa ni $\Sigma_{\text{-G,gD}}$] bsgoms ni G ; bsgom ste gD. [74] 'aṅ $\Sigma_{\text{-gD}}$] yaṅ gD. [75] 'aṅ $\Sigma_{\text{-gD}}$] yaṅ gD. [76] yod do G, N, P_1, gD] yod C, D, P_2. [77] cig car $\Sigma_{\text{-gD}}$] gcig par gD. [78] 'aṅ C, D, $P_2^{\text{sil.}}$] yaṅ G, N, P_1, gD. [79] sems ṅos bzuṅ źiṅ C, D, $P_2^{\text{sil.}}$] sems ṅos gzuṅ źiṅ G, N, P_1; gzuṅ źiṅ gD.

ba'i[80] thabs ni sems gzeṅs bstod de[81] | saṅs rgyas kyi mkhyen pa'i[82] ye śes dran par byas te[83] de nas yaṅ bsgom mo || gñid la ni gdoṅ pa la[84] chu gtor ba 'am bskor ba[85] byas te gsal la yaṅ[86] bsgom mo || rgod na 'khor ba'i sdug bsṅal gyi yul de ñid la[87] skyo ba bskyed[88] de yaṅ bsgom mo[89] || des kyaṅ ma
5 źi na[w] yul de ñid dmigs pa bsgyur te | sems de ñid la gtad de bsgom mo ||

thun ni bźi ste[90,x] | sems ñam[91] chuṅ tsam na ni thun tshod dbyug gus[92] bzuṅ la[93] thun thuṅ bar bsgom[94] | mtshams riṅ bar bsgom | sems cuṅ zad[95] brtas nas[96] chu tshod kyis thun tshod bzuṅ ṅo[97] || de bźin du[98] sems cuṅ zad brtas nas ñams[99] rñed pa daṅ | sems stobs daṅ ldan pa'i thun tshod ni
10 'pho ba daṅ | thun daṅ | ñin źag daṅ | lo zlas thun mtshams bzuṅ ste[100] | riṅ bar bsgom źiṅ | thun mtshams thuṅ bar bsgom mo ||

rtags ni[101,y] daṅ po khams mi ldog pa[102] 'byuṅ ṅo || * de nas raṅ gi lus la nad rñiṅ pa[103] 'byaṅ źiṅ gsar pa mi skyed pa daṅ[104] | lus kyi ñes pa las ṅaṅ gis ldog | dge ba la thabs kyis 'jug ste | lus kyi rtags 'dar ba la sogs pa[105] 'byuṅ
15 ṅo || rnal 'byor phyi la[z] mchog tu gźol bas ni[106] thun bźi ka'i[107] sṅon du[108] mchod pa daṅ bstod pa daṅ[109] gtor ma'i mchod pa byas te bsgom mo ||

C20r$_7$, D20v$_3$, G29r$_1$, N23r$_3$, P$_1$24r$_6$, P$_2$55 :9, gD41.1

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[w]**ma źi na** <bris sku la sogs pa gźan dag la> || gD$^{nt.}$. [x]**thun bźi ni** <bskyed rdzogs gñis ka la yod do> || gD$^{nt.}$. [y]**rtags ni** <bskyed rdzogs gñis ka'i> || gD$^{nt.}$. [z]**rnal 'byor phyi la** <gtso bor bskyed pa la> || gD$^{nt.}$.

[80]bsal ba'i Σ_{-G}] gsal ba'i G. [81]gzeṅs bstod de C, D, P$_2^{sil.}$, gD] gzeṅ stod de G, N, P$_1$. [82]pa'i Σ_{-gD}] pa gD. [83]byas te Σ_{-gD}] bya ste gD. [84]pa la Σ_{-gD}] par gD. [85]bskor ba G, N, P$_1$, gD] bsgos par C, D, P$_2$. [86]gsal ba yaṅ gD] bsal la yaṅ Σ_{-gD}. [87]la C, D, P$_2^{sil.}$, gD] na G, N, P$_1$. [88]bskyed C, G, N, P$_1$] bskyod D, P$_2$; skyes gD. [89]de yaṅ bsgom mo Σ_{-gD} (bsgomo G)] te yaṅ bsgom gD. [90]thun ni bźi ste Σ_{-gD}] thun bźi ni gD. [91]ñam Σ_{-gD}] ñams gD. [92]dbyug gus gD] dbyu gus Σ_{-gD}. [93]bzuṅ la gD] gzuṅ la Σ_{-gD}. [94]bsgom Σ_{-N}] bsgoms N. [95]cuṅ zad Σ_{-C}] cuṅ thuṅ C. [96]brtas nas C, D, P$_2^{sil.}$, gD] rtas nas G, N, P$_1$. [97]bzuṅ ṅo gD] gzuṅ ṅo Σ_{-gD} (gzuṅo G). [98]de bźin du Σ_{-gD}] de bźin tu gD. [99]brtas nas ñams C, D, P$_2^{sil.}$] rtas nas ñams G, N, P$_1$; brtas sñam gD. [100]bzuṅ ste gD] gzuṅ ste Σ_{-gD}. [101]rtags ni Σ_{-G}] rtags G. [102]ldog pa G, N, P$_1$, gD] rtog pa C, D, P$_2$. [103]rñiṅ pa $\Sigma_{-C,G,N}$] sñiṅ pa C, G, N. [104]mi skyed pa daṅ C, D, P$_2^{sil.}$, gD] mi bskyed pa daṅ G, N, P$_1$. [105]la sogs pa Σ_{-gD}] la sogs pa'aṅ gD. [106]ni Σ_{-gD}] na gD. [107]bźi ka'i Σ_{-gD}] bźi'i gD. [108]sṅon du Σ_{-gD}] sṅon tu gD. [109]mchod pa daṅ bstod pa daṅ Σ_{-gD}] bstod pa daṅ gD.

bla ma brgyud pa las rñed pa'i[110] ||
dbaṅ daṅ gdams ṅag 'brel bcas pa'i[111] ||
mar me'i rtse mo'i gdams ṅag brtsams ||
de yis[112] dge ba gaṅ thob pas[113] ||
'gro ba sems can thams cad kyis ||
stoṅ pa[114] 'od gsal thob par śog ||

dPal kye[115] rdo rje'i mar me'i rtse mo lta bu'i gdams ṅag Slob dpon mTsho skyes rdo rjes mdzad pa[a] rdzogs so || rgya gar gyi mKhan po Gaya-dhara daṅ | Bla ma Śākya ye śes kyis bsgyur ciṅ[116] źus pa'o ||

|| || *sarvamaṅgalam*[117] || ||

[a] **mdzad pa** <Gayadharas bla mar gsuṅs> || gD$^{nt.}$.

[110] brgyud pa las rñed pa'i C, D, P_2, gD] brgyud pa la rñes pa'i G, N, P_1. [111] bcas pa'i Σ_{-gD}] bcas daṅ gD. [112] de yis C, D, P_2, gD] de yi G, N, P_1. [113] thob pas Σ_{-gD}] thob pa gD. [114] stoṅ pa G, N, P_1, gD] stoṅ pa'i C, D, $P_2^{sil.}$. [115] kye Σ_{-gD}] kyai gD. [116] ciṅ Σ_{-gD}] źiṅ gD. [117] sarvamaṅgalam gD] *om.* Σ_{-gD}.

English Translation

Homage to the Glorious Hevajra![1]

> Having bowed down to Nairātmyā (*bdag med ma la phyag 'tshal nas*) who has become / is like the pinnacle of the essence of wisdom (*śes rab sñiṅ po'i rtser gyur pa*), in accordance with (lit. from the mouth of) Anaṅgavajra (*yan lag med rdor źal sṅa nas*)[2] I will teach (*bśad*) the Hevajra Instruction 'Like the Tip of a Lamp-Flame' (*mar me'i rtse mo lta bu yi || kye yi rdo rje'i man ṅag*) that is connected with the empowerments and oral instructions (*dbaṅ daṅ gdams ṅag 'brel pa yi*).[3]

The *yogin* (*rnal 'byor pa*) who is endowed with the empowerments of the Glorious Hevajra (*dpal kye rdo rje'i dbaṅ daṅ ldan źiṅ*) [and] endowed with the *samaya*s (*dam tshig daṅ ldan te*), wishing to accomplish the Great Vajradhara (*rdo rje 'chaṅ chen po bsgrub par 'dod pas*) he should first (*daṅ po*) seek (*btsal*) for a special place etc. [to practice] (*gnas la sogs pa khyad par can*). Then, he should harmonize / balance (*cha bsñam mo*) the 'constituent elements' (*khams*, Skt. *dhātu*)[4] and the elements for the arising of the body (*lus kyi 'byuṅ ba*, Skt. *bhūta*). In this way, the 'constituent elements' in complete ease (*khams śin tu bde ba*)[5] and the body relaxed upon a comfortable seat (*stan bde ba'i steṅ du*

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1 A very useful translation into Hindi by Ṭhākurasena Negī is published in *Dhīḥ* vol. 21, pp. 84-86. Unfortunately, this translation has come to my attention only after this English translation already had been prepared, and references to this translation have only been included to limited extent. I remain grateful to Harunaga Isaacson for drawing my attention to this translation, for offering many valuable remarks regarding the edition, and for improving several parts of this translation.

2 The canonical versions of the Tibetan translation read *bdag med rdo rje'i* which caused Negī to re-translate "*anātmavajra*".

3 The translation (gD) adds the following glosses: *śes rab* (wisdom) = *bsam mi khyab* (inconceivable; Skt. *acintya*); *sñiṅ po'i* (essence) = *bśad pa gsum* (three teachings); *rtser* (at the tip) = *stoṅ ñid* (emptiness); *byuṅ ba* (has come) = *phul du gyur pa* (has become the best).

4 The word *khams* is glossed in gD with *kha zas sogs* (food etc.).

5 The gD translation notes *mi bden źag daṅ zla bar … yaṅ … cuṅ zad bsgom* which may be translated as "at day and night he should meditate a little bit [on these 'constituent elements'] as false".

lus khoṅ glod de)[6], he should have a good sleep (*bde bar ñal lo*).[7] This (*de ni*), because of the various accumulations of meditation (*bsam gtan gyi tshogs sna tshogs pas*), has the nature of the 'path of accumulation' (*tshogs kyi lam gyi bdag ñid*, Skt. *sambhāramārga*).[8]

After that,[9] having gotten up well at the break of dawn (*tho raṅs skya reṅs daṅ po śar ba daṅ legs par laṅs te*), having put on stainless clothes (*skyon med pa'i gos legs par gyon nas*)[10], having applied heat to the 'constituent elements' and 'elements' (*khams daṅ 'byuṅ ba'i drod sbyar te*)[11], he should perform the procedures of washing and getting up (*khrus daṅ gñid sad pa'i cho ga bya*).[12] After that, seated comfortably upon a padded seat (*stan naṅ tshaṅs can gyi steṅ du legs par 'dug ste*), he should properly harmonize / balance (*legs par cha bsñam mo*) the body (*lus*)[13]. In this way, he should harmonize / balance also the breath (*dbugs*).[14] Further, he should harmonize the mind (*sems*). This (*de*), when applying the meditation pointedly (*yan chad kyis ni bsam gtan la sbyor bas na*),[15] has the nature of the 'path of application' (*sbyor ba'i lam*, Skt. *prayogamārga*).

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6 Here the note in gD specifies *ba mi med pa'i sar gsuṅs*, i.e. "on a ground that is void of people, it is taught".

7 To *bde bar ñal lo* gD adds *mtshan mo'i dbaṅ du byas* (as regards the night).

8 Here the Peking versions read as follows: "this is the sovereignty (*bdag po ñid*) of the path of accumulation".

9 The gD translations adds *khams bden*.

10 The gD translations specifies *srog chags med par graṅ dro ran* in the sense of "without bugs [and] fit for the temperature". Cp. *Lalitavistara* 15.52 et al.

11 This part of the sentence remains unclear. The gD translation reads *lus kyi khams daṅ 'byuṅ ba'i graṅ dro sbyar te* and adds the note *dbyar dbyiṅ ston bya | dgun mi bya'o*. The word *dbyiṅ* is not known to me. Perhaps the passage refers to the preparation of the breakfast and / or heating of the place, and the commentary offers a remark on the procedures in (mid-)summer (*dbyar byiṅs*) and winter. Negī translates the second half as "धातु एवं भूत की ऊष्मा के निवारण के लिये प्रक्षालन एवं निद्राभंग का विधि–विधान करना चाहिये।" (p.84).

12 The sequence here is somewhat surprising.

13 Referring to the seat, gD adds here *rdo rje'i skyil kruṅ legs par bca'* (arranged in the *vajra* posture) and *rten ma med pa* (without a support).

14 Here gD specifies *rluṅ 'ba' źig lan gsum du* (three times the mere vital winds).

15 The gD translation gives the gloss *rtse gcig pas* (one-pointedly).

After that, he should visualize himself as the Glorious Hevajra, having a single face and two arms,[16] holding a five-pronged *vajra* in the right and a skull-bowl (*kapāla*) in the left. After that, he should visualize (*bsams te*) in his heart a dark-bluish [syllable] *hūṁ* on top of [the disks] of sun and moon. Having emanated (*'phros te*) rays of light from it, having scorched (*bsregs te*) the concepts of all female living beings (*skye 'gro mo rigs thams cad kyi rtog pa*) in the entire external world (*phyi rol snod kyi 'jig rten thams cad du*, Skt. *bhājanaloka*),[17] by withdrawing [the rays of light] again (*slar 'dus pas*) he should visualize (*bsam mo*) the female consort Nairātmyā (*yum bdag med ma*) to have the nature of the *bhājanaloka* with the aspect of wisdom (*śes rab kyi cha*). Likewise,[18] having scorched (*bsregs te*) [the concepts of] all male living beings (*skye 'gro pho rigs thams cad*), by withdrawing [the rays of light] again (*slar 'dus pas*)[19] he should visualize his own nature (*raṅ ñid*) as the Glorious Heruka having the nature of the animate sphere (*bcud kyi 'jig rten gyi raṅ bźin du*, i.e. the *sattvaloka*). Th[is] is the purification of others (*gźan sbyoṅ ṅo*, Skt. *paraśodhana*).

After that, he should visualize in the heart of the female consort a [white] syllable *aṁ* amidst [the disks of] moon and sun[20]. Having made that same female consort melt with its rays of light into luminosity (*'od des yum ñid 'od du źu ste*), he should visualize [these rays of light] to dissolve into the heart of the male consort (*yab kyi thugs kar thim par bsam mo*). Because of seeing just

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[16] Regarding this, gD notes *mar me'i rtse mo lta bu'o* [*']ba' źig daṅ po lha mo brgyad źal brgyad la bsdu ba la rdzogs pa daṅ | bsgom na rten*, i.e. "the 'Like the Tip of a Lamp-Flame' alone supports (*brten*) the completion (*rdzogs*) and meditation (*bsgom*) after having withdrawn (*bsdu ba la*) the eight goddesses into the eight mouths [of the sixteen-armed Hevajra]".

[17] The canonical version adds *naṅ bcud kyi 'jig rten*, translated by Negī आभ्यन्तर सत्त्वलोक के.

[18] gD notes *yum ñid snod daṅ | ma mo'i rigs kyi ṅo bor dran pa'o || des 'gre'o* which may be translated as "the female quality (*yum ñid*) is considered (*dran pa*) as the bowl (*snod*) and the essence of the lineage of the mothers (*ma mo'i rigs kyi ṅo bor*); by this it is extended (*des 'gre'o*)".

[19] The gD translation specifies here *gcig tu* (into one).

[20] At this place the gD translation inserts the somewhat unclear, metrical note *me loṅ la has btab pa bźin*, it is possible that the note means something like "like the breathing on a mirror", and that it is meant to refer to the passage below. Similar expressions can be found in other canonical sources (cp. T 1197: *me loṅ la ni has btab bźin*).

this what has not been seen before (*don de ñid sṅar ma mthoṅ bas*),[21] this has the nature of the 'path of seeing' (*mthoṅ ba'i lam*, Skt. *darśanamārga*).

After that, having made the male consort melt into luminosity (*yab ñid 'od du źu ste*) by the rays of light of the [syllable] *hūṁ* between sun and moon in the heart of the male consort, he should focus (*bsams te*) on the sun[-disk] on top [of that syllable]; this is the means (*thabs*, Skt. *upāya*). The female[22] is the moon[-disk] below, the wisdom (*śes rab*, Skt. *prajñā*). From the seed-syllable *hūṁ* between sun and moon he should contemplate the row of the eighty consonants beginning with *ka* (*yan lag gi yi ge kāli brgyad cu*), seeing them upside-down (*mgo thur du bltas par*). Likewise, he should contemplate the row of thirty-two vowels beginning with *a* (*ñid lag gi yi ge āli sum cu rtsa gñis*), seeing them with the heads upwards (*mgo gyen du bltas par*).[23] He should visualize the syllable *hūṁ* as non-dual means and wisdom. The sun and the moon have the mere size of a pea (*sran ma tsam*). The *hūṁ* has the mere size of a mustard-seed (*yuṅs kar gyi 'bru tsam*). The rows of vowels (*āli*) and consonants (*kāli*) have the mere size of the tip of a hair (*skra'i rtse mo tsam*). In this way, the contemplation of the drop (*thig le*, Skt. *bindu*) has the nature of the 'path of contemplation' (*sgom pa'i lam*, Skt. *bhāvanāmārga*).

After that, he should generate (*byuṅ ste*) rays of light from the [syllable] *hūṁ*. Having made the row of consonants melt into light (*kāli 'od du źu ste*), by dissolving [the light rays] into the row of vowels (*āli la thim pas*), also the row of vowels melts into light (*āli yaṅ źu ste*). [Then] he should visualize [the rays of light] dissolving into the moon (*zla ba la thim par bsam*). In this way, he should also visualize the sun dissolving into the moon. He should visualize the moon dissolving into the foot-hook (*źabs kyu*) [of the syllable *hūṁ*, i.e. into the vowel-sign *ū* below the letter *ha*]. Then further, he should gradually relinquish the *hūṁ* (*hūṁ yaṅ rim gyis spaṅs te*). The gradual visualization (*rim gyis bsgom pa ni*) is the 'subtle *yoga*' (*phra mo'i rnal 'byor*, Skt. *sūkṣmayoga*).[24]

[21] Here gD adds the note *yul la dmigs pa* (the point of reference (Skt. *ālambana*) on the domain (Skr. *viṣaya*), i.e. the object of perception in the sense-field).

[22] Here gD clarifies *bsdus pa* (withdrawn, i.e. the female that has been withdrawn into luminosity).

[23] Somewhat redundantly, gD adds here *sran ma tsam* (with the mere size of a pea).

[24] Regarding the '*sūkṣmayoga*', cf. VaPra[§26], HePra[§26] and *Bla med rim lṅa* in HePra[Tib.].

After that, he should focus the mind (*sems gtad*) on that white shining drop of nectar (*dkar 'tsher ba'i bdud rtsi'i thig le la*)[25] having the mere size of the tip of a hair (*skra'i rtse mo tsam la*). After that [he should focus the mind] on the *nāda* (*nāda'i sgra*, i.e. the vowel-sign above the letter '*ha*'), having the mere size of an atom as its extent (*riṅs rdul phra rab tsam la*). After that he should focus the mind on mind itself. [This,] because of the culmination of abandoning the (material) things (*dṅos po spoṅ ba'i mthar phyin pas*), has the nature of the 'path of completion' (*mthar phyin pa'i lam*; Skt. *niṣṭhamārga*).[26]

After that, he should cultivate the mind as luminous (*sems 'od gsal bar bsgom ste*). Moreover (*de yaṅ*),[27] the *bhājana* and *sattvaloka* (*snod bcud*) have the nature of the male (*yab*) and female (*yum*) (reversed). The male and female (*yab yum*) have the nature of the drop (*thig le*). And the drop has the nature of the subtle (*phra mo'i bdag ñid*). The subtle, moreover, has the nature of the mind. And the mind primordially is empty by nature (*sems kyaṅ gdod ma nas stoṅ pa'i raṅ bźin can*). That cultivation (*bsgoms pa ni*) on what is free from all extremes (*mtha' thams cad daṅ bral bar*), such as a beginning and end (*thog ma daṅ tha ma la sogs pa*), is the Great Vajradhara, having the nature of the fruit of the five paths (*lam lṅa'i 'bras bu'i bdag ñid*).[28] One should make the mind firm (*sems brtan par byas te*), remaining (*bźag la*) on those preceding stages (*goṅ*

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[25] The canonical translation reads *dkar la 'tsher ba'i bdud rtsi'i thig le* which Negī translates as "इसके बाद श्वेत प्रज्वल्यमान अमृतबिन्दु में बालाग्र के बराबर चित्त प्रस्थापित करे।" (p.85). The gD version adds the note *gsal na gsal bas 'phro bcad | mi gsal na mi gsal bas 'phro bcad | goṅ 'og kun la gnad che* which is difficult to grasp. Perhaps it is to be understood as "when shining forth (*gsal na*) distractions are cut off (*'phro bcad*) by the shining forth (*gsal bas*); when not shining forth (*mi gsal na*) distractions are cut off by the not shining forth (*mi gsal bas*); always, earlier and later, it is an essential point (*gnad che*)".

[26] Here probably corresponding to the 'path of no more learning' (Skt. *aśaikṣamārga*, Tib. *mi slob pa'i lam*). Cf. T 4358 (*'Phags pa dgoṅs pa ṅes par 'grel pa'i mdo'i rnam par bśad pa*): *mthar phyin pa'i lam ni | mi slob pa'o ||* (D f. 293r) et al. Negī translates "पारंगतमार्गात्मक" (p.85).

[27] The gD translation reads *de la* instead. Negī translates "तथापि" (p.85).

[28] Negī rightly points out (p.85, nt.1) that the 'five paths' are here to be understood as the previously mentioned '*mārgas*', i.e. (1) the 'path of accumulation', (2) the 'path of application', (3) the 'path of seeing', (4) the 'path of contemplation' and (5) the 'path of completion' (= 'path of no more learning'), giving reference to the *Vasantatilakaṭīkā* (p.51), the *Rahasyadīpikā* by Vanaratna, in which these 'five paths' are explained in brief.

gi rim pa de dag) for a year or a month by the distinction of the *yogin*'s conviction (*rnal 'byor pa'i mos pa'i bye brag gis*).[29] Then the [practice of] the male and female (*yab yum la bslabs te*) is learned.[30] The cultivation, moreover, is gradual (*rim gyis bsgom pa 'aṅ yod*). Moreover, the complete cultivation (*rdzogs par bsgom pa*) of the two stages (*rim pa gñis*, i.e. the *utpattikrama* and the *utpannakrama*) too is in one session (*thun gcig la*). Because there exist some people who instantaneously can enter into the higher [stage] (*kha cig ni goṅ ma la cig car 'jug pa 'aṅ yod pas*), the instruction is given (*man ṅag sbyin no*) in accordance with their mind as it is suitable (*ci rigs par sems ṅos bzuṅ źiṅ*).

As for the [possible] faults (*skyon ni*), there are two, namely [1] drowsiness and [2] agitation (*byiṅ rgod*). Among these two (*de la*), [*ad* 1] the method to remove drowsiness (*byiṅ ba bsal ba'i thabs ni*) is uplifting the mind (*sems gzeṅs bstod*). Having brought to mind (*dran pa*, Skt. *smṛti*) the wisdom that is the knowledge of the *buddha*s (*saṅs rgyas kyi mkhyen pa'i ye śes*), one should meditate again. As for sleepiness (*gñid la*), [the antidote] is throwing water into [one's] face (*gdoṅ pa la chu gtor ba*), or circulating (*bskor ba byas te*), and meditating on clear light again (*gsal la yaṅ bsgom*).[31] [*Ad* 2] As for agitation (*rgod na*), [the antidote] is to produce grief (*skyo ba bskyed*) towards that very domain of the suffering of cyclic existence (*'khor ba'i sdug bsṅal gyi yul de ñid la*), and then meditate again. If even by this [method] (*des kyaṅ ma źi na*) one does not become calm, one should change that very object which is visualized (*yul de ñid dmigs pa bsgyur te*).[32] Having placed the mind on precisely that, one should meditate.

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[29] Here gD notes *lha dgu la sogs pa la* (with regard to the nine deities etc.).

[30] Here the gD translation adds *lam lṅa po* (the fifth path). Negī renders this part as "उसके बाद कुच्छ साधक युगनद्ध को सीखते हुए" (p.85).

[31] The meaning of *bskor ba byas te* is not entirely clear. It either refers to the circling of the syllables of the *mantra*s during the recitation (cp. HeSāU & HeSāUṭī et al.) or to the act of circumambulation. Negī offers yet another interpretation, connecting *bskor ba byas te* again with *chu*, translating this sentence as "मिद्ध (तन्न्द्र, निद्रा) को मुख पर जल प्रक्षिप्त कर अथवा जल लगाकर हटाते हुए पुनः भावना करे।" (p.86). Although this interpretation is not impossible, it seems not to be supported by the other teachings of this tradition. The reading *gsal la yaṅ bsgom mo* in gD has been taken in preference over the canonical translation *bsal la yaṅ bsgom mo* which has been the basis of Negī's translation.

[32] Here the gD translation adds *bris sku la sogs pa gźan dag la*, in the sense one should meditate "on other things such as a painted form".

As regards the sessions (*thun*), there are four [types]:[33] [1] As soon as the mind gets weak (*sems ñam chuṅ tsam na ni*), one should meditate in a short session (*thun thuṅ bar bsgom*) maintained with a gnomon (*thun tshod dbyug gus bzuṅ la*), [and] one should meditate in [a manner with] long session breaks (*mtshams riṅ bar bsgom*); [2] when the mind has become exhausted a little bit (*sems cuṅ zad brtas nas*), one should take up a session span with ca. 24 minutes (*chu tshod kyis thun tshod bzuṅ ṅo*, 24h/60). [3] Likewise, when the mind is exhausted just a little bit (*sems cuṅ zad brtas nas*), as regards the session span (*thun tshod ni*) for him who has gained experience (*ñams rñed pa*) and who is endowed with mental power (*sems stobs daṅ ldan pa*), one should take up sessions and breaks (*thun mtshams bzuṅ ste*) of 90 minutes (*'pho ba*), three hours (*thun*), a day and night (*ñin źag*), or a year and a month (*lo zla*); [4] meditating long time (*riṅ bar bsgom źiṅ*) one should meditate in short sessions and breaks (*thun mtshams thuṅ bar bsgom mo*).[34]

As for the signs (*rtags*),[35] at first [one] arises [in] the irreversible realm (*daṅ po khams mi ldog pa 'byuṅ ṅo*).[36] Then, illnesses in one's body will be cured

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[33] The gD translation adds the note *bskyed rdzogs gñis ka la yod do*, i.e. "which exist in both the two [stages of] the arising (*bskyed*, Skt. *utpatti*) and the arisen (*rdzogs*, Skt. *utpanna*)".

[34] The exact terminology in this passage and the division of the four meditation sessions remains unclear. According to the terminology presented in Jamgön Kongtrul Lodrö Tayé 2012: p.683, a *thun tshod* corresponds to a *prahara*, the three hourly watch, a *chu tshod* corresponds to Skt. *ghaṭikā / ghaṭī*, the 60th part of a day (cp. *ñin mtshan gcig gi yun tshad chu tshod drug cu tham par phye ba'i chu tshod*), and a *dbyu gu*, Skt. *daṇḍa*, is the term for a gnomon. The *dbyu(g) gu*, however, can also denote a *ghaṭikā / ghaṭī*. Negī translates this passage as: "चार याम – चित्त के अ्स्थिर (दुर्बल) होने पर याम को दण्ड (घटी) से ग्रहण करना चाहिये। याम के लघु होने पार भावना अवधि दीर्ग होनी चाहिये।चित्त की थोड़ी सी बुद्धि करके याम (प्रहर) से अवधि को ग्रहण करणा चाहिये।इसी प्रकार चित्त की अल्प बुद्धि करके विनाश भाव की प्राप्ति (उदय) एवं बलयुक्त चित्त की अवधि को संक्रान्ति, याम, अहोरात्र तथा वर्ष–मास के द्वारा अवधि ग्रहण करते हुए दीर्घकाल तक भवना करके (फिर उसे घटाते हुए) अल्प अवधि तक भावना करे।" (p.86).

[35] Here the translation in gD specifies *bskyed rdzogs gñis ka'i* (of the two, the [stage] of arising and the arisen).

[36] The Derge versions read *mi rtog pa* instead of *mi ldog pa*. Harunaga Isaacson notes that one would expect, if so, *rnam par mi rtog pa'i dbyiṅs* (Skt. *avikalpadhātu / nirvikalpadhātu*) as a better translation. Negī follows the reading in the Derge versions, translating "प्रथम धातु निर्विकल्प होगी" (p.86). Regarding the expression

(*raṅ gi lus la nad rñiṅ pa 'byaṅ źiṅ*) and new will not be produced (*gsar pa mi skyed pa*), one will naturally turn away from the harm of the body (*lus kyi ñes pa las ṅaṅ gis ldog*), one engages into wholesome activities with skillful means (*dge ba la thabs kyis 'jug ste*), and physical signs such as shivering will occur (*lus kyi rtags 'dar ba la sogs pa 'byuṅ*).[37]

When one has performed (*byas te*) with supreme dedication (*mchog tu gźol bas ni*) the worship (*mchod pa*), praise (*bstod pa*) and '*balipūjā*' (*gtor ma'i mchod pa*) after the *yoga* (*rnal 'byor phyi la*)[38] [and] before the four sessions (*thun bźi ka'i sṅon du*), one should meditate [again] (*bsgom mo*).[39]

> Having composed (*brtsams*) the Instruction '[Like] the Tip of a Lamp-Flame' (*mar me'i rtse mo'i gdams ṅag*) which is connected with the empowerments and instructions (*dbaṅ daṅ gdams ṅag 'brel bcas pa'i*) obtained from the lineage of the teachers (*bla ma brgyud pa las rñed pa'i*), may all sentient beings attain (*thob par śog*) the luminous clarity of emptiness (*stoṅ pa 'od gsal*) by the wholesome that is attained through it (*de yis dge ba gaṅ thob pas*)!

The **Śrīhevajrapradīpaśūlopamāvavādaka* (*dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams ṅag*) composed by the Master Saroruhavajra[40] is finished; requested to be translated (*bsgyur ciṅ źus pa*) by the Indian *paṇḍita* Gayadhara and the teacher Śākya ye śes.

mi ldog pa'i khams, Skt. *avinivartanīyadhātu*, cf. ASP *sa khalu punaḥ subhūte bodhisattvo mahāsattvo yadā avinivartanīyadhātau sthito bhavati, tadā aparapraṇeyo bhavati | ebhir api subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksaṃbodher dhārayitavyaḥ |* (ed. Vaidya p.164).

37 It is possible that parts of this section once had been metrical.

38 Here gD adds *gtso bor bskyed pa la* (when one has produced the lord).

39 Negī translates this passage "अनुत्तर योग में उत्तमता से प्रविष्ट होने वाले योगी द्वारा चार यामों के पूर्व में पूजा, स्तुति एवं बलि–पूजा आदि करके भावना करनी चाहिये।". (p.86).

40 gD adds here *Gayadharas bla mar gsuṅs* (taught to the teacher by Gayadhara).

Saroruha's **Hevajramaṇḍalavidhi*

Edition of the Tibetan Translation

rgya gar skad du | Hevajramaṇḍalavidhi[1] ‖ bod skad du | dGyes pa[2] rdo rje'i *maṇḍala* gyi cho ga ‖ C20v$_3$, D20v$_6$, G29r$_5$, N23r$_7$, P$_1$24v$_2$, P$_2$57

dpal he ru ka la phyag 'tshal lo ‖

rnam par smin pa'i lus kyi sñiṅ gar ñi ma'i dkyil 'khor gyi steṅ du *hūṁ* zla ba'i gzi ltar dkar po bsams te | de las 'od zer dkar po spros pas lus bkaṅ ste | sdig pa dag par bsams la | de nas[3] stoṅ pa ñid bsgoms la *hūṁ* źes brjod pas bdag ñid las kyi he ru ka źal gcig phyag gñis par bsgom ste | de'i spyi bor zla ba'i dkyil 'khor gyi steṅ du *oṁ* dkar po bsams te | lkog mar padma 'dab ma brgyad pa'i steṅ du *āḥ*[4] dmar po bsams la[5] | sñiṅ gar ñi ma'i dkyil 'khor gyi steṅ du *hūṁ* sṅon po bsams la | *oṁ āḥ hūṁ* | *rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā* |[i] źes bya bas bsruṅs te[6] | bdud rtsi 'am | ba'i rnam lṅa la sogs pa la *oṁ āḥ hūṁ* bzlas la | *oṁ vajrarekhe*[7] *hūṁ*[ii] źes zlos śiṅ[8] | *maṇḍala* byug par bya'o ‖

de nas lag pa bśal te thal mo sbyar nas[9] phan yon brjod par bya'o ‖

chu bcas lci ba sbyin pa yin ‖
skyaṅ nul[10] byas pa tshul khrims yin ‖
grog ma[11] sogs bsal bzod pa yin ‖
bya ba brtsams pa brtson 'grus yin ‖
skad cig rtse gcig bsam gtan yin ‖
ri mo sñoms pa śes rab yin ‖

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[i] HeTa I.ii. 11. [ii] Cf. HeBāPūVi (f. 37v$_5$), HeSāSaṃ 8 (f. 100v$_4$), HeSāSaṃ 16 (f. 164r$_7$) et al.

[1] °vidhi C, D, P$_2^{sil.}$ (bi d.hi)] b.hi d.hi G, N, P$_1$. [2] dgyes pa $\Sigma_{\text{-G}}$] dgyes pa'i G. [3] de nas C, D, P$_2^{sil.}$] de las G, N, P$_1$. [4] *āḥ* C, D, P$_2^{sil.}$] *ā* G, N, P$_1$. [5] bsams la *em.*] bsam Σ. [6] bsruṅs te C, D, P$_2$] gsuṅs te G, N, P$_1$. [7] °rekhe $\Sigma_{\text{-N}}$] °rekha N (misprint?). [8] zlos śiṅ $\Sigma_{\text{-G}}$] brjod śiṅ G. [9] sbyar nas C, D, P$_2^{sil.}$] sbyar te G, N, P$_1$. [10] skyaṅ nul C, D, P$_2^{sil.}$] bskyaṅ nul G, N, P$_1$. [11] grog ma C, D, P$_2$] grogs mo G, N, P$_1$.

thub pa'i *maṇḍala* byas pas pha rol phyin drug de dag rñed par 'gyur ||[iii]

lha mi khyad par can skye zla ltar gzi 'phags śiṅ[12] ||
nad kun las grol gser gyi mdog daṅ 'dra bar 'gyur ||
rgyal rigs 'bru daṅ gser sogs 'byor pa ldan par skye ||
des na[13] bde gśegs mchog gi khyim du lus las bya ||[iv]

źes brjod do ||

de nas lag pa g.yon pas[14] sa la reg par byas la | *oṁ vajramedinī*[15] *vajrī-bhava*[16] *vajrabandha hūṁ* źes[v] brjod pa tsam gyis sa gźi de sna tshogs rdo rjer gyur par bsam mo ||

de nas me tog gi tshom bu dkyil 'khor du dgod par bya ste | dbus su *oṁ āḥ hūṁ namaḥ* źes brjod de me tog dor ro ||

śar du *gaṁ gaurī namaḥ* źes bya bas me tog dor ro ||
lhor *caṁ caurī namaḥ* źes bya bas me tog dor ro ||
nub tu *vaṁ vettālī*[17] *namaḥ* źes bya bas dor ro ||

[iii]Cf. T 1820 reading *chu bcas lci ba sbyin pa ste* || *skyaṅ nul byas pa tshul khrims yin* || *grog ma sogs bsal bzod yin te* || *bya ba spro ba brtson 'grus so* || *skad cig de sems rtse gcig pa* || *bsam gtan yin te ri mo dag* || *sñoms pa śes rab yin par gsuṅs* || (f. 259r$_{6-7}$), and T 3766 reading *chu bcas lci ba sbyin pa ste* || *yaṅ dag byug pa tshul khrims yin* || *grog sbur phra sel bzod pa ste* || *brtson 'grus bya ba byed la brtson* || *bsam gtan der sems rtse gcig byed* || *ri mo legs 'bar śes rab ste* || *pha rol phyin drug 'di rnams ñid* || *thub pa'i maṇḍala byas pas 'thob* || (f. 122r$_{2-3}$). [iv]Cf. T 1820 reading *maṇḍala byas pas pha rol phyin drug brñes par 'gyur* || *lha mi khyad par can skye zla ltar gzi 'phags śiṅ* || *nad kun las grol gser gyi mdog daṅ 'dra bar 'gyur* || *rgyal rigs 'bru daṅ gser sogs 'byor pas gaṅ bar skye* || *des na bde gśegs mchog gi khyim du lus las bya* || (f. 259r$_7$-v$_1$), and T 3766 reading *bde gśegs pho braṅ dam pa 'dir* || *lus kyi las rnams byas pas ni* || *gser gyi kha dog daṅ ldan źiṅ* || *nad kun las ni grol ba daṅ* || *zla ba ltar gsal yid 'oṅ ba'i* || *lha mi khyad par 'phags pa daṅ* || *nor daṅ gser ni phun tshogs pa'i* || *rgyal po'i rigs su skye bar 'gyur* || (f. 122r$_{3-4}$). [v]Cf. SāMā 217 (p. 424), VaĀvMaU, KriSaṃ*Pa* (4.6 & 6.3.1), AbhiSaMa (p. 5), GuSaMaVi (v.148), all reading *medinī* instead of *vajramedinī*.

[12]'phags śiṅ Σ$_{-D}$] 'bags śiṅ D (misprint). [13]des na C, D, P$_2$] de nas G, N, P$_1$. [14]g.yon pas G, N, P$_1$] g.yon pa C, D, P$_2$. [15]°medinī *em.*] me d'i n'i C, D, P$_2^{sil.}$; mi d'i ni G ; me d'i ni N, P$_1$. [16]vajrī° C, D, P$_2^{sil.}$ (ba dzr'i)] ba dzri G, N, P$_1$. [17]vettālī G, N, P$_1$ (bett'a l'i)] be t'a l'i C, D, P$_2$.

byaṅ du *ghaṁ ghasmarī namaḥ* źes bya bas dor ro ‖
dbaṅ ldan du *paṁ pukkasī namaḥ* źes bya bas dor ro ‖
me[18] mtshams su *śaṁ śabarī*[19] *namaḥ* źes bya bas dor ro ‖
bden bral du *laṁ caṇḍālī*[20] *namaḥ* źes bya bas so ‖
rluṅ mtshams su ni *ḍaṁ ḍombinī*[21] *namaḥ* źes pas so ‖

de dag ni me tog gi tshom bu'i dkyil 'khor ro ‖

C21r$_5$, D21r$_7$, G30r$_1$, N24r$_1$, P$_1$25r$_5$, P$_2$58:18

de nas bdag ñid kyi sñiṅ ga'i *hūṁ* las 'od zer 'phros pas phyogs bcu'i saṅs rgyas thams cad kyi śaṅs bug g.yon pa nas źugs te | thugs ka'i padma la bsnun pa tsam gyis thugs bskul nas | phyogs bcu'i saṅs rgyas thams cad dgyes pa rdo rje'i lha dgu'i dkyil 'khor du sprul te | mdun gyi nam mkha' la[22] byon par bsams la | de'i 'od zer gyis[23] sna la 'jus te 'oṅs pa'i bgegs thams cad tshar bcad pa'i[24] bsam pas *hūṃ* bźis bgegs bskrad par bya'o ‖ de nas –

oṁ vajragaurī ākarṣaya[25] *jaḥ*[26] | *oṁ vajracaurī praveśaya hūṁ* |
oṁ vajravettālī[27] *bandhaya*[28] *vaṃ* | *oṁ vajraghasmarī vaśaṃkuru hoḥ*[29] |[vi]

źes brjod pas[30] ye śes kyi lha dgu me tog gi tshom bu'i dkyil 'khor la dgug pa daṅ gźug pa[31] daṅ bciṅ ba daṅ dbaṅ du bya ste | yi ge brgya pas[vii] kyaṅ brtan par bya'o ‖

de nas phyag bya ste |

gti mug gis mnan 'gro bltas te ‖
'gro ba gti mug źi bya'i phyir ‖

[vi] Cf. HePra^{§16}, HeSāSaṃ 8 (f. 96r), HeSāSaṃ 10 (f. 120v), HeSāSaṃ 45 (f. 266v) et al. [vii] *See* below, cf. VaPra^{§25}, HePra^{§25}, HeSāSaṃ 8 (f. 101r$_7$-v$_2$), HeSāSaṃ 11 (f. 138v$_{2-3}$), HeSāSaṃ 22 (f. 201v$_{5-7}$), HeSāSaṃ 30 (f. 219r$_7$-v$_2$) et al.

[18] me C, D, P$_2^{sil.}$] me'i G, N, P$_1$. [19] *śaṁ* śabarī *em.*] *saṁ* sa wa r'i Σ. [20] caṇḍālī *em.*] tsaṇḍa l'i Σ. [21] *ḍaṁ* ḍombinī C, D, P$_2$] *ṭaṁ* ṭom.b.hi ni G, N, P$_1$. [22] nam mkha' la Σ$_{-G,N}$] nam kha' la G, N. [23] 'od zer gyis *em.*] 'od zer gyi Σ. [24] bcad pa'i N, P$_1$] gcad pa'i C, D, G ; gcod pa'i P$_2^{sil.}$. [25] ākarṣaya G, N, P$_1$] a' k'arṣa ya C, D, P$_2^{sil.}$. [26] jaḥ *em.*] ja Σ. [27] °ī Σ$_{-G}$] °i G. [28] bandhaya G, N, P$_1$] ban.d.ha C, D, P$_2$. [29] vaśaṃkuru hoḥ C, D, P$_2^{sil.}$ (ba śaṃ ku ru hoḥ)] ba śiṃ ku ru ho G, N, P$_1$; toṣaya hoḥ HePra^{§16}. [30] brjod pas Σ$_{-N}$] brjod pa N. [31] gźug pa Σ$_{-G}$] bźug pa G.

rdo rje can gyis[32] gaurī[33] mdzad ||
de bas gaurī[34] bstod phyag 'tshal ||

źe sdaṅ gis mnan 'gro bltas nas ||
'gro ba źe sdaṅ źi bya'i phyir ||
rdo rje can gyis[35] caurīr mdzad ||
de bas caurī bstod phyag 'tshal ||

ṅa rgyal gyis mnan 'gro bltas nas ||
'gro ba ṅa rgyal źi bya'i phyir ||
gtso bos vettālī[36] gzugs mdzad ||
de bas vettā bstod phyag 'tshal ||

'dod chags kyis dkrugs[37] 'gro bltas nas ||
'gro ba 'dod chags źi bya'i phyir ||
gtso bos ghasmarī gzugs mdzad ||
de bas ghasmarī[38] bstod 'dud ||[viii]

bdag med ma[39] daṅ gñis med gzugs ||
phyag 'tshal 'dud ciṅ phyag 'tshal 'dud ||

[viii] Cf. T 1254 reading *gti mug gis mnan 'gro bltas nas* || *'gro ba'i gti mug rab źi'i phyir* || *rdo rje can gyis gaurīr mdzad* || *de bas gaurī bstod phyag 'tshal* || *źe sdaṅ gis mnan 'gro bltas nas* || *'gro ba'i źe sdaṅ źi bya'i phyir* || *rdo rje can gyis caurīr mdzad* || *de bas caurī bstod phyag 'tshal* || *ṅa rgyal gyis mnan 'gro bltas nas* || *'gro ba'i ṅa rgyal źi bya'i phyir* || *gtso bos vetālī gzugs mdzad* || *de bas vetā bstod phyag 'tshal* || *'dod chags kyis dkrugs 'gro bltas nas* || *'gro ba'i 'dod chags źi bya'i phyir* || *gtso bos ghasmarī gzugs mdzad* || *de bas ghasmarī bstod 'dud* || (f. 255rv). Another version of this set of verses is found in T 1486 (f. 148r). A Sanskrit version of these verses is preserved in HeSāSaṃ 45 (f. 268v-269r), reading *mohākrāntaṃ jagad dṛṣṭvā jaganmohapraśāntaye | gaurīrūpadharo vajrī tasmād gaurike namo 'stu te* || *dveṣākrānta[ṃ] jagad dṛṣṭvā jagaddveṣapraśāntaye | caurīrūpadharo vajrī tasmāc cauri namo 'stu te* || *mānākrāntaṃ jagad dṛṣṭvā jaganmānapraśāntaye | vettālīrūpadharo vajrī tasmād vettālike namaḥ* || *rāgākrāntaṃ jagad dṛṣṭvā mahārāgaprasiddhaye |* (MS °*rāgā*°) *ghasmarīrūpadharo rājā tasmāt ghasmarike namaḥ* ||. Another variant is preserved in HeSāSaṃ 16 (f. 166v$_{1\text{-}3}$).

[32] rdo rje can gyis G, N, P_1] rdo rje can gyi C, D, P_2. [33] °ī $\Sigma_{\text{-}P_1}$] °i P_1. [34] mdzad || de bas gaurī $\Sigma_{\text{-}G}$] *om.* G (eye-skip). [35] rdo rje can gyis G, N, P_1] rdo rje can gyi C, D, P_2. [36] °ī $\Sigma_{\text{-}G}$] °i G. [37] dkrugs G, N, P_1] dkugs C, D, P_2. [38] °ī C, D, P_2] °i G, N, P_1. [39] bdag med ma $\Sigma_{\text{-}P_1}$] bdag mad ma P_1 (misprint ?).

ye śes lṅa daṅ sku gsum bdag ||
rdo rje mkha' 'gro la phyag 'tshal ||[ix]

de nas yaṅ *oṁ deva picuvajra hūṁ hūṁ hūṁ phaṭ svāhā* źes[x] bcom ldan 'das la mchod la | *oṁ a ā*[40] *i ī u ū ṛ ṝ ḷ ḹ*[41] *e ai o au aṃ aḥ* źes[xi] bya bas bcom ldan 'das ma la mchod la[42] | yaṅ *oṁ aṣṭānanāya*[43] *namaḥ* | *oṁ piṃgordhakeśavartmane*[44] *namaḥ* | *oṁ caturviṃśatinetrāya*[45] *namaḥ* | *oṁ ṣoḍaśabhujāya*[46] *namaḥ* | *oṁ kṛṣṇajīmūtavapuṣe*[47] *namaḥ* | *oṁ kapālamālānekadhariṇe*[48] *namaḥ* | *oṁ ādhmātakrūracittāya*[49] *namaḥ* | *oṁ ardhendudaṃṣṭriṇe*[50,51] *namaḥ* | źes bya ba rkaṅ pa brgyad kyis[52] mchod do ||

de nas[53] naṅ daṅ phyi daṅ de kho na ñid kyi[54] mchod pas kyaṅ yaṅ dag par mchod de | phyi rol gyi bya ba'i mchod pas kyaṅ mchod la | *oṁ āḥ hūṁ* źes bzlas pa'i me tog daṅ mchod rdzas thams cad la bsnun pas byin gyis brlabs la | *oṁ sarvasaṃśodhanī*[55] *hūṁ phaṭ svāhā*[56,xii] źes bya bas dri chab kyis bsaṅs te | *oṁ vajra ni ri ti hūṁ*[xiii] źes bya bas źabs bsil phul la | *oṁ hrīḥ*[57] *viśuddhāḥ*[58] *sarvadharmāḥ*[59] | *sarvapāpaṃ nisaṃśodhaya*[60] | *sarvavikalpam*[61] *apanaya hūṁ* źes bya bas chu hub gsum[62] phul la[63] | *jaḥ*[64] *hūṁ vaṁ hoḥ*[65] *khaṁ raṁ* źes bya bas

[ix]Ibid.: Cf. T 1254 reading *bdag med ma daṅ gñis med gzugs* || *phyag 'tshal bstod ciṅ phyag 'tshal 'dud* || *ye śes lṅa daṅ sku gsum bdag* || *rdo rje mkha' 'gro phyag 'tshal bstod* || (f. 255rv) and T 1486 (f. 148r). The Sanskrit version in HeSāSaṃ 45 (f. 268v-269r) reads *namo namo namas te 'stu nairātmādvayarūpiṇe* | *pañcajñānatrikāyāya hevajrāya namo 'stu te* ||. *See also* HeSāSaṃ 16 (f. 166v$_{1\text{-}3}$). [x]HeTa I.ii. 3. [xi]HeTa I.ii. 6. [xii]Cf. KṛYaTa + *Ratnāvalī* (p.92 → *arghamantra*); *see also* HeTa II.i. 14. [xiii]Cf. HeTa II.i. 14 (→ *oṁ nī rī hūṁ khaḥ*).

[40]a ā Σ$_{\text{-G}}$] ā ā G. [41]ṛ ṝ ḷ ḹ G, N, P$_1$] ri r'i li l'i C, D, P$_2$[sil.]. [42]mchod la C, D, P$_2$[sil.]] mchod pa G, N, P$_1$. [43]aṣṭā° C, D, P$_2$[sil.]] aṣṭa G, N, P$_1$. [44]°vartmane *em.*] bartma n'a na C, D, P$_2$; bartya ne śa G, N, P$_1$. [45]°śatinetrāya *em.*] śa ti nai tr'a ya C, D, P$_2$[sil.]; śa ta nai tr'a ya G, N, P$_1$. [46]ṣoḍaśa° G, N, P$_1$] ṣo ṭa śa C, D, P$_2$[sil.]. [47]°jīmūta° *em.*] dzi m'u ta Σ. [48]kapāla Σ$_{\text{-G}}$] ka pa la G. [49]ādhmāta° *em.*] ā d.h.ma ta Σ. [50]ardhendu° Σ$_{\text{-G}}$] ā rd.hen gha du G. [51]°daṃṣṭriṇe G, N, P$_1$] daṃṣṭi ṇe C, D, P$_2$[sil.]. [52]brgyad kyis Σ$_{\text{-G}}$] brgyad kyi G. [53]de nas Σ$_{\text{-G}}$] de G. [54]de kho na ñid kyi C, D, P$_2$] de kho na ñid kyis G, N, P$_1$. [55]°ī *em.*] °i Σ. [56]svāhā G, N, P$_1$] sw'a h'aḥ C, D, P$_2$[sil.]. [57]hrīḥ *em.*] hri Σ. [58]viśuddhāḥ *em.*] bi śud.d.ha Σ$_{\text{-G}}$; bi śud.d'a G. [59]°āḥ *em.*] °ā Σ. [60]ni° G, N, P$_1$] niśca C, D, P$_2$. [61]°am *em.*] °a Σ. [62]chu hub gsum *conj.*] źabs bsil Σ. [63]phul la *em.*] phul Σ. [64]jaḥ Σ$_{\text{-G}}$ (dzaḥ)] dza G. [65]hoḥ C, D, P$_2$[sil.]] ho G, N, P$_1$.

argham[66] phul la | *oṁ vajrapuṣpe āḥ hūṁ* | *oṁ vajradhūpe*[67] *āḥ hūṁ* | *oṁ vajra-āloke āḥ hūṁ* | *oṁ vajragandhe āḥ hūṁ* | *oṁ vajranaivedye*[68] *āḥ hūṁ* | *oṁ vajraśabde*[69] *āḥ hūṁ phaṭ svāhā* źes bya bas[xiv] go rims bźin du me tog daṅ | spos daṅ | mar me daṅ | dri daṅ[70] | lha bśos daṅ | sil sñan rnams dbul bar bya'o ||

gźan yaṅ dpal dgyes pa[71] rdo rje'i dkyil 'khor 'khor lo daṅ bcas pa rnams la bdag dbul bar bgyi[72] lags kyis[73] thugs rje chen pos bźes su gsol ||

C22r$_3$, D22r$_3$, G31r$_1$, N24v$_5$, P$_1$26r$_3$, P$_2$60:14

de nas bsTod pa[74] ñi śu pas[xv] kyaṅ bstod la | de nas sdig pa bśags par bya ste | ⌜ji srid thog ma med pa'i 'khor bar phyin ci log gi rtog pas bsags pa'i sdig pa'i las[75] bdag gis bgyis pa daṅ | bgyid pa la rjes su yi raṅ ba de dag thams cad bcom ldan 'das kyi[76] spyan sṅar bśags śiṅ phyis sdom par bgyid do || sems can thams cad kyi dge ba'i rtsa ba ji sñed pa 'di lta ste | saṅs rgyas daṅ byaṅ chub sems dpa' daṅ | so so'i skye bo thams cad kyi bsod nams la rjes su yi raṅ bar bgyi'o[77] ||⌟[xvi]

[xiv]Cf. HeTa II.i. 4, reading °*dīpe* instead of °*āloke*; *see also* SāMā 3|7|15|50|80|129|145|159, KriSaṃ*Pa* (6.2) et al. The item *vajraśabde* appears not to be attested in other sources. [xv]T 1225, O 2354 (= CVS). [xvi]Cf. HeSāU$^{\text{Tib.}}$, reading *ji srid thog mtha' med pa'i 'khor ba phyin ci log gi rtog pas bsags pa'i sdig pa'i las bdag gis bgyis pa de dag thams cad bcom ldan 'das kyi spyan sṅar bśags śiṅ phyis sdom par bgyi'o || sems can thams cad kyi dge ba ji sñed pa thams cad la rjes su yi raṅ źiṅ bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub tu yoṅs su bsṅo bar bgyi'o* ||. Cp. *dPal rgyal dbaṅ Karma pa'i gsuṅ 'bum*, vol. 28 : *gaṅ źig thog ma med pa'i 'khor bar phyin ci log gis rnam par rtog pa las skyes pa'i sdig pa'i las bdag gis bgyis pa daṅ | bgyid du bstsal ba daṅ | bgyid pa la rjes su yi raṅ ba gaṅ mTsho skyes kyis kye rdor gyis sgrub thabs maṇḍala daṅ | nag po'i de ñid gsal ba | mi khri pa'i gtor sogs la | ci yaṅ ruṅ ba de dag* [p. 220] *thams cad dkyil 'khor gyis lha tshogs rnams kyi spyan sṅar bśags śiṅ phyis sdom par bgyid do || sems can thams cad kyis dge ba'i rtsa ba ji sñed pa 'di lta ste | saṅs rgyas daṅ byaṅ chub sems dpa' daṅ ñan thos daṅ raṅ saṅs rgyas daṅ so so'i skye bo thams cad kyis bsod nams las rjes su yi raṅ bar bgyid do ||* (pp. 219f.).

[66]°aṃ C, D, P$_2$[sil.]] °a G, N, P$_1$. [67]vajrapuṣpe āḥ hūṁ | oṁ vajradhūpe *conj.*] oṁ ba dzra d.h'u pe āḥ hūṁ | oṁ ba dzra pu ṣpe C, D, P$_2$[sil.]; oṁ ba dzra d.hu pe āḥ hūṁ | oṁ ba dzra pu ṣpe G, N, P$_1$ (*puṣphe* G). [68]°naivedye *em.*] nai bi tye C, D, P$_2$[sil.]; nai bi tye G, N; ni bi dye P$_1$. [69]°śabde *em.*] śapta Σ$_{\text{-G,N}}$; śabda G, N. [70]dri daṅ *conj.*] *om.* Σ. [71]dgyes pa C, D, P$_2$] dgyes pa'i G, N, P$_1$[p.c.]; tgyes pa P$_1$[a.c.]. [72]bgyi C, D, P$_2$[sil.]] bgyis G, N, P$_1$. [73]kyis Σ$_{\text{-G}}$] kyi G. [74]bstod pa Σ$_{\text{-G}}$] stod pa G. [75]sdig pa'i las G, N, P$_1$] las C, D, P$_2$[sil.]. [76]kyi C, D, P$_2$[sil.]] kyis G, N, P$_1$. [77]bgyi'o C, D, P$_2$[sil.]] bgyid do G, N, P$_1$ (*bgyido* G).

bdag byaṅ chub kyi sñiṅ po la mchis kyi bar du thugs rje chen po daṅ ldan pa'i khams gsum bde ba chen por rnam par ro gcig pa'i saṅs rgyas dgyes mdzad rdo rje daṅ | des gsuṅs pa'i[78] sṅags daṅ phyag rgya daṅ theg pa chen po'i chos ma lus pa daṅ | dkyil 'khor la sogs pa'i chos daṅ | byaṅ chub sems dpa' phyir mi ldog pa'i dge 'dun daṅ | de'i 'khor lo la 'khor bar gnas pa'i lha mo'i tshogs la bdag skyabs su mchi'o ||[xvii]

bdag gis[79] bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub tu sems bskyed par bgyi'o || sems can thams cad la phan pa daṅ | bde ba bsgrubs pa[80] daṅ | 'di dag ji srid mthar thug pa'i mya ṅan las 'das pa'i saṅs rgyas kyi byaṅ chub la dgod pa'i phyir bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub tu sems bskyed par bgyi'o ||[xviii]

dkon mchog gsum la skyabs su mchi ||
sdig pa thams cad so sor bśags ||
'gro ba'i dge la yi raṅ ste ||
saṅs rgyas byaṅ chub yid kyis gzuṅ ||[xix]

[xvii] Cp. *dPal rgyal dbaṅ Karma pa'i gsuṅ 'bum*, vol. 28 : *bdag byaṅ chub kyis sñiṅ po la mchis kyi bar du | thugs rje chen po daṅ ldan pa | khams gsum bde ba chen po'i ye śes su lam rnam par ro gcig pa'i saṅs rgyas dpal rdo rje bdag med ma daṅ | des bstan pa'i gsaṅ sṅags daṅ | phyag rgya daṅ | dkyil 'khor la sogs pa'i raṅ gis ṅo bo theg pa chen po'i chos ma lus pa daṅ | byaṅ chub sems dpa' phyir mi ldog pa'i dge 'dun daṅ | de'i 'khor gyis 'khor lo la gnas pa'i lha mo'i tshogs la skyabs su mchi'o* || (p. 220). [xviii] Ibid.: *bdag gis bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub tu sems bskyed par bgyi ste | sems can thams cad la phan pa daṅ | bde ba bsgrubs pa daṅ | 'di dag ji srid mthar thug pa'i mya ṅan las 'das pa'i saṅs rgyas kyis bar du byaṅ chub la dgod pa'i phyir rnam pa thams cad kyi mchog daṅ ldan pa'i stoṅ pa ñid kyis mtshan ñid can gyi byaṅ chub mchog tu sems bskyed par bgyi'o* || (p. 220). [xix] T 466 (*rGyud kyi rgyal po chen po sgyu 'phrul dra ba źes bya ba*), reading *dkon mchog gsum la skyabs su mchi || sdig pa thams cad bśags par bgyi || 'gro ba'i dge la yi raṅ ste || saṅs rgyas byaṅ chub yid kyis gzuṅ* || (f. 97r$_2$); cf. T 1644 (*sGyu 'phrul chen mo'i sgrub thabs kyi dkyil 'khor gyi cho ga*, f. 277r) and T 1819 (*dPal gsaṅ ba 'dus pa'i dkyil 'khor gyi cho ga*, f. 252r). For the Sanskrit versions of this verse, *see* next note.

[78] gsuṅs pa'i $\Sigma_{\text{-G}}$] gsuṅ pa'i G. [79] bdag gis $\Sigma_{\text{-G}}$] bdag gi G. [80] bsgrubs pa $\Sigma_{\text{-G}}$] sgrubs pa G.

źes[xx] sems bskyed la | de nas bla na med pa'i theg pa chen po'i lam 'di ñid la brten par bya'o || bdag ñid kyaṅ saṅs rgyas daṅ byaṅ chub sems dpa' thams cad la lus 'bul lags kyis | thugs rje chen po daṅ ldan pa rnams kyis bźes su gsol źes lus 'bul te |[xxi] de nas smon lam gdab par bya ste |

rigs skyes rjes su ma ñams śiṅ[81] ||
dam tshig can dgyes rdo rje 'chaṅ ||
sñiṅ rjer ldan źiṅ bla mar gus ||
skye źiṅ skye bar bdag gyur cig ||

lag na[82] rdo rje dril bu[83] 'khrol ||
zab mo'i chos ni 'don pa daṅ ||
btsun mo'i[84] khu ba mñam zas can ||
skye źiṅ skye bar bdag gyur cig ||[xxii]

he ru ka dpal bdag gyur nas ||
sems can kun gyi don yaṅ byed ||
he ru ka yi[85] go 'phaṅ mchog thob nas[86] ||

[xx]The Sanskrit of the stanza above is preserved in HeSāSaṃ 11 (f. 124r$_7$-v$_1$), HeSePra (p. 21), Advayavajra's *Kudṛṣṭinirghātana* (AS 1 v.15), ĀKriSam (vv. 7, 25), KṛYaTa (°*paṅjikā* p. 94), KriSaṃ*Pa* (6.6.1 v.10), NKPV (p. 159), VaĀv (v.9) and SāMā 7।51।80।95।129।142।171।172।182 reading *ratnatrayaṃ me śaraṇaṃ sarvaṃ pratidiśāmy agham | anumode jagatpuṇyaṃ buddhabodhau dadhe manaḥ* ||. [xxi]Cp. *dPal rgyal dbaṅ Karma pa'i gsuṅ 'bum*, vol. 28 : *bla na med pa'i* [p. 221] *theg pa chen po'i lam 'di ñid la brtan par bya'o || saṅs rgyas daṅ byaṅ chub sems dpa' thams cad la bdag ñid kyis lus 'bul lags kyi thugs rje chen po daṅ ldan pa rnams kyi bźes su gsol* || (pp. 220f.). [xxii]HeTa II.viii. 6-7, also quoted in HeSāU, HeSāSaṃ 8 (f. 101r$_{6\text{-}7}$), HeSāSaṃ 10 (f. 122r$_7$-v$_1$), HeBāPūVi, SāMā 229 et al. HeTa$_{Sn}$ reads *rigs su skye daṅ dam tshig can || smyo med kye'i rdo rje ston || bla ma la gus sñiṅ rjer ldan || skye źiṅ skye bar 'gyur bar śog* || (6) *lag pas rdo rje dril bu 'khrol || zab mo'i chos ni klog pa daṅ || btsun mo'i khu ba mñam zas can || skye źiṅ skye bar 'gyur bar śog* || (7). The Sanskrit in the HeSāU reads *kulajanmā anunmādī samayī hevajradeśakaḥ | kṛpāvān gurubhaktaś ca bhaveyaṃ janmajanmani || vajraghaṇṭāraṇatpāṇir gambhīro dharmapāṭhakaḥ | yoṣicchukrasamāhārī bhaveyaṃ janmajanmani* ||.

[81]ñams śiṅ $\Sigma_{\text{-G}}$] ñam śiṅ G. [82]lag na $\Sigma_{\text{-N}}$] lag ni N. [83]dril bu $\Sigma_{\text{-G}}$] rigs bu G. [84]btsun mo'i $\Sigma_{\text{-G}}$] btsun mo G. [85]he ru ka yi C, D, P$_2^{\text{sil.}}$] he ru ka'i G, N, P$_1$. [86]thob nas $\Sigma_{\text{-G}}$] thoṅ nas G.

sems can ma lus 'di la 'god ciṅ 'jog par śog ‖[xxiii]

de ltar bstod pa'i mchod sbyin las ni rdo rje rigs mchog tu ni bdag myur skye gyur cig ‖ sems can phan phyir yaṅ dag thabs kyi[87] yon tan daṅ ldan 'jam pa'i dbyaṅs bźin bdag gyur cig ‖ rnal 'byor ma kun la ni dpe med bde ster rdo rje sems dpa' bźin du bdag gyur cig ‖ phyag rgya drug gis bdag brgyan dur khrod gnas su tshaṅs par spyod daṅ ldan par bdag gyur cig ‖[xxiv]

C22v$_3$, D22v$_4$, G31v$_4$, N25r$_7$, P$_1$26v$_6$, P$_2$61 :21

de'i 'og tu yi ge brgya pas cho ga kha bskaṅ źiṅ bśags pa bya ste | *oṁ vajraheruka samayam anupālaya*[88] | *herukatvenopatiṣṭha*[89] | *dṛḍho me bhava* | *sutoṣyo me bhava* | *suposyo me bhava* | *anurakto*[90] *me bhava* | *sarvasiddhim me prayaccha*[91] | *sarvakarmasu*[92] *ca me* | *cittaṃ śreyaḥkuru hūṃ ha ha ha ha ho* | *bhagavan sarvatathāgatavajra mā*[93] *me muñca* | *vajrībhava* | *mahāsamayasattva āḥ*[94] | źes pas[xxv] bśags la[95] | ye śes lha *oṁ āḥ hūṁ vajra muḥ*[96] źes bya bas gśegs su gsol lo ‖ dam tshig gi lha bdag gi[97] thugs kar bsdus la | me tog gi tshom bu dbus su bsdus nas | *oṁ āḥ hūṁ* bzlas la gźag go[98] ‖

dGyes pa'i rdo rje'i *maṇḍala* gyi cho ga |
Slob dpon mTsho skyes kyis mdzad pa rdzogs so ‖

[xxiii] T 369 reading *he ru ka dpal bdag gyur nas* ‖ *sems can kun gyi don yaṅ byed* ‖ *he ru ka yi go 'phaṅ mchog* ‖ *thob nas sems can ma lus pa* ‖ (f. 254v$_2$); cf. T 1413 (f. 100v). [xxiv] Cp. *dPal rgyal dbaṅ Karma pa'i gsuṅ 'bum*, vol. 28 : *de ltar bgyis pa'i mchod sbyin las ni rdo rje'i rigs mchog tu ni bdag myur du skye gyur cig* | *sems can phan phyir yaṅ dag thabs kyi yon tan daṅ ldan 'jam pa'i dbyaṅs bźin bdag gyur cig* | *phyag rgya drug gis bdag brgyan dur khrod gnas su tshaṅs spyod ldan par bdag gyur cig* | *rnal 'byor ma kun des med pa'i bde ster rdo rje sems dpa' ñid du bdag gyur cig* | (p. 221). [xxv] Cf. VaPra^{§25}, HePra^{§25}, HeSāSaṃ 8 (f. 101r$_7$-v$_2$), HeSāSaṃ 11 (f. 138v$_{2\text{-}3}$), HeSāSaṃ 22 (f. 201v$_{5\text{-}7}$), HeSāSaṃ 30 (f. 219r$_7$-v$_2$) et al.

[87] thabs kyi G, N, P$_1$] thabs kyis C, D, P$_2$$^{sil.}$. [88] °heruka samayam anupālaya *em.*] he ru ka sa ma ya | ma nu p'a la ya $\Sigma_{\text{-G}}$; ho ru ka sa ma ya | m'a nu p'a la ya G. [89] °tveno° $\Sigma_{\text{-P}_1}$] te no P$_1$. [90] suposyo me bhava | anurakto *em.*] a nu ra kto | su po ṣyo me b.ha va C, D, P$_2$$^{sil.}$; a nu r'a kto | su po ṣyo me b.ha va G, N, P$_1$. [91] °pra° $\Sigma_{\text{-C,D}}$] pa C, D. [92] °karmasu C, D, P$_2$$^{sil.}$ (ka rma su)] ka rm'a su G, N, P$_1$. [93] mā $\Sigma_{\text{-P}_1}$ (m'a)] ma P$_1$. [94] āḥ G, N, P$_1$] a hūṁ phaṭ ḥ C, D, P$_2$. [95] bśags la $\Sigma_{\text{-C}}$] bśegs la C. [96] muḥ $\Sigma_{\text{-D}}$] mu D. [97] dam tshig gi lha bdag gi C, D, P$_2$] dam tshig lha bdag gis G, N, P$_1$. [98] gźag go C, D, P$_2$$^{sil.}$] gźog go G, N, P$_1$.

English Translation

Homage to the Glorious Heruka![1]

After [the *yogin*] has visualized (*bsams te*) on top of a sun-disk (*ñi ma'i dkyil 'khor gyi steṅ du*) in the heart of [his karmically] matured body (*rnam par smin pa'i lus kyi sñiṅ gar*) the syllable *hūṁ* that is white like the splendor of the moon (*zla ba'i gzi ltar dkar po*), having completely filled (*bkaṅ ste*) [his] body by emitting white rays of light from it (*de las 'od zer dkar po spros pas*), he should visualize that [all] sins are purified (*sdig pa dag par bsams la*). After that, after having cultivated emptiness (*stoṅ pa ñid bsgoms la*), by saying *hūṁ* (*hūṁ źes brjod pas*) he should visualize (*bsgom ste*) himself (*bdag ñid*) as the *karmic* Heruka (*las kyi he ru ka*) with one face and two arms. After he has visualized in his head a white *oṁ* on top of a moon-disk (*de'i spyi bor zla ba'i dkyil 'khor gyi steṅ du oṁ dkar po bsams te*), in the throat a red *āḥ* on top of an eight-petaled lotus (*lkog mar padma 'dab ma brgyad pa'i steṅ du āḥ dmar po bsam*), and in the heart (*sñiṅ gar*) a dark-bluish *hūṁ* on top of a sun-disk (*sñiṅ gar ñi ma'i dkyil 'khor gyi steṅ du hūṁ sṅon po bsams la*), he should make the protection (*bsruṅs te*) by reciting "*oṁ āḥ hūṁ | rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā |*".[i] Having recited "*oṁ āḥ hūṁ*" over the nectar (*bdud rtsi*) or[2] the five substances from a cow (*ba'i rnam lṅa*) and so forth, he should anoint (*byug par bya*) the *maṇḍala* reciting "*oṁ vajrarekhe hūṁ*".[ii]

After that he should wash his hands (*lag pa bśal te*). Having joined the palms of his hands (*thal mo sbyar nas*), he should recite the blessing (*phan yon brjod par bya*):

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1 A very useful translation into Hindi by Ṭhākurasena Negī is published in Dhīḥ vol. 21, pp. 86-90. Unfortunately, this translation has come to my attention only after this English translation already had been prepared, and references to this translation have only been included to limited extent. I remain grateful to Harunaga Isaacson for drawing my attention to this translation. Note that this text begins without a *maṅgalācaraṇa*.

2 The use of the particle *'am* is slightly confusing here. Perhaps, it should be understood in the sense of a *daṅ*.

[i] The *rakṣamantra* is taught in HeTa I.ii. 11. [ii] Cf. HeBāPūVi (f. 37v$_5$), HeSāSaṃ 8 (f. 100v$_4$), HeSāSaṃ 16 (f. 164r$_7$) et al.

> "The cow dung prepared with water (*chu bcas lci ba*) is generosity (*sbyin pa*, Skt. *dāna*), the pavement that is prepared (*skyaṅ nul byas pa*) is good conduct (*tshul khrims*, Skt. *śīla*), the removing of ants and so forth (*grog ma sogs bsal*) is forbearance (*bzod pa*, Skt. *kṣānti*),[3] commencing what is to be done (*bya ba brtsams pa*) is heroic effort (*brtson 'grus*, Skt. *vīrya*), one-pointedness in [every] moment (*skad cig rtse gcig*) is meditation (*bsam gtan*), levelling the lines (*ri mo sñoms pa*)[4] is wisdom (*śes rab*)."[iii]

By the creation of the *maṇḍala* of the Sage these 'six perfections' (*pha rol phyin drug*, Skt. *ṣaṭ pāramitā*) are attained.[5]

> Gods and humans (*lha mi*), those of special birth (*khyad par can skye*) who are noble with the splendor of the moon (*zla ltar gzi 'phags śiṅ*), released from all diseases (*nad kun las grol*) they become like the color of gold (*gser gyi mdog daṅ 'dra bar 'gyur*). Endowed with fortunes such as jewels and gold (*'bru daṅ gser sogs 'byor pa ldan par*)[6] they are born into the royal family (*rgyal rigs*)

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3 Negī translates *śānti* instead.

4 For unknown reasons Negī translates "चित्त की समानता" (p.87). Perhaps चित्त is to be understood as a typo of the more correct चित्र.

5 It seems this part originally was meant to be metrical as well. Cf. notes above and below.

6 The word *'bru* which often renders the Sanskrit word *dhānya* here most likely is to render the Sanskrit form *dhanadhānya* in the sense of wealth or money. The version of this stanza which is preserved in T 3766 attests *nor*, i.e. 'jewels', instead. Negī, who does not render this passage as verse, translates this part as "राजगोत्रीय अन्न एवं सुवर्णादि सम्पत्तियों से युक्त पैदा होते हैं।" (p.87).

[iii] Cf. T 1820 reading *chu bcas lci ba sbyin pa ste* || *skyaṅ nul byas pa tshul khrims yin* || *grog ma sogs bsal bzod yin te* || *bya ba spro ba brtson 'grus so* || *skad cig de sems rtse gcig pa* || *bsam gtan yin te ri mo dag* || *sñoms pa śes rab yin par gsuṅs* || (f. 259r$_{6-7}$), and T 3766 reading *chu bcas lci ba sbyin pa ste* || *yaṅ dag byug pa tshul khrims yin* || *grog sbur phra sel bzod pa ste* || *brtson 'grus bya ba byed la brtson* || *bsam gtan der sems rtse gcig byed* || *ri mo legs 'bar śes rab ste* || *pha rol phyin drug 'di rnams ñid* || *thub pa'i maṇḍala byas pas 'thob* || (f. 122r$_{2-3}$).

in this supreme house of the *sugata* (*bde gśegs mchog gi khyim du*), because of performing bodily actions (*des na … lus las bya*).[iv]

After that, having touched the earth with the left hand (*lag pa g.yon pas sa la reg par byas la*), as soon as reciting (*brjod pa tsam gyis*) "*oṁ vajramedinī vajrībhava vajrabandha hūṁ*"[v] he should visualize that earth transformed into crossed *vajra*s (*sa gźi de sna tshogs rdo rjer gyur par bsam*).[7]

After that he should place a bunch of flowers in the *maṇḍala* (*me tog gi tshom bu dkyil 'khor du dgod par bya ste*). Having recited "*oṁ āḥ hūṁ namaḥ*", he should cast (*dor*) a flower into the middle. Reciting "*gaṁ gaurī namaḥ*" he should cast a flower into the East. Reciting "*caṁ caurī namaḥ*" he should cast a flower into the South. Reciting "*vaṁ vettālī namaḥ*" he should cast a flower into the West. Reciting "*ghaṁ ghasmarī namaḥ*" he should cast a flower into the North. Reciting "*paṁ pukkasī namaḥ*" he should cast a flower into the Northeast. Reciting "*śaṁ śabarī namaḥ*" he should cast a flower into the Southeast. Reciting "*laṁ caṇḍālī namaḥ*" he should cast a flower into the Southwest. Reciting "*ḍoṁ ḍombinī namaḥ*" he should cast a flower into the Northwest. This is the 'flower *maṇḍala*' (*me tog gi tshom bu'i dkyil 'khor*).[vi]

After that, emanating rays of light (*'od zer 'phros pas*) from the *hūṁ* in his own heart he should make [these rays of light] enter (*źugs te*) the noses of all the *buddha*s of the ten directions (*phyogs bcu'i saṅs rgyas thams cad kyi śaṅs*) from the left nostril (*bug g.yon pa nas*). Having agitated the[ir] minds (*thugs bskul nas*) as soon as [they] are taken away at the lotuses in the[ir] hearts (*thugs ka'i*

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[7] Negī translates "नानावज्र में". It may be noted that one would rather expect वि–श्ववज्र here.

[iv] Cf. T 1820 *maṇḍala byas pas pha rol phyin drug brñes par 'gyur* || *lha mi khyad par can skye zla ltar gzi 'phags śiṅ* || *nad kun las grol gser gyi mdog daṅ 'dra bar 'gyur* || *rgyal rigs 'bru daṅ gser sogs 'byor pas gaṅ bar skye* || *des na bde gśegs mchog gi khyim du lus las bya* || (f. 259r$_7$-v$_1$), and T 3766 *bde gśegs pho braṅ dam pa 'dir* || *lus kyi las rnams byas pas ni* || *gser gyi kha dog daṅ ldan źiṅ* || *nad kun las ni grol ba daṅ* || *zla ba ltar gsal yid 'oṅ ba'i* || *lha mi khyad par 'phags pa daṅ* || *nor daṅ gser ni phun tshogs pa'i* || *rgyal po'i rigs su skye bar 'gyur* || (f. 122r$_{3\text{-}4}$). [v] Cf. SāMā 217 (p. 424), VaĀvMaU, KriSaṃ*Pa* (4.6 & 6.3.1), AbhiSaMa (p. 5), GuSaMaVi (v.148), all reading *medinī* instead of *vajramedinī*. [vi] Cp. HeBāPūVi and HeSāSaṃ 16.

padma la bsnun pa tsam gyis), having emanated (*sprul te*) all the *buddha*s of the ten directions into Hevajra's nine-deity *maṇḍala* (*dgyes pa rdo rje'i lha dgu'i dkyil 'khor du*), he should visualize [them] arriving in the space in front (*mdun gyi nam mkha' la byon par bsams la*). Having seized [the obstacle makers] at the nose by his rays of light (*de'i 'od zer gyis sna la 'jus te*), he should destroy all obstacles (*bgegs bskrad par bya*) by four [syllables] *hūṁ* with the thought to put to an end (*tshar bcad pa'i bsam pas*) all adventitious obstacles (*'oṅs pa'i bgegs thams cad*).

After that, by reciting "*oṁ vajragaurī ākarṣaya jaḥ | oṁ vajracaurī praveśaya hūṁ | oṁ vajravettālī bandhaya vaṃ | oṁ vajraghasmarī vaśaṃkuru hoḥ |*"[vii], he should attract [them] (*dgug pa*) into the 'flower *maṇḍala*' of the nine 'knowledge-deities', make them enter (*gźug pa*), bind them (*bciṅ ba*) and bring them under control (*dbaṅ du bya ste*). Further, he should make them firm by the 'one-hundred syllable [*mantra*]'[viii] (*yi ge brgya pas kyaṅ brtan par bya*).

After that, he should perform the homage (*phyag bya ste*):

> "Having seen the people pressed by delusion (*gti mug gis mnan 'gro bltas te*), in order to pacify the delusion of the people (*'gro ba gti mug źi bya'i phyir*) the *vajrin* produced [the nature of] Gaurī (*rdo rje can gyis gaurī mdzad*).[8] Therefore, homage to Gaurī (*de bas gaurī bstod phyag 'tshal*)!
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> Having seen the people pressed by anger (*źe sdaṅ gis mnan 'gro bltas nas*), in order to pacify the anger of the people (*'gro ba źe sdaṅ źi bya'i phyir*) the *vajrin* produced [himself] as Caurī (*rdo rje can gyis caurīr mdzad*). Therefore, homage to Caurī (*de bas caurī bstod phyag 'tshal*)!
>
> Having seen the people pressed by pride (*ṅa rgyal gis mnan 'gro bltas nas*), in order to pacify the pride of the people (*'gro ba ṅa*

[8] Note that Negī translates "अज्ञान". One would rather expect *moha* for *gti mug*.

[vii] Cf. HePra[§16], HeSāSaṃ 8 (f. 96r), HeSāSaṃ 10 (f. 120v), HeSāSaṃ 45 (f. 266v) et al. The *mantra* can be translated as: "*oṁ*, o Vajragaurī, attract [them], *jaḥ*! *oṁ*, o Vajracaurī, make [them] enter, *hūṁ*! *oṁ*, o Vajravettālī, bind [them], *vaṃ*! *oṁ*, o Vajraghasmarī, bring [them] under control, *hoḥ*!". [viii] *See below*, cf. VaPra[§25], HePra[§25], HeSāSaṃ 8 (f. 101r$_7$-v$_2$), HeSāSaṃ 11 (f. 138v$_{2-3}$), HeSāSaṃ 22 (f. 201v$_{5-7}$), HeSāSaṃ 30 (f. 219r$_7$-v$_2$) et al.

rgyal źi bya'i phyir) the lord produced the nature of Vettālī (*gtso bos vettālī gzugs mdzad*). Therefore, homage to Vettā[lī] (*de bas vettā bstod phyag 'tshal*)!

Having seen the people pressed by desire (*'dod chags kyis dkrugs 'gro bltas nas*), in order to pacify the pride of the people (*'gro ba 'dod chags źi bya'i phyir*) the lord produced the nature of Ghasmarī (*gtso bos ghasmarī gzugs mdzad*). Therefore, homage to Ghasmarī (*de bas ghasmarī bstod 'dud*)!

Homage to You whose nature in non-dual with Nairātmyā (*bdag med ma daṅ gñis med gzugs*), homage to You! Homage to the *vajraḍāka* (*rdo rje mkha' 'gro*) who has the nature of the 'five knowledges' and 'three bodies' (*ye śes lṅa daṅ sku gsum bdag*)!"[ix]

After that, having also worshipped the *bhagavān* by reciting "*oṁ deva picu-vajra hūṁ hūṁ hūṁ phaṭ svāhā*"[x,9], and having worshipped the *bhagavatī* by

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

[ix] Cf. T 1254 reading *gti mug gis mnan 'gro bltas nas* || *'gro ba'i gti mug rab źi'i phyir* || *rdo rje can gyis gaurīr mdzad* || *de bas gaurī bstod phyag 'tshal* || *źe sdaṅ gis mnan 'gro bltas nas* || *'gro ba'i źe sdaṅ źi bya'i phyir* || *rdo rje can gyis caurīr mdzad* || *de bas caurī bstod phyag 'tshal* || *ṅa rgyal gyis mnan 'gro bltas nas* || *'gro ba'i ṅa rgyal źi bya'i phyir* || *gtso bos vetālī gzugs mdzad* || *de bas vetā bstod phyag 'tshal* || *'dod chags kyis dkrugs 'gro bltas nas* || *'gro ba'i 'dod chags źi bya'i phyir* || *gtso bos ghasmarī gzugs mdzad* || *de bas ghasmarī bstod 'dud* || *bdag med ma daṅ gñis med gzugs* || *phyag 'tshal bstod ciṅ phyag 'tshal 'dud* || *ye śes lṅa daṅ sku gsum bdag* || *rdo rje mkha' 'gro phyag 'tshal bstod* || (f. 255rv). Another version of this set of verses is found in T 1486 (f. 148r). A Sanskrit version of these verses is preserved in HeSāSaṃ 45 (f. 268v-269r), reading *mohākrāntaṃ jagad dṛṣṭvā jaganmohapraśāntaye | gaurīrūpadharo vajrī tasmād gaurike namo 'stu te* || *dveṣākrānta*[*ṃ*] *jagad dṛṣṭvā jagaddveṣapraśāntaye | caurīrūpadharo vajrī tasmāc cauri namo 'stu te* || *mānākrāntaṃ jagad dṛṣṭvā jaganmānapraśāntaye | vettālīrūpadharo vajrī tasmād vettālike namaḥ* || *rāgākrāntaṃ jagad dṛṣṭvā mahārāgaprasiddhaye* | (MS °*rāgā*°) *ghasmarīrūpadharo rājā tasmāt ghasmarike namaḥ* || *namo namo namas te 'stu nairātmādvayarūpiṇe | pañcajñānatrikāyāya hevajrāya namo 'stu te* ||. Another, similar variant is preserved in HeSāSaṃ 16 (f. 166v$_{1\text{-}3}$), confirming the reading *mahārāgaprasiddhaye*. [x] HeTa I.ii. 3 (*hṛdayamantra*).

reciting "*oṁ a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au aṃ aḥ*"[xi], he should likewise perform the worship with the 'eight-partite [*mantra*]' reciting:

> "*oṁ aṣṭānanāya namaḥ | oṁ piṅgordhvakeśavartmane namaḥ | oṁ caturviṃśatinetrāya namaḥ | oṁ ṣoḍaśabhujāya namaḥ | oṁ kṛṣṇa-jīmūtavapuṣe namaḥ | oṁ kapālamālānekadhariṇe namaḥ | oṁ ādhmā-takrūracittāya namaḥ | oṁ ardhendudaṃṣṭriṇe namaḥ |*"[xii]

After that he should correctly perform the worship with the internal and external offerings and also with the offering of reality[10] (*naṅ daṅ phyi daṅ de kho na ñid kyi mchod pas kyaṅ yaṅ dag par mchod de*). When the worship is done that is to be performed externally (*phyi rol gyi bya ba'i mchod pas kyaṅ mchod la*), after having done the empowerment (*byin gyis brlabs la*) by touching (*bsnun pas*) on all the flowers and the sacrificial substances (*mchod rdzas*) that are recited over with [the syllables] "*oṁ āḥ hūṁ*", he should then clean [everything] with scented water (*dri chab kyis bsaṅs te*) reciting "*oṁ sarvasaṃśodhanī hūṁ phaṭ svāhā*".[xiii] Having then offered the water for the feet (*źabs bsil phul la*) reciting "*oṁ vajra ni ri ti hūṃ*"[11] he should offer the sipping-water (*chu hub gsum*) reciting "*oṁ hrīḥ viśuddhāḥ sarvadharmāḥ | sarvapāpaṃ nisaṃśodhaya | sarvavikalpam apanaya hūṃ |*".[12] Having then offered the guest-water (*arghaṃ phul*

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[10] Note that Negī translates *de kho na ñid kyi mchod pas* with "तथतापूजा के" (p. 88). One would rather expect the term *tattvapūjā* here.

[11] This *mantra* seems not to be attested elsewhere and might be corrupt. Perhaps it was meant to read *oṁ nī rī hūṁ khaḥ* in line with HeTa II.i. 14) (→ *pādyamantra*). Negī renders this *mantra* as "ॐ वज्र निरृति हूँ" in his translation (p. 88).

[12] The *mantra* seems to be corrupt. A similar *mantra* is preserved in context of the rinsing of the mouth. Cf. ĀKriSam (p. 17), GuSaMaVi (after v.202), KriSaṃ*Pa* (6.6.1) and VaĀv reading *oṃ hrīḥ viśuddhadharma sarvapāpāni cāsya (vi)śodhaya sarvavikalpān apanaya hūm ||*. It seems that the second *źabs bsil phul* is a mistake, and that we should be referring here too to the offering of the water for the rinsing of

[xi] HeTa I.ii. 6. [xii] This particular '*pūjā*-version' of the *aṣṭapādamantra* is derived from the *mūlamantra* of Hevajra taught in HeTa II.v. 45-47 (cf. HeSāU ($\dot{N}_1$ ff. $6v_6$-$7r_1$), HePra^{§24}, HeSāSaṃ 8 (f. $99r_5$-v_1), HeSāSaṃ 16 (f. $165v_{1-3}$), HeSāSaṃ 30 (f. $219r_{3-5}$), HeBāPūVi (f. $39v_{1-3}$) et al.). For the more common version of the *aṣṭapādamantra*, cf. DVS (f. $195v_{2-4}$), HePra^{§24}, HeBāPūVi (f. $39r_{5-7}$), HeSāSaṃ 16 (f. $165r_6$-v_1), HeSāSaṃ 22 (f. $201v_{2-4}$) et al. [xiii] Cf. KṛYaTa + *Ratnāvalī* (p. 92 → *arghamantra*); *see also* HeTa II.i. 14.

la) reciting "*jaḥ hūṁ vaṁ hoḥ khaṁ raṁ*", he should offer the flowers (*me tog*), incense (*spos*), lamps (*mar me*), scent (*dri*), divine cakes (*lha bśos*) and music (*sil sñan*) in due sequence while reciting:

> "*oṁ vajrapuṣpe āḥ hūṁ | oṁ vajradhūpe āḥ hūṁ | oṁ vajrāloke āḥ hūṁ | oṁ vajragandhe āḥ hūṁ | oṁ vajranaivedye āḥ hūṁ | oṁ vajraśabde āḥ hūṁ phaṭ svāhā |*"[13]

Moreover (*gźan yaṅ*), he should offer himself (*bdag dbul bar bgyi lags kyis*) to those in the circle of the *maṇḍala* of the Glorious Hevajra [saying] "please accept [me], o You of great compassion (*thugs rje chen pos bźes su gsol*)!".

After that, having also performed the praise (*bstod la*) with the '20-verse Praise' (*bsTod pa ñi śu pa*)[14], he should then perform the confession of sins (*sdig pa bśags par bya ste*): "What evil action has been done by me (*sdig pa'i las bdag gis bgyis pa*), committed out of wrong conception (*phyin ci log gi rtog pas bsags pa'i*, Skt. *asatsaṃkalpaprasūta*) within the beginning-less *saṃsāra* (*ji srid thog ma med pa'i 'khor bar*), or which has been rejoiced in being done (*bgyid pa la rjes su yi raṅ ba*),[15] that all I confess in the presence of the *bhagavān* (*de dag thams cad bcom ldan 'das kyi spyan sṅar bśags śiṅ*) with the resolve not to do it again (*phyis sdom par bgyid do*). I rejoice in the merit (*bsod nams la rjes su yi raṅ bar bgyi*) of all the *buddha*s, *bodhisattva*s and ordinary people, that is to say in all the things that are the root of merit for all sentient beings (*sems can thams cad kyi dge ba'i rtsa ba ji sñed pa 'di lta ste*)!"[16]

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the mouth, the *chu hub gsum*, the procedure of which is given in Saroruha's **Hevajramaṇḍalakarmakramavidhi*. Negī translates this passage as "ॐ ही विशुद्ध सर्वधर्म–सर्वपापनिचयं संशोध्य सर्वविकल्पं अपनय हूँ के द्वारा पाद्य अर्पित करे।" (p. 88).

13 Here the Tibetan translation must be corrupt again. Both *vajrapuṣpe* and *vajradhūpe* are interchanged, and *dri*, the corresponding item for *vajragandhe*, is missing.

14 Saroruha's *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra* (CVS = T 1225, O 2354).

15 This part of the so-called *puṇyānumodanā* seems to be missing in the version as it is transmitted in the HeSāU (cf. below).

16 The last part too differs to the reading in HeSāU$^{Tib.}$ which reads in its entirety *ji srid thog mtha' med pa'i 'khor ba phyin ci log gi rtog pas bsags pa'i sdig pa'i las bdag gis bgyis pa de dag thams cad bcom ldan 'das kyi spyan sṅar bśags śiṅ phyis sdom par bgyi'o || sems can thams cad kyi dge ba ji sñed pa thams cad la rjes su yi raṅ źiṅ bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub tu yoṅs su bsṅo bar bgyi'o ||*. Cp. *dPal rgyal dbaṅ Karma pa'i gsuṅ 'bum*, vol. 28: *gaṅ źig thog ma med pa'i 'khor bar phyin ci log gis rnam par rtog*

"Until I am at the pith of awakening (*bdag byaṅ chub kyi sñiṅ po la mchis kyi bar du*, Skt. *yāvad ā bodhimaṇḍataḥ*), I take refuge (*bdag skyabs su mchi*, Skt. *śaraṇaṃ gacchāmi*) in Hevajra, the *buddha* who is endowed with great compassion (*thugs rje chen po daṅ ldan pa'i*) and who is in one flavor (*ro gcig pa*) with the aspect of great bliss pertaining to the three realms (*khams gsum bde ba chen por rnam par*), in the teachings (*chos*, Skt. *dharma*), without any exception, of the *mantra*s, *mudrā*s and the great vehicle (*theg pa chen po*, Skt. *mahāyāna*) taught by Him (*des gsuṅs pa'i*), as well as in the teachings of the *maṇḍala* and so forth, in the *saṅgha* (*dge 'dun*) of the irreversible *bodhisattva*s (*byaṅ chub sems dpa' phyir mi ldog pa'i*) as well as in the group of goddesses abiding in His circle (*de'i 'khor lo la 'khor bar gnas pa'i lha mo'i tshogs la*)."[xiv]

"I generate (*bskyed par bgyi*) the mind that is intend upon unsurpassed and complete awakening (*bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub tu sems*). In order to place (*dgod pa'i phyir*) them (*'di dag*)[, i.e. the sentient beings,] in the awakening of the awakened ones (*saṅs rgyas kyi byaṅ chub la*; Skt. *buddhabodhi*) which is the final *nirvāṇa* (*mthar thug pa'i mya ṅan las 'das pa'i*), until that (*ji srid*) I generate the mind that is intend upon unsurpassed and complete awakening which is the benefit of all sentient beings (*sems can thams cad la phan pa*) and the accomplishment of bliss (*bde ba bsgrubs pa*)."[xv]

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pa las skyes pa'i sdig pa'i las bdag gis bgyis pa daṅ | bgyid du bstsal ba daṅ | bgyid pa la rjes su yi raṅ ba gaṅ mTsho skyes kyis kye rdor gyis sgrub thabs maṇḍala daṅ | nag po'i de ñid gsal ba | mi khri pa'i gtor sogs la | ci yaṅ ruṅ ba de dag [p. 220] *thams cad dkyil 'khor gyis lha tshogs rnams kyi spyan sṅar bśags śiṅ phyis sdom par bgyid do || sems can thams cad kyis dge ba'i rtsa ba ji sñed pa 'di lta ste | saṅs rgyas daṅ byaṅ chub sems dpa' daṅ ñan thos daṅ raṅ saṅs rgyas daṅ so so'i skye bo thams cad kyis bsod nams las rjes su yi raṅ bar bgyid do ||* (pp. 219f.).

[xiv] Cp. *dPal rgyal dbaṅ Karma pa'i gsuṅ 'bum*, vol. 28: *bdag byaṅ chub kyis sñiṅ po la mchis kyi bar du | thugs rje chen po daṅ ldan pa | khams gsum bde ba chen po'i ye śes su lam rnam par ro gcig pa'i saṅs rgyas dpal rdo rje bdag med ma daṅ | des bstan pa'i gsaṅ sṅags daṅ | phyag rgya daṅ | dkyil 'khor la sogs pa'i raṅ gis ṅo bo theg pa chen po'i chos ma lus pa daṅ | byaṅ chub sems dpa' phyir mi ldog pa'i dge 'dun daṅ | de'i 'khor gyis 'khor lo la gnas pa'i lha mo'i tshogs la skyabs su mchi'o ||* (p. 220). [xv] Ibid.: *bdag gis bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub tu sems bskyed par bgyi ste | sems can thams cad la phan pa daṅ | bde ba bsgrubs pa daṅ | 'di dag ji srid mthar thug pa'i mya ṅan las 'das pa'i saṅs rgyas kyis bar du byaṅ chub la dgod pa'i phyir rnam pa thams cad kyi mchog daṅ ldan pa'i stoṅ pa ñid kyis mtshan ñid can gyi byaṅ chub mchog tu sems bskyed par bgyi'o ||* (p. 220).

> "The Three Jewels are my refuge (*dkon mchog gsum la skyabs su mchi*)! I confess all sins whatsoever (*sdig pa thams cad so sor bśags*)! I rejoice in the merit of the sentient beings (*'gro ba'i dge la yi raṅ ste*)! I hold the mind intent upon the awakening of the awakened ones (*saṅs rgyas byaṅ chub yid kyis gzuṅ*)!"[xvi]

Having thus generated the intention (*sems bskyed la*), he should then make the firm resolve (*brten par bya*) towards just this unsurpassed path of the *mahāyāna* (*bla na med pa'i theg pa chen po'i lam*). Saying "Even I myself shall offer my body (*bdag ñid kyaṅ … lus 'bul lags kyis*) to all the *buddha*s and *bodhisattva*s! May the greatly compassionate ones, please accept [it] (*thugs rje chen po daṅ ldan pa rnams kyis bźes su gsol*)!" he should offer his body (*lus 'bul te*).[xvii] After that, he should make the resolve (*smon lam*, Skt. *praṇidhāna*):

> "In life after life, may I be born in a [good] family, may I not be mad, may I keep the pledges, may I be a holder of the Hevajra, [and] may I be compassionate and devoted to the guru!
>
> In life after life, may I be one whose hand is ringing the *vajra*-bell, may I be a profound reciter of the doctrine, and may I

[xvi] T 466 (*rGyud kyi rgyal po chen po sgyu 'phrul dra ba źes bya ba*), reading *dkon mchog gsum la skyabs su mchi* || *sdig pa thams cad bśags par bgyi* || *'gro ba'i dge la yi raṅ ste* || *saṅs rgyas byaṅ chub yid kyis gzuṅ* || (f. 97r$_2$); cf. T 1644 (*sGyu 'phrul chen mo'i sgrub thabs kyi dkyil 'khor gyi cho ga*, f. 277r) and T 1819 (*dPal gsaṅ ba 'dus pa'i dkyil 'khor gyi cho ga*, f. 252r). The Sanskrit is preserved in HeSāSaṃ 11 (f. 124r$_7$-v$_1$), HeSePra (p. 21), Advayavajra's *Kudṛṣṭinirghātana* (AS 1 v.15), ĀKriSam (vv. 7, 25), KṛYaTa (°*pañjikā* p. 94), KriSaṃ*Pa* (6.6.1 v.10), NKPV (p. 159), VaĀv (v.9) and SāMā 7।51।80।95।129।142।171।172।182: *ratnatrayaṃ me śaraṇaṃ sarvaṃ pratidiśāmy agham | anumode jagatpuṇyaṃ buddhabodhau dadhe manaḥ* ||. Negī does not render this part as verse, but instead adds the following part: "त्रिशरणगाथा में भी कहा है – एषामग्रतः त्रिशरणगाथामिमां यथाधिममामुखीकुर्यात् तत्रेयं त्रिशरणगाथा – नमो बुद्धाय गुरवे नमो धर्माय तायिने। नमः संघाय महते त्रिभ्योऽपि सततं नमः।। रत्नत्रयं मे शरणं सर्वं प्रतिदिशाम्यहम्। अनुमोदे जगत्पुण्यं बुद्धबोधौ दधे मनः।। (अ॰ व॰ सं॰, पृ.५)" (p. 89), perhaps this part was intended as a footnote.

[xvii] Cp. *dPal rgyal dbaṅ Karma pa'i gsuṅ 'bum*, vol. 28: *bla na med pa'i* [p. 221] *theg pa chen po'i lam 'di ñid la brtan par bya'o* || *saṅs rgyas daṅ byaṅ chub sems dpa' thams cad la bdag ñid kyis lus 'bul lags kyi thugs rje chen po daṅ ldan pa rnams kyi bźes su gsol* || (pp. 220f.).

partake in the sexual fluids of women (*btsun mo'i khu ba mñam zas can*, Skt. *yoṣicchukrasamāhārī*)![xviii]

After I have become the Glorious Heruka (*he ru ka dpal bdag gyur nas*), I perform the benefit all sentient beings (*sems can kun gyi don yaṅ byed*)! Having attained the state of Heruka (*he ru ka yi go 'phaṅ mchog thob nas*), I will place in that state (*sems can ma lus 'di la 'god ciṅ 'jog par śog*) all the sentient beings, without exception![xix]

In this way, as for the ritual activities of praise (*bstod pa'i mchod sbyin las ni*), may I be born swiftly in the supreme *vajra* family (*rdo rje rigs mchog tu ni bdag myur skye gyur cig*)! For the benefit of the sentient beings (*sems can phan phyir*) may I be (*bdag gyur cig*) endowed with the good qualities of the correct means (*yaṅ dag thabs kyi yon tan daṅ ldan*), like Mañjuśrī (*'jam pa'i dbyaṅs bźin*)! May I (*bdag gyur cig*) bestow bliss beyond example to all the *yoginī*s (*rnal 'byor ma kun la ni dpe med bde ster*), like Vajrasattva (*rdo rje sems dpa' bźin du*)! May I be endowed with the conduct of a *brahmacarya* (*tshaṅs par spyod daṅ ldan par bdag gyur cig*) while staying in the charnel grounds (*dur khrod gnas su*), myself ornamented with the six *mudrā*s (*phyag rgya drug gis bdag brgyan*)!"[xx]

[xviii] HeTa II.viii. 6-7, also quoted in HeSāU, HeSāSaṃ 8 (f. 101r$_{6-7}$), HeSāSaṃ 10 (f. 122r$_7$-v$_1$), HeBāPūVi, SāMā 229 et al. HeTa$_{Sn}$ reads *rigs su skye daṅ dam tshig can* || *smyo med kye'i rdo rje ston* || *bla ma la gus sñiṅ rjer ldan* || *skye źiṅ skye bar 'gyur bar śog* || (6) *lag pas rdo rje dril bu 'khrol* || *zab mo'i chos ni klog pa daṅ* || *btsun mo'i khu ba mñam zas can* || *skye źiṅ skye bar 'gyur bar śog* || (7). The Sanskrit in the HeSāU reads *kulajanmā anunmādī samayī hevajradeśakaḥ* | *kṛpāvān gurubhaktaś ca bhaveyaṃ janmajanmani* || *vajraghaṇṭāraṇatpāṇir gambhīro dharmapāṭhakaḥ* | *yoṣicchukrasamāhārī bhaveyaṃ janmajanmani* ||.

[xix] T 369 reading *he ru ka dpal bdag gyur nas* || *sems can kun gyi don yaṅ byed* || *he ru ka yi go 'phaṅ mchog* || *thob nas sems can ma lus pa* || (f. 254v$_2$); cf. T 1413 (f. 100v).

[xx] Cp. *dPal rgyal dbaṅ Karma pa'i gsuṅ 'bum*, vol. 28: *de ltar bgyis pa'i mchod sbyin las ni rdo rje'i rigs mchog tu ni bdag myur du skye gyur cig* | *sems can phan phyir yaṅ dag thabs kyi yon tan daṅ ldan 'jam pa'i dbyaṅs bźin bdag gyur cig* | *phyag rgya drug gis bdag brgyan dur khrod gnas su tshaṅs spyod ldan par bdag gyur cig* | *rnal 'byor ma kun des med pa'i bde ster rdo rje sems dpa' ñid du bdag gyur cig* | (p. 221).

After that (*de'i 'og tu*) he should counteract any deficiencies in the ritual procedure (*cho ga kha bskaṅ źiṅ bśags pa bya ste*) with the 'one-hundred syllable [*mantra*]':

> "*oṁ vajraheruka samayam anupālaya | herukatvenopatiṣṭha | dṛḍho me bhava | sutosyo me bhava | suposyo me bhava | anurakto me bhava | sarvasiddhim me prayaccha | sarvakarmasu ca me | cittaṃ śreyaḥkuru hūṃ ha ha ha ha ho | bhagavan sarvatathāgatavajra mā me muñca | vajrībhava | mahāsamayasattva āḥ |*"[17]

Having thus taken countermeasures (*źes pas bśags la*), he should ask the 'knowledge-deities' to depart (*ye śes lha … gśegs su gsol*) reciting "*oṁ āḥ hūṁ vajra muḥ*". Having withdrawn the 'pledge-deities' into his heart (*dam tshig gi lha bdag gi thugs kar bsdus la*), having collected the bunch of flowers in the middle (*me tog gi tshom bu dbus su bsdus nas*) [and] having recited "*oṁ āḥ hūṁ*", he should leave (*gźag go*).

The **Hevajramaṇḍalavidhi* (*dGyes pa'i rdo rje'i maṇḍala gyi cho ga*) composed by the Master Saroruha is finished.[18]

[17] The transmitted reading is corrupt and has been corrected. Cf. VaPra[§25], HePra[§25], HeSāSaṃ 8 (f. 101r$_7$-v$_2$), HeSāSaṃ 11 (f. 138v$_{2\text{-}3}$), HeSāSaṃ 22 (f. 201v$_{5\text{-}7}$), HeSāSaṃ 30 (f. 219r$_7$-v$_2$) et al.

[18] Note that this work ends without the common dedication of merit. Together with the absence of an initial *maṅgalācaraṇa* this might perhaps be an indication that the work once had been part of a larger text. Moreover, Negī adds the following passage after the end of the work: "समस्त परम स्वभाव, सर्व आद्य तथागत, अद्वयार्थात्मक हेवज्र की (मैं) वन्दना एवं स्तुति करता हूँ। नील निर्विकार (अपरिवर्तनीय) धर्मता (धर्मत्वं) लोहित (रक्त) करुणा से अविच्छिन्न (निरन्तर) ऊर्ध्वगमित सत्त्वों के नायक श्रीहेरुक की वन्दना एवं स्तुति करता हूँ। त्रिनेत्र, त्रिविमोक्ष, रक्तधर्मता, आसक्त्यर्थ हूँ घोषक (नादध्वनि) अनुत्पाद सर्वप्रमुख की स्तुति एवं वन्दना करता हूँ। दाईं (दक्षिण) खड्वाङ्ग, सम्भोगकाय की वन्दना एवं स्तुति करता हूँ। पञ्चज्ञानमय द्रव्यकपाल, पञ्चगोत्रीय, पञ्चमुद्रा, अभिसंस्कार (संस्कार) हार (करण) माला आद्रित (निहित) निर्विकल्प ब्रह्मरस, अज्ञान प्रज्वालक सूर्य, अलिप्त काय की वन्दना एवं स्तुति करता हूँ।।इति।" (p. 90).

Saroruhavajra's **Hevajrastotra*

Edition of the Tibetan Translation

C22v$_7$, D22v$_7$, G32r$_2$, N25v$_4$, P$_1$27r$_3$, P$_2$64

thams cad[1] dṅos po'i raṅ bźin mchog ||
gdod nas thams cad de bźin gnas[2] ||
gñis med don gyi bdag ñid can ||
kye yi rdo rje[3] phyag 'tshal bstod || 1 ||[i]

sṅon po chos ñid mi 'gyur ba ||
dmar po thugs rje rgyun mi 'chad ||
gyen brdzes[4] 'gro ba 'dren pa ste ||
he ru ka la phyag 'tshal bstod || 2 ||

spyan gsum rnam par thar pa gsum ||
dmar ba chos ñid chags pa'i don ||
hūṁ sgrogs skye ba med pa ste ||
kun gyi gtso la phyag 'tshal bstod || 3 ||

g.yas na gdug[5] 'joms rdo rje ste ||
g.yon na bde skyoṅ *kapāla* ||
śes rab mtshon pa *khaṭwāṃga* ||
loṅs spyod rdzogs la phyag 'tshal bstod || 4 ||

thod pa ye śes lṅa yi dṅos ||
phyag rgya lṅa ni rigs lṅa ste ||
do śal phreṅ ba 'du byed spaṅs ||
sprul sku khyod la phyag 'tshal bstod || 5 ||

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[i] A similar version of this stanza is found in the CVS which reads in Sanskrit : *sarvabhāvasvabhāvāgryam ādyaṃ sarvātmani sthitam | prajñopāyādvayaṃ vīraṃ hevajraṃ praṇamāmy aham* || 1 || (= T 1225 ff. 28v-29r).

[1] thams cad C, D, P$_2$ (Skt. *sarva°*)] thabs daṅ G, N, P$_1$. [2] gnas G, N, P$_1$ (Skt. *sthitam*)] gśegs C, D, P$_2$. [3] kye yi rdo rje C, D, P$_2^{sil.}$] kye rdo rje G, N ; kye rdo rje la P$_1$. [4] gyen brdzes C, D, P$_2^{sil.}$] gyen rdzes G, N, P$_1$. [5] gdug $\Sigma_{\text{-G}}$] gdugs G.

ñon moṅs ma gos padma'i gdan ||
rnam rtog mi mṅa' tshaṅs pa'i ro ||
ma rig sreg pa[6] ñi ma ste ||
gos med sku la phyag 'tshal bstod || 6 ||

|| *rdzogs so* ||

[6]sreg pa *em.*] sreg pa'i C, D, $P_2^{sil.}$; bsreg pa'i G, N, P_1.

English Translation

(1)[1] To Him who possesses the supreme nature of all things (*thams cad dṅos po'i raṅ bźin mchog*),[2] primordially abiding[3] thus in everything (*gdod nas thams cad de bźin gnas*), having the nature of the non-dual aim (*gñis med don gyi bdag ñid can*)[4], I pay homage to Hevajra (*kye yi rdo rje phyag 'tshal bstod*)![5]

(2) Dark-blue (*sṅon po*) [like the color of his body] is the motionless nature of all phenomena (*chos ñid mi 'gyur ba*), red (*dmar po*) [like the color in His eyes] is the constant compassion (*thugs rje rgyun mi 'chad*), the upwards stream (*gyen brdzes*) [of His tawny hair] is the guiding of the people (*'gro ba 'dren pa ste*); I pay homage to Heruka!

(3) [His] three eyes (*spyan gsum*) are the three liberations (*rnam par thar pa gsum*), [their] redness (*dmar ba*) has the meaning of [His] attachment to the nature of phenomena (*chos ñid chags pa'i don*), roaring *hūṁ* is non-arising (*hūṁ sgrogs skye ba med pa ste*); I pay homage to the Lord of All (*kun gyi gtso la phyag 'tshal bstod*)!

(4) The *vajra* in [His] right destroys the evil (*gdug 'joms*), the skull-bowl (*kapāla*) in [His] left sustains the bliss (*bde skyoṅ*), the skull-

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1 Despite the fact of having no hard evidence, I would like to voice my slight suspicion that the following *stotra* might in fact not stem from the hand of Saroruhavajra, alias *mTsho skyes rdo rje*. The cryptic style in verses two to six does not give the impression of fitting Saroruha's more elaborate other compositions. The close resemblance of the initial stanza to that found in Saroruha's *Śrīhevajrabhaṭṭārakasya Cakraviṃśatikāstotra* (CVS; cf. note below), as well as the absence of an authorial colophon, might have caused this *stotra* to be accredited to Saroruha. Yet, it may be emphasized, this remains purely speculative. The cryptic style, at least partially, might also be owed to the perhaps somewhat unskillful translation into Tibetan.

2 The Peking versions attest *thabs daṅ* (Skt. *upāya*) instead of *thams cad*.

3 Here the Peking versions read *gśegs* instead of *gnas* as transmitted in the Derge translations which would rather correspond to Skt. *(ā)gatam*.

4 This *pāda* differs to the version preserved in the CVS. The third *pāda* in the Tibetan translation of which reads *thabs daṅ śes rab gñis med pa* ‖.

5 A very similar version of this stanza is found in the CVS, reading in Sanskrit *sarvabhāvasvabhāvāgryam ādyaṃ sarvātmani sthitam | prajñopāyādvayaṃ vīraṃ hevajraṃ praṇamāmy aham* ‖1‖ (= T 1225 ff. 28v-29r).

staff (*khaṭwāṅga*) represents wisdom (*śes rab*); I pay homage to the *Saṃbhoga*[*kāya*] (*loṅs spyod rdzogs*)!

(5) The skull-bowl (*thod pa*) has the primary nature of the 'five knowledges' (*ye śes lṅa yi dṅos*), the 'five *mudrā*s' (*phyag rgya lṅa*) are the 'five families' (*rigs lṅa*), the long garland around [His] neck (*do śal phreṅ ba*) abandons the 'conditioned' (*'du byed spaṅs*); I pay homage to You, the *Nirmāṇakāya* (*sprul sku*)!

(6) The lotus seat (*padma'i gdan*) is [His being] unstained by afflictions (*ñon moṅs ma gos*), the corpse of Brahma (*tshaṅs pa'i ro*) is [His being] not endowed with concepts (*nam rtog mi mṅa'*), the sun[-disk] (*ñi ma*) is burning the ignorance (*ma rig sreg pa*); I pay homage to Him whose body is without garment (*gos med sku*)!

Saroruhavajra's **Homavidhi*

Edition of the Tibetan Translation

rgya gar skad du | Homavidhi[1] || bod skad du | sByin sreg gi cho ga || C25r3, D23r4, G32r6, N25v7, P157:8, P266

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

dpal ldan dgyes pa'i rdo rje daṅ ||
bdag med ma gus phyag byas te[2] ||
rdo rje slob dpon bka' drin gyis ||
sbyin sreg cho ga bśad par bya || 1 ||

bdag gźan phan par 'dod pa yis ||
rnam rtog ṅa rgyal sogs spaṅs te ||
chos phyir 'braṅ ba'i blo yis ni ||
sbyin sreg rim pa mñan par gyis[3] || 2 ||

bla med naṅ daṅ phyi rol te ||
sbyin sreg dbye ba rnam pa gsum ||
ye śes me lha phuṅ po sogs ||
bud śiṅ bsreg pa bla med yin || 3 ||

phyi rol sbyin sreg gis bsgres te ||
kha zas bza' sogs naṅ gir bśad ||
dkyil 'khor daṅ ni lha gnas daṅ ||
sgrub pa'i dus su sbyin sreg bya || 4 ||

sbyin sreg las rnams med pa la[4] ||
dṅos grub 'byuṅ bar mi 'gyur te ||
las rnams thams cad bsgrub pa'i phyir ||
mkhas pas sbyin sreg las rnams brtsam[5] || 5 ||

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[1]homavidhi C, D, P_2 (ho ma bi d.hi)] ho mi bi d.hi G, N, P_1. [2]byas te C, D, $P_2^{sil.}$] byas ste G, N, P_1. [3]mñan par gyis Σ_{-G}] mñam par gyis G. [4]med pa la C, D, $P_2^{sil.}$] med pa las G, N, P_1. [5]brtsam C, D, $P_2^{sil.}$] brtsams G, N, P_1.

sdig pa 'jig phyir źi ba ste ‖
bsod nams yoṅs 'dzin[6] rgyas pa yin ‖
chags pa bsgom phyir dbaṅ 'gyur te ‖
rtog pa zad phyir gsod pa yin ‖ 6 ‖

ñon moṅs sel ba[7] źi byed daṅ ‖
tiṅ ṅe 'dzin ni rgyas byed phyir ‖
raṅ gi lha yi sbyor bas bdag ‖
ji lta bar ni sems kyis bya[8] ‖ 7 ‖

C25r$_7$, D23v$_1$, G32v$_4$, N26r$_4$, P$_1$58:5, P$_2$67:7

de nas phyi yi bśad bya ste ‖
thab[9] daṅ rdzas kyi mtshan ñid daṅ ‖
sgrub pa po daṅ lha dag daṅ ‖
sgrub pa'i thabs[10] daṅ rnam lṅar 'gyur ‖ 8 ‖

de la thab khuṅ bśad pa ni ‖
sems can dbye bas mtha' yas te ‖
las kyi dbye bas bźi ru 'gyur ‖
rigs kyi dbye bas lṅa ru 'gyur ‖ 9 ‖

źi ba la ni zlum po ste ‖
rgyas pa la ni gru bźi 'o ‖
dbaṅ la gźu yi dbyibs su'o ‖
mṅon spyod la ni gru gsum mo ‖
bskrad daṅ dgug la'aṅ[11] de bźin no ‖ 10 ‖

rgya ru khru gaṅ zabs su ni ‖
mtho gaṅ pa ni[12] źi ba yin ‖
rgya ru khru do zabs su ni ‖
khru gaṅ pa ni[13] rgyas par bźed ‖ 11 ‖

rgya ru khru gaṅ zabs su ni ‖
mtho gaṅ pa ni[14] dbaṅ la'o ‖
rgya ru sor mo ñi śu la ‖

[6]yoṅs 'dzin $\Sigma_{\text{-C}}$] yod ma 'dzin C. [7]sel ba *em.*] ser ba Σ. [8]bya C, D, P$_2^{\text{sil.}}$] byas G, N, P$_1$. [9]thab C, D, P$_2^{\text{sil.}}$] thabs G, N, P$_1$. [10]thabs $\Sigma_{\text{-N}}$] thab N. [11]dgug la'aṅ $\Sigma_{\text{-G}}$] 'gug la'aṅ G. [12]gaṅ pa ni C, D, P$_2^{\text{sil.}}$] gaṅ ba ni G, N, P$_1$. [13]gaṅ pa ni $\Sigma_{\text{-P}_1}$] gaṅ ba ni P$_1$. [14]gaṅ pa ni C, D, P$_2^{\text{sil.}}$] gaṅ ba ni G, N, P$_1$.

zabs su sor bcu mṅon spyod la ‖
bskrad daṅ dgug la'aṅ[15] de bźin no ‖ 12 ‖

źi la kha dog dkar por bya ‖
rgyas pa la ni ser po'o ‖
dbaṅ la dmar por bya ba'o ‖
mṅon spyod la ni[16] nag po'o ‖
dgug pa la ni dmar por bya ‖
bskrad pa la ni[17] nag por bya'o ‖ 13 ‖

źi la[18] kha khyer sor bźis bskor ‖
naṅ du'aṅ sor bźi dor bar bya ‖
rgyas pa la ni sor brgyad de ‖
naṅ du'aṅ de bźin dor bar bya ‖ 14 ‖

dbaṅ la kha khyer sor bźis bskor ‖
naṅ du'aṅ sor bźi dor bar bya ‖
mṅon spyod la ni sor gsum ste ‖
naṅ du'aṅ sor gsum dor bar bya ‖
dgug daṅ bskrad la'aṅ de bźin no ‖ 15 ‖

źi ba'i thab[19] khuṅ dbus su ni ‖
rdo rje daṅ ni gri gug bri ‖
kha khyer la ni rdo rjes bskor ‖ 16 ‖

rgyas la dbus su rin po che'o ‖
kha khyer la'aṅ rin po che'o ‖
dbaṅ la dbus su padmas mtshan ‖
kha khyer de daṅ 'dra bas bskor ‖ 17 ‖

mṅon spyod la ni ral gri 'o ‖
kha khyer la yaṅ[20] ral gris bskor ‖
dgug la dbus su lcags kyu bźag[21] ‖
kha khyer de daṅ 'dra bas bskor ‖ 18 ‖

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[15]dgug la'aṅ Σ_{-G}] dgugs la'aṅ G. [16]mṅon spyod la ni Σ_{-G}] mṅon par spyod la ni G. [17]bskrad pa la ni Σ_{-G}] bskrad par la ni G. [18]źi la C, D, P_2] źi ba G, N, P_1. [19]thab Σ_{-G}] thaṅ G. [20]la yaṅ C, D, $P_2^{sil.}$] la 'aṅ G, N, P_1. [21]lcags kyu bźag C, D, P_2] lcags kyus gźag G, N, P_1.

bskrad la dbus su rdo rje ni ||
rtse gsum pa ni bźag par bya[22] ||
kha khyer la yaṅ[23] rtse gsum bri ||
dbus su gri gug kun la mthun || 19 ||

thab khuṅ naṅ gi phyogs bźir ni ||
khaṭvāṃga daṅ bde gśegs kyi[24] ||
phyag mtshan phyi ma rim bźin bźag[25] || 20 ||

thab khuṅ kun la kha dog daṅ ||
mthun pa'i dri yis byug par bya ||
źi ba phal cher srod la bya ||
rgyas pa sṅa dro bya ba yin || 21 ||

dbaṅ ni dgoṅs ka'i[26] dus su bya ||
dgug pa la yaṅ[27] de daṅ 'dra ||
mṅon spyod nam phyed ñin phyed bya ||
bskrad pa'aṅ de daṅ 'dra ba yin[28] || 22 ||

C26r$_1$, D24r$_1$, G33r$_6$, N26v$_5$, P$_1$59:8, P$_2$68:14

źi ba[29] śar du bya bar bśad ||
rgyas pa lho yi phyogs su bya ||
dbaṅ gi las ni nub tu bya ||
dgug la'aṅ nub tu bya ba yin || 23 ||

mṅon spyod byaṅ du brtsam par bya ||
bskrad pa'i las kyaṅ de daṅ 'dra ||
tshon gyis rjes mthun bri ba'am ||
yaṅ na me tog dag kyaṅ ruṅ ||
thab khuṅ dag ni de ltar bya || 24 ||

rdzas ni 'di ltar śes par bya ||
źi ba la ni til gyis so ||
rgyas pa la ni źo zan no ||
dbaṅ daṅ dgug la *utpala* ||

[22]bźag par bya G, N, P$_1$] gźag par bya'o C, D, P$_2^{sil.}$. [23]la yaṅ C, D, P$_2^{sil.}$] la 'aṅ G, N, P$_1$. [24]bde gśegs kyi C, D, G, P$_2$] bde gśegs kyis N, P$_1$. [25]bźag G, N, P$_1$] gźag C, D, P$_2^{sil.}$. [26]dgoṅs ka'i C, D, P$_2$] rgoṅs ka'i G, N, P$_1$. [27]la yaṅ C, D, P$_2^{sil.}$] la 'aṅ G, N, P$_1$. [28]yin Σ$_{-G}$] yino G. [29]źi ba C, D, P$_2^{sil.}$] źi la G, N, P$_1$.

mṅon spyod la ni tsher mas so ||
bskrad pa la yaṅ[30] tsher ma 'o || 25 ||

kun la mthun pa 'di dag ste ||
mchod yon daṅ ni źabs bsil daṅ ||
bsaṅ gtor dri daṅ byug pa daṅ ||
me tog mar me til daṅ ni ||
yam śiṅ mar[31] daṅ źo zan daṅ || 26 ||

kuśa dūrvā'i[32] myu gu nas ||
gro daṅ 'bru daṅ ma śa daṅ ||
ma grugs 'bras daṅ rta sga[33] daṅ ||
gla gor *śoṣajātiphala*[34] ||
gźan yaṅ źu ba'i rdzas rnams daṅ ||
bdud rtsi me daṅ bud śiṅ ṅo || 27 ||

mṅon spyod la ni bsgrub bya yi ||
gzugs[35] brñan ske tshe[36] lan tshwa daṅ ||
khrag daṅ mi rus phye ma daṅ ||
dug daṅ dpa' bo lṅa rnams so || 28 ||

udumbara[37] la sogs pa'i ||
yal ga rtse mo'i cha las byuṅ ||
srid du mdzub gaṅ sboms[38] mthe bo'i ||
dpaṅs[39] tsam sbraṅ rtsi 'o ma daṅ ||
tsandan dkar po'i chu la sbaṅs || 29 ||

rtse gcig źi la ro rgyas ni ||
yal ga dbus kyi cha las byuṅ ||
srid du khru gaṅ sboms su ni ||
mthe bo[40] mthe'u chuṅ bar kheṅs pa ||

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[30]la yaṅ C, D, $P_2^{sil.}$] la 'aṅ G, N, P_1. [31]mar C, D, $P_2^{sil.}$] dmar G, N, P_1. [32]dūrvā'i *em.*] dūr ba'i C, D, $P_2^{sil.}$; dur ba'i G, N, P_1. [33]rta sga D, $P_2^{sil.}$] rta sgra C ; sta rga G, N, P_1. [34]śoṣajātiphala *em.* (hypermetrical)] śo śa dzā ti pha la C, D, P_2; źo śa dza to phal G, N, P_1. [35]gzugs Σ_{-N}] bzugs N. [36]ske tshe Σ_{-D}] ske che D (misprint). [37]udumbara G, N, P_1 (u dum.ba ra)] u dum.w'a ra C, D, $P_2^{sil.}$. [38]sboms G, N, P_1] sbom C, D, $P_2^{sil.}$. [39]dpaṅs Σ_{-N}] dpaṅ ++ N (blurred, illegible). [40]mthe bo C, D, $P_2^{sil.}$] mthe'o G, N, P_1.

źo daṅ mar daṅ ser po dri ||
de la sbaṅs te[41] rtse gcig pas || 30 ||

dbul bya[42] mkhas pas dbaṅ la ni ||
tsandan dmar daṅ yuṅs mar la[43] ||
sbaṅs pa[44] tshad ni źi daṅ mthun || 31 ||

drag po la ni tsher ma'i śiṅ ||
rtsa ba'i cha las byuṅ ba ni ||
srid du sor bcu sboms su ni ||
phra daṅ sbom pa'aṅ dbul bar bya || 32 ||

khrag daṅ dug daṅ lan tshwa daṅ ||
tsha ba'i[45] dri la sbaṅs pa'o[46] ||
bskrad daṅ dgug pa'aṅ de bźin no || 33 ||

riṅ daṅ thuṅ daṅ gas daṅ phra ||
srog chags bcas sogs[47] spaṅ bar bya ||
udumbara[48] la sogs pa'i ||
mṅar ba'i ro daṅ 'o mar bcas || 34 ||

bud śiṅ[49] źi ba'i las la bya ||
skyur ba'i ror ldan rgyas pa la'o ||
dbaṅ la dmar źiṅ tsher ma ni ||
lcags kyu lta bu yod pa'o ||
dgug pa la yaṅ[50] de bźin no || 35 ||

drag po la ni kha ba daṅ ||
tsha ba'i ror ldan tsher ma[51] bcas ||
bskrad pa la yaṅ[52] de bźin no ||
riṅ thuṅ kha dog la sogs pa ||
ci rigs pas ni bud śiṅ bya || 36 ||

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[41]sbaṅs te *em.*] spaṅs te Σ. [42]dbul bya $\Sigma_{\text{-G}}$] dbus bya G. [43]yuṅs mar la G, N, P_1] yuṅs dmar la C, D, P_2. [44]sbaṅs pa D, N, $P_2^{\text{sil.}}$] spaṅs pa C, G, P_1. [45]tsha ba'i G, N, P_1] tshwa ba'i D, N, $P_2^{\text{sil.}}$. [46]sbaṅs pa'o C, D, N, $P_2^{\text{sil.}}$] spaṅs pa'o G, P_1. [47]sogs $\Sigma_{\text{-G}}$] srogs G. [48]udumbara G, N, P_1 (u dum.ba ra)] u dum.w'a ra C, D, $P_2^{\text{sil.}}$. [49]bud śiṅ $\Sigma_{\text{-G}}$] bus śiṅ G. [50]la yaṅ C, D, $P_2^{\text{sil.}}$] la'aṅ G, N, P_1. [51]tsher ma G, N, P_1] tsher mar C, D, $P_2^{\text{sil.}}$. [52]la yaṅ C, D, $P_2^{\text{sil.}}$] 'aṅ G ; la'aṅ N, P_1.

mchod yon la sogs snod rnams ni ||
źi ba la sogs las rim bźin ||
dṅul daṅ gser daṅ zaṅs ma daṅ ||
lcags la sogs pas byas pa yin || 37 ||

dgaṅ gzar blugs gzar yu ba khru ||
'og tu rdo rje rin chen bya ||
de steṅ rgyar ni sor bźi la ||
zabs su sor gñis naṅ rdo rje || 38 ||

sor bźi'i mthar ni rdo rje ste ||
bar du padma'i 'dab ma'i dbyibs ||
blugs gzar padma'i dbyibs sor gñis ||
zabs su sor gcig naṅ rdo rje || 39 ||

'o ma can las byuṅ me 'am ||
rgyun bźag[53] me 'am bram ze ni ||
tha mal me ni źi ba la'o || 40 ||

rgyas pa la ni rgyal po daṅ ||
rgyal rigs daṅ ni blon po'i me[54] ||
yaṅ na dgon pa nas byuṅ me'o || 41 ||

dbaṅ daṅ dgug la smad 'tshoṅ ṅam ||
rje rigs khyim nas byuṅ mes bya ||
dgug pa la ni gar mkhan daṅ ||
rol mo ba las[55] byuṅ ba 'am ||
lam du bus pa'i mes bya'o || 42 ||

mṅon spyod la ni rje bo[56] daṅ ||
gdol pa'i khyim nas byuṅ bas bya ||
bskrad pa la yaṅ[57] de bźin no || 43 ||

kun la'aṅ dur khrod me daṅ ni[58] ||
sol bar ldan pas bya ba'o ||

C26v$_3$, D24v$_4$, G34r$_4$, N27r$_7$, P$_1$61:4, P$_2$70:9

[53]bźag G, N, P$_1$] gźag C, D, P$_2^{sil.}$. [54]ni blon po'i me C, D, P$_2^{sil.}$] blon po yi me G, N, P$_1$. [55]rol mo ba las P$_2^{sil.}$] rol mo pa las $\Sigma_{-P_2^{sil.}}$. [56]rje bo C, D, P$_2$] rdo ba G, N, P$_1$. [57]la yaṅ C, D, P$_2^{sil.}$] la'aṅ G, N, P$_1$. [58]ni Σ_{-G}] *om.* G.

sbyin sreg yo byad thams cad ni ||
bdag gi g.yas su dgod par bya || 44 ||

rdo rje de bźin dril bu daṅ ||
mchod yon snod ni g.yon du bźag[59] ||
dgaṅ gzar daṅ ni blugs gzar daṅ ||
mar ni mdun du bźag par bya[60] ||
mṅon spyod pa ni[61] go bzlog pa'o ||
thams cad kyaṅ ni bsaṅs nas bźag[62] || 45 ||

slob dpon dag gam sgrub pa po
mtshan ñid thams cad yaṅ dag ldan ||
sbyin sreg las la mkhas pa yis[63] ||
brtson pas sbyin sreg las bya'o || 46 ||

'dir ni lha ni rnam gsum ste ||
bsreg bya[64] len daṅ las byed daṅ ||
mchod par[65] bya ba'i me lha ste ||
'di rnams mtshan ñid gźan nas gsuṅs || 47 ||

thabs kyi rim pa[66] bśad par bya ||
de nas slob dpon de yis ni ||
sbyin sreg khaṅ par[67] legs 'dug nas ||
khrus sogs bya ba sṅon byas te || 48 ||

sgrub thabs las byuṅ cho ga yis ||
las kyi rjes su mthun pa yi ||
lha yi ṅa rgyal bskyed nas ni ||
rdzas rnams yaṅ dag byin gyis brlab[68] || 49 ||

daṅ por bsaṅ gtor snod la ni ||
gsaṅ sṅags 'di ni bzlas byas te ||

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[59]bźag G, N, P_1] gźag C, D, $P_2^{sil.}$. [60]bźag par bya G, N, P_1] gźag par bya C, D, $P_2^{sil.}$. [61]mṅon spyod pa ni C, D, P_2] mṅon spyod la ni G, N, P_1. [62]bźag G, N, P_1] gźag C, D, $P_2^{sil.}$. [63]mkhas pa yis C, D, $P_2^{sil.}$] mkhas pa yi G, N, P_1. [64]bsreg bya C, D, $P_2^{sil.}$] sreg bya G, N, P_1. [65]mchod par C, D, $P_2^{sil.}$] mchod pa G, N, P_1. [66]thabs kyi rim pa G, N, P_1] thab kyi rim pa C, D, $P_2^{sil.}$. [67]khaṅ par C, D, $P_2^{sil.}$] khaṅ pa G, N, P_1. [68]byin gyis brlab C, D, $P_2^{sil.}$] byin gyis brlabs G, N, P_1.

oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ ||[i]

de yis kun la bsaṅ gtor bya || 50 ||

de nas mchod yon la sogs la ||
raṅ raṅ gsaṅ sṅags bzlas pa 'am ||
yaṅ na gsaṅ sṅags 'di bzlas te ||

oṁ āḥ hūṁ ||

thams cad dag par bsam bya ste || 51 ||

goṅ nas 'byuṅ ba'i me blaṅs la ||
de la *rakṣa*s bsaṅ gtor bya ||
thab tu[69] 'aṅ bsaṅ źiṅ me bcug la ||
gsaṅ sṅags[70] 'di daṅ bcas pa yi ||
rluṅ yab kyis ni[71] spar bar bya[72] ||

oṁ heruka mahāvajra jvala[73] *hūṁ hūṁ hūṁ* || 52 ||

de nas bgegs ni bciṅ bya'i phyir ||
kuśa druṅs phyuṅ sṅo ba la ||
gsaṅ sṅags 'di ni bzlas nas kyaṅ ||

oṁ vajrasattva[74] *āyuṣe svāhā* ||

śar daṅ lho daṅ nub daṅ byaṅ ||
dbus su'aṅ legs par dgram par bya[75] || 53 ||
de nas legs sbyaṅs gnas der ni[76] ||
yi ge *hūṁ* las byuṅ ba yi ||
źi sogs las kyi rjes mthun pa'i ||
thab khuṅ dag ni bsam par bya'o || 54 ||

[i] HeTa I.ii. 11, adding *svāhā* in the end.

[69] thab tu $\Sigma_{\text{-G}}$] thabs tu G. [70] gsaṅ sṅags $\Sigma_{\text{-P}_1}$] gsaṅ sṅag †† P_1 (damage of the xylograph). [71] rluṅ yab kyis ni $\Sigma_{\text{-G,N}}$] rluṅ yab kyi ni G ; rluṅ yar kyi.s ni N (hardly legible). [72] spar bar bya C, D, $P_2^{\text{sil.}}$] sbar bar bya G, N, P_1. [73] jvala C, D, $P_2^{\text{sil.}}$ (dzwa la)] dzw'a la G, N, P_1. [74] °sattva *em.*] satwa Σ. [75] dbus su'aṅ legs par dgram par bya $\Sigma_{\text{-G}^{\text{a.c.}}}$] >dbus su'aṅ legs par dgram par bya< || dbus su'aṅ legs par dgram par bya $G^{\text{a.c.}}$. [76] der ni $\Sigma_{\text{-N}}$] dar ni N.

de yi dbus su padma ni ‖
'dab brgyad pa ni legs dmigs la ‖
mṅon par byaṅ chub lṅa yis ni ‖
rdo rje sems dpa' bskyed par bya ‖ 55 ‖

'dod chags chen po'i tshul gyis ni ‖
rdo rje sems dpa' yoṅs gyur las[77] ‖
raṁ las byuṅ ba'i me lha bsam ‖
źi ba'i me lha dkar po 'o[78] ‖ 56 ‖

rgyas pa la ni ye śes me ‖
dbaṅ daṅ dgug la 'dod pa'i me ‖
mṅon spyod las daṅ bskrad pa la ‖
rluṅ gi me ni mkhas pas bsam ‖ 57 ‖

źal gsum phyag drug kha dog dkar ‖
mchod phyir thogs la sogs pas brgyan ‖
daṅ pos rig ma yaṅ dag 'khyud ‖
g.yas gñis dbyug to mi 'jigs pa ‖
g.yon gñis bgraṅ phreṅ spyi blugs[79] 'dzin ‖ 58 ‖

rgyas pa de la[80] kha dog ser ‖
dbaṅ daṅ dgug la dmar po la ‖
g.yas g.yon gñis kyi bar pa na ‖
lcags kyu źags pa 'dzin pa'o ‖ 59 ‖

gsad[81] daṅ bskrad daṅ nag po la ‖
dbu skra gyen brdzes[82] za byed lta bu yi ‖
g.yas na ral gri 'dzin pa'o ‖ 60 ‖

sṅags daṅ phyag rgya sbyor ba yis[83] ‖
ye śes me lha spyan draṅ bya ‖
g.yas pa mi 'jigs phyag rgya yi ‖
mthe boṅ srin lag mtshams bkug pa'o ‖ 61 ‖

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[77] yoṅs gyur las $\Sigma_{\text{-G}}$] yoṅsu gyur las G. [78] dkar po'o C, D, $P_2^{\text{sil.}}$] bab ka'o G, N, P_1. [79] spyi blugs $\Sigma_{\text{-P}_1}$] spya bluigs P_1. [80] de la *em.*] de las Σ. [81] gsad C, D, $P_2^{\text{sil.}}$] bsad G, N, P_1. [82] brdzes C, D, $P_2^{\text{sil.}}$] rdzes G, N, P_1. [83] sbyor ba yis C, D, P_2] sbyor ba yi G, N, P_1.

oṁ agnaye[84] *mahātejaḥ*[85] *sarvakāmārthasādhaka*[86] |
kāruṇyakṛtasattvārtha[87] *asmin*[88] *sannihito bhava* ||[ii]

me lha spyan draṅ ba'i phyag rgya daṅ sṅags so ||

bgegs bskrad bsaṅ gtor[89] la sogs bya ||
jaḥ hūṁ vaṁ hoḥ[90] źes brjod pas ||
dgug daṅ de bźin gźug pa daṅ ||
bciṅ daṅ rjes su dgyes par bya || 62 ||

[…] *sādhituṃ*[91] *gaccha havyabhuk* |
āgamiśyasi[92] *yathākāle*[93] *sarvasiddhiṃ*[94] *kuruṣva me*[95] ||[iii]

me dga' ba'i sṅags so ||

de nas gñis med me lha la ||
thugs ka'i sa bon 'od zer gyis ||
de bźin gśegs rnams[96] bskul byas te ||
bdud rtsi bum pa'i chu yis ni ||
dbaṅ bskur ba ni bya ba 'o[97] || 63 ||

źi ba'i me la rnam snaṅ mdzad ||
dbu rgyan du ni bya ba yin ||
rgyas la rin chen 'byuṅ ldan no ||
dbaṅ daṅ dgug la tshe dpag med ||
gsod sogs las la mi bskyod pa'o || 64 ||

C27v3, D25v2, G35r6, N28r6, P163:5, P272:17

[ii] HeTa II.ii. 11 (*agnyāvāhanamantraḥ*). [iii] HeTa II.ii. 13bcd (*agnisantoṣaṇamantraḥ*); the omitted *pāda* reads *svārthaṃ caiva parārthaṃ ca*.

[84] agnaye *em.*] agna C, D, P_2; agne G, N, P_1. [85] °tejaḥ *em.*] te dza Σ. [86] °kāmārtha° G, N, P_1 (k'a m'a rtha)] k'a martha C, D, P_2. [87] kāruṇyakṛtasattvārtha *em.* (cf. HeTa)] ka ru tsud kri tva sv'a h'a C, D, $P_2^{sil.}$; ka ru tsutkri tva satva'rtha G, N; ka ru tsutkri tva satvartha P_1. [88] asmin G, N, P_1] asmi C, D, P_2. [89] bsaṅ gtor Σ_{-G}] gsaṅ gtor G. [90] hoḥ C, D, $P_2^{sil.}$] ho G, N, P_1. [91] sādhituṃ *em.* (cf. HeTa)] sa tiṃ hūṁ C, D, $P_2^{sil.}$; sa ti hūṁ G, N, P_1. [92] āgamiśyasi *em.*] °a a ga mi śa si C, D; °a ag mi śa si P_2; °'a gmi śa si G, N, P_1. [93] yathākāle *em.*] dza ta k'a le C, D, $P_2^{sil.}$; dza ta ka le G, N, P_1. [94] °siddhiṃ *em.*] si d.hi C, D, $P_2^{sil.}$; sid.d.hi G, N, P_1. [95] kuruṣva me *em.*] ku ru śa me Σ. [96] de bźin gśegs rnams Σ_{-G}] de bźin gśegs pa rnams G. [97] bya ba'o Σ_{-G}] bya'o G.

de nas raṅ raṅ sṅags kyis ni ||
bsaṅ gtor mchod yon źabs bsil dbul ||
de nas me lha'i kha daṅ ni ||
dgaṅ gzar blugs gzar naṅ du ni ||
yi ge *raṃ* ni legs bkod de || 65 ||

mar gyis yoṅs su bkaṅ ba yi ||
dgaṅ blugs bdun nam gsum mam[98] gcig ||
me lha'i sṅags kyis[99] dbul bar bya ||

oṁ heruka agnaye amukasya[100] *śāntiṃ kuru svāhā* ||

gźan yaṅ raṅ raṅ sṅags daṅ sbyar || 66 ||

de nas 'bar ba'i mtshan ma brtag ||
ṅan na bsruṅ bar bya ba 'o ||
de nas legs par me de la ||
mchod pa kun gyis[101] rab tu mchod || 67 ||

oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ[102] |

bsaṅ gtor[103] sbyin pa'o ||

oṁ kharaṃ khāhi svāhā |

mchod yon gyi sṅags so ||

oṁ ni ri ti hūṁ |[iv]

źabs bsil gyi sṅags so ||

[iv]Cp. HeTa II.i. 14, reading *oṁ nī rī hūṁ khaḥ*.

[98]mam C, D, $P_2^{sil.}$] 'am G, N, P_1. [99]sṅags kyis C, D, $P_2^{sil.}$] sṅags kyi G, N, P_1. [100]amukasya *em.*] a mo ka sya Σ. [101]kun gyis C, D, $P_2^{sil.}$] kun gyi G, N, P_1. [102]phaṭ C, D, $P_2^{sil.}$] phaṭaḥ G, N, P_1. [103]bsaṅ gtor Σ_{-G}] gsaṅ gtor G.

oṁ vajragandhe hūṁ |[v]

dri'i sṅags so ||

oṁ vajrapuṣpe hūṁ |[vi]

me tog gi sṅags so ||

oṁ vajradhūpe hūṁ |[vii]

bdug spos kyi sṅags so ||

oṁ vajradīpe hūṁ |[viii]

mar me'i sṅags so ||

oṁ vajranaivedye[104] *hūṁ* |[ix]

lha bśos kyi sṅags so ||

de nas sgra daṅ rol mo rnams ||
phul la rdzas rnams yaṅ dag bsaṅ[105] ||
thog ma tha mar dgaṅ gzar gyis ||
dbul bya gźan du blugs gzar gyis || 68 ||

C27v$_7$,
D25v$_7$,
P$_2$73:13

oṁ agnaye svāhā |[x]

mar gyi'o ||

oṁ vajrayajñānaya[106] *svāhā* |[xi]

yam śiṅ gi'o ||

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[v]HeTa II.i. 4, reading *āḥ hūṁ svāhā* instead of *hūṁ*. [vi]Ibid. [vii]Ibid. [viii]Ibid. [ix]Ibid. [x]Cf. GuSaMaVi (after v.274), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1), et al. [xi]Cf. SaUdTa (p. 142), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10).

[104]°naivedye *em.*] nai bi dye C, D, P$_2$[sil.]; nai bi dya G, N, P$_1$. [105]yaṅ dag bsaṅ C, D, P$_2$[sil.]] rim bźin du G, N, P$_1$ (eye-skip to *sṅags kyis bsaṅ nas rim bźin du* || below). [106]°yajñāya *em.*] ya dz.ñ'a na ya C, D, P$_2$.

oṁ sarvapāpadahanavajrāya sarvapāpaṃ daha[107] *svāhā* |[xii]

til daṅ yuṅs kar rnams kyi'o ||

oṁ sarvasaṃpade svāhā |[xiii]

źo daṅ zan gyi'o ||

oṁ apratihatavajrāya[108] *svāhā* |[xiv]

kuśa'i 'o ||

oṁ vajra-āyuṣe svāhā |[xv]

dūrva'i myu gu'i 'o ||

oṁ vajramahāvegāya svāhā |[xvi]

nas kyi 'o ||

oṁ vajraghasmare[109] *svāhā* |[xvii]

gro'i 'o ||

oṁ vajrabījāya[110] *svāhā* |[xviii]

'bru'i 'o ||

[xii]Cf. SaUdTa (p. 142), GuSaMaVi (after v.274), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (2.1.2.1, 6.7.7.1), MaUVi, *Jyotirmañjarī* (JyoMa p. 10), et al. [xiii]Cf. SaUdTa (p. 142), GuSaMaVi (after v.274), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1), *Jyotirmañjarī* (JyoMa p. 10), et al. [xiv]Cf. SaUdTa (p. 142), GuSaMaVi (after v.274) and *Jyotirmañjarī* (JyoMa p. 10). [xv]Cf. SaUdTa (p. 142), GuSaMaVi (after v.274), KriSaṃ*Pa* (6.7.7.1), *Jyotirmañjarī* (JyoMa p. 10), et al. [xvi]Cf. KṛYaTa (+ *Ratnāvalī*) and KriSaṃ*Pa* (6.7.7.1). [xvii]Cf. KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1), *Jyotirmañjarī* (JyoMa p. 10), et al. [xviii]Cf. KṛYaTa (+ *Ratnāvalī*) and *Jyotirmañjarī* (JyoMa p. 10).

[107]sarvapāpadahanavajrāya sarvapāpaṃ daha *conj.* (cf. GuSaMaVi et al.)] sarba p'a paṃ da ha na badzra ye C, D, P_2. [108]°vajrāya *em.*] badzra ye C, D, P_2. [109]°e *em.*] °i C, D, P_2. [110]°bījāya *em.*] bi dz'a ya C, D, P_2.

oṁ mahābalāya svāhā |[xix]

ma śa'i 'o ||

oṁ vajrapuṣṭaye svāhā |[xx]

'bras ma grugs pa'i 'o ||

oṁ mahāśi[*vā*]*ya svāhā* (?) |

rta sga daṅ | gla gor źo śa daṅ | *jātiphala* rnams kyi 'o ||

źu ba'i rdzas rnams lhag ma ni ||
me lha'i sṅags kyis sbyin sreg bya'o || 69 ||

oṁ bodhivṛkṣaye svāhā |[xxi]

byaṅ chub śiṅ gi 'o ||

oṁ vajrartāya[111] *svāhā* |[xxii]

nyagrodha'i 'o ||

oṁ vajrasahakārāya[112] *svāhā* |[xxiii]

āmra'i 'o[113] ||

yam śiṅ 'od kyi dkyil 'khor du'o ||
til daṅ 'bras chan źo ni phyag ||
kuśa dūrva spyi gtsug tu'o ||

[xix]Cf. KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10). [xx]Cf. SaUdTa (p. 142), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10). [xxi]Cf. SaUdTa (p. 142), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10). [xxii]Cf. SaUdTa (p. 142), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10). [xxiii]Cf. KriSaṃ*Pa* (6.7.7.1) and JyoMa (p. 10).

[111]vajrartāya *em.* (referring to Kubera)] badzra rta t'a ya C, D, P_2. [112]°sahakārāya *em.*] sa ta ka r'a ya C, D, P_2. [113]āmra'i 'o *em.*] a mra'i 'o C, D, P_2.

nas daṅ gro daṅ 'bras daṅ ni ||
mon sran rde'u źal du'o || 70 ||

źu ba'i rdzas kyaṅ źal du'o ||
dri ni thugs kar me tog dbu ||
źal bsil źal la dbul bar bya ||
mchod yon 'thor 'thuṅ phyag la'o || 71 ||

mar me mdun du dbul bar bya ||
de nas bsaṅ gtor sbyin la bstod ||

hūṁ – 'jig rten dbaṅ phyug tshaṅs dbaṅ mgon gyi sras ||
me lha'i rgyal po ṭakkis dbaṅ bskur ba ||
śes rab mchog gis ñon moṅs thams cad bsreg ||
'dzin byed me lha ñid la rnam par 'dud || 72 ||[xxiv]

bstod pa'o ||

de nas bdud rtsi'aṅ[114] 'bul byas la ||
las rnams bsgo bar bya ba'o ||
me lha'i dbaṅ du byas pa'o || 73 ||

de nas me lha'i thugs kar ni ||
ñi ma'i dkyil 'khor legs bsams la ||
der ni lha rnams bskyed par bya'o ||
de nas thugs ka'i 'od zer gyis ||
ye śes dkyil 'khor spyan draṅ bya'o || 74 ||

bgegs bskrad bsaṅ gtor mchod yon sbyin ||
jaḥ hūṁ vaṁ hoḥ źes brjod la ||
gaurī la sogs bźi pos ni ||
dgug gźug bciṅs la dgyes pa bskyed || 75 ||

[xxiv] H 464 (*'Phags pa lag na rdo rje gos sṅon po can rdo rje sa 'og ces bya ba'i rgyud*), reading *'jig rten dbaṅ phyug tshaṅs pa mchog gi sras || me lha'i rgyal po ṭakkis dbaṅ bskur źiṅ || śes rab mchog gis ñon moṅs thams cad sreg || 'jigs byed me lha ñid la phyag 'tshal 'dud ||* (*lha sa* f. 358r). Cf. T 1251 (D f. 233v), T 1255 (D f. 275r), T 1256 (D f. 279v), T 1360 (D f. 160r), T 1502 (D f. 259r), T 2896 (D f. 248v) and T 3105 (D f. 194r).

[114] bdud rtsi'aṅ C, $P_2^{sil.}$] 'dud rtsi'aṅ D.

thugs ka'i sa bon 'od zer gyis ||
ye śes dkyil 'khor spyan draṅs la ||
de yis dbaṅ bskur legs par bya ||
de nas 'thor 'thuṅ mchod yon 'bul || 76 ||

lha rnams lce la *hūṁ* bkod de ||
sṅon du gsuṅs pa'i rim gyis ni ||
mchod pa kun gyis rim bźin mchod || 77 ||

khyad par bśad pa'i rdzas rnams ni ||
ji ltar nus par bya ba 'o ||
mthar ni dgaṅ blugs phul nas ni ||
lha rnams gzi byin bskyed par bya || 78 ||

źi la sṅags kyi mtha' ru ni ||
śāntiṃ kuru svāhā btags ||
rgyas la sṅags kyi mtha' ru ni ||
puṣṭiṃ kuru oṁ źes gdags || 79 ||

dbaṅ la sṅags kyi mtha' ru ni ||
vaśaṃ kuru ho źes[115] gdags ||
dgug la sṅags kyi mtha' ru ni ||
ākārṣa daṅ *jaḥ* gdags so ||
mṅon spyod la ni sṅags kyi mthar[116] ||
māraya phaṭ ces bya btags || 80 ||[xxv]

de nas bsaṅ gtor phul nas ni || C28v$_2$,
bstod pa rnams kyis yaṅ dag bstod || D26v$_2$,
bdud rtsi myaṅ ba'aṅ bya ba yin || 81 || P$_2$75 :5

dṅos grub gaṅ 'dod gsol gdab la ||
ye śes dkyil 'khor slar gśegs gsol ||
dam tshig lha rnams thugs kar bsdu ||
lha dbaṅ du byas pa'o[117] || 82 ||

[xxv] Regarding the *mantra*s, cf. KṛYaTa (+*Ratnāvalī*, p. 49).

[115] źes D, P$_2$[sil.]] źas C. [116] mthar D, P$_2$[sil.]] mtha' C. [117] lha dbaṅ du byas pa'o C, D, P$_2$] unmetrical.

de nas bar chad ñer źi'i phyir ‖
a kā la sogs sṅags kyis ni ‖
phyogs skyoṅ la sogs mgron rnams la ‖
gtor ma 'bul bar byas nas kyaṅ ‖ 83 ‖

rdzas rnams lhag ma me lha la ‖
sṅags kyis bsaṅ nas rim bźin du ‖
bsaṅ gtor[118] mchod yon la sogs pa ‖
C28v3, so so'i sṅags kyis[119] dbul bar bya ‖ 84 ‖

D26v4, dril bu[120] rol mo'i sgra rnams daṅ ‖
G35v5, bstod pa'aṅ sṅa ma bźin du bya ‖
N28v4, bdud rtsi myaṅ ba'aṅ byas nas ni ‖
P1 64 :2, ye śes me lha gśegs su gsol ‖ 85 ‖
P2 75 :13

oṁ agnaye yahi yati […]
svārthaṃ caiva parārthaṃ ca[121] *sādhitaṃ*[122] *gaccha havyabuk*[123] ‖[xxvi]

spyan draṅ ba yi[124] cho ga las ‖
mthe boṅ phyir bskyed slar gśegs pa'o ‖
slar gśegs pa'i sṅags daṅ phyag rgya'o ‖ 86 ‖

de nas dam tshig me lha ni ‖
me yi[125] gzugs su gyur par brtag[126] ‖
dge ba'i rtsa ba bsṅo bya ste ‖
ci bde bar ni gnas par bya'o ‖ 87 ‖

mkha' las char pa bab pa yis ‖
rdo rje'i steṅ nas rtsa skyes ltar ‖

[xxvi] HeTa II.i. 13ab and KṛYaTa ch.8 (p. 62).

[118] bsaṅ gtor Σ-G] gsaṅ gtor G. [119] sṅags kyis C, D, P2 sil.] sṅags kyi G, N, P1. [120] dril bu Σ-G] dril bo G. [121] svārthaṃ caiva parārthaṃ ca *em.*] swa sarba tse b'a pa ra arthaṃ tsa C, D ; swa sarba tse b'a pa ra ad.sa P2; swa sarba tse b'a pa r'a arthaṃ tsa G, N, P1. [122] sādhitaṃ *em.*] sa ti haṃ Σ. [123] havyabuk *em.*] ha bya bu ka Σ. [124] spyan draṅ ba yi Σ-G] spyan draṅs pa yi G. [125] me yi Σ-G] maṃ yi G. [126] brtag C, D, P2 sil.] rtag G, N, P1.

slob dpon dag gis[127] byin gyis rlabs[128] ||
rtog ge bdag gis byas pa 'o || 88 ||

sByin sreg gi[129] cho ga Slob dpon mTsho skyes rdo rjes[130] mdzad pa rdzogs so ||

[127]slob dpon dag gis N, P_1] slob dpon bdag gis G ; slob dpon dag gi C, D, P_2. [128]byin gyis rlabs G, N, P_1] byin rlabs kyis C, D, P_2. [129]sbyin sreg gi C, G, $P_2^{sil.}$] sbyin seg gi D ; sbyin sreg gis N, P_1. [130]mtsho skyes rdo rjes C, D, $P_2^{sil.}$] mtsho skye rdo G ; mtshos skyes rdo rjes N, P_1.

English Translation

Homage to the Glorious Hevajra!

(1) Having paid homage (*gus phyag byas te*) to the Glorious Hevajra as well as to Nairātmyā, the *Homavidhi* (*sbyin sreg cho ga*) should be taught (*bśad par bya*), because of the kindness of the *vajrācārya* (*rdo rje slob dpon bka' drin gyis*).

(2) Having abandoned (*spaṅs te*) [all] mental concepts (*rnam rtog*), pride (*ṅa rgyal*) and so forth, because of the wish for the benefit of the self and others (*bdag gźan phan par 'dod pa yis*), he whose mind pursues the meaning of the *dharma* (*chos phyir 'braṅ ba'i blo yis ni*) shall listen (*mñan par gyis*) the procedure of the fire ritual (*sbyin sreg rim pa*).

(3) There are three types of fire offerings (*sbyin sreg dbye ba rnam pa gsum*): the unsurpassed (*bla med*), the internal (*naṅ*) and the external ones (*phyi rol*). The burning of the firewood (*bud śiṅ bsreg pa*) that is the wisdom-fire-god (*ye śes me lha*), the aggregates (*phuṅ po*) and so forth is the unsurpassed [fire ritual] (*bla med*).

(4) The external one (*phyi rol*) is arranged with the burning of offerings (*sbyin sreg gis bsgres te*). The eating of food (*kha zas bza'*) and so forth is taught as the internal one (*naṅ gir bśad*). The fire ritual should be performed (*sbyin sreg bya*) at the time of establishing (*sgrub pa'i dus su*) the *maṇḍala* (*dkyil 'khor*) and the divine seat (*lha gnas*).

(5) When there are no fire offerings (*sbyin sreg las rnams med pa la*), accomplishment will not come about (*dṅos grub 'byuṅ bar mi 'gyur te*). In order to accomplish all activities (*las rnams thams cad bsgrub pa'i phyir*) the wise one should commence the fire rituals (*mkhas pas sbyin sreg las rnams brtsam*).

(6) Calm (*źi ba*, Skt. *śānti*) is in order to destroy bad deeds (*sdig pa 'jig phyir*), growth (*rgyas pa*) is the acquiring of good qualities (*bsod nams yoṅs 'dzin*), control (*dbaṅ 'gyur*) is for the sake of cultivating

[right] attachment (*chags pa bsgom phyir*), [and] the 'killing' (*gsod pa*) is in order to remove mental concepts (*rtog pa zad phyir*).

(7) The removing of afflictions (*ñon moṅs sel ba*)[1] is to pacify (*źi byed*), and the meditative concentration (*tiṅ ṅe 'dzin*) is for the sake of growth (*rgyas byed phyir*). Because of the union with one's personal deity (*raṅ gi lha yi sbyor bas*), the self (*bdag*) should be generated with a mind in accordance [with that] (*ji lta bar ni sems kyis bya*).

(8) After that the external one should be taught (*phyi yi bśad bya ste*). [Because of the devision into] 1) the fireplace (*thab* [*khuṅ*]), 2) the characteristics of the fuel (*rdzas kyi mtshan ñid*), 3) the *sādhaka* (*sgrub pa po*), 4) the deities (*lha dag*) and 5) the means for the accomplishment (*sgrub pa'i thabs*) it comes to have five aspects (*rnam lṅar 'gyur*).

(9) Among these (*de la*), the explanation of 1) the fireplace (*thab khuṅ bśad pa ni*) is as follows: 1.1) it is infinite (*mtha' yas te*) by the differentiation of the sentient beings (*sems can dbye bas*), 1.2) it becomes fourfold (*bźi ru 'gyur*) by the distinction of the activities (*las kyi dbye bas*), [and] 1.3) it comes to be fivefold (*lṅa ru 'gyur*) by the distinction of the families (*rigs kyi dbye bas*).

(10) [With regard to 1.2)] For the appeasing (*źi ba la ni*) it is round (*zlum po*). For the growth (*rgyas pa la ni*) it is square (*gru bźi*). For the subjugating (*dbaṅ la*) it is bow-shaped (*gźu yi dbyibs*). For the fierce activities (*mṅon spyod la*) it is triangular (*gru gsum*). The ones for expelling as well as for attracting are just alike (*bskrad daṅ dgug la'aṅ de bźin no*).

(11) One cubit (*khru gaṅ*, the span of approx. 24 fingers) in breadth (*rgya ru*) and one finger span (*mtho gaṅ pa*, Skt. *vitasti*) in depth (*zabs su*) is the appeasing one (*źi ba yin*). Two cubits (*khru do*) in breadth (*rgya ru*) and one cubit (*khru gaṅ pa*) in depth (*zabs su*) is considered the one for growth (*rgyas par bźed*).

[1] Note that all sources attest *ser ba* here, a reading which makes much less sense, and which seems to be a corruption of *sel ba*.

(12) As for the subjugating one (*dbaṅ la'o*), it is one cubit (*khru gaṅ*) in breadth (*rgya ru*) and one finger span (*mtho gaṅ pa*, Skt. *vitasti*) in depth (*zabs su*). As for the fierce activities (*mṅon spyod la*), it is twenty fingers (*sor mo ñi śu la*) in breadth (*rgya ru*) and ten fingers (*sor bcu*) in depth (*zabs su*). Those for expelling as well as for attracting are alike (*bskrad daṅ dgug la'aṅ de bźin no*).

(13) As regards the [fire place for the] appeasing (*źi la*), one should make it of white color (*kha dog dkar por bya*), [and] yellowish as regards the one for growth (*rgyas pa la ni ser po*). As regards the one for subjugating, one should make it red (*dbaṅ la dmar por bya ba*), [and] black regarding the one for fierce activities (*mṅon spyod la ni nag po*). As for the one for attracting, one should make it red (*dgug pa la ni dmar por bya*), [and] one should make it black as regards the one for expelling (*bskrad pa la ni nag por bya*).

(14) As regards the [fire place for the] appeasing (*źi la*), one should surround it with a circumference of four fingers in size (*kha khyer sor bźis bskor*), and in the inside one should reduce [it] by four fingers in length (*naṅ du'aṅ sor bźi dor bar bya*). Regarding the one for growth it should be eight fingers in size (*rgyas pa la ni sor brgyad de*), and in the inside one should reduce it in the same way (*naṅ du'aṅ de bźin dor bar bya*)

(15) As regards the [fire place for the] subjugating (*dbaṅ la*), one should surround it with a circumference of four fingers in size (*kha khyer sor bźis bskor*), and in the inside one should reduce [it] by four fingers in length (*naṅ du'aṅ sor bźi dor bar bya*). Regarding the one for fierce activities it should be three fingers in size (*mṅon spyod la ni sor gsum ste*), and in the inside one should reduce it by three fingers (*naṅ du'aṅ sor gsum dor bar bya*). And in the same way for the ones for attracting and expelling (*dgug daṅ bskrad la'aṅ de bźin no*).

(16) In the middle of the fireplace for pacification (*źi ba'i thab khuṅ dbus su ni*) one should draw a *vajra* and a dagger (*rdo rje daṅ*

ni gri gug bri). One should surround it with *vajra*s (*rdo rjes bskor*) at the circumference (*kha khyer la ni*).

(17) As for the [fireplace to promote] growth, there is a jewel in the center (*rgyas la dbus su rin po che'o*), and in the circumference are jewels as well (*kha khyer la'aṅ rin po che'o*). Regarding [the fireplace for] subjugation, it is marked with a lotus in the center (*dbaṅ la dbus su padmas mtshan*), and the circumference is encircled alike (*kha khyer de daṅ 'dra bas bskor*).

(18) As regards the one for fierce activities, there is a sword (*mṅon spyod la ni ral gri 'o*), and it is encircled with swords in the circumference as well (*kha khyer la yaṅ ral gris bskor*). As regards the [fire for attraction] one should place a hook in the center (*dgug la dbus su lcags kyu bźag*), and the circumference is enclosed alike (*kha khyer de daṅ 'dra bas bskor*).

(19) Regarding the [fire for] expelling, in the center one should place a *vajra* that is three-pronged (*bskrad la dbus su rdo rje ni || rtse gsum pa ni bźag par bya*), and one should draw three-prongued [*vajra*s] in the circumference (*kha khyer la yaṅ rtse gsum bri*). A dagger in the center is appropriate for all (*dbus su gri gug kun la mthun*).

(20) In the four inner directions of the fireplace (*thab khuṅ naṅ gi phyogs bźir ni*) one should place the *khaṭvāṃga* and later in due sequence (*phyi ma rim bźin bźag*) the *mudrā*s of the *sugata*s (*bde gśegs kyi phyag mtshan*).

(21) As regards all fireplaces (*thab khuṅ kun la*), one should anoint them (*byug par bya*) with colors and the corresponding fragrances (*kha dog daṅ mthun pa'i dri yis*). In general, the [fire for] pacification should be done in the evening (*źi ba phal cher srod la bya*), [and] the one for growth is to be done in the morning (*rgyas pa sṅa dro bya ba yin*).

(22) The one for subjugating should be done at night time (*dbaṅ ni dgoṅs ka'i dus su bya*), and likewise as regards the one for attracting (*dgug pa la yaṅ de daṅ 'dra*). The one for fierce activities

should be done at midnight or midday (*mṅon spyod nam phyed ñin phyed bya*), and that one for dispelling is just alike (*bskrad pa'aṅ de daṅ 'dra ba yin*).

(23) The one for pacification is taught to be done in the East (*źi ba śar du bya bar bśad*), the one for growth should be done in the southern direction (*rgyas pa lho yi phyogs su bya*). The one for subjugating actions should be done in the West (*dbaṅ gi las ni nub tu bya*), and also the one for attraction is to be done in the West (*dgug la'aṅ nub tu bya ba yin*).

(24) The [fire ritual for] fierce activities should be commenced in the North (*mṅon spyod byaṅ du brtsam par bya*), and also the expelling actions are like that (*bskrad pa'i las kyaṅ de daṅ 'dra*). Or, one should likewise dye it with colors (*tshon gyis rjes mthun bri ba'am*), or it is also appropriate (to purify it) with flowers (*yaṅ na me tog dag kyaṅ ruṅ*). In this way one should perform the purification of the fireplaces (*thab khuṅ dag ni de ltar bya*).

(25) [With regard to 2),] the substances (*rdzas ni*, Skt. *dravya*) should be known in the following way (*'di ltar śes par bya*): Regarding the [fire for] pacifying it should be sesame (*źi ba la ni til gyis so*), regarding the [fire for] growth a lump of curd (*rgyas pa la ni źo zan no*), as for the [fire rituals for] subjugating and attracting water-lily (*dbaṅ daṅ dgug la utpala*), for the fierce activities thorns (*mṅon spyod la ni tsher mas so*), and for the expelling thorns as well (*bskrad pa la yaṅ tsher ma 'o*).

(26) The following are appropriate for all (*kun la mthun pa 'di dag ste*): the guest-water (*mchod yon*, Skt. *argha*), the foot-water (*źabs bsil*, Skt. *pādya*), the purifying perfumes (*bsaṅ gtor dri*), the ointments (*byug pa*), flowers (*me tog*), lamps (*mar me*), sesame (*til*), ghee suitable as fuel (*yam śiṅ mar*), and lumps of curd (*źo zan*),

(27) sprouts (*myu gu*) of *kuśa* and *dūrva* grass, grain (*nas*, Skt. *yava*), wheat (*gro*, Skt. *godhūma*), corn (*'bru*, Skt. *dhānya*) and peas (*ma śa*), unbroken fruits (*ma grugs 'bras*), saddle (*rta sga*, a specific kind of herb?), betel-nut (*gla gor*), dried nutmeg (*śoṣajātiphala*), and

furthermore (*gźan yaṅ*) melted substances (*źu ba'i rdzas rnams*), nectar (*bdud rtsi*), fire (*me*) and fuel (*bud śiṅ*).

(28) As for the [ritual of] fierce activities (*mṅon spyod la ni*), the five lords (*dpa' bo lṅa rnams*) whose forms are to be established (*bsgrub bya yi gzugs brñan*) are the mustard-seeds (*ske tshe*), salt (*lan tshwa*), blood (*khrag*), powder of human bones (*mi rus phye ma*) and poison (*dug*).

(29) It should be produced from part of the tip of the branch (*yal ga rtse mo'i cha las byuṅ*) of the *udumbara* tree (*Ficus Glomearata*) and so forth, one finger span in length (*srid du mdzub gaṅ*, the span between the tops of thumb and index finger), thick with the mere size of the thumb (*sbom mthe bo'i dpaṅs tsam*), soaked in water (*chu la sbaṅs*) of sweet milk (*sbraṅ rtsi 'o ma*) and white sandalwood (*tsandan dkar po*).

(30) Single pointed (*rtse gcig*), full with the sap to pacify (*źi la ro rgyas ni*),[2] it should be produced from the central part of the branch (*yal ga dbus kyi cha las byuṅ*), one cubit in length (*srid du khru gaṅ*), in thickness (*sboms su ni*) it should be raised (*kheṅs pa*) from a small finger to a thumb (*mthe bo mthe'u chuṅ bar*).

Curd, ghee and yellow scent (*źo daṅ mar daṅ ser po dri*), it should be soaked in that with one tip (*de la sbaṅs te rtse gcig pas*).

(31) As regards the subjugation (*dbaṅ la ni*), it should be offered by the wise one (*dbul bya mkhas pas*), soaked (*sbaṅs pa*) in red sandalwood (*tsandan dmar*) and sesame oil (*yuṅs mar*), the measurements in accordance with those to pacify (*tshad ni źi daṅ mthun*).

(32) As for the fierce one (*drag po la ni*), wood with thorns (*tsher ma'i śiṅ*) produced from part of the base (*rtsa ba'i cha las byuṅ ba ni*) should be offered (*dbul bar bya*), ten fingers in length (*srid du sor bcu*), in thickness both thin and thick (*sboms su ni phra daṅ sbom pa'aṅ*).

[2] Or to be understood as a *bahuwrīhi* compound, qualifying the subject of the sentence in the sense of "he who is one-pointed, having a taste for pacifying".

(33) It should be soaked (*sbaṅs pa'o*) in blood (*khraṅ*), poison (*dug*), salt (*lan tshwa*) and pungent scent (*tsha ba'i dri*). The [rituals for] expelling and attraction are in the same way (*bskrad daṅ dgug pa'aṅ de bźin no*).

(34) Those which are too long (*riṅ*), short (*thuṅ*), cracked (*gas*), fine (*phra*), possessing worms (*srog chags bcas*) and so forth should be abandoned (*spaṅ bar bya*). The *udumbara* and so forth should possess sweet sap and milk (*mṅar ba'i ro daṅ 'o mar bcas*).

(35) Kindling wood should be used in the ritual activities for pacification (*bud śiṅ źi ba'i las la bya*). It should be endowed with sour taste as regards the [ritual for] growth (*skyur ba'i ror ldan rgyas pa la'o*). As for the subjugation, it should be red (*dbaṅ la dmar źiṅ*), the thorns like hooks (*tsher ma ni lcags kyu lta bu yod pa'o*). And for the attraction it is in the same way (*dgug pa la yaṅ de bźin no*).

(36) As for the fierce [ritual] (*draṅ po la ni*), it should be bitter (*kha ba*), possessing pungent flavor (*tsha ba'i ror ldan*) and endowed with thorns (*tsher ma bcas*). As for the expelling, it should be in the same way too (*bskrad pa la yaṅ de bźin no*). The kindling wood should be prepared with various kinds (*ci rigs pas ni bud śiṅ bya*) of length, color and so forth (*riṅ thuṅ kha dog la sogs pa*).

(37) The vessels with the guest-water and so forth (*mchod yon la sogs snod rnams ni*), in due order of the activities beginning with appeasing (*źi ba la sogs las rim bźin*), are made (*byas pa yin*) of silver (*dṅul*), gold (*gser*), copper (*zaṅs ma*), iron (*lcags*) and so forth.

(38) One should make (*bya*) the ritual spoon (*dgaṅ gzar*, Skt. *sruc*) and sacrificial ladle (*blugs gzar*, Skt. *śruva*) with a handle of a cubit in length (*yu ba khru*), having a diamond jewel below (*'og tu rdo rje rin chen*), the upper part four fingers in length (*de steṅ rgyar ni sor bźi la*), two in depth (*zabs su sor gñis*), having a *vajra* inside (*naṅ rdo rje*).

(39) At the end of four fingers there is a *vajra* (*sor bźi'i mthar ni rdo rje ste*), the form of lotus-petals is in between (*bar du padma'i 'dab ma'i dbyibs*). The sacrificial ladle (*blugs gzar*), having the shape of a lotus (*padma'i dbyibs*), is two fingers [in length] (*sor gñis*), one finger in depth (*zabs su sor gcig*), having a *vajra* inside (*naṅ rdo rje*).

(40) As regards the [point 3) and the fire ritual for] appeasing (*źi ba la'o*), for *brahmin*s (*bram ze ni*) [or] for the fire of an ordinary [householder] (*tha mal me ni*), the fire should be produced (*byuṅ*) from the 'milky one' (*'o ma can*, Skt. *kṣīrikā*; a particular kind of tree) or be an 'everlasting fire' (*rgyun bźag me*).

(41) As regards the [fire ritual for] growth (*rgyas pa la ni*), for kings as well as for the *kṣatriya*s (*rgyal po daṅ rgyal rigs daṅ ni*) [it should be] a 'ministerial fire' (*blon po'i me*), or alternatively (*yaṅ na*) the fire should be produced from an hermitage (*dgon pa nas byuṅ me'o*).

(42) As regards the subjugating and attracting (*dbaṅ daṅ dgug la*), [the ritual] should be done (*bya*) with a fire produced from the house of a prostitute or a merchant (*smad 'tshoṅ ṅam rje rigs khyim nas byuṅ mes*). As for the attracting (*dgug pa la ni*), it should be performed (*bya'o*) with a fire produced from a dancer (*gar mkhan*), or a musician (*rol mo ba*), or with one left on the way (*lam du bus pa'i mes*).

(43) With regard to the fierce activities (*mṅon spyod la ni*), [the fire ritual] should be performed with [a fire] produced from the house of a lord or of an outcast (*rje bo daṅ gdol pa'i khyim nas byuṅ bas bya*). As for the [ritual of] expelling, it is in the same way (*bskrad pa la yaṅ de bźin no*).

(44) And with regard to all (*kun la'aṅ*), it should be performed (*bya ba'o*) [at] a cremation ground (*dur khrod*) by him who is endowed with fire and ember (*me daṅ ni sol bar ldan pas*). All requisites for the fire ritual (*sbyin sreg yo byad thams cad ni*) should be placed (*dgod par bya*) in the right of oneself (*bdag gi g.yas su*).

(45) In the left (*g.yon du*) one should place (*bźag*) *vajra* and likewise bell (*rdo rje de bźin dril bu daṅ*) and the vessel with the guest-water (*mchod yon snod ni*). In front (*mdun du*) one should place (*bźag par bya*) the ritual spoon, sacrificial laddle and ghee (*dgaṅ gzar daṅ ni blugs gzar daṅ mar ni*). For the fierce activities (*mṅon spyod pa ni*) it is reversed (*go bzlog pa'o*). And one should place all things after having purified them (*thams cad kyaṅ ni bsaṅs nas bźag*)

(46) The *ācārya* (*slob dpon*) or the *sādhaka* (*sgrub pa po*) who is completely endowed with all signs (*mtshan ñid thams cad yaṅ dag ldan*) should vigorously (*brtson pas*) perform the activities of the fire ritual (*sbyin sreg las bya'o*).

(47) [*Ad* 4):] With regard to it (*'dir ni*), the deities are of three types (*lha ni rnam gsum ste*), the fire-deity (*me lha*) who accepts what is to be ritually offered (*bsreg bya len*), the one who performs the action (*las byed*), and the one which is to be worshipped (*mchod par bya ba'i*). For these, the characteristics are taught elsewhere (*'di rnams mtshan ñid gźan nas gsuṅs*).

(48) [*Ad* 5):] The sequence of the means (*thabs kyi rim pa*) is to be taught (*bśad par bya*). After that the *ācārya*, properly seated in the house for the fire ritual (*sbyin sreg khaṅ par legs 'dug nas*), after he has performed as before (*sṅon byas te*) what is to be done such as the ablution (*khrus sogs bya ba*), …

(49) … [and] after he has generated the self-perception of the deity in accordance with the activity (*las kyi rjes su mthun pa yi*) by the ritual procedure derived from the *sādhana* (*sgrub thabs las byuṅ cho ga yis*), he should then correctly empower (*yaṅ dag byin gyis brlab*) the implements for the ritual (*rdzas rnams*).

(50) At first (*daṅ por*), the following *mantra* (*gsaṅ sṅags 'di ni*) is to be recited (*bzlas byas te*) over the vessel with the purifying water (*bsaṅ gtor snod la ni*):

oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ ||[i]

[i]HeTa I.ii. 11, adding *svāhā* in the end.

By that (*de yis*) one should splatter the purifying water on everything (*kun la bsaṅ gtor bya*).

(51) After that (*de nas*) one should recite each individual *mantra* (*raṅ raṅ gsaṅ sṅags bzlas pa*) on the guest-water and so forth (*mchod yon la sogs la*), or alternatively, reciting this *mantra* (*yaṅ na gsaṅ sṅags 'di bzlas te*) "*oṁ āḥ hūṁ*", one should meditate on everything as pure (*thams cad dag par bsam bya ste*).

(52) Having fetched the fire that is produced as [described] before (*goṅ nas 'byuṅ ba'i me blaṅs la*), one should sprinkle the purifying water with the *raksa*[*-mantra*] on it (*de la rakṣas bsaṅ gtor bya*), having purified and placed it in the fireplace (*thab tu 'aṅ bsaṅ źiṅ me bcug la*), one should incite it with a fan (*rluṅ yab kyis ni spar bar bya*) accompanied with this *mantra*:

oṁ heruka mahāvajra jvala hūṁ hūṁ hūṁ ||

(53) After that (*de nas*), having also recited the following *mantra* over the greenish extract of the *kuśa* grass (*kuśa druṅs phyuṅ sṅo ba la gsaṅ sṅags 'di ni bzlas nas kyaṅ*) in order to bind the obstructive forces (*bgegs ni bciṅ bya'i phyir*),

oṁ vajrasattva āyuṣe svāhā ||

one should spread it in the East, South, West, North and middle (*śar daṅ lho daṅ nub daṅ byaṅ dbus su'aṅ legs par dgram par bya*).

(54) After that (*de nas*), there in the correctly purified place (*legs sbyaṅs gnas der ni*). As regards the actions of appeasing and so forth (*źi sogs las kyi rjes mthun pa'i*), one should visualize (*bsam par bya*) the fireplaces (*thab khuṅ dag ni*) as arisen from the syllable *hūṁ* (*yi ge hūṁ las byuṅ ba yi*).

(55) Having correctly perceived (*legs dmigs la*) an eight petaled lotus in the center of it (*de yi dbus su padma ni 'dab brgyad pa ni*), one should generate Vajrasattva (*rdo rje sems dpa' bskyed par bya*) by means of the five clear realizations (*mṅon par byaṅ chub lṅa yis ni*, Skt. *pañcā*[*kārā*]*bhisambodhi*).

(56) After having transformed Vajrasattva (*rdo rje sems dpa' yoṅs gyur las*) by means of the great impassioning (*'dod chags chen po'i tshul gyis ni*), one should visualize the fire-god arisen from the [syllable] *raṁ* (*raṁ las byuṅ ba'i me lha bsam*). The peaceful fire-god is white (*źi ba'i me lha dkar po'o*).

(57) For prosperity (*rgyas pa la ni*) the wise one should visualize (*mkhas pas bsam*) the wisdom-fire (*ye śes me*), for subjugating and attracting (*dbaṅ daṅ dgug la*) the fire of passion (*'dod pa'i me*), for fierce activities and expelling (*mṅon spyod las daṅ bskrad pa la*) the wind-fire (*rluṅ gi me*).

(58) [The peaceful fire-god] has three faces (*źal gsum*), six arms (*phyag drug*) and is of white color (*kha dog dkar*). He is ornamented with the offering-scarf and so forth (*mchod phyir thogs la sogs pas brgyan*), tightly embracing the knowledge consort with the first [two arms] (*daṅ pos rig ma yaṅ dag 'khyud*), holding (*'dzin*) the staff of fearlessness (*dbyug to mi 'jigs pa*) with the two right [arms and] rosary and pitcher (*bgraṅ phreṅ spyi blugs*) in the two left [arms].

(59) The [ritual for] prosperity, with regard to that, [the fire-god] is of yellow color (*rgyas pa de la kha dog ser*). As regards the [ritual for] subjugating and attracting in which he is red (*dbaṅ daṅ dgug la dmar po la*), he is holding a hook [and] noose (*lcags kyu źags pa 'dzin pa*) in the middling two hands (*g.yas g.yon gñis kyi bar pa na*).

(60) With regard to the black one for killing and expelling (*gsad daṅ bskrad daṅ nag po la*), he has upwards streaming hair (*dbu skra gyen brdzes*), holding a sword in his right (*g.yas na ral gri 'dzin pa*) like a demon (*za byed lta bu yi*).

(61) One should draw in (*spyan draṅ bya*) the knowledge fire-god (*ye śes me lha*) by the application of *mantra* and *mudrā* (*sṅags daṅ phyag rgya sbyor ba yis*), summoning the intermediate [fingers between] thumb and ring-finger for the *mudrā* of fearlessness in the right (*g.yas pa mi 'jigs phyag rgya yi*).

oṁ agnaye mahātejaḥ sarvakāmārthasādhaka |
kāruṇyakṛtasattvārtha asmin sannihito bhava ||[ii]

[Thus are] the *mudrā* (*phyag rgya*) and *mantra* (*sṅags*) for drawing in the fire-god (*me lha spyan draṅ ba'i*).

(62) One should scatter the purifying water for the dispelling of the obstructive forces and so forth (*bgegs bskrad bsaṅ gtor la sogs bya*), [then], by reciting (*źes brjod pas*) "*jaḥ hūṁ vaṁ hoḥ*" one should perform the attracting (*dgug*) and likewise the entering (*de bźin gźug pa*), the binding (*bciṅ*) and the gratifying (*rjes su dgyes par bya*).

[...] *sādhituṃ gaccha havyabhuk |*
āgamiśyasi yathākāle sarvasiddhiṃ kuruṣva me ||[iii]

[Thus is] the *mantra* for satisfying the fire[-god] (*me dga' ba'i sṅags*, Skt. *agnisantoṣaṇamantraḥ*).

(63) After that (*de nas*), having urged the *tathāgata*s (*de bźin gśegs rnams bskul byas te*) by the rays of light [that are arising from] the seed-syllable in the heart of non-dual fire-god (*gñis med lha la thugs ka'i sa bon 'od zer gyis*), he should perform the empowerment (*dbaṅ bskur ba ni bya ba'o*) with the water of the vessel with the nectar (*bdud rtsi bum pa'i chu yis ni*).

(64) Regarding the fire[-god] for pacification (*źi ba'i me la*), Vairocana should be put on the crown-ornament (*rnam snaṅ mdzad dbu rgyan du ni bya ba yin*). With regard to the [ritual for] prosperity, [the fire-god] should be endowed with Ratnasambhava (*rgyas la rin chen 'byuṅ ldan no*). As regards the subjugating and attracting, it should be Amitāyus (*dbaṅ daṅ dgug la tshe dpag med*), [and] for the activities of killing and so forth Akṣobhya (*gsod sogs las la mi bskyod pa'o*).

[ii] HeTa II.ii. 11 (*agnyāvāhanamantraḥ*). [iii] HeTa II.ii. 13bcd (*agnisantoṣaṇamantraḥ*); the omitted *pāda* reads *svārthaṃ caiva parārthaṃ ca*.

(65) After that (*de nas*) [the *sādhaka*] should offer (*dbul*) the purifying water (*bsaṅ gtor*), the guest-water (*mchod yon*) and the water for the feet (*źabs bsil*) with their individual *mantra*s (*raṅ raṅ sṅags kyis ni*). After that, inside (*naṅ du ni*) the mouth of the fire-god (*me lha'i kha daṅ ni*), on the ritual spoon (*dgaṅ gzar*, Skt. *sruc*) and the sacrificial ladle (*blugs gzar*, Skt. *śruva*) he should correctly place (*legs bkod de*) the syllable *raṁ*.

(66) [Then] he should offer (*dbul bar bya*) together with the *mantra* of the fire-god (*me lha'i sṅags kyis*) seven, three or one spoons (*dgaṅ blugs bdun nam gsum mam gcig*) completely filled with butter (*mar gyis yoṅs su bkaṅ ba yi*).

oṁ heruka agnaye amukasya śāntiṃ kuru svāhā ||

Furthermore (*źan yaṅ*), he should apply the individual *mantra*s (*raṅ raṅ sṅags daṅ sbyar*).

(67) After that (*de nas*), examining the blazing characteristics (*'bar ba'i mtshan ma brtag*), he should perform the protection as regards [all] evil (*ṅan na bsruṅ bar bya ba'o*). After that he should worship (*mchod*) that correct fire (*legs par me de la*) with all offerings (*mchod pa kun gyis*).

oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ |

[Thus is the *mantra* for] bestowing the purifying water (*bsaṅ gtor sbyin pa*).

oṁ kharaṃ khāhi svāhā |

[Thus is] the *mantra* for the guest-water (*mchod yon gyi sṅags*).

oṁ ni ri ti hūṁ |[iv]

[Thus is] the *mantra* for the water for the feet (*źabs bsil gyi sṅags*).

oṁ vajragandhe hūṁ |[v]

[Thus is] the *mantra* for the perfume (*dri'i sṅags*).

[iv] Cp. HeTa II.i. 14, reading *oṁ nī rī hūṁ khaḥ*. [v] HeTa II.i. 4, reading *āḥ hūṁ svāhā* instead of *hūṁ*.

oṁ vajrapuṣpe hūṁ |[vi]

[Thus is] the *mantra* for the flowers (*me tog gi sṅags*).

oṁ vajradhūpe hūṁ |[vii]

[Thus is] the *mantra* for the incense (*bdug spos kyi sṅags*).

oṁ vajradīpe hūṁ |[viii]

[Thus is] the *mantra* for the lamps (*mar me'i sṅags*).

oṁ vajranaivedye hūṁ |[ix]

[Thus is] the *mantra* for the herbs (*lha bśos kyi sṅags*).

(68) After that (*de nas*), having offered (*phul la*) vocals and music (*sgra daṅ rol mo rnams*), he should correctly purify [with incense] (*yaṅ dag bsaṅ*) the ritual implements (*rdzas rnams*).[3] He should make the offering (*dbul bya*) in the beginning and end (*thog ma tha mar*) with the ritual spoon (*dgaṅ gzar*, Skt. *sruc*) and elsewhere (*gźan du*) with the sacrificial ladle (*blugs gzar*, Skt. *śruva*).

oṁ agnaye svāhā |[x]

[Is the *mantra*] for the ghee (*mar gyi*).

oṁ vajrayajñānaya svāhā |[xi]

[Is the *mantra*] for the firewood (*yam śiṅ gi*).

oṁ sarvapāpadahanavajrāya sarvapāpaṃ daha svāhā |[xii]

[Is the *mantra*] for the sesame and mustard seeds (*til daṅ yuṅs kar rnams kyi*).

[3] The following section is omitted in the Peking versions of the *bsTan 'Gyur*.

[vi]Ibid. [vii]Ibid. [viii]Ibid. [ix]Ibid. [x]Cf. GuSaMaVi (after v.274), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1) et al. [xi]Cf. SaUdTa (p. 142), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10). [xii]Cf. SaUdTa (p. 142), GuSaMaVi (after v.274), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (2.1.2.1, 6.7.7.1), MaUVi, *Jyotirmañjarī* (JyoMa p. 10) et al.

oṁ sarvasaṃpade svāhā |[xiii]

[Is the *mantra*] for the yoghurt and dough (*źo daṅ zan gyi*).

oṁ apratihatavajrāya svāhā |[xiv]

[Is the *mantra*] for the *kuśa* grass.

oṁ vajra-āyuṣe svāhā |[xv]

[Is the *mantra*] for the *dūrva* sprouts.

oṁ vajramahāvegāya svāhā |[xvi]

[Is the *mantra*] for the barley (*nas kyi*).

oṁ vajraghasmare svāhā |[xvii]

[Is the *mantra*] for the wheat (*gro'i*).

oṁ vajrabījāya svāhā |[xviii]

[Is the *mantra*] for the corn (*'bru'i*).

oṁ mahābalāya svāhā |[xix]

[Is the *mantra*] for the peas (*ma śa'i*).

[xiii]Cf. SaUdTa (p. 142), GuSaMaVi (after v.274), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1), *Jyotirmañjarī* (JyoMa p. 10) et al. [xiv]Cf. SaUdTa (p. 142), GuSaMaVi (after v.274) and *Jyotirmañjarī* (JyoMa p. 10). [xv]Cf. SaUdTa (p. 142), GuSaMaVi (after v.274), KriSaṃ*Pa* (6.7.7.1), *Jyotirmañjarī* (JyoMa p. 10) et al. [xvi]Cf. KṛYaTa (+ *Ratnāvalī*) and KriSaṃ*Pa* (6.7.7.1). [xvii]Cf. KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1), *Jyotirmañjarī* (JyoMa p. 10) et al. [xviii]Cf. KṛYaTa (+ *Ratnāvalī*) and *Jyotirmañjarī* (JyoMa p. 10). [xix]Cf. KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10).

oṁ vajrapuṣṭaye svāhā |[xx]

[Is the *mantra*] for the unbruised fruits (*'bras ma grugs pa'i*).

oṁ mahāśi[*vā*]*ya svāhā* (?) |

[Is the *mantra*] for the *rta sga*, *źo śa* and *jātiphala* fruits (*rta sga daṅ | gla gor źo śa daṅ | jātiphala rnams kyi*).

(69) For the remaining melted substances (*źu ba'i rdzas rnams lhag ma ni*) one should perform the *homa* ritual (*sbyin sreg bya*) with the *mantra* of the fire deity (*me lha'i sṅags kyis*).

oṁ bodhivṛkṣaye svāhā |[xxi]

[Is the *mantra*] for the *bodhi*-tree (*byaṅ chub śiṅ gi*).

oṁ vajrartāya svāhā |[xxii]

[Is the *mantra*] for the *nyagrodha*-tree.

oṁ vajrasahakārāya svāhā |[xxiii]

[Is the *mantra*] for the *āmra*-tree.

(70) The firewood [is to be given] into the blazing *maṇḍala* (*yam śiṅ 'od kyi dkyil 'khor du'o*), the sesame, cooked rice and yoghurt into the hands (*til daṅ 'bras chan źo ni phyag*), the *kuśa* and *dūrva* grass above the head (*kuśa dūrva spyi gtsug tu'o*), the barley, wheat, fruits and mung beans into the mouth [of the fire-god] (*nas daṅ gro daṅ 'bras daṅ ni || mon sran rde'u źal du'o*).

(71) The melted substances too [are to be given] into the mouth (*źu ba'i rdzas kyaṅ źal du'o*), the perfume onto the heart,

[xx] Cf. SaUdTa (p. 142), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10). [xxi] Cf. SaUdTa (p. 142), KṛYaTa (+ *Ratnāvalī*), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10). [xxii] Cf. SaUdTa (p. 142), KriSaṃ*Pa* (6.7.7.1) and *Jyotirmañjarī* (JyoMa p. 10). [xxiii] Cf. KriSaṃ*Pa* (6.7.7.1) and JyoMa (p. 10).

the flowers into the middle (*dri ni thugs kar me tog dbu*). The mouth-water is to be given into the mouth (*źal bsil źal la dbul bar bya*), the guest-water [and] libation into the hands (*mchod yon 'thor 'thuṅ phyag la'o*).

(72) One should offer the lamps in the front (*mar me mdun du dbul bar bya*). Then, having bestowed the purifying water, one should perform the praise (*de nas bsaṅ gtor sbyin la bstod*):

hūṁ – the empowerment (*dbaṅ bskur ba*) is by Ṭakki[rāja], the King of the Fire-gods, the Lord of the World (*'jig rten dbaṅ phyug*), Brahma (*tshaṅs*), Indra (*dbaṅ*), the Son of the Protector (*mgon gyi sras*), by the Supreme Wisdom (*śes rab mchog gis*) all afflictions are burned (*ñon moṅs thams cad bsreg*), I bow respectfully (*rnam par 'dud*) to the Seizer (*'dzin byed*) who has the nature of the fire-god (*me lha ñid la*).[xxiv]

[Thus is] the praise (*bstod pa*).

(73) After that (*de nas*), having also performed the offering of the nectar (*bdud rtsi'aṅ 'bul byas la*), [the *sādhaka*] should request the activities (*las rnams bsgo bar bya ba'o*). [By this] the empowerment of the fire-deity has been done (*me lha'i dbaṅ du byas pa'o*).

(74) After that (*de nas*), having properly cultivated a sun-disk (*ñi ma'i dkyil 'khor legs bsams la*) in the heart of the fire-god (*me lha'i thugs kar ni*), he should produce the deities on that (*der ni lha rnams bskyed par bya'o*). By the light rays of the heart (*thugs ka'i 'od zer gyis*) [emerging] from it (*de nas*) he should draw in the *jñānacakra* (*ye śes dkyil 'khor spyan draṅ bya'o*).

(75) Having dispelled the obstructive forces (*bgegs bskrad*), bestowed the purifying water and the guest-water (*bsaṅ gtor mchod*

[xxiv] H 464 (*'Phags pa lag na rdo rje gos sṅon po can rdo rje sa 'og ces bya ba'i rgyud*), reading *'jig rten dbaṅ phyug tshaṅs pa mchog gi sras || me lha'i rgyal po ṭakkis dbaṅ bskur źiṅ || śes rab mchog gis ñon moṅs thams cad sreg || 'jigs byed me lha ñid la phyag 'tshal 'dud ||* (Lhasa f. 358r). Cf. T 1251 (D f. 233v), T 1255 (D f. 275r), T 1256 (D f. 279v), T 1360 (D f. 160r), T 1502 (D f. 259r), T 2896 (D f. 248v) and T 3105 (D f. 194r).

yon sbyin), reciting (*brjod la*) "*jaḥ hūṁ vaṁ hoḥ*" the attraction (*dgug*), entering (*gźug*), binding (*bciṅs la*) and gratifying (*dgyes pa bskyed*) [is done] by the four [*yoginī*s] starting with Gaurī.

(76) Having drawn in the *jñānacakra* (*ye śes dkyil 'khor spyan draṅs la*) by the rays of light from the seed-syllable of[, i.e. in his,] heart (*thugs ka'i sa bon 'od zer gyis*), he should correctly perform the empowerment by these [goddesses] (*de yis dbaṅ bskur legs par bya*). Then he should offer the libation and guest-water (*de nas 'thor 'thuṅ mchod yon 'bul*).

(77) Having placed [the syllable] *hūṁ* on the tongues [of these] deities (*lha rnams lce la hūṁ bkod de*), he should make the worship accordingly with all offerings (*mchod pa kun gyis rim bźin mchod*) in accordance with the aforementioned procedure (*sṅon du gsuṅs pa'i rim gyis ni*).

(78) The specifically taught substances (*khyad par bśad pa'i rdzas rnams ni*) should be prepared in accordance with one's ability (*ji ltar nus par bya ba'o*). At the end (*mthar*), having offered [these with] the spoon (*dgaṅ blugs*), one should produce the radiant deities (*lha rnams gzi byin bskyed par bya*).

(79) At the end of the *mantra* for the pacification (*źi la sṅags kyi mtha' ru ni*) "*śāntiṃ kuru svāhā*" is attached (*btags*). At the end of the *mantra* for the prosperity (*rgyas la sṅags kyi mtha' ru ni*) one should attach (*gdags*) "*puṣṭiṃ kuru oṁ*".

(80) At the end of the *mantra* regarding the subjugation (*dbaṅ la sṅags kyi mtha' ru ni*) one should attach (*gdags*) "*vaśaṃ kuru ho*". At the end of the recitation regarding the attraction (*dgug la sṅags kyi mtha' ru ni*) one should attach (*gdags so*) "*ākārṣa*" and "*jaḥ*". At the end of the *mantra* for fierce action (*mṅon spyod la ni sṅags kyi mthar*) one should attach (*btags*) "*māraya phaṭ*".[xxv]

(81) After that (*de nas*), having bestowed the purifying water (*bsaṅ gtor phul nas ni*), one should correctly perform the praise

[xxv] Regarding these *mantra*s, cf. KṚYaTa (+*Ratnāvalī*, p.49).

with the praises (*bstod pa rnams kyis yaṅ dag bstod*). [Then] also the tasting of the nectar is to be done (*bdud rtsi myaṅ ba'aṅ bya ba yin*).

(82) Having made the request for whichever accomplishment is desired (*dṅos grub gaṅ 'dod gsol gdab la*), having requested the *jñānacakra* to return (*ye śes dkyil 'khor slar gśegs gsol*), one should withdraw the pledge deities into [one's] heart (*dam tshig lha rnams thugs kar bsdu*). [In this way] the empowerment of the deities is performed (*lha dbaṅ du byas pa'o*).

(83) After that (*de nas*), in order to pacify all hindrances (*bar chad ñer źi'i phyir*) one should also perform the *bali* offering (*gtor ma 'bul bar byas nas kyaṅ*) to the guests such as the guardians of the directions (*phyogs skyoṅ la sogs mgron rnams la*) with the *mantra* beginning with "*a kā*".[4]

(84) Offering in accordance with the procedure (*bsaṅ nas rim bźin du*) the remaining substances (*rdzas rnams lhag ma*) with *mantra*s (*sṅags kyis*) to the fire-god (*me lha la*),[5] one should make the offerings (*dbul bar bya*) with the various *mantra*s for the purifying water, guest-water and so forth (*bsaṅ gtor mchod yon la sogs pa so so'i sṅags kyis*).

(85) And one should perform the praise as before (*bstod pa'aṅ sṅa ma bźin du bya*) together with the melodious sound of the bell (*dril bu rol mo'i sgra rnams daṅ*). After one has also performed the tasting of the nectar (*bdud rtsi myaṅ ba'aṅ byas nas ni*), one should ask the knowledge deities to depart (*ye śes me lha gśegs su gsol*).

oṁ agnaye yahi yati (?) […]
svārthaṃ caiva parārthaṃ ca sādhitaṃ gaccha havyabuk ||[6]

4 Unfortunately, it is not entirely clear to which *mantra* it is referred to here.

5 From here onwards the Peking versions of the *bsTan 'Gyur* resume.

6 The *mantra* as it is transmitted in the Tibetan canonical translation seems to be corrupt. Tib.^{C,D} read *swa sarba tse b'a pa ra arthaṃ tsa sa ti haṃ* for *svārthaṃ caiva parārthaṃ ca sādhitaṃ*, and Tib.^{G,N,P_1} attest *swa sarba tse b'a pa r'a arthaṃ tsa sa ti haṃ*. Cf. HeTa II.i. 13ab and KṛYaTa ch.8 (p.62).

(86) What arises because of the thumb (*mthe boṅ phyir*) by the procedure of drawing in (*spyan draṅ ba yi cho ga las*) disappears again (*slar gśegs pa'o*). [For it there are] the *mantra* and *mudrā* of departing again (*slar gśegs pa'i sṅags daṅ phyag rgya'o*) (?).[7]

(87) After that (*de nas*) one should assume the pledge deities to change into the form of the fire (*dam tshig me lha ni me yi gzugs su gyur par brtag*). Having dedicated the wholesome roots (*dge ba'i rtsa ba bsṅo bya ste*), one should remain in whatever bliss there is (*ci bde bar ni gnas par bya'o*).

(88) Arising from the channel from above the *vajra* (*rdo rje'i steṅ nas rtsa skyes*), as if (*ltar*) by a rainfall from the sky (*mkha' las char pa bab pa yis*), one is consecrated by the *ācārya*s (*slob dpon dag gis byin gyis rlabs*). [In this way] logic is self-produced (*rtog ge bdag gis byas pa'o*) (?).[8]

The **Homavidhi* (*sByin sreg gi cho ga*) composed (*mdzad pa*) by Ācārya Saroruhavajra (*Slob dpon mTsho skyes rdo rjes*) is finished (*rdzogs so*).

[7] The reading of this stanza is doubtful, and the precise meaning remains unclear.

[8] The meaning of this stanza too remains uncertain.

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[2] Cf. Sobisch 2008: pp. 24f., nt. 32.

Kye'i rdo rje bsdus pa'i don gyi rgya cher 'grel pa (**Hevajrapiṇḍārthaṭīkā*) by rDo rje sñiṅ po (Vajragarbha; T 1180). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 1v – 126r.

Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga (**Hevajramaṇḍalakarma-kramavidhi*) by mTsho skyes rdo rje a.k.a. Padmavajra (Tōhoku 1219; = O 2348). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (*ña*), ff. $7r_3$ – $19r_7$.

Kye rdo rje'i bstod pa (**Hevajrastotra*) by mTsho skyes rdo rje (Tōhoku 1222; = O 2351). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (*ña*), f. 23r.

Kye'i rdo rje'i rgyud kyi dka' 'grel padma can (**Hevajratantrapañjikā Padminī*) by mTsho skyes (Tōhoku 1181). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 126v – 173r.

Kye'i rdo rje'i rgyud kyi dka' 'grel padma can żes bya ba (**Hevajratantrapañjikā Padminī nāma*) by Slob dpon mTsho skyes rdo rje (Ōtani 2311). In: bsTan 'Gyur, (*Peking*), rGyud, Vol. *ba*, ff. $139v_6$ – $190v_2$ (Vol. 53, p. 58).

dKyil 'khor gyi cho ga'i sgrub thabs bzaṅ po yoṅs su gzuṅ ba (**Suparigraha-nāma-maṇḍalavidhisādhana*) by Mi thub zla ba (Tōhoku 1240). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 130r – 154r.

Grub chen dza lan.d.ha ra'i do ha'i 'grel pa gsaṅ ba'i mdzod by Tāranātha. In: *Collected Works of Tāranātha*, Vol. 9, pp. 837 – 942 (TBRC W22277).

Glu'i de kho na ñid ces bya ba (**Gītitattvanāma*) by an unknown author (accredited by some to Slob dpon mkhas pa dPal mTsho skyes, Tōhoku 1207). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 8, ff. $301v_4$ – $303v_6$

dGyes pa rdo rje'i maṇḍala gyi cho ga (**Hevajramaṇḍalavidhi*) by mTsho skyes rdo rje (Tōhoku 1221; = O 2350). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (*ña*), ff. $20v_6$ – $22v_7$.

dGyes pa'i rdo rje'i sgrub pa'i thabs (**Hevajrasādhana*) by Yan lag med pa'i rdo rje (Tōhoku 1264). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 14v – 22v.

dGyes pa'i rdo rje'i dbaṅ gtan la dbab pa (**Hevajrasya Sekaniścaya-nāma*) by dGra las rgyal ba (Tōhoku 1272). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 98r – 101r.

dGyes pa'i rdo rje'i sbyin sreg gi cho ga (**Hevajrahomavidhi*) by Nag po pa (Tōhoku 1256). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 277r – 280r.

[rGyal ba'i] sku gzugs kyi cha tshad bstan pa bde skyid 'byuṅ gnas by rJe btsun Tāranātha (Tāranātha's *Origin of Happiness: A Description of Iconometric Proportions*). In: Collected Works of Tāranātha (*rJe btsun Tāranātha'i gsuṅ 'bum*), Vol. 18 (tsha), no. 19; HJK, p. 63.

rGyud kyi rgyal po chen po dpal dgyes pa'i rdo rje'i dka' 'grel spyan 'byed ces bya ba (**Śrīhevajramahātantrarājasya pañjikā-netravibhaṅga-nāma*) by Dharmakīrti (Tōhoku 1191). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 5, ff. 236v – 321r.

rGyud kyi rgyal po chen po dpal rdo rje mkha' 'gro (**Śrīvajraḍāka-nāma-mahātantrarāja*) (i.e. "Vajraḍākatantra" H 368 / 388 = Tōhoku 370). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 80, ff. 327v – 518v.

rGyud kyi rgyal po dpal kye'i rdo rje'i 'grel bśad kha sbyor śin tu dri ma med pa (**Śrīhevajratantrarājaṭīkā-Suviśadasaṃpuṭa-nāma*) by Dhankadasa (Tōhoku 1184). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 3, ff. 61r – 294r.

rGyud kyi rgyal po dpal bde mchog ñuṅ ṅu źes bya ba (**Tantrarāja Śrīlaghusamvara-nāma* H 384; cf. "bDe mchog ñuṅ ṅu" = Tōhoku 368). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 80, ff. 76r – 131v.

rGyud thams cad kyi gleṅ gźi daṅ gsaṅ chen dpal kun tu kha sbyor źes bya ba'i rgyud kyi rgyal po'i rgya cher bśad pa rin chen phreṅ ba źes bya ba (**Sarvatantrasya nidānamahāguhyaśrīsaṃpuṭa-nāma-tantrarājaṭīkāratnamālā-nāma*) by dPa' bo rdo rje (Tōhoku 1199). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 8, ff. 1v – 111r.

sGrub thabs mTsho skyes kyi bsdus don by Sa chen Kun dga' sñiṅ po. In: Sa skya bka' 'bum (Collected Works of each of the five founding patriarchs of the Sakya order), Vol. 2, ff. 3v – 5v (pp. 724.2 - 728.3). Sachen International 2006.

sGron ma gsal bar byed pa dgoṅs pa rab gsal źes bya ba bśad pa'i ṭī kā (**Pradīpoddyotanābhisaṃdhiprakāśika nāma vyākhyāṭīkā*) by Bhavyakīrti (Tōhoku 1793). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 32, ff. 1v – 292r.

sGron ma gsal bar byed pa żes bya ba'i rgya cher bśad pa (**Pradīpoddyotana nāma ṭīkā*) by zLa ba grags pa (Tōhoku 1785). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 30, ff. 1v – 201v.

sGron ma gsal bar byed pa'i gsal byed ces bya ba'i dka' 'grel (**Pradīpoddyotanoddyota-nāma-pañjikā*) by Thugs rje dpal (Tōhoku 1790). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 31, ff. 10v – 170r.

bsGom pa'i rim pa (**Bhāvanakrama*) by Klu sgrub (Nāgārjuna; T 3908). In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 110, ff. 1v – 4r.

Ṅor chen *Ṅor chen Ṅor chen kun dga' bzaṅ po'i bka' 'bum* (The Works of Ngorchen Kunga Zangpo Vol. 1-4, TBRC: W1KG17190). Kathmandu: Sachen International 2005.

mṄon rtogs tshig gi bum pa by Sa chen Kun dga' sñiṅ po. In: Sa skya bka' 'bum (Collected Works of each of the five founding patriarchs of the Sakya order), Vol. 2, ff. 5v – 15v (pp. pp. 728.3 - 748.6). Sachen International 2006.

mṄon par brjod pa 'bum pa las phyuṅ ba ñuṅ ṅu'i rgyud kyi bsdus pa'i don rnam par bśad pa (**Lakṣābhidhānād uddhṛtalaghutantrapiṇḍārthavivaraṇa*) by Phyag na rdo rje (T 1402). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 16, ff. 78v – 141r.

mṄon par brjod pa'i rgyud bla ma (**Abhidhānottaratantra*; H 387). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 80, ff. 131v – 327v.

bCu gsum gyi bdag ñid dpal 'khor lo sdom pa'i dkyil 'khor gyi cho ga (**Trayodaśātmakaśrīcakrasaṃvaramaṇḍalavidhi*) by Vanaratna (Tōhoku 1489). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 161r – 185v.

bCom ldan 'das dgyes pa'i rdo rje'i sgrub pa'i thabs de kho na ñid bźi'i rim pa (**Bhagavad-hevajratattvacatuṣkramasādhana*) by Kambala (Tōhoku 1248). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 201r – 209v.

bCom ldan 'das ma'i man ṅag gi rjes su 'braṅ ba żes bya ba'i rnam par bśad pa (**Bhagavatyāmnāyānusariṇi-nāma-vyākhyā*) by Jagattalar gnas pa (?) (Tōhoku 3811). In: bsTan 'Gyur, (*sDe dge*), Śes phyin, Vol. 94, ff. 1v – 320r.

'Chi ba bslu ba'i man ṅag (**Mṛtyuwañcanopadeśa*) by Ṅag gi dbaṅ phyug grags pa (Tōhoku 3811). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 28, ff. 118v – 133v.

rJe btsun dpal kye rdo rje'i b.ha ḍa r'a ga'i bstod pa źes bya ba by mTsho skyes rdo rje. In: **1) T 1225:** a) *Co ne bsTan 'gyur*, rGyud, Vol. 9 (ña), ff. $30v_6 – 31v_5$; b) *sDe dge bsTan 'gyur*, rGyud, Vol. 9 (ña), ff. $28v_6 – 29v_6$; c) *dPe bsdur ma bsTan 'gyur*, Vol. 5 (ña), pp. 83 – 86; **2) O 2354:** a) *gSer bris ma bsTan 'gyur*, Vol. 23 (źa), ff. $38v_3 – 39v_6$; b) *sNar thaṅ bsTan 'gyur*, Vol. 23 (źa), ff. $30v_6 – 31v_6$; c) *Peking bsTan 'gyur*, Vol. *źa*, ff. $33r_1 – 34r_2$; **3**) Van der Kuijp 1987: pp. 175f. (ed.).

rJe btsun Tāranātha'i gsuṅ 'bum (*Collected Works of Tāranātha*). In TBRC: 1) Ladakh edition, 17 Vol. (1982-87); 2) Dzamtaṅ photo-offset edition, 32 Vol. (1990s); 3) *dPe bsdur ma* edition, 45 Vol., *dPal brtsegs dpe rñiṅ źib 'jug khaṅ*, Beijing: Kruṅ go bod rig pa dpe skrun khaṅ. 2008.

TSKB *Ta'i Si tu pa Kun mkhyen Chos kyi 'byuṅ gnas bstan pa'i ñin byed kyi bka' 'bum* (Collected works of the great Ta'i Si-tu-pa Kun-mkhyen Chos-kyi-'byuṅ-gnas-bstan-pa'i-ñin-byed). Sansal: Palpung Sungrab Nyamso Khang. 1990.

gTor ma'i cho ga (**Balividhi*) by Mar me mdzad ye śes (Tōhoku 1295). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 185v – 187r.

Dam tshig Iṅa pa (**Samayapañca*) by Padma 'byuṅ gnas (Tōhoku 1224). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 26v – 28v.

De kho na ñid grub pa źes bya ba'i rab tu byed pa (*Tattvasiddhi-nāma-prakaraṇa*) by Źi ba 'tsho (Tōhoku 3708). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 78, ff. 26v – 39r.

De kho na ñid ye śes yaṅ dag par grub pa'i rgya cher 'grel pa de kho na ñid bśad pa (**Marmakārikā nāma tattvajñānasaṃsiddhipañjikā*) by brTson 'grus dpal bśes gñen (Tōhoku 1585). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 24, ff. 68r – 102v.

De ñid mthoṅ ba'i lam źes bya ba (**Tattvamārgadarśana-nāma*) by Ye śes rdo rje (Tōhoku 3715). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 78, ff. 120r – 164v.

De bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs pa'i saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal po'i brtag pa phyogs gcig pa (**Sarvadurgatipariśodhanatejorajasya tathāgatasyārhataḥ samyaksambuddhasya kalpaikadeśanāma*; cf. "Sarvadurgatipariśodhana" H 458 (460) = T 485). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 85, ff. 412v – 493v.

bDag byin gyis brlab pa'i rim pa rnam par dbye ba (**Svādhiṣṭhānakramaprabheda*) by 'Phags pa lha (Tōhoku 1805). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 112r – 114v.

bDag med ma'i sgrub thabs rgyas par bstan pa źes bya ba (**Nairātmāsādhanapauṣṭikanirdeśanāma*) by dKon mchog 'byuṅ gnas (Tōhoku 1309). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 223r – 226v.

mDo kun las btus pa'i bźad pa rin po che snaṅ ba'i rgyan ces bya ba (**Sūtrasamuccayabhāṣyaratnālokālaṃkāra-nāma*) by Rin chen 'byuṅ gnas źi ba (Tōhoku 3935). In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 110, ff. 225r – 334r.

'Dus pa'i sgrub pa'i thabs rnam par bźag pa'i rim pa źes bya ba (**Samājasādhanavyavasthāli-nāma*) by Klu'i blo (Tōhoku 1809). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 121r – 131r.

rDo rje mkha' 'gro źes bya ba'i rgyud phyi ma (**Vajraḍāka-nāma-uttaratantra*) (H 387 / 389 = Tōhoku 1809). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 80, ff. 519r – 539r.

rDo rje slob dpon gyi bya ba kun las btus pa (**Vajrācāryakriyāsamuccaya*) by 'Gro ba'i me loṅ (Tōhoku 3305). In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 76, ff. 48r – 249r.

rDo rje'i tshig gi sñiṅ po bsdus pa (**Vajrapādagarbhasaṃgraha*) by Śakyaśrī (Tōhoku 1390). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 15, ff. 36r – 96v.

rDo rje'i tshig gi sñiṅ po bsdus pa'i dka' 'grel (**Vajrapādasārasaṃgrahapañjikā*) by sÑan grags bzaṅ po (Tōhoku 1186). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 4, ff. 58v – 146v.

rNal 'byor bla na med pa'i rgyud kyi don la 'jug pa bsdus pa (**Yogānuttaratantrārthāvatārasaṃgraha*) by Śraddhākaravarma (Tōhoku 3713). In: bsTan 'Gyur, (*sDe dge*), Tsu, Vol. 78, ff. 104v – 115r.

dPal kye rdo rje la bstod pa'i rnam bśad mkhas pa'i yid 'phrog by Ṅor chen kun dga' bzaṅ po. In: *Ṅor chen kun dga' bzaṅ po'i bka' 'bum*, Vol. *kha*, ff. 253v$_2$ – 259r$_2$.

dPal kye rdo rje'i dkyil chog nas gliṅ ma. In: 1) *Slob dpon bsod nams rtse mo'i gsuṅ 'bum* (*dPe bsdur ma*), Vol. 3, pp. 1 – 47; 2) *Sa skya bka' 'bum*, Vol. 3, ff. 32v – 57v (s.v. *dPal kyai rdo rje'i dkyil chog nas gliṅ ma*). Kathmandu: Sachen international. 2006.

dPal kye rdo rje'i sgrub thabs rab tu gsal ba by sLop dpon dPal sGra gcan gsaṅ ba'i źabs (Tōhoku 1238). In: 1) bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. 97v$_4$ – 127v$_3$; 2) bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 96r$_1$ – 126v$_2$; 3) bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 269 – 348.

dPal kye rdo rje'i sgrub pa'i thabs rab tu gsal ba by sLop dpon dPal sGra can gsaṅ ba'i źabs (Ōtani 2367). In: 1) Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (źa), ff. 132r$_1$ – 175v$_3$; 2) bsTan 'Gyur (*sNar thaṅ*), Vol. 23 (źa), ff. 101r$_4$ – 134v$_7$; 3) bsTan 'Gyur (*Peking*), Vol. 56 (śa), ff. 110v$_3$ – 145v$_8$.

dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa by mTsho skyes rdo rje (Tōhoku 1220). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 19r – 20v.

dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī ka by bSod nams rtse mo. In: gSuṅ 'bum (*dPe bsdur ma*), bSod nams rtse mo, Vol. 1, pp. 473 - 531.

dPal kye'i rdo rje'i sgrub pa'i thabs (**Śrīhevajrasādhana*) by Ḍombi-pa (Tōhoku 1232). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 45r – 48r.

dPal kye'i rdo rje'i gtor ma'i cho ga źes bya ba (**Śrīhevajrabalividhināma*) by unknown author (Tōhoku 1287). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 141r – 143v.

dPal kyai rdo rje'i sgrub thabs kyi rgya cher bśad pa bskyed rim gnad kyi zla zer by Ṅor chen Kun dga' bzaṅ po. In: *Sa skya bka' 'bum* by bSod nams rgya mtsho (*sDe dge* print, Vol. 9, no. 55, pp. 173/4 – 277/4). Tokyo: The Toyo Bunko. 1968-69.

dPal kha sbyor thig le źes bya ba rnal 'byor ma'i rgyud kyi rgyal po'i rgya cher 'grel pa yaṅ par lta ba'i dran pa'i snaṅ ba źes bya ba

(**Śrīsaṃputatilaka-nāma-yoginītantrarājasya ṭīkā smṛtisaṃdarśanāloka-nāma*) by Indrabhūti (Tōhoku 1197). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 6, ff. 94v – 313r.

dPal mkha' 'gro rgya mtsho rnal 'byor ma'i rgyud kyi rgyal po chen po'i 'grel pa gru gziṅs (**Śrīḍākārṇavamahāyoginītantrarājavāhikaṭīkā*) by Padmavajra (Tōhoku 1419). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 20, ff. 1v – 318r.

dPal 'khor lo bde mchog gi dkyil 'khor gyi cho ga rin po che rab tu gsal ba'i sgron ma (**Śrīcakrasaṃvaramaṇḍalopāyikāratnapradīpoddyota nāma*) by Lwa ba pa (Tōhoku 1444). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 251r – 272v.

dPal 'khor lo sdom pa rtsa ba'i rgyud kyi dka' 'grel (**Śrīcakrasaṃvaramūlatantrapañjikā*) by Lanka rgyal ba bzaṅ po (Tōhoku 1406). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 41v – 69r.

dPal 'khor lo sdom pa'i dka' 'grel (**Śrīcakrasaṃvarapañjikā*) by Bhavabhadra (Tōhoku 1403). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 16, ff. 141r – 246v.

dPal 'khor lo sdom pa'i dka' 'grel dpa' bo'i yid du 'oṅ ba źes bya ba (**Śrīcakrasaṃvarasya pañjikā-śūramanojñā-nāma*) by sKal ldan grags pa (Tōhoku 1405). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 1v – 41r.

dPal 'khor lo sdom pa'i sgrub thabs de kho na ñid kyis bsdus pa (**Śrīcakrasaṃvarasādhanatattvasaṃgraha*) by Darika pa (Tōhoku 1429). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 197v – 203v.

dPal 'khor lo sdom pa'i sgrub thabs gnas thams cad rgya cher 'grel pa (**Śrīcakrasaṃvarasādhanasarvaśālā nāma ṭīkā*) by Lhas sbas (Tōhoku 1407). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 69r – 156v.

dPal 'khor lo sdom pa'i sgrub thabs rin po che'i sgron ma (**Śrīcakrasaṃvarasādhanaratnapradīpa*) by Maitrīpa (Tōhoku 1484). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 133v – 138v.

dPal 'khor lo sdom pa'i gtor ma'i cho ga (**Śrīcakrasamvarabalividhi*) by Prajñārakṣita (Tōhoku 1467). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 46v – 48r.

dPal dgyes pa rdo rje'i sgrub thabs by Slob dpon Padma (Tōhoku 1218). In: 1) *Co ne bsTan 'gyur*, rGyud, Vol. 9 (ña), ff. $1v_1 - 7v_1$; 2) *sDe dge bsTan 'gyur*, rGyud, Vol. 9 (ña), ff. $1v_1 - 7r_2$; 3) *dPe bsdur ma bsTan 'gyur*, Vol. 5 (ña), pp. 3 – 17.

dPal dgyes pa rdo rje'i sgrub thabs by Slob dpon Padma (Ōtani 2347). In: 1) *gSer bris ma bsTan 'gyur*, Vol. 23 (źa), ff. $1r_1 - 9v_1$; 2) *sNar thaṅ bsTan 'gyur*, Vol. 23 (źa), ff. $1r_1 - 8v_7$; 3) *Peking bsTan 'gyur*, Vol. 56 (śa), ff. $1v_1 - 8v_5$.

dPal dgyes pa rdo rje'i sgrub thabs (**Śrīhevajrasādhana*) by Naropa (Tōhoku 1292). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 151v – 154r.

dPal dgyes pa'i rdo rje'i gtor ma'i rim pa (**Śrīhevajrabalikrama*) by Alayavajra (Tōhoku 1298). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 190v – 196r.

dPal dgyes pa'i rdo rje'i rnam bśad rnam par 'grel pa (**Śrīhevajravyākhyāvivaraṇa*) by Bhavabhadra (Tōhoku 1182). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 173v – 275r.

dPal 'khor lo sdom pa'i dka' 'grel sgrub pa'i thabs kyi gleṅ gźi źes bya ba (**Sādhananidāna-nāma-śrīcakrasaṃvarapañjikā*) by Lwa ba pa (Tōhoku 1401). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 16, ff. 1v – 78r.

dPal ñi ma'i 'khor lo'i rgyud kyi rgyal po źes bya ba (**Śrīsūryacakra-tantrarājanāma*) (Tōhoku 397). In: bKa' 'gyur, (*sDe dge*), rGyud, Vol. 79 (ga), ff. 227v – 229r.

dPal dus kyi 'khor lo'i dkyil 'khor cho ga (**Śrīkālacakramaṇḍalavidhi*) by Dus źabs pa (Tōhoku 1360). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 14, ff. 156r – 166v.

dPal dus kyi 'khor lo'i dkyil 'khor cho ga źes bya ba (**Śrīkālacakramaṇḍalavidhi nāma*) by Sādhuputra (Tōhoku 1359). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 14, ff. 118r – 156r.

dPal bde mchog gi (rtsa rgyud kyi) rgya cher bśad pa tshig don rab tu gsal ba źes bya ba (**Padārthaprakāśikā-nāma-śrīsambaramūlatantraṭīkā*) by dPa' bo rdo rje (Tōhoku 1412). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 353v – 450r.

dPal phyag na rdo rje gtum po chen po'i sbyin sreg gi cho ga źes bya ba (**Śrīcaṇḍamahāroṣaṇavajrapāṇihomavidhi-nāma*) by Gram ze ñin mdzad

rdo rje (Tōhoku 2896). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 73, ff. 248r – 250r.

dPal yaṅ dag par sbyor ba'i rgyud kyi rgyal po'i rgya cher 'grel pa man ṅag gi sñe ma (**Śrīsaṃpuṭatantrarājaṭīkāmnāyamañjarī*) by 'Jigs med 'byuṅ gnas sbas pa (Tōhoku 1198). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 7, ff. 1v – 316r.

dPal ye śes sñiṅ po źes bya ba rnal 'byor ma chen mo'i rgyud kyi rgyal po'i rgyal po (**Śrījñānagarbha-nāma-yoginīmahātantrarājādhirāja*) (H 381 = Tōhoku 421). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 79, ff. 472v – 482v.

dPal lhan cig skyes pa'i dga' ba'i sgron ma źes bya ba'i dka' 'grel (**Śrīsahajānandapradīpa-nāma-pañjikā*) by rDo rje gsaṅ ba (Tōhoku 1202). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 8, ff. 160r – 208v.

dPal gsaṅ ba 'dus pa mar lugs kyi sgrub thabs zuṅ 'jug [lam] kyi sgron ma In: *bKa' brgyud sṅags mdzod*, Vol. 4, pp. 89 – 140.

dPal gsaṅ ba 'dus pa'i rgyud kyi rgyud 'grel (**Śrīguhyasamājatantrasya tantraṭīkā*) by Klu sgrub (Tōhoku 1784). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 29, ff. 1v – 324r.

dPal he ru ka 'byuṅ ba źes bya ba'i dkyil 'khor gyi cho ga (**Śrīherukabhūtanāma-maṇḍalavidhi*) by Ñin mo'i 'byuṅ gnas zla ba (Tōhoku 1261). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 286r – 329v.

sPyod pa bsdus pa'i sgron ma źes bya ba rgya cher bśad pa (**Caryāmelāyanapradīpa-nāma-ṭīkā*) by Śakya bśes gñen (Tōhoku 1834). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 36, ff. 237v – 280v.

Phyag rgya chen po'i rgya gźuṅ by Źva dmar pa Mi pham chos kyi blo gros (ed.). In: *Ṅes don phyag rgya chen po'i khrid mdzod*, Vol. *oṃ*, *āḥ* and *hūṃ*. Tibetan Buddhist Resource Center (TBRC): W 23447.

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'Phags pa mkha' 'gro ma rdo rje gur źes bya ba'i rgyud kyi rgyal po chen po'i brtag pa (**Āryaḍākinīvajrapañjaramahātantrarājakalpa*; cf. "mKha'

'gro ma rdo rje gur gyi rgyud"; H 379 = T 419). In: bKa' 'gyur, (*lha sa*), rGyud, Vol.79, ff. 379r – 433v.

'Phags pa 'jam dpal gsaṅ ba'i rgyud kyi dkyil 'khor gyi cho ga (**Āryamañjuśrīguhyatantrasya maṇḍalavdhi*) by Don yod pa (Tōhoku 2667). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol.70, ff. 172r – 178r.

'Phags pa rdo rje khro bo'i rgyal po'i rtog pa bsdus pa'i rgyud ces bya ba (**Āryavajrakrodharājakalpalaghutantranāma*; cf. "rDo rje khro bo'i rgyal po'i rtog pa bsdus pa'i rgyud"; H 612 (618) = T 632). In: bKa' 'gyur, (*lha sa*), rGyud, Vol.91, ff. 25v – 62r.

'Phags pa mtshan yaṅ dag par brjod pa'i mdor bśad bdud rtsi'i thigs pa (*Amṛtakaṇika-nāma-āryanāmasaṃgīti-tippaṇī*) by Ñi ma dpal ye śes (Tōhoku 1395). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 15, ff. 36r – 96v.

'Phags pa lag na rdo rje gos sṅon po can rdo rje sa 'og ces bya ba'i rgyud (**Āryavajrapāṇinīlāmbaradharavajrapātālanāmatantra*; H 464 (466) = T 499). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 86, ff. 354r – 362r.

'Phags pa gsaṅ ba nor bu thig le źes bya ba'i mdo (**Āryaguhyamaṇitilaka-nāmasūtra*; H 461 (463) = T 493). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 86, ff. 122r – 176v.

'Phags ma rdo rje sgrol ma'i sgrub thabs (**Āryavajratārāsādhana*) by sNa tshogs dmar po (Tōhoku 1325). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 271r – 279v.

Byaṅ chub kyi spyod pa la 'jug pa'i dka' 'grel (*Bodhicaryāvatārapañjikā*) by Śes rab 'byuṅ gnas blo gros (Tōhoku 3872). In: bsTan 'Gyur, (*sDe dge*), mDo 'grel, Vol. 105, ff. 41v – 288r.

Byaṅ chub kyi spyod pa la 'jug pa'i dgoṅs pa'i 'grel pa khyad par gsal byed (**Bodhicaryāvatāratātparyapañjikaviśeṣadyotani nāma*) by Vibhūticandra (Tōhoku 3880). In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 106, ff. 192v – 285r.

Byaṅ chub sems dpa'i spyod pa la 'jug pa'i don sum cu rtsa drug bsdus pa (**Bodhisattvacaryāvatāraṣaṭtriṃśatpiṇḍārtha*) by Kamalarakṣita (Tōhoku 3878). In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 106, ff. 188r – 191v.

Bya ba bsdus pa (**Kriyāsaṃgraha*) by Rigs kyis byin (Tōhoku 2531). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 62, ff. 227v – 362r.

dBu ma snaṅ ba (**Madhyamakāloka*) by Kamalaśīla (Tōhoku 3887). In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 107, ff. 133v – 244r.

dBu ma rtsa ba'i 'grel pa śes rab sgron ma (**Prajñāpradīpamūlamadhyamakavṛtti*) by Legs ldan 'byed (Tōhoku 3853). In: bsTan 'Gyur, (*sDe dge*), Tsha, Vol. 97, ff. 45v – 259v.

dBu ma'i rgyan gyi 'grel pa (**Madhyamakālaṃkāravṛtti*) by Źi ba 'tsho (Śāntarakṣita; T 3885). In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 107, ff. 56v – 84r.

dBu ma'i man ṅag rin po che'i za ma tog kha phye ba źes bya ba (**Ratnakaraṇḍodghāṭa-nāma-madhyamakopadeśa*) by Dīpaṃkaraśrījñāna (Tōhoku 3930). In: bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 110, ff. 96v – 116v.

sByin sreg gi cho ga (**Homavidhi*) by mTsho skyes rdo rje (T 1223). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 23r – 26v.

sByin sreg gi cho ga (**Homavidhi*) by Nag po pa (T 1255). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 274r – 277r.

sByin sreg gi cho ga (**Homavidhi*) by Ñin mdzad rdo rje (T 1502). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 256v – 259v.

gTsug tor nas byuṅ ba'i gdugs dkar mo can sbyin sreg gi cho ga (**Uṣṇīṣabhavasitātapatrāhomavidhi*) by rDo rje rnon po (Tōhoku 3105). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 74, ff. 192v – 194r.

rTsa ba'i rgyud kyi sñiṅ po 'dus pa ṅes par brjod pa'i rgyud bla ma rtsa ba rtsa ba'i 'grel pa (**Mūlatantrahṛdayasaṃgrahābhidhānottaratantramūlamūlavṛtti*) by Suraṅgavajra (Tōhoku 1414). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 18, ff. 120r – 232r.

Zuṅ du 'jug pa gsal ba źes bya ba'i dbaṅ gi bya ba (**Yuganaddhaprakāśa-nāma-sekaprakriyā*) by sGra gcan 'dzin dpal bśes gñen (Tōhoku 1818). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 232v – 247r.

Yaṅ dag par sbyor ba źes bya ba'i rgyud chen po (*Samputatantra*; cf. "Yaṅ dag par sbyor ba'i rgyud" = H 396 / K 381). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 81, ff. 354v – 520r.

Yan lag drug pa źes bya ba'i sgrub thabs (*Ṣaḍaṅganāmasādhana*) by Mi thub zla ba (Tōhoku 1239). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 126v – 130r.

Yi ge bdun pa'i sgrub thabs (**Saptākṣarasādhana*) by Nag po pa (Tōhoku 1453). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 367v – 371r.

Yon tan ma lus pa'i gnas źes bya ba'i 'grel pa (**Samantaguṇaśālinī-nāma-ṭīkā*) by dPa' bo rdo rje (Tōhoku 1408). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 156v – 207r.

Rab tu gsal ba'i kha sbyor gyi rgya cher 'grel pa (**Suviśadasaṃpuṭaṭīkā*) by Kayastha bgres po (Tōhoku 1190). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 5, ff. 1v – 236r.

Rin chen 'bar ba źes bya ba'i sgrub pa'i thabs (**Ratnajvālasādhanaṃ nāma*) by Prajñendraruci (Tōhoku 1251). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 214r – 241v.

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Rim pa lṅa'i don mdor bśad pa rnal 'byor pa'i yid kyi 'phrog (**Pañcakramārthayogimanohāraṭippaṇī*) by Thub pa dpal bzaṅ po (Tōhoku 1813). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 148v – 195v.

Rim pa lṅa'i don gsal bar byed pa źes bya ba (**Pañcakramārthabhāskaraṇa-nāma*) by Klu'i byaṅ chub (Tōhoku 1833). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 36, ff. 207v – 237r.

Rim pa lṅa'i rnam par bśad pa (**Pañcakramavivaraṇa*) by Līlāvajra (Tōhoku 1839). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 37, ff. 8r – 14r.

Laṅ kar gśegs pa'i 'grel pa (**Laṅkāvatāravṛtti*) by Ye śes dpal bzaṅ po (Tōhoku 4018). In: bsTan 'Gyur, (*sDe dge*), mDo 'grel, Vol. 121, ff. 1v – 262r.

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gSaṅ ba thams cad kyi sgron ma'i rgya cher 'grel pa (**Sarvaguhyapradīpaṭīkā*) by sÑan grags bzaṅ po (Tōhoku 1787). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 30, ff. 203v – 234r.

gSaṅ ba rnal 'byor chen po'i rgyud rdo rje rtse mo (**Vajraśikharamahāguhyayogatantra*; cf. "Vajraśikharatantra" = H 448 / 450, T 480). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 84, ff. 320r – 520v.

bSam gyis mi khyab par bstod pa (**Acintyastava*) by Klu sgrub (Nāgārjuna; T 1128). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 1, ff. 76v – 79r.

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Appendices

Slob dpon mTsho skyes kyi lo rgyus

by Sa chen Kun dga' sñiṅ po (CE 1092-1158)

Edition of the Tibetan Text

Slob dpon mTsho skyes kyi lo rgyus ||

IN : *Sa skya bka' 'bum* (Collected Works of each of the five founding patriarchs of the Sakya order), Vol. 2, ff. 1r – 3v (pp. 719 - 724.2).

bla ma dam pa rnams la phyag 'tshal lo ||

rdo rje gdan kyi lho phyogs | Oḍebiśa'i yul na rigs bźi las mchog tu gyur pa rgyal po'i rigs su gtogs pa bco brgyad yod do || * de rnams kyi naṅ nas mchog tu gyur pa gcig yod de | de'aṅ rgyal po ñi ma'i rigs daṅ | rgyal po zla ba'i rigs gñis las naṅ na śin tu gces spras byed pa rgyal bu Zla ba'i Thig le źes bya ba cig bźugs * so || rgyal po pha ma daṅ | gñen 'dun daṅ 'baṅs la sogs pas rgyal sar 'dod pa las | 'khor ba'i chos la yid byuṅ nas dgos pa med sñam nas khoṅ ma bźed do || theg pa chen po * daṅ | yul dbus su sṅags la mos nas | chos de dar ba'i yul nub phyogs O rgyan du mos te der gśegs so ||

yul de'i rnam graṅs źig na rgyal po Indrabhūti gsum pa de bźugs so || rgyal po * de'i yul du khoṅ gis byon to || rgyal bu de raṅ gi yul du mthar thug bźi'i chos mkhyen to || der rgyal pos[1] de'i mchod gnas su mdzad nas chos źus so || khoṅ rgyal po can na chos gsuṅ gin bźugs pa la | yul de * na bud med cig khoṅ cig khoṅ gis chos ston pa'i phyogs de na chu 'chu yin 'dug pa la de res dgod | res ṅu yin 'dug pa cig khoṅ gis gzigs nas | nub phyogs O rgyan gyi de gñan pa'am | gsaṅ sṅags dar ba daṅ rnal 'byor ma yin no źes * thugs la dgoṅs nas | dus nam źig[2] de khyim du soṅ ba'i phyi nas slob dpon gyis byon pa las | de'i sgo rtsar byon tsa na de'i khyim na 'bras 'bru yin pa'i rdo tshoms de res nam mkha' la 'gro | res sa gseb tu 'gro bar gzigs te | der

[1] rgyal pos *em.*] rgyal po SKB. [2] dus nam źig *em.*] du nam źig SKB.

4 khoṅ bud * med de la mos nas bsñen bkur byas śiṅ źus pas | gdams ṅag ma gnaṅ bar ṅa rnal 'byor ma min gsuṅ ṅo || der slob dpon gyis sṅar gyi spyod pa źus so || rnal 'byor ma na re | khyod chos bśad tsa na ṅu ba de | bde bar
5 gśegs pa ni mya * ṅan las 'das | mi rnams chos log par spyod pa mthoṅ bas ṅa mi dga' ba yin no || dgod pa ni saṅs rgyas 'das nas rgyud zab mo kun ñan bśad byed pa a re mtshar sñam nas dgod pa yin | tshoms nam mkha' daṅ sa
6 la 'gro ba don ma nor ba * ṅo śes pas thar pa daṅ mtho ris thob pa mthoṅ ba'i rtags daṅ | don log pa daṅ | chos mi spyod pa ṅan soṅ du 'gro ba'i rtags 'byuṅ ba'o || der rnal 'byor ma raṅ gi miṅ Tsin to yin źes bśad do || khyod
p. 722 ṅa'i gdul bya min pas yul śar * phyogs Bhaṅga la'i bye brag źig na | bla ma Dza lendra bya ba bźugs kyis | der khyod kyi bsam pa yoṅs su rdzogs par 'gyur gyis der rgyug cig ces luṅ bstan to || der slob dpon rGyal po Thig le
2 des rgyal po can du yaṅ ma byon par de ga nas gśegs * so ||

de nas yul phyogs śig na slob dpon Yan lag med pa'i rdo rje de khyim par bźugs pa la yul pa kun bkur sti byed ciṅ bźugs pa khoṅ gis gzigs so || de
3 nas slob dpon gyis yul mi la 'di slob dpon Dza lendra yin nam źes dris pas * yin zer ro || der slob dpon gyis de la bkur sti byas te gdams ṅag źus pas ma gnaṅ ṅo || der slob dpon gyi bdag luṅ bstan pa lags źus pas | sus luṅ bstan
4 gsuṅ ṅo || der slob dpon Thig le des bdag la rnal 'byor ma Tsin * tos ṅa'i miṅ po źig yod kyis rgyug gsuṅs nas luṅ bstan pa lags źus pas | slob dpon Dza lendra pa[3] rnal 'byor ma Tsin to thugs khros so ||

de nas yaṅ daṅ yaṅ du źus pas tha mar gnaṅ ṅo || de nas slob dpon Dza
5 lendra pas daṅ por * gdams ṅag dbaṅ daṅ 'brel pa yin pas | dbaṅ rdzogs par bskur dgos pas | rtog pa bcom nas ṅa'i bu mo 'di dbaṅ rten daṅ bsgrub rten du dgod pas | 'di khyer nas bsgrubs na gdams ṅag sbyin gsuṅs pas | de
6 bźin du bgyi źus * pas gdams ṅag rdzogs par byin nas | sṅar gyi rgyal po can du bu mo bskur nas btaṅ ṅo ||

der slob dpon gyis sṅar bźin chos gsuṅs dge sbyor mdzad kyin bźugs pa
p. 723 la | bu mo de daṅ slob dpon bza' mi ru blon po rnams kyis rig * nas | der blon po rnams kyis rgyal po la źus pa | slob dpon 'dis bu mo 'dis blaṅs nas 'dug pa 'di 'dra ba rigs 'chal nas 'gro bas mi legs źes gleṅs so || der rgyal pos
2 slob dpon la dris pas khoṅ * źal źum nas mi gsuṅ ṅo || der rgyal pos 'baṅs la

[3]pa *em.*] ba SKB.

bsñad pas | der 'baṅs rnams na re | 'o na bu mo 'di dag cig byed zer ro || der rgyal pos 'baṅs ma 'chun nas dag byed pas | slob dpon Dza lendra pa[4] yaṅ ṅa'i bu mo bskur ba de * thugs la dgoṅs nas mi dgyes par bźugs so || rgyal po'aṅ thugs mi dgyes te dbaṅ ma 'byuṅ ṅo || dag byed ni blon po rnams kyis tsandan smug po can du gdug pa can gyi mes bsregs pas tshig pa 'dra nas | der rgyal po yaṅ ṅa la slob dpon * bsregs pa'i ñes pa 'oṅ sñam nas yid mi dgyes | slob dpon Dza lendra pa'aṅ ma dgyes par bźugs so ||

de nas slob dpon daṅ rgyal pos sa' tstsha gdab dgos dgoṅs nas naṅ par rus pa 'thu ru[5] byon pas | thal ba'i mgo na mtshe'u cig 'dug pa * gzigs pas der de'i naṅ na padma źig 'dug nas | de kha phye tsa na slob dpon phyag rgya mo daṅ bcas pa bźugs te | der rgyal po daṅ slob dpon gyis gzigs te | 'baṅs la źib tu bsñad pas thams cad śin tu mos par gyur to ||

de nas slob * dpon mTsho skyes su btags so || de ltar slob dpon gyis grub pa thob nas slad kyis sems can gyi don du sgrub thabs 'di brtsams so ||

'di'i brgyud pa ni | rDo rje 'chaṅ chen po | des rDo rje bdag med ma'i sprul pa rnal 'byor ma Vilāsa*vajra[6] | des Yan lag med pa'i rdo rje | des mTsho skyes rdo rje | des Indrabhūti | des lCam legs smin | des Nag po spyod pa | des dPal 'dzin la | des Gayadhara la | des bLa chen 'brog la | des mKhar chuṅ pa la | des rJe chen po * la | des bdag la gnaṅ ba'o ||

de ltar brgyud khuṅs iti[7] | samāptam iti[8] || ||

p. 724

[4]pa *em.*] ba SKB. [5]'thu ru *em.*] thu ru SKB. [6]Vilāsavajra *em.*] bi la sa bazra SKB. [7]iti *em.*] i thi SKB. [8]iti *em.*] i thi SKB.

English Translation

Homage to the supreme teachers (*bla ma dam pa rnams la phyag 'tshal lo*)!

In the country (*yul*) of Oḍebiśa,[1] south of the Vajra Seat (*rdo rje gdan kyi lho phyogs*, i.e. Bodhgaya), there were 18 who belonged to royal families (*rgyal po'i rigs*) which had become supreme among the four castes (*rigs bźi las mchog tu gyur pa*). Among those, there was one [family] which had become supreme (*mchog tu gyur pa*) [among all other royal families]. Within the two dynasties, the royal dynasty of the sun and the royal dynasty of the moon, the most respected prince (*śin tu gces spras byed pa rgyal bu*) was entitled 'Ornament of the Moon' (Tib. *zla ba'i thig le*; Skt. *śaśāṅkakulatilaka*). [Yet], the royal parents (*rgyal po pha ma*), relatives (*gñen 'du*) and the common folks (*'baṅs*) and so forth, out of the wish for someone on the royal seat (*rgyal sar 'dod pa las*), did not accept him (*khoṅ ma bźed*), because [he] was not felt appropri-

[1] Regarding the location and identification of Oḍebiśa, cf. discussion in Donaldson (2001) in which he summarizes the scholarly discourse as follows: "In his argument, P.C. Bagchi states that there are two distinct series of names in Tibetan: (1) O-rgyān, U-rgyān, O-ḍi-yā-na, and (2) O-ḍi-vi-śā, with the first series connected with Indrabhūti, i.e. Oḍiyāna and Uḍḍiyāna, while the second series falls back Oḍi and Oḍiviśa, i.e., Uḍra (Orissa) and has nothing to do with Indrabhūti. N.K. Sahu objects, however, and points out that these two sets of names are seldom distinguished in Buddhist Tantra literature, and opines that the words Oḍa, Oḍra, Uḍra, Oḍiviśa and Oḍiyāna are all used as variants of Uḍḍiyāna. In the *Sādhanamālā*, he further points out, Uḍḍiyāna is also spelt as Oḍrayāna, while in the *Kālikā Purāṇa*, as indicated earlier, it is spelt either Uḍḍiyāna or Oḍra. There is also evidence, Sahu continues, that Indrabhūti is the king of Orissa rather than of the Swāt valley. The *Caturāsiti-siddha-Pravṛtti*, for example, mentions him as the king of Oḍiviśa while Cordier, in his *Bstāñ-ḥgyur* catalogue, gives sufficient indications of his being the king of Orissa. Also, in his famous work *Jñānasidhi*, king Indrabhūti opens it with an invocation to Lord Jagannātha, a deity intimately associated with Orissa and with no other area of India." (p. 11). In response to N.K. Sahu, we can point out that at least in the text here the two places Oḍebiśa (i.e. Oḍiviśa) and O rgyan (i.e. Oḍḍiyāna) are clearly set apart, the latter being located in the West of the former (cf. passage below), and that Indrabhūti reigns over O rgyan instead of Oḍebiśa. In addition to this, attention may also be draw to the "Kharoṣṭrī inscription of Seṇavarma, King of Oḍi" (cf. Baums, Stefan 2012 and Salomon, Richard 2018: pp. 85f.) which proof the existence of a kingdom of Oḍi in the region of the Swāt valley.

ate (*dgos pa med sñam nas*) because of [his] aversion towards worldly affairs (*'khor ba'i chos la yid byuṅ nas*).

Because of the strong conviction (*mos nas*) in the *mahāyāna* (*theg pa chen po*) and the *mantra*[*naya*] in the middle region (*yul dbus su*, i.e. Magadha), believing (*mos te*) that it was in O rgyan (i.e. Oḍḍiyāna) west of the country in which that *dharma* had spread (*dar ba*), he went there (*der gśegs so*). According to some accounts of that country (*yul de'i rnam graṅs źig na*), King Indrabhūti III. was residing there (*de bźugs so*).[2] The king in that country was approached by him (*rgyal po de'i yul du khoṅ gis byon to*) [with the words]: "This prince has understood the *dharma* of the four boundaries (*mthar thug bźi'i chos mkhyen to*) in his own country". Upon [hearing] that (*der*), the king, after he had performed the worship to him (*de'i mchod gnas su mdzad nas*), requested the *dharma* (*chos źus so*).

While he was staying (*bźugs pa la*) and giving teachings to the royal ones (*rgyal po can na chos gsuṅ gin*), in that region where the *dharma* was taught by him to someone there was a woman. Bringing water (*chu 'chu yin*), she sat

[2] Here I would like to quote a passage contained in Donaldson (2001) in which he briefly discusses the identification and dates of Indrabhūti: "Even the dates of Indrabhūti are a matter of disagreement, however, with some scholars placing him in the 9th century, though part of the problem stems from the fact that there may have been more than one king named Indrabhūti while equally contributory to this confusion is the reluctance on the part of many scholars to identify Uḍḍiyāna with Orissa. A. Wayman, for example, suggests that there were two Indrabhūtis with the first being associated with Oḍḍiyāna and living in the 8th century while the second, the author of the *Jñānasiddhi*, was a king of Orissa in the first half of the 9th century, his sister being Lakṣmīkarā. D. Snellgrove, on the other hand, lists three kings named Indrabhūti with Indrabhūti II, the master of Jālandharī, receiving instructions from both Sarorūha and Kaṁbala-pā. Sarorūha and Kaṁbala-pā (Lva-va-pa), along with Dombiheruka, are intimately associated with the *Hevajratantra*. In the accounts of the eighty-four *siddhas* given by R. Sāṅkṛtyāyana, Kaṁbala-pā is mentioned as belonging to Oḍiviśa, as being a disciple of Vajraghaṇṭā and as being preceptor of king Indrabhūti, though the dates and succession of the *siddhas* are also in dispute. Tāranātha likewise implies that there were two Indrabhūtis, though the earlier one apparently was a contemporary of the Buddha" (p.12). The fact that there must have been three kings by the name of Indrabhūti is evident in our text here, and it is supported to some degree by the account of Saroruha's transmission lineage in the TSKB in which the author refers to Indrabhūti the Middle as the disciple of Saroruha and teacher of Jālandhari (cf. TSKB p. $44_{1\text{-}2}$).

down (*'dug pa la*) and occasionally dwelled sometime (*de res dgod*). By times she was seen by him (*khoṅ gis gzigs nas*) sitting there crying (*res ṅu yin 'dug pa cig*). Having thought (*thugs la dgoṅs nas*) 'That western part of O rgyan is fierce / powerful (*gñan pa*), and the *mantra*[*naya*] is popular [there], she must be a *yoginī* (*rnal 'byor ma yin*)!' Sometime after she went home (*dus nam źig de khyim du soṅ ba'i phyi nas*) because the *slob dpon* had departed (*slob dpon gyis byon pa las*). At the time when he arrived at the door of her house (*de'i sgo rtsar byon tsa na*), at the stone-hall in which the ripe grain is [stored] at her house (*de'i khyim na 'bras 'bru yin pa'i rdo tshoms*), he saw her (*gzigs te*) by times going in the air (*res nam mkha' la 'gro*), by times descending to the ground (*res sa gseb tu 'gro ba*). There, since [he had] asked (*źus pas*) after having developed faith in that woman (*der khoṅ bud med de la mos nas*) and payed respect (*bsñen bkur byas śiṅ*) to her, she spoke (*gsuṅ*) "I am not a *yoginī* (*ṅa rnal 'byor ma min*) nor am I giving instructions (*gdams ṅag ma gnaṅ bar*)". Upon that (*der*), the *slob dpon* asked about [her] former behavior (*slob dpon gyis sṅar gyi spyod pa źus so*). The *yoginī* spoke (*rnal 'byor ma na re*): "I cried (*ṅu ba de*) when you were teaching the *dharma* (*khyod chos bśad tsa na*) [saying] 'the *sugata* went to *nirvāṇa* (*bde bar gśegs pa ni mya ṅan las 'das*)'; I am not happy (*ṅa mi dga' ba yin no*) because of seeing people whose practice is turning away from the *dharma* (*mi rnams chos log par spyod pa mthoṅ bas*). As for the laughing (*dgod pa ni*), I was laughing (*dgod pa yin*), feeling 'how marvelous!' (*a re mtshar sñam nas*) when hearing about the teaching of all the profound *tantra*s after the *buddha* had departed (*saṅs rgyas 'das nas rgyud zab mo kun ñan bśad byed pa*). Because of having understood the precise meaning (*don ma nor ba ṅo śes pas*), [my] going in the sky and on the ground at the hall (*tshoms nam mkha' daṅ sa la 'gro ba*) manifests (*'byuṅ ba'o*) the sign of seeing the attainment of liberation and a higher state (*thar pa daṅ mtho ris thob pa*) and the sign of going to a bad migration (*ṅan soṅ du 'gro ba'i rtags*), turned away from welfare (*don log pa*) and without the practice of the *dharma* (*chos mi spyod pa*)." Upon that (*der*), the *yoginī* spoke "my name is Tsin to"[3], and predicted (*ces luṅ bstan to*) "Since you are not my trainee (*khyod ṅa'i gdul*

[3] It is most likely the case that the name of the *yoginī* refers to the *yoginī* Cintā in Sanskrit to whom the *Vyaktabhāvanānugatatattvasiddhi* is accredited (Cf. *Guhyādi-Aṣṭasiddhisaṃgraha* no. 5, pp. 165-179, 253-271), at least in its Tibetan translations (*De kho na ñid grub pa*). Another Tibetan transliteration of this name is attested as *tsi to*.

bya min pas), since the teacher Dza lendra dwells in the East of the country in a part of Bhaṅgala (*yul śar phyogs Bhaṅga la'i bye brag źig na | bla ma Dza lendra bya ba bźugs kyis*) where your wish shall be completely fulfilled (*der khyod kyi bsam pa yoṅs su rdzogs par 'gyur gyis*), fly there (*der rgyug cig*)!". Upon that (*der*), the *slob dpon* rGyal po Thig le departed from there (*de ga nas gśegs so*) without having went again to the royal ones (*rgyal po can du yaṅ ma byon par*).

After that (*de nas*), in that region (*yul phyogs śig na*) where Yan lag med pa'i rdo rje (Skt. Anaṅgavajra) was living as a house-holder (*de khyim par bźugs pa la*), he saw him (*khoṅ gis gzigs so*) who abided being paid respect by all the people of that country (*yul pa kun bkur sti byed ciṅ bźugs pa*). Then, the *slob dpon* asked the people of that country whether this one is the *slob dpon* Dza lendra (*slob dpon gyis yul mi la 'di slob dpon Dza lendra yin nam źes dris pas*), they replied he is (*yin zer ro*). Upon that, when the *slob dpon* asked for instructions (*gdams ṅag źus pas*), after he had paid respect to that one (*de la bkur sti byas te*), he was not granted [these] (*ma gnaṅ ṅo*). Because he respectfully said "I have received a prophesy of the *slob dpon*" (*der slob dpon gyi bdag luṅ bstan pa lags źus pas*), [Dza lendra inquired]: "Who made the prophesy (*sus luṅ bstan gsuṅ ṅo*)?". The *slob dpon* Thig le respectfully replied: "The prophesy was given to me by the *yoginī* Tsin to, having said 'fly [there], because there is a brother of mine (*ṅa'i miṅ po źig yod kyis rgyug gsuṅs nas*)'."[4] Upon that, the *slob dpon* Dza lendra got angry (*thugs khros*) with the *yoginī* Tsin to.

After that, because he was requested again and again (*yaṅ daṅ yaṅ du źus pas*), in the end he granted [permission] (*tha mar gnaṅ ṅo*). Then the *slob dpon* Dza lendra, having first (*daṅ por*) removed the mental concepts (*rtog pa bcom nas*) by the instruction that is connected to the empowerments (*gdams ṅag dbaṅ daṅ 'brel pa yin pas*) with the purpose to completely bestow the empow-

[4] In connection to this interesting statement, cf. Donaldson (2001): "In the history of the eighty-four *siddhas*, Uḍḍiyāna (Urgyāna) is described as containing about 500,000 towns and was divided into two portions. In the one, called Lankapuri, reigned Jālendra, whose son was married to Lakṣmīkarā, the sister of Indrabhūti who had become a *siddha*. After this, Indrabhūti himself passed on the throne to his son and in twelve years attained *mahāsiddhi*." (p.12). Note that the *Guhyādi-Aṣṭasiddhisaṃgraha* contains works by both Indrabhūti, the *Jñānasiddhi* (no. 3, pp. 89-157), as well as Lakṣmīṅkarā, the *Advayasiddhi* (no. 4, pp. 159-164).

erments (*dbaṅ rdzogs par bskur dgos pas*), saying (*gsuṅs pas*) "this is my daughter (*ṅa'i bu mo 'di*), having taken her (*'di khyer nas*) with the purpose of establishing (*dgod pas*) a support of the faculties and a basis of the practice (*dbaṅ rten daṅ bsgrub rten du*), I will bestow the [complete] oral instructions (*gdams ṅag sbyin*) once it is accomplished (*bsgrubs na*)!", and since [Thig le] politely affirmed "I will do it in this way (*de bźin du bgyi źus pas*)!", he – having given instructions (*gdams ṅag rdzogs par byin nas*) – sent [him] off to the previous[ly mentioned] royal ones (*sṅar gyi rgyal po can du*), carrying the young girl (*bu mo bskur nas*).[5]

There, when the *slob dpon* was abiding (*bźugs pa la*) teaching the *dharma* as before (*sṅar bźin chos gsuṅs*) [and] performing the practice (*dge sbyor mdzad kyin*), when the ministers had known about that young girl and the *slob dpon* as husband and wife (*bu mo de daṅ slob dpon bza' mi ru blon po rnams kyis rig nas*), upon that the ministers consulted the king (*der blon po rnams kyis rgyal po la źus pa*): "Accepting this *slob dpon* to stay with this young girl (*slob dpon 'dis bu mo 'dis blaṅs nas 'dug pa*) the people will say is not good (*'gro bas mi legs źes gleṅs so*), because a family of such kind is distorted (*'di 'dra ba rigs 'chal nas*)." Upon that, the king asked the *slob dpon* (*der rgyal pos slob dpon la dris pas*), [but] he, turning down his face, did not reply (*khoṅ źal źum nas mi gsuṅ ṅo*). Then, when the king had related it to his subjects (*der rgyal pos 'baṅs la bsñad pas*), the people said (*der 'baṅs rnams na re*): "Well, then make this young girl a pure one (*'o na bu mo 'di dag cig byed zer ro*)!" Upon that, because of the purification through the king who was not having his subjects under control (*'baṅs ma 'chun nas*), the *slob dpon* Dza lendra on his part, thinking (*thugs la dgoṅs nas*) 'he will take away my girl' (*ṅa'i bu mo bskur ba de*), remained unhappy (*dgyes par bźugs so*). The king too was unhappy (*rgyal po'aṅ thugs mi dgyes te*), not bringing about control (*dbaṅ ma 'byuṅ ṅo*). As for the purification act (*dag byed ni*) by the ministers (*blon po rnams kyis*) who were just like being on fire themselves (*tshig pa 'dra nas*), burned by the poisonous fire with brown sandalwood (*tsandan smug po can du gdug pa can gyi mes bsregs pas*), regarding it the king, thinking (*sñam nas*) 'the *slob dpon* will put the blame for the burning on me!' (ṅa la

[5] The usage of the expressions *gdams ṅag sbyin* and *gdams ṅag rdzogs par byin nas* is somewhat confusing. The *rdzogs par* should belong to the first and not the second statement.

slob dpon bsregs pa'i ñes pa 'oṅ), again was unhappy, and the *slob dpon* Dza lendra too remained unhappy.

Then, having thought about the necessity to offer a *sa' tstsha* (i.e. *tsha tsha*), in the morning (*naṅ par*) both the *slob dpon* and the king went out to collect bones (*rus pa 'thu ru byon pas*). Having seen a scorched skull at a small lake (*thal ba'i mgo na mtshe'u cig 'dug pa gzigs pas*), they placed it in there on a lotus (*der de'i naṅ na padma źig 'dug nas*). At the time it blossomed (*de kha phye tsa na*), both the king and the *slob dpon* saw there (*der rgyal po daṅ slob dpon gyis gzigs te*) that the *slob dpon* was abiding (*bźugs te*) [on it] together with his *mudrā* (*phyag rgya mo*, i.e. consort). After they had explained it in detail to the subjects (*'baṅs la źib tu bsñad pas*), they all became completely devoted (*thams cad śin tu mos par gyur to*).

Afterwards, the *slob dpon* was called (*btags*) mTsho skyes, the 'Lake-Born' (Skt. *saroruha*). In this way, the *slob dpon* attained accomplishment (*grub pa thob nas*). Afterwards, he composed this *sādhana* for the benefit of the sentient beings (*slad kyis sems can gyi don du sgrub thabs 'di brtsams so*).

This is the transmission-lineage (*brgyud*): rDo rje 'chaṅ chen po (Skt. *Mahāvajradhara*), from him [the instructions were passed down] to rDo rje bdag med ma'i sprul pa rnal 'byor ma [!] Vilāsa*vajra, from him to Yan lag med pa'i rdo rje (Skt. *Anaṅgavajra*), from him to mTsho skyes rdo rje (Skt. *Saroruhavajra*), from him to Indrabhūti, from him to lCam legs smin (Skt. *Lakṣmīṅkarā*), from her to Nag po spyod pa (Skt. *Kṛṣṇacaryā* v.s. *Kṛṣṇācārya*), from him to dPal 'dzin (Skt. *Śrīdhara*), from him to Gayadhara, from him to bLa chen 'brog (i.e. 'Brog mi), from him to mKhar chuṅ pa, from him to rJe chen po, and from him it was bestowed on me (*des bdag la gnaṅ ba'o*). In this way is the (authentic) origin of the lineage (*brgyud khuṅs*).

End.

Hagiography of Slob dpon mTsho skyes

by Ta'i si tu pa (CE 1699 / 1700-1774)

IN : *Ta'i Si tu pa Kun mkhyen Chos kyi 'byuṅ gnas bstan pa'i ñin byed kyi bka' 'bum* (Collected works of the great Ta'i Si-tu-pa Kun-mkhyen Chos-kyi-'byuṅ-gnas-bstan-pa'i-ñin-byed), Vol. 11 (*da*), f. 22r$_1$ – 22v$_4$ (pp. 43-44). Sansal : Palpung Sungrab Nyamso Khang. 1990.

de'i slobs ni slob dpon mTsho skyes yin te | rgyal rigs | rig pa'i gnas * p. 43$_2$
kun la mkhas śiṅ sṅags rgyud maṅ po mkhyen pa źig yin | de rgyal po bla
mchod mdzad pas | śiṅ thun rgan mo źig gis res rgod res ṅu nas khyod kyis
rdo rje 'chaṅ ltar chos 'chad kyaṅ rdo rje 'chaṅ gi dgoṅs pa ltar mi 'chad
do || źes zer bas | 'on the tshom gcod par źus par | dpal * lag tshaṅ pa la 3
źus śig zer ba ltar byon pas | de ni lag khyu chen po źig ded | śiṅ khur źig
rgyab tu bsnams | rigs ṅan ma daṅ lhan cig 'byon pa mjal bar gdams pa
gnaṅ bar źus pas | ṅa rigs ṅan klog kyaṅ mi śes pa la sñad 'tshol ba yin źes
gsuṅs nas khro źiṅ rdeg go || * de ltar yaṅ yaṅ źus pas | paṇḍita 'di kun ṅa 4
rgyal che bas de kho na ñid kyi snod du mi ldan gsuṅs | yaṅ yaṅ du gdol ba
gtab pas dbaṅ daṅ gdams pa gnaṅ | slob dpon ñid kyi sras mo ṅan don ltar
snaṅ ba źig phyag rgyar gnaṅ sgo mas źig gsuṅs pa ltar lo bcu gñis su gsaṅ
ste * bsgrubs || de nas mṅon spyod mdzad pas | skye bo kun gyis rigs ṅan 5
mo bsten pas slob dpon ma dag || slob dpon ma dag na rgyal po ma dag par
'gyur zer nas | slob dpon yab yum gñis me la bsregs pas źag bdun du me lce
'bar | thal ba'i phuṅ po bsal ba'i guṅ du mtshe'u padma rgyas pa'i * steṅ du 6
slob dpon yum heruka'i rnam pa sku gzi gyin 'bar bar mjal pas | thams cad
dad par gyur | Oḍiyana'i yul mi thams cad rdo rje theg pa la bkod | rgyal
po 'khor lṅa brgya daṅ bcas pa grub pa thob pa ni Indrabhūti bar pa yin
no || yaṅ ma ru'i yul du byon nas mi źig gis tsandan sa * mchog gi sdoṅ du 7
ma chen po źig phul ba | he ru ka'i sku bźeṅs na don che bar dgoṅs te | yul
de'i mu stegs kyi rgyal po źig gi btsun mo padma can gyi rigs can ma de nub

ltar bkug nas tsandan brdar du bcug pa rgyal pos tshor nas | rgyal pos slob
p. 44$_1$ dpon la chad pa gcod du 'oṅ * bar rdo rje gri gug gi sbyor bas spyi blugs kyi
mgrin pa bskor bas rgyal po 'khor bcas gdoṅ ltag par lta bar soṅ | der 'jigs
nas phyag byas te saṅs rgyas kyi bstan pa la bkod | he ru ka'i lha khaṅ gñan
po yaṅ bźeṅs | sems can maṅ po'i don mdzad de hevajra dṅos su gyur to ‖
2 des * Indrabhūti bar pa la | des Jālandhari pa la[1] | des Nag po spyod pa la |
des dGe ba'i mgon po | des rNam rgyal źabs | des Tai lo pa'o ‖ ‖

yaṅ dus 'khor sogs rgyud sde maṅ po źig ni | slop dpon | Pi ṭo bsod
3 sñoms pa bya ba źig la phyag na rdo rjes luṅ bstan te | rdzu 'phrul * gyis
Śambhalar byon rgyud maṅ po spyan draṅs | Ratnagirir slob ma maṅ po
la bśad | Pi ṭo pa ñid mthar rdo rje'i sku brñes | slob ma drug yod pa las
gsum ni rdo rje'i sku[2] grub ste mi snaṅ bar gyur | dge sloṅ Avadhūti pa daṅ |
4 Bodhiśrī daṅ | Narotāpa gsum gyis dar bar mdzad | de ltar rgyud * sde maṅ
po źig gi bśad rgyun ni dPal Tai lo pa daṅ | Nāro źabs la mṅa źiṅ de la tshig
gis rgyud pa zer te don du rgyud bśad kyi bka' babs so ‖ ‖

[1]Jālandhari pa la *em.*] dza lan.d.ha ri pa la TSKB. [2]rdo rje'i sku *em.*] rdo rja'i sku TSKB (misprint).

*Gītitattva

Edition of the Tibetan Translation

rgya gar skad du[1] | *gītitattvanāma*[2] | bod skad du | Glu'i de kho na ñid ces bya ba ‖ C301v4, D301v4, G426v1, N339v4, P1685, P21550

dpal kye'i rdo rje la phyag 'tshal lo ‖

kollaïre[3] źes bya ba ni[i] mgo bo'o ‖ **ṭhia** źes bya ba ni byaṅ chub kyi sems ma bcos pa'o ‖ **bolā**[4] **mumnuṇi** źes bya ba ni lte bar gnas pa thig le'i raṅ bźin can gtum mo spro ba daṅ | bsdu ba **kakkolā**'o ‖ **re** ni bod pa'o ‖ de dag 'dus pas **ghaṇe** ni rgyun du'o ‖ brduṅs pas[5] **kṛpiṭa**[6] caṅ te'u daṅ | rṅa ni **vājjaï**'o[7] ‖ **ho** ni yaṅ bod pa'o ‖ **karuṇe**s[8] tshaṅs pa'i gnas bźi'o ‖ gzugs lha mo'i tshogs la **kiaï na rolā** ni[9] g.yul te **na rolā**[10] ‖

bala ni dga' ba ste | **tahiṃ khājjaï**'o[11] ‖ **gāḍheṃ** ni[12] khoṅ du chud pa'o ‖ **maāṇā** ni mchog tu dga' ba'i raṅ bźin can sñiṅ rje **pijjaïaï**[13] | **hale** ni yaṅ bod pa'o ‖ **kāliñjara** ni chu yaṅ daṅ yaṅ du **paṇiaï**'o[14] ‖ **dundura** ni[15] skad cig med pa'i skad cig **vājjiaï**'o[16] ‖

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[i]The song commented on in the following is taught in HeTa II.iv. 6ff., and cited, e.g., in HeSāU (f. 7r3-6), HeSāSaṃ 7 (ff. 79v7-80r3), HeSāSaṃ 8 (f. 104r5-v1), HeSāSaṃ 45 (f. 270r7-v2). Further commentaries on this important *vajra*-song are contained in Saroruha's **Padminī*, HeSāU$^{\text{Ṭī}}$, Ratnākaraśānti's MuĀv and Kāṇha's YoMā (*see* Vol.2, Appendix).

[1]skad du $\Sigma_{\text{-G}}$] skadu G. [2]gīti° C, D, P_2 (g'i ti)] g'i t'i G, N, P_1. [3]ko° $\Sigma_{\text{-C,P}_1}$] go C, P_1. [4]bolā G, N, P_1 (bo l'a)] bo la C, D, P_2. [5]brduṅs pas $\Sigma_{\text{-G,N}}$] brduṅ pas G, N. [6]kṛpiṭa C, D, P_2 (kṛ pi ṭa)] kri p'i ṭṭha G, N, P_1. [7]vājjaï'o C, D, P_2 (b'adzadza i'o)] badzdza i'o G, N, P_1. [8]karuṇes G, N, P_1] k'a ru ṇes C, D, P_2. [9]na rolā ni C, D, P_2 (na ro l'a ni)] ro la ni G, N, P_1 (preceding *tsheg*). [10]rolā C, D, P_2[sil.] (ro l'a)] rolla G, N, P_1. [11]tahiṃ khājjaï'o C, D, P_2 (ta hiṃ kh'adzdza i'o)] ta hi khadzdza i'o G, N, P_1. [12]gāḍheṃ ni C, D, P_2 (g'a ḍheṃ ni)] g'a ḍe ṇi G, N, P_1. [13]pijjaïaï G, N, P_1 (pidzdza i a i)] b'adzdzi i a i C, D, P_2. [14]paṇiaï'o G, N, P_1 (pa ṇi a i'o)] p'a ṇi i i'o C, D, P_2. [15]dundura ni C, D, P_2] du du ra ni G, N, P_1. [16]vājjiaï'o C, D, P_2 (b'adzdzi a i'o)] bidzdza a i'o G, N, P_1.

caüsama kacchuri[17] | **sihla kappūra** ni phuṅ po'i raṅ bźin de bźin gśegs pa **lāiaï**'o || **mālaï** ni byin za'o || **indhana** ni phuṅ po'o || **sāliñja** ni[18] mchog go || **tahiṃ bharu** ni[19] maṅ po'o || **khāiaï**'o ||

phreṃkhaṇa ni[20] sdug pa'o || **kheṭa** ni rtse ba | **karante**[21] snyiṅ rjes | **śuddhāśuddha**[22] **na muṇiaï**'o[23] || **niraṃśu aṅge**[24] ni zla ba'i 'od zer **caḍābi**'o[25] || **tahiṃja sarābaṃ**[26] **paṇiaï**[27] | **malaaja** ni yaṅ gcig tu 'gyur ro || **kunduru** ni rgyun mi 'chad par **vāṭaï**'o[28] || **ḍiṇḍima tahiṃ ṇa** ni[29] kye kun 'dar ma'i[30] rṅa brduṅ ba **vājjiaï**'o[31] ||

gźan yaṅ **kollaïre** ni[32] spyi bor raṅ gi g.yas pa'i g.yas pa daṅ | *kāli* daṅ ñi ma daṅ | ma bcom pa daṅ | 'og tu[33] kha daṅ | ṅag gi rdo rje'i rgyun daṅ | thabs daṅ padma 'bar ba'i gzugs kyis ro ma gnas pa ni **bolā**[34] źes zer ro || **mummuṇi**[35] lte ba ste[36] de las gźan pa g.yon pa daṅ | *āli* daṅ zla ba daṅ | spro ba daṅ bsdu ba[37] byed pa can daṅ | thig le daṅ | sku'i rdo rje ma daṅ | steṅ gi kha daṅ rdo rje khu bar byed pa po'i raṅ bźin gyis brkyaṅ ma gnas pa ni **kakkolā**[38] źes brjod do || de dag gi tha sñad gcig tu[39] 'gyur bar byed pa sems kyi rdo rje'i tshul gyis kun 'dar ma ni[40] lag pa'o || de'i yaṅ gaṅ źig mthe bo[41] daṅ gaṅ źig srin lag de dag daṅ | ro ma[42] brkyaṅ ma dag daṅ | 'phel ba

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[17]°ri G, N, P_1] °r'i C, D, P_2. [18]sāliñja ni Σ_{-P_1} (s'a liñdza ni)] s'a lañdza ni P_1. [19]tahiṃ bharu ni C, D, $P_2^{sil.}$ (ta hiṃ bha ru ni)] ta hi bhaṃ ru ni G, N, P_1. [20]phreṃkhaṇa ni C, D, $P_2^{sil.}$ (phreṃ kha ṇa ni)] phreṃ kha na ṇi G, N, P_1. [21]karante C, D, $P_2^{sil.}$ (ka rante)] ka ranteṃ G, N, P_1. [22]śuddhā° C, D, P_2 (śu d.d.h'a)] śu d.d.haṃ G ; śu d.d.ha N, P_1. [23]muṇiaï'o C, D, P_2 (mu ṇi a i'o)] m'a na i'o G, N, P_1. [24]°e C, D, P_2] °a G, N, P_1. [25]caḍābi'o *em.*] tsa ḍ'a wi'o C, D, P_2; tsa ḍ'a w'i'o G, N, P_1. [26]sarābam G, N, P_1 (sa r'a baṃ)] sa r'a pi C, D, P_2. [27]paṇiaï *em.*] pa ni a i'i C, D, P_2; a pa ṇi a i'i G, N, P_1. [28]vāṭaï'o C, D (b'a ṭa i'o)] p'a ṭa i'o P_2; ba ṭa i'o G, N, P_1. [29]ḍiṇḍima tahiṃ ṇa ni *em.*] ḍiṇḍa ma ta hinna ni C, D, P_2; ḍiṇḍi ma ti haṃ ṇa ni G, N, P_1. [30]kun 'dar ma'i *em.*] kun d.ha ra ma'i C, D, $P_2^{sil.}$; kun.d.har ma'i G, P_1; kun.d.har mi'i N. [31]vājjiaï'o P_2 (b'adzdzi a i'o)] b'adzdzi a i' 'o C, D ; badzdziṃ a i' 'o G, N, P_1. [32]kollaïre ni C, D, N, $P_2^{sil.}$ (kolla i re)] kolla i reṃ ni G, P_1. [33]'og tu Σ_{-N}] 'og du N. [34]bolā G, N, P_1 (bo l'a)] bo la C, D, P_2. [35]mummuṇi C, D, $P_2^{sil.}$ (mummu ṇi)] mummu ni G, N, P_1. [36]lte ba ste C, D, $P_2^{sil.}$] lte ba te G, P_1; te ba te N. [37]bsdu ba G, N, P_1] sdud pa C, D, $P_2^{sil.}$. [38]kakkolā G, N, P_1 (kakko l'a)] kakko la C, D, P_2. [39]gcig tu C, D, $P_2^{sil.}$] cig tu G, N, P_1. [40]kun 'dar ma ni C, D, $P_2^{sil.}$] kun.d.har ma ni G, N, P_1. [41]mthe bo C, D, $P_2^{sil.}$] thu bo G ; the bo N, P_1. [42]ro ma Σ_{-P_1}] 'o ma P_1.

daṅ 'grib pa[43] daṅ | thabs daṅ bdag med ma'i rnal 'byor ma dag daṅ | kun rdzob daṅ don dam pa'i rlabs dag gis btsir ba źes bya ba ni btsir ba daṅ 'o daṅ 'khyud pa la sogs pa rnal 'byor pa sbyor ba ro mñam par byed pa loṅs spyod pa la rlabs gñis ni bza' ba'o[44] || 'di loṅs spyod rdzogs par bśad do ||

de nas ye śes skye bar 'gyur ||[ii]

źes bya ba ni mchog gi gnas so ||

gźon nu'i dga' ba ji lta ba'am ||[iii]

dus gñis spaṅs pa źes bya ba'i don to ||

yaṅ na **bolā**'i[45] **kollaïre** nor bur gnas pa ni **bolā** ste[46] ro ma daṅ gsaṅ ba'i rdo rje'o || **kakkolā**'i **mummuṇi** lte bar gnas pa **kakkolā** daṅ brkyaṅ ma gsaṅ ba'i padma'o || de dag ñid **bolā**[47] **kollaïre**[48] | **kakkolā mummuṇi**[49] źes bya ba yaṅ de dag ñid ro mñam par 'gyur ba yaṅ kun 'dar mar[50] 'gyur ba ste[51] | **bolā kollaïre**[52] **kakkolā**[53] **mummuṇi** mar la mar ji lta ba'o || gaṅ yaṅ kun 'dar mar[54] loṅs spyod rdzogs pa daṅ | sprul pa'i sku can ma de yaṅ bcom pa daṅ | phyin pa gaṅ gis dga' bral gyi mtha' des dga' bral gyi[55] daṅ po des bdag med pa de yaṅ phyag rgya chen por ṅes te | phyag rgya chen po ni[56] **bolā**[57] **kollaïre**[58] **kakkolā mummuṇi** źes zer ro || raṅ bźin gyis[59] thabs daṅ śes rab kyi bdag ñid can źes bya ba'i don to || de daṅ lhan cig rtag tu kun du[60] de'i raṅ bźin yaṅ daṅ yaṅ du bsams nas | gaṅ gis 'di myur du ṅes par thob par[61] 'gyur ba daṅ | rgyal ba'i tshogs kyi

C302r$_6$, D302r$_7$, G427r$_6$, N340v$_2$, P$_1$687$_3$, P$_2$1552$_2$

[ii] HeTa II.v. 70a ; the Skt. reads : *paścād utpadyate jñānaṃ*. [iii] HeTa II.v. 70b ; the Skt. reads : *kumarīsurataṃ yathā* |.

[43] 'grib pa C, D, G, P$_2^{sil.}$] 'gri ba N, P$_1$. [44] bza' ba'o C, D, P$_2$] bzaṅ ba'o G, N, P$_1$. [45] bolā'i G, N, P$_1$ (bo l'a'i)] bo la'i C, D, P$_2$. [46] bolā ste G, N, P$_1$ (bo l'a ste)] bo la ste C, D, P$_2$. [47] bolā G, N, P$_1$ (bo l'a)] bo la C, D, P$_2$. [48] kollaïre *em.*] ko l'a i re C, D, P$_2$; ko la i reṃ G, N, P$_1$. [49] °ṇi C, D, P$_2^{sil.}$] ni G, N, P$_1$. [50] kun 'dar mar C, D, P$_2$] kun d.har mar G ; kun.d.har mar N, P$_1$. [51] 'gyur ba ste C, D, P$_2$] gyur pa ste G, N, P$_1$. [52] kollaïre *em.*] ko l'a i reṃ C, D, P$_2$; kolla i reṃ G, N, P$_1$. [53] °ā G, N, P$_1$ ('a)] °a C, D, P$_2$. [54] kun 'dar mar C, D, P$_2^{sil.}$] kun.d.har mar G, N, P$_1$. [55] gyi Σ_{-P_2}] kyi P$_2^{sil.}$. [56] phyag rgya chen po ni G, N, P$_1$] phyag rgya chen po'i C, D, P$_2$. [57] bolā C, D, P$_2$ (bo l'a)] bolla G, N, P$_1$. [58] kollaïre *em.*] ko i re C, D, P$_2$; kolla i reṃ G, N, P$_1$. [59] raṅ bźin gyis P$_1$] raṅ bźin gyi Σ_{-P_1}. [60] kun du D, P$_2^{sil.}$] kun tu C, G, N, P$_1$. [61] thob par G, N, P$_1$] *om.* C, D, P$_2$.

gtso bor 'gyur ba daṅ | raṅ rig par bya ba daṅ | raṅ rig pa po daṅ | raṅ rig pa dag gi[62] lam gyi spyod yul las 'das pa de'i raṅ bźin gyis ye śes kyi[63] kun gyi de kho na śes par 'gyur ro ||

yaṅ na **kakkolā mummuṇi**[64] lte bar gnas pa daṅ | **bolā kollaïre**[65] nor bu'i rtse mor 'dod chags daṅ | 'dod chags med pa rnam par spaṅs pa byaṅ chub kyi sems bde ba chen po zla ba daṅ ñi ma daṅ bral ba bdag med pa rdo rje'i gnas mchog mtshuṅs pa med pa bde ba'i dga' ba med pa ni **kakkolā**[66] **mummuṇi**[67] **bolā kollaïre**[68] | 'dod chags daṅ 'dod chags daṅ bral bar ro mñam par 'gyur ba'o[69] ||

de bźin du yaṅ gsuṅs pa |

gaṅ phyir thabs ni 'byuṅ ba ñid[70] ||
'jigs pa śes rab srid mthar byed ||
des na rab 'jigs yod ma yin ||
de ñid la ni chags pa med ||
la la 'jig pas[71] 'jig par 'gyur ||
'jig pa'i dṅos med zad pa med[72] ||[iv]

ce'o || 'di dag thams cad med pas de med par 'gyur ba daṅ | de med pas thams cad med par 'gyur ro || de bźin du yaṅ ji ltar gtso bo de ni ji ltar sems kyi rdo rje phyi rol du[73] gyur pa dbaṅ po'i don gyi raṅ bźin gzugs la sogs pa so sor snaṅ bas sems ñid kyi phyi rol du snaṅ ba'o || ji ltar |

lus la ye śes chen po gnas ||
rtog pa thams cad yaṅ dag spaṅs ||

[iv] HeTa II.ii. 27cd-28cd ; HeTa$_{SN}$ reads : *upāyaḥ saṃbhavo yasmāl layaṃ prajñā bhavāntakī* || *tena pralayan nāsyāsti utpādo naiva tattvataḥ* | *pralayāntīyate kaścil layābhāvān na ca kṣayaḥ* ||.

[62] dag gi C, D, P$_2^{sil.}$] ṅag gi G, N, P$_1$. [63] ye śes kyi Σ_{-G}] yais kyi G. [64] °ṇi C, D, P$_2$] ni G, N, P$_1$. [65] kollaïre *em.*] ko l'a i re C, D, P$_2$; kolla ireṃ G, N, P$_1$. [66] °ā *em.*] °a Σ. [67] °ṇi C, D, P$_2^{sil.}$] ni G, N, P$_1$. [68] kollaïre *em.*] i reṃ C, D, P$_2$; ko lla ireṃ G, N, P$_1$. [69] 'gyur ba'o C, D, P$_2$] gyur pa'o G, N, P$_1$. [70] 'byuṅ ba ñid G, N, P$_1$, HeTa] 'gyur ba ñid C, D, P$_2^{sil.}$. [71] 'jig pas Σ_{-P_1}] 'jigs pas P$_1$. [72] zad pa med G, N, P$_1$, HeTa] zad med C, D, P$_2$. [73] du C, D, P$_2^{sil.}$] tu G, N, P$_1$.

dṅos po kun la khyab pa po ||
lus gnas lus las ma skyes pa'o ||[v]

ji ltar |

sems spaṅs nas ni lus kyis ni ||
gnas pa gźan du mthoṅ mi 'gyur ||
lus spaṅs nas ni sems kyis ni ||
sgeg pa tsam du mi 'gyur te ||
mchog tu gnas pa de ñid do ||[vi]

ji ltar |

'jig rten khams ni gaṅ du yaṅ ||
saṅs rgyas gźan du rñed mi 'gyur ||
sems ni rdzogs pa'i saṅs rgyas ñid ||
saṅs rgyas gźan du bstan du med ||[vii]

ces bya ba la sogs pas 'di re źig ṅes so || de yaṅ dbye ba tsam ste | 'di ltar saṅs rgyas kyi sras po rnams 'jug pa'i phyir thams cad phye ba ste | don dam pa la 'byed pa po daṅ | dbye ba daṅ | dbye bar bya ba ñid yod pa ma yin no || ji ltar na sgom pa po daṅ | bsgom pa[74] daṅ | bsgom par bya ba de ñid du yaṅ bstan to || gaṅ byaṅ chub kyi sems chen po de ñid la grol ba rnams daṅ | gnas rnams 'byuṅ ba daṅ | de ñid yoṅs su mya ṅan las 'das pa rnams so || de'i phyir daṅ po'i saṅs rgyas mchog tu bde ba ṅes pa[75] kho na daṅ | raṅ raṅ rig pas raṅ rig pa daṅ | raṅ rig par bya bas | raṅ rig par bya ba daṅ | de'i raṅ bźin gyis de'i raṅ bźin daṅ | de ñid kyi gnas kyis de'i gnas phyag rgya chen po daṅ bdag ñid can bdag gis thogs pa med pa'i rdo rje'i rnam par śes te | bdag daṅ gźan daṅ | gaṅ zag daṅ | bum pa daṅ | gos daṅ bza' ba daṅ | btuṅ ba daṅ | khrus la sogs pa srid pa'i gzugs kun de daṅ mñam par byas pa

[v]HeTa I.i. 12 ; the Skt. reads : *dehasthaṃ ca mahājñānaṃ sarvasaṃkalpavarjitam | vyāpakaḥ sarvavastūnāṃ dehastho 'pi na dehajaḥ* ||. [vi]Cp. HeTa II.iv. 82ab and 80ab. [vii]HeTa II.iv. 75 ; the Skt. reads : *na buddho labhate 'nyatra lokadhātuṣu kutracit | cittam eva hi saṃbuddho na buddho 'nyatra darśitaḥ* ||.

[74]bsgom pa C, D, N, $P_2^{sil.}$] sgom pa G, P_1. [75]ṅes pa C, D, P_2] des na G, N, P_1.

ji lta ba de ltar 'gro ba[76] daṅ 'oṅ ba la sogs pa'i bya ba byed pa yaṅ daṅ yaṅ du rnam par śes pa can bskul ba daṅ | bsgom pa źes bya ba'i don to || gaṅ la de la źes bya ba ni gnas ṅes pa'am | gnas ma ṅes pa'o || ji ltar de ltar źes bya ba ni las kyi phyag rgyas sam | gcig pus sam | de ltar sloṅ mos sam[77] | sloṅ mo[78] ma yin pas so || 'dis ci bstan ce na | gcer bu'am | gal te gcer bu ma yin par ji ltar 'dod par bya ba źes bya ba'i don to || 'di ltar de ltar de kho na ñid pa'i rnal 'byor pa ni | bskal pa[79] bye ba phrag brgyas kyaṅ 'grub par mi 'gyur ro || 'di ltar |

gaṅ phyir yid kyis mi sgom par[80] ||
'gro ba thams cad bsgom par bya ||
thams cad chos ni yoṅs śes na ||
bsgom pa ñid ni[81] bsgom pa min ||[viii]

źe'o || de'i phyir |

dman pa 'briṅ daṅ mchog rnams daṅ ||
gźan daṅ gaṅ rnams der rnams kyaṅ ||
ro mñam de ñid bsgoms pa yis[82] ||
'di kun mñam pa ñid du blta ||[ix]

źe'o || 'dis ni |

ṅa las 'gro ba thams cad 'byuṅ ||
ṅa las gnas gsum po yaṅ 'byuṅ ||
ṅa yis 'di kun khyab pa ste ||
'gro ba'i raṅ bźin gźan ma[83] mthoṅ ||

[viii] HeTa I.viii. 44, reading in Skt.: *bhāvyate hi jagat sarvaṃ manasā yasmān na bhāvyate | sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā ||*. [ix] HeTa I.viii. 37 ; $HeTa_{SN}$ reads : *hīnamadhyamotkṛṣṭāny evānyāni yāni tāni ca | sarvāṇy etāni samānīti draṣṭavyaṃ tattvabhāvanaiḥ ||*

[76] 'gro ba Σ_{-N}] 'go ba N (misprint). [77] sloṅ mos sam G, N, P_1] *om.* C, D, P_2. [78] sloṅ mo C, D, G, P_2] sloṅs mo N, P_1. [79] bskal pa D, G, N, P_1] bskal ba C, P_2. [80] mi sgom par G, N, P_1, HeTa] mi bsgom par C, D, $P_2^{sil.}$. [81] ni Σ_{-G}] *om.* G. [82] bsgoms pa yis C, D, $P_2^{sil.}$, HeTa] bsgom pa yis G, N, P_1. [83] ma C, D, $P_2^{sil.}$, HeTa] na G, N, P_1.

de ltar rnal 'byor pas śes nas ||
śin tu mñam gźag[84] gaṅ goms pa ||
bsod nams chuṅ ba'i mi yis[85] kyaṅ ||
de ni 'grub par the tshom med ||[x]

ce'o[86] || de'i phyir 'bad pas de kho na ñid śes nas **kakkolā mummuṇi** lte bar gnas pa daṅ | **bolā kollaïre** ni[87] | nor bu ji ltar nus pa mchog tu dga' ba'i tshul gyis bde ba rnam par bzuṅ ste[88] | glu'i de kho na ñid bsgom źiṅ gnas te 'gyur bar mi bya'o || byaṅ chub kyi sems lhuṅ bar[89] gyur nas gaṅ las grub pa daṅ | gaṅ las rdzu 'phrul daṅ | gaṅ las bsgom par 'gyur źe'o ||

Glu'i de kho na ñid ces bya ba[90] Slob dpon mkhas pa dPal mTsho skyes kyi źal sṅa nas mdzad pa rdzogs so || || rgya gar gyi mKhan po Ratnavajra daṅ | dGe sloṅ Śākya ye śes kyis bsgyur ba'o ||

[x]HeTa I.viii. 41-42 ; HeTa$_{SN}$ reads : *madbhavaṃ hi jagat sarvaṃ madbhavaṃ bhuvanatrayam | madvyāpitam idaṃ sarvaṃ nānyamayaṃ dṛṣṭaṃ jagat || evaṃ matvā tu vai yogī yo 'bhyāse susamāhitaḥ | sa sidhyati na sandeho mandapuṇyo 'pi mānavaḥ ||*.

[84]mñam gźag $\Sigma_{\text{-P}_1}$] mñam bźag P_1. [85]mi yis $\Sigma_{\text{-G,N}}$] ma yis G, N. [86]ce'o $\Sigma_{\text{-P}_1}$] ca'o P_1. [87]kollaïre ni] kolla e raṃ ni C, D, P_2; ko lla i reṃ ni G, N, P_1. [88]rnam par bzuṅ ste C, D, P_2] rnaṃr gzuṅ ste G ; rnam par gzuṅ ste N, P_1. [89]lhuṅ bar C, D, $P_2^{\text{sil.}}$] ltuṅ bar G, N, P_1. [90]ces bya ba $\Sigma_{\text{-P}_1}$] cais bya ba P_1.

Draft Edition of Nūtanānaṅgavajra's *Hevajrasādhana* (HeSāSaṃ 10)

HeSāSaṃ 10 *Hevajrasādhana* by Anaṅgavajra, ff. 114r$_4$-123v$_2$. In : *Hevajrasādhanasaṃgraha*, MTM, "Ṅor codex" (XVI 1), Niedersächsische Staats- und Universitätsbibliothek Göttingen, Xc 14/39 ; palm-leaf, 272 folios.[1]

Tibetan Tōhoku 1264, Ōtani 2420.

oṁ namaḥ śrīhevajrāya ||

śrīmaddhekāravajraṃ paramasukhapadaṃ nirvikalpaikarūpaṃ puñyajñānoditam | sthiracalasakalāśeṣabhāvasvabhāvam * | sarvānandair vi- f. 114r$_5$
buddhaṃ paramuṣitamalaṃ ḍākinīcakranāthaṃ tan natvā sarvabhāvaiḥ sphuṭaviṣadapadaṃ[1] sādhanaṃ tasya vakṣye ||

yac chrutaṃ sadguroḥ sa*myag āmnāyam atidurlabham | 6
natvā taccaraṇāmbhojam ātmanaḥ smaraṇāya ca ||

api ca duṣṭaraghoratarasaṃsāramahāprayātabhayād iti viṣaṇṇasattvadhātu*m avalokya | gurutarakaruṇārasāveśavivasaḥ | adhigatasaṃsāra- 7
sāgarataraṇopāyaḥ | aśeṣagurvājñādikadoṣavigato dānādiguṇayukto * ji- f. 114v
tendriyaḥ pañcāmṛtādisamayasevī śrīhevajroktamaṇḍale 'py abhiṣiktaḥ samyag anujñāto yogī kvacin mano'nukule śmaśāṇādau raviśaśijalagandha*bhaiṣajyaviśeṣaiḥ[2] pavitrīkṛtya bhūbhāge prātar utthāya | 2

[1] For a more detailed description, see Bandurski 1994 : pp. 107. and Isaacson 2009 : pp. 92-95, 97f. & 107. The numeration of the texts contained in the HeSāSaṃ follows Isaacson 2009.

[1] sphuṭaviṣadapadaṃ *corr.*[Isaacson]] sphuṭaviṣadapadaṃ. NB : "The orthography *viṣada* for *viśada* is however so common in early manuscripts that, though etymologically unjustified, it should perhaps be retained." (Isaacson 2009 : p.107 nt.33).

prathamaṃ bhāvayen mṛtakaṃ dharmadhātusvarūpakam[3] |
tasya vakṣaḥsthale[4] sthitvā bhāvayet paramaṃ padam ||[i]

3 vajra*paryaṅkeṇopaviśya dhyānamudrayā saṃyamitapāṇipallavaḥ |[ii]

svahṛdi bhāvayed rephaṃ tadbhavaṃ sūryamaṇḍalam |
4 tatraiva *hūṁ*kṛtiṃ caiva prajñopāyā*svabhāvakam ||[iii]

kṛṣṇavarṇaṃ mahāghoraṃ *hūṁ*kārād vajram udbhavet |
vajravaraṭakamadhyasthaṃ[5] *hūṁ*tattvaṃ vibhāvayet[6] ||[iv]

punaḥ –

5 *hūṁ*kārapariṇataṃ dṛṣṭvā dveṣā*tmānaṃ vibhāvayet |
vajrajanma mahākṛṣṇaṃ nīlapaṅkajasannibham ||[v]

yathopadeśatas trividhaṃ bhāvi daivatarūpakam |
6 tapasāṃ madhyato yogī * yathāvimokṣabhāvanam |
ekavīram mahādīptaṃ bhāvayec chraddhayā khalu ||[vi]

tataś ca hṛtsūrye nyastanijabījaḥ || tatkiraṇākṛṣṭam abhimukham ākāśe
7 bhagavantaṃ * bhāvyarūpaṃ saparivāram avalokya hṛdbījanirgatābhiḥ[7] |

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[i]Partly unmetrical ("*mṛtakaṃ*"), cf. HeTa I.iii.4 reading *prathamam bhāvayen mṛtakaṃ dharmadhātvātmakaṃ viduḥ | yogī tasyopari sthitvā herukatvaṃ vibhāvayet* ||; Tib. reads *chos kyi dbyiṅs kyi bdag ñid kyi || ro ni daṅ por bsgom par bya || de yi sñiṅ la gnas byas la || go 'phaṅ mchog ni bsgom par bya ||* (D 14b$_6$). [ii]Unmetrical, source untraced. For Tib. *see* next note. [iii]HeTa I.iii. 5 ; Tib. reads *rdo rje skyil kruṅ gis 'dug la || bsam gtan phyag rgyas lag bsdams pas || raṅ gi sñiṅ gar re kh'a bsgom || de las ñi ma'i dkyil 'khor te || der ni hūṁ las byuṅ ba yi || śes rab thabs kyi raṅ bźin ñid ||* (D 14b$_{6\text{-}7}$). [iv]HeTa I.iii. 6, reading *hūṁkāraṃ vajrasaṃbhavam* for *pāda* b); Tib. reads *kha dog nag po 'jigs chen po || hūṁ las byuṅ ba'i rdo rje'o || rdo rje'i lte ba'i dbus gnas pa || hūṁ gi de ñid yaṅ dag bsgom ||* (D 14b$_7$-15a$_1$). [v]HeTa I.iii. 7a-d ; Tib. reads *hūṁ yig gyur pa la blta ba || źe sdaṅ bdag ñid rnam par bsgom || rdo rje las skyes nag po che || 'dam skyes sṅon po 'dra ba'i mdog ||* (D 15a$_1$). [vi]Source untraced, cf. HeTa I.iii. 7f ; Tib. reads *raṅ gi lha yi gzugs ñid ni || man ṅag ji bźin rnam pa gsum || gsum gyi naṅ na rnal 'byor bas || mos pa ji bźin bsgom par bya || mdaṅs chen dpa' bo gcig pu ñid || dad pa ñid kyis bsgom par bya ||* (D 15a$_{1\text{-}2}$).

[2]°bhaiṣajya° *em.*] °bheṣajya° MS. [3]dharmadhātu° *em.*] dharmaṃ dhāṭṭa° MS. [4]vakṣaḥ° *em.*] vakṣa° MS. [5]°madhyasthaṃ *em.* (*dbus gnas pa* Tib., HeTa)] °sthaṃ MS. [6]vibhāvayet *em.* (cf. HeTa)] bhāvayet MS.

rakṣarakṣamalavimalābhir vividhapūjāviśeṣair vilasatkarapallavābhir[8] gauryādidevībhir aṣṭā*bhiḥ[9] | bāhyapūjāviśeṣaiś ca pūjayed anupūrvaśaḥ[10] ‖ f. 115r
tatra gaurī mṛgalāṃchanaṃ dhartrī । caurī ravim[11] । vettālī vāri । ghasmarī balam । pukkasī gandham । śabarī rasam । caṇḍālī * ḍamarukaṃ vādayati । 2
ḍomby āliṅganābhinayaṃ[12] darśayati ‖[vii]

tato 'syaiva bhagavadagrato 'nādivāsanājanitapāpadeśanādikaṃ vidadhīta | sarvam[13] ā*tmanaḥ kṛtakāritānumoditaṃ pāpaṃ pratideśayāmi | 3
sarvabuddhabodhisattvapṛthagjanānāṃ sakalakuśalam anumode | yat kiñcid ātmā*naṃ kuśalaṃ tat sarvam anuttarāyāṃ samyaksaṃbodhau[14] pari- 4
ṇāmayāmi ‖ eso 'ham ā bodher[15] paryantaṃ buddhaṃ śaraṇaṃ gacchāmi । sarvabhāvasvabhāvaṃ * mahāsukhākāraṃ hekāravajram | dharmaṃ 5
śaraṇaṃ gacchāmi । taddeśitam utpattyutpannasvarūpakam | saṃghaṃ śaraṇaṃ gacchāmi । taccakrasthitaḍākinīgaṇam[16] ‖ amī sa*ttvāḥ saṃsā- 6
rajalanidhau nimagnā mayā śrīherukarūpeṇa vajranayadharmadeśanāpotapradhānena samuddhṛtya māyopamādvayaparamānandasandohamaye * mahāmudrāsiddhilakṣaṇe pratiṣṭhāpayitavyā iti bodhau cittam utpā- 7
dayet ‖ ayam eva herukayogaḥ sarvayogād uttarottaralakṣaṇo 'dvitīyo buddhatvasā*dhanāya paramopāyaḥ samāśrito mayeti ‖ f. 115v

tataḥ[17] sarvasattveṣv ekaputrapremalakṣaṇām mahāmaitrīm | duḥkhāduḥkhahetoḥ samuddharaṇakāmatāṃ mahākaruṇām | sarvasa*ttveṣu 7
mahāmodapravṛttilakṣaṇāṃ mahāmuditām[18] | samastakalpitaviṣayādyupekṣālakṣaṇāṃ mahopekṣāṃ bhāvayet ‖

tataś cittaviṭhapitāḥ sarvadharmā i*ti manasāvalambya cittam evedaṃ 3
bhrāntaṃ tena tenākāreṇa pratibhāsate | yathā śokādivibhrame cittād an-

[vii]Cf. HeTa I.iii. 9-10.

[7]°nirgatābhiḥ *em.*] °nirggatabhiḥ MS. [8]°karapallavā° MS$^{p.c.}$] °kara>++ +la<vā° MS$^{a.c.}$ (°*palla*° in lower margin). [9]aṣṭābhiḥ *em.*] aṣṭabhiḥ MS. [10]anupūrvaśaḥ MS$^{a.c.}$] anupūrvaśa<ta>ḥ MS$^{p.c.}$ (°*ta*° added above °*śa*°). [11]ravim *em.*] ravi MS. [12]āliṅganā° MS$^{p.c.}$] āliṅga>tā<nā° MS$^{a.c.}$ (canceled). [13]sarvam MS$^{p.c.}$] sa>ma<rvam MS$^{a.c.}$ (canceled). [14]samyak° MS$^{p.c.}$] sa>rva<myak° MS$^{a.c.}$ (canceled). [15]°er *em.*] °e MS. [16]°gaṇam MS$^{p.c.}$ (°*aṃ*)] om. MS$^{a.c.}$ (added in right margin). [17]tataḥ *em.*] om. MS$^{a.c.}$; tata MS$^{p.c.}$ (added in margin above). [18]°muditām *em.*] °muditā MS.

4 yagrāhyaṃ na vidyate grāhyābhāvat[19] tac cittaṃ * grāhakam api na bha-
vati | tasmād viśvam idaṃ cittamayam iti[20] viditvā tam evārthaṃ dṛḍhī-
5 kurvan niḥśeṣavastutattvasaṃgrahakaṃ[21] mantram uccāra*yet । prākṛtā-
haṃkārahānaye –

oṁ śūnyatājñānavajrasvabhāvātmako 'ham ‖[viii]

tato mantrārtham āmukhīkurvan niḥsvabhāvajagatsarvaṃ[22] svapnā-
6 dyupala*mbhavat[23] sarvākāravirahalakṣaṇaṃ māyopamaṃ śaradamala-
madhyāhnagaganopamaṃ paśyed iyam eva bhagavatī nairātmyeti ‖

7 idānīṃ praṇidhānam anusma*ran tasmin niṣyandabhūtam ākāravad
rakṣācakraṃ śuddhalaukikavijñānasvabhāvaṃ bhāvayet ‖ purataḥ –

viśvapadmāsanāsīnaṃ[24] *raṁ*bhavaṃ sūryamaṇḍalam |
f. 116r *hūṁ*kāraṃ cinta*yet tatra kṛṣṇavarṇaṃ bhayānakam ‖[ix]

tadbhavaṃ viśvavajraṃ ca pañcavarṇaṃ trisūcikam |
tasya garbhe punaḥ sūryaṃ[25] *hūṁ*kāraṃ tatra vinyaset ‖

2 tasmāt krodham adhaḥ śūla*ṃ pralayānaladuḥsaham |
hṛdvāmamuṣṭitarjanyā tarjayet māramaṇḍalam ‖

dakṣiṇena jvaladvajraṃ[26] *hūṁ*kārapūritānanam |
3 vyāghracarmāmbaraṃ vīraṃ pañcamudrair alaṃ*kṛtam[27] ‖

kṛṣṇavarṇaṃ mahāraudraṃ bhayād atibhayapradam |
galadraktaśiromālaṃ sphurantaṃ bhīmabhīṣaṇam ‖

4 piṅgalordhvajvalatkeśaṃ lalajjihvaṃ khala*dvidham[28] |

[viii] Cf. HeSāU ($\dot{N}_1$ f. 2v), DVS (f. 189v$_7$), VaPra[§7], HePra[§7], BraHaHeSā, Abhi-SaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā 7।13।14।16 et al.

[ix] 2[nd] half unmetrical, two even *pāda*s, rendered as prose in Tib..

[19] grāhyā° *em.*] grāhya° MS. [20] °mayam iti *em.*] mayaṃ miti MS. [21] °kaṃ *em.*] °ka° MS. [22] °jagat° *em.*] °jagata° MS. [23] °upalambha° *em.*] °upalasta° MS. [24] °āsanāsīnaṃ *em.*] °āsīnāsīnaṃ MS. [25] sūryaṃ *em.*] sūrya >hūṁkāraṃ tatra< MS[p.c.] (canceled ?). [26] °vajraṃ *em.*] °vajra° MS. [27] °kṛtam *em.*] °kṛta MS. [28] lalajjihvaṃ khaladvidham *conj.*] lalitajihvakhalatadviṣaṃ MS ; *lce ni bsgyur źiṅ gar thabs can* Tib. (D 16a$_4$).

locanatrayasaṃyuktam īṣaddaṃṣṭrākarālinam[29] ||

sphārayet krodhasaṃghātaṃ digvidikṣu samantataḥ |
kīlayed ātmacihnena mantreṇā*nena yogavit ||

*oṁ rakṣa rakṣa hūṁ 3 phaṭ svāhe*ti yāvad icchāparyantaṃ tadabhyantare raviviśvavajrakiraṇaiḥ pralayaśikhisamānair ekībhūya * diśi diśi spharitvā[30] sīmabandhaṃ vajraprākāram upariṣṭād vajrapañjaram | adhastāt tatpariṇāmena[31] vajramayībhūmiṃ[32] rasātalaparyantaṃ cintayet || tanma*dhye *hūṁ*kāraparipūrṇataṃ dharmodayārūpaṃ śaracchaśadharākāraṃ[33] mahāvajradharasvabhāvaṃ vicitrādbhutaraśminikaravinirgatam adhaḥ sūkṣmam[34] upari vi*śālaṃ trikoṇam antaḥśūnyaṃ[35] madhyāvasthitaviśvakamalakarṇikānihitaviśvavajram | tannābhau caturmahābhūtaṃ caturmaṇḍalasvabhāvaṃ nānākāraṃ pukkasyā*dicaturdevatīsvabhāvam upary upari paśyet || tatrādau *yaṁ*kāreṇa vāyumaṇḍalam ardhacandrākāraṃ nīlam agradvayacalatpatākāṅkitam | *raṁ*kāreṇā*gnimaṇḍalaṃ trikoṇaṃ raktaṃ raktajvālārkam | tadupari *vaṁ*kāreṇa vartulaṃ[36] varuṇamaṇḍalaṃ sitaṃ ghaṭāṅkam | tato *laṁ*kāreṇa kṣonī*maṇḍalaṃ caturasraṃ pītaṃ koṇeṣu triśūkavajrāṅkitam | tadupari vijñānaṃ māyopamatvena samāropya tadviśvavajranābhau tu caturma*hābhūtapariṇāmena saṃkṣiptapariśuddhabuddhakṣetraṃ saptatriṃśadbodhipākṣikadharmaviśuddhaṃ mahāvairocanasvabhāvaṃ vividhamaṇivici*traṃ kūṭāgāram aṣṭābhiḥ[37] śmaśānair antāparyantalokadhātumāyopamasaṃsūcakaiḥ parivṛtaṃ dhyāyāt |

caturasraṃ caturdvāram aṣṭastambhopaśobhitam |[x]

di*vyaṃ vedikācatuṣṭayamaṇḍitaṃ catustoraṇabhūṣitaṃ hārārdhahāradarpaṇakusumasragvitānacāmarai[38] ruciram | vajrasūtrair alaṃkṛtaṃ sphuradbuddhagaṇaiḥ[39] * śobhitam | caladrucirapatākāgraṃ ghaṇṭādhva-

[x] KṛYaTa, CaMaTa, HeSāU, BhraHeSā, HeSāSaṃ 44 (f. 261r$_6$), SāMā 94|110|123 et al.

[29] °yuktam īṣad° *em.*] °yuktaṃ mīṣad° MS. [30] spharitvā MS$^{p.c.}$] >stha< <spha>ritvā MS$^{a.c.}$ (substituted in upper margin). [31] tat° *em.*] tata° MS. [32] °bhūmiṃ *em.*] °bhūmi° MS. [33] °dharākāraṃ *em.*] °dharakarākāraṃ MS. [34] sūkṣmam *em.*] sūkṣmyam MS. [35] °śūnyaṃ *em.*] °śūnya° MS. [36] °aṃ *em.*] °a° MS. [37] aṣṭā° *em.*] aṣṭa° MS. [38] °cāmarai MS$^{p.c.}$] °cāma>ra<rai MS$^{a.c.}$ (canceled). [39] °buddhagaṇaiḥ *em.*] °buddhau gaṇo MS.

nimukharadiṅmukham |

pañcakāmaguṇaiḥ samyag upahāraiś ca harṣitam |
tanmadhye 'mbhoruhaṃ[40] viśvam aṣṭapattraṃ sakeśaram[41] ||

digvidi*kṣu tathā padmaṃ karṇikāsvāsanāni ca |
brahmendropendrarudrāś ca yamo yakṣādhipas tathā |
nairṛtir vemacitrī ca gauryādīnāṃ[42] tu viṣṭaram |
dakṣiṇottaram uttānaṃ madhye māraca*tuṣṭayam |
yādṛśaṃ[43] varṇasaṃsthānaṃ[44] tādṛgrūpeṇa vinyaset ||

sarveṣām api mārāṇāṃ hṛdaye sūryamaṇḍalam |
tena te kātarodvignās trāṇadveṣaṇatatparāḥ[45] ||

ta*tra madhyāsane dviguṇīkṛtair anulomavilomair *a*kārādivarṇair dvātriṃśan mahāpuruṣalakṣaṇaṃ saṃsūcakaiś candramaṇḍalam[46] ādarśajñānasvabhāvam | tadupari viga*ta*kṣa*kāra*ka*kārādivarṇair[47] *ḍa-ḍha-da-dha-bha-ya-la*-sahitair[48] dviguṇīkṛtair[49] anulomavilomair aśītyanuvyañjanasaṃsūcakaiḥ sūryamaṇḍalaṃ[50] samatājñānasvabhāvam | tayo*r madhye *hūṁ-aṁ*-bījadvayaṃ tatpariṇatau svāsananihitabījadvayaṃ[51] garbhau viśvavajrakartikau saṃlagnau karoṭasthau pratyavekṣaṇājñānasvabhāvau cintayet || tadraśmimukhavinirgataḍā*kinyākārair munivaravṛndair anantalokadhātum avalokya । tadgatasattvān abhisaṃbuddhīkṛtya । āgatya । sarvair ekībhūtaṃ kṛtyānuṣṭhānajñānam | tataḥ śaśiravicihnabījaniṣpannaṃ[52] * bhagavantaṃ mahāvajrasattvaṃ nirupamajinavṛndaparamāṇuparighaṭitaṃ mahāsukham ayaṃ vakṣyamāṇaṃ bhujamukhavarṇasaṃsthānalakṣitaṃ hetubhūtam | tathaiva nairātmā*śliṣṭakandharaṃ[53] suviśu-

[40]tanmadhye 'mbho° *em.*] atanmadhyāmbho° MS. [41]°am *em.*] °a MS. [42]°ādīnāṃ *em.*] °ādīnā MS. [43]yādṛśaṃ *em.*] yānadṛśaṃ MS. [44]varṇa° *em.*] varṇṇaṃ MS. [45]trāṇa° *em.*] tāṇa° MS. [46]candra° *em.* (Tib.)] ca MS. [47]*kṣa*kāra*ka*kārādivarṇair *em.*] °kṣakārādivarṇṇai MS$^{a.c.}$; °kṣakā<rakakā>rādivarṇṇai MS$^{p.c.}$ (added in lower margin). [48]ḍa ḍha da dha bha ya la HeSāSaṃ 10$^{Skt.}$] dha da bha ya ra la wa Tib. (D 17a$_2$). NB : the addition of *bha* and elison of *kṣa* is noteworthy and not found in all traditions of the Hevajra. [49]dvi° *em.*] dviḥ MS. [50]°maṇḍalaṃ *em.*] °maṇḍala° MS. [51]svāsananihita° *em.*] svāsanihita° MS ; *rang gi stan la gnas pa'i* Tib. (D 17a$_3$). [52]°niṣpannaṃ *em.*] °niṣpanna° MS.

ddhadharmadhātusvabhāvaṃ dhyāyāt | etena pañcākārābhisaṃbodhiḥ ||

taddhṛdayaraśminivahaiḥ sakalatathāgatavṛndaṃ[54] herukarūpāpannam ā*kṛṣya । praveśya । dravīkṛtya । *ūṁ*kārādyaṣṭabījaniṣpannaṃ[55] gāuryādi ḍākinīvṛndaṃ sphārayet[56] । smaraṇāya ca ||[57] 3

tataś cākāśe gandharvasattvaṃ sūkṣmamaṇḍalasva*rūpaṃ[58] rakta- 4
varṇaṃ rakta*hoḥ*kārapaṅktidvayapariveṣṭitam avalokya[59] । hṛdraśmibhir[60]
ākṛṣya । praveśya । gurūpadeśato yathāsthāne niveśya । ta*to vajrī mahā- 5
rāgād dravībhūtaḥ[61] savidyayā śaradamalacandradravopamaṃ mahāsu-
khaikaniṣṭhaṃ tiṣṭhet ||

tataḥ pukkasyādayaś catasro devyo 'tivot*kaṇṭhitā āgatya svasvadikṣu[62] 6
sthitāḥ | cittaprabodhakārikābhir[63] vajragītikābhir bhagavantam utthāpa-
yanti[64] ||

uṭṭha bharāḍo karuṇamaṇu pukkasi mahuṃ paritāhi * | 7
mahāsuhajoeṃ kāma mahuṃ cchaḍḍahi suṇṇasamāhi[65] ||

tojjha vihuṇe marami haüṃ uṭṭhahi tuhuṃ hevaj̈ja[66] |
cchaḍḍahi suṇṇasahāvaḍā sabariha sijhaü kaj̈ja ||

loa ṇima*ntia suraapahu suṇṇe acchasi kīsa | f. 118r
haü caṇḍālī viṇumami taï viṇu uhami ṇa dīsa ||

indī-ālī uṭṭha tuhuṃ haü jāṇami[67] tuhu citta[68] |
amhe ḍombī[69] ccheama*ṇu mā karu karuṇavicchitta[70] ||[xi] 2

[xi] HeTa II.v. 20-23 ; cf. HeSāU (Ṅ$_1$ f. 4r$_{3\text{-}6}$), HePra[§12], HeSāSaṃ 8 (f. 95r$_{3\text{-}6}$), BhraHeSā (p.162f.).

[53]°śliṣṭa° *em.*] °śliṣṭaṃ MS. [54]°vṛndaṃ *em.*] °vṛrtta° MS. [55]*ūṁ*kārādy° *em.*] *ū*kārādy° MS ; *gaṁ la sogs pa'i* Tib. (D 17a$_7$-b$_1$). [56]sphārayet *em.*] spharayet MS. [57]*gāuryādi (…) smaraṇāya ca* HeSāSaṃ 10] metrical, line of verse. [58]sūkṣma° *em.*] sūkṣmyaṃ MS. [59]avalokya *em.*] avalokyam avalokya MS ; *bltas la* Tib. (D 17b$_1$). [60]hṛd° *em.*] hṛā° MS. [61]°bhūtaḥ *em.*] °bhūtaṃ MS. [62]svasvadikṣu *em.* (*rang rang gi phyogs su* Tib.)] svadiśva MS. [63]°kārikābhir *em.*] °kārikābhi MS. [64]utthāpayanti *em.*] utthāpayati MS. [65]suṇṇa° *em.*] suṇu° MS. [66]hevaj̈ja *em.*] dha o vaj̈ja MS. [67]jāṇami *em.*] jāṇammi MS. [68]citta *em.*] ciḍā MS. [69]ḍombī *em.*] ḍombi<ni> MS$^{p.c.}$ (°*ni* in upper margin). [70]°vicchitta *em.*] °vicchitti MS.

tato gītikābhis tasmād anurodhāt[71] svapnaprabodhitavat tadindudravasaṃhārajaṃ bījadvayaṃ tatpariṇataṃ[72] cihnadvayaṃ tadgarbhe ravi-
3 śaśinihitaṃ tad e*va bījadvayaṃ sarvajñajñānasvabhāvaṃ paśyet || sphuraṇayogena ḍākinyākāreṇa tathāgatān saṃsphārya । saṃharaṇayogena sa-
4 rvaṃ tan māyopamaṃ svapnopa*maṃ[73] nijacittātmānam[74] ākalpayan । śaśiravicihnabījapariṇāmajaṃ śrīherukarūpaṃ[75] nairātmayā saha samāpannam ātmānaṃ dhyāyāt[76] ||

5 bhūmau caraṇān sphā*layantaṃ tarjayantaṃ surāsurān |
caladvartularaktākṣaṃ kruddhaṃ lalitayauvanam ||[xii]

catuścaraṇam aṣṭāsyaṃ bhujaṣoḍaśabhūṣitam |
kāyakleśamṛtyudevaputra-

6 māracatu*ṣṭayākrāntam[77] ardhaparyaṅkatāṇḍavam ||[xiii]

galadrudhirapañcāśadnaraśiromālaṃ sūryastham atibhīṣaṇaṃ
viśvakuliśadharaṃ mūrdhni pralayānalajvalatprabham[78] |
7 *hūṁ*kārasphā*rivadanaṃ[79] bhasmoddhūlitakandharaṃ

[xii] partly unmetrical; cf. BhraHeSā: *āsphālayantaṃ caraṇāṃs tarjayantaṃ surāsurān | kruddhaṃ vartularaktākṣaṃ lalitaṃ navayauvanam ||*; Tib. translates *źabs rnams sa la brten mdzad ciṅ || lha daṅ lha min bsdigs par mdzad || mig ni dmar źiṅ zlum la 'gyur || khros śiṅ sgeg pa ral ba can ||* (D 18a$_{1\text{-}2}$). [xiii] Cf. BhraHeSā reading *catuścaraṇam aṣṭāsyaṃ dviraṣṭabhujabhūṣitam | caturmārasamākrāntam ardhaparyaṅkatāṇḍavam ||* instead. Tib. translates *źabs ni bźi daṅ źal brgyad daṅ || phyag ni bcu drug dag gis brgyan || phuṅ po ñon moṅs 'chi bdag lha'i || bu yi bdud bźi mñam par gnon || skyil kruṅ phyed pa'i gar thabs can ||* (D 18a$_2$).

[71] °kābhis tasmād anu° *em.*] °kābhi <tasmāta>nu° MS$^{p.c.}$; *glu'i ngo bor* Tib. (D 17b$_6$). [72] tat° *em.*] tata° MS. [73] svapnopamaṃ MS$^{p.c.}$] svapnopa>ma<maṃ MS$^{a.c.}$. [74] °ātmānam *em.*] ādmīnam MS. [75] °heruka° *em.*] °herukaṃ MS. [76] °āt *em.*] °āta MS. [77] °māracatuṣṭayākrāntam *conj.*] °<māra>catuṣṭayasamākrāntam MS$^{p.c.}$ (°*māra*° in right margin). [78] °jvalat° *em.*] °jvalata° MS. [79] °sphāri° MS$^{p.c.}$ (?)] °sphāri>ta<° MS$^{a.c.}$.

pralayaghanasamānendranīlamūlamukhaśarīram[80] ||[xiv]

śaracchaśadharanavoditadinakarasannibhaṃ[81] savyāvasavyamukhaṃ ।
ūrdhvamukhaṃ * dhūmravarṇaṃ vikarālinaṃ । bhramarāṅgasannibhaṃ[82] f. 118v
śeṣamukhacatuṣṭayaṃ । daṃṣṭrākarālaṃ prati mukhaṃ netratrayavirājitam | lalāṭopari pañcamuṇḍakhaṇḍavibhūṣitaṃ sabhrūbhaṅgaṃ[83] * piṅ- 2
gordhvajvalatkeśaṃ[84] nagnaṃ navanāṭyarasair yutaṃ pañcamudrābhir alaṃkṛtam |[xv]

cakrī kuṇḍala kaṇṭhī ca haste rucakamekhalam |[xvi]

kāśaḥ śvāsas[85] tathonmādaḥ[86] kṣayakuṣṭhavica*rcikāḥ[87] | 3
jagriplīhāsvarūpāś ca[88] [†(…)†] ||[xvii]

hastyaśvakharagāvoṣṭramanujaśarabhotukas tathā |
dakṣiṇāṣṭakapāleṣu kramair[89] jñeyā dvipādayaḥ ||
pṛthivīvāyutejaś ca[90] candrārka e*va ca | 4

[xiv]Unmetrical ; cf. BhraHeSā, reading *muṇḍamālāmahāhāraṃ ravisthaṃ bhīmabhīṣaṇam | viśvavajradharaṃ mūrdhni kṛṣṇaṃ sūryajvalatprabham* || and *hūṃkārasphārivadanaṃ bhasmoddhūlitavigraham | mūlānanaṃ mahākṛṣṇaṃ dakṣiṇaṃ kundasannibham* ||. Tib. translates these stanzas as *khrag 'dzag mgo bo lṅa bcu'i phreṅ* || *śin tu 'jigs ruṅ ñam ṅar gnas* || *spyi gtsug sna tshogs rdo rje 'dzin* || *'jig dus me ltar 'bar ba'i 'od* || and *źal nas hūṃ ni sgrogs mdzad ciṅ* || *sku la thal ba'i rdul gyis bsgos* || *'jig dus sbyin daṅ dbaṅ sṅon 'dra'i* || *rtsa ba'i źal daṅ sku lus can* || (D 18a$_{2\text{-}3}$). [xv]Partly metrical ! Cf. BhraHeSā which reads : *vāmaṃ raktaṃ mahāghoraṃ mūrdhāsyaṃ vikarālinam | bhṛṅgasannibhaśeṣāsyaṃ prativaktraṃ trilocanam* || *śṛṅgāravīrabībhatsaraudrahāsyabhayānakaiḥ | karuṇādbhutaśāntaiś ca navanātyarasair yutam* || *piṅgordhvakeśavartmānaṃ pañcamudrair alaṃkṛtam* | (*cakrīkuṇḍalakaṇṭhā ca haste rucakamekhalam* ||). Cp. Tib. (D 18a$_{3\text{-}5}$). [xvi]HeTa I.iii. 14ab ; cf. BhraHeSā (*see* nt. above). [xvii]Cf. VaPra[§10] and HePra[§16]; Tib. reads *glo daṅ dbugs rgod de bźin skyo* || *za byed mdze daṅ za g.ya' daṅ* || *dmu chu spri ha'i raṅ bźin ñid* || (D 18a$_6$).

[80]pralaya *em.*] pranaya° MS. [81]°dinakara° *em.*] °dinakarakara° MS. [82]°nibhaṃ *em.*] °nibha° MS. [83]°bhrūbhaṅgaṃ *em.*] °bhrūbhaṅga° MS. [84]°jvalatkeśaṃ *em.*] °jvala<t>keśa° MS$^{p.c.}$. [85]kāśaḥ śvāsas *em.*] kāśasvāsa° MS. [86]°mādaḥ *em.*] °mādā MS. [87]°kāḥ *em.*] °kā MS (no *daṇḍa*). [88]°plīhāsvarūpāś ca *em.*] plīhāś ca rūpārthe MS. [89]kramair *em.*] om. MS$^{a.c}$; krame MS$^{p.c}$ (added in upper margin). [90]°vāyutejaś ca *em.*] vāyus tejaś MS.

antako dhanadaś caiva tadvāmāṣṭakapālake[91] ||[xviii]

sā tu nāirātmikā[92] devī bhujadvayavirājitā |

† caturmārarudhirapūritakaroṭakaravyagrā[93]

5 dakṣiṇena kleśaka*rtanakartidhāriṇī |[xix] †

piṅgalordhvajvalatkeśā[94] kṛṣṇavarṇā vivastrikā[95] |

bhagavatkaṇṭhasaṃlagnā netratrayavibhūṣitā |

6 pratyālīḍhapadākrāntā pañcamudrābhir alaṃ*kṛtā |[96]

lalāṭopari śuṣkanaraśirorājīvirājitā |

nīrasaśiromālālaṃkṛtā[97] siddhaḍākinī ||[xx]

tataś ca bhagavato hṛtpadmasthitasūrye[98] *hūṁ*kāraṃ bhagvatyā hṛt-

7 pa*dmasthitacandre *aṁ*kāraṃ[99] paśyet || cakṣuḥśrotraghrāṇajihvākāyamana-

naḥsaroje[100] gataprāṇahṛdi candramaṇḍalopary *āṁ-aṁ-iṁ-īṁ-uṁ-aṁ*-bīja-

f. 119r janitāṅkitakartiśaśira*visaṃputīkṛtapariṇatā[101] vajraḍākinyaḥ । sitakṛṣṇa-

pītaraktaharitakṛṣṇavarṇāḥ । mohadveṣapiśunarāgerṣyā[102] nairātmyaḍāki-

2 nīsvabhāvāḥ kartika*pāladhāriṇyo 'rdhaparyaṅkasaṃsthitā[103] dhyeyāḥ ||

[xviii]Cf. BhraHeSā ; Tib. reads *glaṅ po rta boṅ glaṅ rṅa mo* || *de bźin mi daṅ seng byi la* || *gyas pa'i thod pa brgyad po ru* || *gñis 'thuṅ la sogs rim śes bya* || *sa daṅ chu daṅ me daṅ rluṅ* || *zla ba daṅ ni ñi ma daṅ* || *mthar byed daṅ ni nor sbyin rnams* || *gyon pa'i thod pa brgyad na'o* || (D 18a$_6$). [xix]Tib. reads *lha mo bdag med ma de ni* || *phyag gñis kyis ni rnam par brgyan* || *bdud bźi'i khrag gis bkaṅ ba yi* || *thod pa yis ni phyag gyon brel* || *gyas na ñon moṅs gcod pa yi* || *gri gug bsnams par mdzad pa yin* || (D 18a$_{6\text{-}7}$). [xx]Tib. reads *dpral ba'i steṅ du mgo skam phreṅ* || *mdzes pa dag gis mdzes par byas* || *khrag med mgo yi phreṅ ba yis* || *grub pa'i mkha' 'gron la brgyan* || (D 18b$_{1\text{-}2}$).

[91]tadvāmāṣṭakapālake *em.* (cf. BhraHeSā)] vāmāṣṭakapāle MS. [92]nāirātmikā *em.*] nairamiākā MS. [93]°karoṭakaravyagrā *conj.* (corrupt)] °karoḍhaukaravyagrā MS ; *thod pa yis ni phyag gyon brel* Tib. [94]°piṅgalordhvajvalat° *em.*] °piṅgalor<dhva>jvalata° MS$^{p.c.}$ (added in upper margin). [95]vivastrikā MS$^{p.c.}$] vivastrākā MS$^{a.c.}$. [96]pañcamudrābhir alaṃkṛtā MS] hypermetrical. [97]°ālaṃkṛtā *em.*] °ālaṃkṛtāṃ MS. [98]hṛtpadma° *em.*] hṛdma° MS. [99]°candre *aṁ*kāraṃ MS$^{p.c.}$] >°sūryahūṁkāra< MS$^{a.c.}$ (canceled ; *candre aṁkāraṃ* in lower margin). [100]cakṣuḥ° *em.*] cakṣu° MS. [101]°*iṁ*° *em.* (Tib.)] °*īṁ*° MS. [102]°piśunarāgerṣyā *em.*] °piśu>nyā<<na>rāgairṣyā MS$^{p.c.}$ (°*na*° substituted above). [103]°paryaṅka° *em.*] °paryaṅka | MS.

etā vajrādipañcaḍākinyo yathākramaṃ[104] rūpavedanāsaṃjnāsaṃskāravijñānaskandheṣu cintanīyāḥ || tathā mo*hapiśunarāgerṣyādveṣeṣu[105] rūpādiviṣayeṣu gaurī[106] caurī vettālī ghasmarī bhūcarī khecarī | pṛthivyaptejovāyudhātuṣu pukkasī śa*barī[107] caṇḍālī ḍombī | kāyavākcittapadmeṣu nihataprāṇahṛdi[108] candramaṇḍalopary *oṁ-aṁ-aṁ*-bījajāḥ[109] sitaraktakṛṣṇavarṇā[110] bhūcarīkhecarīnai*rātmyayoginyo vajrādivanniṣpannāḥ saṃsthitāḥ svānurūpataḥ[111] |

māṃse pukkasī khyātā rakte śabarī prakalpitā |
caṇḍālī śukram ity uktaṃ ḍombi*nī majjamedayoḥ ||[xxi]

iyam eva[112] devatāviśuddhiḥ ||

idānīm anyā viśuddhir adhimuñcanīyāḥ | carmaṇi saptabodhyaṅgāni | asthiṣu satyacatuṣṭayam |[xxii]

kṛpayā loca*ne rakte kṛṣṇāṅgo maitracittataḥ |
saṃgrahavastucatuṣkeṇa catvāri caraṇāḥ smṛtāḥ ||[xxiii]

mukhāny aṣṭau vimokṣās tu[113] bhujā ṣoḍaśa śūnyatāḥ |
gātreṇa[114] pañcabuddhāḥ[115] syuḥ kru*ddho duṣṭavineyataḥ ||[xxiv] f. 119v

mantraśuddhis trivajreṇa siddhiḥ syād dṛḍhacittataḥ |

catuḥṣaṣṭyaṣṭaṣoḍaśadvātriṃśaddalapaṅkajam |
nirmāṇadharmasaṃbhogamahāsukham[116] iti kramāt * ||

nābhihṛtkaṇṭhamasteṣu dhyāyāc cakracatuṣṭayam |
pañcaraśmikaṃ sitakṛṣṇaṃ[117] raktam ānīlakaṃ tathā ||

[xxi] HeTa II. ix. 13a-d. [xxii] Cf. KṛYaTa (p.142); rendered as verse in Tib. [xxiii] HeTa II.ix. 11. [xxiv] HeTa II. ix. 12.

[104] °kramaṃ *em.*] °kramaṃ ve MS. [105] °rāgerṣyā° *em.*] °rāgairṣyā° MS. [106] gaurī MS$^{p.c.}$] >gocarī<gaurī MS$^{a.c.}$. [107] śabarī *em.*] śabīrī MS. [108] nihata° MS$^{p.c.}$] nihata>pra<° MS$^{a.c.}$. [109] *oṁ aṁ aṁ* MS] *oṁ āṁ* Tib. (D 18b$_7$). NB : emend to *oṁ āḥ hūṁ*. [110] °kṛṣṇa° *em.*] °kṛṣṇā MS. [111] svānurūpataḥ MS] *om.* Tib. [112] iyam eva *em.*] iyaṃ te va MS ; *'di dag* Tib. [113] vimokṣās tu *em.*] vimokṣais tu MS. [114] gātreṇa MS] *tshad ni* Tib. (→ *mātreṇa*). [115] °buddhāḥ MS$^{p.c.}$] °buddhā MS$^{a.c.}$. [116] °dharma° MS$^{p.c.}$] *om.* MS$^{a.c.}$ (added above). [117] pañcaraśmikaṃ sitakṛṣṇaṃ *em.*(*contra metrum*)] pañcaraśmikasitakṛṣṇa° MS (unmetrical); *'od zer lṅa po dkar daṅ nag* Tib.

aṁ hūṁ oṁ haṁ yathāyogam[118] ūrdhvādhomukhaṃ saṃsthitam |
3 prajñopāyaviśu*ddhyā ca dvayadvayam udāhṛtam ||

tataś ca svahṛnnijabījaraśmibhir[119] nivahair anādisaṃsiddhitraidhā-
4 tukasthitaṃ[120] jinavaravṛndam ākṛṣya । nabhasi saṃsthāpya * । bāhyagu-
hyapūjāviśeṣaiś ca saṃpūjya । *oṁ abhiṣiñcantu māṃ sarvatathāgatā*[121] iti[xxv]
5 prārthayet || tais tathāgatair herukarūpāpannaiḥ[122] pañcāmṛtabhṛta*-
pañcatathāgatasvabhāvapañcakalaśakarakamalanihitair[123] abhiṣicyate[124] ||
6 abhiṣicyamānāc chirasi citteśaḥ syāt | puṣpavṛṣṭiḥ kuṅkumavṛ*ṣṭir api bha-
vati | dundubhiśabda ucchalati[125] | rūpavajrādibhiḥ[126] pūjyate | vajragītyā
locanādibhiḥ[127] stūyate ||

7 tadanu[128] svavidyāṃ bhagavadvad adhiṣṭitacakṣurādilabdhābhi*ṣekāṃ
dhyātvā ।[129] adhikasaṃskārārtham pañcakulakalāpinīṃ kuryāt || tatrā-
yaṃ kramaḥ | śirasi hṛdi nābhau[130] guhya uruyugme[131] ca । *oṁ-hūṁ-*
f. 120r *svā-āḥ-hā*-bījāniṣpannavairoca*nākṣobhyaratnasaṃbhavāmitābhāmogha-
siddhirūpaparamāṇuparighaṭitāṅgīm[132] dhyāyāt | *hūṁ-āḥ*-kārabījaniṣpan-
2 nāṣṭadalakamalakarṇikāṃ ca । *hūṁ-oṁ*-jātasadvajra*maṇiṃ[133] yogī yathā-
yogaṃ mantradvayenādhiṣṭhāya |

oṁ padma sukhādhāra mahārāga sukhaṃdada[134] |
caturānandabhāg viśva hūṁ 3 kāryaṃ kuruṣva me ||

[xxv] Cf. HeTa I.iv, DVS (f. 193v$_5$), VaPra[§17], HePra[§17], BhraHeSā, KṛYaTa, SāMā 94।95।110।210 et al.

[118] yathā° MS$^{p.c.}$] yāthā° MS$^{a.c.}$. [119] sva° *em.*] svā° MS. [120] °sthitaṃ *em.*] °sthita° MS. [121] sarva° MS$^{p.c.}$, Tib. (D f. 19r$_5$)] vajra° MS$^{a.c.}$ (*sarva*° in upper margin). [122] °gatair herukarūpāpannaiḥ *em.*] °gater hairrukarūpai papānnaiḥ MS ; *he ru ka'i gzugs su gyur pa'i* Tib. [123] pañcāmṛta° *em.*] pañcamṛta° MS. [124] abhiṣicyate *em.*] abhiṣiīcyate MS. [125] °śabda uc° *em.*] °śabdoc° MS. [126] rūpa° *em.*] rūpā° MS. [127] °ādibhiḥ *em.*] °ādibhi MS. [128] tadanu MS$^{p.c.}$, Tib.] tada MS$^{a.c.}$ (°*nu* added in lower margin). [129] tadanu (… dhyātvā) MS] *de'i rjes la raṅ rig pa thugs kar gnas pas dbaṅ bskur bas mig la sogs pa 'thob par bsgoms la* | Tib. (D 19a$_7$). [130] nābhau *em.*] nābhi MS. [131] guhya uru° *em.*] guhyoru° MS. [132] °*svā-āḥ-hā*° *em.* (Tib.)] *svāhā āḥ* MS • °siddhirūpa° MS$^{a.c.}$] °siddhiśūpa° MS$^{p.c.}$ (? °*ś*° added above). [133] °sadvajramaṇiṃ *em.*] °sadvajramaṇir MS ; cp. Tib. which differs, reading *rdo rje'i nor bu* Tib. (D f. 19v$_2$). [134] sukhaṃdada *em.*] °sukhaṃ MS.

*oṁ vajra mahādveṣa ca*turānandadāyaka* | 3
khagamukhaikaraso nātha hūṁ 3 kāryaṃ kuruṣva me ||[xxvi]

tayā saha ratim ārabhed ity[135] ādiyogo nāma samādhiḥ || ||

tadanu svasvabīja*kiraṇāṅkuśair herukacakram ākṛṣyātmani praveśya 4
dravīkṛtya kamalodarapatitendudravajanitasvasvabījacihnaniṣpannamaṇ-
ḍaleśvaraṃ gauryādi*ḍākinīgaṇam utsrjet | utsargamantreṇa ।*oṁ aṁ gaṁ* 5
caṁ vaṁ ghaṁ puṁ śaṁ laṁ ḍaṁ[136] ityādinā | tatra bhagavatyā saha bhagavan-
taṃ yathākathitabhujamukhavarṇā*dinā lakṣitaṃ svātmani praveśayet || 6
gaurīṃ kṛṣṇavarṇāṃ savyetarabhujābhyāṃ kartirohitadharāṃ pūrvadvā-
rāsanasūrye cintayet ||[137] tathaiva caurīṃ māñjiṣṭhavarṇāṃ kṛpī*ṭaṃ vā- 7
dayantīṃ[138] sūkaradharāṃ dakṣiṇadvārāsane[139] | tathaiva vettālīṃ tapta-
cāmīkarasannibhāṃ[140] kūrmapadmabhājanadharāṃ paścimadvārāsane |
tathaiva ghasmarīṃ marakatama*ṇisannibhāṃ bhujaṅgayogapātrikādha- f. 120v
rām[141] uttaradvārāsane[142] | tathaiva pukkasīm indranīlamaṇinibhāṃ siṃ-
haparaśudharām[143] aiśānyakoṇāsane[144] | tathaiva śabarīṃ pariṇataśa*- 2
śāṅkanibhāṃ bhikṣukhikkhirikādharām[145] āgneyakoṇāsane | tathaiva caṇ-
ḍālīṃ[146] nabhaḥśyāmāṃ cakralāṅgaladharāṃ nairṛtikoṇāsane | tathaiva
ḍombīṃ karburavarṇāṃ vajrata*rjanīkarāṃ[147] vāyavyakoṇāsane saṃsthi- 3
tāṃ dhyāyāt ||

sarvāś ca[148] vajraḍākinyo ardhaparyaṅkanāṭyasthāḥ[149] |

[xxvi] HeTa II.xii 5-6, HeSāU ($\dot{N}_1$ f. $3r_{2\text{-}3}$), DVS (f.$191v_6$), HePra[§15], BhraHeSā et al.

[135] ārabhed ity *em.*] ārabhet dity MS. [136] *laṁ* $\Sigma^{\text{Skt./Tib.}}$] other traditions attest *caṁ*. [137] gaurīṃ (…) cintayet MS] rendered as verse in Tib.: *gaurī kha dog nag mo ste* || *gyas daṅ gźan la gri gug daṅ* || *ro hi ta yi ña bsnams la* || *śar sgor ñi ma'i gdan la bsam par bya'o* || (D $19b_6$). [138] °aṃ vādayantīṃ *em.*] °a vādayantī MS. [139] dakṣiṇa° *em.*] dakṣiṇe MS ; *lho'i* Tib. [140] °cāmīkara° $\text{MS}^{\text{p.c.}}$] °cāmī>ka<kara>dyu<° $\text{MS}^{\text{a.c.}}$ (canceled); *gser btso ma'i mdog lta bu* Tib. [141] °pātrikā° *em.*] °pātrikāṃ MS. [142] uttaradvārāsane $\text{MS}^{\text{p.c.}}$] utta<radvā>rāsane $\text{MS}^{\text{a.c.}}$ (added above). [143] siṃha° *em.*] siṃgha° MS. [144] aiśānya° *em.*] aiśāna° MS • °āsane $\text{MS}^{\text{p.c.}}$] °āsana $\text{MS}^{\text{a.c.}}$. [145] bhikṣukhikkhirikā° *em.*] bhi|kṣukkhikhirikā° MS. [146] °īṃ *em.*] °ī MS. [147] °tarjanī° *em.*] °tarjjani° MS. [148] sarvāś ca *em.*] sarvā MS (unmetrical); *kun kyaṅ* Tib. (D f. $20r_2$). [149] °sthāḥ *em.*] °sthā MS.

pañcamudrāvibhūṣitāḥ piṅgalordhvajvalatkeśāḥ[150] ||

4 rakta*vartulatrinetrā nīraktanaraśiromālīvirājitā adhipatiparamasukhavi-
5 lāsinyo nagnā iti ||[151] iti sarvato niṣpannaṃ[152] maṇḍalacakram a*valokya |

acyutajñānalābhāya mudrādhiṣṭhānayogataḥ |
randhre sarojavajrasya cintayet pītaphaṭkṛtim ||[xxvii]

6 tataś ca hṛdbījaraśmyaṅkuśākṛṣṭaṃ[153] jñānamaṇḍa*laṃ pūrvadvārā-
bhimukhaṃ dṛṣṭvā । arghādikaṃ dattvā ।

oṁ vajragaurī ākarṣaya jaḥ | oṁ vajracaurī praveśaya hūṁ[154] |
7 *oṁ vajravettālī bandhaya vaṁ | oṁ vajraghasmarī toṣaya * hoḥ* |[xxviii]

ity ākarṣaṇapraveśanabandhanatoṣanaṃ ca kūryat ||

samayajñānamaṇḍalayor ekībhūtaṃ vicintya । hṛdbījakiraṇair jinavarani-
f. 121r karam ākṛṣya । saṃpūjya । abhiṣe*kārthaṃ[155] yācayet || tair abhiṣicyate ।
abhiṣekād abhiṣicyamānānām abhiṣekajināḥ śirasi jāyante | tatra[156] –

citteśabuddharatneśavajradharmaiś ca mudrayet |
2 gaurīṃ[157] * caurīṃ ca vettālīṃ ghasmarīm apy anukramāt |
pukkasyādicaturdevīr[158] ebhir buddhair yathākramam ||

3 tataś ca hṛdbījaraśmimukhanirgatabhir[159] ḍākinībhir vividha*vicitra-
pūjāvinyastakarapallavābhir māyopamādirūpeṇa samastavastudṛṣṭikuśa-
4 laiḥ[160] । tadanyaiś ca bāhyapūjāviśeṣair[161] ātmānaṃ traidhātu*kātmakaṃ

[xxvii]Cp. HeSāSaṃ 7 *tataḥ kamalakuliśamadhye acyutajñānalābhāya pīta*[6]*phaṭkāraṃ dhyāyāt* || (f. 69v$_{5\text{-}6}$). [xxviii]Cf. HePra[§16], HeSāSaṃ 8 (f. 96r), HeSāSaṃ 45 (f. 266v) et al., partly reading *saṃbodhana* forms.

[150]°keśāḥ *em.*] °keśā MS. [151]rakta° (…) nagnā iti MS] rendered as verse in Tib.: *spyan gsum dmar źing zlum pa ste || khrag med mi mgo'i phreṅ ba yis || rnam par brgyan ciṅ bdag po la || bde mchog sbyin pa gcer bu'o ||* (D 20a$_3$). [152]niṣpannaṃ *em.*] niṣpanna° MS. [153]°raśmyaṅkuśā° *em.*] °raśmyāṅkuśā° MS. [154]*hūṁ* Tib. (D f. 20r$_5$)] *hūṁ* 2 MS. [155]°kārthaṃ MS$^{p.c.}$] °<kā>rthaṃ MS$^{a.c.}$ (added in left margin). [156]tatra *em.* (*de la* Tib.)] tata MS. [157]gaurīṃ *em.*] gau<rī>(ṃ) MS$^{p.c.}$ (written into right margin, stained). [158]°devīr *em.*] °devī | MS. [159]hṛdbīja° MS] *raṅ gi sñiṅ ga'i sa bon gyi* Tib. (→ *svahṛdbīja*°) • °tabhir MS$^{p.c.}$] °t>ā<bhir MS$^{a.c.}$. [160]°kuśalaiḥ *em.*] °kuśalābhiḥ MS. [161]°pūjā° MS$^{p.c.}$] om. MS$^{a.c.}$ (°*pūjā*° in upper margin).

maṇḍalacakrasvabhāvaṃ saṃpūjya । pūjyapūjakapūjābhedakabuddhim akṛtvā । pratiśrutakopamaiḥ śabdagrāmaiḥ stutiṃ kuryāt ||

tuhu * pariveṭia joiṇisatheṃ[162] tuhu varalabdho appaṇa citteṃ | 5
taï jaga saala carācara sohia karuṇācitteṃ satuvibohia |
māapa*pañce[163] sāhasi kajja[164] tuṭṭha ho māṇeṃ siriheruavajja[165] ||[xxix] 6

atha purato *yaṁ*bhavaṃ vāyumaṇḍalaṃ dhvajāṅkaṃ । tadupari *raṁ*-bhavaṃ jvālāṅkamaṇḍitam agnimaṇḍalaṃ[166] । tadupari * *āḥ*kārajaṃ pad- 7
mabhājanam । tanmadhye pañcāmṛtapañcapradīpaṃ[167] tathāgatabījāṅki-taṃ jvalanatāpanād[168] amalāny ākṛṣya । sphaṭikopamaṃ[169] । tadūrdhve *hūṁ*bhavaṃ sarvata*thāgatādhiṣṭhitaṃ vajram । pākād dravībhūtam । f. 121v
*oṁ*kārādhiṣṭhitaṃ । tatkiraṇaiḥ[170] sarvatathāgatānāṃ jñānāmṛtam ākṛṣya । tatraiva samarasaṃ kuryāt | tritattvādhiṣṭhitaṃ * nirupamarasabhāryavi- 2
pākasvabhāvaṃ[171] *hūṁ*vajrajihvayā[172] hṛtsūryavinyastamaṇḍalaṃ prīṇa-yet | tena –

ḍākinīcakramadhyasthaṃ bhāvayed īdṛśaṃ prabhum ||[xxx]

iti maṇḍa*larājāgrī nāma samādhiḥ || || 3

[xxix]Cf. VaPra[§18], HePra[§18], DVS (f. 194r$_{2\text{-}3}$), HeSāSaṃ 8 (f. 86v$_{3\text{-}4}$) et al. The Tibetan translates: *rnal 'byor ma yi tshogs kyis khyod || bskor źiṅ khyod sems mchog thob 'gyur || de yis 'gro ba brtan gyo sbyaṅs || thugs rje'i thugs kyis sems can bslaṅ || sgyu ma'i sprul par khyod kyis rdo rje phoṅ || dpal ldan khrag 'thuṅ rdo rjes bdag la thugs kyis dgoṅs ||* (D f. 20b$_{2\text{-}3}$). [xxx]Cp. HeTa II.v. 29ab, reading *mātṛcakre pure ramye bhāvayed īdṛśaṃ prabhum*; not rendered as verse in HeSāSaṃ 10[Tib.], reading: *mkha' 'gro ma'i dbus na gnas pa'i gtso bo bsgoms pa la yaṅ de ñid kyis so* (D f. 20v$_6$).

[162]°satheṃ MS[p.c.]] °sa>nṛ<theṃ (?) MS[a.c.]. [163]māapapañce *em.*] ayayapañce MS; *sgyu ma'i sprul par* Tib. [164]sāhasi kajja *conj.*] satta vibohia MS; *khyod kyis rdo rje phoṅ* Tib. [165]siriheruavajja *em.*] siri<herua>savaruvājja MS[p.c.] (in lower margin). [166]°maṇḍitam agni° *em.*] °maṇḍigni° MS; *me'i dkyil 'khor 'bar bas msthan pa'o* Tib. (D f. 20v$_{3\text{-}4}$). [167]°pañcapradīpaṃ MS[p.c.]] pañc>āmṛta<<pradī>paṃ MS[a.c.] (substituted in lower margin). [168]jvalanatāpanād *em.*] jvālanatāpanāt° MS; *sbar ba daṅ | bskor ba daṅ |* Tib. (D f. 20v$_4$). [169]sphaṭiko° *em.* (*śel* Tib.)] phaṭiko° MS. [170]tat° *em.* (*de'i* Tib.)] tataḥ MS. [171]nirupama° *em.*] nirūpama° MS; *dpe med pa'i* Tib. [172]°vajrajihvayā *em.*] °vajrajihvo MS; *lce daṅ* Tib. (reading a *dvandva*-compound).

⌜idānīṃ gauryādiḍākinīgaṇamaṇḍaleśvaraparyantam ekaikam[173] anu-
4 krameṇa daśadikṣu[174] saṃsphārya[175] । yathānurū*padeśanāṃ kārayitvā[176]
। yathāsthāne saṃhṛtya । kṛtakaraṇīyaṃ sakalamaṇḍalaṃ nirvikalpakasu-
5 khamayam paśyet || tadanantaraṃ prathamaṃ nirmā*ṇacakre[177] *aṁ*kāraṃ
kṛṣṇavarṇaṃ[178] saraśmikaṃ । tatpariṇataṃ[179] bindurūpaṃ dedīpyamā-
6 naṃ । tadraśmibhiḥ pratiromakūpato nirgatya । gauryādidevīgaṇa*m ava-
bhāṣya[180] । maṇḍalaṃ maṇḍaleśvaraṃ ca mahākṛṣṇam ca bhinnāñjana-
nibhaṃ[181] saṃsphuratsaṃhāravigrahaṃ[182] dhyāyāt | anenaiva krameṇa
7 dvitīye raktaṃ tṛtīye pītaṃ caturthe hari*taṃ pañcame nīlaṃ ṣaṣṭhame
sitam iti ṣaḍaṅgaṃ bhāvayet ||⌟[xxxi]

paścāt "viramāntaṃ punas tathe"ti[183,xxxii] | gauryādyaṣṭau ḍākinyaḥ
f. 122r svakīyadiṅmukheṣv aṣṭasu praviṣṭāḥ । svahṛnni*jabīje dhyātavyāḥ ||

tataś ca bhagavatīṃ[184] nairātmāṃ bhagvaddhṛdaye praviṣṭāṃ cinta-
yet | tato bhagavān api cakracatuṣṭayād raśmisamūhaṃ[185] saṃsphārya ।
2 svayam eva raśmima*yo bhūtvā । svahṛdi sūryasthitanijabīje praviṣṭaḥ[186] |
sūryaś ca bije | bījam api bindau | tad eva bindurūpaṃ satritayacakraṃ[187]
3 nādāṅkitaṃ[188] mahāsukhamayaṃ si*taraśmipuñjākāraṃ dhyāyāt | kra-

[xxxi] Cited and translated in Matsumura 2019 : pp. 149f. [xxxii] HeTa I.viii. 24b, reading in its entirety : *ṣaḍaṅgaṃ bhāvayed yogī viramāntaṃ punas tathā | kramam utpattikaṃ caiva utpannakramam eva ca* ||.

[173] ekaikam Matsumura[em.]] aikaikam MS. [174] daśa° *em.*, Matsumura[sil.]] dasu MS. [175] saṃsphārya MS, Matsumura[em.]] saṃspharya Matsumura[MS]. [176] yathānurūpadeśanāṃ kārayitvā MS]*ji ltar rigs par rjes su brtan par byas nas* Tib. (D f. 20v$_7$). [177] °cakre MS (no *sandhi* applied)] °cakraṃ Matsumura[em.], Tib. (*'khor lo*). [178] kṛṣṇa° MS[p.c.], Matsumura[em.]] kṛṣṇaṃ MS[a.c.]. [179] tat° *em.*, Matsumura[em.]] tata° MS ; *de* Tib. [180] avabhāṣya MS] avabhāpya Matsumura[sil.]. [181] bhinnāñjananibhaṃ *em.*] bhinnānjanan>i<bha>ḥ<° MS[p.c.] (canceled); bhinnāñjana° Matsumura[MS[p.c.]] ; *mig sman nag po bcag pa lta bu'i* Tib. (D f. 21r$_2$). [182] saṃsphurat° *em.*] samaṃphurat° MS ; °sasaṃsphurat° Matsumura[em.]; °sasaṃpurat° Matsumura[MS]; *lus spro źiṅ bsdu ba* Tib. (D f. 21r$_2$). [183] °tatheti *em.*] °tathaiti MS. [184] bhagavatīṃ *em.*] bhagavatī† (covered by overlapping folio). [185] raśmisamūhaṃ MS[p.c.]] raśmi MS[a.c.]; *'od zer gyi tshogs* Tib. (D f. 21r$_4$). [186] praviṣṭaḥ *em.*] praviṣṭāḥ MS. [187] satritayacakraṃ *em.*] sārddhatritayacakra° MS ; *dang bcas pa'i 'khor lo gsum ni* Tib. [188] nādāṅkitaṃ MS] *des mtshon pa* Tib. (→ *tadaṅkitaṃ*).

meṇa svātmani vilīyamānam anupalabdhikaṃ kūryāt ‖[xxxiii] etena nijabījacittasvarūpaṃ viśvam eva mahāsukhā*kāraikarasaṃ syād iti ‖ 4

bhāvanāt[189] khinno mantraṃ jāpet | cakram ātmānaṃ devatākāreṇāvirbhūtaṃ[190] vicintya ।

*oṁ deva picuvajra hūṁ hūṁ hūṁ phaṭ * svāhā* |[xxxiv] 5

mantraṃ[191] tantrasthitamūlamantraṃ[192] vā । hṛtsūryamantrākṣarāṇy ūrdhvaśiraskāni maṇḍalākāreṇa[193] saṃniviṣṭāni prajvalitāni manasābhilikhya[194] manasai*vāvalokayed iti vajrajāpaḥ ‖ krodhavācāṃ vā japet ‖ 6
aṣṭamukhebhyo gauryādiḍākinīmukhebhyo mantram uccārayet | tam adhimuñced iti piṇḍajāpaḥ ‖ jāpā*t khinnaḥ praṇidhānaṃ ca kuryāt | 7

kule janma anunmādī samayī hevajradeśakaḥ |
kṛpāvān gurubhaktaś ca bhaveyaṃ janmajanmani[195] ‖
vajraghaṇṭāraṇatpāṇir[196] gambhīro dha*rmapāṭhakaḥ | f. 122v
yoṣicchukrasamāhārī bhaveyaṃ janmajanmani[197] ‖[xxxv]

atha svādhidevatamaṇḍalacakraṃ[198] saṃpūjya pūrvavat[199] । svahṛnnijabīje ḍākinīgaṇam anta*rbhāvya । kūṭāgāram ativistaram adhimucya । 2
devatāhaṃkāragarvitamanasotthāya । viharet | vyagraṃ[200] praty aparasandhyādvaye 'pi mano'nukule sthāna[201] upa*viśya । pūrvavat kūṭāgāram 3

[xxxiii]For this and the following, cf. HeSāU, VaPra, HePra et al. [xxxiv]HeTa I.ii. 3. [xxxv]HeTa HeTa II.viii. 7-8 ; cf. HeSāU et al.

[189]bhāvanāt MS[p.c.]] bhāv>ā<anāt MS[a.c.]. [190]°ākāreṇā° MS[p.c.]] °ākā>ra<reṇā° MS[a.c.]; *om.* Tib. reading *bdag ñid daṅ 'khor lo'i rnam pa bsams* (D f. 21r$_6$). [191]mantraṃ MS] *źes bya ba'i sṅags* Tib. (→ *iti mantraṃ*). [192]tantra° *em.*] tantraṃ MS ; *rgyud nas 'byuṅ ba'i* Tib. [193]°ākāreṇa MS[p.c.]] °ā<kā>reṇa MS[a.c.] (added in lower margin); *rnam pa ltar* Tib. (D f. 21r$_7$). [194]°ābhilikhya MS[p.c.]] °ā<bhi>likhya MS[a.c.] (added in lower margin); *bris la* Tib. [195]janmajanmani *em.*] janmani janmani MS. [196]°pāṇir *em.*] °pāṇi° MS. [197]janmajanmani *em.*] janmaṇi janmani MS. [198]svādhidevata° *em.*(*raṅ gi lhag pa'i lha'i* Tib.)] sādhidevata° MS. [199]pūrvavat MS[p.c.], Tib.] pū++vat MS[a.c.]. [200]vyagraṃ MS[p.c.]] vya>tha<graṃ MS[a.c.]. [201]mano'nukule sthāna *corr.*] manonukūle sthāne MS.

adhimucya । tanmadhye cātmānaṃ nairātmāsamāpannam[202] aṣṭāsyarū-
4 paṃ tritattvoccāraṇena jhaṭiti dṛṣṭvā । svasvabīja*niścāritaṃ ḍākinīgaṇaṃ yathāsthāne viniveśya । samastamaṇḍalacakraṃ mahāsukhamayaṃ dhyātvā । pūjāstutyādikaṃ kuryāt ‖

5 śayanakāle viramānta*yogaṃ cāmukhīkṛtya svapet | utthānakāle pukkasyādicaturdevīgītisaṃcoditaś cottiṣṭhet | utthāya tādṛśaṃ kuryāt | pratidi-
5 naṃ[203] yāvad abhi*saṃbodhilābhaḥ[204] syād iti | karmarājāgrī nāma samādhiḥ ‖ ‖[xxxvi]

yadi ṣoḍaśabhuje adhimuktir na syāt | tadāsminn eva kūṭāgāre ṣaḍbhu-
7 jaṃ caturbhujaṃ vā bhāva*yet ‖

tatra bhagavantaṃ svacihnabījaniṣpannaṃ[205] । ṣaṭpāramitāviśuddhyā ṣaḍbhujaṃ । śūnyānimittāpraṇihitaviśuddhyā[206] trimukhaṃ । nīlapaṅkaja-
f. 123r vac[207] charīraṃ mūlamukhaṃ ca[208] । vāmaṃ raktaṃ * । dakṣiṇaṃ candrāruṇābhaṃ[209] । trinetram । ardhaparyaṅkasaṃsthitam । prathamadakṣiṇabhuje vajraṃ dvitīyabhuje[210] kartiṃ[211] । prathamavāmabhuje triśūlaṃ
2 dvitīyabhuje ghaṇṭāṃ[212] । śeṣabhujābhyāṃ vajraśṛṅkhalayā * saha samāpannaṃ traidhātukātmakamṛtakākrāntaṃ । vajraśṛṅkhalāṃ ca nīlavarṇāṃ । nairātmikām iva[213] nānābharaṇabhūṣitāṃ । kartikaroṭabhṛtadakṣiṇetara-
3 dorlatāliṅgi*tanijapatikandharām[214] ekānanāṃ bhāvayet ‖

tathaiva caturmāranirjitaviśuddhyā caturbhujaṃ nīlapaṅkajasanni-
4 bhaṃ trinetraṃ śavākrāntam ardhaparyaṅkasaṃsthi*taṃ । prathamadakṣiṇabhuje vajraṃ । prathamavāmabhuje narakaraṅkaṃ[215] devāsurāṇāṃ

[xxxvi] Cf. VaPra, HePra et al.

[202] samāpannam MS[p.c.] (°*aṃ*)] °samāpa>ña<nnaṃ MS[a.c.] (effaced). [203] pratidinaṃ *em.*] pratid<i>na MS[p.c.]. [204] °lābhaḥ *em.*] °lābha MS. [205] °niṣpannaṃ *em.*] °niṣpanna° MS ; *om.* Tib. [206] śūnyānimittā° *em.* (*stoṅ pa daṅ | mtshan ma med pa daṅ* Tib.)] śūnyān nimitta° MS. [207] °javac *em.*] °jaṃ vac MS. [208] charīraṃ mūlamukhaṃ ca *em.* (*sku dang rtsa ba'i źal ni* Tib.)] charīramūlamukhaṃ MS. [209] candrāruṇābhaṃ MS[p.c.]] candraruṇābhaṃ MS[a.c.]. [210] vajraṃ dvitīyabhuje MS[p.c.]] *om.* MS[a.c.] (added in upper margin). [211] kartiṃ *em.*] kartti MS. [212] ghaṇṭāṃ *em.*] ghaṇṭā MS. [213] °kām iva MS[p.c.]] kāmi>ka<va MS[a.c.] (canceled). [214] °āliṅgita° MS[p.c.]] °āliṅgitā MS[a.c.] • °kandharām *em.*] °kandharā MS. [215] nara° MS[p.c.]] na<ra>° MS[a.c.] (added in space for binding).

raktena pūritaṃ । śeṣabhujābhyāṃ vajravārāhyāliṅgitaṃ । bhagavatīṃ nīlavarṇāṃ[216] * savyetarabhujābhyāṃ kartikapāladhāriṇīm । anayor hetu- 5
vajradharaṃ phalavad vaktracihnādikaṃ viśeṣataś candrāsanacandraprabhaṃ dhyāyāt ||

ṣaḍbhujacaturbhuja*yor aṣṭamukhābhāvād[217] ḍākinīgaṇaṃ svadigro- 6
makūpe praveśayet | *oṁ kiṭi kiṭi vajra hūṁ hūṁ hūṁ phaṭ svāhā* ||[xxxvii] ṣaḍbhujasya | *oṁ jvalajvalabhyo hūṁ 3 phaṭ svāhā* |[xxxviii] caturbhu*jasya mantraḥ || śeṣaṃ 7
pūrvavad bodhavyam ||

Colophon :

nūtanānaṅgavajreṇa acintajñānalābhinaḥ[218] |
ādeśāl likhitaṃ samyak śrutvā na tv abhimānataḥ ||

yoginaḥ kṣantum arhanti yan me * likhitadūṣaṇam[219] | f. 123v
śaraccandrakarākāraṃ mānasaṃ hi satāṃ yataḥ ||

kṛtvā herukasādhanaṃ yan mayā sādhitaṃ śubham |
tenāstu nikhilo lokaḥ sarvajñajñānapāragaḥ ||

kṛti*r iyaṃ yoginaḥ śrīmadanaṅgavajrasya || ||[xxxix] 2

[xxxvii] HeTa I.ii. 9. [xxxviii] HeTa I.ii. 8. [xxxix] The Derge colophon reads *dPal rnal 'byor ba Yan lag med pa'i rdo rjes mdzad pa | dPal dgyes pa'i rdo rje'i sgrub thabs rdzogs so || || rgya gar gyi mkhan po Kun du bzaṅ po daṅ | lo ts'a ba dGe sloṅ tshul khrims rgyal bas bsgyur ciṅ źus te gtan la phab pa'o || ||* (D 22b$_{1-2}$) • Harunaga Isaacson justly notes : "It should be noted that the anonymous compiler of the *Subhāṣitasaṃgraha* refers to the author of the *Prajñopāyaviniścayasiddhi* as *nūtanānaṅgavajra* (ed. Bendall Part 1 : 379 and Part 2 : 47)." (Isaacson 2009 : p.107 nt. 34).

[216] °varṇāṃ *em.*] °varṇṇā MS. [217] aṣṭamukhā° MS$^{p.c.}$] aṣṭa>bhu<mukhā° MS$^{a.c.}$. [218] °jñāna° MS$^{p.c.}$] °jñān>ā<a° MS$^{a.c.}$ (canceled). [219] likhita° *em.*] likhina° MS.

Portrait of Jñānatāpa

Figure 11 : Portrait of Jñānatāpa attended by *gurus* and *mahāsiddhas*, Eastern Tibet, Kham, ca. CE 1350 ; Metropolitan Museum of Art, NY, Acc. No. 1987.144.

Painting of the 16-armed Hevajra

Figure 12 : 16-armed Hevajra with greenish rear faces ; private possession

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