

Minor Vajrayāna Texts I: A Fragment from Abhayākara Gupta's Śrīsamvarābhisamayopāyikā

Péter-Dániel Szántó

1 A Rich '*prakīrṇapātra*'

N[epalese] A[rchives] K[athmandu] 1–1607/vi[ṣaya] *tāntrikapaddhati* 4 (= N[epal] G[erman] M[anuscript] P[reservation] P[roject] A 49/18) is a collection of eighty palm-leaf folios of various sizes from a range of works. To my knowledge, this is one of the richest collections of fragments held at the NAK. Identifying and describing all the fragments held in this collection would be a study unto itself and one which I am not able to undertake at present. However, to draw scholarly attention to this highly valuable bundle I shall present a short list of works I have been able to identify therein with a reasonable degree of certainty, or at least where the subject matter has been established. It should be stressed that this list is by no means exhaustive and that it concentrates on Buddhist works. The locations of texts are given according to frame number. Folio numbers are added where known.

- *Mahāsāhasrapramardīnī*: 1 folio (16^b & 17^t).¹
- *Catuṣpīṭhatantra*: 2 folios (20^b & 21^t = fol. 45 • 19^b & 20^t = fol. 46); 1 folio from a different ms. (62^b & 63^t = fol. 30).²
- *Hevajratantra*: 2 folios (74^b & 73 = fol. ? end of II.v. with the beginning of II.vi. • 75^t & 74^b = fol. ? end of II.xii. with closing colophon).³
- *Abhiṣekanīrukti* of Sujayaśrīgupta: 2 folios (75^b & 76^t • 77^t & 76^b = fol. 7?).⁴

¹ Cf. Iwamoto 1937. Our fragment is from the beginning, 1–2.

² For a description, see Szántó 2012, vol. 1, 85, 87.

³ Numeration refers to Snellgrove 1959.

⁴ Cf. Onians 2001. The text given here (pp. 349–368) is Prof. Harunaga Isaacson's draft edition). Since then an improved draft has become available

- *Rahasyadīpikā* of Vanaratna: 1 folio (79^t & 78^b). A commentary on Kṛṣṇācārya's *Vasantatilakā*.⁵
- *Dohākoṣaṭīkā* of Advayaavajra: 1 folio (83 & 82^b). This is a fragment from Advaya's commentary on Saraha's *Dohākoṣa*, although it differs significantly when compared to the printed text.⁶
- *a sādhana of Cakrasamvara*: 1 folio (8^t & 7^b = fol. 1). This fragment contains some very elegant obeisance verses in the *sragdharā* metre. It does not seem to have been translated into Tibetan.
- *a sādhana of Vajrayoginī*: 2 folios (69^b & 70^t = fol. 9 • 64^b & 65^t = fol. 10) which shows some similarities in phrasing with the *Āmnāyamañjarī* of Abhayākaragupta. This text must have been part of a composite manuscript, for it is followed by:
- *another sādhana of Vajrayoginī*: two lines on folio 10 of the previous item. This work was probably written in the tradition of Indrabhūti. The obeisance verses are very similar to '*Guhyaśamayāsādhanaṃālā*' (henceforth GSS) 1 & 2.⁷
- *another sādhana of Vajrayoginī*: 1 folio (82^t & 81^b = fol. 9). Other folios from this work (7, 8, 10, 11, 16) may be found under NAK 1-1697 2/27/vi. *bauddhatantra* 26 = NGMPP B 31/8 titled "*Dākinīsādhana*".⁸
- *a text in verse on the practice of Caṇḍālī*: 2 folios (50^t = fol. 1^v • 48^b & 49^t = fol. 2).
- *rites associated with Caṇḍamahāroṣaṇa*: 1 folio (80^t & 79^b). The text is very corrupt, but the folio bears the date 401 NS = 1281 CE, during the reign of "Anantamāla" (*sic* for Anantamalla).

from the website of the Centre for Tantric Studies (<https://www.tantric-studies.uni-hamburg.de/en/research/e-texts/buddhist-e-texts/abhinir.txt>).

5 Cf. Rinpoche and Dwivedi 1990, 7–8.

6 Bagchi 1938, 85–86.

7 I am using the only manuscript available to me: Bodleian Library Ms. Sansk. c. 16 (R). This valuable collection has been described and studied in English 2002.

8 It should be noted however, that despite the same format, the same hand, and similar numeration, folios 3 & 4 from NGMPP B 31/8 are not the same text as this unidentified *sādhana*, but constitute a fragment from the **Yogānusārinī Vajrayoginīṭīkā* (*Rnal 'byor gyi rjes su 'brang ba zhes bya ba'i rdo rje rnal 'byor ma'i 'grel pa*, Tōh. 1565), a *sādhana* by Dārikāpāda. Another ms. of Dārikāpāda's work is NAK 3-366/vi. *bauddhatantra* 24 = NGMPP B 30/32.

- a healing rite in the tradition of the *Guhyasamāja* by Divākara-candra: 1 side of a folio (81^t) with the colophon: *samāpto 'yaṃ śrī-guhyasamājatantrodhṛto 'śeṣarogādyupaśamano yāgavidhiḥ/ kṛ-tir iyaṃ paṇḍitācāryaśrīdivākara-candrasyeti*||⁹
- a writing exercise followed by a *Tathāgatoṣṇīṣa* text: 1 side of a folio (80^b). The text is preceded by a colophon mentioning the reign of Ānandadeva (reigned 1147–1167 CE), making it the oldest datable fragment in the bundle.
- *Nāgarasarvasva*: 2 folios (14^b & 15^t = fol. 2 • 6^t & 5^b = fol. 3). This is perhaps the earliest known specimen of Padmaśrī's (ca. 1100–1300 CE) *kāmaśāstra*.¹⁰

Besides some more Buddhist material, there are plenty of fragments from other Tantric traditions and beyond. Thus there are some folios of a recension of the *Vāmakeśvarīmata*, some Kubjikā-related material, fragments from a grammatical work, a folio from the *Ṛgveda*, a *paurāṇika* text with praise of the goddess Śītālā, 'shopping lists' of ritual items, etc.

The folios we are concerned with here constitute a fragment from the hitherto unidentified:

- *Śrīsamvarābhisamayopāyikā* of Abhayākaragupta: 4 folios (11^b & 12^t = fol. 2 • 12^b & 13^t = fol. 5 • 10^b & 11^t = fol. 6 • 24^t & 23^b = fol. 7).

2 The Title of the Text

The title given in the Derge canon (Tōh. 1498) is *Dpal 'khor lo sdom pa'i mngon par rtogs pa* both at the beginning (219^r) and in the colophon (226^v). This title would correspond to **Śrīcakrasamvarābhisamaya*, and would seem to be a plausible original designation were we not in the fortunate position to have Abhayākaragupta's own references to this work. He refers to it in the *Niṣpannayogāvalī* (p. 37)¹¹: *aparadevatāmantrā asmābhiḥ śrīsamvarābhisamayopāyikā-*

9 I now see with some embarrassment that this is the missing last folio from a fragmentary work I have published recently (Szántó 2015). The text here completes the last verse thus: *-dbhūtaṃ jagat tenāstu nīrujam iti*.

10 Shastri 1994 (*non vidi*).

11 I am referring to Lee 2008. (henceforth N1YoĀ)

yām uktāḥ; thrice in the *Vajrāvalī*¹²: *aparamāṇḍaleyanāṃ mantrāḥ samvarābhisamaye* 'smābhiḥ sāmṇāyaṃ likhitāḥ/¹³ & *ṣaṭtriṃśan mantrā mūlamantrau cāsmābhiḥ śrīsamvarābhisamayopāyikāyāṃ samvarṇitau* & *vistareṇa tu bhagavataḥ sāmṇāyabhāvanākramo* 'smābhiḥ *samvarābhisamayopayikāyāṃ prakāṣita iti*; and twice in his chief work, the *Āmnāyamañjarī* (173^v)¹⁴: *bdag gis byas pa'i dpal bde mchog gi mngon par rtogs par bshad pa'i rim pas* & (242^v): [...] *bsgom pa'i rim pa gsal zhing rdzogs pa man ngag dang bcas pa ni bdag gis byas pa'i dpal bde mchog gi mngon par rtogs pa'i cho gar rtogs par bya* [...]. There can be little doubt then that the original title of the work was *Śrīsamvarābhisamaya* which may be referred to without the honorific *śrī-*, where *upāyikā* (*upayikā* is a spelling variant) simply denotes the genre of the work, and with allowance for the ever-varying spelling of *Samvara/Samvara*.

This might seem a pedantic point to make. However, it is not generally realised that the Sanskrit titles given in the Tibetan Canons are very often either back-translations from the extant Tibetan titles, or simple re-namings.¹⁵ Furthermore, as the above example shows, we can never be certain that the authorship colophons (in the form *X Y+Instr. mdzad pa*) are original in the sense that they are authorial. They could either be added by the Tibetan translators or a copyist of the Sanskrit manuscript/s (in the form *X// kṛtir iyaṃ Y in Gen. Sg. [/+pādānām]/*).

3 Sources and Influence

The '*abhisamaya*' element in the title refers to the fact that Abhayākaragupta based his work—at least in spirit (see below)—on Lūyīpāda's highly influential work, the *Cakrasamvarābhisamaya* (henceforth CAA).¹⁶ This text has been edited twice.¹⁷

12 I am referring to Mori 2009, vol. 1, 135 & vol. 2, 458, 504 respectively. Note that boldface is used for emphasis here.

13 This passage was kindly pointed out to me by Prof. Harunaga Isaacson in ms. NAK 5-84 = NGMPP B 31/14 before Mori's edition became available.

14 I am referring to Tōh. 1198. I have overlooked this first reference which was kindly pointed out to me by Prof. Harunaga Isaacson. Both references are identified by Tomabechi and Kano 2008, 23 n. 9.

15 A recent article discusses a few examples: Almogi 2008.

16 This is spelt out in the dedicatory verse at the end (226^v): *Lū yi pa zhabs rim par brgyud pa Sdom pa 'byung ba'i ...*

17 First by Sakurai 1998. A recent edition can be found in *Dhīḥ* 55 (2008): 143–159. The Sarnāth editors were apparently unaware of Sakurai's edition.

According to the colophon appended to the Tibetan translation of the CAA (Tōh. 1427), Lūyī¹⁸ was a native of Bengal and most likely wrote in the 10th century. The first translators were Rin chen bzang po and Śraddhākaravarman, which may point to the fact that the CAA was known and transmitted in Kashmir as well. This translation was revised by 'Gos Lhas btsas in the presence of one Navakoṭipāda according to 'an Eastern manuscript'. Further revisions were worked into the present canonical text by Dānaśīla of Jagaddala monastery after collating it with 'a commentary' (unfortunately Dānaśīla does not inform us which one). The presence of 'Eastern' manuscripts and Easterners in the transmission seem to point to Bengal yet again as the stronghold of Samvara-worship.¹⁹

As for the dating, the 10th century is suggested by a body of circumstantial evidence. The earliest hard evidence known thus far for the dating of this author is the reputedly oldest ms. of the CAA used by Sakurai (NAK 5-205 = NGMPP B 31/21), which—according to that editor—dates from NS 180 = 1060 CE. Unfortunately, this is a mistake. The digit that Sakurai read as '1' is in fact a rather deceptive '4', making the ms. three hundred years younger.²⁰ Even if this statement were debatable, the palaeographical features, most notably the 'hook-topped' script, should have acted as a giveaway. Because of the invalidity of this date, we must look elsewhere for evidence. Dārikāpāda mentions Lui/Lūyī as his master in his *caryā* song,²¹ and this author must predate 1054 CE as he is mentioned as an authority in the *maṇḍalopāyikā* titled *Samvarodayā* of Bhūvācārya (Tokyo University Library ms. 450) dating from that year. *Atīśa in his **Abhisamayavibhāṅga* (Tōh. 1490) refers to Lūyī as the author of a **Ṣaṭkulaherukasādhana*. Still earlier is Vīravajra, who wrote a commentary (Tōh. 1512) on the CAA, although not mentioning Lūyī by name in

I give here the most current title of the work, although it could also be *Herukābhisamaya* (the colophon to the 'oldest' ms. available to Sakurai has *iti Cakrasamvaraḥ* [sic!] *śrīHerukābhisamayāḥ samāptah*), *Samvarābhisamaya* (in the authorial verse which is missing in some mss.), or simply *Abhisamaya*.

18 It is usually this form that we find attested in Sanskrit mss. Tibetan sources usually contain the form Lū yi, very occasionally Lū yī. In his *Apabhraṃśa* songs Lūyī seems to be referring to himself and is referred to as Lui (cf. Tibetan Lu'i). Other forms which can be dismissed as Tibetan corruptions include Lū'i, Lu hi, Klu'i, Klu yi, etc. As in the case of many *mahāsiddhas* this name is quite puzzling.

19 Cf. Sanderson 2009, 165 passim.

20 Or two hundred and ninety-nine years younger to be absolutely precise. The ms. has two colophons, the previous one dates from a year earlier (NS 479).

21 Cf. Kværne 1977, 208.

the work. Vīravajra was met by 'Brog mi Shā kya ye shes during his travels in Bengal ca. 1010–1020 CE.²²

Regardless of its influence and authority it is not in the CAA that we find most textual parallels with Abhayākaragupta's text, but in perhaps the most important commentary to that text, the *Cakrasamvarābhisamayaṭīkā* (henceforth CAAṬĪ) of Prajñārakṣita. This text has also been published.²³

Prajñārakṣita's identity and dates are far from established. One of the difficulties is that works attributed to him in some Sanskrit manuscripts and Tibetan translations are attributed to one Śāśvatavajra in other manuscripts and translations. It may not be impossible that the latter was the initiation name of the same person.²⁴ There is some, if inconclusive, evidence to the effect that Prajñārakṣita was a direct disciple of Lūyī. In his **Cakrasamvaramaṇḍalavidhi* (Tōh. 1469) he refers to Lūyī as **sadguru (bla ma dam pa on 56^v4)* and **mahācārya (slob dpon chen po on 62^v6)*. Tibetan sources seem to place him in the first half of the 11th century, that is roughly one generation after Lūyī's proposed date. Thus, Prajñārakṣita is mentioned in the *Blue Annals* as a disciple of Nāropāda and teacher of Mar pa Chos kyi blo gros,²⁵ a statement corroborated elsewhere, e.g. in a lineage given by Bu ston in his *Gsan yig*.²⁶

In spite of the CAAṬĪ and Abhayākaragupta's text running parallel almost verbatim for most of the time, our author seems to have introduced a number of differences in the iconographical details, but even more importantly, in the sequence dictated for the ritual visualisation. Grasping the significance of these innovations would require a separate study, which would involve the examination of dozens of related texts and citations of parallel passages *ad libitum*. Here I shall limit myself to having identified the CAAṬĪ as Abhayākaragupta's main source of

²² According to Davidson 2005, 166.

²³ Part I in Sakurai 2005a; and part II in Sakurai 2005b. The Sanskrit does not survive in its entirety. Another fragment of this work, mentioned but apparently not used by Sakurai, and containing some extra text, may be found in NAK 5-20 = NGMPP A 47/17, where frames 26–31 are folios 2 & 4–7 of a manuscript of this commentary. There are three more folios in Kaiser Library 139 = NGMPP C 14/16. This bundle also contains fragments of the CAA in the same format and script (East Indian) proving that at least in one early instance the CAA and the CAAṬĪ were transmitted together.

²⁴ Cf. Sakurai 2004.

²⁵ Roerich 1949, 384.

²⁶ Chandra (1971, 84) states that Prajñārakṣita was a disciple of Nāropa and the *paramaguru* of Rwa Rdo rje grags.

inspiration and at least one text on which his text left an indelible mark.

The *Śrīsamvarābhiśamayopāyikā* served as one of the models for Śākyarakṣita's famous *Abhiśamayamañjarī* (henceforth AMA), a *sādhana* of Vajrayoginī.²⁷ This is unsurprising, since we know from his own testimony that Śākyarakṣita was Abhayākaragupta's disciple.²⁸ The present fragment can offer many improvements to the printed text and should be used as a source for a new edition of the AMA. In the parallels cited in the following footnotes, I have already ventured to offer some improvements to the printed text based upon the GSS, the CAAṬĪ, and the *Śrīsamvarābhiśamayopāyikā*. However, for the sake of brevity the critical apparatus is *not* included in the cited passages.

Although the *Śrīsamvarābhiśamayopāyikā* seems to be one of Abhayākaragupta's earlier works, and in spite of the fact that only a fragment has surfaced, the work is not unworthy of editing. Anything that the venerable preceptor wrote was likely to have carried weight both during the last golden age of Vajrayāna in the late Pāla era, and beyond, in Nepal and Tibet.

4 Text of the Fragment with Synopses of Missing Portions

I do not propose to present a comprehensive commentary to the *sādhana* but perhaps it is not out of place to mention what we can gather from the Tibetan text where the Sanskrit is not available. Fortunately, the Tibetan translation (henceforth *T_{Sde}*), prepared by Ratnarakṣita, the famous Bengali exile of the Kathmandu Valley, and Zhang grub pa [dpal bzang po], is of a very high quality.

²⁷ Edited in *Dhīh* 13 (1992): 123–154, and re-edited in a separate volume one year later (Rinpoche and Dwivedi 1993) with an attribution to Śubhākaragupta (my page and line numbers refer to the 1993 edition). In what is perhaps the best ms. of this work, unused by the Sarnāth editors, GSS ff. 14^r–39^r it is attributed to Śākyarakṣita, which is more plausible (cf. English, *op. cit.*, p. 357). It is noticeable in this title ('A bouquet of *abhiśamayās*' [perhaps understand: collected and adapted for the worship of Vajrayoginī?]) that Śākyarakṣita uses '*abhiśamaya*' as the name of a genre. This is clearly reflected in the work when he says (AMA p. 8, ll. 14–16): *sarvajanasamgrahanaiḥ punar atra sūnyatābhāvanānantaraṃ rakṣāpañjarādikam uktam, **bahuṣu cābhiśamayeṣv** iyaṃ evānupūrvī dṛśyata iti*. (Boldface is used for emphasis here.)

²⁸ In the AMA (p. 15) he states: ... *Vajrāvalyām asmadgurubhir upadarśitam* ...

4.1 Synopsis of *fol. 1.

After the obeisance verse and statement of purpose, the text launches into the requirements of the *sādhana*. First of all (*dang po kho nar*), the *yogī*^a ought to go to the top of a mountain (*ri'i rtse mo la*), sit facing south (*kha lhor bltas te*), and offer *bali* (*gtor ma btang nas*). Then he should untie his topknot (*skra grol*), sit comfortably (*rol 'dug* [sic!]), and consume the *samaya*[-substance]s (*dam tshig bsten*). Wishing for all beings to obtain the status of Samvara (*Sdom pa'i go 'phang*), he should actualise (*mngon du byas*) the meaning of the four syllables [śrī-he-ru-ka] (*yi ge bzhi'i don*).^b

He should then instantaneously (*cig car du*) turn everything into emptiness and in that emptiness (*stong pa'i ngang las*), after having abandoned his common ego (*tha mal pa'i nga rgyal spangs*), he should adopt the self-awareness of a two-armed Samvara (*Sdom pa phyag gnyis pa*) embracing his consort (*shes rab ma dang bcas pa*).^c

He should then visualise a radiant alphabet (*ā li kā li*) bracketed by OM and PHAṬ rotating counterclockwise (*g.yon skor du dkris*).^d Then

- a The subject is either not specified or missing from the Tibetan translation. I have adopted *yogī* here, since it is thus that Prajñārakṣita and Śākyarakṣita refer to the practitioner (Lūyī has *yogeśvareṇa*). Equally plausible, although perhaps not always interchangeable, would be *mantrī* or *sādhaka*.
- b This passage closely follows Prajñārakṣita's preliminaries (CAATĪ p. 87, ll. 2–6): *prathamataṛaṃ śmaśānaparvatādāv uccasthāne śavopaviṣṭo muktake-śī dakṣiṇābhīmukho yogī mukhaprakṣiptapañcāmṛtavaṭikah/ ŚRĪ-HE-RU-KA ity akṣaracatuṣṭayasyārtham āmukhayan (corr., āmukayan SAKURAI)—ŚRĪkāram advayaṃ jñānaṃ (corr., advaya-jñānaṃ SAKURAI) HE iti hetuśūnyaṃ RU iti apagatavyūhaṃ KA iti na kvacit sthitam// iti//*. It is noteworthy that Abhayākaragupta leaves out the cremation ground as a possible—indeed the most favoured—place for practice, as well as the requirement to sit on a corpse. This is reintroduced, however, in the AMA (p. 1, ll. 10–11, GSS 14^v 5): ... *kvacit chmaśānaparvatādideśe sukhāsanopaviṣṭaḥ sāksāc chavopaviṣṭo vā* ... None of the above injunctions are present in the CAA. Prajñārakṣita is fully aware of the innovations and justifies them as stemming from the teachings of his *guru* (cf. CAATĪ p. 87, ll. 13–14).
- c This is quite different from what Prajñārakṣita has. There (CAATĪ p. 87, ll. 7–8) it is stated that the practitioner should utter thrice the mantra ŚRĪHERUKO'HAM and then visualise himself as a two-armed Samvara (no consort is mentioned). The AMA omits this visualisation altogether at this stage.
- d This has close parallels in both the CAATĪ (p. 87, ll. 8–10): *tadananta-ram OM-kārādi-HŪM-HŪM-PHAṬ-kārāntām ālikālipaṅktiṃ pañcaraśmikām trir uccārya pariveṣṭya (em., pariveṣṭyā SAKURAI) sthitam/*; and the AMA (p. 1, ll. 11–14, GSS 14^v 5–15^r 1) ... OM A Ā I Ū Ū Ṛ Ṛ Ḍ Ḍ E AI O AU AM AH KA KHA GA GHA ŅA CA CHA JA JHA ŅA ṬA ṬHA ḌA ḌHA ṆA TA THA ḌA DHA NA PA PHA BA BHA MA YA RA LA VA ŚA ṢA SA HA KṢA HŪM HŪM PHAṬ ity ālikālipaṅktisphuratpañcaraśmikām trir uccārya pariveṣṭya sthitām ...

he should mentally send forth (*spros*) the deities of the three wheels (*'khor lo gsum*) to crush the host of obstacle-demons (*bgegs kyi tshogs*).^a The *yogī* should then develop the firm mental conviction (*lhag par mos pa byas*) that each constituent of his person is identical with a deity: *rūpaskandha* and so forth are *Vairocana* and so forth.^b

Then the quartet of [*rakṣā*]mantras is recited.^c These are to be visualised in large-bodied letters (*gzugs shin tu che ba*) pervading the universe from the abode of Brahmā (*Tshangs pa'i gnas* [sic!]) to the underworld (*sa 'og*) as black, dark green, white, and yellow, in the east, north, west, and south respectively. From these a quadrangular fence of *vajras* (*rdo rje'i ra ba*) emerges. The four sides are of the same colour as their corresponding *mantras*.^d At the same time (*de dang mnyam du*), with this procedure the *yogī* should visualise a crossed *vajra* (*sna tshogs rdo rje*) emerging from and marked by the syllable HŪṢ. This should then be homologised with the earth below down to the underworld.^e It is here that the text of our fragment picks up.

- a Cf. CAAṬĪ (p. 87, l. 10): *spharattricakre devatāvṛndān mardita*(conj., aṅghita° SAKURAI)*vighnavṛndān bhāvayitvā ...*; AMA(p. 1, ll. 14–15, GSS 15^r1): *sphurattricakradevatāvṛndān marditavighnavṛndān bhāvayet*.
- b The complete list is given in CAA (p. 3, ll. 3–9), on which see CAAṬĪ (p. 88–89, section [2]); several options are mentioned in the AMA (p. 1–2, GSS 15^r–15^v).
- c The four are given in the Tibetan text as: OM SUMBHA NISUMBHA HŪṢ HŪṢ PHATṬ; OM GRHṆA GRHṆA HŪṢ HŪṢ PHATṬ; OM GRHṆĀPAYA 2 HŪṢ HŪṢ PHATṬ; OM ĀNAYA HO BHAGAVĀN VIDYĀRĀJA HŪṢ HŪṢ PHATṬ. The root-text of the cult, the *Herukābhidhāna*, apparently encodes the mantras in the following way: OM SUMBHA NISUMBHA HŪṢ PHATṬ; OM GRIHNA 2 HŪṢ PHATṬ; OM GRIHNĀPAYA 2 HŪṢ PHATṬ; OM ĀNAYA HO BHAGABĀM VAJRA HŪṢ PHATṬ. However, it should be noted that the decoding of these mantras is extremely problematic and quite different interpretations exist both in indigenous and contemporary literature. The form *bhagabām* betrays the Eastern (Magadha/Bengal) origin of the text. Abhayākaragupta's *vidyārāja* (and also *vajrarāja*) are well attested as variants of *vajra*. The mantras were most likely adopted from the *Sarvatathāgatātattvasaṃgraha* (1,328,656 and 1,531,1275).
- d Cf. CAAṬĪ (p. 89, ll. 22–26) with *pratīkas* from the CAA in bold italics: ... OM SUMBHA NISUMBHA *ityādi caturo mantrān uccārayan/ kṛṣṇaharitaraktapītavarṇān* (corr., °varṇām SAKURAI) *brahmāṇḍārasātalavyāpījvalanmahākāyān pūrvottarapaścimadākṣiṇāsu dīkṣu krameṇa nīveśayet*// SUMBHĀdīmantraraśmibhis tadvarṇāś caturaḥ prākārān ...; AMA (p. 5, ll. 12–14, GSS 18^r1–2): ... *kṛṣṇaharitaraktapītavarṇān brahmāṇḍārasātalavyāpījvalanmahākāyān pūrvottarapaścimadākṣiṇāsu dīkṣu krameṇa SUMBHĀdīmantraraśmibhir yāvadicchāvistārān caturo vajraprākārān OM VAJRAPRĀKĀRA HŪṢ VAṢ HŪṢ ity uccārya nīveśayet*.
- e Cf. CAAṬĪ (p. 89, ll. 26–28): *tatsamakālam eva HŪṢkārajatadadhiṣṭhitaviśvavajreṇa viśvavajramayīm bhūmim ā rasātalaparyantām*; AMA (p. 5, ll.

4.2 Edition of fol. 2.

... [2^r] -śvavajramayīm bhūmim ā rasātalaparyantām¹ tadvajrakiraṇaiḥ pañcasūkavajrākāram² upari³ śarajālam tasyādho⁴ vajrapañjaram tad-adho vajravitānam ca⁵ cintayet⁶|^a

tataḥ SUMBHĀ^[2]dimantracatuṣṭayaniṣpannās catasraḥ Kākāsyā-didevīs tadubhayobhayamantra⁷raśmisambhūtās catasro⁸ Yamadā-ḍhyādidevīr aṣṭau dvibhujaikavaktrā dakṣiṇena vajramudgaram [3] vāmenātmarūpanābhyadhahkīlam bibhratīḥ spharitvā⁹ daśadiggata-vighnavṛndam ānīya dīrghanādoccāritahūmniṣpanneṣv aṣṭadikṣv¹⁰ aṣṭasu prākārasamīpakūpeṣu [4] praveśya OM GHA 2 GHĀTAYA 2 SARVADUṢṬAPRADUṢṬĀN¹¹ HŪM 2 PHAṬ KĪLAYA 2¹² SARVAPĀPĀN¹³ HŪM 2 PHAṬ HŪM 3 VAJRAKĪLA¹⁴ VAJRADHARO ĀJÑĀPAYATI SARVAVIGHNĀNĀM¹⁵ KĀYAVĀ^[5]KCITTAM¹⁶ KĪLAYA HŪM PHAṬ ity uccāraṇena¹⁷ kīlayantīḥ¹⁸ OM VAJRAMUDGARA VAJRAKĪLĀKOṬAYA¹⁹ HŪM PHAṬ ity uccāraṇenākoṭayantīḥ²⁰ kīlanākoṭanābhyām vighna^[6]vṛndam mahā-sukhena tathataikarasam²¹ samcintya śeṣavighnān utsārya²² prākāre²³

14–16, GSS 18^r 2–4): tatsamakālam eva hūmkārajatadadhiṣṭhitaviśvavajreṇa OM MEDINI VAJRĪBHAVA VAJRABANDHA HŪM iti paṭhitvā viśvavajramayīm bhūmim ā rasātalaparyantām adhiṣṭhet/

a Cf. CAATĪ (p. 89, l. 28–p. 90, l. 1): tadvajraraśmibhiḥ pañcasūkāvajrākāram upari śarajālam/ tasyādho vajrapañjaram vajravitānam ca yathāsthānam vicintayet/; AMA (p. 5, l. 17–p. 6, l. 1, GSS 18^r 4–5): tato vajraraśmibhiḥ OM VAJRAŚARAJĀLA TRĀM ŚAM TRĀM ity abhidhāya pañcaśūkavajrākāram atinibidam upari śarajālam/ tasyādho vajrapañjaram HŪM PAṬ HŪM ity uccārya vajrapañjaram/ OM VAJRAVITĀNA HŪM KHAM HŪM ity uccārya yathāsthānam vajravitānam/ OM VAJRAJVALĀNALĀRKA HŪM HŪM HŪM ity uktvā vajrajvālām ca cintayet/

1 °paryantām] COD., bar du'o|| T_{Sde} = *°paryantām| 2 pañcasūkavajrākāram] COD., rdo rje lnga pa'i ra ba T_{Sde} = *pañcavajraprākāram 3 upari] COD., de'i phyir T_{Sde} = *tadbahiḥ 4 tasyādho] COD., 'og tu T_{Sde} = *adho 5 vajrapañjaram tadadho vajravitānam ca] COD., rdo rje bla res brgyan pa'i gur T_{Sde} 6 cintayet] COD.^{P.C.}, cintayati COD.^{a.c.}, bsam par bya'o T_{Sde} 7 °mantra°] COD., omitted in T_{Sde} 8 catasro] COD., omitted in T_{Sde} 9 vāmenātmarūpanābhyadhahkīlam bibhratīḥ spharitvā] COD., g.yon phur bu ste| de yang lte ba yan chad rang dang 'dra ba bsams pas rang dang 'dra ba du ma sprul nas T_{Sde} (eyeskip?) 10 aṣṭadikṣv] COD., omitted in T_{Sde} 11 sarvaduṣṭapraduṣṭān] COD., sarba duṣṭān pra duṣṭān T_{Sde} 12 kīlaya 2] COD., om kī la ya kī la ya T_{Sde} 13 sarvapāpān] COD., sarba pā paṁ T_{Sde} 14 vajrakīla] COD., badzra kī la ya T_{Sde} 15 sarvavighnānām] COD., sarba bighnām T_{Sde} 16 kāyavākcittam] COD., kā ya wāk tsitta badzra T_{Sde} 17 uccāraṇena] COD., sngags 'dis mgo la T_{Sde} 18 kīlayantīḥ] corr., kīlam yantīḥ COD. 19 vajrakīlākoṭaya] COD., badzra kī la ā ko ṭa ya T_{Sde} 20 uccāraṇenākoṭayantīḥ] COD., de nas ... brdung pa'i sngags kyis brdung bar bya ba'o|| T_{Sde} 21 mahāsukhena tathataikarasam] COD., bde ba chen po dang ro gcig par gyur par T_{Sde} 22 utsārya] COD., bskrad T_{Sde} = *uccārya 23 prākāre] COD., de'i 'od ra ba la T_{Sde} = (?)

līyamānāsu tāsū tato nirgacchato vajrapadmacakravalayaprākārāṃś¹
cintayet| jagac ca sarvathā ni^[7]rvighnam adhimuñcet|^a

tato² hr̥di aṃjacandraṣṭhanīla³hūṃmayūkhair vakṣyamāṇamaṇḍa-
lacakram ānīya purato⁴ hūṃnirmita⁵ṣoḍaśadevībhiḥ pūjayet|^b

- a Cf. CAATĪ (p. 90, ll. 2–14): *tataḥ SUMBHĀdimantracatuṣṭayaniṣpannāḥ Kākāsyādicatasro devyaḥ| tadaivo(conj., tad evo° SAKURAI)bhayabhayamantraraśmisambhūtā Yamadādhyādi(corr., Yamadādyādi° SAKURAI)catasro devyaḥ| etā aṣṭau dvibhujaiakavaktrāḥ| nābher adhaḥ śulākārā dakṣiṇe vajramudgaradhārā vāma ātmarūpikilakahastāḥ spharaṇayogena gatvā daśadiggatavighnavṛndam ānīya dīrghanādoccārītaHŪMkāraniṣpannāṣṭadigaṣṭapṛākārasamīpa-kūpeṣu praveśya kīlanamantrocārāṇapūrvakam vighnavṛndam kīlayantyaḥ| ākoṭana(corr., ākoṭaṇa° SAKURAI)mantrocārāṇapūrvakam ākoṭayantyaḥ| kīlanākoṭanābhyāṃ vighnavṛndam mahāsukhena tathataikarūpaṃ vicintayet|| punaḥ śeṣavighnān uccātya| pṛākāre līyamānāsu tāsū toyē toyāsphālanabīndunīrgamanyāyena sīmābandhārtham vartulān vajrapadmacakrapṛākārān vicintayet| tad eva vajrapṛākārādikaṃ niḥsandhyekakhaṇḍībhūtaṃ sarvathā nirvighnam ca jagad adhimuñcet||*; AMA (p. 6, ll. 1–15, GSS 18^r6–19^r1): *tadanu SUMBHĀdimantracatuṣṭayaniṣpannāḥ Kākāsyādicatasro devīs tadaivobhayaḥyobhayamantraraśmisambhūtā Yamadādhyādicatasro devīs cintayet| etā dvibhujaiakavaktrā nābher adhaḥ śulākārā dakṣiṇe vajramudgaradhārīṇyo vāma ātmarūpikilakahastāḥ spharaṇayogena gatvā daśadiggatavighnavṛndam ānīya dīrghanādoccārītaHŪMkāraniṣpanneṣu vajrapṛākārābāhyeṣu samīpe digvidigaṣṭakūpeṣu praveśya OM GHA GHA GHĀTAYA 2 SARVADUṢṬĀN PHAṬ KĪLAYA 2 SARVAPĀPĀN PHAṬ HŪM HŪM HŪM VAJRAKĪLA VAJRADHARO ĀJNĀPAYATI SARVAVIGHNĀNĀM KĀYAVĀKCITTAVAJRAM KĪLAYA 2 HŪM PHAṬ iti kīlanamantrocārāṇapūrvakam kīlayantiḥ| OM VAJRAMUDGARA VAJRAKĪLĀKOṬAYA HŪM PHAṬ| ity ākoṭanamantrocārāṇapūrvakam ākoṭayantiḥ| ākoṭanākīlanābhyāṃ vighnavṛndam mahāsukhena tathataikarūpaṃ kurvantīr bhāvayet| punaḥ śeṣavighnān utsārya pṛākāreṣu līyamānāsu tāsū toyē toyāsphālanabīndunīrgamanyāyena sīmābandhārtham vartulān vajrapadmacakrapṛākārāṃścintayet| tad evaṃ vajrapṛākārādivighnotsāraṇaviśuddhyā niḥsandhyekakhaṇḍībhūtaṃ nirvighnam ca jagad adhimuñcya ...*

- b Cf. CAATĪ (p. 90, ll. 21–27): *tata iti rakṣābhāvanānantaram| svahr̥daya iti rakṣāpañjaramadhyasthitasyātmano hr̥daye| Akāreṇety anusvārayuktena| taduparīti| candroparī| HŪMkāreṇa Vajradhararūpeṇa| Vajradharasya candramāṇḍalitvaṃ yuktam eva|| nānāraśmīvispharantam iti spharatpañcāraśmīkam| nijavarṇas tu HŪMkārasya pāradasadr̥śaḥ| madhye nīlatvena bāhye śukratvena|| saṃpūjyeti| Vīṇādisodaśadevībhiḥ|*; AMA (p. 3, ll. 12–15, GSS 16^r5–16^v1): *tataḥ svahr̥dantaḥsuṣīre RAṂkārābījanirjātaravimaṇḍalāsthara-ktavāṂkārāṃ dr̥ṣṭvā tatkiṛāṇair antaḥkalmaṣam apasārya pratiromavivaravinīrgatair vakṣyamāṇabhagavatīmaṇḍalacakraṃ gurubuddhabodhisattvāṃś cā-*

1 vajrapadmacakravalayaprākārāṃś] COD., rdo rje dang padma 'khor lo'i khor yug T_{Sde} 2 tato] COD., de ltar T_{Sde} 3 °nīla°] COD.^{p.c.}, °nīlama° COD.^{a.c.} 4 ānīya purato] COD., mdun gyi nam mkha' la spyān drangs la| phyag rgyas ārgaḥ la sogs pa dbul zhing T_{Sde} = *nabhasi purata ānīya| mudreṇārghādikaṃ datvā 5 °nirmita°] corr., °nirmata° COD.

tatra PuṣpāDhūpāDīpāGa[2^v]ndhāh{||} śvetadhūmrādīpaśikhābhā-
raktavarṇāḥ pradhānabhujē¹ puṣpa²dhūpakāṭacchu³dīpayasṭi⁴gandha-
śaṅkhāḥ| itarabhujatrayeṣu ḍamarukapālakhaṭvāṅgāni^a

VīṇāVamśāMṛdaṅgāMurajā{||} nī^[2]lapītaraktaharītāḥ svasvavā-
dyavādanaparapradhānabhujadvayā aparadvayor⁵ vajravajragha-
ṇṭau^{6|b}

Hāsyā raktā hāsyābhīnayakaradvayā⁷| Lāsyā nīlā vajravajragha-
ṇṭā⁸dhārisagarva^{9|lā}[³]syābhīnaya¹⁰bhujadvayā| Gītā pītā kāmśikādhā-
ridvibhujā¹¹| Nṛtyā haritā kamalāvarttābhīnaya¹²dvibhujā| āsām pra-
dhānasavyetarakarayoḥ¹³ kapāla¹⁴khaṭvān^[4]ge^{|c}

*kṛṣyānīya nabhasi purato vibhāvya vanditvā bījaraśmivisphārīta Vīṇādiṣoḍa-
śadevībhīr arcayet|*

- a Cf. CAATī (p. 91, ll. 6–9): *PuṣpāDhūpāDīpāGandhāḥ śvetadhūmrādīpaśi-
khābhāraktavarṇāś caturbhujā ekamukhāḥ| āsām pradhānaikabhujē puṣpadhū-
pakaṭacchu(corr., °kaṭhacchuka° SAKURAI)dīpayasṭigandhaśaṅkhāḥ (corr.,
°śaṅkhān SAKURAI)| itarabhujatrayeṣu ḍamarukapālakhaṭvāṅgāni||*; AMA (p.
4, ll. 2–4, GSS 16^v 4–5): *PuṣpāDhūpāDīpāGandhāḥ śvetadhūmrādīpaśikhābhā-
raktavarṇāḥ| caturbhujāikavaktrāḥ| āsām pradhānaikabhujē puṣpadhūpakāṭa-
cchudīpayasṭigandhaśaṅkhāḥ| itarabhujatrayeṣu ḍamarukapālakhaṭvāṅgāni|*
- b Cf. CAATī (p. 90, l. 27–p. 91, l. 2): *tatra VīṇāVamśāMṛdaṅgāMurajāḥ|
ekavaktrāś caturbhujāḥ| nīlapītaraktaharītāḥ| svasvavādyavādāna(corr., °vā-
daya° SAKURAI)tatparapradhānabhujadvayāḥ| vajravajraghaṇṭādhārāparabhu-
jadvayāḥ||*; AMA (p. 3, ll. 15–16, GSS 16^v 1–2): *tatra VīṇāVamśāMṛdaṅgā-
Murajā ekavaktrāś caturbhujā nīlapītaraktaharītāḥ svasvavādyavādānatatpa-
rapradhānabhujadvayā vajravajraghaṇṭādhārāparabhu-jadvayāḥ|*
- c Cf. CAATī (p. 91, ll. 2–6): *HāsyāLāsyāGītāNṛtyāḥ| ekamukhāś caturbhū-
jāḥ| aruṇanīlapītaraktaharītāḥ| Hāsyā hāsyābhīnayakaradvayā| Lāsyā vajravajra-
ghaṇṭādhārisagarvalāsyābhīnayapradhānabhujadvayā| Gītā kāmśikādhārīdvi-
bhujadvayā| Nṛtyā kamalābhīnayapradhānabhujadvayā| āsām anyadakṣīṇetarā-
bhujadvayāḥ kapālakhaṭvāṅge(corr., kapālakhaṭvāṅgau SAKURAI) ||*; AMA (p.
3, l. 17–p. 4, l. 2, GSS 16^v 2–4): *HāsyāLāsyāGītāNṛtyā ekamukhāś caturbhujā
aruṇanīlapītaraktaharītāḥ| Hāsyā hāsyābhīnayapradhānabhujadvayā| Lāsyā vajra-
vagraḇhaṇṭādhārisagarvalāsyābhīnayapradhānabhujadvayā| Gītā kāmśikādhāri-
pradhānabhujadvayā| Nṛtyā kamalābhīnayapradhānabhujadvayā| āsām anya-
dakṣīṇetarabhujayāḥ kapālakhaṭvāṅge|* It is to be noted that compared to the

1 pradhānabhujē] COD., phyag g.yas kyī dang po na T_{Sde} = *pradhānaikabhujē
(?) 2 puṣpa°] COD., me tog gi gzhang pa T_{Sde} = *puṣpakaraṇḍa/[ka] 3 °dhū-
pakaṭacchu°] COD., spos khang T_{Sde} 4 °dīpayasṭi°] COD., mar me T_{Sde} = *dīpa
5 aparadvayor] em., dvayor COD., gzhan gnyis kyis T_{Sde} 7 °karadvayā] COD.,
dang po gnyis kyis T_{Sde} = *pradhānakaradvayā° 8 vajravajraghaṇṭā°] COD., rdo
rje dril bu T_{Sde} = *vajraghaṇṭā° 9 °sagarva°] corr., °sagarbha° COD., dkur =
*°sagarbha° 10 °lāsyābhīnaya°] COD., omitted in T_{Sde} 11 kāmśikādhārīdvi-
bhujā] COD., 'khar ba'i sil khrol rdeb pa T_{Sde} 12 kamalāvarttābhīnaya°] COD.,
pad kor mdzad pa T_{Sde} 13 pradhānasavyetarakarayoḥ] COD., phyag gzhan rnams
kyi T_{Sde} 14 kapāla°] COD.^{p.c.}, kapālakṣa° COD.^{a.c.}

ĀdarśāRasāSparśā¹Dharmāḥ{|} śvetaraktaharitatdhavalāḥ² pra-
dhānabhujē³ darpaṇarasapātraviśvavastradharmodayāḥ| itaratrayeṣu
ḍamarukapālakhaṭvāṅgā⁵ni⁴|^a
ṣoḍaśāpi caturbhujai kavaktrāḥ|^b

tadanv aṣṭapadamantraiḥ stutvā pāpadeśanādyanantaram⁵|^c OM
SVABHĀVAŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVAŚUDDHO 'HAM⁶ ity
asyārtham āmukha⁶|yams traidhātukaṃ śūnyasvarūpaṃ nirūpayamś⁷
cittam⁸ tryakṣararūpaṃ OM-ĀḤ-HŪM-Ū-HA⁹-śiro'rdhendubindūn kra-
meṇa¹⁰ nāde 'ntarbhāvya| OM ŚŪNYATĀJÑĀNAVAJRASVABHĀVĀTMAKO

CAATĪ and the AMA Abhayākaragupta not only breaks up the compounds in this series (which does not change the meaning at all) but also reverses the requisites in the arms of the goddesses. For the time being I am unable to offer an explanation for this.

- a Cf. CAATĪ (p. 91, ll. 9–12): *ĀdarśāRasāSparśāDharmāḥ| śvetaraktaharitatdhavalāś caturbhujai kamukhāḥ| pradhānaikabhujena darpaṇarasapātraviśvavastradharmodayadharāḥ| itarabhujatrayeṣu ḍamarukapālakhaṭvāṅgāni|*; AMA (p. 4, l. 4–6, GSS 16^v5–17^r1): *ĀdarśāRasāSparśāDharmāḥ śvetaraktaharitatdhavalāś caturbhujai kamukhāḥ| pradhānaikabhujena darpaṇarasapātraviśvavastradharmodayadharāḥ| itarabhujatrayeṣu ḍamarukapālakhaṭvāṅgāni|*
- b Notice that Abhayākaragupta modifies the order of the worship-goddesses. Both the CAATĪ and the AMA transmit the series beginning with Vīṇā, Hāsyā, Puṣpā and Ādarśā respectively, whereas the present work has a series beginning with Puṣpā, Vīṇā, Hāsyā, and Ādarśā respectively. I am unable to give an explanation for this peculiarity.
- c Cf. CAATĪ (p. 91, ll. 13–15): *aṣṭapadamantraiḥ stutvā| tataḥ sarvasattvābhyud-dharaṇāyātmānaṃ tebhya niryātya| pāpadeśanādyartham «ratnatrayaṃ me śaraṇam» ityādigāthāṃ tridhā paṭhed iti puṇyasaṃbhāra uktāḥ|*; AMA (p. 4, ll. 7–14, GSS 17^r1–5): *tadanu vakṣyamāṇāṣṭapadamantrair abhistutya pāpadeśanā puṇyānumodanā nirvāṇakāmajinacirasthityarthādhyeṣaṇā dharmakrapravṛttyarthabuddhayācanā svapuṇyapariṇāmanā ceti [sic!] saptavidhānu-ttarapūjāṃ kṛtvā ratnatrayaśaraṇagamanajinamārgāśrayaṇātmabhāvaniryātanābodhicittotpādapuraḥsaraṃ sarvasattvānām ekaputravat tathataikarasa-mahāsukhasaṃyojanāvāñchātmikāṃ maitrīm duḥkhoddharaṇakāmanākārāṃ karuṇāṃ utpanmakūśalamūlabhogaiśvaryādiṣv aviyogecchāsvabhāvāṃ muditāṃ sarvatra pratighānūnayarahitadharmatāyāṃ svarasavāhitayā pravṛttilakṣaṇāṃ upekṣāṃ ca bhāvayitvopārjitapuṇyasaṃbhāro ...*

1 °Sparśā° corr., °rSparśā° COD. **2** ĀdarśāRasāSparśāDharmāḥ śvetaraktaharitatdhavalāḥ| COD., Gzugs ma dkar| Ro ma dmar| Reg ma ljang| Chos ma dkar mo ste| T_{Sde} = *Ādarśā śvetā| Rasā raktā| Sparśā haritā| Dharmā dhavalā| **3** pradhānabhujē| COD., phyag g.yas dang po T_{Sde} = *pradhānadakṣiṇabhujē **4** °khaṭvāṅgāni° corr., °khaṭvām gāni [sic!] COD.^{p.c.}, °khaṭvām ni COD.^{a.c.} **5** pāpadeśanādyanantaram| COD., sdig pa bshags pa la sogs pa bya| T_{Sde} **6** 'ham| corr., ham COD. **7** nirūpayamś| corr., nirūpamś [sic!] COD. **8** cittam| COD., rang gi sems nyid T_{Sde} = *svacittam **9** ū-ha° COD., de la u ha T_{Sde} **10** °bindūn krameṇa| corr., °bindūnakrameṇa COD.

'HAM¹ ity arthapra^[7]tītyāntar jalpan² nādamātravikalpam api tyajet^[a]

prāk³praṇidhānādhipatyān nādarūpeṇa⁴ svacittam⁵ nabhasy avasthāpya svasvabījādhiṣṭhitaYAMjasapataka⁶ dhanvābhanīla⁷vāyuraM-
[end of 2^v] ... ^b

- a Cf. CAATĪ (p. 92, ll. 5–11): ... OM SVABHĀVetyādīmantram uccārayan traidhātukam śūnyam paśyet// praṇidhānavaśāt tac cittam (corr., taccittam SAKURAI) uparyupari sthītam sītāraktakṛṣṇa-OM-ĀḤ-HŪM-kārarūpaṃ cintayet// tata OM-kārāt kāyacakradevatāḥ (corr., °devatā° SAKURAI) saṃsphārya jagadarthaṃ kṛtvā samāpattipūrvakaṃ dravīkṛtya tasminn eva praveśayet// tathā ĀḤ-kārād vākacakradevatāḥ (corr., °devatā° SAKURAI)// HŪMkārāc cittacakradevatāḥ (corr., °devatā° SAKURAI)// tata OM-kāraṃ ĀḤ-kāre/ ĀḤ-kāraṃ HŪM-kāre/ Ū-kāraṃ HA-kāre/ HA-kāraṃ śīrasi/ śīro 'rdhacandre/ ardhacandraṃ bindau/ binduṃ nāda antarbhāvyā vālāgrasatasahasrabhāgapramāṇam avasthāpya/ ... & CAATĪ (p. 92, ll. 13–16): om śūnyatājñānavajretyādīmantram uccārya nādamātraṃ vikalpaṃ parityajet//; AMA (p. 4, l. 14–p. 5, l. 4, GSS 17^r 5–17^v 3): ... jñānasambhārābhivṛddhaye OM SVABHĀVAŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVAŚUDDHO 'HAM ity arthābhīmukhīkaraṇapūrvakaṃ paṭhet// atra svabhāvaśuddhāḥ sarvadharmā iti grāhyaviśuddhiḥ/ svabhāvaśuddho 'ham iti grāhakaviśuddhiḥ/ «māyāṃ vidhāya māyāvī yadā saṃharate punaḥ/ na kiṃcid vidyate tatra dharmāṇāṃ sā hi dharmate»ti pravacanāt/ traidhātukam ānī-tamaṇḍalacakraṃ ca pratibhāsamātrasvabhāvaṃ prabhāsvara eva praveśya/ ātmānaṃ ca ravau/ tam VAṂkāre/ tam ardhacandre/ tam bindau, tam nāde/ tadvikalpam api OM ŚŪNYATĀJÑĀNAVĀJRASVABHĀVĀTMAKO 'HAM ity arthā-nugamenoccārya tyajet/ śūnyatājñānam evābhedyatvād vajraṃ tasya svabhāvas tadātmako 'ham ity arthaḥ/
- b Cf. CAA (p. 4, ll. 17–22): tato viśuddhyādhārādheyamaṇḍalaṃ bhairambhādisaṃsthitam vicintya/ YAM-kārapariṇatam vāyumaṇḍalaṃ dhvajāṅkitam dhanvābham (corr., dhanvābhām SAKURAI) nīlavarṇam/ tasyopari RAM-kārapariṇatam āgneyamaṇḍalaṃ raktavarṇam trikoṇam jvālāṅkitam/ tasyopari YAM-kārapariṇatam apmaṇḍalaṃ vartulaṃ śvetavarṇam ghaṭāṅkitam/ tasyopari LAM-kārapariṇatam pāṛthivamaṇḍalaṃ caturasraṃ pītavarṇam caturśu koṇeṣu trīśūkavajrāṅkitam/; CAATĪ (p. 92, ll. 16–19): tata iti śūnyatātataḥ// vibudhyeti/ nādarūpeṇa svacittam nabhasy avasthāpya/ ādhārādheyarūpaṃ cakram bhairambhādisaṃsthitam/ vāyumaṇḍalādyuparigatam cintayet// ayam uddeśaḥ// asya nirdeśo yaṃkāretyādi sugamam//; AMA (p. 5, ll. 5–8, GSS 17^v 3–4): tataḥ pūrvapraṇidhānāvedhavaśāt śūnyatāsamādhher vyutthāya svacittam evoparyupari YAM-RAM-VAṂ-LAMpariṇatadhanustrikoṇavartulacaturasrākāraṇīlāraktaśvetapītavarṇacalatpatākāṅkakotīdvayajvālāṅkaghaṭāṅkatrīśūkavajrāṅkakakoṇacatuṣṭayaṃ vāyuvahnīvaruṇakṣitimaṇḍalasvabhāvaṃ vicintya ...

1 'ham] corr., ham COD. 2 °pratītyāntar jalpan] COD.^{a.c.}, °pratītyā 'ntar jalpan COD.^{p.c.} 3 prāk°] corr., prāka° COD., de nas sngon gyi T_{Sde} = *tataḥ prāk° 4 °rūpeṇa] corr., °rūpena COD. 5 svacittam] em., svacitta° COD. 6 °sapatāka°] conj., °sa((pa))+āka° COD., ba dan gnyis dang ldan pa T_{Sde} 7 °nīla°] COD.^{p.c.}, °nī° COD.^{a.c.}

4.3 Synopsis of *fols. 3–4.

The text proceeds with injunctions to visualise the disks of fire, water, and earth with their specific shapes, colours, ornaments, and seed-syllables. Thus the disk of wind arises and is presided over (*byin gyis brlabs pa*) by the syllable YAM; it is in the shape of a bow (i.e. a semicircle), dark-blue in colour, and adorned with two [fluttering] streamers [on the two corners]. The disk of fire arises and is presided over by RAM; it is triangular in shape, red in colour, and is adorned by seven flames. The disk of water arises and is presided over by VAM; it is in the shape of a pot, white in colour and is adorned by a pot. The disk of earth arises and is presided over by LAM; it is in the shape of a square, yellow in colour, and is adorned by half-*vajras* [at the corners].^a

On top of the disks the *yogī* should visualise mount Sumeru fashioned from various jewels (*rin po che sna tshogs*) emerging from the syllable SUM; on top of that a multi-coloured lotus (*sna tshogs padma*) from the syllable PAM; in the chalyx (*ze'u 'bru* [!]) of that lotus a crossed *vajra* (*sna tshogs rdo rje*) from the syllable HŪM; on the middle of that *vajra* the string of vowels and consonants (*ā li kā li*) turning around twice to the left and right respectively (*g.yon dang cig shos kyi nyis 'gyur gyis 'khor ba*); and finally, arising from the alphabet, a moon-disk.^b

From the moon-disk and another HŪM [...],^c white on the outside and dark-blue on the inside, the palace (*gzhal yas khang*) for the five

a For the parallels see note b on previous page.

b Cf. CAA (p. 4, ll. 22–25): *tasyopari* SUM-kārapariṇatam *sumeruparvatam caturasram catūratnamayam* (corr., *caturratnamayam* SAKURAI) *aṣṭaśṛṅgopasobhitam* *tasyopari* HŪM-kāranirjātam *viśvavajram* *tasyopari* PAM-kārapariṇatam *viśvapadmam aṣṭadalam karṇikākeśarānvitam* *tanmadhye ālikāliyogam*;; CAATĪ (p. 92, l. 20–p. 93, l. 2): ***tasyopari hūmkāranirjātām viśvavajram*** *ity asyāyam arthaḥ* *Sumerūpari PAM-kārajaviśvapadmakarṇikoparīty arthaḥ* ***viśvapadmam aṣṭadalam karṇikākeśarānvitam*** *ity asya padmasya diganukrameṇa varṇā ucyante* *«pūrvādidigvāsīdalāruṇābham vāyavnidigvāsīdalām ca pītam pretādhipēśānadiśoś ca dūrvāśyāmbakṛṣṇam khalu viśvapadmam* *» ity asyāyam arthaḥ* *pūrvādidiggaṭam rakṭam vāyavyām āgneyām ca pītam nairṛtyām śyāmam aiśānyām kṛṣṇam* ***ālikāliyogam*** *iti vāmadakṣiṇāvartasthitālikālimālāpariṇāmāt* (em., °*pariṇatāt* SAKURAI) *tadbimbavat tadākṛti candramaṇḍalam cintayed iti vartate* *iti yogah*;; AMA (p. 5, ll. 8–9, GSS 17^v 5): ... *tadupari* SUM-kārasamudbhavaṃ *caturasram aṣṭaśṛṅgam pūrvadakṣiṇapaścīmottarapārśveṣu rūpyavaiḍūrya-sphaṭikasuvārṇamayam sumeruṃ dhyātvā* ... Śākyarakṣita proceeds with building the defences starting with the four *rakṣāmantras* at this stage. For his explanation, see AMA p. 8, ll. 13–16, GSS 20^v 2–3.

c The visual manipulations for this particular syllable described here are not entirely clear to me.

deity-circuits (*'khor lo lnga'i lha*)^a emerges. It is surrounded by eight cremation grounds (*dur khrod*).^b

The visualisation of the main deity-pair follows. The Lord (*bcom ldan 'das*, i.e. Heruka, Samvara, or Śaṃvara) stands with legs in the archer position (*g.yas bskum pa'i zhabs kyis*) atop a multi-coloured lotus (*sna tshogs padma*) and a sun-disk, trampling on Bhairava (*'Jigs byed*) and Kālarātri (*Dus mtshan*). His body is black. His faces, beginning with the one looking eastwards and continuing [counterclockwise] towards the north, are black, green, red, and yellow respectively. All faces have three wide-open, bloodshot eyes. His lower garment (*sham thabs*) is the hide of a tiger. He has twelve arms: with the two lowest holding a *vajra* and a bell he embraces his consort, Vajravārāhī (*Rdo rje phag mo*). With the two upper he stretches behind his back a white elephant-hide (*glang po'i pags pa*) dripping with blood. In the remaining arms on the right he holds starting from the top a rattle-drum (*da ma ru*), a hatchet (*dgra sta*), a chopping knife (*gri gug*), and a trident (*rtse gsum pa*). With the ones on the left he holds a skull-staff marked by a *vajra* (*rdo rjes mtshan pa'i kha ṭwām ga*), a skull-bowl filled with blood (*khrag gis gang ba'i thod pa*), a *vajra*-noose (*rdo rje'i zhags pa*), and the head of Brahmā (*Tshangs pa'i mgo bo*). He sports a garland (*do shal*) of fifty [freshly severed] human heads and wears the six bone ornaments (*phyag rgya drug*): a chaplet (*'khor lo*), earrings (*rma rgyan*), a necklace (*mgul rgyan*), bracelets (*lag gdub*), a girdle (*rked rgyan*), and is smeared with ash (*thal ba*). He wears a sacred thread (*tshangs skud*) made out of human sinew (*mi'i rgyus*). His forehead is adorned with [a tiara made of] five skulls. Above that, on his topknot (*ral pa'i thor cog*) there is a jewel (*nor bu*), a digit of the moon (*zla ba tshes pa*) slightly tilted to the left, and a crossed *vajra*. His mouth is distorted by his showing his fangs. He is endowed with the nine 'emotions' (*nyams*)

a In the later terminology of this system the five are: *bāhyacakra*, *kāyacakra*, *vākcakra*, *cittacakra*, and *mahāsukhacakra* (e.g. AMA p. 12, ll. 4–5). Only the second, third, and fourth are attested in the CAA, and only the first to fourth are attested in the CAAṬĪ.

b Cf. CAA (p. 4, l. 26–p. 5, l. 2): *tanmadhye hūmkāraṃ Vajrasattvasvarūpakam nānāraśminiścarantaṃ vicintayet|| tatpariṇataṃ śrīHerukavajraṃ ravidharyasthaṃ maṇḍalacakraṇvitaṃ niṣpannaśmaśānāṣṭakamaṇḍitaṃ|| atha śmaśānāni prakathyate ...*; CAAṬĪ (p. 93, ll. 3–8): *tanmadhya iti candramadhye| hūmkāram iti pūrvasthāpitanādāt krameṇa niṣpannam| Vajrasattvasvarūpakam iti hetuVajradhararūpam|| nānāraśminiścarantaṃ iti spharaṇe pañcavarṇikaraśmimukhanirgatapañcacakradevatābhir jagat tanmayīkṛtya saṃharaṇena ca daśadigvartīsiddhavīrayoginyādyaprajñopāya-samāyogapūrvakam dravikṛtya nāde praveśya| cintayed iti|*

of 'dance' (*gar*)^a: love (*sgeg pa*), heroism (*dpa' ba*), disgust (*mi sdug pa*), ferociousness (*drag po*), comedy (*bzhad pa*), terror (*'jigs pa*), compassion (*snying rje*), wonder (*rmad du byung ba*), and tranquility (*zhi ba*).^b

Vajravārāhī embraces the Lord.^c Her body is red, she has one face with three eyes. Her hair is dishevelled. She is naked (lit. sky-clad, *nam mkha'i gos can*), save a girdle made from fragments of skulls (*thod pa'i dum bu*). With her left arm she embraces Heruka's neck, while offering him a stream of blood issuing from a skull-bowl [in her hand]. With her right she sports a *vajra* while stretching out her index finger above. She has a garland made of dried human heads, a halo of solar light (*nyi ma'i 'od kor*), and wears [only] five bone-ornaments (*phyag rgya lnga*). She is menstruating (*khrag 'dzag pa*). She wears a slight smile (*cung zad dgod*) and her body-hair stands on end (*ba spu langs pa*).^d

a On how the nine *rasas* of dramaturgy/poetics are applied to Heruka-style deities, see Isaacson 2007, 302, and the article quoted therein: Tanaka 1994.

b Cf. CAA (p. 5, ll. 18–27): *evaṃ vicintya bhagavantaṃ caturmukhaṃ kṛṣṇa-śyāmaraktagauram iti| trinetrāṃ dvādaśabhujāṃ| āliḍhāsana(corr., āliḍāsana° SAKURAI)| samsthitaṃ| MahābhairavaKālarātryākramyamānam (corr., °ākṛāntamānam SAKURAI)| Vajravārāhyāliṅgitam| āliṅganabhujadvayena vajraghaṇṭādharāṃ| aparabhujadvayena gajacarmāmbaḍharāṃ| tṛtīyadaḥṣiṇakare ḍamarukam| caturthe paraśuḥ| pañcame kartriḥ| śaṣthe triśūlam udyatam| vāmatṛtīyabhujē khaṭvāṅgaṃ vajrāṅkitam| kapālamālālamkṛtaśekharam| ardhacandradhāriṇam| viśvavajrākṛāntamaulīnam| vikṛāntanam| daṃṣṭrotkaṭabhīṣanam| kaṇṭhikārucakakūṇḍalaśiromaṇivibhūṣitam| yajñopavītam| bhasmeti mudrāṣaḍbhīr vibhūṣitam (corr., bhūṣitam SAKURAI) | śaṭpāramitāviśuddhāt ṣaḍbhīr mudrābhīr mudritam|| The commentary to this passage does not seem to have survived in its entirety. Cf. CAAṬI p. 162, l. 6–p. 163, l. 24. For a very similar phrasing to the iconographical description above see NiYoĀ, p. 35, ll. 3–9.*

c Abhayākara Gupta is silent on the stance she assumes. According to the CAA and the CAAṬI she embraces her partner with both legs 'in the manner of climbing a tree'. However, in depictions the form where she mirrors the Heruka's archer pose is more frequent.

d Cf. CAA (p. 5, l. 28–p. 6, l. 3): *tasyāgrato Bhagavatī raktavarṇā ekamukhī dvibhujā| trinetrā| muktakeśī nagnā| khaṇḍamaṇḍitamekhālī| vāma-bhujāliṅgitakapāladuṣṭamārādyasṛgdharāṃ| dakṣiṇena tarjayantī diśaḥ sarvā duṣṭatarjanavajrikā| kalpāgnivad mahātejā sravantī rudhirapriyā| jaṅghādvayena samveṣṭya (em., samveṣṭā SAKURAI) mahāsukhakarūṇātmikā||* CAAṬI (p. 163, l. 25–p. 164, l. 3): *agrata iti| samṃmukhaṃ Bhagavantam āliṅgya sthitety arthaḥ|| khaṇḍamaṇḍitamekhaleti| kapāla-khaṇḍakṛtakāṭi(corr., °kaṭhi° SAKURAI)| bhūṣaṇā|| kalpāgnivad iti| śūnyarūpatayā jagadanupalambhasāmyāt|| mahātejā iti| suviśuddhajñānāloka-yogāt sūryaprabhāmaṇḍalinī|| rajo-yogāt sravanti|| pañcamudrāvibhūṣitā ca bodhavyā|| samāveṣṭyēti vṛkṣāroha-karaṇasthitā|| mahāsukhakarūṇātmikēti| vipaśyanārūpe mahāsukhe nīmagāpi jagadarthakārikā||* for a very similar

The visualisation of the retinue is preceeded in Abhayākaragupta's text by a general rule as to the order in which they should be placed in the palace: counterclockwise (*g.yon skor*) for the deities in the cardinal directions starting in the east and clockwise (*g.yas su bskor*) for the deities in the intermediate corners starting in the south-east (*me*).^a

[In the first circuit proceeding outwards from the main deity-couple] standing in the archer position (*g.yas brkyang* [sic?]), Ḍākinī (*Mkha' 'gro ma*), Lāmā (*Lā mā*), Khaṇḍarohā (*Dum skyes ma*), and Rūpiṇī (*Gzugs can ma*) are black, [dark] green, red, and [pale] yellow respectively. They are one-faced, three-eyed, naked, with hair dishevelled. They have four arms holding a skull-bowl and a skull-staff in the left and a rattle-drum and a chopping knife in the right.^b

In the intermediate corners there are four skull-bowls (*pad snod*). Abhayākaragupta lists two versions about their contents: they are either filled with semen (*byang sems*), blood (*nyi ma* [!]), the five nectars (*bdud rtsi lnga*), and the five meats (*sgron ma lnga*), or all are filled with the five nectars.^c

Then follows the description for the visualisation of the deity-couples—from here onwards called 'heroes' (*dpa' bo*) and 'heroines' (*dpa' mo*)—in the eight-spoked, dark-blue *cittacakra* (*thugs kyi 'khor*

phrasing to the iconographical description above see NīYoĀ, p. 35, ll. 10–13.

a Cf. NīYoĀ (p. 35, l. 14): *tataḥ prācyādidikṣu vāmāvartena vahnyādividikṣu dakṣiṇāvartena nyāsaḥ*/ This seems to go contrary to the sources used in Gray 2007. There, in Table one on pp. 58–60 the deities are listed exactly the other way around.

b Cf. CAA (p. 6, ll. 4–9); AMA (p. 8, ll. 16–20, GSS 20^v3–6): *pūrvādidaleṣu caturṣu vāmāvartena yathākramaṇ ḌākinīLāmāKhaṇḍarohāRūpiṇyaḥ/ kṛṣṇaśyāmaraktagaurā ekavaktrās caturbhujā vāme khaṭvāṅgakapālādharāḥ/ dakṣiṇe ḍamarukartridhārīṇyas trinetṛā daṁṣṭrākārālvadanā muktakeśyo nagnā ālīḍhapadāḥ pañcamudrādhārā galanmuṇḍamālīnyo vajramālāṅkalalāṭamekhalāḥ saravaghurghurādivibhūṣitā bhāvanīyāḥ*/; cf. NīYoĀ (p. 35, ll. 15–17).

c Cf. CAA (p. 6, ll. 10–11) especially the second quarter-verse *bodhicittādi-bhāṇḍakāḥ*. It is very likely that there were two (or more) diverging opinions on what the *ādi* should mean. Only the first option seems to have been followed by Śākyarakṣita in his AMA (p. 8, l. 20–p. 9, l. 1, GSS 20^v6–21^r1): *āgneyādividigdaleṣu dakṣiṇāvartena bodhicittena rajasā pañcāmṛtaiḥ pañcapradīpaiḥ siddharasavad amṛtibhūtaiḥ paripūrṇāni catvāri padma-bhājanāni bhāvyaṇi*/. Both options are stressed again in the NīYoĀ (p. 35, l. 18–p. 36, l. 1): *vidigdaleṣu bodhicittena rajasā pañcāmṛtaiḥ pañcapradīpaiś ca siddharasavadamṛtibhūtaiḥ pūrṇāny abjabhājanāni catvāry api pañcāmṛtapūrṇāni vā*/

lo) which is surrounded [on the outside] by a dark-blue garland of *vajras* (*rdo rje 'i phreng ba*).^a

Proceeding outwards, the deity-couples in the eight-spoked, red *vākcakra* (*gsung gi 'khor lo*) are described. This circle is surrounded by a red garland of lotuses.^b

The third eight-spoked circuit is the white *kāyacakra* (*sku 'i 'khor lo*), again with eight pairs of deities, which is delineated by a garland of white wheels.^c

The common iconographical features are given in the next passage. The heroes beginning with Khaṇḍakapālī are one-faced, four-armed, three-eyed. Their faces are distorted in a grin, they wear a topknot and a turban (*dpa' bo 'i ras*) adorned with a garland of *vajras*. With their lower arms they hold their consorts in embrace with a *vajra* and a bell in hand. Their upper arms sport a rattle-drum and a skull-staff. They wear a sacred thread and the five bone-ornaments. They stand in the archer position. The heroines beginning with Pracandā are also one-faced, three-eyed. Their form is terrifying, their hair untied. They are naked. They have two arms: the left is around their consorts' neck with a skull-bowl in hand, the right hand holds a chopping knife with the index outstretched.^d

The last of the circuits (unnamed here) is that of the gates and the corners of the palace. In the cardinal directions there are four zoocephalic goddesses: Kākāsyā (*Khra gdong ma*), Ulūkāsyā (*'Ug gdong ma*), Śvānāsyā (*Khyi gdong ma*), and Sūkarāsyā (*Phag gdong ma*). Their features agree with Dākinī and so forth [i.e. the goddesses from the innermost circuit in the corresponding direction]. The goddesses in the four corners are anthropocephalic and attractive (*yid 'phrog pa*): Yamadādhī (*Gshin rje brtan ma*), Yamadūtī (*Gshin rje pho nya ma*), Yamadaṃṣṭrī/Yamadaṃṣṭrīṇī (*Gshin rje mche ba ma*), and Yamamathanī (*Gshin rje 'joms ma*). The two halves of their bodies as-

a Cf. CAA (p. 6, ll. 12–17); goddesses only in AMA (p. 9, ll. 2–5, GSS 21^r1–3); NīYoĀ (p. 36, ll. 2–5).

b Cf. CAA (p. 6, ll. 18–25); goddesses only in AMA (p. 9, ll. 5–9, GSS 21^r3–5); NīYoĀ (p. 36, ll. 6–8).

c Cf. CAA (p. 6, l. 26–p. 7, l. 5); goddesses only in AMA (p. 9, ll. 9–13, GSS 21^r5–21^v2); NīYoĀ (p. 36, ll. 9–11).

d This arrangement follows CAA (p. 7, ll. 6–16), for which I propose some corrections: *Khaṇḍakapālyādayo* for *Khaṇḍakapālādayo* (l. 6), *ālīdhāsana*° for *ālīḍāsana*° (l. 10), *muktakeśa*° for *mukutakeśa*° (l. 13). For goddesses only cf. AMA (p. 9, ll. 13–14, GSS 21^v2–3); NīYoĀ (p. 36, ll. 12–17).

sume the colour of the goddess standing in that cardinal direction. All eight goddesses stand on a corpse (*ro'i gdan*).^a

All deities beginning with *Ḍākinī* wear garlands of human heads, a garland of *vajras* on their foreheads, and a girdle made of bits of bone from which tinkling tiny bells hang.^b

The retinue must be visualised in an instant, simultaneously with the main deity-pair.^c

At the same time the *yogī* should visualise in the heart of the Lord a black *HŪṂ* called the *samādhisattva* (*ting nge 'dzin sems dpa'*), and in his navel a string of the alphabet in five colours having as its nature [!?] the deities of the *maṇḍala*.

This string should exit together with the breath [of the Heruka who is the *yogī*] on the right nostril and fuse the entire world (*'gro ba thams cad*) with the nature of [the three *maṇḍala*-]wheel[s] (*'khor lo*). After the world and the heroes and heroines 'become of the same taste' (*ro gcig tu gyur*) they are brought back by the same string via the breath entering on the left nostril. The practitioner should perceive them in the form of a reflection of a moon-disk [on water].^d

That moon-disk should then become adorned with a *HŪṂ* which turns into a white, one-faced, two-armed [Heruka]. He holds a *vajra* and a bell while embracing *Vajravārāhī*. He stands in the archer position

a Cf. CAA (p. 7, ll. 17–22) correcting *Yamadātī* to *Yamadādhī* (l. 18), *vidhiśisthās* to *vidiksthās* (l. 21); AMA (p. 9, ll. 15–18, GSS 21^v3–5); NīYoĀ (p. 36, l. 18–p. 37, l. 2).

b Cf. CAA (p. 7, ll. 22–23), which seems to mention only the garland of *vajras*. These specifications were quoted earlier in the AMA (p. 8, ll. 16–20, GSS 20^v3–6). NīYoĀ (p. 37, l. 3–4): *sarvās ca Ḍākinīyādidevatā galāvalambimuṇḍamālā vajramālāṅkalalāṭāḥ pañcamudrīṇyo mekhalāsaravaghurghurādibhir bhūṣitāḥ*

c Cf. AMA (p. 9, ll. 18–19, GSS 21^v5): *sarvās ca tā devyo bhagavatīṇiṣpattisamakālam eva jhaṭiti niṣpannā draṣṭavyāḥ*

d This passage is not quite clear to me. Cf. CAATī (p. 170, ll. 8–11) greatly expanding Lūyī's text: *anena sarveṇedaṃ pratipāditam/ ālikālipaṅktiṃ pañcaraśmikāṃ spharattricakra devatām uccārayan/ dakṣiṇena vāyunā niḥsrtya jagat tricakrīkṛtyānādisiddhavīrayoginīsamaraśibhūtām vāmapuṭena praviśya nābhau pratibimbavat svākāracandramaṇḍalībhūtām vicintya ...*

and has the nature of the *jñānasattva* (*ye shes sems dpa'*).^a The *yogī* should then perceive himself as endowed with all three *sattvas*.^b

Alternatively (*yang na*), he should place in the heart of the afore-visualised [*samayasattva*] the *jñānasattva*, and in his heart the *samādhisattva*. Together with the *nāda* of that syllable he should visualise all this as turning into the nectar of great bliss (*bde ba chen po'i bdud rtsi*). Then he should recite [first] the [three-syllable] mantra OM ĀḤ HŪṂ, and [then] the following: OM SARVAVĪRAYOGINĪKĀYA-VĀKCITTAVAJRASVABHĀVĀTMAKO 'HAM.

The text proceeds with the fusing of the constituents of the person with the deities, that is to say the *viśuddhi*-passage, which comes much earlier in Lūyī's CAA. The *yogī* should visualise on his eyes a lotus, a moon-disk, and atop a white Mohavajra (*Gti mug rdo rje*) emerging from a wheel and the syllable OM. Here the text of our fragment picks up again.

4.4 Fols. 5–7.

... [5^r] Rūpavajrāsamālingitaḥ| śrotrayor abjasūrye¹ vajraHŪṂjo Dveṣavajraḥ kṛṣṇaḥ Śabdavajrālingitaḥ| ghrāṇapuṭayoh² padmasūrye³ ratnaTRĀṂ⁴pariṇato Mātsaryavajraḥ pīto Gandhavajrānvitaḥ[|] ji-^[2]hvāmūle⁵ 'bjaravau raktapadma⁶ ĀḤ⁷pariṇato Rāgavajro rakto Rasavajrālingitaḥ| lalāṭa abja⁸sūrye khaḍgaHĀṂ⁹pariṇata Īrṣyāvajro haritaḥ Sparśavajrāsamāpannaḥ| hṛdaye pad^[3]ma¹⁰sūrye vajra-HŪṂjanita Aiśvaryavajraḥ sito Dharmadhātuvajrāsamāpannaḥ| ete¹¹ Mohavajrādaya ādhyātmikāyatanaviśuddhisvabhāvā divyacakṣurādīdāyakā ya^[4]thākramam KṣitigarbhaVajrapāṇiKhagarbhaLokeśvara-

a CAAṬĪ (p. 170, ll. 11–16): ... *tatra jhaṭiti HŪṂkāram taccandrabhājapariṇatam Bhagavantam śuklavarnam ālīdhāsana*(*corr.*, *ālīdhāsana*° SAKURAI)*stham ākāśalikhitacitrasadrśam dvibhujam ekavaktram vajravajraghaṇṭādhārobhaya-bhujābhyām vajrakapāladhāridvibhujai kamukharaktaVajravārāhīsamāpannam dṛṣṭvā māyāsuratadhvanisamākṛṣṭam traidhātukātmakam cakram ātmani krameṇāntarbhāvayet*||

b The *samayasattva* was visualised earlier, the *samādhisattva* is the black HŪṂ above, and the *jñānasattva* is the two-armed Heruka.

1 °sūrye] *corr.*, °sūrye COD., nyi ma'i steng du T_{Sde} = *°sūryopari 2 ghrāṇapuṭayoh] COD., sna la T_{Sde} 3 °sūrye] COD., nyi ma'i steng du T_{Sde} = *°sūryopari 4 °trām°] COD., tram T_{Sde} 5 jihvāmūle] COD., lce'i rtser T_{Sde} = *jihvāgre (?) 6 °padma°] COD., 'dam skyes T_{Sde} = *°paṅkaja° 7 °āḥ°] COD., om T_{Sde} 8 lalāṭa abja°] *corr.*, lalāṭābja° COD. (double *sandhi*) 9 °hām°] COD., ham T_{Sde} 10 padma°] *corr.*, padama° COD. 11 ete] COD., de la T_{Sde} = *tatra

SarvanivaraṇaviṣkambhiSamantabhadrāparanāmāno¹ VairocanaĀkṣo-
bhyaRatnasambhavaĀmitābhĀmoghasiddhiVajra^[5]sattvamudritā jaṭā-
mukūṭinas trinetraḥ pañcamudriṇo dvibhujaikavaktrā dakṣiṇabhujena
cakravajraratnaraktapadmaviśvavajra²sitavajradhāriṇo vāmena^[6] va-
jraghaṇṭādharā³ālīḍhapadāḥ^[a]

prajñās tv eṣāṃ JAḤ-HŪṂ-VAM-HOḤ-KHAM-RAM-bījajā bāhyā-
yatanavisuddhirūpāḥ svābhāḥ⁴ kiṃ tu⁵ pratyālīḍhacaraṇāḥ| savyabhū-
jena⁶ darpaṇavīṇā^[7]gandhaśaiṅkharasapātraviśvavastradharmodaya-
dhāriṇo vāmena⁷vajraghaṇṭā⁸bhṛtaḥ| Śābdavajrā tu vāmenāpi vīṇā-
dhāriṇī Ratnasambhavamakuṭā⁹|

nābhi¹⁰hrṭkaṇṭhaśiraḥpa^[5^v]dmacandreṣu¹¹ LĀM-MĀM-PĀM-TĀMjā-
tā LocanāMāmakīPāṇḍarā¹²Tārāsvabhāvāḥ PātaniMāraṇīĀkarṣaṇīNa-
rteśvarya ekavaktrās caturbhujās cakrakarttivajrakarttikamalakartti-

a Cf. CAA (p. 3, ll. 6–7): *cakṣuṣor Mohavajrah/ śrotrayor Dveṣavajrah/ ghrā-
ṇayor Īrṣyāvajrah/ vaktre Rāgavajrah/ sparśe Mātsaryavajrah/ sarvāyata-
neṣv Aiśvaryavajrah/*; CAATĪ (p. 88, l. 21–p. 89, l. 1): *cakṣuṣor ityā-
di/ anyatantraprasiddhās tu KṣitigarbhaVajrapāṇiKhagarbhaLokeśvaraSarva-
nivarāṇaviṣkambhiSamantabhadrah/ atra Mohavajrādayaḥ kramaśo bodhya-
vyāḥ/ śuklakṣṇapīṭaraktasāyāmasitavarnāḥ/ Mohavajrāś cakrodyatadakṣiṇa-
karaḥ/ salīlaghaṇṭāyutahṛdgatavāmakaraḥ/ Dveṣavajrah savajrahṛdgatadakṣi-
ṇakaraḥ/ sagarvaghāṇṭānvitakāṭisthāvāmakaraḥ/ ĪrṣyāRāgaMātsaryavajrah/*
*kramaśo ratnaraktakamalaviśvavajrodyatasalīladakṣiṇabhujāḥ ghaṇṭānvitasa-
līlahṛdgatavāma(corr., °vama° SAKURAI)karāḥ/ Aiśvaryavajras tu savajra-
hṛdgatadakṣiṇakaraḥ/ ghaṇṭānvitagasarvakāṭisthāvāmakaraḥ/*; AMA (p. 2,
ll. 13–20, GSS 15^v1–5): *cakṣuḥśrotraghrāṇavaktrasparśeṣu MohavajraDve-
ṣavajraĪrṣyāvajraRāgavajraMātsaryavajrah/ KṣitigarbhaVajrapāṇiKhagarbha-
LokeśvaraSarvanivaraṇaviṣkambhināmāntarāḥ/ śuklakṣṇapīṭaraktasāyāma-
vāṇāḥ/ sarvāyataneṣv Aiśvaryavajrah Samantabhadranāmāntarāḥ śuklah/ Mo-
havajrāś cakrodyatadakṣiṇakaraḥ, salīlaghaṇṭānvitahṛdgatavāmakaraḥ/ Dve-
ṣavajrah savajrahṛdgatadakṣiṇakaraḥ/ ghaṇṭānvitagasarvakāṭisthāvāmakaraḥ/*
*ĪrṣyāRāgaMātsaryavajrah kramaśo ratnaraktapadmaviśvavajrodyatasalīlada-
kṣiṇabhujāḥ/ ghaṇṭānvitasalīlahṛdgatavāmakaraḥ/ Aiśvaryavajras tu savajra-
hṛdgatadakṣiṇakaraḥ/ ghaṇṭānvitagasarvakāṭisthāvāmakaraḥ/*

1 °āparanāmāno] *em.*, °āparamānau COD., ming gzhan no|| T_{Sde} 2 °viśvava-
jra°] COD.^{p.c.pri}, °((khaḍga))° COD.^{a.c.}, ral gri T_{Sde} = *°khaḍga° 3 vāmena va-
jraghaṇṭādharā] COD., g.yon thams cad dril bu'o|| T_{Sde} 4 svābhāḥ] COD., rang
'od ma T_{Sde} 5 kiṃ tu] COD., *omitted in* T_{Sde} 6 savyabhujena] COD., phyag
gnyis pa| g.yas pa thams cad la rim pa ltar T_{Sde} = *dvibhujāḥ sarvā yathākramaṇ
7 vāmena] COD., g.yon thams cad la T_{Sde} 8 vajraghaṇṭā°] COD., dril bu T_{Sde} =
*ghaṇṭā° 9 °makuṭā] *corr.*, °makuṭāḥ COD. 10 nābhi°] COD., de las lte ba dang
T_{Sde} 11 °śiraḥpadmacandreṣu] COD., spyi bor padma dang zla ba la T_{Sde} = *°śi-
raḥsu padmacandreṣu 12 °Pāṇḍarā°] *corr.*, °Pāṇḍarā° COD.

khadga^[2]kartti¹dhārisavya²bhujadvayāḥ³ kapālakhaṭvāṅgadhārivāma-
karadvayāḥ⁴ guhyapadmacandre⁵ KHAMjātā Padmajvālīnī⁶-dhūmra⁷-
varṇā trimukhī⁸ śuklaraktasavyetaravaktrāṅkuśabrahmaśi^[3]raḥkartti-
bhṛtsavyabhujatrayā⁹ kapālakhaṭvāṅgapāsadhārivāmakaratrayā¹⁰ tri-
netrā pañcamudriṇī muktakesā nagnā¹¹līḍhapadā^[12]

etāḥ pañca devyo¹³ yathākramaṃ pr^[4]thivaptejovāyavākāśa-
dhātu¹⁴viśuddhisvarūpā¹⁵ yathākramaṃ¹⁶ BHRŪM-HŪM-HRĪḤ¹⁷-HOḤ-
ĀM¹⁸-jātaśuklakṛṣṇaraktaharitaṇṇa¹⁹VairocanaĀkṣobhyaĀmitābhĀmo-
ghaRatneśai²⁰ ^[5] rūpavijñānaśaṃjñāśaṃskāraśaṃvedanāśaṃkandhaviśud-
dhisvabhāvair ālīṅgitā mudritāś ca^[|]^a

a Cf. CAA (p. 3, ll. 8–9): *prthivīdhātuḥ Pātani/ abdhātur (corr., °dhātu SAKURAI) Māraṇi/ tejodhātur Ākarṣaṇi/ vāyudhātur Narteśvari/ ākāśadhātuḥ Padmajvālīni/* & (p. 3, ll. 3–5): *rūpaskandhe Vairocanaḥ/ vedanāskandhe Vajrasūryaḥ/ saṃjñāskandhe Padmanarteśvaraḥ/ saṃskāraśaṃskandhe Vajrarājaḥ/ vijñānaśaṃskandhe Vajrasattvaḥ/ sarvatathāgatatve śrīHerukavajraḥ/*; CAATĪ (p. 89, ll. 2–8): *PātaniMāraṇyĀkarṣaṇiNarteśvarya (corr., °Narteśvaryaḥ SAKURAI) ekavaktrās caturbhujāḥ pītākṛṣṇaraktaharitaṇṇaḥ/ LocanāMāmakīPāṇḍarāTārāsvabhāvāḥ cakrakartrivajrakartrikamalakartrikhadga (corr., °kha-dga° SAKURAI)kartridhāridakṣiṇabhujadvayāḥ/ kapālakhaṭvāṅgadhārivāma-bhujadvayāḥ/ Padmajvālīnī dhūmraśuklaraktatrimukhī śaḍbhujā Dharmadhātuvajrāsvabhāvā dhūmravarṇā (corr., °varṇāḥ SAKURAI)/ kapālakhaṭvāṅga-pāsadhārivāmaśaṃjñāśaṃskandhe Vajrasattvaḥ/ sarvatathāgatatve śrīHerukavajraḥ/* & (p. 88, ll. 9–12): *tatra rūpādiṣu vijñānaparyanteṣu phenabudbudamarīcikadalīmāyopamatvena nīśceyā (em., nīścayo SAKURAI) Vairocanādayaḥ/ sarvatathāgatatve tathatāyām ity arthaḥ/ yad vā Vairocanādivatādhimokṣa eva teṣāṃ viśuddhiḥ/*; AMA (p. 3, ll. 4–9, GSS 15^v6–16^r3): *prthivaptejo-vāyudhātuvīśuddhisvabhāvāḥ PātaniMāraṇyĀkarṣaṇiNarteśvaryaḥ pītākṛṣṇa-*

1 cakrakartti° ... °khaḍgakartti° separated by *daṇḍas* (after each °kartti) in COD., 'khor lo| rdo rje| padma| ral gri| gri gug T_{Sde} 2 °savya° COD.^{p.c.}, °syavya° COD.^{a.c.} 3 °bhujadvayāḥ] corr., °bhujadvayā COD., omitted in T_{Sde} 4 °karadvayāḥ] COD., omitted in T_{Sde} 5 guhyapadmacandre] COD., gsang gnas su padma dang zla ba la T_{Sde} = °guhye padmacandre 6 Padmajvālīnī] COD., padma'i dra ba T_{Sde} = °Padmajālīnī 7 dhūmra° corr., dhūmra° COD. 8 trimukhī] COD., zhal gsum phyag drug ma T_{Sde} = °trimukhī śaḍbhujā 9 °bhujatrayā] COD., omitted in T_{Sde} 10 °karatrayā] COD., omitted in T_{Sde} 11 nagnā] COD., nam mkha'i gos can T_{Sde} 12 Above this passage in the upper margin we find the following gloss *nābhi, guhye, lalāṭe, hrdaye, kañceṣu [sic!] || 3*. It is not clear to me where it should apply. As far as I can judge from the photographs at my disposal, there is no *kākapada* in line three to signal the point of insertion or reference. Perhaps a subsequent reader thought that this should be the proper order instead of navel, heart, throat, head, and sexual organs. 13 devyo] COD., omitted in T_{Sde} 14 °dhātu°] COD., omitted in T_{Sde} 15 °svarūpā] corr., °svarūpāṃ COD., rang bzhin no|| T_{Sde} 16 yathākramaṃ] COD., de dag la rim pa bzhin T_{Sde} 17 °hrīḥ°] COD., hri T_{Sde} 18 °ām°] COD., om T_{Sde} 19 °pīta°] COD., ser po'i rang bzhin T_{Sde} = °pītasvabhāva° 20 °Ratneśai] em., °Ratneśo COD., rin byung ste T_{Sde}

rūpādiskandha¹tathatāyām śubhraVajrasattva uṣṇīṣābjacandre
HĪH²pariṇato ^[6] HŪMjasvābha†[...] ³Jvālinī†samālingitaḥ{||} sā tu jñā-
nadhātu⁴viśuddhirūpā|

atra Vairocanaḥ sacakrodyatasavyakaro Herukavajrah⁵ savajra-
bhūsparsāsamudrānvitasavyakaraḥ|⁶ ^[7] dvāv apīmau ghaṇṭāyutasa-
garvakaṭistha⁷vāmakarau⁸| AmitābhĀmoghasiddhiRatneśāḥ sarakta-
padmaviśvavajraratnodiyatasalīladakṣiṇabhujā⁹ ghaṇṭāyutahṛdgata¹⁰-
[6^r]vāmakarāḥ¹¹| Vajrasattvo vajradhārī¹² salīlahṛdgata¹³dakṣiṇakaro
ghaṇṭāyutasagarvakaṭistha¹⁴vāmakaraḥ|^a

atra¹⁵ vijñānaskandhe Vajrasattvaḥ{||} pañcaskandhatathatāyām
Akṣobhya ity a^[2]pi jñātavyaṃ paraspam anayos tādātmyapra-
pattaye|| ata eva¹⁶ mudraṇam anyo'nyam¹⁷| Vairocanādīnām tv

raktaharitaravāṇā ekavaktrās caturbhujās cakrakartrivajrakartripadmakartri-
khaḍgakartridhāridakṣiṇabhujadvayāḥ kapālakhaṭvāṅgadhārīvāmabhujadvayā
LocanāMāmakīPāṇḍarāTārākhyāḥ| ākāśadhātusvabhāvā Padmajvālīnī dhū-
mravarṇā dhūmrāśuklaraktatrimukhā ṣaḍbhujā kapālakhaṭvāṅgapāśadhārī-
vāmabhujatrayāṅkuśabrahmamūḍakartribhūṣitadakṣiṇabhujatrayā Dharma-
dhātu vajrāsvabhāvā/ & (p. 1, ll. 16–18, GSS 15^r 2–3): tatra rūpādiṣu vijñāna-
paryanteṣu phenabudbudamarīcikadalīmāyopamatvena niśceyā Vairocanā-
dayaḥ| tathatāyām Akṣobhyaḥ| yad vā Vairocanādidevatādhimokṣa eva teṣāṃ
viśuddhiḥ|

- a Cf. CAATĪ (p. 88, ll. 15–20): cakrodyatadakṣiṇakaro ghaṇṭāyuta(corr., gha-
ṇṭā yuta° SAKURAI)sagarvakaṭisthavāmakaro Vairocanaḥ|| RatnasambhavaĀ-
mitābhĀmoghasiddhaya ratnaraktapadmaviśvavajrodyatasalīladakṣiṇabhujāḥ|
ghaṇṭāyutahṛdgatavāmakarāḥ|| Vajrasattvo vajradhārī salīlahṛdgatadakṣiṇa-
karaḥ| ghaṇṭāyutasagarvakaṭisthavāmakaraḥ|| Herukavajrah savajrabhūspa-
rśasamudrāḍakṣiṇakaraḥ||; AMA (p. 2, ll. 9–13, 15^r 5–15^v 1): Vairocanaś cakro-
dyatadakṣiṇakaro ghaṇṭāyutasagarvakaṭisthavāmakaraḥ| RatnasambhavaĀmi-
tābhĀmoghasiddhaya ratnaraktapadmaviśvavajrodyatasalīladakṣiṇabhujā gha-
ṇṭākaṭisthavāmakarāḥ| Vajrasattvo vajradhārī salīlahṛdgatadakṣiṇakaraḥ| gha-
ṇṭāyutasagarvakaṭisthavāmakaraḥ| Akṣobhyavajrah savajrabhūsparsāsamudrā-
nvitadakṣiṇakaraḥ| ghaṇṭānvitasagarvakaṭisthavāmakaraḥ|

1 °skandha° em., °kandhas COD., phung po'i T_{Sde} 2 hīḥ° COD., hi T_{Sde} 3
°svābha[...]° diagnostic conj., °svabhāva° COD.^{p.c.}, °svabhāva° COD.^{a.c.}, rdo rje
rang 'od mas T_{Sde} (?) 4 jñānadhātu° COD., ye shes dang dbyings kyi T_{Sde}
5 Herukavajrah COD., mi bskyod pa T_{Sde} = *'kṣobhyaḥ 6 °ānvitasavyakaraḥ||
corr., °ānvitasavyakaro COD., omitted in T_{Sde} 7 °sagarvakaṭistha° COD., lha
mo'i dku la brten pa'o|| T_{Sde} 8 °karau|| corr., °kara COD. 9 °salīladakṣiṇa-
bhujā COD., omitted in T_{Sde} 10 °hṛdgata° COD., thugs ka'i thad du yum gyi
rgyab tu 'khyud pa T_{Sde} 11 °karāḥ|| corr., °karā COD. 12 vajradhārī COD.,
phyag g.yas pas rdo rje 'dzin pa T_{Sde} 13 °hṛdgata° COD., snying ga'i thad du
yum gyi rgyab tu 'khyud pa T_{Sde} 14 °sagarvakaṭistha° COD., lha mo'i dku la
brten pa'o|| T_{Sde} 15 atra COD., yang na T_{Sde} = *atha 16 ata eva|| corr., 'ta
eva COD. 17 anyo'nyam|| corr., anyonyam COD.

Akṣobhyena¹[²] śīraḥ³kaṇṭhahṛtsu ŚāsvatĀmitābhĀkṣobhyāḥ⁴ sapra-
jñāḥ kāya^[3]vākcitta⁵viśuddhirūpāḥ|
etās ca⁶ Mohavajrādidevatāḥ saṃpuṭa⁷mahāsukhena⁸ dravībhūyā-
yatana⁹dhātuskandhakāyādiṣv¹⁰ antarīyante|

tadanu hṛdi OM-HA-jāto Va^[4]jrasattvaḥ sitaḥ| śīraḥ NAMO-HI⁻¹¹-
janito Vairocanaḥ pītaḥ| śikhāyām SVĀHĀ-HU⁻¹²niṣpannaḥ Padma-
narteśvaro raktaḥ| skandhadvaye VAUṢAT-HE-niṣpanno 'kṣo^[5]bhyaḥ
kr̥ṣṇaḥ| netrayoḥ HUM-HUM-HO-jāto Vajrasūryo¹³ raktaḥ¹⁴| sarvāṅgeṣu
PHAT-HAM⁻¹⁵jātaḥ Paramāśvo haritaḥ¹⁶ trimukhaḥ ṣaḍbhujo Vajrī
anye tv ekavaktrās catu^[6]rbhujāḥ| vajraṃ ḍamaruḥ śīraḥ¹⁷ savyeṣu¹⁸|
ghaṇṭākhaṭvāṅgakaṇṭhāṇi vāmeṣu| śuklaraktakṛṣṇāṇi pradhānasavye-
taramukhāṇi Vajriṇaḥ¹⁹| anyeṣāṃ cakraṃ padmaṃ va^[7]jraṃ ratnaṃ
khaḍgo²⁰ ḍamaruś ca savyayoḥ²¹| ghaṇṭā kapālakhaṭvāṅgaṃ²² vā-
mayoḥ^a

a Cf. CAA (p. 9, ll. 16–21): *atha kavacadvayaṃ vakṣye|| om haḥ hṛdaye| na maḥ hi śīraṣi| svā hā hū śikhāyām| varu ṣaṭ (corr., vai ṣaṭ SAKURAI) he skandhadvaye| hūṃ hūṃ hoḥ netrayoḥ| phaṭ haṃ sarvāṅgeṣu astraṃ|| pra-thamaṃ Vajrasattvena dvitīye Vairocanaḥ (corr., Vairocana° SAKURAI) sthi-taḥ| tṛtīye Padmanarteśvaro rājā caturthe śrīHeruko 'cyate| pañcame Va-jrasūryeti ṣaṣṭhe Paramāśvaḥ ṣaḍbhiḥ kavacasya rakṣitam||*; CAATĪ (p. 167, ll. 12–19): *atha vā tatttanmantraniṣpannāḥ teṣu teṣu sthāneṣu Vajrasattvā-dayo bhāvyaḥ|| VajrasattvaVairocanaPadmanarteśvaraŚrīherukaVajrasūrya-Paramāśvaḥ| sitapītaraktakṛṣṇaraktaharitavarṇāḥ|| trimukhaṣaḍbhujo Vajrī| tadanye caturbhujaḥ ekavaktrāḥ|| vajraḍamaruśīraḥ savye ghaṇṭā kapālakhaṭvā-ṅgaṃ avasavye Vajriṇaḥ| śuklaraktakṛṣṇāṇi pradhānasavyetaramukhāṇi Va-jriṇaḥ|| anyeṣāṃ cakraṃ padmaṃ vajraṃ ratnaṃ khaḍgaṃ eva ca ḍamarukaṃ ca savyayoḥ| ghaṇṭā sakapālakhaṭvāṅgaṃ (corr., °kaṭvāṅgaṃ SAKURAI) pu-nar vāmayoḥ||*; AMA, although referring to Lūyīpāda's *kavacadvayaṃ*, has the *kavaca* only for goddesses, for which see below.

1 Akṣobhyena] *corr.*, Akṣobhena COD. 2 ata eva mudraṇam anyo'nyam| Vairo-canādīnām tv Akṣobhyena|| COD., de ltar Rnam snang la sog pa la Mi bskyod pas rgyas gdab par bya'o|| T_{Sde} 3 śīraḥ° COD., de nas spyi bo T_{Sde} = *tataḥ śīraḥ° 4 °Akṣobhyāḥ COD., mi bskyod pa gsum T_{Sde} 5 °citta° COD., yid gsum T_{Sde} 6 etās ca] COD., *omitted in* T_{Sde} 7 saṃpuṭa°] *em.*, saṃpuṭa COD. 8 °mahā-sukhena] COD., bde ba chen po'i rang bzhin du T_{Sde} 9 °āyatana°] *corr.*, °āyatna° COD. 10 °kāyādiṣv] *corr.*, °kāyādisv COD., la sog pa la T_{Sde} 11 namo-hi-] *corr.*, nama-hi COD., na ma hi T_{Sde} 12 hu-] *em.*, hūṃ- COD., hu T_{Sde} 13 Vajrasūryo] *corr.*, Vajāsūryo COD., rdo rje nyi ma T_{Sde} 14 raktaḥ] *corr.*, rakta COD. 15 haṃ-] *em.*, hūṃ- COD., haṃ T_{Sde} 16 haritaḥ|| COD., ljang gu'o|| de la T_{Sde} = *haritaḥ| tatra 17 śīraḥ] COD., tshangs mgo T_{Sde} = *brahmaśīraḥ 18 savyeṣu] COD., dang po'i phyag g.yas la T_{Sde} = *pradhānasavyeṣu 19 Vajriṇaḥ] COD., *omitted in* T_{Sde} 20 khaḍgo] *corr.*, khaḍgaḥ COD. 21 savyayoḥ] COD., g.yas na bsname pa'o|| T_{Sde} 22 kapālakhaṭvāṅgaṃ] COD., thod pa dang bcas pa'i kha ṭwām ga T_{Sde} = *sakapālakhaṭvāṅgaṃ

ete yathākramam Vajravārāhī¹YāminīMohanīSaṃcālīnīSaṃtrāsānīCaṇḍikākro[6^v]dikṛtāḥ| tatra Vajravārāhī raktā² nīlaharitasavyetaramukhī³ kapālakhaṭvāṅgapāśabhṛtavāmakaratrayā| aṅkuśabrahmamunḍakartridhārisavyabhujatrayā| Yāminyādayo [2] nīlasitapīta⁴haritadhūmradhūsara⁵varṇā muktakeśā nagnā ekavaktrās trinetrās caturbhujāḥ⁶ sakapālakhaṭvāṅgaṃ ghaṇṭā ca vāmābhyāṃ dakṣiṇābhyāṃ tu ḍamarukartrī bibhratyah| [3] pañcamudriṇya ālīḍhacaraṇāḥ|^a

atra śubhradevatās⁷ candraprabhās candramaṇḍalinyo 'nyās tu sūryaprabhāḥ sūryamaṇḍalinyah⁸|^b

evam⁹ ātmani¹⁰ saṃcintya sva^[4]prajñāyām¹¹ api sarvam etac¹² cakṣurādivīśuddhi¹³rūpaṃ¹⁴ jhaṭiti cintanīyam| kavacas tu tasyā¹⁵ nābhau OM-VAṂ-¹⁶jātā Vajravārāhī¹⁷| hṛdi HOM-¹⁸YOM-jātā Yāminī| kaṇṭhe HRĪM-¹⁹MOM-^[5]jātā Mohanī| śirasi²⁰ HREM-HRĪM-²¹jātā Saṃcālīnī| śikhāyām²² HŪM-HŪM-jātā Saṃtrāsānī²³| sarvāṅgeṣu PHAṬ-PHAṬ-pariṇatā Caṇḍikā|^c

- a Cf. CAAṬĪ (p. 20, ll. 20–24): *Vārāhī raktanīlaharitamukhī| vāme kapālakhaṭvāṅgaṃ pāśaṃ dakṣiṇe 'ṅkuśabrahmamunḍakartridhāriṇī|| YāminīMohanīSaṃcālīnī* (corr., Sañcālīnī SAKURAI) *SaṃtrāsānīCaṇḍikāḥ| nīlasitapītaharitadhūmradhūsaravarṇāḥ| muktakeśā nagnāḥ* (corr., muktakeśānagnāḥ SAKURAI) *| trinetrās caturbhujāḥ| sakapālakhaṭvāṅgaṃ ghaṇṭā* (corr., °khaṭvāṅgaghaṇṭā SAKURAI) *ca vāme punar dakṣiṇe ḍamarukakartridhāriṇāḥ|| sarva evātrālīḍhāsana* (corr., °ālīḍhāsana° SAKURAI) *sthāḥ| trinetrāḥ||*; AMA (p. 10, ll. 7–11, GSS 22^r1–3): *tatra Vārāhī raktanīlaharitamukhā vāme kapālakhaṭvāṅgapāśān dakṣiṇe 'ṅkuśabrahmamunḍakartrīr bibhrāṇā| Yāminī-MohinīSaṃcāriṇīSaṃtrāsānīCaṇḍikā nīlasitapītaharitadhūmravarṇās caturbhujāḥ sakapālakhaṭvāṅgaṃ ghaṇṭā ca vāme| dakṣiṇe ḍamarukartrikā dadhānāḥ| sarvās ca muktakeśyo nagnās trinetrā ālīḍhāsanasthā draṣṭavyāḥ|*
- b Cf. CAAṬĪ (p. 167, ll. 24–25): *ye cātra śubhrās candraprabhāmaṇḍalīnaḥ| anye tu sūryaprabhāmaṇḍalīnaḥ|*
- c Cf. CAA (p. 9, ll. 22–24): OM VAṂ Vajravārāhī| HĀM YOM Yāminī| HRĪM

1 Vajravārāhī° COD., phag mo T_{Sde} = *Vārāhī° 2 Vajravārāhī raktā COD., Phag mo dmar pa ste zhal gsum phyag drug ma| T_{Sde} = Vārāhī raktā trimukhā ṣaḍbhujā 3 nīlaharitasavyetaramukhī COD., rtsa ba dang g.yas g.yon gyi zhal ni dmar ba| sngo ba| ljang pa'o|| T_{Sde} = *raktanīlaharitaṣaḍbhujā 4 °pīta° corr., °pī° COD. 5 °dhūmradhūsara° COD.] dud ka ste T_{Sde} 6 °bhujāḥ| corr., °bhūrjāḥ COD. 7 śubhradevatās| corr., śubhadevatās COD., lha dkar ba dag T_{Sde} 8 °maṇḍalīnyah| corr., °maṇḍilīnyah COD. 9 evam| COD., omitted in T_{Sde} 10 ātmani| COD.^{p.c.}, ātmāni COD.^{a.c.} 11 svaprajñāyām| COD., yum la T_{Sde} 12 sarvam etac| COD., omitted in T_{Sde} 13 °vīśuddhi° COD.^{p.c.sec.}, °śuddhi° COD.^{a.c.}, rnam par dag pa T_{Sde} 14 °rūpaṃ| COD., omitted in T_{Sde} 15 tasyā| COD., lha mo'i T_{Sde} = *devyā 16 om-vaṃ-| COD.^{p.c.}, om- COD.^{a.c.} 17 Vajravārāhī| COD., phag mo T_{Sde} = *Vārāhī 18 hom-| COD., ham T_{Sde} 19 hrīm-| COD., hrim T_{Sde} 20 śirasi| COD., dpral ba la T_{Sde} = *lālāte 21 hrem-hrīm| corr., hem-hrīm- COD., hrem hrim T_{Sde} 22 śikhāyām| COD., spyi bo la T_{Sde} = *śirasi 23 Saṃtrāsānī| corr., Saṃtrāsīnī COD.

etāḥ ṣaṭ dhṛtabhartṛkaṃdharā^[6]h¹|

tadanu śubhrahūṃjavajraṃ kṛṣṇaṃ raktaṽyā²jātāraktatanma-
ṇiḥ³{|} pītavṽyā⁴kārādhīṣṭhitāgro⁵ devyās tu ā⁶kārajaṃ raktatridala-
padmaṃ dya⁷kārajaṃ sitakiñjalkaṃ pītaḍā⁸kārā^[7]dhiṣṭhitāgram^a

tato⁹ devyā hṛdayopahṛdayamantrābhyāṃ nābhau hṛdi svahṛdayo-
pahṛdayābhyāṃ kañṭhe lalāṭe ca¹⁰ bhagavatīm bhagavān¹¹ cumbet|
bhagavatī ca bhagavaddhṛdayo^[7]pahṛdayābhyāṃ kañṭhalalāṭayor¹²
bhagavantaṃ cumbet| tatas tryakṣareṇa ratim ārabhet^b

tataḥ samādhi¹³sattvaraśmibhir¹⁴ ākṛṣṭaṃ jñānacakraṃ ṣoḍa-
śādevībhiḥ¹⁵ pūjyamānaṃ vāmapādena ^[2] dakṣiṇaṃ ākrama¹⁶
vāmacalitordhvadrṣṭyā karayor¹⁷ adhomukhāṅguṣṭhāgre¹⁸ paras-
paraṃ¹⁹ sampīḍyordhve²⁰ tarjanīdvayāgre śṛṅkhalāvad ābadhya²¹

MOM Mohanī/ HREM HRĪM Saṃcālinī/ HŪM HŪM Saṃtrāsani/ PHAṬ PHAṬ
Caṇḍikā/ sarvāṅgeṣv astraṃ// nābhau hṛdi tathā vaktre śīraḥśikhāstraṃ eva
ca//; CAAṬĪ (p. 167, ll. 10–11): tathaiṣa Bhagavatyām// OM VAṂ ityādayo
mantrāḥ/ raktanīlasitapītaharitadhūmradhūsaravarṇāḥ//; AMA (p. 10, ll. 4–5,
GSS 22⁷1): OM VAṂ nābhau/ HĀM YOM hṛdi/ HRĪM MOM vaktre/ HREM HRĪM
mūrdhni/ HŪM HŪM śikhāyām/ PHAṬ PHAṬ sarvāṅgeṣv astraḥ/

a Cf. CAAṬĪ (p. 164, ll. 8–11): kulīśādiśodhanam ucyate// śukla-HŪM-kāreṇa va-
jraṃ kṛṣṇaṃ/ rakta-BYĀ-kāreṇāraktatanmaṇiḥ pīta-BYĀ-kārādhīṣṭhitāgraḥ//
ĀḤ-kāreṇa raktatridalaṃ padmaṃ/ DYA-kāreṇa vīrabodhicittopalakṣakaṃ
sitakiñjalkaṃ pīta-DYA-kārādhīṣṭhitāgram//

b Cf. CAAṬĪ (p. 164, ll. 12–17): tataḥ/ OM VAJRAVAIROCANĪYA ityādi OM SARVA-
BUDDHAḌĀKINĪYA ityādibhyāṃ devyā hṛdayopahṛdayamantrābhyāṃ nābhau
hṛdi/ tathā svahṛdayopahṛdayamantrābhyāṃ kañṭhe lalāṭe ca/ Bhagavatīm
Bhagavān cumbayet// Bhagavatī ca Bhagavaddhṛdayopahṛdayamantrābhyāṃ
kañṭhalalāṭayor Bhagavantaṃ cumbayet// tataḥ tryakṣareṇa ratim ārabhet//

1 etāḥ ṣaṭ dhṛtabhartṛkaṃdharāḥ] COD., 'di drug po la yab med pa'o|| T_{Sde} (?)
2 °vyā°] COD., byām T_{Sde} 3 °tanmaṇiḥ] corr., tatmaṇiḥ COD., nor bu T_{Sde}
4 °vyā°] COD., byām T_{Sde} 5 °ādhiṣṭhitāgro] corr., °ādhiṣṭhitāgrā COD. 6 ā°]
COD., a T_{Sde} 7 dya°] COD., dyām T_{Sde} 8 °ḍā°] COD., dyām T_{Sde} 9 tato]
COD., de yang T_{Sde} = *atra (?) 10 lalāṭe ca] COD., dpral ba la'o|| T_{Sde} 11 bha-
gavān] corr., bhagavāna COD. 12 T_{Sde} adds: yum gyi snying po dang nye snying
gis yum rang gi mgrin pa dang dpral ba ste| [|] 13 samādhi°] corr., smādhi° COD.
14 samādhisattvaraśmibhir] COD., thugs ka'i 'od las byung ba'i ting nge 'dzin gyis
T_{Sde} 15 ṣoḍaśādevībhiḥ] corr., śoḍaśādevībhiḥ COD., lha mo bcu drug la sogs
pas T_{Sde} 16 ākrama] corr., ākramaṃ COD. 17 karayor] corr., kārayor COD.,
lag pa gnyis T_{Sde} 18 adhomukhāṅguṣṭhāgre] corr., adhomukhāṅguṣṭhāgre COD.,
mthe bong rtse sprad la thur la bstan la T_{Sde} 19 parasparaṃ] corr., paraspara
COD. 20 parasparaṃ sampīḍyordhve] COD., omitted in T_{Sde} 21 tarjanīdvayā-
gre śṛṅkhalāvad ābadhya] COD., mdzub mo mdud par byas la T_{Sde}

madhyamām ca¹ sūcīkṛtvā² nāmike kaniṣṭhe ca pra^[3]sārya lalāṭopari
vāmetarāvartābhyām bhrāmayed³ iti jvālāmudrā tayā PHET⁴kāreṇa
ca yathāyogam⁵ ātmani devatāsu ca praveśya OM YOGAŚUDDHĀḤ
SA^[4]RVADHARMĀ YOGAŚUDDHO 'HAM⁶ iti paṭhitvā kamalāvartam⁷
ālīṅganābhīnayam ca kurvan OM ĀḤ HŪM ityādīmantratrāyeṇādhiti-
ṣṭhet⁸|^a

tadanu jñānacakreṇa^[5] sahā⁹nītābhir vajrayoginībhir¹⁰ jñānāmṛta-
pūrṇakapālaḍamarudhārīṇībhir hṛdbīja¹¹spharita Vīṇā¹²didevī¹³pūjitā-
bhīḥ¹⁴|

yathā hi jātamātrās tu¹⁵ snā^[6]pitāḥ sarvatathāgatāḥ |
tathāhaṃ snāpayiṣyāmi¹⁶ śuddham divyena vāriṇeti

pathantībhir īśadāvarjita¹⁷vāmakarakapālagata¹⁸jñānāmṛtadhārābhir
a^[7]bhiṣicyamānam mahā¹⁹sukhamayam ātmānam vibhāvya śeṣāmbu-
niṣpannāms tathāgatān²⁰ svasya śīrasi devatānām ca²¹ OM SARVA-

a Cf. CAA (p. 9, l. 25–p. 10, l. 2): *kṛtvāgragranthyā khalu madhyasūcī/*
aṅguṣṭhavajrau dṛḍha saṃprapīḍya (corr., dṛḍhasaṃprapīḍya SAKURAI) /
saṃsthāpya tāṃ madhye lalāṭadeśe āvartavartanam punar bhrāmayet|| ākrān-
tapādordhvadṛṣṭis tu mūrdhaphemkāranādataḥ| daśadiglokadhātusthavīrayo-
ginyākaraṣitaḥ|| OM YOGAŚUDDHĀḤ SARVADHARMĀḤ YOGAŚUDDHO 'HAM||
CAATĪ (p. 167, l. 26–p. 168, l. 6): *agragranthyā tarjanībhyām gra-*
nthīm kṛtvā| etad uktaṃ bhavati|| Vīṇādiśoḍaśadevībhiḥ pūjyamānam mudrā-
mantrabhyām preṣitaṃ hṛdbījaraśmībhir ākrṣṭaṃ jñānacakraṃ daśadigvarti-
vīravīreśvarīparīṇāmarūpaṃ jhaṭity ātmani praveśayet|| tata om yōga-ityādi-
mantram uccārayan kamalāvartena hṛdayamudrām dadyāt|| hṛdayamudro-
pasamhāra ālīṅganābhīnayam kurvan| OM ĀḤ HŪM ityādīpūrvoktamantra-
trāyeṇādhitiṣṭhet iti||

1 madhyamām ca] COD.^{p.c.sec}, madhya COD.^{a.c.} 2 madhyamam ca sūcīkṛtvā°]
COD., gung mo rtse sprad T_{Sde} 3 vāmetarāvartābhyām] COD., g.yon du bskor
bzhin pa T_{Sde} 4 phet°] COD., phem T_{Sde} 5 yathāyogam] COD., omitted
in T_{Sde} 6 'ham] corr., ham COD. 7 kamalāvartam] COD.^{p.c.}, kamalāvartām
COD.^{a.c.} 8 ityādīmantratrāyeṇādhitiṣṭhet] em., ityādīmantratrāyoh nāpi tiṣṭhet
COD., zhes pa'i sngags 'dis byin gyis brlab par bya'o|| T_{Sde} 9 jñānacakreṇa
saha] corr., jñānacakrena COD., 'khor lo dang dus gcig tu T_{Sde} 10 vajrayo-
ginībhir] COD., rnal 'byor ma la sogs pas T_{Sde} 11 °bīja°] COD., omitted in T_{Sde}
12 °Vīṇā°] corr., °Vīṇā° COD. 13 °Vīṇādidevī°] COD., lha mo bcu drug gis
T_{Sde} 14 °pūjitābhīḥ] COD.^{p.c.}, °pūjā ... COD.^{a.c.} 15 jātamātrās tu] COD.,
bltams pa tsam gyis ni T_{Sde} = *jātamātreṇa? 16 snāpayiṣyāmi] corr., snāpay-
isyāmi COD.^{p.c.}, snāpiyisyāmi COD.^{a.c.} 17 īśadāvarjita°] COD., omitted in T_{Sde}
18 °vāmakarakapālagata°] COD., g.yon pa'i phyag g.yo ba'i thod pa las T_{Sde} 19
mahā°] corr., māhā° COD. 20 tathāgatān] corr., tathāgatāna COD. 21 śeṣāmbu-
buniṣpannāms ... devatānām ca] COD., lhag pa'i bdud rtsi las lha rnam de bzhin
gshegs pas rgyas gdab cing] T_{Sde}

TATHĀGATĀBHIṢEKASAMAYAŚRĪYE HŪṢ HŪṢ PHA^[8]ḍ iti paṭhet^{|a}

tatra¹ bhagavato viśvavajra²sthĀkṣobhyo bhagavatyā Vairo-
cano ḍākinyādīnām Ratneśāś cittavākkāyacakra³gatānām Akṣobhy-
ĀmitābhaŚāśvatāḥ⁴ samaya^[7]cakrasthānām⁵ Amoghasiddhiḥ^{6]}^b

tataḥ pūjāpuraḥsaram Rasākhyadevy⁷upaḍhaukitāmṛtam āsvā-
dya^[{}]^c

OM NAMO BHAGAVATE VĪREŚĀYA⁸ HUṢ 2 PHAT^{9]}

OM MAHĀKALPĀGNISAMNIBHĀYA HŪṢ 3¹⁰ [2] PHAT^{11]}

OM JAṬA¹²MUKUṬOTKATĀYA HŪṢ 3¹³ PHAT[|]

- a CAA (p. 11, ll. 11–13): *yathā hi jātāmātreṇa snāpitāḥ sarvatathāgatāḥ/ tathāhaṃ snāpayiṣyāmi śuddhaṃ divyena vāriṇā*// OM ĀḤ SARVATATHĀGA-
TĀBHIṢEKASAMAYAŚRĪYE HŪṢ| *abhiṣekamantraḥ*//; CAATĪ (p. 168, ll. 7–13):
tato 'bhiṣekaṃ dāpayet// *tatrāyam upadeśaḥ*// *jñānacakrākaraṣaṇasamakālam*
ākṛṣṭābhir vajrayoginābhir jñānāmṛtapūrṇakapāḍamarukadharābhir hrḍbīja-
nirgata Vinādidēvīpūjītābhir yathā hītyādivārīṇetyantaṃ paṭhantībhir īśadā-
varjitavāmakarakapālanipataj(*conj.*, °nipatita° SAKURAI) *jñānāmṛtadhārābhir*
(*corr.*, °dharābhir SAKURAI) *abhiṣicyamānaṃ mahāsukhamayam ātmānaṃ*
vibhāvya/ śeṣāmbuniṣpannān tathāgatān śīrasi devadevatānām ḍṛṣṭvā OM SA-
RVATATHĀGATA *ityādīmantram uccārayet*//; AMA (p. 10, l. 17–p. 11, l. 5, GSS
22^v1–4): *jñānacakrākaraṣaṇasamakālam evākṛṣṭābhir vajravilāsinībhir jñānā-*
mṛtapūrṇakapāḍamarudhārīṇībhir hrḍbījanirgata Vinādidēvīpūjītābhir yathā
hi jātāmātreṇa snāpitāḥ sarvatathāgatāś tathāhaṃ snāpayiṣyāmi śuddhaṃ
divyena vāriṇeti paṭhantībhir īśadāvarjitavāmakarakapālanipatajjñānāmṛta-
dhārābhir abhiṣicyamānaṃ mahāsukhamayam ātmānaṃ vicintya śeṣāmbu-
niṣpannān tathāgatān śīrasi vibhāvya OM SARVATATHĀGATĀBHIṢEKASAMAYA-
ŚRĪYE HŪṢ *ity adhiṭiṣṭhet*//
- b Cf. CAATĪ (p. 168, ll. 13–15): *tatra Bhagavato 'kṣobhyam/ Bhagavatyā*
Vairocanam/ Ḍākinyādīnām Ratnasambhavam/ cittavākkāyacakragatānām
AkṣobhyĀmitābhaVairocanān/ samayacakragatānām Amoghasiddhim//; AMA
(p. 11, ll. 5–7, GSS 22^v4–6): *tatra bhagavatyāḥ kuleśaḥ śīrasi Vairocanaḥ,*
ḍākinyādīnām Ratnasambhavaḥ, cittavākkāyacakragatānām yathāsamākyam
AkṣobhyĀmitābhaŚāśvatāḥ, samayacakrasthānām Amoghasiddhiḥ/
- c Cf. CAATĪ (p. 168, l. 16): *tataḥ pūjāpuraḥsaram Rasākhyādevyupaḍhauki-*
tāmṛtam āsvādyam//; AMA (p. 11, ll. 7–8, GSS 22^v6): *paścād amṛtāsvādaṃ*
kuryāt/

1 tatra] COD., omitted in T_{Sde} 2 viśvavajra°] *conj.*, vi + vajra° COD.^{P.c.}, vajra°
COD.^{a.c.}, sna tshogs rdo rje T_{Sde} 3 °cakra°] COD., omitted in T_{Sde} 4 °Śāś-
vatāḥ] *conj.*, °Śāśvat+ + COD., rtag pa'o|| T_{Sde} 5 samayacakrasthānām] *conj.*,
+ + + cakrasthānām COD., dam tshig gi lha rnams la T_{Sde} 6 Amoghasid-
dhiḥ] *em.*, Aghoṣasiddhiḥ COD., don grub bo|| T_{Sde} 7 Rasākhyadevy°] *corr.*,
rasākhyam devy° COD., ro ma zhes pa'i lha mos T_{Sde} 8 vīreśāya] *conj.*, vīreśā
+ COD.^{P.c.}, vīreśā COD.^{a.c.}, bī re shā ya T_{Sde} 9 huṃ 2 phaṭ] COD., huṃ huṃ
phaṭ T_{Sde} 10 huṃ 3] COD., huṃ huṃ T_{Sde} 11 phaṭ] *corr.*, pha phaṭ COD.
12 jaṭa°] *corr.*, jāṭa° COD.^{P.c.}, jāma° COD.^{a.c.} 13 huṃ 3] COD., huṃ huṃ T_{Sde}

OM DAMṢṬRĀ¹KARĀLĀGRABHĪṢAṆAMUKHĀYA HŪM 3² PHAT|
 OM SAHASRABHUJABHĀSVARĀYA³ HUṂ 3⁴ PHAT|
 OM PARAŚUPĀŚODYATAŚŪLAKHAṬVĀṄGA^[3]DHĀRIṆE HUṂ 3⁵ PHAT|
 OM VYĀGHRAJINĀMBARADHARĀYA HUṂ 3⁶ PHAT|
 OM MAHĀDHŪMRĀNDHAKĀRAVAPUṢĀYA HUṂ 3⁷ PHAT⁸|
 ity aṣṭapadamantair bhagavataḥ|

OM NAMO BHAGAVATI^[4] VAJRAVĀRĀHI VAṂ HUṂ 3⁹ PHAT|
 OM NAMA ĀRYĀPARĀJITE TRAILOKYAMĀTRE¹⁰ MAHĀVIDYEŚVARI
 HUṂ 3¹¹ PHAT|
 OM NAMAḤ SARVABHŪTABHAYĀVAHE MAHĀVAJRE HUṂ 3¹² PHAT|
 OM NAMO^[5] VAJRĀSANE AJITE APARĀJITE VAŚAṆKARINE¹³ BHRĀ-
 MAṆI HUṂ 3¹⁴ PHAT|
 OM NAMO VIṢA¹⁵ŚOṢAṆI ROṢAṆI KRODHANI KARĀLINI HUṂ 3¹⁶
 PHAT|
 OM NAMAḤ SAṂTRĀSA^[6]NI¹⁷ MĀRANI SUPRABHEDANI PARĀJAYE
 HUṂ 3¹⁸ PHAT|
 OM NAMO JAYE VIJAYE JAMBHANI STAMBHANI MOHANI HUṂ 3¹⁹
 PHAT|
 OM NAMO VAJRAVĀRĀHI MAHĀ²⁰YOGINI KĀMEŚVARI KHAGE HUṂ
 3²¹ ^[7] PHAT|
 ity aṣṭapadair bhagavatyāś ca spharitadevībhiḥ stutiṃ kārayet|^a

sarvasyāsyuktasya niravadhidhātutrayasya ca śūnyataikarasatva-
 pratipattaye²² jñānasattvarū- [end of 7^v] ...

a Cf. CAATĪ (p. 168, l. 17): *hṛdayādyāṣṭapadāntamantraṇiḥ stutiṃ kuryāt||*

1 damṣṭrā^o] *corr.*, dramṣṭrā^o COD. **2** hūm 3] COD., huṃ hūm T_{Sde} **3** °bhās-
 varāya] COD., bhā su rā ya T_{Sde} **4** huṃ 3] COD., huṃ hūm T_{Sde} **5** huṃ 3]
 COD., huṃ hūm T_{Sde} **6** huṃ 3] COD., huṃ hūm T_{Sde} **7** huṃ 3] COD., huṃ
 hūm T_{Sde} **8** phat] COD., phaṭ swā hā T_{Sde} **9** huṃ 3] COD., huṃ hūm T_{Sde}
10 °mātre] COD., mā te T_{Sde} **11** huṃ 3] COD., huṃ hūm T_{Sde} **12** huṃ
 3] COD., huṃ hūm T_{Sde} **13** vaśaṇkarine] COD., ba shyam ka ri ne T_{Sde} **14**
 huṃ 3] COD., huṃ hūm T_{Sde} **15** namo viṣa^o] COD., na maḥ T_{Sde} **16** huṃ 3]
 COD., huṃ hūm T_{Sde} **17** namaḥ saṃtrāsani] COD., na mastrā sa ni T_{Sde} **18**
 huṃ 3] COD., huṃ hūm T_{Sde} **19** huṃ 3] COD., huṃ hūm T_{Sde} **20** mahā^o] COD.^{p.c.}, māhā^o COD.^{a.c.} **21** huṃ 3] huṃ hūm T_{Sde} **22** sarvasyāsyuktasya
 niravadhidhātutrayasya ca śūnyataikarasatvapratipattaye] COD., sngar bshad pa'i
 lha thams cad ma lus pa'i stong pa nyid du rtogs par bya ba'i phyir T_{Sde} (eyeskip?)

5 Synopsis of *fols. 8-...

The text of the fragment breaks off at this point. In order to achieve the aim stated by the dative above, the *yogī* imagines the main deity and his consort (*yab yum*) in their *jñānasattva* form. The illusion-like (*sgyu ma lta bu*) sound of their lovemaking (*chags pa'i sgras*) attracts all beings (*'gro ba thams cad bkug nas*). They are fused with the cremation grounds [on the outskirts of the *maṇḍala*] (*dur khrod*), which are then fused with the *samaya[sattva]* (*dam tshig*). The *samayasattva* then merges with the deities in the circuit of the body (*sku*), the circuit of speech (*gsung*), the circuit of mind (*thugs*), and the circle of great bliss (*bde chen*). All these deities are then fused into the main deity pair (*yab yum*), which merges into the two-armed version of themselves (*phyag gnyis pa*). This pair then merges into a red HŪṂ at their heart. Then, as before, the HŪṂ syllable 'implodes' from bottom to top into its components: Ū into HA, HA into its head, the head into the *ardhacandra*, the *ardhacandra* into *bindu*, *bindu* into *nāda*. This most subtle form of the mantra then disappears 'like breath evaporating from a mirror' (*me long la has btab pa yal ba ltar*). The *yogī* should thus understand that the variety of deities are in fact (*don dam par*) [undifferentiated] clear light (*'od gsal*).^a

a Cf. CAATĪ (p. 170, ll. 15–25): ... *māyāsuratadhvanīsamākṛṣṭaṃ traidhātukātmakam cakram ātmani krameṇāntarbhāvayet*|| *kramas tu jagac chmaśāṇeṣu* (em., *jagataḥ śmaśāṇeṣu* SAKURAI) | *śmaśānāni bāhyacakre/ bāhyacakram kāyacakre/ kāyacakraṃ vākcakre/ vākcakraṃ cittacakre/ cittacakraṃ citta-cakrasya* (em., *cittacakraṃ ca* SAKURAI) *diggatā Dākinyādiṣu/ aiśānyādividiggatā Rūpīnyādiṣu/ Dākinyādiś ca yathāsvaṃ Bhagavanmukheṣu/ Bhagavān Bhagavatī* (corr., *Bhagavan-Bhagavatī* SAKURAI) *ca dvibhujatāprajñāyoh/ te ca samasuratena mahārāgadravāpanne/ taddravaparīṇatam sindūrāraktamuktāsadrśa-HŪṂ-kāramahāsukhamayam/ Ūkāro* (em., *ūkāro* SAKURAI) *hakāre/ hakāraḥ* (em., *hakārasya* SAKURAI) *śīrasi/ śīro* (em., *śīraso* SAKURAI) *'rdhacandre/ ardha-candram* (em., *°candrasya* SAKURAI) *bindau/ bindur* (em., *bindo* SAKURAI) *nāde/ nādamātram vālāgraśatasahasrabhāgarūpaṃ paśyet*|| *adhimātras tu tam api nopalambhayet*||; AMA (p. 12, ll. 3–14, GSS 23^v 3–24^r 1): ... *krameṇa vā śūnyatāntarbhāvaḥ/ tatrāyaṃ kramaḥ—jagac chmaśāṇeṣu, śmaśānāni bāhyacakre, bāhyacakram kāyacakre, kāyacakraṃ vākcakre, vākcakraṃ cittacakre, cittacakraṃ citta-cakrasya diggatā Dākinyādiṣu, vidiggatā Rūpīnyādiṣu, Dākinyādayaś ca mahāsukhacakra-gatā bhagavatīmukhe, bhagavatī āsanāmbhojaṃ bhānav, bhānuṃ Bhairave, Bhairavaṃ Kālārātryām, Kālārātriḥ khatvāṅge, khatvāṅgaṃ bhagavatīyām, bhagavatī nābhikamale, nābhikamalaṃ ravisomasamputa, ravisomasamputaṃ VAṂkāre, VAṂkāram, ardhacandre, ardhacandraṃ bindau, binduṃ nāde 'ntarbhāvya nādam api vālāgraśatasahasrabhāgarūpaṃ paśyet/ adhimastras tu tam api nopalambhayet/ ... tad uktam—śvāsavāto yathādarśe layaṃ gacchati sarvataḥ/ bhūtakotiṃ tathā yogi praviśec ca muhur muhuḥ*||

The *yogī* should then [perceive the *maṇḍala*] re-emerging from that [clear light] (*de'i ngang las*) in an instant (*skad cig gis*), and he should immediately (*skad cig la*) identify them with the thirty-seven *bodhipākṣikadharmas* (*byang chub kyi chos sum cu rtsa bdun*). Abhayākaragupta here discredits the identification done one by one (*so so la sbyar ba*) as intended for those of lower capabilities (*dbang po dman pa'i don du*).

Should the *yogī* become fatigued [i.e. unable to maintain the visualisation and the identifications vividly] (*skyo bar 'gyur na*), he should recite the mantras. Following the CAAṬĪ, Abhayākaragupta mentions three types of recitation (*vajrajāpa*^a, *samaya jāpa*^b, and *dolājāpa*^c).

Then the mantras are given, starting with the *hṛdaya* (*snying po*) and *upahṛdaya* (*nye ba'i snying po*) of the Lord and his consort, continuing with the *mālāmantra* (*phreng sngags*) of the Lord and his consort, and ending with the mantras of the individual deities (*lha so so'i sngags*).^d

After this point the *yogī* may finish his meditation. Before doing so, however, he must identify twenty-four points on his body (forehead, head, left nostril, etc.) with the twenty-four sacred fords (Pullīramalaya, Jālandhara, Oḍiyāna, etc.) and their presiding heroines (Praçaṇḍā, Caṇḍākṣī, Prabhāvatī, etc.) represented by their syllables (PU, JĀ, O, etc.). He should do the same for the four zoocephalic goddesses (Kākāsyā, etc.) by placing them on the mouth, the right nostril, left nostril, and the anus; the four goddesses of the intermediate corners (Yamadāḍhī, etc.) by placing them on the right ear, left ear, and the

a CAAṬĪ (p. 170, l. 27–p. 171, l. 5): *khede sati jhaṭiti maṇḍalacakram adhi-mucya nābhicandre śvetaraktam HŪṂkāraṁ nādaṁ vā drṣṭvā/ tryakṣaram uccārayan tasmān nādād yathopadeśaṁ nirgamavāyunā pañcacakrāṇi saṁsphārya jagadarthaṁ kārayitvā/ punar uccārayan mantreṇa sahaiva mālāsūtrākaraṇanyāyena praveśavāyunā tasmīn eva nāde praveśayet// evaṁ punaḥ punaḥ kuryād iti vajrajāpaḥ//*

b CAAṬĪ (p. 171, ll. 6–9): *tathaiva tasmād eva nādāt hṛdayopahṛdayamantram uccārayan/ Cakrasaṁvaradevatāvrndaspharaṇasaṁharanena pūrvavad hṛdayopahṛdayamantrān japet// pratyeka(em., pratyekaṁ SAKURAI)devatāmantroccāraṇaṇīsamāptau pratyeka(em., pratyekaṁ SAKURAI)spharaṇasaṁharanānam iti samaya jāpaḥ//*

c CAAṬĪ (p. 171, ll. 10–13): *sarvadharmasamatāhaṁkāreṇa mantramālāṁ svamukha eva praviśya vajramāreṇa padme gatvā/ avadhūtīmāreṇa utthāya Bhagavatīmukhān niḥsṛtya svamukhadvāreṇa praviśya nāde vilīya/ punas tasmād utthāya pūrvavat tathaiva bhramantīm (em., bhramantī SAKURAI) bhāvayan mālāmantram japet iti dolājāpaḥ//*

d This is the section referred to in the NĪYŌĀ, and the *Vajrāvalī*. Cf. section 2.

two eyes; and the four *ḍākinīs* from the middle (*Ḍākinī*, etc.) on the heart, neck, navel, and forehead. He should then identify the twenty-four bodily constituents (teeth, nails, hair, etc.) with the twenty-four heroes (*Khaṇḍakapālī*, *Mahākaṅkāla*, *Kaṅkāla*, etc.). The list closes with the Lord, having the nature of semen (*byang chub sems*) and presiding over the lotus in the head (*spyi bo'i chu skyes*), embracing the consort *Vārāhī*, having the nature of menstrual blood (*a shad* [!]) and presiding over the lotus in the sexual organ (*gsang ba'i chu skyes*). [Their union] turns into great bliss (*bde ba chen po'i rang bzhin du skye bar 'gyur ba*).

Abhayākaragupta concludes that the *yogī* should constantly maintain the firm conviction (*mos pa*) of this utterly pure (*yongs su dag pa*) body-*maṇḍala* (*lus kyi dkyil 'khor*)—be that for his own or others'—, and become the embodiment of great bliss, which is emptiness and compassion, having the nature of wisdom and means, fused into 'one taste' (*ro gcig pa*).

The work ends with a customary dedicatory verse.

References

- Almogi, Orna. 2008. "How Authentic Are Titles and Colophons of Tantric Works in the Tibetan Canon? The Case of Three Works and Their Authors and Translators." In *Contributions to Tibetan Buddhist Literature. PIATS 2006: Proceedings of the Eleventh Seminar of the International Association for Tibetan Studies, Königswinter 2006*, edited by Orna Almogi, 87–124. Beiträge zur Zentralasienforschung 14. Halle: IITBS.
- Bagchi, Prabodh Chandra. 1938. *Dohakoṣa [Apabhraṃśa Texts of the Sahajayāna School]*. Calcutta: University of Calcutta.
- Chandra, Lokesh, ed. 1971. *The Collected Works of Bu ston rin chen grub*. Vol. 16. Delhi: International Academy of Indian Culture.
- Davidson, Ronald. 2005. *Tibetan Renaissance*. New York: Columbia University Press.
- English, Elizabeth. 2002. *Vajrayoginī: Her Visualizations, Rituals, and Forms*. Boston: Wisdom Publications.
- Gray, David. 2007. *The Cakrasamvara Tantra (The Discourse of Śrī Heruka): Study and Annotated Translation*. New York: Columbia University Press.
- Isaacson, Harunaga. 2007. "First Yoga: A Commentary on the *ādiyoga* Section of Ratnākaraśānti's *Bhramahara*: Studies in Ratnākaraśānti's tantric works IV." In *Pramāṇakīrtiḥ: Papers Dedicated to Ernst Steinkellner on the Occasion of His 70th Birthday*, Part 1, edited by Birgit Kellner, Helmut Krasser, Horst Lasic, Michael Torsten Much, and Helmut Tauscher. Wien: Arbeitskreis für Tibetische und Buddhistische Studien.

- Iwamoto, Yutaka, ed. 1937. *Mahāsāhasrapramardanī (Pañcarakṣā I)*. Beiträge zur Indologie, Heft 1. Kyoto.
- Kværne, Per. 1977. *An Anthology of Buddhist Tantric Songs*. Oslo: Universitetsforlaget.
- Lee, Yong Hyun, ed. 2008. *The Niṣpannayogāvalī of Abhayākara Gupta*. Seoul: Baegun Press.
- Mori, Masahide, ed. 2009. *Vajrāvalī of Abhayākara Gupta: Edition of Sanskrit and Tibetan Versions*. 2 vols. Tring: The Institute of Buddhist Studies.
- Onians, Isabelle. 2001. "Tantric Buddhist Apologetics or Antinomianism as a Norm." PhD diss., University of Oxford.
- Rinpoche, Samdhong, and Vrajvallabh Dwivedi, eds. 1990. *Vasantatilakā of Caryāvratī Śrīkṛṣṇācārya with Commentary: Rahasyadīpikā by Vanaratna*. Sarnath: CIHTS.
- , eds. 1993. *Abhisamayamañjarī of Śubhākara Gupta [sic!]* Sarnath: CIHTS.
- Roerich, George N., [and Gendün Chöpel], trans. 1949. *The Blue Annals*. Vol. 1. Calcutta: Royal Asiatic Society of Bengal.
- Sakurai, Munenobu. 1998. "Cakrasaṃvarābhisamaya no genten kenkyū – Bonbun kōtei tekusoto." *The Chisan Gakuho* 61: 1–32.
- . 2004. "Another Version of Prajñārakṣita's *Balividhi*." In *Three Mountains and Seven Rivers: Prof. Musashi Tachikawa's felicitation volume*, edited by Musashi Tachikawa, Shoun Hino, and Toshihiro Wada, 815–828. Delhi: Motilal Banarsidass.
- . 2005a. "Prajñārakṣita Cakrasaṃvarābhisamaya chū – Bonbun kōtei tekusoto I." *The Chisan Gakuho* 68: 161–185.
- . 2005b. "Prajñārakṣita Cakrasaṃvarābhisamaya chū – Bonbun kōtei tekusoto II." *The Chisan Gakuho* 69: 85–100.
- Sanderson, Alexis. 2009. "The Śaiva Age: The Rise and Dominance of Śaivism During the Early Medieval Period." In *Genesis and Development of Tantrism*, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo.
- Shastri, Babulal Shukla, ed. 1994. *Nāgarasarvasvam of Mahāmāti Padmaśrī with the Commentary of Jagajjyotirmalla*. Delhi.
- Snellgrove, David. 1959. *The Hevajra Tantra: A Critical Study, Part 2: Sanskrit and Tibetan Texts*. Oxford: OUP.
- Szántó, Péter-Dániel. 2012. "Selected Chapters from the Catuspīṭhatantra." 2 vols. PhD diss., Balliol College, Oxford.
- . 2015. "Minor Vajrayāna Texts III: A Fragment of the **Guhyasamājod-dhṛtayāgavidhi*." In *Tibetan and Himalayan Healing: An Anthology for Anthony Aris*, edited by Charles Ramble and Ulrike Roesler, 667–686. Kathmandu: Vajra Books.
- Tanaka, Kimiaki. 1994. "Navarasa Theory in the Sarvabuddhasamāyogaḍākinījālasaṃvaratantra Reconsidered." *Tōhō* 10 (December): 323–331.
- Tomabechi, Toru, and Kazuo Kano. 2008. "A Critical Edition of a Text Fragment from Abhayākara Gupta's *Āmnāyamañjarī*: Göttingen, Cod.ms.sanscr.259b." In *Tantric Studies, vol. 1*, edited by Harunaga

Isaacson, 22–44. Hamburg: Universität Hamburg, Centre for Tantric Studies. <https://www.tantric-studies.uni-hamburg.de/en/journal/tantric-studies-1.html>.

Article 8 Péter-Dániel Szántó

FIGURE 8.1 Manuscript Fragment of Śrīsammavarābhīṣamsamvopāyikā, NAK 1-1607, NGMPP A 49/18, Folio 2



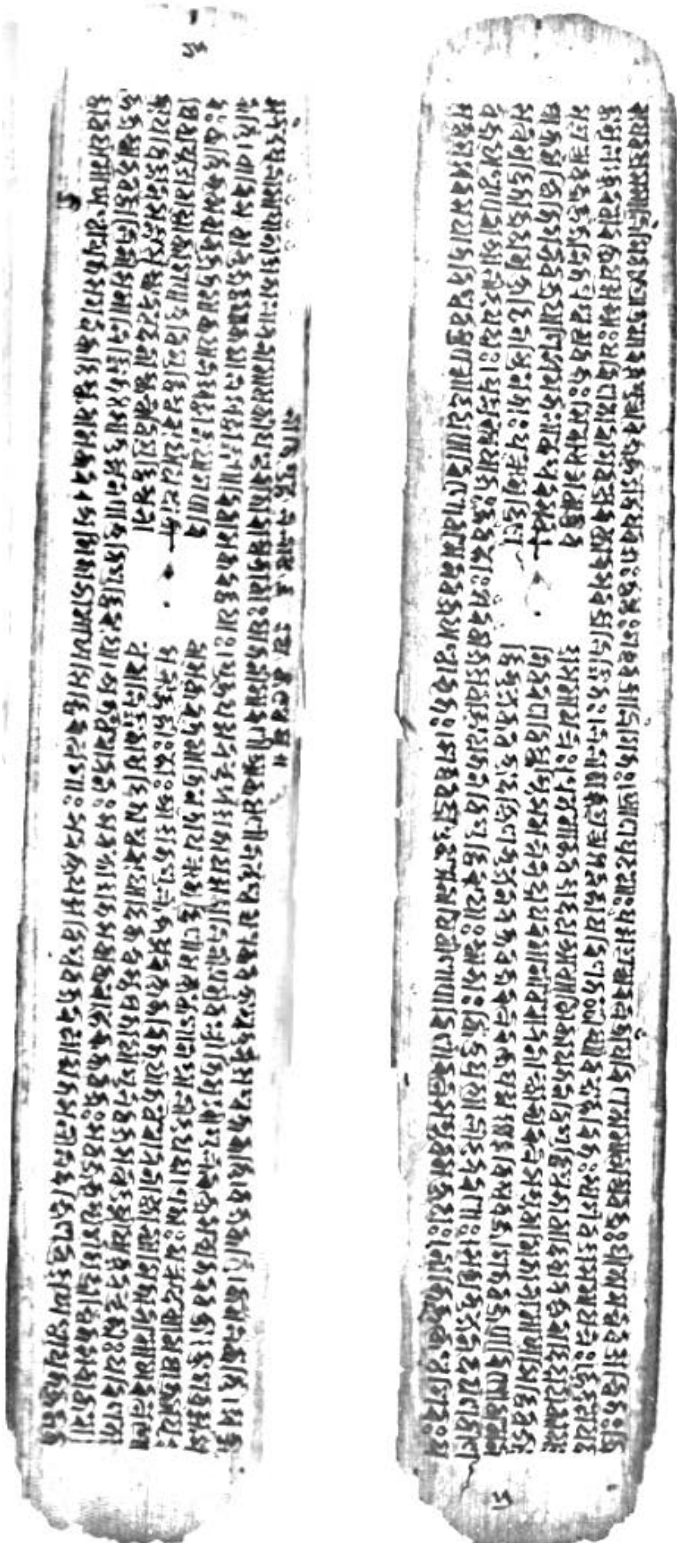


FIGURE 8.2 Manuscript Fragment of Śrīsammavarābhīsamayopāyikā, NAK 1-1607, NGMPP A 49/18, Folio 5

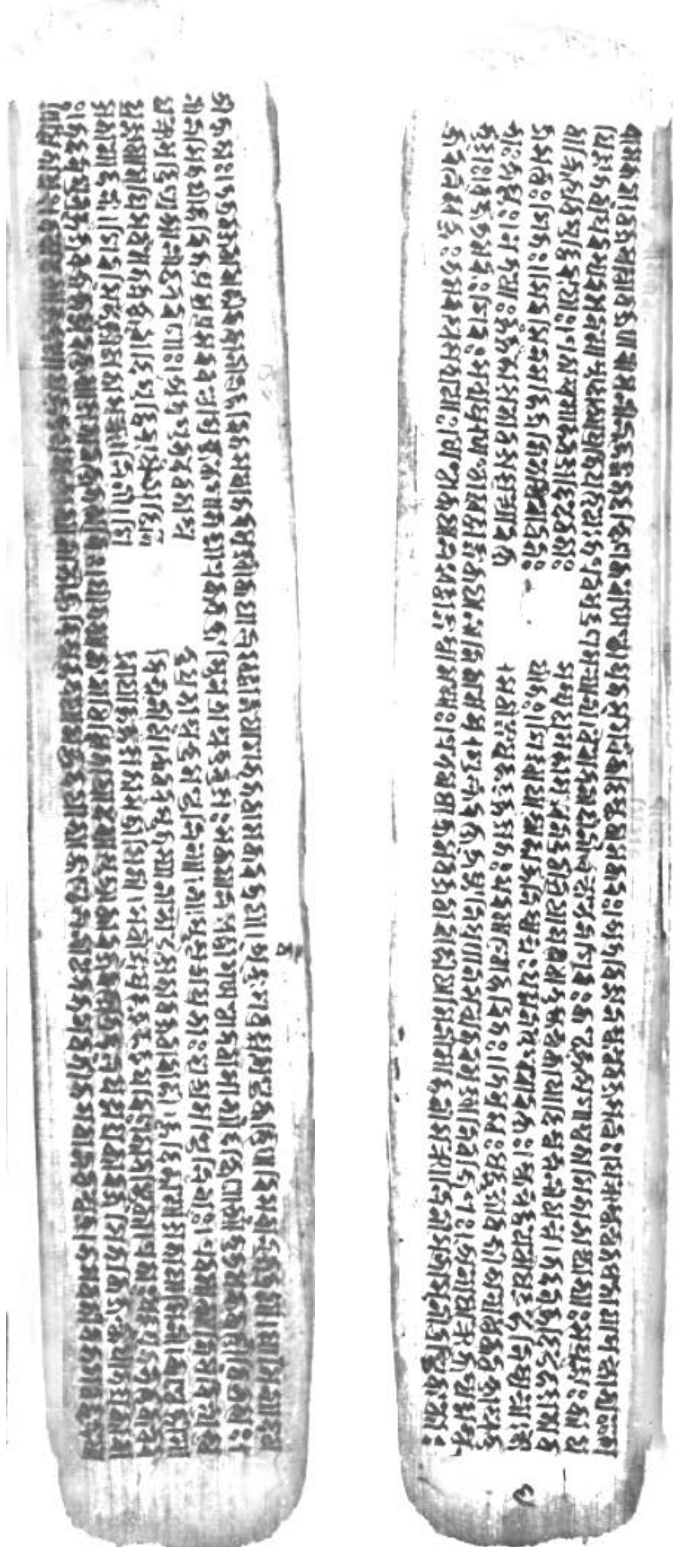


FIGURE 8.3 Manuscript Fragment of Śrīsāṃvarābhīsaṃayopāyikā, NAK 1-1607, NGMPP A 49/18, Folio 6

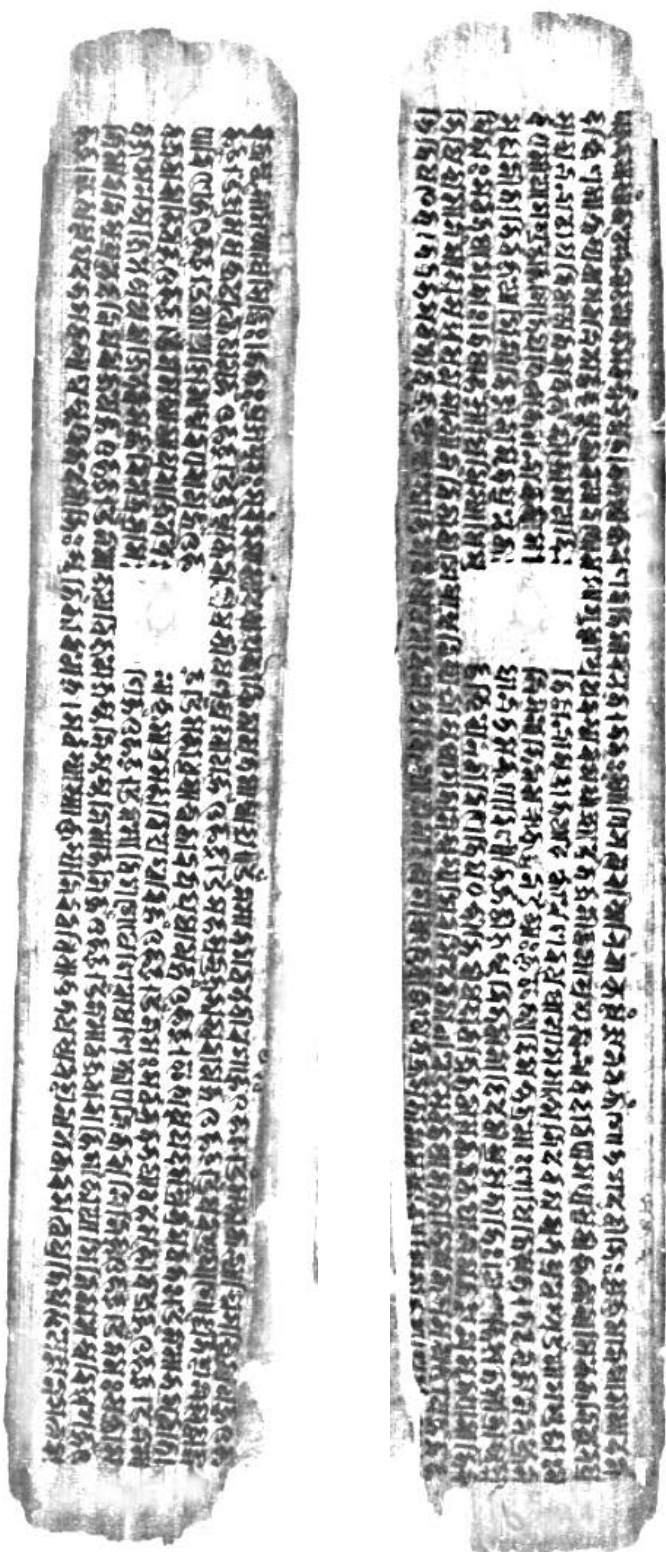


FIGURE 8.4 Manuscript Fragment of Śrīsāṃvarābhīsaṃyopāyikā, NAK 1-1607, NGMPP A 49/18, Folio 7