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THE OCEAN OF HEROES

A Critical Edition, Translation, and Analysis of the *Dākārṇavatantra*,
Chapter 15, and Jayasena's Meditation Manual

▼ Tsunehiko Sugiki ▼

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A Critical Edition, Translation, and Analysis of the *Ḍākārṇavatāntra*, Chapter 15, and Jayasena's Meditation Manual

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Cover image courtesy of Dr. Kimiaki Tanaka, photograph of the Heruka Maṇḍala based on the *Dākārṇava* 15 drawn on a wall in Dpal 'khor chos sde, Tibet 1991 (Figure 1).

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References

About the Author

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Preface

The *Ḍākārṇava* (“Ocean of Ḍākas”) is one of the last Tantric scriptures among those belonging to the Buddhist Saṃvara tradition. It consists of 51 chapters. As discussed in Section 2 in this monograph, it was developed sometime between the late-10th and mid-12th centuries, and the basic text of its extant version was most likely completed around the early 12th century in the eastern part of the Indian subcontinent (Bengal or Nepal). Chapter 15 of the *Ḍākārṇava* (hereafter *Ḍākārṇava* 15) teaches the principal maṇḍala of this scripture. It is a large-scale and elaborate maṇḍala of Heruka that comprises 986 major deities. The Lord or Blessed One (*bhagavat*), who teaches the *Ḍākārṇava*, is named Ḍākārṇava, Vajraḍāka, Heruka, Śākyasiṃha, Kālacakra, etc. In the *Ḍākārṇava* 15, the Lord is normally called Heruka.

This monograph presents the first critical edition, English translation, and annotations of the entire text of the Sanskrit *Ḍākārṇava* 15, elucidates its structure and meanings, and clarifies its significance in the history of Buddhism in South Asia. I also provide the first critical edition, English translation, and annotations of the Tibetan translation of Jayasena’s *Ratnapadmarāganidhi* (“Precious Ruby Treasury”), a meditation manual for visualizing the maṇḍala of Heruka that is taught in the *Ḍākārṇava* 15. Although no Sanskrit manuscript is extant, this text merits editing and translation. The *Ratnapadmarāganidhi* is one of the oldest ritual manuals which has been composed based on the *Ḍākārṇava*, and its author, Jayasena, was the leading specialist in this scriptural tradition in the 12th century in Kathmandu, composing several manuals (including the *Ratnapadmarāganidhi*) based on the *Ḍākārṇava*. The Sanskrit of most of the passages in the *Ratnapadmarāganidhi* can be restored based on the *Ḍākārṇava* 15 and other related texts. This text is a good introduction to the *Ḍākārṇava* system.

The discourses in most chapters of the *Ḍākārṇava* are well organized. Although there are source texts based on which certain passages in the *Ḍākārṇava* were composed, many of the passages in the *Ḍākārṇava* are not mere copy-and-pastes or patchworks (with minor changes) of the source texts. The authors of the *Ḍākārṇava* often reorganized and developed them into new systems. However, as is relatively common among Yoginītantra scriptures in the early medieval age, the language (Sanskrit and Apabhraṃśa) used in the *Ḍākārṇava* is in part “barbarous” (*mleccha* or equivalent) or non-standard. The text also contains many euphemistic terms, certain technical expressions, code words, which should not be interpreted only literally, and words peculiar to this scriptural tradition. Well-organized systems are present, or concealed, behind the barbarous and esoteric language. However, the text is thoroughly readable once one becomes accustomed to its language. I speculate that the anonymous authors of the *Ḍākārṇava* were fully aware of what they were editing.

They composed the text, often utilizing transmissions whose Sanskrit was already in part broken as sources, using the language and esoteric terms with which they were familiar, and, possibly, deliberately applying the non-standard form of Sanskrit to make the text more esoteric.

In editing the text, I have not adopted the assumption that there was an urtext of the *Ḍākārṇava* that was composed (entirely or mostly) of the standard form of Classic Sanskrit. The peculiarities of the language used in the *Ḍākārṇava* can also be attested in some of the parallel passages found in the texts that antedate the *Ḍākārṇava* and in most parallel passages present in the texts that postdate the *Ḍākārṇava*.

In the last stage of the history of Tantric Buddhism in India, when various Buddhist Tantric traditions were already present, some encompassing texts were composed, such as the *Kālacakratāntra* (the early 11th century) and the *Vajrāvālī* of Abhayākaragupta (between the late 11th and the early 12th centuries). These texts provide inclusive Tantric systems into which various preceding traditions were integrated and reorganized. Although it was not so influential as the *Kālacakratāntra* and Abhayākaragupta, which is, I speculate, partially due to its peculiar language, the *Ḍākārṇava* is also one such text. I will clarify that the Heruka maṇḍala in the *Ḍākārṇava* 15 is a comprehensive system that integrates various Tantric traditions and components of the Buddhist cosmos within the framework of the Saṃvara system. This monograph will thus elucidate an aspect of the last stage of the history of Tantric Buddhism in India.

I will provide a critical edition and translation of some of the other chapters of the *Ḍākārṇava* in the near future.

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List of Abbreviations

BHS	<i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , Vol. II (Edgerton [1953] 2004)
CIHTS	Central Institute of Higher Tibetan Studies
DTC	Dharmachakra Translation Committee
Goshima and Noguchi	(Goshima and Noguchi 1983)
Matsunami	(Matsunami 1965)
NGMPP	Nepal-German Manuscript Preservation Project
PH	<i>Pāia-sadda-mahaṅṅavo: A Comprehensive Prakrit-Hindi Dictionary</i> (Sheth [1963] 1986)
Śāstrī catalogue	(Śāstrī 1917)
Skt ed.	Sanskrit edition
Skt ms.	Sanskrit manuscript
Tib	Tibetan translation
D	Tibetan Tripiṭaka, Sde dge edition
P	Tibetan Tripiṭaka, Peking edition

For signs used in the critical apparatus of the Sanskrit and Tibetan editions, see Chapter 3.3.

PART 1

1. Introduction

According to its colophon, the full title of the *Ḍākārṇava* (“Ocean of Ḍākas”) is *Śrīḍākārṇava-nāma-mahāyoginītantrarāja* (the great king of Yoginītantras named “Glorious Ocean of Ḍākas”).¹ Exegetically, the term “*Ḍākārṇava*” has multiple meanings. The literal, and possibly basic meaning, is “Ocean of Ḍākas”. In the closing verses of the chapters in the *Ḍākārṇava*, the Lord or Blessed One is described as having the nature of “the complete union of all heroes” (*sarvavīrasamāyogād*),² which is equivalent in meaning to the “Ocean of Ḍākas”. From another perspective, in its comment on the scripture’s colophon, the *Bohitā* (“ship” to cross over the waves of reincarnation),³ an extensive commentary on the *Ḍākārṇava*, whose authorship is

¹ *Ḍākārṇava*, Skt ed. (my unpublished edition), colophon, 11: *iti śrīḍākārṇavaṃ nāma mahāyoginītantrarājaṃ śaḍarvaṇādyam yojajñānasamvarakriyātattvārṇavā*sīta* (for *-sīna-* or *-sita-*) *ḍākārṇavāḍimam nāma tulyam tantrarājaṃ samāptam* / (“This ends the great king of Yoginītantras named ‘Glorious Ocean of Ḍākas’, the king of Tantras, [which is] the same as the so-called ‘the First of the Six Oceans’, [namely] the first, the ‘Ocean of Ḍākas’, residing on the ‘Ocean of Yoga’, ‘[Ocean of] Gnosis’, ‘[Ocean of] Restraint’, ‘[Ocean of] Actions’, and ‘[Ocean of] Truth’). The *Ḍākārṇava* is the first and the essence of the Six *Arṇava* (Ocean) scriptures, viz., *Ḍāka-*, *Yoga-*, *Jñāna-*, *Samvara-*, *Kriyā-*, and *Tattva-arṇavas*. Most likely, the Six Oceans are imaginary root scriptures. They are also treated as representing aspects of the *Ḍākārṇava* in Padmavajra’s *Bohitā* commentary. For example, the *Bohitā* (D 1419, 5r2–r3) states thus: *’dir yang mkha’ ’gro rgya mtsho ni rjod par byed pa’o// brjod par bya ba ni rnal ’byor rgya mtsho’o// ’brel pa ni ye shes kyi rgya mtsho’o// slar yang dgos pa ni sdom pa rgya mtsho’o// de bzhin du dgos pa’i dgos pa ni bya ba rgya mtsho’o// rnal ’byor ma’i bha ga rnam ni de kho na nyid kyi rgya mtsho’o// thams cad rgya mtsho ni rtsen pa dang ldan par gyur to zhes bya ba’i don to//* (“Regarding that, (1) the Ocean of Ḍākas is the title of the scripture (*rjod par byed pa*, **abhidhāna*); (2) the subject matter (*brjod par bya ba*, **abhidheya*) is the Ocean of Yoga; (3) the connection (*’brel pa*, **sambandha*) is the Ocean of Gnosis; (4) furthermore, the purpose of composition (*dgos pa*, **prayojana*) is the Ocean of Restraint; (5) likewise, the purpose of the purpose (*dgos pa’i dgos pa*, **prayojanaprayojana*) is the Ocean of Actions; and (6) the *bhaga* or wombs of yoginīs constitute the Ocean of Truth. All are oceans endowed with plays. This is the meaning.”).

² The expression *sarvavīrasamāyoga* is the title of one of the Śaiva Vidyāpīṭha scriptures (Sanderson 2009, p. 156). This is the ultimate origin of that expression.

³ **Śrīḍākārṇavamahāyoginītantrarājasya ṭikā Bohitā nāma* (Dpal mkha’ *’gro rgya mtsho rnal ’byor ma’i rgyud kyi rgyal po chen po’i ’grel pa gru gzings zhes bya ba*), D 1419. In the Tibetan translation, the title of this text is *gru gzings* (“ship”), and its Indian word is transcribed as *bo hi tā*. A fragment of its Sanskrit manuscript (NGMPP A48/9, three damaged palm leaves, date unknown; for details, see footnote 53 in this monograph) contains a passage that mentions the title of Chapter 22, according to which the title of this work is also *bohitā* (*iti śrīḍākārṇave mahāyoginītamtrarājye Bohitāyām ṭikāyām . . .*, 133r3, the first leaf, of NGMPP A48/9).

The letters *b* and *v* are indiscernible, but the title is more likely to be *Bohitā* than *Vohitā*. Padmavajra teaches an etymology of the word *bohitā*, where the initial sound *b* is related to **bhadra* (*bzang po*). Although it is difficult to precisely translate the verse in Tibetan, I translate the whole etymology as follows (*Bohitā*, D 1419, 317r6–v1): “The *Bohitā* (ship) of that [scripture, viz., *Ḍākārṇava*] is a carrier to the opposite side. The letter *ba* is to be always mindful of being in the face of good ones (*ba=bha* of **bhadra*: *bzang po*). The letter *om* (for *o*) is to absorb yourself into the sound (*nā da*, which in this passage may indicate the sound *om*) through the path of meditation. The letter *hi* is to bring benefit (*hi* of **hita*: *phan pa*), with the purpose of benefiting both yourself and others equally. The letter *ta* (for

attributed to Padmavajra (also called Saroruha),⁴ states that the words “Dākas” and “Ocean” indicate the same number of “heroes (Tantric males)” and “yoginīs (Tantric females)” as the atoms that constitute Mt. Sumeru, respectively.⁵ As mentioned in the Preface of this monograph, the *Dākārṇava* belongs to the Buddhist scriptural tradition called Saṃvara or Cakrasaṃvara.⁶ The oldest scripture in the Saṃvara

tā) is to dissolve all things into emptiness (perhaps *tā* of **śūnyatā*: *stong pa nyid*). Protecting sentient beings out of compassion and being devoid of immaturity, the *Bohitā* (ship) containing a commentary [to the *Dākārṇava*] crosses over the waves of reincarnation.” (*de’i gru gzings ni pha rol du ’gro bar byed pa ste/’ba yig bzang po’i gdong rnams la/’dus thams cad du dran pa ste/’om (for o) yig bsgom pa’i lam du ni/’bdag nyid nā da’i nang du thim//’hi yig phan pa skye ba ste/’rang gzhan don ni mnyam don can/’*ta (for tā) yig dngos po thams cad rnams/’stong pa nyid du ’chad pa’o//’sems can rjes su ’dzin pa legs/’byis pa nyid ni spong ba ste/’gru gzings ’grel pa gang ldan pa/’khor ba’i dba’ rlabs las brgal lo//*).

Historically, the word *bohitā* is probably derived from the Sanskrit *vahitra* or Prakrit *bohittha* or *vohitta* (cf. PH) and appears closer to the New Indo-Aryan form of that term in the eastern areas of the Indian subcontinent, i.e., *bohita* in Hindi (meaning “ship”).

⁴ There were multiple Tantric masters who were named Padmavajra, Saroruhavajra, and Saroruha. It seems unlikely that the author of the *Bohitā*, named Padmavajra, was identical to the famous Siddha Padmavajra or Padmavajra of the Hevajra scriptural tradition.

⁵ *Bohitā*, D 1419, 316v4: *mkha’ ’gro zhes bya ba ni ri rab kyi rdul dang mnyam pa’i dpa’ bo rnams te/ rgya mtsho zhes bya ba ni de’i tshad kyi rnal ’byor ma rnams so//* (“‘Dāka’ refers to the same number of heroes as the atoms of Mt. Sumeru, and ‘ocean’, to the same number of yoginīs as those.”).

⁶ The words *saṃvara* and *cakrasaṃvara* are native terms that can be found in the texts belonging to this scriptural tradition and are used to indicate aspects of this scriptural tradition. The word *saṃvara* in this scriptural tradition originally comes from the Śaiva concept of *śaṃvara*, “the supreme pleasure,” as Sanderson pointed out (Sanderson 2009, p. 156). In that scriptural tradition in Buddhism, the word *saṃvara* has multiple meanings. Roughly, it has both meanings of *saṃvara* (from *saṃ-√vr* or *saṃ-√some* verbal root related to it: “concealing,” “protection,” etc.) and *śaṃvara* (*śam+vara*: “supreme pleasure” or *śaṃ √vr*: “concealing pleasure”). Even when the word is used in the latter sense, the word is *saṃvara* and hardly ever *śaṃvara* in the available Sanskrit manuscripts of this scriptural tradition. (A retainer deity named Śamvara or Śambara can be found in this scriptural tradition, but it seems rather derived from Śabara.) This is partially because ś and s are phonetically equivalent in east India and Nepal, and partially because by doing so that word can have multiple meanings. For *sam* conventionally used in the sense of *śam*, see also Bhavabhaṭṭa’s *Cakrasaṃvaravivṛti* (Skt ed. (Bang 2019, p. 160, 3.4.2): ... *sukhaṃ sam iti cākhyātam iti vacanāt / yo ’yaṃ laukikaḥ saṃśabdaḥ sa tālavya eva /*; “... because the scripture tells thus: ‘And *sam* is known as pleasure’ (*Sarvabuddhasamāyoga* [see below] 1.10a: *sukhaṃ sam iti vikhyātam*). That which is this, conventionally used word *sam*, is exactly the palatal [śam].”) For this, see also Pandey 2002, p. 6, l. 10–1. 11 (... *yo ’yaṃ laukikaḥ saṃśabdaḥ sa tālavya eva /*, “That which is this, conventionally used [word *sam*], is exactly the palatal word *śam*.”). For the terms *saṃvara* and *śaṃvara*, see also (Cicuzza 2001, p. 15; English 2002, p. 389, note 27; Sanderson 2009, pp. 166–69; Szántó 2015, pp. 369–70; Sugiki 2015, pp. 360–61).

Tsuda, a pioneer of this field of research, as well as some older scholars, have called this scriptural tradition Saṃvara, perhaps following historical scholarly monks in Tibet such as Bu ston, who called it *Bde mchog* or “Supreme Pleasure” (Tsuda 1974, p. 28). Tsuda and other old scholars used the word *saṃvara* and not *śaṃvara* (literally, “supreme pleasure”). This is probably because, as mentioned above, the word is normally *saṃvara* in the available Sanskrit manuscripts of this scriptural tradition.

However, in Buddhist tantras, including the *Dākārṇava*, the word *saṃvara* is also widely used as a designation for the earlier scripture *Sarvabuddhasamāyogaḍākinījālasaṃvaratantra* (abbreviated to *Sarvabuddhasamāyoga*, already present in some form in the early 8th century CE (Szántó and Griffiths 2015, p. 367)). In order to avoid confusion, in this monograph, I call this early scripture “*Sarvabuddhasamāyoga*,” and the scriptural tradition in question “Saṃvara”. This is perhaps the way many modern scholars and practitioners of Tibetan Buddhism call and distinguish them. It is also

scriptural tradition is the *Cakrasaṃvaratantra* (abbreviated to *Cakrasaṃvara*), also called *Herukābhīdhāna* and *Laghusaṃvara*. It was gradually composed between the late 8th and 10th century CE or between the late 9th and 10th century CE.⁷

There are some previous studies of the *Ḍākārṇava*. Śāstrī and Chaudhuri published critical editions of all Apabhraṃśa verses in the *Ḍākārṇava*.⁸ I have published a Sanskrit edition and English translation of Sections 3 and 8 of Chapter 50 in the *Ḍākārṇava*.⁹ Maeda's and Tanaka's studies mentioned below are also important previous studies.

The main topic of Chapter 15 of the *Ḍākārṇava* (abbreviated to the *Ḍākārṇava* 15) is the practice of visualizing a large-scale maṇḍala of Lord Heruka, comprising 986 major deities. The chapter includes the following discourses:

- Introduction to the practice of visualizing the Heruka maṇḍala (passages 15.1–2 of my edition);
- The ritual sequence from the selection of ritual place to the absorption into emptiness (15.3–15), which includes the discourse of the etymology of the term *śrīheruka* (or the meanings of the four letters *śrī he ru ka*¹⁰) (15.6–11);
- The rise of the universe and Causal Vajra-holder (*hetuvajradhara*) from emptiness (15.16–28);
- Description of the Heruka maṇḍala (15.29–260);

valid to call that early scripture “*Samvara*” and the scriptural tradition in question “*Cakrasaṃvara*,” which is the approach I took in some of my previous papers.

⁷ The date of compilation of the *Cakrasaṃvara* is controversial. In his *Nāmamantrārthāvalokinī*, Vilāsavajra mentions an early version of the *Cakrasaṃvara* or another text that he calls *Cakrasaṃvara*. Davidson analyzed the appearance of the *Cakrasaṃvara* to be in the late 8th century (Davidson 1981, pp. 7–8; Davidson 2004, p. 40, also Gray 2007, pp. 11–14) and Sanderson, to be around the relatively late 9th century (Gray 2012, pp. 158–65, also Gray 2012, pp. 3–19). The *Cakrasaṃvara* is also mentioned in Dhammakitti's Sinhalese chronicle, *Nikāyasaṃgraha* (14th to early 15th century), as a scripture introduced into Sri Lanka during the reign of Matvalasen (Sena I, reign 846–866) (Szántó 2012a, pp. 38–39). It is also controversial when Jayabhadra, who wrote the earliest commentary on the *Cakrasaṃvara*, was active: Gray analyzed his date to be in the early-to-mid-9th century (Gray 2007) and Sanderson, to be sometime the early part of the 10th century (Sanderson 2009, p. 161). Jayabhadra, who was born in Sri Lanka (Skilling 1993, p. 179), wrote the commentary near the Mahābimbastūpa on the Konkan coast (south-west India) (Szántó 2012a, pp. 40–41; Kano 2020, pp. 32–35). The extant version of the *Cakrasaṃvara* consists of 51 chapters, and it is possible to divide them roughly into two parts: (1) Chapters 1 to 49 and the first half of Chapter 50 (–50.18); and (2) the second half of Chapter 50 (50.19–) and Chapter 51. The former part constitutes the old part of that scripture. Jayabhadra, the author of the earliest commentary, as well as Bhavyakīrti, used some forms of that old version. The latter part was developed and added to the old part by the 10th century CE at the latest. For this, see (Sugiki 2001, pp. 91–99), which is summarized in English in (Sugiki 2010c, pp. 509–10), and (Sanderson 2009, pp. 159–60).

⁸ (Śāstrī 1916; Chaudhuri 1935).

⁹ (Sugiki 2018a, 2018b).

¹⁰ The *Hevajra* (Skt ed. (Snellgrove 1959), I.7.27) is the first to teach the meaning of the four letters *śrīheruka* or etymology of that word. The *Ḍākārṇava*'s explanation of them is more extensive.

- The 48 holy sites (15.261–272);¹¹
- Consecration (*abhiṣeka*), union with the gnosis-being (*jñānasattva*), and offering (15.273–279);
- The Drop (*bindu*) Yoga and the Subtle (*sūkṣma*) Yoga (15.280–283b);
- Some instructions: Mantra recitation, offering, and command (15.283c–289);
- Ending (15.290).

Maeda published a Sanskrit edition of about one-third of the *Ḍākārṇava* 15 (which corresponds to passages 15.1–85 of the entire chapter (15.1–290) of my edition).¹² He did not provide an English or Japanese translation. He used only Sanskrit manuscripts that are relatively new. He did not elucidate the contents of the Heruka maṇḍala. Tanaka pointed out that the Heruka maṇḍala in the *Ḍākārṇava* comprises deities from the Guhyasamāja, the Hevajra, and the Saṃvara traditions. However, his description and analysis of the Heruka maṇḍala in the *Ḍākārṇava* are brief. He did not clarify the names of most deities constituting the maṇḍala.¹³ Thus, the Heruka maṇḍala in the *Ḍākārṇava* 15 has not been studied sufficiently.

As I mentioned in the Preface, this monograph provides the first critical edition and an English translation of the Sanskrit *Ḍākārṇava* 15 and elucidates its structure, form, and significance. The text of its Tibetan translation (translated by Jayasena and Dharma yon tan) is also provided here as supporting material. I also present the first critical edition and English translation of the Tibetan text of Jayasena’s *Ratnapadmarāganidhi*, the oldest and extensive manual for visualizing the Heruka maṇḍala taught in the *Ḍākārṇava* 15.

The rest of this monograph is organized as follows. Chapter 2 investigates when and where the *Ḍākārṇava* was compiled. Chapter 3 explains the materials used for the edition and translation, peculiarities of the language and meter found in the edited chapter, and editorial policy. Chapter 4 analyzes the structure, form, and meanings of the Heruka maṇḍala and clarifies its significance in the history of Buddhism. I provide a detailed and organized description of the maṇḍala’s structure and form because it serves as useful material for the iconographic study of extant paintings of this maṇḍala (which is a task for my future research). These chapters constitute Part 1. Part 2 consists of Chapters 5–7. Chapters 5 and 6 present a critical edition of the Sanskrit *Ḍākārṇava* 15 and its English translation, respectively. Both the critical edition and English translation are annotated. Chapter 7 presents a text of

¹¹ For the various discourses on holy sites in the Saṃvara tradition, including the discourse in the *Ḍākārṇava*, see (Sugiki 2009). See also (Sanderson 1995), which is an epoch-making paper on the same topic.

¹² (Maeda 1995a, 1995b) presents a description of the constituents (circles and deities) of the part of the maṇḍala taught in the text that he edited in (Maeda 1995a).

¹³ (Tanaka 1987, pp. 229–31; Tanaka 2003, pp. 378–79). He analyzed that the Heruka maṇḍala comprised three layers. However, as clarified below, it comprises four layers.

its Tibetan translation by Jayasena and Dharma yon tan. Part 3 consists of Chapters 8 and 9. Chapter 8 explains the materials used for the edition and translation of the *Ratnapadmarāganidhi* and summarizes the contents of that text. Chapter 9, the final one of this monograph, provides a critical edition, English translation, and annotations of the Tibetan *Ratnapadmarāganidhi*.

2. Date and Place of Compilation of the *Ḍākārṇava*

Śāstrī and Chaudhuri presented pioneering studies of the date and place of compilation of the *Ḍākārṇava*.¹⁴ The *Ḍākārṇava* includes a number of verses in Apabhraṃśa (or a form of Eastern Prakrit rather than Apabhraṃśa according to Tagare¹⁵), which had many Bengali words and expressions such as *tumi* (for *tvam*), as found by Śāstrī and Chaudhuri. Chaudhuri also said that they were based on the East Bengal dialect,¹⁶ and he concluded that the Apabhraṃśa text in the *Ḍākārṇava* was composed in Bengal. Chaudhuri also said that the Apabhraṃśa language in the *Ḍākārṇava* was in a “moribund form”, and thus was never earlier than the *Dohākośas* (by which he means no earlier than the 12th century). The Nepalese-German Manuscript Preservation Project (NGMPP) A138/9 can be considered as the oldest among the extant Sanskrit manuscripts of the *Ḍākārṇava*. Although its date of production is not reported in the colophon, from the letters used in it, Śāstrī speculated its date of production to be the 12th century, and Chaudhuri hypothesized it to be in the 13th century. As Śāstrī pointed out, some pages contain marginal notes (mostly transcriptions of chapter titles and mantras in the text) in the Dbu med script or running Tibetan hand. Chaudhuri speculated that this manuscript might have been a Sanskrit document that the translators had used while translating the *Ḍākārṇava* into Tibetan. It is difficult to decide only with the short marginal notes whether the translators (officially Jaysena and Dharma yon tan) really used this manuscript. However, it is almost certain that this manuscript was not the principal Sanskrit document used for the translation because, as shown in the critical apparatuses in Chapter 5, some differences can be found between this manuscript and the Tibetan translation (although most of them are minor ones).

¹⁴ (Śāstrī 1915, pp. 165–66; Chaudhuri 1935, pp. 16–20).

¹⁵ (Tagare 1948, p. 20).

¹⁶ For the use of Bengali words and expressions, “... it contains a number of songs in vernacular. What that vernacular is, it is difficult to say, but I venture to throw out a suggestion that many of them are in Bengali.” (Śāstrī 1915, p. 166) and “... there we have specially many Bengali words and expressions, e.g., *tumi*, *laī*, *chay*, *yemanta*, *kāj*, *pāi*, *pūv*, *ke*, *juvanisayala*, *mantasayala*, etc., ... The language of the present work seems to be based on East Bengali dialect. The pronunciation of some of the letters belongs rather to East Bengal than to West Bengal, e.g., the pronunciation of *ḍa* as *ra*, and consequently, the pronunciation of *ra* as *ḍa*, are found particularly in East Bengal dialect ... The deaspiration of some aspirated words and consequently the aspiration of deaspirated words show East Bengal tendency ... ” (Chaudhuri 1935, p. 19).

As Maeda pointed out, the names of some Buddhist scriptures are mentioned in Section 4 of Chapter 50 in the *Ḍākārṇava*. They are the *Samāja* (= *Gudyasamājantra*), *Samvarottara* (= *Sarvakalpasamuccaya*),¹⁷ *Samvara* (= *Sarvabuddhasamāyoga*), *Vajradāka*, *Abhyudaya* (= *Herukābhyudaya*), *Tattvasaṃgraha*, *Vajrabhairava*, *Samputa* (= *Samputodbhava*), and *Laghusamvara* (= *Cakrasamvara*).¹⁸ Among these, the *Vajradāka*, *Herukābhyudaya*, and *Samputodbhava* are the latest tantras. (Among the three, the *Herukābhyudaya* is probably the earliest.) They were composed from perhaps the late 9th to the 10th century CE, sometime between when the *Cakrasamvara* (around the 9th century CE) was composed and when Bhavabhadra (or Bhavabhaṭṭa), Advayavajra, Gayādhara, and Ratnākaraśānti flourished (around the end of the 10th century to the 11th century CE).¹⁹ In fact, the *Ḍākārṇava* includes various teachings that were originally derived from the scriptures mentioned above and that were more developed than the original teaching in them.²⁰

The passage in Section 4 of Chapter 50 of the *Ḍākārṇava* examined in the previous paragraph does not mention the *Kālacakratāntra* (hereafter *Kālacakra*). The period of the compilation of the *Kālacakra* can be dated to the early 11th century

¹⁷ Szántó points out that the term *Samvarottara* or *Samvarottara* is a designation for the *Sarvakalpasamuccaya* (Szántó and Griffiths 2015, p. 368).

¹⁸ (Maeda 1988, pp. 70–71). I present the unpublished text of my edition (*Ḍākārṇava*, 50.4.51c–53): *karma teṣu ca vijñeyam samāje samvarottare // samvare vajradāke cābhyudaye tattvasaṃgrāhe / vajrabhairave sampute anyeṣāṃ ca yathāvoidhi // evaṃ trilakṣābhīdhānād ākrṣṭaṃ laghusamvaram / akārādīkṣakārāntaṃ paṭaleṣu yathākramam //* (“The ritual regarding those [fifty letters] is to be recognized in the *Samāja*, *Samvarottara*, *Samvara*, *Vajradāka*, *Abhyudaya*, *Tattvasaṃgraha*, *Vajrabhairava*, and, among others, *Samputa* in accordance with the prescription. In the same way, the *Laghusamvara*, [which was] extracted from the *Abhidhāna* of three hundred thousand stanzas, is [connected with the fifty letters] from the letter *a* to the letter *kṣa* in [its] chapters in order”). The *Ḍākārṇava* also mentions the *Khasamāntra* (50.4.54d).

¹⁹ The *Herukābhyudaya* was translated into Tibetan by Advayavajra. The *Herukābhyudaya* contains a passage that is more archaic than the *Cakrasamvara* (Sanderson 2009, pp. 213–14; Szántó 2012a, p. 37). However, it is very likely that the compilation of the whole text of the *Herukābhyudaya* postdates the *Cakrasamvara*: The *Herukābhyudaya* teaches the fundamental mantra of Vajravārāhī, which cannot be found in the earlier texts of the *Samvara* tradition. The *Vajradāka* and the *Samputa* were translated by Gayādhara. Ratnākaraśānti mentions the *Vajradāka* and the *Samputa* in his *Muktāvālī* (Skt ed. (Tripathi and Negi 2001, p. 18, l.8–p. 19, l.9)), a commentary on the *Hevajratāntra*. For a recent analysis of the date of Advayavajra, see (Isaacson and Sferra 2014, p. 71). Bhavabhadra (*bha ba bha dra*), who has been said to be identical to Bhavabhaṭṭa, the author of the commentaries of the *Catuspīṭha* and *Cakrasamvara*, wrote an extensive *Vivṛti* commentary on the *Vajradāka* (D 1415). Whether they might be the same person or not, it is certain that Bhavabhadra is not after Gayādhara (the first half of the 11th century) because Bhavabhadra’s *Vivṛti* commentary on the *Vajradāka* was translated into Tibetan by Gayādhara. Isaacson and Sferra analyzed Bhavabhaṭṭa (identical to Bhavabhadra) to have flourished “around 1000 CE” (Isaacson and Sferra 2015b, p. 477), and Szántó, in the “first half of the 10th cent” (Szántó 2015, p. 320). According to Szántó, the *Samputodbhava* is quoted by Durjayacandra, who might have been active around 1000 CE (Szántó, pp. 402–3). See also Sugiki (2007, pp. 14–19) for the chronology of the scriptures belonging to the *Samvara* tradition.

²⁰ I have clarified this in several publications. See especially (Sugiki 2007, p. 17, chaps 2, 4, 5, and 7; Sugiki 2018a, 2018b). This monograph also deals with some examples.

according to Newman, Wallace, and Sferra.²¹ However, there are also passages that suggest a possibility that the extant version of the *Ḍākārṇava* was completed after the appearance of the *Kālacakra*.

As discussed in detail in Chapters 4.1.4, 4.2.2, 4.2.3, 4.3.1, and 4.3.2 in this monograph, the *Ḍākārṇava* 15, Vajrapāṇi's *Laghutantraṭīkā*, and the *Kālacakra*, as well as Puṇḍarīka's *Vimalaprabhā*, include similar lists of females born of various castes (or ḍākinīs of lineages), animals living on the ground and in water, sky-going creatures such as birds, and kinswomen. The *Laghutantraṭīkā* is a commentary on the *Cakrasaṃvara*, composed partially based on the *Kālacakra*'s system. The compilation of the *Laghutantraṭīkā* is datable to around the end of the 10th or the beginning of the 11th century, when the *Kālacakra* assumed its earliest form or was still a work in progress. The *Vimalaprabhā*, a commentary on the *Kālacakra*, was composed in the first half of the 11th century: it may be contemporaneous with or is slightly later than the *Kālacakra*.²²

Comparison of these four texts shows the following: (1) The lists in the *Ḍākārṇava* are more extensive than the lists in the *Laghutantraṭīkā*, the *Kālacakra*, and the *Vimalaprabhā*. For example, the list of thirty-six ground-going animals in the *Laghutantraṭīkā* and the *Kālacakra* with the *Vimalaprabhā* commentary are divided and expanded into the two separate lists of thirty-six animals living on the ground and thirty-six water creatures in the *Ḍākārṇava*;²³ (2) A confusion or peculiar logic can be found in some of the lists of creatures in the *Ḍākārṇava*. For example, *bilāḍī*, which seems a deliberate recasting of *biḍālī* ("female cat"), appears in the list of sky-going creatures such as birds in the *Ḍākārṇava*, whereas a "(female) cat" (spelled as *vidāla* or *biḍālī*) is included in the list of ground-going animals in the *Laghutantraṭīkā*, the *Kālacakra*, and the *Vimalaprabhā*;²⁴ (3) Some deities' names in the lists in the *Ḍākārṇava* are more similar to those in the lists in the *Laghutantraṭīkā* and Puṇḍarīka's interpretation of those deities' names in his *Vimalaprabhā* than to those in the lists in the *Kālacakra*;²⁵ (4) Some of the names of the human castes and animals assume their Middle-Indic forms in the *Ḍākārṇava*. For example, Śauṇḍinī in the *Kālacakra* and the *Vimalaprabhā* is Kalyapālinī in the *Laghutantraṭīkā* and is Kallavālī (a Prakrit form of Kalyapālī) in the *Ḍākārṇava* for the "wine-selling woman".²⁶

²¹ (Newman 1998, p. 343; Wallace 2001, pp. 3–4; Sferra 2015, p. 341). However, they investigated the date from slightly different viewpoints.

²² For the chronology of the *Laghutantraṭīkā* and the *Vimalaprabhā*, see particularly (Cicuzza 2001, p. 13; Isaacson and Sferra 2014, p. 97, footnote 18; Sferra 2015, p. 343; Isaacson and Sferra 2015b, p. 477).

²³ For details, see Chapters 4.2.3 and 4.3.2 in this monograph.

²⁴ For details, see Chapter 4.2.2 in this monograph. See also the *Ḍākārṇava* 15.128a and its footnote.

²⁵ For details, see particularly Chapters 4.2.2 and 4.3.2 in this monograph.

²⁶ For Śauṇḍinī–Kalyapālinī–Kallavālī, see the *Ḍākārṇava* 15.89b and its footnote.

The four results of the comparison mentioned above show the possibility that the lists in the *Ḍākārṇava* were developed after the lists found in the *Laghutantraṭīkā* and the *Kālacakra*. It is also worth noting that in Section 7 of Chapter 50 in the *Ḍākārṇava*, the Lord, who provides the discourse of an aspect of the passage of time, is named “Kālacakra” (“Wheel of Time”).²⁷ However, the third result of comparison mentioned above also shows a possibility that the lists in the *Ḍākārṇava* and the *Kālacakra* were separately and independently evolved from the list in the *Laghutantraṭīkā* (or the list in some lost text that is similar to the list in the *Laghutantraṭīkā*.) If this is the case, it is obscure which of the lists in the *Ḍākārṇava* and the *Kālacakra* were developed earlier.

Isaacson and Sferra state that the *Samṃvarodayatantra* (hereafter *Samṃvarodaya*) was probably composed in Nepal after the compilation of the *Kālacakra* in India.²⁸ The *Samṃvarodaya*, as well as the *Kālacakra*, is not mentioned in the passage in Section 4 of Chapter 50 in the *Ḍākārṇava* examined earlier. However, this does not mean that the *Samṃvarodaya* was not in existence at the time when the *Ḍākārṇava* was compiled. As I argued in my earlier publication, the discourses of the death signs introduced in the *Ḍākārṇava* are very likely to be extended or developed versions of the discourses of the same topic found in the *Samṃvarodaya*. The teachings of the chakras (*cakra*) and inner channels (*nāḍī*) in the *Ḍākārṇava* are more detailed and appear to be more developed than the teaching of the same topic in the *Samṃvarodaya*.²⁹ It seems that the *Samṃvarodaya* also antedates the *Ḍākārṇava*, or at least, it can be stated that the *Samṃvarodaya* includes discourses that were composed prior to the parallel or similar discourses found in the *Ḍākārṇava*.³⁰

²⁷ *Ḍākārṇava* 50.7.61ab [my unpublished edition]: *ity āha bhagavān kālacakrākhyam (for -khyas) tu tathāgataḥ / (“Thus taught the Blessed One, a Tathāgata called Kālacakra.”)*. The system of the wheel of time in the *Ḍākārṇava* is different from that of the *Kālacakra*. The former system is more in line with the systems traditional in the Saṃvara literature. For details, see (Sugiki 2007, chaps 4, 5 and 7).

²⁸ (Isaacson and Sferra 2015a, p. 315).

²⁹ For details of the comparison between these discourses found in the *Samṃvarodaya*, the *Ḍākārṇava*, and other tantras belonging to the Buddhist Yoginītantra traditions, see (Sugiki 2007, pp. 17–18, 110–13, 257–82, 316–59). Among them, see particularly (Sugiki 2007, pp. 317–21) for the textual relationship between the *Samṃvarodaya*, the *Ḍākārṇava*, and the *Vārāhīkalpa*, where I showed that the text of one of the teachings of the death signs was very likely transmitted directly from the *Samṃvarodaya* to the *Ḍākārṇava* and from both of them to the *Vārāhīkalpa*.

³⁰ Although it is not strong evidence, the following may support the possibility that the *Samṃvarodaya* postdates the *Ḍākārṇava*: The *Samṃvarodaya* was translated into Tibetan (D 373/P 20) by Gzhan la phan pa mtha’ yas (Indian) and Rgyus ban de smon lam grags (Tibetan). Their translation was finalized by Gzhon nu dpal (late 14th–15th century), who used Vanaratna’s (mid-14th to mid-15th century) Sanskrit manuscript of this scripture. Ratnarakṣita, who composed the *Padminī* commentary on the *Samṃvarodaya*, was active around 1200 CE. After the downfall of Vikramaśīla in the beginning of the 13th century, Ratnarakṣita came to Nepal (Lewis 1996, p. 156). It is not certain when Gzhan la phan pa mtha’ yas and Rgyus ban de smon lam grags, who were the two translators of the *Samṃvarodaya*, were active. However, it is very likely that Ratnarakṣita flourished after Padmavajra and Jayasena, who were a commentator and a translator of the *Ḍākārṇava*, respectively. As discussed below in this monograph, Padmavajra and Jayasena most likely flourished in the 12th century.

Anupamarakṣita (late 10th to early 11th century according to Sferra)'s commentary on the *Nāmasaṃgīti*, entitled the *Amṛtabindupratyāloka*,³¹ Aśvaghoṣa's commentary on the *Mahākālatantra*, entitled the *Rudrakalpamahāśmaśāna* (the date of compilation of which is relatively late),³² and Indrabhūti's *Vṛtti* commentary on the *Cakrasaṃvara* (which is one of the latest commentaries on the *Cakrasaṃvara*)³³ mention the *Mkha' 'gro rgya mtsho*, *Ḍā ki rgya mtsho'i rgyud*, *Rdo rje mkha' 'gro rgya mtsho*, and *Badzra dā ki rgya mtsho*, the Sanskrit of which may be *Ḍākārṇava*, *Ḍākārṇavatāntra*, and *Vajradākārṇava* (the last two), respectively, and quote passages from them. However, in the extant version of the *Ḍākārṇava*, I cannot find passages that are evidently comparable to those that the three authors quoted under the name of the *Mkha' 'gro*

31 **Āryamañjuśrīnāmasaṃgīti-amṛtabindupratyāloka-vṛtti* ('Phags pa 'jam dpal gyi mtshan yang dag par brjod pa'i 'grel pa bdud rtsi'i thigs pa sgron ma gsal ba zhes bya ba), D 1396. The translators are *bod kyi lo tsā ba* ("Tibetan translator") Dharmakīrti (who is different from the famous logician Dharmakīrti around the 7th century), Sugataśrī, and Rdo rje rgyal mtshan, who was active in the 13th century CE. For the date of Anupamarakṣita, see (Sferra 2000, p. 48, footnote 101; Sferra 2015, p. 344). In his *Amṛtabindupratyāloka*, Anupamarakṣita mentions the *Kālacakra* and quotes passages from it several times. He is also the author of the *Ṣaḍaṅgayoga* of the *Kālacakra* system, whose text and translation were published by Sferra (Sferra 2000).

32 **Śrīmahākālatantrarudrakalpamahāśmaśānanāmaṭīkā* (*Dpal nag po chen po'i rgyud drag po'i brtag pa dur khrod chen po zhes bya ba'i 'grel pa*), D 1753. Translators' names are not informed in its colophon. The author is Tantric Aśvaghoṣa, a person different from the famous Buddhist poet Aśvaghoṣa in the ancient India.

33 The *Dpal 'khor lo sdom pa'i rgyud kyi rgyal po bde mchog bsdus pa zhes bya ba'i rnam par bshad pa*, whose Sanskrit is transcribed (or insufficiently back-translated) as *shri tsa kra sa mba ra ta ntra rā dza su ka ra ha sa mu tstsha* [?] *nā ma br tti*, D 1413. The Sanskrit title is perhaps *Samvarasamuccaya*, *Sukhavarasamuccaya*, or equivalent. The names of the translators are not informed in its colophon. Gray (Gray 2007, pp. 23–24) speculated that the author of this commentary, Indrabhūti, had been active around the 10th century, using Tāranātha's history of Buddhism. However, there are multiple authors who are named Indrabhūti. I consider the date of this "Indrabhūti" to not be as old as Gray speculated. I have a plan to discuss the contents of Indrabhūti's *Vṛtti* in detail in the future. Here, in this monograph, I note some remarks for considering its date: (1) Indrabhūti's *Vṛtti* mentions the names of several scriptures of the Saṃvara tradition composed around the 10th century, such as the *Abhidhānottaratāntra*, *Yoginīsaṃcāratāntra*, and *Vajradāka*, and quotes passages from them, and most of those passages can certainly be found in the extant versions of those Tantras; (2) Some "Indrabhūti" of the Saṃvara tradition is mentioned in Kṛṣṇa's *Samvaravyākhyā* (D 1460, 6r3: i ndra bhū ti' i gzhung nyid dang/ . . .). However, it is not certain whether this "Indrabhūti," whom Kṛṣṇa mentioned, is identical to the author of the *Vivṛti*; (3) In his *Śūramanojñā* commentary on the *Cakrasaṃvara* (D 1405), Bhavyakīrti mentions Indrabhūti and quotes his teachings five times (D 1405, 5v7–6r2, 8v1–v3, 10r4, 14r7, and 14v1–v2). His *Śūramanojñā* was translated into Tibetan by Dharmasrībhadra and Rin chen bzang po (active between the mid-10th and the mid-11th centuries). However, Indrabhūti's *Vṛtti* does not contain passages that are evidently equivalent to the passages Bhavyakīrti quoted as Indrabhūti's teachings. (Contradictory ideas can also be found between them.) Some "Indrabhūti" of the Saṃvara tradition might have been in existence at the time when Bhavyakīrti flourished. However, this does not necessarily mean that the extant version of Indrabhūti's *Vṛtti* was also in existence in that age; (4) Indrabhūti's *Vṛtti* has the idea of the four classes of tantras, namely, *bya ba* (**kriyā*), *spyod pa* (**caryā*), *rnal 'byor* (**yoga*), and *rnal 'byor bla na med pa* (whose Sanskrit is generally **yoganiruttara*) (D 1413, 6r and 38r). This is identical to the fourfold classification of tantras that gradually became general in Tibet in and after the 12th century (Dalton 2005, pp. 158–59).

rgya mtsho or equivalent mentioned above.³⁴ It seems that the authors did not consult

³⁴ No Sanskrit manuscripts of those commentaries are extant. Only Tibetan translations of them are available, and all the passages in question are verses. As is well known, verses translated into Tibetan are often difficult to read. This may make it difficult to find equivalent passages in the extant version of the Sanskrit *Ḍākārṇava*. However, as examined below, some of the passages in question are evidently different from the passages that contain similar terms present in the extant version of the *Ḍākārṇava*. In his *Amṛtabinduḥpratyāloka*, Anupamarakṣita quotes a passage from the *Mkha' 'gro rgya mtsho* as follows: *de yang Mkha' 'gro rgya mtsho las/ /ā li kā li ma gtogs par/ /gal te rdo rje'i chos 'dod pa/ /'dis ni 'bras bu ma yin te/ /phub ma rdung dang byed dang mtshungs// zhes gsungs so / /* (D 1396, 107v5: “This is also taught in the *Mkha' 'gro rgya mtsho* as follows: ‘If one desires the adamantine teaching without the vowels and consonants, due to that, there is no fruit; [it is] like beating chaffs.’”). A similar passage can be found in the *Yoginīsaṃcāratāntra* (abbreviated to *Yoginīsaṃcāra*): *ālikālivinirmuktaḥ dharmo 'yaṃ yadi manyate / vṛthā pariśramas tasya naiḥva tatphalam āpnuyāt //* (“If this teaching is learnt without the vowels and consonants, [it is] in vein, in futility for him; he can never attain its fruit.”: *Yoginīsaṃcāra*, Skt ed. (Pandey 1998), 16.5).

In his *Rudrakalpamahāśmaṣāna*, Aśvaghoṣa quotes two passages from the *Mkha' 'gro rgya mtsho*: *de yang Mkha' 'gro rgya mtsho las gsungs pa/ /sngags ni lha yi sa bon te/ /lha yi bdag nyid rdzogs pa nyid/ /dkyil 'khor rab gnas bdag nyid do/ /de ltar bsnyen pa rdzogs nas ni// /sbyor ka chen po rdzogs par 'gyur/ /bsnyen pa'i yan lag ma tshang bar/ /las la sbyor bar byed pa ni/ /dam tshig nyams shing 'jig rten 'phyag// zhes 'byung/* (D 1753, 199r1–r2: “It is also taught in the *Mkha' 'gro rgya mtsho* as follows: ‘Mantras are seeds of deities, completed as the selves of deities. [They are also] selves of establishing a maṇḍala. Having achieved the practice for approaching [deities] (*bsnyen*) in that manner, he accomplishes the great yoga. If one performs a ritual without performing all of the limbs of the approaching practice, he is transgressive of the pledge and is condemned by people.’”), and *de yang Mkha' 'gro rgya mtsho las/ /dam tshig ldan pas dngos grub ni/ /thams cad 'grub par dpa' bos gsungs/ /dam tshig mi ldan thams cad ni/ /dngos grub kun la bdud kyis ni// /las rnams bar du gcod par 'gyur/ /de nas dam tshig thams cad ni/ /bad pa mang pos spyad par bya// zhes gsungs so / /* (D 1753, 213v6–v7: “It is also taught in the *Mkha' 'gro rgya mtsho* as follows: ‘The hero stated that one who observes the pledge fulfills all accomplishments (*dngos grub*). If anyone does not observe the pledge, concerning all accomplishments, [his] performances will be obstructed by Māra. Therefore, one should perform the whole pledge with many efforts.’”).

In his *Vivṛti* commentary, Indrabhūti quotes five passages from a scripture or scriptures entitled *Mkha' 'gro rgya mtsho*, *Ḍā ki rgya mtsho'i rgyud*, *Rdo rje mkha' 'gro rgya mtsho*, and *Badzra dā ki rgya mtsho*. All available texts are verses in Tibetan, and they are hard to translate exactly. Therefore, I present summaries of the passages instead of a translation of the whole passages below:

de nyid Mkha' 'gro rgya mtsho las/ /gsang ba sgra don 'brel ba'i tshul/ /dkyil 'khor 'khor lo nges 'byung rigs/ /bsdus dang so so dam tshig gi/ /spyod yul lus sems bde bar rol// /thog ma bar dang mthar dge ba/ /de nyid gsang rim sku gsum mchog/ /srid gsum las ni rnam dag pa'i/ /ye shes rnyed dka' yang dag gnas// /kun sbyor shes rab dang ldan pas/ /rlung la rnam rgyal ting 'dzin gnas/ /phyag rgya bzhi la sna tshogs thabs/ /sbyor ba'i cho ga bstan pa ni// /rdo rje rnal 'byor ma la ni/ /'dzin pa'i don du bskul zhing gdams/ zhes gsungs pa'i don to// (D 1413, 18r7–v2: This passage includes the teaching of the Four Seals (*phyag rgya bzhi la sna tshogs thabs*, “there are various means of the Four Seals”). Indrabhūti quoted this to explain that the practices of offering, fire-oblation, and vow-observance are effective when they are connected with the Four Seals.). The passages including the terms “Four Seals” (some inflected forms of *caturmudrā*) found in the extant version of the *Ḍākārṇava* are as follows: *dharmakarmasamayā tu mahāmudrāsvabhāvākam / caturmudrābhīdhānatvāc caturakṣarakalpanām //* (“The Great Seal is the intrinsic nature of the Dharma, Action, and Pledge [Seals]. [He should understand] the conceptualization of the four letters (*ma hā nā sā*) because of the name of the Four Seals.”: 29.16 [my unpublished edition]) and *caturmudrāprayogena nava navaikaikasya tu / karmadharmasamayā tu mahāmudrā caturthakām //* (“In [terms of] the practice of the Four Seals, every [Seal] is inclusive of nine [classes] (therefore, thirty-six classes in total). [The Four Seals are] the Action, Dharma, and Pledge [Seals] and the Great Seal, the fourth.”: 34.2 [my unpublished edition]). I cannot regard these as being equivalent to the passages that Indrabhūti quoted. *de ltar yang Ḍā ki rgya mtsho'i rgyud las/ /dril sbyangs bum pa mtshan nyid ldan/ /a ga ru sogs spos kyis bdug/ /legs sbyangs ā li kā li yis/ /dar dbyang mgul chings shing los brgyan// /dag byed rin chen 'bru sman*

dri/ /snying po chu bo 'bab pas brgyan/ /rigs lnga'i dbu rgyan me tog gi/ /cod pan dpyang mdzes pas brgyan// /shin tu sra mkhregs rdo rje'i bdag/ /dril bu don yod rgyal po sbyin/ /bkra shis brjod pa ha ha zhes/ /rab sgrogs ming gi dbang bskur bas// /sgrub pa dung dang ganḍi dang/ /sgra snyan rnga bo che brdung zhing/ /lha rnam phrin las myur bskul 'grub/ /gsang sngags tshig gi sgras snyan brjod// /rig pa'i cho ga legs sbyin pa/ /dkyil 'khor mdun du dbang bskur ro// zhes gsungs pa'i don to// (D 1413, 33r3–r6: This includes an explanation of the meanings and effects of making sounds by uttering voices and playing instruments during the initiation ritual: By those sounds, gods are invoked to do their beneficial actions. Indrabhūti quoted this to explain why the instruments such as drum are played.)

Rdo rje mkha' 'gro rgya mtsho las/ /gsang sngags rnam ki 'byung gnas ni/ /de nyid lhag gnas sku gsungs thugs/ /rnam shes las ni nyer 'byung bas/ /sgra las rkyen sbyar rgyu las bstan// /yi ge khong 'byung brjod pa las/ /ming tshig rab 'byed snying po nyid/ /bzlas pa tha mal dag byed pas/ /bsod nams 'byung gnas stobs mchog 'gyur// zhes gsungs pa'i don to// (D 1413, 43r1–r3: This teaches the origin of mantras: The letters constituting mantras are produced from the mind. This is quoted to explain the significance of the 7th chapter of the *Cakrasaṃvara*, whose topic is the encoding of the vowels that constitute the fundamental mantra of Heruka.)

de nyid kyi don la/ Badzra dā ki rgya mtsho las/ /'khor lo sdom pa'i rnal 'byor pas/ /mtshan dang dpe byad ldan pa yi/ /zhal la zhen pa spong ba dang/ /dngos po gang dang gang la yang// /dus gsum shes par bya ba'i phyir/ /he ru ka ni bde chen gyi/ /'khor lo'i gtso bo de nyid bong bu'i zhal du bsgyur la bsgrub// /'dis ni las dang dngos grub kun/ /thogs pa meḍ par 'grub pa 'gyur/ /thugs kyi 'khor lo mkha' lding gdong/ /gsung gi rma bya sku seng ge// /mi phyed lha mo sha ba dang/ /ma he stag dang 'ug pa'i gdong/ /sgo ba snga ma nyid yin no/ /dā ki ma ni bong bu'i zhal// /lā ma seng ge glang po che/ /phrag rgod dum skyas rü pi ni/ /sa gsum dbang phyug gter longs spyod/ /grub pa kun du bskyur ba'o// zhes pa'i don gyis bstan to// (D 1413, 60v5–v7: This is quoted from the *Badzra dā ki rgya mtsho* to explain the yoga of the donkey-formed (*gardabhākārayoga*) in the 14th chapter of the *Cakrasaṃvara*. It teaches this: Heruka is visualized having the face of a donkey (*bong bu*); the deities on the Mind Circle (*thugs kyi 'khor lo*), the face of Garuḍa (*lding gdong*); the deities of the Speech Circle (*gsung gi*), the face of a peacock (*rma bya*); the deities on the Body Circle (*sku*), the face of a lion (*seng ge*); Heruka's female consort, the faces of a deer (*sha ba*), buffalo (*ma he*), tiger (*stag*), and owl (*'ug*); the four gatekeepers (*sgo ba*), the faces of animals in accordance with their names; and the four *ḍākinīs* (*Ḍākinī*, *Lāmā*, *Khaṇḍarohā*, and *Rūpiṇī*), the faces of a donkey (*bong bu*), a lion (*seng ge*), an elephant (*glang po che*), and a ravine vulture (*phrag rgod*), respectively.). The yoga of the donkey-formed is a characteristic practice that is taught in the several scriptures belonging to the *Samvara* tradition. The extant version of the *Dākārṇava* also teaches it in Section 2, Chapter 50. However, evidently, that chapter does not include the passage which Indrabhūti quoted, from what he called the *Badzra dā ki rgya mtsho*. The discourse of the yoga of the donkey-formed found in Section 2, Chapter 50 in the extant version of the *Dākārṇava* is as follows: *atha mahākaṅkālasya lakṣaṇaṃ vakṣyate mayā / gardabhākārayogātmā manovegaṃ nivartayet // śikhāsthāne subhāvītā parvate samadhātukā / adhomukhā tmanālatāin tuṭ taḍit sarvatra gāminī // tasya madhye mahāvīraṃ bhāvayed gardabhākṛtim / maṇḍalaṃ sarvasaṃpūrṇaṃ cintayet tu mahāmahaṃ // tasya madhye mahāvīraḥ mahākaṅkālayogataḥ / manthyamanthānayogātmā tantubhir nābhīmadhyataḥ // hakārākārarūpās tu ekatantuṣu mastakāt / kapālamadhye tu viśrāntā darpaṇākāracetasā // kalaśāmr̥tadhārābhir gartamadhye sravanty api / layabhogādibhāveṣu cittasya gatim ādiṣet // tadgarte gardabho yogah saptajanma ca paśyati / mātrbhūtās trayākārāḥ pitr̥bhūtās trayas tathā // sarvadhātum̃ sasaptaṃ tu paśyate yogabhāvanā / mahākaṅkālasaṃbhūtaṃ sukhamayaḥ sarvadhātubhiḥ // tatrasthaṃ dr̥śyate rūpi lāmādi bhāvitena tu / gardabhākāra sarvās tu rudhiravaktrās trīśūlakāḥ // gatāyusaṃ ca vijñānaṃ dirghāyusaṃ ca paśyati / hastyādīpūrvakam rūpaṃ sa vīraḥ svātma paśyati //* (Skt ed. [my unpublished edition], 50.2.1–10: “Now, I will explain the characteristic of Mahākaṅkāla. [A practitioner,] devoting himself to the yoga of the donkey-formed, can stop a rush of thought. [The channel of] the balanced bodily constituents is well meditated on the seat [located] at the top of a mountain (viz, at the top of the head). [It] faces downwards, appears to be the stalk of a lotus, and runs to all [regions in one's body] as [spreading] streaks of lightning. In the middle of that [top of the head], one should visualize a great hero in the form of a donkey. One should meditate on [his] maṇḍala, which is completely furnished with all [appropriate qualities] and is greatly effective. The great hero in the middle of that [maṇḍala] is based on the yoga of Mahākaṅkāla. [The practitioner] devotes himself to the yogic union of churner and the churnable by means of the threads (viz., channels) in the middle of [his] navel region. [Awakening minds,] assuming the shape of the letter *ha*, [flow down] from [his] head appearing like

the extant version of the *Dākārṇava*. There are two possibilities. (1) At the time when Anupamarakṣita was active, there were early versions of the *Dākārṇava*, which were partially different from its extant version, or there were other scriptures that the authors such as Anupamarakṣita called *Dākārṇava*, and the authors used them. (*Dāka* is a general term, and *arṇava* is a word often used in the title of a scripture, whether the scripture is existential or imaginary.) The titles of *Rdo rje mkha' 'gro rgya mtsho* and *Badzra dā ki rgya mtsho* (**Vajradākārṇava*), which Indrabhūti mention, sound strange. In the extant version of the *Dākārṇava*, no passage can be found where it apparently calls itself *Vajradākārṇava*. (2) It is also possible that the titles the authors mentioned do not designate the *Dākārṇava*; the Sanskrit word for the Tibetan *mkha' 'gro* and *dā ki* may be *ḍākinī*. However, scriptures entitled *Dākinyarṇava*, or equivalent, are not known to us. Nāropa's *Cakrasaṃvaravikurvaṇa* includes an origin myth that explains how the scripture entitled **Dākinījālasaṃvarārṇavatāntra* (*Mkha' 'gro ma dra ba sdom pa*

single threads (viz, channels). [The currents] rest in the middle of the skull by means of the mirror-like consciousness. Assuming the appearance of streams of immortal nectar [poured out] from a pot, they flow in the middle of a hollow [viz, channel in his head]. He should meditate that [this awakening] mind undergoes states such as absorption and enjoyment. [If he performs] the yoga of a donkey in that hollow, he sees the seven-time born. The appearances of mother-borns are three; likewise, the father-borns are three. He sees all constituent (*dhātu*) including the seven [if this] practice of yoga [is performed]. [They are] produced from Mahākāṅkāla; [He] is made of pleasure with all constituents. The corporeal [ones], Lāmā and so on, are seen residing there by means of meditation. [They are] all in the form of a donkey, [have] bloody mouths, and [have] tridents. He sees [and distinguishes between] a consciousness of one who is dying and [a consciousness of] one who lives long. He, a hero, sees himself [having] the form [that is] according to [the bodily constituents] starting with an elephant.”). A discourse that is somewhat similar to Indrabhūti's quotation from the *Badzra dā ki rgya mtsho* can be found in Alakakalaśa's *Upadeśānusāriṇī* commentary on the *Yoginīsaṃcāra* (Skt ed. (Pandey 1998), 16.14 (p. 145, l. 7–l. 12)). Alakakalaśa (if he is identical to Alaṃkakalaśa of the *Vajramālātāntra*'s tradition) flourished in the 12th century according to Kittay (Kittay 2020, p. 6).

*yang lha'i rnal 'byor dang sbyor ba ni/ Mkha' 'gro rgya mtsho las/ /dpal ldan dpa' bo he ru ka/ /de yi yan lag 'khor lor gnas/ /rnal 'byor ma ni sa gsum spyod/ /a lham she srab thabs bdag nyid// /lha yi rnal 'byor snying ga ste/ /gong ma ga bur si hla las/ /ro rkyang rtsa dang dhū tīr/ /srog rtsol bcas ba'i sbyar ba'o// /bsam gtan gnas pas mngon byang chub/ /sa bon rdo rje lnga bdag nyid/ /she pa dag nyed sku rdzogs bya/ /lte ba sprul bar pa dma la// /ā li kā li nges par sbyar/ /a wa dhū tīr sems dpa' che/ /'bar 'dzag bdud rtsi thig le ni/ /mdzod spu'i gnas las nges par gzhuḡ// /dpa' bo nus pha bzlog gyur bas/ /zhal gyi thig pa bya chags 'bar/ /tsa ṅḍa lī yis bsregs de nas/ /bde ba 'bar ba me las ni// /bsreg bya phung po 'byung bdud rtsi/ /drag 'bar thig le bcu drug gi/ /phred pa ye she rgya mtsho che/ /'od 'phro kun nas lus kyi sgo// /mgal me'i 'khor lo ltar 'khor gyur/ /dbang phug dpa' bo dpyod rgyas pas/ /zhal bzhi de nyid phyag rgya che/ /thig les mnyam gnas dga' ba che// /lhan cig skyes pa mtshan nyid bral/ /skad cig sku gsung thugs ye she/ /rdo rje snying po rtsa pa dma/ /'dab gnas yi ge dkar dmar gsal// /'byung po'i pho nya rtags dga' bzhi/ /gnas 'dul dpal ldan 'khor los sgyur/ /dpa' bo rnal 'byor gnyis med bde/ /phyi rol 'khrul 'khor las rlung dgug// /kha ṅḍa ro lhas kul byed yin/ /yul dang dbang bo mngon zhen pa/ /ye shes ro mnyam rang gi lus/ /kun 'dar 'khor lo kun dbus skyes// /dus dang chu bo'i 'khor lo ni/ /gsang ba rnal 'byor lus gnas yin// /zhes gsang ba bde ba chen po'i de kho na nyid bstan pa'o// (D 1413, 89v1–v6: This passage mentions aspects of the subtle yoga centered on the elements of the subtle body, such as the inner channels (*rtsa*), the inner fire or Caṇḍālī (*tsa ṅḍa lī*), and the immortality nectar (*bdud rtsi*) that flows down from the burnt chakra in the head. Indrabhūti quoted this to explain the deity yoga (*lha'i rnal 'byor*), which a practitioner performs in a fire-oblation ritual). Indeed, the *Dākārṇava* includes many discourses that teach forms of the subtle yoga. However, I cannot find the passage that is evidently equivalent to the passage mentioned above.*

rgya mtsho'i rgyud, which contains the words of **dākinī* and **arṇava*) was produced. It is a tantra comprising 100,000 *pādas* extracted from the root tantra (*Khasama*) of 100,000 verses. However, the *Ḍākinījāsaṃvarārṇavatāntra* is probably an imaginary tantra.³⁵

The *Ḍākārṇava* and Padmavajra's *Bohitā* were translated into Tibetan by Jayasena and Dharma yon tan (also scribed as Chos kyi yon tan) in Kathmandu (*yam bu*) in Nepal (*bal yul*), which is described as "great [and best] place of accomplishment (or of the accomplished ones)" (*grub pa'i gnas [mchog] chen po*), according to the colophons of Tibetan translations of these texts.³⁶ Kathmandu was already an important site of Buddhist Tantrism. Jayasena seems to have been a disciple of Padmavajra, because in the opening verses of his *Ratnapadmarāganidhi*, Jayasena bows to "a host of teachers starting with Saroruha" (*mtsho skyes la sogs bla ma'i tshogs*), who taught him how to visualize *Ḍākārṇava* (viz., a form of Heruka expounded in the *Ḍākārṇava*) ("the sequence of clear realization, an instruction from the teacher, of Glorious *Ḍākārṇava*," *dpal ldan mkha' 'gro rgya mtsho yi/ /bla ma'i man ngag mngon rtogs rim*).³⁷ As mentioned earlier, Saroruha is another name of Padmavajra. Jayasena was a specialist in the *Ḍākārṇava*. He composed several manuals to visualize the Heruka maṇḍala (viz., the *Ratnapadmarāganidhi*), the *bali* or crop offering (D 1518), *abhiṣeka* or initiation (D

³⁵ *Cakrasaṃvaravikurvaṇa*, P 4628, 125v8–126r4.

³⁶ *Ḍākārṇava*, D 264v1–v2 (*dpal bal yul grub pa'i gnas mchog chen po yu tung lhun gyis grub pa'i gtsug lag khang chen por rgya gar gyi pa ṅḍi ta chen po rdo rje slob dpon rtog ge ba rnams kyi gtsug gi nor bu dus deng sang 'gran zla med pa snying rje chen pos thugs brlan pa'i ngang tshul can phyogs sna tshogs nas 'dus pa'i skye 'gro rnams la chos dang zang zing gi char gyis tshim par mdzad pa dpal rdo rje phag mo'i zhabs kyi chu skyes kyi rdul la reg pa shā kya'i sras po rgyal ba'i sde'i zhal snga nas dang/ bod kyi lo tswa ba shā kya'i dge slong dha rma yon tan gyis mnyan cing bsgyur ba'o//*; "[The *Ḍākārṇava*] was translated by Dharma yon tan, a Tibetan translator and a Buddhist monk, while he listened to the words of Jayasena in [his] presence, a great Indian scholar (**paṇḍita*), an adamantine teacher (**vajrācārya*), the highest (the crest jewel) among sophists, and nowadays unrivalled, whose mind is moistened with great compassion by nature, [who] satisfies living beings gathered from all directions with the shower of *dharmā* and material wealth, [who] touches the dust of a lotus at the feet of the venerable Vajravārāhī, [and who is] the Buddha's son, at Yu tung, the great monastery of spontaneous accomplishment in the Venerable Nepal, the great and best place of accomplishment.") and *Bohitā*, D 318r5 (*dpal bal yul grub pa'i gnas chen po yam bu'i grong khyer gyi dbus yu tung lhun gyis grub pa'i gtsug lag khang du rgya gar gyi pa ṅḍi ta rdo rje slob dpon chen po rtog ge ba'i gtsug gi nor bu dus deng sang 'gran zla med pa snying rje chen pos thugs brlan pa'i ngang tshul can phyogs sna tshogs nas 'dus pa'i skye 'gro rnams la chos dang zang zing gi char gyis tshim par mdzad pa shā kya'i sras po rgyal ba'i sde'i zhal snga nas dang/ bod kyi lo tswa ba shā kya seng ge'i dge slong chos kyi yon tan gyis bsgyur ba'o//*; "[The *Bohitā*] was translated by Chos kyi yon tan, a Tibetan translator and a Buddhist monk, in the presence of Jayasena, an Indian scholar (**paṇḍita*), a great adamantine teacher (**vajrācārya*), the highest (the crest jewel) among sophists, and nowadays unrivalled, whose mind is moistened with great compassion by nature, [who] satisfies living beings gathered from all directions with the shower of *dharmā* and material wealth, [and who is] the Buddha's son, at Yu tung, the monastery of spontaneous accomplishment in the middle of the city of Kathmandu in the Venerable Nepal, the great place of accomplishment."). The word Kathmandu (*yam bu*) does not appear in the colophon of the *Ḍākārṇava*, but it should be understood as being implied because the description of the place of translation in the *Ḍākārṇava* is almost identical to that in the *Bohitā*.

³⁷ Jayasena's *Ratnapadmarāganidhi*, D 1516, 1v4.

1521), and *homa* or fire oblation (viz., the *Sūryakānta*, D 1522, which is also examined below) based on the *Ḍākārṇava*. According to the *Deb ther sngon po* (“Blue Annals”), a Tibetan historiography compiled in the 15th century, Jayasena (*dza ya se na*, also called *dam pa khang gsar ba*) flourished in Nepal and Tibet.³⁸ Including incomplete and fragmentary documents, more than 20 Sanskrit manuscripts of the *Ḍākārṇava* in Newar scripts are surviving. In Nepal, several scriptures and ritual texts, such as the *Vārāhīkalpa*, the *Yoginījāla*, and Jayasena’s and Ratnasena’s ritual manuals, were composed partially or largely based on the *Ḍākārṇava*.³⁹ These suggest that the *Ḍākārṇava* or its tradition flourished in Nepal, particularly the Kathmandu valley, to a certain degree.

The *Deb ther sngon po* indicates that Jayasena, who had translated the *Ḍākārṇava* and the *Bohitā* with Dharma yon tan, came to Tibet and taught Rje btsun (or the Venerable) Grags pa rgyal mtshan.⁴⁰ The Venerable Grags pa rgyal mtshan is the name of the third of the five Sakya patriarchs (1147–1216). Additionally, using the Sakya sources, Gardner states that Jayasena and Dharma yon tan were alive in the 12th century.⁴¹ There is a problem of to what degree the Tibetan sources are reliable regarding the date of Indian and Nepali Buddhist teachers. However, the analysis that Jayasena was in the 12th century, which was conducted by the use of Tibetan historiography, is not inconsistent with what the Indian and Nepali sources suggest, regarding the *terminus post quem*. In his *Ratnapadmarāganidhi*, Jayasena mentions Prajñārakṣita of the Saṃvara tradition, whose lifetime was, according to Sakurai, around the middle of the 11th century.⁴² The date when Jayasena was active is no earlier than the date when Prajñārakṣita flourished. Different sources suggest that

³⁸ *Deb ther sngon po*, vol. 7, 16b7–17r3 and (Roerich [1949] 2007, p. 388). See also footnote 40 in this monograph.

³⁹ For details, see footnote 29 and below in this monograph.

⁴⁰ *Deb ther sngon po*, vol. 7, 16b7–17r3 and (Roerich [1949] 2007, p. 388). For the “[Jayasena] taught Rje btsun (or the Venerable) Grags pa rgyal mtshan,” the text is *rje btsun grags pa rgyal mtshan gyis kyang bstan pa*, whose literal translation is “[Jayasena] was also taught by Rje btsun Grags pa rgyal mtshan.” I have corrected this after having considered the context. The name “Jayasena” (or Khang gsar pa) can be found in some parts of the *Deb ther sngon po*. However, this is the only part that clearly describes the life of Jayasena in connection with the *Ḍākārṇava*. There might have been multiple Jayasenas or multiple transmissions of Jayasena’s hagiography.

⁴¹ (Gardner 2010).

⁴² Jayasena’s *Ratnapadmarāganidhi*, D 1516, 3v1–v4 and 4v3, in which Jayasena says that one should understand how to meditate on the divine natures of the Aggregates, Elements, and Sensorial Bases (*phung po dang khams dang skye mched rnams*) (3v1–v4) and how to make offering by means of the sixteen goddesses of oblation (*mchod pa’i lha mo bcu drug rnams*) (4v3) in line with what Prajñārakṣita (*shes rab bsrungs*) taught, respectively. Jayasena seems to indicate Prajñārakṣita’s *Cakrasaṃvarābhisamayapañjikā* or *-ṭikā*, Skt ed. (Sakurai 2005), 2 (p. 88, l. 7–p. 89, l. 17) and 4 (p. 90, l. 27–p. 91, l. 12), respectively, which is a commentary on Lūyīpāda’s *Cakrasaṃvarābhisamaya*. For the date of Prajñārakṣita, see (Sakurai 2004, p. 815). For the problem regarding the title name of his commentary on the *Cakrasaṃvarābhisamaya*, see (Sakurai 2005, p. 85).

Jayasena made his contributions after Abhayākaragupta, who was active between the late 11th and the early 12th centuries and who, to the best of my knowledge, did not explicitly mention the *Ḍākārṇava* in his works (although some similar ideas can be found in his *Āmnāyamañjarī* and the *Ḍākārṇava*⁴³). Jayasena's *Sūryakānta* (D 1522), an elaborate *homa* manual, comprises two sections: the external and the internal *homa*.⁴⁴ Its internal *homa* section is based on the discourse on the forms of fire pits in Chapter 24 of the *Ḍākārṇava*.⁴⁵ Its external *homa* section is largely similar to that of the *Jyotirmañjarī*, which is an elaborate *homa* manual composed by Abhayākaragupta.⁴⁶ Abhayākaragupta composed the discourse on the forms of fire pits in the external *homa* section of his *Jyotirmañjarī*, particularly relying on the chapter of the external *homa* ritual (Chapter 48) in the *Vajradāka*.⁴⁷ It seems that Jayasena used Abhayākaragupta's *Jyotirmañjarī* because the *Ḍākārṇava* did not include a discourse that expounded ways to prepare and perform the external *homa* ritual in detail.

From the sources investigated above, I put forward the following hypothesis: The *Ḍākārṇava* was developed sometime between the late 10th and the mid-12th centuries, and the basic texts of its extant version were probably completed around the early 12th century, after the *Kālacakra* (whole text) and the *Samvarodaya* (whole text or some early form) appeared and before Padmavajra composed his *Bohitā*. The text preserved in the oldest Sanskrit manuscript of the *Ḍākārṇava* (NGMPP A138/9), which is undated, may be relatively near to the original text(s) of the extant version of the *Ḍākārṇava*. Jayasena composed his *Ratnapadmarāganidhi* and other texts around the mid-to-late 12th century. Padmavajra, the author of the *Bohitā*, is a teacher of Jayasena. The compilation of the *Bohitā* can be dated around the early-to-mid-12th century, no later than the age when Jayasena translated it into Tibetan. Among the

⁴³ For example, in his *Āmnāyamañjarī*, Abhayākaragupta quotes a passage from the *Ḍākinīvajrapañjaratantra* and interprets the passage to say that the *Samāja* (*Guhyasamājatantra*), as well as the *Tattvasaṃgraha* (*Sarvatathāgatattattvasaṃgrahasūtra*), etc., belong to the *Yogatantra* scriptural class (. . . *tatra yogatantram ity anena tattvasaṃgrahādikaṃ samājādikaṃ cābhihitam*: Skt ms. p. 632, l. 2–p. 634, l. 1 = Tib. D 1198, 109r1–r4). The *Ḍākārṇava* also includes a passage that connects the *Samāja* (*Guhyasamājatantra*) with the *Yogatantra* scriptural class (Skt ed. (my unpublished edition), 50.1.11: *anyāni yogatantrāṇi samājādi mahārthakam*). For another example, see Chapter 4.5 in this monograph.

⁴⁴ In the *Sūryakānta* (D 1522), the section on the external *homa* is found in 68r3–76v5, with the section on the internal *homa* in 76v6–77r4.

⁴⁵ Sugiki (2016a, pp. 186–88, 199–200) presented a draft Sanskrit edition and analysis of this discourse. *Jyotirmañjarī*, Skt ed. (Okuyama 1983, 1986), 2, 2.1.

⁴⁷ (Sugiki 2008, pp. 134–35) and (Sugiki 2010b, p. 60). The discourse on the forms of fire pits in Chapter 48 of the *Vajradāka* constitutes the basic part or bone framework of Abhayākaragupta's discourse on the forms of fire pits. Using several other tantras, Abhayākaragupta added various ideas to (or put flesh on) that bone framework so as to make that discourse more universal. (Abhayākaragupta is also known as the author of the *Āmnāyamañjarī*, an extensive commentary on the *Samputodbhava*. The *Samputodbhava* also has a chapter that explains the forms of fire pits. However, the discourse on the forms of fire pits in the *Vajradāka* is more similar to the discourse on the same topic in the *Jyotirmañjarī*.)

available textual sources, Padmavajra's *Bohitā* was perhaps the first to quote the passages that are evidently from the extant version of the *Ḍākārṇava*. Currently, there is no firm evidence for showing the existence of the extant version of the *Ḍākārṇava* before the age when Padmavajra was active. However, this does not rule out the possibility of its existence in the earlier age: Some version of the *Ḍākārṇava*, which is partially or entirely different from its extant version, might have been present by the early 11th century, as Anupamarakṣita (late 10th to early 11th century) quoted a passage (which cannot be found in the extant version of the *Ḍākārṇava*) from a scripture that he called "*Mkha' 'gro rgya mtsho*". The extant version of the *Ḍākārṇava* contains both discourses whose sources are most likely from Bengal and Nepal in a relatively late period (namely, the Bengali words and expressions found in the Apabhraṃśa verses and some discourses probably derived from the *Samvarodaya*, respectively). It is difficult to decide whether the entire body of the extant version of the *Ḍākārṇava* was finally completed in Bengal or Nepal. However, it seems certain that Nepal was a very important place for the extant version of the *Ḍākārṇava*. It appears to have flourished in the Kathmandu valley to a certain degree, and was transmitted from Kathmandu to Tibet.

3. *Ḍākārṇava* 15: Materials, Peculiarities of the Language and Meter, and Editorial Policy

3.1. Materials Employed

I have consulted copies (digital and paper) of 22 Sanskrit manuscripts of the *Ḍākārṇava* from Kathmandu, Tokyo, Kyoto, and New York. I consider that, currently, they are all of the available Sanskrit manuscripts of the *Ḍākārṇava*.⁴⁸ (I have excluded fragmentary documents that appear to have been copied in the recent centuries.) All of the Sanskrit manuscripts were copied in Nepal. Of them, I have selected and used the following four Sanskrit manuscripts to edit the *Ḍākārṇava* 15:

- A: NGMPP A138/9. Paper (appearing old), 42 folios, complete. Hook-topped Newar script. Undated. Perhaps from sometime between the 12th and 15th century. As mentioned in Chapter 2, Śāstrī speculated that it could have been produced in the 12th century, and Chaudhuri, the 13th century. Chapter 15: 13r10–17r2.
- B: Matsunami (Matsunami 1965) 145. Paper, 252 folios, complete. Newar script. Dated Nepal sambat (abbreviated to NS) 779. Chapter 15: 66v1–87v7.⁴⁹
- C: NGMPP A142/2. Paper, 104 folios, complete. Newar script. Dated NS 951, *jyeṣṭha*, *śukla* 7. Chapter 15: 27r1–35r6.
- D: Goshima and Noguchi (Goshima and Noguchi 1983) 41. Paper, 181 folios, complete. Newar script. Dated NS 986, *bhādraba*, *śukla* 8. Chapter 15: 46r2–61r1.⁵⁰

⁴⁸ For the other 18 of the 22 Sanskrit manuscripts that I consulted, see footnote 57 in this monograph. I have microfilm-copies, photocopies, or digital versions of those Sanskrit manuscripts. I collected many of them in Nepal and Japan in and after 2008, when I was given the first fund to study Chapter 15 of the *Ḍākārṇava*, and some of them from Dr. Tanemura, who visited Nepal to collect Sanskrit manuscripts of various Buddhist texts. In 2016, I obtained digital versions of many of them from Dr. Serbaeva. These digital versions were extremely helpful.

⁴⁹ NGMPP A138/6 (paper, dated “*sa[m]vat 894, jyeṣṭha śukla 10,*” in Newar script) and Matsunami 144 (paper, dated “*samvat 917 miti kārttika kṛṣṇapañcamidine,*” in Newar script) are similar to manuscript B (Matsunami 145); they may be copies of manuscript B. They are newer than manuscript B, and particularly, the former manuscript contains many scribal errors. Therefore, I have not used them in this monograph, although they are older than manuscripts C (NGMPP A142/2) and D (Goshima and Noguchi 41). In (Sugiki 2018a, 2018b), I also used NGMPP A138/6.

⁵⁰ Manuscript D is perhaps a direct copy of NGMPP B113/6 (paper, 147 folios, Newar script, dated NS 983, *pañṣa*, *śukla* 15), which was produced three years before manuscript D. However, some of the folios of B113/6 are out of focus and illegible. Therefore, I have used manuscript D and not NGMPP B113/6. There appear to be no major text differences between them.

I used manuscript A as the base. Manuscript A is most likely the oldest among the available Sanskrit manuscripts of the *Ḍākārṇava*. Manuscript B is the second oldest, although it was copied in the 17th century and is not too old. Manuscript C contains variant readings that are more in accordance with the orthographical and morphological rule of the standard Sanskrit; however, it also contains more scribal errors. The same thing is said of manuscript D to a certain degree, and, as I mention below, the *Maṇḍalārcaṇavidhi*, whose authorship is ascribed to Ratnasena, seems to have been produced from the transmissional line to which manuscript D belongs. These constitute the criteria of the selection of the four manuscripts. Maeda used none of manuscripts A, B, or C, nor discussed the relationship of manuscript D to the *Maṇḍalārcaṇavidhi*.

The relationship between the four manuscripts must also be considered from the following perspective: It seems that including manuscripts B, C, and D, all the Sanskrit manuscripts of the *Ḍākārṇava* that I could consult, are direct or indirect copies of manuscript A. In other words, there is a high possibility that all the available Sanskrit manuscripts belong to the transmissional lines that are derived from manuscript A.

Some leaves in manuscript A are partially damaged. Some of the damaged parts are not transcribed in manuscripts B, C, or D. This means the following: the damage to those leaves in manuscript A had occurred before manuscripts B, C, and D were produced; manuscripts B, C, and D were produced based on manuscript A (or some manuscript produced based on manuscript A); therefore, those damaged parts in manuscript A were not transcribed in manuscripts B, C, or D.⁵¹ In manuscript B, blank spaces are made for many of those parts. Manuscript B is very close to manuscript A; it appears to have been copied directly from manuscript A. Manuscripts C and D have words for some of those parts that are not transcribed in manuscript B. However, in many of the passages where they are present, those words do not naturally fit the context or do not make sense. Probably, they were interpolated to supplement the lost parts of the text by the scribes of manuscripts C and D, or scribes of other manuscripts on which manuscripts C and D were based. As mentioned previously, some cases can also be found where manuscripts C and D have variant readings that are more faithful to the rule of Classic Sanskrit than manuscript A. However, this does not necessarily mean that older texts are preserved in manuscripts C and D. Those variant readings in manuscript C and D seem to be emendations by the scribes of the two manuscripts or scribes of other manuscripts on which they relied, although it

⁵¹ Some of the damaged parts in manuscript A are transcribed in manuscripts B, C, and/or D: This means that the damage to those parts occurred after manuscripts B, C, and D (or some manuscript on which they were based) had been produced.

could mean that some of the variant readings in manuscripts C and D are, by chance, identical to the readings in unknown older texts, which the scribes did not consult. The same things that I mentioned of manuscripts B, C, and D can be said of the other Sanskrit manuscripts that I consulted.⁵² I do not mean that the text preserved in manuscript A is the original one of the *Ḍākārṇava*. I suggest a high possibility that manuscript A is a version of the *Ḍākārṇava* from which many Sanskrit manuscripts were produced in Nepal. Additionally, as I suggested in Chapter 2, manuscript A may be relatively near to the original text(s) of the extant version of the *Ḍākārṇava*.

⁵² For example, see the *Ḍākārṇava*, 32.13cb (according to manuscript A [my unpublished edition]): *ṭeti vajraprabhāvākhyaṃ vi+++++ṅgatiḥ purāḥ* (: “++” means an illegible letter because of damage to the leaf). Of the letters *vi+++++*, a portion of the left part of the letter that follows *vi* is visible, but it is hard to determine what that letter is. The letter *ṅga* also looks slightly like *ṅsa*. However, that letter is certainly *ṅga* in manuscript A. The Tibetan translation of this line is as follows: */ṭi ni rdo rje'i nus par grags/ /yul rnam kyi ni grong du bgrod//*. This line is a part of the discourse to explain the etymology of the name of the holy site Devikoṭa. The line in question explains the meaning of the letter *ṭa*, the last word of Devikoṭa. Therefore, the *pāda*, which is partially illegible because of damage to the leaf (viz., *vi+++++ṅgatiḥ purāḥ*), must contain the letter *ṭ*. The Tibetan translation is *bgrod* (“travel”). This suggests that some form of the verb *aṭ* or *paṭ* (“go,” “travel,” “roam,” or equivalent) was present in the original *pāda*. Alternatively, the word *-gatiḥ* (“going” of *vi+++++ṅgatiḥ*), which is equivalent to the Tibetan *bgrod*, is used to imply *aṭ* or *paṭ* (“go”). Based on manuscript A and with reference to the Tibetan translation, I propose to restore the text as follows: *ṭeti vajraprabhāvākhyaṃ viṣayāṅgatiḥ *purāḥ* (for *purāḥ*, *purāṅām*, *pureṣu*, or either of their singular forms), “[The letter] *ṭa* is proclaimed to be the adamant power. [With this power he] goes to the multitude of sensory objects (also meaning towns in local places).” This makes sense.

For that *pāda*, *vi+++++ṅgatiḥ purāḥ*, the two accidents that occurred in manuscript A mentioned above, namely, the damage to the leaf (viz., *vi+++++*) and the letter *ṅga* slightly resembling *ṅsa*, appear to have affected the readings in the other Sanskrit manuscripts. The readings in manuscripts B, C, and D are as follows: *vim*(a blank space for about one letter)*ṣatiḥ purāḥ* B; *viṃṣati ca sahaḥ purāḥ* C; and (a blank space for about three letters)*viṃṣatiḥ varāḥ* D. In manuscripts C and D, the part *vi+++++ṅgatiḥ* was changed to *viṃṣatiḥ* (“twenty”), which does not naturally fit the context. It is evidently an (incorrect) emendation as *vi* and *ṅgatiḥ* (resembling *ṅṣatiḥ*) were forcibly combined to create *viṃṣatiḥ*, despite the existence of some letters between them. In manuscript C, the words *ca sahaḥ* (“and powerful,” or equivalent) were also added, perhaps to accommodate the meter. The word *purāḥ* was changed to *varāḥ* (“supreme”) in manuscript D. The readings in the other 20 Sanskrit manuscripts that I consulted are as follows: (1) Those similar to the readings in manuscripts A and B: *vi*(a blank space for about three letters)*ṅṣatiḥ purāḥ* (NGMPP C42/9=NGMPP C94/2, 141v1–2); *viṣatiḥ purāḥ* (NGMPP E419/15, 109r5); *viṃṣatiḥ* (a blank space for three letters) *purāḥ* (NGMPP E650/16, 100r1); *viṃṣatiḥ purāḥ* (NGMPP D40/6, 53v4; NGMPP D15/4, 75r2; and NGMPP E1729/4, 76r2); and *viṃṣatiḥ* (a blank space for about three letters) *purā* (NGMPP A1275/17, 105r6); (2) Those similar to the reading in manuscript D: (a blank space for about three letters)*viṃṣatiḥ varāḥ* (NGMPP B113/6, 89v5); *viṃṣatiḥ varā* (NGMPP E3350/1, 114r6); (a blank space for three letters)*viṃṣatiḥ parāḥ* (NGMPP B113/3, 61v10); and *viṣatiḥ parāḥ* (NGMPP E1476/3=IASWR MBB-I-66, 82v6); (3) Those that contain *sahaḥ*, which are, in this respect, similar to the reading in C: (a blank space for about three letters)*viṃṣatiḥ parāḥ* (ac) and (a blank space for about three letters)*viṃṣatiḥ ca sahaḥ parāḥ* (pc) (Matsunami 144, 144r1); *viṃṣati ca sahaḥ parāḥ* (NGMPP A141/4, 97v1); *viṃṣatiḥ ca sahaḥ parāḥ* (NGMPP D15/6=NGMPP E1841/2, 105r1); *viṣati ce sahaḥ parāḥ* (NGMPP E1555/9, 102v6); and *viṃṣatti ca sahaḥ* (NGMPP G238/16, 119v4). This suggests a possibility that the interpolation of *sahaḥ* originally occurred in Matsunami 144, which is a Sanskrit manuscript older than manuscript C (see footnote 49 in this monograph); (4) The other: (a blank space for about two letters)*viṃṣatiḥ* (NGMPP E422/11, 105r2). The leaf that contains this *pāda* is lost in NGMPP A138/6.

Notably, although its language is highly non-standard, which I will clarify in Chapter 3.2, there are not too many corruptions that do not make sense in manuscript A, and the peculiarities of the language in manuscript A are also preserved in the parallel passages found in the texts that were developed on the basis of the *Ḍākārṇava*. In my previous papers (Sugiki 2018a, 2018b), I analyzed manuscripts A and B and manuscripts C and D to belong to different lines of transmission. Now, I have reached a different conclusion.

For the reason discussed above, I focus on the version of the *Ḍākārṇava* preserved in manuscript A, the oldest manuscript, which was produced and transmitted in Nepal, and presents a critical edition and translation of that version. Variant readings found in manuscripts B, C, and D and the other related materials that I have reported in the critical apparatus also serve as information of how the text preserved in manuscript A has been transmitted and transformed.

I have also edited a text of the Tibetan translation of the *Ḍākārṇava* 15 as supporting material. The Tibetan text is useful for those studying the transmission of the *Ḍākārṇava* in Tibet. I have used the two Tibetan translations (Tib) below. Of them, D is the base text:

D: Sde dge edition, Tohoku university catalogue no. 372. Chapter 15: 169r4–179v5.

P: Peking edition, Otani University catalogue no. 19. Chapter 15: 35v4–46v1.

Although only the Tibetan translations are available, I consulted Padmavajra's *Bohitā*, a commentary on the *Ḍākārṇava* (Tib, D 1419, Chapter 15: 130v5–156r2), and Jayasena's *Ratnapadmarāganidhi* (D 1516, my edition presented in Chapter 9 in this monograph). A fragment of a Sanskrit manuscript of the former work is extant (NGMPP A48/9, palm leaf, date unknown), but it does not include the part that explains Chapter 15.⁵³ The latter work teaches deities' individual mantras, in which every deity's individual Sanskrit name is transliterated.

The *Ḍākārṇava* 15 contains various deities' names and ritual terms; it includes the names of many deities, phrases, and passages that resemble those found in other scriptures and commentaries.⁵⁴ Among those whose Sanskrit manuscripts

⁵³ NGMPP A48/9 contains three leaves, all of which are partially damaged. The first leaf (whose folio number appears as 133rv) includes a commentary on the last verses of Chapter 22 and the opening verses of Chapter 23 of the *Ḍākārṇava*; the second leaf (whose folio number appears as 173rv?), a commentary on some verses in Section 1 of Chapter 50; and the third leaf (whose folio number is illegible due to damage to leaf), a commentary on some verses of Chapter 27. From NGMPP A48/9, we can collect some *pratīkas* or quotations in Sanskrit from the *Ḍākārṇava*. With this handful of *pratīkas*, it is difficult to decide whether there is any significant difference between the quoted text in NGMPP A48/9 and the text preserved in manuscript A. However, some peculiarities found in the latter are also present in the former.

⁵⁴ As discussed in Chapter 2, the *Ḍākārṇava* was composed in the latest stage of the history of Indian Buddhism in the area (east India or Nepal) where both Buddhism and Śaivism flourished. It is natural

are extant, the texts that contain major parallels are Vajrapāṇi's *Laghutantraṭīkā* (Skt ed., (Cicuzza 2001)), the *Kālacakra* (Skt ed., (Dwivedi 1994)), Puṇḍarīka's *Vimalaprabhā* (Skt ed., (Dwivedi 1994)),⁵⁵ Umāpatideva's *Vajravārāhīsādhana* (Skt ed., (English 2002)),⁵⁶ and some others that are mentioned in Chapter 4 and the Primary Sources Section in this monograph. Chapters 10 and 29 of the *Ḍākārṇava* also include major parallels. The texts that are most resembled are Chapter 20 of the *Śrīvajravārāhīkalpamahātantrarāja* (abbreviated to *Vārāhīkalpa*: Skt ms., Matsunami 346, 74r1–92r7, paper, Newar script, dated NS 937, *phālguna*, *śukla* 10)⁵⁷ and Ratnasena's *Śrīmahāsaṃvarasaparikaramaṇḍalārcanavidhi* (abbreviated to Ratnasena's *Maṇḍalārcanavidhi*: Skt ms., NGMPP B24/52, 1v1–34r6 [the whole manuscript except for its colophon, 34r6–r7], palm leaf [19rv missing], Newar script, undated). The entire text of Chapter 20 of the *Vārāhīkalpa* is almost identical to the discourse on the Heruka maṇḍala in the *Ḍākārṇava* 15. Although partially emended and reorganized to make it a ritual manual for actual performance, the entire text of Ratnasena's *Maṇḍalārcanavidhi* is also similar to the *Ḍākārṇava* 15.⁵⁸ They were composed based

that the *Ḍākārṇava* has many deities and ideas in common with other Buddhist and Śaiva texts. In this monograph, I have not pointed out minor parallels; I have noted only texts that include major parallels.

⁵⁵ The compilation of the *Laghutantraṭīkā* is datable to around the end of the 10th or the beginning of the 11th century. The *Kālacakra* was completed in the early 11th century. The *Vimalaprabhā* was also composed around the early 11th century: it may be contemporaneous with or is slightly later than the *Kālacakra*. For the chronology of these texts, see (Newman 1998, p. 343; Wallace 2001, pp. 3–4; Cicuzza 2001, p. 13; Isaacson and Sferra 2014, p. 97, footnote 18; Sferra 2015, p. 341, 343; Isaacson and Sferra 2015b, p. 477).

⁵⁶ (English 2002, pp. 12–13) said that Umāpatideva may have been active between the 11th and 12th centuries.

⁵⁷ In Matsunami 346, this chapter is scribed as “the 18th chapter” (*-paṭala aṣṭādaśaḥ*; 95v5). However, this is actually the 20th chapter.

⁵⁸ The collation between the *Ḍākārṇava* 15, Ratnasena's *Maṇḍalārcanavidhi* (“R”), and the *Vārāhīkalpa* 20 (“V”) is presented below. The sign “—” means that no parallel lines can be found because they were not originally included or because the text is so much changed or reorganized that it is hard to deem it as a parallel line: *Ḍākārṇava* 15.1–2 (manuscript A 13r10) = R — = V 74r1–r2 ◇ *Ḍākārṇava* 15.3–5 (A 13r10–r11) = R 1v1–v3 = V 74r2–r4 ◇ *Ḍākārṇava* 15.6–12b (A 13r11–v1) = R 1v3–2r1 = V 74r4–v1 ◇ *Ḍākārṇava* 15.12c–15 (A 13v1–v3) = R (19rv missing)–20r2 = V 74v1–v3 ◇ *Ḍākārṇava* 15.16–23 (A 13v3–v5) = R 20r2–r7 = V 74v3–v7 ◇ *Ḍākārṇava* 15.24 (A 13v5) = R 20v1–v2 = V 4v7–75r1 ◇ *Ḍākārṇava* 15.25–28 (A 13v5–v7) = R 20v2–v5 = V 75r1–r4 ◇ *Ḍākārṇava* 15.29–45b (A 13v7–v12) = R 20v5–21v3 = V 75r4–v7 ◇ *Ḍākārṇava* 15.45c–51b (A 13v12–14r1) = R 9r6 and 21v3–v7 = V 75v7–76r2 ◇ *Ḍākārṇava* 15.51c–60 (A 14r1–r3) = R 9r6–v6 and 21v7–22r6 = V 76r2–r6 ◇ *Ḍākārṇava* 15.61–68b (A 14r3–r6) = R 9v6–10v5 and 22r6–v4 = V 76r6–v4 ◇ *Ḍākārṇava* 15.68c–72 (A 14r6–r7) = R 23r4 = V 76v4–v7 ◇ *Ḍākārṇava* 15.73–78b (A 14r7–r9) = R 10v5–11v4 and 23r4–23v1 = V 77r2–r5 ◇ *Ḍākārṇava* 15.78c–80b (A 14r9) and 89 (A 14r12) = R 23v7 = V 77r5–r7 ◇ *Ḍākārṇava* 15.80c–84 (A 14r10–r11) = R — = V 77r7–v2 ◇ *Ḍākārṇava* 15.85 (A 14r11) = R 23v7 = V 77v4 ◇ *Ḍākārṇava* 15.86–91 (A 14r11–v1) = R 11v4–12v2 and 23v7–24r5 = V 77v5–78r1 ◇ *Ḍākārṇava* 15.92–94b (A 14v1–v2) = R 24v2–v3 = V 78r1–r3 ◇ *Ḍākārṇava* 15.94c–98b (A 14v2–v3) = R 12v2–v6 and 24v3–v7 = V 78r3–r5 ◇ *Ḍākārṇava* 15.98c–102b (A 14v3–v4) = R — = V 78r5–v1 ◇ *Ḍākārṇava* 15.102c–112 (A 14v4–v7) = R 24v7–25r3 = V 78v1–79r2 ◇ *Ḍākārṇava* 15.113–117 (A 14v7–v9) = R 12v6–13v1 and 25r3–r6 = V 79r2–r5 ◇ *Ḍākārṇava* 15.118–123 (A

on the *Ḍākārṇava* 15. Although its palm leaf manuscript exists as mentioned above, Ratnasena's *Maṇḍalārcanavidhi* does not appear so old a work; it was produced from the transmissional line from Sanskrit manuscript A to manuscript D of the *Ḍākārṇava*, as it contains a passage that only the Sanskrit manuscripts belonging to this transmissional line have.⁵⁹ The *Vārāhīkalpa* and Ratnasena's *Maṇḍalārcanavidhi* were not translated into Tibetan. They were most likely composed in Nepal, where the *Ḍākārṇava* flourished to a certain degree. I consider Jayasena's *Ratnapadmarāganidhi* (12th century) to be older than Ratnasena's *Maṇḍalārcanavidhi* (and it appears that Jayasena had a better understanding of the *Ḍākārṇava* 15 than Ratnasena did). Although both are manuals for visualizing the Heruka maṇḍala in the *Ḍākārṇava* 15, no close relationship can be found between Jayasena's *Ratnapadmarāganidhi* and Ratnasena's *Maṇḍalārcanavidhi*. Jayasena's *Ratnapadmarāganidhi* is probably older than the *Vārāhīkalpa*.

3.2. The Language of the *Ḍākārṇava* 15

The *Ḍākārṇava* 15 consists of Sanskrit passages (15.1–24, 29–285, 288–290, and the chapter title), most of which are verses, and Apabhraṃśa verses (15.25–28 and

14v9–v11) = R 25v5–v6 = V 79r5–v1 and 79v7 ◊ *Ḍākārṇava* 15.124–129b (A 14v11–v12) = R 13v1–14r3 and 25v6–26r2 = V 79v7–80r4 ◊ *Ḍākārṇava* 15.129c–133 (A 14v12–15r2) = R 26v1–v2 = V 80r2–r6 and 81r3–r4 ◊ *Ḍākārṇava* 15.134–138 (A 15r2–r3) = R 14r3–v5 and 26v2–v5 = V 81r4–r7 ◊ *Ḍākārṇava* 15.139–141b (A 15r3–r4) = R 26v5–v6 and 27r2–r4 = V 81r7–v2 ◊ *Ḍākārṇava* 15.141c–151 (A 15r4–r7) = R 14v5–15r2 and 27r4–v2 = V 81v2–82r3 ◊ *Ḍākārṇava* 15.152–160 (A 15r7–r10) = R 15r2–v6 and 27v2–v7 = V 82r3–v2 ◊ *Ḍākārṇava* 15.161–165 (A 15r10–r12) = R 28r5–r7 = V 82v2–v5 and 83v3–v4 ◊ *Ḍākārṇava* 15.166–170b (A 15r12–v1) = R 15v6–16r7 and 28r7–28v4 = V 83v4–v7 ◊ *Ḍākārṇava* 15.170c–176 (A 15v1–v3) = R 29r3–r4 = V 83v7–84r3 and 84v5 ◊ *Ḍākārṇava* 15.177–182b (A 15v3–v5) = R 16r7–17r2 and 29r4–v1 = V 84v5–85r2 ◊ *Ḍākārṇava* 15.182c–184 (A 15v5–v6) = R 29v6 = V 85r2–r3 ◊ *Ḍākārṇava* 15.185–194 (A 15v6–v9) = R 17r2–r6 and 29v6–30r4 = V 85r3–v2 and 85v6–v7 ◊ *Ḍākārṇava* 15.195–200b (A 15v9–v11) = R 17r6–v7 and 30r4–r7 = V 85v7–86r4 ◊ *Ḍākārṇava* 15.200c–205 (A 15v11–v12) = R 30v5 = V 86r3–r6 and 87v4 ◊ *Ḍākārṇava* 15.206–213 (A 16r1–r3) = R 17v7–18v1 and 30v6–31r2 = V 87v4–88r2 ◊ *Ḍākārṇava* 15.214–215 (A 16r3) = R 31r7–v1 = V 88r2–r3 and 89v7 ◊ *Ḍākārṇava* 15.216–223 (A 16r3–r5) = R 18v1– (19rv missing) and 31v1–32r1 = V 89v7–90r2 ◊ *Ḍākārṇava* 15.224–226b (A 16r5–r6) = R 32v1 = V 90r2–r3 ◊ *Ḍākārṇava* 15.226c–229 (A 16r6–r7) = R (19rv missing) and 32v1–v7 = V 90r3–r5 ◊ *Ḍākārṇava* 15.230–232b (A 16r7–r8) = R — = V 90r5–r7 ◊ *Ḍākārṇava* 15.232c–237b (A 16r8–r9) = R 9v6–10v5 and 22v4–23r3 = V 90r7–v3 ◊ *Ḍākārṇava* 15.237c–238 (A 16r9) = R 10v5–11v4 and 23v1–v6, 11v4–12v2 and 24r5–v2, 12v6–13v1 and 25r7–v4, 13v1–14r3 and 26r3–v1, 14r3–v5 and 26v6–27r2, 15r2–v6 and 27v7–28r5, 15v6–16r7 and 28v5–29r3, 16r7–17r2 and 29v1–v6, 17r6–v7 and 30r7–v5, 17v7–18v1 and 31r2–r7, 18v1– (19rv missing) and 32r1–v1 = V 90v3–v4 ◊ *Ḍākārṇava* 15.239–242c (A 16r9–r11) = R — = V 90v4–v6 ◊ *Ḍākārṇava* 15.242d–260 (A 16r11–v4) = R (19rv missing), 32v7–33r3, and 33r4–r5 = V 90v6–91r3 and 92r6–r7 (the end of the text) ◊ *Ḍākārṇava* 15.261–272 (A 16v4–v8) = R — = V — ◊ *Ḍākārṇava* 15.273–279 (A 16v8–v10) = R — = V — ◊ *Ḍākārṇava* 15.280–283b (A 16v10–v11) = R 33r6–v1 = V — ◊ *Ḍākārṇava* 15.283c–289 (A 16v11–17r1) = R 33v2–34r6 (the end of the text) ◊ *Ḍākārṇava* 15.290 (the end of the text) (A 17r1–r2) = R — = V —.

⁵⁹ That passage can be found in the *Ḍākārṇava*, 15.46–49.

286–287).⁶⁰ The Sanskrit passages also include Middle-Indic terms. In Chapters 3.2.1, I examine the language in the Sanskrit passages, and in Section 3.2.3, I explore the Apabhraṃśa verses.

3.2.1. Morphological and Orthographical Peculiarities

Some morphological and orthographical peculiarities are present in the Sanskrit passages in manuscript A in the *Ḍākārṇava* 15. Similar peculiarities can also be partially found in the Buddhist tantras such as the *Catuṣpīṭhatantra* (hereafter *Catuṣpīṭha*), the *Buddhakapālatantra* (hereafter *Buddhakapāla*), and the *Vajrāmṛtatantra* (hereafter *Vajrāmṛta*)⁶¹ as well as the Śaiva *Siddhayogeśvarīmata*, *Niśvāsatattvasaṃhitā*, and *Brahmayāmalatantra*.⁶² For example, whether the meter requires it or not, the *prātipadikas* or stem-forms without case-endings are often used as equivalent to inflected forms.⁶³ Most of the words without case-endings that occur when the meter does not require the loss of case-ending are used in the sense of either nominative or accusative.

I speculate about possible reasons why stem-forms without case-endings are often used in manuscript A of the *Ḍākārṇava* 15 as follows: (1) They are scribal errors that occurred during transmission. Originally, they had case-endings; (2) They occurred to accommodate the meter; (3) They were influenced by the same words that are without case-endings (or the same words that appear to be without case-endings)

⁶⁰ Tagare questions whether the language of these verses in the *Ḍākārṇava* should be called “Apabhraṃśa”: The language of these verses in the *Ḍākārṇava*, which is different in several respects from the language used in the *Dohakoṣas* of Kāṇha and Saraha, may rather be classified as a form of Eastern Prakrit (Tagare 1948, p. 20). However, this is associated with the controversial topic of the definition of “Apabhraṃśa”. In this monograph, I do not deal with this topic, and I call the language “Apabhraṃśa” for convenience, following Chaudhuri.

⁶¹ See (Luo 2010, pp. xxxviii–xlv) for the grammar in the *Buddhakapāla*., (Szántó 2012a, pp. 60–67) for the *Catuṣpīṭha*, and (Sferra 2017, pp. 415–17) for the *Vajrāmṛta*.

⁶² See (Törzsök 1999, pp. xxvi–lxix) for the grammar in the *Siddhayogeśvarīmata*, (Goodall 2015, pp. 113–36) for the grammar in the *Niśvāsatattvasaṃhitā*, and (Kiss 2015, pp. 73–86; Hatley 2018b, pp. 28–38) for the grammar in the *Brahmayāmalatantra*.

⁶³ For the cases in which the loss of case-ending occurs whether the meter requires it or not, see (Szántó 2012a, p. 65) for the *Catuṣpīṭha*, “The Dative is almost completely absent, the most common ‘case’ being that of the stem form (*prātipadika*), in other words the nil-suffix. This can stand for any case.”; (Kiss 2015, p. 78) for the *Brahmayāmala*, “Stem-forms (*prātipadika*) of nominal forms used as though they were inflected forms: This is probably one of the key factors in the language of the BraYā (*Brahmayāmala*).”; and (Goodall 2015, p. 126) for the *Niśvāsatattvasaṃhitā*, “the *prātipadikas* used instead of inflected forms (particularly nominative)”. For the cases in which the loss of case-ending occurs only when the meter requires it, see (Törzsök 1999, pp. xxvi–lxix) for the *Siddhayogeśvarīmata*, “Nominative and accusative endings are often elided if the metre requires Sandhi without them.”; (Luo 2010, p. xl) for the *Buddhakapālatantra* (only the cases induced for metrical reason); and (Sferra 2017, p. 416) for the *Vajrāmṛta*, “Furthermore, we observe the use of morphological irregularities, such as the loss of case ending etc., in order to fit the metre”. In manuscript A of the *Ḍākārṇava*, the loss of case-ending also occurs when it is not induced metrically.

in the previous lines;⁶⁴ (4) They were influenced by the morphology of Apabhraṃśa. According to Tagare, in Apabhraṃśa, some forms of the direct cases (nominative, accusative, and vocative) are devoid of case-endings: “The frequent use of zero as a term of the direct case in EAp (Eastern Apabhraṃśa) deserves attention;”⁶⁵ (5) Words without case-endings were already present in the source texts, based on which the *Ḍākārṇava* was composed;⁶⁶ (6) The authors of the *Ḍākārṇava*, who had thorough knowledge of its contents, deliberately removed the case-endings so as to make the text more esoteric; (7) The authors of the *Ḍākārṇava* had only insufficient knowledge of Sanskrit. These seven reasons, some aspects of which may be overlapping, can be roughly grouped into two: (1) scribal errors, which should be emended; and (2)–(7) those not being scribal errors, which do not necessarily need emendation. Perhaps some words without case-endings occurred for the first reason, and the others for the other reasons. It is often difficult to discern them. The same is said of the other peculiarities found in manuscript A.

Peculiarities presented below can be found in manuscript A. Many of those peculiarities are also preserved in manuscripts B, C, and D, and parallel passages found in the other chapters of the *Ḍākārṇava* and the other texts that were composed on the basis of the *Ḍākārṇava* 15, i.e., Ratnasena’s *Maṇḍalārcaṇavidhi* and Chapter 20 of the *Vārāhīkalpa*. Perhaps Chapter 20 of the *Vārāhīkalpa* was also composed based on manuscript A of the *Ḍākārṇava*, or they were produced from the same source manuscript that is not extant. The peculiarities presented below were influential in the transmissional lines of manuscript A. Some of the peculiarities might have originally occurred as scribal errors. However, they became normal in these transmissional lines.

In the list of the peculiarities presented below, those that seem to have occurred to accommodate the meter are indicated with “*m.c.*” (*metri causa*). As I explain in detail below, in editing the text, I have emended all or many of the peculiarities that are marked with “●” (mostly orthographical peculiarities), and some without that mark that I consider scribal errors. I have thus emended many orthographical peculiarities (in bold as I explain below). However, I have done so just for the readers’ convenience in searching words: Probably many of the orthographical peculiarities are authorial and not transmissional. In Chapter 16 of the *Ḍākārṇava*,⁶⁷ which teaches the encoding of the letters constituting the fundamental mantra, the

⁶⁴ For example, see the *Ḍākārṇava*, 15.104ab: *aṭṭaṭṭahāsa īśānyā lakṣmīvāna hutāśane*. The loss of case-ending of *lakṣmīvāna* (used for *lakṣmīvano*) has occurred influenced by the previous *aṭṭaṭṭahāsa*, whose form of ending (caused by the correct *sandhi*) appears as being devoid of case-ending.

⁶⁵ (Tagare 1948, p. 108). For the possibility of the influence from Apabhraṃśa, see also (Törzsök 1999, p. xxxvii).

⁶⁶ For the fifth reason, see also (Sugiki 2018a, p. 43), where I described some examples of this.

⁶⁷ My unpublished edition of the *Ḍākārṇava* 16.

orthographical peculiarities in question are encoded, i.e., *tribhuvana* for *tribhuvana*; *paruṣu* for *paraśu*; *śmaśāna* for *śmaśāna*; *gaṭvāṅga* for *khaṭvāṅga*; *mardhaṇa* for *mardana*; *śriṣṭi* for *sṛṣṭi*; *nisuṃbhaṇa* for *nisumbhana* (= *niśumbhana*); *vighraha* for *vighraha*; *baṇdana* for *bandhana*; *bhaṇjaṇa* for *bhañjana*; *dharmodaya* for *dharmodaya*; and *satva* for *sattva*. This strongly shows the possibility that the compilers of the extant version of the *Ḍākārṇava* acknowledged the peculiarities to a certain or considerable degree.

(1) Verbs and verbals

Indicative present active: -ma ending used in the third person: *brūma* (for *brūmi* [*bravīmi*]; 15.166a and 216a).⁶⁸

Passive used in the sense of active: *sthāpyatām* (*m.c.* for *sthāpayatām*; 15. 14b).

Optative: -e and -yā endings used in the third person: *kuryā* (for *kuryād*; 15.122a) and *yācaye* (for *yācayet*; 15. 273a).

Singular used in the sense of plural: *tiṣṭhed* (*m.c.* for *tiṣṭheyur*; 15.105c).

Present participle: feminine singular nominative used as masculine plural: *utpadyantī* (for *utpadyanto*; 15.8a)

Gerundives: feminine singular nominative used as any gender and number or optative:⁶⁹ *jñeyā* (for *jñeyam*, 15.34c); *-draṣṭavyā* (for *-draṣṭavyam*; 15.91c), etc. These gerundives may be used as optative *jānīyāt*, *paśyet*, etc., respectively.

(2) Nouns, pronouns, relative pronouns, and adjectives

Influence by the form of the previous word:⁷⁰ *bhūmir acalās cāparāḥ* (for *bhūmir acalā cāparā*; 15.171d: The sound -ś was added to *acalā*, probably induced by the next *cā-*, and influenced by the ending -ś of *acalās*, -ḥ was added to the ending of *cāparā*.); *dvādaśa vijñeyā sañcārā pīthopapīthikā* (for *dvādaśa vijñeyāḥ sañcārāḥ pīthopapīthikāḥ*; 15.241b: Influenced by *vijñeyā*, which is devoid of a *visarga*, the two words that follow, viz., *sañcārā pīthopapīthikā*, are also devoid of *visargas*.); *triḥ catuḥ pañcas* (for *triḥ catuḥ pañcakṛtvas*; 15.255c: The peculiar form *pañcas* has partially occurred due to the influence by the *s*-ending of the previous *triḥ* and *catuḥ*; 15.255c), etc.

Stem-form used as inflected form (mostly nominative and accusative):⁷¹ *lakṣmīvana hutāśane* (for *lakṣmīvanam hutāśane*; 15.104b); *ṣaṭtrimśati samākhyātā* (for *ṣaṭtrimśatiḥ samākhyātāḥ*; 15.70c); *sarvakarmaṇī ānīta* (for *sarvakarmaṇī ānītā*; 15.251a), etc.

⁶⁸ However, according to (Oberlies 2003, p. 171), *brūma* can be used for *brūmaḥ* in the Epic literature.

⁶⁹ Among the verbal irregularities, this is also the most commonly found throughout the *Ḍākārṇava* 15 (and its other chapters).

⁷⁰ This peculiarity can be widely found throughout the *Ḍākārṇava* 15 (and its other chapters). Some of the peculiarities listed below are partially induced by this one. For this peculiarity, see also the first two paragraphs of Section 3.2.1 (particularly footnote 70) in this monograph.

⁷¹ For this, see the first two paragraphs of Section 3.2.1 in this monograph.

Omissions of final consonants:

Inflected form without final *h/r/t*: *-svabhāvā tu* (for *-svabhāvāt* or *-svabhāvān tu*; 15.16a); *pitu* (*m.c.* for *pitur*; 15.155d); *yoginībhi* (for *yoginībhir*; 15.185b);⁷² *yoginya* (for *yoginyah*; 15.231c), etc.

The others: *praṇavādyā prakīrtitāḥ* (for *praṇavādyāḥ prakīrtitāḥ*; 15.93d); *vṛkṣā . . . dāpayet* (for *vṛkṣān . . . dāpayet*; 15.146d); *dāpayel lokapālinī* (for *dāpayel lokapālinīḥ*; 15.148d); *te vīrā* (for *te vīrāḥ*; 15.231a), etc.

Additions of final consonants:

Redundant final *h/m/n* at the end of a *pāda* (especially an even *pāda*): *vijñeyā sumerūparibhāgajām //* (for *vijñeyā sumerūparibhāgajā //*; 15.59cd); *sarvagunamayam vibhuḥ //* (for *sarvagunamayam vibhu //*; 15.70d), etc.

Redundant final *ś/c* before *c-*: *-vātmāc ca* (for *-vātmā ca*; 15.15c);⁷³ . . . *yoginī // nānābharanayuktāś ca . . . -nvitā* (for *yoginī // nānābharanayuktā ca . . . -nvitā*; 15.67d-68b), etc.

Final *m/m/n* and *h/ś/s/r* used interchangeably:⁷⁴ *prabuddham herukaḥ* (for *prabuddho herukaḥ*, 15.29b); *-nigāḍas tu haḍiḥ* (for *-nigāḍas tu haḍir*; 15.38d), etc.

Case-endings *-eṣu* and *-el-ena* used interchangeably:⁷⁵ *dvihasteṣu* (for *dvihastena*; 15.35a); *-dvāreṣu* (*m.c.* for *-dvāre*; 15.95c); *koṇe* (for *koṇeṣu*; 15.146c), etc.

Irregular inflected forms: *-bhūmiṣu* (perhaps *m.c.* for *-bhūmiṣu*; 15.69a); *jantavām* (for *jantavaḥ*; 15.174b)⁷⁶ and *imaiḥ* (for *ebhiḥ*; 15.283d).

Thematization (or consonantal stems treated as vocalic): *arci* (for *arciḥ*; 15.13a and 278c); *nāmaḥ* (for *nāma*; 15.125b); *bṛha-* (for *bṛhat-*; 15.137d), etc.

Lengthening of the final short vowel at the end of an even *pāda*: *-pūritām /* (for *-pūritam /*; 15. 13b); *patīm /* (for *patim /*; 15.14b); *sūryakām /* (for *sūryakam /*; 15.23d), etc.

The feminine ending *-ikī* for *-ikā* and *-akī*:⁷⁷ *selendrikī* (for *śailendrakī*; 15.115a); *mārjjārikī* (for *mārjārakī*; 15.135f), etc.

⁷² Whether the meter requires it or not, the plural instrumental ending *-bhi* (for *-bhiḥ*) often occurs in the *Catuṣpīṭha*: (e.g., *ebhi* for *ebhir*, 1.2.14d, and *dākinibhi* for *dākinībhiḥ*, 1.2.27a).

⁷³ This is otherwise the ablative form of the thematized *-vātman*.

⁷⁴ It is possible to see this as the assimilation of the nominative and accusative forms, which is a grammatical peculiarity or tendency found in several forms of Apabhraṃśa (Tagare 1948, p. 104). See also (Tanaka 2010, p. xxix), etc.

⁷⁵ It is not impossible to see this as a form of the assimilation of the instrumental and locative, which is a grammatical peculiarity of Apabhraṃśa (Tagare 1948, p. 104). See also (Tanaka 2010, p. li).

⁷⁶ The form *jantavām* appears many times in the *Ḍākāṛṇava*. In Chapter 15, it is used in the sense of nominative. However, in other chapters, it is also used in the sense of other cases.

⁷⁷ See also *Buddhakaṣṭhāntra*, Skt ed., 13.5g and (Luo 2010, p. 102, footnote 13).

Exchange of <consonant + *i/ī*> and <consonant + *ya*>:⁷⁸ *-sūryāgnyopari* (m.c. for *-sūryāgnyupari*; [*agnya* for *agni*] 15.31b); *-valyaṃ* (for *-valīm*; 15.110b); *viṅgī* (for *vyāṅgī*; 15.167b), etc.

Extension and contraction of word induced metrically:

Extended stems: *bhrātāyā* (for *bhrātur*; 15.159a [*bhrātāyā(h)* is the genitive of *bhrātā*, which is the nominative of *bhrātr*]); *apsarasā* (not instrumental; *apsaras* + female singular *-ā*: 15.178b), etc.

Extension of a word by the addition of a syllable into the middle: *ratnolakī* (m.c. for *ratnolkī* or *ratnolkā*; 15.76c).

Contraction of *-in* stem: *-bhūṣī* (m.c. for *-bhūṣiṇī*; 15.48c); *daṃṣṭrī* (m.c. for *daṃṣṭriṇī*; 15.97c); *-vartī* (m.c. for *-vartini*; 15.217b and 218a), etc.

Contraction of a word by the omission of the ending *-ka*: *prajñāntī* (m.c. for *prajñāntakī*; 15.77a); *heruṃ* (m.c. for *herukaṃ*; 15.81c); *pañcarekhātāmā* (m.c. for *pañcarekhātamakam*; 15.101a), etc.

Contraction of a word by the omission of one or more syllables from the middle: *pañṣasorikā* (m.c. for *pañṣasabarikā*; *-śaba-* [*-saba-*] was contracted to *-so-*; 15.76d); *kūparī* (m.c. for *kūpakārī*; 15.89b); *cintayevaṃ* (m.c. for *cintayed evaṃ*; 15.188b); *triḥ catuḥ pañcas* (m.c. for *triḥ catuḥ pañcakṛtvas*; 15.255c), etc.

The other examples of the number, case, and gender irregularities (or the lack of concord):⁷⁹ *-gātras tā[h]* (for *-gātrā sā*; 15.67a); *śakticakraṃ sadā hy eṣa* (for *śakticakraṃ sadā hy etat*, 15.162a); *vīrā bhagavantaḥ kulodbhavaḥ* (m.c. for *vīrā bhagavataḥ kulodbhavaḥ*; 15.258b), etc.

⁷⁸ This can often be found in the Buddhist Yoginītantra scriptures; an important example is the exchange of *ḍākinyah* and *ḍākinī(h)* (or *yoginyah* and *yoginī(h)*).

⁷⁹ There are many examples that fall into these “other” groups: **Masculine singular nominative used as feminine** (*-gātras* for *-gātrā*, 15.67a, and *eṣa* for *eṣā*, 15.162a); **masculine singular nominative used as neuter** (*anyaḥ* for *anyat*, 15.204e, and *sa kathyate* m.c. for *tat kathyate* or *saṃkathyate*, 15.206b); **masculine singular genitive used as feminine** (*tasyaiva* m.c. for *tasyā eva* [or a double *sandhi* of *tasyā eva*], 15.155d, and *asya* m.c. for *asyāḥ*, 15.157b); **masculine plural nominative used in the sense of singular genitive** (*bhagavantaḥ* for *bhagavataḥ*, 15.258b); **masculine plural instrumental used in the sense of nominative** (*-mantrāis* for *-mantrās*, 15.93c); **masculine plural locative used in the sense of nominative** (*-kāraṅteṣv* for *-kāra[h]*, 15.94a); **feminine singular nominative used as neuter** (*-bhīṣaṇā* for *-bhīṣaṇam*, 15.34b); **feminine singular accusative used as masculine** (*-varṇakām* for *-varṇakam*, 15.149d); **feminine singular accusative used as neuter** (*-tmakām* for *-tmakam*, 15.92b); **feminine plural nominatives used in the sense of singular** (*tā[h]* for *sā*, 15.67a); **feminine plural instrumental used in the sense of singular nominative** (*pitāmahībhi* for *pitāmahībhiḥ*, m.c. for *pitāmahī*, 15.157c); **neuter singular nominative used in the sense of plural** (*mukhaṃ* for *mukhāni*, 15.171a); **neuter singular nominative used in the sense of masculine plural** (*-herukaṃ* for *-herukā[h]*, 15.83d); and **neuter plural accusative used as masculine** (*-pālāni* m.c. for *-pālān*, 15.190a). However, I do not consider it so fruitful to enumerate them because no clear tendency can be found among them.

(3) Adverbs

Addition of a final ś (before c-), ḥ, and t (at the end of an even pāda): *nānāś ca* (for *nānā ca*; 15.13a), *yathārucih* (for *yathārucci*; 15.120d); *sarvathāḥ*/(for *sarvathā*;/ 15.149b), and *purāt* / (for *purā* /; 15.251d).

Yataḥ used in the sense of yathā (“like”): *kākāsyā dākinī yataḥ* (for *kākāsyā dākinī yathā*, “Kākāsyā is like Dākinī”; 15.95d).

(4) Compounds

Divided words treated as compound words: *-pakṣa-m-kūcikā* (m.c. for *-pakṣakūcikā*; 15.37c); *khaṇḍarohā smaśānī ca vidravī kurukullikāḥ* (m.c. (?) for *khaṇḍarohā-śmaśānī-vidravī-kurukullikāḥ*; 15.56cd);⁸⁰ *pūrvottarapaścimo ca dakṣiṇadvāreṣu* (m.c. for *pūrvottarapaścimadakṣiṇadvāreṣu*; 15.141cd), etc.

Compound words treated as divided words: *-bhujāsyam* (m.c. for *-bhujam āsyam*; 15.32a); *cakredam* (a fixed expression for *cakram idam*; 15.73b and 211b), etc. I have treated the following first words as words without case-endings and not as the first member of the compound: *bhūmi arciṣmatī* (for *bhūmir arciṣmatī* and not *bhūmi-arciṣmatī*; 15.119c); *varṇa nānāvicitraṅ* (for *varṇam nānāvicitraṅ* and not *varṇanānāvicitraṅ*; 15.118a); *idaṅ cakra saṃsvedajan* (for *idaṅ cakram saṃsvedajan* and not *idaṅ cakrasaṃsvedajan*; 15.175a), etc.

(5) Sandhi

-a+e- > -e-:⁸¹ *dvādaśete* (a fixed expression for *dvādaśaite*; 15.224d).

Hiatus-filler m: *naṭī -m- ākhyātā* (15.57a); *tu -m- elakam* (15.189b), etc.

Hiatus-filler r: *-prāṇeṣu -r- īkṣaṅāt* (15.283b).

Double sandhi: *tasyaiva* (for *tasyā eva*; 15.155d), etc. A peculiar form of the double sandhi (?): *caturthyā-* (for *caturtha ā-*; 15.81b).

Frozen sandhi: *bāhyato punar* (for *bāhyataḥ punar*; 15.152a), etc.

When the initial a follows the final ī of the previous word, the initial a is removed (alternatively, this is a form of the exchange of <consonant + i/ī > and <consonant + ya > mentioned earlier.): *bhāgīneyī sya* (for *bhāgīneyy asya*; 15. 157b);⁸² and *śītakī *sevanā* (a scribal error of *sīvanā*) (for *śītaky asīvanā*; 15.198c).

⁸⁰ Alternatively, unless it is a scribal error, the final ḥ of *kurukullikāḥ* is an example of the “Redundant final ḥ/m/n at the end of a pāda (especially an even pāda)” mentioned earlier.

⁸¹ For this, see also (Kiss 2015, p. 84). This sandhi (-a+e- > -e-) was certainly acknowledged by the authors of the *Dākārnava*. Chapter 16 of the *Dākārnava* includes a discourse that encodes the letters constituting the fundamental mantra. In that discourse, the words *-sāhasreka-* (for *-sāhasraika-*) are encoded (16.137ab and 142a).

⁸² I do not regard *bhāgīneyīsyā* to be an irregular genitive of *bhāgīneyī*.

The other examples of the non-application of the rule of external sandhi: *dadyāt dvi-* (for *dadyād dvi-*; 15.94cd); *iti ākāśa-* (for *ity ākāśa-*; 15.123), etc.

● **Non-cerebralization of *n* and *s*:** *-kramena* (for *-krameṇa*; 15.33c); *-rūpāni* (for *-rūpāṇi*; 15.171a); *catuspuṭānām* (for *catuspuṭānāṃ*; 15.225c), etc.

(6) The other orthographical peculiarities

Exchange of short and long vowels induced metrically: *-vārāhi* (*m.c.* for *-vārāhī*; 15.45d), etc.

A short vowel followed by multiple consonants is treated as being light:⁸³ *karṇikāsūryagnyopari* / (the second *pāda* of *pathyā*, *m.c.* for *karṇikāsūryāgnyupari* /; 15.31b), in which the fifth syllable is treated as being light.

● **Gemination of consonants after *-r* and the degemination of *t* before *-r* and *-v*.**

● **Exchange of *tr* and *tri* in cardinal and ordinal numbers:** *tritīyañ* (for *trītyañ*; 15.132a), etc.

● **Exchange of aspirated and unaspirated sounds, exchange of retroflex and non-retroflex sounds, exchange of voiced and unvoiced sounds, and the exchange of *ś*, *ṣ*, and *s*:** *smaśānaṃ* (for *śmaśānaṃ*; 15.3c); *binḍipālakam* (for *bhindipālakam*, 15.36d); *ratneṣikā* (for *ratneśikā*, 15.74b); *ganikā* (for *gaṇikā*, 15.89a); *gattikī* (for *khattikī*, 15.89c); *bhibhīṣaṇaś* (for *bibhīṣaṇaś* = *vibhīṣaṇaś*, 15.103c), etc.

Exchange of *su* and *sva*:⁸⁴ *-surūpakam* (for *-svarūpakam*; 15.11d); *sucī* (perhaps for *svacī* = *śvacī*, *m.c.* for *śvacī*; 15.87b), etc.

● **Omission of *y* in a <consonant + *yā* or *yī*>:** *akṣobhī* (for *akṣobhyī*, 15.74a); *nairātmā* (for *nairātmyā*, 15.76c); *rūpyārūpādi* (for *rūpyārūpyādi*, 15.285d), etc.

The other Middle-Indic forms of Sanskrit words (including the peculiar words that can be often found in the old Sanskrit manuscripts of other scriptures belonging to the Saṃvara tradition):⁸⁵ *paṇṇa-* (for *parṇa-*; 17d); *śaniścaram* (for *śanaiścaram*; 15.42c); *kallavālī* (for *kalyapālī*; 15.89b); *senā* (for *śyenā*; 15.128c); *daddarī* (for *dardarī*; 15.129b); *-khura-* (for *-kṣura-*; 15.191d); *vijju* (for *vidyut*; 15.192a); *ucchādayet* (for *utsādayet*; 15.251d); *ūrdhamaṃ* (for *ūrdhvamaṃ*; 15.254d),⁸⁶ etc.

⁸³ For this, see also (Hatley 2018a, pp. 2–3).

⁸⁴ It often occurs that *sva* is wrongly transcribed as *su* because of their possible similarity in the shape of a letter and pronunciation. However, in the critical edition, I have kept *su* and noted that it is used as *sva* in the critical apparatus if several materials support it.

⁸⁵ For those Middle-Indic (Prakrit or Apabhraṃśa) forms, I have consulted (Tagare 1948) and the *Pāia-Sadda-Māhaṇṇavo* (Sheth [1963] 1986). By “the old Sanskrit manuscripts of other scriptures belonging to the Saṃvara tradition,” I indicate the palm leaf and old paper manuscripts (around the 12th–15th century) of the *Cakrasaṃvara* (Oriental Institute in Vadodara 13290), *Abhidhānottara* (IASWR I-100 = NGMPP E1517/7 and Asiatic Society in Kolkata G10759), and *Vajradāka* (Matsunami 343 and Asiatic Society G3825).

⁸⁶ The word *ūrdhva* was already used in the oldest Sanskrit manuscript of the *Abhidhānottara* copied in the first half of the 12th century (NS 258) (Sugiki 2019, pp. 36, 39), which is possibly not so long from,

Forms of words that seem peculiar to manuscript A and its transmissional lines: *piṭṭāni* (perhaps from the verb *piṭṭaya* or noun *piṭa*; 15.40b); *ḍakā-* (for *ḍhakkā*; 15.41a); *karbhara-* (for *karbura-* 15.124c); *bilāḍī* (for *biḍālī*; 15.128a); *pitulasya* (for *piṭṭvāsya* and not a corruption of *pitur asya*; 15.157d), etc.

In the edited text, I have indicated the peculiar words with underlines, and in the critical apparatus I have provided instructions on how to read them as follows: “-bhīṣaṇā” in the edited text and “-bhīṣaṇā (for -bhīṣaṇam)]” in the apparatus (15.34b). This means that the grammatically irregular “-bhīṣaṇā” is used for “-bhīṣaṇam”. In cases of peculiarities induced to accommodate the meter, I have indicated those words with the sign “*m.c.*” (*metri causa*) in the critical apparatus. For example, “-bhujāsyam” in the main text and “-bhujāsyam (m.c. for -bhujam āsyam)” in the apparatus (15.32a) mean that the grammatically irregular “-bhujāsyam” is used for “-bhujam āsyam” to accommodate the meter. In cases of peculiarities in the external *sandhi*, except for some cases that I consider need indication, I have not indicated them with underlines in the edited text or with their standard *sandhi* forms in the critical apparatus. As for the removal of the initial *a* after the final *ī*, I have indicated the removed *a-* with an *avagraha* (“bhāḡineyī ‘sya”) in both the main text and critical apparatus.

To reduce the risk of emendation, when any word in manuscript A is emended, I have represented all emended letters in bold (e.g., “savyā**v**asavyato”; 15.34c). However, as for the emendation of the orthographical peculiarities, only the emended letters are represented in bold (e.g., “ś**m**aśāna-”). As for the gemination of consonants after *-r* and the degemination of *t* before *-r* and *-v*, only the emended consonants are represented in bold (e.g., “sar**v**a-” and “satt**v**a-”). The letters and the part of a letter that are illegible in manuscript A because of damage to leaf or blurring are also represented in bold (e.g., “**nā**nā-,” which means that I have restored the part *nān* from the other source). By these, one can find and check easily what the word in manuscript A is noted in the critical apparatus.

3.2.2. Metrical Peculiarities

I consider all verses in the edited chapter as *anuṣṭubh* verses. Among those that are rightly metrical, most verses are *pathyā*, and the following verses are *vipulā*:

na-vipulā: 15.125ab, 181ab, and 258cd.

bha-vipulā: 15.107ab and 157ab.

ma-vipulā: 15.76cd, 83ab, 90ab, 238ab, and 240cd.

or almost contemporary, with the date when the extant version of the *Ḍākārṇava* was compiled (see Section 2 in this monograph). For *ūrddha*, see also (Goodall 2015, p. 127): “It is possible that *ūrddha* is transmissional, but the possibility that it is authorial cannot be excluded.”

ra-vipulā: 15.37cd, 65ab, 141ab, and 236ab.

There are also many verses in the edited chapter in which the metrical rule is not followed strictly. One can find odd *pādas* placed in the one of even *pādas* and vice versa, and hypermetrical *pādas*, hypometrical *pādas*, and the other unmetrical *pādas* in which heavy and light syllables are incorrectly placed. The meter is relatively loose throughout the chapter in appearance. However, for the *pādas* that are unmetrical in appearance, a reciter might have skipped reciting a short syllable (syncopation), added a short syllable,⁸⁷ lengthened a short vowel or shortened a long vowel (see Schott's idea of "freedom of lengthening or shortening"),⁸⁸ or recited the syllables rapidly or slowly in pronunciation to accommodate the meter.

3.2.3. The Apabhraṃśa Verses

As mentioned earlier, a critical edition of all the Apabhraṃśa verses in the *Ḍākārṇava*, along with their Tibetan translation, was published by Chaudhuri (1935).⁸⁹ Chaudhuri summarized the Apabhraṃśa used in the *Ḍākārṇava* as "an artificial one based on the Śaurasenī Apabhraṃśa," being "influenced by Sanskrit and the literary Prakrits of the second MIA period," and including elements of "many Bengali words and expressions" and "East Bengal dialect". Chaudhuri also analyzed the phonology, morphology, and prosody of the form of Apabhraṃśa used in the *Ḍākārṇava* in detail.⁹⁰ I do not repeat them here. The verses used in *Ḍākārṇava* 15 are *apsarovilasita* (15.25-26 in my edition), *anaṅgalalitā* (15.27), *āryā* (15.28), *manmathavilasita* (15.286), and *pādākulaka* (15.287).

The new edition of the Apabhraṃśa verses of the *Ḍākārṇava* 15, along with their Tibetan and English translations, which I present here, is based on the same Sanskrit manuscripts and Tibetan translations of the *Ḍākārṇava* and the same Sanskrit manuscripts of the related texts that I mentioned earlier. I have also consulted much of Chaudhuri's edition and his analysis of the language. However, there are some instances where I do not agree with Chaudhuri: the new edition is slightly different from Chaudhuri's. In the critical apparatus, I have provided the standard Sanskrit forms of the Apabhraṃśa words (e.g., "jagāi (for jagatī or jagati)," 15.25a), and have also noted Chaudhuri's text and his *chāyā* (Sanskrit gloss).

⁸⁷ See also the "extension of a word by addition of a syllable into the middle" mentioned in Chapter 3.2.1 in this monograph, which is an example of adding a short syllable to accommodate the meter.

⁸⁸ (Schott 2019, p. 149).

⁸⁹ Chaudhuri's edition of the Apabhraṃśa verses in *Ḍākārṇava* 15 is presented in (Chaudhuri 1935, pp. 136–40). In this monograph, I have not used (Śāstrī 1915)'s text.

⁹⁰ (Chaudhuri 1935, pp. 19–34). See also Chapter 2 in this monograph.

3.3. Editorial Conventions

As mentioned earlier, in the main text, the words that are peculiar morphologically or orthographically are indicated by underlines (e.g., “-bhujāsyam”). When any word/letter in manuscript A is emended, or when any word/letter that is illegible in manuscript A is restored from other sources, I have represented all emended or restored words/letters in bold (e.g., “savyāvasavyato”). See also the last paragraph in Chapter 3.2.1 for details. The same policy is applied to the edition of the Tibetan text. When any word/letter in D 372 (base text) is emended, or when any word/letter that is illegible in D 372 is restored from other sources, I have represented all emended or restored words/letters in bold (e.g., “jig pa la sogs”).

Signs that I have used for the critical apparatus (both in Sanskrit and Tibetan texts) are as follows:

A, B, C, and D	The four Sanskrit manuscripts of the <i>Dākārṇava</i> (see Chapter 3.1)
(Tib) D and P	The two versions of its Tibetan translation (see Chapter 3.1)
BHS	<i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , Vol. II (Edgerton [1953] 2004).
J	Jayasena’s <i>Ratnapadmarāganidhi</i> (Tib, D 1516)
PH	<i>Pāia-sadda-mahaṇṇavo: A Comprehensive Prakrit-Hindi Dictionary</i> (Sheth [1963] 1986).
R	Ratnasena’s <i>Maṇḍalārcaṇavidhi</i> (Skt ms., NGMPP B24/52)
V	<i>Vārāhīkalpa</i> (Skt ms., Matsunami 346)
ac	ante correction
add.	added in
cf.	Confer
corr.	correction of orthographical variants or peculiarities
em.	Emendation
m.c.	metri causa
n.e.	no equivalent in
om.	omitted in
pc	post correction
r	recto
v	verso
..	an <i>akṣara</i> that is illegible because of blurring
.	parts of an <i>akṣara</i> that are illegible because of blurring
++	an <i>akṣara</i> that is illegible because of damage to leaf
+	parts of an <i>akṣara</i> that are illegible because of damage to leaf
##	an <i>akṣara</i> erased for cancellation and hence illegible
#	part(s) of an <i>akṣara</i> erased for cancellation and hence illegible
† word †	a word which does not make sense and is hard to edit
/	<i>daṇḍa</i> or <i>shad</i>
//	<i>dvoidaṇḍa</i> or <i>nyis shad</i>

◇ separates comments on different words

In the footnotes, I have marked the accepted reading with a lemma sign ‘]’. This is followed by information on variant readings and the reason for my decision. For example, “-nurodhena] ABCDpc (rjes su bskul ba yis Tib); nudhena Dac” (15.29a) means: “I have accepted A, B, C, and Dpc’s reading of *nurodhena*; I have not accepted Dac’s reading of *nudhena*; and the Tibetan translation *rjes su bskul ba yis* is in accordance with the accepted reading.”

As mentioned previously, Jayasena’s *Ratnapadmarāganidhi*, Ratnasena’s *Maṇḍalārcanavidhi*, and the *Vārāhīkalpa* (which are indicated as J, R, and V in the critical apparatus, respectively) have many parallel passages. They also teach the Heruka maṇḍala. However, some of the maṇḍala deities’ names are different from those taught in the *Ḍākārṇava*. To clearly show how the maṇḍala deities’ names were transmitted from the *Ḍākārṇava* to these texts, I made notes of the readings of the maṇḍala deities’ names in the Sanskrit manuscripts or Tibetan translations of these texts, as well as the readings in the Sanskrit manuscripts of the *Ḍākārṇava*, in all critical apparatuses of the maṇḍala deities’ names.

Editorial decisions were made regarding the division of verses. The punctuation marks used are *daṇḍas* (and double *daṇḍas* in verses) in the Sanskrit text, and *shads* and double *shads* in the Tibetan text. I have not reported conventional *daṇḍas*. Orthographical variants that I have not reported are the gemination of consonants after *-r* and degemination of *t* before *-r* and *-v*. However, when they appear in the apparatus, I have noted them. I have not standardized the word-final *-ṃ*, *-ṅ* (before the initial *k*-class consonants), *-ṅ* (before the initial *c*-class consonants), *-ṅ* (before the initial *ṭ*-class consonants), *-n* (before the initial *t*-class consonants), and *-m* (before the initial *p*-class consonants) and have preserved the forms in manuscript A.

4. The Structure, Form, and Significance of the Heruka Maṇḍala in the *Ḍākārṇava* 15⁹¹

The form of maṇḍala that is widely taught in the scriptures belonging to the Saṃvara scriptural tradition is the fivefold Heruka maṇḍala.⁹² It consists of five concentric circles: from the center, the Great Pleasure Circle (*mahāsukhacakra*), the Mind Circle (*cittacakra*), the Speech Circle (*vākcakra*), the Body Circle (*kāyacakra*), and the Vow Circle (*samayacakra*). The Mind, Speech, and Body Circles are collectively called the triple wheel (*tricakra*) and are colored black, red, and white, respectively. The Lord and Mistress, Heruka (also called Saṃvara in some texts) and Vajravārāhī, are situated in sexual union at the center. Heruka has four faces with three eyes on each and twelve arms and is colored black (or dark blue). Vajravārāhī has one face and two arms and is colored red. There are sixty-two deities in the fivefold Heruka maṇḍala. A pair of male and female deities is counted as one. There are twenty-five coupled deities; therefore, the sixty-two deities are counted as thirty-seven.⁹³ The thirty-six coupled or single deities encircle the pair of Heruka and Vajravārāhī, located in the center. The structure and form of the fivefold Heruka maṇḍala mentioned above are used as the core elements that form the structure and form of the Heruka maṇḍala in the *Ḍākārṇava* 15.

In this chapter, I indicate the deities' names and other key components of the Heruka maṇḍala in the *Ḍākārṇava* 15 in boldface when they appear first in this paper. Passage numbers in parentheses, such as (15.242), are passage numbers in the Sanskrit edition of the *Ḍākārṇava* 15 as presented in Chapter 5. Figure 1 is a wall painting of the Heruka maṇḍala based on the *Ḍākārṇava* 15 in Tibet. Figure 2 is a Tangka of the same maṇḍala. Figure 3 shows the outline of this maṇḍala. The maṇḍala comprises four layers (*puṭa*) which consist of thirteen concentric circles: one lotus (*padma*) with forty-eight petals at the center and twelve concentric circles (*cakra*).⁹⁴ The four layers are **the Sahaja** ("innate"), **Dharma** (*dharma*), **Sambhoga**

⁹¹ (Sugiki 2020b) is a draft paper of this chapter. In this chapter, I have corrected some and dealt with more topics.

⁹² The fivefold Heruka maṇḍala is taught in many texts. In this paper, I have used the text in the *Niṣpannayogāvalī* of Abhayākaragupta (Lee 2004). In this text, Heruka is called Saṃvara.

⁹³ The thirty-seven coupled or single deities are generally connected with the Thirty-seven Wings of Factors Pertaining to Awakening (*saptatrimśad bodhipāṅśikā dharmāḥ*).

⁹⁴ These twelve concentric circles, on which thirty-six couples of female and male deities reside, as mentioned below, are also symbolically related to the practice of exchanging gestures or jargons (*chomā*,

(“enjoyment”), and *Nirmāṇa* (“emanation”) Layers, which represent the Buddha’s fourfold body, as presented below. The first three layers are round in shape, and the *Nirmāṇa* Layer, the outermost one, is square (15.101c–102b and 225ab). The east, north, west, and south divisions of the entire maṇḍala are colored blackish-dark blue, green, red, and yellow, respectively (15.98c–100b), which are identical to the colors representing four of the five lineages (the Vajra, Action, Lotus, and Jewel Lineages) of Buddhist deities. The deities on this maṇḍala have images of their respective lords on the diadem (15.121–122).⁹⁵ While making an offering and offering praise, a practitioner recites each deity’s name with the word “Vajra” before it (15.242).



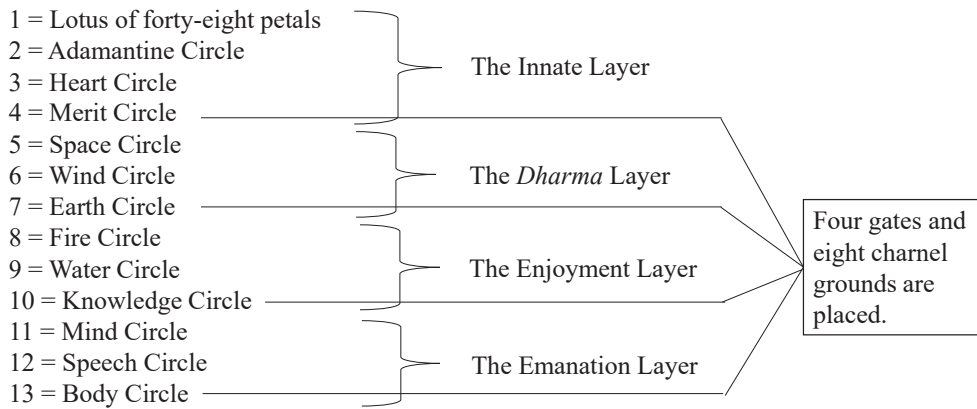
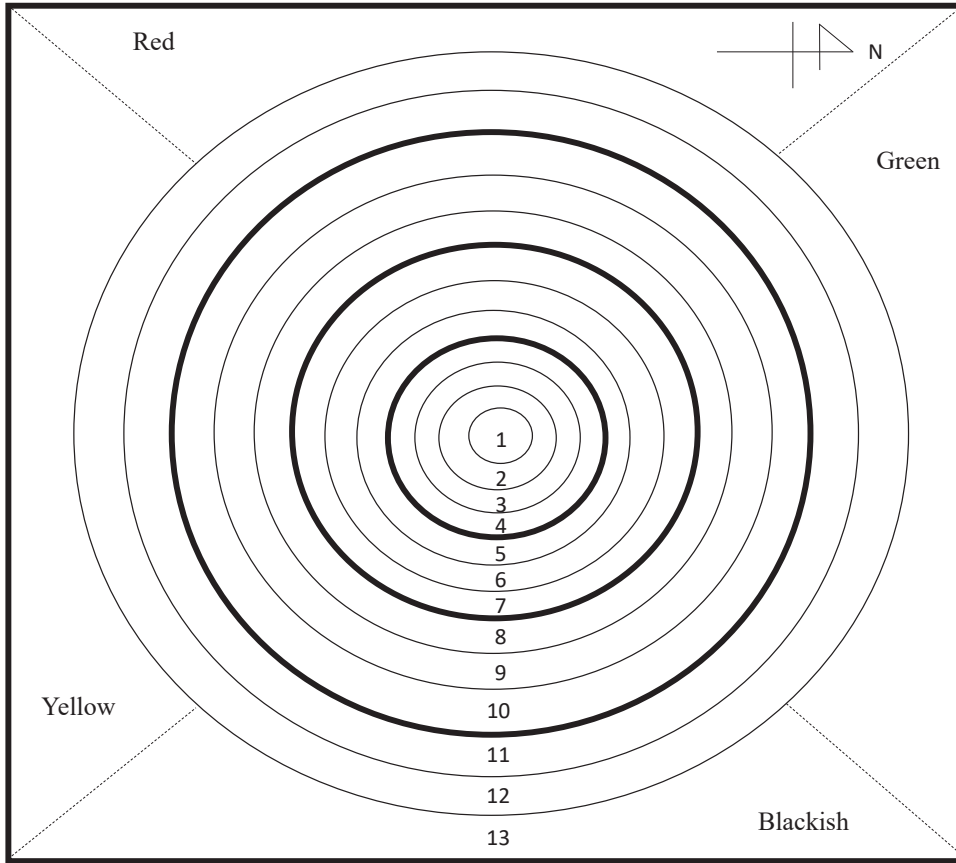
Figure 1. The Heruka Maṇḍala based on the *Ḍākārṇava* 15 drawn on a wall in Dpal 'khor chos sde, Tibet. Source: A photograph taken by Dr. Kimiaki Tanaka in 1991.

chomakā, mudrā, or saṃketa) performed in the Tantric meeting by male practitioners and their female partners. These gestures or jargons are taught in the following twelve chapters of the *Ḍākārṇava*: (1) The *vajracakra*, or Adamantine Circle is related to the gestures taught in Chapter 26; (2) the *hṛdayacakra*, or Heart Circle, to Chapter 27; (3) the *guṇacakra* or Merit Circle, to Chapter 28; (4) the *ākāśacakra*, or Space Circle, to Chapter 29; (5) the *vāyucakra*, or Wind Circle, to Chapter 30; (6) the *medinīcakra* or Earth Circle, to Chapter 31; (7) the *agnīcakra*, or Fire Circle, to Chapter 32; (8) the *udakacakra*, or Water Circle, to Chapter 33; (9) the *jñānacakra*, or Knowledge Circle, to Chapter 34; (10) the *cittacakra* or Mind Circle, to Chapter 35; (11) the *vākacakra*, or Speech Circle, to Chapter 36; and (12) the *kāyacakra*, or Body Circle, to Chapter 37. For details, see (Sugiki 2005, pp. 223–25).

⁹⁵ According to Jayasena’s *Ratnapadmarāganidhi* (D 1516, 22r4–v1), the lords of the Five Lineages of Buddhist deities (Akṣobhya, Vairocana, Ratnasambhava, Amitābha, and Amoghasiddhi) are the lords on the diadem. The Victors of the Fortunate Aeon, who are also members of this maṇḍala, do not have such images of the Lord.



Figure 2. The Heruka Maṇḍala based on the *Ḍākārṇava* 15. Source: Haln Kwang-Ho Collection (Tanaka 2003, p. 23).



- Heruka and Vajravārāhī reside at the center of the central lotus (1).
- Female deities on the central lotus (1) have physical features that are similar to Vajravārāhī.
- Female deities on the twelve circles (2–13) have similar physical features.
- Male deities on the twelve circles (2–13) have physical features that are similar to their respective consort female deities. Alternatively they have physical features that are similar to Heruka with the triple wheel.

Figure 3. Outline of the Heruka Maṇḍala according to the *Ḍākārṇava* 15. Source: Created by the author.

4.1. The First *Sahaja* (Innate) Layer (15.29–112)

The *Sahaja* or Innate Layer is the innermost layer and consists of a lotus of forty-eight petals (which is named *thig le'i 'khor lo* or “Drop Circle” in the *Bohitā* and Jayasena’s *Ratnapadmarāganidhi*)⁹⁶ and three circles (the Adamantine, Heart, and Merit Circles) arranged in a concentric fashion.

4.1.1. The Lotus (*padma*) at the Center (15.29–60)

(1) **Heruka** and (2) **Vajravārāhī**, the Lord and Mistress of the whole maṇḍala, are situated in sexual union at the center of the lotus, the innermost of the *Sahaja* Layer.

Heruka in the *Ḍākārṇava* described below can be roughly considered as an extended form of Lord Heruka of the fivefold Heruka maṇḍala, who has four faces (with three eyes on each) and twelve arms. Heruka in the *Ḍākārṇava* has seventeen faces (with three eyes on each) and seventy-six arms. He holds the objects shown in Table 1 in his seventy-six hands.⁹⁷ His body is half black and half green.⁹⁸ The four faces looking toward the east, south, west, and north directions are colored black, yellow, red, and green, respectively, and the other thirteen faces are black like the front (east) face.⁹⁹ He has twisted locks of hair on which a crossed vajra and a half moon are fixed. He is grinning. He stands on Bhairava and Kālarātrī and is dancing. He is adorned with a string of five hairless heads as a headband,¹⁰⁰ six

⁹⁶ *Bohitā* (D 1419, 140v1) and Jayasena’s *Ratnapadmarāganidhi* (D 1516, 8r4). In the *Ḍākārṇava* (15.238c) and Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 9v6) it is called “lotus” or “interior lotus” (*garbhapadma*).

⁹⁷ Lord Heruka of the fivefold Heruka maṇḍala holds a vajra (*vajra*) and a vajra bell (*vajraghaṇṭā*) in the first right and left hands, an elephant skin (*gajacarman*) in the second right and left hands, a small drum (*ḍamaru*), an axe (*parśu*), a knife (*kartri*), and a trident (*triśūla*) in the other four right hands, a skull staff marked with a vajra (*vajrāṅkitakhaṭvāṅga*), a skull bowl filled with blood (*raktapūritakapāla*), a vajra noose (*vajrapāśa*), and Brahman’s head (*brahmaśiras*) in the other four left hands (*Niṣpannayogāvalī*, Skt ed. (Lee 2004), p. 35, l. 5–1.8). These objects roughly correspond to the objects in the 3rd right and left hands, the object in the 1st right and left hands, the objects in the 13th, 7th, 8th, and 6th right hands, and the objects in the 10th, 8th, 7th, and 25th (or 26th) left hands shown in Table 1, respectively. These objects shown in Table 1 are also symbolically related to the practice of exchanging hand gestures performed in the Tantric meeting by male practitioners and their female partners. In Chapter 29, the *Ḍākārṇava* teaches weapon-signs (*astrachomakā*), which are thirty-six pairs of the female’s hand gesture and male’s answering hand gesture. These hand gestures are made in the form of the thirty-six objects that Heruka holds in the thirty-six left hands (3rd–38th in Table 1) and the thirty-six objects in his thirty-six right hands (3rd–38th in Table 1), respectively. For details, see (Sugiki 2005, pp. 219–21).

⁹⁸ However, Lord Heruka of the fivefold Heruka maṇḍala is colored black (*Niṣpannayogāvalī*, Skt ed. (Lee 2004, p. 35, l. 4)).

⁹⁹ In the fivefold Heruka maṇḍala, Heruka’s four faces, which look toward the east, north, west, and south, are also colored black, green, red, and yellow, respectively (*Niṣpannayogāvalī*, Skt ed. (Lee 2004, p. 35, l. 4)).

¹⁰⁰ However, Lord Heruka of the fivefold Heruka maṇḍala wears a headband made of five skulls (*kapāla*) (*Niṣpannayogāvalī*, Skt ed. (Lee 2004, p. 35, l. 9)).

seals, a garland of a hundred hairless heads as a necklace,¹⁰¹ sounding armlets and anklets, a garment made of some tiger skin, and a line of bodily hair on the body.

Table 1. Objects in each of Heruka's seventy-six hands.

	38 Right Hands	38 Left Hands
1st	Elephant skin (<i>danticarman</i>)	
2nd	Womb hand gesture (<i>yonimudrā</i>)	
3rd	Vajra (<i>vajra</i>)	Bell (<i>ghaṅṭā</i>)
4th	Asi sword (<i>asi</i>)	Shield (<i>kheṭa</i>)
5th	Kunta lance (<i>kunta</i>)	Tusk (<i>danta</i>)
6th	Trident (<i>triśūla</i>)	Pestle (<i>muśala</i>)
7th	Axe (<i>paraśu</i>)	Noose (<i>pāśa</i>)
8th	Knife (<i>karṭti</i>)	Skull bowl (<i>kapāla</i>)
9th	Arrow (<i>bāna</i>)	Bow (<i>dhanus</i>)
10th	Pike-spiked [corpse] (<i>śūlabhinna</i>)	Skull staff (<i>khaṭvāṅga</i>)
11th	Hammer (<i>mudgara</i>)	Scripture (<i>pusta</i>)
12th	Discus (<i>cakra</i>)	Bucklers (<i>piṭṭāni</i>)
13th	Small drum (<i>damaru</i>)	Threatening hand gesture (<i>tarjanī</i>)
14th	Short sword (<i>churikā</i>)	String of jingle bells (<i>ghurghurāmālā</i>)
15th	Club (<i>daṇḍa</i>)	Chain (<i>śrīkhalā</i>)
16th	Short javelin (<i>bhīṇḍīpālaka</i>)	Rock (<i>silā</i>)
17th	Conch shell (<i>śaṅkha</i>)	Powders from a charnel ground (<i>śmaśānadhūlikā</i>)
18th	Copper trumpet or horn (<i>kāhala</i>)	<i>Bhoka</i> ¹⁰²
19th	Short club (<i>daṇḍikā</i>)	<i>Ḍakā</i> drum (for <i>dhakkā</i>) ¹⁰³
20th	Tail-feather of a peacock (<i>mayūrapicchikā</i>)	Wet skin (<i>ardracarman</i>)
21st	Crow's feather quill (<i>kākapakṣakūcikā</i>)	Dangling hair braid (<i>lambitakacāḍorikā</i>)
22nd	Fire pit (<i>agnikuṇḍī</i>)	Tinder for a funeral pyre (<i>codanacitikāṣṭhī</i>)
23rd	Mountain (<i>parvata</i>)	Anus (<i>gudā</i>) ¹⁰⁴
24th	Stick (<i>lagudā</i>)	Shield (<i>pharī</i>)
25th	Mirror (<i>darpaṇa</i>)	Head (<i>mastaka</i>)
26th	Lute (<i>vīṇā</i>)	Skeleton (<i>kaṅkāla</i>)
27th	Foot (<i>gulpha</i>)	<i>Rātrikā</i> sickle (<i>rātrikā</i>) ¹⁰⁵
28th	Hand (<i>pāṇi</i>)	Eye (<i>netra</i>)
29th	Lungs (<i>phupphusa</i>)	Kidney (<i>bukka</i> for <i>vṛkka</i>)
30th	Small intestine (<i>antra</i>)	Large intestine (<i>guṇavartikā</i>)
31st	Planet Rāhu (<i>rāhu</i>)	Saturn (<i>śanaiścara</i>)
32nd	Iron chain (<i>nigada</i>)	Stake (<i>kīlaka</i>)
33rd	Wooden fetters (<i>haḍi</i>)	Citron (<i>bījapūraka</i>)
34th	<i>Dubhūṣa</i> or <i>durbhūṣa</i> ¹⁰⁶	Saw (<i>pattra</i>)
35th	Fish trap (<i>jālikā</i>)	Needle (<i>sūci</i>)
36th	Decapitated corpse (<i>kabandha</i>)	Full-body skin (<i>kāyacarman</i>)
37th	Flaming sesamum (<i>jvālātaila</i>)	Cloud with rain (<i>meghavṛṣṭi</i>)
38th	Physical Bhairava (<i>bhairavarūpa</i>)	Wooden hook (<i>vṛkṣāṅkuśa</i>)

¹⁰¹ However, Lord Heruka of the fivefold Heruka maṇḍala wears a garland of fifty (*pañcāśat*) hairless heads (*Niṣpannayogāvalī*, Skt ed. (Lee 2004, p. 35, l. 9)).

Vajravārāhī in the *Ḍākārṇava* described below is almost the same as Vajravārāhī in the fivefold Heruka maṇḍala, the female consort of Lord Heruka, who has one face (with three eyes) and two arms. Vajravārāhī in the *Ḍākārṇava* has one face (with three eyes) and two arms. She holds an adamant knife (*vajrakartti*) in the right hand¹⁰⁷ and a skull bowl in the left hand. She is red in color. She hugs Heruka with her legs. Her hair is untied and is crowned with a string of skulls. She wears a garland of hairless heads as a necklace, and is adorned with six seals¹⁰⁸ and other ornaments. She is flaming like the destructive fire at the end of a *kalpa*.

A total of twenty-four ḍākinīs reside on the petals of the lotus. They are headed by the four major ḍākinīs of the Saṃvara tradition (Ḍākinī, Lāmā, Khaṇḍarohā, and Rūpiṇī). They are arranged in counterclockwise fashion. Their names and locations are as follows: (1) **Ḍākinī**, (2) **Rūpikā**, (3) **Cumbikā**, (4) **Parāvṛttā**, (5) **Sabālikā**, and (6) **Anuvartī** are on the petals between the east and the north; (7) **Lāmā**, (8) **Yogeśvarī**,¹⁰⁹ (9) **Bhadrā**, (10) **Kapālinī**, (11) **Kaṅkālīkā**, and (12) **Rājāvartī** on the petals between the north and the west; (13) **Khaṇḍarohā**, (14) **Śmaśānī**, (15) **Vidravī**, (16) **Kurukullīkā**, (17) **Rudantī**,¹¹⁰ and (18) **Naṭī**, on the petals between the west and the south; and (19) **Rūpiṇī**, (20) **Bhairavī**, (21) **Śikhī**, (22) **Śikhaṇḍī**, (23) **Jaṭilī**,¹¹¹ and (24) **Rudrā**, on the petals between the south and east. They reside alone without male consorts.

These ḍākinīs have the same physical features and objects as Vajravārāhī (i.e., one face and two arms) except for the body color and standing posture. Ḍākinīs (22)–(24) and (1)–(3) are colored black; (4)–(9) are green; (10)–(15) are red; and (16)–(21) are yellow, which can be seen as being in accordance with the respective colors of the

¹⁰² I am not certain what this indicates. The Tibetan translation is also *bho kaṃ*. In the *Ḍākārṇava* (29.3c), a Tibetan translation for that term is *mdung*, meaning “lance”.

¹⁰³ This drum is named *ḍukkā* and *ḍukā* in the parallel parts in the *Ḍākārṇava* (10.46c) and (29.3c), respectively. There is also a possibility that this derives from *huḍukkā*, a kind of drum.

¹⁰⁴ This is a “rock” (*śilā*) and a “mace” (*gaḍā = gadā*) in the *Ḍākārṇava* (10.47b) and (29.4b), respectively.

¹⁰⁵ This is a “short club” (*daṇḍikā*) and a “*dātrikā* sickle” in the *Ḍākārṇava* (10.47c) and (29.4c).

¹⁰⁶ I am not certain what this indicates. Literally, “bad adorning”. Its Tibetan translation is *du bhu sa*. In the *Ḍākārṇava* (10.44b) and (29.10a), Tibetan translations for that term are *sgrog* (“chain [or some binding tool]”) and *skogs* (“peel”), respectively.

¹⁰⁷ However, Vajravārāhī of the fivefold Heruka maṇḍala holds a vajra (*vajra*) in the right hand and assumes a threatening hand gesture (*tarjanīka*) with the same right hand (*Niṣpannayogāvalī*, Skt ed. (Lee 2004, p. 35, l. 12–l. 13)).

¹⁰⁸ However, Vajravārāhī of the fivefold Heruka maṇḍala is adorned with the five seals (*pañcamudriṇī*) (*Niṣpannayogāvalī*, Skt ed. (Lee 2004, p. 35, l. 14)), which is a more general form of Vajravārāhī in the Saṃvara tradition.

¹⁰⁹ She is Yogīśvarī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 25r4).

¹¹⁰ She is Rūpatā in Ratnasena’s *Maṇḍalārcanaividhi* (Skt ms. NGMPP B24/52, 9v3 and 22r3). There is also a possibility that *rūpatā* is merely a corruption of *rudantī*.

¹¹¹ Her name is Jaṭālī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 25r5).

four divisions of the entire maṇḍala mentioned earlier. They stand in the *pratyālīḍha* posture.

This way, there are twenty-six deities on the central lotus. **Skull bowls [filled with] the fivefold nectar** (*pañcāmṛtakaroṭaka*) are placed on the twenty-four petals that are located in between the twenty-four petals where the twenty-four ḍākinīs reside.

4.1.2. The Adamantine Circle (*vajracakra*) (15.61–72)

The twelve circles starting with the Adamantine Circle comprise thirty-six couples of ḍākinīs and heroes (*vīra*). I consider that the number “thirty-six” is particularly derived from the number of deities residing on the fivefold Heruka maṇḍala; in that maṇḍala, thirty-six coupled or single deities form five circles and encircle Heruka and Vajravārāhī, who are located at the center.

The Adamantine Circle mostly comprises the major deities in the Saṃvara tradition (such as the major four ḍākinīs (1)–(4), the twenty-four ḍākinīs and heroes related to the twenty-four Saṃvara holy sites (5)–(28), and five of the six armor ḍākinīs (29)–(33). The thirty-six ḍākinīs, who are seen copulating with their consort heroes (collectively called “Leader Heruka,” *nāyaka*, 15.80c and 15.233–237b) are as follows: (1) **Ḍākinī** and **Vajraḍāka**, (2) **Lāmā** and **Viśvaḍāka**, (3) **Khaṇḍarohā** and **Padmaḍāka**, (4) **Rūpiṇī** and **Ratnaḍāka**, (5) **Pracaṇḍā** and **Khaṇḍakapālin**,¹¹² (6) **Caṇḍākṣī** and **Mahākaṅkāla**, (7) **Prabhāvātī** and **Kaṅkāla**, (8) **Mahānāsā** and **Vikaṭadamṣṭrin**, (9) **Vīramatī** and **Surāvairin**, (10) **Kharvarī** and **Amitābha**, (11) **Laṅkeśvarī** and **Vajraprabha**, (12) **Drumacchāyā** and **Vajradeha**,¹¹³ (13) **Airāvātī** and **Aṅkurika**,¹¹⁴ (14) **Mahābhairavī** and **Vajrajaṭila**,¹¹⁵ (15) **Vāyuvegā** and **Mahāvīra**,¹¹⁶ (16) **Surābhakṣī** and **Vajrahūṃkāra**,¹¹⁷ (17) **Śyāmādevī**¹¹⁸ and **Subhadra**,¹¹⁹ (18) **Subhadrikā** and **Vajrabhadra**,¹²⁰ (19)

¹¹² He is Vajrakhaṇḍakapāla (or Khaṇḍakapāla) in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r1 and 22v5).

¹¹³ He is Vajradehāṅkurika in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r3 and 22v6).

¹¹⁴ He is Vajrajaṭilaka (or Vajrajaṭila) in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r4 and 22v6).

¹¹⁵ He is Vajramahāvīra (or Mahāvīra) in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r4 and 22v6).

¹¹⁶ He is Vajrahūṃkāra in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r4-r5 and 22v6).

¹¹⁷ He is Vajrasubhadra (or Subhadra) in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r5 and 22v6).

¹¹⁸ She is Śyāmādevī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 25v2).

¹¹⁹ He is Vajrabhadra (or Vajrabhadra) in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r5 and 22v6).

¹²⁰ He is Vajramahābhairava (or Mahābhairava) in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r6 and 22v6).

Hayakarnā and Mahābhairava,¹²¹ (20) Khagānanā and Virūpākṣa,¹²² (21) Cakravegā and Mahābala,¹²³ (22) Khaṇḍarohikā and Ratnavajra,¹²⁴ (23) Śauṇḍinī and Hayagrīva,¹²⁵ (24) Cakravarminī and Ākāśagarbha,¹²⁶ (25) Suvīrā and Heruka,¹²⁷ (26) Mahābalā and Padmanartaka,¹²⁸ (27) Cakravartinī and Vairocana,¹²⁹ (28) Mahāvīryā and Vajrasattva,¹³⁰ (29) Yāminī and Mahābala,¹³¹ (30) Yuminī¹³² and Jñānaḍāka,¹³³ (31) Saṃcālinī and Dhairya,¹³⁴ (32) Trāsanī and Sthairya,¹³⁵ (33) Caṇḍikā and Mokṣa,¹³⁶ (34) Sarasvatī and Jñāna,¹³⁷ (35) Icchāsiddhi and Upāya,¹³⁸ and (36) Mahājvālā and Cittavajra.¹³⁹

These ḍākinīs and heroes and the Adamanine Circle are dark bluish-black in color, which is similar to the color of the Mind Circle of the fivefold Heruka maṇḍala (*nīla* or dark blue).¹⁴⁰ The ḍākinīs and heroes have a similar appearance (15.79ab). The ḍākinīs and heroes each have one face (with three eyes) and four arms, hold a skull bowl and a skull staff in the two left hands and a small drum and a knife in the two right hands, and wear a garland of hairless heads as a necklace. The ḍākinīs are all naked, are adorned with the same ornaments as Vajravārāhī, and have

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- ¹²¹ He is Vajravirūpākṣa (or Virūpākṣa) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r6 and 22v6).
- ¹²² He is Vajramahābala (or Mahābala) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r6 and 22v6).
- ¹²³ He is Vajratnavajra (or Ratnavajra) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r7 and 22v6).
- ¹²⁴ He is Vajrahayagrīva (or Hayagrīva) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r7 and 22v6).
- ¹²⁵ He is Vajrākāśagarbha (or Ākāśagarbha) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10r7–v1 and 22v6).
- ¹²⁶ He is Vajraheruka (or Heruka) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v1 and 22v7).
- ¹²⁷ He is Vajrapadmanarteśvara (or Padmanartaka) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v1 and 22v7).
- ¹²⁸ He is Vajravairocana (or Vairocana) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v1–v2 and 22v7).
- ¹²⁹ He is Vajrasattva in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v2 and 22v7).
- ¹³⁰ He is Vajramahābala (or Mahābala) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v2 and 22v7).
- ¹³¹ He is Vajrajñānaḍāka (or Jñānaḍāka) in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v2–v3 and 22v7).
- ¹³² Generally, the name of this goddess is Mohanī and not Yuminī. Manuscript C names her Kāminī. The Tibetan translation is *skyes gshin rje ma*. Her name is Yaminī (*gshin rje ma*) in Jayasena's *Ratnapadmarāganidhi* (D 1516, 8v2 and 25v5).
- ¹³³ He is Vajradhairya in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v3 and 22v7).
- ¹³⁴ He is Vajrasthairya in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v3 and 22v7).
- ¹³⁵ He is Vajramokṣa in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v3 and 22v7).
- ¹³⁶ He is Vajrajñāna in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v4 and 22v7).
- ¹³⁷ He is Vajropāya in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v4 and 22v7).
- ¹³⁸ He is Vajracitta in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v4 and 22v7).
- ¹³⁹ He is Vajracakra in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 10v5).
- ¹⁴⁰ Lūyīpāda's *Cakrasaṃvārābhisamaya*, Skt ed. (Sakurai 1998), 7 (f).

a lock of hair on the head (15.231d). The *ḍākinīs* each assume the *pratyālīḍha* posture and the heroes each assume the *ālīḍha* posture (15.79cd).¹⁴¹ The heroes each have twisted locks of hair, wear a hero's or a warrior's turban, and their entire bodies are smeared with ash (15.230d–231b). Alternatively, the heroes each have the same physical features as Heruka in union with the triple wheel (*tricakrasaṃvara*heruka, 15.84ab),¹⁴² who has four faces and twelve arms. Knives (*karṭṭikā*) are arranged in a circular pattern on the Adamantine Circle (15.22a).

4.1.3. The Heart Circle (*hṛdayacakra*) (15.73–85)

The Heart Circle mostly consists of the major deities from the Guhyasamāja tradition, viz., those derived from the six lineage masters (1)–(6), the four goddesses (7)–(10), the six adamantine goddesses of the Six Sensorial Objects (11)–(16), a group of deities including the Eight Bodhisattvas (17)–(26), and the Ten Vidyā Kings (27)–(36). The thirty-six *ḍākinīs*, who are seen copulating with their consort heroes, are presented below. The heroes are collectively called “Light Heruka” (*laghuheruka*, 15.80d), and their individual names are masculine forms of their consort *ḍākinīs*' names (15.237c–238a):¹⁴³ (1) **Vajradharī**, (2) **Akṣobhyī**, (3) **Vairocanī**, (4) **Ratneśikā**,¹⁴⁴ (5) **Padmanartī**,¹⁴⁵ (6) **Amoghī**, (7) **Locanā**, (8) **Māmakī**, (9) **Pāṇḍarā**, (10) **Tārā**, (11) **Rūpavajrā**, (12) **Śabdavajrā**, (13) **Gandhavajrā**, (14) **Rasavajrā**, (15) **Sparśavajrā**, (16) **Dharmadhātuvajrā**, (17) **Khitigarbhī** (for Kṣitigarbhī), (18) **Khagarbhakī**, (19) **Vajrapāṇī**, (20) **Lokanāthī**, (21) **Sarvanī** (for Sarvanivaraṇaviṣkambhinī), (22) **Samantabhadrī**, (23) **Ratnolakī** (*m.c.* for Ratnolkī), (24) **Nairātmyā**, (25) **Bhr̥kuṭī**, (26) **Paṇṇasorikā** (for Parnaśabarī), (27) **Yamāntakī**, (28) **Prajñāntakī**, (29) **Padmāntakī**, (30) **Vighnāntakī**, (31) **Acalī**, (32) **Niladaṇḍī**, (33) **Takkirāji**, (34) **Mahābalā**, (35) **Uṣṇīṣā**, and (36) **Sumbharājñī**.

These *ḍākinīs* and heroes and the Heart Circle are reddish-yellow in color, which is similar to the color of the Speech Circle of the fivefold Heruka maṇḍala (*rakta* or

¹⁴¹ The text does not explicitly explain the postures that the heroes assume. However, I consider that their standing posture is the *ālīḍha* posture because their consort *ḍākinīs* assume the *pratyālīḍha* posture. The *ālīḍha* posture is assumed while shooting: a hero stretches and advances his right leg to his right side and bends his left knee. A *ḍākinī* stretches and advances her left leg to her left side and bends her right knee. This is the *pratyālīḍha* posture.

¹⁴² For “Heruka in union with the triple wheel (*tricakrasaṃvara*heruka),” see footnote 885 in this monograph.

¹⁴³ The *Ḍākāraṇava* does not teach individual heroes' names; it just tells that their individual names are masculine forms of their consort *ḍākinīs*' names. This is also the case for the remaining heroes on the maṇḍala. The *Bohitā* does not clarify their names either. Their individual names are detailed in the *Ratnapadmarāganidhi* and the *Maṇḍalārcanavidhi*. In Chapter 9 of this monograph, I have noted their individual names according to the *Ratnapadmarāganidhi*.

¹⁴⁴ She is also named Ratnaśikhinī in Jayasena's *Ratnapadmarāganidhi* (D 1516, 25v7).

¹⁴⁵ She is named Padmanarteśvarī in Jayasena's *Ratnapadmarāganidhi* (D 1516, 9r4 and 25v7).

red).¹⁴⁶ Except for the body color, these *ḍākinīs* and heroes have the same physical features and objects as the *ḍākinīs* and heroes on the Adamantine Circle (such as one face and four arms). Jewels (*ratna*) are arranged in a circular pattern on the Heart Circle (15.22a).

4.1.4. The Merit Circle (*guṇacakra*, Also Called *sarvagūṇacakra*, “Entire Merit Circle”) (15.86–111)

The Merit Circle comprises *ḍākinīs* and heroes who are anthropomorphized castes in human society. Of them, twenty-four *ḍākinīs* are similar to twenty-four of the thirty-six lineage-*ḍākinīs* found in the *Kālacakra* (and its commentary, Puṇḍarīka’s *Vimalaprabhā*) and Vajrapāṇi’s *Laghutantraṭīkā*, a commentary on the *Cakrasaṃvara*.¹⁴⁷ Twelve *ḍākinīs* are similar to the twelve manifestations of the Mistress in the *Caṇḍamahāroṣaṇatantra* (abbreviated to *Caṇḍamahāroṣaṇa*).¹⁴⁸ The thirty-six *ḍākinīs*

¹⁴⁶ Lūyīpāda’s *Cakrasaṃvarābhisamaya*, Skt ed. (Sakurai 1998), 7 (g).

¹⁴⁷ *Kālacakra*, Skt ed. (Dwivedī 1994), 3.130–134, which describes the *ḍākinīs* as lineage yoginīs divided according to the 36 *varṇas*, and Vajrapāṇi’s *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 69, l. 3–l. 16, which calls the *ḍākinīs* “thirty-six lineage female messengers” (*ṣaṭtriṃśatkuladūtīkā*). Their correspondence is shown below: “Ḍ (1)” means the first *ḍākinī* in the *Ḍākārṇava*; “K (4),” the fourth *ḍākinī* in the *Kālacakra*; and “L (4),” the fourth *ḍākinī* in the *Laghutantraṭīkā*. Brāhmaṇī in Ḍ (1) corresponds to Dvijajanakulajā in K (4), who is Brāhmaṇī according to the *Vimalaprabhā*, and Brāhmaṇī in L (4); Kṣatriṇī in Ḍ (2) to Kṣatriṇī in K (2) and L (2); Vaiśyī in Ḍ (3) to Vaiśyā in K (3) and L (3); Śūdrī in Ḍ (4) to Śūdrī in K (1) and L (1); Naṭī in Ḍ (8) to Nartakī in K (17), who is Naṭī according to the *Vimalaprabhā*, and Naṭī in L (32); Kaivartī in Ḍ (10) to Dhīvarī in K (16), who is Kaivartī according to the *Vimalaprabhā*, and Kaivartī in L (34); Veṇunaṭī in Ḍ (11) to Veṇunṛtyā in K (28), who is Veṇunartakī or Ḍombanaṭī according to the *Vimalaprabhā*, and Veṇunartakī in L (18); Tantuvāyī in Ḍ (13) to Aṃśukārī in K (9), who is Tantuvāyī according to the *Vimalaprabhā*, and Aṃśukārī in L (13); Kandunī in Ḍ (14) to Kandukī in K (13) and L (30); Kāṣṭhakārikā in Ḍ (15) to Kāṣṭhakārī in K (24) and L (27); Mālinī in Ḍ (16) to Mālākārī in K (8) and L (15); Tailinī in Ḍ (17) to Tailapīḍā in K (21), who is Tailinī according to the *Vimalaprabhā*, and Tailinī in L (24); Cheyī in Ḍ (18) perhaps to Raṅgakārī in K (19), who is Lākṣākārī according to the *Vimalaprabhā*, and Lākṣākārī in L (22); Kośākārī in Ḍ (19) to Kośākārī in K (20) and L (23); Haḍagāḍī in Ḍ (21) to Haḍḍinī in K (30) and L (6); Gaṇikā in Ḍ (22) to Gaṇikā in K (14) and L (36); Kallavālī in Ḍ (23) to Śaunḍinī in K (6) and Kalyapālīnī in L (14); Kūparī in Ḍ (24) to Kūpakartī in K (27) and Kūpakartī in L (17); Khaṭṭikī in Ḍ (26) to Khaṭṭikī in K (11) and Khaṭṭikī in L (29); Suvarṇākārī in Ḍ (28), Hemakārī in K (7), who is Suvarṇākārī in *Vimalaprabhā*, and Hemakārī in L (16); Lohārī in Ḍ (29) to Lohakārī in K (22) and L (21); Maṇihārī in Ḍ (30) to Maṇikārī in K (10) and L (20); Mlecchī in Ḍ (32) to Mlecchā in K (29) and Mlecchī in L (5); and Carmakārī in Ḍ (36) to Carmakārī in K (23) and L (26). Ḍombī in Ḍ (7) may correspond to Ḍombanaṭī in *Vimalaprabhā* (for K, 3.133), which is not mentioned in K, and Ḍombinī in L, which is mentioned as a lower lineage woman (*akulī*) and not as one of the thirty-six lineage females. The lists of the thirty-six *ḍākinīs* in the *Kālacakra* and the *Laghutantraṭīkā* mentioned above are quite similar, and the *Ḍākārṇava*’s list is slightly more similar to the *Laghutantraṭīkā*’s than to the *Kālacakra*’s.

¹⁴⁸ *Caṇḍamahāroṣaṇa*, Skt ed. (DTC 2019), 8.6–8. (5) Caṇḍālinī in the *Ḍākārṇava* (Ḍ) is similar to caṇḍālī in *Caṇḍamahāroṣaṇa* (C, 8.6); (7) Ḍombī in Ḍ to ḍombī in C, 8.6; (8) Naṭī in Ḍ to naṭinī in C, 8.7; (9) Kapālīnī in Ḍ to kāpālīnī in C, 8.8; (10) Kaivartī in Ḍ to kaivartī in C, 8.7; (12) Śāṅkhinī in Ḍ to śāṅkhinī in C, 8.8; (16) Mālinī in Ḍ to mālinī in C, 8.7; (21) Haḍagāḍī in Ḍ perhaps to hatrinī (*haḍḍinī*) in C, 8.6; (23) Kallavālī in Ḍ to śaunḍinī in C, 8.6; (26) Khaṭṭikī in Ḍ to khaṭṭakī in C, 8.7, or kocinī in C, 8.8; (28) Suvarṇākārī in Ḍ to suvarṇākārīnī in C, 8.7; and (34) Pattharagāḍhī in Ḍ to śilākuṭī in C, 8.8.

are seen copulating with their consort heroes on the Merit Circle, and are presented below. Their names are annotated and translated into English in Chapters 5 and 6 (see 15.87–95). The heroes are collectively called “Lotus Heruka” (*padmaheruka*, 15.81a), and their individual names are masculine forms of their consort *ḍākinīs*’ names (15.237c–238a): (1) **Brāhmaṇī**, (2) **Kṣatriṇī**, (3) **Vaiśyī**, (4) **Śūdrī**,¹⁴⁹ (5) **Caṇḍālinī**, (6) **Sucī** (perhaps for Śvacī, *m.c.* for Śvapacī),¹⁵⁰ (7) **Ḍombī**,¹⁵¹ (8) **Naṭī**, (9) **Kapālinī**, (10) **Kaivartī**, (11) **Veṇunaṭī**, (12) **Śaṅkhinī**,¹⁵² (13) **Tantuvāpī**,¹⁵³ (14) **Kandunī** (for Kandukī),¹⁵⁴ (15) **Kāṣṭhakārikā**, (16) **Mālinī**, (17) **Tailinī**,¹⁵⁵ (18) **Chepī** (or Cheyī),¹⁵⁶ (19) **Kośakārī**, (20) **Dhūtinī** (for Dūtinī, *m.c.* for Dūtī),¹⁵⁷ (21) **Haḍagādī**, (22) **Gaṇikā**, (23) **Kallavālī** (for Kalyapālī), (24) **Kūparī** (*m.c.* for Kūpakārī), (25) **Rājabhaṭī**, (26) **Khaṭṭikī**, (27) **Tambolavikrayī** (for Tāmbūlavikrayī), (28) **Suvarṇakārī**, (29) **Lohārī** (*m.c.* for Lohakārī), (30) **Maṇihārī**, (31) **Dāvakī**, (32) **Mlecchī**, who is **Oḍinī**,¹⁵⁸ (33) **Vaṇijī**, (34) **Pattharagādī**,¹⁵⁹ (35) **Kṛṣikā**,¹⁶⁰ and (36) **Carmakārī**.¹⁶¹

These *ḍākinīs* and heroes and the Heart Circle are whitish-red in color, which is similar to the color of the Body Circle in the fivefold Heruka maṇḍala (*śukla* or white).¹⁶² Except for the body color, these *ḍākinīs* and heroes have the same physical

¹⁴⁹ Her name is Śūdrinī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 27v1).

¹⁵⁰ In Jayasena’s *Ratnapadmarāganidhi*, her name is Śvacinī (used as Śvapacinī) (D 1516, 27v1). Sucī is perhaps a corruption of Śvacī (*m.c.* for Śvapacī). Eight of the thirty-six *ḍākinīs* on the Merit Circle may be equivalent to the eight (including Śvapacī) of the sixteen goddesses (eight Kula goddess, *kulāṣṭaka*, and eight non-Kula goddesses, *akulāṣṭaka*) taught in the Śaiva or Śākta *Kulārṇavatāntra* (abbreviated to *Kulārṇava*, Skt ed. (Avalon and Vidyāratna [1965] 1975, 7.42–44b)). Their correspondence is shown below. “Ḍ (5)” means the fifth *ḍākinī* in the *Ḍākārṇava*; “KK (1),” the first goddess in the eight Kula goddesses in the *Kulārṇava*; and “KA (1),” the first goddess in the eight non-Kula goddesses in the *Kulārṇava*: Caṇḍālinī in Ḍ (5) corresponds to Caṇḍālī in KK (1); Sucī in Ḍ (6), to Śvapacī in KK (5); Kaivartī in Ḍ (10), to Kaivartī in KK (7); Kandunī in Ḍ (14), to Kandukī in KA (1); Chopī in Ḍ (18), to Rañjakī in KA (4); Kallavālī in Ḍ (23), to Śauṇḍikī in KA (2); Khaṭṭikī in Ḍ (26), to Khaṭṭakī in KK (6); and Carmakārī in Ḍ (36), to Carmakārī in KK (2). For this part in the *Kulārṇava*, see also (Rai 1999, p. 112).

¹⁵¹ Her name is Ḍombinī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 27v1).

¹⁵² Her name is Śaṅkhakī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 27v2).

¹⁵³ Her name is Tantuvāyakī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 26v2–v3).

¹⁵⁴ In Jayasena’s *Ratnapadmarāganidhi*, her name is Kandukī and Kaṇḍukī (D 1516, 9v1 and 26v3, respectively).

¹⁵⁵ Her name is Tailī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 26v3).

¹⁵⁶ In Jayasena’s *Ratnapadmarāganidhi*, her name is transcribed as Chiyī (D 1516, 26v4).

¹⁵⁷ The words *dūtī* (“female messenger”) and (*ava*)*dhūtī* (the central inner channel in the body) are equivalent in the etymology in the *Ḍākārṇava* (12.33).

¹⁵⁸ In Jayasena’s *Ratnapadmarāganidhi*, she, Mlecchī alias Oḍinī, is also called Mleccheḍī (D 1516, 26v7). In Ratnasena’s *Maṇḍalārcanaividhi*, Mlecchī and Oḍinī are two different goddesses (Skt ms. NGMPP B24/52, 12v1 and 12v2).

¹⁵⁹ She is named Pattharagādī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 26v7).

¹⁶⁰ She is named Kṛṣikārī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 26v7).

¹⁶¹ In Ratnasena’s *Maṇḍalārcanaividhi*, Carmakārī is not considered a goddess’s name: Kṛṣikā is the thirty-sixth and last *ḍākinī*.

¹⁶² Lūyīpāda’s *Cakrasaṃvārābhisamaya*, Skt ed. (Sakurai 1998), 7 (h).

features and objects as the *ḍākinīs* and heroes on the Adamantine Circle. *Vajras* (*vajra*) are arranged in a circular pattern on the Merit Circle (15.22a).

The Merit Circle also contains the four gates, eight charnel grounds, and some others shown in Table 3, which are located outside the circle of the thirty-six couples of *ḍākinīs* and heroes described above. The Merit Circle has a three-layer structure: the inner ground (*bhūmi*), on which the thirty-six pairs of *ḍākinīs* and heroes reside, the middle ground, on which the four gates are placed, and the outer ground, on which the eight charnel grounds exist. These constitute the Merit Circle.¹⁶³

The eight *ḍākinīs* shown in Table 2 reside at the four gates and four corners. Except for the body color and the face, the four gate *ḍākinīs* have the same physical features and objects as the *ḍākinīs* on the Adamantine Circle. Except for the body color, the four corner *ḍākinīs* have the same physical features and objects as the *ḍākinīs* on the Adamantine Circle (15.66–68b). Their names are identical to the eight *ḍākinīs* on the Pledge Circle of the fivefold Heruka maṇḍala. The animal faces of the four gate *ḍākinīs* are in line with their respective names (crow-faced, owl-faced, dog-faced, and boar-faced). They have the same body color as *Ḍākinī*, *Lāmā*, *Khaṇḍarohā*, and *Rūpiṇī* on the central lotus, namely, (1) black, (2) green, (3) red, and (4) yellow, respectively, which can be seen as identical to the colors of the four divisions of the entire maṇḍala, as mentioned earlier. The four corner *ḍākinīs* are colored (5) half black and half yellow, (6) half yellow and half red, (7) half red and half green, and (8) half green and half black, respectively. They appear very violent, have their mouths wide open, and are resplendent with halos of fire (15.229cd).

Table 2. Eight *ḍākinīs* at the four gates and four corners on the Merit Circle.

East gate	(1) Kākāsyā	North gate	(2) Ulūkāsyā
West gate	(3) Śvānāsyā	South gate	(4) Sūkarāsyā
Southeast corner	(5) Yamadāḍhī	Southwest corner	(6) Yamadūti
Northwest corner	(7) Yamadaṃṣṭriṇī	Northeast corner	(8) Yamamathanī

There are **eight charnel grounds** (*śmaśāna*), **trees** (*vṛkṣa*), **guardians of direction** (*dikpāla*), **serpent kings** (*nāgendra*), and **cloud kings** (*meghendra*) outside the four gates. They are shown in Table 3. They are similar to the eight serpents (*nāga*) and the eight cloud kings (*megharāja*) in the *Catuṣpīṭha* (and Bhavabhaṭṭa's *Nibandha*, a commentary on it),¹⁶⁴ the eight charnel grounds in Lūyīpa's *Cakrasaṃvarābhisamaya*,¹⁶⁵ the eight trees and direction-guardians (no word

¹⁶³ The other outermost circles (the Earth, Knowledge, and Body Circles described below) also have the same three-layer structure.

¹⁶⁴ *Catuṣpīṭhatantra* (with Bhavabhaṭṭa's *Nibandha*), Skt ed. (Szántó 2012b), 1.2.74b–77.

¹⁶⁵ Lūyīpa's *Cakrasaṃvarābhisamaya*, Skt ed. (Sakurai 1998), 7.b.

for it) in the *Samputodbhava*,¹⁶⁶ the eight charnel grounds, trees, direction-guardians (no word for it), serpent kings (no word for it), and cloud kings (*meghādhipa*) in the *Samvarodaya*,¹⁶⁷ eight charnel grounds, trees (*druma*), direction-guardians (*pati*), serpents (*nāga*), and clouds (*megha*) in Umāpatideva’s *Vajravārāhīsādhana*,¹⁶⁸ and the eight charnel grounds, trees, direction-guardians (*dikpati*), serpents, and clouds in Jālandharapāda’s *Vajrapradīpā*,¹⁶⁹ Bhadrāpāda’s *Dveṣavajrasādhana*,¹⁷⁰ and Rāhulagupta’s *Hevajraprakāśa*.¹⁷¹

Table 3. Eight charnel grounds and others outside the four gates on the Merit Circle.

	Charnel Grounds	Trees	
East	Caṇḍogra	Śirīṣa	
North	Gahvara	Aśvattha	
West	Jvālākula	Kaṅkeli	
South	Karaṅka ¹⁷²	Cūta	
Northeast ¹⁷³	Aṭṭaṭṭahāsa	Vaṭa	
Southeast	Lakṣmīvāna ¹⁷⁴	Karaṅja	
Southwest	Ghorāndhakāra	Latāparkaṭi	
Northwest	Kilikilāra	Pārthiva	
	Direction-guardians	Serpent kings	Cloud kings
East	(1) Indra	(1) Vāsuki	(1) Garjita
North	(2) Kubera	(2) Takṣaka	(2) Ghūrṇita
West	(3) Varuṇa	(3) Karkoṭa	(3) Ghora
South	(4) Yama	(4) Padma	(4) Āvarta
Northeast	(5) Īśāna	(5) Mahāpadma	(5) Ghana
Southeast	(6) Agni	(6) Huluhulu	(6) Pūraṇa
Southwest	(7) Rākṣasa	(7) Kulika	(7) Varṣaṇa
Northwest	(8) Vāyu	(8) Śaṅkhapāla	(8) Caṇḍa

¹⁶⁶ *Samputodbhava*, Skt ed. (DTC 2021), 3.4.65–69. The eight direction-guardians are called *aṣṭamahābhūta* or “the eight great spirits (or beings)” (Skt. 3.4.65). In connection with these eight trees and direction-guardians, the *Samputodbhava* also mentions the eight charnel grounds (*aṣṭaśmaśāna*) and the cloud king (*megharāja*). However, it does not teach the respective names of the eight charnel grounds, and the cloud king is mentioned as a deity residing in the *aśoka* (= *kaṅkeli*) tree in the west (Skt. 3.4.65 and 67ab). The cloud king in the west became the eight cloud kings residing in the eight directions in the *Samvarodaya* (see also footnote 175).

¹⁶⁷ *Samvarodaya*, Skt ed. (Tripathi and Negi 2001), 17.36–41.

¹⁶⁸ Umāpatideva’s *Vajravārāhīsādhana*, Skt ed. (English 2002), 70–76. See also (English 2002, pp. 140–41).

¹⁶⁹ Jālandharapāda’s *Vajrapradīpā*, Skt ed. (Gerloff 2017), 8.1–8.

¹⁷⁰ Bhadrāpāda’s *Dveṣavajrasādhana*, Skt ed. (Gerloff 2017), p. 414, 1.9–p. 416, 1.6.

¹⁷¹ Rāhulagupta’s *Hevajraprakāśa*, Skt ed. (Gerloff 2017), p. 491, 8.1–8.

4.2. The Second *Dharma* Layer (15.113–151)

The *Dharma* Layer encircles the *Sahaja* Layer and consists of three circles (viz., the Space, Wind, and Earth Circles) arranged in a concentric way.

4.2.1. The Space Circle (*ākāśacakra*) (15.113–123)

The Space Circle comprises flying musical deities who are divine musicians and anthropomorphizations of musical concepts such as instruments. The thirty-six flying musical deities or *ḍākinīs* (collectively called “Sky-goers,” *khecari*), who are seen copulating with their consort heroes, are presented below. Their names are annotated and translated into English in Chapters 5 and 6 (see 15.114–117). The heroes are collectively called “Space Heruka”, (*ākāśaheruka*, 15.81b), and their individual names are masculine forms of their consort *ḍākinīs*’ names (15.237c-238a): (1) **Kinnarī**, (2) **Gandhārī**,¹⁷⁵ (3) **Huntakī** (perhaps for Huḍukkī),¹⁷⁶ (4) **Pāṭavī**, (5) **Vīṇā**, (6) **Vaṃśā**, (7) **Mukundā**, (8) **Murujā** (for Murajā),¹⁷⁷ (9) **Gaggarikā** (for Gargarikā), (10) **Kāṃsā**, (11) **Selendrikī** (for Śailendrikī),¹⁷⁸ (12) **Gītā**, (13) **Karaḍā** (for Karaṭā), (14) **Tamaḍā**, (15) **Nṛtyā**, (16) **Lāsyā**, (17) **Ḍukkā** (for Ḍhakkā), (18) **Tālī**, (19) **Sāraṇā**,¹⁷⁹ (20) **Dundubhikā**, (21) **Modrī** (for Maudryī),¹⁸⁰ (22) **Tānī**, (23) **Pañcamā**,¹⁸¹ (24) **Nālavī** (*m.c.* for **Nālavamśī**), (25) **Ṭambhakī** (perhaps for Tumbakī),¹⁸² (26) **Ḍamarī**, (27) **Ḍuṇḍukī**,¹⁸³ (28) **Kāhalī**, (29) **Orakī**, (30) **Bhūkī** (perhaps for Bhukkī), (31) **Ghaṇṭā**, (32) **Kiṅkiṇī**, (33) **Ghugghurī** (for Ghurghurī), (34) **Ḍukolikā**,¹⁸⁴ (35) **Śāṅkhī**, and (36) **Ghoṣavatī**.¹⁸⁵

¹⁷² It is Karaṅkabhairava in Ratnasena’s *Maṇḍalārcanavidhi* (Skt ms. NGMPP B24/52, 30r1).

¹⁷³ According to Ratnasena’s *Maṇḍalārcanavidhi* (Skt ms. NGMPP B24/52, 30r2), the four charnel grounds in the four intermediate quarters, starting with Aṭṭaṭṭahāsa, are located in the southeast, southwest, northwest, and northeast, respectively. However, in the other part of the text (Skt ms. 12v6), Ratnasena says that they are located in the directions starting with the northeast, as shown in the table.

¹⁷⁴ It is Lakṣmīvanahutāśana in Ratnasena’s *Maṇḍalārcanavidhi* (Skt ms. NGMPP B24/52, 12v5 and 30r1).

¹⁷⁵ She is Gandhahariṇī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 27r2).

¹⁷⁶ She is Huṭukī (which is perhaps a corruption of Huḍukkī) in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 27r2–r3).

¹⁷⁷ She is Murjī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 27r4).

¹⁷⁸ She is named Śilendrikī and Śailendrikī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 12r3 and 27r4, respectively).

¹⁷⁹ In Jayasena’s *Ratnapadmarāganidhi*, Tālī and Sāraṇī are not divided: Tālīsāraṇī is the name of a single goddess (D 1516, 27r6).

¹⁸⁰ She is named Maudrī (for Maudryī) in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 27r6).

¹⁸¹ She is named Mātunī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 12r3 and 27r7).

¹⁸² Her name is Ḍhambakī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 12r3 and 27r7).

¹⁸³ In Jayasena’s *Ratnapadmarāganidhi*, she is also named Ṭuṇṭukī (D 1516, 27r7) as well as Ḍuṇḍukī.

¹⁸⁴ Her name is Ḍakolikī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 12r4 and 27v2).

¹⁸⁵ The word *parṣadā*, which comes after the word *ghoṣavatī*, is regarded as the name of the thirty-sixth goddess (Parṣaḍī) in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 27v3). According to the *Bohitā* (D 1419, 143v2), the thirty-sixth goddess is Ghoṣavatī and not Parṣaḍī.

These ḍākinīs and heroes are variously (*nānā*) colored, and the Space Circle is colored dark blue. Alternatively, all these ḍākinīs and heroes and the Space Circle are colored dark blue. Except for the body color, these ḍākinīs and heroes have the same physical features and objects as the ḍākinīs and heroes on the Adamantine Circle. Alternatively, each of the ḍākinīs have their respective marks or musical gestures (instead of a skull bowl and a skull staff)¹⁸⁶ in the two right hands. Lotuses (*padma*) are arranged in a circular pattern on the Space Circle (15.22b).

4.2.2. The Wind Circle (*vāyucakra*) (15.124–133)

The Wind Circle comprises ḍākinīs and heroes who are anthropomorphized sky-going creatures such as birds. Eighteen deities are similar to eighteen of the thirty-six female deities found in the *Kālacakra* (and its commentary, *Vimalaprabhā*) and Vajrapāṇi's *Laghutantraṭīkā*, who are transformed into birds or sky-going creatures (*khecara* or *khecarī*).¹⁸⁷ The thirty-six ḍākinīs are seen copulating with their consort heroes on the Wind Circle, and are presented below. Their names are annotated and translated into English in Chapters 5 and 6 (see 15.125c–129b). The heroes are collectively called “Wind Heruka”, (*bhairambhaṃ heruṃ*, 15.81c), and are also collectively called “Ākāśagarbha”, and their individual names are masculine forms of their consort ḍākinīs' names (15.237c–238a): (1) **Garuḍī**, (2) **Haṃsī**, (3) **Citrī**, (4) **Kākī**, (5) **Bakī**, (6) **Tittirikā**, (7) **Mayūrī**, (8) **Tāmracūḍī**, (9) **Gudabulikā** (perhaps for Gudacūlikā), (10) **Komalā**, (11) **Pārāvātī**, (12) **Bṛhatkākī**, (13) **Gaḍinī**, (14) **Kapiñjalī**,

¹⁸⁶ Neither the *Ḍākārṇava* nor the *Bohitā* gives details of what these musical gestures are like. I interpret that the deities make hand gestures that look like, or that symbolically represent, musical instruments and other musical concepts that are used as their individual names.

¹⁸⁷ *Kālacakra*, Skt ed. (Dwivedi 1994), 3.150–152, and Vajrapāṇi's *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 70, l. 16–p. 71, l. 2. These female deities are called “pledge-females” (*samayā*) in the *Kālacakra* and “yoginīs” (*yoginī*) in the *Laghutantraṭīkā*. Their correspondence is shown below. (“Ḍ (2)” means the second deity in the *Ḍākārṇava*; “K (10),” the tenth deity in the list of birds in the *Kālacakra*; and “L (10),” the tenth deity in the list of birds in the *Laghutantraṭīkā*)—Haṃsī in Ḍ (2) corresponds to Haṃsa in K (10) and Haṃsī in L (10); Kākī in Ḍ (4), to Kāka in K (19) and Kākī in L (13); Bakī in Ḍ (5) to Baka in K (7) and Bakī in L (7); Tittirikā in Ḍ (6) to Tittirī in K (15) and L (25); Mayūrī in Ḍ (7) perhaps to Śikhin in K (20) and Śikhinī in L (17); Gudabulikā or Gudacūlikā in Ḍ (9) to Gudamukha in K (32) and Vāgbulikā in L (32); Pārāvātī in Ḍ (11) to Pārāvata in K (6) and Pārāvātī in L (6); Sukī in Ḍ (15) to Śuka in K (2) and Śukī in L (2); Sārasā in Ḍ (17) to Sārasā in K (16) and Sārasī in L (26); Grḍdhā in Ḍ (18) to Grḍhra in K (20) and Grḍhrī in L (14); Ulūkī in Ḍ (19) to Ulūka in K (57) and Ghukī (which should be corrected into Ulūkī) in L (15); Caṭikā in Ḍ (20) to Caṭaka in K (8) and Caṭakī in L (8); Cakravākī in Ḍ (22) to Cakravāka in K (9) and Cakravākī in L (9); Vṛkṣāraṇī in Ḍ (23) to Vṛkṣāri in K (28) and Vṛkṣāriṇī in L (12); Jalakākī in Ḍ (25) to Nīrāviṣṭa in K (17) and Jalakākī in L (27); Bilāḍī in Ḍ (26) to Viḍāla in K (26 in the list of animals moving on the ground) and Biḍālī in L (20 in the list of animals on the ground); Sārikā in Ḍ (28) to Sārikā in K (4) and Sārikā in L (3); and Mṛgāriṇī in Ḍ (36) to Mṛgaripu in K (22) and Mṛgāriṇī in L (16). Nīlagrīvī in Ḍ (27) may correspond to Nīlākṣa in K (30) and Nīlākṣī in L (29). The lists of the thirty-six female deities in the *Kālacakra* and the *Laghutantraṭīkā* mentioned above are quite similar, and the *Ḍākārṇava*'s list is slightly more similar to the *Laghutantraṭīkā*'s than to the *Kālacakra*'s.

(15) **Sukī** (for Śukī), (16) **Mantrī**, (17) **Sārasā**, (18) **Gṛddhā** (for Gṛdhrā), (19) **Ulūkī**, (20) **Caṭikā**, (21) **Kāṣṭhacaṭī** (*m.c.* for Kāṣṭhacaṭakī), (22) **Cakravākī**, (23) **Vṛkṣāraṇī**, (24) **Karkavī**, (25) **Jalakākī**, (26) **Bilādī** (for Biḍālī), (27) **Nīlagrivī**,¹⁸⁸ (28) **Sārikā**, (29) **Senā** (for Śyenā), (30) **Kuṅkumalolā**, (31) **Vāṭirī**, (32) **Kākajaṅghakī**, (33) **Sāmā** (for Śyāmā), (34) **Lehapiṣṭā**,¹⁸⁹ (35) **Daddarī** (for Dardarī), and (36) **Sṛgālinī**.¹⁹⁰

These ḍākinīs and heroes and the Wind Circle are variegated dark blue (*karburanīlakam*) in color. Alternatively, the ḍākinīs and heroes have different body colors.¹⁹¹ Except for the body color, these ḍākinīs and heroes have the same physical feature and objects as the ḍākinīs and heroes on the Adamantine Circle. Disks (*cakra*) are arranged in a circular pattern on the Wind Circle (15.22b).

4.2.3. The Earth Circle (*medinīcakra*) (15.134–150)

The Earth Circle consists of ḍākinīs and heroes who are anthropomorphizations of animals living on the ground. Twenty-four deities are similar to twenty-three of the thirty-six female deities taught in the *Kālacakra* (and *Vimalaprabhā*) and Vajrapāṇi's *Laghutantraṭīkā*,¹⁹² who are transformed into creatures living on the ground (*bhūcarī* or “ground-goers”) according to the *Kālacakra* and dry-land creatures, water creatures, and forest creatures (*sthalacarajalacaravanacara*) according to the *Laghutantraṭīkā*. The thirty-six ḍākinīs (which are, like in the *Kālacakra*, collectively called *bhūcarī* or creatures on the ground) are seen copulating with their consort heroes on the Earth

¹⁸⁸ Or Nālagrivī. In Jayasena's *Ratnapadmarāganidhi* her name is Nālagrivā (D 1516, 28r2).

¹⁸⁹ Her name is Lehasṛṣṭā in Jayasena's *Ratnapadmarāganidhi* (D 1516, 28r3).

¹⁹⁰ In Jayasena's *Ratnapadmarāganidhi* her name is Mṛgārīṇī (D 1516, 28r4).

¹⁹¹ However, the available texts do not indicate what their respective colors are.

¹⁹² *Kālacakratantra*, Skt ed. (Dwivedi 1994), 3.149–150, and Vajrapāṇi's *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 70, l. 1–l. 15. These female deities are called “pledge-females” (*samayā*) in the *Kālacakra* and “pledge-goddesses” (*samayadevatī*) in the *Laghutantraṭīkā*. Their correspondence is shown below. (“D (1)” means the first deity in the *Ḍākārṇava*; “K (28),” the twenty-eighth deity in the list of ground creatures in the *Kālacakra*; and “L (12),” the twelfth deity in the list of dry-land, water, and forest creatures in the *Laghutantraṭīkā*): Siṅghī in D (1) corresponds to Siṅha in K (28) and Araṇyasiṃhī in L (12); Vyāghrī in D (2) to Vyāghra in K (20) and Vyāghrī in L (14); Śasī in D (4) to Śasaka in K (33); Gajī in D (5) perhaps to Hastin in K (4) and Hastinī in L (3); Mṛgī in D (6) perhaps to Hariṇa in K (7) and Hariṇī (deer) in L (7); Mārjārikī in D (7) perhaps to Viḍāla in K (26) and Biḍālī in L (20); Gāvī in D (8) to Go in K (3) and L (4); Mahiṣī in D (9) perhaps to Gavalī in L (34); Turagī in D (10) perhaps to Aśva in K (2) and Aśvī in L (2); Jambukī in D (11) to Jambuka in K (24) and Jambukī in L (18); Gaṇḍī in D (8) to Gaṇḍa in K (19) and Gaṇḍī in L (13); Camarī in D (13) to Camarī in K (23) and L (17); Mūṣikā in D (15) to Ākhu in K (30) and Mūṣakī in L (30); Gardabhī in D (15) perhaps to Khara in K (8) and Kharī in L (8); Bheḍī or Eḍakī respectively in D (16) or (18) perhaps to Meṣa in K (5) and Meṣī in L (6); Ajakī (goat) in D (17) to Aja in K (6) and Aji in K (6); Śvānī in D (19) to Śvan in K (1) and Śvānī in L (2); Sūkārī in D (20) to Śūkara in K (9) and Sūkara in L (9); Bhallī in D (21) perhaps to Rkṣa in K (21) and Rkṣī in L (15); (26) Araṇī and Brhaśvānikā respectively in D (26) and (27) to Āraṇyaśvan in K (27) and Araṇyaśvānī in L (11); Kuṭikā in D (32) perhaps to Uṣṭra in K (10) and Uṣṭrī in L (11); Nakulī in D (33) to Nakula in K (22) and Nakulī in L (16); and Kṛkī (lizard) in D (34) to Kṛka in K (36) and Kṛkalāsī in L (36). The lists of the thirty-six female deities in the *Kālacakra* and the *Laghutantraṭīkā* mentioned above are quite similar. It is difficult to say which of them the *Ḍākārṇava*'s list is more similar to.

Circle, and are presented below. Their names are annotated and translated into English in Chapters 5 and 6 (see 15.135c–138). The heroes are collectively called “Earth Heruka” (*sa yi he ru ka*; the Sanskrit *†ddhi†herukam* is corrupted, 15.81d), and their individual names are masculine forms of their consort *ḍākinīs*’ names (15.237c-238a): (1) **Siṃghī**, (2) **Vyāghrī**, (3) **Bhīmbhā**, (4) **Śaśī**, (5) **Gajī**, (6) **Mrgī**, (7) **Mārjārikī**, (8) **Gāvī**, (9) **Mahiṣī**, (10) **Turagī**, (11) **Jambukī**, (12) **Gaṇḍī**, (13) **Camarī**, (14) **Mūṣī**, (15) **Gardabhī**, (16) **Bheḍī**, (17) **Ajakī**, (18) **Eḍakī**, (19) **Śvānī**, (20) **Sūkarī**, (21) **Bhallī**, (22) **Daṇḍārī** (for *Daṇḍārī*), (23) **Mūñjakī**,¹⁹³ (24) **Vesarā**, (25) **Vilāṣī** (for *Vilāsinī*), (26) **Aranyī**, (27) **Bṛhaśvānikā** (for *Bṛhacchvānikā*), (28) **Droṇakākī**, (29) **Śārdūlī**, (30) **Vyāḍā**, (31) **Citriṇī**, (32) **Kuṭikā**, (33) **Nakulī**, (34) **Kṛkī**, (35) **Guhā**, and (36) **Grāmanivāsinī**.

These *ḍākinīs* and heroes and the Earth Circle are yellow in color. Alternatively, the *ḍākinīs* and heroes have varying body colors.¹⁹⁴ Except for the body color and face, these *ḍākinīs* and heroes have the same physical features and objects as the *ḍākinīs* and heroes on the Adamantine Circle. The *ḍākinīs* and heroes on the Earth Circle have animal faces that are in line with their animal names. Swords (*khadga*) are arranged in a circular pattern on the Earth Circle (15.22b).

The Earth Circle also contains the four gates, eight charnel grounds, and some others shown in Table 5, in addition to the thirty-six couples of *ḍākinīs* and heroes described above. The Earth Circle has a three-layer structure: the inner ground, on which the thirty-six pairs of *ḍākinīs* and heroes reside, the middle ground, on which the four gates are placed, and the outer ground, on which the eight charnel grounds exist. All these constitute the Earth Circle.

The eight *ḍākinīs* at the **four gates** and **four corners** are shown in Table 4. They are the Eight Mothers that are quite common in goddess-worship traditions both in Buddhism and Śaivism.¹⁹⁵ The eight *ḍākinīs* at the four gates and four corners have the same physical form (except for the face) and marks as the eight *ḍākinīs* at the four gates and four corners on the Merit Circle (*Kākāsyā* and so on).

¹⁹³ In Jayasena’s *Ratnapadmarāganidhi* her name is *Maujñākī* (D 1516, 28v2).

¹⁹⁴ However, the available texts do not specify what their colors are.

¹⁹⁵ The Eight Mothers can be called by different names, and their locations in a *maṇḍala* are not uniform. The *Vajraḍāka*, Chapter 19 (Skt ed., (Sugiki 2016b)), and the *Ḍākārṇava*, Chapter 50.8 (Skt ed., (Sugiki 2018b)), all address the *maṇḍala* of the Eight Mothers. They are named and located as follows: *Vārāhī* (E), *Śaṃkarī* or *Śivā* (S), *Kaumārī* (W), *Cāmuṇḍā* or *Cāmuṇḍī* (N), *Brahmāṇī* (NE), *Gaṇeśī* or *Gaṇeśa* (SE), *Hutāśanī* or *Vaiṣṇavī* (SW), and *Indrī* (NW). See (Sugiki 2018b, p. 52).

Table 4. Eight *ḍākinīs* at four gates and four corners on the Earth Circle.

East gate	(1) Brahmāṇī	North gate	(2) Māheśvarī
West gate	(3) Kaumārī	South gate	(4) Vaiṣṇavī
Southeast corner	(5) Vārāhī	Southwest corner	(6) Indrī
Northwest corner	(7) Caṇḍī	Northeast corner	(8) Mahālakṣmī

The **eight charnel grounds, trees, female direction-guardians** (*lokapālinī*), **female serpents** (*nāginī*), and **female clouds** (*meghinī*) outside the four gates are shown in Table 5. These direction-guardians, serpents, and clouds are roughly female forms of the direction-guardians, serpent kings, and cloud kings on the Merit Circle as shown in Table 3 above. Individual names of the female serpents and female clouds are not specified in the available sources.

Table 5. Eight charnel grounds and others outside the four gates on the Earth Circle.

	Charnel Grounds	Trees		
East	Māraṇa	Pūga		
North	Samtrāsana	Akṣoṭaka		
West	Mahābhaya	Nālīra		
South	Bhayaṃkara ¹⁹⁶	Dāḍima		
Northeast	Uccāṭana	Bilva		
Southeast	Vidveṣaṇa	Āmalaka		
Southwest	Mūkana	Bijjora		
Northwest	Stambhana	Rudra		
	Female direction-guardians	Female serpents	Female clouds	
East	(1) Indrī			
North	(2) Yamā			
West	(3) Rudrā ¹⁹⁷	(1)–(8) Female	(1)–(8) Female	
South	(4) Yakṣiṇī	forms of the	forms of the	
Northeast	(5) Bhūtinī	serpent kings	cloud kings	
Southeast	(6) Ṛṣī	shown in Table 3	shown in Table 3	
Southwest	(7) Rākṣasī			
Northwest	(8) Vāyubhāryā			

¹⁹⁶ The third and fourth charnel grounds are Mahābhayabhayaṃkara and Raudraśmaśānaka, respectively, in Ratnasena's *Maṇḍalārcanavidhi* (Skt ms. NGMPP B24/52, 14v7).

¹⁹⁷ The deity in the west is *Varuṇī according to the Tibetan translation (*chu mo*) and Jayasena's *Ratnapadmarāganidhi* (*chu mo*, D 24v6). The protector deity in the west is more generally Varuṇa than Rudra.

4.3. The Third *Sam̐bhoga* (Enjoyment) Layer (15.152–194)

The *Sam̐bhoga* or Enjoyment Layer encircles the *Dharma* Layer and comprises three circles (the Fire, Water, and Knowledge Circles) arranged in a concentric fashion.

4.3.1. The Fire Circle (*agnicakra*) (15.152–165)

The Fire Circle comprises ḍākinīs and heroes who are gods or spirits (1)–(4) or deifications of human kin members (5)–(36).¹⁹⁸ The thirty-six ḍākinīs (collectively called “Sky-goer,” *khecarī*), who are seen copulating with their consort heroes, are presented below. Their names are annotated and translated into English in Chapters 5 and 6 (see 15.153c–160). Ten of the thirty-six ḍākinīs are similar to the ten kinswomen, whom laymen (*gr̥hin* or *gr̥havāsin*) give to their teacher for their initiation ritual (*seka*), as taught in the *Kālacakra*’s fundamental tantra (*mūlatantra*) according to the *Vimalaprabhā*.¹⁹⁹ The heroes are collectively called “Fire Heruka” (*javālāheruka*, 15.82a), and their individual names are masculine forms of their consort ḍākinīs’ names (15.237c–238a): (“Pitu,” “mātu,” and *bhrātāyā*(ḥ)” below are used as “pitur,” “mātur,” and *bhrātuḥ*/-r,” respectively) (1) *Devinī*, (2) *Nāginī*, (3) *Yakṣī*, (4) *Bhūtī*, (5) *Mātā*, (6) *Bhāryā*, (7) *Bhaginī*, (8) *Duhitā*, (9) *Bhāgineyikā*, (10) *Pitu Bhaginī*, (11) *Mātulasya Bhāryakā*, (12) *Bhāryābhaginī*, (13) *Bhāryāmātā*, (14) *Bhāryāpitur Mātrkā*, (15) *Bhāryāpitāmahī*, (16) *Mātu Mātā*, (17) *Bāndhavī*, (18) *Mātu Bhaginī*, (19) *Mātu Bhāgineyikā*, (20) *Svamātu Mātā*, (21) *Svamātu Bhaginī*, (22) *Svamātu Bhāgineyī*, (23) *Svamātu Putrikā* or *Bhāgineyīputrikā*, (24) *Pitur Mātā*, (25) *Pitāmahī*, (26) *Pitulasya* (for *Pitr̥vyasya*) *Bhāryakā*, (27) *Duhitāputrabhāryā*, (28) *Bhāryāyā Bhaginī*, (29) *Svapitur Bhaginī*, (30) *Svapitur Putrī*, (31) *Svapitur Svagotrājā*, (32) *Bhrātāyā Bhāryā*, (33) *Bhrātāyāḥ Putrī*, (34)

¹⁹⁸ Many tantras mention kinswomen (such as mother and sister) to indicate particular female spiritual beings and the practitioners’ female partners. In Buddhism, the *Subāhupariṣcchā* presents one of the oldest examples of this kind of instruction (D 805, 130b5–b6), in which *Yakṣīs* (female spiritual beings) are expressed by the words *ma* (“mother”), *sgyug mo* (“mother-in-law”), *sru mo* (“maternal aunt”), *grog mo* (“female friend”), *bu mo* (“daughter”), *chung ma* (“wife”), and *mna’ ma* (“daughter-in-law”). The *Hevajratantra* (Skt ed. (Snellgrove 1959), II.5.59) mentions the eight kinswomen that a practitioner should worship (*jananī*, *bhaginī*, *duhitrī*, *bhāgineyikā*, *mātulasya bhāryā*, *mātr̥bhaginī*, *svasṛkā*, and *pitur bhaginī*). They are similar to (5), (7), (8), (9), (11), (18), (35), and (10), respectively, in the *Ḍākārṇava* described below. The text, which is more similar to the *Ḍākārṇava* than those mentioned above, can be found in the *Vimalaprabhā*, which is noted below.

¹⁹⁹ *Vimalaprabhā*, Skt ed. (Dwivedi 1994), p. 105, l. 1–1. 14 (a commentary on the *Kālacakra*, 3.9). The ten kinswomen in the *Kālacakra*’s fundamental tantra are: (1) *bhāgineyā* (“sister’s daughter”), (2) *duhitrī* (“daughter”), (3) *bhaginī* (“sister”), (4) *jananī* (“mother”), (5) *bhāryāyā jananī* (“wife’s mother”), (6) *mātulasya aṅganā* (“maternal uncle’s kinswoman”), (7) *pitur bhrātus bhāryā* (“father’s brother’s wife”), (8) *bhaginī janakasya* (“father’s sister”), (9) *svamātur bhaginī* (“one’s own mother’s sister”), and (10) *svabhāryā* (“one’s own wife”). They correspond to ḍākinīs (9), (8), (7), (5), (13), (11), (32), (10), (21), and (6), respectively, in the *Ḍākārṇava*.

Bhrātāyāḥ Putrasya Bhāryakā, (35) **Duhitāyā Bharṭmātuḥ Putrasya Svasṛkā**, and (36) **Duhitāputrī**.²⁰⁰

These ḍākinīs and heroes and the Fire Circle are red in color. Except for the body color, these ḍākinīs and heroes have the same physical features and objects as the ḍākinīs and heroes on the Adamantine Circle. Crossed-vajras (*viśvavajra*) are arranged in a circular pattern on the Fire Circle (15.22c).

4.3.2. *The Water Circle (jala-/udakacakra) (15.166–176)*

The Water Circle comprises ḍākinīs and heroes who are anthropomorphized creatures living in water, wet places, or places near water. Twelve deities are similar to twelve of the thirty-six female deities taught in the *Kālacakra* (and *Vimalaprabhā*)

²⁰⁰ I consider that this is the most natural and reasonable reading of the text. However, Jayasena's *Ratnapadmarāganidhi* and Ratnasena's *Maṅḍalārcaṇavidhi* present different readings in several parts. According to Jayasena's *Ratnapadmarāganidhi* (D 1516, 28v6–29r7), the ḍākinīs' names are as follows: (1) **Devī**, (2) **Nāgī**, (3) **Yakṣiṇī**, (4) **Bhūtinī**, (5) **Mātā** ("mother"), (6) **Bhāryā** ("wife"), (7) **Bhaginī** ("sister"), (8) **Duhitā** ("daughter"), (9) **Bhāgineyikā** ("sister's daughter"), (10) **Pitur Bhaginī** ("father's sister"), (11) **Sā ca Mātulasya Bhāryakī** ("and maternal uncle's that wife"), (12) **Bhāryābhaginī** ("wife's sister"), (13) **Bhāryāmātā** ("wife's mother"), (14) **Tasyaiva Pitur Mātrkī** ("her [viz., wife's] father's mother"; tasyaiva is tasyā eva), (15) **Bhāryāpitāmahī** ("wife's paternal grandmother"), (16) **Mātur Mātā** ("mother's mother"), (17) **Bāndhavī** ("female relative"), (18) **Mātur Bhaginī** ("mother's sister"), (19) **Bhāgineyikā** ("sister's daughter"), (20) **Svamātur Mātābhaginī** ("one's own mother's mother's sister"), (21) **Bhāgineyī** ("sister's daughter"). (22) **Asya Putrikā** ("her [viz., sister's daughter's] daughter"; asya is asyāḥ), (23) **Pitur Mātā** ("father's mother"), (24) **Pitāmahī** ("paternal grandmother"), (25) **Pitulasya Bhāryakī** ("paternal uncle's wife"), (26) **Duhitāputrabhāryī** ("daughter's son's wife"), (27) **Bhāryāyā Bhaginī** ("wife's sister"), (28) **Svapitur Bhaginī** ("one's own father's sister"), (29) **Putrī** ("[one's own father's] daughter"), (30) **Tasyaiva tu Svagotrājī** ("that same one's [viz., one's own father's] own kinswoman"), (31) **Bhrātāyā Bhāryā** ("brother's wife"; bhrātāyā[h] is bhrātur), (32) **Putrī** ("[brother's] daughter"), (33) **Putrasyaiva tu Bhāryakī** ("the same son's wife"), (34) **Duhitāyā Bharṭmātuḥ Putrasyaiva Svasṛkā** ("daughter's husband's mother's same son's sister"), (35) **Duhitā** ("daughter"), and (36) **Putrī** ("daughter"). According to Ratnasena's *Maṅḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 15r2–v5), the ḍākinīs' names are as follows: (1) **Devinī**, (2) **Nāginī**, (3) **Yakṣī**, (4) **Bhūti**, (5) **Mātā** ("mother"), (6) **Bhāryā** ("wife"), (7) **Bhaginī** ("sister"), (8) **Duhitā** ("daughter"), (9) **Bhāgineyikā** ("sister's daughter"), (10) **Pitur Bhaginī** ("father's sister"), (11) **Mātulabhāryakā** ("maternal uncle's wife"), (12) **Bhāryābhaginī** ("wife's sister"), (13) **Bhāryāmātā** ("wife's mother"), (14) **Bhāryāpitur Mātrkā** ("wife's father's mother"), (15) **Bhāryāpitāmahī** ("wife's paternal grandmother"), (16) **Mātur Mātā** ("mother's mother"), (17) **Bāndhavī** ("female relative"), (18) **Mātur Bhaginī** ("mother's sister"), (19) **Bhāgineyikā** ("sister's daughter"), (20) **Svamātur Mātā** ("one's own mother's mother"), (21) **Svabhaginī** ("one's own sister"), (22) **Svabhāgineyī** ("one's own sister's daughter"), (23) **Bhāgineyīputrikā** ("sister's daughter's daughter"), (24) **Pitur Mātā** ("father's mother"), (25) **Pitāmahī** ("paternal grandmother"), (26) **Pitulasya Bhāryakā** ("paternal uncle's wife"), (27) **Duhitā** ("daughter"), (28) **Putrabhāryā** ("son's wife"), (29) **Bhāryābhaginī** ("wife's sister"), (30) **Pitur Bhaginī** ("father's sister"), (31) **Pitūḥ Putrī** ("father's daughter"), (32) **Bhrātrā Bhāryā** ("brother's wife"), (33) **Bhrātrā Putrī** ("brother's daughter"), (34) **Bhrātrā Putrasya Bhāryī** ("brother's son's wife"), (35) **Duhitāyā Bharṭur Mātā** ("daughter's husband's mother"), (36) **Putrasvasṛkā** ("son's sister"), and (37) **Duhitāputrī** ("daughter's daughter"). As above, the text mentions the names of thirty-seven ḍākinīs. Part of the text has perhaps been corrupted.

and Vajrapāṇi's *Laghutantraṭīkā*,²⁰¹ who are transformed into creatures living on the ground (*bhūcarī* or "ground-goers") according to the *Kālacakra* and the dry-land, water, and forest creatures (*sthalacarajalacaravanacara*) according to the *Laghutantraṭīkā*. The thirty-six *ḍākinīs* are seen copulating with their consort heroes on the Water Circle, and are presented below. Their names are annotated and translated into English in Chapters 5 and 6 (see 15.167–170b). The heroes are collectively called "Water Heruka" (*dravaheruka*, 15.82b), and their individual names are masculine forms of their consort *ḍākinīs*' names (15.237c-238a): (1) **Makarī**, (2) **Kūrmī**, (3) **Macchā** (for Matsyā), (4) **Viṅgī** (for Vyaṅgī), (5) **Kacchapī**, (6) **Oḍrikā**, (7) **Sūcī**, (8) **Gaggārī** (for Gargarī), (9) **Mīlī** (perhaps a corruption of *Sīlī* = *Śīlī* or *Śilī*),²⁰² (10) **Jalaguhā**, (11) **Kīṭimukhā**, (12) **Phaḍiṅgī**, (13) **Karkaṭī**, (14) **Sūyī**, (15) **Mūṣikā**, (16) **Pippaṭimukhā** (for Pipīlamukhā),²⁰³ (17) **Jalanārī**, (18) **Vaḍavī**, (19) **Dantinī**, (20) **Vyāghrī**,²⁰⁴ (21) **Jambukī**, (22) **Jalāhī**, (23) **Śaṅkhā**, (24) **Kapardī**, (25) **Muktikī**, (26) **Maṅī**,²⁰⁵ (27) **Jiṅgurī**,²⁰⁶ (28) **Līsī**, (29) **Durddurī** (perhaps for Dardurī),²⁰⁷ (30) **Karṇāṭī**,²⁰⁸ (31) **Phāṭakī** (perhaps for Sphāṭakī), (32) **Dāvakī**, (33) **Kṛmī**, (34) **Juṣujuṣī**,²⁰⁹ (35) **Damśakī**, and (36) **Kalā**.²¹⁰

These *ḍākinīs* and heroes and the Water Circle are white in color. Alternatively, the *ḍākinīs* and heroes have varying body colors.²¹¹ Except for the body color and

²⁰¹ *Kālacakra*, Skt ed. (Dwivedi 1994), 3.149–150, and Vajrapāṇi's *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 70, l. 1–l. 15. These female deities are called "pledge-females" (*samayā*) in the *Kālacakra* and "pledge-goddesses" (*samayadevatī*) in the *Laghutantraṭīkā*. Their correspondence is shown below: ("D (1)" means the first deity in the *Ḍākārṇava*; "K (15)," the fifteenth deity in the list of ground creatures in the *Kālacakra*; and "L (25)," the twenty-fifth deity in the list of dry-land, water, and forest creatures in the *Laghutantraṭīkā*): Makarī in D (1) corresponds to Makara in K (15) and Makarī in L (25); Kūrmī in D (2) to Kūrma in K (17) and Kūrmī in L (27); Macchā in D (3) to Jhaṣa in K (14) and Matsī in L (24); Oḍrikā in D (6) to Udra in K (25) and Udrī in L (19); Karkaṭī in D (13) to Kulīra in K (13) and Karkaṭī in L (23); Mūṣikā in D (15) to Ākhu in K (30) and Mūṣakī in L (30); Dantinī in D (19) perhaps to Hastin in K (4) and Hastinī in L (3); Vyāghrī in D (20) to Vyāghra in K (20) and Vyāghrī in L (14); Jambukī in D (21) to Jambuka in K (24) and Jambukī in L (18); Saṅkhā in D (23) to Śaṅkha in K (18) and Śaṅkhinī in L (28); Kapardī in D (24) to Kapardikā in L (22); and Dardurī in D (29) to Dardura in K (16) and Dardurī in L (26). The lists of the thirty-six female deities in the *Kālacakra* and the *Laghutantraṭīkā* mentioned above are quite similar. The *Ḍākārṇava*'s list is slightly more similar to the *Laghutantraṭīkā*'s than to the *Kālacakra*'s.

²⁰² In Jayasena's *Ratnapadmarāganidhi*, her name is Śīlī (D 1516, 29v2).

²⁰³ She is named Pippaṭimukhī in Jayasena's *Ratnapadmarāganidhi* (D 1516, 29v4).

²⁰⁴ In Ratnasena's *Maṅḍalārcaṇavidhi*, she is Vyāghrajambukī (Skt ms. NGMPP B24/52, 16r3): it does not separate Vyāghrī from Jambukī.

²⁰⁵ In Ratnasena's *Maṅḍalārcaṇavidhi*, she is Maṅjijūgulī (Skt ms. NGMPP B24/52, 16r4): it does not separate Maṅī from Jiṅgurī.

²⁰⁶ In Jayasena's *Ratnapadmarāganidhi* (D 1516, 29v6), she is Jiṅgurī.

²⁰⁷ In Jayasena's *Ratnapadmarāganidhi* (D 1516, 29v7), she is Duddurī.

²⁰⁸ In Jayasena's *Ratnapadmarāganidhi*, (D 1516, 29v7) she is Karṇoṭī.

²⁰⁹ In Jayasena's *Ratnapadmarāganidhi*, (D 1516, 30r1) she is Juṣujuṣī.

²¹⁰ In Ratnasena's *Maṅḍalārcaṇavidhi*, Kalā (or Kalī) is the thirty-fourth goddess; the thirty-fifth and thirty-sixth goddesses are Devatā (or Devatī) and Nāyakī (Skt ms. 16r6–r7), respectively.

²¹¹ However, the available texts do not specify their colors.

face, these ḍākinīs and heroes have the same physical features and objects as the ḍākinīs and heroes on the Adamantine Circle. Their faces are in line with their respective names. Skull bowls (*kapāla*) are arranged in a circular pattern on the Water Circle (15.22c).

4.3.3. The Knowledge Circle (*jñānacakra*) (15.177–193)

The Knowledge Circle comprises ḍākinīs and heroes belonging to the asura clan. They are presented below. Their names are annotated and translated into English in Chapters 5 and 6 (see 15.178–182b). The first female asura is the well-known apsaras (celestial nymph), Tilottamā. Some of the female asuras' names (7–9) are derived from the classes of women or magical female beings (*padminī*, *śaṅkhinī*, and *citriṇī*) that can be found widely in both Śaiva and Buddhist Tantric texts. The heroes are collectively called “Knowledge Heruka” (*jñānaheruka*, 15.82c), and their individual names are masculine forms of their consort ḍākinīs' names (15.237c–238a): (1) **Tilottamā**, (2) **Atisukhā**, (3) **Apsarasā**, (4) **Mahāratā**, (5) **Ratī**,²¹² (6) **Ratākhyā**,²¹³ (7) **Padminī**, (8) **Śaṅkhinī**, (9) **Citriṇī**, (10) **Gajā**,²¹⁴ (11) **Mahārūpā**, (12) **Surūpā**, (13) **Kāntī**, (14) **Vilāsini**, (15) **Sukhā**, (16) **Puṣpakāmī**, (17) **Kumudī**, (18) **Nīlotpalā**, (19) **Sundarī**, (20) **Rāgā**, (21) **Mahārāgā**, (22) **Rāmākhyā**, (23) **Mahārāmākī**, (24) **Madanā**, (25) **Madanapriyā**, (26) **Kāminī**, (27) **Mahākāmikā**,²¹⁵ (28) **Sukhodbhavā**, (29) **Sukhamatī**, (30) **Priyatamā**, (31) **Premakā**, (32) **Saubhāgyamatī**, (33) **Saubhāgyā**, (34) **Meṇukā**, (35) **Pradyumukhī**,²¹⁶ and (36) **Jātirūpī**.

These ḍākinīs and heroes and the Knowledge Circle are multicolored. Except for the body color, these ḍākinīs and heroes have the same physical features and objects as the ḍākinīs and heroes on the Adamantine Circle. Hairless heads (*muṇḍa*) are arranged in a circular pattern on the Knowledge Circle (15.22d).

The Knowledge Circle also contains the four gates, eight charnel grounds, and some others shown in Table 7, in addition to the thirty-six couples of ḍākinīs and heroes described above. The Knowledge Circle has a three-layer structure: the inner ground, on which the thirty-six pairs of ḍākinīs and heroes reside; the middle ground, on which the four gates are placed; and the outer ground, on which the eight charnel grounds exist. All these constitute the Knowledge Circle.

The eight ḍākinīs at the **four gates** and **four corners** are presented in Table 6. They are the Eight Yoginīs from the Hevajra tradition. The eight ḍākinīs at the four gates and four corners have the same physical form (except for the face) and marks

²¹² In Ratnasena's *Maṇḍalārcaṇavidhi*, she is Ratiratā (or Ravinabhā) (Skt ms. NGMPP B24/52, 16v2).

²¹³ In Ratnasena's *Maṇḍalārcaṇavidhi*, she is Ākhyā (Skt ms. NGMPP B24/52, 16v2).

²¹⁴ She is Gajinī in Jayasena's *Ratnapadmarāganidhi* (D 1516, 30r4).

²¹⁵ She is Mahakaminī in Jayasena's *Ratnapadmarāganidhi* (D 1516, 30r7–v1).

²¹⁶ In Jayasena's *Ratnapadmarāganidhi*, her name is Pradyumnakī (D 1516, 30v2).

as the eight *ḍākinīs* at the four gates and four corners on the Merit Circle (Kākāsyā and so on).

Table 6. Eight *ḍākinīs* at four gates and four corners on the Knowledge Circle.

East gate	(1) Gaurī	North gate	(2) Caurī
West gate	(3) Vetālī	South gate	(4) Ghasmarī
Southeast corner	(5) Pukkasī	Southwest corner	(6) Śabarī
Northwest corner	(7) Caṇḍālī	Northeast corner	(8) Ḍombinī

The **eight charnel grounds, trees, and direction-guardians** outside the four gates are shown in Table 7. The first four charnel grounds are similar to the four charnel grounds found in Vajrapāṇi's *Laghutantraṭīkā*.²¹⁷ The direction-guardians are planets. Unlike the Merit and the Earth Circles, serpents and clouds are not mentioned.

Table 7. Eight charnel grounds and others outside the four gates on the Knowledge Circle.

	Charnel Grounds ²¹⁸	Trees	Direction-Guardians
East	Bālamṛtyu	Candana	(1) Ravi (Sun)
North	Veṣṭabhakṣa	Karpūra	(2) Śītala (Moon)
West	Ghorayuddha	Jātīphala	(3) Bhūsuta (Mars)
South	Savadamaṣava (for Śavadamaśaka)	Elā	(4) Śāśisuta (Mercury)
Northeast	Dhūmāndhakāra	Nāgakesara	(5) Guru (Jupiter)
Southeast	Agni	Campaka	(6) Bhṛgu (Venus)
Southwest	Hāhārava	Kundara	(7) Ravitanaya (Saturn)
Northwest	Mahārava	Devadāru	(8) Daityaśiras

4.4. The Fourth *Nirmāṇa* (Emanation) Layer (15.195–260)

The *Nirmāṇa* or Emanation Layer encircles the *Samḅhoga* Layer and consists of three circles (viz., the Mind, Speech, and Body Circles) arranged in a concentric manner.

²¹⁷ Vajrapāṇi's *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 74, l. 27–p. 75, l. 4. Those similar charnel grounds are Bālamṛtyu, Sarpadaṃśa, Ghorayuddha, and Ucchiṣṭa. However, they are located in the northeast, northwest, southwest, and southeast directions. In the *Laghutantraṭīkā*, the four charnel grounds in the four cardinal directions are Śūlabheda, Śavadahana, Pūtigandha, and Klinnagandha, which are different from the charnel grounds in the *Ḍākārṇava*.

²¹⁸ In Ratnasena's *Maṇḍalārcanavidhi*, the east, north, west, and south charnel grounds are Bāla, Mṛtyu, Veṣṭa, and Bhakṣa, respectively, and the southeast, southwest, northwest, and northeast are Ghora, Yuddha, Savada, and Sava, respectively (Skt ms. NGMPP B24/52, 17r4–r5).

4.4.1. The Mind Circle (*cittacakra*) (15.195–205)

The Mind Circle consists of *ḍākinīs* and heroes who are anthropomorphizations of unwholesome states of being. The thirty-six *ḍākinīs*, who are seen copulating with their consort heroes, are presented below. Their names are annotated and translated into English in Chapters 5 and 6 (see 15.196–200b). The heroes are collectively called “Mind Heruka” (*cittaheruka*, 15.82d), and their individual names are masculine forms of their consort *ḍākinīs*’ names (15.237c–238a): (1) **Nāginī**, (2) **Yakṣiṇī**, (3) **Bhūti**,²¹⁹ (4) **Pretī**, (5) **Nārakī**, (6) **Avīci**, (7) **Pātakī**, (8) **Anantārī**, (9) **Kumbhī**, (10) **Yamastrī**,²²⁰ (11) **Kālasūtrī**, (12) **Kukūlī**, (13) **Tapanī**, (14) **Pratāpanī**, (15) **Rauravī**, (16) **Mahārauravī**, (17) **Tailapākī**,²²¹ (18) **Dviparvatī**, (19) **Dveṣī**, (20) **Mohī**, (21) **Īrṣyā**, (22) **Rāgī**, (23) **Madamatsarī**,²²² (24) **Sūtikā**,²²³ (25) **Śītakī**, (26) **Asivanī**, (27) **Krandanī**, (28) **Durbhikṣakā**, (29) **Rogakāntārī**, (30) **Śastrā** (for **Śastrakāntārī**), (31) **Pānīyakāntārī**,²²⁴ (32) **Asinakhī**, (33) **Vaitaraṇī**, (34) **Kṣuradhārī**, (35) **Cakrikā**,²²⁵ and (36) **Kumbhāṇḍī**.

Of these, deities (1)–(4), (10), and (36) represent demons and ghosts; deities (5)–(6), (9)–(18), and (25)–(35) represent hells, calamities, and negative feelings related to them; deities (7)–(8) and (24) represent sins and impurity; and deities (19)–(23) represent unwholesome states of mind. Many of them represent hells. Hells (6), (11)–(16), (26), (33), and (34) correspond to the hells mentioned in the *Abhidharmakośa*.²²⁶

These *ḍākinīs* and heroes and the Mind Circle are in black, which is similar to the color of the Mind Circle of the fivefold Heruka maṇḍala (*nīla* or dark blue).²²⁷ Except for the body color, these *ḍākinīs* and heroes have the same physical features and objects as the *ḍākinīs* and heroes on the Adamantine Circle. Skeletons (*kaṅkālā*) are arranged in a circular pattern on the Mind Circle (15.22d).

²¹⁹ Her name is Bhūtini in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 30v4).

²²⁰ Alternatively, Yamastriyā (nominative and not instrumental). Her name is Yamastriyā according to her mantra (*yamastriyāyai*) incorporated in Jayasena’s *Ratnapadmarāganidhi* and Ratnasena’s *Maṇḍalārcaṇavidhi*.

²²¹ She is Tailapacī in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 31r1) and Tailapātī or Tailapātā in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 17v2 and 30r5–r6, which derives from manuscripts AB’s reading).

²²² She is Madamānasārī (“loss of control and high pride”) in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 31r2).

²²³ She is Sūtrikā (“thread”) in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 31r2).

²²⁴ In Ratnasena’s *Maṇḍalārcaṇavidhi*, they are two separate goddesses, Pānīyā (or Pānī) and Kāntārikā (or Kāntārikā) (Skt ms. NGMPP B24/52, 17v5 and v6).

²²⁵ Cakrikā is not considered a goddess in Ratnasena’s *Maṇḍalārcaṇavidhi*.

²²⁶ *Abhidharmakośakārikā*, Skt ed. (Pradhan 1967), 3.1 and 3.58–59 and its *Bhāṣya*, Skt ed. (Pradhan 1967), p. 111, l. 11–l. 12, p. 161, l. 1, p. 163, l. 20, and p. 164, l. 6.

²²⁷ Lūyīpāda’s *Cakrasaṃvārābhisamaya*, Skt ed. (Sakurai 1998), 7 (f).

4.4.2. The Speech Circle (*vākcaakra*) (15.206–215)

The Speech Circle consists of *ḍākinīs* and heroes who are anthropomorphizations of various states of mind, equated with *Jñānaḍākinī* and other deities taught in the *Catuspīṭha*.²²⁸ The thirty-six *ḍākinīs* are seen copulating with their consort heroes on the Speech Circle, and are presented below. Their names are annotated and translated into English in Chapters 5 and 6 (see 15.207–210). Except for the names ending with *-cintā*, the female endings *ā* and *ī* of their names imply the word *-cintā* or *-cintī* (“considering,” e.g., *Pūjā* is *Pūjācintā*, and *Bhakṣā* is *Bhakṣācintā*). The heroes are collectively called “Speech Heruka” (*vāk-heru*, 15.83a), and their individual names are masculine forms of their consort *Ḍākinīs*’ names (15.237c–238a): (1) **Pūjā**, (2) **Bhakṣā**, (3) **Nidrā**, (4) **Ālasyā**, (5) **Dharmacintā**, (6) **Bhāvanā**, (7) **Gṛhacintā**, (8) **Strīcintā**, (9) **Arthacintā**, (10) **Viyogakā**, (11) **Putracintā**, (12) **Abhiśokā**,²²⁹ (13) **Dhyānā**, (14) **Mantrajāpikā**, (15) **Hrīkā**, (16) **Mānā**,²³⁰ (17) **Samtāpā**, (18) **Sattvārthakarūḍyamā**,²³¹ (19) **Rājacintā**, (20) **Paradrohā**, (21) **Jñānalābhā**, (22) **Tapasvinī**, (23) **Jarā**, (24) **Maraṇacintā**, (25) **Sukhā**, (26) **Duḥkhā**, (27) **Aśubhā**, (28) **Asti**, (29) **Nāstikā**, (30) **Gurucintā**, (31) **Gamanikā**, (32) **Kṣemā**, (33) **Akṣemā**, (34) **Śrāntā**, (35) **Viśrāntā**, and (36) **Bubhuṣitā**.

These *ḍākinīs* and heroes and the Speech Circle are colored red like a madder (*raktamāñjiṣṭha*), which is similar to the color of the Speech Circle of the fivefold Heruka maṇḍala (*rakta* or red).²³² Except for body color, these *ḍākinīs* and heroes have the same physical features and objects as the *ḍākinīs* and heroes on the Adamantine Circle. Nooses (*pāśa*) are arranged in a circular pattern on the Speech Circle (15.23a).

²²⁸ This perhaps indicates the thirteen deities (and not thirty-six deities) constituting *Jñānaḍākinī*’s maṇḍala, which is expounded in the *Catuspīṭha*, Skt ed., 2.3. They are: (1) *Jñānaḍākinī*, (2) *Vajraḍākinī* or *Vajrī*, (3) *Ghoraḍākinī* or *Ghorī*, (4) *Vettālī*, (5) *Cāṇḍālī* or *Caṇḍālī*, (6) *Siṃghī* or *Siṃhī*, (7) *Vyāghrī*, (8) *Jambukī*, (9) *Lūkikā* or *Ulūkī*, (10) *Raudrī* or *Ḍākinī*, (11) *Dīpinī*, (12) *Cūṣiṇī*, and (13) *Kāmbojī* or *Kambojī*.

²²⁹ She is *Śokā* according to the Tibetan translation (*mya ngan ma*), *Śokacintī* in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 31v1), and *Bhikṣokā* in Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 18r3).

²³⁰ In Ratnasena’s *Maṇḍalārcaṇavidhi*, she is *Mānasamtāpā*: it does not divide *Mānā* from *Samtāpā* (Skt ms. NGMPP B24/52, 18r4).

²³¹ Her name is *Sattvārthakarūḍyamā* in Jayasena’s *Ratnapadmarāganidhi* (D 1516, 18v1 and 31v2), which is in accordance with the Tibetan translation of the *Ḍākārṇava* (*sems can don byed brtson ma*). Ratnasena’s *Maṇḍalārcaṇavidhi* divides *sattvārtha* from *karūḍyamā*: these are two goddesses, *Sattvārthā* and *Karūḍyamā* (or *Karūḍottamā*) (Skt ms. NGMPP B24/52, 18r4).

²³² *Lūyīpāda*’s *Cakrasaṃvārābhīsamaya*, Skt ed. (Sakurai 1998), 7 (g).

4.4.3. The Body Circle (*kāyacakra*) (15.216–259)

The Body Circle consists of *ḍākinīs* and heroes who are wheel-turning rulers (*cakravartinī* and *cakravartin*) of the worlds such as heavens that constitute the Three Realms of Existence (*traidhātuka* or equivalent, namely, Desire, Form, and Formless Realms [*kāma-/rūpya-/ārūpya-dhātu*]), i.e., one universe. The thirty-six *ḍākinīs* who are seen copulating with their consort heroes are presented below. The heroes are collectively called “Body Heruka” (*kāyikaṃ*, 15.83b), and their individual names are masculine forms of their consort *ḍākinīs*’ names (15.237c-238a): (1) **Cāturmahārājakāyikī**, (2) **Trāyastriṃśacakravartinī**,²³³ (3) **Yāmī**, (4) **Tuṣitī**, (5) **Nirmānaratayī** (for *Nirmānarati*), (6) **Paranirmitavaśavartinī**, (7) **Brahmakāyikā**, (8) **Brahmapurohitā**, (9) **Mahābrahmānavartinī**, (10) **Parīttābhā**, (11) **Apramāṇabhī**, (12) **Ābhāsuri**, (13) **Parīttāsubhī**, (14) **Apramāṇaśubhī**, (15) **Śubhakṛtsnā**, (16) **Anabhrakī**, (17) **Puṇyaprasavā**, (18) **Bṛhatphalacakravartinī**, (19) **Avṛhī**, (20) **Atapī**, (21) **Sudṛṣī**, (22) **Sudarśanī**, (23) **Akaniṣṭhavartinī**, (24) **Ākāśānantyāyatanī**, (25) **Vijñānānantyāyatanī**, (26) **Ākiṃcanyāyatanī**, (27) **Naivasamjñānāsamjñānī** (*m.c.* for *Naivasamjñānāsamjñāyatanī*), (28) **Nārakī**, (29) **Pretanī** (*m.c.* for *Pretī*), (30) **Tiryā**, (31) **Narī**, (32) **Asurī**, (33) **Vimānacāriṇī**, (34) **Śāśiravī**, (35) **Yamā**, and (36) **Indrī**.²³⁴

Of these, deities from (1) to (27) represent heavens and are arranged in ascending order: deities (1)–(6) are of the Desire Realm; deities (7)–(23) the Form Realm; and deities (24)–(27) the Formless Realm. Deities (28)–(33) represent the Six Paths of Reincarnation, namely, hell, ghost, beast, human, asura or demon, and god realms, in order. Deities (34)–(36) also represent celestial worlds, namely, Śāśin and Ravi (the moon and the sun), and Yama’s and Indra’s heavens in order.

These *ḍākinīs* and heroes and the Body Circle are the color of body, speech, and mind (*kāyavākcittavarṇakam*), which is a mixture of white, red, and black (roughly corresponding to the colors of the Body, Speech, and Mind Circles of the fivefold Heruka maṇḍala²³⁵), according to the *Bohitā* and Ratnasena’s *Maṇḍalārcaṇavidhi*.²³⁶ Except for the body color, these *ḍākinīs* and heroes have the same physical features and objects as the *ḍākinīs* and heroes on the Adamantine Circle. On the Body Circle, hooks (*aṅkuśa*) are arranged in a circular pattern (15.23a).

The Body Circle also contains the four gates, eight charnel grounds, and some others shown in Table 9, addition to the thirty-six couples of *ḍākinīs* and heroes described above. The Body Circle has a three-layer structure: the inner ground, on

²³³ In Ratnasena’s *Maṇḍalārcaṇavidhi*, she is not a single goddess, but instead, the word is separated into two, *Trāyastriṃśā* and *Cakravartinī* (Skt ms. NGMPP B24/52, 18v2 and v3).

²³⁴ In Ratnasena’s *Maṇḍalārcaṇavidhi*, the thirty-sixth goddess is *Yamī* (or *Yamā*). It does not mention *Indrī* (Skt ms. NGMPP B24/52, 31v6).

²³⁵ *Lūyīpāda*’s *Cakrasaṃvarābhisamaya*, Skt ed. (Sakurai 1998), 7 (f), (g), and (h).

²³⁶ *Bohitā* (D 1419, 148v1–v2) and Ratnasena’s *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 31v1–v2).

which the thirty-six pairs of *dākinīs* and heroes reside; the middle ground, on which the four gates are placed; and the outer ground, on which the eight charnel grounds exist. All these constitute the Body Circle.

The eight *dākinīs* at the **four gates** and **four corners** are shown in Table 8. The eight *dākinīs* at the four gates and four corners have the same physical form (except for the face) and marks as the eight *dākinīs* at the four gates and four corners on the Merit Circle (*Kākāsyā* and so on). The **eight charnel grounds, trees, and female hell-guardians** (*narakapālā*) outside the four gates are presented in Table 9.

Table 8. Eight *dākinīs* at the four gates and four corners on the Body Circle.

East gate	(1) Śvetāmbujā	North gate	(2) Gāndhārikā
West gate	(3) Vajranaṭī	South gate	(4) Vaḍavāmukhā
Northeast corner	(5) Vajrajvālāmukhī	Southeast corner	(6) Vajrabhṛkūṭīmukhā
Southwest corner	(7) Vajrakhaṇḍī	Northwest corner	(8) Caṇḍī

Table 9. Eight charnel grounds and others outside the four gates on the Body Circle.

	Charnel Grounds	Trees	Hell Guardians
East	Dagdha	Śālmali	(1) Śālmali
North	Adagdhaka ²³⁷	Aśoka	(2) Aśokavṛkṣā
West	Khaṇḍita	Pārijāta	(3) Pārijātā
South	Akhaṇḍita ²³⁸	Umbara	(4) Umbarī
Northeast ²³⁹	Bhīṣaṇa	Ḍombara	(5) Ḍombarī
Southeast	Bhayaṃkara	Gambhīra	(6) Gambhārī
Southwest	Śūlabhinna	Bhadira	(7) Bhadirakī
Northwest	Udbandhaka	Piśāca	(8) Piśācakī

4.5. Inner Meanings of the Heruka Maṇḍala

As described above, various classes of deities constitute the Heruka maṇḍala. Lord Heruka has physical features that extend from the physical features of Lord Heruka of the fivefold Heruka maṇḍala. The major deities on the lotus at the center are from the Saṃvara tradition; the Adamantine Circle consists mostly of the Saṃvara deities; the Heart Circle has the Guhyasamāja deities; the Merit Circle has human castes (partially similar to the *Kālacakra*'s human castes) and gatekeeping Saṃvara

²³⁷ It is Ardhadagdhaka in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 32v7).

²³⁸ It is Ardhakhaṇḍika in Ratnasena's *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 33r1).

²³⁹ In Ratnasena's *Maṇḍalārcaṇavidhi*, the four charnel grounds, Bhīṣaṇa, Bhayaṃkara, Śūlabhinna, and Udbandhaka, are arranged in the four intermediate directions, starting with the southeast and clockwise in order (Skt ms. NGMPP B24/52, 33r1).

deities; the Space Circle has musical deities and instruments; the Wind Circle has birds (partially similar to the *Kālacakra's* birds as female deities); the Earth Circle has animals living on the ground (partially similar to the *Kālacakra's* animals on the ground as female deities) and gatekeeping Eight Mothers; the Fire Circle has human kin members (partially similar to the *Kālacakra's* human kinswomen as female partners for the initiation ritual); the Water Circle has water creatures (partially similar to the *Kālacakra's* water creatures as female deities); the Knowledge Circle has asuras and gatekeeping Hevajra deities; the Mind Circle has hells and some unwholesome states of being; the Speech Circle has various states of mind equated with the *Catuṣpīṭha* deities; and the Body Circle has the Three Realms of Existence.

From these, it can be seen that the Heruka maṇḍala comprises deities from the Saṃvara, Guhyasamāja, Hevajra, and *Catuṣpīṭha* traditions and deities (some of whom are from the *Kālacakra* tradition) who are deifications or anthropomorphizations of the Six Realms of Reincarnation (gods, asuras, humans, beasts, ghosts, and hells) and the Three Realms of Existence, namely, the entire Buddhist cosmos. They are organized within the framework of the Saṃvara system: the major deities on the innermost circles are from the Saṃvara tradition. Each circle has thirty-six deities, which is the same number of coupled or single deities encircling Heruka on the fivefold Heruka maṇḍala of the Saṃvara tradition. The colors of the three innermost and three outermost circles are similar to the three colors of the Mind, Speech, and Body Circles in the fivefold Heruka maṇḍala.

The worldview of Buddhist Tantrism generally considers all existences as pure in nature. In the *Ḍākārṇava* 15, the pure nature (*śuddhi*) of the Heruka maṇḍala is expressed by doctrinal concepts from various Buddhist traditions (which is a general mode of explaining the purity of the maṇḍala in Buddhist Tantrism). The outer circles (where there are the four gates and so on) of the four layers of the Heruka maṇḍala are decorated with two, three, four, and five lines (*rekhā*). The two lines are colored black and dark blue; the three lines represent the body, speech, and mind aspects of the *dharma* (*kāyavākcittadharmā*); the four lines signify the Four Pleasures (*caturānanda*); and the five lines mean the Fivefold Gnosis (*ādarśādi*) (15.94cd, 100cd–101a, 143c–144b, 184cd, 225c).²⁴⁰ The Heruka maṇḍala also represents these Buddhist concepts,

²⁴⁰ According to the *Ratnapadmarāganidhi* (D 1516, 5v1-v2), the two lines represent the two currents of vital airs in the right and left inner channels; the three lines are colored dark blue, red, and white (which are same as the colors of the three lineages of the Buddhist deities, viz., the Vajra, Lotus, and Buddha lineages, respectively); the four lines are colored dark blue, yellow, red, and green (which are same as the colors of the four lineages, viz., the Vajra, Jewel, Lotus, and Action lineages, respectively); and the five lines are colored dark blue, yellow, red, green, white (which are colors of the five lineages, viz., the Vajra, Jewel, Lotus, Karma, and Buddha lineages, respectively).

namely, the Fourfold Body of the Buddha, the Four Modes of Birth,²⁴¹ the twelve classes of holy sites (such as the *pīṭha*),²⁴² the Twelve Levels (such as the *pramuditā* or “Joyful” Level),²⁴³ the Three Realms of Existence, and the seven continents (15.68c–70b, 79a, 80ab, 92–93a, 118cd–119, 130d–132, 139c–140, 161, 171c–172b, 183, 201ab, 202–203, 213cd, 224–225b, 241cd). They are shown in Table 10. All deities constituting the maṇḍala are equated with the 996 Victors (*jina*) or Buddhas during the Auspicious Eon (*bhadrakalpa*) (15.239). In Figures 1 and 2 shown previously, these Victors are depicted as independent deities seated between the circle of thirty-six pairs of heroes and *ḍākinīs* and the circle of four gate and four corner *ḍākinīs* on every outermost circle of the four layers (the Merit, Earth, Knowledge, and Body Circles). Perhaps this is the common means of expressing the state as the Victors of all deities constituting the maṇḍala in the painting. According to Jayasena’s *Ratnapadmarāganidhi*, in this system, the first 4 of the 1000 Victors are not counted; therefore, there are 996 Victors, with 249 Victors depicted in each of the four layers ($249 \times 4 = 996$).²⁴⁴

²⁴¹ The spontaneously born, egg-born, moisture-born, and womb-born are assigned to the Four Layers in the order shown in Table 10. However, from a different perspective, it is also taught in the text that the deities on the Water Circle, who are water-creatures, are moisture-born, and that the deities on the Fire Circle, who are humans, are womb-born. (15.174–175b).

²⁴² The twelve classes of holy sites are the *pīṭha*, *upapīṭha*, *kṣetra*, *upakṣetra*, *chandoha*, *upacchandoha*, *melāpaka*, *upamelāpaka*, *śmaśāna*, *upaśmaśāna*, *pīlava*, and *upapīlava*. For details on how these twelve classes of holy sites are used in other Buddhist texts, see (Sugiki 2009, pp. 529–35). The order of these twelve classes in the *Ḍākārṇava* is identical to that in the *Mahāmudrāṭīlakatantra*, which is one of the latest scriptures among those belonging to the Hevajra scriptural tradition and which was composed earlier than the *Ḍākārṇava*.

²⁴³ The Twelve Levels (*dvādaśabhūmi*) of bodhisattvas are as follows: Joyful (*pramuditā*), Stainless (*vimalā*), Luminous (*prabhākarī*), Radiance (*arciṣmatī*), Hard-to-Conquer (*sudurjayā*), Immediacy (*abhimukhī*), Far-Reaching (*dūraṅgamā*), Immovable (*acalā*), Eminence (*sādhumatī*), Dharma-Cloud (*dharmameghā*), Universal Light (*samantaprabhā*), and Conviction Practice (*adhimukticyā*).

²⁴⁴ The *Ratnapadmarāganidhi*, D 1516 9v4–v5. The first 4 of the 1000 Victors are Krakucchanda, Kanakamuni, Kāśyapa, and Śākyamuni. According to Jayasena, they are excluded because the first three, Krakucchanda, Kanakamuni, and Kāśyapa, are already liberated and because the fourth, Śākyamuni, is identical to (is present as the nature of) *Ḍākārṇava* (Heruka), the central deity of the maṇḍala.

Table 10. Buddhist concepts represented in the Heruka Maṇḍala.

The First <i>Sahaja</i> Layer (<i>puṭa</i>)		The <i>Sahaja</i> or Innate Body (/The Spontaneously Born) ²⁴⁵		
(1)	Lotus with forty-eight petals		—	—
(2)	Adamantine Circle	<i>Pīṭha</i> and the Joyful	Formless Realm	—
(3)	Heart Circle	<i>Upapīṭha</i> and the Stainless	Form Realm	The 1st continent
(4)	Merit Circle	<i>Kṣetra</i> and the Luminous	Desire Realm	The 2nd continent
The second <i>Dharma</i> layer		The <i>Dharma</i> Body /the egg-born (<i>aṇḍaja</i>)		
(5)	Space Circle	<i>Upakṣetra</i> and the Radiance	—	The 3rd continent
(6)	Wind Circle	<i>Chandoha</i> and the Hard-to-Conquer	—	The 4th continent
(7)	Earth Circle	<i>Upacchandoha</i> and the Immediacy	—	The 5th continent
The third <i>Sambhoga</i> layer		The <i>Sambhoga</i> or Enjoyment Body /the moisture-born (<i>saṃsvedaja</i>)		
(8)	Fire Circle	<i>Melāpaka</i> and the Far-Reaching	—	The 6th continent
(9)	Water Circle	<i>Upamelāpaka</i> and the Immovable	—	The 7th continent
(10)	Knowledge Circle	<i>Śmaśāna</i> and the Eminence	—	—
The fourth <i>Nirmāṇa</i> layer		The <i>Nirmāṇa</i> or Emanation Body /the womb-born (<i>jarāyujā</i>)		
(11)	Mind Circle	<i>Upaśmaśāna</i> and the Dharma-Cloud	—	—
(12)	Speech Circle	<i>Pīlava</i> and the Universal Light	—	—
(13)	Body Circle	<i>Upapīlava</i> and the Conviction Practice	—	—
Four gates and four corners of each layer		The 13th Level (<i>trayodaśī bhūmiḥ</i>)		
Sixteen gatekeeping ḍākinīs		The Sixteen Emptinesses (<i>ṣoḍaśa śūnyatāḥ</i>)		

The thirteen circles (numbered (1)–(13)), a base component of the structure of this maṇḍala, are thus related to the twelve classes of holy sites and the Twelve Levels. The one-to-one correspondence between the twelve classes of holy sites and the Twelve Levels in the *Dākārṇava* 15, as shown in Table 10, is more similar to that found in Abhayākaragupta’s *Āmnāyamañjarī* (a commentary on the *Samputodbhava*) than to that found in the works of other major scholarly monks in India.²⁴⁶

The seven continents (simply mentioned in the *Dākārṇava* as *dvīpaṃ prathamakaṃ, dvitīya-, trītiya-, catur- (caturtha-), pañcama-, ṣaṣṭha-, and saptama-dvīpa*) are, according to the *Bohitā*, *zla ba’i gling, dkar po’i gling, ku sha’i gling, mi’am ci’i gling, krung gi gling, drag po’i gling, and ’jam bu’i gling*, respectively.²⁴⁷ These are almost identical to the seven continents or *dvīpas* (*candra, sitābha, varaparamakuśa, kiṃnara, krauñca,*

²⁴⁵ “The spontaneously born” is not explicitly mentioned in the text. In Table 10, I have supplemented it because the other three modes of birth are taught.

²⁴⁶ See (Sugiki 2009, p. 535). In his *Āmnāyamañjarī*, Abhayākaragupta relates the *pīlava* (the twelfth) and the *upapīlava* (the thirteenth) to the “Conviction Practice” and the “Universal Light” Levels, respectively. This is the difference between the *Dākārṇava* shown in Table 10 and the *Āmnāyamañjarī*. The *Yogaratanamālā* of Kāṇha, the *Muktāvalī* of Ratnākaraśānti, the *Samputaṭīlakatantraṭīkā* of Indrabodhi, and the *Pīṭhādinirnaya* of Śākyarakṣita relate the twelve classes of holy sites to the Twelve Levels in different ways.

²⁴⁷ *Bohitā*, D 1419, 141r5, 142r5, 143v1, 143v6-v7, 144v1, 145r2, and 146r2.

raudra, and *jambū* in order) that are taught in the *Kālacakra*,²⁴⁸ and not the seven continents that are taught widely in the Hindu Purāṇic and Tantric scriptures such as the *Viṣṇupurāṇa*.

Every class of holy site (the *pīṭha*, etc.) is inclusive of all twelve classes of holy sites. Similarly, every Level (the Joyful Level, etc.) is inclusive of all Twelve Levels, and every Realm (the Formless Realm, etc.) is inclusive of all Three Realms (15.69–70b). This way all circles, which have their own forms of pure nature, each have all forms of pure nature at the same time.

²⁴⁸ *Kālacakra*, Skt ed. (Dwivedi 1994), 1.16.

PART 2

5. Sanskrit Edition of the *Ḍākārṇava* 15

5.1. Introduction (15.1–2)

athāto rahasyam vakṣye samyak-samādhilakṣaṇam /²⁴⁹
śrīherukaṃ sthitaṃ yena sādaraṃ nānya vidyate //1//²⁵⁰
saṃvartyādi vivartyantaṃ sūcanā nirmāṇaṃ sphuṭam /²⁵¹
dharmasambhogādi hy atra sarvaṃ piṇḍīkṛtam bhavet //2//²⁵²

5.2. From the Selection of Ritual Place to the Absorption into Emptiness (15.3–15)

prathamam sthānam āsādyā vijane parvatādiṣu /²⁵³
śmaśānaṃ kārayet tatra bali tat-kṣetrapālakān //3//²⁵⁴
arghādy ādāpayed yogī mukhaśaucādīpūrvakam /²⁵⁵
bhagavān mūrtim ālambya paṭādibhāvanoktavān //4//²⁵⁶
pretāsanamahāghoraṃ bhāvanā jagadarthavān /
samādhim ālambayec ca jhaṭityā sarvasarvakam //5//²⁵⁷
śrīkāra sarvabhūtārtham bāhyañ cādhyātmakam matam /²⁵⁸
ete saṃvṛtirūpañ ca vivṛtir yat sukhāntakam //6//²⁵⁹

- ²⁴⁹ rahasyam] A; ra rahasyam B; re rahasyam C; lahasyam D; gsang chen Tib ◇ vakṣye] AC (bshad Tib); vakṣe B; vakṣya D ◇ samyak-] ABD (yang dag Tib); sammyak C.
- ²⁵⁰ -herukaṃ] ABC (he ru kar Tib); heruka D ◇ sādaraṃ] ABC (gus bcas las Tib); sādanaṃ D. A's reading also looks sādharaṃ. ◇ nānya (*m.c.* for nānyad)] ABCD (gzhan la and min Tib).
- ²⁵¹ saṃvartyādi-] ABC ('jig pa la sogs Tib); sarvvartyādi D; cf. 'jig pa la sogs pas *Bohitā* (131r2) and saṃvartyādi V ◇ -vivartyantaṃ] A ('chags pa'i mthar Tib); vivarttyanta B; vivarttyāntaṃ C; vivartyanta D; cf. 'chags pa'i mthar *Bohitā* (131r3) and vivartyante V ◇ nirmāṇaṃ] AB; nirmāṇa C; nimāṇaṃ D; sprul pa'i sku Tib ◇ sphuṭam] ABC (gsal ba Tib); phuṭam D.
- ²⁵² sarvaṃ] A (thams cad Tib); sarvva BD; sarva C.
- ²⁵³ sthānam āsādyā] ABpCD; sthāna sāsādyā Bac; gnas ni kun bsgrub bya Tib; cf. gnas ni bsgrub byas nas *Bohitā*.
- ²⁵⁴ śmaśānaṃ] C (dur khrod du Tib); smaśānaṃ ABD ◇ bali (used adverbially or as balinā)] ABD (gtor ma Tib); balim C; cf. bali R and balī V ◇ tat-] ABCD; *n.e.* Tib ◇ -kṣetrapālakān] ABC (zhing skyong rnam la Tib); kṣatrapālakāṃ D.
- ²⁵⁵ yogī] ABD (rnal 'byor Tib); yogi C ◇ -śaucā-] *corr.* (gtsang sbra Tib); saucā ABCD.
- ²⁵⁶ bhagavān] ABCD; bcom ldan 'das kyi Tib; cf. bhagavat R, bhagavān V, and bcom ldan 'das kyi ras ris J (2r2) ◇ mūrtim] AD (skur Tib); mūttim B; murttim C.
- ²⁵⁷ ālambayec] ABC (dmigs par bya Tib); āraṃbayet tac D ◇ sarvasarvakam] BCD (kun nas kun du Tib); sarvva...r...m A; cf. sarvvakarmmakam R and sarvvasarvvakam V.
- ²⁵⁸ It is also possible to edit 15.6a as follows: śrīkārasarvabhūtārtham. ◇ śrīkāra (for -rah)] ABCD (shri yig Tib); cf. śrīkāla R, śrīkāra V, and śrīkāram advayaṃ jñānaṃ *Hevajra* (I.7.27a) ◇ -rtham] ABC (don Tib); rtha D ◇ cādhyātmakam matam] AD (dang nang gi bdag nyid 'dod Tib); cādhyātmakarmmatam B; cādhyātmakarmmakam C.
- ²⁵⁹ saṃvṛti-] AB (kun rdzob Tib); saṃvṛtti CD ◇ vivṛtir] AB ('jug med Tib); Vivṛtir CD.

evamādyādvayenāpi śrīkāravarṇa varṇitam /²⁶⁰
 hekāra hr̥dayāt sarvān herukādisvacakraḡān //7//²⁶¹
 utpadyantī dharādyās ca bhāvanāsarvasambhavān /²⁶²
 sa śūnyahetvātmakaṅ ca na hetvādyātmakalpanā //8//²⁶³
 svabhāvadharmanairātmyaṃ sa śūnyam yogavāhinī /²⁶⁴
 vyūhaṃ pudgalanairātmyaṃ kalpanājālakam mahat //9//²⁶⁵
 rukāra pratyayātmaṅ ca sa vyūhāpagatam mama /²⁶⁶
 kaḡ punarvādam akhilaṃ jñānādvaiteṣu yā mayā //10//²⁶⁷
 na kvacit sthitam yasmāc ca tasmāt kakāraḡ yataḡ /²⁶⁸
 na bhāvapratyakṣaśūnyam vastumātrasurūpakam //11//²⁶⁹
 śriherukapadan devi bhāvanā sarvagaṃ purā /²⁷⁰
 hr̥di sūryābjamadhyeṣu jñānabījaṃ svayaṃbhuvam //12//²⁷¹

- ²⁶⁰ -mādyādvayenāpi] A (la sogs gnyis med pa'ang Tib); ādyādvayenāpi B; mādyā tu dhanāpi C; ādyādvayenāpi D ◇ -varṇa (*m.c.* for -varṇam)] BCD (yig Tib); va+ṅṅa A.
- ²⁶¹ It is also possible to edit 15.7c as follows: hekārahṛdayāt sarvān. ◇ hekāra (for -ro)] ABCD (he yig Tib); cf. hekāla R, hekāra V, and hekāraṃ hetvādisūnyatā *Hevajra* (I.7.27b) ◇ herukādi-] AD (he ru ka sogs Tib); hekādi B; hekārādi C.
- ²⁶² utpadyantī (for utpadyanto)] AB (rnam bskyed 'gyur Tib); utpadyanti CD; cf. utpadyantī R and utpadyanti V ◇ bhāvanā-] AD (bsgom pa Tib); vanā B; vanādyāḡ C.
- ²⁶³ It is also possible to edit 15.8c as follows: saśūnyahetvātmakaṅ ca. ◇ sa śūnya-] ABD (de and stong Tib); sa śūnya C ◇ na] ABD (mi Tib); *om.* C ◇ hetvādyātma-] ABD; hevtvātmaka C; rgyu'ī bdag nyid Tib.
- ²⁶⁴ It is also possible to edit 15.9b as follows: saśūnyam yogavāhinī. ◇ sa śūnyam yogavāhinī] CD (de ni stong pa'i rnal 'byor gnas Tib); sa śūnyam yogavāhinī AB; cf. sa śūnyam yogavāhinī R and saṃpuṅyam yogavāhinī V; cf. rnal 'byor rnam kyī *sbyor gnas pa zhes bya ba ste de stong pa zhes bya bar 'brel lo Bohitā* (133v2–v3).
- ²⁶⁵ vyūhaṃ] ABC (bkod pa Tib); vyūhaṃ D ◇ pudgala-] ABC (gang zag Tib); pugara D ◇ -jālakam mahat] AD (dra ba chen po Tib); jālakarmmahat B; jālakarmahe C.
- ²⁶⁶ It is also possible to edit 15.10ab as follows: rukārapratyayātmaṅ ca savyūhāpagatam mama. ◇ rukāra (for rukārah)] ACD (ru yig Tib); rūkāra B; cf. rukālaṃ R, rakāra V, and rukārāpagatavyūhaṃ, *Hevajra* (I.7.27c) ◇ -yātmaṅ ca (*m.c.* for -yātmakaṃ or -yātmakaḡ)] ABC (bdag nyid can Tib); yātmam ca D; cf. yātmaṅ ca R and V ◇ sa vyūhāpagatam] ABC (de and bkod bral ba Tib); sa vyūhāpagatam D; cf. saṃ vyūhā amagatam R and sa vyūhāpagatarm V.
- ²⁶⁷ punarvādam] ABD (slar brjod Tib); punavādam C ◇ -nādvaitēṣu (for -nādvaitē or -nādvaitena)] ABC (gnyis byar med Tib); nādvaitya D; cf. nāddhaitēṣe R and nādvaitēṣu V ◇ yā (for yan)] ABCD (gang Tib); cf. yā R and V.
- ²⁶⁸ sthitam] ABCD (gnas pa Tib); cf. sthita (metrically better) R ◇ kakāraḡ] ABC; kāraḡ D; ka zhes bya ba Tib; cf. kakālaṅ R, kaṃkāraḡ V, and kakāraṃ na kvacit sthitam *Hevajra* (I.7.27d) ◇ yataḡ] ABC; yat D; brjod Tib; cf. yataḡ R and tathā V.
- ²⁶⁹ -surūpakam (for -svarūpakam)] A (rang bzhin can Tib); surupakam B; surupakam CD; cf. svarūpakam R and surūpakam V; cf. rang bzhin can *Bohitā* (134v2–v3).
- ²⁷⁰ -heruka-] ABC (he ru ka Tib); herukaṃ D ◇ devi] A (lha mo Tib); davi BD; devī C ◇ sarvagaṃ] ABD (kun 'gro ba Tib); sarvaga C.
- ²⁷¹ -madhyeṣu (*m.c.* for -madhye)] ABCD (dbus su Tib); cf. madhyeṣu V ◇ -bījaṃ] ABC (sa bon Tib); bīja D.

arci sphārayen nānās ca varṇam ākāśapūritām /²⁷²
jñānadākinīrūpaṃ tu jālam ākṛṣya devatām //13//²⁷³
gaganakuharamadhyasthaṃ sthāpyatām jagataḥ patim /²⁷⁴
pūjāṃ kṛtvāmṛtādyaiś ca somasūryoditātmajām //14//²⁷⁵
pāpādideśanāṃ kṛtvā karuṇādyām anusmaret /
śūnyatāsvabhāvātmāc ca yogaśuddhām vibhāvayet //15//²⁷⁶

5.3. The Rise of the Universe and Causal Vajra-Holder from Emptiness (15.16–28)

pañcabījasvabhāvā tu kūṭāgāraṃ vinirdiśet /²⁷⁷
hetuvajradharaṃ paścāt merupadmopari sphuṭam //16//²⁷⁸
śvetavarṇaṅ caturāsyam trinetraṃ bhujadvādaśam /²⁷⁹
prajñāsaṃpuṭayogātmā bālābharaṇamaṇḍitam //17//
śvetaharitaraktaṅ ca pītāvarteṣu vāmataḥ /²⁸⁰
mukhajaṭamakuṭas tu viśvavajrārdhacandradhṛk //18//²⁸¹
haragaurisamākrānta -m- ālīḍhapadasaṃsthitāḥ /²⁸²
vajraṅ ca ghaṅṭāṅ ca danticarmaḍamarukarttikā //19//²⁸³
paraśutrisūlas tathā khaṭvāṅgapātrapāśakam /²⁸⁴

- ²⁷² arci (for arciḥ)] ABCD ('od zer Tib); cf. arcci V; ◇ nānās ca (for nānā ca)] ABD (sna tshogs pa Tib); nānā sva C; cf. nānā V ◇ ākāśa-] ABCDpc (nam mkha' Tib); āśa Dac ◇ -pūritām (for -pūritam)] ABCD (gang bar Tib); cf. pūritam V.
²⁷³ -rūpaṃ] ABC (gzugs Tib); rupaṃ D ◇ devatām (*m.c.* for devatānām)] ABCD (lha yi Tib).
²⁷⁴ gagana-] ABD (nam mkha'i Tib); gana C ◇ -madhyasthaṃ] ABCD; dbus su Tib ◇ sthāpyatām (*m.c.* for sthāpyatām)] ABCD (bzhaḡ byas la Tib); cf. sthāpyatām V. It is also possible to edit the text as sthāpya tām (used as sthāpayitvā tam). ◇ patim (for patim)] ABCD (bdag po Tib); cf. patim V.
²⁷⁵ -tādyaiś ca] AD (sogs kyi Tib); tāyaiś ca śva B; tāyaiva C ◇ -sūryoditā-] AB (nyi shar Tib); sūryādītā CD.
²⁷⁶ -svabhāvātmāc (for -svabhāvātmākāc or -svabhāvātmā) ca] AD (rang bzhin bdag nyid kyi Tib); svabhātmāc ca B; svasva Cac; svabhāvātmā' Cpc (' [*avagraha*] is perhaps a scribal error of *cca*.); cf. svabhāvaṃ V ◇ -śuddhām] ABD (dag pa Tib); śuddhī C.
²⁷⁷ -svabhāvā (for -svabhāvāt or -svabhāvān)] ABCD (rang bzhin las Tib); svabhāvan V ◇ kūṭāgāraṃ] AB (khang pa brtseḡs pa Tib); kuṭāgāraṃ C; kuṭāgāra D.
²⁷⁸ meru-] ACD (ri rab Tib); merū B.
²⁷⁹ śveta-] *corr.* (dkar po Tib); sveta ACD; svetaṃ B ◇ -varṇaṅ] ABD (sku mdog Tib); varṇa C ◇ -netraṃ] ABD (spyān Tib); netra C ◇ bhuja-] ABC (phyag Tib); bhujā D.
²⁸⁰ śveta-] D (dkar Tib); sveta ABC ◇ pītāvarteṣu (*m.c.* for pītām āvarteṣu or āvartena)] A (ser po and bskor bas Tib); pītāvarṇeṣu BC; pītavarṇeṣu D; cf. pītāvarteṣu R and pītāvarṇeṣu V.
²⁸¹ mukha-] ABD (zhal gyi Tib); mukhe C; cf. mukha R and V ◇ jaṭa-] ABCDpc (ral pa'i Tib); yaṭā Dac ◇ viśva-] CD (sna tshogs Tib); visva AB.
²⁸² hara-] ApcBCD; hari Aac; 'phrog byed Tib ◇ -gauri-] AB (dkar mo Tib); gaurī CD ◇ -saṃsthitāḥ] ABC (yang dag bzhugs Tib); saṃsthiyāḥ D.
²⁸³ danti-] ABC (glang chen gyi Tib); dantiṅ D ◇ -ḍamaru-] ACD (cang te'u Tib); ḍamarū B ◇ -karttikā (for -karttikām)] ABD (gri gug Tib); karttikām C; cf. karttikāḥ R and karttikā V.
²⁸⁴ paraśu-] ABC (dgra sta Tib); yaraśu D ◇ -triśūlas (for -triśūlam)] ABD (rtse gsum Tib); triśūlam C; cf. triśūlan R and triśūla V ◇ -pāśakam] ACD (zhags pa Tib); pāśam B.

muṇḍam vāmadakṣiṇato aṣṭacatvāriṃśaddale //20//²⁸⁵
 paṅkaje viśvavarṇe tu cakraṅ ca dvādaśātmake /²⁸⁶
 ṣoḍaśadvārātmake ramye śmaśānadvātriṃśake //21//²⁸⁷
 karttikā ratnavajraṅ ca padmacakras tu khaḍgakam /²⁸⁸
 viśvavajraṅ kapālaṅ ca muṇḍakaṅkāla īśakam //22//²⁸⁹
 pāśam vā cāṅkuśam jñeyam paṅktikā cakracakrake /²⁹⁰
 ekaikaṣaṭtriṃśāraṅ ca vajrapadmas tu sūryakām //23//²⁹¹
 pariṇatam hetuvajra pañcāśaccaturādikam /²⁹²
 niṣpannam maṇḍalam cakram gītikādhvanibhiḥ sadā //24//
 jagāi nimanta nudihī pahu ke tumi suṇa pavesagao /²⁹³
 uṭha pahu karuṇa sabhāvu mahu kāmasi mahasuha vājradharu //25//²⁹⁴

- ²⁸⁵ vāma-] ABD (g-yon Tib); vāme C ◇ -dakṣiṇato] ACD (g-yas par Tib); dakṣito B ◇ aṣṭa-] ACD (brgyad Tib); a aṣṭa B ◇ -catvāriṃśad-] ABC (bzhi bcu rtsa Tib); catvāriṃśad D ◇ -dale] ABC ('dab ma Tib); bale D.
- ²⁸⁶ paṅkaje] ACD ('dam skyes Tib); paṅkajo B ◇ viśva-] BCD (sna tshogs pa Tib); visva A.
- ²⁸⁷ ṣoḍaśa-] ApcBCD (bcu drug Tib); dveṣo Aac ◇ śmaśāna-] D (dur khrod Tib); smaśāna ABC.
- ²⁸⁸ karttikā] ABC (gri gus Tib); karṇṇikā D ◇ -cakras] ABD ('khor lo Tib); cakran C ◇ tu khaḍgakam] AD (ral gri dang Tib); tu khaḍkhakam B; tu khakam C.
- ²⁸⁹ muṇḍa-] AD (mgo bo Tib); muṇḍe B; muṇḍam C ◇ īśakam] A; īśakam B; īśakam CD; 'di rnam Tib; cf. īśakam R and m idrśam V.
- ²⁹⁰ pāśam (for pāśo)] CD (zhags pa Tib); pāś.. A; pāśas B ◇ vā] ABD ('am Tib); syāc C ◇ cāṅkuśam] CD (lcags kyur Tib); cākuśam AB ◇ jñeyam] ABC (shes bya Tib); jñeyam D ◇ paṅktikā] A (phreng ba Tib); paktikā BCD.
- ²⁹¹ -triṃśāraṅ] AB (rtsibs ni sum cu Tib); triṃśātmakam C; triṃśāraṅ D ◇ -padmas (for -padmam)] ABD (pa dma Tib); padman C and padma V ◇ sūryakām (for sūryakam)] ABCD (nyi ma can Tib); cf. sūryakām R and sūryyakā V.
- ²⁹² -vajra (for -vajrāt or a compound -vajra-)] ABDpc (rdo rje Tib); vajram CDac; cf. vajram R and V ◇ pañcāśaccaturādikam] ABC; pañcāśaccaturādikam D; lnga brgya bzhi yis lhag pa yi Tib; cf. bzhis lhag pa'i lnga brgya *Bohitā* (136v3), pañcāśaccaturādikam R, and pañcāśaccaturādikam V. Tib and the *Bohitā* suggest *pañcaśatacataturadhikam*.
- ²⁹³ jagāi (for jagatī or jagati)] ABCD ('gro ba Tib); cf. jamaī R and jagāi V ◇ nimanta (for nimantrya)] ABCD (mgron 'bod na Tib); cf. nimanta R and manta V ◇ nudihī (for anudivasam)] ABCD (nyi ma re rer Tib); cf. nudihī R and nuvihī V ◇ pahu (for prabhuḥ or prabho)] AB (mnga' bdag Tib); pahū CD; cf. pahu R and V ◇ ke (for kiṃ or equivalent)] ABCD (ci yi phyir na Tib); cf. ke R and V ◇ tumi (for tvaṃ)] ABCD (khyod Tib); cf. tumi R and V ◇ suṇa (for śūnya-)] ABC (stong pa nyid du Tib); sūna D; cf. surṇṇa R, śuna V, and sunna *Dākārnava* (15.27d) ◇ pavesagao (for -praveśagataḥ)] ABC (zhugs Tib); paveśagao D; cf. praveśagate R and pavesao V ◇ The meter of this verse is *apsarovilasita* (13, 13) (Chaudhuri 1935, p. 136). The first *pāda* is hypometrical. ◇ Chaudhuri edited this verse as follows: jagāi nimanta nudihī pahu ke tumi suṇa pavesagao (jagati nimantryonudivasam prabhuḥ, kas tva śūnyapraveśagataḥ) (Chaudhuri 1935, p. 135).
- ²⁹⁴ uṭha pahu (for uttiṣṭha prabhuḥ or prabho)] *em.* (bzhengs shig bzhengs shig bdag Tib); uṭha hu AC; uṭham hu B; uṭhaka D; cf. uṭha hu R and V ◇ karuṇa (for karuṇā-)] AB (snying rje'i Tib); varuṇa C; ruṇa D; cf. karuṇa R and ruṇā V ◇ sabhāvu (for -svabhāvaḥ or -svabhāva)] *em.* (rang bzhin Tib); satāthu ABCD; cf. satātha R and matāthu V ◇ mahu (for mahyam or mama)] AB (bdag la); mahū CD; cf. mahu R and V ◇ kāmasi (for kāmahi used as kāmaya)] ABCD ('dod pa mdzod Tib); cf. kāmasi R and V ◇ mahasuha (for mahāsukha)] ABCD (bde chen Tib); cf. mahāsuha R and mahasuha V ◇ vājradharu (for vajradhara)] ABD (rdo rje 'dzin pa Tib); vājradharu C; cf. vājjudharu R and vājjudhanna V ◇ The meter of this verse is *apsarovilasita* (Chaudhuri 1935, p. 136). ◇ Chaudhuri

suṇu suṇu paraüāru gao jima paśuloa marantao /²⁹⁵
 vasia pammu kāma mahu tima loa sabbha suhantao //26//²⁹⁶
 rama rama māi vajjharāi sahaja sarūa na vācāi /²⁹⁷
 sattaloo para danda āi jima tummi sunna nikajja ai //27//²⁹⁸
 kāranu sabbha dhammaha tummii ke acchasi sahaja sarūa na gāi /²⁹⁹

-
- edited this verse as follows: uṭhahu karuṇa sabhāvu mahu kāmasi mahasuha vajadharu (uttiṣṭha karuṇasvabhāva mama, kāmayase mahāsukha vajradhara) (Chaudhuri 1935, p. 135).
- ²⁹⁵ suṇu suṇu (for śṛṇu śṛṇu)] A (gson cig gson cig Tib); suṇḍa suṇḍa B; suṇḍa muṇḍa C; suṇḍa D; cf. suṇu suṇu R and sumu śu V ◇ para- (for para-)] ABCD (gzhan gyi Tib); cf. para R and paḥ ra V ◇ -iāru (for -upakāro)] ABCD (dgos pa Tib); cf. uāru R and V ◇ gao (for gato)] ABCD (nub Tib); cf. gaḍe R and gao V ◇ jima (for yathā)] ABCD (gang Tib); cf. jima R and V ◇ paśuloa (for paśuloko or paśulokaṃ)] A ('jig rten phyugs Tib); ṇḍarao B; ṇḍarea C; yasuroa D; cf. paśuroa R and ttarao V ◇ marantao (for mriyamāṇaḥ or mārayan)] AD (shi ba bzhin du 'gyur Tib); marantoo BC; cf. marantaḍe R and maratoo V ◇ The meter of this verse is *apsarovilasita* (Chaudhuri 1935, p. 137). ◇ Chaudhuri edited this verse as follows: suṇu suṇu paraüārugao jima paśuloo marantao (śṛṇu śṛṇu paropakāragata, yathā paśuloko mriyamāṇaḥ) (Chaudhuri 1935, p. 136).
- ²⁹⁶ vasia pammu (for vikasitapadmaṃ)] ABCD (pa dma rgyas pa la Tib); cf. vasia pamu R and vasia pammu V ◇ kāma (for kāmaya)] ABCD ('dod mdzod Tib); cf. kāma R and V ◇ mahu (for mama)] AB (bdag gi Tib); maju C; maku D; cf. mahu R and maḍā V ◇ tima (for tathā)] ABCD (de ltar Tib); cf. tima R and V ◇ loa sabbha (for lokaḥ sarvaḥ or lokaṃ sarvaṃ)] ABCD ('jig rten kun Tib); cf. loa sambha R and llāa saha V ◇ suhantao (for sukhyamāṇaḥ or sukhyayan)] AB (bder 'gyur bar byos Tib); sudantao CD; cf. su..hantaḍe R and sudattaḍo V ◇ This line is followed by vasia pammu kāma mahū tima loa sambha sudantao in D. ◇ The meter of this verse is *apsarovilasita* (Chaudhuri 1935, p. 137). ◇ Chaudhuri edited this verse as follows: vasia pammu kāma mahu tima loa sabhu suhantao (vikasita padma kāmayasva mama tathā lokaṃ sarva sukhyayan) (Chaudhuri 1935, p. 136).
- ²⁹⁷ rama rama (for rama rama)] ABD (rol cig rol Tib); rama ra C; cf. rama rama R and V ◇ māi (for mayā or mayi)] ABCD (bdag la Tib); cf. māi R and ma / i V ◇ vajjharāi (for vajradhara)] ABD (rdo rje 'dzin pas Tib); vajja ai harāi C; cf. vajjharāi R and V ◇ sahaja (for sahaja-)] ABCD (lhan skyes); cf. sahaja R and V ◇ sarūa (for -svarūpaṃ)] ABD (rang bzhin Tib); sarua C; cf. sarūa R and śarūa V ◇ na vācāi (na vācyam)] ABC (brjod du med pa 'thob Tib); na vāvāi D; cf. na vācāi R and na vāi V; see the rhyme of *māi*, *-harāi*, and *vācāi* in this line. ◇ The meter of this verse is *anaṅgalalitā* (15+14) (Chaudhuri 1935, p. 138). Both *pādas* are hypometrical. ◇ Chaudhuri edited this verse as follows: rama rama māi vajjharāi sahajasarūa na vācāi (ramasva ramaśva mayi vajradhara hi, sahajasvarūpaṃ na vācyam) (Chaudhuri 1935, p. 137).
- ²⁹⁸ sattaloo para (for sattvalokaḥ paro)] ABCD (sems can 'jig rten gzhan Tib); cf. sattaloo para R and V ◇ danda āi (for dhandhaṃ or dvandvaṃ yāti)] AB (rmongs gyur pas Tib); danḍa ai C; danḍa ai D; cf. danta ai R and daśu ai V ◇ jima (for yathā)] ABCD (ji ltar); cf. jima R and V ◇ tummi (for tvaṃ)] ABCD (khyod kyī Tib); tummi R and tumi V ◇ sunna (for śūnyaḥ)] ABD (stong pa Tib); sumna C; cf. suna R and sunna V ◇ nikajja ai (perhaps for niṣkāryaṃ yāti)] ABCD (don med 'gyur Tib); cf. nikarjjaai R and kajjaai V ◇ The meter of this verse is *anaṅgalalitā* (Chaudhuri 1935, p. 138). The former *pāda* is hypometrical. ◇ Chaudhuri edited this verse as follows: sattaloo paradanda ai jima tummi sunna nikajjaai (sattvalokaṃ paraṃ dvandvaṃ yāti, yathā tva śūnyaṃ niṣkāryam) (Chaudhuri 1935, p. 137).
- ²⁹⁹ kāranu (for kāraṇaṃ)] ABCD (byed pa Tib); cf. kāraṇu R and kāranu V ◇ sabbha dhammaha (for sarvadharmasya)] ABD (chos rnam kun gyi Tib); sabhā dharmmahe C; cf. sambha dharmmaha R and saha dhammahaṃ V ◇ tummii (for tvaṃ or tvaṃ hi)] ABC (khyod Tib); tumii D; cf. tumii R and V and tummi *Dākārṇava* (15.27d) ◇ ke (for kim or equivalent)] ABD (ci phyr Tib); ka C; cf. ke R and V ◇ acchasi (for asi)] ABD (bzhuḡs Tib); acchami C; cf. acchasi R and V ◇ sahaja (for sahaja-)] ABCD (lhan skyes Tib); cf. sahaja R and D ◇ sarūa (for -svarūpaṃ)] AD (rang bzhin Tib); sarua BC; cf. sarūa R and sarua V ◇ na] ABD (med Tib); ra C; cf. ṇa R and ra V ◇ gāi (perhaps for gacchasi)] ABCD ('gro Tib); cf. gāi R and V ◇ The meter of this verse is *āryā* (Chaudhuri 1935, p. 139), although it is unmetrical in appearance. ◇ Chaudhuri edited this verse as follows: kāranu

kāmaha maī paramāthāi jima tummi sama loaha jāi //28//³⁰⁰

5.4. The First *Sahaḥa* (Innate) Layer (15.29–112)

5.4.1. *The Lotus (padma) at the Center* (15.29–60)

idaṃ gītānurodhena prabuddhaṃ herukaḥ svayam /³⁰¹
oṃ āḥ kāyavākcittavajra hūṃ phaṭ hoḥ //29//³⁰²
uccāraṇam idaṃ mantraṃ jhaṭityākārayogavān /³⁰³
jhaṭityā mantrabhūtātmā sarvavīraś ca yoginīm //30//³⁰⁴
bhairavaṃ kālarātriṅ ca karnīkāsūryagnyopari /³⁰⁵
tāṇḍavas tu kṛtaṃ kāyaṃ kṛṣṇaharītārdhārdhakam //31//³⁰⁶
ṣaṣaptatibhujāsyān tu saptadaśatrinetrakam /³⁰⁷
jaṭamakuṭadharam vīraṃ viśvavajrārdhacandrakam //32//³⁰⁸
mahādamṣṭrākarālāsyāṃ savyāvasavyataḥ sadā /³⁰⁹
pītaraktakrameṇa ca śeṣāsyā bhr̥ṅgasannibhāḥ //33//³¹⁰

sabbha dhammaha tummi ke acchasi sahaḥasarūa na gāi (kāraṇaṃ sarvadharmasya tvam hi, ka(s tvam) asi sahaḥasvarūpa na gamyam) (Chaudhuri 1935, p. 138).

³⁰⁰ kāmaha (for kāmaya)] ABCD ('dod pa mdzod Tib); kāmaha R and kāmahum V ◇ maī (for mām)] ABCD (bdag la Tib); maī R and V ◇ paramāthāi (for paramārthena)] A (mchog gi don gyis Tib); paramāṣāi BCD; cf. parasākhāi R and paramāṣāi V ◇ jima (for yathā)] ABCD (de ltar Tib); jima R and V ◇ tummi (for tvam)] ABCD (khyod Tib); turmmi R and tusi V ◇ sama (for samam)] ABCD (mthun Tib); cf. sama R and V ◇ loaha (for lokasya)] ABCD ('jig rten rnams Tib); cf. loaha R and V ◇ jāi (for yāsi)] ABCD (bzhud Tib); cf. jāi R and V ◇ The meter of this verse is *āryā* (Chaudhuri 1935, p. 139) although it is unmetrical in appearance. ◇ Chaudhuri edited this verse as follows: kāmaha maī paramāthāi jima tummi samaloai jāi (kāmayasva mā paramārthena, yathā tvam samaloke yāsi) (Chaudhuri 1935, p. 138).

³⁰¹ -nurodhena] ABCDpc (rjes su bskul ba yis Tib); nudhena Dac ◇ prabuddhaṃ herukaḥ (for prabuddho herukaḥ)] ABCD (he ru ka rab sad Tib); cf. prabuddhaṃ helukaṃ R and prabuddhaṃ herukaḥ V.

³⁰² āḥ] CD (āḥ Tib); ā AB. Generally, oṃ, āḥ, and hūṃ correspond to *kaya*, *vāc*, and *citta*, respectively.

³⁰³ mantraṃ] ABD (gsang sngags Tib); mantra C.

³⁰⁴ ca yoginīm (for ca yoginī or saha yoginyā)] ABD (rnal 'byor ma Tib); ca yoginī C; cf. ca yoginī R and ca yogavān V.

³⁰⁵ kālarātriṅ] ABC (mtshan mo nag mo Tib); kārirātriṅ D ◇ -sūryagnyopari (*m.c.* for sūryāgnyupari)] AB (nyi ma me mchog la Tib); sūryyāgnyopari C; sūryyagnopari D; cf. sūry...pari R and sūryyāgnyopari V.

³⁰⁶ tāṇḍavas] AC (gar du Tib); tāṇḍavaṃ BD ◇ kṛtaṃ] ABC (mdzad pa Tib); mahā D ◇ -rdhārdhakam] A (phyed phyed Tib); 'rddhīrdhakam B; 'rddhīrdhakam C; rddhārdhakam D.

³⁰⁷ -bhujāsyān (*m.c.* for -bhujam āsyam)] AB (phyug dang ni zhal Tib); bhujā'syen C; bhujā'sen D.

³⁰⁸ viśva-] BCD (sna tshogs Tib); visva A.

³⁰⁹ -damṣṭrā-] A (mche ba Tib); draṃṣṭrā BC; draṣṭrā D ◇ savyāvasavyataḥ] AD (g-yas dang g-yon pa Tib); savyā'vasavyataḥ B; savyāvaṃ savyataḥ C.

³¹⁰ pītaraktakrameṇa ca] *corr.*; pītaraktakramena ca AB; pītaraktakrame naivaṃ C; pītaraktaṃ ca haritaṃ D; /ser ba dang ni ljang gu grags/ /nub ni dmar po de bzhin te/ Tib; cf. pītaraktakrame harita R and pītaraktakramenan tu V ◇ śeṣāsyā (used as masculine)] *em.* (lhag ma'i zhal Tib); śeṣā A; seṣam tu BD; seṣam tu C; cf. śeṣā tu R, sampā tu V, and śeṣāsyā bhr̥ṅgasannibhāḥ *Hevajra* (II.5.12d) and *Samputodbhava* (3.1.17b).

<mahāraudrāṭṭahāsaṃ ca> damṣṭrākarālabhīṣaṇā /³¹¹
savyāvasavyato jñeyā astram vṛndam yathākramāt //34//³¹²
danticarma dvihasteṣu yonimudrā tathā parāt /³¹³
vajrāsikuntatriśūlan dakṣiṇe tu yathākramāt //35//³¹⁴
paraṣuṃ karttibāṇam ca śūlabhinnan tu mudgaram /³¹⁵
cakraḍamarucchurikā daṇḍabhīṇḍipālakam //36//³¹⁶
śaṅkhakāhaladaṇḍikā mayūrapicchikā tathā /³¹⁷
kākapakṣa-m-kūcikā ca agnikuṇḍī tu parvatam //37//³¹⁸
laguḍā darpaṇam vīṇā gulphapāṇis tu phupphusam /³¹⁹
antrarāhunigaḍas tu haḍim dubhūṣajālīkā //38//³²⁰
kabandhajvālātailaṅ ca bhairavarūpan tu kramāt /³²¹

- ³¹¹ For this line, damṣṭrākarālarauḍrāsyam bhairavāmbitabhīṣaṇāḥ R; the *Bohitā* does not comment on this line. ◇ mahāraudrāṭṭahāsaṃ ca] D; *om.* ABC; *n.e.* Tib; this may be an interpolation because this is included only in manuscript D (the newest manuscript) and is not translated into Tibetan. ◇ damṣṭrākarāla-] A (*mche ba gtsigs pa* Tib); draṣṭrākalāla B; draṣṭrākarāla C; bhairavā vīta D ◇ -bhīṣaṇā (for -bhīṣaṇam)] ABCD (*'jigs par byed* Tib); cf. bhīṣaṇā R and V.
- ³¹² savyāvasavyato] *em.* (*g-yas dang g-yon par* Tib); savyā'savyan tat A; savyā'vavyantavasavyan tat B; savyā'vasavyan tat C; savyāvasavya tat D; cf. savyāvasavyan ta R, savyāvavyantavasantataḥ V, and savyāvasavyataḥ *Dākārṇava* (15.33b) ◇ jñeyā (for jñeyam or jāniyād)] ABCD; cf. jñeyā R and V ◇ astram] A (*mtshon cha'i* Tib); astam B; aṣṭa CD; cf. aṣṭa R and cāṣṭa V ◇ -vṛndam] AD (*tshogs* Tib); vṛkṣam BC.
- ³¹³ This line is omitted in C. ◇ -carma] AB (*pags pas* Tib); cārmā D ◇ dvihasteṣu (for dvihastena or dvihastābhyām)] ABD (*phyag gnyis kyis* Tib); cf. dvihastābhyām R and dvihasteṣu V.
- ³¹⁴ This line is omitted in C. ◇ -kunta-] ADpc (*mdung rings* Tib); kunda B; ku Dac.
- ³¹⁵ -bāṇam] C (*mda'* Tib); bānaḥ ABD; cf. karttibāṇaḥ and karttibāṇakam *Dākārṇava* (10.41c and 29.6d, respectively) ◇ -bhinnan] ABD (*phub* Tib); ttinnan C ◇ mudgaram] ABC (*tho ba* Tib); mudgalaṃ D.
- ³¹⁶ daṇḍa-] AD; daṇḍa ca B; daṇḍam ca C; dbyug to dang Tib ◇ -bhiṇḍipālakam] CD (*mtshon rtse gcig* Tib); biṇḍipālakam AB; cf. bhiṇḍipālakam R and V, biṇḍipālakam and biṇḍipālakam A in *Dākārṇava* (Chapter 10.42b and 29.7c, respectively), and bhiṇḍimāla and bhiṇḍivāla (for bhindipāla) PH.
- ³¹⁷ śaṅkha-] CD (*dung* Tib); śaṅkha AB; cf. saṅkha (for śaṅkha) PH ◇ -kāhala-] BC (*zangs dung* Tib); kahala A; kāhāla D; cf. kahara R, kohala V, -kalaha-, -kahala-, and kahalī A of *Dākārṇava* (10.42c, 29.7d, 15.116d, respectively), kāhala (for kāhala) PH ◇ mayūra-] AB (*rma bya'i* Tib); mayura CD ◇ -picchikā] ABD (*mjug ma* Tib); picchikās C.
- ³¹⁸ -pakṣa-m-kūcikā (*m.c.* for -pakṣakūcikā)] AB (*sgro dang pir* Tib); pakṣam kuṅcikā C; pakṣam kucikā D; cf. pakṣakūcikā R, pakṣam kuṅcikā V, and kākapakṣā kūcikā and kākapakṣeṣu kūcikā *Dākārṇava* (10.43a and 29.8d, respectively).
- ³¹⁹ -pāṇis] ABD (*lag pa* Tib); pāṇin C.
- ³²⁰ antra-] AB (*rgyu ma* Tib); anta CD ◇ -rāhu-] ABD (*sgra gcan* Tib); rāhū C ◇ -nigaḍas] ABD (*lcags sgrog* Tib); niḍagas C ◇ haḍim (for haḍir)] ABCD (*gdos* Tib); cf. haḍin R and haḍim V ◇ dubhūṣa (*uncertain*)] ABD (*du bhu sa* Tib); durbhūṣa C; cf. ḍubhūṣaṇa R, abhūṣa V, and durbhūṣa (*sgrog* Tib) and durbhūṣa (*skogs* Tib) *Dākārṇava* (10.44b and 29.10a, respectively) ◇ jālīkā] D (*nya rgya* Tib); dālikā Aac; dālikā ApcB; dārikā C; cf. jālīkā R and jālīkā and -jālīṅ *Dākārṇava* (10.44b and 29.10a, respectively).
- ³²¹ -jvālātailam] *em.* (*'bar ba'i mar nag* Tib); jālātailaṅ AB; jālātailam C; jālātailaṅ D; cf. jālātailaṅ R, jālātailbham V, and jvālātailam and jvālātailakam *Dākārṇava* (10.44c and 29.10b, respectively) ◇ bhairava-] ABD (*'jig byed* Tib); bhairave C.

vāme ghaṅṭā khetadantaṃ muṣalaṃ pāśakapālakaṃ //39//³²²
dhanukhaṭvāṅgapustan tu piṭṭāni tarjanīva ca /³²³
ghurghuramālā śrīkhalā śilā śmaśānadhūlikā //40//³²⁴
bhokaṇ ḍakārdracarmaṇ ca lambitakacaḍorikā /³²⁵
codanacitikāṣṭhī ca gudā pharī tu mastakaṃ //41//³²⁶
kaṅkālārātrikā caiva netrabukkagauṇavartikā /³²⁷
śaniścaraṃ kilakaṇ ca bījapūrakapattrakaṃ //42//³²⁸
sūcis tu kāyacarmaṇ ca meghavṛṣṭivṛkṣāṅkuśam /³²⁹
evaṃ kramato vijñeyā dvāsaptatīkarāstrakaṃ //43//³³⁰
pañcamuṇḍakṛtābharaṇaṃ ṣaṭ-mudropetabhūṣaṇam /³³¹
śatamuṇḍamālāś caiva keyūranaupurāravau //44//³³²

- ³²² kheṭa-] A (phub rings Tib); ṣeṭa B; kheta C; pheṭa D ◇ muṣalaṃ] ABC (gtun shing Tib); mūṣalaṃ D ◇ -kapālakaṃ] ABC (thod pa Tib); kapālaṃ kaṃ D.
- ³²³ -pustan] ABpc (po ti Tib); stan Bac; purchan C; puṣtan D ◇ piṭṭāni (perhaps from the verb piṭṭaya or noun piṭa)] AD (phub chung yu can Tib); biṭṭāni BC; cf. pirttāni R, *om.* V, and piṭṭāni (phub chung yu can and phub chung Tib) *Ḍākārṇava* (10.45d and 29.2c, respectively), and piṭṭa (for pīḍaya, piṭṭaya, or “abdomen”) PH.
- ³²⁴ ghurghura-] ABD (g-yer ka’i Tib); ghurghuru C ◇ śmaśāna-] C (dur khrod Tib); smaśāna ABD.
- ³²⁵ bhokaṇ] ABCD (bho kaṃ); cf. bhokaṇ R, bhokān V, and bhokaṃ (bho kaṃ Tib) and bhokaṃ (mdung Tib) *Ḍākārṇava* (10.46c and 29.3c, respectively). ◇ ḍakā- (for ḍhakkā)] ABCD (rnga Tib); cf. ḍakā R, dakā V, and ḍukkā and ḍukā *Ḍākārṇava* (10.46c and 15.115c, and 29.3c, respectively) ◇ -rdra-] *corr.* (rlon Tib); dra ACD; dre B; cf. dra R, ṇḍa V, dra A of *Ḍākārṇava* (10.46c and 29.3c), and ādra (“wet”) in Oriya ◇ -carmaṇ ca (*m.c.* for -carma ca)] ABD (pags and dang Tib); carmma C ◇ -kacaḍorikā] AB (skra yi thag pa Tib); kaṃcaḍārikā C; kacaḍolikā D.
- ³²⁶ codanacitikāṣṭhī] ABC (ro sreg skul ba’i shing bu Tib); codanā citikāṣṭhī D ◇ gudā] A (also looking like gradā) (’phongs Tib); gradā B; gaḍā CD; cf. śilā and gaḍā (for gadā) *Ḍākārṇava* (10.47b and 29.4b, respectively) ◇ pharī] AB (phub rings Tib); phala C; phalī D ◇ mastakaṃ] ABC (mgo bo Tib); maṣṭakaṃ D.
- ³²⁷ kaṅkāla-] AB (keng rus Tib); kaṅkāra CD ◇ -rātrikā (perhaps from dātrikā)] ABC (zor ba Tib); kālarātriṅ D; cf. rātrikā R and V and danḍikā and dātrikā *Ḍākārṇava* (10.47c and 29.4c, respectively) ◇ caiva] ABC (de bzhin du Tib); ca D ◇ netra-] ABD (mig Tib); netran C ◇ -bukka- (for -vṛkka-)] (mkhal ma Tib); ḍatukka B; tukka C; cf. burkka R, bukkaṃ V, and -buka- *Ḍākārṇava* (10.47d and 29.4d). The word *bukka* is often used in the sense of *vṛkka* in the instructions of the elements of the body in the Saṃvara tradition.
- ³²⁸ śaniścaraṃ (for śanaiścaraṃ)] ABCD (spen pa Tib); cf. śanaiścaraṃ R and V, śaniścaraṃ *Ḍākārṇava* (10.48a and 29.5a), and śaniścara (for śanaiścara) BHS ◇ kilakaṇ] ABC (phur bu Tib); kīrakaṃ D ◇ bījapūraka-] *em.* (sa bon gang ba Tib); bījapūrakara AD; bījapurakara BC; cf. bījapūraka R and V and bījapūraka- *Ḍākārṇava* (10.48b and 29.5b) ◇ -pattrakaṃ] ACD (sog le Tib); putrakaṃ B.
- ³²⁹ sūcis] ABD (khab Tib); sucis C ◇ kāyacarmaṇ (*m.c.* for kāyacarma)] ABCD; slud bshus pags pa Tib ◇ megha-] ABC (sprin Tib); meghagha D ◇ -vṛkṣāṅkuśam] AD (shing lcags kyu Tib); vṛkṣāṅkurāṃ B; vṛkṣāṅkulāṃ C.
- ³³⁰ vijñeyā (for vijñeyam or vijānīyād)] ABCD (shes par bya Tib); cf. vijñayā (or vijñeyā) R and vijñeyā V ◇ -karāstrakaṃ] AB (phyag gi mtshon cha Tib); karāstakaṃ C; karāstrakāṃ D.
- ³³¹ pañcamuṇḍakṛtā-] ABC (mgo bo lnga yis and byas Tib); pañcamuṇḍakṛtā D ◇ -mudro-] ABD (phyag rgya Tib); mu C ◇ -peta-] ABC (dang ldan pas Tib); preta D ◇ -bhūṣaṇam] ABD (bklubs Tib); bhūṣaṇam C.
- ³³² -mālāś (for -mālā, unless he wears multiple necklaces)] ABCD (phreng ba Tib); cf. mālīkā R and mālā V ◇ keyūra-] ABC (dpung rgyan Tib); keyūrārā D ◇ -ravau] ABD (sgra sgrog Tib); parau C.

vyāghracarmanivasanaṃ romāvalī ca gātrataḥ /³³³
 tasyāgrato mahādevī vajravārāhi pūrvavat //45//³³⁴
 <dakṣiṇe vajrakarttiṃ tu vāme kapālahastakam />³³⁵
 <jaṅghādvayābhyāṃ bhagavatkaṭiṃ āliṅgyānurāgayantī //46//>³³⁶
 <ekavaktrā muktakeśā nagnā raktavarṇā muṇḍamālā tu dhārikā />³³⁷
 <śṛṅgārābharāṇo-yuktā śirakapālamālikā //47//>³³⁸
 <divyagandhānuliptāṅgā naupurakeyurānvitā />³³⁹
 <divyasragdāmabhūṣī ca ṣaṇmudrāvibhūṣitā //48//>³⁴⁰
 <trinetrā muṇḍamālā ca ratnābharaṇabhūṣitam />³⁴¹
 <pralayāgnir iva-ṃ dīpti mahātejaprabhāsvaram //49//>³⁴²
 prajñopāyasukhārdraṅ ca sarvasandhiṣu vighrahāt /³⁴³

- ³³³ vyāghracarma-] ABCD; *n.e.* Tib ◇ -nivasanaṃ] ABD; nivaśanaṃ C; *n.e.* Tib ◇ romāvalī] AB (ba spu'i phreng bar Tib); lomāvalī C; lomāvalī D ◇ gātrataḥ] A (sku la Tib); gātrakaṃ BCD.
³³⁴ -vārāhi (*m.c.* for -vārāhī)] ABC (phag mo Tib); vārāhī D; cf. bhagavati vajravārāhikā R and vajravārāhi V ◇ pūrvavat] ABC (sngar dang mtshungs Tib); dvibhujā D; cf. dvibhujā R and pūrvavat V.
³³⁵ This line is an interpolation. This is omitted in ABC and found only in D (and B113/6, 44v6, which belongs to the same transmissional line as D: for this, see footnote 55); *n.e.* Tib; the *Bohitā* does not comment on this line; cf. savya vajrakatṭrī ca vāme kapālahārīṇī R and *om.* V ◇ -karttiṃ] *em.*; kartti D and B113/6; cf. katṭrī R.
³³⁶ This line is an interpolation. This is omitted in ABC and found only in D (and B113/6, 44v6); *n.e.* Tib; the *Bohitā* does not comment on this line; cf. jaṅghādvayābhyāṃ bhagavataḥ kaṭy āliṅgyānurāgini Rac; -nirāginīm for -nurāgini Rpc and *om.* V ◇ bhagavatkaṭiṃ āliṅgyā-] *em.*; bhagavatasya kaṭi samāliṅgyā B113/6; bhagavatasya taṭi samāliṅgyā D; cf. bhagavataḥ kaṭy āliṅgyā R.
³³⁷ This line is an interpolation. This is omitted in ABC and found only in D (and B113/6, 44v6–45r1); *n.e.* Tib; the *Bohitā* does not comment on this line; cf. ekavaktrā muktakeśā nagnā tu mu raktavarṇṇikām muṇḍamālāśritā gīvā R and *om.* V ◇ -varṇā] *em.*; varṇṇā muktakeśā nagnā raktavarṇṇā D and B113/6.
³³⁸ This line is an interpolation. This is omitted in ABC and found only in D (and B113/6, 45r1); *n.e.* Tib; the *Bohitā* does not comment on this line; cf. śṛṅgālābharāṇojvalāḥ śirakapāramālāḥ ca R and *om.* V ◇ śṛṅgārā-] Dpc and B113/6; śṛṅgā Dac ◇ -bharāṇo- (*m.c.* for -bharāṇa-)] D and B113/6 ◇ śira- (for śiraḥ-)] D and B113/6.
³³⁹ This line is an interpolation. This is omitted in ABC and found only in D (and B113/6, 45r1); *n.e.* Tib; the *Bohitā* does not comment on this line; cf. divyagandhānuliptāṅgī naupurakeyurābhūṣā R and *om.* V ◇ -keyurā- (*m.c.* for -keyūrā-)] D and B113/6.
³⁴⁰ This line is an interpolation. This is omitted in ABC and found only in D (and B113/6, 45r1–r2); *n.e.* Tib; the *Bohitā* does not comment on this line; cf. divyasragdāmabhūṣiṇī / ṣaṇmudrābharaṇai yuktā R and *om.* V ◇ -sragdāma-] *corr.*; śragdāma D and B113/6 ◇ -bhūṣī (*m.c.* for -bhūṣiṇī)] D and B113/6 ◇ -vibhūṣitā] *em.*; vibhūṣita D and B113/6; cf. yuktā R.
³⁴¹ This line is an interpolation. This is omitted in ABC and found only in D (and B113/6, 45r2); *n.e.* Tib; the *Bohitā* does not comment on this line; cf. trinetrā ratnābharaṇānvitāṃ R and *om.* V ◇ -bhūṣitam (for -bhūṣitā)] D and B113/6; cf. -nvitāṃ R.
³⁴² This line is an interpolation. This is omitted in ABC and found only in D (and B113/6, 45r2); *n.e.* Tib; the *Bohitā* does not comment on nor mention this line; cf. parayālarāgnim iva saṃdipti mahātejasabhāsvaram R and *om.* V ◇ iva-ṃ dīpti (partially *m.c.* for iva dīptir)] *corr.*; ivam dipti D and B113/6; cf. iva saṃdipti R ◇ -teja- (for -tejah-)] B113/6; tepraṃ Dac; tejaṃ Dpc; cf. teja R ◇ -prabhāsvaram (for -prabhāsvarā)] D and B113/6.
³⁴³ -pāya-] AD (thabs kyi Tib); pāyā BC ◇ -rdraṅ] C; (brlan Tib); draṅ AB; draṅṅ D; for *ādra*, see also *Dākārṇava* (15.41a).

nānāherukajvālaiḥ sa visphurantam vibhāvayet //50//³⁴⁴
 paṭṭamālā tu sarveṣāṃ śīrāṇāṃ kārayed vratī /³⁴⁵
 padmadaleṣu pūrvādi antarāntara yoginī //51//³⁴⁶
 caturviṃśati saṃkhyātā ḍākinyādyās ca ṣaṣṣaṭkam /³⁴⁷
 pūrvādi uttarāntaṅ ca ḍākinyādyā ṣaṭkan tathā //52//³⁴⁸
 uttarādyā paścimāntam lāmādyā ṣaṭkam punaḥ /³⁴⁹
 paścimādyā dakṣiṇāntam khaṇḍarohādikaṃ kulam //53//³⁵⁰
 dakṣiṇādyā pūrvāntaṅ ca rūpiṇyādyā ṣaṭkan tataḥ /³⁵¹
 ḍākinī rūpikā caiva cumbikā tu parāvṛtāḥ //54//³⁵²
 sabālikānuvartī ca kṛṣṇārdhakā haritārdhakā /³⁵³
 lāmā yogesvarī bhadrā kapālinī kaṅkālīkā //55//³⁵⁴
 rājāvartī haritārdhā tu raktārdhā kramāyataḥ /³⁵⁵

- ³⁴⁴ nānā-] BCD (sna tshogs Tib); +++ā A ◇ -heruka-] ApcCD (he ru ka Tib); hairuka Aac; herūka B ◇ -jvālaiḥ] AB ('bar bas Tib); jvālai teḥ C; jvāraiḥ D ◇ sa visphurantam] ABD; sa visphaliṃgam C; rnam par 'phro bcas Tib ◇ vibhāvayet] ABCD; *n.e.* Tib.
- ³⁴⁵ paṭṭamālā (for paṭṭamālām)] ABD (dpyangs kyī phreng ba Tib); paṭmālā C; cf. paṭṭamālā V ◇ sarveṣāṃ] ABC (kun la Tib); sarvaṣāṃ D ◇ śīrāṇāṃ] A (dbu rnam Tib); śīrāṇāṃ B; śīlānām CD ◇ kārayed] ABC (bya Tib); kālayed D.
- ³⁴⁶ antarāntara (*m.c.* for antarāntarā)] ABCD (bar bar du Tib); cf. antarāntara R and V ◇ yoginī] AC (rnal 'byor ma Tib); yoginī BD.
- ³⁴⁷ caturviṃśati (*m.c.* for caturviṃśatiḥ)] ABacD (nyi shu rtsa bzhi'i Tib); caturviṃśatiḥ Bpc; caturviṣati C ◇ -saṃkhyātā] ABD (grangs nyid Tib); sa khyātā C ◇ ḍākinyādyās] ApcBC (mkha' 'gro ma sogs Tib); nya Aac; ḍākinyās D ◇ ṣaṣṣaṭkam] AD (drug drug Tib); ṣaṣṣaṭkam (or ṣaṣṣaṭkam) B; ṣaṭkam C.
- ³⁴⁸ ḍākinyādyā] AB (mkha' 'gro ma sogs Tib); ḍākinyā CD ◇ ṣaṭkan] ABC (drug Tib); ṭkam D.
- ³⁴⁹ -māntam] AD (mthar Tib); māntam BC ◇ punaḥ] ACD (slar yang Tib); puna B.
- ³⁵⁰ paścimādyā] ApcBC (nub la sogs nas Tib); paścimā Aac; paścipādyā D ◇ dakṣiṇāntam] ApcBCD (lho yi mthar Tib); ntam Aac.
- ³⁵¹ rūpiṇyādyā] *corr.* (gzugs can ma sogs Tib); rūpiṇyādyā A; rūpiṇyā B; rūpiṇyo C; rūpiṇyādyo D ◇ tataḥ] ABD (de nas Tib); tathā C.
- ³⁵² ḍākinī] ABCD (mkha' 'gro ma Tib); cf. ba dzra ḍā ki nī ye J, ḍākinī and vajradākinīye R, and ḍākinī V ◇ rūpikā] ABCD (gzugs can Tib); cf. ba dzra rū pi kī ye J, rūpikā and vajrarūpiṇīye R, and rūpikā V ◇ cumbikā] ABC ('o byed ma Tib); cūmbikā D; cf. ba dzra tsu mbi kā yai J, cūmbikā and vajracūmbikāye R, and cūmbikā V ◇ parāvṛtāḥ (partially *m.c.* for parāvṛttā)] ABD (gzhan sgyur ma Tib); parāvṛtā C; cf. ba dzra pa rā bṛ tā ye J, parāvṛtā and vajraparāvṛtāye R, parāvṛtāḥ V.
- ³⁵³ sabālikā-] ABC (byis bcas ma Tib); sabārikā D; cf. ba dzra sa bā li kī ye J, sabārikā and vajrasabālikāye R, and sabālikā V ◇ -nuvartī] ABCD (rjes 'jug ma Tib); cf. ba dzra a nu wa rttī ye J, anuvartī and vajraanuvartīye R, and 'nuvartī V ◇ kṛṣṇārdhakā (alternatively kṛṣṇārdhā)] ABCD (phyed nag Tib); cf. kṛṣṇārdhā (regarded as a goddess's name) R and kṛṣṇārdhakā tu V ◇ haritārdhakā] *em.*; tu nilārdhakī ABCD; sngon can rnam Tib; cf. haritārdhā R, nilārdhakī V, and haritārdhā *Dākārṇava* (15.56a).
- ³⁵⁴ lāmā] ABD (lā ma Tib); rāmā C; cf. ba dzra lā me J, lāmā and vajramārāye R, and rāmā V ◇ yogesvarī] C (rnal 'byor dbang phyug Tib); yogesvarī ABD; cf. ba dzra yo gī shwa rī ye J, yogesorī and vajrayogesvarīye R, and yāgesvarī V ◇ bhadrā] ABCD (bzang mo Tib); cf. ba dzra bha drī ye J, bhadrā and vajrabhadrāye R, and bhadrā V ◇ kapālinī] AB (thod pa can Tib); kapālinī C; kapālinanī D; cf. ba dzra ka pā li nī ye J, kapāriṇī and vajrakapālinīye R, and kṛṣṇālinī V ◇ kaṅkālīkā] ABCD; nag mo Tib; cf. ba dzra kam kā la kā yai J, kaṅkālīkā and vajrakamkālīnīye R, and kaṅkālīkā V.
- ³⁵⁵ rājāvartī] ABD (rgyal mo skor ma Tib); romāvartī C; cf. ba dzra rā dza ba rttī ye J, rājāvartī and vajrarājāvartīye R, and rāmāvartī V ◇ haritārdhā] ABD (phyed ljang gu Tib); haritādyā C; cf.

khaṇḍarohā śmaśānī ca vidravī kurukullikāḥ //56//³⁵⁶
rudantī naṭī -m- ākhyātā raktārdhā tu pītārdhikā /³⁵⁷
rūpiṇī bhairavī śekhī śikhaṇḍījaṭilīrudrāḥ //57//³⁵⁸
pītārdhā kṛṣṇārdhā devī bhujāstrādyā vārāhikā /³⁵⁹
antareṣu dalānāṅ ca pañcāmṛtakaroṭakāḥ //58//³⁶⁰
pratyālīḍhapadenaiva kapālamālādīdhāriṇī /³⁶¹
vāmāvarteṣu vijñeyā sumerūparibhāgajām //59//³⁶²
<iti padmadalam /60/>³⁶³

5.4.2. The Adamantine Circle (vajracakra) (15.61–72)

tadbāhye vajracakraṅ ca nīlakṛṣṇasya madhyake /³⁶⁴
ḍākinī ca tathā lāmā khaṇḍarohā tu rūpiṇī //61//³⁶⁵

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- haritārdhā (regarded as a goddess's name) R ◇ kramāyataḥ] ABD (gang phyir and rim pas Tib); kramāyutaḥ C.
- ³⁵⁶ khaṇḍarohā] ABCD (dum skyes ma Tib); cf. ba dzra kha ṅda ro hā yai J, khaṇḍarohā and vajrakhaṇḍarohikāye R, and khaṇḍarohā V ◇ śmaśānī] C (dur khrod ma Tib); śmaśānī ABD; cf. ba dzra shma shā nī ye J, śmaśānī and vajraśmaśānīye R, and śmaśānī V ◇ vidravī] ABpcD (rnam zhu ma Tib); vidra Bac; vidravā C; cf. ba dzra bi dra pī ye J, vidravī and vajravīdravīye R, and vivaraddham V ◇ kurukullikāḥ (for kurukullikā)] ABD (ku ru kul ma Tib); kurukutsikāḥ C; cf. ba dzra ku ru lli kī ye J, kurukullikā and vajrakurukulikāye R, and kurukullīva ca V.
- ³⁵⁷ rudantī] ABC (ngu ma Tib); rudanti D; cf. ba dzra ru da na tī ye J, rūpatā and vajrarūpatāye R, and rudantī V ◇ naṭī -m-] ABCD (gar mar Tib); cf. ba dzra na ṭī ye J, matā and vajragāṅakāye R, and matim V ◇ ākhyātā] ACD (grags ma rnam Tib); ākhyāta B; cf. ākhyātā (regarded as a goddess's name) R ◇ raktārdhā] AB (phyed dmar ba Tib); raktārdhan C; raktārdha D ◇ pītārdhikā] ABpcD (phyed ser mo Tib); pītārdhā tu Bac; pītārdhikā C.
- ³⁵⁸ rūpiṇī] ABC (gzugs can Tib); rupiṇī D; cf. ba dzra rū pi ṅī ye J, rūpiṇī and vajrarūpiṇīye R, and rūpiṇyā V ◇ bhairavī] ABD ('jigs byed Tib); bhairavā C; cf. ba dzra bhair ra bī ye J, bhairavī and vajrabhairavīye R, and bhairavī V ◇ śekhī (m.c. for śikhī)] corr. (gtsug phud ma Tib); sekhī ABCD; cf. ba dzra shi khī ye J, sekhi and vajraśeṣīye R, and sekhī V ◇ śikhaṇḍī-] C (thor tshugs Tib); śikhaṇḍī ABpcD; śikhaṇḍīka Bac; cf. ba dzra shi kha ṅdī ye J, śikhaṇḍī and vajraśikhaṇḍīye R, and khaṇḍī V ◇ -jaṭilī-] ABCD (ral pa can Tib); cf. ba dzra dza ṭā lī ye J, jaṭiri (ac), jaṭirī (pc), and vajrajaṭiriye R, and yati V ◇ -rudrāḥ] ABCD (drag mo Tib); cf. ba dzra ru drī ye J, rudrā and vajrarudrāye R, and rudrayā V.
- ³⁵⁹ kṛṣṇārdhā] ABC (phyed nag ma Tib); kṛṣṇārdhā D; cf. kṛṣṇārdhā (regarded as a goddess's name) R ◇ devī] ABD (lha mo Tib); daivī C ◇ bhujāstrādyā] ABD (phyag mtshan la sogs Tib); bhujā'ntādyā C.
- ³⁶⁰ dalānāṅ] AB ('dab ma rnam la Tib); darānāṅ C; ca dalānāṅ D ◇ pañcāmṛtakaroṭakāḥ] ABCD (bdud rtsi lnga yi snod rnam Tib); cf. pañcāmṛtakaroṭakāḥ and pañcāmṛtakaroṭake R and pañcāmṛtakakā V.
- ³⁶¹ bzhin du add. Tib ◇ kapāla-] ABC (thod pa'i Tib); kāla D.
- ³⁶² vāmā-] ApcBCD (g-yon Tib); ma Aac ◇ -varteṣu] ACD (skor du Tib); varttaṣu B ◇ sumerūpari-] ACD (ri rab Tib); sumeru pari B ◇ -bhāgajām (for -bhāgajā)] ABCD (char skyes ma Tib); cf. bhāgakaṃ V.
- ³⁶³ iti padmadalam] D; om. ABC; n.e. Tib; cf. om. R and V. This line may be an interpolation.
- ³⁶⁴ tad-] ABD (de'i Tib); om. C ◇ -bāhye] ABC (rgyab Tib); bāhya D ◇ ca] ABD; caiva C ◇ -kṛṣṇasya] ACD (nag pa yi Tib); kṛṣṇa B ◇ madhyake] AD (dbus su Tib); madhyate B; madhyataḥ C.
- ³⁶⁵ ḍākinī ABCD (mkha' 'gro Tib); cf. dzra ḍā ki nī ye J, vajraḍākinīye and ḍākinī R, and ḍākinī V ◇ lāmā] ABD (lā ma Tib); rāmā C; cf. ba dzra lā me J, lāmāye and lāmā R, and rāmā V ◇ khaṇḍarohā]

pracaṇḍā caṇḍākṣī caiva prabhāvati mahānāsā /³⁶⁶
 vīramatī kharvarī ca laṅkeśvarī drumacchāyā //62//³⁶⁷
 airāvati ca tathātra mahābhairavī tu smṛtā /³⁶⁸
 vāyuvegā surābhakṣī śyāmādevī subhadrikāḥ //63//³⁶⁹
 hayakarṇā khagānanā cakravegā khaṇḍarohikā /³⁷⁰
 śauṇḍinī cakravarṇinī suvīrā tu mahābalāḥ /³⁷¹
 cakravartinī mahāvīryā yāminī yuminī tathā //64//³⁷²

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- ABCD (dum skyes ma Tib); cf. ba dzra kha ṇḍa ro he J, vajrakhaṇḍarohe and khaṇḍarohā R, and khaṇḍarohā V ◊ rūpiṇī] ABC (gzugs can ma Tib); rūpiṇī D; cf. ba dzra rū pi ṇī ye J, vajrarūpiṇīye and rūpiṇī R, and rūpiṇī V.
- ³⁶⁶ pracaṇḍā] ABD (rab gtum mo Tib); pracaṇḍa C; cf. ba dzra pra tsa ṇḍī ye J, vajrapracaṇḍāye and pracaṇḍā R, and pracaṇḍā V ◊ caṇḍākṣī] ABCD (gtum mig ma Tib); cf. ba dzra tsa ṇḍā kṣī ye J, vajrapracaṇḍākṣīye and caṇḍākṣī R, and caṇḍākṣiṇī V ◊ prabhāvati] ABCD ('od ldan ma Tib); cf. ba dzra pra bhā wa ti ye J, vajraprabhāmate and prabhāmati R, and prabhāvati V ◊ mahānāsā] ABpCD (sna chen mo Tib); mahānās#### Bac; mahānāsyasā C; cf. ba dzra ma hā nā se J, vajramahānāsāye and mahānāsā R, and mahānāsā V.
- ³⁶⁷ vīramatī] ACD (dpa' blo mo Tib); vī~lamatī B; cf. ba dzra bī ra ma tī ye J, vajravīramatiye and vīramatī R, and vīramatī V ◊ kharvarī] ABCD (mi'u thung ma Tib); cf. ba dzra kha rba rī ye J, sarvvarīye and kharvvarī R, and kharvvarī V ◊ ca] ABC (dang Tib); om. D ◊ laṅkeśvarī] ApCBCD (lang ka'i bdag mo Tib); ga Aac; cf. ba dzra lam ke shwa rī ye J, vajralamkeśvarīye and lamkeśvarī R, and lamkeśvarī V ◊ drumacchāyā] ApCBCD (shin grib ma Tib); bra Aac; cf. ba dzra dru ma tstshā ye J, vajradrumacchāye and drumacchāyā R, and drūmacchāyayā V.
- ³⁶⁸ airāvati] ABCD (sa srung ma Tib); cf. ba dzra ai ra wa tī ye J, vajra airāvatiye and ailāvati R, and airāvati V ◊ tathātra] ABC (de bzhin 'dir Tib); tathāgra D ◊ mahābhairavī] ABCD ('jigs byed chen mo Tib); cf. ba dzra ma hā bhāi ra wī ye J, vajramahābhairaviye and mahābhairavī R, and mahābhairavī V.
- ³⁶⁹ vāyuvegā] ABCD (rlung shugs ma Tib); cf. ba dzra bā yu be ge J, vajravāyuvegāye and vāyuvegā R, and vāyuvegā V ◊ surābhakṣī] ABCD (chang za mo Tib); cf. ba dzra su ra bha kṣī ye J, vajrasurābhakṣīye and surābhakṣī R, and surābhakṣī V ◊ śyāmādevī] corr. (sngo bsangs lha mo Tib); syāmādevī ABCD; cf. ba dzra shyā ma de wī ye J, vajraśyāmādevīye and syāmādevī R, and syāmādevī V ◊ subhadrikāḥ (for subhadrikā)] ApCBCD. (rab bzang ma Tib); subhadrakāḥ Aac; cf. ba dzra su bha drī ye J, vajrasubhadrikāye and subhadrā R, and subhadrikāḥ V.
- ³⁷⁰ hayakarṇā] ABCD (rta rna ma Tib); cf. ba dzra ha ya ka rṇṇe J, vajrahaye karṇṇāye and hayakarṇṇā R, and hayakarṇṇā V ◊ khagānanā] ABCD (bya gdong ma Tib); cf. ba dzra kha gā na ne J, vajrakhaṅānanāye and khagānanā R, and khagānanā V ◊ cakravegā] ABCD ('khor lo'i shugs ma Tib); cf. ba dzra tsa kra ve ge J, vajracakravegāye and cakravegā (or cakravego) R, and cakravegā V ◊ khaṇḍarohikā] ABCD (dum skyes ma Tib); cf. ba dzra kha ṇḍa ro he J, vajrakhaṇḍarohikāye and khaṇḍarohikā R, and khaṇḍarohikā V.
- ³⁷¹ śauṇḍinī] corr. (chang 'tshong Tib); sauṇḍinī ABCD; cf. ba dzra shau ṇḍī nī ye J, śauṇḍine and sauṇḍinī R, and sauṇḍinī V ◊ cakravarṇinī] corr. ('khor lo'i go cha ma Tib); cakravarṇinī AB; cakravarṇinī CD; cf. ba dzra tsa kra wa rmi ṇī ye J, cakravaminīye and cakravarṇinī R, and cakravarṇinī V ◊ suvīrā] ABCD (shin tu dpa' mo Tib); cf. ba dzra su pī re J, vajrasuvīrāya and suvīrā R, and suvīrā V ◊ mahābalāḥ (for mahābalā)] ABC (stobs chen ma Tib); mahā Dac; mahābarāḥ Dpc; cf. ba dzra ma hā ba le J, mahābarāya and mahābala R, and mahābalāḥ V.
- ³⁷² cakravartinī] CD ('khor los sgyur ma Tib); cakravarṇinī A; cakravartinī B; cf. ba dzra tsa kra ba rtti nī ye J, cakravarṇinīye and cakravarṇinī R, and cakravarṇinī V ◊ mahāvīryā] ABCD (brtson chen mo Tib); cf. ba dzra ma hā bī rye J, mahāvīryāya and mahāvīryā R, and mahāvīryā V ◊ yāminī] ABCD (gshin rje ma Tib); cf. ba dzra ya mi nī ye J, yāminīye and yāminī R, and yāminī V ◊ yuminī (however, the best is mohanī)] ABD; kāminī C; skyes gshin rje ma Tib; cf. ba dzra ya mi nī ye J, yuminīyai and yuminī R, and puṭānī V.

sañcālinī trāsanī ca caṇḍikā tu sarasvatī /³⁷³
 icchāsiddhimahājvālā varṇa cakreṣu yādrśam //65//³⁷⁴
 caturbhujā ekavaktrā kapālakhaṭvāṅgadharā /³⁷⁵
 ḍamarukarttikā tathā muktakeśā digambarā //66//³⁷⁶
 pañcamudrādigātras tā vajramālāvibhūṣitā /³⁷⁷
 pretāsanā mahāghorā sarvacakreṣu yoginī //67//³⁷⁸
 nānābharaṇayuktāś ca prajñopāyānvitā tathā /³⁷⁹
 evam ārūpyadhātuś ca pīṭhan tac ca nigadyate //68//³⁸⁰
 pramuditā bhūmi vikhyātā pīṭhopapīṭhādikaṃ punaḥ /³⁸¹
 ekabhūmiṣu madhye ca dvādaśabhūmir iṣyate //69//³⁸²
 evaṃ sarveṣu jñātavyā ekadhātuṣu sarvakam /³⁸³
ṣaṭtriṃśati samākhyātā sarvaguṇamayam vibhuḥ //70//³⁸⁴
 evaṅ ca dhātu vīrāṇam yoginīnām svabhāvakam /³⁸⁵

- ³⁷³ sañcālinī] ABD (g-yo byed Tib); sacālinī C; cf. ba dzra sa nytsa li ni J, saṃcāminīye and saṃcāriṇi (ac) and saṃcāriṇi (pc) R, and mañjalīnī V ◇ trāsanī] ABCD (skrag byed ma Tib); cf. ba dzra trā si nī J, trāsaniye and samtrāsini R, and trāsanī V ◇ ca] ACD; om. B ◇ caṇḍikā] ABCD (gtum mo Tib); cf. ba dzra tsa ṅdi ke J, caṇḍikāye and caṇḍikā R, and caṇḍikā V ◇ sarasvatī] ABCD (dbyangs can ma Tib); cf. ba dzra sā ra swa ti ye J, sarasvatīye and sarasvati R, and saraśvatī V.
- ³⁷⁴ icchāsiddhi-] ABCD ('dod 'grub ma Tib); cf. ba dzra i tstsha si ddhyai J, icchāsiddhiye (or icchāsiddhiya) and icchāsiddhā R, and icchāsiddhi V ◇ -mahājvālā] ABCD ('bar chen mo Tib); cf. ba dzra ma hā dzwa li ye J, mahājvārāye and mahājvālā R, and mahājvālā V ◇ varṇa cakreṣu (for varṇam cakre)] (kha dog 'khor lo Tib); varṇam cakreṣu B; cf. varṇa cakreṣu V and 15.78b, 15.91b, and 15.200b of the *Dākārṇava*.
- ³⁷⁵ ekavaktrā] ApcBCD (zhal gcig ma Tib); ekavarṇā Aac.
- ³⁷⁶ muktakeśā] ABC (skra grol Tib); muktakeśa D ◇ digambarā] ABD (phyogs kyi gos can ma Tib); digambarāḥ C.
- ³⁷⁷ -gātras tā (for -gātrā sā)] ABD; grātras tā C; sku la Tib; cf. gātras tā R and gātrasthā V ◇ -vibhūṣitā] BpcD (rnam par brgyan Tib); vibhūtāḥ A; vibhūtā BacCD; cf. vibhūṣitāḥ R and vibhūṣitā V.
- ³⁷⁸ pretāsanā] ABD (yi dags gdan can Tib); pretāsana C ◇ -cakreṣu] ACD ('khor lo Tib); cakeṣu B.
- ³⁷⁹ -yuktāś (for -yuktā)] ABCD (dang ldan pa Tib); cf. yuktāś R and V ◇ -yānvitā] AC (ldan pa Tib); yāndhitā B; yānvitām D.
- ³⁸⁰ ārūpya-] ABD (gzugs med Tib); ārupya C ◇ tac ca] AD (de yang Tib); c ca B; caiva C ◇ nigadyate] ABpcCD (nges par brjod Tib); ninigadyate Bac.
- ³⁸¹ bhūmi (*m.c.* for bhūmir)] AD (sar Tib); bhumi B; tumi C; cf. bhūmī R and bhūmi V ◇ pīṭhopapīṭhā-] ApcBC (gnas dang nye gnas Tib); pīṭhopīṭhā Aac; pīṭhe pa / pīṭhā D.
- ³⁸² eka] ABCD; de ltar Tib; cf. gcig *Bohitā* (141r5) ◇ -bhūmiṣu (perhaps *m.c.* for -bhūmiṣu to lengthen the last syllable of the first *pāda* following the first *pāda* in the previous line)] ABC (sa yi Tib); bhūmi ca D; cf. bhūmiṣu V ◇ dvādaśa-] ABD (bcu gnyis Tib); dvādaśā C.
- ³⁸³ evaṃ] AC (de ltar Tib); eva BD ◇ jñātavyā (for jñātavyam)] ABCD (shes bya Tib); cf. jñātavyam V ◇ ekadhātuṣu] ABCD; khams gcig 'dir Tib.
- ³⁸⁴ ṣaṭtriṃśati samākhyātā (for ṣaṭtriṃśatiḥ samākhyātāḥ)] ABCD (sum cu rtsa drug bshad pa rnam Tib); cf. ṣaṭtriṃśati samākhyātā V ◇ vibhuḥ (for vibhu)] ABCD (gtso bo Tib); cf. punaḥ V.
- ³⁸⁵ dhātu (*m.c.* for dhātur, used as neuter)] ABpcD (khams dTib); dhaśī Bac; dhātuṃ C; cf. dhātu V ◇ yoginīnām] ApcBC (rnal 'byor ma rnam Tib); yoginīnām Aac; yoginī nānā D ◇ svabhāvakam] AC (rang bzhin can Tib); svabhāvakaḥ BD.

cakravādeṣu sattvānām upapādyā kulaḥ kramāt /³⁸⁶
 te punaḥ ṣaṭtriṃśato bhinnā deṣe deṣe kramāya tu //71//³⁸⁷
 iti vajracakraṃ <**prathamam**> /72//³⁸⁸

5.4.3. The Heart Circle (*hṛdayacakra*) (15.73–85)

atha tadbāhyato vakṣye hṛdayacakredaṃ punaḥ /³⁸⁹
 raktapītavarṇeṣv evañ cakrāreṣu ca madhyataḥ //73//³⁹⁰
 vajradharī akṣobhyī tu vairocānī ratneśikā /³⁹¹
 padmanartī amoghī ca locanā māmākīva tu //74//³⁹²
 pāṇḍarā tārā rūpavajrā śabdagandharasas tathā /³⁹³
 sparśadharmadhātuvajrā ca khitigarbhī khagarbhakī //75//³⁹⁴

- ³⁸⁶ upapādyā (for upapādyāḥ)] ABCD; rdzus skyes Tib; cf. upapādyā V ◊ kulaḥ] AB (rigs kyi Tib); kulaṃ CD; cf. kulaṃ V.
- ³⁸⁷ ṣaṭtriṃśato (*m.c.* for ṣaṭtriṃśat or used as ṣaṭtriṃśat+tas)] ABCD (sum cu rtsa drug gi Tib) ◊ deṣe deṣe] AB (yul dang yul Tib); deśadeṣe C; deśaṣe D.
- ³⁸⁸ prathamam] *em.*; *om.* ABC; prathamāḥ D; *n.e.* Tib; cf. prathama R and *om.* V. Although it makes sense, prathamam is perhaps an interpolation.
- ³⁸⁹ -bāhyato] ABC (phyi rol Tib); bāhyako D ◊ -cakredaṃ (for cakram idaṃ)] ABC ('khor lo 'di Tib); cakraṃ D; cf. cakraṃ R, cakram idaṃ V, and -cakredaṃ *Ḍākārṇava* (15.211b).
- ³⁹⁰ -varṇeṣv] AC (kha dog la Tib); varṇaṣv BD ◊ -reṣu] ACD (rtsibs kyi Tib); ~leṣu B ◊ madhyataḥ] ABD (dbus su Tib); madhyagaḥ C.
- ³⁹¹ vajradharī] ABCD (rdo rje 'chang ma Tib); cf. ba dzra ba dzra dha rī ye J, vajradhariye, and vajradhārī (ac) and vajradharī (pc) R, and vajradharī V ◊ akṣobhyī] *corr.* (mi bskyod ma Tib); akṣobhī AD; akṣo B; akṣobhye C; cf. ba dzra a kṣo bhye ye J, akṣobhīye and akṣobhyī R, and akṣobhye V ◊ vairocānī] ABCD (rnam snang Tib); cf. ba dzra bai ro tsa nī yai J, vairocānīye and vairocānī R, and vairocānī V ◊ ratneśikā] *corr.* (rin chen dbang mo Tib); ratneśikā ACD; ratnaśikā B; cf. ba dzra ra tna shi khi nī ye J, ratneśikāyī and ratneśikā R, and ratnośikā V.
- ³⁹² padmanartī] ABCDpc (pa dma gar ma Tib); padmartī Dac; cf. ba dzra pa dma na rtte shwa rī ye J, padmanarttaiye and padmanartti R, and padmanṛtya V ◊ amoghī] ABCD (don yod ma Tib); cf. ba dzra a mo ghī ye J, amoghīye and amoghī R, and amoghā V ◊ locanā] A (spyān ma Tib); locanī BD; rocānī C; cf. ba dzra lo tsa nī ye J, locanīye and locanā R, and rocānī V ◊ māmākī-] ABCD (mā ma kī Tib); cf. ba dzra mā ma kī ye J, vajramāmakiye and māmākī R, and māmākī V.
- ³⁹³ pāṇḍarā] *corr.* (gos dkar Tib); paṇḍarā AB; paṇḍalā C; pāṇḍarī D; cf. ba dzra pa ṇḍa ra ba si nī ye J, pāṇḍarāyāi and pāṇḍarā R, and paṇḍū V ◊ tārā] BC (sgrol ma Tib); tā++ A; tārī D; cf. ba dzra tā rā yai J, tārāyāi and tārā R, and tārā V ◊ rūpavajrā] *em.* (gzugs rdo rje Tib); rūpaṃ vajra AB; rupavajra C; rūpavajrī D; cf. ba dzra rū pa ba dzre J, rūpavajrāyāi and rūpavajrā R, and rūpavajra V ◊ śabdagandharasas] ABC (sgra and dri dang ro Tib); sabdagandharasas D; cf. ba dzra sha bda ba dzre, ba dzra ga ndha ba dzre, and ba dzra rā sa ba dzre J, śabdavajrāyāi, gaṃdhavajrāyāi, and rasavajrāyāi, and śabdavajrā gandhavajrā rasavajrā R, and śabdagandharasas V.
- ³⁹⁴ sparśa-] ABCD (reg Tib); cf. ba dzra spa rṣa ba dzre J, parśavajrāyāi and spaśavajrā R, and sparśa V ◊ -dharmadhātuvajrā] ABC (chos dbyings rdo rje ma Tib); dharmadhātuvajrī D; cf. ba dzra dha rma dhā tu ba dzre J, dharmmadhātuvajre and dharmmadhātuvajrā R, and dharmmadhātuvajrā V ◊ khitigarbhī (for kṣitigarbhī)] ABD (sa snying ma Tib); kṣitigarbhā C; cf. ba dzra kṣi ti ga rbhī ye J, kṣitigarbhīye and kṣitigarbhā R, and kṣitigarbbhā V. The Middle-Indic word *khiti* (for *kṣiti*) is used in the Buddhist Apabhraṃśa verses such as *Hevajra* (II.4.67a). ◊ khagarbhakī] ABCD (mkha' snying mo Tib); cf. ba dzra kha ga rbha kī ye J, khagarbhīye and khagarbhā R, khagarbbhakā V.

pānī ca lokanāthī tu sarvanī samantabhadrī /³⁹⁵
 ratnolakī nairātmyā ca bhṛkuṭī paṇṇasorikā //76//³⁹⁶
 yamāntakī prajñāntī ca padmāntakī tu vighnāntakī /³⁹⁷
 acalī nīladaṇḍī ca ṭakkirājī mahābalā //77//³⁹⁸
 uṣṇīṣā sumbharājñī ca varṇa cakre tu yādṛśām /³⁹⁹
 śeṣaṃ ca vajracakreṣu vaktrādisarvalakṣaṇam //78//⁴⁰⁰
 upapīṭheṣu devīnāṃ svābhōpāyena cintayet /
 pratyālīdhapadenāpi vijñeyaṃ sarvacakrake //79//⁴⁰¹
 rūpadhātu vimalā ca dvīpaṃ prathamakam matam /⁴⁰²

- ³⁹⁵ pānī] ABCD (phyag mo Tib); cf. ba dzra ba dzra pā nī ye J, vajrapānīye and vajramānī R, and pānī V ◇ lokanāthī] ABCD ('jig rten mgon po ma Tib); cf. ba dzra lo ka nā tha nī ye J, lokanāthīye and lokanāthī R, and lokalokanāthī V ◇ sarvanī (for sarvanīvaraṇaṣkambhinī)] AB (sgrib kun sel ma Tib); sarvaṇī C; sarvaṇī D; cf. ba dzra sa rba a ba ra ṇa ni ṣkaṃ bhi nī ye J, sarvvanivarabhiskambhīye and sarvvanivarabhiskambhī R, and sarvvaṇī V ◇ samantabhadrī] *em.* (kun bzang mo Tib); samantaprabhā ABC; samantraprabhī D; cf. ba dzra sa ma nta bha drī ye J, samantabhadrīye and samantabhadrā R, and samantaprabhāḥ V; *samantaprabhā* is the name of a bodhisattva's level (*bhūmi*) and not the name of a bodhisattva.
- ³⁹⁶ ratnolakī (*m.c.* for ratnolkī or ratnolkā)] ABC (rin chen sgron me Tib); ratnorakī D; cf. ba dzra ra tno lkī ye J, ratnolkīye and ratnalkā R, and ratnolakī V ◇ nairātmyā] *corr.* (bdag med ma Tib); nairātmā ABCD; cf. ba dzra nai rā tmyā ye J, nairātmyāyai and nairātmā R, and nairātmā V ◇ bhṛkuṭī] ABCD (khro gnyer Tib); cf. ba dzra bhṛ ku ṭi kī ye J, bhṛkūṭīye and bhṛkūṭī R, and bhṛkuṭī V ◇ paṇṇasorikā (for parṇaśabarikā, *m.c.* for parṇaśabarī)] A (ri khrod lo ma can Tib); paṇṇasorikāḥ B; parṇasaurikāḥ C; parṇasaurikīḥ D; cf. ba dzra pa ṇa sha ba rī ye J, parṇaśabarakāyai and paṇṇaśabarī R, and parṇasārikā V. See also paṇṇa (for parṇa) PH. The word *-sorikā* appears to be a dialectal pronunciation of *-śabarikā* to accommodate the meter.
- ³⁹⁷ yamāntakī] ABC (gshin mthar byed ma Tib); yamantakī D; cf. ba dzra ya mā nta kī ye J, yamāntakīye and yamāntakī R, and yamāntakī V ◇ prajñāntī ca (*m.c.* for prajñāntakī ca)] AB (shes mtha' ma Tib); prajñāntakī ca C; prajñāntakī D; cf. ba dzra pra dznyā nta kī ye J, prajñāntakīye and padmāntakī R, and prajñāntī V ◇ padmāntakī] ABCD (pad mtha' ma Tib); cf. pa dmā nta kī ye J, padmāntakīya and prajñāntakī R, and padmāntakī V ◇ vighnāntakī] D (bgegs mthar byed ma Tib); vighnāntakā Aac; vighnāntikā ApcBpcC; vi Bac; cf. ba dzra bi ghnā nta kī ye J, padmāntakīye and vighnāntakī R, and vighnāntakī V.
- ³⁹⁸ This line is omitted in Bac. ◇ acalī] ABpc (mi g-yo ma Tib); acalā C; acarī D; cf. ba dzra a tsa lī ye J, acalīye and acalī R, and acalā V ◇ nīladaṇḍī] ABpcC (dbyug sngon ma Tib); nīradaḍī D; cf. ba dzra nī la da ṇḍī ye J, ṭakkirājīye and nīradaṇḍī R, and nīladaṇḍā V ◇ ṭakkirājī] A ('dod rgyal ma Tib); ṭakkirājā Bpc; ṭarkirāja C; ṭakkirājī D; cf. ba dzra ṭa kki rā dzī ye J, nīladaṇḍīya and ṭakkirājī R, and ṭakkirāja V ◇ mahābalā] ABpcC (stobs chen mo Tib); mahābalī D; cf. ba dzra ma hā ba lī ye J, mahābaliye and mahābamahābali R, and mahābalā V.
- ³⁹⁹ This line is omitted in Bac. ◇ uṣṇīṣā] ABpc (gtsug tor ma Tib); *om.* Bac; uṣṇīṣa C; uṣṇīṣī D; cf. ba dzra u ṣṇī ṣī ye J, uṣṇīṣacakrīye and uṣṇīṣā R, and uṣṇīṣā V ◇ sumbharājñī ca] ABpcC (gnod mdzes ma Tib); *om.* Bac; sumbharājñī ca D; cf. ba dzra su mbha rā dzī ye J, sumbharājīye and sumbharājī R, and sumbharājī V ◇ varṇa (for varṇam)] ABpcCD (kha dog Tib); *om.* Bac; cf. varṇa V and 15.65d, 91b, and 200b of the *Dākārṇava*. ◇ cakre tu] ABpcCD ('khor lo Tib); *om.* Bac ◇ yādṛśām (for yādṛśam)] AC (ji bzhin Tib); śām Bac; yāśām Bpc; yādṛśam D; cf. yādṛśam *Dākārṇava* (15.65d, 91b, and 200b) and yādṛśam V.
- ⁴⁰⁰ -cakreṣu (for -cakre)] ABD; cakre tu C; 'khor lo bzhin Tib ◇ vaktrādi-] ACD (zhal la sogs pa'i Tib); vaktodi B ◇ -lakṣaṇam] ABC (mtshan nyid Tib); rakṣaṇam D.
- ⁴⁰¹ vijñeyaṃ sarvacakrake] ABCD; *n.e.* Tib.
- ⁴⁰² -dhātu (for -dhātur)] ABCD (khams Tib); cf. +++ R and dhātu V; it is also possible to edit this as a compound.

nāyakan tu vijānīyāl laghuherukam iṣyate //80//
 padmaherukaṃ ṛṭīye caturthyākāsakam matam /⁴⁰³
 bhairambhaṃ pañcame heruḥ ṣaṣṭhame tddhiṭherukam matam //81//⁴⁰⁴
 saptame jvālaheruṅ ca aṣṭame dravaherukam /⁴⁰⁵
 navame jñānaheruṅ ca daśame cittaherukam //82//⁴⁰⁶
 ekādaśe vāk-heruṅ ca dvādaśe kāyikam matam /⁴⁰⁷
 dvādaśa te mahāvajraherukaṃ nānyatantrataḥ //83//⁴⁰⁸
 saṃsthānaṃ yādṛṣaṃ teṣu tricakrasamvaraḥ /⁴⁰⁹
 varṇaṃ svasvacakreṣu lakṣayed buddhimān naraḥ //84//⁴¹⁰
 iti hṛdayacakraṃ **dvitīyam** /85/⁴¹¹

5.4.4. The Merit Circle (guṇacakra) (15.86–111)

atha tadbāhye sarvaguṇaṃ nāma cakraṃ śuklaraktakam /⁴¹²
 vajrāramadhyato dadyāt ṣaṭtriṃśadhūtīkām varām //86//⁴¹³
 brāhmaṇī kṣatriṇī vaiśyī sūdrī caṇḍālinī sucī /⁴¹⁴

- ⁴⁰³ -herukaṃ] AB (he ru ka Tib); herukai C; heruka D ◇ ṛṭīye] A (gsum par Tib); ṛṭīyaṃ BC; ṛṭīya D ◇ caturthyā- (for caturtha ā-)] AC (bzhi pa Tib); caturthyāṃ B; caturthā D; cf. caturthyāṃ V ◇ -kāsakam matam] AB (nam mkha' par 'dod Tib); kāsakam akaṃ C; kāsakarṃmatam D.
- ⁴⁰⁴ bhairambhaṃ] A ('thor rlung Tib); bhairambha BD; bhairava C ◇ heruḥ (*m.c.* for herukaṃ)] ABCD (he ru ka Tib); cf. heruḥ V, and -heruṃ *Ḍākārṇava* (15.82a, 82c, and 83a) ◇ tddhiṭherukam] A (sa yi he ru ka Tib); dviherukam B; rddhiheruka C; dviherukaṃ D; cf. dviheruka R (from 27r3) and dveherukī V; A's reading *ṣaṣṭhame tddhiṭherukam* may be a corruption of *ṣaṣṭhe medinītherukam*, although it is unmetrical. ◇ matam] ABCD; *n.e.* Tib.
- ⁴⁰⁵ jvāla- (*m.c.* for jvālā-)] ABC ('bar ba'i Tib); jvāra D ◇ -heruṅ (*m.c.* for herukaṃ)] ABD (he ru ka Tib); herukaṃ C.
- ⁴⁰⁶ -heruṅ (*m.c.* for -herukaṃ)] ABD (he ru ka Tib); herukaṃ C.
- ⁴⁰⁷ -heruṅ (*m.c.* for -herukaṃ)] AB (he ru ka Tib); heru C; ppharukaṃ D ◇ kāyikam] ABC (sku yi Tib); kāpikaṃ D.
- ⁴⁰⁸ dvādaśa] ABD (bcu gnyis Tib); dvādaśaṃ C ◇ nānyatantrataḥ] ABD (rgyud gzhan med Tib); nānyataḥ C.
- ⁴⁰⁹ saṃsthānaṃ] ACD (dbyibs Tib); sasthānaṃ B ◇ teṣu] ABD (de rnam Tib); ṣu C ◇ -samvara-] ApcBCD (sdom Tib); heru Aac.
- ⁴¹⁰ varṇaṃ] ABC (sku mdog Tib); varṇa D ◇ buddhimān naraḥ] ABCD; blo ldan rnam kyis Tib.
- ⁴¹¹ dvitīyam] C (gnyis pa Tib); dvitīyaḥ ABD.
- ⁴¹² tad-] ABC (de Tib); *om.* D ◇ nāma] ABD (zhes bya'i Tib); rāmā C.
- ⁴¹³ -triṃśa- (for -triṃśad-)] ABC (sum cu Tib); triṃśad D; cf. triṃśad V ◇ -dhūtīkām] ABD; dhūtīkām C; pho nya ma Tib; cf. dūtīkā R and dhūtīkaṃ V.
- ⁴¹⁴ brāhmaṇī] BCD (bram ze Tib); brāhma+i A; cf. ba dzra brā hma ṇī ye J, brahmāṇīye and brāhmaṇī R, and brāhmaṇī V ◇ kṣatriṇī] B (rgyal rigs Tib); kṣatriṇī A; kṣatriṇī CD; cf. ba dzra kṣa tri ṇī ye J, kṣatriye and kṣatriṇī R, and kṣatriṇī V ◇ vaiśyī] *corr.* (rje'u rigs mo Tib); veṃśī AB; vaṃśī C; vaiśī D; cf. ba dzra bai shī ye J, vaiśyaye and vaiśī R, and vaiśī V; see also vaiśyā *Kālacakra* (3.130) and *Laghutantraṭīkā* (p. 69, l. 5) ◇ sūdrī] BC (dmangs mo Tib); sūdrī AD; cf. ba dzra shu dri ṇī ye J, sūdrīye and sūdrī R, and sūdrī V ◇ caṇḍālinī] ABC (gtum mo Tib); caṇḍālinīva tu D; cf. ba dzra tsa ṇḍa li nī ye J, caṇḍiyai and caṇḍālinī R, and caṇḍālinī V ◇ sucī (perhaps for śvacī, *m.c.* for śvapaṇī)] AB (khyi 'tshod ma Tib); sūcī CD; cf. ba dzra shwa tsi ni ye J, sucīye and sūcī R, and sūcī V.

ḍombī naṭī kapālinī kaivartī tu veṇunaṭī //87//⁴¹⁵
 śaṅkhinī tantuvāpī ca kandunī kāṣṭhakārikā /⁴¹⁶
 mālinī tailinī cchepī kośakārī dhūtinī //88//⁴¹⁷
 haḍagāḍī gaṇikā ca kallavāli tu kūparī /⁴¹⁸
 rājabhaṭī khaṭṭikī ca tambolavikrayīva tu //89//⁴¹⁹
 suvarṇakārī lohārī maṇihārī tu dāvakī /⁴²⁰

- ⁴¹⁵ ḍombī] ABC (g-yung mo Tib); ḍombi D; cf. ba dzra ḍo mbi nī ye J, ḍombīye and ḍombinī R, and ḍombī V ◇ naṭī] AD (gar ma Tib); narṭī BC; cf. ba dzra nā ṭī ye J, naṭīye and naṭī R, and narṭī V ◇ kapālinī] ABC (thod pa can Tib); kapilinī D; cf. ba dzra ka pā li nī ye J, kapāliye and kapālinī R, and kapālinī V ◇ kaivartī] ABC (nya pa mo Tib); kaivartti D; cf. ba dzra kai wa rṭī ye J, keivarttiye and kaivartti R, and kaivartti V ◇ veṇunaṭī] ABD; veṇumaṭī C; smyig dkar ma Tib; cf. ba dzra be ṇu nā ṭī ye J, venunadiye and veṇunaṭī R, veṇunaṭī V.
- ⁴¹⁶ śaṅkhinī] C (dung mkhan mo Tib); saṅkhinī ABD; cf. ba dzra shaṃ kha kī ye J, śaṅkhinīye and śaṅkhinī R, and śaṅkhinī V ◇ tantuvāpī] AC (tha ga mo Tib); AC; tantravāpī BD; cf. ba dzra ta ntu ba ya kī ye J, tantuvāpīye, and ta## (ac) and tantuvāpī (pc) R, and tantravāpī V; see also Aṃśukārī *Kālacakra* (3.131), which is tantravāyī according to the *Vimalaprabhā*, and aṃśukārīṇī *Laghutantraṭīkā* (p. 69, l. 8) ◇ kandunī (for kandukī)] ABCD (khur ba mkhan mo Tib); cf. ba dzra ka ṇḍu kī ye J, kanduniye and kaṇḍuṇī R, kaṇḍukī V, and kandukī *Kālacakra* (3.131) and *Laghutantraṭīkā* (p. 69, l. 14). It seems that the original *kandukī* was changed into *kandunī* (ABCD) and *kaṇḍukī* (JV) separately. ◇ kāṣṭhakārikā] ABCDpc (shing bzo ma Tib); kāṣṭharikā Dac; cf. ba dzra ka ṅṭha kā ri kī ye J, kāṣṭhakāriye and kāṣṭhakāriṇī R, and kāṣṭhakārikā V.
- ⁴¹⁷ mālinī] ApcC (phreng ma Tib); sā Aac; mālinī B; mārinī D; cf. ba dzra mā lā kī ye J, māline and māriṇī R, and mālinī V ◇ tailinī] AB; tailinī C; tairiṇī D; kha ma Tib; cf. ba dzra tai lī ye J, terine and telinī R, and tailinī V ◇ cchepī] ABC (tshos ma Tib); ccheyī D; also possible to read A as ccheyī; cf. ba dzra tstshi yī ye J, cchepīye and cchepī R, and cchepī V; see also raṅgakārī *Kālacakra* (3.132), which is lākṣākārī according to the *Vimalaprabhā*, and lākṣākārī *Laghutantraṭīkā* (p. 69, l. 11); see also chedha (“smear with fragrant things such as sandalwood,” or “theft” or “thief”) and cheppa (“tail” or “penis”) PH ◇ kośakārī] D (srin bal byed ma Tib); kosakārī AB; kāmśakārī ca C; cf. ba dzra ko ṣa kā ri ye J, kośakāliye and kośakālī R, and kośakālī V ◇ dhūtinī (for dūtinī, m.c. for dūti)] ABCD (pho nya mo Tib); cf. ba dzra dū ṭī ye J, dhūtanīye and dhūtinī R, and dhūṭiṇī V; *dūti* and (*ava*)*dhūti* are equivalent in the etymology in the *Dākārṇava* (12.33).
- ⁴¹⁸ haḍagāḍī] AD; haḍagā BC; bshang ‘phyag ma Tib; cf. ba dzra ha ḍa gā ḍī ye J, hatagiye and hatagāḍī R, and haḍagā V; see also haḍḍinī *Kālacakra* (3.134) and *Laghutantraṭīkā* (p. 69, l. 6); in Hindi *haḍ* (Sanskrit *haḍḍa*) means bone and *gāḍnā* means to drive (and *gāḍī* means carriage). ◇ gaṇikā] corr. (rtsis mkhan ma Tib); ganikā or garikā A; ganikā AB; garikā C; ganikī D; cf. ba dzra ga ṇi kī ye J, ḍiṅgalikīye and ṭārikā R, and garikārī V; see also gaṇikā *Kālacakra* (3.131) and *Laghutantraṭīkā* (p. 69, l. 16). ◇ kallavāli (for kalyapāli)] AB (chang ‘tshong Tib); kallivāli C; karṇṇakārī D; cf. ba dzra ka rṇṇa ba lī ye J, karṇṇakīye and karṇṇakālī R, and kallavārī V; see also śauṇḍinī *Kālacakra* (3.130) and kalyapālinī *Laghutantraṭīkā* (p. 69, l. 8); see also kallavāla PH ◇ kūparī (m.c. for kūpakārī)] BD (ldum ra’i gnyer ba mo Tib); kūyarī A; kupakārī C; cf. ba dzra ku yā rī ye J, kūpaliye and kūyarī R, and kūparī V; see also kūpakarṭī *Kālacakra* (3.133) and kūpakarṭī *Laghutantraṭīkā* (p. 69, l. 9).
- ⁴¹⁹ rājabhaṭī] AB (rgyal pos bkrabs ma Tib); rājabhaṭṭī CD; cf. ba dzra rā dza bha ṭī ye J, rājabhaṭīye and rājabhaṭī R, and rājabhaṭṭī V ◇ khaṭṭikī] corr. (shan pa mo Tib); gaṭṭikī ABCD; cf. ba dzra kha ṭṭi kī ye J, gatikāye, and gatiki (ac) and gatikī (pc) R, and gaṭṭikī V; see also khaṭṭikī *Kālacakra* (3.131) and khaṭṭikīṇī *Laghutantraṭīkā* (p. 69, l. 5) and the encoding of the letters *khaṭṭvāṅga* as *gaṭṭvāṅga* in Chapter 16 of the *Dākārṇava* (footnote 91). ◇ tambolavikrayīva (for tāmbūlavikrayīva)] AB (so rtsi ‘tshong bar byed ma Tib); tambolavikrayī ca C; tamborī vikrayīva D; cf. ba dzra tā mbo la wa kri yī ye J, tāmbolinīye and tāmbolavikiyī R, and tamboravikrayī V; see also tambola (for tāmbūla) PH.
- ⁴²⁰ suvarṇakārī] ApcBD (gser mgar mo Tib); surṇṇakārī Aac; svavarṇakārī C; cf. ba dzra sau ba rṇṇa kā rī ye J, svārṇakāliye and svavarṇakālī R, and suvarṇakārī V ◇ lohārī (m.c. for lohakārī)] AB (lcags mgar mo Tib); lohakārī CD; cf. ba dzra lo hā rī ye J, lohakārāye and lohārī R, and lohakārī V;

mlecchī oḍinī vañijī pattharagādhī kṛṣikān //90//⁴²¹
 carmakārī ca yoginī varṇa cakreṣu teṣu taḥṭ //⁴²²
 śeṣaṃ sarvan tu draṣṭavyā yathā hr̥dayacakrake //91//⁴²³
kṣetram atra vijānīyāt kāmadhātusarvakulātmakām //⁴²⁴
 dvitīyadvīpakam ity āhuḥ prajñopāyātmakam svakam //92//⁴²⁵
 prabhākārī bhūmiś caiva pūjanīyā guruḥ svayam //⁴²⁶
 svanāmoccāraṇamantrais tu praṇavādyā prakīrtitāḥ //93//⁴²⁷
 hūmhūmphatḥkārānteṣv eva sarvacakreṣu kārayet //⁴²⁸
 tadbāhye vartulan dadyāt dvirekhākṛṣṇanīlakam //94//⁴²⁹
 dvāratoraṇavedī ca hārārdhahāraśobhitām //⁴³⁰
 pūrvadvāreṣu madhye ca kākāsyā ḍākinī yataḥ //95//⁴³¹

see also lohakārī *Kālacakra* (3.132) and *Laghutantraṭīkā* (p. 69, l. 11) ◇ mañihārī] *em.* (nor bu brgyud ma Tib); ma+ihārī A; ma..hārī B; mānsahārī C; mansakārī D; cf. ba dzra ma ṇi hā rī ye J, mañihārīya and mañihārī R, and mānsakārī V; see also mañikārī *Kālacakra* (3.131) and *Laghutantraṭīkā* (p. 69, l. 10) ◇ dāvakī] ABD (nags pa mo Tib); pāvakī C; cf. ba dzra dā ba kī ye J, ḍāvakiye and dāvakī R, and dāvakī V.

- ⁴²¹ mlecchī] AC (kla klo Tib); slecchī B; mlacchī D; cf. ba dzra mle tstshe ḍī ye J, mlecchiye and mlecchī R, and mlecchī V ◇ oḍinī] ABCD (o ḍi Tib); cf. (This is a part of the name of the previous goddess ba dzra mle tstshe ḍī) J, oḍinīya and oḍinī R, and oḍinī V ◇ vañijī] *corr.* (tshong pa mo Tib); vañijī ABCD; cf. ba dzra ba ṇi dzī ye J, vañijīye and vañijī R, and jrī V ◇ pattharagādhī (for prastaragādhī)] ABCD; rdo bzo ma Tib ; cf. ba dzra pa tha ra gā dhī ye J, patthāragādhīye and patthāragādhī R, vaspharagā (or vastharagā) V, and patthara (for prastara) PH; gādhī is obscure, although in Hindi *gāḍhnā* is to shape or forge. ◇ kṛṣikān (for kṛṣikā)] ABCD (zhing las ma Tib); cf. ba dzra kṛ ṣi kā rī ye J, kṛṣikīye and kṛṣikārī R, and kṛṣīn V.
- ⁴²² carmakārī] ABCD (ko lpags mo Tib); cf. ba dzra tsa rma kā ri ye J, carmmakārī (this is not a name of a goddess.) R, and carmmakārī V ◇ varṇa cakreṣu teṣu taḥṭ (perhaps for varṇam cakre tu yādr̥śam)] ABCD ('di nams 'khor lo'i kha dog go Tib); cf. varṇṇa cakreṣu eṣu ca V and 15.65d, 78b, and 200b of the *Dākārṇava*.
- ⁴²³ śeṣaṃ] C (lhag ma Tib); śeṣaṃ ABD ◇ draṣṭavyā (for draṣṭavyam or paśyed)] ABCD (shes par bya Tib); cf. draṣṭavyā V ◇ hr̥daya-] C (snying po yi Tib); hr̥dayeṣu ABD; cf. hr̥dayeṣu V.
- ⁴²⁴ kṣetram atra] *em.* ('dir ni zhing du Tib); kṣetramantra ABCD; cf. kṣetra R and kṣatramantra V ◇ -sarvakulātmakām (for -sarvakulātmakam)] AB (rigs kun bdag nyid Tib); kulātmakām C; sarvvakurmmakām D; cf. kulātmajāḥ R and sakulātmakā V.
- ⁴²⁵ dvitīya-] ABC (gnysis pa'i Tib); dvitīye D ◇ āhuḥ] ABD (bshad Tib); āhuḥ C ◇ svakam] ABC (rang gi Tib); svayam D.
- ⁴²⁶ bhūmiś caiva] A (sa de bzhin Tib); bhūmiñ caiva B; bhūmikaṃ ca C; bhūmiṃ caiva D ◇ pūjanīyā (for pūjaniyo)] ApcBC (mchod par bya Tib); pūjaniya Aac; pūjanīyā tu D; cf. pūjanīyā V.
- ⁴²⁷ svanāmoccāraṇa-] AD (rang ming brjod pa'i Tib); svanāmoraṇa B; svānanāraṇa C ◇ -mantrais (for -mantrās)] ABCD (sngags la Tib); cf. mantraiḥ V ◇ -dyā (for -dyāḥ)] ABCD (thog mar Tib); cf. dyā V ◇ prakīrtitāḥ] AB (rab tu grags Tib); prakāḥ C; prakīrtitā D.
- ⁴²⁸ -kārānteṣv (for -kārāntā or *m.c.* for -kārā anteṣv)] ABC (yi ge mthar Tib); kānteṣv D; cf. kālānteṣu V ◇ eva] ABCD; de ltar Tib; *om.* V ◇ kārayet] ABC (bya Tib); kālayet D; kārayet V.
- ⁴²⁹ -bāhye] ABC (phyi rol Tib); bāhya D ◇ vartulan] AC (zlum por Tib); vatulam B; varturam D ◇ dadyāt] ACD (sbyin Tib); dadyāta B ◇ -rekhā-] AB (ri mo Tib); lekhā C; leṣā D.
- ⁴³⁰ dvāra-] A (sgo Tib); dvārā BCD ◇ -vedī] *corr.* (kha khyer Tib); vedhī ABCD; cf. vedī R and vedhī V; see also vedi or vei (for vedī) PH ◇ hārā-] ABC (dra ba Tib); horā D ◇ -śobhitām (for -śobhitam or -śobhitā)] *corr.* (mdzes Tib); sobhitām AB; śobhitam C; sobhitam D; cf. śobhitāḥ V.
- ⁴³¹ -dvāreṣu (*m.c.* for -dvāre)] ABC (sgo yi Tib); dvāreṣu D; cf. dvāre R and dvāreṣu V. ◇ madhye ca] ACD (dbus su yang Tib); *om.* Bac; madhya ca Bpc ◇ kākāsyā] ABpcD (khwa gdong ma Tib); *om.*

uttare ulūkāsyā tu paścime śvānavaktrikā /⁴³²
dakṣiṇe sūkarāsyā tu varṇaṃ lāmādikā parā //96//⁴³³
agninairṭyavāyavye īśāne koṇavāsini /⁴³⁴
yamadādḥī dūtī damṣṭrī mathanī yathākramāt //97//⁴³⁵
dvau dvau varṇasamā kāryā mukhānurūpataḥ kramāt /⁴³⁶
pūrvottarapaścime tu dakṣiṇe bhūmayāḥ sadā //98//⁴³⁷
kṛṣṇanīlaharidraktā pītavarṇā tu kārayet /⁴³⁸
sahajamaṇḍalam evaṃ yasmāc cakracatuṣṭayam //99//⁴³⁹
puṭaṃ dharmasambhoganirmāṇaṃ paścāt kāryā yathākramāt /⁴⁴⁰
dviṭiyacakraṃ trirekhaṃ trītyaṅ caturekhakam //100//⁴⁴¹
caturthaṃ pañcarekhātmā śmaśānaṃ sarvataḥ kramāt /⁴⁴²

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- Bac; kākāsyā C; cf. ba dzra kā kā sye J, kākāsyāya and kākāsyā R, and kākāsyā V ◇ dākinī] ABpcCD (mkha' 'gro ma Tib); *om.* Bac ◇ yataḥ (for yathā)] ACD ('dra'i Tib); *om.* Bac; yata Bpc.
- ⁴³² This line is omitted in Bac. ◇ ulūkāsyā] AD ('ug pa'i gdong can ma Tib); ulūkā~syā Bpc; ulūkāsyā C; cf. ba dzra u lū kā sye J, ulūkāsyāyake and urukāsyā R, and ulūkāsyā V ◇ śvānavaktrikā] C (khyi gdong can ma Tib); śvā++vaktrikā A; svānavaktrikā BpcD; cf. ba dzra shwa nā sye J, śvānāsyāyake and śvānāsyā R, and svānavaktrikā V.
- ⁴³³ dakṣiṇe] ABpcCD (lho ru Tib); *om.* Bac ◇ sūkarāsyā] AB (phag gi gdong can Tib); sūkarāsyā C; sūkalāsyā D; cf. ba dzra sū ka rā sye J, sūkarāsyāyake and sūkalāsyā R, and sūkarāsyā V ◇ varṇaṃ] ABC (kha dog Tib); varṇa D ◇ -lāmādikā] AB (lā ma sogs 'dra Tib); rāmādikā C; tvāmādikā D ◇ parā] ABC (mchog Tib); palā D.
- ⁴³⁴ agni-] ABC (me Tib); agneya D ◇ -vāyavye] A (rlung Tib); vāyuvya B; vāyuvye C; vāyuś ca D ◇ īśāne] AD (dbang ldan Tib); īśāne B; īśāna C ◇ koṇa-] ABC (mtshams na Tib); kaṇa D.
- ⁴³⁵ yamadādḥī] *corr.* (gshin rje brtan ma Tib); yamadādī AC; yamadāḍā B; yamadāti D; cf. ba dzra ya ma dā dhī ye J, yamadātakiye and yamadādḥī R, and yamadā V ◇ dūtī] ABC (pho nya ma Tib); *om.* D; cf. ba dzra ya ma dū tī ye J, yamadūtakiye and yamadūti R, and dūtā V ◇ damṣṭrī (for damṣṭrīnī)] A (mche gtsigs Tib); draṣṭrī BC; yamadraṣṭrī D; cf. ba dzra ya ma dam ṣṭrī nī ye J, yamadramṣṭrakīye and yamadramṣṭi R, and yamadramṣṭrī draṣṭrī V ◇ mathanī] AB ('joms ma Tib); mathanī ca C; mathanī tu D; cf. ba dzra ya ma ma tha nī ye J, yamamathanītakīye and yamamathanī R, and mathanī V.
- ⁴³⁶ -nurūpataḥ] AB (rjes su mthun Tib); nurupataḥ C; nurūpata D ◇ kramāt] ABC (rim pas Tib); kramā D.
- ⁴³⁷ pūrvottara-] ACD (shar dang byang Tib); pūrvvora B.
- ⁴³⁸ -nīla-] AB (sngo Tib); nīra C; nīlā D ◇ -harid-] ACD (ljang Tib); haridrad B ◇ -raktā pītavarṇā (for -rakapītavarṇās)] ABC (dmar/ /ser po yi ni mdog Tib); ṣīta for pīta D; cf. raktā pītavarṇā V.
- ⁴³⁹ sahaja-] ACD (lhan skyes Tib); sahasaja B ◇ -maṇḍalam] ABpcCD (dkyil 'khor Tib); ##ṇḍalam Bac ◇ cakra-] ABD ('khor lo Tib); cakraṃ C ◇ -caṭuṣṭayam] ABD (rim pa bzhi Tib); catuṣṭa C.
- ⁴⁴⁰ puṭaṃ] ABCD; *n.e.* Tib ◇ -nirmāṇaṃ] ABC (sprul pa Tib); nirmāṇa D ◇ paścāt] ABC (mjug tu Tib); ṣaścā D ◇ kāryā (for kāryaṃ or kuryād)] A (bya Tib); karyā B; kuryyād C; kuryyā D; cf. kuryād V ◇ -kramāt] AB (rim Tib); kramaṃ CD.
- ⁴⁴¹ dviṭiyacakraṃ] AD ('khor lo gnyis par Tib); dviṭiyatukraṃ B; dviṭiye catu C ◇ trirekhaṃ] ApcB (ri mo gsum Tib); tritī Aac; trilekhaṃ CD ◇ catu- (*m.c.* for catū-)] ABCD (bzhi Tib) ◇ -rekhakam] AB (ri mo Tib); lekhakam C; leṣakam D.
- ⁴⁴² pañcarekhātmā (*m.c.* for pañcarekhātmakam, see 15.102a)] AB (ri mo lnga'i bdag nyid Tib); pañcalekhātmā C; pañcaleṣātmā D; cf. pañcalekhātmā V ◇ śmaśānaṃ] C (dur khrod Tib); smaśānaṃ ABD ◇ sarvataḥ] ABC (kun nas Tib); sarvvata D.

vartulākāraḥ kuryād **bāhyā**dibhūmikam matam //101//⁴⁴³
 pañcarekhātmakam cakrañ catuṣkoṇam samujjvalam /⁴⁴⁴
 tatra sahaḥajakrasya **śmaśānāni** ca kathyate //102//⁴⁴⁵
 caṇḍogragahvaram caiva jvālākulakaraṅkakam /⁴⁴⁶
vibhīṣaṇas ca pūrvādi dikṣu vāmena saṁsthitam //103//⁴⁴⁷
aṭṭaṭṭahāsa īśānyā lakṣmīvana hutāsane /⁴⁴⁸
 ghorāndhakāro nairṭyāṃ vāvyāṅ kilikilāraḥ //104//⁴⁴⁹
śmaśānāni ghorarūpāṇi vetāḍabhūtaśivāravai /⁴⁵⁰
 anena krameṇa tiṣṭhet aṣṭa śmaśānāni ca //105//⁴⁵¹
 vṛkṣadikpālanāgendrā meghendrās ca punaḥ kramāt /⁴⁵²
śirīṣāsvatthakaṅkeli cūtavṛkṣavaṭas tathā //106//⁴⁵³
karaṅjakaṅ caiva latāparkaṭis tu hi pārthivaḥ /⁴⁵⁴

- ⁴⁴³ vartulā-] ABC (zlum po'i Tib); vartturā D ◇ -kārakam] AD (dbyibs su Tib); rakaṃ B; raktakaṃ C ◇ kuryād] ABC (bya bar Tib); kuyyād D ◇ bāhyā-] BCD (phyi rol Tib); vāyvā A ◇ matam] ABD ('dod Tib); metaṃ C.
- ⁴⁴⁴ pañcarekhā-] AB (ri mo lṅga'i Tib); paṃcalekhā C; pañcaleṣā D ◇ -koṇam] ABC (grwa Tib); koṇe D.
- ⁴⁴⁵ śmaśānāni] CD (dur khrod rnam Tib); smaśānāni AB ◇ ca kathyate] ABD (bshad bya Tib); prakathyate C.
- ⁴⁴⁶ caṇḍogra-] ABC (gtum drag Tib); caṇḍegra D; cf. caṇḍograhāya and caṇḍogra R and caṇḍogra V ◇ -gahvaram] ABC (tshang tshing Tib); gahvalam D; cf. gahvalāya and gahvara R and gahvaram ◇ jvālākula-] A ('bar bas 'khrigs pa'i Tib); jvārānkura B; jvālām kula CD; cf. jvālākulāya and jvālākula R and jvālām kuka V ◇ -karaṅkakam] A (keng rus can Tib); karaṅkantaṃ B; karaṅkajaṃ C; kalamkakaṃ D; cf. karaṅkabhairavāya and karaṅkabhairava R and karaṅkakam V.
- ⁴⁴⁷ vibhīṣaṇas (for vibhīṣaṇam)] *corr.* ('jigs sde Tib); bhībīṣaṇas ABD; bhībīṣaṇas C; cf. bhībīṣaṇas V, and vibhīṣaṇas *Cakrasaṃvarābhisamaya* (2) ◇ vāmena] AD (g-yon skor Tib); vāme B; vāme ca C ◇ saṁsthitam] A (yongs su gnas Tib); saṁsthitā BD; saṁsthitam C.
- ⁴⁴⁸ aṭṭaṭṭahāsa] CD (a ṭṭa ṭṭar rgod Tib); aṭṭaṭṭahāsa AB; cf. aṭṭaṭṭahāsāya and aṭṭaṭṭahāsa R and aṭṭaṭṭahāsa V ◇ īśānyā (for aiśānyā)] A (dbang ldan du Tib); iśānyām B; śānyā C; iśānyām D; cf. iśānyām V and iśānī ("northeast") PH ◇ lakṣmīvana (for lakṣmīvanam)] ABD (dpal gyi nags Tib); lakṣmīvanta C; cf. lakṣmīvanahutāsānyā and lakṣmīvanahutāsa R and lakṣmīvanta V ◇ hutāsane] A (sreg zar Tib); hutāsane B; hutāsane C; hutāsanaṃ D.
- ⁴⁴⁹ ghorāndhakāro] ABC (mun pa drag po Tib); ghorāṃdhakāra D; cf. gholāṃdhakārāya and ghorāṃdhakāre R and ghorāndhakāra V ◇ vāvyāṅ] AD (rlung du Tib); vāvyāṅ B; vāvyāṅ C ◇ kilikilāraḥ] AD (ki li ki li sgrogs Tib); kilikilāraḥ BC; cf. kilikilāravā R and kilikilāraḥ V.
- ⁴⁵⁰ śmaśānāni] C (dur khrod Tib); smaśānāni ABD ◇ -rūpāṇi] D (gzugs rnam Tib); rūpāṇi AB; rūpāṇi C ◇ śivāravai (for śivāravaiḥ)] D (ce spyang sgra Tib); śivāravai AB; śivāravaiḥ C; cf. śivāravai V and śivāravai V.
- ⁴⁵¹ anena] ABD ('di yis Tib); anenaiva C ◇ krameṇa] A (rim pa Tib); kramene BCD ◇ tiṣṭhet (*m.c.* for tiṣṭheyur)] ABD (gnas pa Tib); tiṣṭhet C ◇ śmaśānāni] BCD (dur khrod Tib); smaśānāni A.
- ⁴⁵² vṛkṣa-] ABC (shing Tib); vṛkṣā D.: -dikpāla-] A (phyogs skyong Tib); dikpā~ra B; dipāla C; dikpāra D ◇ -nāge-] ACD (klu Tib); nāgre B ◇ meghendrās ca punaḥ kramāt] ABC; puna for punaḥ D; *n.e.* Tib.
- ⁴⁵³ śirīṣā-] *corr.* (shir shing Tib); śirīṣā ABC; śirīṣā a D; cf. śirīṣā V ◇ -śvattha-] *em.*; svattha AB; svattha CD; khyab nas Tib; cf. śvattha V ◇ -kaṅkeli (for -kaṅkeliś)] ABD (kaṅ ke li Tib); kaṅkeli C; kaṅ ke li Tib ◇ cūta-] AB (tsu ta'i Tib); cūta CD.
- ⁴⁵⁴ karaṅjakaṅ (for karaṅjakaś)] A (ka ra nydza ka Tib); karaṅjakaś BCD; cf. ka~laṅmakaś V ◇ latāparkaṭis] AD (la tā par ka ṭi Tib); latāparkkaṭi BC ◇ tu hi] AD (dang Tib); hi B; hi na C.

indro dhanadaś caiva nāgendro 'tha yamādhipaḥ //107//⁴⁵⁵
 īśāno 'tha hutāśana rākṣasendro 'nilādhipaḥ /⁴⁵⁶
 vāsukis takṣakaś caiva karkoṭapadma eva ca //108//⁴⁵⁷
 mahāpadmahuluhulukulikaśaṅkhapālakaḥ /⁴⁵⁸
 garjito ghūrṇito ghora āvarto ghana eva ca /⁴⁵⁹
 pūraṇavarṣaṇaś caṇḍo meghādhipā ime ca tu //109//⁴⁶⁰
 sarvam atra śmaśāneṣu vajrāvalyaṃ vidāpayet /⁴⁶¹
 sarvañ cātraiva kartavyā bāhyañ cābhyantaram matam //110//⁴⁶²
 iti tṛtīyaṃ guṇacakram /111/⁴⁶³
 <prathamapuṭam /112/>⁴⁶⁴

5.5. The Second Dharma Layer (15.113–151)

5.5.1. The Space Circle (ākāśacakra) (15.113–123)

atha bāhyākāśacakram nīlapaṅkajasannibham /⁴⁶⁵
 ṣaṭtriṃśārato madhye ca khecarī yoginī -m- idam //113//⁴⁶⁶
 kinnarī gandhārī ca huntakī pāṭavī tathā /⁴⁶⁷

-
- ⁴⁵⁵ dhanadaś] ABD (nor sbyin Tib.); dhanadaguś C ◇ nāgendro] BCD (klu dbang Tib); nāgendo A ◇ yamādhipaḥ] ABD (gshin rje'i bdag Tib); dhanādhipaḥ C.
⁴⁵⁶ īśāno] D (dbang ldan Tib); īśāno AB; īśānā C ◇ hutāśana (for hutāśano)] corr. (sreg za Tib); hutāśana AB; hūtāsana CD; cf. hutāśanaṃ V ◇ 'nilādhipaḥ] ABD (rlung bdag po Tib); 'nilodhipaḥ C.
⁴⁵⁷ vāsukis] ABD (nor rgyas Tib); vāsukiḥ C ◇ takṣakaś] BCD ('jog po Tib); takṣaś A ◇ karkoṭa-] A (stobs kyi rgyu Tib); karkkoṭaka BD; karkkoṭakā C; cf. karkkoṭa V ◇ padma eva ca] ABD (pa dma nyid Tib); padme eva ca C.
⁴⁵⁸ mahā-] ABD (chen Tib); pahā C ◇ -huluhulu-] A (hu lu hu lu Tib); huluhu B; hūlukaś ca C; hūluhūlu D ◇ -kulika-] AD (rigs ldan Tib); lika B; kulikaṃ C ◇ -śaṅkha-] BCD (dung Tib); saṅkha A.
⁴⁵⁹ ghūrṇito] ABD ('ur sgrogs Tib); om. C; 'ur sgrogs Tib ◇ āvarto] ACD ('khyil pa Tib); āvatto B ◇ ghana] AD (mthug Tib); para BC.
⁴⁶⁰ pūraṇa-] em. (gang ba Tib); purāṇa AB; pūrāṇa C; purāna D; cf. purāṇa V; cf. -prapūrāṇaṃ *Catuṣpīṭha* (1.2.77c) ◇ -varṣaṇaś] A (char 'bebs Tib); varṣaṇaṅ BD; varṣaṇaṃ C ◇ meghādhipā] AD (sprin gyi bdag po Tib); meghādhipa BC ◇ ca tu] A; vatu BC; vatuḥ D; n.e. Tib; vatu V.
⁴⁶¹ sarvam atra] AC ('dir and thams cad la Tib); sarvvamantra BD ◇ śmaśāneṣu] CD (dur khrod Tib); smaśāneṣu AB ◇ vajrāvalyaṃ (for vajrāvalīṃ)] AB (rdo rje phreng ba Tib); vajrāvalī C; vajāvalyā D; cf. vajrāvalyaṃ V.
⁴⁶² cātraiva] ABC (kyang 'dir Tib); cātaiva D ◇ kartavyā (for kartavyaṃ or kuryād)] ABCD (bya Tib); cf. kartavyā V ◇ bāhyañ] A (phyi Tib); bāhyañ BD; bāhyā C.
⁴⁶³ tṛtīyaṃ] corr. (gsum pa Tib); tritīyaṃ A; tritīya B; tṛtīya C; tṛtī D ◇ -cakram] ACD ('khor lo Tib); cakrakaṃ B.
⁴⁶⁴ Although it makes sense, this line may be an interpolation because it is not attested in the older sources, viz., A and Tib. ◇ prathama-] BCD; om. A; n.e. Tib ◇ -puṭam] corr.; om. A; puṭa BD; pūṭam C; n.e. Tib.
⁴⁶⁵ -hyākāśa-] ABC (nam mkha' yi Tib); hyākāṣe D.
⁴⁶⁶ madhye] ACD (dbus su Tib); madhya B ◇ khecarī] AD (mkha' spyod Tib); khevanī B; kharvarī C ◇ idam] ABCD; 'di rnam Tib.
⁴⁶⁷ kinnarī] AD (mi'am ci mo Tib); kinnarī ca BC; cf. ba dzra ki nna rī ye J, kinnaliye and kinnari R, and kinnarī V ◇ gandhārī (which may be a corruption of gandharvī)] ABC; gandharvī D; dri za mo Tib;

vīṇā vaṃśā mukundā tu murujā vai gaggarikā //114//⁴⁶⁸
kāmsā selendrikī gītā karaḍā tamaḍā parā /⁴⁶⁹
nr̥tyā lāsyā ḍukkā tālī sāraṇā tu dundubhikā //115//⁴⁷⁰
modrī tānī pañcamā tu nālavī tathā ṭambhakī /⁴⁷¹
ḍamarī ḍuṇḍukī caiva kāhalī orakī tathā //116//⁴⁷²
bhūkī ghaṇṭā kiṅkiṇī ghugghurī tathā ḍukolikā svayam /⁴⁷³

- cf. ba dzra ga ndha ha ri ṇī ye J, gandharīye and gandhārī R, and gandhārī V ◇ huntakī (perhaps for huḍukkī)] ABD (hu ṭu ka ma Tib); hūtakī C; cf. ba dzra hu ṭu kī ye J, huntakīya and huntakī R, and hutakī V ◇ pāṭavī] ABCD (pā ṭa ba ma Tib); cf. ba dzra pā ṭa bī ye J, pāṭavīya and pāṭavī R, and pāṭavī V.
- ⁴⁶⁸ vīṇā] ABCD (pi wang Tib); ba dzra bī ṇī ye J, vīṇīya and vīṇā R, and vīṇā V ◇ vaṃśā] C (gling bu Tib); vaṃśā AB; vaśā D; cf. ba dzra baṃ shī ye J, vaṃśīya and vaṃśā R, and vaṃśā V ◇ mukundā] ABC (mu kun da ma Tib); mukuṇḍā D; cf. ba dzra mu ku ṇḍī ye J, mukuṇḍāya and mukuṇḍā R, and mukuṇḍā V ◇ murujā (for murajā)] ABCD (rdza rṅa ma Tib); cf. ba dzra mu rdzī ye J, murujāya and murujā R, and murujā V ◇ vai] A; caiva BCD ◇ gaggarikā (for gargarikā)] AB (gag ga ri Tib); garggarī C; garggarikā D; cf. ba dzra ga gha rī kī ye J, garggārikīye and gaggalikā R, and gaggari V; see also gaggari (for gargarī) PH.
- ⁴⁶⁹ kāmsā] AB (cha lang ma); kāṃśā C; kānsā D; cf. ba dzra kāṃ pī ye J, kāṃśāya and kāṃśikā R, and kāmsā V ◇ selendrikī (for śailendrakī)] A; salondrikī B; saronḍikī C; serendrikī D; shī len dri ki ma Tib; cf. ba dzra shai le ndrī kī ye J, serendrikāye and serendrī R, and salondrikī V ◇ gītā] ABCD (glu ma Tib); cf. ba dzra gī tī ye J, gatiya and gītī R, and gītā V ◇ karaḍā (for karaṭā)] ABCD (ka ra ḍa Tib); cf. ba dzra ka ra ṭī ye J, karadāya and garuḍā R, and kagaraḍā V; see also karaḍa (for karaṭa) PH ◇ tamaḍā] ABD (ta ma ḍā Tib); *om.* C; cf. ba dzra ta ma ḍī ye J, tamadāya and tamaḍā R, and gamaḍā V.
- ⁴⁷⁰ nr̥tyā] ABCD (gar ma Tib); cf. ba dzra nr̥ tyā yai J, nr̥tyāya and nr̥tyā R, and nr̥tyā V ◇ lāsyā] ApcB (sgeg mo Tib); mālyā Aac; lāsā C; lāsyā D; cf. ba dzra lā syā yai J, lāsyāya and lāsyā R, and lāsyā V ◇ ḍukkā (for dhakkā)] ABCD; ṭak ka ma Tib; cf. ba dzra ṭa kkī ye J, ḍurkkāya and ḍukkā R, and ḍukkā V; see ḍakā *Dākārṇava* (15.41a) ◇ tālī] AD (tā li Tib); tāsi BacC; tālīsī Bpc; cf. ba dzra tā li sha ra ṇī ye J, tālīya and tālī R, and tālī V ◇ sāraṇā] ABCD (sha ra ṇa mo Tib); cf. (See the previous ba dzra tā li sha ra ṇī ye) J, śālanīya and sāraṇā R, and sāraṇā V ◇ tu] ApcBCD; *om.* Aac ◇ dundubhikā] ABCD (rṅga chen ma Tib); cf. ba dzra duṃ du bhi kī ye J, dundubhikāye and dundubhikā R, and dundubhikāḥ V.
- ⁴⁷¹ modrī (for maudryī)] ABD; māḍḍī C; mau dri Tib; cf. ba dzra mau drī ye J, modriye and modrī R, and mārdra V ◇ tānī] ABC; trānī D; rgyud can ma Tib; cf. ba dzra tā nī ye J, tāniye and tānī R, and tānī V ◇ pañcamā tu] ABCD; ma ru ma Tib; cf. ba dzra mā tu nī ye J, pañcamīya and pañcamā R, and pañcamā V ◇ nālavī (*m.c.* for nālavamśī)] Aac (na la ba mo Tib); tālavī ApcBC; tāravī D; cf. ba dzra nā la bī ye J, tāravīya and tālavī R, and tālavī V ◇ tathā ṭambhakī (perhaps for tumbakī)] A (de bshin ṭham ba ki Tib); tathā tambhakī B; tathā gambhikī C; tambhakī tathā D; cf. ba dzra ḍham ba kī ye J, ṭambhakīye and tambhakī R, and ..mbhakī V.
- ⁴⁷² ḍamarī (from ḍamaru)] ABCD (ḍa ma ru ma Tib); cf. ba dzra ḍa ma rī ye J, ḍamarīye R, and ḍamarī V ◇ ḍuṇḍukī] ABCD (ḍun tū ki Tib); cf. ba dzra ṭuṇ ṭu kī ye J, ḍuḍukīye R, and ḍuṇḍukī V ◇ kāhalī] C (zangs dung ma Tib); kahālī AB; kaharī D; cf. ba dzra ka hā lī ye J, kaharīye and kaharī R, and *om.* V. See also *Dākārṇava* (15.37a and its footnote). ◇ orakī] ABC (rwa dung ma Tib); olakī D; cf. ba dzra o ra kī ye J, orakīye and olakī R, and *om.* V.
- ⁴⁷³ bhūkī (perhaps for bhukkī)] ABC (bhu ki ma Tib); bhūṣī D; cf. ba dzra bhu kī ye J, bhūkīye and bhūkī R, and bhūtīkī V; see also bhukka (“dog’s bark,” etc.) PH ◇ ghaṇṭā] ABCD (dril bu ma Tib); ba dzra gha ṇṭī ye J, ghaṇṭāya and ghaṇṭā R, and ghaṇṭā V ◇ kiṅkiṇī] *corr.* (dril chung ma Tib); kiṅkiṇī ABD; kiṃkiṇī C; cf. ba dzra kiṃ ki ṇī ye J, kiṃkiṇīye and kiṃkiṇī R, and kiṃkiṇī V ◇ ghugghurī (for ghurghurī)] AB (g-yer kha ma Tib); ghugghu C; ghurghurī D; cf. ba dzra ghu rghu rī ye J, ghughurīye and ghughurī R, and ghuggurī V ◇ ḍukolikā] ABCD (ḍa ko li ka ma Tib); cf. ba dzra ḍa ko li kī ye J, ḍukolikāye and ḍukolikā R, and ḍukakālikā V ◇ svayam] ABCD; *n.e.* Tib.

śāṅkhī ghoṣavatī caiva parśadā parameśvarī //117//⁴⁷⁴
 varṇa nānāvicitraṅ ca athavā cakravarnakā /⁴⁷⁵
 upakṣetranivāsī ca ṛṭiyadvīpikā parā //118//⁴⁷⁶
 khecarīkulam āyāti saṁsthitā -m- atra dvīpake /⁴⁷⁷
 bhūmi arciṣmatī sā tu svasvapīṭhādikṣetrinī //119//⁴⁷⁸
 kadācit ḍamarukhaṭvāṅgaṃ vihāya atrāpi ca /⁴⁷⁹
 svasvacihnābhīnayās ca kārayet tu yathāruḥ / //120//⁴⁸⁰
 mukuṭe sarvacakrāṅṅ svādhipatis tu kārayet /⁴⁸¹
 prajñopāyātmakā hy atra kulīnātmakulīnataḥ //121//⁴⁸²
 śeṣaṃ kuryā yathāpūrvam ābharaṇādikaṃ bahuḥ /⁴⁸³
 trinetrā sarvacakreṣu digambaradharānugāḥ //122//⁴⁸⁴
 iti ākāśacakraprathamah /123/⁴⁸⁵

5.5.2. The Wind Circle (vāyucakra) (15.124–133)

tadbāhye vāyucakraṅ ca varṇaṃ karbharanīlakam /⁴⁸⁶

- ⁴⁷⁴ śāṅkhī] *corr.* (dung ma Tib); sāṅkhī AB; sārddhī C; sāṅkhī D; cf. ba dzra shaṃ khī ye J, sākhiye and sāṅkhī R, and sātvī V ◇ ghoṣavatī] ABCD (dbyangs ldan ma Tib); cf. ba dzra gho ṣa wa ti ye J, ghoṣatāṭiya and ghoṣavatī R, and ghoṣavatī V ◇ parśadā] ABCD ('khor ma Tib); cf. ba dzra pa rṣa dī ye J, parśadā R, and parśadā V ◇ parameśvarī] ABC (mchog gi dbang phyug mo Tib); parameśvarīḥ D; cf. parameśvarī R and V.
- ⁴⁷⁵ varṇa (for varṇaṃ)] ABD (kha dog Tib); varṇaṃ C; cf. varṇa V ◇ ca] ABC; tu D.
- ⁴⁷⁶ upakṣetra-] ABC (nye ba'i zhing na Tib); upakṣatra D ◇ -nivāsī] ABC (gnas pa mo Tib); nivāsī D ◇ ṛṭiya-] ABpc (gsum pa mo Tib); ṛṭiya Bac; ṛṭiyaṃ C; ṛṭiye D ◇ - dvīpikā] A; (gling Tib); pikā B; picakā C; dvīpakā D.
- ⁴⁷⁷ khecarī-] ABC (mkha' la spyod ma'i Tib); khecalī D ◇ -m- atra] Apc ('di la); ma Aac; mantra BCD.
- ⁴⁷⁸ bhūmi (for bhūmir) arciṣmatī] *corr.* (sa ni 'od 'phro can Tib); bhūmi arccasmatī ABD; bhūmi aciṣmatī C; cf. arciṣmatī bhūmī R and bhūmī arciṣmatī V ◇ -pīṭhā-] CD (gnas Tib); pīṭhā AB ◇ -kṣetrinī] C (zhing ma Tib); kṣetrinī A; kṣatrinī B; kṣatrinā D.
- ⁴⁷⁹ -khaṭvāṅgaṃ] AC; kha(one unreadable letter) Bac; khaṭvāṅga Bpc; khaṭvāṅga D ◇ vihāya] ABD; vihāye C ◇ atrāpi ca] CD ('dir ni slar yang Tib); atrāpi taḥ AB; cf. atrāpi ca V.
- ⁴⁸⁰ -cihnā-] ABD (mtshan ma Tib); ciḥnā C ◇ -bhīnayās] ApcB (so so'i tshul Tib); bhīnayābhīnayās Aac; bhīnemās C; bhīneyās D ◇ kārayet] ABC (bya ba'o Tib); kārayat D ◇ -ruḥ (for -ruci)] ABCD ('dod par Tib).
- ⁴⁸¹ mukuṭe] ABD (cod pan la Tib); mukuṭaṃ C ◇ -cakrāṅṅ] D ('khor lo Tib); cakrāṅṅ ABC ◇ -dhipatis (for -dhipatiṃ)] ABCD (bdag pos Tib); cf. dhipas V.
- ⁴⁸² -tmakā (for -tmikā)] ABCD (bdag nyid Tib); cf. tmakā V and prajñopāyātmikā A of *Dākārṇava* (26.57c) ◇ kulīnātmā-] ABD (rigs ldan bdag nyid Tib); kulīlātma C.
- ⁴⁸³ kuryā (for kuryād)] ABD (bya ba Tib); kuryād C; cf. kuryād V ◇ ābharaṇā-] AD (rgyan Tib); āraṇā B; māraṇāyā C ◇ bahuḥ (for bahu)] ABD (mang po Tib); bahūḥ C; cf. bahuḥ V.
- ⁴⁸⁴ -netrā (for -netrāḥ)] ABD (spyan Tib); netrā tu C; cf. netrā V ◇ sarvacakreṣu] A ('khor lo kun du Tib); sarvacakre BC; sarvacakreśa D ◇ digambaradharā-] D (phyogs kyī gos 'chang Tib); gi Aac; digambaradharā Apc; digambaradharāḥ B; paṃcamudrādīgambārāḥ C ◇ -nugāḥ] AD (rjes 'gro ma'o Tib); *om.* BC.
- ⁴⁸⁵ iti] ABC (zhes bya ba Tib); iti śrī D ◇ -cakraprathamah (for -cakraṃ prathamam)] ABCD ('khor lo ste dang po Tib); cf. cakraprathamah R and V.
- ⁴⁸⁶ tad-] ABpcCD (de nas Tib); a Bac ◇ -bāhye] ABC (phyi rol Tib); bāhya D ◇ varṇaṃ] ABC (mdog Tib); varṇa D ◇ karbharanīlakam (for karburanīlakam)] A (sngon po sna tshogs pa yi Tib);

vajrāramadhyato deyā yoginīnām yathākramāt //124//
 ākāśagarbham aparāṃ nāmaṃ jñeyā tu buddhimān /⁴⁸⁷
 garuḍī haṃsī citrī ca kākī **bakī** tittirikā //125//⁴⁸⁸
 mayūrī tāmracūḍī ca gudabulikā komalā /⁴⁸⁹
 pārāvātī bṛhatkākī gaḍinī tu kapiñjalī //126//⁴⁹⁰
 sukī mantrī sārasā ca gr̥ddhā ulūkī caṭikā /⁴⁹¹
 kāṣṭhacaṭī cakravākī vṛkṣāraṇī tu karkavī //127//⁴⁹²
 jalakākī †kaṭ **bilāḍī** nīlagrīvī tu sārikā /⁴⁹³

-
- bharanīlakam B; bhāsvaranīlakam C; karbharaṇīrakam D; cf. karbhara used as karbura *Ḍākārṇava* (36.3b, 4d, 5a, 6a, 6d, and 7d), karburanīlakam R and bharanīlakam V.
- ⁴⁸⁷ nāmaṃ (for nāma, perhaps influenced by the previous aparāṃ)] ABCD; *n.e.* Tib; cf. nāma V ◊ jñeyā (for jāniyāt or jñeyam)] ABCD (shes par bya Tib); cf. saṃjñā V.
- ⁴⁸⁸ garuḍī] ABC (mkha' lding Tib); garuḍī D; cf. ba dzra ga ru ḍī ye J, garuḍīye and garuḍī R, and garuḍī V ◊ haṃsī] ABC (ngang mo Tib); hasi D; cf. ba dzra haṃ sī ye J, haṃsiye and haṃsī R, and haṃsī V ◊ citrī] ABCD (bkra ba mo Tib); cf. ba dzra tsi trī ye J, citriya and citri R, and citrī V ◊ kākī] ABCD (bya rog Tib); cf. ba dzra kā kī ye J, kākīya and kākī R, and kākī V ◊ bakī] *em.* (bya gag Tib); barttī ABCD; cf. ba dzra ba kī ye J, barttiya and bakī R, and battī V; see also baka *Kālacakra* (3.3.150) and bakī *Laghutantraṭīkā* (p. 70, l. 18). ◊ tittirikā] ApcBCD (sreg pa mo Tib); tittirikā Aac; cf. ba dzra ti ttā rī ye J, tittirikīya and tittirikā R, and tittirikā V.
- ⁴⁸⁹ mayūrī] AC (rma bya Tib); mayūrī BD; cf. ba dzra ma yū rī ye J, mayūrīya and mayūrī R, and mayūrī V ◊ tāmracūḍī] ABCD (zangs kyī gtsug phud ma Tib); cf. ba dzra tā mra tsū ḍī ye J, tāmracūḍīye and tāmracūḍī R, and tāmracūḍī V ◊ gudabulikā (perhaps for gudacūlikā)] AB (gu da bu li Tib); gubulikā C; guḍacūlikā D; cf. ba dzra gu da bu li kā yai J, guḍacūdikāye and gurubulikā R, and gudabulikā V; see also gudamukha *Kālacakra* (3.3.149) and vāgbulikā *Laghutantraṭīkā* (p. 70, l. 25) ◊ komalā] ABCD ('jam pa mo Tib); cf. ba dzra ko ma lī ye J, komalāya and komalā R, and memalā V.
- ⁴⁹⁰ pārāvātī] AB (phug ron Tib); pālāvātī C; pālālāvātī D; cf. ba dzra pā ra wa rṭī ye J, pārāvātī.. and pārāvātī R, and pālāvātī V ◊ bṛhatkākī] BCD (bya rog chen mo Tib); bṛhatkā++ A; cf. ba dzra bṛ ha tkā kī ye J, bṛhatkākīya and bṛhatkākī R, and bṛhatkākī V ◊ gaḍinī] D (ga ḍi nī Tib); ++ḍinī A; saḍinī BC; cf. ba dzra ga ḍi nī ye J, gaḍinīya and gaḍinī R, and saḍinī V ◊ kapiñjalī] ABD (gong mo sreg Tib); kapiñtalī C; cf. ba dzra ka pi nytsa lī ye J, kapiñjaliye and kapiñjalī R, and kapiñdalī V.
- ⁴⁹¹ sukī (for śukī)] ABCD (ne tse Tib); cf. ba dzra su kī ye J, śukīye and ..ki R, and śākī V. See also suka (for śuka) PH. ◊ mantrī] ABCD (sngags ma Tib); cf. ba dzra ma ntrī ye J, mantrīye and mantriñī R, and mantrī V ◊ sārasā] *corr.* (bzhad mo Tib); saurasā ABCD; cf. ba dzra sa ra sī ye J, saurasīye and saurasā R, and sārasā V; see also sārasā *Kālacakra* (3.3.159) and sārasī *Laghutantraṭīkā* (p. 70, l. 24). ◊ gr̥ddhā (for gr̥dhrā)] ABCD (bya rgod Tib); cf. ba dzra gr̥ dhri ye J, gr̥ddhīya and dhṛḍhā R, and gr̥ddhā V; see also gr̥dhra *Kālacakra* (3.3.150), gr̥dhri *Laghutantraṭīkā* (p. 70, l. 20), gaddha (for gr̥dhra) PH, and gr̥ddha (for ghṛdhra) BHS ◊ ulūkī] ABC ('ug ma Tib); ulukī D; cf. ba dzra u lū kī ye J, urukiye and urukī R, and ulūkī V ◊ caṭikā] AB (mchil pa mo Tib); caṭtikā C; caṭakī D; cf. ba dzra tsa ṭa kī ye J, catakiye and ceṭikā R, and ceṭikā V.
- ⁴⁹² kāṣṭhacaṭī (*m.c.* for kāṣṭhacaṭakī)] ABD (shing bye'u mo Tib); koṣṭhaceṭī C; cf. ba dzra ka ṣṭha tsa ṭi kī ye J, kāṣṭhacaṭīya and kāṣṭhacaṭī R, and kāṣṭhacakrī V ◊ cakravākī] AD (ngur pa ma Tib); cakravā B; cakravāḍī C; cf. ba dzra tsa kra bā kī ye J, cakravākīye and cakravākī R, and cakravākī R, and vṛkṣāraṇī] ABCD (bri kṣā ra nī Tib); cf. ba dzra bṛ kṣa ra nī ye J, vṛkṣāraṇīye and vṛkṣāraṇī R, and vṛkṣāraṇī V ◊ karkavī] ABCD; ka kka pa'i Tib; cf. ba dzra ka kka bī ye J, karkkavīya and karkavī R, and karkkavī V.
- ⁴⁹³ jalakākī] ABCD (so bya mo Tib); cf. ba dzra dza la kā kī ye J, jalakī (ac) and jalakākīye (pc), and jarakākī R, and jalakākī V ◊ †kaṭ bilāḍī (for biḍālī)] B (dang byi la mo Tib); ka +ilāḍī A; kapilāḍī C; kabilātī D; cf. ba dzra bi lā ḍī ye J, kabilātīye and kabilātī R, and kabilāḍī V; see also viḍāla *Kālacakra* (3.3.150) and biḍālī *Laghutantraṭīkā* (p. 70, l. 8). ◊ nīlagrīvī] D; nīlaśrīvī AB; nīlaśrīvī C; lcug ma'i

senā kuṅkumalolā ca vātīrī kākajaṅghakī //128//⁴⁹⁴
sāmā lehapiṣṭā caiva daddarī tu sṛgālinī /⁴⁹⁵
 evaṃ yoginīcakraṅ ca varṇaṃ bhūcakra yādṛśam //129//⁴⁹⁶
 athavā svasvato jñeyā bhujādyāś caiva pūrvavat /⁴⁹⁷
 prajñopāyātmakā sarve cchandohavāsini parā //130//⁴⁹⁸
bhūmi sudurjayā jñeyā caturdvīpinī matām /⁴⁹⁹
 aṅḍajās ca idaṅ cakraṃ trayam guṇabhedakam //131//⁵⁰⁰
 tryātmakam tṛtīyaṅ cakraṃ saṃsvedajarūpakam /⁵⁰¹
 caturtham jarāyujam nāma cakraṃ tryātmakam matam //132//⁵⁰²
 iti vāyucakraṃ dvitīyam /133/⁵⁰³

5.5.3. The Earth Circle (*medinīcakra*) (15.134–150)

atha bāhyato vakṣye cakraṃ medinī nāmataḥ param /⁵⁰⁴

-
- mgrin Tib; cf. ba dzra nā la grī bā yai J, nīragrīvāye and nīragrīvi R, and nālagrīvi V; see also nīlākṣa *Kālacakra* (3.3.151) and nīlākṣī *Laghutantraṭīkā* (p. 70, l. 24). Alternatively her name can be edited as nālagrīvī, which is according to Tib, J, and V. ◇ sārīkā] AD (sā ri mo Tib); mārikā BC; cf. ba dzra sā ri kī ye J, sārīkāye and sārīki R, mālikā V, śārīkā *Kālacakra* (3.150), and sārīkā *Laghutantraṭīkā* (p. 70, l. 18).
- ⁴⁹⁴ senā (for śyena)] ABCD (khra mo Tib); cf. ba dzra se nā yai J, senīye and senā R, and senā V; see also sena (for śyena) PH. ◇ kuṅkumalolā] *corr.* (gur gum lce can ma Tib); kuṅkumarolā A; kuṅkumalā B; rīkukumamūlā C; kuṅkumalo D; cf. ba dzra kuṅ ku ma lo lā ye J, kuṅkumarolāya and kuṅkumarono R, and kuṅkumalāra V ◇ vātīrī] ABCD (bā ṭi rī Tib); cf. ba dzra bā ṭi rī ye J, vātīriye and lāvātiki R, and vātīrī V ◇ kākajaṅghakī] ABC (kā ka dzaṃ gha mo Tib); kākajaṅghikī D; cf. ba dzra kā ka dzaṃ gha kī ye J, kākajaṅghakīye and kākajaṅghaki R, and kākajaṅghakī V.
- ⁴⁹⁵ sāmā (for śyāmā)] AB (hor mo Tib); lāmā C; samā D; cf. ba dzra sa mī ye J, sāmāraye and sāmā R, and sāmā V; see also sāmā (for śyāmā) PH ◇ lehapiṣṭā] ABCD (kang ka mo Tib); cf. ba dzra le ha sri ṣṭā ye J, hayistaye and lohapiṣṭā R, and lehapiṣṭā V ◇ daddarī (for dardarī)] ABD (da ddha ri mo Tib); daddurī C; cf. ba dzra dad da rī ye J, darddarīye and darddakī R, and dadduri V; see also daddara (for dardara) PH ◇ sṛgālinī] A; sṛgārinī B; śrgārinī C; sṛgāriṅ D; ri dags dgra Tib; cf. ba dzra mṛ gā ri ṅi ye J, śrgāliye and śṛmālinī R, and śrgāriṅ V.
- ⁴⁹⁶ yoginī-] ABC (rnal 'byor ma'i Tib); yogī D ◇ varṇaṃ] AC (mdog Tib); varṇa BD ◇ bhūcakra (*m.c.* for bhūcakraṃ or bhūcakre)] ABD ('khor lo'i sa gzhi Tib); bhūcakraṃ C ◇ yādṛśam] ABD (gang 'dra'i Tib); yādṛśam yādṛśam C.
- ⁴⁹⁷ jñeyā] ACD (shes bya Tib); jñayā B ◇ bhujā-] ApcBCD (phyag Tib); bhū Aac ◇ caiva] ABCD; *n.e.* Tib ◇ pūrvavat] ACD (sngon dang mtshungs Tib); pūrvat B.
- ⁴⁹⁸ prajñō-] ABC (shes rab Tib); prajñā D ◇ -tmakā (for -tmakāḥ)] ABD (bdag nyid Tib); tmakaṃ C; cf. tmakā V ◇ sarve] ABD (thams cad Tib); sarvaṃ C ◇ -vāsini parā] AD (gnas ma mchog Tib); vāsani parā B; vāsani parāṃ C.
- ⁴⁹⁹ bhūmi (for bhūmiḥ)] ABCD (sar Tib); cf. bhūmi R and bhūmī V ◇ sudurjayā] ABD (spyod dka'i Tib); sudūrjayā C ◇ -dvīpinī] ABpcCD (gling Tib); dvīpinī Bac ◇ matām (for matā)] ABCD ('dod Tib); cf. matām R and matāḥ V.
- ⁵⁰⁰ cakraṃ] ApcBCD; cakraṃ kra Aac ◇ trayam] ABD; trayam ca C.
- ⁵⁰¹ tryātmakam] A (gsum gyi bdag nyid Tib); ātmakam BC; ātmānam D; cf. bdag nyid can *Bohitā* (144r4) ◇ tṛtīyaṅ] CD (gsum pa yi Tib); tritīyaṅ AB ◇ saṃsveda-] ABC (drod gsher Tib); sasada Dac; sa##da Dpc ◇ -rūpakam] ABC; rupakaṃ D.
- ⁵⁰² caturtham] ABC; caturtha D ◇ jarāyujam] ABC; jalāyujam D ◇ tryātmakam] AB (gsum gyi bdag nyid Tib); tryātmaka C; tyātmakam D ◇ matam] AD ('dod Tib); yatam B; saṃpuṭam C.
- ⁵⁰³ vāyu-] AB (rlung gi Tib); vāyū C; śrīvāyū D ◇ dvitīyam] ABC (gnyis pa Tib); dvitīyaḥ D.
- ⁵⁰⁴ bāhyato] ABC (phyi rol gyi Tib); bāhyano D ◇ vakṣye] BC (bshad bya Tib); vakṣe A; vakṣya D.

pītavarṇaṃ svabhāveṣu ṣaṭtrimśārair vibhūṣitam //134//⁵⁰⁵
 ṣaṭtrimśad yoginīnān tu bhūcarīṇaṃ yathākramam /⁵⁰⁶
 siṃghī vyāghrī bhīmbhā śaśī gajī mṛgī mārjārikī //135//⁵⁰⁷
 gāvimaḥiṣī turagī jambukīgaṇḍīcamarāḥ /⁵⁰⁸
 mūṣī gardabhī bhedī ca ajakī eḍakī kramāt //136//⁵⁰⁹
 śvānī sūkarī bhallī ca ḍaṇḍārī mūñjakī tathā /⁵¹⁰
 vesarā tu vilāṣī ca araṇyī br̥hasvānikā //137//⁵¹¹
 droṇakākī śārdūlī ca vyāḍā citriṇī kuṭikā /⁵¹²

- ⁵⁰⁵ -varṇaṃ] A (kha dog Tib); varṇa BCD ◇ svabhāveṣu (for svabhāveṣa)] ABCD (rang bzhin la Tib); cf. svabhāveṣu V ◇ -śārair] ABC (rtsibs rnam kyis Tib); śārau D.
- ⁵⁰⁶ yoginīnān] ACD (rnal 'byor ma Tib); yoginīnān B ◇ bhūcarīṇaṃ] ABC (sa spyod ma rnam Tib); bhūcarīṇaṃ tu D.
- ⁵⁰⁷ siṃghī] D (seng mo Tib); siṃghī A; siṃghrī BC; cf. ba dzra siṃ ghā ye J, siṃhīye and siṃghī R, and siṃghinī V ◇ vyāghrī] ACD (stag mo Tib); ghyāghrī B; cf. ba dzra byā ghrī ye J, vyāghriya and vyāghī R, and vyāghri V ◇ bhīmbhā (perhaps for bhambhā[ravā])] ABD (bhi mba Tib); bhībhā C; cf. ba dzra bhi mbhī ye J, bhīmbhīye and bhīmbhā R, and bhīmbhā V; see also bhīmbhā (for bhambhā) PH ◇ śaśī] corr. (ri bong ma Tib)] śaśī ABC; śaṃṣī D; cf. ba dzra sha shī ye J, sakhīye and sakhī R, and śaśī V ◇ gajī] ABD (glang chen Tib); ..gī C; cf. ba dzra ga dzī ye J, gajīye and rāji R, and gajī V ◇ mṛgī] D (ri dags Tib); gr+i A; grṣī BC; cf. ba dzra mṛ gā ye J, mṛgīya and mṛgī R, and mṛgī V ◇ mārjārikī (for mārjārakī)] ADpc (byi la mo Tib); mārjarikī B; mārjarikī C; mārjārakī Dac; cf. ba dzra ma rdza ri kā ye J, mārjārakīya and mājali R, and mārjarikī V.
- ⁵⁰⁸ gāvī-] ABC (ba Tib); drāṇakākī śārdūrī gāvī D; cf. ba dzra gā ba nī ye J, gavīya and gāvī R, and gāvī V ◇ -maḥiṣī] ABCD (ma he mo Tib); cf. ba dzra ma hi ṣī ye J, mahikhīya and māhiṣī R, and māhiṣī V ◇ turagī] ABCD (rta mo Tib); cf. ba dzra tu ra gī ye J, turagīye and turagī R, and tujjugarī V ◇ jambukī-] ABCD (ce spyang mo Tib); cf. ba dzra dzaṃ bu kī ye J, jambukiye and jambukī R, and jambukī V ◇ -gaṇḍī-] ABCD (bse mo Tib); cf. ba dzra gi ṇḍī ye J, gaṇḍīye and gaṇḍī R, and garī V ◇ -camarāḥ (m.c. for -camaryāḥ)] AB ('bri Tib); camarī C; camarīḥ D; cf. ba dzra tsa ma rī ye J, camarīye and camarī R, and camarī V.
- ⁵⁰⁹ mūṣī] AC (byi ba Tib); muṣī BD; cf. ba dzra mu ṣī ye J, mukhīya and mūṣī R, and mukhī V ◇ gardabhī] ABCD (bong mo Tib); cf. ba dzra ga rda bhī ye J, gardabhīye and gaddabhī R, and garddavī V ◇ bhedī] ABCD (bhi di ma Tib); cf. ba dzra bhe ṭī ye J, bhedīye and bhedī R, and bhedī V ◇ ajakī] AacD (ra mo Tib); ajākī ApcBC; cf. ba dzra a dza kī ye J, ajakīya and ajakī R, and ajakī V ◇ eḍakī] ABCD (lug mo Tib); cf. ba dzra e ḍa kī ye J, eḍakīye and eḍakī R, and eḍakī V ◇ kramāt] A (rim pa bzhin Tib); kramā BCD.
- ⁵¹⁰ śvānī] C (khyi mo Tib); svānī ABD; cf. ba dzra shwa nī ye J, svānīye and svānī R, and śvānī V ◇ sūkarī] A (phag mo Tib); sūkarī BD; sūka C; cf. ba dzra sū ka rī ye J, sūkarīye and sūkarī R, and sūkarī V ◇ bhallī] ABCD (dom mo Tib); cf. ba dzra bha llī ye J, bhaliye and bhallī R, and bhallukī V ◇ ḍaṇḍārī (for daṇḍārī)] ABD (ḍan ḍa ri mo Tib); draṇḍālī C; cf. ba dzra da ṇḍā rī ye J, tuṇḍālīya and draṇḍālī R, and ḍaṇḍālī or uṇḍālī V ◇ mūñjakī] ABC (mau dznyā ka Tib); muñjakī D; cf. ba dzra mau dznyā kī ye J, muṇḍakīye and maṇḍakī R, and muṇḍakī V.
- ⁵¹¹ vesarā] ABC (dred mo Tib); vesarī D; cf. ba dzra be sa rī ye J, veśālāye and vaśālā R, and vesarā V ◇ vilāṣī (for vilāsinī)] ABCD (sgeg mo Tib); cf. ba dzra bi lā sī ye J, virāṣīye and vilāṣī R, and vilāṣī V ◇ araṇyī] corr. (nags ma Tib); araṇī ABCD; cf. ba dzra a ra ṇī ye J, alaṇīye and araṇī R, and araṇī V ◇ br̥hasvānikā (for br̥hacchvānikā)] corr. (khyi chen mo Tib); br̥hasvānikā ABCD; cf. ba dzra br̥ ha shwa ni kī ye J, br̥hatsvānikāye and br̥hatsvānikā R, and br̥hasvānikā V.
- ⁵¹² droṇakākī] ABCD (bya rog chen mo Tib); cf. ba dzra dro ṇa kā kī ye J, droṇakākīye and droṇakākī R, and droṇakākī V ◇ śārdūlī] corr. (kha sgo ma Tib); sārddūlī AB; sārddūrī CD; cf. ba dzra sha ra dū lī ye J, sādūliye and sādūrī R, and sārddūlī V ◇ vyāḍā] ACD (sbrul mo Tib); vyātrā B; cf. ba dzra bya ḍī ye J, vyāḍīye and vyāḍā R, and vyāḍā V ◇ cintriṇī] corr. (bkra mo Tib); citriṇī AD; citriṇī BC; cf.

nakulī kṛkī guhā tu grāmanivāsini parā //138//⁵¹³
 evaṃ varṇa yathā cakre svasvavarṇaṃ tu vā punaḥ /⁵¹⁴
 prajñopāyātmakā devī upacchandohavāsini //139//⁵¹⁵
 bhūmir abhimukhī caiva prajñāpāramitā tu sā /⁵¹⁶
 pañcamadvīpanivāsī ca āyudhādi tu pūrvavat //140//⁵¹⁷
śarīra stryākārupa vaktraṃ svābhāvīkam matam /⁵¹⁸
pūrvottarapaścimo ca dakṣiṇadvāreṣu jñeyā //141//⁵¹⁹
 brahmāṇī māheśvarī ca kaumārī vaiṣṇavī tathā /⁵²⁰
 vārāhī indrī caṇḍī ca mahālakṣmī koṇeṣu tat //142//⁵²¹
 ḍākinyādīva dvāreṣu rūpacihnas tu kīrtitāḥ /⁵²²
 koṇakeṣu dādhyādivat jñeyā trirekhāpi hy atra //143//⁵²³

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- ba dzra tsi tri nī ye J, citranīye and citriṇī R, and citrāṇī V ◇ kuṭikā] ABD (mga mo Tib); kuṭtikā C; cf. ba dzra ū ḍi kī ye J, kuṭikiye and kuṭikā R, and kuṭikā V.
- ⁵¹³ nakulī] ABCD (sre mo Tib); cf. ba dzra na ku lī ye J, nakuliye and nakulī R, and nakulī V ◇ kṛkī] ABCD (rtsangs mo Tib); cf. ba dzra kri kā yai J, kṛkiye and kṛkī R, and kṛkī V ◇ guhā] AB (phug pa mo Tib); grahā C; guhī D; cf. ba dzra gu hī ye J, guhāya and guhā R, and guhā V ◇ grāmanivāsini] ABCD (grong na gnas pa mo Tib); cf. ba dzra grā ma ba si nī ye J, grāmanivāsiniye and grāmanivāsini R, and grāmavāsini V ◇ parā] AB (mchog Tib); parāṃ C; śarā D.
- ⁵¹⁴ varṇa (for varṇaṃ)] ACD (mdog Tib); varṇṇa or varṇṇaṃ B; cf. varṇṇa V.
- ⁵¹⁵ -tmakā (for -tmikā)] ABC (bdag nyid Tib); tmakaṃ D; cf. ṃṇvitā R, tmako V, and prajñopāyātmikā *Dākārṇava* (26.57c).
- ⁵¹⁶ This line is omitted in Aac. ◇ -pāramitā tu] ApcD (pha rol phyin Tib); pāramitā B; pāramitāya C.
- ⁵¹⁷ pañcamadvīpa-] A (Inga pa'i gling du Tib); pañcadvīpa BD; pañcadvīpa C; To this phrase the letters *kroñcadvīpaḥ* is noted in the upper margin of the leaf in A. ◇ -nivāsī] ACD (gnas pa mo Tib); nipāsī B ◇ āyudhādi] ABD (mtshon cha la soggs Tib); āyuvādi C.
- ⁵¹⁸ śarīra (for śarīraṃ)] ABCD (lus Tib); cf. śarīra R and V ◇ stryā-] A (bud med Tib); tryā BCD ◇ -rūpa (for -rūpaṃ)] ABD (gzugs Tib); rūpaṃ C; cf. rūpaṃ R and rūpa V ◇ vaktraṃ] ApcBCD (gdong pa Tib); ka Aac ◇ svābhāvīkam] AC (rang gi dngos por Tib); svāsvā Bac; svāvāvika Bpc; svābhāmīkaṃ D.
- ⁵¹⁹ -paścimo ca (*m.c.* for -paścima-)] ABD (nub Tib); paścime ca C ◇ -dvāreṣu] ABCD (sgo ru Tib).
- ⁵²⁰ brahmāṇī] *corr.* (tshangs ma Tib); brahmāṇī A; brahmanī B; brahmāyānī C; brahmāṇī D; cf. ba dzra brā hma ṇī ye J, brahmāṇīya and brahmāṇī R, and brahmāṇī V ◇ māheśvarī] ABCD (dbang phyug chen po ma Tib); cf. ba dzra ma he shwa rī ye J, māheśvarīya and māheśvarī R, and māheśvarī V ◇ ca] ABCD (dang Tib); *om.* R ◇ kaumārī] ABCD (gzhon nu Tib); cf. ba dzra kau ma rī ye J, komāliye and kaumārī R, and kaumārī V ◇ vaiṣṇavī] ABCD (khyab 'jug ma Tib); cf. ba dzra be ṣṇa bī ye J, vaiṣṇaviye and vaiṣṇavī R, and vaiṣṇavī V.
- ⁵²¹ vārāhī] ABCD (phag mo Tib); cf. ba dzra bā rā hī ye J, vārāhiye and vārāhī R, and vārāhī V ◇ indrī] ABD (dbang mo Tib); indrā C; cf. ba dzra i ndrī ye J, aindrāniye and aindrī R, and indri V ◇ caṇḍī] ABD (gtum mo Tib); canī C; cf. ba dzra tsa ṇḍī ye J, caṇḍīkāye and caṇḍī R, and caṇḍī V ◇ mahālakṣmī] ABCD (dpal chen mo Tib); cf. ba dzra ma hā la kṣmī ye J, mahālakṣmīye and mahālakṣmī R, and mahālakṣmī V ◇ koṇeṣu tat] AC; koṇeṣu tata BD; grwa rnams su Tib.
- ⁵²² -dīva] *em.* (bzhin du Tib); divajra ABD; ḍi ca C; cf. divajra V; see also va (for iva or vā) PH. ◇ rūpa-] ABD (gzugs Tib); rupa C ◇ -cihnas (for -cihnāni)] ABD (mtshan ma Tib); cimṇnaṃ C; cf. cihnaṃ V ◇ kīrtitāḥ (for kīrtitāni)] ABC (grags Tib); kīrtitā D; cf. kārakaḥ V.
- ⁵²³ koṇakeṣu] A (grwa ru Tib); koṇeṣu x bhūmir abhimukhī caiva prajñāpāramitā tu sā x (The words between the x-marks are the same as 15.140ab) B; koṇeṣu ca C; koṇeṣu D ◇ dādhyādi-] *corr.* (brtan ma la soggs Tib); dādhyādi ApcBpcC; dā Aac; dyādi Bac; ḍādhyādi D ◇ -vat] ABCD; bzhir Tib ◇ -rekhāpi] A (ri mo Tib); rekhyāpi BD; nekhyāpi C ◇ atra] ABC (ri mo Tib); atrata D.

kāyavākcittadharmeṣu dharmacakrasuśobhanam /⁵²⁴
śmaśānāni hi paṭhyante agnicakreṣu madhyataḥ //144//⁵²⁵
māraṇaṃ saṃtrāsanañ ca mahābhayabhayaṃkaram /⁵²⁶
raudraśmaśānakañ caiva vāmāvarteṣu vinyaset //145//⁵²⁷
uccātakam vidveṣaṇaṃ mūkanaṃ stambhanaṃ punaḥ /⁵²⁸
īśānādiṣu koṇe ca vṛkṣā kramas tu dāpayet //146//⁵²⁹
pūgākṣoṭakanāliradādimabilvakas tataḥ /⁵³⁰
āmalabijjorarudra yathākramā tu vinyaset //147//⁵³¹
indrī yamā rudrā ca yakṣiṇī bhūtinī rṣī /⁵³²
rākṣasī vāyubhāryā ca dāpayet lokapālīni //148//⁵³³
nāginī meghinī sarvāṃ dāpayet tatra sarvathāḥ /⁵³⁴
evaṃ maṇḍalacakrākhyam kārayet sarvasampadām /⁵³⁵
bhāvayen nāyakan tatra karmānurūpavarṇakām //149//⁵³⁶

- ⁵²⁴ dharmacakra-] A (chos kyi 'khor lo Tib); dharmmaca B; dharmānāṃ ca C; dharme ca D ◇ -śobhanam] BCD; sobhanam A.
- ⁵²⁵ śmaśānāni] C (dur khrod rnam Tib); smaśānāni ABD ◇ hi paṭhyante] A (brjod bya Tib); hi pathyante BC; viheṭhyanta D.
- ⁵²⁶ māraṇaṃ] ABCD (gsod Tib); cf. māraṇāye and māraṇaṃ R and māraṇaṃ V ◇ saṃtrāsanañ] AB (kun du skrag byed Tib); santrāsanaṃ C; saṃntrāsanaṃñ D; cf. trāsānāye and saṃtrāsanaṃ R and saṃtrāsanañ V ◇ mahābhayabhayaṃkaram] ABCD ('jigs pa che dang 'jigs byed Tib); cf. mahābhayabhayaṃkarāye and mahābhayabhayaṃkalaṃ R and mahābhayabhayaṃkaraḥ V.
- ⁵²⁷ raudraśmaśānakañ] C (drag po'i dur khrod Tib); raudrasmaśānakañ AB; raudrasmaśānakaṃ D; cf. raudraśmaśānāye and raudraṃ śmaśānakaṃ R and raudraśmaśānakaṃ V ◇ caiva] ABD (de bzhin du Tib); cida C ◇ vinyaset] ABC (rnam par dgod Tib); vinya vinyaset D.
- ⁵²⁸ uccātakam (for uccāṭanaṃ)] AC (skrod byed Tib); urccātakam B; uccāṭanaṃ D; cf. uccātanāy+ and urccāṭanaṃ R and uccāṭanaṃ V ◇ vidveṣaṇaṃ] ABC (sdang byed Tib); viddheṣaṇaṃ D; cf. vidveṣānāye and vidveṣanaṃ R and vidveṣanaṃ V ◇ mūkanaṃ] AD (lkugs byed Tib); mukanaṃ BC; cf. mūkanāye and mūkanaṃ R and sūcanaṃ V ◇ stambhanaṃ] ABD (rengs byed Tib); stana C; cf. stambhānāye and stambhanaṃ R and stambhanaṃ V.
- ⁵²⁹ īśānādiṣu] AD (dbang ldan la sogs Tib); īśānādiṣu BC ◇ koṇe ca (for koṇeṣu)] ABCD (grwa la Tib); cf. koṇe ca V ◇ vṛkṣā (for vṛkṣān)] ABCD (shing Tib); cf. vṛkṣā V ◇ kramas (for kramaṃ, krameṇa, or kramāt)] ABD (rim pas Tib); kram C; kramaṃ Cpc; cf. kramas V.
- ⁵³⁰ -gākṣoṭaka-] Apc (star ga Tib); gākṣiṭaka ApcBCD ◇ -nāliradādimā-] AB (nā li ra/ /se 'bru Tib); nālī ca doḍima C; nalīradādimā D.
- ⁵³¹ āmala- (*m.c.* for āmalaka-)] ABCD (skyu ru Tib) ◇ -bijjora-] AB (bi dznyā Tib); bijjāla C; vijjvara D ◇ -rudra (for -rudrā)] AD (ra ksha'i shing Tib); rūdra B; ru C; cf. rudra V ◇ -kramā (for -kramāt)] ABCD (rim pa Tib); cf. kramā V.
- ⁵³² rudrā (perhaps a scribal error of varuṇī)] ABCD; chu mo Tib; cf. rudrā V ◇ bhūtinī] D ('byung mo Tib); bhūti AB; ca bhūtī C; cf. bhūtinī V.
- ⁵³³ -pālīni (for -pālīniḥ)] ABCD (skyong ma Tib); cf. pālīni V.
- ⁵³⁴ nāginī] AD (klu ma Tib); nāgīni B; nārīni C ◇ meghinī] ApcBpcCD (sprin mo Tib); ghe Aac; meghi Bac ◇ sarvāṃ] A (thams cad Tib); sarvvā BD; sarvā C ◇ sarvathāḥ (for sarvathā)] ABD (rnam pa kun du Tib); sarvadāḥ C; cf. sarvvādā V.
- ⁵³⁵ kārayet] ABC; kālayet D; sbyin Tib.
- ⁵³⁶ -nurūpa-] ABC (rjes mthun Tib); nūrūpa D ◇ -varṇakām (for -varṇakam)] ABCD (sku mdog can Tib); cf. varṇikām V.

iti tr̥tīyamedinīcakram /150/⁵³⁷
maṇḍalaiḥ saha dvi^{tīya}puṭam /151/⁵³⁸

5.6. The Third *Sam̐bhoga* (Enjoyment) Layer (15.152–194)

5.6.1. *The Fire Circle (agnicakra)* (15.152–165)

atha bāhyato punar atra agnicakraṃ vadāmy aham /⁵³⁹
raktavarṇaṃ mahādīptaṃ ṣaṭtrimśāreṣu parāṃ //152//⁵⁴⁰
yoginī vinyasec cāpi devādiṣu kulodbhavāṃ /⁵⁴¹
devinī nāginī yakṣī bhūtī ca bhāvamātrakam //153//⁵⁴²
kin tat sarvam ity āha kathyate devakulodbhavāṃ /⁵⁴³
mātā bhāryā bhaginī ca duhitā bhāgineyikā //154//⁵⁴⁴
pitu bhaginī t̥snuṭ s̥a ca mātulasya bhāryakā /⁵⁴⁵
bhāryābhaginī mātā ca tasyaiva pitu mātrkā //155//⁵⁴⁶

⁵³⁷ tr̥tīya-] C (gsum pa Tib); tritīya AB; śrītr̥tīya D; cf. *om.* R and tr̥tīya V ◊ -medinī-] *em.* (sa'i Tib); *om.* ABC; medanī D; cf. *om.* R and V ◊ -cakram] ABD ('khor lo Tib); cakra C.

⁵³⁸ dvi^{tīya}-] ABC (gnyis Tib); dviya D.

⁵³⁹ atha] ABC (de nas Tib); tathā D ◊ bāhyato (for bāhyataḥ)] ABCD (phyi rol Tib); cf. bāhyato R and V.

⁵⁴⁰ -varṇaṃ] ABC (kha dog Tib); varṇa D ◊ -dīptaṃ] A ('bar Tib); pīptaṃ B; pītaṃ CD ◊ ṣaṭtrimśā-] ABD (sum cu drug Tib); ṣaṭtriśā C ◊ -śāreṣu] ABD (rtsibs rnam s Tib); śāreṣu C ◊ parāṃ] AB (mchog la Tib); tat parāṃ C; parāṃ tu D.

⁵⁴¹ yoginī (for yoginīm)] ABCD (rnal 'byor ma Tib); cf. yoginī R and V ◊ vinyasec] AD (dgod bya ba Tib); vinyase B; viṃnyasec C ◊ cāpi] ABC (slar Tib); chāpi D ◊ -dbhavāṃ] ABC (las byung ma Tib); dbhavā D.

⁵⁴² This line is omitted in D. ◊ devinī] ABC (lha mo Tib); cf. ba dzra de bī ye J, devīniye and devinī R, and devī V ◊ nāginī] AC (klu mo Tib); ginī B; cf. ba dzra nā gī ye J, nāgīniye and nāginī R, and nāginī V ◊ yakṣī] ABC (gnod sbyin mo Tib); cf. ba dzra ya kṣi nī ye J, yakṣāniye and yakṣī R, and yakṣī V ◊ bhūtī] ABC ('byung mo Tib); cf. ba dzra bhū ti nī ye J, bhūtiye and bhūtī R, and bhūtī V.

⁵⁴³ This line is omitted in D. ◊ sarvam] AB (kun Tib); sarvvaṃ m C ◊ -lodbhavāṃ (for -lodbhavā)] ABC (byung Tib); cf. rodbhavā R and lodbhavāṃ V.

⁵⁴⁴ mātā] ABCD (ma Tib); cf. ba dzra ma tā yai J, mātiye and mātā R, and mātā V ◊ bhāryā] ABCD (chung ma Tib); cf. ba dzra bhā ryā yai J, bhāryāye and bhāryā R, and bhāryā V ◊ bhaginī] ApcBCD (sring mo Tib); bhā Aac; cf. ba dzra bha gi nī ye J, bhaginīye and bhaginī R, and bhaginī V ◊ duhitā] ABCD (bu mo Tib); cf. ba dzra dū hi tā yai J, duhitāye and duhitā R, and duhitā V ◊ bhāgineyikā] *corr.* (sring mo'i bu mo Tib); bhāganeyikā ABC; bhāvaneyikā D; cf. ba dzra bhā gi ni yi kā ye J, bhāginyeyikāye and bhāgineyikā R, and bhāganeyikā V.

⁵⁴⁵ pitu (for pitur) bhaginī] ABD (pha yi sring mo Tib); pitur bhaginī C; cf. ba dzra pi tu rbha gī nī ye J, pitu bhāginyeyikāye and pitu bhaginī R, and pitur bhaginī V ◊ t̥snuṭ s̥a ca mātulasya bhāryakā] A (de dang ni / zhang po yi ni chung ma Tib); s̥nu s̥a ca mātur asya bhāryyakā BD; s̥vasā ca mātur asya bhāryyakā C; cf. ba dzra s̥a tsa ma tu la sya bhā rya kī ye J, māturabhāryyakāye and mātulabhāryyakā R, and śrūṣā s̥a ca mātur asya bhāryyakīm V. The letters t̥snuṭ s̥a are emended as *svasā* in C; this also makes sense.

⁵⁴⁶ bhāryābhaginī] ABCD (chung ma'i spun zla Tib); cf. ba dzra bhā ryā bha gi nī ye J, bhāryābhaginīye and bhāryābhaginī R, and bhāryābhaginī V ◊ mātā] ABCD (ma Tib); cf. ba dzra mā tā ye J, bhāryāmātiye R, and mātā V ◊ tasyaiva pitu (*m.c.* for tasyā eva pitur) mātrkā] BD (de nyid kyi ni pha yi ma Tib); tasyaiva pitu mātrkā A; tasyaiva pitur mātrkā C; cf. ba dzra ta syai ba pi tu rmā tri kī ye J, bhāryāpitumātrkāye and bhāryāpitu mātrkā R, and tasyaiva pitu mātrkāḥ V.

bhāryāpitāmahī mātu mātā ca bāndhavī /⁵⁴⁷
mātu bhaginī bhāḡineyikā //156//⁵⁴⁸
 svamātu mātā bhaginī bhāḡineyī 'sya putrikā /⁵⁴⁹
 pitur mātā pitāmahī t̥bhiṭ pitulasya bhāryakā //157//⁵⁵⁰
 duhitāputrabhāryā tu bhāryāyā bhaginī punaḥ /⁵⁵¹
 svapitur bhaginī putrī tasyaiva tu svagotrājā //158//⁵⁵²
bhrātāyā bhāryā putrī ca putrasyaiva tu bhāryakā /⁵⁵³
 duhitāyā bhartṛmātuḥ putrasyaiva tu svaśṛkā //159//⁵⁵⁴

- 547 bhāryāpitāmahī] ABCD (chung ma yi ni phyi mo Tib); cf. ba dzra bhā rya pi ta ma hī ye J, bhāryāpitāmahīye and bhāryāpitāmahī R, and bhāryāpitāmahī V ◇ mātu (for mātur) mātā] ApcBCD (ma yi ma Tib); mācu Aac; cf. ba dzra ma tu rmā tā yai J, mātu mātāye and mātu mātā R, and mātu mātā mahī V ◇ bāndhavī] ABCD (gnyen mo Tib); cf. ba dzra ba ndha bī ye J, bhāndhavīye and bandhavī R, and bāndhavī V ◇ tathā *add.* (at the end) C.
- 548 mātu (for mātur) bhaginī] ABCD (ma yi spun zla'i Tib); cf. ba dzra mā tu rbha gi nī ye J, mātur bhaginīye and mātu bhaginī R, and mātur bhaginī bhāryyā ca bhaginī V ◇ bhāḡineyikā] *corr.* ((spun zla'i) bu mo Tib); bhāḡaneyikā ABCD; cf. ba dzra bha gi nya yi kā ye J, bhāḡineyikāye and bhāḡineyikā R, and bhāḡineyikā V.
- 549 svamātu (*m.c.* for svamātur) mātā bhaginī] ACD; svamātu mātā bhaginī B; rang gi phyi mo'i spun zla Tib; cf. ba dzra swa mā tu rmā ta bha gi nī ye J, svamātu mātāye and svamātu mātā, and svabhaginīye and svabhaginī R, and svamātu mātā bhaginī V ◇ bhāḡineyī (for bhāḡineyy)] AB (spun zla'i bu mo Tib); bhāḡiney C; bhaginēyī D; cf. ba dzra bha gi nya yī ye J, svabhāḡinīyikāye and svabhāḡineyi R, and bhāḡineyēyī V ◇ 'sya (*m.c.* for asyāḥ) putrikā] *corr.* (de'i bu mo Tib); sya putrikā AB; asya putrikā C; svaputrikā D; cf. ba dzra a sya pu tri kā ye J, bhāḡineyī tri putrikāye and bhaginēyīputrikā R, and sya putrikā V.
- 550 pitur mātā] ABCD (pha yi ma Tib); cf. ba dzra pi tu rmā tā yai J, pitu mātāya and pitur mātā R, and pitur mmātā V ◇ pitāmahī t̥bhiṭ] AB (phyi mo Tib); pitāmahī CD; cf. ba dzra pi tā ma tī ye J, pitāmahīye and pitāmahī R, and pitāmahībhiḥ V ◇ pitulasya (for pitṛvyasya, used as an opposite to mātulasya) bhāryakā] A (khu bo yi ni chung ma Tib); pitulasya bhāryakā B; pitarasya ca bhāryakā C; pitur asya bhāryakā D; cf. ba dzra pi tu lā sya bhā rya kī ye J, pitur asya bhāryakāye and pitur asya bhāryā R, and pitur asya bhāryakāḥ V.
- 551 duhitāputrabhāryā] ABCD (bu mo'i bu yi chung ma Tib); cf. ba dzra du hi tā pu tra bhā ryī ye J, duhitāye putrabhāryāye and duhitā putrabhāryā R, and duhitāputrabhāryā V ◇ bhāryāyā bhaginī] ABCD (chung ma'i spun zla Tib); cf. ba dzra bhā rya ya bha gi nī ye J, bhāryābhaginīye and bhāryābhaginī R, and bhāryāyā bhaginī V.
- 552 svapitur bhaginī] ApcBC (rang pha'i sring mo'i Tib); svabhagi Aac; svapitur bhāḡinī D; cf. ba dzra swaḥ pi tu rbha gi nī ye J, pitu bhaginīye and pitu bhaginī R, and svapitur bhaginī V ◇ putrī] ABCD (bu mo Tib); cf. ba dzra pu trī ye J, pitu putrīye and pitu putrī R, and putrī V ◇ tasyaiva tu svagotrājā] ABCD (de nyid kyi ni rang rigs skyes Tib); cf. ba dzra ta syai ba tu swa rgo tra dzī ye J, tasyaiva tu gotrajā V.
- 553 bhrātāyā (for bhrātur) bhāryā] ApcC (spun zla'i chung ma Tib); bhrātāyā bhagi Aac; bhrātāyā bhāryāyā B; bhrātāyā bhāryā D; cf. ba dzra bhā tā ya bhā ryā ye J, bhātrā bhātrīye and bhrātā bhāryā R, and bhrātāyā bhāryāyā V ◇ putrī] ABCD (bu mo Tib); cf. ba dzra pu trī ye J, bhātrā putrīye and bhrātrā putrī R, and pitrī V ◇ putrasyaiva tu bhāryakā] C (bu nyid kyi chung ma Tib); putrasyai tu bhāryakā AB; pūtrasyai tu bhāryakā D; cf. ba dzra pu tra syai ba tu bhā rya kī ye J, bhātrā putrasya bhātrīye and bhātā putrasya bhāryā R, and putrasyaiva tu bhāryakāḥ V.
- 554 duhitāyā bhartṛmātuḥ putrasyaiva tu svaśṛkā] *corr.*; duhitāyā bhattṛmātuḥ putrasyaiva tu svaśṛkā A; duhitāyā bhattṛmātuḥ putrasyaiva tu svaśṛkā B; duhitāyā bhartumātuḥ putrasyaiva tu svaśṛkā C; duhitāyā bhattṛmātuḥ putrasyaiva tu svaśṛkā D; bu mo'i khyo yi ma yi ni bu nyid kyi ni sgyug mo Tib (Only the last word sgyug mo is not equivalent); cf. ba dzra du hi tā ya bhā rtri mā tuḥ pu tra syai ba

duhitāputrī samākhyātā ṣaṭtrimśatidūtikā /⁵⁵⁵
raktavarṇā samākhyātā āyudhādi ca pūrvavat //160//⁵⁵⁶
bhūmi dūraṅgamā caiva ṣaṣṭhadvīpanivāsini /⁵⁵⁷
melāpakasamākhyātā prajñopāyātmabhāvakām //161//⁵⁵⁸
śakticakraṃ sadā hy eṣa vijñeyā svābhasundarīm /⁵⁵⁹
vajracakrādi sarvañ ca anulomavilomataḥ //162//
pūjanaṃ kurute hy atra vāmadakṣiṇapāṇinā /⁵⁶⁰
paśavaḥ sarvamāṃsāni dāpayet sarvasaṅgataḥ //163//⁵⁶¹
peyaṃ nānāvidhaṃ dadyāl lehyaṃ nānātvam eva ca /⁵⁶²
utthāya cāsanāt svasvāt pūjanaṃ kuru vajradhṛk /⁵⁶³
punar āgatyā cakrasya pūjanaṃ dvādaśeṣu ca //164//⁵⁶⁴
iti saṃbhogapuṭe agnicakraṃ prathamam /165/⁵⁶⁵

5.6.2. The Water Circle (*jala-/udakacakra*) (15.166–176)

atha tadbāhyato brūma jalacakraṃ maharddhikam /⁵⁶⁶
śvetavarṇāraṣaṭtrimśe yoginī bhāvayet kramāt //166//⁵⁶⁷
makarī kūrmmamacchā tu viṅgī kacchapī oḍrikā /⁵⁶⁸

-
- tu swa sri kkā ye J, duhitā bhatu mātriye (ac) and duhitāyāḥ bhatu mātriye (pc) and duhitā bhatṛmātu putrasvasṛkā R, and duhitāyā bhartu mātuḥ putrasyaiva tu svasṛkā V.
- 555 duhitāputrī] ABCD (bu mo'i bu mor Tib); cf ba dzra du hi ti ye and ba dzra pu trī ye J, duhitāputriye and duhitāputrī R, and duhitā putri V ◇ -dūtikā] ApcBD (pho nya Tib); kāḥ Aac; dūtī kā C.
- 556 -varṇā] ABC (kha dog Tib); varṇā D ◇ pūrvavat] ABC (sngar dang mtshungs Tib); dhūrvavat D.
- 557 bhūmi (for bhūmir)] ABCD (sa Tib); cf. bhūmī R and V ◇ dūraṅgamā] ABC (ring du song nyid Tib); dulaṅgamā D ◇ ṣaṣṭha-] ABD (drug pa'i Tib); ṣa C.
- 558 -samākhyātā] ABCD; rtag tu shes bya ste Tib ◇ -bhāvakām (for -bhāvakā)] AB (ngo bo can Tib); bhāvakān C; bhāvakaṃ D; cf. bhāvakaṃ V.
- 559 śakti-] CD (nus pa'i Tib); sakti AB ◇ eṣa (for eṣā or etat)] ABCD ('di Tib); cf. eṣa R and V ◇ -sundarīm (for -sundarī)] ABCD (mdzes ma Tib); cf. sundarī R and sundarīm V.
- 560 kurute] AC (byed pa yin Tib); kuraṃte B; kulate D.
- 561 paśavaḥ] C; pasavaḥ ABD ◇ sarvamāṃsāni] C (sha thams cad Tib); sarvva ātmāni ABD; cf. sarvva ātmani V.
- 562 peyaṃ] A (btung ba Tib); yeyaṃ BCD ◇ lehyaṃ] corr. (bldag bya Tib); leṣyaṃ ABD; lekhyam C; cf. lekham V.
- 563 kuru] ABCD; bla ma Tib.
- 564 cakrasya] ABC ('khor lo yi Tib); rakrasya D ◇ dvādaśeṣu] CD (bcu gnyis rnams la Tib); dvādaśeṣeṣu AB; cf. dvādaśeṣu V.
- 565 saṃbhogapuṭe] A (longs spyod rdzogs pa'i 'phar ma'i Tib); bhoge puṭe B; bhogapuṭam C; śrī D; cf. saṃbhogapuṭe R and bhogapuṭ V ◇ -cakram] AC ('khor lo Tib); cakra BD ◇ prathamam] C (dang po Tib); prathamaḥ ABD.
- 566 tad-] ABpcC (de yi Tib); tatad Bac; om. D ◇ brūma (for brūmi = bravīmi)] ABCD (bshad Tib); cf. brūma V, brūma *Dākārṇava* (15.216a), and brūmi *Dākārṇava* (Chapter 50.7 [A], 37r6).
- 567 śveta-] D (dkar Tib); sveta ABC ◇ -varṇāra-] ABC (mdog Tib); varṇā ca D ◇ -ṣaṭtrimśe] ABD (sum cu drug Tib); ṣaṭtriśe C ◇ yoginī (for yoginīm)] ACD (rnal 'byor ma Tib); yoginī B; cf. yoginī R and V ◇ bhāvayet] A (bsgom Tib); bhāvaye BCD.
- 568 makarī] ABCD (ma ka ra mo Tib); cf. ba dzra ma ka rī ye J, makarīye and makalī R, and makarī V ◇ kūrma- (*m.c.* for kūrmi)] ABCD (rus sbal Tib); cf. ba dzra ku rmmī ye J, kūrmaṃ ye and kūrma R,

sūcī gaggārī mīlī ca jalaguhā kīṭimukhā //167//⁵⁶⁹
 phaḍiṅgī karkaṭī sūyī mūṣikā pippaṭimukhā /⁵⁷⁰
 jalanārī vaḍavī ca dantinī vyāghrajambukī //168//⁵⁷¹
 jalāhī śaṅkhā kapardī muktikī maṇijīṅgurī /⁵⁷²
 līsī durddurī karṇāṭī phāṭakī dāvakī kṛmī //169//⁵⁷³
 juṣujuṣīdamśakī kalā devatānāyakī varī /⁵⁷⁴

- and kurmmarī V; see also kūrma *Kālacakra* (3. 149) and kūrmi *Laghutantraṭīkā* (p. 70, l. 10) ◇ -macchā (for matsyā)] ABCD (nya Tib); cf. ba dzra ma tstshā yai J, matsāye and macchi R, macchā V, and maccha (for matsya) PH ◇ viṅgī (for vyaṅgī)] ApcC (sbal mo Tib); viṅgi Aac; viṅgi B; vimśī D; cf. ba dzra biṃ gī ye J, viṃgiye and vimi R, and viṃgī V ◇ kacchapī] ABCD (rus sbal Tib); cf. ba dzra ka tstsha pī ye J, kacchapīye and kacchapī R, and kacchapī V ◇ oḍrikā (from udra or oḍra)] ABCD (chu sram mo Tib); cf. ba dzra o dri kī ye J, oḍrikīye and oḍikā R, and oḍrikā (or oḍdikā) V.
- ⁵⁶⁹ sūcī] ABCD (sdig nag Tib); cf. ba dzra sū tsī ye J, sūciye and sūcī R, and sucī V ◇ gaggārī (for gargārī)] ABpcD (ga ggar ma Tib); gandha Bac; gargārī C; cf. ba dzra ga gga rī ye J, magariye and gaggārī R, and gaggārī V; see also gaggārī (for gargārī) PH ◇ mīlī (perhaps a corruption of sīlī = śīlī or śilī)] ABD; mīnī C; śī li ma Tib; cf. ba dzra shi lī ye J, mīliye and mīlī R, and mīlī V ◇ jalaguhā] AB (chu yi phug ma Tib); jalagurahā C; jalaguhī D; cf. ba dzra dza la gu hī ye J, jalagudīye and jalaguhā R, and vajrajalaguhā V ◇ kīṭimukhā] A (srin bu'i gdong ma Tib); kīmukhā BC; kiṭimukhā D; cf. ba dzra ki ṭi mu khī ye J, kiṭiya and kīṭimukhā R, and kīmukhā V.
- ⁵⁷⁰ phaḍiṅgī] corr. (cha ga pa mo Tib); phaṭiṅgī AB; bheṭiṅgi or heṭiṅgi C; phaṭimṅgi D; cf. ba dzra pha ḍiṃ gī ye J, phītaṃgiye and phaṭimṅgī R, and heṭiṅgī V. ◇ karkaṭī] ABCD; ka ka ru mo Tib; cf. ba dzra ka rka ṭi ye J, karkkaṭīye and karkkaṭī R, and karkaṭī V ◇ sūyī] A (also appearing like mūyī) (sū ya mo Tib); mūyī BD; mukhī C; cf. ba dzra su yī ye J, mūyīye and sūyī R, and sūcī V ◇ mūṣikā] corr. (chu byi mo Tib); maṣikā ABC; mapikā D; cf. ba dzra mu ṣi kā ye J, maṣikāye R, and makhikā V; cf. ākhu *Kālacakra* (3.150) and mūṣakī *Laghutantraṭīkā* (p. 70, l. 11) ◇ pippaṭimukhā (for pipīlamukhā)] ABCD (grog mo'i gdong ma Tib); cf. ba dzra pi ppa ṭi mu khī ye J, pippaṭīye R, and pippaṭimukhā V; see also pippaḍā (“ant”) PH.
- ⁵⁷¹ jalanārī] ABC (chu yi mi mo Tib); jalanāli D; cf. ba dzra dza la na rī ye J, jalanārīye and jalanārī R, and jalanārī V ◇ vaḍavī] corr. (rgod ma Tib); vaṭavī ABD; vaṭaṃvī C; cf. ba dzra ba ḍa bī ye J, vatapiye and vaṭavī R, and vaṭavī V ◇ ca dantinī] AB (dang glang chen mo Tib); ca daṃtīnī C; vadantinī D; cf. ba dzra da nti nī ye J, dantinīye and vadantinī R, and dantinī V ◇ vyāghrajambukī] ABD (stag mo ce spyang mo Tib); vyāghrī jambukī C; cf. ba dzra byā ghrī ye and ba dzra dzaṃ bu ki ye J, vyaghrajambukīye and vyaghrajambukī R, and vyāghrajambukī V.
- ⁵⁷² jalāhī] ABCD (chu sbrul mo Tib); cf. ba dzra dza la a hī ye J, jalāhīye and jalāhi R, and jalāhī V ◇ śaṅkhā] D (dung mo Tib); saṃkhā ABC; cf. ba dzra shaṃ khī ye J, śaṃkhāya and śaṃkhā R, and saṃkhā V; see also saṃkha (for śaṅkha) PH. ◇ kapardī] A (‘gron bu ma Tib); karddhī B; karddhī ca C; kaddī D; cf. ba dzra ka rba dī ye J, karppadiye and kapadi R, and karddī V ◇ muktikī] ABC (nya physis ma Tib); mukikī D; cf. ba dzra mu kti kī ye J, muktikīye and muktiki R, and muktikī V ◇ maṇijīṅgurī] ABD (nor bu dzing gu ra ma Tib); maṇijīṅgulī C; cf. ba dzra ma ṇī ye and ba dzra dzi gu rī ye J, maṇijīṅgulīye and maṇijīṅgulī R, and maṇijaṃgulī V.
- ⁵⁷³ līsī] ABCD (li sa mo Tib); cf. ba dzra lī sī ye J, lisiye and līsī R, and līsī V ◇ durddurī (equivalent to duddurī, perhaps for dardurī)] A (dud du ra ma Tib); durddarī BD; durddharī C; cf. ba dzra du ḍdu rī ye J, dudulīye and duddurī R, and durddhari V; see also dardura *Kālacakra* (3.149), dardurī *Laghutantraṭīkā* (p. 70, l. 10), and daddura (for dardura) PH. ◇ karṇāṭī] ABCD (ka rṇṇa ṭā Tib); cf. ba dzra ka rṇṇo ṭi ye J, karṇāṭīye and karṇāṭī R, and karṇāṭī V ◇ phāṭakī (perhaps for sphāṭakī)] AB (pha ṭa ka mo Tib); hāṭīṭakī C; hāṭakā D; cf. ba dzra pha ḍa ki ye J, hāṭakīye and phāṭakī R, and hāṭakī V ◇ dāvakī] A (dā ba ka ma Tib); vakī B; vākī C; dāvakī D; cf. ba dzra dā ba kī ye J, dātakīye and dāvakī R, and varkakī V ◇ kṛmī] corr. (kri mi mo Tib); kṛmā AD; kṛtā BC; cf. ba dzra krī mī ye J, kṣamīye and kṛmmā R, and kṛtā V.
- ⁵⁷⁴ juṣujuṣī] ABCD (dzu ṣu dzu ṣī Tib); cf. ba dzra dzu ṣi dzu ṣī ye J, juṣujuṣīya and juṣujuṣī R, and juṣuṣī V ◇ daṃśakī] corr. (dang sha sbrang ma Tib); daṃsakī AD; daṃsaṃkī BC; cf. ba dzra daṃ sha

evaṃ varṇasvabhāvā tu śvetam vā svasvagotrajaṃ //170//⁵⁷⁵
 mukhañ ca svasvarūpāṇi yoginīnāṃ yathākramāt /⁵⁷⁶
 upamelāpakī caiva bhūmir acalās cāparāḥ //171//⁵⁷⁷
 saptamadvīpanivāsī ca vijñeyāyudha pūrvavat /⁵⁷⁸
 athavā pūrṇagiryādyā śatṭrimśa devatā narāḥ //172//⁵⁷⁹
 teṣu nārīsamāṃ kuryāt mukhaṃ pīṭhakramāyataḥ /⁵⁸⁰
 jambūdvīpam idan tena dvādaśakhaṇḍakhaṇḍitam //173//⁵⁸¹
 kṣāraṇāmasamudran tu tadgatisarvajantavāṃ /⁵⁸²
 saṃsvedajasamparkā tu jarāyujānāñ ca mānuṣam //174//⁵⁸³
 idañ cakra saṃsvedajan tu agnicakra jarāyujam /⁵⁸⁴
 sarvalakṣaṇasampūrṇaṃ prajñopāyātmakaṃ svakam //175//⁵⁸⁵
 ity udakacakraṃ dvitīyam /176/⁵⁸⁶

- kī ye J, daṃśakiye and daṃśaki R, and daṃśaki V ◇ kalā] ABCD (ka lā ma Tib); cf. ba dzra ka lī ye J, kaliye and kalā R, and kalā V ◇ devatānāyākī] ABC (lha yi gtso mo Tib); devatānāgākī D; cf. devatīye and devatā, and nātakīye and nāyākī R and devanāyākī V ◇ varī] ABCD (mchog Tib); cf. carī R and balī V.
- 575 varṇa-] ABD (kha dog Tib); varṇasya C ◇ tu] ABD; *om.* C ◇ śvetam] *corr.* (dkar mo Tib); svetam AB; svetam CD ◇ -gotrajāṃ (for -gotrajā)] ABCD (rigs skyes Tib); cf. gotrajāṃ V.
- 576 mukhañ (for mukhāni)] ABD (gdong Tib); mukhai C; cf. mukhaṃ V ◇ -rūpāṇi] *corr.* (gzugs kyis Tib); rūpāni AD: rūpā nitti B; rūpāri C ◇ yoginīnāṃ] ABD (rnal 'byor ma'i Tib); yoginīnā C ◇ -kramāt] ABD (rim Tib); kramaṃ C.
- 577 upamelāpakī] ACD (nye ba'i 'du ba Tib); upamelāyākī B ◇ acalās (for acalā)] ABD (mi g-yo ba Tib); acalā C; cf. acalās V ◇ cāparāḥ (for cāparā)] ABC (mchog Tib); cāperāḥ D; cf. cāparāḥ V.
- 578 saptama-] ABC (bdun pa'i Tib); sapta D ◇ -yudha (*m.c.* for -yudham)] ABCD ◇ pūrvavat] ACD; nupūrvavat B.
- 579 -giryādyā (for -giryādyāḥ)] *corr.* (ri sogs kyī Tib); girādyā ABCD; cf. girādyā V ◇ śatṭrimśa (for śatṭrimśad) devatā narāḥ] *em.* (mi rnams sum cu drug lha Tib); ṣa+triṅśadeśat+narāḥ A; śatṭrimśadeśanantarāḥ B; śatṭrimśādeśanantarāḥ C; śatṭrimśadeśanaṃ tarāḥ D; cf. śatṭriśadeśanantarāḥ V.
- 580 -samaṃ] ABCD; yang dag Tib ◇ mukhaṃ] ABCD; dngos su Tib ◇ pīṭha-] ABCD; gnas sogs Tib.
- 581 jambū-] AB ('dzam bu'i Tib); jambu C; yaṃbū D ◇ -khaṇḍa-] ABC (dum bu Tib); ṣaṇḍa D ◇ -khaṇḍitam] ApcBC; khaṇḍatam Aac; paṇḍitaṃ D; brgyan pa Tib.
- 582 tadgati-] *em.* (de ru gtogs pa'i Tib); tadganti AB; taraṅganti C; taṃganti D; cf. taṃ gata R and ta.ganti V ◇ -sarva-] ABCD; *n.e.* Tib ◇ -jantavāṃ (for -jantavaḥ)] ABCD (skye bo rnams Tib); cf. jantavam R and jantavān V.
- 583 -sāmparkā (for -sāmparkās)] ABCD; cf. sāmparkā V ◇ jarāyujānāñ] ABC (mngal nas skyes par Tib); jalāyujānāṃ D ◇ mānuṣam] C (skyes pa Tib); māṣayam AB; māṣayaṃ D; cf. māṣakaṃ V ◇ bsam *add.* Tib.
- 584 cakra (for cakram)] ABCD ('khor lo Tib); cf. cakra R and V ◇ agnicakra (for agnicakram)] ABCD (me yi 'khor lo Tib); cf. agnicakram R and agnicakra V.
- 585 -lakṣaṇa-] ABC (mtshan nyid Tib); rakṣaṇa D ◇ -sāmpūrṇaṃ] ACD; sāmpūrṇa B ◇ svakam] ABC; svayam D.
- 586 udaka-] ABC (chu'i Tib); śrī uka D ◇ dvitīyam] *em.* (gnyis pa Tib); dvitīyaḥ ABCD; cf. dvitīyaḥ R and dvitīyaṃ V.

5.6.3. *The Knowledge Circle (jñānacakra) (15.177–193)*

atha tadbāhyakaṃ vakṣye jñānacakraṃ samantataḥ /⁵⁸⁷
viśvavarṇaṃ ṣaṭtrimśāram āsurīṇāṃ kulakramāt //177//⁵⁸⁸
tilottamātisukhā ca apsarasā mahāratā /⁵⁸⁹
ratiratākhyā padminī ca śaṅkhinī citriṇī gajā //178//⁵⁹⁰
mahārūpā surūpā ca kāntivilāsinīsukhāḥ /⁵⁹¹
puṣpakāmī kumudī ca nīlotpalā tu sundarī //179//⁵⁹²
rāgā tu mahārāgāc ca rāmākhyā mahārāmakaṃ /⁵⁹³
madanā madanapriyā ca kāmīnī mahākāmikā //180//⁵⁹⁴

- ⁵⁸⁷ jñāna-] Apc (ye shes Tib); sa jñāna Aac; saṃjñānañ B; saṃjñāna CD; cf. jñāna R, saṃjñāna V, and iti tṛṭīyaṃ jñānacakraṃ *Dākārṇava* (15.193).
- ⁵⁸⁸ -varṇaṃ] AB (mdog Tib); varṇa CD ◇ āsurīṇāṃ] A (lha min mo yi Tib); āsarīṇāṃ B; apsarāṇāṃ C; āsurīṇāṃ D ◇ kula-] ABD (rigs Tib); kulaṃ C ◇ -kramāt] CD (rim pas Tib); kramā AB; cf. kramā V.
- ⁵⁸⁹ tilottamā-] C (til mchog ma Tib); tilotimā ABD; cf. ba dzra ti lo tta mī ye J, tīrottamāye and tilottamā R, and tilātimā V and uttima (for uttama) PH ◇ -tisukhā] ABC (phul du bde Tib); 'bhimukhā D; cf. ba dzra a ti su khā yai J, abhimukhīye and abhimukhā R, and 'tisukhā V ◇ apsarasā (apsaras + female ending ā or used as āpsarasā)] ABCD (lha yi bu mo Tib); cf. ba dzra asp sa ra sī ye J, apsarasāye and apsarasā R, and apsarasā V ◇ mahāratā] ABD (dga' chen ma Tib); mahāratāḥ C; cf. ba dzra ma hā ra tī ye J, mahāratīye and mahāratā R, and mahāratā V.
- ⁵⁹⁰ ratiratākhyā] ABCD (dga' dang dgar grags Tib); cf. ba dzra ra tī ye and ba dzra ra tyā khyī ye J, ravirabhāye and ravirabhā, and ākhyāya R, and ratiratākhyā V ◇ padminī] ACD (pa dma can Tib); padmīnī B; cf. ba dzra pa dme nī ye J, padminī and padminīye R, and padminī V ◇ śaṅkhinī] C (dung can Tib); saṅkhinī ABD; cf. ba dzra shaṃ khī nī ye J, śaṅkhinīya and saṅkhinī R, and saṅkhinī V ◇ citriṇī] corr. (sna tshogs Tib); citriṇī ABCD; cf. ba dzra tsi tri nī ye J, cintriṇīye and citriṇī R, and citriṇī V ◇ gajā] ABCD (glang chen ma Tib); cf. ba dzra ga dzī nī ye J, gajāya and gajā R, and gajā V.
- ⁵⁹¹ mahārūpā] ABD (gzugs chen ma Tib); mahārūpā C; cf. ba dzra ma hā rū pī ye J, mahārūpāye and mahārūpā R, and mahārūpā V ◇ surūpā] AD (gzugs mdzes ma Tib); surupā BC; cf. ba dzra su rū pī ye J, surupāya and svarūpā R, and surupā V ◇ kāntī-] ABD ('od chags Tib); kāntā C; cf. ba dzra kā ntī ye J, kāntīye and kāntī R, and kāntī V ◇ -vilāsinī-] ABCD (rnam sgeg Tib); cf. ba dzra bi lā si nī ye J, virāsinīye and vilāsinī R, and vilāsinī V ◇ -sukhāḥ] ABD (bde ba mo Tib); sukhā C; cf. ba dzra su khī ye J, sukhīya and sukhā R, and sukhāḥ V.
- ⁵⁹² puṣpakāmī] ABCD (me tog 'dod ma Tib); cf. ba dzra pu ṣpa kā mī ye J, puṣpakāmīye and puṣpakāmī R, and puṣpakāmī V ◇ kumudī] D (u tpal dkar Tib); kumadī AB; kumundī C; cf. ba dzra ku mu dī ye J, kumuḍīye and kumadī R, and kumadī V ◇ nīlotpalā tu] A (u tpal sngo dang Tib); nīlotparā tu B; nīlotparādi C; nīrotparā D; cf. ba dzra nī lo tpa lī ye J, nīlotpalīye and nīlotparā R, and nīlotparā V ◇ sundarī] ABCD (mdzes ma Tib); cf. ba dzra su nda rī ye J, suṃdariye and suṃdari R, and sundarī V.
- ⁵⁹³ rāgā] ABCD ('dod chags ma Tib); cf. ba dzra rā gī ye J, rāgāya and rāgā R, and rāgā V ◇ mahārāgāc (for mahārāgā)] ABD ('dod chags che Tib); mahārāgā C; cf. ba dzra ma hā rā gī ye J, mahārāya and mahārāgā R, and mahārāgāc V ◇ rāmākhyā] ABCD (rol grags ma Tib); cf. ba dzra ra mā khyī ye J, rākhātāya and khyātā R, and rāmākhyā V ◇ mahārāmakaṃ (for mahārāmakī)] ABD (rol chen ma Tib); mahārāmakī C; cf. ba dzra ma hā ra ma kī ye J, mahārāmākāya and mahārāmakā R, and mahārāmakaṃ V.
- ⁵⁹⁴ madanā] ABpcD (myos ma Tib); makanā Bac; matkanā C; cf. ba dzra ma da nī ye J, madanāya and madanā R, and marḍdanā V ◇ madanapriyā] ABCD (myos dga' ma Tib); cf. ba dzra ma da na prī yī ye J, madanapriyāye and madanapriyā R, and madanapriyā V ◇ kāmīnī] ABCD ('dod pa mo Tib); cf. ba dzra kā mi nī ye J, kāmīnīye and kāmīnī R, and kāmīnī V ◇ mahākāmikā] ABCD ('dod chen ma Tib); cf. ba dzra ma hā kā mi nī ye J, mahākāmīkāye and mahākāmīnī R, and mahākāmikā V.

sukhodbhavā sukhamatī priyatamā tu premakā /⁵⁹⁵
 saubhāgyamatī saubhāgyā meṅukā tu pradyumukhī //181//⁵⁹⁶
 jātirūpī samākhyātā yoginī varanāyikā /⁵⁹⁷
 prajñopāyāt^umakā sarve varṇaṃ nānāvidhan tathā //182//⁵⁹⁸
 bhujāyudhaṃ pūrvavat jñeyā bhūmi sādhumatī tathā /⁵⁹⁹
 śmaśānaṃ ratnābhañ ca svayaṃbhusukhakārahā //183//⁶⁰⁰
 tasmāt saṃbhogakāyañ ca maṇḍalaṃ tu tricakrakam /
 catuḥrekḥā samantā ca caturānandaśuddhitaḥ //184//⁶⁰¹
 pūrvādiṣu caturdvāre yoginībhi yathākramāt /⁶⁰²
 gaurī caurī vetālī ca ghasmarī vinyaset punaḥ //185//⁶⁰³
 koṇavāsī caturdevī pukkasī śabarī tathā /⁶⁰⁴
 caṇḍālī ḍombinī kramāt vijñeyā pūrvavat sadā //186//⁶⁰⁵

- ⁵⁹⁵ sukhodbhavā] ABCD (bde las byung Tib); cf. ba dzra su kho dbha wā yai J, mukhobhavāye and sukhodbhavā R, and sukhodbhavā V ◇ sukhamatī] ABCD (bde ldan ma Tib); cf. ba dzra su kha ma tī ye J, sukhamatīye and sukhamatī R, and sukhapriyā V ◇ priyatamā] ABCD (mthun mchog mo Tib); cf. ba dzra prī ya ta mī ye J, priyatamāye and priyaṃtamā R, and sukhamatimā V ◇ premakā] ABCD (byams pa mo Tib); cf. ba dzra pre ma kī ye J, premakāye and premakā R, and premakā V.
- ⁵⁹⁶ saubhāgyamatī] ABCD (skal bzang ldan ma Tib); cf. ba dzra sau bha gya ma tī ye J, subhāgyamatīye and saubhāgyamatī R, and saubhāgyamati V ◇ saubhāgyā] C (skal bzang mo Tib); saubhāgā AD; sobhāgā B; cf. ba dzra sau bha gī ye J, s+bh+++ye and śubhagā R, and saubhāgā V ◇ meṅukā] ACD; meṅukā B; dma' ba mo Tib; cf. ba dzra me ṅu kī ye J, ++++kāye and veṅukā R, and meṅukā V ◇ pradyumukhī] A; prajyemukhī BC; pradyumakhī D; zhum pa mo Tib; cf. ba dzra pra tyuṃ na kī ye J, pradyunnamukhīye and pradyumukhi R, and prasesukhī V.
- ⁵⁹⁷ jātirūpī] ApcBCD (skye gzugs mar Tib); jātirūpi Aac; cf. ba dzra dzā ti rū pī ye J, jātirūpāye and jātarūpī R, and yātirūpām V.
- ⁵⁹⁸ -tmakā (for -tmakāḥ)] ABCD (bdag nyid Tib); cf. tmakā V ◇ varṇaṃ] A (mdog Tib); varṇa BCD.
- ⁵⁹⁹ -yudhaṃ] ABC (mtshon cha Tib); yudha D ◇ pūrvavat] BCD (sngon bzhi Tib); pūrvavā A; cf. pūrvavat V and pūrvavat jñeyā *Ḍākārṇava* (15.200c) ◇ bhūmi (for bhūmiḥ)] ABCD (sa Tib); cf. bhūmi V ◇ sādhumatī] A (legs pa'i blo gros Tib); sādhumatis BD; sādhumatis C.
- ⁶⁰⁰ śmaśānaṃ] CD (dur khrod Tib); smaśānaṃ A; smasānaṃ B ◇ svayaṃbhu-] A (rang 'byung Tib); svayaṃbhū BCD ◇ -sukha-] corr. (bde ba Tib); suka ABCD; cf. sūka V: see als suha (for sukha) and suka (for śuka) PH.
- ⁶⁰¹ -rekḥā] AB (ri mo Tib); lekḥā C; reṣā D ◇ samantā ca] AB (kun nas Tib); samantārcca C; samantāc ca D ◇ -rānanda-] ACD; rānda B ◇ -śuddhitaḥ] ABpcC; śuddhyitaḥ Bac; suddhitaḥ D.
- ⁶⁰² catur-] ABpcC (bzhi Tib); cartur Bac; catu D ◇ -dvāre (*m.c.* for -dvāreṣu)] ABpcCD; dvā Bac ◇ yoginībhi (for yoginībhir)] ABC (rnal 'byor ma rnam Tib); yoginībhir D; cf. yoginībhir V.
- ⁶⁰³ gaurī] ABCD (dkar mo Tib); cf. ba dzra gau rī ye J, gauriya and gaurī R, and gaurī V ◇ caurī] ABCD (chom rkun Tib); cf. ba dzra tsau rī ye J, caurīye and caurī R, and caurī V ◇ vetālī] ABC (ro langs ma Tib); vetārī D; cf. ba dzra bai tā lī ye J, vetālīye and vetālī R, and vetālī V ◇ ghasmarī] ABCD (za phod ma Tib); cf. ba dzra gha sma rī ye J, ghaśmariye and ghaśmari R, and ghaśmarī V.
- ⁶⁰⁴ catur-] ABC (bzhi Tib); catu D ◇ pukkasī] ABpc (sbos mo Tib); purkkasī BacC; bukkasī D; cf. ba dzra pu kka sī ye J, pūrkkasiye and pūrkkasī R, and pukkasī V ◇ śabarī] D (ri khrod ma Tib); sabarī AB; sarvarī C; cf. ba dzra sha wa rī ye J, śabarīye and sabarī R, and sabarī V.
- ⁶⁰⁵ caṇḍālī] ABC (gtum mo Tib); caṇḍārī D; cf. ba dzra tsa ṅḍa lī ye J, caṇḍālīye and caṇḍālī R, and caṇḍālī V ◇ ḍombinī] ABCD (g-yung mo Tib); cf. ba dzra ḍo mbi nī ye J, ḍobiye and ḍombī R, and ḍombinī V.

bāhyato śmaśānacakraṃ jñānamaṇḍalamadhyake /⁶⁰⁶
 bālamṛtyuveṣṭabhakṣam ghorayuddhaṃ savadaṃsavam //187//⁶⁰⁷
 vāmāvarteṣu pūrvādi cintayevaṃ mahākṛpaḥ /⁶⁰⁸
 dhūmāndhakāra agniś ca hāhāravamahāravau //188//⁶⁰⁹
 vṛkṣaś candanakarpūrajātīphalas tu -m- elakam /⁶¹⁰
 nāgesaran tuampaṇ ca kundaraṃ devadārukam //189//⁶¹¹
 dikpālāni tu lakṣec ca ravi śītalabhūsutau /⁶¹²
 śaśisuto guruś caiva bhṛguravitanau tathā //190//⁶¹³
 daityaśiras tu vijñeyā mukha raudrāṇi tu kārayet /⁶¹⁴
 jvālākhaḍgacchurikā ca kuntakhuraśilā tathā //191//⁶¹⁵

- ⁶⁰⁶ bāhyato (for bāhyataḥ)] ABCD (phyi rol Tib) ◇ śmaśāna-] D (dur khrod Tib); smaśāna AB; smaśānaṃ C ◇ jñāna-] *em.*; udaka ABCD; chu yi Tib; cf. udaka R and V. This seems to be an old corruption that occurred before the text was translated into Tibetan. These charnel grounds are located on the Knowledge Circle and not on the Water Circle. In terms of the meter the word *jñāna-* is also better than *udaka-*.
- ⁶⁰⁷ bālamṛtyu-] ABCD (byis pa 'chi Tib); cf. bālāya and bāra, and mṛtvāya and mṛtyu R (according to which Bāla and Mṛtyu are two charnel grounds), and bālamṛtyu V ◇ -veṣṭabhakṣam (which may be a corruption of śiṣṭabhakṣam or ucchiṣṭabhakṣam)] ABCD; lhag ma za Tib; cf. veṣṭāye and veṣṭa, and bhakṣāya and bhakṣa R (according to which Veṣṭa and Bhakṣa are two charnel grounds), and veṣṭabhakṣam V; see also ucchiṣṭa as a charnel ground's name *Laghutantraṭīkā* (p. 75, l. 4). ◇ ghorayuddhaṃ] *corr.* (g-yul drag mo Tib); ghorayudhaṃ ABCD; cf. ghorāya and ghora, and yudhāya and yudhaṃ (ac) and yuddhaṃ (pc) R (according to which Ghora and Yudha/Yuddha are two charnel grounds), and ghorāyudhaṃ V ◇ savadaṃsavam (for śavadaṃśakam)] ABCD; mche ba kun Tib; cf. savedāya and savarada, and savāya and sa R (according to which the words *savadaṃsava* or equivalent are a compound of names of two charnel grounds, most likely *savada* and *sava*), and savadaṃśavam V; see also *śavadahana* and *sarpadaṃśa* as charnel grounds' names *Laghutantraṭīkā* (p. 74, l. 29 and p. 75, l. 2); see also sava (for śava) and daṃsa (for daṃśa) PH.
- ⁶⁰⁸ pūrvādi] ABC (shar la sogs par Tib); pūrvādi D ◇ cintayevaṃ (*m.c.* for cintayed evaṃ)] ABD (de ltar and bsam Tib); cintayeva C; cf. cinta evaṃ V ◇ -kṛpaḥ] A (brtse ba Tib); kṛpam B; kṛpaṃ CD.
- ⁶⁰⁹ dhūmāndhakāra] ABCD (du ba mun nag Tib) ◇ agniś] ABD (me Tib); agniṃ C ◇ hāhārava-] ABCD (hā hā'i sgra Tib) ◇ -mahāravau] ApcBCD (sgra chen Tib); maravau Aac.
- ⁶¹⁰ -jātīphalas] A (dzā ti pha la Tib); hātīphalās BC; jātiphalas D; cf. hātīphalā V.
- ⁶¹¹ nāgesaran (*m.c.* for nāgakesaran) tu] AB (nā ga ge sar Tib); nāgakeśaran tu C; nāgakeśara D ◇ -ampaṇ (*m.c.* for -campaṃ) ca] ABD (tsam pa dang Tib); campakaṃ C ◇ kundaraṃ (alternatively kundurur)] AB; kundara C; kuṇḍalaṃ D; kun du ru Tib. According to the Sanskrit dictionaries by Apte and Monier Williams, *kundara* is a kind of grass. However, *kundurur*, which is suggested by Tib, is a tree that is more common in Buddhist Tantric texts.
- ⁶¹² -pālāni (*m.c.* for -pālān)] ABCD (skyong rnam Tib) ◇ lakṣec] AB (mtshon bya ba Tib); lakṣa C; lakṣac D ◇ ravi (for raviḥ)] AB (nyi ma Tib); raviśa D; ravivi C; cf. ravi V ◇ -bhūsutau] A (sa yi bu Tib); bhūtau BD; bhūtarau C; The letters *aṅgāraḥ* are noted in the lower margin of the leaf in A. ◇ raudrāṇi tu] *corr.* (ri bong can skyes Tib); śaśisuto AD; śaśibudha B; śanibuddha C; cf. śaśibudha V; the letters *budhaḥ* are noted above the word *suto* in A. ◇ -ravitanau (*m.c.* for -ravitanayau) tathā] ABD (nyi ma'i bu de bzhin Tib); ravisavitarau C.
- ⁶¹³ śaśisuto] *corr.* (ri bong can skyes Tib); śaśisuto AD; śaśibudha B; śanibuddha C; cf. śaśibudha V; the letters *budhaḥ* are noted above the word *suto* in A. ◇ -ravitanau (*m.c.* for -ravitanayau) tathā] ABD (nyi ma'i bu de bzhin Tib); ravisavitarau C.
- ⁶¹⁴ mukha (for mukhāni)] ABD (gdong rnam su Tib); mukhaṃ C; cf. mukhaṃ V ◇ raudrāṇi tu] *corr.* (drag po'i); raudrāni tu ABD; raudrāni C; cf. raudrāni tu V.
- ⁶¹⁵ -cchurikā] AB (chu gri Tib); cchūrikā C; ccharikā D ◇ khura- (for kṣura)] AD (spu gri Tib); khara BC; cf. khura (for kṣura) PH.

vijju nānāśāstrapātaṃ kuryāt śmaśānamadhyataḥ /⁶¹⁶
khaḍgāñjanaguḍikā tu pādaleparasāyanam /⁶¹⁷
pādukārasapātālasiddhis tu kārayed budhaḥ //192//⁶¹⁸
iti tṛtīyaṃ jñānacakraṃ ca /193/⁶¹⁹
saṃbhogamaṇḍalam tricakrātmakam <tṛtīyapuṭam> /194/⁶²⁰

5.7. The Fourth *Nirmāṇa* (Emanation) Layer (15.195–260)

5.7.1. *The Mind Circle (cittacakra)* (15.195–205)

atha tadbāhyato vakṣye cittacakram idaṃ sphuṭam /⁶²¹
kṛṣṇavarṇam ṣaṭtriṃśāram sarvasvabhāvajam param //195//
nāginī yakṣiṇī bhūti preti nārakī avīciḥ /⁶²²
pātakī anantarī ca kumbhī yamastriyās tathā //196//⁶²³
kālasūtrī kukūlī ca tapanī tu pratāpanī /⁶²⁴
rauravī mahārauravī tailapākī dviparvatī //197//⁶²⁵

- ⁶¹⁶ vijju (for vidyut)] ABCD (glog Tib); cf. vijju (for vidyut) PH ◇ -pātaṃ] AB ('bebs pa Tib); pātraṃ C; pātaṃ D ◇ śmaśāna-] corr. (dur khrod kyī Tib); smaśāna ABCD.
- ⁶¹⁷ khaḍgā-] ABpcCD (ral gri Tib); khaḍkha Bac ◇ -ñjana-] ABD (mig sman Tib); jana C ◇ -guḍikā] ABC (ri lu Tib); gutikā D ◇ -rasāyanam] CD (bcud len Tib); rasāranam AB.
- ⁶¹⁸ -siddhis] ABD (dngos grub Tib); siddhin C ◇ tu] ABC; tuṃ D ◇ kārayet] ApcBCD (bya Tib); kārayed Aac ◇ sgrub pa *add.* Tib.
- ⁶¹⁹ tṛtīyaṃ] C; tritīyaṃ AB; śrītrīyaṃ D; *n.e.* Tib ◇ -cakraṃ ca (ca is odd)] ABCD ('khor lo Tib); cf. cakramṅ R and cakram V.
- ⁶²⁰ saṃbhoga-] ABD (longs spyod rdzogs pa'i Tib); saṃyoga C ◇ tṛtīyapuṭam] *em.*; *om.* A; tṛtīyapuṭa B; tṛtīyapuṭaḥ CD; *n.e.* Tib; although it makes sense, *tṛtīyapuṭa* may be an interpolation.
- ⁶²¹ tad-] ABD (de yi Tib); *om.* C ◇ -cakram] *corr.* ('khor Tib); cakramṃ ABCD; cf. cakram R and cakram V ◇ idaṃ] ACD ('di Tib); ida B.
- ⁶²² nāginī] ABCD (klu mo Tib); cf. ba dzra nā gī nī ye J, nāginīye and nāginī R, and nāginī V ◇ yakṣiṇī] B (gnod sbyin mo Tib); yakṣiṇī AD; yakṣaṇī C; cf. ba dzra ya kṣi nī ye J, yakṣaṇīye and yakṣaṇī R, and yaṇī V ◇ bhūti] ABC ('byung mo Tib); bhūti D; cf. ba dzra bhū ti nī ye J, bhūtīnīye and bhūti R, and bhūti V ◇ preti] ABCD (yi dags Tib); cf. ba dzra pre ta nī ye J, pretinīye and preti R, and preti V ◇ nārakī] ABCD (dmyal mo Tib); cf. ba dzra na ra kī ye J, nārakīye and nārakī R, and nārakīyādi V ◇ avīciḥ] ABD (mnar med ma Tib); avīci C; cf. ba dzra a bī tsī ye J, avīciye and avīcikā R, and vīcinī V.
- ⁶²³ pātakī] ABC (ltung ba mo Tib); pātakī D; cf. ba dzra pā ta kī ye J, khātakiye and pātakī R, and pātakī V ◇ anantarī] AD (bar med ma Tib); anuttarī B; anuttari C; cf. ba dzra a nta rī ye J, anantaliye and ānantari R, and anuttarī V ◇ kumbhī] ABCD (bum mo Tib); cf. ba dzra ku mbhī ye J, kubhīye and kumbhī R, and kumbhī V ◇ yamastriyās] AB (gshin rje mo Tib); yamastriyas C; yamastriyā D; cf. ba dzra ya ma stri yā yai J, yamastriyāye and yamastriyā R, and yamakriyās V.
- ⁶²⁴ kālasūtrī] AD (thig nag ma Tib); kālasutri B; kālabhūti C; cf. ba dzra kā la sū trī ye J, kārasūtraye and kārasūtrī R, and kālasūtrī V ◇ kukūlī] *corr.* (me mdag mo Tib); kukulī ABCD; cf. ba dzra ku ku lī ye J, kukulīye and kukulī R, and kukulī V ◇ tapanī] ABC (tsha ba mo Tib); tatapanī D; cf. ba dzra ta pa nī ye J, tapanīye and tapanī R, and tapanī V ◇ pratāpanī] ABCD (rab tsha ma Tib); cf. ba dzra pra ta pa nī ye J, patāpanīye and tāpanī R, and pratāpanī V.
- ⁶²⁵ rauravī] ABC (ngu 'bod ma Tib); laulavī D; cf. ba dzra rau ra bī ye J, rolavīye and rauravi R, and rauravī V ◇ mahārauravī] ABC (ngu 'bod che Tib); mahālaulavī D; cf. ba dzra ma hā rau ra bī ye J, mahāraulavīye and mahāroravī R, and mahārauravī V ◇ tailapākī] *em.* (mar nag tu 'tshed

dveṣī mohīrṣyā rāgī ca madamatsarī sūtikā /⁶²⁶
śītakī 'sivanā caiva krandanī tu durbhikṣakā //198//⁶²⁷
 rogakāntārī śāstrā ca pānīyeṣu kāntārikā /⁶²⁸
 asinakhī vaitaraṇī kṣuradhārī tu cakrikā //199//⁶²⁹
 kumbhāṇḍī tu mahādevī varṇa cakrasya yādṛśam //200//⁶³⁰
 bhujāyudhaṃ pūrvavat jñeyā prajñopāyasurūpakām //⁶³¹
 upaśmaśānakan tatra bhūmidharmameghan tataḥ /⁶³²
 cittasvabhāvaśuddhitvaṃ sarvagaṅ cakrakam matam //201//⁶³³
 svabhāvaṃ vihāya nairātmyaṃ cakrakam bhuvo bahiḥ /⁶³⁴

- Tib); tailapāti AB; tailapāti CD; cf. ba dzra tai la pa tsī ye J, tailapātāye and tailapāti R, tailapāki V, and tailapāke tu tilavat piḍyate parapīḍakaḥ / tailapāke tu pacyeta śaraṇāgataghātakāḥ *Agnipurāṇa* (203.13) ◇ dviparvatī] ABCD; ri gnyis 'tshir Tib; cf. ba dzra dwi pa rba ti ye J, dviparvatiye and dviparvati R, and dviparvati V.
- ⁶²⁶ dveṣī] ABCD (sdang ma Tib); cf. ba dzra dwe ṣī ye J, dveṣīye and dveṣī R, and dveṣī V ◇ mohīrṣyā] *corr.* (rmongs ma phrag dog ma Tib); mohīrṣā AB; mohīpā C; mohīrṣī D; cf. ba dzra mo hī ye and ba dzra i rṣī ye J, mohīye and mohi, and īṣyāya R, and mohīṣā V ◇ rāgī] ABC (chags Tib); rāga D; cf. ba dzra rā gī ye J, rāgiye and rāgī R, and rāgī V ◇ madamatsarī] ABpcCD (myos ser sna Tib); madatsarī Bac; cf. ba dzra ma da na mā na sā rī ye J, madamatsariye and madā matsari R, and madamatsarī V ◇ sūtikā] AD; bhūtikā B; .. tikā C; skud pa ma Tib; cf. ba dzra sū tri kī ye J, sūtikāya and sutikā R, and bhūmikā V.
- ⁶²⁷ śītakī (for śītaky)] C (grang ma Tib); sītakī ABD; cf. ba dzra shī ta kī ye J, sītakāye and sītakī R, and śītakī V ◇ 'sivanā (for asivanā)] *em.* (nags ma nyid Tib); sevanā caiva nā A; sevanā BCD; cf. and ba dzra a si bā nī ye J, and sevanāye and sevanā R, and sevanā V ◇ krandanī] ABCD (ngu ma Tib); cf. ba dzra kā nda nī ye J, skandanīye and kandanī R, and krandanī V ◇ durbhikṣakā] ABCD (mu ge ma Tib); cf. ba dzra dur bha kṣi kā ye J, dubhikṣakiye and durbhirṣakā R, and durbhikṣakā V.
- ⁶²⁸ rogakāntārī] AD (nad dgon ma Tib); rogakāntārī B; rāgakāntārī C; cf. ba dzra ro ga ka nta rī ye J, rogakāntārīye and rogakāntārī R, and rogakāntārī V ◇ śāstrā] ABCD (mtshon gyi Tib); cf. ba dzra sha stra ka nta rī ye J, sastrāye and śāstrā R, and śāstrā V ◇ pānīyeṣu kāntārikā] AD (chu yi dgon pa ma Tib); pānīyeṣu kāntārikā B; pānīyeṣu kāntārī kā C; cf. ba dzra pa ṇi ka nta rī ye J, pānīye and pāñi, and kāntārikāye and kāntārikā R, and pāpātiyeṣu kāntārikā V.
- ⁶²⁹ asinakhī] ABCD (ral gri sen mo Tib); cf. ba dzra a si na khī ye J, asitakhiye and asinakhi R, and aśīnakhī V ◇ vaitaraṇī] C (rab med ma Tib); vaitaraṇī AB; vaitara~nī D; cf. ba dzra bai tā ra ṇī ye J, vaitaraṇīye and vaitaraṇī R, and vaitaraṇī V ◇ kṣuradhārī] ABCD (spu gri'i so ma Tib); cf. ba dzra kṣu ra dhā rī ye J, kṣuradhāliye and kṣuradhārī R, and kṣuradhārī V ◇ cakrikā] ABCD ('khor lo ma Tib); cf. ba dzra tsa kra kī ye J, cakrikā R, and cakrikā V.
- ⁶³⁰ kumbhāṇḍī] ABCD (grul bum mo Tib); cf. ba dzra kuṃ bha ṇḍī ye J, k+mbhāṇḍīya and kumbhāṇḍī R, and kumbhāṇḍī V ◇ varṇa (for varṇaṃ)] AD (mdog Tib); varṇaṃ BC; cf. varṇa V and 15.65d, 78b, and 91b of the *Dākārṇava*.
- ⁶³¹ pūrvavat] ABD (sngon bzhin du Tib); pūrvava C ◇ jñeyā] ABC (shes bya Tib); jñayā D ◇ prajñopāya-] ABCD; *n.e.* Tib ◇ -surūpakām (for -svarūpakā)] A (rang gi gzugs can Tib); surupakām B; surupakān C; surupakaṃ D; cf. surūpakām V.
- ⁶³² upaśmaśānakan] D (nye ba'i dur khrod Tib); upasmaśānakan AB; krpāśmaśānakan C ◇ bhūmi-] ApcBD (sa Tib); *om.* Aac; bhūmī C ◇ -dharmameghan tataḥ] ApcBCD (de nas and chos kyi sprin Tib); *om.* Aac.
- ⁶³³ cittasvabhāva-] ApcBCD (sems kyi rang bzhin Tib); *om.* Aac ◇ -śuddhitvaṃ] Apc (dag pa nyid Tib); *om.* Aac; śuddhatvaṃ BCD ◇ sarvagaṅ] AD (kun 'gro Tib); sarvvagaṅ B; sarvaga C ◇ cakrakam] ACD ('khor lo can du Tib); cakraka B.
- ⁶³⁴ vihāya] *em.* (spangs pa Tib); vihā++ A; vihāṣa BD; viṣeṣa C; viṣāka V ◇ bhuvo bahiḥ] AB; tu tuvo bahiḥ C; tuvo bahiḥ D; sar bzhugs pa Tib.

sarveṣām eva vijñāya cakrāṇām hi yathākramaḥ //202//⁶³⁵
 dvārapālī ca sarveṣāṅ catuḥsthānāni dvādaśam /⁶³⁶
 evaṃ ṣoḍaśa vijñeyā sūnyatāś ca vicakṣaṇaḥ //203//⁶³⁷
 jñānavijñānabhāvāt vāt śmaśānabhāgavat svayam /⁶³⁸
 idam nirmāṇacakreṣu trayātmakeṣu nāmataḥ /⁶³⁹
 anyaḥ sarvam idam paścāc cakradvayaṃ tu kathyate //204//⁶⁴⁰
 iti cittacakram prathamam /205/⁶⁴¹

5.7.2. The Speech Circle (vākcaakra) (15.206–215)

atha bāhyato anyaṅ ca vākcakraṃ tu sa kathyate /⁶⁴²
 raktamāñjiṣṭhavarṇaṅ ca ṣaṭtrimśārātmakaṃ vibhum //206//⁶⁴³
 pūjā bhakṣā nidrāsyā dharmacintā tu bhāvanā /⁶⁴⁴
 gr̥hacintā strīcintā ca arthacintā viyogakā //207//⁶⁴⁵
 putracintābhiṣokā ca dhyānā tu mantrajāpikā /⁶⁴⁶

- ⁶³⁵ sarveṣām] ACD (thams cad Tib); sarvveṣām m B ◇ eva] ABCD; de ltar Tib ◇ vijñāya] ABD; vijñeyā C; shes par bya Tib ◇ cakrāṇām] corr. ('khor lo rnam Tib); cakrāṇām ABC; cakrānā D ◇ yathākramaḥ] ABC (rim ji bzhi Tib); yathākramaṃ D.
- ⁶³⁶ -pālī ca (*m.c.* for -pālīnām)] ABC (skyong ma Tib); pārī ra D; cf. pālī ca V ◇ catuḥ-] ABC (bzhi Tib); catu D ◇ dvādaśam (for dvādaśa)] ABCD (bcu gnyis Tib); cf. dvādaśaḥ V.
- ⁶³⁷ ṣoḍaśa] ABC (bcu drug Tib); ṣo daśa D ◇ vijñeyā (for vijñeyāḥ or vijñānyāt)] ABD (shes bya ba Tib); vijñeyāḥ C ◇ vicakṣaṇaḥ] ABC (mkhas pa yi Tib); vicakṣaṇaṃḥ D.
- ⁶³⁸ śmaśāna-] corr. (dur khrod Tib); smaśāna ABCD: cf. śmaśāna V ◇ -bhāgavat] corr.; bhāgan Aac; bhāgavan Apc; bhāgavana B; bhagavan C; bhāgavān D; bcom ldan 'das Tib; cf. bhāgavan V, and bcom ldan 'das *Bohitā* (147v6) ◇ svayam] ABD (rang nyid Tib); svaya C.
- ⁶³⁹ nirmāṇa-] ABC (sprul pa'i Tib); nimāṇa D ◇ nāmataḥ] ABD (ming gis Tib); rātmataḥ C.
- ⁶⁴⁰ anyaḥ (for anyat)] ABD (gzhan Tib); anya C; cf. anya V ◇ sarvam] ABD (thams cad Tib); sarvān C.
- ⁶⁴¹ iti] ApcBCD (zhes bya ba Tib); dvi Aac ◇ prathamam] *em.* (dang po Tib); prathamaḥ ABCD; cf. prathame R and prathamaḥ V.
- ⁶⁴² anyaṅ (for anyac)] ABD (gzhan pa Tib); anyac C ◇ sa (*m.c.* for tat or sam-)] ABCD (de Tib)
- ⁶⁴³ -māñjiṣṭha-] D (btsod Tib); māñjiṣṭha AB; mañjiṣṭha C ◇ -varṇaṅ] A (kha dog Tib); varṇṇām BC; varṇṇāṅ D ◇ -trimśārātmakaṃ] A (sum cu drug rtsibs bdag nyid Tib); trimśātmaṃ BD; trisādātmaṃ C ◇ vibhum (for vibhu)] ABD (gtso); vituṃ C; vibhuṃ V.
- ⁶⁴⁴ pūjā] ABCD (mchod ma Tib); cf. ba dzra pū dza tsi ntī ye J, pūjāya and pūjā R, and pūjā V ◇ bhakṣā] ABCD (za ma Tib); cf. ba dzra bha kṣa tsi ntī ye J, +++s+++ and bhakṣā R, and bhakṣā V ◇ nidrāsyā] ABCD (gnyid ma dang le lo ma Tib); cf. ba dzra ni dra tsi ntī ye and ba dzra ā lā sya tsi ntī ye J, nidrāya and nidrā, and ālasyāye and ālasyā R, and nidrāsyā V ◇ dharmacintā] ABC (chos sems Tib); dharmacintān D; cf. ba dzra dha rmma tsi ntī ye J, dharmacintāye and arddharmacintā R, and dharmacintā V ◇ bhāvanā] ABCD (sgom mo Tib); cf. ba dzra bha ba na tsi ntī ye J, bhāvanāye and bhāvanā R, and bhāvayet V.
- ⁶⁴⁵ gr̥hacintā] ABCD (khyim sems Tib); cf. ba dzra gr̥ ha tsi ntī ye J, gr̥hacintāye and gr̥hā cintā R, and gr̥hacintā V ◇ strīcintā] ABC (bud med sems ma Tib); strīcintā D; cf. ba dzra stri tsi ntī ye J, strīcintāye and strīcintā R, and strīcintā V ◇ arthacintā] ABCD (don sems ma Tib); cf. ba dzra a rtha tsi ntī ye J, arthacintāye and arthacintā R, and arthacintā V ◇ viyogakā] ABC (sbyor bral ma Tib); viyogikā D; cf. ba dzra bi yo ga tsi ntī ye J, viyogakāye and viyogakā R, and viyogakā V.
- ⁶⁴⁶ putracintābhiṣokā] corr. (bu sems rnam dang mya ngan ma Tib); putracintābhiṣokā ABD; putracintābhiṣekā C; cf. ba dzra pu tra tsi ntī ye and ba dzra sho ka tsi ntī ye J, putracintāye and putracintā, and bhiṣokāye and bhikṣokā R, and pitracintābhiṣekā V ◇ dhyānā] ABCD (bsam gtan

hrīkā ca mānasantāpā sattvārthakarūḍyamāḥ //208//⁶⁴⁷
 rājacintā paradrohā jñānalābhā tapasvinī /⁶⁴⁸
 jarā ca maraṇacintā sukhā ca duḥkhāśubhā //209//⁶⁴⁹
 asti ca nāstikā caiva gurucintā gamanikā /⁶⁵⁰
 kṣemā cākṣemā śrāntā viśrāntā bhukṣitā parā //210//⁶⁵¹
 sarvakarmakarā devī prakṛti cakredam mahat /⁶⁵²
 svacakraṅgam ākhyātā śeṣam atra tu pūrvavat //211//⁶⁵³
 prajñopāyāt^{tmakā} devī prakṛtyā hy atra maṇḍalam /⁶⁵⁴

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- ma Tib); cf. ba dzra dhyā na tsi ntī ye J, dhyānāye and dhyānā R, and dhyānā V ◇ mantrajāpikā] ABCD (sngags zlos ma Tib); cf. ba dzra ma ntra dza pa tsi ntī ye J, mantrajāpikāye and mantrajāpikā R, and mantrajāpikā V.
- ⁶⁴⁷ hrīkā ca] ABD (ngo tsha Tib); hrīkāra C; cf. ba dzra hri tsi ntī ye J, hrīkāye and hrīkā R, and hrīkā V ◇ mānasantāpā ABC (nga rgyal gdung ba mo Tib); mānasantāyā D; cf. ba dzra mā na tsi ntī ye and ba dzra sa nta pa tsi ntī ye J, mānasantāpāye and mānasantāpā R, and mānasantāpā V ◇ sattvārthakarūḍyamāḥ (for sattvārthakarūḍyamā)] ApcBD; ttamāḥ for -dyamā Aac; rthaṃ for -rtha- C; sems can don byed brtson ma Tib; cf. ba dzra sa twā rthā ka ra ṇo dya ma tsi ntī ye J, satvārthāye and satvārtha, and varūḍyamāya and karūḍottamā R, and satvārtham karūḍyamām V.
- ⁶⁴⁸ rājacintā] ABCD (rgyal po sems ma Tib); cf. ba dzra rā dza tsi ntī ye J, rājacintāye and rājacintā R, and rājacintā V ◇ paradrohā] ABCD (gzhan gnod ma Tib); cf. ba dzra pa ra dro ṇa tsi ntī ye J, paradrohāye and paradrohā R, and paradrohā V ◇ jñānalābhā] ABCD (ye shes thob ma Tib); cf. ba dzra dznyā na la bha tsi ntī ye J, jñānarobhāye and jñānarobhā R, and jñānalābhā V ◇ tapasvinī] C (dka' thub ma Tib); tapasvinī ABD; cf. ba dzra ta pa si tsi ntī ye J, tapasvinīye and tapasvinī R, and tapasvinī V.
- ⁶⁴⁹ jarā] ABCD (rgas ma Tib); cf. ba dzra dza ra tsi ntī ye J, jarāye and jaracintā R, and jarā V ◇ (First) ca] ABD; va C ◇ maraṇacintā] AD ('chi ba'i bsam can ma Tib); maraṇam cintā BC; cf. ba dzra ma ra ṇa tsi ntī ye J, maraṇacintāye and maraṇacintā R, and maraṇacintā V ◇ sukhā] ABCD (bde ma Tib); cf. ba dzra su kha tsi ntī ye J, sukhāye and duḥkhā R, and sukhā V ◇ duḥkhā-] ABCD (sdug ma Tib); cf. ba dzra duḥ kha tsi ntī ye J, duḥkhāye and sukha R, and duḥkhā V ◇ -śubhā] *corr.* (mi dge ma Tib); 'subhā ABD; ca 'subhā C; cf. ba dzra shu bha tsi ntī ye J, śubhāye and asubhā R, and śubhā V.
- ⁶⁵⁰ asti ca] ABD (yod Tib); astikā C; cf. ba dzra a sti tsi ntī ye J, astiye and asti R, and asti ca V ◇ nāstikā] ABCD (med ma Tib); cf. ba dzra nā sti tsi ntī ye J, nāstiye and nāstikā R, and nāstikā V ◇ gurucintā] ABD (bla ma sems ma Tib); gurucintāgre na C; cf. ba dzra gu ru tsi ntī ye J, gurucintāye and gurucintā R, and gurucintā V ◇ gamanikā] ABD ('gro ba mo Tib); mānikā C; cf. ba dzra ga ma na tsi ntī ye J, gamaṇikāye and gamanikā R, and gamānikā V.
- ⁶⁵¹ kṣemā] ABC; kṣamā D; bzod ma Tib; cf. ba dzra kṣe ma tsi ntī ye J, kṣemāye and kṣemā R, and kṣemā V ◇ cākṣemā] A; cākṣamā BD; vākṣemā C; mi bzod ma Tib; cf. ba dzra a kṣe ma tsi ntī ye J, akṣemāye and akṣemā R, and cākṣamā V ◇ śrāntā] ABCD (ngal ma Tib); cf. ba dzra shra nta tsi ntī ye J, śrāntāye and śrāntā R, and śāntā V ◇ viśrāntā] D (ngal sos ma Tib); vikṣe Aac; visrāntā ApcB; pipāsā C; cf. ba dzra bi shra nta tsi ntī ye J, viśrāntāye and viśrāntā R, and vibhrāntā V ◇ bhukṣitā (*m.c.* for bubhukṣitā)] A (bkres ma Tib); bhukṣitā B; bubhukṣitā C; bubhukṣitā D; cf. ba dzra bhu kṣi ta tsi ntī ye J, bhūṣitāye and bubhukṣitā R, bhukṣitā V.
- ⁶⁵² cakredam (for cakram idam)] AC ('khor lo 'di Tib); cakradam B; cakradam D; cf. cakradam V and -cakredam *Dākārṇava* (15.73b).
- ⁶⁵³ ākhyātā (for ākhyātam)] ABD (grags Tib); ākhyātam C; cf. ākhyātam V ◇ śeṣam atra] *em.* (lhag ma 'di Tib); seṣamantram A; sekhamantra B; śeṣam mantran C; seṣamantran D; cf. śeṣam R and sekhamantram V ◇ pūrvavat] ABD (sngon bzhin Tib); purvavat C.
- ⁶⁵⁴ -^{tmakā} (for -^{tmikā})] ABCD (bdag nyid Tib); cf. ^{tmakam} V, and prajñopāyāt^{tmikā} *Dākārṇava* (26.57c) ◇ maṇḍalam (adverbially used for maṇḍale)] ABCD (dkyil 'khor Tib); cf. maṇḍalam V.

catuspīṭheṣu vakṣyante tantre dvādaśasahasrake //212//⁶⁵⁵
 jñānaḍākinī-ādyāś ca pūjādyadevatīmatam /⁶⁵⁶
 pīlavasthānam ity evaṃ bhūmīś ca samantaprabhā //213//⁶⁵⁷
 evaṃ jñānādikāyāntaṃ jalāgnivāyavākāśakam /⁶⁵⁸
 valaye cakranāmañ ca vijñeyā varayoginī //214//⁶⁵⁹
 iti vākcaṃ dvitīyaṃ nirmāṇacakre /215/⁶⁶⁰

5.7.3. The Body Circle (kāyacakra) (15.216–259)

atha kāyacakraṃ brūma kāyavākcittavarṇakam /⁶⁶¹
 ṣaṭtriṃśāreṣu madhye ca yoginī cakravartinī //216//⁶⁶²
 cāturmahārājakāyī trāyastriṃśacakravartī /⁶⁶³
 yāmī tuṣītī cākṛī nirmāṇaratayī tathā //217//⁶⁶⁴
 paranirmitavaśavartī brahmakāyikā cākṛī ca /⁶⁶⁵
 brahmapurohitā tathā mahābrahmāṇavartinī //218//⁶⁶⁶

- ⁶⁵⁵ -pīṭheṣu (for -pīṭhe)] ABCD (gdan Tib); pīṭheṣu V ◇ tantre] A (also appearing tantra) (rgyud Tib); tantra BD; tantraṃ C ◇ -sahasrake] ABD (stong phrag Tib); sāhasrike C.
- ⁶⁵⁶ -ḍākinī- (*m.c.* for -ḍākinī-)] ABD (mkha' 'gro ma Tib); ḍākinī C; cf. ḍākinī V ◇ pūjādyā-] AD (mchod sogs Tib); pūjāyā BC.
- ⁶⁵⁷ bhūmīś] A (sa Tib); bhūmiñ BD; bhūmiṃ C.
- ⁶⁵⁸ evaṃ] ACD (de ltar Tib); eva B ◇ jñānādikāyāntaṃ] ABC (ye shes sogs sku'i mtha' Tib); ādyāntaṃ D.
- ⁶⁵⁹ valaye] AB (bskor ba'i Tib); valayec C; valaya D ◇ cakranāmañ (*m.c.* for cakraṃ nāma)] ABCD ('khor lo zhes bya bar Tib) ◇ varayoginī] AD; varayoginī BC; rdo rje mchog ma Tib.
- ⁶⁶⁰ dvitīyaṃ] *em.* (gnyis pa Tib); dvitīya ABC; dvitīyaḥ D; cf. dvitīyaṃ R and prathamah V ◇ nirmāṇacakre] ABC (sprul pa'i 'khor lo Tib); *om.* D.
- ⁶⁶¹ brūma (for brūmi = bravīmi)] ABD (bshad Tib); drūma C; cf. brumaḥ R, kathyate V, brūma *Dākārṇava* (15.166a), and brūmi *Dākārṇava* (50.7 [A], 37r6) ◇ -varṇakam] ACD (kha dog can Tib); vaṇakam B.
- ⁶⁶² -triṃśāreṣu] AD (sum cu rtsa and rtsibs Tib); triṃśāre BC.
- ⁶⁶³ cāturmahārājakāyī (*m.c.* for -kāyikī)] A (rgyal chen bzhi yi ris ma Tib); cātu.mahārājakāyī B; cāturmahārājakāḥ yīkī C; caturmahārājakāyī D; cf. ba dzra tsa tu rma hā rā dza kā yi ka tsa kra wa rti nī ye J, caturmahārājakāyikāye and cāturmahārājakāyikāyikā R, and *om.* V ◇ trāyastriṃśacakravartī (*m.c.* for -vartinī)] A (sum cu rtsa gsum 'khor sgyur ma Tib); trayastriṣaṃ cakravartī B; trayastriṃśaṃ cakravartī C; trayastriṃśaccakravartī D; cf. ba dzra tra ya triṃ sha tsa kra wa rti nī ye J, trayastriṃśāye and trāyastriṃśā, and cakravartīye and cakravartī R, and *om.* V.
- ⁶⁶⁴ yāmī] ABCD ('thab bral Tib); cf. ba dzra ya mi tsa kra ba rti nī ye J, yāmāye and yāmī R, and *om.* V ◇ tuṣītī] ABD (dga' ldan Tib); tuṣītīṃ C; cf. ba dzra tu ṣi ta tsa kra ba rti nī ye J, tuṣītāye and tuṣītā R, and tuṣītī V ◇ nirmāṇaratayī (for nirmāṇarati)] ABCD ('phral dga' ma Tib); cf. ba dzra ni rmā ṇa ra ta tsa kra ba rti nī ye J, nirmāṇaratiye and nirmāṇaratā R, and *om.* V ◇ tathā] AD (de bzhin du Tib); *om.* BC.
- ⁶⁶⁵ This line is omitted in B and C. ◇ paranirmitavaśavartī (*m.c.* for -vartinī)] *corr.* (gzhan 'phrul dbang byed ma Tib); paranirmitavasavartī A; paranirmitavasavartī D; cf. ba dzra pa ra ni rmi ta ba sha ba rti tsa kra ba rti nī ye J, paranirmitavaśavartīye and paranirmitavaśavartinī R, and *om.* V ◇ brahmakāyikā] ApcD (tshangs ris ma yi Tib); brahmakāyī Aac; cf. ba dzra bra hma kā yi ka tsa kra ba rti nī ye J, brarhmakāyikāye and brahmakāyikā R, and *om.* V.
- ⁶⁶⁶ This line, except for the last word -vartinī, is omitted in B and C. ◇ brahmapurohitā] AD (tshangs pa mdun 'don ma Tib); cf. ba dzra bra hma pu ro hi ta tsa kra ba rti nī ye J, brarhmapiurohitāye and brahmapurohitā R, and *om.* V ◇ mahābrahmāṇavartinī] A (tshangs pa chen po'i 'khor sgyur

parittābhāpramāṇābhī ābhāsuri parittaśubhī /⁶⁶⁷
 apramāṇaśubhī cākri śubhakṛtsnā anabhakī //219//⁶⁶⁸
 puṇyaprasavā cākri ca bṛhatphalacakravartinī /⁶⁶⁹
 avṛhī atapī cākri sudṛśī tu sudarśanī //220//⁶⁷⁰
 akaniṣṭhavartinī ca ākāśānantyāyatanī /⁶⁷¹
 vijñānānantyāyatanī ākiñcanyāyatanī tataḥ //221//⁶⁷²
 naivasamjñānāsamjñānī nārakī pretanī tathā /⁶⁷³
 tiryā narī asurī ca vimānacāriṇī tathā //222//⁶⁷⁴

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- ma Tib); vattinī BC; mahābrāhmaṇi varttinī D; cf. ba dzra ma hā bra hma ṇa tsa kra ba rti nī ye J, mahābrahmāṇavarttine and mahābrāhmaṇavartti R, and *om.* V
- ⁶⁶⁷ parittābhāpramāṇābhī] C ('od chung tshad med 'od ma Tib); paritābhāpramāṇābhī AB; prarittābhāpraṇāmābhī D; cf. ba dzra pa rī tā bhā tsa kra ba rti nī ye and ba dzra a pra mā ṇā bhā tsa kra ba rti nī ye J, paritābhāye and parittābhā, and apamāṇābhāye and apamāṇābhā R, and *om.* V ◇ ābhāsuri] ABCD ('od gsal ma Tib); cf. ba dzra ā bhā su ra tsa kra ba rti nī ye J, ābhāsvāriye and ābhāsvaro R, and *om.* V ◇ parittaśubhī] *corr.* (dge chung ma Tib); paritāśubhī AB; pamṛttāśubhī C; parittāśubhī D; cf. ba dzra pa rī ta shu bha tsa kra ba rti nī ye J, paritāśubhāye and parittāśubhā R, and *om.* V.
- ⁶⁶⁸ apramāṇaśubhī] *corr.* (tshad med dge ba'i Tib); apramāṇaśubhī ABCD; cf. ba dzra a pra mā ṇa shu bha tsa kra ba rti nī ye J, apamāṇaśubhāye and apamāṇaśubhā R, and *om.* V ◇ śubhakṛtsnā] ABCD (dge rgyas ma Tib); cf. ba dzra shu bha kṛ ṣṇa tsa kra ba rti nī ye J, śubhakṛtsnāye and śubhakṛtsnā R, and *om.* V ◇ anabhakī] ABCD (sprin med ma Tib); cf. ba dzra a na bhra ka tsa kra ba rti nī ye J, anabhakāye and anabhakā R, and *om.* V.
- ⁶⁶⁹ puṇyaprasavā] ABC (bsod nams skyes ma'i Tib); puṇyaprasavā D; cf. ba dzra pu ṇya pra sa ba tsa kra ba rti nī ye J, puṇyaprasavāye and puṇyaprasavā R, and *om.* V ◇ bṛhatphalacakravartinī] ABC ('bras bu che ba'i 'khor sgyur ma Tib); bṛhatphalacakravartinī D; cf. ba dzra bṛ ha tpha la tsa kra ba rti nī ye J, bṛhatphalacakravattine and bṛhatphalā R, and *om.* V.
- ⁶⁷⁰ avṛhī] ABC (mi che Tib); āvṛhī D; cf. ba dzra a pṛ ha tsa kra ba rti nī ye J, abṛhāye and avṛhā R, and avṛhi V ◇ atapī] ACD (mi gdung Tib); avayī B; cf. ba dzra a ta pa tsa kra ba rti nī ye J, atapā R, and avayī V; Leaf 19rv, which contains passages following this, is missing in R. ◇ sudṛśī] CD (shin tu mthong snang Tib); adṛśī AB; cf. ba dzra su dṛ sha tsa kra ba rti nī ye J, adṛśī R, and adṛśī V ◇ sudarśanī] ABCD (bzang snang ma Tib); cf. ba dzra su da rśa na tsa kra ba rti nī ye J, sudarśanna R, and sudarśanī V.
- ⁶⁷¹ akaniṣṭhavartinī] ACD; akaniṣṭhavartinī B; 'og min ma yi 'khor sgyur ma Tib; cf. ba dzra a ka ni ṣṭha tsa kra ba rti nī ye J, akaniṣṭhavartinī R, and *om.* V ◇ ākāśānantyāyatanī] ABC (nam mkha' mtha' yas skye mched ma Tib); ākāśānankhāyatanī D; cf. ba dzra ā kā shā na ntyā ya ta na tsa kra ba rti nī ye J, ākāśānantyāyatanī R, and *om.* V.
- ⁶⁷² vijñānānantyāyatanī] ACD (rnam shes mtha' yas skye mched ma Tib); vijñānānantyāyatanī B; cf. ba dzra bi dznyā nā na ntyā ya ta na tsa kra ba rti nī ye J, vijñānānantyāyatanā R, and *om.* V ◇ ākiñcanyāyatanī] *corr.* (ci yang med pa'i skye mched ma Tib); ākiñcanyāyatanī A; ākiñcinyāyatanī B; ākiñcinyāyatanī C; ākiñcanyāyatanī D; cf. ba dzra a ka nytsi nyā ya ta na tsa kra ba rti nī ye J, ākiñcinyāyatanī R, and *om.* V.
- ⁶⁷³ naivasamjñānāsamjñānī (*m.c.* for -nāsamjñāyatanī)] ABCD ('du shes med dang 'du shes ni med min Tib); cf. ba dzra nai ba sam dznyā nā sam dznyā ya ta na tsa kra ba rti nī ye J, naivasamjñānāsamjñāyatanī R, and naivasamjñānāsamjñānī V ◇ nārakī] ABCD (dmyal mo Tib); cf. ba dzra na ra ka tsa kra ba rti nī ye J, nārakī R, and nārakā V ◇ pretanī (*m.c.* for pretī)] ABD (yi dags ma Tib); pretavī C; cf. ba dzra pre ta tsa kra ba rti nī ye J, pretanī R, and pretakī V ◇ tathā] ABCD; *n.e.* Tib.
- ⁶⁷⁴ tiryā] ABCD (dud 'gro Tib); cf. ba dzra ti rya ka tsa kra ba rti nī ye J, niryā R, and tiryā V ◇ narī] ABCD (mi mo Tib); cf. ba dzra na ra tsa kra ba rti nī ye J, narī R, and narī V ◇ asurī] ABC (lha min mo Tib); asucī D; cf. ba dzra a su ra tsa kra ba rti nī ye J, asurī R, and asurī V ◇ vimānacāriṇī]

śaśī ravī yamā indrī vijñeyā cakravartinī /⁶⁷⁵
 varṇaṃ svacakravat kuryād bhujāyudhan tu pūrvavat //223//⁶⁷⁶
 prajñopāyasvabhāvā ca upapīlavasaṃsthitā /⁶⁷⁷
 bhūmir adhimukticyā ca dvādaśete tu cakrakāḥ //224//⁶⁷⁸
 caturaśram idaṃ cakram nirmāṇakāyasaṃjñakam /⁶⁷⁹
 pañcarekhādarsādin tu sarvalakṣaṇalakṣitam //225//⁶⁸⁰
 dvir aṣṭa devīkṛtās ca arcanaṃ caturmaṇḍale /⁶⁸¹
 bāhye aṣṭa śmaśānāni dvārapālī ca yathākramāt //226//⁶⁸²
 pūrve śvetāmbujā bhāvyaḥ uttare gāndhārikā /⁶⁸³
 paścime vajranaṭī ca dakṣiṇe vaḍavāmukhā //227//⁶⁸⁴
 koṇabhāge caturdevī īśānādi yathākramāt /⁶⁸⁵
 vajrajvālāmukhī devī ca vajrabhṛkuṭīmukhā //228//⁶⁸⁶

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- ABC (gzhal med khang spyod ma Tib); vimānacāra nī D; cf. ba dzra bi mā ṇa tsa kra ba rti nī ye J, vimānacāriṇī R, and vimānacāriṇī V.
- ⁶⁷⁵ śaśī ravī] BCD (zla ba nyi ma Tib); śaśī ravī A; cf. ba dzra sha ri ra bi tsa kra ba rti nī ye J, śaśīravī R, and śaśī ravī V ◊ yamā] ABCD (gshin rje mo Tib); cf. ba dzra ya ma tsa kra ba rti nī ye J, yamā R, and yamā V ◊ indrī] ABC (dbang mo Tib); indrīm D; cf. ba dzra i ndra tsa kra ba rti nī ye J and indrī V ◊ -vartinī] ABC (sgyur mar Tib); vartini D.
- ⁶⁷⁶ varṇaṃ] AC (mdog Tib); varṇa BD ◊ -cakravat] ACD ('khor lo'i and bzhi Tib); cakram vartinī / varṇaṃ svacakravat B ◊ -yudhan] AD (mtshon cha Tib); yudhas BC.
- ⁶⁷⁷ upapīlava-] ABC (nye ba'i grong mthar Tib); upapīrava D ◊ -saṃsthitā] ApcBCD (yang dag gnas Tib); saṃsaṃ Aac.
- ⁶⁷⁸ adhimukticyā] ABD (mos pa spyod pa Tib); adhimuktiryā C ◊ dvādaśete (for dvādaśaite)] ABC ('di rnams and bcu gnyis Tib); dvādaśe D; cf. dvādaśe tu R and dvādaśete V ◊ cakrakāḥ] AD ('khor lo Tib); cakrākā B; cakrakā C.
- ⁶⁷⁹ catur-] ABC (bzhi Tib); cacar D ◊ -aśram] AB (gru Tib); asram CD ◊ -saṃjñakam] AB ('du shes Tib); saṃjñekaṃ CD.
- ⁶⁸⁰ -rekhā-] A (ri mo Tib); reṣā B; lekḥā C; leṣā D ◊ -darsādin (m.c. for -darśādi)] AD (me long sogs Tib); dasādin B; daśādin C ◊ -lakṣaṇalakṣitam] ABD (mtshan nyid kyis mtshan pa Tib); lakṣiṇalakṣaṇam C.
- ⁶⁸¹ arcanaṃ] CD (mchod pa Tib); arcaṇaṃ AB ◊ catur-] ABC (bzhi la Tib); catu D.
- ⁶⁸² aṣṭa] ABC (brgyad Tib); 'ṣṭa D ◊ śmaśānāni] C (dur khrod Tib); smaśānāni AD; smaśānāni B ◊ dvāra-] ABC (sgo Tib); dvāla D ◊ -pālī ca] A (skyong ma Tib); yābhīva B; yābhi C; pālī D.
- ⁶⁸³ This line is omitted in C. ◊ śvetāmbujā] corr. (chu skyes dkar mo Tib); svedāmbujā AB; śvedāmbujā D; cf. ba dzra shwe taṃ bu dzi ye J, svetāmbujā R, and svedāmbujā V ◊ gāndhārikā] ABD (gan dha ri ma Tib); cf. ba dzra gā ndhā rī ye J, gāndhālikā R, and gāndhārikā V.
- ⁶⁸⁴ This line is omitted in C. ◊ vajranaṭī] ABD (rdo rje gar ma Tib); cf. ba dzra ba dzra ni ṭā ye J, vajranaṭī R, and vajranaṭī V ◊ vaḍavāmukhā] AB (rta rgod ma yi kha Tib); vadavāmukhā D; cf. ba dzra ba dzra ba ḍa ba mu khī ye J, vaḍavāmukhā R, and vaḍavāmukhā V.
- ⁶⁸⁵ This line is omitted in Aac and C. ◊ catur-] ApcB (bzhi Tib); catu D ◊ īśānā-] ApcD (dbang ldan Tib); īśānā B.
- ⁶⁸⁶ This line is omitted in Aac. ◊ vajrajvālāmukhī] ApcBCD (rdo rje 'bar zhal Tib); cf. ba dzra ba dzra dzwa la mu khī ye J, vajrajvārāmukhī R, and vajrajvālāmukhī V ◊ ca] ApcBpcC (dang Tib); om. BacD ◊ vajrabhṛkuṭīmukhā] ApcBCD (rdo rje khro gnyer ma'i zhal Tib); cf. ba dzra ba dzra bhṛ ku ṭī mu khī ye J, vajrabhṛkuṭīmukhī R, and vajrabhṛkuṭīmukhā V.

vajrakhaṇḍī ca caṇḍī ca varṇādi tu pūrvavat /⁶⁸⁷
mahāraudrā karālāsyā jvālāmālāvirājītā //229//⁶⁸⁸
vīrāṇām varṇarūpaṃ tu yathā sarvayoginī /⁶⁸⁹
muṇḍamālādhr̥tā sarve vīrāṇām paṭṭamālikā //230//⁶⁹⁰
jaṭāmakuṭās ca te vīrā sarvāṅge bhasmadhr̥gvarāḥ /⁶⁹¹
unnatapīnā yoginya kaṭakacūḍamaṇḍitāḥ //231//⁶⁹²
sarvalakṣaṇasaṃpannā vārāhyā kulasambhavāḥ /⁶⁹³
vīrāṇām sarvanāmāni prathamacakrādikaṃ param //232//⁶⁹⁴
vajraḍākas tathā viśvaṃ padmaḍākaś ca ratnakam /⁶⁹⁵
khaṇḍakāpālī mahā ca kaṅkālaṅ ca kaṅkālakam //233//⁶⁹⁶
vikaṭadaṃṣṭrī surāvairī amitābhavajraprabhaḥ /⁶⁹⁷
vajradehāṅkurikaś ca vajrajaṭilakan tathā //234//⁶⁹⁸

- ⁶⁸⁷ vajrakhaṇḍī] ABCD (rdo rje 'thub ma Tib); cf. ba dzra ba dzra kha ṇḍī ye J, vajradaṇḍi R, and vajrakhaṇḍī V ◊ caṇḍī] ABCD (gtum mo Tib); cf. ba dzra ba dzra tsa ṇḍī ye J, vajracāṇḍi R, and caṇḍī V.
- ⁶⁸⁸ karālāsyā] AD (gtsigs pa'i zhal Tib); karālāsyā BC ◊ -virājītā] ABC (rnam mdzes ma Tib); virājītāḥ D.
- ⁶⁸⁹ vīrāṇām] ABC (dpa' bo rnam kyī Tib); vīrāṇām D ◊ yathā] ABD (ji lta ba Tib); yathā ca C.
- ⁶⁹⁰ -dhr̥tā (for -dhr̥tāḥ)] ABCD (brgyan Tib); cf. dhr̥tā V ◊ vīrāṇām] ABC (dpa' bo rnam la Tib); vīlānām D ◊ -mālikā (for -mālikāḥ)] ABCD (phreng can Tib); cf. mālikāḥ V.
- ⁶⁹¹ jaṭāmakuṭās] AB (ral pa'i cod pan Tib); jaṭāmakuṭās C; jaṭāmakutās D ◊ vīrā (for vīrāḥ)] ABC (dpa' Tib); vvīrā D; cf. vīrā V ◊ sarvāṅge] ABC (yan lag kun la Tib); sarvvāṅga D ◊ -dhr̥gvarāḥ] AD; dhr̥gdharāḥ BC; bskus Tib.
- ⁶⁹² -pinā] ABC; pinā D; 'phreng Tib ◊ yoginya (for yoginyah)] AB (rnal 'byor ma yi Tib); yoginyaṃ CD; cf. yoginya V ◊ kaṭaka-] *em.* (lag gdub Tib); kaṭaś ca A; kaṭaṅ ca BD; kaṭakaṃ ca C; cf. kaṭaṃ ca V.
- ⁶⁹³ -lakṣaṇa-] BCD (mtshan nyid Tib); lakṣaṇā A; cf. lakṣaṇa V ◊ vārāhyā (for vārāhyāḥ)] ABCD (phag mo'i Tib); cf. vārāhyā V ◊ -sambhavāḥ] ABC (las byung ba Tib); sambhavā D.
- ⁶⁹⁴ vīrāṇām] ABC (dpa' bo Tib); vīrāṇā D ◊ -nāmāni] ACD (ming rnam Tib); nāmāni B.
- ⁶⁹⁵ vajraḍākas] ABCD (rdo rje mkha' 'gro Tib); cf. ba dzra ḍā ka J, vajraḍākāye and vajraḍāka R, and vajravārāhi V ◊ viśvaṃ] ABCD (sna tshogs Tib); cf. ba dzra bi shwa ḍā ka J, vajraviśvaḍākāye and viśvaḍāka R, and viśvaṃ V ◊ padmaḍākaś] ABCD (pa dma mkha' 'gro Tib); ba dzra pa dma ḍā ka J, vajrapadmaḍākāye and padmaḍāka R, and padmayoniṅ V ◊ ratnakam] ABCD (rin chen Tib); cf. ba dzra ra tna ḍā ka J, vajraratnaḍākāye and ratnaḍāka R, and ratnakam V.
- ⁶⁹⁶ khaṇḍakāpālī (*m.c.* for khaṇḍakapālī)] A (thod pa'i dum bu Tib); khaṇḍakapālī BCD; cf. ba dzra kha ṇḍa ka pā li J, vajrakhaṇḍakapārāye and khaṇḍakapāla R, and khaṇḍakapālī V ◊ mahā ca kaṅkālaṅ ca] AB (keng rus chen po'i Tib); mahācakraṃ kaṅkāraṃ ca C; mahā ca kaṃkāraṅ ca D; cf. ba dzra ma hā kaṃ kā la J, vajramahākaṃkālāya and mahākaṃkāla R, and mahācakraṃ kaṃkālaṃ V ◊ kaṅkālakam] A (keng rus Tib); kaṅkarakam B; kaṅkarakaṃ C; kaṃkāraṃ D; cf. ba dzra kaṃ ka la J, vajrakaṃkāraṅ and kaṃkāla R, and kālakam V.
- ⁶⁹⁷ vikaṭadaṃṣṭrī] A (mche ba rnam gtsigs Tib); vikaṭadaṃṣṭrī BC; vikaṭadraṣṭrī D; cf. ba dzra bi ka ṭa daṃ ṣṭra J, vajravikaṭadaṃṣṭrine and vikaṭadaṃṣṭi R, and vikaṭadraṣṭrī V ◊ surāvairī] ABCD (lha dgra Tib); cf. ba dzra su rā bī ri J, vajrasurāvairīṅ and surāvairī R, and surāvairī V ◊ amitābha-] ABCD ('od dpag med Tib); cf. ba dzra a mi tā bha J, amitābhāye and amitābha R, and amitābha V ◊ -vajraprabhaḥ] ABCD (rdo rje 'od Tib); cf. ba dzra pra bha J, vajraprabhāye and vajraprabha R, and vajraprabhā V.
- ⁶⁹⁸ vajradehāṅkurikaś] A (rdo rje sku dang myu gu can Tib); vajrahāṅkurikaś B; vajrajaḥkulikaṃ C; vajradehāṅkulikaś D; cf. ba dzra ba dzra de ha and ba dzra aṃ ku ri ka J, vajradehāṅkulikāye and

mahāvīravajrahūṃkāraṃ subhadravajrabhadrakam /⁶⁹⁹
 mahābhairavavirūpākṣamahābalaratnavajrakam //235//⁷⁰⁰
 hayagrīvākāśagarbhaṃ herukaḥ padmanartakam /⁷⁰¹
 vairocanaṃ vajrasattvaṃ mahābalaṃ jñānaḍākakam //236//⁷⁰²
 dhairyam sthairyam mokṣam jñānam upāyam cittavajrakam /⁷⁰³
 śeṣam nāma yathā devīm puṃliṅgāni tu kārayet //237//⁷⁰⁴
 ekādaśānāñ cakrāṇāṃ dvārādyāpi tathaiva ca /⁷⁰⁵
 garbhapadmeṣu devīnāṃ svāmivat kārayet prabhuḥ //238//⁷⁰⁶

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- vajradeha aṃkulika R, and vajrahūṃcakulika V ◇ vajrajaṭilakan (for vajrajaṭilakas)] ACD (rdo rje ral pa can Tib); vajraṭilakan B; cf. ba dzra ba dzra dza ṭi la J, vajrajaṭilakāye and vajrajaṭira R, and vajrajaṭilakan V.
- ⁶⁹⁹ mahāvīra-] ABCD (dpa' chen Tib); cf. ba dzra ma hā bī ra J, vajramahāvīrāye and mahāvīra R, and mahāyoginī V ◇ -vajrahūṃkāraṃ] ABCD (rdo rje hūṃ mdzad Tib); cf. ba dzra hūṃ kā ra J, vajrahūṃkāraṃ and vajrahūṃkāra R, and vajravārāhyaiḥ V ◇ subhadra-] ABCD (shin tu bzang Tib); cf. ba dzra su bha dra J, vajrasubhadrāye and subhadraṃ R, and subhadri V ◇ -vajrabhadrakam] ApcBCD (rdo rje bzang Tib); vajra ca Aac; cf. ba dzra ba dzra bha dra J, vajrabhadrakāye and vajrabhadraṃ R, and vajrabhadrakī V.
- ⁷⁰⁰ mahābhairava-] AD ('jigs byed chen po Tib); mahāva B; mahāvajra C; cf. ba dzra ma hā bhāi ra we J, vajramahābhairavīye and mahābhairavaṃ R, and mahādevī V ◇ -virūpākṣa-] ABCD (mig mi bzang Tib); cf. ba dzra bi rū pā kṣi J, vajravirūpākṣāye and virūpākṣa R, and virūpākṣi V ◇ -mahābala-] ABCD (stobs chen Tib); cf. ba dzra ma hā ba la J, vajramahābalāye and mahābara R, and mahābala V ◇ -ratnavajrakam] ABD (rin chen rdo rje Tib); ratnavajradhṛk C; cf. ba dzra ra tna ba dzra J, vajraratnavajrāye and ratnavajra R, and ratnavajrakī V.
- ⁷⁰¹ hayagrīvā-] ABCD (rta mgrin Tib); cf. ba dzra ha ya grī wa J, vajrahayaṃgrivāye and hayaṃgriva R, and hayagrīvā V ◇ -kāśagarbhaṃ] A (nam mkha' snying po Tib); kāśarbha B; ākāśagarbhā C; kāśagarbha D; cf. ba dzra ā kā sha ga rbha J, vajra ākāśagabhāye and ākāśagarbha R, and kāśagarbhī V ◇ herukaḥ] ABC (he ru ka Tib); heruka D; cf. ba dzra he ru ka J, vajraherukāye and heruka R, and om. V ◇ padmanartakam] ABD (pad Tib); padme narttakam C; cf. ba dzra pa dma na rte shwa ra J, vajrapadmanartteśvarāya and padmanarttṛka R, and padmanarttakī V.
- ⁷⁰² vairocanaṃ] ABCD (rnam snang mdzad Tib); cf. ba dzra bai ro tsa na J, vajravairocanaṃ and vairocana R, and vairocāni V ◇ vajrasattvaṃ] ApcBCD (rdo rje sems Tib); vajrabhadra Aac; cf. ba dzra ba dzra sa twa J, vajrasatvāya and vajrasatva R, and vajrasatva V ◇ mahābalaṃ] ABCD (stobs chen Tib); cf. ba dzra ma hā ba la J, vajramahābarāye and mahābara R, and mahāvajravārāhyair V ◇ jñānaḍākakam] ABCD (ye shes mkha' 'gro Tib); cf. ba dzra dznyā na ḍā ka J, vajrajñānaḍākāye and jñānaḍāka R, and jñānaḍākinī V.
- ⁷⁰³ dhairyam sthairyam mokṣam] A (blo brtan thar Tib); dhairyam sthaimokṣam B; dhairyāsthaimokṣam C; dhairyasthairyamokṣam D; cf. ba dzra dhāi rya, ba dzra sthāi rya, and ba dzra mo kṣa J, vajradhairyāya, vajrasthairyāya, and vajramokṣāye and vajradhairyavajrasthairyavajramokṣa R, and dhairyasthairyaiḥ mokṣa V ◇ jñānam] ABCD (ye shes Tib); cf. ba dzra dznyā na J, vajrajñānāye and vajrajñāna R, and jñāno V ◇ upāyam] ABD (thabs Tib); upāye C; cf. ba dzra u pā ya J, vajra upāyāye and vajropāya R, and upāyam V ◇ cittavajrakam] ABCD (thugs kyī rdo rje Tib); cf. ba dzra tsi tta ba dzra J, vajracirttāya and vajracirttam, and vajracakraḍāye R, and cittavajrakī V.
- ⁷⁰⁴ devīm (*m.c.* for devīnāṃ)] A (lha mo Tib); devī BCD ◇ puṃliṅgāni] Apc. (skyes bu'i rtags rnam Tib); puṃgi Aac; puliṅgāni BD; puligāni C.
- ⁷⁰⁵ cakrāṇāṃ] C ('khor lo Tib); cakrāṇāṃ ABD ◇ dvārādyāpi (*m.c.* for dvārādyānāṃ api or dvārādyeṣv api)] ABCD (sgo la sogs pa'ang Tib).
- ⁷⁰⁶ garbha-] ACD (snying po'i Tib); gabbha B ◇ -padmeṣu (for -padmadaleṣu)] ABCD (pa dma'i Tib) ◇ kārayet] ABC (bya Tib); kārayan D ◇ prabhuḥ] A (gtso bos Tib); prabhum B; prabhum CD.

kiṃ tu svāmyādiṣu cakreṣu bhadrakalpe yathā jināḥ /⁷⁰⁷
 te ca sarve vibhāvante caturūnasahasrakam //239//⁷⁰⁸
 nāma-m-guṇabhedabhinnā nirmāṇakāyikātmakām /⁷⁰⁹
 yā yasya cakrasyādyā tu yoginī prathamodgatām //240//⁷¹⁰
 tayā dvādaśa vijñeyā sañcārā pīthopapīthikā /⁷¹¹
 śeṣā trayodaśī bhūmi dvārakoṇādivāsinī //241//⁷¹²
 vajrādināmavijñeyā pūjāstutyādikālataḥ /⁷¹³
 vīrāṇān tathā caiva śmaśānaṃ bāhyeṣu kathyate //242//⁷¹⁴
 dagdhañ ca prathamam jñeyam dvitīyam cāpy adagdhakam /⁷¹⁵
 tṛtīyam khaṇḍitam caiva caturthañ cāpy akhaṇḍitam //243//⁷¹⁶
 pañcamam bhīṣaṇam proktaṃ ṣaṣṭhañ cāpi bhayaṃkaram /⁷¹⁷
 saptamam śūlabhinnan tu udbandhakan tu aṣṭamam //244//⁷¹⁸
 mahānarakapālās ca aṣṭaśmaśānake sadā /⁷¹⁹

- ⁷⁰⁷ svāmyādiṣu] AB (bdag po sogs Tib); kalpāñādiṣu C; svāmyādaya D ◇ cakreṣu] ABD ('khor lor Tib); cakre C ◇ -kalpe] ApcBC (bskal Tib); kalpeṣu AacD ◇ jināḥ] ABD (rgyal ba Tib); jinā C.
- ⁷⁰⁸ sarve] ABD (thams cad Tib); sarvaṃ C ◇ caturūna-] AB (bzhi yis dman pa'i Tib); caturūnam C; caturūṇa D.
- ⁷⁰⁹ nāma-m- (*m.c.* for nāma-)] ABCDac (mtshan Tib); nāma Dpc ◇ nirmāṇa-] ABD (sprul pa'i Tib); niryāna C ◇ -kāyikātmakām (for -kāyikātmakāḥ)] ABC (sku can bdag nyid Tib); kāyikām D; cf. kāyikātmakī V.
- ⁷¹⁰ yasya] A (gang gi Tib); pasya BD; yasyā C ◇ cakrasyādyā] ABCD; 'khor lo yi Tib ◇ prathamodgatām (for prathamodgatā)] AB (thog mar byung Tib); prathamād gatām C; prathamōngatām D; cf. prathamāṃgatīm V.
- ⁷¹¹ dvādaśa] ABD (bcu gnyis Tib); ākāśa C ◇ vijñeyā (for vijñeyāḥ)] ABD (shes par bya Tib); *om.* C; cf. vijñeyā V ◇ sañcārā (for saṃcārāḥ)] ABD (kun spyod Tib); *om.* C; cf. saṃcārī V ◇ pītho-] AD (gnas Tib); yīṭhe B; *om.* C ◇ -papīthikā (for -papīthikāḥ)] ABD (nye gnas ma Tib); *om.* C; cf. prapīthakī V.
- ⁷¹² This line is omitted in C. ◇ śeṣā] A (lhag ma Tib); seṣā BD ◇ trayo-] AD (gsum Tib); trayā B ◇ bhūmi (for bhūmir)] ABD (sa Tib); bhūmī V.
- ⁷¹³ vajrādināma-] ABD (thog mar rdo rje'i ming Tib); *om.* C ◇ pūjā-] A (mchod Tib); pūṣa BC; puṣu D ◇ -stutyādi-] AB (bstod sogs Tib); stulādi C; stutpādi D ◇ -kālataḥ] ABC (dus su Tib); kāravaḥ D.
- ⁷¹⁴ tathā] AB; ca tathā C; ca tatathā D; 'ang de bzhin Tib ◇ śmaśānaṃ] C (dur khrod Tib); smaśānaṃ ABD.
- ⁷¹⁵ dagdhañ] ABCD (tshig par Tib); cf. dagdhaśmaśānaṃ R and dagdham V ◇ prathamam] ABC (dang por Tib); prathama D ◇ adagdhakam] ABCD (ma tshig pa Tib); cf. arddhadagdhakam R and dagdhakī V.
- ⁷¹⁶ khaṇḍitam] ABD (dum bur gyur pa Tib); khaṇḍikam C; cf. ṣaṇḍitam R and khaṇḍitam V ◇ akhaṇḍitam] ABCD; ma gtugs pa Tib; cf. arddhakhaṇḍikam R and akhaṇḍinī V.
- ⁷¹⁷ bhīṣaṇam] ABCD ('jigs su rung bar Tib); cf. bhīṣaṇam R and ghoṣaṇam V ◇ bhayaṃkaram] ABCD ('jigs byed pa Tib); cf. bhayaṃkalam R and bhayaṅkarī V.
- ⁷¹⁸ śūlabhinnan] ABCD (gsal shing phug pa Tib); cf. śūlabhinnañ R and śūlabhinnan V ◇ udbandhakan] ApcBC (steng nas btags pa Tib); udbandhakan Aac; urddhandhakam D; cf. udbadvakam R and udbadhakas V.
- ⁷¹⁹ mahānarakapālās] ABCD; dmyal srung chen po brgyad mams Tib ◇ -śmaśānake] CD (dur khrod Tib); smaśānake AB ◇ sadā] ABD (rtag tu Tib); tathā C.

śālmaly aśokavr̥kṣās ca pārijātombārī tathā //245//⁷²⁰
 ḍombārī tu gambhārī bhadirakī ca piśācakī /⁷²¹
 nānāvetālasaṅghā ca yoginīyūthavīrakāḥ //246//⁷²²
 khecarī bhūcarī tv anyā yāpi sāpi maharaddhikāḥ /⁷²³
 kabandhañ ca dhāvakānyā śīrahīnā tu nr̥tyakam //247//⁷²⁴
 suptakā pādahīnā tu śīraḥkākādītunḍakāḥ /⁷²⁵
 te 'pi nr̥tyanti sānandā mahāsamādhikāraṇāt //248//
 evam avanimadhye tu kārayen nakṣatrādikam /⁷²⁶
 nānāvarṇato jñeyā vāhanam yasya yasya tu //249//⁷²⁷
 niṣpannam maṇḍalam bhāvya sambodhikāraṇātmanām /⁷²⁸
 yādṛṣam hetuvajrañ ca punar api tādr̥ṣam spharet //250//⁷²⁹
 sarvakarmaṇī ānīta tiryamukhās ca devatī /⁷³⁰
 krodhavṛndam samākṛṣya vighnam ucchādayet purāt //251//⁷³¹
 sumbham ājñāyate vajrī kīlanam kurute vratī //252//⁷³²
 om sumbha nisumbha kāyikām hūṃ hūṃ phaṭ /⁷³³
 om ḡṛṇa ḡṛṇa vācīkām hūṃ hūṃ phaṭ /⁷³⁴

- ⁷²⁰ śālmaly] *corr.* (shal ma li Tib); sālmaly ABD; sāsvatthā C ◇ aśokavr̥kṣās (for aśokavr̥kṣā)] D (shing mya ngan med Tib); asokavr̥kṣās AB; sokavr̥kṣās C; cf. sokavr̥kṣās V ◇ pārijāto-] D (yongs 'du Tib); p##ijāto A; pālījāto BC ◇ -tombarī (*m.c.* for -todumbarī)] ABCD (u dum bār Tib).
- ⁷²¹ ḍombārī] ABCD (ḍom ba ri Tib) ◇ gambhārī (perhaps for gambhīrī)] ABCD (gam bha ri Tib); cf. gambhārī V ◇ bhadirakī (for badarakī)] ABD (rgya shug Tib); khadiraikī C; cf. bhaṇḍirakī V ◇ piśācakī] D (ba ru ra Tib); piśācakī ABC.
- ⁷²² -vetāla-] A (ro langs Tib); veḍāra B; vetāra C; vetālam D ◇ -saṅghā (for -saṅghās)] ABC (tshogs Tib); asaṅghā D; cf. saṅghā V.
- ⁷²³ bhūcarī] ApcCD (sa spyod Tib); carī Aac; bhūrī B ◇ tv anyā] ABD (gzhan Tib); tvam nyā C ◇ -rddhikāḥ (for -rddhikā)] ABCD (rdzu 'phrul Tib); cf. ddhikāḥ V.
- ⁷²⁴ śīrahīnā (for śīrohīnā)] *corr.* (mgo bo med pa Tib); sirahīnā ABD; sirahīnā C; cf. sirahīnā V ◇ nr̥tyakam (for nr̥tyakā)] ABD (gar byed Tib); dhāvakam C; cf. nr̥tyakam V.
- ⁷²⁵ -kākādi-] AB; kādi D; kaṃkādi C; lus songs Tib ◇ -tuṇḍakāḥ] ABCD: gtubs pa Tib.
- ⁷²⁶ evam] ABD (de ltar Tib); evam m C ◇ avani-] AC; evani BD; de bzhin Tib ◇ nakṣatrādikam] ABCD; rgyu skar sna tshogs Tib.
- ⁷²⁷ -varṇato] ABD (kha dog Tib); varṇatā C.
- ⁷²⁸ bhāvya (for bhāvyaṃ or bhāvayet)] ABCD (bsgom par bya Tib); cf. bhāvya R and V ◇ -kāraṇā-] ABD (rgyu'i Tib); karaṃṇā C ◇ -tmanām (for -tmanā)] ABCD (bdag nyid Tib); cf. tmanām R and tmanī V.
- ⁷²⁹ spharet] ApcBD (spro bar bya Tib); ## Aac; phalam C.
- ⁷³⁰ ānīta (for ānītā)] ABD (khyer nas 'ongs Tib); ānīte C; cf. ānītā V ◇ tiryamukhās (for tiryamukhā)] ABCD (dud 'gro'i zhal can Tib); tiryammukhās V.
- ⁷³¹ krodha-] ABD (khro bo'i Tib); kroḍha C ◇ samākṛṣya] ABC (mnyam bkug nas Tib); samāvṛṣya D ◇ ucchādayet (for utsādayet)] AD (bsal bar bya Tib); ucchādayat B; ucchādaye C; cf. urcchādayat V and ucchanna (for utsanna) PH ◇ purāt (for purā)] ABD (sngon du Tib); purā C; cf. purāt V.
- ⁷³² sumbham (for śumbham)] ABD (sum bhas Tib); sumbha C ◇ ājñāyate] ApcB (bka' bsgo Tib); ājñāte Aac; vājñāyate C; ājñāpayate D ◇ vajrī] ABD (rdo rje can Tib); vajri C ◇ kīlanam] A (phur gdab Tib); kīraṇam BCD.
- ⁷³³ sumbha nisumbha (for śumbha niśumbha)] ABD (su mbha ni su mbha Tib); sumbha nisubha C.
- ⁷³⁴ ḡṛṇa ḡṛṇa] Apc (ḡṛ hṇa ḡṛ hṇa Tib); ḡṛhna ḡṛhṇa Aac; ḡṛhna ḡṛhṇa BC; ḡṛhna 2 D.

oṃ gr̥hṇāpaya gr̥hṇāpaya caitasikāṃ hūṃ hūṃ phaṭ /⁷³⁵
 oṃ ānaya hoḥ bhagavān vajra jñānikāṃ hūṃ hūṃ phaṭ /253/⁷³⁶
 pūrvādidikṣu niveśayet vajrapañjaramadhyeṣu /⁷³⁷
 adho vajrabhūmi syāt ūrddhaṃ tu śarajālakam //254//⁷³⁸
 vajraprākāravitānaṃ dharmodayābhyantare punaḥ /⁷³⁹
 sā ca triḥ catuḥ pañcas tu ṣaṭkoṇaṃ ca vibhāvayet /⁷⁴⁰
 yathākrame catuspuṭānāṃ kramāt sarvam idaṃ nyaset //255//⁷⁴¹
 oṃ gha gha ghātaya ghātaya sarvaduṣṭān phaṭ kīlaya kīlaya sarvapāpān phaṭ
 hūṃ hūṃ hūṃ vajrakīla vajradharo ājñāpayati sarvavighnānāṃ kāyavākcittavajraṃ
 kīlaya hūṃ phaṭ /⁷⁴²
 kīlanamantraḥ /256/
 oṃ vajramudgara vajrakīlakoṭaya hūṃ phaṭ /⁷⁴³
 ākoṭanamantraḥ /257/
 evaṃ sarvacakreṣu vīrā bhagavantaḥ kulodbhavāḥ /⁷⁴⁴
 nirmānakāyam akhilaṃ yoginī bodhibhājanāḥ //258//⁷⁴⁵
 iti kāyacakraṃ trikāyātmakaṃ ca nirmāṇaṃ saha tritīyam /259/⁷⁴⁶
 <catrthapuṭam> /260/⁷⁴⁷

- ⁷³⁵ gr̥hṇāpaya gr̥hṇāpaya] D (gr̥ hṇā pa ya gr̥ hṇā pa ya Tib); gr̥hṇā gr̥hṇa Aac; gr̥hṇāpaya gr̥hṇapaya Apc; gr̥hṇāpaya 2 B; gr̥hṇāpaye 2 C ◇ caitasikāṃ] AD (tsai ta si kām Tib); te caitasikāṃ B; te caitasikī C.
- ⁷³⁶ hoḥ] ABC (hoḥ Tib); ho D ◇ bhagavān] AB (bha ga wān Tib); bhagavan CD.
- ⁷³⁷ niveśayet] ABC (gzhag Tib); nivesayed D ◇ -pañjara-] AB (gur Tib); pañjala C; pañjala D.
- ⁷³⁸ -bhūmi (for -bhūmih)] ABCD (sa gzhir Tib) ◇ syāt] ABC ('gyur Tib); syām D ◇ ūrddhaṃ (for ūrdhvaṃ)] AD (steng du Tib); urddhaṃ BC ◇ śara-] corr. (mda' yi Tib); sara ABCD; cf. sara (for śara) PH.
- ⁷³⁹ -vitānaṃ] D (bla bre Tib); vittānaṃ AB; cittānaṃ C.
- ⁷⁴⁰ sā] ABC (de Tib); so D ◇ pañcas (m.c. for pañcakṛtas)] ABCD (Inga Tib) ◇ vibhāvayet] ABD (bsgom par bya Tib); vibhāvaye C.
- ⁷⁴¹ yathā-] ApcBCD (ji bzhi Tib); ya## Aac ◇ -krame] ABC (rim Tib); krameṣu D ◇ catuspuṭānāṃ] corr. ('phar ma bzhi yi Tib); catuspuṭānāṃ A; catusphuṭānāṃ BCD.
- ⁷⁴² oṃ] ACD (oṃ Tib); oṃ ## B ◇ ghātaya ghātaya] A (ghā ta ya ghā ta ya Tib); ghātaya 2 BCD ◇ vajrakīla] ABC; vajra kīlaya D; ba dzra kī la ya Tib ◇ vajradharo (used as vocative or nominative)] ABCD (ba dzra dha ro Tib) ◇ -vighnānāṃ] ABD (bi ghnā nām Tib); vighnāṃ C ◇ -cittavajraṃ] em. (tsi tta ba dzraṃ Tib); cittam vajra AB; cittam vajra CD.
- ⁷⁴³ -mudgara] ABC (mu dga ra Tib); muṃgara D.
- ⁷⁴⁴ sarva-] ABD (kun Tib); om. C ◇ -cakreṣu] ABD ('khor lo Tib); cakre C ◇ vīrā] ABC (dpa' bo Tib); vīro D ◇ bhagavantaḥ (m.c. for bhagavataḥ)] ABC; bhagavantaṃ D; bcom ldan rdo rje'i Tib; cf. vajrayoginī V.
- ⁷⁴⁵ akhilaṃ] AC (ma lus pa Tib); akhiraṃ BD ◇ bodhi-] Apc (byang chub Tib); vīra Aac; vidhi BCD ◇ -bhājanāḥ (for -bhājanā)] ABCD (snod Tib); cf. bhājanā V.
- ⁷⁴⁶ kāya-] ABC (sku'i Tib); śrīkāya D ◇ trikāyātmakaṃ] em. (sku gsum gyi bdag nyid Tib); trikātmakaṃ A; tricakātmakaṃ B; tricakrātmakaṃ CD; cf. trikāyātmaka V ◇ nirmāṇaṃ saha] ABC (sprul pa dang lhag cig pa Tib); nirmāṇa saha D ◇ tritīyam] CD (gsum Tib); tritīyam AB.
- ⁷⁴⁷ caturthapuṭam] em.; om. A; caturthapuṭa B; caturthapuṭaḥ C; catuthapuṭaḥ D; n.e. Tib; although it makes sense, *caturthapuṭam* may be interpolation: it is absent from the older sources (A and Tib).

5.8. Holy Sites (15.261–272)

atha pīṭhopapīṭhādi yathākramāṇi ca āha /⁷⁴⁸
 pīṭhaṃ pūrṇagiriś caiva jālandharam oḍyāyanam //261//⁷⁴⁹
 arbudañ ca tathā pīṭhañ godāvaryopapīṭhakam /⁷⁵⁰
 rāmeśvaradevikoṭamālavañ copapīṭhakam //262//⁷⁵¹
 kāmarūpaṃ tathā oḍraṃ triśakunaṃ kauśalakam /⁷⁵²
 kṣetraṃ kaliṅgopakṣetraṃ lampākaṃ kāñcihimālayam //263//⁷⁵³
 pretapurī gr̥hadevī saurāṣṭraṃ suvarṇadvīpakam /⁷⁵⁴
 cchandohañ copacchandohaṃ nagaraṃ sindhumarukam //264//⁷⁵⁵
 kulitā copacchandohaṃ nadītīram melāpakam /⁷⁵⁶
 udyānaṃ sāgaraṃ proktañ catuspathaṃ copamelakam //265//⁷⁵⁷
 girimūrdhni grāmamadyaṃ vṛndākaumāriparvakam /⁷⁵⁸
 kulakṣetropamelakam śmaśānaṃ mummunī yataḥ //266//⁷⁵⁹
 caritraṃ harikelañ ca māyāpurī śmaśānakam /⁷⁶⁰
 upaśmaśānaṃ parvatāntaṃ mannakheṭaṃ sura-ḥ-puram //267//⁷⁶¹

- ⁷⁴⁸ -ṭhādi] ABD (sogs Tib); ṭhādiṃ C ◇ -kramāṇi] CpcD (rim pa rnamś Tib); kramāni A; krāmāni B; kramaṃ Cac.
- ⁷⁴⁹ pīṭhaṃ] ACD (gnas Tib); pīṭhaṃ B ◇ -giriś] ABCpcD (ri Tib); giriś Cac ◇ oḍyāyanam] A (o ḍyan Tib); o āyanam B; oḍyāyana C; oḍyānaṃ D.
- ⁷⁵⁰ godāvaryo-] AB (go dā ba ri Tib); godāvaryyā C; godāvaryyo D.
- ⁷⁵¹ rāmeśvara-] ABC (dga' ba'i dbang phyug Tib); rāmeśvare D ◇ -devikoṭa- (for -devikoṭaṃ)] ABD (lha mo'i mkhar Tib); devikoṭaṃ C ◇ -mālavañ] ABC (gyad yul Tib); māravaṃ D.
- ⁷⁵² oḍraṃ] AB (o di Tib); oḍḍaṃ or oḍraṃ C; o~draṃ D ◇ triśakunaṃ (for triśakuni-)] A (tri sha ku na Tib); śriśakunaṃ B; triśaku.. C; triśakulaṃ D ◇ -kauśalakam] ABC (ko sal zhing Tib); kaiśalakam D.
- ⁷⁵³ kaliṅgo- (*m.c.* for kaliṅgam u-)] ABC (ka ling ka Tib); karigo D ◇ lampākaṃ] ABC (lam pa ka Tib); lapākaṃ D ◇ -himālayam] ABD (kha ba'i gnas Tib); -himālaya C.
- ⁷⁵⁴ gr̥hadevī] ABC (khyim lha mo Tib); gūhadevī D ◇ saurāṣṭraṃ] ABD (sau rā ṣṭra Tib); saurāṣṭre C ◇ -dvīpakam] ABC (gling Tib); dvīpakam D.
- ⁷⁵⁵ cchandohañ] ACD ('dun sa Tib); cchāndohañ B ◇ sindhu-] ABC (si ndhu Tib); sindhū D ◇ -marukam] A (ma ru Tib); murukam BC; marūkam D.
- ⁷⁵⁶ kulitā (for kulatā or kulutā)] ABC; kulatā D; ku lu tā Tib ◇ copacchandohaṃ] ABC (yang nye 'dun sa Tib); copacchandohaṃ nagaraṃ sindhūmarūkam // kulatā copacchandohaṃ D ◇ nadītīram] AB (chu klung 'gram Tib); nadītīla C; nadītīlam D.
- ⁷⁵⁷ proktañ] AD (rab bshad Tib); proktāś B; proktā C ◇ -pamelakam (*m.c.* for -pamelāpalam)] ABC (nye 'du ba Tib); pamelāpakam D.
- ⁷⁵⁸ -mūrdhni] *corr.* (spyi bo Tib); mūdhdni AB; murddhni C; muddhni D ◇ vṛndākaumāriparvakam] ABD (gzhon nu'i Tib); vṛndakaumāriparvataṃ C; tshogs can gzhon nu'i ri Tib; cf. vindhyākaumārapaurikā *Hevajra* (I.7.17d).
- ⁷⁵⁹ -kṣetro-] AC (zhing Tib); kṣatro BD ◇ śmaśānaṃ] C (dur khrod Tib); śmaśānaṃ ABD ◇ mummunī yataḥ] ABC; mummuni yataḥ D; mu mu ni ya nas Tib.
- ⁷⁶⁰ harikelam] ABC (ha ri ke la Tib); herikelañ D ◇ śmaśānakam] D (dur khrod Tib); śmaśānakam AB; śmaśānakam C.
- ⁷⁶¹ upaśmaśānaṃ] BC (nye ba'i dur khrod Tib); upasmaśānaṃ A; upaśmaśāna D ◇ mannakheṭaṃ (perhaps a corruption of sannakheṭaṃ)] ABD; mannakhaṭaṃ C; sngags kyi zhing Tib ◇ sura-ḥ-puram (*m.c.* for surapuram)] ABD (lha yi grong Tib); surrapuram C.

karṇātapāṭakaṅ caiva pīlavam tu nigadyate /⁷⁶²
 grāmāntam kuṅkaraṅ caiva karmārapāṭakam vibhuḥ //268//⁷⁶³
 yoginīghanagrāmastham upapīlavan tathātra ca /⁷⁶⁴
 pitṛvanam ḡṛhapārśvan taḍāgam puṣkariṅīva tu //269//⁷⁶⁵
 eṣu sthāneṣu yā kanyā sahaśā ca svayonijāḥ /⁷⁶⁶
 deśe deśe vijānīyāj jñānayuktādvayaḥsthitāḥ //270//⁷⁶⁷
 dvādaśānān tu cakrāṅam śarabhedena tu pīṭhajāḥ /⁷⁶⁸
 dvādaśa pīṭhādayaḥ proktā ṣaṭtriṅśadhātukāraṅāt //271//⁷⁶⁹
 ekaikasya tu dhātūnāṅ cakṣurādyāyatanāni ca /⁷⁷⁰
 dvādaśākārasatyārtham vijñeyā sahaśayogibhiḥ //272//⁷⁷¹

5.9. Consecration, Union with the Gnosis-Being, and Offering (15.273–279)

abhiṣekam yācaye tu gāthāpūrvakām imam /⁷⁷²
 yathā hi jātamātrās tu snāpitā sarvatathāgatāḥ //273//⁷⁷³
 tathāham snāpayiṣyāmi śuddham divyena vāriṅā /⁷⁷⁴

⁷⁶² karṇātapāṭakaṅ] ABD (ka rṅṅa ṭa dang pa ṭa Tib); karṅṅamtapāṭakam C.

⁷⁶³ kuṅkaraṅ (for koṅkaṅa)] A (kong ka na Tib); kuṅkaraś B; kuṅkaraś C; kuṅkaraś D ◇ caiva] ACD (nyid dang Tib); caira B.

⁷⁶⁴ yoginī-] AD (rnal 'byor ma Tib); yoginī BC ◇ -ghana-] ABD (stug po'i Tib); dyana C ◇ -grāmastham] *em.* (grong Tib); pārīś.m A; pārīstham BCD ◇ upapīlavam] B (nye grong mtha' Tib); ..papīlavan A; upapīla C; upapīlam D.

⁷⁶⁵ pitṛ-] ABC (pha yi Tib); pṛṭṛ D ◇ -pārśvan] A (logs Tib); pārśven BD; pārśve ca C ◇ taḍāgam] A (lteng ka Tib); taḍāga BC; taḍāga D ◇ puṣkariṅī-] *em.* (rdzing bu Tib); puṣkaraṅī A; puṣkari BCD.

⁷⁶⁶ sthāneṣu] ACD (gnas Tib); sthāne B ◇ yā kanyā (for yāḥ kanyāḥ)] ABC (bu mo gang Tib); yo kanyā D ◇ -yonijāḥ] ABD (skye gnas skyes Tib); yonikā C.

⁷⁶⁷ vijānīyāj] AD (shes bya ba Tib); vijānīyā BC ◇ -dvayaḥ-] ABD (gnyis med Tib); 'dvayā C.

⁷⁶⁸ dvādaśānān] ACD (bcu gnyis Tib); dvādaśāśānān B ◇ cakrāṅam] A ('khor lo Tib); cakrāṅam BD; cakrāṅa C ◇ śara-] *corr.* (mda' yi Tib); sara ABCD; cf. sara (for śara) PH ◇ -bhedenā tu] ABD (dbye bas Tib); bhedenā tu C ◇ This line is followed by the words dvādaśānān tu cakrāṅam sarabhedena tu pīṭhajāḥ in C.

⁷⁶⁹ proktā (for proktāḥ)] ABCD (rab bshad pa Tib) ◇ -triṅśa- (for -triṅśad-)] AC (sum cu Tib); triśa B; triṅśad D.

⁷⁷⁰ dhātūnāṅ] ABD (khamś rnamś la Tib); dhātūnam C ◇ ca] ABD; va C.

⁷⁷¹ -satyārtham] ABC (bden don Tib); satyārtha D ◇ vijñeyā (for vijñeyāḥ)] ABD (shes bya Tib); vijñayā C ◇ sahaśa-] Apc (lhan skyes); saśa Aac; sahaśā BC; saha D ◇ -yogibhiḥ] ABCD; rnal 'byor ma Tib.

⁷⁷² yācaye (for yācayet)] A; yāvaya B; yāvaye C; yācaya D; nod par bya Tib ◇ gāthā-] ABC (tshigs bcad Tib); gathā D ◇ -pūrvakām] ApcCD (sngon gyi Tib); pūrvakām AacB ◇ imām] ABC ('di yis Tib); inām D.

⁷⁷³ -mātrās tu (for -mātreṅa)] ABCD (tsam gyis Tib); cf. -mātreṅa Lūyīpa's *Cakrasaṅvarābhisamaya* (14 [verse 27a]) ◇ snāpitā (for snāpitāḥ)] BCD (khrus gso); snāpitā A; cf. snāpitāḥ Lūyīpa's *Cakrasaṅvarābhisamaya* (14 [verse 27b]) ◇ sarva-] ABCD; *n.e.* Tib; cf. sarva- Lūyīpa's *Cakrasaṅvarābhisamaya* (14 [verse 27b]).

⁷⁷⁴ snāpayiṣyāmi] BCD (khrus byed 'gyur Tib); snāpayiṣyāmi A ◇ śuddham] ABD; śuddha C; dag par bya Tib; cf. śuddham Lūyīpa's *Cakrasaṅvarābhisamaya* (14 [verse 27d]) ◇ vāriṅā] ABC (chu yis Tib); vāliṅā D.

vajravvyomāntarāleṣu buddhāḥ sarvagatām imam //274//⁷⁷⁵
 jñānatejodbhavā te cāmṛtadhārāsvayaṃbhūmān //⁷⁷⁶
 abhiṣekaṃ vajranāthasya sahajavāriṇīpūraṇāt //275//⁷⁷⁷
 om sarvatathāgatābhiṣekasamayaśriye hūṃ //⁷⁷⁸
 abhiṣekamantraḥ //276//
 yasya yasya tu cakrasya tasya tasya tu mudraṇam //⁷⁷⁹
 adhipatir yoginīnām nānyañ ca mudraṇam vibhuḥ //277//⁷⁸⁰
 jñānasamādhisattvañ ca bhāvayet sarvacakrataḥ /
 tatrotthito 'rcivṛndan tu jñānacakrañ ca -m- ānayet //278//⁷⁸¹
 gurūpadeśato jñeyā jaḥ hūṃ vaṃ hoś ca akṣaraiḥ //⁷⁸²
 nānāvīrayoginyas tu pūjāṃ kurvanti nāyakam //279//⁷⁸³

5.10. The Drop Yoga and the Subtle Yoga (15.280–283b)

yogadvaya samālambya bindusūkṣmagarīyasām //⁷⁸⁴
 dvādaśacakrabinduñ ca vajrākāreṣu lakṣayet //280//⁷⁸⁵
 nābhyād ūrddheṣu śūkānām sahasram ekabindukam //⁷⁸⁶
 daśānān tu śūkabindū yathākrameṣu lakṣayet //281//⁷⁸⁷
 dhūmādi śatam ekan tu bindusthāneṣu vāhayet //⁷⁸⁸

- ⁷⁷⁵ -ntarāleṣu] ABC (bar du Tib); ntarāreṣu D ◇ -gatām] AD (son Tib); tathāgatām B; tathāgatam C.
⁷⁷⁶ -dbhavā (for -dbhavās)] ABCD (byung Tib) ◇ -dhārā-] ABD (rgyun gyis Tib); dhārām C ◇ -svayaṃbhūmān] ABpcCD; svayamabhūmān Bac; rang byung Tib.
⁷⁷⁷ abhiṣekaṃ] ABC (dbang bskur Tib); abhiṣakaṃ D.
⁷⁷⁸ sarva-] ACD (sa rba Tib); sasarvva B.
⁷⁷⁹ tasya tasya] ABC (de dang de yi Tib); tasya sya D.
⁷⁸⁰ adhipatir] AB (bdag po Tib); adhipati CD ◇ yoginīnām] ABD (rnal 'byor ma rnam Tib); yoginīnām C ◇ nānyañ (for nānyac)] ABCD (gzhan gyis and mi Tib).
⁷⁸¹ tatro-] ABC (da las Tib); trayo D ◇ -tthito 'rci (m.c. for -tthitam arci- or a scribal error of -tthitārci-)] corr. (de las byung ba'i 'od Tib); cchito rci Aac; tthito rci ApcB; sthito rci C; sthito rocita D ◇ ānayet] ACD (dgug par bya Tib); ānayat B.
⁷⁸² gurū-] AD (bla ma'i Tib); guru BC ◇ vaṃ] ABC (baṃ Tib); ve D ◇ ca akṣaraiḥ] ABD (yig rnam kyis Tib); cākṣaraiḥ C.
⁷⁸³ kurvanti] AC (byed gzhug Tib); kūrṃvanti B; kurṃvantu D ◇ nāyakam] AB (gtso bo la Tib); nāyaka C; nāyakaḥ D.
⁷⁸⁴ -dvaya (for -dvayaṃ)] ABD (gnyis Tib); dvayaṃ C ◇ samālambya] ABD (yongs dmigs bya Tib); samālabā C ◇ bindu-] ABC (thig le Tib); bindū D ◇ -sūkṣma-] AB (phra mo Tib); sukṣuma C; sūkṣma D ◇ -garīyasām (for -garīyasam)] ABC (che'i Tib); garīyamām D.
⁷⁸⁵ dvādaśa-] ABD (bcu gnyis Tib); dvādaśam C ◇ -binduñ] BCD (thig le Tib); binduś A ◇ vajrākāreṣu] AB (rdo rje'i rnam pa rnam su Tib); vajrākāreṣu CD.
⁷⁸⁶ nābhyād ūrddheṣu] ABD; nābhyād ūrddhaṣv C; lte ba'i 'og steng Tib ◇ śūkānām (for śūkānām, influenced by the previous -su)] ABD (rtse rnam ni Tib); aṣṭakānām C; cf. aṣṭakārām R.
⁷⁸⁷ daśānān] ABpcCD (bcu yi Tib); daśān Bac; cf. dagdhānām R ◇ śūkabindū (for śūkānām bindūn)] A (rtse mo and thig le rnam Tib); śukabindusūkṣma B; ṣvekabindusūkṣma C; śukabindū D; cf.kā bindun R.
⁷⁸⁸ dhūmā-] ABD (du ba Tib); dhumā C ◇ bindusthāneṣu] ABD (thig le'i gnas su Tib); sthāneṣu ca C.

tasmād yat kiñci sūkṣmabhāvan tu buddheṣu gocaro na saḥ //282//⁷⁸⁹
sambuddhaḥ sa mahāmudrā vajraprāṇeṣu -r- iḥṣaṇāt /⁷⁹⁰

5.11. Some Instructions: Mantra Recitation, Offering, and Command (15.283c–289)

mantrajāpaṃ hi kuryāt tu padair aṣṭādikair imaiḥ //283//⁷⁹¹
catvāriṃśādimūlakaiḥ sarvalakṣaṇapūrakaiḥ /⁷⁹²
mahāsukhādikair divyaiḥ sarvabuddhavivarṇitaiḥ //284//⁷⁹³
pūjā traidhātukātmānaṃ sarvavastuś ca sambhavaiḥ /⁷⁹⁴
gauryādyaḥ ṣaṭgativartī rūpyārūpyādidevatī /⁷⁹⁵
pūjitā cakram akhilam ātmanā sarvabhāvakam //285//⁷⁹⁶
maṇḍala cakka mahāsuha bhāu dvādaśa joi puṇa na pāu /⁷⁹⁷
sabbha viakka sarūiṇa maṇahi tu maṇḍalu tahi suha viṇa jāu //286//⁷⁹⁸

- ⁷⁸⁹ yat kiñci (for yat kiṃcit)] BD (gang ci'ang rung Tib); ...iñci A; yat kiṃcit C; cf. kiṃci (for kiṃcit) PH ◇ -bhāvan] ABCD; bsgom Tib.
- ⁷⁹⁰ sambuddhaḥ] ABCD; sangs rgyas de Tib ◇ -prāṇeṣu -r- iḥṣaṇāt] ABD (srog rnam la bltas pas Tib); pāṇeṣur iḥṣaṇā C; cf. prāṇeṣu vīkṣaṇāt R.
- ⁷⁹¹ -jāpaṃ] ABC (bzlas pa Tib); jāpa D ◇ aṣṭādikair] AC; aṣṭādikair BD; brgyad lhaḡ Tib ◇ imaiḥ (for ebhiḥ)] ABCD ('di rnam kyis Tib).
- ⁷⁹² -mūlakaiḥ] ABD (rtsa ba Tib); mūlais caḥ C ◇ -lakṣaṇa-] ACD; rakṣaṇa B ◇ -pūrakaiḥ] ABC (rdzogs pa Tib); pūrvvakaiḥ D.
- ⁷⁹³ -khādikair] AB; khādikai CD ◇ divyaiḥ] ABCD; bzang po Tib ◇ -buddha- (alternatively -dvaṃdva-)] ABCD; gnyis Tib ◇ -vivarṇitaiḥ (alternatively -vivarjitaiḥ)] ABD; vivarṇṇataiḥ C; rnam par spangs pa Tib.
- ⁷⁹⁴ -tmānaṃ (m.c. for -tmikā)] ABCD (bdag nyid Tib) ◇ -vastuś (m.c. for -vastubhiś)] ABCD (dngos po Tib).
- ⁷⁹⁵ gauryādyaḥ] ACD (dkar mo sogs Tib); gauryā B ◇ -vartī (m.c. for -vartini)] ACD; vattī B; 'khor sgyur ma Tib ◇ rūpyārūpyādi-] corr.; rūpyārūpādi ABD; rūpārūpādi C; gzugs dang gzugs med gnyis kyis Tib.
- ⁷⁹⁶ pūjitā (for pūjitaṃ or pūjayanti)] ABCD (mchod par 'gyur Tib) ◇ akhilam] ApcBC (ma lus pa'i Tib); ali Aac; akhilaṃ m D ◇ ātmanā] ApcC (rang gis Tib); ānandā Aac; ātmana B; ātmanaṃ D ◇ sarvabhāvakam] ABCD; thams cad rang bzhin dag gis Tibd.
- ⁷⁹⁷ maṇḍala cakka (for maṇḍalacakram)] ABD; maṇḍala cakka C; dkyil 'khor Tib ◇ mahāsuha bhāu (for mahāsukhabhāvaṃ)] ABCD; bde ba chen po bsgom par gyes Tib ◇ dvādaśa] ABCD (bcu gnyis Tib) ◇ joi (for yogi)] ABCD (rnal 'byor Tib) ◇ puṇa (for puṇyaṃ)] AB (bsod nams Tib); pura C; yuṇa D ◇ na] ABD (med Tib); ṇa C ◇ pāu (for pāpam)] ABD (sdig Tib); you C ◇ The meter of this verse is *manmathavilasita* or *vammahavilasīu* (15+13). See also (Chaudhuri 1935, p. 140). ◇ Chaudhuri edited this verse as follows: maṇḍala cakka mahāsuha bhāu dvādaśajoi puṇa na pāu (maṇḍalacakram mahāsukhabhāvam, (tatra) dvādaśayogī, (tatra) puṇya na pāpam) (Chaudhuri 1935, p. 139).
- ⁷⁹⁸ sabbha (for sarva-)] ABC (thams cad Tib); sabbhaṃ D ◇ viakka (for vitarkaṃ)] ABD; diaku C; zag med Tib ◇ sarūiṇa (for svarūpeṇa)] ABCD (rang bzhin Tib) ◇ maṇahi (for manya)] ABCD (mos par gyes Tib) ◇ tu] ABCD; n.e. Tib ◇ maṇḍalu (for maṇḍalaṃ)] ABCD; dkyil 'khor ngan pa Tib ◇ tahi (for tatra)] ABCD (de Tib) ◇ suha (for sukhaṃ)] ABCD (bde par Tib) ◇ viṇa jāu (perhaps used as vijāṇāu for vijāṇiḥ)] ABC (shes par byos Tib); vina jāu D; perhaps this peculiarity occurred to make it conform with the rhythm of -ṇa na pāu at the end of the previous line and -ṇa saḥ at the end of the next line. Its literal meaning ("without, go") is obscure. ◇ The meter of this verse is *manmathavilasita* or *vammahavilasīu*, although it is unmetrical in appearance. For this, See also (Chaudhuri 1935, p. 140). ◇ Chaudhuri edited this verse as follows: sabbha viakka sarūiṇa maṇahi tu

indiya bhanti mahāsuha mannasi tā khani para ṇa apāṇa sajāu /⁷⁹⁹
 viviha rūa ji karahu pahanta tihujaṇa maṇḍalacakka phurantā //287//⁸⁰⁰
 balin dadyāt mahāyogī mantramudrādyalamkṛtām /⁸⁰¹
 koṭijāpāt mahāsiddhi lakṣajāpeṣu cāntarāt //288//⁸⁰²
 nānāsamayopahāraṃ kuryād yathāvidhānataḥ /⁸⁰³
 yogasiddhi bhavet paścād vihared yatrataṭṭataḥ //289//⁸⁰⁴

5.12. Ending (15.290)

ity āha bhagavān svāmī vajraḍākas tathāgataḥ /⁸⁰⁵
 sarvavīrasamāyogād vajrasattvaḥ param sukham //290//⁸⁰⁶

iti śrīḍākārṇave mahāyoginītantrarāje bhagavān-samyaksamādhivyavasthitanānā-
 mnāyasūcakapaṭalaḥ pañcadaśamaḥ /⁸⁰⁷

maṇḍalu tahi suha vijāṇau (sarva vitarka svarūpeṇa manyasva tvam, maṇḍale tatra sukhaṃ vijānīhi)
 (Chaudhuri 1935, p. 139).

⁷⁹⁹ indiya (for indriya-)] ABD (dbang po Tib); indriya C ◇ bhanti (for -bhrāntiṃ)] ABCD ('khrul pa Tib) ◇ mahāsuha (for mahāsukhaṃ)] ABC (bde ba chen po Tib); mahāsuda D ◇ mannasi (for manya)] AD (mos par gyis Tib); manntasi B; makrasi C ◇ tā khani (for tatkṣaṇe)] Apc (skad cig Tib); bhā khani AacB; bhā ṣaṇi C; bhā ṣaṇi D ◇ para (for parasya)] ABD (gzhan Tib); pare C ◇ ṇa (for na)] ABCD (med Tib) ◇ apāṇa (for ātmanaḥ)] ABC (rang Tib); apāṣa D ◇ sajāu (for svabhāvaḥ)] ABCD (ngo bo Tib) ◇ The meter of this verse is *pādākulaka* (16, 16) although the latter *pāda* is hypometrical (Chaudhuri 1935, p. 141). ◇ Chaudhuri edited this verse as follows: indiya bhanti mahāsuha mannasi tā khani para ṇa apāṇa sajāu (īndriyabhrānti mahāsukhaṃ manyase, tat kṣaṇa parasya nātmanaḥ svabhāvaḥ) (Chaudhuri 1935, p. 140).

⁸⁰⁰ viviha (for vividha-)] ABCD (sna tshogs Tib) ◇ rūa (for -rūpaṃ)] AD (rnam pa Tib); rua BC ◇ ji (for yasya)] ABCD ◇ karahu (for kuru)] A (gyis Tib); kārahu B; kārahū C; karahū D ◇ pahanta (for prabhāt [present participle of prabhā])] ABCD; gzugs chen Tib; *pahanta* also appears to be a present participle of *prahan*, but it makes less sense. ◇ tihujaṇa (for tribhuvanaṃ)] AB (sa gsum du Tib); tihūjaṇa C; tihūjana D ◇ maṇḍalacakka (for maṇḍalacakraṃ)] ABCD (dkyil 'khor 'khor lo Tib) ◇ phurantā (for sphurat)] ABCD; spro bar byos Tib ◇ The meter of this verse is *pādākulaka* although the former *pāda* is hypometrical (Chaudhuri 1935, p. 141). ◇ Chaudhuri edited this verse as follows: viviharūa ji karahu pahanta tihujaṇa maṇḍala cakka phuranta (vividharūpaṃ yasya kuru praghan tribhuvane maṇḍalacakra sphurat) (Chaudhuri 1935, p. 140).

⁸⁰¹ -lamkṛtām (for -lamkṛtaḥ)] ABC (brgyan pas Tib); ramkṛtā D.

⁸⁰² koṭi-] ABC (bye ba Tib); koṭi D ◇ -jāpāt] ABC (bzlas pas Tib); jāyāt D ◇ -siddhi (for -siddhir)] ABD (dngos grub Tib); siddhir C ◇ cāntarāt] AC (rjes las Tib); cānturāt B; cāturāt D.

⁸⁰³ -yopahāraṃ] ABD (nyer spyod Tib); yostaraṃ C ◇ -vidhānataḥ] ApcCD; vidhānataṃ Aac; dhidhānataḥ B; mngon par brjod pa bzhin Tib.

⁸⁰⁴ -siddhi (for -siddhir, possibly influenced by the previous -siddhi)] A (dngos grub Tib); siddhir BCD.

⁸⁰⁵ svāmī] A (bdag pos Tib); svā svāmī B; svāmi CD.

⁸⁰⁶ -samāyogād] AC (mnyam sbyor las Tib); samād yogād B; samāyogad D ◇ param] CD (mchog Tib); om. A; paran B ◇ sukham] BCD (bde ba'i Tib); ..kham A.

⁸⁰⁷ śrī-] ACD (dpal Tib); śrīśrī B ◇ -ḍākā-] ABD (mkha' 'gro Tib); vajraḍākā C ◇ -yoginī-] ACD (rnal 'byor ma'i Tib); yogi~nī B ◇ -rāje] CD (rgyal po Tib); rāje AB ◇ bhagavān- (for bhagavat-)] ABC (bcom ldan 'das Tib); bhagavan D ◇ -samyak-] ABD (yang dag pa'i Tib); sammyak C ◇ -nānāmnāya-] A (man ngag sna tshogs Tib); na // // mnāya B; nāmnāya CD ◇ -sūcaka-] ABC (bstan pa Tib); sucaka D.

6. English Translation of the *Ḍākārṇava* 15

6.1. Introduction

Now, I shall explain the secret [that is] characterized by right meditation, by which glorious Heruka is carefully established. There is no other [way]. (1)

[The universe] is dissolved [into emptiness] at the outset, [and the universe containing the maṇḍala] is generated [from emptiness] at the end;⁸⁰⁸ [it] indicates [this]: the Emanation [Body] (viz., the maṇḍala) manifests. The Dharma, the Enjoyment, and the other [Bodies are also realized]; therefore, all [of the Bodies] are aggregated together in this [secret].⁸⁰⁹ (2)

6.2. From the Selection of Ritual Place to the Absorption into Emptiness

First, having found a proper place in a lonely spot or [other spots] such as a mountain,⁸¹⁰ he should make [that place] a charnel ground. There [he should honor] with a *bali* offering the protector [deities] of that land.⁸¹¹ (3)

⁸⁰⁸ I have interpreted that the terms *saṃvartī* (or *saṃvartin*) and *vivartī* (or *vivartin*) are related to the concepts of *saṃvarta* and *vivarta*, respectively (and not *saṃvṛtī* and *vivṛtī*, the Conventional Truth and the Ultimate Reality Truth). The words *saṃvarta* and *vivarta* are traditionally used in the Buddhist cosmology to describe the cycle of the dissolution and regeneration of the universe, respectively. For the regeneration (*vivarta*) and dissolution (*saṃvarta*) of the universe in the *Abhidharmakośa* (its *kārikā* and *bhāṣya*), see (Sadakata 2011, pp. 237–45), and for those in the *Manobhūmi* part of the *Yogācārabhūmi*, (Kajiyama 2000); there are cases where the same concepts of *vivarta* and *saṃvarta* were used conversely, as indicating dissolution and regeneration, respectively. For the case in the *Daśābhūmisūtra* and commentaries on it, see (Kim 2007), and for the case in the *Kālacakra* and *Vimalaprabhā*, (Newman 1988, p. 131).

⁸⁰⁹ My interpretation of verse 15.2 relies much on the *Bohitā*'s comment on it (D 1419, 131r2–r4). The universe, which consists of the worlds of environment and sentient beings, is dissolved into emptiness; subsequently it emerges from emptiness. A practitioner generally meditates on this as part of visualizing a maṇḍala. The word *atra* in 15.2d indicates *rahasya* in 15.1a. The *Bohitā* does not clarify what the word *ādi* of the *dharmasaṃbhogādi* indicates. I have interpreted it as indicating the other aspect of the Tantric body, the Innate Body (*sahajakāya*) or equivalent.

⁸¹⁰ According to the *Bohitā* (D 1419, 131r6–r7), externally, the other spots are a cave, a rock shelter, an ocean shore, a charnel ground originally perfected, and a pleasing place.

⁸¹¹ According to the *Bohitā* (D 1419, 132r1), externally, the *bali* offering means various kinds of fish, meat, and so on.

A yogin should offer water for a respectful reception (*argha*) and so on⁸¹² after a sipping water for purification (*mukhaśauca*) and others.⁸¹³ Employing an image, the Blessed One taught a visualization by [use of] a cloth [painting] and other [devices].

(4)

[This is] a visualization of the very terrifying one [who] resides on a corpse;⁸¹⁴ [he] brings benefits to the world. [A practitioner] should take recourse in every kind of meditation instantly.⁸¹⁵ (5)

(The meaning of the letter *śrī*, i.e., the nondual consciousness⁸¹⁶—) The letter *śrī* is the meaning of every originated being (*sarvabhūta*).⁸¹⁷ [Every originated being is] known to be external and internal,⁸¹⁸ and both of these [external and internal aspects] are [present as assuming] the form [in terms] of the conventional [truth].

⁸¹² According to the *Bohitā* (D 1419, 132r2), the word *ādi* (“so on”) indicates water for washing the feet (*zhabs bsil*), a flower (*me tog*), incense (*bdug spos*), a lamp (*mar me*), perfume (*dri*), and foods for deities (*lha bshos*).

⁸¹³ According to the *Bohitā* (D 1419, 132r6), the word *ādi* (“others”) indicates a tooth-cleaning stick (*so shing*).

⁸¹⁴ According to the *Bohitā* (D 1419, 132v4–v6), the very terrifying one is Vajradhara (*rdo rje 'chang*), and the *preta* or a corpse indicates the dead body of Brahman, who has four faces and who is of the nature of the *dharmadhātu* or reality realm (*zhal bzhi pa tshangs pa chos kyi dbyings kyi bdag nyid can ni yi dags so*).

⁸¹⁵ According to the *Bohitā* (132v7–133r1 and 139v3–v4), the words *sarvasarvakam* or “every kind of” indicate the Triple Samādhi (the First Yoga, the Supreme King of Maṇḍala, and the Supreme King of Action, *dang po sbyor ba dang dkyil 'khor rgyal po mchog dang las rgyal po mchog*), the Bindu Yoga (*thig le'i rnal 'byor*), and the Subtle Yoga (*phra mo'i rnal 'byor*). The First Yoga, the first of the Triple Samādhi, consists of the Service (*bsnyen pa*), Auxiliary Service (*nye ba'i bsnyen pa*), Perfect Realization (*sgrub pa*), and Great Perfect Realization (*sgrub pa chen po*). Obviously, Jayasena followed the *Bohitā*'s instruction: the Triple Samādhi, the Bindu Yoga, and the Subtle Yoga constitute the whole structure of the *Ratnapadmarāganidhi*. See also Chapter 9 in this monograph.

⁸¹⁶ Verses 15.6–7b expound the meaning of the letter *śrī* (of *śrītheruka*), based on the traditional doctrine that the letter *śrī* refers to the nondual consciousness or gnosis, which the *Hevajra* is the first to teach (*śrīkāram advayaṃ jñānaṃ*, Skt ed. (Snellgrove 1959), I.7.27).

⁸¹⁷ It is also possible to translate *śrīkāra sarvabhūtārtham* (15.6a) as “The letter *śrī* (viz., the nondual consciousness) [expresses the absolute reality of] every originated thing” (*artha* means “thing” and not “meaning”). If the text is edited as *śrīkārasarvabhūtārtham* (compound), it may be translated as “Every originated thing, [which is represented] by the letter *śrī*, . . .”.

⁸¹⁸ I interpret the text (15.6ab) as saying the nonduality of the external and internal aspects of originated beings. The Saṃvara tradition has the idea in common that the abstract structure of the outer universe (the external) is also present in the body of each individual practitioner (the internal): they are nondual. According to the *Bohitā* (D 1419, 133r1–r2), the external means the strata of [the Five Elements] such as the Earth [Element] (*sa la sogs pa dkyil 'khor*) and the Three Realms [comprising the Five Elements] (*kham s gsum*), and the internal refers to the physical body comprising the [Five] Elements such as the Earth [Element] (*sa la sogs pa'i kham s kyi rang bzhiin gyi lus*). It appears that in the *Bohitā*, the word *sarvabhūtārtha* (15.6a) means “everything [that comprises] the [Five] Elements” (*bhūta* = the [Five] Elements).

The ultimate [truth] is what is at the end of the pleasure.⁸¹⁹ The syllable letter *śrī* is also explained by *evaṃ*⁸²⁰ and others [that are] nondual.⁸²¹ **(6–7b)**

(The meaning of the letter *he*, i.e., the emptiness of cause and so on, etc.⁸²²—) The letter *he* is [as follows]: From the heart,⁸²³ [he should visualize] all [deities], such as Heruka, [who] reside on their own circles. [Vajra]-holders and others⁸²⁴ are originating; [he should know] all [of them] originating through visualization.⁸²⁵ That [letter *he* represents the principle that] the cause (*hetv-*) is empty by nature;⁸²⁶ there is no conceptualization of cause and so on⁸²⁷ as selves. That [letter *he* refers to] the selflessness of phenomenal existences by nature, [or the state of] being empty.⁸²⁸ [Emptiness] brings the meditative union. **(7c–9b)**

⁸¹⁹ I interpret the text (verse 15.6cd) as also implying the nonduality of the Conventional Truth (*samvṛti*) and the Ultimate Reality Truth (*vivṛti*). According to the *Bohitā* (D 1419, 133r3), what is at the end of the pleasure means the pleasure of the middle beyond verbal expression (*bar ma'i bde ba brjod du med pa*), which he experiences at the end of the Innate Pleasure (*lhan cig skyes pa'i dga' ba'i mthar*) as long as he is keeping [his semen] unfallen (*lhung ba med pa bral ba ji srid pa*, “as long as not, [viz.,] without, falling”).

⁸²⁰ In Tantric traditions, the word *evaṃ* often symbolizes the nonduality: the letter *e* (which is shaped like an inverted triangle) represents the female genital organ, and the letter *vaṃ* (shaped like a stick), the penis, comes into the triangular space of *e*.

⁸²¹ As the *Bohitā* (D 1419, 133r3–r5) suggests, it is possible to emend the text of verse 15.7ab as *evamādy advayenāpi śrīkāra*varṇa* (m.c. for *-varṇena*) *varṇitam* (“*Evaṃ* and others are also explained by the syllable letter *śrī*, [which represents] the nondual”).

⁸²² Verses 7c–9b elucidate the meaning of the letter *he* (of *śrīheruka*), based on the traditional doctrine that the letter *he* refers to the emptiness of cause and so on. (For what “and so on” indicates, see footnote 827.) The earliest version of this doctrine can be found in the *Hevajra* (*hekāraṃ hetvādisūnyatā*, Skt ed. (Snellgrove 1959), I.7.27b).

⁸²³ If the text (15.7c) is edited as *hekārahṛdayāt* (compound) and not as *hekāra hṛdayāt*, it can be translated as “From the heart, [which refers to the meaning of] the letter *he*.”

⁸²⁴ For “holders,” the *Bohitā* explains thus (D 1419, 133r7–v1): *sna tshogs pa'i rdo rje 'chang gi gzugs* (“[assuming] the form of a crossed-vajra-holder”). The *Bohitā* does not explain what “others” mean.

⁸²⁵ In this passage, “the heart” and “visualization,” from and through which the deities appear, respectively, are examples of the empty “cause,” which is represented by the letter *he*.

⁸²⁶ If the text (8c) is edited as *saśūnyahetvātmakaṅ* (compound) and not as *sa śūnyahetvātmakaṅ*, it can be translated as “[He should know that the letter *he*] represents (*sa*; ‘has [the meaning of]’) that the cause is empty by nature.”

⁸²⁷ The *Bohitā* does not explain what the word *ādi* (“so on”) of *hetvādy-* indicates. According to the *Yogaratnamālā* (Skt ed. (Snellgrove 1959), p. 123, l. 8–l. 10) and the *Muktāvalī* (Skt ed. (Tripathi and Negi 2001), p. 73, l. 9–l. 10), which are the two commentaries on the *Hevajra*, the word *ādi* refers to *svabhāva* (“intrinsic nature”), and the words *hetvādi* mean “cause and intrinsic nature.” Dīpaṅkaraśrījñāna’s *Abhisamayavibhaṅga* (D 1490, 187r6) and Alakakalaśa’s *Upadeśānusāriṇī* (Skt ed. (Pandey 1998), 9.7–8 (p. 88, l. 4)) suggest that *ādi* indicates origination (i.e., the effect of that cause).

⁸²⁸ If the text (15.9b) is edited as *saśūnyam* (compound) and not as *sa śūnyam*, it can be translated as “having [the meaning of] being empty”.

(The meaning of the letter *ru*, i.e., being free from conceptual arrangement, etc.⁸²⁹—) [Taught in connection with] the conceptual arrangement (*vyūha*),⁸³⁰ the selflessness of person,⁸³¹ the great, is [accompanied by] a web of conceptualization.⁸³² The letter *ru* [represents the principle that] myself is conditioned.⁸³³ That [letter *ru* refers to the state of] being free from the conceptual arrangement of “mine”.⁸³⁴ (9c–10b)

(The meaning of the letter *ka*, i.e., not being located anywhere, etc.⁸³⁵—) *Ka* [refers to] all that I repeat narrating in the nonduality of consciousness. [It is] not located anywhere (*kvacit*); hence, [it is] the letter *ka*. Therefore, (*yataḥ*), [it is] not [that] direct perception of things is void; [it is] of the nature of the pure reality (*vastumātra*).⁸³⁶ (10c–11)

⁸²⁹ Verses 9c–10b explain the meaning of the letter *ru* (of *śrītheruka*), based on the traditional idea or a doctrine that the letter *ru* refers to the state of being free from conceptual arrangement (*apagatavyūha*) or equivalent. The *Hevajra* was the first to teach this (*rukārāpagatavyūhaṃ*, Skt ed. (Snellgrove 1959), I.7.27c). The term *vyūha*, which I have translated as “conceptual arrangement,” or variant terms, refers to “thinking” or “reasoning” (*vitarka*) according to the *Yogaratanmālā* (Skt ed. (Snellgrove 1959), p. 123, l. 10); to have the concept of “I” (*ahaṃ*) according to the *Muktāvalī* (Skt ed. (Tripathi and Negi 2001), I.7.27 [p. 73, l. 11]); “[the concepts of] continuation and destruction” (*gnas pa dang ’jig pa*), which follow the cause and origination (= *hetvādi*), according to Dīpaṅkaraśrījñāna’s *Abhisamayavibhāṅga* (D 1490, 187r6); “characteristics” (*nimitta*) or “linguistic proliferation” (*prapañca*) according to Alakakalaśa’s *Upadeśānusāriṇī* (Skt ed. (Pandey 1998), 9.7–8 (p. 88, l. 11)); “mental defilements such as greed” (*’dod chags la sogs pa’i nyon mongs pa*) according to Tārisena’s *Vajragṛītibhāṣya* (D 1208, 308r2–r3); and “conceptualization” (*rnam par rtog pa*) according to Vajrapāṇi’s *Guruparamparakramopadeśa* (D 3716, 177r7).

⁸³⁰ In the next line (15.10b), the conceptual arrangement (*vyūha*) is related to the selflessness of person, expressed as “[the state of] being free from the conceptual arrangement of ‘mine’” (*vyūhāpagatam mama*). Therefore, I have translated verse 15.9c as “[Taught in connection with] the conceptual arrangement (*vyūha*), the selflessness of person . . .”

⁸³¹ In the *Dākārṇava*, the letters *he* and *ru* are also thus connected with the selflessness of phenomenal existence (*dharmānairātmya*) and the selflessness of person (*puḍgalānairātmya*), respectively.

⁸³² By “[accompanied by] a web of conceptualization” (*kalpanājālakam*, 15.9d), I mean the covering of what is to be known (*jñeyāvaraṇa*): it is traditionally taught in Buddhism (particularly as a criticism of the Hīnyāna or Lesser Vehicle) that one who has just realized the selflessness of person is not freed from the covering of what is to be known yet, which is removed by realizing the selflessness of phenomenal existence. For this, I appreciate Dr. Taiken Kyuma and Dr. Kazuo Kano’s suggestion. In the present passage in the *Dākārṇava*, the selflessness of phenomenal existence is represented by the letter *he* (15.9a).

⁸³³ In the *Dākārṇava*, the letters *he* and *ru* are also thus connected with the cause (*hetu*) and condition (*pratyaya*), respectively.

⁸³⁴ If the text (15.10ab) is edited as *rukārāpratyayātmaṃ ca savyūhāpagatam mama* (compounds), and not as *rukāra pratyayātmaṃ ca sa vyūhāpagatam mama*, it can be translated as “The letter *ru*, [which represents the principle that] myself is conditioned, has [the meaning of] being free from the conceptual arrangement of ‘mine’”.

⁸³⁵ Verses 15.10c–11b expound the meaning of the letter *ka* (of *śrītheruka*), based on the traditional doctrine that the letter *ka* refers to not being located anywhere. The oldest version of this doctrine can be found in the *Hevajra* (*kakāraṃ na kvacit sthitam*, Skt ed. (Snellgrove 1959), I.7.27d).

⁸³⁶ For the concept of the *vastumātra* or “pure reality” in the *Tattvārtha* Chapter of the *Bodhisattvabhūmi* and the *Viniścayasamgrahaṇī*, see (Takahashi 2005).

O, goddess! At the outset, [a practitioner] contemplates the word *śrī-he-ru-ka*, [which] permeates all. (12ab)

[He should visualize] a seed of knowledge [representing] the self-existent one (viz., *hūṃ*)⁸³⁷ at the center of a lotus on a sun [disk] in [his] heart. Then he should emit rays of various colors,⁸³⁸ [which] fill the sky. Having attracted an assembly (*jāla*) of deities formed by Jñānaḍākinī,⁸³⁹ he should make the Lord of the world⁸⁴⁰ seated at the center of a hollow space in the sky. Having made offerings of the nectar and so on and [articles] originated in himself through the moon[rise] and sunrise,⁸⁴¹ and having performed the confession of sin and others,⁸⁴² he should reflect on compassion and so on.⁸⁴³ Then, [having made] himself being of the nature of emptiness,⁸⁴⁴ he should contemplate [the mantra of] *yogaśuddha* (“being purified by yoga”).⁸⁴⁵ (12c–15)

⁸³⁷ According to the *Bohitā* (D 1419, 134v7), a seed of knowledge is the letter *hūṃ*, which is a summary (*bsdus pa*) of the four letters *śrī*, *he*, *ru*, and *ka*.

⁸³⁸ According to the *Bohitā* (D 1419, 135r2), the “various colors” are the five colors and so on.

⁸³⁹ According to the *Bohitā* (D 1419, 135r3), the words “formed by Jñānaḍākinī” indicate Vajravārāhī and other female deities. Male deities are referred to by the words “of deities” (*devatām used* in the sense of *devatānām*).

⁸⁴⁰ It appears that “the Lord of the world” (*jagataḥ patīm* used in the sense of *jagataḥ patim*) indicates Heruka according to the *Bohitā* (D 1419, 135r3) and *Ḍākārṇava* (another name for Heruka) according to Jayasena in his *Ratnapadmarāganidhi* (D 1516, 4r7).

⁸⁴¹ According to the *Bohitā* (D 1419, 135r4–r5), the nectar means the *vi mu śu ra ma*, the fivefold nectar (excrement, urine, semen, menstrual blood, and human flesh). The articles originated in himself refer to fluid essences flowing in the practitioner’s body, which represent all constituents of his body. The fluid essences emerge by controlling the “moonrise and sunrise,” which refers to the movement of two vital airs, *prāṇa* (*srog*) and *apāna* (*thur sel*).

⁸⁴² According to the *Bohitā* (D 1419, 135r5–r6), they refer to the seven best offerings (*bla na med pa’i mchod pa rnam pa bdun rnams*), which are (1) the confession of sin (*sdig pa bshags pa*), (2) the vow of never doing [evil actions] (*mi byed pa’i sdom pa*), (3) rejoicing at [others’ acquiring merit] (*bsod nams la rjes su yi rang ba*), (4) the complete dedication [of merit] (*nyongs su bsngo ba*), (5) taking refuge in the three [jewels] (*gsum la skyabs su ’gro ba*), (6) generating awakening of the mind (*byang chub kyi sems bskyed pa*), and (7) relying on the path (*lam la brten pa*).

⁸⁴³ According to the *Bohitā* (D 1419, 135r6), the words “compassion and so on” signify the Four Immeasurables: mercy, compassion, sympathetic joy, and equanimity.

⁸⁴⁴ According to the *Bohitā* (D 1419, 135r6–r7), this indicates the contemplation of these mantras: (1) *oṃ sarvadharmāḥ śūnyatā-’svabhāvāḥ* (*em.*; *-svabhāva*) *śūnyo ’ham*; (2) *oṃ [svabhāvaśuddhāḥ] sarvadharmāḥ svabhāvaśuddho ’ham*; and (3) *oṃ śūnyatājñānavajrasvabhāvātmake ’ham*. The second mantra is taught in many scriptures of the Saṃvara tradition. The version found in the *Catuṣpīṭha* is perhaps one of the oldest (Skt ed., 2.3.7 and 2.3.120). The third mantra is quite popular among various traditions in Buddhist Tantrism. The version found in the *Guhyasamājantra* (abbreviated to *Guhyasamāja*, Skt ed. (Matsunaga 1978), Chapter 3, p. 11, l. 16) is perhaps the oldest. The first mantra is uncommon. The *Abhidhānottara* (3.6–9, 12–22, and 24–50) teaches fifty mantras that are in the form of < *oṃ something-śuddhāḥ sarvadharmāḥ something-śuddho ’ham* >. The first mantra is perhaps a corrupted form of one of them.

⁸⁴⁵ According to the *Bohitā* (D 1419, 135r7), this mantra is *oṃ yogaśuddhāḥ sarvadharmā yogaśuddho ’ham*. This mantra is taught in many scriptures that belong to the Saṃvara tradition. The version found in the *Catuṣpīṭha* is perhaps one of the oldest (Skt ed., 2.3.9 and 2.3.122).

6.3. The Rise of the Universe and Causal Vajra-Holder from Emptiness

Then, after [those whose] intrinsic natures are the five seeds,⁸⁴⁶ he should visualize a divine castle [at the top of them], and, afterward, the Causal Vajra-holder [in that castle placed] on a lotus on Mt. Meru clearly. **(16)**

[The Causal Vajra-holder] is white in color, [has] four faces, [has] three eyes [on each], [has] twelve arms, is devoted to the yoga of union with wisdom (his female consort), and is adorned with youthful ornaments. [His four faces are], counterclockwise, white, green, red, and yellow [in color, respectively]. [He has] twisted locks of hair and has a crossed vajra and a crescent moon on the face (head). **(17–18)**

[He] stands in the *ālīḍha* posture with the feet placed on both Hara and Gaurī. [He holds] (1) a vajra and (2) a bell, (3)(4) an elephant's skin, (5) a drum, (6) a knife, (7) an axe, (8) a trident, (9) a skull staff, (10) a pot, (11) a noose, and (12) a hairless head in the left and right [hands]. **(19–20c)**

A circle [of the twenty-four *ḍākinīs*] is on an all-colored lotus of forty-eight petals. On the twelve [circles], provided with sixteen gates, pleasing, and [complete with] thirty-two charnel grounds, [marks of] (1) knife, (2) jewel, (3) vajra, (4) lotus, (5) disk, (6) sword, (7) crossed vajra, (8) skull bowl, (9) hairless head, (10) skeleton, a powerful entity's head, (11) noose, and (12) hook are to be known: circular patterns [of these marks] are on the respective circles. Every [circle is] also [provided with] thirty-six spokes. A vajra on a lotus is [placed on] a sun [disk].⁸⁴⁷ **(20d–23)**

⁸⁴⁶ According to the *Bohitā* (D 1419, 135r7–v1), the five seeds are *yaṃ*, *raṃ*, *vaṃ*, *laṃ*, and *suṃ*, from which the wind, fire, water, and earth disks and Mr. Sumeru are developed.

⁸⁴⁷ This paragraph means this: At the center of the whole *maṇḍala*, there is an all-colored lotus of forty-eight petals, where the twenty-four *ḍākinīs* reside. Outside this lotus there are twelve circles, which are located in a concentric manner; on which there are twelve circular patterns; and which are provided with thirty-six spokes. The meaning of the last line, "A vajra on a lotus is [placed on] a sun [disk]," is not clear. I speculate it as mentioning a part of how the deities on the *maṇḍala* are developed; they are developed from a vajra on a lotus placed on a sun disk. The *Bohitā* does not explain this line. The *Ratnapadmarāganidhi* (D 1516, 5v6–6r1) teaches a visualization of a five-pronged vajra on a sun disk placed on a moon disk as a practice to be performed immediately before the visualization of the Causal Vajra-holder (Causal Heruka). This is slightly different.

From the causal vajra,⁸⁴⁸ [a maṇḍala] is developed, [which] consists of the five hundred and four and so on.⁸⁴⁹ The wheel of maṇḍala completely manifests by ceaselessly singing voices⁸⁵⁰ (24)

“O Lord, though people invite [you] to feast every day, why do you remain in emptiness? Please arise, O Lord, the compassionate one, for me! Please love [me]. O you Great Pleasure, Vajra-holder!⁸⁵¹ (25)

Please listen, please listen. The welfare of others has disappeared. As (*jima*) animals (people) are dying, so (*tima*) please love my blooming lotus, please make all people happy.⁸⁵² (26)

⁸⁴⁸ It is possible to interpret that the causal vajra means the Causal Vajra-holder (**hetuvajradhara*, the *Ḍākārṇava*, 15.17–18). According to the *Bohitā* (D 1419, 136v2–v3), the Causal Vajra-holder is transformed into a fluid drop with his female consort. The *Ratnapadmarāganidhi* (D 1516, 6v1–v7) expounds this meditation: after Causal Heruka (Vajra-holder) and his female consort have been melted and become a fluid drop, a five-pronged vajra appears from it; then, it is transformed into the maṇḍala. This suggests that the causal vajra means the five-pronged vajra, from which the maṇḍala is developed.

⁸⁴⁹ The Sanskrit manuscripts' reading of *pañcāśaccaturādīkam* literally means “fifty, four, and so on,” which is obscure. It is “five hundred and four additional” (whose Sanskrit may be *pañcaśataccaturadhīkam*) according to the Tibetan translation and the *Bohitā*. The “five hundred and four additional” makes sense. Five hundred and four is the total number of the twenty-four ḍākinīs on the central lotus, the twelve groups of thirty-six ḍākinīs (who are ḍākinīs on the twelve circles), sixteen gates, and thirty-two charnel grounds: they account to five hundred and four in total. The “additional” or “so on” indicates the other deities on this maṇḍala. The *pañcāśaccaturādīkam* (“fifty, four, and so on”) is better in meter than the *pañcaśataccaturadhīkam* (“five hundred and four additional”). Therefore, I have interpreted that the *pañcāśaccatur-* is used as a secret language to mean the *pañcaśataccatur-*.

⁸⁵⁰ The Apabhraṃśa song in verse 15.25–28 is recited by the goddesses to entreat the melted Lord to arise for the sake of the world. Although the used words and phrases are different, and hence they cannot be deemed as equivalent verses, somewhat similar songs by goddesses to entreat the Lord in Apabhraṃśa can be found in many Buddhist Tantric texts. As Isaacson (Isaacson 2007, p. 301) pointed out, the *Guhyasamāja* is the first to teach this sort of song (Skt ed. (Matsunaga 1978), 17.72–75). In the *Guhyasamāja*, the song is composed in Sanskrit. See also (Stephenson 2020), which is perhaps the most recent study of this topic, although it does not deal with the verses in the *Ḍākārṇava*.

⁸⁵¹ According to the *Ratnapadmarāganidhi* (D 1516, 6v2–v4), verse 15.25 is recited by the first six of the twenty-four ḍākinīs residing on the central lotus: (1) Ḍākinī, (2) Rūpikā, (3) Cumbikā, (4) Parāvṛttā, (5) Sabālikā, and (6) Anuvartī, whose nature is mercy (the first of the Four Immeasurables).

⁸⁵² The Tibetan translation, in which *jima* (for *yathā*) and *tima* (for *tathā*) are not connected together, reads verse 15.26 as follows: “Please listen, please listen. The welfare of others has disappeared. Animals (people) [look] as if (*jima*) [they] are dying. Please love my blooming lotus. Please also (*tima*) make all people happy.” This also makes sense.

According to the *Ratnapadmarāganidhi* (D 1516, 6v2 and 6v4–v5), verse 15.26 is recited by the second six of the twenty-four ḍākinīs residing on the central lots: (7) Lāmā, (8) Yogeśvarī, (9) Bhadrā, (10) Kapālinī, (11) Kaṅkālīkā, and (12) Rājāvartī, whose nature is compassion (the second of the Four Immeasurables).

Please have sex, have sex with me, O Vajra-holder. The nature of the innate is beyond words. The other sentient beings become inanimate.⁸⁵³ As long as you are in emptiness, it is useless.⁸⁵⁴ (27)

You are a cause of all phenomenal existences. Why do you not come to and reside [in] the nature of the innate? Please love me in terms of the ultimate reality, so that you become equal to the world.⁸⁵⁵ (28)''

6.4. The First Sahaja (Innate) Layer

6.4.1. The Lotus (*padma*) at the Center

Then, entreated with the song, Heruka has been aroused spontaneously. “*Oṃ, āh*, the body, speech, and mind adamantine *hūṃ phaṭ hoḥ*” —with recitation of this mantra, [the practitioner] performs the instantaneous transformation: the hero of all (Heruka), with [his consort] yoginī (Vajravārāhī), by nature, instantly emerge by means of the mantra. (29–30)

[Standing on] Bhairava and Kālarātri on fire on the sun [disk] on the pericarp [of the lotus], [Heruka] is dancing. [He should visualize Heruka] having the body [colored] half black and half green; [complete with] seventy-six arms; [having] seventeen [faces] with three eyes [on each]; wearing a crown of twisted locks of hair; being a hero; [having] a crossed vajra [on top of the head] and a half moon [on the head]; and always having [his] mouth open [and showing] large fangs from the right and left [parts of the mouth]. [Three faces looking to the south, west, and north are colored] yellow, red, and in sequence (viz., green), [respectively,] and the other [fourteen] faces are colored like a black bee.⁸⁵⁶ [He should meditate on Heruka, who] <is greatly awful and laughs loudly and>⁸⁵⁷ is grinning and terrifying. (31–34b)

⁸⁵³ For “become inanimate,” the text is *danda āi* (for *dhandhaṃ yāti*). If *danda* indicates *dvandvaṃ*, the translation should be “perceive in a dualistic way”.

⁸⁵⁴ According to the *Ratnapadmarāganidhi* (D 1516, 6v2 and 6v5), verse 15.27 is recited by the third six of the twenty-four *ḍākinīs* residing on the central lotus: (13) Khaṇḍarohā, (14) Śmaśānī, (15) Vidravī, (16) Kurukullikā, (17) Rudantī, and (18) Naṭī, whose nature is sympathetic joy (the third of the Four Immeasurables).

⁸⁵⁵ According to the *Ratnapadmarāganidhi* (D 1516, 6v2 and 6v5–v6), verse 15.28 is recited by the fourth six of the twenty-four *ḍākinīs* residing on the central lotus: (19) Rūpiṇī, (20) Bhairavī, (21) Śikhī, (22) Śikhaṇḍī, (23) Jaṭilī, and (24) Rudrā, whose nature is equanimity (the fourth of the Four Immeasurables).

⁸⁵⁶ I consider these as parallel to the colors of Saṃvara’s four faces that look to the four cardinal directions: the front (or east) face is black; the north face is green; the west face is red; and the south face is yellow (for example, *Niṣpannayogāvalī*, Skt ed. (Lee 2004), p. 35, l. 4). Meanwhile, “the other [fourteen] faces are colored like a black bee” (*bhr̥ṅgasannibhāḥ*) appears to be an expression borrowed from the *Hevajra* (Skt ed. (Snellgrove 1959), II.5.12d) or *Samputodbhava* (Skt ed. (DTC 2021), 3.1.17b), *bhr̥ṅgasam̐nibhāḥ* (for describing Heruka’s eight faces).

⁸⁵⁷ This part may be an interpolation.

A bunch of weapons is to be known in the right and left [hands] in order. (1) An elephant’s skin is [grasped] with [the first] two hands (the first pair of right and left hands), and (2) the womb hand gesture is [made] with with the second [pair of right and left hands]. **(34c–35b)**

[These objects are placed] in the right [hands] in order—(3) a vajra, (4) an *asi* sword, (5) a *kunta* lance, (6) a trident, (7) an axe, (8) a knife, (9) an arrow, (10) a pike-spiked corpse, (11) a hammer, (12) a disk, (13) a *ḍamaru* drum, (14) a short sword, (15) a club, (16) a short javelin, (17) a conch shell, (18) a copper trumpet, (19) a short club, as well as (20) a tail-feather of a peacock, (21) a crow’s feather quill, (22) a fire pit, (23) a mountain, (24) a stick, (25) a mirror, (26) a lute, (27) the foot, (28) the hand, (29) the lungs, (30) the small intestine, (31) Rāhu, (32) an iron chain, (33) wooden fetters, (34) [an object called] *dubhūṣa* (or a peel, or a chain),⁸⁵⁸ (35) a fish trap, (36) a decapitated corpse, (37) flaming sesamum, and (38) physical Bhairava (or a thing that appears horrible), in order. **(35c–39b)**

In the left [hands], there are (3) a bell, (4) a *kheṭa* shield, (5) a tusk, (6) a pestle, (7) a noose, (8) a skull bowl, (9) a bow, (10) a skull staff, (11) a scripture, (12) bucklers,⁸⁵⁹ (13) the threatening hand gesture, (14) a string of jingle bells, (15) a chain, (16) a rock, (17) powders from a charnel ground, (18) [a thing called] *bhoka* (or a lance),⁸⁶⁰ (19) a *ḍakā* (for *ḍhakkā*) drum,⁸⁶¹ (20) a wet skin, (21) a dangling hair braid, (22) a tinder for a funeral pyre, (23) the anus,⁸⁶² (24) a *pharī* shield, (25) the head, (26) a skeleton, (27) a *rātrikā* sickle,⁸⁶³ (28) the eye, (29) kidney, (30) large intestine, (31) the Saturn, (32) a stake, (33) a citron, (34) a saw, (35) a needle, (36) a full-body skin, (37) cloud with rain, and (38) a wooden hook. **(39c–43b)**

The weaponry in the seventy-two hands is thus to be discerned in order. **(43cd)**

⁸⁵⁸ I am not certain of the word *dubhūṣa* or *durbhūṣa* (“badly adorning”?). In the *Ḍākārṇava* (10.44b) and (29.10a), the Tibetan translations for that term are *sgrog* and *skogs*, which means a “chain (or some binding tool)” and a “peel,” respectively.

⁸⁵⁹ The translation is based on Tib (*phub chung yu can* or *phub chung*). This word, *piṭṭāni*, appears three times in the *Ḍākārṇava*. This word may come from the verb *piṭṭaya* (“to press into a small mass”) or noun *piṭa* (“box”).

⁸⁶⁰ I am not certain of the word *bhoka*. In the *Ḍākārṇava* (29.3c), the Tibetan translation for this term is *mdung*, meaning “lance”.

⁸⁶¹ The name of this drum is *ḍukkā* or *ḍukā* drum in the other parts of the *Ḍākārṇava* (10.46c and 29.3c). They also seem to be derived from *ḍhakkā*.

⁸⁶² This is a rock (*śilā*) in the *Ḍākārṇava* (10.47b) and a mace (*gaḍā* = *gadā*) in the *Ḍākārṇava* (29.4b).

⁸⁶³ This is a short club (*daṇḍikā*) in the *Ḍākārṇava* (10.47c) and *dātrikā* sickle in the *Ḍākārṇava* (29.4c).

A decoration (headband) made of five hairless heads,⁸⁶⁴ an ornament of the six seals,⁸⁶⁵ a garland of a hundred hairless heads [as a necklace],⁸⁶⁶ sounding armlets and anklets, a garment [made of] some tiger skin, and a *romāvalī* (or line of bodily hair) are on [his] body. (44–45b)

Before him is a great goddess [named] Vajravārāhī, [who is] as previously.⁸⁶⁷ (45cd)

<[Vajravārāhī holds] an adamantine knife in the right [hand] and a skull bowl in the left hand; hugs the Blessed One (Heruka) around [his] hips with [her] two shanks and loves [him]; [has] one face; [has her] hair untied; is naked; is red in color; wears a garland of hairless heads [as a necklace]; is adorned with sexually attractive ornaments; is crowned with a string of skulls on [her] head; [has her] body smeared with divine perfumes; is decorated with anklets and armlets; is adorned with a divine garland; is ornamented with the six seals; [has] three eyes; [wears] a garland of hairless heads [as a necklace]; is adorned with jewelry; is flaming like the destructive fire [at the end of a *kalpa*]; and is shining with great fire. (46–49)⁸⁶⁸

[He should meditate on] moistures of pleasure of wisdom and means in all junctures throughout the body. He should visualize [himself (Heruka)] being splendidous with fires, [which assume the shape of] various [forms of] Heruka.⁸⁶⁹ The vow-observer should give turbans to the heads of all [Herukas].⁸⁷⁰ (50–51b)

Yoginīs are on the lotus petals [facing to the four cardinal directions] such as the east [and] to every intermediate [direction]. [Yoginīs] starting with Ḍākinī,

⁸⁶⁴ The *Bohitā* does not explain what this decoration is. I have interpreted it as a headband after having considered that it is parallel to the string of five skulls on the forehead (*lalāṭordhvapañcakapālamālī*) of Saṃvara with four faces and twelve arms in the *Niṣpannayogāvalī* (Skt ed. (Lee 2004), p. 35, l. 9).

⁸⁶⁵ The six seals are symbolic ornaments made of bones and ashes, although these are not always identical. They are an ornament for the neck (*kañṭhikā*), a bracelet (*rucaka*), an earring (*kuṇḍa*), a jewel on the head (*śiromaṇi*), a sacred thread (*yajñopavīta*), and ashes (*bhasman*) according to Lūyīpa's *Cakrasaṃvarābhisamaya* (Skt ed. (Sakurai 1998), 7 (c)).

⁸⁶⁶ In the *Niṣpannayogāvalī* (Skt ed. (Lee 2004), p. 35, l. 8), Saṃvara with four faces and twelve arms wears a garland of fifty wet human hairless heads (*pañcāśatsārdranaraśiraḥśreṇīkaḥ*).

⁸⁶⁷ It is not clear what *pūrvavat* ("as previously [mentioned]") indicates. I consider that because of this obscurity, verses 15.46–49, which describe Vajravārāhī's physical features, were interpolated.

⁸⁶⁸ This passage (15.46–49), which describes Vajravārāhī's physical features, can be found only in manuscripts D of the *Ḍākārṇava* and the *Maṇḍalārcanavidhī*. The *Ratnapadmarāganidhī* includes a passage that is slightly more extensive than this one (D 1516, 7v3–v6). It seems that this passage was not included in the original text of the *Ḍākārṇava*. However, its description of Vajravārāhī's physical features does not contradict instructions in the other passages in this chapter.

⁸⁶⁹ According to the *Bohitā* (D 1419, 139v1), this line describes a visualization of Vajravārāhī. However, I have interpreted it as describing Heruka, or Heruka with his consort Vajravārāhī, who is resplendent with fires assuming the shape of various forms of Heruka. The "various [forms of] Heruka" perhaps indicate heroes (male consorts of ḍākinīs) residing on the twelve circles, who are also called "Leader Heruka," "Light Heruka," and so on.

⁸⁷⁰ According to the *Bohitā* (D 1419, 139v2), this describes all heroes and their consort ḍākinīs each wearing a turban on the head. However, I have interpreted it as describing the feature of fires assuming the shape of Heruka, who wears a turban.

twenty-four in total, are [arranged] by sixes. In this manner, Ḍākinī and so on, six [in number], are [arranged on the six petals] from the east to the north. Again, [arranged] from the north, Lāmā and so on, six [in number], are [arranged on the next six petals] to the west. [Arranged] from the west, “lineage” (viz., six) [yoginīs] starting with Khaṇḍarohā are [arranged on the next six petals] to the south. And then, [arranged] from the south, Rūpiṇī and so on, six [in number], are [arranged on the rest six petals] to the east. **(51c–54b)**

(1) Ḍākinī, (2) Rūpikā, (3) Cumbikā, (4) Parāvṛttā, (5) Sabālikā, and (6) Anuvartī are half black and half green [in color].⁸⁷¹ (7) Lāmā, (8) Yogeśvarī, (9) Bhadrā, (10) Kapālinī, (11) Kaṅkālikā, and (12) Rājāvartī are half green and half red, in order.⁸⁷² (13) Khaṇḍarohā, (14) Śmaśānī, (15) Vidravī, (16) Kurukullikā, (17) Rudantī, and (18) Naṭī are stated to be half red and half yellow.⁸⁷³ (19) Rūpiṇī, (20) Bhairavī, (21) Śikhī, (22) Śikhaṇḍī, (23) Jaṭilī, and (24) Rudrā are goddesses [who are] half yellow and half black.⁸⁷⁴ [Their physical features] such as weapons in [their] hands are [the same as those] of Vārāhī. **(54c–58b)**

Skull bowls [filled with] the fivefold nectar of immortality are [placed] on the petals [located] between [the petals where the twenty-four yoginīs reside]. **(58cd)**

Assuming the pratyālīḍha posture, [every yoginī] wears a string of skulls and other [good ornaments]. [Every yoginī] is to be discerned on [the lotus petals in] a counterclockwise direction, to have been born on the upper portion (summit) of Mt. Sumeru. **(59)**

< The lotus petals are thus [taught]. **(60)** >⁸⁷⁵

6.4.2. The Adamantine Circle (*vajracakra*)

Outside that is the Adamantine Circle. Inside [this circle, which is colored] dark bluish-black, are: (1) Ḍākinī, also (2) Lāmā, (3) Khaṇḍarohā, (4) Rūpiṇī, (5) Pracaṇḍā, (6) Caṇḍāksī, (7) Prabhāvatī, (8) Mahānāsā, (9) Vīramatī, (10) Kharvarī, (11) Lankeśvarī, and (12) Drumacchāyā. Likewise, (13) Airāvati and (14) Mahābhairavī

⁸⁷¹ They reside on the six petals between the east and the north. According to the *Bohitā* (D 1419, 140r1–r2), ḍākinīs (1)–(3) are colored black and ḍākinīs (4)–(6) are green.

⁸⁷² They reside on the six petals between the north and the west. According to the *Bohitā* (D 1419, 140r1–r2), ḍākinīs (7)–(9) are colored green and ḍākinīs (10)–(12) are red.

⁸⁷³ They reside on the six petals between the west and the south. According to the *Bohitā* (D 1419, 140r1–r2), ḍākinīs (13)–(15) are colored red and ḍākinīs (16)–(18) are yellow.

⁸⁷⁴ They reside on the six petals between the south and the east. According to the *Bohitā* (D 1419, 140r1–r2), ḍākinīs (19)–(21) are colored yellow and ḍākinīs (22)–(24) are black.

⁸⁷⁵ This line (15.60) can be found only in manuscript D. Perhaps it was not present in the original *Dākārṇava*. However, it is unlikely that this lotus circle is a part of the *vajracakra* or Adamantine Circle described below because the text explains that the Adamantine Circle is located outside this lotus circle (15.61a). The *Bohitā* (D 1419, 140v1) and the *Ratnapadmaraṅganidhi* (D 1516, 8r4) call this lotus circle *thig le'i 'khor lo* or “Drop Circle”.

are taught to be here. [Here, are also] (15) Vāyuvegā, (16) Surābhakṣī, (17) Śyāmādevī, (18) Subhadrikā, (19) Hayakarṇā, (20) Khagānanā, (21) Cakravegā, (22) Khaṇḍarohikā, (23) Śauṇḍinī, (24) Cakravarmiṇī, (25) Suvīrā, (26) Mahābalā, (27) Cakravartinī, (28) Mahāvīryā, (29) Yāminī, and (30) Yuminī, (31) Saṃcālinī, (32) Trāsanī, (33) Caṇḍikā, (34) Sarasvatī, (35) Icchāsiddhi, and (36) Mahājvālā. The color [of their bodies] is the same as [the color] of the circle (dark bluish-black). **(61–65)**

[Every] yoginī on all [twelve] circles—she [has] four arms, [has] one face, holds a skull bowl⁸⁷⁶ and a skull staff [in the two left hands], also [holds] a small drum and a knife [in the two right hands],⁸⁷⁷ [has her] hair untied, is naked, [has her] body [ornamented with] the five seals, is adorned with a string of vajras, stands on a corpse, and is very terrifying; [she] wears various [good] ornaments⁸⁷⁸ and is a wisdom accompanying a means (her male consort).⁸⁷⁹ **(66–68b)**

The Formless Realm is thus [described]. It (the Adamantine Circle) is also proclaimed to be the *pīṭha* (“seat”), known to be the Joyful Level. [The *pīṭha* is inclusive] of, again, the *pīṭha*, *upapīṭha* (“near to the seat”), and the other [classes of holy sites]. The [entire body of the] Twelve Levels is also known to be in the middle of each individual Level.⁸⁸⁰ Similarly, the entire [body of the three realms] is to be known in all individual realms.⁸⁸¹ **(68c–70b)**

[On each realm], there are thirty-six [couples of heroes and yoginīs] in total; [it] consists in all merits and is powerful. In this way, [every] realm has the nature of the heroes and yoginīs. In [all circles inside] the ring of mountains, classes of birth (*kula*) of sentient beings are to be generated in order; they are again divided into thirty-six [and arranged] in the respective places [on each circle] in order. **(70c–71)**

The Adamantine Circle, the first, is thus [taught]. **(72)**

⁸⁷⁶ According to the *Bohitā* (D 1419, 140v5), this skull bowl is used to hold the nectar (*bdud rtsi*).

⁸⁷⁷ According to the instruction of Vajravārāhī’s physical features (15.46ab), she holds a knife in the right hand and a skull bowl in the left hand. Therefore, I have interpreted that these ḍākinīs hold a skull bowl and a skull staff in the two left hands and a small drum and a knife in the two right hands. The *Bohitā* does not comment on this.

⁸⁷⁸ The *Bohitā* does not articulate what these ornaments are, but just explains their inner meaning; replete with all merits (D 1419, 141r1–r2).

⁸⁷⁹ “Wisdom” (*prajñā*) and “means” (*upāya*) signify a woman and a man, respectively, in Buddhist Tantrism.

⁸⁸⁰ These lines say that each of the twelve classes of holy sites is inclusive of, or has the qualities of, all twelve classes of holy sites, and each of the Twelve Levels is inclusive of all Twelve Levels.

⁸⁸¹ This line means the following: The Adamantine Circle, the Heart Circle, and the Merit Circle are equated with the Formless, Form, and Desire Realms, respectively. At the same time, every one of these circles represents all the three realms, namely, the Formless, Form, and Desire Realms.

6.4.3. The Heart Circle (*hṛdayacakra*)

Now, furthermore, I shall explain this, the Heart Circle, outside the [Adamantine Circle]. [Deities reside] in the middles of the circle's spokes colored in reddish-yellow as follows. (73)

[They are] (1) Vajradharī, (2) Akṣobhyī, (3) Vairocanī, (4) Ratneśikā, (5) Padmanartī, (6) Amoghī, (7) Locanā, (8) Māmakī, (9) Pāṇḍarā, (10) Tārā, (11) Rūpavajrā, and (12)(13)(14) Śabda, Gandha, and Rasa in the same manner (viz., Śabdavajrā, Gandhavajrā, and Rasavajrā), (15) Sparśa (viz., Sparśavajrā) and (16) Dharmadhātuvajrā, (17) Khitigarbhī (for Kṣitigarbhī), (18) Khagarbhakī, (19) Pāṇī (for Vajrapāṇī), (20) Lokanāthī, (21) Sarvanī (for Sarvanivaraṇaviṣkambhinī), (22) Samantabhadrī, (23) Ratnolakī (*m.c.* for Ratnolkī), (24) Nairātmyā, (25) Bhṛkuṭī, (26) Paṇṇasorikā (for Parṇasābarikā = Parṇasābarī), (27) Yamāntakī, (28) Prajñāntakī, (29) Padmāntakī, (30) Vighnāntakī, (31) Acalī, (32) Nīladaṇḍī, (33) Ṭakkirājī, (34) Mahābalā, (35) Uṣṇīṣā, and (36) Sumbharājñī. The color [of their bodies] is the same as [the color] of the circle (reddish-yellow). (74–78b)

All other features [of the yoginīs] such as [their] faces are [identical to the features of the yoginīs] on the Adamantine Circle (i.e., one face and four arms). He should visualize [these yoginīs copulating] with means (their consort heroes), [who] resemble the respective goddesses (their consort yoginīs; *devīnām svābha-*), at [their places on this circle representing] the *upapīṭha*. (78c–79b)

[The yoginīs' outer feature] is also to be discerned by the pratyālīḍha posture on all [twelve] circles. (79cd)

[This circle] is understood to be the Form Realm, the Stainless [Level], and the first continent.⁸⁸² (80ab)

Then, he should discern Leader [Herukas on the first circle]. Light Herukas are proclaimed [on the second circle]. Lotus Herukas are on the third. Space [Herukas] are taught on the fourth. Wind Herukas are on the fifth. Earth Herukas⁸⁸³ are taught on the sixth. Fire Herukas are on the seventh. Water Herukas are on the eighth. Knowledge Herukas are on the ninth. Mind Herukas are on the tenth. Speech Herukas are on the eleventh. Body [Herukas] are taught on the twelfth.⁸⁸⁴ (80c–83b)

⁸⁸² According to the *Bohitā* (D 1419, 141r5), this continent is *zla ba'i gling*, whose Sanskrit can be restored as *candradvīpa* (*Kālacakra*, Skt ed. (Dwivedi 1994), 1.16.).

⁸⁸³ For "Earth Heruka," the text is †*ddhi+theruka* (corrupted). As the Tibetan translation (sa yi he ru ka) suggests, this class of heroes must have the name of "earth," one of the Five Elements.

⁸⁸⁴ The heroes from the fourth class (Space Herukas) to the twelfth class (Body Herukas) each have the name of the circles in which they reside. In the *Ratnapadmarāganidhi* (D 1516, 33r7–34r1), these twelve classes of Herukas are connected with the teaching of meditative rotation (*kun du spyod pa*, **saṃcāra*). These Herukas are forms of heroes, whom a practitioner visualizes moving through the twelve circles from the Adamantine Circle to the Body Circle and then coming back to the Adamantine Circle. On the twelve circles, they behave as husbands of the yoginīs.

Those twelve are greatly adamantine Herukas, [who are] not [taught] in any other tantras. Their outer appearance is in accordance with [that of] Heruka in union with the triple wheel.⁸⁸⁵ A wise man should understand the colors [of their bodies as identical to the colors] of their respective circles. (83c–84)

The Heart Circle, the second, is thus [taught]. (85)

6.4.4. The Merit Circle (*guṇacakra*)

Now, outside that is a circle named “All Merits,” [which is colored] whitish-red. He should place thirty-six women of morality, [who are] eminent, in the middles of [the circle’s] adamantine spokes. (86)

(1) Brāhmaṇī (“*brāhmaṇa* woman” or a woman from the priestly caste), (2) Kṣatriṇī (“*kṣatriya* woman”), (3) Vaiśyī (“*vaiśya* woman”), (4) Śūdrī (“*śūdra* woman”), (5) Caṇḍālinī (“*caṇḍāla* woman”), (6) Sucī (perhaps for Śvacī, *m.c.* for Śvapacī, “dog-cooker woman”), (7) Ḍombī (“*ḍomba* woman”), (8) Naṭī (“dancer woman”), (9) Kapālinī (“skull-bearer woman”), (10) Kaivartī (“fisher woman”), (11) Veṇunaṭī (“flute-dancer woman”), (12) Śaṅkhinī (“shell-bearer woman”), (13) Tantuvāpī (“weaver woman”), (14) Kandunī (for Kandukī, “cook woman”), (15) Kāṣṭhakārikā (“carpenter woman”), (16) Mālinī (“garland-maker woman”), (17) Tailinī (“oil-treating woman”), (18) Chepī (or Cheyī, “dyer woman”),⁸⁸⁶ (19) Kośakārī (“box-maker woman”), (20) Dhūtinī (for Dūtinī, *m.c.* for Dūtī, “messenger woman”), (21) Haḍagāḍī (“bone-treating woman”), (22) Gaṇikā (“courtesan” or “astrologer woman”), (23) Kallavālī (for Kalyapālī, “wine-seller woman”), (24) Kūparī (*m.c.* for Kūpakārī, “well-digger woman”), (25) Rājabhaṭī (“royal-soldier woman”), (26) Khaṭṭikī (“hunter [or butcher] woman”), (27) Tambolavikrayī (for Tāmbūlavikrayī, “betel-seller woman”), (28) Suvarṇakārī (“goldsmith woman”), (29) Lohārī (*m.c.* for Lohakārī, “blacksmith woman”), (30) Maṇihārī (“jewel-carrying woman”), (31) Dāvakī (“forest-dwelling savage woman”), (32) Mlecchī (“foreign woman”), who is Oḍinī (“woman from Oḍra or Orissa”), (33) Vaṇijī (“merchant woman”), (34) Pattharagāḍhī (“masonry woman”), (35) Kṛṣikā (“farmer woman”), and (36)

⁸⁸⁵ The *Bohitā* does not comment on this term “Heruka in union with the triple wheel” (*trīcakrasaṃvaraḥerukam*). This term is obscure, but it seems to indicate Heruka with four faces and twelve arms. Heruka with the triple wheel serves as the core element that constitutes various forms of Heruka maṇḍala (such as the fivefold Heruka maṇḍala) in the Saṃvara tradition. The most popular form of Heruka in these maṇḍalas is the one who has four faces (with three eyes on each) and twelve arms and who assumes the *ālīḍha* posture. The *Ratnapadmarāganidhi* (D 1516, 33r7–v7) provides two teachings. The first is that these twelve classes of Herukas have “the same faces and other [physical features] as before” (*zhal la sogs pa sngar dang mtshungs par*: D 33r7), which seems to mean the physical features of the heroes on the twelve circles from the Adamantine Circle to the Body Circle do. The second is that these twelve classes of Heruka each have “one face and twelve arms” (*zhal bzhi phyag bcu gnyis pa*: D 1516, 35r2).

⁸⁸⁶ I am not certain of the word *cchepī* or *ccheyī*. I have translated its Tibetan translation, *tshos ma*.

Carmakārī (“leather-worker woman”) are the yoginīs [on this circle]. The color [of their bodies] is the same as [the color] of the circle (whitish-red). All other [features of the yoginīs] are to be understood as the same as [the features of the yoginīs] on the Heart Circle. (87–91)

On this [Merit Circle], he should recognize the *kṣetra* (“field,” a class of holy sites). [The circle] comprises all classes of birth in the Desire Realm. They said [that the circle represents] the second continent.⁸⁸⁷ [It is] itself of the nature of [united] wisdom and means. [The circle is] also the Luminous Level. [It is] itself to be venerated as a teacher. (92–93b)

[The yoginīs’] mantras, [which involve] recitations of [their] individual names, are stated to begin with the letter *om*. The letters *hūṃ hūṃ phaṭ* are [recited] exactly at the end. He should make [mantras of all yoginīs] on all circles [in this manner]. (93c–94b)

Outside that, he should give a circle, [on which there are] two lines [colored] black and dark blue.⁸⁸⁸ Gates, arched doorways, and altars are [on the circle], adorned with garlands of pearls and half-garlands of pearls. (1) Kākāsyā, [who is] like Ḍākinī [in color], is in the middle of the east gate; (2) Ulūkāsyā is in the north; (3) the dog-faced one (namely, Śvānāsyā), in the west; and (4) Sūkarāsyā, in the south. As for the color, [these three] eminent ones are like Lāmā and the others.⁸⁸⁹ [Yoginīs] residing at the southeast, southwest, northwest, and northeast corners are (5) Yamadāḍhī, (6) Dūtī (for Yamadūtī), (7) Daṃṣṭrī (for Yamadaṃṣṭrī), and (8) Mathanī (for Yamamathanī) in order. Two colors should be evenly assigned [to them] in accordance with the [directions they] face, respectively.⁸⁹⁰ (94c–98b)

There are east, north, west, and south divisions in all [four layers]. He should make [the four divisions] blackish-dark blue, green, red, and yellow in color, [respectively]. The Innate maṇḍala (viz., the Innate Layer) is thus [described]. As [the whole maṇḍala is] a fourfold circle (viz., comprises four layers), he should subsequently make the Dharma, Enjoyment, and Emanation Layers in order. (98c–100b)

The second [layer’s outermost] circle (the Earth Circle) [has] three lines. The third [layer’s outermost circle, viz., the Knowledge Circle, has] four lines. The fourth

⁸⁸⁷ According to the *Bohitā* (D 1419, 142r5), the second continent is *dkar po’i gling*, whose Sanskrit may be restored as *sitābhadvīpa* (*Kālacakra*, Skt ed. (Dwivedi 1994), 1.16.).

⁸⁸⁸ According to the *Ratnapadmarāganidhi* (D 1516, 5v1), these two lines represent the two currents of vital air in the right and left inner channels.

⁸⁸⁹ In short, these four gatekeeper ḍākinīs have the same body colors as the four ḍākinīs residing at the four cardinal directions on the central lotus. Kākāsyā is colored like Ḍākinī (black); Ulūkāsyā like Lāmā (green); Śvānāsyā like Khaṇḍarohā (red); and Sūkarāsyā like Rūpiṇī (yellow).

⁸⁹⁰ That is to say, Yamadāḍhī is colored half black and half yellow; Yamadūtī is half yellow and half red; Yamadaṃṣṭrī is half red and half green; and Yamamathanī is half green and half black.

[layer's outermost circle, i.e., the Body Circle] has five lines. Charnel grounds are on all [outermost circles] in order. He should make [the first, second, and third outermost circles] round in shape. [They are] understood to have grounds such as the outer [ground].⁸⁹¹ The circle with five lines (the Body Circle) is square [in shape] and is resplendent. **(100c–102b)**

The charnel grounds on the Innate Layer are explained here—(1) Caṇḍogra, (2) Gahvara, (3) Jvālākula, and (4) Karaṅka. Horrible, they are located in the [four cardinal] directions, starting with the east [and going] anticlockwise. (5) Aṭṭaṭṭahāsa is in the northeast; (6) Lakṣmīvana is in the southeast; (7) Ghorāndhakāra is in the southwest; and (8) Kilikilārava is in the northwest. The charnel grounds are terrifying in appearance with howlings of vetālas, bhūtas, and jackals. The eight charnel grounds should be placed in this order. **(102c–105)**

In addition, there are trees, the guardians of direction, serpent kings, and cloud kings in order—[The trees are] (1) Śirīṣa, (2) Aśvattha, (3) Kaṅkeli, (4) Cūta, (5) Vaṭa, (6) Karaṅja, (7) Latāparkaṭi, and (8) Pārthiva. [The guardians of direction are] (1) Indra, (2) the wealth-giver (Kubera), (3) the Lord of Nāgas (Varuṇa), (4) Yama the Lord, (5) Īśāna, (6) the fire (Agni), (7) Rākṣasa the king, and (8) the Lord of wind (Vāyu). [Serpent kings are] (1) Vāsuki, (2) Takṣaka, (3) Karkoṭa, (4) Padma, (5) Mahāpadma, (6) Huluhulu, (7) Kulika, and (8) Śaṅkhapāla. (1) Garjita, (2) Ghūrṇita, (3) Ghora, (4) Āvarta, (5) Ghana, (6) Pūraṇa, (7) Varṣaṇa, and (8) Caṇḍa—these are cloud kings. **(106–109)**

All is here in the charnel grounds; he should give a wreath of vajras [to them]. All is also to be done in this same [charnel ground]. [All is] taught to be both external and internal. **(110)**

The Merit Circle, the third, is thus [taught]. **(111)**

The first layer. **(112)**

6.5. The Second Dharma Layer

6.5.1. The Space Circle (*ākāśacakra*)

Now, the Space Circle outside [this] is like a dark blue lotus [in color]. Sky-going yoginīs are in the middles of the thirty-six spokes [of the circle], as follows. **(113)**

⁸⁹¹ Every outermost circle has a three-layer structure: it consists of three grounds, which are arranged in a concentric manner. The three grounds are the inner ground, on which thirty-six pairs of ḍākinīs and heroes reside, the middle ground, on which the four gates are placed, and the outer ground, on which the eight charnel grounds exist.

[They are] (1) Kinnarī, (2) Gandhārī (a particular *rāga*),⁸⁹² (3) Huntakī (perhaps for Huḍukkī, a kind of drum), and (4) Pāṭavī (“skill,” some musical instrumental of that name, or a corruption of Paṭahī, a kind of drum), (5) Vīṇā (Indian lute), (6) Vaṃśā (flute), (7) Mukundā (a kind of drum), (8) Murujā (for Murajā, a kind of drum), (9) Gaggarikā (for Gargarikā, “water pot” used as a drum), (10) Kāṃsā (some musical instrument made of “bell metal”), (11) Selendrikī (for Śailendrikī; some musical concept), (12) Gītā (“song”), (13) Karaḍā (for Karaṭā, a kind of drum), (14) Tamaḍā (some musical concept), the excellent, (15) Nṛtyā (“dancing”), (16) Lāsyā (dance representing love emotions), (17) Ḍukkā (for Ḍhakkā, a kind of drum), (18) Tālī (cymbal), (19) Sāraṇā (producing a sound), (20) Dundubhikā (some musical instrument producing a sound like “dundubha”), (21) Modrī (for Maudryī, “hand gesture”), (22) Tānī (melody passage), (23) Pañcamā (the sound *pa*), (24) Nālavī (*m.c.* for Nālavamśī, “reed”), and (25) Ṭambhakī (perhaps for Tumbakī [“of nasal sound”]; some musical concept), (26) Ḍamarī (a *ḍamaru* drum), (27) Ḍuṇḍukī (some musical instrument producing a sound like “duṇḍu”), (28) Kāhalī (a kind of drum), also (29) Orakī (a kind of trumpet),⁸⁹³ (30) Bhūkī (perhaps for Bhukkī, some musical instrument producing a sound like “dog’s bark”), (31) Ghaṇṭā (bell), (32) Kiṅkiṇī (small bell), (33) Ghurghurī (jingle bell), also (34) Ḍukolikā (some musical concept) herself, (35) Śāṅkhī (“conch shell”), and (36) Ghoṣavatī (“sounding”), [They are] eminent mistresses with companies. **(114–117)**

The colors [of these yoginīs] are various and wonderful. Alternatively, [they have] the circle’s color (dark blue). [They] dwell in the *upakṣetra* (“near to the field”) [holy sites], are [inhabitants of] the third continent,⁸⁹⁴ and are excellent. Residing in this continent, they belong to the class of sky-going females (*khecarī*). It is the Radiance Level. [All twelve levels are] connected with their respective [classes of holy] sites such as the *pīṭha*. **(118–119)**

Also in this regard, in some cases, instead of a small drum and a skull staff, he can make [the yoginīs have in their hands] their respective marks and [show their respective musical] gestures if he wishes. **(120)**

He should attach [images of] their respective lords to [their] diadems on all circles, because, in this [system, they are] of the nature of wisdom and means based on [their] class of birth being noble by nature. He should arrange many othe [physical

⁸⁹² Gandhārī may be a corruption of Gandharvī. However, “Gandhārī” is a musical concept and “Gandharvī” is a musical spirit, and both match the context.

⁸⁹³ My translation of “Orakī” is based on its Tibetan translation, *rwa dung*.

⁸⁹⁴ According to the *Bohitā* (D 1419, 143v1), the third continent is *ku sha’i gling*, whose Sanskrit can be restored as *kuśadvīpa*, roughly corresponding to *varaparamakuśadvīpa* in the *Kālacakra* (Skt ed. (Dwivedi 1994), 1.16).

features of them] such as ornaments in the same way as previously [mentioned]. [Yoginīs] on all circles have three eyes and are naked. (121–122)

The Space Circle, the first, is thus [taught]. (123)

6.5.2. The Wind Circle (*vāyucakra*)

Outside that is the Wind Circle, colored in variegated dark blue. [Figures] of yoginīs should be placed in the middles of the adamantine spokes in order. The wise should also know the other name [of their consort heroes], “Ākāśagarbha”. (124–125b)

[The yoginīs are] (1) Garuḍī (female Garuḍa), (2) Haṃsī (“swan”), (3) Citrī (some “multicolored” bird), (4) Kākī (“crow”), (5) Bakī (“crane”), (6) Tittirikā (“partridge”), (7) Mayūrī (“peacock”), (8) Tāmracūḍī (“cock”), (9) Gudabulikā (perhaps for Gudacūlikā, some bird with “intestine-like crest”), (10) Komalā (some “charming” bird), (11) Pārāvātī (“dove”), (12) Bṛhatkākī (“raven”), (13) Gaḍinī (“goldfish-carrier,” some bird), (14) Kapiñjalī (“pheasant”), (15) Sukī (for Śukī, “parrot”), (16) Mantrī (“fowl”),⁸⁹⁵ (17) Sārasā (“swan”), (18) Gṛddhā (for Gṛdhrā, “vulture”), (19) Ulūkī (“owl”), (20) Caṭikā (“sparrow”), (21) Kāṣṭhacaṭī (*m.c.* for Kāṣṭhacaṭakī, “wood sparrow”), (22) Cakravākī (“chakra bird”), (23) Vṛkṣāraṇī (“tree-refuge,” some bird), (24) Karkavī (some bird), (25) Jalakākī (“water crow”), (26) Bilāḍī (for Biḍālī, “cat,” perhaps regarded as a flying creature), (27) Nīlagrīvī (some “blue neck” one, perhaps from Nīlākṣī, “goose”),⁸⁹⁶ (28) Sārikā (“myrna”),⁸⁹⁷ (29) Senā (for Śyenā, “hawk”), (30) Kuṅkumalolā (some bird whose “tongue [is colored] saffron”), (31) Vātīrī (some bird), (32) Kākajaṅghakī (some bird with “crow-like shank”), (33) Sāmā (for Śyāmā, “cuckoo”), (34) Lehapiṣṭā (“heron”), (35) Daddarī (for Dardarī, “partridge”), and (36) Sṛgālinī (some bird hunting a deer). (125c–129b)

The yoginīs’ circle is thus [described]. The color [of their bodies] is the same as [the color of] the circle of [their residential] place (variegated dark blue). Alternatively, [they] each individually should be understood [to have a different body color]. And [their physical features] such as hands are as before. All [couples of yoginīs and heroes] are of the nature of wisdom and means. [Every yoginī who] dwells in the *chandoha* (“milking together”) [holy sites], is excellent, should be known to be [of]

⁸⁹⁵ For the *mantrī* (a kind of bird), see the *Sampuṭodbhava*, Skt ed. (DTC 2021), 7.4.58 (*mantrī* = *khyim bya*) and DTC’s translation for it (“cock”).

⁸⁹⁶ Alternatively, her name can be edited as Nīlagrīvī (some animal whose neck is reed-like).

⁸⁹⁷ Manuscripts B and C and the *Vārāhikālpā* provide the reading of Mārikā (“falcon”), which also makes sense.

the Hard-to-Conquer Level, and are approved to live in the fourth continent.⁸⁹⁸
(129c–131b)

This layer (*cakra*) (the second layer) consists of the egg-born. [It is] triple, divided by quality. Consisting of three [circles], the third layer is formed by the moisture-born. The fourth layer, called “womb-born,” is understood to comprise three [circles].
(131c–132)

The Wind Circle, the second, is thus [taught]. **(133)**

6.5.3. The Earth Circle (*medinīcakra*)

Now, outside [that], I shall explain an excellent circle, named “earth,” [which is] yellow in color according to its own nature and provided with thirty-six spokes. Thirty-six yoginīs, [who] go on the ground, are [on the spokes] in order. **(134–135b)**

[The yoginīs are] (1) Siṃghī (“lion”), (2) Vyāghrī (“tiger”), (3) Bhīmbhā (perhaps for Bhambhā[ravā], “cow”), (4) Śaśī (“hare”), (5) Gajī (“elephant”), (6) Mṛgī (“deer”), (7) Mārjārikī (“cat”), (8) Gāvī (“cow”), (9) Mahiṣī (“buffalo”), (10) Turagī (“horse”), (11) Jambukī (“jackal”), (12) Gaṇḍī (“rhinoceros”), (13) Camarī (“yak”), (14) Mūṣī (“rat”), (15) Gardabhī (“donkey”), (16) Bheḍī (“ram”), (17) Ajakī (“goat”), (18) Eḍakī (“sheep”), in order, (19) Śvānī (“dog”), (20) Sūkarī (“boar”), (21) Bhallī (“bear”), (22) Ḍaṇḍārī (for Daṇḍārī, “elephant”), and (23) Mūñjakī (some animal living on the *muñja* grass), (24) Vesarā (“mule”), (25) Vilāṣī (for Vilāsinī, “serpent”), (26) Araṇyī (some forest animal), (27) Br̥haśvānikā (for Br̥hacchvānikā, “big dog”), (28) Droṇakākī (“raven”), (29) Śārdūlī (“panther”), (30) Vyāḍā (“snake”), (31) Citriṇī (some animal of variegated colors), (32) Kuṭikā (“crooked,” “camel”),⁸⁹⁹ (33) Nakulī (“mongoose”), (34) Kṛkī (“lizard”), (35) Guhā (“horse”), and (36) Grāmanivāsinī (“village dweller,” some village cattle), the excellent. **(135c–138)**

The color [of their bodies] is the same as [the color] of the circle (yellow). Alternatively, again, [they] each [have] their respective colors. Having the nature of wisdom and means, [every] goddess dwells in the *upacchandoha* (“near to the milking together”) [holy site]. She is [of] the Immediacy Level and is the Wisdom Perfection. [She] lives in the fifth continent.⁹⁰⁰ [Their physical features] such as weapons are as before. [Every yoginī’s] physical body assumes the form of a woman. [However, each yoginī’s] face is taught to be in accordance with her own nature (animal face).
(139–141b)

⁸⁹⁸ According to the *Bohitā* (D 1419, 143v6–v7), the fourth continent is *mi’am ci’i gling*, whose Sanskrit can be restored as *kiṃṃnaradvīpa* (*Kālacakra*, Skt ed. (Dwivedi 1994), 1.16).

⁸⁹⁹ My translation into “camel,” whose body is partially crooked, is based on its Tibetan translation, *rngamo*.

⁹⁰⁰ According to the *Bohitā* (D 1419, 144v1), the fifth continent is *krung krung gi gling*, whose Sanskrit can be restored as *krauñcadvīpa* (*Kālacakra*, Skt ed. (Dwivedi 1994), 1.16.).

(1) Brahmānī, (2) Māheśvarī, (3) Kaumārī, and (4) Vaiṣṇavī are to be known at the east, north, west, and south gates, [respectively]. Then, (5) Vārāhī, (6) Indrī, (7) Caṇḍī, and (8) Mahālakṣmī are at the [four] corners. Forms and marks [of these yoginīs] at the [four] gates are known to be like Ḍākinī and so on.⁹⁰¹ [The yoginīs] at the [four] corners are like Yamadāḍhī and so on, [who reside at the outer four corners on the Merit Circle]. As three lines are also to be known on this [circle, connected] with the body, speech, and mind [aspects of the] *dharma*,⁹⁰² [it is] very resplendent with a *dharma* wheel. **(141c–144b)**

[Eight] charnel grounds are indeed taught in the middles of the blazing circles. He should arrange [the four] awful charnel grounds, (1) Māraṇa, (2) Saṃtrāsana, (3) Mahābhaya, and (4) Bhayaṃkara, in [the four cardinal directions] going counterclockwise; and (5) Uccāṭaka (for Uccāṭana), (6) Vidveṣaṇa, (7) Mūkana, and (8) Stambhana are at the [four] corners starting with the northeast. Then, he should place the trees [in these eight charnel grounds] in order. **(144c–146)**

Then, [the trees are] (1) a *pūga*, (2) an *akṣoṭaka*, (3) a *nālīra*, (4) a *dāḍima*, (5) a *bilva*, (6) an *āmalaka*, (7) a *bijjora*, and (8) a *rudra*. He should place [them] in order. (1) Indrī, (2) Yamā, (3) Rudrā, (4) Yakṣiṇī, (5) Bhūtinī, (6) Ṛṣī, (7) Rākṣasī, and (8) Vāyubhāryā—he should place the female world guardians. There are [also] female serpents and female clouds. He should place all [of them] on this [circle] completely. **(147–149b)**

The maṇḍala wheel is thus taught. He should make [it for the sake] of all [kinds of] success. [While performing a ritual to do so,] he should visualize a leader (hero) on this [maṇḍala], colored in accordance with the [purpose of] ritual. **(149c–f)**

The Earth Circle, the third, is thus [taught]. **(150)**

The second layer comprising [the Space, Wind and Earth] Circles. **(151)**

6.6. The Third Saṃbhoga (Enjoyment) Layer

6.6.1. The Fire Circle (*agnicakra*)

Now, here outside, another, I shall explain the Fire Circle, [which is] red in color and is blazing greatly. He should arrange excellent yoginīs born of the gods' clan and others on the thirty-six spokes. **(152–153b)**

⁹⁰¹ The *Bohitā* does not explain whom the words “Ḍākinī and so on” indicate. I consider that they indicate the four major goddesses with one face and two arms residing on the central lotus, who are Ḍākinī in the east, Lāmā in the north, Khaṇḍarohā in the west, and Rūpiṇī in the south. This means that, although their faces are different, they have similar physical features as the four ḍākinīs at the four gates on the Merit Circle, i.e., Kākāsyā and the other three ḍākinīs.

⁹⁰² According to the *Ratnapadmarāganidhi* (D 1516, 5v1), the three lines are colored dark blue, red, and white.

(1) Devinī, (2) Nāginī, (3) Yakṣī, (4) Bhūtī, and the solely existing. [The goddess] asked “Is that all?” [Then, those] born of the gods’ clan are stated [by the Blessed One as follows]—(5) Mātā (“mother”), (6) Bhāryā (“wife”), (7) Bhaginī (“sister”), (8) Duhitā (“daughter”), (9) Bhāgineyikā (“sister’s daughter”), (10) Pitu (for Pitur) Bhaginī (“father’s sister”),⁹⁰³ and she, (11) Mātulasya Bhāryakā (“maternal uncle’s wife”), (12) Bhāryābhaginī (“wife’s sister”) and (13) [Bhāryā]mātā (“wife’s mother”), (14) that same one’s Pitur Mātṛkā (Bhāryāpitur Mātṛkā, “wife’s father’s mother”), (15) Bhāryāpitāmahī (“wife’s paternal grandmother”), (16) Mātu (for Mātur) Mātā (“mother’s mother”), and (17) Bāndhavī (“female relative”), (18) Mātu (for Mātur) Bhaginī (“mother’s sister”) and (19) [Mātu] Bhāgineyikā (“mother’s sister’s daughter”), (20) Svamātu Mātā (“one’s own mother’s mother”), (21) [Svamātu] Bhaginī (“one’s own mother’s sister”), (22) [Svamātu] Bhāgineyī (“one’s own mother’s sister’s daughter”), and (23) her Putrikā (Svamātur Putrikā, “one’s own mother’s daughter,” or Bhāgineyīputrikā, “sister’s daughter’s daughter”),⁹⁰⁴ (24) Pitur Mātā (“father’s mother”), (25) Pitāmahī (“paternal grandmother”), (26) Pitulasya Bhāryakā (“paternal uncle’s wife”), (27) Duhitāputrabhāryā (“daughter’s son’s wife”), and again (28) Bhāryāyā Bhaginī (“wife’s sister”), (29) Svapitur Bhaginī (“one’s own father’s sister”), (30) [Svapitur] Putrī (“one’s own father’s daughter”), and (31) that same one’s Svagotraḥ (Svapitur Svagotraḥ, “one’s own father’s own kinswoman”), (32) Bhrātāyā Bhāryā (“brother’s wife”), (33) [Bhrātāyāḥ] Putrī (“brother’s daughter”), (34) Bhrātāyāḥ Putrasya Bhāryakā (“brother’s son’s wife”), (35) Duhitāyā Bhartṛmātuḥ Putrasya Svasṛkā (“daughter’s husband’s mother’s son’s mother-in-law”), and (36) Duhitāputrī (“daughter’s daughter”). The thirty-six female messengers (yoginīs) are [thus] made known. [They are] proclaimed to be red in color, and [their physical features] such as weapons are as before. **(153c–160)**

[Every yoginī on this circle is of] the Far-Reaching Level, lives in the sixth continent,⁹⁰⁵ is said [to dwell in] the *melāpaka* (“meeting”) [holy site], and has the nature of the wisdom and means. She indeed always [constitutes] a power circle and is to be understood as a beautiful woman [matching her consort hero resembling] her in appearance. All [deities on the circles] such as the Adamantine Circle are [placed] clockwise and anticlockwise. **(161–162)**

He certainly performs worship here with the left and right hands. [There are] beasts: Every [practitioner] gathered together should offer the meat [of beast]

⁹⁰³ In manuscript C, in which the corrupted part (*śnu sā*) has been emended as *svasā*, her name is Pitu (for Pitur) Bhaginī Svasā (“father’s sister or soror”) or Pitu (for Pitur) Bhaginīsvasā (“father’s sister’s sister[-in-law]”).

⁹⁰⁴ It depends on what the word *asya* (for *asyāḥ*, “her”) indicates.

⁹⁰⁵ According to the *Bohitā* (D 1419, 145r2), the sixth continent is *drag po’i gling*, whose Sanskrit can be restored as *raudradvīpa* (*Kālacakra*, Skt ed. (Dwivedi 1994), 1.16).

of all [kinds]. He should offer various kinds of beverage and a variety of foods (the lickable). Having risen from your seat, perform worship! O vajra-holder! Again, having come, [he should perform] the circle worship for the twelve [circles]. (163–164)

The Fire Circle, the first, in the Enjoyment Layer is thus [taught]. (165)

6.6.2. The Water Circle (*jala-/udakacakra*)

Now, outside that, I explain the Water Circle, [which has] great supernatural power. He should visualize the yoginīs in sequence on the white-colored thirty-six spokes. (166)

(1) Makarī (“makara”), (2) Kūrmī (“turtle”), (3) Macchā (for Matsyā, “fish”), (4) Viṅgī (for Vyaṅgī, “frog”), (5) Kacchapī (“tortoise”), (6) Oḍrikā (from *udra*, “otter,” or from *oḍra*, some water creature living in Oḍra or Orissa), (7) Sūcī (“scorpion” or some stinging creature),⁹⁰⁶ (8) Gaggarī (for Gargarī, “catfish”), (9) Mīlī (some creature, perhaps a corruption of Śilī [for Śīlī], “large snake,” or Śīlī, “a kind of worm or frog”),⁹⁰⁷ (10) Jalaguhā (some creature in a “hiding place in water”), (11) Kīṭimukhā (some “worm-face” creature), (12) Phaḍiṅgī (“cricket”), (13) Karkaṭī (“crab”), (14) Sūyī (some creature), (15) Mūṣikā (“mouse”), (16) Pippaṭimukhā (for Pipīlamukhā, some “ant-face” creature), (17) Jalanārī (“mermaid”), (18) Vaḍavī (“mare”), (19) Dantinī (“elephant”), (20) Vyāghrī (“tiger”), (21) Jambukī (“jackal”), (22) Jalāhī (“water snake”), (23) Śaṅkhā (“conch shell”), (24) Kapardī (“cowrie”), (25) Muktikī (“pearl”), (26) Maṇī (another kind of “pearl”), (27) Jiṅgurī (some creature), (28) Līsī (some creature), (29) Durddurī (or Duddurī, perhaps for Dardurī, “frog”), (30) Karṇāṭī (some water creature living in Karṇāṭa), (31) Phāṭakī (perhaps for sphāṭakī, some creature),⁹⁰⁸ (32) Dāvakī (some creature), (33) Kṛmī (“worm”), (34) Juṣujuṣī (some creature, perhaps sounding “juṣu juṣu”), (35) Daṃśakī (“gadfly”), and (36) Kalā (some creature). [They are] female leaders of gods and are eminent. (167–170b)

Born of their specific clans, [the yoginīs] have the appearances colored in this way.⁹⁰⁹ Alternatively, [their color is] white. The yoginīs have faces of their specific forms in order.⁹¹⁰ In addition, [every yoginī] is to be discerned as [an inhabitant of] the *upamelāpaka* (“near to the meeting”) [holy site], to be [of] the Immovable Level, to

⁹⁰⁶ My translation into “scorpion” is based on its Tibetan translation, *sdig nag* (“black scorpion”).

⁹⁰⁷ Śīlī and Śilī are supported by Tibetan sources by Jayasena, namely, the Tibetan translation of the *Ḍākārṇava* (*śī li ma*) and a transcription of the Sanskrit name of this deity in the *Ratnapadmarāganidhi* (*ba dzra shi lī ye*). In manuscript C, the term has been emended as Mānī (“fish”).

⁹⁰⁸ If this name comes from *sphāṭaka* (“a drop of water” or “crystal”), this may indicate some small or transparent water creature.

⁹⁰⁹ This seems to mean that the body colors of the yoginīs are same as those of the creatures that constitute their names.

⁹¹⁰ This means that the yoginīs have faces of the creatures in accordance with their names.

be unexcelled, and to live in the seventh continent.⁹¹¹ [Their] weapons are as before. (170c–172b)

Alternatively, [the yoginīs'] male consorts are the thirty-six male deities [residing in the respective holy sites] starting with Pūrṇagiri.⁹¹² He should make their faces similar to [their] female consorts' [faces], corresponding to the order of [the twelve classes of holy site starting with] the *pīṭha*. This, the Jambū continent, is thereby divided into twelve sections.⁹¹³ (172c–173)

The ocean is named Saline—all creatures belonging to it are associated with the moisture-born [deities on the Water Circle]. [He should understand] humans to be among the womb-born. The moisture-born belong to this, [the Water] Circle. The womb-born belong to the Fire Circle. Replete with all [kinds of good] characteristics, [the Water Circle] itself has the nature of wisdom and means. (174–175)

The Water Circle, the second, is thus [taught]. (176)

6.6.3. The Knowledge Circle (*jñānacakra*)

Now, outside that, I shall explain the Knowledge Circle entirely, [which is] multicolored and has thirty-six spokes corresponding to the sequence of the asuras' clan. (177)

(1) Tilottamā (“the best sesame seed”), (2) Atisukhā (“extraordinary pleasure”), (3) Apsarasā (*apsaras* + female ending *ā*; “apsaras”), (4) Mahāratā (“greatly pleased”), (5) Ratī (“sexual pleasure”), (6) Ratākhyā (“named *ratā* or pleasant”), (7) Padminī (“having a lotus”), (8) Śaṅkhinī (“having a conch shell”), (9) Citriṇī (“having a variety of things”), (10) Gajā (“elephant”), (11) Mahārūpā (“great appearance”), (12) Surūpā (“good appearance”), (13) Kāntī (“love”), (14) Vilāsinī (“charming woman”), (15) Sukhā (“pleasure”), (16) Puṣpakāmī (“wishing a flower”), (17) Kumudī (water lily), (18) Nīlotpalā (blue lotus), (19) Sundarī (“beautiful”), (20) Rāgā (“desire”), (21) Mahārāgā (“great desire”), (22) Rāmākhyā (“named ‘pleasing’”), (23) Mahārāmakī (“greatly pleasing”), (24) Madanā (“love passion”), (25) Madanapriyā (“love and favor”), (26) Kāminī (“amorous”), (27) Mahākāmikā (“very amorous”), (28) Sukhodbhavā (“born of pleasure”), (29) Sukhamatī (“having pleasure”), (30) Priyatamā (“dearest”), (31) Premakā (“affection”), (32) Saubhāgyamatī (“having

⁹¹¹ According to the *Bohitā* (D 1419, 146r2), the seventh continent is ‘*jam bu’i gling*, whose Sanskrit can be restored as *jambūdvīpa* (*Kālacakra*, Skt ed. (Dwivedi 1994), 1.16).

⁹¹² This view seems to be based on the teaching that this circle, the Water Circle, represents the seventh continent, the Jambū continent. The holy sites such as Pūrṇagiri, which are divided into twelve classes of holy site such as the *pīṭha*, are located on the Jambū continent.

⁹¹³ The twelve classes of holy site, or twelve sections, are: (1) the *pīṭha*, (2) *upapīṭha*, (3) *kṣetra*, (4) *upakṣetra*, (5) *chandoha*, (6) *upacchandoha*, (7) *melāpaka*, (8) *upamelāpaka*, (9) *śmaśāna*, (10) *upaśmaśāna*, (11) *pīlava*, and (12) *upapīlava*. See the *Ḍākārṇava* (15.261–272).

good fortune”), (33) Saubhāgyā (“happy”), (34) Meṇukā (lower woman),⁹¹⁴ (35) Pradyumukhī (“facing religious merit”), and (36) Jātirūpī (“birth and form”) are declared to be the yoginīs [on this circle], the best female leaders. **(178–182b)**

All [yoginīs and heroes] have the nature of wisdom and means. The color [of their bodies] is manifold like [the color of the circle]. The weaponry in hand is as before, and the Eminence Level is to be known. **(182c–183b)**

[The Knowledge Circle is] the *śmaśāna* (“charnel ground”) [holy site] and appears to be a jewel. [The yoginīs and their consort heroes are] performers of self-existing pleasure. Therefore, [this] maṇḍala (layer) comprising the three circles is [connected with] the Enjoyment Body. Four lines are [drawn] on the circuit [of the Knowledge Circle] in terms of the purity of the Fourfold Pleasure.⁹¹⁵ **(183c–184)**

[These] yoginīs [reside] at the four gates starting with the east in order: (1) Gaurī, (2) Caurī, (3) Vetālī, and (4) Ghasmarī. He should place [them], again. The four goddesses residing in the [four] corners are (5) Pukkasī, (6) Śabarī, (7) Caṇḍālī, and (8) Ḍombinī (Ḍombī) in order. [These yoginīs,] in every case, are to be discerned as before.⁹¹⁶ **(185–186)**

A circle of charnel grounds is outside [the four gates and four corners] in the interior of the Knowledge Circle. (1) Bālamṛtyu, (2) Veṣṭabhakṣa,⁹¹⁷ (3) Ghorayuddha, and (4) Savadaṃsava (for Śavadaṃśaka) are in [the four cardinal directions] starting with the east and going counterclockwise. Being greatly compassionate, he should visualize in this way [in the four intermediate directions]. [They are] (5) Dhūmāndhakāra, (6) Agni, (7) Hāhārava, and (8) Mahārava. **(187–188)**

The trees are (1) a *candana*, (2) a *karpūra*, (3) a *jātīphala*, (4) an *elā*, (5) a *nāgakesara*, (6) a *campaka*, (7) a *kundara*, and (8) a *devadāru*. He should also see the guardians of direction. (1) Ravi (Sun), (2) Śīṭala (Moon), (3) Bhūsuta (Mars), (4) Śāśisuta (Mercury), (5) Guru (Jupiter), (6) Bhṛḡu (Venus), (7) Ravitanaya (Saturn), and (8) Daityaśiras are to be discerned. He should make [their] faces appear violent. A flame (or torch), a sword, a short sword, a lance, a razor, a rock, and a bolt of lightning—he should place various weapons in the middle of [each of] the charnel grounds. **(189–192b)**

[There are accomplishments of] the sword, eye-ointment, and pill; [accomplishments of] the foot-ointment and alchemy; and accomplishments of the shoes, quicksilver, and the underworld: the wise can attain [them]. **(192c–f)**

⁹¹⁴ My translation, “lower woman,” is based on its Tibetan translation, *dma’ ba mo*.

⁹¹⁵ According to the *Ratnapadmarāganidhi* (D 1516, 5v2), the four lines are colored dark blue, yellow, red, and green.

⁹¹⁶ This means that these four gatekeeping and four corner goddesses have physical features that are similar to those of the other four gatekeeping and four corner goddesses in the Merit and Earth Circles.

⁹¹⁷ All Sanskrit manuscripts of the *Ḍākārṇava*, the *Maṇḍalārcaṇavidhi*, and the *Vārāhīkalpa* read as Veṣṭabhakṣa (“enclosing and eating”). However, the Tibetan translations of the *Ḍākārṇava* and the *Laghutantraṭīkā* suggest that its name is Śiṣṭabhakṣa or Ucchiṣṭabhakṣa (“eating the remains of food”).

The third, the Knowledge Circle, is thus [taught]. (193)

The Enjoyment Layer, the third layer comprising the three circles. (194)

6.7. The Fourth Nirmāṇa (Emanation) Layer

6.7.1. The Mind Circle (*cittacakra*)

Now, outside that, I shall explain this, the Mind Circle, clearly, [which is] black in color, [is provided with] thirty-six spokes, emerges from the intrinsic nature of all (i.e., the mind), and is excellent. (195)

(1) Nāginī (female nāga), (2) Yakṣiṇī (female yakṣa), (3) Bhūtī (female bhūta), (4) Pretī (female preta), (5) Nārakī (“hell”), (6) Avīci (the lowest hell), (7) Pātakī (“crime”), (8) Anantarī (the sin of “immediate” retribution), (9) Kumbhī (“jar,” a word that constitutes some hells’ names), and (10) Yamastrī (“Yama’s female attendant”), (11) Kālasūtrī (the “black line” hell), (12) Kukūlī (the “chaff” hell), (13) Tapanī (the “hot” hell), (14) Pratāpanī (the “very hot” hell), (15) Rauravī (the “crying” hell), (16) Mahārauravī (the “great crying” hell), (17) Tailapākī (the “frying in sesame oil” hell), (18) Dviparvatī (“two mountains”),⁹¹⁸ (19) Dveṣī (“hatred”), (20) Mohī (delusion), (21) Īrṣyā (“envy”), (22) Rāgī (“greed”), (23) Madamatsarī (“loss of control and stinginess”), (24) Sūtikā (“impurity [caused by child-birth]”), (25) Śītakī (the “cold” hell), (26) Asivanī (the “forest with sword-leaves” hell), (27) Krandanī (“lamenting”), (28) Durbhikṣakā (“famine”), (29) Rogakāntārī (“disease forest”), (30) Śastrā (for Śastrakāntārī, “weapon forest”), (31) Pāṇīyakāntārī (“water forest”), (32) Asinakhī (“sword nails”), (33) Vaitaraṇī (“difficult to cross”: the river between the earth and the world of the dead), (34) Kṣuradhārī (the “razor-holding” hell), (35) Cakrikā (“discus”), and (36) Kumbhāṇḍī (femal kumbhāṇḍa) are great goddesses [on this circle]. The color [of their bodies] is the same as [the color] of the circle (black). (196–200b)

The weaponry in hand are as before. [Every yoginī] is known as having the nature of wisdom and means. In this regard, [the Mind] Circle is understood as [having the nature of] the *upaśmaśāna* (“near to the charnel ground”) [holy site], [the nature of] the Dharma-Cloud Level, and the purity of the nature of the mind, and as all-pervading [like the mind]. (200c–201)

However, devoid of its intrinsic nature, the circle is selfless. Having discerned exactly [the gatekeeping females] outside the grounds in all layers, [he, who] follows the sequence, [should provide] four seats and twelve [seats] to the gatekeeping

⁹¹⁸ I am not certain what this “two mountains” means, but all available sources provide the reading of Dviparvatī. The Tibetan translation is *ri gnyis 'tshir*, which means “crushing (by) two mountains”. Perhaps this represents such a kind of hell or torment.

females of all [layers].⁹¹⁹ Should the sixteen [gatekeepers] thus [taught] be discerned as the [Sixteen] Emptinesses, [he is] wise. (202–203)

Owing to the nature of [both] gnosis and discerning, [the circle] itself has the parts of charnel grounds.⁹²⁰ This [circle] is among the three circles in the Emanation [Layer] by name. Subsequently, the other two circles, all of them (both), are explained. (204)

The Mind Circle, the first, is thus [taught]. (205)

6.7.2. The Speech Circle (*vākcaakra*)

Now, outside is another [circle], the Speech Circle. That is explained. [It is] madder-like red in color, consists of thirty-six spokes, and is powerful. (206)

[The yoginīs are] (1) Pūjā (“worship”), (2) Bhakṣā (“eating”), (3) Nidrā (“sleeping”), (4) Ālasyā (“idleness”), (5) Dharmacintā (“considering the *dharma*”), (6) Bhāvanā (“visualization”), (7) Gṛhacintā (“considering household”), (8) Strīcintā (“considering a woman”), (9) Arthacintā (“considering benefits”), (10) Viyogakā (“separation”), (11) Putracintā (“considering a son”), (12) Abhiśokā (“ardor”), (13) Dhyānā (“meditation”), (14) Mantrajāpikā (“reciting a mantra”), (15) Hrīkā (“shame”), (16) Mānā (“arrogance”), (17) Saṃtāpā (“pain”), (18) Sattvārthakarūṇodyamā (“raising compassion to benefit sentient beings”), (19) Rājacintā (“considering kingship”), (20) Paradrohā (“harming others”), (21) Jñānalābhā (“acquiring wisdom”), (22) Tapasvinī (“ascetic”), (23) Jarā (“aging”), (24) Maraṇacintā (“considering murder”), (25) Sukhā (“pleasure”), (26) Duḥkhā (“suffering”), (27) Aśubhā (“inauspicious”), (28) Asti (“[believing in] the existence”), (29) Nāstikā (“unbeliever”), (30) Gurucintā (“considering a teacher”), (31) Gamanikā (“sexual intercourse”), (32) Kṣemā (“happiness”), (33) Akṣemā (“unhappiness”), (34) Śrāntā (“tired”), (35) Viśrāntā (“rested”), and (36) Bubhukṣitā (“hungry”), the excellent. (207–210)

[Every] goddess is effective in all rituals. This circle is great in nature. [The color of the goddesses’ bodies is] declared to be [the same as] the color of their circle. Here, the rest is as before. (211)

[Every] goddess on this circle inherently has the nature of wisdom and means. They are taught in the *Catuṣpīṭhatantra*, consisting of 12,000 [stanzas]: [they are

⁹¹⁹ This (15.202b–203b) means as follows: Every layer has four gatekeepers. There are four layers; therefore, there are sixteen gatekeepers in total number.

⁹²⁰ See the *Hevajra* (Skt ed. (Snellgrove 1959), I.3.16), according to which the etymology of the word *śmaśāna* (“charnel ground”) is *śvasati* (“he breathes”). The maṇḍala has the nature of both gnosis and discerning, which are states of mind, and a practitioner controls both through breathing. The *Bohitā* (D 1419, 147v6–v7) reads the word *-bhāgavat* (“having the part”) as *bcom ldan ’das* (some form of *bhagavat*, “the Blessed One”), and explains that it is the Blessed One because of conquering (*bcom pa nyid*) the mind through breathing.

equivalent to] Jñānaḍākinī and others. [This is] the doctrine of the goddesses starting with Pūjā. [This circle is declared] to be the *pīlava* (“village border”) site: In this way, [the goddesses are of] the Universal Splendor Level. (212–213)

This way, [the circles] starting with the Knowledge and ending with the Body are stated to be a wheel encircling the Water, Fire, [Earth,] Wind, and Space [Circles]. [Their] excellent yoginīs should be discerned. (214)

The Speech Circle, the second, in the Emanation Layer is thus [taught]. (215)

6.7.3. The Body Circle (*kāyacakra*)

Now, I explain the Body Circle colored in body–speech–mind (mixture of white, red, and black).⁹²¹ Wheel-turning yoginīs are in the middles of the thirty-six spokes. (216)

(1) Cāturmahārājakāyikī (representing the first heaven in the Desire Realm, the lowest heaven), (2) Trāyastriṃśacakravartinī (the second heaven in the Desire Realm), (3) Yāmī (the third heaven in the Desire Realm), (4) Tuṣitī (the fourth heaven in the Desire Realm), the wheel[-turn]er, and (5) Nirmāṇaratayī (for Nirmāṇarati, the fifth heaven in the Desire Realm), (6) Paranirmitavaśavartinī (the sixth heaven in the Desire Realm), (7) Brahmakāyikā (the first heaven in the First Meditation in the Form Realm), the wheel[-turn]er, and (8) Brahmapurohitā (the second heaven in the First Meditation in the Form Realm), (9) Mahābrahmāṇavartinī (the third heaven in the First Meditation in the Form Realm), (10) Parīttābhā (the first heaven in the Second Meditation in the Form Realm), (11) Apramāṇābhī (the second heaven in the Second Meditation in the Form Realm), (12) Ābhāsūrī (the third heaven in the Second Meditation in the Form Realm), (13) Parīttāśubhī (the first heaven in the Third Meditation in the Form Realm), (14) Apramāṇāśubhī (the second heaven in the Third Meditation in the Form Realm), the wheel[-turn]er, (15) Śubhakṛtsnā (the third heaven in the Third Meditation in the Form Realm), (16) Anabhrakī (the first heaven in the Fourth Meditation in the Form Realm), (17) Puṇyaprasavā (the second heaven in the Fourth Meditation in the Form Realm), the wheel[-turn]er, (18) Bṛhatphalacakravartinī (the third heaven in the Fourth Meditation in the Form Realm), (19) Avṛhī (the fourth heaven in the Fourth Meditation in the Form Realm), (20) Atapī (the fifth heaven in the Fourth Meditation in the Form Realm), the wheel[-turn]er, (21) Sudṛṣī (the sixth heaven in the Fourth

⁹²¹ According to the *Bohitā* (D 1419, 148v1–v2), the Body Circle’s color, expressed as “body-speech-mind,” is a mixed color of white, red, and black (*dkar ba dang dmar ba dang gnag pa’i mdog*). It also mentions a variegated color in accordance with the distinction between the body and so on (*sku la sogs pa’i dbye bas sna tshogs pa’i mdog*), which may mean that the Body Circle can be colored white. The *Maṇḍalārcaṇavidhi* (Skt ms. NGMPP B24/52, 31v1–v2) tells that the Body Circle’s color is a mixture of white, red, and black (*śuklaraktakṛṣṇamiśravarṇa*).

Meditation in the Form Realm), (22) Sudarśanī (the seventh heaven in the Fourth Meditation in the Form Realm), (23) Akaniṣṭhavartinī (the eighth heaven in the Fourth Meditation in the Form Realm), (24) Ākāśānantyāyatanī (the first heaven in the Formless Realm), (25) Vijñānānantyāyatanī (the second heaven in the Formless Realm), then, (26) Ākiṃcanyāyatanī (the third heaven in the Formless Realm), (27) Naivasamjñānāsamjñānī (*m.c.* for Naivasamjñānāsamjñāyatanī: the fourth heaven in the Formless Realm, the highest heaven), (28) Nārakī (representing the hell realm), also (29) Pretanī (*m.c.* for Pretī, ghost realm), (30) Tiryā (beast realm), (31) Narī (human realm), (32) Asurī (demi-god realm), and (33) Vimānacāriṇī (gods realm), (34) Śaśiravī (“the moon and the sun”), (35) Yamā (representing Yama’s heaven), and (36) Indrī (Indra’s heaven) are to be discerned as the wheel-turning ones. He should make the color [of their bodies] similar to their own circle (mixture of white, red, and black). The weaponry in hand are as before. **(217–223)**

[Every yoginī] has the nature of wisdom and means, dwells in the *upapīlava* (“near the village border”) [holy site], and is [of] the Level of the Practice of Resolution. These are the twelve circle [deities]. **(224)**

Square [in shape], this circle has the name of the Emanation Body, [is decorated with] five lines [representing the Fivefold Gnosis] starting with the Mirror-like,⁹²² and is marked with every [kind of good] characteristic. Sixteen [offerings] are performed by goddesses—[this is] the offering to the four layers.⁹²³ **(225–226b)**

Outside, there are eight charnel grounds and gatekeepers in order. (1) At the east [gate] Śvetāmbujā is to be visualized; (2) at the north is Gāndhārikā; (3) at the west is Vajranatī; and (4) at the south is Vaḍavāmukhā. The four goddesses are in the [four] corners, starting with the northeast in order: (5) Vajrajvālāmukhī Goddess, (6) Vajrabhṛkuṭīmukhā, (7) Vajrakhaṇḍī, and (8) Caṇḍī. The color and other [physical features] are as before. [Every goddess is] very violent, with their mouth widely open, and is resplendent with a halo of fire.⁹²⁴ **(226c–229)**

The heroes [on all circles except for Heruka] have the same colors and physical forms as all [their consort] yoginīs. All [heroes each] wear a garland of hairless heads [as a necklace] and wear a hero’s turban. These heroes [each] have twisted locks of

⁹²² According to the *Ratnapadmarāganidhi* (D 1516, 5v2), the five lines are colored dark blue, yellow, red, green, and white.

⁹²³ This verse (15.226ab) seems related to the traditional concept of sixteen offerings. According to the *Bohitā* (D 1419, 148v7–149r1), in summary, this line says that there are four groups of sixteen yoginīs (therefore sixty-four yoginīs in all) to make offering to the four layers, and they make offerings to their respective layers. However, the sixty-four yoginīs’ names are not mentioned in the *Bohitā*.

⁹²⁴ I interpret that these physical features, namely, being violent with the mouth wide open and being resplendent with a halo of fire, are all mentioned of the gatekeeper and the four corner goddesses on all four layers. These features are not confined to the eight goddesses on the Body Circle. However, there is also the possibility that these features are true of all ḍākinīs on the entire maṇḍala. The *Bohitā* does not explicitly explain who has these physical features.

hair, with all body parts smeared with ash. The yoginīs each are lofty and fleshy, adorned with a bracelet [on the hands] and have one lock of hair [on the head], replete with every [kind of good] characteristic, and are born of Vārāhī's lineage. **(230–232b)**

Next, the names of all heroes, starting with the first circle, are [as follows]. [The heroes on the Adamantine Circle are] (1) Vajraḍāka, (2) Viśva in the same manner (viz., Viśvaḍāka), (3) Padmaḍāka, (4) Ratnakam (for Ratnaḍāka), (5) Khaṇḍakapālin, (6) Mahā and kaṅkāla (viz., Mahākaṅkāla), (7) Kaṅkāla, (8) Vikaṭadamṣṭrin, (9) Surāvairin, (10) Amitābha and (11) Vajraprabha, (12) Vajradeha and (13) Aṅkurika, and likewise (14) Vajrajaṭila, (15) Mahāvīra and (16) Vajrahūṃkāra, (17) Subhadra and (18) Vajrabhadra, (19) Mahābhairava, (20) Virūpākṣa, (21) Mahābala, and (22) Ratnavajra, (23) Hayagrīva and (24) Ākāśagarbha, and (25) Heruka. [He should know the rest] to be (26) Padmanartaka (for Padmanarteśvara), (27) Vairocana, (28) Vajrasattva, (29) Mahābala, (30) Jñānaḍāka, (31) Dhairya, (32) Sthairya, (33) Mokṣa, (34) Jñāna, (35) Upāya, and (36) Cittavajra. **(232c–237b)**

The names of the remaining [heroes] are similar to [the names of their consort] goddesses: He should make [the goddesses' names] masculine. [This is the case] of the eleven circles [from the Heart to the Body Circles]. The Lord [Heruka at the center] should act like the husband of the [twenty-four] goddesses on the inside lotus, [which is] also the case of the gate[-keeper goddesses] and others (the four corner goddesses) [on the outermost grounds in the Merit, Earth, Knowledge, and Body Circles].⁹²⁵ **(237c–238)**

Nevertheless, on the circles of the husbands and others (consort goddesses), all of them are visualized as the Victors during the Fortunate Aeon, 996 [in number], differentiated by difference in [their] names and qualities, in the nature of the Emanation Body.⁹²⁶ **(239–240b)**

⁹²⁵ It is possible to translate this passage (15.237c–238) literally as follows: “The names of the remaining [heroes] are similar to [the names of their consort] goddesses: He should make [the goddesses' names] masculine. [This is the case] of the eleven circles [from the Heart to the Body Circles]. The gate[-keeper goddesses] and others (viz., the four corner goddesses) [on the outer parts of the Merit, Earth, Knowledge, and Body Circles] are also likewise. The Lord [Heruka at the center] should act like a husband of the [twenty-four] goddesses on the inside lotus.” In this translation, the gatekeeper and the four corner goddesses also have their own husbands, whose names are masculine forms of their consort goddesses' names. However, this does not match the content of this chapter. The gatekeeper goddesses and the four corner goddesses reside without companions in this maṇḍala. Heruka, who resides at the center of this maṇḍala, is regarded as the husband of the twenty-four goddesses on the central lotus and those gatekeeper and four corner goddesses.

⁹²⁶ The first 4 of the 1000 Victors are not counted in this system. The *Ratnapadmarāganidhi* (D 1516, 9v4–v5) explains why the number of the Victors is 996 as follows: The first 3 Victors, Krakucchanda, Kanakamuni, and Kāśyapa, had already gone out of the *saṃsāra* or the cycle of death and rebirth, and the 4th Victor, Śākyamuni, is the nature of *Ḍākārṇava* (Heruka residing at the center of this maṇḍala). The *Ḍākārṇava* says that a practitioner visualizes the maṇḍala deities as having the significance of the 996 Victors during the Fortunate Eon. However, the number of deities whose personal names are

The first yoginī in that circle is the one [who] emerged in the beginning (Vārāhī)—the twelve [classes of yoginīs] are to be discerned by her; [they] rotate⁹²⁷ in [the twelve circles representing] the *pīṭha*, *upapīṭha*, [and so on]. The other [yoginīs] residing at the gates and corners are [expressive of] the thirteenth Level. [Every yoginī is] to be discerned with a name starting with “Vajra” at the time of offering and praise. [This is] also the case of [the names of] the heroes. (240c–242c)

Charnel grounds are proclaimed outside. The first should be known as Dagdha; the second as Adagdhaka; the third as Khaṇḍita; the fourth as Akhaṇḍita; the fifth is proclaimed as Bhīṣaṇa; the sixth as Bhayaṃkara; the seventh as Śūlabhinna; and the eighth as Udbandhaka. (242d–244)

Great hell-guardians are always in the eight charnel grounds: (1) Śālmālī, (2) Aśokavṛkṣā, and (3) Pārijātā, (4) Umbarī (for Udumbarī), (5) Ḍombarī, (6) Gambhārī (for Gambhīrī), (7) Bhadirakī (For Badarakī), and (8) Piśācakī. There are also troops of various vetālas, assemblages of yoginīs and heroes, a sky-going female, an earth-going female, and also other females who have superhuman powers. There are also other females [who are] headless and running, headless and dancing, and legless and sleeping. [Some] have heads [in the shape] of beaks of a crow and other [birds]. They also dance with joy because of being in a great meditative state. This way, he should make lunar mansions and so on [placed] in the middle of the ground. [They] should be known in [their] respective colors. Everyone has a vehicle. (245–249)

taught in the *Ḍākārṇava* 15 is 986. Perhaps they are loosely equated. The *Bohitā* (D 1419, 149v7–150r2) presents a somewhat strange explanation of how to count the number of maṇḍala deities as 996: The 996 deities are (1) the 432 heroes and 432 ḍākinīs on the twelve circles; (2) 36 heroes of the ḍākinīs on the central lotus and the four gate and four corner ḍākinīs; (3) the 24 ḍākinīs on the central lotus; (4) the 32 four gate and four corner ḍākinīs ((4+4)×4=32); (5) the 36 deities on the enclosures outside the circles (*phi rol du 'khor lo'i ra ba rnams*); and (6) the 4 deities in the charnel grounds outside the Four Bodies (which perhaps indicates the four layers). However, the two groups of 36 heroes (numbered (2) and (5)) are not explicitly taught in the *Ḍākārṇava* 15. In this chapter, the central deity Heruka, who is the husband of Vajravārāhī, also serves as a common husband of the ḍākinīs on the central lotus (24 in number) and the four gate and four corner ḍākinīs (32 in number). The four deities numbered (6) are not taught in the *Ḍākārṇava* 15, either.

As mentioned in Chapter 4.5 in this monograph, in the extant paintings of this maṇḍala, the Victors during the Auspicious Eon, 996 in number, are depicted independently of the 986 deities between the circle of thirty-six pairs of heroes and ḍākinīs and the circle of four gate and four corner ḍākinīs on every outermost circle in each of the four layers (the Merit, Earth, Knowledge, and Body Circles). According to the *Ratnapadmarāganidhi* (D 1516, 9v4) there are 249 Victors in each of the four layers (249×4=996). This is perhaps the way the nature as the Victors of the 986 maṇḍala deities is drawn in paintings. Alternatively, the meaning of the word *yathā* in the text (15.239b) is very weak (or the word is a corruption of *tathā* and not *yathā*) and the whole text can be translated as follows: “However, on the circles of [these] husbands and others (consort goddesses), there are also the Victors during the Fortunate Aeon; all of them are visualized, 996 [in number], differentiated by difference in [their] names and qualities, in the nature of the Emanation Body.”

⁹²⁷ The *Ḍākārṇava* 15 does not expound how the maṇḍala deities rotates (*saṃcāra*). How they rotate in the maṇḍala is expounded in the *Ratnapadmarāganidhi* (D 1516, 33r3–34r1). See Chapter 9.4 in this monograph.

The maṇḍala should be visualized completely, as [it is] by itself a means for perfect enlightenment. Again, he should emanate the one who has the appearance of the Causal Vajra[-holder].⁹²⁸ The goddess, [who is] effective in all rituals and beast-faced, is brought near. Having drawn together the multitude of furious ones beforehand, he should remove obstacle demons. **(250–251)**

Killing (or [the mantra starting with] “sumbha”) is commanded. A vajra-holder, a vow-observer, performs piling—*Om*, kill, knock down the body [obstacle], *hūṃ hūṃ phaṭ*. *Om*, seize, seize the speech [obstacle], *hūṃ hūṃ phaṭ*. *Om*, capture, capture the mind [obstacle], *hūṃ hūṃ phaṭ*. *Om*, may [you who are] the Blessed One bring the gnosis one to [this place], *hoḥ*, O the adamantine one, *hūṃ hūṃ phaṭ*.⁹²⁹ **(252–253)**

He should push [the obstacle demons by means of the stakes] into the directions starting with the east inside the adamantine cage. The adamantine ground should be underneath. A net of arrows is [placed] above. Moreover, there are an adamantine fence, [an adamantine] canopy, and the *dharmodayā* (“origin of phenomenal existences”) inside. It is triangle, [the second one is] square, and [the third one is] pentagonal [in shape]. He should also visualize a hexagonal one, [the fourth one]. He should arrange them all in sequence corresponding to the order of the four layers. **(254–255)**

Om, *gha*, *gha*, slay, slay all evils! *Phaṭ*. Stake, stake all sinners! *Phaṭ*. *Hūṃ hūṃ hūṃ*. O Adamantine Stake! O Vajra-holder! Command! Stake the body, speech, and mind adamantine of all obstacle demons! *Hūṃ phaṭ*—The staking mantra.⁹³⁰ *Om*, O Adamantine Hammer! O Adamantine Stake! Strike! *Hūṃ phaṭ*—the hammering mantra.⁹³¹ **(256–257)**

This way, the heroes in all circles are born of lineage of the Blessed One. Everything is [a manifestation of] the Emanation Body. [Every] yoginī is cut out to be [a provider of] enlightenment. **(258)**

The Body Circle is thus [taught, which] has the nature of the Triple Body, [which] is included in the Emanation [Layer], and is the third [circle]. **(259)**

The fourth [layer]. **(260)**

⁹²⁸ As for the Causal Vajra-holder, see the *Dākārṇava* (15.17–18).

⁹²⁹ The original version of this mantra (*om sumbha nisumbha ...*: 15.253) can be found in the *Sarvatathāgatattvasaṃgrahasūtra* (Skt ed. (Horiuchi 1974), 656: the oldest) and the *Guhyasamāja* (Skt ed. (Matsunaga 1978), Chapter 14, p. 65, l. 16–l. 17).

⁹³⁰ The oldest version of this mantra (*om gha gha ...*: 15.256) can be found in the *Guhyasamāja* (Skt ed. (Matsunaga 1978), chp. 14, p. 69, l. 9–l. 10).

⁹³¹ Many visualization manuals belonging to the Saṃvara tradition tell that a practitioner should recite these three mantras (15.253, 256, and 257) when he visualizes a barrier for protection. For example, among the texts whose Sanskrit edition is already published, see Lūyīpāda’s *Cakrasaṃvarābhīsamaya* (Skt ed. (Sakurai 1998), 3 (c)).

6.8. Holy Sites

Now, [the Blessed One] has taught [holy sites] such as the *pīṭha* and *upapīṭha* in sequence. **(261ab)**

(1) The *pīṭha* [sites] are Pūrṇagiri, Jālandhara, and Oḍyāyana. Arbuda is likewise the *pīṭha*. (2) With Godāvārī, the *upapīṭha* [sites] are Rāmeśvara and Devikoṭa (for Devikoṭa). Mālava is also the *upapīṭha*. (3) Kāmarūpa, Oḍra, Triśakuna (for Triśakuni), and Kauśala are the *kṣetra* [sites]. (4) The *upakṣetra* [sites] are Kaliṅga, Lampāka, Kāñcī, and Himālaya. (5) Pretapurī, Gṛhadevī, Saurāṣṭra, and Suvarṇadvīpa are the *chandoha* [sites]. (6) The *upacchandoha* [sites] are Nagara, Sindhu, and Maru. Kulitā (for Kulatā or Kulutā) is also the *upacchandoha*. (7) The *melāpaka* [sites] are proclaimed to be a bank of a river, a garden, an ocean, and a place where four roads meet. (8) The *upamelāpaka* [sites] are on the summit of a mountain, the center of a village, and Vṛndākaumāriparvaka (or a mountain [where there is] a flock of maidens).⁹³² A lineage land is [also] the *upamelāpaka*. Subsequently, (9) Mummunī is a *śmaśāna* [site]. Caritra, Harikela, and Māyāpurī are also the *śmaśāna* [sites]. (10) The *upaśmaśāna* [sites] are the base of a mountain, a dead village,⁹³³ Surapura, and Karṇāṭapāṭaka. (11) The *pīlava* [sites] are recited to be the border of a village, Kuṅkara (for Koṅkana), Karmārapāṭaka (or a district of [many] artisans), and the village where many yoginīs reside. [Every site is] powerful. (12) Likewise, in this [system], the *upapīlava* [sites] are an ancestor forest, a side of a house, a pond, and a lotus pool.⁹³⁴ **(261c–269)**

Girls who are in these places are of [the nature of] the innate (*sahajā*), born in their own birthplaces. In every place, he should discern [them, who are] joined with gnosis and reside in nonduality. [They are] born in the *pīṭha* [and other sites], corresponding to the division with arrows of the twelve circles.⁹³⁵ **(270–271b)**

The twelve [classes of holy sites] such as the *pīṭha* are taught because of the thirty-six constituents (thirty-six consort heroes on each circle). Every constituent has [the twelve] sense-fields such as the eyes. For the sake of [realizing] the twelve forms of truth, [the yoginīs are] to be discerned [in company] with the yogins (their consort heroes). of [the nature of] the innate. **(271c–272)**

⁹³² The term *vṛndākaumāriparvaka* (*tshogs can gzhon nu'i ri* Tib) is derived from *vindhyākaumārapaurikā* (a holy site's name) in the *Hevajra* (Skt ed. (Snellgrove 1959), I.7.17d). In manuscript C of the *Dākārṇava*, it is *vṛndākaumāriparvataṃ* (which I consider an emendation of *vṛndākaumāriparvaka* and not an older reading), meaning "a mountain [where there is] a flock of maidens".

⁹³³ For the "dead village" (*mannakheṭa*), I have interpreted *manna-* as a corruption of *sanna-* ("dead"). The Tibetan translation (*sngags kyi zhing*) suggests a possibility of *mantrakheṭa*, "a mantra village," whose meaning is, however, obscure.

⁹³⁴ As taught above, there are twelve classes of holy site, and every class of holy sites includes four sites. There are forty-eight sites in total. The *Bohitā* (D 1419, 151r4–r5) also counts the number of sites as forty-eight.

⁹³⁵ According to the *Bohitā* (D 1419, 151v1–v2), the "division with arrows" means going straight; the girls go straight like an arrow goes straight. The function of the word "arrow" is obscure in this context.

6.9. Consecration, Union with the Gnosis-Being, and Offering

He should ask for consecration after [recitation of] this verse: “Just as all the tathāgatas were bathed as soon as [they were] born, so I shall bathe [you] in purity with divine water.”⁹³⁶ (273–274b)

Buddhas are inside the spaces of vajras.⁹³⁷ [He should visualize] this all-pervasive [stream]. They emerge from the gnosis fire. [He] has a stream of nectar, the self-existing. [He should perform] consecration of the adamantine leader by filling with the innate water (viz., the stream of nectar). *Oṃ*, for the glory of all tathāgatas’ consecration, the pledge, *hūṃ*⁹³⁸—[this is] the consecration mantra. (274c–276)

Every circle has its own sealing. The yoginīs’ [sealing] is the Lord, no other sealing; [he is] powerful.⁹³⁹ (277)

And he should visualize the gnosis-meditation-beings in all circles. Here, a multitude of rays appears; [by means of the rays] he should draw the gnosis circle. [Its details are] to be known from [your] teacher’s instruction. [It is to be performed] with the letters *jaḥ hūṃ vaṃ hoḥ*. Then, various heroes and yoginīs perform offering to the leader. (278–279)

6.10. The Drop Yoga and the Subtle Yoga

Having recourse to the twofold yoga of the bindu (“drop”) and the subtle (*sūkṣma*), the very valuable,⁹⁴⁰ he should meditate on the twelve circles’ bindus in [those] shaped like a vajra. One thousand bindus are in the prongs, [which run] upward from the navel area.⁹⁴¹ He should meditate on the bindus in the ten prongs

⁹³⁶ This verse can be found in many texts of the Saṃvara tradition. For example, Lūyīpa’s *Cakrasaṃvarābhisamaya*, Skt ed. (Sakurai 1998), 14 (verse 27).

⁹³⁷ According to the *Bohitā* (D 1419, 151v6), the “spaces of vajras” means the inner channels in which the awakening mind or nectar flows.

⁹³⁸ This mantra is taught in many texts of the Saṃvara tradition. For example, Lūyīpa’s *Cakrasaṃvarābhisamaya*, Skt ed. (Sakurai 1998), 14.

⁹³⁹ The *Bohitā* does not comment on this verse (15.214) in detail. Based on the instruction in verse 15.121ab and 15.238bcd, I have interpreted this verse as follows: The “sealing” indicates some Lord on the head of every deity, which appears through the consecration taught above; the deities on the twelve circles have their respective lords as their seals; and the Lord Heruka is the common seal for the ḍākinīs on the central lotus and the ḍākinīs on the circles of four gates and four corners.

⁹⁴⁰ According to the *Bohitā* (D 1419, 153r1–v5), verses 15.280–283b explain the **binduyoga* (*thig le’i rnal ’byor*; the Drop Yoga) and the **sūkṣmayoga* (*phra mo’i rnal ’byor*; the Subtle Yoga): verses 280–282b deal with the Bindu Yoga and verses 282c–283b teach the Subtle Yoga. See also Jayasena’s instruction of the Drop Yoga and Subtle Yoga in his *Ratnapadmarāganidhi* (D 1516, 34r2–r6).

⁹⁴¹ According to the *Bohitā* (for the folio and line numbers, see footnote 940), a practitioner visualizes ten inner channels (*nāḍī*) in his body, which are shaped like a five-pronged vajra. A five-pronged vajra has ten prongs (five on both sides); likewise, there are ten inner channels. The ten inner channels run from the navel area to the head and are connected with currents of the ten vital airs (*rlung bcu rnam*s) such as the *prāṇa* (*srog*) in the body. (The plural “adamantine vital airs,” *vajraprāṇeṣu*, in verse

in sequence. By smoke and others, he should make move the 100 [bindus] in the seats of bindus.⁹⁴² From that, however subtle the thing might be, it is not a [discriminated] object of sense for the Awakened Ones. He [becomes] completely awakened, [which is] the *mahāmudrā* or Great Seal, through the meditation on the adamantine vital airs. (280–283b)

6.11. Some Instructions: Mantra Recitation, Offering, and Command

He should perform the recitation of mantra by means of these [mantras] such as the [mantra containing the] eight parts⁹⁴³ and by means of [mantras such as] the fundamental [mantra] of forty and the others (viz., the fundamental mantra containing the forty-eight parts) [that are] complete with all [of their] characteristics.⁹⁴⁴ (283c–284b)

15.283b seems to indicate these vital airs.) There are 1000 bindus; 100 bindus move in each of the 10 inner channels. The *Bohitā* does not explain how the bindus are related to the twelve circles of the Heruka maṇḍala (“twelve circles’ bindus,” *dvādaśacakrabindum*) and what is the implication of the number 1000 (“1000 bindus,” *sahasram ekabindukam*) in this context. I speculate that the number 1000 is the approximate total number of deities who reside on the Heruka maṇḍala consisting of the twelve circles. Although the total number of deities, whose names are mentioned in any way in the text, is 986, it is approximately 1000. By visualizing the 1000 bindus moving in the body, the practitioner’s body assumes a form of the body maṇḍala of Heruka.

⁹⁴² The *Bohitā* does not clarify what the “smoke and others” means. They perhaps indicate the steps starting with smoking to ignite the inner fire at the center of the navel area. According to the *Bohitā* (D 1419, 153r6–r7), the “seats of bindus” signify the middle of the forehead. It is generally taught in the Buddhist tantras that there is an inner circle or chakra (*cakra*) in the middle of the forehead or in the head, in which nectars of immortality (*amṛta*) or awakening minds (*bodhicitta*) (equivalent to the bindus in this practice) are produced.

⁹⁴³ The mantra containing the eight parts refers to the fundamental mantra of Heruka taught in many texts belonging to the Saṃvara tradition. According to the *Abhidhānottara* (Sugiki 2020a, pp. 35–36) it is: *oṃ namo bhagavate vīreśāya mahākālpāgnisaṃnibhāya jaṭāmakūṭkaṭāya daṃṣṭrākārālograbhīṣaṇamukhāya sahasrabhujabhāsūrāya paraśupāśodyataśūlakhaṭvāṃgadhārīṇe vyāghrājīnāmbāradharāya mahādūmrāndhakāravapuṣāya kara kara kuru kuru *vandha vandha (= bandha bandha) trāsaya trāsaya kṣobhaya kṣobhaya hrauṃ hrauṃ hraḥ hraḥ phem phem phaṭ phaṭ daha daha paca paca bhakṣa bhakṣa *basa(= vasā)rudhirāntramālā*balamvīne(= -valambīne) *griḥṇa griḥṇa (= gr̥ḥṇa gr̥ḥṇa) saptapātālagatabhujamaṅgasarpaṃ *bā (= vā) tarjaya tarjaya *ākāḍḍhākaḍḍha (= ākaḍḍhākaḍḍha) hrīm hrīm *jñauṃ jñauṃ (= jñauṃ jñauṃ) kṣmām kṣmām hām hām hūṃ hūṃ hūṃ hūṃ kili kili sili sili hili hili dhili dhili hūṃ hūṃ phaṭ* (“Oṃ. Salute to the Blessed One, [who is] the ruler of heroes (1); [who] resembles the great fire at the end of a *kalpa* or eon (2); [who is] superior with the crest of twisted locks of hair (3); [whose] face [looking] violent and horrible showing fangs (4); [who is] splendid with one thousand arms (5); [who] holds up an axe and a noose and has a spear and a skull staff (6); [who] wears a garment of some tiger skin (7); [and who is] marvelously beautiful like the great dark-colored darkness (8). Do! Do! Make! Make! Bind! Bind! Frighten! Frighten! Shake! Shake! *Hrauṃ, hrauṃ. Hraḥ, hraḥ. Pheṃ, pheṃ. Phaṭ, phaṭ.* Burn! Burn! Roast! Roast! Eat! Eat! For the one draped with greasy and bloody entrails. Seize! Seize! Threaten! Threaten the snake or serpent residing in the seven underworlds! Drag! Drag! *Hrīm, hrīm. Jñauṃ, jñauṃ. Kṣmām, kṣmām. Hām, hām. Hūṃ, hūṃ. Hūṃ, hūṃ. Kili, kili. Sili, sili. Hili, hili. Dhili, dhili. Hūṃ hūṃ phaṭ.*”).

⁹⁴⁴ The fundamental mantra containing the forty-eight parts is expounded in Chapter 16 and Section 15 of Chapter 50 in the *Dākārṇava*. It is a very long mantra; therefore, I do not describe it in this footnote. In Chapter 9 of this monograph, I present and translate into English the version of that mantra in

[By means of things of the nature of] the great pleasure and so on, divine, and described in detail (or disapproved) by all Buddhas,⁹⁴⁵ oblation of the nature of the triple world is [to be made], by means of all things [as much as] possible. Gaurī and the other [goddesses]⁹⁴⁶ reside in the six realms [of reincarnation] and are goddesses of the Form, Formless, and the other (viz., Desire) [Realms]. [These goddesses] make offerings to the whole circle (maṇḍala) naturally [inclusive] of all things. (284c–285)

The wheel of maṇḍala has the nature of the great pleasure.⁹⁴⁷ [It is] twelvefold, O Yogin! [It is] neither meritorious nor sinful.⁹⁴⁸ Know that all are mental constructs by nature.⁹⁴⁹ There, understand the maṇḍala as [having the nature of] pleasure!⁹⁵⁰ (286)

Know that [your] sensorial illusion is [of the nature of] the great pleasure. In that moment, there is no intrinsic nature of oneself or others. Make manifest what is multiformed one! The wheel of maṇḍala, [which is equivalent to] the triple world, shines.⁹⁵¹ (287)

Adorned with mantras and seals, a great yoga practitioner should make *bali* offering. The great accomplishment is [attained] through the recitation [of mantras] ten million times, also a hundred thousand times and below. If he makes offering of various pledge [articles] according to rule, afterwards, yogic accomplishment can be attained, [and] he can wander for pleasure anywhere. (288–289)

Jayasena's *Ratnapadmarāganidhi* (D 1516, 22v6–24v3), which is identical to the original version in the *Ḍākārṇava*, except for a few minor points.

⁹⁴⁵ For “described in detail (or disapproved) by all Buddhas,” the text is *sarvabuddhavoivarnītaḥ*, which is a reading of all Sanskrit manuscripts. It is possible. If the *voivarnīta* means “disapproved,” it perhaps implies the impure articles that are transgressive from the conservative Buddhist viewpoint. However, the Tibetan translation, *gnyis kun rnam par spangs pa*, suggests *sarvadvaṃdvavivarjitaiḥ* (“free from all [forms of] dichotomy”), which is clearer and seems better in meaning. The *Bohitā* does not mention this *pāda*. In the *Ratnapadmarāganidhi* (D 1516, 22v3–v4), the text is also *gnyis kun rnam par spangs pa*.

⁹⁴⁶ The eight goddesses are Gaurī, Caurī, Vetālī, Ghasmarī, Pukkasī, Śabarī, Caṇḍālī, and Ḍombī; they represent the triple world, namely, the Desire Realm (or the six realms of reincarnation), the Form Realm, and the Formless Realm, and make offerings to the whole maṇḍala according to the *Bohitā* (D 1419, 154r1–r3).

⁹⁴⁷ For this line, the Tibetan translation reads as follows: “Visualize the wheel of maṇḍala as the Great Pleasure” (*dkyil 'khor bde ba chen po bsgom par gyis*).

⁹⁴⁸ Alternatively, *puṇa na pāu* can be translated as “[It is] meritorious and not sinful.”

⁹⁴⁹ For this line, the Tibetan translation reads as follows: “Know that all are pure (devoid of mental defilements) by nature” (*thams cad zag med rang bzhin mos par gyis*).

⁹⁵⁰ For this line, the Tibetan translation can also be translated as follows: “Know that maṇḍala, inferior [in appearance], to [have the nature of] pleasure” (*dkyil 'khor ngan pa de ni bde bar shes par byos*).

⁹⁵¹ For verse 15.287cd (“Make manifest what is multiformed one! The wheel of maṇḍala, [which is equivalent to] the triple world, shines.”), the Tibetan translation presents a slightly different reading as follows: “Make the great manifestation of what is multiformed one! You should emanate the wheel of maṇḍala, [which is equivalent] to the triple world.” (*gang gi rnam pa sna tshogs gzugs chen gyis/ /sa gsum du ni dkyi 'khor 'khor lo spro bar byos//*).

6.12. Ending

Thus said the Blessed One, the master, Vajradāka, a tathāgata, Vajrasattva, and the Supreme Bliss through the complete union with all heroes. **(290)**

This is the 15th chapter, the teaching of various transmissions based on the right meditation of the Blessed One, in the glorious *Ḍākārṇava Great Yoginītantra King*.

7. Tibetan Translation of the *Dākārṇava* 15 by Jayasena and Dharmayon tan

7.1. Introduction

/de nas 'di las gsang chen bshad/ /yang dag ting 'dzin mtshan nyid do/
/dpal he ru kar gnas gang gis/⁹⁵² /gus bcas las gzhan la yod min//1//
/'jig pa la sogs 'chags pa'i mthar/⁹⁵³ /bstan pa sprul pa'i sku gsal ba'o/
/chos dang longs spyod rdzogs sogs 'dir/ /thams cad bsdus pa byas par
'gyur//2//

7.2. From the Selection of Ritual Place to the Absorption into Emptiness

/thog mar gnas ni kun bsgrub bya/ /skye bo med dang ri sogs dang/
/dur khrod du bya de ru ni/ /gtor ma zhing skyong rnam la 'o//3//
/rnal 'byor kha yi gtsang sbra sogs/ /sngon song mchod yon la sogs 'bul/⁹⁵⁴
/bcom ldan 'das kyi skur dmigs nas/ /ras bris sogs bsgom bshad ldan
par//4//⁹⁵⁵
/yi dags gdan can drag chen po/ /bsgom pa 'gro ba'i don dang ldan/
/kun nas kun du skad cig gis/ /ting nge 'dzin ni dmigs par bya//5//
/shrī yig 'byung ba kun gyi don/ /phyi dang nang gi bdag nyid 'dod/
/'di dag kun rdzob gzugs dang ni/ /'jug med bde ba'i mtha' can gang//6//
/e baṃ la sogs gnyis med pa'ang/ /shrī zhyes bya ba'i yig nges brjod/⁹⁵⁶
/he yig snying ga nas kun tu/⁹⁵⁷ /he ru ka sogs rang 'khor 'gro//7//
/bsgom pa kun gyi 'byung gnas las/ /'dzin pa la sogs rnam bskyed 'gyur/
/de ni rgyu stong bdag nyid de/⁹⁵⁸ /rgyu'i bdag nyid du mi rtog pa'o//8//
/rang bzhin chos bdag med pa nyid/ /de ni stong pa'i rnal 'byor gnas/
/bkod pa gang zag bdag med pa/ /rtog pa'i dra ba chen po ni//9//
/ru yig rkyen gyi bdag nyid can/ /de ni bdag gi bkod bral ba'o/
/slar brjod ka ni ma lus pa'i/ /bdag gis gnyis byar med shes gang//10//⁹⁵⁹

⁹⁵² he ru kar] D; he ru ka P.

⁹⁵³ 'jig pa] *em.*; 'jigs pa DP; cf. 'jig pa *Bohitā* (D 131r2) ◇ 'chags pa'i] *em.*; chags pa'i DP; cf. 'chags pa'i *Bohitā* (D 131r3).

⁹⁵⁴ 'bul] D; dbul P.

⁹⁵⁵ bshad ldan par] D; bshad par bya P.

⁹⁵⁶ nges] D; des P.

⁹⁵⁷ snying ga] D; snying kha P.

⁹⁵⁸ bdag nyid de] D; bdag nyid ste P.

⁹⁵⁹ gang] D; bya P.

/gang phyir ci la'ang mi gnas pa/ /de phyir ka zhes bya ba brjod/
/dngos po mngon sum stong pa min/ /dngos po tsam gyi rang bzhin
can//11//

/dpal he ru ka gnas lha mo/ /snga nas bsgom pa kun 'gro ba'o/
/snying la pa dma nyi dbus su/⁹⁶⁰ /ye shes sa bon rang byung las//12//
/'od zer kha dog sna tshogs pa/ /nam mkha' gang bar spro bar bya/⁹⁶¹
/ye shes mkha' 'gro ma yi gzugs/ /lha yi tshogs ni spyang drangs nas//13//
/nam mkha'i khongs kyis dbus su ni/ /'gro ba'i bdag po bzhag byas la/⁹⁶²
/zla nyi shar bdag nyid skyes pa'i/ /bdud rtsi sogs kyis mchod byas nas//14//
/sdig pa bshags sogs byas nas ni/⁹⁶³ /snying rje la sogs rjes dran bya/
/stong nyid rang bzhin bdag nyid kyis/ /rnal 'byor dag pa rnam bsgom
bya//15//

7.3. The Rise of the Universe and Causal Vajra-Holder from Emptiness

/sa bon lnga yi rang bzhin las/ /khang pa brtsegs pa rnam sprul bya/⁹⁶⁴
/rgyu yi rdo rje 'chang ba physis/ /ri rab pa dma'i steng du gsal//16//⁹⁶⁵
/sku mdog dkar po zhal bzhi pa/ /spyang gsum phyag ni bcu gnyis pa/
/shes rab kha sbyor sbyor bdag nyid/ /byis pa'i rgyan gyis brgyan pa
'o//17//⁹⁶⁶

/dkar dang ljang gu dmar ba dang/⁹⁶⁷ /ser po g-yon nas bskor bas so/
/zhal gyi ral pa'i cod pan la/ /sna tshogs rdo rje zla phyed 'dzin//18//
/'phrog byed dkar mo mnyam par mnan/⁹⁶⁸ /g-yas brkyang zhabs kyis yang
dag bzhugs/

/rdo rje dril bu glang chen gyi/ /pags pa cang te'u gri gug dang//19//⁹⁶⁹
/dgra sta rtse gsum de bzhin du/ /kha ṭwām ga snod zhags pa dang/
/mgo ste g-yon dang g-yas par ro/ /'dam skyes kha dog sna tshogs pa//20//
/'dab ma bzhi bcu rtsa brgyad dang/ /'khor lo 'ang bcu gnyis bdag nyid can/
/sgo ni bcu drug bdag nyid dang/ /nyams dga' dur khrod so gnyis
na'o//21//⁹⁷⁰

⁹⁶⁰ pa dma] D; pad ma P ◇ nyi] D; nyi ma'i nyi P.

⁹⁶¹ nam mkha'] D; namkha' P.

⁹⁶² bzhag] D; gzhag P.

⁹⁶³ bshags] D; gshags P.

⁹⁶⁴ brtsegs pa] D; rtsegs pa P.

⁹⁶⁵ pa dma'i] D; pad ma'i P.

⁹⁶⁶ brgyan pa] D; rgyan pa P.

⁹⁶⁷ ljang gu] D; ljang khu P.

⁹⁶⁸ dkar mo] D; dkar po P.

⁹⁶⁹ pags pa] D; lpags pa P.

⁹⁷⁰ dur khrod] D; dud khrod P.

/gri gug rin chen rdo rje dang/ /pa dma 'khor lo ral gri dang/⁹⁷¹
 /sna tshogs rdo rje thod pa dang/ /mgo bo keng rus 'di rnam dang//22//
 /zhags pa'am lcags kyur shes bya ste/ /'khor lo 'khor lor phreng ba 'o/
 /re rer rtsibs ni sum cu drug/⁹⁷² /rdo rje pa dma nyi ma can//23//⁹⁷³
 /rgyu yi rdo rje yongs gyur pa/ /lnga brgya bzhi yis lhag pa yi/
 /dkyil 'khor 'khor lo rdzogs pa 'o/ /rtag tu glu ma'i sgra yis so//24//
 /mnga' bdag nyi ma re rer 'gro ba mgron 'bod na/⁹⁷⁴
 /khyod ni ci yi phyir na stong pa nyid du zhugs/
 /bzhengs shig bzhengs shig bdag ni snying rje'i rang bzhin te/
 /rdo rje 'dzin pa bde chen bdag la 'dod pa mdzod//25//
 /gson cig gson cig gzhan gyi dgos pa nub/
 //'jig rten phyugs gang shi ba bzhin du 'gyur/
 /bdag gi pa dma rgyas pa la 'dod mdzod/⁹⁷⁵
 /de ltar 'jig rten kun bder 'gyur bar byos//26//
 /rdo rje 'dzin pas bdag la rol cig rol/
 /lhan skyes rang bzhin brjod du med pa 'thob/
 /sems can 'jig rten gzhan ni rmongs gyur pas/
 /ji ltar khyod kyi stong pa don med 'gyur//27//
 /khyod ni chos rnam kun gyi byed pa ste/
 /ci phyir lhan skyes rang bzhin 'gro med bzhugs/
 /bdag la mchog gi don gyis 'dod pa mdzod/
 /de ltar khyod ni 'jig rten rnam mthun bzhud//28//⁹⁷⁶

7.4. The First Sahaja (Innate) Layer

7.4.1. The Lotus (*padma*) at the Center

/glu 'dis rjes su bskul ba yis/ /rang nyid he ru ka rab sad/
 oṃ āḥ kā ya bāk tsi tta ba dzra hūṃ phaṭ hoḥ//29//⁹⁷⁷
 /gsang sngags 'di ni 'don pa na/ /skad cig rnam pa'i rnal 'byor ldan/
 /skad cig sngags las byung bdag nyid/ /dpa' bo kun dang rnal 'byor
 ma'o//30//
 //'jigs byed mtshan mo nag mo dang/ /lte ba nyi ma me mchog la/

⁹⁷¹ pa dma] D; pad ma P.

⁹⁷² sum cu] D; sum bcu P.

⁹⁷³ pa dma] D; pad ma P.

⁹⁷⁴ mgron] D; 'gron P.

⁹⁷⁵ pa dma] D; pad ma P.

⁹⁷⁶ mthun] D; 'thun P.

⁹⁷⁷ bāk tsi tta] D; bāg tsit ta P ◇ hoḥ] D; ho P.

/gar du mdzad pa yi ni sku/ /gnag dang ljang gu phyed phyed do//31//⁹⁷⁸
 /bdun cu rtsa drug phyag dang ni/ /zhal bcu bdun la spyang gsum pa/
 /dpa' bo ral pa'i cod pan 'dzin/ /sna tshogs rdo rje zla phyed can//32//
 /mche ba chen po gtsigs pa'i zhal/ /g-yas dang g-yon pa rtag tu ni/
 /ser ba dang ni ljang gu grags/⁹⁷⁹ /nub ni dmar po de bzhin te//33//
 /lhag ma'i zhal ni bung ba mtshungs/ /mche ba gtsigs pa 'jigs par byed/
 /rim pa ji lta'i mtshon cha'i tshogs/ /g-yas dang g-yon par shes par bya//34//
 /glang chen pags pas phyag gnyis kyis/⁹⁸⁰ /skye gnas phyag rgya de bzhin
 gzhan/
 /rdo rje ral gri mdung rings dang/ /rtse gsum ji lta'i rim pas g-yas//35//
 /dgra sta gri gug mda' dang ni/ /gsal shing phub dang tho ba dang/⁹⁸¹
 /'khor lo cang te'u chu gri dang/ /dbyug to dang ni mtshon rtse gcig//36//⁹⁸²
 /dung dang zangs dung dbyi gu dang/ /rma bya'i mjug ma de bzhin du/
 /bya rog sgro dang pir dang ni/⁹⁸³ /me yi thab dang ri bo dang//37//
 /dbyug pa me long pi wang dang/ /rkang mgo lag pa glo ba dang/
 /rgyu ma sgra gcan lcags sgrog dang/⁹⁸⁴ /gdos dang du bhu sa nya rgya//38//
 /mgo med 'bar ba'i mar nag dang/ /'jigs byed gzugs te rim pas so/
 /g-yon pa dril bu phub rings mche/⁹⁸⁵ /gtun shing zhags pa thod pa
 dang//39//
 /gzhu dang kha ṭwām ga po ti/ /phub chung yu can sdigs mdzub dang/⁹⁸⁶
 /g-yer ka'i phreng dang lcags sgrog dang/ /brag dang dur khrod rdul dang
 ni//40//
 /bho kaṃ rnga dang pags rlon dang/⁹⁸⁷ /skra yi thag pa 'phyang ba dang/
 /ro sreg skul ba'i shing bu dang/ /'phongs dang phub rings mgo bo
 dang//41//⁹⁸⁸
 /keng rus zor ba de bzhin du/ /mig dang mkhal ma gnye ma dang/
 /spen pa yi ni phur bu dang/ /sa bon gang ba sog le dang//42//

⁹⁷⁸ ljang gu] D; ljang khu P.

⁹⁷⁹ ljang gu] D; ljang khu P.

⁹⁸⁰ pags pas] D; lpags pa P.

⁹⁸¹ phub] D; phug P ◇ tho ba] D; tho pa P.

⁹⁸² dbyug to] D; dbyug do P.

⁹⁸³ pir] D; bir P.

⁹⁸⁴ rgyu ma] D; sgyu ma P.

⁹⁸⁵ phub rings] DP; this literally means "swift shield," but this may be *phub ring* ("a long shield").

⁹⁸⁶ yu can] D; yu dang P ◇ sdigs mdzub] D; sdigs 'dzub P.

⁹⁸⁷ pags] D; lpags P.

⁹⁸⁸ phub rings] D; phub rings P; *phub rings* literally means "swift shield," but this may be *phub ring* ("a long shield"), as P reads.

/khab dang slud bshus pags pa dang/⁹⁸⁹ /sprin char 'bab par shing lcags kyu/⁹⁹⁰

/phyag gi mtshon cha bdun cu gnyis/⁹⁹¹ /de lta'i rim pas shes par bya//43//
/mgo bo lnga yis rgyan du byas/ /phyag rgya drug dang ldan pas bklubs/⁹⁹²
/de bzhin mgo brgya'i phreng ba dang/ /dpung rgyan zhabs gdub sgra sgrogs dang//44//

/sku la ba spu'i phreng bar ldan/

/de yi mdun du lha mo che/ /rdo rje phag mo sngar dang mtshungs//45//

(15.46–49, *n.e.* Tib.)

/shes rab thabs kyi bde bas brlan/ /sku yi tshigs skabs kun la'o/⁹⁹³

/sna tshogs he ru ka 'bar bas/ /rnam par 'phro bcas rnam bsgom bya//50//

/dbu rnams kun la dar dpyangs kyi/⁹⁹⁴ /phreng ba brtul zhugs can gyis bya/

/pa dma'i 'dab mar shar sogs kyi/⁹⁹⁵ /bar bar du ni rnal 'byor ma//51//

/nyi shu rtsa bzhi'i grangs nyid ni/ /mkha' 'gro ma sogs drug drug go/

/shar la sogs nas byang gi mthar/ /mkha' 'gro ma sogs drug de bshin//52//

/dang po byang nas nub kyi mthar/ /slar yang lā ma la sogs drug/

/nub la sogs nas lho yi mthar/ /dum skyes ma la sogs pa'i rigs//53//

/dang po lho nas shar gyi mthar/ /de nas gzugs can ma sogs drug/

/mkha' 'gro ma dang gzugs can nyid/ /'o byed ma dang gzhan sgyur ma//54//

/byis bcas ma dang rjes 'jug ma/ /phyed nag phyed sngon can rnams so/

/lā ma rnal 'byor dbang phyug dang/ /bzang mo thod pa can nag mo//55//

/rgyal mo skor ma phyed ljang gu/⁹⁹⁶ /gang phyir phyed dmar rim pas so/

/dum skyes ma dang dur khrod ma/ /rnam par zhu ma ku ru kul ma//56//

/ngu ma gar mar grags ma rnams/ /phyed dmar ba la phyed ser mo/

/gzugs can 'jigs byed gtsug phud ma/ /thor tshugs ral pa can drag mo//57//⁹⁹⁷

/lha mo phyed ser phyed nag ma'o/ /phyag mtshan la sogs phag mo bzhin/

/mtshams kyi 'dab ma rnams la ni/ /bdud rtsi lnga yi snod rnams so//58//⁹⁹⁸

/g-yas brkyang zhabs kysis de bzhin du/ /thod pa'i phreng ba sogs 'dzin ma/

⁹⁸⁹ slud bshus] D; rlid bshus P ◇ pags pa] D; lpags pa P.

⁹⁹⁰ 'bab par] D; 'bab dang P ◇ lcags kyu] D; lcags dang P.

⁹⁹¹ bdun cu] D; bdun bcu P.

⁹⁹² bklubs] D; glubs P.

⁹⁹³ tshigs] D; tshig P.

⁹⁹⁴ dar dpyangs] D; dar dbyangs P.

⁹⁹⁵ pa dma'i] D; pad ma'i P ◇ sogs] D; phyogs P.

⁹⁹⁶ ljang gu] D; ljang khu P.

⁹⁹⁷ thor tshugs] D; thor tsugs P.

⁹⁹⁸ lnga yi] D; lnga'i P.

/g-yon skor du ni shes bya ste/ /ri rab steng gi char skyes ma'o//59//
(15.60, n.e. Tib)

7.4.2. *The Adamantine Circle (vajracakra)*

/de'i rgyab rdo rje'i 'khor lo ni/ /sngo nag pa yi dbus su ni/
/mkha' 'gro de bzhin lā ma dang/ /dum skyes ma dang gzugs can ma//61//
/rab gtum mo dang gtum mig ma/ /'od ldan ma dang sna chen mo/
/dpa' blo mo dang mi'u thung ma/⁹⁹⁹ /lang ka'i bdag mo shin grib ma//62//
/sa srung ma dang de bzhin 'dir/¹⁰⁰⁰ /'jigs byed chen mo ru ni dran/
/rlung shugs ma dang chang za mo/ /sngo bsangs lha mo rab bzang
ma//63//¹⁰⁰¹
/rta rna ma dang bya gdong ma/¹⁰⁰² /'khor lo'i shugs ma dum skyes ma/
/chang 'tshong 'khor lo'i go cha ma/ /shin tu dpa' mo stobs chen ma/
/'khor los sgyur ma brtson chen mo/¹⁰⁰³ /gshin rje ma skyes gshin rje
ma//64//
/de bzhin g-yo byed skrag byed ma/ /gtum mo dang ni dbyangs can ma/
/'dod 'grub ma dang 'bar chen mo/ /kha dog 'khor lo ji lta ba'o//65//
/phyag bzhi ma la zhal gcig ma/ /thod pa dang ni kha ṭwām 'dzin/
/cang te'u gri gug de bzhin no/ /skra grol phyogs kyi gos can ma//66//
/sku la phyag rgya lnga sogs te/ /rdo rje'i phreng bas rnam par brgyan/
/yi dags gdan can drag chen mo/ /'khor lo kun gyi rnal 'byor ma//67//
/sna tshogs rgyan dang ldan pa dang/ /de bzhin shes rab thabs ldan pa'o/
/de ltar gzugs med khams dang ni/ /de yang gnas su nges par brjod//68//
/rab tu dga' ba'i sar grags pa'o/ /slar yang gnas dang nye gnas sogs/
/de ltar sa yi dbus su yang/ /sa bcu gnyis su 'dod pa yin//69//
/de ltar thams cad du shes bya/¹⁰⁰⁴ /khams gcig 'dir ni thams cad de/¹⁰⁰⁵
/sum cu rtsa drug bshad pa rnams/¹⁰⁰⁶ /gtso bo yon tan kun rang bzhin//70//
/de ltar khams ni dpa' bo dang/ /rnal 'byor ma rnams rang bzhin can/
/khor yug tu ni sems can rnams/ /rdzus skyes rigs kyi rim pas so/
/de yang sum cu rtsa drug gi/¹⁰⁰⁷ /yul dang yul rim pas phye 'o//71//¹⁰⁰⁸

⁹⁹⁹ mi'u thung ma] D; ma'u thung ma P.

¹⁰⁰⁰ sa srung ma] *em.*; sa srungs ma DP.

¹⁰⁰¹ sngo bsangs] *em.*; sngo sangs D; sngo bzangs P.

¹⁰⁰² rna ma] D; sna ma P ◇ gdong ma] D; rlog ma P.

¹⁰⁰³ 'khor los] D; 'khor lo P.

¹⁰⁰⁴ du] D; 'du P.

¹⁰⁰⁵ de] D; do P.

¹⁰⁰⁶ sum cu] D; sum bcu P.

¹⁰⁰⁷ sum cu] D; sum bcu P.

¹⁰⁰⁸ phye] D; bya P.

zhes bya ba ni rdo rje'i 'khor lo'o//72//

7.4.3. *The Heart Circle (hrdayacakra)*

/de nas de yi phyi rol 'chad/¹⁰⁰⁹ /slar yang snying po'i 'khor lo 'di/
/dmar ser kha dog la de bzhin/ /'khor lo'i rtsibs kyi dbus su ni//73//
/rdo rje 'chang ma mi bskyod ma/ /rnam snang rin chen dbang mo dang/
/pa dma gar ma don yod ma/¹⁰¹⁰ /sryan ma dang ni mā ma kī//74//
/gos dkar sgröl ma gzugs rdo rje/ /sgra dang de bzhin dri dang ro/
/reg dang chos dbyings rdo rje ma/ /sa snying ma dang mkha' snying
mo//75//

/phyag mo 'jig rten mgon po ma/¹⁰¹¹ /sgrib kun sel ma kun bzang mo/
/rin chen **sgron ma** bdag med ma/¹⁰¹² /khro gnyer ri khrod lo ma can//76//
/gshin mthar byed ma shes mtha' ma/ /pad mtha' ma bgegs mthar byed ma/
/mi g-yo ma dang dbyug sngon ma/ /'dod rgyal ma dang stobs chen mo//77//
/gtsug tor ma dang gnod mdzes ma/ /kha dog 'khor lo ji bzhin te/
/zhal la sogs pa'i mtshan nyid kun/ /lhag ma rdo rje'i 'khor lo bzhin//78//
/nye ba'i gnas su lha mo rnams/ /rang 'dra'i thabs dang bsam par bya/
/g-yas brkyang ba yi zhabs kyis kyang//79//¹⁰¹³
/gzugs kyi khams dang dri med dang/ /gling dang po ru 'dod pa yin/
/'dren par rnam par shes bya dang/ /chung ngu'i he ru kar 'dod dang//80//
/gsum par pa dma'i he ru ka/¹⁰¹⁴ /bzhi pa nam mkha' par 'dod dang/
/Inga par 'thor rlung he ru ka/ /drug par sa yi he ru ka//81//¹⁰¹⁵
/bdun par 'bar ba'i he ru ka/ /brgyad par gsher ba'i he ru ka/
/dgu par ye shes he ru ka/ /bcu par thugs kyi he ru ka//82//
/bcu gcig gsung gi he ru ka/ /bcu gnyis par ni sku yi 'dod/¹⁰¹⁶
/bcu gnyis de rnams rdo rje che/ /he ru ka ste rgyud gzhan med//83//
/'khor lo gsum sdom he ru ka/ /de rnams dbyibs ni ci 'dra ba/
/sku mdog rang rang 'khor lo las/ /blo ldan rnams kyis mtshon par bya//84//
zhes bya ba ni snying po'i 'khor lo ste gnyis pa'o//85//

¹⁰⁰⁹ de yi] D; de'i P ◇ 'chad] D; 'chang P.

¹⁰¹⁰ pa dma] D; pad mo P.

¹⁰¹¹ phyag mo] D; phyag ma P.

¹⁰¹² sgron ma] P; sgron me D.

¹⁰¹³ brkyang ba yi] D; brkyang ba'i P.

¹⁰¹⁴ pa dma'i] D; pad ma'i P.

¹⁰¹⁵ sa yi] D; sa'i P.

¹⁰¹⁶ sku yi] D; sku yir P.

7.4.4. *The Merit Circle (guṇacakra)*

/de nas de rgyab yon tan kun/¹⁰¹⁷ /zhes bya'i 'khor lo dkar dmar ba/
/rdo rje'i rtsibs kyi dbus sbyin pa/ /pho nya ma mchog sum cu drug//86//¹⁰¹⁸
/bram ze rgyal rigs rje'u rigs mo/¹⁰¹⁹ /dmangs mo gtum mo khyi 'tshod
ma/¹⁰²⁰
/g-yung mo gar ma thod pa can/ /nya pa mo dang smyig dkar ma//87//¹⁰²¹
/dung mkhan mo dang tha ga mo/ /khur ba mkhan mo shing bzo ma/
/phreng ma kha ma tshos ma dang/ /srin bal byed ma pho nya mo//88//
/bshang 'phyag ma dang rtsis mkhan ma/¹⁰²² /chang 'tshong ldum ra'i gnyer
pa mo/
/rgyal pos bkrabs ma shan pa mo/¹⁰²³ /so rtsi 'tshong bar byed ma dang//89//
/gser mgar mo dang lcags mgar mo/ /nor bu brgyud ma nags pa mo/¹⁰²⁴
/kla klo o ḍi tshong pa mo/ /rdo bzo ma dang zhing las ma//90//¹⁰²⁵
/ko lpags mo ste rnal 'byor ma/ /'di rnams 'khor lo'i kha dog go/
/lhag ma thams cad snying po yi/¹⁰²⁶ /'khor lo ji bzhin shes par bya//91//
/'dir ni zhing du shes bya ste/ /'dod khams rigs kun bdag nyid dang/
/gnyis pa'i gling zhes bya bar bshad/ /rang gi shes rab thabs bdag nyid//92//
/'od byed pa yi sa de bzhin/¹⁰²⁷ /bla ma rang nyid mchod par bya/
/rang ming brjod pa'i sngags la ni/ /thog mar phyag 'tshal rab tu grags//93//
/hūṃ hūṃ phaṭ kyi yi ge mthar/ /de ltar 'khor lo kun la bya/
/de yi phyi rol zlum por sbyin/ /ri mo gnyis ni gnag dang sngo//94//
/sgo dang rta babs kha khyer dang/ /dra ba dra ba phyed pas mdzes/
/shar gyi sgo yi dbus su yang/ /mkha' 'gro ma 'dra'i khwa gdong
ma//95//¹⁰²⁸
/byang du 'ug pa'i gdong can ma/ /nub tu khyi gdong can ma dang/
/lho ru phag gi gdong can te/ /kha dog lā ma sogs 'dra mchog//96//
/me dang bden bral rlung dang ni/ /dbang ldan mtshams na gnas pa mo/

¹⁰¹⁷ rgyab] D; brgya P.

¹⁰¹⁸ sum cu] D; sum bcu P.

¹⁰¹⁹ rje'u rigs mo] D; rje rigs mo P.

¹⁰²⁰ 'tshod ma] P; 'tshong ma D.

¹⁰²¹ smyig dkar ma] D; snyig dkar ma P; cf. smyig gar ma J (9v1).

¹⁰²² bshang 'phyag ma] DP; cf. rus bzo ma J (9v2) ◇ rtsis] *em.*; rtsi DP; cf. rtsis J (9v2).

¹⁰²³ shan pa mo] D; shen pa mo P.

¹⁰²⁴ brgyud ma] D; rgyud ma P.

¹⁰²⁵ rdo] D; rdo P.

¹⁰²⁶ snying po yi] D; snying po'i P.

¹⁰²⁷ byed pa yi] D; byed pa'i P.

¹⁰²⁸ 'dra'i] P; 'du'i D; cf. 'dra'i J (11r7) ◇ khwa] D; kha P.

/gshin rje brtan ma pho nya mo/¹⁰²⁹ /mche gtsigs 'joms ma rim ji
bzhin//97//¹⁰³⁰

/kha dog gnyis gnyis mnyam par bya/ /zhal ni rjes su mthun rim pas/
/shar dang byang dang nub dang ni/ /lho yi sa gzhi rtag pa ru//98//¹⁰³¹
/gnag dang sngo dang ljang dang dmar/ /ser po yi ni mdog tu bya/
/lhan skyes dkyil 'khor de bzhin du/ /gang phyir 'khor lo rim pa bzhi//99//
/chos dang longs spyod rdzogs sprul pa/ /mjug tu bya 'o rim ji bzhin/
/'khor lo gnyis par ri mo gsum/ /gsum pa la ni ri mo bzhi//100//
/bzhi pa ri mo lnga'i bdag nyid/ /dur khrod kun nas rim pas te/
/phyi rol la sogs sa gzhi ni/¹⁰³² /zlum po'i dbyibs su bya bar 'dod//101//
/'khor lo ri mo lnga'i bdag nyid/ /grwa bzhi pa la kun du 'bar/
/de la lhan skyes 'khor lo yi/ /dur khrod rnams ni bshad bya ste//102//
/gtum drag tshang tshing de bzhin du/ /'bar bas 'khrigs pa'i keng rus can/
/'jigs sde shar la sogs pa yi/ /phyogs su g-yon skor yongs su gnas//103//¹⁰³³
/a ṭṭa ṭṭar rgod dbang ldan du/¹⁰³⁴ /dpal gyi nags ni sreg zar te/¹⁰³⁵
/mun pa drag po bden bral du/ /rlung du ki li ki li sgrogs//104//
/dur khrod drag po'i gzugs rnams ni/ /ro langs 'byung po ce spyang sgra/¹⁰³⁶
/rim pa 'di yis gnas pa ste/ /dur khrod brgyad po rnams su yang//105//
/shing dang phyogs skyong klu dbang ste/
/shir shing khyab nas **kaṃ ke li**/¹⁰³⁷ /tsu ta'i shing dang nya gro dha//106//
/de bzhin ka ra nydza ka nyid/¹⁰³⁸ /la tā par ka ṭi dang **pā rthi ba**/¹⁰³⁹
/dbang po nor sbyin de bzhin du/ /klu dbang dang ni gshin rje'i bdag//107//
/dbang ldan de nas sreg za dang/ /srin po'i dbang po rlung bdag po/
/nor rgyas 'jog po de bzhin du/ /stobs kyi rgyu dang pa dma nyid//108//¹⁰⁴⁰
/pad chen hu lu hu lu dang/ /rigs ldan dang ni dung skyong ngo/
/sgrogs pa dang ni 'ur sgrogs dang/ /drag po 'khyil pa mthug de bzhin/
/gang ba char 'bebs gtum po ste/ /'di rnams sprin gyi bdag po 'o//109//
/'dir ni dur khrod thams cad la/ /rdo rje phreng ba rnam par sbyin/
/thams cad kyang 'dir de bzhin bya/ /phyi dang nang du 'dod pa yin//110//

¹⁰²⁹ brtan ma] D; mche ba P.

¹⁰³⁰ mche] D; mtshe P.

¹⁰³¹ lho yi] D; lho'i P.

¹⁰³² la sogs] P; la .ogs D.

¹⁰³³ phyogs su] D; phyog su P ◇ yongs su] D; yong su P.

¹⁰³⁴ a ṭṭa ṭṭar] D; a ṭat ṭat ṭa P.

¹⁰³⁵ sreg zar] D; bsreg zar P.

¹⁰³⁶ ce spyang] D; lce spyang P.

¹⁰³⁷ shir shing] D; shi shing P ◇ kaṃ ke li] *em.*; kaṃ ka li D; ka ke li P.

¹⁰³⁸ ka ra nydza ka] D; ka rany dza ka P.

¹⁰³⁹ la tā] D; la ta P ◇ pā rthi ba] *em.*; pi tha ba D; pā thi ba P.

¹⁰⁴⁰ pa dma nyid] D; pad ma nyid P.

zhes bya ba ni gsum pa yon tan gyi 'khor lo'o//111//
(15.112, *n.e.* Tib)

7.5. The Second Dharma Layer

7.5.1. The Space Circle (*ākāśacakra*)

/de nas phyi rol nam mkha' yi/ /'khor lo 'dam skyes sngon po mtshungs/
/sum cu drug rtsibs dbus su yang/ /mkha' spyod rnal 'byor ma 'di
rnams//113//

/mi 'am ci mo dri za mo/

/hu ṭu ka ma pā ṭa ba ma de bzhin du/

/pi wang gling bu mu kun da ma dang/

/rdza rnga ma dang nges par gag ga ri//114//

/cha lang ma dang shī len dri ki ma/¹⁰⁴¹

/glu ma ka ra ḍa dang ta ma ḍā mchog dang/

/gar ma sgeg mo ṭak ka ma dang ni/¹⁰⁴²

/tā li sha ra ṇa mo rnga chen ma//115//

/mau dri rgyud can ma dang ma ru ma/¹⁰⁴³

/na la ba mo de bzhin ṭham ba ki/¹⁰⁴⁴

/ḍa ma ru ma dang ḍun ṭū ki de bzhin/¹⁰⁴⁵

/zangs dung ma dang rwa dung ma de bzhin//116//¹⁰⁴⁶

/bhu ki ma dang dril bu ma dang dril chung ma/

/g-yer kha ma dang de bzhin ḍa ko li ka ma dang/

/dung ma dang ni dbyangs ldan ma de bzhin/

/'khor ma mchog gi dbang phyug mo//117//

/kha dog sna tshogs bkra ba 'am/ /yang na 'khor lo'i kha dog go/

/nye ba'i zhing na gnas pa mo/ /gling ni gsum pa mo mchog go//118//

/mkha' la spyod ma'i rigs su byon/ /gling 'di la ni yang dag gnas/

/sa ni 'od 'phro can de dang/ /rang rang gnas sogs zhing ma 'o//119//

/yang na ḍa ma ru kha ṭwām ga/ /'dir ni slar yang spangs nas su/

/rang rang mtshan ma so so'i tshul/ /ji ltar 'dod par bya ba 'o//120//

/'khor lo kun gyi cod pan la/ /rang gi bdag pos bya ba 'o/

/'dir ni shes rab thabs bdag nyid/ /rigs ldan bdag nyid rigs can ma'o//121//

¹⁰⁴¹ shī len dri ki ma] D; she lan dri ki ma P.

¹⁰⁴² ni] D; nī P.

¹⁰⁴³ mau dri] D; mau dri ma dang P ◇ ma ru ma] D; ma dū ma P.

¹⁰⁴⁴ ṭham ba ki] D; ḍham ba ki P.

¹⁰⁴⁵ ḍun ṭū ki] D; ḍun ḍū ki P.

¹⁰⁴⁶ rwa dung ma] D; ra dung ma P.

/ji ltar rgyan la sogs mang po/ /lhag ma sngon bzhin bya ba 'o/
/'khor lo kun du spyang gsum dang/ /phyogs kyi gos 'chang rjes 'gro
ma'o//122//

zhes bya ba ni nam mkha'i 'khor lo ste dang po'o//123//

7.5.2. *The Wind Circle (vāyucakra)*

/de nas phyi rol rlung 'khor lo/ /sngon po sna tshogs pa yi mdog/
/rdo rje'i rtsibs dbus sbyin bya ba/ /rnal 'byor ma rnams rim ji bshin//124//
/nam mkha'i snying po las gzhan med/ /blo dang ldan pas shes par bya/
/mkha' lding ngang mo bkra ba mo/ /bya rog **bya gag** sreg pa mo//125//¹⁰⁴⁷
/rma bya zangs kyi **gtsug phud ma**/¹⁰⁴⁸ /gu da bu li 'jam pa mo/
/phug ron bya rog chen mo dang/ /ga **ḍi nī** dang **gong mo** sreg//126//¹⁰⁴⁹
/ne tse sngags ma bzhad mo dang/ /bya rgod 'ug ma mchil pa mo/
/shing bye'u mo dang ngur pa ma/ /bri **kṣā** ra nī ka kka pa'i//127//¹⁰⁵⁰
/so bya mo dang byi la mo/ /lcug ma'i mgrin dang sā ri mo/¹⁰⁵¹
/khra mo gur gum lce can ma/¹⁰⁵² /bā ṭi rī **kā ka** dzaṃ gha mo//128//¹⁰⁵³
/hor mo **kang** ka mo de bzhin/¹⁰⁵⁴ /da dda ri mo ri dags dgra/¹⁰⁵⁵
/de ltar rnal 'byor ma'i 'khor lo/ /'khor lo'i sa gzhi gang 'dra'i mdog//129//
/yang na rang rang las shes bya/ /phyag sogs de bzhin sngon dang mtshungs/
/thams cad shes rab thabs bdag nyid/ /'dun sa la ni gnas ma mchog//130//
/spyod dka'i sar ni shes bya ste/ /gling ni bzhi pa mar 'dod do/
/'khor lo 'di ni sgong skyes dang/ /yon tan gsum gyi dbye ba can//131//
/gsum gyi bdag nyid gsum pa yi/ /'khor lo drod gsher skyes gzugs can/¹⁰⁵⁶
/bzhi pa mngal skyes zhes bya ba/ /'khor lo gsum gyi bdag nyid 'dod//132//
zhes bya ba ni rlung gi 'khor lo ste gnyis pa'o//133//

7.5.3. *The Earth Circle (medinīcakra)*

/de nas phyi rol gyi bshad bya/ /'khor lo sa yi ming can mchog/
/kha dog ser po'i rang bzhin la/ /sum cu drug rtsibs rnams kyis spras//134//
/rnal 'byor ma ni sum cu drug/ /sa spyod ma rnams rim ji bzhin/

¹⁰⁴⁷ bya gag] *em.*; bya gar DP.

¹⁰⁴⁸ gtsug phud ma] P; gtsug bud ma D.

¹⁰⁴⁹ ga ḍi nī] *corr.*; ga ri ni D; ga ḍi ni P ◇ gong mo sreg] *em.*; gong ma sreg DP.

¹⁰⁵⁰ bri kṣā ra nī] *corr.*; bri kṣa ra nī D; bri kṣa ra ṇi P.

¹⁰⁵¹ lcug ma'i] D; sdug ma'i P.

¹⁰⁵² gur gum lce can ma] D; gur gum mā P.

¹⁰⁵³ bā ṭi rī] D; bā ṭi rwi P ◇ kā ka dzaṃ gha mo] *em.*; kā kaṃ dzaṃ gha mo DP.

¹⁰⁵⁴ kang ka mo] *corr.*; kaṃ ka mo DP.

¹⁰⁵⁵ da dda ri mo] D; dad da ri mo P.

¹⁰⁵⁶ drod gsher] D; drod gshar P.

/seng mo stag mo **bhi** mbha ri bong ma/¹⁰⁵⁷ /glang chen ri dags byi la
 mo//135//
 /ba dang ma he mo rta mo/ /ce spyang mo dang **bse mo** 'bri/¹⁰⁵⁸
 /byi ba bong mo bhi ði ma/ /ra mo lug mo rim pa bzhin//136//
 /khyi mo phag mo dom mo dang/ /ðan ða ri mo mau dznyā ka/
 /dred mo dang ni **sgeg** mo dang/¹⁰⁵⁹ /nags ma dang ni khyi chen mo//137//
 /bya rog chen mo kha sgo ma/ /**sbrul** mo **bkra** mo rnga mo dang/¹⁰⁶⁰
 /sre mo rtsangs mo **phug pa mo**/¹⁰⁶¹ /grong na gnas pa mo mchog
 go//138//¹⁰⁶²
 /de ltar 'khor lo'i mdog bzhin ma/ /yang na rang rang kha dog go/
 /lha mo shes rab thabs bdag nyid/ /nye ba'i 'dun sar gnas pa mo//139//¹⁰⁶³
 /mngon du gyur pa'i sa nyid dang/ /de ni shes rab pha rol phyin/
 /lnga pa'i gling du gnas pa mo/ /mtshon cha la sogs sngon bzhin no//140//
 /**lus** ni bud med rnam pa'i gzugs/¹⁰⁶⁴ /gdong pa rang gi dngos por 'dod/
 /shar dang byang dang nub dang ni/ /lho yi sgo ru shes bya ba//141//¹⁰⁶⁵
 /tshangs ma dbang phyug chen po ma/ /gzhon nu khyab 'jug ma de bzhin/¹⁰⁶⁶
 /phag mo dbang mo gtum mo dang/ /dpal chen mo ni grwa rnam su//142//
 /sgo ru gzugs dang mtshan ma ni/ /mkha' 'gro ma sogs bzhin du grags/
 /grwa ru brtan ma la sogs bzhir/ /shes bya 'dir ni ri mo gsum//143//
 /sku gsung thugs kyi chos rnam so/ /chos kyi 'khor lo shin tu mdzes/
 /dur khrod rnam ni brjod bya ste/ /me yi 'khor lo'i dbus su ni//144//¹⁰⁶⁷
 /gsod dang kun du skrag byed dang/ /'jigs pa che dang 'jigs byed dang/
 /drag po'i dur khrod de bzhin du/ /g-yon skor du ni rnam par
 dgod//145//¹⁰⁶⁸
 /skrod byed dang ni sdang byed dang/ /lkugs byed dang ni rengs byed slar/
 /dbang ldan la sogs grwa la 'o/ /shing ni rim pas sbyin bya ste//146//
 /go yu star ga nā li ra/¹⁰⁶⁹ /se 'bru bil ba'i shing de nas/

¹⁰⁵⁷ bhi mbha] *corr.*; phi mbha D; bha mbhi P.

¹⁰⁵⁸ ce spyang mo] D; lce spyang mo P ◇ bse mo] P; se mo D.

¹⁰⁵⁹ sgeg mo] P; skeg mo D.

¹⁰⁶⁰ sbrul mo] P; s.ul mo D ◇ bkra mo] P; s.a mo D.

¹⁰⁶¹ phug pa mo] *em.*; phug ma mo DP.

¹⁰⁶² gnas pa mo] D; gnas pa ma P.

¹⁰⁶³ 'dun sar] D; mdun sar P.

¹⁰⁶⁴ lus] P; ...D.

¹⁰⁶⁵ lho yi] D; lho'i P.

¹⁰⁶⁶ gzhon nu] D; gzhonu P.

¹⁰⁶⁷ me yi] D; me'i P.

¹⁰⁶⁸ skor du] D; bskor du P.

¹⁰⁶⁹ star ga] D; ster kā P.

/skyu ru bi dznyā ra ksha'i shing/¹⁰⁷⁰ /rim pa ji bzhin rnam par dgod//147//
 /**dbang mo** gshin rje ma chu mo/¹⁰⁷¹ /gnod sbyin 'byung mo drang srong ma/
 /srin mo rlung gi chung ma ste/ //jig rten skyong ma sbyin par bya//148//
 /**klu mo sprin mo** thams cad ni/¹⁰⁷² //dir ni rnam pa kun du sbyin/
 /de ltar dkyil 'khor 'khor bshad la/ /phun sum tshogs pa thams cad sbyin/
 /las kyi rjes mthun sku mdog can/ /der ni gtso bo bsgom par bya//149//
 zhes bya ba ni 'khor lo gsum pa sa'i dkyil 'khor la rim pa gnyis dang bcas
 pa'o//150 and 151//¹⁰⁷³

7.6. The Third Saṃbhoga (Enjoyment) Layer

7.6.1. The Fire Circle (agnicakra)

/de nas phyi rol slar yang 'dir/ /me yi 'khor lo bdag gis bshad/¹⁰⁷⁴
 /kha dog dmar po 'bar **chen po**/¹⁰⁷⁵ /sum cu drug rtsibs rnam mchog
 la//152//¹⁰⁷⁶
 /rnal 'byor ma slar dgod bya ba/ /lha sogs rigs las byung ma ste/
 /lha mo klu mo gnod sbyin mo/ //byung mo ngo bo tsam po 'o//153//
 /de kun gsungs pa 'di ni ci/ /lha yi rigs byung bshad par bya/
 /ma dang chung ma sring mo dang/ /bu mo sring mo'i bu mo dang//154//
 /pha yi sring mo de dang ni/ /zhang po yi ni chung ma dang/
 /chung ma'i spun zla ma dang ni/ /de nyid kyi ni pha yi ma//155//
 /chung ma yi ni phyi mo dang/ /ma yi ma dang gnyen mo dang/
 /ma yi spun zla'i bu mo dang//156//
 /rang gi phyi mo'i spun zla dang/ /spun zla'i bu mo de'i bu mo/
 /pha yi ma dang phyi mo dang/ /khu bo yi ni chung ma dang//157//
 /bu mo'i bu yi chung ma dang/¹⁰⁷⁷ /slar yang chung ma'i spun zla dang/
 /rang pha'i sring mo'i bu mo dang/ /de nyid kyi ni rang rigs skyes//158//
 /spun zla'i chung ma bu mo dang/ /bu nyid kyi ni chung ma dang/
 /bu mo'i khyo yi ma yi ni/ /bu nyid kyi ni sgyug mo dang//159//
 /bu mo'i bu mor yang dag bshad/ /pho nya sum cu drug rnam so/¹⁰⁷⁸

¹⁰⁷⁰ bi dznyā] D (unclear); bi dznya P ◇ ra ksha'i] D; rag sha'i P.

¹⁰⁷¹ dbang mo] *em.*; dbang po D; dbang ma P.

¹⁰⁷² klu mo] *em.*; klu ma D; glu mo P ◇ sprin mo] *em.*; srin mo DP.

¹⁰⁷³ gsum pa sa'i] D; gsum pa'i P.

¹⁰⁷⁴ me yi] D; me'i P.

¹⁰⁷⁵ chen po] P; chen mo D.

¹⁰⁷⁶ sum cu] D; sum bcu P.

¹⁰⁷⁷ bu yi] D; bu'i P.

¹⁰⁷⁸ sum cu] D; sum bcu P.

/kha dog dmar por yang dag grags/ /mtshon cha la sogs sngar dang
mtshungs//160//

/sa ni ring du song nyid dang/ /drug pa'i gling du gnas pa mo/
/'du bar rtag tu shes bya ste/ /shes rab thabs bdag ngo bo can//161//
/nus pa'i 'khor lor 'di rtag tu/ /shes bya rang 'dra'i **mdzes** ma 'o/¹⁰⁷⁹
/kun du rdo rje'i phreng la sogs/ /lugs 'byung lugs las bzlog pa yis//162//
/g-yon dang g-yas pa'i lag pa yis/ /'dir ni mchod pa byed pa yin/
/phyugs rnam kyī ni sha thams cad/ /kun du son par dbul bar bya//163//
/btung ba rnam pa sna tshogs dbul/ /bldag bya sna tshogs nyid de bzhin/
/rang rang stan las langs nas ni/ /bla ma rdo rje 'dzin pa mchod/
/slar yang 'ongs nas 'khor lo yi/ /mchod pa bcu gnyis rnam la 'o//164//
zhes bya ba ni longs spyod rdzogs pa'i 'phar ma'i me'i 'khor lo dang
po'o//165//

7.6.2. *The Water Circle (jala-/udakacakra)*

/de nas de yi phyi rol bshad/¹⁰⁸⁰ /chu yi 'khor lo rdzu 'phrul che/
/mdog dkar sum cu drug rtsibs la/¹⁰⁸¹ /rnal 'byor ma ni rim pas bsgom//166//
/ma ka ra mo rus sbal nya/¹⁰⁸² /sbal mo rus sbal chu sram mo/¹⁰⁸³
/sdig nag ga ggar ma shī li ma/¹⁰⁸⁴ /chu yi phug ma srin bu'i gdong ma
dang//167//
/cha ga pa mo ka ka ru mo **sū ya mo**/¹⁰⁸⁵
/chu byi mo dang grog mo'i gdong ma dang/
/chu yi mi mo dang ni rgod ma dang/¹⁰⁸⁶
/glang chen mo dang stag mo ce spyang mo//168//¹⁰⁸⁷
/chu sbrul mo dang dung mo 'gron bu ma/
/nya physis ma dang nor bu dzing gu ra ma dang/
/li sa mo dang dud du ra ma ka ṛṇa ṭā/
/pha ṭa ka mo dā ba ka ma **kri mi mo**//169//¹⁰⁸⁸

¹⁰⁷⁹ rang 'dra'i] D; dang 'dra'i P ◇ mdzes ma] P; ...ma D.

¹⁰⁸⁰ de yi] D; de'i P.

¹⁰⁸¹ sum cu] D; sum bcu P.

¹⁰⁸² rus sbal] D; ru sbal P.

¹⁰⁸³ rus sbal] D; ru sbal P.

¹⁰⁸⁴ sdig nag] D; sdi ga nag P ◇ ga ggar ma] D; gagg ra ma P.

¹⁰⁸⁵ sū ya mo] *em.*; su sa mo D; su ya mo P.

¹⁰⁸⁶ chu yi] D; chu'i P ◇ ni] D; ma P.

¹⁰⁸⁷ ce spyang mo] D; lce spyang mo P.

¹⁰⁸⁸ kri mi mo] *em.*; kri ma mo DP.

/dzu ṣa dzu ṣī ma dang sha sbrang ma ka lā ma/¹⁰⁸⁹ /lha yi gtso mo mchog
rnams so/

/de ltar kha dog rang bzhin ni/ /dkar mo'am rang rang rigs **skyes
mo**//170//¹⁰⁹⁰

/gdong ni rang rang gzugs kyis te/ /rnal 'byor ma'i rim ji bzhin no/
/nye ba'i 'du ba nyid dang ni/ /sa ni mi g-yo ba mchog go//171//
/bdun pa'i gling du gnas par ni/ /shes bya mtshon cha sngon bzhin no/
/yang na gang ba'i ri sogs kyis/ /mi rnams sum cu drug lha 'o//172//¹⁰⁹¹
/gnas sogs rim pas de rnams su/ /mi mo dngos su yang dag bya/
/'dzam bu'i gling 'di de yis ni/ /dum bu bcu gnyis kyis brgyan pa'o//173//
/ba **tshwa** zhes bya'i rgya mtshor ni/¹⁰⁹² /de ru gtogs pa'i skye bo rnams/
/drod gsher skyes dang 'du 'phrod las/ /skyes pa'am mngal nas skyes par
bsam//174//

/'khor lo 'di ni drod gsher skyes/ /me yi 'khor lo mngal skyes so/
/mtshan nyid thams cad yongs rdzogs pa'i/ /shes rab thabs bdag nyid rang
ngo//175//
zhes bya ba ni chu'i 'khor lo ste gnyis pa'o//176//

7.6.3. The Knowledge Circle (*jñānacakra*)

/de nas de yi phyi rol 'chad/ /kun nas ye shes 'khor lo 'o/
/sum cu drug rtsibs sna tshogs mdog/¹⁰⁹³ /lha min mo yi rigs rim pas//177//
/til mchog ma dang phul du bde/ /lha yi bu mo dga' chen ma/
/dga' dang dgar grags pa dma can/¹⁰⁹⁴ /dung can sna tshogs glang chen
ma//178//
/gzugs chen ma dang gzugs mdzes ma/ //od chags rnam sgeg bde ba mo/¹⁰⁹⁵
/me tog 'dod ma u tpal dkar/¹⁰⁹⁶ /u tpal sngo dang mdzes ma dang//179//¹⁰⁹⁷
/'dod chags ma dang 'dod chags che/ /rol grags ma dang rol chen ma/
/myos ma dang ni myos dga' ma/ //dod pa mo dang 'dod chen ma//180//
/bde las byung dang bde ldan ma/ /mthun mchog mo dang byams pa mo/
/skal bzang ldan ma skal bzang mo/ /dma' ba mo dang zhum pa mo//181//
/skye gzugs mar ni grags pa ste/ /rnal 'byor ma yi gtso mo mchog/

¹⁰⁸⁹ dzu ṣa dzu ṣī ma] D; ju ṣi dzu ṣī ma P.

¹⁰⁹⁰ dkar mo'am] D; dkar po'am P ◇ skyes mo] *em.*; skyes pa mo DP.

¹⁰⁹¹ sum cu] D; sum bcu P.

¹⁰⁹² ba tshwa] *corr.*; ba tsha D; pa tsha P.

¹⁰⁹³ sum cu] D; sum bcu P.

¹⁰⁹⁴ pa dma can] D; pad can ma P.

¹⁰⁹⁵ rnam sgeg] D; rnams bsgegs P.

¹⁰⁹⁶ u tpal] D; ud pal P.

¹⁰⁹⁷ u tpal] D; ud pal P.

/thams cad shes rab thabs bdag nyid/ /rnam pa sna tshogs mdog de
bzhin//182//

/phyag dang mtshon cha sngon bzhin shes/ /legs pa'i blo gros sa de bzhin/
/dur khrod rin po cher snang ba/ /rang 'byung bde ba byed pa po//183//
/de phyir longs spyod rdzogs sku dang/ /dkyil 'khor 'khor lo gsum pa la/
/dga' ba bzhi ni dag pa yis/ /kun nas ri mo bzhi can no//184//¹⁰⁹⁸
/shar la sogs pa'i sgo bzhi ru/ /rnal 'byor ma rnam rim ji bzhin/
/dkar mo chom rkun ro lang ma/ /za phod ma yang rnam par dgod//185//
/grwa la gnas pa'i lha mo bzhi/ /sbos mo ri khrod ma de bzhin/
/gtum mo dang ni g-yung mo ste/ /rim pas sngon bzhin rtag shes bya//186//
/phyi rol dur khrod 'khor lo ni/ /chu yi dkyil 'khor dbus su ste/
/byis pa 'chi dang lhag ma za/ /g-yul drag mo dang mche ba kun//187//
/shar la sogs par g-yon skor du/¹⁰⁹⁹ /de ltar brtse ba chen pos bsam/
/du ba mun nag dang ni me/ /hā hā'i sgra dang sgra chen no//188//
/shing ni tsa ndan ga pur dang/¹¹⁰⁰ /dzā ti pha la dang e la/
/nā ga ge sar tsam pa dang/ /kun du ru dang lha'i shing ngo//189//
/phyogs skyong rnam ni mtshon bya ba/ /nyi ma bsil ba sa yi bu/¹¹⁰¹
/ri bong can skyes bla ma nyid/ /ngan spong nyi ma'i bu de bzhin//190//¹¹⁰²
/lha min mgo bor shes bya ste/¹¹⁰³ /drag po'i gdong rnam su bya 'o/
/'bar ba ral gri chu gri dang/ /mdung ring spu gri brag de bzhin//191//¹¹⁰⁴
/glog dang sna tshogs mtshon 'bebs par/¹¹⁰⁵ /dur khrod kyi ni dbus su bya/
/ral gri mig sman ri lu dang/ /rkang pa byug dang bcud len dang/
/mchil lham dngul chu sa 'og gi/ /dngos grub sgrub pa mkhas pas bya//192//
zhes bya ba ni ye shes kyi 'khor lo ste/193/ longs spyod rdzogs pa'i dkyil 'khor
'khor lo gsum gyi bdag nyid do//194//

7.7. The Fourth Nirmāṇa (Emanation) Layer

7.7.1. The Mind Circle (*cittacakra*)

/de nas de yi phyi rol 'chad/ /thugs kyi 'khor 'di gsal ba 'o/

¹⁰⁹⁸ kun nas] D; kun na P.

¹⁰⁹⁹ skor du] D; bskor du P.

¹¹⁰⁰ tsa ndan] D; tsa ndan P.

¹¹⁰¹ bsil ba] D; psil ba P ◇ sa yi] D; sa'i P.

¹¹⁰² ngan spong] D; ngan sbong P.

¹¹⁰³ lha min] D; lha mi P.

¹¹⁰⁴ ring] D; rings P.

¹¹⁰⁵ glog] D; klog P.

/mdog nag sum cu rtsa drug rtsibs/¹¹⁰⁶ /thams cad rang bzhin skyes pa
 mchog//195//
 /klu mo gnod sbyin mo 'byung mo/ /yi dags dmyal mo mnar med ma/
 /ltung ba mo dang bar med ma/ /bum mo gshin rje mo de bzhin//196//
 /thig nag ma dang me mdag mo/ /tsha ba mo dang rab tsha ma/¹¹⁰⁷
 /ngu 'bod ma dang ngu 'bod che/ /mar nag tu 'tshed ri gnyis 'tshir//197//¹¹⁰⁸
 /sdang ma rmongs ma phrag dog ma/ /chags myos ser sna skud pa ma/
 /**grang ma** ral gri'i nags ma nyid/¹¹⁰⁹ /**ngu ma** dang ni mu ge ma//198//¹¹¹⁰
 /nad dgon ma dang mtshon gyi dang/ /chu yi dgon pa ma dang ni/¹¹¹¹
 /ral gri sen mo rab med ma/ /spu gri'i so ma 'khor lo ma//199//
 /grul bum mo ste lha mo che/¹¹¹² /mdog ni 'khor lo ci 'dra ba'o/
 /phyag dang mtshon cha sngon bzhin du/ /shes bya rang gi gzugs can
 no//200//
 /de la nye ba'i dur khrod dang/ /de nas sa ni chos kyi sprin/
 /sems kyi rang bzhin dag pa nyid/ /kun 'gro 'khor lo can du 'dod//201//
 /rang bzhin spangs pa bdag med pa/ /'khor lo can sar bzhugs pa 'o/
 /'khor lo rnams ni rim ji bzhin/ /thams cad de ltar shes par bya//202//
 /sgo skyong ma ni thams cad kyi/ /gnas bzhi rnams ni bcu gnyis so/
 /de ltar bcu drug shes bya ba/ /stong pa nyid ni mkhas pa yi//203//
 /ye shes nam shes ngo bo'i phyir/ /dur khrod bcom ldan 'das rang nyid/
 /sprul pa'i 'khor lo 'di la ni/¹¹¹³ /gsum gyi bdag nyid ming gis so/
 /phyi nas gzhan 'di thams cad ni/ /'khor lo gnyis su bshad par bya//204//
 zhes bya ba ni thugs kyi 'khor lo'i dang po'o//205//

7.7.2. The Speech Circle (*vākcaakra*)

/de nas phyi rol du gzhan pa/ /gsung gi 'khor lo de bshad bya/
 /dmar po btsod kyi kha dog ste/ /sum cu drug rtsibs bdag nyid
 gtso//206//¹¹¹⁴
 /mchod ma za ma gnyid ma dang/¹¹¹⁵ /le lo ma chos sems sgom mo/

¹¹⁰⁶ sum cu] D; sum bcu P.

¹¹⁰⁷ rab tsha ma] D; rab tsha ba P.

¹¹⁰⁸ 'tshir] D; 'chir P.

¹¹⁰⁹ grang ma] P; grangs ma D.

¹¹¹⁰ ngu ma] *em.*; du ma DP.

¹¹¹¹ chu yi] D; chu'i P.

¹¹¹² grul bum mo] D; grul bu mo P.

¹¹¹³ 'di la] D; 'di dang P.

¹¹¹⁴ sum cu] D; sum bcu P.

¹¹¹⁵ gnyid ma] D; gnyis ma P.

/khyim sems bud med sems ma dang/ /don sems ma dang sbyor bral
 ma//207//
 /bu sems rnam dang mya ngan ma/ /bsam gtan ma dang sngags zlos ma/
 /ngo tsha nga rgyal gdung ba mo/ /sems can don byed brtson ma dang//208//
 /rgyal po sems ma gzhan gnod ma/ /ye shes thob ma dka' thub ma/
 /rgas ma 'chi ba'i bsam can ma/ /bde ma sdug ma mi dge ma//209//
 /yod dang med ma nyid dang ni/ /bla ma sems ma 'gro ba mo/
 /bzod ma mi bzod ma ngal ma/ /ngal sos ma dang bkres ma mchog//210//
 /las ni thams cad byed lha mo/ /rang bzhin 'khor lo 'di che 'o/
 /kha dog rang gi 'khor lor grags/ /lhag ma 'di ni sngon bzhin no//211//
 /shes rab thabs bdag nyid lha mo/ /rang bzhin gyi ni dkyil 'khor 'di/
 /gdan bzhi pa'i rgyud stong phrag ni/ /bcu gnyis pa la bshad pa ste//212//
 /ye shes mkha' 'gro ma sogs kyi/ /mchod sogs lha mor 'dod pa yin/
 /grong mtha'i gnas ni 'di lta bu/ /kun du 'od kyi sa yin no//213//
 /de ltar ye shes sogs sku'i mtha'/ /chu me rlung dang nam mkha' yi/
 /bskor ba'i 'khor lo zhes bya bar/ /rdo rje mchog ma shes par bya//214//
 zhes bya ba ni gsung gi 'khor lo'i gnyis pa sprul pa'i 'khor lo'o//215//

7.7.3. The Body Circle (*kāyacakra*)

/de nas sku yi 'khor lo bshad/¹¹¹⁶ /sku gsung thugs kyi kha dog can/
 /sum cu rtsa drug rtsibs dbus su/¹¹¹⁷ /rnal'byor ma yi 'khor sgyur
 ma'o//216//¹¹¹⁸
 /rgyal chen bzhi yi ris ma dang/ /sum cu rtsa gsum 'khor sgyur ma/¹¹¹⁹
 //'thab bral dga' ldan 'khor sgyur ma/ //'phrul dga' ma dang de bzhin
 du//217//
 /gzhan 'phrul dbang byed ma dang ni/ /tshangs ris ma yi 'khor lo ma/¹¹²⁰
 /tshangs pa mdun 'don ma de bzhin/¹¹²¹ /tshangs pa chen po'i 'khor sgyur
 ma//218//
 /'od chung tshad med 'od ma dang/ /'od gsal ma dang dge chung ma/
 /tshad med dge ba'i 'khor sgyur ma/ /dge rgyas ma dang sprin med
 ma//219//¹¹²²
 /bsod nams skyes ma'i 'khor lo dang/ /'bras bu che ba'i 'khor sgyur ma/

¹¹¹⁶ sku yi] D; sku'i P.

¹¹¹⁷ sum cu] D; sum bcu P.

¹¹¹⁸ rnal 'byor ma yi] D; rnal 'byor ma'i P.

¹¹¹⁹ sum cu] D; sum bcu P.

¹¹²⁰ ris ma yi] D; ris ma'i P.

¹¹²¹ mdun 'don ma] D; 'dun 'dod P.

¹¹²² dge rgyas ma] D; dge rgyas pa P.

/mi che mi gdung 'khor lo ma/ /shin tu mthong snang bzang snang ma//220//
 /'og min ma yi 'khor sgyur ma/ /nam mkha' mtha' yas skye mched ma/¹¹²³
 /rnam shes mtha' yas skye mched ma/ /ci yang med pa'i skye mched
 ma//221//
 /'du shes med dang 'du shes ni/¹¹²⁴ /med min dmyal mo yi dags ma/
 /dud 'gro mi mo lha min mo/ /gzhal med khang spyod ma de bzhin//222//
 /zla ba nyi ma gshin rje mo/ /dbang mo 'khor sgyur mar shes bya/
 /rang gi 'khor lo'i mdog bzhin bya/ /phyag dang mtshon cha sngar bzhin
 no//223//
 /shes rab thabs kyi rang bzhin te/ /nye ba'i grong mthar yang dag gnas/
 /sa ni mos pa spyod pa ste/ /'di rnam 'khor lo bcu gnyis so//224//
 /'khor lo 'di ni gru bzhi ste/ /sprul pa'i skur ni 'du shes so/
 /ri mo lnga ni me long sogs/ /thams cad mtshan nyid kyi mtshan
 pa'o//225//¹¹²⁵
 /brgyad gnyis lha mos byas pa yi/ /**mchod pa** dkyil 'khor bzhi la 'o/¹¹²⁶
 /phyi rol dur khrod brgyad rnam te/ /sgo skyong ma ni rim ji bzhin//226//
 /shar du chu skyes dkar mo bsgom/¹¹²⁷ /byang du gan dha ri ma 'o/
 /nub tu rdo rje gar ma ste/ /lho ru rta rgod ma yi kha//227//¹¹²⁸
 /grwa yi char ni lha mo bzhi/ /dbang ldan la sogs rim ji bzhin/
 /lha mo rdo rje 'bar zhal dang/ /rdo rje khro gnyer ma'i zhal dang//228//
 /rdo rje 'thub ma gtum mo ste/ /kha dog la sogs sngon bzhin no//
 /drag mo chen mo gtsigs pa'i zhal/ /'bar ba'i phreng bas rnam mdzes
 ma'o//229//
 /dpa' bo rnam kyi mdog dang gzugs/¹¹²⁹ /rnal 'byor ma kun ji lta ba'o/
 /kun la mgo po'i phreng bas brgyan/ /dpa' bo rnam la dar phreng can//230//
 /ral pa'i cod pan dpa' de rnam/ /yan lag kun la thal bas bskus/
 /rnal 'byor ma yi mtho zhing 'phreng/¹¹³⁰ /lag gdub spyi gtsug brgyan pa
 dang//231//¹¹³¹
 /mtshan nyid thams cad yang dag rdzogs/ /phag mo'i rigs las byung ba 'o/
 /dpa' bo kun gyi ming rnam ni/ /thog ma'i 'khor lo la sogs mchog//232//

¹¹²³ nam mkha'] D; namkha' P.

¹¹²⁴ ni] D; na P.

¹¹²⁵ mtshan pa] D; mtshan ma P.

¹¹²⁶ mchod pa] P; mchod pa'i D.

¹¹²⁷ bsgom] D; sgom P.

¹¹²⁸ rta rgod ma yi] D; rta rgod ma'i P.

¹¹²⁹ mdog] D; mdag P.

¹¹³⁰ rnal 'byor ma yi] D; rnal 'byor ma'i P.

¹¹³¹ spyi gtsug] D; spyi gtsug P.

/rdo rje mkha' 'gro de bzhin du/ /sna tshogs pa dma mkha' 'gro dang/¹¹³²
 /rin chen thod pa'i dum bu dang/ /keng rus chen po'i keng rus dang//233//
 /mche ba rnam gtsigs lha dgra dang/ /'od dpag med dang rdo rje 'od/
 /rdo rje sku dang myu gu can/ /rdo rje ral pa can de bzhin//234//
 /dpa' chen rdo rje hūṃ mdzad dang/ /shin tu bzang dang rdo rje bzang/
 /'jigs byed chen po mig mi bzang/ /stobs chen rin chen rdo rje dang//235//
 /rta mgrin nam mkha'i snying po dang/¹¹³³ /he ru ka dang pad gar can/
 /rnam snang mdzad dang rdo rje sems/ /stobs chen ye shes mkha' 'gro
 dang//236//
 /blo brtan thar dang ye shes dang/ /thabs dang thugs kyi rdo rje 'o/
 /lhag ma'i ming ni lha mo bzhin/ /skyes bu'i rtags rnam su bya 'o//237//
 /'khor lo bcu gcig rnam kyi ni/ /sgo la sogs pa'ang de bzhin no/¹¹³⁴
 /snying po'i pa dma'i lha mo rnam/¹¹³⁵ /gtso bos bdag po bzhin du
 bya//238//
 /'on kyang bdag po sogs 'khor lor/ /ji ltar bskal bzang rgyal ba ni/¹¹³⁶
 /bzhi yis dman pa'i stong phrag gcig/ /de rnam thams cad rnam bsgom
 bya//239//
 /mtshan ni yon tan dbye bas phye/ /sprul pa'i sku can bdag nyid do/
 /gang zhig gang gi 'khor lo yi/¹¹³⁷ /rnal 'byor ma ni thog mar byung//240//
 /de yis bcu gnyis shes par bya/ /kun spyod gnas dang nye gnas ma'o/
 /lhag ma sa ni bcu gsum pa/ /sgo dang grwa la sogs gnas ma'o//241//
 /mchod dang bstod sogs dus su ni/ /thog mar rdo rje'i ming shes bya/
 /dpa' bo rnam la'ang de bzhin no/ /phyi rol dur khrod bshad bya ba//242//
 /dang por tshig par shes bya ste/ /gnyis par yang ni ma tshig pa/
 /gsum pa dum bur gyur pa nyid/ /bzhi pa yang ni ma gtugs pa//243//
 /lga pa 'jigs su rung bar bshad/ /drug pa yang ni 'jigs byed pa/
 /bdun pa gsal shing phug pa ste/ /steng nas **btags pa** brgyad pa 'o//244//¹¹³⁸
 /dur khrod brgyad po rtag tu ni/ /dmyal srung chen po brgyad rnam so/¹¹³⁹
 /shal ma li shing mya ngan med/¹¹⁴⁰ /yongs 'du u dum bār de
 bzhin//245//¹¹⁴¹

¹¹³² pa dma] D; pad ma P.

¹¹³³ nam mkha'i] D; namkha'i P.

¹¹³⁴ la sogs pa'ang] D; la sogs pa'i P.

¹¹³⁵ pa dma'i] D; pad ma'i P.

¹¹³⁶ bskal bzang] D; skal bzang P.

¹¹³⁷ 'khor lo yi] D; 'khor lo'i P.

¹¹³⁸ btags pa] P; btags pas D.

¹¹³⁹ srung] D; bsrung P.

¹¹⁴⁰ shal ma li] D; shal ma la P.

¹¹⁴¹ u dum bār] D; u dum pār P.

/**dom ba ri** dang gam bha ri/¹¹⁴² /rgya shug dang ni ba ru ra'o/
 /sna tshogs ro langs tshogs dang ni/ /rnal 'byor ma dang dpa' bo'i
 tshogs//246//
 /mkha' spyod ma dang sa spyod gzhan/¹¹⁴³ /gang yin de yang rdzu 'phrul
 che/
 /mgo med rgyug dang gzhan yang ni/ /mgo bo med pa gar byed dang//247//
 /nyal ba dang ni rkang med dang/ /mgo dang lus sogs gtubs pa ste/¹¹⁴⁴
 /ting 'dzin chen po'i rgyu yis ni/ /de rnams dga' bcas gar byed pa'o//248//
 /de ltar de bzhin dbus su ni/ /rgyu skar sna tshogs bya ba yin/
 /kha dog sna tshogs shes bya ste/ /bzhon pa **gang** gang gi yin pa'o//249//¹¹⁴⁵
 /rdzogs pa'i byang chub rgyu'i bdag nyid/ /yongs rdzogs dkyil 'khor bsgom
 par bya/
 /rgyu yi rdo rje ci 'dra ba/¹¹⁴⁶ /yang ni de 'dra spro bar bya//250//
 /dud 'gro'i zhal can lha mo ni/ /las thams cad mas khyer nas 'ongs/
 /khro bo'i tshogs kyis mnyam bkug nas/ /sngon du bgegs ni bsal bar
 bya//251//
 /sum bhas bka' bsgo rdo rje can/ /brtul zhugs can gyis phur gdab bya//252//
 oṃ su mbha ni su mbha kā yi kām hūṃ hūṃ phaṭ/¹¹⁴⁷
 oṃ gr̥ hṇā gr̥ hṇā bā tsi kām hūṃ hūṃ phaṭ/¹¹⁴⁸
 oṃ gr̥ hṇā pa ya gr̥ hṇā pa ya **tsai** ta si kām hūṃ hūṃ phaṭ/¹¹⁴⁹
 oṃ ā na ya hoḥ bha ga wān ba dzra dznyā ni kām hūṃ hūṃ phaṭ//253//¹¹⁵⁰
 /shar la sogs pa'i phyogs su gzhag/¹¹⁵¹ /rdo rje gur gyi dbus su ni/
 /'og tu rdo rje'i sa gzahir 'gyur/ /steng du mda' yi dra ba can//254//¹¹⁵²
 /rdo rje ra ba bla bre 'o/ /chos kyī 'byung gnas nang du yang/
 /de yang gsum bzhi lnga dang ni/ /gru drug pa ru bsgom par bya/
 /'phar ma bzhi yi rim ji bzhin/ /rim pas thams cad 'dir dgod bya//255//

¹¹⁴² dom ba ri] *em.*; dom bi ra D; dom pa ri P.

¹¹⁴³ sa spyod] D; ma spyod P.

¹¹⁴⁴ gtubs pa] D; btubs pa P.

¹¹⁴⁵ gang gang gi] *em.*; gang gi DP; cf. its Sanskrit, yasya yasya, and gang gang gi J (21r5).

¹¹⁴⁶ rgyu yi] D; rgyu'i P.

¹¹⁴⁷ ni su mbha] D; ni su mbha ni P.

¹¹⁴⁸ gr̥ hṇā gr̥ hṇā] D; gri hna gri hna P.

¹¹⁴⁹ gr̥ hṇā pa ya gr̥ hṇā pa ya] D; gri hna pa ya gri hna pa ya P ◇ tsai ta si kām] *corr.*; tsi ta si kām D; tse tī si kām P.

¹¹⁵⁰ ā na ya] D; a na ya P ◇ dznyā ni kām] D; rā dznyā ni kām P.

¹¹⁵¹ gzhag] D; bzhag P.

¹¹⁵² mda' yi dra ba] D; mda'i ra ba P.

om̄ gha gha ghā ta ya ghā ta ya sa rba **du ṣṭān** phaṭ/¹¹⁵³ kī la ya kī la ya sa rba **pā pān** phaṭ/¹¹⁵⁴ hūṃ hūṃ hūṃ ba dzra kī la ya ba dzra **dha ro** ā dznyā pa ya ti sa rba **bi ghnā nām** kā ya bāk tsi tta **ba dzraṃ** kī la ya hūṃ phaṭ/¹¹⁵⁵ phur bu gdab pa'i sngags so//256//

om̄ ba dzra mu dga ra ba dzra kī lā ko ṭa ya hūṃ phaṭ/¹¹⁵⁶ brdung ba'i sngags so//257//

/de ltar 'khor lo kun dpa' bo/ /bcom ldan rdo rje'i rigs byung ba'o/

/sprul pa'i sku ni ma lus pa/ /rnal 'byor ma ni byang chub snod//258//¹¹⁵⁷

'di ni sku'i 'khor lo sku gsum gyi bdag nyid dang sprul pa dang lhag cig pa ste gsum pa'o//259 and 260//¹¹⁵⁸

7.8. Holy Sites

/de nas gnas dang nye gnas sogṣ/ /ji lta'i rim pa rnams gsungs pa/

/gnas ni gang ba'i ri nyid dang/ /dra ba 'dzin dang o ḍyan dang//261//¹¹⁵⁹

/ar bu da yang de bzhin gnas/¹¹⁶⁰ /go dā ba ri nye gnas te/¹¹⁶¹

/dga' ba'i dbang phyug lha mo'i mkhar/ /gyad yul yang ni nye gnas so//262//

//'dod gzugs de bzhin o ḍi dang/ /tri sha ku na ko sal zhing/

/ka ling ka dang lam pa ka/ /kā nytsi kha ba'i gnas nye zhing//263//¹¹⁶²

/yi dags grong dang khyim lha mo/¹¹⁶³ /sau rā ṣṭra dang gser gling ni/¹¹⁶⁴

//'dun sa'o nye ba'i 'dun sa ni/ /grong khyer si ndhu ma ru dang//264//¹¹⁶⁵

/ku lu tā yang nye 'dun sa/¹¹⁶⁶ //'du ba chu klung 'gram dang ni/

/skyed tshal rgya mtshor rab bshad dang/¹¹⁶⁷ /lam gyi bzhi mdo'i nye 'du ba//265//

/ri yi spyi bo grong dbus dang/¹¹⁶⁸ /tshogs can gzhon nu'i ri dang ni/¹¹⁶⁹

¹¹⁵³ gha ta ya gha ta ya] D; ghā ta ya ghā ta ya P ◇ du ṣṭān] *em.*; du ṣṭām D; du ṣṭa na P.

¹¹⁵⁴ pā pān] *em.*; pā paṃ DP.

¹¹⁵⁵ ba dzra dha ro] P; ba dzra dha rod D ◇ ā dznyā pa ya ti] D; a dznyā pa ya ti P ◇ bi ghnā nām] *em.*; bi ghna na D; bi ghnā na P ◇ bāk tsi tta ba dzraṃ] *em.*; bāk tsi tta ba dzra D; bāg tsid ta ba dzra P.

¹¹⁵⁶ mu dga ra] D; mud ga ra P.

¹¹⁵⁷ rnal 'byor ma ni] D; rnal 'byor pa kun P.

¹¹⁵⁸ sku'i] D; sku yi P.

¹¹⁵⁹ o ḍyan] D; o rgyan P.

¹¹⁶⁰ ar bu da] D; ar bu dang P.

¹¹⁶¹ go dā ba ri] D; go dha ba ri P.

¹¹⁶² kā nytsi] D; kāny tsi P.

¹¹⁶³ lha mo] D; lha ma P.

¹¹⁶⁴ sau rā ṣṭra] *em.*; sau rā ṣṭa D; sau ra ṣṭa P.

¹¹⁶⁵ si ndhu] D; sin dhu P.

¹¹⁶⁶ ku lu tā] D; ku lu ta P.

¹¹⁶⁷ skyed tshal] D; bskyed tshal P.

¹¹⁶⁸ ri yi] D; ri'i P.

¹¹⁶⁹ gzhon nu'i] D; gzho nu'i P.

/rigs kyi zhing yang nye 'du ba'o/ /dur khrod mu mu ni ya nas//266//
 /spyod dang ha ri ke la dang/¹¹⁷⁰ /sgyu ma'i grong khyer dur khrod do/
 /nye ba'i dur khrod ri mtha' dang/ /sngags kyi zhing dang lha yi
 grong//267//¹¹⁷¹
 /ka rṇṇa ṭa dang pa ṭa yang/ /de bzhin grong mthar bshad pa 'o/
 /grong mtha' kong ka na nyid dang/ /khyab bdag las kyi yul ljongs
 dang//268//
 /rnal 'byor ma ni stug po'i grong/ /de bzhin 'dir ni nye grong mtha'o/
 /pha yi nags dang khyim gyi logs/¹¹⁷² /lteng ka dang ni rdzing bu ste//269//
 /gnas 'di rnam su bu mo gang/ /lhan skyes rang gi skye gnas skyes/
 /yul dang yul du shes bya ba/ /ye shes ldan dang gnyis med gnas//270//
 /'khor lo bcu gnyis rnam kyis ni/ /mda' yi dbye bas gnas skyes rnam/¹¹⁷³
 /bcu gnyis gnas sogs rab bshad pa/ /sum cu drug khams rgyu yis
 so//271//¹¹⁷⁴
 /re re yi ni khams rnam la 'ang/ /mig la sogs pa'i skye mched rnam/
 /bden don rnam pa bcu gnyis su/ /shes bya lhan skyes rnal 'byor ma'o//272//

7.9. Consecration, Union with the Gnosis-Being, and Offering

/sngon gyi tshigs bcad 'di yis ni/ /dbang bskur ba ni nod par bya/
 /ji tlar bltams pa tsam gyis ni/ /de bzhin gshegs rnam khros gsol gyur//273//
 /de bzhin bdag la khros byed 'gyur/ /lha yi chu yis dag par bya/
 /rdo rje dang ni mkha' bar du/ /sangs rgyas thams cad son 'di ni//274//
 /ye shes 'od zer byung de rnam/ /rang byung bdud rtsi'i rgyun gyis ni/¹¹⁷⁵
 /dbang bskur rdo rje mgon po yi/ /lhan skyes chus ni dgang phyr ro//275//
 om sa rba ta thā ga tā **bhi ṣe ka** sa ma ya shri ye hūṃ/¹¹⁷⁶
 dbang bskur ba'i sngags so//276//
 /'khor lo gang dang gang gi ni/ /de dang de yi rgyas gdab la/¹¹⁷⁷
 /rnal 'byor ma rnam bdag po ste/¹¹⁷⁸ /khyab bdag gzhan gyis rgyas mi
 gdab//277//
 /ye shes ting 'dzin sems dpa' yang/ /'khor lo kun la bsgom par bya/
 /de las byung ba'i 'od tshogs kyis/ /ye shes 'khor lo dgug par bya//278//

¹¹⁷⁰ ha ri ke la] D; ha ri ki la P.

¹¹⁷¹ lha yi] D; lha'i P.

¹¹⁷² pha yi] D; pa'i P.

¹¹⁷³ mda' yi] D; mda'i P.

¹¹⁷⁴ sum cu] D; sum bcu P.

¹¹⁷⁵ bdud rtsi'i] D; bdud rtsi P.

¹¹⁷⁶ bhi ṣe ka] *em.*; bhi ṣe ka ta sa D; bhi P ◇ shri ye] D; shrī ye P.

¹¹⁷⁷ de yi] D; de'i P.

¹¹⁷⁸ bdag po ste] D; bdag pos te P.

/dzaḥ hūḡ baḡ hoḥ'i yig rnam kyis/¹¹⁷⁹ /bla ma'i man ngag las shes bya/
/sna tshogs dpa' bo rnal 'byor mas/ /gtso bo la ni mchod byed gzbug//279//

7.10. The Drop Yoga and the Subtle Yoga

/thig le dang ni phra mo che'i/ /rnal 'byor gnyis ni yongs dmigs bya/
/'khor lo bcu gnyis thig le yang/ /rdo rje'i rnam pa rnam su mtshon//280//
/lte ba'i 'og steng rtse rnam ni/¹¹⁸⁰ /stong phrag gcig ni thig le can/
/rtse mo bcu yi thig le rnam/ /ji lta'i rim pa rnam su mtshon//281//
/du ba la sogs brgya phrag gcig/ /thig le'i gnas su 'bab par bya/
/de phyir phra mo gang ci'ang rung/ /sangs rgyas spyod yul min de
bsgom//282//
/rdo rje'i srog rnam la bltas pas/ /phyag rgya che de sangs rgyas de/

7.11. Some Instructions: Mantra Recitation, Offering, and Command

/gsang sngags bzlas pa bya ba ni/ /rkang pa brgyad lhag rtsa ba ni//283//
/bzhi bcu la sogs 'di rnam kyis/ /mtshan nyid thams cad rdzogs pa dang/
/bde chen sogs dang bzang po dang/ /gnyis kun rnam par spangs pa
dang//284//
/mchod pa khams gsum bdag nyid ni/ /dngos po kun 'byung rnam kyis so/
/dkar mo sogs dang 'gro drug 'khor sgyur ma/
/gzugs dang gzugs med gnyis kyi lha mo ste/
/rang gis thams cad rang bzhin dag gis ni/
/ma lus pa yi 'khor lo mchod par 'gyur//285//
/dkyil 'khor bde ba chen po bsgom par gyis/
/rnal 'byor bcu gnyis bsod nam sdig med pa'o/
/thams cad zag med rang bzhin mos par gyis/
/dkyil 'khor ngan pa de ni bde bar shes par byos//286//
/dbang po 'khrul pa bde ba chen po mos par gyis/¹¹⁸¹
/skad cig de la rang dang gzhan gyi ngo bo med/
/gang gi rnam pa sna tshogs gzugs chen gyis/
/sa gsum du ni dkyil 'khor 'khor lo spro bar byos//287//
/sngags dang phyag rgya sogs brgyan pas/ /rnal 'byor chen pos gtor ma sbyin/
/'bum bzlas pa yi rjes las ni/¹¹⁸² /bye ba bzlas pas dngos grub che//288//
/ji ltar mngon par brjod pa bzhin/ /sna tshogs dam tshig nyer spyod tshe/¹¹⁸³

¹¹⁷⁹ hoḥ'i] D; ho'i P.

¹¹⁸⁰ steng] D; ste P ◇ rtse rnam] P; rtsa rnam D.

¹¹⁸¹ mos par] D; mos pa P.

¹¹⁸² bzlas pa yi] D; bzlas pa'i P.

¹¹⁸³ nyer spyod] D; nyer spyad P.

/rnal 'byor dngos grub gyur de nas/ /gang rung der ni gnas par bya//289//

7.12. Ending

/dpa' bo thams cad mnyam sbyor las/ /rdo rje sems dpa' bde ba'i mchog/
/rdo rje mkha' 'gro de bzhin gshegs/ /bcom ldan bdag pos 'di gsungs
so//290//¹¹⁸⁴

zhes bya ba ni dpal mkha' 'gro rgya mtsho rnal 'byor ma'i rgyud kyi rgyal po
chen po las/ bcom ldan 'das yang dag pa'i ting nge 'dzin rnam par gzhas pa dang
man ngag sna tshogs bstan pa ste le'u bcwa lnga pa'o//

¹¹⁸⁴ gsungs so] D; gsung so P.

PART 3

8. Jayasena's *Ratnapadmarāganidhi*: Materials and Outline

Jayasena's *Ratnapadmarāganidhi* ("Precious Ruby Treasury") is a meditation manual for visualizing the maṇḍala of Heruka (also known as *Ḍākārṇava* or Vajradāka) that was incorporated in the *Ḍākārṇava* 15. As examined in Chapter 2 in this monograph, Jayasena composed it in the 12th century in Kathmandu in Nepal. It was translated into Tibetan by Dharma yon tan, a contemporary of Jayasena.

This chapter provides a critical edition of the Tibetan text of the *Ratnapadmarāganidhi*, its English translation, and annotations. I have used the versions of the Tibetan text in D 1516 and P 2231 for editing and translating the *Ratnapadmarāganidhi*. Of them, D 1516 is the base text. In the edited text, I have indicated the folio and line numbers of D 1516 in boldface (e.g., **(D 1v1)**). When any word in D 1516 is emended, I have presented all emended words in bold (e.g., "nges brjod"; D 3r5). However, as for the emendation of the orthographical peculiarities, only the emended letters are represented in bold (e.g., "ga **ḍi** nī"; D 12v2).

I have consulted my critical edition of the Sanskrit and Tibetan texts of the *Ḍākārṇava* 15, provided in previous chapters. More than half of the text in the *Ratnapadmarāganidhi* is similar to the *Ḍākārṇava* 15. The *Ḍākārṇava* was translated into Tibetan by Jayasena, who is the author of the *Ratnapadmarāganidhi*. The Sanskrit and Tibetan texts of the *Ḍākārṇava* 15 are useful for editing and translating the *Ratnapadmarāganidhi*. I have also consulted the *Bohitā* composed by Padmavajra or Saroruha (D 1419, Chapter 15: 130v5–156r2), the *Cakrasaṃvarābhisamayapañjikā* by Prajñārakṣita (Sakurai 2005), the *Āryabhādrakalpikanāmahāyānasūtra* (abbreviated to *Bhadrakalpika*, "Of the Fortunate Aeon," D 94), and other chapters of the *Ḍākārṇava* and other texts that include parallel passages. Padmavajra taught Jayasena. As I show below, Jayasena follows Padmavajra's instruction regarding organization of the content of his *Ratnapadmarāganidhi* in its entirety. Prajñārakṣita's *Cakrasaṃvarābhisamayapañjikā* (composed around the 11th century) is a commentary on Lūyīpāda's *Cakrasaṃvarābhisamaya*. Jayasena mentions Prajñārakṣita while providing details of certain practices in his *Ratnapadmarāganidhi*. Jayasena also mentions the *Bhadrakalpika* and provides a list of the names of the Victors during the Fortunate Aeon, which is actually similar to the list of the Victors in the *Bhadrakalpika*.

In the edition and translation in the *Ratnapadmarāganidhi*, I have indicated the parallel passages found in those texts by use of an arrow as follows.

... (The Tibetan text of the *Ratnapadmarāganidhi*) ...

→ *Ḍākārṇava*, 15.6–7b.

This means that the passage similar to the passage in the *Ratnapadmarāganidhi* edited here can be found in the *Ḍākārṇava*, 15.6–7b.

D 3v4–4r1 → *Ḍākārṇava*, 15.251–255.

This means that the passage similar to the passage D 3v4–4r1 in the *Ratnapadmarāganidhi* edited here can be found in the *Ḍākārṇava*, 15.251–255.

9.9. Forms of purity ... (the Section title) ...

→ *Bohitā*, D 154v2–155r2.

When the arrow and text's information is thus placed beneath the Section title, this means that the passages similar to the whole Section in the *Ratnapadmarāganidhi* edited here can be found in that text. (In the above example, the text similar to the whole of Section 9.9. in the *Ratnapadmarāganidhi* can be found in the *Bohitā*, D 154v2–155r2.)

However, there are also cases where I have indicated the parallel passages either in the main text or footnotes by “See also” or “cf.,” for example, “See also Prajñārakṣita's *Cakrasaṃvarābhisamayapañjikā*, Skt ed. (Sakurai 2005), 3 (p. 89, l. 18–p. 90, l. 9) ... ”

The structure of the entire content of Jayasena's *Ratnapadmarāganidhi* is shown below. The fundamental components of the structure are the Triple Samādhi (**trisamādhi*)—the First Yoga, the Supreme King of Maṇḍala, and the Supreme King of Action Samādhis—the Rotation, and the Drop and Subtle Yogas, concepts that Padmavajra employed to summarize the contents of the *Ḍākārṇava* 15.

- **The First Yoga** (*dang po sbyor ba*, **ādiyoga*) (D 1v5–7v6)

Practices before visualizing Causal Heruka: From selecting the ritual place to visualizing the divine palace on top of Mt. Sumeru (D 1v5–5r6).

Fivefold Gnosis (*ye shes lnga*, **pañcajñāna*): To visualize Causal Heruka (D 5v6–6r5).

Four Sections of practice (**catvāry aṅgāni*)

- (1) **Service** (*bsnyen pa*, **sevā*): To visualize the seed letter *hūṃ* in the heart of Causal Heruka (D 6r5).
- (2) **Auxiliary service** (*nye ba'i bsnyen pa*, **upasevā*): To visualize that Causal Heruka and his consort goddess have sexual relations and become one (D 6r5–v2).
- (3) **Perfect Realization** (*bsgrub pa*, **sādhana*): To visualize Lord Heruka or *Ḍākārṇava* (D 6v2–7v3).
- (4) **Great Perfect Realization** (*sgrub pa chen po*, **mahāsādhana*): To visualize Vajravārāhī, who is Heruka's consort goddess (D 7v3–v6).

- **The Supreme King of Maṇḍala** (*dkyil 'khor rgyal po'i mchog*, *maṇḍalarājāgrī): To visualize the remainder of the maṇḍala (D 7v6–33r2).
- **Rotation** (*kun du spyod pa*, *saṃcāra): To visualize this: the deities move in order from one place to another in order to have sexual relations with different deities of the opposite sex in the maṇḍala until they return to their original place on the maṇḍala (D 33r3–34r1).
- **The Supreme King of Action** (*las rgyal po mchog*, *karmarājāgrī): To visualize the deities on the maṇḍala advancing and gathering their incarnations for the benefit of sentient beings in the universe (D 34r1–r2).
- **The Drop Yoga** (*thig le'i rnal 'byor*, *binduyoga) and **the Subtle Yoga** (*phra mo'i rnal 'byor*, *sūkṣmayoga) (D 34r2–r6): Drop Yoga is a visualization of the entire maṇḍala in a drop in one's heart. Subtle Yoga is a conception of an inner fire (generally called Caṇḍālī or by the names of the chief goddess) in the body.

The instructions regarding the Drop and Subtle Yogas are followed by concise mantra recitation (D 34r6–r7) and absorption of the whole maṇḍala into Lord Heruka (D 34r7–v1).

Subsequently, the text elucidates the inner meanings (**artha*) of, or the pure nature (**viśuddhi*) inherent in the ritual components that constitute the entire process of this visualization practice. All ritual components are not dry or tasteless performance patterns. They have inner meanings that represent their pure nature. The Ten Perfections (**daśapāramitā*), a traditional Mahāyāna concept, are used as their inner meaning or pure nature (D 34v1–v6).

The text concludes with certain concise instructions regarding meals, physical intimacy, and bathing and sleeping (D 34v6–35r5).

9. Jayasena's *Ratnapadmarāganidhi*: Tibetan Edition and English Translation

(D 1v1) /rgya gar skad du/ shrī dā kā rṇa ba ta ntra ma ṇḍa la tsa kra **sya**
sā dha na ra tna pa dma rā ga ni dhi nā ma/¹¹⁸⁵ bod skad du/ dpal mkha'
'gro rgya mtsho'i rgyud kyi dkyil 'khor gyi 'khor lo'i sgrub thabs **rin po**
che pa dma rā ga'i (D 1v2) gter zhes bya ba/¹¹⁸⁶

In the Indian language, [it is] *Śrīdākārṇavatāntramaṇḍalacakrasya sādhanā[m] ratnapadmarāganidhi[r] nāma* ("The sādhanā of the wheel of maṇḍala in the Glorious *Ḍākārṇava Tantra*, entitled *Precious Ruby Treasury*"). In Tibetan, [it is] *Dpal mkha' 'gro rgya mtsho'i rgyud kyi dkyil 'khor gyi 'khor lo'i sgrub thabs pa dma rā ga'i gter zhes bya ba* ("The sādhanā of the wheel of maṇḍala in the glorious *Ḍākārṇava Tantra*, entitled *Precious Ruby Treasury*").¹¹⁸⁷

dpal bcom ldan 'das mkha' 'gro rgya mtsho la phyag 'tshal lo/

I bow to Glorious *Ḍākārṇava* ("Ocean of *Ḍākas*"), the Blessed One.

9.1. Opening

/gang zhig sangs rgyas thams cad kyi/ /thugs rjes kun bsdus ngo bo'i
sku/
/dngos kun gcig bsdus rang bzhin (D 1v3) te/ /rgyud kyi phyag can lhan
skyes zhal//
/gnyis med shes rab phag mo dang/ /lhan cig bzhugs pa de la 'dud/
/mkhyen pa'i gsung gi 'od zer gyis/ /snod ldan blo mun sel mdzad cing//
/(D 1v4) don gyi bdud rtsis tshim mdzad pa/ /mtsho skyes la sogs bla
ma'i tshogs/
/zla ba lta bu rnams la 'dud//
/dpal ldan mkha' 'gro rgya mtsho yi/ /bla ma'i man ngag mngon rtogs
rim/

¹¹⁸⁵ This line is not included in P. ◇ tsa kra sya] *corr.*; tsa kra sya D.

¹¹⁸⁶ This line is not included in P. ◇ sgrub thabs rin po che] *em.*; sgrub thabs D; cf. sā dha na ra tna D (1v1) and sgrub thabs rin po che D (colophon, 35r7).

¹¹⁸⁷ The Tibetan title provided in the opening includes no word corresponding to *ratna* (of the Sanskrit *ratnapadmarāga*). However, in the colophon (D 35r7), the title is *rin po che pa dma rā ga'i gter* (*ratnapadmarāga*).

/ji bzhin rtogs (D 1v5) pa'i nus med kyang/ /bdag nyid dran phyir bri bar
bya//

Having bowed to [the Blessed One], whose body is naturally all-inclusive because of all Buddhas' compassion,¹¹⁸⁸ who is by nature a collected body of all things, whose hands are tantras, whose faces are the innate (**sahaja*), who is nondual, and who resides along with wisdom (**prajñā*), Vārāhī, and having bowed to the moon-like teachers starting with Saroruha, [who] dispel the darkness in the minds of those suitable by means of rays of words of wisdom [and who are] satisfied with the nectar (**amṛta*) of the real, I shall write a manual [of meditation for practitioners] to comprehend vividly the teacher's instruction of glorious *Ḍākārṇava* after having recalled [the instruction], although I am not capable of understanding [it] precisely.

9.2. The Samādhi Named "The First Yoga" (**ādiyogo nāma samādhīh*)

9.2.1. Preparing the Ritual Place and Oneself

de la thog mar dpal mkha' 'gro rgya mtsho'i dbang bskur ba'i rim pas dag
par byas pa zab pa dang rgya che ba la lhag par mos pas rgyud kyi don
khong du chud (D 2r1)pa'i sgrub pa pos/¹¹⁸⁹ skye bo med pa'i sa phyogs
dang/ ri bo dang/ ri'i phug dang/ bya skyibs dang/ rgya mtsho chen po'i
'gram dang/ gdod ma nas grub pa'i dur khrod dang/ gang du yid dga'
ba'i gnas su yang rung ste/ bcom ldan 'das kyi (D 2r2) ras ris dang/ gtor
ma dang/ mchod yon la sogs pa'i nye bar spyad pa rnams dang ldan pa'i
bsam gtan gyi gnas bstar ba/ bdud rtsis gtor zhing/ me tog gcal du bkram
pas dga' bar byas par/¹¹⁹⁰

In this regard, at the outset, in a lonely place, a mountain, a mountain cave, a rock shelter, an ocean's shore, a charnel ground originally accomplished, or any place [that] makes [him] happy, a practitioner, [who] has been purified by the ritual of consecration of Glorious *Ḍākārṇava*, [who] has faith in the profound and the extensive, [and who] has fully understood the meaning of tantra, sweeps the seat for meditation, [which is] provided with a cloth painting of the Blessed One and provides articles such as *bali* offerings and water for reception, and makes [the seat] pleasant by scattering the nectar of immortality (**amṛta*) and by spreading flowers.

tho rangs sad pa dang rdo rje rnal 'byor ma (D 2r3) rnams kyis glu dang
cang te'u'i sgras bskul bar bsams te/ gdong gi gtsang sbra la sogs byas

¹¹⁸⁸ Alternatively, it is "whose body is naturally inclusive of all Buddhas out of compassion".

¹¹⁸⁹ sgrub pa pos] D; bsgrub pa pos P.

¹¹⁹⁰ gcal du] D; bcal du P.

nas/¹¹⁹¹ ro dngos kyī steng ngam mi'i pags pa la sna tshogs rdo rje bris
 pa'i steng du/ gcer bu khar bdud rtsi'i ri lu bcug pa lhor mngon par (**D
 2r4**) phyogs pas/ rdo rje'i skyil krung la sogs pas 'dug ste/ lag pa g-yon
 pa'i dbus dang mthe'u chung nas bzung ba'i sor mo rnams kyī rtsa ba la
 dpa' mo'i go cha rnams kyīs sbyang ba dang/ bcom ldan 'das kyī go cha
 yang dbus dang sor mo (**D 2r5**) rnams kyī rtse mo la dgod do//

He wakes up at dawn, when he imagines that he has been prompted [to wake up] by adamantite (**vajra*) yoginīs with songs and drumbeats. He washes [his] face and performs [all] other [tasks]. He then draws a crossed vajra on a dead body (*ro dngos*) or the peeled skin of a man, takes a pill of immortality nectar into the mouth, and sits on [the dead body or the peeled skin] naked with [his] body facing the south in [appropriate] postures such as the adamantite cross-legged posture. He purifies the middle of [his] left hand and the roots of the fingers starting with the little fingers by [visualizing] the heroines' armors [on them].¹¹⁹² He also places the Blessed One's armors on the middle and the tips of the fingers [of his hand].¹¹⁹³

9.2.2. Purification by Means of Liquor

de nas pa dma'i snod du myos byed bzang pos bkang la/¹¹⁹⁴ lag pa g-yas
 pa'i mthil du bzhag ste g-yon pa'i srin lag gis chos 'byung gi ri mo bya
 zhing/ yi ge gsum brjod pas bdud rtsir bsams te/ de (**D 2v1**) nyid kyī mthe
 bong dang srin lag sbyar bas chang gtor te yan lag lnga la khru dang/
 'thor 'thung dang/ mchod pa'i rdzas rnams la bsang gtor yang bya'o//

Subsequently, filling a lotus vessel (skull bowl) with good liquor and placing [it] on the palm of [his] right hand, he should draw [on the surface of the liquor] a shape

¹¹⁹¹ gdong gi] D; gdong gis P.

¹¹⁹² The text seems to mean that a practitioner should visualize on the six parts of his left hand, namely, the middle part and the roots of the five fingers, the armor mantras (viz., the mantras for protection) of the six yoginīs: (1) *om vaṃ* (Vārāhī's armor mantra); (2) *hāṃ yoṃ* (Yāminī's); (3) *hrīṃ moṃ* (Mohanī's); (4) *hreṃ hrīṃ* (Saṃcālīnī's); (5) *hūṃ hūṃ* (Saṃtrāsānī's); and (6) *phaṭ phaṭ* (Caṇḍikā's). "The middle" seems to indicate the center of the palm.

¹¹⁹³ The text seems to mean that a practitioner should also visualize on the six parts of his (probably left) hand, namely, the middle part and the tips of the five fingers, the armor mantras of the six heroes: (1) *om ha* (Vajrasattva's armor mantra); (2) *namaḥ hi* (Vairocana's); (3) *svāhā hu* (Padmanarteśvara's); (4) *vauṣaṭ he* (Heruka's); (5) *hūṃ hūṃ ho* (Vajrasūrya's); and (6) *phaṭ haṃ* (Paramāśva's). "The middle" seems to indicate the center of the palm. This is the same part as "the middle" in the previous line that explains the visualization of the armor mantras of the six yoginīs. In the middle of the left hand, Vārāhī (*om vaṃ*) and Vajrasattva (*om ha*) are placed together. The oldest form of the practice that I explain in footnotes 1192 and 1193 can be found in the *Cakrasaṃvara* (Skt ed. (Gray 2012), 31.5c–14). For the visualization of the armor mantras of the six pairs of yoginīs and heroes, see also (Sugiki 2021, pp. 231–36). The *Ratnapadmarāganidhi* teaches another version of the practice of the armor mantras of the six pairs of yoginīs and heroes in D2v4 and D 21v1–v7.

¹¹⁹⁴ snod du] D; snod P.

of the origin of phenomenal existences (**dharmodayā*: inverted triangle)¹¹⁹⁵ with the ring finger of [his] left hand. He imagines [that the liquor has transformed into] the nectar of immortality by reciting the three letters (*oṃ*, *āḥ*, and *hūṃ*). He should cleanse the five limbs [of his body] (the head, both arms, and both legs) by sprinkling the liquor [on them] with the thumb and the ring finger of the same [left hand, which are] put together, sip [the liquor], and also sprinkle [the liquor] on the offered articles for purification.

de nas rang gi mdun du chang de nyid dang dri zhim po bsres pas ma
ṅdal gru bzhi par byugs te/ me tog sil (D 2v2) mas gtor la/ rdo rje'i phyag
rgyas reg cing **bhūr bhuvah** svaḥ zhes brjod pas sa 'og dang sa steng dang
mtho ris kyi rang bzhin du byin gyis brlab po/ /¹¹⁹⁶

Thereafter, he smears a mixture of the same [liquor] and a fragrant perfume on the four-cornered maṅḍala [which is present] in front of him. He scatters flowers [on it]. Then, touching [it] with [the hand assuming] the adamantine hand gesture, he recites *bhūr bhuvah svaḥ*: [by this] he blesses [the maṅḍala] as having the nature of the underground, the earth, and the sky.

9.2.3. Protection of the Seat, Oneself, and Yoga

de nas oṃ āḥ **sthānaṃ** me rakṣa hūṃ zhes brjod cing me tog gcig rang gi
'og tu bzhag pas gnas bsrung bar bya'o/ /¹¹⁹⁷

Next, reciting “*Oṃ, āḥ*, protect my seat, *hūṃ*,” he places a flower beneath him: By [this] he should protect the seat.

oṃ āḥ ātmānaṃ me (D 2v3) rakṣa hūṃ zhes bya ba dang/¹¹⁹⁸ me tog gcig
rang gi mgo bor bzhag ste bdag nyid bsrung bar bya'o/ /

Reciting “*Oṃ, āḥ*, protect my own self, *hūṃ*,” he places a flower on his head: He should [thus] protect himself.

'khyud pa'i phyag rgya dang/ oṃ āḥ **yogaṃ** me rakṣa hūṃ zhes bya bas
rnal 'byor bsrung bar bya'o/ /¹¹⁹⁹

He should protect [his] yoga by the embracing hand gesture¹²⁰⁰ and [the mantra of] “*Oṃ, āḥ*, protect my yoga, *hūṃ*.”

¹¹⁹⁵ The origin of phenomenal existences (*chos 'byung*) has a similar shape as the womb, an inverted triangle.

¹¹⁹⁶ *bhūr bhuvah svaḥ*] *em.*; *bhur bhu wa swaḥ* D; *bhur bhu ba swaḥ* P.

¹¹⁹⁷ *sthānaṃ*] *em.*; *sthā nāṃ* DP ◇ *rang gi*] D; *rang gis* P.

¹¹⁹⁸ *oṃ*] P; a D ◇ *ātmānaṃ*] *em.*; *ā tmā nāṃ* DP.

¹¹⁹⁹ *yogaṃ*] P; *yo gāṃ* D.

¹²⁰⁰ The embracing hand gesture means to make his hands in the form of embracing his wife.

9.2.4. Making a Resolution

de'i rjes su sems can 'khor ba sdug bsngal gyi rgya mtshor bying ba rnam
phyag rgya chen po'i go 'phang (D 2v4) la gzhaḡ pa'i phyir bdag gis dpal
mkha' 'gro rgya mtsho bsgom par bya'o/¹²⁰¹ zhes sems bskyed do//

“In order to take sentient beings, who have sunk in the ocean of suffering of the cycle of death and rebirth, into the state of Great Seal (or the state of enlightenment, *mahāmudrā) I will contemplate myself to be glorious *Ḍākārṇava*”: [This is] the generation of the mind (or making a resolution, *cittotpāda).

9.2.5. Armored

de nas tha mal pa'i lus nyid la/ dpa' bo'i go cha'i sngags brjod cing gnas
de dang der rdo rje'i phyag rgya reg pas go cha bya'o//

Afterward, reciting the [six] heroes' armor mantras, he touches those parts of [his] usual body [that are prescribed] with the adamant hand gesture: By [this] he should be armored.¹²⁰²

9.2.6. Worshipping *Ḍākārṇava*, *dākinīs*, and Teachers

de nas me tog dang bcas pa'i thal mo sbyar la/ (D 2v5)

Subsequently, with folded hands [in which he] holds a flower, [he recites this]:

/dpal ldan rdo rje mkha' 'gro ni/ /mkha' 'gro ma yi 'khor los sgyur/¹²⁰³
/ye shes lnga dang sku gsum ste/ //gro ba skyob la phyag 'tshal lo//
/ji snyed rdo rje mkha' 'gro ma/ /rnam par rtog pa'i 'ching gcod cing/
/'jig rten bya ba rab 'jug ma/ /de snyed rnam la rtag phyag 'tshal//
/srid pa'i (D 2v6) rgya mtshor yongs bying ba/ /yang dag yongs su sgrol
mkhas pa'i/¹²⁰⁴
/bla ma dam pa'i drin gang gis/ /bdag la ye shes 'di skyed 'dud//¹²⁰⁵

¹²⁰¹ bdag gis] D; bdag gi P.

¹²⁰² The six heroes' armor mantras are (1) *om ha* (Vajrasattva's armor mantra), (2) *namaḡ hi* (Vairocana's), (3) *svāhā hu* (Padmanarteśvara's), (4) *vausaḡ he* (Heruka's), (5) *hūṃ hūṃ ho* (Vajrasūrya's), and (6) *phaḡ haṃ* (Paramāśva's). The body parts that he touches seem to be (1) the heart, (2) the head, (3) the top of the head, (4) the shoulders, (5) the eyes, and (6) all limbs of the body (or some body part that represents all limbs of the body). Generally, these are the body parts where a practitioner visualizes the six heroes' armor mantras.

¹²⁰³ mkha' 'gro ma yi] D; mkha' 'gro ma'i P ◇ 'khor los] D; 'khor lo P.

¹²⁰⁴ yang dag] D; gang dag P.

¹²⁰⁵ skyed] D; bskyed P.

“I bow to glorious *Dākārṇava*, [who] turns the wheel of *dākinīs*, [who is complete with] the fivefold gnosis and the triple body, [and who] protects the world. I bow to all adamantine *ḍākinīs* who engage in worldly tasks cutting off the binding of conceptual discrimination. I bow [to the teachers] to let this gnosis arise in me thanks to the kindness of the best teachers, [who are] capable of saving correctly and perfectly [those who] have completely sunk in the ocean of transmigratory existence.”

ces bya bas mkha' 'gro dang/ mkha' 'gro ma rnam dang/ dge ba'i bshes
gnyen rnam yid kyis gsal bar byas la/ me tog gtor zhing (D 2v7) phyag
bya'o//¹²⁰⁶

With this [recitation], he should visualize in [his] mind the *ḍāka* (*Dākārṇava*), *ḍākinīs*, and good friends (teachers), offer flowers, and pay homage [to them].

de nas cho ga nas bshad pa bzhin du bcom ldan 'das 'khor dang bcas pa la
gtor ma dbul bar bya'o//

Thereafter, in accordance with what has been incorporated in the ritual manual, he should make a *bali* offering to the Blessed One, [who is] accompanied by the retainer [deities].

9.2.7. Purifying the Body, Speech, and Mind

de nas bdag nyid skad cig gis bde mchog zhal bzhi phyag bcu gnyis pa
sku mdog sngon po phag mo dang bcas pa bsgom pa ni/ lus dag par byed
pa'o//

Then, in an instant, he visualizes himself as *Samvara*, four-faced, twelve-armed, and dark blue in color, accompanied by *Vārāhī*: [This is] the purification of the body.

rang gi snying gar (D 3r1) paṃ yongs su gyur pa las sna tshogs pa dma
'dab ma brgyad pa/ de'i steng du raṃ yongs su gyur pa las nyi ma'i dkyil
'khor dang/ de'i steng du yi ge hūṃ kha dog nag po ye shes lnga'i rang
bzhin 'od zer kha dog sna tshogs 'phro bzhin pa bsams la/ ngag tu thog
mar om (D 3r2) dang mthar hūṃ hūṃ phaṭ dang ldan pa'i ā li kā li brjod
pas hūṃ gi nā da las yi ge'i phreng ba kha dog sna tshogs 'phro bzhin pa
bton te/ g-yon gyi lus kyi stod du sngon po dang bar du dmar po dang
smad du dkar po'i phreng bas dkris te/ de dag las kham gsum gyi rigs su
gtogs pa'i (D 3r3) lha'i tshogs rim pa bzhin du stod dang bar dang smad

¹²⁰⁶ gtor zhing] D; gtor cing P.

rnams las gzugs med pa dang gzugs dang 'dod pa'i khams kyī ris rnams
 spros te/ khams gsum gyi bgegs rnams med par byas nas/ rang rang gi
 gnas su bsdu ba ni/ ngag dag par byed pa'o//

[The letter] *paṃ* in his heart is transformed into a lotus with eight petals of various colors; on that [lotus there is the letter] *raṃ*, [which is] transformed into a sun disk; and on that [sun disk there is] the letter *hūṃ*, [which is] colored dark blue, [which] has the nature of the fivefold gnosis, [and which] emits multicolored rays. Having visualized [these], he verbally recites the vowels and consonants (Sanskrit alphabet) starting with *om* and ending with *hūṃ hūṃ phaṭ*, and through [this recitation], he produces a multicolored garland of letters from the *nāda* of the *hūṃ* [in his heart].¹²⁰⁷ [The central channel (avadhūtī), which runs vertically in the middle of his body,] is encircled by the garland, [which constitutes the left channel (lalanā) and is colored] dark blue in the upper part, red in the middle, and white in the lower part on the left side of [his] body. The deities, [who] belong to the classes of birth in the triple world, advance in order from those upper, middle, and lower parts to the [external] regions of the Formless, Form, and Desire Realms, [respectively]. [Those deities] eliminate obstacles in the [external] triple world and gather back into their respective places [on the left side of his body]. [This is] the purification of speech.

de nas spyi bo dang/ (D 3r4) dpral ba dang/ mgrin pa dang/ snying ga'i
 thad kyī nam mkha' la shrī he ru ka'i yi ge bzhi kha dog sngon po bsams
 la/ de rnams kyī don dran par bya ste/ de yang/

Next, he should visualize the four letters of *śrī*, *he*, *ru*, and *ka*, [which are] colored dark blue, in spaces at the top of the head, the forehead, the throat, and the heart, [respectively], and be mindful of the meaning of those [letters] as follows:

/shrī yig 'byung ba kun gyi don/ /phyi dang nang gi bdag nyid 'dod/
 /'di dag kun rdzob gzugs dang ni/ /'jug med (D 3r5) bde ba'i mtha' can
 gang//
 /e waṃ la sogs gnyis med pa'ang/ /¹²⁰⁸ shrī zhes bya ba'i yig nges
 brjod/¹²⁰⁹

→ *Ḍākārṇava*, 15.6–7b.

¹²⁰⁷ It is not certain whether this *nāda* means the *nāda* part of *bindunāda* (the section of a sickle shape of *ṃ* of the letter *hūṃ*), the subtle point at the top of the letter *hūṃ*, another part (e.g., *ū*-part) of the letter *hūṃ*, or simply “the sound of *hūṃ*”.

¹²⁰⁸ e waṃ] D; e baṃ P.

¹²⁰⁹ nges] *em.*; des DP; cf. *nyes Ḍākārṇava* (15.7b).

(The meaning of the letter *śrī*, i.e., the nondual consciousness—) The letter *śrī* (viz., the nondual gnosis) is the meaning of every originated being. [Every originated being is] known to be external and internal, and both of these [external and internal aspects] are [present as assuming] the form [in terms] of the conventional [truth]. The ultimate [truth] is what is at the end of the pleasure. The syllable letter *śrī* is also explained by *evaṃ* and others [that are] nondual.

/he yig snying ga nas kun du/ /he ru ka sogs rang 'khor 'gro//
 /bsgom pa kun gyi 'byung gnas las/ /'dzin pa la sogs rnam bskyed 'gyur/
 /**de** ni rgyu stong bdag nyid de/¹²¹⁰ /**(D 3r6)** rgyu yi bdag nyid mi rtog
 pa'o//
 /rang bzhin chos bdag med pa nyid/ /de ni stong pa'i rnal 'byor gnas/

→*Ḍākārṇava*, 15.7c–9b.

(The meaning of the letter *he*, i.e., the emptiness of cause and so on, etc.—) The letter *he* is [as follows]: From the heart are [visualized] all [deities], such as Heruka, [who] reside on their own circles. [Vajra-]holders and others are originating through visualization, the origin of all. That [letter *he* represents the principle that] the cause (*rgyu* = **hetu*) is empty by nature; there is no conceptualization of cause as selves. [It also represents] the selflessness of phenomenal existences by nature. That [letter *he*] brings the meditative union [which is] empty.

/bkod pa gang zag bdag med pa/ /rtog pa'i dra ba chen po ni//
 /**ru** yig rkyen gyi bdag nyid can/¹²¹¹ /de ni bdag gi bkod bral ba'o/

→*Ḍākārṇava*, 15.9c–10b.

(The meaning of the letter *ru*, i.e., being free from conceptual arrangement, etc.—) [Taught in connection with] the conceptual arrangement (*bkod pa*), the selflessness of person, the great, is [accompanied by] a web of conceptualization. The letter *ru* [represents the principle that] myself is conditioned. That [letter *ru* refers to the state of] being free from the conceptual arrangement of “mine”.

/slar brjod ka ni ma lus pa'i/ /bdag **(D 3r7)** gis gnyis byar med shes
 gang//
 /gang phyir ci la'ang mi gnas pa/ /de phyir ka zhes bya bar brjod//

→*Ḍākārṇava*, 15.10c–11b.

¹²¹⁰ de] *em.*; da DP; cf. de *Ḍākārṇava* (15.8c).

¹²¹¹ ru yig] P; rgyu yig D; cf. ru yig *Ḍākārṇava* (15.10a) ◇ rkyen gyi] D; rkyen gnyis P.

(The meaning of the letter *ka*, i.e., not being located anywhere, etc.—) *Ka* [refers to] all that I repeat narrating in the nonduality of consciousness. [It is] not located anywhere (*ci la'ang = *kvacit*); hence [it is] stated to be the letter *ka*.

ces bya ba dang/
/dngos po mngon sum stong pa min/ /dngos po tsam gyi rang bzhin can/
/dpal he ru ka gnas lha mo/ /snga nas **bsgom pa** kun 'gro ba'o//¹²¹²

→*Dākārṇava*, 15.11c–12b.

That is followed by this: [it is] not [that] direct perception of things is void; [it is] of the nature of the pure reality.¹²¹³ O, goddess! At the outset, [a practitioner] contemplates the word *śrī-he-ru-ka*, [which] permeates all.

zhes bya ba brjod cing don dran par (**D 3v1**) bya ba ni/ yid dag par byed
pa'o//

Reciting these [verses], he should be conscious of [their] meaning. [This is] the purification of the mind.

9.2.8. *The Aggregates, Elements, and Sense Bases as the Deities*

de nas phung po dang khams dang skye mched rnam lha'i nga rgyal
bsgom par bya'o//

Thereafter, he should meditate on the aggregates, elements, and sense bases [having] the egos (selves) of the deities.¹²¹⁴

de nas gzugs kyi phung po ni rnam par snang mdzad do// tshor ba'i
phung po ni rdo rje nyi ma'o// 'du shes kyi phung po ni pa dma gar gyi
dbang phyug go// 'du byed kyi phung po ni rdo rje (**D 3v2**) rgyal po'o//
rnam par shes pa'i phung po ni rdo rje sems dpa'o// de bzhin gshegs pa
thams cad kyi bdag nyid ni shrī he ru ka rdo rje'o//

Then, the form aggregate is Vairocana. The sensation aggregate is Vajrasūrya. The perception aggregate is Padmanarteśvara. The formation aggregate is Vajrarāja. The discerning aggregate is Vajrasattva. The nature of all tathāgatas is glorious Herukavajra.

¹²¹² bsgom pa] *em.*; sgo DP; cf. bsgom pa *Dākārṇava* (15.12b).

¹²¹³ I interpret that the lines from “*Ka* [refers to]” to “of the pure reality” represent the meaning of the letter *ka*.

¹²¹⁴ This meditation is quite common in the Saṃvara tradition. Among the instructions of this meditation, Jayasena tells that he particularly relies on Prajñārakṣita's instruction. See footnote 1216 in this monograph.

mig dag ni gti mug rdo rje'o// nyan pa dag ni zhe sdang rdo rje'o// sna
dag ni phrag dog rdo rje'o// kha dag ni 'dod chags rdo rje'o// (D 3v3) reg
ni ser sna rdo rje'o// skye mched thams cad ni dbang phyug rdo rje'o//

Both eyes are Mohavajra. Both ears are Dveṣavajra. Both nostrils are Īrṣyāvajra.
The mouth is Rāgavajra. The tactile organ is Mātsaryavajra. All sense bases are
Aiśvaryavajra.

sa'i khams ni ltung bar byed ma'o// chu'i khams ni gsod ma'o//¹²¹⁵ me'i
khams ni 'gugs ma'o// rlung gi khams ni gar gyi dbang phyug ma'o//
nam mkha'i khams ni pa dma 'bar ma'o//

The earth element is Pātānī. The water element is Māraṇī. The fire element is
Ākarṣaṇī. The wind element is Narteśvari. The space element is Padmajvālinī.

de (D 3v4) rnams kyang slob dpon shes rab bsrungs kyis bkod pa bzhin
du rtogs par bya'o//

Those are also to be understood in accordance with the design of Master
Prajñārakṣita.¹²¹⁶

9.2.9. Removing Obstacle Demons

de nas g-yon pa'i mdzub mo dang mthe bong brdabs pa sngon du 'gro
bas/¹²¹⁷

oṃ **sumbha nisumbha kāyikāṃ** hūṃ hūṃ phaṭ/¹²¹⁸

oṃ gr̥hṇa gr̥hṇa vācikāṃ hūṃ hūṃ phaṭ/¹²¹⁹

oṃ gr̥hṇāpaya gr̥hṇāpaya **caitasikāṃ** (D 3v5) hūṃ hūṃ phaṭ/¹²²⁰

oṃ ānaya hoḥ bhagavān vajra **jñānikāṃ** hūṃ hūṃ phaṭ/¹²²¹

D 3v4–4r1 → *Dākārṇava*, 15.251–255. See also Prajñārakṣita's
Cakrasaṃvarābhisamayapañjikā, Skt ed. (Sakurai 2005), 3 (p. 89,
l. 18–p. 90, l. 9), which provides relatively similar sentences.

¹²¹⁵ gsod ma] D; bsod ma P.

¹²¹⁶ Prajñārakṣita's *Cakrasaṃvarābhisamayapañjikā*, Skt ed. (Sakurai 2005), 2 (p. 88, l. 7–p. 89, l. 17).

¹²¹⁷ de nas] D; da nas P ◇ mdzub mo] D; 'dzub mo P.

¹²¹⁸ sumbha nisumbha] *corr.*; suṃ bha ni suṃ bha DP ◇ kāyikāṃ] *em.*; kā yi kaṃ DP; cf. kāyikāṃ
Dākārṇava (15.253) ◇ (First) hūṃ] D; huṃ P.

¹²¹⁹ (First) gr̥hṇa] D; gr̥ hna P ◇ (First) hūṃ] D; huṃ P.

¹²²⁰ caitasikāṃ] *em.*; tsi tā kaṃ tsa ra si maṃ D; tsa ra si maṃ P; cf. caitasikāṃ *Dākārṇava* (15.253) ◇ (First)
hūṃ] D; huṃ P.

¹²²¹ bhagavān] D; bha ga wan P ◇ jñānikāṃ] *em.*; dznyā ni kaṃ DP; cf. jñānikāṃ *Dākārṇava*
(15.253) ◇ (First) hūṃ] D; huṃ P.

Subsequently, after having snapped the left forefinger and thumb, [he recites these—] “*Oṃ*, kill, knock down the body [obstacle], *hūṃ hūṃ phaṭ*.” “*Oṃ*, seize, seize the speech [obstacle], *hūṃ hūṃ phaṭ*.” “*Oṃ*, capture, capture the mind [obstacle], *hūṃ hūṃ phaṭ*.” “*Oṃ*, may [you who are] the Blessed One bring the gnosis one to [this place], *hoḥ*, O the adamantine one, *hūṃ hūṃ phaṭ*.”¹²²²

ces bya ba brjod pas/ snying ga’i hūṃ las kha dog nag po dang/ ljang
gu dang/ dmar po dang/ ser po’i mdog can rnam te/ tshangs pa’i mtha’
nas ’og gser gyi sa **gzhi** la thug gi bar du/¹²²³ sngags kyi gzugs chen po
shar (**D 3v6**) dang byang dang nub dang lho’i phyogs rnam su kha phyir
phyogs pa rim pas spros pa dgod par bya’o//

With [this] recitation, from [the letter] *hūṃ* in [his] heart he should produce the black, green, red, and yellow-colored ones,¹²²⁴ [whose] enormous physical bodies [made] of [the respective] mantras¹²²⁵ are of the height [measured] from the upper end of Brahman’s [heaven] down to the golden earth,¹²²⁶ and place [them] facing outward in the east, north, west, and south, respectively.¹²²⁷

de nas rang gi ’og gi char ram yongs su gyur pa las nyi ma’i dkyil ’khor la
hūṃ sngon po yongs su gyur pa las sna tshogs rdo rje shin tu chen po gser
gyi sa gzhi la thug pa hūṃ gis (**D 3v7**) byin gyis brlabs pa bsams la/ de’i
’od zer dang **sum** bha la sogs pa’i sngags kyi ’od zer rnam kyi/¹²²⁸ rdo
rje’i rang bzhin gyi ra ba gru bzhi pa kha dog sngar dang mthun pa dang/
rdo rje dang hūṃ gi ’od zer rnam kyi steng du rdo rje rtse lnga pa ljang
gu’i mda’i dra ba dang/ de’i ’og tu rdo rje’i (**D 4r1**) gur dang bla re yang
bsam par bya’o//

Afterward, in the portion [of the ground] beneath him, [there is the letter] *raṃ*, [which is] transformed into a sun disk; on [the sun disk there is the letter] *hūṃ*, dark blue,

¹²²² The original version of this mantra (*oṃ sumbha nisumbha ...*) can be found in the *Sarvatathāgatattvaśaṃgrahasūtra* (Skt ed. (Horiuchi 1974), 656: the oldest) and the *Guhyasamāja* (Skt ed. (Matsunaga 1978), chp. 14, p. 65, l. 16–l. 17).

¹²²³ sa gzhi] P; sa bzhi D.

¹²²⁴ Perhaps the black, green, red, and yellow-colored ones are Kākāsyā (east), Ulūkāsyā (north), Śvānāsyā (west), and Śūkarāsyā (south), respectively.

¹²²⁵ The “respective mantras” of the four deities indicate the four mantras mentioned above (*oṃ sumbha nisumbha ...*, etc.: D 3v4–v5).

¹²²⁶ The golden earth (*kāñcanamayā mahī*, etc.), equivalent to the golden wheel (*kāñcanamaṇḍala*) or earth wheel, (*bhūmaṇḍala*, etc.), is a component of the universe traditionally taught in Buddhism. On the golden earth, there are mountains and plains where we live.

¹²²⁷ It means that the black, green, red, and yellow-colored ones are placed in the east, north, west, and south directions, respectively.

¹²²⁸ sum bha] P; suṃ bha D.

[which is] transformed into a crossed vajra; [the crossed vajra] is enormous, as large as the golden earth, and is blessed (marked) with *hūṃ*—he visualizes [these]. Then, through the rays from that [crossed vajra] and rays from the [four] mantras such as *sumbha* [mentioned above] he should also visualize an adamantine-natured enclosure (**prākāra*), [which is] four-cornered and colored in the same manner as before,¹²²⁹ a net [made] of arrows (**śarajāla*) over a green five-pronged vajra [located] above the rays from the [crossed] vajra and *hūṃ*,¹²³⁰ and an adamantine cage (**vajrapañjara*) and canopy (**vitāna*) beneath that [net of arrows].

de nas **sumbha** la sogs pa'i sngags bzhi las grub pa'i **khwa'i** gdong can ma
 la sogs pa'i lha mo bzhi dang/¹²³¹ oṃ dang hūṃ hūṃ phaṭ las grub pa'i
 gshin rje brtan ma la sogs pa bzhi po rnam/¹²³² zhal gcig phyag gnyis ma
(D 4r2) phyag g-yas pas rdo rje tho ba bsnams shing/ g-yon pas rang 'dra
 ba'i lha mo lte ba man chad phur bu'i rnam pa can g-yas na gri gug g-yon
 na thod pa thogs pa bsnams pa rnam la/ sarvavighnān ānaya jaḥ/¹²³³
 zhes bya ba brjod pas/ phyogs mtshams su son pa'i bgegs **(D 4r3)** kyi
 tshogs rnam ra ba'i phyi rol du bkug pa'i dbus brgyad du/ hūṃ phyogs
 skyong gi kha dog dang mthun pa bsams te/ bgegs kyi tshogs rnam hūṃ
 la bsdus la/ de rnam gyur pa las phyogs skyong brgyad du bskyed par
 bya'o//

Subsequently, the four goddesses including Kākāsyā,¹²³⁴ [who] have manifested from the four mantras such as *sumbha*, and the four [goddesses] that include Yamadāḍhī,¹²³⁵ [who] have manifested from [the letters] *oṃ* and *hūṃ hūṃ phaṭ*, [each] have one face and two arms, have a vajra hammer in the right hand, and hold in the left hand a [figure of a] goddess, [who] resembles herself, [whose] lower body is in the form of a stake, [and who] has a knife in the right [hand] and a skull bowl in the left [hand]. Toward [the eight goddesses] he recites, “Bring all obstacle demons here, *jaḥ*”; Thanks to [this recitation], flocks of obstacle demons, [who] are in the [four] cardinal [and four] intermediate [directions], are drawn to the [eight] outer sides of the enclosure. Inside the eight [sides] he should visualize [eight] *hūṃ*, [whose] colors

¹²²⁹ The text “colored in the same manner as before” implies that the east, north, west, and south sides of the enclosure are colored black, green, red, and yellow, respectively.

¹²³⁰ For “a net [made] of arrows over a green five-pronged vajra” (*rdo rje rtse lnga pa ljang gu'i mda'i dra ba*), I have followed the reading of *pañcasūcikāvajrākāram upari śalajālam* in Prajñāraṣita's *Cakrasaṃvarābhisamayapañjikā* (Skt ed. (Sakurai 2005), 3 [p. 87, l. 28–p. 88, l. 1]).

¹²³¹ *sumbha*] *corr.*; *suṃ bha* DP ◇ *khwa'i*] P; *kha'i* D.

¹²³² (First) *hūṃ*] D; *huṃ* P.

¹²³³ *vighnān*] *corr.*; *bi ghnām* D; *bi ghnām* P.

¹²³⁴ The four goddesses are Kākāsyā, Ulūkāsyā, Śvānāsyā, and Sūkarāsyā.

¹²³⁵ Yamadāḍhī, Yamadūtī, Yamadaṃṣṭriṇī, and Yamamathanī.

are similar to the [body colors of the eight] direction-guardians,¹²³⁶ absorb the flocks of obstacle demons into the [eight] *hūṃ*s, and transform and develop them into the eight direction-guardians.

de nas hūṃ gi sgra drag la ring ba bsgrags pas/ de (D 4r4) rnam rang rang gi mdun du me'i dong chen po dmigs te/ lha mo rnam kyis de rnam su bcug ste phur bus mgo bo nas gdab cing/ oṃ gha gha ghātaya ghātaya sarvadaṣṭān phaṭ kīlaya kīlaya sarvapāpān phaṭ hūṃ hūṃ hūṃ vajrakīla vajradharo ājñāpayati **vighnānām** kāyavākcittavajraṃ kī(D 4r5)laya hūṃ phaṭ/¹²³⁷ ces bya ba lan gsum brjod pas mgrin pa dang snying gar yang gdab po//

Then, by uttering the sound *hūṃ* discordantly and for a prolonged period, he visualizes a large fire pit in the presence of each of those [direction-guardians]. The [eight] goddesses push [the direction-guardians] into those [fire pits] and hammer the stakes into [their] heads. [While doing so, the practitioner recites this:] “*Oṃ, gha, gha, slay, slay all evils, phaṭ, pile, pile all sins, phaṭ, hūṃ hūṃ hūṃ, O vajra stake, O vajra-holder, command, pile the body, speech, and mind adamantine of all obstacle demons, hūṃ phaṭ.*” By reciting [this] three times, [the goddesses] also hammer into the foreheads and hearts.

de nas oṃ vajramudgara vajra vajrakīlakoṭaya hūṃ phaṭ/¹²³⁸ ces bya ba lan gsum brjod pas rdo rje tho bas brdungs te/ rnam par rtog pa dang bcas pa'i srog dang bral nas gnyis su med pa'i ye shes (D 4r6) thob par bsam par bya ste/¹²³⁹ lha mo rnam ra ba la thim pa dang/ phyi nas rim pa bzhin me dang/ rdo rje dang/ pa dma dang/ 'khor lo'i ra ba zlum po ril po gcig pa bsam par bya'o//

Afterward, by reciting “*Oṃ, O vajra hammer, O vajra stake, strike, hūṃ phaṭ*” thrice, he [should make the goddesses] strike with the vajra hammers, and should contemplate that he has been released from the life with concepts and attained the nondual gnosis. The goddesses then are merged into the enclosure, and from outside in order he should visualize the enclosures of fire, vajra, lotus, and disk, [which are] round [in shape forming] a single whole.

¹²³⁶ In the *Dākārṇava* (15.107c–108b), the eight direction-guardians are (1) Indra, (2) the wealth-giver (Kubera), (3) the Lord of Nāgas (Varuṇa), (4) Yama, (5) Īśāna, (6) the fire (Agni), (7) Rākṣasa the king, and (8) the Lord of wind (Vāyu). Their body colors are not explained.

¹²³⁷ gha gha] D; ghaḥ ghaḥ P ◇ -pāpān] *em.*; pā paṃ D; pa paṃ P ◇ ājñāpayati] D; ā dznyā pā ya ti P ◇ vighnānām] *em.*; bi gḥṇaṃ DP ◇ -vākcittavajraṃ] *em.*; bāk tsi tta ba dzra D; bak tsi tta ba dzra P.

¹²³⁸ -kīlā-] D; kīla P.

¹²³⁹ bral nas] D; phral nas P.

'og gi hūṃ zhu ba las rdo rje phra mo rnams **bar** med par gtams te/¹²⁴⁰
 bdag dang 'gro ba thams (**D 4r7**) cad kun nas bgegs dang bral ba'o zhes
 nga rgyal bya'o//

[The letter] *hūṃ* below melts, from [which] very small vajras proliferate and fill [the world]. He should have the pride (conviction) that he himself and the whole world have been completely released from the obstacle demons.

9.2.10. *Offering, Confession of Sin, and Others in the Presence of Teachers and Maṇḍala Deities*

de nas snying ga'i sa bon las spros pa'i 'od zer rnams kyis/¹²⁴¹ bla ma
 dang/dpal mkha' 'gro rgya mtsho'i dkyil 'khor spyang drangs te/ sngar gyi
 ma ṅdal gyi dbus su bzhugs par bya'o//

D 4r7–4v5 → *Ḍākārṇava*, 15.12c–14.

Now, by means of rays emitted from the seed (*hūṃ*) in [his] heart, he should attract teachers and the maṇḍala of glorious *Ḍākārṇava* [from the sky] and place [them] in the middle of the maṇḍala for offering [mentioned] earlier.¹²⁴²

de nas oṃ āḥ hūṃ zhes lan gsum brjod (**D 4v1**) pas bsang gtor bya'o//
 oṃ pravarasatkārapādyamṃ pratīccha svāhā/¹²⁴³ zhes bya ba'i sngags kyis
 zhabs la zhabs bsil dbul bar bya'o// oṃ pravarasatkārārghamṃ pratīccha
 svāhā/¹²⁴⁴ zhes bya ba'i sngags kyis lag pa g-yon pa mtha' nas phye ba'i
 phyag rgya mthe bong dang srin lag gis (**D 4v2**) me tog dung gi **tshul** btags
 pa lan gsum gyis zhabs la mchod yon dbul bar bya'o//¹²⁴⁵ de ltar rang
 rang gi sngags kyis ma ṅdal du me tog dbul bar bya'o//

Subsequently, by reciting “*oṃ āḥ hūṃ*” three times, he should sprinkle the water for purification. “*Oṃ*, please receive [my] best hospitality, the water for washing the feet, *svāhā*.” With this mantra, he should offer the water for washing feet to [the deities'] feet. “*Oṃ*, please receive [my] best hospitality, the water for reception, *svāhā*.” With this mantra, [and with] the hand gesture [made] by opening the left hand entirely and connecting the thumb and the ring finger in the form of a flower shell (bud), he

¹²⁴⁰ bar med par] *em.*; par med par DP.

¹²⁴¹ snying ga'i] D; snying kha'i P.

¹²⁴² The maṇḍala for the offering mentioned earlier seems to indicate the maṇḍala in D 2v1, “Thereafter, he smears a mixture of the same [liquor] and a fragrant perfume on the four-cornered maṇḍala [which is present] in front of him.”

¹²⁴³ pratīccha] D; pra ti tstsha P.

¹²⁴⁴ -satkārārghamṃ] *corr.*; sad kā ra a rghamṃ DP ◇ pratīccha] D; pra ti tstsha P.

¹²⁴⁵ tshul] P; chu la D.

should offer the water for reception to the [deities'] feet thrice. Similarly, with the respective mantras, he should offer flowers to the maṇḍala.

de nas thams cad la/ oṃ āḥ vajrapuṣpe hūṃ/ oṃ āḥ vajradhūpe hūṃ/
oṃ āḥ vajradīpe hūṃ/¹²⁴⁶ oṃ āḥ vajragandhe hūṃ/ (D 4v3) oṃ āḥ
vajranaivedye hūṃ/¹²⁴⁷ zhes bya ba rnam kyis kyang mchod par bya'o//

Subsequently, he should also make an offering to all with these [mantras]: “Oṃ, āḥ, O Vajrapuṣpā (flower), hūṃ”; “oṃ, āḥ, O Vajradhūpā (incense), hūṃ”; “oṃ, āḥ, O Vajradīpā (lamp), hūṃ”; “oṃ, āḥ, O Vajragandhā (perfume), hūṃ”; and “oṃ, āḥ, O Vajranaivedyā (food for gods), hūṃ.”

rang gi snying ga'i sa bon las spros pa'i mchod pa'i lha mo bcu drug rnam
kyis slob dpon shes rab bsrungs kyis ltar mchod par bya'o//

He should produce the sixteen offering goddesses from the seed in his heart and let [them] make an offering in accordance with [the instruction] of Master Prajñārakṣita.¹²⁴⁸

de nas rkang pa bzhi bcu rtsa bryad pa'i sngags kyis bdud rtsi dang bcas
(D 4v4) pa'i chang dbul bar bya'o//¹²⁴⁹

Then, with the mantra comprising forty-eight parts,¹²⁵⁰ he should offer liquor with the nectar of immortality.

/kun mkhyen ye shes phung po can/ /'gro don rab tu sgrub pa po/
/yid bzhin nor bu 'dir byung ba/ /dpal sdom khyod la phyag 'tshal lo//
/sna tshogs ye shes chen pos g-yogs/ /thams cad bdag nyid rtag tu
bzhugs/
/thugs rjes khro ba (D 4v5) drag chen po/ /dpal sdom khyod la phyag
'tshal lo//¹²⁵¹
zhes bya bas bstod par bya'o//

¹²⁴⁶ dīpe] P; dī be D.

¹²⁴⁷ naivedye] corr.; nai bi dye DP.

¹²⁴⁸ Prajñārakṣita's *Cakrasaṃvarābhisamayapañjikā*, Skt ed. (Sakurai 2005), 4 (p. 90, l. 27-p. 91, l. 12). According to this the sixteen offering goddesses are Viṇā (lute), Vaṃśā (flute), Mṛdaṅgā (a kind of drum), Murajā (a kind of drum), Hāsyā (laughter), Lāsyā (love dance), Gītā (song), Nṛtyā (dance), Puṣpā (flower), Dhūpā (incense), Dīpā (lamp), Gandhā (perfume), Ādarśā (mirror), Rasā (taste), Sparśā (touching), and Dharmā.

¹²⁴⁹ sngags kyis] D; sngags kyi P.

¹²⁵⁰ For this mantra, see the *Ratnapadmarāganidhi*, D 22v6–24v3. The mantra of forty-eight parts was originally incorporated in the *Ḍākārṇava*, 16 and 50.15 (unpublished my edition).

¹²⁵¹ sdom] D; sngom P.

“O [you who] are omniscient, O [you who] have accumulation of wisdom, O [you who] achieve bringing benefits to the world, O [you who] have appeared as a wish-fulfilling gem in this [world], O glorious Saṃvara, I shall take refuge in you. O [you who] are covered with various great wisdoms, O [you who] always reside in the self of all, O [you who] are compassionate, O [you who] are wrathful, O [you who] are very terrifying, O glorious Saṃvara, I shall take refuge in you.” With this, he should praise.

bgyis dang bgyid stsal rjes su yi rangs la sogs sdig pa ma lus pa ni skyon
 rnams ma lus nges par bcom pa yis/¹²⁵² mdun du so sor bshags bya slar la
 yang ni mi byed pa yi (D 4v6) sdom pa gzung ba nyid du bya // nyan thos
 dang ni bse ru bla med rgyal ba rgyal dang rgyal ba'i sras kyis bsags pa'i
 dge ba la / rjes su yi ni rang zhing byang chub yang dag yongs su bsngo
 bar bdag gis bya // rgyal ba rin chen la sogs gsum la ji snyed skyabs su
 'gro bar bya ba (D 4v7) thams cad du ni bsgom / byang chub sems ni rnam
 par gzung ngo bla na med pa'i lam ni de bzhin bsten //

→ *Dākārṇava*, 15.15a.

“By conquering [my mental inclination for] all sins and all faults, such as performing [an evil deed], inducing [others] to do [evil deeds], and being delighted with [others doing evil deeds], I shall make a confession of every sin [that I have committed in this and past lives], and I shall observe the vow to never repeat. Delighted with the merits which śrāvakas (hearers [of the teaching]), pratyekabuddhas (those awakened alone), incomparable victors (Buddhas), and every victor's son have accumulated, I shall completely dedicate enlightenment appropriately. As long as I train completely taking refuge in the Three [Jewels] such as the Victor (Buddha) Jewel, I shall continue to have the mind for awakening. Likewise, I shall have recourse to the incomparable path.”¹²⁵³

de nas om āḥ vajra muḥ hūṃ / zhes brjod pas gshegs par bya'o //

Afterward, by reciting “Om, āḥ, O vajra, muḥ, hūṃ,” he should send [the teachers and the maṇḍala deities] back [to the sky].

¹²⁵² bgyis] D; bgyid P ◇ yi rangs] D; yi rang P.

¹²⁵³ Following the *Bohitā's* comment (D 1419, 135r5–r6) on the *Dākārṇava* (15.15a), Jayasena seems to have extended that part in the *Dākārṇava* to elucidate (what the *Bohitā* calls) the seven incomparable offerings (*bla na med pa'i mchod pa rnam pa bdun rnams*) made to the attracted teachers and maṇḍala deities. The seven incomparable offerings are (1) the confession of sin (*sdig pa bshags pa*), (2) the vow of never performing [evil deeds] (*mi byed pa'i sdom pa*), (3) rejoicing at [others' acquiring merit] (*bsod nams la rjes su yi rang ba*), (4) complete dedication [of enlightenment] (*yongs su bsngo ba*), (5) taking refuge in the three [jewels] (*gsum la skyabs su 'gro ba*), (6) generating the awakening mind (*byang chub kyi sems bskyed pa*), and (7) having recourse to the path (*lam la brten pa*), which are ritual components commonly found in Buddhist Tantrism.

9.2.11. The Four Immeasurables

de nas snying rje dang byams pa dang dga' ba dang btang snyoms dran
par bya'o//

→ *Dākārṇava*, 15.15b.

Then, he should be mindful of [the Four Immeasurables:] mercy, compassion, sympathetic joy, and equanimity.

9.2.12. Emptiness

de'i rjes su/
oṃ sarvadharmāḥ (D 5r1) śūnyasvabhāvāḥ śūnyo 'ham/¹²⁵⁴
oṃ [svabhāvaśuddhāḥ] sarvadharmāḥ svabhāvaśuddho 'ham/¹²⁵⁵
oṃ śūnyatājñānavajrasvabhāvātmake 'ham/¹²⁵⁶
oṃ yogaśuddhāḥ sarvadharmā yogaśuddho 'ham/¹²⁵⁷
zhes bya ba brjod cing don dran par byas te/ chos thams cad nam mkha'i
dkyil ltar bsgom par (D 5r2) bya'o//

→ *Dākārṇava*, 15.15cd.

Subsequently, “Oṃ, the nature of all phenomenal existences is empty, I am empty”;¹²⁵⁸ “Oṃ, all phenomenal existences [are pure by nature], I am pure by nature”;¹²⁵⁹ “Oṃ, my self is of the nature of the adamant, the gnosis of emptiness”;¹²⁶⁰ and “Oṃ, all phenomenal existences are pure by yoga, I am pure by

¹²⁵⁴ śūnyatāsvabhāvāḥ] *em.*; shū nya swa bhā wa DP; cf. shū nya tā swa bhā wa *Bohitā* (D 1419, 135r6). Both texts provide *-svabhāva* and not *-svabhāvāḥ*; *-svabhāva* (meaning *-svabhāvāḥ*) may be original.

¹²⁵⁵ After sarvadharmāḥ, swa bhā wa shu ddhaḥ is added in P. The word *svabhāvaśuddhāḥ* is also omitted in the version of this mantra in the *Bohitā* (D 1419, 135r7). (This word is located after *sarvadharmāḥ* in the Peking edition, which appears to be an interpolation.) There is a possibility that this mantra is originally devoid of those words in the *Ratnapadmarāganidhi*.

¹²⁵⁶ *-svabhāvātmake*] *corr.*; swa bhā wa ā tma ko DP.

¹²⁵⁷ shu ddhāḥ] *em.*; shu ddhaḥ DP. The *Bohitā* also provides *shu ddhaḥ* (D 1419, 135r7); therefore, it may be original.

¹²⁵⁸ oṃ sarvadharmāḥ śūnyasvabhāvāḥ śūnyo 'ham—This mantra is uncommon. The *Abhidhānottara* (3.6–9, 12–22, and 24–50) teaches fifty mantras that are in the form of < oṃ something-śuddhāḥ sarvadharmāḥ something-śuddho 'ham >. The mantra mentioned above is perhaps a corrupted form of one of them.

¹²⁵⁹ oṃ [svabhāvaśuddhāḥ] sarvadharmāḥ svabhāvaśuddho 'ham—this mantra can be found in many texts in the Saṃvara tradition such as Lūyīpāda's *Cakrasaṃvarābhīsamaya* (5). The version found in the *Catuṣpīṭha* is perhaps one of the oldest (oṃ svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham, 2.3.7 and 2.3.120).

¹²⁶⁰ oṃ śūnyatājñānavajrasvabhāvātmake 'ham—this mantra can be found in many texts of different traditions (including the Saṃvara tradition) in Buddhist Tantrism, among which the version found in the *Guhyaśamāja* (Skt ed. (Matsunaga 1978), chp. 3, p. 11, l. 16: oṃ śūnyatājñānavajrasvabhāvātmake 'ham) is perhaps the oldest.

yoga”¹²⁶¹—with [this] recitation, having been mindful of [their] meanings, he should meditate on all phenomenal existences having the sky-like nature (emptiness).

9.2.13. *The Receptacle World (The Material World, on Which Sentient Beings Reside)*

de nas sngon gyi smon lam gyis sad pa’i sems nam mkha’ la nā da la rim
gyis rdzogs pa’i hūṃ blta’o// de dang dus mnyam du bsrung ba’i ra ba la
sogs pa rnam kyang blta bar bya’o//

Then, based on the vow [that he made] previously,¹²⁶² [his] mind is aroused [from emptiness]: In the sky, [his mind in the form of] a subtle point (*nāda*) [appears, and the subtle point] gradually develops into [the form of the letter] *hūṃ*—he visualizes [this]. Simultaneously, he should also conceptualize the enclosure as well as others for protection.¹²⁶³

de’i nang gi ’og gi char yaṃ sngon po yongs su gyur pa las rlung gi dkyil
’khor sngon (D 5r3) po gzhu’i dbyibs lta bu mtha’ gnyis na g-yo bzhin pa’i
ba dan yaṃ gis byin gyis brlab po//¹²⁶⁴

D 5r2–r6 → *Dākārṇava*, 15.16.

Inside that [enclosure], at the bottom [the letter] *yaṃ* in dark blue [is produced]; [*yaṃ* is] transformed into the wind wheel, [which is] dark blue, shaped like a bow, [equipped with] swinging flags on both ends, and blessed (marked) with *yaṃ*.

de’i steng du raṃ dmar po yongs su gyur pa las me’i dkyil ’khor dmar po
gru gsum pa ’bar bzhin pa’i grwa can raṃ yig gis byin gyis brlabs pa’o//

Above that [wind wheel, the letter] *raṃ*, red, is [developed]; [*raṃ* is] transformed into the fire wheel, [which is] red, triangular, [provided with] flaming corners, and blessed (marked) with the letter *raṃ*.

de’i steng du baṃ dkar po yongs (D 5r4) su gyur pa las chu’i dkyil ’khor
dkar po zlum po bum pa dang bcas pa la baṃ yig go//

¹²⁶¹ *oṃ yogaśuddhāḥ sarvadharmā yogaśuddho ’ham*—this mantra can be found in many texts belonging to the Saṃvara tradition such as Lūyīpāda’s *Cakrasaṃvāraḥisamaya* (12). The version found in the *Catuspīṭha* is perhaps one of the oldest (*oṃ yogaśuddhāḥ sarvadharmā yogaśuddho ’ham*, 2.3.9 and 2.3.122).

¹²⁶² This vow seems to indicate the vows that a practitioner made in D 4v5–v7 translated above. Alternatively, it indicates the vow of attaining enlightenment and saving others, which a practitioner made when he started practicing Buddhism.

¹²⁶³ For the “enclosure and others for protection,” see the *Ratnapadmarāganidhi*, D 3v6–4r2, translated earlier.

¹²⁶⁴ ’og gi] D; ’og P ◇ sngon po] D; sdon po P.

Above that [fire wheel, the letter] *vaṃ*, white, is [developed]; [*vaṃ* is] transformed into the water wheel, [which is] white, round in shape, equipped with a water pot, and [blessed (marked)] with *vaṃ*.

de'i steng du laṃ ser po yongs su gyur pa las/ sa'i dkyil 'khor ser po gru
bzhi pa grwar rdo rje rtse gsum pa dang ldan pa laṃ yig gis byin gyis
brlabs pa'o//

Above that [water wheel, the letter] *laṃ*, yellow, is [developed]; [*laṃ* is] transformed into the earth wheel, [which is] yellow, square-shaped, equipped with three-pronged vajras on the corners, and blessed (marked) with the letter *laṃ*.

de'i steng du yi ge suṃ kha dog sna (**D 5r5**) tshogs pa yongs su gyur pa
las rin po che bzhi'i rang bzhin gyi ri rab zur bzhi pa rtse mo brgyad dang
ldan pa suṃ yig gis byin gyis brlabs pa'o//¹²⁶⁵

Above that [earth wheel], the letter *suṃ*, variegated in color, is [developed]; [*suṃ* is] transformed into Mt. Sumeru, [which is] made of the four kinds of jewels, square-shaped, provided with eight summits, and blessed (marked) with the letter *suṃ*.

de'i steng du baṃ yongs su gyur pa las sna tshogs pa dma de'i steng du
hūṃ yongs su gyur pa las sna tshogs rdo rje bsams te/

On that [Mt. Sumeru, the letter] *vaṃ* is [developed]; [*vaṃ* is] transformed into a lotus with petals of various colors. Upon that [lotus, the letter] *hūṃ* is [developed]; [*hūṃ* is] transformed into a crossed vajra. After [this] visualization,

'byung ba rnam (**D 5r6**) zhu zhing sla ba'i rang bzhin du gyur nas gcig tu
'dres pas ri rab 'og tu ltung bas 'byung ba zhu ba'i gong bu sna tshogs rdo
rje'i steng du chags pa yongs su gyur pa las gzhal med khang sgo rim pa
bzhi dang ldan pa ste/

the originated things ('*byung ba rnam*) have melted, assuming the form of liquids, and are amalgamated; [it] falls onto [the crossed vajra on] Mt. Sumeru below; the lump of the melted things attaches to the crossed vajra; [and it is] transformed into a divine palace provided with four gates.

¹²⁶⁵ rin po che bzhi'i] D; rin po che gzhi'i P.

9.2.14. Features of the Maṇḍala

dbus su ni chos kyi 'byung gnas gru gsum pa'i nang du'o // (D 5r7) gnyis
pa gru bzhi pa la/¹²⁶⁶ gsum pa grwa lnga pa dang/¹²⁶⁷ bzhi par zur drug
pa'i nang du ste/ mdog dmar po steng du bltas pa rnams so //

→ *Ḍākārṇava*, 15.255.

In the middle, inside [the enclosure], there is the origin of phenomenal existences (**dharmodayā*), triangle [in shape];¹²⁶⁸ the second [*dharmodayā*] is square; the third is pentagonal; and the fourth is hexagonal. In the interior of [them there are fires] colored red, [which] face (flame) upward.

dkiyl 'khor gsum ni zlum po yin la kun gyi phyi ma ni gru bzhi pa ste/
kun kyang gzhal yas khang gi rgyan thams cad dang ldan pa dur khrod
dang (D 5v1) bcas pa'o //

→ *Ḍākārṇava*, 15.100c–102b.

The three maṇḍalas (layers) are round, and the outermost [layer] is square [in shape]. All [four layers] are provided with all ornaments [that are the same as those] of the divine palace and contain the charnel grounds.

dkiyl 'khor nang ma ni g-yas g-yon gnyis kyi rlung gnyis dbu mar 'dus
pa'i rang bzhin gnag pa dang sngo ba'i rtsig pa gnyis pa'o // gnyis pa ni
sku gsung thugs dag pa'i rang bzhin sngo ba dang dmar po dang dkar po'i
rtsig pa gsum dang ldan pa'o // (D 5v2) gsum pa ni dga' ba bzhi dag pa'i
rang bzhin sngon po dang ser po dang dmar po dang ljang gu'i ri mo bzhi
dang ldan pa'o // kun gyi phyi rol ni ye shes lnga dag pa ste phyi rol du
dkar po dang bcas pa'o //

→ *Ḍākārṇava*, 15.94cd, 100c–101b, 144ab, 184cd, and 225.

The innermost maṇḍala (layer) is [provided with] two lines (*rtsig pa*),¹²⁶⁹ [which are] of the nature of collecting into the middle [channel] the two [currents of] vital air in both the right and the left [channels and which are colored] black and dark blue, [respectively]. The second [layer] is provided with three lines (*rtsig pa*), [which are] of

¹²⁶⁶ bzhi pa la] D; bzhi pa las P.

¹²⁶⁷ grwa] D; gru P.

¹²⁶⁸ I have interpreted the text ...*pa'i nang du'o* as ...*pa nang du'o* with reference to the *Ḍākārṇava* (15.255ab), *dharmodayābhyantare*, which means “there is the origin of phenomenal existences inside”.

¹²⁶⁹ Literally, *rtsig pa* means “wall”. I have interpreted it as “line” because it is *rekhā* (line or row) in the Sanskrit *Ḍākārṇava* and *ri mo* in the following passage.

the nature of the body, speech, and mind [and which are colored, respectively] dark blue, red, and white. The third [layer] is provided with four lines (*ri mo*), [which are] of the nature of the Four Pleasures [and which are colored] dark blue, yellow, red, and green, [respectively]. The outermost [layer] is provided with [five lines], [which are of the nature of] the fivefold gnosis [and whose] outermost [line] is white.¹²⁷⁰

kun gyi dkyil 'khor dbus ma'i dbus su sna tshogs pa dma 'dab ma bzhi bcu
 rtsa brgyad pa/ (D 5v3) lte ba la nyi ma'i steng du 'jigs byed chen po dang
 dus kyi mtshan mo'o// de'i phyi rol du 'khor lo rim pa gsum pa dang ldan
 pa/¹²⁷¹ de'i phyi rol bskal pa bzang po'i snam bu dang bcas pa'o// phyi
 ma rnams la yang dus kyi pa dma ma gtogs pa'o//

In the middle of the innermost layer¹²⁷² is a lotus with forty-eight petals of various colors. At the center [of the lotus there is] a sun [disk], on [which] Mahābhairava and Kālarātrī are [placed]. Outside that [lotus there are] three concentric circles. Outside them is the cloth (*snam bu*) (viz., the outer part of the innermost layer), on [which the Victors during] the Auspicious Eon are [placed]. The lotus of time (*dus kyi pa dma*, viz., the lotus of various colors at the center) is not a part of the outer [circles], either.¹²⁷³

pa dma'i phyi rol nas nang gi phyi ma'i (D 5v4) 'khor lo'i bar gyi mtshams
 rnams kyi phreng ba ni/ rim pa bzhin du (1) gri gug dang (2) rin po che
 dang (3) rdo rje dang (4) pa dma dang (5) 'khor lo dang (6) ral gri dang
 (7) sna tshogs rdo rje dang (8) thod pa dang (9) mgo bo dang (10) keng
 rus dang (11) zhags pa dang (12) lcags kyu'i phreng ba rnams kyis bskor
 ba'o//

→ *Ḍākārṇava*, 15.22–23.

Outside the lotus, on the divisions between the inner and the outer circles (viz., on the twelve circles),¹²⁷⁴ there are [these] circular patterns: The circular patterns of (1)

¹²⁷⁰ The colors of the other four lines are similar to those of the four lines on the third layer. That is to say, the five lines on the fourth layer are colored dark blue, yellow, red, green, and white.

¹²⁷¹ gsum pa] D; gsum P.

¹²⁷² Literally, *kun gyi dkyil 'khor dbus ma* can be translated as “the central maṇḍala of all”. It indicates the innermost layer.

¹²⁷³ The meaning of the line *phyi ma rnams la yang dus kyi pa dma ma gtogs pa'o* is obscure. I have interpreted “the lotus of time” as indicating the lotus with forty-eight petals of various colors located at the center. The lotus is not a part of the three concentric circles that encircle it.

¹²⁷⁴ The text *nang gi phyi ma'i 'khor lo'i bar gyi mtshams rnams* can be literally translated as “the divisions between the inner and the outer circles”. The “divisions” indicate the twelve circles. The text is *cakracakraka* (“respective circles” or “every circle”) in the parallel passage in the Sanskrit *Ḍākārṇava* (15.23b).

knife, (2) jewel, (3) vajra, (4) lotus, (5) disk, (6) sword, (7) crossed vajra, (8) skull bowl, (9) hairless head, (10) skeleton, (11) noose, and (12) hook are arranged, respectively.

'khor lo'i rtsibs (D 5v5) rnams ni sum cu rtsa drug go // 'khor lo'i rtsibs re re'i steng du'ang ro'i gdan re re'o // de bzhin du pa dma'i 'dab ma lha'i gnas rnams dang sgo dang mtshams rnams su yang ngo // lha'i gnas ma yin pa mtshams kyi pa dma rnams la ni rin po che'i bum pa re re'o //

→ *Dākārṇava*, 15.23c, 58cd.

[Every] circle is provided with thirty-six spokes. A corpse [used] as a seat is also [set] on every circle's spoke. Likewise, [corpse seats are] also [set] on the lotus petals [where] deities reside and on the gates and intermediate [directions].¹²⁷⁵ A jewelry pot is [placed] on every in-between [petal of the] lotus [where] no deity resides.¹²⁷⁶

'khor lo'i (D 5v6) kha dog rnams ni 'chad par 'gyur te/ de ltar rten gyi dkyil 'khor dmigs te rgyas par ni 'chad par 'gyur ba rnams kyis kyang shes par bya'o //

The colors of the circles are elucidated [below]. Having relied on the foundation maṇḍala thus [described], one should also have [more] knowledge [of it] through the detailed explanation [provided below].

9.2.15. *The Innate Layer (1): Drop Circle*

9.2.15.1. Causal Heruka with His Female Consort: The Fivefold Gnosis (**pañcajñāna*)

de nas 'jigs byed dang dus mtshan gyi steng gi char ā li nyis 'gyur g-yon skor las de'i gzugs brnyan dang ldan pa'i zla ba (D 5v7) bsgom pa ni me long lta bu'o //¹²⁷⁷

Now, on [the physical bodies of] Bhairava and Kālarātrī, two circular rows of vowels are [arranged] counterclockwise, [and] from [the vowels] a moon [disk] with a reflected image of them (the same vowels) [arises]: [this] visualization [has the nature of] the mirror-like [gnosis] (**ādarśajñāna*).

¹²⁷⁵ The phrase *sgo dang mtshams rnams* ("the gates and intermediate quarters") indicates the outermost circles of the four layers, on which there are four gates (located at the four cardinal directions) and the places between the four gates (at the four intermediate directions).

¹²⁷⁶ The meaning of this line is as follows. The lotus has forty-eight petals. Twenty-four ḍākinīs are seated on twenty-four of the forty-eight petals, leaving a petal between them. Jewelry pots are placed on the empty petals that are located between the petals where the ḍākinīs reside.

¹²⁷⁷ g-yon skor] D; g-yon bskor P.

de'i steng du kā li yar la wa ḍa ḍha dang bcas pa nyis 'gyur g-yon skor
las de'i gzugs brnyan dang bcas pa'i nyi ma ni mnyam pa nyid kyī ngo
bo'o/ /¹²⁷⁸

On that [moon disk], two circular rows of consonants with [the letters] *ya, ra, la, va, ḍa*, and *ḍha* are [arranged] counterclockwise, [and] from [those letter] a sun [disk] with a reflected image of them [arises]: [this has] the nature of the [gnosis of] sameness (**samatājñāna*).

de gnyis kyī dbus su steng gi hūṃ zhugs te/ 'khor lo bcu gnyis kyī lha
rnams spros te/ 'gro ba thams (D 6r1) cad de'i bdag nyid can du byas nas
'dus te/¹²⁷⁹ de nyid du zhugs pas rdo rje sngon po rtse lnga pa lte ba la
hūṃ gi byin gyis brlabs pa ni so sor rtog pa'i rang bzhin no/ /

[The letter] *hūṃ* is placed on the central portion of those two [moon and sun disks]; [from the *hūṃ*] the deities on the twelve circles come out, and [the deities] change all living beings into ones having the nature of the [deities themselves]; then, [the deities] gather and enter the same [*hūṃ*]; from [that] a vajra [arises], [which is colored] dark blue, five-pronged, and blessed (marked) with *hūṃ* at the center: [this has] the nature of the [gnosis of] specific knowledge (**pratyaवेक्षज्ञाना*).

hūṃ las kyang 'od zer sna tshogs dpag tu med pa byung ste/ sngar lha
nyid du bsgrubs pa ma lus pa (D 6r2) dang gdod ma nas grub pa thams
cad bkug ste/ de nyid du gzbug pa 'di ni bya ba grub pa'o/ /¹²⁸⁰

Likewise, from [the letter] *hūṃ*, hosts of multicolored rays are emitted; [the rays] summon all [living beings, who] became deities earlier¹²⁸¹ and all [that] have been accomplished from the beginning; and [they all] enter that same [*hūṃ*]; this [has the nature of the gnosis of] carrying out activities (**krtyānuṣṭhānājñāna*).

de rnams thams cad yongs su gyur pa las rgyu'i he ru ka bskyed pa ni chos
kyi dbyings shin tu rnam par dag pa'i ngo bo ste/ de yang/¹²⁸²

All of them are transformed, and Causal Heruka is developed; [this has] the nature of the [gnosis of] the perfectly pure dharma realm (**suviśuddhadharmadhātu*). This is [expounded as follows]:

¹²⁷⁸ g-yon skor] D; g-yon bskor P.

¹²⁷⁹ bdag nyid can du] D; bdag nyid can P.

¹²⁸⁰ gzbug pa] D; bzhug pa P.

¹²⁸¹ See the *Ratnapadmarāganidhi*, D 5v7–6r1, translated previously.

¹²⁸² de yang] D; yang P.

/sku mdog dkar po zhal bzhi pa/ /sryan gsum (D 6r3) phyag ni bcu gnyis
 pa/
 /shes rab kha sbyor sbyor bdag nyid/ /byis pa'i rgyan gyis brgyan pa'o//
 /dkar dang ljang gu dmar po dang/¹²⁸³ /ser po g-yon nas bskor ba 'o/
 /zhal gyi ral pa'i cod pan la/ /sna tshogs rdo rje zla phyed 'dzin//

→ *Ḍākārṇava*, 15.17–18.

[Causal Heruka] is white in color, [has] four faces, [has] three eyes [on each], [has] twelve arms, is devoted to the yoga of union with wisdom (his female consort), and is adorned with fresh ornaments. [His four faces are], counterclockwise, white, green, red, and yellow, [respectively]. [He has] twisted locks of hair and has a crossed vajra and a crescent moon on the face (head).

/'phrog byed dkar mo mnyam par (D 6r4) mnan/ /g-yas brkyang zhabs
 kyis yang dag bzhugs/
 /(1) rdo rje (2) dril bu (3)(4) glang chen gyi/ /pags pa (5) cang te'u (6) gri
 gug dang//
 /(7) dgra sta (8) rtse gsum de bzhin du/ /(9) kha ṭwāṃ ga (10) snod (11)
 zhags pa dang//
 /(12) mgo ste g-yon dang g-yas par ro//

→ *Ḍākārṇava*, 15.19–20c.

[He] stands in the *ālīḍha* posture with the feet placed on both Hara and Gaurī. [He holds] (1) a vajra and (2) a bell, (3)(4) an elephant's skin, (5) a drum, (6) a knife, and likewise (7) an axe, (8) a trident, (9) a skull staff, (10) a pot, (11) a noose, and (12) a hairless head in the left and right [hands].

/shes rab rang dang 'dra ba la/ /'on (D 6r5) kyang bud med mtshan nyid
 ldan//

Wisdom (his female consort) resembles him in appearance, but [she] has feminine features.

9.2.15.2. Service (**sevā*)

de nas de nyid kyi thugs kar nyi ma la gnas pa'i hūṃ gi sa bon blta bar bya
 ste 'di ni bsnyen pa'o//

Subsequently, he should visualize the seed [letter] *hūṃ* present on a sun [disk] in the heart of that same one (Causal Heruka). This is the Service (**sevā*).

¹²⁸³ dmar po] D; dmar ba P.

9.2.15.3. Auxiliary Service (**upasevā*)

de nas yab kyi gsang ba'i rdo rje mi dmigs pa las hūṃ sngon po las rdo rje sngon po rtse lnga pa'o / /¹²⁸⁴ yi ge byaṃ dmar ser las nor bu ste de nyid kyi (D 6r6) byin gyis brlabs pas/ bu gar phaṭ ser po mgo phyir bstan pa'o / / āḥ dmar po las yuṃ gyi pa dma dmar po 'dab ma gsum pa/ dyāṃ dkar ser las ze 'bru de nyid kyi mtshan pa/ bu gar phaṭ ser po mgo phyir bstan pa'o / /¹²⁸⁵

Subsequently, from the father's (Causal Heruka's) secret vajra, [which is] imperceptible, [the letter] *hūṃ*, dark blue, [appears]; from [the *hūṃ*], a five-pronged vajra, [which is] dark blue, [is developed]. From the letter *byaṃ*, reddish-yellow, a gem [emerges]. [The gem is] blessed (marked) with that same [letter, *byaṃ*]. In the opening [of the gem there is the letter] *phaṭ*, yellow and facing outward. From [the letter] *āḥ*, red, the mother's (his female consort's) lotus, red and three-petaled, [emerges]. From [the letter] *dyāṃ*, whitish-yellow, anthers and pistils marked with the same one (*dyāṃ*) [manifest]. In the opening [of the lotus] is [the letter] *phaṭ*, yellow and facing outward.¹²⁸⁶

de nas rig ma la rdo rje phag mo'i snying po dang nye ba'i (D 6r7) snying po dang bcom ldan 'das kyi snying po dang nye ba'i snying po rim pa ji lta bus lte ba dang snying ga dang mgrin pa dang dpral bar bkod de tsu mba na zhes bya'o / /¹²⁸⁷ de bzhin du bcom ldan 'das mas kyang/ de nyid kyi snying po dang nye ba'i snying po mgrin pa dang dpral bar bkod de rang nyid kyi lte ba (D 6v1) dang snying gar bkod la tsu mba na zhes bya'o / /¹²⁸⁸

¹²⁸⁴ mi dmigs pa las] D; mi dmigs pa la P.

¹²⁸⁵ See Prajñārakṣita's *Cakrasaṃvarābhisamayapañjikā* (Skt ed. (Sakurai 2005), 8 (c): p. 164, l. 8–l. 11): *kulisādisodhanam ucyate // śuklahūṃkāreṇa vajraṃ kṛṣṇam / raktabyākāreṇāraktatanmaṇiḥ pītabyākārādhiṣṭhitāgrah / āḥkāreṇa raktatridalaṃ padmam / dyakāreṇa vīrabodhicittopalakṣakaṃ sitakiñjalkaṃ pītadyākārādhiṣṭhitāgram /*.

¹²⁸⁶ Although there are minor differences, a similar visualization (called *kulisādisodhanam*, “purification of the vajra and so on”) can be found in Prajñārakṣita's *Cakrasaṃvarābhisamayapañjikā* (Skt ed. (Sakurai 2005), 8 (c): p. 164, l. 8–l. 11). According to Prajñārakṣita, a vajra, which is black, is developed from the white letter *hūṃ*. A gem, which is reddish, is produced from the red letter *bya* (meaning *byaṃ*). The head of the gem is marked with the yellow *bya* (*byaṃ*). A red three-petaled lotus is developed from the letter *āḥ*. The gem has white anthers and pistils, which are developed from the letter *dya* (*dyāṃ*), and the top of them is marked with the *dya* (*dyāṃ*).

¹²⁸⁷ snying ga dang mgrin pa dang] D; snying kha dang mgrin pa P ◇ tsu mba na zhes] D; tsum pa na P.

¹²⁸⁸ tsu mba na zhes] D; tsum pa na P ◇ For this passage, see Prajñārakṣita's *Cakrasaṃvarābhisamayapañjikā* (Skt ed. (Sakurai 2005), 8 (c): p. 164, l. 12–l. 16): *...devyā hṛdayopahṛdayamantrābhyān nābhau hṛdi / tathā svahrdayopahṛdayamantrābhyāṃ kaṅṭhe lalāṭe ca/bhagavatīm bhagavān cumbayet // bhagavatī ca bhagavaddhṛdayopahṛdayamantrābhyāṃ kaṅṭhalalāṭayor bhagavantaṃ cumbayet //*.

Then, [Causal Heruka] kisses [his] female consort after having placed Vajravāhāhī's heart and auxiliary heart [mantras] on the navel and heart¹²⁸⁹ and the Blessed One's heart and auxiliary heart [mantras] on the throat and forehead,¹²⁹⁰ respectively,¹²⁹¹ that is taught. Similarly, the Mistress (female consort) also kisses [Causal Heruka] after having placed his heart and auxiliary heart [mantras] on the throat and forehead and her own [heart and auxiliary heart mantras] on the navel and heart; that is taught.¹²⁹²

de nas yi ge gsum brjod cing dga' ba brtsam par bya ste/ snying ga'i sa
 bon gyi 'od zer dang rdo rje dang pa dma'i dga' ba'i sgras phyogs bcu'i
 de bzhin gshegs pa thams cad bskul te/ zhal du zhugs nas lha mo'i pa
 dmar babs (D 6v2) pa dang gnyis ka bde ba chen po lhan cig skyes pa'i ngo
 bor zhu bar gyur pa dngul chu'i rdog ma lta bu ste 'di ni nye ba'i bsnyen
 pa'o//

→ *Dākārṇava*, 15.24a.

Subsequently, reciting the three letters,¹²⁹³ he should undertake pleasure: by means of rays from the seed [letter *hūṃ*] in [his] heart and [by means of] the sound from the pleasure of [sexual union of] the vajra and the lotus (male and female organs), all tathāgatas in the ten directions are invoked, come into [his] mouth, and [through his vajra] flow into the lotus of [his consort] goddess.¹²⁹⁴ Then, both [he and his female consort] melt into the great pleasure of the nature of the innate [and become] like a drop of quicksilver.¹²⁹⁵ This is the Auxiliary Service (**upasevā*).

¹²⁸⁹ Vajravāhāhī's heart and auxiliary heart mantras are *oṃ vajravairocanīye hūṃ hūṃ phaṭ soāhā* and *oṃ sarvebuddhadākinīye vajravarnānīye hūṃ hūṃ phaṭ soāhā*, respectively. In the *Ratnapadmarāganidhi*, they are taught in the D 24v3 translated below.

¹²⁹⁰ The Lord's (Heruka's) heart and auxiliary heart mantras are *oṃ śrīvajra-he-he-ru-ru-kaṃ hūṃ hūṃ phaṭ dākinījālasaṃvaram soāhā* and *oṃ hrīḥ ha ha hūṃ hūṃ phaṭ*, respectively. In the *Ratnapadmarāganidhi*, they are taught in D 22v4–v5 translated below.

¹²⁹¹ The literal translation of this sentence is “after having placed Vajravāhāhī's heart and auxiliary heart [mantras] and the Lord's heart and auxiliary heart [mantras] on the navel, heart, throat, and forehead in this order”.

¹²⁹² The parallel passage found in Prajñārakṣita's *Cakrasaṃvarābhīsamayaapañjikā* (Skt ed. (Sakurai 2005), 8 (c): p. 164, l. 12–l. 16) does not contain the process of placing the Mistress's heart and auxiliary heart mantras on the navel and heart when the Mistress kisses her Lord.

¹²⁹³ Perhaps the three letters are *oṃ*, *āḥ*, and *hūṃ*.

¹²⁹⁴ This is based on a procreation theory that is (perhaps) widely found in the Indian Classics: a man and a woman have sex, by which a soul is attracted, enters the man's body through the mouth, and then enters the woman's womb through the man's penis.

¹²⁹⁵ This line means this: Through sexual union, both Causative Heruka and his wife are absorbed into the experience of great pleasure or nondual reality; then, their physical bodies melt and become one to resemble a drop of quicksilver.

9.2.15.4. Perfect Realization (*sādhana)

de nas byams pa dang snying rje dang dga' ba dang btang snyoms kyi rang
bzhin mkha' 'gro ma la sogs pa'i rnal 'byor ma nyi shu rtsa bzhi thig le de
nyid las (D 6v3) 'thon te/ rang rang gi gnas su pa dma'i 'dab ma rnams la
'dug nas bskul bar mdzad pa ste/

Now, the twenty-four yoginīs, starting with Ḍākinī, [whose] natures are mercy, compassion, sympathetic joy, and equanimity,¹²⁹⁶ emerge from the same drop, are seated on their respective seats on lotus petals, and entreat [the melted Lord].

de yang mkha' 'gro ma la sogs pa drug gis mgrin gcig tu/
/mnga' bdag nyi ma re rer 'gro ba mgron 'bod na/
/khyod ni ci yi phyir na stong pa nyid du bzhugs/¹²⁹⁷
/bzhengs shig bzhengs (D 6v4) shig bdag ni snying rje'i rang bzhin te/
/rdo rje 'dzin pa bde chen bdag la 'dod pa mdzod//¹²⁹⁸

→ *Ḍākārṇava*, 15.25.

The six [yoginīs] starting with Ḍākinī¹²⁹⁹ [entreat thus] with one voice—“O Lord, though people invite [you] to feast every day, why do you remain in emptiness? Please arise, please arise, O Lord, the compassionate one! Please love me. O you Great Pleasure, vajra-holder!”

lā ma la sogs pa rnams kyis/
/gson cig gson cig gzhan gyi dgos pa nub/
/'jig rten phyugs gang shi ba bzhin du gyur/
/bdag gi pa dma rgyas pa la 'dod mdzod/
/de ltar (D 6v5) 'jig rten kun bder gyur par byos//

→ *Ḍākārṇava*, 15.26.

[The next six yoginīs] starting with Lāmā¹³⁰⁰ [entreat thus]—“Please listen, please listen. The welfare of others has disappeared. As (*gang*) animals (people) are dying, so (*de ltar*) please love my blooming lotus, please make all of the people happy.”

¹²⁹⁶ They are the twenty-four yoginīs residing on the Drop Circle. These yoginīs are divided into four: Ḍākinī and another five, Lāmā and another five, Khaṇḍarohā and another five, and Rūpiṇī and another five. These four groups are associated with mercy, compassion, sympathetic joy, and equanimity, respectively.

¹²⁹⁷ ci yi] D; ci'i P.

¹²⁹⁸ rdo rje] D; rdo rje'i P.

¹²⁹⁹ The six yoginīs are (1) Ḍākinī, (2) Rūpikā, (3) Cumbikā, (4) Parāvṛttā, (5) Sabālikā, and (6) Anuvartī.

¹³⁰⁰ These six yoginīs are (7) Lāmā, (8) Yogīśvarī, (9) Bhadrā, (10) Kapālinī, (11) Kaṅkālīkā, and (12) Rājāvartī.

dum skyes ma la sogs pas/
 /rdo rje 'dzin pa bdag la rol cig rol/
 /lhan skyes rang bzhin brjod du med pa 'thob/
 /sems can 'jig rten gzhan ni rmongs gyur pas/
 /ji ltar khyod ni stong pa don med gyur//

→ *Ḍākārṇava*, 15.27.

[The next six yoginīs] starting with Khaṇḍarohā¹³⁰¹ [entreat thus]—“Please have sex, have sex with me, O Vajra-holder. The nature of the innate is beyond words. The other sentient beings are stupefied. As long as you are in emptiness, it is useless.”

gzugs can ma la sogs (D 6v6) pas kyang/
 /khyod ni chos rnam kun gyi byed pa ste/
 /ci phyir lhan skyes rang bzhin 'gro med bzhugs/
 /bdag la mchog gi don gyis 'dod pa mdzod/
 /ji ltar khyod ni 'jig rten rnam mthun bzhud//

→ *Ḍākārṇava*, 15.28.

[The next six yoginīs] starting with Rūpiṇī¹³⁰² also [entreat thus]—“You are a cause of all phenomenal existences. Why do you not come to and reside in the nature of the innate? Please love me in terms of the ultimate reality, so that you become equal to the world.”

de nas de rnam thig le de nyid la zhugs par blta'o//

Then, he sees those [yoginīs] enter that same drop.

de nas thig le de nyid yongs (D 6v7) su gyur pa las hūṃ gi yi ge sngon
 po'o// de las rdo rje sngon po rtse lnga pa lte bar hūṃ ljang sngon dang
 bcas pa'o// de yongs su gyur pa las dkyil 'khor pa dang bcas pa skad cig
 gis rdzogs par blta ba ni gsang sngags 'di 'don bzhin pa'o//

→ *Ḍākārṇava*, 15.24.

Subsequently, that same drop is transformed into the letter *hūṃ*, dark blue. From that is [produced] a vajra, [which is] dark blue, five-pronged, and provided with the greenish-dark blue *hūṃ* at the center. That [vajra] is transformed and [the whole

¹³⁰¹ These six yoginīs are (13) Khaṇḍarohā, (14) Śmaśānī, (15) Vidravī, (16) Kurukullikā, (17) Rudantī, and (18) Naṭī.

¹³⁰² These six yoginīs are (19) Rūpiṇī, (20) Bhairavī, (21) Śikhī, (22) Śikhaṇḍī, (23) Jaṭilī, and (24) Rudrā.

maṇḍala] including the maṇḍala deities completely comes forth in an instant. He visualizes [thus] with the recitation of this mantra.¹³⁰³

de yang/
/glu 'dis rjes su bskul ba yis/ /(D 7r1) rang nyid he ru kar rab sad/
om āḥ kāyavākcittavajra hūṃ phaṭ hoḥ/¹³⁰⁴
/gsang sngags 'di ni 'don pa na/ /skad cig rnam pa'i rnal 'byor ldan/
/skad cig sngags pas byung bdag nyid/ /dpa' bo kun dang rnal 'byor
ma'o//

→ *Dākārṇava*, 15.29–30.

In this regard—then, entreated with the [above] song, Heruka has been aroused by himself.¹³⁰⁵ “*Om, āḥ*, the body, speech, and mind adamantine, *hūṃ phaṭ hoḥ*”—with recitation of this mantra, [the practitioner] engages in the yoga of the nature of an instant. The hero of all (Heruka), and [his consort] yoginī (Vajravārāhī), by nature, instantly emerge with the mantra.

/jigs byed mtshan mo nag mo (D 7r2) dang/¹³⁰⁶ /lte ba nyi ma me mchog
la/
/gar du mdzad pa yi ni sku/ /gnag dang ljang gu phyed phyed do//
/bdun cu rtsa drug phyag dang ni/ /zhal bcu bdun la spyang gsum pa/
/dpa' bo ral pa'i cod pan 'dzin/ /sna tshogs rdo rje zla phyed can//
/mche ba chen po gtsigs pa'i zhal/(D 7r3) /g-yas dang g-yon pa rtag tu
ni/
/ser ba dang ni ljang gur grags/¹³⁰⁷ /nub ni dmar po de bzhin te//
/lhag ma'i zhal ni bung ba mtshungs/ /mche ba gtsigs pa 'jigs par byed/

→ *Dākārṇava*, 15.31–34b.

[He should meditate on Heruka, who stands on] Bhairava and Kālarātrī on fire on the sun [disk] on the pericarp [of the lotus] and is dancing; [has] the body [which is] half black and half green; [is complete with] seventy-six arms: [has] seventeen [faces] with three eyes [on each]; wears a crown of twisted locks of hair; is a hero; [has] a crossed vajra [on top of the head] and a half moon [on the head]; and always has [his] mouth open [and shows] large fangs from the right and left [parts of the

¹³⁰³ This mantra seems to indicate the mantra *om āḥ kāyavākcittavajra hūṃ phaṭ hoḥ*, which is taught below.

¹³⁰⁴ -kcitta-] P; ktsa tti D.

¹³⁰⁵ The *glu 'dis rjes su bskul ba yis* is *idaṃ gītānurodhena* in the Sanskrit text of the *Dākārṇava*, 15.29a. In this passage, *idaṃ* ('dis in Tib) means “now” or “then” and not “this [mantra]”.

¹³⁰⁶ 'jigs byed] D; 'jigs byad P.

¹³⁰⁷ ljang gur] D; ljang khur P.

mouth]. [The face looking to the south is] yellow, [the face to the north is] green, and [the face to] the west is red.¹³⁰⁸ The other [fourteen faces] are colored like a black bee. [He should meditate on Heruka, who is] grinning and terrifying.

/rim pa ji lta'i mtshon cha'i tshogs/ /g-yas dang g-yon par shes par bya//
 /(1) glang chen (**D 7r4**) pags pa phyag gnyis kyis/ /(2) skye gnas phyag
 rgya de bzhin gzhan/

→ *Dākārṇava*, 15.34c–35b.

Weapons are to be known in the right and left [hands] in order. (1) An elephant's skin is [grasped] with [the first] two hands (the first pair of right and left hands), and (2) the womb hand gesture, with the second [pair of right and left hands].

/(3) rdo rje (4) ral gri (5) mdung rings dang/ /(6) rtse gsum ji lta'i rim pas
 g-yas//
 /(7) dgra sta (8) gri gug (9) mda' dang ni/ /(10) gsal shing phub dang (11)
 tho ba dang/
 /(12) 'khor lo (13) cang te'u (14) chu gri dang/ /(15) dbyug to dang ni (16)
 mtshon rtse gcig// (**D 7r5**)
 /(17) dud dang (18) zangs dung (19) dbyi gu dang/¹³⁰⁹ /(20) rma bya'i
 mjug ma de bzhin du/
 /(21) bya rog sgro dang pir dang ni/ /(22) me yi thab dang (23) ri bo
 dang//
 /(24) dbyig pa (25) me long (26) pi wang dang/¹³¹⁰ /(27) rkang mgo (28)
 lag pa (29) glo ba dang/
 /(30) rgyu ma (31) sgra gcan (32) lcags sgrog dang/¹³¹¹ /(33) gdos dang
 (34) dum bu sa (35) nya rgya//
 /(36) mgo med (37) 'bar ba'i (**D 7r6**) mar nag dang/ /(38) 'jigs byed gzugs
 te rim pas so/

→ *Dākārṇava*, 15.35c–39b.

[These objects are placed] in the right [hands] in order—(3) a vajra, (4) an *asi* sword, (5) a *kunta* lance, (6) a trident, (7) an axe, (8) a knife, (9) an arrow, (10) a pike-spiked

¹³⁰⁸ The text /ser ba dang ni ljang gur grags/ /nub ni dmar po de bzhin te// is identical to the Tibetan text of the parallel line in the *Dākārṇava* (15.33c). I have translated this. However, its Sanskrit is *pītaraktakrameṇa ca* (“[Three faces looking to the south, west, and north are colored] yellow, red, and in order [viz., green, respectively.]”).

¹³⁰⁹ dbyi gu] D; dbyig gu P.

¹³¹⁰ pi wang] D; pi waṃ P.

¹³¹¹ rgyu ma] D; sgyu ma P ◇ lcags sgrog] D; lcags sgrog P.

corpse, (11) a hammer, (12) a disk, (13) a *ḍamaru* drum, (14) a short sword, (15) a club, (16) a short javelin, (17) a conch shell, (18) a copper trumpet, (19) a short club, and (20) a tail-feather of a peacock, (21) a crow's feather quill,¹³¹² (22) a fire pit, (23) a mountain, (24) a stick, (25) a mirror, (26) a lute, (27) the foot, (28) the hand, (29) the lungs, (30) the small intestine, (31) Rāhu, (32) an iron chain, (33) wooden fetters, (34) [an object called] *dumbusa*,¹³¹³ (35) a fish trap, (36) a decapitated corpse, (37) flaming sesamum, and (38) physical Bhairava (or a thing that appears horrible), in order.

/g-yon par (3) dril bu (4) phub rings (5) mche/ / (6) gtun shing (7) zhags
pa (8) thod pa dang//
/(9) gzhu dang (10) kha ṭwām ga (11) **pu sti**/¹³¹⁴ / (12) phub chung yu can
(13) sdigs mdzub dang/
/(14) g-yer ka'i phreng dang (15) lcags sgrog dang/¹³¹⁵ / (16) brag dang
(17) dur khrod rdul dang ni// (**D 7r7**)
/(18) bho kam (19) rnga dang (20) lpags rlon dang/¹³¹⁶ / (21) skra yi thag
pa 'phyang ba dang/
/(22) ro bsreg bskul ba'i shing bu dang/¹³¹⁷ / (23) 'phongs dang (24) phub
rings (25) mgo bo dang//¹³¹⁸
/(26) keng rus (27) zor ba de bzhin du/ / (28) mig dang (29) **mkhal** ma (30)
gnye ma dang/¹³¹⁹
/(31) spen pa dang ni (32) phur bu dang/ / (33) sa bon gang ba (34) sog le
dang//
/(35) **khab** dang (36) slud (**D 7v1**) bshus pags pa dang/¹³²⁰ / (37) sprin
char 'bab dang (38) shing lcags kyu/¹³²¹

→ *Ḍākārṇava*, 15.39c–43b.

In the left [hands], there are (3) a bell, (4) a *kheṭa* shield, (5) a tusk, (6) a pestle, (7) a noose, (8) a skull bowl, (9) a bow, (10) a skull staff, (11) a scripture,¹³²² (12)

¹³¹² The *bya rog sgro dang pir* (literally, “a crow's feather and a pen [quill]”) is *kākapakṣa-ṇi-kūcikā* for *kākapakṣakūcikā* (metri causa: “a crow's feather quill”) in the *Ḍākārṇava*, 15.37c.

¹³¹³ The text is *dum bu sa*. In the Sanskrit *Ḍākārṇava* (15.38d), it is *durbhūṣa*, whose Tibetan is *du bhū sa*.

¹³¹⁴ pu sti] *corr.*; bu sti D; po ti P ◇ lcags sgrog] D; lcags sgrogs P.

¹³¹⁵ g-yer ka'i] D; g-yer ga'i P.

¹³¹⁶ lpags] D; pags P.

¹³¹⁷ ro bsreg] D; ro bsregs P.

¹³¹⁸ 'phongs] P; 'phangs D ◇ phub] D; phu P.

¹³¹⁹ mkhal ma] P; mkha' ma D.

¹³²⁰ khab] *em.*; kha DP; cf. khab *Ḍākārṇava* (15.43a) ◇ slud bshus pags pa] D; slud bshud pags pa P; cf. slud bshus pags pa (for kāyācarma) *Ḍākārṇava* (15.43a). *Slud* is not clear.

¹³²¹ char] P; tshar D.

¹³²² The word *bu sti* is *pusta* in the parallel line in the Sanskrit *Ḍākārṇava* (15.40a), whose Tibetan is *po ti*.

bucklers,¹³²³ (13) the threatening hand gesture, (14) a string of jingle bells, (15) a chain, (16) a rock, (17) powders from a charnel ground, (18) [a thing called] *bhoka*,¹³²⁴ (19) the *ḍakā* (from *ḍhakkā*) drum, (20) a wet skin, (21) a dangling hair braid, (22) a tinder for a funeral pyre, (23) the anus, (24) a *pharī* shield, (25) the head, (26) a skeleton, (27) a *rātrikā* (or *dātrikā*) sickle, (28) the eye, (29) kidney, (30) large intestine, (31) the Saturn, (32) a stake, (33) a citron, (34) a saw, (35) a needle, (36) a full-body skin,¹³²⁵ (37) cloud with rain, and (38) a wooden hook.

/phyag gi mtshon cha bdun cu gnyis/ /de lta'i rim pas shes par bya//

→ *Ḍākārṇava*, 15.43cd.

The weaponry in the seventy-two hands¹³²⁶ is thus to be discerned in order.

/mgo bo lnga yis rgyan du byas/¹³²⁷ /phyag rgya drug dang ldan pas klubs/
 /de bzhin mgo brgya'i phreng ba dang/ /dpung rgyan zhabs gdub sgra sgrogs (D 7v2) dang//
 /sku la ba spu'i phreng bar ldan/

→ *Ḍākārṇava* 15.44–45b.

A decoration (headband) made of five hairless heads, an ornament with the six seals, a garland of a hundred hairless heads [as a necklace], sounding armlets and anklets, and a *romāvalī* (or line of bodily hair) are on [his] body.¹³²⁸

/sku yi tshigs rnams thams cad la/ /shes rab thabs kyi bde bas brlan//
 /sna tshogs he ru ka 'bar bas/ /rnam par 'phros bcas rnam bsgom bya/
 /dbu rnams kun la dar dpyangs kyi/ /phreng ba brtul zhugs can gyis bya//

→ *Ḍākārṇava* 15.50–51b.

¹³²³ The text *phub chung yu can* is *piṭṭāni* in the Sanskrit *Ḍākārṇava* (15.40b), whose Tibetan is also *phub chung yu can*.

¹³²⁴ The *bho kam* is also *bhokaṃ* (whose Tibetan is *bho kaṃ*) in the *Ḍākārṇava* (15.40a).

¹³²⁵ The *slud bshus pags pa* (obscure) is *kāyacarma* (whose Tibetan is also *slud bshus pags pa*) in the *Ḍākārṇava* (15.43a).

¹³²⁶ The text *phyag gi mtshon cha bdun cu gnyis* literally means “the seventy-two weapons in hands”.

¹³²⁷ rgyan J D; brgyan P.

¹³²⁸ The text does not contain one *pāda*, which is present in the Sanskrit *Ḍākārṇava* (15.45a). It mentions a garment made of tiger skin. This *pāda* is also absent in the Tibetan translation of the *Ḍākārṇava*.

[He should meditate on] moistures of [sexual] pleasure of wisdom (female) and means (male) in all junctures throughout the body.¹³²⁹ He should visualize [the one] being splendidous with fires [assuming the shape of] various [forms of] Heruka.¹³³⁰ The vow-observer should give turbans to all [Herukas'] heads.

zhes bya ba (D 7v3) ni gtso bo sgom pa ste 'di ni bsgrub pa'o' /¹³³¹

That is the visualization of the Lord. This is the Perfect Realization (**sādhana*).

9.2.15.5. Great Perfect Realization (**mahāsādhana*)

/de yi mdun du lha mo che/ /rdo rje phag mo mdog dmar mo//
 /zhal gcig phyag ni gnyis ma ste/ /g-yas pas rdo rje gri gug dang/
 /sdigs mdzub phyogs rnam kun du mdzad/ /g-yon pas gdug pa'i khrag
 bkang (D 7v4) ba'i//
 /thod bcas yab kyi mgul nas 'khyud/ /gcer bu spyang gsum skra grol ma/
 /spyang gsum drag mo'i gzugs can ma/ /zhal gyi mche ba gtsigs ma ste//
 /mgo bo'i phreng ba 'dzin pa mo/ /sgeg pa'i rgyan rnam dang ni ldan/
 /dbu la thod pa'i phreng ba can/ /yan (D 7v5) lag lha rdzas dris nyer
 byugs//
 /zhabs gdub dpung rgyan rnam dang ldan/ /lha rdzas me tog phreng
 bas klubs/
 /rtse phran zlar gnas rdo rje ni/ /dpral bar rtag tu 'dzin pa mo//
 /sku la phyag rgya lnga la sogs/ /'jig dus me lta'i 'od zer can/¹³³²
 /rnal 'byor ma yi tshogs (D 7v6) mdun du/ /sku las 'bar ba'i phreng ba
 spro//¹³³³

→ *Dākārṇava* 15.45c–49.

Before him is a great goddess [named] Vajravārāhī. [She is colored] red, [has] one face and two arms, [holds] an adamantine knife in the right [hand] showing a threatening hand gesture to all directions, and has a skull bowl filled with evil spirits' blood in the left hand; hugs the father (Lord Heruka) around [his] neck;¹³³⁴ is naked;

¹³²⁹ The “junction” (*tshigs*, **saṃdhi*) means a body part where inner channels or arteries (*nāḍī*) are connected together. The *Dākārṇava* (Skt ed. [my unpublished edition], 50.11.2ab) tells that there are 1000 core junctures in the body.

¹³³⁰ The text *rnam par 'phros bcas* is *sa visphurantam* (whose Tibetan is also *rnam par 'phro bcas*) in the parallel line in the Sanskrit *Dākārṇava* (15.50d). I have not interpreted the text as *savisphurantam*, which both Tibetan texts suggest.

¹³³¹ bsgrub pa] D; sgrub pa' P.

¹³³² 'jig] D; 'jigs P.

¹³³³ sku las] D; sku la P.

¹³³⁴ Perhaps she hugs the Lord around his neck with her left hand. In the Sanskrit *Dākārṇava* (15.46c), she hugs the Lord around his hips (*kaṭi*) with her legs.

[has] three eyes; [has her] hair untied; [has] three eyes; is terrifying in appearance; [has] the mouth grinning; wears a garland of hairless heads [as a necklace]; is adorned with sexually attractive ornaments; is crowned with a string of skulls on the head; [has] the body smeared with divine perfumes; is decorated with anklets and armlets; is adorned with a divine garland; always wears on the forehead a diadem of vajras placed on moon [disks]; [is ornamented with] the five seals and others on the body;¹³³⁵ is flaming like the destructive fire [at the end of a *kalpa*]; is in the presence of a gathering of yoginī; and is resplendent with a fire halo.

zhes bya ba ni yum bsgom pa ste/ sgrub pa chen po'o/ /

That is the visualization of the mother (Vajravārāhī), the Great Perfect Realization (**mahāsādhana*).

dang po gnas dang/ bdag dang rnal 'byor bsrung ba la sogs pa nas 'di dag
gi bar du ni/ dang po sbyor ba zhes bya ba'i ting nge 'dzin lus kyi rang
bzhin can no/ /

The part between the first [instruction of] places, protection of oneself and yoga, and so on and these is the Samādhi named “The First Yoga” (**ādiyogo nāma samādhīḥ*), [which is] of the nature of the body.

9.3. The Samādhi Named “The Supreme King of Maṇḍala” (**maṇḍalarājāgrī nāma samādhīḥ*)

9.3.1. The Innate Layer (1): Drop Circle (Continued)

/pa dma'i (D 7v7) 'dab ma shar sogs kyi/ /bar bar du ni rnal 'byor ma/
/nyi shu rtsa bzhi'i grangs nyid ni/ /mkha' 'gro ma sogs drug drug go//
/shar la sogs nas byang gi mthar/ /mkha' 'gro ma sogs drug de bzhin/
/dang po byang nas nub kyi mthar/ /slar yang lā ma la (D 8r1) sogs
drug//
/nub la sogs nas lho yi mthar/ /dum skyes ma la sogs pa'i rigs/
/dang po lho nas shar gyi mthar/ /de nas gzugs can ma sogs drug//

→ *Ḍākārṇava* 15.51c–54b.

Yoginīs are on the lotus petals [facing to the four cardinal directions] such as the east [and] to every intermediate [direction]. [Yoginīs] starting with Ḍākinī, twenty-four in total, are [arranged] by sixes. In this manner, Ḍākinīs and so on, six [in number],

¹³³⁵ What this “others” (*la sogs*) indicates is not clear. In the Sanskrit *Ḍākārṇava* (15.48d), she wears six seals. The “five seals and others” may mean “the five seals and the other seal,” namely, the six seals.

are [arranged on the six petals] from the east to the north. Again, [arranged] from the north, Lāmā and so on, six [in number], are [arranged on the next six petals] to the west. [Arranged] from the west, “lineage” (viz., six) [yoginīs] starting with Khaṇḍarohā are [arranged on the next six petals] to the south. And then, [arranged] from the south, Rūpiṇī and so on, six [in number], are [arranged on the rest six petals] to the east.

/ (1) mkha' 'gro ma dang (2) gzugs can nyid/
 / (3) 'o byed ma dang (4) gzhan bsgyur ma/
 / (5) byis bcas (D 8r2) ma dang (6) rjes 'jug ma/
 / phyed nag phyed sngo can rnams so //
 / (7) lā ma (8) rnal 'byor dbang phyug dang/¹³³⁶
 / (9) bzang mo (10) thod pa can (11) nag mo/¹³³⁷
 / (12) rgyal po bskor ma phyed ljang gu/
 / gang phyir phyed dmar rim pas so //
 / (13) dum skyes ma dang (14) dur khrod ma/
 / (15) rnam par zhu ma (16) ku ru kul/¹³³⁸
 / (17) ngu ma (18) gar mar (D 8r3) grags ma rnams/¹³³⁹
 / phyed dmar ba la phyed ser mo //
 / (19) gzugs can (20) 'jigs byed (21) gtsug phud ma/
 / (22) thor tshugs (23) ral pa can (24) drag mo/
 / lha mo phyed ser phyed nag mo/
 / phyag mtshan la sogs phag mo bzhin //

→ *Dākārṇava* 15.54c–58b.

(1) Dākinī, (2) Rūpikī, (3) Cumbikā, (4) Parāvṛttā, (5) Sabālikī, and (6) Anuvartī are half black and half dark blue (green) [in color].¹³⁴⁰ (7) Lāmā, (8) Yogīśvarī, (9) Bhadrī, (10) Kapālinī, (11) Kaṅkālīkā,¹³⁴¹ and (12) Rājāvartī are half green and half red, in order.¹³⁴² (13) Khaṇḍarohā, (14) Śmaśānī, (15) Vidravī, (16) Kurukullikī, (17) Rudantī, and (18) Naṭī are stated to be half red and half yellow. (19) Rūpiṇī, (20) Bhairavī,

¹³³⁶ lā ma] D; lha ma P.

¹³³⁷ bzang mo] D; zab mo P.

¹³³⁸ ku ru kul] D; ku ru ku la ma P.

¹³³⁹ ngu ma] *em.*; glu ma D; ngū ma P; cf. ngu ma *Dākārṇava* (15.57a).

¹³⁴⁰ The word *sngo* means “dark blue”. However, green is better than dark blue because the color of the north direction is green. See *harita-* in the parallel line in the edited Sanskrit *Dākārṇava* (15.55b).

¹³⁴¹ The Tibetan translation of her name is *nag mo* (suggesting Kālikā or equivalent) in both this text and the Tibetan translation of the *Dākārṇava* (15.55d).

¹³⁴² The *gang phyir* and *rim pas* is *kramāyataḥ* (“in order”) in the *Dākārṇava* (15.56b).

(21) Śikhī, (22) Śikhaṇḍī, (23) Jaṭālī,¹³⁴³ and (24) Rudrī are goddesses [who are] half yellow and half black. [Their physical features] such as weapons in [their] hands are [the same as those] of Vārāhī.

/mtshams kyi 'dab ma rnams la ni/ /bdud rtsi lnga yi snod rnams (D 8r4)
so/

→ *Ḍākārṇava* 15.58cd.

Skull bowls [filled with] the fivefold nectar of immortality are [placed] on the petals [located] between [the petals where the twenty-four yoginīs reside].

/g-yas brkyang zhabs kyis de bzhin du/ /thod pa'i phreng ba sogs 'dzin
ma//
/g-yon skor du ni shes bya ste/¹³⁴⁴ /ri rab steng gi char skyes ma'o//

→ *Ḍākārṇava* 15.59.

Assuming the pratyālīḍha posture, [every yoginī] wears a string of skulls and other [good ornaments]. [Every yoginī] is to be discerned on [the lotus petals in] a counterclockwise direction, to have been born on the upper portion (summit) of Mt. Sumeru.

'di ni thig le'i 'khor lo zhes bya'o//

This is named the Drop Circle.

9.3.2. *The Innate Layer (2): Adamantine Circle*

/de'i rgyab rdo rje'i 'khor lo ni/ /sngo nag 'khor lo'i rtsibs rnams (D 8r5)
kyis/¹³⁴⁵
/g-yon skor rim pas bsam bya ba/¹³⁴⁶ /shes rab thabs dang mnyam sbyor
ba'o//

→ *Ḍākārṇava* 15.61ab.

Outside that is the Adamantine Circle. On the spokes of [this] circle, [which is colored] dark bluish-black, wisdoms (ḍākinīs) in union with means (their male consorts) are to be visualized in a counterclockwise direction in order.

¹³⁴³ Although she is named Jaṭālī in her mantra (D 25r5), her name is perhaps Jaṭilī in this passage: she (*ral pa can*) is Jaṭilī (whose Tibetan is also *ral pa can*) in the *Ḍākārṇava* (15.57d).

¹³⁴⁴ skor] D; bskor P.

¹³⁴⁵ sngo] D; sngon P.

¹³⁴⁶ skor] D; bskor P.

de dag kyang (1) mkha' 'gro ma dang rdo rje mkha' 'gro'o//¹³⁴⁷ (2) lā ma dang sna tshogs mkha' 'gro'o// (3) dum skyes ma dang pa dma mkha' 'gro'o// (4) gzugs can ma dang rin chen mkha' (D 8r6) 'gro'o// (5) rab tu gtum mo dang thod pa'i dum bu can no// (6) gtum pa'i mig can ma dang keng rus chen po'o// (7) 'od ldan ma dang keng rus so// (8) sna chen mo dang mche ba rnam par gtsigs pa'o// (9) dpa' ba'i blo gros ma dang dgra'i lha'o// (10) mi'u thung ma dang 'od dpag tu med pa'o// (D 8r7) (11) lang ka'i dbang phyug ma dang rdo rje 'od do// (12) shing grib ma dang rdo rje'i sku'o// (13) sa srung ma dang myu gu can no// (14) 'jigs byed chen mo dang rdo rje ral pa can no//¹³⁴⁸ (15) rlung gi shugs can ma dang dpa' bo chen po'o//¹³⁴⁹ (16) chang za ma dang rdo rje hūṃ mdzad do// (17) sngo bsangs lha mo dang shin tu bzang (D 8v1) po'o// (18) rab tu bzang mo dang rdo rje bzang po'o// (19) rta rna ma dang 'jigs byed chen po'o// (20) bya gdong ma dang mig mi bzang ngo// (21) 'khor lo'i shugs can ma dang stobs po che'o// (22) dum skyes ma dang rin chen rdo rje'o// (23) chang 'tshong ma dang rta mgrin no// (24) 'khor lo'i go cha ma dang nam mkha'i (D 8v2) snying po'o// (25) shin tu dpa' mo dang he ru ka'o// (26) stobs chen ma dang pa dma gar gyi dbang phyug go// (27) 'khor los sgyur ma dang rnam par snang mdzad do//¹³⁵⁰ (28) brtson 'grus chen mo dang rdo rje sems dpa'o// (29) gshin rje mo'i bu mo dang stobs po che'o// (30) gshin rje ma dang ye shes mkha' 'gro'o// (D 8v3) (31) g-yo byed ma dang blo brtan ma'o// (32) skrag byed ma dang brtan pa'o// (33) gtum mo dang thar pa'o// (34) dbyangs can ma dang ye shes so// (35) 'dod grub ma dang thabs so// (36) 'bar ba chen mo dang thugs kyi rdo rje ste/ kha dog 'khor lo ji lta ba'o//

→ *Dākārṇava* 15.61c–65 and 15.233–237b.

They are (1) *Dākinī* and *Vajradāka*; (2) *Lāmā* and *Viśvaḍāka*; (3) *Khaṇḍrohā* and *Padmaḍāka*; (4) *Rūpiṇī* and *Ratnaḍāka*; (5) *Pracaṇḍī* and *Khaṇḍakapālin*; (6) *Caṇḍākṣī* and *Mahākaṅkāla*; (7) *Prabhāvatī* and *Kaṅkāla*; (8) *Mahānāsā* and *Vikaṭadaṃṣṭra*; (9) *Vīramatī* and *Surāvairin*; (10) *Kharvarī* and *Amitābha*; (11) *Laṅkeśvarī* and *Vajraprabha*; (12) *Drumacchāyā* and *Vajradeha*; (13) *Airāvātī* and *Aṅkurika*; (14) *Mahābhairavī* and *Vajrajaṭila*; (15) *Vāyuvegā* and *Mahāvīra*; (16)

¹³⁴⁷ rdo rje] D; rdo rje'i P.

¹³⁴⁸ 'jigs byed chen mo] D; 'jigs byed ma P ◇ rdo rje] D; rdo rje'i P.

¹³⁴⁹ rlung gi] D; rlung P.

¹³⁵⁰ 'khor los] D; 'khor lo P.

Surābhakṣī and Vajrahūṃkāra; (17) Śyāmādevī¹³⁵¹ and Subhadra; (18) Subhadrī and Vajrabhadra; (19) Hayakarṇā and Mahābhairava; (20) Khagānanā and Virūpākṣa; (21) Cakravegā and Mahābala; (22) Khaṇḍarohā and Ratnavajra; (23) Śauṇḍinī and Hayagrīva; (24) Cakravarminī and Ākāśagarbha; (25) Suvīrā and Heruka; (26) Mahābalā and Padmanarteśvara; (27) Cakravartinī and Vairocana; (28) Mahāvīryā and Vajrasattva; (29) Yāminī and Mahābala; (30) Yaminī and Jñānaḍāka; (31) Saṃcālinī and Dhairya; (32) Trāsanī and Sthairya; (33) Caṇḍikā and Mokṣa; (34) Sārasvatī and Jñāna; (35) Icchāsiddhi and Upāya; and (36) Mahājvālī and Cittavajra. The color [of their bodies] is the same as [the color of] the circle (dark bluish-black).

/phyag bzhi ma la zhal gcig ma/ /thod (D 8v4) pa dang ni kha ṭwām
'dzin/
/cang te'u gri gug de bzhin no/ /skra grol phyogs kyi gos can ma//
/sku la phyag rgya lnga sogs te/ /rdo rje'i phreng bas rnam par brgyan/
/yi dags gdan can drag chen mo/ /'khor lo kun gyi rnal 'byor ma//¹³⁵²
/sna tshogs rgyan dang ldan pa dang/ /de bzhin (D 8v5) shes rab thabs
ldan pa'o/
/thabs rnam dpa' bo'i rgyan ldan zhing/ /dpa' mo'i pang na gnas pa'o//

→ *Dākārṇava* 15.66–68b.

[Every] yoginī on all [twelve] circles [has] four arms, [has] one face, holds a skull bowl and a skull staff [in the two left hands], and [holds] a small drum and a knife [in the two right hands]. [She has her] hair untied, is naked, [has her] body [ornamented with] the five seals, is adorned with a string of vajras, stands on a corpse, and is very terrifying; [she] wears various [good] ornaments and is a wisdom accompanying a means (her male consort). Means (their male consorts) wear hero's ornaments and sit on the laps of [their consort] heroines.

/lhag ma'i ming ni dpa' mo bzhin/ /skyes bu'i rtags rnam su bya 'o/
/'khor lo bcu gcig rnam kyis ni/ /sgo la sogs pa'i yang de bzhin no//
/snying po'i (D 8v6) pa dma'i lha mo rnam/ /gtso bos bdag po bzhin du
bya/

→ *Dākārṇava* 15.237c–238.

The names of the remaining [heroes] are similar to [the names of their consort] heroines: He should make [the heroines' names] masculine. [This is the case] of the

¹³⁵¹ I have followed the transcription of her name in her mantra. Her name is Śyāmādevī in some texts, particularly in the texts belonging to Lūyīpāda's tradition, and Śyāmādevī (from *śyāmā nāma devī*) in the other traditions. In the *Dākārṇava*, she is the latter.

¹³⁵² kun gyi] D; kun kyi P.

eleven circles [from the Heart to the Body Circles]. The Lord [Heruka at the center] should act like a husband of the [twenty-four] goddesses on the inside lotus, [which is] also the case of the gate[-keeper goddesses] and others (viz., the four corner goddesses) [on the outer parts of the Merit, Earth, Knowledge, and Body Circles].¹³⁵³

/’on kyang bdag po sogs ’khor lor/ /ji ltar bskal bzang rgyal ba ni//
/bzhi yis dman pa’i stong phrag gcig/ /de rnams thams cad rnam bsgom
bya/
/mtshan ni yon tan dbye bas phye/ /sprul pa’i sku can (D 8v7) bdag nyid
do//

→ *Dākārṇava* 15.239–240b.

However, on the circles of [these] husbands and others (consort goddesses), there are also the Victors during the Fortunate Aeon; all of them are visualized, 996 [in number], differentiated by difference in [their] names and qualities, in the nature of the Emanation Body.¹³⁵⁴

/gang zhig gang gi ’khor lo yi/ /rnal ’byor ma ni thog mar byung/
/de yi bcu gnyis shes par bya/ /kun spyod gnas dang nye gnas ma’o//
/lhag ma sa ni bcu gsum pa/ /sgo dang grwa la gnas ma’o/
/mchod dang bstod sogs dus su ni/ /thog mar rdo rje’i ming (D 9r1) shes
bya//
/dpa’ bo rnams la’ang de bzhin no//¹³⁵⁵

→ *Dākārṇava* 15.240c–242c.

The first yoginī in that circle¹³⁵⁶ is the one [who] emerged in the beginning (Vārāhī)—the twelve [classes of yoginīs] are to be discerned by her; [they] rotate in [the twelve circles representing] the *pīṭha*, *upapīṭha*, [and so on]. The other [yoginīs] residing at the gates and corners are [expressive of] the thirteenth Level. [Every yoginī is] to be discerned with a name starting with “Vajra” at the time of offering and praise. [This is] also the case of [the names of] the heroes.

/de ltar gzugs med khams dang ni/ /de yang gnas su nges par brjod/
/rab tu dga’ ba’i sar grags pa’o/ /slar yang gnas dang nye gnas sogs//

¹³⁵³ I have interpreted the structure of this passage thus based on the structure of the parallel passage in the Sanskrit *Dākārṇava* (15.237c–238).

¹³⁵⁴ I have translated thus after considering that the word *ji ltar* (*yathā*, “like”) is very weak. In fact, the Victors during the Fortunate Aeon are depicted separately from the heroes and yoginīs in this text.

¹³⁵⁵ ’ang] D; yang P.

¹³⁵⁶ Literally, “the one who is the [first] yoginī in whose circle”. The word for “first” is not included in the text. I have supplemented it from the parallel line in the Sanskrit *Dākārṇava* (15.240c), *ādyā*, which is not translated in its Tibetan translation, either.

/de ltar sa yi dbus su yang/ /sa bcu gnyis (D 9r2) su 'dod pa yin/
/de ltar thams cad du shes bya/ /khams gcig 'dir ni thams cad med//

→ *Dākārṇava* 15.68c–70b.

The Formless Realm is thus [described]. It (the Adamantine Circle) is also proclaimed to be the *pīṭha* (“seat”), known to be the Joyful Level. [The *pīṭha* is inclusive] of, again, the *pīṭha*, *upapīṭha* (“near to the seat”), and the other [classes of holy sites]. In the same manner, the [entire body of the] Twelve Levels is accepted to be in the middle of [each] individual Level.¹³⁵⁷ Similarly, the entire [body of the three realms] is to be known in all individual realms.¹³⁵⁸

/sum cu rtsa drug bshad pa rnams/ /gtso bo yon tan kun rang bzhin/
/de ltar khams ni dpa' bo dang/ /rnal 'byor ma yi rang bzhin can//
/khor yug tu ni sems can (D 9r3) rnams/ /rdzus skyes rigs kyi rim pas so/
/de yang sum cu rtsa drug gi/ /yul dang yul rim pas phye ba'o//

→ *Dākārṇava* 15.70c–71.

[On each realm], there are thirty-six [couples of heroes and yoginīs] in total; [it] consists in all merits and is powerful.¹³⁵⁹ In this way, [every] realm has the nature of the heroes and yoginīs. In [all circles inside] the ring of mountains, [he] generates classes of birth (*rigs*) of sentient beings in order,¹³⁶⁰ and they are again divided into thirty-six [and arranged] in the respective places [on each circle] in order.

zhes bya ba ni rdo rje'i 'khor lo'o//

→ *Dākārṇava* 15.72.

The Adamantine Circle is thus [taught].

¹³⁵⁷ The meaning of this passage is as follows: each of the twelve classes of holy sites is inclusive of, or has the qualities of, all twelve classes of holy sites, and each of the Twelve Levels is inclusive of all Twelve Levels.

¹³⁵⁸ Literally, the last two *pādas* of this passage (*/de ltar thams cad du shes bya/ /khams gcig 'dir ni thams cad med//*) can be translated as “Similarly [he] should know of all; each realm, in this [system], is not [inclusive of] all.” However, this does not seem correct. Due to the word *de ltar* (similarly, in this way), it must mean that each realm is also inclusive of all realms: all three realms (the Desire, Form, and Formless Realms) must be included in each of the three realms. Therefore, I have translated thus according to the parallel line in the Sanskrit *Dākārṇava* (15.70ab: *evaṃ sarveṣu jñātavyam ekadhātuṣu sarvakam*).

¹³⁵⁹ The *gtso bo* is *vibhu* in the Sanskrit *Dākārṇava* (15. 70d), which is used as an adjective (“powerful”).

¹³⁶⁰ For this line (*/khor yug tu ni sems can rnams/ /rdzus skyes rigs kyi rim pas so/*), I have translated it according to the Sanskrit parallel *cakravāḍeṣu sattvānām upapādyā kulaṃ kramāt* in the *Dākārṇava* (15.71ab), whose Tibetan is, however, also */khor yug tu ni sems can rnams/ /rdzus skyes rigs kyi rim pas so/*. The major difference is the word *rdzus skyes* (**upapāduka*, “spontaneous birth”), which is *upapādyā* (“having generated”) in the Sanskrit *Dākārṇava*.

9.3.3. *The Innate Layer (3): Heart Circle*

/de nas de yi phyi rol 'chad/ /slar yang snying po'i 'khor lo 'di/
/dmar ser kha dog la de bzhin/ /'khor lo'i (D 9r4) rtsibs kyi dbus su ni//

→ *Dākārṇava* 15.73.

Now, furthermore, I shall explain this, the Heart Circle, outside the [Adamantine Circle]. [Deities reside] in the middles of the circle's spokes colored in reddish-yellow as follows:

/(1) rdo rje 'chang ma (2) mi bskyod ma/
/(3) rnam snang (4) rin chen dbang mo dang/
/(5) pa dma gar dbang (6) don yod ma/
/(7) spyang ma dang ni (8) mā ma kī//
/(9) gos dkar (10) sgrol ma (11) gzugs rdo rje/
/(12) sgra dang (13) dri dang (14) ro de bzhin/
/(15) reg dang (16) chos dbyings rdo rje ma/
/(17) sa snying ma dang (18) mkha' (D 9r5) snying mo//
/(19) phyag ma (20) 'jig rten mgon po ma/
/(21) sgrib kun sel ma (22) kun bzang mo/
/(23) rin chen sgrol ma (24) bdag med ma/
/(25) khro gnyer (26) ri khrod lo ma can//
/(27) gshin mthar byed ma (28) shes mtha' ma/
/(29) pad mtha' ma (30) bgegs mthar byed ma/
/(31) mi g-yo ma dang (32) dbyug sngon ma/
/(33) 'dod (D 9r6) rgyal mo dang (34) stobs chen mo//
/(35) gtsug tor ma dang (36) gnod mdzes ma/¹³⁶¹
/kha dog 'khor lo ji bzhin te/

→ *Dākārṇava* 15.74–78b.

[They are] (1) Vajradharī, (2) Akṣobhyī, (3) Vairocanī, (4) Ratnaśikhinī,¹³⁶² (5) Padmanarteśvarī, (6) Amoghī, (7) Locanā, and (8) Māmakī, (9) Pāṇḍaravāsini, (10) Tārā, (11) Rūpavajrā, and (12) Śabdavajrā, (13) Gandhavajrā, and (14) Rasavajrā, (15) Sparśavajrā, (16) Dharmadhātuvajrā, (17) Kṣitigarbhī, (18) Khagarbhakī, (19) Pāṇī (for Vajrapāṇī), (20) Lokanāthī, (21) Sarvāvaraṇaṣkambhinī (for Sarvanivaraṇaṣkambhinī),¹³⁶³ (22) Samantabhadrī, (23) Ratnolkī, (24) Nairātmyī,

¹³⁶¹ gnod mdzes ma] D; gnod mdzes mo P.

¹³⁶² Alternatively, her name is Ratneśikā (*rin chen dbang mo*). In her mantra, she is called Ratnaśikhinī, but she is named Ratneśikā in the *Dākārṇava* (15.74b), the Tibetan translation of which is also *rin chen dbang mo*.

¹³⁶³ She is called Sarvāvaraṇaṣkambhinī in her mantra (D 26r3).

(25) Bhr̥kuṭīkī, (26) Parṇaśabarī, (27) Yamāntakī, (28) Prajñāntakī, (29) Padmāntakī, (30) Vighnāntakī, (31) Acalī, (32) Nīladaṇḍī, (33) Ṭakkirājī, (34) Mahābalī, (35) Uṣṇīṣī, and (36) Sumbharājī.¹³⁶⁴ The color [of their bodies] is the same as [the color of] the circle (viz., reddish-yellow).

/zhal la sogs pa'i mtshan nyid kun/ /lhag ma rdo rje'i 'khor lo bzhin//
/nye ba'i gnas su lha mo rnams/ /rang 'dra'i thabs dang bsam par bya/

→ *Dākārṇava* 15.78c–79ab.

All other features [of the yoginīs], such as [their] faces, are [identical to the features of the yoginīs] on the Adamantine Circle (such as one face and four arms). He should visualize [these yoginīs copulating] with means (their consort heroes), [who] resemble the respective goddesses (their consort yoginīs; *lha mo rnams rang 'dra'i*), at [their places on this circle representing] the *upapīṭha*.

/g-yas brkyang (D 9r7) ba yi zhabs kyis kyang//

→ *Dākārṇava* 15.79cd.

[The yoginīs' outer feature] is also [to be discerned] by the pratyālīḍha posture [on all twelve circles].¹³⁶⁵

/gzugs kyis khams dang sa dri med/ /zla ba'i gling du 'dod pa yin//

→ *Dākārṇava* 15.80ab.

[This circle] is understood to be the Form Realm, the Stainless [Level], and the Candra Continent (*candradvīpa*).

zhes bya ba ni snying po'i 'khor lo ste gnyis pa'o//

→ *Dākārṇava* 15.85.

The Heart Circle, the second, is thus [taught].

¹³⁶⁴ Their male consorts' names are (1) Vajradhara, (2) Akṣobhya, (3) Vairocana, (4) Ratnaśikhin, (5) Padmanarteśvara, (6) Amogha, (7) Locana, (8) Māmaka, (9) Pāṇḍaravāsa, (10) Tāra, (11) Rūpavajra, (12) Śabdavajra, (13) Gandhavajra, (14) Rasavajra, (15) Sparśavajra, (16) Dharmadhātuvajra, (17) Kṣitigarbha, (18) Khagarbha, (19) Vajrapāṇi, (20) Lokanātha, (21) Sarvāvaraṇaṣkambha (Sarvanivaraṇaṣkambhin), (22) Samantabhadra, (23) Ratnolka, (24) Nairātmya, (25) Bhr̥kuṭīka, (26) Parṇaśabara, (27) Yamāntaka, (28) Prajñāntaka, (29) Padmāntaka, (30) Vighnāntaka, (31) Acala, (32) Nīladaṇḍa, (33) Ṭakkirāja, (34) Mahābala, (35) Uṣṇīṣa, and (36) Sumbharāja, according to their mantras.

¹³⁶⁵ This *pāda* (*g-yas brkyang ba yi zhabs kyis kyang*) is *pratyālīḍhapadenāpi vijñeyam sarvacakrake* in the Sanskrit *Dākārṇava* (15.79ab), whose Tibetan is also *g-yas brkyang ba yi zhabs kyis kyang*. Therefore, I have followed the Sanskrit text in translating it.

9.3.4. *The Innate Layer (4): Merit Circle*

/de nas de'i rgyab yon tan kun/ /zhes bya'i 'khor lo dkar dmar ba/
/rdo rje'i rtsibs kyi dbus sbyin pa/ /pho nya ma (D 9v1) mchog sum cu
drug//

→ *Dākārṇava* 15.86.

Now, outside that is a circle named “All Merits,” [which is colored] whitish-red. He should place thirty-six female messengers, [who are] eminent, in the middles of [the circle's] adamantine spokes.¹³⁶⁶

/(1) bram ze (2) rgyal rigs (3) rje'u rigs mo/¹³⁶⁷
/(4) dmangs mo (5) gtum mo (6) khyi 'tshod ma/
/(7) g-yung mo (8) gar ma (9) thod pa can/
/(10) nya pa mo dang (11) smyig gar ma//¹³⁶⁸
/(12) dung mkhan ma dang (13) tha ga mo/
/(14) khur ba mkhan mo (15) shing bzo ma/
/(16) phreng ba (17) khwa ba (18) tshos ma dang/
/(19) srin bal byed (D 9v2) ma (20) pho nya mo//¹³⁶⁹
/(21) rus bzo ma dang (22) rtsis mkhan ma/¹³⁷⁰
/(23) chang 'tshong (24) ldum ra'i gnyer pa mo/
/(25) rgyal pos bkrabs ma (26) shan pa mo/¹³⁷¹
/(27) so rtsi 'tshong bar byed ma dang//
/(28) gser mgar mo dang (29) lcags mgar mo/¹³⁷²
/(30) nor bu brgyud ma (31) nags pa mo/
/(32) kla klo o ḍi (33) tshong pa mo/¹³⁷³
/(34) rdo bzo ma dang (35) zhing (D 9v3) las ma//
/(36) ko lpags mo ste rnal 'byor ma/ /'di rnam 'khor lo'i kha dog go/
/lhag ma thams cad snying po yi/ /'khor lo ji bzhin shes par bya//

→ *Dākārṇava* 15.87–91.

(1) Brāhmaṇī (“brāhmaṇa woman” or a woman from the priestly caste), (2) Kṣatriṇī (“kṣatriya woman”), (3) Vaiśyī (“vaiśya woman”), (4) Śūdrīṇī (“śūdra woman”), (5)

¹³⁶⁶ The word *sbyin pa* is *dadyāt* (“should give [place],” whose Tibetan is also *sbyin pa*) in the Sanskrit *Dākārṇava* (15.86c).

¹³⁶⁷ rje'u rigs mo] D; rje'u rigs ma P.

¹³⁶⁸ nya pa mo] *corr.*; nya ba mo DP.

¹³⁶⁹ srin bal] D; srin bral P.

¹³⁷⁰ bzo ma] D; zos ma P.

¹³⁷¹ shan pa mo] D; shin pa mo P.

¹³⁷² gser] D; gseg P.

¹³⁷³ tshong pa mo] D; tshong ba mo P.

Caṇḍālinī (“*caṇḍāla* woman”), (6) Śvacinī (for Śvapacinī, “dog-cooker woman”), (7) Ḍombinī (“*ḍomba* woman”), (8) Naṭī (“dancer woman”), (9) Kapālinī (“skull-bearer woman”), (10) Kaivartī (“fisher woman”), (11) Veṇunaṭī (“flute-dancer woman”), (12) Śaṅkhakī (“shell-bearer woman”), (13) Tantuvāyakī (“weaver woman”), (14) Kandukī (“cooker woman”) or Kaṇḍukī (“barber woman”),¹³⁷⁴ (15) Kāṣṭhakārikī (“carpenter woman”), (16) Mālākī (“garland-maker woman”), (17) Tailī (“oil-treating woman”),¹³⁷⁵ (18) Chiyī (“dyer woman”), (19) Kośakārī (“box-maker woman”), (20) Dūtī (“messenger woman”), (21) Haḍagāḍī (“bone-treating woman”), (22) Gaṇikī (“astrologer woman” or “courtesan”), (23) Kallavālī (for Kalyapālī, “wine-seller woman”) or Karṇabalī (“ear-power”),¹³⁷⁶ (24) Kūparī (for Kūpakārī, “well-digger woman”) (25) Rājabhaṭī (“royal-soldier woman”), (26) Khaṭṭikī (“hunter [or butcher] woman”), (27) Tāmbolavikrayī (for Tāmbūlavikrayī, “betel-seller woman”), (28) Sauvarṇakārī (“goldsmith woman”), (29) Lohārī (for Lohakārī, “blacksmith woman”), (30) Maṇihārī (“jewel-carrying woman”), (31) Dāvakī (“forest-dwelling savage woman”), (32) Mlecchī (“foreign woman”), who is Oḍinī (“woman from Oḍra or Orissa”), or Mleccheḍī,¹³⁷⁷ (33) Vaṇijī (“merchant woman”), (34) Pattharagādhī (“masonry woman”), (35) Kṛṣikārī (“farmer woman”), and (36) Carmakārī (“leather-worker woman”) are the yoginīs [on this circle].¹³⁷⁸ Their [bodies’ color] is [the same as] the color of the circle (viz., whitish-red). All other [features of the yoginīs] are to be understood as the same as [the features of the yoginīs] on the Heart Circle.

//dir ni zhing du shes bya ste/ //dod khams rigs kun bdag nyid dang/
/dkar po’i gling zhes bya bar bshad/¹³⁷⁹ /**(D 9v4)** rang gi shes rab thabs

¹³⁷⁴ Her name in her mantra is Kaṇḍukī. However, the Tibetan *khur ba mkhan mo* appears to be closer to Kandukī than to Kaṇḍukī.

¹³⁷⁵ *khwa ba*. Her name in her mantra is Tailī, and her name in the *Ḍākārṇava* (15.88c) is Tailinī (whose Tibetan translation is *kha ma*).

¹³⁷⁶ *chang ’tshong*. However, in her mantra, her name is Karṇabalī, whose meaning is obscure: “ear-power”. Her name is Kallavālī in the *Ḍākārṇava* (15.89b), whose Tibetan translation is also *chang ’tshong*. Perhaps Karṇabalī is a corruption of Kallavālī.

¹³⁷⁷ *kla klo o ḍi*. However, in her mantra (D 26v7), she is named Mleccheḍī, which is perhaps derived from Mlecchyodī (from Mlecchī-oḍinī). She is called “Mlecchī Oḍinī” (whose Tibetan is also *kla klo o ḍi*) in the *Ḍākārṇava* (15.90c). In the Peking edition of the *Ratnapadmarāganidhi* (P 34r3), in her mantra, she is called *mle tshhi oḍī* (Mlecchī-oḍī).

¹³⁷⁸ According to their mantras, the names of their male consorts are (1) Brāhmaṇa, (2) Kṣātrin, (3) Vaiśa, (4) Śūdra, (5) Caṇḍāla, (6) Śvacin (for Śvapacin), (7) Ḍombin, (8) Naṭa, (9) Kapāla, (10) Kaivarta, (11) Veṇunaṭa, (12) Śaṅkhaka, (13) Tantuvāyaka, (14) Kanduka, (15) Kāṣṭhakārika, (16) Mālāka, (17) Taila, (18) Chiya, (19) Kośakāra, (20) Dūta, (21) Haḍagāḍa, (22) Gaṇika, (23) Karṇabala (alternatively Kallavāla), (24) Kūpara, (25) Rājabhaṭa, (26) Khaṭṭika, (27) Tāmbolavikraya, (28) Sauvarṇakāra, (29) Lohāra, (30) Maṇihāra, (31) Dāvaka, (32) Mleccheḍa, (33) Vaṇija, (34) Pattharagādhaka, (35) Kṛṣikāra, and (36) Carmakāra.

¹³⁷⁹ gling] D; gleng P.

bdag nyid//
/'od byed pa yi sa de bzhin//

→ *Dākārṇava* 15.92–93a.

On this [Merit Circle], he should recognize the *kṣetra* (“field,” a class of holy sites). [The circle] comprises all classes of birth in the Desire Realm. They said [that the circle represents] the Sitābha Continent (**sitābhadvīpa*). [It is] itself of the nature of [united] wisdom and means. Furthermore, [the circle is] the Luminous Level.

/de yi phyi rol khyams rnam la/
/bskal pa bzang po'i sangs rgyas rnam/ /stong du bzhi yis nyung ba
ste//
/dkyil 'khor rim pa bzhi po la/ /nyis brgya bzhi bcu rtsa dgu dgu/

→ *Dākārṇava* 15.239.

In the open passages outside that, there are Victors during the Fortunate Aeon, 996 [in number]. There are 249 [Victors] in [each of] the four layers of the maṇḍala.

bskal pa bzang po'i (D 9v5) mdo nyid na/ stong tshang bar bzhugs te/¹³⁸⁰
'khor ba 'jig dang gser thub dang 'od srungs rnam ni sngar gshegs pas
'khor du mi 'os pa'i phyir dang/¹³⁸¹ shā kya thub pa ni mkha' 'gro rgya
mtsho rang nyid yin pa'i phyir/ bzhi po ma gtogs pa'o//

In the *Bhadrakalpikasūtra*,¹³⁸² there are 1000 [Victors] in total. Because Krakucchanda, Kanakamuni, and Kāśyapa were already liberated in the past and therefore are not helpful in [this] transmigratory existence, and because Śākyamuni is exactly the nature of *Dākārṇava*, [these] four are not included.¹³⁸³

lha'i snam bu'i shar (D 9v6) nas g-yon skor du rim pas thams cad kyang
pa dma dang zla ba la bzhugs pa dka' thub kyi cha byad can sku mdog sna
tshogs pa rnam te/¹³⁸⁴ de yang mchog tu dga' ba'i rgyal po/

On the divine cloth (*snam bu*, viz., outer part), starting from the east in a counterclockwise direction in order, all [of the 996 Victors are arranged; they each]

¹³⁸⁰ tshang bar] D; tshang ba P.

¹³⁸¹ 'khor ba 'jig] D; 'khor ba 'jigs P.

¹³⁸² This indicates the *Bhadrakalpika* (D 94). The names of the 1000 Victors are enumerated in D 94, 96v1–101v5. The passages in the *Ratnapadmarāganidhi* below, where the names of the Victors are enumerated, resemble that part in the *Bhadrakalpika*.

¹³⁸³ Krakucchanda, Kanakamuni, Kāśyapa, and Śākyamuni are the first 4 Victors during the Fortunate Aeon. Because they are excluded, the number of the Victors is 996.

¹³⁸⁴ g-yon skor du] D; g-yon bskor du P.

also reside on a lotus and a moon [disk], have the appearance of an ascetic practitioner, and have respective body colors. They are also kings of supreme pleasure.

(1) byams dang/¹³⁸⁵ (2) seng ge dang/ (3) rab gsal dang/ (4) thub pa dang/
(5) me tog dang/ (6) me tog (**D 9v7**) gnyis pa dang/ (7) spyang legs dang/
(8) ded dpon dang/ (9) lag chen dang/ (10) stobs chen dang/

[They are]¹³⁸⁶ (1) Maitreya, (2) Simha, (3) Pradyota, (4) Muni, (5) Kusuma, (6) Kusuma, the second, (7) Sunetra, (8) Sārthavāha, (9) Mahābāhu, (10) Mahābala,

(11) rgyu skar rgyal po dang/¹³⁸⁷ (12) rtsi sman dang/ (13) snyan pa'i tog
dang/ (14) 'od chen dang/ (15) grol ba'i phung po dang/ (16) rnam par
snang mdzad dang/ (17) nyi ma'i snying po dang/ (18) zla ba dang/ (19)
'od 'phro dang/ (**D 10r1**) (20) 'od bzangs dang/

(11) Nakṣatrarāja, (12) Oṣadhi, (13) Yaśaḥketu, (14) Mahāprabha, (15) Muktiskandha,
(16) Vairocana, (17) Sūryagarbha, (18) Candra, (19) Arciṣmat, (20) Suprabha,

(21) mya ngan med dang/ (22) skar rgyal dang/ (23) rab gsal dang/ (24)
phreng thogs dang/ (25) yon tan 'od dang/ (26) don gzigs dang/ (27) mar
me dang/ (28) mthu ldan dang/ (29) sman pa dang/ (30) des pa dang/

(21) Aśoka, (22) Tiṣya, (23) Pradyota, (24) Mālādhārin, (25) Guṇaprabha, (26)
Arthadarśin, (27) Pradīpa, (28) Prabhūta, (29) Vaidya, (30) Sūrata,

(31) mdzod spu dang/(32) brtan ldan dang/(33) lha'i dpal (**D 10r2**)
dang/(34) gdul dka' dang/(35) yon tan rgyal mtshan dang/(36) sgra gcan
dang/(37) tshogs ldan dang/(38) tshangs pa'i dbyangs dang/(39) tshigs
brtan dang/¹³⁸⁸ (40) mi 'gying ba dang/

¹³⁸⁵ byams] D; byams pa P.

¹³⁸⁶ As I mentioned in footnote 1382 in this monograph, the following passages that provide a list of the names of the 996 Victors resemble the *Bhadrakalpika*, D 94, 96v1–101v5. Jayasena composed the text based on the *Bhadrakalpika*. For the Sanskrit names of the 996 Victors, I have used (Weller 1928, pp. 1–133) and (Moriguchi 1989). Weller “used polyglots (in Manchu, Chinese, Sanskrit, Tibetan, and Mongolian) originating in the Sino–Tibetan–Mongolian tradition, but his exact sources are not accessible to us” (Skilling and Saerji 2014, p. 246). Moriguchi used a fragment of a Sanskrit manuscript of the *Sarvavajrodayā* (9th century) that contains the list of the names of the 1000 Victors. From these sources, I have chosen the Sanskrit names that are equivalent to the Tibetan names presented in the *Ratnapadmarāganidhi*. I have also consulted (Dharma Publishing 1986a, 1986b, 1986c, 1986d) and (Skilling and Saerji 2014, 2016, 2017, 2018). Mostly, I have chosen the names from (Weller 1928). When any name is chosen from the sources other than (Weller 1928), I have indicated it in the footnotes. The list of the Sanskrit names of the Victors reconstructed here is thus patchwork, and hence is hypothetical. In this monograph, I do not conduct a comparative study of the names of the Victors incorporated in the *Ratnapadmarāganidhi* and other texts.

¹³⁸⁷ rgyu skar] P; rgyu dkar D.

¹³⁸⁸ tshigs brtan] em.; tshig ldan DP; cf. tshigs brtan *Bhadrakalpika* (D 94, 96v4).

(31) Ūrṇa, (32) Dṛḍha, (33) Śrīdeva, (34) Duṣpradharṣa, (35) Guṇadhvaja, (36) Rāhu, (37) Gaṇin, (38) Brahmaghoṣa, (39) Dṛḍhasaṃdhi, (40) Anunnata,

(41) 'od mdzad dang/ (42) lhun chen dang/ (43) rdo rje dang/ (44) sdom pa can dang/ (45) mi **bsnyengs** pa dang/¹³⁸⁹ (46) rin po che dang/ (**D 10r3**) (47) pa dma'i spyān dang/ (48) stobs kyi sde dang/ (49) me tog 'od zer dang/ (50) ye shes dgyes dang/

(41) Prabhaṃkara, (42) Mahāmeru, (43) Vajra, (44) Saṃjayin,¹³⁹⁰ (45) Nirbhaya, (46) Ratna, (47) Padmākṣa, (48) Balasena, (49) Kusumaraśmi, (50) Jñānapriya,

(51) gzi chen dang/ (52) tshangs pa dang/ (53) 'od dpag med dang/ (54) klu sbyin dang/ (55) brtan gshegs dang/ (56) don yod mthong dang/ (57) brtson 'grus sbyin dang/ (58) bzang skyong dang/ (59) dga' bo dang/ (**D 10r4**) (60) 'chi med dang/

(51) Mahātejas, (52) Brahman, (53) Amitābha, (54) Nāgadatta, (55) Dṛḍhakrama, (56) Amoghadarśin, (57) Vīryadatta, (58) Bhadrāpāla, (59) Nanda, (60) Acyuta,

(61) seng ge rgyal mtshan dang/ (62) rgyal ba dang/ (63) chos ldan dang/ (64) mchog tu dga' ba'i rgyal po dang/ (65) kha lo sgyur dang/¹³⁹¹ (66) dgyes gshegs dang/ (67) chu lha dang/ (68) yon tan lag dang/ (69) spos kyi glang po dang/ (70) rnam par gzigs dang/

(61) Siṃhadhvaja, (62) Jaya, (63) Dharma, (64) Pramodyarāja, (65) Sārathi, (66) Priyaṃgama, (67) Varuṇa, (68) Guṇabāhu, (69) Gandhahastin, (70) Vilocana,

(71) 'brug sgra dang/ (72) legs (**D 10r5**) sems dang/ (73) yid bzangs dang/¹³⁹² (74) dri med dang/ (75) zla ba dang/ (76) grags chen dang/ (77) gtsug na nor bu dang/ (78) drag shul dang/ (79) seng ge'i stabs dang/¹³⁹³ (80) ljon pa dang/

(71) Meghasvara, (72) Sucintita, (73) Sumanas, (74) Vimāla, (75) Śāśin, (76) Mahāyaśas, (77) Maṇicūḍa, (78) Ugra, (79) Siṃhagati, (80) Druma,

¹³⁸⁹ bsnyengs pa] *em.*; snyems pa D; cf bsnyengs *Bhadrakalpika* (D 94, 96v4).

¹³⁹⁰ Saṃjayin for *sdom pa can*. The *Sarvavajrodayā* also has Saṃjayin for *sdom pa can* (Moriguchi 1989, p. 8).

¹³⁹¹ sgyur] D; sgyur ba P.

¹³⁹² bzangs] D; bzang P; bzangs is used as a variant for bzang in many of the names of the Victors in the Sde dge edition of the *Bhadrakalpika*.

¹³⁹³ stabs] D; stobs P.

(81) rnam par rgyal ba chen po dang/ (82) shes rab brtsegs pa dang/ (83) legs gnas dang/ (84) blo gros dang/ (85) yan (**D 10r6**) lag skyes dang/ (86) blo mtha' yas dang/ (87) gzugs bzang dang/ (88) mkhyen ldan dang/ (89) 'od zer dang/ (90) brtul zhugs brtan dang/

(81) Vijitāvin, (82) Prajñākūṭa, (83) Susthita, (84) Mati, (85) Aṅgaja, (86) Amitabuddhi, (87) Surūpa, (88) Jñānin, (89) Raśmi, (90) Dṛḍhavrata,

(91) bkra shis dang/ (92) bden pa'i tog dang/ (93) pa dma dang/ (94) sred med kyi bu dang/ (95) lag bzangs dang/¹³⁹⁴ (96) ye shes 'byung gnas dang/ (97) yon tan (**D 10r7**) 'od 'phro dang/ (98) tshangs sbyin dang/ (99) rin chen 'byung gnas dang/ (100) lha'i me tog dang/

(91) Maṅgala, (92) Satyaketu, (93) Padma, (94) Nārāyaṇa, (95) Sukhabāhu,¹³⁹⁵ (96) Jñānākara, (97) Guṇārci, (98) Brahmadata, (99) Ratnākara, (100) Kusumadeva,

(101) don legs sems pa dang/¹³⁹⁶ (102) chos kyi dbang phyug dang/ (103) blo gros grags pa dang/ (104) spobs pa brtsegs dang/ (105) rdo rje rgyal mtshan dang/ (106) phan par bzhed pa dang/ (107) rnam par rol par (**D 10v1**) ldan pa dang/ (108) mun pa dang bral ba dang/ (109) sgra gcan lha dang/ (110) ri bo'i rgyal mtshan dang/

(101) Sucintitārtha, (102) Dharmeśvara, (103) Yaśomati, (104) Pratibhānakūṭa, (105) Vajradhvaja, (106) Hitaiṣin, (107) Vikrīḍitāvin, (108) Vigatatamas, (109) Rāhudeva, (110) Merudhvaja,

(111) tshogs can 'od dang/¹³⁹⁷ (112) rin chen snying po dang/ (113) shin tu mthor gshegs dang/ (114) skar rgyal dang/ (115) ru rings dang/ (116) yon tan grags dang/ (117) 'od ldan nyi zla dang/ (118) nyi ma'i 'od dang/ (119) skar (**D 10v2**) mkhan dang/ (120) seng ge tog dang/

(111) Gaṇiprabha, (112) Ratnagarbha, (113) Atyuccagāmin, (114) Tiṣhya, (115) Viṣānin, (116) Guṇakīrti, (117) Candrārkaḅha, (118) Sūryaprabha, (119) Jyotiṣka, (120) Siṃhaketu,

(121) dus mkhyen rgyal po dang/ (122) dpal gyi snying po dang/ (123) srid mthar gzigs pa dang/ (124) glog gi 'od dang/ (125) gser gyi ri bo dang/

¹³⁹⁴ bzangs] D; bzang P.

¹³⁹⁵ Sukhabāhu for *lag bzangs*. The *Sarvavajrodayā* (Moriguchi 1989, pp. 8–9) also has Sukhabāhu for *lag bzangs*.

¹³⁹⁶ sems pa] D; sems dpa' P.

¹³⁹⁷ tshogs can] *em.*; tshogs chen DP; cf. tshogs can *Bhadrakalpika* (D 94, 97r2).

(126) seng ges byin pa dang/ (127) gzhan gyis mi thub pa'i rgyal mtshan dang/ (128) mchog dga' grags pa dang/ (129) brtson (**D 10v3**) 'grus brtan pa dang/ (130) grags rdzogs dang/

(121) Velāmarāja, (122) Śrīgarbha, (123) Bhavāntadarśin, (124) Vidyutprabha, (125) Kanakaparvata, (126) Siṃhadatta, (127) Aparājitadhvaja, (128) Pramodyakīrti, (129) Dṛḍhavīrya, (130) Saṃpannakīrti,

(131) bsnyengs pa bral dang/ (132) mchod 'os lha dang/ (133) sgron ma chen po dang/ (134) 'jig rten 'od dang/ (135) spos dri zhim pa dang/ (136) yon mchog 'dzin dang/¹³⁹⁸ (137) mun pa dang bral ba dang/ (138) seng ge'i 'gram pa dang/ (139) rin chen grags pa (**D 10v4**) dang/ (140) skyon rab tu zhi ba dang/

(131) Vigatabhaya, (132) Arhaddeva, (133) Mahāpradīpa, (134) Lokaprabha, (135) Surabhogandha, (136) Guṇāgradhārin,¹³⁹⁹ (137) Vigatatamas, (138) Siṃhahanu, (139) Ratnakīrti, (140) Praśāntadoṣa,

(141) bdud rtsi 'chang dang/ (142) mi'i zla ba dang/ (143) shin tu gzigs dang/ (144) rab tu brgyan pa dang/ (145) nor bu'i 'od dang/ (146) ri bo brtsegs pa'i tog dang/ (147) don nges ldan dang/ (148) tshe sbyin dang/ (149) rin chen 'byung gnas dang/ (150) skye dbang mtshungs dang/ (**D 10v5**)

(141) Amṛtadhārin, (142) Manujacandra, (143) Sudarśana, (144) Pratimaṇḍita, (145) Maṇiprabha, (146) Girikūṭaketu, (147) Arthaviniścita, (148) Āyurdada, (149) Ratnākara, (150) Janendrakalpa,

(151) stobs kyis gshegs pa dang/ (152) blo gnas pa dang/ (153) gdugs mdzes dang/ (154) gtso bo dang/ (155) shin tu 'phags pa dpal dang/ (156) seng ge'i sgra dang/ (157) rnam par rol ldan dang/ (158) klu'i 'od dang/ (159) me tog gi ri bo dang/ (160) klu dga' dang/

(151) Vikrāntagāmin, (152) Sthitabuddhi, (153) Vibhrājacchattra, (154) Jyeṣṭha, (155) Abhyudgataśrī, (156) Siṃhaghōṣa, (157) Vikrīḍitāvin, (158) Nāgaprabhāsa, (159) Kusumaparvata, (160) Nāganandin,

(161) spos kyī dbang phyug dang/ (162) shin tu grags pa (**D 10v6**) dang/ (163) stobs lha dang/ (164) yon tan phreng bar ldan pa dang/ (165) klu'i

¹³⁹⁸ mchog] D; mchog dang P.

¹³⁹⁹ *Yon mchog 'dzin* for Guṇāgradhārin. The text is perhaps a contracted (or corrupted) form of *yon tan mchog 'dzin* (cf. *yon tan mchog 'dzin*, *Bhadrakalpika*, D 94, 97r4).

lag pa dang/ (166) mig brgyan pa dang/ (167) legs par sbyangs pa'i blo
dang/ (168) zil gyis gnon pa'i ye shes dang/ (169) mtha' yas spyang dang/
(170) bden par gsung ba dang/¹⁴⁰⁰

(161) Gandheśvara, (162) Atiyaśas, (163) Baladeva, (164) Guṇamālin, (165)
Nāgabhuja, (166) Pratimaṇḍitalocana, (167) Sucīrṇabuddhi, (168) Jñānābhibhu, (169)
Amitalocana, (170) Satyabhāṇin,

(171) nyi ma'i 'od dang/ (172) nges pa'i blo dang/¹⁴⁰¹ (173) mtha' (D 10v7)
yas pa'i gzugs dang/ (174) rnam par snang mdzad dang/ (175) rin chen
tog dang/ (176) the tshom spangs pa dang/ (177) 'jig rten las 'das pa dang/
(178) don yod rnam par gnon pa dang/ (179) rtogs mdzad dang/ (180) me
tog rgyal mtshan dang/

(171) Sūryaprabha, (172) Niyatabuddhi, (173) Anantarūpa, (174) Vairocana, (175)
Ratnaketu, (176) Vigatakāṅkṣa, (177) Lokottara, (178) Amoghavikrāmin, (179)
Vibodhana, (180) Puṣpaketu,

(181) ri dbang rgyal po dang/ (182) gzi brjid che dang/ (183) don mdzad
(D 11r1) gzigs dang/ (184) grags pa mtha' yas dang/ (185) rin chen lha
dang/ (186) don gnas mkhyen dang/ (187) dman min grags pa dang/ (188)
mya ngan med pa dang/ (189) dri ma bral ba dang/ (190) tshangs lha
dang/

(181) Śailendrarāja, (182) Mahātejas, (183) Kṛtārthadarśin, (184) Amitayaśas, (185)
Ratnadeva, (186) Sthitārthajñānin, (187) Pūrṇamati,¹⁴⁰² (188) Aśoka, (189) Vigatamala,
(190) Brahmadeva,

(191) sa'i dbang phyug dang/ (192) me tog spyang dang/ (193) rnam par
'byes pa'i sku (D 11r2) dang/ (194) chos kyi 'od dang/ (195) kun rnam
gzigs dang/ (196) yon tan 'od gsal dang/ (197) zla ba'i zhal dang/ (198)
rin chen 'od dang/ (199) rin chen tog dang/ (200) grags pa'i bla ma dang/

(191) Dharaṇīśvara, (192) Kusumanetra, (193) Vibhaktagātra, (194) Dharmaprabhāsa,
(195) Nikhiladarśin, (196) Guṇaprabhāsa, (197) Śaśivaktra, (198) Ratnaprabha, (199)
Ratnaketu, (200) Yaśottara,

¹⁴⁰⁰ gsung ba] D; gsungs pa P.

¹⁴⁰¹ nges pa'i] P; des pa'i D; cf. nges pa'i *Bhadrakalpika* (D 94, 97r7).

¹⁴⁰² For Pūrṇamati, the text is *dman min grags pa*; this is apparently not a translation of Pūrṇamati. Pūrṇamati is tentative and perhaps is not the original word used in the text. However, *dman min grags pa* is equivalent to Pūrṇamati (*blo yongs su rdzogs pa*) according to the *Bhadrakalpika* (D 94, 97v2: *bcu pa blo ni yongs su rdzogs pa dman min grags pa yin*).

(201) 'od byed dang/ (202) gzi brjid dpag med dang/ (203) dus mkhyen dang/ (204) seng ge'i sku dang/ (205) mkhas blo (**D 11r3**) dang/ (206) rgyal bar dka' dang/ (207) yon tan phung po dang/ (208) zla ba'i tog dang/ (209) mthu thob pa dang/ (210) mthu rtsal mtha' yas pa dang/

(201) Prabhākara, (202) Amitatejas, (203) Velāma, (204) Simhagātra, (205) Vidumati, (206) Durjaya, (207) Guṇaskandha, (208) Śaśiketu, (209) Sthāmaprāpta, (210) Anantavikrāmin,

(211) zla ba dang/ (212) dri ma med pa dang/ (213) don rnam thams cad gzigs pa dang/ (214) dpa' bo dang/ (215) 'byor par ldan pa dang/ (216) bsod nams dang/ (217) sgron (**D 11r4**) ma dang/ (218) yon tan 'phro dang/ (219) blo yangs pa dang/ (220) legs skyes dang/

(211) Candra, (212) Vimāla, (213) Sarvārthadarśin, (214) Śūra, (215) Samṛddha, (216) Puṇya, (217) Pradīpa, (218) Guṇārca,¹⁴⁰³ (219) Vipulabuddhi, (220) Sujāta,

(221) nor lha dang/ (222) yid gnyis spong ba dang/ (223) 'dzin pa dpag med dang/ (224) mchog sred dang/ (225) choms med dang/ (226) mi gnas pa dang/ (227) bder gnas dang/ (228) tshogs can gtso bo dang/ (229) 'gro ba'i 'od zer (**D 11r5**) dang/ (230) phal chen dang/

(221) Vasudeva, (222) Vimatijaha, (223) Amitadhara, (224) Vararuci, (225) Anihata, (226) Asthita, (227) Sukhasthita, (228) Gaṇimukha, (229) Jagadrasmi, (230) Prabhūta,

(231) rgyal ba dang/ (232) gzi brjid mtha' yas dang/ (233) don gyi blo gros dang/ (234) sman pa'i rgyal po dang/ (235) tha ba spangs dang/ (236) rims nad med pa dang/ (237) legs sbyin dang/ (238) grags sbyin dang/ (239) me tog byin dang/ (240) skyes bus byin dang/

(231) Puṣya, (232) Anantatejas, (233) Arthamati, (234) Vaidyarāja, (235) Prahāṇākhila, (236) Nirjvara, (237) Sudatta, (238) Yaśodatta, (239) Kusumadatta, (240) Puruṣadatta,

(241) rdo rje'i sde dang/ (242) phal (**D 11r6**) chen byin pa dang/ (243) zhi ba'i blo gros dang/ (244) **spos kyi** glang po dang/¹⁴⁰⁴ (245) sred med kyi bu dang/ (246) des pa dang/ (247) mi tshugs pa dang/ (248) nyi zla dang/ (249) glog gi tog rnam so//

¹⁴⁰³ *Yon tan 'phro* for Guṇārca. The text is perhaps a contracted form of *yon tan 'od 'phro* (*Bhadrakalpika*, D 94, 97v4).

¹⁴⁰⁴ *spos kyi*] *em.*; *spos pa'i DP*; cf. *spos kyi* *Bhadrakalpika* (D 94, 97v6).

(241) Vajrasena, (242) Mahādatta, (243) Śāntimati, (244) Gandhahastin, (245) Nārāyaṇa, (246) Sūrata, (247) Anihata, (248) Candrārka, and (249) Vidyutketu.

/de yi phyi rol zlum por sbyin/¹⁴⁰⁵ /ri mo gnyis ni gnag dang sngo/
 /sgo dang rta babs kha khyer dang/ /dra ba (D 11r7) dra ba phyed pas
 mdzes//
 /shar gyi sgo yi dbus su yang/ /mkha' 'gro ma 'dra'i (1) khwa gdong ma/
 /byang du (2) 'ug pa'i gdong can ma/ /nub tu (3) khyi gdong can ma
 dang//
 /lho ru (4) phag gi gdong can te/ /kha dog lā ma sogs 'dra mchog/
 /me dang bden bral rlung dang ni/ /dbang ldan (D 11v1) mtshams na
 gnas pa mo//
 /(5) gshin rje **brtan ma** (6) pho nya mo/¹⁴⁰⁶ /(7) mche gtsigs (8) 'joms ma
 rim ji bzhin/¹⁴⁰⁷
 /kha dog gnyis gnyis mnyam par bya/ /zhal ni rjes su mthun rim pas//

→ *Ḍākārṇava*, 15.94c–98b.

Outside that he should give a circle, [on which there are] two lines [colored] black and dark blue. Gates, arched doorways, and altars are [on the circle]. [It is] adorned with garlands of pearls and half-garlands of pearls. (1) Kākāsyā, [who is] like Ḍākinī [in color], is in the middle of the east gate. (2) Ulūkāsyā is in the north; (3) the dog-faced one (namely, Śvānāsyā), in the west; and (4) Sūkarāsyā, in the south. As for the color, [these three] eminent ones are like Lāmā and the others.¹⁴⁰⁸ [Yoginīs] residing at the southeast, southwest, northwest, and northeast corners are (5) Yamadāḍhī, (6) Dūtī (for Yamadūtī), (7) Daṃṣṭrī (for Yamadaṃṣṭriṇī), and (8) Mathanī (for Yamamathanī) in order. Two colors should be evenly assigned [to them], in accordance with the [directions they] face, respectively.¹⁴⁰⁹

/dkyil 'khor bzhi po thams cad kyi/
 /shar dang byang dang nub dang ni/ /lho yi sa gzhi (D 11v2) rtag pa
 ru/¹⁴¹⁰

¹⁴⁰⁵ de yi] P; de yis D.

¹⁴⁰⁶ brtan ma] *em.*; mche ba DP; cf. brtan ma *Ḍākārṇava* (15.97c). She must be Yamadāḍhī and not Yamadaṃṣṭriṇī.

¹⁴⁰⁷ 'joms ma] D; 'joms pa P.

¹⁴⁰⁸ In short, these four gatekeeper ḍākinīs have the same body colors as the four ḍākinīs residing at the four cardinal directions on the central lotus. Kākāsyā is colored like Ḍākinī (black); Ulūkāsyā is like Lāmā (green); Śvānāsyā is like Khaṇḍarohā (red); and Sūkarāsyā is like Rūpiṇī (yellow).

¹⁴⁰⁹ That is to say, Yamadāḍhī is colored half black and half yellow; Yamadūtī is half yellow and half red; Yamadaṃṣṭriṇī is half red and half green; and Yamamathanī is half green and half black.

¹⁴¹⁰ sa gzhi] D; sa gzha P.

/gnag dang sngo dang ljang dang dmar/ /ser po yi ni mdog tu bya//
 /lhan skyes dkyil 'khor de bzhin du/ /gang phyir 'khor lo rim pa **bzhi**/¹⁴¹¹
 /chos dang longs spyod rdzogs sprul pa/ /mjug tu bya'o rim ji bzhin//

→ *Dākārṇava*, 15.98c–100b.

There are always the east, north, west, and south divisions in all four maṇḍalas (layers). He should make [the four divisions] blackish-dark blue, green, red, and yellow in color, [respectively]. The Innate maṇḍala (the Innate Layer) is thus [described]. As [the whole maṇḍala is] a fourfold circle (viz., comprises four layers), he should subsequently make the Dharma, Enjoyment, and Emanation [Layers] in order.

/'khor lo gnyis po ri mo gsum/ /(D 11v3) gsum pa la ni ri mo bzhi/
 /bzhi par ri mo lnga'i bdag nyid/ /dur khrod kun nas rim pas te//
 /phyi rol la sogs sa gzhi ni/ /zlum po'i dbyibs su bya bar 'dod/
 /'khor lo rim pa lnga'i bdag nyid/ /grwa bzhi pa la kun du 'bar//

→ *Dākārṇava*, 15.100c–102b.

The second [layer's outermost] circle (the Earth Circle) [has] three lines. The third [layer's outermost circle, viz., the Knowledge Circle, has] four lines. The fourth [layer's outermost circle, i.e., the Body Circle] has five lines. Charnel grounds are on all [outermost circles] in order. He should make [the first, second, and third outermost circles] round in shape. [They are] understood to have grounds such as the outer [ground]. The circle with five lines (the Body Circle) is square [in shape] and is resplendent.

/'dod pa'i yon tan snam bu (D 11v4) la/¹⁴¹²
 /brgyad gnyis lha mo mchod byed pa/¹⁴¹³ /dkyil 'khor bzhi po rnams
 la'o//

On the cloth (*snam bu*, viz., outer part) of the Merit [Circle, which is] the Desire [Realm], there are sixteen offering goddesses. [The are present] on all four maṇḍalas (layers).¹⁴¹⁴

¹⁴¹¹ bzhi] *em.*; bzhin DP; cf. bzhi *Dākārṇava* (15.99d).

¹⁴¹² 'dod pa'i yon tan] P; 'dod pa yi yon D.

¹⁴¹³ lha mo] D; lha mos P.

¹⁴¹⁴ This passage, which mentions the sixteen offering goddesses, is not included in the *Dākārṇava* 15. I am not certain at which part of each layer they are located exactly. For the sixteen offering goddesses, see footnote 1248 in this monograph.

/de la lhan skyes 'khor lo yi/ /dur khrod gnas rnam bshad bya ste/
 /(1) gtum drag (2) tshang tshing de bzhin du/ /(3) 'bar bas 'khrigs pa (4)
 keng rus can//
 /'jigs sde shar la sogs pa yi/ /(D 11v5) phyogs su g-yon skor yongs su
 gnas/¹⁴¹⁵
 /(5) aṭ ṭaṭ ṭa rgod dbang ldan du/¹⁴¹⁶ /(6) dpal gyi nags ni sreg zar te//
 /(7) mun pa drag po bden bral du/ /rlung du (8) ki li ki li sgrogs/
 /dur khrod drag po'i gzugs rnam ni/ /ro langs 'byung po ce spyang
 sgra//
 /rim pa 'di yis (D 11v6) gnas pa ste/ /dur khrod brgyad po rnam su
 yang/

→ *Dākārṇava*, 15.102c–105.

The charnel grounds on the Innate Layer are explained here—(1) Caṇḍogra, (2) Gahvara, (3) Jvālākula, and (4) Karaṅka, the horrible, are located in the [four cardinal] directions, starting with the east [and going] anticlockwise. (5) Aṭṭaṭṭahāsa is in the northeast; (6) Lakṣmīvana is in the southeast; (7) Ghorāṇdhakāra is in the southwest; and (8) Kilikilārava is in the northwest. The charnel grounds are terrifying in appearance with howlings of vetālas, bhūtas, and jackals. The eight charnel grounds should be placed in this order.

/shing dang phyogs skyong klu dbang ste/
 /(1) shir shing (2) khyab gnas (3) kang ke li/¹⁴¹⁷
 /(4) tsū ta'i shing dang (5) nya gro dha/¹⁴¹⁸
 /de bzhin (6) ka ra nyidza ka nyid/
 /(7) la tā pa rka (8) pār thi ba/¹⁴¹⁹
 /(1) dbang po (2) nor sbyin de bzhin du/
 /(3) klu dbang dang ni (4) gshin rje'i bdag/¹⁴²⁰ (D 11v7)
 /(5) dbang ldan de nas (6) sreg za dang/
 /(7) srin po'i dbang po (8) rlung bdag po/
 /(1) nor rgyas (2) 'jog po de bzhin du/
 /(3) stobs kyi rgyu dang (4) pa dma nyid//
 /(5) pad chen (6) hu lu hu lu dang/

¹⁴¹⁵ skor] D; bskor P.

¹⁴¹⁶ aṭ ṭaṭ ṭa] *em.*; a ḍa ḍa D; aṭ ṭaṭ ṭa ṭa P.

¹⁴¹⁷ shir shing] P; shing ṣa D ◇ khyab gnas (uncertain)] D; khyab nas P; cf. khyab nas (for aśvattha) *Dākārṇava* (15.106c).

¹⁴¹⁸ tsū ta'i] D; tsu ti'i P.

¹⁴¹⁹ la tā pa rka] *em.*; la ta pa rṣa D; la ta ba rṣa P ◇ pār thi ba] *em.*; pār tha pi D; pār tha pi P.

¹⁴²⁰ dang] D; om P.

/ (7) rigs ldan dang ni (8) dung skyong dang /
 / (1) sgrogs pa dang ni (2) 'ur sgrogs dang /
 / (3) drag po (4) 'khyil pa (5) mthug de bzhin / /
 / (6) gang (D 12r1) ba (7) char 'bebs (8) gtum po ste /
 / 'di rnams sprin gyi bdag po'o /¹⁴²¹

→ *Ḍākārṇava*, 15.106–109.

In addition, there are trees, the guardians of direction, serpent kings, and cloud kings in order—[The trees are] (1) Śīrīṣa, (2) Aśvattha, (3) Kaṅkeli, (4) Cūta, (5) Vaṭa, (6) Karañja, (7) Latāparkaṭi, and (8) Pārthiva. [The guardians of direction are] (1) Indra, (2) the wealth-giver (= Kubera), (3) the Lord of Nāgas (= Varuṇa), (4) Yama the Lord, (5) Īśāna, (6) the fire (= Agni), (7) Rākṣasa the king, and (8) the Lord of wind (= Vāyu). [Serpent kings are] (1) Vāsuki, (2) Takṣaka, (3) Karkoṭa, (4) Padma, (5) Mahāpadma, (6) Huluhulu, (7) Kulika, and (8) Śaṅkhapāla. (1) Garjita, (2) Ghūrṇita, (3) Ghora, (4) Āvarta, (5) Ghana, (6) Pūraṇa, (7) Varṣaṇa, and (8) Caṇḍa—these are cloud kings.

/ 'dir ni dur khrod thams cad la / / rdo rje phreng ba rnam par sbyin / /¹⁴²²
 / thams cad kyang 'dir de bzhin bya / / phyi dang nang du 'dod pa yin /

→ *Ḍākārṇava*, 15.110.

To all these charnel grounds he should give a wreath of vajras. All is also to be done here in the same way.¹⁴²³ [All is] taught to be both external and internal.

zhes bya ba ni gsum pa yon tan gyi 'khor (D 12r2) lo'o / /

→ *Ḍākārṇava*, 15.111–112.

The Merit Circle, the third, is thus [taught].

9.3.5. *The Dharma Layer (1): Space Circle*

/ de nas de'i phyi nam mkha' yi /¹⁴²⁴ / 'khor lo 'dam skyes sngon po
 mtshungs /
 / sum cu drug rtsibs dbus su yang / / mkha' spyod rnal 'byor ma 'di
 rnams / /

¹⁴²¹ sprin] D; spyin P.

¹⁴²² sbyin] D; byin P.

¹⁴²³ I have translated the Tibetan text literally. The Sanskrit text in the *Ḍākārṇava* (15.110abc) is *sarvaṃ atra śmaśāneṣu vajrāvalīṃ vidāpayet / sarvaṃ cātraiva kartavyāś*, which means “All is here in the charnel grounds; he should give a wreath of vajras [to them]. All is also to be done in this same [charnel ground].”

¹⁴²⁴ nam mkha' yi] D; nam mkha' yis P.

→ *Dākārṇava*, 15.113.

Now, the Space Circle outside that [Merit Circle] is like a dark blue lotus [in color]. Sky-going yoginīs are in the middles of the thirty-six spokes [of the circle] as follows.

- / (1) mi 'am ci mo (2) dri za mo /
/ (3) hu ṭu kā ma (4) pā ḍa ba ma de bzhin du /¹⁴²⁵
/ (5) pi wang (6) gling bu (7) mu kund ma (D 12r3) dang /¹⁴²⁶
/ (8) rdza rnga ma dang nges par (9) ga gga ri ma dang / /
/ (10) cha lang ma dang (11) shī le ndri ki ma /¹⁴²⁷
/ (12) glu ma (13) ka ra ḍi dang (14) ta ma ḍā mchog dang /¹⁴²⁸
/ (15) gar ma (16) sgeg mo (17) ḍha kka ma dang ni /
/ (18) tā li sha ra ṇa mo (19) rnga chen mo / /
/ (20) mau dri ma dang (21) rgyud can ma dang (22) mā tu ma /
/ (23) nā la bā mo de bzhin (24) ḍha mba ki /
/ (25) ḍa ma ru ma dang (D 12r4) (26) ḍuṇ ṭu ka ma dang de bzhin du /¹⁴²⁹
/ (27) zangs dung ma dang (28) rwa dung ma de bzhin / /
/ (29) bhu ki ma dang (30) dril bu ma dang (31) dril chung ma /
/ (32) g-yer ka ma dang de bzhin (33) ḍa ko li ma dang /
/ (34) dung ma dang ni (35) dbyangs ldan ma de bzhin /
/ (36) 'khor ma mchog gi dbang phyug ma / /

→ *Dākārṇava*, 15.114–117.

[They are] (1) Kinnarī, (2) Gandhahariṇī, (3) Huṭukī (perhaps for Huḍukkī, a kind of drum), and (4) Pāṭavī (“skill,” some musical instrumental of that name, or a corruption of Paṭahī, a kind of drum), (5) Vīṇī (Indian lute), (6) Vaṃśī (flute), (7) Mukundī (a kind of drum), (8) Murjī (for Murajā, a kind of drum), (9) Gaggarīkī (for Gargarīkī, “water pot” used as a drum), (10) Kāṃsī (some musical instrument made of “bell metal”), (11) Śīlendrikī or Śailendrikī (some musical concept),¹⁴³⁰ (12) Gītī (“song”), (13) Karaṭī (a kind of drum), (14) Tamaḍī (some musical concept), the excellent, (15) Nṛtyā (“dancing”), (16) Lāsyā (dance representing love emotions), (17) Ḍhakkī (a kind of drum), (18) Tālīśaraṇī (from *tālī* [cymbal] and *saraṇā* [producing a sound]), (19) Dundubhikī (some musical instrument producing a sound like “dundubha”), (20) Maudrī (for Maudryī, “hand gesture”), (21) Tānī (melody passage),

¹⁴²⁵ hu ṭu kā ma] D; hūṃ ru kā ma P.

¹⁴²⁶ mu kund ma] D; mu kun da ma P.

¹⁴²⁷ shī le ndri ki ma] D; shī lan dri ki ma P.

¹⁴²⁸ ka ra ḍi] D; ka ra ṭa P ◇ ta ma ḍā] D; ta ma ṭa P.

¹⁴²⁹ ḍuṇ ṭu ka ma] D; ṭu ṇa ru ka ma P.

¹⁴³⁰ *shī le ndri ki ma*. However, in her mantra, she is named “Śailendrikī” (D 27r4).

(22) Mātunī (some musical concept), (23) Nālavī (for Nālavamṣī, “reed”), and (24) Ḍhambakī (perhaps for Tumbakī [“of nasal sound”], some musical concept), (25) Ḍamarī (a kind of drum), (26) Ḍuṇḍukī or Ṭuṇṭukī (some musical instrument producing a sound like “ḍuṇḍu” or “ṭuṇṭu”),¹⁴³¹ (27) Kāhalī (a kind of drum), also (28) Orakī (a kind of trumpet),¹⁴³² (29) Bhūkī (perhaps for Bhukkī, some musical instrument producing a sound like “dog’s bark”), (30) Ghaṇṭī (bell), (31) Kiṅkiṅī (small bell), (32) Ghugghurī (for Ghurghurī, “jingle bell”), also (33) Ḍakolikī (some musical concept), (34) Śaṅkhī (“conch shell”), and (35) Ghoṣavatī (“sounding”), and (36) Paṛṣadī (“audience”).¹⁴³³ [They are] eminent mistresses.

/kha dog sna tshogs bkra ba’am/ / (D 12r5) yang na ’khor lo’i kha dog go/
 /nye ba’i zhing na gnas pa mo/ /ku sha’i gling na gnas ma mchog//
 /mkha’ la spyod pa’i rigs su byon/ /gling ’di la ni yang dag gnas/
 /sa ni ’od ’phro can de dang/ /rang rang gnas sogs zhing can ma’o//

→ *Ḍākārṇava*, 15.118–119.

The colors [of these yoginīs] are various and wonderful. Alternatively, [they have] the circle’s color (dark blue). [They] dwell in the *upakṣetra* (“near to the field”) [holy sites], are [inhabitants of] the Kuśa Continent (**kuśadvīpa*), and are excellent. Residing in this continent, they belong to the class of sky-going females. It is the Radiance Level. [All twelve levels are] connected with their respective [classes of holy] sites such as the *pīṭha*.

/yang na ḍa ma ru kha ṭwām ga/ /’di ni (D 12r6) slar yang spangs nas
 su/
 /rang rang mtshan ma so so’i tshul/ /ji ltar ’dod par bya ba’o//

→ *Ḍākārṇava*, 15.120.

Again, in this regard, in some cases,¹⁴³⁴ instead of a small drum and a skull staff, he can make [the yoginīs have in their hands] their respective marks and [show their respective musical] gestures if he wishes.

¹⁴³¹ *ḍuṇ ṭu ka ma*. In her mantra, she is named Ṭuṇṭukī. In the *Ḍākārṇava*, she is Ḍuṇḍukī (whose Tibetan translation is *ḍun tū ki*) (15.116c).

¹⁴³² My translation of Orakī is based on its Tibetan translation, *rwa dung*.

¹⁴³³ According to their mantras, the names of their male consorts are (1) Kinnara, (2) Gandhahara, (3) Huṭuka, (4) Pāṭava, (5) Vīṇaka, (6) Vaṃśa, (7) Mukunda, (8) Murja, (9) Gaggarika, (10) Kāṃsa, (11) Śailendrika, (12) Gīta, (13) Karaṭa, (14) Tamaḍa, (15) Nrtya, (16) Lāsya, (17) Dhakka, (18) Tālīśaraṇa, (19) Dundubhika, (20) Maudra, (21) Tāna, (22) Mātu, (23) Nālava, (24) Ḍhambaka, (25) Ḍamara, (26) Ṭuṇṭuka, (27) Kāhala, (28) Oraka, (29) Bhuka, (30) Ghaṇṭa, (31) Kiṅkiṇa, (32) Ghurghura, (33) Ḍakolika, (34) Śaṅkha, (35) Ghoṣavat, and (36) Paṛṣada.

¹⁴³⁴ The term *yang na* is *kadācit* (at some time, in some cases) in the *Ḍākārṇava* (15.120a).

/’khor lo kun gyi cod pan la/ /rang gi bdag pos bya ba yin/
 /’dir ni shes rab thabs bdag nyid/ /rigs ldan bdag nyid rigs can ma’o//
 /ji ltar rgyan la sogs mang po/ /**(D 12r7)** lhag ma sngon bzhin bya ba yin/
 /dkyil ’khor kun du spyang gsum dang/ /phyogs kyi gos ’chang rjes ’gro
 ma’o//¹⁴³⁵

→ *Ḍākārṇava*, 15.121–122.

He should attach [images of] their respective lords to [their] diadems on all circles, [because,] in this [system, they are] of the nature of wisdom and means [based on their] class of birth being noble by nature.¹⁴³⁶ He should arrange many [of their physical features] such as ornaments in the same way as before. [Yoginīs] on all circles have three eyes and are naked.

zhes bya ba ni nam mkha’i ’khor lo ste ’khor lo gnyis pa’i dang po’o//

→ *Ḍākārṇava*, 15.123.

The Space Circle, the first of the second layer, is thus [taught].

9.3.6. The Dharma Layer (2): Wind Circle

/de yi phyi rol rlung ’khor lo/¹⁴³⁷ /sngon po sna tshogs pa yi mdog/
 /rdo rje’i **(D 12v1)** rtsibs dbus sbyin bya ba/ /rnal ’byor ma rnams rim ji
 bzhin//
 /nam mkha’i snying po las gzhan ming/ /blo dang ldan pas shes par bya/

→ *Ḍākārṇava*, 15.124–125b.

Outside that is the Wind Circle, colored in variegated dark blue. Yoginīs should be placed in the middles of the adamantine spokes in order. The wise should also know the other name [of their consort heroes], “Ākāśagarbha”.¹⁴³⁸

/(1) mkha’ lding (2) ngang mo (3) bkra ba mo/¹⁴³⁹
 /(4) bya rog (5) bya dkar (6) sreg pa mo/
 /(7) rma bya (8) zangs kyi gtsug phud ma/

¹⁴³⁵ rjes ’gro ma] *em.*; rje ’gro ma DP; cf. rjes ’gro ma *Ḍākārṇava* (15.122d).

¹⁴³⁶ The text is /’dir ni shes rab thabs bdag nyid/ /rigs ldan bdag nyid rigs can ma’o// for “[because,] in this ...” In the parallel Sanskrit in the *Ḍākārṇava* (15.121cd), it is *prajñopāyātmikā hy atra kulīnātmakulīnataḥ*.

¹⁴³⁷ de yi] D; de’i P.

¹⁴³⁸ Literally, the text *nam mkha’i snying po las gzhan ming* means “the name other than Ākāśagarbha” or “the other name [derived] from Ākāśagarbha”. It is *ākāśagarbham aparāṇi nāma* (“the other name, Ākāśagarbha”) in the Sanskrit *Ḍākārṇava* (15.125ab), whose Tibetan is *nam mkha’i snying po las gzhan med* (“no other than Ākāśagarbha”).

¹⁴³⁹ ngang mo] D; dang mo P.

/(9) gu da bu li (10) 'jam pa mo / /
 /(11) phug (**D 12v2**) ron (12) bya rog chen mo dang /¹⁴⁴⁰
 /(13) ga **ḍi** nī dang (14) **gong mo sreg** / /¹⁴⁴¹
 /(15) ne tso (16) sngags ma (17) bzhad ma dang /
 /(18) bya rgod (19) 'ug pa (20) mchil pa mo /
 /(21) shing byi'u mo dang (22) ngur pa mo /
 /(23) br̥ kṣā ri nī (24) ka kka bī / /¹⁴⁴²
 /(25) so bya mo dang (26) byi la mo /
 /(27) lcug ma'i mgrin dang (28) sā ri mo /
 /(29) khra mo (30) gur **gum** lce can ma /¹⁴⁴³
 /(31) bā ḍi rī (32) kā dzaṃ gha (**D 12v3**) mo / /¹⁴⁴⁴
 /(33) hor mo (34) **kang** ka mo de bzhin /¹⁴⁴⁵
 /(35) dad da rī mo (36) ri dags dgra /¹⁴⁴⁶

→ *Dākārṇava*, 15.125c–129b.

[The yoginīs are] (1) Garuḍī (female Garuḍa), (2) Haṃsī (“swan”), (3) Citrī (some “multicolored” bird), (4) Kākī (“crow”), (5) Bakī (“crane”), (6) Tittirī (“partridge”), (7) Mayūrī (“peacock”), (8) Tāmracūḍī (“cock”), (9) Gudabulikā (perhaps for gudacūlikā, some bird with “intestine-like crest”), (10) Komalī (some “charming” bird), (11) Pārāvātī (“dove”), (12) Br̥hatkākī (“raven”), (13) Gaḍinī (“goldfish-carrier,” some bird), (14) Kapiñjalī (“pheasant”), (15) Sukī (for Śukī, “parrot”), (16) Mantrī (“fowl”), (17) Sārasī (“swan”), (18) Gṛdhrī (“vulture”), (19) Ulūkī (“owl”), (20) Caṭakī (“sparrow”), (21) Kāṣṭhacaṭakī (“wood sparrow”), (22) Cakravākī (“chakra bird”), (23) Vṛkṣāraṇī (“tree-refuge,” some bird), (24) Kakkavī (for Karkavī, some bird), (25) Jalakākī (“water crow”), (26) Bilāḍī (for Biḍālī, “cat,” perhaps regarded as a flying creature), (27) Nālagrīvā (some bird whose “neck is reed-like”), (28) Sārikī (“myna”), (29) Senā (for Śyenā, “hawk”), (30) Kuṅkumalolā (some bird whose “tongue [is colored] saffron”), (31) Vāṭirī (some bird), (32) Kākajaṅghakī (some bird with “crow-like shank”), (33) Sāmī (for Śyāmā, “cuckoo”), (34) Lehaṣṣṭā (“heron”), (35) Daddarī (for Dardarī, “partridge”), and (36) Mṛgāriṇī (some big bird-hunting animals).¹⁴⁴⁷

¹⁴⁴⁰ bya rog chen mo] D; bya rog chen po P.

¹⁴⁴¹ ga ḍi nī] *corr.*; ga ḍī nī D; ga di ni P ◇ gong mo sreg] *em.*; gong ma sreg DP; cf. gong mo sreg *Dākārṇava* (15.126d).

¹⁴⁴² br̥ kṣā ri nī] D; br̥ kṣa ri nī P ◇ ka kka bī] D; ka kka bi P.

¹⁴⁴³ gur gum] P; gur kum D.

¹⁴⁴⁴ bā ḍi rī] D; bā ḍi ri P ◇ kā dzaṃ gha mo (*m.c.* for kā ka dzaṃ gha mo)] D; kā dza gha mo P.

¹⁴⁴⁵ kang ka mo] *corr.*; kaṃ ka mo D; ka ka mo P.

¹⁴⁴⁶ dad da rī mo] D; dad dā ri mo P.

¹⁴⁴⁷ According to their mantras, the names of the male consorts of the yoginīs are (1) Garuḍa, (2) Haṃsa, (3) Citra, (4) Kāka, (5) Baka, (6) Tittira, (7) Mayūra, (8) Tāmracūḍa, (9) Gudabulika, (10) Komala, (11)

/de ltar rnal 'byor ma'i 'khor lo/ /'khor lo'i sa gzhi gang 'dra'i mdog//
 /yang na rang rang la shes bya/ /phyag sogs de bzhin sngon dang
 mtshungs/
 /thams cad shes rab thabs bdag nyid/ //dun pa la (D 12v4) ni gnas ma
 mchog//
 /spyod dka'i sar ni shes bya ste/¹⁴⁴⁸ /mi'am ci yi gling mar 'dod/

→ *Dākārṇava*, 15.129c–131b.

The yoginīs' circle is thus [described]. The color [of their bodies] is the same as [the color of] the circle of [their residential] place (variegated dark blue).¹⁴⁴⁹ Alternatively, [they] each individually should be understood [to have a different body color]. And [their physical features] such as hands are as before. All [couples of yoginīs and heroes] are of the nature of wisdom and means. [Every yoginī] dwells in the *chandoha* ("milking together") [holy sites], is excellent, should be known to be [of] the Hard-to-Conquer Level, and are approved to live in the Kinnara Continent (**kiṃnaradvīpa*).

/'khor lo 'di ni sgong skyes dang/ /yon tan gsum gyi dbye ba can//
 /gsum gyi bdag nyid gsum pa yi/¹⁴⁵⁰ /'khor lo drod gsher skyes gzugs
 can/
 /bzhi pa mngal skyes zhes bya ba/ /(D 12v5) 'khor lo gsum gyi bdag nyid
 'dod//

→ *Dākārṇava*, 15.131c–132.

This layer (the second layer) [consists of] the egg-born. [It is] triple, divided by quality. The third layer, [which] comprises three [circles], is formed by the moisture-born. The fourth layer, called "womb-born," is understood to comprise three [circles].

ces bya ba ni rlung gi 'khor lo ste/ 'khor lo gnyis pa'i gnyis pa'o//

→ *Dākārṇava*, 15.133.

The Wind Circle, the second of the second layer, is thus [taught].

Pārāvata, (12) Bṛhatkāka, (13) Gaḍin, (14) Kapiñjala, (15) Śuka, (16) Mantra, (17) Sārasa, (18) Gṛdhra, (19) Ulūka, (20) Caṭaka, (21) Kāṣṭhacaṭaka, (22) Cakravāka, (23) Vṛkṣāraṇa, (24) Kakkava, (25) Jalakāka, (26) Bilāḍa, (27) Nālagrīva, (28) Sārīka, (29) Sena, (30) Kuṅkumalola, (31) Vāṭira, (32) Kākajaṅghaka, (33) Sama, (34) Lehasṛṣṭa, (35) Daddara, and (36) Mṛgārin.

¹⁴⁴⁸ spyod dka'i sar] *em.*; sbyang dka'i sar D; spyad dka'i sar P; cf. spyod dka'i sar *Dākārṇava* (15.131a).

¹⁴⁴⁹ The text 'khor lo'i sa gzhi (literally, "place of circle") is *bhūcakra* ("circle of place") in the Sanskrit *Dākārṇava* (15.129d), whose Tibetan is also 'khor lo'i sa gzhi.

¹⁴⁵⁰ gsum pa yi] D; gsum sa yi P.

9.3.7. *The Dharma Layer (3): Earth Circle*

/de nas phyi rol gyi bshad bya/ // 'khor lo sa yi ming can mchog/
/kha dog ser po'i rang bzhin la/ /sum cu drug rtsibs rnams kyis spras//
/rnal (D 12v6) 'byor ma ni sum cu drug/ /sa spyod ma rnams rim ji bzhin/

→ *Ḍākārṇava*, 15.134–135b.

Now, outside [that] I shall explain an excellent circle, named “earth,” [which is] yellow in color according to its own nature and provided with thirty-six spokes. Thirty-six yoginīs, [who] go on the ground, are [on the spokes] in order.

/(1) seng ge (2) stag mo (3) bhi mbhi ri (4) bong ma/¹⁴⁵¹
/(5) glang chen (6) ri dags (7) byi la mo//
/(8) ba dang (9) ma he mo (10) **rta mo**/¹⁴⁵²
/(11) ce spyang mo dang (12) bse mo (13) 'bri/
/(14) byi la (15) bong mo (16) bhi ḍī ma/¹⁴⁵³
/(17) ra mo (18) lug mo rim pa bzhin//
/(19) khyi mo (20) phag mo (21) dom mo dang/
/(22) ḍa ṇḍa rī (23) mau dznyā (D 12v7) ma de bzhin/¹⁴⁵⁴
/(24) dred mo dang ni (25) sgeg mo dang/¹⁴⁵⁵
/(26) nags ma dang ni (27) khyim chen mo//
/(28) bya rog chen mo (29) **kha sgo ma**/¹⁴⁵⁶
/(30) sbrul mo (31) bkra mo (32) rnga mo dang/
/(33) sre mo (34) rtsangs mo (35) phug pa mo/
/(36) grong na gnas pa ma mchog go//

→ *Ḍākārṇava*, 15.135c–138.

[The yoginīs are] (1) Siṃghī (“lion”), (2) Vyāghrī (“tiger”), (3) Bhimbhī (perhaps for Bhambhā[ravā], “cow”), (4) Śaśī (“hare”), (5) Gajī (“elephant”), (6) Mṛgī (“deer”), (7) Mārjārikī (“cat”), (8) Gāvī (“cow”), (9) Mahiṣī (“buffalo”), (10) Turagī (“horse”), (11) Jambukī (“jackal”), (12) Gaṇḍī (“rhinoceros”), (13) Camarī (“yak”), (14) Mūṣī (“rat”), (15) Gardabhī (“donkey”), (16) Bheḍī (“ram”), (17) Ajakī (“goat”), (18) Eḍakī (“sheep”), in order, (19) Śvānī (“dog”), (20) Sūkarī (“boar”), (21) Bhallī (“bear”), (22) Daṇḍārī (“elephant”), and (23) Maujñākī (for Mauñjakī, some animal living on the

¹⁴⁵¹ bhi mbhi ri] D; bha mbhi ri P.

¹⁴⁵² ma he mo] D; ba he mo P ◇ rta mo] *em.*; rnga mo DP; cf. rta mo *Ḍākārṇava* (15.136a). In her mantra taught below (28r6), she is called turagī.

¹⁴⁵³ bhi ḍī ma] D; bhi ṭi ma P.

¹⁴⁵⁴ ḍa ṇḍa rī] D; ḍa ṇḍa ri P ◇ mau dznyā ma] D; mau dznya ma P.

¹⁴⁵⁵ dred mo] D; fri mo P.

¹⁴⁵⁶ kha sgo ma] *em.*; khra sgo ma (or kha sgo ma) D; khwa sgo ma P; cf. kha sgo ma *Ḍākārṇava* (15.138a).

muñja grass), (24) *Vesarī* (“mule”), (25) *Vilāsī* (for *Vilāsini*, “serpent”), (26) *Araṇyī* (some forest animal), (27) *Bṛhaśvānikī* (for *Bṛhacchvānikā*, “big dog”), (28) *Droṇakākī* (“raven”), (29) *Śārdūlī* (“panther”), (30) *Vyāḍī* (“snake”), (31) *Citriṇī* (some animal of variegated colors), (32) *Kuṭikī* (“crooked,” “camel”), (33) *Nakulī* (“mongoose”), (34) *Kṛkā* (“lizard”), (35) *Guhī* (“horse”), and (36) *Grāmanivāsinī* (“village dweller,” some village cattle), the excellent.¹⁴⁵⁷

/de ltar 'khor lo'i mdog bzhin nam/ /yang na rang rang kha dog go/ (D
13r1)

/lha mo shes rab thabs bdag nyid/ /nye ba'i 'dun sar gnas pa mo//
/mngon du gyur pa'i sa nyid dang/ /de ni shes rab pha rol phyin/
/krung krung gling du gnas pa mo/ /mtshon cha la sogs sngon bzhin
no//
/lus ni bud med rnam pa'i gzugs/ /gdong pa (D 13r2) rang gi dngos por
'dod/

→ *Dākārṇava*, 15.139–141b.

The color [of their bodies] is the same as [the color] of the circle (yellow).¹⁴⁵⁸ Alternatively, again, [they] each [have] their respective colors. [Every] goddess is of the nature of wisdom and means and dwells in the *upacchandoha* (“near to the milking together”) [holy site]. She is [of] the Immediacy Level and is the Wisdom Perfection. [She] lives in the Krauñca Continent (*krauñcadvīpa*). [Their physical features] such as weapons are as before. [Every yoginī's] physical body assumes the form of a woman. [However, each yoginī's] face is taught to be in accordance with her own nature (animal face).

/de'i phyir bskal bzang sangs rgyas rnam/ ¹⁴⁵⁹ /sngar gyi rim pas bsam
par bya//

Outside that, he should visualize the Buddhas during the Fortunate Aeon in the order [mentioned] previously.

¹⁴⁵⁷ The names of the male consorts of these yoginīs are (1) *Siṃgha*, (2) *Vyāghra*, (3) *Bhimbha*, (4) *Śaśa*, (5) *Gaja*, (6) *Mṛga*, (7) *Mārjārika*, (8) *Gāva*, (9) *Mahiṣa*, (10) *Turaga*, (11) *Jambuka*, (12) *Gaṇḍa*, (13) *Camara*, (14) *Mūṣa*, (15) *Gardabha*, (16) *Bheḍa*, (17) *Ajaka*, (18) *Eḍaka*, (19) *Śvāna*, (20) *Sūkara*, (21) *Bhalla*, (22) *Daṇḍāra*, (23) *Maujñāka*, (24) *Vesara*, (25) *Vilāsa*, (26) *Araṇa*, (27) *Bṛhaśvāna*, (28) *Droṇakāka*, (29) *Śārdūla*, (30) *Vyāḍa*, (31) *Citrin*, (32) *Kuṭika*, (33) *Nakula*, (34) *Kṛka*, (35) *Guha*, and (36) *Grāmanivāsinī*, according to their mantras.

¹⁴⁵⁸ *de ltar 'khor lo'i mdog bzhin* (literally, “In this way, like the circle's color”). It is *evaṃ varṇam yathā cakre* in the Sanskrit *Dākārṇava* (15.139a).

¹⁴⁵⁹ *phyir*] D; *phyi* P.

(250) mchod pa dang/ (251) dpal sbas dang/ (252) ye shes nyi ma dang/
(253) don grub dang/ (254) lhun po brtsegs pa dang/ (255) dgra 'dul dang/
(256) pa dma dang/ (257) dgra bcom grags pa dang/ (258) ye (**D 13r3**) shes
'gros dang/ (259) nyon mongs bral dang/

(250) Mahita, (251) Śrīgupta, (252) Jñānasūrya, (253) Siddhārtha, (254) Merukūṭa,
(255) Aridama, (256) Padma, (257) Arhatkīrti, (258) Jñānakrama, (259) Apagatakleśa,

(260) 'dam bu dang/ (261) spos bzangs dang/ (262) yul 'khor rangs dang/
(263) lha grags dang/ (264) srid mtha' gzigs dang/ (265) zla ba dang/ (266)
sgra gcan dang/ (267) rin chen zla ba dang/ (268) seng ge'i rgyal mtshan
dang/ (269) bsam gtan dgyes dang/

(260) Nala, (261) Sugandha, (262) Anupamarāṣṭra,¹⁴⁶⁰ (263) Marudyaśas, (264)
Bhavāntadarśin, (265) Candra, (266) Rāhu, (267) Ratnacandra, (268) Siṃhadhvaja,
(269) Dhyānarata,

(270) rdzogs (**D 13r4**) ldan dang/ (271) rnam par **rol pa** dang/¹⁴⁶¹ (272)
yon tan rin chen dang/ (273) dgra bcom grags pa dang/ (274) pa dma'i
ngos dang/ (275) mdzod spu ldan dang/ (276) spobs pa grags pa dang/
(277) rdo rje nor bu dang/ (278) tshe dpag med dang/ (279) nor bu bkod
pa dang/

(270) Anupama,¹⁴⁶² (271) Vikrīḍita, (272) Guṇaratna, (273) Arhadyaśas, (274)
Padmapārśva, (275) Ūrṇāvat, (276) Pratibhānakīrti, (277) Maṇivajra, (278) Amitāyus,
(279) Maṇivyūha,

(280) dbang chen dang/ (281) yon tan 'byung gnas (**D 13r5**) dang/ (282)
lhun po grags dang/ (283) 'od zer bcu pa dang/ (284) ma smad pa dang/
(285) glang po'i 'gros dang/ (286) yid du 'thad pa dang/ (287) rin chen zla
ba dang/ (288) zhi ba dang/ (289) rab gsal rgyal po dang/

(280) Mahendra, (281) Guṇākara, (282) Meruyaśas, (283) Daśaraśmi, (284)
Anindita, (285) Nāgakrama, (286) Manoratha, (287) Ratnacandra, (288) Śānta, (289)
Pradyotarāja,

(290) kha lo sgyur dang/ (291) dga' ba'i dbang phyug dang/ (292) gtsug na
rin po che dang/ (293) bsnyengs bral (**D 13r6**) dang/ (294) rin chen snying

¹⁴⁶⁰ Anupamarāṣṭra for yul 'khor rangs. The *Sarvavajrodayā* also has Anupamarāṣṭra for yul 'khor rangs (Moriguchi 1989, p. 14).

¹⁴⁶¹ rol pa] *em.*; grol ba DP; cf. rol *Bhadrakalpika* (D 94, 98r1).

¹⁴⁶² *Rdzogs ldan* for Anupama. For this, see (Skilling and Saerji 2016, p. 153, footnote 56).

po dang/ (295) zla ba'i zhal dang/ (296) dri ma med par grags pa dang/
(297) zhi ba'i gzi brjid dang/ (298) dga' ba'i tog dang/ (299) sgra gcan lha
dang/

(290) Sārathi, (291) Nandeśvara, (292) Ratnacūḍa, (293) Vigatabhaya, (294)
Ratnagarbha, (295) Candrānana, (296) Vimalakīrti, (297) Śāntatejas, (298) Priyaketu,
(299) Rāhudeva,

(300) na tshod bzang po dang/ (301) lha dag dga' dang/ (302) rin chen
phung po dang/ (303) mdzes par gshegs pa dang/ (304) seng ge'i (**D 13r7**)
phyogs pa dang/ (305) shin tu mthor gshegs dang/ (306) skye ba'i dbang
po dang/ (307) blo gros bzang po dang/ (308) 'jig rten 'od dang/ (309) rin
chen gzi brjid dang/

(300) Suvayas, (301) Amarapriya, (302) Ratnaskandha, (303) Laḍitavikrama,¹⁴⁶³ (304)
Siṃhapakṣa, (305) Atyuccagāmin, (306) Janendra, (307) Sumati, (308) Lokaprabha,
(309) Ratnatejas,

(310) skal ldan shing rta dang/ (311) kun du rgyal ba dang/ (312) dga' ba
bkod pa dang/ (313) stegs mdzad dang/ (314) spos kyi glang po dang/ (**D**
13v1) (315) blo gros 'od 'phro dang/ (316) ri bo'i rgyal mtshan dang/ (317)
spos bzangs dang/¹⁴⁶⁴ (318) chos **brtan** dang/¹⁴⁶⁵ (319) gzi brjid drag shul
can dang/¹⁴⁶⁶

(310) Bhāgīratha,¹⁴⁶⁷ (311) Saṃjaya, (312) Rativyūha, (313) Tīrthakara, (314)
Gandhastin, (315) Arciṣmati, (316) Merudhvaja, (317) Sugandha, (318)
Rḍhadharma, (319) Ugratejas,

(320) chos kyi nor bu dang/ (321) bzang po byin dang/ (322) bder gshegs
zla ba dang/¹⁴⁶⁸ (323) tshangs dbyangs dang/ (324) seng ge'i zla ba dang/
(325) dpal dang/ (326) legs par skyes (**D 13v2**) dang/ (327) thub pa med
pa'i tshogs dang/ (328) grags pa'i **bshes** gnyen dang/¹⁴⁶⁹ (329) bden pa
dang/

¹⁴⁶³ *Mdzes par gshegs pa* for Laḍitavikrama. The word *laḍita* is used as *lalita* (: *ḍa* is an orthographical variant of *la*). The same is applied to the names of the other Victors that include the word *laḍita*; they are all used as *lalita*.

¹⁴⁶⁴ bzangs] D; bzang P.

¹⁴⁶⁵ brtan] P; brten D; cf. brtan *Bhadrakalpika* (D 94, d98r4).

¹⁴⁶⁶ gzi brjid] D; gzi brjad P.

¹⁴⁶⁷ *Skal ldan shing rta* for Bhāgīratha. I have emended Bhāgīrathi in (Weller 1928, p. 35) and Bhāgīratha in the *Sarvavadrodayā* (Moriguchi 1989, p. 14). See also the Victor numbered (656).

¹⁴⁶⁸ bder gshegs] D; bde gshegs P.

¹⁴⁶⁹ bshes gnyen] P; gshes gnyen D; cf. bshes gnyen *Bhadrakalpika* (D 94, 98r5).

(320) Maṇidharma, (321) Bhadradata, (322) Sugatacandra, (323) Brahmasvara, (324) Siṃhacandra, (325) Śrī, (326) Sujāta, (327) Ajitaṅga, (328) Yaśomitra, (329) Satya,

(330) dka' thub chen po dang/ (331) lhun po'i 'od zer dang/ (332) yon tan brtsegs pa dang/ (333) mchod pa grags pa dang/ (334) chos grags pa dang/ (335) sbyin pa'i 'od dang/ (336) glog 'byin dang/ (337) bden par (**D 13v3**) gsung dang/ (338) 'tsho byed dang/ (339) na tshod bzang po dang/

(330) Mahātapas, (331) Meruraśmi, (332) Guṇakūṭa, (333) Arhadyaśas, (334) Dharmakīrti, (335) Dānaprabha, (336) Vidyuddatta, (337) Satyakathin, (338) Jīvaka, (339) Suvayas,

(340) legs pa'i tshogs can dang/ (341) rnam par nges pa'i blo gros dang/ (342) srid mtha' nor bu'i spos dang/ (343) rgyal bas dgyes dang/ (344) seng ge'i 'od zer dang/ (345) rnam par snang mdzad dang/ (346) grags mchog dang/ (347) thugs rab (**D 13v4**) gzhungs dang/ (348) nor bu zla ba dang/ (349) drag shul 'od zer dang/

(340) Sadgaṇin, (341) Viniścitamati, (342) Bhavāntamaṇigandha, (343) Jayanandin, (344) Siṃharaśmi, (345) Vairocana, (346) Yaśottara, (347) Sumedhas, (348) Maṇicandra, (349) Ugraprabha,

(350) brtul zhugs thub med dang/ (351) 'gro bas mchod pa dang/ (352) nor bu'i tshogs dang/ (353) 'jig rten bla ma dang/ (354) glang chen dang seng ge dang/ (355) zla ba dang/ (356) rin chen 'od zer dang/ (357) sgra gcan sbed dang/ (358) yon tan rgya (**D 13v5**) mtsho dang/ (359) 'od zer ldan pa dang/

(350) Anihatavrata, (351) Jagatpūjita, (352) Maṇigaṅga, (353) Lokottara, (354) Siṃhahastin, (355) Candra, (356) Ratnārci, (357) Rāhuguhya, (358) Guṇasāgara, (359) Sahitaraśmi,

(360) rab tu zhi ba'i **stabs** dang/¹⁴⁷⁰ (361) 'jig rten bzang po dang/ (362) mya ngan med pa dang/ (363) shugs bcu pa dang/ (364) stobs la dgyes pa dang/ (365) mthu'i dpal dang/ (366) mthu thob pa dang/¹⁴⁷¹ (367) mthu chen dang/ (368) yon tan snying po dang/ (369) bden par spyod pa dang/ (**D 13v6**)

¹⁴⁷⁰ stabs] *em.*; stobs DP; cf. stabs *Bhadrakalpika* (D 94, 98v1).

¹⁴⁷¹ thob pa] D; thob P.

(360) Praśāntagati, (361) Lokasundara, (362) Aśoka, (363) Daśavaśa, (364) Balanandin, (365) Sthāmaśrī, (366) Sthāmaprāpta, (367) Mahāsthāman, (368) Guṇagarbha, (369) Satyacara,

(370) dge mchog rgyal po dang/ (371) skar rgyal dang/ (372) 'od zer chen po dang/ (373) glog gi 'od dang/ (374) yon tan rgya chen dang/ (375) rin po che dang/ (376) dpal 'od dang/ (377) bdud 'dul ba dang/¹⁴⁷² (378) go cha bgos pa dang/ (379) seng ge'i phyag dang/

(370) Kṣemottamarāja, (371) Tiṣya, (372) Mahāraśmi, (373) Vidyutprabha, (374) Guṇavistrīta, (375) Ratna, (376) Śrīprabha, (377) Māradama, (378) Kṛtavarman, (379) Siṃhahasta,

(380) me tog bzang po dang/ (381) rin chen mthon po dang/ (382) rgya (**D 13v7**) mtsho dang/ (383) sa 'dzin dang/ (384) don gyi blo mnga' ba dang/ (385) yon tan brtsegs pa dang/ (386) yon tan gyi tshogs dang/ (387) rin po che'i me dang/ (388) 'jig rten las 'das pa dang/ (389) 'jig rten gyi zla ba dang/

(380) Supuṣpa, (381) Ratnottama, (382) Sāgara, (383) Dharaṇīdhara, (384) Arthabuddhi, (385) Guṇagaṇa, (386) Guṇagaṇa, (387) Ratnāgni, (388) Lokottara, (389) Lokacandra,

(390) dbyangs snyan dang/ (391) tshangs pa'i tog dang/ (392) tshogs chen gtso bo dang/ (393) seng ge'i (**D 14r1**) stabs dang/¹⁴⁷³ (394) drag can gyi byin pa dang/ (395) chos kyī dbang phyug dang/ (396) gzi brjid 'od dang/ (397) 'od zer chen po dang/ (398) rin chen grags pa dang/ (399) tshogs can gsal ba dang/

(390) Madhurasvara, (391) Brahmaketu, (392) Gaṇimukha,¹⁴⁷⁴ (393) Siṃhagati, (394) Ugradatta, (395) Dharmeśvara, (396) Tejasprabha, (397) Mahāraśmi, (398) Ratnayaśas, (399) Gaṇiprabhāsa,

(400) grags pa mtha' yas pa dang/ (401) 'od zer don yod pa dang/ (402) lha'i drang srong dang/ (403) skye (**D 14r2**) ba'i dbang po dang/ (404) dge 'dun brtan pa dang/ (405) phyogs **bzang** dang/¹⁴⁷⁵ (406) **tog** dang/¹⁴⁷⁶ (407) yul 'khor me tog dang/ (408) chos kyī blo gros dang/ (409) rlung gi shugs ltar gshegs pa dang/

¹⁴⁷² 'dul ba] D; 'dul P.

¹⁴⁷³ stabs] *em.*; stobs DP; cf. stabs *Bhadrakalpika* (D 94, 98v3).

¹⁴⁷⁴ *Tshogs chen gtso* for Gaṇimukha. The *Bhadrakalpika* also reads as *tshogs chen gtso* (D 94, 98v3).

¹⁴⁷⁵ bzang] P; bzangs D; cf. bzang *Bhadrakalpika* (D 94, 98v4).

¹⁴⁷⁶ tog] P; rtog D; cf. tog *Bhadrakalpika* (D 94, 98v4).

(400) Anantayaśas, (401) Amogharaśmi, (402) Ṛṣideva, (403) Janendra, (404) Dṛḍhasaṃgha, (405) Supakṣa, (406) Ketu, (407) Kusumarāṣṭra, (408) Dharmamati, (409) Anilavegāmin,

(410) legs pa'i grags pa dang/ (411) snang ldan dang/ (412) lha'i tshogs dang/ (413) yon tan srung dang/ (414) don gyi (**D 14r3**) blo gros dang/ (415) bsnyengs pa med pa dang/ (416) **grog**s brtan pa dang/¹⁴⁷⁷ (417) 'od gnas mtshungs pa dang/ (418) nor bu'i zhabs dang/ (419) thar pa'i gzi brjid dang/

(410) Sucittayaśas,¹⁴⁷⁸ (411) Dyutimat, (412) Marutskandha, (413) Guṇagupta, (414) Arthamati, (415) Abhaya, (416) Sthitamitra, (417) Prabhāsthitakalpa, (418) Mañicarāṇa, (419) Mokṣatejas,

(420) ngos bzangs dang/ (421) blo bzangs dang/ (422) kun du gzi brjid dang/ (423) ye shes mchog dang/ (424) tshangs par gnas dang/ (**D 14r4**) (425) bden par gsung dang/¹⁴⁷⁹ (426) blo bzangs dang/¹⁴⁸⁰ (427) stobs byin dang/ (428) seng ge'i stabs dang/ (429) me tog gi tog dang/

(420) Sundarapārśva, (421) Subuddhi, (422) Samantatejas, (423) Jñānavara, (424) Brahmasthita, (425) Satyaruta, (426) Subuddhi, (427) Baladatta, (428) Siṃhagati, (429) Puṣpaketu,

(430) ye shes 'byung gnas dang/ (431) me tog byin dang/ (432) yon tan snying po dang/ (433) rin chen grags pa dang/ (434) grags pa rmad du byung ba dang/ (435) mi tshugs pa dang/ (**D 14r5**) (436) bsnyengs pa med pa dang/ (437) nyi ma'i 'od dang/ (438) tshangs par gshegs pa dang/ (439) lha'i mthu rtsal dang/

(430) Jñānākara, (431) Puṣpadatta, (432) Guṇagarbha, (433) Yaśoratna, (434) Adbhutayaśas, (435) Anihata, (436) Abhaya, (437) Sūryaprabha, (438) Brahmagāmin, (439) Vikrāntadeva,

(440) ye shes dgyes dang/ (441) lha'i bden pa dang/ (442) nor bu'i snying po dang/ (443) yon tan grags pa dang/ (444) ye shes dpal dang/ (445) **bcings pa** med pa dang/¹⁴⁸¹ (446) brtul zhugs brtan pa dang/ (447) lha'i

¹⁴⁷⁷ grogs] *em.*; grags pa DP; cf. grogs *Bhadrakalpika* (D 94, 98v4).

¹⁴⁷⁸ For Sucittayaśas, the text is *Legs pa'i grags pa*; it is perhaps a contracted form of *legs pa'i bsam grags pa*. cf. legs bsams grags pa *Bhadrakalpika* (D 94, 98v4).

¹⁴⁷⁹ gsung] D; gsungs P.

¹⁴⁸⁰ bzangs] D; bzang P.

¹⁴⁸¹ bcings pa] P; bcing ba D; cf. bcings pa *Bhadrakalpika* (D 94, 98v7).

gzi (D 14r6) brjid dang/ (448) tshangs thub dang/ (449) brtul zhugs dka'
thub dang/

(440) Jñānapriya, (441) Satyadeva, (442) Maṇigarbha, (443) Guṇakīrti, (444) Jñānaśrī,
(445) Asita, (446) Dṛḍhavrata, (447) Maruttejas, (448) Brahmamuni, (449) Vratatapas,

(450) 'od zer phung po dang/ (451) gzi brjid che ba dang/¹⁴⁸² (452) tsam
pa ka dang/ (453) dga' mdzad dang/ (454) tshogs can bzang po dang/
(455) dbang po'i rgyal mtshan dang/ (456) dgyes pa chen po dang/ (457)
sna ma'i me tog 'od dang/ (458) tshogs can (D 14r7) 'od dang/ (459) skrun
mdzad dang/

(450) Arciskandha, (451) Mahātejas, (452) Campaka, (453) Toṣaṇa, (454) Sugaṇin,
(455) Indradhvaja, (456) Mahāpriya, (457) Sumanāpuṣpaprabha, (458) Gaṇiprabha,
(459) Bodhyaṅga,¹⁴⁸³

(460) mdangs 'gro dang/ (461) don legs nges pa dang/ (462) khyu mchog
dang/ (463) lag bzangs dang/¹⁴⁸⁴ (464) 'od zer chen po dang/ (465) bsam
pas byin pa dang/¹⁴⁸⁵ (466) bsod nams 'od dang/ (467) rin chen dbyangs
dang/ (468) rdo rje'i sde dang/ (469) 'byor ldan dang/

(460) Ojaṃgama, (461) Suviniścitartha, (462) Vṛṣabha, (463) Subāhu, (464) Mahāraśmi,
(465) Āśādatta, (466) Puṇyābha, (467) Ratnaruta, (468) Vajrasena, (469) Samṛddha,

(470) seng ge'i stobs dang/ (D 14v1) (471) dri med spyang dang/ (472) 'od
srung dang/¹⁴⁸⁶ (473) blo gsal dang/ (474) ye shes 'gros dang/ (475) gzi
brjid drag shul can dang/ (476) 'od zer chen po dang/ (477) nyi ma'i 'od
dang/ (478) dri ma med pa'i 'od dang/ (479) gzi brjid rnam par 'byed pa
dang/

(470) Simḥabala, (471) Vimalanetra, (472) Kāśyapa, (473) Prasannabuddhi,
(474) Jñānakrama, (475) Ugratejas, (476) Mahāraśmi, (477) Sūryaprabha, (478)
Vimalaprabha, (479) Vibhaktatejas,

(480) khengs pa med pa dang/ (481) sbrang rtsi zhal dang/ (482) zla ba'i
'od (D 14v2) dang/ (483) glog 'byin dang/ (484) rab tu zhi bar gshegs pa

¹⁴⁸² che ba] D; che P.

¹⁴⁸³ Bodhyaṅga for *skrun mdzad*. The *Sarvavajrodayā* also has Bodhyaṅga for *skrun par mdzad* (Moriguchi 1989, pp. 18–19).

¹⁴⁸⁴ bzangs] D; bzang P.

¹⁴⁸⁵ byin pa] D; byin P.

¹⁴⁸⁶ srung] *em.*; srungs DP; cf. *srung Bhadrakalpika* (D 94, 99r2).

dang/ (485) mi 'khrugs pa dang/ (486) dgra bcom grags pa dang/ (487)
chos kyi yon tan dang/ (488) zhing bzang po dang/ (489) bkod pa'i rgyal
po dang/

(480) Anuddhata, (481) Madhuvaktra, (482) Candraprabha, (483) Vidyuddatta,¹⁴⁸⁷
(484) Praśāntagāmin, (485) Akṣobhya, (486) Arhatkīrti, (487) Guṇadharmā, (488)
Laḍitakṣetra, (489) Vyūharāja,

(490) mngon par 'phags pa dang/ (491) sbyin sreg 'od 'phro dang/ (492)
pa dma'i dpal dang/ (493) rin chen (D 14v3) bkod pa dang/ (494) shin tu
bzang po dang/ (495) rin chen mchog dang/ (496) thugs shin tu gzhungs
dang/¹⁴⁸⁸ (497) rgya mtshos byin dang/ (498) tshangs pa'i tog rnam so//

(490) Abhyudgata, (491) Hutārci, (492) Padmaśrī, (493) Ratnavyūha, (494) Subhadra,
(495) Ratnottama, (496) Sumedhas, (497) Samudradatta, (498) Brahmaketu,

/shar dang byang dang nub dang ni/ /lho yi sgo du shes bya ba/¹⁴⁸⁹
/(1) tshangs pa (2) dbang phyug chen po ma/ /(3) gzhon nu (4) khyab 'jug
ma de (D 14v4) bzhin//
/(5) phag mo (6) dbang mo (7) gtum mo dang/¹⁴⁹⁰ /(8) dpal chen mo ni
grwa rnam su/¹⁴⁹¹
/sgo ru gzugs dang mtshan ma ni/ /mkha' 'gro ma sogs bzhin du grags//
/grwa ru brtan ma la sogs bzhin/ /shes bya 'dir ni ri mo gsum/
/sku gsung thugs kyi chos rnam so/ /chos kyi (D 14v5) 'khor lo shin tu
mdzes//

→ *Ḍākārṇava*, 15.141c–144b.

(1) Brahmāṇī, (2) Māheśvarī, (3) Kaumārī, and (4) Vaiṣṇavī should be known to be
at the east, north, west, and south gates, [respectively]. (5) Vārāhī, (6) Indrī, (7)
Caṇḍī, and (8) Mahālakṣmī are at the [four] corners. Concerning forms and marks,
[these yoginīs] at the [four] gates are declared to be like Ḍākinī and so on.¹⁴⁹² [The
yoginīs] at the [four] corners are like Yamadāḍhī and so on, [who reside at the outer
four corners on the Merit Circle]. Three lines are also to be known on this [circle,

¹⁴⁸⁷ *glog 'byin*. I have emended Dattavidyut in (Weller 1928, p. 59) and Vidyadatta in the *Sarvavajrodayā*
(Moriguchi 1989, p. 20).

¹⁴⁸⁸ gzhungs] D; bzhungs pa P.

¹⁴⁸⁹ sgo du] D; sgo ru P.

¹⁴⁹⁰ dbang mo] D; dbang ma P.

¹⁴⁹¹ grwa rnam] P; gwa rnam D.

¹⁴⁹² Ḍākinī and so on indicate Ḍākinī, Lāmā, Khaṇḍarohā, and Rūpiṇī, the four major yoginīs residing at
the Drop Circle.

connected] with the body, speech, and mind [aspects of the] dharma. [It is] very resplendent with a dharma wheel.

/dur khrod rnam ni brjod bya ste/ /me yi 'khor lo'i dbus su ni/
 /(1) gsod dang (2) kun du skrag byed dang/ /(3) 'jigs pa che dang (4) 'jigs
 byed de//
 /drag po'i dur khrod de bzhin du/ /g-yon skor du ni rnam par dgod/¹⁴⁹³
 /(5) **skrod** byed dang ni (6) sdang byed dang/¹⁴⁹⁴ /(7) lkugs (**D 14v6**) byed
 dang ni (8) rengs byed slar//
 /dbang ldan la sogs grwa la'o/ /shing ni rim pas sbyin bya ste/

→ *Dākārṇava*, 15.144c–146.

[Eight] charnel grounds are taught in the middles of the blazing circles. He should arrange [the four] awful charnel grounds, (1) Māraṇa, (2) Saṃtrāsana, (3) Mahābhaya, and (4) Bhayaṃkara, in [the four cardinal directions] going counterclockwise; (5) Uccāṭaṇa, (6) Vidveṣaṇa, (7) Mūkana, and (8) Stambhana are at the [four] corners starting with the northeast. He should place the trees [in these eight charnel grounds] in order.

/(1) go yu (2) star ka (3) nā li ra/¹⁴⁹⁵ /(4) se 'bru (5) bil ba'i shing de nas//
 /(6) skyu ru (7) bi dznya (8) rag sha'i shing/ /rim pa ji bzhin rnam par
 dgod/
 /(1) dbang mo (2) gshin rje ma (3) chu mo/ /(4) gnod sbyin (5) 'byung mo
 (6) drang srong ma//
 /(**D 14v7**) (7) srin mo (8) rlung gi chung ma ste/ /'jig rten skyong ma sbyin
 par bya/¹⁴⁹⁶
 /klu mo srin mo thams cad ni/ /'dir ni rnam pa kun du sbyin//

→ *Dākārṇava*, 15.147–149b.

Then, [the trees are] (1) a *pūga*, (2) an *akṣoṭaka*, (3) a *nālīra*, (4) a *dāḍīma*, (5) a *bilva*, (6) an *āmalaka*, (7) a *bijjora*, and (8) a *rudra*. He should place [them] in order. (1) Indrī, (2) Yamā, (3) Varuṇī, (4) Yakṣiṇī, (5) Bhūtinī, (6) Ṛṣī, (7) Rākṣasī, and (8) Vāyubhāryā—He should place the female world guardians. There are [also] female serpents and female clouds. He should place [them] all on this [circle] completely.

¹⁴⁹³ skor] D; bskor P.

¹⁴⁹⁴ skrod byed] *em.*; skrag byed DP; cf. skrod byed *Dākārṇava* (15.146a).

¹⁴⁹⁵ star ka] D; sta rka P.

¹⁴⁹⁶ bya] D; byed P.

/de ltar dkyil 'khor 'khor bshad la/ /phun sum tshogs pa thams cad sbyin/
/las kyi rjes mthun sku mdog can/ /der ni gtso bo bsgom par bya// (D
15r1)

→ *Dākārṇava*, 15.149c–f.

The maṇḍala wheel is thus taught. He should make [it for the sake] of all [kinds of] success. [While performing a ritual to do so,] he should visualize a leader (hero) on this [maṇḍala], colored in accordance with the [purpose of] ritual.

zhes bya ba ni 'khor lo gsum pa'i dkyil 'khor la rim pa gnyis dang bcas
pa'o//

→ *Dākārṇava*, 15.150–151.

The third circle (Earth Circle) is thus [taught].

The second layer comprising [the Space, Wind and Earth] Circles.¹⁴⁹⁷

9.3.8. *The Enjoyment Layer (1): Fire Circle*

/de nas phyi rol slar yang 'dir/ /me yi 'khor lo bdag gis bshad/
/kha dog dmar po 'bar chen po/ /sum cu drug rtsibs rnam mchog la/
/rnal 'byor (D 15r2) ma slar dgod bya ba/ /lha sogs rigs las byung ma
ste//

→ *Dākārṇava*, 15.152–153b.

Now, here outside, another, I shall explain the Fire Circle, [which is] red in color and is blazing greatly. He should arrange yoginīs born of the gods' clan and others on the excellent thirty-six spokes.

/(1) lha mo (2) klu mo (3) gnod sbyin mo/
/(4) 'byung po ngo bo tsam po'o/
/de kun gsungs pa 'di ni ci/
/lha yi rigs 'byung bshad par bya//
/(5) ma dang (6) chung ma (7) sring mo dang/
/(8) bu mo (9) sring mo'i bu mo dang/
/(10) pha yi sring mo (11) de dang ni/
/zhang (D 15r3) po yi ni chung ma dang//
/(12) chung ma'i spun zla ma dang ni/

¹⁴⁹⁷ *zhes bya ba ni 'khor lo gsum pa'i dkyil 'khor la rim pa gnyis dang bcas pa'o* (literally, "Thus is [the one that] has two layers in the maṇḍala of the third circle," which does not make sense). This is *iti tṛtīya medinīcakram / maṇḍalaih saha dvitīyapuṭam/* in the Sanskrit *Dākārṇava* (15.150–151).

/(13) chung ma yi ni ma dang ni/¹⁴⁹⁸
 /(14) de nyid kyi ni pha yi ma/
 /(15) chung ma yi ni phyi mo dang//¹⁴⁹⁹
 /(16) ma yi ma dang (17) gnyen mo dang/
 /(18) ma yi sbun zla'i (19) bu mo dang/¹⁵⁰⁰
 /(20) rang gi phyi mo'i spun zla dang/
 /(21) spun zla'i bu mo (22) de'i bu mo//
 /(23) pha yi ma dang (24) phyi mo dang/
 /(25) khu (D 15r4) bo yi ni chung ma dang/
 /(26) bu mo'i bu yi chung ma dang/
 /slar yang (27) chung ma'i spun zla dang//
 /(28) rang pha'i sring mo'i (29) bu mo dang/
 /(30) de nyid kyi ni rang rigs skyes/¹⁵⁰¹
 /(31) spun zla'i chung ma (32) bu mo dang/
 /(33) bu nyid kyi ni bu mo dang//¹⁵⁰²
 /bu de yi ni chung ma dang/¹⁵⁰³
 /(34) bu mo'i khyo yi ma yi ni/
 /bu nyid kyi ni sgyug mo (D 15r5) dang/
 /(35) bu mo'i (36) bu mor yang dag bshad//
 /po nya sum cu drug rnam so/ /kha dog dmar por yang dag grags/
 /mtshon cha la sogs sngar dang mtshungs//

→ *Dākārṇava*, 15.153c–160.

[The yoginīs are] (1) Devī, (2) Nāgī, (3) Yakṣiṇī, (4) Bhūtinī, and the solely existing. [The goddess] asked “Is that all?” [Then, those] born of the gods’ clan are stated [by the Blessed One as follows]—(5) Mātā (“mother”),¹⁵⁰⁴ (6) Bhāryā (“wife”), (7) Bhaginī (“sister”), (8) Duhitā (“daughter”),¹⁵⁰⁵ (9) Bhāgineyikā (“sister’s daughter”), (10) Pitur Bhaginī (“father’s sister”), (11) Sā ca Mātulasya Bhāryakī

¹⁴⁹⁸ chung ma yi ni ma dang ni] D; *om.* P.

¹⁴⁹⁹ phyi mo] D; phyi ma P.

¹⁵⁰⁰ sbun zla'i] D; sbun zla sbun zla'i P.

¹⁵⁰¹ de nyid kyi] D; de nyid kyis P.

¹⁵⁰² bu mo dang] D; *om.* P.

¹⁵⁰³ bu de yi ni] D; *om.* P.

¹⁵⁰⁴ Her husband’s name (a masculine form of her name) is Māta according to his mantra. Therefore, it seems that her name, *mātā*, is used here as an *ā*-stem noun and not a nominative of *mātr*. This is also said of all words of “*mātā*” mentioned below that are used as yoginīs’ names.

¹⁵⁰⁵ Her husband’s name (a masculine form of her name) is Duhita according to his mantra. Her name, *duhitā*, is an *ā*-stem noun and not a nominative of *duhitṛ*. This is also said of all *duhitās* mentioned below that are used as yoginīs’ names.

(“and maternal uncle’s that wife”),¹⁵⁰⁶ (12) Bhāryābhaginī (“wife’s sister”), (13) Bhāryāmātā (“wife’s mother”),¹⁵⁰⁷ (14) Tasyaiva Pitur Mātṛkī (“her [viz., wife’s] father’s mother”; tasyaiva is tasyā eva),¹⁵⁰⁸ (15) Bhāryāpitāmahī (“wife’s paternal grandmother”), (16) Mātur Mātā (“mother’s mother”), (17) Bāndhavī (“female relative”), (18) Mātur Bhaginī (“mother’s sister”), (19) Bhāgineyikā (“sister’s daughter”), (20) Svamātur Mātābhaginī (“one’s own mother’s mother’s sister”), (21) Bhāgineyī (“sister’s daughter”). (22) Asya Putrikā (“her [viz., sister’s daughter’s] daughter”; asya is asyāḥ),¹⁵⁰⁹ (23) Pitur Mātā (“father’s mother”), (24) Pitāmahī (“paternal grandmother”), (25) Pitulasya Bhāryakī (“paternal uncle’s wife”), (26) Duhitāputrabhāryī (“daughter’s son’s wife”), and again (27) Bhāryāyā Bhaginī (“wife’s sister”), (28) Svapitur Bhaginī (“one’s own father’s sister”), (29) Putrī (“[one’s own father’s] daughter”), (30) Tasyaiva tu Svagotraḥ (“that same one’s [viz., one’s own father’s] own kinswoman”),¹⁵¹⁰ (31) Bhrātāyā Bhāryā (“brother’s wife”; bhrātāyā[ḥ] is bhrātur), (32) Putrī (“[brother’s] daughter”), (33) Putrasyaiva tu Bhāryakī (“the same son’s wife”),¹⁵¹¹ (34) Duhitāyā Bhartṛmātuḥ Putrasyaiva tu Svasṛkā (“daughter’s husband’s mother’s same son’s sister”), (35) Duhitā (“daughter”), and (36) Putrī (“daughter”).¹⁵¹² The thirty-six female messengers (yoginīs) are [thus] made known. [They are] proclaimed to be red in color, and [their physical features] such as weapons are as before.

/sa ni ring du **song** nyid dang/¹⁵¹³ /**drag po’i** gling du gnas pa mo/¹⁵¹⁴
 /’du bar rtag tu shes bya ste/ /shes rab thabs bdag ngo (**D 15r6**) bo can/
 /nus pa’i ’khor lor ’dir rtag tu/¹⁵¹⁵ /shes bya rang ’dra’i mdzes pa mo/
 /kun du rdo rje’i phreng la sogs/ /lugs ’byung lugs las bzlog pa yis//

¹⁵⁰⁶ According to her mantra, “Sā ca” is a part of her name.

¹⁵⁰⁷ In her mantra, she is simply named “Mātā”. However, in the text she is *chung ma yi ni ma*.

¹⁵⁰⁸ According to her mantra, “Tasyaiva” is a part of her name.

¹⁵⁰⁹ According to her mantra, “Asya (for Asyāḥ)” is a part of her name.

¹⁵¹⁰ According to her mantra, “Tasyaiva tu” is a part of her name.

¹⁵¹¹ According to her mantra, “eva tu” is a part of her name. The same is said of the next yoginī’s name. The text for her name is /bu nyid kyi ni bu mo dang/ /bu de yi ni chung ma dang/ (“the same son’s daughter, that son’s wife”). This is perhaps a corruption. I have accepted the name (“the same son’s wife”) included in her mantra.

¹⁵¹² The names of the male consorts of these yoginīs are (1) Deva, (2) Nāga, (3) Yakṣa, (4) Bhūta, (5) Māta, (6) Bhārya, (7) Bhagina, (8) Duhita, (9) Bhāgineyika, (10) Pitur bhagina, (11) Sā ca Mātulasya bhāryaka, (12) Bhāryābhagina, (13) Mātā, (14) Tasyaiva pitur mātṛka, (15) Bhāryāpitāmaha, (16) Mātur mātā, (17) Bāndhava, (18) Mātur bhagina, (19) Bhāgineyika, (20) Svamātur mātābhagina, (21) Bhāgineya, (22) Asya Putra, (23) Pitur mātā, (24) Pitāmaha, (25) Pitulasya Bhārya, (26) Duhitāputrabhārya, (27) oBhāryāyā Bhagina, (28) Svapitur Bhagina, (29) Putra, (30) Tasyaiva tu Svagotraja, (31) Bhrātāyā Bhārya, (32) Putra, (33) Putrasyaiva tu Bhārya, (34) Duhitāyā Bhartṛmātuḥ Putrasyaiva tu Svasṛka, (35) Duhita, and (36) Putra, according to their mantras.

¹⁵¹³ ring du song nyid | *em.*; ring du spong nyid DP; cf. ring du song nyid *Ḍākārṇava* (15.161a)

¹⁵¹⁴ drag po’i | P; dgra po’i D.

¹⁵¹⁵ ’khor lor | D; ’khor lo P.

→ *Dākārṇava*, 15.161–162.

[Every yoginī on this circle is of] the Far-Reaching Level, [who] lives in the Raudra Continent, is said [to dwell in] the *melāpaka* (“meeting”) [holy site], and has the nature of the wisdom and means. [Every yoginī] always [resides] on this power circle and is to be understood as a beautiful woman [matching her consort hero resembling] her in appearance. All [deities on the circles] such as the Adamantine Circle are [placed] clockwise and anticlockwise.

/g-yon dang g-yas pa'i lag pa yis/ //dir ni mchod pa byed pa yin/¹⁵¹⁶
/phyugs rnams kyi ni sha thams (D 15r7) cad/ /kun du son nas dbul bar
bya//
/btung ba nam pa sna tshogs dbul/ /bldag bya sna tshogs nyid de
bzhin/¹⁵¹⁷
/rang rang stan las langs nas ni/¹⁵¹⁸ /bla ma rdo rje 'dzin pa mchod//
/slar yang 'ongs nas 'khor lo yi/ /mchod pa bcu gnyis rnams la 'o//

→ *Dākārṇava*, 15.163–164.

He certainly performs worship here with the left and right hands. [There are] beasts: Every [practitioner] gathered together should offer the meat of [beast of] all [kinds]. He should offer various kinds of beverage and a variety of foods (the lickable). Having risen from your seat, perform worship! O vajra-holder!¹⁵¹⁹ Again, having come, [he should perform] the circle worship for the twelve [circles].

zhes bya ba ni longs **spyod (D 15v1)** rdzogs pa'i me'i 'khor lo ste dang
pho'o//¹⁵²⁰

→ *Dākārṇava*, 15.165.

The Fire Circle, the first, in the Enjoyment [Layer] is thus [taught].

9.3.9. *The Enjoyment Circle (2): Water Circle*

/de nas da yi phyi rol bshad/ /chu yi 'khor lo rdzu 'phrul che/
/mdog dkar sum cu drug rtsibs la/ /nal 'byor ma ni rim pas bsgom//

→ *Dākārṇava*, 15.166.

¹⁵¹⁶ mchod pa] D; ma phod P.

¹⁵¹⁷ bldag bya] D; blngag bya P.

¹⁵¹⁸ stan las] D; stan la P.

¹⁵¹⁹ /rang rang stan las langs nas ni/ /bla ma rdo rje 'dzin pa mchod/. This is *utthāya cāsanāt svasvāt pūjanam kuru vajradhṛk* in the Sanskrit *Dākārṇava* (15.164ab). The verb (*mchod* or “perform worship”) is the second person.

¹⁵²⁰ longs spyod rdzogs pa'i] P; longs rdzogs pa'i D.

Now, outside that, I explain the Water Circle, [which has] great supernatural power. He should visualize the yoginīs in sequence on the white-colored thirty-six spokes.

/ (1) ma ka ra mo (2) rus sbal (3) nya/¹⁵²¹
 / (4) sbal mo (5) rus sbal (6) chu sram mo/¹⁵²²
 / (7) sdig nag (8) ga ggir ma (9) shi ṅ ma/¹⁵²³
 / (D 15v2) (10) chu yi phug ma (11) srin bu'i gdong ma dang//
 / (12) cha ga ba mo (13) ka rka ṅ mo (14) sū yī mo/¹⁵²⁴
 / (15) chu byi mo dang (16) grog mo'i gdong ma dang/¹⁵²⁵
 / (17) chu yi mi mo dang ni (18) rgod ma dang/
 / (19) glang chen mo dang (20) stag mo (21) ce spyang mo//
 / (22) chu sbrul mo dang (23) dung mo (24) 'gron bu mo/¹⁵²⁶
 / (25) nya physis ma dang (26) nor bu (27) dzi gu ri ma dang/¹⁵²⁷
 / (28) lī sī mo dang (29) dud (D 15v3) du ri ma (30) ka ṅṅṅ/¹⁵²⁸
 / (31) pha ḍa ka mo (32) dā ba kī ma (33) kri mī mo//¹⁵²⁹
 / (34) dzu ṣi dzu ṣi ma dang (35) sha sbrang ma (36) ka lā ma/¹⁵³⁰
 / lha yi gtso mo mchog rnam so/

→ *Ḍākārṇava*, 15.167–170b.

(1) Makarī (“makara”), (2) Kūrmī (“turtle”), (3) Macchā (for Matsyā, “fish”), (4) Viṅgī (for Vyaṅgī, “frog”), (5) Kacchapī (“tortoise”), (6) Oḍrikī (from *udra*, “otter,” or from *oḍra*, some water creature living in Oḍra or Orissa), (7) Sūcī (“scorpion” or some stinging creature), (8) Gaggarī (for Gargarī, “catfish”), (9) Śilī (“a kind of worm or frog”), (10) Jalaguhī (some creature in a “hiding place in water”), (11) Kīṅmukhī (some “worm-face” creature), (12) Phaḍiṅgī (“cricket”), (13) Karkaṭī (“crab”), (14) Sūyī (some creature), (15) Mūṣikā (“mouse”), (16) Pippaṭimukhī (for Pipīlamukhā, some “ant-face” creature), (17) Jalanarī (“mermaid”), (18) Vaḍavī (“mare”), (19) Dantinī (“elephant”), (20) Vyāghrī (“tiger”), (21) Jambukī (“jackal”), (22) Jalāhī (“water snake”), (23) Śaṅkhī (“conch shell”), (24) Kapardī (“cowrie”), (25) Muktikī (“pearl”), (26) Maṅī (another kind of “pearl”), (27) Jigurī (some creature), (28) Līsī

¹⁵²¹ rus sbal] D; ru sbal P.

¹⁵²² rus sbal] D; ru sbal P ◇ chu sram mo] D; chu bsam mo P.

¹⁵²³ ga ggir ma] D; gga ri ma P ◇ shi ṅ ma] D; ṣṅ li ma P.

¹⁵²⁴ ka rka ṅ mo] D; ka ka ru mo P ◇ sū yī mo] D; su sa mo P.

¹⁵²⁵ grog mo'i] D; grogs mo'i P.

¹⁵²⁶ 'gron bu mo] D; mgron bu mo P.

¹⁵²⁷ dzi gu ri ma] D; dzi gu ra ma P.

¹⁵²⁸ lī sī mo] D; lī sa mo P ◇ dud du ri ma] D; dud du ra ma P; cf. dud du ra ma *Ḍākārṇava* (15.169c).

¹⁵²⁹ dā ba kī ma] D; dā ba ka ma P.

¹⁵³⁰ dzu ṣi dzu ṣi ma] P; dzu ṣi ma D; cf. dzu ṣa dzu ṣi ma *Ḍākārṇava* (15.170a) ◇ sha sbrang ma] P; sha sbrang D; cf. sha sbrang ma *Ḍākārṇava* (15.170a).

(some creature), (29) Duddurī (perhaps for Dardurī, “frog”), (30) Karṇoṭī (some water creature), (31) Phaḍakī (some creature), (32) Dāvakī (some creature), (33) Kṛmī (“worm”), (34) Juṣijuṣī (some creature perhaps sounding “juṣi juṣi”), (35) Daṃśakī (“gadfly”), and (36) Kalī (some creature).¹⁵³¹ [They are] eminent female leaders of gods.

/de ltar kha dog rang bzhin ni/ /dkar mo'am rang rang rigs skyes pa'o//
 /gdong pa rang rang gzugs kyis te/ /rnal 'byor ma'i rim ji bzhin no/
 /nye ba'i (D 15v4) 'du ba nyid dang ni/ /sa ni mi g-yo ba mchog go//
 /'dzam bu'i gling du gnas par ni/¹⁵³² /shes bya mtshon cha sngon bzhin
 no/

→ *Dākārṇava*, 15.170c–172b.

Born of their specific clans, [the yoginīs] have the appearances colored in this way.¹⁵³³ Alternatively, [their color is] white. The yoginīs have faces of their specific forms in order.¹⁵³⁴ [Every yoginī] is to be discerned as [an inhabitant of] the *upamelāpaka* (“near to the meeting”) [holy site], to be [of] the Immovable Level, to be unexcelled, and to live in the Jambū Continent. [Their] weapons are as before.

/yang na gang ba'i ri sog's kyis/¹⁵³⁵ /mi rnams sum cu drug blta'o/¹⁵³⁶
 /gnas sog's rim pa de rnams su/ /mi mo dngos su yang dag bya//
 /'dzam (D 15v5) bu gling 'di de yis ni/¹⁵³⁷ /dum bu bcu gnyis kyis brgyan
 pa'o/

→ *Dākārṇava*, 15.172c–173.

Alternatively, [the yoginīs'] male consorts are regarded as the thirty-six [male deities residing in the respective holy sites], starting with Pūrṇagiri. He should make their

¹⁵³¹ The names of the male consorts of these yoginīs are (1) Makara, (2) Kūrma, (3) Maccha, (4) Viṅga, (5) Kacchapa, (6) Oḍrika, (7) Sūca, (8) Gaggara, (9) Śīla, (10) Jalaguha, (11) Kīṭimukha, (12) Phaḍiṅga, (13) Karkaṭa, (14) Sūya, (15) Mūṣka, (16) Pippaṭimukha, (17) Jalanara, (18) Vaḍava, (19) Dantin, (20) Vyāghra, (21) Jambuka, (22) Jalāhi, (23) Śaṅkha, (24) Kaparda, (25) Muktika, (26) Maṇi, (27) Jigura, (28) Līsa, (29) Duddura, (30) Karṇoṭa, (31) Phaḍaka, (32) Dāvaka, (33) Kṛmi, (34) Juṣijuṣi, (35) Daṃśaka, and (36) Kala, according to their mantras.

¹⁵³² 'dzam bu'i] *corr.*; 'jam bu'i D; dzam bu'i P.

¹⁵³³ This perhaps means that the body colors of the yoginīs are same as those of the creatures that constitute their names.

¹⁵³⁴ The text is /gdong pa rang rang gzugs kyis te/ /rnal 'byor ma'i rim ji bzhin no/, which is *mukhaṃ ca svasvarūpāṇi yoginīnāṃ yathākramāt* in the parallel line in the *Dākārṇava* (15.171ab). This means that that the yoginīs have faces of the creatures in line with their names.

¹⁵³⁵ gang ba'i ri] *em.*; gang ba'i rigs DP; cf. gang ba'i ri *Dākārṇava* (15.172c).

¹⁵³⁶ blta] D; lta P.

¹⁵³⁷ 'dzam bu] D; 'dzam bu'i P.

faces similar to [their] female consorts' [faces],¹⁵³⁸ corresponding to the order of [the twelve classes of holy site] starting with the *pīṭha*. This, the Jambū Continent, is thereby adorned with twelve sections.

/ba tshwa zhes bya'i rgya mtshor ni/¹⁵³⁹ /de ru gtogs pa'i skye bo
rnams//
/drod gsher skyes dang 'du 'phrod las/¹⁵⁴⁰ /skyes pa mngal nas skye bar
bsam/¹⁵⁴¹
/'khor lo 'di ni drod gsher skyes/¹⁵⁴² /me yi 'khor lo mngal (D 15v6) skyes
so//
/mtshan nyid thams cad yongs rdzogs pa'i/ /shes rab thabs bdag nyid
rang ngo/

→ *Ḍākārṇava*, 15.174–175.

The ocean is named Saline—creatures belonging to it are associated with the moisture-born [deities on the Water Circle]. [He should understand] humans to be among the womb-born. The moisture-born belong to this, [the Water] Circle. The womb-born belong to the Fire Circle. Replete with all [kinds of good] characteristics, [the Water Circle] itself has the nature of wisdom and means.

zhes bya ba ni chu'i 'khor lo ste gnyis pa'o//¹⁵⁴³

→ *Ḍākārṇava*, 15.176.

The Water Circle, the second, is thus [taught].

9.3.10. *The Enjoyment Circle (3): Knowledge Circle*

/de nas de yi phyi rol 'chad/ /kun nas ye shes 'khor lo'o/
/sum cu drug rtsibs sna tshogs mdog/ /lha min mo'i (D 15v7) rigs rim pa
dang//

→ *Ḍākārṇava*, 15.177.

Now, outside that, I shall explain the Knowledge Circle entirely, [which is] multicolored and has thirty-six spokes corresponding to the sequence of the asuras' clan.

¹⁵³⁸ *de rnams su/ /mi mo dngos su yang dag bya/* (literally, “he should make really perfectly female consorts in them” or equivalent). I have followed the text *teṣu nārīsamaṇi kuryān mukhaṇi* in the parallel line in the *Ḍākārṇava* (15.173ab), whose Tibetan is also *de rnams su/ /mi mo dngos su yang dag bya/*.

¹⁵³⁹ ba tshwa] P; ba tsha D; cf. ba tshwa *Ḍākārṇava* (15.174a).

¹⁵⁴⁰ 'phrod] D; 'phros P.

¹⁵⁴¹ mngal] P; mang la D; cf. mngal *Ḍākārṇava* (15.174d).

¹⁵⁴² drod gsher] P; dred gsher D; cf. drod gsher *Ḍākārṇava* (15.175a).

¹⁵⁴³ 'khor lo] D; 'khor lo'i P.

/(1) til mchog ma dang (2) phul du bde/
 /(3) lha yi bu mo (4) dga' chen mo/
 /(5) dga' dang (6) dgar grags (7) pad chen ma/
 /(8) dung can (9) sna tshogs (10) glang chen ma//¹⁵⁴⁴
 /(11) gzugs chen mo dang (12) gzugs mdzes ma/¹⁵⁴⁵
 /(13) 'dod chags (14) rnam sgeg (15) bde ba mo/¹⁵⁴⁶
 /(16) me tog 'dod ma (17) u tpal (**D 16r1**) dkar/
 /(18) u tpal sngo dang (19) mdzes ma dang//
 /(20) 'dod chags ma dang (21) 'dod chags che/
 /(22) rol grags ma dang (23) rol chen ma/
 /(24) myos ma dang ni (25) myos dga' ma/
 /(26) 'dod pa mo dang (27) 'dod chen mo//
 /(28) bde las byung dang (29) bde ldan ma/¹⁵⁴⁷
 /(30) mthun mchog ma dang (**D 16r2**) (31) byams pa mo/
 /(32) skal **bzang** ldan ma (33) skal **bzang** mo/¹⁵⁴⁸
 /(34) dma' ba mo dang (35) zhum pa mo//
 /(36) skyes gzugs mar ni grags pa ste/
 /rnal 'byor ma yi gtso mo mchog/

→ *Dākārṇava*, 15.178–182b.

(1) Tilottamī (“the best sesame seed”), (2) Atisukhā (“extraordinary pleasure”), (3) Apsarasī (*apsaras* + female ending *ī*; “apsaras”), (4) Mahārati (“greatly pleased”), (5) Ratī (“sexual pleasure”), (6) Ratākhyī (“named *ratā* or pleasant”), (7) Padminī (“having a lotus”),¹⁵⁴⁹ (8) Śaṅkhinī (“having a conch shell”), (9) Citriṇī (“having a variety of things”), (10) Gajinī (“elephant”), (11) Mahārūpī (“great appearance”), (12) Surūpī (“good appearance”), (13) Kāntī (“love”), (14) Vilāsinī (“charming woman”), (15) Sukhī (“pleasure”), (16) Puṣpakāmī (“wishing a flower”), (17) Kumudī (water lily), (18) Nīlotpalī (blue lotus), (19) Sundarī (“beautiful”), (20) Rāgī (“desire”), (21) Mahārāgī (“great desire”), (22) Ramākhyī (“named “pleasing”), (23) Mahāramakī (“greatly pleasing”), (24) Madanī (“love passion”), (25) Madanapriyī (“love and favor”), (26) Kāminī (“amorous”), (27) Mahākāminī (“very amorous”), (28) Sukhodbhavā (“born of pleasure”), (29) Sukhamatī (“having pleasure”), (30) Priyatamī (“dearest”), (31) Premakī (“affection”), (32) Saubhāgyamatī (“having

¹⁵⁴⁴ dung can] D; dum can P.

¹⁵⁴⁵ gzugs chen mo] D; gzugs chen ma P.

¹⁵⁴⁶ rnam sgeg] D; rnam sgeg P.

¹⁵⁴⁷ bde ldan ma] D; bde ldan pa P.

¹⁵⁴⁸ (First) skal bzang] P; skal bzangs D ◇ (Second) skal bzang] P; skal bzangs D.

¹⁵⁴⁹ *pad chen ma* (suggesting “Mahāpadma”). However, her name is Padminī according to her mantra and the *Dākārṇava* (15.178c). The text *pad chen ma* may be a corruption of *pad ma can*.

good fortune”), (33) Saubhāgyī (“happy”), (34) Meṇukī (lower woman),¹⁵⁵⁰ (35) Pradyumnakī (“pleasant”),¹⁵⁵¹ and (36) Jātirūpī (“birth and form”)¹⁵⁵² are declared to be the yoginīs [on this circle], the best female leaders.

/thams cad shes rab thabs bdag nyid/ /rnam pa sna tshogs mdog de
bzhin//
/phyag dang mtshon cha sngon bzhin (D 16r3) shes/ /legs pa'i blo gros sa
de bzhin/

→ *Dākārṇava*, 15.182c–183b.

All [yoginīs and heroes] have the nature of wisdom and means. The color [of their bodies] is manifold like [the color of the circle]. The weaponry in hand is as before, and the Eminence Level is to be known.

/dur khrod rin po cher **snang ba**/¹⁵⁵³ /rang byung bde ba byed pa
po//¹⁵⁵⁴
/de phyir longs spyod rdzogs sku'o//

→ *Dākārṇava*, 15.183c–184a.

[The Knowledge Circle is] the *śmaśāna* (“charnel ground”) [class of holy sites] and appears to be a jewel. [The yoginīs and their consort heroes are] performers of self-existing pleasure. Therefore, [this layer is connected with] the Enjoyment Body.

de nas de yi phyi rol du/
(499) zla gdugs dang/ (500) 'od 'phro ba dang/ (501) dri med rgyal po
dang/ (502) ye shes grags pa dang/ (503) kun du rgyal ba dang/ (D 16r4)
(504) yon tan 'od dang/ (505) sgra grags dang/ (506) zla ba rgyas pa dang/
(507) pa dma'i 'od zer dang/ (508) brtul zhugs bzang po dang/ (509) sgron
ma'i rgyal po dang/

¹⁵⁵⁰ The translation, “lower woman,” is based on the Tibetan translation, *dma' ba mo*.

¹⁵⁵¹ *zhum pa mo* (“depressed,” or equivalent). It does not appear to be a translation of Pradyumnakī (“pleasant,” her name recited in her mantra). Her name in the *Dākārṇava* is Pradyumukhī, but its Tibetan translation is the same, *zhum pa mo*.

¹⁵⁵² The names of the male consorts of these yoginīs are (1) Tilottama, (2) Atisukha, (3) Apsarasa, (4) Mahārati, (5) Rati, (6) Ratākhyā, (7) Padmaka, (8) Śaṅkhin, (9) Citraka, (10) Gajaka, (11) Mahārūpa, (12) Surūpa, (13) Kānti, (14) Vilāsin, (15) Sukha, (16) Puṣpakāma, (17) Kumuda, (18) Nilotpala, (19) Sundara, (20) Rāga, (21) Mahārāga, (22) Ramākhyā, (23) Mahāramaka, (24) Madana, (25) Madanapriya, (26) Kāmika, (27) Mahākāmika, (28) Sukhodbhava, (29) Sukhamati, (30) Priyatama, (31) Premaka, (32) Saubhāgyamat, (33) Saubhāgya, (34) Meṇuka, (35) Pradyumnaka, and (36) Jātirūpa, according to their mantras.

¹⁵⁵³ snang ba] P; sna dang D; cf. snang ba *Dākārṇava* (15.183c).

¹⁵⁵⁴ rang byung] D; rang 'byung P.

(499) Somacchattra, (500) Arciṣmat, (501) Vimalarāja, (502) Jñānakīrti, (503) Saṃjayin, (504) Guṇaprabha, (505) Vighuṣṭaśabda, (506) Pūrṇacandra, (507) Padmaraśmi, (508) Suvrata, (509) Pradīparāja,

(510) glog gi tog dang/ (511) 'od zer rgyal po dang/ (512) skar mkhan dang/ (513) grags pa rdzogs ldan dang/ (514) pa dma'i snying po dang/ (515) rgyal dang/ (516) spyān mdzes (**D 16r5**) dang/ (517) rnyog pa med pa'i don dang/ (518) drag shul **sde ba** dang/¹⁵⁵⁵ (519) bsod nams gzi brjid dang/

(510) Vidyutketu, (511) Raśmirāja, (512) Jyotiṣka, (513) Saṃpannakīrti, (514) Padmagarbha, (515) Puṣya, (516) Cārucocana, (517) Anāvīlārtha, (518) Ugrasena, (519) Puṇyatejas,

(520) mthu rtsal can dang/ (521) thogs pa med pa'i blo dang/ (522) sgra gcan lha dang/ (523) ye shes **phung po** dang/¹⁵⁵⁶ (524) kha lo sgyur dang/ (525) skye dbang mtshungs dang/ (526) me tog gi tog dang/ (527) sgra gcan 'dzin (**D 16r6**) dang/ (528) rtsi sman chen po dang/ (529) rgyu skar rgyal po dang/

(520) Vikrama, (521) Aśaṅgamati, (522) Rāhudeva, (523) Jñānarāśi, (524) Sārathi, (525) Janendrakalpa, (526) Puṣpaketu, (527) Rāhula, (528) Mahauṣadhi, (529) Nakṣatrarāja,

(530) sman pa'i rgyal po dang/ (531) bsod nams glang po dang/ (532) gcod par mdzad pa dang/ (533) rnam par grags pa'i rgyal po dang/ (534) nyi ma'i 'od zer dang/ (535) chos kyi mdzod dang/ (536) blo gros bzang po dang/ (537) yon tan dbang mtshungs dang/¹⁵⁵⁷ (538) rdo rje'i (**D 16r7**) sde dang/ (539) shes rab brtsegs dang/

(530) Vaidyarāja, (531) Puṇyahastin, (532) Takṣaka, (533) Vighuṣṭarāja, (534) Sūryaraśmi, (535) Dharmakośa, (536) Sumati, (537) Guṇendrakalpa, (538) Vajrasena, (539) Prajñākūṭa,

(540) legs par gnas pa dang/ (541) blo sbyangs dang/ (542) tshangs pa'i dbyangs dang/ (543) yon tan mchog dang/ (544) 'brug sgra dbyangs dang/ (545) mngon par shes pa'i tog dang/ (546) tog gi 'od dang/ (547) dge ba dang/ (548) tshangs pa dang/ (549) skyes mchog dang/

¹⁵⁵⁵ sde ba] *em.*; bde ba DP; cf. sde *Bhadrakalpika* (D 94, 99r5).

¹⁵⁵⁶ phung po] P; dung po or ngung po D; cf. phung *Bhadrakalpika* (D 94, 99r5).

¹⁵⁵⁷ yon tan dbang] D; yon tan P.

(540) Susthita, (541) Cīrṇabuddhi, (542) Brahmagoṣa, (543) Guṇottama, (544) Garjitasvara, (545) Abhijñāketu, (546) Ketuprabha, (547) Kṣema, (548) Brahman, (549) Puṃgava,

(550) spyan (**D 16v1**) sdug pa dang/ (551) klus byin pa dang/ (552) bden pa'i tog dang/ (553) brgyan pa dang/¹⁵⁵⁸ (554) zhum pa med pa'i dbyangs dang/ (555) rin chen 'od dang/ (556) dbyangs byin dang/ (557) seng ge dang/ (558) 'od zer sna tshogs dang/ (559) ye shes dpa' bo dang/

(550) Laḍitanetra, (551) Nāgadatta, (552) Satyaketu, (553) Maṇḍita, (554) Adīnagoṣa, (555) Ratnaprabha, (556) Ghoṣadatta, (557) Siṃha, (558) Citraraśmi, (559) Jñānaśūra,

(560) pa dma'i phung po dang/ (561) me tog rgyas pa dang/ (562) mthu rtsal stabs dang/¹⁵⁵⁹ (**D 16v2**) (563) bsod nams phung po dang/ (564) gzugs mchog dang/ (565) skar mkhan dang/ (566) zla ba'i sgron ma dang/ (567) **gzi brjid** phung po dang/¹⁵⁶⁰ (568) byang chub rgyal po dang/ (569) mi zad pa dang/¹⁵⁶¹

(560) Padmarāśi, (561) Puṣpita, (562) Vikrāntagāmin, (563) Puṇyarāśi, (564) Śreṣṭharūpa, (565) Jyotiṣka, (566) Candrapradīpa, (567) Tejorāśi, (568) Bodhirāja, (569) Akṣaya,

(570) mngon rtogs spyan dang/ (571) yan lag rgyas pa dang/ (572) yul 'khor dang shes rab dang/ (573) mchog dang/ (574) gzi brjid (**D 16v3**) tshim mdzad dang/ (575) shes rab 'byin dang/ (576) 'jam pa'i dbyangs dang/ (577) chags pa med pa'i mdzod dang/ (578) gtso bos byin dang/ (579) gtso bo dang/

(570) Subuddhinetra, (571) Pūritāṅga, (572) Prajñārāṣṭra, (573) Uttama, (574) Toṣitatejas, (575) Prajñādatta, (576) Mañjughoṣa, (577) Asaṅgakośa, (578) Jyeṣṭhadatta, (579) Śreṣṭha,

(580) ye shes mthu rtsal dang/ (581) 'od 'phro can dang/ (582) dbang po dang/ (583) shugs 'chang dang/ (584) skar rgyal dang/ (585) 'od bzangs dang/¹⁵⁶² (586) grags pa byin (**D 16v4**) dang/ (587) gzugs bzang po dang/ (588) rgyal po dang/ (589) don grub pa dang/

¹⁵⁵⁸ brgyan pa | D; rgyan pa P.

¹⁵⁵⁹ rtsal | D; stsal P.

¹⁵⁶⁰ gzi brjid | P; gzi brjed D.

¹⁵⁶¹ zad pa | D; bzad pa P.

¹⁵⁶² bzangs | D; bzang P.

(580) Jñānavikrama, (581) Arciṣmat, (582) Indra, (583) Vegadhārin, (584) Tiṣya, (585) Suprabha, (586) Yaśodatta, (587) Surūpa, (588) Rājan, (589) Arthasiddhi,

(590) seng ge'i sde dang/ (591) nor bu'i lha dang/ (592) grags pa dang/
(593) rgyal ba dang/ (594) **rgya chen** snying po dang/¹⁵⁶³ (595) bsod nams
'od zer dang/ (596) smrang 'don pa dang/¹⁵⁶⁴ (597) sgron ma'i rgyal po
dang/ (598) ye shes brtsegs pa dang/ (599) lha mchog (**D 16v5**) dang/

(590) Siṃhasena, (591) Vāsava,¹⁵⁶⁵ (592) Yaśas, (593) Jaya, (594) Udāragarbha, (595) Puṇyaraśmi, (596) Śrotriya, (597) Pradīparāja, (598) Jñānakūṭa, (599) Uttamadeva,

(600) sa bdag dang/ (601) rnam grol brnyes dang/ (602) gtsug gi gser
dang/ (603) sgra gcan bzang po dang/ (604) thub dka' dang/ (605) thub
gsal dang/ (606) zla ba'i 'od zer dang/ (607) gser gyi 'od dang/¹⁵⁶⁶ (608)
legs byin dang/ (609) lha'i yon tan dbang po dang/

(600) Pārthiva, (601) Vimuktilābhin, (602) Suvarṇacūḍa, (603) Rāhubhadra, (604) Durjaya, (605) Muniprasanna, (606) Somaraśmi, (607) Kāñcanaprabha, (608) Sudatta, (609) Guṇendradeva,

(610) chos kyi gdugs dang/ (611) bsod nams lag (**D 16v6**) dang/¹⁵⁶⁷ (612)
chags med dang/ (613) ye shes gya nom dang/ (614) blo zhib mo dang/
(615) gzi byin thams cad dang/ (616) rtsi sman dang/ (617) rnam grol tog
dang/ (618) 'od kyi mdzod dang/ (619) ye shes rgyal po dang/

(610) Dharmacchattra, (611) Puṇyabāhu, (612) Asaṅga, (613) Praṇītajñāna, (614) Sūkṣmabuddhi, (615) Sarvatejas, (616) Oṣadhi, (617) Vimuktaketu, (618) Prabhākośa, (619) Jñānarāja,

(620) 'jigs mdzad dang/ (621) chu bo **spong ba** dang/¹⁵⁶⁸ (622) thogs med
grags pa dang/ (623) bden pa'i phung po dang/ (**D 16v7**) (624) dbyangs
snyan dang/ (625) ri dbang mtshungs dang/ (626) chos brtsegs dang/¹⁵⁶⁹
(627) thar pa'i gzi byin dang/ (628) legs 'dzin dang/ (629) rab tu zhi ba'i
sku dang/

¹⁵⁶³ rgya chen] *em.*; rgyal chen DP; cf. rgya chen *Bhadrakalpika* (D 94, 99v3).

¹⁵⁶⁴ 'don pa] D; 'dod pa P.

¹⁵⁶⁵ *Nor bu'i lha* for Vāsava. Although it makes sense, the text is perhaps a corruption of *nor lha'i bu* (*Bhadrakalpika*, D 94, 99v2).

¹⁵⁶⁶ 'od] D; 'od zer P.

¹⁵⁶⁷ lag] D; lags P.

¹⁵⁶⁸ spong ba] P; sbong ba D; cf. spong *Bhadrakalpika* (D 94, 99v4).

¹⁵⁶⁹ brtsegs] D; rtsegs P.

(620) Bhīṣaṇa, (621) Oghakṣaya, (622) Asaṅgakīrti, (623) Satyarāśi, (624) Susvara, (625) Girīndrakalpa, (626) Dharmakūṭa, (627) Mokṣatejas, (628) Śobhita,¹⁵⁷⁰ (629) Praśāntagātra,

(630) yid du 'ong ba'i gsung dang/ (631) blo sbyangs pa dang/ (632) chu lha dang/ (633) 'gro bas mchod dang/ (634) seng ge'i logs dang/ (635) chos kyī mthu rtsal dang/ (636) skal (**D 17r1**) pa bzang po dang/¹⁵⁷¹ (637) mi 'khrugs pa'i mdog dang/ (638) gzi brjid rgyal po dang/ (639) rtogs mdzad dang/

(630) Manojñavākya, (631) Cīrṇabuddhi, (632) Varuṇa, (633) Jagatpūjita, (634) Siṃhapārśva, (635) Dharmavikrāmin, (636) Subhaga, (637) Akṣobhyavarṇa, (638) Tejorāja, (639) Bodhana,

(640) spyān legs pa dang/ (641) don la gnas pa'i blo mnga' ba dang/ (642) snang ba'i 'od zer dang/ (643) spos kyī gzi brjid dang/ (644) kun du dga' bar mdzad pa dang/ (645) don yod par (**D 17r2**) gshegs pa dang/ (646) khro ba bcom dang/ (647) gzugs mchog dang/ (648) legs gshegs dang/ (649) rab tu sbyin par grags dang/

(640) Sulocana, (641) Sthitārthabuddhi, (642) Ābhāsaraśmi, (643) Gandhatejas, (644) Saṃtoṣaṇa, (645) Amoghagāmin, (646) Bhasmakrodha, (647) Vararūpa, (648) Sukrama, (649) Pradānakīrti,

(650) 'od gtsang dang/ (651) lha'i nyi ma dang/¹⁵⁷² (652) shes rab byin pa dang/¹⁵⁷³ (653) mnyam par gzhang pa'i bdag nyid dang/¹⁵⁷⁴ (654) gzi mdangs dang/ (655) rgyal rigs dang/ (656) skal (**D 17r3**) ldan shing rta dang/ (657) gser mchog dang/ (658) rnam par grol ba'i **gtsug** dang/¹⁵⁷⁵ (659) chos ldan dang/

(650) Śuddhaprabha, (651) Devasūrya, (652) Prajñādatta, (653) Samāhitātman, (654) Ojastejas, (655) Kṣatriya, (656) Bhāgīrathin,¹⁵⁷⁶ (657) Suvarṇottama, (658) Vimuktacūḍa, (659) Dhārmika,

¹⁵⁷⁰ For Śobhita, the text is *legs 'dzin*. In the *Bhadrakalpika* (D 94, 99v5), the Tibetan translation of his name is *legs mdzad*.

¹⁵⁷¹ skal pa | D; bskal pa P.

¹⁵⁷² lha'i | D; lha yi P.

¹⁵⁷³ shes rab | D; shas rab P.

¹⁵⁷⁴ gzhang pa'i | D; bzhag pa'i P.

¹⁵⁷⁵ gtsug | *em.*; gtsug lag DP; cf. gtsug *Bhadrakalpika* (D 94, 99v7)

¹⁵⁷⁶ I have chosen Bhāgīrathin from the *Sarvavadrodayā* (Moriguchi 1989, p. 24).

(660) spos gnas dang/ (661) dregs spangs dang/ (662) ye shes mdzod dang/
(663) tshangs par gshegs dang/ (664) tsa ndan dang/¹⁵⁷⁷ (665) mya ngan
med dang/ (666) seng ge'i 'od zer dang/ (667) yul 'khor tog dang/ (668)
pa dma'i (D 17r4) snying po dang/ (669) gzi brjid mtha' yas dang/

(660) Sthitagandha, (661) Madaprahāṇa, (662) Jñānakośa, (663) Brahmagāmin, (664)
Candana, (665) Aśoka, (666) Siṃharaśmi, (667) Keturāṣṭra, (668) Padmagarbha, (669)
Anantatejas,

(670) lha'i 'od zer dang/ (671) shes rab **me tog** dang/¹⁵⁷⁸ (672) mkhas pa
dang/ (673) ye shes 'byor ldan dang/ (674) tshangs pa'i dbyig dang/ (675)
phyag na rin chen dang/ (676) dbang ldan dang/ (677) rdzogs par gsungs
dang/ (678) mchog tu gsungs dang/ (679) mchod 'os dang/ (D 17r5)

(670) Devaraśmi, (671) Prajñāpuṣpa, (672) Vidvas, (673) Samṛddhajñāna, (674)
Brahmavasū, (675) Ratnapāṇi, (676) Indrama, (677) Anupamavādin, (678)
Jyeṣṭhavādin, (679) Pūjya,

(680) skar rgyal dang/ (681) nyi ma dang/ (682) 'dam las rgyal ba dang/
(683) ye shes brnyes pa dang/ (684) grub pa dang/ (685) rma bya dang/
(686) chos byin dang/ (687) phan par bzhed pa dang/ (688) ye shes ldan
pa dang/ (689) grags pa dang/

(680) Tiṣya, (681) Sūrya, (682) Uttīrṇapaṅka, (683) Jñānaprāpta, (684) Siddhi, (685)
Mayūra, (686) Dhārmika,¹⁵⁷⁹ (687) Hitaiṣin, (688) Jñānin, (689) Yaśas,

(690) 'od zer gyi dra ba dang/ (691) rnam par bcom pa dang/ (692) bai
ḍū rya'i snying po dang/ (693) me tog dang/ (D 17r6) (694) lha'i rgyal
po dang/ (695) zla ba dang/ (696) dran pa'i 'od dang/ (697) dge ba'i 'od
dang/ (698) yon tan mchog ma kun gyi 'od dang/ (699) rin po che'i dpal
dang/

(690) Jālaraśmi, (691) Vijita, (692) Vaiḍūryagarbha, (693) Puṣpa, (694) Devarāja, (695)
Śaśin, (696) Smṛtiprabha, (697) Kuśalāprabha, (698) Sarvavaragunāprabha, (699)
Ratnaśrī,

(700) skyes bu zla ba dang/ (701) sgra gcan dang/ (702) bdud rtsi'i 'od
dang/ (703) 'jigs rten gyi mchog dang/ (704) skar ma'i 'od dang/ (705)

¹⁵⁷⁷ tsa ndan] D; tsan dan P.

¹⁵⁷⁸ me tog] *em.*; tog DP; cf. me tog *Bhadrakalpika* (D 94, 100r1).

¹⁵⁷⁹ I have chosen Dhārmika from (Weller 1928, p. 87) and the Sarvavajrodayā (Moriguchi 1989, p. 26).
However, (Weller 1928, p. 87) also has Dharmada, which is nearer to *chos byin*.

zhi ba'i stobs dang/ (706) ye shes rgya mtsho (**D 17r7**) dang/ (707) ri bo'i dbang po dang/ (708) rab tu zhi ba dang/ (709) yon tan mtha' yas pa'i stobs dang/

(700) Guṇacandra,¹⁵⁸⁰ (701) Rāhu, (702) Amṛtaprabha, (703) Lokajyeṣṭha, (704) Jyotiṣprabha, (705) Śāntagati,¹⁵⁸¹ (706) Jñānasāgara, (707) Parvatendra, (708) Praśānta, (709) Guṇakotibala,

(710) lha'i dbang po dang/ (711) dbyangs snyan dang/ (712) ngos bzangs dang/¹⁵⁸² (713) don la gnas pa dang/ (714) yon tan gzi brjid dpal dang/ (715) mkhyen ldan zla med dang/ (716) nga ro dpag med dang/ (717) 'od bzangs dang/¹⁵⁸³ (**D 17v1**) (718) shin tu thugs gzhungs dang/ (719) don dgongs gti mug bral ba dang/

(710) Deveśvara, (711) Mañjughoṣa, (712) Supārśva, (713) Sthitārtha, (714) Guṇatejaśrī, (715) Anuttarajñānin, (716) Amitasvara, (717) Sukhābha,¹⁵⁸⁴ (718) Sumedhas, (719) Vigatamohārthacintin,

(720) dbyangs kyi yan lag khyad 'phags dang/ (721) mchog tu mdzes par gshegs dang/¹⁵⁸⁵ (722) zhi ba'i don dang/ (723) skyon med dang/ (724) blo sbyangs dge ba dang/ (725) pa dma'i mdzod dang/ (726) 'od zer bzang po dang/ (727) spobs pa'i (**D 17v2**) mdog dang/ (728) stegs bzang po dang/ (729) tshogs kyi dbang po dang/

(720) Viśiṣṭhasvarāṅga, (721) Laḍitāgragāmin, (722) Śāntārtha, (723) Adoṣa, (724) Śubhacīrṇabuddhi, (725) Padmottara,¹⁵⁸⁶ (726) Suraśmi, (727) Pratibhānavarṇa, (728) Sutīrtha, (729) Gaṇendra,

(730) bsnyengs pa dang bral ba dang/ (731) ye shes bzhed pa dang/ (732) spobs pa'i spyang dang/ (733) blo'i mchog dang/ (734) zla ba dang/ (735) rin chen zla 'od dang/ (736) bsnyengs pa med pa dang/ (737) gzigs pa med pa dang/ (738) tshangs pa'i dbyangs dang/ (**D 17v3**) (739) dbyangs bzang po dang/

¹⁵⁸⁰ Guṇacandra for *skyes bu zla ba*. The *Sarvavajrodayā* also has Guṇacandra for *skyes bu zla ba* (Moriguchi 1989, p. 26).

¹⁵⁸¹ *Zhi ba'i stobs* for Śāntagati, alternatively Gamanaśiva (Moriguchi 1989, p. 26). The text should be *zhi ba'i stabs* (which can be found in the *Bhadrakalpika*, D 94, 322r), but it is also *zhi stobs* in the parallel passage in the *Bhadrakalpika* (D 94, 100r3).

¹⁵⁸² bzangs] D; bzang P.

¹⁵⁸³ bzangs] D; bzang P.

¹⁵⁸⁴ Sukhābha for 'od bzangs or 'od bzang. The *Sarvavajrodayā* also has Sukhābha for 'od bzangs (Moriguchi 1989, pp. 26–27).

¹⁵⁸⁵ gshegs] D; gshegs pa P.

¹⁵⁸⁶ Padmottara for pa dma'i mdzod. This is also the case in the *Sarvavajrodayā* (Moriguchi 1989, p. 26).

(730) Vigatabhaya, (731) Jñānaruci, (732) Pratibhānacakṣus, (733) Varabuddhi, (734) Candra, (735) Ratnābhacandra,¹⁵⁸⁷ (736) Abhaya, (737) Mahādarśana,¹⁵⁸⁸ (738) Brahmaruta, (739) Sughoṣa,

(740) shes rab chen po'i stegs dang/ (741) blo gros zla med dang/ (742) rdo rje mkhregs pa dang/¹⁵⁸⁹ (743) byang chub blo gros dang/ (744) ljon shing dbang po dang/ (745) gdangs snyan pa dang/ (746) bsod nams kyi stobs dang/ (747) mthu'i dpal rnams so//

(740) Mahāprajñātīrtha, (741) Asamabuddhi, (742) Vajrasaṃhata,¹⁵⁹⁰ (743) Buddhimati, (744) Drumendra, (745) Ghoṣasvara, (746) Puṇyabala, and (747) Sthāmaśrī.

/shar la sogs pa'i sgo bzhi ru/ /**(D 17v4)** rnal 'byor ma rnams rim bzhin du/
 /(1) dkar mo (2) chom rkun (3) ro langs ma/¹⁵⁹¹ /(4) za phod ma yang rnam par dgod//
 /grwa la gnas pa'i lha mo bzhi/ /(5) sbos mo (6) ri khrod ma de bzhin/
 /(7) gtum mo dang ni (8) g-yung mo ste/ /rim pas sngon bzhin brtag ces bya//

→ *Dākārṇava*, 15.185–186.

[These] yoginīs [reside] at the four gates starting with the east in order: (1) Gaurī, (2) Caurī, (3) Vetālī, and (4) Ghasmarī. He should place [them], again. The four goddesses residing in the [four] corners are (5) Pukkasī, (6) Śabarī, (7) Caṇḍālī, and (8) Ḍombinī (Ḍombī) in order. [These yoginīs] are to be discerned as before.

/dkyil 'khor 'khor lo gsum **(D 17v5)** pa la/ /dga' ba bzhi ni dag pa yis/
 /kun nas ri mo bzhi can no//¹⁵⁹²

→ *Dākārṇava*, 15.184b–d.

Four lines are [drawn] in terms of the purity of the Fourfold Pleasure on the circuit of [this] maṇḍala (layer) [comprising] the three circles.

¹⁵⁸⁷ I have chosen Ratnābhacandra from the *Sarvavajrodāyā* (Moriguchi 1989, p. 28).

¹⁵⁸⁸ *Gzigs pa med pa* (Adarśana?) for Mahādarśana. The text is perhaps a corruption of *gzigs pa chen po* (see *gzigs pa che*, *Bhadrakalpika*, D 94, 100r5).

¹⁵⁸⁹ mkhregs pa] D; mkhregs P.

¹⁵⁹⁰ Emendation of Vajrasaṃhatabuddhi from the *Sarvavajrodāyā* (Moriguchi 1989, p. 28).

¹⁵⁹¹ dkar mo] D; dkar po P.

¹⁵⁹² bzhi] D; bzhin P.

/phyi rol dur khrod 'khor lo ni/ /chu yi dkyil 'khor dbus su ste/
 /(1) byis pa gsod dang (2) lhag ma za/ /(3) g-yul drag po dang (4) mche
 ba kun//¹⁵⁹³
 /shar la sogs pa g-yon skor du/ /de ltar brtse ba chen pos bsam/
 /(D 17v6) (5) du ba mun nag nang gi (6) me/ /(7) hā hā'i sgra dang (8) sgra
 chen no//

→ *Dākārṇava*, 15.187–188.

A circle of charnel grounds is outside [the four gates and four corners] in the interior of the Knowledge Circle. (1) Bālamṛtyu, (2) *Śiṣṭabhakṣa,¹⁵⁹⁴ (3) Ghorayuddha, and (4) Sarvadaṃśa¹⁵⁹⁵ are in [the four cardinal directions] starting with the east and going counterclockwise. Being greatly compassionate, visualize in this way [in the four intermediate directions]!¹⁵⁹⁶ [They are] (5) Dhūmāndhakāra, (6) Agni,¹⁵⁹⁷ (7) Hāhāra, and (8) Mahāra.

/shing ni (1) tsa ndan (2) ga pur dang/¹⁵⁹⁸ /(3) dzā ti pha la dang (4) e la/
 /(5) nā ga ge sar (6) tsam pa dang/ /(7) kun du ru dang (8) lha yi shing//
 /phyogs skyong rnam ni mtshon bya ba/ /(1) nyi ma (2) bsil ba (3) sa yi
 bu/
 /(4) ri bong can skyes (5) bla ma nyid/ /(6) ngan spong (7) nyi ma'i (D
 17v7) bu de bzhin//
 /(8) lha min mgo bor shes bya ste/ /drag po'i gdong rnam su bya'o/
 /'bar ba ral gri chu gri dang/ /mdung ring spu gri brag de bzhin//¹⁵⁹⁹
 /glog dang sna tshogs mtshon 'bebs par/ /dur khrod kyi ni dbus su
 bya/¹⁶⁰⁰

→ *Dākārṇava*, 15.189–192b.

The trees are (1) a *candana*, (2) a *karpūra*, (3) a *jātīphala*, (4) an *elā*, (5) a *nāgakesara*, (6) a *campaka*, (7) a *kundurū*, and (8) a *devadāru*. He should also know the guardians of direction. (1) Ravi (Sun), (2) Śīṭala (Moon), (3) Bhūsuta (Mars), (4) Śāsisuta (Mercury),

¹⁵⁹³ drag po] D; grags po P.

¹⁵⁹⁴ lhag ma za. The Sanskrit name “Śiṣṭabhakṣa” is conjectural. Sanskrit manuscripts of the *Dākārṇava* say *veṣṭabhakṣa* (whose Tibetan translation is also *lhag ma za*) (15.187c).

¹⁵⁹⁵ mche ba kun. The Sanskrit name “Sarvadaṃśa” is conjectural. It is Savadaṃśava (for Śavadaṃśaka, whose Tibetan translation is also *mche ba kun*) in the *Dākārṇava* (15.187d).

¹⁵⁹⁶ The verb *bsam* is *cintaya* (imperative, second person) in the *Dākārṇava* (15.188b).

¹⁵⁹⁷ I have translated the text *du ba mun nag nang gi me* (literally, “Dhūmāndhakāra interior Agni”) as *du ba mun nag dang ni me* (*dhūmāndhakāra agniś ca*), following the text in the *Dākārṇava* (15.188c).

¹⁵⁹⁸ tsa ndan] D; tsan dan P.

¹⁵⁹⁹ ring] *em.*; rings DP; cf. ring *Dākārṇava* (15.191d).

¹⁶⁰⁰ dur khrod kyi] D; dur khrod kyi P.

(5) Guru (Jupiter), (6) Bhr̥gu (Venus), (7) Ravitanaya (Saturn), and (8) Daityaśiras are to be discerned. He should make [their] faces appear violent. A flame (or torch), a sword, a short sword, a long lance, a razor, a rock, and a bolt of lightning—he should place various weapons in the middle of [each of] the charnel grounds.

/ral gri mig sman ri lu dang/ /rkang pa byug dang bcud (D 18r1) len
dang/
/mchil lham dngul chu sa 'og gi/ /dngos grub bsgrub pa mkhas pas
bya//¹⁶⁰¹

→ *Dākārṇava*, 15.192c–f.

The wise can attain the accomplishments of the sword, eye-ointment, pill, foot-ointment, alchemy, shoes, quicksilver, and the underworld.

zhes bya ba ni ye shes kyi 'khor lo ste/

→ *Dākārṇava*, 15.193.

The Knowledge Circle is thus [taught].

longs spyod rdzogs pa'i dkyil 'khor 'khor lo gsum gyi bdag nyid do//

→ *Dākārṇava*, 15.194.

The Enjoyment Layer, [the third layer] comprising the three circles.

9.3.11. *The Emanation Layer (1): Mind Circle*

/de nas de yi phyi rol 'chad/ /thugs (D 18r2) kyi 'khor lo 'di gsal ba'o/
/mdog nag sum cu rtsa drug rtsibs/¹⁶⁰² /thams cad rang bzhin skyes pa
mchog//

→ *Dākārṇava*, 15.195.

Now, outside that, I shall explain this, the Mind Circle, clearly, [which is] black in color, [is provided with] thirty-six spokes, emerges from the intrinsic nature of all (i.e., the mind), and is excellent.

/(1) klu mo (2) gnod sbyin mo (3) 'byung mo/
/(4) yi dwags (5) dmyal mo (6) mnar med ma/¹⁶⁰³

¹⁶⁰¹ mkhas pas] P; mkhas par D; cf. mkhas pas *Dākārṇava* (15.192f).

¹⁶⁰² mdog nag] *em.*; mdog rnams DP; cf. mdog nag *Dākārṇava* (15.195c)

¹⁶⁰³ yi dwags] D; yi dags P ◇ mnar med ma] D; mnar med mo P.

/(7) ltung ba mo dang (8) bar med ma/
 /(9) bum mo (10) gshin rje ma de bzhin//
 /(11) thig nag ma dang (12) me (**D 18r3**) mdag mo/
 /(13) tsha ba mo dang (14) rab tsha mo/
 /(15) ngu 'bod ma dang (16) ngu 'bod che/¹⁶⁰⁴
 /(17) mar nag du 'tshed (18) ri gnyis 'tshir//¹⁶⁰⁵
 /(19) sdang ma (20) rmongs ma (21) phrag dog ma/
 /(22) chags (23) myos ser sna (24) skud pa ma/
 /(25) grang ma (26) ral gri'i nags ma nyid/
 /(27) **ngu ma** dang ni (28) mu ge ma//¹⁶⁰⁶
 /(29) nad dgon ma dang (30) mtshon gyi dang/
 /(31) chu yi (**D 18r4**) dgon pa ma dang ni/
 /(32) ral gri sen mo (33) rab med ma/
 /(34) spu gri'i so ma (35) 'khor lo ma//
 /(36) grul bum mo ste lha mo che/
 /mdog ni 'khor lo ji 'dra ba'o/

→ *Ḍākārṇava*, 15.196–200b.

(1) Nāginī (female nāga), (2) Yakṣiṇī (female yakṣa), (3) Bhūtinī (female bhūta), (4) Pretī (female preta), (5) Narakī (“hell”), (6) Avīcī (the lowest hell), (7) Pātakī (“crime”), (8) Anantarī (the sin of “immediate” dretribution), (9) Kumbhī (“jar,” a word that constitutes some hells’ names), and (10) Yamastriyā (“Yama’s female attendant”),¹⁶⁰⁷ (11) Kālasūtrī (the “black line” hell), (12) Kukūlī (the “chaff” hell), (13) Tapanī (the “hot” hell), (14) Pratāpanī (the “very hot” hell), (15) Rauravī (the “crying” hell), (16) Mahārauravī (the “great crying” hell), (17) Tailapacī (the “frying in sesame oil” hell), (18) Dviparvatī (“two mountains”),¹⁶⁰⁸ (19) Dveṣī (“hatred”), (20) Mohī (delusion), (21) Īrṣyī (“envy”), (22) Rāgī (“greed”), (23) Madamānasārī (“loss of control and high pride”),¹⁶⁰⁹ (24) Sūtrikī (“thread”), (25) Śītakī (the “cold” hell), (26) Asivanī (the “sword grove” hell), (27) Krandanī (“lamenting”), (28) Durbhikṣakī (“famine”), (29) Rogakāntārī (“disease forest”), (30) Śastrakāntārī (“weapon forest”), (31) Pāṇiyakāntārī (“water forest”), (32) Asinakhī (“sword nails”), (33) Vaitaraṇī (the “difficult to cross” hell), (34) Kṣuradhārī (the “razor-holding” hell), (35) Cakrakī

¹⁶⁰⁴ ngu 'bod che] D; nga 'bod che P.

¹⁶⁰⁵ mar nag du 'tshed] D; mar nag dug 'tshod P.

¹⁶⁰⁶ ngu ma] P; rngu ma D; cf. du ma (which may be a corruption of ngu ma) *Ḍākārṇava* (15.198d).

¹⁶⁰⁷ Yamastriyā is not instrumental. See her name in her mantra (*yamastriyāyai*).

¹⁶⁰⁸ This is her name recited in her mantra and taught in the *Ḍākārṇavara* (15.197d). The Tibetan text is ri gnyis 'tshir, which means “crushing (by) two mountains”.

¹⁶⁰⁹ *myos ser sna*. In her mantra, she is called Madamānasārī. She is Madamatsārī in the *Ḍākārṇava* (15.198b), whose Tibetan is also *myos ser sna*.

(“discus”), and (36) Kumbhāṇḍī (female kumbhāṇḍa) are great goddesses [on this circle].¹⁶¹⁰ The color [of their bodies] is the same as [the color] of the circle (viz., black).

/phyag na mtshon cha sngon bzhin du/ /shes bya rang gi gzugs can no//
 /de la nye ba'i dur khrod dang/ /de nas sa ni chos kyi sprin/
 /**(D 18r5)** sems kyi rang bzhin dag pa nyid/ /kun 'gro 'khor lo can du
 'dod//

→ *Dākārṇava*, 15.200c–201.

The weaponry in hand are as [mentioned] before. [Every yoginī] is to be known as having one's own nature. In this regard, [the Mind] Circle is understood as [having the nature of] the *upaśmaśāna* (“near to the charnel ground”) [holy site], [the nature of] the Dharma-Cloud Level, and the purity of the nature of the mind, and as all-pervading [like the mind].

/rang bzhin spangs pas bdag med pa/ /'khor lo can sar bzhugs pa'o/
 /'khor lo rnam ni rim ji bzhin/ /thams cad de ltar shes par bya//
 /gnas bzhi rnam la bcu gnyis so/¹⁶¹¹
 /de ltar **(D 18r6)** bcu drug shes bya ba/¹⁶¹² /stong pa nyid du mkhas pa
 yi//

→ *Dākārṇava*, 15.202–203.

Devoid of its intrinsic nature, the circle is selfless and is on the ground.¹⁶¹³ The four seats and twelve [seats for the gatekeepers] should be discerned likewise in all layers in sequence.¹⁶¹⁴ Should the sixteen [gatekeepers] thus [taught] be discerned as the [Sixteen] Emptinesses, [he is] wise.

¹⁶¹⁰ The names of the male consorts of these yoginīs are (1) Nāga, (2) Yakṣa, (3) Bhūta, (4) Preta, (5) Naraka, (6) Avīci, (7) Pātaka, (8) Anantara, (9) Kumbhaka, (10) Yamapuruṣa, (11) Kālasūtra, (12) Kukūla, (13) Tapanā, (14) Pratāpana, (15) Raurava, (16) Mahāraurava, (17) Tailapaca, (18) Dviparvata, (19) Dveṣa, (20) Moha, (21) Īrṣya, (22) Rāga, (23) Madanamānasāra, (24) Sūtrika, (25) Śītaka, (26) Asivanaka, (27) Krandana, (28) Durbhikṣaka, (29) Rogakāntāra, (30) Śāstrakāntāraka, (31) Pānīyakāntāraka, (32) Asinakha, (33) Vaitaraṇa, (34) Kṣuradhāra, (35) Cakraka, and (36) Kumbhāṇḍa, according to their mantras.

¹⁶¹¹ This line is devoid of one *pāda* that is present in the *Dākārṇava* (15.203ab): /sgo skyong ma ni thams cad kyi/ /gnas bzhi rnam ni bcu gnyis so/ (*dvārapālī ca sarveṣāṃ catuṣṭhānāni dvādaśam*).

¹⁶¹² shes bya ba] *em.*; ces bya ba DP; cf. shes bya ba *Dākārṇava* (15.203c).

¹⁶¹³ The text *sar bzhugs pa'o* (“are on the ground”) is possible, but the Sanskrit text *bhuvo bahiḥ* (“outside the ground [of this circle, there are gatekeepers ...]”) in the *Dākārṇava* (15.202b) seems better.

¹⁶¹⁴ This means as follows: Every layer has four gatekeepers. Because there are four layers, there are sixteen gatekeepers in total number.

/ye shes rnam shes ngo bo'i phyir/ /dur khrod bcom ldan 'das rang nyid/
 /sprul pa'i 'khor lo 'di la ni/ /gsung gyi bdag nyid ming gis so//¹⁶¹⁵
 /phyi nas gzhan ni thams cad ni/¹⁶¹⁶ /'khor lo gnyis su shes (**D 18r7**) par
 bya//

→ *Dākārṇava*, 15.204.

Owing to the nature of [both] gnosis and discerning, [the circle] itself has the charnel grounds, the fortunate ones. This [circle] is among the three circles in the Emanation [Layer] by name. Subsequently, the other two circles, all [of both], are explained.

thugs kyi 'khor lo'i dad po'o//

→ *Dākārṇava*, 15.205.

The Mind Circle, the first, [is thus taught].

9.3.12. *The Emanation Layer (2): Speech Circle*

/de nas phyi rol du gzhan pa/ /gsung gi 'khor lo de bshad pa/¹⁶¹⁷
 /dmar po btsod kyi kha dog ste/ /sum cu drug rtsibs bdag nyid gtso//

→ *Dākārṇava* 15.206.

Now, outside, is another [circle], the Speech Circle. That is explained. [It is] madder red in color, consists of thirty-six spokes, and is powerful.

/(1) mchod pa (2) za ma (3) **gnyid ma** dang/¹⁶¹⁸
 /(4) le lo ma (5) chos sems (6) sgom mo/
 /(7) khyim sems (8) bud (**D 18v1**) med sems ma dang/
 /(9) don sems ma dang (10) sbyor bral ma//
 /(11) bu sems rnam dang (12) mya ngan ma/
 /(13) bsam gtan ma dang (14) sngags zlos ma/
 /(15) ngo tsha (16) nga rgyal (17) gdungs pa mo/
 /(18) sems can don byed brtson ma dang//
 /(19) rgyal po sems ma (20) gzhan gnod ma/
 /(21) ye shes thob ma (22) dka' thub ma/
 /(**D 18v2**) (23) rgas ma (24) 'chi ba'i bsam can ma/¹⁶¹⁹

¹⁶¹⁵ ming gis] D; mid gis P.

¹⁶¹⁶ gzhan ni] D; gzhan na P.

¹⁶¹⁷ bshad pa] D; bshad bya P.

¹⁶¹⁸ gnyid ma] *em.*; gnyis ma DP; cf. gnyid ma *Dākārṇava* (15.207a).

¹⁶¹⁹ bsam can ma] D; bsam ba can P.

/ (25) bde ma (26) sdug ma (27) mi dge ma / /
 / (28) yod dang (29) med dang gnyis dang ni /
 / (30) bla ma sems ma (31) 'gro ba mo /¹⁶²⁰
 / (32) bzod ma (33) mi bzod ma (34) ngal ma /
 / (35) ngal sos ma dang (36) bkres pa mchog / /

→ *Ḍākārṇava* 15.207–210.

[The yoginīs are] (1) Pūjā (“worship,” for Pūjācintī), (2) Bhakṣā (“eating,” for Bhakṣācintī), (3) Nidrā (“sleeping,” for Nidrācintī), (4) Ālasyā (“idleness,” for Ālasyācintī), (5) Dharmacintī (“considering the *dharmā*”), (6) Bhāvanā (“visualization,” for Bhāvanācintī), (7) Gṛhācintī (“considering household”), (8) Strīcintī (“considering a woman”), (9) Arthācintī (“considering benefits”), (10) Viyogakā (“separation,” for Viyogācintī), (11) Putracintī (“considering a son”), (12) Śokā (“ardor,” for Śokācintī), (13) Dhyānā (“meditation,” for Dhyānācintī), (14) Mantrajāpikā (“reciting a mantra,” for Mantrajāpacintī), (15) Hrīkā (“shame,” for Hrīcintī), (16) Mānā (“arrogance,” for Mānācintī), (17) Saṃtāpā (“pain,” for Saṃtāpacintī), (18) Sattvārthakaraṇodyamā (“undertaking the action for the benefit of sentient beings,” for Sattvārthakaraṇodyamacintī), (19) Rājacintī (“considering kingship”), (20) Paradrohā (“harming others,” for Paradrohācintī), (21) Jñānalābhā (“acquiring wisdom,” for Jñānalābhācintī), (22) Tapasvinī (“ascetic,” for Tapasvicintī), (23) Jarā (“aging,” for Jarācintī), (24) Maraṇācintī (“considering murder”), (25) Sukhā (“pleasure,” for Sukhācintī), (26) Duḥkhā (“suffering,” for Duḥkhācintī), (27) Aśubhā (“inauspicious,” for Aśubhācintī), (28) Asti (“[believing in] the existence,” Asticintī) and (29) Nāstikā (“unbeliever,” for Nāsticintī), the two, (30) Gurucintī (“considering a teacher”), (31) Gamanikā (“sexual intercourse,” for Gamanācintī), (32) Kṣemā (“happiness,” for Kṣemācintī),¹⁶²¹ (33) Akṣemā (“unhappiness,” for Akṣemācintī),¹⁶²² (34) Śrāntā (“tired,” Śrāntācintī), (35) Viśrāntā (“rested,” for Viśrāntācintī), and (36) Bhuḥṣitā (*m.c.* for Bubhuḥṣitā, “hungry,” for Bubhuḥṣitācintī),¹⁶²³ the excellent.¹⁶²⁴

¹⁶²⁰ sems ma] D; sems la P.

¹⁶²¹ The text *bzod ma* suggests Kṣamā (“patient”). However, in her mantra, her Sanskrit name is transcribed as Kṣemācintī. In the *Ḍākārṇava* (15.210c), her name is Kṣemā, and its Tibetan translation is also *bzod ma*. Therefore, I have decided her name to be Kṣemā (for Kṣemācintī). The same is said of the name of the next yoginī (33).

¹⁶²² The text is *mi bzod ma*, which suggests Akṣamā. However, her name in her mantra and in the *Ḍākārṇava* (15.210c; whose Tibetan is *mi bzod ma*) is Akṣemā (for Akṣemācintī).

¹⁶²³ See *bhuḥṣitā* (*m.c.* for *bubhuḥṣitā*) in the *Ḍākārṇava* (15.210d). She is also called Bhuḥṣitācintī (for Bubhuḥṣitācintī) in her mantra (D 31v7).

¹⁶²⁴ The names of their male consorts are (1) Pūjācinta, (2) Bhakṣācinta, (3) Nidrācinta, (4) Ālasyācinta, (5) Dharmacinta, (6) Bhāvanācinta, (7) Gṛhācinta, (8) Strīcinta, (9) Arthācinta, (10) Viyogācinta, (11) Putracinta, (12) Śokācinta, (13) Dhyānācinta, (14) Mantrajāpacinta, (15) Hrīcinta, (16) Mānācinta, (17) Saṃtāpacinta, (18) Sattvārthakaraṇodyamacinta, (19) Rājacinta, (20) Paradrohācinta, (21)

/las ni thams cad byed lha mo/ /rang bzhin 'khor lo 'di che ba'o/
/(D 18v3) kha dog rang bzhin 'khor lor grags/ /lhag ma 'dir ni sngon
bzhin no//

→ *Dākārṇava* 15.211.

[Every] goddess is effective in all rituals. This circle is great in nature. [The color of the goddesses' bodies is] declared to be [the same as] the color of their circle.¹⁶²⁵ Here, the rest is as before.

/shes rab thabs bdag nyid lha mo/ /rang bzhin gyis ni dkyil 'khor 'di/
/gdan bzhi pa'i rgyud stong phrag ni/ /bcu gnyis pa las bshad pa ste//
/ye shes mkha' 'gro ma sogs kyi/ /mchod sogs lha (D 18v4) mor 'dod pa
yin/
/grong mtha'i gnas ni 'di lta bu/ /kun du 'od kyi sa yin no//¹⁶²⁶

→ *Dākārṇava* 15.212–213.

[Every] goddess on this circle inherently has the nature of wisdom and means. They are taught from the *Catuṣpīṭhatantra* consisting of 12000 [stanzas]: [they are equivalent to] Jñānaḍākinī and others. [This is] the doctrine of the goddesses starting with Pūjā. [This circle is declared to be] the *pīlava* ("village border") site: In this way, [the goddesses are of] the Universal Splendor Level.

/de ltar ye shes sogs sku'i mtha' / /rlung me chu dang nam mkha' yis/
/bskor ba'i 'khor lo zhes **bya bar**/¹⁶²⁷ /rdo rje **mchog mar** shes par
bya//¹⁶²⁸

→ *Dākārṇava* 15.214.

This way, [the circles] starting with the Knowledge and ending with the Body are stated to be a wheel encircling the Wind, [Earth,] Fire, Water, and Space [Circles]. [Their] excellent adamantine females should be discerned.

Jñānalābhacinta, (22) Tapasvicinta, (23) Jaracinta, (24) Maraṇacinta, (25) Sukhacinta, (26) Duḥkhacinta, (27) Aśubhacinta, (28) Asticinta, (29) Nāsticinta, (30) Gurucinta, (31) Gamanacinta, (32) Kṣemacinta, (33) Akṣemacinta, (34) Śrāntacinta, (35) Viśrāntacinta, and (36) Bubhukṣitacinta, according to their mantras.

¹⁶²⁵ The text *kha dog rang bzhin 'khor lor grags* may be literally translated as "The color [of the yoginīs] is declared to be the [color] of the circle by nature. However, considering its Sanskrit parallel in the *Dākārṇava*, the *rang bzhin* is perhaps a corruption of *rang gi*. My translation is based on the Sanskrit parallel in the *Dākārṇava* (15.211c), *svacakravarnam ākhyātāṃ*, whose Tibetan is *kha dog rang gi 'khor lor grags*.

¹⁶²⁶ kun du] D; kun gyi P.

¹⁶²⁷ zhes bya bar] P; zhes bya bas; cf. zhes bya bar *Dākārṇava* (15.214c).

¹⁶²⁸ mchog mar] *em.*; mchog mang DP; cf. mchog ma *Dākārṇava* (15.214d).

zhes bya ba ni gsung gi 'khor lo'i gnyis pa sprul pa'i (D 18v5) 'khor lo'o//

→ *Ḍākārṇava* 15.215.

The Speech Circle, the second, in the Emanation Layer is thus [taught].

9.3.13. *The Emanation Layer (3): Body Circle*

/de nas sku yi 'khor lo bshad/ /sku gsung thugs kyi kha dog can/
/sum cu rtsa drug dbyibs 'dra ba/ /rnal 'byor ma 'khor sgyur ma 'o//

→ *Ḍākārṇava* 15.216.

Now, I explain the Body Circle colored in body–speech–mind (mixture of white, red, and black). Wheel-turning yoginīs are in the middles of the thirty-six spokes.¹⁶²⁹

- /(1) rgyal chen bzhi yi ris ma dang/¹⁶³⁰
/(2) sum cu rtsa gsum 'khor sgyur ma/
/(3) 'thab bral (4) dga' ldan 'khor sgyur ma/
/(D 18v6) (5) 'phrul dga' ma dang de bzhin du//
/(6) gzhan 'phrul dbang byed ma dang ni/
/(7) tshangs ris ma yi 'khor lo ma/
/(8) tshangs pa mdun 'don ma de bzhin/
/(9) tshangs pa chen po 'khor sgyur ma//¹⁶³¹
/(10) 'od chung (11) tshad med 'od ma dang/
/(12) 'od gsal ma dang (13) dge chung ma/
/(14) tshad med dge ba'i 'khor (D 18v7) sgyur ma/
/(15) dge rgyas ma dang (16) sprin med ma//
/(17) bsod nams skyes pa'i 'khor lo dang/
/(18) 'bras bu che ba'i 'khor sgyur ma/¹⁶³²
/(19) mi che (20) mi gdung 'khor sgyur ma/
/(21) shin tu mthong ma (22) bzang snang ma//¹⁶³³
/(23) 'og min ma yi 'khor sgyur ma/
/(24) nam mkha' mtha' yas skye mched ma/
/(25) rnam shes mtha' (D 19r1) yas skye mched ma/¹⁶³⁴

¹⁶²⁹ The text *sum cu rtsa drug dbyibs 'dra ba* can be literally translated as “like the thirty-six spokes,” which does not make sense in this context. The word *'dra ba* is perhaps a corruption of *dbus su*. My translation is based on its Sanskrit parallel in the *Ḍākārṇava* (15.216c), *ṣaṭtrimśāreṣu madhye ca* (whose Tibetan is *sum cu rtsa drug rtsibs dbus su*).

¹⁶³⁰ ris ma] *em.*; rigs ma DP; cf. ris ma *Ḍākārṇava* (15.217a).

¹⁶³¹ chen po] D; chan po P.

¹⁶³² che ba'i] D; chen po'i P.

¹⁶³³ mthong ma] D; mtho ma P.

¹⁶³⁴ skye mched ma] D; skya mched ma P.

/(26) ci'ang med skye mched ma de nas//
 /(27) 'du shes 'du shes med min ma/¹⁶³⁵
 /(28) dmyal mo (29) yi dags ma de bzhin/
 /(30) dud 'gro (31) mi mo (32) lha min mo/
 /(33) gzhal med mkha' spyod ma de bzhin//
 /(34) zla mo nyi mo (35) gshin rje mo/
 /(36) dbang mo 'khor sgyur mar shes bya/
 /rang (**D 19r2**) gi 'khor lo'i mdog bzhin bya/
 /phyag dang mtshon cha sngar bzhin no//

→ *Dākārṇava* 15.217–223.

(1) Cāturmahārājakāyikī (representing the first heaven in the Desire Realm, the lowest heaven, for Cāturmahārājakāyikacakravartinī), (2) Trāyastriṃśacakravartinī (the second heaven in the Desire Realm), (3) Yāmī (the third heaven in the Desire Realm, for Yāmacakravartinī), (4) Tuṣītacakravartinī (the fourth heaven in the Desire Realm, for Tuṣītacakravartinī), and (5) Nirmāṇaratayī (the fifth heaven in the Desire Realm, for Nirmāṇaraticakravartinī), (6) Paranirmitavaśavartinī (the sixth heaven in the Desire Realm, for Paranirmitavaśavarticakravartinī), (7) Brahmakāyikī (the first heaven in the First Meditation in the Form Realm, for Brahmakāyikacakravartinī), the wheel[-turn]er, and (8) Brahmapurohitī (the second heaven in the First Meditation in the Form Realm, for Brahmapurohitacakravartinī), (9) Mahābrahmāṇacakravartinī (the third heaven in the First Meditation in the Form Realm), (10) Parīttābhī (the first heaven in the Second Meditation in the Form Realm, for Parīttābhacakravartinī), (11) Apramāṇābhī (the second heaven in the Second Meditation in the Form Realm, for Apramāṇābhacakravartinī), (12) Ābhāsuri (the third heaven in the Second Meditation in the Form Realm, for Ābhāsuracakravartinī), (13) Parīttāsubhī (the first heaven in the Third Meditation in the Form Realm, for Parīttāsubhacakravartinī), (14) Apramāṇāsubhacakravartinī (the second heaven in the Third Meditation in the Form Realm), (15) Śubhakṛtsnī (the third heaven in the Third Meditation in the Form Realm, for Śubhakṛtsnacakravartinī), (16) Anabhrakī (the first heaven in the Fourth Meditation in the Form Realm, for Anabhrakacakravartinī), (17) Puṇyaprasavī (the second heaven in the Fourth Meditation in the Form Realm, for Puṇyaprasavacakravartinī), the wheel[-turn]er, (18) Bṛhatphalacakravartinī (the third heaven in the Fourth Meditation in the Form Realm), (19) Avṛhī (the fourth heaven in the Fourth Meditation in the Form Realm, for Avṛhacakravartinī), (20) Atapacakravartinī (the fifth heaven in the Fourth Meditation in the Form Realm), (21) Sudṛṣī (the sixth heaven in the Fourth

¹⁶³⁵ 'du shes 'du shes med] D; 'du shes med 'du shes med P.

Meditation in the Form Realm, for Sudṛśacakravartinī), (22) Sudarśanī (the seventh heaven in the Fourth Meditation in the Form Realm, for Sudarśanacakravartinī), (23) Akaniṣṭhacakravartinī (the eighth heaven in the Fourth Meditation in the Form Realm), (24) Ākāśānāntyāyatanī (the first heaven in the Formless Realm, for Ākāśānāntyāyatanacakravartinī), (25) Vijñānānāntyāyatanī (the second heaven in the Formless Realm, for Vijñānānāntyāyatanacakravartinī), then, (26) Ākiṃcanyāyatanī (the third heaven in the Formless Realm, for Ākiṃcanyāyatanacakravartinī), (27) Naivasamjñānāsamjñākī (the fourth heaven in the Formless Realm, the highest heaven, for Naivasamjñānāsamjñāyatanacakravartinī), (28) Nārakī (representing the hell realm, for Narakacakravartinī), also (29) Pretanī (ghost realm, for Pretacakravartinī), (30) Tiryī (beast realm, for Tiryakacakravartinī), (31) Narī (human realm, for Naracakravartinī), (32) Asurī (demi-god realm, for Asuracakravartinī), and (33) Vimānacāriṇī (gods realm, for Vimāṇacakravartinī),¹⁶³⁶ (34) Śaśiravī (“the moon and the sun,” for Śaśiravicakravartinī), (35) Yamī (representing Yama’s heaven, for Yamacakravartinī), and (36) Indrī (Indra’s heaven, for Indracakravartinī) are to be discerned to be Wheel-turning ones.¹⁶³⁷ He should make the color [of their bodies] similar to their own circle (viz., mixture of white, red, and black). The weaponry in hand is as before.

/shes rab thabs kyi rang bzhin te/ /nye ba’i grong mthar yang dag gnas/
/sa ni mos pas spyod pa ’o/

→ *Dākārṇava* 15.224abc.

[Every yoginī] has the nature of wisdom and means, dwells in the *upapīlava* (“near the village border”) [holy site], and is [of] the Level of the Practice of Resolution.

/de nas de yi phyi khyams la//

¹⁶³⁶ The text is *gzhal med mkha’ spyod ma*. This is a contracted form of *gzhal med khang spyod ma* (*Dākārṇava*, 15.222d) to accommodate the meter.

¹⁶³⁷ The names of their male consorts are (1) Cāturmahārājakāyikacakravartin, (2) Trāyastriṃśacakravartin, (3) Yāmacakravartin, (4) Tuṣitacakravartin, (5) Nirmāṇaraticakravartin, (6) Paranirmitavaśavartacakravartin, (7) Brahmakāyikacakravartin, (8) Brahmaṇapurohitacakravartin, (9) Mahābrahmāṇacakravartin, (10) Parīttābhacakravartin, (11) Apramāṇābhacakravartin, (12) Ābhāsurasacakravartin (for Ābhāsvaracakravartin), (13) Parīttasubhacakravartin, (14) Apramāṇasubhacakravartin, (15) Śubhakṛtsnacakravartin, (16) Anabhṛakacakravartin, (17) Puṇyaprasavacakravartin, (18) Bṛhatphalacakravartin, (19) Avṛhacakravartin, (20) Atapacakravartin, (21) Sudṛśacakravartin, (22) Sudarśanacakravartin, (23) Akaniṣṭhacakravartin, (24) Ākāśānāntyāyatanacakravartin, (25) Vijñānānāntyāyatanacakravartin, (26) Ākiṃcanyāyatanacakravartin, (27) Naivasamjñānāsamjñāyatanacakravartin, (28) Narakacakravartin, (29) Pretacakravartin, (30) Tiryakacakravartin, (31) Naracakravartin, (32) Asuracakravartin, (33) Vimāṇacakravartin, (34) Śaśiravicakravartin, (35) Yamacakravartin, and (36) Indracakravartin, according to their mantras.

(748) 'phags pa dgyes pa dang/ (749) mthu stobs dang/ (750) skar ma la dgyes pa dang/ (D 19r3) (751) sprin gyi rnga sgra dang/ (752) spyān sdug zhal dang/ (753) ye shes bzang ldan dang/¹⁶³⁸ (754) 'byor ldan dang/ (755) yon tan phung po dang/ (756) gsal ba dang/ (757) chos kyi rgyal mtshan dang/ (758) ye shes nga ro dang/ (759) nam mkha' dang/

Subsequently, in the open passage outside that, there are (748) Āryapriya, (749) Pratāpa, (750) Jyotīrāma, (751) Dundubhimeghasvara, (752) Priyacakṣurvakra, (753) Sujñāna, (754) Samrddha, (755) Guṇarāśi, (756) Prasanna,¹⁶³⁹ (757) Dharmadhvaja, (758) Jñānaruta, (759) Gagana,

(760) mchod sbyin nga ro dang/ (761) shes rab rnam dgod nga ro dang/ (762) yon tan 'od zer gzi (D 19r4) brjid dang/ (763) drang srong dbang po dang/ (764) blo ldan dang/ (765) stobs pa'i tshogs dang/ (766) mchod sbyin bzang po dang/ (767) zla ba'i zhal dang/ (768) shin tu gzigs dang/ (769) rdul bral dang/

(760) Yajñasvara, (761) Jñānavihāsasvara, (762) Guṇatejoraśmi, (763) Rṣīndra, (764) Matimat, (765) Pratibhānagaṇa, (766) Suyajña, (767) Candrānana, (768) Sudarśana, (769) Vimāla,

(770) yon tan tshogs dang/ (771) tog ldan dang/ (772) bsod nams rgyal mtshan dang/ (773) yul 'khor spobs pa dang/ (D 19r5) (774) rin chen rab sbyin dang/ (775) zla dgyes dang/ (776) seng ge'i stobs dang/ (777) dbang sgyur rgyal po dang/ (778) bdud rtsi gsal ba dang/ (779) bsam gtan snyoms dang/

(770) Guṇasaṃcaya, (771) Ketumat, (772) Puṇyadhvaja, (773) Pratibhānarāṣṭra, (774) Ratnapradatta, (775) Priyacandra, (776) Siṃhabala, (777) Vaśavartirāja, (778) Amṛtaprasanna, (779) Samadhyāyin,

(780) 'khrul pa med pa dang/ (781) dri ma rab tu zhi ba dang/ (782) phyogs ma bslad dang/ (783) mdzes pa dang/ (784) zhal bzangs dang/¹⁶⁴⁰ (785) shugs gnas ye (D 19r6) shes ldan dang/ (786) gsung gi dbang po dang/ (787) gzi brjid chen po dang/ (788) blo gros zab mo dang/ (789) bdud rtsi dang/

¹⁶³⁸ ldan] D; lan P.

¹⁶³⁹ Prasanna (for gsal ba) is an emendation by (Dharma Publishing 1986d, appendix, 763) and (Skilling and Saerji 2018, p. 209). His name is Sughoṣa or Mahāghoṣa in (Weller 1928, p. 97), and Prañāda (*em. prañata*, gsal ba Tib) in the *Sarvavajrodayā* (Moriguchi 1989, p. 28).

¹⁶⁴⁰ bzangs] D; bzang P.

(780) Akṣobhya, (781) Praśāntamala, (782) Deśāmūḍha, (783) Laḍita, (784) Suvaktra, (785) Sthitavegajñāna, (786) Kathendra, (787) Mahātejas, (788) Gambhīramati, (789) Amṛta,

(790) chos kyi stobs dang/ (791) mchod par ldan pa dang/ (792) me tog 'od dang/ (793) khams gsum dag gi mchod pa'i gnas dang/ (794) sgra gcan nyi ma'i snying po dang/ (795) lha'i mchod pa dang/ (**D 19r7**) (796) thar pa'i rgyal mtshan dang/ (797) dge ba'i gtsug dang/ (798) bdud rtsi'i 'od dang/ (799) rdo rje dang/

(790) Dharmabala, (791) Pūjya, (792) Puṣpaprabha, (793) Trailokyapūjya, (794) Rāhusūryagarbha, (795) Marutpūjita, (796) Mokṣadhvaḥ, (797) Kalyāṇacūḍa, (798) Amṛtaprabha, (799) Vajra,

(800) brtan pa dang/ (801) rin chen phung po dang/ (802) mdzes par gshegs dang/ (803) nyi ma lta bur gshegs pa dang/ (804) dag pa'i 'od dang/ (805) yon tan gtsug dang/ (806) dpal rdzogs pa dang/ (807) seng ge'i (**D 19v1**) **stabs** dang/¹⁶⁴¹ (808) gyen du 'phags pa dang/ (809) me tog byin dang/

(800) Dṛḍha, (801) Ratnaskandha, (802) Laḍitakrama, (803) Bhānumat, (804) Śuddhaprabha, (805) Guṇacūḍa, (806) Anupamaśrī, (807) Siṃhagati, (808) Udgata, (809) Puṣpadatta,

(810) 'od 'gyed pa dang/ (811) pa dma dang/ (812) ye shes dgyes pa dang/ (813) bkod pa mdzes dang/ (814) gti mug med par gnas pa dang/ (815) rma med pa dang/ (816) tog gi rgyal mtshan dang/ (817) bde bar dgongs dang/ (818) gti mug med pa'i rgyal (**D 19v2**) po dang/ (819) cho ga mkhyen pa dang/

(810) Muktaprabha, (811) Padma, (812) Jñānapriya, (813) Laḍitavyūha, (814) Amohavihārin, (815) Rūḍhavraṇa,¹⁶⁴² (816) Ketudhvaja, (817) Sukhacittin, (818) Vimoharāja, (819) Vidhijña,

(820) dag pa'i rgya mtsho dang/ (821) rin chen mnga' ba dang/ (822) mi **dma' ba** dang/¹⁶⁴³ (823) skye bo dga' mdzad dang/ (824) rma bya'i nga ro dang/ (825) ma zhum pa dang/ (826) srid pa'i sred pa'i dri ma spangs

¹⁶⁴¹ stabs] *em.*; stangs D; stobs P; cf. stabs *Bhadrakalpika* (D 94, 100v4).

¹⁶⁴² Rūḍhavraṇa for *rma med pa*. The *Sarvavajrodāyā* (Moriguchi 1989, p. 30) also has Rūḍhavraṇa for *rma med pa*.

¹⁶⁴³ dma' ba] *em.*; mnga' ba DP; cf. dma' ba *Bhadrakalpika* (D 94, 100v6).

pa dang/ (827) spyod pa'i stegs dang/ (828) lha mang dag gi snyan par
bsgrags pa dang/¹⁶⁴⁴ (829) rin po (**D 19v3**) che'i stabs dang/

(820) Śuddhasāgara, (821) Ratnadhara, (822) Ajita, (823) Jagattoṣaṇa, (824)
Mayūraruta, (825) Adīna, (826) Bhavatrṣṇāmalaprahīṇa, (827) Cāritratīrtha, (828)
Bahudevaghūṣṭa, (829) Ratnakrama,

(830) phyag na pa dma bsnam pa dang/ (831) dpal dang/ (832) dgra las
rgyal ba dang/ (833) 'byor ldan grags pa dang/ (834) yul 'khor bzang po
dang/ (835) me tog 'od dang/ (836) seng ge'i nga ro dang/ (837) zla ba ltar
shar ba dang/¹⁶⁴⁵ (838) 'joms pa'i mchog dang/ (839) mi g-yo ba dang/

(830) Padmahastin, (831) Śrī, (832) Jitaśatru, (833) Samṛddhayaśas, (834) Surāṣṭra,
(835) Kusumaprabha, (836) Siṃhasvara, (837) Candrodgata, (838) Damajyeṣṭha, (839)
Acala,

(840) phan par (**D 19v4**) ldan par gshegs pa dang/ (841) bsod nams sgron
ma'i rgyal po dang/ (842) dbyangs kyis bskul ba dang/ (843) gau ta ma
dang/¹⁶⁴⁶ (844) mdangs stobs dang/ (845) blo gnas pa'i rang bzhin dang/
(846) zla ba bzang po dang/ (847) byang chub yan lag **me tog** dang/¹⁶⁴⁷
(848) bkra shis dang/ (849) legs ston dang/

(840) Saṃjñāgati,¹⁶⁴⁸ (841) Puṇyapradīparāja, (842) Svaracodaka, (843) Gautama,
(844) Ojobala, (845) Sthitabuddhirūpa, (846) Sucandra, (847) Bodhyaṅgapuṣpa, (848)
Siddhi, (849) Praśasta,

(850) ye shes (**D 19v5**) gzi brjid stobs dang/ (851) mthu rtsal brtan po dang/
(852) lha'i sgra dang/ (853) rab tu zhi ba dang/ (854) nyi ma'i zhal dang/
(855) thar pa'i brtul zhugs dang/ (856) tshul khriṃs 'od dang/ (857) brtul
zhugs gnas pa dang/ (858) rdul med pa dang/ (859) snying po 'phags pa
dang/

(850) Balatejojñāna, (851) Dṛḍhavigrama, (852) Devaruta, (853) Praśānta, (854)
Sūryānana, (855) Mokṣavrata, (856) Śīlaprabha, (857) Vratasthita, (858) Arajas, (859)
Sārodgata,

(860) mig sman dang/ (861) 'phel bar mdzad (**D 19v6**) pa dang/ (862) spos
kyi 'od dang/ (863) **dus** mkhyen pa'i 'od dang/¹⁶⁴⁹ (864) dran pa'i dbang

¹⁶⁴⁴ lha mang dag] D; lha mo dag P.

¹⁶⁴⁵ shar ba] D; shar P.

¹⁶⁴⁶ gau ta ma] D; gau ta mi P.

¹⁶⁴⁷ me tog] *em.*; me tog spos DP; cf. me tog *Bhadrakalpika* (D 94, 101r1).

¹⁶⁴⁸ Saṃjñāgati for *phan par ldan par gshegs pa*. The *Sarvavajrodayā* also has Saṃjñāgati for *phan pa dang ldan par gshegs pa* (Moriguchi 1989, pp. 30–31).

¹⁶⁴⁹ dus mkhyen pa'i] *em.*; dus gsum mkhyen pa'i DP; cf. dus mkhyen *Bhadrakalpika* (D 94, 101r2).

po dang/ (865) thogs pa med pa'i rgyal mtshan dang/ (866) byang chub
mchog tu bgrod pa dang/ (867) spyod pa gsal ba dang/ (868) rin chen
dgyes dang/ (869) chos kyi dbang phyug dang/

(860) Añjana, (861) Vardhana, (862) Gandhābha, (863) Velāmaprabha, (864) Smṛtīndra,
(865) Asaṅgadhvaja, (866) Varabodhigati, (867) Caraṇaprasanna, (868) Ratnapriya,
(869) Dharmeśvara,

(870) lha thams cad pa dang/¹⁶⁵⁰ (871) bshes (**D 19v7**) gnyen chen po dang/
(872) bshes gnyen bzang po dang/ (873) rab tu zhi ba'i stabs dang/ (874)
bdud rtsi'i bdag po dang/ (875) lhun po'i 'od dang/ (876) 'phags pas bstod
dang/ (877) snang ldan dang/ (878) gzi brjid 'bar ba dang/ (879) snang ba
gzigs dang/

(870) Viśvadeva, (871) Mahāmitra, (872) Sumitra, (873) Praśāntagāmin, (874)
Amṛtādhipa, (875) Meruprabha, (876) Āryastuta, (877) Jyotiṣmat, (878) Dīptatejas,
(879) Avabhāsadarśin,

(880) legs spyad rnam par smin dang/ (881) legs dgyes (**D 20r1**) dang/
(882) mya ngan bral dang/ (883) rin chen 'od dang/ (884) spyod par ldan
dang/ (885) bsod nams stobs dang/ (886) yon tan rgya mtsho dang/ (887)
rmaḍ du byung ba dang/ (888) nga rgyal spong ba dang/ (889) bdud brlag
mdzad dang/

(880) Sucīrṇavipāka, (881) Supriya, (882) Vigataśoka, (883) Ratnaprabhāsa, (884)
Cāitraka, (885) Puṇyakrama,¹⁶⁵¹ (886) Guṇasāgara, (887) Caitraka, (888) Mānajaha,
(889) Mārakṣayaṃkara,

(890) bag chags las rgal ba'i stobs dang/ (891) mi phyed pa'i blo (**D 20r2**)
mnga' ba dang/ (892) rgya mtsho dang/ (893) dag par mdzad pa dang/
(894) tshogs can sgrol ba'i rgyal po dang/ (895) dga' ba'i 'od dang/ (896)
byang chub rgyal mtshan dang/ (897) ye shes rin chen dang/ (898) shin tu
bsil ba dang/ (899) tshangs pa rgyal ba dang/

(890) Vāsanottīrṇagati, (891) Abhedyabuddhi, (892) Udadhi, (893) Śodhita,¹⁶⁵² (894)
Gaṇimuktirāja, (895) Priyābha, (896) Bodhidhvaja, (897) Jñānaratna, (898) Suśīṭala,
(899) Brahmarāja,

¹⁶⁵⁰ thams cad pa] D; thams cad P.

¹⁶⁵¹ Puṇyakrama for *bsod nams stobs* (which may be a variant of *bsod nams stabs*). The *Sarvavajrodayā* also has puṇyakrama for *bsod nams stobs* (Moriguchi 1989, p. 32).

¹⁶⁵² He is named Śodhita (for dag par mdzad pa) (perhaps a conjectural emendation) in (Dharma Publishing 1986d, appendix, 901) and (Skilling and Saerji 2018, p. 229). He is Vimārśa in (Weller 1928, p. 117), and Vimārṣṭa in the *Sarvavajrodayā* (Moriguchi 1989, p. 32).

(900) ye shes dgyes dang/ (901) rdzu 'phrul tog dang/ (902) skye (**D 20r3**) dbang mtshungs dang/ (903) sa'i dbang phyug dang/ (904) nyi ma dgyes dang/ (905) sgra gcan zla ba dang/ (906) me tog 'od dang/ (907) sman pa'i bdag po dang/ (908) mdangs mnga' ba dang/ (909) bsod nams dgyes dang/

(900) Jñānarata, (901) Ṛddhiketu, (902) Janendrakalpa, (903) Dharaṇīśvara, (904) Sūryapriya, (905) Rāhucandra, (906) Puṣpaprabha, (907) Vaidyādhipa, (908) Ojodhārin, (909) Puṇyapriya,

(910) dga' ba'i stobs dang/ (911) dbyangs snyan pa dang/ (912) chos kyi dbang phyug dang/ (913) tshangs (**D 20r4**) pa'i dbyangs dang/ (914) spyod bzangs dang/¹⁶⁵³ (915) 'khrul pa med pa'i blo dang/ (916) dbyangs chen po dang/ (917) snyan par grags pa dang/ (918) tog ldan dang/ (919) gzi brjid rnam par grags pa dang/

(910) Ratibala, (911) Sughoṣa, (912) Dharmeśvara, (913) Brahmaruta, (914) Suceṣṭa, (915) Askhalitabuddhi, (916) Mahāpraṇāda, (917) Yaśaḥkīrti, (918) Ketumat, (919) Vighuṣṭatejas,

(920) 'gro ba'i dbang phyug dang/ (921) ljon pa dang/ (922) gti mug rab tu zad pa dang/ (923) dpag tu med pa dang/ (**D 20r5**) (924) zla ba bzang po dang/ (925) spobs pa mtha' yas tog dang/ (926) brtul zhugs brtan pa dang/ (927) mchod pa'i gnas dang/ (928) mya ngan rgal ba dang/ (929) dge ba dgyes pa dang/¹⁶⁵⁴

(920) Jagadīśvara, (921) Druma, (922) Supraṇaṣṭamoha, (923) Amita, (924) Sucandramas, (925) Anantapratibhānaketu, (926) Vratānidhi,¹⁶⁵⁵ (927) Pūjya, (928) Uttīrṇaśoka, (929) Kṣemapriya,

(930) 'gro ba'i blo gros dang/ (931) dgyes par gshegs dang/ (932) zhabs mdzes pa dang/ (933) u tpa la dang/ (934) dul gnas me tog dang/ (**D 20r6**) (935) spobs pa mtha' yas 'od zer dang/ (936) drang srong gsal ba dang/ (937) yon tan brtson 'grus dang/ (938) snying po dang/ (939) lha'i bdag po dang/

¹⁶⁵³ bzangs] DP; cf. bzang *Bhadrakalpika* (D 94, 101r6).

¹⁶⁵⁴ dgyes pa] D; dgyes P.

¹⁶⁵⁵ Vratānidhi for *brtul zhugs brtan pa* (*brtul zhugs bstar* according to the *Bhadrakalpika*, D 94, 101r). For this, see also (Skilling and Saerji 2018, p. 234, footnote 262).

(930) Jagadmati, (931) Priyaṅgama, (932) Caraṅābhijāta,¹⁶⁵⁶ (933) Utpala, (934) Puṣpadamasthita, (935) Anantapratibhānaraśmi, (936) Ṛṣiprasanna, (937) Guṇavīrya, (938) Sāra, (939) Marudadhipa,

(940) rin chen mthon po dang/ (941) gsal ba dang/ (942) skal ldan shing rta can dang/ (943) bsod nams blo gros dang/ (944) sbyin sreg 'od 'phro dang/ (945) yon tan mtha' (D 20r7) yas gzi brjid phung po dang/ (946) seng ge'i stabs dang/ (947) mi g-yo ba dang/ (948) rab gsal dang/ (949) 'od spyod dang/

(940) Uccaratna, (941) Prasanna, (942) Bhāgīrathin, (943) Puṇyamati, (944) Hutārci, (945) Anantaḡuṇatejorāśi, (946) Siṃhavikrāmin, (947) Acala, (948) Prasanna, (949) Cīrṇaprabha,

(950) klu dbyangs dang/ (951) 'khor lo 'dzin dang/ (952) dbyig gi mchog dang/ (953) 'jig rten las dga' ba dang/ (954) chos zla dang/ (955) dga' ba mtha' yas grags pa dang/ (956) sprin gyi tog (D 20v1) dang/ (957) shes rab 'gros dang/ (958) spos bzang dang/ (959) nam mkha'i dbyangs dang/

(950) Nāgaruta, (951) Cakradhara, (952) Vasuśreṣṭha, (953) Lokapriya, (954) Dharmacandra, (955) Anantaratnakīrti,¹⁶⁵⁷ (956) Meghadhvaja, (957) Prajñāgati, (958) Sugandha, (959) Gaganasvara,

(960) lha dang/ (961) lha'i rgyal ba dang/ (962) nor bu gsal dang/¹⁶⁵⁸ (963) nor bzangs dang/ (964) sgron ma dang/ (965) rin chen nga ro'i dbyangs dang/ (966) skye dbang rgyal po dang/ (967) sgra gcan sbed dang/ (968) dga' ba mdzad pa dang/ (969) seng ge'i (D 20v2) blo gros dang/

(960) Deva, (961) Devarāja, (962) Maṇivīśuddha, (963) Sudhana, (964) Pradīpa, (965) Ratnasvaraghoṣa, (966) Janendrarāja, (967) Rāhugupta, (968) Kṣemaṅkara, (969) Siṃhamati,

(970) mi g-yo ba dang/ (971) rin chen grags pa dang/ (972) don mdzad dang/ (973) mdzad pa mtha' gzigs pa dang/¹⁶⁵⁹ (974) srid pa'i me tog dang/ (975) mdzod spu ldan dang/ (976) spobs pa mtshungs pa med pa'i rgyal po dang/ (977) ye shes rnam par 'byed pa'i nga ro dang/ (978) seng ge'i mche ba (D 20v3) dang/ (979) mdzes par gshegs pa dang/

¹⁶⁵⁶ I have accepted Caraṅābhijāta (for *zhabs mdzes pa*) incorporated in the *Sarvavajrodayā* (Moriguchi 1989, p. 34).

¹⁶⁵⁷ Anantaratnakīrti for *dga' ba mtha' yas grags pa*. The *Sarvavajrodayā* also has Anantaratnakīrti for *dga' ba mtha' yas grags pa* (Moriguchi 1989, pp. 34–35).

¹⁶⁵⁸ gsal] D; gsal pa P.

¹⁶⁵⁹ mdzad pa mtha' gzigs pa] *em.*; mdzad pa mtha' yas gzigs pa DP; cf. mdzad mtha' gzigs, *Bhadrakalpika* (D 94, 101v3–v4).

(970) Acala, (971) Ratnayaśas, (972) Kṛtārtha, (973) Kṛtāntadarśin, (974) Bhavapuṣpa, (975) Ūṛṇa, (976) Atulapratibhānarāja, (977) Vibhaktajñānasvara, (978) Siṃhadamaṣṭra, (979) Laḍitagāmin,

(980) bsod nams sgron ma dang/ (981) bkra shis ldan dang/ (982) yul 'khor mya ngan med pa dang/ (983) blo gros sems dpa' dang/ (984) blo dang ldan pa dang/ (985) chos kyi sgron ma'i spyang dang/ (986) shin tu gzigs dang/ (987) shugs kyi 'od 'dor ba dang/ (988) stobs can dang/ (D 20v4) (989) shes rab me tog dang/

(980) Puṇyapradīpa, (981) Maṅgalin, (982) Aśokarāṣṭra, (983) Maticintin,¹⁶⁶⁰ (984) Matimat, (985) Dharmapradīpākṣa, (986) Sudarśana, (987) Vegajaha,¹⁶⁶¹ (988) Atibala,¹⁶⁶² (989) Prajñāpuṣpa,

(990) brtan pa'i dbyangs dang/ (991) bde ldan dang/ (992) don gsungs dang/ (993) dgyes par gsal ba dang/ (994) seng ge'i zhal dang/ (995) gtsug phud dang/ (996) snang mdzad rnam te/ thams cad phyag rgya sna tshogs mdzad pa'o//¹⁶⁶³

(990) Dṛḍhasvara, (991) Sukhita, (992) Arthavādin, (993) Priyaprasanna, (994) Harivaktra, (995) Cūḍa,

and (996) Roca. All [of them] assume the respective hand gestures.
'khor lo 'di ni gru bzhi ste/ /sprul pa'i sku ni (D 20v5) 'du shes so/
/ri mo lnga ni me long sogs/ /thams cad mtshan nyid kyi mtshan
ma'o//¹⁶⁶⁴
/brgyad gnyis lha mos byas pa yis/ /mchod pa'i dkyil 'khor bzhi pa'o/

→ *Dākārṇava*, 15.225–226b.

Square [in shape], this circle has the name of the Emanation Body, [is decorated with] five lines [representing the Fivefold Gnosis] starting with the Mirror-like, and is marked with every [kind of good] characteristic. Sixteen [offerings] are performed by goddesses—[this is] the offering to the four layers.

/phyi rol dur khrod brgyad rnam te/ /sgo skyong ma ni rim ji bzhin//
/shar du (1) chu skyes dkar mo sgom/ /byang du (D 20v6) (2) ga ndha ri

¹⁶⁶⁰ *Blo gros sems dpa'* (the final *dpa'* appears odd) for Maticintin. cf. *blo sems Bhadrakalpika* (D 94, 101v4).

¹⁶⁶¹ *Shugs kyi 'od 'dor ba* ('*od* appears odd) for Vegajaha. cf. *shugs 'dor Bhadrakalpika* (D 94, 101v5).

¹⁶⁶² *Stobs can* for Atibala. He is *stobs chen* in the *Bhadrakalpika* (D 94, 101v5).

¹⁶⁶³ thams cad] D; om. P.

¹⁶⁶⁴ mtshan nyid kyi] D; mtshan nyid kyi P.

ma 'o/
 /nub du (3) rdo rje gar ma ste/ /lho ru (4) rta rgod ma yi kha//
 /gru yi char ni lha mo bzhi/ /dbang ldan la sogs rim ji bzhin/
 /lha mo (5) rdo rje 'bar zhal ma/ /(6) rdo rje khro gnyer ma yi zhal//¹⁶⁶⁵
 /(7) rdo rje 'thub ma (8) gtum mo ste/ /kha dog la sogs sngon bzhin no/
 /drag mo **chen (D 20v7) mo** gtsigs pa'i zhal/¹⁶⁶⁶ /'bar ba'i phreng bas
 rnam mdzes ma'o//

→ *Dākārṇava*, 15.226c–229.

Outside, there are eight charnel grounds and gatekeepers in order. At the east [gate], (1) Śvetāmbujā is to be visualized; at the north, (2) Gāndhārikā; at the west, (3) Vajranaṭī; and at the south, (4) Vaḍavāmukhā. The four goddesses are in the [four] corners, starting with the northeast, in order: (5) Vajrajvālāmukhī Goddess, (6) Vajrabhṛkuṭīmukhā, (7) Vajrakhaṇḍī, and (8) Caṇḍī. The color and other [physical features] are as before. [Every goddess is] very violent, with the mouth widely open, and is resplendent with a halo of fire.

/dpa' bo rnam kyī mdog dang gzugs/ /rnal 'byor ma kun ji lta ba'o/
 /kun la mgo bo'i phreng bas brgyan/ /dpa' bo rnam la dar phreng can//
 /ral pa'i cod pan dpa' de rnam/ /yan lag kun (**D 21r1**) la thal bas bskus/
 /rnal 'byor ma rnam thams cad kyī/ /nu ma mkhrang zhing mtho ba
 ste//
 /lag gdub spyi gtsug brgyan pa dang/ /mtshan nyid thams cad yang dag
 rdzogs/
 /phag mo'i rigs las byung ba'o/

→ *Dākārṇava*, 15.230–232b.

The heroes [on all circles except for Heruka] have the same colors and physical forms as all [their consort] yoginīs. All [heroes each] wear a garland of hairless heads [as a necklace] and wear a hero's turban. These heroes [each] have twisted locks of hair, with all body parts smeared with ash. All yoginīs [each] have the solid and uplifted breasts, are adorned with a bracelet [on the hands] and have one lock of hair [on the head], replete with every [kind of good] characteristic, and are born of Vārāhī's lineage.

/phyi rol dur khrod bshad bya ba//
 /dang (**D 21r2**) por (1) tshig par shes bya ste/ /gnyis pa yang ni (2) ma

¹⁶⁶⁵ gnyer ma yi] D; gnyer ma'i P.

¹⁶⁶⁶ chen mo] P; chen mi D; cf. chen mo *Dākārṇava* (15.229c).

tshig par/
 /gsum par (3) dum bur gyur pa nyid/ /bzhi pa yang ni (4) ma gtubs pa//
 /lnga pa (5) 'jigs su rung ba bshad/ /drug pa yang ni (6) 'jigs byed pa/
 /bdun pa (7) gsal shing **phug pa** ste/¹⁶⁶⁷ / (8) steng nas btags pa brgyad pa
 'o/¹⁶⁶⁸ (**D 21r3**)

→ *Dākārṇava*, 15.242d–244.

Charnel grounds are proclaimed outside. The first should be known as Dagdha; the second as Adagdhaka; the third as Khaṇḍita; the fourth as Akhaṇḍita; the fifth is proclaimed as Bhīṣaṇa; the sixth as Bhayaṃkara; the seventh as Śūlabhinna; and the eighth as Udbandhaka.

/dur khrod brgyad por rtag tu ni/ /dmyal srung chen po brgyad nmams
 so/¹⁶⁶⁹
 / (1) shā ma li (2) shing mya ngan med/ / (3) yongs 'du (4) u wār de bzhin
 no/¹⁶⁷⁰
 / (5) ḍo mba ri dang (6) gaṃ bha ri/¹⁶⁷¹ / (7) rgya shug dang ni (8) ba ru
 rā'o/¹⁶⁷²
 /sna tshogs ro langs tshogs dang ni/ /rnal 'byor ma dang dpa' bo'i
 tshogs//
 /mkha' (**D 21r4**) spyod ma dang sa spyod gzhan/ /gang yin de yang rdzu
 'phrul che/
 /mgo med rgyug dang gzhan yang ni/¹⁶⁷³ /mgo bo med par gar byed
 dang//
 /nyal ba dang ni rkang med dang/ /mgo bo lus sogs gtubs pa ste/¹⁶⁷⁴
 /ting 'dzin chen po rgyu yis ni/ /de ltar **dga'** bcas gar byed pa'o/¹⁶⁷⁵ (**D
 21r5**)
 /de ltar de yi dbus su ni/ /rgyu skar sna tshogs bya ba yin/
 /kha dog sna tshogs shes bya ste/ /bzhon pa gang gang gi yin pa'o/¹⁶⁷⁶
 /de ltar dur khrod kun la bya/

→ *Dākārṇava*, 15.245–249.

¹⁶⁶⁷ phug pa] D; bug pa P; cf. phug pa *Dākārṇava* (15.244c).

¹⁶⁶⁸ brgyad pa] D; *om.* P ◇ u wār] D; u'i bar P.

¹⁶⁶⁹ srung] D; bsrungs P.

¹⁶⁷⁰ yongs 'du] D; yongs su P.

¹⁶⁷¹ ḍo mba ri] D; ḍom ba ri P ◇ gaṃ bha ri] D; ma bha ri P.

¹⁶⁷² rgya shug] D; rgya shugs P.

¹⁶⁷³ rgyug] D; brgyug P.

¹⁶⁷⁴ gtubs pa] D; gtub pa P.

¹⁶⁷⁵ dga' bcas] *em.*; gar bcas DP; cf. dga' bcas *Dākārṇava* (15.248d)

¹⁶⁷⁶ bzhon pa] D; gzhon pa P ◇ gang gang gi] D; gang gi P.

Eight great hell-guardians are always in the eight charnel grounds: (1) Śālmālī, (2) Aśokavṛkṣā, and (3) Pārijātā, (4) Umbarī (for Udumbarī),¹⁶⁷⁷ (5) Ḍombarī, (6) Gambhārī (for Gambhīrī), (7) Bhadirakī (for Badarakī), and (8) Piśācakī. There are also troops of various vetālas, assemblages of yoginīs and heroes, a sky-going female, an earth-going female, and also other [females] who have superhuman powers. There are also other females [who are] headless and running, headless and dancing, and legless and sleeping. [Some] have the heads [in the shape] of beaks of a crow and other [birds].¹⁶⁷⁸ They also dance with joy because of being in a great meditative state. This way, he should make all lunar mansions [placed] in the middle of the ground. [They] should be known in [their] respective colors. Everyone has a vehicle. He should thus make [placement of those beings] in all charnel grounds.

/rdzogs pa'i byang chub rgyu'i bdag nyid/ /yongs rdzogs dkyil 'khor
bsgom par bya//

→ *Ḍākārṇava*, 15.250ab.

The maṇḍala should be visualized completely, [as it is] by itself a means for perfect enlightenment.

'di ni sku'i 'khor lo sku (**D 21r6**) gsum gyi bdag nyid dang sprul pa dang
lhan cig pa ste gsum pa'o//

→ *Ḍākārṇava*, 15.259–260.

The Body Circle is thus [taught, which] has the nature of the Triple Body, [which] is included in the Emanation [Layer], and is the third [circle].

9.3.14. Empowerment and Offerings

9.3.14.1. The Three Letters and the Armor Mantras

gtso bo'i thugs kar nyi ma la gnas pa'i hūṃ gi sa bon ljang sngon bsam par
bya'o// mgo bor zla ba dang 'khor lo la gnas pa'i om dkar po'o// mgrin
par zla ba dang pa dma la gnas pa'i āḥ dmar (**D 21r7**) po'o// snying gar
zla ba dang rdo rje la gnas pa'i hūṃ sngon po'o// dkyil 'khor pa thams
cad la'ang snying gar nyi ma la gnas pa'i hūṃ rang rang gi kha dog can
yod par bsam par mos par bya'o//¹⁶⁷⁹

¹⁶⁷⁷ The text is *u wār*. I have followed the *Ḍākārṇava* (15.245d), *umbarī* (whose Tibetan is *u dum bār*).

¹⁶⁷⁸ For “a crow and other [birds]” the text is *lus sogs*, which literally means “the body and the others”. The *lus*, whose Sanskrit is *kāya*, seems a mistranslation of the word *kāka*. See also the *Ḍākārṇava* (15.248b), *kākādi* (whose Tibetan is also *lus songs*).

¹⁶⁷⁹ thams cad la'ang] D; thams cad la yang P.

He should visualize the seed [letter] *hūṃ* colored in greenish-dark blue and placed on a sun [disk] in the chest of the Lord; [the letter] *oṃ* colored in white and placed on a disk on a moon [disk] in the head; [the letter] *āḥ* colored in red and placed on a lotus on a moon [disk] in the throat; and [the letter] *hūṃ* colored in dark blue and placed on a vajra on a moon [disk] in the heart. He should also contemplate and be convinced that every maṇḍala deity also has [the letter] *hūṃ* with one's own color on a sun [disk] in the heart.¹⁶⁸⁰

de nas gtso bo'i thugs ka'i hūṃ gnyis kyi bar du raṃ dmar po las nyi ma'i
dkyil (D 21v1) 'khor ro//

Subsequently, between the two *hūṃ* [letters] in the chest of the Lord [there is the letter] *raṃ*, red, from [which] a sun disk is [developed].

de'i steng du/ oṃ ha vaṃ hā vāṃ hi viṃ hī vīṃ hu vuṃ hū vūṃ he veṃ
hai vaiṃ ho voṃ hau vaum haṃ vaṃ haḥ vaḥ hūṃ hūṃ hūṃ hūṃ phaṭ
phaṭ phaṭ phaṭ svāhā svāhā/¹⁶⁸¹ zhes bya ba kha dog dkar dmar g-yon
skor du sbrul 'khyil ba ltar gnas pa rdo rje sems dpa' dang phag mo'i ngo
bo//¹⁶⁸²

On that [sun disk in the heart he should visualize a mantra], “*Oṃ, ha vaṃ hā vāṃ hi viṃ hī vīṃ hu vuṃ hū vūṃ he veṃ hai vaiṃ ho voṃ hau vaum haṃ vaṃ haḥ vaḥ, hūṃ hūṃ hūṃ hūṃ, phaṭ phaṭ phaṭ phaṭ, svāhā svāhā*”; [this is] colored whitish-red, is arranged in the form of a snake's coil in a counterclockwise direction, and has the nature of Vajrasattva and Vārāhī.¹⁶⁸³

mgo bor de bzhin du nyi ma la (D 21v2)/ oṃ na haṃ nā hāṃ ni hiṃ nī hīṃ
nu huṃ nū hūṃ ne heṃ nai haiṃ no hoṃ nau haum naṃ haṃ naḥ haḥ
hūṃ hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ phaṭ svāhā svāhā/¹⁶⁸⁴ ser zhing sngo
bas rnam par snang mdzad do// gshin rje ma'i rang bzhin no//¹⁶⁸⁵

Likewise, on a sun [disk] in the head [he should visualize a mantra], “*Oṃ, na haṃ nā hāṃ ni hiṃ nī hīṃ nu huṃ nū hūṃ ne heṃ nai haiṃ no hoṃ nau haum naṃ haṃ naḥ haḥ,*

¹⁶⁸⁰ The “respective color” (*rang rang gi kha dog can*) seems to mean that the colors of *hūṃ* are the same as the colors of the bodies of the maṇḍala deities.

¹⁶⁸¹ oṃ ha vaṃ hā vāṃ] D; oṃ ha baṃ hā baṃ P ◇ hi viṃ hī vīṃ hu vuṃ hū vūṃ he veṃ hai vaiṃ ho voṃ hau vaum] *em.*; hi bi hī bī hu bu hū bū he be hai bai ho bo hau bau DP.

¹⁶⁸² g-yon skor du] D; g-yon bskor du P.

¹⁶⁸³ This mantra comprises the armor mantras of Vajrasattva (*oṃ ha*, generally placed on the heart) and Vārāhī (*oṃ vaṃ*, generally placed on the navel).

¹⁶⁸⁴ na haṃ] D; naṃ haṃ P ◇ no hoṃ nau haum] D; no ho P.

¹⁶⁸⁵ gshin rje ma'i] D; gshin rje mi'i P.

hūṃ hūṃ hūṃ hūṃ, phaṭ phaṭ phaṭ phaṭ, svāhā svāhā”; [this is colored] yellowish-dark blue and has the nature of Vairocana and Yāminī.¹⁶⁸⁶

spyi gtsug tu nyi ma la/ oṃ sva hraṃ svā hrāṃ svi hriṃ svī hrīṃ svu hruṃ
svūṃ hrūṃ sve hreṃ svai hraiṃ svo hroṃ svau hrauṃ **svaṃ** hraṃ svaḥ
hraḥ hūṃ hūṃ hūṃ hūṃ phaṭ (D 21v3) phaṭ phaṭ phaṭ phaṭ svāhā svāhā/¹⁶⁸⁷
 zhes bya ba dmar zhing dkar ba pa dma gar gyi dbang phyug dang rmongs
 byed ma’i ngo bo’i//

On a sun [disk] at the top of the head [he should visualize a mantra], “*Oṃ, sva hraṃ svā hrāṃ svi hriṃ svī hrīṃ svu hruṃ svūṃ hrūṃ sve hreṃ svai hraiṃ svo hroṃ svau hrauṃ svaṃ hraṃ svaḥ hraḥ, hūṃ hūṃ hūṃ hūṃ, phaṭ phaṭ phaṭ phaṭ, svāhā svāhā*”; [this is colored] reddish-white and has the nature of Padmanarteśvara and Mohanī.¹⁶⁸⁸

dpung pa gnyis kyi nang du nyi ma la/ oṃ va hraṃ vā hrāṃ vi hriṃ vī
 hrīṃ vu hruṃ vū hrūṃ ve hreṃ vai hraiṃ vo hroṃ vau hrauṃ **vaṃ hraṃ**
 vaḥ hraḥ hūṃ hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ phaṭ svāhā svāhā/¹⁶⁸⁹ zhes
 bya ba gnag cing ser ba he (D 21v4) ru ka dang **skyod byed ma’o**//¹⁶⁹⁰

On a sun [disk] in both shoulders [he should visualize a mantra], *oṃ va hraṃ vā hrāṃ vi hriṃ vī hrīṃ vu hruṃ vū hrūṃ ve hreṃ vai hraiṃ vo hroṃ vau hrauṃ vaṃ hraṃ vaḥ hraḥ hūṃ hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ phaṭ svāhā svāhā*; [this is colored] blackish-yellow [and has the nature of] Heruka and Saṃcālinī.¹⁶⁹¹

spyan gnyis pa la nyi ma’i steng du/ oṃ hūṃ hūṃ haṃ haṃ hāṃ hāṃ
 hiṃ hiṃ hīṃ hīṃ **huṃ huṃ** hūṃ hūṃ heṃ heṃ haiṃ haiṃ hoṃ hoṃ
 hauṃ hauṃ haṃ haṃ haḥ haḥ hūṃ hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ phaṭ
 svāhā svāhā/¹⁶⁹² zhes bya ba rnam dmar zhing ljang ba rdo rje nyi ma
 dang skrag byed ma’o//

¹⁶⁸⁶ This mantra comprises the armor mantras of Vairocana (*namaḥ hi* or *nama hi*, generally placed on the head) and Yāminī (*hām yom*, generally placed on the heart).

¹⁶⁸⁷ svūṃ hrūṃ] P; sbū hrūṃ D ◇ svo hroṃ svau hrauṃ] D; svo hro svau hrau P ◇ svaṃ hraṃ svaḥ hraḥ] *em.*; swa hraṃ svaḥ hrāḥ D; svaṃ hraṃ svaḥ hrāḥ P.

¹⁶⁸⁸ This mantra comprises the armor mantras of Padmanarteśvara (*svāhā hu*, generally placed on the top of the head) and Mohanī (*hrīṃ moṃ*, generally placed on the mouth).

¹⁶⁸⁹ vaṃ hraṃ] P; ba hra D.

¹⁶⁹⁰ skyod byed ma’o] *em.*; skrod byed ma’o D; bskrod byed ma P. I have emended the text because she must be Saṃcālinī.

¹⁶⁹¹ This mantra comprises the armor mantras of Heruka (*vauṣaṭ he*, generally placed on both shoulders) and Saṃcālinī (*hreṃ hrīṃ*, generally placed on the head).

¹⁶⁹² oṃ hūṃ hūṃ] D; oṃ huṃ hūṃ P ◇ huṃ huṃ hūṃ hūṃ] *em.*; hūṃ hūṃ DP ◇ heṃ heṃ] D; heṃ heṃ heṃ P.

On a sun [disk] in both eyes [he should visualize a mantra], “*Om, hūṃ hūṃ haṃ haṃ hāṃ hāṃ hiṃ hiṃ hīṃ hīṃ huṃ huṃ hūṃ hūṃ heṃ heṃ haiṃ haiṃ hoṃ hoṃ hauṃ hauṃ haṃ haṃ haḥ haḥ, hūṃ hūṃ hūṃ hūṃ, phaṭ phaṭ phaṭ phaṭ, svāhā svāhā*”; [this is colored] reddish-green [and has the nature of] Vajrasūrya and Saṃtrāsani.¹⁶⁹³

mdzod spu'i **thad ka'i** nang du nyi ma la (**D 21v5**)/¹⁶⁹⁴ om phaṭ phaṭ pha pha phā phā phi phi phī phī phu phu phū phū phe phe phai phai pho pho phau phau phaṃ phaṃ phaḥ phaḥ hūṃ hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ phaṭ svāhā svāhā/¹⁶⁹⁵ zhes bya ba ljang zhing **dud kha** rta mchog dang gtum mo ste/¹⁶⁹⁶ 'di las yi ge'i tshogs 'phros pas rkang mthil nas spyi bo'i bar du de'i rdul phra rab bo//¹⁶⁹⁷

On a sun [disk] at the spot of the circle of hair between the eyebrows [he should visualize a mantra], “*Om, phaṭ phaṭ pha pha phā phā phi phi phī phī phu phu phū phū phe phe phai phai pho pho phau phau phaṃ phaṃ phaḥ phaḥ, hūṃ hūṃ hūṃ hūṃ, phaṭ phaṭ phaṭ phaṭ, svāhā svāhā*”; [this is colored] greenish-gray [and has the nature of] Paramāśva and Caṇḍikā. From this [mantra in between the eyebrows], masses of letters are spread out and its minute particles (viz., the letters) [fulfill the entire body] from the soles of the feet to the head.¹⁶⁹⁸

lus kyi (**D 21v6**) phyi rol du om ha dkar po snying ga dang/ nama hi ser po mgo bo la dang/ svāhā hu dmar po spyi gtsug tu dang/ vaṣaṭ he nag po dpung pa gnyis la dang/¹⁶⁹⁹ hūṃ hūṃ ho dmar ser mig gnyis la dang/ yan lag thams cad la phaṭ haṃ ljang gu'o//¹⁷⁰⁰

Regarding the outer side (surface) of the body [of the Lord, he should visualize] the white [letters] *om ha* on the heart, the yellow *nama hi* (for *namaḥ hi* = *namo hi*) on the head, the red *svāhā hu* on the top of the head, the black *vaṣaṭ he* on both shoulders, the reddish-yellow *hūṃ hūṃ ho* on both eyes, and the green *phaṭ haṃ* on all body limbs.

¹⁶⁹³ This mantra comprises the armor mantras of Vajrasūrya (*hūṃ hūṃ ho*, generally placed on both eyes) and Saṃtrāsani (*hūṃ hūṃ*, generally placed on the top of the head).

¹⁶⁹⁴ thad ka'i] P; thang ka'i D.

¹⁶⁹⁵ om phaṭ phaṭ] D; om P.

¹⁶⁹⁶ dud kha] P; dud ka D.

¹⁶⁹⁷ bar du] D; bar P.

¹⁶⁹⁸ This mantra comprises the armor mantras of Paramāśva (*phaṭ haṃ*, generally placed on all limbs of the body) and Caṇḍikā (*phaṭ phaṭ*, generally placed on all limbs of the body).

¹⁶⁹⁹ dpung pa] D; dpung P.

¹⁷⁰⁰ ljang gu] D; ljang dgu P.

rdo rje phag mo'i lte bar om vaṃ (D 21v7) dmar po dang/ hāṃ yom sngon
 mo snying gar ro//¹⁷⁰¹ hrīṃ moṃ dkar mo kha la'o//¹⁷⁰² hreṃ hrīṃ ser
 mo mgo bo la'o//¹⁷⁰³ hūṃ hūṃ ljang gu spyi gtsug tu'o// phat phat dud
 ka smin mtshams su bkod de/ de las 'phros pa'i lus thams cad dgang
 ba'o//

The red [set pf letters] *om vaṃ* is on the navel of Vajravārāhī. The dark blue *hāṃ yom* is on the heart. The white *hrīṃ moṃ* is on the mouth. The yellow *hreṃ hrīṃ* is on the head. The green *hūṃ hūṃ* is on the top of the head. The gray *phat phat* is arranged between the eyebrows, and [its letters] are spread from that and covers all [limbs of] the body.

9.3.14.2. Union with the Gnosis-Manḍala

de nas ye shes kyi dkyil 'khor dang gnyis (D 22r1) su med par bya ste/ de
 yang 'bar ba'i phyag rgya dpral bar bskor ba dang/ rkang pa g-yon pas
 g-yas pa mnan pa dang/ snying ga'i sa bon gyi 'od zer gyis grub pa'i dkyil
 'khor chen po mdun du spyang drangs te/ sa bon las spros pa'i pi wang ma
 la sogs (D 22r2) pas yang dag par mchod de/ jaḥ zhes pas rang rang gi
 steng du dgug pa dang/ hūṃ gis chu la chu zhugs pa bzhin du gzbug pa
 dang/ vaṃ gyis bcing ba dang/¹⁷⁰⁴ hoḥ yis dgyes par bya'o//

Next, [he should] unite [the pledge maṇḍala] into one with the gnosis maṇḍala. In this regard, he should move the flame hand gesture (the hand gesture in the form of a flame) in a circle before the forehead, place the left leg on the right [leg], attract the completed great maṇḍala (the gnosis maṇḍala) toward [the pledge maṇḍala] by means of rays from the seed [letter] in the heart, and let Vīṇā and the other [goddesses for offering],¹⁷⁰⁵ [who are] developed from the seed [letter], make offerings to [the maṇḍala deities] correctly. He should attract [the gnosis beings] above [the heads of their] respective [pledge beings] by [reciting the sound] *jaḥ*; make [the gnosis beings] merge into [the pledge beings] by means of *hūṃ* like water merges into water; bind [them] by means of *vaṃ*; and make [them] pleased by means of *hoḥ*.

¹⁷⁰¹ hāṃ] P; haṃ D

¹⁷⁰² hrīṃ] *corr.*; hriṃ DP.

¹⁷⁰³ hrīṃ] *corr.*; hriṃ DP.

¹⁷⁰⁴ vaṃ] D; bam P.

¹⁷⁰⁵ For the sixteen offering goddesses, see footnote 1248.

9.3.14.3. Consecration

de nas yang rang gi snying ga'i sa bon gyi 'od zer gyis dpal gsang ba 'dus
pa nas 'byung ba'i cha (D 22r3) lugs can rigs lnga dpag tu med pa spyan
drangs pa rnams la yang pi wang ma la sogs pas mchod de/¹⁷⁰⁶

Subsequently, [he should] also let Vīṇā and so on make offerings to the innumerable [ones, who belong to] the Five Lineages, [who] have appearances derived from the glorious *Guhyasamāja*,¹⁷⁰⁷ [and whom he] has attracted by means of rays from the seed [letter] in his heart.

/ji ltar bltams pa tsam gyis ni/ /de bzhin gshegs rnams khros gsol ltar/
/de bzhin bdag la khros byed 'gyur/ /lha yi chus ni dag par mdzod//¹⁷⁰⁸

→ *Ḍākārṇava*, 15.273c–274b.

“Just as all the tathāgatas were bathed as soon as [they were] born, so I shall bathe [you] in purity with divine water.”¹⁷⁰⁹

ces gsol (D 22r4) ba gdab pas/ de rnams snyoms par zhugs pa'i dga' ba'i
sgras phyogs bcu'i sangs rgyas thams cad zhal du bcug ste/ zhu bas rdo
rje'i lam nas byung ba/ lha mo'i pa dma dang gnyis kyi bar nas byung ba'i
rang byung gi bdud rtsi'i rgyun gyis thams cad la blugs par bya'o//¹⁷¹⁰

→ *Ḍākārṇava*, 15.274c–275.

Having supplicated thus, with a sound of joy of being in union with them, [he should] make all Buddhas in the ten directions come into [his] mouth. Becoming fluid, [all of the Buddhas] come out through the adamant path [into his female consort's lotus]; from between the first and second lotuses of the goddess (his female consort)¹⁷¹¹ the self-existing nectar of immortality is produced; [and then] he should pour [its] flows on all [the maṇḍala deities].

¹⁷⁰⁶ de nas] D; da nas P ◇ la sogs pas] D; la sogs pa yis P.

¹⁷⁰⁷ It is not clear which discourse in the *Guhyasamāja* Jayasena indicates by the “appearances” of innumerable ones whom a practitioner attracts.

¹⁷⁰⁸ chus] D; chu P.

¹⁷⁰⁹ For /de bzhin bdag la khros byed 'gyur/ /lha yi chus ni dag par mdzod//, whose literal translation is “Likewise, for me purification appears, please purify by means of divine water,” the Sanskrit text in the *Ḍākārṇava* is *tathāhaṃ snāpayiṣyāmi śuddhaṃ divyena vāriṇā*. My translation is based on the Sanskrit text.

¹⁷¹⁰ rang byung] D; rang 'byung P.

¹⁷¹¹ I am uncertain of the “first and second lotuses” (*pa dma dang gnyis*), which do not appear in the related passage in the *Ḍākārṇava* (15.274c–275). They may indicate the two *cakras* located around the navel area and below it, respectively.

de nas (D 22r5) lha thams cad kyi spyi bo'i chu'i thigs pa rnams las bdag po
 bsam pa ni/ gtso bo la mi bskyod pa'o// phag mo la 'od dpag med do//
 pa dma'i mkha' 'gro ma rnams la rin chen 'byung ldan no// sgo mtshams
 ma rnams la don yod grub pas so// rdo rje'i 'khor lo ba rnams (D 22r6) la
 ni mi bskyod pa'o// snying po'i 'khor lo ba rnams la 'od dpag med do//
 yon tan gyi 'khor lo ba rnams la rnam par snang mdzad do// nam mkha'i
 'khor lo ba rnams la mi bskyod pa'o// rlung gi 'khor lo ba rnams la rnga
 sgra'o//¹⁷¹² sa'i 'khor lo ba rnams la rin chen 'byung (D 22r7) ldan no//
 me'i 'khor lo ba rnams la 'od dpag med do// chu'i 'khor lo ba rnams la
 sangs rgyas so// ye shes kyi 'khor lo ba rnams la rnga sgra'o// thugs kyi
 'khor lo ba rnams la mi bskyod pa'o// gsung gi 'khor lo ba rnams la 'od
 dpag med do// sku'i 'khor lo (D 22v1) ba rnams la sangs rgyas kyi ste/
 sprul pa sku'i gzugs 'dzin pa'o// bskal pa bzang po pa thams cad la med
 do//

→ *Dākārṇava*, 15.121ab.

Thereafter, he visualizes the lords [of Five Lineages] from drops of the water (the nectar of immortality), [which have been poured] on the heads of all deities.¹⁷¹³ For the Lord [Heruka, the Lord is] Akṣobhya; for Vārāhī, Amitābha; for the ḍākinīs on the [central] lotus, Ratnasambhava; for [the ḍākinīs at] the gates and corners, Amoghasiddhi; for the ones on the Adamantine Circle, Akṣobhya; for the ones on the Heart Circle, Amitābha; for the ones on the Merit Circle, Vairocana; for the ones on the Space Circle, Akṣobhya; for the ones on the Wind Circle, Dundubhisvara (Amoghasiddhi); for the ones on the Earth Circle, Ratnasambhava; for the ones on the Fire Circle, Amitābha; for the ones on the Water Circle, the Buddha (Vairocana); for the ones on the Knowledge Circle, Dundubhisvara (Amoghasiddhi); for the ones on the Mind Circle, Akṣobhya; for the ones on the Speech Circle, Amitābha; and for the ones on the Body Circle, the Buddha (Vairocana). [They] have the form of the Emanation Body. The [Victors of the] Fortunate Aeon do not have [such image of the Lord].

de nas rigs lnga rnams kyis/ oṃ sarvatathāgatābhiṣekasamayaśriye
 hūṃ/¹⁷¹⁴ zhes brjod nas bdag po rnams la thim par gyur to//

→ *Dākārṇava*, 15.276.

¹⁷¹² 'khor lo ba] D; 'khor lo pa P.

¹⁷¹³ The maṇḍala deities have images of their respective lords on the diadem. They are the lords of the five lineages of Buddhist deities.

¹⁷¹⁴ -tathāgatābhiṣeka-] *corr.*; ta thā ga ta a bhi ṣe ka DP ◇ -samayaśriye] *corr.*; sa ma ya shrī ye D; sa ma ye shrī P.

Then, in conformity with the Five Lineages, with the recitation of [the consecration mantra], “*Oṃ*, for the glory of the pledge of consecration of all tathāgatas, *hūṃ*”,¹⁷¹⁵ [the other drops of the nectar of immortality] are merged into the lords.¹⁷¹⁶

9.3.14.4. Offerings

de nas rang gi sa bon (D 22v2) las spros pa'i pi wang ma la sogs pa dang/
gau rī la sogs pa'i lha mo grangs med pa spros la/ bdag nyid dkyil 'khor
thams cad la mchod par bya'o//¹⁷¹⁷

→ *Ḍākārṇava*, 15.285c–e.

After that, having spread innumerable goddesses such as Vīṇā and Gaurī, [who have been] emanated from his own seed [letter], he should [let those goddesses] make offerings to himself and the entire maṇḍala.

de yang/
/gau rī ri dags sbyar can 'dzin/¹⁷¹⁸ /tsau rī ma ni nyi ma'i snod/
/be tā lī ni chu'i lag pa/ /sman 'dzin pa ni gha sma (D 22v3) rī//
/pu kka sī ni stobs lag can/ /sha ba rī ro 'dzin de bzhin/
/tṣa ṇḍa lī ma ḍa ru sgrog/ /mgrin pa nas 'khyud ḍoṃ bi nī//¹⁷¹⁹
zhes so//

→ *Hevajra*, I.3.9–10, and *Ḍākārṇava*, 15.285cd.

In this regard, [it is] thus [taught]—Gaurī has the mark of a deer (viz., moon). Caurī holds a pot of the sun. Vetālī has water in the hand. Ghasmarī holds herbs. Pukkasī has a power in the hand. Likewise, Śabarī holds a taste. Caṇḍālī plays the drum. Ḍombī embraces around the neck.¹⁷²⁰

¹⁷¹⁵ This mantra is named *abhiṣekamantra* (“consecration mantra”) in the *Ḍākārṇava* (15.276).

¹⁷¹⁶ The lords indicate the lords of Five Lineages, whose images are fixed on the diadems. It is not clear which is the subject of the verb *thim par gyur*. I have interpreted that it is the remaining drops of nectar of immortality, which are made from all tathāgatas. There is also a possibility that the subject is the maṇḍala deities.

¹⁷¹⁷ bdag nyid] D; bdag nyid kyi P.

¹⁷¹⁸ gau rī] D; gau ri P sbyar ◊ sbyar can] D; sbyar tsan P.

¹⁷¹⁹ ḍoṃ bi nī] D; ḍoṃ bi ni P.

¹⁷²⁰ The oldest version of this verse can be found in the *Hevajra* (I.3.9–10), where Caurī is the first, holding the moon, and Gaurī is the second, holding a pot of the sun. The *Ḍākārṇava* does not include all of this verse; it is presented in the *Bohitā*. According to the *Bohitā* (D 154r1–r3), in this verse, it is implied that (1) Gaurī, (2) Caurī, (3) Vetālī, (4) Ghasmarī, (5) Pukkasī, (6) Śabarī, (7) Caṇḍālī, and (8) Ḍombī represent (1) hell (*dmyal*), (2) preta (*yi dags*), (3) beast (*dud 'gro*), (4) god (*lha*), (5) asura (*lha ma yin*), (6) human (*mi*), (7) the Form Realm (*gzugs kyi khams*), and (8) the Formless Realm (*gzugs med pa'i khams*), respectively. In short, they represent the triple world ((1)–(6) correspond to the Desire Realm). The *Bohitā*'s interpretation seems to be based on the line in the *Ḍākārṇava* (15.285cd): *gauryādyā ṣaḍgativartī*

mchod pa de rnams kyang don 'di ltar bya ste/
 /mtshan nyid thams cad rdzogs pa dang/ /bde chen sogs dang bzang po
 dang/
 /gnyis (D 22v4) kun rnam par spangs pa dang/ /mchod pa khams gsum
 bdag nyid ni/
 /dngos po kun 'byung rnams kyis so//

→ *Dākārṇava*, 15.284b–285b.

Those offerings are also to be made according to this meaning: [By means of things] replete with every [kind of good] characteristic, of [the nature of] the great pleasure and so on, divine, and free from all [forms of] dichotomy, oblation of the nature of the triple world is [to be made], by means of all things [as much as] possible.

9.3.15. Praising the Maṇḍala Deities by Means of their Respective Mantras

→ For the following mantras,¹⁷²¹ see *Dākārṇava*, 15.242ab.
 de nas lha mo de rnams kyis sngags kyī bstod par byed par 'gyur te/¹⁷²²
 de dag kyang gang zhe na/

After that, he lets those goddesses (Gaurī and so on) praise [the maṇḍala deities] with mantras as follows.

9.3.15.1. Mantras of the Deities on the Drop Circle (1): Heruka and Vajravārāhī

om śrīvājra-he-he-ru-ru-kaṃ **hūṃ** hūṃ phaṭ ḍākinijālaśaṃvaram
 svāhā/¹⁷²³ bcom (D 22v5) ldan 'das kyī snying po'o//
 om hrīḥ ha ha **hūṃ** hūṃ phaṭ/¹⁷²⁴ nye ba'i snying po'o//¹⁷²⁵

“Om, glorious adamantine He he ru ru kaṃ, *hūṃ hūṃ phaṭ*, the supreme bliss of the network of ḍākinīs, *svāhā*”—the heart [mantra] of the Blessed One. “Om *hrīḥ ha ha hūṃ hūṃ phaṭ*”—the auxiliary heart [mantra of Heruka].

rūpyārūpyādidevatī (“Gaurī and the other [goddesses] reside in the six realms [of reincarnation], [and are] goddesses of the Form, Formless, and the other (viz., Desire) [Realms]”). Jayasena also seems to have the same idea, which is suggested in his comment in the next line.

¹⁷²¹ In both D and P, most mantras end with *hūṃ hūṃ phaṭ* and not with *hūṃ hūṃ phaṭ*. I have accepted *hūṃ hūṃ phaṭ*, except for the mantras in which *hūṃ hūṃ phaṭ* is normally used.

¹⁷²² de rnams kyis] D; de rnams kyī P ◇ bstod par] D; bstod pa P.

¹⁷²³ hūṃ hūṃ] P; huṃ huṃ D ◇ -ḍākinī-] D; ḍā ki ni P ◇ -śaṃvaram (normally -saṃvaram)] P; shaṃ pa ra D.

¹⁷²⁴ hrīḥ] D; hri P ◇ hūṃ hūṃ] P; huṃ huṃ D.

¹⁷²⁵ After this, the following lines are inserted in P: rgyud kyī le'u zhe drug par/ rtsa ba'i sngags ni bzlas pa yis/ las rnams thams cad 'grub par 'gyur/ /rkang pa bzhi bcu rtsa brgyad pas/ /kun mkhyen skye ba 'di la'o/ /dpal he ru ka gnyis med lhan cig pa'i/ /rdo rje phag mo mthong bar 'gyur/ /de yi mchog ni ster byed de// zhes sogs phan yon du ma nas gsungs so//.

- (1) om̐ namo bhagavate vīreśāya huṃ hūṃ phaṭ/
 (2) om̐ mahākālpāgnisam̐nibhāya huṃ hūṃ phaṭ/
 (3) om̐ jaṭāmaḥkaṭoṭkaṭāya huṃ hūṃ phaṭ/¹⁷²⁶
 (4) om̐ daṃṣṭrākaraḥlograbhīṣaṇamukhāya huṃ hūṃ phaṭ/¹⁷²⁷
 (5) om̐ sahasrabhujabhāsuraḥya huṃ hūṃ phaṭ/
 (6) om̐ paraśupā(D 22v6)śodyataśūlakhaṭvāṃgadhāriṇe huṃ hūṃ
 phaṭ/¹⁷²⁸
 (7) om̐ vyāghrājīnāambaradharāya huṃ hūṃ phaṭ/
 (8) om̐ mahādhūmrāṇdhakāravapuṣāya huṃ hūṃ phaṭ/¹⁷²⁹
 rkang pa brgyad pa'o //

(1) “Om̐, salute to the Blessed One, [who is] the ruler of heroes, *huṃ hūṃ phaṭ*”; (2) “Om̐, to [the Blessed One, who] resembles the great fire at the end of a *kalpa*, *huṃ hūṃ phaṭ*”; (3) “Om̐, to [the Blessed One, who is] superior with the crest of twisted locks of hair, *huṃ hūṃ phaṭ*”; (4) “Om̐, to [the Blessed One, whose] face [looking] violent and horrible showing fangs, *huṃ hūṃ phaṭ*”; (5) “Om̐, to [the Blessed One, who is] splendid with one thousand arms, *huṃ hūṃ phaṭ*”; (6) “Om̐, to [the Blessed One, who] holds up an axe and a noose and has a spear and a skull staff, *huṃ hūṃ phaṭ*”; (7) “Om̐, to [the Blessed One, who] wears a garment of some tiger skin, *huṃ hūṃ phaṭ*”; and (8) “Om̐, to [the Blessed One, who is] marvelously beautiful like the great dark-colored darkness, *huṃ hūṃ phaṭ*”—the [mantra consisting of the] eight parts.

- (1) om̐ namaḥ śrīvājraḍākamahāvīravīreśvarāya huṃ hūṃ phaṭ/¹⁷³⁰
 (2) om̐ tri*bhuvāṇa(for -bhuvana)kampakampāvanāya huṃ hūṃ phaṭ/¹⁷³¹
 (3) om̐ daṃṣṭroṭkaṭabhīṣaṇabhairavāya huṃ hūṃ (D 22v7) phaṭ/
 (4) om̐ śatasahasranetrāya huṃ hūṃ phaṭ/¹⁷³²
 (5) om̐ vidyujjihvāya huṃ hūṃ phaṭ/¹⁷³³
 (6) om̐ kaṅkālamālbharaṇogrāya huṃ hūṃ phaṭ/

¹⁷²⁶ jaṭāmaḥkaṭo] D; dza ṭa mu ku ṭo P.

¹⁷²⁷ -bhīṣaṇa-] D; bhī ṣa na P.

¹⁷²⁸ -pāśodyata-] D; pā sho phyag' . . . bcom ldan 'das la/ dpa' bo'i dbyug pa/ bskal pa'i me chen po lta bu'o/ ral pa'i cod pan gyen du brdzis pa la/ dyā ta P ◇ After this, the following is added in P: mche ba gtsigs pa drag cing 'jigs su rung ba'i/ zhal ma/ phyag stong phrag 'od zer 'phro ba la/ dgra sta zha..s pa 'phyar shing mdung dang kha ṭwām ga 'dzin pa la/ (this is followed by fourteen letters too small and hard to read) pa la.

¹⁷²⁹ -dhūmrāṇdhakāra-] P; dhū mbrā (unclear) ndha ka rā D.

¹⁷³⁰ -vīra-] D; bī re P ◇ -vīre-] DP; cf. -vīrī- *Dākārṇava* 16 (my unpublished edition) ◇ -śvarāya] D; shwa ra ya P.

¹⁷³¹ -bhuvāṇa- (for -bhuvana-)] P; bhu pa ṇa D; cf. -bhuvāṇa- (for -bhuvana-) *Dākārṇava* 16 ◇ -kampāvanāya] *corr.*; ka mpā ba ṇā ya D; ka mya ba ṇā ya; cf. -kampāvanāya *Dākārṇava* 16.

¹⁷³² -netrāya] D; ṇe trā ya P.

¹⁷³³ vidyuj-] *corr.*; pi dyu dz D; bi dyu P; cf. vidyuta- *Dākārṇava* 16.

- (7) om̐ koṭilakṣabhujāya huṃ hūṃ phaṭ/¹⁷³⁴
(8) om̐ **ḵvālāvaliḍha**lagnāya huṃ hūṃ phaṭ/¹⁷³⁵
(9) om̐ paraśupāsodyataśūlāya huṃ hūṃ phaṭ/
(10) om̐ kalpāntadhūmrogravapuṣāya huṃ hūṃ phaṭ/¹⁷³⁶
(11) om̐ vikaṭamukha(**D 23r1**)hāhāravāya huṃ hūṃ phaṭ/
(12) om̐ mātrgaṇaparipūritamantrāya huṃ hūṃ phaṭ/¹⁷³⁷
(13) om̐ sahasasundarīvallabhakarāya huṃ hūṃ phaṭ/
(14) om̐ hūṃhūṃkārōccāraṇamukhāya huṃ hūṃ phaṭ/¹⁷³⁸
(15) om̐ mahāśmaśānapriyāya huṃ hūṃ phaṭ/
(16) om̐ sarvabhūtasamtrāsānakarāya huṃ hūṃ phaṭ/¹⁷³⁹
(17) om̐ mahā(**D 23r2**)kalpāntāgnitejāya huṃ hūṃ phaṭ/
(18) om̐ jaṭākalāpamukuṭāya huṃ hūṃ phaṭ/¹⁷⁴⁰
(19) om̐ khaṭvāṅgakapālaśūlabhinnadhāriṇe huṃ hūṃ phaṭ/¹⁷⁴¹
(20) om̐ mahāsamudramekhalāya huṃ hūṃ phaṭ/
(21) om̐ **vyāghra**carmāambaradhāriṇe huṃ hūṃ phaṭ/¹⁷⁴²
(22) om̐ vetālasamghamardanakarāya huṃ hūṃ phaṭ/¹⁷⁴³
(23) om̐ **mahāvighna**nivāriṇe huṃ hūṃ phaṭ/¹⁷⁴⁴ (**D 23r3**)
(24) om̐ śatrunisumbhanakarāya huṃ hūṃ phaṭ/
(25) om̐ trisāhasramahā*sāhasreka(for sāhasraika)romāvalyantarvartine
huṃ hūṃ phaṭ/¹⁷⁴⁵
(26) om̐ śatasahasramukhāya huṃ hūṃ phaṭ/¹⁷⁴⁶
(27) om̐ jñānasāgaraprabhāya huṃ hūṃ phaṭ/
(28) om̐ mahāpiśitarudhiravasāhāriṇe huṃ hūṃ phaṭ/
(29) om̐ sarvamārabaladhvaṃsine huṃ hūṃ phaṭ/¹⁷⁴⁷
(30) om̐ *śriṣṭi(for sṛṣṭi)(**D 23r4**)samhārakārakāya huṃ hūṃ phaṭ/¹⁷⁴⁸

¹⁷³⁴ koṭi-] D; ko ṭi la P.

¹⁷³⁵ -lāvaliḍha-] *em.*; la wa lī ḍa D; la wa lī ṭa P.

¹⁷³⁶ -mrogra-] D; mro grā P.

¹⁷³⁷ -mantrāya] D; ma nthā ya P.

¹⁷³⁸ -ccāraṇa-] P; tṭsa ra ṇa D; cf. -ccāraṇa- *Ḍākārṇava* 16.

¹⁷³⁹ -bhūta-] D; bhū ta P.

¹⁷⁴⁰ jaṭākalāpamukuṭāya] D; dza la ṭā ka lā ba mu ku ṭa ya P.

¹⁷⁴¹ -dhāriṇe] *corr.*; dha ri ṇe DP; cf. -dhāriṇe *Ḍākārṇava* 16.

¹⁷⁴² vyāghra-] P; byā ghrā D; cf. vyāghra- *Ḍākārṇava* 16 ◇ -dhāriṇe] *corr.*; dha ri ṇe DP; dhāriṇe *Ḍākārṇava* 16.

¹⁷⁴³ -mardana-] *corr.*; ma rda ṇa D; ma rdha ṇa P; cf. -mardana- *Ḍākārṇava* 16.

¹⁷⁴⁴ mahā-] P; ma dā D; cf. mahā- *Ḍākārṇava* 16 ◇ -vāriṇe] D; bā ri ni P.

¹⁷⁴⁵ -sāhasra-] *corr.*; sa ha sra DP; cf. -sāhasra- *Ḍākārṇava* 16 ◇ -sāhasre- (for -sāhasrai-)] P; sa ha srai D; cf. -sāhasre- (for -sāhasrai-) *Ḍākārṇava* 16 ◇ -lyantar] *corr.*; lya ntaḥ DP; cf. -lyāntar- *Ḍākārṇava* 16.

¹⁷⁴⁶ -sahasramukhāya] D; sa hā sra mu kha ya P.

¹⁷⁴⁷ -māra-] D; ma ra P.

¹⁷⁴⁸ śriṣṭi- (for sṛṣṭi-)] *corr.*; shrī ṣṭi DP; cf. śriṣṭi- (for sṛṣṭi-) *Ḍākārṇava* 16 ◇ -kārakāya] D; kṣa ra kṣa ya P.

- (31) om sarvanāgānām śoṣaṇastambhanavidrāvaṇāya huṃ hūṃ phaṭ/¹⁷⁴⁹
(32) om antramālādhāriṇe huṃ hūṃ phaṭ/
(33) om sumerukampitanādāya huṃ hūṃ phaṭ/¹⁷⁵⁰
(34) om krodhavigrahadhāraṇāya huṃ hūṃ phaṭ/¹⁷⁵¹
(35) om mahākāśatilakātmane huṃ hūṃ phaṭ/¹⁷⁵²
(36) om buddhakoṭisahasra*kṣaṇā(for -kṣaṇa)niṣpādanāya (**D 23r5**) huṃ hūṃ phaṭ/¹⁷⁵³
(37) om **jñānāmṛtavarṣāpaṇāya** huṃ hūṃ phaṭ/¹⁷⁵⁴
(38) om sarvakarmapravartanāya huṃ hūṃ phaṭ/
(39) om bandhanakarāya huṃ hūṃ phaṭ/
(40) om sarvavikalpa*bhañjaṇa(for -bhañjana)karāya huṃ hūṃ phaṭ/¹⁷⁵⁵
(41) om muṇḍāvalilagnaśārīrāya huṃ hūṃ phaṭ/¹⁷⁵⁶
(42) om parakṛtayantramantranāśanāya huṃ hūṃ phaṭ/
(43) om mahārakṣākarāya huṃ hūṃ (**D 23r6**) phaṭ/¹⁷⁵⁷
(44) om duṣṭānām *vidālane(for vidāline) huṃ hūṃ phaṭ/¹⁷⁵⁸
(45) om dharmodayakarāya huṃ hūṃ phaṭ/
(46) om krodhasphārasphāraṇāya huṃ hūṃ phaṭ/¹⁷⁵⁹
(47) om indrajālasarva*satvā(for -sattvā)tmane huṃ hūṃ phaṭ/¹⁷⁶⁰
(48) om grastavādapravādamahāmate huṃ hūṃ phaṭ/¹⁷⁶¹

→ *Ḍākārṇava*, 16.1–257 (encoding the letters that constitute these mantras)
and 50.15.17.

(1) “Om, homage to glorious Vajradāka, [who is] a great hero and the Lord of heroes, huṃ hūṃ phaṭ”; (2) “Om, to [Vajradāka, who is] delighted by trembling the triple world repeatedly, huṃ hūṃ phaṭ”; (3) “Om, to [Vajradāka, who is] with fangs, furious, terrifying, and frightful, huṃ hūṃ phaṭ”; (4) “Om, to [Vajradāka, who has] a hundred thousand eyes, huṃ hūṃ phaṭ”; (5) “Om, to [Vajradāka, whose] tongue is [like] a

¹⁷⁴⁹ -vidrāvaṇāya] corr.; pi dra ba ṇā ya D; bi dhrā ba ṇā ya P; cf. -vidhrāvaṇāya (for -vidrāvaṇāya) *Ḍākārṇava* 16.

¹⁷⁵⁰ -nādāya] D; nā rā ya P.

¹⁷⁵¹ -vighraha-] D; bi ghra ha P.

¹⁷⁵² -kāśa-] D; kā shā sha P.

¹⁷⁵³ -kṣaṇā- (for -kṣaṇa-)] DP; cf. -kṣaṇā- (for -kṣaṇa-) *Ḍākārṇava* 16 ◇ -niṣpādanāya] D; ni ṣpī da nā ya P.

¹⁷⁵⁴ jñānāmṛta-] P; dznyā nām mṛ ta D ◇ -varṣāpaṇāya] corr.; ba rṣa pa ṇā ya DP.

¹⁷⁵⁵ -bhañjaṇa- (for -bhañjana-)] DP; cf. -bhañjaṇa- (for -bhañjana-) *Ḍākārṇava* 16.

¹⁷⁵⁶ muṇḍā-] D; mu ṇḍa P ◇ -śārīrāya] D; sha rī rī ya P.

¹⁷⁵⁷ -rakṣā-] P; ra kṣa D; cf. -rakṣā- *Ḍākārṇava* 16.

¹⁷⁵⁸ duṣṭānām] D; du ṣṭā nā P ◇ vidālane (for vidāline)] DP; cf. vidālane (for vidāline) *Ḍākārṇava* 16.

¹⁷⁵⁹ -sphārasphāraṇāya] P; spha ra spha ra ṇā ya D; cf. -sphārasphāraṇāya *Ḍākārṇava* 16.

¹⁷⁶⁰ -satvā- (for -sattvā-)] DP; cf. -satvā- (for -sattvā-) *Ḍākārṇava* 16 (where the letters of that word are encoded as “sa tvā”).

¹⁷⁶¹ -vāda-] P; bā daṃ D; cf. -vāda- *Ḍākārṇava* 16.

flashing thunderbolt, *hum hūṃ phaṭ*"; (6) "Oṃ, to [Vajradāka, who is] horrible with an ornament of a wreath of skeletons, *hum hūṃ phaṭ*"; (7) "Oṃ, to [Vajradāka, who has] innumerable arms, *hum hūṃ phaṭ*"; (8) "Oṃ, to [Vajradāka, who is] lapped and remaining in flames, *hum hūṃ phaṭ*"; (9) "Oṃ, to [Vajradāka, who] holds up an axe, lasso, and a pike, *hum hūṃ phaṭ*"; (10) "Oṃ, to [Vajradāka, who is of] the violent and wonderful appearance of the color of smoke [of the fire] at the end of a kalpa, *hum hūṃ phaṭ*"; (11) "Oṃ, to [Vajradāka, whose] face is dreadful and utters [the sounds] *hā hā*, *hum hūṃ phaṭ*"; (12) "Oṃ, to [Vajradāka, who is] a mantra complete with an assemblage of mother goddesses, *hum hūṃ phaṭ*"; (13) "Oṃ, to [Vajradāka, who] loves women of the innate, *hum hūṃ phaṭ*"; (14) "Oṃ, to [Vajradāka, who] utters the words *hum hūṃ* from [his] mouth, *hum hūṃ phaṭ*"; (15) "Oṃ, to [Vajradāka, who is] enamored of a great graveyard, *hum hūṃ phaṭ*"; (16) "Oṃ, to [Vajradāka, who] threatens all bhūtas, *hum hūṃ phaṭ*"; (17) "Oṃ, to [Vajradāka, who has] the energy of the fire at the end of a kalpa, *hum hūṃ phaṭ*"; (18) "Oṃ, to [Vajradāka, who] wears twisted locks of hair, *hum hūṃ phaṭ*"; (19) "Oṃ, to [Vajradāka, who] holds a skull staff, a skull bowl, and a pike-spiked [corpse], *hum hūṃ phaṭ*"; (20) "Oṃ, to [Vajradāka, who wears] a girdle of [the appearance of] a great ocean, *hum hūṃ phaṭ*"; (21) "Oṃ, to [Vajradāka, who] wears clothes [made] of a tiger skin, *hum hūṃ phaṭ*"; (22) "Oṃ, to [Vajradāka, who] crushes flocks of vetālas, *hum hūṃ phaṭ*"; (23) "Oṃ, to [Vajradāka, who] wards off great vighnas (or obstacle demons), *hum hūṃ phaṭ*"; (24) "Oṃ, to [Vajradāka, who] kills the enemy, *hum hūṃ phaṭ*"; (25) "Oṃ, to [Vajradāka, who] turns the [whole universe or] three thousand great thousands [of worlds] in [his] bodily hair line, *hum hūṃ phaṭ*"; (26) "Oṃ, to [Vajradāka, who has] hundred thousand faces, *hum hūṃ phaṭ*"; (27) "Oṃ, to [Vajradāka, who] appears to be an ocean of gnosis, *hum hūṃ phaṭ*"; (28) "Oṃ, to [Vajradāka, who] takes human flesh, blood, and fat, *hum hūṃ phaṭ*"; (29) "Oṃ, to [Vajradāka, who] removes all powers of Māra, *hum hūṃ phaṭ*"; (30) "Oṃ, to [Vajradāka, who] performs creation and destruction, *hum hūṃ phaṭ*"; (31) "Oṃ, to [Vajradāka, who] dries up, paralyzes, and lets flee all nāgas (serpent demons), *hum hūṃ phaṭ*"; (32) "Oṃ, to [Vajradāka, who] holds entrails, *hum hūṃ phaṭ*"; (33) "Oṃ, to [Vajradāka, who utters] voices that tremble Mt. Sumeru, *hum hūṃ phaṭ*"; (34) "Oṃ, to [Vajradāka, who] has a wrathful body, *hum hūṃ phaṭ*"; (35) "Oṃ, to [Vajradāka, who is of] the nature of the great sky and a *tilaka* (or ornament), *hum hūṃ phaṭ*"; (36) "Oṃ, to [Vajradāka, who] produces innumerable Buddhas in an instant, *hum hūṃ phaṭ*"; (37) "Oṃ, to [Vajradāka, who] sends the rain of immortal nectars of gnosis, *hum hūṃ phaṭ*"; (38) "Oṃ, to [Vajradāka, who] advances all rituals, *hum hūṃ phaṭ*"; (39) "Oṃ, to [Vajradāka, who] captures, *hum hūṃ phaṭ*"; (40) "Oṃ, to [Vajradāka, who] breaks all conceptual discriminations, *hum hūṃ phaṭ*"; (41) "Oṃ, to [Vajradāka, who] wears a wreath of hairless heads, *hum hūṃ phaṭ*"; (42) "Oṃ, to [Vajradāka, who] annihilates [the effects of] yantras (magical instruments) and mantras performed by others, *hum hūṃ phaṭ*"; (43) "Oṃ, to [Vajradāka, who] protects

greatly, *hum hūṃ phaṭ*”; (44) “*Om*, to [Vajradāka, who] tears evil beings, *hum hūṃ phaṭ*”; (45) “*Om*, to [Vajradāka, who] produces dharmas, *hum hūṃ phaṭ*”; (46) “*Om*, to [Vajradāka, who] trembles much with anger, *hum hūṃ phaṭ*”; (47) “*Om*, to [Vajradāka, who is] the self of all sentient beings that are illusions, *hum hūṃ phaṭ*”; (48) “*Om*, to [Vajradāka, who is] greatly wise, speaking words of inarticulate pronunciation (viz., secret words), *hum hūṃ phaṭ*” [—the mantra consisting of the forty-eight parts].

oṃ a ka ā kha¹⁷⁶² i ga ī gha u ṇa ū ca ṛ cha ṛ ja ḷ jha ḷ ña (D 23r7) e ṭa ai ṭha
o ḍa au ḍha aṃ ṇa aḥ ta aḥ tha aṃ da auṃ¹⁷⁶³ dha oṃ na aiṃ pa eṃ pha
ḷṃ ba ḷṃ¹⁷⁶⁴ bha ṛṃ ma ṛṃ ya ūṃ ra uṃ la īṃ va iṃ śa āṃ¹⁷⁶⁵ śa aṃ sa
aṃ ha āṃ¹⁷⁶⁶ kṣa¹⁷⁶⁷ haḥ/ ka kā kha khā ga gā gha ghā ṇa ṇā ca cā cha chā
ja jā jha jhā ṇa ṇā ṭa ṭā ṭha ṭhā ḍa ḍā ḍha ḍhā ṇa ṇā ta tā tha thā da dā dha
dhā na nā pa pā (D 23v1) pha phā ba bā bha bhā ma mā ya yā ra rā la lā va
vā śa śā śa śā sa sā ha hā kṣa kṣā/ kṣaṃ kṣāṃ haṃ hāṃ saṃ sām ṣaṃ ṣām
śaṃ śām vaṃ vām laṃ lām raṃ rām yaṃ yām maṃ mām bhaṃ bhām
baṃ bām phaṃ phām paṃ pām naṃ nām dhaṃ dhām daṃ dām thaṃ thām
thām tam tām ṇaṃ ṇām ḍhaṃ ḍhām ḍaṃ ḍām ṭhaṃ ṭhām ṭaṃ ṭām ṇaṃ
ṇām jhaṃ jhām jaṃ jāṃ chaṃ chām caṃ cām ṇaṃ ṇām ghaṃ ghām gaṃ
gām khaṃ khām (D 23v2) kaṃ kām/ ka ca kha cha ga ja gha jha ṇa ṇā ka
ṭa kha ṭha ga ḍa gha ḍha ṇa ṇa ka ta kha tha ga da gha dha ṇa na ka pa
kha pha ga ba gha bha ṇa ma ya ra la wa śa śa sa ha kṣa¹⁷⁶⁸ aḥ aṃ/ kaha
kaha kasa kasa kaṣa kaṣa kaśa kaśa kava kava kala kala kara kara (D 23v3)
kaya kaya kama kama kabha kabha kaba kaba kapha kapha kapa kapa
kana kana kadha kadha kada kada katha katha kata kata kaṇa kaṇa kaḍha
kaḍha kaḍa kaḍa kaṭha kaṭha kaṭa kaṭa kaṇa kaṇa kajha kajha kaja kaja
kacha kacha (D 23v4) kaca kaca kaṇa kaṇa kagha kagha kaga kaga kakha
kakha/ kuhu kuhu kusu kusu kuṣu kuṣu kuśu kuśu kuvu kuvu kulu kulu
kuru kuru kuyu kuyu kumu kumu kubhu kubhu kubu kubu kuphu kuphu
kupu kupu kunu kunu kudhu (D 23v5) kudhu kudu kudu kuthu kuthu
kutu kutu kuṇu kuṇu kuḍhu kuḍhu kuḍu kuḍu kuṭhu kuṭhu kuṭu kuṭu
kuṇu kuṇu kujhu kujhu kaju kaju¹⁷⁶⁹ kuchu kuchu kucu kucu kuṇu kuṇu
kughu kughu kugu kugu kukhu kukhu/ bandhaya bandhaya bandhāpaya

¹⁷⁶² ā kha] D; a khā P.

¹⁷⁶³ auṃ] D; au P.

¹⁷⁶⁴ ḷṃ] D; ḷṃ P.

¹⁷⁶⁵ āṃ] D; aṃ P.

¹⁷⁶⁶ aṃ sa aṃ ha āṃ] D; āṃ sa aḥ ha āḥ P.

¹⁷⁶⁷ kṣa] P; kṣaḥ D; cf. kṣa *Dākāṛṇava* (16.258).

¹⁷⁶⁸ kṣa] P; kṣaḥ D; cf. kṣa *Dākāṛṇava* (16.258).

¹⁷⁶⁹ kaju kaju] D; om. P.

(D 23v6) bandhāpaya garja garja garjaya garjaya śoṣaya śoṣaya tarjaya tarjaya sphoṭaya sphoṭaya vidhvamsaya vidhvamsaya mohaya mohaya trāsaya trāsaya māraya māraya **kampāvaya kampāvaya**¹⁷⁷⁰ dura dura khura khura¹⁷⁷¹ bhara bhara jara jara viśa viśa¹⁷⁷² (D 23v7) hūṃ hūṃ hūṃ hūṃ daha daha paca paca **bhañja bhañja**¹⁷⁷³ mardaya mardaya hreṃ hreṃ¹⁷⁷⁴ cala cala mā cala mā cala **krūracetāya**¹⁷⁷⁵ phaṭ *śatru (for śatruṃ) nivāraya hūṃ *megha (for meghaṃ)¹⁷⁷⁶ nivāraya **hrīm**¹⁷⁷⁷ mocaya mocaya **stambhaya stambhaya**¹⁷⁷⁸ bhakṣa bhakṣa *durssaya durssaya (for dussaya dussaya)¹⁷⁷⁹ gūḍhāntramālāvalambine¹⁷⁸⁰ (D 24r1) khecarāya hūṃ bhūcarāya āḥ pātālarāya¹⁷⁸¹ oṃ jalacarāya¹⁷⁸² vaṃ **sthalacarāya**¹⁷⁸³ laṃ *sarvata(for sarvatra)**nivāsine**¹⁷⁸⁴ hūṃ *nāgānāṃ saptapātālagata (for nāgān saptapātālagatān)¹⁷⁸⁵ **gr̥hṇa gr̥hṇa**¹⁷⁸⁶ jñāṃ jñāṃ jñauṃ jñauṃ/ kara kara kuru kuru khara khara khuru khuru gara gara guru (D 24r2) guru ghara ghara ghuru ghuru ṅara ṅara ṅuru ṅuru cara cara curu curu chara chara churu churu jara jara juru juru jhara jhara jhuru jhuru ṅara ṅuru ṅuru ṭara ṭara ṭuru ṭuru ṭhara ṭhara ṭhuru ṭhuru ḍara ḍara ḍuru ḍuru ḍhara ḍhara ḍhuru ḍhuru (D 24r3) ṅara ṅara ṅuru ṅuru tara tara turu turu thara thara thuru thuru dara dara duru duru dhara dhara dhuru dhuru nara nara nuru nuru para para puru puru phara phara phuru phuru bara bara buru buru bhara bhara bhuru bhuru mara mara muru muru (D 24r4) yara yara yuru yuru rara rara ruru ruru lara lara luru luru vara vara vuru vuru śara śara śuru śuru ṣara ṣara ṣuru ṣuru sara sara suru

¹⁷⁷⁰ kampāvaya kampāvaya] *corr.*; kaṃ bā wa ya kaṃ bā wa ya DP.

¹⁷⁷¹ dura dura khura khura] D; duru duru khuru khuru P.

¹⁷⁷² viśa viśa] DP; P give this comment: zhugs zhugs; cf. viśa viśa *Ḍākārṇava* (16.258).

¹⁷⁷³ bhañja bhañja] P; ba nydza ba nydza D; cf. bhañja bhañja *Ḍākārṇava* (16.258).

¹⁷⁷⁴ hreṃ hreṃ] DP; cf. hriṃ hriṃ hreṃ hreṃ *Ḍākārṇava* (16.258).

¹⁷⁷⁵ krūracetāya] *corr.*; kru ra tse tā ya D; kru ra tsa tā ya P; cf. krūracetāya *Ḍākārṇava* (16.258).

¹⁷⁷⁶ megha] D; magha P.

¹⁷⁷⁷ hrīm] *corr.*; hriṃ D; hri P; cf. hrīm *Ḍākārṇava* (16.258).

¹⁷⁷⁸ stambhaya stambhaya] P; sa mbha ya sa mbha ya D; cf. stambhaya stambhaya *Ḍākārṇava* (16.258).

¹⁷⁷⁹ durssaya durssaya (for dussaya dussaya for dveṣaya dveṣaya)] DP; cf. dussa (from dviṣ) PH and darpaya darpaya *Ḍākārṇava* (16.258).

¹⁷⁸⁰ -mālā-] D; mā ya P.

¹⁷⁸¹ pātālarāya] D; pā tā la tsa ra ya P.

¹⁷⁸² jalacarāya] D; chur rgyu ba la *add.* P.

¹⁷⁸³ sthala-] P; sthā la D.

¹⁷⁸⁴ *sarvata(for sarvatra)nivāsine] P; sa rba ta ni bā sa ne D; P gives this comment: thams cad du nges par gnas pa; cf. parvatanivāsine *Ḍākārṇava* (16.258); it seems that *sarvata-* is originally a corruption of *parvata-* and, as the comment in P suggests, is used here as *sarvatra*.

¹⁷⁸⁵ nāgānāṃ saptapātālagata (for nāgān saptapātālagatān)] D; nā gā naṃ sa pta pa tā la ga ta P.

¹⁷⁸⁶ gr̥hṇa gr̥hṇa] *em.*; gr̥ hṇa ra dznyāṃ gr̥ hṇa ra dznyāṃ D (perhaps *ra* is a wrong transcription of the cardinal number 2 and *dznyāṃ* or *jñāṃ* is a wrong repetition of the next *jñāṃ*); gr̥ hna ra dznyāṃ gr̥ hna ra dznyāṃ P; cf. gr̥hṇa gr̥hṇa *Ḍākārṇava* (16.258).

suru hara hara huru huru kṣara kṣara kṣuru kṣuru/ haṃ hāṃ hiṃ hīṃ
 huṃ hūṃ heṃ haiṃ (D 24r5) hoṃ hauṃ haṃ haḥ/ *garbha garbha jāti
 jāti¹⁷⁸⁷ (for garbhaṃ garbhaṃ jātiṃ jātiṃ) devānāṃ dāmaya dāmaya¹⁷⁸⁸
 sarvaśarīrāya¹⁷⁸⁹ hūṃ jaya jaya hūṃ vijaya vijaya hūṃ sara sara hūṃ
 visara visara hūṃ agnaye hūṃ varuṇe hūṃ *analāya (for anilāya)¹⁷⁹⁰
 hūṃ *vāyave (for dharāye)¹⁷⁹¹ hūṃ ākāśāya hūṃ sarvarogāpaharāya¹⁷⁹²
 hūṃ (D 24r6) viśabhakṣaṇāya hūṃ yantravāhanāya hūṃ kālāgnaye¹⁷⁹³
 hūṃ devāya hūṃ yamāya hūṃ kuberāya hūṃ daityāya¹⁷⁹⁴ hūṃ indrāya
 hūṃ bhūtāya hūṃ sarvasattvāya hūṃ vartacakrāya hūṃ dharmadhātave
 hūṃ mukhāya hūṃ netrāya¹⁷⁹⁵ hūṃ kapālamāline hūṃ bhujāya
 hūṃ (D 24r7) astrāya hūṃ caraṇāya hūṃ jaṭāmukūṭāya masa masa
 gasa gasa rasa rasa bhara bhara maṭa maṭa traṭa traṭa¹⁷⁹⁶ ghaṭa ghaṭa
 muñca muñca ghorāndhakārapriyāya phiṃ phiṃ phuda phuda¹⁷⁹⁷
 mara mara¹⁷⁹⁸ paramārtharūpiṇe¹⁷⁹⁹ śāntikarāya puṣṭivardhanāya¹⁸⁰⁰
 (D 24v1) lokapālarūpiṇe¹⁸⁰¹ sarvaśarīrarūpāya vṛkṣagulmalatāya¹⁸⁰²
 sarvarūpiṇe¹⁸⁰³ sarva*vastune(for -vastave) mārāṇāya rūpāya¹⁸⁰⁴
 bhakṣāya bhakṣaṇa-rūpāya nirupamāya¹⁸⁰⁵ nirupama*mukhave (for

1787 jāti jāti] D; dza ti dza ti P.

1788 devānāṃ dāmaya dāmaya] D; de bā naṃ dā ma ya dā ma ya P.

1789 sarvaśarīrāya] D; sa rba sha rī ra ya P.

1790 analāya (for anilāya)] *corr.*; a nā lā ya DP; cf. analāya (a na lā ya Tib; for anilāya) *Ḍākārṇava* (16.258); the “wind” (anila) is the best, but this seems to be an old corruption and to have traditionally been accepted.

1791 vāyave (for dharāye)] D; bā rā ya P; cf. dharāya (bā rā ya Tib) *Ḍākārṇava* (16.258).

1792 sarvarogāpaharāya] *em.*; sa rba ro go pa ha rā ya DP; cf. sarvarogāpaharāya *Ḍākārṇava* (16.258).

1793 kālāgnaye] D; kā la gha ye P.

1794 daityāya] P; de tyā ya D; cf. daityāya *Ḍākārṇava* (16.258).

1795 ne trā ya] P; nai trā ya D.

1796 traṭa traṭa] D; ta ṭa tra ṭa P.

1797 phuda phuda] DP; cf. ghuḍha ghuḍha (for ghuḍa ghuḍa) (phu da phu da Tib) *Ḍākārṇava* (16.258).

1798 mara mara] DP; P gives this comment: gsod pa’am/ ra ma ra ma zhes pa ltar dga’ ba’am rtsa ba/; cf. rama rama (ra ma ra ma Tib) *Ḍākārṇava* (16.258).

1799 paramārtharūpiṇe] P; pa ra mā rtha rū bi ṇe D.

1800 puṣṭivardhanāya] D; pu ṣṭi ba rdha na ya P.

1801 lokapālarūpiṇe] D; lo ka pa la rū pi ne P.

1802 -gulma-] *em.*; gu lmo DP; cf. -gulma- (gu lmo Tib) *Ḍākārṇava* (16.258).

1803 sarva-] P; sa spa D; cf. sarva- (*em.* sassa A; sa rba- Tib) *Ḍākārṇava* (16.258).

1804 rūpāya] DP; cf. mārāṇarūpāya (mā rā pa ṇa rū pā ya Tib) *Ḍākārṇava* (16.258).

1805 nirupamāya] *corr.*; ni ro pa mā ya D; ne ro pa mā ya P; cf. nirupamāya (ni ro pa mā ya Tib) *Ḍākārṇava* (16.258).

to bind, roar, roar, cause to roar, cause to roar, dry up, dry up, threaten, threaten, split, split, crumble, crumble, stupefy, stupefy, frighten, frighten, kill, kill, tremble, tremble, tear up, tear up, cut up, cut up, carry, carry, crackle, crackle, enter, enter, *hūṃ hūṃ hūṃ hūṃ*, burn, burn, roast, roast, break, break, smash, smash, *hreṃ hreṃ*, move, move, do not move, do not move, for the sake of the cruel-minded, *phaṭ*, stop the enemy, *hūṃ*, stop the cloud, *hrīṃ*, release, release, paralyze, paralyze, eat, eat, hate, hate, for the sake of the one draped with secret entrails, for the sake of the one going in the sky, *hūṃ*, for the sake of the one going on the ground, *āḥ*, for the sake of the one going in the underworld, *oṃ*, for the sake of the one going in water, *vaṃ*, for the sake of the one going on a dry land, *laṃ*, for the sake of any one living in any place, *hūṃ*, grasp, grasp the serpent demons (nāgas) staying in the seven underworlds, *jñāṃ jñāṃ jñāuṃ jñāuṃ*; *kara kara kuru kuru*, *khara khara khuru khuru*, *gara gara guru guru*, *ghara ghara ghuru ghuru*, *ṅara ṅara ṅuru ṅuru*, *cara cara curu curu*, *chara chara churu churu*, *jara jara juru juru*, *jhara jhara jhuru jhuru*, *ṅhara ṅhara ṅhuru ṅhuru*, *ṭara ṭara ṭuru ṭuru*, *ṭhara ṭhara ṭhuru ṭhuru*, *ḍara ḍara ḍuru ḍuru*, *ḍhara ḍhara ḍhuru ḍhuru*, *ṇara ṇara ṇuru ṇuru*, *tara tara turu turu*, *thara thara thuru thuru*, *dara dara duru duru*, *dhara dhara dhuru dhuru*, *nara nara nuru nuru*, *para para puru puru*, *phara phara phuru phuru*, *bara bara buru buru*, *bhara bhara bhuru bhuru*, *mara mara muru muru*, *yara yara yuru yuru*, *rara rara ruru ruru*, *lara lara luru luru*, *vara vara vuru vuru*, *śara śara śuru śuru*, *ṣara ṣara ṣura ṣuru*, *sara sara suru suru*, *hara hara huru huru*, *kṣara kṣara kṣuru kṣuru*; *haṃ hāṃ hiṃ hīṃ huṃ hūṃ hem haim hom haum haṃ haḥ*; tame, tame every womb, every birth, [and the birth] of gods, for the sake of every embodied being, *hūṃ*, conquer, conquer, *hūṃ*, defeat, defeat, *hūṃ*, go, go, *hūṃ*, spread, spread, *hūṃ*, for the sake of fire, *hūṃ*, for the sake of water, *hūṃ*, for the sake of fire (wind), *hūṃ*, for the sake of wind (earth), *hūṃ*, for the sake of space, *hūṃ*, for the sake of the one removing all diseases, *hūṃ*, for the sake of the one consuming the poison, *hūṃ*, for the sake of the one bearing the yantra, *hūṃ*, for the great fire at the end of an eon (*kalpa*), *hūṃ*, for the sake of Deva (god), *hūṃ*, for the sake of Yama, *hūṃ*, for the sake of Kubera, *hūṃ*, for the sake of Daitya, *hūṃ*, for the sake of Indra, *hūṃ*, for the sake of a bhūta (spirit), *hūṃ*, for the sake of every sentient being, *hūṃ*, for the sake of the Wheel-turner (or Universal Monarch, *vartacakra*), *hūṃ*, for the sake of the reality realm (*dharmadhātu*), *hūṃ*, for the sake of the mouth, *hūṃ*, for the sake of the eye, *hūṃ*, for the sake of [the body part] wearing a string of skulls, *hūṃ*, for the sake of the arm, *hūṃ*, for the sake of the weapon, *hūṃ*, for the sake of the leg, *hūṃ*, for the sake of the crest of twisted locks of hair, *measure, measure (or *masa masa*), *gasa gasa*, *taste, taste (or *rasa rasa*), *carry, carry (or *bhara bhara*), *maṭa maṭa*, *traṭa traṭa*, *exert yourself, exert yourself (or *ghata ghata*), liberate, liberate, for the sake of the one favoring the frightful darkness, *phiṃ phiṃ*, defend, defend, kill, kill, for the sake of the one being in the state of the ultimate reality (*paramārtha*); for the sake of the one performing the pacification, for the sake of the one causing to increase wealth, for the sake of the one embodied as the world-protector, for the sake

(5) oṃ namo viśoṣaṇi ro(D 24v5)ṣaṇi krodhani **karālini** huṃ hūṃ phaṭ/¹⁸²¹
(6) oṃ namaḥ **saṃtrāsani** māraṇi suprabhedani aparājaye huṃ hūṃ phaṭ/¹⁸²²
(7) oṃ namo **vijaye** jambhani stambhani mohani huṃ hūṃ phaṭ/¹⁸²³
(8) oṃ namo vajra*vārāhī (for -vārāhi) mahā*yoginī (for -yogini) kāmēśvari khage huṃ hūṃ phaṭ/
tadyathā/ protaṅge protaṅge hana hana prāṇān/¹⁸²⁴ khiṃkini khiṃkhini/¹⁸²⁵ dhu(D 24v6)na dhuna/ vajrahaste śoṣaya śoṣaya/ khaṭvāṅgakapāladhāriṇi/ mahāpiśitamāṃsāsani/¹⁸²⁶ mānuṣāntrāvṛte sāmṇidhyanaraśiromālāgranthitadhāriṇi sumbhanisumbhe/¹⁸²⁷ hana hana prāṇān sarvapāpasattvānām/¹⁸²⁸ sarvapaśūnām mahāmāṃsacchedani krodhamūrte **damṣṭrākarālini** mahāmudre/¹⁸²⁹ śrīheru(D 24v7)kadevasyāgramahiṣi/ sahasraśire sahasrabāhave śatasahasrānane/¹⁸³⁰ jvalitatejase **jvālāmukhi** piṅgalalocane/¹⁸³¹ vajraśarīre vajrāsane/ milite cilite/¹⁸³² he he ha ha hūṃ hūṃ/¹⁸³³ kha kha dhu dhu/¹⁸³⁴ dhuru dhuru/ muru muru/ advaite mahā*yoginī (for -yogini) paṭhitasiddhe/¹⁸³⁵ (D 25r1) dremḥ dhaṃ dremḥ dhaṃ graṃ graṃ he he ha ha/¹⁸³⁶ bhīme saha saha vīre hā hā hā hā ho huṃ hūṃ/¹⁸³⁷ trailokyavināśani śatasahasrakoṭitathāgataparivārite hūṃ hūṃ hūṃ phaṭ/¹⁸³⁸ siṃharūpe khaḥ/¹⁸³⁹ gajarūpe gaḥ/ trailokyodare

1821 karālini] *corr.*; kā rā li ne D; kā rā li ni P.

1822 saṃtrāsani] *em.*; sa ntā sa ni D; trā sa ni P.

1823 vijaye] *em.*; ba dzi ye D; bi dza ya P.

1824 prāṇān] D; pra ṇān P.

1825 khiṃkhini] *corr.*; khiṃ gi ni DP; cf. khiṃkhini *Vajraḍāka* (33.15).

1826 -piśita-] P; pi sha ti D ◇ -māṃsāsani] P; māṃ sa .. sha ni D.

1827 mānuṣāntrāvṛte] D; mā nu ṣa a ntra a bṛ te P ◇ sāmṇidhya-] *corr.*; sa nni dhya D; s anni ddhya P ◇ -mālā-] P; mā la D ◇ -dhāriṇi] D; dhā ri ni P ◇ -sumbhe] *em.*; su mbha D; su mbha ni P.

1828 (First) hana] P; dza ha na D ◇ -sattvānām] D; sa ttvā na P.

1829 damṣṭrā-] *em.*; dam ṣṭā D; damṣṭrā P ◇ -karālini] D; ka rī la ni P.

1830 sahasra-] D; sa ha srā P ◇ -bāhave] D; bā ha ba P ◇ The forms of *-śire* and *-bāhave* are used as the singular vocative of the *ā*-stem.

1831 The form of *-tejase* is used as the singular vocative of *ā*-stem. ◇ *jvālā-*] *em.*; dzwa la D; dza la P; cf. *jvālā-* *Vajraḍāka* (33.15).

1832 cilite] D; tsi li te ta tsi li te P.

1833 ha ha] D; *om.* P.

1834 dhu dhu] D; dhu dhu/ ru ru/ P.

1835 paṭhita-] D; pa ṭhi ta ta P.

1836 ha ha] D; ha P.

1837 saha saha] D; sa ha sa ha sa P.

1838 -parivārite] D; pa ri wā re ti P.

1839 siṃha-] D; oṃ ha P.

mahāsamudramekhale grasa grasa hūṃ phaṭ/¹⁸⁴⁰ vīrā(D 25r2)dvaite
hūṃ hūṃ hūṃ hā hā/¹⁸⁴¹ mahāpaśumohani mahāyogīśvari/¹⁸⁴² tvam
ḍākinī lokānāṃ vandanī sadyaḥ pratyayakāriṇī/¹⁸⁴³ hūṃ hūṃ phaṭ/¹⁸⁴⁴
bhūtatrāsani mahāvīre paramasiddhe vidyeśvari phaṭ/¹⁸⁴⁵ hūṃ hūṃ hūṃ
phaṭ hūṃ phaṭ svāhā/ bcom ldan 'das ma'i rtsa ba'i sngags so//

→ *Dākārṇava* 2, *Herukābhyudaya*, D 374, 6v6–7r5, *Vakraḍāka*, 33.15, and
others that deal with Vajravārāhī's sādhana practices.¹⁸⁴⁶

(1) *Oṃ*, homage, O Mistress, Vajravārāhī, *hūṃ hūṃ phaṭ*; (2) *Oṃ*, homage, O [Vajravārāhī, who is] the honorable and unconquered one, the mother of triple world, and the mistress of great knowledge, *hūṃ hūṃ phaṭ*; (3) *Oṃ*, homage, O [Vajravārāhī, who] threatens all bhūtas [and who is] greatly adamant, *hūṃ hūṃ phaṭ*; (4) *Oṃ*, homage, O [Vajravārāhī, who is] the Adamantine Seat, [who is] unsubdued and unconquered, [who is] a subjugator, [and who is] swinging [her] eyes, *hūṃ hūṃ phaṭ*; (5) *Oṃ*, homage, O [Vajravārāhī, who] dries up poison, [who is] wrathful and furious, [and who is] grinning, *hūṃ hūṃ phaṭ*; (6) *Oṃ*, homage, O [Vajravārāhī, who] terrifies, kills, terrifying, splits well, and never loses, *hūṃ hūṃ phaṭ*; (7) *Oṃ*, homage, O [Vajravārāhī, who] conquers, swallows, paralyzes, and stupefies, *hūṃ hūṃ phaṭ*; (8) *Oṃ*, homage, O Vajravārāhī, [who is] the great yoginī, the one who fulfills desires at her disposal, and a sky-goer, *hūṃ hūṃ phaṭ*.—this way: O Protaṅgā, Protaṅgā, kill, kill living beings; O Kimkinī, Khimkhinī, shake, shake; O [goddess, who] holds a vajra, dry up, dry up; O [goddess, who] holds a skull staff and a skull bowl, [who] eats human flesh and meat, [whose body is] wrapped with human entrails, [who] wears a stringed wreath of human heads [as a necklace] near [the body part where the human entrails are wrapped], [who dominates] Sumbha and Nisumbha, smash, smash lives of all evil sentient beings; O [goddess, who] cuts up all sacrificial animals' great flesh, [who is] an embodiment of anger, [who is] grinning, [who is] the Great Seal, [who is] the highest female buffalo for the glorious god Heruka, [who has] a thousand heads, a thousand arms, and a hundred thousand faces, [who is like] a flaming fire, [whose] face is like a fire, [whose] eyes are yellow, [and who is] united (*milite*) and *cilite*, *he he ha ha hūṃ hūṃ, kha kha dhu dhu, dhuru dhuru, muru muru*; O great yoginī

¹⁸⁴⁰ -kyodare] P; kya da re D.

¹⁸⁴¹ vīrā-] *em.*; pī ra D; bī ra P; cf. vīrā- *Vajraḍāka* (33.15).

¹⁸⁴² -mohani] D; mo hā ni P ◇ -yogīśvari] D; yo gi shwa ri P.

¹⁸⁴³ ḍākinī] D; ḍākinī P ◇ vandanī] *em.*; ba ndha na DP; vandanī *Vajraḍāka* (33.15) ◇ pratyaya-] D; *om.* P ◇ -kāriṇī] *em.*; ka ri ṇi D; *om.* P.

¹⁸⁴⁴ hūṃ hūṃ phaṭ] D; *om.* P.

¹⁸⁴⁵ -siddhe] *corr.*; si ddhye DP; cf. -siddhe *Vajraḍāka* (33.15) ◇ -śvari] D; shwo ri P.

¹⁸⁴⁶ The *Herukābhyudaya* (D 374, 6v6–7r5) or the *Vakraḍāka* (Skt ed., 33.15), perhaps the former, is the first to teach this mantra.

in the nondual state, [who is] perfectly realized through recitation, *drem dham, drem dham, gram gram, he he, ha ha*; O terrifying [goddess], together with, heroine, *hā hā hā hā ho hum hūm*; O [goddess, who] makes the triple world disappear [and who is] accompanied by innumerable tathāgatas, *hūm hūm hūm phaṭ*; O [goddess, who] assumes the form of a lion, *khaḥ*; O [goddess, who] assumes the form of an elephant, *gaḥ*; O [goddess, who is] the womb of the triple world, [who is] the great earth, swallow, swallow, *hūm phaṭ*; O [goddess, who is in] union with the hero, *hūm hūm hūm, hā hā*; O [goddess, who] stupefies the great sacrificial animals (humans), the great mistress of yoga; you, a ḍākinī, is worshiped by the world and brings faith immediately, *hūm hūm phaṭ*; O [goddess, who] frightens bhūtas, [who is] a great heroine, [who is] excellently perfected, [and who is] the mistress of knowledge, *phaṭ, hūm hūm hūm phaṭ hūm phaṭ svāhā*—the fundamental mantra of the Mistress.

9.3.15.2. Mantras of the Deities on the Drop Circle (2): The Other Deities

- (1) om vajradākinīye hum hūm phaṭ/¹⁸⁴⁷
- (2) om vajrarūpi(D 25r3)kīye hum hūm phaṭ/¹⁸⁴⁸
- (3) om vajracumbikāyai hum hūm phaṭ/¹⁸⁴⁹
- (4) om vajraparāvṛttāyai hum hūm phaṭ/¹⁸⁵⁰
- (5) om vajrasabālikīye hum hūm phaṭ/
- (6) om vajrānuvartīye hum hūm phaṭ/¹⁸⁵¹
- (7) om vajralāme hum hūm phaṭ/
- (8) om vajrayogīśvarīye hum hūm phaṭ/
- (9) om vajrabhadrīye hum hūm phaṭ/
- (10) om vajrapālinīye hum hūm phaṭ/
- (11) om vajra(D 25r4)kaṅkālikāyai hum hūm phaṭ/¹⁸⁵²
- (12) om vajrarājāvartīye hum hūm phaṭ/¹⁸⁵³
- (13) om vajrakhaṅdarohāyai hum hūm phaṭ/
- (14) om vajrasmaśānīye hum hūm phaṭ/
- (15) om vajravidravīye hum hūm phaṭ/¹⁸⁵⁴
- (16) om vajrakurukullikīye hum hūm phaṭ/

¹⁸⁴⁷ The ending *-īye* is a peculiar dative form of *ī*-stem nouns (for *-yai*). This ending is used in many of the mantras of ḍākinīs taught below. ◇ *-ḍākinīye* (for *-ḍākinīyai*)] D; *ḍā ki nī* P.

¹⁸⁴⁸ *-rūpikīye*] D; *rū pi kā ye* P.

¹⁸⁴⁹ *-cumbikāyai*] D; *tsu mbi kā ye* P.

¹⁸⁵⁰ *-parāvṛttāyai*] *em.*; *pa rā pṛ tā ye* D; *pa rā ni tā ye* P.

¹⁸⁵¹ *vajrānu-*] *corr.*; *ba dzra a nu* DP.

¹⁸⁵² *-kaṅkālikāyai*] *em.*; *kaṅ kā la kā yai* D.

¹⁸⁵³ *-rājāvartīye*] *em.*; *rā dza ba rttī ye* DP; for this, a comment is given in P as *rgyal pos bskor ba*; cf. *rājāvartī* (*rgyal mo skor ma* Tib) *Ḍākārṇava* (15.56a).

¹⁸⁵⁴ *-vidravīye*] D; *bi dra pī ye* P.

- (17) om vajrarudantīye huṃ hūṃ phaṭ/¹⁸⁵⁵
 (18) om vajranatīye huṃ hūṃ phaṭ/
 (19) om vajrarūpiṇīye huṃ hūṃ phaṭ/ (D 25r5)
 (20) om vajrabhairavīye huṃ hūṃ phaṭ/
 (21) om vajraśikhīye huṃ hūṃ phaṭ/
 (22) om vajraśikhaṇḍīye huṃ hūṃ phaṭ/
 (23) om vajrajaṭālīye huṃ hūṃ phaṭ/¹⁸⁵⁶
 (24) om vajrarudrīye huṃ hūṃ phaṭ/

(1) Om, for Adamantine Dākinī, huṃ hūṃ phaṭ. (2) Om, for Adamantine Rūpikī, huṃ hūṃ phaṭ. (3) Om, for Adamantine Cumbikā, huṃ hūṃ phaṭ. (4) Om, for Adamantine Parāvṛttā, huṃ hūṃ phaṭ. (5) Om, for Adamantine Sabālikī, huṃ hūṃ phaṭ. (6) Om, for Adamantine Anuvartī, huṃ hūṃ phaṭ. (7) Om, O Adamantine Lāmā, huṃ hūṃ phaṭ. (8) Om, for Adamantine Yogīśvarī, huṃ hūṃ phaṭ. (9) Om, for Adamantine Bhadrī, huṃ hūṃ phaṭ. (10) Om, for Adamantine Kapālinī, huṃ hūṃ phaṭ. (11) Om, for Adamantine Kaṅkālīkā, huṃ hūṃ phaṭ. (12) Om, for Adamantine Rājāvartī, huṃ hūṃ phaṭ. (13) Om, for Adamantine Khaṇḍarohā, huṃ hūṃ phaṭ. (14) Om, for Adamantine Śmaśānī, huṃ hūṃ phaṭ. (15) Om, for Adamantine Vidravī, huṃ hūṃ phaṭ. (16) Om, for Adamantine Kurukullikī, huṃ hūṃ phaṭ. (17) Om, for Adamantine Rudantī, huṃ hūṃ phaṭ. (18) Om, for Adamantine Natī, huṃ hūṃ phaṭ. (19) Om, for Adamantine Rūpiṇī, huṃ hūṃ phaṭ. (20) Om, for Adamantine Bhairavī, huṃ hūṃ phaṭ. (21) Om, for Adamantine Śikhī, huṃ hūṃ phaṭ. (22) Om, for Adamantine Śikhaṇḍī, huṃ hūṃ phaṭ. (23) Om, for Adamantine Jaṭālī, huṃ hūṃ phaṭ. (24) Om, for Adamantine Rudrī, huṃ hūṃ phaṭ.

9.3.15.3. Mantras of the Deities on the Adamantine Circle

- (1) om vajradākinīye huṃ hūṃ phaṭ/ om vajravajradāka huṃ hūṃ phaṭ/¹⁸⁵⁷
 (2) om vajralāme huṃ hūṃ phaṭ/ om vajraviśvaḍāka huṃ hūṃ phaṭ/
 (3) om vajrakhaṇḍa(D 25r6)rohe huṃ hūṃ phaṭ/ om vajrapadmaḍāka huṃ hūṃ phaṭ/
 (4) om vajrarūpiṇīye huṃ hūṃ phaṭ/ om vajraratnaḍāka huṃ hūṃ phaṭ/
 (5) om vajrapracaṇḍīye huṃ hūṃ phaṭ/ om vajrakhaṇḍakapāli huṃ hūṃ phaṭ/
 (6) om vajracaṇḍākṣīye huṃ hūṃ phaṭ/ om vajramahākaṅkāla huṃ hūṃ phaṭ/¹⁸⁵⁸

¹⁸⁵⁵ -rudantīye | P; ru da na tī ye D.

¹⁸⁵⁶ -jaṭālīye | D; dza tī lā ye P.

¹⁸⁵⁷ vajravajra- | em.; ba dzra DP.

¹⁸⁵⁸ -kaṅkāla | corr.; kaṅ ka la DP.

- (7) oṃ vajraprabhāvātīye huṃ hūṃ phaṭ/¹⁸⁵⁹ oṃ vajrakaṅkāla huṃ hūṃ phaṭ/¹⁸⁶⁰ (D 25r7)
- (8) oṃ vajramahānāse huṃ hūṃ phaṭ/ oṃ vajravikaṭadamṣṭra huṃ hūṃ phaṭ/¹⁸⁶¹
- (9) oṃ vajravīramatīye huṃ hūṃ phaṭ/ oṃ vajrasurāvairi huṃ hūṃ phaṭ/¹⁸⁶²
- (10) oṃ vajrakharvarīye huṃ hūṃ phaṭ/ oṃ vajrāmitābha huṃ hūṃ phaṭ/¹⁸⁶³
- (11) oṃ vajralaṅkeśvarīye huṃ hūṃ phaṭ/ oṃ vajravajraprabha huṃ hūṃ phaṭ/¹⁸⁶⁴
- (12) oṃ vajradrumacchāyai huṃ hūṃ (D 25v1) phaṭ/¹⁸⁶⁵ oṃ vajravajradeha huṃ hūṃ phaṭ/
- (13) oṃ vajrairāvātīye huṃ hūṃ phaṭ/¹⁸⁶⁶ oṃ vajrāṅkurika huṃ hūṃ phaṭ/¹⁸⁶⁷
- (14) oṃ vajramahābhairavīye huṃ hūṃ phaṭ/ oṃ vajravajrajaṭila huṃ hūṃ phaṭ/¹⁸⁶⁸
- (15) oṃ vajravāyuvege huṃ hūṃ phaṭ/ oṃ vajramahāvīra huṃ hūṃ phaṭ/
- (16) oṃ vajrasurābhakṣīye huṃ hūṃ phaṭ/¹⁸⁶⁹ oṃ vajravajrahūṃkāra (D 25v2) huṃ hūṃ phaṭ/¹⁸⁷⁰
- (17) oṃ vajraśyāmadevīye huṃ hūṃ phaṭ/ oṃ vajrasubhadra huṃ hūṃ phaṭ/
- (18) oṃ vajrasubhadrīye huṃ hūṃ phaṭ/ oṃ vajravajrabhadra huṃ hūṃ phaṭ/
- (19) oṃ vajrahayakarṇe huṃ hūṃ phaṭ/ oṃ vajramahābhairava huṃ hūṃ phaṭ/
- (20) oṃ vajrakhagānane huṃ hūṃ phaṭ/ oṃ vajravirūpākṣa huṃ hūṃ phaṭ/¹⁸⁷¹

¹⁸⁵⁹ -prabhāvātīye] P; pra bhā wa ti ye D.

¹⁸⁶⁰ -kaṅkāla] *corr.*; kaṃ ka la DP.

¹⁸⁶¹ -damṣṭra] D; daṃ ṣṭrī P.

¹⁸⁶² -surāvairi] P; su rā bī ri D

¹⁸⁶³ vajrāmitābha] *corr.*; ba dzra a mi tā bha DP.

¹⁸⁶⁴ vajravajra-] *em.*; ba dzra DP.

¹⁸⁶⁵ -drumacchāyai] *em.*; dru ma tsthā ye DP.

¹⁸⁶⁶ vajrairāvātīye] *em.*; ba dzra e ra wa tī ye DP

¹⁸⁶⁷ vajrāṅkurika] *corr.*; ba dzra aṃ ku ri ka DP.

¹⁸⁶⁸ -jaṭila] P; dza tī la D.

¹⁸⁶⁹ -surābhakṣīye] *corr.*; su ra bha kṣī ye DP.

¹⁸⁷⁰ vajravajra-] *em.*; ba dzra DP.

¹⁸⁷¹ -virūpākṣa] *em.*; bi rū pā kṣi DP.

- (21) oṃ vajra(D 25v3)cakravege huṃ hūṃ phaṭ/ oṃ vajramahābala huṃ hūṃ phaṭ/
(22) oṃ vajrakhaṇḍarohe huṃ hūṃ phaṭ/ oṃ vajraratnavajra huṃ hūṃ phaṭ/
(23) oṃ vajraśauṇḍinīye huṃ hūṃ phaṭ/¹⁸⁷² oṃ vajrahayagrīva huṃ hūṃ phaṭ/
(24) oṃ vajracakravarminīye huṃ hūṃ phaṭ/ oṃ vajrākāśagarbha huṃ hūṃ phaṭ/¹⁸⁷³
(25) oṃ vajrasuvīre huṃ hūṃ phaṭ/¹⁸⁷⁴ oṃ (D 25v4) vajraheruka huṃ hūṃ phaṭ/
(26) oṃ vajramahābale huṃ hūṃ phaṭ/ oṃ vajrapadmanarteśvara huṃ hūṃ phaṭ/
(27) oṃ vajracakravartinīye huṃ hūṃ phaṭ/ oṃ vajravairocana huṃ hūṃ phaṭ/
(28) oṃ vajramahāvīrye huṃ hūṃ phaṭ/¹⁸⁷⁵ oṃ vajravajrasattva huṃ hūṃ phaṭ/¹⁸⁷⁶
(29) oṃ vajrayāminīye huṃ hūṃ phaṭ/¹⁸⁷⁷ oṃ vajramahābala huṃ hūṃ phaṭ/
(30) oṃ (D 25v5) vajrayaminīye huṃ hūṃ phaṭ/ oṃ vajrajñānadāka huṃ hūṃ phaṭ/
(31) oṃ vajrasaṃcālini huṃ hūṃ phaṭ/¹⁸⁷⁸ oṃ vajradhairya huṃ hūṃ phaṭ/
(32) oṃ vajratrāsanī huṃ hūṃ phaṭ/¹⁸⁷⁹ oṃ vajrasthairya huṃ hūṃ phaṭ/
(33) oṃ vajraṇḍike huṃ hūṃ phaṭ/ oṃ vajramokṣa huṃ hūṃ phaṭ/
(34) oṃ vajrasārasvatīye huṃ hūṃ phaṭ/¹⁸⁸⁰ oṃ vajrajñāna huṃ hūṃ phaṭ/(D 25v6)
(35) oṃ vajrecchāsiddhyai huṃ hūṃ phaṭ/¹⁸⁸¹ oṃ vajropāya huṃ hūṃ phaṭ/¹⁸⁸²

¹⁸⁷² -śauṇḍinīye] *corr.*; shau ṇḍī nī ye DP.

¹⁸⁷³ vajrākāśa-] *corr.*; ba dzra ā kā śa DP.

¹⁸⁷⁴ -suvīre] P; su pī re D.

¹⁸⁷⁵ -vīrye] D; bī ryai P.

¹⁸⁷⁶ vajravajra-] D; ba dzra P.

¹⁸⁷⁷ -yāminīye] P; ya mi nī ye D.

¹⁸⁷⁸ -saṃcālini] *corr.*; sa nytsa li ni DP.

¹⁸⁷⁹ -trāsanī] *em.*; trā si nī DP.

¹⁸⁸⁰ -sārasvatīye] D; sa ra swat i ye P.

¹⁸⁸¹ vajrecchā-] *em.*; ba dzra i tstsha DP.

¹⁸⁸² vajropāya] *corr.*; ba dzra u pā ya DP.

(36) om vajramahājvālīye huṃ hūṃ phaṭ/¹⁸⁸³ om vajracittavajra huṃ
hūṃ phaṭ/

- (1) Om, for Adamantine Dākinī, huṃ hūṃ phaṭ. Om, O Adamantine Vajradāka, huṃ hūṃ phaṭ. (2) Om, O Adamantine Lāmā, huṃ hūṃ phaṭ. Om, O Adamantine Viśvaḍāka, huṃ hūṃ phaṭ. (3) Om, O Adamantine Khaṇḍarohā, huṃ hūṃ phaṭ. Om, O Adamantine Padmaḍāka, huṃ hūṃ phaṭ. (4) Om, for Adamantine Rūpiṇī, huṃ hūṃ phaṭ. Om, O Adamantine Ratnaḍāka, huṃ hūṃ phaṭ. (5) Om, for Adamantine Pracaṇḍī, huṃ hūṃ phaṭ. Om, O Adamantine Khaṇḍakapālin, huṃ hūṃ phaṭ. (6) Om, for Adamantine Caṇḍākṣī, huṃ hūṃ phaṭ. Om, O Adamantine Mahākaṅkāla, huṃ hūṃ phaṭ. (7) Om, for Adamantine Prabhāvatī, huṃ hūṃ phaṭ. Om, O Adamantine Kaṅkāla, huṃ hūṃ phaṭ. (8) Om, O Adamantine Mahānāsā, huṃ hūṃ phaṭ. Om, O Adamantine Vikaṭadamṣṭrin, huṃ hūṃ phaṭ. (9) Om, for Adamantine Vīramatī, huṃ hūṃ phaṭ. Om, O Adamantine Surāvairin, huṃ hūṃ phaṭ. (10) Om, for Adamantine Kharvarī, huṃ hūṃ phaṭ. Om, O Adamantine Amitābha, huṃ hūṃ phaṭ. (11) Om, for Adamantine Laṅkeśvarī, huṃ hūṃ phaṭ. Om, O Adamantine Vajraprabha, huṃ hūṃ phaṭ. (12) Om, for Adamantine Drumacchāyā, huṃ hūṃ phaṭ. Om, O Adamantine Vajradeha, huṃ hūṃ phaṭ. (13) Om, for Adamantine Airāvatī, huṃ hūṃ phaṭ. Om, O Adamantine Aṅkurika, huṃ hūṃ phaṭ. (14) Om, for Adamantine Mahābhairavī, huṃ hūṃ phaṭ. Om, O Adamantine Vajrajaṭila, huṃ hūṃ phaṭ. (15) Om, O Adamantine Vāyuvegā, huṃ hūṃ phaṭ. Om, O Adamantine Mahāvīra, huṃ hūṃ phaṭ. (16) Om, for Adamantine Surābhakṣī, huṃ hūṃ phaṭ. Om, O Adamantine Vajrahūṃkāra, huṃ hūṃ phaṭ. (17) Om, for Adamantine Śyāmadevī, huṃ hūṃ phaṭ. Om, O Adamantine Subhadra, huṃ hūṃ phaṭ. (18) Om, for Adamantine Subhadrī, huṃ hūṃ phaṭ. Om, O Adamantine Vajrabhadra, huṃ hūṃ phaṭ. (19) Om, O Adamantine Hayakarnā, huṃ hūṃ phaṭ. Om, O Adamantine Mahābhairava, huṃ hūṃ phaṭ. (20) Om, O Adamantine Khagānanā, huṃ hūṃ phaṭ. Om, O Adamantine Virūpākṣa, huṃ hūṃ phaṭ. (21) Om, O Adamantine Cakravegā, huṃ hūṃ phaṭ. Om, O Adamantine Mahābala, huṃ hūṃ phaṭ. (22) Om, O Adamantine Khaṇḍarohā, huṃ hūṃ phaṭ. Om, O Adamantine Ratnavajra, huṃ hūṃ phaṭ. (23) Om, for Adamantine Śauṇḍinī, huṃ hūṃ phaṭ. Om, O Adamantine Hayagrīva, huṃ hūṃ phaṭ. (24) Om, for Adamantine Cakravarminī, huṃ hūṃ phaṭ. Om, O Adamantine Ākāśagarbha, huṃ hūṃ phaṭ. (25) Om, O Adamantine Suvīrā, huṃ hūṃ phaṭ. Om, O Adamantine Heruka, huṃ hūṃ phaṭ. (26) Om, Adamantine Mahābalā, huṃ hūṃ phaṭ. Om, Adamantine Padmanarteśvara, huṃ hūṃ phaṭ. (27) Om, for Adamantine Cakravartinī, huṃ hūṃ phaṭ. Om, O Adamantine Vairocana, huṃ hūṃ phaṭ. (28) Om, O Adamantine Mahāvīryā, huṃ hūṃ phaṭ. Om, O Adamantine Vajrasattva, huṃ hūṃ phaṭ. (29) Om, for Adamantine Yāminī, huṃ hūṃ phaṭ. Om, O Adamantine Mahābala, huṃ hūṃ phaṭ. (30) Om, for Adamantine Yaminī, huṃ

¹⁸⁸³ -jvālīye] corr.; dzwa lī ye D; dza li ye P.

hūṃ phaṭ. Oṃ, O Adamantine Jñānaḍāka, huṃ hūṃ phaṭ. (31) Oṃ, O Adamantine Saṃcālinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Dhairya, huṃ hūṃ phaṭ. (32) Oṃ, O Adamantine Trāsanī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Sthairya, huṃ hūṃ phaṭ. (33) Oṃ, O Adamantine Caṇḍikā, huṃ hūṃ phaṭ. Oṃ, O Adamantine Mokṣa, huṃ hūṃ phaṭ. (34) Oṃ, for Adamantine Sārasvatī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Jñāna, huṃ hūṃ phaṭ. (35) Oṃ, for Adamantine Icchāsiddhi, huṃ hūṃ phaṭ. Oṃ, O Adamantine Upāya, huṃ hūṃ phaṭ. (36) Oṃ, for Adamantine Mahājvalī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Cittavajra, huṃ hūṃ phaṭ.

9.3.15.4. Mantras of the deities on the Heart Circle

- (1) oṃ vajravajradharīye huṃ hūṃ phaṭ/¹⁸⁸⁴ oṃ vajravajradharāya huṃ hūṃ phaṭ/¹⁸⁸⁵
- (2) oṃ vajrākṣobhyīye huṃ hūṃ phaṭ/¹⁸⁸⁶ oṃ vajrākṣobhya huṃ hūṃ phaṭ/¹⁸⁸⁷
- (3) oṃ vajravairocanīye huṃ hūṃ phaṭ/¹⁸⁸⁸ **(D 25v7)** oṃ vajravairocana huṃ hūṃ phaṭ/
- (4) oṃ vajraratnaśikhinīye huṃ hūṃ phaṭ/ oṃ vajraratnaśikhi huṃ hūṃ phaṭ/
- (5) oṃ vajrapadmanarteśvariye huṃ hūṃ phaṭ/ oṃ vajrapadmanarteśvara huṃ hūṃ phaṭ/¹⁸⁸⁹
- (6) oṃ vajrāmoghīye huṃ hūṃ phaṭ/¹⁸⁹⁰ oṃ vajrāmogha huṃ hūṃ phaṭ/¹⁸⁹¹
- (7) oṃ vajralocanīye huṃ hūṃ phaṭ/ oṃ vajralocana **(D 26r1)** huṃ hūṃ phaṭ/
- (8) oṃ vajramāmakīye huṃ hūṃ phaṭ/¹⁸⁹² oṃ vajramāmaka huṃ hūṃ phaṭ/
- (9) oṃ vajrapāṇḍaravāsiniye huṃ hūṃ phaṭ/¹⁸⁹³ oṃ vajrapāṇḍaravāsa huṃ hūṃ phaṭ/¹⁸⁹⁴
- (10) oṃ vajratārāyai huṃ hūṃ phaṭ/ oṃ vajratāra huṃ hūṃ phaṭ/

¹⁸⁸⁴ -dharīye] D; dhā ri ye P.

¹⁸⁸⁵ vajravajra-] D; ba dzra P ◇ -dharāya] D; dha ra P.

¹⁸⁸⁶ vajrākṣobhyīye (alternatively vajrākṣobhye)] *corr.*; ba dzra a kṣo bhye ye D; ba dzra a kṣo bhī ye P.

¹⁸⁸⁷ vajrākṣobhya] *corr.*; ba dzra a kṣo bhya DP.

¹⁸⁸⁸ -vairocanīye] P; bai ro tsa nī yai D.

¹⁸⁸⁹ -narteśvara] P; na rtta shwa ra D.

¹⁸⁹⁰ vajrāmoghīye] *corr.*; ba dzra a mo ghī ye DP.

¹⁸⁹¹ vajrāmogha] *corr.*; ba dzra a mo gha DP.

¹⁸⁹² -māmakīye] D; mā ma ki P.

¹⁸⁹³ -pāṇḍaravāsiniye] *corr.*; ba ṇḍa ra ba si nī ye DP.

¹⁸⁹⁴ pāṇḍaravāsa] *corr.*; ba ṇḍa ra ba sa DP.

- (11) om vajrarūpavajre huṃ hūṃ phaṭ/ om vajrarūpavajra huṃ hūṃ phaṭ/¹⁸⁹⁵
- (12) om vajraśabdavajre (**D 26r2**) huṃ hūṃ phaṭ/ om vajraśabdavajra huṃ hūṃ phaṭ/¹⁸⁹⁶
- (13) om vajragandhavajre huṃ hūṃ phaṭ/¹⁸⁹⁷ om vajragandhavajra huṃ hūṃ phaṭ/
- (14) om vajrarasavajre huṃ hūṃ phaṭ/¹⁸⁹⁸ om vajrarasavajra huṃ hūṃ phaṭ/¹⁸⁹⁹
- (15) om vajrasparśavajre huṃ hūṃ phaṭ/ om vajrasparśavajra huṃ hūṃ phaṭ/
- (16) om vajradharmadhātuvajre huṃ hūṃ phaṭ/ om vajradharmadhātuvajra huṃ hūṃ phaṭ/
- (17) om vajrakṣi(**D 26r3**)tigarbhīye huṃ hūṃ phaṭ/ om vajrakṣitigarbha huṃ hūṃ phaṭ/¹⁹⁰⁰
- (18) om vajrakhagarbhakīye huṃ hūṃ phaṭ/ om vajrakhagarbha huṃ hūṃ phaṭ/
- (19) om vajravajrapāṇīye huṃ hūṃ phaṭ/ om vajravajra*pāṇi (for -pāṇe) huṃ hūṃ phaṭ/
- (20) om vajralokanāthīye huṃ hūṃ phaṭ/¹⁹⁰¹ om vajralokanātha huṃ hūṃ phaṭ/
- (21) om vajra*sarvāvaraṇaṇiṣkambhinīye (for -sarvanivaraṇaṇiṣkambhinīye) huṃ hūṃ phaṭ/¹⁹⁰²(**D 26r4**) om vajra*sarvāvaraṇaṇiṣkambha (for -sarvanivaraṇaṇiṣkambhi) huṃ hūṃ phaṭ/¹⁹⁰³
- (22) om vajrasamantabhadriye huṃ hūṃ phaṭ/ om vajrasamantabhadra huṃ hūṃ phaṭ/
- (23) om vajraratnolkīye huṃ hūṃ phaṭ/ om vajraratnolka huṃ hūṃ phaṭ/¹⁹⁰⁴
- (24) om vajranairātmyīye huṃ hūṃ phaṭ/¹⁹⁰⁵ om vajranairātmya huṃ

¹⁸⁹⁵ -vajra] P; ba dzre D.

¹⁸⁹⁶ -śabda-] D; sha pta P.

¹⁸⁹⁷ -vajre] D; ba dzra P.

¹⁸⁹⁸ -rasa-] *corr.*; rā sa DP.

¹⁸⁹⁹ -rasa-] *corr.*; rā sa DP.

¹⁹⁰⁰ -garbha] D; ga rbhā P.

¹⁹⁰¹ -nāthīye (alternatively, -nāthinīye)] *em.*; nā tha nī ye DP; a comment is given in P as 'jig rten . . . ; cf. her name is 'jig rten mgon po ma in D 9r5, and her husband's name in the next mantra is lokanātha; cf. lokanāthī ('jig rten mgon po ma Tib) *Ḍākārṇava* (15.76a).

¹⁹⁰² -sarvāvaraṇa-] *corr.*; sa rba a ba ra ṇa D; sa rba ā ba ra ṇa P.

¹⁹⁰³ -sarvāvaraṇa-] *em.*; sa rba a ba ra ṇa D; sa rba ā ba ra ṇa P.

¹⁹⁰⁴ -ratnolka] P; ra tno lki D.

¹⁹⁰⁵ -nairātmyīyai] *corr.*; nai rā tmyā ye D; nai rā tmī ye P.

hūṃ phaṭ/¹⁹⁰⁶

(25) oṃ vajrabhṛkuṭikīye huṃ hūṃ phaṭ/¹⁹⁰⁷ oṃ vajrabhṛkuṭika huṃ hūṃ
(D 26r5) phaṭ/

(26) oṃ vajraparṇaśabarīye huṃ hūṃ phaṭ/ oṃ vajraparṇaśabara huṃ
hūṃ phaṭ/¹⁹⁰⁸

(27) oṃ vajrayamāntakīye huṃ hūṃ phaṭ/ oṃ vajrayamāntaka huṃ hūṃ
phaṭ/

(28) oṃ vajraprajñāntakīye huṃ hūṃ phaṭ/ oṃ vajraprajñāntaka huṃ
hūṃ phaṭ/

(29) oṃ vajrapadmāntakīye huṃ hūṃ phaṭ/ oṃ vajrapadmāntaka huṃ
hūṃ phaṭ/

(30) oṃ vajravighnāntakīye huṃ hūṃ (D 26r6) phaṭ/ oṃ vajravighnāntaka
huṃ hūṃ phaṭ/

(31) oṃ vajrācalīye huṃ hūṃ phaṭ/¹⁹⁰⁹ oṃ vajrācala huṃ hūṃ phaṭ/¹⁹¹⁰

(32) oṃ vajranīladaṇḍīye huṃ hūṃ phaṭ/ oṃ vajranīladaṇḍa huṃ hūṃ
phaṭ/¹⁹¹¹

(33) oṃ vajraṭakkirājīye huṃ hūṃ phaṭ/ oṃ vajraṭakkirāja huṃ hūṃ
phaṭ/¹⁹¹²

(34) oṃ vajramahābālīye huṃ hūṃ phaṭ/¹⁹¹³ oṃ vajramahābala huṃ (D
26r7) hūṃ phaṭ/

(35) oṃ vajroṣṇīṣīye huṃ hūṃ phaṭ/¹⁹¹⁴ oṃ vajroṣṇīṣa huṃ hūṃ
phaṭ/¹⁹¹⁵

(36) oṃ vajrasumbharājīye huṃ hūṃ phaṭ/¹⁹¹⁶ oṃ vajrasumbharāja huṃ
hūṃ phaṭ/

(1) *Oṃ*, for Adamantine Vajradharī, *huṃ hūṃ phaṭ*. *Oṃ*, for Adamantine Vajradhara, *huṃ hūṃ phaṭ*. (2) *Oṃ*, for Adamantine Akṣobhyī, *huṃ hūṃ phaṭ*. *Oṃ*, O Adamantine Akṣobhya, *huṃ hūṃ phaṭ*. (3) *Oṃ*, for Adamantine Vairocanī, *huṃ hūṃ phaṭ*. *Oṃ*, O Adamantine Vairocana, *huṃ hūṃ phaṭ*. (4) *Oṃ*, for Adamantine Ratnaśikhinī, *huṃ hūṃ phaṭ*. *Oṃ*, O Adamantine Ratnaśikhin, *huṃ hūṃ phaṭ*. (5) *Oṃ*, for Adamantine

¹⁹⁰⁶ -nairātmya] *corr.*; nai rā tma DP.

¹⁹⁰⁷ -bhṛkuṭikīye] D; bhṛ ku ṭi ki ye P.

¹⁹⁰⁸ -śabara] *em.*; sha ba ri DP.

¹⁹⁰⁹ vajrācalīye] *corr.*; ba dzra a tsa lī ye DP.

¹⁹¹⁰ vajrācala] *corr.*; ba dzra a tsa la DP.

¹⁹¹¹ -nīladaṇḍa] *em.*; nī la da ṇḍi D; ni la da ṇḍā P.

¹⁹¹² -rāja] D; rā dzā P.

¹⁹¹³ -bālīye] D; bi lā ya P.

¹⁹¹⁴ vajroṣṇīṣīye] *corr.*; ba dzra uṣṇī ṣī ye DP.

¹⁹¹⁵ vajroṣṇīṣa] *corr.*; ba dzra u ṣṭī ṣa D; ba dzra u ṣṇī ṣa P.

¹⁹¹⁶ -rājīye] D; rā dzi ye P.

Padmanarteśvarī, *hum hūṃ phaṭ*. *Om*, O Adamantine Padmanarteśvara, *hum hūṃ phaṭ*. (6) *Om*, for Adamantine Amoghī, *hum hūṃ phaṭ*. *Om*, O Adamantine Amogha, *hum hūṃ phaṭ*. (7) *Om*, for Adamantine Locanī, *hum hūṃ phaṭ*. *Om*, O Adamantine Locana, *hum hūṃ phaṭ*. (8) *Om*, for Adamantine Māmakī, *hum hūṃ phaṭ*. *Om*, for Adamantine Māmaka, *hum hūṃ phaṭ*. (9) *Om*, for Adamantine Pāṇḍaravāsini, *hum hūṃ phaṭ*. *Om*, O Adamantine Pāṇḍaravāsa, *hum hūṃ phaṭ*. (10) *Om*, for Adamantine Tārā, *hum hūṃ phaṭ*. *Om*, O Adamantine Tāra, *hum hūṃ phaṭ*. (11) *Om*, O Adamantine Rūpavajrā, *hum hūṃ phaṭ*. *Om*, O Adamantine Rūpavajra, *hum hūṃ phaṭ*. (12) *Om*, O Adamantine Śabdavajrā, *hum hūṃ phaṭ*. *Om*, O Adamantine Śabdavajra, *hum hūṃ phaṭ*. (13) *Om*, O Adamantine Gandhavajrā, *hum hūṃ phaṭ*. *Om*, O Adamantine Gandhavajra, *hum hūṃ phaṭ*. (14) *Om*, O Adamantine Rasavajrā, *hum hūṃ phaṭ*. *Om*, O Adamantine Rasavajra, *hum hūṃ phaṭ*. (15) *Om*, O Adamantine Sparśavajrā, *hum hūṃ phaṭ*. *Om*, O Adamantine Sparśavajra, *hum hūṃ phaṭ*. (16) *Om*, O Adamantine Dharmadhātuvajrā, *hum hūṃ phaṭ*. *Om*, O Adamantine Dharmadhātuvajra, *hum hūṃ phaṭ*. (17) *Om*, for Adamantine Kṣitigarbhī, *hum hūṃ phaṭ*. *Om*, O Adamantine Kṣitigarbha, *hum hūṃ phaṭ*. (18) *Om*, for Adamantine Khagarbhakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Khagarbha, *hum hūṃ phaṭ*. (19) *Om*, for Adamantine Vajrapāṇī, *hum hūṃ phaṭ*. *Om*, O Adamantine Vajrapāṇi, *hum hūṃ phaṭ*. (20) *Om*, for Adamantine Lokanāthanī, *hum hūṃ phaṭ*. *Om*, O Adamantine Lokanātha, *hum hūṃ phaṭ*. (21) *Om*, for Adamantine Sarvāvaraṇaniṣkambhinī (for Sarvanivaraṇaviṣkambhinī), *hum hūṃ phaṭ*. *Om*, O Adamantine Sarvāvaraṇaniṣkambha (for Sarvanivaraṇaviṣkambhin), *hum hūṃ phaṭ*. (22) *Om*, for Adamantine Samantabhadrī, *hum hūṃ phaṭ*. *Om*, O Adamantine Samantabhadra, *hum hūṃ phaṭ*. (23) *Om*, for Adamantine Ratnolkī, *hum hūṃ phaṭ*. *Om*, O Adamantine Ratnolka, *hum hūṃ phaṭ*. (24) *Om*, for Adamantine Nairātmyī, *hum hūṃ phaṭ*. *Om*, O Adamantine Nairātmya, *hum hūṃ phaṭ*. (25) *Om*, for Adamantine Bhṛkuṭikī, *hum hūṃ phaṭ*. *Om*, O Adamantine Bhṛkuṭika, *hum hūṃ phaṭ*. (26) *Om*, for Adamantine Parṇaśabarī, *hum hūṃ phaṭ*. *Om*, O Adamantine Parṇaśabara, *hum hūṃ phaṭ*. (27) *Om*, for Adamantine Yamāntakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Yamāntaka, *hum hūṃ phaṭ*. (28) *Om*, for Adamantine Prajñāntakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Prajñāntaka, *hum hūṃ phaṭ*. (29) *Om*, for Adamantine Padmāntakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Padmāntaka, *hum hūṃ phaṭ*. (30) *Om*, for Adamantine Vighnāntakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Vighnāntaka, *hum hūṃ phaṭ*. (31) *Om*, for Adamantine Acalī, *hum hūṃ phaṭ*. *Om*, O Adamantine Acala, *hum hūṃ phaṭ*. (32) *Om*, for Adamantine Nīladaṇḍī, *hum hūṃ phaṭ*. *Om*, O Adamantine Nīladaṇḍa, *hum hūṃ phaṭ*. (33) *Om*, for Adamantine Ṭakkirājī, *hum hūṃ phaṭ*. *Om*, O Adamantine Ṭakkirāja, *hum hūṃ phaṭ*. (34) *Om*, for Adamantine Mahābalī, *hum hūṃ phaṭ*. *Om*, O Adamantine Mahābala, *hum hūṃ phaṭ*. (35) *Om*, for Adamantine Uṣṇīṣī, *hum hūṃ phaṭ*. *Om*, O Adamantine Uṣṇīṣa, *hum hūṃ phaṭ*. (36) *Om*, for Adamantine Sumbharājī, *hum hūṃ phaṭ*. *Om*, O Adamantine Sumbharāja, *hum hūṃ phaṭ*.

9.3.15.5. Mantras of the Deities on the Merit Circle

- (1) oṃ vajrabrāhmaṇīye huṃ hūṃ phaṭ/¹⁹¹⁷ oṃ vajrabrāhmaṇa huṃ hūṃ phaṭ/¹⁹¹⁸
- (2) oṃ vajrakṣatriṇīye huṃ hūṃ phaṭ/ oṃ vajrakṣatri huṃ hūṃ phaṭ/
- (3) oṃ vajravaiśyīye huṃ hūṃ phaṭ/¹⁹¹⁹ (D 26v1) oṃ vajravaiśya huṃ hūṃ phaṭ/¹⁹²⁰
- (4) oṃ vajraśūdrīṇīye huṃ hūṃ phaṭ/¹⁹²¹ oṃ vajraśūdra huṃ hūṃ phaṭ/¹⁹²²
- (5) oṃ vajracanḍālinīye huṃ hūṃ phaṭ/¹⁹²³ oṃ vajracanḍāla huṃ hūṃ phaṭ/¹⁹²⁴
- (6) oṃ vajraśvacinīye huṃ hūṃ phaṭ/¹⁹²⁵ oṃ vajraśvaci huṃ hūṃ phaṭ/
- (7) oṃ vajraḍombinīye huṃ hūṃ phaṭ/ oṃ vajraḍombi huṃ hūṃ phaṭ/¹⁹²⁶
- (8) oṃ vajranaṭīye huṃ hūṃ phaṭ/¹⁹²⁷ (D 26v2) oṃ vajranaṭa huṃ hūṃ phaṭ/¹⁹²⁸
- (9) oṃ vajrakapālinīye huṃ hūṃ phaṭ/ oṃ vajrakapāla huṃ hūṃ phaṭ/
- (10) oṃ vajrakaivartīye huṃ hūṃ phaṭ/ oṃ vajrakaivarta huṃ hūṃ phaṭ/
- (11) oṃ vajravenūnaṭīye huṃ hūṃ phaṭ/¹⁹²⁹ oṃ vajravenūnaṭa huṃ hūṃ phaṭ/¹⁹³⁰
- (12) oṃ vajraśaṅkhakīye huṃ hūṃ phaṭ/¹⁹³¹ oṃ vajraśaṅkhaka huṃ hūṃ phaṭ/
- (13) oṃ vajratantuvā(D 26v3)yakīye huṃ hūṃ phaṭ/¹⁹³² oṃ vajratantuvāyaka huṃ hūṃ phaṭ/¹⁹³³
- (14) oṃ vajrakaṇḍukīye huṃ hūṃ phaṭ/¹⁹³⁴ oṃ vajrakaṇḍuka huṃ hūṃ phaṭ/

¹⁹¹⁷ -brāhmaṇīye] D; bra hma ṇī ye P.

¹⁹¹⁸ -brāhmaṇa] D; bra hma ṇi P.

¹⁹¹⁹ -vaiśyīye] *corr.*; bai shī ye DP.

¹⁹²⁰ -vaiśya] *corr.*; bai sha DP.

¹⁹²¹ -śūdrīṇīye] *corr.*; shu dri ṇī ye DP.

¹⁹²² -śūdra] *corr.*; shu dra DP.

¹⁹²³ -canḍālinīye] *corr.*; tsa ṇḍa li nī ye DP.

¹⁹²⁴ -canḍāla] P; tsa ṇḍa la D.

¹⁹²⁵ -śvacinīye] *corr.*; shwa tsi ni ye D; shwa tsī ye P.

¹⁹²⁶ -ḍombi] D; ḍo mbi na P.

¹⁹²⁷ -naṭīye] *corr.*; nā ṭī ye DP.

¹⁹²⁸ -naṭa] *corr.*; nā ṭa DP.

¹⁹²⁹ -naṭīye] *corr.*; nā ṭī ye DP.

¹⁹³⁰ -naṭa] *corr.*; nā ṭa DP.

¹⁹³¹ -śaṅkhakīye] D; shaṅ kha nī ye P.

¹⁹³² -vāyakīye] *corr.*; ba ya kī ye D; pā yī ye P.

¹⁹³³ -vāyaka] P; ba ya ka D.

¹⁹³⁴ -kaṇḍukīye] D; ka ṇḍu nī ye P.

phaṭ/

(15) oṃ vajrakāṣṭhakārikīye huṃ hūṃ phaṭ/¹⁹³⁵ oṃ vajrakāṣṭhakārika huṃ hūṃ phaṭ/¹⁹³⁶

(16) oṃ vajramālākīye huṃ hūṃ phaṭ/¹⁹³⁷ oṃ vajramālāka huṃ hūṃ phaṭ/

(17) oṃ vajratalīye huṃ hūṃ phaṭ/ oṃ vajratai(D 26v4)la huṃ hūṃ phaṭ/

(18) oṃ vajracchiyīye huṃ hūṃ phaṭ/¹⁹³⁸ oṃ vajracchiya huṃ hūṃ phaṭ/

(19) oṃ vajraśakārīye huṃ hūṃ phaṭ/¹⁹³⁹ oṃ vajraśakāra huṃ hūṃ phaṭ/¹⁹⁴⁰

(20) oṃ vajradūtīye huṃ hūṃ phaṭ/¹⁹⁴¹ oṃ vajradūta huṃ hūṃ phaṭ/

(21) oṃ vajrahaḍagādīye huṃ hūṃ phaṭ/ oṃ vajrahaḍagāḍa huṃ hūṃ phaṭ/¹⁹⁴²

(22) oṃ vajragaṇikīye huṃ hūṃ phaṭ/ oṃ (D 26v5) vajragaṇika huṃ hūṃ phaṭ/¹⁹⁴³

(23) oṃ vajrakarṇabalīye huṃ hūṃ phaṭ/¹⁹⁴⁴ oṃ vajrakarṇabala huṃ hūṃ phaṭ/

(24) oṃ vajrakūparīye huṃ hūṃ phaṭ/¹⁹⁴⁵ oṃ vajrakūpara huṃ hūṃ phaṭ/¹⁹⁴⁶

(25) oṃ vajrarājabhaṭīye huṃ hūṃ phaṭ/ oṃ vajrarājabhaṭa huṃ hūṃ phaṭ/

(26) oṃ vajrakhaṭṭikīye huṃ hūṃ phaṭ/¹⁹⁴⁷ oṃ vajrakhaṭṭika huṃ hūṃ phaṭ/¹⁹⁴⁸

(27) oṃ vajra(D 26v6)tāmbolavikrayīye huṃ hūṃ phaṭ/¹⁹⁴⁹ oṃ vajratāmbola-vikraya huṃ hūṃ phaṭ/¹⁹⁵⁰

¹⁹³⁵ -kāṣṭhakārikīye] *em.*; ka ṅṭha kā ri kī ye DP; a comment is given in P as shing gzo ma; shing gzo ma (D 9v1); cf. kāṣṭhakārikā (shing bzo ma Tib) *Dākārṇava* (15.88b).

¹⁹³⁶ -kāṣṭha-] *em.*; ka ṅṭha DP.

¹⁹³⁷ -mālākīye] D; mā lī nī ye P.

¹⁹³⁸ -cchiyīye] D; tṭshi ye P.

¹⁹³⁹ -kośakārīye] *corr.*; ko ṣa kā ri ye D; ko ṣa kā rī ye P.

¹⁹⁴⁰ -kośa-] *corr.*; ko ṣa DP.

¹⁹⁴¹ -dūtīye] D; dū ta nī ye P ◇ huṃ] D; hu P.

¹⁹⁴² -gāḍa] D; ga ḍa P.

¹⁹⁴³ -gaṇika] D; ga ni ka P.

¹⁹⁴⁴ -balīye] D; ba li ye P.

¹⁹⁴⁵ -kūparīye] *em.*; ku ya rī ye DP; a comment is given in P as ldum ra'i gnyer ba mo; ldum ra'i gnyer ba mo (9v2); cf. kūparī *Dākārṇava* (15.89b).

¹⁹⁴⁶ -kūpara] *em.*; ku ya ra DP.

¹⁹⁴⁷ -khaṭṭikīye] D; kha ṭṭa ṭi kī ye P.

¹⁹⁴⁸ -khaṭṭika] D; kha ṭṭi ki P.

¹⁹⁴⁹ -vikrayīye] *em.*; wa kri yī ye D; wa kri yi ye P.

¹⁹⁵⁰ tāmbola-] D; ta mbo la P ◇ -vikraya] *em.*; wa kri ya ka D; wa kri ya P.

- (28) om vajrasauvarṇakārīye huṃ hūṃ phaṭ/ om vajrasauvarṇakāra huṃ hūṃ phaṭ/
 (29) om vajralohārīye huṃ hūṃ phaṭ/ om vajralohāra huṃ hūṃ phaṭ/
 (30) om vajramaṇihārīye huṃ hūṃ phaṭ/ om vajramaṇihāra huṃ hūṃ phaṭ/
 (31) om vajradāva(D 26v7)kīye huṃ hūṃ phaṭ/¹⁹⁵¹ om vajradāvaka huṃ hūṃ phaṭ/¹⁹⁵²
 (32) om vajramlecchedīye huṃ hūṃ phaṭ/¹⁹⁵³ om vajramleccheḍa huṃ hūṃ phaṭ/¹⁹⁵⁴
 (33) om vajravaṇijīye huṃ hūṃ phaṭ/¹⁹⁵⁵ om vajravaṇija huṃ hūṃ phaṭ/¹⁹⁵⁶
 (34) om vajrapattharagādhīye huṃ hūṃ phaṭ/¹⁹⁵⁷ om vajrapattharagādhaka huṃ hūṃ phaṭ/¹⁹⁵⁸
 (35) om vajrakṛṣikārīye huṃ hūṃ phaṭ/¹⁹⁵⁹ om (D 27r1) vajrakṛṣikāra huṃ hūṃ phaṭ/
 (36) om vajracarmakārīye huṃ hūṃ phaṭ/¹⁹⁶⁰ om vajracarmakāra huṃ hūṃ phaṭ/

(1) Om, for Adamantine Brāhmaṇī, huṃ hūṃ phaṭ. Om, O Adamantine Brāhmaṇa, huṃ hūṃ phaṭ. (2) Om, for Adamantine Kṣatriṇī, huṃ hūṃ phaṭ. Om, O Adamantine Kṣatrin, huṃ hūṃ phaṭ. (3) Om, for Adamantine Vaiśyī, huṃ hūṃ phaṭ. Om, O Adamantine Vaiśya, huṃ hūṃ phaṭ. (4) Om, for Adamantine Śūdrīṇī, huṃ hūṃ phaṭ. Om, O Adamantine Śūdra, huṃ hūṃ phaṭ. (5) Om, for Adamantine Caṇḍālīnī, huṃ hūṃ phaṭ. Om, O Adamantine Caṇḍāla, huṃ hūṃ phaṭ. (6) Om, for Adamantine Śvacinī, huṃ hūṃ phaṭ. Om, O Adamantine Śvacin, huṃ hūṃ phaṭ. (7) Om, for Adamantine Ḍombinī, huṃ hūṃ phaṭ. Om, O Adamantine Ḍombin, huṃ hūṃ phaṭ. (8) Om, for Adamantine Naṭī, huṃ hūṃ phaṭ. Om, O Adamantine Naṭa, huṃ hūṃ phaṭ. (9) Om, for Adamantine Kapālīnī, huṃ hūṃ phaṭ. Om, O Adamantine Kapāla, huṃ hūṃ phaṭ. (10) Om, for Adamantine Kaivartī, huṃ hūṃ phaṭ. Om, O Adamantine Kaivarta, huṃ hūṃ phaṭ. (11) Om, for Adamantine Veṇunaṭī, huṃ hūṃ phaṭ. Om, O Adamantine Veṇunaṭa, huṃ hūṃ phaṭ. (12) Om, for Adamantine Śaṅkhakī, huṃ hūṃ phaṭ. Om, O

¹⁹⁵¹ -dāvakīye] *corr.*; dā pa kī ye DP.

¹⁹⁵² -dāvaka] *corr.*; dā pa ka DP.

¹⁹⁵³ -mlecchedīye (perhaps derived from -mlecchyoḍīye)] D; mle ttshi o ḍī ye P.

¹⁹⁵⁴ -mleccheḍa (perhaps derived from -mlecchyoḍa)] D; mle ttshi o ḍa P.

¹⁹⁵⁵ -vaṇijīye] D; ba ni dzī ye P.

¹⁹⁵⁶ -vaṇija] D; ba ni dza P.

¹⁹⁵⁷ -patthara-] *corr.*; pa tha ra DP ◇ -gādhīye] D; gī dhī ye P.

¹⁹⁵⁸ -patthara-] *corr.*; pa tha ra DP.

¹⁹⁵⁹ -kārīye] D; kā ri ye P.

¹⁹⁶⁰ -kārīye] P; kā ri ye D.

Adamantine Śaṅkhaka, *hum hūṃ phaṭ*. (13) *Oṃ*, for Adamantine Tantuvāyakī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Tantuvāyaka, *hum hūṃ phaṭ*. (14) *Oṃ*, for Adamantine Kaṇḍukī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kaṇḍuka, *hum hūṃ phaṭ*. (15) *Oṃ*, for Adamantine Kāṣṭhakārikī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kāṣṭhakārika, *hum hūṃ phaṭ*. (16) *Oṃ*, for Adamantine Mālākī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Mālāka, *hum hūṃ phaṭ*. (17) *Oṃ*, for Adamantine Tailī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Taila, *hum hūṃ phaṭ*. (18) *Oṃ*, for Adamantine Chiyī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Chiya, *hum hūṃ phaṭ*. (19) *Oṃ*, for Adamantine Kośakārī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kośakāra, *hum hūṃ phaṭ*. (20) *Oṃ*, for Adamantine Dūtī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Dūta, *hum hūṃ phaṭ*. (21) *Oṃ*, for Adamantine Haḍagāḍī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Haḍagāḍa, *hum hūṃ phaṭ*. (22) *Oṃ*, for Adamantine Gaṇikī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Gaṇika, *hum hūṃ phaṭ*. (23) *Oṃ*, for Adamantine Karṇabalī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Karṇabala, *hum hūṃ phaṭ*. (24) *Oṃ*, for Adamantine Kūparī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kūpara, *hum hūṃ phaṭ*. (25) *Oṃ*, for Adamantine Rājabhaṭī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Rājabhaṭa, *hum hūṃ phaṭ*. (26) *Oṃ*, for Adamantine Khaṭṭikī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Khaṭṭika, *hum hūṃ phaṭ*. (27) *Oṃ*, for Adamantine Tāmbolavikrayī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Tāmbolavikraya, *hum hūṃ phaṭ*. (28) *Oṃ*, for Adamantine Sauvarṇakārī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Sauvarṇakāra, *hum hūṃ phaṭ*. (29) *Oṃ*, for Adamantine Lohārī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Lohāra, *hum hūṃ phaṭ*. (30) *Oṃ*, for Adamantine Maṇihārī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Maṇihāra, *hum hūṃ phaṭ*. (31) *Oṃ*, for Adamantine Dāvakī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Dāvaka, *hum hūṃ phaṭ*. (32) *Oṃ*, for Adamantine Mleccheḍī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Mleccheḍa, *hum hūṃ phaṭ*. (33) *Oṃ*, for Adamantine Vaṇijī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Vaṇija, *hum hūṃ phaṭ*. (34) *Oṃ*, for Adamantine Pattharagādhī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Pattharagādhaka, *hum hūṃ phaṭ*. (35) *Oṃ*, for Adamantine Kṛṣīkārī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kṛṣīkāra, *hum hūṃ phaṭ*. (36) *Oṃ*, for Adamantine Carmakārī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Carmakāra, *hum hūṃ phaṭ*.

9.3.15.6. Mantra of the Buddhas in the Fortunate Aeon on the Merit Circle

oṃ vajrabhadrakalpabuddhebhyo hum hūṃ phaṭ/

Oṃ, for the Adamantine Buddhas of the Fortunate Aeon, *hum hūṃ phaṭ*.

9.3.15.7. Mantras of the Four Gate and Four Corner Deities on the Merit Circle

- (1) oṃ vajrakākāsyē huṃ hūṃ phaṭ/
- (2) oṃ vajrolūkāsyē huṃ hūṃ phaṭ/¹⁹⁶¹
- (3) oṃ vajrasvānāsyē huṃ hūṃ phaṭ/¹⁹⁶²
- (4) oṃ vajrasūkarāsyē huṃ hūṃ phaṭ/¹⁹⁶³
- (5) oṃ (D 27r2) vajrayamadādḥīye huṃ hūṃ phaṭ/¹⁹⁶⁴
- (6) oṃ vajrayamadūtīye huṃ hūṃ phaṭ/
- (7) oṃ vajrayamadamaṣṭriṇīye huṃ hūṃ phaṭ/¹⁹⁶⁵
- (8) oṃ vajrayamamathanīye huṃ hūṃ phaṭ/

(1) *Oṃ*, O Adamantine Kākāsyā, *huṃ hūṃ phaṭ*. (2) *Oṃ*, O Adamantine Ulūkāsyā, *huṃ hūṃ phaṭ*. (3) *Oṃ*, O Adamantine Śvānāsyā, *huṃ hūṃ phaṭ*. (4) *Oṃ*, O Adamantine Sūkarāsyā, *huṃ hūṃ phaṭ*. (5) *Oṃ*, for Adamantine Yamadādḥī, *huṃ hūṃ phaṭ*. (6) *Oṃ*, for Adamantine Yamadūtī, *huṃ hūṃ phaṭ*. (7) *Oṃ*, for Adamantine Yamadamaṣṭriṇī, *huṃ hūṃ phaṭ*. (8) *Oṃ*, for Adamantine Yamamathanī, *huṃ hūṃ phaṭ*.

9.3.15.8. Mantras of the Deities on the Space Circle

- (1) oṃ vajrakinnarīye huṃ hūṃ phaṭ/¹⁹⁶⁶ oṃ vajrakinnara huṃ hūṃ phaṭ/¹⁹⁶⁷
- (2) oṃ vajragandhahariṇīye huṃ hūṃ phaṭ/ oṃ vajragandhahara huṃ hūṃ phaṭ/
- (3) oṃ vajrahuṭu(D 27r3)kīye huṃ hūṃ phaṭ/¹⁹⁶⁸ oṃ vajrahuṭuka huṃ hūṃ phaṭ/
- (4) oṃ vajrapātavīye huṃ hūṃ phaṭ/ oṃ vajrapātava huṃ hūṃ phaṭ/¹⁹⁶⁹
- (5) oṃ vajravīṇīye huṃ hūṃ phaṭ/ oṃ vajravīṇaka huṃ hūṃ phaṭ/
- (6) oṃ vajravamśīye huṃ hūṃ phaṭ/ oṃ vajravamśa huṃ hūṃ phaṭ/¹⁹⁷⁰
- (7) oṃ vajramukundīye huṃ hūṃ phaṭ/¹⁹⁷¹ oṃ vajramukunda huṃ hūṃ phaṭ/¹⁹⁷²

¹⁹⁶¹ vajrolūkāsyē] *corr.*; ba dzra u llu kā sye DP.

¹⁹⁶² -svānāsyē] *corr.*; shwa nā sye DP.

¹⁹⁶³ -sūkarāsyē] D; sū kā rā sye P.

¹⁹⁶⁴ -dādḥīye] *corr.*; dā dhī ye D; dā dhi ye P.

¹⁹⁶⁵ -damaṣṭriṇīye] *corr.*; dama ṣṭrī ṇī ye DP.

¹⁹⁶⁶ -kinnarīye] D; ki ṇṇa ri ye P.

¹⁹⁶⁷ -kinnara] D; ki na ra P.

¹⁹⁶⁸ -huṭukīye] D; huṃ ṭu ki ye P.

¹⁹⁶⁹ -pātava] D; pā ṭa bi P.

¹⁹⁷⁰ -vamśa] *em.*; baṃ shi D; baṃ shī P.

¹⁹⁷¹ -mukundīye] *corr.* mu ku ṇḍi ye D; m ku ṇḍi ye P.

¹⁹⁷² -mukunda] *corr.* mu ku ṇḍa DP.

- (8) oṃ vajra(**D 27r4**)murjīye huṃ hūṃ phaṭ/¹⁹⁷³ oṃ vajramurja huṃ hūṃ phaṭ/
(9) oṃ vajragaggarīkīye huṃ hūṃ phaṭ/¹⁹⁷⁴ oṃ vajragaggarīka huṃ hūṃ phaṭ/
(10) oṃ vajrakāṃsīye huṃ hūṃ phaṭ/¹⁹⁷⁵ oṃ vajrakāṃsa huṃ hūṃ phaṭ/¹⁹⁷⁶
(11) oṃ vajrasāilendrikīye huṃ hūṃ phaṭ/ oṃ vajrasāilendrika huṃ hūṃ phaṭ/
(12) oṃ vajragīṭīye huṃ hūṃ phaṭ/ oṃ vajragīta (**D 27r5**) huṃ hūṃ phaṭ/
(13) oṃ vajrakarāṭīye huṃ hūṃ phaṭ/ oṃ vajrakarāṭa huṃ hūṃ phaṭ/
(14) oṃ vajratamaḍīye huṃ hūṃ phaṭ/ oṃ vajratamaḍa huṃ hūṃ phaṭ/
(15) oṃ vajranṛtyāyai huṃ hūṃ phaṭ/ oṃ vajranṛtya huṃ hūṃ phaṭ/
(16) oṃ vajralāsyāyai huṃ hūṃ phaṭ/¹⁹⁷⁷ oṃ vajralāsyā huṃ hūṃ phaṭ/
(17) oṃ vajraḍhakkīye huṃ hūṃ phaṭ/¹⁹⁷⁸ oṃ (**D 27r6**) vajraḍhakka huṃ hūṃ phaṭ/¹⁹⁷⁹
(18) oṃ vajratāliśaraṇīye huṃ hūṃ phaṭ/ oṃ vajratāliśaraṇa huṃ hūṃ phaṭ/¹⁹⁸⁰
(19) oṃ vajradundubhikīye huṃ hūṃ phaṭ/ oṃ vajradundubhika huṃ hūṃ phaṭ/
(20) oṃ vajramaudrīye huṃ hūṃ phaṭ/ oṃ vajramaudra huṃ hūṃ phaṭ/¹⁹⁸¹
(21) oṃ vajratānīye huṃ hūṃ phaṭ/ oṃ vajratāna huṃ hūṃ phaṭ/¹⁹⁸²
(22) oṃ vajra(**D 27r7**)mātunīye huṃ hūṃ phaṭ/ oṃ vajramātu huṃ hūṃ phaṭ/
(23) oṃ vajranālavīye huṃ hūṃ phaṭ/ oṃ vajranālava huṃ hūṃ phaṭ/¹⁹⁸³
(24) oṃ vajraḍhambakīye huṃ hūṃ phaṭ/ oṃ vajraḍhambaka huṃ hūṃ phaṭ/¹⁹⁸⁴

¹⁹⁷³ -murjīye] D; mu ri dzā ye P.

¹⁹⁷⁴ -gaggarīkīye] P; ga gha rī kī ye D.

¹⁹⁷⁵ -kāṃsīye] *em.*; kāṃ pī ye DP; a comment is given in P as cha lang ma; cf. cha lang (D 12r3) and kāṃsā (cha lang ma Tib) *Ḍākārṇava* (15.115a).

¹⁹⁷⁶ -kāṃsa] *em.*; kāṃ pa D; kaṃ pa P.

¹⁹⁷⁷ -lāsyāyai] D; lāsyāye P.

¹⁹⁷⁸ -ḍhakkīye] *corr.*; ṭa kkī ye DP; a comment is given in P as 'dod pa ma (uncertain); ḍha kka ma (D 12r3); cf. ḍukkā (ṭak ka ma Tib) *Ḍākārṇava* (15.115c).

¹⁹⁷⁹ -ḍhakka] *corr.* ṭa kka D; ṭa kka P.

¹⁹⁸⁰ -tāli-] P; ta li D.

¹⁹⁸¹ -maudra] *em.*; mau dri DP.

¹⁹⁸² -tāna] D; tā na ya P.

¹⁹⁸³ -nālava] *em.*; nā la bā DP.

¹⁹⁸⁴ -ḍhambaka] D; ḍa mba ka P.

- (25) om vajradamarīye huṃ hūṃ phaṭ/ om vajradamara huṃ hūṃ phaṭ/
 (26) om vajraṭuṅṭukīye huṃ hūṃ phaṭ/¹⁹⁸⁵ om vajraṭuṅṭuka (D 27v1) huṃ hūṃ phaṭ/
 (27) om vajrakāhalīye huṃ hūṃ phaṭ/¹⁹⁸⁶ om vajrakāhala huṃ hūṃ phaṭ/¹⁹⁸⁷
 (28) om vajraurakīye huṃ hūṃ phaṭ/¹⁹⁸⁸ om vajrauraka huṃ hūṃ phaṭ/¹⁹⁸⁹
 (29) om vajrabhūkīye huṃ hūṃ phaṭ/¹⁹⁹⁰ om vajrabhūka huṃ hūṃ phaṭ/¹⁹⁹¹
 (30) om vajraghaṅṭīye huṃ hūṃ phaṭ/¹⁹⁹² om vajraghaṅṭa huṃ hūṃ phaṭ/¹⁹⁹³
 (31) om vajrakiṅkiṅīye huṃ hūṃ phaṭ/ om (D 27v2) vajrakiṅkiṅa huṃ hūṃ phaṭ/¹⁹⁹⁴
 (32) om vajraghurghurīye huṃ hūṃ phaṭ/ om vajraghurghura huṃ hūṃ phaṭ/¹⁹⁹⁵
 (33) om vajradakolikīye huṃ hūṃ phaṭ/ om vajradakolika huṃ hūṃ phaṭ/¹⁹⁹⁶
 (34) om vajraśaṅkhīye huṃ hūṃ phaṭ/ om vajraśaṅkha huṃ hūṃ phaṭ/
 (35) om vajraghoṣavatiye huṃ hūṃ phaṭ/¹⁹⁹⁷ om vajraghoṣavat huṃ hūṃ phaṭ/¹⁹⁹⁸ (D 27v3)
 (36) om vajraparśadiye huṃ hūṃ phaṭ/ om vajraparśada huṃ hūṃ phaṭ/

(1) Om, for Adamantine Kinnarī, huṃ hūṃ phaṭ. Om, O Adamantine Kinnara, huṃ hūṃ phaṭ. (2) Om, for Adamantine Gandhahariṅī, huṃ hūṃ phaṭ. Om, O Adamantine Gandhahara, huṃ hūṃ phaṭ. (3) Om, for Adamantine Huṭukī, huṃ hūṃ phaṭ. Om, O Adamantine Huṭuka, huṃ hūṃ phaṭ. (4) Om, for Adamantine Pāṭavī, huṃ hūṃ phaṭ. Om, O Adamantine Pāṭava, huṃ hūṃ phaṭ. (5) Om, for Adamantine Vīṅī, huṃ hūṃ phaṭ. Om, O Adamantine Vīṅaka, huṃ hūṃ phaṭ. (6) Om, for Adamantine Vaṃśī,

¹⁹⁸⁵ -ṭuṅṭukīye] D; ṭu ṅṭu ki ye P.

¹⁹⁸⁶ -kāhalīye] corr.; ka hā lī ye DP.

¹⁹⁸⁷ -kāhala] corr.; ka hā la DP.

¹⁹⁸⁸ vajraurakīye] corr.; ba dzra o ra kī ye DP.

¹⁹⁸⁹ vajrauraka] corr.; ba dzra o ra ka D; ba dzra o ra ki P.

¹⁹⁹⁰ -bhūkīye] corr.; bhu kī ye DP.

¹⁹⁹¹ -bhūka] em.; bhu ki DP.

¹⁹⁹² -ghaṅṭīye] D; ga ṅṭī ye P.

¹⁹⁹³ -ghaṅṭa] em.; gha ṅṭi DP.

¹⁹⁹⁴ -kiṅkiṅa] em.; kiṅ ki ṅi D; kiṅ gin i P.

¹⁹⁹⁵ -ghurghura] P; ghu rghu ri D.

¹⁹⁹⁶ -ḍakolika] D; ḍa go li ki P.

¹⁹⁹⁷ phaṭ] D; om. P.

¹⁹⁹⁸ -ghoṣavat] em.; gho ṣa wa ti DP.

hum hūṃ phaṭ. Oṃ, O Adamantine Vaṃśa, hum hūṃ phaṭ. (7) Oṃ, for Adamantine Mukundī, hum hūṃ phaṭ. Oṃ, O Adamantine Mukunda, hum hūṃ phaṭ. (8) Oṃ, for Adamantine Murjī, hum hūṃ phaṭ. Oṃ, O Adamantine Murja, hum hūṃ phaṭ. (9) Oṃ, for Adamantine Gaggarīkī, hum hūṃ phaṭ. Oṃ, O Adamantine Gaggarīka, hum hūṃ phaṭ. (10) Oṃ, for Adamantine Kāṃsī, hum hūṃ phaṭ. Oṃ, O Adamantine Kāṃsa, hum hūṃ phaṭ. (11) Oṃ, for Adamantine Śailendrikī, hum hūṃ phaṭ. Oṃ, O Adamantine Śailendrika, hum hūṃ phaṭ. (12) Oṃ, for Adamantine Gītī, hum hūṃ phaṭ. Oṃ, O Adamantine Gīta, hum hūṃ phaṭ. (13) Oṃ, for Adamantine Karatī, hum hūṃ phaṭ. Oṃ, O Adamantine Karaṭa, hum hūṃ phaṭ. (14) Oṃ, for Adamantine Tamaḍī, hum hūṃ phaṭ. Oṃ, O Adamantine Tamaḍa, hum hūṃ phaṭ. (15) Oṃ, for Adamantine Nṛtyā, hum hūṃ phaṭ. Oṃ, O Adamantine Nṛtya, hum hūṃ phaṭ. (16) Oṃ, for Adamantine Lāsyā, hum hūṃ phaṭ. Oṃ, O Adamantine Lāsyā, hum hūṃ phaṭ. (17) Oṃ, for Adamantine Ḍhakkī, hum hūṃ phaṭ. Oṃ, O Adamantine Ḍhakka, hum hūṃ phaṭ. (18) Oṃ, for Adamantine Tāliśaraṇī, hum hūṃ phaṭ. Oṃ, O Adamantine Tāliśaraṇa, hum hūṃ phaṭ. (19) Oṃ, for Adamantine Dundubhikī, hum hūṃ phaṭ. Oṃ, O Adamantine Dundubhika, hum hūṃ phaṭ. (20) Oṃ, for Adamantine Maudrī, hum hūṃ phaṭ. Oṃ, for Adamantine Maudra, hum hūṃ phaṭ. (21) Oṃ, for Adamantine Tānī, hum hūṃ phaṭ. Oṃ, O Adamantine Tāna, hum hūṃ phaṭ. (22) Oṃ, for Adamantine Mātunī, hum hūṃ phaṭ. Oṃ, O Adamantine Mātu, hum hūṃ phaṭ. (23) Oṃ, for Adamantine Nālavī, hum hūṃ phaṭ. Oṃ, O Adamantine Nālava, hum hūṃ phaṭ. (24) Oṃ, for Adamantine Ḍhambakī, hum hūṃ phaṭ. Oṃ, O Adamantine Ḍhambaka, hum hūṃ phaṭ. (25) Oṃ, for Adamantine Ḍamarī, hum hūṃ phaṭ. Oṃ, O Adamantine Ḍamara, hum hūṃ phaṭ. (26) Oṃ, for Adamantine Ṭuṇṭukī, hum hūṃ phaṭ. Oṃ, O Adamantine Ṭuṇṭuka, hum hūṃ phaṭ. (27) Oṃ, for Adamantine Kāhalī, hum hūṃ phaṭ. Oṃ, O Adamantine Kāhala, hum hūṃ phaṭ. (28) Oṃ, for Adamantine Orakī, hum hūṃ phaṭ. Oṃ, O Adamantine Oraka, hum hūṃ phaṭ. (29) Oṃ, for Adamantine Bhukī, hum hūṃ phaṭ. Oṃ, O Adamantine Bhuka, hum hūṃ phaṭ. (30) Oṃ, for Adamantine Ghaṇṭī, hum hūṃ phaṭ. Oṃ, O Adamantine Ghaṇṭa, hum hūṃ phaṭ. (31) Oṃ, for Adamantine Kiṅkiṇī, hum hūṃ phaṭ. Oṃ, O Adamantine Kiṅkiṇa, hum hūṃ phaṭ. (32) Oṃ, for Adamantine Ghurghurī, hum hūṃ phaṭ. Oṃ, O Adamantine Ghurghura, hum hūṃ phaṭ. (33) Oṃ, for Adamantine Ḍakolikī, hum hūṃ phaṭ. Oṃ, O Adamantine Ḍakolika, hum hūṃ phaṭ. (34) Oṃ, for Adamantine Śaṅkhī, hum hūṃ phaṭ. Oṃ, O Adamantine Śaṅkha, hum hūṃ phaṭ. (35) Oṃ, for Adamantine Ghoṣavatī, hum hūṃ phaṭ. Oṃ, O Adamantine Ghoṣavat, hum hūṃ phaṭ. (36) Oṃ, for Adamantine Paṛṣadī, hum hūṃ phaṭ. Oṃ, O Adamantine Paṛṣada, hum hūṃ phaṭ.

9.3.15.9. Mantras of the Deities on the Wind Circle

- (1) oṃ vajragaruḍīye hum hūṃ phaṭ/ oṃ vajragaruḍa hum hūṃ phaṭ/
- (2) oṃ vajrahaṃsīye hum hūṃ phaṭ/ oṃ vajrahaṃsa hum hūṃ phaṭ/

- (3) oṃ vajracitrīye huṃ hūṃ phaṭ/ oṃ vajracitra huṃ hūṃ phaṭ/¹⁹⁹⁹
(4) oṃ vajrakākīye huṃ hūṃ phaṭ/²⁰⁰⁰ oṃ (D 27v4) vajrakāka huṃ hūṃ phaṭ/
(5) oṃ vajrabakīye huṃ hūṃ phaṭ/ oṃ vajrabaka huṃ hūṃ phaṭ/
(6) oṃ vajratittirīye huṃ hūṃ phaṭ/²⁰⁰¹ oṃ vajratittira huṃ hūṃ phaṭ/²⁰⁰²
(7) oṃ vajramayūriye huṃ hūṃ phaṭ/²⁰⁰³ oṃ vajramayūra huṃ hūṃ phaṭ/²⁰⁰⁴
(8) oṃ vajratāmracūḍīye huṃ hūṃ phaṭ/²⁰⁰⁵ oṃ vajratāmracūḍa huṃ hūṃ phaṭ/²⁰⁰⁶
(9) oṃ vajraguda(D 27v5)bulikāyai huṃ hūṃ phaṭ/²⁰⁰⁷ oṃ vajragudabulika huṃ hūṃ phaṭ/
(10) oṃ vajrakomalīye huṃ hūṃ phaṭ/ oṃ vajrakomala huṃ hūṃ phaṭ/
(11) oṃ vajrapārāvatiye huṃ hūṃ phaṭ/²⁰⁰⁸ oṃ vajrapārāvata huṃ hūṃ phaṭ/²⁰⁰⁹
(12) oṃ vajrabṛhatkākīye huṃ hūṃ phaṭ/ oṃ vajrabṛhatkāka huṃ hūṃ phaṭ/²⁰¹⁰
(13) oṃ vajragaḍinīye huṃ hūṃ phaṭ/²⁰¹¹ (D 27v6) oṃ vajragaḍi huṃ hūṃ phaṭ/²⁰¹²
(14) oṃ vajrakapiñjalīye huṃ hūṃ phaṭ/²⁰¹³ oṃ vajrakapiñjala huṃ hūṃ phaṭ/²⁰¹⁴
(15) oṃ vajrasukīye huṃ hūṃ phaṭ/ oṃ vajrasuka huṃ hūṃ phaṭ/²⁰¹⁵
(16) oṃ vajramantrīye huṃ hūṃ phaṭ/²⁰¹⁶ oṃ vajramantra huṃ hūṃ phaṭ/

¹⁹⁹⁹ -citra] *em.*; tsi tri DP.

²⁰⁰⁰ -kākīye] D; kā ki ye P.

²⁰⁰¹ -tittirīye] *em.*; ti ttā rī ye D; ti ttā ri kā ye P; a comment is given in P as bsregs pa mo; sreg pa mo (D 12v1); cf. tittirikā (sreg pa mo Tib) *Ḍākārṇava* (15.125d).

²⁰⁰² -tittira] *em.*; ti ttā ri DP.

²⁰⁰³ -mayūriye] D; ma yū ri ye P.

²⁰⁰⁴ -mayūra] *em.*; ma yū ri DP.

²⁰⁰⁵ -cūḍīye] D; tsū ḍi ye P.

²⁰⁰⁶ -cūḍa] *em.*; tsū ḍi D; tsū ḍi P.

²⁰⁰⁷ -bulikāyai] D; bu li kā ye P.

²⁰⁰⁸ -pārāvatiye] *em.*; pā ra wa rti ye DP; a comment is given in P as phug ron; cf. phug ron (D 12v1–v2) and pārāvati (phug ron Tib) *Ḍākārṇava* (15.126c).

²⁰⁰⁹ -pārāvata] *em.*; pā ra wa rti DP; cf. phug ron (D 12v1–v2).

²⁰¹⁰ -kāka] P; kā ki D.

²⁰¹¹ -gaḍinīye] *corr.*; ga ḍi nī ye DP.

²⁰¹² -gaḍi] *em.*; ga ḍi ni DP.

²⁰¹³ -kapiñjaliye] *corr.*; ka pi ñtsa lī ye D; ka pa nytsi lī ye P.

²⁰¹⁴ -kapiñjala] *corr.*; ka pi ñtsa la D; ka pa nytsi li P.

²⁰¹⁵ -suka] D; su ki P.

²⁰¹⁶ -mantrīye] D; ma ntri ye P.

phaṭ/²⁰¹⁷

(17) oṃ vajrasārasīye huṃ hūṃ phaṭ/²⁰¹⁸ oṃ vajrasārasa huṃ hūṃ phaṭ/²⁰¹⁹

(18) oṃ vajragṛdhri(D 27v7)ye huṃ hūṃ phaṭ/²⁰²⁰ oṃ vajragṛdhra huṃ hūṃ phaṭ/²⁰²¹

(19) oṃ vajrolūkiye huṃ hūṃ phaṭ/²⁰²² oṃ vajrolūka huṃ hūṃ phaṭ/²⁰²³

(20) oṃ vajracātakīye huṃ hūṃ phaṭ/²⁰²⁴ oṃ vajracāta huṃ hūṃ phaṭ/²⁰²⁵

(21) oṃ vajrakāṣṭhacātakīye huṃ hūṃ phaṭ/²⁰²⁵ oṃ vajrakāṣṭhacāta huṃ hūṃ phaṭ/²⁰²⁶

(22) oṃ vajracakravākīye huṃ hūṃ phaṭ/²⁰²⁷ oṃ (D 28r1) vajracakravāka huṃ hūṃ phaṭ/

(23) oṃ vajravṛkṣāraṇīye huṃ hūṃ phaṭ/²⁰²⁸ oṃ vajravṛkṣāraṇa huṃ hūṃ phaṭ/²⁰²⁹

(24) oṃ vajrakakkavīye huṃ hūṃ phaṭ/²⁰³⁰ oṃ vajrakakkava huṃ hūṃ phaṭ/²⁰³¹

(25) oṃ vajrajalakākīye huṃ hūṃ phaṭ/ oṃ vajrajalakāka huṃ hūṃ phaṭ/

(26) oṃ vajrabilāḍīye huṃ hūṃ phaṭ/²⁰³² oṃ vajra(D 28r2)bilāḍa huṃ hūṃ phaṭ/²⁰³³

(27) oṃ vajranālagrīvāyai huṃ hūṃ phaṭ/²⁰³⁴ oṃ vajranālagrīva huṃ hūṃ phaṭ/²⁰³⁵

(28) oṃ vajrasārikīye huṃ hūṃ phaṭ/ oṃ vajrasārika huṃ hūṃ phaṭ/

(29) oṃ vajrasenāyai huṃ hūṃ phaṭ/²⁰³⁶ oṃ vajrasena huṃ hūṃ phaṭ/

²⁰¹⁷ -mantra] *em.*; ma ntri DP.

²⁰¹⁸ -sārasīye] *corr.*; sa ra sī ye DP.

²⁰¹⁹ -sārasa] *em.*; sa ra sī D; sa rā sa P.

²⁰²⁰ -gṛdhrīye] D; -gṛ dhī ye P.

²⁰²¹ -gṛdhra] D; gṛ dhi P.

²⁰²² vajrolūkiye] *em.*; ba dzra u llā kī ye D; ba dzra u llu ye P.

²⁰²³ vajrolūka] *corr.*; ba dzra u llū ka D; ba dzra u llu ka P.

²⁰²⁴ -cātakīye] D; tsa tā kī ye P.

²⁰²⁵ -kāṣṭhacātakīye] *em.*; ka ṣṭha tsa ṭi ki ye D; ka ṣṭha tsa ṭi kī ye P.

²⁰²⁶ -kāṣṭhacāta] *corr.*; ka ṣṭha tsa ṭa ka D; ka ṣṭha tsa ṭi ka P.

²⁰²⁷ -vākīye] D; bā kā ye P.

²⁰²⁸ -vṛkṣāraṇīye] P; bṛ kṣa ra ṇī ye D.

²⁰²⁹ -vṛkṣāraṇa] P; bṛ kṣa ra ṇa D.

²⁰³⁰ -kakkavīye] D; kka bī ye P.

²⁰³¹ -kakkava] *em.*; ka kka bi DP.

²⁰³² -bilāḍīye] D; bi la ḍī ye P.

²⁰³³ -bilāḍa] *corr.*; bi la ḍa DP.

²⁰³⁴ -grīvāyai] *corr.*; gri bā yai D; gri bā ye P.

²⁰³⁵ -grīva] *corr.*; gri va D; gri bā ye P.

²⁰³⁶ -senāyai] D; se nā ye P.

- (30) oṃ vajrakuṅkumalolāyai huṃ hūṃ phaṭ/²⁰³⁷ oṃ vajrakuṅkumalola huṃ hūṃ phaṭ/
 (31) oṃ vajra(D 28r3)vāṭirīye huṃ hūṃ phaṭ/ oṃ vajravāṭira huṃ hūṃ phaṭ/
 (32) oṃ vajrakākajaṅghakīye huṃ hūṃ phaṭ/²⁰³⁸ oṃ vajrakākajaṅghaka huṃ hūṃ phaṭ/²⁰³⁹
 (33) oṃ vajrasamīye huṃ hūṃ phaṭ/ oṃ vajrasama huṃ hūṃ phaṭ/
 (34) oṃ vajralehasrṣṭāyai huṃ hūṃ phaṭ/²⁰⁴⁰ oṃ vajralehasrṣṭa huṃ hūṃ phaṭ/²⁰⁴¹
 (35) oṃ vajradaddarīye huṃ hūṃ phaṭ/(D 28r4) oṃ vajradaddara huṃ hūṃ phaṭ/²⁰⁴²
 (36) oṃ vajramrgāriṇīye huṃ hūṃ phaṭ/²⁰⁴³ oṃ vajramrgāri huṃ hūṃ phaṭ/²⁰⁴⁴

- (1) Oṃ, for Adamantine Garuḍī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Garuḍa. huṃ hūṃ phaṭ. (2) Oṃ, for Adamantine Haṃsī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Haṃsa, huṃ hūṃ phaṭ. (3) Oṃ, for Adamantine Citrī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Citra, huṃ hūṃ phaṭ. (4) Oṃ, for Adamantine Kākī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Kāka, huṃ hūṃ phaṭ. (5) Oṃ, for Adamantine Bakī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Baka, huṃ hūṃ phaṭ. (6) Oṃ, for Adamantine Tittirī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Tittira, huṃ hūṃ phaṭ. (7) Oṃ, for Adamantine Mayūrī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Mayūra, huṃ hūṃ phaṭ. (8) Oṃ, for Adamantine Tāmracūḍī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Tāmracūḍa, huṃ hūṃ phaṭ. (9) Oṃ, for Adamantine Gudabulikā, huṃ hūṃ phaṭ. Oṃ, O Adamantine Gudabulika, huṃ hūṃ phaṭ. (10) Oṃ, for Adamantine Komalī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Komala, huṃ hūṃ phaṭ. (11) Oṃ, for Adamantine Pārāvati, huṃ hūṃ phaṭ. Oṃ, O Adamantine Pārāvata, huṃ hūṃ phaṭ. (12) Oṃ, for Adamantine Br̥hatkākī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Br̥hatkāka, huṃ hūṃ phaṭ. (13) Oṃ, for Adamantine Gaḍinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Gaḍin, huṃ hūṃ phaṭ. (14) Oṃ, for Adamantine Kapiñjalī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Kapiñjala, huṃ hūṃ phaṭ. (15) Oṃ, for Adamantine Sukī (for Śukī), huṃ hūṃ phaṭ. Oṃ, O Adamantine Śuka, huṃ hūṃ phaṭ. (16) Oṃ, for Adamantine Mantrī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Mantra, huṃ hūṃ phaṭ. (17) Oṃ, for

²⁰³⁷ -lolāyai] *em.*; lo lā ye DP.

²⁰³⁸ -jaṅghakīye] D; dzaṃ gha ki ye P.

²⁰³⁹ -jaṅghaka] D; dzaṃ gha P.

²⁰⁴⁰ -srṣṭāyai] *em.*; sri ṣṭā ye DP.

²⁰⁴¹ -srṣṭa] *corr.*; sri ṣṭa DP.

²⁰⁴² -daddara] *em.*; dad da ri D; da dda ri P.

²⁰⁴³ -mrgāriṇīye] D; mṛ gā ṇī ye P.

²⁰⁴⁴ -mrgāri] D; mṛ ga ri P.

Adamantine Sārasī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Sārasa, *hum hūṃ phaṭ*. (18) *Oṃ*, for Adamantine Ḡṛdhrī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Ḡṛdhra, *hum hūṃ phaṭ*. (19) *Oṃ*, for Adamantine Ulūkī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Ulūka, *hum hūṃ phaṭ*. (20) *Oṃ*, for Adamantine Caṭakī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Caṭaka, *hum hūṃ phaṭ*. (21) *Oṃ*, for Adamantine Kāṣṭhacaṭakī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kāṣaṭhacaṭaka, *hum hūṃ phaṭ*. (22) *Oṃ*, for Adamantine Cakravākī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Cakravāka, *hum hūṃ phaṭ*. (23) *Oṃ*, for Adamantine Vṛkṣāraṇī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Vṛkṣāraṇa, *hum hūṃ phaṭ*. (24) *Oṃ*, for Adamantine Kakkavī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kakkava, *hum hūṃ phaṭ*. (25) *Oṃ*, for Adamantine Jalakākī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Jalakāka, *hum hūṃ phaṭ*. (26) *Oṃ*, for Adamantine Bilādī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Bilāḍa, *hum hūṃ phaṭ*. (27) *Oṃ*, for Adamantine Nālagrīvā, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Nālagrīva, *hum hūṃ phaṭ*. (28) *Oṃ*, for Adamantine Sārikī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Sārika, *hum hūṃ phaṭ*. (29) *Oṃ*, for Adamantine Senā, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Sena, *hum hūṃ phaṭ*. (30) *Oṃ*, for Adamantine Kuṅkumalolā, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kuṅkumalola, *hum hūṃ phaṭ*. (31) *Oṃ*, for Adamantine Vāṭirī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Vāṭira, *hum hūṃ phaṭ*. (32) *Oṃ*, for Adamantine Kākajaṅghakī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kākajaṅghaka, *hum hūṃ phaṭ*. (33) *Oṃ*, for Adamantine Samī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Sama, *hum hūṃ phaṭ*. (34) *Oṃ*, for Adamantine Lehasṛṣṭā, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Lehasṛṣṭa, *hum hūṃ phaṭ*. (35) *Oṃ*, for Adamantine Daddarī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Daddara, *hum hūṃ phaṭ*. (36) *Oṃ*, for Adamantine Mṛgāriṇī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Mṛgārin, *hum hūṃ phaṭ*.

9.3.15.10. Mantras of the Deities on the Earth Circle

- (1) *oṃ vajrasimghīye hum hūṃ phaṭ*/²⁰⁴⁵ *oṃ vajrasimgha hum hūṃ phaṭ*/
- (2) *oṃ vajravyāghrīye hum hūṃ phaṭ*/ *oṃ vajravyāghra hum hūṃ phaṭ*/²⁰⁴⁶
- (3) *oṃ vajrabhimbhīye hum hūṃ phaṭ*/ *oṃ vajrabhimbha hum hūṃ phaṭ*/
- (4) *oṃ vajraśāsī(D 28r5)ye hum hūṃ phaṭ*/ *oṃ vajraśāśa hum hūṃ phaṭ*/²⁰⁴⁷
- (5) *oṃ vajragajīye hum hūṃ phaṭ*/ *oṃ vajragaja hum hūṃ phaṭ*/
- (6) *oṃ vajramṛgīye hum hūṃ phaṭ*/²⁰⁴⁸ *oṃ vajramṛga hum hūṃ phaṭ*/

²⁰⁴⁵ -simghīye] *em.*; simghāye D; si ghā ye P.

²⁰⁴⁶ -vyāghra] D; byā ghri ye P.

²⁰⁴⁷ -śāśa] *em.*; sha shi D; sha shī P.

²⁰⁴⁸ -mṛgīye] P; mṛ gā ye D.

- (7) oṃ vajramārjārikīye huṃ hūṃ phaṭ/²⁰⁴⁹ oṃ vajramārjārika huṃ hūṃ phaṭ/²⁰⁵⁰
- (8) oṃ vajragāvīye huṃ hūṃ phaṭ/²⁰⁵¹ oṃ vajragāva huṃ hūṃ (D 28r6) phaṭ/²⁰⁵²
- (9) oṃ vajramahiṣīye huṃ hūṃ phaṭ/ oṃ vajramahiṣa huṃ hūṃ phaṭ/
 (10) oṃ vajraturagīye huṃ hūṃ phaṭ/ oṃ vajraturaga huṃ hūṃ phaṭ/
 (11) oṃ vajrajambukīye huṃ hūṃ phaṭ/ oṃ vajrajambuka huṃ hūṃ phaṭ/
 (12) oṃ vajragañḍīye huṃ hūṃ phaṭ/²⁰⁵³ oṃ vajragañḍa huṃ hūṃ phaṭ/²⁰⁵⁴
- (13) oṃ vajracamarīye huṃ hūṃ phaṭ/ (D 28r7) oṃ vajracamara huṃ hūṃ phaṭ/
 (14) oṃ vajramūṣīye huṃ hūṃ phaṭ/²⁰⁵⁵ oṃ vajramūṣa huṃ hūṃ phaṭ/²⁰⁵⁶
- (15) oṃ vajragardabhīye huṃ hūṃ phaṭ/²⁰⁵⁷ oṃ vajragardabha huṃ hūṃ phaṭ/
 (16) oṃ vajrabheḍīye huṃ hūṃ phaṭ/²⁰⁵⁸ oṃ vajrabheḍa huṃ hūṃ phaṭ/²⁰⁵⁹
- (17) oṃ vajrājakīye huṃ hūṃ phaṭ/²⁰⁶⁰ oṃ vajrājaka huṃ hūṃ phaṭ/²⁰⁶¹
- (18) oṃ vajrai(D 28v1)ḍakīye huṃ hūṃ phaṭ/²⁰⁶² oṃ vajraiḍaka huṃ hūṃ phaṭ/²⁰⁶³
- (19) oṃ vajraśvānīye huṃ hūṃ phaṭ/²⁰⁶⁴ oṃ vajraśvāna huṃ hūṃ phaṭ/²⁰⁶⁵
- (20) oṃ vajrasūkarīye huṃ hūṃ phaṭ/ oṃ vajrasūkara huṃ hūṃ phaṭ/

²⁰⁴⁹ -mārjārikīye] *em.*; ma rdza ri kā ye D; m rdza ri ka ye P.

²⁰⁵⁰ -mārjārika] *corr.*; ma rdza ri ka D; ma rdza ra P.

²⁰⁵¹ -gāvīye] *em.*; gā ba ṇī ye DP; a comment is given in P as ba lang ma; ba (D 12v6); cf. gāvī (ba Tib) *Ḍākārṇava* (15.136a).

²⁰⁵² -gāva] D; ga ba P.

²⁰⁵³ -gañḍīye] *em.*; gi ṇḍī ye D; ga ṇṭī ye P; a comment is given in P as bse mo; bse mo (D 12v6); cf. gañḍī (bse mo Tib) *Ḍākārṇava* (15.136b).

²⁰⁵⁴ -gañḍa] *em.*; gi ṇḍa D; ga ṇṭī P.

²⁰⁵⁵ -mūṣīye] *corr.*; mu ṣī ye DP.

²⁰⁵⁶ -mūṣa] *corr.*; mu ṣa DP.

²⁰⁵⁷ -gardabhīye] D; ga rda bhi ye P.

²⁰⁵⁸ -bheḍīye] *em.*; bhi ṭī ye D; bhi ḍī ye P; bhi ḍī ma (D 12v6); cf. bheḍī (bhi di ma Tib) *Ḍākārṇava* (15.136c).

²⁰⁵⁹ -bheḍa] *em.*; bhi ṭa D; bhi ḍī P.

²⁰⁶⁰ vajrājakīye] *corr.*; ba dzra a dza kī ye DP.

²⁰⁶¹ vajrājaka] *corr.*; ba dzra a dza ka D; ba dzra a dza P.

²⁰⁶² vajraiḍakīye] *corr.*; ba dzra e ḍa kī ye DP.

²⁰⁶³ vajraiḍaka] *corr.*; ba dzra e ḍa DP; his name must be the masculine form of *ḍakī*.

²⁰⁶⁴ -śvānīye] *corr.*; shwa nī ye D; shwa ni ye P.

²⁰⁶⁵ -śvāna] *corr.*; shwa na DP.

- (21) oṃ vajrabhallīye huṃ hūṃ phaṭ/ oṃ vajrab**halla** huṃ hūṃ phaṭ/²⁰⁶⁶
(22) oṃ vajradaṇḍārīye huṃ hūṃ phaṭ/²⁰⁶⁷ oṃ vajradaṇḍāra huṃ hūṃ phaṭ/²⁰⁶⁸ **(D 28v2)**
(23) oṃ vajramaujñākīye huṃ hūṃ phaṭ/ oṃ vajramaujñāka huṃ hūṃ phaṭ/²⁰⁶⁹
(24) oṃ vajravesarīye huṃ hūṃ phaṭ/ oṃ vajravesara huṃ hūṃ phaṭ/
(25) oṃ vajravlāsīye huṃ hūṃ phaṭ/ oṃ vajravlāsa huṃ hūṃ phaṭ/²⁰⁷⁰
(26) oṃ vajrāraṇyīye huṃ hūṃ phaṭ/²⁰⁷¹ oṃ vajrāraṇya huṃ hūṃ phaṭ/²⁰⁷²
(27) oṃ vajrabr̥haśvānikīye huṃ hūṃ **(D 28v3)** phaṭ/²⁰⁷³ oṃ vajrabr̥haśvāna huṃ hūṃ phaṭ/²⁰⁷⁴
(28) oṃ vajradroṇakākīye huṃ hūṃ phaṭ/²⁰⁷⁵ oṃ vajradroṇakāka huṃ hūṃ phaṭ/
(29) oṃ vajrasārdūlīye huṃ hūṃ phaṭ/²⁰⁷⁶ oṃ vajrasārdūla huṃ hūṃ phaṭ/²⁰⁷⁷
(30) oṃ vajravyāḍīye huṃ hūṃ phaṭ/²⁰⁷⁸ oṃ vajravyāḍa huṃ hūṃ phaṭ/²⁰⁷⁹
(31) oṃ vajracitriṇīye huṃ hūṃ phaṭ/²⁰⁸⁰ oṃ vajracitri **(D 28v4)** huṃ hūṃ phaṭ/
(32) oṃ vajrakuṭīkīye huṃ hūṃ phaṭ/²⁰⁸¹ oṃ vajrakuṭīka huṃ hūṃ phaṭ/²⁰⁸²
(33) oṃ vajranakulīye huṃ hūṃ phaṭ/ oṃ vajranakula huṃ hūṃ phaṭ/²⁰⁸³

²⁰⁶⁶ -bhalla] *em.*; bha lli D; bha li P.

²⁰⁶⁷ -daṇḍārīye] *corr.*; da ṇḍa rī ye D; ḍa ṇḍa rī ye P.

²⁰⁶⁸ -daṇḍāra] *em.*; da ṇḍa ri D; da ṇḍi P.

²⁰⁶⁹ -maujñāka] *em.*; mau dznyā DP.

²⁰⁷⁰ -vilāsa] D; bi la sa P.

²⁰⁷¹ vajrāraṇyīye] *corr.*; ba dzra a ra ṇī ye DP.

²⁰⁷² vajrāraṇya] *em.*; ba dzra a ra ṇi DP.

²⁰⁷³ -śvānikīye] P; shwa ni kī ye D.

²⁰⁷⁴ -śvāna] *em.*; shwa ni D; shwā ni P.

²⁰⁷⁵ -kākīye] D; kā ki ye P.

²⁰⁷⁶ -sārdūlīye] *em.*; sha ra dū lī ye D; sha rdu lī ye P.

²⁰⁷⁷ -sārdūla] *em.*; sha ra dū la D; sha rdu la P.

²⁰⁷⁸ -vyāḍīye] *corr.*; bya ḍī ye DP.

²⁰⁷⁹ -vyāḍa] *corr.*; bya ḍa DP.

²⁰⁸⁰ -citriṇīye] P; tsi tri nī ye D.

²⁰⁸¹ vajrakuṭīkīye] *em.*; ba dzra ū ḍi kī ye D; ba dzra u ḍi kī ye P; cf. rṅga mo (D 12v7) and kuṭīkā *Ḍākārṇava* (15.138b).

²⁰⁸² vajrakuṭīka] *em.*; ba dzra ū ḍa D; ba dzra u ḍi ka ye P.

²⁰⁸³ -nakula] D; na ku li P.

(34) om vajrakṛkāyai huṃ hūṃ phaṭ/²⁰⁸⁴ om vajrakṛka huṃ hūṃ phaṭ/²⁰⁸⁵

(35) om vajraguhīye huṃ hūṃ phaṭ/ om vajraguha huṃ hūṃ phaṭ/²⁰⁸⁶

(36) om vajragrāmavāsiniye huṃ (D 28v5) hūṃ phaṭ/²⁰⁸⁷ om vajragrāmavāsi huṃ hūṃ phaṭ/²⁰⁸⁸

- (1) Om, for Adamantine Siṃghī, huṃ hūṃ phaṭ. Om, O Adamantine Siṃgha, huṃ hūṃ phaṭ. (2) Om, for Adamantine Vyāghrī, huṃ hūṃ phaṭ. Om, O Adamantine Vyāghra, huṃ hūṃ phaṭ. (3) Om, for Adamantine Bhimbhī, huṃ hūṃ phaṭ. Om, O Adamantine Bhimbha, huṃ hūṃ phaṭ. (4) Om, for Adamantine Śāśī, huṃ hūṃ phaṭ. Om, O Adamantine Śāśa, huṃ hūṃ phaṭ. (5) Om, for Adamantine Gajī, huṃ hūṃ phaṭ. Om, O Adamantine Gaja, huṃ hūṃ phaṭ. (6) Om, for Adamantine Mṛgī, huṃ hūṃ phaṭ. Om, O Adamantine Mṛga, huṃ hūṃ phaṭ. (7) Om, for Adamantine Mārjārikā, huṃ hūṃ phaṭ. Om, O Adamantine Mārjārika, huṃ hūṃ phaṭ. (8) Om, for Adamantine Gāvī, huṃ hūṃ phaṭ. Om, O Adamantine Gāva, huṃ hūṃ phaṭ. (9) Om, for Adamantine Mahiṣī, huṃ hūṃ phaṭ. Om, O Adamantine Mahiṣa, huṃ hūṃ phaṭ. (10) Om, for Adamantine Turagī, huṃ hūṃ phaṭ. Om, O Adamantine Turaga, huṃ hūṃ phaṭ. (11) Om, for Adamantine Bukī, huṃ hūṃ phaṭ. Om, O Adamantine Buka, huṃ hūṃ phaṭ. (12) Om, for Adamantine Gaṇḍī, huṃ hūṃ phaṭ. Om, O Adamantine Gaṇḍa, huṃ hūṃ phaṭ. (13) Om, for Adamantine Camarī, huṃ hūṃ phaṭ. Om, O Adamantine Camara, huṃ hūṃ phaṭ. (14) Om, for Adamantine Mūṣī, huṃ hūṃ phaṭ. Om, O Adamantine Mūṣa, huṃ hūṃ phaṭ. (15) Om, for Adamantine Gardabhī, huṃ hūṃ phaṭ. Om, O Adamantine Gardabha, huṃ hūṃ phaṭ. (16) Om, for Adamantine Bheḍī, huṃ hūṃ phaṭ. Om, O Adamantine Bheḍa, huṃ hūṃ phaṭ. (17) Om, for Adamantine Ajakī, huṃ hūṃ phaṭ. Om, O Adamantine Ajaka, huṃ hūṃ phaṭ. (18) Om, for Adamantine Eḍakī, huṃ hūṃ phaṭ. Om, O Adamantine Eḍaka, huṃ hūṃ phaṭ. (19) Om, for Adamantine Śvānī, huṃ hūṃ phaṭ. Om, O Adamantine Śvāna, huṃ hūṃ phaṭ. (20) Om, for Adamantine Sūkarī, huṃ hūṃ phaṭ. Om, O Adamantine Sūkara, huṃ hūṃ phaṭ. (21) Om, for Adamantine Bhallī, huṃ hūṃ phaṭ. Om, O Adamantine Bhalla, huṃ hūṃ phaṭ. (22) Om, for Adamantine Daṇḍārī, huṃ hūṃ phaṭ. Om, O Adamantine Daṇḍāra, huṃ hūṃ phaṭ. (23) Om, for Adamantine Maujñākī, huṃ hūṃ phaṭ. Om, O Adamantine Maujñāka, huṃ hūṃ phaṭ. (24) Om, for Adamantine Vesarī, huṃ hūṃ phaṭ. Om, O Adamantine Vesara, huṃ hūṃ phaṭ. (25) Om, for Adamantine Vilāsī, huṃ hūṃ phaṭ. Om, O Adamantine Vilāsa, huṃ hūṃ phaṭ. (26) Om, for Adamantine Araṇyī, huṃ hūṃ phaṭ. Om, O Adamantine Araṇya, huṃ hūṃ phaṭ. (27) Om, for Adamantine

²⁰⁸⁴ -kṛkāyai] corr.; kri kā yai D; kri kī ye P.

²⁰⁸⁵ -kṛka] corr.; kri ka DP.

²⁰⁸⁶ -guha] D; gu P.

²⁰⁸⁷ -vāsiniye] corr.; ba si nī ye DP.

²⁰⁸⁸ -grāma-] D; gra ma P ◇ -vāsi] corr.; ba si DP.

Br̥haśvānikī, *hum hūṃ phaṭ. Oṃ, O Adamantine Br̥haśvāna, hum hūṃ phaṭ.* (28) *Oṃ, for Adamantine Droṇakākī, hum hūṃ phaṭ. Oṃ, O Adamantine Droṇakāka, hum hūṃ phaṭ.* (29) *Oṃ, for Adamantine Śārdūlī, hum hūṃ phaṭ. Oṃ, O Adamantine Śārdūla, hum hūṃ phaṭ.* (30) *Oṃ, for Adamantine Vyādī, hum hūṃ phaṭ. Oṃ, O Adamantine Vyāda, hum hūṃ phaṭ.* (31) *Oṃ, for Adamantine Citriṇī, hum hūṃ phaṭ. Oṃ, O Adamantine Citrin, hum hūṃ phaṭ.* (32) *Oṃ, for Adamantine Kuṭikī, hum hūṃ phaṭ. Oṃ, O Adamantine Kuṭika, hum hūṃ phaṭ.* (33) *Oṃ, for Adamantine Nakulī, hum hūṃ phaṭ. Oṃ, O Adamantine Nakula, hum hūṃ phaṭ.* (34) *Oṃ, for Adamantine Kṛkā, hum hūṃ phaṭ. Oṃ, O Adamantine Kṛka, hum hūṃ phaṭ.* (35) *Oṃ, for Adamantine Guhī, hum hūṃ phaṭ. Oṃ, O Adamantine Guha, hum hūṃ phaṭ.* (36) *Oṃ, for Adamantine Grāmavāsīnī, hum hūṃ phaṭ. Oṃ, O Adamantine Grāmavāsin, hum hūṃ phaṭ.*

9.3.15.11. Mantra of the Buddhas of the Fortunate Aeon on the Earth Circle

oṃ vajrabhadrakalpabuddhebhyo hum hūṃ phaṭ/

Oṃ, for the Adamantine Buddhas of the Fortunate Aeon, hum hūṃ phaṭ.

9.3.15.12. Mantras of the Four Gate and Four Corner Deities on the Earth Circle

- (1) oṃ vajrabrahmāṇīye hum hūṃ phaṭ/²⁰⁸⁹
- (2) oṃ vajramāheśvariye hum hūṃ phaṭ/²⁰⁹⁰
- (3) oṃ vajrakaumārīye hum hūṃ phaṭ/²⁰⁹¹
- (4) oṃ vajravaiṣṇavīye hum hūṃ phaṭ/²⁰⁹²
- (5) oṃ vajravārāhīye hum hūṃ phaṭ/²⁰⁹³
- (6) oṃ vajrendrīye hum hūṃ phaṭ/²⁰⁹⁴
- (7) oṃ vajra(D 28v6)caṇḍīye hum hūṃ phaṭ/
- (8) oṃ vajramahālakṣmīye hum hūṃ phaṭ/

(1) *Oṃ, for Adamantine Brahmāṇī, hum hūṃ phaṭ.* (2) *Oṃ, for Adamantine Māheśvarī, hum hūṃ phaṭ.* (3) *Oṃ, for Adamantine Kaumārī, hum hūṃ phaṭ.* (4) *Oṃ, for Adamantine Vaiṣṇavī, hum hūṃ phaṭ.* (5) *Oṃ, for Adamantine Vārāhī, hum hūṃ phaṭ.* (6) *Oṃ, for Adamantine Indrī, hum hūṃ phaṭ.* (7) *Oṃ, for Adamantine Caṇḍī, hum hūṃ phaṭ.* (8) *Oṃ, for Adamantine Mahālakṣmī, hum hūṃ phaṭ.*

²⁰⁸⁹ -brahmāṇīye] *corr.*; brā hma ṇī ye D; bra hma ṇi ye P.

²⁰⁹⁰ -māheśvariye] *corr.*; ma he shwa rī ye D; ma he shwa ri ye P.

²⁰⁹¹ -kaumārīye] *corr.*; kau ma rī ye DP.

²⁰⁹² -vaiṣṇavīye] D; be ṣṇa bī ye P.

²⁰⁹³ -vārāhīye] D; bā rā hi ye P.

²⁰⁹⁴ vajrendrīye] *corr.*; ba dzra i ndrī ye DP.

9.3.15.13. Mantras of the Deities on the Fire Circle

- (1) oṃ vajradevīye huṃ hūṃ phaṭ/ oṃ vajradeva huṃ hūṃ phaṭ/
- (2) oṃ vajranāgīye huṃ hūṃ phaṭ/ oṃ vajranāga huṃ hūṃ phaṭ/
- (3) oṃ vajrayakṣiṇīye huṃ hūṃ phaṭ/²⁰⁹⁵ oṃ vajrayakṣa huṃ hūṃ phaṭ/
- (4) oṃ vajrabhūtiṇīye huṃ hūṃ phaṭ/²⁰⁹⁶ oṃ vajrabhūti huṃ hūṃ phaṭ/²⁰⁹⁷ (D 28v7)
- (5) oṃ vajramātāyai huṃ hūṃ phaṭ/²⁰⁹⁸ oṃ vajramāta huṃ hūṃ phaṭ/²⁰⁹⁹
- (6) oṃ vajrabhāryāyai huṃ hūṃ phaṭ/²¹⁰⁰ oṃ vajrabhārya huṃ hūṃ phaṭ/
- (7) oṃ vajrabhaginīye huṃ hūṃ phaṭ/ oṃ vajrabhagina huṃ hūṃ phaṭ/²¹⁰¹
- (8) oṃ vajraduhitāyai huṃ hūṃ phaṭ/²¹⁰² oṃ vajraduhita huṃ hūṃ phaṭ/²¹⁰³
- (9) oṃ vajrabhāgineyikāyai huṃ hūṃ phaṭ/²¹⁰⁴ oṃ vajrabhāgi(D 29r1)neyika huṃ hūṃ phaṭ/²¹⁰⁵
- (10) oṃ vajra-pitur-bhaginīye huṃ hūṃ phaṭ/²¹⁰⁶ oṃ vajra-pitur-bhagina huṃ hūṃ phaṭ/
- (11) oṃ vajra-sā-ca-mātulasya-bhāryakīye huṃ hūṃ phaṭ/²¹⁰⁷ oṃ vajra-sā-ca-mātulasya-bhāryaka huṃ hūṃ phaṭ/²¹⁰⁸
- (12) oṃ vajrabhāryābhaginīye huṃ hūṃ phaṭ/ oṃ vajrabhāryābhagina huṃ hūṃ phaṭ/²¹⁰⁹
- (13) oṃ vajramā(D 29r2)tāyai huṃ hūṃ phaṭ/²¹¹⁰ oṃ vajramāta huṃ hūṃ phaṭ/
- (14) oṃ vajra-tasyaiva-pitur-mātrkīye huṃ hūṃ phaṭ/²¹¹¹ oṃ

²⁰⁹⁵ -yakṣiṇīye] D; ya kṣī ṇī ye P.

²⁰⁹⁶ -bhūtiṇīye] D; bhu ti nī ye P.

²⁰⁹⁷ -bhūti] D; bhū ta P.

²⁰⁹⁸ -mātāyai] *corr.*; ma tā yai D; ma tī ye P.

²⁰⁹⁹ -māta] *em.*; ma tā D; ma tī P; see the masculine forms of the following female nouns.

²¹⁰⁰ -bhāryāyai] D; bhā ryā ye P.

²¹⁰¹ -bhagina] D; bha gi nā P.

²¹⁰² -duhitāyai] *corr.*; dū hi tā yai D; dū hi tā y. P.

²¹⁰³ -duhita] *corr.*; dū hi ta D; dū hi tā P.

²¹⁰⁴ -bhāgineyikāyai] *em.*; bhā gi ni yi kā ye D; bha gin i yi gā ye P.

²¹⁰⁵ -bhāgineyika] *em.*; bha gi ni yi ka D; bha gin a yi ga P.

²¹⁰⁶ -bhaginīye] *corr.*; bha gī nī ye D; bha gī ni ye P.

²¹⁰⁷ -mātulasya-] *corr.*; ma tu la sya DP.

²¹⁰⁸ -mātulasya-bhāryaka] *corr.*; ma tu la sya bhā ryā ka DP.

²¹⁰⁹ -bhāryā-] D; bhārya P.

²¹¹⁰ -mātāyai] *em.*; mā tā ye D; ma tā ye P.

²¹¹¹ -tasyaiva-pitur-] D; ma ta ta sya ba pi tu P ◇ -mātrkīye] *corr.*; mā tri kī ye DP.

- vajra-tasyaiva-pitur-mātrka huṃ hūṃ phaṭ/²¹¹²
 (15) oṃ vajrabhāryāpitāmahīye huṃ hūṃ phaṭ/²¹¹³ oṃ
 vajrabhāryāpitāmaha huṃ hūṃ phaṭ/²¹¹⁴
 (16) oṃ vajra-mātur-mātāyai huṃ hūṃ phaṭ/²¹¹⁵ oṃ vajra-mātur-māta
 huṃ hūṃ phaṭ/²¹¹⁶
 (17) oṃ vajra(**D 29r3**)bāndhavīye huṃ hūṃ phaṭ/²¹¹⁷ oṃ vajrabāndhava
 huṃ hūṃ phaṭ/²¹¹⁸
 (18) oṃ vajra-mātur-bhaginīye huṃ hūṃ phaṭ/ oṃ vajra-mātur-bhagina
 huṃ hūṃ phaṭ/
 (19) oṃ vajrabhāgineyikāyai huṃ hūṃ phaṭ/²¹¹⁹ oṃ vajrabhāgineyika
 huṃ hūṃ phaṭ/²¹²⁰
 (20) oṃ vajra-svamātur-mātā-bhaginīye huṃ hūṃ phaṭ/²¹²¹ oṃ
 vajra-svamātur-mātā-bhagina huṃ hūṃ (**D 29r4**) phaṭ/²¹²²
 (21) oṃ vajrabhāgineyīye huṃ hūṃ phaṭ/²¹²³ oṃ vajrabhāgineya huṃ
 hūṃ phaṭ/²¹²⁴
 (22) oṃ vajra-asya-putrikāyai huṃ hūṃ phaṭ/²¹²⁵ oṃ vajra-asya-putra
 huṃ hūṃ phaṭ/
 (23) oṃ vajra-pitur-mātāyai huṃ hūṃ phaṭ/²¹²⁶ oṃ vajra-pitur-māta huṃ
 hūṃ phaṭ/
 (24) oṃ vajrapitāmahīye huṃ hūṃ phaṭ/²¹²⁷ oṃ vajrapitāmaha huṃ
 hūṃ phaṭ/²¹²⁸
 (25) oṃ (**D 29r5**) vajra-pitulasya-bhāryakīye huṃ hūṃ phaṭ/²¹²⁹ oṃ
 vajra-pitulasya-bhārya huṃ hūṃ phaṭ/²¹³⁰

²¹¹² -pitur-] D; pi tu P ◇ -mātrka] *corr.*; mā tri ka DP.

²¹¹³ -bhāryāpitāmahīye] *em.*; bhā rya pi ta ma hī ye DP.

²¹¹⁴ -bhāryā-] D; bhā rya P ◇ -pitāmaha] *corr.*; bi ta ma ha D; pa ti ma ha P.

²¹¹⁵ -mātur-] *corr.*; ma tur D; ma tu P ◇ -mātāyai] D; mā tī ye P.

²¹¹⁶ -mātur-] D; ma tu P.

²¹¹⁷ -bāndhavīye] P; ba ndha bī ye D.

²¹¹⁸ -bāndhava] P; ba ndha va D.

²¹¹⁹ -bhāgineyikāyai] *em.*; bha gi nya yi kā ye DP.

²¹²⁰ -bhāgineyika] *corr.*; bha gi nya yi ka DP.

²¹²¹ -mātā-] *em.*; mā ta DP.

²¹²² -mātā-] *em.*; ma ta DP ◇ -bhagina] D; bhagini P.

²¹²³ -bhāgineyīye] *corr.*; bha gi nya yī ye DP.

²¹²⁴ -bhāgineya] *em.*; bhā gi nī ye D; bhā gi nā ye P; this must be a masculine form of *bhāgineyī*.

²¹²⁵ -putrikāyai] *em.*; pu tri kā ye DP.

²¹²⁶ -mātāyai] D; mā tā ye P.

²¹²⁷ -pitāmahīye] P; pi tā ma tī ye D.

²¹²⁸ -pitāmaha] *em.*; pi tā ma hā DP.

²¹²⁹ -pitulasya-] P; pi tu lā sya D.

²¹³⁰ -pitulasya-] P; pi tu lā sya D.

- (26) om vajraduhitāputrabhāryīye huṃ hūṃ phaṭ/²¹³¹ om
vajraduhitāputra-bhārya huṃ hūṃ phaṭ/
(27) om vajra-bhāryāyā-bhaginiye huṃ hūṃ phaṭ/²¹³² om
vajra-bhāryāyā-bhagina huṃ hūṃ phaṭ/²¹³³
(28) om vajra-svapitur-bhaginiye huṃ hūṃ phaṭ/²¹³⁴ om
vajra-svapitur-bhagi(D 29r6)na huṃ hūṃ phaṭ/²¹³⁵
(29) om vajraputriye huṃ hūṃ phaṭ/om vajraputra huṃ hūṃ phaṭ/²¹³⁶
(30) om vajra-tasyaiva-tu-svagoatrajīye huṃ hūṃ phaṭ/²¹³⁷ om
vajra-tasyaiva-tu-svagoatraja huṃ hūṃ phaṭ/²¹³⁸
(31) om vajra-bhrātāyā-bhāryāyai huṃ hūṃ phaṭ/²¹³⁹ om
vajra-bhrātāyā-bhārya huṃ hūṃ phaṭ/²¹⁴⁰
(32) om vajraputriye huṃ hūṃ phaṭ/om vajraputra huṃ hūṃ phaṭ/²¹⁴¹
(33) om vajra-putrasyaiva-tu-(D 29r7)bhāryakīye huṃ hūṃ phaṭ/om
vajra-putrasyaiva-tu-bhārya huṃ hūṃ phaṭ/
(34) om vajra-duhitāyā-bhartṛmātuḥ-putrasyaiva-tu-svasṛkāyai huṃ hūṃ
phaṭ/²¹⁴² om vajra-duhitāyā-bhartṛmātuḥ-putrasyaiva-tu-svasṛka huṃ
hūṃ phaṭ/²¹⁴³
(35) om vajraduhitīye huṃ hūṃ phaṭ/ om vajraduhita huṃ hūṃ phaṭ/²¹⁴⁴
(36) om vajraputriye huṃ hūṃ phaṭ/ om vajraputra huṃ hūṃ phaṭ/ (D
29v1)

- (1) Om, for Adamantine Devī, huṃ hūṃ phaṭ. Om, O Adamantine Deva, huṃ hūṃ phaṭ.
(2) Om, for Adamantine Nāgī, huṃ hūṃ phaṭ. Om, O Adamantine Nāga, huṃ hūṃ phaṭ.
(3) Om, for Adamantine Yakṣiṇī, huṃ hūṃ phaṭ. Om, O Adamantine Yakṣa, huṃ hūṃ
phaṭ. (4) Om, for Adamantine Bhūtinī, huṃ hūṃ phaṭ. Om, O Adamantine Bhūta, huṃ
hūṃ phaṭ. (5) Om, for Adamantine Mātā, huṃ hūṃ phaṭ. Om, O Adamantine Māta,
huṃ hūṃ phaṭ. (6) Om, for Adamantine Bhāryā, huṃ hūṃ phaṭ. Om, O Adamantine

²¹³¹ -duhitā-] D; du hī ta P.

²¹³² -bhāryāyā-] em.; bhā rya ya DP ◇ -bhaginiye] D; bha gin i ye P.

²¹³³ -bhāryāyā-] em.; bhā rya ya DP ◇ -bhagina] P; bha gi ni D.

²¹³⁴ -svapitur-] P; swaḥ pi tur D.

²¹³⁵ -svapitur-bhagina] em.; swaḥ pi tur bha gi ni D; bha gi ni for bhagina P.

²¹³⁶ -putra] D; pu tre P.

²¹³⁷ -svagoatrajīye] P; swa rgo tra dzī ye D.

²¹³⁸ -svagoatraja] P; swa rgo tra dza D.

²¹³⁹ -bhrātāyā-] em.; bhā tā ya D; bhra tā yā P ◇ -bhāryāyai] em.; bhā ryā ye D; bhā rya ye P.

²¹⁴⁰ -bhrātāyā-] em.; bhā tā ya D; bhra tā ya P ◇ -bhārya] D; bhā rya ye P.

²¹⁴¹ phaṭ] D; om. P.

²¹⁴² -duhitāyā-] em.; du hi tā ya DP ◇ -bhartṛ-] corr.; bha rtri D; bhā rti P ◇ -svasṛkāyai] em.; swa sri
kkā ye D; sa sri kkā ye P.

²¹⁴³ -duhitāyā-] P; du hi tā ya D ◇ -bhartṛ-] corr.; bha rtri D; bhā rtri P ◇ -mātuḥ-] D; ma tuḥ
P ◇ -svasṛka] corr.; swa sri kka DP.

²¹⁴⁴ -duhita] P; du hi tā D.

Bhārya, *hum hūṃ phaṭ*. (7) *Om*, for Adamantine Bhaginī, *hum hūṃ phaṭ*. *Om*, for Adamantine Bhagina, *hum hūṃ phaṭ*. (8) *Om*, for Adamantine Duhitā, *hum hūṃ phaṭ*. *Om*, O Adamantine Duhita, *hum hūṃ phaṭ*. (9) *Om*, for Adamantine Bhāḡineyikā, *hum hūṃ phaṭ*. *Om*, O Adamantine Bhāḡineyika, *hum hūṃ phaṭ*. (10) *Om*, for Adamantine Pitur Bhaginī, *hum hūṃ phaṭ*. *Om*, O Adamantine Pitur Bhagina, *hum hūṃ phaṭ*. (11) *Om*, for Adamantine Sā ca Mātulasya Bhāryakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Sā ca Mātulasya Bhāryaka, *hum hūṃ phaṭ*. (12) *Om*, for Adamantine Bhāryābhaginī, *hum hūṃ phaṭ*. *Om*, O Adamantine Bhāryābhagina, *hum hūṃ phaṭ*. (13) *Om*, for Adamantine Mātā, *hum hūṃ phaṭ*. *Om*, O Adamantine Māta, *hum hūṃ phaṭ*. (14) *Om*, for Adamantine Tasyaiva Pitur Mātrkī, *hum hūṃ phaṭ*. *Om*, O Adamantine Tasyaiva Pitur Mātrka, *hum hūṃ phaṭ*. (15) *Om*, for Adamantine Bhāryāpitāmahī, *hum hūṃ phaṭ*. *Om*, O Adamantine Bhāryāpitāmaha, *hum hūṃ phaṭ*. (16) *Om*, for Adamantine Mātur Mātā, *hum hūṃ phaṭ*. *Om*, O Adamantine Mātur Māta, *hum hūṃ phaṭ*. (17) *Om*, for Adamantine Bāndhavī, *hum hūṃ phaṭ*. *Om*, O Adamantine Bāndhava, *hum hūṃ phaṭ*. (18) *Om*, for Adamantine Mātur Bhaginī, *hum hūṃ phaṭ*. *Om*, O Adamantine Mātur Bhagina, *hum hūṃ phaṭ*. (19) *Om*, for Adamantine Bhāḡineyikā, *hum hūṃ phaṭ*. *Om*, O Adamantine Bhāḡineyika, *hum hūṃ phaṭ*. (20) *Om*, for Adamantine Svamātur Mātā Bhaginī, *hum hūṃ phaṭ*. *Om*, O Adamantine Svamātur Mātā Bhagina, *hum hūṃ phaṭ*. (21) *Om*, for Adamantine Bhāḡineyī, *hum hūṃ phaṭ*. *Om*, O Adamantine Bhāḡineya, *hum hūṃ phaṭ*. (22) *Om*, for Adamantine Asya Putrikā, *hum hūṃ phaṭ*. *Om*, O Adamantine Asya Putra, *hum hūṃ phaṭ*. (23) *Om*, for Adamantine Pitur Mātā, *hum hūṃ phaṭ*. *Om*, O Adamantine Pitur Māta, *hum hūṃ phaṭ*. (24) *Om*, for Adamantine Pitāmahī, *hum hūṃ phaṭ*. *Om*, O Adamantine Pitāmaha, *hum hūṃ phaṭ*. (25) *Om*, for Adamantine Pitulasya Bhāryakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Pitulasya Bhārya, *hum hūṃ phaṭ*. (26) *Om*, for Adamantine Duhitāputrabhāryī, *hum hūṃ phaṭ*. *Om*, O Adamantine Duhitāputrabhārya, *hum hūṃ phaṭ*. (27) *Om*, for Adamantine Bhāryāyā Bhaginī, *hum hūṃ phaṭ*. *Om*, O Adamantine Bhāryāyā Bhagina, *hum hūṃ phaṭ*. (28) *Om*, for Adamantine Svapitur Bhaginī, *hum hūṃ phaṭ*. *Om*, O Adamantine Svapitur Bhagina, *hum hūṃ phaṭ*. (29) *Om*, for Adamantine Putrī, *hum hūṃ phaṭ*. *Om*, O Adamantine Putra, *hum hūṃ phaṭ*. (30) *Om*, for Adamantine Tasyaiva tu Svagotrājī, *hum hūṃ phaṭ*. *Om*, O Adamantine Tasyaiva tu Svagotrāja, *hum hūṃ phaṭ*. (31) *Om*, for Adamantine Bhrātāyā Bhāryā, *hum hūṃ phaṭ*. *Om*, O Adamantine Bhrātāyā Bhārya, *hum hūṃ phaṭ*. (32) *Om*, for Adamantine Putrī, *hum hūṃ phaṭ*. *Om*, O Adamantine Putra, *hum hūṃ phaṭ*. (33) *Om*, for Adamantine Putrasyaiva tu Bhāryakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Putrasyaiva tu Bhārya, *hum hūṃ phaṭ*. (34) *Om*, for Adamantine Duhitāyā Bhartṛmātuḥ Putrasyaiva tu Svasṛkā, *hum hūṃ phaṭ*. *Om*, O Adamantine Duhitāyā Bhartṛmātuḥ Putrasyaiva tu Svasṛka, *hum hūṃ phaṭ*. (35) *Om*, for Adamantine Duhitī, *hum hūṃ phaṭ*. *Om*, O Adamantine Duhita, *hum hūṃ phaṭ*. (36) *Om*, for Adamantine Putrī, *hum hūṃ phaṭ*. *Om*, O Adamantine Putra, *hum hūṃ phaṭ*.

9.3.15.14. Mantras of the Deities on the Water Circle

- (1) om vajramakarīye huṃ hūṃ phaṭ/ om vajramakara huṃ hūṃ phaṭ/
- (2) om vajrakūrmīye huṃ hūṃ phaṭ/²¹⁴⁵ om vajrakūrma huṃ hūṃ phaṭ/²¹⁴⁶
- (3) om vajramacchāyai huṃ hūṃ phaṭ/²¹⁴⁷ om vajramaccha huṃ hūṃ phaṭ/
- (4) om vajraṅgīye huṃ hūṃ phaṭ/ om vajraṅga huṃ hūṃ phaṭ/²¹⁴⁸
- (5) om vajrakacchapīye huṃ hūṃ phaṭ/²¹⁴⁹ om vajrakacchapa huṃ hūṃ phaṭ/²¹⁵⁰ (D 29v2)
- (6) om vajraudrikīye huṃ hūṃ phaṭ/²¹⁵¹ om vajraudrika huṃ hūṃ phaṭ/²¹⁵²
- (7) om vajrasūcīye huṃ hūṃ phaṭ/ om vajrasūca huṃ hūṃ phaṭ/²¹⁵³
- (8) om vajragagarīye huṃ hūṃ phaṭ/²¹⁵⁴ om vajragaggara huṃ hūṃ phaṭ/²¹⁵⁵
- (9) om vajrasīlīye huṃ hūṃ phaṭ/ om vajrasīla huṃ hūṃ phaṭ/ ²¹⁵⁶
- (10) om vajrajalaguhīye huṃ hūṃ (D 29v3) phaṭ/ om vajrajalaguha huṃ hūṃ phaṭ/
- (11) om vajrakīṭimukhīye huṃ hūṃ phaṭ/²¹⁵⁷ om vakrakīṭimukha huṃ hūṃ phaṭ/²¹⁵⁸
- (12) om vajraphaṅgīye huṃ hūṃ phaṭ/²¹⁵⁹ om vajraphaṅga huṃ hūṃ phaṭ/
- (13) om vajrakarkaṭīye huṃ hūṃ phaṭ/ om vajrakarkaṭa huṃ hūṃ phaṭ/
- (14) om vajrasūyīye huṃ hūṃ phaṭ/²¹⁶⁰ om vajrasūya huṃ hūṃ (D 29v4) phaṭ/²¹⁶¹

²¹⁴⁵ -kūrmīye] *corr.*; ku rmmī ye DP.

²¹⁴⁶ -kūrma] *corr.*; ku rmma DP.

²¹⁴⁷ -macchāyai] D; ma tstshā ye P.

²¹⁴⁸ -ṅga] *em.*; biṃ gi DP.

²¹⁴⁹ -kacchapīye] D; ka tstsha sī ye P.

²¹⁵⁰ -kacchapa] D; ka tstsha sa P.

²¹⁵¹ vajraudrikīye] *corr.*; ba dzra o dri kī ye D; ba dzra o tri kī ye P.

²¹⁵² vajraudrika] *corr.*; ba dzra o dri ka D; ba dzra o tri ka P.

²¹⁵³ -sūca] *em.*; sū tsi DP.

²¹⁵⁴ -gagarīye] D; ga gga rī P.

²¹⁵⁵ -gaggara] *em.*; ga gga ri DP.

²¹⁵⁶ śīla] *em.*; shi li D; shi lī P.

²¹⁵⁷ kīṭī-] *corr.*; ki ṭi DP.

²¹⁵⁸ kīṭī-] *corr.*; ki ṭi DP.

²¹⁵⁹ -phaṅgīye] D; pha ḍiṃ ga P.

²¹⁶⁰ -sūyīye] P; su yī ye D.

²¹⁶¹ -sūya] *em.*; su yi DP.

- (15) oṃ vajramūṣikāyai huṃ hūṃ phaṭ/²¹⁶² oṃ vajramūṣaka huṃ hūṃ phaṭ/²¹⁶³
- (16) oṃ vajrapippaṭimukhīye huṃ hūṃ phaṭ/²¹⁶⁴ oṃ vajrapippaṭimukha huṃ hūṃ phaṭ/
- (17) oṃ vajrajanarīye huṃ hūṃ phaṭ/²¹⁶⁵ oṃ vajrajanara huṃ hūṃ phaṭ/²¹⁶⁶
- (18) oṃ vajraḍavīye huṃ hūṃ phaṭ/ oṃ vajraḍava huṃ hūṃ phaṭ/
- (19) oṃ vajradantīye (**D 29v5**) huṃ hūṃ phaṭ/ oṃ vajradanti huṃ hūṃ phaṭ/
- (20) oṃ vajravāghrīye huṃ hūṃ phaṭ/²¹⁶⁷ oṃ vajravāghra huṃ hūṃ phaṭ/
- (21) oṃ vajrajambukīye huṃ hūṃ phaṭ/ oṃ vajrajambuka huṃ hūṃ phaṭ/
- (22) oṃ vajrajalāhīye huṃ hūṃ phaṭ/²¹⁶⁸ oṃ vajrajalāhi huṃ hūṃ phaṭ/²¹⁶⁹
- (23) oṃ vajraśāṅkhīye huṃ hūṃ phaṭ/ oṃ vajraśāṅkha huṃ hūṃ (**D 29v6**) phaṭ/
- (24) oṃ vajrakapardīye huṃ hūṃ phaṭ/²¹⁷⁰ oṃ vajrakaparda huṃ hūṃ phaṭ/²¹⁷¹
- (25) oṃ vajramuktikīye huṃ hūṃ phaṭ/ oṃ vajramuktika huṃ hūṃ phaṭ/²¹⁷²
- (26) oṃ vajramaṇīye huṃ hūṃ phaṭ/ oṃ vajramaṇi huṃ hūṃ phaṭ/
- (27) oṃ vajrajigurīye huṃ hūṃ phaṭ/²¹⁷³ oṃ vajrajigura huṃ hūṃ phaṭ/²¹⁷⁴
- (28) oṃ vajralīsīye huṃ hūṃ phaṭ/ (**D 29v7**) oṃ vajralīsa huṃ hūṃ phaṭ/²¹⁷⁵
- (29) oṃ vajraduddurīye huṃ hūṃ phaṭ/²¹⁷⁶ oṃ vajraduddura huṃ hūṃ

²¹⁶² -mūṣikāyai] *em.*; mu ṣi kā ye DP.

²¹⁶³ -mūṣaka] *corr.*; mu ṣa ka D; mu khi P.

²¹⁶⁴ -mukhīye] D; mu khī me P.

²¹⁶⁵ -narīye] D; nā rī ye P.

²¹⁶⁶ -nara] D; nā ra P.

²¹⁶⁷ -vāghrīye] D; byā ghri ye P.

²¹⁶⁸ -jalāhīye] *corr.*; dza la a hī ye DP.

²¹⁶⁹ -jalāhi] *corr.*; dza la a hi DP.

²¹⁷⁰ -kapardīye] *em.*; ka rba dī ye D; ka ppa dī ye P.

²¹⁷¹ -kaparda] *em.*; ka rpa da DP.

²¹⁷² -muktika] D; mu kti P.

²¹⁷³ -jigurīye] D; dzi gu ri ye P.

²¹⁷⁴ -jigura] *em.*; dzi gu ri DP.

²¹⁷⁵ -līsa] *em.*; lī si D; li si P.

²¹⁷⁶ -duddurīye] D; du du rī ye P.

phaṭ/²¹⁷⁷

(30) oṃ vajrakarṇoṭīye huṃ hūṃ phaṭ/ oṃ vajrakarṇoṭa huṃ hūṃ phaṭ/²¹⁷⁸

(31) oṃ vajraphaḍakīye huṃ hūṃ phaṭ/ oṃ vajraphaḍaka huṃ hūṃ phaṭ/²¹⁷⁹

(32) oṃ vajradāvakīye huṃ hūṃ phaṭ/ oṃ vajradāvaka huṃ hūṃ phaṭ/

(33) oṃ vajrakṛ(D 30r1)mīye huṃ hūṃ phaṭ/²¹⁸⁰ oṃ vajrakṛmi huṃ hūṃ phaṭ/²¹⁸¹

(34) oṃ vajrajuṣījuṣīye huṃ hūṃ phaṭ/ oṃ vajrajuṣījuṣi huṃ hūṃ phaṭ/

(35) oṃ vajradamśakīye huṃ hūṃ phaṭ/ oṃ vajradamśaka huṃ hūṃ phaṭ/

(36) oṃ vajrakalīye huṃ hūṃ phaṭ/ oṃ vajrakala huṃ hūṃ phaṭ/

- (1) Oṃ, for Adamantine Makarī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Makara, huṃ hūṃ phaṭ. (2) Oṃ, for Adamantine Kūrmī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Kūrma, huṃ hūṃ phaṭ. (3) Oṃ, for Adamantine Macchā, huṃ hūṃ phaṭ. Oṃ, O Adamantine Maccha, huṃ hūṃ phaṭ. (4) Oṃ, for Adamantine Viṅgī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Viṅga, huṃ hūṃ phaṭ. (5) Oṃ, for Adamantine Kacchapī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Kacchapa, huṃ hūṃ phaṭ. (6) Oṃ, for Adamantine Oḍrikī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Oḍrika, huṃ hūṃ phaṭ. (7) Oṃ, for Adamantine Sūcī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Sūca, huṃ hūṃ phaṭ. (8) Oṃ, for Adamantine Gaggarī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Gaggara, huṃ hūṃ phaṭ. (9) Oṃ, for Adamantine Śilī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Śila, huṃ hūṃ phaṭ. (10) Oṃ, for Adamantine Jalaguhī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Jalaguha, huṃ hūṃ phaṭ. (11) Oṃ, for Adamantine Kīṭimukhī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Kīṭimukha, huṃ hūṃ phaṭ. (12) Oṃ, for Adamantine Phaḍiṅgī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Phaḍiṅga, huṃ hūṃ phaṭ. (13) Oṃ, for Adamantine Karkaṭī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Karkaṭa, huṃ hūṃ phaṭ. (14) Oṃ, for Adamantine Sūyī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Sūya, huṃ hūṃ phaṭ. (15) Oṃ, for Adamantine Mūṣikā, huṃ hūṃ phaṭ. Oṃ, O Adamantine Mūṣaka, huṃ hūṃ phaṭ. (16) Oṃ, for Adamantine Pippaṭimukhī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Pippaṭimukha, huṃ hūṃ phaṭ. (17) Oṃ, for Adamantine Jalanarī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Jalanara, huṃ hūṃ phaṭ. (18) Oṃ, for Adamantine Vaḍavī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Vaḍava, huṃ hūṃ phaṭ. (19) Oṃ, for Adamantine Dantinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Dantin, huṃ hūṃ phaṭ. (20) Oṃ, for Adamantine

²¹⁷⁷ -duddura] *em.*; du ddu ri D; du du ri P.

²¹⁷⁸ -karṇoṭa] *em.*; ka rṇo ṭi DP.

²¹⁷⁹ -phaḍaka] P; pha ḍa ki D.

²¹⁸⁰ -kṛmīye] *corr.*; kṛī mī ye DP.

²¹⁸¹ -kṛmi] *corr.*; kri mi DP.

Vyāghrī, *hum hūṃ phaṭ*. *Om*, O Adamantine Vyāghra, *hum hūṃ phaṭ*. (21) *Om*, for Adamantine Jambukī, *hum hūṃ phaṭ*. *Om*, O Adamantine Jambuka, *hum hūṃ phaṭ*. (22) *Om*, for Adamantine Jalāhī, *hum hūṃ phaṭ*. *Om*, O Adamantine Jalāhi, *hum hūṃ phaṭ*. (23) *Om*, for Adamantine Śaṅkhī, *hum hūṃ phaṭ*. *Om*, O Adamantine Śaṅkha, *hum hūṃ phaṭ*. (24) *Om*, for Adamantine Kapardī, *hum hūṃ phaṭ*. *Om*, O Adamantine Kaparda, *hum hūṃ phaṭ*. (25) *Om*, for Adamantine Muktikī, *hum hūṃ phaṭ*. *Om*, O Adamantine Muktika, *hum hūṃ phaṭ*. (26) *Om*, for Adamantine Maṇī, *hum hūṃ phaṭ*. *Om*, O Adamantine Maṇi, *hum hūṃ phaṭ*. (27) *Om*, for Adamantine Jigurī, *hum hūṃ phaṭ*. *Om*, O Adamantine Jigura, *hum hūṃ phaṭ*. (28) *Om*, for Adamantine Līsī, *hum hūṃ phaṭ*. *Om*, O Adamantine Līsa, *hum hūṃ phaṭ*. (29) *Om*, for Adamantine Duddurī, *hum hūṃ phaṭ*. *Om*, O Adamantine Duddura, *hum hūṃ phaṭ*. (30) *Om*, for Adamantine Karṇoṭī, *hum hūṃ phaṭ*. *Om*, O Adamantine Karṇoṭa, *hum hūṃ phaṭ*. (31) *Om*, for Adamantine Phaḍakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Phaḍaka, *hum hūṃ phaṭ*. (32) *Om*, for Adamantine Dāvakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Dāvaka. *hum hūṃ phaṭ*. (33) *Om*, for Adamantine Kṛmī, *hum hūṃ phaṭ*. *Om*, O Adamantine Kṛmi, *hum hūṃ phaṭ*. (34) *Om*, for Adamantine Juṣijuṣī, *hum hūṃ phaṭ*. *Om*, O Adamantine Juṣijuṣi, *hum hūṃ phaṭ*. (35) *Om*, for Adamantine Daṃśakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Daṃśaka, *hum hūṃ phaṭ*. (36) *Om*, for Adamantine Kalī, *hum hūṃ phaṭ*. *Om*, O Adamantine Kala, *hum hūṃ phaṭ*.

9.3.15.15. Mantras of the Deities on the Knowledge Circle

- (1) *om vajratilotta(D 30r2)mīye hum hūṃ phaṭ/ om vajratilottama hum hūṃ phaṭ/*
- (2) *om vajrātisukhāyai hum hūṃ phaṭ/²¹⁸² om vajrātisukha hum hūṃ phaṭ/²¹⁸³*
- (3) *om vajrāpsarasīye hum hūṃ phaṭ/²¹⁸⁴ om vajrāpsarasa hum hūṃ phaṭ/²¹⁸⁵*
- (4) *om vajramahāratīye hum hūṃ phaṭ/²¹⁸⁶ om vajramahā*rati (for -rate) hum hūṃ phaṭ/²¹⁸⁷*
- (5) *om vajraratīye (D 30r3) hum hūṃ phaṭ/ om vajrarati hum hūṃ phaṭ/²¹⁸⁸*
- (6) *om vajraratākhyīye hum hūṃ phaṭ/²¹⁸⁹ om vajraratākhyā hum hūṃ*

²¹⁸² vajrātisukhāyai] *corr.*; ba dzra a ti su khā yai D; ba dzra a tis u khī ye P.

²¹⁸³ vajrātisukha] *corr.*; ba dzra a ti su kha D; ba dzra ti su kha P.

²¹⁸⁴ vajrāpsarasīye] *em.*; ba dzra a spa sa ra sī ye D; ba dzra sba sa ra sī ye P.

²¹⁸⁵ vajrāpsarasa] *em.*; ba dzra a spa sa ra sa DP.

²¹⁸⁶ -ratīye] D; ra tā ye P.

²¹⁸⁷ -*rati (for -rate)] D; ra ta P.

²¹⁸⁸ -rati] D; ma hā ra ti P.

²¹⁸⁹ -ratākhyīye] P; ra tyā khyī ye D.

phaṭ/²¹⁹⁰

(7) oṃ vajrapadminīye huṃ hūṃ phaṭ/²¹⁹¹ oṃ vajrapadmaka huṃ hūṃ phaṭ/

(8) oṃ vajraśaṅkhinīye huṃ hūṃ phaṭ/²¹⁹² oṃ vajraśaṅkhi huṃ hūṃ phaṭ/²¹⁹³

(9) oṃ vajracitriṇīye huṃ hūṃ phaṭ/ oṃ vajracitraka huṃ hūṃ (D 30r4) phaṭ/

(10) oṃ vajragajinīye huṃ hūṃ phaṭ/²¹⁹⁴ oṃ vajragajaka huṃ hūṃ phaṭ/²¹⁹⁵

(11) oṃ vajramahārūpīye huṃ hūṃ phaṭ/²¹⁹⁶ oṃ vajramahārūpa huṃ hūṃ phaṭ/

(12) oṃ vajrasurūpīye huṃ hūṃ phaṭ/ oṃ vajrasurūpa huṃ hūṃ phaṭ/

(13) oṃ vajrakāntīye huṃ hūṃ phaṭ/²¹⁹⁷ oṃ vajrakānti huṃ hūṃ phaṭ/²¹⁹⁸

(14) oṃ vajravilāsiniye huṃ (D 30r5) hūṃ phaṭ/²¹⁹⁹ oṃ vajravilāsi huṃ hūṃ phaṭ/²²⁰⁰

(15) oṃ vajrasukhīye huṃ hūṃ phaṭ/ oṃ vajrasukha huṃ hūṃ phaṭ/

(16) oṃ vajrapuṣpakāmīye huṃ hūṃ phaṭ/ oṃ vajrapuṣpakāma huṃ hūṃ phaṭ/

(17) oṃ vajrakumudīye huṃ hūṃ phaṭ/ oṃ vajrakumuda huṃ hūṃ phaṭ/

(18) oṃ vajranīlotpalīye huṃ hūṃ phaṭ/ oṃ vajranīlotpa(D 30r6)la huṃ hūṃ phaṭ/

(19) oṃ vajrasundarīye huṃ hūṃ phaṭ/ oṃ vajrasundara huṃ hūṃ phaṭ/

(20) oṃ vajrarāgīye huṃ hūṃ phaṭ/ oṃ vajrarāga huṃ hūṃ phaṭ/

(21) oṃ vajramahārāgīye huṃ hūṃ phaṭ/ oṃ vajramahārāga huṃ hūṃ phaṭ/

(22) oṃ vajraramākhyīye huṃ hūṃ phaṭ/²²⁰¹ oṃ vajraramākhyā huṃ

²¹⁹⁰ -ratākhyā] P; ra tyā khyā D.

²¹⁹¹ -padminīye] P; pa dme nī ye D.

²¹⁹² -śaṅkhiniye] P; shaṅ khī nī ye D.

²¹⁹³ -śaṅkhi] D; shaṅ kha P.

²¹⁹⁴ -gajiniye] *corr.*; ga dī nī ye D; ga dza nī ye D.

²¹⁹⁵ -gajaka] D; ga dza P.

²¹⁹⁶ -rūpīye] D; rū bhi ye P.

²¹⁹⁷ -kāntīye] D; kī ntī ye P.

²¹⁹⁸ -kānti] D; kī nta P.

²¹⁹⁹ -vilāsiniye] D; bi lā sa nī ye P.

²²⁰⁰ -vilāsi] D; vi lā sa P.

²²⁰¹ -ramā-] D; rā mā P.

hūṃ phaṭ/²²⁰²

(23) oṃ vajrama(**D 30r7**)hāramakīye huṃ hūṃ phaṭ/²²⁰³ oṃ vajramahāramaka huṃ hūṃ phaṭ/²²⁰⁴

(24) oṃ vajramadanīye huṃ hūṃ phaṭ/ oṃ vajramadana huṃ hūṃ phaṭ/

(25) oṃ vajramadanapriyīye huṃ hūṃ phaṭ/²²⁰⁵ oṃ vajramadanapriya huṃ hūṃ phaṭ/²²⁰⁶

(26) oṃ vajrakāminīye huṃ hūṃ phaṭ/ oṃ vajrakāmika huṃ hūṃ phaṭ/²²⁰⁷

(27) oṃ vajramahākāminī(**D 30v1**)ye huṃ hūṃ phaṭ/ oṃ vajramahākāmika huṃ hūṃ phaṭ/

(28) oṃ vajrasukhodbhavāyai huṃ hūṃ phaṭ/²²⁰⁸ oṃ vajrasukhodbhava huṃ hūṃ phaṭ/

(29) oṃ vajrasukhamatīye huṃ hūṃ phaṭ/ oṃ vajrasukhamati huṃ hūṃ phaṭ/

(30) oṃ vajrapriyatamīye huṃ hūṃ phaṭ/²²⁰⁹ oṃ vajrapriyatama huṃ hūṃ phaṭ/²²¹⁰

(31) oṃ vajrapremakīye huṃ hūṃ (**D 30v2**) phaṭ/ oṃ vajrapremaka huṃ hūṃ phaṭ/

(32) oṃ vajrasaubhāgyamatīye huṃ hūṃ phaṭ/²²¹¹ oṃ vajrasaubhāgyamat huṃ hūṃ phaṭ/²²¹²

(33) oṃ vajrasaubhāgyīye huṃ hūṃ phaṭ/²²¹³ oṃ vajrasaubhāgya huṃ hūṃ phaṭ/²²¹⁴

(34) oṃ vajrameṇukīye huṃ hūṃ phaṭ/ oṃ vajrameṇuka huṃ hūṃ phaṭ/

(35) oṃ vajrapradyumnakīye huṃ hūṃ phaṭ/ oṃ vajra(**D 30v3**)pradyumnaka huṃ hūṃ phaṭ/²²¹⁵

(36) oṃ vajrajātirūpīye huṃ hūṃ phaṭ/ oṃ vajrajātirūpa huṃ hūṃ phaṭ/

²²⁰² -ramā-] D; rā mā P.

²²⁰³ -ramakīye] D; rā mā kī P.

²²⁰⁴ -ramaka] D; rā ma ka P.

²²⁰⁵ -priyīye] P; prī yī ye D.

²²⁰⁶ -priya] P; prī ya D.

²²⁰⁷ -kāmika] D; kā mi na P.

²²⁰⁸ -dbhavāyai] D; dbha wa ye P.

²²⁰⁹ -priyatamīye] *corr.*; brī ya ta mī ye D; prī ya ta mī ye P.

²²¹⁰ -priyatama] *corr.*; prī ya ta ma D; prī ya ta mī P.

²²¹¹ -saubhāgya-] *corr.*; sau bha gya DP.

²²¹² -saubhāgyamat] *em.*; sau bha gya ma ti D; sau gya mā ti P.

²²¹³ -saubhāgyīye] *corr.*; sau bha gī ye D; sau bhā gā ye P.

²²¹⁴ -saubhāgya] *corr.*; sau bhā ga D; so bha ga P.

²²¹⁵ -pradyumnaka] P; pra tyuṃ na D.

(1) *Oṃ*, for Adamantine Tilottamī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Tilottama, *hum hūṃ phaṭ*. (2) *Oṃ*, for Adamantine Atisukhā, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Atisukha, *hum hūṃ phaṭ*. (3) *Oṃ*, for Adamantine Apsarasī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Apsarasa, *hum hūṃ phaṭ*. (4) *Oṃ*, for Adamantine Mahārati, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Mahārati, *hum hūṃ phaṭ*. (5) *Oṃ*, for Adamantine Rati, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Rati, *hum hūṃ phaṭ*. (6) *Oṃ*, for Adamantine Ratākhyī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Ratākhyā, *hum hūṃ phaṭ*. (7) *Oṃ*, for Adamantine Padminī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Padmaka, *hum hūṃ phaṭ*. (8) *Oṃ*, for Adamantine Śaṅkhinī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Śaṅkhin, *hum hūṃ phaṭ*. (9) *Oṃ*, for Adamantine Citriṇī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Citraka, *hum hūṃ phaṭ*. (10) *Oṃ*, for Adamantine Gajinī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Gajaka, *hum hūṃ phaṭ*. (11) *Oṃ*, for Adamantine Mahārūpī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Mahārūpa, *hum hūṃ phaṭ*. (12) *Oṃ*, for Adamantine Surūpī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Surūpa, *hum hūṃ phaṭ*. (13) *Oṃ*, for Adamantine Kāntī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kānti, *hum hūṃ phaṭ*. (14) *Oṃ*, for Adamantine Vilāsinī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Vilāsin, *hum hūṃ phaṭ*. (15) *Oṃ*, for Adamantine Sukhī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Sukha, *hum hūṃ phaṭ*. (16) *Oṃ*, for Adamantine Puṣpakāmī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Puṣpakāma, *hum hūṃ phaṭ*. (17) *Oṃ*, for Adamantine Kumudī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kumuda, *hum hūṃ phaṭ*. (18) *Oṃ*, for Adamantine Nīlotpalī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Nīlotpala, *hum hūṃ phaṭ*. (19) *Oṃ*, for Adamantine Sundarī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Sundara, *hum hūṃ phaṭ*. (20) *Oṃ*, for Adamantine Rāgī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Rāga, *hum hūṃ phaṭ*. (21) *Oṃ*, for Adamantine Mahārāgī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Mahārāga, *hum hūṃ phaṭ*. (22) *Oṃ*, for Adamantine Ramākhyī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Ramākhyā, *hum hūṃ phaṭ*. (23) *Oṃ*, for Adamantine Mahāramakī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Mahāramaka, *hum hūṃ phaṭ*. (24) *Oṃ*, for Adamantine Madanī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Madana, *hum hūṃ phaṭ*. (25) *Oṃ*, for Adamantine Madanapriyī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Madanapriya, *hum hūṃ phaṭ*. (26) *Oṃ*, for Adamantine Kāminī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Kāmika, *hum hūṃ phaṭ*. (27) *Oṃ*, for Adamantine Mahākāminī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Mahākāmika, *hum hūṃ phaṭ*. (28) *Oṃ*, for Adamantine Sukhodbhavā, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Sukhodbhava, *hum hūṃ phaṭ*. (29) *Oṃ*, for Adamantine Sukhamatī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Sukhamat, *hum hūṃ phaṭ*. (30) *Oṃ*, for Adamantine Priyatamī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Priyatama, *hum hūṃ phaṭ*. (31) *Oṃ*, for Adamantine Premakī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Premaka, *hum hūṃ phaṭ*. (32) *Oṃ*, for Adamantine Saubhāgyamatī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Saubhāgyamat, *hum hūṃ phaṭ*. (33) *Oṃ*, for Adamantine Saubhāgyī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Saubhāgya, *hum hūṃ phaṭ*. (34) *Oṃ*, for Adamantine Meṇukī, *hum hūṃ phaṭ*. *Oṃ*, O Adamantine Meṇuka, *hum hūṃ phaṭ*. (35) *Oṃ*, for Adamantine Pradyumnakī, *hum*

hūṃ phaṭ. Oṃ, O Adamantine Pradyumnaka, huṃ hūṃ phaṭ. (36) Oṃ, for Adamantine Jātirūpī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Jātirūpa, huṃ hūṃ phaṭ.

9.3.15.16. Mantra of the Buddhas of the Fortunate Aeon on the Knowledge Circle

oṃ vajrabhadrakalpabuddhebhyo huṃ hūṃ phaṭ/

Oṃ, for the Adamantine Buddhas of the Fortunate Aeon, huṃ hūṃ phaṭ.

9.3.15.17. Mantras of the Four Gate and Four Corner Deities on the Knowledge Circle

- (1) oṃ vajragaurīye huṃ hūṃ phaṭ/
- (2) oṃ vajracaurīye huṃ hūṃ phaṭ/
- (3) oṃ vajra*vaitālīye (for vetālīye) huṃ hūṃ phaṭ/
- (4) oṃ vajraghasmarīye huṃ hūṃ phaṭ/
- (5) oṃ vajrapukkasīye (**D 30v4**) huṃ hūṃ phaṭ/
- (6) oṃ vajraśabariye huṃ hūṃ phaṭ/
- (7) oṃ vajraçaṇḍālīye huṃ hūṃ phaṭ/²²¹⁶
- (8) oṃ vajraḍombinīye huṃ hūṃ phaṭ/

(1) *Oṃ, for Adamantine Gaurī, huṃ hūṃ phaṭ. (2) Oṃ, for Adamantine Caurī, huṃ hūṃ phaṭ. (3) Oṃ, for Adamantine Vetālī, huṃ hūṃ phaṭ. (4) Oṃ, for Adamantine Ghasmarī, huṃ hūṃ phaṭ. (5) Oṃ, for Adamantine Pukkasī, huṃ hūṃ phaṭ. (6) Oṃ, for Adamantine Śabari, huṃ hūṃ phaṭ. (7) Oṃ, for Adamantine Caṇḍālī, huṃ hūṃ phaṭ. (8) Oṃ, for Adamantine Ḍombinī, huṃ hūṃ phaṭ.*

9.3.15.18. Mantras of the Deities on the Mind Circle

- (1) oṃ vajranāginīye huṃ hūṃ phaṭ/²²¹⁷ oṃ vajranāga huṃ hūṃ phaṭ/
- (2) oṃ vajrayakṣiṇīye huṃ hūṃ phaṭ/ oṃ vajrayakṣa huṃ hūṃ phaṭ/
- (3) oṃ vajrabhūtinīye huṃ hūṃ phaṭ/²²¹⁸ oṃ vajrabhū(**D 30v5**)ta huṃ hūṃ phaṭ/²²¹⁹
- (4) oṃ vajrapretīye huṃ hūṃ phaṭ/²²²⁰ oṃ vajrapreta huṃ hūṃ phaṭ/
- (5) oṃ vajranarakīye huṃ hūṃ phaṭ/ oṃ vajranaraka huṃ hūṃ phaṭ/
- (6) oṃ vajrāvīcīye huṃ hūṃ phaṭ/²²²¹ oṃ vajrāvīci huṃ hūṃ phaṭ/²²²²

²²¹⁶ -çaṇḍālīye] *corr.*; tsa ṇḍa lī ye DP.

²²¹⁷ nāginīye] *corr.*; nā gī nī ye DP.

²²¹⁸ -bhūtinīye] D; bhut i nī ye P.

²²¹⁹ -bhūta] D; bhū ta P.

²²²⁰ -pretīye] *em.*; pre ta nī ye DP; cf. pretī (yi dags Tib) *Ḍākārṇava* (15.196b). Her name must be a feminine form of *preta* (the name of her male consort).

²²²¹ vajrāvīcīye] *corr.*; ba dzra a bī tsī ye DP.

²²²² vajrāvīci] *corr.*; ba dzra a bī tsi D; ba dzra a bī tsā P.

- (7) oṃ vajrapātakīye huṃ hūṃ phaṭ/ oṃ vajrapātaka huṃ hūṃ phaṭ/
 (8) oṃ vajrānantariye (D 30v6) huṃ hūṃ phaṭ/²²²³ oṃ vajrānantara huṃ hūṃ phaṭ/²²²⁴
 (9) oṃ vajrakumbhīye huṃ hūṃ phaṭ/ oṃ vajrakumbhaka huṃ hūṃ phaṭ/²²²⁵
 (10) oṃ vajrayamastriyāyai huṃ hūṃ phaṭ/²²²⁶ oṃ vajrayamapuruṣa huṃ hūṃ phaṭ/
 (11) oṃ vajrakālasūtrīye huṃ hūṃ phaṭ/²²²⁷ oṃ vajrakālasūtra huṃ hūṃ phaṭ/
 (12) oṃ vajrakukūliye huṃ hūṃ phaṭ/²²²⁸ oṃ (D 30v7) vajrakukūla huṃ hūṃ phaṭ/²²²⁹
 (13) oṃ vajratapanīye huṃ hūṃ phaṭ/ oṃ vajratapana huṃ hūṃ phaṭ/
 (14) oṃ vajrapratāpanīye huṃ hūṃ phaṭ/²²³⁰ oṃ vajrapratāpana huṃ hūṃ phaṭ/²²³¹
 (15) oṃ vajrarauravīye huṃ hūṃ phaṭ/²²³² oṃ vajraraurava huṃ hūṃ phaṭ/²²³³
 (16) oṃ vajramahārauravīye huṃ hūṃ phaṭ/ oṃ vajramahāraurava huṃ hūṃ phaṭ/(D 31r1)
 (17) oṃ vajratailapacīye huṃ hūṃ phaṭ/²²³⁴ oṃ vajratailapaca huṃ hūṃ phaṭ/
 (18) oṃ vajradviparvatīye huṃ hūṃ phaṭ/ oṃ vajradviparvata huṃ hūṃ phaṭ/
 (19) oṃ vajradveṣīye huṃ hūṃ phaṭ/²²³⁵ oṃ vajradveṣa huṃ hūṃ phaṭ/
 (20) oṃ vajramohīye huṃ hūṃ phaṭ/ oṃ vajramoha huṃ hūṃ phaṭ/
 (21) oṃ vajrersyīye (D 31r2) huṃ hūṃ phaṭ/²²³⁶ oṃ vajrersya huṃ hūṃ phaṭ/²²³⁷
 (22) oṃ vajrarāgīye huṃ hūṃ phaṭ/ oṃ vajrarāga huṃ hūṃ phaṭ/

²²²³ vajrānantariye] *corr.*; ba dzra a nta rī ye D; ba dzra a nta ri ye P.

²²²⁴ vajrānantara] *corr.*; ba dzra a nta ra DP.

²²²⁵ -kumbhaka] D; ku mbha Ps.

²²²⁶ -striyāyai] D; stri ya ye P.

²²²⁷ -kāla-] D; ka la P.

²²²⁸ kukūliye] *corr.*; ku ku lī ye DP.

²²²⁹ -kukūla] *corr.*; ku ku la D; ku ku li P.

²²³⁰ pratāpanīye] *corr.*; pra ta pa nī ye DP.

²²³¹ -pratāpana] *corr.*; pra ta pa na D; pra ta pa P.

²²³² rauravīye] D; rau ra bā ye P.

²²³³ raurava] D; rau ra bi P.

²²³⁴ pacīye] D; pā tsī ye P.

²²³⁵ -dveṣīye] D; dwi ṣī ye P.

²²³⁶ vajrersyīye] *corr.*; ba dzra i rṣī ye D; ba dzra a rṣī ye P.

²²³⁷ vajrersya] *corr.*; ba dzra i rṣa DP.

- (23) oṃ vajramadanamānasārīye huṃ hūṃ phaṭ/²²³⁸ oṃ vajramadanamānasāra huṃ hūṃ phaṭ/²²³⁹
- (24) oṃ vajrasūtrikīye huṃ hūṃ phaṭ/²²⁴⁰ oṃ vajrasūtrika huṃ hūṃ phaṭ/²²⁴¹
- (25) oṃ vajraśītakīye huṃ hūṃ phaṭ/ (D 31r3) oṃ vajraśītaka huṃ hūṃ phaṭ/
- (26) oṃ vajrāsivanīye huṃ hūṃ phaṭ/²²⁴² oṃ vajrāsivanaka huṃ hūṃ phaṭ/²²⁴³
- (27) oṃ vajrakrandanīye huṃ hūṃ phaṭ/²²⁴⁴ oṃ vajrakrandana huṃ hūṃ phaṭ/²²⁴⁵
- (28) oṃ vajradurbhikṣakīye huṃ hūṃ phaṭ/²²⁴⁶ oṃ vajradurbhikṣaka huṃ hūṃ phaṭ/²²⁴⁷
- (29) oṃ vajrarogakāntārīye huṃ hūṃ phaṭ/²²⁴⁸ oṃ vajra(D 31r4)rogakāntāra huṃ hūṃ phaṭ/²²⁴⁹
- (30) oṃ vajraśastrakāntārīye huṃ hūṃ phaṭ/²²⁵⁰ oṃ vajraśastrakāntāraka huṃ hūṃ phaṭ/²²⁵¹
- (31) oṃ vajrapānīyakāntārīye huṃ hūṃ phaṭ/²²⁵² oṃ vajrapānīyakāntāraka huṃ hūṃ phaṭ/²²⁵³
- (32) oṃ vajrāsīnakhīye huṃ hūṃ phaṭ/²²⁵⁴ oṃ vajrāsīnakha huṃ hūṃ phaṭ/²²⁵⁵
- (33) oṃ vajravaitaraṇīye huṃ hūṃ phaṭ/²²⁵⁶ (D 31r5) oṃ vajravaitaraṇa huṃ hūṃ phaṭ/²²⁵⁷

²²³⁸ -mānasārīye] D; mā tsa rya sī ye P.

²²³⁹ -mānasāra] *em.*; mā na sā ra ya D; mā tsa rya sa P.

²²⁴⁰ -sūtrikīye] D; sū tī kī ye P.

²²⁴¹ -sūtrika] D; sū tra P.

²²⁴² vajrāsivanīye] *corr.*; ba dzra a si bā nī ye DP.

²²⁴³ vajrāsivanaka] *corr.*; ba dzra a si bā na ka D; ba dzra a si bā nā ka P.

²²⁴⁴ -krandanīye] *em.*; kā nda nī ye D; ka nta nī ye P; a comment is given in P as ngu ma; ngu ma (D 18r3); cf. krandanī (ngu ma Tib) *Ḍākārṇava* (15.198d).

²²⁴⁵ krandana] *em.*; kā nda ki D; ka nta ki P.

²²⁴⁶ durbhikṣakīye] *em.*; dur bha kṣi kā ye D; dur bhi kṣa kā ye P.

²²⁴⁷ -durbhikṣaka] P; dur bha kṣi ka D.

²²⁴⁸ -kāntārīye] *corr.*; ka nta rī ye D; ka ntā rī ye P.

²²⁴⁹ kāntāra] *corr.*; ka ntā ra D; kā nta ra P.

²²⁵⁰ -kāntārīye] *corr.*; ka ntā rī ye DP.

²²⁵¹ -kāntāraka] *corr.*; ka ntā ra ka DP.

²²⁵² -pānīyakāntārīye] *em.*; pa ṇi ka ntā rī ye DP; a comment is given in P as chu yi dgon pa ma; chu yi dgon pa ma (D 18r3-r4); pānīyeṣu kāntārikā (chu yi dgon pa ma Tib) *Ḍākārṇava* (15.199b)

²²⁵³ -pānīyakāntāraka] *em.*; pa ṇi ka ntā ra ka D; pa ṇi ka ntā ra P.

²²⁵⁴ vajrāsi-] *corr.*; ba dra a si DP.

²²⁵⁵ vajrāsi] *corr.*; ba dra a si DP.

²²⁵⁶ -vaitaraṇīye] P; bai tā ra ṇi ye D.

²²⁵⁷ -vaitaraṇa] P; bai tā ra ṇa D.

(34) om vajrakṣuradhārīye huṃ hūṃ phaṭ/ om vajrakṣuradhāra huṃ hūṃ phaṭ/

(35) om vajracakraḥīye huṃ hūṃ phaṭ/ om vajracakraka huṃ hūṃ phaṭ/

(36) om vajrakumbhāṇḍīye huṃ hūṃ phaṭ/²²⁵⁸ om vajrakumbhāṇḍa huṃ hūṃ phaṭ/²²⁵⁹

- (1) Om, for Adamantine Nāginī, huṃ hūṃ phaṭ. Om, O Adamantine Nāga, huṃ hūṃ phaṭ. (2) Om, for Adamantine Yakṣiṇī, huṃ hūṃ phaṭ. Om, O Adamantine Yakṣa, huṃ hūṃ phaṭ. (3) Om, for Adamantine Bhūtinī, huṃ hūṃ phaṭ. Om, O Adamantine Bhūta, huṃ hūṃ phaṭ. (4) Om, for Adamantine Pretinī, huṃ hūṃ phaṭ. Om, O Adamantine Preta, huṃ hūṃ phaṭ. (5) Om, for Adamantine Narakī, huṃ hūṃ phaṭ. Om, O Adamantine Naraka, huṃ hūṃ phaṭ. (6) Om, for Adamantine Avīcī, huṃ hūṃ phaṭ. Om, O Adamantine Avīci, huṃ hūṃ phaṭ. (7) Om, for Adamantine Pātakī, huṃ hūṃ phaṭ. Om, O Adamantine Pātaka, huṃ hūṃ phaṭ. (8) Om, for Adamantine Anantarī, huṃ hūṃ phaṭ. Om, O Adamantine Anantara, huṃ hūṃ phaṭ. (9) Om, for Adamantine Kumbhī, huṃ hūṃ phaṭ. Om, O Adamantine Kumbhaka, huṃ hūṃ phaṭ. (10) Om, for Adamantine Yamastriyā, huṃ hūṃ phaṭ. Om, O Adamantine Yamapuruṣa, huṃ hūṃ phaṭ. (11) Om, for Adamantine Kālasūtrī, huṃ hūṃ phaṭ. Om, O Adamantine Kālasūtra, huṃ hūṃ phaṭ. (12) Om, for Adamantine Kukūlī, huṃ hūṃ phaṭ. Om, O Adamantine Kukūla, huṃ hūṃ phaṭ. (13) Om, for Adamantine Tapanī, huṃ hūṃ phaṭ. Om, O Adamantine Tapanā, huṃ hūṃ phaṭ. (14) Om, for Adamantine Pratāpanī, huṃ hūṃ phaṭ. Om, O Adamantine Pratāpana, huṃ hūṃ phaṭ. (15) Om, for Adamantine Rauravī, huṃ hūṃ phaṭ. Om, O Adamantine Raurava, huṃ hūṃ phaṭ. (16) Om, for Adamantine Mahārauravī, huṃ hūṃ phaṭ. Om, O Adamantine Mahāraurava, huṃ hūṃ phaṭ. (17) Om, for Adamantine Tailapacī, huṃ hūṃ phaṭ. Om, O Adamantine Tailapaca, huṃ hūṃ phaṭ. (18) Om, for Adamantine Dviparvatī, huṃ hūṃ phaṭ. Om, O Adamantine Dviparvata, huṃ hūṃ phaṭ. (19) Om, for Adamantine Dveṣī, huṃ hūṃ phaṭ. Om, O Adamantine Dveṣa, huṃ hūṃ phaṭ. (20) Om, for Adamantine Mohī, huṃ hūṃ phaṭ. Om, O Adamantine Moha, huṃ hūṃ phaṭ. (21) Om, for Adamantine Īrṣyī, huṃ hūṃ phaṭ. Om, O Adamantine Īrṣya, huṃ hūṃ phaṭ. (22) Om, for Adamantine Rāgī, huṃ hūṃ phaṭ. Om, O Adamantine Rāga, huṃ hūṃ phaṭ. (23) Om, for Adamantine Madanamānasārī, huṃ hūṃ phaṭ. Om, O Adamantine Madanamānasāra, huṃ hūṃ phaṭ. (24) Om, for Adamantine Sūtrikī, huṃ hūṃ phaṭ. Om, O Adamantine Sūtrika, huṃ hūṃ phaṭ. (25) Om, for Adamantine Śītakī, huṃ hūṃ phaṭ. Om, O Adamantine Śītaka, huṃ hūṃ phaṭ. (26) Om, for Adamantine Asivanī, huṃ hūṃ phaṭ. Om, O Adamantine Asivanaka, huṃ hūṃ phaṭ. (27) Om, for Adamantine Krandanī, huṃ hūṃ phaṭ. Om, O Adamantine Krandana, huṃ hūṃ phaṭ. (28) Om, for Adamantine

²²⁵⁸ -kumbhāṇḍīye] corr.; kuṃ bha ṇḍī ye D; kuṃ bi ṇḍī ye P.

²²⁵⁹ -kumbhāṇḍa] corr.; kuṃ bha ṇḍa D; kuṃ ba ṇḍa P.

Durbhikṣakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Durbhikṣaka, *hum hūṃ phaṭ*. (29) *Om*, for Adamantine Rogakāntārī, *hum hūṃ phaṭ*. *Om*, O Adamantine Rogakāntāra, *hum hūṃ phaṭ*. (30) *Om*, for Adamantine Śastrakāntārī, *hum hūṃ phaṭ*. *Om*, O Adamantine Śastrakāntāraka, *hum hūṃ phaṭ*. (31) *Om*, for Adamantine Pānīyakāntārīye, *hum hūṃ phaṭ*. *Om*, O Adamantine Pānīyakāntāra, *hum hūṃ phaṭ*. (32) *Om*, for Adamantine Asinakhī, *hum hūṃ phaṭ*. *Om*, O Adamantine Asinakha, *hum hūṃ phaṭ*. (33) *Om*, for Adamantine Vaitaraṇī, *hum hūṃ phaṭ*. *Om*, O Adamantine Vaitaraṇa, *hum hūṃ phaṭ*. (34) *Om*, for Adamantine Kṣuradhārī, *hum hūṃ phaṭ*. *Om*, O Adamantine Kṣuradhāra, *hum hūṃ phaṭ*. (35) *Om*, for Adamantine Cakrakī, *hum hūṃ phaṭ*. *Om*, O Adamantine Cakraka, *hum hūṃ phaṭ*. (36) *Om*, for Adamantine Kumbhāṇḍī, *hum hūṃ phaṭ*. *Om*, O Adamantine Kumbhāṇḍa, *hum hūṃ phaṭ*.

9.3.15.19. Mantras of the Deities on the Speech Circle

- (1) *om vajrapūjācintīye hum hūṃ phaṭ*/²²⁶⁰ *om vajrapūjācinta* (D 31r6)
hum hūṃ phaṭ/²²⁶¹
- (2) *om vajrabhakṣacintīye hum hūṃ phaṭ*/ *om vajrabhakṣacinta hum hūṃ phaṭ*/
- (3) *om vajranidrācintīye hum hūṃ phaṭ*/²²⁶² *om vajranidrācinta hum hūṃ phaṭ*/²²⁶³
- (4) *om vajrālasyacintīye hum hūṃ phaṭ*/²²⁶⁴ *om vajrālasyacinta hum hūṃ phaṭ*/²²⁶⁵
- (5) *om vajradharmacintīye hum hūṃ phaṭ*/ *om vajradharmacinta hum hūṃ phaṭ*/(D 31r7)
- (6) *om vajrabhāvanācintīye hum hūṃ phaṭ*/²²⁶⁶ *om vajrabhāvanācinta hum hūṃ phaṭ*/²²⁶⁷
- (7) *om vajragṛhacintīye hum hūṃ phaṭ*/ *om vajragṛhacinta hum hūṃ phaṭ*/
- (8) *om vajrastrīcintīye hum hūṃ phaṭ*/²²⁶⁸ *om vajrastrīcinta hum hūṃ phaṭ*/²²⁶⁹

²²⁶⁰ -pūjā-] *corr.*; pū dza DP.

²²⁶¹ -pūjācintā-] *corr.*; pū dza tsi ntā D; tsi nta P.

²²⁶² -nidrā-] *corr.*; ni dra D; ni tra P.

²²⁶³ -nidrā-] *corr.*; ni dra D; ni tra P.

²²⁶⁴ vajrālasya-] *corr.*; ba dzra ā lā sya D; ba dzra a lā sya P.

²²⁶⁵ vajrālasya-] *corr.*; ba dzra ā lā sya D; ba dzra a lā sya P.

²²⁶⁶ -bhāvanā-] *em.*; bha ba na DP; a comment is given in P as sgom; sgom mo (D 18r7); bhāvanā (sgom mo Tib) *Dākārṇava* (15.207b).

²²⁶⁷ -bhāvanā-] *em.*; bha ba na DP.

²²⁶⁸ -strī-] *corr.*; stri D; strā P.

²²⁶⁹ -strīcinta] D; stri tsi ntā P.

- (9) oṃ vajrārthacintīye huṃ hūṃ phaṭ/²²⁷⁰ oṃ vajrārthacinta huṃ hūṃ phaṭ/²²⁷¹
- (10) oṃ vajraviyo(**D 31v1**)gacintīye huṃ hūṃ phaṭ/ oṃ vajraviyogacinta huṃ hūṃ phaṭ/
- (11) oṃ vajraputracintīye huṃ hūṃ phaṭ/ oṃ vajraputracinta huṃ hūṃ phaṭ/²²⁷²
- (12) oṃ vajrasokacintīye huṃ hūṃ phaṭ/²²⁷³ oṃ vajrasokacinta huṃ hūṃ phaṭ/²²⁷⁴
- (13) oṃ vajradhyānacintīye huṃ hūṃ phaṭ/ oṃ vajradhyānacinta huṃ hūṃ phaṭ/
- (14) oṃ vajramantrajapacintīye (**D 31v2**) huṃ hūṃ phaṭ/²²⁷⁵ oṃ vajramantra-japacinta huṃ hūṃ phaṭ/²²⁷⁶
- (15) oṃ vajrahṛīcintīye huṃ hūṃ phaṭ/²²⁷⁷ oṃ vajrahṛīcinta huṃ hūṃ phaṭ/²²⁷⁸
- (16) oṃ vajramānacintīye huṃ hūṃ phaṭ/ oṃ vajramānacinta huṃ hūṃ phaṭ/
- (17) oṃ vajrasaṃtāpacintīye huṃ hūṃ phaṭ/²²⁷⁹ oṃ vajrasaṃtāpacinta huṃ hūṃ phaṭ/²²⁸⁰
- (18) oṃ vajrasattvārthakaraṇodyamacintīye (**D 31v3**) huṃ hūṃ phaṭ/ oṃ vajrasattvārthakaraṇodyamacinta huṃ hūṃ phaṭ/
- (19) oṃ vajrarājacintīye huṃ hūṃ phaṭ/²²⁸¹ oṃ vajrarājacinta huṃ hūṃ phaṭ/
- (20) oṃ vajraparadrohacintīye huṃ hūṃ phaṭ/²²⁸² oṃ vajraparadrohacinta huṃ hūṃ phaṭ/²²⁸³
- (21) oṃ vajrajñānalābhacintīye huṃ hūṃ phaṭ/²²⁸⁴ oṃ vajrajñānalābhacinta huṃ hūṃ phaṭ/²²⁸⁵

²²⁷⁰ vajrārtha-] *corr.*; ba dzra a rtha DP.

²²⁷¹ vajrārtha-] *corr.*; ba dzra a rtha DP.

²²⁷² -cinta] D; tsi ntā P.

²²⁷³ -śoka-] D; sho ga P.

²²⁷⁴ -śoka-] D; sho ga P.

²²⁷⁵ -cintīye] D; tsi nthā kī ya P.

²²⁷⁶ -cinta] D; tsi nta ka P.

²²⁷⁷ -hṛī-] P; hri D.

²²⁷⁸ -hṛī-] P; hri D.

²²⁷⁹ -saṃtāpa-] *corr.*; sa nta pa D; sa ntra pa P.

²²⁸⁰ -saṃtāpa-] *corr.*; sa nta pa DP.

²²⁸¹ -cintīye] D; tsi ntā ye P.

²²⁸² -para-] D; pa rā P ◇ -droha-] *em.* dro ṇa DP.

²²⁸³ -para-] D; pa rā P ◇ -droha-] *em.* dro ṇa D.

²²⁸⁴ -lābha-] *corr.*; la bha DP.

²²⁸⁵ -lābha-] *corr.*; la bha DP.

- (22) oṃ vajrata(**D 31v4**)pasvicintīye huṃ hūṃ phaṭ/²²⁸⁶ oṃ vajratapasvicinta huṃ hūṃ phaṭ/²²⁸⁷
- (23) oṃ vajrajaracintīye huṃ hūṃ phaṭ/ oṃ vajrajaracinta huṃ hūṃ phaṭ/
- (24) oṃ vajramaraṇacintīye huṃ hūṃ phaṭ/ oṃ vajramaraṇacinta huṃ hūṃ phaṭ/
- (25) oṃ vajrasukhacintīye huṃ hūṃ phaṭ/ oṃ vajrasukhacinta huṃ hūṃ phaṭ/
- (26) oṃ vajraduḥkhacintīye huṃ hūṃ phaṭ/ (**D 31v5**) oṃ vajraduḥkhacinta huṃ hūṃ phaṭ/²²⁸⁸
- (27) oṃ vajrāśubhacintīye huṃ hūṃ phaṭ/²²⁸⁹ oṃ vajrāśubhacinta huṃ hūṃ phaṭ/²²⁹⁰
- (28) oṃ vajrāsticintīye huṃ hūṃ phaṭ/²²⁹¹ oṃ vajrāsticinta huṃ hūṃ phaṭ/²²⁹²
- (29) oṃ vajranāsticintīye huṃ hūṃ phaṭ/ oṃ vajranāsticinta huṃ hūṃ phaṭ/
- (30) oṃ vajragurucintīye huṃ hūṃ phaṭ/ oṃ vajragurucinta huṃ hūṃ phaṭ/ (**D 31v6**)
- (31) oṃ vajragamanacintīye huṃ hūṃ phaṭ/ oṃ vajragamanacinta huṃ hūṃ phaṭ/
- (32) oṃ vajrakṣemacintīye huṃ hūṃ phaṭ/ oṃ vajrakṣemacinta huṃ hūṃ phaṭ/
- (33) oṃ vajrākṣemacintīye huṃ hūṃ phaṭ/²²⁹³ oṃ vajrākṣemacinta huṃ hūṃ phaṭ/²²⁹⁴
- (34) oṃ vajraśrāntacintīye huṃ hūṃ phaṭ/²²⁹⁵ oṃ vajraśrāntacinta huṃ hūṃ phaṭ/²²⁹⁶ (**D 31v7**)
- (35) oṃ vajraviśrāntacintīye huṃ hūṃ phaṭ/²²⁹⁷ oṃ vajraviśrāntacinta

²²⁸⁶ -tapasvi-] *em.*; tapasi DP.

²²⁸⁷ -tapasvi-] *em.*; tapasi DP.

²²⁸⁸ -cinta] D; tsi nti P.

²²⁸⁹ vajrāśubha-] *em.*; ba dzra shu bha DP; a comment is given in P as dge ba; mi dge ma (D 18v2); cf. aśubhā *Dākāraṇava* (15.209d).

²²⁹⁰ vajrāśubha-] *em.*; ba dzra shu bha DP.

²²⁹¹ vajrāsti-] *corr.*; ba dzra a sti DP.

²²⁹² vajrāsti-] *corr.*; ba dzra a sti DP.

²²⁹³ vajrākṣema-] *corr.*; ba dzra a kṣe ma DP.

²²⁹⁴ vajrākṣema-] *corr.*; ba dzra a kṣe ma DP.

²²⁹⁵ -śrānta-] *corr.*; shra nta DP.

²²⁹⁶ -śrānta-] *corr.*; shra nta DP.

²²⁹⁷ -viśrānta-] *corr.*; bi shra nta DP.

hum hūṃ phaṭ/²²⁹⁸

(36) om vajra*bhukṣita(for -bubhukṣita)cintīye hum hūṃ phaṭ/²²⁹⁹ om
vajra*bhukṣita(for -bubhukṣita)cinta hum hūṃ phaṭ/

- (1) Om, for Adamantine Pūjācintī, hum hūṃ phaṭ. Om, O Adamantine Pūjācinta, hum hūṃ phaṭ. (2) Om, for Adamantine Bhakṣacintī, hum hūṃ phaṭ. Om, O Adamantine Bhakṣacinta, hum hūṃ phaṭ. (3) Om, for Adamantine Nidrācintī, hum hūṃ phaṭ. Om, O Adamantine Nidrācinta, hum hūṃ phaṭ. (4) Om, for Adamantine Ālasyacintī, hum hūṃ phaṭ. Om, O Adamantine Ālasyacinta, hum hūṃ phaṭ. (5) Om, for Adamantine Dharmacintī, hum hūṃ phaṭ. Om, O Adamantine Dharmacinta, hum hūṃ phaṭ. (6) Om, for Adamantine Bhāvanācintī, hum hūṃ phaṭ. Om, vajrabhāvanācinta hum hūṃ phaṭ. (7) Om, for Adamantine Gṛhacintī, hum hūṃ phaṭ. Om, O Adamantine Gṛhacinta, hum hūṃ phaṭ. (8) Om, for Adamantine Strīcintī, hum hūṃ phaṭ. Om, O Adamantine Strīcinta, hum hūṃ phaṭ. (9) Om, for Adamantine Arthacintī, hum hūṃ phaṭ. Om, O Adamantine Arthacinta, hum hūṃ phaṭ. (10) Om, for Adamantine Viyogacintī, hum hūṃ phaṭ. Om, O Adamantine Viyogacinta, hum hūṃ phaṭ. (11) Om, for Adamantine Putracintī, hum hūṃ phaṭ. Om, O Adamantine Putracinta, hum hūṃ phaṭ. (12) Om, for Adamantine Śokacintī, hum hūṃ phaṭ. Om, O Adamantine Śokacinta, hum hūṃ phaṭ. (13) Om, for Adamantine Dhyānacintī, hum hūṃ phaṭ. Om, O Adamantine Dhyānacinta, hum hūṃ phaṭ. (14) Om, for Adamantine Mantrajapacintī, hum hūṃ phaṭ. Om, O Adamantine Mantrajapacinta, hum hūṃ phaṭ. (15) Om, for Adamantine Hrīcintī, hum hūṃ phaṭ. Om, O Adamantine Hrīcinta, hum hūṃ phaṭ. (16) Om, for Adamantine Mānacintī, hum hūṃ phaṭ. Om, O Adamantine Mānacinta, hum hūṃ phaṭ. (17) Om, for Adamantine Saṃtāpacintī, hum hūṃ phaṭ. Om, O Adamantine Saṃtāpacinta, hum hūṃ phaṭ. (18) Om, for Adamantine Sattvārthakaraṇodyamacintī, hum hūṃ phaṭ. Om, O Adamantine Sattvārthakarauḍodyamacinta, hum hūṃ phaṭ. (19) Om, for Adamantine Rājacintī, hum hūṃ phaṭ. Om, O Adamantine Rājacinta, hum hūṃ phaṭ. (20) Om, for Adamantine Paradrōhacintī, hum hūṃ phaṭ. Om, O Adamantine Paradrōhacinta, hum hūṃ phaṭ. (21) Om, for Adamantine Jñānalābhacintī, hum hūṃ phaṭ. Om, O Adamantine Jñānalābhacinta, hum hūṃ phaṭ. (22) Om, for Adamantine Tapasvicintī, hum hūṃ phaṭ. Om, O Adamantine Tapasvicinta, hum hūṃ phaṭ. (23) Om, for Adamantine Jaracintī, hum hūṃ phaṭ. Om, O Adamantine Jaracinta, hum hūṃ phaṭ. (24) Om, for Adamantine Maraṇacintī, hum hūṃ phaṭ. Om, O Adamantine Maraṇacinta, hum hūṃ phaṭ. (25) Om, for Adamantine Sukhacintī, hum hūṃ phaṭ. Om, O Adamantine Sukhacinta, hum hūṃ phaṭ. (26) Om, for Adamantine Duḥkhacintī, hum hūṃ phaṭ. Om, O Adamantine Duḥkhacinta, hum hūṃ phaṭ. (27) Om, for Adamantine Aśubhacintī, hum hūṃ phaṭ. Om, O Adamantine Aśubhacinta,

²²⁹⁸ -viśrānta-] corr.; bi shra nta DP.

²²⁹⁹ bhukṣita (for bubhukṣita)-] DP; cf. bhukṣitā (m.c. for bubhukṣitā) *Dākārṇava* (15.210d).

huṃ hūṃ phaṭ. (28) *Om*, for Adamantine Asticintī, *huṃ hūṃ phaṭ.* *Om*, O Adamantine Asticinta, *huṃ hūṃ phaṭ.* (29) *Om*, for Adamantine Nāsticintī, *huṃ hūṃ phaṭ.* *Om*, O Adamantine Nāsticinta, *huṃ hūṃ phaṭ.* (30) *Om*, for Adamantine Gurucintī, *huṃ hūṃ phaṭ.* *Om*, O Adamantine Gurucinta, *huṃ hūṃ phaṭ.* (31) *Om*, for Adamantine Gamanacintī, *huṃ hūṃ phaṭ.* *Om*, O Adamantine Gamanacinta, *huṃ hūṃ phaṭ.* (32) *Om*, for Adamantine Kṣemacintī, *huṃ hūṃ phaṭ.* *Om*, O Adamantine Kṣemacinta, *huṃ hūṃ phaṭ.* (33) *Om*, for Adamantine Akṣemacintī, *huṃ hūṃ phaṭ.* *Om*, O Adamantine Akṣemacinta, *huṃ hūṃ phaṭ.* (34) *Om*, for Adamantine Śrāntacintī, *huṃ hūṃ phaṭ.* *Om*, O Adamantine Śrāntacinta, *huṃ hūṃ phaṭ.* (35) *Om*, for Adamantine Viśrāntacintī, *huṃ hūṃ phaṭ.* *Om*, O Adamantine Viśrāntacinta, *huṃ hūṃ phaṭ.* (36) *Om*, for Adamantine Bubhuṣitacintī, *huṃ hūṃ phaṭ.* *Om*, O Adamantine Bubhuṣitacinta, *huṃ hūṃ phaṭ.*

9.3.15.20. Mantras of the Deities on the Body Circle

- (1) *oṃ vajracāturmahārājakāyikacakravartinīye huṃ hūṃ phaṭ*/²³⁰⁰ *oṃ vajracāturmahārājakāyikacakravarti huṃ hūṃ phaṭ*/²³⁰¹ **(D 32r1)**
- (2) *oṃ vajratrāyastriṃśacakravartinīye huṃ hūṃ phaṭ*/²³⁰² *oṃ vajratrāyastriṃśacakravarti huṃ hūṃ phaṭ*/²³⁰³
- (3) *oṃ vajrayāmacakravartinīye huṃ hūṃ phaṭ*/²³⁰⁴ *oṃ vajrayāmacakravarti huṃ hūṃ phaṭ*/²³⁰⁵
- (4) *oṃ vajratuṣitacakravartinīye huṃ hūṃ phaṭ*/ *oṃ vajratuṣitacakravarti huṃ hūṃ phaṭ*/**(D 32r2)**
- (5) *oṃ vajranirmāṇaraticakravartinīye huṃ hūṃ phaṭ*/²³⁰⁶ *oṃ vajranirmāṇaraticakravarti huṃ hūṃ phaṭ*/²³⁰⁷
- (6) *oṃ vajraparanirmitavaśavartacakravartinīye huṃ hūṃ phaṭ*/ *oṃ vajraparanirmitavaśavartacakravarti huṃ hūṃ phaṭ*/²³⁰⁸
- (7) *oṃ vajrabrahmakāyikacakravartinīye huṃ hūṃ phaṭ*/ *oṃ vajrabrahmakāyikacakravarti huṃ hūṃ phaṭ*/
- (8) *oṃ vajra***(D 32r3)***brahmapurohitacakravartinīye huṃ hūṃ phaṭ*/ *oṃ vajrabrahmapurohitacakravarti huṃ hūṃ phaṭ*/

²³⁰⁰ -cātur-] *corr.*; tsa tu r DP.

²³⁰¹ -cātur-] *corr.*; tsa tu r D; tsa tuḥ P.

²³⁰² -trāyas-] *em.*; tra ya DP.

²³⁰³ trāyas-] *em.*; tra ya DP.

²³⁰⁴ -yāma-] *em.*; ya mi DP.

²³⁰⁵ -yāma-] *em.*; ya mi DP.

²³⁰⁶ -rati-] *em.*; ra ta DP.

²³⁰⁷ -rati-] *em.*; ra ta DP.

²³⁰⁸ -varti-] P; ba rta D.

- (9) oṃ vajramahābrahmāṇacakravartinīye huṃ hūṃ phaṭ/²³⁰⁹ oṃ vajramahābrahmāṇacakravarti huṃ hūṃ phaṭ/²³¹⁰
- (10) oṃ vajraparīttābhacakravartinīye huṃ hūṃ phaṭ/²³¹¹ oṃ vajraparīttābhacakravarti huṃ hūṃ phaṭ/²³¹²
- (11) oṃ vajrāpramāṇābha(D 32r4)cakravartinīye huṃ hūṃ phaṭ/²³¹³ oṃ vajrapramāṇābhacakravarti huṃ hūṃ phaṭ/²³¹⁴
- (12) oṃ vajrābhāsurasacakravartinīye huṃ hūṃ phaṭ/²³¹⁵ oṃ vajrābhāsurasacakravarti huṃ hūṃ phaṭ/²³¹⁶
- (13) oṃ vajraparīttāsubhacakravartinīye huṃ hūṃ phaṭ/²³¹⁷ oṃ vajraparīttāsubhacakravarti huṃ hūṃ phaṭ/²³¹⁸
- (14) oṃ vajrāpramāṇāsubhacakravarti(D 32r5)nīye huṃ hūṃ phaṭ/²³¹⁹ oṃ vajrāpramāṇāsubhacakravarti huṃ hūṃ phaṭ/²³²⁰
- (15) oṃ vajraśubhakṛtsnacakravartinīye huṃ hūṃ phaṭ/²³²¹ oṃ vajraśubhakṛtsnacakravarti huṃ hūṃ phaṭ/²³²²
- (16) oṃ vajrānabhrakacakravartinīye huṃ hūṃ phaṭ/²³²³ oṃ vajrānabhrakacakravarti huṃ hūṃ phaṭ/²³²⁴
- (17) oṃ vajrapuṇyaprasavacakravartinīye huṃ hūṃ phaṭ/(D 32r6) oṃ vajrapuṇyaprasavacakravarti huṃ hūṃ phaṭ/
- (18) oṃ vajrabṛhatphalacakravartinīye huṃ hūṃ phaṭ/ oṃ vajrabṛhatphalacakravarti huṃ hūṃ phaṭ/
- (19) oṃ vajrāvṛhacakravartinīye huṃ hūṃ phaṭ/²³²⁵ oṃ vajrāvṛhacakravarti huṃ hūṃ phaṭ/²³²⁶
- (20) oṃ vajrātapacakravartinīye huṃ hūṃ phaṭ/²³²⁷ oṃ

²³⁰⁹ -brahmāṇa-] *corr.*; bra hma ṇa DP.

²³¹⁰ -brahmāṇa-] *corr.*; bra hma ṇa DP.

²³¹¹ -parīttābha-] *corr.*; pa rī tā bhā D; rī tā bhā P.

²³¹² -parīttābha-] *corr.*; pa rī tā bhā D; rī tā bha P.

²³¹³ vajrāpramāṇābha-] *em.*; ba dzra a pra mā ṇā bhā DP.

²³¹⁴ vajrāpramāṇābha-] *em.*; ba dzra a pra mā ṇā bhā DP.

²³¹⁵ vajrābhāsura-] *corr.*; ba dzra ā bhā su ra D; ba dzra ā bha su ra P.

²³¹⁶ vajrābhāsura-] *corr.*; ba dzra ā bhā su ra D; ba dzra ā bha su ra P.

²³¹⁷ -parītta-] *corr.*; pa rī ta D; pā ri ta P.

²³¹⁸ -parītta-] *corr.*; pa rī ta D; pā ri ta P.

²³¹⁹ vajrāpramāṇa-] *corr.*; ba dzra a pra mā ṇa D; ba dzra a pra mā ṇā P.

²³²⁰ vajrāpramāṇa-] *corr.*; ba dzra a pra mā ṇa D; ba dzra a pra ma ṇa P.

²³²¹ -kṛtsna-] *em.*; kṛ ṣṇa DP.

²³²² -kṛtsna-] *em.*; kṛ ṣṇa DP.

²³²³ vajrānabhraka-] *corr.*; ba dzra a na bhra ka D; ba dzra a na bhra P.

²³²⁴ vajrānabhraka-] *corr.*; ba dzra a na bhra ka DP.

²³²⁵ vajrāvṛha-] *corr.*; ba dzra a bṛ ha DP.

²³²⁶ vajrāvṛha-] *corr.*; ba dzra a bṛ ha DP.

²³²⁷ vajrātapa-] *corr.*; ba dzra a ta pa DP.

- vajrātapacakravarti huṃ (D 32r7) hūṃ phaṭ/²³²⁸
- (21) oṃ vajrasudrśacakravartinīye huṃ hūṃ phaṭ/ oṃ vajrasudrśacakravarti huṃ hūṃ phaṭ/²³²⁹
- (22) oṃ vajrasudarśanacakravartinīye huṃ hūṃ phaṭ/ oṃ vajrasudarśanacakravarti huṃ hūṃ phaṭ/
- (23) oṃ vajrākaniṣṭhacakravartinīye huṃ hūṃ phaṭ/²³³⁰ oṃ vajrākaniṣṭhacakravarti huṃ hūṃ phaṭ/²³³¹
- (24) oṃ vajrākāśānantyā(D 32v1)yatanacakravartinīye huṃ hūṃ phaṭ/²³³² oṃ vajrākāśānantyāyatanacakravarti huṃ hūṃ phaṭ/²³³³
- (25) oṃ vajravijñānānantyāyatanacakravartinīye huṃ hūṃ phaṭ/ oṃ vajravijñānānantyāyatanacakravarti huṃ hūṃ phaṭ/
- (26) oṃ vajrākimcanyāyatanacakravartinīye huṃ hūṃ phaṭ/²³³⁴ oṃ vajrākimcanyāyatanacakravarti huṃ hūṃ phaṭ/²³³⁵ (D 32v2)
- (27) oṃ vajranaivasamjñānāsamjñāyatanacakravartinīye huṃ hūṃ phaṭ/²³³⁶ oṃ vajranaivasamjñānāsamjñāyatanacakravarti huṃ hūṃ phaṭ/²³³⁷
- (28) oṃ vajranarakacakravartinīye huṃ hūṃ phaṭ/ oṃ vajranarakacakravarti huṃ hūṃ phaṭ/
- (29) oṃ vajrapretacakravartinīye huṃ hūṃ phaṭ/ oṃ vajrapretacakravarti huṃ hūṃ phaṭ/
- (30) oṃ (D 32v3) vajratiryakacakravartinīye huṃ hūṃ phaṭ/²³³⁸ oṃ vajratiryakacakravarti huṃ hūṃ phaṭ/
- (31) oṃ vajranaracakravartinīye huṃ hūṃ phaṭ/²³³⁹ oṃ vajranaracakravarti huṃ hūṃ phaṭ/
- (32) oṃ vajrāsurasacakravartinīye huṃ hūṃ phaṭ/²³⁴⁰ oṃ vajrāsurasacakravarti huṃ hūṃ phaṭ/²³⁴¹
- (33) oṃ vajravimāṇacakravartinīye huṃ hūṃ phaṭ/ oṃ vajravi(D

²³²⁸ vajrātapā-] *corr.*; ba dzra a ta pa DP.

²³²⁹ -drśa-] D; dri sha P.

²³³⁰ vajrākaniṣṭha-] *corr.*; ba dzra a ka ni ṣṭha DP.

²³³¹ vajrākaniṣṭha-] *corr.*; ba dzra a ka ni ṣṭha DP.

²³³² vajrākāśā-] *corr.*; ba dzra ā kā śā DP.

²³³³ vajrākāśā-] *corr.*; ba dzra ā kā śā DP.

²³³⁴ vajrākimcanyā-] *em.*; ba dzra a ka nytsi nyā D; ba dzra a ki nytsa nyā P.

²³³⁵ vajrākimcanyā-] *corr.*; ba dzra a ki nytsa nyā D; ba dzra a ki nytsa nya P.

²³³⁶ -samjñānāsamjñāyatana-] D; sam dznyā na sam dznyā na P.

²³³⁷ samjñāyatana-] D; sam dznyā na P.

²³³⁸ -vartinīye] D; ba rti nā ye P.

²³³⁹ -vartinīye] D; ba rti nā ye P.

²³⁴⁰ vajrāsura-] *corr.*; ba dzra a su ra DP.

²³⁴¹ vajrāsura-] *corr.*; ba dzra a su ra DP.

32v4)māṇacakravarti huṃ hūṃ phaṭ/

(34) oṃ vajraśāśiravicakravartinīye huṃ hūṃ phaṭ/²³⁴² oṃ vajraśāśiravicakravarti huṃ hūṃ phaṭ/²³⁴³

(35) oṃ vajrayamacakravartinīye huṃ hūṃ phaṭ/ oṃ vajrayamacakravarti huṃ hūṃ phaṭ/

(36) oṃ vajrendracakravartinīye huṃ hūṃ phaṭ/²³⁴⁴ oṃ vajrendracakravarti huṃ hūṃ phaṭ/²³⁴⁵

- (1) Oṃ, for Adamantine Cāturmahārājakāyikacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Cāturmahārājakāyikacakravartin, huṃ hūṃ phaṭ. (2) Oṃ, for Adamantine Trāyastriṃśacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Trāyastriṃśacakravartin, huṃ hūṃ phaṭ. (3) Oṃ, for Adamantine Yāmacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Yāmacakravartin, huṃ hūṃ phaṭ. (4) Oṃ, for Adamantine Tuṣitacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Tuṣitacakravartin, huṃ hūṃ phaṭ. (5) Oṃ, for Adamantine Nirmāṇaraticakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Nirmāṇaraticakravartin, huṃ hūṃ phaṭ. (6) Oṃ, for Adamantine Paranirmitavaśavarticakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Paranirmitavaśavarticakravartin, huṃ hūṃ phaṭ. (7) Oṃ, for Adamantine Brahmakāyikacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Brahmakāyikacakravartin, huṃ hūṃ phaṭ. (8) Oṃ, for Adamantine Brahmapurohitacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Brahmapurohitacakravartin, huṃ hūṃ phaṭ. (9) Oṃ, for Adamantine Mahābrahmāṇacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Mahābrahmāṇacakravartin, huṃ hūṃ phaṭ. (10) Oṃ, for Adamantine Parīttābhacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Parīttābhacakravartin, huṃ hūṃ phaṭ. (11) Oṃ, for Adamantine Apramāṇābhacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Apramāṇābhacakravartin, huṃ hūṃ phaṭ. (12) Oṃ, for Adamantine Ābhāsurasacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Ābhāsurasacakravartin, huṃ hūṃ phaṭ. (13) Oṃ, for Adamantine Parīttāsubhacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Parīttāsubhacakravartin, huṃ hūṃ phaṭ. (14) Oṃ, for Adamantine Apramāṇāsubhacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Apramāṇāsubhacakravartin, huṃ hūṃ phaṭ. (15) Oṃ, for Adamantine Śubhakṛtsnacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Śubhakṛtsnacakravartin, huṃ hūṃ phaṭ. (16) Oṃ, for Adamantine Anabhrakacakravartinī, huṃ hūṃ phaṭ. Oṃ, O Adamantine Anabhrakacakravartin,

²³⁴² -śāśi-] *em.*; sha ri DP.

²³⁴³ -śāśi-] *em.*; sha ri DP.

²³⁴⁴ vajrendra-] *corr.*; ba dzra i ndra DP.

²³⁴⁵ vajrendra-] *corr.*; ba dzra i ndra DP.

hum hūṃ phaṭ. (17) *Om*, for Adamantine Puṇyaprasavacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Puṇyaprasavacakravartin, *hum hūṃ phaṭ.* (18) *Om*, for Adamantine Bṛhatphalacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Bṛhatphalacakravartin, *hum hūṃ phaṭ.* (19) *Om*, for Adamantine Avṛhacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Avṛhacakravartin, *hum hūṃ phaṭ.* (20) *Om*, for Adamantine Atapacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Atapacakravartin, *hum hūṃ phaṭ.* (21) *Om*, for Adamantine Sudṛśacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Sudṛśacakravartin, *hum hūṃ phaṭ.* (22) *Om*, for Adamantine Sudarśanacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Sudarśanacakravartin, *hum hūṃ phaṭ.* (23) *Om*, for Adamantine Akaniṣṭhacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Akaniṣṭhacakravartin, *hum hūṃ phaṭ.* (24) *Om*, for Adamantine Ākāśānāntyāyatanacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Ākāśānāntyāyatanacakravartin, *hum hūṃ phaṭ.* (25) *Om*, for Adamantine Vijñānāntyāyatanacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Vijñānāntyāyatanacakravartin, *hum hūṃ phaṭ.* (26) *Om*, for Adamantine Ākiṃcanyāyatanacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Ākiṃcanyāyatanacakravartin, *hum hūṃ phaṭ.* (27) *Om*, for Adamantine Naivasamjñānāsamjñāyatanacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Naivasamjñānāsamjñāyatanacakravartin, *hum hūṃ phaṭ.* (28) *Om*, for Adamantine Narakacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Narakacakravartin, *hum hūṃ phaṭ.* (29) *Om*, for Adamantine Pretacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Pretacakravartin, *hum hūṃ phaṭ.* (30) *Om*, for Adamantine Tiryakacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Tiryakacakravartin, *hum hūṃ phaṭ.* (31) *Om*, for Adamantine Naracakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Naracakravartin, *hum hūṃ phaṭ.* (32) *Om*, for Adamantine Asuracakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Suracakravartin, *hum hūṃ phaṭ.* (33) *Om*, for Adamantine Vimāṇacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Vimāṇacakravartin, *hum hūṃ phaṭ.* (34) *Om*, for Adamantine Śaśiravicakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Śaśiravicakravartin, *hum hūṃ phaṭ.* (35) *Om*, for Adamantine Yamacakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Yamacakravartin, *hum hūṃ phaṭ.* (36) *Om*, for Adamantine Indracakravartinī, *hum hūṃ phaṭ.* *Om*, O Adamantine Indracakravartin, *hum hūṃ phaṭ.*

9.3.15.21. Mantra of the Buddhas of the Fortunate Aeon on the Body Circle

om (D 32v5) vajrabhadrakalpabuddhebhyo hum hūṃ phaṭ/²³⁴⁶

Om, for the Adamantine Buddhas of the Fortunate Aeon, *hum hūṃ phaṭ.*

²³⁴⁶ -buddhebhyo] D; bu ddhe bya P.

9.3.15.22. Mantras of the Four Gate and Four Corner Deities on the Body Circle

- (1) oṃ vajraśvetāmbujīye huṃ hūṃ phaṭ/²³⁴⁷
- (2) oṃ vajragāndhārīye huṃ hūṃ phaṭ/²³⁴⁸
- (3) oṃ vajravajranaṭīye huṃ hūṃ phaṭ/
- (4) oṃ vajravajravaḍavāmukhīye huṃ hūṃ phaṭ/²³⁴⁹
- (5) oṃ vajravajrajvālāmukhīye huṃ hūṃ phaṭ/²³⁵⁰
- (6) oṃ vajravajrabhṛkuṭīmukhīye huṃ hūṃ phaṭ/
- (7) oṃ vajravajrakhaṇḍī(D 32v6)ye huṃ hūṃ phaṭ/
- (8) oṃ vajravajracaṇḍīye huṃ hūṃ phaṭ/

(1) *Oṃ*, for Adamantine Śvetāmbujī, *huṃ hūṃ phaṭ*. (2) *Oṃ*, for Adamantine Gāndhārī, *huṃ hūṃ phaṭ*. (3) *Oṃ*, for Adamantine Vajranaṭī, *huṃ hūṃ phaṭ*. (4) *Oṃ*, for Adamantine Vajravaḍavāmukhī, *huṃ hūṃ phaṭ*. (5) *Oṃ*, for Adamantine Vajrajvālāmukhī, *huṃ hūṃ phaṭ*. (6) *Oṃ*, for Adamantine Vajrabhṛkuṭīmukhī, *huṃ hūṃ phaṭ*. (7) *Oṃ*, for Adamantine Vajrakhaṇḍī, *huṃ hūṃ phaṭ*. (8) *Oṃ*, for Adamantine Vajracaṇḍī, *huṃ hūṃ phaṭ*.

9.3.15.23. Offering and Command

ces bya ba rnams kyis bstod par bya ba dang/ gzhan yang 'jig rten gyi
khams thams cad na gnas pa'i dpa' bo dang rnal 'byor ma ma lus pa rang
'dus nas/myos byed dang stobs sna tshogs dang dam tshig gi rdzas (D
32v7) thams cad kyis kyang mchod par bya te/²³⁵¹ thams cad rang gi thugs
kar bsdus la/'di skad brjod par bya zhing don yang bsam par bya'o//

He should praise [the maṇḍala deities] by means of these [mantras]. Furthermore, after all heroes and yoginīs residing in all worlds come together spontaneously, he should also make offerings [to them] by means of liquor, various powerful [things],²³⁵² and all pledge-articles.²³⁵³ Then, having gathered all into his heart, he should recite this verse and should also contemplate [its] meaning:

/dkyil 'khor bde ba chen po bsgom par gyis/
'rnal 'byor bcu gnyis bsod nams sdig med pa'o/
'thams cad zag med (D 33r1) rang bzhin myong bar gyis/

²³⁴⁷ -śvetāmbujīye] *corr.*; shwe taṃ bu dzī ye D; shwe taṃ bu dze P.

²³⁴⁸ -gāndhārīye] D; gā ndha ri ye P.

²³⁴⁹ -vaḍavā-] *corr.*; ba ḍa ba D; ba ṭa ba P.

²³⁵⁰ -jvālā-] *em.*; dzwa la DP.

²³⁵¹ stobs sna tshogs dang] D; stobs sna tshogs .. P.

²³⁵² For "various powerful [things]," the text is *stobs sna tshogs*. I speculate that it is semen or some impure or inauspicious article.

²³⁵³ The pledge-article (*dam tshig gi rdzas*) is a thing to eat or use, as prescribed in the Tantric tradition.

/dkyil 'khor ngan pa de ni bde bar shes par byos//
 /dbang po 'khrul pa bde ba chen po myong bar gyis/
 /skad cig de la rang dang gzhan gyi ngo bo med/²³⁵⁴
 /gang gis rnam pa sna tshogs gzugs chen gyis/
 /sa gsum gyi ni dkyil (D 33r2) 'khor 'khor lo spro bar gyis//²³⁵⁵
 zhes rang nyid dkyil 'khor pa la bsgo ba gsungs so//

→ *Dākārṇava*, 15.286–287.

“Visualize the wheel of maṇḍala as the Great Pleasur. O Yogin! [It is] twelvefold. [It is] neither meritorious nor sinful.²³⁵⁶ Experience all as being pure (devoid of mental defilements) by nature. Know that maṇḍala, inferior [in appearance], to [have the nature of] pleasure. Experience [your] sensorial illusion as [having the nature of] the great pleasure. In that moment, there is no intrinsic nature of oneself or others. Make the great manifestation of what is multiformed one! You should emanate the wheel of maṇḍala, [which is equivalent] to the triple world.” He should thus recite a command [to himself] regarding the maṇḍala spontaneously.

'di ltar dkyil 'khor thams cad chu zla lta bu bde ba chen po'i ngo bo yid ma
 yengs pas ji srid 'dod pas dmigs pa 'di ni/ dkyil 'khor rgyal po'i mchog
 ces bya ba'i ting nge 'dzin to// (D 33r3)

In this way, as he wishes, [he] visualizes with concentration the entire maṇḍala being like the moon [reflected on the surface of] water [and having] the nature of the great pleasure: this is the Samādhi named the Supreme King of Maṇḍala (**maṇḍalarājāgrī nāma samādhīh*).

9.4. Rotation (**saṃcāra*)

→ *Dākārṇava*, 240c–241b.

de nas kun du spyod pa bshad par bya ste/

Next, I shall explain the rotation (**saṃcāra*).

(1) rdo rje phag mo gtso bo'i gnas nas 'ongs te/ mkha' 'gro ma bdag mo'i
 gnas su 'ongs nas/ bde ba chen po bstar bar bya'o// (2) yang mkha' 'gro
 ma lā ma'i gnas su 'ongs te/ rab mdzes ma bdag po'i drung du 'gro'o//²³⁵⁷

²³⁵⁴ rang dang] D; rang rang P.

²³⁵⁵ sa gsum gyi] D; sa gsum gyis P.

²³⁵⁶ Alternatively, “[It is] meritorious and not sinful.”

²³⁵⁷ bdag po'i] D; bdag mo'i P.

(3) rab (**D 33r4**) mdzes ma dum skyes ma'i gnas su 'ongs te/ dum skyes ma bdag po'i gnas su 'ong ngo// (4) dum skyes ma gzugs can ma'i gnas su 'ongs pas gzugs can ma bdag po'i gnas su 'ong ngo//²³⁵⁸ (5) gzugs can ma phag mo'i gnas su 'ongs nas bde ba chen po bstar ba 'di (**D 33r5**) ni/ longs spyod pa zhes bya ba'o// yang de bzhin du lan gsum gyi bar du bskyar zhing bskor ba ni/ thim pa dang bdag po dang khyab bdag ces bya ba yin no//

(1) Vajravārāhī moves from the place of Lord [Heruka] (center) [to the place of Ḍākinī (east)], then Ḍākinī moves to the place of Mistress [Vajravārāhī] (center) and should perform the great pleasure (have sex) [with the Lord]. (2) Subsequently Ḍākinī moves to the place of Lāmā (north), and Lāmā moves to the place of the Lord [and has sex with him]. (3) Lāmā moves to the place of Khaṇḍarohā (west), and Khaṇḍarohā moves to the place of the Lord [and has sex with him]. (4) Khaṇḍarohā moves to the place of Rūpiṇī (the south), then Rūpiṇī moves to the place of the Lord [and has sex with him]. (5) Rūpiṇī moves to the place of Vārāhī (the east), and [Vārāhī moves back to her own place (center) and] performs the great pleasure [with the Lord]. This is called “enjoying” (**bhoga*). [They] continue to rotate in the same way three times more: [these three rotations] are called “lying down (**laya*),” “ruling (**adhikāra*),” and “master (**prabhu*),” [respectively].²³⁵⁹ (See Figure 4.)

gzhan yang rnal 'byor ma lnga tshan bzhi po rnams la tshan pa lngar byas te lan bzhi'i bar du bskor bar bya'o// de (**D 33r6**) bzhin du dkyil 'khor bzhi rnams kyi sgo ma rnams dang mtshams ma rnams la yang bde ba chen po'i ye shes bstar bar bya zhing

Furthermore, regarding the four groups of five yoginīs [on the Drop Circle], having made each five [yoginīs form] one group, he should make [the four groups of yoginīs] rotate four times [in the same way].²³⁶⁰ Regarding the gatekeeping females and the

²³⁵⁸ gzugs can ma'i] D; gzugs can mo'i P.

²³⁵⁹ As for the concepts of enjoyment (*bhoga*), lying down (*laya*), ruling (*adhikāra*), and master (*prabhu*), which are used in discourses of external and internal forms of *saṃcāra* or rotation, see Vajrapāṇi's *Laghutantraṭīkā* (Skt ed. (Cicuzza 2001), chp. 7 (whole chapter), pp. 77–80).

²³⁶⁰ This passage says the following: On the Drop Circle, there are (1) Ḍākinī, (2) Rūpikī, (3) Cumbikā, (4) Parāvṛttā, (5) Sabālikī, and (6) Anuvartī, who form the first group; (7) Lāmā, (8) Yogīśvarī, (9) Bhadrī, (10) Kapālinī, (11) Kaṅkālīkā, and (12) Rājāvartī, who form the second group; (13) Khaṇḍarohā, (14) Śmaśānī, (15) Vidravī, (16) Kurukullikī, (17) Rudantī, and (18) Naṭī, who form the fourth group; and (19) Rūpiṇī, (20) Bhairavī, (21) Śikhī, (22) Śikhaṇḍī, (23) Jaṭālī, and (24) Rudrī, who form the fourth group. Every group consists of six yoginīs. The chief yoginīs of the four groups are (1) Ḍākinī, (7) Lāmā, (13) Khaṇḍarohā, and (19) Rūpiṇī, respectively. The other five yoginīs in the respective groups rotate in the same way as their chief yoginīs. All of the yoginīs on the Drop Circle do not have their own male consorts; Lord Heruka serves as their common husband. Therefore, they rotate to have sex with the Lord.

females in the corners of the four layers,²³⁶¹ he should also make [them] practice the gnosis of great pleasure (i.e., rotate and have sex with the Lord) in the same way.

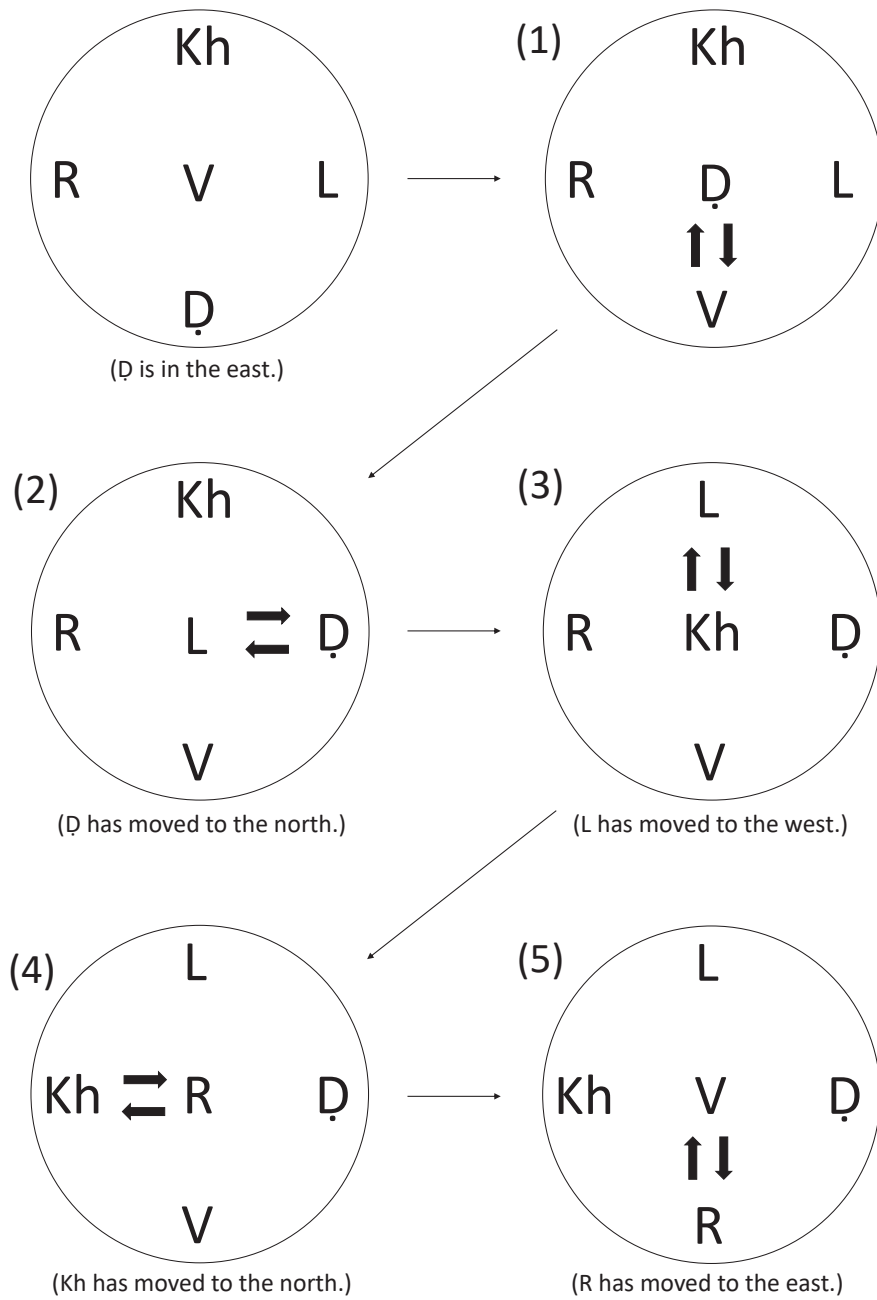


Figure 4. Rotation of the five yoginīs according to the *Ratnapadmarāganidhi*. Created by the author.

²³⁶¹ These indicate the gatekeeping yoginīs and the corner yoginīs on the Merit Circle, Earth Circle, Knowledge Circle, and Body Circle. All of them do not have their own male consorts; Lord Heruka serves as their common husband. Therefore, they rotate to have sex with the Lord.

rnal 'byor ma de rnams kyang phag mo dang tha dad med par mtshon
zhing kun kyang bdag mo'i rang bzhin du bya'o// 'di lta bu ni sngags kyi
theg pa 'dod chags chen (D 33r7) po'i tshul nyid yin pa'i phyir ro//

Having seen that those yoginīs are not different from Vārāhī,²³⁶² he should do (understand) all [of them to have] the nature of the Mistress (Vārāhī). Such [practice of rotation] is [performed] because [it is] the way of the supreme desire in the Mantra Vehicle (**mantrayāna*).

(1) de nas gtso bor bdag nyid 'dren pa'i he ru ka zhes bya ba sku mdog nag po zhal la sogs pa sngar dang mtshungs par bsgom mo// des ni 'dren pa'i he ru kas bdag po byas pa'i dkyil 'khor du 'gyur ro// (2) de nas yang chung ngu'i he ru ka zhes bya ba sku mdog (D 33v1) dmar ser du gyur te/ rdo rje'i 'khor lo ni snying po'i 'khor lor gyur cing snying po'i 'khor lo nang du bsgom par bya'o// (3) de nas yang pa dma'i he ru ka zhes bya ba sku mdog dkar dmar du gyur te/ snying po'i 'khor lo yon tan thams cad kyi 'khor lor gyur cing yon tan thams cad kyi 'khor lo nang du bsgom par bya'o//²³⁶³ (4) de (D 33v2) nas yang nam mkha'i he ru ka zhes bya ba sngon por gyur cing/²³⁶⁴ yon tan thams cad kyi 'khor lo nam mkha'i 'khor lor gyur nas/²³⁶⁵ nam mkha'i 'khor lo nang du bsgom par bya'o//²³⁶⁶ (5) de nas yang mthar rlung gi he ru ka zhes bya ba sngon po sna tshogs kyi mdog tu gyur te/²³⁶⁷ nam mkha'i 'khor lo rlung gi 'khor lor song nas rlung (D 33v3) gi 'khor lo nang du bsgom par bya'o//²³⁶⁸ (6) de nas yang gtso bo sa'i he ru ka zhes bya ba ser por gyur te/ rlung gi 'khor lo sa'i 'khor lor song zhing sa'i 'khor lo nang du bsgom par bya'o//²³⁶⁹ (7) de nas yang 'bar ba'i he ru ka zhes bya ba dmar por gyur te/ sa'i 'khor lo me'i 'khor lor gyur nas me'i 'khor lo nang du bsgom par bya'o// (8) de (D 33v4) nas yang chu'i he ru ka zhes bya ba dkar por gyur te/ me'i 'khor lo chu'i 'khor lor gyur nas chu'i 'khor lo kun gyi nang du bsgom par bya'o// (9) de nas yang ye shes kyi he ru ka zhes bya ba mdog sna tshogs par gyur te/ chu'i 'khor lo ye shes kyi 'khor lor gyur la ye shes kyi 'khor lo nang du 'ongs par bsgom par bya'o// (10) de (D 33v5) nas yang thugs kyi he ru ka zhes bya

²³⁶² By rotation, those yoginīs have sex with the Lord, with whom Vārāhī ordinarily has sex. They are not different, or are in a state of equality, because they have sex with the same male, Lord Heruka.

²³⁶³ yon tan thams cad kyi 'khor lo] D; yon tan thams cad kyi 'khor lo'i P.

²³⁶⁴ nam mkha'i] D; namkha'i P ◇ gyur cing] D; gyur te P.

²³⁶⁵ nam mkha'i] D; namkha'i P.

²³⁶⁶ nam mkha'i] D; namkha'i P.

²³⁶⁷ mthar rlung gi (for the Sanskrit bhairambha)] D; mthar rlung gis P; cf. 'thor rlung *Ḍākārṇava* (15.81c).

²³⁶⁸ rlung gi 'khor lor] D; rlung gi 'khor lo P.

²³⁶⁹ sa'i 'khor lor] D; sa'i 'khor lo P.

ba nag por bsgom par bya zhing/ ye shes kyi 'khor lo thugs kyi 'khor lor gyur la thugs kyi 'khor lo nang du bsgom par bya'o// (11) de nas yang gsung gi he ru ka zhes bya ba btsod kyi mdog tu gyur te/ thugs kyi 'khor lo ba rnam gsung gi 'khor lor gyur te gsung gi 'khor lo nang (D 33v6) du bsgom par bya'o// (12) de nas yang sku'i he ru ka zhes bya ba sngo ba dang dmar ba dang dkar ba bsres pa'i mdog tu gyur te/ gsung gi 'khor lo ba rnam sku'i 'khor lor gyur nas sku'i 'khor lo nang du bsgom par bya'o//

→ *Dākārṇava*, 15.80c–84.

(1) Subsequently, he visualizes [the heroes] named Leader Heruka (**nāyakaheruka*), [who have] the nature of the Lord, [whose] bodies are colored black, [and whose] faces and the other [physical features] are the same as before.²³⁷⁰ The maṇḍala (the Adamantine Circle) manifests, [where] those Leader-Herukas are made husbands [of the yoginīs]. (2) Then, [they] become [the heroes] named Light Heruka (**laghuheruka*), [whose] bodies are colored reddish-yellow. Having changed the Adamantine Circle into the Heart Circle, he should visualize [them] in the Heart Circle. (3) After that, [they] become [the heroes] named Lotus Heruka (**padmaheruka*), [whose] bodies are colored whitish-red. Having changed the Heart Circle into the Whole Merit Circle, he should visualize [them] in the Whole Merit Circle. (4) Next, [they] become [the heroes] named Space Heruka (**ākāśaheruka*), [whose bodies are] colored dark blue. Having changed the Whole Merit Circle into the Space Circle, he should visualize [them] in the Space Circle. (5) Then, [they] become [the heroes] named Wind Heruka (**bhairambhaheruka*), [whose bodies are] colored variegated dark bluish. Having changed the Space Circle into the Wind Circle, he should visualize [them] in the Wind Circle. (6) Subsequently [they] become [the heroes] named Earth Heruka (**bhūheruka?*), [whose bodies are colored] yellow. Having changed the Wind Circle into the Earth Circle, he should visualize [them] in the Earth Circle. (7) After that [they] become [the heroes] named Fire Heruka (**jvālāheruka*), [whose bodies are colored] red. Having changed the Earth Circle into the Fire Circle, he should visualize [them] in the Fire Circle. (8) Next, [they] become [the heroes] named Water Heruka (**dravaheruka*), [whose bodies are colored] white. Having changed the Fire Circle into the Water Circle, he should visualize [them] in the entire Water Circle. (9) Then, [they] become [the heroes] named Knowledge Heruka (**jñānaheruka*), [whose bodies

²³⁷⁰ The body colors of the twelve classes of heroes, such as the Leader Heruka described in this and the following lines, are identical to the body colors of the twelve groups of heroes on the twelve circles (from the Adamantine Circle to the Body Circle) previously explained, respectively. These twelve classes of Herukas such as the Leader Heruka are forms of heroes, whom a practitioner visualizes moving through the twelve circles from the Adamantine Circle to the Body Circle and then coming back to the Adamantine Circle. On the twelve circles, they behave as husbands of the yoginīs.

are] multicolored. Having changed the Water Circle into the Knowledge Circle, he should visualize [them] being in the Knowledge Circle. (10) Subsequently [they are] to be visualized to become [the heroes] named Mind Heruka (**cittaheruka*), [whose bodies are colored] black. Having changed the Knowledge Circle into the Mind Circle, he should visualize [them] in the Mind Circle. (11) After that, [they] become [the heroes] named Speech Heruka (**vāk-heruka*), [whose bodies are] colored like a madder. Having changed the Mind Circle ones into the Speech Circle, he should visualize [them] in the Speech Circle. (12) Then, [they] become [the heroes] named Body Heruka (**kāyaheruka*), [whose bodies are of the] mixed color of dark blue, red, and white. Having changed the Speech Circle ones into the Body Circle [ones], he should visualize [them] in the Body Circle.

de ltar lan bcu gcig tu bskor bas ji srid rdo rje'i 'khor lo nang du 'ongs pa'i
 bar du bskor bar (D 33v7) bya'o// de nas mkha' 'gro rgya mtsho nyid du
 bsgom par bya'o// brel ba dang bcas shing khams dman pa'i rnal 'byor
 pas ni lan cig bskor te/ de nas mkha' 'gro rgya mtshor gyur te/ 'khor lo
 thams cad skad cig gis snga ma ltar bsgom par byas te/

By rotating thus eleven times, and until [they] come back to the interior of the Adamantine Circle, he should rotate [them in meditation]. Subsequently, he should mediate on [himself becoming Lord] *Ḍākārṇava*. Separated [from] and united [with the yoginīs on each circle], a yoga practitioner of inferior disposition (*khams dman pa*) rotates [through the twelve circles in meditation] once, then becomes *Ḍākārṇava*, and should visualize all of the circles in an instant as before.²³⁷¹

'di ni gtso bo he ru ka thams cad kyi ngo bor bstan pa dang 'khor lo (D
 34r1) kun gyi kun du spyod pa bsdus nas bstan pa'o// 'di dag gi ni dbang
 bskur ba'i dus su 'khor lo bcu gnyis po gang la me tog lhung ba de'i he ru
 kas gtso byas te bsgom pa yang bstan to//

This teaches that Lord Heruka is the nature of all, and [this] is a concise instruction of the rotation in all circles. [It is] also taught that he visualizes [the rotation] after making chief [the hero, here called] “Heruka,” [who resides at the seat] in the twelve circles where a flower fell at the time of the initiation [by use] of these [twelve circles].²³⁷²

²³⁷¹ “As before” seems to indicate D 6v7, where a practitioner visualizes the whole maṇḍala in an instant.

²³⁷² As is well-known, in the initiation (*abhiṣeka*) ritual, a pupil, who holds a flower in his clasped hands, falls a flower onto the maṇḍala drawn on the ground, and the deity in the maṇḍala on which the flower has fallen becomes his personal chief deity (generally called “one’s chosen (or wished) deity,” *sveṣṭadevatā*). In the alternative teaching of rotation given in this passage, a practitioner considers his chosen deity to be the Lord.

9.5. The Samādhi Named “The Supreme King of Action” (**karmarājāgrī nāma samādhiḥ*)

de nas lha tshogs thams cad kyi rang gi thugs ka’i hūṃ gi sa bon las rang rang gi gzugs mtha’ (D 34r2) yas pa spros te nam mkha’i sems can gyi don byas shing bsdu ba yang nas yang du bya ba ’di ni las rgyal po mchog ces bya ba’i ting nge ’dzin to // ²³⁷³

Next, from the seed [letters] *hūṃ*, [which are] in the hearts of all deities [on the maṇḍala], innumerable [ones, who have the same] appearance as their [origin] deities, come out, act for the benefit of sentient beings in the space, and gather [back into their origin deities’ hearts]; [this is] to be done repeatedly. This is the Samādhi, named the Supreme King of Action (**karmarājāgrī nāma samādhiḥ*).

9.6. The Drop Yoga (**binduyoga*) and the Subtle Yoga (**sūkṣmayoga*)

→ *Ḍākārṇava* 15.280–283b.

de nas rang gi snying ga’i hūṃ yongs su gyur pa las rdo rje sngon po rtse lnga pa lte ba la nyi ma la gnas pa’i hūṃ gis byin gyis brlab po //

Now,²³⁷⁴ in his own heart [he should meditate on the letter] *hūṃ* transformed into a vajra, [which is] dark blue [in color], five-pronged, and blessed (marked) with *hūṃ* placed on a sun [disk] at the center.

de nas hūṃ las ’od zer thogs (D 34r3) pa med pas sems can thams cad mkha’ ’gro rgya mtshor byas pa khyer nas ’ongs tshur ’dus te/²³⁷⁵ hūṃ las zhugs pas/ hūṃ yig yongs su gyur pa las thig ler gyur te/ de’i nang du skad cig gis ’khor lo bcu gnyis kyi lha tshogs rten gyi dkyil ’khor dang bcas pa bsgoms te/ de’i gtso bo’i thugs (D 34r4) ka’i sa bon gyi ’od zer gyis dkyil ’khor gsal bar bsgom zhing/ dmigs pa ’di ni thig le’i rnal ’byor ro //

Subsequently, all-penetrating rays from the *hūṃ* change all sentient beings into *Ḍākārṇavas*, take [them], carry [them], gather together, and come back into the *hūṃ*. The *hūṃ* is transformed and becomes a drop (*thig le*). Having visualized in that [drop] the deities of the twelve circles with the base maṇḍala (*rten gyi dkyil ’khor*) (viz., the whole maṇḍala), in an instant, he sees and meditates on the maṇḍala clearly with rays from the seed [letter *hūṃ*] in the heart of the Lord [residing] in that [same maṇḍala]. This is the Drop Yoga (**binduyoga*).

²³⁷³ rang rang gi] D; rang rang gis P ◇ nam mkha’i] D; namkha’i P.

²³⁷⁴ Jayasena’s interpretation of the discourse of the Drop and Subtle Yogas in the *Ḍākārṇava* is largely different from Padmavajra’s interpretation of it in his *Bohitā*. For the version in the *Ḍākārṇava* and Padmavajra’s interpretation, see the *Ḍākārṇava* (15.280–283b) and footnotes 940–942 in this monograph.

²³⁷⁵ thogs pa med pas] D; thogs pa med pa P ◇ tshur ’dus] D; chur ’dus P.

de nas yang thig le'i rnal 'byor gyis gtso bo'i thugs ka'i sa bon las 'od byung ste/ 'thon pa rnams kyis de bzhin gshegs pa thams cad la reg ste zhal gyi sgo nas zhugs te/ zhu (D 34r5) ba rdo rje'i bum par lhung ba las rdo rje nas kyi 'bru tsam gyi lte bar dkyil 'khor rdzogs pa thig le'i rnal 'byor gyi bar du lhag par mos par byas te/²³⁷⁶ sems brtan par ma gyur gyi bar du bsgom par bya'o//

Next, again by the Drop Yoga, [he] emits rays from the seed [*hūṃ*] in the heart of the Lord [of the maṇḍala in his heart]. Those emitted [rays] touch all tathāgatas [in the external world] and enter [their bodies] through [their] mouths as gates. From a fluid, [which] falls into an adamantine vessel, a vajra of the size of a kernel of barley [emerges, and then] in the middle of [the vajra], a maṇḍala perfectly manifests.²³⁷⁷ He should have faith in [that maṇḍala] during the Drop Yoga. He should meditate on [that] as long as [his] mind is not firm.

de nas snying ga'i rdo rjer drangs te de la bstims la gzhaḡ go// de dag gi sems rim (D 34r6) gyis brtan pa'i rtags su du ba la sogs pa mthong bar 'gyur te/²³⁷⁸ 'di ni phra mo'i rnal 'byor ro//

Subsequently, [that maṇḍala] is attracted toward the vajra in the heart, is absorbed [into it], and remains [in it]. He will see smoke and so on²³⁷⁹ as signs, [showing that his] meditation on them is gradually becoming firm. This is the Subtle Yoga (**sūkṣmayoga*).

9.7. Mantra Recitation

de nas sngags kyi bzlas pa bya ste/ rkang pa bzhi bcu rtsa brgyad pa dang bcas pa'i rtsa ba'i sngags gtso bo'i hūṃ yig las byung ste/ rang gi zhal nas yum gyi zhal du zhugs te/ rdo rje'i lam gyi yum gyi (D 34r7) pa dma nas 'khor ba'i rim pas bzlas pa'i skyon rnams dang bral bas dung chen gyi phreng ba bzung ste/²³⁸⁰ skabs yod na lha ma lus pa'i sngags kyang bzlas par bya'o//

→ *Dākārṇava*, 15.283c–284a.

²³⁷⁶ byas te] D; byas ste P.

²³⁷⁷ It is obscure how the rays and the fluid are connected. I speculate that the rays, which have entered the bodies of all tathāgatas, draw out drops of bodily fluid from their bodies. The “adamantine vessel” is also unclear. Perhaps a practitioner visualizes a vessel in the sky, into which the fluid from the bodies of all tathāgatas falls.

²³⁷⁸ rim gyis] D; rims kyis P.

²³⁷⁹ “Smoke and so on” (*du ba la sogs pa*) seems to indicate the meditative steps that start with smoking to ignite the inner fire at the center of the navel area. This is widely taught in the Buddhist Subtle Yoga (or Haṭha yoga) systems.

²³⁸⁰ bzung ste] D; gzung ste P.

Now, he should perform the recitation of mantra. The fundamental mantra accompanied by the forty-eight parts²³⁸¹ emerges from the *hūṃ* [in the heart] of the Lord. From his mouth, [the mantra] enters the mouth of [his] female consort, and then [comes] into the adamantine channel [of the Lord through his penis] from the lotus (womb) of the female consort;²³⁸² with [this] ritual sequence of circulating [the mantra between the bodies of the Lord and his female consort], avoiding mistakes in recitation, he keeps the circle of great conch shell.²³⁸³ When time permits, he should also recite the mantras of all goddesses.

9.8. Absorption of the maṇḍala

de nas phyi rol me ri'i ra ba nas gtso bo rang nyid la thug gi bar du rim
gyis bsdus te/ rang nyid mkha' 'gro rgya mtsho'i gzugs kysis gnas nas (D
34v1) gtor ma gtang bar bya'o/ /²³⁸⁴

Now, starting from the outer enclosure of volcanoes (the outermost border of the maṇḍala), he should absorb [all components of the maṇḍala] into the Lord himself in order. Then, having himself assumed the form of *Ḍākārṇava*, he should make *bali* offerings (*gtor ma*).

9.9. Forms of Purity (**viśuddhi*) or Inner Meanings (**artha*) of the Ritual Components: The Ten Perfections (**daśapāramitā*)

→ *Bohitā*, D 154v2–155r2.

de nas nram par dag pa bsdus pa dran par bya ste/

Next, he should be mindful of the purity summarized [below].

/kun rdzob dang ni don dam pa/ /dkyil 'khor pa dang gtso bo 'o/
/khrag 'thung gnyis med dngos po ru/ //di gsum gyis ni khams gsum
po/ /²³⁸⁵
/thams cad thig le'i gzugs bdag nyid/ /bden pa gnyis su (D 34v2) gzung

²³⁸¹ For this mantra, see the *Ratnapadmarāganidhi*, D 22v6–24v3.

²³⁸² This practice of recitation, which is called “circular recitation” (*dolājāpa*) in Prajñārakṣita’s *Cakrasaṃvarābhisamayapañjikā* (Skt ed. (Sakurai 2005), 20), is not mentioned in the parallel passage in the *Ḍākārṇava*. According to Prajñārakṣita’s *Cakrasaṃvarābhisamayapañjikā*, which Jayasena sometimes consulted, the mantra moves from the adamantine channel (penis) of the Lord into the lotus (womb) of the Mistress; then, the mantra moves upward through the avadhūtī channel (the central channel) in the Mistress, and from the mouth of the Mistress the mantra comes into the mouth of the Lord. The direction of the mantra’s movement is reversed in Jayasena’s *Ratnapadmarāganidhi*.

²³⁸³ Perhaps to “keep the circle of great conch shell” (*dung chen gyi phreng ba bzung*) means to keep circulating the mantra between the bodies of the Lord and his female consort.

²³⁸⁴ gtang bar] D; btang bar P.

²³⁸⁵ gsum po] D; gsum mo P.

ba med/

/yod pa gzugs med bdag nyid de/ /rtog pa tsam du khyab bdag che//

The conventional truth and the ultimate truth, maṇḍala deities and the Lord,²³⁸⁶ and Heruka in the nature of nonduality; these three constitute the triple world. All naturally assume the form of a drop. The truth cannot be perceived as being dual.²³⁸⁷ Existence is formless in essence. The Lord, the great, is just a mental construct.

/sbyin pa kun rdzob gzugs bdag nyid/ /pha rol kyang ni don dam pa'o/
/dang po'i sbyor ba des 'grub po/

(1) (Perfection of Giving—) “Giving” has the nature of the form of the conventional truth, and “Perfection” [constitutes] the ultimate truth. The [Samādhi of the] First Yoga is complete by that [Perfection of Giving].²³⁸⁸

/tshul khriims bsnyen pa sogs su 'dod//
/phar phyin rgyu yi rdo rje 'chang/ /stong nyid snying rje'i bdag nyid (D
34v3) do/

(2) (Perfection of Morality—) “Morality” is understood to be the Service, etc. “Perfection” is the Causal Vajra-holder, [being of] the nature of emptiness and compassion.²³⁸⁹

/bzod pa tshangs par spyod pa yis/ /dkyil 'khor 'byin pa yang ni de//
/rgyal po bde ba kun la gnas/ /mchog ni rang gis pha rol phyin/

(3) (Perfection of Patience—) “Patience”: this is to let the “Maṇḍala” come forth by the pure practice. “King” is present in every pleasure. “Supreme” is “self-Perfection”.²³⁹⁰

/brtson 'grus dga' chen thams cad las/ /mdog dang bzhugs tshul bdag
nyid kyis/
/pha rol phyin rnam rang bzhin du/ /ye shes rnam par kun du (D 34v4)
'byung//

²³⁸⁶ The maṇḍala deities and the Lord (*dkyil 'khor pa dang gtso bo*) means retainer deities and their chief deity in the maṇḍala, respectively.

²³⁸⁷ *bdan pa gnyis su gzung ba med* (“The truth cannot be perceived as being dual”). Alternatively, it means “cannot be perceived in terms of the two truths”.

²³⁸⁸ The Perfection of Giving is thus assigned to the two truths and constitutes the purity of (or the pure nature inherent in) the practice explained in D 1v5–7v6 (the Samādhi of the First Yoga). The meaning of *dang po'i sbyor ba des 'grub po* (“The First Yoga is complete by that”) may be “[The Perfection of Giving] is complete by that First Yoga.”

²³⁸⁹ The Perfection of Morality thus constitutes the purity of the practice explained in D 6r4–7v6 (the Service, the Auxiliary Service, the Realization, and the Great Realization) and D 5v6–6r5 (visualization of the causal vajra-holder).

²³⁹⁰ The Perfection of Patience thus constitutes the purity of the Samādhi of the Supreme King of Maṇḍala, which is taught in D 7v6–33r2.

(4) (Perfection of Vigor—) “Vigor” is from all [forms of] great joy (*dga’ chen thams cad las*) with the physical features of colors and shapes. “Perfection” [means] that gnosis arises naturally.²³⁹¹

/ye shes sems sogs bsam gtan de/ /phar phyin ’od zer spro ba’o/
/ye shes dkyil ’khor dang dbang bskur/

(5) (Perfection of Meditation—) The gnosis mind and so on constitute “Meditation”.²³⁹² “Perfection” is to emit rays, the gnosis maṇḍala, and the consecration.²³⁹³

/shes rab las kyi rgyal po mchog//
/rang rang mgo bor rigs kyi ni/ /rgyas gdab pha rol phyin pa’o/

(6) (Perfection of Wisdom—) “Wisdom” is the [Samādhi of the] Supreme King of Action. “Perfection” is the sealing of the lineage on the head of every [deity].²³⁹⁴

/stobs ni snying rje’i dpa’ bo ste/ /stong pa nyid ni rnal ’byor ma//
/pha rol phyin pa (D 34v5) gnyis med kun/ /snyoms par zhugs skyes
gang bde ba’o/

(7) (Perfection of Power—) “Power” [means this]: compassion is hero, and emptiness is yoginī. “Perfection” is the complete nonduality, which is the pleasure arising in the state of union.²³⁹⁵

/thabs ni thig le’i rnal ’byor te/ /pha rol phyin pa theg pa che//

(8) (Perfection of Means—) “Means” is the Drop Yoga. “Perfection” is the Great Vehicle.²³⁹⁶

²³⁹¹ The meaning of this verse is obscure. My translation is speculative. This perhaps indicates the practice taught in D 21r6–v7 (the visualization of the three letters and the armor mantras on the bodies of the Lord and the Mistress), whose purity is constituted by the Perfection of Vigor.

²³⁹² This perhaps indicates the visualization of the seed in the heart (gnosis mind or being) and the flame hand gesture and so on that a practitioner performs (D 22r1), which constitutes a part of the visualization of attracting the gnosis maṇḍala.

²³⁹³ The Perfection of Meditation thus constitutes the purity of the practice explained in D 21r7–22v1 (attracting the gnosis maṇḍala and consecration).

²³⁹⁴ The Perfection of Wisdom thus constitutes the purity of the practice explained in D 34r1–r2 (the Samādhi of the Supreme King of Action) and D 22r4–v1 (to seal images of the lords of respective lineages).

²³⁹⁵ The Perfection of Power thus constitutes the purity of the nondual union of a hero (means) and a yoginī (wisdom), which seems the reason it is located between (6) the Perfection of Wisdom and (8) the Perfection of Means in this system. The Power is generally the ninth Perfection.

²³⁹⁶ The Perfection of Means thus constitutes the purity of the practice taught in D 34r2–34r5 (the Drop Yoga).

/smon lam sngags kyi bzlas pa sogs/ /phar phyin phra mo'i rnal 'byor
ro/

(9) (Perfection of Resolve—) “Resolve” is the recitation of mantras, etc. “Perfection” is the Subtle Yoga.²³⁹⁷

/ye shes dkyil 'khor ma lus pa/ /phag mo dang ni bsres pas ni//
/bsdu ba pha rol phyin pa ste/

(10) (Perfection of Gnosis—) “Gnosis” is the entire maṇḍala. “Perfection” is the absorption being mixed with Vārāhī.²³⁹⁸

/'jig rten (D 34v6) khams kyi rnam dag pa'o/
/srid dang mya ngan 'das gzugs bdag/ /sgyu ma snying rje las byung
ba'o//
/thams cad bden min brdzun min pa/²³⁹⁹ /skye min mi skye min spangs
pa'o//

The purity of the world (the maṇḍala) [is thus taught]. [It is] itself in the form of the cycle of rebirth and nirvana (**nirvāṇa*), is an illusion, and is produced out of compassion. All is neither truth nor false, neither non-originated nor not non-originated.

zhes bya ba'i don dran par bya zhing gnas par bya'o//

He should be mindful of the meaning thus [taught] and remain [in it].

9.10. Some Concise Instructions

9.10.1. Meal as a Fire-Oblation

zas kyi dus su ni gtor ma sbyang ba'i rim pas dag par bya ste/ snying gar
skad cig gis (D 34v7) me'i dbus su dkyil 'khor bsams la sbyin sreg bya'o//

At meals, according to the ritual sequence of *bali* offerings, he should purify [foods]; in the heart, he should visualize the maṇḍala in the middle of a fire in an instant, and offer [foods] into the fire.²⁴⁰⁰

²³⁹⁷ The Perfection of Resolve thus constitutes the purity of the practices taught in D 34r5–r7 (recitation of mantras and the Subtle Yoga).

²³⁹⁸ The Perfection of Gnosis thus constitutes the purity of the practice taught in D 34r7–v1 (the absorption of the entire maṇḍala into the Lord, who is in union with the Mistress).

²³⁹⁹ min pa] D; min pa'o P.

²⁴⁰⁰ For details of the Buddhist versions of discourses on the consumption of food as a practice of fire-oblation, see (Sugiki 2010a). The fire in this practice is a fire or heat to digest eaten foods in the stomach. However, in the above discourse by Jayasena, the fire is in the heat. This is perhaps because the purpose of this version of meal *homa* is to make an offering to the maṇḍala deities residing in the heart rather than to the practitioner's entire body or existence.

9.10.2. Sexual Union

phyi rol gyi rig ma dang snyoms par 'jug pa'i dus su ni gong gi dga' ba
rtsom pa'i rim pas so//

When [having sexual] union with an external (physical) female consort, [he should do it] according to the ritual sequence of undertaking the pleasure [described] earlier.²⁴⁰¹

9.10.3. Bathing and Sleeping

khrus kyi dus su dbang bskur ba'i rim pas so// gnyid kyi dus su ni gong
bur bsdu ba'i rim pas snying gar thim par bya zhing 'od gsal du 'jug par
(D 35r1) bya'o//

When bathing, [he should do it] according to the ritual sequence of consecration.²⁴⁰²
When going to bed, he should absorb [all] into [his] heart according to the meditation
sequence of collecting [all] into a lump and enter the Luminous (**prabhāsvara*).²⁴⁰³

9.10.4. Supplementary Instructions

'di dag thams cad la yang/ phyi snod gyi 'jig rten chags pa nas 'jig pa'i
mthar sbyar ba dang/²⁴⁰⁴ nang rnal 'byor pa'i mngon par rtogs pa bsgom
pa dang/ sems can gyi lus 'grub pa la sbyar nas 'chad pa ni gzhan du shes
par bya'o//

→ *Dākārṇava* 15.2a (*saṃvartyādi vivartyantaṃ*).

Regarding all these,²⁴⁰⁵ he should know to alternatively teach [them] after joining
[them with the visualization that] starts with the appearance of the world of the
external receptacle (viz., the outer world, **bhājanaloka*) and ends with the destruction
[of it], [after joining them with] the practice of the clear realization that a practitioner

²⁴⁰¹ There are two possibilities regarding what this “ritual sequence” described “earlier” indicates. The first is that the practice (“undertaking the pleasure [*dga' ba rtsom pa*]”) indicate the practice of Auxiliary Service (D 6v1–v2), which is also described as “undertaking the pleasure” (*dga' ba brtsam pa*). The second is that it indicates the practice described in D 6r5–r6, whose parallel practice (purification of the male organ and so on) can be found in Prajñārakṣita's *Cakrasaṃvarābhisamayapañjikā* (Skt ed. (Sakurai 2005), 8 (c): p. 164, l. 8–l. 11). Prajñārakṣita explains that a practitioner can perform it for purification before having sex with a female.

²⁴⁰² The ritual sequence of consecration seems to indicate the visualization of consecration taught earlier in D 22r2–v1.

²⁴⁰³ The Luminous ('*od gsal*, **prabhāsvara*) means the nondual reality, which was originally taught in the Guhyasamāja tradition.

²⁴⁰⁴ phyi snod gyi] D; phyi snod kyi P ◇ chags pa nas] D; chags pas na P.

²⁴⁰⁵ “All these” refers to the concise instructions in D 34v6–35r1.

of the inner yoga [attains],²⁴⁰⁶ and after joining [them] with [the visualization of] perfecting the bodies of sentient beings.²⁴⁰⁷

'dir ni mngon par (D 35r2) rtogs pa tsam sbyar ba yin gyis/ gzhan ni
gzhung mangs pa'i 'jigs pas ma bris so//

In this regard, I [comment] only on joining with “the clear realization” and do not comment on the others because [I am] afraid that the text will be too extensive.

/gong du bshad pa'i he ru ka bcu gnyis zhal bzhi phyag bcu gnyis pa/²⁴⁰⁸
/rang rang gi kha dog can bde mchog chung ngu'i phyag dang mtshon cha
can/
/rang rang gi 'khor lo re re dang snying po'i rnal 'byor ma rnams dang/
/sgo dang (D 35r3) grwa na gnas pa dang bcas pa'i dkyil 'khor bcu gnyis
bsgom pa//
yang 'di'i rim par shes par bya'o// de yang ye shes kyil 'khor lo gsum gyi
ni khwa gdong ma la sogs pa dang de'i dur khrod do//²⁴⁰⁹ lhag ma gsum
rnams kyil yang de'i rigs pas shes par bya'o// (D 35r4) 'og thams cad gru
bzhi pa'i dkyil 'khor ro//

The twelve [classes of] Heruka mentioned above²⁴¹⁰ [each] have four faces and twelve arms, have their respective [body] colors, and hold the weapons in hands [that are taught] in the *Laghusaṃvara*.²⁴¹¹ He should also understand according to this sequence [how to] visualize the twelve circles [comprising] their respective circles and accompanied by the yoginīs at the core (the central circle, the Drop Circle) and [the yoginīs] residing at the gates and corners [of the outermost circle of the whole maṇḍala, the Body Circle]. Moreover, he should also understand according to the same rule (*de'i rigs pas*) [how to visualize the gatekeeping yoginīs] such as Kākāsyā

²⁴⁰⁶ What the “inner yoga” (*nang rnal 'byor*) indicates is unclear.

²⁴⁰⁷ The “perfecting the bodies of sentient beings” (*sems can gyi lus 'grub pa*) seems to mean to visualize the physical bodies of the sentient beings transformed into the physical bodies of the maṇḍala deities.

²⁴⁰⁸ gong du] P; god du D ◇ bcu gnyis pa] D; gnyis pa P.

²⁴⁰⁹ dur khrod do] D; dur khrod can no P.

²⁴¹⁰ See D 33r7–v6. The twelve classes of Heruka, which are forms of the hero when practicing the rotation in the twelve circles, are the Leader Heruka, Light Heruka, Lotus Heruka, Space Heruka, Wind Heruka, Earth Heruka, Fire Heruka, Water Heruka, Knowledge Heruka, Mind Heruka, Speech Heruka, and Body Heruka.

²⁴¹¹ Jayasena may indicate the *Laghusaṃvara* (*Cakrasaṃvara*), Skt ed. (Gray 2012), 2.13–16b, but the extant version of the *Laghusaṃvara* does not include a detailed teaching of the weapons in Heruka's twelve hands. Generally, the weapons (or objects) in Heruka's twelve hands are a vajra and a bell in the first right and left hands, an elephant's skin in the second right and left hands, a *damaru* drum and a skull staff in the third right and left hands, an axe and a kull bowl in the fourth right and left hands, a knife and a noose in the fifth right and left hands, and a trident and Brahman's head in the sixth right and left hands.

on the three [outermost circles of the three layers, viz., the Merit, the Earth, and] the Knowledge Circles, the charnel grounds on them, and the remaining ones [at the corners of] the [same] three [outermost circles]. Then, (*'og*) the maṇḍala is entirely square [in shape].

gzhan yang rdo rje phag mos gtso byas pa la sogs pa'i dkyil 'khor kun phal
cher 'di'i rim pas shes par bya'o// khyad par ni rang rang gi le'u mams
las shes par bya'o//

All other [forms of] maṇḍala, such as [the one where] Vajravārāhī is made the chief [deity], are also to be understood for the most part according to the same sequence. Details are to be known from the respective chapters [of the *Ḍākārṇava*].

de ltar dpa' bo gcig pa dang/ yab yum dang/ (D 35r5) dkyil 'khor gyi
'khor lo'i gtso bo dang dkyil 'khor gyi bye brag las rgyas bsdu dpag tu
med pa mams sgrub thabs 'dis mtshon nas shes par gyis shig//

In that way, after I have illustrated in this sādhana, please understand [how to visualize] innumerable [forms of maṇḍala], extensive or concise, [based] on the particularities about [who is] the chief [deity] of the wheel of maṇḍala and [how is] the maṇḍala, [such as forms of maṇḍala whose chief deity is] the single hero and [whose chief deities assume the form of] a husband and a wife.

9.11. Ending

/mkhas pa'i rlom pas ma yin zhing/ /rgyud kyi tshig don ma lus pa/
/khong du chud pa'i nus med la/ /gzhan phan (D 35r6) dka' yang bsam
bzang pos//
/'on kyang bla mas bstan pa yi/ ²⁴¹² man ngag brjod pas 'jigs nas bris/²⁴¹³
/'di la mkha' 'gro bla ma dang/ /mkhas pa mams kyis bzod par mdzod//
/'di byung dge ba cung zad srid gyur nas/²⁴¹⁴
/de yis 'jig rten dman la mos pa yi/
/zhum pa'i sems rnam ma lus (D 35r7) sel ba dang/
/rgya chen dkyil 'khor 'di nyid yid byed shog/

All [that I have written] is [constituted by] words and meanings from the tantra and not by the vanity of Pandits (or scholars, **paṇḍita*). I do not have the ability to fully understand [them]. Nevertheless, with the good intention to benefit others

²⁴¹² bstan pa yi] D; bstan pa yis P.

²⁴¹³ brjod pas] D; brjod pa'i P.

²⁴¹⁴ gyur nas] D; gyur na P.

despite the difficulty [in so doing], I write down with awe the instructions taught by [my] teacher after [I] recited (remembered) [them]. In this regard, I sincerely ask the ḍāka,²⁴¹⁵ [my] teacher, and Pandits to pardon [me for any fault]. After the merit, [which will be] produced from this, has slightly come into existence, by that [merit] I hope that the world may remove without remainder [its] depressed mind with adherence to [anything] inferior and may engage in the practice of this ocean[-like] maṇḍala and not others.

dpal mkha' 'gro rgya mtsho'i rgyud kyi dkyil 'khor gyi 'khor lo'i sgrub
 thabs rin po che pa dma rā ga'i gter zhes bya ba mkhas pa dza ya se na'i
 gsung dpal **dhar** ma yon tan gyis bsgyur ba rdzogs so //²⁴¹⁶

This ends the sādhana of the wheel of maṇḍala in the glorious *Ḍākārṇava Tantra*, entitled *Precious Ruby Treasury* (**Ratnapadmarāganidhi*), recited by Pandit Jayasena and translated by glorious Dharma yon tan.

²⁴¹⁵ The “ḍāka” perhaps indicates Heruka, also called Ḍākārṇava. See D 2v4–v6.

²⁴¹⁶ dza ya se na'i] P; dza ya se nā'i D ◇ dhar ma yon tan] *corr.*; dar ma yon tan DP.

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The *Śrīḍākārṇavamahāyoginītantrarāja* (abbreviated to *Ḍākārṇava*, “Ocean of *Ḍākas* or Heroes”) is one of the last scriptures belonging to the Buddhist Saṃvara tradition in South Asia. It was composed in the eastern area of the Indian subcontinent sometime between the late 10th and 12th centuries, and its extant version was most likely compiled around the early 12th century. Chapter 15 of the *Ḍākārṇava*, (hereafter *Ḍākārṇava* 15) teaches a large-scale and elaborate maṇḍala of the highest god Heruka that comprises 986 major deities.

This monograph presents the first critical edition and English translation (with annotation) of the Sanskrit text of the *Ḍākārṇava* 15, elucidates its form and meanings, and clarifies its significance in the history of Buddhism in South Asia. I also provide the first critical edition and English translation (with annotation) of Jayasena's *Ratnapadmarāganidhi* ("Precious Ruby Treasury," composed in the 12th century), which is the oldest manual for visualizing the Heruka maṇḍala of the *Ḍākārṇava* 15.

In the last stage of the history of Tantric Buddhism in India, when various Buddhist Tantric traditions were already present, some texts were composed, such as the *Kālacakratantra* and the *Vajrāvalī* of *Abhayākaragupta*. These texts provide inclusive Tantric systems in which various preceding traditions are integrated and reorganized. The *Ḍākārṇava* is one such text. The Heruka maṇḍala in the *Ḍākārṇava* 15 is comprehensive and integrates deities from various Tantric traditions and components of the Buddhist cosmos within the framework of the Saṃvara system.