

# Perfect Realization (*Sādhana*) of Vajraḍāka and His Four Magical Females — Critical Editions of the Sanskrit *Vajraḍākamahātantra* Chapters 12 and 13

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## Introduction

The *Vajraḍākamahātantra* (abbr. *Vajraḍāka*) is a scripture belonging to the Buddhist *Cakrasaṃvara* (or *Saṃvara*) scriptural cycle, and is thought to have been compiled in the eastern area of the Indian subcontinent around the tenth century. This paper provides the first critical edition of Sanskrit texts of the 12th and 13th chapters (*paṭala*) of the *Vajraḍāka*, as well as a preliminary analysis of their contents.<sup>1</sup> The text of their Tibetan translations is also provided here as supporting material. The titles of these chapters are as follows:

Chapter 12: “The emergence of Vajraḍāka” (*vajraḍākodaya*).

Chapter 13: “The emergence of the nondual oblation of hero and all rituals”  
(*vīrādvayapūjāsarvakarmodaya*).

The major topics in these chapters are meditations such as visualizations of Vajraḍāka, who is the supreme deity in this system, and his retainer deities and meditations of mantra letters.

## 1. Employed Materials

There are two extant Sanskrit manuscripts of the *Vajraḍāka*. My edition of the 12th and 13th chapters is based on these two manuscripts.

C: The Asiatic Society of Bengal, Kolkata (Calcutta), Śāstrī catalogue (A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection under the Care of the Asiatic Society of Bengal, Vol. 1, 1917, Calcutta) no. 72, Accession no. G3825 (chapter 12: 34v3–36r2; chapter 13: 36r2–37r2), palm leaf (126 leaves), undated, old

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<sup>1</sup> Critical editions of some chapters of the Sanskrit *Vajraḍāka* have been published in Sugiki (2002) (chs 1 and 42), Sugiki (2003) (chapters 7, 8, 14, 18, 22, 36, and 38), Sugiki (2008) (chapters 44 and 48), Sugiki (2016b) (chapters 11 and 15), and Sugiki (2016c) (chapter 19).

Newar script from 14<sup>th</sup>–15<sup>th</sup> century.

- T: The library of the University of Tokyo, Tokyo, Matsunami catalogue (A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library, 1965, Tokyo) no. 343 (chapter 12: 31v7–33r3; chapter 13: 33r3–34r2), palm leaf (108 leaves), dated NS 291 (1171 CE), old Newar script.

I used manuscript (T) as the base text for the editing because it is likely to be older and, in addition, because it preserves better readings in grammar and meaning.

Texts of their Tibetan translations (abbr. Tib) here edited are based on the following two versions:

- D: sDe dge edition, Tohoku university catalogue no. 370 (chapter 12: 34r6–35v5; chapter 13: 35v5–36v4).  
P: Peking edition, Otani university catalogue no. 18 (chapter 12: 263r1–264v1; chapter 13: 264v1–265v1).

I used the sDe dge edition as the base text for editing because it preserves better readings in grammar and meaning.

As an Indian commentary on the *Vajradākatantra*, I used the following version of Bhavabhadra's *Vajradākavivṛti* (abbr. *Vivṛti*):

- Vivṛti*: Tib: D, Tohoku university catalogue no. 1415 (chapter 12: 78v4–83v3; chapter 13: 83v3–87r7).

Many passages in the chapters of the Sanskrit *Vajradāka* closely resemble those found in several other works whose Sanskrit manuscripts or editions are available. Of them, important works are the *Cakrasaṃvarasādhana* of Kṛṣṇācārya; the *Vajrāvalī* of Abhayākara Gupta (20 *Śiṣyādhivāsanavidhi*); the *Sampuṭodbhavanātra* (abbr. *Sampuṭodbhava*), section 4 of chapter 3; the *Sarvadurgatipariśodhanatantra* (abbr. *Sarvadurgatipariśodhana*); and the *Herukābhīdhānanātra* (also named *Cakrasaṃvara* or *Laghusaṃvara*: abbr. *Herukābhīdhāna*), chapters 34 and 36. To edit the Sanskrit text of the *Vajradāka*, I draw on Sanskrit manuscripts and editions of those works. (I have noted the parallel passages found in those works in the Notes (Sanskrit Parallels) section of the present paper.) The *Vajraśekharamahāguhyayogatantra* (abbr. *Vajraśekhara*), chapter 2, also contains important parallel passages. Although only its Tibetan translation is available, I have used it for the present edition. The Sanskrit manuscripts and editions, or Tibetan translation, of those works that I have used are as follows:

*Cakrasaṃvarasādhana*: Skt ed., Sugiki (2000).

*Vajraśekhara*: Tib., D, Tohoku university catalogue no. 480.

*Vajrāvalī*: Skt ed., Mori (2009).

*Samputodbhava*: Skt mss., L: Wellcome Institute Library e 2 and To: Matsunami (1965) catalogue no. 428. Skt ed., my unpublished draft edition.

*Sarvadurgatipariśodhana*: Skt ed., Skorupski (1983).

*Herukābhīdhāna*: Skt ed., Gray (2012).

## 2. Peculiarities of Language and Meter

Some grammatical, or terminological, peculiarities are found in the chapters of the *Vajraḍāka* edited here. Because we cannot rule out the possibility of those peculiarities being inherent in the original text of the *Vajraḍāka*, I have not corrected them. They are as follows:

*āhuḥ* (12.2) meaning “he should say.” The same irregularity appears in the parallel passage found in the *Samputodbhava* (viz., *āhuḥ* in L, or *āha* in To, meaning “he should say” [see Note (Sanskrit Parallels)]). Probably it has occurred because compilers wrongly applied the general expression *praṇipatyāivam āha or āhuḥ* (“Having bowed, he [or they] said as follows”) to the context where the main verb means “he should say.”

There are peculiarities that can be considered to have occurred to accommodate the meter:

*ādi-akṣara-* (12.21a) for *ādyakṣara-*; *caḥṣuvajreṇa* (12.23c) for *caḥṣurvajreṇa*; *svahastaikaṃ* (12.23d) for *svahasta ekaṃ*; and *herukocyate* (13.14d) for *heruka ucyate*.

However, there are also verses in the edited chapters in which the metrical rule is not strictly followed:<sup>2</sup>

Hypermetrical *pādas*: 12.1c, 12.12cd, 12.14d, 12.20d, 12.23a, 12.24a, 12.25a, 12.33a, 12.34c, 13.6ab, 13.12cd, 13.15ab, 13.15c, and 13.22c.

Hypometrical *pādas*: 12.15b, 12.21c, 13.2c, 13.3d, 13.10a, 13.13a, and 13.16c.

Other unmetrical *pādas* (i.e., verses in which a heavy or light syllable is wrongly applied): 12.5c, 12.18cd, 12.25c, 13.13d, 13.14ab, and 13.18a.

An even *pāda* in place of an odd *pāda*: 12.15c, 12.20c, and 13.5a.

Omission of an even *pāda*: 13.16b.

Although these irregularities make the analysis of meter difficult, I consider that all verses in the edited chapters are *śloka* verses. Among those that are not unmetrical, almost all verses are *pathyā*, and the following two are *vipulā*: 12.4a (*na-vipulā*) and 12.11a (*va-vipulā*).

<sup>2</sup> Regarding the metrical irregularities found in the *Buddhakaṭālantra* (a Buddhist Tantric scripture), see Luo (2010) xliii–xliv.

### 3. Editorial Policy and Conventions

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

ac	ante correction
<i>add.</i>	added in
cf.	confer
<i>corr.</i>	correction of orthographical variants
<i>em.</i>	emendation
<i>m.c.</i>	<i>metri causa</i>
<i>n.e.</i>	no equivalent in
<i>om.</i>	omitted in
pc	post correction
r	recto
v	verso
-m-	hiatus-filling m
..	an <i>akṣara</i> illegible owing to blurring
.	part(s) of an <i>akṣara</i> illegible owing to blurring
++	an <i>akṣara</i> illegible owing to damage to leaf
+	part(s) of an <i>akṣara</i> illegible owing to damage to leaf
'	<i>avagraha</i> (in Sanskrit)
< >	contain <i>akṣaras</i> added in manuscript
{ }	contain <i>akṣaras</i> cancelled by means of small stroke(s)
{{ }}	contain <i>akṣaras</i> cancelled by erasure
< >	contain emendational additions
˘	<i>virāma</i>
⊙	string-hole
∨	<i>kākapāda</i> added at the top of the line
^	<i>kākapāda</i> added at the bottom of the line
/	<i>daṇḍa</i> or <i>shad</i>
//	<i>dvidaṇḍa</i> or <i>nyis shad</i>
!	line-filling sign (broken <i>daṇḍa</i> )
*word(s)	Sanskrit word(s) reconstructed from Tibetan translation
◇	separates comments on different words

In the footnotes, I have marked the accepted readings by a lemma sign ']''. This is followed by information on variant readings and how I decided the reading. For example, “vajraḍākasya ] T (rdo rje mkha' 'gro'i Tib); vajraḍākasya sādhasya C.” in the Sanskrit edition

(12.1b) means: “I have accepted T’s reading *vajraḍākasya*. The words *rdo rje mkha’ ’gro’i* in Tib is equivalent to it. I have not accepted C’s reading *vajraḍākasya sādhasya*.”

Punctuation and division into verses or paragraphs are editorial. I have used *daṇḍas*, double *daṇḍas*, and commas as punctuation marks. I have not reported conventional *daṇḍas*, but I have reported those suggesting a different syntactical interpretation. I have applied the classical rules of *sandhi* consistently (except for those that I argued as acceptable irregularities in the second section of the present paper). I have not reported either nonapplication of *sandhi* or misapplication of *sandhi*, except for those suggesting the possibility of different interpretation. Orthographical variants that I have not reported are: gemination of consonants after *-r*, degemination of *t* before *-v*, and nonoccurrence of *avagraha* except for those suggesting a possibility of different interpretation. I have corrected all the words *ūrddha* to *ūrdhva* without report.

There are sentences which are prose in Sanskrit and verse in Tibetan. For this reason, the verse numbers that I have assigned to verses in the Sanskrit edition and those that I have given to verses in the Tibetan translation do not always correspond to each other.

## 4. Contents of Chapters 12 and 13 of the Vajraḍāka

There follows an overview of the contents of chapters 12 and 13. I have divided these chapters according to the different teachings, and have shown the division by means of verse (or sentence) numbers that I have given in the edited text. For example, the text division numbered “12.1–2” indicates verses (or sentences) numbered from 1 to 2 in chapter 12. I have also noted page and line numbers of the part in the *Vivṛti* that explains the text as “(*Vivṛti*, D 78v4–79v2).”

### 4.1. CHAPTER 12

The 12th chapter is a *sadhana* (*sādhana* or “perfect realization”) of Vajraḍāka (*vajraḍākasya sādhanam*). More precisely, it is a manual of meditation to visualize a mandala (*maṇḍala*) consisting of the supreme deity named Vajraḍāka and his retainer deities.

#### 12.1–2:

A practitioner visualizes a corpse (*mṛtaka*), which is of the nature of the true reality of existences (*dharmadhātvmāka*), and stands on it in meditation. Then he emits rays from the center of the moon meditated in his heart, develops female deities such as Ḍākinī from the rays, and makes the female deities perform oblation. Subsequently, in meditation, he bows and recites the words to make vows (*Vivṛti*, D 78v4–79v2).

#### 12.3–12:

These are words that the practitioner recites in meditation to make vows.<sup>3</sup> They are ritual expressions of one’s resolve to produce the awakening mind (*bodhicitta*) (12.3–4), to observe

the pledges of the five lineages—to observe the three pure precepts and the three jewels [which is the pledge of the Buddha lineage]; to preserve the vajra (*vajra*), bell (*ghaṇṭā*), seal (*mudrā*), and teacher (*ācārya*) [which is the pledge of the Vajra lineage]; to keep performance of various kinds of charity (*dāna*) [which is the pledge of the Ratna lineage]; to be intent on the right teachings (*saddharma*) [which is the pledge of the Padma lineage]; and to perform various kinds of oblation as much as possible [which is the pledge of the Karma lineage]—(12.5–11), and to save, release, encourage, and locate in the state of liberation all sentient beings (12.12). (The *Vivṛti*, D 79v2–81r6.) The oldest versions of these words (which are almost identical with the verses 12.4–12 of the version in the *Vajraḍāka*) can be found in the *Vajraśekhara*,<sup>4</sup> and, among scriptures whose Sanskrit manuscripts are extant, the *Sarvadurgatipariśodhana*.<sup>5</sup> The *Samputodbhava* and Abhayākaragupta's *Vajrāvalī*, whose Sanskrit manuscripts or editions are available, provide versions that are almost identical with the whole texts (viz 12.3–12) in the *Vajraḍāka* edited here.<sup>6</sup> According to Abhayākaragupta's *Vajrāvalī*, the name of this set of vows is “restraints of the teacher” (*ācāryasaṃvara*), and pupils who hope to be teachers in the future recite these vows in the ritual to become students of any system of Tantric Buddhism (*śiṣyādhivāsanavidhi*).

#### 12.13–14b:

The practitioner recites a mantra saying that all existences are pure by nature (*svabhāvaśuddhāḥ sarvadharmāḥ*) and the practitioner himself is also pure by nature (*svabhāvaśuddho 'ham*). Subsequently, he contemplates that all existences are devoid of their own selves (*sarvadharmanairātmya*). The practitioner meditating the purity and non-self is equal to the holy one (*bhagavat*), Vajrin, Vajrasattva, and Tathāgata (*Vivṛti*, D 81r6–v4).

<sup>3</sup> The *Vivṛti* uses a term “vows” (*dam bcas*) to summarize the passage 12.3–12 (D 81r6) (*dam bcas*). I use the same term. In the *Vivṛti*, the term “aspiration” (*smon lam*) is also applied to the pledges of the five lineages (and probably also to the vows following those) (D 81v1).

<sup>4</sup> *Vajraśekhara*, D, Tohoku no. 480, 184r1–r6—ji ltar dus gsum mgon po rnam / byang chub tu ni nges mdzad pa'i / byang chub sems ni bla na med / dam pa bdag gis bskyed par bgyi // sangs rgyas rnal 'byor sdom pa la / tshul khirms kyi ni bslab pa dang / dge ba'i chos ni sdud pa dang / sems can don byed tshul khirms gsum // bdag gis brtan por gzung bar bgyi / sangs rgya chos dang dge 'dun te / bla na med pa'i dkon mchog gsum / deng nas brtsams te gzung bar bgyi // rdo rje rigs mchog chen po la / rdo rje dril bu phyag rgya yang / yang dag nyid du gzung bar bgyi / slob dpon dag kyang gzung bar bgyi // rin chen rigs mchog chen po yi / dam tshig yid du 'ong ba la / nyin re zhing ni dus drug tu / sbyin pa rnam bzhi rab tu sbyin // byang chub chen po las byung ba / pa dma'i rigs chen dag pa la / phyi nang gsang ba'i theg pa gsum / dam pa'i chos ni gzung bar bgyi // las kyi rigs mchog chen po la / sdom pa thams cad ldan par ni / yang dag nyid du gzung bar bgyi / mchod pa'i las kyang ci nus bgyi // byang chub sems ni bla med pa / dam pa bdag gis bskyed bgyis nas / sems can kun gyi don gyi phyir / bdag gis sdom pa ma lus gzung // ma grol ba ni grol bar bgyi / ma rgal ba ni bsgral bar bgyi / dbugs ma phyin pa dbugs dbyung zhing / sems can mya ngan 'das la dgod //. See also Sakurai (1996) 105–106 and 114–115 (note 52), which mentions the pledges of the five lineages in the *Vajraśekhara*, and Kitamura & The Society for the Study of Tantric Buddhism (2012) 119–120, which is a Japanese translation of the *Vajraśekhara*.

<sup>5</sup> *Sarvadurgatipariśodhana*. Skt ed., p. 146, l.8–l.25.

<sup>6</sup> *Samputodbhava*, Skt mss., L: 36v2–37r4, To: 27r5–v4 (unpublished Skt ed., 3.4.8–17) and *Vajrāvalī*, Skt ed., 20.6. I provide a draft edition of the Sanskrit text of the version in the *Samputodbhava* in the “Note (Sanskrit Parallels)” of the present paper.

**12.14c–16:**

Next, the practitioner in meditation transforms himself into a deity, who is described as “the ocean of gnosis” (*jñānasāgara*). According to the *Vivṛti*, the deity is Vajraḍāka. Vajraḍāka is dark-blue, is greatly terrifying, is adorned with a wreath of skulls (*kapālamālā*), has four arms, has four faces with three eyes on each, is shining, is dancing on the sun disk on a human corpse, and holds a skull bowl (*kapāla*), a skull staff (*khaṭvāṅga*), a bow (*dhanus*) and an arrow (*bāṇa*) with his four hands (*Vivṛti*, D 81v4).

**12.17–20:**

Then the practitioner visualizes the four magical females (*vidyā*) in the four cardinal directions of Vajraḍāka. All four magical females make their hairs stand like fire, are adorned with good ornaments, are dancing, and have one face and four arms. Details of the four deities are as follows:

East	Pātanī	Is whitish blue. Has a skull staff and a bell in her left hands and a vajra ( <i>vajra</i> ) and a skull-bowl containing an elephant in her right hands.
North	Māraṇī	Is greenish white. Has a skull staff and a rope ( <i>pāśa</i> ) in her left hands and a drum ( <i>ḍamaru</i> ) and a skull-bowl containing a jackal in her right hands.
West	Ākarṣaṇī	Is reddish white. Has a bow and a colorful lotus ( <i>viśvapadma</i> ) in her left hands and an arrow and a skull-bowl containing a human in her right hands.
South	Narteśvarī	Is whitish yellow. Has a spear ( <i>śūla</i> ) and a jewel ( <i>ratna</i> ) in her left hands and a flag ( <i>patākā</i> ) and a skull-bowl containing an ox in her right hands.

What are implied in the directions and colors assigned to these four deities? They seem to be in accordance with the symbolism of directions and colors in the *Vajradhātumaṇḍala* system found in the *Sarvathāgatattvasaṃgrahasūtra*: they represent the five lineages. Pātanī, residing in the east, is bluish, which is the direction and color of the Vajra lineage in the *Vajradhātumaṇḍala* system; Māraṇī, in the north, is greenish, which belongs to the Karma lineage; Ākarṣaṇī, in the west, is reddish, which belongs to the Padma lineage; Narteśvarī in the south is yellow, which belongs to the Ratna lineage; and all deities are whitish, which is the color of the Buddha lineage.

In the four intermediate directions of Vajraḍāka, the practitioner visualizes four skull bowls (*karōṭaka*). They are filled with the fivefold immortal nectar (*pañcānūna*) and are adorned with a crown to which images of Buddhas are attached.

According to the *Vivṛti*, the circle consisting of Vajraḍāka, the four female deities and the four skull bowls described above is encircled by four concentric circles. These four circles are identical with the mind circle, word circle, body circle, and vow circle that constitute the Heruka mandala most popular in the *Cakrasaṃvara* Buddhist traditions.<sup>7</sup> (*Vivṛti*, D 81v4–82r1.)

<sup>7</sup> As for the Heruka mandala, consisting of the great pleasure circle, mind circle, word circle, body circle, and vow circle, see Sugiki (2015) 361–362.

In his *Bodhicittāvalokamālā*, Kalāka teaches a visualization practice of the same mandala of Vajradāka (except for one thing: In the *Bodhicittāvalokamālā*, a practitioner visualizes Vajradāka's consort Mahāmāyā, who is not mentioned in the twelfth chapter of the *Vajradāka*).<sup>8</sup>

#### 12.21–25:

The text gives an instruction regarding a meditation on syllables, fire and fluid and their effects. The *Vivṛti* calls this practice “the refining of the fivefold immortal nectar” (*bdud rtsi lnga sbyang ba*) and explains details of this practice as follows. Having transformed himself into Vajradāka, the practitioner visualizes a wind disk from the letter Yaṃ, a fire disk from the letter Raṃ above it, a skull bowl from the letter A above them, and the five letters—Bhrūṃ, Āṃ, Jrīṃ, Khaṃ, and Hūṃ—in the skull bowl. Then the five letters are transformed into the fivefold immortal nectar, which is of the nature of the five Buddhas. Meanwhile, he meditates that letters Oṃ and Hūṃ emerge above them and are developed into a vajra. Subsequently, he makes fires in the fire disk flare up, fanned by winds from the wind disk. The fires boil the fivefold immortal nectar in the skull bowl, heat the vajra, and melt it. The melted vajra drips into the skull bowl and burns the fivefold nectar empowered by three letters.<sup>9</sup> By this meditation, the practitioner attains various effects—not only mundane supernatural effects (*siddhi*) but also “conviction” (*pratyaya*). According to the *Vivṛti*, the “conviction” means the right intention (*yang dag pa'i rtog pa*) (*Vivṛti*, D 82r1–83r1).

#### 12.26–33:

Some features of the mandala are explained. The mandala is square in shape, is complete with four gates, and is decorated with four threads, cloths, flower garlands, vajra jewels, and a wreath of wheels. A white lotus is placed at the center of the space bordered by the four gates. A red lotus with a wreath of vajras is situated on the white lotus. A lotus in dark blue, which has eight petals, resides on the red lotus. On the lotus in dark blue, there is a lotus of various colors (*padmaṃ viśvarūpaṃ*). This is the lotus located at the top of Mt. Sumeru, and on this base, a practitioner visualizes the mandala of Vajradāka described earlier (*Vivṛti*, D 83r1–v2).

#### 12.34:

A closing verse informing that all of the above were taught by the Lord (*Vivṛti*, D 83v3).

## 4.2. CHAPTER 13

This chapter is a miscellaneous collection of short instructions dealing with various practices,

<sup>8</sup> Kalāka (*ka lā la pa*)'s \*Śrīvajradākanāmamahātantrarājoddhṛtasādhanopāyikā *Bodhicittāvalokamālā* (*dPal rdo rje mkha' 'gro zhes bya ba'i rgyud kyi rgyal po las btus pa'i sgrub pa'i thabs Byang chub kyi sems kun tu gzigs pa'i phreng ba zhes bya ba*, Tib: D, Tohoku no. 1503, P, Otani no. 2218) is a sadhana of the Vajradāka mandala compiled by use of the *Vajradāka* (mainly chapters 1, 12, 13, 14, 15) and some other sources. As for this text, see also Sugiki (2000).

<sup>9</sup> The *Vivṛti* does not explain what these three letters are.

many of which are meditations of placing mantras on and in one's body. It also contains practices regarding the four chief female deities, namely, Pātānī (“one who makes fall”), Māraṇī (“killer”), Ākarṣaṇī (“drawer”), and Narteśvarī (“dance master”). They have abilities in accordance with their names.

### 13.1:

Practices taught in this chapter bring all accomplishments (*sarvasiddhi*). The *Vivṛti* comments that all accomplishments in this context mean attainments of rituals such as those for pacification (*zhi ba la sogs pa'i las rnams*) (*Vivṛti*, 83v4–84r4).

### 13.2–3b:

According to the *Vivṛti*, these verses explain a physical practice of sexual yoga and a visualization of the inner fire “Caṇḍālī” blazing in the practitioner's body (*Vivṛti*, 84r4–r6).

### 13.3cd:

According to the *Vivṛti*, this verse describes a mandala. The outer edge of the mandala is shaped in a wreath of fire spreading like an ocean, and the divine castle located inside it is complete with four gates and all other necessary features (*Vivṛti*, 84r6–r7).

### 13.4:

The *Vivṛti* provides three interpretations on this paragraph—(1) A meditation of placing the mantras of the six pairs of Yoginīs (viz, female deities) and Vīras (viz, male deities),<sup>10</sup> and the letter Hūṃ on particular regions of one's body for protection. First, a practitioner meditates the mantras of the six Yoginīs on the regions of his body, viz, the navel, heart, mouth, forehead, top of the head, and each limb. Then he meditates the mantras of the six Vīras, who are consorts of the six Yoginīs (probably on the same six bodily regions). He also visualizes the letter Hūṃ, which represents a Vīra, on the five regions of his body (viz, the tongue, both eyes and both shoulders—it is also possible to read this passage as indicating the navel, heart, tongue, eyes, and shoulders) for protection (*Vivṛti*, 84v2–v4). (2) A meditation of mantra circulation. A practitioner performs a sexual yoga with a goddess (or a female equated with a goddess), and during sex he meditates that a mantra bound in a circle circulates between his body and her body, through his penis into her womb and through her mouth into his mouth. (Although the text does not say, it is likely that, in cruel practices for harming others, the direction of circulating a mantra is reversed.) For the purpose of pacifying evils, the letter Oṃ is added both to the

<sup>10</sup> The six Yoginīs (and their mantras for protection) are Vajravārāhī (*oṃ vaṃ*), Yāminī (*hāṃ yoṃ*), Mohanī (*hrīṃ moṃ*), Saṃcālānī (*hreṃ hrīṃ*), Saṃtrāsānī (*hūṃ hūṃ*), and Caṇḍikā (*phaṭ phaṭ*). The six consort Vīras (and their mantras for protection) are Vajrasattva (*oṃ ha*), Vairocana (*namaḥ hi*), Padmanarteśvara (*svāhā hu*), Heruka (*vauṣat he*), Vajrasūrya (*hūṃ hūṃ*), and Paramāśva (*phaṭ haṃ*). As for the six pairs and their mantras for protection in the *Cakrasaṃvara* Buddhist traditions, see also Sugiki (2016a) 27–28.

beginning and the end of the mantra; for the purpose of getting rich in property, the letter Svāhā; and for cruel rituals harming others, the letter Hūṃ (*Vivṛti*, 85r4–v1).<sup>11</sup> (3) A meditation of placing the five mantras on the five bodily regions of a male practitioner and his female partner for empowerment. A practitioner places in meditation the heart mantra of Vajravārāhī on the navel,<sup>12</sup> the quasi-heart mantra of Vajravārāhī on the heart,<sup>13</sup> the heart mantra of Heruka on the mouth,<sup>14</sup> the quasi-heart mantra of Heruka on the forehead,<sup>15</sup> and the fundamental mantra on the top of the head<sup>16</sup> (*Vivṛti*, 85v1–v5).

### 13.5–6:

According to the *Vivṛti*, these verses teach that Dākinī (viz, divine female), as well as the physical body of one's own, is devoid of intrinsic nature and, if a practitioner fully understands it, he can approach the state of all-knowing (*sarvajña*) (*Vivṛti*, 84v4–85r4).

### 13.7:

A meditation of the goddess Pātānī (“one who makes fall”) to make the targeted person fall. According to the *Vivṛti*, a practitioner in meditation transforms himself into the goddess Dākinī riding on a chariot of flowers to seal the targeted person. Then he meditates that he becomes Pātānī, shining like the moon in white to make the target fall (*Vivṛti*, 85v5–v7).

### 13.8:

A meditation of the goddess Māraṇī (“killer”) to kill the targeted person (*Vivṛti*, 85v7–86r1).

### 13.9:

A meditation of the goddess Ākarṣaṇī (“drawer”) to draw the targeted person into one's presence (*Vivṛti*, 86r1–r2).

<sup>11</sup> The same instruction of mantra circulation can also be found in the *Vivṛti* 95v7–96r4, which is a commentary on chapter 15 of the *Vajradāka*. As for it, see Sugiki (2016b) 46–47.

<sup>12</sup> The heart mantra of Vajravārāhī is generally: *oṃ sarvabuddhadākinīye vajravārānīye hūṃ hūṃ phaṭ svāhā*.

<sup>13</sup> The quasi-heart mantra (*upahṛdaya*) of Vajravārāhī is generally: *oṃ vajravairocanīye svāhā*.

<sup>14</sup> The heart mantra (*hṛdaya*) of Heruka is generally: *oṃ śrīvājra-he-he-ru-ru-kaṃ hūṃ hūṃ phaṭ dākinījālasaṃvaram svāhā*.

<sup>15</sup> The quasi-heart mantra of Heruka is generally: *oṃ hrīḥ ha ha hūṃ hūṃ phaṭ*.

<sup>16</sup> The fundamental mantra (*mūlamantra*) is generally: *oṃ namo bhagavate vīreśāya mahākālpāgnisaṃnibhāya jaṭāmakuṭotkatāya daṃṣṭrākārālograbhīṣaṇamukhāya sahasrabhujabhāsuraṇya paraśupāśodyataśūlakhaṭvāṃgadhāriṇe vyāghrājīnāmbāradharāya mahādhumrāndhakāravapuṣāya kara kara kuru kuru bandha bandha trāsaya trāsaya kṣobhaya kṣobhaya hrauṃ hrauṃ hraḥ hraḥ pheṃ pheṃ phaṭ phaṭ daha daha paca paca bhakṣa bhakṣa vaśarudhirāntramālāvalambine grhṇa grhṇa saptapātālagatabhujamgasarpam vā tarjaya tarjaya ākaṭṭa ākaṭṭa hrīm hrīm jñauṃ jñauṃ kṣmām kṣmām hām hām hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ kili kili sili sili cili cili dhili dhili hūṃ hūṃ phaṭ*.

**13.10–11:**

A meditation of the goddess Narteśvarī (“dance master”) to make the targeted person dance (*Vivṛti*, 86r2–r4).

**13.12ab:**

One can fulfill all kinds of rituals by practicing “oblation adamance” (*pūjāvajra*). According to the *Vivṛti*, the word “oblation” indicates the four classes of oblation, namely, (1) the external oblation (*phyi*) by means of external matters such as flowers, (2) the secret oblation (*gsang ba*), in which the fivefold immortal nectar and goddess are used, (3) the truth oblation (*de kho na nyid*), which means the thorough understanding of the nature of wisdom, and (4) the great oblation (*chen po*), which refers to taking the immortal nectar from inside the lotus. The word “adamance” means that a practitioner assumes a deity and enjoys various things without fear as he wishes (*Vivṛti*, 86r4–r6).

**13.12c–16:**

One should perform a meditation of placing the mantras of six Vīras and six Yoginīs on particular regions of one’s body for protection. In this meditation the six Yoginīs are equivalent to the Six Perfections (*ṣaṭpāraṃgata*). According to the *Vivṛti*, the bodily regions where a practitioner visualizes the mantras are the navel, heart, mouth, head, top of the head, and each limb (*Vivṛti*, 86r6–v4).

**13.17–18:**

One should perform meditations of consecration (*abhiṣeka*), oblation, one’s identity with Heruka, the union of the gnosis being with the pledged being (*jñānasamayāsambhūta*), and mantra placement (*mantranyāsa*) (*Vivṛti*, 86v4–87r2).

**13.19–21:**

One should start a ritual (*karma*) after the performance of the “hero’s oblation” (*vīrapūjā*). (According to the *Vivṛti*, the “hero’s oblation” indicates the oblation in the Tantric meeting.) The ritual means a meditation of mantras in one’s body. The practitioner visualizes letters of mantra in reverse order. The color of letters that constitute a mantra must be in accordance with the prescribed color of the ritual that he is performing (e.g., white in the case of the pacifying ritual). The *Vivṛti* interprets that it is the meditation of mantra circulation between the body of a practitioner and the body of his female partner, whose details have already been explained in the comment on 13.4 (*Vivṛti*, 87r2–r6).

**13.22:**

A closing verse informing that all of the above were taught by the Lord.

## 5. A Critical Edition of the Sanskrit Texts of Chapters 12

śṛṇu devi pravakṣyāmi vajradākasya sādhanam /<sup>17</sup>

prathamam bhāvayen mṛtakam dharmadhātvmakam viduḥ /<sup>18</sup>

yogī tasyopari sthitvā bhāvayet paramam padam //1//

sakalam tattvam vinyasya svahr̥ṇḍumadhye tadraśmisamudbhūtābhir dākinyādibhiḥ sampūjya  
praṇipatyāivam āhuḥ (2)<sup>19</sup> — samanvāharantu mām sarvabuddhabodhisattvāḥ /<sup>20</sup> aham amuko  
nāma,<sup>21</sup> imām velām upādāya yāvad ā bodhimaṇḍaniṣadanād (3)

utpādayāmi paramam bodhicittam anuttaram /<sup>22</sup>

yathā traiyadhvikā nāthāḥ sambodhau kṛtaniścayāḥ //4//<sup>23</sup>

trividhām śīlaśikṣām ca kuśalam dharmasaṃgraham /<sup>24</sup>

sattvārthakriyāśīlam ca pratigrhṇāmy aham dṛḍham //5//<sup>25</sup>

buddham dharmam ca saṃgham ca triratnāgram anuttaram /<sup>26</sup>

adyāgreṇa grahīṣyāmi saṃvaram buddhayogajam //6//<sup>27</sup>

vajram ghaṇṭam ca mudrām ca pratigrhṇāmi tattvataḥ /<sup>28</sup>

ācāryam ca grahīṣyāmi mahāvajrakuloccaye //7//<sup>29</sup>

caturdānam pradāsyāmi ṣaṭkṛtvā tu dine dine /<sup>30</sup>

17 vajradākasya | T (rdo rje mkha' 'gro'i Tib); vajradākasya sādhasya C.

18 mṛtakam | C (ro Tib); mṛtaka T. ◇ viduḥ | CT; mkhas pas and bsam Tib. cf. mkhas pa *Vivṛti* (D 78v6).

19 tattva<ṃ> | *em.* (de nyid Tib); tatva CT. ◇ -hr̥ṇḍu- | T (snying zla ba'i Tib); hr̥ṇḍu C. ◇ -samudbhātābhir | C (las byung ba Tib); samudbhūtābhi T. ◇ dākinyādibhiḥ | T (mkha' 'gro ma sogs Tib); dākinībhiḥ dākinyādibhiḥ C. ◇ praṇipatyāivam | C (phyag byas nas ni de skad Tib); pratipatyevam T. cf. praṇipatyāivam *Samputodbhava* (3.4.8). ◇ āhuḥ (meaning "he should say") | CT (brjod Tib). cf. āhuḥ (or āha) *Samputodbhava* (3.4.8).

20 The order of the passages from samanvāharantu mām (12.3) to tava sundari (12.25) (C, 35r2-36r1 and T, 32r5-33r3) and the passages from prātaḥ svahr̥ṇḍumadhye (12.26) to viśvarūpaṃ manoramam (12.33) (C, 34v5-35r2 and T, 32r1-r5) are reversed both in C and T. I have corrected the order by considering the context, Tib and *Vivṛti*. ◇ -bodhisattvāḥ | C; bodhisattvā T.

21 amuko nāma | C (ming 'di zhes bgyi ba Tib); amuko. T. cf. amukanāmā *Samputodbhava* (3.4.10).

22 de bzhin *add.* Tib. ◇ paramam | C (dam pa Tib); *om.* (However, in the upper margin, a word parama is noted) T. ◇ bodhicittam | *em.* (byang chub sems Tib); varabodhicittam CT. cf. bodhicittam *Sarvadurgatipariśodhana* (p. 146, l. 8), *Samputodbhava* (3.4.10b) and *Vajrāvalī* (20.6) and byang chub sems *Vajraśekhara* (D 184r1-r2). The *Vivṛti* does not mention anything of "vara." ◇ anuttaram | T (bla med Tib); *om.* C.

23 traiyadhvikā | C (dus gsum Tib); traiyathikā T. ◇ nāthāḥ | T (mgon po rnam Tib); nāthā C.

24 trividhām | *em.* (gsum Tib); trividham CT. cf. trividhām *Sarvadurgatipariśodhana* (p. 146, l. 10), *Samputodbhava* (3.4.11a) and *Vajrāvalī* (20.6). ◇ -śikṣām | C (bslab pa Tib); śikṣāñ T.

25 The order of the verses numbered 5 and 6 are reversed in Tib and *Vivṛti* (80r3-v2). ◇ -kriyā- | T (byed Tib); kṛpā C. ◇ pratigrhṇāmy | T (so sor and gzung Tib); pratigrhṇāmy C.

26 anuttaram | T (bla na med pa'i Tib); aṇuttamam C.

27 adyāgreṇa | C (deng nas brtsams te Tib); ādyāgreṇa T. ◇ grahīṣyāmi | Tpc (gzung Tib); grahīṣyāmi C; grahīṣyāma Tac.

28 ghaṇṭam | Cpc (dril bu Tib); ghaṇṭañ CacT. ◇ tattvataḥ | CacT (yang dag nyid du Tib); sarva++ Cpc. cf. tattvataḥ *Sarvadurgatipariśodhana* (p. 146, l. 14), *Samputodbhava* (3.4.13b) and *Vajrāvalī* (20.6); yang dag nyid du *Vajraśekhara* (D 184a3).

29 grahīṣyāmi | *em.*; grhīṣyāmi CT. cf. grahīṣyāmi *Sarvadurgatipariśodhana* (p. 146, l. 15), *Samputodbhava* (3.4.13c) and *Vajrāvalī* (20.6). ◇ -locaye | C (mtho Tib); locaye T.

mahāratnakule yogye samaye ca manorame //8//<sup>31</sup>  
 saddharmaṃ pratigrhṇāmi bāhyaṃ guhyaṃ triyānikam /<sup>32</sup>  
 mahāpadmakule śuddhe mahābodhisamudbhave //9//  
 saṃvaram saṃvaram saṃvaram pratigrhṇāmi tattvataḥ /<sup>33</sup>  
 pūjākarma yathāśaktyā mahākarmakulocaye //10//<sup>34</sup>  
 utpādayitvā paramaṃ bodhicittam anuttaram /<sup>35</sup>  
 grhītva saṃvaram kṛtsnaṃ sarvasattvārthakāraṇāt //11//  
 atīrṇāms tārayiṣyāmi amuktān mocayāmy aham /<sup>36</sup>  
 anāśvastān āśvāsaiṣyāmi sarvasattvān sthāpayiṣyāmi nirvṛtau //12//<sup>37</sup>  
 oṃ svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham /<sup>38</sup>  
 tataḥ padanirmuktaṃ sarvadharmānairātmyaṃ samanupaśyēt /13//<sup>39</sup>  
 sa eva bhagavān vajrī vajrasattvas tathāgataḥ /  
 nīlavarnaṃ mahāghoraṃ kapālamālāvibhūṣitam //14//<sup>40</sup>  
 caturbhujam caturvaktraṃ trinetraṃ virājitam /<sup>41</sup>  
 mahāpretakṛtāsanam sūryasthaṃ tāṇḍavānvitam //15//  
 kapālam caiva khaṭvāṅgam dhanurbāṇam tathā param /<sup>42</sup>

<sup>30</sup> -rdānaṃ | T (sbyin pa Tib); rdāna C. ◇ pradāsyāmi | T (btsal bar bgyi Tib); pradāsyāmi C. ◇ ṣaṅkṛtvā | T (dus drug tu Tib); śaṅkṛtvā C.

<sup>31</sup> -kule | T (rigs Tib); kulo C. ◇ ca | T; tu C. cf. ca *Sarvadurgatipariśodhana* (p. 146, l. 17), *Samputodbhava* (3.4.14d) and *Vajrāvalī* (20.6).

<sup>32</sup> saddharmaṃ | C (dam chos Tib); saṃvaram T. cf. saddharmaṃ *Sarvadurgatipariśodhana* (p. 146, l. 18), *Samputodbhava* (3.4.15a), *Vajrāvalī* (20.6) and dam pa'i chos *Vajraśekhara* (D 184r4). ◇ pratigrhṇāmi | T (yang dag gzung bar gyi Tib); pratigrhṇāmi C. ◇ bāhyaṃ | CT; phyi nang Tib and *Vivṛti* (81r2). cf. bāhyaṃ *Sarvadurgatipariśodhana* (p. 146, l. 18), *Samputodbhava* (3.4.15b) and *Vajrāvalī* (20.6); phyi nang *Vajraśekhara* (D 184r4).

<sup>33</sup> pratigrhṇāmi | T; pratigrhṇāmi C; bgyi Tib. ◇ tattvataḥ | T; sarvataḥ C; n.e. Tib. cf. tattvataḥ *Sarvadurgatipariśodhana* (p. 146, l. 20); sarvataḥ *Samputodbhava* (3.4.16b) and *Vajrāvalī* (20.6); yang dag nyid du *Vajraśekhara* (D 184r5).

<sup>34</sup> -locaye | C (mchog Tib); locaye T.

<sup>35</sup> utpādayitvā | em. (bskyed bgyi zhing Tib); utpādayitvā tu CT. cf. utpādayitvā *Sarvadurgatipariśodhana* (p. 146, l. 22), *Samputodbhava* (3.4.17a) and *Vajrāvalī* (20.6).

<sup>36</sup> atīrṇāms <s> | corr. (ma rgal ba rnam Tib); atīrṇān C; atīrṇān T. ◇ amuktān | T (ma grol ba rnam Tib); amuktā C.

<sup>37</sup> anāśvastān | corr. (dbugs ma phyin pa Tib); anāśvastān CT. ◇ āśvāsaiṣyāmi | corr. (dbugs dbyung zhing Tib); āśvāsaiṣyāmi C; āśvāsaiṣyāmi T. ◇ sarvasattvān | CT ('gro kun Tib). cf. sattvān *Sarvadurgatipariśodhana* (p. 146, l. 25); sarvasattvān or sattvān *Samputodbhava* (3.4.18d); sarvasattvān *Vajrāvalī* (20.6); sems can *Vajraśekhara* (D 184r6). ◇ nirvṛtau | T (mya ngan 'das la Tib); nirvṛtau C.

<sup>38</sup> de nas adds. Tib and *Vivṛti* (D 81r6). ◇ oṃ svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham | C (oṃ swa bhā ba shu ddhāḥ sa rba dha rmāḥ swa bhā ba shud dho 'ham Tib); oṃ svabhāvaśuddhā sarvaḍdharmā svabhāvo haḥ T.

<sup>39</sup> padanirmuktaṃ | C (tshig 'di brjod nas Tib); padanimuktaṃ T. cf. tshig 'di brjod nas *Vivṛti* (81r7). ◇ sarva- | T (thams cad Tib); ++++ C. ◇ -dharma- | C (chos Tib); om. T. ◇ -nairātmyaṃ | C; nairātmya T.

<sup>40</sup> -varṇam | C (sku mdog Tib); varṇa T. ◇ -ghoraṃ | C ('jigs Tib); gheram Tac; ghoram Tpc. ◇ -vibhūṣitam | C (rnam par bklubs Tib); vibhūṣitam T.

<sup>41</sup> -rvaktraṃ | T (zhal Tib); rkakaktraṃ Cac; rvakaktraṃ Cpc. ◇ virājitam | C (mdzes pa Tib); virājitaṃ T.

<sup>42</sup> phyag na add. Tib. ◇ kapālam | C (thod pa Tib); kapāla T. ◇ khaṭvāṅgam | T (kha ṭwām Tib); khaṭvāṅga C.

evaṃ vidhividhānaṃ vai bhāvavej jñānasāgaram //16//<sup>43</sup>

pūrve sitanīlābhā vāme khaṭvāṅgaghaṇṭā vajrakapālaṃ tathā param /<sup>44</sup> uttare maraktagaurābhā vāme khaṭvāṅgapāśaṃ dakṣiṇe ḍamarukapālahastā /<sup>45</sup> paścime raktagaurābhā dhanurbāṇadharā divyā, viśvapadmakapālaṃ caiva vāmadakṣiṇato nyaset /<sup>46</sup> dakṣiṇe sitapītābhā vāme śūlaratnahastā dakṣiṇe patākākapālaṃ tathā /<sup>47</sup> hastiśṛgālamājuḡāvaḥ kapāleṣu vidhinā /17//<sup>48</sup>

prathame pātānī caiva dvitīye māraṇī tathā /<sup>49</sup>

ṛtīya ākarṣaṇī caturthe narteśvarī nāmataḥ //18//<sup>50</sup>

etā vidyā jvaladūrdhvakeśāḥ sarvālaṃkārabhūṣitā nṛtyamānāḥ sthitāḥ /19//<sup>51</sup>

vidiśena tu catvāraḥ pañcānūnakaroṭakāḥ /<sup>52</sup>

buddhabimbopaśobhitadivyaśekharaṇa samanvitāḥ //20//<sup>53</sup>

ādi-akṣarasamyuktaṃ dhyātvā jvalati tatkaṣaṇāt /<sup>54</sup>

evaṃ bhāvayed devi dravyasiddhiphalapradā /<sup>55</sup>

yogasiddhimahāvidyā pratyayaḥ sampravartate //21//<sup>56</sup>

antardhāneṣu sarveṣu kṣaṇāt paśyati yoginaḥ /<sup>57</sup>

harati sarvabuddhānāṃ bhuṅkte kanyāṃ surāgrajām //22//<sup>58</sup>

gaṅgāvālukāsamān buddhān trivajrālayasamsthitān /<sup>59</sup>

43 vidhi- | T (cho ga'i Tib); vicinity C.

44 sita- | T (dkar Tib); śīta C. ◇ vāme | T (g'yon na Tib); vāma C.

45 marakta- | *em.* (mar gad Tib); maraktaṃ C; rakta T. ◇ vāme | T (g'yon na Tib); vātme C. ◇ -pāśa<ṃ> | *em.* (zhags pa Tib); pāśa C; pāśa T.

46 -dharā | CT; mchog Tib. ◇ divyā | CT; *n.e.* Tib. ◇ -kapālaṃ | C (thod pa Tib); kapāla T.

47 sita- | T (dkar Tib); śīta C. ◇ pītā- | T (ser ba Tib); pīta C. ◇ vāme | T (g'yon na Tib); vātma C. ◇ (second) dakṣiṇe | CpcT (g'yas na); da'Okṣiṇa Cac. ◇ patākā- | C (ba dan Tob); patāka T. ◇ tathā | CT; bsname Tib.

48 -gā<vaḥ> | *em.*; go CT; glang gi (suggesting a compound) Tib.

49 prathame | C (dang po Tib); prathamam T.

50 narteśvarī | C (gar gyi dbang phyug ma Tib); narteśvari T. ◇ nāmataḥ | C (zhes bya ste Tib); nāma tathā T.

51 etā | C (de dag Tib); ete T. ◇ jvalad- | T ('bar Tib); dvalad C. ◇ -bhūṣitā | *corr.* (rnam par bkluḥ Tib); bhūṣitāḥ / CT. ◇ nṛtyamānāḥ | *em.* (gar dang ldan pas Tib); nṛtyamāno CT. ◇ sthitāḥ | T (bzhuḡ Tib); tthitā C.

52 vidiśena | C (phyogs mtshams dag Tib); vidisena T. ◇ pañcānūna- | C; pañcānūna T; rnam pa bzhi po Tib. ◇ -karoṭakā<ḥ> | *em.* (thod pa Tib); karoṭakaṃ CT. cf. -karoṭakāḥ *Yoginīsaṃcāraṇa* (5.6d) and *Cakrasaṃvarasādhana* (34). ◇ dgod *add.* Tib.

53 -paśobhita- | T (rnam brgyan pa Tib); pasobhitaṃ C. ◇ samanvitā<ḥ> | *em.* (yang dag ldan Tib); samanvitaṃ CT. cf. samanvitāḥ *Cakrasaṃvarasādhana* (34).

54 ādi- (*m.c.* for ādy-) | CT (dang po'i Tib). ◇ -akṣara- | T (yi ge Tib); akhara C.

55 dravya- | C (rdzas kyi Tib); divya T. ◇ -pradā | C (rab ster Tib); pradāḥ T.

56 pratyayaḥ | *em.* (yid ches Tib); pratyayam CT.

57 kṣaṇāt | C (skad cig gis Tib); kṣaṇā T. ◇ paśyati | T (mthong 'gyur Tib); pasyati C. ◇ yoginaḥ | CT; sgrub pos Tib and *Vivṛti* (D 82r7).

58 harati | C (phrogs nas Tib); haranti T. ◇ bhu<ṅ>kte | *em.*; bhukte CT. ◇ kanyā<ṃ> | *em.* (bu mo Tib); kanyā CT. ◇ -grajām | C (mchog las skyes Tib); -grajam T.

59 -vālukā- | *em.* (bye Tib); vāluka CT. ◇ -samān | *em.* (snyed Tib); samā C; samam T. ◇ buddhā<n> | *em.* (sangs rgyas rname Tib); buddhā CT. ◇ trivajrā- | CT; nyid kyi rdo rje Tib. ◇ -samsthitān | *em.* (bzhuḡ pa Tib); samstha Cac; samsthitāḥ CpcT.

paśyati cakṣuvajreṇa svahastaikaṃ yathāmalam //23//<sup>60</sup>  
 gaṅgāvālūkāsamaṃ kṣetraṃ kāyavākcittalakṣaṇam /<sup>61</sup>  
 darśayati ca sarvātmā cittākhyānāṭakodbhavam //24//<sup>62</sup>  
 viparītākṣarasamyogaṃ tantre mantraṃ vibhāvayet /<sup>63</sup>  
 etat paramaṃ rahasyaṃ kathitaṃ tava sundari //25//<sup>64</sup>  
 prātaḥ svahr̥dīndumadhye 'kāreṇa candramaṇḍalaṃ vicintya tadupari hūṃkāraṃ  
 vibhāvayet /26//<sup>65</sup>  
 maitracittaṃ tataḥ kṛtvā paścān maṇḍalam ālikhet //27//<sup>66</sup>  
 caturasaṃ caturdvāraṃ vedivajrāṅkitaṃ tathā /<sup>67</sup>  
 catuḥsūtrasamāyuktaṃ paṭamālāvibhūṣitaṃ //28//<sup>68</sup>  
 sarvamaṇḍalakoneṣu dvāraniryūhasaṃdhiṣu /  
 khacitaṃ vajraratnais tu sūtrayed bāhyamaṇḍalam //29//  
 tasyābhyanrataḥ prājñāś cakramālāvibhūṣitaṃ /<sup>69</sup>  
 tasya madhye bhavet padmaṃ sitavarṇaṃ suśobhanaṃ //30//<sup>70</sup>  
 punar apī<sup>71</sup>  
 tasyopari likhet padmaṃ raktavarṇasamaṃprabham /<sup>72</sup>  
 tasyābhyanatarato mantrī vajramālākulaṃ likhet //31//<sup>73</sup>  
 punar api  
 aṣṭadalaṃ mahāpadmam indranīlasamaṃprabham /<sup>74</sup>

<sup>60</sup> paśyati ] *em.* (mthong bar 'gyur Tib); paśyanta Cac; paśyanti CpcT. ◇ cakṣu- (*m.c.* for cakṣur-) ] CT (mig Tib). ◇ svahastaikaṃ (*m.c.* for svahasta ekaṃ) ] T; svahasteka C; lag tu and bzhag pa Tib.

<sup>61</sup> -vālūkā- ] *em.* (bye Tib); vāluka C; vāluka T. ◇ -samaṃ ] T (snyed Tib); samā C. ◇ kṣetra<ṃ> ] *em.* (zhing dag na Tib); kṣetrā CT. ◇ -lakṣaṇam ] *em.*; lakṣaṇam C; lakṣaṇā T.

<sup>62</sup> darśayati ] *em.* (mthong bar 'gyur Tib); darśayanti CT. ◇ sarvātmā ] CT; thams cad rang gi Tib. ◇ cittākhyā- ] *em.*; cittākhyāṃ C; cittākhyam T; sems nyid kyi Tib.

<sup>63</sup> viparītā- ] C (go zlog pas Tib); viparītā T. ◇ -kṣara- ] CT; sngags kyi yi ge Tib and *Vivṛti* (D 82v5). ◇ -samyogaṃ ] CT; *n.e.* Tib. ◇ mantraṃ ] C (sngags Tib); mantre T.

<sup>64</sup> rahasyaṃ ] CT; gsang chen Tib. ◇ sundari ] *em.* (mdzes ma Tib); subhāṣitaṃ C; śubhāṣitaṃ T.

<sup>65</sup> -dīndumadhye ] T; dīndumadhye C; *n.e.* Tib. ◇ 'kāreṇa ] *corr.*; akāreṇa CT. However, the correction may be unnecessary because seed letters are frequently released from the *sandhi* rule in Sanskrit manuscripts of Buddhist Tantric traditions. (As for the nonapplication of *sandhi* to seed letters, see also Sugiki (2016a) 22.) ◇ -maṇḍalaṃ ] C (dkyil 'khor Tib); maṇḍala T. ◇ vibhāvayet ] T (bsgoms la Tib); bhāvayet, C.

<sup>66</sup> -cittaṃ tataḥ ] C; cintitataḥ T; sems Tib.

<sup>67</sup> caturdvāraṃ ] *em.* (sgo bzhi pa Tib); catudvāram C; caturdvāra T. cf. caturdvāraṃ *Samputodbhava* (3.4.4a).

<sup>68</sup> -mālā- ] C (phreng bas Tib); yālā T. ◇ -vibhūṣitaṃ ] T (mdzes par byas Tib); susobhitaṃ C.

<sup>69</sup> prājñāś ] *corr.* (shes rab can gyis Tib); prājñā C; prājñā T. ◇ ca<kra>-] Cpc ('khor lo Tib); ca, Cac; vajra T. cf. 'khor lo'i *Vivṛti* (83r4).

<sup>70</sup> bhavet ] CpcT (bya Tib); bhavet{{n ni}} Cac. ◇ sitavarṇaṃ ] T (dkar pos Tib); śitavarṇa C. ◇ -śobhanaṃ ] T (mdzes par Tib); sobhanaṃ C.

<sup>71</sup> punar api ] CpcT (slar yang Tib); puna pi Cac.

<sup>72</sup> tasyopari ] CT; de yi dbus gyur par Tib. ◇ likhet padmaṃ ] T (pa dma and bri Tib); likhe++++ṃ C. ◇ rakta- ] T (dmar po Tib); ++kta C.

<sup>73</sup> vajramālā- ] T (rdo rje'i phreng ba Tib); +++++ālā C.

<sup>74</sup> bri *add.* Tib.

vajrastambhāgrasamstheṣu pañcamāṇḍalamāṇḍitam //32//<sup>75</sup>  
 sumerugirimūrdhni gataṃ padmaṃ viśvarūpaṃ manoramam //33//<sup>76</sup>  
 ity āha bhagavān vajrī vajrasattvas tathāgataḥ //<sup>77</sup>  
 sarvaḍākinīsamāyogavajraḍākāḥ paraṃ sukham //34//<sup>78</sup>

iti vajraḍākodayo nāma paṭalo dvādaśaḥ //<sup>79</sup>

## 6. A Critical Edition of the Sanskrit Text of Chapter 13

athātaḥ sampravakṣyāmi sarvasiddhipradāyakam /<sup>80</sup>  
 yena vijñātamātreṇa sādhaḥ siddhim āpnuyāt //1//<sup>81</sup>  
 akāraṃ vinyasya nāsikāgre vakāraṃ saṃyojya manasā tathā līngavaraṭake,<sup>82</sup>  
 sarvacakrasya yoginyaḥ puṣkareṣu niyojayet /<sup>83</sup>  
 nikṣīpya bhruvor madhye avadhūtapadaṃ tathā //2//<sup>84</sup>  
 ādisvareṇa saṃyuktaṃ dhyātvā jvalati tatkaṣaṇāt /<sup>85</sup>  
 jvālāmālārṇavaṃ paśyec cakraṃ sarvatomukham //3//<sup>86</sup>  
 nābhau hṛdaye tathā vaktre lalāṭopari śikhācakre 'dhiṣṭhāpayen mantragaṇaṃ pūrvam /<sup>87</sup>  
 nābhau hṛdaye yoginī jihvādvayena vīraḥ, adhiṣṭhāpayet /<sup>88</sup> yoginīvīrādvayaṃ ca vidhinā /4/

<sup>75</sup> -grasamstheṣu | T; grasandhiṣu C; nang logs su Tib and *Vivṛti* (D 83r7).

<sup>76</sup> -mūrdhni gataṃ | T; ++++++m C; steng du and bsam Tib and *Vivṛti* (D 83r7 and 83v2). ◇ manoramam | C (yid 'ong Tib); manoramam T.

<sup>77</sup> ity | C; ety T; *n.e.* Tib. ◇ vajrasattvas tathāgataḥ | C (rdo rje sems dpa' de bzhin gshegs Tib); om. T.

<sup>78</sup> sarvaḍā<kinī>samāyoga- | *em.* (mkha' 'gro kun dang mnyam sbyor ba'i Tib); ḍā for ḍākinī C; *om.* T. ◇ -ḍākāḥ | T (mkha' 'gro Tib); ḍā C. ◇ sukham | T (bde ba'i Tib); sukha C.

<sup>79</sup> rgyud kyi rgyal po chen po dpal rdo rje mkha' 'gro las *add.* Tib. ◇ -ḍākodayo | *em.* (mkha' 'gro 'byung ba'i Tib); {{ḍā}}dayo C; kodayo C; ḍāko dvayo T. ◇ paṭalo | *em.* (rim par phye ba Tib); paṭalo nāma C; paṭala T. ◇ dvādaśaḥ | T (bcu gnyis pa'o Tib); dvāśamaḥ C.

<sup>80</sup> athātaḥ | T (de nas Tib); athāta C. ◇ sampravakṣyāmi | T (yang dag bshad bya ba Tib); sampravakṣāmi C. ◇ -siddhi- | T (dngos grub Tib); siddhiḥ C. ◇ pradāyakam | *em.* (rab sgrub pa Tib); pradāyakaḥ CT.

<sup>81</sup> -vijñāta- | T (shes pa Tib); vijñāna C. ◇ siddhim | T (dngos grub Tib); sarvasiddhim C.

<sup>82</sup> akāraṃ | C; akāra T; a Tib. ◇ vinyasya | *em.*; vinyasya ca CT; bsam nas su Tib. ◇ vakāraṃ | C; vakāra T; ba Tib. ◇ saṃyojya manasā | C (bsam Tib); sayo masā T. ◇ tathā | CT; *n.e.* Tib.

<sup>83</sup> de nas mnyam par sbyor byas te *add.* Tib. ◇ puṣkareṣu | CT; pa dma'i lte ba rnam su Tib. cf. pa dma'i lte ba rnam su *Vivṛti* (D 84r1). cf. puṣkareṣu *Herukābhīdhāna* (34.2b).

<sup>84</sup> bhruvo<r> | *em.*; bhruvo C; bhrūvo T. cf. bhruvor *Herukābhīdhāna* (34.2c) and *Cakrasaṃvarasādhana* (29a). ◇ avadhūta- | CT; a ba dhū tī'i Tib. cf. a ba dhū tī *Vivṛti* (D 84r1) and avadhūta- *Herukābhīdhāna* (34.2d) and *Cakrasaṃvarasādhana* (29b).

<sup>85</sup> jvalati | C ('bar Tib); jvaliti T. cf. jvalati *Cakrasaṃvarasādhana* (29d).

<sup>86</sup> de nas *add.* Tib and *Vivṛti* (D 84r6). ◇ jvālā- | CTpc; jvāla Tac. cf. jvālā- *Herukābhīdhāna* (34.4c) and *Cakrasaṃvarasādhana* (30c). ◇ -rṇavaṃ | C (rgya mtshor Tib); rṇanavaṃ T. cf. -rṇavaṃ *Herukābhīdhāna* (34.4c).

<sup>87</sup> lalāṭopari | T (dpral steng Tib); lalāṭo ri C; lalāṭe ri Cpc. ◇ śikhācakre | C (spyi gtsug 'khor lo Tib); śikhāvaktre T. ◇ 'dhiṣṭhāpayen | *em.* (byin gyis brlab Tib); adhiṣṭhayet C; adhiṣṭhayet T. However, the emendation may be unnecessary because the causative *adhiṣṭhayet* often appears in Sanskrit manuscripts of Buddhist Tantric traditions. ◇ mantra- | C (sngags Tib); mantre T. ◇ pūrvam | C (dang po Tib); pūrvva T.

alātacakrārūḍhaṃ bhramantaṃ ḍākinī tathā /<sup>89</sup>  
 manovegā mahāvidyā vidyucchaṭāsamaṃprabhā /<sup>90</sup>  
 devatākārayogena niścaraṅtī diśo daśa //5//<sup>91</sup>  
 paramāṇuparikarābhāvā paramāṇurūpasamcayā /<sup>92</sup>  
 nirābhāsā nirākārā sarvajñaphaladāyikā //6//<sup>93</sup>

puṣparathārūḍhaṃ vicintya yasya dadāti puṣpaṃ sa mudrito bhavati /<sup>94</sup> atha kundendumayūkhavirājitaṃ paśyēt /<sup>95</sup> pātānīyogena sādhyāṃ mukhe prakṣipyā "pāta pātāni" carvañ japet pātayati /7//<sup>96</sup>

atha sūryamaṇḍalārūḍhaṃ śūlasūryanibhaṃ kalpānalabhāsuraṃ paśyēt /<sup>97</sup> manasā sādhyena sahaikībhūya "māra māraṇī"-tyādiyogenordhvadṛṣṭiṃ kṛtvā mārayati /8//<sup>98</sup>

athānilānalaṃḍalārūḍhaṃ sphuliṅgagahanākulaṃ paśyēt /<sup>99</sup> manasā sādhyahṛdayaṃ praviśya tasya hṛtpadmam utpātyākaraṣayati /<sup>100</sup> "ākaraṣākarṣaṇī" mantraṃ japet /9//<sup>101</sup>

<sup>88</sup> yoginī ] C (rnal 'byor ma Tib); yoginā T. ◇ vīraḥ ] T; vīra C; dpa' bos Tib. ◇ adhiṣṭhāpayet ] *em.* (byin gyis brlab Tib); adhiṣṭhayed CT. However, the emendation may be unnecessary because the causative *adhiṣṭhāpayet* often appears in Sanskrit manuscripts of Buddhist Tantric traditions.

<sup>89</sup> alāta- ] C (mgal me'i Tib); anātaṃ T. cf. alāta- *Cakrasaṃvarasādhana* (30a). ◇ -rūḍhaṃ ] T (gnas pa Tib); rūḍhāṃ C. cf. -rūḍhaṃ *Cakrasaṃvarasādhana* (30a). ◇ bhramantaṃ ] T ('khor Tib); bhramantī C. cf. bhramantaṃ *Cakrasaṃvarasādhana* (30b). cf. ji ltar mgal me myur du bskor ba 'khor lor snang ba bzhin brdzun pa'i bdag nyid can gyi lus rnam pa gzhan du snang ba yin la de la gnas pa ni der dmigs pa'o // de nyid kyis na 'khor zhes bya ba gsungs te / bcos ma la rnam par 'khrul pa'o // de bzhin zhes bya ba ni nye bar sbyar ba ste / bdag gi lus gnyis su med par nyams su blangs pa de bzhin du dkyil 'khor pa'i mkha' 'gro rnam kyang brdzun pa'i don gyis don dam par gnyis su med par bsgom pa'o // *Vivṛti* (D 84v5-v6).

<sup>90</sup> manovegā ] CT; yid shugs chen pos Tib. cf. yid shugs chen po'i *Vivṛti* (84v6).

<sup>91</sup> devatākārayogena ] CT; lha yi rnal 'byor dus su ni Tib. cf. lha'i zhes bya ba la sogs pa ste / dus su (\*kāla) zhes bya ba ni lung yin la man ngag gyis na phyi nas ra sbyar (\*kāra) ro // des ni rnam par 'gyur te lha'i rnam pa'i rnal 'byor du sbyar ro // *Vivṛti* (D 85r1). ◇ niścaraṅtī ] *em.*; niścaraṅtī CT; spro bar bya Tib. cf. niścaraṅtī *Vajradāka* (15.28d). ◇ diśo daśa ] *em.* (phyogs bcu rnam su Tib); daśo diśa C; diśo daśaṃ T. cf. diśo daśa *Vajradāka* (15.28d).

<sup>92</sup> -parikarābhāvā ] T; parikarabhāvā C; rdul tshogs Tib. ◇ (second) paramāṇu- ] CpcT (shin tu phra ba'i Tib); paramāṇu{ {ḍa} } Cac. ◇ -samcayā ] CT; bsgom Tib. cf. bsgom *Vivṛti* (D 85r3).

<sup>93</sup> nirābhāsā nirākārā ] T; nirākā nirābhāsa Cac; nirokā nirābhāsa Cpc; 'gyur ba med cing snang ba med Tib. ◇ -dāyikā ] C (ster ba Tib); pradāyikā T.

<sup>94</sup> puṣparathārūḍhaṃ ] T; puṣparāthārūḍhāṃ Cac; puṣparathārūḍhāṃ Cpc; me tog la ni gnas Tib. ◇ vicintya ] C; cimtya T; bsams te Tib.

<sup>95</sup> atha ] CT; *n.e.* Tib and *Vivṛti*. ◇ -mayūkha- ] TCpc ('od Tib); mayūkh{ {yā} } Cac. ◇ paśyēt ] CT; *n.e.* Tib.

<sup>96</sup> sādhyāṃ ] T (bsgrub bya Tib); sādhyā C. ◇ prakṣipyā ] T (bcug nas Tib); prakhipya C. ◇ pāta pātāni ] C; pātāni T; *n.e.* Tib. ◇ carvañ ] *em.* (ldad cing Tib); carccañ C; carvana T. ◇ japet ] T (bzlas na Tib); japeta C.

<sup>97</sup> sūryamaṇḍalā- ] T; sūryama+ḍalā C; nyi ma la Tib. ◇ śūla- ] T (mdung tshul Tib); sūla C. ◇ -nibhaṃ ] *em.* ('od can Tib); nibhā C; nibhāṃ T. ◇ -bhāsuraṃ ] C (rab 'jigs pa'i Tib); bhāsuraṃ T.

<sup>98</sup> manasā ] T (yid kyis su Tib); mana C. ◇ sahaikī- ] T (lhan cig gcig Tib); sahekī C. ◇ māra ] CpcT; *om.* Cac; *n.e.* Tib. ◇ -tyādiyogeno- ] CT; *n.e.* Tib.

<sup>99</sup> athānilā- ] *corr.* (de nas rlung Tib); atha anilā C; anilā T. ◇ -nala- ] CpcT (me yi Tib); nāla Cac. ◇ -gahanākulaṃ ] *em.*; haṅākulam C; gahanākulāṃ T; phung po 'phro ba'i 'gugs ma Tib.

<sup>100</sup> sādhyā- ] C (bsgrub bya'i Tib); *om.* T. ◇ praviśya ] T (zhugs te Tib); pravisya C. ◇ tasya ] CpcT (de yi Tib); ta' Cac. ◇ -padmam ] CT; *n.e.* Tib.

<sup>101</sup> ākarṣākarṣaṇī ] *em.*; ākarṣaṇakarṣaṇī C; ākarṣākarṣaṇī T; 'gugs ma'i Tib. ◇ japet ] T (bzlas Tib); capet C.

vāyumaṇḍalārūḍham vāyumaṇḍalacetasā /  
 vāyuvārṇasya sādhyasya vāyunimnam tu kārayet //10//<sup>102</sup>  
 punaḥ sādhyena sahaikībhūya svayaṃ nartayati /<sup>103</sup> "nartāpaya nartāpaye"-tyādīmantreṇa narta-  
 yati /11/<sup>104</sup>

atha

pūjāvajraprayogeṇa sādhyet sarvakarmasu /<sup>105</sup>  
 hṛdaye caiva tathā vaktre śīrasi śikhāstram eva ca //12//<sup>106</sup>  
 nābhau hṛdi nimnam tu bhāvayec chvāsaniścalam /<sup>107</sup>  
 prathamam vajrasattvena dvitīyam padmanarteśvaraḥ //13//<sup>108</sup>  
 tṛtīyam vairocanaś caturtham paramāśvaḥ /<sup>109</sup>  
 pañcamam vajrasūryas tu śaṣṭhamam herukocyate //14//<sup>110</sup>

punar api

nābhau hṛdaye tathā vaktre śīrasi śikhāstram eva ca /<sup>111</sup>  
 vajravārāhī yāminī caiva mohanī cālanī tathā //15//<sup>112</sup>  
 trāsanī caṇḍamāyā ca /<sup>113</sup>  
 ṣaḍ etā mahāvidyāḥ ṣaṭpāramgatapāragaiḥ //16//<sup>114</sup>  
 abhiṣekam tato dhyātvā paścāt pūjām prakalpayet /  
 ātmānam herukam kṛtvā herukatvam tataḥ smaret //17//<sup>115</sup>  
 jñānasamayāsambhūtam tato vajrī -m- ihocyate /<sup>116</sup>  
 eṣa yogo mahāpūjā mantranyāsam tathaiva ca //18//<sup>117</sup>

<sup>102</sup> kārayet ] CT; bsam Tib and *Vivṛti* (D 86r2).

<sup>103</sup> sahaikī- ] T; sahekī C; bdag dang and gcig tu Tib. ◇ svayaṃ ] CT; *n.e.* Tib. ◇ nartayati ] C (gar byas na Tib): narttate T.

<sup>104</sup> nartāpaya nartāpaye- (for nartaya nartaye-) ] T; narttāpayet narttāpaye C; gar mdzad ma'i Tib. cf. na rta pa ya na rta pa ya *Vivṛti* (D 86r3). ◇ -tyādi- ] CT; *n.e.* Tib. ◇ nartayati ] C; narttāpayati T; ; gar byed byed du 'jug par 'gyur Tib.

<sup>105</sup> -prayogeṇa ] C (rab sbyor gyis Tib); prayoge na T. ◇ karmasu ] C (las rnam Tib); karmasva T.

<sup>106</sup> hṛdaye ] *em.* (snying ga Tib); hṛdayaṅ C; hṛdayeṅ T. ◇ śikhāstram ] T (spyi gtsug mtshon cha Tib); khāstram C.

<sup>107</sup> hṛdi ] T (snying ga Tib); ḍṛdi C. ◇ nimnam ] CT; rnam su Tib. ◇ -c chvāsa- ] *corr.* (dbugs Tib); tṠsvāsa C; t svāsa T.

<sup>108</sup> vajrasattvena ] C (rdo rje sems dpa' Tib); vajram satve T. ◇ dvitīyam ] C (gnyis pa Tib); dvitīya T. ◇ -śvaraḥ ] T (dbang rgyal Tib); śvara C.

<sup>109</sup> vairocanaś ] C (rnam par snang mdzad Tib); vairocana T. ◇ paramāśvaḥ] *em.* (rta mchog rgyal Tib); paramāśvarya C; paramāśva T.

<sup>110</sup> -sūryas ] C (nyi ma Tib); sūryaṃs T. ◇ herukocyate (*m.c.* for heruka ucyate) ] CT (he ru kar ni brjod Tib).

<sup>111</sup> śīrasi ] C (mgo Tib); śīra T.

<sup>112</sup> mohanī ] C (rmongs ma Tib); mohinī T. ◇ cālanī ] C (skyod ma Tib); cālinī T.

<sup>113</sup> caṇḍamāyā ] CT; gtum mo rnam Tib.

<sup>114</sup> etā ] *em.* ('di dag Tib); ete CT. ◇ -vidyā<ḥ> ] *em.* (rig pa Tib); vidyā CT. ◇ ṣaṭpāramgatapāragaiḥ ] CT; pha rol phyin pa rnam pa drug Tib.

<sup>115</sup> ātmānam ] T (bdag nyid Tib); ātmāna C. ◇ herukam ] T (he ru kar Tib); śrīherukam C. ◇ herukatvam ] CT; dpal ldan he ru kar Tib. ◇ tataḥ ] CT; *n.e.* Tib.

<sup>116</sup> -samaya- ] C (dam tshig Tib); samayaṃ T.

<sup>117</sup> yogo ] *em.* (rnal 'byor Tib); yoga C; yogaṃ T.

vīrapūjāṃ tato jñātvā karma kurvīta yatnataḥ /<sup>118</sup>  
 vibhajya svecchayā mantrī viparītāni yojayet //19//<sup>119</sup>  
 nigrāhānugrahārtheṣu karmavarṇaṃ prabhāvayet /<sup>120</sup>  
 bheditās tattvabhedena nāḍīmārgeṣu sarvataḥ //20//<sup>121</sup>  
 prasādhayet prayogārthaṃ mahāsuratasambhavam /<sup>122</sup>  
 anena sādhyet kṣipraṃ sadevāsura mānuṣān //21//<sup>123</sup>  
 ity āha bhagavān vajrī vajrasattvas tathāgataḥ /  
 sarvaḍākinīsamāyogavajradākaḥ paraṃ sukham //22//

iti vīrādvayapūjāsarvakarmodayo nāma paṭalas trayodaśaḥ //<sup>124</sup>

## 7. Tibetan Translations

### 7.1. Chapter 12

/ rdo rje mkha' 'gro'i sgrub thabs ni // bshad par bya yis lha mo nyon /  
 / dang por ro ni bsgoms byas te // mkhas pas chos dbyings rang bzhin bsam /1/  
 / rnal 'byor pa ni der gnas nas /<sup>125</sup>/ go 'phang mchog ni bsgom par bya /  
 / rang snying zla ba'i dbus su ni // de nyid thams cad bkod nas su /2/  
 / de'i 'od zer las byung ba // mkha' 'gro ma sogs mchod nas ni /  
 / phyag byas nas ni de skad brjod /3/  
 / sangs rgyas byang chub sems dpa' rnam // kun nas bdag la dgongs su gsol /  
 / bdag ming 'di zhes bgyi ba ni /<sup>126</sup>/ dus 'di nas bzung ji srid du /  
 / byang chub snying por mchis kyi bar /4/

<sup>118</sup> vīrapūjāṃ | C (dpa' bo mchod Tib); *om.* T. ◇ tato | C (de nas Tib); *om.* T.

<sup>119</sup> vibhajya | C (dbye bya ste Tib); vibhadyu T. cf. vibhajya *Herukābhīdhāna* (36.4c). ◇ viparītāni | *em.* (phyin ci log tu Tib); viparītāni tu CT. cf. viparītāni *Herukābhīdhāna* (36.4d) and *Cakrasaṃvarasādhana* (32b).

<sup>120</sup> nigrāhānugrahā- | T (tshar gcod pa dang phan 'dogs pa'i Tib); nigrāhām anugrahā C. cf. nigrāhānugrahā- *Herukābhīdhāna* (36.5a). ◇ -rtheṣu | CT; *n.e.* Tib. cf. -rtheṣu *Herukābhīdhāna* (36.5a). ◇ -varṇaṃ | *em.* (mdog Tib); vaṇṇaṃ C; vartta T.

<sup>121</sup> bheditās | *em.* (phye nas Tib); bheditā CT. cf. bheditās *Herukābhīdhāna* (36.5c) and *Cakrasaṃvarasādhana* (31c). ◇ -bhedena | C (dbye bas Tib); bhedina T. cf. -bhedena *Herukābhīdhāna* (36.5c). ◇ sarvataḥ | CT; sbyar bar bya Tib. cf. yojitāḥ *Herukābhīdhāna* (34.5d), sarvataḥ *Cakrasaṃvarasādhana* (31d), and sbyar bar bya ba and kun la *Vivṛti* (D 87r4 and 87r5).

<sup>122</sup> prayogārthaṃ | C (sbyor ba yi ni don rnam la Tib); prayogārtha T. ◇ -sambhavam | T; saṃbhavataḥ C; 'dis Tib.

<sup>123</sup> kṣipraṃ | CT; cho ga Tib. cf. kṣipraṃ *Herukābhīdhāna* (36.6c). ◇ -sura- | T (lha min Tib); su++ C. ◇ -mānuṣān | *corr.* (mir Tib); mānuṣān C; mānuṣāḥ T. ◇ 'grub *add.* Tib. cf. -mānuṣān *Herukābhīdhāna* (36.6d).

<sup>124</sup> rgyud kyi rgyal po chen po dpal rdo rje mkha' 'gro las *add.* Tib. ◇ vīrā- | C (dpa' bo'i Tib); dhīrā T. ◇ -pūjā- | C (mchod pa Tib); pūjātathatā T. ◇ -sarvakarmo- | CT; las kyi tshogs rnam Tib. ◇ -daśaḥ | T; daśamaḥ C.

<sup>125</sup> der | D; de P.

<sup>126</sup> bgyi ba | D; bgyis pa P.

/ ji ltar dus gsum mgon po rnams // yang dag byang chub nges mdzad pa /  
 / de bzhin bla med byang chub sems // dam pa bdag gis bskyed par bgyi /5/<sup>127</sup>  
 / sangs rgyas rnal 'byor skyed sdom pa // sangs rgyas chos dang dge 'dun te /  
 / bla na med pa'i dkon mchog gsum // deng nas brtsams te mchog tu gzung /6/<sup>128</sup>  
 / bslab pa yi ni tshul khirms dang // dge ba'i chos ni bsdu ba dang /  
 / sems can don byed tshul khirms gsum // bdag gis so sor brtan por gzung /7/<sup>129</sup>  
 / rdo rje rigs mtho chen po la // rdo rje dril bu phyag rgya yang /<sup>130</sup>  
 / yang dag nyid du gzung bgyi zhing /<sup>131</sup>/ slob dpon dag kyang bdag gis gzung /8/  
 / rin chen rigs chen rnal 'byor gyi /<sup>132</sup>/ dam tshig yid du 'ong ba la /  
 / nyin re zhing ni dus drug tu // sbyin pa rnam bzhi bstsal bar bgyi /9/<sup>133</sup>  
 / byang chub chen po las byung ba'i // pa dma'i rigs chen dag pa la /<sup>134</sup>  
 / phyi nang gsang ba'i theg pa gsum // dam chos yang dag gzung bar gyi /10/  
 / las kyi rigs mchog chen po la // mchod pa ci nus bgyi ba dang /  
 / sdom pa thams cad ldan par bgyi // bla na med pa'i byang chub sems /11/  
 / dam pa de ni bskyed bgyi zhing /<sup>135</sup>/ sems can kun gyi don gyi phyir /  
 / sdom pa ma lus gzung bar bgyi /12/<sup>136</sup>  
 / ma rgal ba rnams bsgral ba dang /<sup>137</sup>/ ma grol ba rnams bdag gis dgrol /  
 / dbugs ma phyin pa dbugs dbyung zhing // 'gro kun mya ngan 'das la dgod /13/  
 de nas om swa bhā ba shu ddhāḥ sa rba dha rmāḥ swa bhā ba shud dho 'ham /<sup>138</sup>  
 / de nas tshig 'di brjod nas chos // thams cad bdag med par blta ste /14/  
 / de nyid bcom ldan rdo rje can // rdo rje sems dpa' de bzhin gshegs /  
 / sku mdog sngon po 'jigs chen po // thod pa'i phreng bas rnam par bklubs /15/<sup>139</sup>  
 / zhal bzhi pa la phyag bzhi pa // spyang gsum gyis ni mdzes pa ste /  
 / yi dags chen po gdan du byas // nyi ma la bzhugs gar dang ldan /16/  
 / phyag na thod pa kha ṭwām dang // de bzhin gzhan yang gzhu dang mda' /  
 / cho ga'i bya ba de nyid kyis // ye shes rgya mtsho bsgom par bya /17/  
 / shar ni dkar zhing 'od sngo ste // g'yon na kha ṭwām dril bu dang /  
 / gzhan na rdo rje thod pa 'o // byang phyogs mar gad ser skya'i 'od /18/<sup>140</sup>

127 bskyed par ] D; skyed par P.

128 gzung ] D; bzung P.

129 gzung ] *em.*; bzung DP.

130 dril bu ] D; dril bu'i P.

131 gzung bgyi ] D; bzung bgyi P.

132 rnal 'byor gyi ] D; rnal 'byor gyis P.

133 bstsal bar ] *em.*; stsal bar DP.

134 pa dma'i ] D; pad ma'i P.

135 bskyed bgyi ] D; skyed bgyi P.

136 gzung bar ] D; bzung bar P.

137 ma rgal ba rnams ] D; ma sgral ba rnams P.

138 shu ddhāḥ ] D; shud dha P. ◇ dha rmāḥ ] D; dha rma P.

139 rnam par bklubs ] D; rnam par klubs P.

140 mar gad ] D; dmar kad P.

/ g'yon na kha ṭwām zhags pa dang // g'yas na rnge'u chung thod pa bsnams /  
 / nub phyogs dmar zhing ser skya'i 'od // gzhu dang mda' yi mchog dang ni /19/  
 / sna tshogs pa dma thod pa dag /<sup>141</sup>/ g'yon dang g'yas kyi phyag tu dgod /  
 / lho ni dkar shing ser ba'i 'od // g'yon na dung dang rin chen te /20/  
 / g'yas na ba dan thod pa bsnams // glang chen ce spyang mi dang ni /<sup>142</sup>  
 / glang gi thod par rim bzhin bzhugs /21/<sup>143</sup>  
 / dang po ltung byed ma yin te // gnyis pa de bzhin gsod ma yin /  
 / gsum pa 'gugs ma zhes bya ste // bzhi pa gar gyi dbang phyug ma /22/  
 / rig ma de dag gyen skra 'bar // rgyan rnam thams cad rnam par bklubs /<sup>144</sup>  
 / gar dang ldan pas yang dag bzhugs /23/  
 / phyogs mtshams dag ni bzhi po ru // thod pa rnam pa bzhi po dgod /  
 / sangs rgyas gzugs kyi rnam brgyan pa // spyi gtsug gsal bar yang dag ldan /24/  
 / dang po'i yi ge ldan pa ru // bsgoms na skad cig de la 'bar /  
 / rdzas kyi dngos grub 'bras rab ster // lha mo de ltar bsgoms na ni /25/  
 / sbyor ba'i dngos grub rig pa che // yid ches yang dag 'jug par 'gyur /  
 / mi snang ba dang thams cad dang // sgrub pos skad cig gis mthong 'gyur /26/  
 / lha mchog las skyes phrogs nas su // sangs rgyas kun gyi bu mo spyod /  
 / ga nggā'i bye snyed sangs rgyas rnam /<sup>145</sup>/ nyid kyi rdo rje gnas bzhugs pa /27/  
 / lag tu shing thog bzhag pa bzhin // rdo rje mig gis mthong bar 'gyur /  
 / ga nggā'i bye snyed zhing dag na /<sup>146</sup>/ sku gsung thugs kyi mtshan nyid rnam /28/  
 / thams cad rang gi sems nyid kyi // rol mo las byung mthong bar 'gyur /<sup>147</sup>  
 / sngags kyi yi ge go zlog pas // rgyud dang sngags ni bsgom par bya /29/  
 / gsang chen dam pa de dag ni // mdzes ma khyod la bshad pa yin /  
 / tho rangs rang gi snying gar ni /<sup>148</sup>/ a las zla ba'i dkyil 'khor bsam /30/  
 / de steng yi ge hūṃ bsgoms la /  
 / byams pa'i sems ni bskyed nas su // de nas dkyil 'khor bri bar bya /31/  
 / gru bzhi pa la sgo bzhi pa // kha khyer de bzhin rdo rjes mtshan /  
 / skud pa bzhi dang yang dag ldan // dar gyi phreng bas mdzes par byas /32/  
 / dkyil 'khor grwa rnam thams cad dang // sgo dang sgo khyud mtshams rnam su /  
 / rdo rje rin chen rnam spras par // phyi yi dkyil 'khor thig gdab bya /33/<sup>149</sup>  
 / shes rab can gyis de'i nang du // 'khor lo'i phreng bas rnam brgyan te /  
 / de yi dbus su pa dma ni /<sup>150</sup>/ dkar pos shin tu mdzes par bya /34/

141 pa dma | D; pad ma P.

142 ce spyang | D; lce spyang P.

143 rim bzhin | D; rims bzhin P. ◊ bzhugs | P; gzhug D.

144 rnam par bklubs | D; rnam par glubs P.

145 ga nggā'i | D; gang gā'i P.

146 ga nggā'i | D; gang gā'i P.

147 rol mo | P; ri mo D.

148 snying gar | D; snying khar P.

149 phyi yi | D; phyi'i P.

/ slar yang de yi dbus gyur par // 'od ldan pa dma dmar po bri /<sup>151</sup>  
 / de nas sngags pas de'i nang du /<sup>152</sup>/ rdo rje'i phreng ba kun 'khrugs bri /35/  
 / slar yang pad chen 'dab brgyad pa // i ndra nī la'i 'od 'bar bri /<sup>153</sup>  
 / rdo rje ka ba'i nang logs su // dkyil 'khor lngas ni rnam brgyan pa /36/  
 / ri rab lhun po'i steng du ni // sna tshogs pa dma yid 'ong bsam /37/<sup>154</sup>  
 / mkha' 'gro kun dang mnyam sbyor ba'i // rdo rje mkha' 'gro bde ba'i mchog /  
 / rdo rje sems dpa' de bzhin gshegs // bcom ldan rdo rje can gyis gsungs /38/

rgyud kyi rgyal po chen po dpal rdo rje mkha' 'gro las rdo rje mkha' 'gro 'byung ba'i rim par  
 phye ba ste bcu gnyis pa'o //

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/ de nas yang dag bshad bya ba // dngos grub thams cad rab sgrub pa /  
 / gang zhig shes pa tsam gyis ni // sgrub pos dngos grub thob 'gyur ba'o /1/  
 / a ni sna rtser bsams nas su /<sup>155</sup>/ ba ni ling ga'i lte bar bsam /<sup>156</sup>  
 / de nas mnyam par sbyar byas te // rnal 'byor ma yi 'khor lo kun /2/  
 / pa dma'i lte ba rnams su sbyar // a ba dhū tī'i gnas de bzhin /<sup>157</sup>  
 / smin ma'i bar du gzhaq par bya // dbyangs yig dang por yang dag ldan /3/  
 / bsgoms na skad cig de la 'bar /  
 / de nas 'bar phreng rgya mtshor ni // kun nas sgo yi 'khor lo bsam /4/<sup>158</sup>  
 / lte ba snying ga kha dang ni /<sup>159</sup>/ dpral steng spyi gtsug 'khor lo ni /  
 / dang po sngags tshogs byin gyis brlab // lte ba snying gar rnal 'byor ma /5/<sup>160</sup>  
 / lce gnyis dpa' bos byin gyis brlab // dpa' bo dang ni rnal 'byor ma /  
 / gnyis med cho ga ji bzhin du /6/  
 / mgal me'i 'khor lo la gnas pa // mkha' 'gro ma ni de bzhin 'khor /  
 / glog lta bur ni gsal ba'i 'od // yid shugs chen pos rig pa che /7/  
 / lha yi rnal 'byor dus su ni // phyogs bcu rnams su spro bar bya /  
 / shin tu phra ba'i rdul tshogs ni // shin tu phra ba'i dngos por bsgom /8/  
 / 'gyur ba med cing snang ba med // kun mkhyen 'bras bu ster ba 'o /  
 / me tog la ni gnas bsams te // gang la byin de rgyas 'debs 'gyur /9/<sup>161</sup>

150 pa dma | D; pad ma P.

151 pa dma | D; pad ma P. ◇ dmar po | D; dkar po P.

152 de'i | D; de P.

153 i ndra nī la'i | D; in tra nī la'i P.

154 pa dma | D; pad ma P.

155 sna rtser | D; snar rtser P.

156 ba ni | P; pa ni D.

157 a ba dhū tī'i | D; a ba 'du tī'i P.

158 sgo yi | D; sgo'i P.

159 snying ga | D; snying kha'i P.

160 snying gar | D; snying khar P.

/ dung dang zla 'dra'i 'od mdzad pa // ltung byed ma yi sbyor ba bsam /  
 / bsgrub bya kha ru bcug nas ni // ldad cing bzlas na ltung bar 'gyur /10/  
 / de nas nyi ma la gnas pa'i // mdung tshul nyi ma'i 'od can ni /  
 / bskal pa'i me ltar rab 'jigs pa'i // gsod ma bsams te yid kyis su /11/  
 / bsgrub byar lhan cig gcig gyur nas // steng du bltas na 'chi bar 'gyur /  
 / de nas rlung dang me yi ni /<sup>162</sup>/ dkyil 'khor la gnas me stag gi /12/  
 / phung po 'phro ba'i 'gugs ma bsam // yid kyis bsgrub bya'i snying zhugs te /  
 / de yi snying ni rtsa nas dbyung // 'gugs ma'i sngags bzlas 'gugs par 'gyur /13/<sup>163</sup>  
 / rlung gi dkyil 'khor sems kyis ni // rlung gi dkyil 'khor la gnas te /  
 / rlung mdog bsgrub bya rlung nang bsam /14/  
 / slar yang bdag dang bsgrub bya ni // gcig tu gyur te gar mdzad ma'i /<sup>164</sup>  
 / sngags zlos shing ni gar byas na // gar byed byed du 'jug par 'gyur /15/  
 / mchod pa rdo rje rab sbyor gyis // de nas las rnam kun bsgrub bya /<sup>165</sup>  
 / snying ga nyid dang de bzhin kha /<sup>166</sup>/ mgo dang spyi gtsug mtshon cha ste /16/  
 / lte ba snying ga rnam su ni /<sup>167</sup>/ dbugs mi g'yo bas bsgom par bya /  
 / dang po rdo rje sems dpa' ste // gnyis pa pa dma gar dbang rgyal /17/  
 / gsum pa rnam par snang mdzad de // de bzhin bzhi pa rta mchog rgyal /  
 / lnga pa rdo rje nyi ma ste // drug pa he ru kar ni brjod /18/  
 / slar yang lte ba snying ga dang /<sup>168</sup>/ de bzhin kha dang mgo dang ni /  
 / spyi gtsug mtshon cha nyid dag ste // rdo rje phag mo gshin rje ma /19/  
 / de bzhin rmongs ma skyod ma ste /<sup>169</sup>/ skrag ma dang ni gtum mo rnam /  
 / drug po 'di dag rig pa che // pha rol phyin pa rnam pa drug /20/  
 / de nas dbang bskur bsgoms nas ni // phyi nas mchod pa brtsam par bya /<sup>170</sup>  
 / bdag nyid he ru kar byas nas // dpal ldan he ru kar dran bya /21/  
 / dam tshig ye shes gcig gyur pas /<sup>171</sup>/ des 'di rdo rje can du brjod /<sup>172</sup>  
 / rnal 'byor 'di ni mchod chen dang // de bzhin sngags kyi dgod pa ste /22/  
 / de nas dpa' bo mchod shes nas /<sup>173</sup>/ las ni 'bad pa nyid kyis bya /  
 / sngags pas rang dgar dbye bya ste // phyin ci log tu nges par sbyar /23/  
 / tshar gcod pa dang phan 'dogs pa'i /<sup>174</sup>/ las kyi mdog tu rnam par sgom /

161 de ] P; te D.

162 me yi ] D; me'i P.

163 'gugs ma'i ] D; 'kugs ma'i P.

164 gcig tu ] D; cig tu P.

165 bsgrub bya ] D; sgrub bya P.

166 snying ga ] D; snying kha P.

167 snying ga ] D; snying kha P.

168 snying ga ] D; snying kha P.

169 skyod ma ] D; bskyod ma P.

170 brtsam par bya ] D; btsam par bya P.

171 gcig ] D; cig P. ◇ gyur pas ] P; gyur las D.

172 'di ] D; ni P.

173 shes nas ] D; shas nas P.

/ de nyid dbye bas phye nas ni // rtsa yi lam du sbyar bar bya /24/<sup>175</sup>  
 / sbyor ba yi ni don rnams la // dga' ba chen pos 'dis bsgrub bya /<sup>176</sup>  
 / cho ga 'di yis bsgrubs na ni // lha dang lha min mir bcas 'grub /25/  
 / mkha' 'gro kun dang mnyam sbyor ba'i // rdo rje mkha' 'gro bde ba'i mchog /  
 / rdo rje sems dpa' de bzhin gshegs // bcom ldan rdo rje can gyis gsungs /26/

rgyud kyi rgyal po chen po dpal rdo rje mkha' 'gro las dpa' bo'i gnyis su med pa'i mchod pa  
 dang / las kyi tshogs rnams 'byung ba'i rim par phye ba ste bcu gsum pa'o //

## Notes (Sanskrit Parallels)

12.2-12: *Samputodbhava*, Skt mss., L: 36v2-37r4, To: 27r5-v4 (unpublished Skt ed., 3.4.8-17) —

... praṇipatyāivam āhuḥ (8)<sup>i)</sup> — samanvāharantu māṃ sarvabuddhabodhisattvāḥ / aham  
 amukanāmā, imāṃ velāṃ upādāya yāvad ā bodhimaṇḍaṇiṣadanād (9)<sup>ii)</sup>

utpādayāmi paramaṃ bodhicittam anuttaram<sup>iii)</sup>

yathā triyadhvikā nāthāḥ saṃbodhau kṛtaniścayāḥ //10//<sup>iv)</sup>

trividhāṃ śīlaśikṣāṃ ca kuśalaṃ dharmasaṃgrahaṃ /<sup>v)</sup>

sattvārthakriyāśīlaṃ ca pratigrhṇāmy ahaṃ dṛḍham //11//<sup>vi)</sup>

buddhaṃ dharmāṃ ca saṃghaṃ ca triratnāgram anuttaram /<sup>vii)</sup>

adyāgreṇa grahīṣyāmi saṃvaram buddhayogajam //12//<sup>viii)</sup>

vajraṃ ghaṇṭāṃ ca mudrāṃ ca pratigrhṇāmi tattvataḥ /<sup>ix)</sup>

ācāryaṃ ca grahīṣyāmi mahāvajrakulocaye //13//<sup>x)</sup>

caturdānaṃ pradāsyāmi ṣaṭkṛtvā tu dine dine /<sup>xi)</sup>

mahāratnakule yogye samaye ca manorame //14//<sup>xii)</sup>

saddharmaṃ pratigrhṇāmi bāhyaṃ guhyaṃ triyānikam /<sup>xiii)</sup>

mahāpadmakule śuddhe mahābodhisamudbhave //15//<sup>xiv)</sup>

saṃvaram sarvasamyuktaṃ pratigrhṇāmi sarvataḥ /<sup>xv)</sup>

pūjākarma yathāśaktyā mahākarmakulocaye //16//

utpādayitvā paramaṃ bodhicittam anuttaram /<sup>xvi)</sup>

grhītvā saṃvaram kṛtsnaṃ sarvasattvārthakāraṇāt //17//<sup>xvii)</sup>

atīrṇāṃs tārayiṣyāmi amuktān mocayāmy aham /<sup>xviii)</sup>

anāśvastān āśvāsayiṣyāmi sarvasattvān sthāpayiṣyāmi nirvṛtau //18//<sup>xix)</sup>

[Note] i) praṇipatyāivam ] To; praṇipratya evam L. ◇ āhuḥ ] L; āha To. ◇ ii) upādāya ] L;  
 upādāyaḥ To. ◇ -maṇḍa- ] L; manda To. ◇ -niṣadanāt ] L; niṣaṃdanād To. ◇ iii) bodhicit-  
 tam ] *em.*; varabodhicittam L; bodhicintam To. ◇ anuttaram ] To; uttamaṃ L. ◇ iv) nāthāḥ  
 ] To; nāthā L. ◇ v) -vidhāṃ ] To; vidha Lac; vidhā Lpc. ◇ kuśalaṃ ] L; kuśala To. ◇ vi)

174 tshar gcod pa ] D; char gcod pa P.

175 rtsa yi ] D; rtsa ni P.

176 bsgrub bya ] D; sgrub bya P.

-rtha- ] L; rthaṃ To. ◇ pratigrhṇāmy ] *corr.*; pratigrhṇāmy LTo. ◇ **vii**) -tnāgram ] L; tna-gram To. ◇ **viii**) grahīṣyāmi ] *em.*; grhīṣyāmi L; grhīvyāmi To. ◇ **ix**) vajraṃ ] L; vajra To. ◇ mudrāṃ ] L; mudrā To. ◇ pratigrhṇāmy ] *corr.*; pratigrhṇāmy LTo. ◇ **x**) ācāryaṃ ] L; ācārya To. ◇ grahīṣyāmi ] *em.*; grhīṣyāmi L; grahīṣyāmi To. ◇ **xi**) dine dine ] L; dine To. ◇ **xii**) yogye ] L; yogye To. ◇ samaye ca ] L; samaye To. ◇ **xiii**) saddharmaṃ ] L; sad-dharma To. ◇ pratigrhṇāmi ] *corr.*; pratigrhṇāmi LTo. ◇ The words bāhyaṃ guhyaṃ triyānikam are omitted in Toac. ◇ triyānikam ] L; triyānakam Topc. ◇ **xiv**) This line is omitted in Toac. ◇ -samudbhava ] L; samudbhavaṃ Topc. ◇ **xv**) This line is omitted in Toac. ◇ pratigrhṇāmi ] *corr.*; pratigrhṇāmi LTopc. ◇ sarvataḥ ] L; sarvata Topc. ◇ **xvi**) utpādayitvā ] L; utpādayāmī To. ◇ **xvii**) grhītvā ] L; grhītvā To. ◇ **xviii**) amuktān ] L; amukto To. ◇ **xix**) anāśvastān ] L; asvāsthān āyā To. ◇ āśvāsaiṣyāmi ] L; śvāsaiṣyāmi To. ◇ sarva- ] Lpc; om. LacTo. ◇ sthāpayiṣyāmi ] L; sthāpye ca To.

See also Sanskrit parallels found the *Sarvadurgatipariśodhana* (Skt ed., p. 146, l. 8-l. 25) and *Vajrāvalī* (Skt ed., 20.6).

**12.20:** *Cakrasaṃvarasādhana*, Skt ed., 34 —

vidīśena tu catvāraḥ pañcānūnakaroṭākāḥ /  
buddhabimbopaśobhitāḥ śekhareṇa samanvitāḥ //34//

See also the following line in the *Yoginīsaṃcāratantra*, Skt ed., 5.6cd (Pandey 1998) —  
videśena tu catvāraḥ pañcapūrṇakarōṭākāḥ.

**12.21 and 12.25ab:** *Cakrasaṃvarasādhana*, Skt ed., 65-66 —

ādyakṣarasamyuktaṃ dhyātvā jvalati tatkṣaṇāt /  
viparītākṣarasamyogaṃ tantramantraṃ vibhāvayet //65//  
oṃkāradīpitaṃ sarvaṃ tritattvaṃ samudāhṛtaṃ /  
evaṃ bhāvayed devi, dravyasiddhiphalapradāḥ /  
anena yogasiddhiḥ syāt pratyayaḥ pravartate //66//

**12.28-29 and 12.32cd:** *Sampuṭodbhava*, Skt mss., L: 36r3-r5, To: 27r3-r4 (unpublished Skt ed., 3.4.4-6b) —

caturasraṃ caturdvāraṃ toraṇaiḥ suprakāśitam /<sup>i)</sup>  
catuḥsūtrasamāyuktaṃ paṭasragdāmabhūṣitam //4//  
koṇabhāgeṣu sarveṣu dvāraniryūhasaṃdhiṣu /<sup>ii)</sup>  
khacitaṃ vajraratnais tu sūtrayed bāhyamaṇḍalam //5//<sup>iii)</sup>  
tasya cakrapratīkāsaṃ pravīśyābhyaṅtaraṃ puram /<sup>iv)</sup>  
vajrasūtraparikṣiptaṃ aṣṭastambhopaśobhitam //6//<sup>v)</sup>  
vajrastambhāgrasaṃstheṣu pañcamaṇḍalamaṇḍitam /<sup>vi)</sup>

[Note] **i)** -sraṃ ] L; sraṃ To. ◇ suprakāśitam ] *corr.*; suprakāśitaṃ LTo. ◇ **ii)** sarveṣu ] L; om. To. ◇ **iii)** -ratnais ] L; ratnaṃ To. ◇ bāhyamaṇḍalam ] L; hārārddhahāramaṇḍitaṃ

To. ◇ iv) tasya ] L; tatra To. ◇ pratikāsam ] *corr.*; pratikāsam L; pratikāsam To. ◇ puram ] Lac; puram puna Lpc; punaḥ To. ◇ v) aṣṭa- ] L; a To. ◇ vi) -grasamstheṣu ] *em.*; grasusamsthiteṣu L; guṣṭhiteṣu C.

13.2-3, 13.5ab, and 13.19-21: *Herukābhīdhāna* (Skt ed., 34.2, 34.4ab, and 36.4-6) and *Cakrasaṃvarasādhana* (Skt ed., 29-32).

*Herukābhīdhāna*, Skt ed., 34.2 and 34.4cd —

sarvavīraḍākinyaḥ puṣkareṣu niyojayet /  
nikṣipeta bhruvor madhye avadhūtapadaṃ tathā //2//

...

jvālāmālārṇavaṃ tataḥ paśyec cakraṃ sarvatomukham /

*Herukābhīdhāna*, Skt ed., 36.4-6 —

vīrapūjāvīdhim jñātvā karma kurvīta yatnataḥ /  
vibhajya svecchayā mantrī viparītāni yojayet //4//  
nīgrahānugrahārtheṣu karmabhāvaṃ prabhāvayet /  
bheditās tattvabhedenā nāḍīmārgēṣu yojitāḥ //5//  
prasādhayet prayogārtham /  
anena sādhyet kṣīpraṃ sadevāsura mānuṣān //6//

*Cakrasaṃvarasādhana*, Skt ed., 29-32 —

nikṣīpya bhruvor madhye avadhūtapadaṃ tathā /  
ādisvareṇa saṃyuktaṃ dhyātvā jvalati tatksaṇāt //29//  
alātacakrārūḍhaṃ bhramantaṃ ḍākinīnāṃ tathā /  
jvālāmālārṇavacakraṃ sarvatomukham //30//  
caturvaktraṃ vīreśaṃ vīraḍākinīparivṛtam /  
bheditās tattvabhedenā nāḍīmārgēṣu sarvataḥ //31//  
vibhajya svecchayā mantrī viparītāni yojayet /  
prasādhayet prayogārtham mahāsura tamaṇḍalam //32//

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