

Texts of the Yoga of the Donkey-Shaped (*Gardabhākārayoga*) and the Seven-Birth (*Saptajanman*) from the Buddhist Yoginītantras: A Sanskrit Edition and Translation of *Sādhānanidhi* 11, 14, and 49, *Vajradāka* 35, *Mahāmudrātilaka* 24, and *Dākārṇava* 50.2.1–14

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Abstract

This paper provides the first critical edition of the Sanskrit texts of the following works and their English translation with annotation: Kambala's *Sādhānanidhi*, Chapters 11, 14, and 49; the *Vajradāka*, Chapter 35; the *Mahāmudrātilaka*, Chapter 24; and the *Dākārṇava*, Chapter 50.2.1–14. They are Buddhist Tantric texts composed between the 10th and the 12th centuries in South Asia. They teach the yoga of the donkey-shaped [deities] (*gardabhākārayoga*) and the seven-birth (*saptajanman*). These are Buddhist forms of the divination ritual and the animal sacrifices. Divination rituals and animal sacrifices are religio-cultural practices that can be found in many places in the world in the past and present times. I believe that this paper will be a useful reference not only for specialists who study Buddhist Tantrism but also for readers who are interested in those practice from the perspective of comparative culture.

Introduction

Some of the Buddhist *tantras* (scriptures) that Indian exegetical tradition classifies as belonging to the Yoginītantra scriptural class include discourses on the “yoga of the donkey-shaped [deities]” (*gardabhākārayoga*) and the “seven-birth” (*saptajanman*). The *Cakrasaṃvaratantra* (around the late 8th or late 9th century:¹ hereinafter *Cakrasaṃvara*), which is also called *Herukābhīdhāna* or *Laghusaṃvara*,² was most likely the first to teach them.

The yoga of the donkey-shaped is also called “donkey yoga” (*gardabhayoga*). It is the worship and visualization of certain deities with donkey faces. By this practice, a yogin can know

¹ For the date of compilation of the *Cakrasaṃvara*, see Davidson (1981: 7–8 and 2004: 40) and Sander-son (2009: 158–165).

² There is a strong possibility that this scripture's name, *Laghusaṃvara*, can be found only in texts that were composed in relatively late centuries (namely in and after the 11th century). I am currently examining this possibility.

whether his client or target is close to the end of his/her life; what his or her previous lives were; and whether he is a “seven-birth” man. The concept of “seven-birth” has multiple meanings. In some Buddhist discourses including those of donkey yoga, the “seven-birth” indicates a man who has been reborn into a human existence seven times in a row. In his seven successive lives, he has not been reborn into any other state of existence such as an animal, or a hungry ghost. The same concept also refers to seven sacrificial beings, for example, a *donkey*, human, turtle, camel, jackal, horse, and boar. Donkey yoga and the concept of the seven-birth are thus partially related to each other.

I plan to discuss donkey yoga and the seven-birth in detail in future work. As part of the preparation for that, in this paper I present the first critical edition of the Sanskrit texts of the following texts that teach donkey yoga and the seven-birth, and provide an English translation of them:

- Kambala’s *Sādhanaṇidhi* (“Storehouse of Sādhana,” a commentary on the *Herukābhidhāna*³ or “Discourse of Heruka”), Chapters 11, 14, and 49 (composed around the 10th century)
- The *Vajraḍākamahātantra* (hereinafter *Vajraḍāka*, “Adamantine Ḍāka”), Chapter 35 (composed around the 10th century)
- The *Mahāmudrātilakatantrarājādhirāja* (hereinafter *Mahāmudrātilaka*, “Great Seal Ornament”), Chapter 24 (composed around the late 11th century⁴)
- The *Ḍākārṇavanāmamahāyoginītantrarāja* (hereinafter *Ḍākārṇava*, “Ocean of Ḍākas”), Chapter 50.2.1–14 (composed around the early 12th century⁵)

I also provide critical editions of the Tibetan translations of those texts as supporting materials.

Donkey-yoga and the practice centered on the seven-birth are Buddhist forms of divination rituals and animal sacrifices (including human sacrifice). Divination rituals and animal sacrifices are religio-cultural practices that can be found in many places in the world in the past and in present times. I believe that this paper will be a useful reference not only for specialists who study Buddhist Tantrism but also for readers who are interested in those practices from the perspective of comparative culture.

1. Employed Materials and Editorial Policy

The following is a collection of the Sanskrit manuscripts and versions of the Tibetan translation that I have used for editing the texts mentioned in the Introduction section of this paper.

³ In the *Sādhanaṇidhi*, the *Cakrasaṃvara* is normally called *Herukābhidhāna*.

⁴ For the date of compilation of the *Mahāmudrātilaka*, see Szántó (2015: 5, 6, 9, and 10).

⁵ For the date of the composition of the *Ḍākārṇava*, see Sugiki (2022: 9–20).

Kambala's *Sādhanaṇidhi*, Chapters 11, 14, and 49

Sanskrit manuscripts:

A: Nepal-German Manuscript Preservation Project (hereinafter NGMPP) B31/20,⁶ palm leaf (73 folios), hook-topped Newar script, incomplete (the last few folios are missing), no date. Chapter 11: 26v3–v5; Chapter 14: 32r3–33r6; and Chapter 49: 75v1–v4.

B: Niedersächsische Staats- und Universitätsbibliothek Göttingen (hereinafter Göttingen) Xc 14/51, palm leaf (110 folios), Newar script, complete, no date. The final some folios of Göttingen Xc14/30 (from 40.jpg to 44.jpg of its digital copy, which does not contain folios 36–71) is a different film of the same Sanskrit manuscript.⁷ Chapter 11: 36r2–r3; Chapter 14: 43r5–45r1; and Chapter 49: 108v4–109r2.

Tibetan translation:⁸

D: Tohoku University catalog 1401. The Tangyur division of the Sde dge edition of the Tibetan Tripiṭaka (hereinafter D). Chapter 11: 28v1–v2; Chapter 14: 33v6–35r2; and Chapter 49: 77r3–r5.

P: Otani University catalog 2118. The Tangyur division of the Peking edition of the Tibetan Tripiṭaka (hereinafter P). Chapter 11: 104v1–v3; Chapter 14: 110r6–111v3; and Chapter 49: 157v6–158r2.

NGMPP E2990/15 (palm leaf, fragments (2 folios), Newar script, incomplete, no date)⁹ is also a Sanskrit manuscript of the *Sādhanaṇidhi*. However, that is fragmentary and does not contain Chapters 11, 14, or 49. Therefore, in this paper, I have not used NGMPP E2990/15.

As mentioned earlier, the *Sādhanaṇidhi* is a commentary on the *Herukābhīdhāna*. In the edited text of the *Sādhanaṇidhi*, I have indicated the *pratīkas* (words that are quoted from the *Herukābhīdhāna*) and the words that are identical to those in the *Herukābhīdhāna* in italics with “HA” and numbers in boldface type that represent the locations of those words in Gray’s edition of the *Herukābhīdhāna* (Gray 2012). For example, “*athānyatamaṃ vakṣya* (**HA 11.1a**) iti” in the *Sādhanaṇidhi* (11.1) means that the italicized words *athānyatamaṃ vakṣye* are quoted from verse 11.1a (the first *pāda* of the first verse) of the 11th chapter in the *Herukābhīdhāna* (HA).

⁶ Prof. Harunaga Isaacson identified NGMPP B31/20 (incorrectly titled *Herukābhīdhāna*) to be Kambala’s *Sādhanaṇidhi* and personally taught this to me.

⁷ Prof. Peter D. Szántó found that some folios of Göttingen Xc 14/30 (from 40.jpg to 44.jpg of the digital copy that I obtained from University of Göttingen) to be the *Sādhanaṇidhi* (Szántó 2012: 249). Prof. Harunaga Isaacson, Prof. Ryuta Kikuya, and Dr. Daisy Cheung identified Xc 14/51 (incorrectly titled *Herukasādhanaṇapañjikā*) to be the *Sādhanaṇidhi*. I have noticed that Xc 14/30 (from 40.jpg to 44.jpg) and Xc 14/51 are different films of the same Sanskrit manuscript.

⁸ The Tibetan translation of Devagupta’s commentary on the *Herukābhīdhāna* is a different translation of the *Sādhanaṇidhi*. I have consulted it as well, but I do not provide the Tibetan text of Devagupta’s version in the present paper.

⁹ The fragments contain parts of Chapters 8, 29, and 30 of the *Sādhanaṇidhi*. See Sugiki (2019: 7).

The *Vajradāka*, Chapter 35

Sanskrit manuscripts:

C: Śāstrī (Śāstrī 1917) 72 (The Asiatic Society of Bengal, Kolkata, accession no. G3825), palm leaf (126 folios), hook-topped Newar script, complete, no date. Chapter 35: 82r5–v2.

T: Matsunami (Matsunami 1965) 343, palm leaf (108 folios), hook-topped Newar script, complete, dated Nepal sambat (abbreviated to NS) 291. Chapter 35: 63r4–r7.

Tibetan translation:

D: D 370. Chapter 35: 73r6–v4.

P: P 18. Chapter 35: 303v8–304r6.

I consulted the commentary by Bhavabhadra (who has been often said to be identical to Bhavabhaṭṭa), the *Vajradākavivṛti* (D 1415: Chapter 35; 164r1–v6).

The *Mahāmudrātilaka*, Chapter 24

Sanskrit manuscripts:

A: Staatsbibliothek zu Berlin, no. Hs or 8711, paper (57 folios), Newar script, complete, dated NS 947. Chapter 24: 51r5–52r2.

Tibetan translation:

D: D 420. Chapter 24: 87v7–88r4.

P: P 12. Chapter 24: 326r7–v4.

I have also consulted Gambhīravajra's *Guhyārthaparakāśamahādbhūta* (D 1200, Chapter 24: 149v4–150r1), a commentary on the *Mahāmudrātilaka*.

Manuscript A is the only available Sanskrit manuscript of the *Mahāmudrātilaka*. It is a recent manuscript, copied in the 19th century. The difference between this Sanskrit manuscript and the Tibetan translation of the *Mahāmudrātilaka* is not small, as Szántó pointed out: “When compared to the Tibetan translation, it is very clear that we are dealing with at least two recensions of the *Mahāmudrātilaka*.”¹⁰ Therefore, in the main text, I have provided an English translation of its Sanskrit text, and in the footnotes, I have presented an English translation of the variant readings of its Tibetan translation that I consider significant.

The *Mahāmudrātilaka*, Chapter 12, whose title is *Pañcāmṛtavidhi* or “the Ritual Manual of the Fivefold Nectar,” also contains a teaching of the seven-birth. However, in this paper, I do not provide an edition of that chapter because the paper would exceed the prescribed word limit.

¹⁰ Szántó (2015: 4).

The *Ḍākārṇava*, Chapter 50.2.1–14

Sanskrit manuscripts:

- A: NGMPP A138/9, paper (appearing very old: 42 folios), hook-topped Newar script, complete, no date (Probably from sometime between the 12th and 15th century). Chapter 50.2.1–14: 33v11–34r3.
- B: Matsunami 145, paper (252 folios), Newar script, complete, dated NS 779. Chapter 50.2.1–14: 189v6–191r2.
- C: NGMPP A142/2, paper (104 folios), Newar script, complete, dated NS 951. Chapter 50.2.1–14: 80v11–81r10.

Tibetan translation:

- D: D 372. Chapter 50.2.1–14: 236r3–v4.
- P: P 19. Chapter 50.2.1–14: 105r5–v6.

The title of Chapter 50.2 is *Gardabhayogamahākaṅkālabhāvakāmnāyatattvayukti* (“The Practice of the Truth of the Sacred Tradition of Donkey Yoga That Causes the Emergence of Mahākaṅkāla”). In this paper I do not present a Sanskrit edition and translation of the remaining part of the same chapter (i.e., Chapter 50.2.15–34), because it deals with a different topic¹¹ and due to article length restrictions.

I have also consulted its commentary, Padmavajra’s *Bohitā* (D 1419, 50.2.1–14: 272r2–274r4).¹² A fragmentary Sanskrit manuscript of this work (NGMPP A25/3 and A48/9, palm leaf, four damaged leaves, hook-topped Newar script, no date) is available.¹³ However, it does not contain Chapter 50.2.1–14.

The editorial policy that I have adopted in editing the *Ḍākārṇava* 50.2.1–14 is identical to the policy that I adopted in editing the *Ḍākārṇava* 15 in my previous publication, Sugiki (2022).¹⁴ It may appear to be somewhat different from the normal way of editing a Sanskrit text (namely, the way that one emends the text according to the rule of Classic Sanskrit and keeps words in irregular forms only when the meter requires them, although there are exceptional cases), which I have adopted in editing the other texts in the present paper. The Sanskrit in manuscript A contains many morphological and orthographical peculiarities. In the critical edition, I have kept many of those peculiarities. I consider this policy reasonable. (1) All available Sanskrit manuscripts of the *Ḍākārṇava* (including manuscripts B and C) are derived from manuscript A. (2) The peculiarities of the language used in manuscript A can also be attested

¹¹ The *Ḍākārṇava* 50.2.15–34 teaches the way of diagnosis of an illness connected with the calendar peculiar to the *Ḍākārṇava*.

¹² For the word “*bohitā*,” see Sugiki (2022: 3–4, footnote 3).

¹³ The four damaged leaves (one in NGMPP A25/3 and three in NGMPP A48/9) contain commentaries on parts of Chapters 15, 22, 23, 27, and 50.1. Prof. Peter D. Szántó noticed that a leaf of the Sanskrit *Bohitā* is contained in NGMPP A25/3 and gave it to me. NGMPP A48/9 and a fragment in NGMPP A25/3 are microfilms of the same Sanskrit manuscript.

¹⁴ For the editorial policy that I adopted in editing the *Ḍākārṇava* 15, see Sugiki (2022: chapter 3).

in some of the parallel passages found in the texts that antedate the *Ḍākārṇava* and in many parallel passages present in the texts that postdate the *Ḍākārṇava*. (3) In Chapter 16 of the *Ḍākārṇava*, which is a teaching of encoding the letters constituting the root mantra (*mūlamantra*), the orthographic peculiarities in question are encoded. (4) From the Sanskrit manuscript of the *Bohitā* (NGMPP A25/3 and A48/9), we can collect some *pratīkas* or quotations in Sanskrit from the *Ḍākārṇava*. Most morphological peculiarities can also be attested in the *pratīkas*, and the *Bohitā* comments on some of those peculiarities. (For more details, see Sugiki 2022, chapter 3.) The version of the text transmitted in manuscript A was thus very influential, and many of the peculiarities are most likely authorial and not transmissional in this version of the text. (However, I have emended most of the orthographic peculiarities for the readers' convenience in searching words.)

2. Conventions

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

ac	ante correction
add.	added in
cf.	confer
conj.	conjectural emendation
corr.	correction of orthographic variants
em.	emendation
HA (verse number)	Citation from the <i>Herukābhidhāna</i> .
m.c.	metri causa
n.e.	no equivalent in
om.	omitted in
pc	post correction
r	recto
v	verso
..	an <i>akṣara</i> illegible due to blurring
.	part(s) of an <i>akṣara</i> illegible due to blurring
++	an <i>akṣara</i> illegible due to damage to leaf
+	part(s) of an <i>akṣara</i> illegible due to 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
/	<i>daṇḍa</i> or <i>shad</i>
//	<i>dvidaṇḍa</i> or <i>nyis shad</i>
◆	separates comments on different words

(word) Peculiar words that I have accepted in the edited text (see below).

In the critical apparatus, I have marked the accepted reading by a lemma sign ‘J’. This is followed by information on variant readings and the reason for my decision. For example, “paśor J B (phyugs Tib); yaśor A” (*Sādhānanidhi* 11.1) means: “I have accepted B’s reading of ‘paśor’; I have not accepted A’s reading of ‘yaśor’; and the Tibetan translation ‘phyugs’ accords with the accepted reading.” When the Tibetan translation does not accord with the accepted reading, the Tibetan translation is shown at the end, e.g., “iti J B; ti A; zhes bya ba la sogs pas Tib” (*Sādhānanidhi* 11.1).

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: “manovega” in the edited text and “-vega (for -vegām) J” in the apparatus (*Ḍākārṇava* 50.2.1d). This means that the grammatically irregular “-vega” is used as “-vegām.”

Editorial decisions have been made regarding the division of verses and paragraphs. While I have consistently applied the classical rules of *sandhi* (except for all cases in the *Ḍākārṇava* and some cases in the other texts in which the rules are not applied to accommodate the meter), I have not reported either the non-application of *sandhi* or its misapplication. Orthographic variants that I have not reported are gemination of consonants after -r, degemination of t before -v, and non-occurrence of *avagraha*. However, when they appear in the apparatus, I have noted them. I have corrected all the words *ūrdhva* to *ūrdhva* without a report.

3. *Sādhānanidhi*, Chapter 11.

athānyatamam vakṣya (HA 11.1a) iti saptāvṛtteḥ paśor grahaṇam ānantarya-
bhāvenotpādāt /¹⁵ tasya lakṣaṇam ūnapañcāśattamaṣaḥ uktam iha
nocyate /1/¹⁶

/de nas gzhan yang bshad par bya/(HA 11.1a) zhes bya ba la sogs pas skye ba bdun pa la
sogs pa'i phyugs bzung ba ste /¹⁷ skye ba gzhan gyis bar ma chod pa'o//¹⁸ de'i mtshan nyid
ni le'u bzhi bcu rtsa dgu pa las ston pas 'dir ma brjod pa'o//¹⁹

¹⁵ iti J B; ti A; zhes bya ba la sogs pas Tib ♦ saptāvṛtteḥ J B; saptāvṛtte A; skye ba bdun pa la sogs pa Tib ♦ paśor J B (phyugs Tib); yaśor A ♦ -tpādāt J B; tpādanatvāt A; gzhan gyis Tib

¹⁶ tasya J A (de'i Tib); asya B ♦ ūnapañcāśattama- J *em.* (bzhi bcu rtsa dgu pa Tib); ūnapañcāśatima AB ♦ -paṣaḥ uktam J *corr.* (le'u and ston pas Tib); paṣaloktan A; paṣale uktam B ♦ iha nocyate J B ('dir ma brjod pa Tib); na ihocyate A

¹⁷ la sogs pas J D; la sogs pa'i P

¹⁸ chod pa'o J D; mchod pa'o P

¹⁹ brjod pa'o J D; brjod do P

[The *pāda*] “Now, I shall explain another” (HA 11.1a) means [that I shall explain] recognizing²⁰ a sacrificial animal that has been [re]born into the [same] state of existence seven times in a row.²¹ The characteristic of that [seven-birth] is explained in Chapter 49; it is not explained in this [chapter].

śrīherukābhīdhāne sādhananidhau pañjikāyām ekādaśapaṭalavyākhyā /²²

dpal he ru ka zhes bya ba'i dka' 'grel sgrub pa'i thabs kyi gleng gzhi las le'u bcu gcig pa'i rnam par bshad pa'o//²³

[That is] an exposition of the 11th chapter in the *Sādhānanidhi* commentary on the glorious *Herukābhīdhāna*.

4. *Sādhānanidhi*, Chapter 14

atha sādhanam vakṣya (HA 14.1a) iti /²⁴ sādhyate 'neneti sādhanam mahopāyaḥ /1/²⁵

/de nas sgrub thabs bshad bya ba/(HA 14.1a) zhes bya ba 'dis sgrub par byed pas na sgrub thabs chen po'o//

“Now I shall explain a *sādhana*²⁶” (HA 14.1a)—[Etymologically] *sādhana* is that by which [the aim] is completed (*sādhyate*); [the *sādhana*] is a great means.

gardabhākārayogātmā manoveganivṛttaya (HA 14.1cd) iti / manaso vego manovegaḥ /²⁷ tena vidhivan nivartanam sarvakudṛṣṭyāvaraṇāt /²⁸ śuddhakaḍavarasya yathā bhavati śīghraparivartanam svapnavat /²⁹ gatasāṅgair

²⁰ The word *grahaṇam*, which I have translated as “recognizing,” can also be translated as “capturing” or “[‘Now, I shall explain another’] refers to.”

²¹ The literal translation of the words *saptāvṛtteḥ paśor ... ānantaryabhāvenotpādataḥ* is “of a sacrificial animal after seven-times-[re]births (*saptāvṛtteḥ ... -utpādataḥ*) into the [same] state of existence (*-bhāvena*) in a row (*ānantarya-*).” I have translated this as “[recognizing = recognition of] a sacrificial animal that has been [re]born into the [same] state of existence seven times in a row” in order to make the meaning clearer.

²² -nidhau] B; nidho A; gleng gzhi las Tib ◆ pañjikāyām] ABpc (dka' 'grel Tib); pa### Bac ◆ ekādaśapaṭalavyākhyā] A; (le'u bcu gcig pa'i rnam par bshad pa Tib); ekādaśamaḥ paṭalaḥ B

²³ gleng gzhi las] D; gleng gzhi P

²⁴ This line is blurred and illegible out of focus in B.

²⁵ 'neneti] B ('dis Tib); neneti A ◆ sādhanam] B (sgrub par byed pas Tib); sādhanā A

²⁶ The literal translation of the word *sādhana* is “a means for perfect realization.”

²⁷ vego] B (zhugs Tib); vega A

²⁸ vidhivan] A (cho ga dang ldan pas Tib); vidhevan B ◆ nivartanam] ABpc (bzlog nas Tib); nivarttaya or nivartta### Bac

anāhataḥ /2/³⁰

/bong bu'i rnam pa'i rnal 'byor bdag/ /yid kyi shugs kyis bzlog bya'i phyir/(HA 14.1cd)
zhes bya ba la/ yid kyi shugs ni yid kyi shugs te/ de'i cho ga dang ldan pas lta ba ngan pa
dang sgrib pa thams cad las bzlog nas dag par 'gyur ba'i lus rmi lam ltar myur du yongs su
brje bas g-yo ba dang bral te mi shigs pa'o//³¹

[The passage] “[One] devotes oneself to the yoga of the donkey-shaped [deities] for the purpose of releasing by the mental power (*manovega*)” (HA 14.1cd) means [as follows]. The mind’s power (*manaso vego*: a genitive *tatpuruṣa* compound) is the “mental power” (*manovega*).³² By that [mental power], according to rule, [one is] released from all wrong views and coverings,³³ so that [his body can] be quickly changed into a pure body like in a dream. Freed from worldly attachments,³⁴ [he will be] indestructible.

aśeṣayogasamdhāraṇād gardabho yoga uttamaḥ /³⁵
sarvabuddhasamāyogaḍākinījālasamvaraḥ //3//³⁶

/ma lus rnal 'byor 'dzin byed pa/ /bong bu'i rnal 'byor rnal 'byor mchog/
/sangs rgyas kun dang mnyam sbyor bas/ /mkha' 'gro ma yi dra ba sdom//

Donkey yoga is the highest because [it is] the base that supports (*samdhāraṇa*) all other yogas.³⁷

²⁹ yathā] A; om. B; n.e. Tib; the word *yathā* may appear odd, but the author might have had in mind the following phrase (although the context and the meaning of *yathā* are different): *yathā rājā indrabhūtiḥ tadvat kalevaram parivartya vajrakāyo bhūtvā* (*Sūtakamelāpaka* [*Caryāmelāpakapradīpa*], chapter 9, Sanskrit edition, p. 477, l. 8–l. 9).

³⁰ anāhataḥ] A (mi shigs pa Tib); anāhatā B

³¹ thams cad las] D; thams cad la P

³² In the commentaries on the *Herukābhīdhāna* (*Cakrasamvara*), there are two kinds of interpretations about what *manovega* means: (1) “a rush of thought,” a negative aspect of the mind to be stopped, and (2) “the mental power,” a positive aspect of the mind. In this compound (*monoveganivṛttaye*), the former meaning seems more natural and most likely the original. The *Sādhānanidhi*’s interpretation falls into the latter one. In Bhavabhaṭṭa’s *Cakrasamvaravivṛti* (Skt ed., p. 94, l. 6), *manovega* refers to the *manorājya* or “realm of fancy” to be stopped, which belong to the former kind of interpretation. See also footnotes 131 and 183 of the present paper.

³³ Most likely the “coverings” (*āvaraṇa*) indicates the traditional concept of the five coverings (*pañcāvaraṇa*) as Kambala teaches to be freed from them in Chapters 1 and 14 (*Sādhānanidhi*, 1.22 [my unpublished edition] and 14.20b).

³⁴ Literally the phrase *gatasāṅgair* means “with worldly attachments abandoned.” I have translated that as “Freed from worldly attachments” to make the meaning clearer.

³⁵ gardabho] A (bong bu'i Tib); gardarbha B ♦ yoga] B; yogam A; rnam 'byor rnal 'byor Tib ♦ uttamaḥ] B (mchog Tib); uttamam A

³⁶ -samāyoga-] A (mnyam sbyor bas Tib); mahāyoga B

³⁷ Why is this yoga “the base that supports all other yogas”? The reason is explained in the previous passage, *Sādhānanidhi* (14.2): As one can be released from all wrong views and coverings, this yoga is the base of all other yogas.

[Donkey yoga is of] the supreme bliss in the web of *ḍākinīs* through the fusion of all buddhas.³⁸

śrīpadmavanaṣaṇḍe mlecchitair buddhamudrayā /³⁹
krīḍanti vanamadhye sarvasaukhyamahotsavāḥ //4//⁴⁰

/pa dma dpal gyi nags tshogs na/ /kla klo sangs rgyas kun phyag rgya/
/dga' ba kun gyi bde ba yis/ /nags kyi dbus su rnam par rol//

In a dense forest of glorious lotuses, speaking a barbarous language, they play with seals (women) of the Enlightened Ones, in the middle of the forest. [They] rejoice greatly in all pleasures.

ḍākinī ca tathā lāmā khaṇḍarohā tu rūpiṇī /⁴¹
nānārūpavilāsinyāḥ sarvālaṃkārabhāṣvarāḥ //5//⁴²

/mkha' 'gro ma dang lā ma dang/ /dum skyes ma dang gzugs can ma/
/sna tshogs gzugs kyis rnam rol zhing/ /rgyan kun brgyan bzhin 'od gsal ba//

Ḍākinī, *Lāmā*, *Khaṇḍarohā*, and *Rūpiṇī*—[They] are charming women assuming various forms, being resplendent with all [kinds of good] ornaments.

pūrvoktamaṇḍalanyāsaḥ /⁴³ kiṃ tu ḍākinī ḍākaś ca *gardabhākārarudhirava-*
ktrā ca /⁴⁴ *ḍākinī triśūlakaraveṣṭitā* (HA 14.2.1) /6/

/sngon du bstan bzhin 'khor dgod bya/ /'on kyang mkha' 'gro ma rnam dang/⁴⁵
/mkha' 'gro ma ni bong bu yi/ /rnam pa'i gdong can khrag mig gam//⁴⁶
mkha' 'gro ma'i lag na mdung rtse gsum pa (HA 14.2.1)/⁴⁷

³⁸ Alternatiely, *-saṃvaraḥ* indicates a practitioner who performs donkey yoga, the base of all yogas, and the whole line can be translated as “[By this practice, a practitioner will be in the state of] the supreme bliss in the web of *ḍākinīs* through the fusion of all buddhas.”

³⁹ *-ṣaṇḍe*] *em.* (tshogs na Tib); *ṣaṇḍa* A; *ṣaṇḍo* B ◆ *mlecchitair*] *em.* (kla klo Tib): *cchitai* A; *mlecchito* B ◆ *buddha-*] AB; *sangs rgyas kun* Tib

⁴⁰ *mahotsavāḥ*] A; *mahotsavaḥ* B; *dga' ba* Tib

⁴¹ *ca*] A (dang Tib); *tu* B ◆ *rūpiṇī*] B (gzugs can ma Tib); *rūpiṇī* A

⁴² *vilāsinyāḥ*] B (rnam rol Tib); *vināsinī* A ◆ *-laṃkāra-*] B; *laṃ* A; *rgyan* and *brgyan bzhin* Tib ◆ *-bhāṣvarāḥ*] B ('od gsal ba Tib); *prabhāṣvarāḥ* A

⁴³ *-nyāsaḥ*] B (dgod bya Tib); *nyāsaṃ* A

⁴⁴ *ḍākinī ḍākaś ca*] B; *ḍākinī ḍākasya* A; *mkha' 'gro ma rnam dang mkha' 'gro ma* Tib

⁴⁵ *dang*] D; *ni* P

⁴⁶ *mig gam*] D; *mdzag ma* P

⁴⁷ *mkha' 'gro ma'i*] D; *mkha' 'gro ma yi* P

[He] places (visualizes) the maṇḍala that was explained earlier (namely, the fivefold maṇḍala of Heruka). However, [each] ḍākinī (each of the 29 ḍākinīs residing in the Great Pleasure, the Mind, the Speech, and the Body Circles that constitute the fivefold maṇḍala)⁴⁸ and the ḍāka (Heruka) “are in the form of a donkey with the bloody mouth. [Each] ḍākinī⁴⁹ holds a trident in [her] hand.” (HA 14.2.1)

ūrdhvakhaṭvāṅgakapālakaravyagrāś caturbhujāḥ śavārūḍhā jvaladdīptās
trinetra muktakeśās tu nagnikāḥ /7/⁵⁰

steng du bskor zhing kha ṭwām ga dang thod pa bsams pa phyag bzhi pa mi ro'i gdan la
bcibs shing me bzhin 'bar ba spyang gsum pa skra grol ba gcer bu'o//

[They⁵¹ each] eagerly raise a skull staff and hold a skull bowl, have four arms, stand on a corpse, are shining in fire, have three eyes [on each face], have hair untied, and are naked.

adhipatyādisarveṣāṃ pūrvoktacihnābharaṇādi sampaśyet /8/⁵²

bdag po la sogs pa thams cad kyi mtshan ma dang rgyan dang gos la sogs pa ni sngar bstan
pa bzhin du blta'o//

For all [other features] such as [the image of] the Lord [attached to the diadem], he should visualize entirely the marks, ornaments, and others that were explained earlier.

kiṃ tu cittacakrasya vīrāḥ sarve garuḍānanāḥ /⁵³ vākcaḥkasya vīrā mayūrāna-

⁴⁸ It is the most reasonable to understand this “ḍākinī” as indicating the 29 ḍākinīs residing in the Great Pleasure, the Mind, the Speech, and the Body Circles. Features of the other deities on the fivefold maṇḍala are explained in other parts in this chapter.

⁴⁹ It is obscure whom this “[each] ḍākinī,” who holds a trident, indicates. There are five possibilities: (1) It indicates only Ḍākinī, a ḍākinī residing at the east seat in the Great Pleasure Circle (in which case the translation must be “Ḍākinī holds a trident in the hand”); (2) the 29 ḍākinīs who are donkey-faced; (3) all the 37 ḍākinīs on the fivefold maṇḍala; (4) the four ḍākinīs in the Great Pleasure Circle such as Ḍākinī; and (5) the four ḍākinīs in the Great Pleasure Circle and the eight ḍākinīs in the Pledge Circle. The first interpretation is identical to Tathāgatavajra's interpretation (Tathāgatarakṣita's *Ubhayānibandha*, D 1409, 226v3) The fifth interpretation is the same as Bhavabhaṭṭa's idea (Bhavabhaṭṭa's *Cakrasaṃvaravivṛti*, Skt ed., p. 94, l. 14–l. 20). Bhavabhaṭṭa states that the ḍākinīs each hold a trident instead of a skull staff. Normally, among the 37 ḍākinīs, only the four ḍākinīs in the Great Pleasure Circle and the eight ḍākinīs in the Pledge Circles (who have four hands) hold skull staffs.

⁵⁰ -dīptās] B ('bar ba Tib); dīptā A ♦ -netra] A (spyang Tib); netra B ♦ muktakeśās tu nagnikāḥ] B (skra grol ba gcer bu'o Tib); muktakeśāḥ A

⁵¹ They seem to indicate the same ḍākinīs who hold tridents.

⁵² adhipatyādi-] *em.* (bdag po la sogs pa Tib); adhipatyādi tu A; adhepatyāte B ♦ -bharaṇādi] *conj.*; bharaṇāṃ ca A; bharaṇāḥ Bac; bharaṇāṃbarāḥ B; rgyan dang gos la sogs pa Tib ♦ sampaśyet] A; paśyet B; blta Tib

⁵³ kiṃ tu] ABpc ('on kyang Tib); ki### Bac ♦ -nanāḥ] ApcB (zhal can Tib); nānāḥ Aac

nāḥ /⁵⁴ kāyacakrasya vīrāḥ simhānanāḥ /9/⁵⁵

'on kyang thugs kyi 'khor lo'i dpa' bo thams cad ni nam mkha' lding gi zhal can no// gsung
gi 'khor lo'i dpa' bo rnams kyi zhal ni rma bya'i gdong can no// sku'i 'khor lo'i dpa' bo ni
seng ge'i gdong can no//

However, all heroes in the Mind Circle [each] have the face of Garuḍa. The heroes in the Speech Circle [each] have the face of a peacock. The heroes in the Body Circle [each] have the face of a lion.

kākāśyādyās tu catvāraḥ svanāmamukhāḥ /⁵⁶ koṇeṣu yamadāḍhyādyā mahiṣa-
mṛgavyāghrabhallukamukhās tathā /10/⁵⁷

khwa'i gdong pa la sogs pa ni rang gi ming gi gdong pa'o// gshin rje'i gdong pa la sogs pa
mtshams kyi ni ma he dang/ ri dags dang/ stag dang/ de bzhin du gung gi gdong pa'o//

On the other hand, the four [goddesses] starting with Kākāśyā have the faces of [the animals that] their names [indicate].⁵⁸ Likewise, Yamadāḍhī and the other [three goddesses] at the [four] corners have the faces of a buffalo, deer, tiger, and bear, [respectively].

māṇḍaleyaś ca sarveśaṃ trinetra raktalocanāḥ /⁵⁹
mahākaruṇāparigrastā dharmanairātmyasaṃbhavāḥ //11//⁶⁰

dkyil 'khor thams cad kyang spyang gsum pa la spyang dmar zhing snying rje chen pos yongs
su gzung ba chos bdag med pa las byung ba'o//⁶¹

The maṇḍala deities of all [circles each] have three eyes that are red,⁶² are entirely seized by great compassion, and originate from [the true reality where] existences are devoid of their

⁵⁴ vīrā] A; vīrāḥ sarvve B; dpa' bo rnams kyi zhal Tib ◆ -rānanāḥ] A (gdong can Tib); rānanāḥ B

⁵⁵ vīrāḥ] A (dpa' bo Tib); vīrā B ◆ -hānanāḥ] A (gdong can Tib); hānanāḥ B

⁵⁶ kākāśyādyās tu] B (khwa'i gdong pa la sogs pa Tib); kākāśyādikā A ◆ catvāraḥ] AB; *n.e.* Tib ◆ -mukhāḥ] A (gdong pa Tib); mukhā B

⁵⁷ yamadāḍhyādyā] B (gshin rje'i gdong pa la sogs pa Tib); yamā Aac; yamadāḍhyāḥ Apc ◆ -vyāghra-] A (stag Tib); vyāghraḥ B ◆ bhallukamukhās] *em.* (gung gi gdong pa Tib); bhallukamukhās A; bhallukānanāḥ B ◆ tathā] A (de bzhin du Tib); *om.* B; *n.e.* Tib

⁵⁸ The four goddesses are Kākāśyā (“crow-faced woman”), Ulūkāśyā (“owl-faced woman”), Sūkārāśyā (“boar-faced woman”), and Śvānāśyā (“dog-faced woman”). They have the faces of a crow, an owl, a boar, and a dog, respectively. They are situated at the four gates.

⁵⁹ sarveśaṃ] A (thams cad Tib); sarvve B ◆ -locanāḥ] *corr.* (spyang Tib); locanā AB

⁶⁰ -nairātmya-] A (bdag med pa Tib); nairātma B ◆ -saṃbhavāḥ] ApcB (las byung ba Tib); bha Aac

⁶¹ gzung ba] D; gzung ba la P

⁶² Literally it means “have three eyes, have red eyes.”

own selves.

eṣa yogavaraḥ śreṣṭhaḥ (HA 14.5c) sarvaduḥkhakṣayaṃkaraḥ /⁶³

/’di rnam rnal ’byor dam pa’i gtso (HA 14.5c)/ /sdug bsngal thams cad zad byed pa’o/

“This is the best yoga, the most excellent,” (HA 14.5c) which destroys all sufferings.

śvasanān nābhimūlataḥ //12//⁶⁴

candrasūryeti vikhyātā vāmadakṣiṇayor dvayoḥ /⁶⁵

kadalīpuṣpasamkāśā nābhimūle samutthitā //13//⁶⁶

gavākṣaṃ tu yat kamalaṃ gardabhas tu sa vijñeyaḥ /⁶⁷

/dbugs rnam lte ba’i rtsa ba nas//

/g-yas dang g-yon pa gnyis dag gis/⁶⁸/zla ba nyi ma rnam par bshad/

/chu shing me tog lta bu ni/ /lte ba’i rtsa ba nas ’greng ba//

/ba lang rmig ’dra’i pa dma ni/ /bong bur rnam par shes par bya/

Through breathing, from the base of the navel [chakra],⁶⁹ the so-call moon and sun [channels run] on the left and right [sides of the body], respectively. Having the appearance of the kadalī flower, [the avadhūtī channel] extends upward from the base of the navel [chakra]. A lotus [resembling] a bull’s eye should be recognized as a donkey.

ādhāraṃ tu yat kamalaṃ somakiraṇabhūṣitam //14//⁷⁰

tatra madhye sadā śūnyaṃ hūmkāraṃ vātarūpiṇam /⁷¹

jvalantaṃ dīpasadr̥śam adhovāyusupūritam //15//⁷²

⁶³ eṣa] A; eka B; ’di rnam Tib

⁶⁴ śvasanān] B; svā(a blank space for one letter)nām A; dbugs rnam Tib

⁶⁵ -sūrye-] A (nyi ma Tib); sūrye A ♦ vikhyātā (more generally vikhyātau or vikhyāte)] AB (rnam par bshad Tib) ♦ -dakṣiṇayor (or -dakṣiṇato)] *em.* (g-yas Tib); dakṣiṇator A; dakṣito B

⁶⁶ -puṣpa-] ABpc (me thog Tib); ##### Bac ♦ -saṃkāśā] *em.* (lta bu Tib); saṃkāśaṃ A; saṃkā.. (probably saṃkāśā or saṃkāśā) B ♦ samutthitā] B (’greng ba Tib); samutthitaṃ A

⁶⁷ gavākṣaṃ] B; gavākṣān A; ba lang rmig ’dra’i Tib ♦ gardabhas tu] *conj.* (bong bur Tib); gardabhasya A; gardabhaḥ B ♦ vijñeyaḥ] B (rnam par shes par bya Tib); vijñeyaṃ A

⁶⁸ gnyis dag gis] D; gnyis dag gi P

⁶⁹ The chakra in the navel area or abdomen is generally called “emanation chakra” (*nirmāṇacakra*).

⁷⁰ yat kamalaṃ] A (pa dma gang Tib); B

⁷¹ śūnyaṃ] A (stong pa Tib); sūkṣmaṃ B

⁷² adhovāyusupūritam] *em.* (’og gi rlung ni yongs gang las); This *pāda* is placed after the *bhittvā mūrdhni-m udāhṛtam* in A and B. ♦ adho-] B (’og gi Tib); adha A ♦ -supūritam] A (yongs gang las Tib); pūritam B

/og tu phyogs pa'i pa dma gang/ /zla ba'i 'od 'dras rnam brgyan pa//
 /de dbus rtag tu stong pa ni/ /hūṃ yig rlung gi rang bzhin nyid/
 /'bar ba mar me lta bu ste/ /'og gi rlung ni yongs gang las//

In the middle of the lotus⁷³ being the base and adorned with the luster of the moon,⁷⁴ [a practitioner should] always [visualize] the letter *hūṃ* being empty and having the nature of wind; [he should visualize that letter] flaming like a lamp being full of wind below (i.e., fanned by the wind from underneath).

hṛdutarṣac cittam yasya bhittvā mūrdhni -m- udāhṛtam /⁷⁵
 yogī tribhuvanatulyaḥ sarvasattvahr̥di sthitam //16//⁷⁶

/snying ga nas ni steng du rgyu/ /spyi bo phug ste 'gro bar bshad/
 /rnal 'byor pa gang sa gsum mnyam/ /sems can kun gyi snying gnas pa//

Moving upward from the heart, the mind (i.e., the flaming letter *hūṃ*), after passing through [the avadhūtī channel], is stated to be in the head.⁷⁷ A yogin who has [that mind] (*yasya ... [sa] yogī*) is equal to the triple world. [That mind] is present in the heart of every sentient being.⁷⁸

taccittasamatām gataḥ sarvacetovaśīkaraḥ /⁷⁹
 paramapāramitāprāpto dhvastasāndrāndhakāraḥ //17//⁸⁰

/sems ni mnyam par song ba ste/ /sems kun la ni dbang thob pas/
 /mchog gi pha rol phyin thob ste/ /rab tu 'bar ba'i skad cig la//

[He] attains that even-mindedness. [He] controls all mental functions. [He] attains the highest

⁷³ Probably this lotus is the emanation chakra or the lotus at the navel area where an inner fire appears.

⁷⁴ Alternatively, *somakirāṇa* means “the luster of *soma* liquid,” which is more similar to the bodily fluid (the mind of awakening or nectar) in appearance.

⁷⁵ hṛdutarṣac cittam yasya] *em.*; this *pāda* is located after *adho vāyusupūritam* in A and B. snying ga nas ni steng du rgyu Tib ◆ -utkarṣac] A (steng du rgyu Tib); utkarṣayate B ◆ mūrdhni-m] A (spyo bo phug Tib); mūrdhni B

⁷⁶ yogī] A (rnal 'byor pa Tib); sa yogī B ◆ -bhuvana-] *em.* (sa Tib); bhuvanaṃ A; bhu.. B ◆ tulyaḥ] B (mnyam Tib); tulya A ◆ sthitam] A (gnas pa Tib); sthaḥ B

⁷⁷ These verses describe a visualization of an inner fire flaming with the letter *hūṃ* in the navel chakra. It flames upward and reaches the chakra in the head.

⁷⁸ If we emend verse 16d as sarvasattvahr̥di sthitaḥ using the variant reading of manuscript B (sthaḥ), the meaning of verse 16cd would be “A yogin who has [that mind] is equal to the triple world [and simultaneously] resides in the heart of every sentient being” as Brahmanism’s Brahman that is both universal and indivisible.

⁷⁹ tac-] AB; *n.e.* Tib ◆ -vaśīkaraḥ] *conj.* (dbang thob pas Tib); vasi A; vaśi B

⁸⁰ -pāramitā-] A (pha rol phyin Tib); pārami B ◆ -ndhakāraḥ] B (mun pa'i Tib); ndhakāraṇ A

perfection (*paramapāramitā*). [He] destroys the thick darkness [of ignorance].

dhagiti prajvalaty uṣṇaiḥ /⁸¹

sūryakāntamaṇir yathā tribhuvanam dyotayati sacarācaram //18//⁸²

/mun pa'i tshogs kun 'joms byed pa/

/nyi 'od nor bu ji lta bar/ /rgyu dang mi rgyu ma lus pa'i//

[That inner fire, i.e., the flaming letter *hūṃ*,]⁸³ is kindled in a moment, radiating heat. Like a sunstone, it illuminates the triple world that comprehends animate and inanimate beings.

kalpāgnivan mahātejāḥ /⁸⁴

niścalo vibhramātīto hetudṛṣṭāntavarjitaḥ //19//⁸⁵

/sa gsum gsal bar byed pa ste/ /bskal pa'i me bzhin gzi brjid 'bar/

/g-yo ba med cing 'khrul pa med/ /rgyu dang dpe las rnam par 'das//

As the fire at the end of eon (*kaplāgni*), [the inner fire] is greatly splendidous. [It]⁸⁶ is firm, beyond delusion, and free from cause and example.

nirlepo nirvikāraś ca pañcāvaraṇavarjitaḥ /⁸⁷

svayaṃ herukanātho 'py ātmānam na vetty asau //20//⁸⁸

/rnam par mi 'gyur gos pa med/ /sgrib ba lnga ni rnam par spangs/

⁸¹ dhagiti] B (skad cig la Tib); dhagati A ♦ prajvalaty] B (rab tu 'bar ba'i Tib); prajvality A ♦ uṣṇaiḥ] conj.; usvaiḥ A; u.vaiḥ B; n.e. Tib

⁸² sūryakānta-] corr. (nyi 'od Tib); sūryakānti A; sūryakānta B ♦ dyotayati] B (gsal bar byed pa Tib); dyotayantaṃ A ♦ sacarācaram] A (rgyu dang mi rgyu ma lus pa'i Tib); carācaram B

⁸³ The words that appear in the following verses such as *dhagiti prajvalati*, *uṣṇa*, *tribhuvanam dyotayati*, and *kalpāgnivat* (although among them *uṣṇa* is a conjectural emendation) are those often used in describing an inner fire that a yogin visualizes in his body. In the present context, it seems to indicate the flaming *hūṃ* letter (see verse 14.15 and the verses that follow). However, it is also possible that the subject of this line is the yogin who practices the visualization of the flaming *hūṃ* letter; he shines with heat.

⁸⁴ kalpāgni-] ApcB (bskal pa'i me Tib); kalpanāgni Aac ♦ mahātejāḥ] corr.; mahātejam A; mahatejā B; gzi brjid 'bar Tib

⁸⁵ niścalo] B (g-yo ba med cing Tib); niścalaṃ A ♦ vibhramātīto] em. ('khrul pa med Tib); vibhramatītam A; vibhra## Bac; vibhratīto Bpc ♦ -varjitaḥ] ApcB (rnam par 'das Tib); varjita Aac

⁸⁶ It is also possible to read *niścalo vibhramātīto hetudṛṣṭāntavarjitaḥ* as describing the yogin who meditates on this inner fire and not describing the inner fire.

⁸⁷ nirlepo] B (gos pa med Tib); nirlepaṃ A ♦ nirvikāraś] B (rnam par mi 'gyur Tib); nirvikāram A ♦ -varjitaḥ] B (rnam par spangs Tib); varjitaṃ A

⁸⁸ heruka-] AB; he ru ka dpal Tib ♦ 'py] AB; n.e. Tib ♦ vetty] em. (rig pa Tib); vety AB ♦ asau] AB; n.e. Tib

/he ru ka dpal mgon rang bzhin/ /bdag nyid rig pa med pas na//

[The yogin] is pure, unchangeable, and freed from the five coverings. Although [he] is spontaneously Lord Heruka, he does not recognize his own self.

tatkṣaṇāt sarvabhūtaṃ nāgataṃ vartamānaṃ svayaṃ sarvajñavat paśyet ^{/89}
asmim̐s tu gardabho yogī karatalam iva paśyet (HA 14.2.2) /21/⁹⁰

/skad cig de la 'das kun dang/ /ma 'ongs pa dang da ltar byung/
 /thams cad mkhyen pa'i rang yid mthong/ /'di ni bong bu'i rnal 'byor pas/⁹¹
 /lag mthil gnas pa bzhin du mthong (HA 14.2.2)//

In that instant, he can see all past, future, and present [things]⁹² spontaneously like the All-Knowing One (the Buddha). “Here, the donkey yogin can see” (HA 14.2.2) [them clearly] like [a fruit on] the palm of [his] hand.

etadārthaṃ sarvavikṣepam apahāya ṣaṇmāsamātrataḥ /
 mūkībhāvaprasaṅgataḥ sidhyate gardabhaḍākaḥ //22//⁹³

/de yi don du g-yeng ba kun/ /spangs nas zla ba drug tsam du/
 /lkugs pa'i dngos por ldan gyur pas/ /bong bu'i mkha' 'gro bsgrub par 'gyur//

For this purpose, avoiding every distraction, after devotion to [this yoga] in silence just for six months, he is accomplished as a donkey ḍāka.⁹⁴

sādhite (HA 14.2.2) sati sarvayogalābhī bhavati ^{/95} avrato vrataṃ āpnoti ^{/96}
 aśuciḥ śucir bhavet / daridro dhanavān ^{/97} vyādhitaś ca nirvyādhitaḥ ^{/98} aja-

⁸⁹ tatkṣaṇāt | A (skad cig de la Tib); tatkṣaṇād api B ◆ sarva- | A (kun Tib); om. B ◆ -bhūtaṃ | B ('das Tib); bhūtānāṃ A ◆ nāgataṃ | A (ma 'ongs pa Tib); bhaviṣyad B ◆ vartamānaṃ | A (da ltar byung Tib); vartamānaṃ ca B ◆ paśyet | A (mthong Tib); paśyen niḥsaṃdeham anākulaṃ B

⁹⁰ gardabho | A (bong bu'i Tib); gardabha B

⁹¹ bong bu'i | D; bung bu'i P

⁹² I have translated -bhūta, nāgata, and vartamāna (more generally, atīta, anāgata, and vartamāna) as “past, future, and present [things].”

⁹³ sidhyate | A (bsgrub par 'gyur Tib); sidhyati B ◆ gardabha- | A (bong bu'i Tib); śrīgardabha B ◆ -ḍākaḥ | B (mkha' 'gro Tib); ḍākajaḥ A

⁹⁴ The “donkey ḍāka” (gardabhaḍāka) probably refers to Heruka with a face of a donkey.

⁹⁵ sādhite | A (bsgrub pa Tib); sādhet B ◆ -lābhī bhavati | B (rnyed par 'gyur Tib); lābhino bhavanti A

⁹⁶ avrato | B (brtul zhugs bral Tib); avrataṃ A

⁹⁷ dhanavān | A; dhanavān bhavet B; nor 'byor 'gyur Tib

⁹⁸ vyādhitaś ca | A (nad pa yin yang Tib); na vyādhetañ ca B ◆ nirvyādhitaḥ | em. (nad bral 'gyur Tib); nivyādhitaṃ Aac; nivyādhitvaṃ Apc; vyādhetaḥ B

ratvam amaratvaṃ prāpnoti ^{/99} aśrutam deśayed dharmam /23/

/bsgrub pa (HA 14.2.2) dang ni ldan pa yis/ /rnal 'byor thams cad rnyed par 'gyur/
/brtul zhugs bral yang brtul zhugs ldan/ /dri ma can yang dag par 'gyur//
/dbul po yin yang nor 'byor 'gyur/¹⁰⁰ /nad pa yin yang nad bral 'gyur/
/rgas med 'chi ba med rnyed pas/ /thos pa med par chos ston cing//

“When attaining accomplishment,” (HA 14.2.2) he attains all [kinds of] yoga. One without observance acquires observance. One who is impure can become pure. One who is poor becomes rich. And one who is ill becomes healthy. He attains agelessness and immortality. He can teach the dharma that has not been taught.

sattvān mocayed bahuduḥkharāśeḥ ^{/101} deśanānuttaram diśati ^{/102} antardhānādi
sidhyati ^{/103} divyacakṣuḥpañcābhijñatvam āpnoti /24/¹⁰⁴

/sdug bsngal du ma'i tshogs la ni/ /sems can dgrol bar byed pa po/
/bstan pa bla med ston pa yin/ /mi snang la sogs dngos grub dang//
/lha mig mngon shes lnga thob pa/

He can release sentient beings from multitudes of sufferings. He gives an instruction that is unsurpassed. Becoming invisible and the other [supernatural effects] are attained. He attains the five supernatural faculties [such as] supernatural vision.

yat kiṃcit triṣu lokeṣu vidyate tat sarvaṃ paśyati kṣaṇāt ^{/105} gatāyusaṃ
paśyati dīrghāyusaṃ (HA 14.2.2) tathā /25/

/'jig rten gsum gang cung zad yod/ /thams cad skad cig de la mthong//
/tshe zad par ni snang ba dang/ /de bzhin tshe ring gyur pa nyid (HA 14.2.2)/

In an instant he sees anything that occurs in the triple world. Likewise, “he sees (discerns) one who is dying and one who lives long” (HA 14.2.2).

gardabhaṃ hastinaṃ caiva (HA 14.2.2) *yasya yasya yo jātim āvahej* (HA 14.3)

⁹⁹ prāpnoti | A (rnyed pas Tib); *om.* B

¹⁰⁰ nor 'byor | D; ner 'byor P

¹⁰¹ mocayed | B (dgrol bar byed pa po Tib); mocaye A ♦ -duḥkha- | A (sdug bsngal Tib); duḥ B

¹⁰² diśati | B (ston pa yin Tib); deśya A

¹⁰³ antardhānādi | B (mi snang la sogs Tib); antarddhānāt A ♦ sidhyati | B (dngos grub Tib); siddhati A

¹⁰⁴ divyacakṣuḥ- | Apc (lha mig Tib); tasya tasya divyacakṣuḥ Aac; *om.* B

¹⁰⁵ kiṃcit | A (cung zad Tib); kiñci B ♦ triṣu | A (gsum Tib); tri B

janmasahasram api *tasya tasya rūpaṃ tad dr̥śyate iha yoginaḥ* (HA 14.3)
/26/¹⁰⁶

/bong bu dang ni glang chen dang (HA 14.2.2)/ /gang dang gang du rigs 'gyur pa (HA 14.2.3)//

/skye ba stong phrag du mar yang/ /de dang de yi gzugs su ni/

/rnal 'byor pas ni 'dir mthong 'gyur (HA 14.2.2)//

“Whichever class of birth one might attain” (HA 14.2.3), “a donkey and an elephant” (HA 14.2.2), even in a thousand lives, “every form [of birth] of that [person]¹⁰⁷ is visible to the yogin in this [moment].” (HA 14.2.3)

yas tasmāt saptajanmānaṃ jānāti *tena balihoma kartavyo* (HA 14.4c)
'vikalpataḥ /¹⁰⁸ rātrau na dr̥śyate / māṃsena bhojanaṃ kṛtvā divyakāyo
bhaviṣyati / sidhyate nātra saṃśayaḥ /27/

/gang 'dir skye ba bdun shes nas/ /de yis gtor ma sbyin sreg bya/

/rnam par mi rtog bdag nyid kyis/ /mtshan mo gsang ba la gnas te//

/bzang po nyid du sbyar byas nas/ /lha yi lus su 'gyur ba dang/

/grub pa nyid du the tshom med//

Therefore, one who discerns the seven-birth should perform the *bali* offering and fire oblation [by use of the flesh of the seven-birth] without discrimination. [He should perform them] at night without being seen. Having eaten the flesh [of the seven-birth], he will be a man with a divine body. He attains accomplishment. There is no doubt regarding this.

¹⁰⁶ hastinaṃ caiva] B (glang chen Tib); hastiś ceva A ♦ yo] A (gang Tib); yā B ♦ jātim] B (rigs Tib); jāti A ♦ āvahej] B ('gyur pa Tib); āha Aac; āvaheta Apc ♦ rūpaṃ] A (gzugs su Tib); paśyati rūpaṃ B ♦ tad dr̥śyate] conj.; tu kṣate A; tat B; mthong 'gyur Tib; cf. tad dr̥śyate *Cakrasaṃvara* (14.3c) ♦ iha *yoginaḥ* (for *yoginā*)] A (rnal 'byor pas ni 'dir Tib); om. B; cf. *yogina* iti tṛtīyārthe ṣaṣṭhī Bhavabhaṭṭa's *Cakrasaṃvaravivṛti* (p. 95, l. 13–14).

¹⁰⁷ The structure of this sentence, 14.26, is somewhat obscure. In order to make the meaning clearer, I have translated the passage *tasya tasya rūpaṃ tad* as “every form [of birth] of that [person].” Its literal translation would be “that form [of birth] of every [person].” I have interpreted *yasya yasya ... jātim* as corresponding to *rūpaṃ tad*, and *yo* as corresponding to *tasya tasya*. Alternatively, *yasya yasya* and *yo* are connected with the first *tasya* and the second *tasya*, respectively, and *tad* is a pronoun with a light sense that indicates *rūpaṃ*; in this case, the whole translation of *tasya tasya rūpaṃ tad dr̥śyate iha yoginaḥ* would be “the form of that [birth] of that [person]— ‘that is visible to the yogin in this [moment].’”

¹⁰⁸ yas tasmāt] Aac (gang 'dir Tib); yasmāt Apc; tasmāt B ♦ -janmānaṃ] conj. (skye ba Tib); janmā A; janma B ♦ tena] A (de yis Tib); tena saptajanmanā B ♦ -homa (*m.c.* for -homah)] A (sbyin sreg Tib); homaṇ ca B; cf. -homa kartavyaḥ *Cakrasaṃvara* (Sanskrit manuscript's reading; in Gray's edition it is emended as -homah kartavyaḥ.) ♦ kartavyo 'vikalpataḥ] em. (bya and rnam par mi rtog bdag nyid kyis Tib); kartavyāvikalpataḥ A; kartavyam avikalpato B

japed (HA 14.6a) iti śaṅkhavalayena /¹⁰⁹ *rahasyam* (HA 14.6c) iti saptajan-
mano lakṣaṇaṃ mantrasya ca /28/¹¹⁰

zlos pa (HA 14.6a) zhes bya ba ni dung gi phreng ba la'o// *gsang ba* (HA 14.6c) zhes bya
ba ni skye ba bdun pa'i dang sngags kyi mtshan nyid kyi'o//

“Should recite” (HA 14.6a) means [that he should recite] by use of a rosary [made] of conch
shells. “Secret” (HA 14.6c) indicates the characteristics of the seven-birth and the mantra.

śrīherukābhīdhāne sādhananidhau pañjikāyāṃ caturdaśapaṭalavyākhyā //¹¹¹

dpal he ru ka zhes bya ba'i dka' 'grel sgrub pa'i thabs kyi gleng gzhi las le'u bcu bzhi pa'i
rnam par bshad pa'o//

[That is] an exposition of the 14th chapter in the *Sādhānanidhi* commentary on the glorious
Herukābhīdhāna.

5. *Sādhānanidhi*, Chapter 49

athānyatamaṃ vakṣye paśukarma yathā vidhir (HA 49.1ab) iti /¹¹² *paśu-*
śabdenottamaṃ tam prāpya niravadyam /¹¹³

/de nas gzhan yang bshad bya ba/ lji srid cho gas phyugs bsgrub pa/¹¹⁴ (HA 49.1ab) zhes
bya ba la/ phyugs kyi sgra ni mchog ste/ de kha na ma tho ba med pas rnyed pa'o//

[The verse] “Now, I shall explain another, the ritual of sacrificial animals, according to rule”
(HA 49.1ab) means [this]: By [the word] “sacrificial animal” [it is signified that one performs
this] after obtaining that [sacrificial animal which is] excellent and unblamable.

ekajanme-ti (HA 4a) /¹¹⁵ *ekajanmānam ārabhya nirantarasaptajanmānam*

¹⁰⁹ iti] ApcB (zhes bya ba Tib); iti## Aac ◆ -valayena] B (phreng lba la Tib); valayena tu A

¹¹⁰ -janmano] A (skye ba Tib); janma B ◆ ca] A; ceti B

¹¹¹ śrī-] A (dpal Tib); iti śrī B ◆ -bhīdhāne] A (zhes bya ba'i Tib); bhīdhane B ◆ -daśa-] A (bcu Tib);
daśaḥ B ◆ -paṭala-] A (le'u Tib); paṭalaḥ B ◆ -vyākhyā] A (rnam par bshad pa Tib); om. B

¹¹² vakṣye] A (bshad bya ba Tib); vakṣyati (slightly blurred and uncertain) B ◆ paśukarma yathā vidhir]
conj. (ji srid cho gas phyugs bsgrub pa Tib); pa.....dhir A; paśukarma vidhir B; cf. paśukarma yathā
vidhiḥ Cakrasaṃvara (49.1b)

¹¹³ tam] A (de Tib); om. B

¹¹⁴ bsgrub pa] D; sgrubs pa P

¹¹⁵ ekajanme-] em. (skye ba gcig Tib); ekajasme A; om. B ◆ -ti] A; om. B; ces bya ba la sogs pa la Tib

yāvat /¹¹⁶

skye ba gcig (HA 4a) ces bya ba la sogs pa la skye ba gcig nas brtsams nas rgyun ma chad
par bdun pa'i mthar thug pa'o//

[The line that starts with] “one who was reborn for the first time” (HA 4a) refers to [the living beings] from one who was reborn [into the same state of existence] for the first time up to one who has been reborn [into the same state of existence] for seven times in a row.

paśūnām (HA 49.11c) ityādi /¹¹⁷ anyatiryakpaśuromānvitam /¹¹⁸

nyid (HA 49.11c) ces bya ba la sogs pa la/ gzhan byol song gi phyugs kyi spu dang ldan
pa'o//

Regarding [the passage that] starts with [the term] “of sacrificial animals” (HA 49.11c), [it] contains the hair of other [species of] sacrificial animals.¹¹⁹

*tasya keśanakhadantatvacaromapañcāṅgamiśraṃ kare mūrdhni ca dhārayet
tatsadṛśo bhavati* /¹²⁰ muktena svābhāvikaḥ /¹²¹

de'i skra dang/ sen mo dang/ so dang/ pags pa dang/¹²² spu dang/ yan lag lnga bsres nas lag
pa dang mgor bzung na de dang 'dra bar 'gyur ro// bkrol na rnal mar 'gyur ro//

If he holds a mixture of the five body parts of that [sacrificial animal], [namely, its] hair, nail, tooth, skin, and body hair, in [his] hand and on [his] head, he becomes like that.¹²³ By releasing [it], [he] becomes normal again.

kaṣṭapāparata (HA 49.13c) iti /¹²⁴ apakārinirākaraṇārthaṃ /¹²⁵ yasmān

¹¹⁶ ekajanmānam] B (skye ba gcig Tib); ekajanmam A ◆ nirantara-] A (rgyun ma chad par Tib); nirantaram B ◆ saptajanmānam] B; saptam A; bdun pa'i Tib

¹¹⁷ paśūnām] AB; nyid Tib; cf. phyugs nyid kyi *Cakrasaṃvara* (Sanskrit folio missing: 49.11c)

¹¹⁸ -tiryak-] B (byol song gi Tib); tiryaka A

¹¹⁹ This line is somewhat obscure. I interpret the other animals as indicating those except for donkeys, humans, turtles, camels, jackals, horses, and boars (which are included in the list of sacrificial animals taught in 49.2–3b).

¹²⁰ tasya keśanakha-] B (de'i skra dang / sen mo dang / Tib); A ◆ -tvacaroma-] conj. (pags pa dang / spu dang / Tib); tvaca A; tvacām B ◆ -miśraṃ] B (bsres nas Tib); miśra A ◆ ca] conj. (dang Tib); tu AB ◆ tatsadṛśo] conj. (de dang 'dra bar Tib) adṛśyo AB; cf. de yi gzugs 'gyur *Cakrasaṃvara* (49.12d)

¹²¹ svābhāvikaḥ] A (rnal mar 'gyur Tib); svābhāvikaḥ B

¹²² pags pa] D; lpags pa P

¹²³ That is, he can change himself into the form of that sacrificial animal supernaturally.

mārganirodhanīti /¹²⁶

dka' zhing nyon mongs la dga' ba/(HA 49.13c) zhes bya ba ni/ gang gi phyir gnod pa byed
cing sel ba'i don gyis dngos grub kyi lam dang 'gal ba zhes bya'o//

“One delighting in evil and sinful actions” (HA 49.13c) was taught for the purpose of excluding
an evil doer because [an evil doer] obstructs the path (*mārganirodhanin*).

iti śrīherukābhīdhāne sādhananidhau pañjikāyām ūnapañcāsattamaṇḍalavyākhyā /¹²⁷

dpal he ru ka zhes bya ba'i dka' 'grel sgrub pa'i thabs kyi gleng gzhi las le'u bzhi bcu rtsa
dgu pa'i rnam par bshad pa'o//

That is an exposition of the 49th chapter in the *Sādhanaṇidhi* commentary on the glorious
Herukābhīdhāna.

6. *Vajradāka*, Chapter 35

atha

ḍākinījñānodayaṃ vakṣye sarvasiddhipradāyakam /¹²⁸
gardabhākārayogātmā manoveganivṛttaye //1//¹²⁹

/de nas mkha' 'gro ma rnam kyi/ /dngos grub thams cad rab ster ba'i/
/ye shes 'byung ba bshad par bya/ /bong bu'i cha byad rnal 'byor bdag/
/yid shugs kyi ni zlog par byed//

Now, I shall explain the origin of ḍākinīs' gnosis that brings all accomplishments.¹³⁰ [A practitioner] is devoted to the yoga of the donkey-shaped [deities] for the purpose of stopping a rush

¹²⁴ kaṣṭapāparata] *conj.*; kaṣṭā pāparatā AB; dka' zhing nyon mongs la dga' ba Tib; cf. dka' zhing nyon mongs la dga' ba *Cakrasaṃvara* (49.13c: Sanskrit folio is missing) ♦ iti] B (zhes bya ba Tib); iva A

¹²⁵ apakāri-] B (gnod pa byed Tib); apakāra A ♦ -ñārthaṃ] A (don Tib); ñārthaṃ B

¹²⁶ -nirodhanīti] *conj.* ('gal ba zhes bya Tib); nirodhan.ti (probably nirodhanīti) A; virodhenīti B

¹²⁷ -pañcāsattama-] *em.* (bzhi bcu rtsa dgu pa'i Tib); pañcāsati A; pañcāsattamaḥ B ♦ -ṇḍalavyākhyā] A (le'u and rnam par bshad pa Tib); ṇḍalāḥ B

¹²⁸ -nodayaṃ] C ('byung ba Tib); nodaya T ♦ -pradāyakam] T (rab ster ba'i Tib); pradāyakaḥ C

¹²⁹ gardabhā-] T (bong bu'i Tib); garbhabhā C ♦ -nivṛttaye] Cpc (zlog par byed Tib); nivṛttaya C; nivarttaye T

¹³⁰ According to Bhavabhadra's *Vajradākavivṛti* (D 1415, 164r2–r3), the words “an origin of ḍākinīs' gnosis” indicate the yoga of the donkey-faced, the main topic in this chapter, and “bring all accomplishments” means to attain accomplishments starting with knowing concealed meanings (*lkog tu gyur pa'i don*).

of thought.¹³¹

yoginī lāmā rūpiṇī khaṇḍarohā tu ḍākinī /¹³²
etā yoginyah kathitā mlecchitair dhyānamudrayā kāmārūpiṇyah //2//¹³³

/mkha' 'gro ma dang mdzes ma dang/
/dum skyes gzugs can rnal 'byor ma/ /rnal 'byor ma ni 'di dag nyid/
/brda yi tshul gyis bstan pa ste/¹³⁴ /bsam gtan phyag rgya 'dod gzugs can//

A yoginī, Lāmā, Rūpiṇī, Khaṇḍarohā, and Ḍākinī—these yoginīs were explained in barbarous languages¹³⁵ to assume desired forms as [they are] visualized seals (visualized women).¹³⁶

gardabhākārarudhiravaktrā ḍākinī triśūlasarpaveṣṭitā ūrdhvakhaṭvāṅgakapā-
lakaravyagrā śavārūḍhā mahādīptā piṅgalordhvajā trinetra sarvālaṃkā-
rabhūṣitā līlākartṭṣamudyatā mahāparvatāntasthā nānāpuṣpaphaloccaye
dhyeyā /3/¹³⁷

/bong bu'i cha byad khrag 'dzag zhal/ /sbrul gyis dkris pa'i mdung rtse ni/
/gsum pa mkha' 'gro'i lag na thogs/ /kha ṭwām ga dang thod pa ni//
/steng du bstod de thogs pa dang/¹³⁸ /mi ro'i stan bzhugs cher 'bar ba/¹³⁹

¹³¹ According to Bhavabhadra's *Vajradākavivṛti* (D 1415, 164r3–r4), the phrase *manovega* or “stopping a rush of thought” (a negative aspect of the mind) means to stop the way the mind usually works (*tha mal pa'i yid kyi rgyu ba 'gags*), by which he can know concealed meanings. However, according to the Tibetan translation of the *Vajradāka*, the same phrase, *manovega*, appears to mean “the mental power” (a positive aspect of the mind) by which he can stop something unwholesome (*yid shugs kyis ni zlog par byed*). See also footnotes 32 and 183 in this paper.

¹³² lāmā] Cpc (mdzes ma Tib); nāmā CacT ◆ rūpiṇī] *corr.* (gzugs can Tib); rūpiṇī CT

¹³³ yoginyah] C (rnal 'byor ma Tib); yoyinyah T ◆ mlecchitair] T (brda yi tshul gyis Tib); mleccheti C ◆ -mudrayā] C (phyag rgya Tib); mudrāyāh T ◆ -rūpiṇyah] T (gzugs can Tib); rūpiṇyai C

¹³⁴ brda yi] D; brda'i P

¹³⁵ Possibly what explained those yoginīs in barbarous languages is the *Cakrasaṃvara*, Chapter 14, which explains donkey yoga in broken Sanskrit (barbarous language).

¹³⁶ According to Bhavabhadra's *Vajradākavivṛti* (D 1415, 164r4–r6), the first word “a yoginī” indicates Vajravārāhī, and a practitioner should visualize all the ḍākinīs on the fivefold maṇḍala, namely the Great Pleasure, the Mind, the Speech, the Body, and the Pledge Circles. It seems that Bhavabhaṭṭa have an idea that all the ḍākinīs on the fivefold maṇḍala are donkey-faced. He also mentions someone's interpretation, according to which only the five ḍākinīs on the Great Pleasure Circle have the face of donkey and the other ḍākinīs are visualized in their ordinary forms (*Vajradākavivṛti*, D 1415, 164v1–v2).

¹³⁷ -rudhira-] T (khag Tib); rūdhira C ◆ triśūlasarpa-] *corr.* (sbrul gyis and mdung rtse ni // gsum pa Tib); ṭṛśūlakara C; ṭṛśūlasarppa T ◆ ūrdhva-] T; urddha C; steng du bstod Tib ◆ śavā-] *corr.* (mi ro'i Tib); savā CT ◆ piṅgalo-] C (kham pa Tib); piṅgo T ◆ trinetra] CT; spyen gsum gyis ni mdzes par byas Tib ◆ -bhūṣitā] T (rnam par bkluṅ Tib); bhūṣitāh C ◆ līlā-] C (rtse Tib); līla T ◆ kartṭṣ-] *corr.* (zangs gri Tib); kartti C; katṭ T ◆ mahāparvatāntasthā] *conj.*; mahāparvatā tu sthā C; mahāparvatāntastha T; rin chen mthon po'i gnas su Tib ◆ -laccaye] T; locaye C; ldan pa'i Tib ◆ dhyeyā] T (sgom Tib); *om.* C

¹³⁸ steng du bstod] D; steng du stod P

¹³⁹ stan] D; bstan P

/skra ni kham pa gyen brdzes shing/¹⁴⁰ /spyan gsum gyis ni mdzes par byas//
/rgyan rnam kun gyis rnam par bklubs/¹⁴¹ /phyag na zangs gri bsnams shing rtse/
/sna tshogs me tog 'bras ldan pa'i/ /rin chen mthon po'i gnas su sgom//

In the form of a donkey with a bloody mouth, [each] ḍākinī has a trident around which a snake twines, eagerly raises a skull staff and holds a skull bowl,¹⁴² stands on a corpse, is shining very much, has [her] tawny hair erect, has three eyes, is adorned with all [kinds of good] ornaments, raises a knife playfully,¹⁴³ and resides in a heap of various flowers and fruits at the summit of the great mountain¹⁴⁴: [Each ḍākinī] should be [thus] meditated on.

gatāyusaṃ mṛtam api dīrghāyusaṃ sa jīvati /¹⁴⁵
gardabhākārayogena karataḥ iva paśyate //4//¹⁴⁶

/tshe thung ba dang shi ba yang/¹⁴⁷ /tsho ba dang ni tshe ring bar/
/bong bu'i tshul gyi rnal 'byor gyis/ /lag mthil gnas pa bzhin du mthong//

One who is dying is [seen] as one who is already dead, and one who lives long is [seen] as one who is alive—by means of the yoga of the donkey-shaped, he sees [thus] like [a fruit on] the palm of [his] hand.¹⁴⁸

ity āha bhagavān vajrī vajrasattvas tathāgataḥ /¹⁴⁹
sarvaḍākinīsamāyogavajradākaḥ param sukham //5//¹⁵⁰

/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//

Thus said the Blessed One, the Vajra-Holder, Vajrasattva, a tathāgata, Vajradāka who is the fusion of all ḍākinīs, and the Supreme bliss.

¹⁴⁰ kham pa] D; khams P

¹⁴¹ rnam par bklubs] D; rnam par glugs P

¹⁴² The ḍākinīs each have four arms (*Vajradākavivṛti*, D 1415, 164v1). According to the *Vajradākavivṛti* (D 1415, 164r6–r7), they each holds a trident in the first left hand, a skull staff in the first right hand, and a skull bowl in the second left hand.

¹⁴³ According to the *Vajradākavivṛti* (D 1415, 164v1), the ḍākinīs each hold a knife in the second right hand.

¹⁴⁴ According to the *Vajradākavivṛti* (D 1415, 164v2–v3), the great mountain is Mt. Sumeru.

¹⁴⁵ gatāyusaṃ] *em.* (tshe thung ba Tib); gatāyusa CT ♦ -rghāyusaṃ] T (tshe Tib); rghāyusa C ♦ sa jīvati] T; saṃjīvati C; 'tsho ba Tib

¹⁴⁶ gardabhā-] T (bong bu'i Tib); garbhada C ♦ iva] *em.* (bzhin du Tib); api CT ♦ paśyate] *corr.* (mthong Tib); pasyate C; dṛśyate T

¹⁴⁷ yang] D; dang P

iti herukīkaraṇavidhipaṭalaḥ pañcatrīṣattamaḥ // ¹⁵¹

rgyud kyi rgyal po chen po dpal rdo rje mkha' 'gro las he ru ka'i nram par rol pa'i cho ga'i
rim par phye ba ste sum cu rtsa lnga pa'o//

That is the 35th chapter, the ritual manual of changing [oneself] to Heruka.

7. *Mahāmudrātilaka*, Chapter 24.

athānyaṃ caikakarmākhyam pravakṣyāmy ādarāc chr̥ṇu / ¹⁵²
yena prāṣitamātreṇa āśu siddhiḥ pravartate //1//

/de nas gzhan yang bshad bya ba/ /de ru las ni rab yin te/
/gang zhiḡ bsten pa tsam gyis ni/ /myur du dngos grub la 'jug pa//

Now, I shall explain another, the [ritual sequence] named “one ritual.” ¹⁵³ Listen attentively. As soon as [the *tilaka* or ornament] (see below) is eaten according to that (*yena*), ¹⁵⁴ accomplishment is realized immediately.

¹⁴⁸ The structure and the meaning of verse 35.4 are somewhat obscure. (The words *sa jīvati* may be a corruption of *sajīvitam*.) The original forms of this verse can be found in the *Cakrasaṃvara* (14.2.2): *sādhite, gatāyusaṃ api paśyed dīrghāyusaṃ ca* (“When [the yoga of donkey] has been accomplished, [the yogin] can even see (discern) one who is dying and one who lives long”) and the *Cakrasaṃvara* (12.2.2): *gatāyusaṃ api mṛtam iva paśyati dīrghāyusaṃ sajīvaṃ paśyati* (“Even though [the target] is dying [and not dead yet], [the yogin] sees [the target] as if he/she was already dead. He sees one who lives long as one who is alive.”). These passages in the *Cakrasaṃvara* say that a yogin who has accomplished the yoga of donkey can discern one who is dying and one who lives long: For that yogin, the former one is seen as the dead, and the latter one is seen as the living. Probably what the obscure verse in the *Vajradāka* (35.4) means is the same as that.

The *Vajradākavivṛti* (D 1415, 164v3–v4) presents two interpretations of “one who is already dead” (*mṛtam*). First, it indicates one to whom certain death-signs have appeared: the signs that show that he or she will die in the very near future. The phrase “one who lives long” (*dīrghāyusaṃ*) indicates one to whom another kind of death-signs have appeared: the signs that show that he or she will die but not so soon. Second, “one who is already dead” (*mṛtam*) is literary, and the dead comes back to life (possibly a comment on *sa jīvati* = *saṃjīvati*, which is manuscript C’s reading) by means of the *ḍākinīs*’ mantras. The second interpretation suggests that the translation of verse 4ab would be “[the yogin can make] one who is dying (*gatāyusaṃ*) extend life (*dīrghāyusaṃ*). Even though being dead (*mṛtam api*), [that dead man] is brought back to life (*sa jīvati* = *saṃjīvati*).”

The objects of the verb *paśyate* are not those mentioned in the first and second *pāda* (*gatāyusaṃ*, *mṛtam*, *dīrghāyusaṃ*, and *sa jīvati* = *sajīvitam*?) according to the *Vajradākavivṛti* (D 1415, 164v4–v5). It explains that a practitioner who performs the yoga of the donkey-faced can see concealed things in the triple world (*khamṣ gsum na gnaṣ pa lkog tu gyur pa'i dngos po nams*) like a fruit placed on the palm of his hand.

¹⁴⁹ āha] C (gsungs Tib); āham api T

¹⁵⁰ This line is omitted in T.

¹⁵¹ -trīṣattamaḥ] *em.* (sum cu rtsa Tib); trīṣattimaḥ C; trīṣattimaḥ T

¹⁵² caikakarmā-] A; yang and las ni rab yin Tib; cf. las mchog *Guhyārthaprakāśamahādbhuta* (D 149v4)

◆ ādarāc chr̥ṇu] A; de ru Tib

susnigdhaś ca sugandhāṅgaḥ sugandhasvedamaṇḍitaḥ /¹⁵⁵
satyavādī salajjātmā nimeṣati ciraṃ sadā //2//¹⁵⁶

/yan lag dri zhim shin tu 'jam/ /rdul ni dri zhim gyur pa dang/
/ngo tsha che zhing bden par smra/ /yun ring mig ni mi 'dzums pa//

[He] is very gentle, has fragrant body odor, is adorned with fragrant sweat, speaks truth, naturally has a sense of shame, and always closes the eyes long.

kṛpāparaḥ kṣāntiyutaḥ satyavādī nirāśrayaḥ /¹⁵⁷
saptajanmā trijanmā vā yatnenāsau gaveṣayet //3//¹⁵⁸

/khro ba med cing snying rje che/ /skad cig 'jam par smra ba dang/
/skye ba bdun nam yang na gsum/ /'bad pa yis ni btsal bar bya//¹⁵⁹

[He] is devotedly compassionate, is patient,¹⁶⁰ speaks truth, and has no relatives.¹⁶¹ [A person like this] is one who has been reborn seven times¹⁶² or one who has been reborn thrice.¹⁶³ He (a practitioner) should seek for [that person] eagerly.

¹⁵³ The term “named ‘one ritual’” (*ekakarmākhyam*) probably means “[the sequence] named ‘one ritual’” (*ekakarmākhyā[vidhi]ṃ*) as the title of this chapter is *karmavidhi* (“the sequence of a ritual”). The term “one ritual” is “excellent ritual” (*las ni rab yin* and *las mchog*) in the Tibetan translation and the *Guhyārthaprakāśamahādbhūta* (D 149v4). However, there is also a possibility that *ekakarmākhyā* indicates something to eat (i.e., a *tilaka* explained below) as *yena prāśitamātreṇa* in the next line (verse 24.1c) suggest.

¹⁵⁴ I interpret that *yena* and *prāśitamātreṇa* indicate *ekakarmākhyā* and the *tilaka* (“ornament,” a magical pill) explained below, respectively, because I read *ekakarmākhyā* as referring to a ritual sequence (see footnote 153) and not something to eat. If *ekakarmākhyā* means the *tilaka* to eat, the meaning of *yena prāśitamātreṇa* would be “As soon as which (*ekakarmākhyā*) is eaten,”.

¹⁵⁵ sveda-] A; rdul Tib ♦-maṇḍitaḥ] A; gyur pa Tib

¹⁵⁶ nimeṣati (*m.c.* for *nimiṣati*)] *em.*; niveṣati A; mig ni mi 'dzums pa Tib; cf. *ciraṃ nimeṣayati* (though the Sanskrit manuscript reads as *ciraṃ niveṣayati*) *Cakrasaṃvara* (11.2.1)

¹⁵⁷ kṣāntiyutaḥ] A; khro ba med Tib ♦-satyavādī] A; 'jam par smra ba Tib ♦-nirāśrayaḥ] A; skad cig Tib

¹⁵⁸ yatnenāsau] *conj.*; tasya nāsau A; 'bad pa yis Tib

¹⁵⁹ 'bad pa yis] D; 'bad pa yi P

¹⁶⁰ For “is patient,” the Tibetan translation reads as “does not get angry.”

¹⁶¹ For “speaks truth, and has no relatives,” the Tibetan translation reads as “speaks gently in a moment.” The Sanskrit *nirāśrayaḥ* literally means “supportless,” which I have translated as “has no relatives.”

¹⁶² In his *Guhyārthaprakāśamahādbhūta*, Gambhīravajra interprets the *saptajanmā* as “the natures of the seven supports” (*rten bdun gyi ngo*), which possibly indicates these: (1) the support of yoga (*sbyor ba'i rten*), (2) the support of pledge (*dam tshig gi rten*), (3) the support of precept (*tshul gyi rten*), (4) the support of practice (*bskyod pa'i rten*), (5) the support of time (*dus kyi rten*), and (6) the support of karmic maturation (*rnam par smin pa'i rten*), although the text mentions only six supports (D 1200, 149v5–v6). I am uncertain about whether Gambhīravajra taught this as an inner aspect of the physical *saptajanman* or he had an idea that the *saptajanman* was a metaphor, which did not indicate a physical substance.

punṣayukto yadā kaścit tasya hastagataṃ bhavet /¹⁶⁴
 prāśya tasyaiva hr̥dayāt samastaṃ rocanāṃ śubham //4//¹⁶⁵
 gr̥hītvā vidhānena kṛpānapuṭe madhyagam /¹⁶⁶
 kṛtvā herukamantreṇa kuryāt tilakam uttamam /¹⁶⁷
 koṭīyojanavistāram ūrdhvam utpatate kṣaṇāt //5//¹⁶⁸

/bsod nams dang ldan sems pa yi/ /des ni lag tu rnyed par 'gyur/
 /de yang zos par byas nas ni/ /de yi snying gar ro tsa na//¹⁶⁹
 /rtse gcig pa yi sems kyis ni/ /he ru ka yi sngags lan bdun/
 /bzlas nas 'bad pas thig le bya/
 /'phral du steng du lding 'gyur zhing/ /dpag tshad bye bar 'gro ba'o//

When there is someone virtuous, [a practitioner] should get hold of him. [A practitioner should] eat.¹⁷⁰ [He should] take out all of the good *rocanā* (yellow pigments) from the heart of the same [victim] according to the rule. Having put [the *rocanā*] in the middle of a hollow space of the sacrificial sword,¹⁷¹ if, with [recitation of] Heruka's mantra,¹⁷² [a practitioner] makes an excellent ornament (*tilaka*) [out of the *rocanā*], at that moment he flies upward to the height of ten million *yojana*.

tena prāśitamātreṇa trailokyajñānavān bhavet /
 yojanānām koṭīśatair divā rātrau nivartayet //6//¹⁷³

¹⁶³ According to the *Guhyārthaprakāśamahādbhūta* (D 1200, 149v6–v7), the *trījanmā* means “the mind of awakening of the three appearances that is conducive to the triple path” (*lam gsum pa 'byung ba'i gang zhig snang ba gsum gyi byang chub kyis sems*). I am not certain of what the “three appearances” and the “triple path” exactly indicate in this context.

¹⁶⁴ yadā kaścit | A; sems pa yi Tib

¹⁶⁵ tasyaiva | *em.* (de yang Tib); matsyaiva A ♦ samastaṃ | Apc; sa..staṃ Aac; de yi Tib ♦ śubham | A; *n.e.* Tib

¹⁶⁶ For this line, the Tibetan translation reads as rtse gcig pa yi sems kyis ni. ♦ vidhānena | Apc; viśuddha Aac ♦ kṛpānapuṭe | *corr.*; kṛpānapuṭe A ♦ madhyagam | *em.*; madhyagām (-gām may be -gam /) A

¹⁶⁷ kṛtvā | A; lan bdun bzlas nas Tib ♦ uttamam | A; *n.e.* Tib

¹⁶⁸ vistāram | A; 'gro ba Tib

¹⁶⁹ snying gar | D; snying khar P

¹⁷⁰ One may say that the text *prāśya* is a corruption of *prāpya*, which means “having obtained [the victim].” Indeed, this makes better sense. However, the parallel passage found in the *Cakrasaṃvara* (11.2.2) also reads as *taṃ bhakayitvā tasya hr̥daye rocanā bhavati*. I interpret *prāśya* (“having eaten”) as being used in the sense of *prāśnīyāt* (“should eat”) because the following verses explain the sequence of making the *tilaka* out of the victim and eating it.

¹⁷¹ I speculate that the “sacrificial sword” refers to the sword used in opening the victim's heart. The Tibetan translation does not contain “and having put [the *rocanā*] in the middle of a hollow space of the sacrificial sword,”; instead, it simply reads as “concentratedly” (*rtse gcig pa yi sems kyis ni*).

¹⁷² For “with [recitation of] Heruka's mantra,” the Tibetan translation reads as “with recitation of Heruka's mantra seven times.”

¹⁷³ -śatair | A; lnga bcur Tib ♦ nivartayet | A; kun tu 'gro ba Tib

/de ni zos pa tsam gyis ni/ /khams gsum ye shes can du 'gyur/
/dpag tshad bye ba lnga bcur ni/ /nyin mtshan kun tu 'gro ba'o//¹⁷⁴

As soon as [he] eats that [ornament], he can become one who knows [all things in] the triple world. [Flying] at a hundred ten million *yojana* height, he can withdraw [himself]¹⁷⁵ by day and night.

indravad balavān sākṣād divyakāyo bhaven naraḥ /¹⁷⁶
darśanād bhāvayet kāntām sarpiś caiva yathāgninā //7//

/lha yi lus kyang thob 'gyur te/ /bskal pa stong du gnas par 'gyur/
/brgya byin gyi ni stobs 'dra 'o/
/bud med bltas pa tsam gyis ni/ /ji ltar me yis mar bzhu ltar//

He is mighty as if Indra is present. He can be a man with a divine body.¹⁷⁷ By seeing [a woman], he can make [her his] lover, just as fire [makes] butter clarified.

iti śrīmahāmudrātilake karmavidhipaṭalaś caturviṃśatitamah /¹⁷⁸

dpal phyag rgya chen po'i thig le las las kyi cho ga zhes bya ba'i le'u ste nyi shu rtsa bzhi
pa'o//

That is the 24th chapter, the sequence of a ritual (*karmavidhi*),¹⁷⁹ in the glorious *Mahāmudrātilaka*.

8. *Ḍākārṇava*, Chapter 50.2.1–14

atha mahākaṅkālasya lakṣaṇam vakṣyate mayā /¹⁸⁰

¹⁷⁴ kun tu] D; kun du P

¹⁷⁵ For “he can withdraw [himself],” the Tibetan translation reads as “he goes anywhere.” The word *nivartayet* (which I translated as “he can withdraw [himself]”) is obscure and perhaps a corruption of some word. If that is not a corruption, that word may mean that the practitioner flies upward into the sky and becomes invisible by day and night as some of the 84 siddhas did at the end of their life-stories according to Abhayadattaśrī’s *Hagiography of the 84 Siddhas* (**Caturaśītisiddhapravṛtti*) in the 12th century (Sugiki 2000).

¹⁷⁶ naraḥ] A; kyang Tib ♦ bskal pa stong du gnas par 'gyur *add.* Tib

¹⁷⁷ For “He can be a man with a divine body,” the Tibetan translation reads as “He can also acquire the divine body and remains [so] for 1000 *kalpa* or eons.”

¹⁷⁸ iti] A; *n.e.* Tib ♦ -viṃśatitamah] *em.* (nyi shu Tib); vviṃśatitamah A

¹⁷⁹ “A ritual” indicates a ritual to make a *tilaka* (a magical pill) from the *rocanā* of a person with particular qualities such as a “seven-birth” man and eat it.

gardabhākārayogātmā manovega nivartayet //1//¹⁸¹

/de nas keng rus chen po yi/ /mtshan nyid bdag gis bshad bya ste/
/bong 'dra'i rnal 'byor bdag nyid kyis/¹⁸² /yid kyi shugs ni 'jug med bya//

Now, I shall explain the characteristic of Mahākaṅkāla. One who is devoted to the yoga of the donkey-shaped can stop a rush of thought.¹⁸³

śikhāsthāne subhāvitvā parvatam samadhātukāḥ /¹⁸⁴
adhomukhā mṛṇālā tu taḍit sarvatra gāminī //2//¹⁸⁵

/kham mnyam pa yi ri bo ni/¹⁸⁶ /spyi bo'i gnas su bsgoms pa nyid/
/pad snal skud pa kha 'og bltas/¹⁸⁷ /glog ni kun tu 'gro ba mo//

In the tuft of hair on the head, [a yogin] visualizes well a mountain and [the inner channels that carry] the bodily constituents evenly; then,¹⁸⁸ [the inner channels,] facing downwards and [looking like] a stalk of a lotus, run to all [regions in his body] as [spreading streaks of] lightning.¹⁸⁹

tasya madhye mahāvīram bhāvayet gardabhākṛtīm /¹⁹⁰
maṇḍalam sarvasaṃpūrṇa cintaye tu mahāmahām //3//¹⁹¹

/de yi dbus su dpa' mo che/ /bong bu'i dbyibs can bsgom par bya/
/dkyil 'khor thams cad yang dag rdzogs/ /mchod pa chen po bsam par bya//

¹⁸⁰ lakṣaṇam] AC (mtshan nyid Tib); lakṣaṇa B ◆ vakṣyate] BC (bshad bya Tib); vakṣate A

¹⁸¹ gardabhā-] AB (bong Tib); darddabhā C ◆ -vega (for -vegām or -vegana)] ABC (shugs Tib); this is originally a corruption of manoveganivṛttaye (*Cakrasaṃvara* 14.1d and *Vajradāka* 35.1d).

¹⁸² bong 'dra'i] D; 'di 'dra'i P

¹⁸³ According to the *Bohitā* (D 1419, 272r6–r7), *manovega* indicates a mental attachment to all worldly matters. Therefore, that word can be translated as “rush of thought,” a negative aspect of the mind, and the text *manovega* without suffix is used as *manovegaṃ*. If that word means “the mental power,” a positive aspect of the mind, the text without suffix is used as *manovegena* in order to accommodate the meter. See also footnotes 32 and 131 in this paper.

¹⁸⁴ śikhā-] *em.* (spyi bo'i Tib); sikṣā AB; śikṣā C; cf. mgo *Bohitā* (D 272r7) ◆ -sthāne subhāvitvā (*m.c.* for subhāvayitvā or subhāvitāḥ)] *conj.*; -sthāneṣv abhāvitvā A; sthāne svabhāvitvā B; sthāna svabhāvitvā C; gnas su bsgoms pa nyid Tib; cf. gnas su bsgom par bya *Bohitā* (272r7) ◆ parvatam] C (ri bo Tib); parvatum A; parvattam B ◆ sama-] C (mnyam pa Tib); samaya AB ◆ -dhātukāḥ (if subhāvitvā is used as subhāvitā, this is used as -dhātukā)] ABpcC (kham Tib); tukāḥ Bac

¹⁸⁵ mṛṇālā tu] *em.* (pad snal skud pa Tib); manālatāin tu A; manālatāis tu B; manālatāiḥ tu C; cf. pa dma'i snal ma'i skud pa lta bur *Bohitā* (D 276v2) ◆ taḍit] *em.* (glog Tib); taṃbhit AB; taṃbhi C ◆ gāminī] AB ('gro ba mo Tib); gāminīm C

¹⁸⁶ mnyam pa yi] D; mnyam pa'i P

¹⁸⁷ 'og bltas] D; rog bltas P

In the middle of that, he should visualize a great hero in the form of a donkey.¹⁹² He should meditate on [the hero's] maṇḍala which is completely furnished with all [appropriate qualities] and which is greatly effective.

tasya madhye mahāvīraḥ mahākaṅkālayogataḥ /
manthamanthānayogātmā tantubhi nābhimadhyataḥ //4//¹⁹³

¹⁸⁸ I have translated *subhāvitvā* (for *subhāvayitvā*, “having visualized well”) as “[a yogin] visualizes well ...; then.”

I interpret verse 2ab as saying “On the chakra in the head that is located at the top of the “mountain” or back bone, [a yogin] visualizes the points of origin of the inner channels that carry the bodily fluids (equivalent to the mind of awakening or nectar) evenly from the head to all regions of the body.” The words “in (at the place of) the tuft of hair on the head” (*śikhāsthāne*) indicate the chakra in the head. The head is located on the top of the back bone; often, the back bone is equivalent to Mt. Sumeru, a king of “mountain” (*parvataṃ*) (e.g., Ghaṇṭāpāda's *Śrīcakrasaṃvarasādhana* D 1432, 223r1 [*sgal tshigs ri rgyal*] and Kṛṣṇācārya's *Vasantatilakā* 8.8ab with *Rahasyadīpikā*'s comment on it). (Therefore, there is also a possibility that *parvataṃ* is used as *parvate*, and the text *śikhāsthāne ... parvataṃ [= parvate]* means “On the seat of the summit of the mountain.”) The word *dhātu* have multiple meanings such as (1) the Eighteen Elements that constitute one's experiential reality; (2) the elements that constitute one's body; (3) one of the bodily constituents, namely the bodily fluid often defined as the semen that is conceptualized as being equivalent to the mind of awakening (*bodhicitta*) or nectar (*amṛta*); (4) the mind (cf. *cittaṃ dhātur iti smṛtam*: *Mahāmudrātilaka* 6.23b [my unpublished edition]), and (5) the Five Elements that constitute the material existence. Of these meanings, I interpret the *dhātu* in *samadhātukāḥ* as meaning (3), and with the suffix *-kāḥ* (feminine plural accusative) the term *-dhātukāḥ* signifies the inner channels that carry the bodily constituents (the drops of semen that represent the mind of awakening or nectar). Normally all inner channels are originated in the chakra in the head.

The *Bohitā* does not explain the function of the word *parvataṃ* (mountain) clearly: It (D 1419, 272r4) merely says “visualizing a wheel of maṇḍala at the summit of a mountain and so on” (*ri bo'i mgo la sogs par dkyil 'khor gyi 'khor lo bsgoms pa*). The *Bohitā* (D 1419, 272r4–r5 and 272r7–v1) also says that the phrase “in the tuft of hair on the head” (*mgo bo' gnas su*) is a synecdoche (*nye bar mtshon pa*). Through the concentration on the tip of fire (which seems to indicate an inner fire), all constituent elements (*dhātu*) appear to be even or undivided (*kham s thams cad mnyam par 'gyur*). The *Bohitā* does not explain clearly what the “all constituent elements” (*dhātu*) are. However, it seems to mean (1) or (4) mentioned earlier.

¹⁸⁹ According to the *Bohitā* (D 1419, 272v1–v2), the words “run to all as [spreading streaks of] lightning” mean 72000 inner channels. All inner channels run downward from the head to various parts of the body.

¹⁹⁰ madhye | AC (dbus su Tib); madhya B ♦ bhāvayet | BC (bsgom par bya Tib); bhāvayeta A ♦ gardabhā- | A (bong bu'i Tib); garbhā B; garbhamā C ♦ -kṛtīm (for -kṛtim) | A (dbyibs can Tib); kṛti Bac; kṛtī Bpc; kṛtim C

¹⁹¹ -sāmpūrṇa (for -sāmpūrṇam) | AB (yang dag rdzogs Tib); sāmpūrṇam C ♦ cintaye tu (for cintayet tu) | A (bsam par bya Tib); cintayet ta B; cintayet tu C; it seems that the scribe of manuscript B wrongly read manuscript A's *cintaye tu* as *cintayet ta* (the letters *tu* and *tta* are similar in this folio of manuscript A). ♦ -mahāmahām (for -mahāmaham) | A (mchod pa chen po Tib); mahāmaham BC

¹⁹² What does *tasya* (“of that”) indicate? According to the *Bohitā* (D 1419, 272v3–v4), a practitioner should visualize Mahākaṅkāla in the form of (donkey-faced) Heruka in the middle of the mind of awakening, the self-awareness. Probably the mind of awakening, in which the practitioner visualizes Heruka, indicates the nectar of immortality produced from the chakra in the head.

¹⁹³ mantha- (for manthya-) | ABC (srub Tib) ♦ -manthāna- | AB (190r3) C (81r3 first) (bsrub pa'i Tib); sthāna B (190r4) C (81r3 second) ♦ tantubhi (for tantubhir) | A (34r1) (skud pa rnam kyis Tib); tanvībhi mā A (33v13); tatvībhi mā B (190r4) C (81r3 first); tatvībhiḥ C (81r3 second); cf. *skud pa Bohitā* (D 273r2) ♦ -madhyataḥ | ABC (81r3 first) (dbus su Tib); madhyataḥ svayam C (81r3 second)

/de yi dbus su dpa' chen po/ /keng rus chen po'i sbyor bas so/
 /skud pa rnams kyis lte dbus su/¹⁹⁴ /sruḅ dang bsruḅ pa'i sbyor bdag nyid//¹⁹⁵

The great hero in the middle of that¹⁹⁶ is [based] on the yoga of Mahākaṅkāla.

(The meaning of “Ma”—)¹⁹⁷ [The practitioner] devotes himself to the yogic union of the churnable (*mantha for manthya*) and churning by means of the threads (viz., channels) from the middle of [his] navel region.

hākārākārarūpā tu ekatantuṣu mastakāt /¹⁹⁸
 kapālamadhye tu viśrāntā darpaṇākāracetasāḥ //5//¹⁹⁹

/hā yig rnam pa yi ni gzugs/ /mgo las skud pa gcig po ste/²⁰⁰
 /me long rnam pa'i sems kyis ni/²⁰¹ /thod pa'i dbus su ngal bso bya//²⁰²

(The meaning of “hā”—) [Those that] have the nature of the shape of the letter *hā* (*hākāra*)²⁰³ are from the head through individual threads (inner channels).

(The meaning of “ka”—) [They] rest in the middle of the skull (*kapāla*)²⁰⁴ with the mind like a mirror.²⁰⁵

kalaśāmṛtadhārābhi gartamadhye sravanty api /²⁰⁶

¹⁹⁴ skud pa rnams kyis | D; skud pa rnams kyi P ♦ dbus su | D; dbu su P

¹⁹⁵ sruḅ | D; bsruḅ P

¹⁹⁶ According to the *Bohitā* (D 1419, 272v7), the “middle of that” means the middle of the conventional truth and the ultimate reality truth. I interpret “middle of that” to mean the middle of the maṇḍala mentioned in the last line (50.2.3cd).

¹⁹⁷ Verses 4c–6 explain the etymology of the name of the god Mahākaṅkāla.

¹⁹⁸ hākārākāra- | A (34r1) B (190r5) C (81r3–r4) (hā yig rnam pa Tib); hārā Aac (33v13); hākāra Apc (33v13); hārākāra B (190r4) C (81r3); cf. ha yig *Bohitā* (D 273r2) ♦ -rūpā (for -rūpās) | AB (190r5) C (81r4) (gzugs Tib); rūpān B (190r4) C (81r3) ♦ eka- | A (34r1) BC (81r4) (gcig po Tib); aika A (33v13); ekaikan C (81r3) ♦ -tantuṣu | A (34r1) B (190r5) (skud pa Tib); tantusu A (33v13) B (190r4); tu su C (81r3); tantreṣu C (81r4) ♦ mastakāt | A (34r1) B (190r5) C (81r4) (mgo las Tib); mastakām A (33v13); mastakām B (190r4) C (81r3)

¹⁹⁹ -madhye | A; madhya B; madhyen C ♦ -cetasāḥ | Apc (sams kyis Tib); cetasām Apc; cetasāḥ BC

²⁰⁰ mgo las | D; mgo la P

²⁰¹ sems | D; gzugs P

²⁰² thod pa'i | D; thos pa'i P

²⁰³ I interpret that the phrase *hākārākārarūpā[h]* (feminine plural, “[those that] have the nature of the shape of the letter *hā*”) represents *bodhicittadhārāḥ* (feminine plural, “streams of [the bodily fluids that represent] the mind of awakening”). Normally the letter in the head is *ham*, from which minds of awakening in the form of bodily fluids flow. The word *dhārā* (“stream”) appears in verse 6a.

²⁰⁴ According to the *Bohitā* (D 1419, 273r4), the “skull” means the palate. The streams of the mind of awakening that appeared from the letter *ham* in the head flows down to the palate.

²⁰⁵ According to the *Bohitā* (D 1419, 273r4–r5), the “mind like a mirror” is an expression for the state of mind being naturally clear (*rang bzhin gyis 'od gsal ba'i dus kyi sems*). I interpret this (*darpaṇākāracetasāḥ*, feminine plural nominative) as a *bahuvrīhi* that modifies those (i.e., the *dhārāḥ* or streams of the mind of awakening) that rest (*viśrāntāḥ*) in the middle of the skull.

layabhogādibhāveṣu cittasya gatim ādiśet //6//²⁰⁷

/bum pa'i bdud rtsi'i rgyun rnam kyis/²⁰⁸ /khung bu'i dbus su'ang 'dzag par 'gyur/²⁰⁹
/thim dang longs spyod sogs dngos pos/²¹⁰ /sems kyi bgrod pa bstan par bya//

(The meaning of “kā”—) Assuming the appearance of streams of nectar [poured out] from a pot (*kalaśa*), they also flow in the middle of a hollow.²¹¹

(The meaning of “la”—) He should meditate that [this] mind (nectar) undergoes states such as absorption (*laya*) and enjoyment.²¹²

tadgartāgardabho yoga saptajanmañ ca paśyati /²¹³
mātrbhūtā trayākārā pitṛbhūtā trayas tathā //7//²¹⁴

/khung der bong bu'i rnal 'byor gyis/²¹⁵ /skye ba bdun yang mthong bar 'gyur/²¹⁶
/ma las byung ba'i dbyibs gsum dang/ /pha las byung ba gsum de bzhin//²¹⁷

[If he performs] the yoga of donkey in that hollow,²¹⁸ he sees the seven-birth. There are three appearances derived from the mother; likewise, there are three derived from the father.²¹⁹

²⁰⁶ kalaśā- | *em.* (bum pa'i Tib); kalāsā A; kārāsā B; kālāsā C ◆ -dhārābhi (for dhārābhir) | ABC (rgyun rnam kyis Tib) ◆ garta- | *em.* (khung bu'i Tib); gartti A; ganti BC ◆ sravanty api | *corr.* ('ang 'dzag par 'gyur Tib); śravanty api AB; śravanti rā C

²⁰⁷ -bhogādi- | A (longs spyod sogs Tib); bhogadi B; bhoga C ◆ -bhāveṣu | AB (dngos pos Tib); vibhāgeṣu C

²⁰⁸ bdud rtsi'i | D; btud rtsi'i P

²⁰⁹ 'dzag par | D; mdzod par P

²¹⁰ longs spyod | D; long spyod P

²¹¹ According to the *Bohitā* (D 1419, 273r5–r7), which is somewhat obscure, the “pot” appears to indicate the vajra gem or male organ, and the “hollow” is a skull, the palate. Streams of nectar (which is identical to the mind of awakening in this context) move back from the male organ to the palate.

²¹² According to the *Bohitā* (D 1419, 273v1–v2), minds of awakening in the form of bodily fluids undergo the states of absorption (*thim pa* = *laya*), enjoyment (*longs spyod pa* = *bhoga*), government (*bdag po byed*), and lordship (*gtso bo nyid*) in all channels between the head and the thumbs of the feet. The Sanskrit words for “government” and “lordship” are *adhikāra* and *prabhutva*, respectively, according to the *Laghutantraṭīkā* (p. 62, l. 12, etc.). In the Saṃvara tradition, these (*laya*, *bhoga*, *adhikāra*, and *prabhutva*) are known as the four steps that a mind of awakening or nectar in the form of bodily fluid undergoes when passing the junctures of inner channels.

²¹³ -gartā- | A (khung Tib); gato BC ◆ gardabho | ApcBC (bong bu Tib); bho Aac ◆ yoga (for yogah) | A (rnal 'byor gyis Tib); yogā B; yogo C ◆ -janmañ ca (*m.c.* for -janmānam or -janma ca) | ABC (skye ba and yang Tib)

²¹⁴ mātrbhūtā (for mātrbhūtās) | ABC (ma las byung ba'i Tib) ◆ -kārā (for kārāḥ) | AB (dbyibs Tib); kārā C ◆ pitṛbhūtā (for pitṛbhūtās) | AB (pha las byung ba Tib); pitṛbhūtās C

²¹⁵ bong bu'i | D; bung bu'i P

²¹⁶ bdun | D; bdum P ◆ mthong bar | D; mdzod par P

²¹⁷ byung ba | D; byung ba'i P

²¹⁸ According to the *Bohitā* (D 1419, 273v2–v3 and v5), the word “that” of “that hollow” indicates an inner channel. A practitioner visualizes the donkey-formed one in inner channels.

sarvadhātuḥ sa saptan tu paśyante yogabhāvanām /²²⁰
mahākaṅkālasambhūtaṃ sukhamaṃ sarvadhātubhiḥ //8//

/kham s thams cad dang bdun po de/ /rnal 'byor bsgoms pas mthong bar 'gyur/²²¹
/bde ba'i rang bzhin kham s kun gyis/ /keng rus chen po yang dag byung//

He, [complete with] all constituents, sees the seven[-birth]²²² [if he performs this] practice of yoga. [The effect is] produced from Mahākaṅkāla. [He] is made of pleasure with all constituents.

tatrasthaṃ dr̥śyate rūpi lāmādibhāvitena tu /²²³
gardabhākāra sarvā tu rudhiravaktrā triśūlakāḥ //9//²²⁴

/lā ma la sogs bsgoms pa yis/²²⁵ /de la gnas pa'i gzugs mthong 'gyur/
/bong bu'i rnam pa'i rnal 'byor du/ /khrag gi zhal can rtse gsum can/²²⁶

The well-shaped one is seen residing there with the visualized ones such as Lāmā. All [dākinīs] are in the form of a donkey, have bloody mouths, and have tridents.²²⁷

gatāyusañ ca vijñānaṃ dīrghāyusañ ca paśyati /
hastyādīpūrvakaṃ rūpaṃ sa vīraḥ svātma paśyati //10//²²⁸

/tshe son pa yang rnam par shes/ /tshe ring ba yang mthong bar 'gyur/²²⁹
/snga mar glang po che sogs pa/ /dpa' rang bdag nyid kyis de mthong//

²¹⁹ Neither the *Ḍākārṇava* nor *Bohitā* explains what those from mother and father are. According to the *Kālacakra* (2.8), the skin (*carman*), blood (*rakta*), and flesh (*māṃsa*) are produced from the menstrual blood of a woman (mother), and the bone marrow (*majjan*), bone (*asthi*), and inner channel (or sinew, *nāḍī*) are from the semen of a man (father). I interpret the skin, blood, and flesh as the three appearances derived from the mother, and the bone marrow, bone, and inner channel or sinew as the three from the father.

²²⁰ The first *pāda* may be a corruption of “sarvadhātuṃ sasaptan.” ◆ *paśyante* (for *paśyate*)] A (mthong bar 'gyur Tib); *paśyate* BC

²²¹ bsgoms pas] D; bsgom pas P

²²² If the first *pāda* is emended as *sarvadhātuṃ sasaptan*, it means that “He sees all constituents including the seven [constituents of the body].” The *Bohitā* does not explain this line in detail. However, this appears to be how it interprets the text (D 1419, 273v3–v4).

²²³ rūpi] AB; rūpī C ◆ lāmā-] AB; rāmā C

²²⁴ -kāra (*m.c.* for *kārāḥ*)] ABC (rnam pa'i Tib) ◆ *sarvā* (for *sarvās*)] ABC; rnal 'byor du Tib ◆ *rudhira-*] ABpcC (khrag gi Tib); *rudhirā* Bac ◆ -*vaktrā* (for -*vaktrās*)] ABC (zhal can Tib) ◆ -*śūlakāḥ*] AB (rtse Tib); *śūlakā* C

²²⁵ la sogs] D; las sogs P

²²⁶ zhal can] D; zhal nas P

He sees [and distinguishes between] a consciousness of one who is dying and [that of] one who lives long. He, a hero, sees himself [having] the forms of an elephant and so on in the previous [lives].

kaṅkālaṃ prāṇa nirgacchet mahatā sarvanāḍiṣu /²³⁰
sa khalā gardabhaṃ jñeyam nānāprakṛtīm sa paśyati //11//²³¹

/chen po'i rtsa rnam thams cad du/ /keng rus srog ni yongs 'gro bya/
/de bskyod bong bu shes bya ste/²³² /sna tshogs rang bzhin de mthong 'gyur//

Kaṅkāla (related to the verb *kaṅk*, "to move"), the vital wind in all inner channels, goes out together with the great (viz., consciousness). It moves (*khal* — a homophone of *khara*, "donkey") — [hence it] should be known as a donkey. It sees various natures [of beings].

śālyādi bhakṣitaṃ vastu tadvat sarvavastukam /
drśyate na ca tatrāsti bhrāntīś ca sarvadhātukam //12//²³³

/sā lu la sogs bza' ba'i dngos/²³⁴ /de dang 'dra bar dngos po kun/
/mthong ste de na yod pa min/ /kham thams cad kyang 'khrul pa 'o//12//

Human flesh (*śālī*)²³⁵ and so on are eaten things; everything is viewed likewise. There is no

²²⁷ Probably the word “there” (*tatra*) of “residing there” (*tatrasthaṃ*) indicates the yogin's body complete with all constituents (*sarvadhātu*) mentioned in the last line (50.2.8d). I interpret the neuter *rūpi*, “the well-shaped one,” as indicating a mind of awakening (*bodhicitta*, neuter) in the form of a bodily fluid where Heruka or Kaṅkāla in the form of a donkey resides. The *Bohitā* (D 1419, 273v4–v5) interprets verse 50.2.9 as follows: All inner channels have the nature of the four goddesses, namely, Lāmā, Khaṇḍarohā, Rūpiṇī, and Ḍākinī, and the donkey-shaped one (Kaṅkāla) is in the inner channels. The phrase “have bloody mouths” represents an inner fire of great desire, and the “tridents” symbolizes subjugation of the triple world. It seems that the *Bohitā* reads the words “All are in the form of a donkey” (*gardabhākāra sarvā*) as “The donkey-shaped one is in all [inner channels of the nature of the four Ḍākinīs].” It also seems possible to read these words as indicating all Ḍākinīs who reside on the maṇḍala of Mahākaṅkāla.

²²⁸ hastyādi-] AB (glang po che sogs Tib); hastādi C ◆ -pūrvakaṃ] AC; pūrvaka B ◆ rūpaṃ] ABC; om. Tib ◆ svātma] ApBC; svātmaṃ Aac

²²⁹ tshe ring ba] D; che ring ba P

²³⁰ kaṅkālaṃ] A (keng rus Tib); kaṅkāla BC ◆ prāṇa (*m.c.* for prāṇo or prāṇena)] ABC ◆ mahatā] B; +++++tā A; pahatā C

²³¹ sa khalā (probably meaning “it moves”)] A (de bskyod Tib); sukhālā BC. Vital winds move out of all channels, and perhaps *khal* (move) and *khara* (ass) are related ◆ gardabhaṃ jñeyam (for gardabho jñeyo)] ABC (bong bu shes bya Tib) ◆ -prakṛtīm (for -prakṛtīh)] A (rang bzhin Tib); prakṛtī B; prakṛti C

²³² bong bu] D; bong bur P

²³³ -sti] AB (yod pa Tib); stri C ◆ bhrāntīś] A ('khrul pa Tib); bhrāntīm BC ◆ -dhātukam (for -dhātuke)] ABC (kham Tib)

²³⁴ sā lu] D; sa lu P

error of that, also of every bodily constituent.²³⁶

yathā puruṣakaṅkāle vijñeyā hastidhātunā /²³⁷
 tathā ca mahākaṅkālaiḥ śālyādīdhātupratyayāt //13//²³⁸
 prakṛtīm laukikālambya svātmarūpaṃ sa paśyati /²³⁹
 jāti nānāvidhā teṣu vijñeyā yogadhāribhiḥ //14//²⁴⁰

/ji ltar skyes bur dus rnams kyis/ /glang chen kham skyis shes par bya/
 /de bzhin keng rus che rnams kyis/ /sā li la sogs kham skyen gyis//²⁴¹
 /rang bzhin 'jig rten pa dmigs pas/ /rang bdag nyid kyi gzugs de mthong/
 /rnam pa sna tshogs rigs de rnams/ /rnal 'byor 'dzin rnams skyis shes bya//

Just as [a birth] will be known by means of the bodily constituent of an elephant in the skull of a person, so too, by means of the Mahākaṅkālas, dependent on the bodily constituents such as flesh (*śāli*), and having taken the nature of the mundane, he sees his own [embodied] form. Yoga-bearers should discern various kinds of birth in them.

9. Parallel Passages

In the following table, I note parallel passages that can be found only in the texts whose Sanskrit manuscripts or editions are available.

Sādhanaṇidhi 14.4ab	Vajradāka 34.7cd (<i>śrīpadmavāṇaṣaṇḍe mlecchitair buddhamudrayā</i> : my unpublished edition)
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²³⁵ In certain discourses of the *Ḍākāraṇava*, the word *śāli* is used as a code word for “flesh of the twice-born” (*dvijamāṃsa*) (28.2 and 4), which probably indicates the flesh of the seven-birth in the present discourse. The code word *śāli* corresponds to *sālija* or *śālija* (meaning *mahāmāṃsa* or “human flesh”) in the *Hevajra* (II.3.60a), the *Samputodbhava* (7.1.8c), and the *Mahāmudrātilaka* (its Tibetan translation version: 13.5d).

²³⁶ The *Bohitā* (D 1419, 274r4) says that the passage starting with *śāli* is easy to understand and skips explaining its details. It seems that verse 50.2.12 must be understood based on the verse *tena baliḥoma kartavyaḥ sādhaḥasya sidhyati* (“If the *bali* offering and fire ritual are performed by means of that [the flesh of the seven-birth], a practitioner attains accomplishment.”) in the *Cakrasaṃvara* (14.4cd).

²³⁷ puruṣakaṅkāle | AB; puruṣakaṅkāraṃ C; skyes bur dus rnams kyis Tib

²³⁸ -pratyayāt | AB; pratyayā C

²³⁹ prakṛtīm (for prakṛtim) | A; prakṛtim B; prakṛti C ♦ laukikālambya (*m.c.* for laukikām ālambya) | BC ('jig rten pa dmigs pas Tib); dhātukālambya Aac; ++++kālambya (probably lokikālambya) Apc

²⁴⁰ jāti (for jātir) | ABC (rigs Tib) ♦ nānāvidhā | A; nāvidhān B; nānāvidhaṃ C ♦ yoga- | ApcBC; ga Aac

²⁴¹ sā li | D; sa li P

<i>Sādhanaṇidhi</i> 14.13–14b	In his commentary on the <i>Cakrasaṃvara</i> (D 1412, 392r3–r4), Vīravajra mentions verses that are similar to <i>Sādhanaṇidhi</i> 14.13–14b as a citation from the <i>Catuṣpīṭha</i> . However, I cannot find this passage in the extant form of the <i>Catuṣpīṭha</i> .
<i>Sādhanaṇidhi</i> 14.19c–20c	In his commentary on the <i>Cakrasaṃvara</i> (D 1412, 392v3–v4), Vīravajra mentions verses that are similar to 14.19c–20c as a citation from the <i>Catuṣpīṭha</i> . However, I cannot find it in the extant form of the <i>Catuṣpīṭha</i> .
<i>Sādhanaṇidhi</i> 14.21 (<i>karatalam iva paśyati</i>)	<i>Vajradāka</i> 35.4d (<i>karatalam iva paśyate</i>).
<i>Vajradāka</i> 35.1c–4	Very roughly corresponds to the <i>Cakrasaṃvara</i> 14.1c–2.2
<i>Mahāmudrātilaka</i> 24.1cd	<i>Cakrasaṃvara</i> 11.1cd (<i>yena prāśitamātrenāśu siddhiḥ pravartate</i>)
<i>Mahāmudrātilaka</i> 24.2	Roughly corresponds to <i>Cakrasaṃvara</i> 11.2.1 (<i>yasya puruṣasya sugandhagandhaḥ prasvedo nirgacchati / satyavādī / ciraṃ nimeṣayati</i>)
<i>Mahāmudrātilaka</i> 24.4c–6	Roughly corresponds to <i>Cakrasaṃvara</i> 11.2.2–2.3 (<i>tam bhakṣayitvā tasya hṛdaye rocanā bhavati / tām grhītvā śrīherukasya hṛdayamantrena śatajaptena tilakaṃ karoti / ūrdhvam utpatati / yojanakoṭyo gacchati / tena prāśitamātrena trailokyajñānī bhavati / pañcāśatkoṭim gatvā ahorātreṇāgacchati /</i>)
<i>Ḍākārṇava</i> 50.2.1cd	<i>Cakrasaṃvara</i> 14.1cd and <i>Vajradāka</i> 35.1cd (<i>gardabhākārayogātmā manoveganivṛttaye</i>)

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Abbreviations of the catalogues of Sanskrit manuscripts

Göttingen	Niedersächsische Staats- und Universitätsbibliothek Göttingen
Matsunami	Matsunami (1965)
NGMPP	Nepal-German Manuscript Preservation Project
Śāstrī	Śāstrī (1917)

For the sigla used in the critical apparatus, see Section 1 of this paper.

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