Buddhist Mantras in the Form of Maṇḍala Deities: A Critical Edition and a Translation of the Sanskrit Text of the *Abhidhānottaratantra*, Chapters 37, 51, 52, and 59

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Abstract

The *Abhidhānottaratantra* (Abbreviated to *Abhidhānottara*, "the [Tantra] Posterior to the *Abhidhāna*") is a scripture belonging to the *Cakrasaṃvara*/*-śaṃvara* portion of the Buddhist Canon. The *Abhidhānottara* was compiled in the eastern area of the Indian subcontinent around the 10th century. This paper provides the first critical edition and English translation of a Sanskrit text of the 37th, 51st, 52nd, and 59th chapters of the *Abhidhānottara*. The text of its Tibetan translation (by Dīpaṃkaraśrījñāna and Rin chen bzang po) is also provided here as supporting material.

Introduction

This paper provides the first critical edition of the Sanskrit text of the 37th, 51st, 52nd, and 59th chapters of the *Abhidhānottara* or *Abhidhānottarottara-nāma-mahātantrarāja* (abbreviated to *Abhidhānottara*, "the [Tantra] Posterior to the *Abhidhāna*")[1] and its tentative English translation to show my interpretation of the syntax.[2] The text of its Tibetan translation (translated by Dīpaṃkaraśrījñāna and Rin chen bzang po, revised first by Jñānaśrī and Khyung po chos kyi brtson 'grus, and later by Ānanda and Lo chung) is also provided here as supporting material. The *Abhidhānottara* belongs to the *Cakrasaṃvara* (or *-śaṃvara*)[3] tradition of esoteric Buddhism in the early medieval India and was compiled around the 10th century.[4]

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1 The *Abhidhāna* ("exposition") is an imaginary fundamental Tantra of the *Cakrasṃvara* tradition. Chapters 9, 14, 19, 24, 39, 40, 41, and 42 of the *Abhidhānottara* are already presented by Kalff (1979). According to the used Sanskrit manuscripts and its Tibetan translation this tantra is titled *Abhidhānottara* ("the posterior to the *Abhidhāna*") in some chapters and *Abhidhānottarottara* ("the posterior to the posterior to the *Abhidhāna*" because this is a second recension from the fundamental Tantra according to the commentator Śūraṃgavajra [Kalff 1979: 16-18]) in others.

2 I published a critical edition of the Sanskrit text of Chapters 4, 5, 6, and 7 of the *Sādhananidhi* (Sugiki 2016).

3 Both *Cakrasaṃvara* and *Cakraśaṃvara* are acceptable. As for this, see Sanderson (2009: 166-169) and Sugiki (2015: 360-361). The most popular name for this scriptural tradition is *Saṃvara* (from *saṃ-vṛ* or the like, corresponding to the Tibetan *sdom pa*) or *Śaṃvara* (from *śam* + *vara*, corresponding to the Tibetan *bde mchog*). However, the word *Śaṃvara* also indicates the *Sarvabuddhasamāyogatantra*. To exclude it I use the name *Cakrasaṃvara* or *Cakraśaṃvara* in the present paper.

The four chapters of the *Abhidhānottara* respectively teach the four maṇḍalas consisting of deities who are anthropomorphized transformations of the four major mantras in the *Cakrasaṃvara* tradition. The four major mantras are (I) the mantras of the six yoginīs (*ṣaḍyoginī*), which are also called the mantra of armor (*kavaca*) or the like, (II) the quasi-heart (*upahṛdaya*) mantra of Heruka, also called the seven-letter (*saptākṣara*) mantra, (III) the heart (*hṛdaya*) mantra of Heruka, and (IV) the heart mantra of Vārāhī,[5] taught respectively in 37th, 51st, 52nd, and 59th chapters. These four mantras appear first in the 8th chapter of the *Herukābhidhāna* (also named *Cakrasaṃvara* or *Laghusaṃvara* [or- *śaṃvara*]), the oldest scripture in the *Cakasaṃvara* tradition, but any of the mantras is not taught in the form of a maṇḍala in the *Herukābhidhāna*.

Among the related texts,[6] the text most closely related to the four chapters of the *Abhidhānottara* is the 8th chapter of the *Sādhananidhi* ("An Ocean of *Sādhana* Practices")[7] composed by Kambala.[8] The *Sādhananidhi* is a commentary on the *Herukābhidhāna*. The four maṇḍalas of the four major mantras are expounded in the 8th chapter of the *Sādhananidhi*, and most passages in the *Sādhananidhi* resemble those in the *Abhidhānottara*.

I consider that the teaching of the four maṇḍala in the *Abhidhānottara* was composed later than the teaching in the *Sādhananidhi*. I have recently published a critical edition and a translation of the Sanskrit text of the 8th chapter of the *Sādhananidhi* (Sugiki 2019). In my forthcoming publication I examine in detail the contents of those chapters of the *Sādhananidhi* and *Abhidhānottara* together with other related texts and argue the significance of those chapters[9]. I do not provide these analyses in the present paper.

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4 The *Abhidhānottara* was composed later than the *Herukābhidhana* (composed sometime between the 9th-10th centuries) and was translated into Tibetan by Dīpaṃkaraśrījñāna and Rin chen bzang po (10th-11th centuries CE). As for the date of compilation of the *Abhidhānottara*, see Sugiki (2015: 363).

5 However, there are also texts (such as sādhana texts belonging to Lūyīpāda's tradition) in which this mantra is taught as the quasi-heart mantra of Vārāhī.

6 The quasi-heart mantra of Heruka, the mantra consisting of seven letters, are visualized in the form of seven deities constituting a maṇḍala in the 51st chapter of the *Abhidhānottara*. The similar visualization of the quasi-heart or seven-letter mantra of Heruka in the form of a maṇḍala is taught in Kambala's *Sādhananidhi* (Skt ed., 8.41-60), in Durjayacandra's *Saptākṣarasādhana* and Advayavajra's *Saptākṣarasādhana* (both included in the *Sādhanamālā*, nos. 250 and 251, respectively, edited by Bhattacharya 1925), and in Kṛṣṇācārya's *Saptākṣarasādhana* (D no. 1453 and P no. 2170). I consider that the teaching in the *Sādhananidhi* is the oldest among them. Yamaguchi (1997) and Sinclair (2014) discusse several aspects of the maṇḍala of the seven-letter or quasi-heart mantra of Heruka. However, they did not investigate the *Sādhananidhi*, and their researches of the *Abhidhānottara* are based on one new and bad Sanskrit manuscript (Matsunami no. 10) and its Tibetan translation.

7 The available Sanskrit manuscripts give the title *Sādhananidhi* to this work. However, according to its Tibetan translation, the title of this work is *Sgrub pa'i thabs kyi gleng gẓhi* and the translators' transcription of its Sanskrit title is *Sādhananidāna*. I use the title given in the Sanskrit manuscripts in this paper.

8 In the present paper I do not discuss about how Tantric Kambala, the author of the *Sādhananidhi*, and Yogācāra Kambala, the author of the *Ālokamālā*, are related together. Isaacson and Sferra argue that Kambala's *Ālokamālā* was composed no later than the early 9th century and it is often quoted by tantric authors (Isaacson&Sferra, 2014: 82).

9 Tsunehiko Sugiki, "Transgressive Appearances and Inner Meanings: Four Systems of Maṇḍala of Mantra in the *Cakrasaṃvara* Buddhist Literature."

1. Contents of the *Abhidhānottara*, Chapters 37, 51, 52, and 59

1.1. Chapter 37: The mantras of the six yoginīs

These are the mantras of the six yoginīs:

(1) *oṃ vaṃ*, (2) *hāṃ yoṃ*, (3) *hrīṃ moṃ*, (4) *hreṃ hrīṃ*, (5) *hūṃ hūṃ*, and (6) *phaṭ phaṭ*

Each mantra consists of two syllables. A practitioner meditates on each yoginī developed from the latter syllable of each mantra. The six yoginīs are: (1) Vārāhī (*vaṃ*), who resides at the center of a lotus of five petals; and (2) Yāminī (*yoṃ*), (3) Mohanī (*moṃ*), (4) Saṃcālanī (*hrīṃ*), (5) Saṃtrāsanī (*hūṃ*), and (6) Caṇḍikā (*phaṭ*), who reside on the five petals around Vārāhī. These six yoginīs are also mentioned in Nāgārjuna's *Dharmasaṃgraha*.[10] A practitioner can visualize the six yoginīs either with their male consorts or without them. Their male consorts are Vajrasattva, Vairocana, Padmanarteśvara, Heruka, Vajrasūrya, and Paramāśva, respectively. (Generally a practitioner visualizes the six yoginīs and their six male consorts on six [or more] areas of his body and the body of deity that he visualizes as armors of yoginīs and heroes for protection of the body. For this reason the six yoginīs and the six heroes are called "the two armors.")

By visualizing the maṇḍala described above and repeating the deities' mantras a practitioner can attain the state of Wheel-turner (37.18), attain the mastery of yoga and supernatural powers such as to be invisible (37.20), save sentient beings from the six realms of reincarnation, and become Vajradhara (37.21ab). Some of the effects are mundane and some appear to be supramundane.

The six pairs of a yoginī and her male consort described above can also be visualized in the form of a six-spoked maṇḍala of Mañjuvajra.[11] (1) Mañjuvajra and his female consort (whose name is not taught) reside at the center of the maṇḍala, and (2)-(7) the six pairs of a yoginī and her male consort, on the six spokes. The outer circle of the maṇḍala consists of the four gates and four corners. At the four gates (8) Kākāsyā, (9) Ulūkāsyā, (10) Śvānāsyā, and (11) Sūkarāsyā are located. At the four corners (12) Yamadāḍhī, (13) Yamadūtī, (14) Yamadaṃṣṭriṇī, and (15) Yamamathanī are situated. These eight ḍākinīs are identical with the eight ḍākinīs who constitute the vow circle (*samayacakra*) of the most popular Heruka maṇḍala consisting of sixty-two deities in the *Cakrasaṃvara* tradition.

The text explains which doctrinal concept constitutes the purity (*śuddhi*/*viśuddhi*) inherent

10 Nāgārjuna's *Dharmasaṃgraha*, Skt ed., 13 (*ṣaḍ yoginyaḥ* / *tadyathā vajravārāhī yāminī saṃcāraṇī saṃtrāsanī cāṇḍikā ceti* / [*mohanī* is omitted in the edition]).

11 All the visualization and effects that I described up to the previous paragraph are taught in the *Abhidhānottara*, Skt ed., 37.1-21ab. The visualization of the Mañjuvajra maṇḍala that I describe here is taught in the *Abhidhānottara*, 37.21c-37.50. The maṇḍala of Mañjuvajra which is here described is different from Mañjuvajra maṇḍalas taught in Abhayākaragupta's *Niṣpannayogāvalī* (its 1st and 20th sections).

in, or symbolic meaning of, each deity of the Mañjuvajra maṇḍala. The purity of Mañjuvajra is the Dharma Quality that is Perfectly Pure (*suviśuddhadharmadhātu*); the six yoginīs, the first six pairs of the Ten Perfections (*daśapāramitā*) and the Ten Levels (*daśabhūmi*); the four gate-keeper ḍākinīs, the remaining four pairs of the Ten Perfections and the Ten Levels; and the ḍākinīs at the four corners on the outer circle, the Four Noble Truths (*āryasatya*).

The chapter is closed with the words that practicing the two armors (viz., the six pairs of a yoginī and her male consort) makes all rituals fruitful (37.52). The *Vṛtti* commentary explains details as follows. A practitioner visualizes the maṇḍala of the two armor deities described above in the heart of or in the object held in (or finger gesture made by) the hand of each deity of any maṇḍala that he practices. Alternatively, he arranges the mantras of two armors on the body of each deity for protection (which is more general way of visualizing the two armor mantras). By these he attains any accomplishment that he wishes (D 201r6-r7). The *Vṛtti* also comments that a practitioner visualizes the six yoginīs on the five fingers and nails of his left hand, the six male consort deities on the five fingers and nails of his right hand, and the maṇḍala consisting of them on the palm of his hands (D 201r6-r7).

1.2. Chapter 51: The quasi-heart mantra of Heruka

Heruka's quasi-heart mantra consists of seven letters. The mantra is as follows:

oṃ hrīḥ ha ha hūṃ hūṃ phaṭ

A practitioner visualizes that these seven letters are developed into one pair of male and female deities and six individual female deities. They are: (1) Vajraḍāka, alias Heruka, and his consort Vārāhī (*hūṃ*), who reside at the center; and (2) Herukī, alias Herukavajrā (*phaṭ*), (3) Vajrabhairavī (*hūṃ*), (4) Ghoracaṇḍī (*ha*), (5) Vajrabhāskarī (*ha*), (6) Vajraraudrī (*hrīḥ*), and (7) Vajraḍākinī (*oṃ*), who are located around the pair of Vajraḍāka and Vārāhī.

The purity inherent in these seven deities is the Seven Limbs of Enlightenment (*saptabodhyaṅga*).

Even a practitioner of little merit can attain accomplishment (*siddhi*) in half a month by performing the visualization of the maṇḍala and recitation of the seven-letter mantra, and if always performing them all day, he attains accomplishment in seven days. A sort of sexual yoga connected with this performance is taught in the last line of the chapter (51.19): If a practitioner performs the visualization and recitation on the day of the full moon in the Vaiśākha month with females (ritually called a mother, a sister, a daughter, and a sister's daughter), he can become equal to Heruka.

1.3. Chapter 52: The heart mantra of Heruka

The heart mantra of Heruka consists of twenty-two letters. The effect of practicing it is explained simply as gaining benefits (52.1b). The mantra is as follows:

oṃ śrīvajra-he-he-ru-ru-kaṃ hūṃ hūṃ phaṭ ḍākinījālasaṃvaraṃ svāhā

A practitioner meditates on twenty-two deities who are developed from the twenty-two letters. Each letter is used as the initial letter of each deity's name except for the first and second deities. The twenty-two deities are: (1) Heruka, also called Herukavajra (*hūṃ*), and (2) Vārāhī (*śrī*), who are the chief couple deities located at the center of a lotus of eight petals; (3) Praṇavaḍākinī (*oṃ*), (4) Vaḍavāmukhaḍākinī, alias Vaḍavāmukhī (*va*), (5) Jraśogrā (*jra*), and (6) Hemābhā, alias Hemābhaḍākinī (*he*), who, with the four skull bowls filled with the milk of awakening, reside on the eight petals of a lotus; (7) Helikā (*he*), (8) Rucakī (*ru*), (9) Rucakamālinī (*ru*), (10) Kaṅkālinī (*kaṃ*), (11) Hūṃkāriṇī, alias Hūṃkārī (*hūṃ*), (12) Phaṭkāriṇī (*phaṭ*), (13) Ḍāmarī (*ḍā*), and (14) Kilikilā (*ki*), who reside on the eight spokes; (15) Nīlodbhavā (*nī*), (16) Jālottamā (*jā*), (17) Lambodarī (*la*), and (18) Śambarī (*śaṃ*/*saṃ*), who reside at the four corners of the outer circle; and (19) Varālogrā (*va*), (20) Ramakogrā (*raṃ*), (21) Svābhajālottamā (*svā*), and (22) Hāravijayottamā (*hā*), who reside at the four gates on the outer circle.

Both Heruka and his consort goddess Vārāhī have eight faces and sixteen arms. The Eight Liberations (*aṣṭavimokṣa*) and the Sixteen Emptinesses (*ṣoḍaśaśūnyatā*) constitute the purity of the eight faces and the purity of the sixteen arms, respectively. Heruka and Vārāhī also represent the Eighty Marks (*aśītyanuvyañjana*) and the Thirty-two Features (*dvātriṃśallakṣaṇa*), respectively. The purities of the goddesses (3)-(6), (7)-(10), (11)-(14), (15)-(18), and (19)-(22) are respectively the Four Analytical knowledges (*pratisaṃvid*), the Four Refuges (*catasraḥ pratiśaraṇāni*), the Four Summaries of the Dharma (*catvāri dharmapadāni*), the Four Fearlessnesses (*catvāri vaiśāradyāni*), and four of the Five Faculties (viz., faith, effort, recollection, and concentration faculties).

1.4. Chapter 59: The heart mantra of Vārāhī

The heart mantra of Vārāhī is comprised of thirteen letters. The mantra is as follows:

oṃ vajravairocanīye hūṃ hūṃ phaṭ svāhā

The thirteen letters are transformed in meditation into thirteen deities. They are: (1) Vārāhī, alias Vajravārāhī (*hā*), who resides at the center of a lotus; (2) Praṇavā (*oṃ*), (3) Vaḍavā (*va*), (4) Jraginī (*jra*), and (5) Vairiṇī (*vai*), who reside at the four gates; (6) Roṣaṇī (*ro*), (7) Capalā (*ca*), (8) Nīhārī (*nī*), and (9) Yemalā (*ye*), who reside on the four petals of a lotus facing towards the intermediate directions; and (10) Hūṃkārī (*hūṃ*), (11) Hutāśanī (*hūṃ*), (12) Phaṭnī (*phaṭ*), and (13) Svākārī (*svā*), who reside on the four petals of a lotus facing towards the four cardinal directions. All these female deities have their male consorts who resemble their consort female deities in appearance and are in sexual union with them. However, indi-

vidual names of the male consorts are not taught.

The text does not explain which doctrinal concepts constitute the purity of those deites. The effect of practicing the mantra is explained briefly as fulfilling all wishes (59.16cd).

2. Employed Materials

For editing the chapters 37, 51, 52, and 59 of the Sanskrit *Abhidhānottara*, I have used the following five Sanskrit manuscripts:

I: The Institute for the Advanced Study of World Religions (abbrev. IASWR) George & Stablein catalogue (George&Stablein 1975) I-100. Palm leaf (194 folios, 6 of which are missing). Incomplete. Dated NS 258. Hook-topped Newar script. Chapter 37: 125r2-127v8 (leaves from 128r to 132v that contain the ending passages of this chapter are missing); Chapter 51: (leaves that contain the whole chapter are missing); Chapter 52: (leaves from 151r to 153v that contain the opening passages of this chapter are missing) 154r1-155v6; and Chapter 59: 173r3-174r4. The title given in its colophon is *mahātantra* (corruption) (194v6). Nepal-German Manuscript Preservation Project (abbreviated to NGMPP) E1517/7[12] is a different microfilm of the same Sanskrit manuscript.

B: NGMPP B113/4. Paper (198 folios). Dated NS 834 (a bit blurred and unclear). Newar script. Chapter 37: 123v6-127v3; Chapter 51: 151r1-152r6; Chapter 52: 152r6-156r3; and Chapter 59: 174r5-175v2. The title given in its colophon is *mahātantra* (corruption) (198r2).

C: The Asiatic Society of Bengal, Kolkata (Calcutta), Śāstrī catalogue (A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection under the Care of the Asiatic Society ofBengal, Vol. 1, 1917, Calcutta) no. 58, Accession no. G10759. Paper (116 folios). Dated NS 418. Newar script. Chapter 37: 80r4-81v9; Chapter 51: 92v6-93r9; Chapter 52: 93r9-95r8; and Chapter 59: 104r3-v3. The title given in its colophon is *abhidhānottarottarā nāma mahātantrarājas* (116r3).

E: NGMPP E695/3 (preserving between leaves 1r [the beginning] and 160r) = NGMPP no. E696/1 (preserving between leaves 146v and 247v [the ending]). Paper (247 folios). Dated NS 765. Newar script. Chapter 37: 162v4-167r5; Chapter 51: 195r1-196v2; Chapter 52: 196v2-200v2; and Chapter 59: 220v3-222r3. The title given in its colophon is *abhidhānottarottare nāma mahātantrarājas* (247r5).

M: The library of the University of Tokyo, Tokyo, Matsunami catalogue (Matsunami 1965) 12. Paper (245 folios). Undated. Newar script. Chapter 37: 156r4-160v5; Chap-

12 Probably Szántó (2012: 227) first mentioned NGMPP E1517/7 as a Sanskrit manuscript of the *Abhidhānottara*.

ter 51: 187v3-189r3; Chapter 52: 189r3-193v4; and Chapter 59: 216r4-217v4. The title given in its colophon is *śrī-abhidhānottarottaranāmamahātantrarājaḥ* (234r2).

These Sanskrit manuscripts can be roughly divided into two groups: Manuscripts (I)(B)(C)(E) and manuscript (M). The former group is then divided into two: Manuscripts (I)(B) and manuscripts (C)(E). I have used manuscript (I), the oldest, as the base manuscript. As mentioned above, some leaves are missing in manuscript (I). However, manuscript (B) is helpful: Manuscript (B) seems to have been copied directly from, or to be a very close indirect copy of, manuscript (I) before the leaves were lost. Therefore, most passages contained in the missing leaves in manuscript (I) can be restored from manuscript (B), although there are more scribal errors in manuscript (B). (I did not use the Sanskrit manuscript reproduced by Lokesh Candra from Prof. Raghuvira's colletion [titled *Abhidhānottara-Tantra: A Sanskrit Manuscript from Nepal*, Śata-Piṭaka Series vol. 263, New Delhi, 1981], which I consider belongs to the group of manuscripts (C)(E) and which includes more scribal errors.)

As for the Tibetan text, I have used these two versions of Tibetan translation (Tib). I have used D as the base text.

D: Tohoku University catalogue no. 369. The Kangyur division of the sDe dge edition of the Tibetan Tripiṭaka. Chapter 37: 324v6-327r3; Chapter 51: 340v5-341v2; Chapter 52: 341v2-344r1; and Chapter 59: 355r2-355v5.

P: Otani University catalogue no. 17. The Kangyur division of the Peking edition of the Tibetan Tripiṭaka. Chapter 37: 181r1-183r6; Chapter 51: 197r6-198r5; Chapter 52: 198r5-200v5; and Chapter 59: 212r4-v8.

I have consulted Śūraṃgavajra's *Vṛtti* commentary on the *Abhidhānottara* (D 1414, Chapter 37: 200r5-201r7; Chapter 51: 217r3-v1; Chapter 52: 217v1-v7; and Chapter 59: 224v6-225r3).[13] I have also drawn on the Sanskrit edition of the 8th chapter of the *Sādhananidhi*, which contains many parallel passages as shown below.

Abhidhānottara, Skt ed., 52.1-52.44 —— *Sādhananidhi*, Skt ed., 8.5-8.40.
Abhidhānottara, Skt ed., 51.1-51.16 —— *Sādhananidhi*, Skt ed., 8.42-8.60.
Abhidhānottara, Skt ed., 37.1-37.11 —— *Sādhananidhi*, Skt ed., 8.63-8.73.
Abhidhānottara, Skt ed., 59.2-59.16 —— *Sādhananidhi*, Skt ed., 8.75-8.91.

13 Śūraṃgavajra's commentary was composed after Nāropa (his *Dgyes pa'i rdo rje yan lag drug*), Tilopa, and Ratnākaraśānti (his commentary on the *Hevajratantra*, the *Muktāvalī*) because they are mentioned in it (D 217r6-r7), and it was translated into Tibetan by 'Phags pa shes rab following Jñānaśrīmitra's words (*'phags pa shes rab kyis dznyā na shrī mi tra'i gsung ji lta ba bzhin du bsgyur*, D 232r7). If these Ratnākaraśānti and Jñānaśrīmitra are identical with the well-known Mahāyāna scholarly monks Ratnākaraśānti and Jñānaśrīmitra (who were active in the 11th century), these suggest that Śūraṃgavajra's commentary was composed in the 11th century.

I have also consulted Sanskrit editions of other texts having parallels or related passages. I have mentioned those texts in the critical apparatus.

3. Meter

I consider that all verses in the chapters of the *Abhidhānottara* edited here are *anuṣṭubh* verses. Among those that are metrical, most verses are *pathyā*, and the following verses are *vipulā*:

na-vipulā:	37.6cd, 37.10cd, 37.35ab, 51.3d (only the odd *pāda*), 51.4cd, 52.9c (only the odd *pāda*)
bha-vipulā:	37.3ab, 37.5cd, 37.9ab, 37.9cd, 37.10ab, 37.33cd, 51.5ab, 51.11ab, 52.3ab, 52.18cd, 52.24ab, 52.27cd, 52.29cd, 52.32cd, 52.33cd, 52.34cd, 52.37ab, 52.42ab, 59.1ab, 59.13cd,

Some grammatical peculiarities are found in the edited chapters, such as *-vāsa* used for *-vāsā* (37.10a) and *-cakravartinaḥ* used for *-cakravartī* (37.18d). They seem to have occurred to accommodate the meter. I have indicated those words with the sign "*m.c.*" (metri causa) in the critical apparatus. For example, "-vāsa (*m.c.* for -vāsā)" (37.10a) in the critical apparatus means that the grammatically irregular "-vāsa" is used for "-vāsā" to accommodate the meter.

There are also verses in the edited chapters in which the metrical rule is not strictly followed. In the edition, I have indicated *pāda* divisions, hypermetrical *pāda*s, hypometrical *pāda*s, and other unmetrical *pāda*s (in which a heavy or light syllable is wrongly applied) as follows:

pāda •	odd numbered *pāda*
• *pāda*	even numbered *pāda*
pāda • *pāda*	an odd *pāda* + an even *pāda*
pāda • *pāda* •	an odd *pāda* + an odd *pāda* (i.e., an odd *pāda* is placed in the place of an even *pāda*)
• *pāda* • *pāda*	an even *pāda* + an even *pāda* (i.e., an even *pāda* is placed in the place of an odd *pāda*)
pāda^{e}	hypermetrical *pāda*
pāda^{o}	hypometrical *pāda*
pāda^{u}	other unmetrical *pāda*

4. Editorial Policy and Conventions

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

lows:

ac	ante correction
add.	added in
cf.	confer
corr.	correction of orthographical variants
em.	emendation
m.c.	metri causa
n.e.	no equivalent in
om.	omitted in
pc	post correction
r	recto
v	verso
..	an *akṣara* illegible due to blurring
.	part(s) of an *akṣara* illegible due to blurring
++	an *akṣara* illegible due to damage of leaf
+	part(s) of an *akṣara* illegible due to damage of leaf
##	an *akṣara* erased for cancellation and hence illegible
#	part(s) of an *akṣara* erased for cancellation and hence illegible
~(*akṣara*)	an *akṣara* marked with a wave (~) on it (such as ~r and ~ś)
/	*daṇḍa* or *shad*
//	*dvidaṇḍa* or *nyis shad*
◆	separates comments on different words

In the footnotes, I have marked the accepted reading by a lemma sign ‘]’. This is followed by information on variant readings and the reason for my decision. For example, “athānyaṃ] IC (de nas gzhan yang Tib); athānya BEM” (37.1a) means: “I have accepted I and C’s reading of ‘athānyaṃ’; I have not accepted B, E, and M’s reading of ‘athānya’; and the Tibetan translation ‘de nas gzhan yang’ accords with the accepted reading.”

Editorial decisions have been made regarding the division of verses and paragraphs. The used punctuation marks are *daṇḍa*s (and double *daṇḍa*s in verses) and commas in the Sanskrit text and *shad*s and double *shad*s in the Tibetan text. I have not reported conventional *daṇḍa*s. While I have consistently applied the classical rules of *sandhi* (except for cases in which the rules are not applied to accommodate the meter), I have not reported either non-application of *sandhi* or misapplication of *sandhi*. Orthographical 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 words *ūrddha* to *ūrdhva* and all words *kartti*/*karttikā* to *karttṛ*/*karttṛkā* without report.

5. Critical Edition and Translation

5.1. *Abhidhānottara*, Chapter 37

athānyaṃ saṃpravakṣyāmi • ṣaḍyoginyā vidhikramam /[14]
pañcapattraṃ likhet padmaṃ • karṇikākeśarākulam //1//[15]

/ de nas gzhan yang bshad bya ba /[16]/ rnal 'byor ma drug cho ga'i rim /
/ pa dma 'dab lnga bris nas ni /[17]/ lte ba ge sar khyab par ni //

Now I shall explain the ritual sequence of the six yoginīs. [A practitioner] should draw a lotus, [which has] five petals and [whose] pericarp is abundant with stamens and pistils.

tatra madhye tu vārāhī • raktacitrojjvalaprabhā /[18]
trimukhā ṣaḍbhujā saumyā • trinetrā muktakeśikā //2//[19]

/ de yi dbus su phag mo ni // dmar zhing sna tshogs 'bar ba'i 'od /
/ zhal gsum pa la phyag drug mdzes // spyan gsum dbu skra grol ba ste //

At that center is Vārāhī, red, wonderful, blazing, and splendid, [having] three faces, [complete with] six arms, looking friendly, [having] three eyes [on each face], [her] hair untied,

kapālamālāmakuṭā • digambaradharā parā /[20]
sanṛtyārdhaparyaṅkāº • ṣaṇmudrādehabhūṣitā //3//[21]

/ thod pa'i phreng ba'i dbu rgyan can // phyogs kyi gos ni 'dzin pa'i mchog /
/ skyil krung phyed pa gar dang bcas /[22]/ phyag rgya drug gis sku brgyan cing //

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14 athānyaṃ] IC (de nas gzhan yang Tib); athānya BEM◆saṃpravakṣyāmi] ICEM (bshad bya ba Tib); saṃpravakṣāmi B◆-yoginyā] IBCEM (rnal 'byor ma Tib); yogī nyā◆-kramam] B (rim Tib); kramāṃ ICEM

15 -keśarā-] ICKBE (ge sar Tib); keśalā M

16 bya ba] D; bya pa P

17 pa dma] D; pad ma P◆'dab] D; mdab P

18 vārāhī] IB (phag mo Tib); vārāhyā CEM◆-citro-] CE (sna tshogs Tib); citto IBM◆-prabhā] CE ('od Tib); prabhāṃ IB; prabhām M

19 -mukhā] CE (zhal Tib); mukha IB; mukhāṃ M◆-bhujā] IBCE (phyag Tib); bhujāṃ M◆saumyā] IBCE (mdzes Tib); saumyāṃ M◆-netrā] IBCE (spyan Tib); netrāṃ M◆-keśikā] IBpcCE (dbu skra Tib); keśikāḥ Bac; keśikāṃ M

20 -makuṭā] IBE (dbu rgyan can Tib); mukuṭā CM

21 -rdhaparyaṅkā] M (skyil krung phyed pa Tib.); -rddhaparyaṅka IB; ddhaparyyaṃkā C; dvayaparyyaṃko E

22 skyil krung] D; dkyil dkrung P

[wearing] a wreath of skulls as a diadem, naked, excellent, dancing in the ardhaparyaṅka posture, ornamented with the six mudrās on [her] body,

muṇḍasragdāmadehāº • kālarātry adhogatāº /[23]
pādākrāntagatāḥ sarve • duṣṭā mārāridevatā //4//[24]

/ mgo bo'i phreng ba 'dzin pa ste // gdug pa'i bdud ni thams cad dang /
/ dus mtshan kha sbub byas pa la /[25]/ zhabs kyis kyang ni mnan par bzhugs //

and [wearing] a wreath of hairless heads [as a necklace] on [her] body. Kālarātrī is placed beneath. All evils [placed on Kālarātrī] have gone to [the state of being] placed under [Vārāhī's] feet. [Vārāhī] is a deity [who is] enemy to Māra.

raktanīlaharitāº • pañcamudrair alaṃkṛtā /[26]
kapālakhaṭvāṅgadharā • pāśāṅkuśakarā parā //5//[27]

/ dmar dang sngo dang ljang ba ste // sangs rgyas lngas ni rnam par brgyan /
/ thod pa dang ni kha ṭwāṃ 'dzin // zhags pa lcags kyu phyag na bsnams //

[has three faces colored respectively] red, dark blue, and green, is adorned with the five mudrās, holds a skull bowl and a skull staff, has a noose and a hook, is excellent,

muṇḍakarttṛdharā devī • sarvasiddhipradāyikā /[28]
hṛdaye jñānasamayaṃ • kāyavākcittayogajam //6//[29]

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23 -sragdāma-] IBCE (phreng ba Tib); śragdāma M◆-dehā] *em.*; dehā nūpurā IB; dharā CE; dharārā M; 'dzin pa Tib. ◆ kālarātry adhogatā] *em.*; kālarātrā'dhogatāḥ IB; kārātryā adhoddhyatā C; kālarātprā a## Eac; kālarātprā adhorddhatā Epc; kālarātryā'dhoddhyatā M; dus mtshan kha sbub byas pa la Tib; cf. kālarātry adhaḥkṛtā *Sādhananidhi* (8.65d)

24 -krāntagatāḥ] *em.* (mnam par bzhugs Tib); krāntamatā IB; krāntamānā CE; krāntamanā M; cf. -krāntagatāḥ *Sādhananidhi* (8.66a) ◆ sarve duṣṭā] *em.* (gdug pa'i and thams cad Tib); sarvvā duṣṭa IB; sarvaduṣṭa CE; sarvā'duṣṭa M; cf. sarve duṣṭā *Sādhananidhi* (8.66ab) ◆ -rāridevatā] *em.*; rāridevatāṃ IBCE: rāridevatām M; *n.e.* Tib.

25 kha sbub] D; khas spub P

26 raktanīla-] IBpcCEM (dmar dang sngo dang Tib); *om.* Bac ◆ -haritā] BpcE (ljang ba Tib); haritāṃ ICM; *om.* Bac ◆ -mudrair] ICM; mudair B; mudrā E; sangs rgyas Tib. ◆ alaṃkṛtā] *em.* (rnam par brgyan Tib); alaṃkṛtāṃ IBCM; lalaṃkṛtā E

27 -dharā] IBE ('dzin Tib); dharāṃ CM ◆ parā] E; parāṃ IBCM; bsnams Tib.

28 -dharā] IBpcE ('dzin Tib); dharāṃ CM; dhadha Bac ◆ devī] IpcBM; *om.* IacCE; *n.e.* Tib ◆ -pradāyikā] E (rab to stsol Tib); pradāyikāṃ IBCM; cf. -pradāyikā *Sādhananidhi* (8.67d)

29 jñānasamayaṃ] IBpcCM; (ye shes dam tshig Tib); samayaṃ Bac; jñānasamaye E; cf. hṛdi jñānapadaṃ dhyātvā and hṛdi-jñānapadaṃ *Sādhananidhi* (8.56a and 8.92a) ◆ -yogajam] *em.* (sbyor las byung Tib); yogajāṃ IBCM; yogajā E

/ mgo bo dang ni gri gug 'dzin // dngos grub thams cad rab tu stsol /
/ snying gar ye shes dam tshig ni /[30]/ sku gsung thugs su sbyor las byung //

holds a hairless head and a knife, is a goddess, and gives all accomplishments. In [her] heart is the pledge of gnosis born of the yoga of body, word, and mind.

pūrvādau yāminī devī • vāmāvarteṣu vinyaset /[31]
mohanī saṃcālanī[u] • saṃtrāsanī caṇḍikā tathā[e] //7//[32]

/ shar phyogs lha mo ya mi ni // g-yon du bskor nas rnam par dgod /
/ rmongs byed ma dang skyod byed ma /[33]/ skrag byed ma dang tsa ṇḍi ka //[34]

On [the five petals] starting with the east [petal] are the goddess[es] Yāminī, Mohanī, Saṃcālanī, Saṃtrāsanī, and Caṇḍikā. He should arrange [them] counterclockwise.

trinetrā muktakeśā tu • ekavaktrā caturbhujā /[35]
nīlā sitā ca pītā ca • haritā dhūmradhūsarā //8//

/ spyan gsum dbu skra grol ba ste // zhal gcig pa la phyag bzhi pa /[36]
/ sngo dang dkar dang ser ba dang // ljang khu dud pa'i mdog can te //

[Every yoginī has] three eyes, [has her] hair untied, [has] one face, and [complete with] four arms. [Yāminī is] dark blue; [Mohanī,] white; [Saṃcālanī,] yellow; [Saṃtrāsanī,] green; and [Caṇḍikā,] smoke-like gray [in color].

kapālakhaṭvāṅgadharā • ghaṇṭāḍamarukarttṛkā /
kapālamālāmakuṭā • pañcamudrāvibhūṣitā //9//[37]

/ thod pa dang ni kha ṭwāṃ 'dzin // dril bu cang te'u gri gug dang /
/ thod pa'i phreng ba'i dbu rgyan can // phyag rgya lnga yis rnam par brgyan //

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30 snying gar] D; snying kar P
31 yāminī IBpcCEM (ya mi ni Tib); yāmi## Bac◆vinyaset] CEM (rnam par dgod Tib); vinyasyet IB
32 mohanī] BCE (rmongs byed ma Tib); mohinī IM◆saṃcālanī] CE (skyod byed ma Tib); sañcālinī I; sañcāri nī B; saṃcāriṇī M◆saṃtrāsanī] CE (skrag byed ma Tib); santrāsinī IB; saṃtrāsinī M◆caṇḍikā] I (tsa ṇḍi ka Tib); caṇḍīkā B; caṃḍikās C; caṇḍikās EM
33 rmongs] D; mongs P
34 tsa ṇḍi ka] D; tsaṇ ḍi ka P
35 catur-] ICEM (bzhi pa Tib); catu B
36 gcig] D; cig P
37 -mālā-] IBpcCEM (phreng ba'i Tib); mā## Bac◆-makuṭā] IBC (dbu rgyan can Tib); mukuṭā EM◆-vibhūṣitā] IBCM (rnam par brgyan Tib); vibhuṣitā E

[Every yoginī] holds a skull bowl and a skull staff, [has] a bell, a drum, and a knife, [wears] a wreath of skulls as a diadem, and is ornamented with the five mudrās.

digvāsa sā nṛtyaparā • muṇḍamālāvibhūṣitā /[38]
akṣobhyabuddhamakuṭā • karuṇārasasatsukhā //10//[39]

/ phyogs kyi gos can gar gyi mchog // mgo bo'i phreng bas rnam par brgyan /
/ mi bskyod pa yi cod pan 'chang // thugs rje'i nyams kyi bde ba ste //

She (viz., every yoginī) is naked, is eagerly engaged in dancing, is ornamented with a garland of hairless heads, [wears] a diadem [to which an image of] Akṣobhya Buddha [is fixed], is in the right pleasure of compassionate feeling,

advayayogasamāpannā[e] • vajrasattvāditatparā /[40]

/ gnyis med sbyor bas mnyam par ldan // rdo rje sems sogs mchog de nyid /

and is in the nondual yoga, being intent on Vajrasattva or another [male deity who is her consort].

vārāhyā vajrasattvas tu • yāminyā vairocanaḥ smṛtaḥ[e] //11//[41]
mohanyā padmanarteśaḥ • saṃcālyā herukas tathā /[42]
trāsanyā vajrasūryas tu • caṇḍikāparamāśvayoḥ //12//[43]

/ phag mo dang ni rdo rje sems // ya mi ni dang rnam snang mdzad //

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38 -vāsa (*m.c.* for -vāsā)] IBC (gos can Tib); vāsā EM ◆ sā nṛtyaparā] IB; sā nṛtyapadā C; nṛtyapadā; EM; gar gyi mchog Tib ◆ -vibhūṣitā] IBCM (rnam par brgyan Tib); vibhūṣitāḥ E

39 -buddha-] CE; baddha IB; vajra M; *n.e.* Tib; cf. akṣobhyabuddhamakuṭāḥ *Abhidhānottara* (52.37c) ◆ -makuṭā] IBE; mukuṭā C ◆ karuṇārasasatsukhā] *em.*; karuṇārasarasotsukā IBM; karuṇārasarasautsukā CE; thugs rje'i nyams kyi bde ba Tib; cf. karuṇārāgasatsukhā *Abhidhānottara* (52.17d) and karuṇākulasatsukhā *Sādhananidhi* (8.70b)

40 -ditatparā] *em.* (sogs mchog de nyid Tib); ditaparāṃ I; ditatparāṃ B; ditaḥ parā CE; ditaḥ parāṃ M; cf. -ditatparāḥ *Sādhananidhi* (8.72)

41 vajrasattvas] M; vajrasatvaṃ IB; satvas CE; rdo rje sems Tib ◆ yāminyā] BE (ya i ni dang Tib); yāminyāṃ ICM ◆ vairocanaḥ] *em.* (rnam snang mdzad Tib); vairocanaṃ IBCE; vairocana M ◆ smṛtaḥ] *em.*; smṛtaṃ IBCEM; *n.e.* Tib

42 mohanyā] E (rmongs byed ma dang Tib); mohinyā IBM; mohinyāṃ C ◆ padmanarteśaḥ] *em.* (pa dma'i gar Tib); padmanarttesaṃ IB; padmanartteśvaraṃ C; padmanṛtyāśvaraṃ E; padmanṛtyeśa M ◆ saṃcālyā] IBCM (skyod byed ma dang Tib); saṃcārā E

43 trāsanyā] *em.* (skrag byed Tib); trāsinyā IBC; saṃtrāsinyā EM ◆ -sūryas] *em.* (nyi ma Tib); sūryāṃ IB; sūryyās CE; sūryaṃ M ◆ caṇḍikā-] CEM (tsa ṇḍi ka Tib); caṇḍikāt IB ◆ -paramāśvayoḥ] IBCE (rta mchog Tib); paramāśvayaḥ M

/ rmongs byed ma dang pa dma'i gar /[44]/ skyod byed ma dang khrag 'thung ste /
/ skrag byed rdo rje nyi ma dang // tsa ṇḍi ka dang rta mchog ste //[45]

Vajrasattva is with Vārāhī. Vairocana is taught to be with Yāminī. Padmanarteśa is with Mohanī. Heruka is with Saṃcālī (viz., Saṃcālanī), likewise. Vajrasūrya is with Trāsanī (viz., Saṃtrāsanī). [The same is said] to Caṇḍikā and Paramāśva.

vajrasattvaḥ sitadehaḥ /[46] vairocanaḥ pītaḥ /[47] padmanarteśvaro raktaḥ /[48] heruko nīlaḥ /[49] vajrasūryo raktaḥ /[50] paramāśvo haritaḥ /13/[51]

/ rdo rje sems sku dkar po ste // rnam par snang mdzad ser po yin /
/ pa dma gar dbang dmar po ste /[52]/ he ru ka dpal sngon po yin //
/ rdo rje nyi ma dmar po ste // rta mchog dag ni ljang gu'o /[53]

Vajrasattva [has] a white body. Vairocana is yellow. Padmanarteśvara is red. Heruka is dark blue. Vajrasūrya is red. Paramāśva is green.

athavā pṛthak pṛthak tu bhāvayet /14/[54]

/ yang na so sor bsgom par bya /

Alternatively, he should visualize [the yoginīs and their male consorts] separately.

vajrasattvas trimukhaḥ ṣaḍbhujas trinetraḥ ṣaṇmudrācihnabhūṣito vajraghaṇṭākapālakhaṭvāṅgāsiḍamarumuṇḍadharo nṛtyamāno naracarmanivasanaḥ /[55] sarve vairocanādivīrā ekavaktrāś caturbhujāḥ kapālakhaṭvāṅgaḍamarusvacihna-

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44 pa dma'i] D; pad ma'i P
45 tsa ṇḍi ka] D; tsaṇ ḍi ka P
46 vajrasattvaḥ sitadehaḥ] *em.* (rdo rje sems sku dkar po Tib); vajrasatvasitadeho 'graṃ IB; vajrasatvasitadehograṃ CE; vajrasatvasitaṃ deho agra M
47 vairocanaḥ] *em.* (rnam par snang mdzad Tib); vairocanaṃ IBCEM ◆ pītaḥ] IBM (ser po Tib); pīta CE
48 padmanarteśvaro] *em.* (pa dma gar dbang Tib); padmanartteśvaraṃ IBM; padmeśvaraṃ CE ◆ raktaḥ] *em.* (dmar po Tib); raktaṃ IBCEM
49 heruko] *em.*; herukaṃ IBCEM; he ru ka dpal Tib. ◆ nīlaḥ] *em.* (sngon po Tib); nīlāṃ IB; nīlaṃ CM; nīraṃ E
50 -sūryo] *em.* (nyi ma Tib); sūrya IBpcM; sūryya CE; sū## Bac ◆ raktaḥ] *em.* (dmar po Tib); raktaṃ IBCEM
51 paramāśvo] *em.* (rta mchog Tib); paramāsvaṃ IBM; padmeśvaṃ C; padmeśvaraṃ E ◆ haritaḥ] IB (ljang gu Tib); haritaṃ CM; harītaṃ E
52 pa dma] D; pad ma P
53 ljang gu'o] D; ljang khu'o P
54 pṛthak pṛthak] *em.* (so sor Tib); pṛthakpṛthakaṃ IB; pṛthak pṛthaks CE; pṛthak pṛthakn M

ghaṇṭādharāḥ /[56] athavā sarvān dvādaśabhujān ṣaḍānanān dhyāyāt /15/[57]

/ rdo rje sems dpa' zhal gsum pa //
/ phyag drug spyan ni gsum pa ste // phyag rgya drug gi mtshan gyis brgyan /
/ rdo rje dril bu thod kha ṭwāṃ // ral gri cang te'u mgo bo 'chang //
/ na ra'i pags mnabs gar dang bcas /[58]/ rnam snang la sogs dpa' bo kun /[59]
/ zhal gcig pa la phyag bzhi pa /[60]/ thod pa dang ni kha ṭwāṃ dang //
/ cang te'u dril bus mtshan pa'i mchog /[61]/ yang na thams cad phyag bcu gnyis /
/ zhal gdong drug par bsgom par bya /

Vajrasattva [has] three faces, [has] six arms, [has] three eyes [on each face], is ornamented with the six mudrā marks, holds a vajra, a bell, a skull bowl, a skull staff, a scimitar, a drum, and a hairless head, is dancing, and wears [a garment made of] some human skin. All [other] heroes, such as Vairocana, [each have] one face, [are complete with] four arms, and hold a skull bowl, a skull staff, a drum, each one's own mark, and a bell. Alternatively, he should meditate on all [heroes having] twelve arms [and having] six faces.

eteṣāṃ mantrāṇi bhavanti —
oṃ śrī oṃ vaṃ vāṃ hūṃ hūṃ phaṭ svāhā /
oṃ śrī hāṃ yoṃ yāṃ hūṃ hūṃ phaṭ svāhā /[62]
oṃ śrī hrīṃ moṃ moṃ hūṃ hūṃ phaṭ svāhā /
oṃ śrī hreṃ hrīṃ saṃ hūṃ hūṃ phaṭ svāhā /[63]
oṃ śrī hūṃ hūṃ saṃ hūṃ hūṃ phaṭ svāhā /[64]
oṃ śrī phaṭ phaṭ caṃ hūṃ hūṃ phaṭ svāhā /[65]
iti ṣaḍyoginyā mantraḥ /16/[66]

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55 -sattvas] *em.* (sems dpa' Tib); satvaṃ IBCEM◆-mukhaḥ] *em.* (zhal Tib); mukhaṃ IBCEM◆-bhujas] *em.* (phyag Tib); bhujaṃ IBCEM◆-netraḥ] *em.* (spyan Tib); netraṃ IBCEM◆-mudrā-] IBpcCEM (phyag rgya Tib); muṭrā Bac◆-bhūṣito] *em.* (brgyan Tib); bhūṣitaṃ IBCEM◆ghaṇṭākapāla-] BCEM (dril bu thod Tib); ++++++++++ I◆-khaṭvāṅgāsi-] M (kha ṭwāṃ // ral gri Tib); khaṭvāsi IB; khaṭvāṃgāsita CE◆-dharo] *em.* ('chang Tib); dharāṃ IBCM; mālā E◆nṛtyamāno] *em.* (gar dang bcas Tib); nṛtyamānāṃ IBM; nṛtyamānā CE◆nara-] IBEM (na ra'i Tib); nava C◆-nivasanaḥ] *em.* (mnabs Tib); nivasanāṃ IBCM; nivasanā E

56 sarve] IBM (kun Tib); sarva C; sarvva E◆-vaktrāś] *em.* (zhal Tib); vaktrā IBpcCEM; va## Bac◆-svacihna-] IBEM; svacinta C: mtshan pa'i Tib.◆-dharāḥ] M; dharā IBCE; mchog Tib

57 athavā] CEM (yang na Tib); atha IB◆sarvān] *em.* (thams cad Tib); sarvve IBE; sarve CM◆-bhujān] *em.* (phyag Tib); bhujā IBCE; bhujāṃ M◆-nanān] *em.* (zhal gdong Tib); nanā IBCE; nanāṃ M

58 na ra'i pags] D; nā ra'i lpags P

59 la sogs] D; la stsogs P

60 gcig] D; cig P

61 mtshan pa'i] D; mtshan ma'i P

62 hāṃ] EM (hāṃ Tib); oṃ haṃ IB; hā C; haṃ Tib◆yāṃ] CE (yāṃ Tib); yoṃ IBM; yaṃ Tib

63 hreṃ] IBCM (hreṃ Tib); hre E◆saṃ] IBCE (saṃ Tib); *om.* M

64 śrī] IBEM (śrī Tib); śrīṃ C◆saṃ hūṃ hūṃ] IBEM (saṃ hūṃ hūṃ Tib); *om.* C

65 phaṭ phaṭ] ICEM (phaṭ phaṭ Tib); phapha phapha B◆hūṃ hūṃ] IBCEM; huṃ hūṃ Tib

/ de dag gsang sngags 'di yin te //
oṃ shrī oṃ baṃ bāṃ hūṃ hūṃ phaṭ swā hā /[67]
oṃ shrī hāṃ yoṃ yāṃ hūṃ hūṃ phaṭ swā hā /[68]
oṃ shrī hrīṃ moṃ moṃ hūṃ hūṃ phaṭ swā hā /[69]
oṃ shrī hreṃ hrīṃ saṃ hūṃ hūṃ phaṭ swā hā /[70]
oṃ shrī hūṃ hūṃ saṃ hūṃ hūṃ phaṭ swā hā /[71]
oṃ shrī phaṭ phaṭ tsaṃ hūṃ hūṃ phaṭ swā hā /[72]
de dag ni rnal 'byor ma drug gi gsang sngags so //

Their mantras are present [as follows]: [Vārāhī —] *Oṃ, śrī, oṃ vaṃ, vāṃ, hūṃ hūṃ phaṭ, svāhā*. [Yāminī —] *Oṃ, śrī, hāṃ yoṃ, yāṃ, hūṃ hūṃ phaṭ, svāhā*. [Mohanī —] *Oṃ, śrī, hrīṃ moṃ, moṃ, hūṃ hūṃ phaṭ, svāhā*. [Saṃcālanī —] *Oṃ, śrī, hreṃ hrīṃ, saṃ, hūṃ hūṃ phaṭ, svāhā*. [Saṃtrāsanī —] *Oṃ, śrī, hūṃ hūṃ, saṃ, hūṃ hūṃ phaṭ, svāhā*. [Caṇḍikā —] *Oṃ, śrī, phaṭ phaṭ, caṃ, hūṃ hūṃ phaṭ, svāhā*. Thus are the six yoginī[s]' mantra[s].

oṃ ha vaṃ hūṃ hūṃ phaṭ svāhā /[73]
oṃ namaḥ hi bhrūṃ hūṃ hūṃ phaṭ svāhā /[74]
oṃ svāhā hu hrīṃ hūṃ hūṃ phaṭ svāhā /[75]
oṃ vauṣaṭ he heṃ hūṃ hūṃ phaṭ svāhā /[76]
oṃ hūṃ hūṃ ho āṃ hūṃ hūṃ phaṭ svāhā /[77]
oṃ phaṭ haṃ hrīḥ hūṃ hūṃ phaṭ svāhā //[78]
iti ṣaḍvīramantraḥ /17/[79]

oṃ ha baṃ hūṃ hūṃ phaṭ swā hā /[80]

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66 -mantraḥ] IBM (gsang sngags Tib); maṃtrāḥ C; mantrāḥ E
67 bāṃ] P; baṃ D◆hūṃ hūṃ] P; huṃ hūṃ D
68 hāṃ] *em.*; haṃ DP◆yāṃ] *em.*; yaṃ DP◆hūṃ hūṃ] P; huṃ hūṃ D
69 hrīṃ] D; hriṃ P◆moṃ hūṃ hūṃ] P; maṃ huṃ hūṃ D
70 hrīṃ] *em.*; hriṃ DP◆hūṃ hūṃ] P; huṃ hūṃ D
71 hūṃ hūṃ phaṭ] P; huṃ hūṃ phaṭ D
72 hūṃ hūṃ] P; huṃ hūṃ D
73 ha] *em.* (ha Tib); haṃ IBM; huṃ C; hūṃ E; heḥ Tib◆hūṃ hūṃ] IBEM (hūṃ hūṃ Tib); huṃ huṃ C
74 namaḥ] *em.* (na maḥ Tib); nama IBCEM
75 hu] *em.* (hu Tib); hūṃ IBCEM◆hūṃ hūṃ] IBEM (hūṃ hūṃ Tib); huṃ huṃ C
76 vauṣaṭ] IBM (bau ṣaṭ Tib); voṣaṭ CE◆heṃ] IB (heṃ Tib); *om.* C; he M; hūṃ E; hiṃ Tib◆(First) hūṃ] IBCEpcM (hūṃ Tib); hūṃ ## Eac
77 (First) hūṃ] IBEM (hūṃ Tib); huṃ C◆ho] IBCM (ho Tib); hoṃ E◆āṃ] ICEM (āṃ Tib); ā B; hraṃ Tib
78 phaṭ] ICE (phaṭ Tib); phaṭ phaṭ BM◆hrīḥ] IEM (hrīḥ Tib); hrīṃḥ BC; *n.e.* Tib◆hūṃ hūṃ] CEM (hūṃ hūṃ Tib); hūṃ IB; huṃ hūṃ Tib
79 -mantraḥ] IBM (sngags Tib); mantrāḥ CE
80 ha] *em.*; haḥ DP◆hūṃ hūṃ] *em.*; hūṃ DP

oṃ na maḥ hi bhrūṃ hūṃ hūṃ phaṭ swā hā /[81]
oṃ swā hā hu hrīṃ hūṃ hūṃ phaṭ swā hā /[82]
oṃ bau ṣaṭ he heṃ hūṃ hūṃ phaṭ swā hā /[83]
oṃ hūṃ hūṃ ho hraṃ hūṃ hūṃ phaṭ swā hā /[84]
oṃ phaṭ haṃ hrīḥ hūṃ hūṃ phaṭ swā hā /[85]
'di ni dpa' bo drug gi sngags //

[Vajrasattva —] *Oṃ ha, vaṃ, hūṃ hūṃ phaṭ, svāhā*. [Vairocana —] *Oṃ, namaḥ hi, bhrūṃ, hūṃ hūṃ phaṭ, svāhā*. [Padmanarteśvara —] *Oṃ, svāhā hu, hrīṃ, hūṃ hūṃ phaṭ, svāhā*. [Heruka —] *Oṃ, vauṣaṭ he, heṃ, hūṃ hūṃ phaṭ, svāhā*. [Vajrasūrya —] *Oṃ, hūṃ hūṃ ho, āṃ, hūṃ hūṃ phaṭ, svāhā*. [Paramāśva —] *Oṃ, phaṭ haṃ, hrīḥ, hūṃ hūṃ phaṭ, svāhā*. Thus are the six heroes' mantra[s].

bhāvayañ japamānas tu • sidhyate ṣaṭcakrottamam /[86]
cakravartitvaṃ labhate[u] • rājā ṣaṭcakravartinaḥ //18//[87]

/ bzlas pa dang ni bsgoms tsam gyis // 'khor lo drug ni mchog grub cing /
/ 'khor los sgyur ba thob pa ste /[88]/ 'khor los sgyur drug rgyal por 'gyur //

When he visualizes and recites [in this way], the uppermost sixfold wheel is accomplished. He attains the state of the Wheel-turner (or the Universal Monarch). [He is] a king turning the six-fold wheel.

ajitaṃ jitasaṃpūrṇaṃ • mahābalaparākramam /
ṣaṭcihnaṃ pūjayen nityam • abhimantrya vidhānataḥ //19//[89]

/ mi pham rgyal ba yang dag rdzogs /[90]/ stobs chen rtsal mchog rnyed pa yin /

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81 na maḥ hi] D; *om.* P◆bhrūṃ] P; bhruṃ D◆hūṃ hūṃ] *em.*; hūṃ DP
82 swā hā] D; swa hā P◆hrīṃ] *em.*; hri D; hriṃ P◆hūṃ hūṃ] e.; huṃ hūṃ D; hūṃ P
83 heṃ] P; hiṃ (unclear) D◆hūṃ hūṃ] *em.*; huṃ hūṃ D; hūṃ P
84 hraṃ] D; traṃ P◆hūṃ hūṃ] *em.*; huṃ hūṃ D; hūṃ P
85 hrīḥ] *em.*; *om.* D; haṃ P◆hūṃ hūṃ] P; huṃ hūṃ D
86 bhāvayañ] IB; bhāvayena CE; bhāvayej M; bsgoms tsam gyis ◆ japamānas] *em.* (bzlas pa Tib); jāpamānas IBpcCEM; (One letter illegible, probably a part of the letter ja) Bac◆sidhyate] IBCE (grub Tib); siddhyate M ◆ ṣaṭcakrottamam] *em.* ('khor lo drug ni mchog Tib); ṣaṭkramottamaṃ IB; ṣu kramottamaṃ C; ṣu yathākramaṃ E; ṣaṭcakrottamāṃ M
87 labhate] IB (thob pa Tib); labhyaṃte C; labhyate E; labhyanta M◆rājā] IBM (rgyal por Tib); rāja CE◆ṣaṭ-] IBEM (drug Tib); ṣaṭ ca C◆-cakravartinaḥ (*m.c.* for -cakravartī)] IBCEM ('khor los sgyur Tib)
88 'khor los] D; 'khor lo P
89 -cihnaṃ] *em.* (phyag mtshan Tib); cihna IBCEM◆pūjayen] IBCE (mchod Tib); pūyen M◆abhimantrya] *em.* (mngon bsngags na Tib); abhimantrā IBEM; abhimaṃtrā C◆vidhānataḥ] IBCE (cho ga bzhin du Tib); bhidhānataḥ M

/ phyag mtshan drug la rtag mchod cing // cho ga bzhin du mngon bsngags na //[91]

Having recited [the mantras] according to the prescription, he should always worship the six marks (viz., the six pairs of yoginī and male deity), [who are] invincible, complete with victory, very powerful, and heroic.

sidhyate acirāt tasya • yogarājottamottamaḥ /[92]
antardhānādisaṃsiddho • vicared asau tridhātuke[e] //20//[93]
ṣaḍgates tārayet sattvān • bhaved vajradharottamaḥ /[94]

/ de ni myur du grub nas ni // rnal 'byor rgyal po'i mchog kyang thob /
/ mi snang la sogs grub nas ni /[95]/ khams gsum dag tu rnam par spyod //
/ 'gro ba drug gi sems can grol // bsgoms pas rdo rje 'dzin dang mtshungs /

He soon achieves the mastery of yoga, the highest among the highest. Having achieved [the supernatural powers] such as to be invisible, he can rove in the triple world. He can save sentient beings from the six realm[s] of birth. He can become the highest vajra-holder.

athavā ṣaṭkoṇacakre tu[e] • bhāvayet taṃ mahāsukham //21//[96]
mañjuvajradharo rājā • cakravartyadhipo bhavet /[97]

/ yang na 'khor lo zur drug la // bde ba chen po rnam snang mdzad //
/ 'jam pa'i rdo rje 'chang rgyal po // 'khor los sgyur ba bdag po ni /

Alternatively, he can visualize that [known] great pleasure on a six-corner circle (viz., on a six-spoked wheel).[98] (1) [That great pleasure] should be the king, Mañju the vajra-holder (viz., Mañjuvajra), the Wheel-turning ruler.

kuṅkumāruṇasaṃkāśo • divyatejojjvalaprabhaḥ //22//[99]

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90 mi pham] D; mi 'pham P
91 mngon bsngags] D; mngon sngags P
92 sidhyate] IBCE (sgrub nas Tib); siddhyate M◆yoga-] IBCM (rnal 'byor Tib); joga E◆-ttamaḥ] IBCM; ttamasya caḥ E; kyang thob Tib.
93 antardhānā-] IBpcCEM (mi snang Tib); antadhīnā Bac◆-saṃsiddho] IBpcM (grub nas Tib); saṃsiddho (appearing to be the same as Bpc) Bac; saṃsiddhau CE◆vicared asau] IBCM; vicare sau E; rnam par spyod Tib
94 -gates] *em.* ('gro ba Tib); gatiṃ IBCM; gati E◆sattvān] C (sems can Tib); satvāṃ IBM; satvā E◆bhaved] CE (bsgoms pas Tib); bhave IBM◆-rottamaḥ] IBCEM; dang mtshungs Tib
95 la sogs] D; la stsogs P
96 -koṇacakre tu] *em.* ('khor lo zur Tib); koṇacakreṣu IBCE; cakrakoṇeṣu M◆taṃ] IBCEM; *n.e.* Tib
97 -dharo] BCEM ('chang Tib); dharā I◆-rtyadhipo] *em.* (bdag po Tib); rtyādhipam IBCEM
98 See 37.46 (*ṣaḍāra-*).

mahāmudrāsamāpanno • dharmadhātusvabhāvakaḥ /[100]
vāmadakṣiṇam āliṅgya • ghaṇṭāvajrakucagrahaḥ //23//[101]
asipustakakhaṭvāṅgaṃ • kapālāṅkuśapāśayoḥ /[102]
• utpalaṃ ḍamaruṃ tathā //24//[103]

/ gur gum gyi ni mdog lta bu /[104]/ gzi mdangs 'bar ba'i 'od can te //
/ phyag rgya che dang yang dag ldan // chos kyi dbyings kyi rang ngo bo /
/ rdo rje dril bu dang ldan pa'i // g-yas dang g-yon pa'i phyag gis 'khyud //[105]
/ ral gri po ti kha ṭwāṃ ga /[106]/ thod pa lcags kyu zhags pa dang /
/ u tpa la dang cang te 'u //[107]

[Mañjuvajra] appears to be a saffron-like reddish brown [in color], is brazing with divine fire and is splendid, is in union with [his] great seal (viz., his female consort), is of the nature of the Dharma Quality, embraces [his female consort] with [one of the five pairs of] left and right [hands], holds [with the same left and right hands] a bell, a vajra, and [her] breasts, [has with the other three hands] a scimitar, a scripture, and a skull staff, [holds] a skull bowl, a hook, and a noose [with the other three hands], [bears] a blue lotus [with one of the other two hands], and also [has] a drum [with the other hand].

kuṅkumāruṇa nīlaṃ ca • raktaṃ haritaṃ sitordhvakam[e] /[108]
dharmadhātumahāśuddhaḥ • sattvadhātupramocakaḥ //25//[109]

/ gur gum mdog dang sngo ba dang // dmar dang ljang gu steng zhal dkar /[110]

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99 -māruṇa-] IBCEM; mdog Tib ◆ -saṃkāśo] *em.* (lta bu Tib); saṃkāsaṃ IB; saṃkāśaṃ CEM ◆ divyatejo-] IBCE (gzi mdangs Tib); divyadeho M ◆ -prabhaḥ] *em.* ('od can Tib); prabhaṃ IBCEM

100 -samāpanno] *em.* (yang dag ldan Tib); samāpannāṃ IB; samāpannaṃ CEM ◆ -svabhāvakaḥ] *em.* (rang ngo bo Tib); svabhāvakaṃ IBCEM

101 vāmadakṣiṇam āliṅgya (*m.c.* for vāmadakṣiṇenāliṅgya)] ICEM; vāmadakṣa Bac; vāmadakṣiṇam āliṃge Bpc; g-yas dang g-yon pa'i phyag gis 'khyud Tib ◆ -kuca-] IBM; kula C; kulo E; *n.e.* Tib ◆ -grahaḥ] *em.* (dang ldan pa'i Tib): grahaṃ IBCEM

102 asi-] ICEM (ral gri Tib); aśi B ◆ -khaṭvāṅgaṃ] IBC (kha ṭwāṃ ga Tib); khaṭvāṃga EM ◆ -pāśayoḥ (*m.c.* for -pāśam)] CM (zhags pa Tib); pāsayoḥ I; pāsayo B; pāsaṣoḥ E

103 utpalaṃ] IBCM (u tpa la Tib); utparaṃ E ◆ ḍamaruṃ] *em.* (cang te'u Tib); ḍamarukaṃ IBCM; ḍamarukan E

104 gyi] D; gyis P

105 phyag gis] D; phyogs kyis P

106 po ti] D; bo ti P ◆ kha ṭwāṃ ga] D; kha ṭrāṃ kha P

107 u tpa la] D; ud pa la P

108 kuṅkumā-] IBCE (gur gum Tib); kukumā M ◆ -ruṇa (*m.c.* for -ruṇaṃ)] M; ruṇaṇaṃ IB; ruṇāṃ C; ruṇā E; mdog Tib ◆ nīlaṃ] IBCM (sngo ba Tib); nīraṃ E ◆ raktaṃ] IBCE (dmar Tib); rakta M ◆ haritaṃ] CE (ljang gu Tib); harita IBM ◆ sitordhvakam] IBM (steng zhal dkar Tib); siddhorddhakaṃ C; siddhoddhakaṃ E

109 -śuddhaḥ] *em.* (dag pa Tib); suddhaṃ I; śuddhaṃ BCEM

110 ljang gu] D; ljang khu P

/ chos kyi dbyings ni dag pa che // sems can khams ni rab grol byed //

[Four of his five faces are respectively] saffron-like reddish brown, dark blue, red, and green, and [his] upper [face is] white [in color]. [He] is greatly pure by virtue of the Dharma Quality and liberates the world of sentient beings.

pūrvādau vāmāvartena nyaset /[111] ṣaḍaṅgavīrāś ca ḍākinyā saha saṃyutāḥ /26/[112]

/ shar sogs g-yon bskor dgod pa ni /[113]
/ yan lag drug tu dpa' bo dag // mkha' 'gro ma dang lhan cig bcas //

He should arrange [the six heroes] on [the six corners] starting with the east counterclockwise, and the heroes of the six limbs are joined with the [six] ḍākinī[s].

vajrasattvo vārāhyā^{o} • vairocano yāminīṣu ca^{e} /[114]
padmanarteśvaraś caiva • mohanīsahasaṃyutaḥ //27//[115]
herukaḥ saṃcālanyā caiva^{e} • vajrasūryas tu saṃtrāsanyā tathā^{e} /[116]
• paramāśvaś caṇḍikāsaha^{e} //28//[117]
evaṃ nyāsaṃ tataḥ kṛtvā • sidhyate mañjurāṭ svayam //29//[118]

/ rdo rje sems dang phag mo dang // rnam snang mdzad dang ya mi ni /
/ pa dma gar dbang rmongs byed bcas /[119]/ khrag 'thung dang ni skyod byed ma //
/ rdo rje nyi ma skrag byed ma // rta mchog tsa ba'i ka dang bcas /
/ de dag de ru dgod byas pas // 'jam pa'i rdo rje rang nyid 'grub //[120]

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111 -vartena] IBM (bskr Tib); vartte C; vartta E

112 -vīrāś] IEM (dpa' bo dag Tib); vīrāṃś BC◆saṃyutāḥ] *em.* (bcas Tib); saṃyutāṃ IBCM; saṃyutā E

113 ni] D; na P

114 -sattvo] *em.*; satvaṃ IBCEM; sems Tib◆vārāhyā] *em.* (phag mo dang Tib); vārāhī IBCEM◆vairocano] *em.* (rnam snang mdzad Tib); vairocanāṃ IB; vairocanaṃ CEM◆yāminīṣu (*m.c.* for yāminyā)] IBCEM (ya mi ni Tib)

115 -narteśvaraś] M (gar dbang Tib); nartteśvaraṃ IB; nṛtyeśvaraṃ C; nṛtyeśvarāñ E◆mohanī] CE (rmongs byed Tib); mohinī IBM◆-saṃyutaḥ] *em.* (bcas Tib); saṃyutaṃ IBCEM

116 herukaḥ] *em.* (khrag 'thung Tib); herukaṃ IBCEM◆saṃcālanyā] *em.* (skyod byed ma Tib); sañcālinī I; saṃcāraṇī CE; sañcā~rinī B; saṃcālinī M◆-sūryas] *em.* (nyi ma Tib); sūryaṃ IBM; sūryyaṃ C; sūryyan E◆saṃtrāsanyā] *em.* (skrag byed ma Tib); santrāsinī IB; santrāsanīṃ C; santrāsanīn EM

117 -śvaś] *em.* (mchog Tib); śva IBCEM◆caṇḍikā-] IpcBCEM (tsa ba'i ka Tib); caṇḍa Iac◆-saha] CEM (dang bcas Tib); sat IB

118 evaṃ] IBEM; eva C: de dag Tib◆nyāsaṃ] IBCE (dgod Tib); nyāsa M◆sidhyate] IBCE ('grub Tib); siddhyate M

119 pa dma] D; pad ma P

120 'grub] D; grub P◆These *pāda*s / de dag de ru dgod byas bas // 'jam pa'i rdo rje rang nyid 'grub // follow the *pāda* / shar sogs g-yon bskor dgod pa ni / (equivalent to the Skt ed., 37.26), in D and P.

(2) Vajrasattva is with Vārāhī; (3) Vairocana is with Yāminī; (4) Padmanarteśvara is joined with Mohanī; (5) Heruka is with Saṃcālanī; (6) likewise, Vajrasūrya is with Saṃtrāsanī; and (7) Paramāśva is with Caṇḍikā — Then, having performed the arrangement [of them] in this way, Mañju the king is naturally accomplished.

sitaṃ raktam / pītaṃ nīlam /[121] raktaṃ sitam /[122] nīlaṃ pītam /[123] raktaṃ haritam /[124] haritaṃ dhūmradhūsaram /30/[125]

/ ljang dang dud pa'i mdog can te /
/ dkar dang dmar dang ser ba dang // sngo dang dmar dang dkar sngo ljang //[126]

[The colors of Vajrasattva and Vārāhī are respectively] white and red. [The colors of Vairocana and Yāminī are respectively] yellow and dark blue. [The colors of Padmanarteśvara and Mohanī are respectively] red and white. [The colors of Heruka and Saṃcālanī are respectively] dark blue and yellow. [The colors of Vajrasūrya and Saṃtrāsanī are respectively] red and green. [The colors of Paramāśva and Caṇḍikā are respectively] green and smoke-like gray.

evaṃ vibhāvayed varṇam • ekavaktrāś caturbhujāḥ /[127]

/ de lta'i sku mdog rnam par bsgom // zhal gcig pa la phyag bzhi pa'o /

He should visualize [their] color[s] in this way. [The six heroes each have] one face and [have] four arms.

devyas tu dvibhujāś caiva • kapālakarttṛkādharāḥ //31//[128]
vīrāḥ kapālakhaṭvāṅgāḥ • svacihnādvayayoginaḥ /[129]
ghaṇṭāsahasamāyuktā • ḍamaruṃ caikakarāḥ parāḥ[e] //32//[130]

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121 nīlam] IBCM (sngo Tib); nīraṃ E
122 raktaṃ sitam] M (dmar dang dkar Tib); haritaṃ taptacāmīkaragaganagorāṃ I; haritaṃ taptacāmikaragagaṇagaurāṃ B; raktaṃ C; *om.* E
123 nīlaṃ pītam] *em.*; *om.* IBCE; nilaṃ pīta M; sngo Tib
124 raktaṃ haritam] E; *om.* IBC; raktaṃ harita M; ljang Tib
125 haritaṃ] CE (ljang Tib); hari I; harita B; *om.* M ◆ dhūmradhūsaram] *em.*; dhūmradhūsarā IB; dhūmradhūsarāṃ CM; dhrūmradhūsarā E; cf. dud pa'i mdog can Tib
126 This line, / dkar dang dmar dang ser ba dang // sngo dang dmar dang dkar sngo ljang //, follows / 'jam pa'i rdo rje rang nyid 'grub / (equivalent to Skt ed., 37.29b) in D and P.
127 varṇam] *em.* (sku mdog Tib); varṇṇa IBCEM ◆ -vaktrāś] *em.* (zhal Tib); vaktrā IBCEM ◆ -bhujāḥ] BM (phyag Tib); bhujām I; bhujā CE
128 devyas tu] IBCE (lha mo rnams Tib); devyais tu M ◆ -dharāḥ] *em.* ('dzin Tib); parāṃ IBCM; parā E
129 vīrāḥ] *em.* (dpa' bo Tib); vīrā IBCEM ◆ -khaṭvāṅgāḥ] IBCM (kha ṭwāṃ ga Tib); khaṭvāṃgā E ◆ -cihnādvaya-] *em.* (phyag mtshan gnyis med Tib); cihnadvaya IBC; cīhnadvaya E; cihnadvaye M

/ lha mo rnams ni phyag gnyis pa'o // thod pa dang ni gri gug 'dzin /
/ dpa' bo thod pa kha ṭwāṃ ga // rang gi phyag mtshan gnyis med sbyor //
/ dril bu lhan cig yang dag ldan // cang te'u ni 'dzin pa'i mchog /

However, the goddesses (viz., the six yoginīs) [each have] two arms and hold a skull bowl and a knife. The [six] heroes [each hold] a skull bowl and a skull staff [with two of the four hands], are in non-dual union with their own marks, bear a bell [with one of the other two hands], [hold] a drum [with the remaining] one hand, and are excellent.

trinetrā ālīḍhapadāᵘ • vyāghracarmakaṭīyakāḥ /[131]
kapālamālāmakuṭā • muṇḍasragdāmadhāriṇaḥ //33//[132]
pretopari sthitāḥ sarve • madhye bhairavarātryakāḥ /[133]
devī jānudvayāveṣṭā • muktakeśā digambarā //34//[134]

/ spyan gsum pa la g-yas brkyang bzhugs // stag gi pags pa'i sham thabs can //[135]
/ thod pa'i phreng ba'i dbu rgyan can // mgo bo'i do shal 'dzin pa ste /
/ thams cad yi dags steng du bzhugs // dbus su 'jigs byed dus mtshan gnon //
/ lha mos byin pa gnyis kyis 'khril /[136]/ skra grol ba la phyogs gos can /

[The six heroes each have] three eyes, [stand in] the ālīḍha posture, [wear] a tiger skin around the waist, [have on the head] a wreath of skulls as a diadem, and wear a garland of hairless heads. All [heroes] are astride a corpse and [stand with their feet placed on] Bhairava and Kālarātrī at the center. [Every] goddess hugs [her consort] with [her] knees, has [her] hair untied, and is naked.

hṛdaye jñānasamayaṃ • cittavākkāyasaṃyutām /[137]

130 -samāyuktā] CEM (yang dag ldan Tib); samāyogayuktaṇ I; samāyogāyuktaṇ B◆ḍamaruṃ] IBM (cabg te'u Tib); ḍamaruś CE◆caikakarāḥ] *em.*; caikakarāṃ IBpc; caikakarā C; caikarāṃ Bac; caiva karā EM; 'dzin pa'i Tib◆parāḥ] *em.* (mchog Tib); parāṃ IBCM; parā E

131 -netrā] CE (spyan Tib); netrām IBpcM; netrāṃ Bac◆ālīḍhapadā] E (g-yas brkyang bzhugs Tib); ālīḍhapadāṃ IBC; āliḍhapadāṃ M◆-carma-] BCEM (pags pa'i Tib); ca++ I◆-kaṭīyakāḥ] *em.* (sham thabs can Tib); ++ṭīyakāṃ I; kaṭīyakā CE; paṭīyakāṃ B; kaṭīyakāṃ M

132 -makuṭā] C (dbu rgyan can Tib); makuṭāṃ IBEM◆-sragdāma-] IB (do shal Tib); śragdāma CEM◆-dhāriṇaḥ] *em.* ('dzin pa Tib); dhāriṇīṃ IBM; dhāriṇaṃ CE

133 sthitāḥ] *em.* (bzhugs Tib); sthitāṃ IBM; sthitā CE◆sarve] E (thams cad Tib); sarvvāṃ IB; sarvā C; sarvān M◆madhye] ICEM (dbus su Tib); madhya B◆-rātryakāḥ] *em.*; rādryakāṃ IB; rātryakāṃ CM; rātmakā E; dus mtshan gnon Tib

134 devī] M (lha mos Tib); devi IB; devīṃ C; ekā devi E◆-veṣṭā] *em.* ('khril Tib); ..ṣṭā I; vyaṣṭā C; veṣṭa E; veṣṭya BM◆-keśā] BCE (skra Tib); keśāṃ IM◆digambarā] CE (phyogs gos can Tib); digambarāṃ IBM

135 pags pa'i] D; lpags pa'i P◆sham thabs] P; shams thabs D

136 lha mos] D; lha mo P

kavacadvayasaṃyuktāṃ • pīṭhacakravibhāvanām //35//[138]
vīraḍākinī vinyastā[u] • triguhyaṃ hṛdaye sthitam /[139]

/ snying gar ye shes dam tshig ni /[140]/ sku gsung thugs dang rnam par sbyar //
/ go ca gnyis pa yang dag sbyar // gnas kyi 'khor lo bsgoms nas ni /
/ dpa' bo mkha' 'gro ma rnams dgod // gsang ba gsum ni snying gar gnas //[141]

In the heart is the pledge of gnosis. [He should perform] visualization of the [triple] wheel [consisting of] the pīṭha ("seat") [and other holy sites], [which] contains [the meditation on] the mind, word, and body [circles] and [which is] accompanied by [the meditation on] the two armors. Heroes and ḍākinī[s] are arranged [on the triple wheel]. The triple secret (viz., the triple wheel) is loccated in the heart.[142]

kākāsyādi tu ḍākinyāṃ • bāhyadvāreṣu vinyaset //36//[143]
koṇeṣu yamadāḍhyādi • bhāvayet tāś ca nagnikāḥ /[144]

/ khwa gdong la sogs mkha' 'gro ma /[145]/ phyi rol sgo ru rnam par dgod /
/ zur du gshin rje sreg la sogs /[146]/ thams cad gcer bu rnam par bsgom //

(8)-(11) He should arrange the [four] ḍākinīs starting with Kākāsyā at the outer [four] gates. (12)-(15) He should visualize [the four ḍākinīs] starting with Yamadāḍhī at the [four] corners. They are naked.

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137 hṛdaye] ICEM (snying gar Tib); hṛdaya B ◆ -samayaṃ] IBM (dam tshig Tib); samaye CE ◆ cittavākkāya-] IBCEM; sku gsung thugs Tib ◆ -saṃyutām] IBCM (rnam par sbyar Tib); saṃyutā E

138 kavacadvaya-] ICEM (go ca gnyis pa Tib); *om.* B ◆ -saṃyuktāṃ] M (yang dag sbyar Tib); saṃyutāṃ I; *om.* B; saṃyuktaṃ C; saṃyuktā E ◆ -cakra-] IBCE ('khor lo Tib); cakraṃ M ◆ -vibhāvanām] CEM (bsgoms nas Tib); bhāvanāṃ IB

139 -ḍākinī] BCEM (mkha' 'gro ma rnams Tib); ḍākinīṃ I ◆ -guhyaṃ] *em.* (gsang ba Tib); guhya IBCEM ◆ sthitam] *em.* (gnas Tib); sthitāṃ IBCM; sthitā E

140 snying gar] D; snying khar P

141 snying gar] D; snying khar P

142 The *Vṛtti* (D 200v7) explains this passage (Skt ed., 37.35-36b) as follows: In this process of meditation a practitioner visualizes in his (or each deity's) heart the maṇḍala of the two armor deities encircled by the triple wheel (consisting of the mind, word, and body circles) on which the twenty-four couples of male and female deities of the twenty-four holy sites reside. The triple wheel is a part of the Heruka maṇḍala consisting of sixty-two deities, which is the most popular maṇḍala in the *Cakrasaṃvara* tradition.

143 kākāsyādi tu ḍākinyāṃ (*m.c.* for kākāsyādiḍākinīr)] IBE (khwa gdong la sogs mkha' 'gro ma Tib); kākāsyādi tu ḍākinyā CM ◆ bāhya-] IpcBCEM; bāhyā Iac ◆ -dvāreṣu] ICE (sgo ru Tib); dvāre tu BM

144 -dāḍhyādi] *em.* (gshin rje sreg la sogs Tib); dāḍhyāṃś ca I; dāḍhyāś ca CE; dāḍhyāṃ ca B; ḍāḍhyāṃś ca M ◆ bhāvayet] CEM (rnam par bsgom Tib); bhāvaye IB ◆ tāś] *em.*; tāñ IBE; tāṃ CM; thams cad Tib ◆ nagnikāḥ] *em.* (gcer bu Tib); nagnikā IB; nagnikāṃ CEM

145 khwa] D; kha P ◆ la sogs] D; la stsogs P

146 la sogs] D; la stsogs P

pūrvoktavarṇacihnā ca • pretārūḍhā tu saṃsthitā //37//[147]
ālīḍhapadasaṃsthā ca • muktakeśā tu raudriṇī /[148]

/ sngar bshad mdog dang phyag mtshan te // yi dags gdan la yang dag bzhugs /
/ g-yas brkyang ba yi zhabs kyis gnas /[149]/ drag po skra ni grol ba ste //

And [every ḍākinī has the same] aforementioned color and marks, is astride a corpse, stands in the ālīḍha posture, has [her] hair untied, is violent,

kapālamālinī sarve • svabāhyābhyantareṣu ca //38//[150]
ṣaṭpāramitāviśuddhyā ca[e] • bhāvayec ca vibhāvanām /[151]

/ thams cad thod pa'i phreng ba can // rang gi phyi dang nang du yang /
/ pha rol phyin drug rnam par dag // sgom zhing rab tu bsgom par bya //[152]

and [wears] a garland of skull bones. All [male and female deities described above] are [visualized both] outside and inside oneself. He should visualize the manifestation [of the six pairs of yoginī and hero] by the purity of the Six Perfections.

spharatsaṃhārayogena • japet tāṃ cakraguhyakām //39//[153]
vīrayoginijāpeṣu • bhāvayec ca vibhāvanām /[154]

/ spro zhing bsdu ba'i sbyor ba yis // gsang ba'i 'khor lo bzlas pa bya /

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147 -rūḍhā] E (gdan la Tib); rūḍhāṃ IBCM ◆ tu] IBEM; ca C ◆ saṃsthitā] E (yang dag bzhugs Tib); saṃsthitāṃ IBC; sa sthitāṃ M

148 -saṃsthā ca] CE (gnas Tib); saṃsthāna I; sasthāna B; saṃsthānaṃ M ◆ tu] IBEM; ca C ◆ raudriṇī] CE (drag po Tib); raudriṇīṃ IBpcM; raudrī Bac; raudrīṇī E

149 brkyang ba yi] D; brkyang ba'i P

150 -mālinī] IBCM (thod pa'i phreng ba can Tib); mālanī E ◆ sarve] ICM (thams cad); sarvva BE. This "sarve" seems to indicate all male and female deities constituting the Mañjuvajra maṇḍala ◆ -bhyantareṣu] CEM (nang du Tib); bhyāntareṣu IB

151 ṣaṭpāramitā-] CEM (pha rol phyin drug Tib); ṣaṭpāritā IB ◆ bhāvayec] *em.* (sgom zhing Tib): bhāvayet tāñ IM; bhāvayetāñ B; bhāvayet tāṃ C; bhāvayetāṃ E; cf. bhāvayec in the next verse. ◆ ca] IBEM; *om.* C

152 sgom] D; bsgom P

153 spharat-] C (spro zhing Tib); spharaṇa IBM; sphalat E; cf. spharat- *Sādhananidhi* (8.57a) and sphuratsaṃhāravigrahaṃ *Hevajrasādhanopāyikā* (Skt ed., p. 98, l. l. 3, l. 10, etc.). However, generally it is srṣṭi-. ◆ japet tāṃ] IBpc; japetāṃ BacCE; japyatāṃ M; bzlas pa bya Tib ◆ -guhyakām] IBCM (gsang ba'i Tib); guhyakā E. The words tāṃ cakraguhyakām seem to indicate the vidyās (mantras) of the heroes and yoginīs residing on the wheel; cf. spharatsaṃhārayogena japen mantraṃ susamāhitaḥ for this line in *Sādhananidhi* (8.57ab).

154 -yogini- (*m.c.* for -yoginī-)] IC (rnal 'byor ma Tib); yoginī BM; yoginṇī E ◆ -jāpeṣu] IBCE (bzlas na Tib); jāpyeṣu M ◆ bhāvayec] BCE (sgom zhing Tib); ....yec I; bhāvec M ◆ vibhāvanām] IBC (rab tu bsgom par bya Tib); vibhāvanā E; vibhāvanāṃ spharec ca vibhāvanāṃ M

/ dpa' bo rnal 'byor ma bzlas na // sgom zhing rab tu bsgom par bya //[155]

With the yoga of emanation and absorption he should recite that [vidyā of the] wheel secret. He should visualize [their] manifestation when reciting [the vidyā mantras of] heores and yoginīs.

spharec cakraughanirmāṇaṃ • niṣpāditajagattrayam //40//[156]
adhyātmabhāvanā jāpya • tricakraguhyabhāvanā /[157]

/ sprul pa'i 'khor lo'i tshogs spros nas // 'gro ba gsum po rdzogs par byas /
/ nang gi bdag nyid bsgoms pa yis // 'khor lo gsum gsang bsgoms nas bzla //

He should emanate the transformation[s] of the multitude of wheels, [which makes] the triple world perfect. After recitation, the visualization of the triple wheel secret is [to be performed in the form of] the visualization in the body.

tritattvasahitā mantrā • vīraḍākinīnāṃ matāḥ[u] //41//[158]
hūṃ-hūṃ-phaṭ-kāram anteṣu • japet tāṃ tricakrakām[o] /[159]

/ de nyid gsum dang sngags lhan cig // dpa' bo dang ni mkha' 'gro ma /
/ hūṃ hūṃ phaṭ ni mtha' ru ste /[160]/ 'khor lo gsum gyi bzlas pa bya //

The mantras of heroes and ḍākinīs are approved to be joined with the triple truth. [Having located] the letter[s] "hūṃ hūṃ phaṭ" at the ends [of the mantras], he should recite that [vidyā of the] triple wheel [in the body].[161]

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155 sgom] D; bsgom P

156 spharec] IBCM (sprul pa'i Tib); sphalac E ◆ cakraugha-] CEM ('khor lo'i tshogs Tib); cakrogha I; cakrodhya B ◆ -nirmāṇaṃ] IBCM (spros nas Tib); nirmānaṃ E ◆ niṣpādita-] IBCE (rdzogs par byas Tib); niṣpādida M ◆ -jagat-] CEM ('gro ba Tib); jaga IB ◆ -trayam] C (gsum po Tib); trayāṃ IBM; trayā E

157 jāpya (*m.c.* for jāpayitvā)] IBCEM; bzla Tib. Another possibility of edition is to correct it into kāryā. ◆ -guhyabhāvanā] E (gsang bsgoms nas Tib); guhyabhāvanāṃ IBCM

158 -sahitā] IBCE (lhan cig Tib); sahita M ◆ mantrā] IBCM (sngags Tib); mantra E ◆ vīra-] CM (dpa' bo Tib); vīrā IB; viṃnyāśam eva ca E ◆ -ḍākinīnāṃ] IBCE (mkha' 'gro ma Tib); ḍākinīnā M ◆ matāḥ] *em.*; matā IBC; mabhāṣat E; mantrāḥ M; *n.e.* Tib

159 hūṃ-hūṃ-] *em.* (hūṃ hūṃ Tib); hūṃ oṃ IBEM; huṃ oṃ C ◆ -phaṭ-] ICEM (phaṭ Tib); phat B ◆ -kāram anteṣu] *em.*; kāramantreṣu IBCEM; mtha' ru ste Tib ◆ japet tāṃ] *em.*; japetāṃ IBCE; japyatāṃ M; bzlas pa bya Tib ◆ -cakrakām] IBCM ('khor lo Tib); cakrakau E

160 hūṃ hūṃ] P; huṃ hūṃ D

161 This verse explains the mantras of the twenty-four couples of male and female deities on the triple wheel. The *Vṛtti* supplements that the letter *oṃ* is placed in the beginning of each mantra (D 201r2). The *Vṛtti* says that the "triple truth" means the body, word, and mind (D 201r2), probably indicating the triple wheel.

tataḥ samayajāpaṃ tu • kuryād yogī vidhānataḥ //42//[162]
oṃ śrīmañjuvajra āḥ maṃ hūṃ hūṃ phaṭ svāhā /[163]
oṃ ha vajrasattva hūṃ hūṃ phaṭ svāhā /[164]
oṃ vaṃ vajravārāhī hūṃ hūṃ phaṭ svāhā /[165]
oṃ namaḥ hi vairocana hūṃ hūṃ phaṭ svāhā /[166]
oṃ hāṃ yoṃ yāminī hūṃ hūṃ phaṭ svāhā /[167]
oṃ svāhā hu padmanarteśvara hūṃ hūṃ phaṭ svāhā /[168]
oṃ hrīṃ moṃ mohanī hūṃ hūṃ phaṭ svāhā /[169]
oṃ vauṣaṭ he heruka hūṃ hūṃ phaṭ svāhā /[170]
oṃ hreṃ hrīṃ saṃcālanī hūṃ hūṃ phaṭ svāhā /[171]
oṃ hūṃ hūṃ ho vajrasūrya hūṃ hūṃ phaṭ svāhā /[172]
oṃ hūṃ hūṃ saṃtrāsanī hūṃ hūṃ phaṭ svāhā /[173]
oṃ phaṭ haṃ paramāśva hūṃ hūṃ phaṭ svāhā /[174]
oṃ phaṭ phaṭ caṇḍikā hūṃ hūṃ phaṭ svāhā /[175]
oṃ kākāsye hūṃ hūṃ phaṭ svāhā /[176]
oṃ ulūkāsye hūṃ hūṃ phaṭ svāhā /[177]

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162 samaya-] IBCM; samaye E; dam tshig can gyis Tib ◆ -jāpaṃ] IBCE (bzla Tib); japaṃ M ◆ tu] CE; *om.* IBM ◆ yogī] CE (rnal 'byr Tib); yoga Iac; yoginī IpcB; yoginīnāṃ M; rnal 'byor Tib

163 hūṃ hūṃ] EM (hūṃ hūṃ Tib); hūṃ IB; huṃ huṃ C ◆ phaṭ] IBCE (phaṭ Tib); *om.* M

164 ha] *em.* (ha Tib); haṃ IBM; hūṃ CE ◆ hūṃ hūṃ] IBEM (hūṃ hūṃ Tib); huṃ huṃ C ◆ phaṭ] IBpc-CEM (phaṭ Tib); ## Bac ◆ svāhā] IBpcCEM (swā hā Tib); ## Bac

165 oṃ] IBpcCEM (oṃ Tib); *om.* Bac ◆ vaṃ] CEM (baṃ Tib); vāṃ IB ◆ hūṃ hūṃ] IBEM (hūṃ hūṃ Tib); huṃ huṃ C ◆ svāhā] BCEM (swā hā Tib); I

166 This line is blurred in I ◆ namaḥ] BM (na maḥ Tib); nama CE ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C; huṃ hūṃ Tib

167 hāṃ yoṃ] CM (hāṃ yoṃ Tib); haṃ yoṃ I; haṃ yoṃ yoṃ B; hrīṃ yāṃ E ◆ yāminī] IBpcCE; yāmanī Bac; yāmini M; yā mi ni Tib ◆ hūṃ hūṃ] IBEM (hūṃ hūṃ Tib); huṃ huṃ C

168 hu] *em.* (hu Tib).; hūṃ IBCEM ◆ -narteśvara] IBM (na rte shwa ra Tib); nṛtyeśvara C; nṛtteśvara E ◆ hūṃ hūṃ] IBEM (hūṃ hūṃ Tib); huṃ huṃ C

169 Leaves from 128r (from mohanī) to 132v are missing in I ◆ moṃ] CEM (moṃ Tib); moṃ moṃ B ◆ mohanī] E; mohinī BC; mohini M; cf. mo ha ni Tib ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

170 The leaf that contains this line is missing in I. ◆ vauṣaṭ] BCM (bau ṣaṭ Tib); voṣaṭ E ◆ heruka] *em.* (he ru ka Tib); heruruka BCEM ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); hūṃ huṃ C

171 The leaf that contains this line is missing in I. ◆ hreṃ] BC (hreṃ Tib); hre EM ◆ saṃcālanī] *em.*; sañcā~rinī B; saṃcāraṇī C; saṃcāranī E; saṃcāriṇi M; saṃ tsa la ni Tib ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

172 The leaf that contains this line is missing in I. ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C ◆ ho] *em.* (ho Tib); hoḥ BCEM

173 The leaf that contains this line is missing in I. ◆ (First) hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C ◆ saṃtrāsanī] CE; santrāsinī B; saṃtrāśani M; saṃ trā sa ni Tib ◆ (Second) hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

174 The leaf that contains this line is missing in I. ◆ (First) phaṭ] CEM (phaṭ Tib); phaṭ phaṭ B ◆ haṃ] BC (haṃ Tib); hūṃ E; phaṭ M ◆ paramāśva] CEM (pa ra mā shwa Tib); paramā~śva B ◆ hūṃ hūṃ] BCEM (hūṃ hūṃ Tib); huṃ hūṃ Tib

175 The leaf that contains this line is missing in I. ◆ caṇḍikā] BCM; caṇḍikāye E; tsa ṇḍi ka Tib ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

176 The leaf that contains this line is missing in I. ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

177 The leaf that contains this line is missing in I. ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

oṃ śvānāsye hūṃ hūṃ phaṭ svāhā /[178]
oṃ sūkarāsye hūṃ hūṃ phaṭ svāhā /[179]
oṃ yamadāḍhī hūṃ hūṃ phaṭ svāhā /[180]
oṃ yamadūtī hūṃ hūṃ phaṭ svāhā /[181]
oṃ yamadaṃṣṭriṇī hūṃ hūṃ phaṭ svāhā /[182]
oṃ yamamathanī hūṃ hūṃ phaṭ svāhā /43/[183]

/ rnal 'byor cho ga bzhin du ni // dam tshig can gyis de bzla bya /[184]
oṃ shrī ma nydzu ba dzra āḥ hūṃ maṃ hūṃ hūṃ phaṭ swā hā /[185]
oṃ ha ba dzra sa twa hūṃ hūṃ phaṭ swā hā /[186]
oṃ baṃ ba dzra bā rā hi hūṃ hūṃ phaṭ swā hā /[187]
oṃ na maḥ hi bai ro tsa na hūṃ hūṃ phaṭ swā hā /[188]
oṃ hāṃ yoṃ yā mi ni hūṃ hūṃ phaṭ swā hā /[189]
oṃ swā hā hu pa dma na rte shwa ra hūṃ hūṃ phaṭ swā hā /[190]
oṃ hrīṃ moṃ mo ha ni hūṃ hūṃ phaṭ swā hā /[191]
oṃ bau ṣaṭ he he ru ka hūṃ hūṃ phaṭ swā hā /[192]
oṃ hreṃ hrīṃ saṃ tsā la ni hūṃ hūṃ phaṭ swā hā /[193]
oṃ hūṃ hūṃ ho ba dzra sū rya hūṃ hūṃ phaṭ swā hā /[194]
oṃ hūṃ hūṃ saṃ trā sa ni hūṃ hūṃ phaṭ swā hā /[195]
oṃ phaṭ haṃ pa ra mā shwa hūṃ hūṃ phaṭ swā hā /[196]

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178 The leaf that contains this line is missing in I. ◆ śvānāsye] EM (shwā nā sye Tib); svānāsye BC ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

179 The leaf that contains this line is missing in I. ◆ sūkarā-] B (sū ka rā Tib); śūkarā CEM ◆ hūṃ hūṃ] BM (hūṃ hūṃ Tib); huṃ huṃ C; hūṃ E; huṃ hūṃ Tib

180 The leaf that contains this line is missing in I. ◆ -dāḍhī] BC; dāḍhīye E; ḍāḍhī M; dā ḍhi Tib ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

181 The leaf that contains this line is missing in I. ◆ -dūtī] BM; dūtīye CE; dū ti Tib ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

182 The leaf that contains this line is missing in I. ◆ -daṃṣṭriṇī] *em.*; draṣṭrī B; daṃṣṭrī C; draṣṭi E; daṃṣṭri M; daṃ ṣṭri ṇi Tib ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

183 The leaf that contains this line is missing in I. ◆ -mathanī] BCE; mathani M; ma tha ni Tib ◆ hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

184 bzla bya] D; bzlas bya P

185 ma nydzu] D; maṃ dzu P ◆ āḥ] D; a P ◆ hūṃ hūṃ] P; huṃ hūṃ D

186 ha] *em.*; haḥ DP ◆ hūṃ hūṃ] P; huṃ hūṃ D

187 ba dzra] D; *om.* P ◆ hūṃ hūṃ] P; huṃ hūṃ D

188 na maḥ] D; na ma P ◆ bai ro tsa na] P; ba dzra bai ro tsa na D ◆ hūṃ hūṃ] P; huṃ hūṃ D

189 hāṃ yoṃ] *em.*; haṃ yoṃ DP ◆ yā mi ni] *em.*; ya ma ni DP ◆ hūṃ hūṃ] P; huṃ hūṃ D

190 swā hā hu] D; swa ha hūṃ P ◆ pa dma na rte shwa ra] *em.*; pa dma na rte shwa ri D; pad ma ner ti shwa ra P ◆ hūṃ hūṃ] P; huṃ hūṃ D

191 hrīṃ] D; hriṃ P ◆ mo ha ni] D; moṃ ha ra ti P ◆ hūṃ hūṃ] P; huṃ hūṃ D

192 hūṃ hūṃ] P; huṃ hūṃ D

193 hreṃ hrīṃ] D; hroṃ hriṃ P ◆ saṃ tsā la ni] *em.*; saṃ tsa la ni DP ◆ hūṃ hūṃ] P; huṃ hūṃ D

194 hūṃ hūṃ phaṭ] P; huṃ hūṃ phaṭ D

195 saṃ trā sa ni] D; saṃ tra sa ni P ◆ hūṃ hūṃ phaṭ] P; huṃ hūṃ phaṭ D

196 pa ra mā shwa] D; pa ra ma shwa P ◆ hūṃ hūṃ] P; huṃ hūṃ D ◆ swā hā] D; *om.* P

oṃ phaṭ phaṭ tsa ṇḍi ke hūṃ hūṃ phaṭ swā hā /[197]
oṃ kā kā sye hūṃ hūṃ phaṭ /[198]
oṃ u lū kā sye hūṃ hūṃ phaṭ /[199]
oṃ shwā nā sye hūṃ hūṃ phaṭ /[200]
oṃ sū ka rā sye hūṃ hūṃ phaṭ /[201]
oṃ ya ma dā ḍhi hūṃ hūṃ phaṭ /[202]
oṃ ya ma dū ti hūṃ hūṃ phaṭ /[203]
oṃ ya ma daṃ ṣṭri ṇi hūṃ hūṃ phaṭ /[204]
oṃ ya ma ma tha ni hūṃ hūṃ phaṭ //[205]

Then a yogin should perform the recitation of pledges according to the prescription. (1) [Mañjuvajra —] *Oṃ*, O glorious Mañjuvajra, *āḥ maṃ, hūṃ hūṃ phaṭ, svāhā*. (2) [Vajrasattva —] *Oṃ ha*, O Vajrasattva, *hūṃ hūṃ phaṭ, svāhā*. [Vārāhī —] *Oṃ vaṃ*, Vajravārāhī, *hūṃ hūṃ phaṭ, svāhā*. (3) [Vairocana —] *Oṃ, namaḥ hi*, O Vairocana, *hūṃ hūṃ phaṭ, svāhā*. [Yāminī —] *Oṃ, hāṃ yoṃ*, Yāminī, *hūṃ hūṃ phaṭ, svāhā*. (4) [Padmanarteśvara —] *Oṃ, svāhā hu*, O Padmanarteśvara, *hūṃ hūṃ phaṭ, svāhā*. [Mohanī —] *Oṃ, hrīṃ moṃ*, Mohanī, *hūṃ hūṃ phaṭ, svāhā*. (5) [Heruka —] *Oṃ, vauṣaṭ he*, O Heruka, *hūṃ hūṃ phaṭ, svāhā*. [Saṃcālanī —] *Oṃ, hreṃ hrīṃ*, Saṃcālanī, *hūṃ hūṃ phaṭ, svāhā*. (6) [Vajrasūrya —] *Oṃ, hūṃ hūṃ ho*, O Vajrasūrya, *hūṃ hūṃ phaṭ, svāhā*. [Saṃtrāsanī —] *Oṃ, hūṃ hūṃ*, Saṃtrāsanī, *hūṃ hūṃ phaṭ, svāhā*. (7) [Paramāśva —] *Oṃ, phaṭ haṃ*, O Paramāśva, *hūṃ hūṃ phaṭ, svāhā*. [Caṇḍikā —] *Oṃ, phaṭ phaṭ*, Caṇḍikā, *hūṃ hūṃ phaṭ, svāhā*. (8) [Kākāsyā —] *Oṃ*, O Kākāsyā, *hūṃ hūṃ phaṭ, svāhā*. (9) [Ulūkāsyā —] *Oṃ*, O Ulūkāsyā, *hūṃ hūṃ phaṭ, svāhā*. (10) [Śvānāsyā —] *Oṃ*, O Śvānāsyā, *hūṃ hūṃ phaṭ, svāhā*. (11) [Śūkarāsyā —] *Oṃ*, O Śūkarāsyā, *hūṃ hūṃ phaṭ, svāhā*. (12) [Yamadāḍhī —] *Oṃ*, Yamadāḍhī, *hūṃ hūṃ phaṭ, svāhā*. (13) [Yamadūtī —] *Oṃ*, Yamadūtī, *hūṃ hūṃ phaṭ, svāhā*. (14) [Yamadaṃṣṭriṇī —] *Oṃ*, Yamadaṃṣṭriṇī, *hūṃ hūṃ phaṭ, svāhā*. (15) [Yamamathanī —] *Oṃ*, Yamamathanī, *hūṃ hūṃ phaṭ, svāhā*.

vāmadakṣiṇapāṇibhyāṃ • kavacadvaya vinyaset /[206]
karoti sarvakarmāṇi • yat kiṃcin manasepsitam /[207]

197 tsa ṇḍi ke] *em.*; tsa ṇḍi ka D; tsaṇ ḍi ka P◆hūṃ hūṃ] P; huṃ hūṃ D
198 kā kā sye] D; kā kā syai P◆hūṃ hūṃ] P; huṃ hūṃ D
199 u lū kā sye] D; ū lu ga syai P◆hūṃ hūṃ] P; huṃ hūṃ D
200 shwā nā sye] D; shwa na syai P◆hūṃ hūṃ] P; huṃ hūṃ D
201 sū ka rā sye] D; su ka ra syai P◆hūṃ hūṃ] P; huṃ hūṃ D
202 dā ḍhi] D; daṃ ḍi P◆hūṃ hūṃ] P; huṃ hūṃ D
203 dū ti] D; du ti P◆hūṃ hūṃ] P; huṃ hūṃ D
204 daṃ ṣṭri ṇi] D; daṃ shṭini P◆hūṃ hūṃ] P; huṃ hūṃ D
205 ma tha ni] D; tā ni P◆hūṃ hūṃ] P; huṃ hūṃ D
206 The leaf that contains this line is missing in I.◆kavaca-] BCE (go cha Tib); kevaca M◆-dvaya (*m.c.* for -dvayaṃ)] EM (gnyis po Tib); dvayaṃ BC
207 The leaf that contains this line is missing in I.◆yat kiṃcin] BpcCEM (gang zhig ji ltar Tib); yat kañcit Bac◆manasepsitam] BpcCEM ('dod pa ru Tib); manasepsataṃ Bac

nātra saṃdeha kartavyo • dhruvaṃ sidhyati nānyathā //44//[208]

/ g-yon dang g-yas kyi lag gnyis su // go cha gnyis po bkod nas ni /
/ gang zhig ji ltar 'dod pa ru // las rnams thams cad byed pa yin //
/ the tshom med par las byas na // nges par dngos grub gzhan du min /

He should arrange the two armors with the left and right hands. He performs all rituals, whichever is wished in [his] mind. Do not be suspicious of this. He is certainly accomplished, no other way.[209]

atha
daśabhūmīśvaro nātho • daśapāramitāśrayaḥ //45//[210]

/ yang na mgon po sa bcu'i dbang // pha rol phyin pa bcu la gnas //

Now, [he is] a protector, a master of the Ten Levels, inclined to the Ten Perfections.

dāna-śīla-kṣamā-vīrya-dhyāna-prajñāḥ ṣaḍārakṛtaḥ /[211] upāya-bala-praṇidhi-jñāneṣu dvārāṇām /46/[212]

/ sbyin dang tshul khrims bzod brtson 'grus // bsam gtan shes rab drug pa ste /
/ thabs dang stobs dang smon lam dang // ye shes sgo skyong rnam dag pa'o //

(2)-(7) The Giving, Morality, Patience, Vigor, Meditation, and Wisdom [Perfections] make the six spokes (viz., the six yoginīs or the six pairs of yoginī and hero). (8)-(11) [The four yoginīs] of [the four] gates are in the Expedient, Power, Resolve, and Gnosis [Perfections].

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208 The leaf that contains this line is missing in I. ◆ saṃdeha (*m.c.* for saṃdehaḥ)] BCEM (the tshom Tib) ◆ kartavyo] *em.*; karttavyaṃ BC; karttavya E; karttavyā M; las byas na Tib ◆ dhruvaṃ] BCE (nges par Tib); dhruva M ◆ sidhyati] BE; siddhyati CM; dngos grub Tib

209 According to the *Vṛtti*, a practitioner visualizes the maṇḍala of the two armor deities in the heart of or in the object (or finger gesture) held in the hand of each deity of any maṇḍala that he practices, or he arranges the two armors on the body of each deity for protection. By these he attains any accomplishment that he wishes (D 201r6-r7). The *Vṛtti* also comments that a practitioner visualizes the six yoginīs on the five fingers and nails of his left hand, the six male deitie (viz., male consorts of the six yoginīs) on the five fingers and nails of his right hand, and the maṇḍala of them on the palm of his hands (D 201r6-r7).

210 The leaf that contains this line is missing in I. ◆ -bhūmīśvaro] CE; bhūmiśvaro BpcM; bhūmaśvaro Bac; dbang Tib ◆ -śrayaḥ] BM (gnas Tib); śrayaṃ CE

211 The leaf that contains this line is missing in I. ◆ -śīla-] CEM (tshul khrims Tib); sīla B ◆ -prajñāḥ] *em.* (shes rab Tib); prajñā BCEM ◆ ṣaḍārakṛtaḥ] *em.*; ṣaḍārakṛt B; ṣaḍākṛtaḥ CEM; drug pa Tib

212 The leaf that contains this line is missing in I. ◆ -bala-] BCEpcM (stobs Tib); #### Eac ◆ -praṇidhi-] BEpc (smon lam Tib); praṇiṇi C; ##ṇidhi Eac; pranidhi M ◆ dvārāṇām] CEM; dvāratā B; sgo skyong Tib ◆ rnam dag pa *add.* Tib

pramuditā-vimalā-prabhākarī-arciṣmatī-sudurjayā-abhimukhī-dūraṃgamā-acalā-sādhumatī-dharmameghāś ceti viśuddhyā bhāvayet /47/[213]

/ rab tu dga' dang dri ma med // 'od byed pa dang 'od 'phro can /
/ sbyang dka' ba dang mngon du gyur // ring du song dang mi g-yo ba //
/ legs pa'i blo gros chos kyi sprin // 'di yis rnam par dag pa bsgom /

(2)-(11) He should visualize [the ten deities] by the purity [of the Ten Levels], viz., the Joyful, Stainless, Luminous, Radiance, Hard-to-conquer, Immediacy, Far-reaching, Immovable, Eminence, and Dharma-cloud [Levels, respectively].

yamadāḍhyādi catvāra āryasatyavibhāvanā /[214] duḥkha-samudaya-nirodha-mārgaś ceti /48/[215]

/ gshin rje sreg sogs bzhi po ni // 'phags pa'i bden par rnam par bsgom //
/ sdug bsngal dang ni kun 'byung dang // 'gog pa dang ni lam rnams te /

(12)-(15) The four [yoginīs] starting with Yamadāḍhī [constitute] the visualization of the [Four] Noble Truths, viz., Suffering, Origination, Cessation, and Path.

bhagavān śrīmañjuvajraḥ suviśuddhadharmadhātusvabhāvo hi /49/[216]

/ bcom ldan 'jam pa'i rdo rje dpal // chos kyi dbyings kyis rnam dag ste //[217]
/ ye shes rang gi ngo bo yin /

(1) The Lord, glorious Mañjuvajra, is indeed of the nature of the Dharma Quality [that is] Per-

213 The leaf that contains this line is missing in I. ◆ -vimalā-] CEM (dri ma med Tib); vimala B ◆ -arciṣmatī-] CE ('od 'phro can Tib); acciṣmatī B; aciṣmati M ◆ -abhimukhī-] BCM (mngon du gyur Tib); abhimukhi E ◆ -dūraṃgamā-] BCM (ring du song Tib); dulaṃgamā E ◆ -acalā-] BCM (mi g-yo ba Tib); acarā E ◆ -sādhumatī-] BCE (legs pa'i blo gros Tib); sādhumati M ◆ -dharmameghāś] CE (chos kyi sprin Tib); dharmameghā BM ◆ viśuddhyā] *em.* (rnam par dag pa Tib); viśuddhyāṃ BCEM ◆ bhāvayet] BCM (bsgom Tib); bhāvyet E

214 The leaf that contains this line is missing in I. ◆ yamadāḍhyādi (*m.c.* for yamadāḍhyādayaś)] BCE (gshin rje sreg sogs Tib); yamaḍāḍhyādi M ◆ ārya-] CEM ('phags pa'i Tib); arya B ◆ -satya-] BCE (bden par Tib); satva M

215 The leaf that contains this line is missing in I. ◆ -nirodha-] Bpc ('gog pa Tib); niroddhaḥ Bac; nirodhāt CEM ◆ ceti] CM; caiti B; caitā E

216 The leaf that contains this line is missing in I. ◆ bhavagān] BCM (bcom ldan Tib); bhagavāṃ E ◆ śrī-] BEM (dpal Tib); *om.* C ◆ -vajraḥ] BCE (rdo rje Tib); vajra M ◆ suviśuddha-] C (rnam dag Tib); śuviśuddha BEM

217 kyis] P; kyi D

fectly Pure.

evaṃ viśuddhibhāvanā /50/[218]

/ 'di ltar rnam par dag pa bsgom /[219]

Thus is the contemplation of the purity.

advayayogamārgaṃ guhyātiguhyaṃ paramaṃ rahasyaṃ haṭhayogottama-sādhanopadeśaṃ yathābhedād ādhipatyagurugamyaṃ śikṣet /51/[220]

/ gnyis su med par sbyor ba'i lam // gsang zhing mchog tu gsang ba ste /
/ rnal 'byor stobs kyis gsang ba mchog // sgrub pas rjes su bstan pa dang //[221]
/ ji bzhin bdag po'i dbye ba dang // bla ma'i rim pa legs par bslabs /

He should learn the teaching of the sādhana of uppermost Haṭha yoga, [which is] the path of the yoga of non-duality, [which is] more secret than the [other] secret, [which is] excellent, [which is] concealed, and [which is] to be approached under [the guidance of] a teacher [having] the lordship in accordance with [its] distinction.

evaṃ kavacadvayayogasamayottamasarvavidyopāyahetumahārahasyayoginī-hṛdayaṃ sarvakarmaphalapradam /52/[222]

/ 'di ltar cho ga gnyis med par // sbyor ba'i dam tshig mchog yin te //
/ dngos grub kun gyi thabs kyi rgyu // rnal 'byor ma thugs gsang ba che /
/ las rnams kun gyi 'bras bu ster //

The yoga of the two armors thus [taught], [which is] the highest pledge, [which is] the cause for the means of all vidyās, and [which is] the very secret heart of yoginīs, makes all rituals fruitful.

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218 The leaf that contains this line is missing in I.◆viśuddhi-] BM (rnam par dag pa Tib); viśuddha CE

219 bsgom] D; sgom P

220 The leaf that contains this line is missing in I.◆-mārgaṃ] *em.* (lam Tib); mārgga BEM; mārga C◆paramaṃ] BM (mchog Tib); parama CE◆rahasyaṃ] CEM (gsang ba Tib); rahasya B◆-padeśaṃ] *em.* (rjes su bstan pa Tib); padesa B; padeśa CEM◆yathābhedād ādhipatya-] *em.*; yathābhedād adhipatya BCM; yathābhedād idhipatī E; ji bzhin bdag po'i dbye ba dang Tib◆-gamyaṃ] *em.*; gamyatāṃ BCEM; rim pa Tib◆śikṣet] CM; siṣya Bac; sikṛta Bpc; śiṣyate E; legs par bslabs Tib

221 sgrub pas] D; bsgrub pas P

222 The leaf that contains this line is missing in I.◆-dvaya-] BCE (gnyis Tib); dvaye M◆-ttama-] CEM (mchog Tib); ttamayoga B◆-vidyo-] CEM; vadyu Bac; vidyu Bpc; dngos grub Tib◆-yoginī-] BCM (rnal 'byor ma Tib); yoginṇī E

abhidhānottarottare kavacadvayayogotpattibhāvanāpaṭalaḥ saptatriṃśattamaḥ /[223]

mngon par brjod pa'i rgyud bla ma'i bla ma las gnyis su med pa'i go cha'i sbyor ba bskyed pa'i sgom pa'i le'u ste sum cu rtsa bdun pa'o //[224]

The 37th chapter, [titled] the visualization of emergence of the wearing of two armors, in the *Abhidhānottarottara*.

223 The leaf that contains this line is missing in I. ◆ abhidhāno-] BC (mngon par brjod pa'i Tib); ity abhidhāno E; iti śrī abhidhāno M ◆ kavacadvaya-] CE; kavacādvaya BM; gnyis su med pa'i go cha'i Tib ◆ sapta-] *em.* (bdun pa Tib); catus B; ca tu CE; ṣaṭ M ◆ -triṃśattamaḥ] E (sum cu rtsa Tib); triśatamaḥ B; triṃśatamaḥ C; triṃśatitamaḥ M

224 sbyor ba] P; sbyor D ◆ sgom pa'i] D; bsgom pa'i P ◆ sum cu] D; sum bcu P

5.2. *Abhidhānottara*, Chapter 51

Leaves that contain the whole passages of chapter 51 are missing in I.

athānyaṃ saṃpravakṣyāmi • saptākṣarabhāvanāmº /[225]

/ de nas gzhan yang bshad bya ba // yi ge bdun pa sgom pa ste /

Now I shall explain the visualization of the seven letters.

hūṃkārākṣaraniṣpannaṃ • vajraḍākaṃ mahāsukham //1//[226]

/ yi ge hūṃ las yang dag 'byung // rdo rje mkha' 'gro bde ba che //

(1) [He should visualize] Vajraḍāka, [who] is developed from the syllable of the letter *hūṃ*; [who] is the great pleasure;

ṣaḍbhujaṃ trinetraṃ caº • sarvalakṣaṇalakṣitam /[227]
vyañjanāśītisaṃyuktam • ālikālyudbhavaṃ prabhum //2//[228]

/ phyag drug zhal gsum spyan gsum pa // mtshan rnams thams cad kyis mtshan cing /
/ dpe byad bzang po brgyad cur ldan /[229]/ ā li kā li las byung gtso //

[who has] six arms; [who has] three eyes [in each face]; [who] is marked with every [kind of good] mark; [who] is complete with the Eighty Marks; [who] is originated from the vowels and consonants; [who] is a master;

vārāhyā ca samāpannaṃ • śūnyatākaruṇākulam /[230]
vajraghaṇṭāsamāpannaṃ • vyāghracarmāmbarakaṭim • //3//[231]

/ phag mo dang ni mnyam par ldan // stong zhing thugs rjes khyab pa ste /
/ rdo rje dril bus mnyam par ldan // na ra'i pags pa gos su mnabs //[232]

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225 athānyaṃ] CE (de nas gzhan yang Tib); athāta B; athānya M◆ saṃpravakṣyāmi] BCM (bshad bya ba Tib); saṃpravakṣāmi E◆ -bhāvanām] *em.* (sgom pa Tib); bhāvanā BCE; bhāvanottamāṃ M

226 -niṣpannaṃ] BEM (yang dag 'byung Tib); niṣpannāṃ C

227 ca] M; *om.* BCE

228 vyañjanā-] BCE (dpe byad bzang po Tib); vyañjānā M◆ -śīti-] CM (brgyad cur Tib); sīti B; śitī E◆ -saṃyuktam] CEM (ldan Tib); sayuktāṃ B◆ āli-] BEM (ā li Tib); ālī C◆ -kālyudbhavaṃ] CEM (kā li las byung Tib); kālibhuvām B

229 cur] D; bcur P

230 vārāhyā] BCM (phag mo Tib); vā~lāhyā E

[who] is in union with Vārāhī; [who] is filled with [the wisdom of] emptiness and compassion; [who] has a vajra and a bell [with one of the three pairs of right and left hands]; [who wears] a garment of a tiger skin around the waist;

• kapālakhaṭvāṅgadhāriṇam[e] /[233]
triśūladakṣiṇakaraṃ • sarvakāmaphalapradam //4//[234]

/ thod pa kha ṭwāṃ ga 'dzin cing // g-yas pa'i phyag na mdung rtse gsum /
/ 'dod pa'i 'bras bu thams cad stsol //

[who] holds a skull bowl and a skull staff [with one of the other two left hands]; [who has] a trident with [one of the other two] right hand[s]; [who] fulfills all wishes;

kapālamālāmakuṭaṃ • viśvavajrajaṭādharam /[235]
ardhenduśekharadharaṃ • ṣaṇmudrādehabhūṣitam //5//[236]

/ thod pa'i phreng ba'i dbu rgyan can // sna tshogs rdo rje ral pa 'chang /
/ zla ba phyed pa'i spyi gtsug 'chang /[237]/ phyag rgya drug gis sku lus brgyan //

[who wears] a wreath of skulls as a crown; [who] has twisted locks of hair [on which] a crossed vajra [is fixed]; [who] has a crescent moon on the head; [whose] body is ornamented with the six mudrās;

ālīḍhapadākrāntaṃ • bhairavaṃ ca sapatnikam /[238]
viśvābje sūryamadhyasthaṃ • ṣaḍāracakramadhyagam //6//[239]

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231 vyāghracarmāmbarakaṭim] B; vyāghracarmmāṃbara C; vyāghracarmmāmbaraṃ E; vyāghracarmāmbarakaṭīṃ M; na ra'i pags pa gos su mnabs Tib; cf. vyāghracarmanivasanā (describing the outer feature of the consort Vārāhī) *Abhidhānottara* (51.13b) and naracarmāmbarakaraṃ *Sādhananidhi* (8.44d). See the footnote of *Abhidhānottara* 51.13b. The phrase *naracarma-* in the *Sādhananidhi* is replaced by the phrase *vyāghracarma-* in the *Abhidhānottara*.

232 na ra'i pags pa] D; nā ra'i lpags pa P◆mnabs] D; bsnams P

233 -khaṭvāṅga-] BEM (kha ṭwāṃ ga Tib); khaṃṭvāga C

234 -śūla-] CE (mdung Tib); śūlaṃ BM

235 -mālā-] CEM (phreng ba'i Tib); māla B◆-makuṭaṃ] C (dbu rgyan can Tib); makuṭā B; mukuṭaṃ EM◆-jaṭā-] CEM (ral pa Tib); jraṭā B

236 -śekharadharaṃ] C (spyi gtsug 'chang Tib); śe~ṣaraṃ B; śekharaṃ dharaṃ E; śeṣaradharaṃ M◆-bhūṣitam] BM (brgyan Tib); bhūṣitāṃ CE

237 'chang] D; gtsang P

238 ālīḍha-] CM (g-yas brkyang ba yi Tib); āliḍha BE◆-padā-] CEM (zhabs Tib); pradā B◆bhairavaṃ] BCM ('jigs byed Tib); bhai~lavaṃ E◆sapatnikam] CEM (chung mar bcas pa Tib); sannikā B

/ 'jigs byed chung mar bcas pa dag // g-yas brkyang ba yi zhabs kyis mnan /
/ sna tshogs pa dma nyi steng bzhugs /[240]/ 'khor lo drug gi dbus su bzhugs //[241]

[who stands in] the ālīḍha posture with [his] feet placed on Bhairava and [his] consort; [who] stands at the center of a sun [disk placed] on a double lotus; [who] recides at the center of a six-spoked wheel;

ṣaḍyoginīsamāyuktaṃ • śīghrasiddhipradāyakam /[242]
herukī prathamā devī • dvitīyā vajrabhairavī //7//

/ rnal 'byor ma drug mnyam par sbyar // myur du dngos grub stsol ba yin /
/ dang po khrag 'thung lha mo ste // gnyis pa rdo rje 'jigs byed ma //

[who] is accompanied by the six yoginīs; and [who] bring accomplishments quickly. (2) The first goddess is Herukī. (3) The second is Vajrabhairavī.

tṛtīyā ghoracaṇḍī ca • caturthī vajrabhāskarī /[243]
pañcamī vajraraudrī ca • ṣaṣṭhī syād vajraḍākinī /
• vāmāvarteṣu vinyaset //8//[244]

/ gsum pa drag gtum ma yin te // bzhi pa rdo rje nyi ma mo /
/ lnga pa rdo rje drag mo ste // drug pa rdo rje mkha' 'gro ma //
/ g-yon gyi phyogs nas dgod par bya /

And (4) the third is Ghoracaṇḍī. (5) The fourth is Vajrabhāskarī. And (6) the fifth is Vajraraudrī. (7) The sixth should be Vajraḍākinī. He should arrange [them] on [the six seats on the six spokes] counterclockwise.

etā devyo mahāraudrās • trinetrā muktakeśinyaḥ • /[245]

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239 viśvābje] BCE (sna tshogs pa dma Tib); viśvābja M◆-madhyasthaṃ] BM; madhyastha C; madhye stha E; steng bzhugs Tib◆ṣaḍāra-] BpcCEM; ṣaḍāra Bac (appearing to be the same word as Bpc); drug gi Tib◆-madhyagam] *em.* (dbus su bzhugs Tib); madhyagāṃ BCM; madhye gāṃ E; cf. madhyagāḥ (explaining the six Yoginīs) *Sādhananidhi* (8.47)

240 pa dma] D; pad ma P

241 drug gi] D; drug gis P

242 -yoginī] BCM (rnal 'byor ma Tib); yogiṇī E◆-samāyuktaṃ] CEM (mnyam par sbyar Tib); samāyuktāṃ B◆śīghra-] CM (myur du Tib); sīghra B; śīghraṃ E◆-pradāyakam] CEM (stsol ba Tib); pradāyakāṃ B

243 caturthī] BCM (bzhi pa Tib); caturtha E

244 vinyaset] BCM (dgod par bya Tib); viṃnyaset E

245 devyo] *em.* (lha mo Tib); devyau B; devyā CE; devyāḥ M◆-raudrās] BM (gtum Tib); raudrā C; raudrīḥ E◆mukta-] BCM (grol ba Tib); muktaḥ E◆-keśinyaḥ] BCE (dbu skra Tib); keśīnyaḥ M

digambaradharāḥ sarvāḥ • pretasūryopari sthitāḥ //9//[246]

/ lha mo de dag cher gtum zhing /
/ spyan gsum dbu skra grol ba ste /[247]/ phyogs kyi gos mchog 'dzin pa yin //
/ thams cad yi dags nyi steng bzhugs /[248]

These goddesses [each] are very violent, [have] three eyes, [have] hair untied, are all naked, and are astride a sun [disk placed] on a corpse.

nīlā pītā ca haritā[u] • raktā dhūmrā sitā tathā /[249]
ḍamarughaṇṭādharāḥ sarvā[e] • naracarmordhvadhāriṇyaḥ • //10//[250]

/ sngo zhing ser la ljang pa dang /
/ dmar dang dud la de bzhin dkar // cang te'u dang ni dril bu 'dzin //
/ thams cad na ra'i pags pa 'dzin /[251]

[They are] dark blue, yellow, green, red, gray, and white [in color, respectively]. [They] all hold a drum and a bell [with one of the pairs of right and left hands], hold up a human skin [with the other pair of right and left hands],

kapālamālāmakuṭā • ālīḍhapadasaṃsthitāḥ /[252]
ṣaḍakṣarasamudbhūtā • devyaḥ sāṃnidhyakārikāḥ //11//[253]

/ thod pa'i phreng ba'i dbu rgyan can /
/ g-yas brkyang g-yon bskum tshul gyis bzhugs // yi ge drug las yang dag byung //
/ lha mo gzigs pa mtshan ma yin /

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246 digambara-] CEM (phyogs kyi gos Tib); digvambarā B ◆ -dharāḥ] M; *om.* B; dharaparāḥ C; dharā parāḥ E; mchog ʾdzin pa Tib ◆ sarvāḥ] BM (thams cad Tib); *om.* CE ◆ preta-] BM (yi dags Tib); pretā CE ◆ -sūryo-] EM (nyi Tib); pūryā B; śūryyo C ◆ sthitāḥ] CEM (bzhugs Tib); sthitā B

247 dbu skra] D; dbu sgra P

248 steng] *em.*; stengs DP

249 ca] BCE; *om.* M ◆ haritā] BCE (ljang pa Tib); haritā ca M ◆ sitā] C (dkar Tib); sitās BM; ca sitā E

250 -dharāḥ] B ('dzin Tib); dharā CE; dharos M ◆ sarvā] BCM (thams cad Tib); sarvvān E ◆ -carmord- hva-] BC; carmmoddha E; carmārddha M; pags pa Tib ◆ -dhāriṇyaḥ] BC ('dzin Tib); dhāriṇya E; dhāriṇī M

251 na ra'i pags pa] D; nā ra'i lpags pa P

252 -makuṭā] B (dbu rgyan can Tib); mukuṭā CEM ◆ ālīḍhapada-] B (g-yas brkyang g-yon bskum tshul gyis Tib); ālīḍhalīḍha C; ālīḍhā E; ālīḍhāpada M ◆ -saṃsthitāḥ] CEM (bzhugs Tib); sa sthitāḥ B

253 ṣaḍakṣara-] CEM (yi ge Tib); ṣara Bac; ṣaḍāra Bpc ◆ devyaḥ] BC (lha mo Tib); devyāḥ EM ◆ sāṃnidhya-] C; sānidhya B; sā divya E; sāniddhya M ◆ -kārikāḥ] *em.*; kārakāḥ BCM; dhāraṇāḥ E ◆ gzigs pa mtshan ma yin for sāṃnidhyakārikāḥ in Tib

[wear] a wreath of skulls as a diadem, and stand in the ālīḍha posture. Originated from the six letters, [these] goddesses make [their] appearance.

yathā nāthasya varṇaṃ^{o} • tathā vārāhyām eva ca^{u} /[254]
mudrācihnaiś ca tadvat^{o} • //12//[255]

/ ji ltar mgon po'i mdog bzhin du /[256]
/ phag mo yang ni de bzhin te // phyag rgya phyag mtshan de bzhin no //

Vārāhī's [color] is exactly the same as the protector's (viz., Vajraḍāka's) color. [She] is also like him regarding [her] mudrā marks.

nīlā pītā ca haritā^{u} • vyāghracarmanivasanā^{u} • /[257]
devyā jānu samāveṣṭya • paramānandavihvalā //13//[258]

/ sngo dang ser dang ljang pa dang // stag gi pags pa gos su mnabs /[259]
/ lha mo'i byin par mnyam par 'khril /[260]/ mchog tu dga' bar rnam par myos //[261]

[Vārāhī has three faces whose colors are respectively] dark blue, yellow, and green. [She] wears [a garment of] a tiger skin. Haivng hugged with the goddess's (viz., her own) two legs, [she] is trembling with the highest pleasure.

oṃ hrīḥ ha ha hūṃ hūṃ phaṭ /14/[262]

oṃ hrīḥ ha ha hūṃ hūṃ phaṭ //

Oṃ hrīḥ ha ha hūṃ hūṃ phaṭ.

etāḥ ṣaḍakṣaraḍākinyaḥ^{e} • ṣaḍaṅgottamabhāvanā /[263]

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254 vārāhyām] BM (phag mo Tib); vārāhyam CE

255 mudrā-] BE (phyag rgya Tib); mudrāś CM◆-cihnaiś] CM (phyag mtshan Tib); cihnai B; cihnaś E◆ tadvat] Bpc (de bzhin Tib); tadvat Bac (appearing to be the same as Bpc); tadvata CM; tadvarṇṇa E

256 mgon po'i] D; mgon po P

257 nīlā] CEM (sngo Tib); nīlāṃ B; pītā] M (ser Tib); pītāṃ BC; pītāñ E◆haritā] E (ljang pa Tib); haritāṃ BCM◆vyāghracarmanivasanā] CE (stag gi pags pa gos gu mnabs Tib); vyāghracarmmanivasanāṃ BM; cf. naracarmavivarjitā *Sādhananidhi* (8.53b). See the footnote of *Abhidhānottara* 51.3d. The phrase *naracarma-* in the *Sādhananidhi* is replaced by the *vyāghracarma-* in the *Abhidhānottara*.

258 -vihvalā] *em.* (rnam par myos Tib); vihvalāṃ BCEM

259 pags pa] D; lpags pa P◆mnabs] D; bsnabs P

260 mnyam par] D; mnyem par P

261 myos] P; mos D

262 hrīḥ] BEM (hrīḥ Tib); hrīṃḥ C◆hūṃ hūṃ] BEM (hūṃ hūṃ Tib); huṃ huṃ C

saptamo madhyavartī ca • hūṃkārākāraherukaḥ //15//[264]

/ yi ge de las mkha' 'gro ma /[265]/ yan lag drug pa rnam par bsgom /
/ bdun pa dbus su dgod pa ni // yi ge hūṃ las he ru ka //

These are the ḍākinīs of the six letters. [For them there is] a meditation on the uppermost six [of the Seven] Limbs [of Enlightenment]. And the seventh [deity, who] resides at the center, is Heruka [having] the feature of the letter *hūṃ*.

smṛtisaṃbodhyaṅgaṃ madhye bhagavān śrīherukaḥ /[266] dharmapravicaya-saṃbodhyaṅgaṃ herukavajrā /[267] vīryasaṃbodhyaṅgaṃ vajrabhairavā /[268] prītisaṃbodhyaṅgaṃ ghoracaṇḍī /[269] praśrabdhisaṃbodhyaṅgaṃ vajrabhāskarī /[270] samādhisaṃbodhyaṅgaṃ vajraraudrī /[271] upekṣāsaṃbodhyaṅgaṃ vajraḍākinī /[272] iti saptabodhyaṅgabhāvanā bhāvyā /16/

dbus su dran pa yang dag byang chub kyi yan lag ste bcom ldan 'das dpal he ru ka'o // chos rnam par 'byed pa yang dag byang chub kyi yan lag ni rdo rje he ru ka ma'o // brtson 'grus yang dag byang chub kyi yan lag ni rdo rje 'jigs byed ma'o // dga' ba yang dag byang chub kyi yan lag ni drag gtum ma'o //[273] shin tu sbyangs pa yang dag byang chub kyi yan lag ni rdo rje nyi ma'o //[274] ting nge 'dzin yang dag byang chub kyi yan lag ni rdo rje drag mo'o // btang snyoms yang dag byang chub kyi yan lag ni rdo rje mkha' 'gro ma ste / byang chub yan lag 'di bdun bsgom /

(1) The Recollection Limb of Enlightenment is the Lord glorious Heruka (viz., Vajraḍāka) at the center. (2) The Investigation of Dharma Limb of Enlightenment is Herukavajrā (viz.,

263 etāḥ] BM; etā CE; de las Tib◆ṣaḍakṣara-] C; ṣaḍākṣara B; ṣaḍakṣaramantra E; ṣaḍāra M; yi ge Tib◆-ḍākiṇyaḥ] CEM (mkha' 'gro ma Tib); ḍākiṃnyaḥ B◆-aṅgottama-] BCM; aṅgāttama E; yan lag Tib

264 saptamo] *em.* (bdun pa Tib); saptamaṃ BCEM◆madhya-] BCM (dbus su Tib); madhye E◆-vartī] CEM (dgod pa Tib); vartti B◆hūṃkārākāra-] CEM; hūṃkā~lākāra B; yi ge hūṃ las Tib◆-herukaḥ] *em.* (he ru ka Tib); herukaṃ BCEM

265 de las] D; de bas P

266 -aṅgaṃ] *em.* (yan lag Tib); aṅga BCE; aṃga M◆bhagavān] M (bcom ldan 'das Tib); bhagavāṃ BCE◆-herukaḥ] BCE (he ru ka Tib); herukeḥ M

267 -pravicaya-] BCE (rnam par 'byed pa Tib); praticaya M◆-saṃbodhy-] CEM (yang dag byang chub Tib); sabodhy B◆-aṅgaṃ] BC (yan lag Tib); aṅga E; aṃga M◆heruka-] BpcCEMpc (he ru ka Tib); heruke Bac; heru Mac

268 -aṅgaṃ] C (yan lag Tib); eṅgaṃ B; aṅga EM◆-bhairavā] BCM ('jigs byed ma Tib); bhai~lavā E

269 -aṅgaṃ] BC (yan lag Tib); aṅga E; aṃga M◆-caṇḍī] BMpc (gtum ma Tib); caṇḍi CE; ṇḍī Mac

270 praśrabdhi-] CM (shin tu sbyangs pa Tib); prasrandi B; praśabdhi E◆-aṅgaṃ] B (yan lag Tib); aṅga CE; aṃga M

271 -aṅgaṃ] BC (yan lag Tib); aṅga EM

272 -saṃbodhyaṅgaṃ] BC (yang dag byang chub kyi yan lag Tib); saṃbodhyaṅga E; saṃbodhyaṃga M

273 gtum ma] D; gtum mo P

274 nyi ma'o] *em.*; nyi ma ma'o T

Herukī). (3) The Effort Limb of Enlightenment is Vajrabhairavā (viz., Vajrabhairavī). (4) The Rapture Limb of Enlightenment is Ghoracaṇḍī. (5) The Tranquility Limb of Enlightenment is Vajrabhāskarī. (6) The Concentration Limb of Enlightenment is Vajraraudrī. (7) The Renunciation Limb of Enlightenment is Vajraḍākinī. The contemplation of the Seven Limbs of Enlightenment is thus to be performed.

yathānukramayogena • /[275]
japen mantram atulaṃ[o] • sarvakrodhālayottamam //17//[276]
pakṣābhyantarataḥ siddhiṃ • mandapuṇyo 'pi mānavaḥ /[277]
sadā dhyāyī ahorātraṃ • saptarātraṃ na saṃśayaḥ //18//[278]

/ ji lta'i rim pas sbyor zhing bsgom /[279]
/ gsang sngags gzhal med pa bzlas shing // khro bo kun gyi gnas mchog ste //
/ bsod nams chung ba'i sgrub pos kyang // zla phyed nang du dngos grub ste /
/ rtag tu zhag re bsgoms pa ni // zhag bdun gyis ni the tshom med //

He should recite the mantra [of the seven letters], [which] is unequaled and [which] is the uppermost base of all furious [ones], with yoga in due order. [By this] even a man of little merits [can attain] the accomplishment in half a month. Always meditating all day, [he can attain it] at the seventh night, no doubt.

vaiśākhe māsi pūrṇimāyāṃ mātā bhaginī saha duhitā bhāgineyikā prajñopāyavidhānena divārātri japabhāvanāṃ kuryāt,[280] prabhāte śrīherukasamo bhavet /19/[281]

/ dpyid zla tha chung nya la ni /[282]/ ma sring bu mo tsha mo dang /[283]

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275 yathā-] BM (ji lta'i Tib); *om.* CE

276 mantram] BpcCEM (gsang sngags Tib); mantra Bac ◆ atulaṃ] BpcEM (gzhal med pa Tib); tulaṃ Bac; aṃgulaṃ C; gzhal me pa Tib ◆ sarva-] C (kun Tib); sarvvā B; sarvā M ◆ -layo-] B (gnas Tib); nayo CEM

277 pakṣā-] CEM (zla phyed Tib); yakṣā B ◆ -bhyantarataḥ] *em.* (nang du Tib); bhyantarata BE; bhyaṃtarata C; bhyantara M ◆ siddhiṃ] *em.* (dngos grub Tib); siddhi BCEM ◆ -puṇyo] CEM (bsod nams Tib); pūṇyau B ◆ 'pi] *em.* (kyang Tib); hi BCEM ◆ mānavaḥ] BM; mānava CE; sgrub pos Tib

278 dhyāyī] CE (bsgoms pa Tib); dhyāyīm BM ◆ saptarātraṃ] CE (zhag bdun gyis Tib); saptarārtham B; saptarātra M ◆ na śaṃsayaḥ] EM (the tshom med Tib); asaṃśayaḥ BC

279 bsgom] D; sgom P

280 vaiśākhe māsi] *em.* (dpyid zla tha chung Tib); vaiśāṣe māsī B; vaiśākhamāsi C; vaiśākhi māsi E; vaiśākhamāsi M ◆ pūrṇimāyāṃ] BCM (nya Tib); pūrṇṇamāyāṃ E; sa nyal Tib ◆ mātā] CEM (ma Tib); matā B ◆ bhaginī] BM (sring Tib); bhaganī CE ◆ bhāgineyikā] M; bhāganeyikā BCE; che mo Tib ◆ mātā bhaginī saha duhitā bhāgineyikā] The four nouns in norminative form are connected with saha (meaning "together with a mother, a sister, a daughter, and a sister's daughter") ◆ -rātri] BM (mtshan Tib); rātrau CE ◆ japa-] M (bzlas shing Tib); jāpa B; trijāpa CE

281 -heruka-] BCM (khrag 'thung Tib); heruko E

/ shes rab thabs kyi cho ga yis // nyin mtshan bzlas shing bsgoms byas pas /[284]
/ tho rangs dpal khrag 'thung mnyam 'gyur //

If he performs the recitation and visualization with a mother, a sister, a daughter, and a sister's daughter in a day and night of the full moon in the Vaiśākha month according to the prescription of Wisdom and Means, he can become equal to glorious Heruka at dawn.

abhidhānottara upahṛdayotpattibhāvanāpaṭala ekapañcāśaḥ /[285]

mngon par brjod pa'i rgyud bla ma'i bla ma las nye ba'i snying po bsgoms pa bskyed pa'i le'u ste lnga bcu rtsa gcig pa'o //[286]

The 51st chapter, [titled] the visualization of emgergence of the quasi-heart [mantra of Heruka], in the *Abhidhānottara*.

282 dpyid zla tha chung] P; dpyid zla tha chungs D
283 sring] D; srid P
284 bsgoms] D; bsgom P
285 abhidhāno-] BCE (mngon par brjod pa'i Tib); iti śrī abhidhāno M ◆ -ttara] B; ttarottare CEM; bla ma'i bla ma las Tib ◆ upahṛdayotpattibhāvanā-] *em.* (nye ba'i snying po bsgoms pa bskyed pa'i Tib); upahṛdayasādhanātpatibhāvanā B; upahṛdayasādhanotpattibhāvanā C; upahṛdaye sādhanotpattibhāvanā E; upahṛdayā sādhanotpattibhāvanā M; cf. The title of the 52nd chapter, -hṛdayotpattibhāvanā. ◆ ekapañcāśaḥ] *em.* (lnga bcu rtsa gcig pa Tib); aṣṭacatvārinsaḥ B; 'ṣṭacatvāriṃśaḥ CE; paṃcāśattamaḥ M
286 bsgoms pa] D; bsgoms pas P

5.3. *Abhidhānottara*, Chapter 52

athāsya hṛdayaṃ vakṣye • sarvasattvahitodayam /[287]
hūṃkārajñānaniṣpannaṃ • mahāsukhaṃ sukhodayam //1//[288]

/ gzhan yang snying po bshad bya ba // sems can kun la phan 'dogs pa /
/ hūṃ gi ye shes las byung ba // bde ba chen po bde las byung //

Now, I shall explain his heart [mantra], [which] brings benefit to all sentient beings. (1) [He should visualize the Lord, Heruka, who] is developed from the letter *hūṃ* [representing] gnosis; [who] is the Great Pleasure; [who] produces pleasure;

nīlasitograbhīmābham • aṣṭāsyaṃ raudrabhīṣaṇam /[289]
trinetraṃ ṣoḍaśabhujaṃ[u] • muṇḍamālāvibhūṣitam //2//[290]

/ sngo zhing dkar la drag po ste /[291]/ zhal brgyad pa la shin tu 'jigs /
/ spyan gsum pa la phyag bcu drug // mgo yi phreng bas rnam par brgyan //

[who] is dark-bluish white [in color and] looks furious and frightful; [who has] eight faces; [who] is violent and frightening; [who has] three eyes [on each face]; [who has] sixteen arms; [who] is ornamented with a wreath of hairless heads [as a necklace];

kapālamālāmakuṭam • ardhacandrajaṭādharam /[292]
viśvavajraśirākrāntaṃ • ṣaṇmudrādehabhūṣitam //3//[293]

/ thod pa'i phreng ba'i dbu rgyan can // zla ba phyed pa'i ral pa 'chang /
/ sna tshogs rdo rjes dbu la mnan // phyag rgya drug gis sku la brgyan //[294]

[who wears] a wreath of skulls as a crown; [who] wears twisted locks of hair [on which] a cres-

287 Leaves that contain passages from this opening line (53.1) to "trine" (the first two letters) of verse 52.29a are missing in I.

288 The leaf that contains this line is missing in I◆-sukhaṃ] *em.* (bde ba Tib); sukha BCEM; cf. sukhaṃ *Sādhananidhi* (8.5d)

289 The leaf that contains this line is missing in I.◆-togra-] BM (drag po Tib); tāgra CE; drag po for -tograbhīmābham Tib◆-bhīṣaṇam] CEM; bhīṣa~naṃ B; shin tu 'jigs for raudrabhīṣaṇam Tib

290 The leaf that contains this line is missing in I. ◆ -vibhūṣitam] BEM (rnam par brgyan Tib); vibhūṣitāṃ C

291 dkar la] D; dkar ba P

292 The leaf that contains this line is missing in I.◆-makuṭaṃ] B (dbu rgyan can Tib); mukuṭam CEM

293 The leaf that contains this line is missing in I.◆-vajra-] CEM (rdo rje Tib); bja B◆-śirā- (*m.c.* for -śira-ā-)] CE (dbu la Tib); sirā BM

294 brgyan] D; rgyan P

cent moon [is fixed]; [has] a crossed vajra on [his] head; [whose] body is ornamented with the six mudrās;

ālīḍhapadākrāntaṃ° • mahābhairavabhīṣaṇam /[295]

/ 'jigs byed chen po 'jigs pa ni // g-yas brkyang ba yi zhabs kyis gnon /[296]
/ dus mtshan shin tu 'jigs pa yang // g-yon brkyang ba yi zhabs kyis gnon //

[who stands in] the ālīḍha posture with [his] feet placed on great Bhairava, frightening [him];[297]

vajraghaṇṭāsamāpannaṃ • vārāhīkucapīḍanam //4//[298]
brahmaṇaḥ kṛttim utkṛtya • pṛṣṭhaprāvṛtavigraham /[299]

/ rdo rje dril bu mnyam ldan pas // phag mo yi ni ku tsa 'tshir /
/ tshangs lpags bshus nas rgyan du 'dzin //[300]

[who] holds [with the first right and left hands] a vajra and a bell; [who] is pressing Vārāhī's breasts [by embracing her with the same two armes]; [who] tears off the skin of Brahman and covers [with it] the back of [his] body [with the second right and left hands];

triśūlaṃ paraśuṃ khaḍgaṃ • ḍamarukarttṛkāparam //5//[301]
aṅkuśam aṣṭame dadyād • dakṣiṇe bhuja -m- eva ca /[302]

/ mdung rtse gsum dang dgra sta dang // kha ṭwāṃ cang te'u gri gug mchog /

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295 The leaf that contains this line is missing in I. ◆ -padā-] CEM (zhabs kyis Tib); pradā B ◆ -krāntaṃ (*m.c.* for -krānta-)] BCEM (gnon Tib) ◆ mahā-] BpcCEM (chen po Tib); mama Bac ◆ -bhairava-] BCM ('jigs byed Tib); bhai~lava E ◆ -bhīṣaṇam] BpcCEM ('jigs pa Tib); bhīṣaṣa Bac ◆ This line is followed by / dus mtshan shin tu 'jigs pa yang // g-yon brkyang ba yi zhabs kyis gnon // in Tib

296 brkyang ba yi] D; brkyang ba'i P

297 Bhairava's consort, Kālarātrī is also placed underfoot in Tib.

298 The leaf that contains this line is missing in I. ◆ vārāhī-] *em.* (phag mo yi Tib); vārāhyā BCEM ◆ -pīḍanam] CEM ('tshir Tib); pīḍitaṃ B; cf. -pīḍanam (*em.*; pīḍitam Skt mss.) *Sādhananidhi* (8.9b)

299 The leaf that contains this line is missing in I. ◆ brahmaṇaḥ] em (tshangs Tib).; brāhmaṇa BCEM ◆ -kṛttim] BM (lpags Tib); kṛtim CE ◆ utkṛtya] CEM (bshus nas Tib); uṅkṛtya B ◆ -prāvṛta-] CEM ('dzin Tib); prāvṛtaṃ B ◆ -vigraham] CEM; vigraha B; *om.* Tib

300 bshus nas] D; shus nas P

301 The leaf that contains this line is missing in I. ◆ triśūlaṃ] *em.* (mdung rtse Tib); triśūla BCEM ◆ -paraśuṃ] *em.* (dgra sta Tib); paraśu BM; paraśū C; pa~laśū E ◆ khaḍgaṃ] *em.* (kha ṭwāṃ Tib); khaḍga BpcCEM; vigraha Bac; kha ṭwāṃ Tib ◆ ḍamaru-] BpcCEM (cang te'u Tib); ḍama Bac ◆ -param] M (mchog Tib); para B; dharaṃ CE

302 The leaf that contains this line is missing in I. ◆ aṣṭame] B (brgyad pa la Tib); aṣṭamaṃ CEM ◆ dakṣiṇe] BM (g-yas pa'i Tib); dakṣiṇā CE

/ brgyad pa la ni lcags kyu thogs // g-yas pa'i phyag rnams de bzhin no //

[who has] a trident, [who has] an axe, and [who has] a sword [with the third, fourth, and fifth righ hands, respectively]; and [who carries] eagerly a drum and a knife [with the sixth and seventh right hands, respectively]. He should give a hook exactly to the eighth right hand.

kapālaṃ caiva khaṭvāṅgaṃ • muṇḍapāśadharaṃ param //6//[303]
• mudgaraṃ tarjanī parā /[304]

/ thod pa dang ni kha ṭwāṃ ga // mgo bo zhags pa 'dzin pa'i mchog /
/ tho ba sdigs mdzub dam pa ste //[305]

[He should visualize the Lord, who has] a skull bowl, [who has] a skull staff, [who] holds a hairless head and a noose, and [who carries] a hammer, excellent, [with the third, fourth, fifth, sixth, and seventh left hands, respectively]. The threatening finger gesture, excellent, is [made with the eighth left hand].

śrīkārajñānanisṛpannā • vārāhī rūpam agrataḥ //7//[306]
raktacchāyā sitā ugrā • jānudvayasuveṣṭitā /[307]

/ shrī yi ye shes yang dag rdzogs // pang du phag mo'i gzugs yin te /
/ drag cing dmar la dkar ba yin // byin pa gnyis kyis legs par 'khril //

(2) Vārāhī is developed from the letter *śrī* [representing] gnosis; [her] physical body is in front [of her consort]. [She] is red in color, is bright [in color], is furious, hugs [her consort] with [her] two knees well,

muktakeśī trinayanā • kapālamālāvibhūṣitā //8//[308]
tadvaktrabhujasaṃsthānā • khaṇḍamaṇḍitamekhalā /[309]

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303 The leaf that contains this line is missing in I. ◆ khaṭvāṅgaṃ] *em.* (ni kha ṭwāṃ ga Tib); khaṭvāṅga BCEM; cf. khaṭvāṅgaṃ *Sādhananidhi* (8.10c)

304 The leaf that contains this line is missing in I. ◆ mudgaraṃ] CM (tho ba Tib); muṅgaraṃ BE ◆ parā] M (dam pa Tib); dharā BCE

305 sdigs mdzub] D; sdig 'dzub P

306 The leaf that contains this line is missing in I. ◆ -niṣpannā] *em.* (yang dag rdzogs Tib); niṣpannāṃ BCEM

307 The leaf that contains this line is missing in I. ◆ -cchāyā] BCEM; *n.e.* Tib ◆ ugrā] CE (drag Tib); ugrāṃ BM ◆ -veṣṭitā] CE ('khril Tib); veṣṭitāṃ BM

308 The leaf that contains this line is missing in I. ◆ -keśī] CE (skra Tib); keśā B; keśāṃ M ◆ -nayanā] CE (spyan Tib); natraṃ Bac; nayanaṃ Bpc; nayanāṃ M ◆ -mālā-] BM (phreng bas Tib); māla CE ◆ -vibhūṣitā] *em.* (rnam par brgyan Tib); vibhūṣitāṃ BM; -bhūṣitā CE; cf. -vibhūṣitā *Sādhananidhi* (8.13b)

/ skra grol ba la spyan gsum pa // thod pa'i phreng bas rnam par brgyan /
/ de yi zhal dang phyag tu gnas /[310]/ dum bu'i rgyan gyi ska rags can //[311]

[has her] hair untied, [has] three eyes, is ornamented with a wreath of skulls, [has the same number of] faces and arms and physical appearance as him,[312] [wears] a girdle decorated with fragments [of skulls],

daṃṣṭrākarālavadanā • //9//[313]
digvāsā rāgadṛṣṭā ca • vistīrṇakaṭimaṇḍalā /[314]

/ mche ba rnam par gtsigs pa'i zhal /
/ phyogs kyi gos can chags pas gzigs // rked pa'i dkyil 'khor rgya yang che //

[has her] mouth showing fangs, is naked, looks lovingly, [has] big hips,

nīlaṃ sitaṃ tathā raktaṃ • pītaharitadhūmrajam //10//[315]
dhūsaraṃ bhasmaśubhraṃ ca • evaṃ vaktrāṇi rūpataḥ /[316]

/ sngo zhing dkar la de bzhin dmar // ser zhing ljang la dud kha ste /[317]
/ du ba thal ba sprin gyi mdog // 'di 'dra'i zhal dang gzugs su gnas //

Dark blue, white, red, yellow, green, gray, smoky, and likewise ash-like white —Thus are [her eight] faces by color.

śaracāpadharā devī • brahmacarmavivarjitā //11//[318]

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309 The leaf that contains this line is missing in I.◆-vaktra-] BCE (zhal Tib); vaktraṃ M◆-saṃsthānā] CEM (gnas Tib); sasthānā B◆-mekhalā] CE (ska rags can Tib); mekha~rā B; mekhalāṃ M

310 phyag tu] D; phyag du P

311 rgyan gyi] D; rgyan gyis P◆ska rags] D; ske rags P

312 However, the *Vṛtti* comments that Vārāhī has one face and two arms (D 217v2).

313 The leaf that contains this line is missing in I.◆daṃṣṭrā-] CM (mche ba Tib); draṣṭrā B; draṣṭā E◆-karāla-] CM (rnam par gtsigs pa'i Tib); karāra B; karā~ra E◆-vadanā] E (zhal Tib); vadanāṃ BCM

314 The leaf that contains this line is missing in I.◆rāga-] CEM (chags pas Tib); nāga B◆-dṛṣṭā] *em.* (gzigs Tib); pṛṣṭā BCEM; cf. -dṛṣṭā *Sādhananidhi* (8.14c)◆-maṇḍalā] *em.* (dkyil 'khor Tib); mekhalāṃ BM; mekhalā CE; cf. -maṇḍalā *Sādhananidhi* (8.14d)

315 The leaf that contains this line is missing in I.◆nīlaṃ] BE (sngo Tib); nīla CM◆tathā] BEM (de bzhin Tib); rathā C◆pīta-] BM (ser Tib); haritaṃ CE◆-harita-] BM (ljang Tib); pītaṃ CE◆dhūmrajam] B (dud kha Tib); dhrūmrajā CEM

316 The leaf that contains this line is missing in I.◆-śubhraṃ] CE; śubhañ B; śubhra M; sprin gyi mdog Tib◆evaṃ] BCE ('di 'dra'i Tib); eka M◆rūpataḥ] BCM (gzugs su Tib); rupataḥ E

317 dud kha] P; dud ka D

318 The leaf that contains this line is missing in I.◆śara-] CEM (mda' Tib); sara B◆-carma-] CEM (pags pa Tib); carmā B◆-vivarjitā] CE (rnam par spangs Tib); varakarttitāḥ B; vivarjitāḥ M

candrasūryamadhyasthāº • viśvapadmopari sthitā /[319]

/ lha mo mda' dang gzhu 'dzin cing // tshangs pa'i pags pa rnam par spangs /[320]
/ sna tshogs pa dma'i steng du ni /[321]/ zla ba nyi ma'i dbus su bzhugs //

The goddess holds [with the second right and left hands] an arrow and a bow instead of Brahman's skin.[322] She stands at the center of a sun [disk placed] on a moon [disk] and is astride a double lotus.

aṣṭāracakramadhyasthā • bāhyamaṇḍalakalpanāt //12//[323]
padmavaraṭamadhye tu • bhagavān sunivāsanāt /[324]

/ 'khor lo brgyad pa'i dbus bzhugs par // phyi yi dkyil 'khor rnam par bsgom /[325]
/ pa dma'i lte ba'i dbus su ni /[326]/ bcom ldan 'das ni nges par dgod //

[Vārāhī] is located at the center of the eight-spoked wheel through making an external maṇḍala. The Lord is at the center of the pericarp of the lotus through good placement.[327]

oṃkāre pūrvapattre tu • praṇavaḍākinīṃ nyaset //13//[328]
vakāra uttare pattre • vaḍavāmukhaḍākinīṃ nyasetᵉ /[329]

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319 The leaf that contains this line is missing in I.◆-sūrya-] BCM (nyi ma'i Tib); suryya E◆-madhya-] BCM (dbus su Tib); madhye E◆-sthā] *em.* (bzhugs Tib); sthāṃ BCEM◆sthitā] E; sthitāṃ BCM; *n.e.* Tib

320 pags pa] D; lpags pa P

321 pa dma'i] D; pad ma'i P

322 This means that all her hands are the same as he consort Heruka's except for these two hands: With the second right and left hands Heruka holds Brahman's skin, but she holds an arrow and a bow.

323 The leaf that contains this line is missing in I.◆-madhya-] BCM (dbus Tib); madhye E◆-sthā] *em.* (bzhugs Tib); sthāṃ BCEM◆-kalpanāt] CEM (rnam par bsgom Tib); kālavat B

324 The leaf that contains this line is missing in I.◆-varaṭa-] *em.* (lte ba'i Tib); varata B; varaṭaka CEM◆-madhye tu] CEM (dbus su Tib); patrañ ca B◆bhagavān] CEM (bcom ldan 'das Tib); tatra madhyan B◆sunivasanāt] *em.* (nges par dgod Tib); nivāsanāt B; suniveśayet CEM

325 bsgom] D; sgom P

326 pa dma'i] D; pad ma'i P

327 In short, this verse says that the couple of the Lord and Vārāhī are located at the center of the maṇḍala.

328 The leaf that contains this line is missing in I.◆tu] BCM; *om.* E◆praṇava-] BM (gsal byed Tib); praṇavā CE; cf. praṇava- *Sādhananidhi* (8.15)◆-ḍākinīṃ] *em.* (mkha' 'gro ma Tib); tma Bac; ḍākini BpcCE; ḍākinī M; cf. -ḍākinīṃ *Sādhananidhi* (8.15)◆nyaset] *em.* (dgod Tib); viṃ nyaset B; vinyaset CEM; yang dgod Tib; cf. nyaset *Sādhananidhi* (8.15)

329 The leaf that contains this line is missing in I.◆This line is omitted in Bac◆uttare] BpcM (byang gi Tib); uttara CE◆-mukha-] CEM (gdong Tib); mukhā Bpc◆-ḍākinīṃ] *em.* (mkha' 'gro ma Tib); ḍākinī BpcCEM; cf. -ḍākinīṃ *Sādhananidhi* (8.15)◆nyaset] E (dgod Tib): vinyaset BpcC; vinyaśet M; cf. nyaset *Sādhananidhi* (8.15)

/ oṃ ni shar gyi 'dab ma la // gsal byed mkha' 'gro ma yang dgod /
/ ba ni byang gi 'dab la ste /[330]/ rta gdong mkha' 'gro ma yang dgod //

(3) He should place Praṇavaḍākinī on the east petal by means of the letter *oṃ*. (4) He should place Vaḍavāmukhaḍākinī on the north petal by means of the letter *va*.

jrakāre jraśogrāṃ ḍākinīṃ[u] • vinyaset paścime pattre • //14//[331]
• hekāre dakṣiṇe dale • nyased dhemābhaḍākinīm /[332]

/ dzra ni rdo rje drag mo ste // mkha' 'gro nub tu dgod par bya /[333]
/ he ru lho phyogs 'dab la dgod // gser gyi mdog can mkha' 'gro ma //

(5) He should place the ḍākinī, Jraśogrā [by name], on the west petal by means of the letter *jra*. (6) He should place Hemābhaḍākinī on the south petal by means of the letter *he*.

pītā śyāmā sitā raktā • trimukhā ṣaḍbhujā tathā //15//[334]
trinetrā vikṛtā ghorā • digvāsā muktakeśinī /[335]

/ ser dang sngo bsangs dkar dang dmar // zhal gsum rnam sgyur drag po ste /
/ phyogs kyi gos can skra grol ba //

[These four ḍākinīs are respectively] yellow, gray, white, and red [in color]. [Each ḍākinī has] three faces, [has] six arms, and likewise [has] three eyes [on each face], is ugly, is dreadful, is naked, [her] hair untied,

śavopari sthitālīḍhā • caturmārapramardanī //16//[336]

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330 ba ni] D; pa ni P

331 The leaf that contains this line is missing in I. ◆ For this line, jrakāra jrasormvyaḍākinyā vinyaset praṇiseyata Bac. ◆ jrakāre] Bpc; jakāra CE; jakāre M; dzra Tib ◆ jraśogrāṃ] *em.*; *om.* Bpc; jasaugrā C; jasogrā E; jogrā M; rdo rje drag mo Tib. As she is a deification of the letter *jra*, the initial letter of her name must be *jra*; cf. jraśogrā- (snyan grags ma drag shul Tib) *Sādhananidhi* (8.15), which appears to derived from jaśa-ugrā (viz., yaśa-ugrā). ◆ ḍākinīṃ] *em.* (mkha' 'gro Tib); ḍākinyādi Bpc; ḍākinyo CM; ḍākinyā E; cf. -ḍākinīṃ *Sādhananidhi* (8.15) ◆ vinyaset] CEM (dgod par bya Tib); vinyase Bpc ◆ paścime] *em.* (nub tu Tib); paścima BEM; padmaścima C

332 The leaf that contains this line is missing in I. ◆ dakṣiṇe] BM; dakṣiṇa CE; lho phyogs Tib ◆ nyased] BCM (dgod Tib); nyasyet E ◆ -ḍākinīm] *em.* (mkha' 'gro ma Tib); ḍākinī BCEM; cf. -ḍākinīṃ *Sādhananidhi* (8.15)

333 nub tu] D; nub du P

334 The leaf that contains this line is missing in I. ◆ pītā śyāmā] BacM (ser dang sngo bsangs Tib); pītāsyā Bpc; pītā syāmā CE

335 The leaf that contains this line is missing in I. ◆ trinetrā] CEM; naiṛtya B; *n.e.* Tib ◆ vikṛtā] CEM (rnam sgyur Tib); vidikṣunāṃ B ◆ digvāsā] BCM (phyogs kyi gos can Tib); digvā E ◆ -keśinī] BCM (skra Tib); keśī nī E

kapālamālinī raudrā • sthūlapadmā tu kaṃdharā /[337]

/ ro yi steng du bzhugs pa ste // g-yas brkyang ba yis bdud bzhi 'joms /
/ thod pa'i phreng ba drag po ste // pa dma sbom po'i 'dab ma la //[338]

stands in the ālīḍha posture on a corpse, destroys four Māras, [wears] a wreath of skulls, is violent, [has] a big lotus, has [big] breasts,

kaṭākṣekṣaṇahasitā[u] • karuṇārāgasatsukhā //17//[339]
bāṇagāṇḍivadharā[o] • pāśāṅkuśakarā parā /[340]

/ chags pa'i spyan gyis gzigs shing bzhad /[341]/ thugs rje'i nyams kyis bde ba yin /
/ mda' dang gzhu yang 'chang ba ste // zhags pa lcags kyu 'dzin pa'i mchog //

casts an amorous glance and is laughing, is in the right pleasure of compassionate desire, holds an arrow and a bow [in the first right and left hands], holds a noose and a hook [in the second right and left hands], is excellent,

kapālakhaṭvāṅgaḍamaru • kaṅkaṇakanakāyatā //18//[342]
pītā haritanīlā ca • śyāmā raktasitā tathā /[343]

/ thod pa dang ni kha ṭwāṃ bsnams // cang te'u ni sgra yang sgrogs /
/ ser dang ljang gu sngo ba dang /[344]/ sngo bsangs dmar dang dkar ba dang //

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336 The leaf that contains this line is missing in I. ◆ śavopari] CM (ro Tib); sarvvopari B; śavoparī E ◆ sthitā-] CEM (bzhugs pa Tib); sthitāḥ B ◆ -māra-] BCM (bdud Tib); mmudrā E ◆ -pramardanī] CE ('joms Tib); pramarddakāḥ B; pramardakāḥ M

337 The leaf that contains this line is missing in I. ◆ raudrā] C (drag po Tib); raudrī BEM ◆ sthūla-] CM (sbom po'i Tib); sthūra B; sthula E ◆ -padmā] CM (pa dma Tib); jaṃghā B; padmo E ◆ kaṃdharā] CEM; keṅkalā B; 'dab ma Tib. It means "breast" (water [kaṃ] holder [dharā]); cf. -payodharā *Sādhananidhi* (8.18d)

338 pa dma] D; pad ma P ◆ sbom po'i] D; sgom pa'i P

339 The leaf that contains this line is missing in I. ◆ kaṭākṣekṣaṇa-] *em.* (chags pa'i spyan gyis gzigs shing Tib); kaṭākṣo dakṣiṇa B; kaṭākṣo'kṣiṇe C; kaṭākṣo dakṣiṇe EM; cf. kaṭākṣekṣaṇa *Sādhananidhi* (8.38a) ◆ -satsukhā] BacEM; satsukhāḥ Bpc; sanmukhā C; bde ba Tib

340 The leaf that contains this line is missing in I. ◆ -gāṇḍiva-] *em.* (gzhu Tib); gaṇḍīva B; gaṃḍīva C; gaṇḍī E; gāṇḍīva M ◆ parā] BM (mchog Tib); dharā CE

341 chags pa'i] D; chags pa P ◆ bzhad] P; bzhed D

342 The leaf that contains this line is missing in I. ◆ -khaṭvāṅga-] CEM (kha ṭwāṃ Tib); mālamakuṭāṃ B; kha ṭwāṃ bsnams Tib ◆ -ḍamaru] CEM (cang te'u Tib); dehakarṇṇena B ◆ kaṅkaṇakanakāyatā (uncertain)] *em.*; kāya## Bac; kāyatā Bpc; kakaṇakaṇakāyatā C; kaṇakaṇakāyatā E; kaṃkaṇakanakāyakā M; bsnams and sgra yang sgrogs Tib

343 The leaf that contains this line is missing in I. ◆ harita-] CM (ljang gu Tib); harītā B; haritā E ◆ ca śyāmā raktasitā tathā] *corr.* (sngo bsangs dmar dang dkar ba dang Tib); *om.* Bac; syāmā for śyāmā Bpc-CEM

344 ljang gu] D; ljang khu P

[holds] a skull bowl and a skull staff [with the third left hand], and a drum [with the third right hand], and wears a bracelet [made of] gold. [Praṇavaḍākinī has three faces whose colors are respectively] yellow, green, and dark blue. Likewise, [Vaḍavāmukhaḍākinī has three faces whose colors are respectively] gray, red, and white.

sitā haritanīlā^{o} • raktā nīlaharitā tathā^{e} //19//[345]
evaṃ varṇaviśeṣeṇa • samayottamabhāvanā /[346]
catuḥkoṇeṣu kalaśā^{u} • bodhicittaprapūritāḥ //20//[347]

/ dkar dang ljang gu sngo ba dang /[348]/ dmar dang sngo dang ljang pa ste /
/ 'di ltar mdog ni khyad par gyis // dam tshig mchog ni bsgom par bya //[349]
/ mtshams bzhi ru ni bum pa dag // byang chub sems kyis gang bar bzhag /

[Jraśogrā has three faces whose colors are respectively] white, green, and dark blue. Likewise, [Hemābhaḍākinī has three faces whose colors are respectively] red, dark blue, and green. In this way [he] visualizes the uppermost pledge in accordance with the distinction of colors. At the four corners are [four] pots filled with the awakening mind.

pūrvāre hekāreṇa helikā nāmataḥ /[350] uttare rukāreṇa rucakī nāma ḍākinī /[351] paścime rukāreṇa rucakamālinī nāma /[352] dakṣiṇe kaṃkāreṇa kaṅkālinī nāmataḥ /21/[353]

/ shar gyi phyogs su he yin te // ming ni he li ka zhes bya //

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345 The leaf that contains this line is missing in I. ◆ sitā] BpcCM (dkar Tib); *om.* Bac; sitā tathā E ◆ harita-] BpcCM (ljang gu Tib); *om.* Bac; haritā E ◆ -nīlā] Bpc (sngo ba Tib); *om.* Bac; nīla CEM ◆ raktā] *em.* (dmar Tib); raktaṃ B; rakta CEM ◆ nīla-] CEM (sngo Tib); leli B ◆ -haritā] CEM (ljang pa Tib); hā B ◆ tathā] CEM; nanāṃ B; *n.e.* Tib

346 The leaf that contains this line is missing in I. ◆ This line is omitted in E. ◆ evaṃ] CM ('di ltar Tib); tathā B ◆ varṇa-] CM (mdog Tib); heruka B ◆ -viśeṣeṇa] CM (khyad par gyis Tib); nāme~na B

347 The leaf that contains this line is missing in I. ◆ This line is omitted in E. ◆ catuḥ-] BpcCM (bzhi Tib); catu Bac ◆ kalaśā] *em.* (bum pa dag Tib); kalasān B; kalaśān CM ◆ -citta-] CM (sems Tib); cirtta B ◆ -prapūritāḥ] *em.* (gang bar bzhag Tib); prapūlitāṃ B; prapūritān CM

348 ljang gu] D; ljang khu P

349 bsgom par bya] D; sgom par bya P

350 The leaf that contains this line is missing in I. ◆ This line is omitted in E. ◆ pūrvāre] BCM; shar gyi phyogs su Tib ◆ hekāreṇa] BCE: he yin te Tib ◆ helikā] CM (he li ka Tib); herikā B

351 The leaf that contains this line is missing in I. ◆ rukāreṇa rucakī] BCE; rūkāreṇa rūcakī M; ru yin te and ru tsa kī Tib

352 The leaf that contains this line is missing in I. ◆ rukāreṇa] BpcCE (ru yin te Tib); rukāreṇa ṇa Bac; rūkāreṇa M ◆ rucakamālinī] *em.*; rucakāmālī B; rucakāmālinī CE; rūcakāmāriṇī M; ru tsa ka ma lī Tib ◆ nāma] B (zhes bya Tib); nāmaḥ CEM

353 The leaf that contains this line is missing in I. ◆ kaṅkālinī] CM (keng rus ma Tib); kālinī B; kaṃkāro E

/ byang gi phyogs su ru yin te // mkha' 'gro ma ni ru tsa kī /
/ nub kyi phyogs su ru yin te // ru tsa ka ma lī zhes bya //[354]
/ lho yi phyogs su ka yin te /[355]/ keng rus ma zhes grags pa yin /

(7) [The one] named Helikā is on the east spoke by means of the letter *he*. (8) The ḍākinī named Rucakī is on the north [spoke] by means of the letter *ru*. (9) [The one] named Rucakamālinī is on the west [spoke] by means of the letter *ru*. (10) [The one] named Kaṅkālinī is on the south [spoke] by means of the letter *kaṃ*.

āgneyyāṃ hūṃkāriṇī nāma /[356] nairṛtyāṃ phaṭkāriṇī nāma /[357] vāyavyāṃ ḍāmarī nāma /[358] aiśānyāṃ kilikilā nāma /22/[359]

/ me yi phyogs su hūṃ mdzad ma // bden bral phyogs su phaṭ mdzad ma //
/ rlung gi phyogs su ḍa ma ri // dbang ldan ki li ki la ste /[360]

(11) [The one] named Hūṃkāriṇī is on the southeast [spoke]. (12) [The one] named Phaṭkāriṇī is on the southwest [spoke]. (13) [The one] named Ḍāmarī is on the northwest [spoke]. (14) [The one] named Kilikilā is on the northeast [spoke].

etā aṣṭau mahādevyaḥ • sarvasiddhipradāyikāḥ /[361]
yathā vaktreṣu rūpāṇi • tathā āsāṃ bhavanti hi //23//[362]

/ de brgyad lha mo chen mo ste // dngos grub thams cad rab tu stsol //
/ ji ltar zhal dang gzugs bzhin du // de bzhin 'dir yang 'gyur ba yin /

These eight great goddesses provide all accomplishments. The colors of their faces are the

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354 ru tsa ka ma lī] D; ru tsa ka ma li P
355 lho yi] D; lho'i P
356 The leaf that contains this line is missing in I. ◆ āgneyyāṃ] *em.* (me yi phyogs su Tib); agneryyā B; agneyā C; agneye E; agneryyāṃ M ◆ hūṃkāriṇī] CM (hūṃ mdzad ma Tib); hūṃkālinī B; hūṃkāranī E
357 The leaf that contains this line is missing in I. ◆ nairṛtyāṃ] *corr.* (bden bral phyogs su Tib); naiṛtyāṃ BCE; naiṛtyā M ◆ phaṭkāriṇī] CEM (phaṭ mdzad ma Tib); kāriṇī Bac; yāṃkāriṇī Bpc
358 The leaf that contains this line is missing in I. ◆ vāyavyāṃ] BCM (rlung gi phyogs su Tib); vāyuvyāṃ E ◆ ḍāmarī] *em.* (ḍa ma ri Tib); trāmarī B; ḍāminī CE; ḍākinī M; cf. ḍa ma ri Tib; cf. ḍāmarī *Abhidhānottara* (52.48)
359 The leaf that contains this line is missing in I. ◆ aiśānyāṃ] *em.* (dbang ldan Tib); ipṛ Bac; iṣānyāṃ Bpc; iśānyāṃ CEM ◆ kilikilā] M (ki li ki la Tib); kilikilikā B; kiliki CE; cf. kilikilā *Abhidhānottara* (52.48)
360 ste] D; te P
361 The leaf that contains this line is missing in I. ◆ -devyaḥ] *em.* (lha mo Tib); devyāḥ BCEM ◆ -pradāyikāḥ] *em.* (rab tu stsol Tib); pradāyikā BpcCEM; pradāyakā Bac
362 The leaf that contains this line is missing in I. ◆ rūpāṇi] C (gzugs Tib); rupāṇi BEM ◆ āsāṃ] *em.* ('dir Tib); eṣāṃ BCEM

same as [the Lord's] (viz., dark-bluish white).

kapālakhaṭvāṅgadharā • ghaṇṭāḍamarukarttṛkāḥ /[363]
trinetrā muktakeśīś ca • digvāsālīḍhasaṃsthitāḥ //24//[364]

/ thod pa dang ni kha ṭwāṃ 'dzin // dril bu cang te'u gri gug dang //
/ spyan gsum pa la skra grol ba // phyogs kyi gos can g-yas brkyang bzhugs /[365]

He should meditate (see 52.25e) [on the eight goddesses, each] holding a skull bowl and a skull staff [with one of the four hands], [holding] a bell, a drum, and a knife [with the other three hands], [having] three eyes, [with] hair untied, naked, standing in the ālīḍha posture,

kapālamālinīś caiva • pañcamudrāvibhūṣitāḥ /[366]
sarvābharaṇasaṃchannā • raudrogrā bhīmabhīṣaṇāḥ /[367]
śavopari sthitā dhyāyāt • trinetrā rāgavihvalāḥ //25//[368]

/ thod pa'i phreng ba'i rgyan can te // phyag rgya lnga yis rnam par brgyan //
/ rgyan rnams thams cad yang dag ldan // drag cing gtum la rab 'jigs par /[369]
/ thams cad ro yi steng bzhugs bsgom /[370]/ spyan gsum pa la chags par myos //

wearing a wreath of skulls [as a diadem], ornamented with the five mudrās, clad in every [kind of good] ornament, violent and furious, frightening the frightful, standing on a corpse, [having] three eyes, and trembling with lust.

īśānakoṇe nīlodbhavā nāma /[371] vāyavye jālottamā nāma /[372] nairṛtye lambodarī

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363 The leaf that contains this line is missing in I. ◆ -karttṛkāḥ] *em.* (gri gug Tib); karttikā BCEM

364 The leaf that contains this line is missing in I. ◆ -keśīś] *em.* (skra Tib); ke / sī B; keśī CEM ◆ digvāsā-] BacCEM (phyogs kyi gos can Tib); digvāmā Bpc ◆ -saṃsthitāḥ] *em.* (bzhugs Tib); padasaṃsthitaṃ B; saṃsthitā CEM

365 g-yas brkyang] D; g-yas rkyang P

366 The leaf that contains this line is missing in I. ◆ -mālinīś] *em.* (phreng ba'i rgyan can Tib); mālinī BCEM ◆ -vibhūṣitāḥ] BEM (rnam par brgyan Tib); vibhūṣitā C

367 The leaf that contains this line is missing in I. ◆ raudrogrā] B (drag cing gtum Tib); raudrogā C; raudrā E; raudrāgrā M ◆ bhīma-] CEM; bhima B; *n.e.* Tib ◆ -bhīṣaṇāḥ] *em.* (rab 'jigs par Tib); bhīṣaṇā BC; bhīṣaṇī EM

368 The leaf that contains this line is missing in I. ◆ śavopari] M; sarvvopari B; sarvopari C; savopari E; thams cad ro yi steng Tib ◆ -netrā] CE (spyan Tib); netrāṃ BM ◆ rāgavihvalāḥ] *em.* (chags par myos Tib); rāgavihvalā B; lolupāṃ C; lolūyāṃ E; loluyāṃ M

369 rab 'jigs par] D; rab 'jigs pa P

370 bsgom] D; sgom P

371 The leaf that contains this line is missing in I. ◆ īśāna-] CM (dbang ldan Tib); īṣāṇa B; iśāna E ◆ -koṇe] BC (zur la Tib); koṇa EM ◆ nīlodbhavā] CEM; nīlād devā B; u tpal sngon po Tib; cf. nīlodbhavā *Sādhananidhi* (8.26)

nāma /[373] āgneyyāṃ śambarī nāma /26/[374]

/ dbang ldan zur la u tpal sngon po zhes bya ba /[375]
/ rlung gi phyogs la dra ba'i mchog ces bya ba ste /[376]
/ bden bral phyogs la gsus pa 'phyang ma zhes bya ba /[377]
/ me yi phyogs la sha ba ri zhes bya ba ste //

(15) [The one] named Nīlodbhavā is at the northeast corner. (16) [The one] named Jālottamā is at the northwest. (17) [The one] named Lambodarī is at the southwest. (18) [The one] named Śambarī is at the southeast.

pītā śyāmā ca nīlā ca • raktāruṇā caturthikā /[378]
kapālakhaṭvāṅgadharā • karttṛkāḍamarukā parā[e] //27//[379]

/ ser dang sngo bsangs sngo ba dang // dmar ser dang ni bzhi pa ste /
/ thod pa dang ni kha ṭwāṃ 'dzin / gri gug cang te'u mchog yin te //

[Nīlodbhavā is] yellow [in color]; [Jālottamā,] gray; [Lambodarī,] dark blue; and the fourth (viz., Śambarī), reddish tawny. [Each one] holds a skull bowl and a skull staff [with one of the four hands], [carries] a knife and a drum [with another two hands], is excellent,

caturthe vajraśūlaṃ ca • digvāsā madanotsukā /[380]
lambodarī karālī ca • dīrghayonyā tu sthūlikā //28//[381]

/ bzhi pa rdo rje mdung yin no // phyogs kyi gos can chags pas rol /[382]

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372 The leaf that contains this line is missing in I. ◆ vāyavye] B (rlung gi phyogs la Tib); vāyavyāṃ CE; vāyavya M

373 The leaf that contains this line is missing in I. ◆ This line is omitted in B. ◆ nairṛtye] *corr.* (bden bral phyogs la Tib); naiṛtyāṃ CE; naiṛtye M ◆ lambodarī] BCM (gsus pa 'phyang ma Tib); lamboda~lī E

374 The leaf that contains this line is missing in I. ◆ This line is omitted in B. ◆ āgneyyāṃ] *em.* (me yi phyogs la Tib); agneyyāṃ CE; agneryā M ◆ śambarī] *corr.*; sambarī (or samvarī) CEM; sha ba ri Tib (which suggests śabarī); cf. śambarī *Sādhananidhi* (8.26)

375 u tpal] D; ud dpal P

376 dra ba'i] P; du ba'i D

377 phyogs la] D; phyogs su P

378 The leaf that contains this line is missing in I. ◆ śyāmā] *corr.* (sngo bsangs Tib); syāmā BCEM ◆ nīlā] BCE (sngo ba Tib); nī~rā M ◆ raktāruṇā] *em.* (dmar ser Tib); raktāruṇa BCEM

379 The leaf that contains this line is missing in I. ◆ -ḍamarukā] CEM (cang te'u Tib); ḍāmarukā B ◆ parā] M (mchog Tib); parāḥ B; dharā CE

380 The leaf that contains this line is missing in I. ◆ -śūlaṃ] BEM (mdung Tib); śūraṃ C ◆ -tsukā] BpcCE (rol Tib); tsukāḥ Bac; tsukāṃ M

381 The leaf that contains this line is missing in I. ◆ bzang mo *add.* Tib ◆ lambodarī] BC (lto ba 'phyang ma Tib); lamboda~lī E; rambodalī M ◆ karālī] BCEM; bzang mo Tib ◆ -yonyā] B (skye gnas Tib); yonyās CE; yonyāś M ◆ tu] CE; ca BM ◆ sthūlikā] BC (rgya yang che Tib); sthulikā EM

/ bzang mo lto ba 'phyang ma ste // skye gnas ring la rgya yang che //

[has] a vajra spear in the fourth [hand], is naked, is pining with love, has a big belly, has [her] mouth open, has a big vulva, is big,

trinetrā vikṛtā ghorā • muktakeśā bhayānakā /[383]
kapālamālāmakuṭā • sarvālaṃkāramaṇḍitā //29//[384]

/ spyan gsum rnam par 'gyur zhing drag // skra grol ba la rab tu 'jigs /
/ thod pa'i phreng ba'i dbu rgyan can // rgyan rnams thams cad kyis spud pa'o //

[has] three eyes, is ugly, is dreadful, [has her] hair untied, is terrifying, [wears] a wreath of skulls as a diadem, and is decorated with every [kind of good] ornament,

pūrvadvāre vakāreṇa • varālograā nāma ḍākinīe /[385]
raṃkāreṇa dakṣiṇeo • ramakograā tu ḍākinī //30//[386]
paścimadvāre yonyasya svābhajālottamā nāma ḍākinī /[387] uttaradvāre hāravijayottamā nāma ḍākinī /31/[388]

shar sgor vaṃ las gtum ma zhes bya ba'i mkha' 'gro ma dang / lho'i sgor raṃ las rol gtum mo zhes bya ba'i mkha' 'gro ma dang /[389] nub kyi sgor sa las 'bar ba'i mchog ces bya ba'i mkha' 'gro ma dgod do // byang gi sgor ha las phreng ba rnam par rgyal ba'i mchog ces bya ba'i mkha' 'gro ma ste /

(19) The ḍākinī named Varālograā is at the east gate by means of the letter *va*. (20) The ḍākinī Ramakograā is at the south [gate] by means of the letter *raṃ*. (21) The ḍākinī named Svābhajālottamā is at the west gate of the maṇḍala (*yonya*). (22) The ḍākinī named

382 chags pas] D; chags pa P
383 Leaves that contain passages from the opening line (53.1) to "trine" of this verse (the first two letters of 52.29a) are missing in I. ◆ ghorā] ICEM (drag Tib); ghaurā B ◆ mukta-] ICEM (grol ba Tib); makuṭa B ◆ -bhayānakā] IBCM (rab tu 'jigs Tib); bhayānaki E
384 -makuṭā] IB (dbu rgyan can Tib); mukuṭā CM; muktakeśā E ◆ -laṃkāra-] ICEM (rgyan rnams Tib); laṃkāla B
385 pūrva-] BCEM (shar Tib); pūrvvā I ◆ vakāreṇa] CEM; *om.* IB; vaṃ las Tib ◆ varālograā] *em.*; kapālograā I; kapārograā B; vacarālograā C; vārālo E; vavarālograā M; gtum ma Tib. cf, varālograā *Sādhananidhi* (8.31), which is also conjectural.
386 raṃkāreṇa] *em.*; rakāreṇa IBCEM; cf. raṃ las Tib. The twentieth letter of the heart Mantra is not ra but raṃ. ◆ ramakograā tu] CEM (rol gtum mo Tib); makrograā tu I; makrograānta B ◆ ḍākinī] IEM (mkha' 'gro ma Tib); abhinī B; ḍāḍākinī C
387 -dvāre] IB (sgor Tib); dvāra CEM ◆ yonyasya] IB; yonyasye CE; dgod Tib ◆ -jālo-] IB; jvalo CEM; 'bar ba'i Tib; cf. -jālo- *Sādhananidhi* (8.31) ◆ nāma] CEM (ces bya ba'i Tib); nāmā IB
388 uttara-] IBM (byang gi Tib); uttare CE ◆ nāma] BCEM (ces bya ba'i Tib); nāmā I
389 gtum mo] D; btum mo P

Hāravijayottamā is at the north gate.

nīlā sitāruṇā caiva • aṅkuśaḍamarudhāriṇīᵉ /[390]
kapālakhaṭvāṅgadharā • karttṛkā muṇḍatarjanī //32//

/ sngo dang dkar ser nyid yin te // lcags kyu dang ni cang te'u 'dzin /
/ thod pa kha ṭwāṃ ga bsnams te // gri gug mgo bo sdigs mdzub dang //[391]

[Varālogrā has three faces, which are] dark blue, white, and tawny [in color, respectively], holds a hook and a drum, holds a skull bow and a skull staff, [has] a knife, and [carries] a hairless head [with the hand showing] the threatening fingure gesture.[392]

sitanīlaharitāᵒ • pāśaḍamarudhāriṇī /[393]
kapālakhaṭvāṅgakarā • tarjanīkarttṛmuṇḍakā //33//[394]

/ dkar dang sngo dang ljang pa dang // zhags pa dang ni cang te'u 'dzin /
/ thod pa kha ṭwāṃ ga 'dzin cing // sdigs mdzub gri gug mgo bo 'dzin //[395]

[Ramakogrā has three faces, which are] white, dark blue, and green [in color, respectively], holds a noose and a drum, has a skull bowl and a skull staff, and [holds] the threatening finger gesture, a knife, and a hairless head.[396]

raktā nīlā haritāᵒ • sphoṭaṃ ḍamarukarttṛkā /[397]
kapālakhaṭvāṅgadharā • muṇḍatarjanīkā parāᵘ //34//

/ dmar dang sngo dang ljang gu ste /[398]/ lcags sgrog cang te'u gri gug dang /

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390 nīlā] CE (sngo Tib); nīla IBM◆-ruṇā] CM (ser Tib); ruṇāṃ IB; rūṇā E

391 sdigs mdzub] D; sdig 'dzub P

392 According to the *Sādhananidhi* (8.32), she holds a skull bowl and a skull staff with the two left hands and a hairless head with the other left hand showing the treatening finger gesture and carries a hook, a knife, and a drum with the three right hands.

393 pāśa-] BCEM (zhags pa Tib); pāsa I◆-ḍamaru-] IBCM (cang te'u Tib); ḍamarū E◆-dhāriṇī] Bpc-CEM ('dzin Tib); dhāraṇī Bac

394 -karā] IBpcCE ('dzin cing Tib); dharā BacM◆tarjanīkarttṛmuṇḍakā] IB (sdigs mdzub gri gug mgo bo 'dzin Tib); tarjjanīmuṇḍakarttikā CE; tarjanīmuṇḍakarttikā M; cf. karttṛmuṇḍatarjanī *Sādhananidhi* (8.33)

395 sdigs mdzub] D; sdig 'dzub P

396 According to the *Sādhananidhi* (8.33), she holds a hook (which is not mentioned in the *Abhidhānottara*), a rope, and a drum with the three right hands, and carries a skull bowl and a skull staff, a knife, and a hairless head with the three left hands. She shows the threatening finger gesture with the left hand holding a hairless head.

397 raktā] IBEM (dmar Tib); rakta C◆nīlā] *em.* (sngo Tib); nīla IBCEM◆-karttṛkā] IBCE (gri gug Tib); karttika M

/ thod pa kha ṭwāṃ ga 'dzin cing // mgo bo dang ni sdigs mdzub mchog //[399]

[Svābhajālottamā has three faces, which are] red, dark blue, and green [in color, respectively], [holds] a chain, [holds] a drum and a knife, holds a skull bowl and a skull staff, [has] a hairless head [with the hand showing] the threatening finger gesture, and is excellent.

haritacchāyā sitamiśrā^{u} • pītaraktānanā parā /[400]
āveśaḍamarukarttṛkhaṭvāṅga^{e}-•-kapālamuṇḍatarjanīkarā^{e} //35//[401]

/ ljang dang dkar po 'dres pa dang // ser dang dmar ba'i zhal mchog yin /
/ dril bu cang te'u gri gug dang // kha ṭwāṃ ga dang thod pa dang /
/ mgo bo dang ni sdigs mdzub phyag //[402]

[Hāravijayottamā has three] faces, [which are] green in color mixed with white (viz., whitish green), yellow, and red, [respectively], is excellent, and holds a bell, a drum, a knife, a skull staff, a skull bowl, and a hairless head and the threatening finger gesture.[403]

muktakeśā mahāraudrās • trinetrā vikṛtānanāḥ /[404]
vyāvṛtāsyā lalajjihvā • ālīḍhapadasaṃsthitāḥ //36//[405]

/ skra grol ba la gdug pa che // spyan gsum rnam par 'gyur ba'i zhal /
/ zhal gdangs ljags ni skyod pa ste // g-yas brkyang g-yon brkyang tshul gyis bzhugs //

All (see 52.38a) [four ḍākinīs each have their] hair untied, are very violent, [have] three eyes [on each face], [have] ugly faces, [have their] mouth open, are lolling [their] tongue, stand in the ālīḍha posture,

kapālamālāmakuṭā • digambaradharāḥ parāḥ /[406]
śavapadmasūryamadhyasthā^{e} • muṇḍamālāvibhūṣitāḥ //37//[407]

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398 ljang gu] D; ljang khu P
399 sdigs mdzub] D; sdig 'dzub P
400 -miśrā] CEM; misrā IB
401 āveśa-] CEM (dril bu Tib); āveśaṃ IB◆-ḍamaru-] *em.* (cang te'u Tib); ḍamarukaṃ IBCEM
402 sdigs mdzub] D; sdig 'dzub P
403 She shows the threatening finger gesture with the hand holding a hairless head.
404 -raudrās] *em.* (gdug pa Tib); raudrā IBCEM◆-nanāḥ] *em.* (zhal Tib); nanā IBCEM
405 vyāvṛtā-] IBCEpcM (gdangs Tib); vyāghra Eac◆lalaj-] C (skyod pa Tib); lala IBEM◆ālīḍhapada-] *em.*; ālīḍhālīḍha IBCM; ālīḍhāpada E; g-yas brkyang g-yon brkyang tshul gyis Tib◆-saṃsthitāḥ] *em.* (bzhugs Tib); saṃsthitā IBCEM
406 -makuṭā] IB (dbu rgyan can Tib); mukuṭā CEM◆-dharāḥ] *em.* ('dzin pa Tib); dharā IBCEM◆parāḥ] *em.* (mchog Tib); tathā IBpcM; tarā Bac; parā CE

/ thod pa'i phreng ba'i dbu rgyan can // phyogs kyi gos mchog 'dzin pa ste /
/ ro dang pa dma'i nyi dbus bzhugs /[408]/ mgo bo'i phreng bas rnam par brgyan //

[wear] a wreath of skulls as a diadem, are naked, are excellent, stand at the center of a sun [disk] on a lotus [placed] on a corpse, are ornamented with a wreath of hairless heads,

pañcamudrādharāḥ sarvā • muṇḍasragdāmamaṇḍitāḥ /[409]
akṣobhyabuddhamakuṭāḥ • kaṭākṣekṣaṇacañcalāḥ //38//[410]

/ thams cad phyag rgya lnga 'chang zhing // mgo bo'i do shal rnams kyis brgyan /[411]
/ mi bskyod pa yi cod pan 'chang /[412]/ rnam sgyur spyan ni g-yo ba ste //

carry the five mudrās, are decorated with a garland of hairless heads [as a necklace], [wear] a diadem [on which an image of] Akṣobhya Buddha [is fixed], and cast an amorous glance and are restless.

dvāviṃśatyakṣarotpatti • hṛdayaṃ bhāvanottamam /[413]
sarveṣām eva mantrāṇāṃ • dvāviṃśatyakṣarottamam //39//[414]

/ yi ge nyi shu gnyis las byung // snying gar mchog ni bsgom par bya /[415]
/ 'di ni gsang sngags thams cad kyi // yi ge nyi shu rtsa gnyis mchog //

The heart [mantra] producced from the twenty-two letters [constitutes] the uppermost visualization. The twenty-two-syllable [mantra] is the uppermost even among all mantras.

oṃ śrīvajra-he-he-ru-ru-kaṃ hūṃ hūṃ phaṭ ḍākinījālasaṃvaraṃ svāhā /40/[416]

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407 śava-] CM (ro Tib); sarvva IB; śavā E◆-padma-] IBCM (pa dma'i Tib); padmā E◆-sūrya-] IBCM (nyi Tib); śūryyam aryya E◆-madhya-] IBCM (dbus Tib); madhye E◆-vibhūṣitāḥ] *em.* (rnam par brgyan Tib); vibhūṣitā IBCEM

408 pa dma'i] D; pad ma'i P

409 -dharāḥ] IBM ('chang zhing Tib); dharā CE◆-sragdāma-] IB (do shal rnams Tib); śragdāma CE; sragdā M

410 -buddha-] IBCM; varddha E; *n.e.* Tib◆-makuṭāḥ] *em.* (cod pan 'chang Tib); makuṭā IB; mukuṭā CEM◆kaṭākṣekṣaṇa-] IBpc; kṣekṣaṇa Bac; kaṭākṣaṇa C; kaṭākṣeṇa E; kaṭākṣeṇa ca M; rnam sgyur spyan Tib◆-cañcalāḥ] IM (g-yo ba Tib); cañca~rāḥ B; cañcalā C; cañcarā E

411 mgo bo'i] P mgo bo' D

412 mi bskyod pa] D; mi skyod pa P◆'chang] D; 'ching P

413 dvāviṃśaty-] CM (nyi shyu gnyis Tib); dvāvinsaty IB; dvāviṃśāty E◆-tpatti] CEM (las byung Tib); tpati I; tpartti B◆-ttamam] ICEM (mchog Tib); rttamaṃ B

414 sarveṣām] IBEM (thams cad kyi Tib); sarveṣāṃm C◆eva] BCEM; 'di Tib◆mantrāṇāṃ] BCEM (gsang sngags Tib); matrāṇāṃ I◆dvāviṃśaty-] CEM (nyi shu rtsa gnyis Tib); dvāviśaty IB◆-ttamam] CE (mchog Tib); ttamām IB; ttamāṃ M

415 snying gar] D; snying khar P

oṃ shrī ba dzra he he ru ru kaṃ hūṃ ḍā ki nī dzā la saṃ ba ra hūṃ phaṭ swā hā /

Oṃ, glorious adamantine He he ru ru kaṃ, *hūṃ hūṃ phaṭ*, the supreme bliss of the network of ḍākinīs, *svāhā*.

ekaikam akṣaraṃ nyasya • ḍākinīhṛdaye tathā /[417]
hūṃ-śrī devadevyā tu^{o} • kāyavākcittayogataḥ //41//[418]
madhye viśuddhiṃ bhagavān • bhāvayec ca vibhāvanāt //42//[419]

/ yi ge re re dgod pa ste // mkha' 'gro ma yi snying de bzhin /
/ hūṃ shrī lha dang lha mo ste // sku gsung thugs kyi sbyor ba'o //
/ dbus su rnam dag bcom ldan 'das // sgom zhing rnam par bsgom par bya /[420]

Likewise, having placed every letter in the heart[s] of the ḍākinīs — *hūṃ* and *śrī* for the god and the goddess —,[421] and after the yoga of body, word, and mind,[422] (1) he should contemplate the purity of the Lord at the center through clear contemplation.

aṣṭau vimokṣā mukhāni —[423] nānārūpaṃ paśyati śūnyam /[424] adhyātmārūpasaṃjñī bahirdhārūpaṃ paśyati śūnyam /[425] śubhāśubhadṛṣṭikṛtaṃ paśyati śūnyam /[426] ākāśānantyāyatanaṃ paśyati śūnyam /[427] vijñānānantyāyatanaṃ paśyati

416 -vajra-] CEM (ba dzra Tib); *om.* IB ◆ -ru-ru-] IBEM (ru ru Tib); ru C ◆ -kaṃ] IB (kaṃ Tib); ka CEM ◆ hūṃ hūṃ phaṭ ḍākinījālasaṃvaraṃ] *em.*; ḍākinījālasamvaraṃ hūṃ hūṃ phaṭ IBC; ḍākinījālasaṃvara hūṃ hūṃ phaṭ E; ḍākinījālasamvara hūṃ hūṃ phaṭ M; hūṃ ḍā ki nī dzā la saṃ ba ra hūṃ phaṭ Tib; cf. hūṃ hūṃ phaṭ ḍākinījālasaṃvaraṃ *Sādhananidhi* (8.39).

417 -hṛdaye] ICM (snying Tib); hṛyes B; hṛdayet E

418 hūṃ] *em.* (hūṃ Tib); oṃ IBCEM. See also the first verse of this chapter, which says that the Lord is originated from the letter hūṃ ◆ deva-] IBE (lha Tib); devya C; vajradeva M

419 madhye] ICEM (dbus su Tib); madhya B ◆ viśuddhiṃ] *em.* (rnam dag Tib); viśuddhi IBM; viśuddhir CE ◆ bhagavān (*m.c.* for bhagavato)] IBCEM (bcom ldan 'das Tib) ◆ vibhāvanāt] ICEM (sgom zhing Tib); vibhāvanā B

420 sgom zhing] D; bsgom zhing P ◆ bsgom par] D; sgom par P

421 I interpret that a practitioner visualizes each of the twenty-two letters constituting the heart mantra in the heart of each of the twenty-two deities, respectively. For example, the letter *hūṃ* is in the heart of the Lord Heruka, and the letter *śrī* is in the heart of Vārāhī.

422 According to the *Vṛtti*, a practitioner visualizes the body circle of the triple wheel in the forehead, the word circle in the throat, and the mind circle in the heart, meditates on emanation and absorption of the triple wheel, and then recites the heart mantra of the twenty-two deities (D 217r4).

423 Suratapāda's *Vajrapradīpa* (Skt ed., p. 202, l. 9-p. 203, l. 5) gives a different version of the teaching of the Lord's eigh faces representing the Eight Liberations. ◆ aṣṭau vimokṣā mukhāni] *em.*; aṣṭau vimokṣamukhā IBCEM; rnam par thar brgyad sgo Tib

424 nānārūpaṃ] IBpcCEM (sna tshogs gzugs su Tib); nāma Bac; cf. rūpī rūpāṇi *Dharmasaṃgraha* (59) and *Abhidharmakośabhāṣya* (8.32a)

425 adhyātmārūpasaṃjñī] *em.*; adhyātma IBCEM; nang gzugs med par Tib; cf. adhyātmārūpasaṃjñī *Dharmasaṃgraha* (59) and *Abhidharmakośabhāṣya* (8.32a) ◆ bahirdhā-] IBCE (phyi rol Tib); bahiddhā M ◆ śūnyam] IBCE (stong pa Tib); śūnyāṃ M

śūnyam /[428] ākiṃcanyāyatanaṃ paśyati śūnyam /[429] naivasaṃjñānāsaṃjñāyatanaṃ paśyati śūnyam /[430] saṃjñāvedayitanirodhaṃ paśyati śūnyam /43/[431]

/ rnam par thar brgyad sgo sna tshogs /[432]/ gzugs su lta ba stong pa ste //

nang gzugs med par phyi rol gzugs su blta ba'ang stong pa yin /[433] sdug dang mi sdug mthong bar byed pa blta ba'ang stong pa yin / nam mkha' mtha' yas skye mched dag tu blta ba'ang stong pa ste /[434] rnam shes mtha' yas skye mched dag tu blta ba'ang stong pa yin /[435] ci yang med pa'i skye mched dag tu blta ba'ang stong pa yin /[436] 'du shes med cing 'du shes med min skye mched rnams kyang stong pa'o // 'du shes dang ni tshor ba'ang 'gog par lta ba stong pa yin /

[The Lord's eight] faces are the Eight Liberations — (1-1) [Perceiving forms internally,] one perceives various form[s] as empty; (1-2) not perceiving forms internally, one perceives external form[s] as empty; (1-3) one perceives [forms, which are] formed by the view [whether they are] beautiful or not beautiful as empty; (1-4) one perceives the limitless sphere of space as empty; (1-5) one perceives the limitless sphere of consciousness as empty; (1-6) one perceives the sphere of nothingness as empty; (1-7) one perceives neither perception nor nonperception as empty; and (1-8) one perceives the cessation of perception and sensation as empty.

bhujāḥ ṣoḍaśa śūnyatāḥ —[437] adhyātmaśūnyatā /[438] bahirdhāśūnyatā /[439] adhyātmabahirdhāśūnyatā /[440] śūnyatāśūnyatā /[441] mahāśūnyatā / paramārtha-

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426 śubhāśubha-] BCEM (sdug dang mi sdug Tib); śubhā.... I ◆ -kṛtaṃ] CEM; kṛm IB; blta ba Tib ◆ śūnyam] IBM (stong pa Tib); śunyaṃ CE

427 ākāśā-] CEM (nam mkha' Tib); ākāsā IB ◆ -nantyā-] IBCM (mtha' yas Tib); nuntyā E ◆ -yatanaṃ] CEpcM (skye mched Tib); yannaṃ IB; yanam Eac

428 -nantyā-] CEM (mtha' yas Tib); natyā IB ◆ -yatanaṃ] CEM (skye mched Tib); yannaṃ IB

429 ākiṃcanyā-] CEM (ci yang med pa'i Tib); ākiñcinyā IB ◆ -yatanaṃ] CE (skye mched Tib); yannaṃ IB; tanaṃ M ◆ paśyati] BCEM (blta ba Tib); paśya.. I ◆ śūnyam] BCEM (stong pa Tib); I

430 naiva-] BCM (med Tib); .... I; naivaṃ E ◆ (naiva)saṃjñā-] BCEM ('du shes Tib); .... I ◆ -nāsaṃjñā-] CEM ('du shes med min Tib); ..... I; nāsaṃjñānotpā B ◆ -yatanaṃ] IpcCEM (skye mched Tib); .... Iac; yannaṃ B ◆ paśyati] IBCEM; *n.e.* Tib

431 -vedayita-] *em.* (tshor ba Tib); vihita IB; vidita CEM; cf. -vedita- *Abhidharmakośabhāṣya* (8.33a) and -vedayita- *Dharmasaṃgraha* (59)

432 brgyad] D; rgyad P

433 blta ba] D; lta ba P

434 blta ba] D; lta ba P

435 blta ba] D; lta ba P

436 blta ba] D; lta ba P

437 Suratapāda's *Vajrapradīpa* (Skt ed., p. 203, l. 6-l. 10) gives a slightly different version of the teaching of the Lord's sixteen arms respresenting the Sixteen Emptinesses. ◆ bhujāḥ] *em.* (phyag Tib); bhuja IBCEM ◆ ṣoḍaśa] CEM (bcu drug pa Tib); ṣoḍaṣa IB ◆ -śūnyatāḥ] *em.* (stong pa Tib); śūnyatā IBCM; śūnyaṃ tā E

438 -śūnyatā] IBCM (stong pa nyid Tib); śūnyaṃ tā E

439 bahirdhā-] CEM (phyi Tib); bahidhā I; bahidhātma B; cf. bahirdhā- *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (1-1: p. 33), *Dharmasaṃgraha* (41), and *Madhyamakāvatārakārikā* (6.184b)

śūnyatā /[442] saṃskṛtaśūnyatā /[443] asaṃskṛtaśūnyatā /[444] atyantaśūnyatā /[445] anavarāgraśūnyatā /[446] anavakāraśūnyatā /[447] prakṛtiśūnyatā /[448] sarvadharmaśūnyatā /[449] svalakṣaṇaśūnyatā /[450] anupalambhaśūnyatā /[451] abhāvaśūnyatā /44/[452]

phyag bcu drug pa'ang stong pa ste / nang stong pa nyid dang / phyi stong pa nyid dang / phyi nang stong pa nyid dang / stong pa nyid stong pa nyid dang / chen po stong pa nyid dang / don dam pa stong pa nyid dang / 'dus byas stong pa nyid dang /[453] 'dus ma byas stong pa nyid dang / mtha' las 'das pa stong pa nyid dang / thog ma dang tha ma med pa stong pa nyid dang / dor ba med pa stong pa nyid dang / rang bzhin stong pa nyid dang / chos thams cad stong pa nyid dang / rang gi mtshan nyid stong pa nyid dang / mi dmigs pa stong pa nyid dang / dngos po med pa stong pa nyid dang / ngo bo nyid stong pa nyid de /

[The Lord's sixteen] arms are the Sixteen Emptinesses — (1) Emptiness of the inner, (2) emptiness of the outer, (3) emptiness of the inner and the outer, (4) emptiness of emptiness, (5) emptiness of the great, (6) emptiness of the ultimate, (7) emtiness of the composite, (8) emptiness of the uncomposite, (9) emptiness of [that which is] beyond extremes, (10) emptiness of

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440 This sentence is omitted in CE. -bahirdhā-] IBpcM (phyi Tib); bahiśya Bac ◆ For this line, cf. adhyātmabadhidhāśūnyatā *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (1-1: p. 33) and *Dharmasaṃgraha* (41), and bahirdhādhyātmaśūnyatā and *Madhyamakāvatārakārikā* (6.184d)

441 This sentence is omitted in IB.

442 This sentence is omitted in EM.

443 This sentence is omitted in EM.

444 This sentence is omitted in M.

445 This sentence is omitted in M.

446 This sentence is omitted in M. ◆ Before this line, the words navarāgraśūnyatā is added in Bac. ◆ anavarā-] IBpcCE (tha ma med pa Tib); anarā Bac ◆ For this line, see anavarāgraśūnyatā *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (1-1; p. 33) and *Dharmasaṃgraha* (41), and śūnyatānavarāgreti *Madhyamakāvatārakārikā* (6.195c)

447 This sentence is omitted in M.

448 This sentence is omitted in M.

449 This sentence is omitted in M.

450 This sentence is omitted in M.

451 anupalambha-] IBM (mi dmigs pa Tib); anulaṃbha C; anuparambha E; cf. anupalambha- *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (1-1: p. 33) and *Madhyamakāvatārakārikā* (6.217d), and alakṣaṇa- *Dharmasaṃgraha* (41)

452 abhāvaśūnyatā] *em.*; abhāvaśūnyatā svabhāvaśūnyatā IB; abhāvaśūnyatā svabhāvaśūnyatā abhāvasvabhāvaśūnyatā CEM; dngos po med pa stong pa nyid dang / ngo bo nyid stong pa nyid de / Tib; cf. abhāvasvabhāvaśūnyatām upādāya bhāvaśūnyatām upādāya abhāvaśūnyatām upādāya svabhāvaśūnyatām upādāya parabhāvaśūnyatām upādāyeti *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (1-1: p. 33), bhāvaśūnyatā abhāvaśūnyatā svabhāvaśūnyatā abhāvasvabhāvaśūnyatā parabhāvaśūnyatā *Dharmasaṃgraha* (41), and abhāvaśūnyatā, bhāvaśūnyatā, abhāvaśūnyatā, svabhāvākhyā tu śūnyatā, parabhāvaśūnyatā *Madhyamakāvatārakārikā* (6.218d, 219d, 220d, 221b, and 223b). I consider it the most probable that the original text is abhāvaśūnyatā (as the *Madhyamakāvatārakārikā* suggests [see above]), then the words svabhāvaśūnyatā was interpolated (in I, B, and Tib), and after that the words abhāvasvabhāvaśūnyatā was added wrongly (in C, E, and M). However, there is also a possibility that the original text is abhāvasvabhāvaśūnyatā as the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* suggests (see above).

453 'dus byas] D; 'du byas P

[that which has] neither beginning nor end, (11) emptiness of non-abandoning, (12) emptiness of true nature, (13) emptiness of all phenomena, (14) emptiness of individual characteristics, (15) emptiness of the imperceptible, and (16) emptiness of non-entity.

yathā bhagavān tathā vārāhyaṅga ārūpya,[454] bhagavān śrīheruko vijñānaṃ vārāhy ākāśam /45/[455]

/ ci ltar bcom ldan 'das bzhin du /[456]/ phag mo yang ni de bzhin te /
/ gnyis med gzugs can bcom ldan 'das // he ru ka dpal rnam par shes /
/ phag mo nam mkha' lta bu'o //

(2) Having conceptualized the body limbs of Vārāhī in the same way as the Lord, glorious Heruka the Lord is consciousness, and Vārāhī is the space [element].

caturdevyā viśuddhir bhavati —[457] praṇavā ḍākiny arthapratisaṃvidaḥ /[458] vaḍavāmukhī dharmapratisaṃvidaḥ /[459] jraśogrā ḍākinī niruktipratisaṃvidaḥ /[460] hemābhā ḍākinī pratibhānapratisaṃvidaḥ /[461] eṣā madhyadale devyāḥ /46/[462]

/ lha mo bzhi yi rnam dag pa /[463]/ gsal byed mkha' 'gro ma nyid ni /[464]
/ don rnams so so yang dag rig // rta gdong ma ni gang yin pa //[465]
/ chos rnams so so yang dag rig // rdo rje drag mo mkha' 'gro ma /
/ nges tshig so so yang dag rig // gser mdog can gyi mkha' 'gro ma //
/ spobs pa so so yang dag rig // lha mo de dag 'dab ma'i dbus /

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454 vārāhyaṅga] CEM; vārāhyeṅge I; vajravārāhyeṅga B; phag mo yang ni Tib ◆ ārūpya] IB; ārupye CM; ārupya E; *n.e.* Tib

455 bhagavān] ICEM; bhagavānta B; gnyis med gzugs can bcom ldan 'das Tib ◆ -heruko] *em.* (he ru ka Tib); heruka IBCEM ◆ vijñānaṃ] *em.* (rnam par shes Tib); vijñānāṃ IBCM; vijñānā E ◆ ākāśam] CEM; ākāsaṃ IB; nam mkha' lta bu Tib

456 ci ltar] D; ji ltar P

457 catur-] IBpcCEM (bzhi Tib); cca Bac ◆ viśuddhir] CEM (rnam dag pa Tib); viśuddhi IB ◆ bhavati] IBpcCEM; bhavavi Bac

458 praṇavā] *em.* (gsal byed Tib); praṇavo IBCEM ◆ -prati-] IB (so so Tib); pratipatti CE; pratisaṃvittaṃ M ◆ -saṃvidaḥ] IBCE (yang dag rig Tib); saṃvidaṃ M

459 vaḍavāmukhī] IBE; vaḍavāmukhīṃ C; vadavāmukhīṃ M; rta gdong ma ni gang yin pa Tib ◆ -saṃvidaḥ] *em.* (yang dag rig Tib); samvida IB; saṃvidaṃ CEM

460 jraśogrā] *corr.*; jasogrā IBCE; yaśogrā M; rdo rje drag mo Tib ◆ nirukti-] IpcBCM (nges tshig Tib); nirukta Iac; nirūpa E ◆ -saṃvidaḥ] IB (yang dag rig Tib); saṃvidaṃ CEM

461 pratibhāna-] *em.* (spobs pa Tib); prīti IBCE; prati M; cf. pratibhāna- *Dharmasaṃgraha* (51) ◆ -saṃvidaḥ] IB (yang dag rig Tib); saṃvidaṃ CE; saṃvida M

462 eṣā] M; eṣāṃ IBCE; de dag Tib ◆ madhya-] IB (dbus Tib); madhye CEM ◆ devyāḥ] IBpcCEM (lha mo Tib); devyā Bac

463 bzhi yi] D; bzhi yis P

464 ni] D; de P

465 ni gang yin pa] P gang yin pa'o D

The four goddess[es]' purity is [as follows] — (3) The ḍākinī Praṇavā is of the analytical knowledge of meaning; (4) Vaḍavāmukhī, of the analytical knowledge of nature; (5) the ḍākinī Jraśograā, of the analytical knowledge of language; and (6) the ḍākinī Hemābhā, of the analytical knowledge of eloquence. This is [the purity] of the goddess[es] on the petal[s] of the central [lotus].

catvāri pratiśaraṇāni —[466] helikā arthapratiśaraṇatā /[467] rucakī vyañjanapratiśaraṇatā /[468] rucakamālinī jñānapratiśaraṇatā /[469] kaṅkālinī vijñānapratiśaraṇatā /[470] pūrvottarapaścimadakṣiṇe cakrāre /47/[471]

/ rton pa rnam pa bzhi po ni // he li ka ni don la rton pa ste //
/ ru tsa ki ni tshig 'bru rton pa yin // ru tsa ka mai le ni ye shes rton /
/ keng rus ma ni rnam shes rton pa yin // shar dang byang dang nub dang ni //
/ lho phyogs kyi ni 'khor lo la /

The Four Refuges — (7) Helikā is meaning's refugeness; (8) Rucakī, letter's refugeness; (9) Rucakamālinī, knowledge's refugeness; and (10) Kaṅkālinī, recursive awareness's refugeness.[472] [These are respectively the purities inherent in the goddesses] on the east, north, west, and south spoke[s] of the wheel.

catvāri dharmapadāni —[473] hūṃkāry anityāḥ sarvasaṃskārāḥ /[474] phaṭkāriṇī duḥkhāḥ sarvasaṃskārāḥ /[475] ḍāmarī nirātmānaḥ sarvadharmāḥ /[476] kilikilā śāntanirvāṇasarvadharmāḥ /[477] āgneya-nairṛtya-vāyavya-aiśānyāś cakradevyā

466 catvāri] *em.* (bzhi po Tib); catasraḥIBCEM◆-śaraṇāni] EM (rton pa Tib); saraṇāni IBC

467 -śaraṇatā] *corr.* (rton pa Tib); saratā I; saraṇatā B; śaraṇāni CEM; cf. -śaraṇatā *Dharmasaṃgraha* (53)

468 rucakī] IC (ru tsa ki Tib); rucākī B; rūcakī EM◆vyañjana-] *em.* (tshig 'bru Tib); anuvyañjana IBCE; anuvyaṃjana M; cf. vyañjana- *Dharmasaṃgraha* (53)◆-śaraṇatā] CEM (rton pa Tib); saraṇatā IB

469 rucaka-] IBC (ru tsa ka Tib); rūcakā E; rūcaka M◆jñāna-] ICM (ye shes Tib); vijñāna B; jñānā E◆-śaraṇatā] CEM (rton pa Tib); saraṇatā IB

470 kaṅkālinī] IBM (keng rus ma Tib); kaṃkālanī CE◆-śaraṇatā] CEM (rton pa Tib); saraṇatā IB

471 -ttara-] E (byang Tib); ttare IBCM◆-dakṣiṇe] ICEM (lho phyogs kyi Tib); dakṣiṇai B◆cakrāre] BCM; cakāre I; *om.* E; 'khor lo la Tib

472 According to the general doctrine of the Four Refuges, both the "letter" (*vyañjana*) and "recursive awareness" (*vijñāna*) are not refuges for practitioners. However, they are assigned to the two goddesses (in other words, they have positive meanings) in this system. Why? It may have occurred simply because the authors did not know about that doctrine well. We can also interpret that it is not an error because in esoteric Buddhism both *vyañjana* (letter) and *vijñāna* (consciousness) have significant functions in particular ritual contexts.

473 catvāri] IBCM (bzhi po Tib); catvāro E◆-padāni] *em.* (mdo Tib); -dānāni IBCEM; cf. padāni *Dharmasaṃgraha* (55)◆dgod *add.* Tib

474 hūṃkāry] *corr.*; hūṃkārī IBCM; hūṃkāre E; hūṃ Tib◆anityāḥ] *em.* (mi rtag pa Tib); anityā IBCEM◆sarva-] IBM (thams cad Tib); *om.* CE◆-saṃskārāḥ] CEM ('du byed Tib); saṃskarīḥ IB

475 phaṭkāriṇī] IBpcM; phaṭkāri nī Bac; phaṭkāraṇī CE; phaṭ Tib◆-saṃskārāḥ] IBC ('du byed Tib); saskārāḥ E; saṃskārāṃḥ M

476 ḍāmarī] IBCE (ḍa ma ri Tib); ḍāmariṇī M◆nirātmānaḥ] IBCE (bdag med pa Tib); rātmānaḥ M

viśuddhiḥ /48/[478]

/ chos kyi mdo ni bzhi po dgod //
/ hūṃ ni 'du byed thams cad mi rtag pa'o // phaṭ ni 'du byed thams cad sdug bsngal ba'o /
/ ḍa ma ri ni chos thams cad bdag med pa'o // ki li kī la ni chos thams cad zhi ba'o //
/ me dang bden bral rlung dang ni / dbang ldan 'khor lo de dag kun /
/ lha mo yis ni rnam par dag //

The Four Summaries of the Dharma — (11) Hūṃkārī is that all composite things are impermanent; (12) Phaṭkāriṇī, that all composite things are afflictions; (13) Ḍāmarī, that all phenomena are devoid of its own self; and (14) Kilikilā, that Nirvāṇa is that all phenomena have been ceased. [This is] the purity of the goddess[es] of the wheel [residing] at the southeast, southwest, northwest, and northeast [spokes].

catvāri vaiśāradyāni —[479] nīlodbhavā sarvadharmārohaṇavaiśāradyam /[480] jālottamā sarvadharmadeśanāvaiśāradyam /[481] lambodarī nirvāṇamārgāvatāraṇavaiśāradyam /[482] śambary āsravakṣayajñānavaiśāradyam /[483] koṇeṣu maṇḍale devyāś caturasra eṣā viśuddhiḥ /49/[484]

mi 'jigs pa bzhi dngos po'i chos thams cad rtogs pa la 'jigs pa med pa ni u tpa la sngon po ma'o // chos thams cad ston pa la 'jigs pa med pa ni dran pa'i mchog go // nges par 'byung ba'i lam la 'jug pa la 'jigs pa med pa ni gsus pa 'phyang ma'o //[485] zag pa zad pa shes pa la 'jigs pa

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477 śāntanirvāṇasarvadharmāḥ (meaning sarvadharmāḥ śāntā nirvāṇam)] IBpcCEM; sāntanirvvāṇadharmāḥ Bac; chos thams cad zhi ba Tib; cf. śāntaṃ nirvāṇam *Dharmasaṃgraha* (55)

478 āgneya-] *em.* (me Tib); agneya IBCM; agneye E◆-nairṛtya-] *corr.* (bden bral Tib); naiṛtya IBCEM◆-vāyavya-] IB (rlung Tib); vāyuvya C; vāyu E; vāyavye M◆-aiśānyāś] *em.* (dbang ldan Tib); aiśānyā IBCEM◆cakradevyā viśuddhiḥ] *em.*; cakraviśuddhyā devyā IBpcCEM; cakraviśuddhyā devyāḥ Bac; 'khor lo de dag kun // lha mo yis ni rnam par dag / Tib; See the last line of the next paragraph, koṇeṣu maṇḍale devyāś caturasra eṣā viśuddhiḥ *Abhidhānottara* (52.48).

479 catvāri] C (bzhi Tib); catvāro IM; catvārau B; catvāra E◆vaiśāradyāni] IBpcCEM (mi 'jigs pa Tib); vaiśāradyā Bac

480 nīlodbhavā] ICEM; jālobhāmā Bac; nīlo Bpc; u tpa la sngon po ma Tib◆-dharmā-] ICEM; dharmāṃ B; dngos po'i chos Tib◆-rohaṇa-] IBpcCEM (rtogs pa Tib); *om.* Bac◆-vaiśāradyam] CEM ('jigs pa med pa Tib); vairadyāṃ I; *om.* Bac; vaiśāradyāṃ Bpc

481 This sentence is omitted in E.◆jālottamā] IBpc; *om.* Bac; jvālottamā CM; dran pa'i mchog Tib◆sarvadharma-] *em.* (chos thams cad Tib); sarvvadharmā; *om.* Bac; sarvadharmā BpcCM; sarvvadharmmā E◆-deśanā-] IBM (ston pa Tib); deśavā C◆-vaiśāradyam] CEM ('jigs pa med pa Tib); vaisāradyāṃ I; vaiśāradyāṃ B

482 This sentence is omitted in E.◆lambodarī] CM (gsus pa 'phyang ma Tib); lāṃbodarī IB◆nirvāṇa-] ICM (nges par 'byung ba Tib); niṇa B◆-vaiśāradyam] BCEM ('jigs pa med pa Tib); vaisāradyaṃ I

483 This sentence is omitted in E.◆śambary] *corr.*; vai sā Iac; sambarī (or samvarī) ICEM; vai sambarī (or samvarī) B; sa ba ri ma Tib◆āsrava-] E (zag pa Tib); āśrava ICM; ā~srava B◆-jñāna-] *em.* (shes pa Tib); jñānaprahāṇa IBCEM◆-vaiśāradyam] BCEM ('jigs pa med pa Tib); vaisāradyaṃ I

484 maṇḍale] IBM (dkyil 'khor Tib); maṃḍalā C; maṇḍala E◆devyāś] *em.* (lha mo Tib); devyā IBCEM◆caturasra] CEM (zur bzhi Tib); catusre IB◆viśuddhiḥ] IBCM (rnam par dag Tib); viśuddhi E

med pa ni sa ba ri ma'o //

/ mtshams su dkyil 'khor lha mo ni / 'di yis zur bzhi rnam par dag //

The Four Fearlessnesses — (15) Nīlodbhavā is the fearlessness deriving from knowledge of all phenomena; (16) Jālottamā, the fearlessness in teaching about all phenomena; (17) Lambodarī, the fearlessness in guidance to the path for Nirvāṇa; and (18) Śambarī, the fearlessness deriving from being aware that inner defilements have been destroyed. This is the purity of the goddess[es] at the corners of the square maṇḍala.

dvāreṣu caturo devyāḥ —[486] varālograā śraddhendriyam /[487] ramakograā vīryendriyam /[488] svābhajālottamā smṛtīndriyam /[489] hāravijayottamā samādhīndriyam /50/[490]

sgo bzhi dag tu lha mo ni / gtum byed ma ste dad pa'i dbang po'o // rol gtum ma ni brtson 'grus gyi dbang po'o // 'bar mchog ma ni dran pa'i dbang po'o // rnam par rgyal ba'i mchog ni ting nge 'dzin gyi dbang po'o //

[He should contemplate] four [of the Five Faculties as the purity] of the goddess[es] at the gates — (19) Varālograā is the faith faculty; (20) Ramakograā, the effort faculty; (21) Svābhajālottamā, the recollection faculty; and (22) Hāravijayottamā, the concentration faculty.

aśītyanuvyañjano bhagavān śrīherukavajraḥ /[491] dvātriṃśallakṣaṇopetā prajñā bhagavaty āryavārāhī /51/[492]

/ dpe byad bzang po brgyad cu ni /[493]/ bcom ldan 'das dpal khrag 'thung rdo rje'o //

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485 gsus pa] D; gsus P

486 caturo] IBCE (bzhi Tib); caturā M◆devyāḥ] *corr.* (lha mo Tib); devyā IBCEM

487 varālograā] *em.*; karālograā IC; kalārograā BE; kapālāgrā M; gtum byed ma Tib◆śraddhendriyam] CE (dad pa'i dbang po Tib); sarvvendriyaṃ I; vīryendrī Bac; vīryendriyaṃ Bpc; sarvendriyaṃ M

488 This line is omitted in Bac◆ramakograā] IBpcCEpcM (rol gtum ma Tib); rama## Eac◆vīrye-] IM (brtson 'grus gyi Tib); vijya Bpc; vīnpra C; vīnpre E

489 svābhajālottamā] IBpc; svābhajā (appearing to be the same as Bpc) Bac; svābhajvālottamā CEM; 'bar mchog ma Tib◆smṛtīndriyam] CEM (dran pa'i dbang po Tib); smṛtendriyaṃ IB

490 hāravijayottamā] IBCE; hāravirajayottamā M; rnam par rgyal ba'i mchog Tib◆samādhī-] CEM (ting nge 'dzin gyi Tib); dhī IB◆This line is followed by the words ramakograā vīryendriyaṃ in Bac.

491 aśīty-] CEM (brgyad cu Tib); asīti IB◆-anuvyañjano] IB (dpe byad bzang po Tib); anuvyaṃjanā CM; anuvyañjanā E◆-heruka-] CEM (khrag 'thung Tib); herukā IB◆-vajraḥ] *em.* (rdo rje Tib); vajra IBCEM

492 dvātriṃśal-] *em.* (sum cu rtsa gnyis Tib); dvātriśal IB; dvāviṃśal CE; dvātriṃśa M◆-lakṣaṇopetā] IB; trakṣaṇaupetāṃ C; lakṣaṇaupetāṃ E; lakṣaṇopetāṃ M; mtshan rnams Tib◆prajñā] *em.* (shes rab Tib); prajñā jñāyā Iac; prajñāyā IpcB; prajñendriyaṃ CEM◆bhagavaty] IB (bcom ldan ma Tib); bhavaty ety CE; bhagavaty aty M◆āryavārāhī] IBCEM; rdo rje phag mo nyid Tib

493 cu] D; bcu P

/ sum cu rtsa gnyis mtshan rnams ni /[494]/ 'phags pa shes rab bcom ldan ma /[495]
/ rdo rje phag mo nyid yin no //

The Lord, glorious Herukavajra, [represents] the Eighty Marks. The Lady, holy Vārāhī, is Wisdom having the Thirty-two Features.

abhidhānottarottare dvāviṃśatyakṣarahṛdayotpattibhāvanāpaṭalo dvāpañcāśaḥ /[496]

mngon par brjod pa'i rgyud bla ma'i bla ma las yi ge nyi shu rtsa gnyis kyi snying po bsgoms pas skyed pa'i le'u ste lnga bcu rtsa gnyis pa'o //[497]

The 52nd chapter, [titled] the visualization of emergence of the heart [mantra consisting] of twenty-two letters, in the *Abhidhānottarottara*.

494 cu] D; bcu P
495 bcom ldan ma] D; bcom ldan 'das P
496 abhidhāno-] IBCE (mngon par brjod pa Tib); iti śrī abhidhāno M◆dvāviṃśaty-] CEM (nyi shu rtsa gnyis Tib); dvāvinsaty IB◆-akṣara-] IBpcCEM (yi ge Tib); atyura Bac◆dvāpañcāśaḥ] *em.* (lnga bcu rtsa gnyis pa Tib); ekonnapañcāsaḥ I; ekonapañcāsaḥ B; ekonapañcāśaḥ C; ekonnapañcāśaḥ E; ekapañcāśattamaḥ M
497 nyi shu rtsa gnyis kyi] D; nyi shu rtsa gnyis gyi P◆skyed pa'i] D; bskyed pa'i P

5.4. *Abhidhānottara*, Chapter 59

athānya devyā hṛdayaṃ • vakṣye anuttaramº /[498]
oṃ vajravairocanīye hūṃ hūṃ phaṭ svāhā /1/

/ de nas gzhan yang lha mo yi // snying po bla med bshad par bya /
oṃ ba dzra bai ro tsa nī ye hūṃ hūṃ phaṭ swā hā //

Now, I shall explain the goddess's (viz., Vārāhī's) heart [mantra], the unsurpassed: "*Oṃ*, for the sake of Vajravairocanī, *hūṃ hūṃ phaṭ*, *svāhā*."

devyā hṛdayayogaṃ ca • trayodaśātmakaśobhanam[e] /[499]
padmamadhye tu vārāhyā • dale tu devatā nyaset //2//[500]

/ lha mo'i snying po'i sbyor ba ni // bcu gsum pa ni bdag nyid dge /[501]
/ pa dma dbus su phag mo ste /[502]/ 'dab ma la ni lha mo dgod //

[I shall explain] the yoga of the heart [mantra] of the goddess, [which] consists of thirteen [letters] and is brilliant. (1) He should place [the letter] of Vārāhī at the center of a lotus and [eight] deities (viz., eight goddesses) on the [eight] petal[s of the lotus].

dvāradeśeṣu catvāro • devyā hṛdayabhāvanāt /[503]
praṇavā vaḍavā caiva • jraginī vairiṇī tathā //3//[504]

/ sgo bzhi dag gi phyogs su ni // lha mo'i snying po rnam par bsgom /
/ oṃ las byung ba'i rta gdong dang // rdo rje snying po gdug pa'i sgra //

The four [letters of the four goddesses] are [located] at the places of the [four] gates[505] through the visualization of the goddess's heart [mantra]. [They are] (2) Praṇavā (*oṃ*), (3) Vaḍavā (*va*),

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498 -nya (*m.c.* for -nyaṃ)] IB (gzhan yang Tib); nyaṃ CEM ◆ devyā] CEM (lha mo yi Tib); devā IBpc; va Bac ◆ vakṣye] IE (bshad par bya Tib); vakṣyai B; vakṣe C; vakṣyety M

499 -śobhanam] CM (dge Tib); sobhanaṃ IBE

500 padma-] *em.* (pa dma Tib); sobhanaṃ padma IBE; śobhanaṃ padma CM (The word *śobhanaṃ* is just a wrong repetition of the previous word *śobhanam*.) ◆ devatā] IBCEM; lha mo Tib

501 dge] D; dag P

502 pa dma] D; pad ma P

503 -deśeṣu] CEM (phyogs su Tib); deseṣu IB ◆ hṛdaya-] IBCM (snying po Tib); hṛdaye E ◆ -bhāvanāt] IBpcCEM (rnam par bsgom Tib); yogaṃ Bac

504 praṇavā] IBCE; praṇavo M; oṃ las byung ba'i Tib ◆ vaḍavā] IBCE (rta gdong Tib); vadavā M ◆ jraginī] B; jaginī I; jagnī ḍākinī CEM; rdo rje snying po Tib; cf. rdo rje ma *Vṛtti* (D 225r1); jragnir *Sādhananidhi* (8.79); dzra gi ni Tib of *Sādhananidhi* (8.79) ◆ vairiṇī] *em.*; vairaṇī IBCEM; gdug pa'i sgra Tib; cf. vairiṇī *Sādhananidhi* (8.79)

(4) Jraginī (*jra*), and likewise (5) Vairiṇī (*vai*).

roṣaṇī capalā caiva • nīhārī yemalā tathā /[506]
hūṃkārī devatī nāma • hutāśanī phaṭnī tathā[u] //4//[507]
svākārī dvādaśī caiva • hākārī sarvanāyikā /[508]
vajravārāhinī nāma • sarvasiddhiḥ prasidhyati //5//[509]

/ drag po yang ni g-yo ma dang // mi 'phrog ma dang dri med ma /
/ hūṃ mdzad ma dang ldan lha mo // bsreg blugs ma dang phaṭ byed ma //[510]
/ rang byung ma dang bcu gnyis te /[511]/ ha mdzad g-yas pa'i gtso bo yin /
/ rdo rje phag mo zhes bya ba // dngos grub thams cad stsol mdzad pa //

[On the eight petals are] (6) Roṣaṇī (*ro*), (7) Capalā (*ca*), (8) Nīhārī (*nī*), also (9) Yemalā (*ye*), (10) the goddess named Hūṃkārī (*hūṃ*), (11) Hutāśanī (*hūṃ*), then (12) Phaṭnī (*phaṭ*), and (13) Svākārī, the [goddess of the] twelfth [letter (*svā*)].[512] (1) [The goddess of] the letter *hā* is the mistress of all, Vajravārāhī by name. Every accomplishment is attained.

nīlapītaraktaharitordhvasitānanā trinetrā vikṛtā daṃṣṭrākarālālīḍhasthā kapālamālinī lambodarī muktakeśī digambarā /[513] svābhopāyādvayayogasthitāṃ dhyāyāt /[514]

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505 However, the *Vṛtti* comments that the four goddesses (2)-(5) are located on the eight petals of a lotus (presumably the four petals facing towards the four cardinal directions) (D 224v7-225r1).

506 capalā] IBCE (g-yo ma Tib); ca parā M◆yemalā] IB; yamalāṃ C; yamalān E; yemalān M; dri med ma Tib

507 -kārī] ICEM (mdzad ma Tib); kā~lī B◆hutāśanī] *corr.* (bsreg blugs ma Tib); hutāsī IB; hutāsanī CE; hutāsinī M◆phaṭnī] IM (phaṭ byed ma Tib); pha~tnī B; ṭnī CE

508 svākārī] IB; svāhārī CE; svāhākārī M; rang byung ma Tib◆dvādaśī] CEM (bcu gnyis Tib); dvādasī IB◆hākārī] *em.* (ha mdzad Tib); hāhārī IBCEM; cf. hākāreṇa *Sādhananidhi* (8.81)◆sarva-] IBCEM; g-yas pa'i Tib◆-nāyikā] ICEM (gtso bo Tib); nāyakāṃ (or nāyakī) Bac; nāyikāṃ (or nāyikī) Bpc

509 -vārāhinī (*m.c.* for -vārāhī)] IBCEM (phag mo Tib)◆-siddhiḥ prasidhyati] *em.*; siddhi prasidhyati IBCM; siddhi pradhāsyati E; dngos grub and stsol mdzad pa Tib; cf. -siddhipradāyikā *Sādhananidhi* (8.81)

510 bsreg blugs ma] P; bsregs blugs ma D

511 rang byung ma] D; rang 'byung ma P

512 However, the *Vṛtti* says that the four goddesses (10)-(13) are located at the four gates (not on the petals of a lotus): Hūṃkārī is at the east gate; Hutāśanī, at the south gate; Phaṭnī, at the west gate; and Svākārī, at the north gate (D 225r1-r2).

513 -haritordhva-] *em.* (ljang khu steng Tib); harita ūrddha IBCM; harīta ūrddha E◆-tānanā] IpcBCEM (zhal Tib); tānānā Iac◆-netrā] ICEM (spyan Tib); madhā B◆vikṛtā] IBpcM (rnam sgyur Tib); vikṛ## Bac; vika CE◆daṃṣṭrā-] C (mche ba Tib); draṣṭrā IB; draṃṣṭrā EM◆-karālā-] IBpcCE (rnam par gtsigs pa Tib); ka Bac; karolā M◆lambodarī] IBCM (gsus pa rlo Tib); lambodalī E

514 -yādvaya-] IB; yārddhaya C; yārddhapa E; yo dva M; dang Tib◆-yoga-] BCE (sbyor bas Tib); .... I; *om.* M◆-sthitāṃ] B (gnas Tib); .... I; sthitā CE; saṃsthitātma M◆dhyāyāt] BCE; ..yāt I; vyāptā M; *n.e.* Tib

/ sngo dang ser dang dmar pa dang // ljang khu steng zhal dkar po ste /
/ spyan gsum pa la bzhin rnam sgyur /[515]/ mche ba rnam par gtsigs pa ste //
/ g-yas brkyang bzhugs shing thod phreng can // gsus pa rlo zhing skra grol ba /[516]
/ phyogs kyi gos can 'dzin pa ste // rang gi thabs dang sbyor bas gnas //

(1) [Vārāhī has five] faces — [four of them] are dark blue, yellow, red, and green [in color] and the upper [face] is white —, [has] three eyes [on each face], is ugly, is showing fangs, stands in the ālīḍha posture, [wears] a wreath of skulls, has a big belly, [has] hair untied, and is naked. He should meditate [on her] residing in the nondual union with Means (viz., her male consort) resembing herself [in appearance].

pādatalākrāntabhairavacāmuṇḍābhayavihvalā /[517] kapālakhaṭvāṅgaśūlakarttṛḍamaruvajraghaṇṭāpāśāṅkuśabrahmaśiraḥparaśutarjanīdharā naracarmapaṭordhvakarā /6/[518]

/ 'jigs byed tsa mu ṇḍi 'jigs myos /[519]/ zhabs kyi 'og tu gnon pas bzhugs /
/ thod pa dang ni kha ṭwāṃ ga // mdung dang gri gug cang te'u dang //
/ rdo rje dril bu zhags pa dang // lcags kyu tshangs pa'i mgo bo dang /
/ dgra sta dang ni sdigs mdzub dang /[520]/ na ra'i pags pa steng du brkyang //[521]

[Vārāhī] places under [her] feet Bhairava and Cāmuṇḍā, [who are] trembling with fear. [Vārāhī] holds a skull bowl and a skull staff, a spear, a knife, a drum, a vajra, a bell, a noose, a hook, Brahman's head, and an axe and the threatening finger gesture [with ten of her twelve hands],[522] and holds up a mantle of human skin [with the other two hands].

mekhalānūpurakeyūra^{e}-•-pañcamudrāvibhūṣitā /[523]
pañcabuddhamukuṭā^{o} • karuṇā krodhabhīṣaṇā //7//[524]

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515 rnam sgyur] D; rnams sgyur P
516 skra] D; sgra P
517 -krānta-] IB (gnon pas bzhugs Tib); krāntā CEM◆bhairava-] IB ('jigs byed Tib); bhairavā CM; bhai~lavā E◆-cāmuṇḍā] CEM (tsa mu ṇḍi Tib); cāmuṇḍau IB
518 -śūla-] CEM (mdung Tib); ..la I; sūla B◆-karttṛ-] IBM (gri gug Tib); karttika CE◆-ghaṇṭā-] IBpc-CEM (dril bu Tib); ghāṇṭā Bac◆-śiraḥ-] *em.* (mgo bo Tib); sira I; śīla B; śira CM; śirā E◆nara-] IBCM (na ra'i Tib); na~la E◆-carma-] IBM (pags pa Tib); carmmā CE◆-rdhvakarā] ICEM (steng du brkyang Tib); rddhakārā B
519 tsa mu ṇḍi] D; tsa muṇ ḍi P
520 sdigs mdzub] D; sdigs 'dzub P
521 na ra'i pags pa] D; nā ra'i lpags pa P
522 I have interpreted that she holds an axe with the hand showing the threatening finger gesture.
523 mekhalā-] IBCE (ska rags Tib); me kharā M◆-nūpura-] IC; nupura B; nūpurā E; nupurā M; *n.e.* Tib◆-keyūra-] IB (dpung rgyan Tib); keyūrā C; keyurā EM
524 -mukuṭā] IBCM (cod pan can Tib); makuṭā E

/ ska rags dang ni dpung rgyan dang /[525]/ phyag rgya lnga yis rnam par brgyan /
/ sangs rgyas lnga yi cod pan can /[526]/ thugs rje khro gnyer 'jigs pa ste //

[Vārāhī] is ornamented with the five mudrās [such as] a girdle, an anklet, and an armlet, [wears] a diadem [on which images of] the Five Buddhas [are fixed], is compassionate, and frightens with anger.

daleṣu devatīḥ sarvā • nyased aṣṭau ca mātaram /[527]
pītaharitaraktāś ca • dakṣiṇe nīlavarṇikā //8//[528]
āgneyādau raktā dhūmrā[u] • tathā nīlā sitā īśānato nyaset[e] /[529]

/ 'dab la lha mo thams cad dgod // ma mo dag ni brgyad pa ste /
/ ser dang dmar dang ljang pa dang // lho ni sngo ba'i mdog can te //
/ me phyogs dmar la dud kha ste // sngo ba dang ni dkar ba dang /
/ dbang ldan du ni dgod pa ste /

He should arrange all eight mother goddesses (viz., (6)-(13)) on the [eight] petals. [Three of the four goddesses of the four cardinal directions, viz., (10)-(12), are respectively] yellow, green, and red [in color] and [the goddess] on the south [petal] (viz., (13)) is dark blue in color. [Three of the four goddesses] on [the petals of the four intermediate directions] such as southeast (viz., (6)-(8)) are [respectively] red, gray, and likewise dark blue [in color]. [The goddess] in the northeast (viz., (9)) is white. He should arrange [thus].

trinetrā muktakeśā ca • pañcamudrānvitā tathā //9//[530]
• ardhaparyaṅkasusthitā /[531]
kapālair baddhamukuṭā[u] • digvāsā vikṛtānanā //10//[532]

/ spyan gsum pa la skra grol ba //

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525 ska rags] D; sku regs P
526 cod pan] D; gcod pan P
527 devatīḥ] *em.* (lha mo Tib); devatī IB; devī CEM ◆ mātaram (*m.c.* for mātṛḥ)] EM (ma mo dag Tib); mātarāṃ IBpcC; ###### Bac
528 -raktāś ca] CEM (dmar Tib); raktā IB ◆ -varṇikā] ICE (mdog can Tib); varṇṇikāṃ B; varṇṇakā M
529 āgneyādau] *em.*; agneyā I; agneyāṃ B; agneyādau CE; agneryādau M; me phyogs Tib ◆ raktā] IBM (dmar Tib); rakta CE ◆ dhūmrā] IBCM (dud kha Tib); dhrūmrā E ◆ nīlā] CEM (sngo ba Tib); nīla IB ◆ sitā] IB (dkar ba Tib); sita CEM ◆ īśānato] *em.* (dbang ldan du Tib); iśānyato IBpcCE; iśānyāto Bac; īśānyato M ◆ nyaset] IBCE (dgod pa Tib); neset M
530 ca] IBpcCEM; ce Bac
531 ardhaparyaṅka-] CEM (skyil krung phyed pas Tib); arddhaparya IB
532 kapālair baddha-] C; kapālaikavarddha IB; kapālai baddha E; kapālair varddha M; thod pa yi Tib ◆ digvāsā] IBpcCEM (phyogs kyi gos can Tib); diga Bac

/ phyag rgya lnga dang yang dag ldan // skyil krung phyed pas legs par bzhugs /[533]
/ thod pa yi ni dbu rgyan can // phyogs kyi gos can bzhin rnam sgyur //

Every [one of these eight goddesses, viz., (6)-(13), has] three eyes, [has her] hair untied, is also complete with the five mudrās, stands well in the ardhaparyaṅka posture, [wears] a diadem [on which] skulls are fixed, is naked, and [has] an ugly face.

pretopari sthitā sarvā • karuṇārasavihvalā /[534]
vajrollālanaparā^{o} • kapālaraktapūritā //11//[535]
ghaṇṭāḍamarukaśabdena^{e} • devyā saṃtoṣaṇī tathā /[536]

/ thams cad yi dags gdan la bzhugs // thugs rje chags pas rnam par myos /[537]
/ rdo rje'i mchog ni gar mdzad cing // thod pa ra ktas bkang ba dang //[538]
/ dril bu cang te'u sgra yang sgrogs // lha rnams dga' bar byed pa yin /

Every [goddess, viz., (6)-(13)] is astride a corpse, is trembling with compassionate feeling, is intent on shaking a vajra, [carries] a skull bowl filled with blood, and likewise satisfies the goddess[539] with the sound[s] of a bell and a drum [that they hold].

dvāreṣu dvārapālī ca • indrādyopari saṃsthitā //12//[540]
ālīḍhapadasaṃsthānā • trinetrā ūrdhvakeśinī /[541]
kapālamālāmakuṭā • vyālābharaṇabhūṣitā //13//[542]

/ sgo rnams su ni sgo srung ste /[543]/ dbang po'i steng du rnam par bzhugs //
/ g-yas brkyang ba yi zhabs kyis bzhugs // spyan gsum pa la dbu skra brdzes /

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533 skyil krung] D; dkyil dkrung P
534 sthitā] C (bzhugs Tib); sthitāḥ IBEM◆sarvā] IBCE (thams cad Tib); sarvāḥ M◆karuṇā-] BCEM (thugs rje Tib); ....ṇā I◆-vihvalā] IBM (rnam par myos Tib); vihvalāḥ CE
535 vajrollālana-] EM; vajro lālana IB; vajrāllolana C; rdo rje'i Tib◆kapāla-] CE (thod par Tib); kapālai IBM◆-pūritā] ICE (gang ba Tib); pū~litāḥ B; pūritāḥ M
536 ghaṇṭā-] IBCE (dril bu Tib); ghaṇṭa M◆-śabdena] IBCEM; sgra yang sgrogs Tib◆devyā] IBCEM; lha rnams Tib◆saṃtoṣaṇī] IBCE (dga' bar byed pa Tib); santoṣaṇā M◆tathā] IBCEM; *n.e.* Tib
537 thugs rje] D; thugs rje'i P
538 ra ktas] D; rag tas P
539 The Tibetan translation suggests that they satisfy their consort gods (*lha rnams*).
540 -dyopari] BCE; dyopa.. I; dyā pari M; steng du Tib◆saṃsthitā] *em.* (rnam par bzhugs Tib); ..... I; vṛtā B; saṃsthitāḥ CEM
541 ālīḍhapada-] CEM (g-yas brkyang ba yi zhabs kyis Tib); ..... I; *om.* B◆-saṃsthānā] CEM (bzhugs Tib); ..... I; *om.* B◆trinetrā] BCEM (spyan gsum pa Tib); ..... I◆ūrdhva-] BCEM (brdzes Tib); .... I◆-keśinī] BCM (dbu skra Tib); ..... I; keśanī E
542 kapālamālā] CEM (thod pa'i phreng ba'i Tib); ..... I; jaṭā B◆-makuṭā] IBE (dbu rgyan can Tib); *om.* C; mukuṭā M◆vyālā-] M; ..lā I; śilā B; *om.* C; dyālā E; phreng ba Tib◆-bharaṇabhūṣitā] IBEM (rgyan gyis spud pa Tib); *om.* C
543 ste] D; te P

/ thod pa'i phreng ba'i dbu rgyan can // phreng ba'i rgyan gyis spud pa ste //

At the [four] gates [every] gatekeeper [goddess] (viz., (2)-(5)) is astride Indra and so on,[544] stands in the ālīḍha posture, [has] three eyes, has [her] hair erect, [wears] a wreath of skulls as a diadem, and is ornamented with an ornament of a snake,

kapālakhaṭvāṅga^{o}-•-vajramuṇḍadharā karā /[545]
vikṛtā lambodarī sarvā^{e} • muṇḍamālāvibhūṣitā //14//[546]

/ thod pa dang ni kha ṭwāṃ ga /[547]/ rdo rje mgo bo phyag na bsnams /
/ thams cad rnam sgyur gsus pa 'phyang // thams cad mgo bo'i phreng bas brgyan //

Every [gatekeeper goddess] holds a skull bowl, a skull staff, a vajra, and a hairless head [with] the [four] hand[s], is ugly, has a big belly, and is ornamented with a wreath of hairless heads [as a necklace].

nīlaharitasitā pītā^{e} • caturbhujavirājitā /[548]
nagnā sthūlapadmā ca^{o} • svakuleśamakuṭā^{o} • //15//[549]

/ sngo dang ljang dang dkar po ste // ser zhing phyag bzhi mdog gnyis pa /
/ gcer bu pa dma'i rgya yang che /[550]/ rang gi rigs kyi dbu rgyan can //

[The gatekeeper goddesses are respectively] dark blue, green, white, and yellow [in color]. [Every gatekeeper goddess] has four arms, is naked, [has] a big lotus, and [wears] a diadem [on which an image of] the lord of each one's lineage [is fixed].

svābhopāyādvayāḥ sarvā • dhyāyād varṇatrayodaśāḥ /[551]

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544 According to the *Sādhananidhi* (8.88), they are four of the eight world-guardians of the four cardinal directions: Pradṇavā stands on Indra, who is the eastern guardian; Vaḍavā stands on Yakṣa, who is the northern guardian; Jraginī stands on Jala, who is the western guardian; and Vairiṇī stands on Yama, who is the southern guardian.

545 This line is omitted in C◆-dharā] E (bsnams Tib); karā IBM◆karā] E (phyag na Tib); dharā or parā I; dharā BM

546 vikṛtā lambodarī sarvā muṇḍamālā- is omitted in C◆-darī] M (gsus pa Tib); .... I; da B; dalī E◆ sarvā] EM (thams cad Tib); .... I; *om.* B

547 kha ṭwāṃ ga] D; kha ṭwāṃ 'dzin P

548 -haritasitā] IBpc (ljang dang dkar po Tib); sitā Bac; sitaharitā CEM; cf. haritā sitā *Sādhananidhi* (8.86) ◆catur-] BCEM (bzhi Tib); ca tu I◆-bhuja-] IBCM (phyag Tib); bhujā E◆-virājitā] IBpcCEM; va## Bac; mdog gnyis pa Tib

549 nagnā] IBCEpcM (gcer bu Tib); gnā Eac◆sthūla-] ICM (rgya yang che Tib); sthū~ra B; sthula E◆ -leśa-] CEM; .... I; lesa B; *n.e.* Tib◆-makuṭā] IB (dbu rgyan can Tib); mukuṭā CEM

550 pa dma'i] D; pad ma'i P

sarvakāmapradā sarvā • hṛdayottamabhāvanā //16//[552]

/ thams cad rang thabs gnyis pa ste // bcu gsum pa ni rnam par bsgom /
/ snying po mchog ni sgom pa yin /[553]/ 'dod pa thams cad rab tu stsol //

He should meditate on all [goddesses of] the thirteen letters [being] in union with Means (viz., their male consorts) resembling them. Every visualization of the uppermost heart [mantra] makes all wishes come true.

abhidhānottare devyā hṛdayabhāvanāpaṭalaḥ ekonaṣaṣṭitamaḥ /[554]

mngon par brjod pa'i rgyud bla ma'i bla ma las go cha dang lha mo'i snying po sgom pa bstan pa'i le'u ste lnga bcu rtsa dgu pa'o //

The 59th chapter, [titled] the visualization of the heart [mantra] of the goddess (or the visualization of the armor and the goddess's heart [mantra] according to Tib), in the *Abhidhānottara*.

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551 svābho-] IBCEM; rang Tib ◆ -pāyādvayāḥ] M; pāyā..... I; pāyādvayāsthita B; pāyādvayoḥ C; pāyādvayādvayoḥ E; thabs gnyis pa Tib ◆ sarvā] BCEM (thams cad Tib); .... I ◆ dhyāyād] BCEM (rnam par bsgom Tib); dhyāyā.. I ◆ varṇa-] BCEM; .... I; *n.e.* Tib ◆ -trayodaśāḥ] *em.* (bcu gsum pa Tib); ..... I; rūpodasaḥ B; trayodaśā CEM

552 -kāma-] IBCE ('dod pa Tib); kāmaḥ M ◆ -pradā] CEM (rab tu stsol Tib); pradāṃ IB ◆ -ttama-] IBCM (mchog Tib); pattima E ◆ -bhāvanā] *em.* (sgom pa Tib); bhāva.. I; bhāvanāṃ BCE; bhāvanāḥ M

553 sgom pa] D; bsgom pa P

554 abhidhānottare] IB; ity abhidhānottarottare CE; iti śrī abhidhānottarottare M; mngon par brjod pa'i rgyud bla ma'i bla ma las Tib ◆ devyā] *em.*; hṛdayamantrakavaco devyā IB; hṛdayamantrakavacau devyā CEM; go cha dang lha mo'i Tib. I consider that the words *hṛdayamantrakavaco* (or *-kavacau*) found in all Sanskrit manuscripts is an old interpolation. Although the word *kavaca* (meaning armor) is translated in Tibetan (*go cha*), it is odd because no armor is mentioned in this chapter. ◆ hṛdayabhāvanā-] ICEM; hṛdaye bhāvanā B ◆ ekonaṣaṣṭitamaḥ] *em.* (lnga bcu rtsa dgu pa Tib); ṣaṭpañcāsaḥ I; ṣaṣṭhapañcāsaḥ B; ṣaṭpañcāśaḥ C; ṣaṭpaṃcāśaḥ E; 'ṣṭapaṃcāśattamaḥ M

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