

the
SARVAḌURGATIPARIŚODHANA
TANTRA

ELIMINATION OF ALL
EVIL DESTINIES



TADEUSZ SKORUPSKI

THE
SARVADURGATIPARIŚODHANA
TANTRA

Elimination of All Evil Destinies

SANSKRIT AND TIBETAN TEXTS WITH INTRODUCTION,
ENGLISH TRANSLATION AND NOTES

TADEUSZ SKORUPSKI

MOTILAL BANARSIDASS
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Dedicated
to
David L. Snellgrove

PREFACE

Sarvadurgatiparisodhana Tantra is a Buddhist literary work belonging to the *Yoga Tantra* class. The teaching of this *Tantra* is presented in a form of discourses and discussions between an assembly of gods and the Lord *Śākyamuni*. Amidst an enormous assembly of gods *Śakra* the chief of gods asks the Lord what has happened to a young god named *Vimalamañiprabha* who has fallen from the heaven of the Thirty-three gods. The Lord answers that the young god has fallen into the *Avici* hell where he is experiencing terrible suffering. The gods are terrified and pierced with anguish on hearing this. Once more the Lord is asked what is to be done to save him and other living beings who are experiencing evil rebirths. The Lord enters into a state of concentration and then begins his teaching which consists of an exposition of various initiations and consecrations, descriptions of the *maṇḍalas* belonging to the *Sarvadurgatiparisodhana* cycle, the Four Rites namely the rite for pacifying, procuring prosperity, subjugation and overcoming enemies, and a number of different rites for the dead. The whole teaching is geared towards procuring a better rebirth for the dead and a better life for those who are living.

As a token of my gratitude I dedicate this work to Professor David L. Snellgrove, a well known scholar of Tibetan culture and religion. In the course of my studies at the School of Oriental and African Studies he helped me as friend and teacher sacrificing much of his time to guide me in my studies. When I was preparing the present work, which was presented for my Ph. D. degree, Professor Snellgrove made every effort to direct me and to help with translating difficult passages and to edit the Tibetan texts, especially Chapter I and III of Version A. Special words of thanks are due to Professor Dr R.E. Emmerick from Hamburg who helped enormously with the editing of the Sanskrit text, correcting many mistakes and introducing better readings. It was on his suggestion that I tried to preserve the peculiarities of the Buddhist Hybrid Sanskrit. Finally I would like to thank the School of Oriental and African Studies for the financial support which I received during my studies.

T. S.

CONTENTS

Dedication	v
Preface	vii
Bibliography	xiii
INTRODUCTION	
(i) The different versions of <i>Durgatiparīśodhana</i>	xvii
(ii) Comparison of the contents of Versions A and B	xviii
(iii) The translations and commentaries	xxiv
(iv) The presentation of the <i>Tantra</i>	xxviii
PART I	
TRANSLATION OF THE <i>TANTRA</i>	1
CHAPTER I	
INTRODUCTORY SCENE	3
MANTRAS	6
Preliminary <i>mantras</i>	6
<i>Mantras</i> of the Buddhas	7
<i>Mantras</i> of the Eight Goddesses of the Offerings	8
<i>Mantras</i> of the Four Guardians of the Gates	9
<i>Mantras</i> of the Sixteen <i>Bodhisattvas</i>	9
MERITS ARISING FROM THE PRACTICE OF THIS TEACHING	10
THE <i>SĀDHANA</i> (EVOCATION)	11
Four Obeisances	14
Confession of sins	14
Twentyfold worship	14
Self-offering to all the Buddhas and <i>Bodhisattvas</i>	18
Participation of living creatures in the source of merit	18
Vow for maturation in Perfect Enlightenment	18
Envisaging of the <i>maṇḍala</i>	19
THE FOUR <i>MUDRĀS</i>	22
The <i>samaya-mudrās</i>	22
The <i>dharmā-mudrās</i>	23
The <i>karmā-mudrās</i>	23
The <i>mahā-mudrā</i>	24
Efficacy of the <i>mantra</i> and the <i>mudrā</i>	25
Praises of the divinities of the <i>maṇḍala</i>	25
Production of the <i>maṇḍala</i>	26
Rites in the <i>maṇḍala</i>	31

rites for the dead	33
Closing scene	34
CHAPTER II	
MANḌALA OF ŚĀKYAMUNI	35
MANḌALA OF VAJRAPĀṆI	42
<i>Dhāraṇīs</i> pronounced by <i>Vajrapāṇi</i>	42
Description of the <i>maṇḍala</i>	45
Consecration in the <i>maṇḍala</i>	46
MANḌALA OF THE FOUR GREAT KINGS	49
MANḌALA OF THE GUARDIANS OF THE TEN DIRECTIONS	51
MANḌALA OF THE EIGHT GREAT PLANETS	53
MANḌALA OF THE EIGHT GREAT NĀGAS	56
MANḌALA OF THE NINE BHAIKAVAS	59
MANḌALA OF THE GREAT GODS	61
MANḌALA OF THE KING OF LONG LIFE	63
Initiation of the pupils	65
Merits of those consecrated in the <i>maṇḍala</i>	68
THE FOUR RITES	68
The rite for pacifying	69
The rite for gaining prosperity	70
The rite for subjugation	71
The rite for destroying	71
PRAISES OF THOSE WHO PROMOTE THIS <i>KALPARĀJĀ</i> (ROYALWORK)	72
CHAPTER III	
MANḌALA OF CAKRAVARTIN	74
INITIATION AND INSTRUCTIONS GIVEN TO PUPILS	75
DRAWING OF THE <i>THAN-KA</i>	80
DIFFERENT RITES FOR THE DEAD	81
A SET OF DIVINITIES BELONGING TO THE <i>DURGATI-PARIŚODHANA-MANḌALA</i>	87
RITES IN THE <i>MANḌALA</i>	91
Preliminary ceremony	91
Consecration	91
Worship of the <i>maṇḍala</i>	93
<i>Mudrās</i> and <i>mantras</i> of the Guardians of the Ten Directions	95
Stanzas of praise	98
<i>Homa</i> rite	100
THE INITIATION OF PUPILS AND TAKING VOWS	100
FINAL PRAISES	107
VOCABULARY OF SPECIAL TERMS	109

PART II

SANSKRIT AND TIBETAN TEXTS OF VERSION B

INTRODUCTION	117
CHAPTER I	
Introductory scene	120
<i>Mantras</i>	126
The <i>sādhana</i>	132
The four <i>mudrās</i>	152
Praises of the divinities of the <i>maṇḍala</i>	158
Production of the <i>maṇḍala</i>	160
Rites for the dead	176
Closing scene	178
CHAPTER II	
<i>Maṇḍala</i> of Śākyamuni	180
<i>Maṇḍala</i> of Vajrapāṇi	186
<i>Maṇḍala</i> of the Four Great Kings	194
<i>Maṇḍala</i> of the Guardians of the Ten Directions	198
<i>Maṇḍala</i> of the Eight Great Planets	202
<i>Maṇḍala</i> of the Eight Great <i>Nāgas</i>	204
<i>Maṇḍala</i> of the Nine <i>Bhairavas</i>	206
<i>Maṇḍala</i> of the Great Gods	210
<i>Maṇḍala</i> of the King of Long Life	212
The Four Rites	220
Praises of those who promote this <i>Kalparāja</i>	226
CHAPTER III	
<i>Maṇḍala</i> of <i>Cakravartin</i>	230
Initiation and instruction given to pupils	230
Drawing of the <i>thañ ka</i>	240
Different rites for the dead	242
A set of divinities belonging to the <i>Durgatiparisodhana-maṇḍala</i>	250
Rites in the <i>maṇḍala</i>	256
<i>Mudrās and mantras</i> of the Guardians of the Ten Directions	274
The initiation of pupils and taking vows	282
Final praises	298

PART III

TIBETAN TEXT OF VERSION A

CHAPTER I	
Introductory scene	305
<i>Mantras</i>	308
The basic <i>maṇḍala</i> (<i>rtsa baḥi dkyil ḥkhor</i>)	311
The rites in the <i>maṇḍala</i>	314
Taking vows and instructions given to pupils	316
Drawing of the <i>thañ-ka</i>	318

Different rites for the dead	319
Praises by gods and worship	323
Gods request to see <i>Vimalamañiprabha</i>	324
Merits arising from reading and teaching this <i>Tantra</i>	325
The Lord elaborates upon the power of this <i>Tantra</i>	326
CHAPTER II	
<i>Maṇḍala</i> of <i>Śākyamuni</i>	328
The story of <i>Vimalamañiprabha</i>	332
<i>Maṇḍala</i> of <i>Vajrapāṇi</i>	335
<i>Maṇḍala</i> of the Four Great Kings	339
<i>Maṇḍala</i> of the Guardians of the Ten Directions	341
<i>Maṇḍala</i> of the Eight Great Planets	343
<i>Maṇḍala</i> of the Eight Great <i>Nāgas</i>	344
<i>Maṇḍala</i> of the Nine <i>Bhairavas</i>	346
<i>Maṇḍala</i> of the Great Gods	347
<i>Maṇḍala</i> of the King of Long Life	349
The Four Rites	353
Praises of those who promote this <i>Kalparāja</i>	356
CHAPTER III	
<i>Maṇḍala</i> of <i>Cakravartin</i>	358
The Four Rites	360
Description of <i>mudrās</i>	362
Seed-syllables of the <i>Vajrasattvas</i>	367
<i>Maṇḍala</i> of the Fierce Divinities	367
The Four Rites and <i>homā</i> rites based on them	372
Final praises	378
Index	381

BIBLIOGRAPHY

Manuscripts and block-prints employed,
preceded by abbreviation.

TEXT OF THE TANTRA

VERSION A

Tibetan translation

Tib A : *De bzin gsegs pa dgra bcom pa yan dag par rdzogs pañi sans rgyas nan
soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal poñi brtag pa phyogs
gcig pa zes bya ba.*

*Sarvadurgatipariśodhanatejorājasya tathāgatasyārhatāḥ samyaksambud-
dhasya kalpaikadeśanāma.*

Translated by *Śāntigarbha* and *Jayarakṣita*.

Revised by *Rin chen mchog* of *rMa*.

T. T. (*Tibetan Tripiṭaka*) vol 5, No 116, pp. 83-2-1 to 99-4-8.

VERSION B

(S) Sanskrit Text

- A : MS belonging to the National Archives of Nepal. Newari script, 109 folios, undated, written during the reign of Śrī *Vikramasāha*.
- B : MS belonging to the National Archives of Nepal. *Devanāgarī* script, 62 folios. Samvat 1018 (=AD 1898).
- C : MS belonging to *Mahāvajra Vajrācārya*, Nepal. Newari script, 99 folios. Undated, written during the life of *Śrī Raṇa Bahādur Sāhadeva*.
- D : MS belonging to the Cambridge University Library. Add 1378. Newari script, 111 folios. Undated (XVII or early XVIII century).
- E : MS belonging to the Cambridge University Library. Add 1623. Newari script. The text of the Tantra begins on folio 21 and ends on folio 100a. Samvat 820 (=AD 1700).
- F : MS belonging to the Royal Asiatic Society. No 50 (according to the Catalogue of Buddhist Sanskrit Manuscripts in the possession of Royal Asiatic Society, Hodgson Collection, by prof E. B. Cowell & J. Eggeling). Newari script. 99 folios. Undated.
- G : MS belonging to the National Archives of Nepal. Newari script. 103 folios. Samvat 794 (=AD 1674).

H : *Atha durgatipariśodhana kalpaikoddeśaḥ. Sampādaka—Amoghavajra Vajrācārya. Kāntipur. Contemporary publications. 14 pages. Containing the introduction in an abbreviated form, mantras and hymns of praise.*

Tibetan translation

Tib B : *De b'zin g'segs pa dgra bcom pa yañ dag par rdzogs paḥi sañs rgyas nan soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal poḥi brtag pa phyogs gcig pa 'zes bya ba.*

Translated by *Devendradeva* and *Ghos rje dpal.*

T.T. vol 5, No 117, pp 99-5-2 to 121-5-4.

COMMENTARIES

Buddhaguhyā : *Nān soñ sbyoñ baḥi don gyi ḥbru ḥgrel. Durgatipariśodhanārthavyañjanavṛtti. Author: Buddhaguhyā (Sañs rgyas gsañ ba).*

T.T. vol 76, No 3451, pp 15-3-2 to 52-2-7.

Kāmadhenu : *ḥPhags pa nan soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal po 'zes bya ba cho ga 'zib moḥi rgyal po chen poḥi rgya cher ḥgrel pa. Āryasarvādurgatipariśodhanatejorājanāma Mahākālparājasyatikā.*

Author: *Kāmadhenu.* Translated by *Vinayacandra* and *Chos kyi 'ses rab.* T.T. vol 76, No 3452, pp 52-2-7 to 105-1-1.

Vv : *bCom ldan ḥdas de b'zin g'segs pa dgra bcom pa yañ dag par rdzogs paḥi sañs rgyas nan soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal po rgyud kyi rgyal po chen poḥi rnam par bśad pa mdzes paḥi rgyan 'zes bya ba. Author: Vajravarman (rDo rje go cha). T.T. vol 76, No 3453, pp 105-1-1 to 202-1-3.*

SB : *Nān soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal po brtag pa snañ baḥi rgyan 'zes bya ba. Sarvādurgatipariśodhanatejorājakalpālokālāṃkāranāma. Translated by Suvidyākaravarman and dBañ phyug rgyal mtshan. T.T. vol 76, No 3454, pp 202-1-3 to 235-3-8.*

KK : *De b'zin g'segs pa dgra bcom pa yañ dag par rdzogs paḥi sañs rgyas nan soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal po 'zes bya baḥi brtag paḥi bśad pa. Sarvādurgatipariśodhanatejorājatathāgatārḥatsamyaksambuddhakalpanāmaṭikā.*

Author: *Buddhānandagarbha (Sañs rgyas kun dgaḥ sñiñ po).* Translated by *Kumārakalaśa* and *Khyuñ po chos brtson.* T. T. vol 76, No 3455, pp 237-1-1 to 284-1-6.

Ts : *Nān soñ sbyoñ baḥi rgyal poḥi rgyud rjeḥi gsuñ gi mchan dan 'bcas pa. Author: Tsoñ kha pa. Complete Works of Tsoñ kha pa, vol Tha.*

SANSKRIT AND TIBETAN WORKS DIRECTLY
RELATED TO THIS TANTRA

- DP: *Durgatīparīśodhana*. MS belonging to the National Archives of Nepal. Newari script. 13 leaves. Palm-leaf MS.
- AYS: *Ādiyogasamādhī*. MS belonging to the Cambridge University Library. Add 1278. Newari script, 82 folios. Illustrated. Samvat. 986 (=AD 1866).
- DAS: *Durgatīparīśodhani Abhisamayāsādhana*. MS belonging to Royal Asiatic Society. Hodgson Collection No 51. Newari script. 31 folios. Samvat 919 (=AD 1799).
- DS : *Durgatīparīśodhanasamādhī*. MS belonging to a private collection. Newari script. 62 folios. Undated.
- DMV: *Nan soñ thams cad yoñs su sbyoñ bañi dkyil hkkhor gyi cho ga zes bya ba. Sarvadurgatīparīśodhanamaṇḍalavidhināma*. Author: *Ānandagarbha, (Kun dgañ sñiñ po)*. Translated by *Buddhaśrīśānti* and *Rin chen bzañ po*. T.T. vol 77, No 3460, pp 6-5-3 to 12-5-1.
- DMK: *Nan soñ thams cad yoñs su sbyoñ bañi dkyil hkkhor gyi cho gañi rim pa zes bya ba. Sarvadurgatīparīśodhanamaṇḍalavidhikramanāma*. Author: *Buddhaguhya (Sañs rgyas gsañ ba)*. Translated by *Buddhaguhya, Mañjuśrīvarman* and *Bran-ka Muti*. T.T. vol 77, No 3461, pp 12-5-1 to 16-5-5.
- DSK: *Nan soñ thams cad yoñs su sbyoñ ba zes bya bañi cho gañi bya ba mdoṛ bsdus pa. Sarvadurgatīparīśodhananāmasaṃkṣiptakriyāvidhī*. Author *Ānandagarbha (Kun dgañ sñiñ po)*. T.T. vol 77, No 3463, pp 27-1-5 to 29-5-1.
- GDKT: *rGyud sde kun btus*, Texts explaining the significance, techniques, and initiations of a collection of one hundred and thirty two *maṇḍalas* of the *Sa skya pa* tradition. Edited by 'Jam-dbyangs Blo-gter-dbang-po under the inspiration of his guru 'Jam-dbyangs Mkhyyen-brtse'i dbang-po. vol VI, N. Lungtok & N. Galtsan, Delhi 1971.

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- Sādhanaṃālā*, ed. Bhattacharya, G.O.S. xxvi and xli.
- Advayavajrasaṃgraha*, G.O.S. xc.
- Jñānasiddhī*, Two Vajrayāna Works, G.O.S. xliv.
- Śrīcakrasamvaratantra*, ed. Kazi Dawa Samdup, Luzac, London, 1919.
- HV: *The Hevajra Tantra*, D. L. Snellgrove, Oxford University Press 1959.

- The Caṇḍamahāroṣaṇatantra*, Chapters I-VIII, A critical edition and English translation, Christopher S. George, Oriental Society, 1974.
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- Introduction a l'Iconographie du Tāntrisme Bouddhique*, Marie-Thérèse de Mallmann, Paris, 1975.
- Other relevant references appear in the notes.

OTHER ABBREVIATIONS

- MW: *Sanskrit-English Dictionary*, Sir Monier Monier-Williams, Delhi, 1975.
- BHS: *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Franklin Edgerton, Delhi, 1975.
- Mvy: *Mahāvvyutpatti*, ed. Sakaki, Kyoto, 1916.

INTRODUCTION

(i) *The different versions of the Sarvadurgatipariśodhana Tantra.*

This work consists of an edition and translation of the *Sarvadurgatipariśodhana* (Elimination of All Evil Destinies), a Buddhist literary work belonging to the *Yoga-Tantra* class. The Tibetan translations provide essential materials for controlling the different versions of this *Tantra*. There are in the Tibetan Canon, *Tantra* Section, two versions of the *Sarvadurgatipariśodhana*, listed as No. 116 and 117 in the *Tibetan Tripiṭaka*,¹ vol V with an identical title : *de bžin gśegs pa dgra bcom pa yañ dag par rdzogs pañi sañs rgyas nan soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal poñi brtog pa phyogs gcig pa žes bya ba*. This corresponds to a correct Sanskrit title : *Sarvadurgatipariśodhanatejorājasya tathāgatasyārhatāḥ samyaksambudhasya kalpaikadeśanāma*.²

No. 116 is a translation of a Sanskrit version of the *Tantra* as used by the Indian and Tibetan translators at the end of the 8th century A.D., namely *Śāntigarbha* (Indian) and *Jayarakṣita* (Tibetan) concerning whom more will be written below.

No. 117 is a translation of a different Sanskrit version which was available to the Indian scholar-translators *Devendradeva* and *Māñiḥsrijñāna* and the Tibetan translator *Chos rje dpal* in the 13th century A.D. The textual differences which distinguish this version, hereafter known as Version B, from the 8th century A.D. version, hereafter known as Version A, can be largely explained by the considerable difference in time, four to five centuries which separate them.

A third version of the *Tantra* is available thanks to the commentary of *Vajravarman* of which I have made considerable use. This commentary like all the other Sanskrit commentaries which now survive only in Tibetan translations (T. T. vol 76, No. 3451 to 3455) refers exclusively to Version A but alone of them *Vajravarman* quotes the full text of the *Tantra* with one or two very slight omissions. The Tibetan translation of his work indicates that he was using as a basis for his commentary a manuscript of Version A which diverged in details here and there from the manuscript used by *Śāntigarbha* and *Jayarakṣita* for their translation which was subsequently included in the Tibetan Canon.

1. The list of contents of the *Tibetan Tripiṭaka*, hereafter referred to as T.T., vol 5 omits *phyogs gcig pa* in the title of No. 116, but it has it correctly in the colophon.

2. It should be noted in passing that the title of the *Tantra* is in fact the same as the *mantra* of the Buddha *Sarvadurgatipariśodhanarāja* as it occurs in the text with dative endings instead of genitive. This has resulted in a dative ending occurring in the Sanskrit title as transliterated at the head of the Tibetan translation.

As for the Sanskrit version of the text, all the manuscripts available to me, as listed in the Bibliography, are late Nepalese manuscripts (the earliest complete one of the 17th century A.D.) of Version B only. We have no Sanskrit commentaries surviving in Tibetan translation for version B, presumably because it was comparatively a late compilation.

I should mention the existence of the Sanskrit manuscripts entitled *Durgatiparīśadhana*, *Ādiyogasamādhī* and *Durgatiparīśadhani Abhisamayāsādhana* (see the Bibliography) representing materials in a separate form which became part of Version B. Also in T. T. vol 77, there are various short ritual works relating directly to the *Sarvadurgatiparīśadhana* cycle, containing materials which correspond to the same part of Version B.

Of the various Tibetan translations of Version A and all the Indian commentaries referring to it, I have so far come upon no complete Sanskrit source material. It may all have been lost although fragments of the Sanskrit originals of the commentaries might well turn up in Nepalese collections. Thus for the edition of the Sanskrit texts of the *Tantra*, I have had to use Version B only. To this Version the commentaries relating to Version A apply in large part, but by no means throughout. For the differences between the two Versions please see below.

Finally it is noteworthy that the great Tibetan scholar *Tson kha pa* (1357-1419) who wrote a commentary on the *Sarvadurgatiparīśadhana* (vol Tha of his complete works), comments on the Tibetan translation of Version A, just as it occurs in the Tibetan Canon, making no reference to Version B. I may note that he draws very heavily on the Indian commentaries already mentioned above, especially on that of *Kāmadhenu*.

(ii) *Comparison of the contents of Versions A and B.*

This is best done by a comparative table. The page numbers, as given below, refer to Part II and III (Sanskrit and Tibetan Texts). Please note that Version B was edited first because of the availability of the Sanskrit text and thus it is numbered from page 120 to 301 (Sanskrit and Tibetan texts are set on opposite pages), while Version A is numbered from page 305 to 379.

VERSION B

VERSION A

CHAPTER I
INTRODUCTION

Page
120¹ to 126⁴

Page
305¹ to 308²¹

same

126⁵ to 128⁶

308²² to 309²⁵

Set of initial *mantras*
and of the Buddhas
same

128⁷ to 130¹⁷Continuation of *mantras*.

Mantras of the Eight Goddesses
of the Offerings, Four Guardians
of the Gates, Sixteen *Bodhisattvas*
of the Good Age.

310¹ to 310²⁴Benefits accruing from using
this text.130²⁰ to 132¹²Same as Version A, 310¹ to 310²⁴132¹³ to 132¹⁹

Śakra's leading question
and entering into a state of
meditation by *Śākyamuni*.
same

310²⁵ to 311⁷

132²⁰ onwards and till the end of Chapter I.
totally different from Version A.
For detailed headings see the list
of Content

311⁸ to 314²⁴
Description of the basic
maṇḍala.

314²⁵ onwards
The rite, purification, coercing etc.

315¹⁸
Worship

315²³
Introducing the pupils etc.

Parallel text in Chap III,
(238²⁻¹²)

316¹⁵ to 317⁴
The vow imposed upon the pupils.

Parallel text in Chapter III,
(240² to 250⁵)

318¹ to 323¹⁸
Painting of a *thaṅ kha*, seeing
signs, different rites for the
dead

323¹⁹ to 324¹⁷
Praises by gods and worship of
Śākyamuni.

324¹⁸ to 325⁴¹
Gods ask to see *Vimalamaṇi*.

prabha and this god becomes manifest, etc.

325⁴² to 326²³

Merits of reading, teaching etc. of this *Tantra*.

326²⁴ to 327³⁷

Śākyamuni elaborates upon the powers of this *Tantra*.

CHAPTER II

180¹ to 186²³

Maṇḍala of *Śākyamuni*,
same

328⁴ to 332²³

332²⁴ to 335¹

The story of *Vimalamañiprabha*
(For English summary see Part I, footnote 22, page 42)

335¹ to 335¹²

Praises of *Vajrapāṇi* by the assembly of gods and the question concerning those of limited good fortune and short life.

186²⁵ to 194²¹

Maṇḍala of *Vajrapāṇi*,
Mantras and consecrations.
same

335¹³ to 339¹²

194²² to 198⁴

Maṇḍala of the Four Great
Kings.
same

339¹³ to 347³

198⁵ to 202¹⁰341⁴ to 343¹⁹

Maṇḍala of the Guardians
of the Ten Directions.
same

202¹¹ to 204¹¹343²⁰ to 344²²

Maṇḍala of the Eight Great Planets.
same

204¹² to 206²¹344²³ to 340¹⁰

Maṇḍala of the Eight Great *Nāgas*.
same

206²² to 210⁷346¹¹ to 347²⁹

Maṇḍala of the Nine *Bhairavas*.
same

210⁹ to 212²⁵347³⁰ to 349²¹

Maṇḍala of the Great Gods.
same

212²⁶ to 216¹⁰349²² to 351⁸

Maṇḍala of *Amitāyus*.
same

216¹⁰ to 220²⁶351⁸ to 353³⁶

Initiation of pupils and
Merits gained by those who are
consecrated in the above *maṇḍala*.
same

220²⁷ to 224³³353³⁶ to 356⁷

The Four Rites : *sānti*, *puṣṭi*,
vaśya and *abhicāra*.
same

226¹ to the end of
chapter 11356⁸ to the end
of chapter 11

Praises of those who promote
this kalparāja
same

CHAPTER III

230¹⁻²⁰358¹ to

Maṇḍala of *Cakravartin* or *Samantabhadra*...
 same but texts diverge before the description
 of the *maṇḍala* is completed.

230²¹ to 236³³358²¹ to 360²

Production of the *maṇḍala*
 and initiation of pupils.

Continuation of the de-
 scription of the *maṇḍala*,
 consecration and
 mantras.

238¹ to 250⁵360³⁻²¹

(same as Version A, Chapter I,
 316²⁵ to 323²²)

How one becomes equal
 to the divinities.

250⁶ to 256⁵260²² to 361⁵

A set of divinities belonging to
 The *Sarvadurgatipariśodhana maṇḍala*.

Brief description of the
 Four Rites.

256⁶ on361⁶⁻³⁰

Continuation of consecration, *mantras*,
mudrās and worship.

Special function of each
Vajrasattva so far as the
 rites are concerned.

274¹ on361³¹ to 362⁵

Mantras and *mudrās*
 of the Guardians of the Ten Directions,
 hymn of praise.

More verses describing
 the effects of the Four
 Rites.

282²² on362¹³ to 367⁴

Consecration and instructions given
 to pupils, effects of consecration.

Description of *mudrās* of
 various sets of divinities.

367⁵⁻²¹

Seed-syllables (see note
 321 in Part III)

367²² to 371³

Connecting section, spells
 and *maṇḍala* of the Fierce
 Divinities.

371⁴ to 372³Spells for entering the *maṇḍala*
and effects of the Rites.372⁵ to 378⁴Detailed description of the
Four Rites.238¹¹378⁵Final praises
same

The first chapter of Version A (Chapter I) centring on *Śākyamuni* contains the Introduction (*gleñ gzi*) and the 'Basic *Tantra*' (*ritsa bañi rgyud*). The 'Basic *Tantra*' consists of the basic *maṇḍala* of this *Tantra* with *Sarvavit* in the centre, initiation and consecration in this *maṇḍala*, as well as discussions concerning the god *Vimalamañiprabha* and his state of existence.

The first Chapter of Version B has the same introduction as Version A. The 'Basic *Tantra*' has been removed and replaced by another text. This text can be termed as *Maṇḍalavidhi* or *Ādiyogasamādhī*. There are in fact Sanskrit manuscripts (see the Bibliography) bearing the above names and having very similar or almost identical content to the text that has been inserted in replacement of the 'Basic *Tantra*'. Furthermore there are three short works in T. T. vol 77 (see Bibliography), which also have similar names and their content contains large amount of similar materials to the above mentioned text.

The actual text which has been inserted in the first Chapter of Version B (beginning on page 7 with a set of *mantras*) refers to the raising of the Thought of Enlightenment (*bodhicitta*), worship (*pūjā*) of the divinities of the *maṇḍala*, states of concentration (*samādhī*), the envisaging (*bhāvanā*) and the arrangement of the *maṇḍala* of the Nine *Uṣṇīṣas*, also referred to as the *Parisodhana maṇḍala*.

Chapter II of both Versions is the same except for the story of the god *Vimalamañiprabha*. (Tibetan text page 332 and English summary in Part I, Chap II, footnote 22), concerning his evil rebirths, which is missing in Version B. This chapter centres on *Vajrapāñi* and is referred to as the 'Latter *Tantra*' (*rgyud phyi ma*). Its main contents are the descriptions, spells (*hrdaya*) and initiations into six *maṇḍalas* of gods of this world (*laukika*) and two *maṇḍalas* of the world beyond (*lokottara*), and the description of the Four Rites.

Chapter III of Version A is referred to as the 'Latter Part of the Latter *Tantra*' (*rgyud phyi mañi phyi ma*). It is rather a miscellaneous collection of materials. It contains a *maṇḍala* of Cakravartin, a description of the Four Rites (*sānti*, *puṣṭi*, *vaśya* and *abhicāra*), a small chapter

on hand-gestures (*mudrā*), seed-syllables (*bija*), *mantras* and *maṇḍala* of the Fierce Divinities, and then again a description of the Four Rites and lastly the final praises.

Chapter III of Version B also begins with the description of *Cakravartin's maṇḍala*. It diverges from Version A before the description of the *maṇḍala* is completed. From that point onwards it first describes the initiation of pupils, instructions and consecrations bestowed on the initiates and *homa* rites for the departed ones (mostly parallel with some parts of Chapter I, Version A. For the exact references see the comparative table). Next it describes a set of divinities belonging to the *Sarvadurgatipariśodhana maṇḍala*, rites in the *maṇḍala*, worship, initiation of pupils, consecration, *mantras* and *mudrās*, short *homa* rite, once more initiation of pupils and taking vows, and lastly the final praises which are the same as those in Version A.

(iii) *The translations and commentaries.*

The first translation of this *Tantra* from Sanskrit into Tibetan (Tib A = Version A) was made sometime at the end of the eight century A.D. It was translated by the Indian teacher *Sāntigarbha* and the Tibetan *Lo tsa ba Jayarakṣita*. *Sāntigarbha* visited Tibet during the reign of King *Khri sroñ lde brtsan* (740 to circa 798 A.D.) and took part in the consecration ceremony of *bSam yas*, the first Buddhist monastery to be built in Tibet.¹ *Jayarakṣita* (*Tsoñ kha pa* calls him *dPal brtsegs Rakṣita*) is mentioned by *Bu ston* as one of the five attendants of *Mañ rje gsal sñan* and *Señ khoñ lha luñ* who were sent to bring *Padmasamhhava* into Tibet. He is also listed by *Bu ston*² among skilful translators who were appointed by King *Ral pa can* (ruled from 815 to 836 A.D.) to revise and systematize the whole system of translating Buddhist texts into Tibetan. The colophon also mentions the fact that the translation of the *Tantra* was revised by *Rin chen mchog* of *rMa*, who is also mentioned by *Bu ston* as one of the seven Tibetans who were selected to be ordained as monks and as a renowned *lo tsa ba*. When *Ral pa can* was assassinated and turmoil broke out, *Rin chen mchog* was killed. It would seem fairly clear that this translation was made towards the end of the 8th century A.D. and revised sometime before 863 A.D.

The second translation (Tib B = Version B) was made sometime during the first half of the 13th century A.D. by the *Lo tsa ba* of *Chog*, *Chos rje dpal* (1197-1264). He studied the text of this *Tantra* with *Māñika Śrījñāna* and translated it with the assistance of *Devendradeva*. The biography (*nam thar*) of *Chos rje dpal* has been translated by G. Roerich.³

1. See the *Blue Annals*, p. 106; *Bu ston*, pp 189 and 197.

2. See *Bu ston*, pp 190-99 pass.

3. *Biography of Dharmasvāmin (Chog lo tsa ba Chos rje dpal)*, a Tibetan monk pilgrim, translated by George N. Roerich. Patna 1959. In his list of works of *Chos rje dpal* which he gives on page xliii, Roerich evidently misses this work.

With regard to the Indian teachers who wrote commentaries on this *Tantra*, some information is available about three of them, namely *Buddhaguhya*, *Ānandagarbha* and *Vajravarman*.¹

Buddhaguhya lived in the 8th century A.D. He was a pupil of *Buddhājñāna* who consecrated the monastery of *Vikramaśīla*. *Tāranātha* mentions him as being very well acquainted with *kriyā*, *caryā* and *yoga tantras*. He also adds that *Buddhaguhya* was invited by King *Khri sroñ lde brtsan* (740 to circa 798 A.D.) to visit Tibet but apparently he had never gone to Tibet. *gZon nu dpal* says in the *Blue Annals* that *Buddhaguhya's* exposition of the *kriyā* and *caryā tantras* prevailed during the first spreading of Buddhism into Tibet.

Ānandagarbha was born in *Magadha*, studied at *Vikramaśīla* and is said by *Tāranātha* to have belonged to the *Mahāsāṅghika* Order. He was renowned as a scholar of the *yoga tantras*. *Tāranātha* places his life during the reign of King *Mahipāla* who apparently died in the same year as the Tibetan King *Ral pa can* (836 A.D.). From a short colophon at the end of a work by *Ānandagarbha* we learn that *Vajravarman* came from *Sinhala* (*Śrī Lanka*) and was *Ānandagarbha's* teacher.

A certain *Dharmakīrti* wrote a short work on the *homa* rite of the *Sarvadharmapariśodhana* (T. T. vol 77, No 3462).²

Of all the Tibetan translators the best known and renowned is *Rin chen bzan po*³ (958-1055 A. D.) who was a leading *lo tsa ba* during the second spreading of Buddhism into Tibet. In connection with this *Tantra*, he has translated two works : *Nan soñ thams cad yoñs su sbyoñ bañi roñi sbyin sreg gi cho ga* and *Nan soñ thams cad yoñs su sbyoñ bañi dkyil hkhor gyi cho ga zes bya ba* (T.T. vol 77, No 3459 and 3460). The colophon to *Vajravarman's* commentary suggests that it was written down (*lag pas bris te*) by the *Śākyañi dge sloñ Rin chen hbyun gnas bzan po*, presumably an extended form of the name of *Rin chen bzan po*.

It is interesting to note that *Tsoñ kha pa* (1357-1419 A.D.) discussing the commentaries of our *Tantra* in the introduction of his own commentary (Ts 2a3ff) says that although they were attributed to Indian teachers, most of them were in fact written by Tibetans : 'As for the basic commentary (*ñbru ñgrel*) attributed to *Buddhaguhya* and renowned as the oldest, it is said that perhaps it was written down in accordance with *Buddhaguhya's*'

1. *Buddhaguhya* is mentioned in *Tāranātha*, pp 276-82; *Blue Annals*, p 351; *Bu ston*, p 190. *Ānandagarbha* is mentioned in *Tāranātha*, pp 284-6, *Blue Annals*, p 352. From a short colophon in T. T. vol 76, No. 3458, p 313-1-4, we learn that *Vajravarman* came from *Śrī Lanka* and that he was *Ānandagarbha's* teacher : *yul siñ ga lañi rdo rje slob dpon chen po rdo rje go cheñi slob ma rdo rje slob dpon chen po kun dgañ siñi pos mdzad pa*.

2. He may well be the same *Dharmakīrti* who wrote a commentary on the *Hevajra Tantra*. See Snellgrove, HV, vol I, p 15.

3. For the activities of *Rin chen bzan po* see Tucci's *Indo-Tibetica*, vol II; H. Richardson and D. L. Snellgrove, *A Cultural History of Tibet*, London 1968, pp 113-60 pass. For his biography see : T. Skorupski and D. L. Snellgrove, *The Cultural Heritage of Ladakh*, vol II, Warminster 1980.

teaching or perhaps it was taken down by the *lo tsa ba* (? *Jayarakṣita*) in accordance with the teaching of *Śāntigarbha*. As for the assertion that the commentaries known as *gSal baḥi sGron ma* (T. T. vol 76, No 3455) and *Gzi brjid snañ ba* (T. T. vol 76, No 3454) were written by the teacher *Ānandagarbha*, it appears that they were made by Tibetans at the times of the early religious school (*sñar chos grva*) and attributed to *Ānandagarbha*. As for the commentary known as *mDzes rgyan*¹ (T. T. vol 76, No 3453) which is said to have been written by *Vajravarman*, it was done by the *śramaṇa Khyuñ grags*, the *lo tsa ba* of *rGyan gañ* in Lower *Nen* and attributed to the *Paṇḍita* (viz *Vajravarman*). As for the commentary known as *sNañ ba rgyan* which was attributed to *Ānandagarbha*, that was written by a certain *sGrags li chuñ* of the Central Province (*Yul dbus pa*) and attributed to *Ānandagarbha*. It certainly appears that one should not greatly trust the explanations of these commentaries'.

Despite these assertions of the great *Tsoñ kha pa*, one has no doubt that all these commentaries are translations from Sanskrit and that they are thus works of the Indian teachers concerned. *Vajravarman's* commentary especially is a brilliantly detailed piece of work and I have already indicated that it was written on the basis of an early Sanskrit version of the *Tantra* which differed from that known to the Tibetan translators.

It may be interesting to describe briefly what some of the Commentators have to say about the subject matter of this *Tantra*.

Kāmadhenu mentions in the introduction to his commentary the tradition that Buddhas appear in the world as seldom as the *udumbara* flower. In each world age one Buddha appears to teach the *Dharma*. The Buddha *Śākyamuni* appears in the fourth world age which is the age of discord (*rtsod pa*) permeated by the five evils² (*sñigs ma lña*). In the perfect world ages it was possible for the Buddhas to subdue people by one single 'vehicle' (*theḡ pa = yāna*), but in this world age of discord it is necessary to teach the Doctrine in many different ways in order to adjust the teaching to different categories of people. Just as wild and good horses are trained by different methods, so people of different categories have to be taught by different methods. Thus it is for people like the god *Vimalamañiprabha*³ that

1. In the *sDe-dge* edition this work is attributed to *Vajravarman's* disciple *Ānandagarbha* and the translator is *Rin chen lhyuñ gnas bzau po*. See *A Complete Catalogue of the Tibetan Buddhist Canon*, published by Tohoku Imperial University, aided by Saito Gratitude Foundation, Sendai, Japan, 1934, No 2626. It may be noted here that two other works related to our *Tantra* which are listed in the above Catalogue are not included in the Peking Edition of the *Tibetan Tripiṭaka*. The two works are : No 2633, *Nan soñ thams cad yoñs su sbyoñ baḥi si baḥi sbyin sreg gi cho gaḥi las kyi rim 'pa* (*Sarvadurgatipariśodhanamarahomavidhikarmakrama*) by *Kun dgaḥi sñin po* (*Ānandagarbha*) and translated by *Śraddhakaravarman* and *Rin chen bzau po*; No 2634, *Nan soñ thams cad sbyoñ baḥi thabs žes bya ba* (*Sarvadurgatipariśodhanopāyanāma*) by *skal bzau dgaḥi ba*, translated by *Ninaśi* and *gyuñ druñ hod*.

2. For the list of the five evils (*pañcakaṣāyāḥ = sñigs ma lña*) see Mvy No 233640.

3. A summary in English of the Story of the god *Vimalamañiprabha* to whom several references are made in Version A, is given in Part I, note 22 to chap. II.

he taught this *Tantra*. He taught it in fact for three grades of peoples, those with sharp, average and feeble intellect. *Kāmadhenu* actually goes on to give examples. According to him the people of *Magadha* had the grasp of the teaching, the *Kośalas* half knew it, the *Pañcalas* knew how to recite and the people of the West neither recited it nor knew it.

Buddhaguhya divides the whole *Tantra* into two parts : introduction (*gleñ gži*) and the actual text (*mdo bsad*). The introduction explains where the *Tantra* was taught, its infallible teaching, the excellent entourage of the Lord, the raising of the subject matter by the Teacher and by the entourage. The actual text contains *maṇḍalas* and *homa* rites. The *maṇḍalas* are of two kinds, those of this world (*laukika*) and those of the world beyond (*lokottara*). The *homa* rites are of two kinds : 1) the *homa* rite for the dead so as to detach them from the phenomenal reality and so save them from evil rebirths; 2) the *homa* rites relating to the Four Rites (viz. *kṣānti*, *puṣṭi*, *vaśya*, and *abhicāra*) for benefitting living beings. Each *maṇḍala* is designed for different purposes. As for the *maṇḍalas* of the world beyond (*lokottara*), the *maṇḍala* called *rtsa baḥi dkyil hkhor*, the basic *maṇḍala* of our *Tantra* with *Sarvaṃit* in the centre is associated with the Thought of Enlightenment (for the description of this *maṇḍala* see Part III, p 311). The other *maṇḍalas* are associated with compassion and the *homa* rites may be performed in them to help overcome difficulties on the way to Enlightenment. Thus the *maṇḍala* of the *Uṣṇiṣas* is designed to prevent the continuation of evil destinies. As people die and the law of *karma* continues, the *maṇḍala* which allays the obstructions of the everlasting *karma* must be used. The *maṇḍala* of *Vajrapāṇi* in his wrathful appearance is to be used for preventing sudden death. In order to act on behalf of living beings by means of the Four Rites, the *maṇḍala* of *Cakravartin* is recommended. The *maṇḍala* of *Vajrānalārka* is designed for destroying the wicked ones. The *maṇḍalas* of this world (*laukika*) are devised for controlling the powerful ones in the world and those who are attached to it. The *maṇḍala* of the Four Great Kings is for pacifying worldly *Gandharvas*, evil spirits and serpent (*nāga*) divinities. The *maṇḍala* of the Guardians of the Ten Directions is recommended for controlling the hundred of thousands of evil spirits. The *maṇḍala* of the Eight Planets (*graha*) is for pacifying the Lunar Mansions (*nakṣatra*) and the Time Divinities. The *maṇḍala* of the Eight *Nāgas* is for pacifying the venom of the snakes. The *maṇḍala* of the Great Gods (*mahādeva*) is for pacifying inauspicious gods in the world. The *maṇḍala* of the *Bhairavas* is for gaining control over evil spirits. This is what *Buddhaguhya* says.

The author of the commentary known as the *sNañ baḥi rgyan* (T. T. vol 76, No 3454), translated by *dBañ phyug rgyal mtshan*, associates different parts of the *Tantra* with the Three Buddha Families, the three *Mudrās* and with Body, Speech and Mind. The basic *maṇḍala* is associated with the *Tathāgata* Family, *Mahāmudrā* and Body. It is taught for the sake of abandoning desire by desire. The *maṇḍala* of the *Uṣṇiṣas* and of *Vajrapāṇi* in his wrathful appearance (*Yamāntaka*) are associated with the *Padma* Family,

Dharmamudrā and Speech. They are taught in order to convert the unbelievers. Those of *Amitāyus*, *Krodhānala* and of the worldly gods are associated with the *Vajra Family*, *Samayamudrā* and Mind. They are taught in order to cause the wrathful ones to abandon their wrath. The teaching is given by *Vairocana* in his *sambhogakāya*, *nirmāṇakāya*, and *dharmakāya* respectively.

Such are the efforts of the commentators to explain the purpose of this *Tantra*. In any event, these stereotyped categories help to introduce us to the subject of this *Tantra*. The divisions made by *Buddhaguhya* are clear and there is no doubt that the *maṇḍalas* and the *homa* rites are the core of our *Tantra*.

(iv) *The presentation of the Tantra.*

I have provided editions of Versions A and B in Tibetan and of Version B in Sanskrit. The English translation given is that of Version B, but I have drawn upon materials available in Version A for the notes. The commentaries, especially those of *Vajravarmaṇ* and of *Tsoṅ kha pa* have been used in order to help establish the text of Version A and also to assist with interpretations of Version B wherever the two Versions correspond. It has not been my intention to provide critical textual editions of all the Tibetan texts used, partly because the vast quantity of them used for this work would have rendered such task impracticable, but mainly because my main intention has been to produce a comprehensive interpretation of the *Tantra* in English, thus adding one more to the very limited number of such works that have been made available through modern editions.

The Sanskrit text has been edited on the basis of all the manuscripts available as listed in the Bibliography and with the help of the Tibetan translations together with the commentaries on Version A. In editing the Sanskrit text my primary intention was to establish a correct and meaningful reading; at times it was difficult to do so because either the text was too corrupt or there were no commentaries referring to those passages. Whenever the two Versions run parallel, I have been able to make a considerable use of Version A and the commentaries in deciding which reading is to be preferred, and I was able to correct many scribal mistakes in the Sanskrit text through the Tibetan equivalents. Where the two Versions diverge, I have had to rely almost entirely upon the Tibetan translation of Version B for restoring the Sanskrit. It must be said that with few exceptions this Tibetan translation is very reliable one, inspiring confidence, and the problems remain only in those passages which seem to have been largely incomprehensible to the translators themselves, mostly because the Sanskrit text was corrupt or written in a mnemonic form. I think especially of certain highly abbreviated descriptions of gestures (*mudrā*) which occur in Version B (see for example p 261 ff, Part II). It is relevant to note that the same kind of descriptions, unfortunately not

corresponding to those in Version B, also occur in Version A (see for example p 362 ff and notes to those pages in Part III) and here there is manifest disagreement amongst the Commentators on their interpretations. For this reason I deduce that the meaning may not have been clear to the translators in either case, who therefore provided as literal a translation of the Sanskrit as available to them. Apart from these several passages, the interpretation of the whole *Tantra* has been comparatively straightforward. It will be noticed that in case of textual difficulties which cannot be settled by available Sanskrit MSS and Tibetan translations, I have accepted the reading required by the context and by agreement with related passages elsewhere in the text. The whole work is therefore one of reconstructions. Whenever commentaries were available the interpretation and translation of the text did not pose great difficulties apart from a few passages. However it is a great pity that we don't have any commentaries available on the passages of Version B which are not included in Version A. These parts of Version B are of greatest interest and they certainly represent very early materials which were in circulation in somewhat separate form. They are very important for the study of the rituals. Their general meaning is relatively easy to understand but a substantial commentary would elucidate their exact meaning and especially their application and execution whenever performing rituals.

Finally, I am very much aware of my deficiencies in presenting this work. A good Sanskrit scholar could certainly provide a better edition of the Sanskrit text and someone who has a better command of the English language could provide a better translation. However I do believe that despite errors and probably occasional mistranslations this work is worthy of publication for several reasons. First of all the Sanskrit text will be available to scholars who are interested in this kind of literature and also to those who have linguistic interest in Buddhist literature. Secondly the English translation will make this work accessible to those who don't know the original languages. The whole of Chapter II is a substantial contribution to the study of *maṇḍalas*, Buddhist iconography, and the Four Rites. The first part of Chapter III is of greatest importance for the study of the funeral rituals. The remaining parts are important for the study of ritual initiations and consecrations. In fact this *Tantra* has become at a very early stage a very important source for many rituals especially those based on the Four Rites and the funeral ceremonies. Even amongst the *Bonpo* literature one finds a number of works directly originating from this *Tantra*.

PART I

TRANSLATION OF THE *TANTRA*

CHAPTER I

INTRODUCTORY SCENE

1a (1a) OM Homage to Glorious *Vajrasattva*.¹

Thus have I heard—at one time the Lord was staying in a grove, the highest delight of all the gods. It was adorned with clusters of trees bound by creepers with branches and leaves of jewels and gold, and with flowers of all kinds, herbs, *kamalas* and *utpalas*, *karnikāras*, *bakulas*, *aśokas*, *māndāravas*, *mahāmāndāravas* and so forth. It was bedecked with *kalpa* trees, embellished with many ornaments, resounding with warbling of groups of birds, reverberating with musical instruments, drums, flutes and so forth. Many gods, *Apsarās*, *Śakra*, *Brahmā* and the rest were disporting (1b) themselves there. It was honoured by all the Buddhas and *Bodhisattvas*, with *Śakra*, *Brahmā* and all the other gods *Vidyādhara*s, goddesses and *Apsarās* assembled in groups of hundreds of thousands of millions, with many different groups of *Yakṣas*, *Rākṣasas*, *Asuras*, *Garuḍas*, *Gandharvas* *Kinnaras* *Mahoragas*, *Nāgas* and so forth, with eight hundred thousand millions of Great *Bodhisattvas* namely *Bodhisattva Mahāsattva Pratibhānamati* (Great Being Inspiring Confidence), *Acalamati* (Immovable Mind), *Vipulamati* (Broad Mind), *Samantamati* (Entire Mind), *Anantamati* (Infinite mind), *Asamantamati* (Bounteous Mind), *Kamalamati* (Lotus Mind), *Mahāmati* (Great Mind), *Divāmati* (Divine Mind), *Vividhamati* (Diversified Mind), *Aśeṣamati* (Complete Mind) and *Samantabhadra* (All Good). By such unlimited and unbounded (2a) hosts of which the Great Beings and the Non-returning *Bodhisattvas* were the leaders, he was honoured, highly praised, revered, worshipped and greatly extolled.

In the midst of the great company of his entourage he sat down on the lotus throne of *Mahābrahmā* and entered into a stage of concentration known as *Sarvadurgatipariśodhana* (Elimination of All Evil Destinies). Forthwith a garland of numerous radiating and converging rays of the Great *Bodhisattva* who is known as *Trayasantativimokṣaka* (Rescuer from the Uninterrupted Succession of the Three Evil Destinies) came out from the hair-tuft between his eyes. The

1. Tib B has *dPal Śākya Señ ge=Śrīśākyasiṃha*.

universe consisting of the three thousand great thousand (worlds) was illuminated by him, and all living beings were freed by that illumination from the bonds of mental defilements. Every one individually was fulfilled and the grove of delight was completely illuminated.

5

Having worshipped with multitudes of different honours, having made circumambulations one hundred thousand times, having paid 2b respects with bowed heads, and having sat down on the spotless seat² in front of the Lord, they said : (2b)

Hail Buddha, hail the purity of Buddha's *Dharma*

10

Hail Buddha whose deeds are perfect.³

And why?

We are freed from evil destinies,

And we are established on the *Bodhisattva* Path.

Then *Indra* circumambulated the Lord one hundred thousand 15 times, worshipped him and said this to him; 'O Lord, how is it that we should be freed from all evil destinies by the complete illumination of the Buddha's rays and established in the path of liberation? It is wonderful, O Lord, it is wonderful, O Blessed One.'

The Lord said: 'O *Indra*, this is not a great wonder for the Lord 20 3a Buddhas have well accumulated immeasurable masses of merit. O *Indra*, the Perfect Buddhas (3a) are the source of gems of good qualities which are unlimited. O *Indra*, the limitless means of the Perfect Buddhas are complete. O *Indra*, the Lord Buddhas have acquired boundless wisdom. The Vigour of the Buddhas is unlimited. 25 By the Lord Buddha unlimited converts have been made worthy vessels. The Lord Buddhas are endowed with unparalleled knowledge. The Lord Buddhas are endowed with unparalled magical powers. The Lord Buddhas possess unparalled aspiration. Therefore, O *Indra*, the action of the Lord Buddhas for the benefit of living beings 30 is in accordance with the recipient; the action on behalf of living beings is in accordance with the person to be converted; the action on behalf of living beings is in accordance with their resolution. This is to be known. Let there be here no hesitation, no uncertainty and no disagreement. There is no situation where the 35 *Tathāgata*'s ability to convert does not exist.

3b Then *Indra*, getting up from his seat, once more (3b) offered copious and great worship and said this to the Lord: "May the Lord give me the inspiring confidence to do good for all living beings, to have sympathy, to give protection, to act with great 40 compassion, and to fulfill all hopes. O Lord, seven days have passed since a god named *Vimalamanīrabha* died and fell from this assembly

2. Tib A & B have *nor bu* (=jewel) for *āsana*.

3. This phrase is missing in S.

of Thirty-three Gods. O Lord, where was he born? Is he experiencing happiness or sorrow? Explain this, O Lord, explain O Blessed One'.

The Lord said : O *Indra*, knowing the right time and occasion you will hear it.'

Indra said : 'O Lord, this is the time, this is the occasion, O Blessed one.'

4a The Lord said : 'O *Indra*, the god *Vimalamañiprabha* (4a) has fallen from here and was born in the great hell of *Avici*. There he will experience acute and fierce suffering for twelve thousand years. Thereafter he will experience suffering in lesser hell for 10 ten thousand years. Thereafter being born amongst the animals and tormented spirits, he will suffer for ten thousand years. Thereafter being born among border people, he will have the nature of one who is deaf, speechless and foolish for sixty thousand years. Thereafter he will be afflicted by the destructiveness of plague, leprosy 15 and the flow of blood⁴ for eighty four thousand years. He will be abused by many people, totally abandoned and of low race. There will be no interruption in the succession from one suffering to another.

4b Moreover he will cause harm to others. He will produce (4b) un-interruptedly obstructions by his various deeds. Furthermore he 20 will experience a continuance of various sufferings.'

Thereupon all gods, *Śakra* and the rest, on hearing this were anxious, terrified, upset, and they fell down on their faces. Getting up they said : 'O Lord, O Blessed One, how can he be saved from such a succession of suffering? How can he be freed from the 25 accumulation of suffering? Save O Lord, save O Blessed One.'

The Lord said : 'O *Indra*, I too teach that which was taught by eighty four million Buddhas, listen.'

5a Then *Indra* once more adored the Lord with many flowers of all kinds, of *māndāravas* and *mahāmāndāravas*, (5a) and with ornaments 30 of many different kinds, jewelled crown, bracelets, earrings, necklaces and strings of pearls. He circumambulated him many hundred thousand times, bowed down before him and said : 'Good O Lord, good O Blessed One'. Having gladdened him by saying 'good' (he continued) : 'I request a well stated explanation for the benefit 35 and happiness of the world including its gods, and for the release of all the future beings from the succession of three evil destinies.'⁵

4. Tib A & B add *phol mig*=boils.

5. The phenomenal existence (*saṃsāra*) is divided in Buddhist tradition into six destinies (*gati*) or places of rebirth. (In the early tradition there were five destinies, *Devas* and *Asuras* being classed as one). The six places of rebirth are usually listed in the order of superiority. Thus to be reborn among *Devas* (gods), *Asuras* (demons or titans) or *Naras* (men) is considered to be a good place of rebirth. On the other hand, to be reborn among *Tiryaks* (animals), *Pretas* (tormented spirits) or in *Narakas* (hells) is considered to be an evil place of rebirth.

Once more the assemblies of gods, *Brahmā* and the others said :
 "Good O Lord, good O Blessed One, let it be explained by which
 means there exists the release from the path of triple evil rebirth of
 the future beings who hear the name only, and how one obtains the
 unsurpassable and perfect Enlightenment in the case of those who
 are born into the heavenly realm of gods into the realm of human
 beings."

MANTRAS

Preliminary mantras

5b Then the Lord (5b) entered into a stage of concentration known 10
 as *Amoghavajrādhiṣṭhāna* (Empowerment⁶ of the Infallible Vajra) in
 order to empower the gods, *Śakrā*, *Brahmā*, and the rest by means of
 the spell of the *Tathāgatas*.

OM THE PLEDGE OF THE VAJRA-EMPOWERMENT HUM

Having thus entered into a stage of concentration and having 15
 empowered with the *vajra*-empowerment which is unsurpassable, he
 uttered the spell of the *Tathāgata* called *Sarvadurgatipariśodhanarāja*
 (King-Purifier of All Evil Destinies) :

The law that governs phenomenal existence is known as dependent origination
 (*pratityasamutpāda*). This fundamental concept of existence as a continual chain of causes
 and effects is symbolized by a wheel representing the endless cycle of life and death
 (*bhavanacakra* or *saṃsāracakra*). Thus the Buddhist concept of existence can be explained by
 describing this Wheel of Life.

At the centre—the three roots of unhappiness represented thus : 1) passion (*rāga*) by a
 red cock, 2) hatred (*dveṣa*) by a green snake, 3) ignorance (*moha*) by a black pig. Around
 the centre is a circular design representing the two paths leading on the one side to
 happy rebirths, as symbolized by the white background and miniatures of men of religion,
 and on the other side to unhappy rebirths as symbolized by the black background and
 miniatures of people being dragged into hell. The remaining space within the circle is
 divided by six spokes. Every section between the spokes represents one destiny or place of
 rebirth. The three happier destinies (*deva asura, nara*) are placed in the upper half of the
 wheel, and the three evil destinies (*tiryak, preta, naraka*) in the lower half. On the rim of
 the wheel there are symbolic representations of the twelve factors (*nidāna*) of dependent
 origination : 1) ignorance (*avidyā*)—a blind man with a stick, 2) aggregates (*saṃskāra*)—
 a potter with a wheel and a pot, 3) consciousness (*viññāna*)—monkey climbing a tree with
 flowers, 4) name and form (*nāmarūpa*) conceived as the five *skandhas*—a ship symbolizing
 the form (*rūpa*), and four people symbolizing the four immaterial *skandhas*, namely a)
 feeling (*vedanā*), b) perception (*saṃjñā*), c) volition and other faculties (*saṃskāra*), d)
 consciousness (*viññāna*), 5) six sense-organs (*saḍāyatana*)—an empty house, 6) contact
 (*sparsa*)—a man and a woman embracing, 7) feeling (*vedanā*)—a man with an arrow in
 his eye, 8) thirst (*trṣṇā*)—a woman offering a drink to a seated man, 9) grasping (*upādāna*)—
 a man gathering fruits from a tree, 10) conception (*bhava*)—a woman with child, 11) birth
 (*jāti*)—a woman in childbirth, 12) old age and death (*jarāmaraṇa*)—men carrying a corpse.

The whole wheel is clasped by *Māra*, the lord of death.

For *skandha* and *saṃskāra* see *The Central Conception of Buddhism*. Th. Stcherbatsky,
 London 1923, reprinted in Delhi 1974, p 6 ff.

6. For this interpretation of the term, see *adhiṣṭhāna*, in the glossary. Likewise, *hṛdaya*
 for spell, *samaya* for pledge, and *vidyā* for formula.

OM PURIFIER PURIFIER, PURIFIER OF ALL SINS, PURE
MOST PURE IN RESPECT OF THE OBSTRUCTIONS
OF ALL ACTS SVĀHĀ

As soon as he uttered this formula, the evil destinies of all
living beings were checked, every approach into hell, animal life
and tormented spirits was eliminated, severe sufferings were re- 5
moved and many living beings became happy. (6a)

6a Then again he pronounced another secret⁷ spell :

OM PURIFIER PURIFIER, PURIFY ALL EVILS OF ALL
LIVING BEINGS HUM 10

Again O *Indra*, another spell of the *Tathāgatas* :

OM PURIFIER OF ALL EVILS HUM PHAṬ

Again O *Indra*, another one, the subordinate spell of the spell⁸
of all the *Tathāgatas* : OM TRĀṬ

Again O *Indra*, another spell for the elimination of all evil 15
destinies : HUM

Again O *Indra*, yet another one, in brief, even by the mere
act of mindfulness it produces liberation effortlessly in order to
cause the pacification of all evil destinies⁹ of living beings endowed
with little merit : 20

OM HOMAGE TO THE LORD SARVADURGATIPARI-
ŚODHANARĀJA, THE TATHĀGATA, THE ARHAT, THE
PERFECT BUDDHA,

and again :

OM PURIFIER PURIFIER, PURIFIER OF ALL SINS, 25
PURE MOST PURE IN RESPECT OF THE OBSTRUC-
TIONS OF ALL ACTS SVĀHĀ (6b)

6b This is the basic formula.

Mantras of the Buddhas

OM OMNISCIENT ONE PURIFY AND DESTROY ALL 30
OBSTRUCTIONS HUM PHAṬ

OM OMNISCIENT ONE HUM

OM OMNISCIENT ONE HRĪḤ PHAṬ

OM OMNISCIENT ONE AḤ

OM OMNISCIENT OF TRĀṂ TRĀṬ 35

OM OMNISCIENT ONE OM

OM OMNISCIENT ONE DHĪṂ

OM OMNISCIENT ONE HUM

OM OMNISCIENT ONE KRĪṂ TRĀṬ¹⁰

7. Tib B has *bsruñ ba sñiñ po* = protective spell.

8. Tib B has : the spell of all the *Tathāgatas*.

9. Tib A and B have : from every succession (*rgyud*) of evil destinies.

10. At this point S and Tib B diverge from Tib A which after a short discourse goes
on to describe the basic *maṇḍala* of the *Sarvadurgatipariśodhana Tantra* and thus applies these

*Mantras of the Eight Goddesses of the Offerings*¹¹

OM OMNISCIENT ONE THE GREAT VAJRA-BORN
WORSHIP OF THE PERFECTION OF GIVING HUM

Mantra of the goddess Lāsya (Love-play).

OM OMNISCIENT ONE THE GREAT VAJRA-BORN 5
WORSHIP OF THE PERFECTION OF MORALITY
TRĀM

Mantra of the goddess Mālā (Garland).

OM OMNISCIENT ONE THE GREAT VAJRA-BORN
WORSHIP OF THE PERFECTION OF FORBEARANCE 10
HRĪH

Mantra of the goddess Gitā (Song).

OM OMNISCIENT ONE THE GREAT VAJRA-BORN WOR-
SHIP OF THE PERFECTION OF VIGOUR AḤ

Mantra of the goddess Nṛtyā (Dance).

15

OM OMNISCIENT ONE PURIFIER OF ALL EVILS,
KINDLE KINDLE, THE WORSHIP OF THE PERFEC-
TION OF MEDITATION HUM HUM PHAṬ

Mantra of the goddess Dhūpā (Incense).

OM OMNISCIENT ONE PURIFIER OF ALL EVIL 20
DESTINIES, (7a) DESTROYER OF MAJOR AND MINOR
DEFILEMENTS, PERCEIVER OF THE FLOWER, THE
WORSHIP OF THE PERFECTION OF WISDOM TRĀM
HUM PHAṬ

7a

Mantra of the goddess Puṣpā (Flower).

25

OM OMNISCIENT ONE PURIFIER OF ALL EVILS,
PRODUCER OF THE PERCEPTION OF KNOWLEDGE,
THE WORSHIP OF THE PERFECTION OF ASPIRATION
HRĪH HUM PHAṬ

30

Mantra of the goddess Dipā (Lamp).

OM OMNISCIENT ONE DESTROYER OF ALL EVIL
SCENT, THE VAJRA-SCENT WORSHIP OF THE PER-
FECTION OF MEANS AḤ HUM PHAṬ

Mantra of the goddess Gandhā (Scent).

nine spells to the Five Buddhas and Four Buddha Goddesses. The commentaries list them accordingly. See part III footnotes 2 and 5 where the complete *maṇḍala* is described. On the other hand S and Tib B incorporated a different text which describes the visualizing together with the worship and various rites involved in the *maṇḍala* of *Sākyaṃuni* and the Eight *Uṣṇīṣas*. Here obviously the nine spells are applied to the nine *Uṣṇīṣas*. It may be noted that their seed-syllables on page 28-29 are almost identical.

11. The *Mantras* of the Eight Goddesses of the Offerings are associated here with eight *pāramitās*. The number of *pāramitās* is either six or ten. Six principal *pāramitās* : 1) *dāna*—giving, liberality, 2) *śīla*—morality, righteousness, 3) *kṣānti*—forbearance, patience, 4) *vīrya*—vigour, heroism, 5) *dhyāna*—meditation, 6) *prājña*—wisdom; and four supplementary *pāramitās*, 7) *upāya*—means, skilfulness in the choice of means, 8) *prañidhāna*—aspiration, resolution, 9) *bala*—power, 10) *jñāna*—knowledge. For detailed exposition of *pāramitās* see *The large Sūtra on Perfect Wisdom*, Edward Conze, London 1975. *La Trait  de la Grand Vertue de Sagesse*, Etienne Lamotte, Louvain 1944.

Mantras of the Four Guardians of the Gates

OM OMNISCIENT ONE THE EVOCATOR FROM THE
GATES OF HELL HUM JAḤ PHATḤ

Mantra of Vajrāṅkuśa (Vajra-Hook).

OM OMNISCIENT ONE THE RESCUER FROM HELL 5
HUM HUM PHATḤ

Mantra of Vajrapāśa (Vajra-Noose)

OM OMNISCIENT ONE THE DELIVERER FROM THE
BONDS OF ALL EVILS HUM VAḤ PHATḤ

Mantra of Vajrasphoṭa (Vajra-Fetter). 10

OM OMNISCIENT ONE THE PURIFIER OF IMPENE-
TRABLE DARKNESS OF ALL EVIL DESTINIES (7b)
HUM HOḤ PHATḤ

7b

Mantra of Vajrāveśa (Vajra-Penetration).

Mantras of the Sixteen Bodhisattvas

15

OM HAIL TO THE CONVEYOR OF BENEVOLENCE

Mantra of Maitreya.

OM INFALLIBLE INFALLIBLE BEHOLDER HUM

Mantra of Amoghadarśin.

OM DESTROYER OF ALL EVILS, PURIFIER OF ALL 20
EVILS HUM

Mantra of Sarvāpāyajaha.¹²

OM O MIND REMOVING ALL DARKNESS OF SORROW
HUM

Mantra of Sarvaśokatamonirghātanamati. 25

OM LORDLY ELEPHANT HUM¹³

Mantra of Gandhahastī.

OM HEROIC PERFORMER HUM

Mantra of Śūraṅgama.

OM HEAVEN HEAVEN-EFFULGENCE HUM 30

Mantra of Gaganagañja.

OM INTELLIGENT ONE POSSESSED OF KNOWLEDGE
HUM

Mantra of Jñānaketu.

OM RADIANCE OF IMMORTALITY POSSESSED OF 35
IMMORTALITY HUM

Mantra of Amṛtaṣrabha.¹⁴

12. Reading *Sarvāpāyanjaha* given in MS A appears to be an older one. See de Mallmann's *Introduction à l'Iconographie du Tantrisme Bouddhique*, pp. 340-41, B. Bhattacharyya's *The Indian Buddhist Iconography*, p. 97.

13. S *Gandhahastī* meaning literally Scent-elephant and usually interpreted with reference to the fluid which exudes from the forehead of an elephant in rut, may be a very early corrupted form of *gaṇḍahastī* referring to a hero (best, excellent or leading) elephant.

14. Tib B has *ḥod dpag med* = *Amitābha*.

OM ABODE OF THE MOON, HAIL TO THE BEHOLDER
OF THE MOON

Mantra of Candraprabha.

OM AUSPICIOUS ONE, THE PROTECTOR OF FOR-
TUNATE ONES

Mantra of Bhadrāpāla.

8a OM TRACERY GREAT TRACERY (OF LIGHT) (8a) HUM

Mantra of Jālinīprabha.

OM ADAMENTINE ESSENCE HUM

Mantra of Vajragarbha.

OM UNDECAYING ONE HUM HUM, HAIL TO THE
UNDECAYING REMOVER OF KARMA-OBSTRUCTIONS

Mantra of Akṣayamati

OM AUDACITY, HAIL TO THE AUDACITY-FOREMOST

Mantra of Pratibhānakūṭa

OM ALL-GOOD HUM

Mantra of Samantabhadra.

These are the *mantras* of the Bodhisattva of the Good Age. One should recite them in due order.

MERITS ARISING FROM THE PRACTICE OF THIS TEACHING

He who meditates every day at dawn with regularity and acts in conformity with the *tantra* as taught, following in order the process of emanation, and making an effort to produce the highest divine *yoga* with its three stages of concentration, such a one succeeds in eliminating evil destinies.

8b Furthermore, O *Indra*, as for this secret spell (8b) of the *Tathāgata Sarvadurgatipariśodhanarāja*, if any noble son or daughter hears merely its name, retains it and pronounces it, and if he or she writes it down and ties it either to the top-knot on the head or on the arm or about the neck, then the eight untimely death or forms of dreams related to death or all signs of evil destinies do not arise in this life even in dreams. Whoever they may be, those who enter the *maṇḍala* in the right way, who are consecrated in it, pronounce the spell and meditate on the meaning of the *mantra*, quite needless to say, whatever their sins may be, no evils of any kind will approach them, nor will they fall into evil destinies.

9a Whatever dead bodies of men, women, gods, *Nāgas*, *Takṣas*, *Rākṣasas*, *Pretas*, animals, those in hell and so forth are consecrated after being (9a) placed in the *maṇḍala*, even if they have been reborn in hells, they are instantly freed and reborn in the assemblies of gods. Having been reborn there, they give attention to the essential teaching of all the *Tathāgatas*. They also become Non-returners; their progress is certain; they are born in the family of all the *Tathāgatas*. All the obstructions are removed and they experi-

ence happiness in the family of all the *Tathāgatas* or in the assembly of gods or somewhere else. O *Indra*, in brief, they experience all the benefits and happiness of this world and the world above.'

THE SĀDHANA (EVOGATION)¹⁵

Then *Indra* circumambulated the Lord as previously, worshipped him and said : 'O Lord, explain the Doctrine for the sake of attaining easily the realisation of the supreme and perfect Enlightenment in order to bring benefit and happiness to those who are subjected to the power of all evil destinies, and in accordance with their existence for turning away of all living beings (9b) from evil destinies.'

Thus the Lord *Śākyamuni* entered into a stage of concentration known as *Sarvadurgatipariśodhanajñānavajra* (Vajra of Knowledge that Removes All Evil Destinies), and explained the *maṇḍala* known as *Sarvatathāgata-Sarvadurgatipariśodhanatejorāja*.¹⁶ The *Śākya-Lord* expounded its manner of evocation.

First, the yogin sits down on a soft and comfortable seat in a solitary and suitable place. Delineating a circle with pleasant scent he should worship with the five offerings. Then having perceived the selflessness (*nairātmya*) of all the *dharmas*, he should conceive himself as *Vajrajvālānalārka* by means of the syllable HUM; by means of the syllable HRĪḤ (he conceives) a lotus in his throat; by means of the syllable A a lunar disc on its petals; (10a) by means of the syllable HUM a five-tipped *vajra* on top of it. He says : VAJRA-TONGUE; the *vajra* dissolves into his tongue and he becomes the *vajra-tongue*. He should be able to pronounce *mantras*.

(Likewise there arises) a lunar disc between his hands from the white syllable A and on top of it a five-tipped *vajra* from the syllable HUM. The *vajra* dissolves into the palms of his hands and he becomes endowed with *vajra*-hands. He is able to make all the gestures.¹⁷

Then he should conceive¹⁸ the protective entourage. He says: OM GRASP VAJRA-PLEDGE HUM VAM. He should make (the gesture of) Wrathful *Terintiri*.¹⁹ Making the *vajrā*-bond in his palms he should pervade it with his wrathful mind, recalling²⁰ resolutely Wrathful *Terintiri* with the *vajra*-thumb.

15. For *sādhana* see glossary.

16. At this point S and Tib B diverge finally from Tib A until the end of Chapter. 1.

17. For 'gesture' see *mudrā* in the Glossary.

18. For this translation see *bhāvanā* in the Glossary.

19. Through the whole of the Sanskrit text MSS give different reading for this name. Tibetan uses quite regularly *Ti-ri-ti-ri*. The commentaries mention it several times but give no explanation of its meaning and the readings given there are just as variable as those in Sanskrit MSS.

20. Tib B reads: binding

Then sitting in the half-*vajra*-posture and making (the gesture
 10b of) *Vajra-Terintiri* he should obtain the consecration (10b) of the
vajra-garland. He says : OM VAJRAJVALĀNALĀRKA²¹ HUM
 CONSECRATE ME. Making the *vajra*-bond he should hold his
 thumbs raised and closely joined together above it. (This is the
 gesture of) *Vajra-Terintiri*. He says : OM ṬUM. Having thus
 5 armed himself with the armour of these two syllables he should
 exclaim : OM VAJRAJVALĀNALĀRKA HUM. Placing the left
vajra-fist at the heart and waving the right *vajra*-fist he should destroy
 all the obstructions. 10

Next he should burn the obstruction by applying the gesture of
Vajrānala. He should exclaim : OM VAJRĀNALA KILL, BLAZE,
 CONSUME, CONVULSE, BREAK, BATTLE HUM PHAṬ. The
 gesture of *Vajrānala* is the *vajra*-thumb raised in the middle of
 blazing fingers comprised inside the *vajra*-bond. (11a) 15

11a Next he says: OM VAJĀRANETRĪ BIND ALL THE OBSTRUC-
 TIONS. He applies the gesture and binds all the obstructions. He
 makes the *vajra*-bond, stretches the thumbs and holds them evenly.
 This is the gesture of *Vajranetri*.

Placing the outstretched *vajra*-bond on the ground he should 20
 bind beneath. He says : OM VAJRA BE FIRM FOR ME, PRO-
 TECT ALL SVĀHĀ.

Applying the gesture of *Vajrabhairavanetra* he should bind above.
 He says : OM HULU HULU²² HUM PHAṬ. Binding the *vajra*.
 fists and waving them like a fire-brand he should hold them above 25
 the head with the forefingers made into hooks. This is the gesture
 of *Vajrabhairavanetra*.

Once more by means of the gesture of *Vajrayakṣa* he should
 make a new bond beneath, saying : OM VAJRAYAKṢA HUM.
 The gesture of *Vajrayakṣa* is a form of the *vajra-añjali* with the 30
 thumbs outstretched and the forefingers projecting like tusks.

11b With the gesture of *Vajroṣṇiṣa* (11b) he should bind the eastern
 quarter. He says either OM DRUM BIND HAM or just DRUM.
 He should place the *vajra*-fists on the crown of his bowed head with
 the little fingers linked together like a chain and the forefingers 35
 made into a point. This is the gesture of *Vajroṣṇiṣa*.

Once more he should bind the same quarter by applying the
 gesture of *Vajrapāśa*. He says : HUM VAJRAPĀŚA HRĪḤ. He
 should make a knot with the arms by means of the *vajra*-fists. This
 is the gesture of *Vajrapāśa*. 40

21. For description of *Vajrajvalānalārka* (Vajra-Blazing-Flame-sun) see Battacharyya's
The Indian Buddhist Iconography, p 183, see also Part III footnote 324 (The *maṇḍala* of the
 Fierce Divinities).

22. All MSS seem to agree in reading HULU but I have a short liturgical MS
 (see Bibliography DS) from a private collection which reads KURU.

He should bind the western quarter by means of *Vajrapatākā*. He says : OM FLYING VAJRAPATĀKĀ FLUTTER. The gesture of *Vajrapatākā* is the *vajra*-bond in which the thumbs are crossed, the forefingers are put together and then parted,²³ and the little fingers are made like banners. 5

He should destroy the obstruction below and above, in the quarters and in the intermediate quarters.

He should bind the northern quarter by means of *Vajrakālī*. He says : OM VAJRAKĀLĪ RUT MAṬ. The gesture of *Vajrakālī* is the 12a gesture of *Vajrayakṣa* firmly placed at the heart. (12a) 10

With *Vajrasīkharā* he should bind the southern quarter. He says : OM VAJRASĪKHARĀ RUT MAṬ. The gesture of *Vajrasīkharā* is made with the *vajra*-fists shaped like an arched hillock.

He binds the *maṇḍala* by means of the gesture of *Vajrakarma*. He makes thus the enclosing wall. He says : HUM VAJRAKARMA 15

The inner enclosure is made by means of *Vajrahūṅkāra*, saying : HUM. He binds the *vajra*-fists and forms a *vajra* with his arms; the little fingers he makes into hooks and raises the forefingers into a point known as *Trilokyaviṅjaya* (Victor over the Threefold World). This is the gesture of *Vajrahūṅkāra*. 20

The gesture of *Vajrakarma* is like the above one except for forming a *vajra* with the forefingers and the middle fingers.

By applying the *vajra*-bond he should make the *vajra*-network. He says : VAJRA-BOND VAM.²⁴

Then with the *Vajracakra* gesture he should cause to arise 25
12b before him the *maṇḍala* of (12b) *Sarvadurgatipariśodhana*. He says : OM ²⁵VAJRA-CIRCLE HUM. Binding the *vajra*-fists he makes the *vajra*-bond with the forefinger and the little finger. This is known as *Vajracakra*, the producer of all the *maṇḍalas*. The projection of all the *maṇḍalas* comes about by motioning this gesture in 30 clockwise circles in all directions. Holding it to his face and gazing at it he recites eight times the *Vajracakra* mantra. By means of that he gains access to all *maṇḍalas*.²⁶ Envisaging the *maṇḍala* as though actually manifest he worships it with flowers and the rest. Making prostrations in all directions and touching the ground with the five 35 parts of his body he says : OM OMNISCIENT ONE I MAKE THE VAJRA-BOND WITH THE OBEISANCE OF BODY, SPEECH, AND MIND.

23. *agrāsamanamāvidarītā* an obscure phrase in S, corresponds to Tib B *mdzub mo gñis mñam par gñibs te phye la*, and I translate accordingly.

24. S omits this whole line.

25. Tib B inserts *vajravidyā* before *vajracakra* (= *vajra*-circle).

26. S omits

Four obeisances

He should make the four obeisances in the following ways :

13a (13a) He should bow towards the eastern quarter with his whole body stretched out in the *vajra-añjali* posture. He says : OM I OFFER MYSELF FOR THE SERVICE OF WORSHIPPING ALL THE TATHĀGATAS. VAJRASATTVA OF ALL THE TATHĀGATAS EMPOWER ME. 5

Getting up he places the *vajra-añjali* at his heart, touching the ground with his forehead he should bow towards the southern direction. He says : OM OMNISCIENT ONE I OFFER MYSELF FOR THE CONSECRATION OF WORSHIP. VAJRA-RATNA OF ALL THE TATHĀGATAS CONSECRATE ME. 10

Getting up he should bow towards the western quarter with the *vajra-añjali* placed on his head and touching the ground with his face he says : OM OMNISCIENT ONE I OFFER MYSELF FOR THE ADVANCEMENT OF WORSHIP. VAJRADHARMA OF ALL THE TATHĀGATAS PROMOTE ME. 15

13b Getting up he lowers the *vajra-añjali* from his head and placing it at his heart he should bow (13b) towards the northern quarter, saying : OM OMNISCIENT ONE I OFFER MYSELF FOR THE ACT OF WORSHIP. VAJRAKARMA OF ALL THE TATHĀGATAS ACTIVATE ME. 20

Confession of sins

Kneeling down on the ground, and making the *vajra-añjali* gesture at his heart he should confess all sins : May I be remembered by all the Buddhas and *Bodhisattvas*, by all the gods of *mudrās*, spells, *mantras*, and formulas, who abide in the *Tathāgata*, *Vajra*, *Ratna*, *Padma*, and *Karma* Families. I, of such and such a *vajra*, confess all sins in the presence of all the Buddhas and *Bodhisattvas*, in the presence of all the gods of *mudrās*, spells, *mantras*, and farmulas, who abide in the *Tathāgata*, *Ratna*, *Padma*, and *Karma* Families. I shall fully enjoy every merit of (14a) all the Buddhas of the past, present, and future, residing in the ten directions, and of *Bodhisattvas*, Solitary Buddhas, Noble *Śrāvakas*, the Holy Ones, the Accomplished Ones, and of all the assemblies of living beings. I beseech all the Lord Buddhas in the ten directions who are not setting in motion the Wheel of Doctrine to set it in motion. I beseech the Lord Buddhas in the ten directions who desire the Final Consummation not to pass into *parinirvāṇa*. 25 30 35 40

Twentyfold worship

Then binding the flower gesture he should say : OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF FLOWER-WORSHIP HUM.

Binding the incense gesture he should say : OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF INCENSE-WORSHIP HUM.

Binding the lamp gesture he should say : OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF LIGHT-WORSHIP HUM. 5

14b Binding (14b) the scent gesture he should say : OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF SCENT-WORSHIP HUM.

Joining together the cupped hands he should say : OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP WITH THE JEWEL ORNAMENTS OF THE ENLIGHTENMENT FACTORS²⁷ HUM. OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE SUPREME WORSHIP WITH LAUGHTER, LOVE-PLAY, PASSION, PLAYFULNESS AND BLISS HUM. OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE SUPREME WORSHIP WITH THE STREAMERS²⁸ HUM. 10 15 20

Then remembering all the sorrows of *saṃsāra* as experienced by living beings he should make the *karma-mudrā* of the Lord *Vajra-Sattva*. By the Power of compassion he should raise the Thought of Enlightenment for the liberation of all living beings, for taking across those who have not crossed (the ocean of *saṃsāra*), for the liberation of those who are not free, for the encouragement of those who are inert, (15a] for the emancipation of those who are not liberated, and for the retrieving of the whole realm of living beings from the ocean of *saṃsāra*. He says : OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE WORSHIP OF THE VAJRA-THOUGHT OF ENLIGHTENMENT HUM. 25 30

Making the gesture of *Lāsyā* he should say: 'May all living beings be provided with every assistance and with all the attainments gained by mere wish'. OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE GREAT VAJRA-BORN WORSHIP OF THE PERFECTION OF GIVING HUM. 35

Making the gesture of *Mālā* he should say: 'May all living beings become free from all the confinements of the *karma* of inauspicious body, speech, and mind. May they be endowed with all the conditions of the *karma* of auspicious body, speech, and 40

27. For *bodhyaṅga*=Factor of Enlightenment see the Glossary.

28. Tib B has : with the streamers, the ornament of the supreme enlightenment.

mind OM OMNISCIENT ONE THE CONCURRENCE OF
THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF
THE PERFECTION OF MORALITY WHICH INDUCES
15b SUPREME (15b) ENLIGHTENMENT HUM.

Making the gesture of *Gitā* he should say : 'May all living beings possess bodies endowed with major and minor auspicious marks,²⁹ and may they always be free from fear and hatred with regard to one another, showing their delight in heart and eye, and being attentive to the profound *Dharma*. OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE PERFECTION OF FOREBEARANCE WHICH ALERTS ONE TO THE GREAT AND SUPREME *DHARMA* HUM.

Making the gesture of *Nṛtyā* he should say : 'May all living beings embark upon the *Bodhisattva* path, concentrate on Buddhahood, adhere to Vigour that does not abandon *samsāra*'. OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE PERFECTION OF VIGOUR THAT DOES NOT ABANDON *SAMSĀRA* HUM.

16a Making the gesture of *Puṣpā* he should say : 'May all living beings become free from all major (16a) and minor defilements. May they be perfect in every meditation, liberation, concentration, attainment, intuitive-knowledge, learning and power.³⁰ OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE PERFECTION OF MEDITATION, THE ABODE OF THE SUPREME BLISS HUM.

Making the gesture of *Dhūpā* he should say : 'May all living beings

29. The thirty two bodily marks (*lakṣaṇa*) and eighty minor bodily marks (*anuḥvyañjana*) are indications that an individual is a Great Man (*mahāpuruṣa*) and will become either a Universal Monarch (*cakravartin*) or a Buddha. The 32 marks of *mahāpuruṣa* are as follows : 1) well set feet, 2) wheels with one thousand spokes and rim and nave on the soles of his feet, 3) projecting heels, 4) long fingers, 4) soft hands and feet, 6) netted hands and feet, 7) prominent ankles, 8) antelope limbs, 9) when standing or not stooping his hands reach to his knees, 10) the private member is in a sheath, 11) he has a golden colour, 12) soft skin, 13) there is one hair to each pore of his skin, 14) the hairs of the body are black, rising straight and curling to the right, 15) he is very straight of body, 16) he has seven prominences, 17) the front part of his body is like a lion, 18) he has the space between the shoulders filled out, 19) his height is equal to his outstretched arms, 20) he has even shoulders, 21) keen taste, 22) a lion-jaw, 23) forty teeth, 24) even teeth, 25) is not gap-toothed, 26) has very white teeth, 27) a large tongue, 28) a voice like *Brahmā* and as soft as a cuckoo's, 29) very black eyes, 30) eyelashes like an ox 31) white hair between the eyebrows, and 32) his head is the shape of a cap (*unhīsasīsa*). Quoted after *The Life of Buddha*, Edward J. Thomas, London, 1925, pp. 220-21. The 80 minor marks are a more detailed elaboration of the 32 major marks. For their description see *Le Lalitavistara*, Annales du Musee Guimet VI, Pairs 1884, chap VII, p 95 ff.

30. For these various terms see *dhyāna*, *abhijñā*, and *vaśīlā* in the glossary.

become endowed with wisdom and knowledge of this world and the world above, accomplished in four accurate understandings,³¹ educated in every discipline and profession, trained in arts, yoga, good character, and secret methods, perceiving the essence, endowed with the knowledge that destroys all the defilement-obstructions and knowledge-obstructions.' OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE SUPREME (16b) PERFECTION OF WISDOM³² WHICH DESTROYS FUNDAMENTAL DEFILEMENTS HUM. 10

Making the gesture of *Dīpā* he should say : May all living beings become free of all evils.³³ OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE PERFECTION OF ASPIRATION, THE LIGHT OF KNOWLEDGE PURIFYING ALL EVILS HUM. 15

Making the gesture of *Gandhā* he should say : 'May all living beings become free from all ignorance'. OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE VAJRA-SCENT WORSHIP OF THE PERFECTION OF MEANS DESTROYER OF ALL EVIL SCENT HUM. 20

In order to pay homage to Body he prostrates himself in devotion³⁴ at the feet of all the *Tathāgatas* in the ten direction. OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE GIFT OF BODY HUM. 25

He surrenders himself offering a hymn in all directions with 17a (17a) the hundred-tongue-mouth, saying: 'Incomparable, unshakable' and so forth.³⁵ OM OMNISCIENT ONE THE CONCURRENCE OF THE CLOUD-MASS OF WORSHIP OF THE GIFT OF SPEECH HUM. 30

He makes a supplication for the sameness of the *Dharma* by applying the one-intention of all the *Bodhisattvas*. OM OMNI-

31. For 'accurate understanding' see *pratisaṃvit* in the glossary.

32. Tib B has: complete knowledge of all the *dharma*s.

33. Tib B has: *log par ltuñ ba* (= *vinipāta*) —calamity or ruin.

34. The verb *adhimuc* is difficult to render into English satisfactorily. In this passage and further below its basic notion is that of fervent aspiration, e.g. to become a *bodhisattva* or to worship the Buddhas. For detailed study see *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, Har Dayal, first published 1932, reprint in Delhi 1975, page 50.

35. For the full text of this hymn see p 39.

SCIENT ONE THE CONCURRENCE OF THE WAFTING
OF THE CLOUD-MASS OF WORSHIP OF THE GIFT OF
MIND HUM.

He surrenders himself saying: 'All the *dharmas* whose true nature is non-nature are characterized by emptiness, lack of marks, and absence of involvement'. OM OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE GIFT OF SECRECY HUM. 5

Self-offering to all the Buddhas and Bodhisattvas

Having thus worshipped with the praises of twenty kinds he should offer himself: 'I offer myself to all the Buddhas and *Bodhisattvas*. May the Great Compassionate Protectors accept me 10
17b always (17b) and everywhere. May they also bestow upon me the accomplishment of the great pledge.'

*Participation of living creatures in the source of merit*³⁶

15

Then he should cause all living beings to participate in the source of merit: 'By the source of merit may all living beings become free from all misfortunes in this world and the world above. May they obtain blessings in this world and the world above. With happiness and well disposed minds may they become Buddhas, the 20
Best of Men. By means of the source merit may I also become Buddha and teach the *Dharma* for the benefit of the world. May I also liberate living beings oppressed by many sufferings.'

Vow for the maturation in Perfect Enlightenment

He should make a vow for the maturation of the supreme and perfect Enlightenment: 'Just as the Lords of the Three Times fix 25
18a their determination on Enlightenment, so do I raise (18a) the highest and supreme Thought of Enlightenment. I commit myself resolutely to the threefold study of morality, the accumulating of virtuous *dharmas*, and the practice of moral acts that benefit living beings. 30

Beginning from today I will take the vow which arises in union with the Buddhas, the precious and supreme Three Jewels: Buddha, *Dharma*, and *Saṅgha*.³⁷

In the gathering of the great *Vajra* Family I will hold to my teacher. In truth I will grasp the vajra, the bell, and the *Mudrā*. 35

In the proper³⁸ Family of the great *Ratna*, (abiding) in the joyous pledge, I will offer four gifts six times every day.

36. For the source of merit see *kuśalamūla* in the glossary.

37. See Chap III, p. 87 for a similar passage.

38. S reads: in the *yoga* Family.

In the pure Family of the great *Padma*, in which arises the great Enlightenment, I will learn the Good Law in its open and hidden 18b form, and in its threefold vehicle form. (18b)

In the gathering of the great *Karma* Family, I will receive in truth the all-embracing vow, performing as well as I can the acts of 5 worship'.

'Having raised the highest and supreme Thought of Enlightenment, persevering completely in the vow through acting for the benefit of all living beings, I will take across those who have not crossed, liberate those who are not liberated, restore those who are in need 10 of restoration, and establish living beings in *nirvāna*.'

Envisaging of the *maṇḍala*

Then he should envisage the *maṇḍala* in space being worshipped by gods and others. He should worship it with the five offerings. Having completed the worship properly, he should praise the good 15 qualities of the Buddhas.

Hail Buddha; Hail Buddha whose acts are perfect.

You purify all evil destinies and bring Enlightenment to living beings.³⁹

Then he says: *VAJRA-AÑJALI*; he unfolds at the heart the *vajra-* 20 bond and says: OM OMNISCIENT ONE, *VAJRA-BOND TRĀṬ*.

Making the gesture of *Vajrāveśa* he says : OM *VAJRA* ABIDE, BE FIRM FOR ME, BE ETERNAL FOR ME, EMPOWER MY HEART, GRANT ME FULL SUCCESS HUM, HA HA HA HA HOḤ. OM *VAJRA-FIST* VAM. 25

Binding (the gesture of) *Sattuavajri* he says : OM OMNISCIENT ONE PURIFIER PURIFIER DRAW OUT ALL SINS HUM. This is the *mantra* for drawing out sins.⁴⁰ (19a)

19a He makes firmly the *vajra*-bond and in the position of the *vajra*-gesture he should move it quickly upwards. This is the best mode of 30 raising those who have fallen; so it is said.

OM OMNISCIENT ONE PURIFIER OF ALL EVILS HUM PHAṬ. This is the *mantra* for purifying all sins.

Making firmly the *vajra*-bond with the middle fingers placed on the face and the four remaining ones fixed on it, he causes an instant 35 eradication of sins. OM OMNISCIENT ONE TRĀṬ HUM. This is the *mantra* for eradicating all evil destinies.⁴¹

Binding (the gesture of) *Sattuavajri* (he says) : OM OMNISCIENT ONE PURIFIER OF ALL OBSTRUCTIONS MUḤ HUM PHAṬ. This is the sign of lifting up. 40

39. See the note to the Sanskrit text.

40. This sentence is missing in Tib B.

41. Inserted from DMV p 9-5-2: *nan soṅ thams cad bral baḥi snags so*.

Next a lunar disc (arises) in the centre of the yogin's heart from the syllable A and above it (this mantra) : OM SAGE SAGE GREAT SAGE SVĀHĀ. OM HOMAGE TO SARVADURGATI-PARIŚODHANARĀJA, THE TATHĀGATA, THE ARHAT, THE PERFECT BUDDHA,

19b and again : OM PURIFIER PURIFIER OF ALL SINS (19b), PURE MOST PURE IN RESPECT OF THE OBSTRUCTIONS OF ALL ACTS SVĀHĀ.⁴² The *Sarvadurgatipariśodhana maṇḍala* becomes accomplished by means of this mantra.

Then by means of *Vajrāṅkuśa* and (the three) others he summons (the divinities), leads them (into their places), binds them and subdues them. Then worshipping the space *maṇḍala*, he should cause it to enter the *maṇḍala* in his heart.⁴³ Thus the two *maṇḍalas* become one. From his accomplishment in yoga, the pledge-*maṇḍala* becomes replete with its divinities. In the centre of the *maṇḍala* he should envisage *Sākya-Lion* himself, appearing in the form of *Cakravartin*. From the syllable A in the heart of *Sākyamuni* he should visualize a lunar disc and in the centre of the lunar disc (this mantra) : OM SAGE SAGE GREAT SAGE SVĀHĀ.

Then with the *karma-mudrā* as *vajra-cause* he projects the *maṇḍala*, and he says : OM OMNISCIENT ONE VAJRA-CIRCLE HUM. (20a)

20a Binding (the gesture of) *Sattvavajri* and taking a garland with the two middle fingers he should apply his mind saying : SAMAYA HUM. He should place the garland on his head saying : VAJRA RECEIVE HOH. Next he should tie it on his head saying : OM (VAJRA-)SATTVA MAHĀBALA RECEIVE IT.⁴⁴

He should release the face-binding saying : OM Vajrasattva himself opens today your eyes. He opens every eye, the supreme vajra-eye. HAIL VAJRA, LOOK. He should look into the great *maṇḍala* for as long as he sees the Lord *Sākyamuni*.

Binding once more (the gesture of) *Sattvavajri* he should release it at the heart, and applying the *vajra-fist* he should give the water⁴⁵-consecration from the vase blessed with the *vajra*. He says : OM OMNISCIENT ONE VAJRA CONSECRATE ME.

20b Once again he should (20b) seal himself by means of the gestures of *Vajradhātviśvari* and others.

OM OMNISCIENT ONE, VAJRADHĀTVIŚVARĪ HUM
-CONSECRATE ME

42. This *mantra* is incomplete in Tib B.

43. Tib B reads; having bound and subdued them he places (them) in the space *maṇḍala*.

44. The *mantra* in Tib B has: om *Mahābala* accept this being.

45. Tib B omits 'water'.

OM OMNISCIENT ONE VAJRAVAJRINI HUM CONSE-
CRATE ME

OM OMNISCIENT ONE RATNAVAJRINI HUM CONSE-
CRATE ME

OM OMNISCIENT ONE DHARMAVAJRINI HUM CONSE- 5
CRATE ME

OM OMNISCIENT ONE KARMAVAJRINI HUM CONSE-
CRATE ME

OM TUM TUM TUM VAJRA REJOICE HOH

Endowed with the armour of the two syllables he should re- 10
ceive the consecration of his own *vajra*: 'Today you are consecrated
by the Buddhas with the *vajra*-empowerment. This is the complete
Buddhahood. You must adhere to it for the sake of *vajra*-success.'

OM VAJRA-LORD I CONSECRATE YOU, ABIDE, YOU ARE
THE PLEDGE BY THE EMPOWERMENT OF THE VAJRA- 15
NAME. OM I CONSECRATE YOU VAJRASATTVA.' 'This is
the complete Buddhahood, (the *vajra*) resting in the hand of
21a *Vajrasattva*. You should hold it (21a) according to the firm vow of
Vajrapāni.'

OM THE VAJRA-PLEDGE, THE SUCCESS OF ALL THE 20
TATHĀGATAS, ABIDE, I HOLD YOU, O VAJRASATTVA HI
HI HI HI HUM—he says.

OM OMNISCIENT ONE THE PLEDGE OF THE VAJRA-
EMPOWERMENT HUM. This is the *mantra* of the self-empower- 25
ment.

The *vajra* gesture : one makes the *vajra*-fists with the thumb, the
middle finger and the little finger pointed upwards and joined to
a point, and the forefinger and the ring finger crossed.

He should consecrate himself on the heart, throat, forehead,
ūrṇā, between the eye-brows, on the nose, ears, hips, knees, feet, 30
calves, eyes, and private parts.

Then (there arises) a lunar disc from the syllable A in his
'sacramental' (*samaya*)⁴⁶ body. He manifests the self-confidence of
the *mantra* possessed of all signs arising from the seed-syllable.

OM OMNISCIENT⁴⁷ ONE JAḤ HUM VAM HOḤ, YOU 35
ARE THE PLEDGE, O PLEDGE HOḤ.

21b OM SAGE (21b) SAGE GREAT SAGE SVĀHĀ. He should recite
it three times or whatever is usual.

Making the gesture of the *vajra*-union on his body he should
recite : JAḤ HUM VAM HOḤ. 40

Summoning (the divinities) to their proper places, he leads
them in, binds them and subdues them.

46. Tib B has: *samaya aḥ* which seems to suggest that it might be a *mantra*.

47. Tib B adds *dṛṣya*—look—after *sarva*it.

THE FOUR MUDRĀS

The *sāmaya mudrās*⁴⁸

(There arises) a five-tipped *vajra* in his heart by applying the syllable HUM. Thus I will explain the pledge-*mudrās* of Śākya-Lion (*maṇḍala*).

5

The *sāmaya-mudrās* are explained as follows.

He sits in the centre in the meditation-posture (the *mudrā* of Śākyamuni).

The gesture of *Vajroṣṇīṣa* consists in making the *vajra*-bond with the middle fingers made into a point.

10

(*Ratnoṣṇīṣa*;) the same with the middle finger made into a jewel.

(*Padmoṣṇīṣa*;) with the middle finger made into a lotus.

(*Viśvoṣṇīṣa*;) with the middle finger forming a *vajra* and the remaining ones made into blazing fingers.

15

The gesture of *Tejoṣṇīṣa*: with the forefingers indicating blazing fire.

(*Dhvaṃjoṣṇīṣa*;) the same with the little fingers and the ring fingers stretched out together.

(*Tikṣṇoṣṇīṣa*;) the forefinger made like a lotus leaf and the middle 20
22a finger raised like a *vajra*. (22a)

(*Chatroṣṇīṣa*;) the same with (the hands) placed in front in the form of a *vajra*-network.

(*Lāsyā*;) the thumbs are placed at the heart, and then (*Mālā*;) stretched out.

25

(*Gitā*;) he motions with the *añjali* gesture away from his mouth, and (*Nṛtyā*;) places it on his head.

(*Puṣpā*;) he makes the *vajra*-bond, and (*Dhūpā*;) raises it as a well-formed *añjali*.

(*Dīpā*;) the thumbs are pressed together, and (*Gandhā*;) stretched 30
out.

Binding the *vajra*-fists he should hold the forefingers, the thumbs, and the middle fingers each (pair) in front of one another.

(*Vajrāṃkuṣa*;) he makes one forefinger into a hook, and (*Vajrapāśa*;) binds the thumbs into a knot.

35

(*Vajrasphoṭa*;) the thumbs and the forefingers locked together, and (*Vajrāveśa*;) the *vajra*-fists made into a point.

48. These *mudrās* are arranged here into four sets as *sāmaya*, *dharma*, *karma* and *mahā-mudrās*. See *mudrā* in the glossary.

The *dharmamudrā*s

At the level of his heart he should envisage the *ma-mudrā* on a lunar disc resting on a lotus. The *dharmamudrā* (each divinity) is produced by the *mantra* emitted previously.⁴⁹

The *karma-mudrā*s

Such is the *karma-mudrā* : a crossed *vajra* at the heart.⁵⁰

The gesture of *Śākya-King*, just as it was explained, consists in turning the Wheel of Doctrine (The gestures of the first four *Uṣṇīṣas*) are these: (22b) touching of the earth, giving, meditation, and fearlessness respectively. 10

The gesture of *Tejoṣṇīṣa* is such : he sits in a profound meditation.

(*Tikṣṇoṣṇīṣa*) he holds the right arm (like) a club, and the left one (like) a sword at the heart.

(*Dhvajoṣṇīṣa* :) he should project the left forefinger and stretch 15 out the right one.

(*Chatroṣṇīṣa* :) he puts together his hands and holds them like an umbrella.

Such is the rite of the *karma-mudrā*⁵¹ of the nine protecting Buddhas. 20

(*Lāsyā* :) haughtily he bows with swaying movements.

The bond of *Mālā* motioned away from the face, and then turned in circle—*Nṛtyā*.

By applying the *vajra*-fists he should make (the gesture of) *Dhūpā* and the others accordingly. 25

He makes a hook (*Vajrāṅkuṣā*) with the forefinger, and a fetter (*Vajrapāśa*) with the little finger. Making the forefingers into a knot (*Vajrasphoṭa*), he presses (*Vajrāveśa*) with the two behind.

Now I shall explain in due order the signs of the *Bodhisattvas*, the Great Beings, by applying the bond of the *karma-mudrā*. 30

23a Making the *vajra*-fists (23a) he should place them together. Making the forefinger and the middle finger into a hook he should hold them like a flower—such is the gesture of *Maitreya*.

He places the left fist on the hip and the right one near the shoulder. Projecting the forefinger and the middle finger he should 35 hold them forming an eye—such is the gesture of *Amoghadarśin*.

49. Presumably referring to the *mantras* given on folios 5b-8a, but see also folios 26b-32b.

50. Tib B has: having envisaged a crossed *vajra* at the heart he should bind the *karmamudrā*.

51. Tib B has; *dharmamudrā*.

Making the *vajra*-fists he should stretch out the forefingers making a hook with the right one—such is the gesture of *Sarvāpāyajaha*.

Placing the left fist on the hip he should raise the right one like a stick—such is the gesture of *Sarvasōkatamonirghātanamati*. 5

Placing the left fist on the navel he should hold the right one like an elephant's trunk—such is the gesture of *Gandhahastin*.

He places the left fist on the hip and holds the right one as if seizing a sword—such is the gesture of *Śūraṅgama*.

23b Placing the left fist at the heart, he should sway the right one 10 above—such is the gesture of *Gaganagañja*. (23b)

Making the *vajra*-fists he should hold them on the right side as if grasping a banner—such is the gesture of *Jñānaketu*.

He should arrange his hands as if holding a vase—such is the gesture of *Amṛtāprabha*.⁵² 15

He places the left fist on the thigh and the right one to the side forming the crescent of the moon with the thumb and the little finger—such is the gesture of *Candraprabha*.

Placing the hands at the heart he should open them like a lotus and then join together the tips—such is the gesture of *Bhadrapāla*. 20

Binding together the *vajra*-fists he should arrange them as if holding a shield, placing them on the breasts—such is the gesture of *Jālinīprabha*.

He places the left fist on the hip and the right one at the heart projecting the middle finger—such is the gesture of *Vajragarbha*. 25

24a He places the left fist at the heart and holds the right one in (24a) the attitude of giving⁵³—such is the gesture of *Akṣayamati*.

He places the left fist on the navel and snaps his fingers with the right one—such is the gesture of *Pratibhānakūṭa*.

He places the left fist on the hip and forms a gem-fist with the 30 right one—such is the gesture of *Samantabhadra*.

The karma-mudrā is expressed by a ritual without symbols.⁵⁴

The mahā-mudrā

He holds at his heart a five-tipped *vajra*, holding it according to the manifestations (of various divinities) with their gestures and 35 implements. Being the holder of the *vajra* and the bell, he should hold the *vajra* at his heart. This is to be known as the *mahā-mudrā*⁵⁵ of the *Bodhisattvas*, the Great Beings in their manifestations with their gestures and implements according to the manner of his

52. Tib B once more has *hod dpag med*=*Amitābha*

53. Tib B has: fearlessness

54. Symbols (*cihna*) here seem to refer to the implements, *vajra*, bell etc. which are not used in this set of *mudrās*.

55. Tib B has: this is so called the *mahāmudrā* which is the enlightenment.

holding. Of whichever Great Being he makes the gesture, he should envisage his true nature while reciting meaningfully the appropriate spell.

24b The four *mudrās* are to be made in order (24b) to fix all the divinities. Through making them for the benefit of all living beings, one produces the good qualities of an omniscient one. Having thus been freed from all evil destinies living beings gain Enlightenment.⁵⁶ 5

Efficacy of the mantra and the mudrā

Now I will explain the *mantra*.

By applying the *mudrā* and the *mantra* he should be able to perform every act in the *Sarvadurgati maṇḍala*. Making the *vajra*-dance towards (every divinity in turn) he recites the *mantras*. 10

OM HOMAGE SARVADURGATIPARIŚODHANARĀJA, THE TATHĀGATA, THE ARHAT, THE PERFECT BUDDHA, and again : 15

OM PURIFIER PURIFIER, PURIFIER OF ALL EVILS, PURE MOST PURE IN RESPECT OF THE OBSTRUCTIONS OF ALL ACTS SVĀHĀ. 15

Taking the bell with his left fist and brandishing energetically the *vajra* with the right one he should say : VAJRAVĀCĀTAKKI 20 HUM JAḤ JAḤ JAḤ. He should hold them at his heart in order 25a to draw forth (the divinities). He should say : TAKKI JAḤ HOḤ. (25a) Next he makes them firm with the hundredfold syllable.⁵⁷ By acting in this manner he becomes the equal of the *Bodhisattvas*, the lords of the ten stages. On seeing them he should offer every 25 worship.

Praises of the divinities of the maṇḍala

Then he should worship with all these praises :

Homage to you *Sākya*-Lion who turning the Wheel of Doctrine purify all evil destinies in the whole world with its three spheres. 30 Homage to you *Vajroṣṇīṣa* who (by Wisdom of) the Pure Absolute⁵⁸ expound the truth about the self for the benefit of all living beings.

Homage to you *Ratnoṣṇīṣa* who by manifesting the truth (of the Wisdom) of Sameness consecrate everyone living in the three spheres. 35

Homage to you *Padmoṣṇīṣa* who by the Discrimination of Self-nature revive living beings showering the ambrosia of *Dharma*.

56. Tib B has: one has purified all evil destinies in order to bring enlightenment to living beings. But see also page 27²⁰.

57. This is a well known *mantra* of *Vajrasattva*. For the Sanskrit text and translation see S. Beyer, *The Cult of Tārā*, Magic and Ritual in Tibet, London 1973, page 144.

58. The first five *Uṣṇīṣas* are associated here with the Five Wisdoms for which see HV p 62, ft 5, and p 129.

- 25b Homage to you *Viśvoṣṇīśa* who with your self-nature intent on Activity perform all acts for the appeasement (25b) of the sorrow of living beings.
- Homage to you *Tejoṣṇīśa* who illuminating the three spheres cause all living beings to perceive the Noble Truth. 5
- Homage to you *Dhvaṅṣṇīśa* who holding the banner of the wish-granting gem fulfil all hopes of living beings.
- Homage to you *Tikṣṇoṣṇīśa* who by cutting off the major and minor defilements and by destroying the power of the four *Māras*⁵⁹ bring about the Enlightenment of living beings. 10
- Homage to you *Chatroṣṇīśa* who cause the whole world of the three spheres to obtain the kingship of *Dharma* which is adorned with the white umbrella.
- Homage to you four goddesses, *Lāsyā*, *Mālā*, *Gitā*, and *Nṛtyā*, and to you *Puṣpā*, *Dhūpā*, *Dīpā* and *Gandhā*. 15
- Homage to you *Aṅkuṣa*, *Āveśa*, *Pāśa* and *Sphoṭa*, the guardians of the portals, born of faith and so on, standing in the doorways.
- 26a Homage to you *Bodhisattvas* who reside to the sides of the four portals (26a) on the edge (of the *maṇḍala*), occupying the (twelve 20 stages of) Joy and the rest.

Homage to you *Brahmā* and *Indra*, *Rudra*, *Candra* and the rest, the Guardians of the world in the four quarters, and to you *Agni*, *Rākṣasa*, *Vāyu* and the lord of the Spirits.

Pronouncing this royal hymn of praises in front of the *maṇḍala*, 25 the *mantrin* should recite it holding the *vajra* and the bell. Next he should arrange the 'essential' *maṇḍala* in their appropriate forms. Thus through the primary *yoga* (there arises) the *maṇḍala* of those envisaged. The state of contemplation is called the 'Primary Yoga'. 30

Production of the maṇḍala

Now I shall explain the *maṇḍala* known as Supreme Royal One.

OM THE SYLLABLE A, THE SOURCE OF ALL THE DHARMAS ON ACCOUNT OF THEIR NON-ORIGINATION FROM THE BEGINNING. From the application of its meaning 35 and intent on the sixteenfold voidness of the whole universe in the ten directions, he should see himself as void in his own selfhood.

- 26b (26b) Then by means of the *vajra* produced from the syllable HUM (there arises) the Air-*Maṇḍala*; on top of it the Fire-*Maṇḍala* from the syllable RĀM; on top of it the Great Waters 40 from the syllable VAM; on top of them the Gold-*Maṇḍala* from the syllable KAM; in its centre he says : HUM SUM HUM. By

59. For the names of the Four *Māras* see BHS under *māra*.

saying it he produces Mount *Sumeru* made of jewels, square and adorned with all kinds of gems. He should empower it by means of the *vajra*-bond gesture and by saying : OM VAJRA. BE FIRM and so forth. On top of (*Sumeru*) by means of the *karma-mudrā* of the *vajra*-causation (there arises) a palace produced from the white syllable BHŪM. It has a top storey made of *vajras*, gems, and jewels. It is square, having four gates adorned with four tympanums. On four corners, on the doors, and on the pinnacles it has the emblems of the *vajras*, the sun and the moon. It is adorned with strings of pearls and necklaces, with banners and garlands, and with four threads attached. The inner *maṇḍala* (27a) has an eight-spoked wheel encompassed by a garland made of *vajras*. At its centre is the Lion-Seat with a lunar disc on top of it. Within the eight spokes there are lunar discs, the domains of the divinities. As for the places of the divinities of the outer *maṇḍala*, he should look at twenty eight lunar discs (drawn) on woven cloths.

Entering thus into a state of concentration known as Sky-Pervading, in which (he envisages) a lunar disc resting on the Lion-Seat, and on the lunar disc the vowels and the consonants representing Wisdom and Means melting into one another. Because of its self-nature as the Thought of Enlightenment, such is the form of the *mantra* perfect as a cause for benefitting living beings : OM SAGE SAGE GREAT SAGE SVĀHĀ. By means of this *mantra* he becomes fully perfected as *Śākya*-Lion. He is seated in a state of concentration which is known as the Removal of All Imperfections.

Entering into a state of concentration as the Lord Buddha, he should explain the *mudrā* and the *mantra*. (27b)

Binding the *vajra*-fists he should open them successively. This is the gesture of turning the Wheel of Doctrine that destroys the whole of *saṃsāra*.

The example is as follows :

Just as bees and other (insects) resting on lotuses are held, and by unfolding of the lotuses are freed from the painful confinement,

In the same way those imprisoned in the three evil destinies by the painful *saṃsāra* are freed from its bonds by the compassion of *Śākya*-Lion.

From the syllable A is produced a lunar disc in the heart of *Śākyamuni*. Then on the lunar disc the *mantras* of all (the divinities) are brought to maturation. He should envisage (them all one by one) beginning with *Vajroṣṇiṣa* and ending with *Vajrāveśa*.

Now the *mantras* :

OM SARVADURGATIPARIŚODHANARĀJA, THE TATHĀGATA THE ARHAT, THE PERFECT BUDDHA, and again : (28a)

28a OM PURIFIER PURIFIER, PURIFIER OF ALL SINS, PURE MOST PURE IN RESPECT OF THE OBSTRUCTIONS OF ALL ACTS SYĀHĀ. He should recite this *mantra*.

Now I shall explain the arrangement in due order.

OM VAJRA HUM PHAT—he produces this verbally and it comes forth as five rays. Illuminating all the ten directions they put an end to the misery of all living beings. (These rays) converging enter his heart. The mingling of the *mantra* and the rays produces the perfect bodily forms.

On the spoke of the eastern quarter of the inner *maṇḍala* there emerges from his heart, for the benefit of living beings, the *Tathāgata Vajroṣṇiṣa* seated on a lunar disc resting on a lotus. He is white (29a) in colour, brilliant and lustrous. He makes the gesture of touching the earth.

In the same way as explained above with regard to emanating and converging of the rays in all directions by means of the combination of the *mantra* and the rays emanating and converging he produces from his heart the (next) perfect image. This one should be seated in his correct place on the spoke to the right (south). He should be produced with this (*mantra*) : OM *Ratnottama*. TRAM. The *Tathāgata Ratnoṣṇiṣa*, emerging from his heart, sits on a lunar disc resting on a lotus. He is adorned with all the Buddha marks. He is blue in colour and makes the gesture of giving. He consecrates all living beings of the three spheres.

As before by means of the emanating and converging (of the rays), and in the correct order of the appearance of the images, he should produce (this one) saying : OM *PADMOTTAMA HRĪH*. The *Tathāgata (29b) Padmoṣṇiṣa* produced from the seed (syllable) and the rays, emerging from his heart, should sit on the western spoke on a lunar disc resting on a lotus, giving instruction. He is beautiful, is of the colour of red lotus, and makes the gesture of meditation.

He should produce (the next image) saying: OM *VISVOTTAMA AḤ*. The *Tathāgata Viśvoṣṇiṣa*, the Buddha, emerges from the heart on a lunar disc resting on a lotus placed on the northern spoke. He is full of splendour, his body is of green colour, and he makes the gesture of fearlessness. Performing all the acts of the Buddha he liberates living beings from *saṃsāra*.

From the syllable OM he should produce the *Tathāgata Tejoṣṇiṣa*. He sits on a lunar disc resting on a lotus on the south-eastern spoke. He holds a solar disc with his right hand and his left one rests on the hip. He illuminates the three spheres with the light of red and white colour (of his body).

From the syllable HUM is born the *Tathāgata Dhvaṣṣṇiṣa*. He
30a also should emerge from the heart. He sits on a lunar disc (30a)
resting on a lotus on the south-western spoke. He is red-black in
colour. Holding the banner of the wish-granting-gem, he removes
jealousy among living beings. 5

The *Tathāgata Tikṣṣṇiṣa* is born from the syllable DHĪḤ.
Destroying the minor and major defilements, he emerges on the
north-western spoke. He should be seated on a lunar disc resting
on a lotus. The colour of his body is beautiful like the sky. In his
right hand he holds a sword and a book in his left one. 10

The *Tathāgata Chatroṣṇiṣa* is born from the seed-syllable KRĪM.⁶⁰
He emerges on the north-eastern spoke. He is the lord of the
Dharma of living beings. His colour is like a jasmine-drop.⁶¹ As for
his gesture, he holds an umbrella.

All the (Buddhas) are seated on lunar discs resting on full 15
lotuses.

HUM TRĀM HRIḤ AḤ—by reciting this *mantra* the four
30b goddesses *Lāsyā* and the others emerge from the heart. They are
seated on lunar discs (30b) resting on lotuses in four (inter-
mediate) corners. They have the colours of their (respective) 20
families : white, yellow, red, and variegated. As for their gestures,
they are as explained before.

By reciting the same *mantra* he should produce from his heart
the four goddesses *Dhūṣā* and the others. They are seated on lunar
discs resting on lotuses in the four (outer) corners, having the 25
colours of their respective families.

OM THE DHĀRMA-ESSENCE COMPLETELY PURIFIED
FROM ALL THE SAMSKĀRAS, RISEN FROM THE SKY,
MOST PURE IN ITS NATURE, ENCOMPASSING THE
GREAT METHOD SVĀHĀ—with this *mantra* he should produce 30
the *Bodhisattva Maitreya* and others, the sets of four, residing on both
sides of the eastern gate (and the three others). They all sit on
lunar discs resting on lotuses, in the posture of *sattvaparyāṅka*. As
for the gestures and colours of their bodies they are as follows :

Maitreya, being of benevolent mind, is golden in colour, resplendent 35
and beautiful. In his right hand he holds the *nāga*-flower and
in his left one a waterpot.

31a (31a) The second one is *Amoghadarśin*. He is resplendent and
lustrous with golden colour. As for his gesture, he holds a lotus
stalk in his right hand and his left one rests on the hip. 40

The third *Bodhisattva* is *Apāyajaha*. He is resplendent and lustrous
with white colour. As for his gesture, he holds a hook.

60. Tib B has: Kam

61. See HV chap II, iv, 30, and v, 11.

The fourth one is *Sarvasokatamonirghātanamati*. He radiates with mingled white and yellow colours. He is seated in the *sattvaparyāṅka* posture holding a club in his right hand and resting his left one on the hip.

The four *Bodhisattvas* seated to the sides of the southern gate : 5

The first one is *Gandhahastin*. He is pale-blue in colour. In his right hand he holds a conch shell filled with scent and his left one rests on the hip. He removes all obstructions.

The second one is called *Śūraṅgama*. He liberates from all defilements. He is resplendent and lustrous with the colour of 10 crystal. As for his gesture, (31b) he rests his left hand on the hip 31b and holds a sword in his right one. He pacifies the sorrow of living beings.

The third one is *Gaganagañja*. He is adorned with all ornaments. He is beautiful with mingled white and yellow colours. He repels 15 all obstructions. His left hand rests on the hip. In his right hand he holds a lotus with the *Dharma*-treasure on top of it. He comprehends all the treasures of space.

The fourth one is *Jñānaketu*. He fulfils all hopes. He appears blue in colour. His left hand rests on the hip and in his right one 20 he holds the banner of the wish-granting gem. He removes the misery of poverty.

Those seated on lunar discs resting on lotuses to the sides of the western gate :

The first one is *Amṛtaprabha*. He is beautiful with the colour of 25 the moon. He holds the vessel of ambrosia with (the right) hand (formed like) a crest of a gem. His left hand rests on the hip. He grants longevity in abundance.

32a (32a) The second one is called *Candraprabha*. He removes the obscurities of ignorance. His body is beautiful and white. In his 30 right hand he holds a lotus with a lunar disc on top of it. His left hand rests on the hip.

The third one is *Bhadrapāla*. He is white-red in colour. He explains the totality of the *Dharma*. His left hand rests on the hip and in his right one he holds a blazing jewel. 35

The fourth *Bodhisattva* is known as *Jālinīprabha*. He is beautiful and red. He holds the *vajra*-net.

Those seated on lunar discs resting on lotuses to the sides of the northern gate :

The first *Buddhaputra*⁶² is called *Vajragarbha*. He is white-blue in 40 colour. His left hand rests on the hip and in his right one he holds a lotus with a *vajra*.

The second one is known as *Akṣayamati*. He is established at the limits of indefectibility. He is resplendent with the colour of a

62. *Buddhaputra*=*Buddha-Son* is used here as synonym for *Bodhisattva*.

32b jasmine-drop. (32b) Holding with his both hands the vase of knowledge he satiates all living beings.

The third *Buddhaputra* is known as *Pratibhānakūṣa*. He is red in colour, full of splendour and lustre. He rests his left hand on the hip and in his right one he holds a heap of jewels. 5

The fourth *Bodhisattva* is called *Samantabhadra*. He is blue in colour, beautiful and lustrous. In his right hand he holds a cluster of jewels and his left one rests on the hip.

Endowed with such forms are the Compassionate Bodhisattvas.

33b The state of concentration is known as the Supreme Royal 10
Maṇḍala. (33b)

Rites in the maṇḍala

OM SAGE SAGE GREAT SAGE SVĀHĀ.

OM HOMAGE TO SARVADURGATIPARIŚODHANARĀJA,
THE TATHĀGATA, THE ARHAT, THE PERFECT BUDDHA, 15
and again:

OM PURIFIER PURIFIER, PURIFIER OF ALL SINS,
PURE MOST IN PURE RESPECT OF THE OBSTRUCTIONS
OF ALL ACTS SVĀHĀ—with this *mantra* he should envisage the
34a creation of the thirty seven divinities (34a) headed by Glorious 20
King Śākya-Lion.

Next he should evoke the Knowledge-*Maṇḍala*. He opens the gate with the *mantra* and the *mudrā*.

Binding the *vajra*-fists he should stretch forth the forefingers and make a chain with his little fingers—such is the gesture of unlocking 25
the gate. OM OMNISCIENT ONE OPEN THE GATES HUM.
He should unlock the gate with the above *mantra* and the gesture.

He should produce the *maṇḍala* with the gesture of *Vajracakra*:
OM OMNISCIENT ONE VAJRA-CIRCLE HUM. By means of
making the *vajra* with his arms and snapping the fingers, Glorious 30
Śākya-King, the Master of Yoga, should convoke all the Buddhas.

With his left hand he snaps the fingers in a steady way and acts in a similar manner with his right one. Putting them together
34b he says: OM VAJRA UNION JAḤ HUM VAM HOḤ. (34b) By
mere snapping of the fingers and pronouncing of the order, the 35
assembly and the entourage gather together. All the Buddhas come
together, not to mention the others.

Seeing before him the assembly of the *maṇḍala* in space, he takes water from a dish blessed with the *mantra* of *Vajrayakṣa* and offers it to drink.⁶³ Then he should present the offerings with appropriate 40
gestures. Next he should offer water for the feet with the gesture for offering water.

63. Tib B has: *zabs bsil*=*pāḍya*—water for the feet.

(He says:)

OM VAJRA FLOWER HUM

OM VARJA-INCENSE HUM

OM VAJRA-LAMP HUM

OM VAJRA-SCENT HUM

5

Having removed all the obstacles by means of the *mantra* of *Vajrayakṣa* he should lead (the divinities) into the *maṇḍala*.

Next he performs the four *mudrās*. First he should perform the *śaṇāya-mudrā* following the method explained previously. The *dharmā-mudrā* is performed by means of the *mantra* explained before. 10
The *karmā-mudrā* is performed with the *mantra* of the *karmā-mudrā*. Finally the *mahāmudrā* is performed with the *mantra* of the *mahā-*
35a *mudrā* (35a).

Revealing (the gesture of) *Sattvavajrī*, *Ratnavajrī*, *Dharmavajrī*, and *Karmavajrī* by (applying those of) the *Tathāgata Vajroṣṇiṣa* and the others, he should consecrate the *maṇḍala* and the member divini- 15
ties beginning with *Śākya-King* and ending with *Vajrāveśa*. He should perform the five consecrations, the master-consecration, concluding with the tenth. The consecrations being completed (he says:)

OM THE CONCURRENCE OF THE WAFTING OF THE
CLOUD-MASS OF INCENSE-WORSHIP OF ALL THE 20
TATHĀGATAS HUM.

OM THE CONCURRENCE OF THE WAFTING OF CLOUD-
MASS OF FLOWER-WORSHIP OF ALL THE *TATHĀGATAS*
HUM.

OM THE CONCURRENCE OF THE WAFTING OF THE 25
CLOUD-MASS OF LAMP-WORSHIP OF ALL THE *TATHĀ-*
GATAS HUM.

OM THE CONCURRENCE OF THE WAFTING OF THE
CLOUD-MASS OF SCENT-WORSHIP OF ALL THE
TATHĀGATAS HUM 30

Then he should worship with the four goddesses *Lāsyā* and others.
35b Brandishing the *vajra* he should praise them as before (35b) with
the hundred fold *Vajra*-verses. Then (he recites:)

Incomparable, unshakable, unequalled in their elemental nature,
Compassionate removers of the sufferings of the world, 35

Bestowers of all these limitless good qualities and perfections,
Incomparable, unshakable, unequalled in their elemental nature.

These excellent qualities bear no comparison to the slightest
degree,

Like space they are quite incomparable, 40

Bestowing excellent perfections in the realm of manifest beings,

They are beyond compare in their incomparable perfections.

The perfect aspiration of these great compassionate ones, forever

pure,⁶⁴

Born of the force of their compassion, and unobstructed by nature,
Such perfect aspiration of these great compassionate ones shines
forth,

Boundlessly intent on achieving good in the world. 5

It operates in giving the best perfections to the threefold world,
Attaining to its final perfection in the utterly peerless ones,
Even those who have attained the Blessedness (of Buddhahood),

36a Hail to the Excellence of the *Dharma* ! (36a)

May those eternally blessed ones who always give the best of gifts, 10
Who bestow the best of perfections to the whole threefold world,
Unobstructed in the state of timeless Buddhahood,
May they who thus give the best of perfections, bestow upon me
their pledge.

Aspiring with devotion to deliver this hymn of praises in all 15
directions with a hundred-tongue-mouth, he should present it holding
vajra and bell.

Then worshipping in every way he should present to all the
Buddhas in the ten directions, to *Bodhisattva*, and to the outer divinities
of this world and the world above, the oblation together with re- 20
quirements for the oblation ceremony. He should recite many verses.

rites for the dead

36b Firstly he should draw in the mass of sins by means of the
sound of snapping his fingers and so forth and by means of the
gesture of *Trailokyavijayā*; together with the three syllables and the 25
rest, he brings together all (36b) the sins of the whole universe.
Summoning, drawing out, binding, and destroying—such are the
four *mantras* properly applied.

He should purify the bones of the dead body placed in a white
cloth by reciting the *mantra* and striking with seeds of white mustard. 30

Pronouncing the *mantra* OM PURIFIER etc.⁶⁵ he should wash
away with water the impurities of the three states of existence.

Pronouncing the *mantra* OM KAMKANI etc. he should purify
it with the five products of the cow.

Pronouncing the *mantra* OM RATNA etc. he should purify it 35
with all kinds of good scent.

Pronouncing the *mantra* OM AMOGHA etc. he should purify it
with cow milk.

Pronouncing the *mantra* OM AMṚTA AMṚTA etc. he should
purify it with excellent intoxicating liquor. 40

Pronouncing the *mantra* OM PUṆYE PUṆYE etc. he should
purify it with water betwixt and between.

64. Tib B has: brgya pa ñid (*satata*) for *satata*.

65. For all the spells abbreviated here see folia 42b and 43a.

Reciting once more the hymn of benediction he should consecrate it. He should purify the path reciting the *mantras* of the four goddesses, *Dhūpā* and the others.

37a Then making a hearth one cubit in size he should offer (37a) a 5
burnt sacrifice. Remembering that living being enduring evil destiny, he should perform it for his happy continuance and for the removal of sins and obstructions. With his two hands he throws into the burning fire butter, milk, honey, parched grain and white mustard seeds mixed together, sesame, corn, dried ginger and other things. 10

As for the other rites, he should perform them as described before. Thus by performing in this manner living beings quickly obtain happiness.

This state of concentration is called *Karmarājāgri* (Best King of Acts). 15

CLOSING SCENE

This being completed for those living beings, they are freed from the misery of hell and act for the benefit of living beings in joyful realms. They are born like Buddhas.

Then *Indra* together with the illustrious gods danced and came 20
forth in order to worship with endless cloud-mass of praises the *Tathāgatas* born in this life. The hosts of gods raised the Thought
37b of Enlightenment and (37b) decorated the grove of joy with masses
of heavenly flowers, incense, lamps, scent, umbrellas, banners
of victory, flags, and many other ornaments, and filled it with 25
robes, jewels and other ornaments. It became one great marvel.

CHAPTER II

MAṄḌALA OF ŚĀKYAMUNI

Then the Lord *Vajrapāṇi*, the Great *Bodhisattva*, expounded the latter part of the King-Treatise of *Mantras* by means of the Lord's blessing.¹

The Hero got up from his seat, rejoiced and brandished the vajra. Gladdening the foremost of *Śākyas*, bowing before this Lord of Sages, he entered into a state of concentration called *Sarvāvaraṇavi-* 5
śodhanavajra (*Vajra*—Remover of All Obstructions), and he brought forth from his heart the spell called *Durgatipariśodhana* (Purification of Evil Destinies).

OM VAṬRA BURNING ALL SINS HUM PHAT 10
(Spell of the Lord)²

OM VAṬRA PURIFYING ALL EVILS HUM PHAT
(Spell of *Vajrapāṇi*)

38a OM REDUCE TO ASHES THE OBSTRUCTIONS (38a) OF 15
ALL ACTS HUM PHAT
(Spell of *Jayoṣṇīśa*)

OM BHRUM DESTROY THE OBSTRUCTIONS HUM PHAT
(Spell of *Cakravartin*)

OM DRUM PURIFY THE OBSTRUCTIONS HUM PHAT 20
(Spell of *Vijaya*)

OM BURN BURN, ANNIHILATE ANNIHILATE, KILL KILL
THE OBSTRUCTIONS HUM PHAT
(Spell of *Tejorāśi*)

OM SRUM OVERCOME OVERCOME, PREVAIL PREVAIL 25
OVER THE OBSTRUCTIONS HUM PHAT
(Spell of *Sitātapatra*)

OM HUM REMOVE REMOVE ALL THE OBSTRUCTIONS
HUM PHAT
(Spell of *Vikiriṇa*)

OM HUM PHAT DISPEL ALL THE OBSTRUCTIONS HUM 30
PHAT
(Spell of *Vidhvamsaka*)

1. Tib A reads *mthus* (for *byin gyis brlabs kyis* of Tib B)=by the power (of the Lord).

2. The identifications of the various divinities, inserted between the brackets here below, have been taken from Vv 146-4-8 ff. For the description of the whole *maṅḍala* see note 6 below.

OM REND REND³ ALL THE OBSTRUCTIONS HUM PHAT
(Spell of *Lāsyā*)

OM STOP STOP⁴ ALL THE OBSTRUCTIONS HUM PHAT
(Spell of *Mālā*)

OM CUT OFF CUT OFF, DISPERSE DISPERSE ALL THE 5
OBSTRUCTIONS HUM PHAT
(Spell of *Gītā*)

OM IMPAIR IMPAIR ALL THE OBSTRUCTIONS HUM
PHAT⁵
(Spell of *Nṛtyā*) 10

OM BURN BURN EVERY CAUSE OF DESTINIES INTO
HELL HUM PHAT
(Spell of the Blessed One's entourage)

OM TERMINATE TERMINATE EVERY CAUSE OF
BIRTH AMONG THE TORMENTED SPIRITS HUM PHAT 15
(Spell for eliminating all destinies of being born among tormented
spirits)

OM DESTROY DESTROY EVERY CAUSE OF BIRTH
AMONG ANIMALS HUM PHAT
(Spell for suppressing all destinies of being born among animals) 20
Then he explained their services.

38b OM PURIFIER OF ALL SINS, CAST AWAY CAST AWAY,
FUMIGATE HUM PHAT (38b)
(Spell of *Dhūpā*)

OM PURIFIER OF ALL EVIL DESTINIES, FLOWER- 25
BEHOLDER HUM PHAT
(Spell of *Puṣpā*)

OM PURIFIER OF ALL EVILS, PRODUCER OF KNOWL-
EDGE-PERCEPTION HUM PHAT
(Spell of *Dīpā*) 30

OM DESTROYER OF ALL EVIL DESTINIES, POSSESSED
OF SCENT HUM PHAT
(Spell of *Gandhā*)

OM EVOKER FROM ALL DESTINIES INTO HELL HUM
PHAT 35
(Spell of *Aṃkuṣā*)

3. S and Tib A read *bhrta*. Tib B reads *vidyā* which is scarcely satisfactory and not supported by any of the commentaries. S *bhrta*, Tib A *bhrta* is explained by Ts 40^{a2} as *draḷ bar g'gis*=rend !

4. Traṭa (all versions) is explained by Ts 40^{a3} as *chod* (imp of *gcod pa*)=cut off ! or stop ! I have used this interpretation in the translation.

5. This mantra, omitted in S and Tib B is inserted here from Tib A and Vv 147-4-5 : *om cala cala sarvavarāṇāni hum phat*.

OM RESCUER FROM ALL DESTINIES INTO HELL HUM
PHAT

(Spell of *Pāśa*)

OM LIBERATOR FROM THE BONDS OF ALL EVILS
HUM PHAT

(Spell of *Sphoṭa*)

OM REMOVER OF THE PAINS OF ALL EVIL DESTINIES
HUM PHAT

(Spell of *Āveśa*)

Then he explained the maṇḍala.⁶

10

6. Description of the maṇḍala, Vv 147-1-4 ff.

Centre : *Sākyaṃuni*, golden in colour, wearing a garment of yellowish colour and making the gesture of meditation.

East : *Vajrapāṇi*, blue in colour, holding a vajra with his right hand and touching the earth with his left one.

South : *Jayoṣṇīśa* (*rGyal baḥi gTsug tor*), yellow in colour, making the gesture of giving with the right hand and holding a blazing jewel with the left one.

West : *Uṣṇīśacakraṃvartin* (*gTsug tor ḥKhor los sgyur ba*), red in colour, making the gesture of preaching (*chos ḥchad*) with his right hand and holding a wheel resting on a lotus with his left hand.

North : *Uṣṇīśavijaya* (*gTsug tor rNam par rGyal ba*), green in colour, making the gesture of fearlessness with the right hand and holding a crossed vajra with his left one.

South-east : *Uṣṇīśatejorāśi* (*gTsug tor gZi brjid Phuṅ ḥo*), pale blue in colour, holding a shining solar disc in his right hand and an *utpala* stalk in his left one.

South-west : *Uṣṇīśavidhvamśaka* (*gTsug tor rNam par ḥJoms pa*), pale blue in colour, holding a Lion's banner of victory in his right hand and an *utpala* and a hook in his left one.

North-west : *Uṣṇīśavikiriṇa* (*gTsug tor rNam par ḥThor ba*), golden red in colour, holding a blazing sword in his right hand and a red lotus in his left one.

North-east : *Uṣṇīśasitātāpatra* (*gTsug tor gDugs dkar ḥo*), golden white in colour, holding a white umbrella in his right hand.

The Goddesses of the Offerings are in the four corners and the Four Guardians of the Gates in their appropriate places. The Sixteen Bodhisattvas of the Good Age are on the four sides of the maṇḍala. Further on the outside there are the Guardians of the Ten Directions and the Six Spheres of Existence. For their detailed descriptions see Part III, footnote 5.

Tsoṅ kha pa doesn't give detailed description of this maṇḍala and all the maṇḍalas that follow.

Kāmadhenu 56-5-6 ff gives a different description from that of Vv. He describes the maṇḍala as follows :

Centre : *Sākyaṃuni*, having an appearance of a monk, golden in colour, with his right and left hands making the gestures of giving and meditation, seated with crossed legs.

East : *Vajrapāṇi*, green in colour, holding vajra and bell.

South : *Jayoṣṇīśa*, pale blue in colour, with his right and left hands holding a vajra and a banner of victory.

West : *Cakraṃvartin*, yellow in colour, holding an eight-spoked wheel with both hands.

North : *Vijaya*, yellow in colour, making the gesture of fearlessness with both hands.

South-east : *Tejorāśi*, pale red in colour, holding a sun marked with a jewel.

As for the inner circle, it is adorned with eight spokes. It has a centre and a circumference. Having thus made the inner design he should draw in the centre the Lord *Sākyaṃuni*. In front of the Hero he should draw *Vajrapāṇi*, the Mighty One. Behind he should draw *Cakravartin*, to the right (39a) *Jayoṣṇīsa*, to the left 5
39a *Vijaya*, to the south-east *Tejorāśi*, to the north-east *Sitātapatra*, to the north-west *Vikiriṇa*, and to the south-west *Vidhvamsaka*.

Next he should draw the outer part. It is square, adorned with four gates and four tympanums. *Aṃkuṣa*, *Pāśa*, *Sphoṭa*, and *Ghaṇṭā* should be placed by the Hero (in their appropriate places). *Puṣpā* 10
39a and other goddesses are to be drawn in all the corners.

Then he should anoint his body with scent and other things, and put on a garland made of fragrant flowers. Next the vajra-teacher^{6a} should enter saying : JAḤ HUM VAM HOḤ, O LORD COME, O GREAT COMPASSIONATE ONE BEHOLD HOḤ. 15
39a He should summon all the gods.

Thus those who have been made to enter in this way and have been consecrated, they become free from all evil destinies. They are born in the higher places of heavenly realms. They achieve every success and they certainly obtain the perfect (39b) Enlightenment.^{6b} 20
39b They perform all the acts as before and remain unimpeded in all circumstances. Doing what has to be done,⁷ they become free from all diseases, demons and the rest. *Vajrapāṇi* performs all the acts by means of the syllable HUM. Yet by following the method of another (viz. the latter part of this) treatise one becomes accomplished in 25
39b everything. All those subjected to the power of evil destinies, gods, *Nāgas*, *Yakṣas*, *Gandharvas*, *Asuras*, *Rākṣasas*, and others are released from all evil destinies by means of recitations, *homa* sacrifices, and consecrations of their drawn images and similar things.

The Lord *Vajradhara* looked at the Lord's face with a leonine 30
39b gaze, bowed down and said : 'I shall explain the most excellent

South-west : *Vidhvamsaka*, pale blue in colour, holding a club with his right hand and making threatening signs with the forefinger of the left one.

North-west : *Vikiriṇa*, red in colour, holding a sword in his right hand and making a threatening sign with the forefinger of the left hand.

North-east : *Sitātapatra* (*gDugs dKar po can*), white in colour, holding a white umbrella with a golden handle.

The description given by *Buddhaguhya* 34-3-2 ff is more concerned with giving a symbolic interpretation of the *maṇḍala*. Thus the centre of the *maṇḍala* is associated with the *Dharmakāya* and the spokes with the *Sambhogakāya*. The *Uṣṇīṣas* are associated with the Five Wisdoms and the different Buddha activities in relationship to living beings.

6a. Tib B has : *slob dpon*=teacher. Tib A : *rdo rje ḥdzin mas ḥugs nas*—having entered by means of *Vajradhara's* (*mudrā*).

6b. Tib B has : perfect Buddhahood.

7. Tib A and B read *bya ba byas pas* (= *kytakṛtyena*) which I have followed in the translation. S *unmārjanena* seems to mean : by process of elimination.

characteristics of the best gestures. May all the Victorious Ones give the blessing with their minds controlled by the sensation of compassion.'

40a Remaining in a state of concentration and placing the *añjali* gesture on the forehead (40a) one should bow down—such is the 5 gesture of making obeisance to the Buddhas.

The one who knows yoga makes the *añjali* gesture at the level of his throat, holding it like a budding lotus—such is the lotus gesture in the *Padma* Family.

Placing the *vajra-añjali* at the heart, he joins the middle fingers 10 into a point—such is the gesture in the *Vajra* Family. (These gestures) comprehend all the pledges.⁸

Placing the left hand widespread on the lap, one puts his right hand on the top of it. Joining together the thumbs he should look with tranquillity. This gesture of concentration is the pledge in the 15 *Tathāgata* Family.⁹

He turns the above gesture inside-out. Joining together and binding the little fingers and the thumbs like a chain, he should place them at the heart. This is the pledge-gesture in the *Vajra* Family. 20

Making a full *añjali* he forms a point with the little finger and the thumb, stretching out the rest of the fingers. This is the pledge-gesture in the *Padma* Family.

40b Making firmly the *vajra*-bond (40b) and forming a *vajra*-point with the middle fingers, he should extend the little finger and the 25 thumb. This is the *vajra*-gesture of *Vajrapāṇi*.¹⁰

Arranging the little fingers and the thumbs in the same way as above, he should form a lotus leaf with the forefinger and the ring

8. S and Tib B describe the last gesture as the pledge-gesture in the *Vajra* Family. I follow Tib A which Vv 148-3-3 ff explains as follows : Here we have the gestures which comprehend the pledge of Body, Speech and Mind. With regard to the one described above, it comprehends the pledge of Body. It leads into the *maṇḍala*. The second one, the palms made like a lotus and held below the throat, comprehends the pledge of Speech. It is to be made on the occasion of reciting the *mantras* and so forth. The third one, the middle fingers of the *vajra*-bond joined together and made into a pointed *vajra* and other fingers put together and held at the heart, comprehends the pledge of Mind. It is applied in all secret *mantras* and formulas. Thus the essence of Body, Speech and Mind is achieved.

9. This and the two following gestures relate to the Three Families of the *Tathāgata*, the *Vajra* and the *Padma*. Concerning these see BH p. 62 ff. Vv 148-3-8 ff explains that the first one is used for meditation, the second for performing rites, and the third for teaching the doctrine.

10. Tib A (p. 138) says the same with a slightly different wording. Vv 148-4-8 explains that this gesture is used for the worship relating to the *maṇḍalas* of this world (*laukika*).

finger. This is the gesture of all purifications of *Sarvadurgatipariśodhanarāja*.¹¹

The same with the forefingers and the ring fingers formed like a jewel—such is the gesture of consecration.¹²

Joining the little fingers and the thumbs, he stretches out the rest of the fingers. This is the gesture for all resistance.¹³

(The right hand is) turned in the same way as the left hand. This is the gesture for performing all the acts.¹⁴

The gesture of *Dhūpā* is made by moving the *añjali* gesture upwards, and the gesture of *Puṣpā* by lowering it.¹⁵

The same with the thumbs held pointed upwards is the gesture of *Dīpā*.

The same with the hands formed like a conch shell¹⁶ is the 41a gesture of *Gandhā*. (41a)

Holding it wide open is the gesture of oblation. 15

The same with the middle fingers placed inside is the gesture for making offerings.

In the *vajra*-bond the middle fingers are put together and bent at the intermediate joint and all the fingers are stretched out—the gesture of *Vikiriṇa*. 20

Next the little fingers and the thumbs are drawn in—the gesture of *Vidhvamsaka*.

11. Vv 148-5-1 ff : This gesture is derived from the vajra-bond. The middle fingers, thumbs and little fingers are arranged in the same way as in the gesture of *Vajrapāṇi*. The forefingers and ring fingers are made into a point and held like a lotus leaf. This gesture is applied when the basic mantra of the *Tathāgatas* is recited.

12. Vv 148-5-3 ff : The ring fingers, thumbs and little fingers are held as before. The forefingers and the middle fingers are made into a point and placed between the joints. This gesture is made at the consecration of *Sarvavit*. However Ts 44a⁵ says that this is the gesture of *Ratnaketu*'s consecration.

13. Tib B translates *prasahana* (resisting, overcoming) by *mtshon cha* (weapon). Tib A reads : *sdig pa thams cad sreg paḥi phyag rgya*=the gesture of burning all sins. This reading is supported by Vv 148-5-5. Vv says that this gesture is applied when the *mantras* eliminating the three evil destinies are recited.

14. Vv 148-5-6 : The thumb and the little finger of the left hand are put together and the three remaining ones are stretched out. Then he should change from right to left and this is to be done in all intervals of the worship and so on, and he should use the right hand.

Ts 44b¹ relates this gesture to *Vikāsītakusuma* of the *Ārjya* Family.

15. With reference to the gesture of *Puṣpā*, Tib A reads : raising it from below upwards is the gesture of *Puṣpā*.

Vv 148-5-8 ff describes the gestures of the Four Goddesses of the Offerings as follows : *Dhūpā*—the thumbs and the little fingers are put together. The remaining ones are held at an angle as if forming a censor. *Puṣpā*—from the above gesture the fingers are unfolded from below upwards as if representing the opening of a flower. *Dīpā*—one binds the vajra-fists with the thumbs protruding in front. *Gandhā*—from the above gesture one forms one's hands like a conch shell.

16. Tib B has *dri* (=scent) for *duñ* (=conch shell) of Tib A.

The *añjali* formed as if emitting light—the gesture of *Tejorāṣi*.

He should sway the *añjali* round his head—the gesture of *Sitātapatra*.¹⁷

In the *vajra*-bond the little finger and the thumb are made into a fetter and turned upwards—the gesture of *Cakra* (-*vartin*). 5

In the *vajra*-bond the middle fingers are formed like a *vajra*, the forefingers like a jewel and the remaining ones as if emitting light—the gesture of *Jayoṣṇiṣa*.

In the same way he makes the forefingers like a *vajra* and binding together the remaining ones he should form them like a *vajra*— the gesture of *Vijaya*. 10

41b He makes the gesture of giving with the right hand and of (41b) fearlessness with the left one—the gesture of the *Tathāgata*.

From the *vajra*-bond he should form a *vajra* with the forefingers —the gesture of *Vajra* (*Vajrasattva*).¹⁸ 15

Next he draws in the forefinger of the right hand—(the gesture) of Hook (*Vajrarāja*).

Next he forms an arrow—(the gesture) of Arrow (*Vajrarāga*).

Next he makes a point with his thumbs—the gesture of *Sādhu- mati* (*Vajrasādhu*). 20

Next he bends them at the middle joints—(the gesture) of Jewel (*Vajratatna*).

17. Tib A has *gDugs dkar mo*=*Sitātapatrā*.

18. Here follows the description of the gestures of the Sixteen *Vajrasattvas* whose names are never given in full but only a part of their names or an implement which they hold. For their full description see Part III footnote 5. Vv 149-3-4 ff : 1) *Vajrasattva* : The fingers are put together and then the forefingers from the perfect bond are rounded together and stretched out. 2) *Vajrarāja* : One puts together all fingers projecting the right forefinger and making it into a hook. 3) *Vajrarāga* : From the above gesture the forefingers are made into a point and bent a little at the second joint. 4) *Vajrasādhu* : Putting together the finger nail and the first joint of the thumbs, one presses the tips of the thumbs forming a square. 5) *Vajratatna* : From the *vajra*-bond one places the thumbs on the intermediate joints of the forefingers. 6) *Vajratejas* : The fingers of both hands are joined together and stretched out. 7) *Vajraketu* : From all the fingers put together the middle fingers are joined, bent a little at the second joint and placed on the head. 8) *Vajrahāsa* : The middle fingers are stretched out, bent and positioned so as to point towards the face. 9) *Vajradharma* : The ring fingers are made into a point, bent at the first and second joints and held firmly. 10) *Vajratikṣṇa* : The ring fingers are made into a point, drawn apart and held like an arch. 11) *Vajrahetu* : The thumbs are made into a point and stretched out. The left forefinger is crooked and then the two forefingers are put together and made into a circle. 12) *Vajrabhāsa* : The tips of the ring fingers are made into a point and bent a little at the second joint. 13) *Vajrakarma* : The middle fingers are joined like an arch and stretched out. The forefingers are bent and held like a crossed *vajra*. 14) *Vajrarakṣa* : The middle fingers are made into a point and stretched out. The thumbs are made into a point, stretched out and firmly bent. 15) *Vajrayakṣa* : The forefingers are bent and made into a point and the thumbs are joined together. 16) *Vajrasandhi* : The thumbs and the little fingers are placed inside and the remaining ones are united with each other and held firmly.

Next (he forms) the middle fingers as if emitting light—(the gesture) of Light (*Vajratejas*).

He places it on the crown of the head—the gesture of Peak (*Vajraketu*).

He places it in the front—the gesture of Laughter (*Vajrahāsa*). 5

He forms a lotus—the gesture of Lotus (*Vajradharma*).

Next he bends the forefinger and the middle finger—(the gesture of) Sword (*Vajratikṣṇā*).

He forms it like a bracelet—(the gesture of) Wheel (*Vajrahetu*).

He holds it like a lotus leaf—(the gesture of) Tongue 10
(*Vajrabhāṣa*).

He stretches (the above gesture) into points—(the gesture of) Viśva (*Vajrakarma*).

He stretches (the above gesture) into points—(the gesture of) Rakṣa (*Vajrarakṣa*). 15

He bends it at the front—(the gesture of) Yakṣa (*Vajrayakṣa*).

42a He bends firmly (42a)—(the gesture of) Binding (*Vajrasandhī*).

Next he bends the forefingers—(the gesture of) *Aṅkuṣa*.

The same, pointed out—(the gesture of) *Pāśa*.

The same made into a knot—(the gesture of) *Sphoṭa*. 20

He should brandish it—(the gesture of) *Toṣā*.^{19,20} (= *Ghaṇṭā*).

As for the rite of the image, he should act here in the following manner. He should just draw the image of the Lord *Trailokyavijaya* or he should draw him in the form of his *maṇḍala*. He should worship it with flowers and so forth. Having thus worshipped in 25 front of it one hundred thousand times he should perform all the rites.²¹

MAṆḌALA OF VAJRAPĀṆĪ

Dhāraṇīs pronounced by Vajrapāṇī

Then *Brahmā*, *Śakra* and other gods addressed the Lord in these 30 words : 'We beg you (to explain the method by which one is able to obtain long life). O Master of the Secret, O Master please explain it for the good, benefit, happiness and longevity of those whose life is short and good fortuné is limited.'²²

19. Tib A has *mñes ma* in agreement with S. Tib B has *dril bu*=*ghaṇṭā*.

20. S and Tib B suddenly end at this point. The paragraph to the end of this section is added from Tib A. Then Tib A continues with the long discussion which leads into the beginning of the next section joining with Tib B at 'Then *Brahmā* etc.', and with S at 'The Lord *Vajrapāṇī* gladdened etc'. See note 22.

21. As for the rites which one should perform in the *maṇḍala*, they are described in detail by Vv 149-5-6 ff. They refer to drawing the *maṇḍala* of the *Uṣṇiṣas*, making gestures, meditating and making propitiations for living beings.

22. The above section is missing in S. See note 20. The passage in Tib A which has been removed in S and Tib B concerns the previous life of the

The Lord *Vajrapāṇi* gladdened with their saying 'good' looked into the *maṇḍala* of the great assembly headed by *Śakra* and *Brahmā*. (He said :) 'Good, good O gods led by *Śakra*, such enthusiasm which you show is excellent; put it into good effect and I shall explain'.

5

young god *Vimalamaṇiṣrabha*. At the beginning of Chapter I (page 4) *Śakra* asked the Lord what has happened to *Vimalamaṇiṣrabha* who has fallen from the heaven of the Thirty-three Gods. Here the gods ask why *Vimalamaṇiṣrabha* had to endure such great sufferings. I give here below a summary of the discussion between the gods and *Vajrapāṇi* : The hosts of gods, *Brahmā* and the others said this to the Lord *Vajrapāṇi*. 'O Lord by the maturation of which *karma* the young god *Vimalamaṇiṣrabha* has become subject to the power of sorrows in hells and the rest ?'. Then the Lord *Vajrapāṇi* blessed by the Lord *Sākyamuni* said this : 'O *Indra* listen ! In this case it is the maturation of previous *karma*. *Vimalamaṇiṣrabha* has been born in this very region of *Jambudvīpa* as a son of a king named *Ḍa bahi tog* who belonged to a family of hermits. He was *Lus mi sduḡ pa*. By the power of ignorance and by adhering to wicked companions he killed his father because he desired to become a king. His mother overwhelmed by the sorrow of his father also departed from this life.' At some time for some reason he went for sport and enjoyment to a dense forest where there resided a hermit named *dGos pa med par byams pa*. He was amazed to see him there and asked why he suffered such things as being haunted by lions, tigers and other wild animals, short of food and drink and enduring the vicissitudes of weather. The hermit replied that it was not really suffering if one took on such a small burden of self-imposed suffering after enduring involuntarily the undiminished sufferings of hundreds of thousands of *kalpas* and thereby gained Buddhahood, but if as a result of enjoying the momentary joys of this world, one had to spend hundreds of thousands of endless *kalpas* in hell and such places, that is suffering. Such is the case of one who out of desire for the joys of this world kills his own father and mother, not to mention other beings, and commits all sins out of ignorance of the Buddha, the Doctrine and the Community.

The king was very frightened and pierced with anguish, said : 'Buddha, Doctrine' and Community, what are these ? What is their essence ? Tell me O hermit and I will go to them for protection. What kind of evil does one gain if one harms one's parents and kills living beings ? If I know what are Buddha, Doctrine and Community, what kind of merit do I gain ? If I do not kill my parents or kill living beings, then what kind of merit do I get ? If I go without pleasant things, what merit and what effect do I gain ?'. The hermit replied : 'If you, O great one, wish to listen to my words, I salute you and make obeisance. Listen respectfully and I will explain'.

He did as he said he would do, made offerings with what he possessed and listened to the profound doctrine of the Buddha; the sphere of action of the Buddha. Having listened to the Buddha, the Doctrine and Community, he went to them for protection. Hearing the undiminishing doctrine of the Buddha, the king rejoiced. Tormented spirits, the animal world and the hells, these come about from sensual enjoyment, from killing living beings, terrible things to do, and from harming one's own parents. For many *kalpas* there is suffering, the terrible suffering of hell with no defender and no protector. Hearing this, his mind was afflicted with anguish, and like a lamp extinguished by the wind, he died. By the ripening of his acts he was born as a god in the Joyful Heaven, possessing form as a minister of *Indra*, the chief of gods. He was born at peace with all the gods, possessed of joy and happiness. But having experienced this supreme happiness, he fell again into hell. But now by your merits, O Chief of Gods, he has been born in that happy and blessed place known as Joyful. Listen O Chief of Gods, as for the hermit of that earlier time, do not think that he was any other than the Lord *Sākyamuni*, the Perfect Buddha himself. As for the one who was the father, do not think that he was

Now the Lord *Vajrapāṇi* entered into a state of concentration known as *Sarvāmitāyusphaṇasambhāvavajra* (Vajra which is the Source Producing Longevity). He emitted from his heart the spell of all the *Tathāgatas* called *Aparimitāyuhpūnyajñānasambhāravardhana* (Increasing the Equipment of Unlimited Life, Merit and Knowledge). 5
 OM MERIT MERIT, GREAT MERIT, IMMEASURABLE MERIT, PRODUCER OF GROWTH OF LONG LIFE, MERIT AND KNOWLEDGE SVĀHĀ.

By mere pronouncement of this essential *dhāraṇi* of all the *Tathāgatas*, all evil states were suppressed. All living beings born 10 in hells, among tormented spirits and animals knew that they were freed. All the regions of the world were illuminated, and being illuminated they performed the twelve Buddha acts and thus entered into the *Dharma*-syllable which is the spell^{22a} of all the *Tathāgatas*.

Once more the Lord *Vajrapāṇi* entered a state of concentration 15
 42b (42b) called *Amitāyurvajraprabhākari* (Radiance-Producer of Infinite Vajra-Life). He pronounced this essential *dhāraṇi* called *Sarvatathāgatāyurvajra* (*Vajra* of Long Life of All the *Tathāgatas*) :
 OM IMMORTAL ONE IMMORTAL ONE, THE ORIGIN OF IMMORTALITY, THE SOURCE OF IMMORTALITY, 20
 COURAGEOUS PURSUER OF IMMORTALITY, ELIMINATOR OF DEFILEMENTS SVĀHĀ.²³

By its mere pronouncement the sorrows of all living beings were pacified.

Once more the Lord entered a state of concentration called 25
Amoghāvaraṇavināśaṇi (Invincible Destruction of Obstructions). He emitted from his heart this essential *dhāraṇi* called *Sarvatathāgatāvaraṇatroṣaṇa* (Cutting off of the Obstructions of All the *Tathāgatas*).²⁴

any other than you yourself, O Chief of Gods. As for the mother, she was none other than *Śacikā*. As for the entourage, it was none other than the present assembly.'

Then *Indra* and *Brahmā* and the other gods were all delighted, the hairs rose from their pores and they shouted 'Victorious, Victorious' and they praised the Lord *Vajrapāṇi* with this tenfold name : KOṬĀ KOṬĀKṢA etc. (some kind of meaning given by Ts 48a4 and Vv 151-4-5 ff). (Then the gods addressed the Lord saying :) 'O Protector, we the highest gods, *Śakra* and the rest, put to you this request in order to bring benefit, long life and freedom from illnesses to all living beings. O Lord, we ask you to explain it for the good, benefit, happiness and long life of those whose life is short and good fortune is limited. O Master of the Secret, please explain'. The Lord *Vajrapāṇi* etc. (it joins S and Tib B).

22a. Tib A has : *thugs*—mind.

23. Vv 154-5-2 : This is the spell of *ḥOd dPag med*=*Amitābha*.

24. Vv 155-1-5 ff sees difficulty in the statement concerning the obstructions of all the *Tathāgatas*. He attempts to solve it by giving two possible explanations : 1) that this *dhāraṇi* destroys the obstructions met by the *Tathāgatas* in the world and 2) that it refers to living beings who are striving to become Buddhas.

Two S MSS read *sarvakarmāvaraṇa* for *sarvatathāgatāvaraṇa*. This may well be a later version introduced to solve the apparent difficulty.

OM RADIANT ONE RADIANT ONE, ABOLISHER ABOLISHER, REVOKER REVOKER OF THE CONTINUITY OF ALL KARMAS OF LIVING BEINGS SVĀHĀ.²⁵

By the mere fact of its pronouncement everything happened accordingly.

5

Once more the Lord entered a state of concentration called *Sarvāvaraṇavimalaviśuddhivajra* (Spotless Vajra-Purification of All the Obstructions). He emitted from his heart this essential *dhāraṇī* called *Sarvatathāgatāśeṣāvaraṇavināśana* (Destruction of All the

43a Obstructions of All the *Tathāgatas*) : (43a)

10

OM JEWEL JEWEL, GREAT JEWEL, JEWEL-SOURCE, JEWEL-RAY, PURE JEWEL-GARLAND, PURIFY ALL SINS HUM PHAṬ.²⁶

By the mere fact of its pronouncement all the dwellings of *Māra* were destroyed.

15

Once more the Lord entered a state of concentration called *Amoghāpratīhata-sarvāvaraṇavidhvamsinī* (Invincible and Irresistible Eradication of All Obstructions). He emitted from his heart this essential *dhāraṇī* of all the *Tathāgatas* :

OM INVINCIBLE AND IRRESISTIBLE DESTROYER OF ALL 20 OBSTRUCTIONS, DESTROY DESTROY HUM PHAṬ.²⁷

By the mere fact of its pronouncement all the highest regions of the world trembled, quivered, throbbed, swerved, moved, shook and quaked.

Many wonderful events were seen in the world.

25

Description of the maṇḍala

43b This is their *maṇḍala*.²⁸ (43b)

It is square with four gates on four sides. It has four tympanums, a centre and a circumference. Inside it he should draw the primary circle of the *maṇḍala*. This is the best central *maṇḍala* with four 30 attached spokes. In its centre he should draw the Lord *Vajrapāṇi*, the Powerful One, holding *vajra* and bell, having a smiling face like

44a the full moon. (44a)

25. Vv 155-2-3 : This is the spell of *Akṣobhya*.

26. Vv 155-3-2 : This is the spell of *Rin chen hByuñ ldan*=*Ratnasambhava*.

27. Vv as above : This is the spell of *Don yod Grub pa*=*Amoghasiddhi*.

28. Description of the *maṇḍala* of *Vajrapāṇi*, Vv 156-1-8 ff :

Centre : *Vajrapāṇi*, white in colour, holding a five-tipped *vajra* at the heart with his right hand and a bell with his left hand which rests on the hip. He is adorned with all ornaments.

East : *Akṣobhya*, white in colour, making the gesture of meditation.

West : *Amitābha*, white in colour, making the gesture of preaching.

South : *Ratnasambhava*, white in colour, making the gesture of giving.

North : *Amoghasiddhi*, white in colour, making the gesture of fearlessness.

The set of the Eight Goddesses of the Offerings and the Four Guardians of the Gates are placed in their appropriate places.

In the central position of the spoke to the east, he should draw the Lord *Akṣobhya*. To the south he should draw *Ratna* (-sambhava), to the west the Excellent *Ambuja* (*Amitābha*), and to the north the Mighty Hero *Amogha* (-*siddhi*).

All the *Tathāgatas* should be drawn having the superb appearance 5 of the Universal Monarchs, adorned with all ornaments, beautiful like the moon, making the gestures of giving, fearlessness and so forth, and seated in the *vajraparyamka* postures.

Dhūpā and other goddesses are to be drawn accordingly in all the corners. The guardians of the gates are to be drawn looking 10 angry, their main characteristic being wrath.

Consecration in the maṇḍala

Then the yogin enters himself. He should summon the divinities of the *mantras* saying : JAḤ HUṀ VAṀ HOḤ, O LORD VAJRA COME COME, YOU ARE THE PLEDGE. Next he 15 worships briefly the Lord who appears, and he should introduce (his pupil) in order to destroy *Mṛtyu* and the fear of *Mṛtyu*'s snakes.²⁹
44b (44b) OM VAJRA. PLEDGE HUṀ.

Making the *Vajra-Terintiri* gesture he should lead him in holding a jewel or a garland made of flowers. He should have 20 him throw it into the *maṇḍala* : OM VAJRA RECEIVE HUṀ.

Then he should give the pledge : OM VAJRA PLEDGE HUṀ. He should unveil his face : OM VAJRA-MIRTH³⁰ UNCOVER HUṀ. He should make him look (into the *maṇḍala*) : OM VAJRA LOOK HOḤ. 25

Then he should perform the consecration.³¹

29. Vv 156-3-1 ff : Concerned for the benefit of living beings and meditating on the nature of *sūnyatā*, the teacher summons the *Tathāgatas* and the other divinities by means of the light which comes from the seed-syllables in his heart. He summons them, binds them and comforts them by means of *Vajrāṅkuṣa* and the three other guardians of the gates by performing the recitation of the *mantras* and by making the *mudrās*. Without making any distinction between the gods and their images he offers them water and performs the sevenfold rite of purifying sins and the rest. He performs the fivefold worship, enters the *maṇḍala* with *Vajradhara*'s gesture and performs the meritorious rite (*dge baḥi las*). The essence of the *mantra* in this case is this : 'O Lord, I beg you to hold me in your pledge'. He consecrates the *Tathāgatas*, and getting up he should introduce those who are oppressed by *Māra*, possessed of little merit and of limited good fortune, and who are also void of the great knowledge. They are introduced, make supplications and their sins are destroyed by means of recitations. Once their sins are eliminated their eyes should be covered and the teacher proceeds with the ceremony.

30. *Vajrahāsa* is rather odd. Vv does not explain it and Ts 50b⁶ also has its Tibetan equivalent *bžad pa*. More suitable reading would be *āya*=face, as at this point the eyes are uncovered.

31. Vv. 156-5-3 ff : A pupil instructed in this *Tantra* and in different states of meditation concerning the *maṇḍalas* acquires the ability to perform all the rites in the twelve *maṇḍalas* of this *Tantra* by applying the spells.

(The consecration of the Five Families)

OM VAJRA CONSECRATE HUM
 OM BUDDHA CONSECRATE OM
 OM RATNA CONSECRATE TRĀM
 OM PADMA CONSECRATE HRĪH
 OM KARMA CONSECRATE AH

5

Then he should give the consecration of the vases.

OM VAJRA-VASE CONSECRATE HUM
 OM BUDDHA-VASE CONSECRATE OM
 OM RATNA-VASE CONSECRATE TRĀM
 OM PADMA-VASE CONSECRATE HRĪH
 OM KARMA-VASE CONSECRATE AH

10

(The consecration of the garland)

OM GARLAND CONSECRATE TRĀM

(The consecration of silk pennant)

OM VAJRA-PENNANT CONSECRATE TRĀM

15

(The consecration of the *mudrās*)

45a OM BUDDHA-MUDRĀ CONSECRATE OM (45a)

OM VAJRA-MUDRĀ CONSECRATE HUM

OM RATNA-MUDRĀ CONSECRATE TRĀM

20

As for the consecrations, they are eleven in number : 1) om vajra consecrate etc. The consecration of the Five Buddhas : *Vairocana*, *Sarvadurgatiparisodhanarāja*, *Ratnaketu*, *Sākyamuni*, and *Vikastakusuma*. The teacher by means of their seed-syllables and states of concentration should consecrate his pupil on the forehead, throat, heart, navel, and private parts. 2) The consecration of the five vases refers to the Buddha Goddesses (*Locanā* etc.). The pupil is anointed on the head, forehead, ears, and the nape of the neck. 3) By the consecration of the garland and other items such as pearls, gold etc., the pupil is allowed to pronounce either the spells referring to those items or the spells referring to both the items and the spells of the Five Families and their divinities. 4) Making the *mudrās* of the Five Families the pupil is consecrated on the eyes, ears, nostrils, mouth, and head. 5) The pupil receives *vajra* and bell with these words: 'Om having entered yourself into the centre turn the Wheel of the Buddha-Doctrine in accordance with the Word of the *Tathāgatas* in order to bring living beings to maturation. 6 and 7). These two consecrations are given as one. The teacher performs the consecration of *Cakravartin* with the wheel and the seven jewels (for those see note No. 11 to Chap. III). 8) In the eighth consecration the pupil receives the names of the *Tathāgata* Families. 9) The ninth consecration refers to the *dhāraṇīs*. The teacher explains to the pupil the different stages of concentration and the rites for all the *maṇḍalas*. 10) As for the tenth, he should bind the *Mudrā* of the Secret Meaning, and know (her) thoroughly himself. He should discharge five white drops like pearls into the lotus mouth. *bcu pa ni gsañ baḥi don gyi phyag rgya bcis la rañ gis yons su rig(s) par bya ste | mu tig lta buḥi thig le dkar po lñas gdon gi padmar gtañ bar bya ba ste | de ni gsañ baḥi dbaṅ ḥes byaḥo |* 11) The eleventh consecration refers to the union of Wisdom and Means. By means of meditation the pupil is taught the nature of the Great Bliss.

I have quoted the Tibetan for the tenth consecration, as it is interesting to note that here our *Yogatantra* is interpreted in terms of *anuttaratānttra* practice. See HV II, iii, 13-17. *Tson kha pa* 51b¹ff interprets the whole list of these consecrations as the Master Consecration (*slob dpon gyi dbaṅ*). See footnote 11 to Chap. III,

OM PADMA-MUDRĀ CONSECRATE HRĪḤ

OM KARMA-MUDRĀ CONSECRATE AḤ

(The act consecration)

OM VAJRA-ACT CONSECRATE HUM AḤ

(The consecration of the Wheel and of *Cakravartin*)

5

OM VAJRA-WHEEL CONSECRATE HUM BHRŪM

OM MAY THE LORD OF THE VAJRA-WHEEL CONSECRATE
YOU OM OM OM HUM HUM HUM TRĀM TRĀM
TRĀM HRĪḤ HRĪḤ HRĪḤ AḤ AḤ AḤ

(The name consecration)

10

OM VAJRA-NAME CONSECRATE OM HUM TRĀM HRĪḤ
AḤ

(The *dhāraṇī* consecration)

OM VAJRA-DHĀRAṆĪ CONSECRATE HUM

OM TATHĀGATA-DHĀRAṆĪ CONSECRATE OM

15

OM RATNA-DHĀRAṆĪ CONSECRATE TRĀM

OM PADMA-DHĀRAṆĪ CONSECRATE HRĪḤ

OM KARMA-DHĀRAṆĪ CONSECRATE AḤ

(The consecration of the Secret)

OM TATHĀGATA-SECRET CONSECRATE OM

20

OM VAJRA-SECRET CONSECRATE HUM

OM RATNA-SECRET CONSECRATE TRĀM

OM PADMA-SECRET CONSECRATE HRĪḤ

OM KARMA-SECRET CONSECRATE AḤ

(The consecration of the Great Bliss)

25

OM WISDOM AND MEANS UNION CONSECRATE HUM
AḤ

Having performed the consecrations in this manner he should convey the formula which increases long life : OM VAJRA LONG
45b LIFE HUM AḤ. (45b)

30

The *sādhana* for this is as follows. He draws the Lord *Vajrāyuh* seated on a lunar disc, shining like the moon, adorned with all ornaments, making the gesture of giving and fearlessness, the elixir of immortality trickling from his hands. Below him he should draw a devotee looking upwards at the Lord and raising his hands in the
35 posture of *añjali*.

Having worshipped with the five offerings, he should perform recitations one hundred thousand times in front of the image. At the time of the full moon he performs the great worship. Taking butter of a brown cow he puts it in a new dish marking it with the
40 vajra (held) in the left hand.³² He meditates on the Lord and recites throughout the whole night.

32. I have interpreted *vānavajreṇa* in accordance with Vv 157-4-6 ; *mar snod gsar bar bcug la rdo rje dañ bcas pañi lag pañig-yon pas mnan la,*

Then he notices a scent, a fragrance unknown before arises, heat or smoke or fire comes out, a brilliance of rays shines forth.

46a (46a) When these and other signs appear, he arranges that clarified butter or fresh butter, or sesame oil, milk, water, sour milk, intoxicating liquor, blood, fat bones, flesh or anything else suitable. At dawn he performs the protective rite and the rest. Having purified himself he should eat it or drink it. 5

If the sign comes about, he becomes as long living as the sun and the moon. He takes on the life of *Vajrasattva*. At the very least he will obtain the lowest achievement.^{32a} There is no doubt about it. 10

If the sign does not appear, he will be free of diseases in this world, endowed with intelligence, happy, without wrinkles and grey hair, having a firm body and living for a hundred years.

As for the other rites, namely the rite for pacifying, gaining, prosperity, subduing and so forth, he will perform them unhesitatingly by mere recitation. There is no doubt about it. 15

THE MAṄḌALA OF THE FOUR GREAT KINGS

The Four Great Kings bowed before the Lord *Vajrapāṇi* and said : 'O Lord, each one of us will pronounce his spell for the benefit, welfare and happiness (46b) of all living beings. May the Lord give his consent, may *Vajradhṛk* give his consent'. 20

'Good good, O Great Kings, speak up. I approve with joy and bless your pledge'.

Vaiśravaṇa, the great king of the *Yakṣas*, having received the Lord's approval, encouragement and blessing, emitted his spell from his heart : Oṃ VAIḤ. 25

In the same way *Dhṛtarāṣṭra*, the king of the *Gandharvas*,³³ pronounced his spell : Oṃ DHRḤ.

Virūḍhaka, the great king of the *Kumbhāṇḍas*, pronounced his spell : Oṃ VIḤ. 30

Virūpākṣa, the great king of the *Nāgas*, acting in the same way pronounced his spell : Oṃ KṢAḤ.

This is their *maṅḍala*.³⁴

32a. Perhaps in the context it should be translated as : In the end he will obtain the final achievement.

33. This phrase is missing in S.

34. Ts 52a⁴ says that this is the first of the six worldly *maṅḍalas*. Vv 159-3-1 ff describes the *maṅḍala* as follows.

Centre : *Vajrapāṇi*, dark green in colour, his brown hair is made into a twist and adorned with a diadem and other ornaments. With his right hand he holds a five-tipped vajra at the heart and a bell with his left one which rests on the hip. He is seated with his legs crossed. His eyes are red in colour and he looks very impressive. The representations of The Eight Goddesses of the Offerings are depicted on the lotus on which he is seated.

It is square, having four gates and decorated with five circles.
 47a In the centre he should draw the Lord (47a) *Vajrapāṇi* looking impressive. On his left he should draw the Good *Vaiśravaṇa*,³⁵ holding in his hands a mace and a mongoose, adorned with jewel ornaments, seated stoutly on a lion seat, golden in colour and looking splendid. The wise one should draw him with a beautiful vase and so on showering floods of jewels. In front of the Lord he should draw *Dhṛtarāṣṭra* intent on playing a *viṇā*. He is beautiful, dark green in colour and adorned with all ornaments. To the right he should draw the Hero *Virūḍhaka* holding a sword, 10 and to the west *Virūpākṣa* holding the best *vajra*-noose, conspicuous for his red eyes and having seven snake hoods. Similarly, he draws the guardians of the gates in all the portals.

Then the mantrin should enter himself applying the gesture assigned for this group.^{35a} First, he should summon the Lord and 15
 47b then the Kings. Having summoned them the wise-one (47b) should worship them in accordance with the rite, presenting vessels containing offerings.^{35b}

Next, the knower of the mantras should introduce his pupils adorned with garlands made of flowers, whether of royal lineage, 20 warrior, *brāhmaṇa* or anyone else, by means of *Vajradhara's* gesture and the following mantra : OM VAJRA-PLEDGE HUM. A flower or a jewel should be thrown with these words : OM VAH RECEIVE O MIGHTY ONES. It is effective for the king towards whom it falls, not otherwise. 25

Then he should perform the consecration with four vases standing in the corners. The fifth one should be consecrated with the gesture of *Vajrapāṇi*.

By drawing the *maṇḍala* and performing the consecration in due order as above, not being a king one becomes a king, being a king 30 one becomes a great one.

East : *Dhṛtarāṣṭra*, white in colour and playing a *viṇā*.

South : *Virūḍhaka*, blue in colour, holding a sword with his right hand and resting on the lap his left hand which holds a lotus flower.

West : *Virūpākṣa*, red in colour, conspicuous for his red eyes, his head surrounded by snake hoods. He holds a noose together with a *vajra* in his right hand and his left hand rests on the lap.

North : *Vaiśravaṇa*, golden in colour, having a large round stomach, holding a jewel-club in his right hand and a bag made of mongoose skin filled with jewels in his left hand. (According to Ts 53a² in his left hand he holds a mongoose showering jewels from its mouth and thus freeing living beings from poverty.)

35. *Vaiśravaṇa* is translated in two different ways in Tib B, as *nal bsos (po)* = *Vaiśrama*, and as *nam thos (kyi) bu* = *Vaiśravaṇa*.

35a. Tib A has : the mantrin should enter himself with the so-called *vajra*-gesture.

35b. Tib B has : offerings and water for the feet. And Tib A : He should present offerings in the best way.

As a result of the four consecrations and entering the four gates
48a (48a) one becomes the glorious lord of *Jambudvīpa*, the noble king of
the Four Continents.

'I, King *Vajradhara* will protect him like my own son.'

'As for us, the Four Great Kings, we will always protect that 5
king together with his retinues and servants, his whole kingdom and
cities. We will destroy hostile kingdoms and those who are wicked
to him. We will remove the fear of death, diseases, famine, plagues
and calamities. *Vaiśravaṇa* will promote prosperity and *Dhṛtarāṣṭra*
tranquillity. *Virūdhaka* will destroy untimely *Mṛtyu* together with his 10
beasts and companions. *Virūpākṣa* will provide security and will
eliminate famine and the rest. In short we will fulfil all his expecta-
tions. If this were not definitely so, *Vajrapāṇi* would be offended'.

MANḌALA OF THE GUARDIANS OF THE TEN DIRECTIONS

The Guardians of the Ten Directions bowed before the Lord and 15
48b said : (48b) 'O Lord, everyone of us will pronounce his spell for
the benefit and happiness of all living beings'.

'Good good, O Guardians of the World, good good, speak up'

Īśāna, the lord of the Spirits, and others pronounced their spells.

OM I OM I OM AH OM YAH OM RH OM VAH 20
OM YAH OM KUḤ OM ĀH OM VRAH³⁶

This is their *maṇḍala*.³⁷

36. Vv 160-4-4 lists the spells in the following order : 1) A=*dBaṅ ldan*, 2) I=*brCya byin*, 3) A=*Me lha*, 4) Ra=*gŚin rje*, 5) Vaṃ=*Srin po*, 6) Sa=*Chu lha*, 7) Ku=*rLuṅ lha*, 8) Ā=*gNod sbyin*, 9) Bha=*Ñi ma*, 10) missing.

Ts 54a^{6ff} interprets thus : 1) *Īśāna*=*dBaṅ ldan*, 2) *Indra*=*dBaṅ po*, 3) *Agne*=*Me lha*, 4) *Yama*=*gŚin rje*, 5) *Rinite*=*Srin po*, 6) *Varuṇa*=*Chu bdag*, 7) *Vayave*=*rLuṅ lha*, 8) *Kubera*=*gNod sbyin*, 9) *Āditya*=*Ñi ma zla skar yaṅ mtshon*, 10) *Varahe*=*Phag gam. Vasudharā Saḥi Lha mo*.

37. Vy 160-4-8 ff describes the *maṇḍala* as follows :

Centre : *Vajrapāṇi*.

East : *Sakra* (*brCya byin*), white in colour, seated on a lion, wearing a head-dress. With his right hand he holds a thunderbolt and his left hand rests on the hip.

South : *Yama* (*gŚin rje*), blue in colour, seated on a buffalo. He is fierce in his appearance. In his right hand he holds a club made of skulls and similar things. With his left hand he makes a threatening gesture.

West : *Varuṇa* (*Chu lha*), white in colour, adorned with seven snake hoods, seated on a *makarā* and having a smiling face. In his right hand he holds a snake-noose and a lotus in his left one.

North : *Yakṣa* (*gNod sbyin*), golden in colour, looking very impressive, seated either on a horse or on a lion, having a large stomach. In his right hand he holds a club studded with jewels and a mongoose in his left one.

North-east : *Saṅkara* (*bDe byed*), grey in colour and seated on a deer. He is smiling and his hair is made into a diadem adorned with half moons. In his right hand he holds a trident and an orb (*ril ba*) in his left one.

He should draw the *maṇḍala* as before with the Lord in the centre. He places the Guardians of the Directions in their appropriate quarters with the two, *Āditya* and *Indra*³⁸, put forward (to zenith and nadir), and the Guardians of the Gates similarly in their positions.

5

He summons them and worships them in every way. Having entered himself he should introduce his pupils. He should consecrate them with the vases blessed with the *mantras* of the Guardians of the Directions and the others. In his desire for success he should pronounce the spell for conjuring them forth. The Guardians of the 10
49a Directions are produced without delay (49a) in their positions.

Then in their joy they said : 'O Lord, anyone consecrated on the forehead, be he a king or a warrior, who enters this *maṇḍala* and receives the consecration, or someone else who believes, whether a son or a daughter of (our) lineage, O Lord, we will always and 15
everywhere provide him with security, protection and cover. We will destroy hostile kingdoms, shower rains from time to time, produce harvests of grain, flowers and fruits'.

Yama, the great *dharma*-king, bowed before the Lord and said : 'O Lord, I shall bestow on that king longevity and I shall obstruct 20
the eight kinds of untimely death'.

Nairṛta, the great lord of the *Rākṣasas*, said this : 'O Lord, with regard to that king, prince, *brāhmaṇa*, warrior or any other person, I will not cause diseases, fear of *Pretas* and *Pisācas*, fear of *Rākṣasas* and others, or fear of untimely death. I will always provide them with 25
49b security, protection and cover'. (49b)

Varuṇa, the great king of the *Nāgas*, said : 'O Lord, I will always and everywhere protect the whole kingdom of that king, provide security, secure harvests and prevent harmful activities of the *Nāgas*. I will not discharge poisonous missiles. I will obstruct all untimely 30
death'.

The lord of the wind said : 'O Lord, I will never cause that great being to be terrified by winds. I will not produce untimely winds. I will provide grain, flowers and fruits, and remove all fears.'

35

South-east : *Agni* (*Me lha*), golden in colour, very slim with his hair bunched together, and seated on a goat. In his right hand he holds a garland and a sacrificial ladle (*dgañ gzar*) and in his left one yet another ladle (*blugs gzar*=*pūṇāhuti*).

South-west : *Rākṣasa* (*Srin po*), dark red in colour, seated on a man, having wrathful appearance. In his right hand he holds a sword and a human head in his left one.

North-west : *Vāyu* (*Rluñ lha*), white in colour and seated on a stag. He holds a banner in his right hand and a wind-bag (*rluñ gi rkal ba*) in his left one.

(Zenit) : In front of *Sakra* is *Āditya* (*Ni ma*), red in colour and seated on a horse. He holds a lotus in his right hand and his left one rests on the lap.

(Nadir) : In front of *Varuṇa* is *Indra* (*bDag*), black in colour and seated on a pig. In his right hand he holds a hook and in his left one a vase.

38. Indra is referred to as *Varāharūpa* in S and Tib A & B,

Kuvera, the great king of the *Yakṣas*, bowed before the Lord and
 50a said : 'O Lord, I together with (50a) the eighty eight^{38a} great war-
 generals of the *Yakṣas*, will persevere in removing every fear of that
 great being. I will give all wealth and grain in abundance. I will
 protect his country and provinces, his people, servants, relatives, 5
 friends, sons, daughters, wives and the rest. I will take care of his
 oxen, cows, asses, camels, sheep, elephants, steeds, goats, and
 the rest'.

Īśāna, the lord of all the Spirits, bowed before the Lord and
 said : 'O Lord, with regard to that king, prince, warrior or *brāhmaṇa*, 10
 I will guarantee refuge here and in the beyond, protection,
 tranquillity and happiness, immunity to the sword and punishment,
 counteracting and destroying poison, stability of borders, regions
 50b and estates. (50b) I will provide him with a *vajra*-enclosure made
 of *vajra*-darts, and a *vajra*-canopy. I will assist him in all necessities 15
 and give indication of what is to be done and what is not to be
 done. I will explain in a dream all that is auspicious and inaus-
 picious. I will give every success with no obstruction to the
 performers of rites'.

Ākāśacārin, the lord of those moving in the sky, made obeisance 20
 before the Lord and said : 'O Lord, with regard to that king,
 prince, minister, *brāhmaṇa* or warrior, who is making a journey, I
 myself approaching with all my entourage will always and every-
 where give security, protection and cover. I will remove all obstacles
 and avert every disease. He will always be assisted'. 25

Mahāvarāha, the lord of the Lower Regions, made obeisance
 51a before the Lord and said : 'O Lord, (51a) I will always fulfil every
 aim of that sovereign or his son, *brāhmaṇa* or his son, warrior,
 merchant, peasant, son or daughter of (our) lineage, or anyone
 who believes. I will give security in all fears. I myself will protect 30
 him'.

MAṄḌALA OF THE EIGHT GREAT PLANETS

The Eight Great Planets attended by the Lunar Mansions said
 this : 'O Lord, everyone of us together with his entourage will pro-
 nounce his spell. May the Lord give his blessing'. 35

'Good good, O Great Planets, I give my blessing, speak up'.

The Great Planets, Sun and the rest made obeisance before the
 Lord and said :

OM ĀḤ OM SOḤ OM AḤ OM BUḤ

38a. Tib B reads 'eighty' and Tib A 'twenty-eight'.

OM VRH OM ŠUH OM ŠAH OM RĀH³⁹

This is their maṇḍala.⁴⁰

39. Ts 56b⁵ ff explains the spells as follows : 1) *Āditya*=*Ñi ma*, 2) *So čiu* (? for *Soma*) =*Čla ba*, 3) *Āngarāga*=*Mig dmar*, 4) *Buddha* (for *Budha*)=*gČah lhag*, 5) *Bṛhaspati*=*Phur bū*, 6) *Šuβα*=*Pa sāns*, 7) *Sanaiścara*=*sPen pa*, 8) *Rāhu*=*sGra gcan*. Vv 162-3-2 ff agrees. Only eight spells are required for the maṇḍala, but most of the Sanskrit MSS add a ninth : *Ku* or *Ke*, which would be the spell of *Ketu* (*mČug riñ*). *Rāhu* (No. 8) and *Ketu* are the descending and ascending nodes of the moon.

40. Description of the maṇḍala, Vv 162-4-7 ff :

Centre : *Vajraḅāni* appearing as *Trailokyaviḅaya*. On the petals of the lotus on which he is seated there are representations of the Eight Goddesses of the Offerings. On four sides one should draw the Four *Mahāmudrās* : 1) *Yamāntaka* (*gŠin rje gśed po*), 2) *Trailokyālokakara* (*Khams gsum sNañ byed*), 3) *Hayagrīva* (*rTā mgrin*), 4) *Amṛtakundali* (*bDūd rtsi hKhil ba*). (According to Ts 56b⁶ one should draw a *vajra* to the east, a jewel to the south, a lotus to the west, and a crossed *vajra* to the north—the *mudrās* of the Four Buddha Families.) The whole central composition is enveloped by a garland made of flowers. Then there are the Planets in the following order :

East : *Sukra* (*Pa wa sāns*), red in colour and seated on a lotus with twelve petals. He is smiling and adorned with the ornaments and garments of a god. In his right hand he holds a necklace made of pearls and a round vessel filled with ambrosia in his left one.

South : *Bṛhaspati* (*Phur bū*), golden in colour and seated on a lotus. In his right hand he holds an iron arrow together with a garland made of flowers and in his left one a bow represented by a lotus.

West : *Soma* (*Čla ba*), red in colour and seated on a goose. He is smiling. In his right hand he holds a moon which rests on a lotus and a lotus stalk in his left one.

North : *Budha* (*lhag pa*), golden in colour and seated on a lotus. In his right hand he holds a golden garland at the heart and in his left one a vessel in a shape of a bird (*bya ma bum pa*) filled with camphor.

South-east : *Āngāraka* (*Mig dmar*), very red in colour and seated on a brown goat (*ra skyes kham pa*). He holds a chopper (*gri gug*) in his right hand and a human head in his left one.

South-west : *Rāhu* (*sGra gcan*), dark red in colour. The upper part of his body has a human form and from the waist downwards that of a snake. He has brown hair and large eyes. His appearance is very fierce. He holds a sun in his right hand and a moon in his left one.

North-west : *Āditya* (*Ñi ma*), red in colour, smiling and seated on a chariot (*šin rta*). In his right hand he holds a lotus with a radiating sun on top of it and a lotus stalk in his left one.

North-east : *Sanaiścara* (*sPen pa*), black in colour and seated on a tortoise. He has a terrifying appearance. In his right hand he holds a club and makes threatening signs with his left one.

The Eight Planets are surrounded by a garland on the outside of which there are the Lunar Mansions (*Nakṣatras*) :

1) *Kṛtikā* (*sMin drug*), white in colour and seated on a red lotus. She has eight heads and four arms. In the right hands she holds a lotus and a garland, and in the left ones an alms bowl and incense.

2) *Rohiṇi* (*sNar ma*), white in colour and seated on a bullock. She is very beautiful and has prominent breasts. She holds a flower in her right hand and makes a gesture of protection with her left one.

3) *Mṛgaśirā* (*mGo*), white in colour, seated on a red deer (*ka ša dmar mo*), holding a lotus stalk in the right hand and making the gesture of protection with the left one.

In the centre he draws the Lord *Vajrapāni* having the form of 51b (51b) *Trailokyavijaya* (Victory over the Threefold World). On all

4) *Ārdrā* (*Lag*), white in colour, seated on a snake, holding a flower in the right hand and making the gesture of verbal communication (*tshig sbyin pañi phiyag rgya can*) with the left one.

5) *Purnāsu* (*Nabs so*), red in colour and seated on a lotus, holding a garland in the right hand and making the same gesture with the left one as *Ārdrā*.

6) *Puṣya* (*rGyal*), red in colour and seated on a moon. He holds a lotus in the right hand and makes the gesture of protection with the left one.

7) *Aśleṣā* (*sKag*), white in colour, seated on a stag, holding a trident in the right hand and resting the left one on the hip.

8) *Maghā* (*mChu*), red in colour, seated on an otter (*sram*), holding a vase in the right hand and making the gesture of protection with the left one.

9) *Pūrṇaphalgunī* (*Gre*), golden in colour, seated on a rock (*brag*), holding a sword in the right hand and making the same gesture as *Ārdrā* with the left one.

10) *Uttaraphalgunī* (*dBo sbo*), golden in colour, seated on an elephant, holding a noose in the right hand and making the gesture of protection with the left one.

11) *Hastā* (*Me bzi*), golden in colour, seated on a peacock, holding an *arura* fruit in the right hand and a silk pennant with the left one.

12) *Citrā* (*Nag pa*), golden in colour, seated on a goat, holding a lamp in the right hand and making the gesture of protection with the left one.

13) *Svātī* (*Sa ri*), golden in colour, seated on a goose, holding a noose in the right hand and resting the left one on the hip.

14) *Viśākhā* (*Sa ga*), golden in colour, holding a club in the right hand and making the gesture of protection with the left one.

15) *Anurādhā* (*lHa mishams*), golden in colour, seated on a crow, holding a flower in the right hand and a noose in the left one.

16) *Jyesthā* (*sNron*), red in colour, seated on a sedan chair (*hdo li*), holding a tortoise cup in the left hand and making the gesture of protection with the right one.

17) *Mūla* (*sNrubs*), red in colour, seated on a moon, holding a *kumūda* stalk in the right hand and making the same gesture as *Ārdrā* with the left one.

18) *Pūrvaśāḍhā* (*Chu stod*), red in colour, seated on a man, holding a lotus in the right hand and making the gesture of protection with the left one.

19) *Uttarāśāḍhā* (*Chu smad*), red in colour, seated on a *paniti* (?), holding in the right hand a blazing jewel which rests on a lotus and making the gesture of protection with the left one.

20) *Śravaṇā* (*Gro bzin for Vu žun*), red in colour, seated on a bullock, holding a shining star in the right hand and the left hand on the hip.

21) *Abhijit* (*Byi bzin*), red in colour, seated on a rock, holding a lotus in the right hand and making the gesture of protection with the left one.

22) *Satabhishā* (*Mon gre*), green in colour, seated on an iron throne, holding an arrow in the right hand and a bow in the left one.

23) *Dhaniṣṭhā* (*Mon gru*), green and red in colour, seated on a soft couch ([*stan nañ tshan* (s) can]).

24) *Pūrvabhadrapādā* (*Khrums stod*), green in colour and seated on a throne (*khri*).

25) *Uttarabhadrapādā* (*Khrums smad*), red in colour and seated on a golden throne.

26) *Revatī* (*Nam gru*), red in colour and seated on a horse.

27) *Aśvinā* (*Tha skar*), green in colour and seated on a deer, holding a vajra in the right hand and making the same gesture as *Ārdrā* with the left one.

28) *Bharaṇī* (*Bra ñe*), green in colour and seated on a *preta*. The right hand holds a hook and the left one a noose.

sides he should draw the four great *mudrās*⁴¹. In front of the Lord he should draw *Sūkra* (Venus) and at the back *Soma* (Moon). To the right he should draw *Bṛhaspati* (Jupiter) and to the left *Budha* (Mercury), *Aṃgāra* (Mars) to the south-east, *Āditya* (Sun) to the north-west, *Sanaiścara* (Saturn) to the north-east, *Rāhu* (Seizer of the sun) in the quarter of the *Rākṣasas* (south-west). All round on the outer orbit he should draw the *Nakṣatras* (Lunar Mansions) and in each gate a guardian looking wrathful. 5

Having entered (by applying the gesture of) *Vajradhara*, he should summon them all by means of *Vajrāṃkuśa* and others. Then 10 he should lead in his pupils.

OM VAJRA-DESTROY HUM PHAṬ⁴²

OM THE PLEDGE OF THE VAJRA-PLANETS HUM PHAṬ

OM VAJRA-PLANETS RECEIVE, O PLEDGE HUM

Then he should perform the consecration with the eight vases 15 blessed with the mantras of the Eight Planets and with the *vajra*-gesture. By acting in this manner he should coerce all the Planets. 52a (52a) The Great Planets made obeisance before the Lord and said : 'O Lord, with regard to that king or prince, we Eight Planets will always and everywhere do everything accordingly'. 20

The divinities of the *maṇḍala*, *Nakṣatras*, *Kṣaṇa*, *Lava*, *Muhūrta*, *Karaṇa*, *Tithi*, *Yoga*, *Rāsi*, *Lagna* and *Viṣṭi*,⁴³ made obeisance in similar manner and said : 'O Lord, we will never issue orders to that great being. We will protect him like our own master. We will protect the whole country, king's establishments, cities, towns and trade 25 places. When a great danger comes, and he worships you then it will certainly have no effect on him.'

MAṆḌALA OF THE EIGHT GREAT NĀGAS

The Eight Great *Nāgas* gladdened the Lord with the sound of 52b the syllable (52b) HUM, and said this : 'O Lord, we will pronounce the secret spells of all of us'. 30

41. S and Tib B have : four great oceans. We follow Tib A : *phyag rgya chen po bzhi*. This reading is supported by Vv 162-4-1 and other commentaries. For the interpretation see previous note.

42. Ts 57a⁴ interprets this mantra as *hjuṅ paḥi śnags*—the mantra of introduction, but Vv 163-4-5 ff applies it for destroying the obstructions before leading pupils into the *maṇḍala*. First the teacher washes himself, adorns himself with a white garment and other ornaments, performs recitations and makes offerings. Then he summons all the divinities, worships them and invites them to take their appropriate places in the *maṇḍala*. Next he makes the gesture of *Vajradhara* and gives instructions to his pupils. Before leading them into the *maṇḍala* he destroys their obstructions with the *vajra* and water taken from the Vase of Victory (*ṛnam par rgyal ba*), reciting the *mantra*. The pupils are washed, their eyes are covered and holding flowers or jewels in their hands they approach the *maṇḍala* saying 'om the pledge etc.'. Next they throw flowers saying 'om Vajra-Planets etc.'.

43. Most of the names of the time periods correspond with the list given in Mvy No 8216 to 8325. See also MW for individual interpretations. Ts 57b²ff follows *Kāmadhenu* 96-5-2ff in interpreting the time periods and the result is quite arbitrary.

'Good good, O Great *Nāgas*, pronounce your secret^{43a} spells'.

Rejoicing they made obeisance before the Lord and said :

OM PHUḤ OM PHAḤ OM PHUM OM PHĀḤ
OM PHĪḤ OM PHEḤ OM PHAIḤ OM PHAUḤ⁴⁴

This is their *maṇḍala*.⁴⁵

5

He should draw a large white lotus with eight petals. In the centre of the *maṇḍala* he should draw the Lord *Vajrapāṇi* well seated.⁴⁶ He is surrounded by *Mahoraga* threatening in his appearance and having seven snake hoods, by *Ananta*, *Takṣaka*, *Karkoṭa*, *Kulika*, *Vāsuki*, *Śaṅkhaṭāla*, *Padma* and *Vāruṇa* accordingly. In short 10 they all are to be drawn one on every petal, resplendent with their hoods. Everyone has seven hoods and a consort clasping him about the neck. He places there the set of eight vases adorned with 53a oblations, and food for (53a) the divinities including butter, milk, honey, and different kinds of preparations. 15

43a. S has : best.

44. Ts 58a³ff identifies the spells as follows : 1) *omphu*=*Ananta* (*mThaḥ yas*). 2) *om pha*=*Takṣaka* (*hJog po*). 3) *om phum*=*Karkoṭa* (*sTobs rgyu*). 4) *om phā*=*Kulika* (*Rigs ldan*). 5) *om phī*=*Vāsuki* (*Nor rgyas*). 6) *om phe*=*Śaṅkhaṭāla* (*Duñ skyoñ*). 7) *om phai*=*Padma*. 8) *om phau*=*Vāruṇa* (*Chu lha*). Vv 164-3-5 ff agrees.

45. Vv 164-4-6 ff describes the *maṇḍala* as follows :

Centre : *Vajrapāṇi*, having the same appearance as in the previous *maṇḍala*. Here he is adorned with seven snake heads and is seated on a snake throne.

East : *Ananta* (*mThaḥ yas*), white in colour and seated on a snake-seat. He is adorned with five snakes. In his right hand he holds a lotus stalk and a snake in his left one. He is clasped by his consort.

South : *Takṣaka* (*hJog pa*), blue in colour, holding a blue lotus in his right hand and a tortoise in his left one. He has five snakes on his head and is clasped by his consort.

West : *Karkoṭa* (*sTobs kyi rgyu*), red in colour, his head adorned with five snakes, holding a white water-lily in the right hand and a vajra in the left one. He is clasped by his consort.

North : *Kulika* (*Rigs ldan*), golden in colour, his head adorned with five snakes, holding a white lotus in the right hand and a vase in the left one. He is clasped by his consort.

South-east : *Vāsuki* (*Nor rgyas*), pale blue in colour, his head adorned with five snake heads, seated on a snake-seat, holding a wish-granting-gem in the right hand and a lotus (*utpala*) in the left one. He is clasped by his consort.

South-west : *Śaṅkhaṭāla* (*Duñ skyoñ*), white in colour, his head adorned with five snake heads, holding a snake in the right hand and a conch shell in the left one. He is clasped by his consort.

North-west : *Padma*, pale red in colour, his head surrounded by five snake heads, seated on snake-seat. In his right hand he holds a lotus and a fruit in his left one. He is clasped by his consort.

North-east : *Vāruṇa* (*Chu lha*), white in colour, his head adorned with five snakes. In his right hand he holds a noose made of snakes and a lotus in his left one. He is clasped by his consort.

46. S MSS read either *sūṣṇaka*=well radiant or *kṛṣṇa*=black. Tib B has *rab nag*=very black. Tib A has *rab gnas*=well seated. This last reading is supported by *Vajravarmaṇ*.

Having entered, the *vajra*-master should summon the Hooded Ones by means of a hood^{46a} and by reciting JAH HUM VAM HOH together with the syllable PHUM.⁴⁷

Leading them all into (the *maṇḍala*), whether they are kings or warriors, he should consecrate them by reciting the syllable PHUM, thus removing the impurity and the pain of the venom. All the *Nāgas* are coerced by mere mentioning of their names.

(The *Nāgas*) rejoiced, made obeisance before the Lord and holding their hands raised in *añjali* offered this supplication : 'O Lord, should we deceive the one who enters this *maṇḍala* and takes delight in the Lord's teaching, then we are deceiving the Lord himself; in that case let us be burned with hot sand and let our heads be burst open with a heated *vajra*. We will always provide that great being with constant protection, security and cover. We will act with great initiative, strength and vigour. We will render the venom ineffective. From time to time we will shower with rains. We will produce all crops.⁴⁸

We will shower untimely rains on all the hostile kingdoms. Destroying all fears⁴⁹ we will ensure that the command of the Victorious One and of *Vajradhara* is carried out.

Now the rite of evocation.

He should recite the syllable PHUM one hundred thousand times meditating on the Lord *Vajradhara* with his head surrounded with snake-hoods and garlanded with beautiful white rays. Having regard to the venom,⁵⁰ he meditates on the sacred *maṇḍala* of the syllable PHUM surrounded by a garland of rays. He should envisage in it the syllable PHUM. Breathing out the syllable PHUM (54a) and summoning with his hand formed like a snake-noose, he should draw out all the venom located in the body,^{50a} bones and flesh.

Then he should perform all the rites : burning of the venom, fever, antidote and the rest. He should remove it all just with his fist; how much more easily with the hood-gesture.

46a. S has : with his hand.

47. Tib A and Vv 165-1-7 have *phud* for *phuñ*.

48. Tib B has : we will produce all flowers.

49. Tib B has : *hjiḡ rten pa thams cad bskyed par bgyi* = we will cause the whole world to grow.

50. S has : *viṣaṃ grhya* = having grasped the poison. Tib B : *dig-gis zin-pa-la* = with regard to the one affected by poison; this makes good sense. Tib A : *dug blañ* which is ambiguous in meaning. Vv 165-5-1 reads simply *dug la hañ* = and with regard to the poison. All texts give different readings of this passage but the intended meaning seems to be the same.

50a. Tib A & B have : skin.

MAṄḌALA OF THE NINE BHAIKAVAS

Mahābhairava, the lord of the Great Gods, surrounded by the Eight Great *Mātrkāś*, made obeisance before the Lord and said : 'O Lord, all the gods, *Nāgas* and the others being afraid of me and the *Mātrkāś*, are frightened, terrified and agitated. Their faces are sunk 5 down and they wander about with their minds deranged. I will pronounce my spell for their benefit. May the Lord give his blessing.

"Good good *Mahābhairava*, O Good *Bhairava* pronounce your own spell and those of all the heavenly *Mātrkāś*' 10

Then *Mahābhairava* making a very terrifying noise said :

OM BHAIKAVA BHAIH SVĀHĀ

OM BHĀH SVĀHĀ OM BHĪH SVĀHĀ OM BHŪH

54b SVĀHĀ (54b) OM BHEH SVĀHĀ OM BHAIH SVĀHĀ

OM BHOH SVĀHĀ OM BHAM SVĀHĀ OM BHAIH 15 SVĀHĀ.⁵¹

'O Lord, these are the Eight *Bhairavas* obeying the command'.

This is their *maṅḍala*.⁵²

51. Ts 60b2ff identifies the spells as follows : 1) *hFigs byed hFigs byed ma dan beas pa*. 2) *Brahmā bhi Tshans pa chun ma dan beas pa*; 3) *Viṣṇu bhira Khyab hjug chuñ ma dan beas pa* 4) *Mahādeva lHa chen chuñ ma dan beas pa*. 5) *Indra bhera dBañ po chuñ ma dan beas pa*. 6) *Kāmadeva bhera hDod lha chuñ ma dan beas pa*. 7) *Gaṇapati bhera Tshogs hdag chuñ ma dan beas pa*. 8) *Bhringiriti bhera bhaira chuñ ma dan beas pa*. 9) *Kartika bhera sMin drug chuñ ma dan beas pa*; and Vv 166-4-5ff : 1) *hFigs byed chen po & hFigs Srin mo*. 2) *hFigs byed yan lag brgyad pa*. 3) *hFigs byed gum mo*. 4) *hFigs byed smyo byed*. 5) *hFigs byed hkhor los sgur*. 6) *hFigs byed lag brkyañ*. 7) *hFigs byed khro bū*. 8) *hFigs byed thod pa*. 9) *hFigs byed srog hjom*s.

52. Vv 166-5-4 ff gives the following description of the *maṅḍala* :

Centre : *Vajrapāni* appearing as *Trailokyavijaya*. At his feet : *hFigs-byed chen-po*; black in colour, having five heads, four legs and ten arms. In his right-hands he holds trident, sword, wheel, vase, and skull filled with blood. In his left hands he holds noose, hook, axe, human head, and with the fifth one he makes a threatening gesture. He is clasped by his consort. His hair is brown, his eyes are looking upwards and glowing like a mass of burning coal. He is wrapped in tiger's skin, has a large stomach and snakes round his body. With his feet he is tramping on *Bhūtas*, *Vāyu* etc.

East : *hFigs byed yan lag brgyad pa*, black in colour, holding a sword in his right hand and a skull filled with blood in the left one. He has wrathful appearance and together with his consort he stands on tiger's skin.

South : *hFigs byed* (for *hjiḡ rien*) *gum mo*, black in colour, holding a dagger in the right hand and a human head in the left one, wrapped in tiger's skin, having terrifying appearance, and together with his consort standing on a lion.

West : *hFigs byed smyo byed*, black in colour, holding a trident in the right hand and a skull filled with blood in the left one. Together with his consort he is standing on a deer.

North : *hFigs byed hkhor los sgur-ba*, black in colour, having round red eyes and brown hair raised up. In his right hand he holds a hook and a skull filled with blood in his left one. He is wrapped in tiger's skin and together with his consort he stands on a wild boar.

South-east : *hFigs byed lag brkyañ*, black in colour, wrapped in tiger's skin and having brown hair. In his right hand he holds an axe and in his left one a skull filled with blood. Together with his consort he stands on a *garuda*.

Having drawn a big circle with eight spokes one should place in its centre *Vajrapāni*, very wrathful and appearing as *Trilokavijaya*. At his feet he draws the great wrathful lord of the *Bhairavas* together with *Bhairavi*. The rest he should draw at will. In the central position of all the spokes he should draw the Eight *Bhairavas* together with their *Mātrikās*, their faces wrathful and angry. In every gate should draw a wrathful guardian. 5

Having summoned them by means of *Aṅkuśa* and others he worships them using a skull filled with blood. He places in the *maṇḍala* intoxicating liquor, flesh, divine offerings, vessels filled with blood, a skull, and remains from the head, and eight vases filled 10
55a either with blood or intoxicating liquor (55a).

Then the Excellent Victor over the Threefold World should make enter his pupils. He should perform the consecration with a skull and with the eight vases. Next he should perform the rites. 15

South-west : *h̥jigs byed khro bo*, black in colour, having brown hair and terrifying appearance, wrapped in tiger's skin, and having a large stomach. In his right hand he holds a hammer made of iron and in his left one a skull filled with blood. Together with his consort he stands on a *Rākṣasi*.

North-west : *h̥jigs byed thod pa*, black in colour, holding a dagger in the right hand and a skull filled with blood in the left one. Together with his consort he stands on a buffalo.

North-east : *h̥jigs byed srog gcod*, having the same appearance as those above. In his right hand he holds a trident and in his left one human entrails. Together with his consort he stands on a camel.

All the *Bhairavas* have five skulls on their heads and their bodies are adorned with garlands made of human bones and with other bone ornaments.

The description given by *Kāmadhenu* 40-1-1 ff differs from that given above. It adds a number of the Sanskrit names of *Bhairavas* and their female partners. The Sanskrit terms are doubtful and they don't seem to fit very well. He describes the *maṇḍala* as follows:

Centre : *Vajrapāni* appearing as *Trailokyavijaya*. At his feet : *h̥jigs byed kyi dbaṅ po Mahādeva*, wrathful in appearance, having three eyes and showing his fangs. He holds a *khaṭvāṅga*. His female partner is called *h̥jigs byed ma Umadeva*.

East : *h̥jigs byed Phramita*, white in colour. The female partner is *Tshans pa rin po che h̥bar ba bsnams pa*.

South : *h̥jigs byed Bhairava*, dark in colour and holding a trident. The female partner is *bDe sogs ma*.

West : *h̥jigs byed Kalabhaira*, dark red in colour and holding a skull and a club. The female partner is *Rausrima*.

North : *h̥jigs byed Yakṣabhairava*, dark green in colour and holding a wheel. The female partner is *Korima*.

South-east : *h̥jigs byed Bhaiśānta*, dark red in colour, holding an arrow and a bow. The female partner is *Besnabi*.

South-west : *h̥jigs byed Bidibhaira*, dark blue in colour and holding an axe. The name of the female partner is not given.

North-west : *h̥jigs byed Kālabhairava*, snow-white in colour and holding a sword. The female partner is *Manuhara*.

North-east : *h̥jigs byed Gaṇapati*, dark blue in colour and holding a blazing *vajra*. The female partner is *Camuṭi*.

Having made an act of worship in accordance with the best way for subduing of the threefold world, either in the palace of the *Mātṛkās* or in a solitary place, he should perform recitations four hundred thousand times. Hearing the roar of the lord *Bhairava*, the fearless one should present an offering with a skull filled with blood. Then he sees *Bhairava*, wrathful and malevolent, surrounded by the Eight *Bhairavas* and accompanied by the group of the *Mātṛkās*. On seeing them he becomes fearless. Remembering the syllable HUM he should offer them a skull filled either with flesh or with intoxicating liquid.

55b Then *Bhairava*, the wicked murderer, pleased, would be coerced and say : 'What (55b) is your wish ?'. He should grant it with joyful heart. Besides granting the Stages, he will give substance containing the elixir of life, the Sword, Wheel and Trident, the sovereignty over Heaven, Earth and Lower Regions, and over the Four Continents. He will give the state of *Indra*, the supremacy of *Yakṣas*, the state of *Rākṣasas*, the state of a *Vidyādhara* and of a *Vidyādhara Cakravartin*, the sovereignty over the threefold world, his own submissiveness, his entourage and his *Mātṛkā*. One can obtain any other desired boon. Having granted them *Bhairava* pronounces the syllable HUM, laughs and goes away. He kills immediately the one who is afraid.

MAṄḌALA OF THE GREAT GODS

The Great Gods, *Brahmā* and others, made obeisance before the Lord and said : 'O Lord, with your permission we also will explain our ordinance. Therefore, may the Lord of compassion give his blessing'.

Now *Brahmā* and other gods pronounce their spells.

56a OM OM OM VIḤ (56a) OM RUḤ OM IḤ
OM KAḤ OM GAḤ OM BHRḤ OM KAḤ⁵³

This is their *maṅḍala*.⁵⁴

53. Ts 62a 2ff gives the following list of the spells and their identifications:

(1) om ā Vī-sṇu = *Khyab hjug*. (2) om Ru-dra = *Drag po*. (3) om I-ndra = *dBaṅ po*. (4) om Kā-madeva = *hDod lha*. (5) om Ka-makati (for *Gaṇapati*) = *Tshogs bdag*. (6) om Bhrṅgiriṅgi. (7) om Ka-Kumāra = *gZon nu gdon drug* : and Vv 168-4-4 ff :

(1) om om = *Tshaṅs pa*. (2) Bhi = *Khyab hjug*. (3) Ru = *Drag po*. (4) I = *brGya byin*. (5) Gaṃ = *gZon nu ma*. (6) Gā = *dKar mo*. (7) Bhrī = *Bhrṅgiriṅgi*. (8) Ka = *hDod paḥi lha mo*.

54. Vv 168-5-6 ff describes the *maṅḍala* as follows :

Centre : *Trailokyavijaya*.

East : *Lha chen po* (*Mahādeva*), black in colour, seated on a bullock, having four arms. In his first right hand he holds a sword and a trident in his first left one. His second left hand rests on the hip and with his second right one he makes the gesture of giving. He is seated and his appearance is terrifying. His body is smeared with ashes.

South : *brGya byin* (*Indra*), white in colour, seated on an elephant and having three eyes. With his right hand he brandishes a three-tipped thunderbolt and in his left hand he holds peacock's head. On his head he has a golden diadem.

He should design the *maṇḍala* as before. In the centre he should draw *Trailokyasaṃgraha*. In front of him the hero *Īsvara* with a trident in his hand; at the back he should draw *Brahmā*; to the left *Cakrapāṇi* (*Viṣṇu*); to the right *Indra* making his appropriate hand-gesture. In similar manner he draws in the *maṇḍala* their consorts and the guardians of the gates. 5

On the outer *maṇḍala* he should place vases and filled bowls,⁵⁵ and the items of magical power, potent, beautiful and so forth.

Having entered, the wise one summons the gods : JAH HUM VAM HOH ALL GODS PLEASE ENTER THIS EXCELLENT PLACE. On seeing them he should worship them with great joy. He should lead in his pupils by applying *Vajradhara's* gesture. OM GREAT BEINGS RECEIVE THEM BY THE GOMMAND OF VAJRADHARA HUM HA HA HA HOH. 10

They throw flowers in the proper manner, open their eyes and 15 56b he should (56b) make them look (into the *maṇḍala*). He should consecrate them using water taken from the vases blessed with the *mantras*. He should grant that perfect rite which is delightful to the gods. Making a pleasing veneration one hundred thousand times or two hundred thousand times the coercer should coerce for them 20 *Īsvara* and other gods, the very highest ones, in a remote place and

West : *Tshaṅs pa* (*Brahmā*), red-golden in colour and seated on a lotus with sixteen petals. He has three heads adorned with orbéd diadems. With his two principal hands he holds a vessel for anointing and a garland. His two lower hands rest at the heart. He is smiling.

North : *Khyab hjug* (*Viṣṇu*), blue in colour and seated on a *garuḍa*. He has four arms. With his two upper hands he holds a wheel and a jewel diadem and with his lower left one a conch-cup. With his lower right hand he makes the gesture of giving.

South-east : *Bhṅgiriṅi*, the female partner of *dBañ phyug chen po* (*Mahēsvāra*). She is black in colour and adorned with all kinds of ornaments. She holds her left hand on the hip and in her right one she holds a peacock fan (*rma byaḥi rdul yab*).

South-west : *ḥDod paḥi lha mo* (*Kāmadevī*), *Indra's* female partner. She is white in colour and has three eyes. In her right hand she holds a thunderbolt and in her left one a lotus. She is adorned with all kinds of ornaments, has prominent breasts and looks with affection at *Indra*.

North-west : *Brahmā's* female partner. Her colour and appearance is like that of *Brahmā* himself. She holds an orbéd vessel for anointing and a garland. She is adorned with all ornaments, has prominent breasts and looks with affection at *Brahmā*.

North-east : *dGar mo*, *Viṣṇu's* female partner. She is blue (*snon mo*) in colour, adorned with all ornaments and looking with affection at *Viṣṇu*. In her right hand she holds a wheel and a *kuśa* grass in her left one.

55. Tib A and Vv 168-4-8 have : *bya dañ bum pa gañ ba*=birds and filled vases. Vv. 169-2-2 ff makes the following comments on this whole passage : In four corners one places vases white in colour, filled with scent, fruits etc., tied with ribbons round their necks, blessed with the *mantras* of the Great Gods, and marked with their seals. On the outside one places vases shaped like birds and the like, filled with scent etc., and similar items of worship, namely garlands, scented water and so forth. In order to worship the Lord one should also place there the five items of worship and a white vase of the Lord *Trailokyavijaya*.

other such places, or at the place of *Vajrapāṇi*, in a shrine of the *Tathāgata*, or by a *caitya* containing relics. The coercer should always coerce all the gods in accordance with the rite.

The gods approach him in the middle of the night and say :
 'What do you desire ? Tell us quickly ! We will grant willingly the boon which you desire. O fortunate one, think promptly and speak up, so that we may give you the best'. The one who knows the *mantras* should ask the gods for the highest success. He should ask for all the things he desires, the elixir of life, invisibility, moving in the sky, royal insignia,⁵⁶ kingship and so forth.

57a (57a) *Maheśvara* and the other gods prostrated themselves before the Lord and said : 'O Lord, we all the gods will remove all the obstructions of those who enter into a *maṇḍala* of this world or of the world above. We will indicate the path that leads to heaven, the path of Bliss, the path of righteousness, the path of Good Doctrine, the path without obstructions, of right judgment, determination, *nirvāṇa*, renunciation and free of afflictions. We will show Buddhahood, the state of a *Bodhisattva* and of *Vajradhara*. At all times we will (57b) provide security, protection and cover from all fears. We will protect cities, towns, country, districts, the kingdom, the dominion, and the king's establishments: We will guard the territories, regions, villages and cattle shelters. We will grant kingship. We will promote the king who has sovereignty. We will grant the universal sovereignty over one, two, three or four continents, over Heaven, Earth and Lower Regions. In short we will grant the state of *Śakra*, *Brahmā*, *Viṣṇu* and *Maheśvara*'.

MANDALA OF THE KING OF LONG LIFE

The Lord *Vajrapāṇi* once more looked at the circle of his assembly and smiled. The *maṇḍala* of the assembly was moved, much moved, animated, much animated, enthused, much enthused, overjoyed, much overjoyed, frolicsome, very frolicsome. Many wonders and marvels were seen in the world. *Brahmā* and others, (58a) the assembly of gods; overwhelmed with amazement, prostrated themselves before the Lord and said : 'O Lord, what is the reason for your smiling ? The Lord Buddhas or *Bodhisattvas* do not smile without reason. Let the Lord explain the reason for his smiling'.

The Lord *Vajrapāṇi* listened to the gods asking for instruction and said : 'O gods, *Brahmā* and the rest, listen to what was explained by all the previous Buddhas concerning the formula which destroys *Mṛtyu*, the mighty power of the formula-*mantra* destroying untimely death'.

56. Vv 170-1-6 explains *ril lu rdzas as khams gsum rnam par rgyal baḥi ril lu*=an orb (royal insignia) of *Trailokyavijaya* (Subduer of the Threefold World).

The Great Gods, *Brahmā* and others, prostrated themselves before the Lord *Vajrapāṇi* greatly rejoicing, their hair tingled and they recited the syllable 'Good'. 'Good good O Lord, good good O 58b *Vajradhara*, please explain the formula having (58b) the mighty power and the great force leading to the other shore, and by 5 means of which the living beings of short life gain longevity; those eclipsed by inauspicious *Mṛtyu* are freed from untimely death, those who are born in misfortune are led away from the path of all evil destinies, and those living beings who are overwhelmed with the fear of *samsāra* turn away from it, by using good methods and 10 quickly understand the supreme and perfect Enlightenment'.

The Lord *Vajrapāṇi*, having listened to the beseeching request of *Brahmā* and the others, emitted from the *Vajra* of his Body, Speech, and Mind, this spell-formula of all the *Tathāgatas* :

OM MERIT MERIT, GREAT MERIT, MERIT OF UNLIMITED LIFE, ACCUMULATION OF MASSES OF KNOWLEDGE SVĀHĀ.⁵⁷ This is the spell-formula. 15

OM HRĪḤ⁵⁸ SVĀHĀ. This is the subordinate spell-formula.

OM BHRŪM SVĀHĀ. This is the subordinate spell-formula of the spell. 20

OM KRUM SVĀHĀ. This is the spell-impelling formula.

59a OM TRĀM SVĀHĀ. This is the predominant spell (formula). (59a)

OM HAM SVĀHĀ. This is the secret formula.

This is their *maṇḍala*.⁵⁹

57. Vv 171-5-6 : This is the spell of all the *Tathāgatas*. It has two aspects:

(1) It removes *kleśas*, and (2) It is the *jñāna* spell of *Vajrapāṇi*, the Lord of all the Holy *Tathāgatas*. As for the *Vajra*-Body, *Vajra*-Speech, and *Vajra*-Mind, *Vajravarmaṇa* makes this comment : The *Vajra*-Body is adorned with 32 major and 80 minor auspicious marks. It is called *Vajra*-Body because it destroys the accumulation of *kleśas*. The *Vajra*-Speech emits the ambrosia of *Mahābrahmā*'s pleasing and holy *Dharma*. It is called *Vajra*-Speech because it destroys *kleśas* and false notions of all living beings. The *Vajra*-Mind radiating its Essence eliminates false notions and explains the profound meaning of *Dharma*. It is called *Vajra*-Mind because it penetrates all living beings of the Three Times and because its nature remains unchanged.

58. All texts differ in giving the seed-syllables. Here S is followed.

59. Vv 172-3-4 ff describes the *maṇḍala* as follows :

Centre : *Tathāgata* called *Aparimitāyuhpūnyajñānasambhāratejorāja* (*De bžin gšegs pa Tshedan bsod nams dan ye šes kyi tshogs dpag tu med paḥi gzi brjid kyi rgyal po*), resting on a lotus with 16 petals and having an appearance of a *Tathāgata*. He is white in colour and has 32 major and 80 minor marks of *Mahāpuruṣa*. With his right hand he makes the gesture of fearlessness and with his left one that of giving. To his left and right one draws *ḥCom ldan ḥdas sMan gyi bla Viḍūrya ḥOd kyi rgyal po* and *Rig(s) ḥDzin ma* on lotuses, holding *arura* fruit and ambrosia vase.

East : *Vajrapāṇi* (*Phyag na rdo rje*), white in colour, seated on a lotus and having a tranquil appearance. In his right hand he holds a *vajra* and with his left one he makes the gesture of giving.

One designs the *maṇḍala* with four spokes. In the centre one should place the *Tathāgata* called *Aparimitāyuhṣpunyajñānasambhāratejorāja* (Glorious King, the Bestower of Unlimited Life, Merit and Knowledge). The spell is the syllable BHRŪṢ. In front of him is *Vajrapāṇi*. The spell is the syllable HRĪḤ. To the left is *Krodha*. 5 The spell is the syllable KRŪṢ. To the right is *Ākāśagarbha*. The spell is the syllable TRĀṢ. Behind him is Noble *Avalokiteśvara* known as *Abhayaṃdada* (The One Bestowing Fearlessness). The spell is the syllable HĀṢ.

The *Vidyās* are to be depicted in this brilliant *Tathāgata maṇḍala*. 10 One should place there a set of five or a set of eight vases⁶⁰ blessed with the *mantra* of *Cakravartin*, incense and the rest, and other items of worship blessed with the wrathful *mantra* for all the rites, as well as the guardians in all the gates.

The *mantrin* enters himself and summons the Most Blessed One 15 surrounded by the host of his sons and attendants, and together with his (59b) *Vidyā*. The *Vidyā* is to be depicted on the left side of the Blessed One.^{60a}

He consecrates himself, sits in the *paryāṅka* posture and makes the recitation one hundred thousand times. In front of him he sees 20 either the *Tathāgata* or *Vajrapāṇi* or *Avalokiteśvara*. He receives the boon according to his wish. When he is well concentrating then he is able to perform every act by application of his mind.

Initiation of the pupils

He should introduce his pupils by means of *Vajradhara's* gesture. 25 Generating self-confidence he says : OM VAJRADHARA, RATNADHARA, PADMADHARA, VIŚVADHARA, BY ADHERENCE⁶¹ TO THE TATHĀGATA'S PLEDGE I HOLD THE TATHĀGATA PLEDGE. He should have them throw flowers : OM ALL THE TATHĀGATAS RECEIVE HOḤ, YOU ARE THE PLEDGE. 30 Putting the garlands on their heads he should give the consecration.

South : *Ākāśagarbha* (*Nam mkhaḥi sñiñ po*), blue in colour, seated on a lotus, adorned with all ornaments and smiling. In his right hand he holds a sword and with his left one he makes the gesture of giving.

West : *Avalokiteśvara* (*sPyan ras gzigs dbaḥ phyug*), red in colour, seated on a lotus, smiling and adorned with all ornaments. With his right hand he makes the gesture of giving with the ambrosia trickling from it. With his left hand he holds a red lotus.

North : *Krodha Trailokyavijaya* (*Khro bo Khams gsum rnam par rgyal ba*).

60. Vv 172-4-8 : *bum pa lña ḥam brgyad*=five or eight vases. Ts 65a⁶: Five vases of the Five Families and eight with incense and so forth.

60a. This sentence is not in Tib A.

61. S has : *atikrama*; Tib A : *matikrama*; Tib B has : *anatikrama*=not transgressing. I take Tib B as a better reading improving it to *anatikramāt*=on account of not transgressing, or simply by adherence.

OM ALL THE TATHĀGATAS CONSECRATE, VAJRADHARA
 60a COMMAND HUṂ BHRŪṂ (60a)
 OM VAJRAVAJRA CONSECRATE HUṂ HUṂ
 OM VAJRARATNA CONSECRATE HUṂ TRĀṂ
 OM VAJRAPADMA CONSECRATE HUṂ HRĪṂ 5
 OM KARMAVIŚVA CONSECRATE AḤ HUṂ KAṂ

Then he should bestow the pledge and the precept-consecration.
 The pledge is this :

He will not abandon the Three Jewels, the Thought of Enlightenment and his good teacher. He will not kill living beings, and he 10
 will not take what has not been given. He will not say untrue things nor approach another man's wife.⁶² He will not despise his teacher nor cross his shadow. He will not adhere to those who are not true teachers nor will he pronounce the name of his *vajra*-teacher.⁶³ He will not despise the *mantras*, the *mudrās*, 15
 nor the divinities ever. If he despises them he will certainly die of diseases. He will not tread with his feet upon the remainders of the offerings, the shadows of the divinities, the *mudrās* and the signs of the syllables, whether they are of this world or of the
 60b world above. (60b) 20

The wise one should zealously slay those who are subverted in the teaching of Buddha, harmful to the Three Jewels and the rest, and intent on abusing the teacher. Out of compassion the *mantrin* by means of the *mantra* should destroy those who hate the pledge, who do not possess the *Dharma*, who are attached to sin, who 25
 always do harm to living beings. Taking the wealth of the avaricious ones he should give it to those who live in destitution. For the purpose of honouring his teacher, likewise for accomplishing the pledge, for use in the *maṇḍala*, for the benefit of those belonging to the pledge and for worshipping the sons of the Buddhas, if 30
 he thinks it to be just then he should take the wealth of the avaricious ones. The one who delights in acting for the benefit of living beings is permitted to speak deceitfully in order to protect those of the pledge, his teacher's possessions and the life of living beings. The one who knows the *mantras* may resort to someone 35
 61a else's woman for the sake of his *sādhana*, for delighting (61a) the

62. Vv 173-5-7 ff : These are the seven fundamental pledges (*rtsa baḥi dam tshig bḍun*). By committing an offence against any of these seven commands one strays from the *Mahāyāna* path and is reborn in hell. The means for rescuing one from hell is provided by the *maṇḍala* of all the *Tathāgatas*' Purification. One should be placed in it 21 times and receive the consecration, and the *homa* rite is to be performed one hundred thousand times. Offerings should be made, and the eight syllabled spell and the spell for eliminating evil rebirths should be pronounced one hundred times.

63. Vv 173-4-6 has : *rdo rje slob dpon mtshan mi brjod*; I followed this reading in my translation.

Buddhas and for protecting the pledge. Abiding in the place of *Vajrasattva*, whether one does everything, whether one enjoys everything, one is successful without being in fault; so how much the more if one is imbued with compassion.

Then he gives the precept-consecration : OM I GIVE YOU 5
THE PRECEPT OF ALL THE *TATHĀGATAS*, ACCEPT IT-
FOR THE *VAJRA*-SUCCESS. OM *VAJRA* ABIDE HUM.
Handing him the *vajra* he should give the *karma* consecration :
OM PERFORM ALL THE ACTS OF THE BUDDHAS HUM.

In order to honour the teacher, the pupil should offer his own 10
precious body, belongings, wealth and grain, horses and chariots,
best servants and cities, his kingdom and sovereignty, sons, daughters,
wife, mother, sister and granddaughter. With the thought of
gaining benefit he should offer to his teacher everything else he asks
for. Then he should ask for an effective method which brings the 15
61b: Enlightenment of the Buddhas (61b) and for any other worldly
prosperity which he desires.

The one who knows the *mantras*, without envy, with faith
and loyal disposition should provide the effective method for the
benefit of his son. Conceiving in his mind the non-nature of the 20
dharmas he envisages a lunar disc (arising) from the syllable A, and
concentrating his thought upon the appropriate seed-syllable in its
centre, he should envisage the *samayamudrā* and so he transforms it
(viz. the seed-syllable) by that process of yoga relating to the
divine forms.⁶⁴ Then he should empower the *mudrā* by means of the 25
appropriate seed-syllable and gesture and give the consecration in
due order by means of the Buddhas as previously. Developing a

64. Ts 67a²: *A las zla baḥi dkyil lkhor bsam la zla baḥi steṅ du lha-raṅ raṅ gi sa bon de dbus su bsam nas | sa bon de las dam tshig phyag rgya ste lha raṅ raṅ gi phyag mtshan yaṅ bsam zin de bzin te phyag mtshan de ṅid du sa bon gyis mtshan pa sgrub pa po ni bsgyur bar byaḥo | goṅ du ni lhaḥi rnal ḥbyor tshul du bsgyur ba ste lha gaṅ yin du bskyed do | de nas lha raṅ raṅ sa bon lha raṅ raṅ gi thugs kar bsam la daṅ rigs gsum spyiḥi lag paḥi phyag rgya daṅ sarovait oṃ sogs kyis phyag rgya lhaḥi sku gnas dag byin brlabs la ltag ḥog ni bskur baḥi gnas la kyaṅ mi ruṅ ste saṅs rgyas mams kyi gnas la mthoṅ man med pas so | bskur baḥi yul mchog dman la yaṅ dmigs te lha gcig la yaṅ ḥdi dag bskur ba so | go rims ji lta ba bzin du des na snar bsad paḥi rigs lhaḥi rim pa ji ltar gsuṅs pa ltar bskur ba la dgaṅs pa yin pas saṅs rgyas mams kyis dbaṅ bskur ro |* Envisaging a lunar disc (arising) from the syllable A, he envisages the seed-syllable of each divinity in its centre, and from that seed-syllable he envisages the pledge-*mudrā*, viz. (=ste) the sign of each divinity. That being so the performer should transform that which is indicated by the seed-syllable into the sign itself. Transforming (it) in the manner of the yoga of divine forms, as above, he produces it as the appropriate divinity (literally : as which-ever god it should be). Then envisaging the seed-syllable of each divinity on the heart of each divinity, he empowers the *Mudrās* existing as divine forms by means of the hand-*mudrās* of the Three Families in general and by means of oṃ *Sarvavit* etc. ETC.

Note that Tib A has *lta* (for *ltag*) ḥog go rims etc. Tib B *goṅ ḥog go rims ji bzin du*.—in accordance with the order above and below. *Tsoṅ kha pa* doesn't seem to like this translation, and hence his assertion that 'it is unsuitable' (*mi ruṅ ste*),

sense of confidence, the wise one should succeed, and if he succeeds in buddhahood, how much the more in other successes.

Merits of those consecrated in the maṇḍala

The Great Gods, *Brahmā* and the others, prostrated themselves before the Lord and said : 'O Lord, what is the fruition in the case 5
62a of the king, his son or minister, (62a) warrior, *brāhmaṇa*, merchant, member of the fourth class, or someone else, member of the host of low born, one born in a family of border community, who enters this royal maṇḍala ?'

The Lord said : 'Good good, O assembly of gods, Great *Brahmā* 10
and others, good indeed is this question which you put to me for the benefit of future living beings. Learn the maturation of the fruits in the case of the one who enters this royal maṇḍala of the assembly of gods, who is consecrated in it, draws it, and having it drawn rejoices in it, reveres it and worships it. As for me, O gods, in 15
short, I am unable to aspire to tell its benefits. Such merit as I have, although multiplied many hundred thousand times does not come up to its number, is not capable even of its enumeration, does not even bear comparison with it. It cannot be compared even with 20
62b the merit (62b) of all the *Tathāgatas*'.

'O Lord, it is wonderful, O Lord *Vajradhara*, it is wonderful, this maturation of the fruits of living beings who enter this maṇḍala. We are zealous, O Lord, we are zealous, O *Vajradhara*, in entering this maṇḍala and so on'.

THE FOUR RITES

25

The gods prostrated themselves in the same manner and said : 'O Lord, there are living beings in *Jambudvīpa* whose life is short and their merit limited. They are subject to evil destinies or they have been reborn in hells, among tormented spirits or among animals. O Lord, how are we to act on their behalf?' 30

'O gods, place them here in the maṇḍala. Having placed them in it, consecrate them and recite the *Dharma*-syllable. By means of this action those living beings gain long life. Destitute of merit, 35
63a they become possessed of merit and they are freed from evil. (63a) As for those who have been reborn in evil states, O gods, conse- 35
crate their name (card), consecrate their effigy, consecrate their reliquary or the form of their divinity. At least, consecrate their son, someone of their people or of their lineage, someone bearing their name or their servant. Place (their representation) in the maṇḍala seven times ⁶⁵ for seven days and nights; they become freed from 40

65. Tib A has : Place them in the maṇḍala for seven days and if they are consecrated then after seven days they undoubtedly become free from the obstructions of evil destinies,

the obstructions of evil destinies by means of the consecrations. O gods, recite it with his name two hundred thousand times, three hundred thousand times, four hundred thousand times, as many as hundreds of thousands of times. Even those who commit the five deadly offences^{65a} are liberated; how much more those who commit 5 minor offences'.

*The rite for pacifying*⁶⁶

'O *Devaputras*, making a hearth for the pacifying rite, round in shape, small, medium or large, one, two or four cubits in size, one should offer a sacrifice one hundred thousand times using the 10 representation of his name and the seeds of white mustard. He is freed from every evil. Should one sacrifice his flesh, bones, hair,

65a. The five deadly offences (*pañcānantarīyāni*) are as follows : 1) killing of mother, 2) of an arhat, 3) of father, 4) causing dissension in Community of monks, 5) causing *Tathāgata's* blood to flow by evil intentions. For the Sanskrit and Tibetan terms see Mvy 2323-28.

66. Vv 180-2-1 ff gives the following description of the rite for pacifying (*ḥi baḥi las*) : In performing this rite one should use things required for worship, such as butter, mustard seeds and similar items, and something that represents the one for whom the rite is performed. It may be a card with his name written on it, his bones, or something else. The design of the hearth is modelled on a *maṇḍala*. It has a centre (navel), a circumference (rim) etc. The colour for this rite is white. In the centre of the hearth one draws a wheel with eight spokes. The inner rim is made of five-tipped *vajras* white in colour. Above it one draws in white-red colour the representation of the departed one. In the centre one places an eight-spoked wheel, the seal of *Vairocana*; to the east a *vajra*, the seal of *Sarvadurgatipariśodhanarāja*; to the south a jewel, the seal of *Ratnaketu*; to the west a lotus, the seal of *Śākyamuni*; to the north a crossed *vajra*, the seal of *Vikasitakusuma*. In the intermediate quarters one draws the seals of the Four Buddha Goddesses, *Locanā*, *Māmakī*, *Pāṇḍarāvāsini*, and *Tārā*, represented by *vajra*, eye, *padma*, and *utpalā*. On the sixteen outer spokes one draws either the seals or the seed-syllables of the Sixteen *Vajrasattvas*. Further outside one draws the seals of other sets of divinities such as the Eight Goddesses of the Offerings. The sixteen *Bodhisattvas* of the Good Age, the Planets, the Lunar Mansions etc. The whole rite may be performed just with the basic set of the divinities. The *Arhats*, *Pratyekabuddhas* and *Rṣis* on account of their limited accomplishments in the way of different activities do not belong here.

One places there vases and bowls filled with offerings white in colour. Clad in a white garment and adorned with pearls and other ornaments of white colour, one recalls that living being experiencing an evil destiny, and embarks on performing the rite. On the outside one places vases shaped like birds, eight or sixteen in number, drink and food for the divinities, and other offerings 108 in number. He also places a white flower on the top of the *maṇḍala*.

Taking a sacrificial ladle made of silver or of white sandal wood, one generates the Body of *Vajrasattva* and performs the *homa* rite. In order to destroy the sins of that being experiencing an evil destiny or in order to pacify diseases etc. of the one living in heaven (*mitho ris*), one sits down with crossed legs, draws the breath centrally, and looks with tranquil look at the form of the *Tathāgata* on the tip of his nose. One performs the rite with clarified butter, parched rice, white sesame, white mustard seeds, camphor, firewood of *dhebaruba*, *kuśa* grass, white sandal wood, and curds.

63b ashes or anything else in accordance with this rite, (63b) he becomes freed from every sin'.

In the centre (of the hearth) one should draw a circle whose eight spokes blaze forth white light. All around on the circumference he draws five-tipped *vajras* shining with white rays. Next he draws 5 a crossed *vajra*, a *vajra*, a jewel, and a lotus. In order to destroy sins he should make the different *mudrās*. On the outside he should draw the *mudrās* of the outer *Vajra* Family, the signs of the Planets, Lunar Mansions and the Guardians of the World accordingly. He should place there an image of the Lord painted on a cloth together 10 with the *vajra* entourage, vases and bowls filled with offerings and food for divinities, white in colour. In short, marking with a cord he draws the design in accordance with the rules.

Clad in a white garment, and having the appearance of a Buddha, the fearless one remembering that living being experiencing 15 64a evil destiny (64a) should offer a whole series^{66a} of *homa* sacrifices in order to eliminate the obstructions of sins, using clarified butter and milk together with honey, parched rice and white mustard mixed together, or using his bones and similar things, or just his name (card). 20

*The rite for gaining prosperity*⁶⁷

Once he is born in a happy state, the wise one should perform for him the rite for gaining prosperity. He makes a square hearth, two or four or at the most eight cubits in size, having an edge on all

As for the *homa* rite performed with a representation of the departed one, one takes his bones or ashes or flesh or a leaf with his name and a *mantra* inscribed on it, and performs the rite one hundred thousand times.

66a. Perhaps *Suddhasamtāna* should be translated as : having his mental disposition purified. Tib A has : *homa* sacrifice of all the Buddhas.

67. Folio 187a in vol 76 of TT 3453 is missing, and *Vajravarma*n's description of this rite is taken from the *Nar than* edition of the *bsTan hgyur*, vol *Khu* folio 174a^{5ff}. In the centre one draws a jewel on top of a lotus, radiating light of golden colour. On the rim one also draws jewels on top of lotuses. The outer part is designed in a threefold way. In the eastern and other quarters one marks in red-golden colour the signs of the seals or of the spells of *Vairocana* and other Buddhas, then the seals of *Locanā* etc., 16 *Vajrasattvas*, Guardians of the Gates, Guardians of the 10 Directions and so forth.

Clad in a garment of golden colour, one generates the Body of *Ratnasambhava* (*Rin chen hbyun ldan gyi skur bskyed la*), looks towards the right and draws the breath from the right. Holding a ladle made of gold or of turmeric (*skyer pa=harita*) and four cubits in size, one should perform the *homa* rite for the purpose of increasing the merit of the one who is in the world of those (?) advancing with speed (*bañ hgrohi hjiḡ rten na*). Sitting with crossed legs formed like a jewel, one should perform it one hundred thousand times with oil of white mustard (*yuñs kar mar gyi khu*), yellow flowers, saffron, (?) medicinal concretion (*smān hgi wañ*), wood together with grains, mustard, incense of golden colour, parched rice, (?) *ma du la*, (?) *śi ri rogḡi śiñ*, and other things. Increasing in this manner the life, merit, happiness etc. of the one living in heaven (*mtho ris*), one succeeds in bringing them to a complete fulfilment.

sides. In its centre he should draw a lotus with a jewel radiating rays of golden colour. All around he should draw jewels and on the edges lotuses. On the outside he should mark the seals divided into sets of the Five Families. In the same way he should draw the seals of the outer divinities, *Aṅkuṣa* and the others. 5

Clad in a garment of golden colour, and remembering the one who is experiencing a happy destiny, he should perform on his behalf and for his prosperity the rite for gaining prosperity. He should increase for that embodied creature the length of life, fame, beauty, and good fortune. 10

*The rite for subjugation*⁶⁸

64b. Next (64b) he should perform for his benefit the rite for subjugation. He makes a hearth shaped like a bow, one or two or four cubits in size. In its centre he draws a red lotus and on the top of it a bow with an arrow attached to it. All around he draws bows and arrows red in colour. The one accomplished in *mantras* should always do the same on the outside of it. 15

Adorned with a garment red in colour, and remembering that living being, he offers a *homa* sacrifice using saffron mixed with clarified butter, powder of red sandal wood, red flowers or red lotuses together with red fruits.^{68a} All the divinities and the rest become subdued to his power. 20

*The rite for destroying*⁶⁹

In order to destroy the evil ones opposed to him, he should embark on performing the rite for destroying. He makes a hearth 25

68. Description of the rite for subjugation (*dbañ gi las*), Vv 181-2-3 ff: In the centre one draws a lotus with sixteen petals. The seals of the Five Families and of the divinities belonging to the *maṇḍala* are drawn in their appropriate places. One sits down in a lotus posture, looks to the left and draws the breath from the left. The ladle used for this rite is made either of copper or of red sandal wood. In order to subdue living beings to the power of the one reborn in heaven, one should enter into a stage of concentration of the Lord *Amitābha*. At the end of the meditation one pronounces the *mantra* for subjugation and performs the rite one hundred thousand times using fruits smeared with red flowers or lotuses or red fruits or red paint, barley, butter, saffron, flour of red sandal wood, red sesame, red mustard, firewood of red oleander etc.

68a. Both S *sadhātuka* (?*sudhātuka*) and Tib B *khamś bcas pa* are difficult to be interpreted in this context. Tib A has: tshon skud pañi mar—coloured butter. For interpretation of the whole passage see previous note.

69. Description of the *homa* rite for destroying (*mñon spyod kyi shyin sreg*), Vv 181-3-2 ff: The hearth is adorned with many offerings and flowers of black or blue colour. One is clad in a black garment, adorned with human bones, and seated in the vajra or sword posture. One enters into a stage of concentration of *Trailokyavijaya*. One's eyes are wide open and one draws the breath in a terrifying manner. Holding a sacrificial ladle made of a bone one cubit in length, one offers the *homa* rite either one hundred thousand times or hundreds of thousands of times with flesh, blood, pieces of metal and bones, flour of catechu wood (*khadira sen lden*), poison, black mustard, herbs, blue flowers and human fat.

two and a half or three or at the most nine cubits in size, triangular in form, with a nine-tipped *vajra* in the centre, with the rim 65a surrounded with tridents and crossed *vajras*, and (65a) marked with clubs, heads, tridents and pointed *vajra*-axes. On the outside he should adorn it as before with a threefold series. He places in it 5 vases and bowls for offerings and lots of food for the divinities. He also places everywhere skulls filled with blood and flesh.

The fierce one, *Trailokyavijayin* himself, wearing a black garment, should destroy all the obstructions of sins and so on of that embodied creature. Freed from the obstructions, his sins totally destroyed, he 10 will progress happily to the world of gods or men in the threefold world-spheres.

He should act promptly in the same manner with regard to those who live in this life. It should happen accordingly in the case of those on whose behalf the action is taken. 15

As for all other rites, he should perform them as previously. In this way the attainment of happiness for living beings is achieved immediately.

PRAISES OF THOSE WHO PROMOTE THIS KALPARĀJA (ROYAL WORK)

65b The gods, *Brahmā* and the others, (65b) filled with joy, bowed 20 before the Lord and said : 'With regard to the one who writes this *Kalparāja* or has it written for the benefit, good and happiness of living beings reborn in evil places, we gods, *Brahmā* and the rest will protect that son or daughter of (our) lineage like our own subjects, how much more if he follows without false notions its teaching just 25 as it has been explained. We will extend the sovereignty of that king or his son or his minister who expounds the *mantras* in accordance with their invocations. We will promote his sovereignty, protect his country, provinces, people and subjects, his crops and the rest. We will provide wealth and grain in abundance; grant 30 women, men, sons and daughters; bestow prosperity, sustenance, 66a (66a) provisions and peace.

Should a believer in this *Kalparāja* put it on the top of the royal banner and enter into cities, trade places and so forth, or should he set out himself mounted on an elephant, wandering through all 35 villages and towns, all deadly calamities⁷⁰ will be eliminated. We will recognise the rank of that great being by servitude or with filial submission.

Wherever this should be practiced,⁷¹ we pray that the Lord *Vajrapāṇi* may be present there in the form of *Vajrasattva* with his 40 glorified bodies. We pray that the Lord *Vajrasattva Samantabhadra*,

70. Tib A & Ts 70b¹ have : *nad dañ gnod pa thams cad*=all diseases and mischiefs. Tib B has : untimely death and all calamities.

71. S has : where one will commit sin. . .

who fulfils all hopes, may abide there in the form of this *Kalparāja*. We pray that all the *Tathāgatas* together with their entourage abide there and may that part of the earth become a *cāitya*. We worship, 66b we venerate, we protect. (66b) We gods, *Brahmā* and the rest, are servants of that great hermit, the *vajra*-teacher who practises this 5 *Kalparāja*. We will stand by him like slaves ready to serve and to obey every order. We will grant every benefit, happiness and complete success. O Lord, in short, we will wipe the dust of his feet with our heads. O Lord, we venerate him. O Lord, we worship 10 him and follow behind him.

O Lord, we pray that the living beings who enter and are consecrated in the *maṇḍala* may become our masters. O Lord, we recognise him as *Vajrapāṇi*, *Vajrasattva*, *Samantabhadra* the Great Bliss. 67a We recognise him as the *Tathāgata*. (67a)

The Lord *Vajrapāṇi* addressed the gods, *Brahmā* and the others 15 saying : 'It is good that by such a devotion to the *Dharma* you make this true vow. Accomplish it well'.

CHAPTER III

MAṄḌALA OF CAKRAVARTIN

The Lord *Vajrapāṇi* in order to strengthen all the *mantras*, formulas, and spells, pronounced his own spell.¹

OM BHRŪM TRŪM VAJRAPĀṆI ABIDE FIRMLY HUM.¹

OM HUM. OM VAJRA HUM PHAṬ. OM FIRM VAJRA 5
HUM. OM VAJRA HUM SAḤ. OM VAJRA HUM SRAḤ.

This is their *maṅḍala*.²

He draws the *maṅḍala* as previously. In the centre he should draw *Vajra(-pāṇi)* or *Vajrasattva* or *Samantabhadra* the Great Bliss; to the front (east) *Vajrapāṇi*; to the right (south) *Ratnapāṇi*; to the 10

1. There is a considerable variation in the spells not only between Tib A & B but also between Tib B and S. Ts 71a⁶ff lists and interprets the spells as follows : *phyag rdor gtso bor byed na bskyed paḥi snags oṃ vajra bhrūṃ huṃ | phyag rdor khams gsum rnam rgyal du gnas paḥi snags vajrapāṇi | rdo rje sems dpaḥ gtso bo byed paḥi bskyed snags dṛḍha tiṣṭha huṃ | kun tu bzañ po gtso bo byed na oṃ huṃ a | phyag na rdo rje dañ rdo rje sems dpaḥ gañ ruñ gi oṃ vajra huṃ phaṭ | rdo rje rin chen oṃ dṛḍha vajra huṃ phaṭ | rdo rje chos kyi oṃ vajra huṃ saḥ | rdo rje las kyi oṃ vajra huṃ a |* The list of spells given by Vv 183-1-2 comes closer to Version B thus suggesting that the variants are quite early. His list of the spells and their interpretations (Vv 183-1-1 ff) are given here below side by side : 1) *oṃ bhrūṃ trūṃ—bcom ldan ḥdas tshe dpag med kyi sa bon.* 2) *vajrapāṇi dṛḍham tiṣṭha huṃ—go cha bsruñ bar byaḥo bcom ldan ḥdas phyag na rdo rjeḥi sñiñ pos dkyil ḥkhor rnam byin gyis brlabs paḥo deḥi mthaḥi yig ḥbru ni bcom ldan ḥdas kun tu bzañ poḥi sñiñ po.* 3) *oṃ aḥ huṃ—bcom ldan ḥdas phyag na rdo ryeḥi.* 4) *oṃ vajra huṃ—khro bo khams gsum rnam par rgyal baḥo.* 5) *oṃ dṛḍha vajra huṃ traṃ huṃ—rin chen ḥbyuñ ldan gyiḥo.* 6) *oṃ vajra huṃ traṃ sa—hod dpag med kyiḥo.* 7) *oṃ vajra huṃ a—don yod grub paḥi sñiñ po rnam te sku bskyed paḥi sa bon yañ de dag ñid du śes par byaḥo.* See also footnotes 28Fd 288 to Tib A in Part III.

2. The description of the *maṅḍala* is the same as that of the basic *maṅḍala* except for the central divinity where instead of *Sarvavit* we have *Vajrapāṇi* or *Vajrasattva* or *Samantabhadra*. As for the choice of drawing three different divinities in the centre of the *maṅḍala*, Vv 183-3-4ff give this explanation : *dbus su rdo rje bri ḥam yañ na rdo rje sems dpaḥ ḥam kun tu bzañ po bde chen bri śes gsuñs pa ni | ḥdi ltar bcom ldan ḥdas phyag na rdo rjeḥi dkyil ḥkhor los sgyur baḥi gtso bo chos kyi skuḥi rtags su bri bar bya ba ste | de ciḥi phyir ze na | sñam pa la bcom ldan ḥdas phyag na rdo rje ñid loñs rdzogs paḥi skuḥi cha lugs su bžugs paḥi phyir | phyag na rdo rje dañ gñis ḥdra baḥi snañ baḥi phyir khyab par med do ze na ma yin te | ḥdir gzugs kyi sku ru bžugs par ḥdra ḥañ phyag rgyaḥi dbye bas chos kyi mtshon pa yin paḥi phyir na rdo rjeḥi rdo rje sems dpaḥ ḥam bde ba chen po kun tu bzañ po śes gsuñs so | rdo rje kha dog dkar pos mtshon pa dañ yañ chos kyi sku de thabs dañ śes rab gñis su med pa las sku rnam pa gñis kyi rten du gyur baḥi phyir | dpal rdo rje dañ sems dpaḥ rdo rje dañ dril bu ldan pa ḥi ba chen poḥi skus mtshon pa dañ | yañ chos kyi dbyiñs la gñis su med paḥi ye śes kyi rig par byas sñiñ bde ba chen poḥi rnam par rtog thams cad dañ bral bar ḥgyur baḥi phyir | bcom ldan ḥdas kun tu bzañ po thabs dañ śes rab kyi phyag rgya bde ba chen po gñis su med par mdzad pas mtshon paḥo ||*

west *Padmaṣāṇi*; to the north *Viśvaṣāṇi*. On the outside of that he
 67b draws a circle where he places all the (67b) Buddhas. On the out-
 side of that he draws the (*Vajra*-) *Sattvas* in due order. Further
 outside he draws the (*Bodhi*-) *Sattvas*, *Maitreya* and the others, the
 7 Great Ones. Yet further outside he draws the *Bhikṣus*, *Ānanda* etc., 5
 and the Sages. On the outside of that he draws *Brahmā* and others
 accompanied by their consorts and entourage³. He also draws in
 this *maṇḍala* the Planets, the Lunar Mansions, the Four Kings, and
 the Guardians of the Directions. Further outside he draws the six
 8 spheres of existence, the hells, tormented spirits and animals, men, 10
 gods and titans.⁴

INITIATION AND INSTRUCTIONS GIVEN TO PUPILS

He draws the *maṇḍala* with diligence on a suitable day in the
 light fortnight.⁵ But when recommended, even in the dark fortnight
 the *maṇḍala* is not at fault. The rite of making the *maṇḍalas* of 15
Padmahasta is recommended on the fifth, better on the seventh, but
 especially on the full moon. The *maṇḍalas* which refer to the fierce
 68a rites and to the Wrathful Ones (68a) should be drawn in the dark
 fortnight. For Buddha *maṇḍalas* the full moon is especially
 recommended. 20

He should apply himself towards the creating of the self-existing
maṇḍala. He marks the eastern direction by means of the rising sun.
 Next he projects mentally the arrangement of the *maṇḍala*. Based
 upon *mantras* and *tantras*, gentle, spotless, pure in *mantra* form, the
 practice is carried out agreeably just with his pupils. Then early in 25
 the morning, thoroughly cleansed, wearing a white garment, the pure
 and thoughtful teacher approaches the *maṇḍala* together with his
 pupils. The place for the *maṇḍala* has been smeared, anointed and
 purified with scented water, and consecrated with the *mantras* of the
 wrathful divinities. In the centre he fixes the disposition (of the 30
 divinities) by means of the Family spells. He should perform all
 the rites by applying the *mantra* which controls the *maṇḍala*.

Taking scent he delineates a circle on the ground, twelve fingers
 in size, and motioning with his hand,⁶ he should recite seven times
 68b (68b) the formula of the *maṇḍala*. After that he worships in due 35
 measure with scent, flowers and so forth, reciting the spell known as
 the great enlightenment of gods. He should also present an oblation

3. Tib A & B read *putra* for *S yantra*.

4. At this point S and Tib B begin to diverge from Tib A. As all the texts slightly
 differ, our translation follows Vv 183-2-8 :

deḥi phyi rol dmyal ba daṅ || yi dags byol soṅ mi rnam daṅ ||
de bḥin lha daṅ lha min sogs || hgro ba drug po bris nas ni ||

5. S reads : in those ten days.

6. Tib B has *lhag pa de nas*, perhaps for *lag pas reg nas*.

and incense blessed with *mantras*. He should bless water mixed with sandal wood, adding flowers and incensing it in accordance with the rite.

Then touching with his hand a tooth-pick made of *audumbara* or *aśvattha* wood, without notches, not too thick or too thin, twelve fingers in length, washed with scented water, wound round with a thread⁷, incensed and smeared with fragrant substance, he should recite many times or just seven times the spell of the Family concerned. The number of the tooth-picks and the rest depends on the number of the pupils. One by one he should make them chew the tips. Then the wise one himself performs with resolution the protective rite for his pupils (69a); he offers the *homa* sacrifice using firewood which has been smeared with clarified butter, sesame seeds⁸ and clarified butter mixed together, clarified butter and burnt offerings, and rice prepared with curds. In the first place this is done in order to nullify evil influences, and furthermore because of his concern (for them). Next he should perform the pacifying *homa* rite or the one for nullifying sins.

Examining his pupils carefully, he should place them in position and in accordance with their ability they should take their vows. The procedure for them is this : they must be clean, dressed in white garments, seated facing him, and thus he should arrange their places. First the master makes them take the Threefold Refuge and then he should get those who have not yet raised the Thought of Enlightenment to raise it, and those who have already raised it should be reminded of it. Next he should sprinkle their heads with water blessed with the recitations of the Wrathful Ones. With full attention he touches their heads and performs the recitation seven times.

The wise one dispels fear by touching them with his hand smeared with scent and by reciting (69b) seven times the spell of the Royal Formula. In the Buddha Family of *Cakravartin* the Royal Formula has one syllable. In the Lotus Family of *Hayagriva*⁹ the Royal Formula has ten syllables, and in the *Vajra* Family of *Sumbha* the Royal Formula has great magical power; endowed with the four HUM syllables, it is active in all the rites. The Wrathful *Amṛtakundali* is common to the Three Families. Since he removes all the obstacles he is said to be the lord of the *Guhyakas*.

Touching them on the heads he should recite the *mantra* applicable to all the rites. He should sprinkle with water and incense and bless with the Royal Formula the vase for the consecration, which is filled with rice and other things. He should place it in the appropriate place in accordance with the rule and he should offer an

7. Tib B has : wound with a garland made of flowers.

8. Tib B reads honey.

9. S has *hayaśveta* for Tib B *rTa mgrin* which equals Sanskrit *Hayagrīva*.

oblation with scented water. He throws flowers and sprinkles
 70a incense. (70a) With resumed recitations in the *maṇḍala* he should
 perform the consecration of the group of his pupils, who hold their
 hands in the *añjali* gesture and look towards the north. He should
 distribute tooth-picks in the correct order of those seated. The 5
 pupils face the east and chew the tooth-picks outside (the *maṇḍala*).
 Chewing them thoroughly and without splitting them, they should
 not throw them to the side. When a tooth-pick is thrown correctly
 and falls in front, then it should be known as one's highest success.
 For whom it falls upwards with the tip towards the east, the success 10
 is known as middling. If it falls towards the north, the success of
 the formulas relates to this world. If it is thrown in any other way
 and falls pointing downwards, then it relates to the success in the
 underworld. There is no doubt of this event.

With the *mantra* which activates all the rites, the master should 15
 70b give (70b) scented water to his pupils who are washed and seated
 as before. He should give three palmfuls for everyone to drink.
 When they have drunk, he should arise and approach them one by
 one. He worships once again and scatters incense with his hand.
 Making devotions the thoughtful one should supplicate the divinities. 20
 First he should recite the *mantra* of the one whose *maṇḍala* it is. The
 summoning of the divinities comes about by applying this orderly
 method : 'O Lord, such and such a one, O *Vidyārāja*, I bow before
 you. Out of compassion for my pupils and for the purpose of
 worshipping you, I wish to draw the *maṇḍala* whose essence is com- 25
 passion. O Lord deign to grant me, your devotee, this favour. May
 I be remembered by the Buddhas, the Compassionate Lords of the
 world, by *Arhats* and *Bodhisattvas*, and other divinities of the *mantras*,
 71a (71a) by deities and the world-protectors, by beings endowed with
 great magical power, by those who delight in the Buddha's doctrine, 30
 and by those who possess divine insight. I of such and such a name,
 in reverence and to the best of my ability, will produce such and
 such a *maṇḍala* in its self-existing state. By showing your compassion
 towards me and my pupils, may you deign all united to make your
 appearance in the *maṇḍala*.' 35

Having spoken thus, he makes obeisance before the Lord and
 then having offered stanzas of praise he should request them to
 depart.

Having taught the *Dharma* to his pupils who are freed from pas-
 sions, the thoughtful one should send them to sleep peacefully with 40
 heads towards the east. Early in the morning he asks what they
 saw in their dreams in the night. Hearing this, one remains fearless
 during the day, whether it was auspicious or not,

Buddha (*Vajra*-) *Dhara* should protect the pledge of the seven Families.¹⁰

(The master addresses his pupils saying:) 'O son, guard with
71b faith (71b) the precept of your master, the pledge and the vow
uttered by the Victorious Ones. Do not kill living beings, nor take 5
what has not been given. Wishing for success, you must not commit
unlawful sexual acts. You must not drink intoxicants, nor take
meat and the like at any time. You must not harm living beings,
nor abandon the Three Jewels, the Thought of Enlightenment, the
spells, the seals, your teacher and the divinities. You must not dis- 10
obey the orders of your master. You must avoid the cause of sin.
You must not dishonour the offerings, nor tread on their shadows
and the symbols of the seals. You must not abuse the *mantras* and
the divinities, nor perform demoniac rites. You must not abuse
non-Buddhists. In short, you should have no doubt, uncertainty or 15
hesitation with regard to your own self, this *Tantra*,^{10a} the divi-
nities and the rest.'

Having made a vow with such a fervent faith, one is duly con-
secrated by the Omniscient One with the complete set of vases and
the rest, and becomes as desired an initiate of the ten conse- 20
72a crations.¹¹ (72a)

He commits to them the *vajra* and the bell. Then taking the
seven jewels, the wheel and the rest, he should consecrate
them so that they may gain the essence of a *Cakravartin*, universal
sovereignty etc., and so that sins may be destroyed. He should 25

10. Thus Tib B, but see S and Tib A where totally different readings are given. Tib A has: *Vajradhara* the Victorious One becoming wrathful brings the destruction of the Seven *Tantra* Families; and S: *Buddhadhara* brings together the Seven Families of Kings.

The text has been clearly broken at this point in Version B. From now onwards it runs together with Version A, Tib A p. 121^{8ff}

10a. Tib A has: with regard to your own self, *mantras* and the rest.

11. Vv 129-5-2 ff: After taking the vow, the pupil is consecrated. He is anointed on the crown of the head, shoulders, throat, heart, and private parts. The mantras are: *oṃ sarvavid āvaraṇaṃ viśodhaya hana huṃ | oṃ sarvavid abhiṣiṅca | oṃ sarvavid huṃ | oṃ vajrabhiṣiṅca huṃ |* etc.; one recites the spells of the Five Buddhas. Then he receives the 10 consecrations with the vases, seven jewels etc. *Vajravarmaṇ*'s description which is given below differs from the one given in footnote 31 of Chap II. Basically the descriptions are the same but they are differently arranged and here new materials are added. Here he describes them as follows: 1) Consecration with water, diadem, *vajra*, bell, and name. 2) Consecration with the vase of knowledge (*rig pa bum pa*). The principal vase of the Five Buddhas is conceived here as the Five Buddha Goddesses. 3) Consecration with the garland. The *mantra* is this: *oṃ buddhamāla abhiṣiṅca*. 4) Consecration with the *mudrās*. Here one binds the *mudrās* of the Five Buddhas. The *mantras* are: *oṃ buddhamudra abhiṣiṅca* etc. 5) The *karma* consecration. The pupil receives the *vajra* and the bell with these words: *ḥkhor lo daṅ rdo rje daṅ rin po che daṅ padma daṅ las kyi rigs rnam su khyod kyiṣ hgro baḥi don gyis sig*: 'Act for the benefit of the creatures in the Wheel (=Buddha), *Vajra*, Jewel, Lotus and Action Families'. The *mantras* are: *buddhakarma abhiṣiṅca* etc. 6) *Dhāraṇī* consecration. The

concede the request of his pupil who desires to accomplish the *mantras*.

Bowing his head with devotion, he should offer to his master the things which he desires. He offers jewels, treasures, grain, gold and gold pieces, chariots, houses, his own position, his sons, 5 daughters, men and women, villages and cities as desired. He should present his fee with well disposed mind. In short, in order to achieve a rapid progress, he should offer himself to his master. He obtains complete happiness here on earth and the highest happiness in the other world; he obtains Buddhahood—how much the more, 10 the bliss of gods.¹²

It is said that whoever despises the *vajra*-teacher, the equal of all Buddhas, experiences constant sorrow. Therefore one should not despise one's teacher. The *yogin* should not despise his *vajra*-72b brethren or his sisters or (72b) his *vajra*-mother.¹³ He should not 15 cause contention. He should not tolerate people who do harm to the Three Jewels, or the wicked ones who despise his teacher, who

mantras are : *om sarvatathāgata dhāraṇī abhiṣiṅca* etc. The pupil enters here five different stages of concentration : a) *nam par mi rlog pa kun tu snañ*—Manifestation of non-discriminating thought; b) *bdud kyi tshogs kyi mi ṣigs pa*—Unaffected by the company of *Māra*. c) *yon tan thams cad kyi mdzod*—Treasury of all good qualities; d) *dam paḥi chos kyi tog*—Pinnacle of the Holy Doctrine; e) *srid pa ḥkhor lo skyoñ ba*—Protecting the wheel of existence. 7) The Secret consecration. Here the *mudrā* of the secret meaning is bound. *de nas gsañ ba don gyi phyag rgya bcisñ la rañ gis yañ dag par rigs par byas nas mu tig gi phreñ balta buñi thig le dkar po lñas rdo rjeñi rtse mos gdoñ gi padmar gtañ bar bya* *Ṣiñ rim pa ji lta ba bñin du om sarvatathāgata guhyābhiṣiṅca* etc. For similar text see footnote 31 to Chap. II. Consecration of Wisdom and Means. *de nas thabs dañ ṣes rab kyi phyag rgya mdzes ṣiñ yid du hoñ ba bcisñ la om prajñāpāyottamayogi abhiṣiṅca a* *Ṣes paḥi sñags kyi bdañ bskur ba ni bde ba chen po thabs dañ ṣes rab kyi dbañ byaḥo*. 9) Consecration with the seven jewels : a) wheel (*ḥkhor lo*)—destroying all obstructions; b) horse (*rta*)—visiting all Buddha-fields; c) gem (*nor bu*)—granting Buddha qualities; d) wife (*bud med*)—granting knowledge free from false notions (*kalpanāpoḍha*); e) elephant (*glañ po*)—killing the hosts of *Māra*; f) soldier (*dmag mi*)—undistressed by the attacks of the *kleśas*; g) man (*skyes pa*)—accomplishing all good qualities. Placing the jewels one by one on the pupil's head, the master pronounces the *mantras* : *om vajracakra abhiṣiṅca huṃ* etc. The pupil is consecrated here in the manner of a Universal King. 10) Consecration of the Lord *Cakravartin*. Here seven *pāramitās* are conveyed—the first six plus aspiration (*smon lam*). Next putting the *vajra* on the pupil's head, the teacher should say : 'For the ripening of living beings accomplish the proclamation of the Holy Dharma, making of the *mañḍalas* and the rest in accordance with the dictates of this *Tantra*.' Then he continues saying : *om sarvatathāgata-ājñāñ te dāyāmi gñḥa vajrasiddhaye tiṣṭha huṃ*. This last one is called the Light-giving Word-Consecration (*snañ ba sbyin pa bkaḥ dbañ*). This consecration is enabling in its nature.

In order to purify himself and gain the control over the *dharmadhātu*, the pupil should pursue the ten stages of a *Bodhisattva*'s path.

12. For a more complete reading see Tib A. Vv 130-5-1 state that the pupil being initiated and consecrated in the basic *mañḍala* of this *Tantra* gains Buddhahood.

13. Vv 131-1-1 : *ḥdir ni bla maḥi chuñ ma ste* — In this case the wife of the *lama* is meant.

break the pledge, and who do evil in this and other ways. Acting in this manner, one obtains the perfection promised by the Omniscient One. By being compassionate towards living beings, one gains perfection rapidly.

DRAWING OF THE THAN-KA

5

Then the Lord explains the rite of evocation for the benefit and happiness of *Indra* and the world together with its gods.¹⁴

One should duly draw the Lord *Saravit* on a cloth. To his right one should draw the *Tathāgata Sarvadurgatiparisodhanarāja*; to the left *Śākyamuni*; below *Sarvadurgatiparisodhanarāja* (one draws) the Noble *Avalokiteśvara*, his body having the colour of sun and moon, and holding a lotus in his hand; below *Śākyamuni* (one draws) *Vajrapāṇi* (73a) and between them *Bhaiṣajyarāja*, blue in colour, holding a myrobalan fruit in one hand and making the gesture of giving with the other. *Hayagrīva* and *Trailokyavijaya*, fierce and aggressive, are drawn facing their respective divinities; between them are *Locanā*, *Māmaki*, *Pāṇḍuravāsini* and *Tārā*, holding in their hands their appropriate symbols. Further below one draws a pool filled with masses of water-plants together with *makaras*, fishes, white frogs and the like. One also draws flowers, fruits, food for the divinities, garlands, scent, lamps and incense. Below that one should draw a devotee seated and bowing with his hands raised in the *añjali* gesture.

Then one embarks on consecrating the painting so that it becomes real. Having performed the rite of opening the eyes he should worship it. If he sees a sign he succeeds quickly. (73b) If he does not see it he succeeds gradually. On hearing laughter, a drum or a bell, and on seeing a monk, a *brāhmaṇa* or a girl with fruits, he succeeds quickly in higher, middling or lower achievements.¹⁵

30

He consecrates the painting with the *mantras* and the *mudrās*. Seated in front of it, he should worship according to circumstances. He performs the rite for its protection and so on by means of *Trailokyavijaya*. He contemplates its true nature, performing the recitations three hundred thousand times or six hundred thousand times, until the sign of accomplishment occurs. Then in a solitary place, he recites one hundred and eight times the *mantras* of the

14. For a parallel passage see Tib A.

15. Vv 131-5-4 ff explains that on hearing laughter in his body he accomplishes the *mahāmudrā*; on hearing the bell above his head he achieves worldly success; on hearing the drum outside, he obtains the efficacy of the *mantras*. As for the appearances he sees them either in reality or in his mind. On seeing a monk, he achieves the *mahāmudrā*; a *brāhmaṇa*, worldly success; a girl, efficacy of the *mantras*,

whole set.¹⁶ At the end of the recitation he envisages the *maṇḍala* as before. He offers copious worship and performs the recitations for one night.¹⁷ If he sees the Lord or a *Bodhisattva* or gods, insofar as he is worthy, he should ask for the highest perfection to which he aspires. The divinities, being always delighted, will bestow upon 5
74a him the fruit of (74a) complete success. Bowing down, he should receive his boon and the rest. He offers an appropriate offering to his master and to the Three Jewels. He should always do this. In their absence, the wise one should take it and enjoy it himself. Acting for the benefit of all living beings, he abides throughout many 10
kalpas.¹⁸

In the case of his not gaining perfection, he is (still) able to perform all the rites. By mere verbal order, the *Yakṣas*, *Nakṣatras*, *Grahas*, and the rest perform like servants all rites, the rite for pacifying and the others. 15

DIFFERENT RITES FOR THE DEAD

Indra addressed the Lord: 'O Lord, how should one embark on eliminating the sorrows of hell etc. of those living beings who commit sins and are in the power of hell and other such states?'

74b The Lord said: 'O *Indra*, there is no difficulty in freeing (74b) 20 from the sorrow of hell and such places those living beings who commit great sins and are in the power of hell. Listen! Drawing the *maṇḍala* in the correct order, one should consecrate them as before with the vases blessed one hundred and eight times. With all their sins being purified, they are quickly freed from the sorrows of hell 25 etc. Those great beings being liberated from their sins, are born in the pure abode of gods and always gain access to the proclamation of Buddha's Doctrine. They are established in the non-receding stage and gain Enlightenment in due course.'

The *mantrin* who takes delight in acting for the benefit of other 30 people, draws with saffron their effigy or their name. Out of compassion he should consecrate it in order to liberate those living beings from the great fear of the three evil destinies. Next the yogin should consecrate it by means of the *mantras* and the *mudrās*.
75a Producing an image of their chosen divinity, he should (75a) place 35 it in a *caitya*. Or writing on the heart (of their effigy) the spell of

16. Vv 132-1-8 : The yogin seated in a solitary place, which is purified with scent, ointment and flowers, worships every divinity by reciting their *mantras* one hundred and eight times.

17. Vv 132-2-5. The *maṇḍala* referred to is the basic *maṇḍala* of the Tantra. The yogin enters a threefold state of concentration which refers to the *maṇḍala* and recites the *mantras* of the *Tathāgatas* and the member divinities from sunset to sunrise.

18. Tib B adds : having accomplished it well, he does everything; and omits the next sentence.

their own or other divinity, and conceiving them equal to the divinity, he should place it in a house.¹⁹

Calling²⁰ the name (of the deceased) and writing the *mantra* with saffron, he should perform the *caitya*-rite up to one hundred thousand times. In order to pacify the sins of a great sinner, he should do it ten million times.²¹ By this action they are certainly freed from hell. Likewise in the same way they are freed from an animal state and are born among the assemblies of gods. 5

Calling the name, he should recite the *mantras* as explained one thousand times. Sometime he will have to recite them as many as one hundred thousand times or even ten million times.²² They are born among the assemblies of gods. 10

Calling the name, the auspicious one should offer the *homa* rite ten thousand times or as many as one hundred thousand times.²³ They are released from the evils of great hells. 15

75b Until there is a sign in the actual fire, (75b) so long he should offer the *homa* sacrifice in accordance with the rite, using sesame, white mustard and grains together with goat's milk and scented firewood. They are certainly born in the assemblies of gods and show a sign accordingly. Whenever they are thus born as highest gods, he sees in the centre of the hearth signs such as these: either a white flame moving towards the right, a pure flame rising upwards, 20

19. Vv 136-1-8ff: Since the body of the departed one is not available, the *mantrin* draws his image or his name or uses things associated with him. First he raises the Thought of Enlightenment. Then he places the resemblance in the *maṇḍala* and consecrates it with the *mantras* and the *mudrās*. He writes on his heart the spells of the divinities to whose family he belongs and conceives the two as one. He places it in a *caitya* or in a temple or in a house where it can be honoured and worshipped by many people who by adhering to this practice become liberated and thus acting on his behalf promote his own liberation. This practice is called *sāadhanopāya*.

20. Tib translations help us in establishing the meaning of *vidarbhya*. Tib A renders it as *miñ nas smos nas* or *miñ nas brjod nas*. Tib B rather inconsistent has either *miñ dañ spel bañi snags* or *miñ dañ spel nas*; *miñ nas brjod pa* or *smos ba* usually means to call by name or to call upon one's name. We render it as 'calling the name', understanding by it an intention to recall one's presence in order to act for his benefit.

21. Vv 136-2-7ff. This is the *caitya sādhana*. The yogin draws an eight-spoked wheel on cloth or on bark. On the navel he writes with saffron the spell which is called 'The sure *vajra*-consecration' (*gdon mi za bañi rdo rjeñi byin gyis brlabs*). On the five spokes he writes the spell of the Five *Tathāgatas* of the *Durgatiparisodhana Tantra*. On the intermediate spokes he writes the name of the deceased. He rolls it up and places it in one hundred thousand or millions of *stūpas* made of sand, clay, copper, jewels, or other things.

22. Vv 136-3-6ff. This *sādhana* is accomplished by means of the *mantras*. Remembering Buddha *Sarovardurgatiparisodhanarāja* and raising the Thought of Enlightenment one recites the name of the deceased and the spells of the basic *maṇḍala*.

23. Vv 136-4-2ff. This *sādhana* is called *phyogs gcig shyin sreg*. Here the yogin performs the pacifying *homa* sacrifice (*zi bañi shyin sreg*). He digs out a hearth for pacifying rites, draws the name of the deceased on a cloth and visualizes the *maṇḍala* by means of the circle which he designs in the hearth and performs the *homa* sacrifice.

continual, steady and bright like lightning, or he will see the fire divinity himself (*Agni*), pure like the moon with his face shining white.²⁴ On seeing these signs, he should know that they have been freed from hell and other unhappy states, that their sins have been destroyed, and that they have been born in heaven.

In accordance with the rite, he should dig out a hearth four cubits in size. In the centre (76a) he should draw a circle with the rim surrounded with *vajras*. He should draw in the correct order the *mudrās* of the Five Families in their appropriate places, and those of the Bodhisattvas, the Guardians of the world and the rest.²⁵ He should place in it the vases and vessels filled with offerings, eight or sixteen in number, food and drink for the divinities, garlands made of flowers and other similar things. He should adorn it with a canopy, banners of victory, silk strands, umbrellas of excellent quality, and other ornaments. He should perform the *homa* sacrifice correctly in this excellent *homa* hearth. Having drawn (their symbols) the one who knows this rite summons the assembly of gods, and knowing the *mantras*, he should present the offerings with the *mudrās* and the *mantras*. In short, having worshipped and having performed the consecration²⁶ by means of the divine yoga, he should place in the hearth camphor, saffron etc., butter and milk mixed with sesame, sesame and mustard mixed together, scented water, lots of rice and roasted barley, honey and sugar, sacrificial wood blessed many hundred times, and firewood which has been consecrated with their *mantras*.

In the case of a corpse, he pronounces the *mantra*, washes it with pure water, smears it with consecrated perfume, covers it with a cloth and ornaments, and honours it with garlands of flowers and so forth. (76b) Having written the *mantra*, he fixes it on the crown of the head and on the shoulders. By means of *Sarvaṅī* he consecrates it at the heart, on the throat and the mouth. Next he applies the auspicious *mantra*-syllables on the forehead, between the eyes, on the ears, the crown of the head, the shoulders, the nose,

24. Vv 136-5-6ff. *Vajravarmaṇ* says that the yogin is given here a sign whether he should perform the *homa* sacrifice using various things such as sesame, mustard etc, or whether he should perform the *homa* sacrifice which refers to corpses. The first sign indicates that he should perform it using various things only and the second one indicates that he should perform it with regard to corpses.

25. Vv 137-1-1ff describes in detail the measurements of the hearth. The spot should be smeared with the five products of the cow and with scent. The hearth is modelled here on the basic *maṇḍala*. On the navel he draws the syllable om on a lotus; to the east hum; to the south trām; to the west hriḥ; to the north a. In the intermediate quarters he draws the seed syllables of the Four Buddha Goddesses: 1o—*Locanā*, maṃ—*Māmaki*, paṃ—*Paṃ*—*Pāṇḍuravāsini*, traṃ—*Tārā*. Next he draws the seed syllables of the *Bodhisattvas*, the Eight Goddesses of the Offerings and the others.

26. As a part of the Sanskrit text is missing in this passage we follow Tib A,

hips, knees, feet, ankles, private parts, and other places.²⁷ In order to eliminate evil rebirths, he should place it together with a mat in the centre of the hearth. Then the *mantrin* should cover it with a cloth blessed with *mantras*. Kindling the Consumer of Offerings and summoning *Agni* whose body blazes with thousands of flames 5 and who resembles the white moon, tranquil and limitless, he should arrange the offerings.

Then the thoughtful one should place before him the effigy and other things. Summoning the group of the *Tathāgatas* he arranges the offerings etc., and performs the worship as already explained. 10
77a (77a) Having prepared the sacrificial offerings and having arranged them for burning, he should distribute them one hundred and eight times to the Victorious Ones and the others. Then he should arrange a burnt offering for the King of the Purifying *Mantra* 15 twenty-one times.²⁸

Then having summoned the White Faced One (*Agni*), he should

27. Vv 137-5-5ff. This is the *homa* sacrifice which refers to corpses (*ro shyin sreg*). Seven days after the death, the yogin dispels the obstructions by means of meditations on the wrathful divinities. He washes the corpse with milk, scented water and other fluids blessed with the formulas of the main *maṇḍala*. He anoints it with camphor and other ointments and adorns it with ornaments and pieces of cloth in accordance with the four classes of men (*kṣatriya* etc.). The corpse is incensed and blessed with the spells and wrapped with a garland. Next the yogin consecrates it at the heart with the spell *oṃ sarvavid āvaraṇāni viśodhaya hana huṃ phaṭ*. He writes this spell with white sandal wood on a four-petalled lotus drawn on bark or something else and glues it with camphor on the navel. With the spell *oṃ sarvavid huṃ* he consecrates the eyes; with *oṃ sarvavit phaṭ* the ears; with *oṃ sarvavid a* the nostrils; with *oṃ sarvavit trāṇ* the throat; with *oṃ sarvavid oṃ* the forehead; with *oṃ sarvavid huṃ* the head; with *oṃ sarvavit sra* the shoulders; with *oṃ sarvavid a* the elbows; with *oṃ sarvavit traṭha* the ankles; with *oṃ sarvavit pa* the front private part; with *oṃ sarvavit sa* the rear; with *oṃ vajrādhiṭṭha jñānasamaye huṃ* the crown of the head.

As for the other places, he consecrates 1) the two lower organs with the spell of *Sarvavit*, 2) two thighs with the spell of *Durgatiparisodhanarāja*, 3) the calves with the spell of *Rainaketu*, 4) the knees with the spell of *Śākyamuni*, 5) the upper parts of the feet with the spell of *Vikasitakusuma*.

Next he places the corpse and the offerings in the *maṇḍala* and consecrates it.

28. Vv 138-1-7ff. Having completed the consecration, the yogin produces the form of his divinity. On a mat smeared (*bsgos pa* for *bsgomis pa*) with melted butter and other items, he draws a lotus with eight petals, and on the top of this he pronounces and places the following *mantra* : *oṃ tiṣṭha vajra samayas tvam*. He covers it with a cloth blessed 108 times with the basic *mantras* of the Five *Tathāgatas*. Then he disperses into space the boundless light of the seed syllable in his heart. By means of that he summons the Wrathful *Jñānadeva Trailokyavijaya*, white in colour, rather angry and yet having a tranquil appearance, having four arms. In his right hands he holds a *vajra* and a noose. With one left hand he holds a lotus and with the other one he makes threatening signs. He is adorned with all ornaments and wears *Akṣobhya*'s diadem. With his feet he tramples on the sins of that person. He is endowed with masses of the knowledge-fire of the *Tathāgatas* of the Three Times and the Ten Directions. Presenting offerings at his feet, the yogin imagines him seated in front of him on a lotus seat. Next he summons *Agni*, the god of rites, the great hermit (*las kyi me lha drañ sroñ chen po*). He has four arms and is seated on a

worship him with the implements or with a threefold presentation of the offerings.

He should either envisage or draw *Vajrapāṇi*, having the form of *Trailokyavijaya*, holding a lotus and a noose, pressing with his lotus feet on the sins (of the deceased), adorned with all ornaments and wearing the diadem of a perfect Buddha. By applying his spell he should offer the *homa* sacrifice one hundred thousand times or as many as ten million times.²⁹ Once a sign appears, he should know that the uninterrupted flow of sins has been destroyed.

He should gather together the ashes in accordance with the rite reciting the *mantra* of this *vajra-gathering*.³⁰ He makes into a

goat. In his right hands he holds a garland and a sacrificial ladle, and in his left hands an orb and a cup. He has the appearance of a hermit. The yogin pours five ladles of melted butter on the fire and says : *oṃ deva śākya bhūta saṃ śākyarāja tathāgata* (for *tāya*) *arhan* (for *arhate*) *samyaksambuddha oṃ havyakavya jvala svāhā*. He puts three ladles of melted butter and says : *oṃ agnaye raṃ raṃ daha daha śāntiṃ kuru svāhā*.

Then he summons the *Sugatas* by means of the previously explained method. He presents them with offerings and invites them to enter the hearth and worships them. First he offers a burnt sacrifice three times to *Agni* in his transcendent form (*ye śeṣ ki byin za*) together with his *mantra*. Then he presents offerings to the Precious Ones. Next he makes an offering three times to *Agni* as Fire God of Rites (*las ki me lha*). Following this he says : *oṃ vairocana oṃ pāpaśāntiṃ kuru svāhā, oṃ sarvadurgatīparisodhana huṃ pāpaśāntiṃ kuru svāhā, oṃ ratnaketu sra pāpaśāntiṃ kuru svāhā, oṃ śākyamuni a pāpaśāntiṃ kuru svāhā, oṃ vikasitakusume traṭṭha āgaccha pāpaśāntiṃ kuru svāhā*, and so on. He pronounces those *mantras* and makes the *mudrās* of the *Sugatas*, their Sons and entourage. He should do it 108 times. Then he should make an offering 21 times to the *Tathāgatas* reciting the basic *mantra* of *Sarvadurgatīparisodhanarāja*.

While presenting the offerings, he wears a diadem on his head, necklaces, bracelets, finger rings and other ornaments and is dressed in a white garment. He looks towards the east and arouses in himself thoughts of great compassion. First he presents flowers, then incense, melted butter, boiled rice, milk boiled with rice, three sweet things, pastry, parched rice, etc. He offers them making the lotus gesture and dancing. Envisaging the *kleśa* and *upakleśas* of that person he makes a tranquil dart (*ṣi baḥi phur bu*) from white sandal wood, eight fingers in size, having a large knot at the top and round at the tip. On its surface he imagines the *Tathāgatas* together with their Sons and says : *oṃ vajrakīla kila sarvapāpaśāntiṃ kuru svāhā*, and he strikes with it. Then he makes a mallet, having a handle made of sandal wood and a head made of silver. Striking with it he says : *oṃ śāpata*.

29. Vv 138-5-1 ff. Here the yogin performs the messenger *homa* sacrifice (*pho ṇaḥi shyin sreg*). In a state of concentration he invites *Trailokyavijaya* to reside within the fire. *Trailokyavijaya* has the same appearance as described above. He is worshipped with implements, offerings and so forth. Mixing together all the sacrificial items, the yogin confirms the blessing of the ambrosia with this *mantra*: *oṃ amṛte amṛtodbhava amṛte sambhava amṛte vikrānte, oṃ amṛte vikrānte gamini sarvakarmakleśakṣayaṃkari svāhā*. Joining together the little fingers like a chain he places the forefingers of his fists held together at the heart and says : *oṃ vajrrodhatrailokyavijaya daha daha sarvanarakagatihetuṃ huṃ phaṭ, oṃ paça paça sarvapretagatihetuṃ huṃ phaṭ, oṃ thama thama sarvatiryaggatihetuṃ huṃ phaṭ*. He does it one thousand times, one hundred thousand or ten million times. He purifies the sins by offering a sacrifice. The signs which he sees if he succeeds are the same as those described previously.

30. Vv 139-2-ff. In gathering the ashes the yogin should first dispel obstructions by means of meditation on Wrathful Divinities. Then he should envisage the Body of

77b lump the ashes and particles of bones (77b) together with scented water and the five products of the cow, blessing it one hundred thousand times with the purification *mantra*. Mixing it with camphor scent and clay, he should make either an image or a *caitya*. Having consecrated it once, twice, thrice, four or five times, or as many as 5 one hundred and eight times by applying the *mantras* and the *mudrās*, he should perform the recitations two hundred thousand times. Then the *caitya* blazes with light or the image smiles or scent and incense are smelt or light shines or different groups of gods and others reveal themselves or magical events take place; flowers shower down and 10 the sounds of conch shell, flute, drum, *viṇā* and other instruments are heard.

If he does not see the heavenly signs because of the great number of sins (of the deceased), he should pursue the recitations one hundred thousand times or eight hundred thousand times,³¹ and until a 15 sign appears, he should worship the *Tathāgatas*, reciting with attention. Finally the one who knows the rite should perform the recita-
78a tions for one night. (78a) Then he certainly sees them freed from sins and he knows that their life-series has taken on a form of a god. On perceiving the signs, he should perform all the rites without 20 hesitation, with benevolence and compassion.³²

If still it does not come about then he should proceed with the method of recitations and meditation. He writes the name (of the deceased) and makes a series of *caityas* or he makes an effigy. He performs the consecration and offers the *homa* sacrifice. One is 25 certainly born in heaven.

Calling the name and reciting the *mantras*, he consecrates the ashes, white mustard, soil and other things, which he throws into a river flowing into an ocean.³³

Sarovadurgatipariśodhanarāja. He blesses powder derived from five kinds of precious stones and makes the *mudrā* of the five-tipped *vajra*. He says : *oṃ vajrasattva huṃ tiṣṭha vajrasaṃgraha huṃ*, and he collects the ashes into a pure and white cloth.

31. For a clearer text see Tib A.

32. Vv 139-5-3ff : If a sign does not appear, the yogin should resume the worship of the *Tathāgatas* reciting their *mantras*. If he succeeds, the departed one born among gods will show him a sign. In performing this rite the yogin must act with utmost effort and morality.

33. Vv 140-2-3 ff : Once more the yogin exerts himself in performing the rite described above. He envisages the *maṇḍala* of chosen divinities and recites their *mantras*. He writes the name of the deceased on it and puts it into a set of 108 *caityas* or hundreds of thousands or more of them. Alternatively he draws an effigy and writes on it the spells of the *Tathāgatas*. On the navel he writes the name of the deceased. Then once again he performs a *homa* sacrifice for corpses. Having completed the burnt sacrifice, he should collect the remains, mixing them with flour, calling the deceased by name. Taking seeds of white mustard, he recites the basic *mantra* of the *Tathāgatas* one thousand times or more. In each seed he envisages the *Tathāgata Sarovadurgatipariśodhanarāja*. He blesses them with his *mantra* and *mudrā* and makes obeisance to all the *Sugatas* of the Three Times residing in the ten directions. By the perfect truth of the *Tathāgata*-Word, by the true consecration, by the truth of *mantra* and *mudrā*, and by the consecration of Great Truth, the

When this is completed, even the worst sinners are freed from evil destinies; not to mention the elimination of evil destinies in the case of the one possessed of merit in this world, who acquired the seeds of excellent virtues, who was endowed with the fruits of Buddhahood, and who was motivated by the impulses of the Perfections of Giving, Mórality, Forebearance, Vigour, Contemplation and Wisdom—there is no doubt about it.^{33a} (78b)

It has been said by the Blessed Victors that in the absence of Wisdom and Means there is no liberation for the great sinners who do not produce the roots of merit, who hold nihilistic views, who turn away from the path of Enlightenment, despise the Teaching, do harmful things; do not know the nature of sins, do not love their parents, kill those who are compassionate and intent on Enlightenment, and who hold nihilistic views with regard to divinities, Buddha *Dharma*, *Saṅgha*, *mantras*, *mudrās* and the rest.

Then *Śakra* and other gods, their eyes wide open like lotuses, were rejoicing saying 'Good'. Having rejoiced they worshipped (the *Tathāgata*). *Śakra* embarking on acting for the benefit of other people (accomplished these rites) in accordance with the (*Tathāgata's*) word and obtained accordingly their fruits.^{33b}

A SET OF DIVINITIES BELONGING TO THE DURGATIPARIŚODHANA-MĀṆDALA³⁴

Nilakaṇṭha is drawn in the north-eastern quarter. He is invested with a snake, seated on an elephant, white in colour and having

remains become the Body of the *Tathāgata*. He makes supplication saying: 'May all living beings placed here and affected by this rite become freed from evil destinies. May they enter upon an auspicious destiny and gain Enlightenment.' He throws the ashes together with offerings into a river flowing into an ocean or a lake.

33a. For more consistent and partly different reading see Tib A.

33b. Here S and Tib B suddenly end while Tib A. continues. Vv 141-1-3ff explains that the eyes of the gods were wide open like lotuses on account of the teaching which they just heard. Just as lotuses are closed at night and open when the sun shines, so the eyes of gods were opened by the brightness of the *Tathāgata's* teaching. *Śakra* embarked on acting on behalf of *Vimalamañiprabha*, the young god who fell from the heaven of the 33 gods. He performed all the rites in accordance with the Lord's instruction and obtained their fruits for the benefit of *Vimalamañiprabha*.

34. The set of divinities that is described here below is not found in Tib A and the commentaries. *Mahāpañḍita Abhayākara-guṭṭa* in his work entitled *Niṣpannayogāvalī* lists this set as belonging to the *maṇḍala* of *Durgatipariśodhana*. The Sanskrit text of this work has been edited by Benoytosh Bhattacharyya (see the bibliography). The divinities belonging to this set are listed on pp 68-72 of the English text and on pp 66-71 of the Sanskrit edition where a complete description of the *maṇḍala* is given. The Tibetan translation of *Niṣpannayogāvalī* is in T. T. vol 80, No. 3962. *Abhayākara-guṭṭa* lists and describes 55 divinities and our text 45 only. The names and the descriptions of the 45 divinities given in our text accord, except for minor differences, with the corresponding ones given by *Abhayākara-guṭṭa*; except for two divinities. Our text has a pair *Vajraśāśin* and *Vajraśāśā* instead of

four arms.³⁵ He holds a three-tipped *vajra* in his first right hand and
 79a with the second right hand he makes the gesture of giving. (79a) In
 his first left hand he holds a trident and in the second one a sword.
 OM BLUE-NECKED ONE, LORD OF BEASTS FOND OF
 UMĀ SVĀHĀ

5

As for his gesture, he clenches the fist of his left hand with the
 right one; pressing the little finger with the thumb and making
 the sign of a *vajra* with the rest of his fingers, he should bend slightly
 the forefinger and the ring finger as if representing a *vajra*. This is
 the gesture of *Paśupati*.

10

Viṣṇu is seated on a *garuḍa*. He is black in colour and has four
 arms. In his right hands he holds a *vajra* and a mace. In his left ones
 he holds a conch shell and a wheel.

Vajrahemā is golden in colour. The vehicle and implements are
 the same as those of *Viṣṇu*.

15

Vajraghaṇṭā is mounted on a peacock. He is red in colour and has
 six arms. In the right hands he holds a *vajra* and a spear and in the
 left ones a cock and a *vajra*-bell.

Vajrakaumārī is like *Vajraghaṇṭā*. (79b)

79b *Maunavajra* (*Brahmā*) is mounted on a goose. He is golden in 20
 colour and has four faces. He holds a *vajra* and a rosary in his
 right hands, a club and a pitcher in his left ones.

Vajrasānti is like *Brahmā*.

Vajrāyudha is mounted on a white elephant and is yellowish in
 colour. He holds a crossed *vajra*³⁶ in the left hand and a transcen- 25
 dent *vajra* (*lokottaravajra*) in the right one.

Vajramuṣṭi is like *Vajrāyudha*.

Vajrakuṇḍalin the Wrathful is mounted on a chariot. He is red in
 colour and holds a *vajra* together with a lotus in the right hand, and
 a solar disc together with a lotus in the left one.

30

Abhayākaraguṇḍa's *Vajravamśa* and *Vajravamśā*. The description of these divinities is the
 same except for the vehicle. Our text reads *śukarathārūḍho* and *Abhayākaraguṇḍa*'s *śuklarathe*.

The names and the descriptions of the 10 divinities which are not included in our
 text are given here below. *Niṣpannayogāvalī*, Sanskrit text p. 68, 2⁴ff: *Vajrasaumya* the
 Wrathful is yellow in colour, seated on a lotus and holding an arrow and a bow. *Vajrasaumya*
 is like *Vajrasaumya*.

Vajraguru the Wrathful is white in colour, seated on a frog, holding a rosary and a
 pot. *Guruvajrā* is like *Vajraguru*.

Vajrasukra the Wrathful is seated on a lotus. He is white in colour, and holds a
 rosary and a pot. *Śukravajrā* is like *Vajrasukra*.

Vajrarāhu the Wrathful is red and black in colour. He holds a lunar and a solar disc
 in his right and left hand respectively. *Vajrāsuri* is like *Vajrarāhu*.

Vajraketu the Wrathful is black in colour. He holds a sword and a snake-noose.
Vajranāgi is like *Vajraketu*.

35. S. misses this part of the description.

36. Tib B has *ran gi rdo rje* 'his own *vajra*' for S. *viśva*. *Niṣpannayogāvalī* has: He
 holds a *vajra* with his right hand and again a *vajra* with his left one which rests on the hip.

Vajrāmṛtā is like *Vajrakundalin* the Wrathful.

Vajraprabha the Wrathful is mounted on a goose and is white in colour. He holds a *vajra* in the right hand, a lotus and a moon in the left one.

Vajrakānti is like *Vajraprabha* the Wrathful. 5

80a *Vajradaṇḍa* the Wrathful is mounted on a tortoise and (80a) is blue in colour. He holds a *vajra* in the right hand and a club in the left one.

Danḍavajrāgrī is like *Vajradaṇḍa* the Wrathful.

Vajrapīṅgala the Wrathful is mounted on a ram.³⁷ He is red in 10 colour, holding a *vajra* in the right hand and devouring a man which he grasps with the left hand.

Vajramekhalā is like *Vajrapīṅgala* the Wrathful.

Vajraśauṇḍa,³⁸ the lord of hosts, is mounted on an elephant. He is white in colour, holding a *vajra* in the right hand and handling a 15 plough in the left one.

Vajravīṇayā is like *Vajraśauṇḍa*, except for holding a *khaṭvāṅga* in the left hand.

Vajramāla, the lord of hosts, is mounted on a cuckoo. He is green in colour and holds a *vajra* in the right hand and a garland made 20 of flowers in the left one.

Vajrasanā is like *Vajramāla*, except for holding a *śakti* in the left hand.

80b *Vajravaśin* (80b) is mounted on a parrot. He is yellowish in colour, holding a *vajra* in the right hand and a *makara*-banner in 25 the left one.

Vajravaśā is like *Vajravaśin*, except for being red in colour.

Vijayavajra, the lord of hosts, is mounted on a frog. He is white in colour, holding a *vajra* in the right hand and a sword in the left one. 30

Vajrasenā is like *Vijayavajra*.

Vajramusala the Messenger is mounted on a celestial chariot made of flowers. He is yellowish in colour, holding a *vajra* in the right hand and a pestle in the left one.

81a (81a) *Vajradūti* is like *Vajramusala* except for holding a *khaṭvāṅga* in 35 the left hand.

Vajrānila the Messenger is mounted on a deer. He is blue in colour, holding a *vajra* in the right hand and a silk streamer in the left one.

Vegavajriṇī is like *Vajrānila* the Messenger. 40

37. Tib B has : mounted on an elephant.

38. Tib B has *rdo rje glañ sna* for *Vajraśauṇḍa*.

Vajrānala the Messenger⁴⁰ is mounted on a goat. He is red in colour, radiant with a flame rising upwards in three-pronged blaze, holding a *vajra* and a shield in the right hands, a club and a pitcher in the left ones.

Vajravālā is like *Vajrānala*. 5

Vajrabhairava the Messenger is mounted on a resuscitated corpse. He is blue in colour, holding a *vajra* in the right hand and a club⁴¹ in the left one.

Vajravikāṭā the Messenger is like *Vajrabhairava* except for holding a noose in the left hand. 10

Vajrāṅkuśa the Servant is mounted on a *śeṣā* snake. He is blue in colour and has a head of a boar. He holds a *vajra* in the right hand and a hook in the left one.

Vajramukhi the Servant is mounted on a man. She is blue in colour and (82b) has a head of a boar. She holds a *vajra* in the 15 right hand and a sword in the left one.⁴¹

Vajrakāla the Servant is riding a buffalo. He is blue in colour, holding a *vajra* in the right hand and *Yama's* rod in the left one.⁴²

Vajrakālī the Servant is riding on a resuscitated corpse. She is black in colour, holding a *vajra* in the right hand and a *khaṭvāṅga* in 20 the left one.

Vajravīṇāyaka the Servant is mounted on a rat. He is white in colour and has a face of an elephant. He holds a *vajra* and a hatchet in the right hands, a trident and a club in the left ones. He is invested with a snake-thread. 25

Vajrapūtanā the Servant is mounted on a rat. She is blue in colour, holding a *vajra* in the right hand and a broom in the left one.

Nāgavajra the Servant is mounted on a *makara*. He is white in colour, having eight snake hoods, holding a *vajra* in the right hand 30 and a snake-noose in the left one. (83a)

Vajramakarā the Servant is mounted on a *makara*. She is white in colour, having eight snake hoods, holding a *vajra* in the right hand and a *makara* marked with a *vajra* in the other one.

Bhīmā is green in colour, holding a *vajra* in the right hand and a 35 sword scabbard in the left one.

Śrī is yellowish in colour, holding a *vajra* in the right hand and a lotus in the left one.

Sarasvatī is white⁴³ in colour holding a *vajra* in the right hand and a *viṇā* in the left one. 40

40. Tib B has *pho ña mo*.

41. Tib B has : a trident.

42. Tib B omits the name and description of this divinity.

43. Not in 'S.

Durgā is mounted on a lion. She is green in colour, holding a *vajra* and a wheel in the right hands, a spear and a conch shell⁴⁴ in the left ones.

The *vajra* which is held in the right hand by the Mother-Goddesses (*Mātr*), by *Rudra* and others, ending with *Varuṇa*, is to be known as being a three-tipped one. All the divinities of this world and the world beyond are to be drawn facing *Vairocana*.

RITES IN THE MAṄḌALA

Preliminary ceremony.

Then, at the time of twilight, he binds the *Vajra-Tirintiri* gesture 10
81b and taking a garland made of blue flowers (81b), he should enter the *maṅḍala*. Circumambulating *Vajravairocana* seven times he recites the four HUM syllables while sounding the *vajra*-bell and the conch shell. He fixes his gaze on the whole of the *maṅḍala* in order to pacify the remaining defects. He offers to the Lord a garland and 15 performs a *vajra*-dance. Taking the (garland) he should tie it on his head reciting the four HUM syllables. He should atone for deficiencies in the way that has been explained, and in order to eliminate any residues, the wise one should manipulate energetically *vajra* and bell so he succeeds committing no fault. 20

Then the *vajra*-teacher stands in the centre and concentrating he should open the four *vajra*-gates by applying his mind and saying : OM VAJRA OPEN, LEAD INTO THE PLEDGE HUM.

The gesture for this action is this : holding together the two *vajra*-forefingers in an upright position, he should separate them in a 25
82a fierce manner. (82a) This is the best way of opening the gates.

—Consecration

Having completed the rites by means of *Aṅkuṣa* and the other (three guardians of the gates), he makes a vase from seven jewels or from clay, having a high neck, rounded lip, a large oval body, not 30 black at the base, containing well scented water, filled with all kinds of jewels, herbs and grain together with fruit-bearing branches, fastened about the neck with a sacred cloth, protected ritually, smeared with excellent scent everywhere on the outside, enveloped with a garland, consecrated and marked on the top with the great 35 *vajra*, sprinkled and blessed one hundred and eight thousand times with the *mantra* OM VAJRA WATER HUM, the implement being a branch of blossom and a *vajra* held with the Wrathful *Tirintiri* gesture, and finally blessed one hundred and eight times with the four HUM syllables. He places it before the Lord *Vajrahūṅkāra*. 40

44. Tib B : a key and a sword.

On the outside and in the front of the entrance gate (east), he should place another vase blessed one hundred and eight times with
83b the four HUM syllables. He should consecrate himself and (83b) his pupils with the water (from this vase).

Binding the gesture for entering (the *maṇḍala*) or even not binding 5
it, he should designate verbally coral and gold, conch shell and pearl,
and all kinds of gems, all kinds of medicinal herbs such as *śiṃhī*,
vyāghri, *gīrikarṇā*, and *sahadevā*, also the five kinds of grain, namely
sesame, lentils, corn, rice, and wheat.

Next he gets (his pupils) to take the preliminary vows of the four 10
obeisances etc. He blesses blue garments by (reciting the *mantra* of)
Vajrayakṣa, a garment with (the *mantra* of) *Sattvoṣṇīśa*, a face-cloth
with (the *mantra* of) the Guardians of the Gates, and an upper
garment with (the *mantra* of) *Vajra*-armour.

The teacher, wearing the head-dress and the rest, takes a garland 15
of blue flowers (with the gesture of) the Wrathful *Tirintiri* and says :
OM I ENTER THE VAJRA-PLEDGE. He enters and beseeches all
84a the *Tathāgatas* with these words : O Lord I etc. (84a)

Having sipped the *vajra*-water and made his self-introduction, he
throws the garland into the *maṇḍala*. Then binding it round his 20
head he removes the face-cloth and looks accordingly into the
maṇḍala, saying O VAJRA ABIDE etc. He releases the gesture for
entering and bowing before the Lord he receives in his presence the
water consecration, the consecration of the Five Buddha diadem,
the sacred cloth, the *vajra*, the garland, the master, and the *vajra*- 25
name, all nine consecrations.⁴⁵

Having received the Essence, the *Dharma*, the Pledge, the Perfection,
the *Vajra*-vow, he performs self-worship with flowers, love-play
and the other items of worship. With the fivefold stanza he receives
the precept and with the syllable HUM the glorification and the 30
prophetic pronouncement. Once more he performs the self-consecra-
tion and the rest. He utters an appropriate recitation saying : 'I
am the *Vajra* of the syllable HUM'.

84b Announcing his name, he binds (84b) the *mahāmudrā* of *Vairocana*,
reciting his *mantra* which ends with the syllable AH. He should 35
introduce himself as the *Tathāgatavajra* at *Vairocana*'s place (in the
maṇḍala). Saying : 'I am the *Vajra*', he assumes the self-confidence
of the *vajra*. He imagines the *vajra* to be *Vairocana* (himself). He
says : 'I am the *vajradhātu*'. He binds the *mahāmudrā* (of all the
divinities in succession) up to *Vajrāveśa*. He introduces himself as 40
Vajraghaṇṭā at the northern gate with his *mantra* which ends with the
syllable AH. He says : 'I am *Vajraghaṇṭā*' and he assumes this state

45. Not in S.

of self-confidence. He should conceive him saying : 'I am the Wrathful *Vajrāveśa*'. Thus it is accomplished by means of the *vajra*.⁴⁶

Having bound *Sattva-Vajrāṅkuśa*, the *vajra*-teacher snaps his fingers once more and brings together all the Buddhas saying : OM VAJRA-UNION JAḤ HUM VAM HOḤ. He should repeat it 5 twenty-one times. Next he quickly (makes) the *Mahāmudrā* and pronounces the pledge of *Vajrakrodha*, (repeating it) immediately 85a one hundred and eight times at the most. (85a) He summons (the divinities) through their appropriate gates by means of *Vajrāṅkuśa* and other gate-guardians, leads them in, binds them and subdues 10 them. He presents offerings in due order reciting the four HUM syllables. By means of the *samayamudrās* he should coerce Glorious *Vairocana* and the other divinities, concluding with (the *Bodhisattvas*) of the Good Age. Reciting their *mantras* he should say : JAḤ HUM VAM HOḤ, YOU ARE THE PLEDGE, YOU AND I ARE 15 THE PLEDGE. Then he should recite their *mantras* and thus they are all coerced.⁴⁷

—Worship of the *maṇḍala*

Then he places on the tongues of the Great Gods and the other 91a divinities their appropriate *mantras*. Producing in his heart (91a) a five-tipped *vajra* by means of the syllable A, he makes their gestures, namely the *karmamudrās*. Conceiving in his heart a five-tipped *vajra* he should make the *mahāmudrās* in accordance with the drawing. Then having consecrated *Vairocana*, (the *Bodhisattvas* of) the Good Age and the outer *Vajra-Families* with the *vajra*-jewel consecration, 25 he should consecrate Glorious *Vajrahumkāra* and the others with the diadem of the five Buddhas, the *vajra*, the garland and the sacred cloth. Next he presents an oblation and performs worship. Outside the outer *maṇḍala* he should duly place vases made of jewels, endowed with the marks as described before, stamped with the *vajra* 30 and their appropriate seals, blessed one hundred and eight times with the *mantras* of *Vairocana* and the others.⁴⁸ He also places there filled bowls, one hundred thousand pairs of garments, or ten thousand, or one thousand, or one hundred, or one each, or one in common, also many kinds of canopy with variegated streamers 35 91b (91b) attached to the four corners, umbrellas, banners of victory and flags. He blesses them with the syllable OM and Glorious

46. Thus S. Tib B : by acting in this way one becomes accomplished as a *vajra*.

47. The following passage up to the folio 90b describes in no very lucent manner the *mudrās* of the divinities of the *maṇḍala*. Similar sets of such *mudrās* have already been translated above on pp 39 ff. Having translated tentatively this further set, I am aware of such extraordinary obscurity in this passage that it (see footnote 303 in Part III) seems better to omit it in the present translation.

48. Tib B has : with the *mantra* of *Vajra* and the others.

Vajrahūmkāra. He should present them to all the divinities saying :
VAJRA-DISTRIBUTION.

Applying the gesture of *Vajrānala* he takes one hundred flower-bearing branches or four branches⁴⁹ and all kinds of flowers and blesses them saying : OM VAJRA-FLOWER HUM, and makes 5 the gesture of flower.

Likewise applying *Vajrānala* he takes all kinds of scent and fragrance having a pleasant smell of perfumes and blesses them saying : OM VAJRA-SCENT HUM, and he makes the gesture of 10 scent.

Likewise applying *Vajrānala* he takes camphor, fragrant aloe and olibanum mixed with sandal wood and other things and blesses them saying : OM VAJRA-INCENSE HUM, and he makes the gesture of incense.

Likewise applying *Vajrānala* he takes one hundred thousand⁵⁰ 15
92a censors (92a) or ten thousand or one thousand or one hundred or whatever available, one hundred thousand lamps or ten thousand or one hundred, all kinds of lamps, little dishes with cotton wicks lit, one thousand or ten or one in number, and he blesses them saying : OM VAJRA-LIGHT HUM, and he makes the gesture of lamp. 20
Pronouncing OM VAJRA-DISTRIBUTION, he should offer (all these items).

In the same manner he blesses by means of *Vajrānala* the oblation-offerings, one hundred thousand or ten thousand or one hundred or ten in number, over which he has first performed the 25 auspicious rite, and various kinds of food. He should present them saying : OM THE SYLLABLE A IS THE SOURCE OF ALL THE DHARMAS ON ACCOUNT OF THEIR FUNDAMENTAL NON-ORIGINATION.

(Whether there are) ten musical instruments, one thousand, ten 30
thousand or one hundred thousand or whatever is available, one applies the syllable HUM together with the gestures of musical
92b instruments concerned, using the *vajra-fists* and fingers. (92b) The ten kinds of instruments are the following: *viṇā*, flute, tabor, kettle drum, gong, *bherī* drum, *mṛdaṅga* drum, *paṭaha* drum, *guṇḍja* drum, 35
timila drum. He also blesses with the syllable OM the different kinds of worship, namely music, dancing, acting, wearing ear-rings, diadem and so forth.

Likewise he makes a silk pennant decorated with a garland of flowers and with chowries, adorned with necklaces and strings of 40 pearls and embellished with half-moons. He should also give a

49. Tib B adds : tree of paradise.

50. Tib B reads this complete set of numerals here and below. S has one hundred thousand, ten thousand, one hundred or whatever is available.

large number of well designed models of horses, elephants, oxen, and chariots, and arch-ways with delightful bells. He offers them saying: OM VAJRA-DISTRIBUTION. He says: OM BY ADHERENCE TO VAJRASATTVA MAY THIS SUPREME VAJRA-JEWEL BE EFFECTIVE AS VAJRAKARMA BY THE CHANTINGS OF THIS ABSOLUTE DHARMA. Having performed a dance he should worship the whole *maṇḍala* with the *karmamudrās* applying the wrathful fists, and with the eightfold worship of *Vajra-Lāsyā* and the others.

93a The wrathful fists are formed (93a) by making the *vajra*-fists and stretching out the forefingers.

Having worshipped once more with the sixteen *karmamudrās* as explained in the *maṇḍala* of the *Vajra* Family, he should beseech the entire Wrathful Family saying: 'Please bestow every achievement for the benefit of all living beings'.

Then he should present the outer oblation. He places in the *maṇḍala* the most effective aid together with parched rice, sesame, water, eatables, flowers and food consisting of peas and other things blessed by pronouncing: OM THE SYLLABLE A etc. Starting with the eastern quarter he should make a threefold offering and at the beginning and at the end he presents scent, flowers, incense, lamps and oblation. With regard to that he should first construct the *maṇḍalas*. Then he should summon the divinities and he should indicate to them the pledges. Having presented the offering and having worshipped with scent and other items, he should offer the oblation. Then he should request them to leave.

—*Mudrās and mantras of the Guardians of the Ten Directions*

For this rite there are the following *mudrās* and *mantras*.

93b Facing the east he stands in the *ālīḍha*⁵¹ posture. (93b) With the left hand he should display the *vajra*. Placing the right hand on the hip he should summon by bending the forefinger.

Next he releases the hook made with the forefinger. This is the *samaya-mudrā* of *Śakra*.

He stands in the *pratyālīḍha* posture and stretches out the forefinger which was engaged in the gesture of summoning. This is the gesture of dismissal (*visarjana*).

This is the *mantra* : SALUTATION O VAJRAPĀNI IN THE VAJRA-QUARTER, PROTECT PROTECT SVĀHĀ.

51. *Ālīḍha* and *pratyālīḍha* (below in the text) are two particular postures in shooting. In *ālīḍha* posture one stands with the right knee advanced and the left leg drawn back. In *pratyālīḍha* posture the left foot is advanced and the right one drawn back. For drawings of these two postures see *Dieux et démons de l'Himālaya*, Editions des musées nationaux, Paris 1977, p. 48.

Facing the south-eastern quarter⁵² he bends the right forefinger forming a circle. He should place it on the third joint of the pointed middle finger, holding the thumb in the middle of his hand. This is the gesture of summoning *Agni*.

From the gesture of summoning he protrudes the thumb to the side of the forefinger. This is the *samayamudrā* of *Agni*. 5

From that gesture he joins together the finger nails of the thumbs and the forefingers displaying them at the centre of the hand. This is the gesture of dismissal. (94a)

94a His mantra : O *AGNI* COME COME, O REDDISH ONE 10
BLAZE AND BURN, O RESTLESS ONE ON ACCOUNT OF
THE FLAMES, O DIVERSELY-EYED ONE *SVĀHĀ*.

The yogin facing the southern quarter puts his hands before him, placing the thumbs in the centre of the *vajra*-bond and making the ring fingers into a point outside it. Then he should turn them 15 inside.⁵³ This is the gesture of summoning *Yama*.

In the same way making the ring fingers into a point on the outside he should hold them at the heart. This is the *samayamudrā*.

From that he points⁵⁴ the ring finger. This is the gesture of dismissal. 20

His *mantra* : HAIL TO *YAMA*.

Facing the south-western quarter he stands with his feet evenly spaced. Making a fist with the right hand, he holds the middle finger and the forefinger bent. Positioning them as with a sword he should hold the left hand on the hip bending the left forefinger. This 25 is the gesture of summoning *Nairṛti*.

94b From that (94b) he places the left hand on the hip making the sword gesture. This is *Nairṛti's samayamudrā*.

He stretches out the forefinger from the gesture of summoning. This is the gesture of dismissal. 30

His *mantra* : O YOU WHO TERRIFY ALL THE SPIRITS
ACT ACT *SVĀHĀ*.

He stands with his feet evenly spaced facing the western quarter. He should⁵⁵ join together the thumb and the forefinger of the right hand. Holding the left fist at the heart he should summon by bend- 40 ing the left forefinger. This is the gesture of summoning *Varuṇa*.

From that he should hold the left forefinger joined with the fist, which is the gesture of noose. This is the *samayamudrā* of *Varuṇa*.⁵⁶

52. Missing in S.

53. Tib B has : the fingers are joined, stretched out and then placed inside again.

54. Tib B has : from that (gesture) he joins the ring fingers.

55. Tib B begins the phrase with : he makes a fist with his right hand.

56. Missing in S.

He stretches the forefinger of the gesture of summoning. This is the gesture of dismissal.

His *mantra* : O THREEFOLD ONE,⁵⁷ O DIVERSELY-EYED ONE SVĀHĀ.

95a He stands facing the north-western quarter. Pointing the middle 5
finger of the left hand and placing the forefinger on (95a) the third
joint forming it like a ring, he should stretch it before him. Placing
the right hand on the hip he bends the thumb.⁵⁸ This is the gesture
of summoning *Vāyu*.

Then he places the thumb as before. This is *Vāyu's samayamudrā*. 10

He stretches the thumb from the gesture of summoning. This is
the gesture of dismissal.

The *mantra* : OM BLOWING IN SPACE SVĀHĀ.⁵⁹

He stands facing the northern quarter. Placing the hands before
him, he makes the inner *vajra*-bond. He forms a point with the little 15
fingers and holds the ring fingers separately behind them. Protrud-
ing the middle finger, he should bend it like a *vajra*. This is the
gesture of summoning *Kubera*.

From that gesture he should turn down the middle fingers linked
as the inner *vajra*-bond. This is *Kubera's samayamudrā*.⁶⁰ 20

95b He stretches out the middle fingers from the gesture (95b) of
summoning. This is the gesture of dismissal.

His *mantra* : OM HAIL TO KUBERA.

He stands facing the north-eastern quarter. Joining his hands he
forms an *añjali*. He makes the *vajra*-bond in the palms with the 25
little fingers and the ring fingers. The thumbs are joined to the
middle fingers.⁶¹ He places the forefingers like a *vajra* behind the
protruding middle fingers. Bending them he should join the corres-
ponding finger nails. This is the gesture of summoning *Īśāna*.

From that he should hold the forefingers like a *vajra* as before. 30
This is *Īśāna's samayamudrā*.

He stretches the forefingers from the gesture of summoning.
This is the gesture of dismissal.

The *mantra* : OM JUM JUM ŚIVA SVĀHĀ.

He stands in the *pratyāliḍha* posture. He holds his hands in an 35
añjali and looks upwards (to the zenith) bending the forefingers.
96a This is the gesture of (96a) summoning *Brahmā* and others.

57. *tr̥ṣṭīkhitoli* is not translated.

58. Tib B has : making a fist with his right hand he presses the tip of the bent
fore-finger to the third joint of the protruding middle finger. He should stretch it
forward. He does the same with the left hand placing it on the hip and bending the thumb.

59. This *mantra* like two previous ones is quite difficult to interpret. My English
rendering is a mere substitute.

60. Tib B is defective and incomplete.

61. Tib B reads : joined to others,

From that gesture he places the forefingers as before. This is the *samayamudrā*.

He stretches the forefingers from the gesture of summoning. This is the gesture of dismissal.

Their *mantras* : OM BRAHMĀ ABOVE SVĀHĀ. 5

OM SUN THE LORD OF THE PLANETS
SVĀHĀ.

OM MOON THE LORD OF THE LUNAR
MANSIONS SVĀHĀ.

He stands with his feet evenly spaced. Joining his hands, he unites firmly the tips of the corresponding fingers. He makes the thumbs like circles and looking downwards (to the nadir) he summons *Prthivī* and the others by bending the forefinger. This is the gesture of summoning *Prthivī* and others.⁶² 10

⁶³He places the forefingers as before. This is the *samayamudrā*. 15

He stretches the forefingers from the gesture of summoning. This is the gesture of dismissal.

The *mantras* : OM PRTHIVĪ BELOW SVĀHĀ.

OM ASURAS SVĀHĀ.

OM NĀGAS SVĀHĀ. (96b) 20

96b Then he offers them the libation together with their *mantras*. He says : 'Keep me together with my pupils free from harmful influences. Grant me the success of the rite'. Having said this he should ask them to leave.

—Stanzas of praise 25

He should present the oblation with these well recited stanzas :
Gods, *Asuras*, all accomplished *Nāgas*,

Tārṅṣas, *Suparṅas* and *Kaṭapūtanas*,

Gāndharvas, *Yakṣas* and all forms of *Grahas*,⁶⁴

Whatever ghostly creatures who live in this world, 30

Bending my knee to earth,

Making an *añjali* I beseech them all

With their sons, consorts and hosts of servants.

Hearing me, may they come for their benefit,

The Spirits who live on the slopes of Mount Meru, 35

Those who dwell in the happy grove and such divine abodes,

Where the sun rises and sets and on the solar disc,⁶⁵

Those who live in all the mountainous places,⁶⁶

62. Missing in S.

63. Tib B begins the phrases with : from the gesture of summoning.

64. Tib B has : gods, *Asuras*, *Yakṣas*, *Mahoraga*, *Kumbhāṅḍas*, *Garuḍas*, *Suparṅas*, *Gandharvas*, *Rākṣasas*, *Grahas*.

65. Tib B : On the western and eastern mountains, on the solar and lunar abodes.

66. S reads *naḡareṣu* 'cities'.

- 97a In all the rivers (97a) and where two rivers meet,
 Those who have made their home where jewels are mined,
 In lakes and ponds and pools,⁶⁷
 In wells, on river banks and in water-falls,
 In villages, herdsmen's shelters or in deserted towns,⁶⁸ 5
 In empty places and in temples,
 In *vihāras*, *cāityas*, monastic grounds and hermitages,
 In penance huts and elephants' enclosures,
 Those who dwell in the numerous palaces of kings,
 In lanes, squares and market places, 10
 Under solitary trees or on highways,
 In large cemeteries and in great forests,
 In lairs of lions and of bears,
 Those who dwell in wild and dreadful places,
 Those who've made their abode on holy isles, 15
 And those who live in Meru's cemetery.
 Joyful and happy
 May they take, eat and drink
 These respectful offerings,
 Oblation, incense, lamps, garlands and scent. 20
- 97b May they also ensure this rite (97b) as fruitful.
 Likewise having worshipped the *Grahas*, he should honour single-
 mindedly the Guardians of the Ten Directions.
 May *Indra* endowed with the *vajra* accompanied by the hosts of
 gods,^{68a} 25
 Accept this excellent oblation.
Agni, *Yama*, *Nairṛti* and *Bhūpati*.⁶⁹
Vāruṇa, *Vāyu* and *Kubera*,
Īśāna the lord of the spirits,
 The mighty ones above, *Brahmā*, *Arka* and *Candra*, 30
 All gods and *Nāgas* on earth,
 The mountain gods and the assembled hosts of *Guhyakas*,
 Each one announcing himself
 And being in his appropriate quarter,
 Rejoicing together with their forces and armies, 35
 With their sons, friends and allies,⁷⁰
 May they receive the offerings, incense, lamps, flowers and ointment.
 May they smell them, eat and drink them.
 May they also ensure this rite as fruitful.
- 98a The *mantra* for presenting the oblation inside is this : (98a) 40
 THE SYLLABLE A IS THE SOURCE OF ALL THE

67. Tib B : Lakes, ponds, tanks and on river banks.

68. S has *surakānane* 'celestial forest.'

68a. Tib B has : *Indra* together with the host of gods endowed with *vajras*.

69. Tib B has *srin poḥi bdag* 'the lord of *Rākṣasas*.'

70. Tib B inserts these two lines higher up in the text.

DHARMAS ON ACCOUNT OF THEIR FUNDAMENTAL NON-ORIGINATION.

—Homa rite

Having performed the ablution he stands in front of the eastern gate. Placing flowers⁷¹ in the centre of the hearth used for all the 5 rites, he recites the *mantras* of all the divinities belonging to the *maṇḍala* of Glorious *Trailokyavijaya*. In accordance with the *homa* rite, he should offer a burnt sacrifice with cow's clarified butter, one hundred and eight times, reciting the *mantra* of Glorious *Vajrahumkāra*, and again a burnt sacrifice forty-nine times with the 10 *mantras* of Glorious *Vairocana* and the other divinities, ending with Wrathful *Vajrāveśa*. Then following the correct order, he summons *Vairocana* and others by means of flowers.⁷² He should set them into their appropriate places in the *maṇḍala* which is inscribed with the *mantras* of *Vairocana* and others. 15

THE INITIATION OF PUPILS AND TAKING VOWS

Bowing before all the *Tathāgatas* he says : 'I, of such and such a name, *Vajra*-teacher, great hermit, will introduce my pupils for the 98b benefit of (98b) all living beings'.

Leading them into the great *maṇḍala* he should not investigate 20 whether they are worthy or unworthy vessels. What is the reason for it ?

There are some living beings who commit great sins but they are (potentially) Worthy *Tathāgatas*. On seeing and entering this *maṇḍala* of *Vajrahumkāra* they will become freed from every evil 25 destiny.

There are living beings who are desirous of all kinds of wealth, food, drink and pleasure, who are (potentially) Lords. They hate the pledge⁷³ and are unable to aspire to the previously mentioned practice and the rest. But even they on entering here will gain complete fulfilment of all their hopes in accordance with their wishes. 30

There are living beings, (potentially) Lords, who because of their delight in dancing, singing, laughing, love-playing, food and pleasure, cannot comprehend the *Mahāyāna* teachings of all the *Tathāgatas* and so they enter the *maṇḍalas* of other families of gods. 35 Fearing the source of instruction they do not enter the *maṇḍalas* of 99a all the *Tathāgatas*' Families, the epitomes of all hopes (99a) and bestowers of the highest pleasure, satisfaction and delight. Even on the occasion of their being contented insofar as they are committed

71. Tib B reads *me tog dmar pos* 'red flowers'.

72. Tib B reads *me tog kho nas* 'merely with the flower'.

73. Tib B has ; who do not enter the pledge.

to entry into the *maṇḍalas* of evil destinies, the initiation into the *maṇḍala* of *Vajrahūṅkāra* is suitable in order to dissuade them from the path that leads into all evil destinies, and in order to increase their joy, satisfaction, enjoyment and highest happiness.

And again there are virtuous living beings, (potentially) Lords, 5 who strive for Buddha's Enlightenment by means of Morality, Meditation, and the Method of achieving the Supreme Wisdom of all the *Tathāgatas*. They are, however, afflicted by their exertions in pursuing *Bodhisattva* Stages, in meditation, release and so on. By the mere fact of leading them into this *maṇḍala* of *Vajrahūṅkāra*, they 10 obtain the state of a *Tathāgata* without any difficulty. What can be said about other achievements? One should just ask for them. (99b)

99b Then he should lead his pupils in. A lay disciple⁷⁴ who has mastered the five branches of learning or a novice or one who has taken the vow of becoming a monk, one worthy of being consecrated 15 to become a teacher, prostrating himself at the feet of his master should say : 'You are my teacher, the great joy. O great protector, I beseech you for the path that leads to Enlightenment. Grant me the essence of the pledge and bestow upon me the vow'.⁷⁵

Then he dresses the pupil in lower and upper garments, blue⁷⁶ 20 in colour and blessed with (the *mantra* of) *Vajrayakṣa*, and a face cloth blessed with (the *mantra* of) the Four Guardians of the Gates, *Vajrāṅkuṣa* and others. He should get him to make the four obeisances.

Once again the pupil holding a flower in his hand bows before 25 the teacher and holding that flower, he requests instruction, approval and admonition. He should say : 'O master, please grant me the vow. May I be remembered by the (100a) Buddhas, the perfect 100a light of the sages. I, of such and such a name, remain in the teacher's power. I will enter the great Secret, the best city of great 30 liberation, comprising the community of Non-returners and others, arising from the Buddha-play. O great teacher, please lead me into the gathering of the family of All Secrets. Grant me the full share, the consecration of the Non-returners. O great teacher, grant me a beautiful Buddha-body endowed with the excellent major and 35 minor auspicious marks. O great teacher, grant me the consecration, the great wonder. May I become a teacher for the sake of acting for the benefit of all living beings.'

Then the teacher should beseech all the Families: 'This candi- 40 date of such and such a name, adhering to the Thought of Enlighten-

74. *dge bsñen—upāsaka* is missing in S.

75. Tib B has : Grant me the essence of the pledge, the Thought of Enlightenment, and the Threefold Protection.

76. Tib B has : red garment.

ment, asks for the vow of the pledge⁷⁷ which admits to this secret assembly'.

Next the teacher should address (the pupil): 'O great being, 100b you wish to join this pure and esoteric family (100b) of the Great Secret.⁷⁸ Take refuge in the Three Jewels: *Buddha*, *Dharma* and 5 *Śaṅgha*. May your vow become firm in this pleasing *Buddha* Family. O great mind, take the *vajra*, the bell and the *mudrā*. It is explained that the *vajra* is the Thought of Enlightenment and the bell is Wisdom. You should take your teacher, a master equal to all the Buddhas. This is the vow in the pure *Vajra* Family, explained 10 as the pledge. In the gathering of the *Ratna* Family, in three days and in three nights you should offer four gifts: worldly possessions, fearlessness, *dharma* and friendship. Receive the Good *Dharma*, the threefold vehicle in its secret and open form. This is the vow in the pure *Padma* Family, regarded as the pledge. Receive in truth 15 the comprehensive vow⁷⁹ in the great *Karma* Family, performing the acts of worship as well as you can. The four⁸⁰ actions which are different from these are said to be disqualifying offences (*pārājika*)⁸¹. You must not abandon or transgress (your teaching)—it is a capital sin. You should perform recitations every day for three days and 20 101a three nights. Should there be any failure (*hāni*), (101a) the *yagin* will be gravely at fault. You should not kill living beings nor take what has not been given. You should not commit unlawful sexual acts nor speak untruth. You should not drink intoxicants, the source of all misfortunes. You should avoid otherwise unsuitable acts 25 except for the sake of converting living beings. You should keep the company of good people and honour *yogins*. Guard as well as you can the three rules concerning the body, the four rules concerning the speech, and the three rules concerning the mind. You should not delight in the Lesser Vehicle or turn away from benefitting 30 living beings. Do not abandon *saṃsāra* and never cling to *nirvāṇa*. You should not hold in contempt the divinities or *Guhyakas*.^{81a} You should not tread on the symbols, the *mudrās*, the vehicles and the implements. The pledge is thus explained: O thoughtful one, keep it'. (101b) 35

101b' (The pupil) should say: 'O teacher, please listen to me. O master,

77. Tib B reads *byañ chub sdom pa* 'the vow for Enlightenment'.

78. This sentence is missing in Tib B.

79. Tib B has: endowed with the three vows.

80. S reads *caturdaśa* 'fourteen', but see Mvy 8358ff.

81. These verses would appear to be slightly incongruous instructions in the text although their sense is clear. The set of four refers to the heinous crimes according to *Pratimokṣasūtra*.

81a. Tib B has: *deva*, *asuras* and *guhyakas*.

let: it be as you say. I will act as you order'. Next he recites 'I raise the highest' etc., until 'establish living beings in *nirvāṇa*'.⁸²

He who does not take the vow should be merely led in but the words 'Today you' etc., should not be recited. The consecration to teachership should not be performed. 5

Otherwise he says: OM I WILL PRODUCE THE THOUGHT OF ALL YOGA. Having brought (the pupil) to raise the highest and supreme Thought of Enlightenment, he places on his heart the *vajra* reciting this spell: O DIVINE ONE YOU ARE THE PLEDGE HOH, THE VAJRA-SUCCESS AS DESIRED. 10

Having consecrated him as *Vajrahūṃkāra*, he honours him with 102a scent, flowers and so on. Placing a garland on him and anointing his face (102a) with good ointment, he receives the best gift and consecrates him with the water taken from the vase standing outside. He says : OM RECEIVE, THE VAJRA-PLEDGE HUM VAM. 15 He makes (the gesture of) the Wrathful *Tirintiri* himself and then he gets the pupil to make it. Making the *vajra*-bond in his palms he should apply his wrathful mind, and by the firm *vajra*-thumb the Wrathful *Tirintiri* is recalled. Taking a garland made of flowers with his thumbs, he should be led in with this spell : OM I ENTER 20 THE VAJRA-PLEDGE. (The teacher) should summon him by means of *Vajrāṅkuṣa* at the eastern gate, lead him in by means of *Pāśa* at the southern gate, bind him by means of *Sphoṭa* at the western gate, and coerce him by means of *Vajrāveśa* at the northern gate.

Leading him in once more by the eastern gate he should say 25 this : 'Follow through ! Now that you have followed through with 102b the *Vajra* Family of all the *Tathāgatas*,⁸⁴ I will produce for you the *Vajra*-Knowledge. By means (102b) of that knowledge you will obtain the perfection of all the *Tathāgatas*. How much more other achievements. You must not speak in front of a *maṇḍala* you do not 30 see and on no account should your pledge be broken'.

The teacher himself makes the Wrathful *Tirintiri*, gesturing it upwards and placing the *vajra* on the pupil's head he should say : 'This is the *vajra* of your pledge. If you tell anyone, it will cause your head to split'. 35

He blesses water with the quintessence (spell) of the vow recited once and with the *samayamudrā*. He should give it to his *vajra*-pupil to drink. The quintessence (spell) of the vow is this : 'Today *Vajra-sattva* himself has entered your heart. If you reveal this method, it will split that very moment, and he will depart'. O VAJRA-WATER. 40

82. See pp. 18-19.

84. S has : Having worshipped, you have been established in the Family of all the *Tathāgatas*.

Next he should address the pupil : 'Beginning from today I am
103a *Vajrapāni* for you. (103a) When I order you to do something, you
must do it. You must not despise me or you risk dying in anguish
and falling into hell'.

After that he should imagine in his own heart the syllable A 5
surrounded by a garland of *vajra*-rays. In the pupil's heart, between
his eyebrows (*ūrṇā*), at the throat and on the head, he should
imagine a five-tipped *vajra* resting on a lunar disc and blazing with
light, a jewel, a lotus, and a crossed *vajra* respectively. In due
succession he says : HUM TRĀM HRĪḤ AḤ. With the gesture 10
that opens the gates, he opens his own and his pupil's heart. He
brings forth from his own heart the syllable A and applying his
mind, he sets it in the centre of the *vajra* that has entered the pupil's
heart. He should imagine his whole body being pervaded by it. He
should say : 'Pronounce (these words) : "Let all the *Tathāgatas* 15
consecrate me and let *Vajrasattva* descend upon me".'

Then the *vajra*-teacher binding quickly the Wrathful *Tirintiri*
103b should (103b) say : 'This is your pledge-*vajra*, known as *Vajrasattva*.
May it cause to descend the supreme *vajra*-knowledge upon you
today.' VAJRA-PENETRATION AḤ—he says it ten times, twenty, 20
thirty, etc., one hundred times. It certainly descends.

Binding a wrathful fist he should unfold the gesture of *Sattvavajri*
and recite as follows : OM SUMBHANI SUMBHANI HUM. OM
RECEIVE RECEIVE HUM. OM RECEIVE AND BESTOW,
RECIEVE AND BESTOW HUM. OM LEAD IN HOḤ, O LORD 25
VAJRARĀJA⁸⁵ HUM PHAṬ. AḤ AḤ AḤ AḤ—he should recite
it ten times, twenty times, thirty, etc., one hundred times. He should
imagine him as being pervaded by the Lord as *Vajrahumkāra* in the
104a *maṇḍala* of the *Vajra*-Wind blazing with (104a) red light.

If the pervasion does not take place, then he makes the *samaya-* 30
mudrā accompanied by the bell. Pressing with his left foot on the
right one (of the pupil), he imagines him as being pressed from
above by the mass of rays of the Wrathful *Humkāra* in order to
effect *Vairocana's* entry into him above Glorious *Vajrahumkāra*, and
as being uplifted from below by the *Vajra*-Wind *maṇḍala* and 35
Humkāra with *Akṣobhya* in the east and the other (Buddhas) in their
appropriate quarters, impregnating him with the forms of their
seed syllables HUM TRĀM HRĪḤ and AḤ. He should cause them
to pervade him. He should recite in one hundredfold ways : OM
VAJRA-PENETRATION AḤ. 40

... If the pervasion does not take place because of the great
number of sins, then he should free him from his sins by means of
the freeing gesture. Concentrating his thought, he should kindle a

fire with sweet firewood and he should burn all his sins by performing a *homa* sacrifice with sesame. He recites saying: OM HAIL TO
 104b THE VAJRA THAT BURNS ALL SINS. (104b) At the same time he makes a symbolic representation of his sins with sesame in the palm of the left hand, imagining inside it the syllable HUM. 5
 Taking it with the thumb and the forefinger, he should perform a *homa* sacrifice. He should imagine his sins as being burnt in his body by the multitude of blazing *vajras* coming out from the *homa* hearth.

Then once more binding (the gesture of) *Vajrāveśa* in the same 10 way he should bring about the pervasion. It certainly takes place. However, one upon whom it does not occur, should not be consecrated.

The one who is pervaded obtains immediately the five intuitive knowledges⁸⁶ and the rest. Knowing that the pervasion has taken 15 place, he should recite this verse : OM BY ADHERENCE TO VAJRASATTVA etc.⁸⁷ He should unfold the gesture of *Sattvavajrī*⁸⁸ by applying the wrathful fist.

If the pervasion takes place, he should make the wrathful gesture of *Vajrasattva*. Then the teacher should form his fist as a wrathful 20
 105a gesture. So long as it comes about (105a) he should make the gesture of *Vajrahāsa*, then he should make the gesture of the Wrathful *Vajradharma* and thus they make their dispositions.⁸⁹ Then imagining a *vajra* on his tongue he should say : O VAJRA SPEAK. Then he tells everything. 25

Next he should get (the pupil) throw a garland into the great *maṇḍala* saying : RECEIVE O VAJRA HOḤ. There is success for him where it happens to fall. Next he should bind that garland on his head saying : OM ACCEPT IT O VAJRASATTVA OF GREAT POWER. Then he should remove the face-cover saying : 30
 'OM *Vajrasattva* himself opens today your eyes. He opens every eye, the supreme *Vajra-eye*'. HAIL VAJRA LOOK. He should show him the divinities of the great *maṇḍala* beginning with *Vajrāṅkuśa* and ending with *Vairocana*. (105b)
 105b Then saying : O VAJRA ABIDE etc.,⁹⁰ he should release the 35 gesture which penetrates the pupil's heart.

Having drawn a lunar disc in front of the eastern gate inside the outer *maṇḍala* or outside it, having consecrated the pupil by applying the gesture of Glorious *Vajrahūṃkāra*, *Sattvavajrā* and the

86. For five intuitive knowledges (*pañcābhijñā*) see the vocabulary under *abhijñā*.

87. See p. 95.

88. Tib B reads: *de bžin gsegs pa rdo rje me* = *Tathāgata Vajrānala*.

89. Tib B is translatable as : thus proceeding he directs his thought. Translated either way this could refer to the production of the remaining *Vajrasattvas*.

90. See pp. 19.

others, and having bestowed upon him the *mahāmudrā*, he should perform the consecration.

Having performed worship with flowers, scent and so on, he offers an oblation sounding a conch shell and other musical instruments, and with umbrellas, banners of victory, flags and so on. Having praised with the stanzas of benediction he should thus first perform the water consecration and then the *mudrā*-consecration⁹¹ and the consecrations with diadem, sacred cloth, *Vajrā*, master and name. Once again he should worship with flowers and other items, and with the eightfold worship of *Lāsyā* and the others.

The pupil bows before the teacher with a solemn *vajrāñjali* and offers an excellent gift. He should receive the consecrations with flowers and other objects.

106a As for the master consecration (106a), he applies in the same manner the gesture of Glorious *Vajrahūṅkāra* to different places as indicated, fixing on his body Glorious *Vajrahūṅkāra* and the rest by means of the *samayamudrās*.

Once again he makes a vase of victory blessed one hundred and eight times or one thousand times with the following recitation : OM VAJRA-MASTER I CONSECRATE YOU, BE FIRM FOR 20 ME, JAḤ HUḤ VAḤ HOḤ HUḤ PHAḤ.

Then he should recite this : OM VAJRA CONSECRATE. Taking water from the vase of victory with the *vajra*-fist, he should perform the water consecration and recite as follows : 'This is your water of hell. If you violate the pledge, it will burn you. If you keep the pledge, you will obtain the success, the perfect water of the *vajra*-ambrosia.⁹² You should not reveal the *vajra*, the bell, and the *mudrā*⁹³ to those who do not belong to the *maṇḍala* nor should you mock them in an unbelieving manner when you are with ordinary people'.

Then having completed the whole rite, having praised with the recitation of one hundred and eight names, and having given the precept in its fivefold stanza form, he should give spiritual instructions to all his pupils (106b) by means of verses and prophetic exhortations.

Now the Secret Consecration. He introduces into the whole of the *maṇḍala* the one who is worthy of being consecrated as a teacher, and he says to him : 'Act accordingly'.

He always obtains the fulfilment of this rite⁹⁴ and every fulfil-

91. Tib B omits.

92. Tib A has a similar verse: *rdo rje bdud rtsiḥi chu ḥdis ḥgrub*—you accomplish with this water of *vajra*-ambrosia. *Vajravarmaṇ* has : *rdo rje bdud rtsi chu ḥthuḥ ḥig*—drink the *vajra*-ambrosia-water.

93. Tib B has : the *mudrā* of the *vajra* and the bell.

94. S has : *anekakarma*—many rites.

ment as desired, the highest, the middle and the lower one. Without any effort he reaches the highest stages; how much easier the lesser achievements. Buddhahood, the state of a *Bodhisattva* and *Vajrasattva* are not difficult to obtain.

He who gains perfection and meets with the great evil *Grahas*, the obstacle makers, the producers of impediments, *Mṛtyu* and the hords of *Māra*, dreadful with their many terrifying weapons,⁹⁵ obstructing the realization of perfection—for him, the great being; they do not exist nor are even born.

The success certainly comes about quickly by means of the *homa* rite. The gods attain to a state of great contentment in a moment. Plagues, calamities, afflictions and the rest become far removed. Diseases, epidemics, evil spirits and the like do not exist in that region. The enemy-armies, famine and (107a) turmoil are eliminated. Gods and *Nāgas*, the mighty and strong ones give protection happily. The Four Great Kings, the Guardians of the world-quarters, *Nakṣatras*, *Yakṣas*, *Grahas* and the others and all those endowed with magical powers give protection.

Final Praises

Now the gods, *Śakra*, *Brahmā* and the others all at once made an obeisance and offered manyfold and excellent worship with jewels, umbrellas and so on. They praised with devout hearts *Vajrapāṇi*, the Invincible Victor, the Primordial Buddha of all the Buddhas, the Destroyer of all impurities of ignorance.

Vajra, *Vajradhara*, the King, the Holder of the Mighty *Vajra*, *Vajra*-Body, Great Body, Hail *Vajrapāṇi*, Best *Vajra* of All Excellent *Vajras*, *Vajra* Blaze, Great Blaze, *Vajra*-Penetration Great Penetration, *Vajra*-Weapon, Mighty Weapon, (108a)

Vajrapāṇi, *Mahāpāṇi*, *Vajra*-Arrow Excellent Piercer, *Vajra*-Vehemence Great Vehemence, Mighty among Greatest, Great Ocean,

Vajra-Louts Great Enlightenment, Self-born Buddha of Enlightenment, *Vajra*-Lustre Great Lustre, *Vajra*-Purifier of Illusions,

Vajrahetu Great *Yakṣa*, *Vajra*-Lotus Purifier, *Vajra*-Wrath Great Fury, *Vajra*-Lord Destroyer of Wicked Enemies, *Vajra*-Terror Great Protector, *Vajra*-Hook, Invincible Performer,

Vajravetāla Great *Vetāla*, *Vajrarākṣasa* Enjoyer, *Vajrayakṣa* Great *Yakṣa*, *Vajra*-Demon the Best of Demons, *Bhīṣaṇi Rāvaṇi* the Impetuous One, *Rudra*, *Bhairava*, the Producer of Fear,

Well Accomplishing the Unaccomplishable, *Vajrasādhu* Joy-Producer,

95. Such a description of an imperturable sage relates to the scene of *Śākyamuni*'s enlightenment.

- Vajra*-Pleasure Great Pleasure, *Vajra*-Pleasure Bestower of Power,
Vajra-Glory Great Glory, Mighty Blaze Destroyer of *Yama*,
Vajra-Violence Mighty Violence, Powerful Light Mighty Strong,
 Bestower of All Hopes, All hope as vast as the sky,⁹⁶
 Supreme Essence of *Vajra*-consecration, *Vajra*-Banner, Ocean of Good 5
 Qualities,
- 107b *Vajra*-Knowledge Great Knowledge, Adorned with many millions
 of *vidyās*, (107b)
Hālāhala Great Black One, *Kolāhala* Sporting One,
Vajra-Desire Great Desire, Destroyer of Instigators of Impurities, 10
 Best Destroyer of Anxieties and Sorrow, Countenance Blazing with
 Tongues of Lightnings,
Vajra-Flame Radiant Face, Intense Radiance Shining Forth,
 Face Shining with Hundred thousand Suns, Red Eyed One Awe-
 Inspiring, 15
 Wrathful One Issuing Masses of Rays, Equipped with hundreds of
 weapons in many arms,
 Many Faces and Thousand Bodies, Twisted Body and Limbs,
 Bodyless, Essence of Thought and *Dharma*, Free of All Discriminat-
 ing Thought, 20
Brahmā Destroyer of Ignorance, Purifier of Imperfections of Desire
 and Hatred,
 Of⁹⁷ desire, hatred and deep ignorance, of existence and non-existence
 he is the Purifier. (108b)
- 108b Peaceful and docile and totally pure, he is Buddha bestowing 25
 Buddhahood.
 He is Buddha-Essence, Buddha-Form, *Vajrasattva*, *Vajra*-Born,
Samantabhadra All-Good, Adorned with all Buddha-marks.
 He pervades the whole universe. He is the Pure One, the Whole
 Essence of the *Vajra*. 30
- He who writes down and recites (this teaching) or truly retains
 it always, remembers it or again follows it, he is equal to *Vajrapāṇi*—
 thus said the Lord with joy.
- The assembly of gods, *Śakra*, *Brahmā* and the others together with
 men, *Asuras*, *Gandharvas*, *Yakṣas*, *Rākṣasas* and the rest greatly rejoiced 35
 at the Lord's pronouncement on account of its bestowing benefits
 and happiness.

96. Tib B has : Bestower of all hopes as vast as the sky. And Tib A : Equal with the sky, Bestower of all hopes.

97. Tib A adds one more verse : *Māyā*, *Viṣṇu*, Possessed of the *Vajra*, Possessed of the Lance, The Trident-Holder, *Īśvara*.

VOCABULARY OF SPECIAL TERMS

abhiṣeka. Literally meaning 'sprinkling' with water. A pupil is initiated into *tantric* practices by means of rites performed with vases and other articles such as *vajra*, bell, sacred band and so on together with the recitations of appropriate invocations. Just as in ancient India men were consecrated to kingship so in *tantric* practices those who embarked on the path of religious life were consecrated to Buddhahood. The consecrations conferred upon them were to endow them with an inner disposition and ability. For detailed description of different consecrations see Part I, page 78, footnote 11 to Chapter III. For other important references see D. L. Snellgrove, *The Hevajra Tantra*, part one, page 131; *Buddhist Himalaya*, page 68 ff; G. Tucci, *Tibetan Painted Scrolls*, Vol. I, page 247.

abhijñā. In the course of *Bodhisattvā's* career one acquires the intuitive knowledge (*abhijñā*). The *abhijñās* are listed as five or six. Without entering into discussion about their origin and development I give here their list :

- (1) clairvoyance—*divyacakṣu*
- (2) intuitive hearing—*divyaśrotra*
- (3) knowledge of other people's thoughts—*paracittajñāna*
- (4) remembering of previous lives—*pūrvanivāsānūsmṛtījñāna*
- (5) knowledge of magical performance—*ṛddhividhijñāna*
- (6) knowledge of overcoming evil influences—*āsravakṣayajñāna*.

adhiṣṭhāna. It has been rendered by 'empowerment', 'blessing' or 'consecration.' A Buddha, different *tantric* divinities or even an accomplished *yogin* are possessed of inherent powers which can be transmitted to others. When these powers are transmitted or bestowed upon others they enable them to perform certain acts, transform their inner disposition and they grant the authority of the one who ordains them. *Adhiṣṭhāna* can be compared to the Christian notion of grace or blessing whereby one receives divine support and strength to act and live in conformity with the divine principles.

bhāvanā. Causative form of *bhū*, meaning literally 'causing to be' or 'to exist'. Tibetan renders it by *sgom-pa*, 'to envisage' 'to produce' in one's mind. I have translated it as 'visualizing' or 'envisaging'. By visualizing one should understand a mental production or thought-creation corresponding to the process of emanation as produced in a state of concentration. A *yogin* by applying his mental faculties produces in an idealised form and yet real as far as religion is concerned the 'existence' of different religious categories in the form of

individual divinities or complex *maṇḍalas*. By means of the mental visualization the true nature of 'existence' itself is realised. In Buddhist terms the realization of the true nature of 'existence' equals to the state of Buddhahood.

bodhyaṅgas or *sambodhyaṅgas*. These are the seven factors of Enlightenment of a *Bodhisattva* :

- (1) mindfulness (*smṛti*)—it forms an important element of his personality and is essential to his spiritual progress. He must constantly exercise control over his body, feelings, thoughts and *dharma*s (phenomenal events).
- (2) investigation into the phenomena—*dharmapṛavicaya*
- (3) vigour—*vīrya*. A *Bodhisattva* pursues his path with zeal, constant effort and determination
- (4) zest—*prīti*
- (5) serenity—*praśrabhi*
- (6) concentration—*samādhi*
- (7) detachment—*upekṣā*

For full study of the thirty-seven principles conducive to Enlightenment (*bodhipakṣyā dharmāḥ*) of which the seven factors of Enlightenment form a part, see Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, reprinted in Delhi 1975 (first published 1932) pp. 80-164; Etienne Lamotte, *La Traite de la Grand Vertu de Sagesse*, Louvain 1944, Vol. LLI, Chapter XXXI.

dhyāna. Apart from its general meaning of meditation or reflection *dhyāna* is one of the *pāramitās*. A *Bodhisattva* in the course of his career pursues different stages of *dhyāna*. As a preliminary to practising *dhyāna* he must renounce the world, family life and social contacts. He should practise the four *brahmavihāras*—perfect states in which he cultivates *maitrī* (friendliness), *karuṇā* (compassion), *muditā* (sympathetic joy), and *upekṣā* (equanimity); he should exercise himself in controlling his attention by fixing his mind on the ten *kṛtsnāyatana*s—bases of exercise whereby he concentrates on the four colours and six elements producing mental states favourable to *dhyāna*. When he has perfected himself in preliminary practices then he embarks on exercising different stages of *dhyāna*, a series of mental states which follow one another in regular succession and are called *anupūrvavihāras*. The first four of those mental states are called *dhyānas* and the remaining ones are called *samāpattis* (attainments). The nine mental states are as follows :

- (1) First *dhyāna*—it arises from seclusion and is associated with joy accompanied by reflection and investigation;
- (2) Second *dhyāna*—it arises from concentration in the absence of reflection and investigation;
- (3) Third *dhyāna*—a state of equanimity and mindfulness;

- (4) Fourth *dhyāna*—a state of pure thought; (then there are the five *samāpattis*) :
- (5) he transcends the perception of material forms and realises the infinity of Space;
- (6) he realises the infinity of Consciousness;
- (7) he realises and abides in the state of Nothingness;
- (8) he abides in the state of neither consciousness nor non-consciousness;
- (9) he abides in the state where the consciousness and feeling do not exist.

kuśalamūla. Reflecting on the sad state of *saṃsāra*, one makes a resolve to become a *Bodhisattva* in order to save other living beings. Such pity, mercy and compassion lie at the very root of the Thought of Enlightenment. A *Bodhisattva* raises the Thought of Enlightenment for his own good and for the benefit and liberation of all living beings. The merits and advantages of this heroic step are immeasurable. The wrong doings and transgressions of a *Bodhisattva*'s previous lives are cancelled, the law of *karma* does not apply to him. Every one who encourages a *Bodhisattva* in his efforts participates in his merit (*puṇya*). The raising of Thought of Enlightenment (*bodhicittotpāda*) is one of the three 'roots of merit' (*kuśalamūlāni*). The other two are purity of intention (*āśaya-viśuddhi*) and abandonment of egotism in all its forms (*ahaṃkāra-mamakāra-parityāga*).

mantra, *hṛdaya* and *vidyā*. These three terms are quite often used interchangeably in the text of this *Tantra* and *Vajravarmaṇ's* commentary. On the basis of their fundamental notion of mystic recitation they can be considered as one. However, each one of them has its particular significance. Thus, *mantra* is associated with a particular divinity or *tantric* activity. By repetitive recitation (*japa*) combined with meditation (*dhyāna*) and gesture or seal (*mudrā*) it is rendered effective whereby a desired result is obtained. *Hṛdaya*, literally meaning a heart and rendered in the translation by 'spell' refers in particular to the essence of a divinity. It can be compared to the seed-syllable which is the expression of a divinity and by means of which a divinity is generated and visualised. *Vidyā*, translated by 'formula' refers to an external or verbal expression of a divinity whereby the active aspect of divinity is brought into effect. In *uttaratantras* it is used almost exclusively in the sense of a 'feminine partner'.

mudrā. Throughout the text of this *Tantra*, *mudrā* (translated by gesture or seal) refers normally to postures and hand gestures of different divinities drawn in the *maṇḍala* or to postures and hand gestures made by the *tantric* practiser with regard to different divinities or

with regard to different ritual activities. Thus when he summons a particular divinity he makes the gesture of summoning (*ākaraṣaṇamudrā*), when a divinity is present he makes the gesture of concurrence (*samayamudrā*, rendered by pledge-gesture), finally when he asks a divinity to leave he makes the gesture of dismissal (*visarjanamudrā*). It is important to bear in mind that the *tantric* ritual is a combination of *mudrā*, *mantra*, and *dhyāna*, the three essential factors which correspond to the threefold notion of personality, namely, body, speech and mind. The participation and activity of body is expressed by *mudrā*.

Besides different *mudrās* applied in ritual practices, there is a set of four *mudrās*, namely *karmamudrā*, *dharmamudrā*, *samayamudrā* and *mahāmudrā*. These *mudrās* refer to particular moments of *tantric* practices. The *karmamudrā* refers to different activities on the experimental level. The *dharmamudrā* refers to becoming aware of Absolute itself. The *samayamudrā* refers to the unity of the divine and the mundane. The *mahāmudrā* is identified with the Great Bliss. For further reference see D. L. Snellgrove, *The Hevajra Tantra*, Part One, page 136, and G. Tucci, *Tibetan Painted Scrolls*, Vol. I, page 244.

pratisaṃvids. A *Bodhisattva* teaching the Doctrine, apart from high moral qualities, requires additional elements in order to succeed completely in his mission. Besides means of conversion (*saṅgrāhavastus*) and magic-formulas (*dhāraṇīs*) he needs four *pratisaṃvids* :

- (1) *dharmapratīsaṃvid*, an absolute and complete knowledge of the phenomena in all their forms, the extent and manner of their existence.
- (2) *arthapratīsaṃvid*, an absolute knowledge of all the phenomena in all their characteristics.
- (3) *niruktiṭīsaṃvid*, an absolute knowledge of different languages and ways of communicating the Doctrine.
- (4) *prātibhānapratīsaṃvid*, knowledge of attractive and excellent presentation of the Doctrine.

samaya. Literally meaning 'coming together' in the sense of concurrence or abiding as one. The basic notion of *samaya* in *tantric* practice is that of a bond or pledge that exists between the divinity and the *yogin*. It refers to the concurrence of the absolute categories and phenomenal forms.

The Tibetan usually renders *samaya* by *dam tshig*. However, in several places in this *Tantra*, *samaya* is rendered by *skabs*, meaning 'occasion'.

Sādhana. Evocation, viz. the visualizing and summoning of divinities by means of reciting *mantras* and making gestures (*mudrā*), A written *sādhana* provides descriptions of divinities, their spells and gestures, and the process of visualizing.

vaśitas. A *Bodhisattva* who is advanced in his career acquires the ten powers. According to *Daśabhūmikasūtra* he acquires them during the eighth stage. They are listed in the following order:

- (1) *cittavaśitā*—control over the mind.
- (2) *pariṣkāraśitā*—knowing the design of the whole universe he has the mastery of Means (Equipment).
- (3) *āyurvaśitā*—He has full control over the length of his life.
- (4) *karmavaśitā*—comprehending the consequences of *karma* he has full control over it.
- (5) *upapattiśitā*—understanding the origin of the universe he has control over Birth.
- (6) *adhimuktiśitā*—as he sees all the Buddhas he has control over Aspiration.
- (7) *dharmavaśitā*—comprehending the source of *Dharma* he has control over it.
- (8) *prañidhānaśitā*—knowing the time for Enlightenment in any Buddha-sphere according to his desire he has the mastery over Vows.
- (9) *ṛddhiśitā*—he has the control over miraculous powers.
- (10) *jñānaśitā*—he fully knows the Buddha's attributes and thus is the master of knowledge.

PART II

INTRODUCTION

The Sanskrit manuscripts

In editing the text I made use of seven Sanskrit manuscripts, all Nepalese copies of the eighteenth and nineteenth centuries. All the manuscripts except one (B) are written in Newari script. Three manuscripts (A, B & G) of which I bought microfilms belong to the National Archives of Nepal in Kathmandu. Two belong to the Cambridge University Library (D & E), one to the Royal Asiatic Society in London (F), and one to *Mahāvajra Vajrācārya*, a Newari scholar in Nepal.

During the preparation of the critical text I made full use of four manuscripts, namely A, B, C & D; the numbering of folios of the edited text follows that of the manuscript A. I made quite a substantial use of the manuscript G and referred to the manuscripts E & F whenever the readings in other manuscripts were doubtful or unsatisfactory.

All the manuscripts are full of scribal mistakes of which some are simple and easily corrected, others are more complicated and at times beyond reconstruction because of the difficulty in discerning the correct meaning and lack of commentaries. Due to the peculiarities of the Newari language in which the sibilants are not clearly distinguished and 'l' is often written for 'r', all the manuscripts being Newari copies are full of mistakes where 'l' is written for 'r' and 'ś' or 'ṣ' for 's'. Thus for example one has *jvala* for *jvara*, *kuśuma* for *kusuma*, *aṣṭhi* for *asthi* and the like. There is a certain number of mistakes where the person copying the original manuscript totally misread the words or in the case of being dictated wrote them down just as they sounded to him. Thus for example one is confronted with such readings as *kapota* for *kapola*, *draṃṣṭra* for *daṃṣṭra*, *urd-dhvaṃ dharani* for *uddharaṇi*, *samādhī* for *samidhāsu*, *tripuṭram* for *tripuṭam* or *vajra-sattvā dīnaṃ* for *vajrasattvādīnāṃ*.

The most troublesome problems occur in the passages which were rearranged by the compilers of Version B. On many occasions whole passages of Version A have been removed and replaced by different texts. I have in mind passages like those on folios 36a-b, 37a, and 67b. In such cases the connecting sentences are very often combinations of two half-sentences which obviously don't make much sense if translated as one:

In editing the text my primary concern was to establish a meaningful reading. Thus whenever I was certain of the meaning I have edited the text accordingly. Whenever it was impossible to reconstruct the text and establish the exact meaning I have selected the most possible reading. In doing so I relied on similar passages and the general context and spirit

of the whole text. Whenever the two Versions run together I made full use of the commentaries. The text of this *Tantra*, like many other works of this kind, has many peculiarities of Buddhist Hybrid Sanskrit. To a Sanskrit scholar who is not acquainted with this kind of literary works and who has no sympathy for Buddhist Hybrid Sanskrit many grammatical endings will appear simply as wrong. It must be said that one does get frustrated by the fact that the correct grammatical forms are used side by side with the hybrid forms. It is practically impossible to discern the principle of using the correct grammatical forms instead of the hybrid ones or vice versa. The use of one form or the other in verses seem to be dictated by the number of syllables required for the verse.

However, one must remember that the majority of Buddhist works were written not just as literary efforts but mainly for the purpose of conveying religious teachings. The language was not the main preoccupation but the message. Furthermore, one also should account for the transitional period of Buddhist literature from various dialects to Sanskrit.

In editing the text I tried to preserve the hybrid forms drawing a substantial guidance from Edgerton's *Buddhist Hybrid Sanskrit Grammar*.

The Tibetan Texts

The transcription of the Tibetan alphabet is made according to the following system :

ka, kha, ga, ŋa
 ca, cha, ja, ŋa
 ta, tha, da, na
 pa, pha, ba, ma
 tsa, tsha, dza, wa
 za, za, ḥa, ya
 ra, la, śa, sa
 ha, a

Abbreviations N and P applied in the footnotes of Version B (Tib B) refer to the *Nar thañ bkaḥ ḥgyur* and the Peking Edition of the Tibetan *Tripitaka* respectively. Abbreviations Ts and Vv used in the footnotes to Version A (Tib A) refer to *Tsoñ kha pa* and Vajravarmān's commentaries on this *tantra*. For their full titles see the bibliography in Part I.

The Sanskrit words which occur in the Tibetan texts are transcribed as if directly from the *devanāgarī* script and they are written together. Thus for example instead of transcribing *ba dzra* or *rā dza* I transcribe *vajra* and *rāja*.

The numbers on the left margin refer to the Sanskrit text and the numbers inserted in the texts refer to the original numbering of the Tibetan block-prints.

SANSKRIT AND TIBETAN (Tib B) TEXTS
OF
VERSION B

I

- 1a OM namaḥ śrīvajrasattvāya¹ /
 evaṃ mayā śrutam ekasmin samaye bhagavān sarvadevottama-
 nandavane viharati sma / maṇisuvarṇaśākhālatābaddhavanaspāti-
 gulmauśadhikamalotpalakārṇikārabakulatilakāśokamāndāravamahā-
 māndārāvādibhir nānāvīdhaiḥ puṣpāir upaśobhite / kalpavṛkṣa- 5
 samalampkr̥te / nānālampkāravibhūṣite / nānāpakṣigaṇakūjite² /
 tūryamukundaveṇubherīprabhṛtipraṇadite³ / śakrabrahmādivēp-
 1b sarobhir nānāvīdhābhir vikrī-(1b)-ḍite / sarvabuddhabodhisattvā-
 dhiṣṭhite / sarvaśakrabrahmādivēvadyādharadevāpsaraḥparśat-
 koṭīniyutaśatasahasrair anekayakṣarākṣasāsūragaruḍagandharva- 10
 kinnaramahoraganāgādīparśadbhir nānāvīdhābhir mahābodhisat-
 tvakoṭīśatasahasrair aṣṭābhiḥ /
 tadyathā /
 pratibhānamatinā⁴ ca bodhisattvena mahāsattvena / acalamatinā
 ca / vipulamatinā⁵ ca / samantamatinā⁶ ca / anantamatinā ca / 15
 asamantamatinā⁷ ca / kamalamatinā ca / mahāmatinā ca / divā-
 matinā ca / vividhamatinā ca / aśeṣamatinā ca / samantabhadreṇa ca /
 evaṃ pramukhair avāivartikabodhisattvamahāsattvasaṅghair
 2a anantā-(2a)-pāryāntaiḥ satkr̥taḥ /
 gurukṛto 'rcitaḥ pūjitaḥ suprakṛto⁸ mahāparśadgaṇamadhye¹⁰ 20
 mahābrahmā padmāsane niṣannaḥ¹¹ sarvadurgatipariśodhananāma-
 samādhim samāpannaḥ samanantaram evāpāyatrāyasantativimokṣaka-
 nāmamahābodhisattvaraśmīpharaṇasamharaṇānekamālā svornā-
 kośānīścacāra¹² / tena trisahasramahāsahasralokadhātur ava- 25
 bhāsitāḥ / tenāvabhāseṇa sarvasattvāś cittakleśabandhanān moca-
 yitvā pṛthak pṛthak samprāpito nandavanam ca samantādvabhā-

1. B omits śrī

2. B saṅkutejite F nānāyaṅgigaṇasaṅkujite

3. B bhuryakuṇḍa

4. B aprati, F āprati

5. B & E ipura

6. B samantinā

7. D susanta, E sumatinā

8. A & G supravajito, B supravajitaḥ, C supravajito, D, E & F supravajitaḥ. Tibetan translations read *sin tu phul te* (Text B) and *spel te* (Text A), both rendering the sense of suprakṛṣṭa. See Lokesh Chandra's Tibetan Sanskrit Dictionary = *sin tu phul te*.9. A & C marditaḥ, B, D & F marhataḥ, E mahata, G maditaḥ. Corrected to mahā in accordance with the Tibetan Text B. Text A omits it, reading simply 'in the middle of a numerous entourage' (*hkhor mañ poḥi dbus su*).

10. A & C pariśad, G parśaṇa

11. A, B, C, D, E & G through the whole of the text of the Tantra read either niṣarṇaḥ or niṣarṇṇaḥ. F reads niṣarṇṇaḥ and occasionally niṣarṇṇaḥ or niṣarṇṇaḥ.

12. B & D niścārayet, E niścāritena

[94a] rgya gar skad du/sarvadurgatipariśodhanatejo rājasya tathā-
gatasya arhataḥ samyaksambuddhasya kalpaikadeśanāma / bod
skād du/de b'zin g'legs pa dgra bcom pa yañ dag par rdzogs pañi
sañs rgyas ñan soñ thams cad yoñs su sbyoñ ba g'zi brjid kyi rgyal
poñi brtag pa phyogs gcig zes bya' ba /

5

I

bcom ldan ḥdas dpal śākya señ ge la phyag ḥtshal lo /
ḥdi skad bdag gis thos pa dus gcig na bcom ldan ḥdas lha thams
cad kyi mchog dgaḥ bañi tshal na b'zugs te/nor bu dañ gser gyi śiñ
lo ma dañ/yal ga dañ lcug ma bcas pañi sdoñ po dañ/śiñ gel ba
dañ/sman dañ/me tog kamala dañ/me tog utpala dañ/me tog karnika 10
dañ/ me tog bakula dañ/ me tog tilaka dañ/me tog aśoka dañ/me tog
mandārava dañ/me tog mandārava chen po la sogs pa me tog rnam
pa sna tshogs pas ñe bar mdzes pa/dpag bsam gyi śiñ rnam kyis
yañ dag par brgyan pa/ rgyan sna tshogs kyis rnam par spras pa/
byañ tshogs sna tshogs skad sñan pañi byin pa/rña dañ/rña mukunda 15
dañ/gliñ bu dañ/rña bhiri la sogs pañi sgra sgrogs pa/brgya byin
dañ/tshañs pa la sogs pa dañ/lhañi bu rnam pa sna tshogs pa rnam
rnam par brtse ba/sañs rgyas dañ byañ chub sems dpaḥ thams cad kyis
byin gyis brlabs pa naḥo / brgya byin dañ tshañs pa la sogs pañi
lha thams cad dañ/rig pa ḥdzin pa dañ/lhañi bu mo ḥkhor 'bye ba 20
khrag khrig (94b] brgya stoñ phrag brgya stoñ rnam dañ / gnod
sbyin dañ/srin po dañ/lha ma yin dañ nam mkhaḥ ldiñ dañ dri za
dañ / mi ḥam ci dañ / lto ḥphye chen po dañ / klu la sogs pa ḥkhor
rnam pa sna tshogs du ma dañ / byañ chub sems dpaḥ sems dpaḥ
chen po bye ba khrag khrig brgya stoñ phrag brgyad rnam la ḥdi 25
lta ste/byañ chub sems dpaḥ sems dpaḥ chen po blo gros spobs pa
dañ/blo gros mi g-yo ba dañ / blo gros yañs pa dañ / kun tu blo
gros pa dañ / blo gros mthaḥ yas pa dañ / kun nas legs pañi blo gros
dañ / blo gros kamala dañ / blo gros chen po dañ / blo gros lha rdzas
dañ/blo gros sna tshogs pa dañ/blo gros ma lus pa dañ/kun tu bzañ 30
po ste / de dag la sogs pa phyir mi ldog pañi byañ chub sems dpaḥ
sems dpaḥ chen poñi dge ḥdun mthaḥ yas śiñ mu med pa rnam kyis
sti stañ du byas / bla mar byas / mchod ciñ rjed par byas/śiñ tu phul
du byuñ bar byas te / ḥkhor gyi tshogs chen poñi dbus su tshañs
pa chen po padmañi gdan la b'zugs śiñ ñan soñ thams cad yoñs su 35
sbyoñ ba zes bya bañi tiñ ñe ḥdzin la sñoms par žugs so / de ma
thag ñid du ñan soñ gsum gyi rgyud rnam par grol bar byed pa zes
bya ba/ byañ chub sems dpaḥ chen poñi ḥod zer ḥphro ba dañ /
bsdud pa du mañi phreñ ba rañ gi mdzod sbu nas phyuñ ste / des
stoñ gsum gyi stoñ chen poñi ḥjigs rten gyi khams kun tu snañ bar 40
byas so / kun tu snañ bar byas pa des sems can thams cad kyi sems
ñon moñs pañi ḥchiñ ba las bkrol te / yañ dag pa so so so sör thob
par byas śiñ dgaḥ bañi tshal yañ kun tu snañ bar byas ste / mchod

sayitvā / nānāpūjāmeghaiḥ pūjayitvā śatasahasraṃ pradakṣiṇī-
kṛtya śirasā vanditvā bhagavataḥ purastād vimalāsane¹ upari niṣadyai-
2b vam āhuḥ (2b) aho buddha² aho buddhasya dharmasobhanam //
tat kasya hetoḥ //

asmākaṃ durgatipariśodhanam //

5

bodhisattv³acaryāpratiṣṭhāpanaṃ ca //

atha devendro bhagavantam śatasahasraṃ pradakṣiṇīkṛtya van-
ditvā bhagavantam etad avocat / bhagavan kena kāraṇena bud-
dharaśmisamantāvabhāsenā durgatisamāntān mocayitvā vimukti-
mārge pratiṣṭhāpitā ācāryaṃ sugata / bhagavān āha / nedam 10
devendrāścāryaṃ buddhānāṃ bhagavatāṃ sūpacitāpramāṇapūṇya-
sambhārāṇāṃ /

devendra samyaksambuddhā aparimitaguṇaratnākaraḥ /
3a devendra samyaksambuddhānāṃ apramāṇopāyāḥ pariniṣpannāḥ
(3a) / devendra buddhānāṃ bhagavatāṃ aparimitā prajñopacitā / 15
devendra buddhānāṃ apramāṇā vīryā / buddhena bhaga-
vatāpramāṇā vineyajānā bhājanībhūtāḥ kṛtāḥ / asamasama-
jñānābhi⁴ buddhā bhagavānto 'samasamarddhisamanvāga-
tāḥ / bhagavānto 'samasamapranidhānasamanvāgatāḥ / tasmād
devendra buddhānāṃ bhagavatāṃ yathā bhājanaṃ tathā sattvārtha- 20
kāraṇāṃ ca / yathā vineyaṃ tathā sattvānāṃ arthakāraṇāṃ ca /
yathābhiprāyaṃ tathā sattvārthakāraṇaṃ bhavātīti / jñātavyaṃ
ity atra saṃśayaśaṅkāvimatir na kartavyā / tathāgatavaineyaṃ na
bhavātīti nedam sthānaṃ vidyate /

3b atha devendraḥ svakīyād āsanād utthāya punar api (3b) bhagavato 25
vipulāṃ mahatīm pūjāṃ kṛtvā bhagavantam etad avocat / sarvas-
attvānāṃ hitakāraṇā⁵yānukampākāraṇāya śaraṇakāraṇāya⁶ sama-⁷
hākṛpākāraṇāya sarvāśāparipūraṇakāraṇāya bhagavan mama prati-
bhānam utpādaya sugata mama pratibhānam utpādaya / bhagavan

1. A, C & G saṇeru, B & F āsaṇeru, D ācaṇaru, E vimaranaru

2. B repeats twice

3. B omits sattva

4. B jñānāvi, G jñānādi

5. E hitāya, sukhāya, karuṇāya, anukampāya, karuṇāya saṃkaruṇāya

6. B omits

7. A, C, E, F & G omit sa

paḥi sprin sna tshogs pa rnams kyis mñon par mchod nas lan brgya
phrag stoñ du bskor ba byas ste mgo bos phyag ḥtshal nas / bcom
ldan ḥdas kyī spyān snar nor bu dri ma med paḥi steñ du ḥkhod de

ḥdi skad ces gsol to / [95a]

e maḥo sañs rgyas e maḥo sañs rgyas chos // 5
e maḥo sañs rgyas mdzad pa śiñ tu legs //
gañ phyir bdag cag nan soñ yoñs su sbyañs //
byañ chub spyod pa ñid la rab tu bžag //
de nas lhaḥi dbañ pos bcom ldan ḥdas la lan brgya phrag stoñ du
bskor ba byas ste phyag ḥtshal nas / bcom ldan ḥdas la ḥdi skad ces 10
gsol to / bcom ldan ḥdas gañ gi slad du sañs rgyas kyī ḥod zer kuñ
tu snañ bas nan soñ kun las rnam par bkrol nas rnam par grol baḥi
lam la rab tu bžag pa ni bcom ldan ḥdas ño mtshar cheḥo / bde bar
gśegs pa ño mtshar cheḥo / bcom ldan ḥdas bkaḥ stsal pa / lhaḥi dbañ
po ḥdi ni ño mtshar mi che ste / sañs rgyas bcom ldan ḥdas rnams
ni tshad med paḥi bsod nams kyī tshogs rnams legs par bsags paḥo / 15
lhaḥi dbañ po yañ dag par rdzogs paḥi sañs rnams ni dpag tu med
paḥi yon tan rin po cheḥi ḥbyuñ gnas su gyur paḥo / lhaḥi dbañ
po yañ dag par rdzogs paḥi sañs rgyas rnams ni tshad med paḥi
thabs yoñs su rdzogs paḥo / lhaḥi dbañ po sañs rgyas bcom ldan ḥdas
ni śes rab dpag tu med paḥo / sañs rgyas bcom ldan ḥdas rnams kyī 20
spyod pa tshad med paḥo / sañs rgyas bcom ldan ḥdas kyis gdul
byaḥi skye bo tshad med pa rnams snod du gyur par mdzad paḥo /
sañs rgyas bcom ldan ḥdas rnams ni mi mñam pa / dañ mñam paḥi
ye śes gañ yin paḥo / sañs rgyas bcom ldan ḥdas rnams ni mi mñam
pa dañ mñam paḥi rdzu ḥphrul dañ yañ dag par ldan paḥo / sañs 25
rgyas bcom ldan ḥdas rnams ni mi mñam pa dañ mñam paḥi smon
lam dañ yañ dag par ldan paḥo / lhaḥi dbañ po deḥi phyir sañs rgyas
bcom ldan ḥdas rnams kyī snod ji lta ba de ltar sams can kyī don
mdzad pa dañ / gdul bya ji lta ba de (95b) ltar sems can rnams kyī
don mdzad pa dañ / mos pa ji lta ba bžin du sems can rnams kyī don 30
mdzad pa yin no / žes śes par bya ba ḥdi la ḥdir the tshom dañ som
ñid dañ yid gñis mi byaḥo / gañ de bžin gśegs pa rnams kyis gdul
bar mi ḥgyur ba ḥdi ni gnas ma yin no /

de nas lhaḥi dbañ po rañ gi stan las lañs nas / slar yañ bcom ldan
ḥdas la mchod pa rgya che žiñ che ba byas te phyag ḥtshal nas bcom 35
ldan ḥdas la ḥdi skad ces gsol to / sems can thams cad la phan par
bya baḥi phyir dañ / rjes su brtse bar bya baḥi phyir dañ / sñiñ rje
dañ bcas par bya haḥi bhyir dañ / brtse ba chen po dañ bcas par bya
baḥi phyir dañ / bsam pa thams cad yoñs su rdzogs pa bgyi baḥi
phyir bcom ldan ḥdas bdag cag spobs pa bskyed du gsol / bde bar 40
gśegs pa bdag spobs pa bskyed du gsol / bcom ldan ḥdas sum cu rtsa

itas trayastrimśaddevanikāyād vimalamañiprabhanāmno deva-
 putrasya cyutasya¹ ²kālagatāsya saptadivasā abhūvan / bhagavan
 sa kutropapannaḥ sukhaṃ duḥkhaṃ vānubhavati / idaṃ³ bhagavañ
 vyākuru sugata vyākuru / bhagavān āha / devendra prāptakālasama-
 yaṃ jñātvā śrośyasi / devendra āha / bhagavan ayaṃ kālaḥ / ayaṃ 5
 samayaḥ sugata / bhagavān āha / devendra vimalamañiprabhanāma-
 4a deva—(4a)-putra itaś cyutvāvīcau mahānaraka utpannas tatra
 dvādaśavarśasahasrāṇi tīvraṃ kaṭukaṃ duḥkhaṃ anubhavati /
 punar alpa⁴narake daśavarśasahasrāṇi duḥkhaṃ⁵ anubhavati /
 punar api tiryakpreteśūtpanno⁶ daśavarśasahasrāṇi duḥkhaṃ anu- 10
 bhavati / punar api⁷ pratyantajanapade⁸śūtpanno badhiramūkā-
 vyaktasvabhāvatām⁹ anubhavati śaṣṭivarśasahasrāṇi / punar
 api caturaśītivarśasahasrāṇi vyādhiraktātīsārakuṣṭhavighātapi-
 ḍitaś¹⁰ ca bahujananindito 'śeṣaparityakto hīnakulo bhavati /
 duḥkhaduḥkhaḥ¹¹aramparāṃ na vicchedayati / anyeṣāṃ apy 15
 ahitaṃ karoti / nānākarmāva-(4b)-rañāni cāvicchadena
 karoti / punar apy anyonyaduḥkhaparamparāṃ anubha-
 vati /
 4b atha khalu śakrādayaḥ sarvadevaputrāḥ śrutvā bhrāntās
 trastāḥ khinnā adhomukhaṃ patitāḥ / punar utthāyaivam āhuḥ /
 kathaṃ bhagavan tasmād duḥkhaparamparāto mucyate / kath- 20
 aṃ sugata mucyate / kenopāyena bhagavan duḥkharāśeḥ tasmān
 mucyata iti / paritrāṇaṃ kuru bhagavan / paritrāṇaṃ kuru sugata /
 bhagavān āha / devendra caturaśītubuddhakoṭībhīr bhāṣitam idam
 aham api bhāṣe¹² śṛṇu / atha khalu devendraḥ punar api bhagavantaṃ
 māndāravamahāmāndāravapuṣpāir nānāvidhair ratnamukuṭake- 25
 5a yūra-(5a)-karṇālaṃkārahārārdhahārādyanekālaṃkāraviṣeṣair abhya-
 rcyānekaśatasahasravāraṃ pradakṣiṇīkṛtya praṇamya sādhu bhagavan
 sādhu sugateti / sādhu kāreṇa harṣayitvā sadevakasya lokasya hita-
 sukhakaraṇāyānāgatānām¹³ sattvānām apāyasantativimokṣaṇāya su-
 bhāṣītārthaṃ vijñāpayāmi / atha punar api brahmādayo devagaṇā 30

1. A, C & G catasya, B ca, D & E omit, F cutasya

2. B kāra

3. A, C, D, E, F & G tam

4. A anya, B anyanarakedaṃ, E punar api utpanno narake, G anyamarake.

5. B & C duḥkham

6. A & C upapanno

7. B aparaṃ

8. A & C manuṣyeṣu, E prantetyajanapadeṣu

9. B svabhāvakānyanubhūya

10. A & C kuṣṭhavighātavidēti, B kuṣṭhavighātavidyanti, E & G kuṣṭhavighātavidēti.

11. A & C duḥkhāduḥkha, G duḥkhāḥduḥkha

12. E idaṃ bhāṣaṃ ca śṛṇu

13. E hitāya sukhāya karuṇāya inārgatānām

gsum paḥi lhaḥi-rigs ḥdi nas lhaḥi bu nor bu dri ma med paḥi ḥod
 ces bgyi ba žig śi ḥphos śiñ dus las ḥdas nas dguñ bdun lon lags na /
 bcom ldan ḥdas de gañ du skyes śiñ / bde ba ḥam sdug bsñal gañ
 myoñ bar ḥgyur ba / de bcom ldan ḥdas luñ bstan du gsol / bde bar
 gśegs pa luñ bstan du gsol / 5
 bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaḥ po deḥi dus dañ
 skabs su bab par śes na ñon cig /
 lhaḥi dbaḥ pos gsol pa / bcom ldan ḥdas ḥdi ni dus lags so / bde bar
 gśegs pa ḥdi ni skabs su bab pa lags so /
 bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaḥ po lhaḥi bu nor bu 10
 dri med paḥi ḥod ces bya ba de ḥdi nas śi ḥphos nas mnar med paḥi
 sems can dmyal ba chen por skyes te / der lo stoñ phrag bcu gñis
 su sdug bsñal drag ciñ mi bzod pa myoñ bar ḥgyur ro / slar yañ
 dmyal ba chuñ ñu rnams su (96a) lo stoñ phrag bcur sdug bsñal
 myoñ bar ḥgyur ro / slar yañ byol soñ dañ yi dags rnams su skyes te 15
 lo stoñ phrag bcur sdug bsñal myoñ bar ḥgyur ro / slar yañ mthaḥ
 ḥkhob kyī skye boḥi gnas su skyes nas / ḥon pa dañ / dig pa dañ /
 lkugs paḥi rañ bžin can lo stoñ phrag drug bcu sdug bsñal
 myoñ bar ḥgyur ro / slar yañ lo stoñ phrag brgyad bcu rtsa bžir
 nad rnag khrag ḥdzag pa dañ / mdze dañ phol mig gis gzir ba dañ / 20
 skye bo mañ pos smad dañ / yoñs kyis spañs pa dañ rigs dman par
 gyur žiñ sdug bsñal du brgyud pa rgyun mi chad par ḥgyur ro / gžan
 rnams la yañ gnod pa byed par ḥgyur ro / slar yañ sdug bsñal brgyud
 pa gžan dañ gžan myoñ bar ḥgyur ro /

de nas brgya byin la sogs pa lhaḥi bu rnams de thos nas 25
 sñans śiñ skrag ste skyo nas kha bub tu ḥgyel to / yañ
 lañs nās / ḥdi skad ces gsol to / bcom ldan ḥdas sdug
 bsñal brgyud ma de las ji ltar thar par ḥgyur / bde bar gśegs pa ji
 ltar thar par ḥgyur / bcom ldan ḥdas thabs gañ gis sdug bsñal kyī
 phuñ po cheñ po de las grol bar ḥgyur ba des yoñs su skyobs mdzod / 30
 bde bar gśegs pa yoñs su skyobs mdzod / bcom ldan ḥdas kyis bkaḥ
 stsal pa / lhaḥi dbaḥ po sañs rgyas bye ba phrag brgyad bcu rtsa bžis
 bśad pa ḥdi nas kyañ bśad kyis ñon cig / de nas lhaḥi dbaḥ pos slar
 yañ bcom ldan ḥdas la me tog mandārava dañ mandārava chen po
 dañ / me tog rnam pa sna tshogs dañ / rin po cheḥi dbu rgyan dañ / 35
 phyag gdub dañ / dpuñ rgyan dañ / sñan rgyan dañ / do śal dañ /
 do śal phyed pa la sogs pa rgyan gyi khyad par du mas mñon par
 mchod de / lan brgya stoñ du mar bskor ba byas śiñ phyag ḥtshal
 nas / bcom ldan ḥdas legs so / bde bar gśegs pa [96b] legs so žes
 bya ba legs soḥi tshig gis mñes par byas nas / bcom ldan ḥdas lha dañ 40
 bcas paḥi ḥjig rten la phan pa dañ bde bar bgyi ba dañ / ma ḥoñs
 paḥi sems can ñan soñ gsum gyi rgyud las rnam par thar par bgyi
 baḥi slad du legs par bśad paḥi don du gsol ba ḥdebs lags so /
 de nas slar tshañs pa la sogs paḥi lhaḥi tshogs rnams kyis kyañ ḥdi/

- evam āhuḥ / sādhu bhagavan sādhu sugata yenānāgatānām sattvā-
nām nāmamātram api śrutavatām apāyatrāyamārgavimokṣo bhavati /
svargadevaloke vā maṇṣyaloke cotpannānām anuttarasamyaksam-
bodhiprāptyarthaṃ bhāṣatu /
- 5b atha khalu bhaga-(5b)-vān śakrabrahmādidevaputrānām sarvata- 5
thāgatahṛdayenādhiṣṭhānārtham amoghavajrādhiṣṭhānanāmasamā-
dhim samāpannaḥ /
OM vajrādhiṣṭhāna¹samaye HUM /
evañ ca samādhim samāpanno 'naḥhibhavanīyavajrādhiṣṭhānenādhi-
ṣṭhāyedam² sarvadurgatipariśodhanarājanāmatathāgatahṛdayam 10
niścārayām āsa³ /
OM śodhane⁴ śodhane sarvapāpaviśodhani śuddhe viśuddhe sarva-
karmāvarānaviśuddhe SVĀHĀ /
asyā vidyāyā bhāṣānānantaram eva sarvasattvānām durgatir vinipā-
titā sarvanarakatiryakpretagatiḥ śodhitā⁵ / 15
6a tivrāduḥkhāni praśāntāni bahavaś ca jātāḥ sukhīmukhibhū-(6a)-tāḥ /
punar aparaṃ guhyahṛdayam abhāṣata /
OM śodhane śodhane śodhaya sarvāpāyān⁶ sarvasattvebhyo HUM /
punar aparaṃ devendredam sarvatathāgatahṛdayam /
OM sarvāpāyaviśodhani HUM PHAT / 20
punar aparaṃ devendredam sarvatathāgatahṛdayopahṛdayam /
OM TRĀT⁷ /
punar aparaṃ devendra sarvadurgatipariśodhanahṛdayam / HUM /
punar aparaṃ devendra samkṣepataḥ smaraṇamātreṇāpy alpapuṇya-
sattvānām sarvadurgatisāntikaraṇāyānāyāsato vimok⁸ṣaṅakaram 25
idam⁸ bhavati /
OM namo bhagavate sarvadurgatipariśodhanarājāya tathāgatāya-
rhāte samyaksambuddhāya / tādyathā /
OM śodhane śodhane sarvapāpaviśodhani śuddhe viśuddhe sarva-
6b karmāvaraṇa-(6b)-viśodhani SVĀHĀ / mūlavidyā / 30

1. A & C add jñāna

2. A to D adhisamaya, E & F adhisamadam

3. B, D & E niścārayet, F niścārayaḥ

4. A, C, E & G śodhāni

5. A & C śāntā

6. B pāpam, E. & F pāpān

7. A & C traṭa

8. A, C & D sāntikaraṇāyāsatva imo-, B & E sāntir anyāyāsato G sāntir anyoyāsato.

skad ces gsol to / bcom ldan ḥdas legs so / bde bar gśegs pa legs so /
 gañ gis ma ḥoñs paḥi sems can rñams kyis mtshan tsam yañ thos pa
 dañ ldan na ñan soñ gsum gyi lam las rñam par grol žiñ mtho ris
 lhaḥi ḥjig rten nam / miḥi ḥjig rten du skyes nas kyañ bla na med pa
 yañ dag par rdzogs paḥi byañ chub thob par bgyi baḥi slad du bśad 5
 du gsol /

de nas bcom ldan ḥdas kyis brgya byin dañ tshañs pa la sogs pa lhaḥi-
 bu de rñams de bžin gśegs pa thams cad kyi sñiñ po ḥdis byin gyis
 brlab paḥi don du don yod rdo rjeḥi byin gyis brlabs žes bya baḥi
 tiñ ñe ḥdzin la sñoms par žugs so / 10

OM vajra-adhiṣṭhānasamaye HUM

de ltar tiñ ñe ḥdzin la sñoms par žugs nas zil gyis mi non pa rdo
 rjeḥi byin gyis brlabs kyis byin gyis brlabs nas / ñan soñ thams cad
 yoñs su sbyoñ baḥi rgyal po žes bya ba de bžin gśegs paḥi sñiñ po
 ḥdi phyuñ ño / 15

OM śodhane śodhane sarvapāpaṃ viśodhane śuddhe
 sarvakarma-āvaraṇaviśuddhe SVĀHĀ /

rig pa ḥdi gsuñs ma thag ñid du sems can thams cad ñan du mi
 ltuñ bar byas śiñ dmyal ba dañ / byol soñ dañ / yi dvags kyi ḥgro ba
 thams cad sbyañs te / sdug bśiñal mi bzad pa rñam par rab tu ži žiñ 20
 skye bo mañ po rñams bde ba dañ ldan par gyur to /
 de nas gžan yañ bśruñ baḥi sñiñ po ḥdi gsuñs so /

OM śodhane śodhaya sarva-apāyān sarvasattvebhyo HUM /

lhaḥi dbaṅ po gžan yañ ḥdi ni [97a] de bžin gśegs pa thams cad kyi
 sñiñ poḥo / 25

OM sarva-apāyaviśodhane HUM PHAT /

lhaḥi dbaṅ po gžan yañ ḥdi ni de bžin gśegs pa thams cad kyi
 sñiñ poḥi ñe baḥi sñiñ poḥo / OM TRĀT /

lhaḥi dbaṅ po gžan yañ ḥdi ni ñan soñ thams cad yoñs su sbyoñ baḥi
 sñiñ poḥo / HUM / 30

lhaḥi dbaṅ po gžan yañ mdor na dran pa tsam gyis kyañ bsod nams
 chuñ baḥi sems can rñams ñan soñ gi rgyud thams cad las bde blag
 tu rñam par grol bar byed pa ḥdi yin te /

namo bhagavate / sarvadurgatipariśodhanarājāya /

arhate samyaksambuddhāya / 35

tadyathā /

OM śodhane śodhane viśodhane viśodhane / sarvapāpaviśodhane
 śuddhe viśuddhe / sarvakarma-āvaraṇaviśuddhe SVĀHĀ / rtsa baḥi
 rig paḥo /

- OM sarvavit sarvāvaraṇāni viśodhaya haṇa HUM PHAT /
- OM sarvavid HUM /
- OM sarvavid HRĪH PHAT /
- OM sarvavid AH¹ / OM sarvavit TRĀM TRĀT / OM sarvavid OM /
- OM sarvavid DHĪM / OM sarvavid HUM / OM sarvavit KRĪM 5
TRAT /
- OM sarvavid mahāvajrodbhavadānapāramitāpūje² HUM /
- lāsyāya mantraḥ /
- OM sarvavid mahāvajrodbhavaśilapāramitāpūje TRĀM /
- mālāya mantraḥ /
- OM sarvavid mahāvajrodbhavakṣāntipāramitāpūje HRĪH³ / 10
gītāya mantraḥ /
- OM sarvavid mahāvajrodbhavavīryapāramitāpūje AH /
- nṛtyāya mantraḥ /
- OM sarvavit sarvāpāyaviśodhani dhama dhama dhyānapāramitā-
pūje HUM HUM PHAT / dhūpāya mantraḥ / 15
- 7a OM sarvavit sarva-(7a)-durgatipariśodhane kleśopakleśacchedani
puṣpālokini prajñāpāramitāpūje TRĀM HUM PHAT /
- puṣpāya mantraḥ /
- OM sarvavit sarvāpāyaviśodhani jñānaloka⁴kari praṇidhipāra-
mitāpūje HRĪH HUM PHAT / dipāya mantraḥ / 20
- OM sarvavit sarvāpāyagandhanāśani vajragandhopāyapāramitā-
pūje AH HUM PHAT / gandhāya mantraḥ /
- OM sarvavid narakagatyākaraṇani HUM JAḤ PHAT /
- vajrāṅkuśasya mantraḥ /
- OM sarvavid narakodharani HUM HUM PHAT / 25
vajrapāśasya mantraḥ /
- OM sarvavit sarvāpāyabandhanamocani HUM VAM PHAT /
- vajrasphoṭasya mantraḥ /
- 7b OM sarvavit sarvāpāyagatigahanaviśodhani (7b) HUM HOH
PHAT / 30
vajrāveśasya mantraḥ⁵ /
- OM maitriyaharaṇāya⁶ SVĀHĀ / maitreyasya⁷ mantraḥ /
- OM amoghe amoghadarśini HUM / amoghadarśinaḥ⁸ /

1. B & E Ā, D ĀḤ
2. B & C pūjye here and in the subsequent mantras in this section.
3. B HUM
4. B avaloka
5. A to D read vajrāṃveśa through the whole of the text. Other Mss read either vajrāṃveśa or vajrāveśa.
6. B spharaṇāya, E maitripharaṇāya
7. A & C maitriyasya
8. A, C & D darśinasya, B darśaṇasya

- OM sarvavit sarva-āvaraṇāni viśodhaya hana HUM PHAT /
 OM sarvavid HUM /
 OM sarvavid HRĪ PHAT /
 OM sarvavid AḤ /
 OM sarvavit TRĀṬA / 5
 OM sarvavid OM /
 OM sarvavit PHĪ /
 OM sarvavid HUM /
 OM sarvavit KRĪ TRĀṬA /
 OM sarvavid mahāvajra-udbhavadānapāramitāpūje HUM /sgeg 10
 moḥi sṅags so /
 OM sarvavid mahāvajra-udbhavaśīlapāramitāpūje TRĀM /
 phreṅ maḥi sṅags so /
 OM sarvavid mahāvajra-udbhavakṣāntipāramitāpūje HRĪ /
 glu maḥi sṅags so / 15
 OM sarvavid mahāvajra-udbhavavīryapāramitāpūje AḤ /
 gar maḥi sṅags so /
 OM sarvavit sarva-apāyaviśodhane dhama dhama dhyānapā-
 ramitāpūje HUM HUM PHAT / bduḡ pa maḥi sṅags so/
 OM sarvavit sarvadurgatipariśodhane kleśa-upakleśachedana 20
 puspavilokini prajñāpāramitāpūje TRAM HUM PHAT / me tog
 maḥi sṅags so /
 OM sarvavit sarva-apāyaviśodhane jñāna-āloka-kārapraṇidhāna-
 pāramitāpūje HRĪH HUM PHAT / mar me maḥi sṅags so /
 OM sarvavit sarva-apāyagandhavināśani vajragandha-upāya- 25
 pāramitāpūje AḤ HUM PHAT / dri chab maḥi sṅags so /
 OM sarvavit sarvanarakagati- [97b]-ākaraṇi HUM JAḤ PHAT /
 rdo rje lcags kyuḥi sṅags so /
 OM sarvavit sarvanaraka-uddhāraṇi HUM HUM PHAT /
 rdo rje žags paḥi sṅags so / 30
 OM sarvavit sarva-abhayabandhanamocani HUM VAM PHAT /
 rdo rje lcags sgrog gi sṅags so /
 OM sarvavit sarva-abhayagatigahanaviśodhane HUM HOḤ PHAT /
 rdo rje ḥbebs paḥi sṅags so /
 OM maitreya haraṇāya SVĀHĀ / byams paḥiḥo / 35
 OM amoghe amoghadarśin HUM / mthoṅ ba don yod kyīḥo /

- OM sarvāpāyajahe¹ sarvāpāyaviśodhani HUM / sarvāpāyajahasya²/
 OM sarvaśokatamonirghātanamati HUM /
 sarvaśokatamon³irghātanamateḥ /
 OM gandhahastini HUM / gandhahastinaḥ /
 OM sūraṃgame HUM / ⁴sūraṃgamasya / 5
 OM gagane⁵ gaganalocane HUM / gaganagañjasya /
 OM jñānaketo⁶ jñānavati HUM / jñānaketoḥ /
 OM amṛtaprabhe amṛtavati HUM / amṛtaprabhasya /
 OM candrasthe candravavyavalokini SVĀHĀ / cāndraprabhasya /
 OM bhadravati bhadrapāle / bhadrapālasya / 10
 8a OM jālini (8a) mahājālini HUM / jāliniprabhasya⁷ /
 OM vajragarbhe HUM / vajragarbhasya /
 OM akṣaye HUM HUM akṣayakarmāvaraṇaviśodhani SVĀHĀ /
 akṣayamateḥ /
 OM pratibhāne pratibhānakūṭe SVĀHĀ / 15
 pratibhānakūṭasya /
 OM samantabhadre HUM⁸ / samantabhadrasya /
 ete bhadrakalpikasya bodhisattvasya mantrān yathākramam uccā-
 rayet /
 anēna yathoktatantrānusārānukrameṇa vidhānena pratyahaṃ pra- 20
 bhātakāla utpattikrameṇa bhāvayamāno bhāvayet / devatāyogaṃ
 samādhitrāyam uttamaṃ yatnato durgatipariśodhanasiddhir bhavati/
 punar aparaṃ devendra sarvadurgatipariśodhanatejorājasya tathā-
 8b gatasya guhyahṛdayam (8b) idam / kulaputro vā kuladuhitā vā yaḥ
 kaścīd nāmamātraṃ śṛṇoti⁹ dhārayati vācayati likhitvā ca śīrasi 25
 śikhāyāṃ vā bāhau grīvāyāṃ vā baddhvā dhārayati tasyehaiva
 janmany aṣṭāv akāla¹⁰maraṇāni ¹¹maraṇasambandhasvapnaprakāra¹²

1. B apāyaja, E apāyajaha, A apāyaṃjahah
2. A & C apāyaṃjahasya.
3. B sarvatamo
4. B sūlaṃ
5. A to F read gagaṇa
6. A, C & E jñānaketu
7. A, C & G jvālāne mahājvālāne huṃ jvālaniprabhasya, B & D jvālīni mahājvā-
 līni huṃ jvāliniprabhasya, E jvālīni mahājvālīni huṃ jvālaniprabhasya, F śvālīni mahā-
 jvālīni etc. Tibetan Text B reads jāli mahājālini. Corrected on the basis of the Tibetan
 Text B and the Sanskrit text folio 32a.

See also Benoytosh Bhattacharyya's 'The Indian Buddhist Iconography, Calcutta 1968, page 90.

8. E samantabhadrāya svāhā
9. G śṛṇvati
10. B akāni, E ihaivamani anantāramaraṇāni
11. A & C kāraṇa
12. A, C & G prabhavā, E prabha

OM sarva-apāyaṃ jaham sarva-apāyaviśodhane HUM /
ñan soñ kun ḥdren gyiḥo /

OM sarvaśokatamonirghātanamati HUM / mya ñan dañ mun pa
thams cad nes par ḥjoms paḥi blo gros gyiḥo /

OM gaṃdhahastini HUM / spos kyi glañ poḥiḥo / 5

OM śuraṅgame HUM / dpaḥ bar ḥgro baḥiḥo /

OM gagane gaganalocane HUM / nam mkhaḥ mdzod kyiḥo /

OM jñānaketu jñānapati HUM / ye śes tog giḥo /

OM amṛtaprabhe amṛtavati HUM / ḥod dpag med kyiḥo /

OM candrasthe candravavalokite HUM SVĀHĀ / zla ḥod kyiḥo / 10

OM bhadravati bhadrapāle SVĀHĀ / bzañ skyoñ giḥo /

OM jāli mahājālini HUM / dra ba can gyi ḥod kyiḥo /

OM vajragarbhe HUM / rdo rje sñiñ poḥiḥo /

OM akṣaye HUM HUM akṣayakarma-āvaraṇaviśodhane SVĀHĀ /
blo gros mi zad paḥiḥo / 15

OM pratibhāne pratibhānakūṭe SVĀHĀ / spobs pa brtsegs paḥiḥo /

OM samantabhadre HUM / kun tu bzañ poḥiḥo /

bskal pa bzañ poḥi byañ chub sems dpaḥ chen poḥi sñags ḥdi dag
rim pa bñin tu brjod do /

ḥdi dag gis rgyud du ji skad gsuñs paḥi rjes su ḥbrañ baḥi cho gaḥi rim 20
pas fiñ re žiñ sña maḥi dus su bskyed paḥi rim pas sgom bñin lhaḥi
rnal ḥbyor tiñ ñe ḥdzin gsum mchog ḥbad pas bsgoms te / ñan soñ
yoñs su sbyoñ bar grub par ḥgyur ro / lhaḥi dbaḥ po gñan yañ de bñin
gśeḡs pa ñan soñ thams cad yoñs su sbyoñ baḥi gzi brjid kyi rgyal
[98a] poḥi gsañ baḥi sñiñ po ḥdi rigs kyi bu ḥam / rigs kyi bu mo 25
ḥam / gañ ḥgaḥ žig miñ tsañ ñan pa dañ / ḥchañ pa dañ / klog pa
dañ / bris nas kyañ mgo ḥam / gtsug phud dam / dpuñ pa ḥam / mgul
par btags te ḥchañ bar byed na deḥi tše ḥdi ñid la dus ma yin par ḥchi
ba brgyad dañ / ḥchi ba dañ ḥbrel baḥi rmi lam ḥbyuñ ba ḥam / ñan

- vā durgatīnimittāni vā tāni sarvāṇi svapnamātrato nopasarṇanti /
 maṇḍalaṇ ca yathāvat praveśyābhiṣikto hṛdayaṇ ca japtvā mantrār-
 thaṃ ye kecid bhāvayanti kaḥ punar vādas teṣāṃ yāni kānicit pāpāni
 na nikaṭībhavantīti na durgatiṃ gacchantīti /
 puruṣastrīdevanāgayakṣarākṣasapretatīryagnarakādīnāṃ yeṣāṃ 5
- 9a keśāñcit mṛtakāyeṣu¹ maṇḍalaṃ pra-(9a)-veśyābhiṣikteṣu te narake-
 sūtpannāḥ samanantaram evaṃ vimucyante devanikāyeṣūtpadyante/
 tatrotpannāḥ santaḥ sarvatathāgatānāṃ dharmatām abhimukhīkur-
 vanty avaivartikāś ca bhavanti / santatiś ca niyatā bhavati / sarvata-
 thāgatakule prajātāś ca bhavanti / prahīṇāvarenaś ca / sarvatathā- 10
 gatakuleṣu devakuleṣu² vānyasmin vā sukham anubhavanti/devendra
 saṃkṣepato laukikalokottarasarvahitasukham anubhavanti /
 atha devendro bhagavantam pūrvavat pradakṣiṇīkṛtya vanditvaivam
 āha / bhagavan sarvadurgativaśībhūtānāṃ hita³sukhakarāṇāya
- 9b yathāsattvaṇ sarvadurgati-(9b)-pṛṣṭhīkaraṇāyānāyāsato⁴ 'nutta- 15
 rasamyaksambodhyadhigamārthaṃ dharmam deśayatu⁵ /
 atha khalu bhagavān śākyamuniḥ sarvadurgatipariśodhanajñānava-
 jranāmasamādhiṃ samāpadya sarvatathāgatasarvadurgatipariśo-
 dhanatejorājanāmamaṇḍalam abhāṣata /
 tatsādhanam śākyanāthena bhāṣitam / 20
 prathamam tāvad yogī vijane mano 'nukūlapradeśe mṛdusukumārā-⁶
 sane niṣaṇṇaḥ sugandhena maṇḍalaṃ kṛtvā pañcopahārapūjā kara-
 ṇīyā / tataḥ sarvadharmanairātmyam bhāvayitvā / ātmānaṃ huṃkā-
 reṇa vajrajvālānalārkaṃ bhāvayet / tasya kaṇṭhe hrīḥkāreṇa pad-
 10a maṃ tasyopari daḷāgra ākā-(10a)-reṇa candramaṇḍalaṃ tasyopari 25
 huṃkāreṇa pañcasūcikavajram/tad vajram jihvāyāṃ rīnaṃ⁷ bhavati/
 vajrajihveti / tena vajra⁸jihvā bhavati⁹ / mantrajāpakṣamo¹⁰ bhavet /
 hastadvayasya madhye sitākāreṇa candramaṇḍalaṃ tasyopari huṃ-
 kāreṇa pañcasūcikavajram / tad vajram karamadhye niliyate vajra-
 hasto bhavati / 30
 sarvamudrābandhakṣamo bhavet /

1. B kāyaṣu

2. A & C omit

3. D hitāya

4. A, C & E karaṇāyāsato

5. B deśayati, E darsayat, D darśayet

6. A sukusumamāra, B kusumāla, C & E sukusumāla, D sukumāla

7. A & C nilaṃ, D linaṃ

8. A & C vajraṃ

9. A bhavet

10. A & C kṣayo

soñ dañ h̄brel bañi mtshan ma de dag thams cad rmi lam tsam du
 yañ mi h̄byuñ ño / gañ h̄gañ žig dkyil h̄khor du yañ ji lta ba b̄zin du
 žugs nas dbaň bskur te sñiñ po yañ zlos śiñ sñags kyi don sgom̄ par
 byed na lta smos kyañ ci dgos te / de dag la sdig pa gañ cuñ zad kyañ
 ñe bar mi h̄gyur žiñ ñan soñ du h̄gro bar mi h̄gyur ro / skyes pa dañ / 5
 bu med dañ / lha dañ / klu dañ / gnod sbyin dañ / srin po dañ / byol
 soñ dañ / yi dvags dañ / dmyal ba la sogs pa gañ yañ ruñ ba śi bañi
 lus rnams dkyil h̄khor du bcug ste dbaň bskur na / de dmyal bar
 skyes nas yañ de ma thag ñid du rnam par thar nas lhañi rigs su skye
 bar h̄gyur ro / lhañi rigs der skyes par gyur nas de b̄zin ḡsegs pa thams 10
 cad kyi chos ñid mñon sum du byed ciñ phyir mi ldog par yañ h̄gyur
 ro / rgyud ñes pa can du yañ h̄gyur žiñ de b̄zin ḡsegs pa thams
 cad kyi rigs su rab tu skye bar h̄gyur ro/sgr̄ib pa rnams rab tu spañs nas
 de b̄zin ḡsegs pa thams cad kyi rigs sam / lhañi rigs sam / ḡzan du
 yañ bde ba myoñ bar h̄gyur ro / lhañi dbaň po mdor na h̄jig rten 15
 dañ h̄jig rten las h̄das pañi phan pa dañ bde ba thams cad myoñ bar
 h̄gyur ro /
 de nas lhañi dbaň pos bcom ldan h̄das la śña ma b̄zin du bskor ba byas
 te / phyag h̄tshal nas h̄di skad ces gsol to / bcom ldan h̄das ñan soñ
 thams cad kyi dbaň du h̄gyur ba rnams la phan pa dañ bde bar bgyi 20
 ba dañ / ji lta sems can rnams ñan soñ [98b] thams cad la rgyab kyi
 phyogs par bgyi ba dañ / bla na ma mchis pa yañ dag par rdzogs pañi
 byañ chub bde blag tu rtogs par bgyi bañi slad du chos b̄sad du gsol /
 de nas bcom ldan h̄das śākya thub pas ñan soñ thams cad yoñs su
 sbyoñ bañi ye śes rdo rje žes bya bañi tiñ ñe h̄dziñ la sñoms par 25
 žugs nas de b̄zin ḡsegs pa thams cad kyi ñan soñ thams cad yoñs su
 sbyoñ bañi gzi br̄jid kyi rgyal po žes bya bañi dkyil h̄khor chen po
 gsuñs te / de mgon po śākya thub pa ñid kyi gsuñs pa ni /
 dañ po re žig rnal h̄byor pas skye bos dben pañi yid dañ rjes su mthun
 pañi sa phyogs su h̄jam žiñ śin tu h̄bol bañi¹ gdan la h̄dug ste / dri 30
 bzañ pos mañḍala byas nas ñe bar spyod pa lña yi mchod pa byaño /
 de nas chos thams cad bdag med par bsgoms la / bdag ñid yi ge HUM
 gis rdo rje h̄bar ba me ñi mar sgoms te / deñi mgrin par yi ge HRI
 las padma dañ deñi steñ du h̄dab mañi rtse mor yi ge A las zla bañi
 dkyil h̄khor dañ / deñi steñ du yi ge HUM las rdo rje rtse lña pa dañ / 35
 rdo rje lce la thim par bya žiñ vajrajihvā žes byaño / des rdo rje yi
 lcer h̄gyur žiñ sñags zlos pa nus par h̄gyur /
 lag pa gñis kyi dbus su yi ge A dkar po las zla bañi dkyil h̄khor dañ
 deñi steñ du yi ge HUM las rdo rje rtse lña pa dañ / de gñis lag pañi
 mthil du thim par bya ste rdo rje yi lag par h̄gyur žiñ phyag rgya 40
 h̄chiñ bar nus par h̄gyur ro /

tato rakṣācakrabhāvanā kartavyā /

OM gṛhṇa vajrasamaye HUM VAM/ iti bruvan krodhaterintirī¹
badhniyāt /

vajrabandham tale² kṛtvā cchādayet kruddhamānasaḥ //

gādham aṅguṣṭhavajreṇa krodhaterintirī³ smṛtā⁴ //

5

tato vajrārdhāsana⁵niṣaṅgo vajraterintirī⁶ baddhvā

10b vajramālābhiṣekam (10b) gṛhṇīyāt /

OM vajrajvālānalārka HUM abhiṣiṅca mām iti /

vajrabandhe 'ṅguṣṭhadvayam sahitotthitam vajrabandhasyopari 10
śliṣṭham dhārayet / vajraterintirī⁷ /

OM TUM iti / anena dvyakṣarakavacena kavacayitvā /

OM vajrajvālānalārka HUM ity udīrayet /

vāmavajramuṣṭim hṛdaye kṛtvā dakṣiṇavajramuṣṭim ullālayan⁸
sarvavighnān hanyāt /

tato vajrānalena mudrāsahitena vighnadahanādikam kuryāt / 15

OM vajrānala hana daha paca matha bhañja raṇa HUM PHAṬ
ity udīrayet / abhyantaravajrabandhe 'ṅgulijvālāgarbhe 'ṅguṣṭha-
vajram utthitam iyaṃ vajrānalamudrā /

11a tad anu / vajranetri bandha sarvavighnān iti / (11a) mudrāyuktyā
sarvavighnabandham kuryāt⁹ / vajrabandham baddhvāṅguṣṭhadva- 20
yam prasārya samam dhārayet / vajranetrimudrā¹⁰ /

prasāritavajrabandham bhūmyām pratiṣṭhāpyādhibandham kuryāt/

OM vajra dṛḍho me bhava rakṣa sarvān SVĀHĀ /

vajrabhairavanetreṇa¹¹ mudrāsahitenordhvabandham kuryāt /

OM hulu hulu HUM PHAṬ / iti / 25

vajramuṣṭidvayam baddhvālātacakram¹² bhrāmayitvā śirasopari
tarjanyaṅkuśākāreṇa dhārayet / vajrabhairavanetramudrā / tasyā-
dhastād vajrayakṣeṇa mudrāsahitena punar bandham kuryāt /

1. A krodhateṭi, B krodhātare'ntarīm, C & G krodhateṭitirī, D krodhaterentaris, E
krodhaterentaris, F krodhaterentarām

2. B, D & E tare

3. A, C & G krodhateritti, B krodhārentari, D & E krodhatarentaris, F krodhā-
terentari

4. A & C vismṛtā

5. B sanastha

6. A & C terettirī, B antarentarīm, D & E terentirī, F & G terentirīm

7. D & E omit

8. A & B ullālayet, D ullāyet, E ullārayat

9. D & E jñāyāt

10. B netri

11. B, D & E omit

12. D vajravād

de nas sruñ bañi hkhor lo bsgom par bya ste /

OM grñña vajrasamaya HUM VAM zes brjod ciñ khro bo tiritiri
bciñ bar bya ste /

rdo rje bsdams pa nañ byas nas // mthe boñ rdo rje dam po yis //
khro boñi yid kyis dgab bya ba // khro bo tiritiri bciñ // 5
de nas rdo rje phyed pañi gdan gyis hdug pas rdo rje tiritiri bciñs la
rdo rje phreñ bañi dbañ bskur ba gzuñ bya ste /

- OM vajra [99a] jvala-anala-arka HUM abhiññica HUM zes
pas so / rdo rje bsdams pa las mthe boñ gñis gñibs te bsgreñ ba rdo rje
bsdams pañi steñ du dgab pañi tshul du gzuñ ba ni rdo rje tiritiriho / 10

OM TUM zes bya bañi yi ge gñis po hdi yi go chas go cha bgos nas /

OM vajra jvala-anala-arka HUM zes bya ba sgrags śiñ g-yon
pañi rdo rje khu tshur sñiñ khar bya ste / g-yas pañi rdo rje khu tshur
gsor žiñ bgegs thams cad la bsun no /
de nas rdo rje meñi phyag rgya dañ bcas pas bgegs bsreg par bya ste / 15

OM vajra jvala-anala hana daha paca matha bhañja raña HUM
PHAT zes brjod ciñ / rdo rje bsdams pa nañ du bciñs la sor mo rñams
nañ du hbar ba la mthe bo rdo rje bsgreñ ba hdi rdo rje meñi phyag
rgyaño / deñi rjes la

Vajranetre bandha sarvavighnam zes bya bañi phyag rgya dañ ldan 20
pas bgegs thams cad bciñ bar byaño / rdo rje bsdams pa bciñs la mthe
bo gñis brkyañ ste mñam la gzuñ ba ni rdo rje spyangyi phyag rgyaño/
rdo rje bsdams pa brkyañ pa sa la bžag ste hog bciñ bar byaño /

OM vajra drdho me bhava rakṣa sarvaṃ SVĀHĀ zes byaño / rdo
rje hñigs byed spyangyi phyag rgya dañ bcas pas steñ bciñ bar bya 25
ste /

OM hulu hulu HUM PHAT zes pa dañ / rdo rje khu tshur gñis
bciñs la mgal meñi hkhor lo ltar bskor nas mgo boñi steñ du gzuñ
ba ni rdo rje hñigs byed spyangyi phyag rgyaño /
deñi hog tu rdo rje gnod sbyin gyi phyag rgya dañ bcas pas slar steñ
bciñ bar bya ste / 30

- OM vajrayakṣa HUM iti / vajrāñjaler aṅguṣṭhadvayaṃ prasāri-
 taṃ tarjanīdvayaṃ daṃṣṭrā¹ / vajrayakṣamudrā /
- 11b vajroṣṇiṣeṇa mudrāyuktena (11b) pūrvāṃ diśaṃ bandhayet /
 OM DRUM bandha HAM iti / DRUM iti vā /
 vajramuṣṭīdvayaṃ ²kanyasāśrīkhalābandhena tarjanīdvayasūcimu- 5
 khaṃ parivartoṣṇiṣe sthāpayet / vajroṣṇisamudrā /
 punar vajrapāśena tām eva bandhayet /
 HUM vajrapāśe HRĪḤ iti / vajramuṣṭīdvayaṇa bāhugranthiṃ
 kuryāt / vajrapāśamudrā /
 vajrapatākayā paścimāṃ diśaṃ bandhet³ / 10
 OM vajrapatāke⁴ patamgini raṭeti⁵ / vajrabandhe'ṅguṣṭhasattva-
 paryaṅkasūcīm kṛtvāgrāsamānāmavidāritāntyapaṭāgrī⁶ / vajra-
 patākāyāḥ /
 digvidikṣv adha ūrdhvañ ca vighnanikṛntanaṃ kuryāt /
 vajrakālyottarāṃ diśaṃ bandhet / 15
 12a HRĪḤ vajrakāli (12a) RUT MAT / iti / vajrayakṣamudrām eva
 mukhe dṛḍhikṛtya vajrakālyāḥ /
 vajraśikharayā dakṣiṇāṃ diśaṃ bandhet /
 OM vajraśikhare RUT MAT / iti / vajramuṣṭīdvayaṇa parvatot-
 karṣaṇābhīnayaḥkāraṃ vajraśikharāyāḥ / 20
 Vajrakarmaṇā maṇḍalabandhaṃ kṛtvā prākāraṃ dadyāt /
 HUM⁸ vajrakarmeti⁹ / punar abhyantaraprākāraṃ vajrahumkā-
 reṇa HUM iti / vajramuṣṭīdvayaṃ baddhvā bāhuvajraṃ samādhāya
 kaniṣṭhāṅkuśabandhitā¹⁰ trilokavijayanāmatarjanīdvayaṃ tarjanī/
 vajrahumkārasya / iyam eva madhyāgradvayaṃ vajraṃ vajrakarma- 25
 ṇaḥ /

1. All MSS draṣṭā
2. B kaneṣṭha
3. B bandhyet
4. E om vajratike
5. F rat
6. B vidaritāṃ bhyāpaṭugri D & F paṭagri, G paṭtagri
7. A raṭa
8. B om
9. E om vajrakarmaṃ
10. B guṣṭha

OṂ vajrayakṣa HUM ṛes pa ḥdi dañ rdo rje thal mo mthe bo
gñis brkyañ la mdzub mo gñis mche ba lta bur byas pa ni rdo rje
gnod sbyin gyi phyag rgyaḥo /
rdo rje gtsug tor gyi phyag rgya dañ bcas pas śar phyogs bciñ bar
bya ste /

5

OṂ DRUM bandha HAM ṛes paḥo / DRUM ṛes pa yañ ño /
rdo rje khu tshur gñis kyis mtheḥu chuñ lu gu rgyud du sbrel la
mdzub mo gñis rtse sbyar la bzlog [99b] nas spyi bor bźag pa ni rdo
rje gtsug tor gyi phyag rgyaḥo /
yañ rdo rje źags pas śar de ñid bciñ bar bya ste /

10

OṂ vajrapāśa HRI ṛes pa dañ / rdo rje khu tshur gñis kyis ḥkhrig
ma mdud pa byas pa ni rdo rje źags paḥi phyag rgyaḥo /
rdo rje ba dan gyis nub phyogs bciñ bar bya ste /

OṂ vajrapatake patañgini raṭa ṛes pa dañ / rdo rje bsdams pa las
mthe boñ gñis sems dpaḥ skyil kruñ byas la mdzub mo gñis mñam
por gñis te phye la mtheḥu chuñ ba dan ltar byas pa ni rdo rje ba
dan gyiḥo /

15

phyogs dañ mtshams dañ steñ dañ ḥog gi bgegs rnam tshar bcad
par byaḥo /
rdo rje dus kyis byañ phyogs bciñs te /

20

HRIḤ vajrakāle ruṭṭa ṛes pa dañ / rdo rje gnod sbyin gyi phyag
rgya sñiñ khar brtan¹ par byas pa ni rdo rje dus kyiḥo /
rdo rje rtse mos lho phyogs bciñs te /

OṂ vajraśikhare ruṭṭa maḍa ṛes pa dañ / rdo rje khu tshur gñis
kyis ri bo ḥdegs paḥi tshul ni rdo rje rtse moḥiḥo /
rdo rje las kyis dkyil ḥkhor bciñ bar byas la ra ba byaḥo /

25

HUM vajrakarma ṛes paḥo / yañ rdo rje HUM mdzad kyis nan
du ra ba bya ste HUM ṛes pa dañ rdo rje khu tshur gñis bciñs la rdo
rje ḥkhrig ma gñis bsnol te mtheḥu chuñ gñis lcags kyur sbrel la md-
zub mo gñis sdigs mdzub tu bsgreñ ba ni ḥjig rten gsum las rnam
par rgyal ba ṛes bya ba rdo rje HUM mdzad kyiḥo / ḥdi ñid las
mdzub mo dañ guñ mo gñis rdo rje ltar byas pa ni rdo rje las kyiḥo /
rdo rje bsdams pas rdo rjeḥi gur sbyin par bya ste /
vajra bandha VAM ṛes pa ḥdis so /

30

- 12b tato vajracakramudrayā sarvadurgatipa-(12b)-riśodhanamaṇḍalaṃ
 purato niṣpādayet /
 Oṃ vajracakra¹ HUM / iti /
 vajramuṣṭidvayaṃ baddhvā dvyagrāntyāvajrabandhanāt //
 vajracakreti vikhyātā sarvamaṇḍalasādhikā // 5
 anayā sarvadikṣu pradakṣiṇatayā bhrāmāyivā sarvamaṇḍalanirmā-
 ṇaṃ bhavati / imām eva mukhe² nyasya nirikṣamāṇo 'ṣṭau vārān
 vajracakraṃ jayet /
 tataḥ pratyakṣam iva maṇḍalaṃ buddhyālagya³ puṣpādibhiḥ sampū-
 jya sarvadikṣu pañcamaṇḍalakena praṇamed anena / 10
 Oṃ sarvavit kāyavākcittapraṇāmena vajrabandhanaṃ karomīti /
 tataś catuḥpraṇāmaṃ kuryāt / tadyathā /
- 13a sarvaśarīreṇa vajrāñjaliprasāri-(13a)-tena pūrvasyāṃ diśi praṇa-
 med anena /
 Oṃ sarvavit⁴ pūjopasthānāyātmānaṃ niryātayāmi / 15
 sarvatathāgatavajrasattvādhiṣṭhasva mām / iti /
 tatas tathaivothhāyā⁵ vajrāñjaliṃ hṛdi kṛtvā dakṣiṇasyāṃ diśi lalā-
 ṭeṇa bhūmiṃ spṛśan praṇamed⁶ anena /
 Oṃ sarvavit pūjābhīṣekāyātmānaṃ niryātayāmi /
 sarvatathāgatavajraratnābhīṣiṇca mām / iti / 20
 tatas tathaivothhāya vajrāñjalibandhena śirasā paścimāyāṃ diśi
 mukhena bhūmiṃ spṛśan praṇamed anena /
 Oṃ sarvavit pūjāpravartanāyātmānaṃ niryātayāmi /
 sarvatathāgatavajradharma pravartaya mām / iti /
 tatas tathaivothhito vajrāñjaliṃ śirasā 'vatārya hṛdi kṛtvottarasyāṃ 25
- 13b (13b) diśi mūrḍhnā bhūmiṃ spṛśan praṇamed anena /
 Oṃ sarvavit pūjākarmaṇā ātmānaṃ niryātayāmi /
 sarvatathāgatavajrakarma kuruṣva mām / iti /
 jānumaṇḍaladvayaṃ pṛthivyāṃ⁷ pratiṣṭhāpya vajrāñjaliṃ hṛdi kṛtvā
 sarvapāpaṃ pratideśayet / 28

1. B cakre

2. A & C mukhyā E mukhe tesya

3. B ālambya

4. All MSS read here sarvatathāgata instead of sarvavit. B, D & E read the same in the subsequent mantras in this section.

5. B sthito

6. B namet

7. B omits

de nas rdo rje ḥkhor loḥi phyag rgyas ṅan soñ thams cad yoñs su
sbyoñ baḥi dkyil khor mdun du rdzogs par bya ste /

OM vajravidyā vajracakra HUM ḥes byaḥo /
rdo rje khu tshur gñis bciñs nas // mdzub mo mtheḥu chuñ rdo rje
bciñs // rdo rje ḥkhor lo ḥes grags pa // dkyil ḥkhor thams cad sgrub 5
byed yin // ḥdis phyogs thams cad du g-gyas bskor ñid kyis bskor ba
las dkyil ḥkhor thams [100a) cad sprul bar ḥgyur ro / ḥdi ñid khar bḥag
nas ñes par lta bḥin du rdo rje ḥkhor loḥi sñags lan brgyad bzlas so /
de yis dkyil ḥkhor thams cad du ḥugs par ḥgyur ro /
de nas mñon sum lta bur blos dmigs la me tog la sogs pas yañ dag 10
par mchod de / phyogs thams cad du yan lag lña pa dañ / ḥdis phyag
byaḥo /

OM sarvavit kāyavākittapraṇāmena vajrabandhaṃ karomi ḥes
byaḥo /
de nas phyag bḥi bya ba ste ḥdi ltar lus thams cad kyis dañ / rdo rje 15
thal mo brkyañs pas śar phyogs su phyag byas te /

OM sarvavit pūjā-upasthānāya ātmānaṃ niryātayāmi / sarva-
tathāgatavajra-sattva-adhiṣṭha mām ḥes pa ḥdis so /
de nas de bḥin du lañs la rdo rje thal mo sñiñ khar byas te / lho
phyogs su dpral ba sa la reg ciñ phyag bya ste / 20

OM sarvavid vajra-abhiṣekāya ātmānaṃ niryātayāmi / sarva-
tathāgata vajraratna-abhiṣiñca mām ḥes bya ba ḥdis so /
de nas bḥin du lañs la / rdo rje thal mo spyi bor bḥag ste / nub
phyogs su kha sa la reg ciñ phyag byas te /

OM sarvavit pūjāpravartanāya-ātmānaṃ niryātayāmi / sarva- 25
tathāgata-vajradharmappravartaya mām ḥes bya ba ḥdis so /
de nas de bḥin du lañs la rdo rje thal mo spyi bo nas phab ste /
sñiñ khar byas la byañ phyogs su spyi bo sa la reg ciñ phyag bya ste /

OM sarvavit pūjākarmaṇi-ātmānaṃ niryātayāmi /

OM sarvatathāgatavajrakarma kuru mām ḥes pa ḥdis so / 30
de nas pus moḥi lha ña gñis sa la btsugs te / rdo rje thol mo sñiñ
khar byas la sdig pa thams cad so sor bśags par bya ste / phyogs

samanvāharantu mām daśasu dikṣu sarvabuddhabodhisattvāḥ sarva-
tathāgatavajramaṇi¹padmakarmakulāvasthitāś ca sarvamudrāmantra-
vidyādevatā aham amukavajro daśasu dikṣu sarvabuddhabodhisatt-
tvānām purataḥ sarvatathāgatavajramaṇipadmakarmakulāvasthitā-
nām sarvamudrāmantravidyādevatānām ca purataḥ sarvapāpaṃ 5
pratideśayāmi /

14a vistareṇa daśasu dikṣv atītānāgatapratyutpannānām (14a) sarva-
buddhabodhisattvapratyekabuddhāryaśrāvakasamyaggatasamyakprati-
pannānām sarvasattvanikāyānām ca sarvapūṇyam anumodayāmi /
daśasu dikṣu sarvabuddhān bhagavataḥ / apravartitadharmacakrān 10
adhyeṣe dharmacakrapravartanāya / daśasu dikṣu sarvabuddhān
bhagavataḥ parinirvātukāmān yāce 'parinirvāṇāya /
tataḥ puṣpamudrām baddhvaivaṃ vadet /

OM sarvavit² puṣpapūjāmeghasamudraspharaṇasamaye³ HUM/
iti / 15

dhūpamudrām baddhvaivaṃ vadet /

OM sarvavid dhūpapūjāmeghasamudraspharaṇasamaye HUM /
dīpamudrām baddhvaivaṃ vadet /

OM sarvavid ālokapūjāmeghasamudraspharaṇasamaye HUM /
14b gandha-(14b)-mudrām baddhvaivaṃ vadet / 20

OM sarvavid gandhapūjāmeghasamudraspharaṇasamaye HUM /
sambuṭāñjaliṃ baddhvaivaṃ vadet /

OM sarvavid bodhyaṅgaratnālaṃkārapūjāmeghasamudraspharaṇa-
samaye HUM / iti /

OM sarvavid hāsyalāsyaratikrīḍāsaukhyānuttarapūjāmeghasa- 25
mudraspharaṇasamaye HUM / iti /

OM sarvavid anuttara⁴vastrapūjāmeghasamudraspharaṇasamaye
HUM / iti /

1. B ratna

2. A & C omit sarvavit and read sarvatathāgata

3. A & C spharaṇaṃ here and in the subsequent mantras in this section.

4. B & E omit

bcu na sañs rgyas dañ byañ chub sems dpañ thams cad dañ / de bñin
 gśegs pa dañ / rdo rje dañ / nor bu dañ / padma dañ / las kyi rigs su
 bñugs pa thams cad dañ / sñiñ po dañ / phyag rgya dañ / sñags dañ /
 rig pa dañ / lha thams cad bdag la dgoñs su gsol / bdag che ge mo
 źes bya ba phyogs bcuñi sañs rgyas dañ byañ chub sems dpañ thams 5
 cad kyi spyān sñā dañ / de (100b) bñin gśegs pa dañ / rdo rje dañ /
 nor bu dañ / padma dañ / las kyi rigs su ñugs pa thams cad dañ /
 sñiñ po dañ / phyag rgya dañ / sñags dañ / rig pa dañ / sñags kyi lha
 thams cad kyi yañ spyān sñār sdig pa thams cad so sor bśags par
 bgyiño / phyogs bcu na ñdas pa ma ñoñs pa dañ / da ltar byuñ bañi 10
 sañs rgyas dañ / byañ chub sems dpañ thams cad dañ / rañ sañs rgyas
 dañ / ñphags pa ñān thos yañ dag par soñ ba dañ / yañ dag par
 ñugs pa rñams dañ / sems can gyi rigs thams cad gyi rigs thams cad
 kyi bsod nams thams cad la rgya cher rjes su yi rañ bar bgyiño /
 phyogs bcuñi sañs rgyas bcom ldan ñdas chos kyi ñkhor lo mi bskor 15
 ba thams cad chos kyi ñkhor lo bskor bar bya bañi phyir bskul bar
 bgyiño / phyogs bcuñi sañs rgyas bcom ldan ñdas yoñs su mya ñān
 las ñdas par bñed pa thams cad la mya ñān las mi ñdañ bar gsol
 ba ñdebs so / de nas me tog gi phyag rgya bcñs la ñdi skad ces brjod
 do / 20

OM sarvavit puṣpapūjāmeghasamudraspharaṇasamaye HUM
 źes paño /

bdug pañi phyag rgya bcñs la ñdi skad brjod do /

OM sarvavid dhūpapūjāmeghasamudraspharaṇasamaye HUM
 źes paño / 25

mar me phyag rgya bcñs la ñdi skad ces paño /

OM sarvavid dipapūjāmeghasamudraspharaṇasamaye HUM
 źes paño /

dri yi phyag rgya bcñs la ñdi skad ces brjod do /

OM sarvavid gandhapūjāmeghasamudraspharaṇasamaye HUM
 źes paño / 30

thal mo sñim pa khoñ stoñ du sbyar ba bcñs la ñdi skad ces brjod
 do /

OM satvavid bodhyaṅgaratna-alāñkārapūjāmeghasamudraspha-
 raṇasamaye HUM źes paño /

OM sarvavid hāsyalāsyaratikrīḍāsaukhya-anuttarapūjāmeghasa- 35
 mudraspharaṇasamaye HUM źes pa dañ /

OM sarvavid anuttarabodhi-alāñkārastraṇapūjāmeghasamudra-
 spharaṇasamaye HUM źes paño /

tataḥ sarvasattvasaṃsāraduḥkham anusmṛtya bhagavato vajrasattva-
sya karmamudrāṃ baddhvā karuṇāvaśena sarvasattvottāraṇāya bodhi-
cittamm utpādayet / atirṇatāraṇāyāmuktamocanāyānāśvastāśvā-
15a sanāyāpa-(15a)-rinirvṛtāparinirvātanāya sakalasattvadhātoḥ saṃ-
sārasamudrād uttāraṇāya ca /

5

OM sarvavid vajrapūjāmeghasamudraspharaṇasamaye HUM / iti /
tato lāsyāmudrāṃ baddhvaivaṃ vadet /
sarvasattvāḥ sarvopakaraṇasamanvāgatā bhavantu / icchāmātra-
pratibaddhasarvasampattayaḥ /

OM sarvavid mahāvajrodbhavadānapāramitāpūjāmeghasamudra- 10
spharaṇasamaye HUM / iti /

(vajra-)mālāmudrāṃ ¹baddhvaivaṃ vadet /

sarvasattvāḥ sarvākuśalakāyavāgmanaskarmāntavigatā bhavantu /
sarvākuśalakāyavāgmanaskarmāntasamanvāgatā bhavantu /

15b OM sarvavid anuttaramahābodhyāhāra²śilapāramitāpūjā-(15b)- 15
meghasamudraspharaṇasamaye HUM / iti /

gītāmudrāṃ baddhvaivaṃ vadet /

sarvasattvāḥ sarvalakṣaṇānuvyañjanena samalamkṛtagātrā bhavantu/
parasparato nityam abhayāvairapratipannā hṛdayanayanābhirāmā
gambhīradharmakṣāntikāś ca /

20

OM sarvavid anuttaramahādharmaḥvabodhakṣāntipāramitāpūjā-
meghasamudraspharaṇasamaye HUM / iti /

nṛtyāmudrāṃ baddhvaivaṃ vadet /

sarvasattvā bodhisattvacaryābhiyuktā bhavantu / buddhatattvaparā-
yaṇāḥ saṃsāra³parityāgavīryayuktāḥ⁴ /

25

OM sarvavit saṃsāra⁵parityāgavīrya⁶pāramitāpūjāmeghasamudra-
spharaṇasamaye HUM / iti /

16a puṣpāmudrāṃ baddhvaivaṃ vadet /

sarvasattvāḥ sarvakle-(16a)-śopakleśavigatā bhavantu / sarva-
dhyāna⁷vimokṣasamādhisamāpattiyabhiññāvidyāvaśītasampannāḥ /30

OM sarvavid anuttarasaukhyavihāradhyānapāramitāpūjāmegha⁸-
samudraspharaṇasamaye HUM / iti /

1. B omits

2. B alaṃkāra

3. A omits, B., D & E parityāga

4. B muktāḥ

5. G parityāga

6. B, D & E mahāvīrya

7. D & E dharmāna

8. B samapannāt

de nas ḥkhor baḥi sdug bsñal thams [101a] cad rjes su dran par byas
 nas / bcom ldan ḥdas rdo rje sems dpaḥ las kyi phyag rgya bciñs la /
 sñiñ rjeḥi dbaḥi gis sems can thams cad bsgral baḥi phyir byañ chub
 kyi sems bskyed par bya ste / ma bsgral ba rnams bsgral baḥi phyir
 dañ ma grol ba rnams grol bar bya baḥi phyir dañ / dbugs ma 5
 phyin pa rnams dbugs dbyuñ baḥi phyir dañ / yoñs su mya ñan las
 ma ḥdas pa rnams yoñs su mya ñan las bzla bar bya baḥi phyir dañ /
 sems can gyi khams ma lus pa ḥkhor baḥi rgya mtsho las yañ dag par
 bsgral baḥi phyir byañ chub tu sems bskyed par bgyiḥo /

OM sarvavid vajrabodhicittapūjāmeghasamudraspharaṇasamaye 10
 HUM ḥes paḥo /

de nas sgeg moḥi phyag rgya bciñs la ḥdi skad ces brjod de / sems
 can thams cad dañ yo byad thams cad yañ dag par ldan ḥiñ phun
 sum tshogs pa rnams ḥdod pa tsam la so sor ḥbyor bar gyur cig /

OM sarvavid mahāvajra-udbhavadānapāramitāpūjāmeghasa- 15
 mudraspharaṇasamaye HUM /

phreñ ba maḥi phyag rgya bciñs la ḥdi skad ces brjod do / sems can
 thams cad mi dge baḥi lus dañ / ñag dañ yid kyi las kyi mthaḥ thams
 cad dañ bral bar gyur cig / dge baḥi lus dañ ñag dañ / yid kyi las
 kyi mthaḥ thams cad dañ yañ dag par ldan par gyur cig / 20

OM sarvavid anuttaramahābodhyāhāraśīlapāramitāpūjāmegha-
 samudraspharaṇasamaye HUM /

glu maḥi phyag rgya bciñs la ḥdi skad ces brjod de /
 sems can thams cad mtshan dañ dpe byad kyis yañ dag par brgyan
 paḥi lus dañ ldan pa dañ / rtag tu phan tshun ḥjigs pa med pa dañ / 25
 ḥe ḥgras pa med par ḥugs śiñ sñiñ dañ mig mñon par dgaḥ ba dañ /
 chos zab mo la bzod pa dañ ldan par gyur cig /

OM sarvavid anuttaramahādharma-avabodhakṣāntipāramitā-
 pūjāmeghasamudraspharaṇasamaye HUM ḥes paḥo /

gar [101b] maḥi phyag rgya bciñs la ḥdi skad ces brjod de / sems 30
 can thams cad byañ chub kyi spyod pa dañ mñon par ldan ḥiñ sañs
 rgyas ñid la mchog tu gzol ḥiñ ḥkhor ba yoñs su mi spoñ baḥi brtson
 ḥgrus dañ ldan par gyur cig /

OM sarvavit samsārāparityāga-anuttaravīryapāramitāpūjāme-
 ghasamudraspharaṇasamaye HUM ḥes paḥo / 35

me tog maḥi phyag rgya bciñs la ḥdi skad ces brjod de / sems can
 thams cad ñon moñs pa dañ ñe baḥi ñon moñs pa thams cad dañ
 bral ḥiñ bsam gtan dañ / rnam par thar pa dañ / tiñ ñe ḥdzin dañ /
 sñoms par ḥjug pa dañ / mñon par ḥes pa dañ / rig pa dañ / dbañ
 thams cad phun sum tshogs par gyur cig / 40

OM sarvavid anuttarasaukhyavīhāradyānapāramitāpūjāmegha-
 samudraspharaṇasamaye HUM ḥes paḥo /

- dhūpāmudrāṃ baddhvaivaṃ vadet /
 sarvasattvāḥ sarvalaukikalokottaraprajñājñānasamanvitā bhavantu /
 catuḥpratisaṃvitprāptāḥ sarvaśāstraśilpajñānakalāyogaguṇaguhyā-
 vidhijñās tattvadarśinaḥ sarvakleśajñeyāvaraṇasamuchedajñānaprā-
 ptāḥ / 5
- 16b Oṃ sarvavid anuttarakleśachedamahā-(16b)-prajñāpāramitāpūjā-
 meghasamudraspharaṇasamaye HUM / iti /
 dipāmudrāṃ baddhvaivaṃ vadet /
 sarvasattvāḥ sarvāpāyavigatā bhavantu /
 Oṃ sarvavit sarvāpāyaviśodhani jñānālokapraṇidhānapāramitā- 10
 pūjāmeghasamudraspharaṇasamaye HUM / iti /
 gandhāmudrāṃ baddhvaivaṃ vadet /
 sarvasattvāḥ sarvājñānavigatā bhavantu /
 Oṃ sarvavit sarvāpāyagandhanāśāni vajragandhopāyapāra- 15
 mitāpūjāmeghasamudraspharaṇasamaye HUM / iti /
 daśasu dikṣv aśeṣasarvatathāgatapādāmūlagatam ātmānam adhi-
 mucya kāyapāricaryārtham /
 Oṃ sarvavit kāyaniryātanapūjāmeghasamudraspharaṇasamaye
 HUM / iti /
- 17a asamācale-(17a)-tyādi / sarvatra jihvāśatamukhena stotropahā- 20
 ram adhimucya /
 Oṃ sarvavid vāgniryātanapūjāmeghasamudraspharaṇasamaye
 HUM / iti /
 sarvabodhisattvaikāśayaprayogatayā dharmasamatām¹ adhimucya/
 Oṃ sarvavit cittaniryātanapūjāmeghasamudraspharaṇasamaye 25
 HUM / iti /
 abhāvasvabhāvāḥ sarvadharmāḥ śūnyatānimittāpraṇihitākārā ity
 adhimucya /
 Oṃ sarvavid guhyaniryātanapūjāmeghasamudraspharaṇasa-
 maye HUM / iti / 30
 evaṃ viṃśatiprakārapūjayā sarvatathāgatān sampūjyātmanāṃ
 niryātayet /
- 17b ātmānaṃ sarvabuddhabodhisattvebhyo niryātayāmi / sarva-(17b)
 -dā sarvakālaṃ pratigṛhṇantu māṃ mahākāruṇikā nāthā mahāsama-
 yasiddhiṃ ca prayacchantu / tac ca kuśalamūlaṃ sarvasattvasādhā- 35
 raṇaṃ kartavyaṃ / anena kuśalamūlena sarvasattvāḥ sarvalauki-
 kalokottaravipattivigatā bhavantu /

bdug pa maḥi phyag rgya bciñs la ḥdi skad ces brjod de /
 sems can thams cad ḥjig rten dañ ḥjig rten las ḥdas paḥi śes rab dañ
 ye śes dañ yañ dag par ldan par gyur cig / so sor yañ dag par rig pa
 bḥi yañ dag par thob ste bzo dañ bstan bcos thams cad śes śiñ
 rgyu rtsal dañ / sbyor ba dañ / cho ga śes pa dañ / de kho na ñid 5
 mthoñ ba dañ / ñon moñs pa dañ / śes byaḥi sgrib pa thams cad yañ
 dag par gcod paḥi ye śes thob par gyur cig /

OM sarvavid anuttarakeśachedasarvadharmasamantajñāna-
 pāramitāpūjāmeghasamudraspharaṇasamaye HUM śes paḥo /
 mar me maḥi phyag rgya bciñs la ḥdi skad ces brjod de / 10
 sems can thams cad log par ltuñ ba thams cad dañ bral bar gyur
 cig /

OM sarvavit sarva-apāyaviśodhani jñāna-ālokaprañidhānapā-
 ramitāpūjāmeghasamudraspharaṇasamaye HUM śes paḥo /
 dri chab maḥi phyag rgya bciñs la ḥdi skad ces brjod de /
 sems can thams cad mi śes pa dañ bral bar gyur cig / 15

OM sarvavit sarva-apāyagandhavināśaṇi vajragandha-upāya-
 pāramitāpūjāmeghasamudraspharaṇasamaye HUM śes paḥo /
 lus kyi bsñen bkur bya baḥi phyir bdag ñid phyogs bcuḥi ḥjig rten
 gyi khams ma lus paḥi de bḥin gśegs pa thams cad kyi śabs kyi
 druñ du phyin par lhag par mos par byas la / 20

OM sarvavit kāyaniryātanapūjāmeghasamudraspharaṇasamaye
 HUM śes byaḥo / thams cad du lce brgya paḥi kha yis mñam med
 mig-yo śes bya ba la sogs paḥi stod pa ñe bar spyod pa lhag par mos
 par byas la /

OM sarvavid vāgniryātanapūjāmeghasamudraspharaṇasamaye 25
 HUM śes byaḥo / byañ chub sems dpaḥ thams cad dgoñs pa gcig' paḥi
 sbyor ba ñid kyis chos mñam pa ñid du lhag par mos par bya stē /

OM sarvavid cittaniryātanapūjāmeghasamudraspharaṇasamaye
 HUM śes byaḥo / chos thams cad ni dños po med paḥi ño bo ñid
 dañ stoñ pa ñid dañ / mtshan ma med pa dañ / smon pa med paḥi 30
 rnam paḥo śes lhag par mos pa byas la /

OM sarvavid guhyaniryātanapūjāmeghasamudraspharaṇasamaye
 HUM śes byaḥo / de ltar mchod pa rnam pa ñi śus de bzin gśegs pa
 thams cad yañ dag par mchod la bdag ñid dbul bar bya ste / sañs
 rgyas dañ byañ chub sems dpaḥ thams cad la bdag ñid dbul bar bgyi- 35
 ḥo / bdag dus thams cad dañ rnam pa thams cad du so sor bḥes su
 gsol lo / thugs rje chen po dañ ldan paḥi mgon po khyed rnam kyis
 dam tshig chen poḥi dños grub bdag la tsal du gsol śes byaḥo / dge
 baḥi rtsa ba de yañ sems can thams cad dañ thun moñ du bya ste /
 dge baḥi rtsa ba ḥdi dag gis (bdag dañ) sems can thams cad ḥjig 40
 rten dañ ḥjig rten las ḥdas paḥi rgud pa thams cad dañ bral bar
 gyur cig /

- sarvalaukikalokottarasampattisamanvāgatāś ca bhavantu /
 sahaiva sukkena sahaiva saumanasyena buddhā bhavantu narot-
 tamā iti /
 anena cāhaṃ kuśalakarmanā bhaveya buddho //
 na cireṇa loke deśaye dharmam jagato hitāya // 5
 mocaye sattvān bahuduḥkhapīḍitān iti //
 anuttarāyāṃ samyaksambodhau parināmāya saṃvaram ḡrṇīyāt /
 18a utpādayāmi pa-(18a)-ramam bodhicittam anuttaram //
 yathā traiyadhvikanāthāḥ sambodhau kṛtaniścayāḥ //
 trividhāṃ śīlaśikṣāṃ ca kuśaladharmasaṃgraham // 10
 sattvārthakriyāśīlam ca pratigṛhṇāmy aham dṛḍham //
 buddham dharmam ca saṅgham ca triratnāgram anuttaram //
 adyāgreṇa grahīsyāmi saṃvaram buddhayogajam //
 vajraghaṇṭam ca mudrām ca pratigṛhṇāmi tattvataḥ //
 ācāryam ca grahīsyāmi mahāvajrakulocchaye // 15
 caturdānam pradāsyāmi śaṭkṛtvā tu dine dine //
 mahāratnakule yoge¹ samaye² ca manorame³ //
 saddharmam pratigṛhṇāmi bāhyam guhyam triyānikam //
 mahāpadmakule śuddhe mahābodhisamudbhave //
 saṃvaram sarvasamyuktaṃ pratigṛhṇāmi tattvataḥ // (18b) 20
 18b pūjākarma yathāśaktyā mahākarmakulocchaye //
 utpādayitvā⁴ paramam bodhicittam anuttaram //
 ḡrhitam saṃvaram kṛtsnam sarvasattvārthakāraṇāt //
 atirṇān tārayīsyāmy amuktān mocayīsyāmy aham //
 anāśvastaṇ āśvāsaiṣyāmi sattvān sthāpayāmi⁵ nirvṛttāv iti // 25
 tata ākāśastham maṇḍalam devādibhiḥ pūjyamānam vicintayet /
 pañcopahārādīnā pūjayet / samyak prapūjya buddhānām guṇavar-
 ṇānām stutiṃ kuryāt /
 aho buddha aho buddha sādhu buddha kṛtottama //
 sarvadurgatiṃ saṃśodhya sattvānām bodhiḥ prāpyate⁶ // 30

1. A, C & D yogya, E yoga

2. E samayam

3. E manorama

4. A & C utpādayāmi

5. B sthāpayīsyāmi

6. The five above lines are missing in A, C & G. The text is reconstructed here so as to follow the Tibetan Text B. In reconstructing it I used the following reading given by B, D, E & F :

tataḥ ākāśastham maṇḍalam pūjyamānam vicintayet //
 devā nāgāsūrā yakṣā gandharvāś ca mahoragaḥ //
 bhūtāḥ pretāḥ piśācādyāḥ sarvarāgabhya pūjayet //
 sarvapūjā prapūjyānte buddhānām guṇavarṇānām //
 aho buddha aho buddha sādhu buddha kṛtottama //
 sarvadurgatiṃ paraśaśodhya sattvānām bodhiḥ prāpyate //
 kāmarūpasthitā devā prāñjalīm praṇipatya ca //
 cakravartim namas kṛtvā tatraivāntarhito bhavet //

h̄jig rten dañ h̄jig rten las ḥdas paḥi phun sum tshogs pa thams cad
 dañ yañ dag par ldan par gyur cig / bde ba dañ yid bde ba ñid kyis
 mi yi mchog sañs rgyas su tshe ḥdi ñid la [102b] gyur cig / bdag gis
 dge baḥi las rnam ḥdi dag gis / h̄jig rten du ni myur du sañs rgyas
 śog / ḥgro la phan phyir chos rnam ston bgyid ciñ //

5

sems can sdug bsñal mañ pos gzir las sgrol // źes byaḥo / bla na med
 pa yañ dag par rdzogs paḥi byañ chub tu yoñs su bsños la sdom pa
 gzuñ bar bya ste /

ji ltar dus gsum mgon po rnam // byañ chub tu ni ñes mdzad pa //
 byañ chub sems ni bla na med // dam pa bdag gis bskyed par bgyi // 10
 tshul khrims bsñab pa rnam pa gsum // dge ba dañ ni chos sdud dañ //
 sems can don byed tshul khrims ni // bdag gis so sor brtan por gzuñ //
 sañs rgyas chos dañ dge ḥdun te // dkon mchog gsum mchog bla na
 med // sdom pa sañs rgyas rnal ḥbyor byuñ // deñ nas brtsams te gzuñ
 bar bgyi // rdo rje chen poḥi rigs bsñus la // rdo rje dril bu phyag rgya 15
 yañ // de ñid kyis ni rab tu gzuñ // slob dpon dag kyañ gzuñ bar bgyi //
 rin chen chen poḥi rigs mchog gis // dam tshig yid du ḥoñ ba la //
 ñin re bźin du lan drug du // sbyin pa rnam bźi rab tu sbyin //
 padma chen poḥi rigs dag pa // byañ chub chen po ḥbyuñ ba la //
 phyi dañ gsañ ba theg pa gsum // dam chos so sor gzuñ bar bgyi // 20
 las chen rigs ni bsñus pa las // sdom pa thams cad yañ dag ldan //
 mchod paḥi las ni ci nus bźin // kun nas so sor gzuñ bar bgyi //
 sems can kun gyi don bgyid phyir // byañ chub sems ni bla med pa //
 dam pa yañ dag bskyed bgyis śiñ // sdom pa ma lus gzuñ bgyis nas //
 ma bsgral ba rnam bsgral bar bgyi // ma grol ba rnam bdag gis 25
 dgrol // dbugs ma phyin pa dbugs dbyuñ bgyi // sems can mya ñan
 ḥdas la dgod // ces byaḥo /

de nas nam mkhaḥi dkyil ḥkhor la lha la sogs pa rnam kyis mchod
 par lhag par mos te / ñe bar spyod pa lña la sogs pas mchod par
 byaḥo / [103a] yañ dag par mchod nas ni bcom ldan ḥdas kyi yon tan 30
 sñags par byed de /

e maḥo sañs rgyas e sañs rgyas // sañs rgyas mdzad pa mchog legs
 so // ñan soñ thams cad legs sbyañs nas // sems can byañ chub thob
 mdzad pa // źes paḥo /

- tata OM vajrāñjalīti / vajrabandhanam hṛdaye sphoṭayet /
 OM sarvavid vajrabandha TRĀṬ bruvan /
 vajrāveśamudrām baddhvā /
 OM tiṣṭha vajra dṛḍho me bhava śāsvato me bhava hṛdayam
 me 'dhitīṣṭha sarvasiddhim ca me prayaccha HUM HA HA 5
 HA HA HOḤ / iti /
- OM vajramuṣṭi VAM /
 sattvavajrīm baddhvā /
 OM sarvavit śodhane śodhane sarvapāpān apanaya¹ HUM /
 19a pāpākṣaṇamantraḥ / (19a) 10
 vajrabandham dṛḍham baddhvā vajramudrādhiṣṭhāntarāt² //
 samutkṣipet kṣaṇād ūrdhvaṃ³ patitokṣeṣaṇam param // iti /
 OM sarvavit sarvāpāyaviśodhani HUM PHAṬ /
 pāpaviśodhanamantraḥ /
 vajrabandham dṛḍhīkṛtya madhyamā mukhasahitā // 15
 caturantyamukhāsaktā pāpam sphoṭayati kṣaṇāt //
 OM sarvavit TRĀṬ HUM /
 sattvavajrīm baddhvā /
 OM sarvavit sarvāvaraṇaviśodhane MUḤ HUM PHAṬ /
 uddharaṇalakṣaṇam⁴ / 20
 tataḥ paścād yogino hṛdayamadhye 'kāreṇa candramaṇḍalam
 tasyopari /
 OM mune mune mahāmunaye SVĀHĀ /
 OM namaḥ sarvadurgatipariśodhanarājāya tathāgatāyārhate
 samyaksambuddhāya / tadyathā / 25
- 19b OM śodhane śodhane⁵ sarvapāpaviśodhani (19b) śuddhe viśuddhe
 sarvakarmāvaraṇaviśuddhe SVĀHĀ /
 etena mantreṇa durgatipariśodhanamaṇḍalam pariniṣpannam
 bhavati⁶ / tato vajrāṅkuśādyair ākṛṣya praveśya baddhvā vaśīkṛtyā-
 kāsamaṇḍalapūjām kṛtvā hṛdayamaṇḍale niveśayet / dvaya⁷maṇḍale- 30
 naikamaṇḍalam bhavatīti / niṣpannayogo⁸ bhūtvā samayamaṇḍa-
 lam devatāparipūrṇam bhavati / tatra maṇḍalamadhye cakra⁹-
 vartirūpaṃ
 ātmabhāvaṃ śākyasiṃham vibhāvayet / tataḥ śākyamuner
 hṛdyakāreṇa candramaṇḍalam bhāvayet¹⁰ / candramaṇḍalamadhye¹¹/35

1. G ānaye
2. B adhigāntarat
3. A & C dṛḍha
4. M omits
5. D adds viśodhane
6. D adds tataḥ parikṛtya ākāsamaṇḍalam parikṛtya
7. B hṛdaya
8. D maṇḍalaya
9. B vajra
10. B nirmāya
11. E candramaṇḍalam tasyopari

de nas varja-añjali źes pa dañ / rdo rje bsdams pa sñiñ khar dral bar
bya ste //

OM sarvavid vajrabandha TRĀṬ brjod ciñ /
rdo rje ħbebs pañi phyag rgya bciñs la /

OM tišťha vajra drđho me bhava śāśvato me bhava ħrdayaṃ me 5
adhitišťha sarvasiddhiṃ me prayaccha HUM HA HA HA HA
HOH źes byaño /

OM vajramušťi VAM /
sems ma rdo rje bciñs nas /

OM sarvavit śodhane śodhane sarvapāpaṃ ānaya HUM / 10
rdo rje bsdams pa brtan bciñs nas // rdo rje phyag rgya gñis par
gnas // myur du gyen du legs ħphen la // lhuñ ba sloñ bar byed pañi
mchog // źes paño //

OM sarvavit sarva-apāyaviśodhane MUḤ HUM PHAṬ / sdig 15
pa thams cad rnam par sbyoñ bañi sñags so /
rdo rje bsdams pa brtan byas nas // guñ mo dag ni kha sbyar te //
mthañ ma bźi pa kha sprad pa // myur du sdig pa dral bar ħgyur //

OM sarvavit TRĀṬ HUM /
sems ma rdo rje bciñs la /

OM sarvavit sarva-āvaraṇaviśodhane (mune) HUM PHAṬ / 20
ħdon pañi mtshan ñid do /
de nas deñi rjes la rnal ħbyor pa sñiñ khañi dbus su yi ge A las zla
bañi dkyil ħkhor dañ deñi steñ du /

OM mune mune mahāmunaye SVĀHĀ /
OM namañ sarvadurgatiśodhane śodhane sarvapāpaviśodhane 25
śuddhe viśuddhe sarvakarma-āvaraṇaviśuddhe SVĀHĀ /
de dag gis ñan soñ thams cad yoñs su sbyoñ bañi dkyil ħkhor yoñs
su rdzogs par ħgyur ro /

de nas rdo rje lcags kyu la sogs pas bğug nas bcug ste bciñs nas / dbañ
du byas nas / nam mkhañi dkyil ħkhor la bźag ste / dkyil ħkhor gñis 30
kyis dkyil ħkhor gcig tu ħgyur ro // rdzogs pañi rnal ħbyor du gyur pa
las dam tshig [103b] gi dkyil ħkhor gyi lha yoñs su rdzogs par ħgyur
ro / de la dkyil ħkhor gyi dbus su bdag ñid kyi dños po ħkhor los
bsgyur bañi gzugs śākya señ ger bsgom mo / de nas śākya thub pañi
thugs khar yi ge A las zla bañi dkyil ħkhor bsgom źiñ zla bañi dkyil 35
ħkhor gyi dbus su /

- OM mune mune mahāmunaye SVĀHĀ /
tato vajrahetukarmiamudrayā maṇḍalam nirmāya¹ /
- OM sarvavid vajracakra² HUM / iti / (20a)
- 20a sattvavajrīm baddhvaiva madhyāṅgulidvayena mālām āḍāya 5
manasā praviśet / samaye HUM ity anena tāṃ ca mālām svaśirasi
kṣipet / anena praticcha vajra HOḤ / iti / tataḥ svaśirasi bandhed
anena /
- OM pratigr̥hṇa tvam imām³ sattva⁴ mahābaleti //
mukhabandhaṃ cānena muñcet / 10
- OM vajrasattvaḥ svayaṃ te 'dya cakṣūdghātanatatparaḥ //
udghāṭayati sarvākṣo vajracakṣur anuttaram // iti /
he vajra paśya / iti /
tato mahāmaṇḍale tāvat paśyed yāvad bhagavantaṃ śākyamuṇim /
punaḥ sattvavajrīm baddhvā hṛdaye muñcet / vajrādhiṣṭitakalaśād 15
udakābhiṣekaṃ vajramuṣṭyā dadyāt /
- OM sarvavid vajrābhiṣiṅca mām⁵ / iti /
- 20b punar vajradhātviśvayādīmudrayābhimu-(20b)-drayet /
OM sarvavid vajradhātviśvari HUM abhiṣiṅca mām /
OM sarvavid vajravajriṇi HUM abhiṣiṅca mām / 20
OM sarvavid ratnavajriṇi HUM abhiṣiṅca mām /
OM sarvavid dharmavajriṇi HUM abhiṣiṅca mām /
OM sarvavit karmavajriṇi HUM abhiṣiṅca mām /
OM TŪM TŪM TŪM vajra tuṣya HOḤ /
dvyakṣarakavacena kavacayitvā⁶ / tataḥ svavajrābhiṣekaṃ gr̥hṇīyāt / 25
adyābhiṣiktas tvam asi buddhair vajrābhiṣekataḥ //
idaṃ tat sarvabuddhatvaṃ gr̥hṇa vajrasusiddhaye //
- OM vajrādhipati tvām abhiṣiṅcāmi tiṣṭha vajrasamayas tvam
vajranāmābhiṣekataḥ /
- OM vajrasattva tvām abhiṣiṅcāmi / 30
idaṃ tat sarvabuddhatvaṃ vajrasattvakare sthitam //
- 21a tvayāpi hi sadā dhāryaṃ vajra-(21a)-pāṇidṛḍhavrataṃ //
OM sarvatathāgatāsiddhivajrasamaya tiṣṭhaiṣa tvām dhāra-
yāmi vajrasattva HI HI HI HI HUM / iti /
- OM sarvavid vajrādhiṣṭhānasamaye HUM / 35
ātmādhiṣṭhānamantraḥ /

1. B omits from candramaṇḍalamādhye

2. B cakram

3. A & Cīmaṃ

4. B vatsa

5. A, C & G omit, B imām

6. B kavacaṃ kṛtvā

OM mune mune mahāmunaye SVĀHĀ /
de nas rdo rje rgyuḥi las kyī phyag rgyas dkyil ḥkhor sprul te /

OM sarvavid vajracakra HUM ḥes pas so /
sems ma rdo rje bcīns nas de ṅid kyī sor mo dbus ma ḡṅis kyis phreṅ
ba ḥthogs la samaya HUM ḥes pa ḥdis yid kyis ḥjug'go / phreṅ ba de 5
yaṅ raṅ gi mgo bor bḥags tē / praticcha vajra HOḤ / ḥes pa ḥdis so /
de nas raṅ gi mgo bor bcīns te /

OM pratigṛhṇātu-imam sattvaṃ mahābala ḥes pa ḥdis so / gdoṅ
pa bcīns la yaṅ ḥdis dgrol lo /
rdo rje sems dpaḥ raṅ ṅid de // khyed kyī mig ni ḥbyed par brtson // 10
rdo rjeḥi mig ni bla na med // thams cad mig ni bye bar ḥgyur // ḥes
pa daṅ / he vajra paḥya ḥes paḥo /
de nas dkyil ḥkhor chen por ji srid bcom ldan ḥdas sākyā thub pa de
srid du bltaḥo / yaṅ sems ma rdo rje bcīns la thugs khar dgrol ḥiṅ rdo
rjes byin gyi brlabs paḥi bum pa nas dbaṅ bskur ba rdo rje khu tshur 15
gyis sbyin paḥo /

OM sarvavid vajra-abhiḥiṅca ḥes paḥo /
yaṅ rdo rje dbyiṅs kyī dbaṅ phyug ma la sogs paḥi phyag rgyas
gdab ste /

OM sarvavid vajradhātviśvari HUM abhiḥiṅca mām / 20
OM sarvavid vajravajriṅi HUM abhiḥiṅca mām //
OM sarvavid ratnavajriṅi HUM abhiḥiṅca mām /
OM sarvavid dharmavajriṅi HUM abhiḥiṅca mām /
OM sarvavid karmavajriṅi HUM abhiḥiṅca mām /
OM ṬŪM ṬŪM ṬŪM vajra tuḥya HOḤ / 25

yi ge ḡṅis kyis go chas go bgos la / de nas raṅ ṅid rdo rjeḥi dbaṅ bskur
ba gzuṅ bar bya ste /
saṅs rgyas rnams kyī rdo rje yis // dbaṅ gis de riṅ khyod dbaṅ bskur //
ḥdi de saṅs rgyas thams cad ṅid // rdo rje rab tu grub phyir gzuṅ //

OM vajra-adhipati tvām abhiḥiṅcāmi tiṣṭha vajrasamayā tvam / 30
vajranāma- [104a]-abhiḥekataḥ /

OM vajrasattva tvām abhiḥiṅcāmi /
ḥdi de saṅs rgyas thams cad ṅid // rdo rje sems dpaḥ phyag na gnas//
khyod kyis kyaṅ ni rtag tu gzuṅ // phyag na rdo rjeḥi brtūl ḥzugs
brtan // 35

OM sarvatathāgatasiddhivajrasamayā tiṣṭha-eṣa tvām dhāra-
yāmi / vajrasattva HI HI HI HI HUM ḥes paḥo /
OM sarvavid vajra-adhiṣṭhānasamayā HUM / bdag ṅid byin gyi
brlab paḥi sṅags so /

- vajramuṣṭidvayaṃ baddhvāṅguṣṭhamadhyamākaniṣṭhordhvam
 sthitvā mukhe śliṣyet tarjanyanāmikāsattvaparyāṅkaṃ kṛtvā /
 vajramudrā / hr̥tkaṅṭhalalāṭa ūrṇābhṛmadhye nāsikākarnakaṭi-
 jānupāda¹dvaye jaṅghāyāṃ cakṣurdvaye guhye 'dhiṣṭhāṇam tu
 kārayet / 5
- tataḥ svakāyasamaya² akāreṇa candramaṇḍalam / sarvabijasamut-
 pannacihnāhaṃkāraṃ³ mantram udvahan /
- OM sarvavid JAḤ HUḤ VAḤ HOḤ samayas tvam samaya
 HOḤ /
- 21b OM mu- (21b)-ne mune mahāmunaye SVĀHĀ / trir uccārayet 10
 sāmānyam api /
 tataḥ svakāye vajrasamājamudrāṃ baddhvā /
 JAḤ HUḤ VAḤ HOḤ pravartayet /
 yathāsthāneṣv ākr̥ṣya praveśya baddhvā vaśīkuryāt /
 svahṛdi huṃkārayogena pañcasūcikavajram // 15
 samayaṃ⁴ tu pravakṣyāmi śākyasiṃhasya mudrayā //
 samādhyagrasthito madhye⁵ mudrāsamaya ucyate //
 vajrabandhaṃ dṛḍhīkṛtya madhyamā mukhasaṃhitā //
 vajroṣṇīṣamudrā /
 saiva madhyamā ratnaṃ⁶ tu padmākāraṃ tu madhyamā⁷ // 20
 saiva madhyamā vajraṃ tu śeṣā jvālāṅgulīkṛtā //
 saivāṅguli jvālākṛtā teja uṣṇīṣamudrayā //
 saiva tu samānāmikā kaniṣṭhādvayam utsṛjet //
- 22a tarjanī padmapattraṃ tu madhyamā vajraṃ (22a) utthitā //
 saiva purataḥ sthitvā vajrapañjarakārakā // 25
 hṛdaye tu samāṅguṣṭhā suprasāritamālinī //
 añjalyagramukhoddhāntā nṛtyato mūrdhni saṃpuṭā //
 vajrabandhaṃ tv adhodānāt svāñjalisthordhavadāyikā //
 samāṅguṣṭhanipīdā ca suprasāritalepanā //
 vajramuṣṭidvayaṃ baddhvā tarjanyaṅguṣṭhamadhyamāḥ // 30
 pratyekam apy anyonyam abhimukhaṃ dhārayet //
 ekatarjanīm saṃkucya⁸ dvyāṅguṣṭhau granthīm bandhitau //
 aṅguṣṭhāgrakaṭibandhā vajramuṣṭyagrasaṃhitā // iti /
 dharmamudrāṃ bhāvayet kaṅṭhe padmendumaṇḍale //
 pūrvam utsarga⁹mantreṇa dharmamudrā vidhīyate // 35
 karmamudrā hṛdaye viśvavajraṃ //

1. B pādāyor

2. A & C samayeh

3. A, C & G kāre, E kāraṃmantram

4. B, D & E omit

5. D mudraya

6. A & B ratnā, C ratnām, E madhye ratnoṣṇīṣasya mudrayā

7. B & E madhyamā caivaṃ padmākāraṃ tu mudrayā, D mudraya

8. B saṃkacā

9. D pūrva utsaṅga, E pūrvajanmaga

rdo rje khu tshur gñis bciñs nas mthe boñ dan guñ mo dan mtheñu
 gyen du bsgreñ ste / sbyar nas mdzub mo dan miñ med sems dpañi
 skyil kruñ byas pa ni rdo rjeñi phyag rgya ste /
 sñiñ kha dan / mgrin pa dan / dpral ba dan / mdzod spu dan / smin
 mtshams pa dan / sna dan / rna ba dan / dku dan / pus mo dan / rkañ 5
 pa dan / byin pa dan / mig gñis dan / gsañ bar byin gyis brlab par
 yañ byaño / de nas rañ gi lus la samaya AḤ yi ge A las zla bañi
 dkyil ħkhor sa bon las byuñ bañi mtshan ma thams cad kyi sñiñ poñi
 ña rgyal bskyed ciñ /

OM sarvavid dr̥śya JAḤ HUṂ VAṂ HOḤ / samayas tvam 10
 samaya HOḤ /

OM mune mune mahāmunaye SVĀHĀ / źes lan gsum brjod par
 byaño / thun moñ pa yañ ño /

de nas rañ gi lus la rdo rje bsdu bañi phyag rgya bciñs te /
 JAḤ HUṂ VAṂ HOḤ brjod ciñ / gnas ji lta ba rnams su bkug 15
 nas bcug ste bciñs la dbañ du byaño /

rañ gi thugs khar HUṂ yig ni // sbyor bas rdo rje rtse lña pa //
 śākya señ geñi dam tshig gi // phyag rgya rab tu bśad par bya //
 dbus su tiñ ħdzin mchog gis ni // bźugs pa dam tshig phyag rgya
 bśad // rdo rje bciñ ba dam byas la // guñ mo gñis kyi rtse mo sbyar // 20

rdo rje phyag rgya dam bcas na // rdo rje gtsug tor phyag rgyaño //
 de ñid guñ mo rin chen dan // guñ mo padmañi rnam pa. [104b]

dan // de ñid guñ mo rdo rje las // sor mo lhag ma ħbar byas ñid //
 sor mo de ñid ħbar byas pa // gtsug tor gzi brjid phyag rgyaño //
 de ñid las ni srin lag dan // mtheñu gñis ni mñam ste sgreñ // mdzub 25

mo padmañi ħdab ma las // guñ mo rdo rje bsgreñ ba dan // de ñid
 mdun du bźag nas ni // rdo rje dra bañi tshul du bya // sñiñ khar

yañ ni mthe bo mñam // rab tu brkyañ ba phreñ ba ma // thal mo
 sbyar ba kha nas dbyuñ // gar byed spyi bor thal mo sbyar // rdo
 rje bsdams pa thur du sbyin // thal mo legs sbyar gyen du gtor // 30

mthe bo mñam ste rab tu bsdams // rab tu brkyañ ba byug paño //
 rdo rje khu tshur gñis bciñs nas // mdzub mo mthe boñ guñ mo rnams//

re re źiñ yañ phan tshun du // mñon du phyogs pa gzuñ bar bya //
 mdzub mo gcig ni cuñ zad bkug // mthe bo gñis ni mdud pa bciñ //
 mthe bo mdzub mo brnal ba¹ bciñ // rdo rje khu tshur rtse mo 35

bsdams // mgrin par pad zlañi dkyil ħkhor du // chos kyi phyag rgya
 rnam par bsgom // sñar gyi ħbyin pañi sñags kyi ni // chos kyi phyag
 rgya yin par bśad // thugs khar sna tshogs rdo rje ni // bsams te las
 kyi phyag rgya bya //

- dharmacakram yathoktasya śākyarājasya mudrayā //
- 22b bhūspa-(22b)-rśavaradadhyānam abhayādyā yathākramam //
 tejoṣṇīśasya mudrayā samādhyagrāvasthitā //
 dakṣiṇabāhudaṇḍā ca hṛdvāmakhadgadhārīṇī //
 vāmatarjanīm utśrjya dakṣiṇena prasārayet // 5
 dvayahastena sammīlya chatrākāreṇa dhārayet //
 karmamudrāvidhir yena¹ navasambuddhatāyīnām² //
 vajragarva³prayogeṇa named āśayakampitaiḥ //
 mālābandhā mukhoddhāntā nṛtyataḥ parivartitā //
 vajramuṣṭiprayogeṇa dadyād dhūpā⁴dayas tathā // 10
 tarjanyaṅkuśabandhena kaṣṭhāyām mahāṅkuśī //
 bāhugranthikatāgrābhyām pṛṣṭhayoś ca nipīdayet //
 athātaḥ sampravakṣāmi bodhisattvamahātmanām⁵ //
 karmamudrāprabandhena yathānukramalakṣaṇam // (23a)
- 23a vajramuṣṭidvayaṃ baddhvānyonyam sahani mīlayet // 15
 tarjanīmadhyamākuñcyā puṣpākāreṇa dhārayet //
 maitreyasya⁶ mudrā⁷ /
 vāmamuṣṭiṃ kaṭau nyasya dakṣiṇam bāhupārśvataḥ //
 tarjanīmadhyamotsrjya netrākāreṇa dhārayet //
 amoghadarśinaḥ / 20
 vajramuṣṭidvayaṃ baddhvā tarjanīs samprasārayet //
 savyenāṅkuśam samdhārya sarvāpāyajahasya ca //
 vāmamuṣṭiṃ kaṭiṃ nyasya dakṣiṇadaṇḍam ākr̥tiḥ //
 dhārayed ūrdhvataś caiva sarvaśokatamasya ca //
 vāme nābhasthitā muṣṭir gajapuṣkaram ākr̥tiḥ //
 dhārayed dakṣiṇe haste gandhabastino mudrayā //
 vāmamuṣṭiṃ kaṭiṃ nyasya dakṣiṇe khadgākārataḥ //
 sūraṅgamasya /
 vāmamuṣṭiṃ hṛdi⁸ dhārya dakṣiṇam ūrdhvam bhrāmayet // (23b) 35
- 23b gaganagañjasya /
 vajramuṣṭidvayaṃ baddhvā dakṣiṇena tu dhārayet //
 dhvajagr̥hitākāreṇa jñānaketoś ca mudrayā //
 dvayahastena samdhārya kalaśākāreṇa dhārayet //
 amṛtaprabhasya / 40

1. D vidhi yena, E vidhiya tena

2. A nāyīnām, E tāyīnaḥ

3. E gandhvā, B & G garbhā

4. A & C vṛdha

5. C & G ātmanāt

6. A & C maitriya

7. G omits

8. B dvadi

ji skad bśad paḥi chos ḥkhor lo // śākyaḥi rgyalpoḥi phyag
 rgyaḥo // sa gnon mchog sbyin tiñ ḥdzin dañ // mi ḥjigs
 sbyin sogs rim pa bźin // tiñ ḥdzin mchog tu gnas pa ni // gtsug tor
 gzi brjid phyag rgyaḥo // g-yas paḥi lag nar dbyug pa dañ // g-yon
 paḥi sñiñ khar ral gri ḥphyar // g-yon pa sdigs mdzub bsgreñ bya ste // 5
 g-yas pa bteḡ ste brkyañ bar bya // chos kyi phyag rgyaḥi cho ga gañ //
 rdzogs sañs rgyas skyob min paḥi yañ // rdo rje bsgyiñs paḥi sbyor ba
 yis // btags paḥi bsams pas ḥdud par bya // phreñ [105a] ba bciñ
 dañ kha nas dbyuñ // gar gyis yoñs su bskor ba ñid // rdo rje khu
 tshur sbyor ba yis // bdug pa la sogs de bźin sbyar // mdzub mo 10
 lcags kyu bciñs pa yis // mthe chuñ la ni lcags sgrog che // ḥkhrig
 ma ḥdud ciñ mdzub gñis bsnol // rgyab dag kyañ ni ñes par bsd-
 ams // de nas de phyir go rims bźin // byañ chub sems dpaḥ bdag
 ñid cheḥi // las kyi phyag rgya ḥchiñ¹ ba yis // mtshan ñid yañ
 dag rab tu bśad // rdo rje khu tshur gñis bciñs nas // phan tshun 15
 lhan cig gśibs nas ni // mdzub mo dañ ni guñ mo bgug // me tog
 rnam par gzuñ bar bya // byams paḥi phyag rgyaḥo /
 g-yon pa khu tshur dkur bźag la // g-yas paḥi dpuñ paḥi thad kar
 ni // mdzub mo guñ mo brkyañ nas ni // mig ni tshul du gźag par
 bya // mthoñ ba don yod kyi phyag rgyaḥo // 20
 rdo rje khu tshur gñis bciñs nas // mdzub mo dag ni brkyañ nas su //
 g-yas pa lcags kyu legs bźag pa // ñan soñ thams cad sbyoñ baḥi
 yin // g-yon pa khu tshur dkur bźag la // g-yas pas dbyig pa lta
 bur ni // gyen du bsgreñs la bźag par bya // mya ñan mun pa kun
 ḥjoms gyi // 25
 g-yon pa khu tshur lte bar bźag // lag pa g-yas pa glañ po cheḥi //
 sna yi tshul du bźag pa ni // spos kyi glañ poḥi phyag rgyaḥo //
 g-yon pa khu tshur dkur bźag ste // g-yas pa ral gri ḥthogs pa yis //
 tshul du ḥjog par byed pa ni // dpaḥ bar ḥgrobaḥi phyag rgya yin //
 g-yon pa khu tshur sñiñ kar bźag // g-yas pa steñ bskor mkhaḥ 20
 mdzod kyi // rdo rje khu tshur gñis bciñs pa // rgyal mtshan ḥdzin
 pa lta bur ni // g-yas kyi logs su ḥjog byed pa // ye śes tog gi phyag
 rgyaḥo // lag pa gñis kyis bum ḥdzin pa ltar // bźag pa ḥod dpaḡ med
 paḥiḥo //

- vāmamuṣṭim urau sthitvā¹ dakṣiṇamuṣṭim pārśvataḥ //
 prasārya kaniṣṭhāṅguṣṭhau candrarekhā² tu ākṛtiḥ //
 candraprabhasya /
 dvayastam hṛdi deśe padmakāraṃ vikāsayet //
 anyonyam mukham āsajya bhadrapālasya mudrayā // 5
 vajramuṣṭidvayam baddhvā kavacākāreṇa dhārayet //
 stanadvaye ca saṃdhārya jālinīp³rabhamudrayā //
 vāmamuṣṭiḥ kaṭim nyasto dakṣiṇahṛdayasthitaḥ //
 madhyamāṅgulim utśṛjya vajragarbhasya mudrayā //
 24a vāmamuṣṭir hṛdi nyasto varadākāraṃ (24a)dakṣiṇe // 10
 akṣayamater mudrā /
 vāme nābhasthitā muṣṭir⁴ dakṣiṇe choṭikāṃ dadan //
 pratibhānakūṭasya /
 vāmamuṣṭim kaṭim dhārya dakṣiṇaratnamuṣṭikā //
 samantabhadrasya / 15
 cihnarahitena vidhinā karmamudrā coktitā⁵ //
 hṛdaye vajraṃ saṃdhārya pañcasūcikarūpiṇam⁶ //
 utsargeṣu yathādhārya mudrāsāyudhadhāriṇām //
 vajraghaṇṭādharo bhūtvā hṛdaye vajraṃ dhārayet //
 mahāmudreti boddhavyā bodhisattvamahātmanām // 20
 utsargeṣu⁷ yathāgrhya⁸ mudrāpraharaṇadhāriṇām //
 yam yam mudraṃ tu badhniyād yasya yasya mahātmanah⁹ //
 japan tu hṛdayārthena bhāvayet tu svam ātmānam //
 24b caturmudrā vidhātavyā devatāsarvamudri-(24b)- tum //
 sarvajñaguṇasampannāḥ sarvasattvārthakāraṇāt // 25
 sarvadurgatiṃ saṃśodhya sattvānām bodhiḥ prāpyate //
 atha mantraṃ pravakṣāmi sarvadurgatimaṇḍale //
 mudrāmantraprayogeṇa sarvakāryakṣamo bhavet //
 pratiprativajranṛtyam kṛtvā mantraiś codāhṛtam //
 OM namaḥ sarvadurgatipariśodhanarājāya // 30
 tathāgatāyārhate samyaksambuddhāya tadyathā //
 OM śodhane śodhane sarvapāpaviśodhane śuddhe //
 viśuddhe sarvakarmāvaraṇaviśuddhe svāhā //

1. A, C & G urusthāpya, B ulusthāpya

2. A reṣā, B rekhātur

3. B & G jālani

4. B mudrāmuṣṭi

5. A, B & G coktitaḥ

6. A, B & G rūpinaḥ

7. B utsargeṣu

8. B guhya

9. E mahātmanā

g-yon paḥi khu tshur brla steñ b'zag // g-yas paḥi khu
 tshur gzogs su ni // mthe boñ mthe chuñ brkyañ byas la // [105b] zla
 tshes rnam pa zla ḥod kyī //
 lag pa gñis ni sñiñ kha ru // padmaḥi rnam par rnam phye la //
 rtse mo phan tshul sbyar ba ni // bzañ skyoñ gi ni phyag rgya yin // 5
 rdo rje khu tshur gñis bciñs la // go cha ḥdzin pa lta bur ni //
 nu ma gñis su legs b'zag pa // dra ba can ḥod phyag rgya yin //
 g-yon paḥi khu tshur dkur b'zag la // g-yas pa sñiñ khar b'zag nas ni //
 sor mo dbus ma bsgreñs byas la // rdo rje sñiñ poḥi phyag rgya yin //
 g-yon pa khu tshur sñiñ khar b'zag // g-yas pa mi ḥjigs sbyin rnam la // 10
 blo gros mi zad pa yiḥo //
 g-yon paḥi khu tshur lte bar b'zag // g-yas paḥi se gol tog pa ni //
 spobs pa rtsegs paḥi phyag rgya yin // 20
 g-yon paḥi khu tshur dkur b'zag ste // g-yas pa rin chen khu tshur
 bya // kun tu bzañ poḥi phyag rgya yin // 15

mtshan ma dañ bral cho ga yis // las kyī phyag rgya bśad pa yin //
 sñiñ khar rdo rje rtse lña paḥi // gzugs can yañ dag bzuñ bya žiñ //
 ḥbyin pa rnam su ji ltar bzuñ // phyag rgya mtshan ma bsnams pa
 dag // rdo rje dril bu bzuñ nas ni // thugs khar rdo rje ḥdzin pa ni //
 phyag rgya che žes byañ chub gañ // byañ chub sems dpaḥ bdag 20
 ñid cheḥi // ḥbyin pa rnam su ji ltar bzuñ // phyag rgya mtshon
 cha bsnams pa rnam // bdag ñid chen po gañ gañ gi // phyag rgya
 gañ dañ gañ bciñs nas // sñiñ po don gyi bzlas pa dañ // rañ gi
 bdag ñid bsgom par bya // phyag rgya bži rnam bsgrub byed pa //
 lha rnam thams cad rgyas btab dañ // kun mkhyen yon tan rdzogs 25
 pa dañ // sems can kun gyi don byaḥi phyir // ñan soñ thams cad
 legs sbyañs nas // sems can byañ chub thob byaḥi phyir // de nas
 sñags rab bśad bya ste // ñan soñ kun sbyoñ dkyil ḥkhor du // phyag
 rgya sñags kyis rab sbyor gyis // bya ba thams cad nus par ḥgyur //
 so so so sor rdo rje gar // byas nas sñags rnam brjod par bya // 30
 [106a]

OM namo bhagavate / sarvadurgatipariśodhanarājāya tathā-
 gatāya arhate samyaksambuddhāya // tadyathā /

OM śodhane śodhane sarvapāpaviśodhane śuddhe viśuddhe /
 sarvakarma-āvaraṇaviśuddhe SVĀHĀ /

- vāmavajramuṣṭyā vajraghaṇṭām ādāya dakṣiṇahastena vajram sagar-
 vam ullalayan¹ evaṃ vadet / vajravācātakki² HUM JAḤ JAḤ JAḤ³ /
 svahr̥dy utkarṣaṇayogena dhārayet / takki⁴ JAḤ HOḤ iti vadet /
- 25a tad-(25a)-anu śatākṣareṇa dīrdhikṛtya / etena daśābhūmīśvarabodhi-
 sattvasaḍṣo bhavati / tān dṛṣṭvā sarvapūjām prapūjayet / 5
 tataḥ tābhiḥ sarvābhiḥ stutibhiḥ sampūjayet /
 namas te śākyasiṃhāya dharmacakrapravartakaḥ⁵ //
 traidhātukaṃ jagatsarvaṃ śodhayet sarvadurgatim //
 namas te vajroṣṇīśāya dharmadhātusvabhāvataḥ //
 sarvasattvāhitārthāya ātmatattvapradarśakaḥ // 10
 namas te ratnoṣṇīśāya samatātattvabhāvanaiḥ //
 traidhātukaṃ sthitam sarvaṃ abhiṣekapradāyakaḥ //
 namas te padmoṣṇīśāya svabhāvapratyavekṣakaḥ //
 āśvāsayati sattveṣu dharmāmṛtapravarṣaṇaiḥ //
 namas te viśvoṣṇīśāya svabhāvakṛtyā⁶ nuṣṭhitāḥ // 15
- 25b viśvakarmakaro hy eṣāṃ sattvānāṃ duḥ-(25b)-khaśāntaye //
 nāmas te tejoṣṇīśāya traidhātukaṃ avabhāsayet //
 sarvasattveṣv apāyeṣu satya⁷ dṛṣṭvā kariṣyati //
 namas te dhvajoṣṇīśāya cintāmaṇidhvaja⁸ dharāḥ //
 dāneṇa sarvasattvānāṃ sarvāśā paripūrayet // 20
 namas te tīkṣṇoṣṇīśāya¹⁰ kleśopakleśachedakaḥ⁹ //
 caturmārabalabhagnaṃ sattvānāṃ bodhiḥ prāpyate //
 namas te chatroṣṇīśāya sitātapatrasobhanam¹¹ //
 traidhātukaṃ jagatsarvaṃ dharmarājatvam prāpyate //

1. B ullālayet

2. A ṭarkki, B vacoṭarkki

3. B & G jaḥ huṃ

4. A ṭarkki, B ṭarkki

5. B dharmacakraṃ pravarttate

6. A, B, C & G kṛtaṃ

7. A, B, C & G satva

8. B dhvajō

9. A tejoṣṇīśāya

10. B chedanam

11. A, C & G ātapatram tu śobhitam B ātapatrasobhanam

g-yon paḥi rdo rje khu tshur gyis // rdo rje dril bu bloṅs la/ lag pa
 g-yas pas rdo rje ḡgyiṅ ba daṅ bcas pas rdo rje gsor žiṅ ḡdi skad ces
 brjod de / vajravācāṭaki HUM JA Ḥ JA Ḥ JA Ḥ raṅ gi sṅiṅ khar
 bsgreṅ ste / gsal baḥi sbyor bas gzuṅ žiṅ Takki JA Ḥ HO Ḥ žes
 brjod do / de nas yi ge brgya pas brtan par bya ste / de dag gis byaṅ 5
 chub sems dpaḥ sa bcu paḥi dbaṅ phyug daṅ ḡdra bar ḡgyur ro / de
 rnams bltas la mchod pa thams cad kyis rab tu mchod pas mchod
 do / de nas de rnams kyis bstod pa rnams kyis yaṅ dag par mchod
 par bya ste /

chos kyi ḡkhor lo bskor mdzad pa // khams gsum pa yi ḡgro kun gyi // 10
 ṅaṅ soṅ thams cad sbyoṅ mdzad pa // śākya seṅ ge khyod phyag
 ḡtshal //

chos kyi dbyiṅs kyi raṅ bžin las // sems can kun la phan paḥi phyir //
 raṅ gi de ṅid ston mdzad pa // rdo rje gtsug tor khyod phyag ḡtshal //
 mṅam ṅid de ṅid bsgoms pa yis // khams gsum la gnas thams cad la // 15
 dbaṅ bskur rab tu gsol mdzad pa // rin chen gtsug tor khyod phyag
 ḡtshal //

so sor kun rtog raṅ bžin can // chos kyi bdud rtsiḡi char ḡbebs pas //
 sems can dbugs ḡbyin mdzad paḡo // padmaḡi gtsug tor khyod
 phyag ḡtshal // 20

sems can sdug bsṅal ži byaḡi phyir // bya ba rjes sgrub raṅ bžin
 can //
 phrin las sna tshogs mdzad pa bo // sna tshogs gtsug tor khyod
 phyag ḡtshal //
 khams gsum ḡod kyis gsal mdzad nas // sems can kun gyis ḡphags 25
 pa yi //

bden pa mthoṅ bar mdzad pa ni // gtsug tor gzi brjid khyod phyag
 ḡtshal //
 yid bžin nor buḡi rgyal mtshan bsṅams // sbyin pa sems can
 thams [106b] cad kyi // 30

bsam pa thams cad rdzogs mdzad pa // gtsug tor rgyal mtshan
 khyod phyag ḡtshal //
 ṅoṅ moṅs ṅe baḡi ṅo moṅs dag // gcod ciṅ bdud bžiḡi stobs bcom
 nas //

sems can byaṅ chub thob mdzad pa // gtsug tor rṅon po khyod 35
 phyag ḡtshal //

khams gsum ḡgro ba thams cad kyis // gdugs dkar gyis ni brgyan
 pa yi //
 chos kyi rgyal po thob mdzad pa // gtsug tor gdugs dkar khyod
 phyag ḡtshal // 40

- lāsya mālā tathā gītā nṛtyā devyaś catuṣṭayāḥ //
 puṣpā dhūpā ca dipā ca gandhā devī namo 'stu te //
 dvāramadhye sthitā āveśo¹ 'mkuśaḥ pāśas sphoṭakaḥ //
 śraddhādyabhāvanirjātā dvārapālā² namo'stu te //
- 26a vedikādaḥ sthitā ye ca (26a) catvaradvārapārśvataḥ // 5
 muditādaḥ daśe³ sthitvā bodhisattvā⁴ namo 'stu te //
 brahmendrau rudracandrādyair⁵ lokapālacaturdiśam⁶ //
 agnirākṣasavāyuś ca bhūtādhipa namo 'stu te //
 anena stotrarājena saṃstutya maṇḍalāgrataḥ //
 vajraghaṇṭādharo mantrī idaṃ stotram udāharet // 10
 paścād ātmadeheṣu ātmamaṇḍalam kalpayet //
 evaṃ bhāvayamānāṃ vai maṇḍalam ādiyogataḥ //
 ādiyoganāmasamādhiḥ /
 tato maṇḍalarājāgrināma pravakṣyāmi /
- OM akāro mukhaṃ sarvadharmānāṃ ādyanutpannatvāt / 15
 tadarthādhimokṣato⁷ daśadiksarvalokadhātu⁸śoḍaśāsūnyatām
 adhimucya sūnyatāhamkāram ātmānaṃ paśyēt / (26b)
- 26b tato huṃkāreṇa niṣpannavajreṇa vāyumaṇḍalam tasyopari raṃ-
 kāreṇāgnimaṇḍalam tasyopari vaṃkāreṇa mahodadhiṃ tasyopari
 kaṃkāreṇa kāñcanamaṇḍalam tadmadye HUM SUM HUM iti / 20
 tena sumeruṃ caturasraṃ ratnamayaṃ sarvaratnavibhūṣitaṃ niṣ-
 pādya / OM vajra ḍṛdhetyādīnā vajrabandhenādhitiṣṭhet / tasyo-
 pari vajrahetukarmamudrayā bhūmkāra-
 sitāniṣpannavajramañiratnaśikhara⁹kūṭāgāram¹⁰ /
 caturasraṃ caturdvāraṃ catustoraṇabhūṣitaṃ //
 catuṣkoṇeṣu sarveṣu dvāraniryūhasaṃdhiṣu //
 candrārkavajracihnitaṃ hārārdhahāraracitaṃ // 25
 catuṣsūtrasamāyuktaṃ paṭasragdāmabhūṣitaṃ //
- 27a abhyantaramaṇḍalam aṣṭāra-(27a)-cakraṃ vajrāvaliparivṛtam /
 tasya nābhopari siṃhāsanāṃ tasyopari candramaṇḍalam /
 cakrāṣṭāramadhyeṣu candramaṇḍalam devatāsthānam /

1. B āveśya
2. A, B & C pālam, G pārām
3. D & E daśadiśa
4. A satvaṃ
5. A, C & G arka, B ādyai
6. G daśam
7. A & C heto
8. A & C dhātuṃ
9. B śīṣara
10. A, B & C kūṭāgāram

sgeg mo phreñ ba de bzin glu // gar mkhan lha mo bzi po dañ //
 spos dañ me tog mar me ma // dri yi lha mo khyod phyag htshal //
 dad sogs no bo las byuñ ba // sgo bzi dbus na gañ bzugs pa //
 lcags kyu žags pa lcags sgrog dril // sgo skyoñ khyed rnams la
 phyag htshal // 5
 sgo bzi yi ni logs dag na // khyams rnams su ni bzugs mdzad pa //
 rab dgañ la sogs bcu gnis gnas // byañ chub sems dpañ khyed phyag
 htshal //
 tshañs dbañ drag po zla ba sogs // phyogs bzir hñig rten skyoñ ba
 rnams // 10
 me dañ srin po rluñ lha dañ // hbyuñ poñi bdag po khyod phyag
 htshal //
 bstod pañi rgyal po hdi yis ni // dkyil hñkhor mdun du kun bstod nas //
 snags pa rdo rje dril hñhañ bas // bstod pa hdi dag yañ dag brjod //
 phyi nas rañ gi lus la ni // bdag ñid dkyil hñkhor rab tu gžag // 15
 de ltar ñes par bsgom bzin pañi // dkyil hñkhor dañ po sbyor ba las //
 dañ po sbyor ba žes bya bañi tiñ ñe hñzin to /
 de nas dkyil hñkhor rgyal mchog žes bya ba rab tu bsad par bya ste /

OM akāro mukhaṃ sarvadharmāṇām ādyanutpānāt / 20
 deñi don ni rnam par thar pa las phyogs bcuñi hñig rten gyi khams
 thams cad stoñ pa ñid bcu drug tu lhag par mos par bya ste / ñar
 hñzin pañi bdag ñid stoñ pa ñid du bltaḥo / de nas yi ge HUM las
 rdzogs pañi rdo rjes rluñ gi dkyil hñkhor dañ / yi ge RAM las meñi
 dkyil hñkhor dañ / deñi steñ du yi ge VAM las chu gter chen po dañ / 25
 deñi steñ du yi ge KAM las gser gyi dkyil hñkhor dañ / deñi dbus su
 HUM SUM HUM žes bya ba ste / de las ri rab gru bzi pa rin po
 cheñi rañ bzin / rin po che thams cad kyis brgyan pa bskyed la /
 OM vajra dṛḍha žes pa la sogs pa dañ rdo rje bsdams pas byin gyis
 brlab bo / deñi steñ du rdo rje rgyuñi las kyi phyag rgyas yi ge 30
 BHUM dkar po las byuñ bañi rdo rje dañ nor bu dañ rin po cheñi
 rtse mo can gyi gžal yas khañ gru bzi pa la sgo bzi pa /
 rta babs bzi yis rnam par brgyan // grva bzi rnams ni thams cad du //
 sgo dañ sgo khyud mtshams rnams su // zla ba mtshan ma rdo rje spras //
 dra ba dra phyed kyis rgyan ciñ // thig le dañ ni yañ dag ldan // 35
 dar dañ me tog phreñ bas brgyan //

nañ gi dkyil hñkhor ni hñkhor lo rtsibs brgyad pa rdo rje phreñ bas
 yoñs su bskor baḥo / deñi lte bañi steñ du señ geñi gdan no / deñi steñ
 du zla bañi dkyil hñkhor ro / hñkhor lo rtsibs brgyad pañi nañ rnams 40
 su zla bañi dkyil hñkhor te lha rnams kyis gnas so /

bāhyamaṇḍalasya devatāsthānaṃ paṭikāyām aṣṭāvīmśaticandra-
maṇḍalaṃ paśyet / śiṃhāsanopari candramaṇḍale / akārādikakārā-
dyakṣaraprajñopāyasvarūpaṃ dravibhūtam ākāśaspharaṇaka¹ samā-
dhisamāpannaṃ bodhicittasvarūpeṇa sattvārthahetusampannaman-
trarūpaṃ bhavati /

OM mune mune mahāmunaye SVĀHĀ / 5
anena mantreṇa śrīśākyasiṃharājanīspanno² bhavati /
sarvanīvaraṇaṃ nāma samādhisamāpannaḥ³ /
tatas samādhisamāpanno buddho bhagavān tasya mudrāmantram
27b udā-(27b)-haret /

vajramuṣṭidvayaṃ baddhvā paripāṭyā vikāśayet⁴ // 10
mudreyaṃ dharmacakrasya sarva⁵saṃsārachedani⁶ //
tadyatheti dr̥ṣṭāntaḥ /

yathā padmeṣu āśaktā⁷ bhramarādyā vibandhitā⁸ //
tathā padmavikāśena⁹ vibandhā¹⁰ duḥkhamocitāḥ //
tathaiva duḥkhasaṃsāre vibandhās¹¹ tribhave gatau // 15

evaṃ vibandhā mucyante śākyasiṃhakiṃpātmanaḥ //
tataś śākyamuner¹² hṛdaye 'kāreṇa candramaṇḍalam /
tataś candramaṇḍale sarvāsāṃ¹³ mantrāṇi nīṣpādyante / vajroṣṇi-
ṣam ārabhya yāvad vajrāveśaparyantaṃ bhāvayet /
tato mantrāṇi bhāvanti / 20

OM namas sarvadurgatipariśodhanarājāya tathāgatāyārhate sam-
yaksambuddhāya / tadyathā / (28a)

28a OM śodhane śodhane sarvapāpaviśodhane śuddhe viśuddhe sarva-
karmāvaraṇaviśuddhe SVĀHĀ¹⁴ / idaṃ mantram udāharet /

1. A, C, D & F āsthānaka, B āsthānānaka

2. B niṣpannaṃ

3. E omits

4. A & B vikāśayet

5. B darśa

6. B chedani

7. A & G āśaktā

8. A vibandhitā

9. A & G vikāśena

10. A & C vibandhu, G vibadhu

11. A, B & G vibandhā

11. A, B & G vibandhā

12. A, B, C & G mune

13. B sarvāsā

14. A adds the following mantras :

OM puṇye puṇye mahāpuṇye parimitapuṇye parimitāyupuṇye jñānasambhāropacite/
OM sarvasaṃskārapariśuddhe dharmatē gagaṇasamudgate svabhāvaviśuddhe mahā-
nayaparivāre svāhā /

OM amṛte amṛte amṛtodbhave'mṛtasambhave'mṛtavikrāntagāmini sarvakleśakṣe-
yaṃ kari svāhā / (twice)

OM kaṃkani kaṃkani rocaṇi rocaṇi trocaṇi trocaṇi sarvakarmaparamparāni svāhā /

OM ratne ratne ratnasambhave ratnakiraṇe ratnamālaviśuddhe svāhā /

OM amoghāmpratīhata sarvāvaraṇāni hana hana HUM PHAT /

phyiḥi dkyil ḥkhor gyi lha rnam kyi gnas ni snam bu rnam la / zla
 baḥi dkyil ḥkhor ṅi śu rtsa brgyad bltaḥo / seṅ geḥi gdan gyi steṅ
 gi zla baḥi dkyil ḥkhor yi ge A la sogs pa daṅ / yi ge KA la sogs pa
 śes rab daṅ thabs kyi yi ge žu bar gyur ba nam / mkhaḥ khyab kyi
 tiṅ ṅe ḥdzin la sṅoms par žugs pa / byaṅ chub kyi sems kyi raṅ bžin 5
 gyis sems can gyi don gyi rgyu rdzogs paḥi sṅags kyi gzugs su gyur te /

OM mune mune mahāmunaye SVĀHĀ / sṅags ḥdis dpal śākyaḥi
 rgyal po rdzogs par gyur te / sgrib pa thams cad sel baḥi tiṅ ṅe ḥdzin
 la sṅoms par bžugs paḥo /

de nas tiṅ ṅe ḥdzin sṅoms par bžugs paḥi saṅs rgyas bcom ldan ḥdas 10
 deḥi phyag rgya daṅ sṅags bśad par bya ste /

rdo rje khu tshur gṅis bciṅ nas // rim gyis [107b] rnam par dbye
 bar bya //

chos kyi ḥkhor loḥi phyag rgya ni // ḥkhor ba thams cad gcod byed
 yin // 15

de yi dpe ni ḥdi lta ste //

ji ltar padma la chags paḥi // buṅ ba la sogs bsdams pa rnam //
 padmaḥi ḥdab ma kha phye na // bciṅs paḥi sdug bsṅal las thar byed //

de bžin ḥkhor baḥi sdug bsṅal gyis // srid gsum ḥkhor bar bciṅs
 pa ḥdi // 20

thugs rjeḥi bdag ṅid śākya yi // seṅ ges bciṅs pa las grol mdzad //

de nas dpal śākya thub paḥi thugs khar yi ge A las zla baḥi dkyil
 ḥkhor ro / de nas zla baḥi dkyil ḥkhor la sṅags thams cad kyis bskyed

par bya ste / rdo rje gtsug tor nas brtsams te ji srid rdo rje ḥbebs
 paḥi mthar thug pa ḥgyur ba yin no / de nas sṅags rnam ḥbyuṅ ste/ 25

OM namo bhagavate sarvadurgatipariśodhanarājāya tathāga-
 tāya arhate samyaksambuddhāya / tadyathā /

OM śodhane śodhane sarvapāpaviśodhane śuddhe viśuddhe
 sarvakarma-āvaraṇaviśuddhe SVĀHĀ / sṅags ḥdi nes par brjod

do / 30

- athātaḥ sampravakṣāmi paripātyā yathākramam /
 OṂ vajra HUM PHAT /
 niścārya mukhadvāreṇa nirgatyā pañcaraśmikam //
 samantato daśasu dikṣv avabhāsyā sarvasattvānām //
 duḥkhasyāntaṃ kariṣyati punar āgatyā raśmīnām // 5
 praviśya hṛdaye tataḥ //
 mantraraśmidvayaṃ mīlya¹ niṣpannarūpasambhavam //
 abhyantaramaṇḍalasya cakrāre pūrvadiśi² padmacandrasthaḥ³ //
 vajroṣṇiṣas tathāgato hṛdayād avatīrya niṣideta⁴ //
 hitārthataḥ / 10
 29a śukla-(29a)-varṇaprabhādivyo mudrābhūsparśasamsthitaḥ⁵ //
 evaṃ raśmispharaṇasaṃhāra⁶pūrvoktena sarvaśaḥ //
 spharaṇasaṃhāra⁶yogena mantraraśminimilanam⁷ //
 bimbanīṣpattisaṃpūrṇahṛdayād avatīrya ca //
 niṣideta⁸ yathāsthāne dakṣiṇāreṣu susthitaḥ // 15
 OṂ ratnottama TRAM utśrjet /
 padmasthacandramadhyeṣu ratnoṣṇiṣas tathāgataḥ //
 avatīrya hṛdayād buddha⁹lakṣaṇaiḥ samalamkṛtaḥ¹⁰ //
 nīlavarṇasvabhāvaṃ tu mudreyaṃ varadasya tu //
 traidhātukam aśeṣaṃ tu sarvasattvābhiṣekadaḥ¹¹ // 20
 pūrvavat spharaṇasaṃhāraṃ bimbotpattikrameṇa¹² ca //
 OṂ padmottama HRĪḤ utśrjet /
 tataḥ paścimā¹³rasthapadmopari candramaṇḍale //
 raśmibījēna niṣpannaḥ padmoṣṇiṣas¹⁴ tathāgataḥ // (29b)
 29b hṛdayād nirgato bhūtvā niṣided anuśāsakaḥ¹⁵ // 25
 padmarāgaprabhādivyo dhyānamudrāvyavasthitaḥ //
 OṂ viśvottama AḤ utśrjet /
 uttare cakra ārasthapadmoparīndumaṇḍale //
 avatīrya hṛdayād buddho viśvoṣṇiṣas tathāgataḥ //
 haritavarṇaprabhājvālyo mudrā cāsyābhayaprādaḥ // 30
 viśvakarmakaro buddhaḥ sattvān saṃsārād uttaret //

1. C & G mīlya
2. B diśe
3. B & G stho
4. B niṣideta
5. B & G sthitaṃ
6. A & G saṃharaṇa
7. A & C nimilanam B nimiranam G nirmiranam
8. G niṣpādyā ca C niṣidyā
9. A & G buddho, B buddhoḥ
10. B kṛtoḥ
11. A abhiṣekataḥ
12. A & B kramena
13. A & B paścime
14. A & B -ṣa
15. B anubhāsakaḥ

de nas dehi phyir go rims ni // rim bzin yañ dag rab bśad bya //
 OM vajra HUM PHAT /
 kha yi sgo nas phyuñ nas ni // kun nas ñod zer lña par ñthon //
 kun nas phyogs bcur snañ byas nas // sems can rnams ni thams cad
 kyi //
 sdud bsñal rnams ni thar mdzad de // ñod zer rnams ni slar logs nas//
 thugs khar žugs te de rjes la //
 snags dañ ñod zer gñis ñdres pas // legs¹ byuñ sku ni yoñs rdzogs pa // 5
 nañ gi dkyil ñkhor ñkhor lohi rtsibs// śar phyogs padma zla bar bžugs//
 rdo rje gtsug tor de bžin gśegs // sems can kun la phan don du //
 thugs kha las byuñ bžugs pa ni //
 sku mdog dkar žiñ ñod zer ħbar // sa gnon phyag rgya yañ dag bžugs//
 de ltar ñod zer spro bsdu ni // snar bśad pa yi thams cad kyañ // 10
 spro dañ bsdu bañi sbyor ba yis // snags dañ ñod zer legs [108a]
 ħdres dañ //
 sku ni bskyed ciñ yañ dag rdzogs // ji bžin gnas su bžugs par bya //
 OM ratnottama TRAM žes bya bas dbyuñ bar byaño //
 lho yi rtsibs su yañ dag bžugs // padma zla bañi dbus su ni //
 rin chen gtsug tor de bžin gśegs // thugs kha nas ni ñes bton nas // 15
 sañs rgyas mtshan gyis yañ dag brgyan // sku mdog sño žiñ śin tu
 mdzes //
 ħdiñi phyag rgya mchog sbyin ñid // khams gsum pa ni ma lus pañi //
 sems can kun la dbañ bskur mdzad //
 snar bžin spro dañ bsdu ba dañ // gzugs bskyed pa yi rim pa yis //
 OM padmottama HRI Ī žes dbyuñ bar byaño // 20
 de nas nub kyi rtsibs gnas pañi // pad steñ zla bañi dkyil ñkhor la //
 sa bon ñod zer gyis rdzogs pañi // padmā gtsug tor de bžin gśegs //
 thugs kha las ni phyuñ gyur nas // rjes su ston mdzad bžugs pa ni //
 padmarāgañi ñod ħbar la // bsam gtan phyag rgyas rnam par bžugs //
 OM viśvottama A Ī žes dbyuñ ño / 25
 byañ phyogs rtsibs gnas padma yi // steñ du zla bañi dkyil ñkhor la //
 thugs kha nas bton sañs rgyas ni // sna tshogs gtsug tor de bžin gśegs//
 sku mdog ljañ khu ñod ħbar ba // ħdi yi phyag rgyas mi ħjigs sbyin //
 sañs rgyas phrin las sna tshogs mdzad // sems can ñkhor ba las sgrol
 ba //

- omkāreṇotsrjed buddhas¹ tejoṣṇīśas tathāgataḥ //
 āgneyāre sthitaḥ samyak padmasthacandramaṇḍale //
 savyena sūryaṃ saṃgrhya vāmahaste kaṭisthitaḥ //
 śitaraktaka²varṇābhas³ traidhātukam ābhāsayet⁴ //
 huṃkārabijasamjāto dhvajoṣṇīśas tathāgataḥ // 5
- 30a utsrjed hṛdayātūrṇo nairṛtyāre niṣaṇṇa-(30a)-kaḥ //
 padmasthacandrabimbe ca raktakṛṣṇa⁵kavarnīkaḥ //
 cintāmaṇidhvajaṃ dhārya sattvamātsaryaśodhakaḥ //
 dhīḥkārabijaniṣpannas tikṣṇoṣṇīśas tathāgataḥ //
 kleśopakleśān⁶ saṃchedya vāyavyāre⁷ ca utsrjet // 10
 padmacandre niśideś⁸ ca mudrāsya khaḍgadakṣiṇaḥ⁹ //
 gaganavarṇanibhakāyo vāme pustakadhāriṇaḥ //
 kṛmīkārabijanirjāta¹⁰ chatroṣṇīśas tathāgataḥ //
 dharmasvāmī ca sattvānām īśānāre ca utsrjet //
 kundenduvārṇasannibho mudreyaṃ chatradhāriṇaḥ // 15
 sarve te viśva¹¹padmasthā niṣaṇṇās candramaṇḍale //
 HUṂ TRĀṂ HRIḤ AḤ /
 tena mantreṇa uccārya hṛdayād utsrjanti ca //
 caturṣu¹² koṇasthāneṣu padmasthacandramaṇḍale // (30b)
- 30b lāsyādidevyaś catasraḥ¹³ kulavarṇakadhāriṇyaḥ¹⁴ // 20
 sitaṃ pītaṃ raktaṃ viśvarṇakam //
 teṣāṃ mudrā vidhīyate yathoktitam //
 tenaiva mantram uccārya utsrjed hṛdayād api //
 dhūpādidevyaś catasraḥ¹³ padmasthacandramaṇḍale //
 caturṣu koṇasarveṣu varṇakulakrameṇa tu // 25
 OM sarvasaṃskārapariśuddhe dharmate gaganasamudgate
 svabhāvaviśuddhe mahānayaparivāre SVĀHĀ /
 mantreṇa utsrjet pūrvadvārapārśvadvaye sthitaḥ //
 maitreyādicatuṣkasya padmasthacandramaṇḍale //
 sattvaparyamkīnaḥ sarve mudrāvarṇakrameṇa tu // 30
 pītavarṇaprabhādivyo nāgapuṣpakadaḥṣiṇe //
 vāmena kuṇḍikāṃ grhya maitricittaviśuddhitaḥ //
- 31a dvitīyo (31a) 'moghadarśī tu pītavarṇaprabhojvalaḥ //
 vāmahastakāṭinyasto dakṣiṇapadmanetrakaḥ //

1. B buddha
2. G rakta
3. A & B ābha
4. A & C avabhāsayet
5. B kṛṣṇe ca
6. A & B kleśa
7. G āreṣu
8. B det, G dec
9. B dakṣiṇe
10. B niṣpannas
11. G bimba
12. A & G catvāri
13. A, B, C & G catvāri
14. A & G dhāriṇaḥ, B dhāriṇī

yi ge OM gyis sañs rgyas dbyuñ // gtsug tor gzi brjid de bzin gsegs //
 me yi mtshams gnas padma gnas // yañ dag zla bañi dkyil hkhor la //
 g-yas pa ñi ma yañ dag bsnams // phyag g-yon pa ni sku la gnas // sku
 mdog dkar dmar ñod kyis ni // khams gsum po ni snañ bar mdzad //
 HUM gi sa bon las byuñ ba // gtsug tor rgyal mtshan de bzin gsegs // 5
 thugs kha las byuñ phyuñ nas ni // bden bral rtsibs la bžugs nas ni //
 pad gnas zla bañi gzugs la yañ // sku mdog dmar [108b] žiñ gnag
 pa la //

yid bzin nor buñi rgyal mtshan bsnams // sems can ser sna sbyoñ
 mdzad pa // 10

DHIH yig sa bon las rdzogs pañi // gtsug tor rnon po de bzin gsegs //
 ñon moñs ñe bañi ñon moñs rnams // gcod mdzad rluñ gi rtsibs su
 phyuñ //

padma zla ba la bžugs śiñ // ñdi yi phyag mtshan g-yas ral gri //
 g-yon na glegs bam bsnams pa ni // sku mdog mkhañ ltar sño baño // 15

KRAM yig sa bon las byuñ bañi // gtsug tor gdugs dkar de bzin gsegs //
 sems can rnams kyi chos kyi rje // dbañ ldan rtsibs su dbyuñ bar bya //
 kunda lta buñi mdog lta bu // ñdi yi phyag mtshan gdugs bsnams pa //
 de kun sna tshogs padmar gnas // zla bañi dkyil hkhor la bžugs pa //

OM TRĀM HRĪH JAḤ / 20

sñags de rnams su brjod nas su // thugs kha nas ni dbyuñ ba dañ //
 mtshams kyi gnas ni bži bo ru // padma zla bañi dkyil hkhor la //
 sgeg mo la sogs lha mo bži // rigs kyi sku mdog ñdzin pa ste //
 dkar ser dmar po sna tshogs mdog // de nas phyag rgya bciñs pa ni //
 sñar bśad ji skad bśad bzin du // sñags de ñid ni brjod nas su // 25
 thugs kha nas kyañ dbyuñ bya ste // bdug pa la sogs lha mo bži //
 padma la gnas zla ba yi // dkyil hkhor du ni mtshams bžiño //
 thams cad du yañ sku mdog ni // rigs kyis rim pa ñid kyis so //

OM sarvasaṃskārapariśuddhe dharmate gaganasamudgate
 svabhāvaviśuddhe mahānayaparivāri SVĀHĀ / 30

sñags kyis dbyuñ ste śar gyi sgoñi // gžogs gñis dag tu gnas pa ni //
 byams pa la sogs gnas bži po // pad gnas zla bañi dkyil hkhor la //
 thams cad sems dpañ skyil kruñ can // phyag rgya sku mdog rim pa
 yañ //

byams pa thugs ni rnam dag pa // sku mdog ser po ñod zer bžañ // 35
 g-yas pa klu śiñ me tog can // g-yon pas spyi glugs bsnams paño //
 gñis pa mthoñ ba don [109a] yod ni // sku mdog ser po ñod zer hbar //
 phyag g-yas padma spyan can te // g-yon pañi phyag ni dkur bžag
 paño //

- tr̥tīyo bodhisattvaś ca nāmnāpāya¹jahasya ca //
 śvetavarṇaprabhājvālo² mudrā am̐kuśadhāriṇaḥ //
 caturthaḥ sarvaśokatamanirghātanamatis tathā //
 sitapītamīśravarṇābho mudrā daṇḍadhāriṇaḥ //
 vāmamuṣṭikaṭīnyastaḥ sattvaparyam̐kinā sthitaḥ // 5
 catvāro bodhisattvaś ca dakṣiṇadvāre pratiṣṭhitaḥ //
 prathamo gandhahastī ca sitaśyāmaś ca varṇakaḥ //
 mudreyaṃ dakṣiṇahaste gandhaśam̐khaṃ prapūritam //
 vāmahastakaṭīnyastaḥ sarvāvaraṇaśodhanaḥ //
 dvitīyo sūraṃgamo nāma sarvakleśapramocakaḥ // 10
 31b sphaṭikavarṇaprabhādivyo mudreyaṃ (31b) khaḍgadhāriṇaḥ //
 vāmahastakaṭīnyastaḥ sattvānāṃ duḥkhaśantakaḥ //
 tr̥tīyaḥ gaganagañjaḥ sarvābharaṇabhūṣitaḥ //
 sitapītamīśravarṇābhaḥ sarvāvaraṇavarjitaḥ //
 mudreyaṃ dakṣiṇahaste padmasthanmagāñjataḥ // 15
 vāmahastakaṭīnyastaḥ sarvākāśadhanadharaḥ //
 caturtho jñānaketuś ca sarvāśāparipūrakaḥ //
 nilavarṇakasam̐kāśāś cintāmaṇidhvajadharaḥ //
 vāmamuṣṭikaṭīnyastaḥ dāridraduḥkhamocakaḥ //
 paścimadvāra āśīnaḥ³ padmasthancāndramaṇḍale // 20
 prathamam amṛtaprabhaś candravarṇavirājitaḥ //
 amṛtakalaśaṃ saṃdhārya mukuṭaṃ ratnapāṇinā⁴ //
 vāmamuṣṭikaṭīnyasto vistīrṇaṃ⁵ āyurdāyakaḥ // (32a)
 32a dvitīyaś⁶ candraprabho nāmājñānatamadhvaṃsakaḥ //
 śuklavarṇatanudivyo mudrā dakṣiṇapāṇinā // 25
 padmasthancāndrabimbaṃ tu vāmamuṣṭikaṭīsthitāḥ //

1. A, B & G apāyam̐jahasya
2. A & B jvālya
3. A & B āśīnaḥ
4. A & G mudrā dakṣiṇapāṇinā
5. A & B vistīrṇa
6. B & G -ya

byañ chub sems dpaḥ gsum pa yañ // mtshan ni ñan soñ spoñ ḥjoms pa //
 sku mdog dkar po ḥod ḥbar ziñ // phyag rgya lcags kyu bsnams pa
 can //
 bzi po mya ñan mun pa kun // ñes ḥjoms blo gros de bžin te //
 dkar ser ḥdres paḥi mdog du snañ // de yi phyag rgya dbyug pa 5
 bsnams¹ //
 g-yon pa khu tshur dkur bžag ciñ // sems dpaḥ skyil mo kruñ bžugs //
 byañ chub sems dpaḥ bži rnams gyañ // lho sgor rab tu bžugs paḥo //
 dañ po spos kyi glañ po yañ // dkar po sño baḥi sku mdog can //
 ḥdi yi phyag rgya phyag g-yas na // dri yis duñ ni rab tu bkañ // 10
 g-yon pa khu tshur dkur bžag la // sgrib pa thams cad rnam par sbyoñ //
 gñis pa dpaḥ bar ḥgro ba mtshan // ñon moñs thams cad rab grol
 mdzad //
 śel gyi mdog can ḥod bzañ ba // ḥdi yi phyag rgya ral gri bsnams //
 g-yon paḥi phyag ni dkur bžag nas // sems can sdug bsñal ži mdzad 15
 paḥo //
 gsum pa nam mkhaḥ mdzod ñid de // rgyan ni thams cad kyis brgyan
 pa //
 dkar ser bsres paḥi sku mdog ḥod // sgrib pa thams cad rnam par
 spañs // 20
 ḥdi yi phyag rgya phyag g-yas na // padma la gnas chos kyi mdzod //
 g-yon paḥi phyag ni dkur bžag la // nam mkhaḥi nor kun ḥchañ ba
 po //
 bži pa yañ ni ye śes tog // bsam pa thams cad yoñs rdzogs mdzad //
 sñon poḥi mdog can yañ dag gsal // yid sbyin nor buḥi rgyal mtshan 25
 bsnams //
 g-yon paḥi khu tshur dkur ḥjog ciñ // dbul baḥi sdug bsñal sgrol bar
 mdzad //
 nub sgoḥi druñ du padma la // gnas paḥi zla baḥi dkyil ḥkhor du //
 dañ po bdud rtsi ḥod ces bya // zla baḥi mdog gi rñam par mdzes // 30
 bdud rtsiḥi bum pa legs par bsnams // cod pan rin chen phyag gyis
 so //
 g-yon pa khu tshur dkur ḥjog ciñ // [109b] rgya chen tshe ni rtsol ba
 po //
 gñis paḥi mtshan ni zla baḥi ḥod // mi śes pa yi mun pa bsal // 35
 sku mdog dkar po mdzes pa ni // phyag rgya g-yas paḥi phyag ñid
 kyis //
 padmar gnas paḥi zla baḥi gzugs // g-yon pa khu tshur dkur bžag
 paḥo //

- tṛtīyo bhadrapāleti¹ sitaraktam tu varṇikāḥ //
 sarvadharmaprakāśako² mudrā dakṣiṇapāṇinā //
 jvalitaratnam samdhārya vāmamuṣṭikaṭisthitaḥ //
 caturtho bodhisattvaś ca jālinīprabhasamjñitaḥ //
 raktavarṇaprabhādivyo vajrapaṅjaradhāriṇaḥ // 5
 prathama³buddhaputras tu⁴ vajragarbhetināmataḥ //
 sitanīlavarṇasamyukto⁵ mudrā dakṣiṇapāṇinā //
 utpalam vajrasamyuktaḥ vāmamuṣṭikaṭisthitaḥ //
 dvitīyo akṣayo nāma matir anteṣu samsthitāḥ⁶ //
 32b kundenduvārṇa-(32b)-samkāśo mudrāhastadvayena tu // 10
 jñānakalaśam samdhārya sarvasattvān prapīnayet //
 tṛtīyo buddhaputraś ca pratibhākūṭasamjñitaḥ //
 raktavarṇaprabhājvālo mudrā dakṣiṇapāṇinā //
 padmasharatnakūṭam tu vāmamuṣṭikaṭisthitaḥ //
 caturtho bodhisattvaś ca samantabhadranā⁷mataḥ // 15
 suvarṇavarṇasamkāśo mudrā dakṣiṇapāṇinā //
 ratnamañjarikā⁸divyam vāmamuṣṭikaṭisthitaḥ //
 33b evam rūpeṇa samyuktā⁹ bodhisattvakṛpātmanaḥ^{10,11} // (33b)
 maṇḍalarājāgrī nāmasamādhiḥ /

1. B paletu
2. A, B & G prakāśeta
3. B prathamam
4. A putram tu
5. A & B yuktaḥ
6. B omits the whole śloka
7. A & C prabha
8. A, B & C māñjalikā
9. B samyuktaḥ
10. A & C ātmanā, B & D sattvaś ca samantabhadranāmataḥ, E sattvaś ca samantabhadranāmata

11. A & C have this much more:

anuktās sattvaparyamkāḥ padmacandreṣu vāsītāḥ //
 jaḥkārābijaraśmibhyāṃ jātas sphaṭikavarṇikāḥ //
 viśuddhadhanam samgrhya mudrā amkuśadāriṇaḥ (C dariṇi) //
 huṅkārābijarasambhūto dakṣiṇe dvārasamsthitāḥ //
 hastadvayena pāśas tu nīlavarṇaprabhājvalaḥ //
 vaṅkārābijāniṣpannaḥ paścime vajrasphoṭani //
 śrīmkhalyubhahastena raktavarṇaprabhojvalaḥ //
 hoḥkārābijānirjāto vajrāveśaś ca uttare //
 ghaṅtām samgrhya hastābhyāṃ viśvavarṇam prabhāyati //
 padmacandropari tiṣṭhet sattvaparyamkābandhitaḥ //
 vajroṣṇiśaś ca sarvajña ādarsājñānatāmayaḥ //
 sattvavajrī spharayitvā pradadyāc cakravartine //
 ratnoṣṇiṣo jinaḥ samyaksameto jñānaśuddhadhiḥ //
 ratnavajrīm munīndrāya sphere dadyāt kṛpātmanaḥ //
 padmoṣṇiṣo daśabalo jñānapratyavekṣadarśanaḥ //
 padmavajrīm pradadyād vai spharati karuṇātmane //
 kṛtvānuṣṭhānavijñāno viśvoṣṇiśas tathāgataḥ //
 karmavajrīm pradadyād vai śākyasiṃhāya śuddhaye //
 suviśuddhajñānāya samyaksambuddhadhimate //
 caturbuddhaprasannātmā dadyāt sambuddhapūjayā // (A prasanānam)
 tridine ca triratrau ca vajrasattvaprasiddhaye //
 evam dhāvayamāno vai sarvadurgatīśodhanam //

gsum pa bzañ skyoñ zes bya ba // dkar žiñ dmar bañi mdog can ñid //
 chos rnamš thams cad rab gsal mdzad // phyag rgya phyag ni g-yas
 pa yis //
 rin chen ħbar ba yañ dag bsnamš // g-yon pa khu tshur dkur gnas paḥo // 5
 byañ chub semš dpaḥ bži pa yañ // dra ba can kyi ḥod mtshan can //
 sku mdog dmar po ḥod ħbar ba // rdo rje gur ni bsnamš pa can //
 byañ sgoḥi rtsa bar padma la // gnas paḥi zla bañi dkyil ħkhor du //
 sañš rgyas sras po dañ po ñid // mtshan ni rdo rje sñiñ po zes //
 dkar žiñ sño bañi mdog dañ ldan // phyag rgya phyag ni g-yas pa
 yis // udpala ni rdo rje ldan // g-yon pa khu tshur dkur gnas paḥo // 10
 gñiš pa blo gros zes pa yi // mi zad pa thar yañ dag ldan //
 kunda zla bañi mdog ltar gsal // phyag rgya phyag ni gñiš pa yis //
 ye šes bum pa yañ dag bsnamš // semš can thams cad rab tshim mdzad //
 sañš rgyas sras po gsum pa yañ // spobš pa brtsegs paḥi tha sñad can //
 sku mdog dmar žiñ ḥod ħbar ba // phyag rgya phyag g-yas padma la // 15
 gnas paḥi rin chen phuñ po ñid // g-yon pa khu tshur dkur gnas paḥo //
 rgyal bañi sras po bži po ni // kun tu bzañ po ces bya ste //
 sku mdog ser žiñ ḥod ħbar ba // g-yas paḥi phyag gi phyag rgya ni //
 rin chen sñe ma bsnamš pa la // g-yon pa khu tshur dkur gnas paḥo //
 de ltaḥi gzugs dañ yañ dag ldan // byañ chub semš dpaḥ brtse bdag 20
 ñid //
 dkyil ħkhor rgyal mchog zes bya bañi tiñ ñe ḥdzin to /

OM mune mune mahāmunaye SVĀHĀ /

OM namas sarvādurgatipariśodhanarājaya tātāgatāyārhatē sam-
yaksambuddhāya / tadyathā /

OM śodhane śodhane sarvapāpaviśodhane śuddhe viśuddhe sarv-
akarmāvaraṇaviśuddhe SVĀHĀ / 5

34a anena mantreṇa śrīśākyasiṃharājapramukha-(34a)-saptatṛiṃśad-
devatāparipūrṇaṃ bhāvayet /

tataḥ paścād jñānaṃḍalam ākarṣayet /

dvārodghāṭanaṃ kṛtvā mantramudrāsamāyutaḥ //

vajramuṣṭidvayaṃ baddhvā tarjanī dve prasārayet //

kaniṣṭhāṃ śṛṅgkhalikṛtya dvārodghāṭanamudrayā //

OM sarvavid dvāram udghāṭaya¹ HUM /

dvārodghāṭanamamtramudrayā dvāram udghāṭayet /

vajracakramudrayā maṇḍalaṃ parikalpayet /

OM sarvavid vajracakre HUM / 15

bāhubhyāṃ vajrabandhena vajrachāṭakavimokṣaṇe //

śrīśākyarājayogātmā sarvabuddhān samājayet² //

vāme chāṭaka³tālena samatālena siddhyati //

dakṣiṇena tu tālokaṃ saṃnipātāv ubhāv api //

34b OM vajrasamāja (34b) JAḤ HUM VAḤ HOḤ / 20

asyā ājñāyā mātṛeṇa⁴ saparṣaccakrasaṃcayaḥ⁵ //

sarvabuddhāḥ samāyānti⁶ kā kāthānyeṣu varttate //

tato'grata⁷ ākāśadeśe maṇḍalacakraṃ dṛṣṭvā vajrayakṣamantṛeṇa /

japtārghabhājane sthitagandhavāriṇā⁸ samprokṣyācamaṇaṃ dadyāt /

tato'rghamudrayārghaṃ dadyāt / tataḥ pādyamudrayā pādyam dad- 25
yāt / tataḥ /

vajrapuṣpe HUM /

vajradhūpe HUM /

vajradīpe HUM /

vajragandhe HUM / 30

vajrayakṣamantṛeṇa vighnān utsārya maṇḍaleṣu praveśayet /

1. A & C dvārodghāṭaye, B & D dvārodghāṭaya E sarvavit ghātaya, G omits

2. A & C samānacchāṭake japet, B samājapet

3. C chāṭakabhālena, D chātaka, E chatrakatārena

4. A & C cakitamātrāyā, B asyājñāmātraṃ ca kiṃtā D asyājñānamatṛeṇa kitā

5. B saṃcayet

6. A & C samāpattī

7. 11. A yataḥ

8. B vālinā

OM mune mune mahāmunaye SVĀHĀ / namaḥ sarvadurgatipari-
śodhanarājāya tathāgatāya arhate samyaksambuddhāya / tadyathā/

OM śodha- [110a]-ne śodhane sarvapāpaviśodhane śuddhe viśud-
dhe sarvakarma-āvaraṇaviśuddhe SVĀHĀ /

sñags ḥis śākyāḥi rgyal po la sogs pa lha sum cu rtsa bdun yoñs su 5
rdzogs par sgom mo /

de nas deḥi rjes la ye śes kyi dkyil ḥkhor spyan drañ bar byaḥo /
sñags dañ phyag rgya mñam ldan pas // sgo ni dbye bar byas nas su //
rdo rje khu tshur gñis bcñis la // mdzub mo gñis ni rab tu brkyañ //
mtheḥu chuñ lu gu rgyud byas la // sgo dbye ba yi phyag rgya yis // 10

OM sarvavid dvāra - udghātaya HUM / sgo dbye baḥi sñags dañ
phyag rgyas sgo dbyeḥo / rdo rje ḥkhor loḥi phyag rgyas dkyil ḥkhor
yoñs su gteg ste /

OM sarvavid vajracakra HUM /

Lag ñar dag ni rdo rjer bcñis // rdo rje se gol rñams grol bas // 15
śākyāḥi rgyal po sbyor bdag dpal // sañs rgyas thams cad bsdu bar
bya //

g-yon pa se gol brdabs pa yis // mñam par brdabs par grub par ḥgyur//
g-yas pa yis kyañ brdab par gsuñs // gñis ka yañ ni sdud pa yin //
OM vajrasamāja JAḤ HUM VAM HOḤ / 20

bkaḥ bsgo ba ḥdi bsgrags tsam gyis // ḥkhor dañ bcas paḥi ḥkhor
loḥi tshogs //
sañs rgyas thams cad byoñ ḥgyur te // gžan rñams rab ḥjug lta ci
smos //

de nas mdun gyi nam mkhar dkyil ḥkhor la bltas la / rdo rje gnod 25
sbyin gyi sñags kyis mchod yon gyi snod na gñas paḥi driḥi chu yis
yañ dag par bsañs te / žabs bsil dbul lo / de nas mchod yon gyi phyag
rgyas mchod yon dbul lo / de nas žabs bsil gyi phyag rgyas žabs
bsil dbul lo /

de nas OM vajrapuṣpe HUM / 30

OM vajradhūpe HUM /

OM vajradīpe HUM /

OM vajragandhe HUM /

rdo rje gnod sbyin gyi phyag rgyas bgegs bskrad la / dkyil ḥkhor du
gžug go / 35

- tataś caturmudrāḥ /
 prathamam pūrvoktavidhimudrayā samayamudrā nibandhayet /
 tataḥ pūrvoktamantreṇa dharmamudrā vidhiyate / tataḥ karma-
 mudrāmantreṇa karmamudrām badhniyāt / tato mahāmu- (35a)-
 35a drāmantreṇa mahāmudrām badhniyāt /
 tato vajroṣṇīsāditathāgataiḥ sattvavajrīratnavajrīdharmavajrī- 5
 karmavajrīm sphārayitvā samāṇḍaleyadevatāśrīśākyaarājapramu-
 khavajrāveśaparyantam abhiṣekaṃ dadyāt /
 pañcābhiṣekādhipati¹daśaparyantaṃ dadyāt / abhiṣekānantaram/
 OM sarvatathāgatadhūpapūjāmeghasamudraspharaṇasamaye
 HUM / 10
 OM sarvatathāgatapuṣpapūjāmeghasamudraspharaṇasamaye
 HUM /
 OM sarvatathāgatadīpapūjāmeghasamudraspharaṇasamaye
 HUM /
 OM sarvatathāgatagandhapūjāmeghasamudraspharaṇasama- 15
 ye HUM /
 tato lāsyādicatuṣṭayena pūjayet /
 35b vajram ullālayan vajravācāśatākṣara- (35b)-pūrvavat stutiṃ
 kuryāt / tataḥ /
 asamācalāsamitasāradharmaṇaḥ / 20
 karuṇātmakā jagati duḥkhaḥāriṇaḥ /
 asamantasarvaḡṇasiddhidāyinaḥ² //
 asamācalāsamavarāgradharmaṇaḥ //
 gagane samopamaḡatā na vidhyate //
 ḡṇareṇureṇukaṇikāpy³ asīmike // 25
 sphuṭasattvadhātuvarasiddhidāyīṣu //
 vīgatopameṣu asamantasiddhiṣu //
 sata⁴tāmalā karuṇaveḡatottḡitā //
 praṇidhānasiddhir anirodhadharmatā //
 jagato 'rthasādhanaparāsamantīni //
 satataṃ virocati mahākṛpātmanām // 30
 na nirodhatāṃ⁵ karuṇācārikācarā //
 vrajate trilokāvarasiddhidāyikā //
 36a amitāmiteṣu susamāptitāṃ⁶ gatā // (36a)
 sugatiṃ gateṣv api aho sudharmatā //

1. B pañcābhiṣekena adhipatiṃ daśa...

2. A, B & C dāyine, E dāyani

3. A to D kanike

4. A to D śata

5. All MSS nirodhatā

6. E savāptitāṃ

de nas yañ phyag rgya dañ por sñar bśad pañi phyag rgya yi tshogs
 dam tshig gi phyag rgya rnams bciñ ño / de nas sñar [110b] bśad
 pañi sñags kyis chos kyī phyag rgyaḥi cho ga byaḥo / de nas las kyī
 phyag rgyaḥi sñags kyis las kyī phyag rgya bciñ ño / de nas phyag
 rgya chen poñi sñags kyis phyag rgya chen po bsgrub par byaḥo / 5
 de nas rdo rje gtsug tor la sogs pañi de bñin gśegs pa rnams kyis
 sems ma rdo rje ma dañ / rin chen rdo rje ma dañ / chos kyī rdo rje
 ma rnams spros te / dkyil ḥkhor dañ bcas pañi lha dpal śākyaḥi rgyal
 po nas brtsams pañi rdo rje ḥbebs pañi mthar thug pa la dbañ bskur
 ba sbyin par bya ste / dbañ bskur ba lña dañ / bdag po ste sa bcuñi 10
 mthar thug pa sbyin no / dbañ bskur ma thāg tu /

OM sarvatathāgatadhūpapūjāmeghasamudraspharaṇasamaye
 HUM /

OM sarvatathāgatapuṣpapūjāmeghasamudraspharaṇasamaye
 HUM /

15

OM sarvatathāgatadīpapūjāmeghasamudraspharaṇasamaye
 HUM

OM sarvatathāgatagandhapūjāmeghasamudraspharaṇasamaye
 HUM /

de nas sgeg mo la sogs pa bñi yis mchod do / rdo rje gsor žin rdo rjeñi 20
 tshig yi ge brgya pa sñon du ḥgro bas sñar bñin bstod par byaḥo /
 de nas mñam med mi g-yo mñam med sñin poñi chos can ni //
 thugs rjeñi bdag ñid can ñid ḥgro bañi sdug bsñal sel //
 yon tan dños grub thams cad mthaḥ yas sbyin mdzad pa //
 dri med mi g-yo mñam med mchog rab chos can rnams // 25
 yon tan mchog ni phra moñi cha la aḥñ mtshams med do //
 nam mkhaḥ dañ mñam dper gyur pa ñid yod ma yin //
 sems can khams la grub mchog stsol ba rnams la gsol //
 dños grub mthaḥ yas rnams la dpe dañ rnam par bral //
 dri med thugs rje brgya pa ñid kyī śugs las byuñ // 30
 smon lam grub pa ḥgag pa med pañi chos ñid can //
 ḥgro bañi don sgrub lhur mdzad mthaḥ yas mñañ ba can //
 thugs rje chen poñi bdag ñid rtag tu rnam par snañ //
 ḥgag med ñid kyī thugs rjeñi [111a] spyod pa mi g-yo ba //
 ḥjig rten gsum la mchog gi dños grub rtsol ba ḥjug // 35
 dpag med dpag bral rnams la śin tu rdzogs ñid rdzogs //
 bde bañi gnas su bśegs kyañ emaḥo chos ñid bzañ //

- samayāgrasiddhivaradā dadantu me //
 varadānatā sugatitām gatā sadā //
 sakalatrilokavarasiddhidāyikā //
 sugata¹triyādhvogatitā anāvṛtā //
 sarvatra jihvāśatamukhena stotropahāram adhimucya vajraghaṇṭā- 5
 dharaḥ stutiṃ karyāt /
 tato daśasu dikṣu sarvatathāgatabodhisattvebhyo laukikalokottara-
 bāhyadevatābhyas ca sarvapūjābhir balividhim upakaraṇena sahi-
 taṃ baliṃ dadyāt /
 subahupāthām paṭhet / 10
 ādau cha²tādisabdenākaraṣayet pāparāśayaḥ³ //
 trilokavijayamudreṇa tryakṣarādisamanvitam //
 36b sarvāpāyasamāpatti⁴lokadhātum aśeṣataḥ // (36b)
 ākaraṣaṇam uddharaṇabandhavināśanāni //
 catvāri mantrāṇi suyojanāni⁵ / 15
 tāḍyādimantraiḥ sitasaraṣapatādamānaiḥ⁶ /
 prakṣālyam asthi⁷ sitavastrasahitam⁸ //
 OM śodhana ityādimantreṇa udakena kṣālayet traya⁹bhavana-
 malam¹⁰ /
 OM kaṃkaṇītyādimantreṇa kṣālayet pañcagavyena¹¹ / 20
 OM ratne ratna ityādimantreṇa kṣālayet sarvagandhataḥ /
 OM amoghāvaraṇet¹²yādimantreṇa kṣālayet kṣīragāvītaḥ /
 OM amṛte amṛta¹³ ityādimantreṇa kṣālayet madyam uttamam /
 OM puṇye puṇya ityādimantreṇodakena kṣālayet antarāntataḥ /
 punar maṅgalagāthām pāthayed¹⁴ abhiṣiñcet / 25
 mārgaśodhanam kartavyam / dhūpādidevās¹⁵ caturvidhamantrāḥ¹⁶ /

1. All MSS sugatā
2. B ārau cchatādi
3. A & B pāpanāśaya
4. B samāyānti
5. B & D sujojitāni
6. D tāḍana
7. All MSS nāma. Corrected to asthi in order to follow Tibetan Text B
8. A & C paṭa, G patre, B adds sukārya
9. B omits, other MSS tribhir
10. B bhavaty amalam asthiḥ, other MSS amalam only; corrected to follow Tibetan Text B.
11. A, C & G gavyataḥ, B & D gavena
12. A & C amoghātyādi, B & E amoghatyādi
13. A & C amite, B amīte
14. A gāthāpayet, B & D gāthāyet
15. B & D devyā
16. B & D caturvidhā mantrā

rtag tu mchog sbyin ñid de bde ñgro ñid du gśegs //
 mthañ dañ ñjig rten gsum la dños grub mchog ni stsol ba po //
 bde gśegs dus gsum bgrod ñid bsgrib pa mi mñañ ñid //
 dam tshig gsum mchog dños grub mchog sbyin bdag la stsol //
 ces pa dañ / thams cad la lce brgya pañi kha yis bstod pa ñe bar 5
 spyod par mos te / rdo rje dañ dril bu ñdzin pas bstod par byaño /
 de nas phyogs bcur de bñin gśegs pa dañ byañ chub sems dpañ
 thams cad dañ ñjig rten dañ ñjig rten las ñdas pañi phyi rol gyi lha
 rnams la mchod pa thams cad dañ gtor mañi cho ga ñe bar mkho ba
 dañ bcas pañi gtor ma dbul lo / dpuñ pa bzañ poñi tshigs bcad brjod 10
 do / dañ por se gol la sogs sgras // khams gsum rnam rgyal phyag
 rgya yis //
 sdig pañi phuñ po dgug bya žin // yi ge gsum sogs yañ dag ldan //
 ñjig rten khams ni ma lus pañi // sdig pa thams cad mñam por spuñ¹//
 dgug dañ gdon dañ bciñ ba rnam par gžom // 15
 sñags bñi po rnams legs par sbyar ba ni //
 brdeg² sogs sñags te ñuñ dkar dkar po brdeg //
 śi bañi rus pa gos la rab bkru ba //
 OM śodhane žes sogs sñags kyis ni //
 srid gsum dri ma chu yis bkru bar bya // 20
 OM kañkani žes sogs sñags kyis ni //
 ba yi rnam pa lña yis bkru bar bya //
 OM ratne ratne žes sogs sñags kyis ni //
 dri bzañ rnams ni kun gyis bkru bar bya //
 OM amogha-āvaraṇa sogs // 25
 sñags kyis ba yi ño mas bkru bar bya //
 OM amṛte amṛte žes sogs //
 sñags kyis chañ mchog gis kyañ bkru bar bya //
 OM puñye puñye sogs sñags kyis ni //
 bar dañ bar du chu yis [111b] bkru bar bya // 30
 yañ bkra śis kyi glu blañ žin dbañ bskur ro // lam sbyoñ bar byaño //
 bdug pa la sogs lha mo bñiñi sñags so //

1. P. and N. spon
 2. P. and N. bdag

- 37a hastamātram idam¹ kuṇḍam kartavyam homa-(37a)-yet tataḥ //
 anusmṛtya ca tam sattvam apāyagatisamsthitam //
 homayet śubhasamtānaḥ pāpavarāṇaśāntaye //
 ghṛtakṣīrasamākṣikair lājāsarṣapamiśritaiḥ //
 tilataṇḍulavrīhyādi² samidhāsu karadvayam³ // 5
 anyāny api tu karmāṇi yathā pūrvaṁ tathā kuryāt⁴ //
 tena sampadyate⁵ kṣipraṁ sattvānāṁ ca sukhāvaham // iti /
 karmarājāgrīnāmasamādhiḥ /
 tasmimś ca sattve kṛte⁶ sati / tatas te nārakaduḥkhād vimuktāḥ
 santas⁷ tuṣiteṣu sarvasattvahitakāriṇaḥ / sugatavad utpannāḥ / 10
 tata indreṇa sahitamahāyaśaso devā nṛtyanto 'nantaiḥ pūjāmeghair
 iha janmani tathāgatapūjārtham puraskṛtya⁸ devagaṇā utpātita-
 37b (37b)-bodhicittā divyanānāvidhapuṣpadhūpadīpagandhachatradv-
 ajapatākādibhir anekākārābhiś ca śobhitam / vastraratnavarṣādibhiś
 ca paripūritam kurvanti sma nandanavanam / tato mahāścaryaṁ
 bhūtam /

1. B ivam

2. A & C vadarādi, B & D varahādi

3. A & C kuśādvayam, B & D kuśodvaya, G samādhikuśādvayam

4. A to E kuru, G kuruḥ

5. A samvidyate

6. A & C satyakṛte, B & G kṛtya, D sakṛtya

7. B sarvventas

8. A & C puraskṛta

de nas ḥdiḥi thab khuñ ni // khru gañ tsam la sbyin bsreg bya //
 ñan ḥgro kun tu gnas pa yi // sems can de rjes dran byas nas //
 dge baḥi rgyud phyir sdig pa dañ // sgrib pa ḥi phyir bsreg bya ste //
 mar dañ ḥo ma sbrañ rtsi dañ // ḥbras yos ñuñs dkar bsres pa dañ /// 5
 til dañ ḥbru dañ ḥbras la sogs // bud śiñ rnam su lag gñis kyis //
 las rnam gžan dañ gžan dag kyañ // śna ma ji ltar de ltar bgyi //
 de yis myur du sems can rnam // bde bar phun sum tshogs pa ḥthob //
 las kyī rgyal po mchog ces paḥi tiñ ñe ḥdzin to / de dag kyañ sems can
 de la byas pa / de nas de dmyal baḥi sdug bsñal las rnam par grol bar
 gyur te / dgaḥ ldan gyi gnas su sems can thams cad la phan par mdzad 10
 pa / bde bar gśegs pa dañ ldan par skyes so / de nas dbañ po dañ bcas
 paḥi lha rnam sñan grags dañ bcas pas gar byed ciñ sñags kyī mchod
 paḥi sprin mthaḥ yas pas skye ba ḥdi ñid la de bžin gśegs pa mchod
 paḥi phyir lhaḥi tshogs rnam mdun du byas te / byañ chub sems
 bskyed nas lha rdzas kyī me tog dañ / bdug pa dañ / mar me dañ / 15
 dri dañ / gdugs dañ / rgyal mtshan dañ / ba dan la sogs pa sna tshogs
 pa dañ / rgyan du ma rnam kyis kyañ mdzes śiñ na bzaḥ dañ / rin
 po cheḥi char la sogs pas kyañ dgaḥ baḥi tshal yoñs su gañ bar byas
 so / de nas ño mtshar che bar gyur to //
 ñan soñ thams cad yoñs su sbyoñ ba gzi brjid kyī rgyal poḥi brtag pa 20
 phyogs gcig pa las brtag pa dañ poḥo //¹

II

- atha bhagavān vajrapāṇir bodhisattvo bhagavato 'dhiṣṭhānena
mantrakalparājottarakalpam abhāṣata / vīraśanād utthāya prahar-
ṣan vajram ullalayan śākyādhipaṃ nandan munīśvaraṃ praṇamya
sarvāvaraṇaviśodhanavajraṃ nāma samādhiṃ samāpadyedaṃ durga-
tipariśodhanaṃ nāma hr̥dayaṃ svahr̥dayād niścacāra / 5
- OM sarvapāpadahana¹vajra HUM PHAT /
OM sarvāpāyaviśodhanavajra HUM PHAT /
- 38a OM sarvakarmāvara-(38a)-ṇāni bhaśmīkuru HUM PHAT /
OM BHRUM vināśayāvaraṇāni HUM PHAT /
OM DRUM² viśodhayāvaraṇāni HUM PHAT / 10
OM jvala jvala dhaka dhaka hana hanāvaraṇāni HUM PHAT /
OM SRUM sara sara prasara prasarāvaraṇāni HUM PHAT /
OM HUM hara hara sarvāvaraṇāni HUM PHAT /
OM HUM PHAT³ sarvāvaraṇāni sphoṭaya⁴ HUM PHAT /
OM bhṛta bhṛta sarvāvaraṇāni HUM PHAT / 15
OM traṭa traṭa⁵ sarvāvaraṇāni HUM PHAT /
OM chinda chinda vidrava vidrava sarvā⁶varaṇāni HUM PHAT /
OM daha daha sarvanarakagatihetuṃ HUM PHAT /
OM paca paca sarvapretagatihetuṃ⁷ HUM PHAT /
OM matha matha sarvatiryaggatihetuṃ HUM PHAT / 20
tatas teṣāṃ upakaraṇāny abhāṣata /
- 38b OM sarvapāpaviśodhani dhama dhama dhūpaya (38b) HUM
PHAT /
OM sarvadurgativiśodhani puṣpavilokini⁸ HUM PHAT /
OM sarvāpāyaviśodhani jñānāloka-kari HUM PHAT / 25
OM sarvāpāyagatināśani gandha HUM PHAT /
OM narakagatyākarṣani HUM PHAT /
OM sarvanarakagatyuddharaṇi⁹ HUM PHAT /
OM sarvāpāyabandhana¹⁰vimocani¹¹ HUM PHAT /
OM sarvāpāyagatigahanavināśani HUM PHAT / 30

1. G hana

2. A, C & G BHRUM

3. B & D omī

4. A, B & C omī sphoṭaya, and B adds another mantra : om sphoṭaya sphoṭaya sarvapāpāni huṃ phaṭ.

5. B traṭ

6. A, B & C insert pāpa

7. B hebhūn

8. A & C avalokini

9. B urddharaṇi

10. B omī bandhana

11. A, B & C viśodhani

II

de nas bcom ldan ḥdas byañ chub sems dpaḥ sems dpaḥ chen po //
 phyag na rdo rjes bcom ldan ḥdas kyi¹ byin gyis brlabs kyis sñags
 kyi (s) brtag paḥi rgyal po brtag pa phyi ma gsuñs te / dpaḥ bo gdan las
 bžeñs nas ni / dgyes pas rdo rje gsor žiñ śākyaḥi bdag po dgyes pa // 5
 thub paḥi dbañ phyug la phyag [112a] ḥtshal nas sgrib pa thams cad
 rnam par sbyoñ baḥi rdo rje žes bya baḥi tiñ ñe ḥdzin la sñoms par
 žugs nas / ñan soñ thams cad yoñs su sbyoñ ba žes bya baḥi sñiñ po
 ḥdi ñid rañ gi thugs kha nas phyuñ ño /

- OM sarvapāpaṃ dahanāvajra HUM PHAT /
 OM sarva-apāyaviśodhanāvajra HUM PHAT / 10
 OM sarvakarma-āvaraṇāni bhasmikuru HUM PHAT /
 OM BHRUM vināśaya-āvaraṇāni HUM PHAT /
 OM DRUM viśodhaya-āvaraṇāni HUM PHAT /
 OM jvala jvala dhaka dhaka hana hana—āvaraṇāni HUM PHAT /
 OM SRUM sara sara prasara prasara—āvaraṇāni HUM PHAT / 15
 OM HUM hara hara sarva-āvaraṇāni HUM PHAT /
 OM HUM PHAT sarva-āvaraṇāni sphoṭaya HUM PHAT /
 OM vidyā vidyā sarva-āvaraṇāni HUM PHAT /
 OM TRAṬA TRAṬA sarva-āvaraṇāni HUM PHAT /
 OM chinda chinda vidrava vidrava sarva-āvaraṇāni HUM PHAT / 20
 OM daha daha sarvanarakagatihetuṃ HUM PHAT /
 OM paca paca sarvapretagatihetuṃ HUM PHAT /
 OM matha matha sarvatiryaggatihetuṃ HUM PHAT /
 de nas de dag gi ñe bar mkho ba rnam spyad de /
 OM sarvapāpaviśodhane dhama dhama dhūpaya HUM PHAT / 25
 OM sarvadurgatiśodhani puṣpavilokini HUM PHAT /
 OM sarva-apāyaviśodhani jñāna-ālokakari HUM PHAT /
 OM sarva-apāyagati . . gandhanāśani gandhavati HUM PHAT /
 OM sarvanarakagati-ākaraṇi HUM JAḤ PHAT /
 OM sarvanaraka-uddharaṇi HUM PHAT / 30
 OM sarva-apāyabandhanavimocani HUM VAM PHAT /
 OM sarva-apāyagatigahanavināśani HUM HOḤ PHAT /

- tato maṇḍalam abhāṣata /
 cakrāntaraṃ tu maṇḍalam aṣṭāraiś¹ ca subhūṣitam //
 nābhinemika²samyuktam abhyantarāvarenaikam³ //
 saṃlikhya⁴ nābhau śākyādhipendramuniṃ saṃlikhet //
 tato vīrāgrato likhed vajrapāṇiṃ mahābalaṃ // 5
 pṛṣṭhato 'bhisāṃlikhec cakravartinaṃ⁵ ca //
- 39a dakṣiṇe jayo⁶ṣṇiṣaṃ (39a) ca vāmato vijayaṃ likhet //
 tejorāśim apy āgneyaṃ sitātapatram aiśānyāṃ⁷ //
 vikiraṇaṃś caiva vāyavyāṃ nairṛtyāṃ vidhvamsakaṃ likhet//
 tato bāhyaṃ saṃlikhet / 10
 caturaśraṃ caturdvāraṃ catustoraṇaśobhitam //
 vīreṇ⁸āṃkuśapāśasphoṭaghaṇṭāḥ sthāpanīyāḥ //
 sarvakoṇeṣu puṣpādāyo lekhyāḥ //
 tataḥ sraggandhagandhādīnā svakāyam anulepayet //
 tathaiva vajrā⁹cāryaḥ praviśet / JAḤ HUM VAM HOḤ / bhagavan 15
 ehi mahākaruṇika dṛśya HOḤ / iti / sarvadevān ākarṣayet / tathaiva
 praveśyābhiṣiktāḥ sarvadurgatibhyo vimuktāḥ svargalokottara-
- 39b bhūmiṣūdpadyante / sarvasiddhāyo 'pi siddhyanti / samyaksambo-
 dhiś cāvaśyaṃ¹⁰ prā-(39b)-pyate / pūrvavat sarvakarmāṇi kurvanti /
 sarvatrāpratihatā bhavanti / unmārjanena sarvajvaragrahādīn 20
 mokṣayanti / vajrapāṇir huṃkāreṇa sarvakarmāṇi karoti / anyakal-
 pavidhināpi sarvasādhako bhavati / devanāgayakṣa¹¹gandharvā-
 surarākṣasādīnāṃ durgativaśībhūtānāṃ sarvapratibimbādīkam¹²
 abhīlikhya japahomābhiṣekaiḥ sarvadurgatibhyo muktir bhavati/
 atha bhagavān vajradharaḥ śiṃhāvalokitena bhagavato mukham 25
 avalokya praṇamyaitad avocat / bhagavan paramamudrālakṣaṇam
 uttamam ābhāṣe karuṇāvedanāvaśagacittena sarvajinā¹³ adhiṣ-
 ṭhānaṃ kurvanti /

1. B aṣṭottare
2. B nemi
3. B avariṇikam
4. B salikhyat
5. All MSS cakravarti
6. A, C & G tejo
7. B omits this verse and the two following ones.
8. A, C & G dvāreṇā
9. B omits
10. A, B, C & E evaṃ
11. B yakṣarāsādin
12. B sarvagatiprasādīkam
13. B janā

de nas dkyil ħkhor bśad par bya ste /
 nañ gi dkyil ħkhor ħkhor lo ni // rtsibs brgyad pa yis śin tu mdzes //
 lte ba mu khyud yañ dag ldan // nañ gi rim pa bris nas ni //
 lte bar śākyañi dbañ po yi // bdag po thub pa bri bar bya //
 phyag na rdo rje stobs chen ni // dpañ bo de yi spyan śnar bri // 5
 rgyab tu ħkor los sgyur ba yañ // legs par mñon par bri bar bya //
 g-yas su rgyal bañi gtsug tor bri // g-yon du rnam par rgyal ba bri //
 gzi [112b] brjid phuñ po yañ ni mer // dbañ ldan du ni gdugs dkar
 po //
 rnam par ħthor¹ ba rluñ ñid du // rnam par ħjoms pa bden bral bri // 10
 de nas phyi rol yañ dag bri //
 gru bñi pa la sgo bñi pa // rta babs bñi pa śin tu mdzes //
 dpañ bos lcags kyu źags pa dañ // lcags sgrogs dril bu brñan rnam
 gźag //
 grva yi phyogs ni thams cad du // bdug pa la sogs bri bar bya // 15
 de nas me tog phreñ ba dañ // dri sogs rañ gi lus la byug //
 slob dpon ħjug par bya ba ste // JAÑ HUM VAM HOÑ
 bhagavan // ehyehi mahākaruñika dṛśya HOÑ / śes bya bas
 lha thams cad spyan drañ ño / de bñin du bcug ste dbañ skur na
 ñan soñ thams cad las rnam par grol te / bde ħgro mtho ris 20
 kyi ħjig rten dañ sa goñ ma rnam su sbye bar ħgyur ro /
 dños grub thams cad kyañ ħgrub par ħgyur ro / yañ dag par rdzogs
 pañi sañs rgyas kyañ gdon mi za bar thob par ħgyur ro / śna ma
 bñin du las thams cad kyañ byed ciñ / thams cad la thogs pa med
 par ħgyur ro / bya ba byas pas rims thams cad dañ gdon la sogs 25
 pa rnam las thar par ħgyur ro / phyag na rdo rje HUM źes bya bas las
 thams cad byed do / brtag pa gźan gyi cho gas kyañ las thams cad
 ħgrub par ħgyur ro / lha dañ / klu dañ / gnod sbyin dañ / srin po la
 sogs pa ñan soñ gi dbañ du gyur pa rnam ħgro ba thams cad kyigzogs
 brñan la sogs pa mñon par bris pa las bzlas pa dañ sbyin bsreg dañ 30
 dbañ bskur ba rnam kyis ñan soñ thams cad las yoñs su grol bar /
 ħgyur ro / de nas bcom ldan ħdas rdo rje ħdzin pas señ geñi lta
 stañkyis bcom ldan ħdas kyi źal du bltas te phyag ħtshal nas ħdi skad
 ces gsol-te / bcom ldan ħdas phyag rgya mchog gi mtshan ñid dam pa 35
 bśad par bya ste / thugs rjeñi gduñ bañi dbañ du gyur pañi sems
 kyis rgyal ba thams cad kyi byin gyis brlabs [113a] par byaño /

- 40a samādhistho lalāte (40a) 'ñjalim kṛtvā praṇamet / buddhānām
 praṇāmamudrā / yogavit kaṇṭhapradeśe 'ñjalim mukulita¹padmā-
 kṛtīm kuryāt / padmakule padmamudrā² / ḥṛdi vajrāñjalim kṛtvā
 madhyamāṅgulisūciyojayati / vajrakule समयामुद्रा / vāmahas- 5
 tam uttānam utsaṅge sthāpayitvā tasyopari dakṣiṇam vyavasthā-
 pyāṅguṣṭhadvayaṃ yojayitvā śāntam dṛṣṭvā nirīkṣayet / iyaṃ tathā-
 gatakule samādhimudrā samayaḥ /
 tām eva parivartyānyonyam yojayitvā kaniṣṭhāṅguṣṭhakāni³ śṛṅg-
 halākārāṇi baddhvā ḥṛdi sthāpayet / iyaṃ vajrakule समयामुद्रा/
 pūr⁴ññjalim kṛtvā kanyasāṅguṣṭhau sūciṃ dhārayec cheṣān pra- 10
 sārayet / iyaṃ padmakule padmamudrā /
- 40b vajra-(40b)-bandham dṛḍhikṛtya madhyamāṅgulim vajrasūci-
 kṛtya kanyasāṅguṣṭhau prasārayet / iyaṃ vajrapāṇer vajramudrā /
 tasyā eva kaniṣṭhāṅguṣṭhadvayaṃ tathaiva kṛtvā tarjanyanāmike
 padmapatrākāraiḥ kuryāt / iyaṃ sarvadurgatipariśodhanarājasya⁵ 15
 sarvasōdhana⁶mudrā / tasyā eva tarjanyanāmike ratnākāraṃ kuryāt/
 iyaṃ abhiṣekamudrā / kanyasāṅguṣṭhau pṛthak pṛthag yojayitvā
 śeṣāḥ prasāritāḥ / sarvaprasahanamudrā /
 vāmahastas tathaiva parivartitaḥ sarvakarmikamudrā /
 añjaler ūrdhvakṣepād dhūpamudrā / 20
 tasyā evādhaḥkṣepāt puṣpamudrā /
- 41a saiva śaṅkhākāro gandhamudrā / (41a)
 etām eva prasāritāṃ dhārayed balimudrā /
 tasyā eva madhyamādvayād antaram arpaṇa⁷mudrā /
 vajrabandhamadhyamādvayaṃ madhye parvabhaṅgaṃ kṛtvā 25
 sarvāṅgulīḥ prasārayed vikīṛṇamudrā /
 tasyā eva kanyasādvayāṅguṣṭhadvayaṃ ākrṣṭam vidhvamsana-
 mudrā /
 saivāñjaliḥ prabhākāras tejorāśimudrā /
 tām evosñisasthāne bhrāmayet sitātapatramudrā / 30
 vajrabandhe kanyasāṅguṣṭhadvayaṃ śṛṅghalākāreṇa baddhvor-
 dhvaṃ bhrāmayet / cakramudrā /

1. A mukuritam

2. B omits descriptions of the two above gestures.

3. B omits aṅguṣṭha

4. A & C puṣpa

5. B omits rājasya

6. B omits

7. A & C atyareṇādaryyaṇa B pareṣāṃdarpaṇa D pareṣād aryyaṇa

tiñ ñe ḥdzin du gnas pas dpral bar thal mo sbyar te phyag ḥtshal lo /
 rnal ḥbyor rig pas mgrin paḥi phyogs su thal mo kha phye ba¹padmaḥi
 rnam par byaḥo /
 thugs khar rdo rje thal mo byas sor mo dbus ma rtse mo sbyar ba ḥdi
 rdo rje rigs kyi dam tshig gi phyag rgyaḥo / 5
 lag pa g-yon pa gan rkyal du pañ bar b'zag la deḥi steñ du g-yas pa
 bzlog ste/ b'zag la mthe boñ gñis sbyar te ži baḥi ltas bas bltaḥo/ ḥdi
 ni de b'zin g'segs paḥi rigs kyi dam tshig tiñ ñe ḥdzin gyi phyag rgyaḥo/
 de ñid yoñs su bskor te phan tshun sbyar te mtheḥu chuñ dag dañ/
 mthe boñ dag lu gurgyud kyi rnam par bciñs la sñiñ khar g'zag go / 10
 ḥdi ni rdo rje rigs kyi dam tshig gi phyag rgyaḥo /
 thal mo gañ bar sbyar nas mtheḥu chuñ dañ mthe boñ sbyar te bzuñ
 žiñ lhag ma rnams rab tu brkyañ paḥo / ḥdi ni padma rigs kyi padma
 phyag rgyaḥo /
 rdo rje bsdams par brtan par byas nas / guñ mo gñis rdo rje rtse mor 15
 byas la / mtheḥu chuñ dañ mthe bo rab tu rkyañ ba / ḥdi ni phyag
 na rdo rjeḥi phyag rgyaḥo /
 de ñid kyi² mtheḥu chuñ dañ mthe boñ gñis de b'zin du byas la /
 mdzub mo dañ miñ med padmaḥi ḥdab maḥi rnam par byaḥo/ ḥdi
 ni ñan soñ thams cad yoñs su sbyoñ baḥi rgyal poḥi phyag rgyaḥo / 20
 de ñid kyi mdzub mo dañ miñ med dag rinpo cheḥi rnam par bya ba/
 ḥdi ni dbañ bskur baḥi phyag rgyaḥo /
 mtheḥu chuñ dañ mthe boñ so so so sor sbyar nas lhag ma rnams rab
 tu brkyañ ba ni mtshon cha thams cad kyi phyag rgyaḥo /
 lag pa g-yon pa de kho na b'zin du rab tu ḥjug pa ni las thams cad 25
 paḥi phyag rgyaḥo /
 sñim pa gyen du ḥthor³ ba ni me tog gi phyag rgyaḥo /
 de ñid ḥog nas ḥthor⁴ ba ni bdug spos kyi phyag rgyaḥo /
 mthe boñ gñis gyen du mñams la ḥdzin pa [113b] ni mar meḥi phyag
 rgyaḥo / de ñid du dri ḥdra bar byas pa ni driḥi phyag rgyaḥo / 30
 de ñid rab tu brkyañ ste ḥdzin pa ni gtor maḥi phyag rgyaḥo /
 de ñid guñ mo rnams nañ du bcug pa ni argaḥi phyag rgyaḥo /
 rdo rje bciñs pa las guñ mo gñis mñams te tshigs bar ma bcag nas sor
 mo thams cad brkyañ ba ni ḥdi ni rnam par ḥthor⁵ baḥi phyag rgya-
 ḥo / de ñid mthe bo dañ mtheḥu chuñ gñis bkug pa ni rnam par 35
 ḥjoms paḥi phyag rgyaḥo /
 de ñid kyi sñim pa ḥod zer gyi rnam pa ni gzi brjid phuñ poḥi phyag
 rgyaḥo /
 de ñid spyi boḥi gnas su bskor ba ni gdugs dkar poḥi phyag rgyaḥo /
 rdo rje khu tshur gñis kyi mthe boñ dañ mtheḥu chuñ gñis lu gu 40
 rgyud du bciñs la bskor ba ḥdi ni ḥkhor loḥi phyag rgyaḥo /

1. N. sbyar ba
2. P. & N. kyis
3. P. mthoñ, N. mthor
4. P. mthor
5. P. mthon

- vajrabandhe madhyame vajrākāreṇa tarjanyo ratnākārau kṛtvā
 śeṣāḥ prabhākārā jayoṣṇīṣa¹mudrā² /
 tathaiva tarjanīdvayaṃ vajrikṛtya śeṣāṅgulyo baddhvā vajrākārāḥ
 kuryād vijayāśya /
- 41b dakṣiṇena (41b) varadā vāmenābhayadā³ tathāgati /
 vajrabandhe tarjanīdvayaṃ vajrākāraṃ kuryād vajramudrā / 5
 etasyā evāṅguladakṣiṇatarjanyākṛṣṭāṃkuśī /
 saiva ropā⁵kārā śaraḥ⁶ / saivāgrāṅguṣṭhā sthāpitā⁷ sādhumateḥ /
 saiva madhye bhagnā ratnam /
 tasyā evāṅgulyaḥ prabhākārās tejaḥ /
 tām evoṣṇīṣe sthāpayet ketumudrā / 10
 tām evāgrataḥ sthāpayed vāśa⁸mudrā /
 saiva padmākārā padmā /
 saivāgrākṛṣṭā khaḍgaḥ /
 tām eva valayākārāṃ kuryāc cakram /
 tām eva padmapatrākārāṃ jihvā / 15
 saivāgraprasāritā viśvā⁹ /
 saiva suprasāritā rakṣā¹⁰ /
 saivāgrataḥ kuṃcitā yakṣā¹¹ /
- 42a saivākuṃcitā¹² bandham¹³ / (42a)
 tasyā eva tarjanīdvayaṃ¹⁴ kuṃcitam aṃkuśam / 20
 saivāgragrastā pāśaḥ /
 saivānyonyam granthitā sphoṭaḥ /
 tām eva cālayed toṣā^{15,16} /
- atha khalu bhagavān vajrapāṇis taṃ¹⁷ śakrabrahmāpramukhaṃ 25
 mahāparśadmaṅḍalam avalokya sādhu-kāraiḥ saṃtoṣya sādhu
 sādhu śakrapramukhā devaputrā yad yuṣmākam idṛśaṃ pratibhānaṃ
 sajātaṃ tat sādhu pratipadyadhvaṃ deśayāmi /

1. A & B jayoṣṇīṣā
2. A, B & C omit
3. B dānā
4. B aṅguṣṭhe aṃkuśī D aṅguṣṭhāṃ aṃkuśī
5. A, C & G reha, B, D & E repha
6. B saca, other MS sara
7. B sthāpayatvā
8. A & C vāsa, B vāsamaya
9. B rakṣā
10. B omits
11. A yakṣa, B pakṣa, G kṣayaḥ
12. B vaṃcitā
13. A, C & G baḥ
14. B tarjanīhṛdayaṃ citāsaṃkuśam
15. A toṣa, B stoṣaḥ, D stāyaḥ
16. Section suddenly ends with the following readings:
 A, C & G dirghāyuskatāyām iti
 B dirghāyuskanāyar iti D dirghaṣketāryar iti E dirghaṣkatāryariciti
17. B sa

rdo rje bsdams pa las guñ mo gñis rdo rjer byas la mdzub mo gñis
 rin po che ltar bya ste / lhag ma ñod zer ñdra bar byas pa ni rgyal
 bañi gtsug tor gyi phyag rgyaño /
 de bñin du mdzub mo gñis rdo rjer byas la sor mo lhag ma rnams
 bsdams nas rdo rje ñdra bar byas pa ni rnam par rgyal bañi phyag 5
 rgyaño / g-yas pas mchog¹ sbyin dañ g-yon pas mi ñjigs pa sbyin
 pañi de bñin gñegs pañi yin no /
 rdo rje bsdams pa las mdzub mo gñis rdo rje ñdra bar byas pa ni
 rdo rjeñi phyag rgyaño /
 de ñid mdzub mo gñis pa bkug pa ni lcags kyuñi phyag rgyaño / 10
 de ñid las mdañ ñdra bar byas ba ni mdañi phyag rgyaño /
 de ñid kyi phyag rgya dañ mthe boñ rtse sprad pa ni blo gros legs
 pañiño /
 de ñid tshigs bar ma bcag pa ni rin po che yiño /
 de ñid sor mo rnams ñod zer ñdra ba gzi brjid kyihño / 15
 de ñid spyi bor bñag pa ni rgyal mtshan² gyi phyag rgyaño /
 de ñid mdun du bñag pa ni bñad pañiño /
 de ñid padma ñdra bar byas pa ni padmaño /
 de ñid guñ mo dañ mdzub mo bkug pa ni ral griño /
 de ñid gdub bu ñdra bar byas pa ni ñkhor loñiño / 20
 de ñid padmañi ñdab ma ñdra bar byas pa ni lceñoño /
 de ñid [114a] rtse mo yid tsam bskyed pa ni sna tshogs kyihño /
 de ñid śin tu bskyed pa ni bsruiñ bañiño /
 de ñid rtse mo gñis slar bkug pa ni gnod sbyin gyihño /
 de ñid dam du bkug pa ni bsdams pañiño / 25
 de ñid mdzub mo gñis bkug pa ni lcag gyuño /
 de ñid rtse mo gñis sprad pa ni žags pañiño /
 de ñid phan tshun mdud pa ni lcag sgrog giño /
 de ñid bskyod pa ni dril buño /
 de nas tshañs pa dañ brgya byin la sogs pa lha yi bu rnams kyis bcom 30
 ldan ñdas la ñdi skad ces gsol to / bcom ldan ñdas tshe thuñ ba dañ /
 skal ba chuñ ba rnams kyi don dañ / phan pa dañ / bde ba dañ / tsh
 bsruiñ bañi slad du gsol / bdag po gsañ bañi bdag po bñad du gsol /
 bcom ldan ñdas phyag na rdo rjes brgya byin dañ tshañs pa la sogs
 pa ñkhor gyi dkyil ñkhor chen po de dag la gžigs nas legs so žes bya 35
 bas mgu bar bya ste / brgya byin la sogs pa lhañi bu rnams gañ
 khyed la ñdi lta buñi spobs pa yañ dag par skyes pa de ni legs so legs
 so / legs par sgrubs śig dañ bñad par byaño /

1. P. & N. mchod

2. N. me tog

atha khalu bhagavān vajrapāṇiḥ sarvāmitāyusspharaṇasambhava-
vavajraṃ¹ nāma samādhiṃ samāpadyāparimitāyuhpuṇyajñāna-
sambhāravardhanaṃ nāma sarvatathāgatahṛdayaṃ svahṛdayād
niścāra² /

OM puṇye puṇye mahāpuṇye 'parimitapuṇye 'parimitāyuh- 5
puṇyajñānasambhāropacayakāriṇi SVĀHĀ /

asyāṃ sarvatathāgatahṛdaya³dhāraṇyāṃ bhāṣitamātrāyāṃ sarvāpā-
yāḥ praśāntā mocitaś cātmā sarve narakapretatiryaggatipannāḥ
sattvāḥ prajānanti /

sarve ca lokadhātavo⁴ 'vabhāṣitā avabhāṣya⁵ ca dvādaśakāraṃ 10
buddhakṛtyaṃ kṛtvā tasmin eva sarvatathāgatahṛdayadharmākṣare⁶
praviṣṭāny abhūvan /

42b atha khalu bhagavān punar apy amitāyurvajraprabhākariṃ nāma
sāmādhiṃ samāpa-(42b)-dyemaṃ sarvatathāgatāyurvaj- 15
raṃ nāma hṛdaya⁷dhāraṇiṃ abhāṣata /

OM amṛte⁸ 'mṛte 'mṛtodbhave 'mṛtasambhave 'mṛtavikrān-
tagāmini sarvakleśakṣayaṃkari SVĀHĀ /

athāsyāṃ bhāṣitamātrāyāṃ tathaiva sarvasattvānāṃ sarvaduḥkhāni
praśāntāni /

atha bhagavān punar apy amoghāvaraṇavināśānīṃ nāma samā- 20
dhiṃ samāpadyemaṃ sarvatathāgatā⁹varaṇatroṭanaṃ nāma hṛda-
yadhāraṇiṃ svahṛdayād niścāra¹⁰ /

OM kaṃkaṇi kaṃkaṇi rocāni rocāni troṭāni troṭāni pratihana
pratihana sarvakarmaparamparāṇi sarvasattvānāṃ SVĀHĀ/

asyāṃ bhāṣitamātrāyāṃ tathaiva sarvam abhūt / 25

atha khalu bhagavān punar api sarvāvaraṇavimalaviśuddhi¹¹vajraṃ
nāma samādhiṃ samāpadyemaṃ sarvatathāgatāśeṣāvaraṇavināśā-
nīṃ nāma hṛdayadhāraṇiṃ svahṛdayād niścāra / (43a)

43a OM ratne ratne mahāratne ratnasambhave ratnakiraṇe ratna- 30
mālāviśuddhe śodhaya sarvapāpaṃ HUM PHAT /

asyāṃ bhāṣitamātrāyāṃ sarvamārabhavanāni dhvastāni vidhvamsit-
āny abhūvan /

1. A, C & G omit the beginning of this section.

2. B niścārayet, E niścārya

3. E hṛdayaṃ

4. B dhātu

5. B abhāṣita

6. B -kṣarā

7. B hṛdayaṃ

8. B & G amite

9. B & E omit sarvatathāgata and have sarvakarma.

10. B niścārayet, G niścāraḥ

11. A & G viśuddha

de nas bcom ldan ḥdas phyag na rdo rje thams cad tshe dpag tu
med par khyab par ḥbyuñ baḥi rdo rje žes bya baḥi tiñ ñe ḥdzin
la sñoms par žugs nas / tshe dañ bsod nams dañ ye šes kyi tshogs
dpag tu med pa ḥphel ba žes bya ba de bžin gšegs pa thams cad
kyi sñiñ po ḥdi rañ gi thugs kha nas phyuñ ño / 5

OM puñye puñye mahāpuñye-āparimita-āyuhpuñye jñānasam-
bhāra-upacāyakāraṇi SVĀHĀ /
de bžin gšegs pa thams cad kyi sñiñ poḥi gzuñs ḥdi bśad pa tsam
gyis ñon soñ thams cad rab tu ži ste / sems can dmyal ba dañ /
yi dvags dañ byol soñ gi ḥgrod rnam su skyes paḥi sems can thams
cad grol bar bdag ñid kyi rab tu šes so / ḥjig rten gyi khams thams 10
cad snañ bar byas sñiñ snañ bar byas nas kyañ sañs rgyas kyi mdzad
pa bcu gñis [114b] byas nas de bžin gšegs pa thams cad kyi sñiñ
poḥi chos kyi yi ge ñid du žugs par gyur to /
de nas slar yañ bcom ldan ḥdas kyi tshe dpag med paḥi rdo rje
ḥod byed pa žes bya baḥi tiñ ñe ḥdzin la sñoms par žugs nas / 15
de bžin gšegs pa thams cad kyi tshe dpag tu med paḥi rdo rje žes
bya baḥi sñiñ poḥi gzuñs ḥdi bśad do /

OM amṛte amṛte amṛtodbhave amṛte sambhave amṛtavikrānte
amṛtavikrāntagāmini sarvakarmakleśakṣayaṃkari SVĀHĀ/
de nas ḥdi bśad pa tsam gyis de bžin du sems can thams cad kyi 20
sdug bśal thams cad rab tu ži baḥo /
de nas slar yañ bcom ldan ḥdas kyi gdon mi za bar sgrib pa thams
cad rnam par ḥjoms pa žes bya baḥi tiñ ñe ḥdzin la sñoms par
žugs nas / de bžin gšegs pa thams cad kyi sgrib pa bcod pa žes bya
baḥi sñiñ poḥi gzuñs ḥdi rañ gi thugs kha nas phyuñ ño / 25

OM kañkaṇi kañkaṇi rocani rocani troṭani troṭani trāsani trāsani
pratihana pratihana sarvakarmaparamparāṇi sarvasattvanām
SVĀHĀ /
ḥdi bśad pa tsam gyis thams cad de kho na bžin du ḥgyur ro /
de nas slar yañ bcom ldan ḥdas kyi sgrib pa thams cad dri ma med 30
ciñ¹ rnam par dag paḥi rdo rje žes bya baḥi tiñ ñe ḥdzin la sñoms par
žugs nas / de bžin gšegs pa thams cad kyi sgrib pa ma lus pa rnam par
ḥjoms pa žes bya baḥi sñiñ poḥi gzuñs ḥdi rañ gi thugs kha nas phyuñ
ño /

OM ratne ratne mahāratne ratnasambhave ratnakiraṇe ratnamā- 35
lāviśuddhe śodhaya sarvapāpaṃ HUM TRĀT /
de nas ḥdi bśad ma thag tu bdud kyi gnas thams cad bcom žiñ rnam
par bcom par gyur to /

atha khalu bhagavān punar apy amoghāpratihatasarvāvaraṇa-
vidhvamsanināmasamādhiṃ samāpadyemāṃ sarvatathāgatahr-
dayadhāraṇiṃ svahrdayād niścacāra /

OM amoghāpratihatasarvāvaraṇavināśani hara hara HUM
PHAT /

asyāṃ bhāṣitamātrāyāṃ sarvopamalokadhātuḥ kāmṣpitaḥ pra-
kāṃpitaḥ saṃprakāṃpitaś calitaḥ pracalitaḥ saṃpracalitaḥ kṣu-
bhitaḥ prakṣubhitaḥ saṃprakṣubhitaḥ /
anekāny āścaryādbhutāni loke saṃdrśyante sma /

43b tathaiṣāṃ maṇḍalaṃ bhavati¹ / (43b) 10

caturasraṃ caturdvāraṃ catuḥpārśve samanvitam //

catustoraṇasaṃyuktaṃ neminiryūhasaṃyutam //

tasyābhyantarato lekhyāṃ cakramaṇḍalam uttamam //

caturāra²samāyuktaṃ nābhimaṇḍalam uttamam³ //

tasya madhye likhed nāthaṃ vajrapāṇiṃ mahābalaṃ //

44a vajraghaṅṭākaraṃ saumyaṃ (44a) pūrṇenduhasitā⁴anam //

pūrvāramadhyabhāgeṣu likhed akṣobhyanāyakam //

dakṣiṇena likhed ratnaṃ paścimenāmbujottamam //

uttareṇ⁵amoghākhyātāṃ⁶ likhed viraṃ⁷ mahābalaṃ //

cakravartikṛtātopān likhet sarvatathāgatān //

candramaṇḍalasaṃkāśān sarvābharaṇabhūṣitān //

varadābhayahastān tu vajraparyāṃkasusthitān //

koṇabhāgeṣu sarveṣu lekhyā dhūpādayas tathā //

dvārapālās ca te lekhyāḥ kruddhāḥ krodhā⁸parāyaṇāḥ //

tataḥ praviśya svayaṃ yogī ākarṣayed mantradevatāḥ⁹ //

JAḤ HUM VAḤ HOḤ bhagavan vajra ehy ehi samayas tvam //

tataś cāgataṃ nāthaṃ pūjayitvā samāsataḥ //

praveśayed mṛtyuhānāya mṛtyūra¹⁰gabhayāni ca // (44b)

44b OM vajrasamaye¹¹ HUM /

vajraterintiriṃ¹² baddhvā praveśayed ratnakarānvitam¹³ //

puṣpamālānrito¹⁴ vāpi kṣepayed maṇḍale tu tam¹⁵ //

OM praticcha vajra HUM /

1. A & C due to scribal error repeat here a part of folio 42a.

2. B dvāra

3. A maṇḍitam

4. A harita, B sahita

5. B uttare

6. B ākhyāṃ

7. B & G vira

8. G krūrakrodhāḥ

9. B & G devatā

10. A, B, C & G mṛtyoraga

11. B samaya A & C repeat twice vajrasamaye

12. A & C terettiriṃ, B tarentariṃ D teratnariṃ

13. A karānim, B & G anvitām

14. A, C & G omit

15. A, C & G tān

de nas slar yañ bcom ldan ḥdas kyis gdon mi za bar mi choms par
sgrib pa thams cad rnam par ḥjoms pa žes bya baḥi tiñ ne ḥdzin la
sñoms par žugs nas / de bžin gšegs pa thams cad kyi sñin poḥi gzuñs
ḥdi rañ gi thugs kha nas phyuñ ño / [115a]

OM amogha-apratihata sarva-āvaraṇaviśodhani hara hara HUM 5
PHAT /

ḥdi bśad ma thag tu ḥjig rten gyi khams ḥdi thams cad g-yos rab tu
g-yos yañ dag par rab tu g-yos / bskyod rab tu bskyod yañ dag par
rab tu bskyod / bsgul rab tu bsgul yañ dag par rab tu bsgul žiñ/ño
mtshar che žiñ rmad du byuñ ba du ma ḥjig rten du snañ bar ḥgyur 10
ro /

de nas de dag gi dkyil ḥkhor ni ḥdi yin te /
gru bži pa la sgo bži pa // logs bži dañ yañ yañ dag ldan //
rta babs bži dañ kun tu ldan // kha khyer dañ ni sgo khyud bcas //
de yi dbus su ḥkhor lo yi // dkyil ḥkhor dam pa bri bar bya // 15
rtsibs bži dañ ni yañ dag ldan // lte baḥi dkyil ḥkhor mchog yiñ no //
de yi dbus su mgon po ni // phyag na rdo rje stobs chen po //
phyag na rdo rje dril bu can // zla ba rgyas žal ḥdzum pa bri //
śar gyi rtsibs kyi dbus kyi char // gtso bo mi bskyod pa ñid bri //
lhor ni rin chen bri bya žiñ // nub tu chu skyes padma ste // 20
byañ du gdon mi za žes grags // dpaḥ bo stobs chen bri bar bya //
de bžin gšegs pa thams cad ni // ḥkhor lo sgyur baḥi cha lugs mdzad //
zla baḥi dkyil ḥkhor mdog ḥdra žiñ // rgyan rnam kun gyis brgyan
pa rñams //

phyag na mchog sbyin mi ḥjigs pa // rdo rje skyil kruñ bžugs pa bri // 25
grva yi cha rñams thams cad du // de bžin bdug pa la sogs bri //
sgo skyoñ rñams kyañ khro bo dañ // mchog tu khro bar gžol ba bri //
de nas rnal ḥbyor rañ ñid žugs // sñags kyi lha rñams spyen drañs te //

JAḤ HUM VAḤ HOḤ bhagavan vajra chyehi samayas tvam /
de nas mgon po byon pa la // mdor na mchod pa byas nas ni // 30
ḥchi bdag ñid dañ sbrul ḥjigs pa¹ // ḥchi bdag gžom phyir gžug par
bya //

OM vajrasamaye HUM /

rdo rje tiritiri bcñs // lag na rin chen thogs pa gžug //
yañ na me tog phreñ ldan pa // de dag dkyil ḥkhor ñid du dor // 35

OM praticcha vajra HUM /

de nas dam tshig sbyin te / [115b]

OM vajrasamaye HUM / de nas ḥdis gdoñ g-yogs dgrol bar byaḥo/

- tataḥ samayaṃ deyaṃ / OM vajrasamaye HUM /
 tato 'nenodghāṭayed vajraṃ / OM vajrahāśodghāṭaya HUM /
 tato 'nena darśayet / OM vajra dṛśya HOḤ /
 tato 'bhiṣekaṃ anena dadyāt /
 OM vajrābhiṣiṅca HUM¹ / OM buddhābhiṣiṅca OM / OM 5
 ratnābhiṣiṅca TRĀM /
 OM padmābhiṣiṅca HRĪḤ / OM karmābhiṣiṅca AḤ /
 tataḥ kalaśābhiṣekaṃ dadyāt² /
 OM vajrakalaśābhiṣiṅca HUM / OM buddhakalaśābhiṣiṅca
 OM / 10
 OM ratnakalaśābhiṣiṅca TRĀM / OM padmakalaśābhiṣiṅca
 HRĪḤ /
 OM karmakalaśābhiṣiṅca AḤ /
 OM mālābhiṣiṅca TRĀM³ / OM vajrapatāvalambanābhiṣiṅca
 TRĪM / 15
 OM buddhamudrābhiṣiṅca OM / OM vajramudrābhiṣiṅca -
 HUM /
 OM ratnamudrābhiṣiṅca TRĀM / OM padmamudrābhiṣiṅca
 HRĪḤ /
 45a OM karmamudrābhiṣiṅca AḤ / (45a) 20
 OM vajranāmābhiṣiṅca OM HUM TRĀM HRĪḤ AḤ / OM
 karmābhiṣiṅca HUM AḤ /
 OM vajracakrābhiṣiṅca HUM BHRŪM /
 OM vajracakrādhipatis tvāṃ abhiṣiṅca (yet) OM OM OM /
 HUM HUM HUM / 25
 TRĀM TRĀM TRĀM / HRĪḤ HRĪḤ HRĪḤ / AḤ AḤ AḤ /
 OM vajradhāriṇy abhiṣiṅca HUM / OM tathāgatadhāriṇy⁴
 abhiṣiṅca OM /
 OM ratnadhāriṇy abhiṣiṅca TRĀM / OM padmadhāriṇy
 abhiṣiṅca HRĪḤ / 30
 OM karmadhāriṇy abhiṣiṅca AḤ /
 OM sarvatathāgataguhyābhiṣiṅca OM⁵ / OM vajraguhyā-
 bhiṣiṅca HUM /
 OM ratnaguhyābhiṣiṅca TRĀM / OM padmaguhyābhiṣiṅca
 HRĪḤ / 35
 OM karmaguhyābhiṣiṅca AḤ /
 45b OM prajñopāyasamāyogābhiṣiṅca HUM AḤ / (45b)

1. A & C ĀḤ HUM

2. B kalaśād abhiṣekaṃ darśayet

3. B TRĀM TRA

4. A, B, C & G vajratathāgata

5. A, B, C & G HUM

- OM vajrahāsyā udghāṭayā. HUM / de nas ḥdis dkyil ḥkhor bstan
par byaḥo /
- OM vajradrīsyā HOḤ / de nas dbaṅ bskur ba sbyin te /
- OM vajra abhiṣiṅca HUM / OM buddha abhiṣiṅca OM /
- OM ratna abhiṣiṅca TRĀM / OM padma abhiṣiṅca HRIḤ / 5
- OM karma abhiṣiṅca AḤ /
- de nas bum paḥi dbaṅ byin te /
- OM vajrakalaśa abhiṣiṅca HUM / OM buddhakalaśa abhiṣiṅca OM /
- OM ratnakalaśa abhiṣiṅca TRĀM / OM padmakalaśa abhiṣiṅca
HRIḤ / 10
- OM karmakalaśa abhiṣiṅca AḤ /
- de nas phreṅ baḥi dbaṅ bskur ḅar byaḥo /
- OM ratnamāla abhiṣiṅca TRĀM TRĀM TRĀM TRĀM TRĀM /
- OM vajrapata avalabana abhiṣiṅca TRĀM /
- OM vajramudra abhiṣiṅca HUM / OM buddhamudra abhiṣiṅca 15
- OM /
- OM ratnamudra abhiṣiṅca TRĀM / OM padmamudra abhiṣiṅca
TRĀM /
- OM vajrakarma abhiṣiṅca AḤ / OM vajranāma abhiṣiṅca HUM /
- OM vajrakarma abhiṣiṅca HUM AḤ / OM vajracakra abhiṣiṅca 20
- HUM BHUM /
- OM vajracakra—adhipati² abhiṣiṅca HUM HUM HUM / OM
- OM OM / TRĀM TRĀM TRĀM / HRĪ HRĪ HRĪ / AḤ AḤ AḤ /
- OM vajradharaṇi abhiṣiṅca HUM / OM tathāgatadharaṇi abhi-
ṣiṅca OM / 25
- OM ratnadharaṇi abhiṣiṅca TRĀM / OM padmadharaṇi abhi-
ṣiṅca HRIḤ /
- OM karmadharaṇi abhiṣiṅca A / OM sarvatathāgataguhye abhi-
ṣiṅca OM /
- OM vajraguhye abhiṣiṅca HUM / OM ratnaguhye abhiṣiṅca 30
- TRĀM /
- OM padmaguhye abhiṣiṅca HRIḤ / OM karmaguhye abhiṣiṅca
AḤ /
- OM prajñopāyasamāyoga abhiṣiṅca HUM AḤ /
- de ltar dbaṅ bskur nas / tshe ḥphel baḥi rig pa sbyin no / 35
- OM vajra ayuṣe HUM AḤ /

1. P. only

2. P. adhivartitam

evam abhiśiñcyāyurvardhanīm¹ vidyām dadyāt /

OM vajrāyuṣi HUM AḤ /

asyaḥ sādhanam bhavati /

vajrāyur bhagavān candramaṇḍalārūḍhaś candrābhah sarvābha-
raṇamaṇḍitaḥ / abhayahasto² varadaś³ ca / amṛtaḥ⁴ kṣarantam / 5
tasyādhasat sādhamam prasāritāṃjalihastam ūrdhvamukham
bhagavantaṃ nirikṣayantaṃ likhet / pañcopacāreṇa pūjām kṛtvā
tasyāgrataḥ śatasahasraṃ japet /

tataḥ pūrṇamāsyām mahatīm pūjām kṛtvā kapilāgoghṛtaṃ nave
bhāṇḍe sthāpya vāmavajre⁵ nākramya bhagavantaṃ pradhyāyan 10
sakalām rātrīm japet / tato gandham vinasayati / apūrvam vā gan-
dham udvahati / ūsmā dhūmaḥ⁶ śikhā⁷ vā niścarati / raśmyulkā⁸

46a pramuñcati / (46a) evam ādibhir nimittais tad ghṛtaṃ navanī-
taṃ tailam vā / udakaṃ dadhi kṣīram madyam rudhiram vasām
asthikām vā / māmsam vānyatamaṃ vā samprasādhyā pratyūṣe 15
rakṣādikaṃ ca kṛtvā / ātmānaś⁹ ca saṃśodhya pibed bhakṣayet/
yathā nimittena yāvadā candrārākāyur bhavati / vajrasattvaś
ceti¹⁰ / adhamenādhamā siddhir bhavet / nātra saṃśayaḥ / nirmit-
teṇa bhavel loke nirvyādhir medhān¹¹ vitaḥ / vali¹² palitasukh-
ātmā dṛḍhakāyaḥ śatāyuh / anyāny api karmāṇi śāntipuṣṭi- 20
vaśādikaṃ karoty avicāreṇa jāpamātrāt / na saṃśayaḥ /

atha catvāro mahārājāno bhagavantaṃ vajrapāṇim praṇipatyā-
ivam āhuḥ /vayam api bhagavan sarvasattvānām

46b arthāya (46b) hitāya sukhāya svakasvakāni hṛdayāni bhāṣa-
yāmaḥ / ājñāpayatu bhagavān ājñāpayatu vajradhṛk / sādhu sādhu 25
mahārājāno deśayadhvam aham anumode / adhiṣṭhāmi¹³ svasa-
mayam¹⁴ /

atha vaiśravaṇo mahāyakṣarājā bhagavadanuñjāto 'numodito
'dhiṣṭhitas svahrdayam svahrdayād niścacāra / OM VAIḤ / atha
'dhrtarāṣṭras tathaiva svahrdayam abhāṣata / OM DHRḤ / atha 30
virūdhakaḥ kumbhāṇḍamahārājā svahrdayam abhāṣata / OM
VIḤ / atha virūpākṣo nāgamahārājā tathaiva svahrdayam abhā-
ṣata / OM KṢAḤ /

1. A & C add dhāraṇim

2. B hastau

3. A & C viradaś

4. B amṛtā

5. A, C & G cakreṇa, B vajrā

6. B & G dhūma

7. B & G śikhām

8. B & G raśmyolko

9. B, C & G ātmanaś

10. A & C omit

11. A & C medhasa, B mepaśa, G medhisa

12. B vali

13. B adhiṣṭhāmi

14. A & G samayasvaḥ, B & D samayaś ca

ḥdiḥi sgrub pa ni ḥdi yin te /

bcom ldan ḥdas rdo rje tshe dpag med zla baḥi ḥod can zla baḥi dkyil
 ḥkhor la b'zugs śiñ rgyan thams cad kyis brgyan pa / phyag gñis mi
 ḥjigs pa dañ mchog sbyin mdzad pa las bdud rtsi ḥdzag pa briḥo /
 deḥi ḥog tu sgrub pa po lag pa thal mo sbyar ba brkyañ ba gdoñ 5
 gyen du [116a] bcom ldan ḥdas la lta ba briḥ la mchod pa rnam pa
 lñas mchod pa bya ste / deḥi spyān sñar stoñ phrag brgya bzlas so /
 de nas zla ba ña ba la mchod pa chen po byas la ba dmar ser gyi mar
 snod sar par bcug la g-yon paḥi rdo rjes mnan te / bcom ldan ḥdas
 la rab tu sems śiñ mtshan thog thag tu bzlas pa byaḥo/de nas dri snam 10
 žiñ sñon ma byuñ baḥi ñad kyañ ldañ ño / dro ba dañ du ba dañ
 me yañ ḥbyuñ ño / ḥod zer gyi snañ ba rab tu ḥphros te / de la sogs
 paḥi mtshan ma byuñ na mar de mar gsar pa ḥam / til mar ram //
 chu ḥam / ḥo ma ḥam / žo ḥam / chañ ñam / khrag gam / rus pa ḥam /
 śa ḥam / gañ yañ ruñ ba dañ lhan cig tu rab tu bsgrubs te nañ par 15
 sñar sruñ ba la sogs pa byas nas bdag ñid sbyañs te ḥthušs sam /
 zos na mtshan ma ji lta ba b'zin du byuñ na ni nam zla ba dañ ñi ma
 ji srid paḥi tsher ḥgyur žiñ rdo rje sems dpaḥi tsher yañ ḥgyur ro /
 tha mas ni dños grub tha mar ḥgyur te / ḥdi la the tshom med do /
 mtshan ma ma byuñ na yañ ḥjig rten na nad med pa dañ yid b'zuñs¹ 20
 pa dañ ldan žiñ skra dkar dañ gñer ma med pa dañ lus brtan žiñ tshe
 lo brgya bar ḥgyur ro / g'zan yañ bzlas pa byas pa tsam gyis ži ba
 dañ rgyas pa dañ dbañ la sogs paḥi las rnam s brtag mi dgos par
 ḥgrub ste / the tshom med do /
 de nas rgyal po chen po b'zis bcom ldan ḥdas phyag na rdo rje la 25
 phyag ḥtshal nas ḥdi skad ces gsol to/ bcom ldan ḥdas bdag cag kyañ
 sems can thams cad kyī doñ dañ phan pa dañ bde baḥi ślad du rañ
 rañ gi sñiñ po bśad par ḥtshal gyis / bcom ldan ḥdas kyis bkaḥ
 gñañ bar žu / rdo rje ḥdzin pas bkaḥ gñañ bar žu / rgyal po chen po
 dag legs so legs so śod cig [116b] dañ ñas rjes su yid rañ žiñ rañ gi 30
 dam tshig byin gyis brlab par byaḥo / de nas gnod sbyin gyi rgyal
 po rnam thos kyī bu ñal bsos pos bcom ldan ḥdas kyis gñañ žiñ rjes su
 yi rañ ste byin gyis brlab pas rañ gi sñiñ ka ñas phyuñ la / OM VAI /
 de nas dri za yi rgyal po chen po yul ḥkhor bsruñ gis de kho na b'zin
 du rañ gi sñiñ po bśad pa / OM DHI / 35
 de nas grul bum gyi rgyal po chen po ḥphags skyes pos de kho na b'zin
 du rañ gi sñiñ po bśad pa / OM BHI /
 de nas kluḥi rgyal po chen po mig mi bzañ gis de kho na b'zin du rañ
 gi sñiñ po bśad pa / OM KĀH /

- atha teṣāṃ maṇḍalaṃ bhavati /
 caturasraṃ caturdvāraṃ pañcamaṇḍalamaṇḍitam //
- 47a tasya madhye likhed nāthaṃ (47b) vajrapāṇiṃ sa¹garvitam //
- tasya vāme pārśve tu likhed vaiśravaṇaṃ śubham //
- gadānakulikāhastam ratnābharaṇamaṇḍitam //
- sthūlam śiṃhāsanaṛūḍham hemavarṇam mahādyutim //
- bhadrakumbhādiratnaughavarṣayantaṃ likhed budhaḥ //
- purato dhṛtarāṣṭram tu viṇāvādanatatparam //
- lalitam śyāmavarṇam tu sarvābharaṇabhūṣitam //
- dakṣiṇena likhed vīram khaḍgahastam virūḍhakam //
- paścimena virūpākṣam vajrapāśadharam param //
- phaṇaiḥ saptabhiḥ sampūrṇam lohitaḥṣibhir nirgatam //
- dvāradeśeṣu sarveṣu dvārapālās tathaiva ca //
- tataḥ praviśet svayaṃ mantrī mudrayā cakrasaṃjñayā //
- ākarsayed bhagavantaṃ tato rājñāḥ samāharet //
- 47b ākr̥ṣya pūjayed vidvān (47b) arghapātrair² yathāvidhi //
- tataḥ praveśayet chiṣyān puṣpamālāvibhūṣitān //
- rājānaṃ kṣatriyaṃ vāpi brāhmaṇādikam eva vā //
- mantreṇānena mantrajño mudrayā vajradhārayā //
- OM vajrasamaye HUM /
- tataḥ puṣpam ratnam vā kṣepayed anena ca /
- OM VAḤ pratīchadhvam mahottamāḥ /
- patati yasya rājasya so 'sya sidhyati nānyathā //
- tato'bhīṣiñcet kalaśaiś caturbhiḥ koṇasaṃsthitaiḥ //
- pañcamaṃ vajrapāṇeṣu tu mudrayaivābhīṣiñcayet //
- evam ādikrameṇaiva maṇḍalākhyābhīṣiñcanāt //
- atha rājābhavate rājā rājā bhavate mahān //
- jambudvīpapatīś śrīmān caturdvīpapatir varaḥ //
- 48a caturabhīṣekāc ca caturdvāraprave-(48a)-śanāt³ //
- tasyāhaṃ vajradhāro rājā pālayāmi svaputravat //
- vayaṃ caturmahārājāḥ pālayāmaḥ satatam nṛpam //
- sabhṛtyaparijanan tu sarāṣṭrapuramaṇḍalam //
- duṣṭān tasya haniṣyāmaḥ pararāṣṭram ca tasya ca //
- vyādhimṛtyubhayaṃ cāpi durbhikṣam⁴ ityu⁵padravam //
- vaiśravaṇaḥ kurute puṣṭiṃ dhṛtarāṣṭras tu śāntikam ///

1. A, C & G su

2. A, C & G padair

3. A praveśayet

4. A, C & G durgatibhyo

5. A & C ty, G bhi, B mṛtyu

de nas de dag gi dkyil ḥkhor bśad de /
 gru bźi pa la sgo bźi pa // dkyil ḥkhor lñas ni rgyan pa ste //
 de yi dbus su mgon po ni // phyag na rdo rje ḥgyiñ bcas bri //
 de yi g-yon paḥi logs su ni // ñal bsos rnam thos bu dag gi //¹
 lag be con dañ ni neḥu le // rin po cheḥi rgyan gyis brgyan // 5
 sbom źiñ señ geḥi gdan la bźugs // gser mdog gzi brjid ldan pa bri //
 mkhas pas bum pa bzañ po sogs // rin chen tshogs char ḥbab pa bri //
 mdun du yul ḥkhor skyoñ ñid ni // pi wañ sgrogs par yañ dag brtson //
 mdzes² ciñ kha dog ljañ ku ñid // rgyan rnams kun gyis brgyan pa bri //
 g-yas su dpaḥ bo lus ḥphaḡs po // ral gri phyag na bsnam s par bri // 10
 nub tu yañ ni mig mi bzañ // rdo rje źags pa ḥdzin ciñ mchog //
 sbrul mgo bdun gyis yoñs su bskor // mig ni dmar źiñ śin tu ḥbur //
 sgo yi phyogs ni thams cad du // sgo skyoñ rnams kyañ de bźin no //
 de nas sñags pa rañ ñid ḥjug // ḥkhor loḥi phyag rgya śes grags pas //
 bcom ldan ḥdas ñid spyan drañ-źiñ // de nas rgyal po spyan drañ ño // 15
 spyan drañs nas ni mkhas pas mchod // mchod yon źabs bsil cho ga
 bźin //

de nas slob [117a] ma rgyal rigs sam // rje rigs bram ze la sogs kyañ //
 me tog phreñ bas rnam brgyan pa //

sñags śes pa yi sñags ḥdi dañ // rdo rje ḥdzin maḥi phyag rgyas gźug // 20

OM vajrasamaye HUM / de nas me tog gam rin po che ḥdis kyañ
 dor bar byaḥo /

OM vajra praticchadhvaṃ mahottama /

gañ la lhuñ baḥi rgyal po de // ḥdi yis ḥgrub ḥgyur gźan du min //
 de nas grva na gnas pa yi // bum pa bźis kyañ dbaḥ bskur te // 25
 lña pa³ phyag na rdo rjeḥi // phyag rgya ñid kyis dbaḥ bskur bya //
 de la sogs paḥi go rims bźin // dkyil ḥkhor bris nas dbaḥ bskur pas //
 rgyal po ma yin rgyal por ḥgyur // rgyal po yin na chen por ḥgyur //
 ḥdzam bu gliñ dbaḥ dpal dañ ldan // gliñ bźi po yi bdag po mchog //
 lan bźir dbaḥ ni bskur ba dañ // lan bźir rab tu źugs nas ni // 30
 de la rdo rje ḥdzin rgyal bdag // rañ gi bu bźin bsruñ bar bya //
 bdag cag rgyal chen bźi pos kyañ // ḥbañs dañ ḥkhor du bcas pa dañ //
 yul ḥkhor pho brañ bcas pa yi // rgyal po rtag tu bskyañ bgyi ste //
 de yi ma ruñs pa rnams dañ // de yi pha rol sde dañ nad //
 ḥchi bdag ḥjigs pa mu ge dañ // yams dañ ñer ḥtshe gźom par bgyi // 35
 ñal bsos pos ni rgyas par bgyid // yul ḥkhor bsruñ gis źi ba ñid //

1. N. ñal gso dge ba lag pa na

2. N. rol

3. P. dañ po

virūdhako 'kālamṛtyuṃ hanyāt sapaśubāndhavan //
virūpākṣaḥ kurute kṣemaṃ¹ durbhikṣādivināśanam //
saṃkṣepato vyaṃ tasya sarvāśāṃ sarvacintitam //
karoma² vajrapāṇis tu drohaṃ yadi na niścayāt //

- atha daśadiglokapālā bhagavantam praṇipatyaim āhuḥ // 5
vayam api bhagavan sarvasattvahasukhāya //
48b svaka-(48b)-svakāni hṛdayāni pradadāmaḥ //
sādhu sādhu lokapālāḥ sādhu sādhu vadateti³ //
athesāno bhūtādhipatir hṛdayaṃ dadāti /
OM I / OM Ī / OM AḤ / OM YAḤ / OM ṚḤ / OM VAḤ⁴ / 10
OM YAḤ / OM KUḤ / OM ĀḤ / OM VRAḤ⁵ /
athaiśāṃ maṇḍalaṃ bhavati /
maṇḍalaṃ pūrvavad likhed madhye nāthaṃ tathaiva ca //
dikpālās tu svadigbhāge sthāpayet purato dvayam //
ādityaṃ varāharūpan tu dvārapālās tathaiva ca // 15
tataś cākṛṣya tān sarvān pūjayet sarvapūjayā //
tataḥ praveśayet śiṣyān praviśya svayam eva tu //
abhiśiñcayet kalaśaiś ca dikpālādimantritaḥ //
tato dadyād dhṛdayaṃ sādhanāya hitaiśanataḥ⁶ //
49a sidhyante 'vicārāś'⁷ ca dikpālās sva⁸dik-(49a)-sthitāḥ // 20
atha te tuṣṭā evam āhuḥ / yaḥ kaścid bhagavan rājā kṣatriyo vā
mūrdhny⁹ abhiśiktaḥ / etad maṇḍalaṃ praviśyābhiṣekaṃ gṛhṇet /
anyo vā śrāddhaḥ kulaputro vā kuladuhitā vā / tasya vyaṃ bha-
gavan sarvadā sarvatra rakṣāvaraṇaguptiṃ saṃvidhāsyāmaḥ /
pararāṣṭrāṇi ca¹⁰ vardhayaṣyāmaḥ / kālena kālaṃ varṣiśyāmaḥ¹¹ / 25
sasyapuṣpaphalāni ca niṣpādayiśyāmaḥ /
atha yamo mahādharmā¹²rājā bhagavantam praṇamyaim āha /
ahaṃ bhagavan tasya mahārājña āyur dadāmi / aṣṭakālamaraṇāni
pratibādhayāmi /

1. B kṣamaṃ
2. G. karomi
3. A, C & G pradadateti
4. A Vaṃ
5. A & C Vaḥ
6. A&G eṣiṇa
7. A & G avicālās
8. G daśa
9. B & G mūrdhnā-
10. A & C aca, G ava, B omits
11. B varṣasyāma
12. B omits

phyugs dañ gñen bcas dus min pañi // ḥchi bdag lus ḥphags po yis
 ḥjoms //
 mig mi bzañ gis bde bar byed // mu ge la sogs rnam par ḥjoms //
 mdor na bdag gis de yi ni // re ba kun dañ bsam pa kun //
 bgyi ste gal te ma ñes na // phyag na rdo rje bslus pa yin // 5
 de nas phyogs skyoñ bcus bcom ldan ḥdas la phyag ḥtshal nas ḥdi
 skad ces gsol to / bcom ldan ḥdas bdag cag kyañ sems can thams cad
 la phan pa dañ bde bañi slad du rañ rañ gi sñiñ po rab tu dbul lo /
 ḥjig rten skyoñ ba rnams legs so legs so [117b] de legs par smros śig /
 de nas ḥbyuñ poñi bdag po dbañ ldan la sogs pas rañ rañ gi sñiñ po 10
 rnams phul ba /

OM I / OM I / OM Ā / OM A / OM YA / OM RI / OM VAM /
 OM YAM /¹

OM KU / ² OM AM / OM BRĀ /

de nas de dag gis dkyil ḥkhor bśad de / 15
 dkyil ḥkhor sña ma bñin bris la // mgon po dbus su de bñin bñag //
 phyogs skyoñ rañ gi phyogs kyi char // gñag bya spyan sñar rnam pa
 gñis //

ñi ma dañ ni phag gi gzugs // sgo skyoñ rnams kyañ de bñin no //
 de nas de kuñ spyan drañs la // mchod pa kun gyis mchod pa bya // 20
 de nas rañ ñid žugs nas kyañ // slob ma rnams ni gžug bya žiñ //
 phyogs skyoñ la sogs sñags bzlas pañi // bum pa rnams kyis dbañ
 bskur ro //

de nas phan par ḥdod pa yis // sgrub phyir sñiñ po sbyin par bya //
 phyogs skyoñ rañ gi phyogs gnas rnams // brtag mi bgos par ḥgrub 25
 par ḥgyur //

de nas de dag mgu nas ḥdi skad ces gsol to / bcom ldan ḥdas gañ su
 žig rgyal po rgyal rigs spyi bor³ dbañ bskur bas dkyil ḥkhor ḥdir žugs
 te dbañ bskur ba ḥdzin pa dañ / gžan yañ rigs kyi bu ḥam rigs kyi bu
 mo dad pa de dag bcom ldan ḥdas bdag cag gis kun nas sruñ ba dañ / 30
 bskyab pa dañ / sba bar bgyiḥo / pha rol gyi sde rnams bžom par
 bgyiḥo / dus dañ dus su char dbab par bgyiḥo / ḥbru dañ / me tog
 dañ / ḥbras bu rnams bskyed par bgyiḥo /
 de nas chos kyi rgyal po gśin rjes bcom ldan ḥdas la phyag ḥtshal nas
 ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis rgyal po chen po deñi 35
 tshe sriñ bar bgyiḥo / dus ma yin pañi ḥchi ba brgyad po so sor dgag
 par bgyiḥo /

1. P. ya
2. P. only
3. N. nas

- nairṛto mahārākṣasādhipatir evam āha / ahaṃ bhagavan tasya rājño
rājaputrasya brāhmaṇasya kṣatriyasya vānyatareṣu vā manuṣyeṣu
na vyādhipretapiśācabhayaṃ na rākṣasabhayādikaṃ nākālamṛt-
yubhayaṃ kariṣyāmi / sarvadā rakṣāvarenaḡuṣṭiṃ kariṣyāmi / 5
(49b)
- 49b atha varuṇo mahārājaiṣam āha / ahaṃ bhagavan tasya mahā-
rājñāḥ sarvadā sarvatra sarvaviṣayaṃ pratipālayiṣyāmi / ārakṣāṃ
ca kariṣyāmi / sasyāni ca niṣpādayiṣyāmi / nāgadoṣāṇi ca na pra-
yacchāmi / viṣāsanīn ca notsrjāmi / sarvākālamaraṇāni ca prati- 10
bādhayāmi /
atha vāyav¹yādhipatir evam āha /
ahaṃ api bhagavan tasya mahāsattvasya sarvadā vāyubhayaṃ
notsrjāmi / nākālavātaṃ cotsrjāmi / sarvasasyapuspaphalāni ca
pariniṣpādayiṣyāmi / sarvabhayaṃ ca pratibādhayāmi / 15
atha kuvero mahāyakṣarājā bhagavantam namasyaiṣam āha /
- 50a ahaṃ bhagavan tasya mahāsattvasyāṣṭāśītibhir (50a) mahā-
yakṣasenāpatibhiḥ sahāgatya sarvakālogyogena sarvadā sarva-
bhayaṃ pratibādhayāmi / sarvadhanadhānyasamṛddhiṃ ca karomi /
svajanaparijanadeśaviṣayabhṛtyabandhubāndhavamitraputraduḥiṭ- 20
bhāryādirakṣāṃ ca karomi / gogavyakharoṣṭrameṣagajavājicchāgal-
ādirakṣāṃ karomi /
athesānaḥ sarvabhūtādhipatir bhagavantam praṇipatyaiṣam āha /
ahaṃ bhagavan tasya rājño rājaputrasya kṣatriyasya brāhmaṇa-
sya vā² / ihāmutra³ paritrāṇam⁴ parigrahaṃ paripālanam śāntiṃ 25
svastyayanam daṇḍaparihāram śastraparihāram viṣadūṣaṇam
viṣanāśanam simābandham dharaṇibandham digbandham vajra-
prākāram vajrakīlanam (50b) vajrapañjaram ca karomi / sarva-
kāryeṣu pratyupasthāpayāmi / kāryeṣv akāryeṣu nimittam⁵ ca dar-
śayāmi / svapne⁶ ca sarvam śubham kathayāmi / sādhayato 'vighnena 30
sarvasiddhiṃ ca dāsyāmi /

1. B vāsva

2. A & G ca

3. A, C & G bhaya, B matra

4. B omits

5. B amitram

6. B svapnena

srin po rnams kyi bdag po chen po bden bral gyis ḥdi skad ces gsol to/
 bcom ldan ḥdas bdag gis rgyal po chen po de dañ/ rgyal po chen poḥi
 bu dañ / bram ze ḥam / rje rigs sam / mi g'zan gañ [118a] yañ ruñ ba
 dag la nad med pa dañ / yi dvags dañ / ḥdres ḥjigs pa med pa dañ /
 srin la sogs paḥi ḥjigs pa med pa dañ dus ma yin par ḥchi baḥi ḥjigs 5
 pa med par bgyiḥo / dus thams cad du sruñ ba dañ bskyab pa dañ /
 sba bar bgyiḥo /

de nas kluḥi rgyal po chen po chu bdag gis ḥdi skad ces gsol to /
 bcom ldan ḥdas bdag gis dus thams cad du rgyal po de dañ/yul thams
 cad kun nas so sor bsruñ bar bgyiḥo / kun tu bsruñ bar bgyiḥo / ḥbru 10
 rnams kyañ bskyed par bgyiḥo / kluḥi ñes pa rnams mi ḥbyuñ bar
 bgyiḥo/ dug dañ thog kyañ mi ḥbyuñ bar bgyiḥo/me tog dañ ḥbras bu
 thams cad kyañ yoñs su rdzogs par bgyiḥo / ḥjigs pa thams cad kyañ
 so sor dgag par bgyiḥo /

de nas rluñ gi bdag pos ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis 15
 kyañ sems can chen po de la dus thams cad du rluñ gi ḥjigs pa mi
 ḥbyuñ bar bgyiḥo / dus ma lags paḥi rluñ mi ḥbyuñ bar bgyiḥo/ ḥbru
 dañ me tog dañ ḥbru thams cad kyañ yoñs su bskyed par bgyiḥo /
 de nas gnod sbyin gyi rgyal po chen po lus ñan pos/bcom ldan ḥdas la
 phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis gnod 20
 sbyin gyi sde dpon chen brgyad bcu dañ lhan gcig tu mchis te /
 stobs dañ ldan pas sems can chen po de la dus thams cad du ḥjigs pa
 thams cad du so sor dgag par bgyiḥo / nor dañ ḥbru thams cad legs
 par ḥbyor bar bgyiḥo / rañ gi skye bo dañ / yoñs kyi skye bo dañ /
 yul dañ / gnas dañ / bran dañ / gnag¹ gi gñen dañ/grogs dañ / bu dañ 25
 bu mo dañ / chuñ ma la sogs pa yañ bsruñ bar bgyiḥo / glañ dañ /
 ba dañ / boñ bu dañ / rña mo dañ / lug dañ / ma he dañ / glañ po che
 dañ / rta dañ / ra la sogs pa yañ bsruñ bar bgyiḥo /

de nas ḥbyuñ po thams cad kyi bdag po dbañ [118b] ldan gyis bcom
 ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / 30

bcom ldan ḥdas bdag gyis rgyal po de dañ rgyal poḥi bu dañ /
 rgyal rigs dañ / bram ze rnams ḥdi dañ pha rol tu yoñs su bskyab pa
 dañ / yoñs su bzuñ ba dañ / yoñs su bskyañ ba dañ / 'zi ba dañ / bkra
 śis pa dañ / chad pa yoñs su spañ ba dañ / dug g'zil ba dañ / dug g'zom
 pa dañ / mtshams bciñ ba dañ/sa g'zi bciñ ba dañ/phyogs bciñ ba dañ/ 35
 rdo rjeḥi ra ba dañ / rdo rjeḥi phur bus gdab pa dañ / rdo rjeḥi gur
 yañ bgyiḥo / dgos pa thams cad la ñe bar gnas par bgyiḥo / bya la
 dañ bya ba ma yin pa rnams kyi mtshan ma ñe bar bstan par bgyiḥo /
 dge ba dañ dge ba ma yin pa thams cad rmi lam du yañ bsgo bar
 bgyi/sgrub pa thams cad la bgegs ma mchis par dños grub thams cad 40
 kyañ stsol bar bgyiḥo /

athākāśacāri kha¹gapatir bhagavantam praṇipatyavim āha / aham
 bhagavan sarvadā sarvam ca pathigatasya rājño rājaputrasya rājā-
 mātyasya brāhmaṇasya kṣatriyasya vā svayam āgatya sarvaparivā-
 reṇa rakṣāvaraṇaguptim samvidhāsyāmi / sarvāvaraṇam² prativāra-
 yāmi³ / sarvavyādhim apanayāmi / sarvadā cānubaddho⁴ bhavati / 5
 51a dvijasutasya vā kṣatriyavaiśyaśūdrasya vānyatarasya śrāddhasya
 kulaputrasya kuladuhitur vā sarvadā sarvārtham niṣpādayiṣyāmi /
 sarvabhayeṣu ca rakṣām kariṣyāmi / anenāpi⁵ paritrāyiṣyāmi / 10

athāṣṭau mahāgrahāḥ sanakṣatraparivārā evam āhuḥ / vyaṁ bhaga-
 van saparivārāḥ svakasvakāni hṛdayāni dadāmaḥ / tad bhagavān
 adhiṣṭhātu / sādhu sādhu adhiṣṭhantū mayā bhāṣadhvaṁ mahā-
 grahāḥ / athādityādayo mahāgrahā bhagavantam namasyābhāṣanta /
 OM ĀḤ⁶ / OM SOḤ / OM AḤ / OM BUḤ / 15
 OM BRḤ / OM ŚUḤ / OM SĀḤ / OM RĀḤ⁷ /
 athaiṣām maṇḍalam bhavati /
 51b madhye bhagavantam vajrapāṇim trailokavija-(51b)-yarūpaṁ sam-
 likhya /
 samantāc catvāro mahāsamudrān⁸ likhet // 20
 śukram⁹tu tasya purataḥ somam pṛṣṭhato likhet //
 dakṣiṇe brhaspatim likhet vāmataś ca budham likhet //
 agniṣṭhāne tu cāṅgāram ādityam vāyavyam diśi //
 śaniścaram tu aiśānyam rāhuṁ rākṣasasannidhau //
 nakṣatram sarvatra lekhyam samantād bāhya¹⁰maṇḍale // 25
 dvāre dvāre tathā dvārīm likhet ca krodhamānasam //
 vajradhāryā praviśya sarvān āvāhayet //
 vajrāṅkuśādibhir iti tataś śiṣyān praveśayet //
 OM vajra hana¹¹ HUM PHAṬ /
 OM vajragrahasamaye HUM PHAṬ / 30
 OM vajragraha pratīccha samaye HUM /
 tato'ṣṭabhiḥ kalaśair abhiṣīcet //

1. B sva
2. A abhāraṇam
3. A pratīcārayami, B pratipārayami
4. B & D anubuddho
5. A, C & G aṇena, B omits
6. A, B, C & D omit
7. A, C, D & G add OM KEḤ
8. A samudram
9. A & B śukla
10. A & C vṛta
11. B & D hara

de nas yañ nam mkhañ la spyod ciñ nam mkhañ la hgro bañi bdag pos
 bcom ldan h̄das la phyag h̄tshal nas h̄di skad ces gsol to /
 bcom ldan h̄das bdag gis dus thams cad du rgyal po dañ / rgyal poñi
 bu dañ / rgyal poñi blon po dañ / bram ze dañ rgyal rigs lam la gnas
 pa thams cad la bdag ñid h̄khor thams cad dañ bcas pa mchis te /
 bsruñ ba dañ / bskyab pa dañ / sba ba kun nas sgrub par bhyiño /
 bgegs kyi gnas thams cad so sor bzlog par bgyiño / nad thams cad
 bsal bar bgyiño / dus thams cad phyir b̄zin du h̄brañ bar bgyiño /
 de nas sañi hog gi bdag po phag chen pos kyañ bcom ldan h̄das la h̄di
 skad ces gsol to / bcom ldan h̄das bdag gis miñi bdag po dañ / rje rigs 10
 dañ / bram ze dañ mañs rigs sam ḡzān yañ rigs kyi bu mo dañ dad pa
 rnams kyi¹ dus thams cad du don bsgrub par bgyiño/h̄jigs pa thams
 cad las kyañ bsruñ bar bgyiño / ḡzān yañ [119a] yoñs su bskyab par
 bgyiño /

de nas gzañ chen po brgyad h̄khor rgyu skar dañ bcas pa rnams kyi 15
 h̄di skad ces gsol to /
 bcom ldan h̄das bdag cag h̄khor dañ bcas pa rnams kyi kyañ rañ rañ
 gi sñiñ po rnams h̄bul bar h̄tshal na de la bcom ldan h̄das kyi byin
 gyis brlabs du gsol / legs so legs so / ñas byin gyis brlabs kyi gzañ
 chen po rnams śod cig / 20

de nas ñi ma la sogs pañi gzañ chen po rnams kyi bcom ldan h̄das la
 phyag h̄tshal nas smras pa /

OM A / OM SO / OM AM / OM BU / OM BRI / OM ŚU / OM
 SĀ / OM RĀ /

de nas de dag gi dkyil h̄khor h̄byuñ ste / 25
 dbus su bcom ldan h̄das phyag na rdo rje ñid h̄jig rten gsum las rnam
 par rgyal bañi gzugs su briño /

mthañ rnams su ni rgyā mtsho chen po b̄zi briño //

de yi mdun du pa wa sañs // zla ba rgyab tu bri bar bya //

g-yas su phur bu bri bya žiñ // g-yon du lhag pa bri bar bya // 30

me yi gnas su mig dmar ñid // rluñ gi phyogs su ñi ma ste //

dbañ ldan du ni spen pa žiñ // srin poñi phyogs su sgra gcan bri //

dkyil h̄khor phyi rol khor yug tu // rgyu skar thams cad bri bar bya //

sgo sgor de b̄zin sgo ba rnams // khros pañi yid du bri bar bya //

rdo rje h̄dzin pas h̄jug bya ste // rdo rje lcags kyu la sogs pas // 35

thams cad kyañ ni spyān drañ ño // de nas slob ma rnams ḡzug ste //

OM vajra hana HUM PHAT / OM vajragrahasamayē HUM /

OM vajragraha praticcha HUM /

de nas gzañ brgyad sñags ni sñags pa yis //

bum pa brgyad po rnams kyi dbañ bskur ro // 40

- aṣṭagrahābhimantritaiḥ //
 tato vajramudrayābhiṣīcet // (52a)
- 52a tatas sarvagraham sādhayet //
 atha te mahāgrahā bhagavantam namasyaivam āhuḥ / vyaṃ bhaga-
 van aṣṭau mahāgrahās tasya mahārājño rājaputrasya vā sarvadā 5
 sarvatra tathaiva sarvaṃ kariṣyāmaḥ / atha nakṣatrakṣaṇalavamuhū-
 rtakaraṇa¹tithiyogarāśilagnaviṣṭiṃmaṇḍalādidevatās tathaiva nama-
 syaivam āhuḥ / vyaṃ api bhagavan sarvadā tasya mahāsattvasyāj-
 ñām notsrjāmaḥ / bhṛtyavat. pratipālayāmaḥ / sarvanagaranigama-
 janapadarāṣṭrarājadhānīm ca pratipālayāmaḥ / utpanne tu mahā- 10
 bhaye yuṣmākaṃ pūjayiṣyati tasyāvaśyaṃ tad bhayaṃ na bhaviṣyati/
- 52b athāṣṭau mahānāgāḥ phumkāradhvaninā bhagavantam (52b) sam-
 toṣyaivam āhuḥ /
 vyaṃ bhagavan sarveṣāṃ guhyahṛdayaṃ dāsyāmaḥ /
 sādhu sādhu mahānāgā dadadhvaṃ hṛdayaṃ varam / 15
 atha te tuṣṭā mahānāgā bhagavantam namasyaivam āhuḥ /
 Oṃ PHUḤ² / Oṃ PHAḤ³ / Oṃ PHUṂ / Oṃ PHĀṂ /
 Oṃ PHĪḤ⁴ / Oṃ PHEḤ / Oṃ PHAIḤ / Oṃ PHAUḤ /
 athaiṣāṃ maṇḍalaṃ bhavati /
 aṣṭapatraṃ mahāpadmaṃ saṃlikhec chvetavarṇakam // 20
 tasya⁵madhye likhed nāthaṃ vajrapāṇīm sukṛṣṇakam⁶ //
 samantāt saptaphaṇaṃ tarjayantaṃ mahoragam /
 anantaṃ takṣakaṃ caiva karkoṭaṃ kulikaṃ tathā //
 vāsukim śaṃkhaḥpālaṃ ca padmaṃ vai vāruṇaṃ tathā //
 ete lekhyāḥ samāsenā patre patre phaṇajvalāḥ // 25
 saptasaptaphaṇā lekhyāḥ sabhāryāḥ kaṇṭhasamāgamāḥ //
 kalaśāṣṭakam saṃsthāpya balinaivedyaśobhitam // (53a)
- 53a ghṛtakṣirasamākṣikam⁷kṛtrimā⁸ cāpi bhedakāḥ⁹ //
 tataḥ saṃpraviṣya vajrātmākarsayet pāṇinā phaṇaiḥ //
 phumkārasahitais tu JAḤ HUṂ VAM HOḤ pravartayet // 30
 tataḥ praveṣya tān sarvān rājaṃ kṣatriyam eva vā / abhiṣīcet phum-
 kārair viśadoṣamalāpahaiḥ /
 tataḥ sidhyanti sarve te nāgā nāmagrahād api //

1. B kara

2. A, C, E & G Oṃ PHAḤ

3. A, C & G Oṃ PHAḤ, B & E Oṃ PHUḤ, DOṃ DUḤ

4. D DĪḤ

5. A, B, C & D maṇḍala

6. B sukṛṣṇakam, D kṛṣṇaka, A & C sūṣṇaka

7. A & G samākṣikā, B samākṣikim

8. A, B & C kṛtimā

9. A & C bhedikāḥ, E & G abhibheditaḥ

de nas rdo rje phyag rgyas dbaṅ bskur te //
 de nas gzaḥ rnam thams cad bsgrub par byaḥo //
 de nas gzaḥ chen po de dag gis bcom ldan ḥdas bdag cag gzaḥ chen
 po brgyad [119b] kyis rgyal po chen po de daṅ / rgyal poḥi bu la
 kun tu dus thams cad du / de kho nā bzin du thams cad bgyiḥo / 5
 de nas rgyu skar daṅ/skad cig daṅ/thaṅ cig daṅ/yud tsam rnam so/
 tshes daṅ / sbyor ba daṅ / khyim daṅ / dus sbyor daṅ / mjug phod la
 sogs paḥi dkyil ḥkhor gyi lha rnamkyis de bzin du phyag ḥtshal nas
 ḥdi skad ces gsol to /
 bcom ldan ḥdas bdag cag gis kyaṅ dus thams cad du sems can chen 10
 poḥi bkaḥ mi bcag ciṅ dpon po bzin du bskyaṅ bar bgyiḥo / groṅ
 khyer daṅ / groṅ rdal daṅ / ljoṅ daṅ / yul ḥkhor daṅ / rgyal poḥi
 pho braṅ gi gnas thams cad so sor bskyab par bgyiḥo / ḥjigs pa chen
 po ḥbyuṅ baḥi tshē na yaṅ des bdag cad mchod na gdon mi ḥtshal
 bar ḥjigs pa de mi ḥbyuṅ ṅo / 15
 de nas klu chen po brgyad kyis PHUṅ ces bya baḥi sgras bcom ldan
 ḥdas mñes par byas te ḥdi skad ces gsol to / bcom ldan ḥdas bdag
 rnam kyis gsaṅ baḥi sñiṅ po rnam dbul lo /
 klu chen po rnam legs so legs so / gsaṅ baḥi sñiṅ po rnam phul cig /
 de nas de dag mgu nas bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad 20
 ces gsol to /

OM PHU / OM PHA¹ / OM PHUM² / OM PHA³ / OM PHI /
 OM PHĪ / OM PHO / OM PHO /

de nas de dag gi dkyil ḥkhor bśad de /
 padma chen po ḥdab brgyad pa // kha dog dkar po legs par bri // 25
 dkyil ḥkhor de yi dbus bzugs pa // phyag na rdo rje rab tu nag //
 sbrul mgo mthaḥ yas gdeṅs ka bdun // Itoḥ ḥgro chen po sdigs pa bri //
 mthaḥ yas ḥjog po de bzin du // stobs kyī rgyu daṅ rigs ldan daṅ //
 nor rgyas bu daṅ duṅ skyoṅ daṅ // padma chu bdag de bzin du //
 mdor na ḥdab ma re re la // de dag sbrul mgo ḥbar ba bri // 30
 sbrul mgo bdun bdun chuṅ ma yi // mguḥ nas khyud daṅ bcas [120a]
 pa bri //
 bum pa brgyad rnam bzag bya ste // gtor ma lha bśos mdzes pa daṅ //
 mar daṅ ḥo ma sbraṅ rtsi bcas // bcos paḥi dbye ba rnam kyaṅ ṅo //
 rdo rjeḥi bdag ṅid bzugs pa ni // sbrul mgos sbrul mgo can rnam dgug // 35
 PHUṅ ces bya ba lhan cig ste // JAḤ HUM VAM HOḤ ḥes brjod do //
 de nas rgyal po ḥam rgyal rigs ni // de dag thams cad gzug⁴ gnas su //
 dug gi ṅes skyon bsal baḥi phyir // PHUṅ ces bya bas dbaṅ bskur ro //
 de nas miṅ tsam bzuṅ bas kyaṅ // klu rnam de dag thams cad ḥgrub //

1. N. PHU

2. N. PHAM

3. N. PHU

4. P. gtsug, N. bcu

- atha te samantam¹ tuṣṭā bhagavantam namasya ca² //
 praṇidhānam prakurvanti sthitvā prāñjalayaḥ³ puraḥ⁴ //
 vyaṃ bhagavataḥ śāsanābhiratasya yad idaṃ maṇḍalam praviṣṭa-
 sya viśamvādayāmaḥ / tadā bhagavantam eva viśamvādayāmaḥ⁵ /
 53b tadāsmākaṃ taptavālukā bhaviṣyantu / ādīptena vajreṇāsmākaṃ 5
 sattuvasya rakṣāvaraṇaguptim kariṣyāmaḥ / mahaujob⁶alavīryam
 kṣepsyāmaḥ / nirviṣam cāpi viṣam⁷ kariṣyāmaḥ / kālena kālam var-
 ṣayiṣyāmaḥ / sarvasasyāni⁸ niṣpādayiṣyāmaḥ / sarvapaparāṣṭrāṇi
 ca vi⁹kāla¹⁰vṛṣṭim utsrjāmaḥ/ sarvabhayaṃ vināṣayiṣyāmaḥ/ jinājñayā 10
 vajradharājñayā pratipālayiṣyāmaḥ /
 atha sādhanam bhavati /
 phu¹¹mkāram japel lakṣam dhyātvā vajradharam prabhum //
 sitāṃśumālinam divyam śikhāyām¹² phaṇāvasthitam¹³ //
 tato viṣam grhya dhyātvā phum¹⁴kāramaṇḍalam // 15
 raśmimālākulam divyam phumkāram tatra cintayet¹⁵ //
 ākarṣayed hṛtak¹⁶ṛtiphaṇipāśākrṭi¹⁷kareṇa //
 54a phumkāravātena samīrayet tam (54a) viṣam samastam //
 tanurasthimāmsagam //
 tataḥ sarva¹⁸karmāṇi¹⁹ kuryād²⁰ viṣajvaragarādikam // 20
 muṣṭyā vai haret sarvaṃ kiṃ punaḥ phaṇamudrayeti //
 atha mahābhairavo mahādevādhipatir aṣṭabhir mahāmāṭṛkābhīḥ
 parivṛto bhagavantam praṇipatyaiṣam āha / madbhayān māṭṛkā-
 bhayāc ca bhagavan sarvadevanāgādayaḥ samtrastā vitrastāḥ prat-
 rastā adhomukhībhūtā ²¹nimagnā naṣṭacetasaḥ paribhramanti tu 25
 teṣāṃ hitārthāya hṛdayam pradāsyāmi²² / tat sādhu bhagavān adhi-
 ṣṭhatu / sādhu sādhu mahābhairava subhairava²³ bhāṣasva svahṛdayam
 divyamāṭṛkāṇam ca sarvāsām²⁴ /

1. A & G sam, B & C samaṃ
2. G evam
3. B prāñjalih
4. B pulā
5. B & D omit the whole phrase
6. A, C, E & G mahaja, B & D omit corrected to mahaujas = Tib gzi brjid chen po
7. A & C viṣam, B & D omit
8. B omits, D samkhyā, G śasyāni
9. B & D viṣa
10. D kāra
11. A & C HUM
12. B & D śiṣāyām
13. B & D phaṇam eva ca
14. A PHUT
15. G cintya ca
16. B PHUM
17. B kṛtinā
18. A, C & G sarvāni
19. A, C & G omit
20. A & C kurvanti, B kurvāt
21. A & C nini-, B nirni-
22. A & G pradāsyāmaḥ
23. B omits
24. A & C sarvaṣaḥ, B sarvasa

de nas de dag kun mgu nas // bcom ldan ḥdas la phyag ḥtshal to //
 spyan snar thal mo sbyar ḥkhod nas // smon lam rab tu ḥdebs par
 ḥgyur //
 bcom ldan ḥdas bdag cag gis bcom ldan ḥdas kyis bstan pa la mñon
 par dgaḥ ba gañ dag dkyil ḥkhor ḥdir ḥzugs pa de dag bslus par gyur 5
 na deḥi tshe / bcom ldan ḥdas [ḥdi] ñid la slus par gyur cig / deḥi
 tshe bdag bye ma tshan gyis bsregs par gyur cig / rdo rje kun tu ḥbar
 bas bdag cag gi mgo ḥgems par gyur cig / rtag par dus thams cad du
 sems can chen po de bsrūn ba dañ / bskyaḥ pa dañ / sba bar bgyiḥo /
 gzi brjid/¹ chen po dañ stobs dañ / brtson ḥgrus bskyed par bgyiḥo / 10
 deḥi dug rnams dug ma mchis par bgyiḥo / dus dañ dus su char dbab
 par bgyiḥo / me tog thams cad yoñs su rdzogs par bgyiḥo / pha rol
 kyī g-yul thams cad la dus dañ dus ma yin paḥi char dbab par bgyiḥo /
 ḥjig rten pa thams cad bskyed par bgyiḥo / rgyal baḥi bkaḥ dañ rdo
 rje ḥdzin paḥi bkaḥ rab tu sgrub par bgyiḥo / 15
 de nas sgrub pa bśad de /

lha rdzas ḥod ḥphro dkar po can // klu rnams ḥdud pas gnas pa yi //
 rdo rje ḥdzin gtso bsams nas ni // PHUÑ ces bya ba [120b] ḥbum
 du bzlas //
 de nas dug gis zin pa la // PHUÑ ces bya baḥi dkyil ḥkhor ni // 20
 lha rdzas ḥod zer phreñ ba khrigs² //bsams nas de la PHUÑ yig bsam//
 lag pa sbrul mgo ḥags ḥdra dañ // PHUÑ gi rluñ gis lpags pa śa //
 rus gnas PHUÑ gi rnam paḥi dug // mthaḥ dag drañs te gso bar bya//
 de nas las rnams kun byed ciñ // dug rims dug sbyar la sogs pa //
 khu tshur gyis kyañ kun sel na//sbrul mgo phyag rgyas smos ci dgos // 25

de nas lto ḥphye chen poḥi bdag po ḥjigs byed chen po ma mo chen
 mo brgyad kyis bskor bas bcom ldan ḥdas la phyag ḥtshal nas ḥdi
 skad ces gsol to /
 bcom ldan ḥdas bdag cag gis ḥjigs pa dañ ma mo rnams kyis ḥjigs pas 30
 lha dañ klu la sogs pa kun tu skrag rnam par skrag te kha bub tu gyel
 nas gos dañ bral te / sems stor nas kun tu ḥpḥyan pa dag la phan
 gdags paḥi slad du bdag cag gi sñiñ po ḥbul bar ḥtshal gyis bcom ldan
 ḥdas kyis de legs par byin gyis brlab tu gsol lo /
 ḥjigs byed chen po legs so legs so / rab tu ḥjigs par byed pas rañ ñid 35
 dañ lhaḥi bu mo thams cad kyī sñiñ po rnams śogcig /

1. N. byin
 2. P. ḥkhrigs

- atha mahābhairavaḥ subhaira¹vanādaṃ nadan evam āha /
 OM bhairavaiḥ² bhīḥ SVĀHĀ /
- 54b OM BHĀḤ SVĀHĀ / OM BHĪḤ SVĀHĀ / OM BHŪḤ SVĀHĀ /
 (54b) OM BHEḤ SVĀHĀ /
 OM BHAIḤ SVĀHĀ / OM BHOḤ SVĀHĀ / OM BHAM
 SVĀHĀ / OM BHAḤ SVĀHĀ / 5
- ity ete bhagavan aṣṭau bhairavaḥ samājñākaraḥ /
 athaiṣāṃ maṇḍalaṃ bhavati /
 aṣṭāraṃ mahācakraṃ likhya madhye niveśayet //
 vajrapāṇiṃ mahākrodhaṃ trilokavijayāvaham //
 tasya pādātale kruddhaṃ bhairavaṇāṃ mahādhipam // 10
 likhitvā bhairavīyuktaṃ likhed anyān yathāsukham³ //
 āramadhyeṣu sarveṣu likhed bhairavam aṣṭakam //
 mātṛkābhiś ca samāyuktaṃ tatkrudhāsyakruddhamānasam //
 dvāre dvāre tathaiveha likhed dvāriṃ sukrodhanam⁴ // 15
 tato vāhyāṃkuśādibhiḥ pūjayitvā kapālayā rudhirapūrṇayā //
 madyaṃ māṃsaṃ baliṃ divyaṃ rudhirapūrṇabhājanam //
 kapālaṃ muṇḍanakhaṇḍaṃ cāṣṭau kalaśān pūritān // (55a)
- 55a rudhirair āsavair vāpi sthāpayet tasya maṇḍale //
 tataḥ praveśayec chiṣyān trilokavijayāparaḥ // 20
 abhiśiñcet kapālena kalaśair api cāṣṭabhiḥ //
 tataḥ karmāṇi dadyāt /
 mātṛkāgr̥ha ekalīṅge vā trilokamathane⁵ varam //
 pūjāṃ kṛtvā yathānyāyaṃ japet lakṣacatuṣṭayam //
 tato nādaṃ praśrūyate bhairavasya mahātmanaḥ // 25
 nirbhīr arghaṃ prayacchet kapālena suraktinā⁶ //
 tataḥ paśyati taṃ kruddhaṃ bhairavaṃ duṣṭamānasam //
 mātṛkāgaṇasampūrṇam aṣṭabhir bhairavair vṛtam //
 taṃ dṛṣṭvā nirbhayo bhūtvā dadyād māṃsasupūritam //
 kapālaṃ vāsavaiḥ pūrṇaṃ huṅkāram anusmarena⁷ // 30
 tatas tuṣṭaḥ prasidhyeta bhairavo duṣṭaghātaḥ //
- 55b brūyāt kim iccheti (55b) tad dadyāt tuṣṭamānasaḥ //
 rasarasāyanaṃ dravyaṃ khadgaṃ cakraṃ triśūlakam //
 svargamartyapātālaṃ rājyaṃ dvīpacatuṣṭayam cāpi⁸ //

1. A, C, E & G omit
2. A, C & G bhairabhāiḥ
3. A & Cadd iti
4. B sakrodhitam
5. B & D matane
6. A & G lakṣiṇā
7. B anusmaram
8. A, C & G omit

de nas h̄jigs byed chen pos h̄jigs par byed paḥi sgra phyuñ nas ḥdi
skad ces gsol to /

OM bhairavabhairva SVĀHĀ / OM BHĀ SVĀHĀ / OM BHI
SVĀHĀ / OM BHU SVĀHĀ / OM BHA' SVĀHĀ / OM BHAI
SVĀHĀ / OM BHAU SVĀHĀ / OM BHAM SVĀHĀ /
OM BHAḤ SVĀHĀ /

5

bcom ldan ḥdas h̄jigs byed chen po ni brgyad po de dag gdams
ñag ñan / de nas de dag gi dkyil ḥkhor bśad de /

ḥkhor lo chen po rtsibs brgyad bri // dbus su phyag na rdo rje ni //
khro bo chen po h̄jig rten gsum // rnam par rgyal ba źes bya gźag // 10
de yi źabs ḥog ma ruñs pa // h̄jigs byed rnams kyi bdag po che //
h̄jigs byed ma dañ bcas pa bri // rtsibs kyi nañ rnams thams cad du //
gźan yañ h̄jigs byed brgyad po ni // ma mo [121a] rnams dañ ldan
pa ni //

khros paḥi bźin dañ yid khros par // ci bde bar ni bri bar bya // 15
ḥdir ni sgo sgor de bźin du // sgo ba śin tu khros ldan bri //
de nas lcags kyu la sogs pas // bkug ste mgo boḥi thod pa ni //
khrag gis gañ bas mchod nas su // śa chañ gtor ma bzañ po dañ //
snod rnams khrag gis bkañ ba dañ // mgo thod mgo yi dum bu dañ //
khrag gañ chañ bkañ bum pa brgyad // dkyil ḥkhor ḥdir ni gźag par 20
bya //

de nas h̄jig rten gsum rnam rgyal // mchog gis slob ma rnams gźug
bya //

thod pa dañ ni bum pa yañ // brgyad po rnams kyis dbaḥ bskur ro //
de nas las rnams sbyin par bya // 25
ma moḥi khyim man mtshan gcig par // h̄jig rten gsum ni ḥdul baḥi
mchog //

tshul bźin du ni mchod byas nas // ḥbum phrag bźir ni bzlas par bya //
de nas h̄jigs par byed paḥi sgras // bdag ñid chen pos thos gyur te //
mi h̄jigs pa ni thod pa ru // khrag mchog bkañ baḥi argħa dbul // 30
de nas khro bo h̄jigs byed pa // ma ruñs yid can ma mo ni //
tshogs kyis bskor ciñ h̄jigs byed ni // brgyad kyis bskor ba mthoñ bar
ḥgyur //

de mthoñ h̄jigs pa med byas la // HUM źes bya ba dran byed ciñ //
śa ḥam yañ na chañ mchog gis // thod pa bkañ ste dbul bar bya // 35
de nas h̄jigs byed ma ruñs ḥjoms // mgu źiñ rab tu ḥgrub ḥgyur nas //
ci ḥdod smos śig źes bya ba // mgu baḥi yid kyis de sbyin byed //
sa rnams sbyin pa ma gtogs par // ro dañ bcud len rdzas dañ ni //
ral gri ḥkhor lo rtse gsum dañ // mtho ris sa steñs sa ḥog dañ //
gliñ dañ gliñ bźiḥi rgyal srid dañ // brgya byin ñid dañ gnod sbyin 40
dbaḥ //

śakratvaṃ yakṣeśvaryaṃ rākṣasatvaṃ¹ vidyādharatvaṃ //
 vidyādhara²cakravartitvaṃ trailokyādhipatitvaṃ //
 muktva³ bhūmidānañ ceti /
 kiṃkaratvaṃ cāpi svayagaṇaṃ mātrkāṃ vā dadāti //
 yatheṣṭānyatamām⁴ siddhiṃ prārthayet //
 huṃhṛtinā sukhinā⁵ dattvā vihasan yāti⁶ //
 bhītaṃ mārayate kṣaṇāt //

5

atha brahmādayo mahādevā bhagavantaṃ namasyaivam āhuḥ /
 vayam api bhagavata ājñayā svakalpaṃ bhāṣayāmaḥ / tad bhagavān 10
 kampāṃ upādāyādhitīṣṭhatu / atha brahmādayo devāḥ svahṛdayam
 abhāṣanta /

56a OM OM⁷ / OM VIḤ⁸ / (56a) OM RUḤ / OM IḤ /

OM KAḤ / OM GAḤ / OM BHRḤ⁹ / OM KAḤ /

athaiśāṃ maṇḍalaṃ bhavati /

15

maṇḍalaṃ pūrvaval likhed madhye trailokyasaṃgraham //

tasyāgrato likhed vīram īśvaraṃ sūlapāṇim //

prṣṭhato vilikhed brahmāṇaṃ vāmataś cakrapāṇim //

dakṣiṇena likhed indraṃ svamudrākaracihnitam //

20

dvārapālās tathaiveha bhāryā eṣāṃ svamaṇḍale //

kalaśān pūrṇakumbhāṃś ca sthāpayed bāhyamaṇḍale //

balabhadraṃ dīptamaharddhikam //

tataḥ praviśya tān devān āhvayati vicakṣaṇaḥ //

JAḤ HUḤ VAM HOḤ surāḥ¹⁰ sarve praviśadhvaṃ purottame //

atha tān tato drṣṭvā pūjayed mahāsukhaiḥ //

25

tataḥ praveśayec chiśyān mudrayā vajradhārayā //

OM praticchadhvaṃ mahāsattvā vajradharājñayā HUḤ HA HA

HA HOḤ /

56b puṣpān prakṣipyā yathāvac (56b) cakṣur udghāṭya darśayet //

tato⁷bhiṣiñcet toyena kalaśād abhimantritam¹¹ //

30

tataḥ sarvaṃ pradadyāt tad devānāṃ tu yathepsitam //

lakṣam ekaṃ dvilakṣam vā kṛtvā sevāprarocitam //

sādhayet sādhakas teṣāṃ īśvarādisurottamān //

1. B rājyasatvam

2. B & G omit

3. B uktā

4. A anyatama

5. B mukhīm, D mukhi

6. A & C yoti

7. A, B & G add HUḤ

8. B DHIḤ

9. A, C & G BHUḤ

10. B sujoh

11. A to E abhimantritaiḥ

srin po ñid dan rig ḥdzin ñid // rig ḥdzin ḥkhor los sgyur ba ñid //
 ḥjig rten gsum gyi bdag po ñid // bkaḥ ñan ñid kyañ rañ ñid dam //
 ma moḥi tshogs rnamster bar ḥgyur // dños grub dan yañ ruñ ba
 [121b] ni //

ji ltar ḥdod pa blañ bar bya // HUMgis rnam pa mñon phyogs śiñ // 5
 byin nas rgod ciñ ḥgro bar byed // skrag na de ma thag tu gsod //
 de nas tshañs pa la sogs pa lha chen po rnamster kyañ bcom ldan ḥdas
 la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag
 gis kyañ bcom ldan ḥdas kyañ bkaḥ gnañ na rañ gi rtags pa bśad par
 ḥtshal gyis / 10

de nas bcom ldan ḥdas kyañ thugs rtse bar dgoñs te byin gyis brlab
 par gsol /
 de nas tshañs pa la sogs pa lha rnamster kyañ rañ rañ gi sñiñ po rnamster
 bśad do /

OM OM¹ / OM VI / OM RU / OM I / OM KAM / OM GA / 15
 OM BRI / OM KA /

de nas de dag gi dkyil ḥkhor bśad de /
 dkyil ḥkhor sña ma bzin bris la // dbus su ḥjig rten gsum ḥdul ba //
 de yi mdun du dpaḥ bo ni // dbañ phyug lag na rtse gsum bri //
 rgyab tu tshañs paḥi rnam par bri // g-yon du lag na ḥkhor lo can // 20
 g-yas na dbañ po rañ ñid kyi // phyag rgyaḥi mtshan ma lag thogs
 bri //

sgo skyoñ rañ bzin ḥdir de rnamster // chuñ ma rañ gi dkyil ḥkhor du //
 bum pa bum pa bkañ ba yañ // phyi rol dkyil ḥkhor du ni bzag //
 stobs bzañ la sogs mthu chen yañ // de nas ḥjug bya lha rnamster yin // 25
 mkhas pas kun nas spyān drañ zin //

JAH HUM VAM HOH lha thams cad // pho brañ dam par ḥjug par
 mdzod //

de nas de rnamster gsegs bltas nas // dgaḥ ba chen po mchod par bya //
 de nas rdo rje ḥdzin pa yi // phyag rgyas slob ma rnamster gzug ste // 30

OM pratīcchadhvam mahāsattva vajradhara-ājñāya HUM HA
 HA HA HO /

me tog ji lta bzin du dor // mig phye nas ni bstan par bya //
 de nas mñon par bñags pa yi // bum paḥi chu yis dbañ bskur ro //
 de nas lha rnamster gañ ḥdod paḥi // dños grub rab tu sbyin par bya // 35
 ḥbum phrag gcig gam ḥbum phrag gñis // sñon du bñen pa byas nas
 ni //
 dbañ phyug la sogs lha mchog [122a] ni // de rnamster sgrub pa po yis
 ḥgrub //

- ekalimṅādiṣu sthāna atha vā vajrapāṇinaḥ //
 gr̥he tathāgate cāpi sadhātuvaracaityake //
 sādhayet sādhamo nityaṃ sarvadevān yathāvad iti //
 ardharātre tato devā gatvā vedaya¹ te dhruvam //
 īpsitaṃ tvayā kiṃ hitaṃ dāsyāmo yathāsukham // 5
 vada bhadra drutaṃ cintya yena dāsyāmas te varam //
 tato yācate² mantrajño³ varasiddhiṃ tu devate //
 rasarasāyanaṃ divyam antardhānaṃ tu khe gamam //
 gulikārājadravyādi yācayed maṇaiṣiṇām⁴ // iti
- 57a (57a) atha maheśvarādayo bhagavantaṃ praṇipatyavimam āhuḥ / ye 10
 bhagavan⁵ laukika⁶ lokottaramaṇḍale praviśanti teṣāṃ vayaṃ bhaga-
 van sarvadevāḥ sarvāvaraṇāni viśodhayāmaḥ / svargamārgaṃ ca dar-
 śayāmaḥ / sugatimārgaṃ ca darśayāmaḥ / apāpa-mār⁷gaṃ ca
 darśayāmaḥ / saddharmamārgaṃ ca darśayāmaḥ / anāmārgaṃ ca
 darśayāmaḥ / vivekamārgaṃ ca darśayāmaḥ / saramārgaṃ ca dar- 15
 śayāmaḥ / nirvāṇamārgaṃ ca darśayāmaḥ / prahāṇamārgaṃ ca
 darśayāmaḥ / niḥkleśamārgaṃ ca darśayāmaḥ / buddhatvaṃ ca
 darśayāmaḥ / bodhisattvatvaṃ ca darśayāmaḥ / vajradharatvaṃ
 ca darśayāmaḥ / iti / sarvadā sarvabhayeṣu ca rakṣāvaraṇaguptiṃ
- 57b (57b) kariṣyāmaḥ / nagaranigamajanapadarājyarāṣṭrarājadhā- 20
 nīṃ ca rakṣayiṣyāmaḥ / viśayadeśagrāmagoṣṭhaṃ ca rakṣayiṣyā-
 maḥ / rājyaṃ ca dāsyāmaḥ / prāptarājyasya rājavṛddhiṃ kari-
 ṣyāmaḥ / ekadvīpaṃ dvitīyaṃ tṛtīyaṃ caturthaṃ svargamartya-
 pātālaṃ cakravartitvaṃ⁸ ca dāsyāmaḥ / saṃkṣepataḥ / śakra-
 vaṃ brahmatvaṃ viṣṇutvaṃ maheśvaratvaṃ ca dāsyāma iti / 25
 atha bhagavān vajrapāṇiḥ punar api svapaṇśanmaṇḍalam avalokya
 smitam akārṣīt / tataḥ pariśanmaṇḍalaṃ pracalan⁹ saṃpracalan¹⁰
 kṣubhan prakṣubhan saṃprakṣubhan jvalan¹¹ prajvalan saṃprajvalan
 harṣan praharṣan saṃpraharṣan kriḍan prakriḍan saṃprakriḍan
 anekāny āścaryādbbutāni ca loke saṃpradr̥śyante sma / 30

1. A & G vada
2. A & C, yavṛtte, B yacyante, G yāvante
3. G jñāna
4. A & G maṇaiṣiṇām, B maṇaiṣiṇām
5. A bhagavanta, B bhagavaṃstato
6. B lokika
7. B apāya
8. A, C & E cakravartim, B cakravartih
9. A pracarit, C pracarita
10. A saṃpracarata
11. A & G jvalata

mtshan ma gcig pa la sogs ḥam // yañ na phyag na rdo rjeḥi gnas //
 de b'zin g'segs paḥi pho brañ nam // riñ bsrel ldan paḥi mchod rten du //
 lha rnam's thams cad cho ga b'zin // sgrub pa po yis rtag tu sgrub //
 de nas nam phyed na ni lha // ḥoñs nas khyod kyis ḥdod pa ci //
 ji ltar bde žiñ phan pa ni // sbyin žes ñes par go bar byed // 5
 bzañ po myur du som's te smos // gañ phyir mchog ni khyod la sbyin //
 de nas snags śes dños grub dañ // mchog gi lha la gsol ba gdab //
 lha rdzas bcud dañ bcud len dañ // mi snañ ba dañ mkhaḥ ḥgro dañ //
 ril bu rgyal srid rdzas la sogs // yid ḥdod tshad med gsol ba gdab //
 de nas dbañ phyug chen po la sogs pas bcom lda ḥdas la phyag 10
 ḥtshal nas ḥdi skad ces so / bcom ldan ḥdas gañ dag ḥjig rten dañ
 ḥjig rten las ḥdas paḥi dkyil ḥkhor du žugs pa de dag gis bcom ldan
 ḥdas bdag cag lha rnam's kyis sgrib pa thams cad rnam par sbyañ ño /
 mtho ris kyi lam bstan par bgyiḥo // bde ḥgroḥi lam bstan par
 bgyiḥo // 15
 dam paḥi chos kyi lam bstan par bgyiḥo //
 sgrib pa ma mchis paḥi lam bstan par bgyiḥo //
 rnam par ḥbyed pa yi lam bstan par bgyiḥo //
 ñes par ḥbyuñ baḥi lam bstan par bgyiḥo //
 mya ñan ḥdas paḥi lam bstan par bgyiḥo // 20
 spoñ paḥi lam bstan par bgyiḥo // ñon moñs pa med paḥi lam bstan
 par bgyiḥo //
 sañs rgyas ñid du ḥgrub paḥi lam bstan par bgyiḥo //
 byañ chub sem's dpaḥ ñid du ḥgrub paḥi lam bstan par bgyiḥo //
 rdo rje ḥdzin pa ñid du ḥgrub paḥi lam bstan par bgyiḥo // 25
 dus thams cad du ḥjigs pa thams cad las bsruñ ba dañ bskyab pa
 dañ sba bar bgyiḥo / groñ khyer dañ / groñ rdal dañ ljoñs dañ /
 yul ḥkhor dañ rgyal paḥi [122b] pho brañ ḥkhor rnam's bsruñ
 bar bgyiḥo / yul dañ phyogs dañ groñ khyer rnam's kyañ bsruñ
 bar bgyiḥo / rgyal po yañ brtsal bar bgyiḥo / rgyal po thob paḥi 30
 rgyal po che bar bgyiḥo / gliñ gcig dañ gliñ gñis dañ / gliñ gsum
 dañ / gliñ b'zi dañ / bde ḥgro dañ / sa steñs dañ sa ḥog gi ḥkhor los
 sgyur baḥi rgyal po rnam's stsal bar bgyiḥo / mdor na brgya byin
 ñid dañ / tshañs pa ñid dañ / khyab ḥjug ñid dañ / dbañ phyug
 chen po ñid kyañ stsal bar bgyiḥo / de nas bcom ldan ḥdas phyag 35
 na rdo rje slar yañ ñid kyi ḥkhor gyi dkyil ḥkhor la gžigs nas ḥdzum
 pa mdzad do / de nas ḥkhor gyi dkyil ḥkhor de dag g-yos / rab tu
 g-yos / yañ dag par rab tu g-yos / ḥgul / rab tu ḥgul / yañ dag par
 rab tu ḥgul / ḥbar rab tu ḥbar / yañ dag par rab tu ḥbar / dgaḥ
 rab tu dgaḥ / yañ dag par rab tu dgaḥ / rtse rab tu rtse / yañ dag 40
 par rab tu rtse žiñ/ño mtshar rmad du byuñ ba du ma yañ ḥjig
 rten du yañ dag par rab tu mthoñ ño /

- 58a atha brahmādayo (58a) devagaṇāḥ suvismayaajātā bhagavantaṃ
 praṇipatyaim āhuḥ / kim etad bhagavan smitasya kāraṇam nākā-
 raṇena buddhā bhagavanto bodhisattvā vā smitam utsrjanti /
 tasmād bhagavān vyākarotu smitasya kāraṇam iti / atha bhagavān
 vajrapāṇir devānām adhyeṣaṇāvācam upaśrutyaim āha / śrutam¹ 5
 brahmādayo devā yat puraḥ² sarvabuddhaiś ca bhāṣitā mṛtyunā-
 śanī vidyā vidyāmantramahātejā akālamṛtyunāśanī /
 atha bhagavantaṃ vajrapāṇim praṇipatyā te brahmādayo mahā-
 devāḥ samhr̥ṣṭaromakūpajātāḥ / sādhu kāraṇam prādadhuh / sādhu
 sādhu bhagavan sādhu sādhu vajradhara / deśaya tu vidyāṃ 10
- 58b mahātejāṃ mahābalaparākramāṃ (58b) yenālpāyusāḥ sattvā
 dīrgāyusā bhavanti / akālamṛtyugrastās ca yenākālamaraṇād vimu-
 cyaerān³ / apāyopapannās ca sarvāpāyagatipathād vimucyaeran /
 saṃsārabhayabhītās ca sattvāḥ sukhopāyena *saṃsāraparāṃmukhā
 bhavanti / āśur evānuttarasamyaksambodhim abhisambudhyanta 15
 iti / atha bhagavān vajrapāṇir brahmādīnām devānām adhyeṣaṇā-
 vacanam upaśrutyemāṃ sarvatathāgatahr̥dayavidyāṃ svakāya-
 vākcittavajrebhyo niścacāra /
 OM puṇye puṇye mahāpuṇye 'parimitāyuhpuṇye jñānasambhā-
 ropacite SVĀHĀ / hr̥dayavidyā / 20
 OM HRĪḤ SVĀHĀ / upahr̥dayavidyā /
 OM BHRŪḤ SVĀHĀ / hr̥dayopahr̥dayavidyā /
 OM KRŪḤ SVĀHĀ / hr̥dayasaṃcodanīvidyā /
 OM TRĀḤ SVĀHĀ / hr̥dayottarā / 59a)
 59a OM HAM SVĀHĀ / guhyahr̥dayā / 25
 athaiśāṃ maṇḍalaṃ bhavati /
 maṇḍalaṃ caturāraṃ kṛtvā madhye niveśayed aparimitāyuhpuṇ-
 yajñānasambhāratejorājaṃ nāma tathāgatam / bhrūṃkārahṛdayam/
 tasyāgrato vajrapāṇim / hrīṃkārahṛdayam / vānataḥ krodham /
 krūṃ⁴kārahṛdayam / dakṣiṇenākāśagarbham / trāṃ⁵kārahṛdayam / 30
 pṛṣṭhato 'bhayaṃdadam nāmāryāvalokiteśvaram / haṃ⁶kārahṛ-

1. A & B śruta
2. A & C pūrā, G puro
3. B vimucyate
4. D JRAM
5. B TRIM
6. B & D HRĪḤ

de nas tshañs pa la sogś pañi lha rnams śin tu ya mtshan skyes
nas / bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to /
bcom ldan ḥdas ḥdzum pa mdzad pa ḥdiñi rgyu gañ lags / sañs
rgyas bcom ldan ḥdas dañ byañ chub semś dpañ rnams ni rgyu
ma mchis par ḥdzum pa mi mdzad do / bcom ldan ḥdas deñi phyir 5
ḥdzum pañi rgyu luñ bstan du gsol /

de nas bcom ldan ḥdas phyag na rdo rjes lha rnams kyis gsol bañi
tshig gśan nas ḥdi skad ces bkañ stsal to / tshañs pa la sogś pa lha
rnams gañ śnon sañs rgyas thams cad kyis bśad pa ḥchi bdag ži bar
byed pañi rig pa dañ / dus ma yin par ḥchi ba ḥjoms par byed 10
pañi rig pa dañ / dus ma yin par ḥchi ba ḥjoms par byed pañi rig pañi
śnags gzi brjid chen po ñon cig /

de nas bcom [123a] ldan ḥdas phyag na rdo rje la tshañs pa la
sogś pañi lha rnams kun tu dgañ žiñ ba spu lañs śiñ phyag ḥtshal
nas legs so žes bya ba rab tu phul te / bcom ldan ḥdas legs so legs 15
so / rdo rje ḥdzin pa legs so legs so / gañ gis tshe thuñ bañi semś
can rnams tshe riñ bar ḥgyur ba dañ / dus ma yin pañi ḥchi bdag
gis zin pa rnams dus ma yin par ḥchi ba las rnam par grol ba
dañ / ñan soñ du skyes pañi semś can rnams ñan soñ las ji ltar grol
ba dañ / ḥkhor bañi ḥjigs pas skrag pañi semś can rnams bde bañi 20
thabs kyis ḥkhor ba la rgyab kyis phyogs par ḥgyur žiñ myur ba ñid
du bla na ma mchis pa yañ dag par rdzogs pañi byañ chub du mñon
par rdzogs par ḥtshañ rgya bar ḥgyur ba gzi brjid che žiñ stobs che
ba pha rol gnon bañi rig pa bśad du gsol / de nas bcom ldan ḥdas
phyag na rdo rjes tshañs pa la sogś pa lha rnams kyis gsol ba ḥdebs 25
pañi tshig gśan nas de bžin gśegś pa thams cad kyi śñiñ po rig pa ḥdi
rañ gi sku gśuñ thugs rdo rje las phyuñ ño /

OM puñye puñye mahāpuñye aparimita-āyuhpuñye jñānasambhā-
ropacite SVĀHĀ / śñiñ poñi rig paḥo /

OM DHRI vajri SVĀHĀ / ñe bañi śñiñ poñi rig paḥo / 30

OM BHRUM SVĀHĀ / śñiñ poñi ñe bañi śñiñ poñi rig paḥo /

OM TRĀM SVĀHĀ / śñiñ po yañ dag par bskul bañi rig paḥo /

OM TRĪ¹ SVĀHĀ / śñiñ po dam paḥo /

OM HRĪḤ SVĀHĀ / gśañ bañi śñiñ poḥo /

de nas de dag gi dkyil ḥkhor bśad de / 35

dkyil ḥkhor rtsibs bži par byas la deñi dbus su de bžin gśegś pa tshe
dañ bsod nams dañ / ye śes kyi tshogs dpag tu med pa gži brjid kyi
rgyal po žes bya ba bžag ste / BHUM žes bya bañi śñiñ poḥo /
deñi spyān śnar phyag na rdo rje ste / vajri žes bya bañi śñiñ poḥo /
g-yon du ni khro bo ste / JĀM² žes [123b] bya bañi śñiñ poḥo / 40
g-yas su nam mkhañi śñiñ po ste / TRĀM žes bya bañi śñiñ poḥo /
rgyab tu ḥphags pa spyān ras gzigs dbañ phyug mi ḥjigs pa sbyin pa
žes bya ba ste / HRĪ žes bya bañi śñiñ poḥo /

1. N. TRĀM

2. N. KRAM

- dayam / tathāgatasya prabhāmaṇḍale vidyā lekhyāḥ / pañcāṣṭau
kalaśāḥ sthāpyāś cakravartyabhimantritāḥ / sarvakarmikakrodhe-
nābhimanritās ca dhūpādikaṃ sthāpayet pūjādikaṃ sarvadvāra-
pālān eva ca /
- tataḥ sampraviśya svayaṃ mantrī / ākarṣayet sugatottamaṃ saputra- 5
59b bhṛtyasaṃghaiś ca (59b) vṛtaṃ¹ vidyayā saha / vidyā ca sugatavā-
mapārśve lekhyā / tataś cātmanam abhiśiñcyā paryamkena niśadya
śatasahasraṃ japet / tathāgataṃ saṃmukhaṃ paśyati vajradharāryā-
valokiteśvaraṃ vā / yathepsitaṃ varaṃ² pratilabhate / yadā³ samā-
hitas tadā manasā sarvakarmasamartho bhavati / tataḥ⁴ śiṣyān 10
praveśayed vajradhara⁵mudrayā / ityabhimānam utpādayet /
OM vajradhara ratnadhara padmadhara viśvadhara tathāgata-
samayātikrama⁶ tathāgatasaṃmayadhāra⁷ko'ham /
tato'neṇa kṣepayet puṣpān / OM sarvatathāgata pratīccha HOḤ
samayas tvam / tatas tayā mālayā⁸veśṭayābhiśiñcyet / OM sarva- 15
tathāgatābhiśiñca vajra-(60a) dharājñāpaya⁸ HUM BHRŪM / OM
60a vajravajrābhiśiñca HUM HUM⁹ / OM vajraratnābhiśiñca HUM
TRĀM / OM vajrapadmābhiśiñca HUM HRĪḤ / OM karmaviśvā-
bhiśiñca AḤ HUM KAM /
tataḥ samayaṃ dadyād ājñābhiṣekaṃ ca / tatra samayaṃ / 20
triratnaṃ na parityājaṃ bodhicittaṃ ca sadgurum //
prāṇinaś¹⁰ ca na saṃghātyā adattaṃ naiva cāharet //
mṛṣā¹¹ naiva ca bhāṣeta nācāret tatparastriyam //
gurunindā na saṃkāryā nāpi chāyāṃ tu laṃghayet //
anācāryān na gṛhṇiyād nāmamācāryavajriṇaḥ¹² // 25
mantramudrā¹³ na nindeta¹⁴ devatāṃ cāpi kadācana¹⁵ //
ninded yadi mohātmā¹⁶ mriyate vyādhibhir dhruvam //
nirmālya¹⁷devatācchāyāṃ mudrāṃ cākṣaracihnakām //
laukika¹⁸lokottarāṃ ca pādābhyāṃ cāpi nākramet // (60b)

1. B & G vāritam
2. B balaṃ
3. A & C padma
4. A adds lalaḥ
5. B dharā
6. B omis
7. G māla
8. A & C dharapaye
9. A & C DRUM
10. B prāṇinaṃ
11. G mṛṣāṃ
12. B varijita
13. B & G mudrān
14. B gṛhṇiyāt
15. A, C & G kadācanaḥ
16. G doha
17. A & G nairmālya
18. A, C & G laukikām

de b'zin g'se'gs pa'hi 'hod kyi dkyil 'h'khor la rig pa¹ bri'ho / bum pa l'na
 dañ brgyad 'h'khor los sgyur ba'hi s'nags kyi's btab la b'zag go / las thams
 cad pas m'non par bs'nags pa yañ no / bdug pa la sogs b'zag go / mchod
 pa'hi dañ po can sgo skyon thams cad 'ñid kyañ no / de nas s'nags pa
 yañ dag par 'hjug pa'hi phyir bde bar g'se'gs pa dam pa sras dañ bcas 5
 pa 'h'khor gyi tshogs kyi's bskor ba rig pa dañ lhan cig spyan drañ no /
 rig pa yañ bde bar g'se'gs pa'hi g-yon gyi logs su bri'ho / de nas bdag
 'ñid dba'ñ bskur ste/ skyil mo kru'ñ gi 'hdug la sto'ñ phrag brgyar bzlas
 so/ de b'zin g'se'gs pa m'non sum du mtho'ñ bar 'hgyur 'zi'ñ rdo rje 'hdzin
 pa 'ham / 'hphags pa spyan ras g'zigs dba'ñ phyug gam / ji ltar 'hdod 10
 pa'hi mchog so sor thob po / gañ gi tshe m'ñam par b'zag pa de'hi tshe
 yid kyi las thams cad nus par 'hgyur ro / de nas slob ma rnam's b'zag
 ste rdo rje 'hdzin pa'hi phyag rgyas 'ña rgyal 'hdi skyes par bya ste /

OM vajradhāra ratnadhāra padmadhāra viśvadhāra tathāgata-
 samaya-anatikrama / tathāgatasamayadhārako 'ham 'zes pa'ho / 15
 de nas 'hdis me tog dor bar bya'ho /

OM sarvatathāgata pratīccha HO samayas tvam /
 de nas phre'ñ ba de mgo la bci'ns la dba'ñ bskur /

OM sarvatathāgata abhiṣiñca dhāra-ājñāpaya HUM BHUM /
 OM vajra-abhiṣiñca HUM BHUM / OM padma-abhiṣiñca HUM 20
 HRĪḤ /

OM karma-abhiṣiñca HUM AḤ /
 de nas dam tshig dañ bka'hi dba'ñ bskur ba sbyin no / de la dam tshig
 ni dkon mchog gsum dañ bya'ñ chub sem's / bla ma [124a] dam pa
 yo'ñ mi spañ²/ 25

srog chags rnam's ni bsad mi bya // ma byin par yañ mi bla'ñ 'ñid //
 brdzun yañ smra bar mi bya'ho // pha rol bud med spyad mi bya //
 bla ma smad par mi bya 'zi'ñ // grib ma 'ho'ñ bgom par mi bya'ho //
 slob dpon ma yin mi gzu'ñ 'zi'ñ // mtshan ma slob dpon spa'ns pa yañ //
 s'nags dañ phyag rgya mi smad de // lha rnam's la yañ ga la 'zig // 30
 gal te rmo'ns pas smad na ni // nad kyi s'nes par 'hchi bar 'hgyur //
 mchod r'ñi'ñ lha yi grib ma dañ // 'h'jig rten 'h'jig rten las 'hdas pa'hi //
 phyag rgya yi ge mtshan ma yañ // gom pas bgom par mi bya'ho //
 blun po dkon mchog gsum sogs dañ // sa'ns rgyas bstan la gnod byed
 dañ //

1. P. & N. reg par

2. P. smad

- 60b ratnatrayādidrugdhānām¹ mūḍhānām buddhaśāsane //
 gurunindāparāṇām² yatnāt ghātayed³ vicakṣaṇaḥ //
 adharmikān pāparatān sattvadrohanatān sadā //
 hanet kṛpāyā⁴ mantrī mantreṇa samayadviṣāṇ⁵ //
 kṛpaṇārthaṃ ca saṃgrhya dadyāt sattve suduḥkḥite // 5
 gurupūjānimittaṃ ca tathā samayasādhane //
 maṇḍalārthe⁶ hared arthaṃ kṛpaṇārthaṃ cāpi cintitam⁷ //
 samayinām hitārthāya pūjārthāya⁸ jinaurasām //
 rakṣaṇārthāya bhāṣeta mṛṣā sattvahite rataḥ //
 samayagurudravyaṃ ca prāṇām prāṇiṣu sarvadā // 10
 rāganārthāya⁹ buddhānām samayapālanāya¹⁰ ca //
- 61a sevayet paradārām tu sādhanārthāya (61a) mantravit //
 sarvakṛt¹¹ sarvabhug¹² vā kiṃ¹³ vajrasattvapade sthitaḥ //
 sidhyate naiva duṣyeta¹⁴ kiṃ punaḥ kṛpayānvitaḥ // iti /
 tato' nena kiṃ me¹⁵ (abhiṣekaṃ) dadyāt / 15
 Oṃ sarvatathāgatājñāṃ te dāsyāmi gr̥hṇa vajrasusiddhaye /
 Oṃ vajra tiṣṭha HUM /
 anena vajraṃ haste datvā karmābhiṣekaṃ dadyāt //
 Oṃ sarvakarmāṇi kuru buddhānām¹⁶ HUM /
 tato gurugauravaṃ tena dātavyaṃ deham uttamam // 20
 dravyaṃ dhana¹⁷dhānyaṃ ca āsanaṃ yānam eva ca //
 varabhr̥tyapuraṃ caiva rājyaṃ aiśvaryaṃ eva ca //
 putraduhitṛkalatraṃ ca mātābhaginībhaginīm //
 anyān apīpsitāṃs sarvān guror deyaṃ hitāśayaḥ //
 tataḥ siddhiṃ tu prārthayed buddhānām bodhisādhikām // 25
- 61b anyāni¹⁸ ca yatheṣṭāni laukikāni (61b) varddhikāni //

1. B drugvānām
2. A, C & G parā, B parātpannām
3. B ghātayatna
4. A & C kṛpanā, B kṣapanā
5. G viṣāṇ
6. B arthaṃ
7. B cinticintitam
8. G pūjana
9. A & C nāganāthāya pūjanārthāya G rāgaṇa
10. G-āraṇāya
11. B so kṛta
12. A, C & G bhuktvā
13. B omits
14. B duṣyet
15. B omits
16. A, C & G buddha
17. B vana
18. A, B & C anyā cāpi

bla ma smod la brtson pa rnams // mkhas pas bsgrims te bsad par bya//
 chos mi ldan dan sdig spyod dan¹ // rtag tu sems can gnod brtson
 dan// dam tshig sdañ rnams sñiñ brtse bas // sñags pas sñags kyis gžom
 par bya //
 hjuñs pañi nor yañ yañ dag blañ // sems can sdug bsñal can la sbyin // 5
 bla ma mchod pañi rgyu mtshan dan // de bžin dam tshig bsgrub pa
 dan //
 dkyil hkhor don dan rgyal sras la // mchod pañi don phyir bsams pa
 yis //
 nor hphrog hjuñs pañi nor yañ hoñ // sems can rnams la phan dgañ 10
 bas //
 dam tshig dan ni bla mañi rdzas //
 sems can rnams kyi srog bsruñ phyir // rtag tu brdzun ni smra bar
 bya //
 sañs rgyas rnams ni mñes bya dan // dam tshig rnams ni bsruñ ba 15
 dan //
 sñags rig pa yis bsgrub pañi phyir // gžan gyi bub med kyañ bsten
 bya //
 rdo rje sems dpañi gnas hdug pas // thams cad sbyoñ ciñ kun byas
 kyañ // 20
 hgrub hgyur ñes par mi hgyur na // sñiñ rje ldan pas smos ci dgos //
 de nas hdis bkañi dbañ bskur ro //
 OM sarvatathāgata-ājñā te dāsyāmi grihṇa vajrasusiddhaye /
 OM vajra tiṣṭha HUM /
 hdis rdo rje [124b] lag tu byin la // phrin las kyi dbañ bskur sbyin 25
 no //
 OM sarvakarmāṇi kuru buddhānāṃ HUM //
 de nas bla ma bla mar byañi phyir // khyod kyis lus mchog sbyin
 par bya //
 rdzas dan nor dan hbru rnams dan // rta dan bžon pa ñid dan ni // 30
 bran gyi mchog dan khañ pa dan // rgyal srid dbañ phyug de bžin te //
 bu dan bu mo chuñ ma dan // ma dan sriñ mo tsha mo dan //
 gžan yañ ci bžed thams cad ni // phan pañi bsam pas bla ma dbul //
 de nas dños grub sañs rgyas dan // byañ chub bsgrub dan gžan yañ
 ni // 35
 hjig rten pa yi mthu chen rnams // ji ltar hdod pas gsol ba gdab //

- tato dadyād dhitārthāya siddhiṃ putrasya mantravit //
 amatsareṇa cittena śraddhayā śrāddha¹cetasā //
 niḥsvabhāvaṃ tu dharmānāṃ bhāvayitvā tu cetasā //
 akārendumaṇḍalaṃ² cintya tasya madhye svabījakam //
 dhyātvā samayamudrāṃ tu cintayet tam eva ca // 5
 sā eva parivarteta devatākārayogataḥ //
 tato 'dhiṣṭhet³ tāṃ mudrāṃ svabījena tu mudrayā //
 abhiṣiñced buddhais tu yathāvad anupūrvaśaḥ //
 tato 'bhimānam⁴ utpādyā sādhyed vicakṣaṇaḥ //
 siddhiṃ tathāgatiṃ cāpi kiṃ punaś cānyasiddhayaḥ // 10
 atha bhagavantaṃ praṇipatyā brahmādayo mahādevā evam āhuḥ /
 62a kiṃ bhagavan tasya rājanputrasya rājāmātyasya kṣatriyasya (62a)
 brāhmaṇasya vaiśyasya śūdrasyānyasya vā hīnajaghanasya pratyantika-
 janapadakulajātya⁵syasya maṇḍalarājapraviṣṭasya vipākam bha-
 vati / 15
 bhagavān āha / sādhu sādhu mahābrahmādayo devagaṇā yan mame-
 dam anāgatānāṃ sattvānāṃ hitāya paripraṣṭavanta⁶ iti / śrīṇṭa
 devagaṇasya⁷ maṇḍalarājapraviṣṭasyābhiṣiṅkasya likhitasya likhā-
 payitasyaṇumoditasya vanditasya pūjitasya phalavipākam ceti / aham
 api devaputrāḥ saṃkṣepato notsāhāmi / anuśamsā vaktum⁸ yan mama 20
 puṇyasambhāram tam anekaśatasahasraguṇitaṃ kṛtvā saṃkhyāṃ
 62b api gaṇānāṃ apy upamāṃ api na kṣamate / yāvat sarvatathāgatānāṃ
 api puṇyaskandhaṃ na kṣamate / iti / (62b)
 āścaryam bhagavan āścaryam vajradhara yad evam maṇḍalapra-
 viṣṭānāṃ sattvānāṃ phalavipākam iti / utsāhāmo vayam bhagavan 25
 utsāhāmo bhagavan vajradhara maṇḍalādipraveśam /
 atha te devās tathaiva namasyaivam āhuḥ / santi bhagavan⁹ sattvā
 jambudvīpakā alpāyūṣo mandapuṇyā apāyagatikā narakapretatir-
 yakpratyupapannā vā teṣāṃ katham vayam bhagavan pratipatsyā-
 maḥ / 30

1. A, B & C sārddha

2. A, C, E & G maṇḍale

3. A & C adhiṣṭhā ca, B adhiṣṭhera G adhiṣṭhāva

4. B abhinonāsūdyā

5. B jātyasya

6. A & C paripraṣṭava, B & D pariyuvanta

7. B, D & E gatasya

8. A & C anusamsāvaktum, B anusamsāvāt kuryyan, G anusamsām vakṣam

9. A & B bhagavantaḥ, C bhagavata

de nas bu la phan paḥi phyir // snags rig ser sna med sems dañ //
 dad pas dad paḥi sems ldan la // dños grub rnam ni sbyin par bya //
 chos rnam rañ bñin med par ni // sems kyis bsgom par byas nas kyañ //
 A las zla baḥi dkyil ḥkhor bsam // rañ gi sa bon de dbus su //
 bsam nas dam tshig phyag rgya yañ // bsam zin de bñin de ñid kyañ // 5
 lha yi rnam paḥi rnal ḥbyor du // sgrub pa po yis yoñs su bsgyur //
 de nas rañ gi sa bon dañ // phyag rgyas phyag rgya de byin brlab //
 goñ ḥog go rims ji bñin du // sañs rgyas rnam kyis dbañ bskur ro //
 de ltar ña rgyal bskyed nas ni // mkhas pa yis ni bsgrub bya ste //
 de bñin gśegs kyañ ḥgrub ḥgyur na // dños grub gñan lta smos ci dgos // 10
 de nas tshañs pa la sogs pa lha chen po rnam kyis bcom ldan ḥdas la
 phyag ḥtshal nas ḥdi skad ces gsol to /
 bcom ldan ḥdas rgyal po dañ / rgyal poḥi bu dañ rgyal poḥi blon po
 dañ / rgyal rigs dañ / bram ze dañ / rjeḥu yi rigs dañ / mañs rigs dañ /
 gñan yañ dman pa phyag dar ba dañ / mthaḥ ḥkhob kyi skye boḥi 15
 gnas dañ / skye boḥi gnas kyi rigs su skyes pa dkyil ḥkhor gyi rgyal
 po ḥdir žugs pa de dag gi rnam par smin pa ji lta bur ḥgyur /
 bcom ldan ḥdas kyis bkaḥ [125a] stsal pa /
 tshañs pa la sogs pa lhaḥi tshogs rnam gañ ma ḥoñs paḥi sems can
 rnam la phan paḥi phyir žus pa ni legs so legs so / 20
 lhaḥi tshogs rnam dkyil ḥkhor gyi rgyal po ḥdir žugs śin dbañ bskur
 ba dañ / bris pa dañ / ḥbrir bcug pa dañ / rjes su yi rañ ba dañ /
 phyag byas pa dañ / mchod pa byas paḥi ḥbras bu rnam par smin pa
 ñon cig / lhaḥi bu rnam mdor na ña la yañ deḥi phan yon bśad par
 spro bar med de / gañ ña la bsod nam kyi phuñ po de brgya 25
 phrag stoñ du mar bsgyur yañ grañs su yañ / bgrañ bar yañ / dper
 yañ mi bzod de / de bñin gśegs pa thams cad la bsod nam kyi phuñ
 poḥi bar gyis kyañ mi bzod do / gañ dkyil ḥkhor du žugs paḥi sems
 can rnam kyi ḥbras bu rnam par smin pa ḥdi ni bcom ldan ḥdas
 ño mtshar cheḥo / rdo rje ḥdzin pa ño mtshar cheḥo / bcom ldan 30
 ḥdas bdag cag rdo rje ḥdzin paḥi dkyil ḥkhor la sogs par žugs
 sproḥo / bcom ldan ḥdas rdo rje ḥdzin pa sproḥo /
 de nas lha de dag gis de bñin du phyag ḥtshal nas ḥdi skad ces
 gsol to / bcom ldan ḥdas ḥdzam buḥi gliñ paḥi sems can rnam
 bsod nam chuñ žin tshe thuñ ba dañ / ñan soñ gi rgyud dañ ldan pa 35
 dañ / dmyal ba dañ / yi dvags dañ / byol soñ rnam su skyes pa dag
 kyañ mchis na / bcom ldan ḥdas de dag la bdag gis ji ltar bsgrub
 par bya /

- teṣāṃ bho devaputrā ihaiva maṇḍalē praveśayadhvam / praveśya
cābhiṣiñcayadhvam / dharmatākṣaram ca japayadhvam / tena te
sattvā dīrghāyuskā bhavanti / puṇyahīnāḥ puṇyavanto bhavanti /
63a apāyād (63a) vinirmuktā bhavanti / ye cāpāyotpannās teṣāṃ bho
devaputrā nāmābhiṣekaṃ kuruta / pratibimbābhiṣekaṃ kuruta / 5
stūpābhiṣekaṃ kuruta / svadevatākāyābhiṣekaṃ kuruta / antaśas
tajjanyam¹ tatputraṃ tadgotraṃ tannāmādhāraṃ vā bhṛtyaṃ
vābhiṣiñcayadhvam saptarātrādivasya² saptabhir maṇḍale praveśya-
bhiṣekair vimucyata apāyāvaraṇāt / tannāmākenāpi devaputrā
japadhvam dvilakṣaṃ trilakṣaṃ catullakṣaṃ yāval lakṣaśatasahasraṃ 10
pañcānantaryakāriṇo 'pi vimucyante / kiṃ puṇaḥ svalpapāpakā-
riṇa iti /
hastamātraṃ devaputrā vartulaṃ dvihastaṃ vā śāntikaṃ kuṇḍaṃ
kṛtvā hīnotkṛṣṭamādhyaṃ tannāmnā śvetasarṣapānāṃ śatasaha-
63b sraṃ juhuyāt / sarvāpāyād vimucyate³ / (63b) tanmāṃsāsthikeśa- 15
bhaśmādikāṃ vā tenaiva vidhānena juhuyāt / sarvāpāpād vimucyate /
tanmadhye likhec cakraṃ aṣṭāraśvetajvālinam //
samantāl likhed vajraṃ pañcaśūlam⁴ sitāṃśulam⁵ //
viśvavajraṃ tato kuryād vajraratnāmbujottamam //
tato nānāvidhāmudrāṃ kuryāt pāpahananāya⁶ // 20
bāhyavajra⁷kulānāṃ tu mudrā bāhyato likhet //
grahanakṣatracihṇāni tathā lokabhṛtyān api //
paṭapratimāṃ tu nāthasya sthāpayed vajriṇā⁸ saha //
kalaśān pūrṇakumbhāṃś ca balinaivedyaśuklakān //
sūtrayitvā samāsenā saṃlikhya ca yathāvidhaiḥ // 25
śvetāmbaradharo bhūtvā buddharūpī viśāradaḥ //
anusmṛtya ca taṃ sattvam apāyagatisaṃsthitaṃ //
64a homayec (64a) chuddhasaṃtānaḥ pāpāvaraṇaśāntaye //
ghṛtakṣīrasamākṣikair lājasarṣapamiśritaiḥ //
asthimāṃsādikāṃ tasyātha vā nāmāmtrakair // iti // 30
utpādyā sugatau tasya puṣṭiṃ kuryād vicakṣaṇaḥ //
dvihastaṃ caturhastāṃ vāṣṭahastaṃ tathottamam //
kṛtvā kuṇḍaṃ catuḥkoṇaṃ samantād vedikāyuktam //

1. B janiyaṃ, D jātijata

2. A & G davasya, B davyaṇya C davasyaṃ, D devasya

3. B & C vimucyati

4. B śūcyam, G śūkaṃ

5. A, B, C & G aṃśukaṃ

6. A & C hānaye, B hānaya, G hānayo

7. A & B vajrā

8. B vajriṇāṃ

kye lhañi bu dag de dag ni dkyil ñkhor ñdi ñid du chug cig /
bcug nas kyañ dbañ bskur cig / chos kyi yi ge yañ zlos su chug
cig / de nas sems can de dag tshe riñ bar ñgyur / bsod nams dañ
bral ba bsod nams dañ ldan par ñgyur / ñan soñ las rnam par grol
bar ñgyur ro / lhañi bu rnams gañ ñan soñ du skyes pa de dag gi 5
miñ la dbañ bskur ba mdzod cig / gzugs brñian la yañ dbañ bskur
bar byos ñig rañ gi lhañi sku la yañ dbañ bskur bar [125b] byos
ñig / tha na de dañ rigs ñthun pa dañ / deñi bu dañ de dañ rus ñthun
pa dañ / deñi miñ ñdzin pa dañ / bran la yañ dbañ bskur cig / ñag
bdun lan bdun dkyil ñkhor du bcug ste dbañ bskur bas ñes par ñan 10
soñ gi sgrib pa las rnam par grol bar ñgyur ro / lhañi bu rnams
deñi miñ nas smos te / ñbum phrag gñis dañ / ñbum phrag gsum dañ /
ñbum phrag bñi dañ / ñbum phrag brgya stoñ gi bar du bzlas na /
mtshams med pa lña byas pa yañ rnam par grol bar ñgyur na / sdig
pa chuñ du byas pa rnams lta ci smos / lhañi bu rnams ñi bañi thab 15
khuñ zlum po tha ma dañ / bar ma dañ / mchog khru gañ dañ /
khru do ñam / khru bñi pa byas nas / deñi miñ gis ñiñs dkar dkar
po rnams brgya phrag stoñ du bsregs te ñan soñ kun las thar bar
ñgyur ro / deñi ña dañ rus pa dañ / skra dañ thal ba la sogs
pa la cho ga de bñin ñid kyi sdig pa kun las rnam par grol bar
ñgyur ro /

20

de yi-dbus su ñkhor lo ni // rtsibs brgyad dkar po ñod zer ñbar //
ñkhor yug rdo rje rtse lña pa // ñod zer dkar po dañ ldan bri //
de nas sna tshogs rdo rje bya // rdo rje rin chen chu skyes mchog //
de nas sdig pa gñom pañi phyir // phyag rgya rnam pa sna tshogs

bya // 25

phyi rol rdo rje rigs rnams kyi // phyag rgya rnams ni phyi rol bri //
gzañ dañ skar mañi mtshan ma dañ // de ltar ñjig rten ñkhor rnams
kyañ //

gtso boñi ri mo lugs ma dañ // rdo rje can dañ lhan cig gñag //
bum pa bum pa gañ ba dañ // gtor ma lha bños ñin tu dkar // 30
mdor na thig ni btab nas kyañ // cho ga bñin du bri bar bya //
dkar poñi gos ni gon nas su // sañs rgyas gzugs can mi ñjigs pas //
ñan soñ ñgro bar gnas pa ni // sems can de rjes dran byed ciñ //
sdig pa sgrib pa ñi bañi phyir // rgyud dag pa yi sbyin sreg ni //

[126a] 35

mar dañ ño ma sbrañ rtsi¹bcas // ñbras yos ñiñs dkar bsres pa dañ //
de yi rus pa ña la sogs // yañ na miñ tsam gyis kyañ ni //
de nas bde ñror skyes nas su // mkhas pas rgyas par bya ba ni //
khru do pa ñam khru bñi pa // de bñin mchog ni khru brgyad par //
byas nas thab khuñ khru bñi pa // kun tu mu² ran dañ ldan pa // 40

1. P. & N. brtsir

2. N. mun

- tasya madhye ratnapadmaṃ tu likhet pītaraśmīṇaṃ¹ //
 samantāl likhed ratnaṃ vedikāyāṃ tu ambujam //
 kulapañcakabhedena likhed mudrāṃ tu bāhyataḥ //
 tathaiva bāhyadevānāṃ likhed aṃkuśādikam //
 pītāambaradharo bhūtvānusmṛtya sugati²saṃsthitam // 5
 kuryāt puṣṭikakarṇa puṣṭyarthāya³ taddhitam //
 āyuhśrīkāntisaubhāgyaṃ vardhayet tasya dehinaḥ //
 64b tataḥ (64b) kuryād vaśyaṃ tu tasya karma hitāya //
 dvihastaṃ caturhastaṃ tu kṛtvā kuṇḍaṃ dhanu⁴rākṛtim⁵ //
 hastaṃ vā tasya madhye tu saṃlikhya raktam⁶ ambujam // 10
 tasyopari ca saṃlikhet saśaraṃ dhanur eva ca //
 samantāc ca likhec cāpaṃ saśaraṃ raktavarṇakam //
 bāhyatas tadvad evāsyā kuryād mantrabhūtaḥ sadā //
 smṛtvā tasya sattvasya raktāambarabhūṣitaḥ⁷ //
 raktapuṣpāmbujam vāpi phalaṃ raktam sadhātukam // 15
 bhavet tasya devādayo gṛhṭamiśritakuṃkumaiḥ //
 raktacandanacūrṇaiś ca sarve tiṣṭhanti tadvaśāḥ //
 tasya duṣṭavināśāya abhicāraṃ samārabhet //
 dvyardhahastaṃ trihastaṃ vā navahastaṃ tathottamaṃ //
 kṛtvā koṇatrayair yuktair madhye vajranavātmakam // 20
 trisūcikair vṛtāṃ vedīm⁸ kṛtvā viśvaiś ca vajribhiḥ⁹ // (65a)
 65a daṇḍamuṇḍatṛiśūlāṃkair vajraparaśusūcikaiḥ //
 kārayed bāhyato cāpi tripuṭaṃ pūrvavac citram¹⁰ //
 kalaśān balikumbhāṃś ca naivedyān sthāpayed bahu //
 māṃsarudhirasampūrṇāḥ kapālāś cāpi sarvataḥ // 25
 kṛṣṇāambaradharāḥ kruddhas trailokyavijayī svayam //
 sarvapāpādivighnānāṃ nāśayet tasya dehinaḥ //
 tataḥ sauhatapāpātmā nirvighnaś carate sukham //
 svargalokeṣu mānuṣye yāvat trailokyadhātuṣu //
 anenaiva krameṇāśu kuryāj janmaniha sthitān // 30
 tatas tathaiva syāt teṣāṃ yeṣāṃ uddīśya kāryate //
 anyāny api karmāṇi yathā pūrvam tathā kuryāt //
 tena sampadyate kṣipraṃ sattvānāṃ ca sukhāvaham //

1. B raśmīkaṃ
2. B sugata
3. B puṣṭyatyaṃ dhyāya
4. A & G dhanvṣa
5. A & B ākṛti
6. A & C ratnam
7. B dhūṣitaṃ
8. A vaidī
9. B vajrabhiḥ
10. A B & C citam

de dbus su padma rin chen can // ḥod zer ser po can bri žiñ //
 khor yug tu ni rin chen dañ // mu ran la ni chu skyes bri //
 phyi rol tu ni rigs lña yi // dbye bas phyag rgya bri bar bya //
 de bžin phyi yi lha rnam dañ // lcags kyu la sogs bri bar bya // 5
 na bzaḥ ser po gyon byas nas // mtho ris gnas pa rjes dran žiñ //
 de la phan phyir rgyas pa yi // don du rgyas paḥi las byas nas //
 lus can de yi tshe dañ dpal // gzi brjid skal pa bzañ po ḥphel //
 de nas de la phan pa yi // dbaḥ du bya baḥi las bya ste //
 thab khuñ gžu yi dbyibs ḥdra ba // khru gañ ba ḥam khru do pa //
 khru bži byas la de dbus su // chu skyes dmar po yañ dag bri // 10
 de yi dbus su mdaḥ bcas paḥi // gžu ñid kyañ ni bri bar bya //
 ḥkhor yug tu ni mdaḥ bcas paḥi // gžu ni kha dog dmar po bri //
 sñags ḥdzin pa yis rtag par yañ // phyi rol de yi lha yi bya //
 sems can de ni dran byas la // na bzaḥ dmar po gyon pa yi //
 me tog dmar žiñ padma yañ // ḥbras bu dmar dañ khams bcas pa // 15
 mar dañ gur gum bsres pa dañ // tsan dan dmar poḥi phye ma dañ //
 sbyin sreg byas nas lha la sogs // thams cad de yi dbaḥ du ḥgyur //
 de yi gdon rnam rnam gžom phyir // mñon spyod yañ dag brtsam
 par bya //
 khru do phyed bcas khru gsum ḥam // de bžin mchog ni khru dgu 20
 pa //
 zur gsum dañ ni ldan par bya // dbus su rdo rje rtse dgu pa //
 rtse gsum pa yis mu ran bya // sna tshogs rdo rje yañ byas la //
 dbyug pa mgo dañ rtse gsum rnam // rdo rje [126b] dgra sta rtse
 gcig gis // 25
 phyi rol du yañ mtshon par bya // rig pa gsum pa sñar bžin brgyan //
 bum pa gtor ma bum pa yañ // žal zas mañ po bžag par bya //
 ša dañ khrag gi bkañ ba yi // thod pa rnam kyañ kun tu yañ //
 de nas gos nag bgos śiñ khros // rañ ñid ḥjig rten gsum rnam
 rgyal // 30
 lus can de yi sdig la sogs // de nas de yi sdig bcom žiñ //
 bgegs dañ bral te ci bde bar // mtho ris ḥjig rten mi rnam ñid //
 ji sñed khams gsum ḥjig rten spyod //
 myur du go rims ḥdi ñid kyis // tshe ḥdir gnas pa rnam la bya //
 de nas gañ gi phyir byas pa // de yi phyir ni de bžin ḥgyur // 35
 gžan dag kyañ na las rnam kyañ // sña ma ji bžin de bžin bya //
 de ni sems can rnam la yañ // myur du bdé skyid ḥgrub par ḥgyur //

- 65b atha brahmādayo devāḥ saṃhr̥ṣṭa-(65b)-manaso bhagavantam
 namasyaivam āhuḥ / yo bhagavan apāyopapannānam sattvānam
 arthāya hitāya sukhāya / etaṃ kalparājam likhīṣyati likhāpayīṣyati /
 kiṃ punar yathānirdiṣṭam avikalpayataḥ¹ kariṣyati²/ vyaṃ brahmādayo
 devās tasya kulaputrasya kuladuhitur vā bhṛtyavat paripāla- 5
 yīṣyāmaḥ / yaś ca rājāiva rājaputro vā rājāmātyo vā yathāpaṭhitum
 mantram vartayīṣyati tasya rājavṛddhiṃ kariṣyāmaḥ / viṣayadeśāṃś
 ca janaparivārajanasasyādirakṣāṃ ca kariṣyāmaḥ / bahudhanadhā-
 nyasamṛddhiṃ kariṣyāmaḥ / strīpuruṣadāarakadārikāsampa- 10
 daṃ ca kariṣyāmaḥ /ṛddhiṃ ca sphītam ca subhikṣāṃ ca kṣemaṃ³
 66a ca kariṣyāmaḥ / (66a) yaś cedam kalparājam śrāddho dhvajāgrā-
 varopitam kṛtvā nagaranigamādiṣu praveṣayet svayaṃ vā pratyud-
 gacched dhastiskandhāvaropitam ca kṛtvā sarvagrāmanagarādikaṃ
 bhrāmayet / sarvamṛtyūpadravaṃ ca naśyati / tasya mahāsattvasya
 padaṃ jñāsyāmo bhṛtyatvena putratvena vā / yatra pāpaṃ pracarī- 15
 ṣyati tatra bhagavān vajrapāṇiḥ svayaṃ eva sambhogikaiḥ kāyair
 vajrasattvarūpeṇa vyavasthita iti manyāmaḥ / sa eva bhagavān⁴
 vajrasattvaḥ samantabhadraḥ sarvāśāparipūrakaḥ kalparājarūpeṇa
 viharatīti manyāmaḥ / sarvatathāgatās ca saparivārā viharanta iti
 manyāmaḥ / taṃ ca pṛthivīpradeśam⁵ caityabhūtam manyāmaḥ / 20
 66b pūjayāmo (66b) vandayāmaḥ⁶ / ārakṣīṣyāmaḥ / yaś cainaṃ kalpa-
 rājam pracarīṣyati vajrācāryamahātapā tasya vyaṃ brahmādayo
 devā bhṛtyā bhavāmaḥ / ceṭatvenopatiṣṭhāmaḥ / kiṃkaratvenopatiṣ-
 ṭhāmaḥ / sarvājñātve⁷ kariṣyāmaḥ / sarvaḥitam sukhaṃ ca kariṣyā-
 maḥ / sarvasiddhiṃ ca prayacchāmaḥ / saṃkṣepataś ca bhagavan tasya 25
 pādarajāṃsi⁸ śirasā dhārayāmaḥ /

1. A & C avikalpaṃ , B & D avikalpayatiḥ kalpayatiḥ, E & G avikalpayantaḥ
2. G kariṣyanti
3. B kṣamāṃ
4. B vajravān
5. A & C pradeśa, B pradeśe
6. A & C vandāmaḥ
7. A & C sarvajñātve, B sarvajñatve
8. B rajāni

de nas tshañs pa la sogs pañi lha rñams yañ dag par dgañ bas bcom
 ldan ðdas la phyag ðtshal te ðdi skad ces gsol to /
 bcom ldan ðdas gañ ñan soñ du skyes pañi sems can rñams kyi don
 dañ phan yon dañ / bde bañi slad du brtag pañi rgyal po ðdi ðbri
 ba dañ ðbrir ðjug pañi rigs kyi bu ðam rigs kyi bu mò de bdag cag 5
 tshañs pa la sogs pa lha rñams kyis bu bñin du yoñs su bskyañ bar
 bgyi ste / yañ ji ltar bñad pa ma tshañ ba med par bgyid pa lta ci
 smos / dañ yañ rgyal po dañ rgyal poñi bu dañ rgyal poñi blon po ji
 ltar gsuñs pañi sñags rjes su slob pa deñi rgyal srid ðphel bar bgyiño /
 yul dañ phyogs dañ skye bañi gnas dañ / ðkhor gyi skye boñi lo thog 10
 la sogs pa yañ bsrñ bar bgyiño / nor dañ ðbru rñams mañ du ðbyor
 bar bgyiño / bud med dañ skyes pa dañ / khyeñu dañ bu mo rñams
 phun sum tshogs par yañ bgyiño / ðbyor ba dañ / rgyas pa dañ /
 lo legs pa dañ bde bar bgyiño / gañ ðig brtag pañi rgyal po ðdi la
 dad pas rgyal mtshan gyi rtse mo la brtags te groñ dañ groñ khyer 15
 la sogs par ðjug pa bdag [127a] ñid kyis bsdu bar yañ bgyiño / glañ
 po cheñi steñ du bñag la groñ dañ groñ khyer la sogs pa thams
 cad du bskor bar bya ste / dus ma yin par ðchi ba dañ / ñe bar
 ðtshe ba thams cad ði bar ðgyur ro / sems can chen po deñi druñ
 na bdag cag bran gyis tshul lam buñi tshul du gnas pa śes par 20
 bgyiño / gañ na ðdi rab tu spyod pa de na bcom ldan ðdas phyag
 na rdo rje rañ ñid loñs spyod rdzogs pañi skus rdo rje sems dpañi
 skur bñug par ðtshal bar bgyiño / bcom ldan ðdas rdo rje sems
 dpañ kun tu bzañ po re ba thams cad yoñs su skoñ ba de ñid brtag
 pañi rgyal poñi gzugs su bñugs par ðtshal bar bgyiño / 25
 kun tu bsrñ bar bgyiño / gañ yañ brtag pañi rgyal po ðdi rab tu
 spyod pañi rdo rje slob dpon dkañ thub chen po la dag cag tshañs
 pa la sogs pa lha rñams kyis g-yog bgyiño /
 bran gyi tshul du gnas par bgyiño //
 mñag gñug pa ñid du gnas par bhyiño // 30
 bsgo ba thams cad mñam par bgyiño //
 phan pa dañ bde ba thams cad bgyiño //
 dños grub thams cad stsal bar bgyiño //
 bcom ldan ðdas mdor na deñi rkañ pañi rdul mgo bos gzuñ bar
 bgyiño / 35

vandayāmo bhagavan pūjayāmo bhagavan tasya pṛsthataś
 cānugacchāmaḥ / ye bhagavan sattvā maṇḍale 'bhiṣiktās te
 'smākaṃ prabhur iti manyāmaḥ / vajrapāṇir iti manyāmaḥ /
 vajrasattva iti manyāmaḥ / mahāsukhasamantabhadra iti manyāmaḥ /
 (67a) tathāgataś ceti manyāmaḥ /

5

67a atha bhagavān vajrapāṇis tān brahmādīn devān evāha / sādhusādhu
 brahmādayo devā yena dharmagauraveṇaiva bhūtāṃ pratijñāṃ
 . kurvatas tat sādhu pratipadyadhvam iti /

bcom ldan ḥdas phyag ḥtshal bar bgyiḥo //
 deḥi phyi bzin du rjes su ḥbraṅ bar bgyiḥo //
 bcom ldan ḥdas gaṅ dkyil ḥkhor du žugs te dbaṅ bskur ba de kho bo
 cag gis mṅaḥ bdag tu ḥtshal bar bgyiḥo /
 phyag na rdo rjer ḥtshal bar bgyiḥo // . 5
 rdo rje sems dpaḥ legs par ḥtshal bar bgyiḥo //
 bde ba chen po kun tu bzaṅ po legs par ḥtshal bar bgyiḥo //
 de bzin gsegs pa legs par ḥtshal bar bgyiḥo //
 de nas bcom ldan ḥdas phyag na rdo rjes tshaṅs pa la sogs paḥi lha
 rnam la ḥdi skad ces gsol to / tshaṅs pa la sogs pa lha rnam gaṅ chos 10
 la rim gro gcig gñis byas pas de ltar yaṅ dag paḥi [127b] dam bcaḥ
 ni legs so legs par sgrubs śig /

III

- atha bhagavān vajrapāṇiḥ sarvamantravidyāhṛdayadr̥dhikarānār-
 thaṃ svahr̥dayam abhāṣata /
 OM BHRŪM TRŪM vajrapāṇi dr̥dhaṃ tiṣṭha HUM / OM HUM /
 OM vajra HUM PHAT / OM dr̥dhavajra HUM / OM vajra HUM
 SAḤ¹ / 5
 OM vajra HUM SRAḤ² /
 athāśya maṇḍalaṃ bhavati /
 maṇḍalaṃ pūrvaval likhya madhye vajraṃ samālikhet //
 atha vā vajrasattvaṃ tu samantabhadraṃ mahāsukham //
 purato vajrapāṇiṃ tu dakṣiṇe ratnapāṇinam // 10
 paścime padmapāṇiṃ tu viśvapāṇiṃ tu cottare //
 67b bāhyato maṇḍalīkr̥tya sarva (67b) buddhān niveśayet //
 tasya bāhye tu sattvākhyam saṃlikhed tu yathākramam³ //
 tadbāhye 'pi likhet sattvān maitreyādīn mahottamān //
 tadbāhye tu likhed bhikṣūn⁴ ānandādīn⁵ muṇīn tathā // 15
 brahmādīn⁶ ca likhed bāhye sabhāryāyantra⁷maṇḍitān //
 grahanakṣatracandra⁸sūryam catur⁹nāmavīrajinām //
 diglokapālānām saṃlikhed asmin maṇḍale //
 bāhyatas tu nārakādīn¹⁰ tiryagupamām¹¹ //
 dvāre dvāre tathai vāpi // 20
 dīneṣv¹² eteṣu daśasu prayatnato maṇḍalaṃ likhet //
 kṛṣṇapakṣe 'pi yadbalyo¹³ maṇḍalaṃ na virudhyate //
 pañcamyām atha saptamyām pūrṇamāsyām viśeṣataḥ //
 śasyate¹⁴ padmahastasya maṇḍalānām kriyāvidhiḥ //
 yāni ca krūrakarmāsu tāny ālikhet¹⁵ kṛṣṇe 'pi . (68a) 25
 68a krodhānām maṇḍalāni ca pūrṇamāsyām viśeṣeṇa //
 śasyante jinamaṇḍalāḥ //

1. A & C omit
2. D repeats SRAḤ
3. A, B & C kramāt
4. B bhikṣunām
5. B nādi only
6. A & C ādīn
7. B putra
8. G śāśi
9. B canda
10. B rāgādīn
11. A & C tiryāśāyamā
12. A & B vāpīteṣu, C & E vādīneṣu, F vādīneṣv
13. A & G balyā, D yathalo
14. A & G tasyate, B sappate, D samyate
15. A, C & G ālekhyet

III

de nas bcom ldan ḥdas phyag na rdo rjes snags dan rig pa dan / sñin
 po thams cad brtan par bya baḥi phyir rañ gi sñin po ḥdi bśad de /
 OM BHRUM DRUM vajrapāni dṛdhi me tiṣṭha HUM / OM
 HUM AḤ /

OM vajra HUM PHAT / OM dṛḍhavajra HUM / OM vajra HUM 5
 SA /

OM vajra HUM AḤ /

de nas de dag gi dkyil ḥkhor bśad de /
 dkyil ḥkhor sna ma bzin bris la // dbus su rdo rje bri bar bya //
 yañ na rdo rje sems dpaḥ ḥam // kun tu bzañ po bde ba che // 10
 spyang snar phyag na rdo rje fiid // g-yas su phyag na rin chen spyang //
 phyag na padma nub phyogs bri // byañ du phyag na sna tshogs bri //
 phyi rol du ni zlum po bskor // sañs rgyas thams cad dgod par bya //
 de yi phyi rol sems dpaḥ rnams // go rims bzin du bri bar bya //
 de yi phyi rol sems dpaḥ yañ // byams pa la sogs mchog chen bri // 15
 de nas de bzin dge sloñ ni // kun dgaḥ bo sogs thub pa bri //
 rañ gi chuñ ma bus bskor baḥi // tshañs pa la sogs phyi rol bri //
 gzaḥ dan rgyu skar ñi zla dan // rgyal po bzi po rnams dan ni //
 phyogs skyoñ ḥjig rten skyoñ ba rnams // dkyil ḥkhor ḥdir ni yañ
 dag bri // 20

phyi rol du ni dmyal ba sogs // klu la sogs pa dud ḥgroḥi dpe //
 sgo dan sgor ni de bzin du // sgo skyoñ stobs kyis¹dam pa rnams //
 dkar po ḥdod paḥi ñi ma la // rab tu ḥbad pas dkyil ḥkhor bri //
 gañ snags nag poḥi phyogs la yañ // dkyil ḥkhor ḥgal ba ma yin no //
 lña pa de rjes bdun pa dan // ña gañ ba ni khyad par du // 25
 bsñags de phyag na padma yi // dkyil ḥkhor bya baḥi cho ga laḥo //
 gañ yañ drag poḥi las rnams la // de ni nag po la yañ bri //
 khro bo rnams kyi dkyil ḥkhor yañ /
 zla ba ña ba khyad par du // rgyal ba rnams kyi dkyil ḥkhor snage //

- athādhivāsanām kuryāt svobhūte maṇḍalodyame //
 digbhāgaṃ lakṣayet pūrvam udayena vivasvataḥ //
 tato maṇḍalavinyāsaṃ manasā parikalpayet //
 mantratantroditaṃ snigdhaṃ mantrarūpaśubhaṃ śuci //
 mano 'nukūlaṃ bhoktavyaṃ svaśiṣyair saha mātrayā // 5
 tataḥ pradoṣe¹ susnātaḥ śītāambaradharaḥ śuciḥ //
 saha śiṣyair gurur dhīmān āgacchen maṇḍalāntikaṃ //
 sūpalipte susaṃmrṣṭe pradeśe² maṇḍalasya tu //
 mahākrodhābhijaptaṇa prokṣite gandhavāriṇā³ //
 madhye 'dhivāsanām kuryāt kulānām hṛdayena tu // 10
 maṇḍalādhipamantreṇa sarvakarmāṇi kārayet //
 gandhamaṇḍalakaṃ kṛtvā medinyām dvādaśāṅgulām //
 68b sa-(68b)-ptaśaḥ pāṇinālabhya japen maṇḍalavidyayā //
 devatānām⁴ tu paścān mahatām nāma bodhiyā⁵ //
 hṛdayena yathābhāgaṃ gandhapuṣpādipūjanam // 15
 kṛtvā balīś ca dātavyo dhūpaś caivābhimantritaḥ⁶ //
 tato 'bhimantrayet toyam candanena vimiśritam //
 tasmin deyaṇi puṣpāṇi dhūpayec ca vidhānataḥ //
 audumbaraṃ dantakāṣṭham aśvatthaṃ vāpi nirvraṇam //
 nātikṛśam nātiśhūlaṃ dvādaśāṅgulasammitam // 20
 kṣāliṭam gandhatoyena sūtrakena viveṣṭitam //
 dhūpitaṃ gandhadigdhaṃ ca japed ālabhya pāṇinā //
 hṛdayam ca bahuśaḥ saptaśo vā kulasya tu //
 śiṣyāṇām parimāṇena dantakāṣṭhādisaṃgrahaḥ //
 ekādyāni ca karyāṇi agreṇaiva khādayet // 25
 69a tato rakṣam dṛḍham kṛtvā śiṣyāṇām ātmanā⁷ (69a) budhaḥ //
 homakarma saghṛtāktābhiḥ samidbhiś⁸ca //
 tilaiś ca ghṛtamiśritair ghṛtair āhutihomaiś ca //
 dadhyannena ca homayet //

1. B pradokhe

2. G pradoṣe

3. B vālinā

4. A to E devatān

5. A, B, C & D bodhiya

6. A, C & G maṇḍitaṃ

7. A & C ātmanām, B & G manām

8. D balibhiś

gzan yañ rañ giñ ḥdus byas baḥi // dkyil ḥkhor la brtson gdab bya žiñ //
 śar nas ḥchar baḥi dbañ bya ste // [128a] phyogs kyī cha ni brtag par
 bya //
 de nas dkyil ḥkhor dgod pa ni // yid kyis yoñs su brtag par bya //
 sñags dañ rgyud ni dañ por byas // ḥjam žiñ sñags gzugs dge žiñ ži // 5
 rjes mthun rañ gi slob űid kyī // slob ma lhan cig tsam gyis spyad //
 de nas nad par rab sñar lañs // legs bkruś gos dkar ḥchañ žiñ gtsañ //
 blo ldan bla ma slob mar bcas // dkyil ḥkhor druñ du kun nas ḥgro //
 dkyil ḥkhor phyogs űid śin tu yañ // űe bar byugs śiñ legs par mñes //
 khro bo chen po bzlas pa yi // dri yi chu yis bsañs pa yis // 10
 dbus su rigs rñams sñiñ po yis // lhag par gnas par bya ba űid //
 dkyil ḥkhor gyi ni gtso bo yi // sñags kyis las rñams thams cad bya //
 sa la sor ni bcu gñis paḥi // dkyil ḥkhor dri yi byas nas su //
 dkyil ḥkhor rig pas lan bdun du // lhag pa de nas bzlas par bya //
 de rjes lha rñams űid kyī¹ kyañ // byañ chub chen po žes bya baḥi // 20
 sñiñ pos skal ba ji lta ba // dri dañ me tog sogs mchod pa //
 byas nas gtor ma dbul bya žiñ // mñon par bsñags paḥi sbos kyañ ño //
 de nas tsan dan la sogs pa // bsres paḥi chu la mñon par bsñags //
 de la dbul baḥi me tog dañ // bdug pa la yañ cho ga bžin //
 so śiñ udumbara dañ // aśvattha sogs rma med ciñ // 25
 śin tu phra med sbom pa min // sor mo bcu gñis tśhad tsam ni //
 dri yi chu yis rab bskus śiñ // me tog phreñ ba yis kyañ bciñs //
 dri bzañ la sogs byugs śiñ bdug // lag pas reg na sñiñ po ni //
 mañ po yañ ni bzlas bya žiñ // rigs űid kyis ni lan bdun nam //
 slob ma rñams kyī tśhad gžal bas // so śiñ la sogs yañ dag gzuñ // 30
 gcig la sogs pas go rims bžin // rtse mo űid nas bcaḥ bar bya //
 de nas mkhas pas bdag űid kyis // slob ma bsruñ ba brtan byas nas //
 sbyin bsreg las ni mar byugs [128b] paḥi // yam śiñ rñams ni mar
 dañ bcas //
 sbrañ rtsi mar dañ bsres pa dañ // mar gyis bsregs blugs bsreg bya žiñ // 35
 žo zan gyis yañ sbyin bsreg bya //

- prathamam vighnaśāntyarthaṃ tato 'nuhṛdayena ca //
 tato'nuśāntihomam ca kuryāc chāntiṃ vā pāpasya¹ //
 tataḥ śiṣyān parikṣayed vidhinā cādhipāsayet //
 tadahaḥ śaktiḥ kuryāt saṃvaram grahaṇam tathā //
 teṣāṃ evaṃ vidhānam tu śucinām śuklavāsasām // 5
 prāṇmukhānām niṣaṅṅānām ārabhed adhivāsānām //
 ādau triśaraṇam dadyād bodhicittam tato guruḥ //
 udpādayed anutpannam utpannam smārayet punaḥ //
 tataḥ krodhābhijaptaṇa vāriṇābhyukṣayec² chirāḥ //
 śirasi ālabhya japet saptavārān samāhitaḥ // 10
 69b vidyārājasya hṛdayam (69b) gandhadigdhenā³ pāṇinā //
 ālabhya bhayaṃ⁴ varteta saptavāram vicakṣaṇaḥ //
 cakravartijinakule vidyārājaikam akṣaram //
 hayaśve⁵tāmbujakule⁶ vidyārājo daśākṣaraḥ //
 sumbha⁷tathāvajrakule⁸ vidyārājo maharddhikaḥ // 15
 yuktaś caturbhir huṃkārāiḥ praçaṇḍaḥ sarvakarmasu //
 kulatrāyeṣu sāmānyaḥ krodhō hy amṛtakunḍaliḥ //
 sarvavighnavināśāya guhyakādhipabhāṣitaḥ //
 sarvakarmikamantreṇa mūrdhny ālabhya tato japet //
 prokṣayec cāpi tenaiva dhūpanena ca dhūpayet // 20
 abhiṣekāya kalaśam sarvavrihyādisaṃyutam //
 stokaṃ toyasya niksīpya vidyārājā¹⁰bhimantritam //
 adhivāsayed vidhivad datvārgham gandhavāriṇā //
 kusumāni viniksīpya dhūpanenādhivāsayet //
 70a [ahany¹¹ ahani trisaṃdhyam tatsamyak (70a) parijaped budhaḥ] // 25
 tenābhiṣekaṃ kurvīta punar japtaṇa maṇḍale //
 śiṣyāṇam tu samagrāṇam¹² añjalyā uttarāmukham //
 dantakāṣṭham tato dadyād āsanānām¹³ yathākramam //
 khādayan prāṇmukhān śiṣyān dantakāṣṭhādi bāhyatāt¹⁴ //
 sphuṭayet¹⁵ pūrṇam¹⁶ khādītvā kṣipeyuś ca na pārśvataḥ // 30

1. A & C śāntivad yathā, B śāntivadyapāt
2. B abhyuṣayet
3. A dāśyeva, B ādim varapāṇinā, C dāśyam, D dugvata, E dugdhata
4. A & C yasya, B ālabhasya, D & E ālabhām yasya
5. B dayamṛdho, E & D hayasudhā
6. A & C -jānalai, D & E narai
7. D śubha
8. A, C, E & G kulaiḥ
9. B vighna
10. B rājasya
11. B & C anye, D & E asya
12. A, C & G samāgrāṇam
13. B & G āsinānām
14. B bāhyatām
15. A, C & G sphulayet, B & E sphālaya D & F sphurayet
16. G punaḥ

dañ por bgegs ni źi byaḥi phyir //
 de nas thugs kyis rjes ḥdzin phyir // de nas źi baḥi sbyin bsreg źin //
 sdig pa źi bar bya phyir ram // de nas slob ma rnams brtags nas //
 cho ga yis ni lhag gnas bya //
 de yis ji ltar nus pa yis // de bźin sdom pa gzuñ bar bya // 5
 de rnams cho ga ḥdi yin te // gtsañ źin dkar baḥi gos can ni //
 mdun du bltas te ḍug pa la // lhag par gnas par brtsam par bya //
 bla mas dañ por skyabs gsum sbyin // de yi rjes la byañ chub sems //
 ma skyes pa ni bskyed bya źin // bskyed pa slar yañ rjes dran bya //
 de nas khro bo mñon bzlas paḥi // chu yis spyi bor bzañ gtor bya //10
 mgo bor kun tu reg nas ni // mñam par gźag par lan bdun bzlas //
 rig paḥi rgyal poḥi sñin po ni // lag pas dri bzañs spags pa la //
 ḥjigs pa bzlog la mkhas pa yis // lan bdun rtag tu bzlas par bya //
 ḥkhor los sgyur ba rgyal po yi // rig paḥi rgyal po yi ge gcig //
 rta mgrin chu skyes rigs la ni // rig paḥi rgyal po yi ge bcu // 15
 sumbha źes bya rdo rje rigs // rig paḥi rgyal po rdzu ḥphrul che //
 yi ge HUM bźi rnams dañ ldan // las kun rab tu spros pa laḥo //
 rigs gsum rnams la thun moñ pa // khro bo bdud rtsi ḥkhyil ba ñid //
 bgegs kun rnam par gźom paḥi phyir // gsañ ba pa yi bdag po gsuñs //
 las ni thams cad pa ni sñags // spyi bor reg ciñ bzlas de nas // 20
 gsañ gtor yañ bya de ñid kyis // bdug pa yis dañ bdug par bya //
 dbañ bskur ba ni bum pa bcas // ḥbru la sogs pa thams cad ldan //
 cuñ zad cuñ zad gañ du blugs // rig paḥi rgyal pos mñon par bsñags //
 cho ga bźin du lhag gnas bya // dri yi chu yis mchod yon sbyin //
 [129a] 25
 me tog kyañ ni gźug par bya // bdug pa yis kyañ bdug par bya //
 dbañ bskur ba ni bum pa bcas // mkhas pas dag yañ yoñs su bzlas //
 de yis dbañ bskur bya ba yin // slar yañ bzlas pa dkyil ḥkhor du //
 slob ma dam tshig¹can rnams ni // ṭhal mo sbyar źin mñon phyogs la //
 de nas so śin sbyin par bya // slob ma rnams ni go rims bźin // 30
 gzuñ źin śar du kḥa ltas te // phyi rol ñid du so śin bcaḥ //
 ma dgas par ni bcas nas su // logs ma yin par ḥdor bya ste //

- samyak kṣiptaṃ dantakāṣṭhaṃ pated abhīmukhaṃ yadā //
 jñeyāt tasyottamāsiddhir yasya cāpi unmukhaṃ bhavet //
 prāgagreṇa tathā siddhir madhyamā parikīrtitā //
 udañmukhena tu cakṣu¹ vidyāsiddhis tu laukiki² //
 dantakāṣṭhaṃ bhavet kṣiptaṃ kathañcid yadā³ dhomukhaṃ // 5
 tadā⁴ pātālasiddhiḥ syād bhavān⁵ nāsty atra śaṃśayaḥ⁶ //
 śiṣyāṇām upaspr̥ṣṭhānām āsīnānām tu pūrvavat //
 70b sarvakarmikamantreṇa (70b) dadyād gandhodakam⁷ guruḥ //
 ekaikasya tu pānāya dadyāc culukatrayam //
 tatraiva pītva vyutthāya ekānekabhir⁸ ācāret // 10
 tataḥ pūjāṃ punaḥ kṛtvā dhūpam utkṣipya pāṇinā //
 adhyeṣayed matimān bhaktim āsthāya devatām //
 pūrvam āmantrayed mantraṃ yasya tad maṇḍalaṃ bhavet //
 tenānukramayogena devatānām nimantraṇam //
 bhagavan amukanāma⁹ vidyārāja namo 'stu te // 15
 svo 'haṃ likhitum icchāmi maṇḍalaṃ karuṇātmakam //
 śiṣyāṇām anukampāya yuṣmākam pūjanāya ca //
 tan me bhaktasya bhagavan prasādaṃ kartum arhasi //
 samanvāharantu māṃ buddhā lokanāthāḥ kṛpālavaḥ¹⁰ //
 arhanto bodhisattvās ca yā cānyā mantradevatā // 20
 71a devatālokapālās (71a) ca ye ca bhūta¹¹ maharddhikāḥ //
 śāsanābhiratāḥ sattvā ye kecid divyacakṣuṣaḥ //
 aham amukanāmnā tu amukaṃ maṇḍalaṃ śubham //
 svabhūte tu kariṣyāmi yathāśaktyupacārataḥ //
 anukampām upādāya saśiṣyasya tu tan mama // 25
 maṇḍale sahitāḥ sarve sānidhyaṃ kartum arhatha //
 evam uktvā tu yā vācā namas kṛtvā bhagavataḥ //
 stotropahāraṃ kṛtvā ca tataḥ kuryād visarjanam //
 virāgapratisamyuktāṃ¹² śiṣyāṇām dharmadeśanām //
 kṛtvā prācchiraso dhīmān sthāpayet kuśalaṃ stare¹³ // 30
 prabhātāyāṃ tato rātryāṃ pṛcchate svapnadarśanam //
 śrutvā dine nirviśaṃkaḥ śubham vā yadi vāśubham //
 buddhadharo rājānām samayet saptakulāni tu //

1. B, C, E & G tiryakṣu

2. B lokiki

3. B yadi

4. A & G tathā

5. A bhan, C & G bhaven

6. A & G śaṃśayaḥ

7. G udakena

8. B ekānevahir

9. B amukasa

10. G kṛvalaḥ /

11. A & C bhṛta, B bhūtaṃ, G bhṛtyā

12. B samyuktaṃ

13. A & C kuśasamstarai

śiñ mdun du ni dor byas pa // gañ tshe mdun du rtse mo lhuñ //
 de tshe dños grub mchog śes bya // gañ zig steñ du bltas pa yañ //
 de bzin śar du rtse mo bstan // dños grub ħbriñ du yoñs su grags //
 byañ du bltas na thad ka ñid // rig pañi dños grub ħjig rten pa // 5
 so śiñ dor ba rgya lam du // gañ tshe ħog tu kha bltas pa //
 de tshe sa ħog dños grub ni // ħbyuñ ba ħdi la the tshom med //
 slob ma ñe bar reg pa ni // śña ma bzin du bzuñ byas la //
 thams cad las byed śnags kyis ni // bla mas dri bzañ chu sbyin no //
 re re la yañ btuñ bañi phyir // khyor ba gsum ni sbyin par bya //
 de nas blo ldan lañs nas su // ħdi dag kun tu spyad par bya // 10
 de nas mchod pa yañ byas nas // lag pas sbos ni bteg nas su //
 blo ldan gus pas lha rnams la // gsol ba gdab ciñ gus gnas bya //
 dañ por śnags ni bñan gsan dbab // de yi dkyil ħkhor gañ yin pa //
 de yis rim pañi sbyor ba yis // lha rnams spyān ħdren yin no //
 bcom ldan che ge mo žes bya // rig pañi rgyal po khyod la ħdud // 15
 slob ma rnams la brtse phyir dañ // khyed rnams la yañ mchod pañi
 phyir //
 ñid kyi dkyil ħkhor thugs rje yi // bdag ñid kyañ ni bri bar ħtshal //
 bcom ldan de ni bdag gus la // bkañ drin mdzad par rigs lags so //
 ħjig rten mgon po brtse ba can // sañs rgyas byañ chub sems [129b] 20
 dpañ dañ //
 dgra bcom gañ gzan śnags kyī lha // lha dañ ħjig rten skyoñ rnams
 dañ //
 ħbyuñ po rdzu ħphrul che gañ dañ // sañs rgyas bstan pa mñon
 dgañ rnams // 25
 bdag la yañ dag dgoñs su gsol //
 che ge mo žes bya ba dañ // che ge mo yi dkyil ħkhor ni //
 rañ ñid ħbyuñ pa bgyid par ħtshal // ji ltar gus pañi ñe spyod kyis //
 slob ma dañ bcas bdag la ni // rjes su brtse bar ñer bzuñ nas //
 dkyil ħkhor dañ bcas thams cad ni // ñe bar byon par mdzad par rigs // 30
 de skad smras te tshig gañ žig // bcom ldan ħdas la phyag ħtshal nas //
 bstod pañi ñer spyod kyañ byas nas // de dag gśegs su gsol bar bya //
 chags bral so sor ldan pa yi // slob ma rnams la choś bśad bya //
 blo ldan śar du mgo bstan te // dge bañi gñid kyis ñal du gžug //
 de nas śña dro ñid du ni // mtshan moñi rmi lam mthoñ ba dri // 35
 gañ tshe dge ba ħam mi dge ba // dogs med ñin par thos nas su //
 sañs rgyas rdo rje ħdzin pas ni // rigs bdun rnams kyī dam tshig
 bskyañ //

tatas tvaṃ saṃayaṃ putra saṃvaram jina bhāṣitam //

- 71b śraddhayā guror (71b) ājñāṃ ca pālaya prāṇino na tvayā ghātyāḥ //
 nādattam grāhyam¹ kāmamithyā na kāryā siddhim icchatām² //
 na madyam peyam māmsādi bhakṣam naiva kadācana //
 sattvānām ahitam na kāryam tyājyam ratnatrayam na ca // 5
 bodhicittahṛnmudrā tu guru³ devās tathaiva ca //
 alaṃghyā guror ājñā yataḥ pāpam tu laṃghayet //
 na laṃghayet ca nirmālyam tacchāyām nākramet //
 mudrākārān tathaiva ca //
 na nindayed mantradevatām grahakarmāṇi na kurvīta // 10
 tīrthikāṃś ca na nindayet //
 saṃkṣepato vimatikāṃkṣā⁴ vicikitsā⁵ na kāryā //
 ātmanantradevā⁶ diṣu tathaiva ca //
 dṛḍhaśraddhayā yathāvat sarva⁷ vidābhīṣekataḥ //
 kumbhādibhiḥ samagrair daśānām daśābhīṣeko yatheccham // 15
 72a tato vajraghaṇṭās ca (72a) haste dātavyāḥ⁸ //
 tataś cakraḍisaptaratnāni grhītvā //
 rājyaīśvaryaḍi⁹ cakravartitvaprāptaye //
 pāpasphoṭanāya cābhīṣiñcet //
 mantrasādhayitukāmasya śīṣyasyājñāṃ śrāvayet // 20
 tataḥ śraddhayā śirasā praṇamya vidyamānadravyam //
 gurave deyam //
 ratnanidhānavrīhihiraṇyasuvarṇavāhanagrāḥ //
 āsanadāradārikāpuruṣastriyo deyaḥ //
 grāmanagarāṇi ca yathepsitāni // 25
 svacittaprasādena dakṣiṇāni veśayet //
 āsusiddhaye gurave saṃkṣipta ātmānam api nivedayet //
 ihaiva janmany anavaśeśasukhāni paraloke cottamasukham //
 buddhatvam prāpyate kiṃ punar devasukham //
 sarvabuddhasamam guruṃ vajrācāryanindayā // 30
 nityaduḥkhāhvāptir¹⁰ iti ācāryam na nindayet //
 72b vajra- (72b)-bhātrbhaginimātā¹¹ yogī¹² na nindayet //
 upanāham ca na kuryāt // ratnatrayopakāriṇo na kṣamet //
 gurunindakān duṣṭān samayātikramiṇo 'pi tathaiva ca //
 evamādyapakārakāṃś ca // 35
 evam santi sarvavidbhāṣitāṃ siddhim āpnoti //

1. A & C hya

2. G icchatā

3. D guhya

4. A kācchā

5. A vicitsāna

6. A & C vadādiṣu, B & G vatādi, E vahādi

7. B & G vidyā

8. A & C dātavyā

9. B rājyāya

10. G avāptaye

11. B & G mātūr

12. A & C yoginir, G yogini

de nas bu khyod dam tshig dañ // sdom pa rgyal ba yis gsuñs ba //
 dad pañi bla mañi bkañ yañ bskyañ // khyed kyis srog chags bsad
 mi bya //
 ma byin mi blañ ḥdod log dañ // dños grub ḥdod pas mi byaḥo //
 chañ mi btuñ śiñ śa la sogs // bzaḥ ba nam yañ ma yin ñid // 5
 sems can kun la gnod mi bya // dkon mchog gsum yañ mi spañ žiñ //
 dus rnams kun tu byañ chub sems // sñiñ po sñags dañ phyag rgya
 dañ //
 bla mā lha rnams de bžin ñid // bla mañi bkañ las ḥdaḥ mi bya //
 gañ las sdig ḥgyur de las ḥdaḥ // de la phul bañi sñiñ po dañ // 10
 grib ma yi yañ ḥgom mi bya // phyag rgyaḥi rnam pa ḥañ de bžin
 ñid //
 sñags dañ lha la mi smad ciñ // gdon gyi las rnams mi byaḥo //
 mu stegs pa yañ smad mi bya //
 mdor na bdag ñid the tshom dañ // som ñid yid gñis mi bya ste // 15
 [130a]
 rgyud dañ lha sogs¹ la de bžin //
 dad pa brtan pas dam bcas nas // sarvavit kyis dbañ de bžin //
 bum pa la sogs mchog rnams kyis // dbañ bskur bcu po ḥdod ji bžin //
 de nas lag na rdo rje dañ // dril bu sbyin bya de rjes la // 20
 ḥkhor lo la sogs rin chen bdun // bzuñ nas ḥkhor los sgyur ba yi //
 rgyal po dbañ phyug thob phyir dañ // sdig pa gžom phyir dbañ bskur
 žiñ //
 sñags bsgrub ḥdod pañi slob ma la // rjes su gñañ ba mñam du gžug //
 de nas bstod pas mgo bo yis // phyag ḥtshal ji ltar ḥdod pañi rdzas // 25
 bla ma la ni dbul bya ste //
 rin chen gter dañ ḥbru dañ dbyig // gser dañ bžon pa khyim dañ
 gda //
 bu dañ bu mo skyes pa dañ // bud med rnams ni dbul bya žiñ //
 bu dañ bu mo skyes pa dañ // bud med rnams ni dbul bya žiñ // 30
 groñ dañ groñ khyer ci bžed rnams // rañ gi sems ni rab dañ bas //
 yon rnams ñes par dbul bya žiñ // dños grub myur phyir bla ma la //
 mdor na bdag ñid kyañ dbul bya //
 tshe ḥdiñi bde ba ma lus dañ // ḥjig rten pha rol bde bañi mchog //
 sañs rgyas ñid kyañ thob ḥgyur te // lha yi bde ba lta ci smos // 35
 bla ma sañs rgyas kun dañ mñam // rdo rje slob dpon smod pa gañ //
 de yis rtag tu sdug bsñal ḥthob // de phyir slob dpon smad mi bya //
 rdo rje spun dañ sriñ mo dañ // gañ yañ smad par mi bya žiñ //
 khon par yañ ni mi byaḥo // dkon mchog gsum la gnod byed dañ //
 bla ma smod byed ma ruñs rnams // dam tshig ḥdas la bzod mi bya // 40
 de lta bu sogs gnod byed laḥañ // de lta ñid do de byas na //
 kun rig gis gsuñs dños grub thob //
 sems can kun la rjes brtse bas // dños grub myur du ḥgyur ba ḥthob //

- sarvasattvānukampī siddhiṃ prāpnoti śīgrajāṃ //
 atha khalu bhagavān devendra¹sadeva²lokahitasukhārthāya
 sādhanavidhiṃ abhāṣata / paṭe bhagavantam sarvavidam tath-
 aiva likhet / dakṣiṇe sarvadurgatipariśodhanarājam tathāgatam /
 vāme śākyamunim / sarvadurgatipariśodhanasyādhas- 5
 tād vajrapāṇim / tayor madhye (73a) bhaiṣajyarājam nīlavarṇam
 ekena hastena hāritakīphalam dhārayantam apareṇa varadam
 kārayantam³ / hayagrīvatrailokyavijayau ca duṣṭadamana⁴taṭparau
 svadevatābhimukhau likhet / tayor madhye locanāmāmakīpāṇḍura- 10
 vāsi⁵nītārāḥ svacihnakarā likhet / tāśām adhas- puṣkarīṇim⁶
 makaramatsyaśveta⁷maṇḍukādisahitām anekajalajapuṣpaparipūr-
 ṇām likhet / dhūpadīpagandhamālyanaivedyapuşpaphalāni nānāpra-
 kāraṇī ca likhet / adhas- ca sādhakam añjalim kṛtvā praṇam-
 antam likhet niṣaṇṇam / 15
 tataḥ paṭa⁸satyādhiṣṭhānam avalambya cakṣurunmilanam kṛtvā
 pūjayet / tato yadi nimittam paśyēt siddhyati śīgram / yadi na
 73b paśyēt ciraṃ siddhyati / (73b) hasitumkarmaśabdam⁹ ca ghaṇṭā-
 dhvani¹⁰garjitam eva ca //
 bhikṣubrāhmaṇakanyāś ca phalāni ca dṛṣṭvā śīghram // 20
 siddhyaty uttamamadhyamādhamasiddhiṣu //
 tataḥ paṭam mantramudrābhir adhiṣṭhet //
 yathāprāptena ca pūjayet tasyāgrato niṣadya //
 trailokyavijayenāt¹¹marakṣādikaṃ kṛtvā //
 ātmatatvam ca dhyātvā // 25
 lakṣatrayam ṣaṭlakṣaṇī vā japet yāvat siddhinimittam bhūtam /
 tato vivekasthāne 'ṣṭau 'śatāni pūrayet / mantram cānūnādhikam
 japet /
 tato japāvasāne maṇḍalam pūrvavac cintayitvā /
 vipulam ca pūjam kṛtvā rātrim ekām japet / 30

1. A & C devendram
2. B sarvakam
3. A, B & C kārayet
4. B damanena
5. A & G paṇḍalavāsi, B paṇḍalavāsin
6. G puṣkirīṇi
7. A, C & G kula
8. A & B paṭam
9. B śabdena
10. A, C & G dhyāna
11. B trilokya vijayanāma

de nas bcom ldan ḥdas kyis lhaḥi dbaṅ po daṅ / lha daṅ bcas paḥi
 ḥjig rten la phan pa daṅ bde baḥi don du bsgrub paḥi cho ga gsuṅs te /
 bri bḥi la bcom ldan ḥdas thams cad rig [130b] pa de kho na bḥin du
 bri ḥin g-yas su de bḥin gśegs pa ṅan soṅ thams cad yoṅs su sbyoṅ baḥi
 rgyal po daṅ / g-yon du śākya thub pa daṅ / ṅan soṅ thams cad yoṅs 5
 su sbyoṅ baḥi rgyal poḥi ḥog tu ḥphags pa spyān ras gzigs dbaṅ phyug
 sku mdog zla ba lta bu phyag na padma can daṅ / śākya thub paḥi
 ḥog na phyag na rdo rje daṅ / de dag gi dbus su sman paḥi rgyal po
 phyag gcig gis aruraḥi ḥbras bu bsams ṣiṅ de las gḥan ni mchog sbyin
 du byaḥo / rta mgrin daṅ ḥjig rten gsum las rnam par rgyal ba ma 10
 ruṅ ba ḥjoms pa la brtson pa dag ni raṅ gi lha la mṅon par phyogs
 par bri ḥin de dag gi dbus su locanā daṅ / māmakī daṅ / gos dkar mo
 daṅ / sgrol ma dag phyag na raṅ gi mtshan ma can briḥo / de rnam
 kyī ḥog tu rdḥin bu chu srin daṅ / ṅa daṅ / rus sbal daṅ / sbal ba dkar
 po la sogs pa daṅ / bcas pa daṅ chu las skyes paḥi me tog du mas yoṅs 15
 su gaṅ bar bri ḥin bdug pa daṅ / mar me daṅ / dri daṅ / phreṅ ba daṅ /
 ḥal zas daṅ / me tog daṅ / ḥbras bu rnam pa sna tshogs bri bar byaḥo /
 ḥog ṅid du sgrub pa po thal mo sbyar te rab tu ḥdug ciṅ ḥdud par
 briḥo /

de nas de rdzogs pa la byin gyis brlab pa dmigs par bya ste / spyān 20
 dbye ba byas nas mchod pas mchod par byaḥo / de nas gal te mtshan
 ma mṅhoṅ na myur du ḥgrub bo / gal te ma mṅhoṅ na riṅ mo zig na
 ḥgrub paḥo /

gḥad pa daṅ ni rṅa sgra daṅ // dril buḥi sgra daṅ ḥbrug sgra ṅid //
 dge sloṅ braṃ ze bu mo daṅ // ḥbras bu mṅhoṅ na dṅos grub ni // 25
 mchog ḥbriṅ tha ma myur du ḥgrub //

de nas sku gzugs phyag rgya daṅ // sṅags rnam kyis ni byin gyis brlab //
 ji ltar bskyed pas thob bya ḥin // ḥjig rten gsum ni rnam rgyal gyis //
 bdag bsruṅ la sogs byas nas su // bdag gi de ṅid kyaṅ bsgoms nas //
 ji srid dṅos grub rtags ḥbyuṅ ba // ḥbum phrag gsum mam drug 30
 ḥbum bzlas //

[131a] de nas dben paḥi gnas su ni // sṅags kyis tshaṅ lhag bskaṅ
 bya ste //

brgya phrag brgyad rnam bzlas par bya //

de nas bzlas pa de yi mthar // dkyil ḥkhor sṅa ma bḥin bsams la // 35
 mchod pa rgya chen yaṅ byas nas // mtshan mo gcig ni bzlas par bya //

- tataḥ pradhānam ca tatputram ca devāms ca yadi paśyati /
 tadā yathābhājanam īpsitottamasiddhiṃ vijñāpayet /
 74a devatā nityam tuṣṭāḥ siddhiphalaṃ tasya (74a) dadati /
 namaskṛtya ca siddhim uttamādikāṃ gṛhṇīyāt /
 gururatnatrayasvabhāgam¹ datvā / 5
 tato nityam vicaret tadabhāveṣu² prājñāḥ /
 gṛhītvā svayaṃ samācāret / sarvasattvahitakārī cānekakalpaṃ
 tiṣṭhet / asiddhau sarvakarmakaro bhavet / yakṣanakṣatragra-
 hādāyo vacanamātreṇa bhṛtya³vac chāntikādisarvakarmakarā
 bhavanti / 10
 atha khalu devendro bhāgavantam etad avocat / bhagavan pāpa-
 kāriṇāṃ nārakādivaśībhūtānāṃ sattvānāṃ nārakādiduḥkha-
 prahāṇāya kathāṃ pratipattavyam / bhagavān āha / devendra śṛṇu
 nārakavaśagatasattvānāṃ mahāpāpakāriṇāṃ teṣāṃ yathā nāraka-
 74b (74b)-duḥkhebhya 'nāyāsato muktir bhavati tathā śṛṇu / tathā 15
 aiva maṇḍalaṃ likhitvāṣṭottaraśatajaptaiḥ⁴ kalaśaiḥ pūrvavad abhi-
 ṣekaṃ kalpayet / tataḥ sarvapāpagatāḥ⁵ sarvanārakādi⁶duḥkhe-
 bhyaḥ⁷ śighraṃ vimucyante / te ca vimuktapāpamahātmānaḥ
 śuddhāvāsadeveṣūtpannāḥ / satataṃ buddhadharmasaṃgītiṃ⁸
 prāpnuvanti / avaiivartikabhūmipratiṣṭhitāś⁹ ca krameṇa bodhiṃ 20
 sākṣāt kurvanti /
 tat¹⁰pratibimbaṃ vā nāma ca kuṃkumena likhitvā //
 apāyatrayamahābhayāt sattvānāṃ mokṣāṇāya¹¹ //
 mantrī parahite rataḥ¹² kṛpāyā¹³ abhiṣiñcet //
 tataḥ sa yogī mantramudrābhir abhiṣiñcet // 25
 devatārūpaṃ kalpayitvā caityamadhye sthāpayet //
 75a svaparadevatāḥṛdayaṃ tadḥṛdaye¹⁴ pradeśe¹⁵ likhitvā // (75a)
 devatātulyacittam utpādyā gṛhe vā sthāpayet //
 tannāma¹⁶ ca vidarbhya¹⁷ mantram kuṃkumena likhitvā //

1. B subhāsam

2. A, B & C ābhāveṣu

3. B bhūtya

4. B japtam

5. A & G gato, B apagato

6. A & C ādiṣu

7. B duṣṭebhyaḥ

8. B saṃgīti

9. B pratisthitāś

10. B tataḥ

11. A & C mokṣāya, B mokṣāṇāya

12. B tataḥ, D cataḥ

13. B & G kṛpāyā

14. B tadvayaṃ

15. A, C & G pradoṣe, B pradokhe

16. B nāmam

17. D vidarbhya

de nas gal te gtso bo ḥam // sras sam lha rnams mthoñ ḥgyur na //
 de tshe snod ḥdod ji lta bar // dños grub mchog ni gsol ba gdab //
 lha rnams rtag tu dgyes pa yis // dños grub ḥbras bu de la stsol //
 phyag byas nas ni dños grub ni // mchog la sogs pa blañ bar bya //
 bla ma dkon mchog gsum po la // rañ rañ skal pa phul nas ni // 5
 de nas rtag tu bdag ñid spyad // de rnams med na śes rab can //
 blañ nas rañ ñid spyad par bya // sems can kun la phan brtson žiñ //
 bskal pa du mar gnas par ḥgyur // legs par bsgrubs na thams cad byed //
 gnod sbyin rgyu skar gnod la sogs // tshig tsam gyis ni bran bžin du //
 ži baḥi las la sogs pa ni // thams cad byed par ḥgyur ba yin // 10
 de nas bcom ldan ḥdas la lhaḥi dbañ pos ḥdi skad ces gsol to /
 bcom ldan ḥdas sems can sdig pa bgyis pa dmyal ba la sogs paḥi dbañ
 du gyur pa rnams kyis dmyal ba la sogs paḥi sdug bsñal rab tu spañ
 baḥi phyir ji lta bsgrub par bgyi /
 bcom ldan ḥdas kyis bkaḥ stsal ba / lhaḥi dbañ po dmyal ba la sogs 15
 paḥi dbañ du gyur paḥi sems can sdig pa chen po byed pa de rnams
 dmyal ba la sogs paḥi sdug bsñal rnams las tshegs med par grol bar
 ḥgyur ba de ñid de bzin du ñon cig /
 de bzin dkyil ḥkhor bris nas ni // brgya rtsa brgyad ni bzlas pa yi //
 bum pa rnams ni sña ma bžin // dbañ bskur ba ni brtag par bya // 20
 de nas sñon gyi sdig bya žiñ // dmyal ba la sogs sdug bsñal ni //
 kun las myur du rnam grol ḥgyur // sdig las rnam grol bdag ñid che //
 de yañ gnas [131b] gtsañ lhar skyes nas // rtag tu sañs rgyas chos
 ḥgro¹ thob //
 phyir mi bzlog paḥi sa la gnas // rim kyis byañ chub mñon sum byed // 25
 de yi gzugs brñan dañ ni miñ // gur gum gyis ni bris nas su //
 ñan soñ gsum gyi ḥjigs chen las // sems can rnams ni thar paḥi
 phyir //
 sñags pa gžan la phan brtson žiñ // brtse bas mñon pār dbañ bskur
 ro // 30
 de nas rnal ḥbyor can gyis ni // sñags dañ phyag rgyas dbañ bskur
 te //
 lha yi gzugs su brtags nas su // mchod rten dbus su gžag par bya //
 rañ gžan lha yi sñiñ po ni // sñiñ kha de yi phyogs bris nas //
 lha mñam par ni sems skyed de // khyim du yañ ni gžag par bya // 35
 de yi miñ dañ spel baḥi sñags // gur gum bzañ pos bris nas ni //

- caityakarma kuryād yāval lakṣaṃ paripūrṇam¹ //
mahāpāpinaḥ pāpakṣayāya koṭim api pūrayet //
evaṃ kṛte te 'vaśyam narakād muktā bhavanti //
tathā tiryagbhyaś ca muktā devanikāyeṣūtpadyante //
tannāma ca vidarbhya yathoktamantram sahasraṃ jayet // 5
kadācid śatasahasraṃ api pūrayed yāvat koṭim api pūrayet //
devanikāyeṣūtpadyante //
tannāma- vidarbhya kuśalo lakṣaśataṃ vā yāvac chatasahasraṃ //
homaṃ kuryān mahānarakapāpamuktā bhavanti //
yāvan nimittam jvalitāg²nisthāne samutpadyate³ // (75b) 10
75b tilaśvetasarsapataṇḍulā ajākṣīraśamyuktāḥ //
samidhās ca gandhāktās- tāvad yathāvidhi hotavyāḥ //
tatas te niyataṃ devanikāyeṣūtpannā nimittam upadarśayanti /
kadācid devottamā utpannā atha vā kuṇḍamadhye śvetapradakṣi-
ṇajvālā nirmalordhvajvalanam / avakīrṇasaṃda⁴ttajvalanam vīdy- 15
udiva nirmalaṃ sthiram / etāny aganimitāni paśyati / atha vaiśv-
ānalatātmānaṃ tathaiiva darśayanti⁵ / candravannirmalaṃ śukla-
mukhavarṇajvalitam / etannimittadarśanāt teṣāṃ narakādi vim-
uktipāpasphoṭanasvargotpattayo jñātavyāḥ /
caturhastapramāṇam ca yathāvidhi kuṇḍam khanet // 20
76a paryante vajraparivṛtam⁶ likhen (76a) madhye cakram⁷ //
yyathāvat pañcakulamudrāḥ svadikṣu likhet //
tathāvat sattvānāṃ lokādhipaṃ ca likhet //
ataḥ pūrṇakalāśā balipūrṇabhājanāni //
cāṣṭau ṣoḍaśaṃ vā sthāpyāni bhakṣabhojananaivedyāni ca / 25
puṣpamālādayas tathaiiva ca vitānadhvajapaṭāḍibhir uttama-
chatraś ca / samyagvibhūṣaṇīyam /
evaṃ uttamahomakuṇḍe samyak hotavyam /
likhitvaivaṃ vidhijño devagaṇam ākarṣayet //
mantrajño mantramudrayārgha upādhaukanīyaḥ⁸ // 30

1. B yāvad varṇam
2. B jvalanāgni
3. B & G samutpadyante
4. A, C & G saha
5. A & B darśayati
6. All MSS vajrapāṇim, corrected to follow Tibetan A & B and Vv 136-5-7
7. B vajram
8. B upādhaukanīyam

ħbum ni yoñs su rdzogs par bya // mchod rten las ni rab tu bya //
 sdig chen sdig ni zad byaḥi phyir // bye ba yañ ni rdzogs par bya //
 de ltar byas na de ñes par // dmyal ba las ni grol bar ḥgyur //
 de bzin yi dags byol soñ las // grol te lha rigs rnams su skyes //
 de yi miñ dañ spel nas ni // ji ltar gsuñs paḥi sñags stoñ bzlas // 5
 gal te brgya phrag stoñ yañ tshad // bye baḥi bar du rdzogs par bya //
 lhaḥi rigs rnams skye bar ḥgyur // de yi miñ nas spel ba yi //
 mkhas pas ħbum phrag brgya ḥam ni // yañ na brgya phrag stoñ
 sñied du //
 sbyin sreg byas na dmyal ba ni // chen poḥi sdig pa las grol ḥgyur // 10
 ji srid mtshan ma ḥbar ba yi // gnas su yañ dag skye bar ḥgyur //
 ñuñs dkar dkar poḥi til dañ ḥbras // ra yi ḥo ma yañ dag ldan //
 de bskus yam śiñ de srid du // cho ga ji bzin sbyin bsreg bya //
 de nas de ni ñes par yañ // lha rigs rnams su skyes pa yi //
 mtshan ma ñe bar mthoñ bar ḥgyur // gal te lha yi mchog skyes dañ // 15
 yañ na thab khuñ nañ du ni // dkar po g-yas skor [132a] ḥbar ba
 dañ //
 gyen du ḥgreñ žiñ dri ma med // ḥpro ba bsdoms bzin ḥbar ba dañ //
 glog bzin dri ma med ḥod brten¹ // me brtags ḥdi rnams mthoñ bar
 ḥgyur // 20
 yañ na me lha bdag ñid ni // de bzin kho nar ston par ḥgyur //
 zla ba bzin du dri ma med // dkar po bzin mdog ḥbar baḥo //
 mtshan ma ḥdi dag mthoñ ba la // de nas dmyal sogs rnams grol
 žiñ //
 sdig pa bcom nas bde ḥgror ni // skyes pa yin par śes par bya // 25
 khru bži pa yi tshad du ni // cho ga ji bzin thab khuñ brko //
 rdo rjes mthaḥ ma bskor ba yi // ḥkhor lo dbus su bri bar bya //
 rigs lña yi ni phyag rgya rnams // ji bzin rañ gi phyogs su bri //
 ji bzin sems dpaḥ rnams dañ ni // ḥjig rten la sogs phyi nas bri //
 de nas bum pa gañ ba dañ // gtor mas snod rnams bkañ ba ni // 30
 brgyad dam bcu drug dag tu gžag // bzaḥ dañ bcaḥ ba žal zas dañ //
 me tog phreñ sogs de bzin te // bla re rgyal mtshan dar la sogs //
 gdugs mchog rnams kyis legs par brgyan // de ltar sbyin sreg thab
 khuñ na //
 mchog tu yañ dag sbyin bsreg bya // cho ga śes pas de bris nas // 35
 lha yi tshogs ni spyān drañs te // sñags śes pas sñags phyag rgya
 yis //
 argha la sogs phul nas ni //

samkṣepataḥ pūjāṃ kṛtvā deva-[gaṇanāgayakṣagandharv-]jāvasthitaḥ/
 karpūracandanakuṃkumavastrālaṃkārahūṣito 'bhimantritadhū-
 paṃ dhūpayet / puṣpamālādibhiś ca pūjayet / cūḍāyāṃ bāhau ca
 76b tathaiva mantram (76b) likhitvā bandhayet / ḥṛtkaṇṭhamukhapra- 5
 deśe sarvavidyādhiṣṭhānaṃ kuryāt / lalāṭorṇākarnadvaye śiraḥśikhā-
 bāhudvaye / nāsākaṭijānupādanāsikāgracakṣurdvaye / guhyendriya-
 pradeśeśv evam anyeśv api mantrākṣarāṇy ekāntaśubhāni- vinyaset/
 tato durgatipariśodhanāyāsanasaḥitaṃ tanmadhye sthāpayet /
 tataś ca mantry abhimantritavastreṇa chādayet /
 tato hutabhujam¹ samyakprajvālya / sahasrajvālya / sahasrajvālaku-
 lakāyaṃ kuṇḍendusannibham śāntam anantam agnim ākṛṣyārgham 10
 parikalpayet / tathaiva ca buddhimān agrataḥ pratimādikaṃ² sthā-
 payet / ³tathāgatagaṇam⁴ tathaivākṛṣyārghhādikaṃ parikalpayet
 77a tathaiva yathoktapūjā (77a) kartavyā /
 tata⁵ āhutiṃ havyaṃ⁶ pūrayitvā jvalanāya⁷ parikalpayitvā jinādi-
 nīm⁸ aṣṭottaraśataṃ parikalpayet⁹ / tataḥ śodhana¹⁰ mantrarājasya- 15
 ikaviṃśatim āhutiṃ parikalpayet /
 tataś cākṛṣya śvetamukham upakaraṇair vā vāratrayam arghhadinā
 ca pūjayet / vajrapāṇim padmapāśadharaṃ trailokyarūpaṃ pāda-
 padmākrāntapāpaṃ¹¹ sarvālaṃkāralaṃkṛtaṃ sambuddhakirīṭi-
 naṃ¹² cintayed atha vā likhet / tasya ḥṛdayena¹³ śatasahasraṃ 20
 yāvāt koṭim vā juhuyāt /

1. B bhuk
2. D pratimākaṃ
3. A, C, D & E prefix yathoktaṃ ca gaṇam icchātā, and B & G tathaiva kṛṣya/guṇam icchātām
4. A, B, C, D & E gaṇam
5. A tatar, B tata
6. B kṛtya
7. A & G jvalanā
8. B jinavinām
9. B kalpayet
10. B sādhana
11. A to E pāśam
12. B kṛtya
13. B ḥṛdayam

mdor bsdus mchod par byas nas su //
 lha yi sbyor bas rab gnas la // ga bur gur gum la sogs pas //
 mar dañ ho ma til bsgos la // til dañ ñuñs dkar hbras rnams dañ //
 dri yi chus ni legs bkañ ste // hbras chen sbos dañ la du ba // 5
 sbrañ rtsi śa ka rar ldan la // brgya phrag du mar yoñs su bzlas //
 yam śiñ la yañ de bžin te // rañ gi sñags kyis btab pañi śiñ //
 khuñ buñi nañ du gžag par bya // lha dañ klu dañ gnod sbyin dañ //
 dri za sogs su gnas pa yi // ro la sñags kyis btab nas su //
 chu mchog gis ni bkrus nas [132b] ni // sñags bzlas dri yis byug
 par bya // 10
 gos dañ rgyan gyis brgyan bya ziñ // sñags kyis btab pañi bduḡ pas
 bduḡ //
 me tog phreñ ba la sogs mchod // gtsug phud dpuñ par de bžin du //
 sñags bris nas ni gdags par bya //
 sñiñ kha mgrin pa kha phyogs su // sarvavidyas¹ byin gyis brlabs // 15
 dpral ba mdzod spu rna ba gñis // mgo spyi bo gtsug dpuñ pa gñis //
 rna ba gñis dañ pus mo bol // sna yi rtse mo loñ bu dañ //
 mig gñis dañ ni gsañ ba yi // dbañ po rnams kyi gnas dañ ni //
 de ltar gzan du hañ gnas yi ge // mchog tu dge ba de dag gžag // 20
 de dag ñan soñ yoñs sbyañs phyir // stan dañ bcas te thab dbus
 gžag //
 de nas sñags pas sñags kyis ni // mñon par sñags pañi gos kyis
 g-yog // 25
 de nas byin za yañ dag rab sbar la // 25
 me lce stoñ gis dkrigs śiñ hbar bañi lus //
 zla ba kunda bžin du ži bañi yid //
 dpag med kun la mchod yon yoñs su brtags //
 de bžin ji ltar gsuñs pañi mchod pa bya //
 de nas dañ po de yi sbyin sreg ni // 30
 rdzogs par byas śiñ hbar ba ñid la ni //
 yoñs brtag nas ni rgyal ba la //
 sogs pa rnams kyi brgyad ni lhag pa dañ //
 bcas pañi brgya ni yoñs su brtag par bya //
 de nas sbyoñ bañi sñags kyi rgyal po yi // 35
 bsreg bya ñi śu rtsa gcig yoñs su brtag //
 de nas žal ras dkar po spyan drañs la //
 yo byad rnams sam mchod yon sogs gsum mchod //
 phyag na rdo rje padma žags pa bsñams //
 rgyan rnams thams cad kyis ni rab brgyan ciñ // 40
 rdzogs pañi sañs rgyas dbu rgyan can //
 bsam bar bya žiñ yañ ni bri bar bya //
 de yi sñiñ po brgya phrag stoñ ñam ni //
 ji srid bye bañi bar du sbyin bsreg bya //

- nimitte ca samutpanne pāpasam̐tatiprahāṇaṃ tathaiva jñātavyam /
 tato bhasmībhūtaṃ vajrasaṃhāramantreṇa yathāvidhi saṃharet/
 77b bhasmāny asthirajāṃsi ca gandhodakapañcagavyasahitāni (77b)
 śodhanamantreṇa lakṣaṃ japtvā piṇḍikṛtya karpūragandhamiṇḍbhīr
 miśrikṛtya pratimāṃ caityadevatāṃ vā kuryāt / ekadvitricatuḥ- 5
 pañcavāraṃ vāṣṭottaraśatavāraṃ vā /
 mantramudrābhir adhiṣṭhāya lakṣadvayaṃ jayet //
 tataś caityaṃ¹ jvalati pratimā vā hasati //
 gandhadhūpaprabhā² jighrati³ paśyati⁴ devādīṃ⁵ nānāprakāraṃ
 yasya ṛddhiprātihāryāṇi ca patanti⁶ puṣpādīni / śaṃkhabheriva- 10
 ṃśavīṇādīnāṃ⁷ ca śabdāḥ śrūyante /
 kadācid devatāni nimittāni pāpabahalatayā⁸ yadi na paśyēt tadāṣṭau
 lakṣasahasrāṇi jayet /
 yāvan nimittaṃ bhavati tathāgataṃ pūjayitvā // susamāhito jayet /
 78a tato 'nte rātrīm ekāṃ vidhijño jayet / (78a) 15
 tadāvaśyaṃ pāpaviśuddhātmā paśyati /
 devatārūpakāyaṃ⁹ tatsantānaṃ pariḥānāti /
 etāni nimittāni jñātvā avikalpacitto /
 maitrīkṛpāparītaḥ¹⁰ sarvakarmāṇi kuryāt /
 evam api yadi na sambhavati tadā tannāmamātraṃ likhitvā caitya- 20
 mālāṃ kuryāt pratimāṃ vā kṛtvā / homābhiṣekakṛte¹¹ sati / niyataṃ
 svargeṣūtpadyante/bhasmasarṣapavālukādīṃ¹² ca nāma vidarbhyā-
 bhimantrya¹³ samudragāminyāṃ nadyāṃ kṣipet / tataḥ pāpīyaso 'pi
 durgati¹⁴ vimokṣati¹⁵ /
 uttamakuśalabijam utpāditavato buddhatva¹⁶ phalāsamanvāgat-25
 asya dānaśīlakṣāntivīryadhyānaprajñāhetuprabhāvitasya puṇyavato
 lokasya durgati bhagneti¹⁷ /
 78b kaḥ punaḥ (78b) vādo nātra saṃśayaḥ¹⁸ /
 yaś cānutpāditakuśalamūlo yaś ca nāstika¹⁹ dr̥ṣṭi²⁰ bodhimārgād²¹
 nirvṛttas²² tasya śāsanavidveṣiṇo 'pakāriṇaḥ pāpā²³ nabhiḥjñasya- 30
 mātṛ²⁴ pitṛvipriyacittasya bodhicittanīṣṭavītarāgaghātakasya²⁵ deva
 tābuddhadharma-

- | | |
|---------------------------|--|
| 1. B caitya | 14. A & C durgatīm |
| 2. G prabhāṃ | 15. B vimokṣasati |
| 3. A, C & G jighranti | 16. B buddhatvaṃ |
| 4. A, C & G paśyanti | 17. B bhagneyeti |
| 5. A ādīṃ, C ādī | 18. A & C śaṃśayaḥ, B śaṃśayaḥ |
| 6. A patati, C & G pātati | 19. B reads naka for nāstika |
| 7. A & C ādinā | 20. B, C & G dr̥ṣṭi |
| 8. Brayā | 21. A & C mārgādyesa, B mārgodeśa, D mārādyo |
| 9. B kāya | 22. B nirvṛttas |
| 10. A, B, C paritaḥ | 23. B ropo |
| 11. B abhiṣekaṃ kṛtya | 24. G mātā |
| 12. B ādiś | 25. B ghātakasya |
| 13. A, B & C abhimantrā | |

yañ na mtshan ma yañ dag byuñ na ni //
 de bžin sdig rgyud spañs par śes par [133a] bya //
 de nas thal bar ḥgyur ba cho ga bžin //
 rdo rje bsdu bas thal ba rus pa bsdu //
 rdo rje bdud rtsiḥi dri chu dañ // ba yi rnam lña dañ bcas la // 5
 sbyoñ baḥi sñags ni ḥbum bzlas te // goñ bu byas nas gar bur dri //
 sa dañ legs par bsres byas la // sku gzugs mchod rten lhar bsam
 žiñ //
 lan gcig gñis gsum bži lña ḥam // yañ na la grañs brgya rtsa brgyad // 10
 sñags dañ phyag rgyas byin brlabs la // ḥbum phrag gñis ni bzlas
 par bya //
 de nas mchod rtan ḥbar gyur am // yañ na sku gzugs žal ḥdzum
 mam //
 dri spos dañ ldan ḥod snañ ñam // lha la sogs pa sna tshogs pa // 15
 rdzu ḥphrul rnam par ḥphrul ba dañ // me tog la sogs ḥdor ba dañ //
 duñ dañ rña dañ gliñ bu dañ // pi wañ la sogs sgra thos ḥgyur //
 gal te lha yi mtshan ma de // sdig mañ ñid kyis ma mthoñ ba //
 de tshe ḥbum phrag brgya stoñ bzlas // ji srid mtshan ma byuñ bar
 du // 20
 de bžin gśegs pa mchod nas ni // mñam par gžag pas bzlas par byas //
 de mthar cho ga śes pa yis // mtshan gcig thog thag mi ñal bzlas //
 de nas de yi sdig pa ni // rnam dag bdag ñid ñes par mthoñ //
 lha yi lus kyis gzugs dañ ni // de yi rgyud du ño śes ḥgyur //
 mtshan ma ḥdi dag śes nas su // rnam par mi rtog sems kyis ni // 25
 byams dañ sñiñ rje ldan pa yis // las rnams thams cad rab tu bya //
 gal te de yañ med gyur na // de tshe bzlas bsgom tshul gyis bya //
 de yi miñ tsam bris nas su // mchod rten phreñ ba bya ba dañ //
 sku gzugs kyañ ni byas nas su // sbyin sreg dbañ bskur byas gyur na //
 gdon mi za bar bde ḥgror skye // thal ba ñuñs dkar bye ma sogs // 30
 miñ spel sñags ni mñon btab nas // rgya mtshor ḥbab paḥi chu
 kluñ dor //
 de ltar byas na sdig pa can // yin yañ ñan soñ rnams las [133b] ni //
 rnam par thar par gyur nas kyañ // dge ba mchog gi sa bon ni //
 bskyed dañ ldan pas sañs rgyas ñid // ḥbras bu yañ dag ldan pa yi // 35
 sbyin pa tshul khriims bsod pa dañ // brtson ḥgrus bsam gtan śes rab
 rgyu //
 rab tu bsgom paḥi bsod nams ldan // ḥjig rten ñan soñ bcom pa ni //
 ḥdi ltar lha yañ ci žig smos // ḥdi la the tshom med pa yin //
 gañ yañ dge baḥi rtsa ba ma bskyed pa dañ // gañ yañ med paḥi lta 40
 ba can dañ / gañ byañ chub kyi lam las rnam pa ḥdas pa bstan pa
 la že sdañ gi gnod pa byed pa dañ / sdig pas rañ bžin mi śes pa pha dañ
 ma la sems mi brtse ba dañ / byañ chub kyi sems la mi brten pa dañ /
 ḥdod chags dañ bral ba bsad pa dañ / lha dañ sañs rgyas dañ /
 chos dañ /

saṃghamantramudrāgaṇādīnām ca nāstitvādṛṣṭyādīnām ca pāpīya-
sām¹ eṣām prajñopāyābhāve muktir nāstīti sugatajinair² bhāṣitam /
atha śakrādaya utpalapadmalocanāḥ sādhv iti toṣayanti sma /
saṃtoṣayitvā pūjayanti sma / śakreṇa ca parahitaratena
yathāvijñaptam / 5

dvītiyaṃ trisūcika³vajra⁴sahitena varado⁵ vāmenaikena trīsūladhārī
79a (79a) dvītiyena khaḍgadhārī sarpayajñopavitānilakaṇṭho lekhyo
'nena /

OM paśupati nilakaṇṭha umāp⁶riya SVĀHĀ /
athāsya mudrā bhavati / dakṣiṇahastena⁷ vāma⁸muṣṭim kṛtvā kanī- 10
yasīm aṅguṣṭhenaākramya śeṣāṅgula⁹vajralakṣaṇāḥ kṛtvānāmikām
tarjanīm ca vajrākāreṇa kañcin nāmayet / iyaṃ paśupater mudrā /
viṣṇur garuḍārūḍhaḥkrṣṇavarṇaś caturbhujāḥ/dakṣiṇabhujābhyām
gadāvajradharaḥ / vāmābhyām śaṃkhacakradharaḥ /
vajrahemā¹⁰ kanakavarṇā āsanabhujāyudhaviṣṇuvat / 15
vajraghaṇṭāmayūrārūḍho rakta¹¹varṇaḥ ṣaḍmukho dakṣiṇabhujā-
bhyām śaktivajradharaḥ / vāmābhyām kukkuṭaghaṇṭāvajradharaś
ca /

vajrakaumārī vajraghaṇṭāvad eva jñeyā / (79b)
79b maunavajro hamsārūḍhaḥ kanakavarṇaś caturmukho dakṣiṇa- 20
bhujābhyām vajrākṣasūtradhārī / vāmābhyām daṇḍakamaṇḍalu-
dhārī /

vajraśāntir brahmavad¹² jñeyā¹³ /
vajrāyudhaḥ śvetaga¹⁴jārūḍho gauravarṇo vāmabhujena viśva¹⁵va-
jradhoro dakṣiṇena lokottaravajradharaḥ /
vajramuṣṭir vajrāyudhava¹⁶jñeyā¹⁷ / 25
vajrakuṇḍalī-krodhaś ca rathārūḍho dakṣiṇakareṇa sapadmena
vajradhoro vāmena sapadmenādityamaṇḍaladharo raktavarṇaḥ /
vajrāmṛtā¹⁸ vajrakuṇḍalikrodhavat eva /
vajraprabhakrodhaḥ sitavarṇo hamsārūḍho dakṣiṇakareṇa vajra-
dhārī vāmena padmacandradharaḥ / 30
vajrakāntir vajraprabhakrodhavat /

1. B pāpiyasām
2. A & C janair, B gaṇer
3. A & C sūcikaṃ
4. B vajram
5. A, C & G vara
6. B upā
7. B haste
8. A, C & G bāhya
9. B gūlma
10. A & B hemo, G heto
11. A & C ratna
12. A & C brahmāva
13. A & C jñeyāḥ
14. B garuḍa
15. A, C & G sva
16. A, C & G āyudhaḥ
17. A, C & G jñeyāḥ
18. A, B & G amṛto

dge ḥdun dañ / snags dañ / phyag rgyaḥi tshogs la sogs pa rnams la
med pa ñid du blta ba la sogs paḥi sdig pa can rnams la de lta buḥi
śes rab dañ thabs med na grol ba med do žes pa / bde bar gśegs pa
rgyal ba rnams kyis gsuñs so /

de nas brgya byin la sogs pa spyan padma rgyas pa rnams legs so 5
žes bya bas mñes par mdzad do / mñes par mdzad nas mchod pa
mdzad de / brgya byin gžan la phan par brtson pas kyañ ji ltar bkakḥ
stsal pa bžin du byas so / ḥbras bu de bžin du thob par gyur to //

dbañ ldan du rinrin pa sñon po glañ khyu mchog la žon pa / sku
mdog dkar po phyag bži pa / g-yas paḥi dañ po dañ gñis pa rdo rje 10
rtse gsum pa dañ mchog sbyin du bcas pa / g-yon paḥi gcig gis rtse
gsum pa ḥdzin cin gñis pas ral gri ḥdzin pa / sbrul gyi mchod phyir
thogs pa can bris te /

OM paśupati nilakantha-umapriya SVĀHĀ śes pa ḥdis so /
de nas phyag rgya ḥdi yin te / lag pa rdo rje khu tshur byas la mtheḥu 15
chuñ mthe boñ gis mnan te sor mo [134a] lhag ma rnams rdo rjeḥi
mtshan ñid du byas śiñ miñ med dañ mdzub mo yañ rdo rjeḥi rnam
par cuñ zad mdud par byaḥo / ḥdini phyugs bdag gi phyag rgyaḥo /
khyab ḥjug khyuñ la žon pa mdog nag po phyag bži pa / phyag g-
yas pa dag na dbyug to dañ rdo rje ḥdzin cin g-yon pa dag na duñ 20
dañ ḥkhor lo ḥdzin paḥo /

gser gyi rdo rje ma khyab ḥjug lta bu gser gyi mdog can du śes par
byaḥo / rdo rje dril bu rma bya la žon pa / dmar po g-yas pa dag na
śakti dañ rdo rje g-yon pa dag na khyim bya dañ dril bu ḥdzin paḥo /
rdo rje gžon ma rdo rje dril bur śes par byaḥo / 25

mi smra ba rdo rje ñañ pa la žon pa / gser mdog can / žal bži pa
phyag bži pa / phyag g-yas pa dag na rdo rje dañ bgrañ phreñ ḥdzin
cin / g-yon pa dag na dbyug tho dañ spyi blugs ḥdzin paḥo /
rdo rje ži ba ma tshañs pa lta bur śes par byaḥo /

rdo rje mtshon cha glañ po che dkar po žon pa / phyag g-yon pas rañ 30
gi rdo rje ḥdzin cin g-yas pas ḥjig rten las ḥdas paḥi rdo rje ḥdzin
paḥo /

rdo rje khu tshur rdo rje mtshon cha ltar śes pa byaḥo /
rdo rje ḥkhyil ba khro bo yañ śiñ rta la žon pa / mdog dmar po
g-yas pa dañ / g-yon pa na padma dañ ñi maḥi dkyl ḥkhor ḥdzin paḥo / 35
rdo rje bdud rtsi ma dañ rdo rje ḥkhyil ba khro bo lta bu ñid do /
rdo rje ḥod zer khro bo dkar po ñañ pa la žon pa g-yas pas rdo rje
ḥdzin cin / g-yon pas padma dañ / zla ba ḥdzin paḥo / rdo rje ḥod zer
ma rdo rje khro bo lta buḥo /

- 80a vajradaṇḍakrodhaḥ kacchapārūḍho nīlavarṇo dakṣiṇa- (80a)-
 kareṇa vajradhārī vāmena daṇḍadharaḥ /
 daṇḍavajrāgrī vajradaṇḍakrodhavat /
 vajrapīṅg¹alakrodho 'jā²rūḍho raktavarṇo dakṣiṇakareṇa vajra-
 dharo vāmena mānuṣam ādāya bhakṣayan avasthitaḥ / 5
 vajramekhalā vajrapīṅgalakrodhavat /
 vajraśauṇḍo gaṇapatir gajāvāhano³ dakṣiṇakareṇa vajraṃ dhā-
 rayed vāmena lāṅgalaṃ dhārayed⁴ avasthitaḥ / sitavarṇaḥ /
 vajraviṇayā⁵ vajraśauṇḍavad ayan tu viśeṣo yad uta vāmakareṇa
 khaṭvāṅgadhāriṇīti / 10
 vajramālo⁶ gaṇapatiḥ śyāmavarṇaḥ kaukila⁷rathārūḍho dakṣiṇa-
 kareṇa vajradharo vāmena kusumamālādharāḥ /
 vajrāsanaḥ vajramālavad ayan tu viśeṣo yad uta vāmakareṇa śakti-
 dhāriṇīti /
- 80b vajravaśī (80b) śukarathārūḍho gauravarṇo dakṣiṇakareṇa va- 15
 jradharo vāmena makaradhvajadhārī /
 vajravaśā vajravaśīvad ayan tu tasyā⁸ viśeṣo yad uta raktavarṇeti /
 vijayavajro⁹ gaṇapatir maṇḍūkārūḍhaḥ sitavarṇo dakṣiṇakareṇa
 vajradharo vāmena khaḍgadharāḥ /
 vajrasenā¹⁰ vijayavajravat / 20
 vajramusala¹¹dūtaḥ puṣpavimānārūḍho gauravarṇo dakṣiṇakareṇa
 vajradharo vāmena musala¹²dharāḥ /
 vajradūtiḥ vajramusala¹³vad ayan tu tasyā viśeṣo yad uta vāmena
- 81a khaṭvāṅga- (81a) dhāriṇīti /
 vajrān¹⁴iladūto nīlavarṇo mṛgārūḍho dakṣiṇakareṇa vajradhārī 25
 vāmena paṭadhārī /vegavajriṇī vajrāniladūtavat /
 vajrānaladūto 'jārūḍho raktavarṇa ūrdhvajvālāprabhas triśikhā-
 jvālo dakṣiṇabhujābhyaṃ vajrakavacadharo vāmābhyaṃ¹⁵ daṇḍa-
 kamaṇḍaludharaś ca / vajrajvālā vajrānalavat /
 vajrabhairavadūto nīlo vetālā¹⁶rūḍho dakṣiṇakareṇa vajradhārī 30
 vāmena gadādhārī /

1. A & C pagnala
2. A & G sava, C sarva
3. B gajāvāhako
4. G dharaḥ
5. A, B, C & G vilayā
6. A & B mālā
7. B kaukuta
8. A tasyo
9. A & B vajrā
10. A & G vasanā, B sanā
11. A & C mukhala, B mūṣara, G mūṣala
12. B mūla, G mūṣala
13. A & C mukhala, B & G mūṣala
14. B vajranila
15. A vāmena
16. A & C vetāḍa, B vetāra

rdo rje dbyug pa khro bo rus sbal la žon pa mdog sñon po phyag g-yas
 na rdo rje ḥdzin ciñ / g-yon pas dbyug pa ḥdzin paḥo /
 rdo rje mchog ma rdo rje dbyug pa khro bo lta buḥo /
 rdo rje dmar ser khro bo glañ po che la žon pa / mdog dmar po phyag
 g-yas na rdo rje ḥdzin ciñ / g-yon pas mi bzuñ nas za žiñ gnas paḥo / 5
 rdo rje skye rags ma rdo rje dmar ser khro bo lta buḥo /
 rdo rje tshogs bdag [134b] glañ sna glañ po che žon pa can / phyag
 g-yas pas rdo rje ḥdzin ciñ / g-yon pas gśol ḥdzin ciñ gnas pas /
 mdog dkar poḥo /
 rdo rje ḥdul ba ma rdo rje glañ sna lta buḥo / ḥdi ni khyad par te 10
 gañ že na / phyag g-yon gyis khaṭvāṅga ḥdzin paḥo /
 rdo rje phreñ ba tshogs kyi bdag po mdog ljañ khu / bya kulikaḥi-
 śiñ rta žon pa phyag g-yas kyi rdo rje ḥdzin pa / g-yon pas me tog
 gi phreñ ba ḥdzin paḥo /
 rdo rje gdan ma rdo rje phreñ ba lta buḥo / ḥdi ni khyad par te 15
 gañ že na / phyag g-yon gyis śakti¹ ḥdzin paḥo /
 rdo rje dbañ can ne tsoḥi śiñ rta žon pa / mdog dkar ser phyag
 g-yas pas rdo rje ḥdzin pa / g-yon pas chu srin gyi rgyal mtshan
 bsnams paḥo /
 rdo rje dbañ can ma rdo rje dbañ can lta bu ste / ḥdi ni khyad par 20
 ro / gañ že na / mdog dmar poḥo /
 rnam rgyal rdo rje tshogs kyi bdag po sbal pa žon pa mdog dkar
 paḥo / phyag g-yas na rdo rje ḥdzin pa / g-yon pas ral gri ḥdzin
 paḥo /
 rdo rje gdeñs pa ma rnam rgyal rdo rje lta buḥo / 25
 rdo rje gtun śiñ pho ña² me tog gi śiñ rtaḥi khañ bu žon pa mdog
 dkar ser phyag g-yas pas rdo rje ḥdzin pa / g-yon pas gtun śiñ
 ḥdzin paḥo / rdo rje gtun śiñ pho ña mo rdo rje gtun śiñ lta bu ste /
 ḥdi ni khyad par ro / gañ že na / g-yon gyis khaṭvāga ḥdzin paḥo /
 rdo rje rluñ gi pho ña mdog sñon po ri dvags³ žon pa / phyag g-yas. 30
 pas rdo rje ḥdzin pa / g-yon pas dar ḥdzin paḥo /
 mgyogs paḥi rdo rje ma rdo rje rluñ gi pho ña lta buḥo /
 rdo rje meḥi pho ña mo ra skyes žon pa / mdog dmar po gyen du
 ḥbar baḥi ḥod rtse gsum pa ḥbar ba phyag g-yas pa dag na rdo rje
 dañ go cha ḥdzin pa / g-yon pa dag na dbyug pa dañ spyi blugs ḥdzin 35
 paḥo /
 rdo rje ḥbar ba rdo rje me lta buḥo /
 rdo rje ḥjigs byed pho ña sñon po ro lañs žon pa phyag g-yas pas rdo
 rje ḥdzin pa / g-yon pas rtse gsum ḥdzin [135a] paḥo /

1. P. śakati

2. P. pho ña mo, N. po ña mo

3. P. dags

- vajravikaṭā dūti vajrabhairavavad ayan tu viśeṣo 'syā yad uta
vāmena pāśadhāriṇī /
vajrāṃkuśaceṭaḥ¹ śeṣanāgārūḍho nīlo varāhamukhaḥ / dakṣiṇena
vajradharo vāmenāṃkuśadharāḥ /
- 82b vajramukhī ceṭī puruṣavāhanā nīlā varāhamukhī² (82b) dakṣiṇena 5
vajradharā vāmena khaḍgadharā /
vajrakālaceṭako mahiṣārūḍho nīlo dakṣiṇakareṇa vajradharo
vāmena yamaḍḍadharāḥ /
vajrakālī³ ceṭī vetāla⁴vāhanā vām⁵akareṇa khaṭvāmḡadhāriṇī
dakṣiṇakareṇa vajradhāriṇī kṛṣṇavarṇā / 10
vajravīnāyaka⁶ceṭaka⁷ undu⁸rārūḍhaḥ sīta⁹varṇo gajamukho dak-
ṣiṇakarābhyaṃ¹⁰ vajrapara¹¹śudharo vāmābhyaṃ triśūladharo
ḍaḍḍadharāś ca / sarpayajñopavītaḥ¹² / vajrapūtanā¹³ ceṭī nīla-
varṇa dakṣiṇena¹⁴ vajradharā vāmena sammārjanikādharā¹⁵ / 15
nāgavajraceṭako makarārūḍho 'ṣṭaphaṇaḥ sitavarṇo dakṣiṇena
vajradharo vāmena nāgapāśadharāḥ / (83a)
- 83a vajramakarā ceṭī¹⁶ makarārūḍhā sitavarṇā¹⁷ / aṣṭaphaṇā / dakṣi-
ṇena vajradharā vāmena vajrāṃkitamakaraḍḍharā /
bhīmā¹⁸ śyāmavarṇā dakṣiṇena¹⁹ vajradhāriṇī vāmena²⁰ khaḍga- 20
pheetakadhāriṇī /
śrī²¹ gauravarṇā dakṣiṇena¹⁹ vajradharā vāmena padmadharā /
sarasvatī vīṇāhastā vāmena dakṣiṇena¹⁹ vajra²²dharā /

1. A cecaḥ, B cetiḥ
2. D mukha
3. D kālāceti
4. A, C & G veṭāda, B & D tāḍa
5. G vāme
6. B vināyeka
7. B ceṭika
8. A, C & G damvara
9. B śīta
10. G savyābhyaṃ
11. B parśu
12. A, C & G upavīti
13. A pūnana, B puṭana
14. G savye
15. B sammārjanikā
16. G reads nāgavajravat & omits the rest
17. A varṇo, B varṇa
18. A & C bhīmāśya, B bhīma
19. G savye
20. B omits the rest of description
21. G śrīḥ
22. G vajraṃ

rdo rje btsigs¹ pa pho ña mo rdo rje h̄jigs byed lta bu ste h̄di ni khyad
 par ro / gañ že na / g-yon pas žags pa h̄dzin paḥo /
 rdo rje lcags kyu bran klu lhag pa žon pa s̄non po phag gi gdoñ pa
 can g-yas pa rdo rje h̄dzin pa / g-yon pas lcags kyu h̄dzin paḥo /
 rdo rje nag mo bran mo ro lañs žon pa² / phyag g-yon gyis khaṭ- 5
 vāṅga h̄dzin pa / phyag g-yas kyis rdo rje h̄dzin pa mdog nag
 moḥo / rdo rje log h̄dren bran³ bra ba byi ba žon pa / mdog dkar
 po glañ po cheḥi gdoñ pa can / phyag g-yas dag na rdo rje dañ
 dgra sta h̄dzin pa / g-yon dag na rtse gsum dañ ni dbyug pa h̄dzin
 pa / sbrul gyi mchod phyir thogs paḥo / 10
 rdo rje srul mo bran mo mdog s̄non mo / g-yas na rdorje h̄dzin pa /
 g-yon pas phyags ma h̄dzin pa bra ba byi ba žon paḥo /
 klu rdo rjeḥi chu srin žon pa gdeñs ka brgyad pa / mdog dkar po
 g-yas pas rdo rje h̄dzin pa / g-yon pa kluḥi žags paḥo /
 rdo rje srin ma bran mo chu srin žon pa / mdog dkar mo gdeñs ka 15
 brgyad ma g-yas pas rdo rje h̄dzin pa / g-yon pas rdo rjes mtshan
 paḥi chu srin h̄dzin paḥo /
 h̄jigs gdoñ⁴ ma ljañ khu g-yas pas rdo rje h̄dzin ciñ / g-yon pas ral
 gri pheṭaka h̄dzin paḥo /
 dpal mo mdog dkar ser g-yas pas rdo rje h̄dzin ciñ / g-yon pas 20
 padma h̄dzin paḥo /
 dbyaṅs can mdog dkar mo / phyag g-yon pas pi wañ⁵ g-yas pas rdo
 rje maḥo /

1. N. gtsig
2. P. ro lañs kyi gžon pa can,
3. P. & N. phran
4. P. & N. mdog
5. N. rga dañ

durgā śyāmavarṇā śiṃhārūḍhā dakṣiṇabhujābhyām¹ vajrac²akra-
 dharā³ vāmābhyām pa⁴ṭṭisāśamkhadharā /
 sarvāsām mātrṇām rudrādīnām ca varuṇaparyantānām yad dak-
 ṣiṇakareṣu vajram uktaṃ tat trisūcikaṃ jñeyam iti / sarvalaukika-
 lokottarāś ca devatā vairocanaśamukha⁵lekhyā⁶ iti / 5
 tataḥ sandhyākāle samprāpte⁷ vajraterintirīm⁸ baddhvā nīlapuṣpa-
 81b mālām ādāya⁹ (81b) maṇḍalam¹⁰ praviśec caturhumkāram udā-
 haran¹¹ vajravairocana¹²saptapradakṣiṇam ca śamkhavajraghaṇṭām
 vādayan¹³ kuryāt / sarvamaṇḍalam¹⁴ cānātirikta¹⁵dośāśāntaye nirīk-
 ṣya mālām bhagavatō niryātya vajranṛtyam kṛtvā / ādāya svasīrasi 10
 bandhec caturhumkāreṇaiva /
 tathā yathoktaṃ yad ūnam paripūrayet //
 vijahyād adhikam buddha ābādhayed vajraghaṇṭām //
 sidhyate na ca duṣyate // iti /
 tato madhye sthito bhūtvā vajrācaryasamāhitaḥ // 15
 manasodghāṭayec caiva vajra¹⁶dvāracatuṣṭayam //
 OṂ vajrodghāṭaya¹⁷ samaye¹⁸ praveśaya¹⁹ HUṂ / iti /
 mudrā cāśya bhavati /
 dvivajrāgrāṅgulī samyak samdhāryottānato dṛḍham //
 82a vidhārayet susamkruddho (82a) dvārodghāṭanam uttamam // 20
 iti /
 tato 'mkuśādibhiḥ karmāṇi kṛtvā saptaratnamayaṃ kalaśam
 mṛṇmayam vākālamūlam uccagrīvam lambauṣṭham²⁰ mahodaram
 divyagandhodakam

1. G savyābhyām
2. G cakram
3. G omits
4. A & C paṭṭīma, B & D paṭi, G paṭṭīma
5. B mukho
6. A, C, D & G omit
7. A & B samprāpta
8. A, C, E & G terintiryā, B teritniryāt D tandiyā
9. B ādāye
10. B malaṃ
11. B udāharet
12. A & C vairocanaṃ
13. B vādayet
14. B maṇḍalām
15. A & C ronnātirikta
16. B baddha
17. G rajodghāṭayam
18. A, B, D & E samaya
19. G praveśayet
20. B lavoṣṭa

bgrod ka mdog ljañ khu señ ge žon pa phyag g-yas pa dag na rdo
 rje dañ ħkhor lo ħdzin pa / g-yon pa dag na lde mig¹ dañ ral gri
 ħdzin paĥo / ma mo thams cad / drag po la sogs pa dañ / chu bdag
 gi mthar thug pa rnams kyi dañ / phyag g-yas su rdo rje gsuñs pa de
 ni rdo rje rtse gsum par śes par byaĥo / 5
 ħjig rten dañ ħjig rten las ħdas paĥi lha thams cad rnam [135b]
 par snañ mdzad la mñon du bltas paĥo /
 de nas thun mtshams kyi dus su rdo rje tiritiris² dag par bcinś te
 me tog sñon poĥi phreñ ba bzuñ la dkyil ħkhor du ħjug go / yi ge
 HUM bži pa brjod ciñ rdo rje rnam par snañ mdzad la skor ba 10
 bdun dañ duñ dril buĥi sgra bsrag par byaĥo / dkyil ħkhor thams
 cad kyi yañ lhag pa dañ chad paĥi ñes pa ži bar bya baĥi ñes
 par bltas te phreñ ba bcom ldan ħdas la phul nas rdo rjeĥi gar
 byas la blañs te yi ge HUM bzi pa ñid kyiś rañ gi mgo bor bcin
 ño /
 ji ltar cho ga bžin du yañ // gañ žig chad pa yoñs su bskañ // 15
 mkhas pas lhag pa rnams spañ phyir // rdo rje dril bu ku rtog bya //
 ħgrub ħgyur ñes pa spañ mi bya // žes gsuñs so /
 de nas ħdug par gyur pa yi // rdo rje slob dpon mñam gžag pas //
 rdo rje sgo ni bzi po rnams // yid kyiś dbye bar bya ba ñid //
 OM vajra-utghaṭaya // samaye praveśa HUM // žes byaĥo / 20
 phyag rgya yañ ĥdi yin te /
 rdo rje khu tshur gñis gśibs te // mdzub mo gan skyal yañ dag gzuñ//
 legs par drag tu rnam pa dbye // sgo dbye ba yi cho ga yin //
 žes paĥo / de nas lcags kyu la sogs pas las rnams byas la rin po
 che bdun las byas pa ĥam / sa las byas paĥi bum pa / nag po la sogs 25
 pa med paĥi mgrin pa riñ ba mchu ĥphyañ ba³ / lto ba che ba lha
 rdzas driĥi chu dañ /

1. N. men
2. N. tiritiris
3. N. ĥchad pa

sarvaratnausadhi¹sarvadhāny²aparipūrṇaṃ saphalaṃ sap³allavaṃ
sadvastrāvabaddhakaṅṭhakaṃ kṛtarakṣaṃ⁴ bahiḥ samantād
divyagandhānuliptaṃ sragviṇaṃ⁵ vajrāṅkitam upari mahā⁶vajrā-
dhiṣṭhitaṃ krodhaterintirīp⁷ariḡrhitayā vajrakusumalatayā⁸ /

OM vajrodaka HUM ity anenāṣṭottarasahasrābhimantritam 5
catu⁹rhuṅkāreṇa cāṣṭaśatābhimantritam kṛtvā¹⁰ bhagavato vajra-
huṅkārasyaḡrataḥ saṃsthāpya / praveśadvārābhimukhaṃ ca bahir
dvitīyaṃ kalaśaṃ catu⁹rhuṅkāreṇāṣṭaśatajaptaṃ sthāpayet / (83b)
83b tenodakenātmaśiṣyābhiṣekaṃ kṛtvā¹⁰ / praveśamudrāṃ baddhvā
na bandhayed vā / pravālaṃ jātarūpaṃ ca śaṅkhaṃ muktāmaṇiḥ 10
tathā/sarvaratnāni śiṃhīvyāghrīgirikarṇā¹¹sahadevāś¹² ceti sarvau-
śadhayaḥ / tilān māśān yavān dhānyān¹³ godhūmāṃś cāpi pañca-
mān¹⁴ / śabdena [sarvavrihīṇāṃ pañca tān¹⁵] upalakṣayet¹⁶ / tad
anu catuḥpraṇāmā¹⁷dipūrvakaṃ saṃvaram grāhayitvā vajrayak-
ṣeṇa¹⁸ nilavastrāṇi parijapyā sattvoṣṇiṣeṇa¹⁹ vastraṃ dvārapālair 15
mukhaveṣṭanaṃ vajrakavacenottariyam²⁰ ābaddhoṣṇiśādika²¹
ācāryaḥ krodhaterintiryā²² nilapuspam ādāya /

OM vajrasamayam praviśyāmīty udīrayan praviśya sarvatathā-
84a gatān vijñāpayet / ahaṃ bhagavan²³ ityādinā / (84a)
tato vajrodakaṃ pītvātmaveśaṃ kṛtvā tāṃ mālāṃ mahāmaṇḍale 20
prakṣipyā svaśirasi baddhvā mukhabandhaṃ muktavā yathāvad²⁴
maṇḍalaṃ dṛṣṭvā tiṣṭha²⁵ vajretyādinā praveśamudrāmokṣaṃ ca
kṛtvā / udakābhiṣekaṃ pañcabuddhamukuṭaṃ paṭṭ²⁶avajramālā-
dhipativajranā²⁷mābhiṣekaṃ²⁸

1. B ośadhi
2. Bsarvādhyā
3. B saṭā
4. B lakṣaṃ
5. A & B śrag
6. A, C, D & E omit
7. B terentirī, D tintitī
8. B ratayā
9. A & C catu, G catuḥ
10. B omits from catur to kṛtvā
11. B karṇi
12. B sadevi
13. C & E dhānyāṃ
14. A & C pañcamāṃ, B pañcamā
15. A & C pañcatāny, B pañcatāns D & E pañcatāna ca sū-
16. G ulakṣayet
17. B pranāma
18. D yeseṇa
19. A, C & G satvoṣṇiṣe, B & D satvoṣṇiṣa
20. G uttariyān
21. A & C karma, D & E vikrama
22. D krodhantaretiyā, E krodhantarentiyāni
23. A, B & C bhagavantam
24. B & G yathā
25. B adhitīṣṭha
26. A & C paṭū, B paṭi
27. B mālā
28. D & E abhiṣekataḥ

rin po che dañ / sman thams cad dañ / ḥbru thams cad kyis yoñs
 su rdzogs pa / yal ḥdab dañ bcas pa mgrin pa la gos dam pas legs
 par bciñs la bsruñ ba byas pa / phyi rol kun tu iha rdzas kyi dri
 rjes su byugs pa / me tog gi phreñ ba btags¹ paḥi rdo rjeṣ steñ du
 mtshan pa / rdo rje chen mos² byin gyis brlab pa khro bo tiritiris 5
 yoñs su bzuñ baḥi [136a] rdo rje dañ me tog gi yal ḥdab kyis /

OM vajra-udaka HUM zes bya ba ḥdi stoñ rtsa brgyad mñon
 par sñags paḥi yi ge HUM bzi pa brgya rtsa brgyad mñon par
 bsñags pa byas la / bcom ldan ḥdas rdo rje HUM mdzad kyi spyan
 sñar legs par bžag go / ḥjug paḥi sgo la mñon par phyogs paḥi 10
 phyi rol du bum pa gñis pa la yi ge HUM bzi pa brgya rtsa brgyad
 bzlas pa gžag go / deḥi chus bdag ñid dañ slob ma dbañ bskur ba
 bya ste gzug paḥi phyag rgya bciñs nas sam³ ma bciñs pa yañ ño /
 byi ru de bžin sa le sbram / duñ dañ de bzin nor bu ni / rin chen
 kun te siṃhi dañ / vyaghri gi re be be re⁴ / sman kun til dañ sran 15
 ma śa / ḥbras dañ gro ni lña pa ste / sman lña ḥbru kun sgras
 mtshon paḥo / deḥi rjes la phyag bzi la sogs pa sñon du ḥgro baḥi
 sdom pa ḥdzin du bcug nas rdo rje gnod sbyin gyis gos sñon po la yañ
 yoñs su bzlas te / sems dpaḥ gtsug tor gyis sgo skyoñ gis gdoñ bciñ
 ba dañ rdo rje go chas stod g-yogs dañ / gtsug tor la sogs pa can gyi 20
 slob dpon gyis khro bo tiritiris me tog sñon poḥi phreñ ba bzuñ nas /

OM vajrasamayam praveśāmi zes brjod ciñ zugs la de bzin gśegs
 pa thams cad la gsol ba gdab ste / bcom ldan ḥdas zes bya ba la sogs
 pas so / de nas rdo rjeḥi chu ḥthuñs nas bdag ñid ḥjug par byas la /
 phreñ ba de dkyil ḥkhor chen por dor la rañ gi mgo la bciñs te / 25
 gdoñ bciñs pa bkrol⁵ la / ji lta ba bžin du dkyil ḥkhor la bltas te /
 tiṣṭha vajra zes pa la sogs pas gzugs paḥi phyag rgya dgrol ba yañ
 byas la chuḥi dbañ bskur ba dañ / sañs rgyas lñaḥi cod pan dañ dar
 dbyañs dañ / rdo rje dañ / phreñ ba dañ / bdag po la sogs pas dbañ
 bskur ba dgu 30

1. N. brtags

2. N. pos

3. P. sems

4. N. pyi ghi ga re pe re bere

5. N. dkrol

bhagavataḥ sakāśād bhagavantam praṇamya gr̥hītvā / tattvam¹
 dharmasamayam siddhivajravratam² cādāya / puṣpādibhir lāsya-
 dibhiḥ cātmānam³ sampūjya / gāthāpañcakenānujñām ca tu huṃ-
 kāram udgatāvya kāraṇam cādāya punaḥ svādhiṣṭhānādikaṃ kṛtvā⁴ 5
 yathābhirucita⁵jāpaṃ ca [huṃkāravajro 'ham] huṃkāravajro 'ham 5
 iti / svanāmoccāraṇam kṛtvā vairocanamahā- (84b)-mudrām bad-
 84b dhvā / tanmantreṇa⁶aḥkārentena vairocanasthāne tathāgatavajram
 ātmānam āveśayet / vajro 'ham iti vajrāhaṃkāram vibhāvya / tad
 vajram vairocanam bhāvayet / vajradhātur⁷ aham iti / evaṃ yāvad
 vajrāveśamahāmudrām baddhvottaradvāre tanmāntreṇ⁸aḥkāren- 10
 tena vajraghaṇṭām⁹ ātmānam āveśayet/vajraghaṇṭāham ity¹⁰ ahaṃ-
 kāram utpādyā tāṃ vajrāveśakrodho 'ham iti bhāvayed evaṃ vaj-
 reṇa sādhitam¹¹ bhavati / sattvavajrāṃkuṣīm baddhvā vajrācāryaḥ
 tataḥ punaḥ kurvan acchaṭāsamghātam¹² sarvabuddhān samā-
 jayet¹³ / OM vajrasamāja¹⁴ JAḤ VAḤ HOḤ iti / ekaviṃśativāram 15
 pravartayet / tataḥ śighram mahāmudrām¹⁵ vajrakrodhasamayam
 85a uccārayet / sakṛd¹⁶ vāram nāmāṣṭakaṃ śatam (85a) uttamam /
 tato vajrāṃkuṣādibhiḥ svadvāreṇākṛṣya praveśya baddhvā vaśi
 kṛtya yathāvac caturhuṃkāreṇārgham datvā / śrīvairocanādīn
 samayamudrābhir bhadrakalpikaparyantān sādhayet / svamantram 20
 uccārya vadet / JAḤ HUḤ VAḤ HOḤ samayas tvam samayas
 tvam aham /
 tataḥ svamantram uccārayed eva siddhā bhavanti //
 atha samayamudrā bhavanti /
 vajrād vikarṣasambhūtāḥ samayāgrās¹⁷ tu kīrtitāḥ // 25
 tāsāṃ bandhaṃ¹⁸ pravakṣāmi krodhabandhaṃ anuttaram //
 bāhuvajram samādhāya¹⁹ kaniṣṭhāṃkuṣābandhitā²⁰ //
 trilokavijayā nāma tarjanī dvayatarjanī //
 tathaihvāgrā mukhasaṃgā maṇis tu pravikuñcitā //
 samotthamadhyamā²¹ padmā tu madhyāgra²¹dvayatarjanī // 30

1. G tam
2. A & C vatam
3. B ātmāna
4. D & G kuryāt
5. A abhirūpa, C & G abhirūta
6. B ā, E & G a
7. B dhātum
8. B huṃ
9. B ghaṇṭam, G ghaṇṭān
10. A & B omit
11. D sādhi, G sādhiṃ
12. B sampātam
13. A & C samārjayet
14. D & E samān
15. D & E mudrā
16. D & E sakṛta
17. B agryyos
18. B samvadham
19. B samādhāya
20. B, D & E bandhitāḥ
21. B madhye
22. B agre

bcom ldan ḥdas kyi spyan sña nas bcom ldan ḥdas la
 phyag ḥtshal nas blañs pa de kho na ñid dañ / chos dañ / dam tshig
 dañ / dños grub [136b] dañ rdo rje brtul žugs kyañ bzuñ la me tog la
 sogs pas kyañ bdag ñid legs par mchod de tshigs su bcad pa lña pas
 rjes su gñañ dañ / yi ge HUM gis gzeñs bstod pa dañ / luñ bstan 5
 pa yañ smos la slar yañ byin gyis brlab pa la sogs pa byas la ji ltar
 mñon par ḥdod pañi bzlas pa yañ ste HUM kāravajra ham žes paḥo /
 rañ gi mtshan brjod pa bya žiñ rnam par snañ mdzad kyi phyag rgya
 chen po bciñs la deñi sñags Añi rnam pañi mthaḥ can rnam par snañ
 mdzad kyi gnas su de bžin gśegs pa rdo rjeñi bdag ñid dbab bo / vajra 10
 ham žes bya ba yis rdo rjeñi ña rgyal rnam par bsgoms la de rdo rje
 rnam par snañ mdzad bsgoms te / vajradhātu-aham žes paḥo /
 de ltar rdo rje ḥbebs pañi bar gyi phyag rgya chen po bciñs la byañ
 gi sgor deñi sñags Aññi rnam pañi mthaḥ can gyi rdo rje rdo rje dril
 bu bdag ñid dbab paḥo / 15
 vajraghañṭha ham žes pañi ña rgyal bskyed la de vajra-āveśakro-
 dhoham žes bsgom mo / de lta bus rdo rjer bsgrubs pa yin no /
 de nas yañ rdo rje slob dpon gyis sems dpaḥ rdo rje lcags kyu bciñs
 la se gol legs par gtog par byed ciñ / sañs rgyas thams cad ḥdus pa
 bya ste / 20

OM vajrasamāja¹ JAḤ HUM VAM HOḤ zes pa lan ñi śu rtsa
 gcig rab tu brjod do /
 de nas myur du phyag rgya chen po dañ / rdo rje khro boñi dam tshig
 brjod do / de ma thag tu mtshan brgya rtsa brgyad pa mchog go /
 de nas rdo rje lcags kyu la sogs pas rañ gi sgo nas spyan drañs la 25
 bcug ste / bciñs nas dbañ du byas la ji lta ba bzin du yi ge HUM
 bzi pas mchod yon phul te / dpal rnam par snañ mdzad la sogs pañi
 dam tshig gi phyag rgya rnam dañ / bskal pa bzañ poñi mthar
 thug pa rnam bsgrubs te rañ gi sñags brjod pa ji lta bur brjod ciñ
 JAḤ HUM VAM HOḤ samayas tvam samayas tvam aham / 30
 de nas rañ [137a] gi sñags brjod do // de lta bus ḥgrub par ḥgyur
 ro //
 de nas dam tshig gi phyag rgya rnam dbyuñ ste /
 rdo rje las gsañ dam pa byuñ // dam tshig mchog rnam ñid du
 khro boñi bciñ ba bla med pa // de rnam bciñs par rab bśad
 bya // 35
 lag ñar rdo rje kun tu bsnol // mthe chuñ lcags kyu bciñ ba ñid //
 mdzub mo dag ni rab tu brkyañ // ḥjig rten gsum mo rnam rgyal
 žes // 40
 de bžin mdzub mo kha sprad ciñ // nor bu ñid ni bar ma bskum //
 mñam la dbus ma² padma ñid // guñ mo mdzub mo gñis sdigs
 mdzub //

1. P. samaya

2. P. mñams la dbu ma, N. bsñams la dbu ma

- tarjanīdvayaṃ vajraṃ tu dakṣiṇāṃkucitāṃkuṣī // (85b)
- 85b tathaivāgrastahumkāraḥ sādhumkāraś tathaiva hi //
 dvyagrasaṃsthā bhṛkutyāṃ tu ḥṛdi suryāgramaṇḍalā //
 prasāritabhujā mūrdhni tarjanī mukhahāsini //
 tarjanī nakhasaṃsaktā kośamuṣṭis tu dakṣiṇā // 5
 samamadhyaguṇṭha¹cakrā tu mukhataḥ pratiniḥṣṛtā //
 tarjanīmadhye vajrā tu grīvāveṣṭitatarjanī //
 agrādika²mahādamaṣṭrā grastā³grāvajramuṣṭitā // iti /
 lās⁴yādīnāṃ tu vajradhātu⁵ uktā eva humkṛtā / tadyathā /
 vajrabandhaṃ baddhvā ḥṛdayaṃ tu samāṃguṣṭhā // 10
 suprasāritamālinī //
 aṅjalyagramukhoddhāntā⁶ nṛtyato mūrdhni saṃyutā⁷ //
 vajrabandhaṃ tv adhodānāt svaṅjalīś⁸ cordhavadāyikā //
 samāṃguṣṭhā nīpīḍā ca suprasāritalepanā⁹ // (87a)
- 87a ekatarjanī saṃkocā dvyamguṣṭhagranthibandhitā // 15
 aṃguṣṭhāgra¹⁰kaṭābandhā vajramuṣṭyagrasaṃdhitā¹¹ //
 ḥṛdayamaṇḍale pañcasūcīkavajraṃ vicintya / humkāraṃ evocā-
 rayatā śarvamudrā bandhaniyā¹² /
 atha mudrāyā niyamo bhavati / vairocana¹³vajrahumkāraratnahum-
 kāradharmahumkārakarmahumkārasthāne ca / atha ratna¹⁴hum- 20
 kāradīnāṃ mantrāṇī¹⁵ bhavanti/
 OM vajrabhṛkuṭī¹⁶krodhānaya sarvaratnāni HRIḤ PHAT /
 OM vajradṛṣṭīkrodha duṣṭān¹⁷ mārāya HUM PHAT /
 OM vajraviśvakrodha kuru sarvaviśvarūpayā sādahaya HUM
 PHAT / 25
 anyamudrāḥ sattvavajrīm ārabhya draṣṭavyāḥ / tathā hi sarva-
 vidyottamānāṃ vijaya¹⁸mantreyuktam / savajrahumkāramudrā-
 saṃgrahaś ca bhagavān vajrahumkāro paṭhyate¹⁹ / (87b) na cānyā
- 87b vajrahumkāra bhavatum²⁰ arhanti / sarvatantreṣu vajrahumkāra
 nirdiṣṭeti // tad anu tathaiva jihvāyāṃ vajraṃ nyasya yathā- 30
 krameṇa buddhavajradharādīnāṃ dharmākṣarāṇi nyasyet / etāni
 ca tāni /

1. A & C gāntha, B & G gontha D & E goṇḍa
2. D & E adhikra
3. B & E vastra
4. A, C & G omit this line and the two following ones.
5. D & E omit
6. A, B & C udvānta
7. A & G saṃputā, B sasphutā, C saṃputā
8. A, B, C & E svāṅjalīś
9. A & C insert here the content of 74b & 75a
10. D & E add kaṇeṣṭā
11. A & C saṃsthitā, B samanvitā
12. A bandhayā, C bandhayāḥ
13. G vairocanaḥ
14. C, D & E omit
15. B mantra
16. B bhṛkuṭī
17. A & C duṣṭa, B dṛṣṭi
18. D & E vijayā
19. A, C & G humtrayadhyate, D & E kṛyato
20. B bhavittam, G bhavitum

sdigs mdzub gñis ni rdo rje yañ //

g-yas pa dkug pa lcags kyuḥo // de dag ñid sbyar yi ge HUM //

legs paḥi rnam pa de bzin yañ // mdzud gñis logs gnas khro gñier du //

sñiñ kar ñi ma mdzud gñis zlum //

lag pa mgo bor raḥ tu brkyañ // mdzud mo kha ru dgod pa can // 5

mdzud mo sen mo kun tu rig // g-yas pa mdzod kyi khu tshur yañ //

guñ moḥi mgo bcas ḥkhor lo ñid // kha las rab mchog thon pa yi //

mdzud mo dbus ma rdo rje yañ // mdzud mo mgrin pa bskor ba dañ //

mdzud mo lhaḡ ma mche ba che // rdo rje khu tshur mthe boñ

bsdams // 10

sgeg mo la sogs pa rnam ni / rdo rje dbyiñs su bśad pa bzin du bya

ba ḥdi lta ste //

rdo rje bsdams pa bcñs nas su // sñiñ khar yañ na mthe boñ mñam //

legs par rab brkyañ phreñ ba ma //

thal mo sbyar mchog kha nas dbyuñ // gar las spyi bor thal mo 15

sbyar //

rdo rje bsdams pa thur du sbyin // thal mo legs sbyar gyen du gtor //

mthe boñ mñams¹ te ñes par bsdams // rab tu brkyañ ba byug pa yis //

mdzud mo gcig ni bkug pa dañ // mthe boñ gñis ni mdud pa bcñs //

mthe boñ mdzud mo bsnol ba bcñ // rdo rje khu tshur mchog bsdams 20

ñid //

žes paḥo /

sñiñ poḥi dkyil ḥkhor la rdo rje rtse lña pa rnam par bsams la HUM

gi rnam pa ñid brjod ciñ phyag rgya thams cad bcñ par byaḥo /

de nas phyag rgyaḥi ñes par ḥbyuñ ba ste /

25

[137b] rdo rje HUM mdzad kyi phyag rgya ni // rnam par snañ

mdzad / rdo rje HUM mdzad / chos kyi HUM mdzad las kyi HUM

mdzad kyi gnas su yañ ño / de nas rin chen HUM mdzad la sogs pa

rnam kyi sñags rnam ḥbyuñ ste /

OM vajrabḥṛkuṭikrodha-ānaya sarvaratnāni HRĪḤ HUM PHAṬ / 30

OM vajradrṣṭikrodha duṣṭa mārāya HUM PHAṬ /

OM vajraviśvakrodha kuru sarvaviśvarūpayāsādhaya HUM

PHAṬ /

phyag rgya gzan rnam ni sems dpal rdo rje ma nas brtsams par

bltaḥo / de ñid kyi phyir rig pa thams cad kyi mchog rnam kyi 35

rnam par rgyal baḥi sñags su bśad do / rdo rje HUM mdzad dañ

bcas paḥi phyag rgya bsdu bas yañ bcom ldan ḥdas rdo rje HUM

bklog par byaḥo /

gzan rnam rdo rje HUM mdzad du ḥgyur ba rigs pa yañ ma yin te/

rgyud thams cad du HUM mdzad ñes par bstan par yañ ma yin no / 40

deḥi rjes su de kho na bzin lce la rdo rje bkod de rim pa bzin du

sañs rgyas rdo rje ḥchañ la sogs paḥi chos kyi yi ge rnam dgod do /

- huṃkāro buddhavajribhyāṃ traḥkāro vajragarbhataḥ /
 hrīḥkāro vajrasenasya aḥkāro ¹vajraviśvataḥ /
 huṃ sattvavajryāḥ / traḥ ratnavajryāḥ² / hrīḥ dharmavajryāḥ /
 aḥ karmavajryāḥ /
 HUṂ HE TRĀṂ TRĀṂ HI HRIḤ DEḤ³ HAḤ / iti vajrasattvā- 5
 dīnām /
 mahārāte HUṂ / rūpaśobhe HUṂ / śrotrasaukhye HUṂ / sarva-
 pūjye HUṂ /
 prahlādiṇi HUṂ / phalā⁴game HUṂ / sutejāgri HUṂ / sugan-
 dhāgri HUṂ / 10
 āpāhī⁵ JAḤ HUṂ / āhi HUṂ HUṂ HUṂ / he sphaṭa VAṂ
 HUṂ / ghaṇṭa AḤ AḤ HUṂ / (88a)
 88a iti / vajralāsyādinām vajrāveśaparyantānām iti /
 tadanantaram aḥkāraṇi hṛdi viśvavajrān niśpādyā karmamudrām
 badhnīyāt / tatremāḥ⁶ krodhamuṣṭi⁷dvidhākṛtya / vāmavajrām- 15
 gulī grāhyā dakṣiṇena samutthitā //
 bodhyagrī nāma mudreyaṃ buddhabodhipradāyikā // sagarvo⁸-
 tkaṣṣaṇam dvābhyāṃ vajrahūmkāravajrasattvasattvavajrīṇām⁹ /
 amkuśagrahaṇasamsthitā vāṇaghaṭana¹⁰yogā ca //
 sādhuakāram hṛdi sthitā abhiśekaṃ dvivajram tu // 20
 ratnahūmkāravajrabhṛkuṭikrodharatnavajrīṇām¹¹ /
 hṛdi¹² sūryapradarśanam vāmastha¹³bāhudaṇḍā¹⁴ ca //
 tathāsya parivartitā savyāpasavyavikoca¹⁵ //
 dharmahūmkāravajradharmadharmavajrīṇām /
 88b hṛdvāmā khaḍgadhāriṇī alātacakrabhramitā // 25
 vajradvayamukhotthitā vajranṛtyabhramonmuktā //
 kapotoṣṇīśasamsthitā // karmahūmkāravajrakarmakarmavajrīṇām, /
 kavacakaniṣṭhādām¹⁶ṣṭrāgrā muṣṭidvayanipīḍitā //
 vajragarva¹⁷prayogeṇa named āśayakampitaiḥ¹⁸ //
 mālābandhā mukhoddhāntā nṛtyato mūrdhani samsthitā // 30
 adhaḥkṣeporddhvaparakṣepā samāṅguṣṭhanipīḍitā //

1. A & G viśva
2. A omits
3. A, B, C & G DE
4. D & E phalaṃ
5. D & E āyāhiḥ
6. B, D & E imā
7. D muṣṭyā
8. D & E sa evaṃ
9. B & E vajrāṇām
10. A & C ghartena, B gharttaṇa D & E paṭūna
11. B vajrīṇyām
12. B hṛdaya
13. A, B & C sthā
14. E daṇḍāś
15. A, B, C, D & E vikacā
16. A, B & D dramṣṭra
17. All MSS garbha
18. A & C kalpitaiḥ

de rnams kyañ HŪM yige sañs rgyas rdo rje can /
 TRĀM yig rdo rjeḥi sñiñ po yi // HRĪḤ yig rnam pa rdo rjeḥi sdeḥi/
 AḤ yig rdo rje sna tshogs kyi // HUM sems dpaḥ rdo rje ma yi //
 TRĀM rin chen rdo rje ma yi // HRIḤ chos kyi rdo rje ma yi //
 AḤ las kyi rdo rje ma yi // HUM HUM / TRĀM TRĀM / HRĪḤ 5
 HRĪḤ / AḤ AḤ žes byaḥo /
 rdo rje sems dpaḥ la sogs pa dgaḥ ba chen po la HUM /
 rna ba bde ba la HUM / mchod pa thams cad la HUM / rab tu
 dgaḥ ba la HUM / dbus su bsgröd pa la HUM / legs par gzi mchog
 la HUM / dri bzañ mchog la HUM / apāhijaḥ¹ HUM / ahi HUM 10
 HUM HUM /
 he sphoṭa VAM HUM ghañṭa AḤ HUM /
 rdo rje sgeg mo la sogs pa nas rdo rje ḥbebs paḥi mthar thug pa
 rnams kyiḥo /
 de ma thag tu Aḥi yige las sñiñ khar sna tshogs rdo rje bskyed pa 15
 las kyi phyag rgya bciñ ño / de la khro boḥi khu tshur rnam pa
 gñis byas la g-yon paḥi rdo rje sor mo g-yas pas bzuñ žiñ sgreñ
 ba byañ chub [138a] mchog žes bya baḥi phyag rgya ḥdi ni sañs
 rgyas kyi byañ chub rab tu ster² ro /
 gñis po de dag gis ḥgyiñ ba dañ bcas pas gsal bar byed pa ni 20
 rdo rje HUM mdzad dañ rdo rje sems dpaḥ dañ sems dpaḥ rdo rje
 ma rnams kyiḥo /
 lcags kyu ḥdzin par yañ dag gnas // mdaḥ gsor ba yi sbyor ba dañ //
 legs so žes bya sñiñ khar gnas // rdo rje gñis ñid dbañ bskur ba //
 rin chen HUM mdzad dañ / rdo rje khro gñer dañ / khro bo dañ / 25
 rin chen rdo rje ma rnams kyiḥo //
 sñiñ kar ñi ma rab tu blta // g-yon gnas lag ñar dbyug pa dañ //
 de bžin ḥdi ni yoñs su bzlog // g-yas dañ g-yas min rnam par
 bsnol //
 chos kyi HUM mdzad dañ / rdo rje chos dañ / 30
 chos kyi rdo rje ma rnams kyiḥo // sñiñ kar ñi ma la ral griḥo //
 mgal meḥi ḥkhor lo bskor ba ñid // rdo rje gñis ni khar gnas śiñ //
 rdo rjeḥi gar ni bkrol bas ni // ḥgram pa spyi gtsug yan dag gnas //
 las kyi HUM mdzad dañ / rdo rje las dañ /
 las kyi rdo rje ma rnams kyiḥo // 35
 go cha mthe chuñ mche ba mchog // khu tshur gñis ni ñes par bciñ //
 rdo rje ḥgyiñ baḥi rab sbyor bas // bsam pa g-yos pas ḥdud par bya //
 phreñ ba bciñs te kha nas dbyuñ // gar las spyi bor thal mo sbyar //
 ḥog tu ḥphyañ dañ gyen du ḥthor // mthe bo mñams te ñes par bśig³ //

1. P. ab, N. apitija

2. P. gter

3. N. gśig

- gandhalepanayogāc ca pūjāmudrā prakīrtitā //
 tarjanyamkuśabandhena kaniṣṭhāyā mahāmkuṣī //
 bāhugranthikaṭāgrābhyāṃ pṛṣṭhayoś ca nipīditā // iti / dvārapāla-
 mudrāḥ /
 sarvās ca karmamudrā nṛtyodbhavāḥ / 5
 tato yathālekhānusārato vairocanādināṃ mahāmudrābandhaṃ
 89a kuryāt / (89a) vajrasattvaratnadharmakarmakrodhānāṃ yā mahā-
 mudrās tāḥ sattvaratnadharmakarmavajriṇāṃ api vajradyantarga-
 tāḥ strīrūpadhāriṇyaś ca tāḥ / yāṃ yāṃ mudrāṃ tu badhnīyād
 yasya yasya mahātmanaḥ / 10
 sarvamudrāsamayaḥ /
 vāmatathāgatamuṣṭim uttānaṃ kṛtvā dakṣiṇahasta¹ tarjanyamkuṣ-
 ṭhābhyāṃ kanyasām² ārabhya vikāśya sampuṭāñjalim kuryāt /
 iyam maitreyādināṃ samayamudrā / vidyā caiśāṃ pūrvoktā /
 tāṃ eva vidyāṃ teśāṃ jihvāsu nyased iyam teśāṃ dharmamudrāḥ / 15
³akāreṇa svahṛdi viśvavajraṃ niṣpādyā teśāṃ lekhyānusārato mahā-
 mudrā⁴ baddhvā karmamudrā bhavanti⁵ /
 89b svahṛdi pañcasūcikaṃ ⁶vajraṃ vicintya⁷ lekhyānusārato eva
 (89b) teśāṃ mahāmudrā badhnīyāḥ / saiva vidyā sāmānyaiveṭi /
 kaniṣṭhāṃguṣṭhabandhe tu vāmamadhyaṃgulitrike triśūke madhya- 20
 sūlam⁸ tu vajramudrāparigrahaṃ vajravidyottameyaṃ vajrasūleti
 kīrtitā /
 ataḥ paraṃ pravakṣāmi māyāvajrādisaṃjñināṃ //
 vajrabandhaṃ dṛḍhīkṛtya vāmavajraṃ tu bandhayet //
 vajramuṣṭir iti khyātā sarvavajrakuleśv iyam⁹ // 25
 dvidhī¹⁰ kṛtya tu tad vajraṃ sarvacihnaniveśitam¹¹ //

1. B haste

2. A & C kaniyasīm, B omits D & E kaniyasīm

3. A & C aḥ

4. B mudrām

5. A & B bhavati

6. B viśva

7. D vibhāvya

8. E mūlam

9. E kulisthitā, B kulerayaṃ

10. E vidhī

11. B niveśanam, E viveśitam

dri byug pa yi sbyor ba las // mchod paḥi phyag rgya rab tu grags //
mdzub mo lcags kyu bciñs pa yis // mthe chuñ las ni lcags kyu che //
ḥkhrig ma mdud pa mchog dag bsnol // rgyab dag kyañ ni ñes par
gśibs //

žes sgo skyoñ rnam ki phyag rgyaḥo //

5

las kyi phyag rgya thams cad kyañ gar las ḥbyuñ ba yin no /
de nas rnam par snañ mdzad la sogs pa rnam ki bciñ par byaḥo /
rdo rje sems¹ dañ / rin chen dañ / chos dañ / las kyi rdo rje ma
rnam ki yañ² ste rdo rje dañ dañ po dañ / mthar gnas paḥi skyes pa
dañ / bud med kyi gzugs ḥdzin pa [138b] de rnam ki bdag ñid 10
chen po gañ dañ gañ gi phyag rgya gañ dañ gañ yin pa rnam bciñ
ño /

thams cad kyi phyag rgya dam tshig phyag rgya yañ yin te /
g-yon pa de bžin gśegs paḥi khu tshur gan rkyal du byas la lag pa
g-yas paḥi mdzub mo dañ mthe boñ dag dañ mthe chuñ nas brtsams 15
te kha phye baḥi thal mo kha sbyar baḥo / ḥdi ni byams paḥi dam
tshig gi phyag rgyaḥo /

de rnam ki rig pa ni snar bśad pa ñid de / de rnam ki rig pa
ljags rnam la gdod do / ḥdi ni de rnam ki chos kyi phyag rgyaḥo /
yi ge A las rañ gi thugs khar sna tshogs rdo rje bskyed la de rnam 20
bri byaḥi phyir rjes su ḥbrañs nas phyag rgya chen po bciñs pa ni
las kyi phyag rgyar ḥgyur ro /

rañ gi thugs khar rdo rje rtse lña pa bsams la bri byaḥi rjes su
ḥbrañs pa ñid las de rnam ki phyag rgya chen po bciñ ño / de ñid
kyis yañ rig paḥi thun moñ paḥo / mtheḥu chuñ dañ mthe boñ bciñs 25
nas kyañ g-yon paḥi sor mo dbus ma gsum po rtse gsum pa la dbus
ma rtse mo yañ rdo rjeḥi phyag rgya yoñs su bzuñ žiñ rdo rjeḥi rig
pa mchog ḥdi ni rdo rjeḥi dpal žes grags so /

de nas gžan ni rab bśad bya /

sgyu ma rdo rje sogs miñ³ can // rdo rje bsdams pa brtan byas la // 30
g-yon pa rdo rje yañ bciñ bya // rdo rje khu tshur žes grags pa //
rdo rjeḥi rigs rnam kun la ḥdi // rdo rje rnam gñis dañ yañ byas //
mtshan ma thams cad bkod pa ni //

1. P. sems ma

2. Pspan

3. P. mi

- sarvavajrakulānām tu mudrāsu ca niveśayet //
 prasāritāgraprṣṭhasthā jyeṣṭhāṅguṣṭhagrahādhakā¹ //
²omkāramūrdhni samsthā tu vajratvarā-pratiṣṭhitā //
 vidyārājamahāmudrāgaṇaḥ /
 prasāritāgritāpāṇir³ hastaprṣṭhe tathaiva ca // 5
 muṣṭisamsthā bhujadvā⁴ ca mukhataḥ parivartitā //
 90a vajrakrodha- (90a)-mahāmudrāgaṇaḥ /
 vāmāṅguṣṭhasusamsthā tu mālābandhaniyojitā⁵ //
 dakṣiṇenārthadāyī ca khaḍgamudrāgramuṣṭigā //
 mahāgaṇapatimudrāgaṇaḥ / 10
 dakṣiṇagrastamusalā⁶ prasāritabhujas⁷ tathā //
 dakṣiṇajvālā⁸ samdarśya⁹ vajramuṣṭiprakampitā //
 dūtamahāmudrāgaṇaḥ /
 sagarvamukhadamṣṭrāgrā daṇḍaghātaprayojitā //
 bāhusamko¹⁰calagnā¹¹ ca vajradakṣiṇahāriṇī // 15
 ceṭamahāmudrā /
 athomādīmātrgaṇamudrā bhavati¹² /
 vāmavajrabandhena triśūlāmjaṃ tu pīdayet //
 anayā baddhayā samyak siddhyed¹³ vidyottamaḥ svayam //
 sarvavajrakulānām tu vāmavajrāgrasamgraham¹⁴ // 20
 mudrābandham pravakṣāmi samayānām yathāvidhi //
 cakrasarvāgrasampīḍā ghaṇṭāmudrā tathaiva ca // (90b)
 90b tathaivaumkāramudrā tu śiṃhakarṇiparigrahā //
 mudrā rājanikā jvālāparigrahā caiva //
 prabhāsamgraham eva ca // 25
 daṇḍamuṣṭigrahā caiva mukhataḥ parivartitā //
 krodhasamayāḥ¹⁵ /
 phaṇā¹⁶mudrā ca mālā ca vajrāvastabhy¹⁷anāmikā //
 mūrdhni sthā caiva gaṇikā maṇḍalavadvārāphaṇikā //
 gaṇikā¹⁸samayāḥ / 30
 bāhusamkocavaktrā ca prṣṭhataḥ parivartitā¹⁹ //
 jvālāsphuliṅgamokṣā ca vidāritamukhasthitā²⁰ //
 dūtasamayāḥ /

1. A & C grahādhama, D omits, E grahādhanā, G grahadhamā
2. A & C āveśa, B uvāca
3. A, B, C & E pāṇi
4. A & C ardhā, D bhūjadvā
5. A & C nijojitā
6. All MSS mukhala, but see note 4 to page 80
7. B & E bhujā
8. B jvālā, D & E jvalā
9. A, C, D & E samdarśya
10. D & E samkāca
11. B lanyā, D & E cavyā
12. D bhavanti
13. D & E sidhyati
14. D & E samgraha
15. D samayānesya, E samayāḥ nyasya
16. A & C hanā, B phaṇi
17. A & C aveṣṭaphy
18. B galikā
19. A to E parikirtitā
20. A sthitāḥ, G sthitam

rdo rje rigs kyi thams cad kyī // phyag rgya rnams suḥaṅ dgod par
bya //
mdun daṅ rgyab gnas rab tu brkyañ // mthe boṅ rgaṅ po ḥdzin pa chos //
OM gyi rnam pa spyi bor gnas // rdo rje śugs kyis rab tu gnas //
rig paḥi rgyalpoḥaṅ phyag rgya chen po yi tshogs so //
lag paḥi mdun ṅid rab tu brkyañ // lag paḥi mdun yaṅ de bḥzin du // 5
lag pa ḡṅis kyaṅ khu tshur gnas // kha las yoṅs su bskor ba ṅid //
rdo rje khro boḥi phyag rgya yi tshogs [139a] rnams so /
g-yon paḥi mthe bo legs gnas kyaṅ // phreṅ ba ḥdzin pa ṅes rgyal ṅid //
g-yas pas nor ni sbyin pa daṅ // ral griḥi phyag rgya khu tshur son //
tshogs kyī bdag po chen poḥi phyag rgyaḥi tshogs so / 10
g-yas pas ḡsol ni gzuṅ ba daṅ // de bḥzin lag pa rab tu brkyañ //
g-yas pas ḥbar ba kun tu ston // rdo rje khu tshur rab tu ḥdor //
pho ṅa chen poḥi phyag rgyaḥi tshogs so /
bsṅems bcas kha daṅ mche ba rtse // byugs pas ḥjoms pa rab tu sbyor //
lag pa bskum pa sbyar ba daṅ // rdo rje g-yas pa ḥphrog maḥo // 15
bran gyī phyag rgyaḥi tshogs so /
de nas uma la sogs pa ma moḥi tshogs kyī phyag rgya ḥbyuṅ ste /
g-yon pa rdo rje bsdams pa yis // rtse ḡsum mtshan ma bciṅ bar bya //
ḥdi bciṅs pa yis yaṅ dag paḥi // dṅos grub rig pa mchog raṅ ṅid //
rdo rje rigs rnams thams cad kyī // g-yon pa rdo rje mchog bsrūṅs 20
pa /
cho ga ji bḥzin dam tshig gi // phyag rgya bciṅ bar rab bśad bya //
ḥkhor lo thams cad mchog kun bsdams // de bḥzin dril buḥi phyag
rgya daṅ //
OM yig phyag rgyaḥaṅ de bḥzin ṅid // seṅ¹ ge rna can yoṅs su gzuṅ // 25
phyag rgya mdzes pa can daṅ ni // ḥbar ba yoṅs su gzuṅ ba ṅid //
ḥod zer bsdus pa kho na yaṅ // dbyug pa khu tshur bzuṅ ba ṅid //
kha las yoṅs su bskor ba daṅ // khro boḥi dam tshig ḡdeṅs ka yis //
phyag rgya phreṅ ba rdo rje bciṅs // miṅ med spyi bor gnas pa ṅid //
rtsibs can dkyil ḥkhor bḥzin du bzaḥ // ḥod can rtsibs can dam tshig 30
rnams //
lag ṅar bskum ḥziṅ kha phyogs daṅ // rgyab nas yoṅs su bskor ba ṅid //
ḥod zer ḥbar ba ḡrol ba daṅ // mdun du dul bar gnas pa ṅid //
pho ṅaḥi dam tshig rnams so //

dvyantrapraveśita¹mukhī pīḍya caiva prapātini² //

bāhuveṣṭanaveṣṭā ca sahasāhāriṇī tatheti //

ceṭāsamayā iti //

tato mahādevādijihvāsu tadmantram nyasya / ³akāreṇa svahṛdi
91a tathaiva (91a) vajram niṣpādyate/teṣāṃ mudrā baddhāḥ karma- 5
mudrā bhavanti/ svahṛdi pañcasūcikavajram vibhāvya/mahāmudrā
lekhyānusārato bandhanīya iti /

tato bhagavantam vairocanam bhadrakalpikam bāhyavajrakulāni
ca vajraratnābhiṣekenābhiṣiñcyā / śrīvajrahumkārādīn pañcabud-
dhamukūṭavajra⁴mālāpaṭā⁵bhiṣekair abhiṣiñcet / tato 'rgham 10
datvā pūjām kuryāt / tatra tāvad ratnādīmayān kalaśān pūrvokta-
lakṣaṇān vajrādisvacihnakān⁶ vairocanādīmantrair aṣṭottaraśata-
japtān bāhyamaṇḍalam bāhyato niveśayet / pūrṇakumbhās ca
vastrayugalakṣam daśasahasrakam śatam pratyekam ekam vā

91b sarvasāmānyam / (91b) nānāprakārāṇi vitānāni⁷ catuḥkoṇe vicit- 15
rapatākāvasaktāni chatradhvajapatākās ca / omkāreṇa śrīvajrahu-
mkāreṇa ca parijapya / vajraspharaṇam⁸ ity anenā sarvadevatān
niryātayet / puṣpavṛkṣaśatam caturo vā vṛkṣān sarvapūṣpāni ca /
vajrānalena mudrāyuktena /

OM vajrapuṣpe HUM iti ca puṣpamudrayābhimantrya / sarva- 20
gandhān suvāsāś ca vilepanasugandhakān tathaiva vajrānalena/
OM vajragandhe HUM ity anayā ca gandhamudrāyuktayā karpū-
rāguru⁹turuskāni¹⁰ candanādīsaṃmiśrāni / tathaiva vajrānalena
OM vajradhūpe HUM ity anayā dhūpamudrāsahitayā dhūpagha-
92a ṭikālakṣam daśasahasram śatam (92a) yathālābham¹¹ vā pradīpa¹² 25
lakṣam daśasahasram śatam sarvapradīpān¹³ pradīpavartijalītayuk-
tam kuṇḍam sahasram ca daśaikam vā / tathaiva vajrānalena OM
vajrāloke¹⁴ ity anayā pradīpamudrāyuktayā parijapya / OM vajras-
pharaṇam ity udīrayan niryātayet / balyupahāram ca lakṣam daśasa-
hasram śatam daśasaṃkhyām vā svastikam āditaḥ¹⁵ kṛtvā nānā- 30
prakārāṇi ca bhakṣāni / tathaiva vajrānalena parijapya /

1. D & E pradyata

2. B, D & E prapatani

3. A & C aḥ

4. B udaka

5. D & E paṭākā

6. B cihnāṃka, D & E cihnākarān

7. D vibhāvanāni

8. A & C sphūrakham, D spharata / kham E pharat / kham

9. A & C agaru, B, D & E omit

10. A & C turatūkāni, B, D & E omit

11. A & C labhato, B labh ito

12. D & E pratipratipa

13. B omits, D & E pradīpā

14. A omits, B avaloke, D & E ālokena

15. A ādikah

gñis mthar zugs pa rtse mo sbyar // bciñs pa ñid dan rab ltuñ byed //
lag dan bsnol dan ma bsnol dan // de bžin stobs ni hphrog paḥo //
bran mo rnams [139b] kyi dam tshig yin no /

de nas lha chen po la sogs paḥi ljags rnams la sñags bkod la yi ge A
las rañ sñiñ khar de bžin du rdo rje bskyed la / de rnams kyi phyag 5
rgya bciñs te las kyi phyag rgyar ḥgyur ro / rañ gi sñiñ khar rdo rje
rtse lña pa bsgoms la phyag rgya chen po bri byaḥi rjes su ḥbrañs te
bciñ bar byaḥo /

de nas bcom ldan ḥdas rnam par snañ mdzad dan / bskal pa bzañ
po dan phyi rol rdo rjeḥi rigs rñams la rdo rje rin po cheḥi dbañ bskur 10
nas / dpal rdo rje HUM mdzad la sogs sañs rgyas lñaḥi cod pan dan /
phreñ ba dan / dar sbyañs kyi dbañ bskur bas dbañ bskur ro / de nas
mchod yon phul la mchod par byaḥo / de nas rin po cheḥi rañ bžin
gyi bum pa sñar bśad paḥi mtshan ñid can rdo rje la sogs paḥi sñags
brgya rtsa brgyad bzlas pa rnams / phyiḥi dkyil ḥkhor gyi phyi rol 15
du dgod par byaḥo / bum pa gañ ba rnams dan / gös zuñ ḥbum dan /
stoñ phrag bcu dan / stoñ dan brgya ḥam/ re re la re re ḥam / thun
moñ ba ḥam/ rnam pa sna tshogs paḥi bla re dan / zur bžir rnam par
bkra baḥi ba dan bciñs paḥi gdugs dan / rgyal mtshan dan / ba dan
rnams kyan / yi ge OM dan / dpal rdo rje HUM mdzad yoñs su bzlas 20
la / vajraspharaṇakhaṃ žes paḥi ḥdis lha thams cad la ñes par dbul
lo / me tog gi sñiñ brgya dan / bži ḥam ljon sñiñ rñams dan / me tog
thams cad la rdo rje meḥi phyag rgya dan bcas pa dan /

OM vajrapuṣpe HUM žes pas me tog gi phyag rgya mñon par
bsñags so / dri thams cad dan / ñad zim pa rnams dan / dri ma med 25
paḥi dri bzañ po rnams la de kho na bzin du rdo rje me dan /

OM vajragandhe žes pa ḥdis driḥi phyag rgya bcas pa yis so /
ga phur akarū dan / ñu ru ka dan / tsan dan la sogs pa la legs par
bsres [140a] la / de kho na bžin du rdo rje me dan /

OM vajradhūpe HUM žes pa ḥdis bdug paḥi phyag rgya dan 30
bcas pas spos phor ḥbum dan / stoñ phrag bcu dan / stoñ dan / brgya
ḥam / ji ltar rñed pa laḥo / sgron ma ḥbum dan / stoñ phrag bcu dan/
stoñ dan / brgya ḥam / sgron ma thams cad sgron maḥi sdoñ bu ḥbar
ba dan ldan paḥi skoñ bu stoñ dan bcu ḥam gcig la de kho na bžin
du rdo rje me dan / 35

OM vajra-āloke HUM žes pa ḥdis mar meḥi phyag rgya dan ldan
pas yoñs su bzlas la / .

OM spharaṇakhaṃ žes pa brjod ciñ dbul bar byaḥo / gtor maḥi
ñe bar spyod pa ḥbum dan / stoñ phrag bcu dan / stoñ dan / brgya
ḥam / bcuḥi grañs sam / bkra śis can dan por bya ste / rnam pa sna 40
tshogs paḥi bzaḥ ba rnams la de bžin du rdo rje me yoñs su bzlas te /

akāro mukhaṃ sarvadharmāṇāṃ ādyanutpannatvād ity udīrayan
 niryātayet/daśavādyasahasraṇi sahasraśataṃ¹ vādyāni daśavādyāni²
 vā huṃkāreṇa vādyamudrābhir vajramuṣṭibhyāṃ karāṃgulibhir
 92b vādyābhinayadaśaprakārāḥ / tadyathā (92b) vīṇāvamśāmurajā- 5
 mukundākā³msābherīmṛdamgapaṭaha⁴gumjātimilābhinayaś
 ceti / vādyanaṭanartakakuṇḍalamukuṭādipājāś ca / oṃkāreṇābhi-
 mantrya / tathā paṭāvalambanā kāryā srak cāma⁵ravibhūṣitā/
 hārārdhahāraracitārācitārdhacandropaśobhitā / turamgahastigo-
 yūthā dātavyāś ca sukalpitāḥ /
 toraṇāni ca ramyāni⁶ ghaṇṭādisahitāni ca / vajraspharaṇam⁷ ity 10
 anena /

OM vajrasattvasaṃgrahād⁸ vajraratnam anuttaraṃ vajradharma⁹
 gāyanair¹⁰ vajrakarmakaro bhaved¹¹ ity udīrayan / nṛtyaṃ kṛtvā
 vajralāsyādyasṭavidhapūjābhiḥ krodhamuṣṭidvayayuktakarma-
 93a mudrābhiḥ sarvamaṇḍalaṃ pūjayet / vajramuṣṭi-(93a)-dvayaṃ 15
 baddhvā tarjanīdvayaṃ prasārya krodhamuṣṭidvayaṃ bhavati /
 punar vajrakulamāṇḍaloktaṣoḍaśakarmamudrābhir api saṃpūjya
 sarvakrodhakulavijñaptiṃ kuryāt / sarvasattvārthaṃ kurudhvaṃ
 sarvasiddhaya iti / tato bāhyabaliṃ dadyād uttarasādhakaṃ maṇ-
 ḍale pratiṣṭhāpya / salājama¹² satilaṃ sām̐bhaḥ sabhaktam kusumaiḥ¹³20
 saha satila¹⁴kādibhaktaiś¹⁵ cākārādinā parijāpya / pūrvadigbhāgam¹⁶
 ārabhya trikṣepāṃ gandhapuṣpadhūpadīpārghaṃ cādāv ante
 dadyāt / tatra pūrvam tāvan maṇḍalāni¹⁷ kārayet / tata āvāhayet/
 tataḥ samayaṃ darśayet / arghaṃ ca datvā gandhādibhiḥ saṃpūjya
 baliṃ dadyāt / tato visarjayed iti / 25

1. A, C & G sahasraṃ
2. D & E omit
3. A & C kāśi, B kāṃśi, D & E kāṃsi
4. D & E paṭahaṃ, G paṭahā
5. A & C sraryāmāra, B sragdāmāra, D & E śakāmāra, G sradgāmāra
6. A & C varani
7. A, B & C sphalakraṃ, D & E spharayaṃ G spharaṇakraṃ
8. D & E saṃgrād
9. D & E karma
10. B grāyanai, D & E grāhenena G gāyane
11. D karodbhavaṃ, E karodbhavāṃ
12. B sajalaṃ
13. A kuśamaiḥ, B kuṃkumai
14. A saṃkulika, B tilika, C saṃṣṭhula D & E saṃṣṭūrika
15. B bhajyaiś, D & E omit
16. A & C digam, D & E bhāgabhāgam
17. B maṇḍalakāni

Akāro mukhaṃ sarvadharmānām ādyanutpannatvāt zes pa brjod
 ciñ dbul bar byaḥo / rol mo bcu dañ / stoñ dañ / stoñ phrag bcu dañ /
 rol mo ḥbum dañ yañ ruñ ba la yi ge HUM dañ / rol meḥi phyag rgya
 rdo rje khu tshur bḍag gi lag pa yis rol mo rñams kyis rol moḥi
 stañ stabs rnam pa bcu bzi ḥdi lta ste / pi wan¹ dañ / gliñ bu dañ / 5
 rña muraja dañ / rña mukunda dañ / ḥkhar rña dañ / rña bhiri dañ /
 rña paṭahā dañ / rña kunja dañ / rña timilaḥi stañ stabs so / rol mo
 dañ / zlos gar dañ / gar dañ / rna rgyan dañ / cod pan la sogs paḥi
 mchod pa rñams kyañ yi ge OM gyis mñon par bñags teḥo / de bñin
 du dar dpyañs ḥphyañ bar bya žin me tog gi phreñ ba dañ / rña yab 10
 kyis rnam par brgyan pa dañ / dra ba dañ dra ba phyed pas spras
 pa dañ / zla ba phyed pas ñe bar mdzes pa dañ rta dañ glañ po che
 dañ / ba glañ dañ / śiñ rta rñams ḥdul te / brtags pa dañ bcas pa
 yañ ño / rta babs ñams dgaḥ baḥi dril bu dañ bcas pa rñams kyañ
 vajraspharaṇakhaṃ žes pa ḥdis so / 15

OM vajrasattvasusam- [140b] -grahāt vajraratnam anuttaram
 vajradharmakāyanai vajrakarmakaro bhavet žes brjod ciñ / gar
 byas la /
 rdo rje sgeg mo la sogs pa mchod pa brgyad po rñams kyis khro boḥi
 khu tshur gñis dañ ldan paḥi las kyi phyag rgya rñams kyis dkyil 20
 ḥkhor thams cad mchod par byaḥo /
 rdo rje khu tshur gñis bciñs nas mdzub mo gñis rab tu brkyañ ba
 khro boḥi khu tshur gñis yin no / slar rdo rje rigs kyi dkyil ḥkhor
 du bśad paḥi las kyi phyag rgya bcu drug pa rñams kyis kyañ legs
 par mchod la / khro boḥi rigs thams cad la gsol ba gdab par bya ste / 25
 sems can thams cad kyi don du dños grub thams cad ḥgrub par mdzad
 du gsol žes paḥo /
 de nas phyi rol gyi mchod pa dbul te / bsgrub paḥi grogs mchog
 dkyil ḥkhor du bžag la ḥbras yos bcas śiñ til dañ bcas / chu bcas
 zas bcas me tog bcas / sran chan bcas śiñ snum khur la sogs paḥi 30
 bzaḥ ba rñams la ni / yañ akāromukhaṃ žes pa la sogs bzlas nas /
 śar phyogs kyi cha nas brtsams te / gsum gsum gtor bar byas te /
 dri dañ / me tog dañ / bdug pa dañ / mar me dañ / mchod yon rñams
 kyañ thog ma dañ tha mar dbul bar byaḥo /
 de la dañ po re śig mañḍala rñams byed du gžug par byaḥo / 35
 de nas spyan drañ ño / de nas dam tshig bstan no /
 de nas mchod yon yañ phul te dri la sogs pas legs par mchod la /
 gtor ma dbul lo / de nas gśegs su gsol lo /

- tatre me mudrāmantrā bhavanti /
- 93b āliḍhapadena (93b) sthitaḥ / prān mukho vāmavajraṃ darśayet /
dakṣiṇaṃ kaṭideśe saṃdhārya tarjanyaṃ kuśyāvāhayaḥ / tarjany
aṃ kuśarahitā / śakrasya¹ samayamudrā /
- pratyāliḍhapadena sthitvāvāhanamudrāya tarjanīm² prasārya 5
visarjanamudrā / athāsya³ mantraḥ / namo vajrasya⁴ diśi⁵ vajra-
pāṇe⁶ rakṣa SVĀHĀ⁷ / dakṣiṇakaratarjanī kuṇḍalākāreṇa kuṃ-
cayitvā madhyamāsūcyās⁸ tṛtīyaparve dhārayed aṃguṣṭhakaṃ ca
karamādhye / agner āvāhanamudrā /
- āvāhanamudrāyā aṃguṣṭhaṃ tarjanīpārsvaśritam / agneḥ sama- 10
yamudrā / asya eva mudrāyāḥ karamadhye 'bhimukhāv aṃguṣṭha-
tarjanīnakhāv ekato yojyau visarjanamudrā /
mantraḥ / (94a)
- 94a agne ehi ehi kapila jvala jvala⁹ daha¹⁰ śikhito lola virūpākṣa 15
SVĀHĀ /
- yāmyām abhimukho yogī / abhimukhakarau kṛtvābhyantaravajra-
bandhē madhye 'mguṣṭhayugalaṃ bahir anāmikādvyāsaḥ sūcī
punar abhyantare dhārayet / yamasyāvāhanamudrā / anāmikāṃ
punar bāhyataḥ sūcīm tathaiva kṛtvā / hr̥dayed dhārayet / samaya-
mudrā / anayaivānāmikāsūcyā visarjanaṃ bhavati / 20
asya / mantraḥ / yamāya SVĀHĀ /
- nairṛtyām abhimukhaḥ samapadasthito dakṣiṇakaramuṣṭim
kṛtvā / madhya¹¹ mātaryanyāv evam ākuṃcya dhārayet khaḍgā-
kāreṇa saṃsthāpya vāmakaraṃ kaṭideśe dhārayet / vāmatarjanīm
kuṃcayitvā / nairṛtyer āvāhanamudrā / 25
- 94b asya eva (94b) mudrāyā vāmakaraṃ kaṭideśe¹² 'vasthitam khaḍ-
gamudrā / nairṛteḥ samayamudrā / āvāhanamudrāyāḥ tarjanīm
prasārya visarjanamudrā / mantro 'sya / sarvabhūtabhayaṃkaraṃ
kuru kuru SVĀHĀ /

1. C saṃkrasya, G saṃkramya
2. A to E tarjanī
3. A & C asām D & E atha vā sā, B omits, G athasā
4. A & C vasya ca, G buddhasya ca
5. A, C & G add diśe
6. D pāṇi, E pāni
7. B omits the whole mantra
8. A & C sūryās, D & E sūcyās
9. A, C & D omit
10. A, C, D, E & G ha ha
11. A, C, D, E & G omit
12. A veśa

de la sñags dañ phyag rgya ni hdi yin te /
 śar phyogs su kha bltas te g-yas brkyañ gi gom pas hduḡ ciñ
 lag pa g-yon pas rdo rje bstan la / g-yas pa dkuḥi phyogs su bzaḡ ste /
 g-yas paḥi mdzub mo lcags kyus spyān drañ ño / deḥi mdzub mo lcags
 kyu dañ bral ba na / brgya byin gyi [141a] dam tshig gi phyag 5
 rgyaḥo / g-yon pa brkyañ gi gom pas hduḡ la spyān drañ baḥi phyag
 rgya las mdzub mo brkyañ ba ni gśegs su gsol baḥi phyag rgyaḥo /
 de nas deḥi sñags ni /
 namo vajrasya diśi diśi vajrapāṇi rakṣa rakṣa SVĀHĀ /
 meḥi phyogs su bltas te lag pa g-yas paḥi mdzub mo zlum poḥi 10
 rnam par bkug ste / guñ mo bsgreñ baḥi tshigs gsum par btsugs la
 mthe boñ lag mthil du bzaḡ pa ni / me lhaḥi spyān drañ baḥi phyag
 rgyaḥo / spyān drañ baḥi phyag rgya las mthe boñ mdzub moḥi
 gzogs la bstan pa ni me lhaḥi dam tshig gi phyag rgyaḥo /
 phyag rgya de ñid lag paḥi dbus su mñon du phyogs te gcig tu sbyar 15
 ba ni gśegs su gsol baḥi phyag rgyaḥo /
 deḥi sñags ni /
 agne chi chi¹ kapila jvala jvala HA HA śikhitila virūpākṣa SVĀHĀ /
 gśin rjer bltas te lag pa mdun du phyogs par byas la nañ du rdo rje
 bsdams paḥi dbus su mthe boñ gñis dañ phyi ru miñ meḡ gñis sbyar 20
 žin bsgreñ ste slar nañ du bzuñ ba ni gśin rjeḥi spyān drañ baḥi phyag
 rgyaḥo / srin lag gñis yañ phyi rol du gśiḡs te bsgreñ ba sñin khar
 gzuñ ba ni dam tshig gi phyag rgyaḥo /
 de ñid las srin lag sbyar ba ni gśegs su gsol baḥi phyag rgyaḥo /
 deḥi sñags ni / 25
 yamāya SVĀHĀ /
 bden bral du bltas te mñam paḥi gom pas hduḡ la lag pa g-yas paḥi
 khu tshur bciñs pa mdzub mo dañ guñ mo bkug ste bzuñ žin ral
 griḥi rnam par bzaḡ la lag pa g-yon pa sta zur phyogs su g-yon paḥi
 mdzub mo bkug nas bzaḡ pa ni bden bral gyi spyān drañ baḥi 30
 phyag rgyaḥo /
 phyag rgya de ñid lag pa g-yon pa sta zur phyogs su gnas par ral
 griḥi phyag rgya ni bden bral gyi dam tshig gi phyag rgyaḥo /
 spyān drañ baḥi phyag rgya las mdzub mo brkyañ ba ni gśegs su gsol
 baḥi phyag rgyaḥo / 35
 deḥi sñags ni /
 sarvabhūtabhayakaram kuru kuru SVĀHĀ /

vāruṇyāṃ diśi samapadasthito dakṣiṇakaratarjanyamguṣṭhāv
ekato yojayed vāmamuṣṭiṃ hr̥di saṃdhārya vāmatarjanyamku-
śēnāvāhayet / varuṇas¹yāvāhanamudrā / asyā eva vāmatarjani-
muṣṭiyogato ²dhārayet pāśamudrā / āvāhanamudrāyās tarjanīm³
prasārya visarjanamudrā / mantra 'sya / ṛṭṛ⁴puṭa⁵ ṛṭṛ⁴śikhitoli⁶ 5
virūpākṣa SVĀHĀ /
vāyavyāṃ diśy abhimukhaṃ sthitvā vāmakaramadhyamā sūci-
muktā tarjani kuṇḍalākāreṇa ṛṭṛiyaparve saṃdadhyābhimukhaṃ⁷
95a prasārayed dakṣiṇakarāṃ kaṭideśe (95a) saṃsthāpya / kuṃci-
tāṃguṣṭhena vāyor⁸ āvāhanamudrā / asyā evāṃguṣṭhaṃ pūrva- 10
vat saṃdhārya vāyor samayamudrā / āvāhanamudrāyā aṃguṣṭhaṃ
prasārya visarjanamudrā / mantraḥ / OM śvasa⁹ khākhe¹⁰ khu-
khaḥ¹¹ SVĀHĀ /
kauberyabhimukhaṃ sthitaḥ karadvayam abhimukhaṃ kṛtvā-
bhyantaravajrabandhaṃ kaṣṭhādvyasūcīm¹² tasyāḥ pṛṣṭhato 15
'nāmikāyugalaṃ pṛthak saṃdhārya madhyamāsūcīm vajrākāreṇa
nāmayet kuberāvāhanamudrā / asyā eva mudrāyā madhyamā-
dvayam abhyantaravajrabandhayogato nyasya¹³ kuberasya sama-
yamudrā / āvāhanamudrāyā (95b) madhyamādvayaṃ prasārya
95b visarjanamudrā / mantra 'sya / OM kuberāya¹⁴ SVĀHĀ / 20
aiśānyāṃ diśy abhimukhaṃ sthitvā karāv ekato yojyāṃjalim
kṛtvā kanya¹⁵sānāmikātalavajrabandhaṃ kṛtvāṃguṣṭha¹⁶yugalaṃ
madhy¹⁷amāśritam madhyamāsūcyo¹⁸ bahir vajrākāreṇa tarjani-
dvayaṃ nyasya tad evākuṃcyopari parasparanakhāsaktam kuryād
iśānāvāhanamudrā / asyā eva tarjanyau pūrvavad vajrākāreṇa 25
dhārayed iśānasamayamudrā / āvāhanamudrāyās tarjanyau pra-
sārya visarjanamudrā /

1. A varusya, B omits
2. D & E omit
3. B, D & E tarjani
4. C, D & E bhṛbhṛ
5. A puṭa
6. B śiṣitoli, D & E śikhitori
7. E saṃdadhyād vimukha
8. B vājvar
9. A, B & C svaśa, D & E svasa
10. A, C, D & E khākha
11. A & C khṛkhaḥ, D & E khakha
12. D & E sūcān
13. A, C & G nyaset
14. B, D & E kubelāya
15. B kaneśā
16. A, C, D & E aṃguli
17. A, B & C madhyemā
18. B, D & E sūcyā

chu lhaḥi phyogs su mñam paḥi gom [141b] pas ḥdug la lag pa g-
 yas paḥi khu tshur bciñs nas mthe boñ dañ mdzub mo gcig tu sbyar te
 g-yon paḥi khu tshur sñiñ khar bzag la g-yon paḥi mdzub mo lcags
 kyus spyān drañ ba ni chu bdag gi spyān drañ baḥi phyag rgyaḥo /
 phyag rgya de ñid g-yon paḥi mdzub mo khu tshur la sbyar te bzuñ 5
 ba zags paḥi phyag rgya chu bdag gi dam tshig gi phyag rgyaḥo /
 spyān drañ baḥi phyag rgya las mdzub mo brkyañ ba ni gśegs su gsol
 baḥi phyag rgyaḥo /
 deḥi sñags ni /

tritripuṭa tritriśikhitoli virūpākṣa SVĀHĀ / 10

rļuñ lhaḥi phyogs su bltas te ḥdug pa g-yon paḥi khu tshur bciñs te
 guñ mo bsgreñ baḥi tshigs gsum par mdzub mo bkug paḥi rtse mo
 btsugs la mñon du phyogs te brkyañ ño / lag pa g-yas pa yañ de bzin
 du byas te sta zur logs su bzag ciñ mthe bos bskum¹ ba ni rļuñ lbahi
 spyān drañ baḥi phyag rgyaḥo / 15
 de ñid mthe boñ sña ma bzin du bzag pa ni rļuñ lhaḥi dam tshig gi
 phyag rgyaḥo /
 spyān drañ baḥi phyag rgya las mthe boñ brkyañ ba ni gśegs su gsol
 baḥi phyag rgyaḥo /
 deḥi sñags ni / 20

OM svasakhakhakḥukha SVĀHĀ /

kubera la mñon du bltas te ḥdug nas lag pa gñis kha sbyar la rdo rje
 bciñ ba nañ du byas la mthe chuñ gñis bśiḥs te brkyañ / deḥi rgyab
 tu srin lag gñis so sor bzag nas guñ mo bsgreñ ba rdo rje ḥdud pa bya
 ba ni kubera spyān drañ baḥi phyag rgyaḥo / 25
 phyag rgya de ñid kyi guñ mo gñis nañ du rdo rje guñ mo bciñ baḥi
 bzag pa ni kuberaḥi dam tshig gi phyag rgyaḥo /
 spyān drañ baḥi phyag rgya las guñ mo gñis brkyañ ba ni gśegs su
 gsol baḥi phyag rgyaḥo /
 deḥi sñags ni / 30

OM kuberāya SVĀHĀ /

dbañ ldan gyi phyogs su bltas te ḥdug la lag pa dag gcig tu sbyar te
 thal mo sbyar ba bya ste / srin lag dañ mtheḥu chuñ lag mthil du rdo
 rje bciñ ba byas te / mthe [142a] bo zuñ dag gzan la brten ciñ nañ
 du bkug ste bsnol la / guñ mo gśiḥs te bsgreñ baḥi rgyab tu mdzub mo 35
 gñis rdo rjeḥi rnam par bzag la de ñid bkug ste steñ du phan tshun
 sen mo sprad par bya ba ni dbañ ldan gyi spyān drañ baḥi phyag
 rgyaḥo /
 de ñid kyi mdzub mo sñar bzin rdo rjeḥi rnam par gzuñ ba ni dbañ
 ldan gyi dam tshig gi phyag rgyaḥo / 40
 spyān drañ baḥi phyag rgya las mdzub mo gñis brkyañ ba ni gśegs su
 gsol baḥi phyag rgyaḥo /

- mantraḥ / OM JUM JUM śiva SVĀHĀ /
 pratyālīḍhasthānastho 'mjal'yākāreṇa hastau samdhārya / ūrdh-
 96a vaṃ dṛṣṭvā tarjanīdvayāṃkuśyā brahmādinām (96a) āvāhana-
 mudrā / asyā eva tarjanīdvayaṃ pūrvavat samsthāpya samayamud-
 drā / āvāhanamudrāyās tarjanīdvayaṃ prasārya visarjanamudrā/ 5
 mantrās¹ teṣām² / OM ūrdhvaṃ³ brahmaṇe SVĀHĀ / OM sūr-
 yāya⁴ grahādhipataye SVĀHĀ / OM candrāya⁵ nakṣatrādhipat-
 aye SVĀHĀ /
 samapadaṃ sthānam āsthāya⁶ hastadvayam ekato⁷ yojyāvicalānyonyā⁸
 āṅgulyagrā saṃyojyāṅguṣṭhau vartulākāreṇādhodṛṣṭim kṛtvā⁹ 10
 pṛthivyādinām tarjanyaṃkuśābhyām āvāhanam / tarjanyaṃ pūrv-
 vavad vyavasthāpya samayamudrā / āvāhanamudrāyāḥ prasārita-
 tarjanībhyām visarjana¹⁰mudrā¹¹ / mantraḥ / OM adhaḥ¹² pṛthi-
 vyai¹³ SVĀHĀ / OM¹⁴ asurebhyaḥ SVĀHĀ / OM nāgebhyaḥ
 SVĀHĀ / (96b) 15
 96b tata ācamaṇaṃ svamantrair eva sarveṣāṃ datvā / saśiṣyagaṇasya
 mamā¹⁵vighnaṃ kuruta karmasiddhiṃ ca me prayaccha / ity uktvā
 sarvān visarjayed iti /
 atha subāhuparipaṭhitagāthābhir balim dadyāt /
 devāsuraḥ sarvabhujāṅgasiddhāḥ // 20
 tārkṣāḥ¹⁶ suparṇāḥ¹⁷ kaṭapūtanās ca //
 gandharvayakṣā grahajātayaś¹⁸ ca //
 ye kecid bhūmau nivasanti divyāḥ¹⁹ //
 nyastaikajānuḥ pṛthivītale 'smin //
 kṛtāmjalir vijñāpayāmi tāṃs tu // 25
 saputradāraiḥ saha bhṛtyasaṃghaiḥ //
 śrutvā ihāyantu anugrahārtham //
 ye merupṛṣṭhe nivasanti bhūtāḥ //

1. D & E mantraḥ
2. D bhavantyā
3. A, C & G ūrdhva
4. B sūryā , D & E sūrya
5. B, D & E candrā
6. D & E ādāya
7. B ekaso
8. B virarānyonyāṅguṣṭhav
9. B omits
10. B visarjanaṃ
11. B omits
12. B adha, D & E atha
13. A & C pṛthivyaḥ, D & E pṛthivya
14. A, C & G omit
15. B samayavighnaṃ
16. D sāksāḥ, E sāksāḥ
17. A to E supūrṇā
18. B jādayaś
19. B devyā

sñags ni /

JUM JUM śiva SVĀHĀ /

g-yon brkyañ bañi g-yas pas ḥdug la lag pa thal mo khoñ stoñ du
sbyar te bźag la steñ du bltas te mdzub mo gñis kyi lcags kyu ni
tshañs pa la sogs pa spyān drañ bañi phyag rgyaḥo /

5

de ñid kyi mdzub mo gñis sña ma ltar bźag pa ni dam tshig gi
phyag rgyaḥo /

spyān drañ bañi phyag rgya las mdzub mo gñis brkyañ ba ni gśegs su
gsol bañi phyag rgyaḥo /

de rñams kyi sñags ni /

10

OM ūrdhvabrāhmaṇi SVĀHĀ /

OM sūryagraha-adhipataye SVĀHĀ /

OM candranakṣatra-adhipataye SVĀHĀ /

mñam pañi gom pañi gñas pas ḥdug la lag pa gñis gcig tu sbyar ba ste
sor moñi rtse mo rñam par mtshams med par phan tshun sbyar te /

15

mthe boñ zlum po byas la ḥog tu bltas te ṣaḥi lha mo la sogs pa mdzub
mo lcags kyus spyān drañ ba ni / ḥog gi lha moñi spyān drañ bañi
phyag rgyaḥo /

spyān drañ bañi phyag rgya las sñar bźin du mdzub mo dag bźag pa ni
dam tshig gi phyag rgyaḥo /

20

mdzub mo dag brkyañ ba ni gśegs su gsol bañi phyag rgyaḥo /

sñags rñams ni /

adhaḥpṛthivyai SVĀHĀ /

asurebhyaḥ SVĀHĀ /

nāgebhyaḥ SVĀHĀ /

25

de nas rañ gi sñags kyis thams cad la ḥthor ḥthuñ phul la / bdag dañ
slob mañi tshogs su bcas pa la bgegs med par mdzod cig / las kyi dños
grub kyañ bdag la stsol cig ces brjod la thams cad [142b] gśegs su

gsol lo / yañ dpuñ bzañs kyi ched du gsuñs pañi tshigs bcad rñams
kyis gtor ma dbul te /

30

lha dañ lha min gñod sbyin lto ḥphye grul //

nam mkhaḥ ldiñ dañ ḥdab bzañ¹ lus srul po //

dri za srin po gdon gyi tshogs rñams dañ //

gañ su sa la gñas pañi rdzu ḥphrul can //

bu smad bcas śiñ g-yog ḥkhor bcas pa la //

35

bdag gi pus mo sa steñ ḥdir btsug nas //

thal mo sbyar nas khyod la gsol ḥdebs bgyid //

gsan nas phan gdags slad du ḥdir byon cig //

ḥbyuñ po gañ dag ri rab steñ gñas dañ //

- ye nandane ye ca surālayeṣu //
 ye codayāste ravimaṇḍale ca //
 nagareṣu sarveṣu ca ye vasanti //
 97a saritsu (97a) sarvāsu ca saṃgameṣu // 5
 ratnālaye cāpi kṛtādhivāsāḥ //
 vāpītatāgeṣu ca palvaleṣu //
 kūpeṣu vapreṣu¹ ca nirjhareṣu //
²grāma³ghoṣeṣu surakānane⁴ vā //
 śūnyālaye devagrheṣu⁵ ye ca // 10
 vihāracaityāvasathāśrameṣu //
 maṭheṣu⁶ śālāsu ca kuñjarāṇām⁷ //
 ye bhūbhṛtām⁸ citra⁹grhe vasanti //
 rathyāsu vīthīsu ca catvareṣu //
 ye caikavṛkṣeṣu¹⁰ mahāpatheṣu¹¹ //
 mahāśmaśāneṣu mahāvaneṣu // 15
 siṃhebhā¹² ṛkṣādhyuṣīteṣu¹³ ye ca //
 vadanti ghorās¹⁴ mahāṭavīsu //
 dvīpeṣu¹⁵ divyeṣu kṛtālayās¹⁶ ca //
 merau śmaśāne¹⁷ nivasanti ye ca //
 hr̥ṣṭāḥ prasannāḥ sraja¹⁸gandhamālyam // 20
 dhūpaṃ baliṃ dīpaṃ vidhiṃ¹⁹ ca bhaktyā²⁰ //
 gr̥hṇantu bhujantu pibantu cedam //
 97b idaṃ ca karmaṃ saphalaṃ (97b) juṣantu²¹ //
 evaṃ tu kṛtvā grahapūjanaṃ tu //
 digarcanaṃ tv ekamaṇā²² prakuryā // 25
 indrā tu²³ vajrī saha devasaṃghaiḥ //
 imaṃ ca gr̥hṇantu baliṃ viśiṣṭam²⁴ //
 agnir yamō nairṛtir bhūpatiś ca //

1. B parve
2. B, D, E & G ye
3. A gāmeṣu, C, D & E grāmeṣu
4. D & E kāneṣu
5. B grhe ca ye ca
6. A, B & C paṭheṣu, D mathaneṣu
7. A kuñjalānām, B, D & E kuñjalānām
8. B, D, E & G bhṛtā
9. A, C, D & E citta, B cittā
10. D & E omit
11. B paṭheṣu, D & E pathyaṣu
12. B siṃhesa
13. D & E adhipatiś ca
14. E gholāsu mahāsu
15. A omits, B dviṣeṣu, D & E divyaīsu G dipeṣu
16. E kṛtāratārayās
17. A & G śāśāne
18. A śraga, B, D & E sa
19. B vadhiṃ
20. A, C & G bhaktam, D & E bhaktyātām
21. A, D & E juṣantu
22. B & G maṇāḥ, D & E ekaṇā
23. A & C indrādi
24. B viśiṣṭam

dgaḥ baḥi tshal dañ lha yi gnas rnam dañ //	
śar nub ri dañ ñi zlaḥi khyim gnas dañ //	
ri bo kun la gañ dag gnas pa dañ //	
chu bo kun dañ chu boḥi mdo rnam dañ //	
rin chen gnas na lhaḡ par gnas pa dañ //	5
mtsho dañ rdziñ bu ¹ lteñ ² ka chu ñogs dañ //	
g-yaḥ chu sil ma can dañ khron par gnas //	
groñ dañ phyugs lhas groñ khyer stoñ pa dañ //	
khañ stoñ dañ ni lha yi khañ par yañ //	
gtsug lag khañ dañ mdzod rten gnas dag dañ //	10
dkaḥ thub gnas dañ glañ chen bres dañ ni //	
rgyal poḥi skor khañ dag ni gañ gnas dañ //	
lam srañ bzi mdo dag dañ gsum mdo dañ //	
gañ dag lam po che dañ śiñ gcig druñ //	
dur khrod chen po nags tshal chen po dañ //	15
señ ge dred dañ gcan zan gnas dag dañ //	
ḥbrog chen ḥjigs su ruñ bar gañ gnas dañ //	
gañ dag gliñ mchog dag na gnas pa dañ //	
lhun po dur khrod dag na gañ gnas rnam //	
dgyes śiñ mgu bas phreñ ba byug pa dri //	20
bdug pa gtor ma mar me bstod pa ḥdis //	
gus ḥbul snoms mdzod gsol mdzod ḥthuñ mdzod cig //	
las ḥdi rnam kyī ḥbras bu mchis par mdzod //	
de ltar gdon la mchod byas nas [143a] //	
rtse gcig yid kyis phyogs skyoñ mchod par byas //	25
dbañ po rdo rje can gyi lha tshogs ḥkhor dañ bcas //	
gtor ma khyad ḥphags ḥdi dag bzes su gsol //	
me dañ gśin rje bden bral srin poḥi bdag //	

1. P. ka

2. P. & N. steñ

- apāṃ patir vāyudhanādhipatiḥ //
 īśānabhūtādhipatiś ca devāḥ //
 ūrdhvaṃ tu candro 'rkaḥ pitā mahāṃśī¹ ca //
 devāḥ samastā bhuvi ye ca nāgāḥ //
 dharādharā guhyagaṇaiḥ sametāḥ² // 5
 pratipratitveka³nivedanaṃ tu⁴ //
 svaka⁵svakāś caiva diśāsu bhūtāḥ⁶ //
 gr̥ṇantu tuṣṭāḥ sabalāḥ sasainyāḥ //
 saputramitra⁷svajanaiḥ sametāḥ //
 dhūpaṃ balim̐ dīpaṃ puṣpavilepanaṃ⁸ ca // 10
 bhūṃjantu jiḡhrantu pibantu cedam //
 idaṃ ca karmaṃ saphalaṃ juṣantu⁹ // iti /
- 98a tatrāyaṃ sabāhyābhhyantare (98a) balipradānamantraḥ / akāro
 mukhaṃ sarvadharmāṇāṃ ādyanutpannatvād iti /
 tato paspṛśya¹⁰ pūrvadvārābhīmukhāvasthitaḥ sarvakarmikakuṇḍa- 15
 madhye śrītrailokyavijayamaṇḍalarvadevatāmantrān udāha-
 ran kusumair niveśya / homavidhinā śrīvajrahūmkāramantrenāṣ-
 ṭottaraśataṃ go¹¹ghṛtenāhutim̐ dadyāt / śrīvairocanādīmantrair api
 vajrāveśakrodhaparyantaiḥ saptasaptāhutiḥ punaḥ /
 tato yathāvad agnikuṇḍe vairocanādīn puṣpair avākṛśya vairoca- 20
 nādīmantrair¹² ālikhite¹³ maṇḍale svasthāneṣu niveśayet /
 tataḥ sarvatathāgatān praṇāmya /
 aham amuka¹⁴nāmnā ca vajrācārya mahātapāḥ //
- 98b śiśyān praveśayiṣyāmi (98b) sarvasattvahitārthataḥ //
 atra ca maṇḍalapraveśe pātrāpātraparikṣā na kāryā / tat kasya 25
 hetoḥ / santi bhadantas¹⁵ tathāgatāḥ kecit sattvā mahāpāpakāriṇas
 ta idaṃ vajrahūmkāramaṇḍalaṃ dr̥ṣṭvā praviṣṭvā¹⁶ ca sarvāpāya¹⁷-
 vigatā bhaviṣyanti /

1. G mahāś
2. B samantān, D & E samastāḥ
3. A pratipratye
4. A & C nivedayantu, B nivedayaṃ ca
5. B svakā
6. A & C bhūtvā
7. A & C maitrī, D & E samitra
8. A & C nivedayaṃ tu, D, E, F & G nivedanantu
9. A & C jugam, D yugaṃtu, E yugantu me
10. B pūrvavat
11. A, D, E & G omit
12. D & E mantra
13. B āliḍete, D & E lāliṣyate
14. B amuko
15. A, C & G bhagavantas, B bhavantas
16. B, D & E praviṣṭā
17. A, D & E pāpa

chu bdag rluñ bdag nor gyi bdag po dañ //
 dbañ ldan lha ste hbyuñ poñi bdag po dañ //
 steñ gi ñi zla tshañs pa chen po dañ //
 lha rnams kun dañ sa yi klu rnams gañ //
 ri yi lha dañ gsañ bañi tshogs h̄dus rnams // 5
 dpuñ bcas te bcas bu dañ b̄ses gñen bcas //
 rañ gi skye bo¹ tshogs śiñ mñes pa rnams //
 so so so soñi thugs dgoñs gcig mdzad nas //
 rañ rañ phyogs su legs par byon nas ni //
 rañ gi bu smad mdzañ b̄ses gñen h̄dun dañ // 10
 nañ mi dmag dañ dpuñ bcas thabs gcig tu //
 me tog dri dañ byug pa mar me dañ //
 źal zas gtor ma h̄di dag b̄zes nas kyañ //
 gol mdzod snoñs mdzod legs par h̄thuñ mdzod cig //
 las h̄di rnams kyi h̄bras bu mchis par mdzad // 15
 de la h̄di ni phyi dañ nañ thams cad du gtor ma rab tu dbul bañi
 sñags te /
 akāromukhañ sarvadharmāñām ādyanūtpannatvāt zes paño /
 de nas ñe reg byas te śar sgor mñion par phyogs te gnas pa la /
 las thams cad pañi thab khuñ gi dbus su dpal h̄jig rten gsum rnam 20
 par rgyal bañi dkyil h̄khor gyi lha thams cad kyi sñags br̄jod ciñ
 me tog dmar pos ñes par bkod la sbyin sreg gi cho gas dpal rdo rje
 HUM mdzad kyi sñags kyis bañi mar gyis bsregs blugs br̄gya rtsa
 br̄gyad dbul lo / dpal rnam par snañ mdzad la sogs pañi sñags rdo
 rje h̄bebs pa khro boñi mthar thug par kyañ bsregs blugs bdun bdun 25
 slar yañ ño /
 de nas ji lta ba b̄zin du thab khuñ ni² rnam par snañ mdzad la sogs
 pa rnams me tog kho nas spyān drañs la rnam par snañ mdzad la sogs
 [143b] pañi sñags kyis bris pañi dkyil h̄khor gyi rañ gi gnas su dgod
 do / 30
 de nas de b̄zin ḡsegs pa thams cad la phyag byas la / bdag miñ che
 ge mo źes bgyi bañi /
 rdo rje slob dpon dkañ thub che // sems can kun la phan pañi phyir //
 slob ma rnams ni ḡzug par bgyi // h̄dir yañ dkyil h̄khor chen por
 h̄jug pa la snod dañ snod ma yin pa brtag par mi bya ste / 35
 de ciñi slad du źe na /
 btsun pa bcom ldan h̄das sems can kha cig ni sdig pa chen po bgyid
 pa de rdo rje HUM mdzad kyi dkyil h̄khor chen po h̄di mthoñ ste
 źugs nas ñan soñ thams cad dañ bral bar h̄gyur ro /

1. P. & N. boñi

2. P. & N. gi

santi bhagavantaḥ sattvāḥ sarvārthabhojanakāmaguṇagr̥ddhāḥ¹
 samayadviṣṭāḥ puraścaraṇādiṣṭāśa²ktās³ teṣāṃ apy atra yathākāma-
 karaṇīyā praviṣṭānāṃ sarvāśāparipūrtir bhaviṣyati /
 santi ca bhagavantaḥ sattvā nṛtyagītaḥśālyāśāhāravihārapriyaya-
 yā sarvatathāgatamahāyānadharmatānavabodhā⁴ anya⁵devakula- 5
 99a maṇḍalāni praviśanti / sarvāśāparipūrtis⁶aṃgrahabhūteṣu (99a) niru⁷
 ttararatiprītiharśasambhava-kareṣu sarvatathāgatakulamāṇḍaleṣu⁸-
 śikṣābhaya⁹abhītān¹⁰ na¹¹ praviśanti / teṣāṃ apāyamaṇḍalapraveṣe¹²
 yathā¹³vasthitasukhātmasamayam¹⁴ eva vajrahūṃkāramaṇḍalaprave-
 śo yujyate¹⁵ / śarvaratiprītyuttama¹⁶sukhasaumanasyābhivariddha¹⁷- 10
 nārtham sarvāpāyagatipraveśābhimukhapathavinivartanāya ca /
 santi ca punar bhagavanto dhārmikāḥsattvāḥ sarvatathāgataśīla-
 samādhiprajñottamasiddhyupāyair buddhabodhiṃ prārthayanto
 dhyānavimokṣādibhir bhūmibhir yatnataḥ kliṣyantē / teṣāṃ atraiva
 vajrahūṃkāramaṇḍale prave¹⁸śamātreṇaiva¹⁹sarva²⁰tathāgatatvam²¹ 15
 99b (99b) tataḥ śiṣyān praveśayet / tatra pañcaśikṣā²²padaparigr̥hītena²³
 śrāmaṇe²⁴rakabhikṣusamvaragr̥hītena vā / ācāryābhiṣekārhe²⁵
 nācāryapādayoḥ praṇipatyaiṃ vaktavyam / tvam me śāstā
 mahārataḥ // 20
 icchāmy aham²⁶ mahānātha mahābodhi²⁷nayam²⁸ dṛḍham //
 dehi me samayatattvam samvaram ca dadasva me // iti /
 tato vajrayakṣaparijaptam nīlavāstra²⁹nivasanottariyam vajrāṃkuśā-
 didvārapālacatuṣṭayaparijaptam mukhaveṣṭanam śiṣyam kṛtvā
 catuḥpraṇāmam kārayet / 25

1. B, D & E samṛddhāḥ, G mṛddhāḥ
2. A, C, D & E ādiṣṭā, B ādiṣṭava
3. A & C śantās
4. B avabodhā
5. B omits
6. B paripūrim, D & E paripūrayi
7. D & E nanu
8. D & E maṇḍale
9. A, C & G śikṣāya
10. B & E bhītā
11. B, D & E omit
12. B praveśa, D praveśaya
13. E yaryasthā
14. A, C & G ātmayam
15. B pūjyate
16. A, C & G ubhaya
17. A & C anavivardhamdāna, B abdhivṛddharna
18. D praveśya, E praveśāḥ
19. B mātraīḥ naiva, D & E mantraṇaiva
20. A & C omit
21. B omits tvam & reads svam
22. B & E śiṣyā
23. A & G parigrahena, C parigr̥hena
24. A & C śrāmaṇeraka, B śrāmaṇera
25. B artheṇa, G anetuna
26. D & E icchā medam
27. A, C, D, E & G bodhisattva
28. A & C padam
29. B vastre

bcom ldan ḥdas nor dañ / bzaḥ ba dañ btuñ ba dañ / ḥdod paḥi yon
 tan thams cad la chags pa dañ / dam tshig la mi ḥdaḥ ba dañ / sñar
 spyod la sogs pa ḥdod ciñ mi nus paḥi sems can dag mchis te /
 de dag kyañ ḥdir ji ltar bya bar ḥdod pa bya baḥi phyir zugs pa
 rnams kyis bsam pa thams cad rdzogs par ḥgyur ro / 5
 bcom ldan ḥdas sems can kha cig ni gar dañ glu dañ / gad mo dañ /
 rtsed¹ mo dañ / kha zas la spyod pa la dgaḥ ba ñid kyis de bzin gśegs
 pa thams cad kyī theg pa chen po chos ñid khoñ du ma chud pas
 lhaḥi rigs dañ dkyil ḥkhor gzan du ḥjug par ḥgyur gyi / de bzin du
 rigs thams cad kyī dkyil ḥkhor re ba thams cad yañ dag par rdzogs 10
 par ḥgyur ba bla na med paḥi dgaḥ ba dañ / mgu ba dañ / rañs pa
 rnams ḥbyuñ bar mdzad pa de na bslab paḥi gnas la ḥjigs śiñ skrag
 nas mi ḥjug pa dag kyañ mchis te / ñan soñ gi dkyil ḥkhor gyi lam
 du ji ltar gnas paḥi bde baḥi bdag ñid kyī gnas skaḥs can de dag
 kyañ dgaḥ ba dañ mgu ba dam pa dañ bde ba dañ / yid bde ba myoñ 15
 par bgyi ba dañ / ñan soñ gi rgyud thams cad du ḥjug par kha bltas
 baḥi lam las [144a] bzlog par bgyi baḥi slad du rdo rje HUM mdzad
 kyī dkyil ḥkhor du ruñ ño /
 bcom ldan ḥdas chos ldan gyi sems can de bzin gśegs pa thams cad
 kyī tshul khriñ dañ / tiñ ñe ḥdzin dañ / śes rab dam pa ḥgrub paḥi 20
 thab skyis sañs rgyas kyī byañ chub ḥtshol ba ni / bsam gtan dañ
 rnam par thar pa la sogs pa dañ / sa rnams la ḥbad pas ñon moñs par
 ḥgyur ba dag kyañ mchis te / de dag kyañ HUM mdzad kyī dkyil
 ḥkhor ḥdi ñid du zugs ma thag tu de bzin gśegs pa ñid thams cad kyañ
 rñied par dkaḥ² ba yañ ma lags na / dños grub gzan lta smos kyañ ci 25
 ḥtshal žes gsol bar byaḥo /
 de nas slob ma gzug par byaḥo / de la bslab paḥi [gzi] lña yoñs su
 bzuñ baḥi dge bñien nam / dge sbyoñ nam dge sloñ gi sdom pa yoñs
 su bzuñ ziñ slob dpon du dbañ bskur bar ḥos pa / slob dpon gyi žabs 30
 dag la phyag byas te / ḥdi skad ces brjod de /
 bdag gi ston pa dgaḥ chen khyod // byañ chub chen poḥi tshul bstan
 pa //
 mgon po chen po bdag ḥtshal lo //
 dam tshig de ñid bdag la stsol // byañ chub sems kyañ bdag la stsol //
 skyabs gsum dag kyañ bdag la stsol // žes paḥo / 35
 de nas slob ma la rdo rje gnod sbyin yoñs su bzlas paḥi gos dmar
 poḥi stod g-yogs smad g-yogs dañ / rdo rje lcags kyu la sogs paḥi
 sgo skyoñ bzi bzlas paḥi gdoñ g-yogs bciñ bar byas la phyag rgya
 bži byed du gzug go /

1. P. rtsad N. rtsab

2. P. N dgeḥ

- punaḥ puṣpakareṇa śiṣyeṇācāryaṃ puṣpakareṇaiva deśanānumodā-
nādhyeṣaṇāyācanāṃ ca kṛtvā vaktavyam /
dehi me saṃvaram vibho¹ //
- 100a samanvāharantu mām buddhā aśeṣā (100a) munibhāskarāḥ //
aham amukanāmnā vai² ācārya³samakṣaṃ⁴ sthitaḥ⁵ // 5
praviśāmi mahāguhyaṃ⁶ buddhanāṭakasambhavam //
avaivartikacakrādyam mahāmokṣapuram⁷ varam⁸ //
praveśa mām mahācārya sarvaguhyakulocayam //
dadasva me mahābhāgam avaiivartyabhiṣecanam //
dadasva me mahācārya lakṣaṇasyānumodanam⁹ // 10
anuvyañjanasaṃyuktaṃ buddhakāyaṃ¹⁰ manoramam¹¹ //
dadasva me mahācārya abhiṣekaṃ mahādbhutam //
ācāryo 'haṃ bhaven nityam sarvasattvārthakaraṇāt //
tata ācāryeṇa sarvakulavijñaptiḥ kāryā /
ayam evāmuka¹²nāmnā bodhicittaparigrahaḥ // 15
icchāte guhyacakre 'smin praveṣtām samayasamvaram //
tata ācāryeṇa vaktavyam /
- 100b icchase tvam mahātman¹³ mahāguhya-(100b)-kulaṃ śuddham
rahasyam¹⁴ parigrhṇitum /
buddham dharmam ca saṅgham ca triratnaśaraṇam vraja // 20
etaḥ buddhakule ramye saṃvaram bhāvate dṛḍham //
vajram ghaṇṭā ca mudrā ca tvayā grāhyā mahāmate //
yad bodhicittam tad vajram prajñā ghaṇṭā iti smṛtā //
ācāryas ca grhītavyaḥ sarvabuddhasamo guruḥ //
etaḥ vajra¹⁵kule śuddhe saṃvaram samayocyate // 25
caturdānam pradātavyam tridive¹⁶ ca trirātrike¹⁷ //
āmi¹⁸śābhayadharmākhyā¹⁹ maitrī ratnakulocāye //

1. B bho
2. G only
3. A, B & C ācāryam
4. A śācchīna, B, C & G sāksīna, D sāmāna, E samāna
5. B, D & E sthitaṃ
6. B suhyaṃ
7. B mayam, D & E mathayam
8. B, D & E puram
9. B anumudraṇam
10. A, B, C & G kāya, D kāma
11. A, C & G manorame, B manomam, D manoramā, E manoramām
12. A, B & C amuko
13. A & C ātmana, B ātmaṃ, D & E mahan
14. A, C & G ramyam
15. B₃ buddha
16. D & E divye
17. B rātrike
18. B₃ āmikhā
19. B ākhyam, A & C ākṣam, D āśya, G omits

yañ lag me tog thogs pañi slob mas slob dpon
 la phyag byas la / lag na me tog thegs pa ñid kyis bśags pa dañ /
 rjes su yi rañ ba dañ / bskul ba dañ / gsol ba gdab pa byas la ñdi
 skad ces brjod do /
 gtso bo bdag la sdom pa stsol // thub pañi ñi ma ma lus pañi // 5
 sañs rgyas rnams ni bdag la dgoñs //
 bdag miñ che ge žes bgyi ba // slob dpon dbañ du gnas pa la //
 sañs rgyas [144b] rol mo ħbyuñ ba yi // phyir mi ldog pañi dge
 ħdun can //
 thar pa chen poñi groñ khyer mchog // gsañ ba chen por ħjug par 10
 bgyiħo //
 gsañ ba thams cad rigs bsdus pa // slob dpon chen po bdag ħjug
 mdzod //
 phyir mi ldog pañi dbañ bskur ba // bskal pa chen po bdag la stsol //
 mtshan rnams rjes su gsol btab pa // dpe byad rnams dañ yañ dag 15
 ldan //
 sañs rgyas sku ni yid ħoñ ba // slob dpon chen po bdag la stsol //
 dbañ bskur ba ni rmad byuñ che // sems can kun gyi don bgyid
 phyir //
 bdag ni rtag tu slob dpon gyur // slob dpon chen po bdag la gsol // 20
 de nas slon dpon gyis rigs thams cad la gsol ba gdab par bya ste /
 che ge mo žes bya ba ħdi ñid ni //
 byañ chub sems ni yoñs ħdzin pa // gsañ ba yi ni ħkhor lo ħdir //
 ħjug ciñ byañ chub sdom pa ħtshal //
 de nas slob dpon gyis ħdi skad ces brjod do / 25
 sañs rgyas chos dañ dge ħdun te // dkon mchog gsum la skyabs su
 soñ //
 ħdi ni sañs rgyas rigs dag pañi // dam tshig sdom pa brtan por gyur //
 rdo rje dril bu phyag rgya yañ // blo gros chen po khyod kyis gzuñ //
 byañ chub sems gañ de rdo rje // śes rab dril bu žes bśad do // 30
 slob dpon dag kyañ gzuñ bar bgyi // bla ma sañs rgyas kun dañ
 mñam //
 ħdi ni rdo rje rigs dag pañi // sdom pa dam tshig yin par ħsuñs //
 rin chen rigs ni bsdus pa ni // ñin mo gsum dañ mtshan mo gsum //
 zañ ziñ mi ħjigs chos dañ byams // sbyin pa rnams bži rab sbyin bya // 35

- saddharmaṃ ca tvayā grāhyaṃ guhyaṃ triyānikam //
 etat padmakule śuddhe saṃvaram samayocyate //
 saṃvaram sarvasamyuktaṃ pariḡrñiṣva¹ tattvataḥ //
 pūjākarma yathāśaktyā mahākarmakulocchaye //
 etat pārā²jikākhyātās caturdaśam³ ataḥ param // 5
 na tyājyaṃ na ca kṣeptavyaṃ mūlāpattir iti smṛtam //
 tridive ca trirātrau ca vartitavyaṃ dine dine //
- 101a yadā hānir (101a) bhaved yogī sthūlāpattyo bhaviṣyati //
 prāṇinaś ca na te ghātyā adattaṃ naiva cāharet //
 nācaret kāmamithyāyāṃ mṛṣā⁴ naiva ca bhāṣayet // 10
 mūlaṃ sarvasyānarthasya madyapānaṃ vivarjayet //
 akriyāṃ varjayet sarvāṃ sattvārthaṃ vinayena⁵ ca //
 sādḥnām upatiṣṭheta⁶ yogināṃ paryupāsanaṃ //
 trividhaṃ kāyikaṃ karma⁷ vacasā ca caturvidhaṃ //
 manasā triprakāraṃ ca yathāśaktyānupālayet // 15
 manasā triprakāraṃ ca yathāśaktyānupālayet //
 hīnayāna⁸spṛhā⁹ naiva sattvārthaṃ vimukhaṃ na ca //
 na saṃsāraparityāgī na nirvāṇaratih sadā //
 apamānaṃ na te kāryaṃ devatā¹⁰ na ca guhyake //
 na ca cihnaṃ samākramaṃ mudrā vāhanam āyudham // 20
 etat samayam ity uktaṃ rakṣitavyaṃ tvayā mate //
- 101b tasyaiva cāpi vaktavyam (101b) ācārya¹¹ tu śṛṇuṣva¹² me //
 evam astu kariṣyāmi yathā jñāpayase vibho¹³ //
 utpādayāmi paramam ityādi yāvat sarvān sthāpayiṣyāmi nirvṛtāv iti /
 yas tu saṃvaram na ḡrñāti tasya praveśamātram eva dātavyaṃ / 25
 adya tvam ityādi na brūyād ācāryābhiṣekaṃ ca na kuryāt /
 tataḥ / OM sarvayogacittam utpādayāmīty anena /
 utpādayitvā paramaṃ bodhicittam anuttaram //
 vajram asya¹⁴ pratiṣṭhāpya hṛdaye¹⁵ hṛdayena tu¹⁶ //
 surate samayas tvam HOḤ vajrasiddhi¹⁷yathāsukham // ity anena / 30

1. B pratigrñasva, D pratihñāmi, E pratigrñāmi

2. B pālā

3. B, D & E daśa

4. D mṛdhā

5. B & D vinayana

6. B upatiṣṭhet

7. A & B karmaṃ

8. B jāna, D prāṇa, E prāna

9. D & E prāha

10. B, D & E devadā

11. A to E ācāryā

12. A & C śṛṇudhva

13. B prabho

14. G puṣpa

15. A, B & C hṛdaya, D & E omit

16. A, C & G hṛdaye dayam tu

17. B & D siddhya, E siddhaya

phyi dañ gsañ ba theg pa gsum // dam chos khyod kyis gzuñ bar bya //
 ɸdi ni padmaɸi rigs dag paɸi // dam tshig sdom pa yin par gsuñs //
 las chen rigs ni bsdu pa la // sdom pa gsum po yañ dag ldan //
 mchod paɸi las kyañ ci nus bžin // yañ dag ñid du ñes bzuñ gyis //
 de las gžan pa bži po yañ // ɸdi dag [145a] phas pham par ni bśad // 5
 mi spoñ dor bar yañ mi bya // rtsa baɸi ltuñ bar ɸdi bśad do //
 ñin mo gsum dañ mtshan gsum du // ñin re žiñ ni brjod par bya //
 gañ tshe ñams na rnal ɸbyor pa // ltuñ ba sbom po dag tu ɸgyur //
 khyod kyis srog chags bsad mi bya // ma byin pa yañ mi blañ ño //
 ɸdod pas log par mi spyod ciñ // brdzun yañ smra bar mi byaɸo // 10
 ɸphuñ khrol kun gyi rtsa ba yi // chañ ni btuñ ba rnam par spañ //
 sems can gdul phyir ma gtogs par // bya ba ma yin thams cad spañ //
 dam paɸi druñ du gnas bya žiñ // rnal ɸbyor pa rnam bsñen bkur¹
 bya //

lus kyi las ni rnam pa gsum // ñag gi rnam pa bži rnam dañ // 15
 yid kyi rnam pa gsum dag ni // ci nus pas ni rjes su bskyañ //
 theg pa dman la dgaɸ mi bya // sems can don la rgyab phyogs min //
 ɸkhor ba dag ni kyañ mi spañ // rtag tu mya ñan ɸdas mi chags //
 lha dañ lha min gsañ ba pa // khyod kyis rñas par mi bya žiñ //
 phyag rgya bžon pa mtshon cha dañ // mtshan ma bgom par yañ mi 20
 bya //

ɸdi dag dam tshig žes bśad do // de dag ni blo gros khyed kyis
 bsruñ bar bya /

des kyañ ɸdi skad brjod par bya // slob dpon khyod ni bdag la gson //
 gtso bo ji ltar bkaɸ bsgo ba // de ltar bdag ni bgyid par ɸtshal // 25
 ji ltar dus gsum mgon po rnam // byañ chub tu ni ñes mdzad paɸi /
 žes pa nas sems can mya ñan ɸdas la dgod ces bya baɸi bar du brjod
 par byaɸo //

gañ žig sdom pa mi ɸdzin pa de la ni gžug pa tsam sbyin par bya
 žiñ dañ khyod bya ba la sogs brjod par mi bya ste / slob dpon du 30
 dbañ bskur ba yañ mi byaɸo /

de nas

OM sarvayogacittam utpādayāmi žes pa ɸdis /

byañ chub sems ni bla na med // dam pa bdag gis bskyed par bgyi //
 de yi sñiñ khar sñiñ pos ni // rdo rje rab tu bžag par bya // [145b] 35
 surate samayas tvam HOḤ vajrasiddhi yathā sukham žes pa ɸdis so /

tatas taṃ vajrahūmkāram adhiṣṭhāya gandhapuṣpādibhir abhyarcya
 1sragviṇaṃ surabhitānaṃ (102a) ca kṛvo²ttamāṃ dakṣiṇāṃ
 102a ādāya bahiḥ sthitakalāśodakenābhiṣiñcyā / OM gṛhṇa vajra³-
 samaya⁴ HUṀ VAM ity anena krodhaterintirīṃ⁵ svayaṃ baddhvā
 śiṣyaṇa bandhayet / 5
 vajrabandhaṃ tale kṛtvā chādayet kruddhamānaśaḥ //
 gāḍham aṃguṣṭhavajreṇa krodhaterintirī⁶ smṛtā //
 tatas tayaivāṃguṣṭhābhyāṃ puṣpamālāṃ grāhayitvā praveśayed
 anena hṛdayena / OM vajrasamayaṃ praviśā⁷mīti / pūrvadvāre
 ca vajrāṃkuṣeṇa tam ākarṣayet / dakṣiṇeṇa pāśeṇa⁸praveśayet / 10
 pāścimena sphoṭeṇa badhniyāt / uttare vajrāveśeṇa veśayet⁹ / punaḥ
 pūrvadvāreṇa praveśyaivaṃ vadet / abhyarcya¹⁰ sarvatathāga-
 102b takule praviṣṭas¹¹ tad ahaṃ¹² tu vajrajñānaṃ utpādayiṣyāmi /
 yena (102b) jñāneṇa sarvatathāgatāsiddhir api prāpsyase / kim
 anyā¹³ siddhiḥ / na ca tvayādrṣṭamaṇḍalasya purato¹⁴ vaktavyam / 15
 mā te samayo vyathed¹⁵ iti /
 tataḥ svayaṃ vajrācāryaḥ krodhaterintirīṃ evaṃ ūrdhvamukhīṃ
 baddhvā vajraṃ śiṣyasya mūrdhni sthā¹⁶pyaivaṃ vadet / ayaṃ
 te samaya¹⁷vajro mūrdhni¹⁸ te sphārayed yadi tvaṃ kasyacid
 brūyāḥ¹⁹ / tatas²⁰ tayaiva samayamudrayodakaṃ śayathā²¹ hṛda 20
 yena satkṛtya pariḥjāya tasmai vajraśiṣyāya pāyayed iti / tatredaṃ
 śayathā hṛdayam /
 vajrasattvaḥ svayaṃ te 'dya hṛdaye²² samavasthitaḥ //
 nirbhidyā tat kṣaṇaṃ yāyād yadi brūyā imaṃ nayam //
 vajrodaka / iti / tataḥ śiṣyāya brūyād adya prabhṛti te 'haṃ vajra- 25
 pāñir yad ahaṃ brūyām (103a) idaṃ kuru tat kartavyam na ca
 103a tvayāham²³ avamantavyo mā te viṣamā²⁴parihāreṇa kālakriyāṃ
 kṛtvā narake patanaṃ syād iti /

1. A, C & G gandha
2. A, C & G kṛtya, B kṛta
3. D & E omit
4. D & E susiddhaya, B samayas tvaṃ
5. A & C teritiriya, B terantari, D tyalintiliṃ, E tyalintili, G teritiriyam
6. A & C rintiri, B terentiri, D terinti E teriti, F terintira
7. B praviśomi
8. A & C omit, B pārśveṇa
9. A & C doṣayet, G toṣayet
10. D & E yavya
11. A, C & G praviṣṭa, B pravisi, D & E praviṣṭā
12. A, C & G ahaṃ
13. A, B, C, D & E anyāḥ
14. B puroto, other MSS omit
15. D & E ved
16. B sthāpayet
17. B, D & E samayo
18. A & C mūrdhnā, D E & G mudhnā
19. G brūyātha
20. D & E tatha
21. B sayathā, D śaṣṭhā, E śṛṣṭhā
22. A, C, D & E hṛdayam
23. A, C & G me
24. A & C viṣaya, G vaṣayā

de nas rdo rje HUM mdzad du byin gyis brlabs la dri dañ me tog
la sogs pas mchod de me tog phreñ ba gdags śiñ / gdoñ dri žim pos
byugs la yon gyi mchog bzuñ ste / phyi rol na gnas pa la bum pañi
chus dbañ bskur la /

OM gr̥ṇa vajrasamaya HUM VAM žes pa ḥdis / khro bo tiritiri 5
rañ ñid bciñs la slob ma ḥchiñ du gzug go /

rdo rje bsdams pa nañ byas la // mthe boñ rdo rje dam pa yis //
yid kyi khro bos dgañ bya bas // khro bo tiritiri dran /

de nas de ñid mthe boñ dag gis me tog gi phreñ ba ḥdzin du bcug la
sñiñ po ḥdis bžugs par bya ste / 10

vajrasamayam pratiśyāmi žes paḥo /

šar gyi sgor yañ rdo rje lcags kyus de dgug ciñ lhor žags pas gžug go /
nub tu lcags sgrog gis bciñ žiñ // byañ du rdo rje ḥbebs pas dbab po//

yañ šar gyi sgo nas de bžin du bcug la ḥdi skad ces brjod do /
ded khyod de bžin gšegs pa thams cad kyi rdo rjeñi rigs kyis ded 15
nas ñas khyod la rdo rjeñi sems bskyed par bya /

ye šes gañ gis de bžin gšegs pa thams cad kyi dños grub kyañ thob
par ḥgyur na / dños grub gžan rnames lta ci smos //

khyod kyis dkyil ḥkhor ma mthoñ ba rnames kyi mdun du smra bar mi
byaḥo / khyod dam tshig ñams par gyur ta re / 20

de nas rdo rje slob dpon rañ ñid khro bo tiritiri kha gyen du blta
ba dañ bcas pas bciñs la / rdo rje slob mañi spyi bor bžag ste

ḥdi skad ces smras te / ḥdi ni khyod kyi dam tshig gi rdo rje yin te
gal te khyed ḥgañ žig la smras na spyi bo ḥgems par ḥgyur ro /

de nas dam tshig gi phyag rgya de ñid dañ / mnañi sñiñ po lan gcig 25
bzlas pañi chu rdo rje slob ma de ḥthun du gžug go / de la mañi
sñiñ po ḥdi yin te /

rdo rje sems dpañ deñ khyod kyi // sñiñ la yañ dag žugs [146a] par
mdzod //

gal te tshul ḥdi smras na ni // de ma thağ tu dral te gšeg // 30
vajra-udaka žes byaḥo //

de nas slob ma la ḥdi skad ces smraḥo / deñ nas brtsams nas khyod
kyi phyag na rdo rje ña yin gyis / ñas ḥdi gyis śig ces gañ bsgo ba

de bya dgos so / khyod kyis ña la brñas par ma byed cig // khyod yañ
ba ma¹ spañs par tsheñi dus² byas nas dmyal bar ltuñ bar gyur ta re 35

žes paḥo /

1. N. mi

2. N. bya ba

tad anu¹ akāraṃ² vajraraśmimālayuktaṃ svahṛdi cintayet / tataḥ
 śiṣyahṛdūrnākaṅṭhamūrdhniṣu³ candramaṅḍalasthapañcasūcikaṃ
 jvālāvajraṃ ratnaṃ padmaṃ viśvavajraṃ ca cintayet / ebhir yathā-
 krameṇa HUM TRĀM⁴ HRIḤ AḤ iti /
 kapātoḍghātanamudrayā svakiyaṃ śiṣyahṛdayaṃ codghātya svahṛd- 5
 ayād akāraṃ niścārya śiṣyahṛdgatavajramadhye buddhyā praveśya
 sarvakāyaṃ⁵ āpūryamāṇaṃ⁶ cintayet / evaṃ vadet / brūhi sarvata-
 thāgatāś cādhiṣṭhantāṃ vajrasattvo me āviśatu⁷ / tatas vartamānena⁸
 103b vajrācāryeṇa krodhaterintirīṃ⁹ (103b) baddhvedam uccārayitavyam/
 ayan tat¹⁰ samaya¹¹vajraṃ vajra¹²sattva iti smṛtam // 10
 āveśayatu te 'dyaiva vajrajñānam anuttaram //
 vajrāveśa AḤ iti / 10 / 20 / 30 / 40 / 50 / 60 / 70 / 80 / 90 / 100 vārānuccārya
 niyatam āviśati /
 tataḥ krodhamuṣṭiṃ baddhvā sattvavajrīmudrāṃ sphoṭayed idam
 udīrayet / 15
 OM sumbhani sumbhani¹³ HUM / OM gṛhṇa gṛhṇa HUM / OM
 gṛhṇāpaya gṛhṇāpaya HUM /
 OM ānaya HOḤ bhagavan vajrarāja HUM PHAT / AḤ AḤ AḤ AḤ /
 10 / 20 / 30 / 40 / 50 / 60 / 70 / 80 / 90 / śatavārān uccārayet / bhaga-
 vatā ca vajravātamaṅḍalyā ca vajrahumkāreṇa raktavarṇajvālā- 20
 104a (104a)-prabheṇāpūryamāṇaṃ cintayet / punar api yady āveśo na
 bhavati / tato ghaṅṭāsahitāṃ vajrāveśasamayamudrāṃ baddhvā
 vāmapādena tasya dakṣiṇapādān ākramyopary ākāśadeśe vairo-
 canaṃ śrīvajra¹⁴humkārasyopari tasyaivāveśanāya kruddhahum-
 kāraraśmimisamūhenākramyamāṇaṃ adhastāc ca vajravātamaṅḍa- 25
 lyā¹⁵ humkāreṇoṭthāpyamāṇam evaṃ pūrvādidiksthitair akṣobhya-
 dibhiḥ¹⁶ / HUM TRĀM¹⁷ HRIḤ iti svabijaraśmivyūhaiḥ¹⁸ sampā-
 tyamāṇaṃ cintayams tam āveśayet / HUM vajrāveśa AḤ śatadho¹⁹
 ccārayet /
 atha pāpabahutvād āveśo na bhavati / tadā pāpasphoṭanamud- 30

1. A, B, C & E anuḥ
2. A to E akāra
3. B madhneṣu, E mūdhniṣu
4. A, B & C traḥ
5. D & E kāryaṃ
6. A, B, C & G āpūryamāṇaṃ
7. D āviśayet
8. A varamānena, D tvarāṇena
9. A riñtirīṃ, B terentirīṃ
10. B, D & E te
11. B samayo
12. C, D & E omit
13. A, C & G sumbha,
14. B śrīvajrasattva
15. B maṅḍalā, D & E valyā
16. B akṣobhyaditiḥ
17. A, B, C & G TRAḤ
18. A & C brūhiḥ
19. D śatatha, E satathagata

deḥi rjes la rañ gi sñiñ khar yi ge A rdo rjeḥi ḥod zer gyi phreñ ba
 dañ ldan par bsam mo / de nas slob maḥi sñiñ kha dañ / mdzod spu
 dañ / mgrin pa dañ spyi bo rnams su zla baḥi dkyil ḥkhor la gnas
 paḥi rdo rje rtse lña pa ḥbar ba dañ / rin po che dañ / padma dañ / 5
 sna tshogs rdo rje bsam ste / OM TRĀM HRĪḤ AḤ ḥes pa ḥdi dag gi
 rims bzin duḥo / sgo dbye baḥi phyag rgyas dañ rañ dañ slob maḥi
 sñiñ khar phye la rañ gi sñiñ kar yi ge A las yi ge phyuñ la / slob maḥi
 sñiñ kar gnas paḥi rdo rjeḥi dbus su bloc bcug la lus thams cad gañ
 bar bsam mo / ḥdi skad ces brjod do / de bzin gsegs pa thams cad
 kyis kyañ byin gyis rlobs la / rdo rje sems dpaḥ bdag la ḥbab tu gsol 10
 ḥes smos śig / de nas myur du rdo rje slob dpon gyis khro bo tiritiri
 bciñs la ḥdi skad ces brjod par bya ste /
 ḥdi de dam tshig rdo rje yin // rdo rje sems dpaḥ ḥes byar grags //
 rdo rje ye śes bla na med // khyod la de ñid ḥbab gyur cig //
 vajra-āveśa ḥes pa / bcu dañ / ñi śu dañ / sum cu dañ / bzi bcu dañ / 15
 lña bcu dañ / drug cu / bdun cu dañ / brgyad cu dañ / dgu bcu dañ /
 lan brgyar brjod de nes par ḥbab par ḥgyur ro /
 de nas rdo rjeḥi khu tshur bciñs la sems ma rdo rje maḥi phyag rgya
 dral bar bya zin ḥdi dag brjod de /
 OM sumbhani sumbhani HUM / grḥṇa grḥṇa HUM / grḥṇāpaya 20
 grḥṇāpaya HUM / ānaya ho bhagavān vajra [146b] vidyā-
 rāja HUM PHAT /
 AḤ AḤ AḤ AḤ AḤ / bcu dañ / ñi śu dañ / sum cu dañ / bzi bcu
 dañ / lña bcu dañ / drug cu dañ / bdun cu dañ / brgyad cu dañ /
 dgu bcu dañ / lan brgyar brjod par byaḥo / 25
 bcom ldan ḥdas kyis kyañ rdo rje rluñ gi dkyil ḥkhor la rdo rje HUM
 gyi rnam paḥi ḥod zer gyi mdog dmar po ḥbar bar gañ bzin par
 bsam mo / slar yañ gal te ḥbab par ma gyur na / deḥi tshe dril bu
 dañ bcas pas
 rdo rje ḥbebs paḥi dam tshig gi phyag rgya bciñs la rkañ pa g-yon 30
 pas deḥi rkañ pa mnan la steñ gi nam mkhaḥ phyogs su rnam par
 snañ mdzad dpal rdo rje HUM mdzad kyi steñ du de ñid la dbab
 paḥi phyir khro bo HUM gi rnam paḥi ḥod zer gyi tshogs kyis mnan
 bzin pa dañ / ḥog nas kyañ rdo rje rluñ gi dkyil ḥkhor dañ HUM
 gi rnam pas brdeg bzin pa dañ / de bzin du śar la sogs paḥi phyogs 35
 su bzugs paḥi mi bskyod pa la sogs pa rnams kyis HUM TRĀM
 HRĪḤ AḤ ḥes bya ba rañ gi sa bon gyi ḥod zer gyi tshogs kyis
 yañ dag par ḥbebs par mdzad par bsam zin de la dbab ste / HUM
 vajra-āveśa AḤ ḥes rnam pa brgyar brjod par byaḥo /
 gal te sdig pa mañ ba ñid kyis ḥbab par ma gyur na / deḥi tshe sdig 40
 pa bral baḥi phyag rgya deḥi sdig pa rnams yañ dañ yañ du bral
 bar byaḥo /

rayā tasya pāpāni sphoṭayet / tataḥ /
 samiddhīr madhurair agniṃ prajvālya susamāhitaḥ //
 nirdahet sarvapāpāni tilahomena tasya tu //

- 104b Oṃ sarvapāpadahanavajrāya (104b) SVĀHĀ / iti dakṣiṇahas- 5
 tatale kṛṣṇatilaiḥ pāpapatikṛtiṃ kṛtvā huṃkāraṃ madhye
 vicintya / tarjanyaṃguṣṭhābhyāṃ homayet / tato homakuṇḍān
 nirgatya jvālākulair vajrais tasya śarīre pāpaṃ dahyamānaṃ
 cintayet / tataḥ punar vajrāveśaṃ tathaivaṃ baddhvāveśayet /
 niyatam āviśati / evam api yasyāveśo na bhavati tasyābhiṣekaṃ
 na kuryād iti / āviṣṭasya ca pañcābhijñā¹-diniṣpattis tat kṣaṇād 10
 eva bhavati / tataḥ samāviṣṭaṃ jñātvā punaḥ / Oṃ vajrasattva-
 sattvasaṃgrahādīgītiṃ uccārya / krodhamuṣṭyā tathaiva sattva-
 vajrīmudrāṃ sphoṭayet / sa² ced āviṣṭo vajrasattvakrodhamudrāṃ
 badhniyāt / tadācāryeṇa vajramuṣṭiṃ krodhamudrāṃ badhni-
 105a yāt / evaṃ (105a) yāvāt sa cet vajra³hāsamudrāṃ badhniyāt / 15
 tadā vajradharma⁴krodhamudrāṃ bandhayed⁵ ity evaṃ sāmni-
 dhyāṃ⁶ kalpayanti / tatas tasya jihvāyāṃ vajraṃ vicintya / brūhi
 vajra⁷ / iti vaktavyam / tataḥ sarvaṃ kathayati / tatas tāṃ mālāṃ
 mahāmaṇḍale kṣepayet / praticcha vajra HOḤ / iti / tato yatra
 patati⁸ so 'sya siddhyati / tatas tāṃ mālāṃ tasyaiva śirasī bandha- 20
 yet / Oṃ pratiḡrṇa tvam imāṃ⁹ vajrasattva¹⁰ mahābala / iti /
 tato mukhabandhaṃ muñced anena /
 Oṃ vajrasattvaḥ svayaṃ te 'dya cakṣūdghāṭanatatparaḥ //
 udghāṭayati sarvākṣo vajracakṣur anuttaram // iti / he vajra
 paśya¹¹ / iti / tato mahāmaṇḍalavajrāṃkuśād ārabhya yāvād vairo- 25
 canaparyantaṃ darśayet / tatas tiṣṭha vajretyādinā (105b) śiṣya-
 105b praveśamudrāṃ mokṣayet /
 tato bāhyamaṇḍalābhyantare candramaṇḍalaṃ pūrvadvārābhi-
 mukhaṃ saṃlikhya bāhyato vā śiṣyaṃ śrīvajrahūmkāramudrayā¹²
 sattvavajrādibhiś cādhiṣṭhāya mahāmudrayā tataḥ pratiṣṭhā-
 pyābhiṣiñcet /

1. A & C abhijñatā, B abhijñatā
2. A & C yaś, G yaḥ yad
3. A, C & G vajrayā, D & E sarvavajra
4. B, D & E karma
5. A bandhaniyā, G badhniyā
6. A sāmityaṃ
7. B vatsa
8. B vadati
9. A, C & G imāṃ
10. B omits and reads vatsa instead
11. B he vajraṃ paśyati
12. G mantrayā

yam śiñ ḥḡag ma rnam kyis me // rab ḥbar rdo rje khro bo yi //
 mñam par b'zag pas dbul ba yis // de yi sdig pa thams cad ni //
 til gyi sbyin sreg des ñes sreg //

OM sarvapāpaṃ dahanavajrāya SVĀHĀ / zes bya ba dañ / lag
 pa g-yas paḥi mthil du til nag po las sdig paḥi gzugs brñan byas la / 5
 yi ge HUM dbus su bsams te / mdzub mo dañ mthe boñ dag gis sbyin
 bsreg byaḥo / de nas sbyin sreg gi thab khuñ las ḥbyuñ baḥi ḥbar baḥi
 phreñ ba kun tu ḥkhrugs paḥi rdo rje rnam kyis deḥi lus la sdig pa
 bsreg pa sreg b'zin par bsams la / de nas yañ rdo rje ḥbebs pa de kho
 na b'zin du [147a] bciñs la dbab par bya ste / ñes par ḥbebs par 10
 ḥgyur / de lta bus kyañ gañ la bab par ma gyur pa de la dbañ bskur
 bar mi byaḥo / babs na skad cig ma de ñid deḥi mñon par śes pa lña la
 sogs pa rdzogs par ḥgyur ro / de nas yañ dag par babs par śes nas yañ

OM vajrasattvasaṃgraha zes pa la sogs paḥi glu brjod la /
 khro boḥi khu tshur dañ de b'zin gśegs pa rdo rje meḥi phyag rgya 15
 dral bar byaḥo / de phebs na rdo rje sems dpaḥ khro boḥi phyag rgya
 bciñ bar byaḥo / deḥi tshe slob dpon gyis rdo rje khu tshur khro
 boḥi phyag rgyas bciñ bar byaḥo / de b'zin du ji srid du gyur na deḥi
 tshe rdo rje bśad paḥi phyag rgya bciñ ño / deḥi tshe rdo rje chos
 khro boḥi phyag rgya bciñ ño / de lta bus ñe bar byon ciñ dgoñs par 20
 ḥgyur ro / de nas deḥi lce la rdo rje bsams te bruhi vajra zes pa
 brjod do / de nas thams cad smra bar ḥgyur /
 de nas phreñ ba de dkyil ḥkhor chen por dor te / pratīccha HOḤ zes
 byaḥo / de nas gañ du babs pa de ḥdis ḥgrub po /
 de nas OM pratigr̥hṇa tvām imām sattva¹ mahābala zes bya bas 25
 phreñ ba de ñid kyī mgo bor bciñ ño / de nas OM de riñ rdo rje sems
 dpaḥ rañ / khyod kyī² mig ni ḥbyed par brtson // rdo rjeḥi mig ni bla
 na med // thams cad mig ni phye bar ḥgyur // hevajra paśya zes pa
 ḥdis gdoñ g-yogs dgrol lo /
 de nas dkyil ḥkhor chen poḥi rdo rje lcags kyu nas brtsams te ji srid 30
 rnam par snañ mdzad kyī mthar thug par bstan no /
 de nas tiṣṭha vajra zes pa la sogs pas slob maḥi sñiñ khar g'zug paḥi
 phyag rgya dgrol lo / de nas phyi rol gyi dkyil ḥkhor du ḥam / phyi
 rol du zla baḥi dkyil ḥkhor śar sgo la mñon par phyogs pa legs par
 bris la slob ma dpal rdo rje HUM mdzad kyī phyag rgya sems ma 35
 rdo rje ma la sogs pas kyañ byin gyis brlabs la / phyag rgya chen po
 de la b'zag ste dbañ bskur ro /

1. N. tvām imam sattvaṃ P. tvam isamatva mahābala

2. P. & N. akya

gandhapuṣpādibhir abhyarcyārghaṃ datvā / chatradhvajapatākādibhis
turyaśaṃkhanināditaś ca /

tato maala¹gāthābhir abhina²ndyādau tāvad udakābhiṣe-
kena tato mudrābhiṣekena mukuta³paṭṭa³vajrā⁴dhipatināmābhi-
ṣekaiś cābhiṣiñcet / punaḥ puṣpādibhir lāsyādyasṭavidhapūjayā 5
ca pūjayet / śiṣyenācāryaṃ valitavajrāṃjalinā praṇamyottamām
dakṣiṇām datvā puṣpādyabhiṣekāś ca grāhyā iti / (106a)

106a ācāryābhiṣekaṃ tu śrīvajrahumkāramudrayā tathaiva pratiṣṭhā-
pya yathā

nirdiṣṭeṣu sthāneṣu samayamudrābhis tasya kāye śrīvajrahum- 10
kāradīn nyasya / punar api anenāṣṭottaraśatasahasraparijaptam
vijayakalaśaṃ kṛtvā /

OM vajrādhipati tvām abhiṣiñcāmi dṛḍho me bhava JAḤ HUM
VAḤ HOḤ HUM PHAṬ iti / tata imaṃ codirayan / OM vajrā-
bhiṣiñca / iti codakābhiṣekaṃ vajramuṣṭinodakaṃ vijayakala- 15
śād grhītvā dadyād idaṃ ca brūyāt //

idaṃ te nārakaṃ vāri samayātikramād⁵ dahet //

samayābhirakṣāt siddhiḥ⁶ siddham vajrāmṛtodakaṃ //

vajraghaṇṭām ca mudrām ca yady⁷ amaṇḍalino vadet //

hased⁸ vāśraddhadānena⁹ janasaṃgaṇikāsthitaḥ // iti / 20

tataḥ sarvavidhim anuṣṭhāya nāmāṣṭaśatena samstutya gāthā-
pañcakenānujñām datvo¹⁰dgata¹¹vyākaraṇena (106b) sarvaśiṣyān
106b (106b) sarvaśiṣyān vyākuryād iti /

atha guhyābhiṣeko bhavati / ācāryābhiṣekārham¹² praveśya sarva-
maṇḍalaṃ tu tat kuruṣva / iti / 25

anekakarmasaṃsiddhiṃ siddhiṃ cāpi yathepsitām //

prāpnoti niyataṃ kṛtsnām¹³ adhamottamamadhyamām //

nirviḡhnaena parām bhūmiṃ kiṃ punaḥ kṣudrasiddhayaḥ //

buddhatvaṃ bodhisattvatvaṃ vajrasattvatvaṃ adurlabham // iti /

yasya siddhir nirjāyate¹⁴ yasya pāpā mahāgrahāḥ // 30
viḡhnā vināyakāś cāpi mṛtyavo¹⁵ mārakāyikāḥ //

1. G maṇḍala
2. B abhivandya
3. A, B & C paṭū
4. A, B, C & D vastra
5. A, B & C atikramā, D atikramām
6. A, C & G siddhe
7. B yadā
8. A & C daśe, D daśraddhā, G darśed
9. A & C dhānena
10. A, C & G datto
11. B aṃgata, D jñāta
12. A, B, D & G ahaṃ
13. A, B & C kṛṣṇā, D kṛsnā, E kṛṣṭā
14. A to E na jāyate
15. A, B, C & D mṛtyuvo

dri dañ me tog la sogs pas mchod de mchod yon dbul / gdugs dañ /
 [147b] rgyal mtshan dañ / ba dan la sogs pa dañ / duñ dañ rol mo la
 sogs pañi sgra bsgrags pa dañ / de nas bkra śis kyi tshigs bcad rnams
 kyis mñon par dgañ bas dañ po re śig chuñi dbañ bskur ba dañ /
 cod pan dañ dar dpyañs dañ / rdo rje dañ / bdag po dañ / miñ gi 5
 dbañ bskur ba dag gi dbañ bskur la yañ me tog la sogs pa dañ sgeg
 mo la sogs pa brgyad kyis mchod do / slob ma rnams kyis rdo rje thal
 mo sbyar bas slob dpon la rab tu btud la yon gyi mchog phul la me tog
 la sogs pañi dbañ bskur ba yañ gzuñ bar byaño / slob dpon gyi dbañ
 bskur ba ni dpal rdo rje HUM mdzad kyi phyag rgyas de kho na bñin 10
 du ji ltar ñes par bstan pañi gnañ su bñag la / dam tshig gi phyag rgya
 rnams kyis deñi lus la dpal rdo rje HUM mdzad la sogs pa bkod de
 slar yañ /

OM vajra-adhipati tvām abhiṣiñcāmi dṛḍho me bhava JAḤ HUM
 VAḤ HOḤ HUM PHAṬ žes pa ḥdis rnam par rgyal bañi bum 15
 pa la brgya rtsa brgyad dam stoñ yoñs su bzlas pa byas la / de nas

OM vajra-abhiṣiñca žes pa ḥdi brjod ciñ rdo rje khu tshur gyis
 rnam par rgyal bañi bum pa nas chu blañs la chuñi dbañ bskur ba
 sbyin no / ḥdi yañ brjod de /
 ḥdi ni khyod kyi dmyal bañi chu // dam tshig ḥdas na sreg par byed // 20
 dam tshig bsruñ na dños grub ni // rdo rje bdud rtsiñi chus ḥgrub
 paño //

rdo rje dril buñi phyag rgya yañ // dkyil ḥkhor can min na mi smra //
 sbye bo ḥdus pa gnañ pa ni // rgod dañ ma dad pa la min //
 de nas cho ga thams cad ñams su blañs la mtshan brgya rtsa brgyad 25
 pas legs par bstod de tshigs bcad lñañ rjes su gnañ bar byin nas /
 gzeñs¹ bstod pa dañ luñ bstan pas slob ma thams cad luñ bstan no /
 de nas gsañ bañi dbañ bskur ba ḥbyuñ ste / slob dpon du dbañ bskur
 bar ḥos pa dkyil ḥkhor thams cad du bcug pa de ltar mdzod cig ces
 byaño / 30

ḥdi yi las kyi dños grub ni // ji ltar [148a] ḥdod pañi dños
 grub kyañ //
 tha ma ḥbriñ dañ mchog rnams ni // ma lus ñes par thob par ḥgyur //
 mchog gi sa rnams bgegs med ḥgrub // dños grub phra tshegs slar ci
 śig // 35

sañs rgyas ñid kyañ sems can ñid // rdo rje sems ñid rñed mi dkañ //
 gañ la dños grub ñes ḥbyuñ dañ // gañ la sdig pa gdon chen dañ //
 bgegs dañ log ḥdren rnams dañ yañ // ḥchi bdag dañ ni bdud sde
 rnams //

- nānābhayaśastrais¹ tivrāḥ siddhikarmavidhāriṇaḥ //
 te tasya naśyanti nāpi jāyante ca mahottamā //
 homakarmavidhānena dhruvam² āśu prasiddhayaḥ³ //
 devatāś ca mahātuṣṭīm pralabhanti kṣaṇena ca //
 ityupadravadoṣādi⁴ dūraṃ gurutaraṃ bhṛśam // 5
- 107a naśyanti tatra deśe 'smin (107a) vyādhijvara⁵grahādikam //
 paracakrā vinaśyanti durbhikṣāś ca sarauravāḥ //
 devā nāgā mahotsāhāḥ pālayantī sukhena tu //
 caturaś ca mahārājāḥ pālayanti maharddhikāḥ //
 lokapālāḥ sanakṣatrā yakṣāś cāpi grahādikāḥ // 10
- atha śakrabrahmādayo devāḥ praṇipatya muhuḥ⁶ //
 pūjāṃ nānāvidhāṃ kṛtvā ratnachatrādibhir varāṃ //
 vajrapāṇiṃ jinādhr̥ṣṭam⁷ samstuvur muditāśrayāḥ //
 sarvabuddhādisambuddham sarvājñānamalāpaham //
 vajravajradharo rājā vajravajrasavajradhṛk // 15
- vajrakāyo mahākāyo vajrapāṇir namo namaḥ //
 vajravajrāgravajrāgro vajrajvālo mahājvalaḥ //
- 108a vajrāveśo mahāveśo vajrāyudho mahāyudhaḥ // (108a)
 vajrapāṇir mahāpāṇir vajravāṇaḥ⁸ suvedhakaḥ //
 vajratikṣṇo mahātikṣṇo mahāmahān mahodadhiḥ // 20
- vajrapadmo mahābodho baudhibuddhaḥ svayaṃ bhuvaḥ //
 vajrodāro mahodāro vajramāyāviśodhakaḥ //
 vajrahetur mahāyakṣo vajrapadmaviśodhakaḥ //
 vajrakrodho mahācaṇḍo vajrāriduṣṭahā vibhuḥ //
 vajrabhīmo mahārakṣo vajrāṃkuśāś cāmoghakṛt // 25
- vajravetālo⁹ vetālo vajrarākṣasabhakṣakaḥ //
 vajrayakṣo mahāyakṣo vajragraho grahottamaḥ //
 bhīṣaṇo raudro rudro bhairavabhīkaraḥ //
 asādhyāḥ sādhyāḥ sādhuḥ vajrasādhupraharṣakaḥ //
 vajrapṛitir mahāpṛitir vajrāyudhavaśaṃ karaḥ // 30
- vajratejo mahātejo jvālāprabhayamāntakṛt¹⁰ //
 vajraghoro mahāghoro ghanaprabho mahāghanaḥ //

1. Bsamastais
2. A & B druvam
3. A, C & G prasiddhaye
4. A, C & G doṣāś ca
5. A, C & G jvala, B jva
6. A, B & C repeat muhuḥ
7. B adhr̥kṣam, D & G adhyakṣam
8. A omits and reads vajrapāṇi
9. A to E veṭaḍa
10. B yamākaṣataḥ

h̄jigs pa sna tshogs bstan chos rno // dños grub las h̄joms de dag ni //
 bdag ñid chen po de la ni // mi h̄byuñ skye bar mi h̄gyur ro //
 sbyin sreg las kyī cho ga yis // ñes par dños grub myur rabh̄ byuñ //
 lha rñams kyañ ni cher mñes śiñ // skad cig gis kyañ rab rñed h̄gyur // 5
 yams dañ ñer h̄tshe skyon la sogs // ches lci ñes par riñ du h̄gyur //
 de yi yul du nad dañ gdon // rims la sogs pa mi h̄byuñ žiñ //
 mu ge ca ce che rñams dañ // pha rol dmag tshogs ñams par h̄gyur //
 lha dañ klu rñams spro chen gyis // bde bar yañ ni skyoñ bar h̄gyur //
 rgyal po chen po b̄zi rñams dañ // h̄jig rten skyoñ ba rgyu skar bcas //
 gnod sbyin rñams dañ gzañ la sogs // rdzu h̄phrul chen po rñams kyis 10
 skyoñ //
 de nas brgya byin la sogs lhas // yañ dañ yañ du phyag h̄tshal nas //
 rin chen gdugs sogs mchog rñams ni // rnam pa sna tshogs mchod
 byas te //
 phyag na rdo rje rgyal dbañ la // dag pañi bsam pas yañ dag bstod // 15
 sañs rgyas kun pas sñar sañs rgyas // mi śes dri ma kun bcom pa //
 rdo rje rdo rje h̄dzin rgyal po // rdo rje rdo rje rdo rje h̄dzin //
 rdo rjeñi sku ste sku che ba // phyag na rdo rje phyag h̄tshal h̄dud //
 rdo rje yan lag rdo rje mchog // rdo rje h̄bar ba cher h̄bar ba //
 rdo rje śugs te śugs che ba // rdo rje mtshon cha mtshon cha che // 20
 phyag na rdo rje phyag chen po // rdo rje mdañ ste rab h̄jigs pa //
 rdo rje rnon po rnon po che // che bañi che ba rgya mtsho che //
 rdo rje padma byañ chub che // byañ chub sañs rgyas rañ byuñ ba //
 rdo rje rgya [148b] chen rgya chen cha // rdo rje sgyu ma rnam
 sbyoñ ba // 25
 rdo rje rgyu ste gnod sbyin che // rdo rje padma rnam sbyoñ ba //
 rdo rje khro bo gtuñ po che // rdo rje dgra sdañ h̄joms pañi gtso //
 rdo rje h̄jigs byed bsruñ ba che // rdo rje lcags kyu don yod byed //
 rdo rje ro lañs ro lañs che // rdo rje srin po za ba po //
 rdo rje gnod sbyin gnod sbyin che // rdo rje gdon te gdon gyi mchog // 30
 h̄jigs ruñ skrag byed ma ruñs pa // drag po h̄jigs byed rnam byed pa //
 bsgrub dkañ bsgrub pa legs pa ste // rdo rje legs pa dgyis mdzad pa //
 rdo rje dgañ ba dgañ ba che // dgañ bañi rdo rje dbañ byed pa //
 rdo rje gzi brjid gzi brjid che // h̄bar h̄od gśin rje mthar byed pa //
 rdo rje drag po drag po che // h̄od mthug pa ni mthug pa che // 35

- ākāśasamasarvāśaḥ sarvāśāparipūrakaḥ //
 vajrābhīṣekatattvāgro¹ vajradhvajo guṇodadhiḥ //
 107b vajrajñānaṃ mahājñānaṃ vidyākoṭiganārcitaḥ //
 hālāhalamahākālaḥ kolāhalavilāsakaḥ //
 vajrakāmo mahākāmaḥ kaṣāy²akarinaśakaḥ // 5
 velācapaladolāgro³ vidyujjihvāsphuradmukhaḥ //
 vajrānalo pracaṇḍāsyāś caṇḍapradyotadyotakaḥ //
 sahasrasūryaprabhāsyo lohitākṣo bhayānakaḥ //
 krodhānekaspharadraśmir bhujānekaśatāyudhaḥ //
 mukhānekasahasrāṃgaḥ kuṭīlaḥ⁴ kuṭīlāṃgakaḥ⁵ // 10
 anāṃgāś cittadharmātmā vikalpāśeṣavarjitaḥ //
 avidyāghātako brahmā rāgadveṣamalāntakaḥ //
 108b rāgo dveṣo mahāmoho bhavābhavaviśodhakaḥ // (108b)
 śānto dānto mahāśuddho buddho buddhaprabodhakaḥ //
 buddhātmā buddharūpī ca vajrasattvaḥ suvajrajaḥ⁶ // 15
 samantabhadro mahābhadrāḥ sarvalakṣaṇalakṣitaḥ //
 sarvadhātumayo vyāpī sarvavajramayaḥ śuciḥ // iti /
 yena likhet paṭhed vāpī dhārayed arthataḥ sadā //
 smaret śrīṇyād vāpī vajrapāṇisamo bhavet // iti / 20
 idam avocad bhagavān āttamanaḥ /
 śakrabrahmādivaparśat sadevamānuṣāsurasuragandharvayakṣasādi-
 bhir hitā⁷sukhaprāptaye⁸ bhagavato bhāṣitam abhyanandan iti //
 āryasarvadurgatipariśodhanatejorājasya tathāgatasyārthataḥ sam-
 yaksambuddhasya kalpaikadeśaḥ samāptaḥ //

1. F arya
2. A & B kāsāya
3. E caparādvalāgra
4. B kurddhilo
5. A agrataḥ, B aṃgada
6. A suvajraka
7. A tat
8. B avāptaye

nam mkhaḥ dañ ni mñam pa yi // re ba thams cad rdzogs mdzad pa //
 rdo rje dbaṅ bskur rin chen mchog // rdo rje rgyal mtshan yon tan
 mtsho //
 rdo rje ye śes ye śes che // rig pa bye baḥi tshogs kyis mchod //
 halāhala nag po che // sgra chen rnam par sgeg pa po // 5
 rdo rje ḥdod pa ḥdod pa che // sñigs maḥi rñog ma ḥjoms pa po //
 ñus kyī g-yo baḥi gcod paḥi mchog // źal ni ljags kyī glog ḥphro ma //
 rdo rje me ste rab tu gtum // gtum paḥi rab snañ ḥjoms pa po //
 ñi ma stoñ gi ḥod zer źal // spyān dmar ḥjigs par mdzad pa po //
 khro bo du maḥi ḥod ḥphro ba // phyag ni du maḥi mtshon cha 10
 brgya //
 du maḥi źal te sku yañ stoñ // ḥkhyil ciñ sku yañ ḥkhyil pa lags //
 thugs chos bdag ñid sku mi mdaḥ // rnam par rtogs pa ma lus spañs //
 ma rig ḥjoms pa tshañs pa ste // ḥdod chags źe sdañ dri mthar mdzad //
 sgyu ma khyab ḥjug rdo rje can // mduñ can rtse gsum ḥchañ ḥph- 15
 rog byed //
 ḥdod chags źe sdañ gti mug che // srid dañ srid min rnam sbyoñ pa //
 źi źiñ dul la dag pa che // sañs rgyas sañs rgyas rab rtogs mdzad //
 sañs rgyas bdag ñid sañs rgyas sku // rdo rje legs skyes rdo rje sems //
 kun tu bzañ po [149a] cher bzañ ba // mtshan rnam kun gyis 20
 mtshan pa po //
 khams kun bdag ñid khyab pa po // thams cad rdo rjeḥi bdag ñid
 gtsañ //
 gañ gis ḥdi bri klog pa dañ // rtag tu don ni ḥchañ byed dam //
 dran nam ñan par byed kyañ ruñ // phyag na rdo rje mñam par 25
 ḥgyur //
 bcom ldan ḥdas kyis de skad ces bkaḥ stsal ba dañ / brgya byin dañ
 tshañs pa la sogs pa lhaḥi ḥkhor dañ bcas paḥi lha dañ / mi dañ /
 lha ma yin dañ / dri za dañ / gnod sbyin dañ / srin po la sogs pa
 phan pa dañ bde ba thob paḥi phyir bcom ldan ḥdas gsuñs pa la 30
 mñon bar dgaḥo //
 de bźin gśegs pa dgra bcom pa yañ dag par rdzogs paḥi sañs rgyas
 ñan soñ thams cad yoñs su sbyoñ ba gzi brjid rgyal poḥi rtags pa
 phyogs gcig pa rdzogs so //

PART III

TIBETAN TEXT OF VERSION A

CHAPTER I

[52b] rgya gar skad du / sarvadurgatipariśodhanatejo rājasya tathā-
gatasya arhato samyaksambuddhasya kalpa nāma /
bod skad du / de bzhin gśeḡs pa dgra bcom pa yañ dag par rdzogs paḡi
sañs rgyas ñan soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal poḡi
brtag pa źes bya ba /

I

- 1a bam po dañ po / dpal rdo rje sems dpaḡ la phyag ḡtshal lo / ḡdi skad
bdag gis thos pa dus gcig na / bcom ldan ḡdas lhaḡi tshogs thams
cad kyi dgaḡ baḡi tshal mchog tu yid du ḡoñ ba na nor bu dañ /
gser gyi śiñ gi yal ga dañ lcug ma bcas pa dañ / sman dañ / me tog
kamala dañ / utpala dañ / karnika dañ / bakula dañ / tilaka dañ / 5
aśoka dañ / mandāraḡa dañ / mandāraḡa chen po la sogs pa sna
tshogs pa dañ / dpag bsam gyi śiñ rnam kyis mdzad par byas pa /
rgyan sna tshogs kyi brgyan pa / bya sna tshogs mañ po skad ḡbyin
pa / rña dañ / cañ teḡu dañ / karko dañ / gliñ bu dañ / rña bo che la
sogs paḡi sgra grag pa / brgya byin dañ / tshañs pa la sogs paḡi lha 10
dañ / lhaḡi bu mo sna tshogs rnam par rtse ba / sañs rgyas dañ byañ
1b chub sems dpaḡ thams cad kyis byin gyis brlabs pa na / brgya byin
dañ tshañs pa la sogs pa lha dañ / rig ḡdzin dañ / lhaḡi bu mo ḡkhor
bye ba khrag khrig brgya stoñ phrag du ma dañ / gnod sbyin dañ /
srin po dañ / lha ma yin dañ / dri za dañ / miḡam ci dañ / lto phye 15
chen po dañ / klu la sogs pa ḡkhor du ma dañ / byañ chub sems
dpaḡ sems dpaḡ chen po bye ba khrag khrig brgya stoñ phrag brgyad
la / ḡdi lta ste / byañ chub sems dpaḡ sems dpaḡ chen po blo gros tshad
med pa dañ / blo gros mig-yo ba dañ / blo gros yañs pa dañ / kun tu blo
gros dañ / blo gros mthaḡ yas dañ / blo gros kamala dañ / blo gros chen 20
po dañ / blo gros lha rdzas dañ / byañ chub sems [53a] dpaḡ sems dpaḡ
chen po blo gros sna tshogs la sogs pa phyir mi ldog paḡi byañ chub

The notes are based mainly on Vajravarman's commentary, the *mDzes paḡi rgyan* (Sundarālamkāra) in TT vol 76, pp 105-1-1 to 202-1-3, and Tsoñ-kha-pa's Commentary, the *ñan soñ sbyoñ baḡi rgyal poḡi rgyud rjeḡi gsuñ gi mchan dañ bcas pa*, in his complete works vol THA. I note that Tsoñ-kha-pa often refers to Kāmadhenu's Commentary the *Cho-ga źib moḡi rgyal po chen poḡi rgya cher ḡgrel ba*, in TT vol 76, pp 52-2-7 to 105-1-1.

Vajravarman and Tsoñ-kha-pa are however especially helpful in that they both re-produce the full text of the Tantra within their Commentaries.

sems dpaḥ sems dpaḥ chen poḥi dge ḥdun mthaḥ thug pa med pa
 2a rnam kyis sti stañ du byed / bla mar byed mchod ciñ brjed la rab tu
 mchod ciñ spel te / ḥkhor mañ poḥi dbus na tshañs pa chen po pad-
 maḥi gdan la bžugs te / ñan soñ gi rgyud thams cad yoñs su sbyoñ
 ba žes bya baḥi tiñ ne ḥdzin la sñoms par žugs te / ñan soñ gsum gi 5
 rgyud las rnam par grol ba žes bya baḥi byañ chub sems dpaḥ sems
 dpaḥ chen poḥi tiñ ne ḥdzin gyi ḥod zer ḥphro ba dañ bsdud pa mañ
 poḥi phreñ ba nyid kyi dpral baḥi mdzod spu nas byuñ nas / des stoñ
 gsum gyi stoñ chen poḥi ḥjig rten gyi khams ḥdi dag thams cad kun
 tu snañ bar byas so / kun tu snañ bar byas pas sems can thams cad 10
 kyi sems ñion moñs paḥi ḥchiñ ba las rnam par grol te / bde ba so sor
 thob nas dgaḥ baḥi tshal thams cad kun tu snañ bar byas pas mchod
 paḥi sprin sna tshogs kyis mñon par mchod te / lan brgya phrag stoñ
 du bskor ba byas nas mgo bos lan brgya phrag stoñ du phyag ḥtshal
 nas / bcom ldan ḥdas kyi spyān sñar nor bu dri ma med paḥi steñ 15
 2b du ḥkhod de / ḥdi skad ces gsol to /

kye maḥo sañs rgyas kye sañs rgyas // kye maḥo sañs rgyas mdzad pa
 legs //
 gañ phyr ñan soñ bdag cag sbyañs // byañ chub spyod pa ñid la bkod //

de nas lha chen gyi dbañ po brgya byin gyis bcom ldan ḥdas la lan 20
 brgya phrag stoñ du bskor ba byas te / phyag ḥtshal nas bcom ldan
 ḥdas la ḥdi skad ces gsol to / bcom ldan ḥdas gañ gi slad du sañs rgyas
 kyi ḥod zer kun tu snañ bas ñan soñ gi rgyud las rnam par grol žiñ /
 rnam par grol baḥi lam la bkod pa ni bcom ldan ḥdas ño mtshar lags
 so / bde ba gšegs pa ño mtshar lags so // 25

bcom ldan ḥdas [53b] kyis bkaḥ stsal pa / lhaḥi dbañ po ḥdi ni ño
 mtshar mi cheḥo / lhaḥi dbañ po ḥdi ni ño mtshar mi che ste / sañs
 rgyas bcom ldan ḥdas ni tshad med paḥi bsod nams kyi tshogs rnam
 yañ dag par bsags paḥo / lhaḥi dbañ po yañ dag par rdzogs paḥi
 sañs rgyas rnam ni tshad med paḥi yon tan rin po cheḥi ḥbyuñ khuñs 30
 su gyur paḥo / lhaḥi dbañ po yañ dag par rdzogs paḥi sañs rgyas ni
 tshad med paḥi thabs yañ dag par rdzogs paḥo / lhaḥi dbañ po sañs
 rgyas bcom ldan ḥdas rnam ni šes rab tshad med pa bsags paḥo /
 3a sañs rgyas bcom ldan ḥdas rnam spyod pa ni tshad med paḥo / sañs
 rgyas bcom ldan ḥdas rnam ni gdul byaḥi skye bo tshad med pa rñams 35
 snod du gyur par mdzad paḥo / sañs rgyas bcom ldan ḥdas rnam ni mi
 mñam pa dañ mñam paḥi rdzu ḥphrul dañ ldan pa / sañs rgyas bcom
 ldan ḥdas rnam ni mi mñam pa dañ mñam paḥi smon lam gyi stobs
 dañ ldan pa ste / lhaḥi dbañ po de lta bas na sañs rgyas bcom ldan ḥdas
 rnam kyi snod pa ji lta ba bžin du sems can gyi don mdzad pa dañ / 40
 ji lta ḥdul ba bžin du sems can rnam kyi don mdzad pa dañ / mos pa
 ji lta ba bžin du sems can rnam kyi don mdzad pa yin par rig par bya

ste / ḥdi la the tshom dañ / som ñid dañ / yid gñis ma byed cig / gañ
de bžin gśegs pa rnam kyis ḥdul bar mi ḥgyur baḥi gnas ni med do /

3b de nas lhaḥi dbañ po brgya byin rañ gi stan las lañs nas bcom ldan
ḥdas la mchod pa che ba rgya che ba byas te / phyag ḥtshal nas bcom
ldan ḥdas la ḥdi skad ces gsol to / sems can thams cad la phan 5
ñid du bgyi ba dañ / sems can thams cad la sñiñ brtse ba ñid du bgyi
ba dañ / sñiñ brtse [54a] can ñid du bgyi ba dañ / sñiñ brtse ba chen
por bgyi ba dañ / bsam pa thams cad yoñs su rdzogs par bgyi baḥi
slad du / bcom ldan ḥdas bdag spobs pa bskyed par gsol / bde bar
gśegs pa bdag spobs pa bskyed par gsol / bcom ldan ḥdas sum cu rtsa 10
gsum paḥi lhaḥi ris ḥdi ñid nas lhaḥi bu nor bu dri ma med paḥi
ḥod ces bgyi ba žig śi ḥphos te / dus las ḥdas nas dguñ bdun lon lags
na bcom ldan ḥdas de gañ du skyes / bde ba dañ sdug bsñal ni ci žig
myoñ bar gyur / bcom ldan ḥdas luñ bstan du gsol / bde bar gśegs pa
luñ bstan du gsol // 15

bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbañ po deḥi dus la bab par
śes na ñon cig /

lhaḥi dbañ pos gsol pa / bcom ldan ḥdas dus ḥdi ni lags so / bde bar
gśegs pa dus dañ tshod ni ḥdi lags so /

bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbañ po lhaḥi bu nor bu 20
4a dri ma med paḥi ḥod ces bya ba de ḥdi nas śi ḥphos nas mtshams med
paḥi sems can dmyal ba chen por skyes nas / des der lo stoñ phrag
bcu gñis kyi bar du sdug bsñal ma ruñs śiñ mi bzad pa myoñ nas sems
can dmyal ba chuñ ñu rnam su yañ lo brgya phrag brgyar sdug bsñal
myoñ ño / de nas byol soñ dañ yi dags kyi skye gnas su yañ lo brgya 25
phrag brgyar sdug bsñal myoñ ño / de nas yul mthāḥ khob kyi mir
skyes nas kyañ ḥon pa dañ / dig pa dañ / lkugs paḥi rañ bžin can dañ/
smra ba mi gsal bar lo stoñ phrag drug bcuḥi bar du myoñ nas lo
stoñ phrag brgyad bcu rtsa bžir nad rnag khrag ḥdzag pa dañ mdze
dañ phol mig rnam kyis gzir ba dañ / skye bo mañ pos smad pa dañ 30
yoñs kyis spañs pa dañ / rigs dman paḥi rigs can rjes su myoñ žiñ sdug
4b bsñal dañ / sdug bsñal brgyud pa dañ / [54b] gžan la gnod pa byed
pa dañ / las kyi sgrib pa bar chad med pa rnam pa sna tshogs byed
pa dañ / gžan yañ sdug bsñal gcig nas gcig tu brgyud pa myoñ žiñ
myoñ bar gyur ro // 35

de nas brgya byin la sogs pa lhaḥi bu thams cad kyis thos nas śin
tu sñañs śiñ skrag ste / skyo nas kha bub tu ḥgyel to / de nas yañ lañs
nas ḥdi skad ces gsol to // bcom ldan ḥdas sdug bsñal chen po brgyud
pa ḥdi las ji ltar ḥdi thar par ḥgyur / bde bar gśegs pa ji ltar thar par
ḥgyur / bcom ldan ḥdas ci nas kyañ sdug bsñal gyi phuñ po ḥdi las 40
rnam par grol bar ḥgyur ba ḥdi bskyab tu gsol /

bde bar gśegs pa ḥdi bskyab tu gsol //
 bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaṅ po saṅs rgyas bye ba
 phrag brgyad bcu rtsa bzis kyaṅ bśad pa ḥdi ṅas kyaṅ bśad kyis ṅon
 cig //

de nas lhaḥi dbaṅ po brgya byin gyis yaṅ bcom ldan ḥdas la me tog 5
 mandāraḥa daṅ / mandāraḥa chen po daṅ / me tog rnam pa sna tshogs
 daṅ / rin po cheḥi dbu rgyan daṅ / phyag gdub daṅ / dpuṅ rgyan daṅ /
 5a sñan cha daṅ / do śal daṅ / se mo do la sogs paḥi rgyan gyi khyad par
 rnam pa sna tshogs kyis mñon par mchod de / lan brgya stoṅ phrag
 du mar ḥkhor ba byas śiṅ phyag ḥtshal to / bcom ldan ḥdas legs so / 10
 bde bar gśegs pa legs so / źes bya bas mñes par byas nas / bcom ldan
 ḥdas lha daṅ bcas paḥi ḥjig rten la phan pa daṅ / bde bar bgyi ba
 daṅ / ma ḥoṅs paḥi sems can rnams ṅan soṅ gi rgyud gsum las rnam
 par thar bar bgyi baḥi slad du legs par bśad du gsol //

de nas yaṅ tshaṅs pa la sogs pa lha maṅ po rnams kyis kyaṅ ḥdi skad 15
 ces gsol to // bcom ldan ḥdas legs so / bde bar gśegs pa legs so / ci nas
 kyaṅ ma ḥoṅs paḥi sems can rnams kyis mtshan tsam thos pas [55a]
 kyaṅ ṅan soṅ gsum gyi lam las rnam par grol te / bde ḥgro lhaḥi
 ḥjig rten nam / miḥi ḥjig rten du skyes nas bla na med pa yaṅ dag par
 rdzogs paḥi byaṅ chub thob par bgyi baḥi slad du bśad du gsol / 20
 5b de nas bcom ldan ḥdas kyis brgya byin daṅ / tshaṅs pa la sogs paḥi
 lhaḥi bū de dag de bźin gśegs pa thams cad kyi sñiṅ po ḥdis byin gyis
 brlabs par bya baḥi phyir don yod gdon mi za baḥi rdo rjeḥi byin
 gyis brlabs źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs so // de nas
 yaṅ de ṅid kyi thugs ka nas sṅags ḥdi phyuṅ nas lha de dag dam tshig 25
 can du byin gyis brlabs so /

OM sarvavid vajra-adhiṣṭhānājñānasamaya HŪM¹ /

de ltar tiṅ ṅe ḥdzin la sñoms par źugs nas kyaṅ gdon mi za bar mi
 choms paḥi rdo rjeḥi byin gyi rlabs kyis byin gyis brlabs nas ṅan soṅ
 thams cad yoṅs su sbyoṅ baḥi rgyal po źes bya ba de bźin gśegs pa 30
 thams cad kyi sñiṅ po ḥdi raṅ gi thugs ka nas phyuṅ ṅo /

OM śodhana śodhane sarvapāpaṃ viśodhane / śuddhe viśuddhe /
 sarvakarma-avaṇaṇaviśuddhe SVĀHĀ /

rig pa chen po ḥdi bśad ma thag tu sems can thams cad kyi ṅan soṅ
 gi rgyud kyi ḥchiṅ ba thams cad rnam par chad do / ṅan soṅ thams 35
 cad rnam par sbyaṅs so / sdug bsñal mi zad pa rnams rab tu źi ste /

1. Here and wherever *sarvavit* occurs in mantras, Text A reads *sarvavidyā*. The commentaries however prefer *sarvavit* which I accept as correct. In the present instance *sarvavit* is absent from the commentaries. This particular mantra is explained by Ts (10a₄) who follows Vv (118-3-5) as bestowing the consecration on the whole assembly of the Buddhas of the Ten Directions and of all four *Mudrās*. OM VAJRA represents *Mahāmudrā*, ADHI-ṢṬHĀNA the *Karmamudrā*, JÑĀNA the *Dharmamudrā* and SAMAYA the *Samayamudrā*. For these see glossary in Part I.

6a skye bo mañ po rnams bde ba dañ ldan par gyur to / de nas gžan yañ
gšan bañi sñiñ po ḥdi gsuñs so / OM śodhane śodhaya sarva-apayana /
sarvasattvebhyo HUM /
lhañi dbañ po gžan yañ ḥdi ni de bžin gšegs pa thams cad kyi sñiñ
po /

5

OM sarva-apāyaviśodhane HUM PHAT /

lhañi dbañ po gžan yañ ḥdi ni de bžin gšegs pa thams cad kyi sñiñ
poḥo /

OM TRAT² /

lhañi dbañ po gžan yañ ḥdi ni ñan soñ thams cad rnam par sbyoñ 10
bañi sñiñ po / HUM /

lhañi dbañ po gžan yañ [55b] mdor na dran pa tsam gyis kyañ bsod
nams chuñ bañi sems can rnams ñan soñ gi rgyud thams cad las dbe
blag du rnam par grol bar ḥgyur ba ni / ḥdi yin no /

namo bhagavate sarvadurgatipariśodhanarājāya / tathāgatāya / 15
arhate samyak sambuddhāya /
tadyathā /

OM śodhane śodhane / sarvapāpaṃ viśodhane / śuddhe viśuddhe

6b sarvakarma-āvaraṇaviśuddhe SVĀHĀ / rtsa bañi rig paḥo /

OM sarvavit sarva-āvaraṇaviśodhanaya hana HUM PHAT / 20

OM sarvavid HUM /

OM sarvavit PHAT /

OM sarvavid A /

OM sarvavit TRAT /

OM sarvavid OM / -SA / -A / -HUM / -TRAT / -ŚA / BHA³ / 25

2. Text A: OM TRATHA.Vv: OM TRATHAYA (119-3-1). TS: TRAT (11a¹). The same spell occurs in line 16, where it is written TRĀTA by Text A, TRATHA by Vv (120-1-4) and again TRAT by TS (see next note). Here as there he says that this is the syllable of *Me-tog cher rgyas*, but it is defined in the text as the seed-syllable 'of all the Tathāgatas' and presumably it begins life as TRĀTAR, vocative of trāṭr 'O Saviour'. Vv refers below to disagreements over the application of some seed-syllables and says that according to certain people TRATHA (as he writes it at this point) is the seed-syllable of Śākyamuni (120-2-2). Here however he refers the set of spells to the Tathāgatas of the Four Families. Thus from the eyes of Vairocana there emerges Sarvadurgatipariśodhanarāja of the Vajra Family, from his ears emerges Ratnaketu of the Ratna Family, from his nostrils Śākyamuni of the Lotus Family and from his mouth Vikasitakusuma of the Karma Family. The only time I have come upon the Sanskrit form of this last named Buddha was in Vajravarma's Commentary (138-3-7) where it is given in a *mantra*: OM VIKASITAKUSUME TRATHA AGACCHA PĀPAṀ ŚĀNTIṀ KURU SVĀHĀ. The Tibetan form of his name occurs as *Me-tog cher rgyas* or *Me-tog chen-po rgyas-pa*; what is probably the same Buddha name occurs in the *Mahāvairocana Sūtra* as *Me-tog kun-rgyas*.

3. Line 3-25. Vajravarma informs us that these spells are the *upahṛdayas* of the Tathāgatas of the Four Families (actually five with the inclusion of the central Buddha Vairocana) and the *bija* for the producing of the forms. The basic *vidyā* (line 3-17) purifies the whole *maṇḍala*. The first *upahṛdaya* is that of Vairocana, the next (HUM) is of *Sarvadurgatipariśodhanarāja*, the next (PHAT) is of *Ratnaketu*, the next (A) is of *Śākyamuni* and the next (TRAT) is of *Vikasitakusuma*. The next five given by Text A and by Ts as OM SVA (or SA)A HUM TRAT, and by Vv as OM HUM SVA A TRATHA

lhaḥi dbaṅ po de b'zin g'seḡs pa ṅan soṅ thams cad yoṅs su sbyoṅ baḥi
 8b gzi brjid kyi rgyal poḥi gsaṅ baḥi sñiṅ po ḥdi rigs kyi bu ḥam rigs kyi
 bu mo gaṅ yaṅ ruṅ bas miṅ tsam yaṅ ṅan tam / bcaṅs sam / klags sam/
 bris nas kyaṅ / mgo bo ḥam / gtsug phud dam / dpuṅ pa ḥam / mgul
 tu btags te / ḥchaṅ na tshe ḥdi ṅid la du ma yin par ḥchi ba brgyad 5
 dam / dus ma yin par ḥchi ba daṅ ḥbrel baḥi rmi lam gyi rnam pa
 ḥam / ṅan soṅ daṅ ḥbrel baḥi mtshan ma de dag thams cad rmi
 lam tsam du yaṅ mi ḥbyuṅ na / dkyil ḥkhor du ji lta ba b'zin du
 žugs la / žugs nas kyaṅ dbaṅ bskur la sñiṅ po yaṅ bzlas / brjod byed
 ciṅ sṅags kyi don yaṅ sgom pa gaṅ yin pa lta smos kyaṅ ci dgos te / 10
 de dag la ni sdig pa gaṅ yaṅ ṅe bar mi ḥgyur / ṅan soṅ du ḥgro bar
 mi ḥgyur ro / skyes pa ḥam / bud med dam / lha ḥam klu ḥam /
 gnod sbyin nam / srin po ḥam / byol soṅ ṅam / yi dags sam / sems can
 dmyal ba la sogs te / gaṅ yaṅ ruṅ ba śi baḥi lus dkyil ḥkhor du bcug
 9a ste dbaṅ bskur na / de sems can dmyal bar skyes na yaṅ de ma thag tu 15
 rnam par thar nas lhaḥi rigs su skye bar ḥgyur ro / lhaḥi rigs der
 [56a] skyes nas kyaṅ de b'zin g'seḡs pa thams cad kyi chos ṅid mñon
 sum du byed / de b'zin g'seḡs pa thams cad la bsñen bkur la sogs pa
 yaṅ byed / phyir mi ldog par yaṅ ḥgyur / rgyud ṅes pa can du yaṅ
 ḥgyur / de b'zin g'seḡs paḥi rigs su yaṅ skye / sgrib pa rnam rab tu spaṅs 20
 nas de b'zin g'seḡs pa thams cad kyi rigs sam / lhaḥi rigs sam / g'zan
 gaṅ yaṅ ruṅ bar bde ba myoṅ bar ḥgyur ro / lhaḥi dbaṅ po mdor na
 ḥjig rten daṅ / ḥjig rten las ḥdas paḥi phan pa daṅ bde ba thams cad
 myoṅ bar ḥgyur ro /

de nas lha rnam kyi dbaṅ po brgya byin gyis bcom ldan ḥdas la de 25
 b'zin du bskor ba byas te / phyag ḥtshal nas ḥdi skad ces gsol to /
 bcom ldan ḥdas ṅan soṅ thams cad kyi dbaṅ du gyur pa rnam la
 phan pa daṅ / bde ba bgyi ba daṅ / ci nas kyaṅ sems can de dag ṅan
 soṅ thams cad la rgyab kyi phyogs par bgyi ba daṅ / bla na ma mchis
 9b pa yaṅ dag par rdzogs paḥi byaṅ chub bde blag ti rtogs par bgyi baḥi 30
 slad du bśad du gsol / rje gcig bśad du gsol /

de nas bcom ldan ḥdas śākya thub pas de b'zin g'seḡs pa thams cad kyi
 ṅan soṅ thams cad yoṅs su sbyoṅ baḥi ye śes rdo rje žes bya baḥi tiṅ

are said to be the seed-syllables (*bīja*) of the same five Buddhas. As for the last two, ŚA recalls the voidness (*śūnyatā*) of all the dharmas and BHA recalls their illusory manifestation (*bhava*). Apart from the last two ŚA and BHA, the rest are probably applied arbitrarily to fit the given maṅḍala which follows and we may be dealing with two basic spells : HUṂ PHAṬ TRAṬ and OM HUṂ SVĀHĀ TRAṬ applied first to Śākyaṃni as TRATĀ 'Saviour'. The application to the Five Buddha set would be secondary. One may note that the *sNaṅ baḥi rgyan* (TT 209-3-1 to 4-2) includes not only the Tathāgatas but also the Four Buddha Goddesses, *Locanā* etc. and even mentions the Sixteen *Vajrasattvas* and the *Uṣṇīṣas*, but without precise identification of the seed-syllables. There is no trace in Text A and the Commentaries of the sets of *mantras* which now follow in Text B.

ñe ḥdzin la sñoms par žugs nas de bžin gšegs pa thams cad kyi ñan soñ
 thams cad yoñs su sbyoñ baḥi gzi brjid kyi rgyal po žes bya baḥi dkyil
 ḥkhor chen po ḥdi gsuñs so /⁴
 sañs rgyas kun gyi byañ chub sems // bla na med pa rtogs gyur pa //
 rgyal bas gsuñs paḥi ye šes gañ // de ni dkyil ḥkhor sñiñ por gsuñs // 5
 de nas yañ bcom ldan ḥdas kyi sems can thams cad la thugs rtse baḥi
 slad du phyiḥi dkyil ḥkhor ḥdi gsuñs so /
 gtsug lag khañ dañ skyed mos tshal // mchod rten lha khañ kun dgaḥ
 sogs //
 (56b] ji bžin pa yi cho ga yis // gnas ni byin gyis brlab par brtsam // 10
 byin gyis brlabs paḥi gnas der ni // phyi yi dkyil ḥkhor bri bar bya //
 gru bži pa la sgo bži pa // rta babs bži dañ ldan pa dañ //
 them skas bži yi phreñ ba dañ // señ ge glañ chen rnams kyi brgyan //
 dar gyi lda ldi do šal phreñ // dril bu dañ ni rña mas brgyan //
 rdo rje rin chen padma dañ // rgya gram pa yi phyag rgyas brgyan // 15
 srad bu brgyad dañ ldan pa dañ // phyi yi sgo khyud rnams kyi brg-
 yan //
 dgu yi char ni bgos pa las // sgo dañ sgo khyud sum char bya //
 dbus kyi dkyil ḥkhor thig gdab pa // chos kyi ḥkhor lo ḥdra ba la //
 lte bar bcas šin rtsibs bcu drug // rim pa gsum dañ ldan pa la // 20
 rtsibs ni ñis ḥgyur ñid du bya // dbus kyi phyogs su kun rig ni /⁵

4. Here the texts diverge again

5. *The description of the basic maṇḍala.* Vv 124-1-8 ff :

Centre : Saravait (kun rig), Vairocana (rNam-par snañ mdzad). He has four faces towards the four cardinal points, white in colour, seated on an unfolded five-tipped vajra; adorned with all ornaments and making the gesture of meditation.

East: Sarvadurgatipariśodhanarāja (ñan-soñ thams-cad yoñs-su sbyoñ-baḥi rgyal-po). He is seated on an elephant throne, pale red in colour; adorned with the thirty two marks of *Mahāpuruṣa* and making the gesture of meditation.

South: Ratnaketu (Rin-po che tog). He is seated on a horse throne; blue in colour, adorned with all ornaments. His left hand rests on the lap and his right one makes the gesture of giving.

West: Śākyamuni (Śākya thub-pa). He is seated on a peacock throne; red in colour and adorned with all ornaments. His left hand rests on the lap and his right one makes the gesture of preaching. The description of the gestures given by *Kāmadhenu* (55-2-4) differs from that of *Vajravarmaṇ*. According to *Kāmadhenu* *Śākyamuni* makes either the gesture of giving or meditation with his right hand and with his left one he holds a bowl.

North: Vikasitakusuma (Me-tog chen-po rgyas pa). He is seated on a *garuḍa* throne. He is green in colour and is adorned with all ornaments. With his right hand he is making the gesture of fearlessness and his left hand rests on the lap.

West-east: Māmākī. She is red in colour and seated on a lotus throne. With her right hand she is holding a vajra at the heart and her left hand is resting on the lap.

South-west: Locanā (Sañs-rgyas spyan). She is golden-red in colour and is seated on a lotus throne. With her right hand she is holding a jewel resting on a lotus.

North-west: Pāṇḍuravāsini (Gos dkar-mo). She is holding a lotus in her right hand.

North-east : Tārā (sGrol-ma). She is green in colour and holds an *utpala* with her right hand.

On the sixteen spokes there are the Sixteen *Vajrasattvas*. *Vajravarmaṇ* and other commentators do not give their detailed description. The description given here below is from *rgyud-sde kun -btus* edited by 'Jam-dbyangs Blo-gter dbang-po under the inspiration of his guru-mKhyen-

duñ dañ kunda zla ḥdra la // žal bži pa la rdo rje yi//
señ ge gdan la bžugs pa dañ // tiñ ḥdzin phyag rgyar ldan pa dañ //

brtse dbang-po, reprinted by N. Lungtok and N. Gyaltzan, Delhi 1971, folio 212³.

East : (1) *Vajrasattva* (*rDo-rje sems dpañ*), white in colour, holding a vajra and a bell. (2) *Vajrarāja* (*rDo-rje rgyal-po*), yellow in colour, holding a hook. (3) *Vajrarāga* (*rDo-rje chags*) red in colour, holding a bow and an arrow. (4) *Vajrasādhu* (*rDo-rje legs-pa*), green in colour, holding a five tipped vajra.

South : (1) *Vajraratna* (*rDo-rje rin-chen*), yellow in colour, holding a gem and a bell. (2) *Vajratejas* (*rDo-rje nī-ma*), red-yellow in colour, holding a solar disc. (3) *Vajraketu* (or *Vajradhvaja*, *rDo-rje rgyal-mtshan*), blue in colour, holding a banner of victory. (4) *Vajrahāsa* (*rDo-rje bžad-pa*), white in colour, holding a rosary of ivory.

West : (1) *Vajradharma* (*rDo-rje chos*), red in colour, holding a lotus. (2) *Vajratikṣṇa* (*rDo-rje rnon-po*), blue in colour, holding a sword and a book. (3) *Vajrahetu* (*rDo-rje rgyu* or *rDo-rje ḥkhor lo*), yellow in colour, holding an eight-spoke wheel. (4) *Vajrabhāṣa* (*rDo-rje gsuñ ba* or *smra ba*), red-yellow in colour, holding a vajra tongue-tip.

North : (1) *Vajrakarma* (*rDo-rje las*), variegated in colour, holding a crossed vajra and a bell. (2) *Vajrarakṣa* (*rDo-rje sruñ ba* or *go cha*), yellow in colour, holding a vajra-armor. (3) *Vajrayakṣa* (*rDo-rje gnod-sbyin*), black in colour, grasping his protruding fangs on both sides of his face. (4) *Vajrasandhi* (*rDo-rje khu-tshur*), yellow in colour, holding two crossed vajras.

All the *Vajrasattvas* are adorned with all kinds of jewel ornaments, wearing upper and lower garments, having tranquil appearance and seated with crossed legs.

In the four corners there are the Eight Goddesses of the Offerings :

South-east : *Lāsyā* (*sgeg-mo*) and *Dhūpā* (*sPos-ma*)

South-west : *Mālā* (*Phreñ-ba-ma*) and *Puṣpā* (*Me-tog-ma*)

North-west : *Gītā* (*Glu-ma*) and *Dīpā* (*sNañ-ba-ma*=*ālokā* or *mar-me-ma*)

North-east : *Nṛtyā* (*Gar-ma*) and *Gandhā* (*Dri-chab-ma*)

In the *rGyud-sde Kun-btus* vol 6 (see the note above with reference to the Sixteen Vajrasattvas) folio 213², the Eight Goddesses of the Offerings are described as follows :

Lāsyā, white in colour, holding two vajras. *Mālā*, yellow in colour, holding a garland with both hands. *Gītā*, white-red in colour, holding a *pi-wañ*. *Nṛtyā*, green in colour, holding a three tipped vajra. *Dhūpā*, white in colour, holding a censer. *Puṣpā*, yellow in colour, holding a flower. *Dīpā*, red in colour, holding a lump of fresh butter. *Gandhā*, green in colour, holding a conch shell filled with scent.

The four Guardians of the Gates :

Eastern gate : *Vajrāṅkuṣā* (*rDo-rje lcags-kyu*), white in colour, holding a hook.

Southern gate : *Vajrapāśa* (*rDo-rje žags-pa*), yellow in colour and holding a noose.

Western gate : *Vajrasphoṭa* (*rDo-rje lcags sgrog*), red in colour and holding a fetter.

Northern gate : *Vajraghaṅṭā* (*rDo-rje dril bu*), green in colour and holding a bell.

The Sixteen Bodhisattvas of the Good Age are distributed on both sides of the Four Gates in sets of four :

East : *Sūraṅgama* (*dPañ-bar ḥgro-ba*); *Samantabhadra* (*Kun-tu bzañ-po*); *Candraprabha* (*Ḥla-ba ḥod gžon-nu*); *Bhadrapāla* (*bŽañ skyoñ*).

South : *Jālinīprabha* (*Dra-ba-can gyi ḥod*); *Gagaṅagañja* (*Nam-mkhañ mdzod*); *Vajragarbha* (*rDo-rje sñiñ-po*); *Amṛtaprabha* (*Vv ḥod-dpag med*).

West : *Sarvaśokatamonīghātanamati* (*Vv N'an-soñ kun ḥjoms*); *Jñānaketu* (*Ye-śes tog*); *Akṣayamati* (*Blo-gros mi bžad-pa*); *Pratibhānakūṭa* (*sPobs-pa brtsegs-po*).

North : *Maitreya* (*Byams-pa*); *Sarvāpāyajaha* (*N'an-soñ kun ḥdren*) *Gandhastī* (*sPos kyi glañ-po*); *Amoghadarśin* (*Don-yod grub-pa*).

The four sets of Bodhisattvas bear the colour of the Four Families.

I note that the distribution of Bodhisattvas as described above by *Vajravarmaṇ* differs from the one given in Version B, pp 29-31.

On the outside of the above composition there is a circle of thirty two :

rgyan rnams kun gyis brgyan par bri //
 de yi spyan snar nan soñ kun // sbyoñ bañi rgyal po bri bya ste //
 phyag gñis tiñ ḥdzin tshul du bsnol // zla ba rgyas dañ padmañi mdog //
 rgyan rnams kun gyis legs rdzogs la // rgyan mchog skyes bu gan bar
 bri // 5
 rgyab tu śākyañi rigs dbañ po // gtso bo thub pa bri bar bya //
 g-yon dañ g-yas kyi phyogs char ni // rgyal mchog rin chen me tog
 gñis //
 locanā dañ māmaki // de b'zin dkar mo sgrol ma rnams //

To the east there are 8 *Śrāvakas* : *Ānanda* (*Kun-dgañ-bo*), *Śāriputra* (*Śāriñi bu*), *Kāśyapa* (*Ḥod-bsruñ*), *Mahākāśyapa* (*Ḥod bsruñ chen-po*), *Ājñāta-kaunḍinya* (*Kun-śes kaunḍinya*), *Upālī* (*Ñe-bar ḥkhor*), *Maudgalyāyana* (*Maudgal gyi bu*), *Khakkhara* (*ḥKhar-gsil bsnams-pa*).

To the south there are 8 *Pratyekabuddhas* : *Ser-skya*, *Ḥod-mdzes*, *Kun-ḥgrog*, *Lag-brkyañ*, *Ni-mañi tog*, *Śākya ḥod*, *Padma-can*, *Legs-bzañ*.

Pratyekabuddhas have the appearance of *Tathāgatas* and are seated on lotus thrones.

To the west there are the 8 Mighty Wrathful Ones (*Khro-bo chen-po*): (1) *sTobs-po che*, (2) *Mig yo mgon*, (3) *gŚin-rje gśeg*, (4) *rTa-mgrin*, (5) *bDud-rtsi ḥkhyil-ba*, (6) *dByug-pa snor po*, (7) *gZan-las rgyal-ba*, (8) *Khams-gsum rnam-par rgyal-ba*.

They all are resting on lotuses. Their bodies are adorned with five snake-ornaments. They are showing their fangs and lower parts of their bodies are wrapped in tiger's skins.

To the north there are the 8 Messengers of the Wrathful Ones : (1) *Señ-geñi mgo*, (2) *sTag gi mgo*, (3) *ḥug-pañi mgo*, (4) *Bya-rog gi mgo*, (5) *Khyu-mchog-mgo*, (6) *sBrul-mgo*, (7) *Sa-bañi mgo can*, (8) *Phag gi mgo-can*.

On the outside of the above there is a circle of 64 divinities :

In the first place of each quarter there is one of the Four Great Kings: east—*Tul-ḥkhor bsruñ-ba*; south—*ḥPhags skyes-po*; west—*Mig mi bzañ*; north—*rNam-thos sras*. For their descriptions see the maṇḍala of the Four Great Kings (Part I, p. 49).

On the left sides of the Four Great Kings there are two divinities belonging to the Guardians of the Ten Directions. For the description of the Guardians of the Ten Directions see their maṇḍala in Part I, p. 61.

Following the above order we have the Eight Planets, the Lunar Mansion (*Naḥsatras*, four to each quarter), the Eight Great *Rṣis* and finally in the same circle we have the Eight Leaders of the lesser divinities namely *Asuras*, *Gandharvas*, *Garuḍas*, *Takṣas*, *Nāgas*, *Rākṣasas*, *Mahoragas*, *Bhūtas* and also *Pretas* (added by VV as ninth).

Then there are the Four Continents: (1) Eastern Continent, *Pūrva-videha* (*Śar gyi lu-ḥphags*) presided by *Indra* (*brGya byin*); (2) Southern Continent, *Jambudvīpa* (*ḥDzam-buñi gliñ*) presided by *Brahmā* (*Tshañs pa*); (3) Western Continent, *Aparagadānīya* (*Ba-lañ spyod*) presided by *Viṣṇu* (*Khyab ḥjug*); Northern Continent, *Uttarakuru* (*sGra mi sñan*) presided by *Maheśvara* (*dBañ-phyug chen-po*).

Then there are the Six Spheres of Existence: Heavens, *Asuras*, Men, Animal Realm, *Preta* Realm and Hells.

Between the Four Continents there are *Rakṣasīs* (*Srin-mo*), *Dākiñīs* (*Mkhaḥ ḥgro*) and *Yoginīs* (*rNal-ḥbyor-ma*).

Between the Six Spheres of Existence there are woods, waterfalls, houses and temples.

It is worthwhile noting that *Buddhaguhya* (23-1-8) associates the whole maṇḍala with the Five Wisdoms. In the centre is *Vairocana*, the Omniscient One (*Sarvavit—Kun-rig*). He is the essence of everything. *Sarvadurgatīpariśodhanarāja* is associated with *ādarśajñāna* (*me-loñ lta buñi ye-śes*), *Śākyamuni* with *pratyavekṣaṇājñāna* (*so-sor rtog-pañi ye-śes*), *Ratnaketu* with *samatājñāna* (*mñam-pa-ñid kyi ye-śes*) and *Vikṣitakusuma* with *krtyānusthānājñāna* (*bya-ba nan-tan-du grub pañi ye-śes*). Similarly the Sixteen *Vajrasattvas* are associated with the Five Wisdoms.

rañ gi rigs kyi mtshan ma bzin // grva yi phyogs ni kun tu bri //
 rtsibs kyi nañ ni thams cad du // rdo rje sems soggs sems dpañ mchog //
 rdzu hphrul chen poñi sems dpañ rnams // go rims bzin du bri bar
 bya // 5
 mkhas pas lāsya la soggs pa // mchod pa grva yi phyogs su bri //
 sgo yi phyogs ni thams cad du // sgo ba bzi ni bri bar bya //
 rta babs khyams ni thams cad du // byams pa la soggs bri [57a] bar
 bya //
 ñan thos rgyal ba thams cad dañ // de bzin rañ rgyal gtso bo rnams //
 khro bo mñag po pho ña soggs // bri bya yañ na miñ yañ ruñ // 10
 phyi yi dkyil hkhhor phyi rol tu // gliñ bzi po ni bri bar bya //
 hdzam bu gliñ du tshañs pa bri // byañ phyogs su ni dbañ phyug che //
 śar dañ nub kyi gliñ du ni // rgya byin khyab hjug⁶ thams cad ni //
 hkhhor dañ bcas par bri byar bya //
 gzan rnams dag kyañ de bzin te // lha min dri za nam mkhañ ldiñ // 15
 gnod sbyin sriñ po lto hphye che // hbyuñ po yi dags hdre rnams dañ //
 klu dañ sbrul dañ ri rnams dañ⁷ // rgyal po bzi rnams byi bar bya //
 gzañ dañ skar ma rgyu skar dañ // khro bo ma ruñs htshes ba yi⁸ //
 gnod par byed dañ de bzin du // bgegs dañ vinayaka dañ //
 sems can kun la phan byed pañi // drañ sroñ bskal pa chen po rnams // 20
 hphra men ma⁹ dañ bud med bri // de bzin sriñ mo rnal hbyor ma //
 hbyuñ ba bzi yi lha chen po // khyim dañ ri la gnas pa dañ //
 siñ dañ kun dgañi nags la soggs // dur khrod groñ khyer gnas pa rnams //
 miñ dañ brda ham yañ na ni // thig le rnams kyañ bri bar bya //
 de nas mkhas pas dkyil hkhhor la // bla re rgyal mtshan lhab lhub dañ // 25
 gdugs dañ rña ma lda ldi dañ // hphan dañ sna tshogs na bzañ¹⁰
 mchog //
 gser la soggs pañi bum pa mchog¹¹ // brgyad dam bcu drug lhag kyañ
 ruñ //
 dbañ bskur rin chen chus bkañ bañi // bum pa lña ni gzag par bya // 30
 mar me gtor mañi bum pa dañ // mdzes pañi bśos rnams gzag bya ste //
 bzañ ba btuñ ba sbyar legs dañ // bcañ ba sna tshogs bzag par bya //
 gnod sbyin sriñ poñi kha zas su // gtor ma rnam pa sna tshogs gzag //
 hbyuñ po kun dañ lha dañ klu¹² // mi dañ mi min de bzin te //

6. Text A has gtogs hdod for hkhhyab hjug.

7. Ts 19a⁶: klu dañ sbrul dañ ri rnams dañ / where ri rnams is explained as : gser gyi ri bdun la gnas pañi lha rnams.

Text A: klu dañ grul bum ri rnams dañ, and Vv-: klu rnams sbrul dañ ri dags dañ.

8. First half of the line is not in Text A and Ts. For the second half Vv reads: bgegs dañ log hdren drag po dañ.

9. Vv has mkhañ hgro ma for hphra men ma

10. Text A and Ts read: hphen dañ sna tshogs na bzas mchod.

11. Thus Vv. Text A and Ts 20a³⁻⁴ : gser las byas pañi bya rnams ni. Ts notes that other commentaries take the meaning as *bum-pa*. But compare the note 30 below where both *bya* and *bum-pa* occur in all versions.

12. Thus Vv. Text A: hbyuñ po dag kyañ klu dañ. Ts 20b¹: hbyuñ po dag dañ klu dañ lha.

me tog dri rnam sna tshogs dañ // Һo ma mar dañ kha rar bcas //
 rnam rgyal bum pa dri yi chus // rab tu bkañ ba gźag par bya //
 [57b] de nas khru la sogs byas la // dri dañ rgyan mchog phreñ ba
can¹³ //
 dri ẏim kha bkañ mchog mdzes pa // rdo rje Һdzin mas ẏugs nas kyañ¹⁴ // 5
 me tog thogs te sgo phyogs Һdug // gtso bo rgyal ba sras kyi Һkhor //
 mañ po rnam ni spyan drañs te // phyag rgya sñags dañ bdag ldan
ẏin //
 lcags kyu la sogs rnal Һbyor gyis // JAҘ HUM VAM HOҘ thugs
rjeҗi bdag // 10
 tshur gśegs ces ni brjod nas kyañ // gsañ baҗi bciñ ba bciñs nes ni //
 mdzub gñis lcags kyuҗi tshul du bya // ẏags pa bẏin du sbyar nas
kyañ //
 de ñid lcags sgrog tshul du bya // mtheb gñis nañ du bkug nas ni //
 bskyod par gyur nas dбаñ du Һgyur // 15
 de nas rtags byuñ dgyes nas ni // dbus mthaҗ med par mñon sum blta //
 argha la sogs lha rdzas dañ dbyañ sñan paҗi bstod pa dañ mchog gi
 dam pa rnam kyi mchod¹⁵ /
 de nas Һbyuñ po kun gyi gtor ma bya //
 sems càn bkres sñi skom pas gduñs pa dañ // 20
 phyogs na gnas pa rnam la rnam par brtag //
 de yi gtor ma ji ltar mthun par bya //
 de nas sñags pas bla med byañ chub kyi //
 gnas su slob ma yoñs su smin par bya //
 Һgro la phan phyir myur du byañ chub par // 25
 de dag byañ chub sems mchog bskyed du gźug //
 de rnam byin brlab byañ chub smon lam gdab //
 zab ciñ rgya che ba yi chos bsgrags la //
 bsruñ ba byas nas brtul ẏugs sdom gnas pa //
 rab ẏi kha nas sñags brjod gźug par bya // 30
 dar la sogs pas mig gñis g-yogs nas ni //
 rdo rje Һdzin maҗi phyag rgyar lag gñis bya¹⁶ //

13. Thus Vv. Text A: dri dañ phreñ mchog phreñ ba can.
 Ts 20b⁴: dri dañ me tog phreñ ba ca.

14. . . . 'approaching with r*Do-rje Һdzin ma*' is explained as having a twofold meaning. In one case one envisages this white and beautiful goddess who arises from a blue lotus (utpala) on a lunar disc which in turn arises from the syllable A beneath the celebrant, and she is happily engaged in the worship of all the *Tathāgatas*, or in the other case she may be represented by the gesture (*mudrā*) known as the Mother of all the *Tathāgatas*, *Vajradhātviśvarī* and with a garland of flowers in the hands which are held in this precise hand-gesture, the celebrant stands at the eastern entrance of the *maṇḍala*. Vv 126-4-1/4.

15. Thus Vv. Text A and Ts 21a⁵: de nas mtshan ma skyes nas mgu nas ni // theg ma tha ma med par mñon sum mthoñ // arga mchog brtags gsañ la sogs pa yi // dbyañ bsñan pa yo stod dañ lha rdzas kyi // mchog gi dam pa rnam kyi legs par mchod // Ts explains brtags here as rañ bẏin stoñ pa, 'imagined, viz void of self-nature. Ts 21a⁶

16. Text A: rdo rje Һdzin ma dpal gyi pad mor lag gñis bya / Ts 23a³: rdo rje (Һdzin ma) dpal (gyis ni sems ma rdo rje ma) padmar (dam tshig phyag rgyas) lag gñis (ldan par bya). My version follows Vv 128-3-2.

me tog rin chen la sogs de brgyan la //
 g-yon gyi lag pa bkañ ste gźug par bya //
 sñags ni ḥdi rnam yin no /

OM vajra-adhitiṣṭha HUM / OM vajrasamaya HUM /

OM vajra [58a] praveśa HUM / asame trisame¹⁷ mahāsamaye 5
 HUM /

de nas sñags ḥdis me tog la sogs pa dor bar byaḥo //
 sañs rgyas dños grub thob byaḥi phyir // bdag la thugs brtser dgoñs
 nas ni //

ḥgro la phan paḥi gtso chen gyis // sman par dgoñs nas bśes su gsol // 10

OM vajra pratigrḥṇa HUM / OM vajra praticcha vajrasamaya
 HUM /

me tog rin chen la sogs pa // gañ ka bab pa rigs kyi lha //

ñes paḥi rigs te bsgrubs nas ni // dños grub gyur te the tshom med¹⁸ //

de nas sñags pa mkhas pa yis // sñags ḥdis dam tshig sbyin par bya // 15

OM vajrasamaya HUM PHAṬ / OM vajrasamaya hrdaye me pra-
 veśa dṛdha tiṣṭha HUM / de nas ḥdis dam tshig bsrag par bya //

ḥdi ni khyod kyi dmyal baḥi chu // dam tshig ḥdas na sreg par byed //

dam tshig bsruñs na dños grub ni // rdo rje bdud rtsiḥi chu ḥdis
 ḥgrub¹⁹ // 20

rdo rje sems dpaḥ ñid kyañ ni // deñ nas khyod kyi sñiñ la gnas //

ci ste dam tshig ḥdas na ni // de ma thag tu bkas nas gśeg //

rdo rje ḥdzin rgyal khros nas kyañ // bdun rgyud rigs ni brlag par
 mdzad //

71b de bas rtag tu bu khyod kyis // rgyal bas gsuñs paḥi dam tshig dañ // 25

sdom pa dañ ni bla maḥi bkaḥ // śin tu mos pas bsruñ bar bya //

khyod kyis srog chags gsad mi bya // ma byin par yañ blañ mi bya //

brdzun dañ ḥdod log spyod pa rnam // dños grub ḥdod na bya ma
 yin //

chañ ni btuñ bar mi bya žiñ // śa la sogs pa bzaḥ mi bya // 30

sems can gnod paḥi sbyor ba ni // nam yañ bya ba ma yin te //

dkon mchog gsum ni yoñs mi spañ // dus kun tu ni byañ chub sems //

sñiñ po sñags dañ phyag rgya dañ // lha dañ bla ma de bžin no //

sdig la sogs pa gañ yin dañ // bla maḥi bkaḥ las ḥdaḥ mi bya //

lha la phul baḥi sñiñ pa dañ //²⁰ de yi grib ma ḥgom mi bya // 35

17. asame trisame are interpreted by Ts as *mi mñam pa*, unequal, *gsum mñam pa*, 'three equal', adding: *dkyil ḥkhor du žugs paḥi tshe rigs gsum gyi lha skal mñam du byas so=* 'at the time of entering the maṇḍala, the gods of the three families are made with equal shares'. Vv says however: this is the *mantra* for proclaiming the oath, thus: 'This will burn you as the waters of hell, if you break your vow, but if you keep your vow it is the effective *vajra*-ambrosia. This drink', Vv 128-3-6/7.

18. Vv followed which is rather better worded. Text A and Ts: me tog rin chen la sogs gañ // bab par gyur pa rigs kyi lha //gtso boḥi rigs de bsgrubs nas ni // dños grub ḥgyur te the tshom med //

19. Ts as Text A. Vv 128-4-8: rdo rje bdud rtsi chu ḥthuñ žig /

20. Ts:lha la phul baḥi (mchod rdzas) sñigs ma dañ / Vv 129-3-6:lha la phul

- phyag rgyaḥi (58b] gzugs laḥaṅ de b'zin te // sñags daṅ lha laḥaṅ
 smad mi bya //
 gdon gyi las sogs bya ma yin // mu stegs can laḥaṅ smad mi bya //
 mdor na yid gñis som ñid the tshom mi bya ste //
 bdag gi de ñid daṅ ni sñags sogs de b'zin no // 5
 mos pa brtan daṅ ldan pas dam bcas nas //
 sarvavit kyis ji ltar dbaṅ bskur te //
 bum pa la sogs ji sñed maṅ thogs pas //
 bcu po rnams kyis dbaṅ bcu ci dgar bskur //
 72a de nas lag tu dril bu rdo rje sbyin // 10
 ḥkhor lo la sogs rin chen bdun thogs la //
 mi yi dbaṅ phyug ḥkhor los sgyur ba b'zin //
 sdig pa g'zom phyir dbaṅ ni bskur bar bya //
 sñags bsgrub phyir ni mos ldan slob ma la //
 sñags pas bkaḥ ni rab tu bsgo bar bya // 15
 des kyaṅ mos pas spyi bos phyag ḥtshal te //
 ci ste nor yod bla mar dbul bar bya //
 nor daṅ gter daṅ ḥbru daṅ dbyig daṅ gser //
 b'zon daṅ khyim daṅ bu pho bu mo rnams //
 skyes pa dag daṅ bud med yaṅ na ni // 20
 groṅ daṅ groṅ khyer de b'zin ci b'zed rnams //
 raṅ gi sems ni rab tu daṅ ba yis //
 yon gyi mchog ñid dbul ba ñid du bya //
 myur du grub phyir mos pas bla ma la //
 mdor na raṅ gi lus kyaṅ dbul bar bya // 25
 phyag rgya ḥdi yi rnal ḥbyor gyis // saṅs rgyas ñid kyaṅ thob ḥgyur
 na //
 tshe ḥdiḥi bde ba ma lus daṅ // ḥjig rten phyi maḥi bde mchog daṅ //
 lha yi bde ba smos ci dgos²¹ //
 saṅs rgyas kun daṅ bla ma mñam // des na slob dpon brñas mi bya //²² 30
 rdo rje slob dpon brñas na ni // rtag tu sdug bsñal thob par ḥgyur //
 cuṅ zad tsam yaṅ brñas mi bya //
 72b rdo rje spun daṅ sriṅ mo daṅ // rdo rje ma rnams ñid la ni //
 rnal ḥbyor can gyis brñas ma yin // rtag tu ḥkhon gyis gcug mi bya //
 dkon mchog gsum la gnod byed daṅ // bla ma smod byed ma ruṅs pa // 35
 dam tshig las ni ḥdas pa daṅ // de la sogs paḥi gnod byed la //
 bzod pa bsgom par mi bya ste //
 de ltar gyur na kun rig gis // gsuṅs paḥi dños grub thob par ḥgyur //
 [59a] sems can kun la phan pa daṅ // rtser ldan dños grub thob par
 ḥgyur // 40

baḥi rñiṅ pa ni me tog gi phreṅ ba daṅ / mchod paḥi rdzas thams cad de / le las mi ḥgom
 pa ñid do /

21. Vv 130-4-5 is followed as giving rather better sense than Text A: tshe ḥdiḥi bde
 ba ma lus daṅ / ḥjig rten phyi maḥi bde mchog daṅ / saṅs rgyas ñid kyaṅ thob ḥgyur na /
 lhaḥi bde ba smos ci dgos /

22. Text A omits second half of the line.

- de nas bcom ldan ḥdas kyis lha rnam kyī dbaṅ po rgya byin daṅ
 lhaḥi ḥjig rten du bcas pa rnam kyī don daṅ / phan pa daṅ / bde baḥi
 phyir bsgrub paḥi cho ga ḥdi gsuṅs so / ras la bcom ldan ḥdas thams
 cad rig pa de bḥzin du bris la / g-yas su ni de bḥzin gśegs pa ṅan soṅ 5
 thams cad yoṅs su sbyoṅ ba gzi brjid kyī rgyal po / g-yon phyogs su ni
 śākya thub pa / ṅan soṅ thams cad sbyoṅ baḥi ḥog tu ni kun tu bzaṅ
 po spyān ras gzigs dbaṅ phyug mdog zla ba lta bu phyag na padma
 73a bsnams paḥo / śākya thub paḥi ḥog tu ni phyag na rdo rjeḥo / de gṅis
 kyī bar du sman gyī bla mdog sṅon po la phyag g-yas la aruraḥi
 ḥbras bu ḥdzin pa / phyag g-yon pa mchog sbyin du bya²³ / rta mgrin 10
 daṅ / ḥjig rten gsum las rnam par rgyal ba ma ruṅs pa ḥjoms pa la
 brtson pa gṅis ni raṅ gi lha la brten par bri / de gṅis kyī dbus su locanā
 māmakī daṅ / gos dkar mo daṅ / sgröl ma rnam raṅ raṅ gi phyag
 mtshan thogs par bri / de dag gi ḥog tu padmaḥi rdziṅ bu chu daṅ /
 chu srin daṅ / ṅa dan / rus sbal daṅ / sbal pa dkar po daṅ / ṅa ḥkhar 15
 ba la sogs par bcas pa daṅ / chu las skyes paḥi me tog rnam par du mas
 yoṅs su gaṅ bar bri / deḥi ḥog tu bdug pa daṅ / mar me daḥo / dri daṅ/
 phreṅ ba daṅ / bśos daṅ / me tog daṅ / ḥbras bu rnam pa sna tshogs
 pa bri / deḥi ḥog tu sgrub pa po ṅid thal mo sbyar te phyag ḥtshal
 ḥziṅ ḥdug par bri / de nas ri moḥi sku gzugs de mṅon par mchod de / 20
 bdag ṅid kyī spyān dbye bar bya ḥziṅ / bden paḥi byin gyis brlab la
 dmigs par byaḥo / de nas ci ste mtshan ma ḥzig mthoṅ na ni myur du
 dṅos grub thob par ḥgyur / ḥon te ma mthoṅ na ni riṅ mo ḥzig nas dṅos
 grub tu ḥgyur te /
- 73b bḥzad pa daṅ ni rīa sgra daṅ // dril buḥi sgra daṅ ḥbrug sgra daṅ // 25
 dge sloṅ bram ze bu [59b] mo daṅ // ḥbras bu mthoṅ na myur du ni //
 mchog daṅ bar ma tha ma ḥgrub // de nas gzugs de gsaṅ sṅags daṅ //
 phyag rgya mṅon par byin brlabs nas // ci bdog pas ni mchod par bya //
 rtag tu mṅon sum ḥdug nas kyaṅ // ḥjig rten gsum las rnam rgyal
 gyis // 30
 bdag bsruṅ la sogs byas nas kyaṅ // bdag gi de ṅid bsams nas su //
 dṅos grub mtshan ma byuṅ bar du // ḥbum phrag gsum mam drug
 ḥbum bzlas //
 de nas dben paḥi gnas su ni // brgya brgyad ṅid du tshaṅ bar bya //
 sṅags ni ḥkhräl ḥkhrul med par bzlas²⁴ // 35
 de nas bzlas paḥi ḥjug tu ni // dkyil ḥkhor sṅa ma bḥzin bsams la //
 mchod pa rgya chen byas nas kyaṅ // mtshan cig thog thag bzlas par
 bya //

23. Vv 131-2-7 is followed. Text A: phyag gcig la ḥbras bu arura bsnams / phyag gcig ni mchog sbyin du bya /

24. Vv 131-5-7 to 132-1-1 has a slightly different version: de nas gzugs de bdag gis ni / sṅags daṅ phyag rgyas byin brlabs te // ci ḥbyor pas ni mchog par bya // rtag tu mṅon sum dmigs byas la // khro bo khams gsum rnam rgyal gyis // bdag bsruṅ la sogs byas. nas kyaṅ // bdag gi de ṅid dren byed ciṅ // ḥbum phrag gsum mam yaṅ na drug // dṅos grub mtshan ma byuṅ bar du // mṅam par bḥzag pas tshaṅ bar bya // de nas dben paḥi gnas su ni //

- ci ste gtso ḥam de yi sras // yañ na lha rnam mthoñ ḥgyur na //
 bsod nams snod la ci dgaḥ ba // dños grub mchog ni gsol bar bya //
- 74a lha ni dños grub ḥbras bu ni // de la rtag tu dgyes nas stsol //
 phyag mtshan dños grub la sogs blañ // dkon mchog gsum dañ bla
 ma la // 5
 skal pa re re phul nas ni // de nas rtag tu bdag spyod ciñ //
 med na mkhas pa bdag ñid kyis // blañ nas bdag ñid spyad par bya//
 sems can kun la phan brtson par // bskal pa du mar gnas par ḥgyur//
 ci ste dños grub ma gyur na // las rnam thams cad nus par ḥgyur //
 gnod sbyin skar maḥi gdon la sogs // chad pas bcad ciñ bkaḥ tsaṃ 10
 gyis //
- zi ba la sogs las kun ni // bran bzin thams cad byed par ḥgyur //
 de nas lha rnam kyi dbañ po brgya byin gyis bcom ldan ḥdas la
 ḥdi skad ces gsol to / bcom ldan ḥdas sdig pa bgyis pas sems can
 dmyal ba la sogs paḥi dbañ du gyur pa rnam ji ltar na sems can 15
 dmyal ba la sogs paḥi dbañ du gyur paḥi sdug bsñal spañ baḥi slad
 du bsgrub par bgyi //
- 74b bcom ldan ḥdas kyis bkaḥ stsol pa // lhaḥi dbañ po ñon cig // sems
 can dmyal ba la sogs paḥi [60a] dbañ du gyur paḥi sems can sdig
 pa byed pa / sdig pa chen po byed pa de dag ci nas kyañ sems can 20
 dmyal baḥi sdug bsñal las thabs sla bas grol bar ḥgyur ba ñon cig /
 de bzin dkyil ḥkhor bris nas ni // sña ma bzin du bum pa la //
 brgya rtsa brgyad du bzlas nas ni // dbañ skur ba ni rab tu brtag //
 de nas sdig pa kun sbyañs te // dmyal ba la sogs sdug bsñal las //
 de ni myur du rnam par thar // sdig las rnam grol bdag ñid de // 25
 dag par gyur paḥi lha rnam kyi // rigs su skyes par gyur nas kyañ //
 de ni rtag tu sañs rgyas dañ / chos bgro ba ni thos par ḥgyur //²⁵
 phyir mi ldog paḥi sa la gnas // rim gyis byañ chub thob par ḥgyur //
 de yi gzugs brñan bri ba ḥam // gur gum gyis ni miñ yañ ruñ //
 ñan soñ gsum gyi bdug bsñal²⁶ las // sems can rnam ni dgrol baḥi 30
 phyir //
- sñags mkhan gzan la phan brtson zin // sñin rje can gyis dbañ bskur ro//
 de nas rnal ḥbyor can gyis ni // sñags dañ phyag rgyas de dbañ bskur //
 lhaḥi gzugs su brtags nas kyañ // mchod rten dbus su gzag par bya //²⁷
- 75a rañ gi lha ḥam lha gzan gyi // sñin po sñin kar bris nas kyañ // 35
 lha ḥdra bar ni sems bskyed de // khyim gyi nañ du gzag par bya //
 de yi miñ yañ smos nas ni // gur gum bzañ po sñags bris la //
 rim gyis ḥbum ni tshañ tsaṃ du // mchod rten las ni rab tu bya //
 sdig can sdig ni zad byaḥi phyir // bye ba sñed ni tshañ bar bya //

sñags ni ḥkhral ḥkhrul med pa yis // brgya rtsa brgyad du tshañ bar bya //

25. Vv 136-1-3/4: de ni rtag tu sañs rgyas dañ // chos dañ dge ḥdun mthoñ bar ḥgyur //

26. Vv 136-1-6: ḥjigs chen for sdug bsñal.

27. Vv 136-1-8: mchod rten dbus su bzag paḥam // is omitted here and inserted two lines below before: khyim sogs nañ du bzag par bya /.

- de ltar byas na ñes par ni // dmyal ba las ni grol bar hgyur //²⁸
 yi dags byol soñ sdug bsñal las // grol te lha yi gnas su skye //
 de nas miñ nas brjod nas ni // ji skad gsuñs pañi sñags bzla žiñ //
 hbum phrag stoñ ñam yañ na ni // brgya phrag stoñ du tshañ ba dañ // 5
 bye ba stoñ du rab bzlas na // lha yi gnas su ñes par skye //
 de yi miñ nas brjod nas kyañ // mkhas pas hbum phrag brgya ham ni //
 yañ na brgya phrag stoñ sñed du // [60b] sbyin sreg byas par gyur
 na ni //
- dmyal ba chen por gyur pa yi // sdig pa de las thar bar hgyur //
 ji srid mtshan ma šin tu ni // hbar bañi gnas na skyes gyur par // 10
 75b til dañ yuñs kar hbras rnam dañ // ra yi ho ma ldan par dañ //
 dri yis bskus pañi yam šin gis // cho ga bžin du sbyin bsreg bya //
 de nas de ni ñes par yañ // lha yi gnas su skyes gyur nas //
 de yi mtshan ma ston par byed // yañ na lha yi mchog tu hgyur //
 yañ na hom khuñ nañ du ni // mi yi ltas ni ston byed ciñ // 15
 lha yi gnas su skyes pa dañ // sdig pa bcom pañi mtshan mar ni //
 dkar po ñid dañ g-yas su hbar // gyen du hbar žiñ dri ma med //
 zlum žiñ rnam par mi hphro la // brten la glog bžin mdañs dañ
 ldan //²⁹
- yañ na me lha ñid kyis ni // bdag ñid de bžin ston byed de // 20
 zla ba dri med dkar hdra la // bžin mdog dkar žiñ lam me hbar //
 de ni mtshan ma hdi dag gis // dmyal sogs gnas nas rnam grol žiñ //
 sdig pa bcom nas bde hgror ni // skyes pa yin par šes par bya //
 khru bži pa yi tshad du ni // cho ga bžin du khuñ brkos la //
- 76a rdo rjes mthañ ma bskor ba yi // hkhhor lo dbus su bri bar bya // 25
 rigs lña yi ni phyag rgya rnam // ji bžin pa yi phyogs su bri //
 de bžin sems dpañ rnam dañ ni // hjiç rten gtso la sogs pa bri //
 bya³⁰ dañ bum pa gañ ba dañ // gtor mas snod rnam bkañ ba dañ //
 brgyad sñed tsam du gžag pa ham³¹ // yañ na bcu drug sñed du gžag //
 bzañ ba dañ ni bzañ bañi bšos // me tog phreñ sogs de bžin te // 30
 bla re rgyal mtshan dar la sogs // gdugs mchog rnam kyis legs par
 brgyan //
- mkhas pas dkyil hkhhor dam par ni // sbyin sreg rab tu bya ba yin //³²
 cho ga šes pas bris nas kyañ // lha rnam mañ po spyen drañs la //
 sñags šes pas ni sñags phyag rgyas // arga hbul bar šes nas kyañ // 35

28. Vv 136-2-6: de yi miñ nas smos nas ni // gur gum bzañ poñi sñags bris la //
 sdig can sdig ni zad byañi phyir // rims kyis hbum mam bye ba yis // grañ ni rab tu tshañ
 bar du // mchod rten las ni rab tu bya // de ni ñes par dmyal gnas las // hdis byas pa yis grol
 bar hgyur //

29. Text A: tan la glog bžin dri ma med /
 Ts 29b⁶: brtan la glog bžin dri ma med; Vv 136-4-6: mdañs dañ ldan

30. Commentary on birds, Vv 137-2-3: de la hdir bya ni yid du hoñ bañi sgra hbyin
 pa rma bya ham šañ šañ ñam karabita (? for karabaka) la sogs pa bžag par byaham yañ
 na de dag gi gzugs bris la / dkyil hkhhor gyi stegs buñi steñ du bžag par byaño /

31. Vv 137-2-1: brgya rtsa brgyad du bžag pañam /

32. Text A : sbyin bsreg dkyil hkhhor dam par ni // sbyin sreg rab tu bya ba yin //

- mdor na mchod pa byas nas ni // [61a] lha yi sbyor bas rab gnas la //
 ga bur gur gum la sogs pas // mar dañ ho ma til bsgos la //
 til dañ yuñs kar hbras rnams dañ // dri yi chus ni legs bkañ ste //
 hbras chen yos dañ la du dañ // sbrañ rtsi śa ka rar ldan pa //
 brgya phrag du mar yoñs bzlas la // yam śiñ la yañ de bźin te //³³ 5
 rañ gi śnags kyis btab pañi śiñ // khuñ buñi nañ du gźag par bya //
 ro la śnags kyis btab nas kyañ // chu mchog gis ni bkus nas su //³⁴
 bzlas pañi dri yis byug par bya // gos dañ rgyan gyis klubs nas kyañ //
 76b me tog phreñ la sogs pas mchod // gtsug phud dpuñ par de bźin du //
 śnags bris nas ni gdags par bya // śiñ kha lkog ma kha phyogs su // 10
 sarvavit kyis byin gyis brlab // dpral ba mdzod spu rna ba gñis //
 mgo bo gtsug phud dpuñ pa gñis // sna dañ rked pa pus mo bol //
 loñ bu sna yi rtse mo dañ // mig gñis dañ ni gsañ ba yi //
 dbañ po rnams kyi gnas la ni // de ltar gźan du yi ge śnags //
 mchog tu dge ba rnams gźag go // 15
 de nas nan soñ sbyoñ bañi phyir // stan dañ bcas te thab dbus su //
 gźag pa ñid du bya ba yin //
 de nas śnags hchañ śnags kyis ni // btab pañi gos kyis g-yog par bya //
 de nas byin za dag pa rab sbar la //³⁵
 me lce stoñ gis hkhriḡs śiñ hbar bañi lus // 20
 zla dkar kunda źi la źi bañi lus // mthaḡ yas pa yi gzugs kyi me bkug
 la //
 arga dbul bar brtags nas de bźin du //
 blo mchog ldan pañi mdun du gzugs sogs gźag //
 de bźin gśegs tshogs de bźin spyan drañs la // 25
 77a arga la sogs brtags te de bźin du // der gśegs gsuñs pañi mchod pa
 la sogs bya //
 de nas byin za la ni rab brtags nas //
 bsreg rdzas bkañ ste de yañ sbar bañi phyir //
 de nas bsreg byas [61b] bkañ ste rim gyis ni // 30
 rgyal bañi tshogs la brgya rtsa brgyad du brtag //
 de nas sbyoñ bañi śnags kyi rgyal po la //
 bsreg par bya bo ñi śu rtsa gcig brtag //
 de nas spyan drañs yo byed lan gsum dañ //

33. Vv 137-2-8: brgya phrag du mar yoñs bzlas te // sreg śiñ dañ ni yam śiñ la //

34. Vv 137-5-2/5: ro la śnags kyis btab nas kyañ // chu mchog gis ni bkus nas ni // bzlas pañi dri yis byug par bya // gos dañ rgyan gyis brgyan nas ni // śnags kyis btab pañi bduḡ pas bduḡs // me tog phreñ la sogs pa gdags // de bźin bde bar gśegs rnams kyis // śnags bris pa ni gdags bya ste // śiñ kha lkog ma kha phyogs dañ // dbral ba mchod spu rna ba gñis // mgo ba gtsug phud dpuñ pa gñis // rna dañ rked pa pus ma dañ // loñ bu gru moñi rtse mo dañ // mig gñis dañ ni gsañ ba yi // dbañ po rnams kyi gnas rnams su // sarvavit kyis byin gyis brlab //

35. Vv 138-2-1/2: de nas byin za dge ba sbar bar bya bañi phyir // me lce phuñ po dpag med dkyil hkhor la // zla dkar kunda źi bañi cha lugs can // mthaḡ yas pa yi gzugs kyis me bkug la // Ts 31a⁴ follows Text A but with two improved readings: hbar bañi dbus and: zla dkar kundañi źal la źi bañi lus.

- arga la sogs padmaḥi dkar źal mchod //
 phyag na rdo rje padma źags bsnams paḥi //
 ḥjig rten gsum las rnam par rgyal baḥi gzugs //
 źabs kyi padmas sdig mnan ciñ // rgyan rnams kun ni rab rdzogs la //
 rdzogs sañs rgyas ni dbu rgyan mtho // bsams sam yañ na bris kyañ 5
 ruñ //
 de yi sñiñ pos de bźin du // brgya phrag stoñ ñam yañ na ni //
 bye baḥi tshad du sbyin bsreg bya //
 ci ste mtshan ma la sogs ḥbyuñ // de bźin sdig can rgyud śes bya //
 77b de nas thal bar gyur pa dañ // rdo rje bsdu baḥi sñags kyis ni // 10
 cho ga bźin du bsdu bar bya //
 thal ba de dañ rus paḥi rdul // sñags kyis btab paḥi dri chu dañ //
 ba skyes ḥo ma la sogs lñas // sbyoñ baḥi sñags kyis blo ldan gyis //
 ḥbum du bzlas pas brdzis nas ni // ga bur dri dañ bsgos pa yis //
 ḥjim pa dañ ni bsres nas kyañ // gzugs su bya baḥam yañ na ni // 15
 mchod rten du ni rab byas la³⁶ // gcig gam gñis sam gsum mam lña //
 yañ na brgya rtsa brgyad bar du // sñags dañ phyag rgyas btab nas
 ni //
 ḥbum phrag gñis kyi bar du bzlas //
 de nas mchod rten ḥbar gyur tam // yañ na gzugs kyi źal ḥdzum 20
 mam //
 dri dañ bdug pa ḥod kyañ ruñ // sañ ñam yañ na ñad ldañ ñam //
 lha la sogs paḥi rnam pa ni // sna tshogs par ni snañ gyur tam //
 rdzu ḥphrul rnam par ḥphrul pa dañ // me tog la sogs ḥdor ba dañ //
 duñ dañ rña la sogs paḥi sgra // gliñ bu pi wañ la sogs rnams // 25
 ci ste mtshan ma ḥdi dag ni // sdig can blos ni mthoñ na //
 ḥbum phrag gis ni brgyad stoñ ñam // ji srid mtshan ma byuñ bar du //
 de bźin gśegs [62a] pa mchod nas ni // mñam par gźag pas bzlas par
 bya //
 78a de yi mthar ni mkhas pas kyañ // mtshan cig thog thag mi ñal bzlaś // 30
 de nas de yi sdig pa ni // dag pa ñid du ñes par mthoñ //
 lha yi lus kyi gzugs gyur la // rañ gi rgyud du ño śes ḥgyur //
 mtshan ma ḥdi dag śes nas ni // rnam par mi rtog sems kyis kyañ //
 byams dañ sñiñ rjer ldan pa yis // las rnams thams cad byed par
 ḥgyur³⁷ // 35
 yañ na med par gyur na yañ // bzlas śiñ sgom paḥi tshul gyis ni //
 miñ tsam legs par bris nas kyañ // mchod rten phreñ ba bya ba dañ //
 yañ na gzugs su bris kyañ ruñ // sbyin sreg mñon par dbañ bskur
 na //
 gdon mi za ḥar bde ḥgror skye // thal ba yuñs dkar bye ma sogs // 40
 rañ gi miñ smos sñags btab nas // bzlas pa byas te soñ nas kyañ //
 rgya mtshor ḥbab paḥi kluñ du dor //
 de ltar na ni sdig can yañ // ñan soñ las ni thar ḥgyur na //

36. Ts and Text A : mchod rten gyi ni ltar byas la // Ts 32a⁵

37. Vv 140-3-3: las rnams thams cad bcol bar bya.

- dge baḥi mchog ni bskyed pa dañ // byañ chub sa bon bskyed paḥi
bdag //
- sañs rgyas ḥbras buḥi rgyu ldan pa // sbyin paḥi pha rol phyin pa
dañ //
- tshul khrim rgyu dañ rab ldan pa // bzod pa brtson ḥgrus mñam 5
gžag dañ //
- śes rab rnam kyis rgyu bsgoms paḥi // ḥjig rten bsod rnam ldan ci
smos //
- 78b myur du de yi ñan soñ ni // bcom par gyur te the tshom med //
- dge baḥi rtsa ba ma bskyed la // med par lta ba gañ yin dañ // 10
- byañ chub lam lañ rnam log pas // bstan la že sdañ gnod byed ciñ //
- sdig paḥi rañ bžin ma mthoñ la // ma dañ pha la sñiñ riñ žiñ //
- byañ chub sems la brten pa dañ // ḥdod chags bral ba bsad pa rnam //
- ci ste lha rnam med gyur tam // sañs rgyas dge ḥdun chos de bžin //
- sñags dañ phyag rgyaḥi tshogs la sogs // śes rab thabs rnam med na 15
ni //
- sdig can de dag mi thar žes // bder gśegs rgyal ba [66b] ñid kyis
gsuñs //
- de nas brgya byin la sogs lha // pad ma lta buḥi mig phye nas //
- legs śes bya bas mñes byas te // rab tu mgu bas mchod byas nas // 20
- brgya byin gžan la phan brtson pas // ji skad gsuñs paḥi bkaḥ bžin
du //³⁸
- śākyaḥi gtso bas bkaḥ stsal pa // bden pa ñid du byas gyur nas //³⁹
- de nas de ni dmyal ba yi // sdug bsñal las ni thar nas kyañ //
- dgaḥ ldan gnañ su sems can kün // phan phyir bde gśegs ḥdra bar 25
skyes //
- de nas dbañ por bcas pa yis // grags chen lha rnam gar byed ciñ //
- mchod paḥi sprin ni mthaḥ yas pas // de bžin gśegs la mñon par
mchod //⁴⁰
- lha tshogs gžan gyis mdun byas te⁴¹ // tshe ḥdi ñid la mchod paḥi 30
phyir //
- byañ chub tu ni sems bskyed nas // lha rdzas rnam pa sna tshogs
dañ //
- me tog bdug pa byug pa dañ // gdugs dañ rgyal mtshan ḥphan pa
sogs // 35

38. Vv 141-1-2: ji ltar gsol baḥi bkaḥ bžin du /

39. Text A and Ts 34a¹ bden pa ñid du byas gyur nas / Vv 141-2-3 quotes as bde na ñid du and explains as bden pa ñid du.

40. Text A and Ts 34a³: de bžin gśegs la mchod byaḥi phyir /

41. The half line lha yi tshogs kyis mdun byas te / as it occurs in Text A and Ts 34a³ is not quoted by Vv but it is interpreted in his commentary thus : 'If you wonder why the other gods so act, it is because they rejoice at the thought that fears of evil rebirths do not arise just on account of the truth of the Buddha's word' and then it continues as though quoting the basic text: de nas lhaḥi bu de yis byañ chub tu ḥañ sems bskyed nas / tshe ḥdi ñid la mchod paḥi phyir / lha rdzas rnam pa sna tshogs dañ / etc. The commentary goes on to identify 'that god' as *Vimalamañiprabha*. Vv 141-3-3/6.

rgyan la sogs pa rab mdzes dañ // na bzaḥ rin chen char la sogs //
 dgaḥ baḥi tshal ni gañ bar byas // de nas ya mtshan cher gyur te //
 lha rnam kyis kyañ phyag ḥtshal nas // dgaḥ baḥi tshal ni yid ḥoñ
 ba //
 kun nas gañ bar gyur pa yi // sna tshogs ḥbyuñ ba ḥdi ci lags // 5
 bcom ldan ḥdas kyis bkaḥ stsal pa / grogs po dag śes par gyis śig /
 rdzu ḥphrul rnam par ḥphrul pa ḥdi ni lhaḥi bu nor bu dri ma med
 paḥi ḥod ces bya ba de yin no /
 mtshams med paḥi dbaḥ du gyur pa yañ myoñ žin mthoñ baḥi chos
 ḥdi ñid la bde ḥgroḥi dbaḥ du gyur pa gañ lags pa de ni bcom ldan 10
 ḥdas ño mtshar lags so / bde bar gśegs pa ño mtshar lags so /
 de nas brgya byin pa sogs paḥi lhaḥi bu thams cad kyis mgrin gcig tu
 tshig ḥdi skad ces smras so /
 sañs rgyas ḥdra baḥi ston pa med // chos dañ ḥdra baḥi dge ba med //
 dge ḥdun ḥdra baḥi snod med de // sñags dañ ḥdra baḥi [63a] ḥdren 15
 pa med //
 bla med bži la bdag skyabs mchi //⁴²
 de nas lhaḥi bu de dag gis bcom ldan ḥdas la ḥdi skad ces gsol to
 bcom ldan ḥdas bcom ldan ḥdas kyis byin gyis brlabs paḥi dgaḥ
 ldan gyi lhaḥi ris su skyes paḥi lhaḥi bu de ci ḥdra ba žig deḥi rdzu 20
 ḥphrul dañ mthu ni ji lta bu lags / lhaḥi bu nor bu dri ma med paḥi
 ḥod ces bgyi ba de bdag cag lta bar ḥtshal lo /
 de nas bcom ldan ḥdas kyis lha thams cad kyi sñiñ bskul bar byed pa
 zes bya baḥi ḥod zer gyi phreñ ba ñid kyi žabs kyi mthe bo gñis las
 phyuñ ño byuñ nas kyañ nor bu dri ma med paḥi ḥod ces bya baḥi 25
 lus thams cad snañ bar byas nas sñiñ khar žugs te bskul nas kyañ de
 ñid du mi snañ bar gyur to / de nas lhaḥi bu de ñid rab tu dgaḥ
 bar gyur nas lus kyī ḥod zer gyis dpag tshad brgya phrag stoñ tshun
 chad kyī nam mkhaḥi ños thams cad snañ bar byas nas lhaḥi bu
 stoñ phrag du maḥi ḥkhor gyis bskor ciñ mdun du byas te lhaḥi 30
 rdzu ḥphrul chen pos mi snañ bar byas te ḥoñs nas dgaḥ baḥi tshal
 thams cad gsal žin snañ bar byas te / bcom ldan ḥdas dañ / brgya byin
 gñis ma gtogs par lha rnam ni ḥod zer gyis mnan to / de nas lhaḥi
 bu des bcom ldan ḥdas kyī žabs gñis la phyag ḥtshal nas ched du
 brjod pa ḥdi ched du brjod do / 35
 kye ma śākya mgon po yis // sañs rgyas mdzad pa ya mtshan che //
 gañ phyir ñan soñ lhuñ ba yi // sems can myur du glog bžin grol //
 de nas skad cig ma de ñid kyi tshe śiñ rtaḥi ḥphañ lo tsam gyi padma
 thams cad rin po che las byas pa / dpag tshad brgya phrag stoñ du
 driḥi ñad ldan ba / lhaḥi glu sñan paḥi sgra grags pa / ya mtshan 40
 du ma yañ dag par ston pa / lhaḥi glu dañ / gar dañ brduñ ba⁴³ dañ
 gliñ bu dañ rna dañ / ker ka rnam kyī sgra sñan pa [63b] ḥbyin pa

42. Vv 141-5-4: bla med bži la bdag skyabs mchi / is missing in Text A and Ts 35a² but commented on by Vv 142-1-6.

43. Vv 142-4-2 has rol mo for brduñ ba.

žig bcom ldan ḥdas kyi spyan sñar byuñ ste / de mthoñ nas kyañ
 śin tu ya mtshan skyes te ḥdi skad ces smras so /
 de bžin gśegs paḥi mthu ni bsam mi khyab //
 sñags kyi yon tan sna tshogs bsam mi khyab //
 byañ chub brten pa rnams kyañ bsam mi khyab // 5
 tshañs spyod tshul khrims dri med skye mthaḥ yas //
 de nas lhaḥi bu de dag gis blta bar ḥdod nas yañ bcom ldan ḥdas la
 ḥdi skad ces gsol to / lhaḥi bu de dañ / deḥi ḥkhor kyi dkyil ḥkhor
 blta bar ḥtshal lo / bcom ldan ḥdas blta bar ḥtshal lo / bcom ldan
 ḥdas bde bar gśegs pa blta bar ḥtshal lo / de nas bcom ldan ḥdas kyi 10
 yañ mthe bo gñis nas ḥod zer phyuñ ste / ḥod zer dri ma med pa des
 lhaḥi bu de dañ lhaḥi ḥkhor de dag kun tu snañ bar byas te bskul nas
 de ñid du mi snañ bar gyur to / de nas nor bu dri ma med paḥi ḥod ces
 bya ba de la sogs pa gnas gtsañ maḥi ris kyi lhaḥi rnams kyi bcom
 ldan ḥdas dañ / brgya byin gñis kyi gdan ma gtogs par dgaḥ baḥi 15
 tshal thams cad g-yos par byas te / lan brgya stoñ du mar bskor ba
 byas nas yañ dañ yañ ḥdi skad ces gsol to /
 kye ma sañs rgyas rnams kyi ni // sñags kyi byin brlabs ya mtshan
 che //
 gañ phyir mtshams med lhuñ ba yi // sems can lha gnas myur du skyes // 20
 de nas lhaḥi bu nor bu dri ma med paḥi ḥod ces bya ba la sogs paḥi
 lhaḥi bu de dag gis bcom ldan ḥdas la nor bu dañ / gser dañ / dñul
 dañ / do śal dañ / se mo do dañ / gdu bu dañ dpuñ rgyan dañ / sñan
 cha la sogs pa rgyan gyi khyad par rnam pa sna tshogs du ma dañ
 gdugs dañ rgyal mtshan dañ / ḥphan dañ / lda ldi dañ / rña ma la 25
 sogs pa yo byad kyi khyad par sna tshogs pa dañ / señ geḥi gdan dañ
 gzims cha dañ / pho brañ dañ / gźal med khañ dañ / khañ [64a] bu
 brtsegs pa la sogs pa gnas kyi khyad par sna tshogs pa dañ / me tog
 dañ spos la sogs pa mchod paḥi khyad par sna tshogs pa dañ / rañ gi
 lus dañ / ñag dañ / sėms rnams kyañ phul te / ba glañ dañ / rta dañ 30
 señ ge dañ / stag dañ / spreḥu dañ / rgo ba dañ / thug re dañ /
 ma he dañ / boñ bu dañ / rña mo dañ / chu srin dañ / phag dañ /
 ra dañ / glañ dañ / ba dañ ḥdod paḥi gźon pa la sogs pa ḥdod pa
 khyad pa can du ma yañ phul nas / bcom ldan ḥdas kyi ḥkhor gyi
 dkyil ḥkhor rnams kyañ mñon par mchod / lha rnams kyi dbañ po 35
 brgya byin gyi ḥkhor gyi dkyil ḥkhor rnams kyañ mñon par mchod
 de / legs so žes bya ba gsol nas / bcom ldan ḥdas dañ / brgya byin
 gñis la bla ma dañ sti stañ du byas te phyag btsal nas de bžin du soñ
 ño / de nas brgya byin dañ tshañs pa la sogs pa lha rnams mchog tu
 ya mtshan du gyur te / bcom ldan ḥdas la yañ dañ yañ du legs so žes 40
 bya ba bstod ciñ mchod de phyag btsal nas ḥdi skad ces gsol to /
 bcom ldan ḥdas gañ gi slad du ma ḥoñs paḥi byis pa so soḥi skye bo
 rnams ḥchañ badañ / klog pa dañ spro bar bgyi baḥi slad du de bžin
 gśegs paḥi mtshan brjod paḥi yon tan bśad du gsol /
 brgya byin dañ tshañs pa la sogs paḥi lhaḥi bu rnams ñas bśad kyi 45

legs par ñon la yid la zuñs śig / lhañi bu rnams dge ba bcu dañ ldan
 pañi sems can rnams kyi rna lam du thos par ñgyur gyi sems can ma
 rabs rnams kyi ni ma yin no / pha rol tu phyin pa bcu la mos pañi
 sems can rnams kyi rna lam du ñe bar ñgro bar ñgyur gyi / sems can
 phal pa ma rabs kyi ni ma yin no / sems can bsam pa ñes pa rnams dañ 5
 phyir mi ldog pañi yon tan mañ po la mñon par ñdod pañi sems can
 rnams kyi rna lam du ñgro bar ñgyur te / mdor na thams cad [64b]
 mkhyen pañi ye śes la rten pañi sems can rnams kyi rna lam du ñgro
 bar ñgyur ro /

de nas brgya byin dañ tshañs pa la sogs pañi lhañi bu de dag yañ 10
 dag par dgañ ba skyes nas ñdi skad ces gsol to / bcom ldan ñdas bdag
 cag ni snod du gyur paño / bde bar gśegs pa bdag cag ni snod du gyur
 pa ste/gañ gi slad du bdag cag gis de bzin gśegs pa dgra bcom pa yañ
 dag par rdzogs pañi sañs rgyas ñan soñ thams cad yonñ su sbyon bañi
 gzi brjid kyi rgyal po źes ñgyi bañi mtshan brjed pa ñdi bcom ldan 15
 ñdas kyi źal gyi padma ñid nas thos pas bdag cag ni ñan soñ gis ñjigs
 par mi ñgyur dus ma lags par ñchi bas ñjigs par mi ñgyur / ñchi ba
 dañ / ltuñ ba dañ / rnam par mthon ba dañ / rnam par ñjigs pa la sogs
 pas ñjigs par mi ñgyur te bcom ldan ñdas bdag cag ni gdon mi ñtshal
 bar sañs rgyas ñid du ñgrub pañi snod du gyur pa lags so/ bcom ldan 20
 ñdas brtag pañi rgyal po ñdis sems can rnams kyi don bgyid pa
 gañ lags pañi skyes bu dam pa de dag gi ñbras bu ni cir ñgyur /
 rnam par smin pa ni cir ñgyur /

bcom ldan ñdas kyi bkañ stsal pa / lhañi dbañ po de dag ni skyes bu
 dam pa ñbañ źig tu ma zad kyi / yañ dag par rdzogs pañi sañs rgyas 25
 ñid du blta bar bya ste / de ciñi phyir źe na / lhañi dbañ po gañ gi
 phyir ñjig rten pha rol tu soñ nas mtshams med pa la sogs pañi sems
 can dmyal ba chen por skyes pañi sems can rnams kyi sdug bsñal rnam
 pa sna tshogs rab tu źi bar byed pa dañ /⁴⁴ byañ chub la gdon mi za bar
 brten par byed pa dañ / byañ chub sems dpañi sa la phyir mi ldog par 30
 rab tu ñjog pañi phyir te / lhañi dbañ po dper na / khyod kyi lhañi
 bu nor bu dri ma med pañi ñod ces bya ba mtshams med pañi sems
 can dmyal ba chen por [65a] skyes pañi don byas pa bzin no / lhañi
 dbañ po de ltar gźan yañ ma ñons pañi sems can rnams kyi don byed
 pañi sems can de dag / cis so soñi skye bo yin sñam sems sam / 35
 gsol pa / bcom ldan ñdas ma lags so / bde bar gśegs pa ma lags so /
 lhañi dbañ po sems can de dag ni skyes bu dam pa chen po / gźan la
 phan ñdogs pa ste / de bzin gśegs pa rnams kyi kyañ / phyag bya ba
 mchod pa brjed pa / sti stañ du bya ba / phrag la bkur bar bya ba yin
 na / lhar bcas pañi ñjig rten gyis lta smos kyañ ci dgos / de nas brgya 40
 byin dañ tshañs pa la sogs pa lhañi bu rnams dañ / rgyal po chen po
 bzi dañ phyogs sbyon ba bcu dañ / gnod sbyin gyi sde dpon ñi śu dañ
 brgyad dañ/gnod sbyin chen po nor bu bzañ po dañ nor bu chen po la
 sogs pa byañ chub sems dpañ chen poñi sa la rab tu gnas pa rnams dañ

44. Tib A : rab tu spañ bar byed pa. Vv as above.

kluḥi rgyal po dgaḥ bo dañ / bsñen dgaḥ bo gñis dañ / ḥphrog maḥi bu
 lña bryas bskor ba rnams dañ gnod sbyin gyi sde dpon chen po lñas
 rtsen dañ / lñas rtsen chen po la sogs pa dañ / gžan yañ rgya che zñi
 rgya che baḥi lha dañ klu dañ gnod sbyin dañ srin bu dañ lha ma yin
 dañ nam mkhaḥi ldiñ dañ dri za dañ miḥam ci dañ lto ḥphye chen po 5
 dañ ḥbyuñ po dañ yi dags dañ ḥdre dañ rims dañ gdon dañ dug dañ
 skar ma la sogs pa thams cad kyis mgrin gcig tu ḥdi skad ces gsol to /
 bcom ldan ḥdas bdag cag ḥdus śiñ tshogs pa thams cad kyis skyes bu
 dam pa chen poḥi rkañ pa gñis mgo bos blañ bar bgyiḥo / mdor na
 rtag par rgyun du dus thams cad du bsruñ ba dañ bskyab pa dañ sba 10
 bar bgyiḥo / bcom ldan ḥdas gañ du brtag paḥi rgyal po ḥdi rigs kyi
 buḥam rigs kyi bu mos dad pas ḥchañ ḥnam / klog gam/ gžan la rgya
 cher [65b] yañ dag par ḥchad par ḥgyur ram / gdugs dañ / rgyal
 mtshan dañ / ba dan la sogs pas / mchod par ḥgyur ram / rgyal rigs
 sam / bram zeḥi rigs sam / rjeḥu rigs sam / dmañ rigs sam / gžan 15
 yañ rgyal poḥam / rgyal paḥi buḥam / rgyal poḥi bu moḥam / rgyal
 poḥi btsun moḥam / rgyal poḥi ḥkhor phoḥam / rgyal poḥi ḥkhor
 moḥam / gañ su yañ ruñ ḥas ḥchañ zñi klog pa dañ gžan la rgya
 cher yañ dag par ḥchad ciñ ston paḥi bar du bgyid na / bcom ldan
 ḥdas bdag cag ḥdus śiñ tshogs pa thams cad deḥi bran du gyur pa lags 20
 so / gžan yañ mi deḥi rañ gi skye bo dañ/gñen gyi skye bo dañ / yoñs
 kyi skye bo dañ / groñ dañ groñ khyer dañ / groñ rdal dañ ljoñs dañ
 rgyal poḥi pho brañ ḥkhor rnams suḥañ bskyañ bar bgyi / dus dus
 su char dbab par bgyi / ḥbru la sogs pa bskyed par bgyi / skyes bo
 mañ po la phan pa dañ bde baḥi slad du bsgrub par bgyi / pha rol 25
 gyi phrum⁴⁵ mañ po gžom par bgyi / sems can mo ruñs pa gnod
 ciñ ḥtshē ba bo rnams kyis de la mi phan paḥi sems bskyed pa gañ
 yin pa de dag brlag par bgyi baḥi slad du bsgrub par bgyi / ma ruñs
 par bgyi / de la bdud kyi las kyañ bgyi / gnod par bgyi ba la yañ
 ñe bar gnas par bgyi ste bcom ldan ḥdas mdor na ma ḥoñs paḥi sems 30
 can rnams la brtag paḥi rgyal po ḥdi ni / sañs rgyas kyi mdzad pa lta
 bur gnas pa lags pas / bcom ldan ḥdas bdag cag gi bu bžin du bskyañ
 bar bgyiḥo / lhaḥi dbañ po khyod kyis ji ltar smras pa de bžin te
 brtag paḥi rgyal po ḥdi de bžin du blta bar byaḥo / lhaḥi dbañ po
 legs kyis ḥdzam bu gliñ du gnas paḥi sems can sdig paḥi chos la kun 35
 tu spyod pa sems can dmyal baḥi dbañ du gyur pa ḥkhor ba mi gtsañ
 baḥi dam du byiñ baḥi sems can rnams phan pa dañ bde bar bya
 baḥi phyir yun riñ por bag yod par byos la sgrubs śig /

45. Vv 145-2-3 : pha rol gyi phrum.

CHAPTER II

[66a]

ñan soñ thams cad yoñs su sbyoñ bañi gzi brjid kyi rgyal poñi brtag
pa las⁴⁶ brtag pa dañ po //

II

- bam po gñis pa /
de nas bcom ldan ḥdas byañ chub sems dpaḥ chen po phyag na rdo
rjes bcóm ldan ḥdas kyi mthus brtag pañi rgyal po brtag pa phyi ma 5
ḥdi bśad do /
dpaḥ po gdan las bzeñs nas ni // dgyes śiñ rdo rje gsor nas kyañ //
śākyañi dbañ po dgyes mdzad pa // thub pañi gtso la phyag ḥtshal
nas //
sgrib pa thams cad rnam par dag pañi rdo rje źes bya bañi tiñ ñe 10
ḥdzin la sñoms par źugs nas / ñan soñ thams cad rnam par sbyoñ ba
źes bya ba rañ gi sñiñ po ḥdi rañ gi thugs ka nas phyuñ ño/
OM sarva pāpaṃ hana daha vajra HUM PHAT / (bde bar gśegs
pañi sñiñ po)⁴⁷
OM HRĪ sarva-apāyaviśodhanavajra HUM PHAT (phyag na rdo 15
rjeñi—)
38a OM sarva-karma-āvaraṇāni me vaśīkuru HUM PHAT / (rgyal bañi
gtsug gtor gyi—)
OM BHRUM vināśaya-āvaraṇāni HUM PHAT / (gtsug tor ḥkhor
lo sgyur bañi—) 20
OM DRUM viśodhaya-āvaraṇāni HUM PHAT / (rnam par rgyal
bañi—)
OM jvala jvala dhaka dhaka hana hana sarva-āvaraṇāni HUM
PHAT / (gzi brjid phuñ poñi)
OM SRUM sara sara prasara prasara sarva-āvaraṇāni HUM 25
PHAT / (gdugs kar poñi—)
OM HUM hara hara sarva-āvaraṇāni HUM PHAT / (rnam par ḥthor
bañi—)

46. Vv 145-4-7/8 ends his commentary on this first part thus : de dag gis ni de bźin gśegs pa ñan soñ thams cad yoñs su sbyoñ bañi rgyud phyi ma źes bya bañi bźad pa gñis pa rdzogs so. Ts 39a⁵ ends thus : de ltar rtsa bañi rgyud kyi don rnams ni brjid bya bslab źiñ śiñ tu dkaḥ bas źib tu bśad do / ga la yañ śiñ tu che bar snañ ste / rtsa rgyud kyi don rnams la ñes pa rñed na / ḥog gi don dkaḥ ba rnams kyañ deñi khog nas thon par snañ ño / bam po dañ po ni ḥog gi gñis pa sogs la ltos paḥo / Vv has no reference to *bam po* dañ po confirmed by Ts and he refers to this first part as *rgyud phyi ma*.

47. The identifications are inserted from Vv commentary.

- OM HUM PHAT sarva-āvaraṇāni sphoṭaya sphoṭaya HUM PHAT /
(rnam par hjom paḥi—)
- OM bhrita bhrita sarva-āvaraṇāni HUM PHAT / (sgeg moḥi—)
- OM trata trata sarva-āvaraṇāni HUM PHAT / (phreñ ba maḥi—)
- OM chinda chinda sarva-āvaraṇāni HUM PHAT / (glu mkhan 5
maḥi—)
- OM cala cala sarva-āvaraṇāni HUM PHAT / (gar mkhan maḥi—)
- OM daha daha sarva-naraka-gati-hetu HUM HUM PHAT /
- OM paca paca sarva-pretaka-gati-hetu HUM HUM PHAT /
- OM matha matha sarva-tiryak-gati-hetu HUM HUM PHAT / 10
de nas de dag rnam kyī yo byad bśad do /
- 38b OM sarva-apāya viśodhani / dhama dhama dhūpaya HUM PHAT /
(bdug pa maḥi—)
- OM sarva-durgati-viśodhani puṣpavilokini HUM PHAT / (me-
tog maḥi—) 15
- OM sarva-apāya viśodhani jñāna-āloka-kari HUM PHAT / snañ ba
maḥi—)
- OM sarva-apāya-gati gandha vinaśani gandhavati HUM PHAT /
(dri chab maḥi—)
- sgo ba rnam kyī snags la / 20
- OM sarva naraka gatyā-ākaraṇi HUM PHAT / (lcags kyu maḥi—)
- OM sarvanarakagaty-uddharāṇi HUM PHAT / (žags pa maḥi—)
- OM sarva-apāyabandhanamocani HUM PHAT / (lcags sgrog
maḥi—)
- OM sarva-apāya ghaṇṭā ghaṭṭana vinaśani HUM PHAT / (dril 25
ba maḥi—)
- de nas dkyil ḥkhor bśad bya ste /
- ḥkhor lo ḥdra baḥi dkyil ḥkhor la // śin tu mdzes pa rtsibs brgyad can //
- Ite bar bcas śin mu khyud ldan // nañ gi rim pa bris nas ni //
- Ite baḥi nañ du śākya yi // bdag po thub pa gžag par bya // 30
phyag na rdo rje stobs chen ni // dpaḥ bo de yi spyān snar bri //
- 39a rgyab tu ḥkhor los bsgyur ba bri // g-yas phyogs rgyal baḥi gtsug tor
la //
- g-yon par rnam par rgyal ba bri // gzi brjid phuñ po me yi phyogs //
- dbañ poḥi phyogs su gdugs dkar po // rnam par thor ba rluñ gi, 35
phyogs //
- rnam par hjom pa bden bral du // bris nas phyi rol bri bya ste //
- gru bži pa la sgo ba bži // señ geḥi rta babs brten par bya //
- dpaḥ bo lcags kyu žags pa dañ // lcags sgrog dril bu brñen rnam
gžag // 40
- grva yi phyogs ni thams cad du // bdug pa la sogs bri bar bya //
- de nas dri žim dri la sogs // rañ gi lus ni bskus nas kyañ //
- rdo rje ḥdzin mas žugs nas ni // (OM) JAḤ HUM VAM (HRI HE)
bhagavan //
- mahākāruṇika driṣya HO samayas tvaṃ žes pas lha rnam thams cad 45
spyān drañ ḥo / de nas gsegs par mos pa bskyed de / mchod pa byas

- nas / de b'zin du bcug ste dbañ skur na ñan soñ thams cad las rnam
 par gröl te bde hgro mtho ris kyi h'jig rten dañ / goñ nas goñ du sa
 rnams su skye bar hgyur ro / dños grub thams cad kyañ hgrub par
 hgyur ro / sañs rgyas su⁴⁸ yañ gdon mi za bar hgyur ro / sña ma b'zin
 39b du las thams cad kyañ byed ciñ thams cad la thogs par⁴⁹ med par 5
 hgyur ro / bya ba byas pas ni rims nad thams cad dañ / gdon dañ /
 dug la sogs pa las thar par hgyur ro / phyag na rdo rje HUM zes bya
 bas las thams cad byed par hgyur ro⁵⁰/brtag pa g'zan gyi cho ga thams
 cad kyañ hgrub par hgyur ro / lha dañ / klu dañ / srin po⁵¹ la sogs
 pa⁵² ñan soñ gi rgyud kyi dbañ du gyur pa rnams (67a) kyi śi bañi 10
 roham / gzugs brñam nam / miñ la sogs pa bris te bzlas pa dañ / sbyin
 bsreg dañ dbañ rnams kyi sña ma⁵³ b'zin du ñan soñ thams cad las
 yoñs su grol bar byed do //
- de nas bcom ldan h'das phyag na rdo rjes⁵⁴ señ geñi lta stañs kyiś bcom
 ldan h'das kyi žal du b'tas te / phyag h'tshal⁵⁵ nas h'di skad ces gsol 15
 to // bcom ldan h'das⁵⁶ phyag rgya dam pañi mtshan ñid b'sad par
 bgyiño // thugs rjes bskul bañi thugs mñañ bañi rgyal ba kun gyis
 byin gyis rlobś // mñam par g'zag pas d'pral bar ni // phyag h'tshal
 bañi thal mo sbyar //
- 40a sañs rgyas bder g'segś skyes rnams kyi⁵⁷ // phyag h'tshal bañi phyag 20
 rgyar b'sad //
 rnal h'byor rig pas⁵⁸ mgrin phyogs su // thal mo sñim par sbyar ba ni //
 rtag tu pad moñi rigs ñid kyi // pad mañi phyag rgya yin par b'sad //
 rdo rje thal mo sbyar nas⁵⁹ kyañ // sñiñ kar guñ moñi mthañ sbyar
 ba // ⁶⁰ 25

48. Vv 147-4-2: sañs rgyas rnams su.

49. Vv 147-4-3: thams cad thogs pa.

50. Vv 147-4-8 comments: h'dir rnam pa gsum ste rgyu dañ lam dañ h'bras buño
 de la rgyu ni rnam par śes pa ste / de las yañ dag par byuñ žiñ rañ ñid lhañi sku phyag rgya
 chen por bskyed la / rtag par d'us thams cad du mñam par b'zag pañi sbyor bas huñ zes
 bya bas las thams cad byas nas h'jig rten h'dir rims dañ dug dañ gdon la sogs pas mi h'jigs
 śiñ bla na med pañi h'bras bu yañ dag par bskyed pa kho naño / de bas rnam par śes pa
 huñ yin pañi phyir bde bar g'segś pas kyañ rañ gi sa ñon las h'od zer sproś te žes semś can
 thams cad la dgoñś paño / lam ñid de yin la h'bras bu ni rtags lñañi ño bos chos kyi sku ye
 śes rnam pa lñañi bdag ñid huñ ste / des hgro ba semś can thams cad kyi don mdzad pa
 ñid do / brtag pa g'zan gyi žes pa ni rgyud phyi mañi brtag pa ste / de yis kyañ de b'zin du
 h'bras bu yoñs su smin par byed ces pañi don to /

51. Tib A has srin bu.

52. Vv 147-5-4: sogs pañi.

53. Vv 147-5-5: dbañ rnams sña ma.

54. Vv 148-1-5: de nas byañ chub semś dpañ chen phyag na rdo rje.

55. Vv 148-1.6: btsal.

56. Vv as above: bdag gis.

57. Tib A: kyiś

58. Vv 148-3-2: rigs

59. Vv 148-3-3 byas

60. Vv as above: nas

rdo rje rigs kyi phyag rgya ḥdi // dam tshig thams cad ḥdzin byed
 paḥo //
 lag pa g-yon paḥi thal mo gan rkyal du pañ du g'zag la // de yi steñ
 du g-yas pa b'zag ste / mthe boḥi nos gñis⁶¹ sprad la ži baḥi lta bas
 blta ba ḥdi ni/de b'zin b'segs paḥi rigs kyi tiñ ne ḥdzin gyi phyag rgya 5
 ste / dam tshig yin par b'sad do // de ñid las bzlog ste lta ḥog bsnol la
 mthe boñ dañ mtheḥu chuñ gñis gcig la gcig lu gu rgyud kyi tshul
 du bsnol te sñiñ la g'zag pa ḥdi ni rdo rjeḥi rigs kyi dam tshig gi phyag
 rgyaḥo //
 thal mo rdzogs par sbyar ba⁶². las mthe bo dañ mtheḥu chuñ gñis 10
 bsñams la lhag ma rnams brkyañ ba ḥdi ni pad māḥi rigs kyi dam
 40b tshig gi phyag rgyaḥo // rdo rje bsnam pa bsdams pa las / guñ mo
 gñis rdor je ḥdra bar bsñams la // mthe bo dañ mtheḥu gñis brkyañ
 ba ḥdi ni phyag na rdo rjeḥi phyag rgyaḥo // de ñid las mthe bo dañ
 mtheḥu chuñ (67b) gñis-de b'zin du byas la / 15
 ḥdzub mo gñis dañ srin lag pad mo ḥdra bar bkug pa ni ñan soñ
 thams cad yoñs su sbyoñ baḥi rgyal poḥi phyag rgyaḥo // de ñid las
 mdzub mo dañ srin lag gñis rin po che ḥdra bar byas pa ni/dbañ skur
 baḥi phyag rgyaḥo // mtheḥu chuñ dañ mthe bo so sor bsnams la /
 lhag ma rnams brkyañ ba ni / sdig pa thams cad sreg paḥi phyag rg- 20
 yaḥo // lag pa g-yon pas de b'zin du bsgyur žiñ bya ba ni lha thams
 cad kyi phyag rgyaḥo//sñim pa b'zed la gyen du ḥthor ba ni bdug paḥi⁶³
 phyag rgyaḥo // de las ḥog nas gyen du ḥthor ba ni me tog gi phyag
 rgyaḥo//de ñid la mthe bo gñis gyen du bsñams la mdun na ḥdzin pa
 ni mar meḥi phyag rgyaḥo // de ñid las duñ ḥdra bar byas pa ni driḥi 25
 phyag rgyaḥo // de ñid las rab tu brkyañ ste ḥdzin pa ni gtor māḥi
 phyag rgyaḥo // de ñid las guñ mo gñis nañ du bcug pa ni argaḥi
 phyag rgya // rdo rje bciñs pa las guñ mo gñis bstan te / tshigs dañ
 po bcag la sor mo thams cad brkyañ ba ni rnam par ḥthor baḥi phyag
 rgyaḥo // de ñid las mthe boñ mtheḥu chuñ gñis bkug pa ni rnam par 30
 ḥdzoms paḥi phyag rgyaḥo de ñid las ḥod zer ḥbar ba ḥdra ba ni gzi
 brjid phuñ poḥi phyag rgyaḥo // de ñid las spyi bor bskor ba ni gdugs
 dkar moḥi phyag rgyaḥo // rdo rje khu tshur gñis las mdzub mo gñis
 dañ mtheḥu chuñ gñis bsnol te / mdud la gyen du bskor ba ni ḥkhor
 loḥi phyag rgyaḥo // rdo rje bsnams pa la guñ mo gñis rin po che lta 35
 bur byas te // lhag ma rnams ḥod zer ḥdra bar byas pa ni / rgyal baḥi
 gtsug tor gyi phyag rgyaḥo // de b'zin du mdzub mo gñis rdo rjer
 byas la/sor mo lhag ma rnams bsdams nas rdo rje ḥdra bar byas pa ni
 41b rnam par rgyal baḥiḥo // g-yas pa mchog sbyin du byas la (68a)
 g-yon pa mi ḥjigs pa sbyin pa ni de b'zin g'segs paḥi yin no // rdo rje 40
 bsdams pa las mdzub mo gñis kyañ ste rdo rje ḥdra bar byas pa ni
 rdo rjeḥi phyag rgyaḥo //de ñid las mdzub mo g-yas pa bkug pa ni

61. Vv 148-3-7: mthe boñ gi rtse mo gñis

62. Vv 148-4-2: byas ba

63. Vv 148-5-7: bdug pa māḥi

lcags kyuḥo//de ñid las me tog ḥdra bar byas pa ni mdaḥ ḥo//de ñid
 las slar bkug ste/ mthe bo gñis rtse mo sprad pa ni blo gros legs paḥi
 ḥo // de ñid las tshigs par ma bcag pa ni rin po cheḥi ḥo // de ñid las
 sor mo rnamḥod zer ḥdra bar ḥgyed pa ni gzi brjid kyihō // de ñid
 las spyi bor gžag pa dpal gyihō // de ñid bdun du bžag pa bžad paḥo// 5
 de ñid las padma ḥdra bar byas ba ni padmaḥi ḥo// de bžin ñid las
 rtse mo gñis bkug pa ni ral griḥo // de ñid las gdu bu ḥdra bar byas
 pa ni ḥkhor loḥi ḥo//de ñid las padmaḥi ḥdab ma ḥdra bar lceḥi ḥo //
 de ñid las rtse mo yid tsam bkyed pa ni rgya gram gyihō // de ñid las
 śin tu bkyed pa ni bsrūn baḥi ḥo // 10
 de ñid las rtse mo gñis slar bkug pa ni gnod sbyin gyihō //
 dam du bkug pa ni bsdams paḥi ḥo // bsdams pa ñid mdun du bkum
 pa ni bdug paḥi ḥo // de ñid gyen du bstod pa ni phreñ baḥi ḥo //
 mdun du mthe bo gñis bsdams te bskor ba ni mar meḥi ḥo // de ñid
 byug pa ltar byas pa ni driḥi ḥo // de ñid las mdzub mo gñis bkug pa 15
 ni lcags kyuḥi ḥo // de ñid las rtse mo gñis sprad pa ni žags paḥi ḥo //
 de ñid las gcig la gcig ḥdud pa ni lcags sgrog giḥo// de ñid las bskyoñ
 ba ni mñes⁶⁴ maḥi ḥo // sku gzugs kyī cho ga yañ ḥdir de bžin du byas
 te⁶⁵ / cuñ zad du na bcom ldan ḥdas ḥjig rten gsum las rnam par
 rgyal baḥi gzugs briḥo // 20
 yañ na sku gzugs ni dkyil ḥkhor gyi tshul du bris la me tog la sogs pas
 mchod de // deḥi spyan śnar ḥbum tsam žig śnar bsñen pa byas nas
 las thams (68b) cad byaḥo //
 de nas tshams pa la sogs pa lhaḥi tshogs rnamḥis bcom ldan ḥdas
 phyag na rdo rje la ḥdi skad ces gsol to / bcom ldan ḥdas las kyī 25
 rnam par smin pa gañ gis lhaḥi bu nor bu dri ma med paḥi ḥod ces
 bgyi ba de dmyal ba la sogs paḥi sdug bsñal gyi dbaḥ du gyur⁶⁶ /
 de nas bcom ldan ḥdas phyag na rdo rjes bcom ldan ḥdas śākya thub
 paḥi byin gyis rlabs kyis ḥdi skad ces bkaḥ stsal to/ lhaḥi dbaḥ po ñon
 cig / ḥdi ni sñon gyi las kyī sgrib pa yin te⁶⁷ / ḥdzam buḥi gliñ gi ris 30
 ḥdi ñid na⁶⁸ / mthaḥ ḥkhob paḥi rigs sñon (ñan) du gtogs paḥi rgyal
 po lus mi bde žes bya ba žig tu gyur te⁶⁹ des mi śes paḥi dbaḥ gis
 mi dge baḥi bśes gñen la brten pas rgyal po⁷⁰ ḥdod paḥi phyir rañ
 gi pha ḥtsho ba dañ phral bar gyur pa dañ/ma⁷¹ deḥi mya ñan gyis

64. Vv 149-4-6: ñes paḥi

65. Vv 149-5-5: śes par bya ste

66. Vv 150-4-3: gyur lags pa bcom ldan ḥdas bstan du gsol / bde bar gśegs pa bstan
 du gsol. And makes this comment : ḥdi ltar skabs ḥdir lhaḥi dbaḥ po la sogs pas lhaḥi bu
 nor bu dri ma med paḥi sdug bsñal gyi rgyu ḥdri ba ste / de yañ rtsa baḥi rgyud du ni lhaḥi
 bu sems can dmyal baḥi gnas su soñ baḥi gleñ bsłañ ño / rgyud phyi mar ni sdug bsñal nas
 bton nas bde baḥi lam la bkod do /

67. Vv 150-5-2: sñon gyi sgrib pa las yañ dag par gyur pa yin te.

68. Vv as above: ḥdi ltar ḥdzam bu gliñ ḥdi ñid ni.

69. Vv 150-5-3: sñon mthaḥ ḥkhob tu gtogs paḥi rgyal po zla baḥi tog ces bya baḥi
 bu lus mi sdug pa žes bya ba žig yod de.

70. Vv 150-5-4: rgyal srid

71. Vv as above: pha

gzir bas ma yañ dus las ḥdas so / lan cig ci žig gi rkyen gyis nags tshal
 (sdug pa gžan žig tu) rtse žin dgaḥ baḥi phyir ñe bar soñ ño⁷² // de
 na drañ sroñ dgos pa med par byams pa⁷³ žes bya ba žig gnas te /
 de mthoñ ba dañ rgyal po śin tu ya mtshan skyes nas / kye ma ḥdi
 lta bu señ ge dañ / stag dañ ri dvags dañ / phag rgod dañ ba lañ dañ 5
 ma he la sogs pa dañ / sbrul dañ / srin mo dañ / sbrañ bu dañ / sbrañ
 bu mchu riñs dañ / sbrul gdug pa can rnams kyis ḥtshe ba / bzaḥ
 ba dañ btuñ ba dañ / bgo ba dañ / loñs sbyod rnams dañ rnam par
 bral ba / rluñ dañ grañ bas yoñs su gduñ žin ḥtshe ba de na bdag ñid
 chen po ḥdi gnas so / sñam par sems kyis brtags⁷⁴ deḥi druñ du ñe 10
 bar soñ ste phyin pa dañ de la ḥdi skad ces smras so //
 drañ sroñ chen po khyod ciḥi phyir rluñ dañ tsha ba la sogs paḥi
 sdug bśnal gyis bdag la gnod par byed / drañ sroñ gis smras pa skyes
 bu chen po bskal pa brgya stoñ phrag du (69a) ma bsgrub paḥi⁷⁵
 sdug bśnal myoñ bar ḥgyur ba las/ sdug bśnal gyi khur bu chuñ zad 15
 tsam žig blañs na bla na med pa yañ dag par rdzogs paḥi byañ chub
 du mñon par rdzogs par ḥtshañ rgya bar ḥgyur bas ḥdi ni sdug bśnal
 ma yin gyi⁷⁶ skad cig tsam ḥam / yud tsam žig gi yul gyi bde ba rjes
 su myoñ bas⁷⁷ bskal pa brgya stoñ phrag du ma mthaḥ thug pa med
 par dmyal ba la sogs paḥi sdug bśnal⁷⁸ rjes su myoñ bar ḥgyur ro / 20
 yul gyi bde ba ḥdod paḥi phyir pha ma la sogs pa yañ gsod par ḥgyur
 na srog chags gžan lta ci smos te / sañs rgyas dañ / chos dañ / dge
 ḥdun yoñs su mi śes paḥi phyir sdiḡ pa thams cad byed par ḥgyur
 ro // drañ sroñ gis smras paḥi tshig de skad ces thoḡ pa dañ śin tu
 ḥjigs skrag skyo ste / 25
 sdug bśnal thams cad kyis gzir nas ḥdi skad ces smras so⁷⁹ / sañs rgyas
 dañ / chos dañ / dge ḥdun žes bya ba de ci žig deḥi rañ bžin ji lta bu
 yin pa dkaḥ thub chen po smos śig dañ / de la kho bo yañ skyabs su
 mchiḥo // pha ma la gtses pa dañ / srog chags rnams kyi srog bcad na
 sdig pa⁸⁰ ji lta bu žig ḥthob par ḥgyur sañs rgyas dañ / chos dañ dge 30
 ḥdun⁸¹ žes bya ba ci žig deḥi rañ bžin ji lta bu yin pa yoñs su śes na

72. Vv 150-5-5: ḥoñs pa

73. Vv as above: drañ sroñ dogs pa med pa

74. Vv 150-5-7: rnam par brtags nas

75. Vv 151-1-1: ñon moñs paḥi

76. Vv as above: gyi sañs rgyas dañ chos dañ dge ḥdun yoñs su mi śes pas.

77. Vv 151-1-2: myoñ bar ḥdod paḥi phyir pha ma la sogs pa ḥañ gsod par ḥdod par ḥgyur na / srog chags gžan lta ci smos te / de dag la sogs paḥi sdig paḥi las byas pa las bskal etc.

78. Vv as above: mi bzad pa chen po rjes su myoñ bar ḥgyur ba ni śin tu sdug bśnal baḥo žes smras so

79. Vv 151-1-4: dkaḥ thub chen po

80. Vv 151-1-6: sdig paḥi ḥbras ji lta bu

81. Vv as above: ḥdun śes pa ni bsod nams ji lta bu žig thob pha ma bsad pa dañ srog chags rnams kyi srog bcad na sdig paḥi rnam par smin paḥi ḥbras bu ci ḥdra ba žig thob ḥdod paḥi loñs sbyod spañs na bsod nams dañ ḥbras bu ci ḥdra ba žig thob pa bdag la smros śig smras pa dañ

bsod nams ci ḥdra ḥig yoñs su ḥthob pha ma ma gsad pa dañ / srog
 chags rnam kyañ ma gsad na bsod nams ci ḥdra ba ḥig ḥthob/ ḥbras
 bu ji lta bu ḥig ḥthob/ ḥdod paḥi loñs spyod spañs na bsod nams dañ
 ḥbras bu ci ḥdra ba ḥig ḥthob //
 de nas drañ sroñ des de la ḥdi skad ces smras so // 5
 ci ste sems can chen po khyod // ña yi tshig ḥdi ñan ḥdod na //
 thal mo sbyar te phyag ḥtshal lo // gus par ñan dañ bśad par byaḥo //
 de bzin bgyi zes (69b) bsgrubs nas⁸² ni // ci bdog pas⁸³ ni mchod byas
 te //
 sañs rgyas spyod yul sañs rgyas kyi // zab moḥi chos ni ñan par gyur // 10
 sañs rgyas chos dañ tshogs dag dañ // thos nas kyañ ni skyabs su soñ //
 sañs rgyas rnam kyi sgrib med chos // rgyal pos thos nas dgaḥ bar
 gyur //
 yi dags byol soñ dmyal ba rnam // sdig pa kun gyi ḥbras bu ste //
 yul spyod pa dañ srog chags rnam⁸⁴ // gśod ciñ śin tu mi zad dañ // 15
 pha ma gtses paḥi rgyu las byuñ // bskal pa du mar rab sdug bśnal //
 dmal baḥi sdug bśnal mi zad pa// mgon med skyabs kyañ med pa te //
 thos nas mya ñan zug rdu yis // rañ gi yid la gduñs pa na⁸⁵ //
 ji ltar rluñ gis mar me bzin // de ñid du ni dus las ḥdas //
 las kyis rnam smin de yis ni // dgaḥ dañ ldan paḥi lhar skyes nas // 20
 brgya byin lha yi dbañ po yis // blon po gzugs dañ ldan pa la //
 lha rnam kun dañ yid mthun zñ//rab dgaḥ bde dañ ldan par skyes//
 bde baḥi mchog⁸⁶ ni myoñ ḥgyur nas/ñan soñ du yañ ltuñ bar ḥgyur//
 de nas de ltar lha dbañ po // khyod kyi mthus⁸⁷ kyañ de ñid ni //
 dgaḥ ldan gnas ni dgaḥ baḥi mchog//bde mañ kun gyi gnas suskyes // 25
 lhaḥi dbañ po khyod ñon cig // gañ gi tshe sñon byuñ bdeḥi dus na
 byuñ baḥi drañ⁸⁸ sroñ du gyur pa de ni gzan yin par khyed kyis śes
 par⁸⁹ mi byaḥo // bcom ldan ḥdas śākya thub bde bzin gśegs pa dgra
 bcom pa yañ dag par rdzogs paḥi sañs rgyas ñid do⁹⁰ // dehi phar
 gyur ba gañ yin pa de ni gzan yin par khyod kyis śes par mi bya ste⁹¹ // 30
 lhaḥi dbañ po deḥi tshe deḥi dus na khyod deḥi phar gyur to⁹² //
 ma gañ yin pa de ni gzan yin par mi blta ste / deḥi tshe deḥi dus na /
 śacika ñid yin no⁹³ / ḥkhor gyi dkyil ḥkhor gañ yin pa de ni / gzan

82. Vv 151-1-8: bskul ba

83. Vv as above: yod pas

84. Vv 151-2-2 reads instead: der gnas pa dañ kyañ ḥgems dañ //

85. Vv as above: btsags rgyur nas

86. Vv 151-2-5: bde mchog

87. Vv 151-2-7: thugs

88. Vv 151-3-2: lhaḥi dbañ po khyod ñon cig gañ gi tshe ḥdas paḥi dus na drañ

89. Vv as above: blta bar

90. Vv 151-3-3: bcom ldan ḥdas de bzin gśegs pa dgra bcom pa yañ dag par rdzogs paḥi sañs rgyas śākya thub pa ḥdi ñid yin par rig par byaḥo

91. Vv as above: khyod kyis mi lta ste

92. Vv as above: lhaḥi dbañ po khyod ñid deḥi tshe deḥi dus na phan par gyur to

93. Vv 151-3-4: śa ri can ñid deḥi dus na deḥi mar gyur to

- yin par mi bltaḥi / lhaḥi⁹⁴ ḥkhor ḥdi dag ṅid yin no / de nas brgya byin dañ tchañs pa la sogs pa lhaḥi bu rnams yid (70a) rab tu mgu žiñ rañs te / ba spuḥi bug nas spu rnams lañs śiñrgyal ba rgyal ba žes skad chen por bos nas / bcom ldan ḥdas phyag na rdo rje la miñ bcu pa ḥdis mñon par bstod de gsol ba btab po // koṭā koṭākṣa / koṭāḥ 5 koṭāḥ / kaṭīraka / kalakṣa / kolavaḥ kolakolāvaśca⁹⁵ kolastatha iti žes byas nas //
- brgya byin la sogs lha mchog rnams // sems can kun la phan pa dañ // tshe dañ nad med spel baḥi phyir // mgon po khyod la gsol ba ḥdebs // bcom ldan ḥdas tshe⁹⁶ thuñ ba dañ // skal pa chuñ ba rnams kyi don 10 dañ / phan pa dañ bde ba dañ / tshe bsriñ baḥi slad du bśad du gsol / gsañ baḥi bdag po bśad du gsol /
- 42a de nas bcom ldan ḥdas phyag na rdo rjes brgya byin dañ / tshañs pa la sogs paḥi lhaḥi ḥkhor mañ po de dag la gzigs nas legs so žes bya bas mgu bar byas te / tshañs pa la sogs pa lhaḥi bu rnams gañ khyod kyi 15 ḥdi lta buḥi spobs pa yañ dag pa bskyed pa de ni legs so legs so // legs par sgrubs śiñ bśad par byaḥo⁹⁷ //
- de nas bcom ldan ḥdas phyag na rdo rjes sems can thams cad kyi tshe dpag tu med pas khyab par ḥbyuñ baḥi rdo rje žes bya baḥi tiñ. ñe ḥdzin la sñoms par žugs nas tshe dañ bsod nams dañ / ye śes kyi tshogs 20 dpag tu med par ḥphel ba žes bya baḥi de bžin gśegs pa thams cad kyi sñiñ po ḥdi rañ gi thugs ka nas phyuñ ño /
- OM puñye puñye mahāpuñye / aparamita-āyuhpuñye jñānasambhāropacite karaṇi svāhā / de bžin gśegs pa thams cad kyi sñiñ poḥi 25 gzuñs ḥdi bśad ma thag tu ñon soñ thams cad rab tu ži ste / sems can dmyal ba dañ / byol soñ dañ / yi dags rnams su skyes paḥi sems can thams cad grol bar bdag ṅid kyi yañ dag par śes so⁹⁸ / ḥjig rten gyi
- 42b khams thams cad rab tu snañ bar byas te / snañ bar byas nas kyañ sañs rgyas kyi mdzad pa rnam pa bcu gñis kyi tshul ḍu byas nas de bžin gśegs pa thams cad kyi thugs kyi chos kyi yi ge de ṅid du žugspar 30 gyur to // de nas yañ bcom ldan ḥdas kyi tshe dpag tu med paḥi rdo rje ḥod byed pa žes bya baḥi tiñ ñe ḥdzin la sñoms par žugs nas de bžin gśegs pa thams cad kyi tshe dpag tu med pa žes bya baḥi gzuñs ḥdi bśad do /
- OM amṛte amṛta-udbhava / amṛtasambhava / amṛtavikranto⁹⁹ // 35 amṛtavikranta / gāmini sarvakarmakleśakṣayaṃ kare¹⁰⁰ SVĀHĀ // de nas ḥdi bśad ma thag tu de bžin du sems can thams cad kyi sdug bsñal rab tu žiḥo //

94. Vv as above: da ltar gyi lhaḥi

95. Vv 151-4-5: kotoślakakotabikakotakata / katiślaka / kolaṃślaru / kolabika / kolabarśla / katoñkaśla / kaliñka / stapā /

96. Vv 153-1-2: sems can tshe

97. Vv 153-2-5: bsgrubs śig dañ ñas bśad par byaḥo

98. Vv 154-4-3: rab tu śes so

99. Vv 154-4-8: vikrānte

100. Vv as above: kleśakari

de nas yañ bcom ldan ḥdas kyis gdon mi za bar sgrīb pa rnam par
 ḥjoms pa ḥes bya baḥi tiñ ñe ḥdzin la sñoms par ḥzugs nas de bñin gśegs
 pa thams cad kyi sgrīb pa bcod pa ḥes bya baḥi sñiñ poḥi gzuñs ḥdi
 rañ gi thugs ka nas phyuñ ño //

OM kaṃkani / kaṃkani rocani rocani / trotani trotani trasani tra- 5
 sani / pratihana pratihana / sarvakarma-āvaraṇaparampārane me
 sarvasatvanana¹⁰¹ SVĀHĀ //

ḥdi bśad ma thag tu yañ thams cad de bñin du gyur to //

de nas yañ bcom ldan ḥdas kyis sgrīb pa thams cad dri ma med ciñ
 rnam par dag paḥi rdo rje ḥes bya baḥi tiñ ñe ḥdzin la sñoms par 10
 ḥzugs nas de bñin gśegs pa thams cad kyi sgrīb pa rnam ma lus par
 ḥjoms pa ḥes bya baḥi sñiñ poḥi gzuñs ḥdi rañ gi thugs ka nas phyuñ
 ño //

OM ratne ratne / mahāratne¹⁰² / ratnasambhave / ratnakirane /
 ratnakirane / ratnamāle viśuddhe / śodhaya sarvapāpaṃ HUM 15
 PHAṬṬṬ THA¹⁰³ //

43a de nas ḥdi bśad ma thag tu bdud kyi gnas thams cad bcom¹⁰⁴ /
 rnam par bcom par gyur to //

de nas yañ bcom ldan ḥdas kyis gdon mi za bar mi choms paḥi sgrīb
 (71a) pa thams cad rnam par ḥjoms pa ḥes bya baḥi tiñ ñe ḥdzin la 20
 sñoms par ḥzugs nas de bñin gśegs pa thams cad kyi sñiñ poḥi gzuñs
 ḥdi rañ gi thugs ka nas phyuñ ño //

OM amogha-apratihata sarva-āvaraṇavinaśini¹⁰⁵ hara hara HUM
 PHAṬṬṬ /

gsaṅ sñags ḥdi bśad ma thag tu ḥjig rten gyi khams thams cad g-yos / 25
 rab tu g-yos¹⁰⁶ / yañ dag par rab tu g-yos so // bskyod rab tu bskyod/
 yañ dag par rab tu bskyod do // bskul rab tu bskul / yañ dag par rab
 bskul nas / rmad kyi ya mtshan du ma ḥjig rten du snañ bar gyur
 ro //

43b de nas dkyil ḥkhor ni ḥdi yin te¹⁰⁷ / 30

gru bñi pa la sgo bñi pa // sgo ba rnam dañ ldan pa ste¹⁰⁸ //
 rta babs bñi dañ ldan par bya¹⁰⁹ // lte ba¹¹⁰ dañ ni sgo khyud ldan //
 de yi dbus su ḥkhor lo yi¹¹¹ // dkyil ḥkhor dam pa bri bya ste //
 rtsibs bñi dag dañ ldan pa la // lte baḥi dkyil ḥkhor ldan par bya //

101. Vv 155-1-3: parampārani me ye sarvasatvanana

102. Vv 155-2-7: omits

103. Vv as above: Hum traṭ

104. Vv as above: gnas thams cad bcom par gyur to—and omits the rest.

105. Vv 155-3-8: avarani vinaśanaṃ

106. Vv 155-4-1 reads this till the end of the passage: rab tu g-yos / ḥkhrugs rab tu
 ḥkhrugs ḥgul rab tu ḥgul ḥiñ rmad kyi ño mtshan sna tshogs pa snañ bar gyur to /

107. Vv 155-5-8: dkyil ḥkhor bśad bya ste

108. Vv as above: ka ba brgyad dañ yañ dag ldan //

109. Vv 156-1-1: rab ldan ḥiñ

110. Vv as above: them pa

111. Vv as above: ni

- de yi dbus su gtso bo ni // phyag na rdo rje stobs cen pa¹¹² //
- 44a phyag na rdo rje dril bu bsname // zla ba rgyas paḥi žal ḥdzum bri //
 śar gyi rtsibs kyi steḥ du ni // mgon po mi bskyod bri bar bya //
 lho yi phyogs su rin chen bri // nub phyogs chu skyes padma la¹¹³ //
 byaḥ phyogs su ni gdon mi za // dpaḥ bo stobs chen bri bar bya // 5
 de bžin gśegs pa thams cad ni // ḥkhor los sgyur ba chas pa daḥ //
 zla baḥi dkyil ḥkhor mdog ḥdra žin // rgyan rname kun gyis brgyan
 pa daḥ //
 phyag ni mchog sbyin mi ḥjigs pa¹¹⁴ // rdo rje skyil mo¹¹⁵ kruḥ
 bžugs bri // 10
 grva yi phyogs ni thams cad du // de bžin bdug sogs thams cad bri //
 sgo ba dag kyaḥ khros pa la // khro baḥi dbaḥ du gyur pa bri¹¹⁶ //
 de nas rnal ḥbyor can ḥid žugs / śaḡs kyi lha rname spyān draḥ so //
 JAḤ HUḤ VAM HOḤ bhagavan ehyehi¹¹⁷ samayas tvam /
 de nas gtso-bo byon pa daḥ // mdor na mchod pa byas nas kyaḥ¹¹⁸ // 15
 ḥchi bdag (71b) sbrul gyis ḥjigs ldan¹¹⁹ rname // ḥchi bdag gžom
 phyir gžug par bya //
- 44b OM vajrasamaya HUM / rdo rje tiritiri bcis la / lag na rin chen
 thogs te gžug //
 yaḥ na me tog phreḥ ba ste // de ni dkyil ḥkhor ḥid du dor // 20
 OM praticcha vajra HUM /
 de nas mnaḥi¹²⁰ dam tshig sbyin par bya ste / OM vajrasamaya HUM /
 de nas ḥdis gdon g-yogs dgrol bar bya ste / OM vajrahāśya-udghā-
 ṭaya HUM /
 de nas ḥdi bstan par bya ste / OM vajrapāśya HOḤ / 25
 de nas ḥdis dbaḥ bskur bar byaḥo / OM vajra-abhiśiṅca HUM /
 OM buddha-abhiśiṅca OM / OM ratna-abhiśiṅca TRAM /
 OM padma-abhiśiṅca HRĪḤ / OM karma-abhiśiṅca AḤ /
 de nas bum paḥi dbaḥ bskur bar byaḥo / OM vajrakalaśa-abhi-
 śiṅca HUM / 30
 OM buddhakalaśa-abhiśiṅca OM / OM ratna-abhiśiṅca TRĀM /
 OM padma-abhiśiṅca HRĪḤ / OM karma-abhiśiṅca AḤ /
 de nas phreḥ baḥi dbaḥ bskur bar byaḥo /

112. Vv 156-1-5: stobs daḥ ldan

113. Vv 156-1-6: nub phyogs gzi brjid dpag med la /

114. Vv 156-1-7: mi ḥjigs skyabs

115. Tib A: rdo rjeḥi dkyil mo dkruḥ

116. Vv 156-1-8: grva yi phyogs ni thams cad du / de bžin gdugs sogs bri bya ste /
 sgo rname su ni sgo skyoḥ ba / khros paḥi bžin dan ldan pa bri /

117. Vv 156-2-8: bhagavān vajra chehi

118. Vv as above: de nas gtso bo rname byon pa daḥ / mchod paḥi tshogs ni rab
 byas te

119. Vv brin pa instead of ḥjigs ldan

120. Vv omits.

- 121 OM ratnamāla-abhiśiñca TRĀM TRĀM TRĀM TRĀM TRĀM /
OM vajrapata-avalabana-abhiśiñca TRĀM /
- 45a OM buddhamudrā-abhiśiñca OM / OM vajramudrā-abhiśiñca
HUM /
OM ratnamudra-abhiśiñca TRĀM / OM padmamudrā-abhiśiñca 5
HRĪḤ /
OM karmamudrā-abhiśiñca AḤ¹²² /
OM vajranāma-abhiśiñca HUM / OM TRĀM HRĪ Ā / OM vajra-
karma-abhiśiñca HUM Ā /
OM vajracakra-abhiśiñca HUM BHRUM / OM vajracakra-adhi- 10
vartita TRĀM /
abhiśiñca OM OM OM / HUM HUM HUM / TRĀM TRĀM
TRĀM / HRĪḤ HRĪḤ HRĪḤ / Ā Ā Ā /
OM vajradharanyabhiśiñca HUM / OM tathāgatadharanyabhi-
śiñca OM / 15
OM ratnadharanyabhiśiñca TRĀM / OM padmadharanyabhiśiñca
HRĪḤ /
OM karmadharanyabhiśiñca Ā / OM tathāgataguhye-abhiśiñca
OM /
OM vajraguhye-abhiśiñca HUM / OM ratnaguhye-abhiśiñca 20
TRĀM /
OM padmaguhye-abhiśiñca HRĪḤ / OM karmaguhye-abhiśiñca Ā /
OM prajñopāyasamayoga-abhiśiñca Ā /
- 45b de ltar dbaṅ bskur nas tshe bsriṅ paḥi rig pa ḥdi sbyin par byaḥo /
(72a) 25
OM BHRUM vajra-ayuşe HUM Ā¹²³ /
deḥi sgrub pa ni ḥdi yin te /
bcom ldan ḥdas rdo rjeḥi tshe zla baḥi ḥod can zla baḥi dkyil ḥkhor
la bzugs śiṅ rgyan thams cad kyis brgyan pa / phyag gñis mi ḥjigs
pa daṅ mchod sbyin du mdzad pas bdud rtsi ḥdzag pa briḥo / deḥi 30
ḥog tu sgrub pa poḥi lag pa thal mo brkyaṅ la gdoṅ gyen du bcom
ldan ḥdas la blta bar bris la / mchod pa rnam pa lñas mchod de /
deḥi spyen sṅar ḥbum bzlas par byaḥo/de nas zla ba ṅe ba daṅ mchod
pa chen po byas te / ba dmar ser gyi mar snod sar par bcug la rdo
rje g-yon pas mnan te / bcom ldan ḥdas rab tu sems śiṅ mtshan thog 35
thag tu bzlas par byaḥo / de nas dri mnam žiṅ sñom ma byuṅ baḥi
driḥi ṅad ldan la blaṅs pa ḥam ṅu ba ḥam / me byuṅ ṅam / ḥod ser
ram / me sgron nam¹²⁴ / ḥod byuṅ ṅam / de la sogs paḥi mtshan ma

121. Vv 156-4-7: om buddhamāla-abhiśiñca om / om vajramāla-abhiśiñca hum /
om ratnamāla-abhiśiñca tram / om padmamāla-abhiśiñca hri / om karmamāla-abhi-
śiñca tram / om buddhamudrā etc.

122. Vv 156-4-8: om buddhākarma-abhiśiñca om / om vajrakarma-abhiśiñca hum /
om ratnakarma-abhiśiñca tram / om padmakarma-abhiśiñca hri / om viśvakarma-abhi-
śiñca aḥ / om vajracakra-abhiśiñca hum / om vajracakra-adipati-abhiśiñca hum / om
vajranāma-abhiśiñca hum / om om om etc.

123. Vv 157-1-5: om vajra-ayuşe bhrum hum aḥ

124. Vv 157-4-8: ḥod zer mar me sgron

- 46a byuñ na mar de ḥam mar gсар ram / til mar ram / chu ḥam / ḥo ma
ḥam / źo ḥam / chañ ñam khrag gam / źag gam / klad pa ḥam / śa
ḥam / gañ yañ ruñ ba la rab tu bsgrubs te / nañ par sñar bsruiñ ba
la sogs pa byas nas bdag ñid sbyañs¹²⁵ te ḥthuñs sam zos na mtshan
ma ji lta ba bźin du byuñ na ni nam zla ba dañ ñi may od kyi¹²⁶ 5
bar du tshe riñ źiñ rdo rje dañ mtshuñs par ḥgyur te / tha mas ni tha
ma ḥgrub pas¹²⁷ ḥdi la the tshom ni med do // mtshan ma ma byuñ
na yañ ḥjig rten na nad med / ldob skyen lus la skra dkar dañ gñer
ma med par ḥgyur ro /
lus brtan źiñ tshe lo brgya thub par ḥgyur ro / gźan yañ bzlas pa byas 10
ba tsam gyis źi ba dañ / rgyas pa dañ / dbañ la sogs paḥi las rñams
brtag mi dgos par ḥgyur te / the tshom med do //
de nas rgyal po chen po bźis bcom ldan ḥdas phyag na rdo rje la
phyag ḥtshal nas / ḥdi skad (72b) ces gsol to / bcom ldan ḥdas bdag
46b cag kyañ sems can thams cad kyi don dañ phan pa dañ bde baḥi slad 15
du rañ rañ gi sñiñ po bśad par ḥtshal gyis / bcom ldan ḥdas kyis bkaḥ
stsal du gsol // rdo rje ḥdzin pa bkaḥ stsal du gsol / rgyal po chen
po rñams legs kyis śod cig dañ / ñas kyañ rjes su yi rañ źiñ byin gyis
brlab par byaḥo /
de nas gnod sbyin gyi rgyal po rñam thos kyi bus¹²⁸ bcom ldan ḥdas 20
kyis gñañ źiñ rjes su yi rañ ste byin gyis brlabs pas rañ gi sñiñ po
ḥdi bśad do / OM VAI / de nas dri zaḥi rgyal po yul ḥkhor bsruiñ
gis kyañ rañ gi sñiñ po ḥdi bśad do /
OM DHI /
de nas grul bum gyi rgyal po ḥphagś skyes pos kyañ rañ gi sñiñ po 25
ḥdi bśad do / OM BHI /
de nas kluḥi rgyal po mig mi bzañ gis kyañ rañ gi sñiñ po ḥdi bśad do /
OM KŚA /
de nas de dag gis dkyil ḥkhor bśad de /
gru bźi pa la sgo bźi pa // dkyil ḥkhor lñas ni brgyañ pa ste // 30
47a de yi dbus su gtso bo ni // phyag na rdo rje ḥgyiñ bcas bri //
de yi g-yon gyi phyogs su ni // rñam thos bu dgeḥi lag pa na¹²⁹ //
be coñ neḥu le thogs pa dañ¹³⁰ // rin chen rgyan gyis brgyan pa dañ //
sbom źiñ señ geḥi gdan la bźugs // gser mdog gzi can ldan par bri¹³¹ //
mkhas pas bum pa bzañ la sogs // rin chen chu bo ḥbab par bri // 35
mdun du yul ḥkhor sruñ ñid ni¹³² // pi wañ len pa brtson pa dañ //
mdzes śiñ kha dog ljañ ku ste¹³³ // rgyan rñams kun gyis brgyan pa
bri //

125. Vv 157-5-1: bdag ñid kyis sbyañ ba la sogs pa byas te

126. Vv 158-2-8: gñas kyi

127. Vv 158-2-8: tha mas ni tha ma ḥgrub par ḥgyur bas

128. Vv 159-1-4: rgyal po lus ñan po

129. Vv 159-2-5: g-yon phyogs su ni lus ñan po // lag na neḥu le be con thogs //

130. Vv omits the whole verse

131. Vv 159-2-6: gser mdog gzi brjid ldan pa bri

132. Vv as above: mdun du gñas sruñ de ñid ni

133. Vv 159-2-7: mdzes paḥi kha dog dkar po ste

- g-yas phyogs dpañ bo lus hphags po // ral gri lag na thogs par bri¹³⁴ //
 nub phyogs su ni mig mi bzañ // rdo rje žags pa hdzin pañi mchog //
 sbrul mgo bdun gyis bskor ba la // mig kyañ dmar žiñ šin tu hbar¹³⁵ //
 sgoñi phyogs ni thams cad du // sgo ba rnams kyañ de bžin no //
 de nas rdo rjeñi phyag rgya žes bya bas/snags mkhan bdag ñid žugs 5
 nas kyañ //
 bcom (73a) ldan hđas ni spyān drañs te // de nas rgyal po spyān drañ
 ño//
- 47b spyān drañs nas ni mkhas pas mchod // mchog bžin du argħa dbul¹³⁶ //
 de nas snags mkhan snags hđi dañ // rdo rje hdzin pañi¹³⁷ phyag 10
 rgya hđis //
 slob ma rgyal rigs rjeñu rigs dañ // bram ze la sogs de bžin te //
 me tog rin chen thogs te žugs¹³⁸ // OM vajrasamaya HUM //
 de me tog gam rin po che hđis dor bar byaño / OM vajra praticcha-
 dhvañ mahottama / 15
 gañ la bab pañi rgyal po ni // de ni hđis hgrub gžan du med¹³⁹ //
 de nas grva na gžag pañi // bum pa bžis ni dbaň bskur te //
 dañ po phyag na rdo rje yi // phyag rgyas dbaň ni bskur bar bya¹⁴⁰ //
 de la sogs pa go rims kyis // dkyil hkhor ñid du dbaň bskur na //
 rgyal po ma yin rgyal por hgyur // rgyal po yin na che bar hgyur // 20
 hđzam buñi gliñ dbaň¹⁴¹ dpal dañ ldan // gliñ bži pa la dbaň bañi
 mchog //¹⁴²
- lan bžir dbaň ni bskur ba dañ // lan bžir bžug pa byas nas ni //
 48a de la rdo rje hdzin rgyal bdag // bu sdug bžin du brkyaň bar bya //
 bdag cag rgyal po chen po bžis¹⁴³ // bran dañ g-yog du bcas pa daň¹⁴⁴ // 25
 pho braň daň ni hkhor bcas pas¹⁴⁵ // rgyal po rtag tu bskyaň bar
 bgyi //
 de gnod gžan gyi phru ma daň¹⁴⁶ // de yi nad daň hchi bdag daň //
 hñigs daň mu ge la sogs pañi // gnod pa rnams ni gžom par bgyi //
 rnam thos bus¹⁴⁷ ni rgyas par bgyi // yul hkhor bsruň gis ži bar bgyi // 30
 phyugs daň gñen bcas dus min pañi // hchi bdag lus hphags po yis
 hñoms //

134. Vv as above: g-yas phyogs su ni lus hphags po / ral gri lag na thogs pa daň / kha dog snon po hod hbar bri /

135. Vv 159-2-8: mig kyañ šin tu hbar ba la / g-yas su cuñ zad lta ba bri /

136. Vv 159-4-7: cho ga bžin du mchod pa hbul

137. Vv 159-4-8: hdzin mañi

138. Vv as above : gžug

139. Vv 159-5-8: hgrub hgyur de las gžan du min

140. Vv 160-1-1: lña pa phyag na rdo rje yi / phyag rgyas deñi dbaň bskur bya /

141. Vv 160-1-7: daň for dbaň

142. Vv as above: omits the whole verse

143. Vv 160-1-8: bžiči

144. Vv as above: hbañs daň hkhor du bcas pa daň

145. Vv as above: pho braň nañ gi hkhor bcas pa

146. Vv 160-2-5: de gnod gžan gyi dpuň tshogs daň

147. Vv 160-2-6: lus ñan pos

mig mi bzañ gis bkra śis śiñ // mu ge la sogs rnam par h̄joms //
 mdor na bdag gis de yi ni // re dañ bsam pa kun bgyi ste¹⁴⁸ //
 ji ste ñes pa ma lags na // phyag na rdo rje la h̄khus h̄gyur¹⁴⁹ //
 de nas phyogs skyoñ ba¹⁵⁰ rnams kyis bcom ldan h̄das la phyag h̄tshal
 nas h̄di skad ces gsol to // bcom ldan h̄das bdag cag rnams kyis kyañ / 5
 48b sems can thams cad la phan pa dañ (73b) bde bañi slad du rañ rañ
 gi sñiñ po rnams dbul bar bgyiño // bcom ldan h̄das kyis bkañ stsal
 ba / h̄jig rten skyoñ ba rnams legs so legs so / legs kyis phul cig //
 de nas h̄byuñ po rnams kyi bdag po dbañ ldan la sogs pas rañ rañ gi
 sñiñ po rnams phul lo // OM Ī / OM Ī / OM A / OM YAM/OMKU/ 10
 OM A / OM BRA //¹⁵¹
 de nas de dag gi dkyil h̄khor bśad de /
 dkyil h̄khor sña ma bzin bris la // mgon po dbus su de bzin gzag
 phyogs skyoñ rañ gi phyogs nas su // gzag bya spyan snar¹⁵² ñi ma
 dañ // 15
 phag gi gzugs dañ gñis gzag ste¹⁵³ // sgo ba rnams kyañ de bzin no //
 de nas spyan drañs de kun la // mchod pa kun gyis mchod par bya //
 de nas bdag ñid žugs nas kyañ // slob ma rnams ni gzug bya žiñ //
 phyogs skyoñ rañ gi snags btab pañi bum pa rnams kyis dbañ
 bskur ro // 20
 de nas phan par h̄dod pa yis // bsgrub phyir sñiñ po sbyin par bya //
 phyogs skyoñ rañ gi phyogs gnas rnams // brtag¹⁵⁴ mi bgos par h̄grub
 par h̄gyur //
 49a de nas de dag mgu nas h̄di skad ces gsol to // bcom ldan h̄das gañ
 rgyal rigs kyi spyi bo nas dbañ bskur žiñ rgyal poñi dkyil h̄khor h̄dir 25
 žugs te / dbañ bskur ba thob pa ham / gzan yañ rigs kyi bu ham rigs
 kyi bu mo dad pa de dag / bcom ldan h̄das bdag cag gis rtag par dus
 thams cad du bsruñ ba dañ / bskyab pa dañ / sba bar bgyiño // pha
 rol gyi phru ma¹⁵⁵ kun gzom par bgyi / dus dus su char ba dbab par
 bgyi / h̄bru dañ me tog dañ h̄bras bu rnams bskyed par bgyiño // 30
 de nas chos kyi rgyal po chen po gñiñ rjes bcom ldan h̄das la phyag
 h̄tshal nas h̄di skad ces gsol to / bcom ldan h̄das bdag gis kyañ rgyal
 po chen po deñi tshe bsriñ bar bgyiño/dus ma lags par h̄chi ba brgyad
 po so sor dgag par bgyiño / srin po rnams kyi bdag po (74a) chen po
 niritis kyañ h̄di skad ces gsol to / bcom ldan h̄das bdag gis kyañ rgyal 35
 po dañ rgyal poñi bu dañ bram dañ / rgyal rigs dañ miham¹⁵⁶ gzan
 yañ ruñ ba dag la nad dañ / yi dags dañ / h̄dres mi h̄jigs par bgyi /

148. Vv 160-2-7: h̄di ni bdag gi de yi ni / re dañ bsam pa kun bgyi ste /

149. Vv as above: phyag na rdo rje bsul gyur cig

150. Vv 160-3-8: skyoñ ba bcu

151. Vv 160-4-4: om a om i om ya om ra om bam om sa om ku om ā om bha

152. Vv 160-4-7: mdun du

153. Vv as above: sa bdag phag gi gzugs su bzag

154. Vv 161-3-5: bstan

155. Vv 161-4-1: dmag tshogs

156. Vv 161-4-4: mi dañ bran dañ phyugs dañ

- srin po la sogs pas ḥjigs par mi bgyi / dus ma lags paḥi ḥchi bdag gis¹⁵⁷
 ḥjigs par mi bgyi ste / dus thams cad du bsrūñ ba dañ / bskyab pa
 dañ sba bar bgyiḥo //
- 49b de nas kluḥi rgyal po chen po varunas¹⁵⁸ kyañ ḥdi skad ces gsol to /
 bcom ldan ḥdas bdag cag gis kyañ brtag par dus thams cad du rgyal 5
 po de dañ / yul thams cad¹⁵⁹ so sor bskyab par bgyi / kun tu bsrūñ
 bar bgyi / ḥbru rnams bskyed par bgyi / kluḥi ḥies pa rnams mi ḥbyuñ
 bar bgyi / thog¹⁶⁰ dañ ser ba rnams mi dbab par bgyi / dus ma yin
 par ḥchi ba rnams so sor dgag par bgyiḥo //
- de nas rluñ gi bdag pos ḥdi skad ces gsol to / bcom ldan ḥdas bdag 10
 gis kyañ sems can chen po de la dus thams cad du rluñ gis ḥjigs pa
 mi ḥbyuñ bar bgyi / dus ma lags paḥi rluñ mi ḥbyuñ bar bgyi / ḥbru
 dañ me tog dañ / ḥbras bu thams cad bskyed par bgyi / ḥjigs pa thams
 cad so sor dgag par bgyiḥo // de nas gnod sbyin gyi rgyal po kuveras¹⁶¹
 bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan 15
 ḥdas bdag gis kyañ gnod sbyin gyi sde dpon chen po ḥi sū rtsa brgyad
 dañ / lhan cig tu mchis te / stobs dañ ldan pas sems can chen po de la
 dus thams cad du ḥjigs pa thams cad so sor dgag par bgyi / nor dañ
 ḥbru thams cad¹⁶² legs par ḥbyor bar bgyi / rañ gi skye bo dañ yoñs
 kyi skye bo dañ¹⁶³ / yul dañ gnas dañ / bran dañ snag gi gñen¹⁶⁴ dañ 20
 rus kyi gñen grogs dañ bu dañ bu mo dañ chuñ ma la sogs pa bsrūñ
 bar bgyi / glañ dañ (74b) rña mo dañ boñ bu dañ lug dañ ma he dañ /
 rta dañ ba glañ dañ ra la sogs pa la yañ bsrūñ bar bgyiḥo //
- de nas ḥbyuñ po thams cad kyi bdag po dbañ byed ldan gyis kyañ bcom
 ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas 25
 bdag gis kyañ rgyal po de dañ / rgyal po de dag gi bu dañ / rgyal rigs
 dañ bram ze¹⁶⁵ rnams ḥdi dañ pha rol du bskyab pa dañ / phan gdags
 pa dañ / yoñs su bskyab pa dañ ži ba dañ bkra śis pa dañ chad pa
 spañ ba dañ / mtshon cha spañ ba dañ dug bžil ba dañ / dug gžom pa
 dañ / mtshams gcad pa dañ¹⁶⁶ phyogs kyi mtshams gcad pa dañ / 30
 50b rdo rje ra bas bskor ba dañ / rdo rje phur pas gdab pa dañ / rdo rje
 dra bas rnams bri bar bgyi / dgos pa thams cad la ḥie bar gnas par bgyi/
 dgos pa dañ dgos pa ma lags pa rnams kyi mtshan ma ḥie bar gnas par

157. Vv 161-4-5: ḥchi bas instead of ḥchi bdag gis

158. Vv 161-4-6: chu lhas

159. Vv 161-4-7: deḥi yul ḥkhor thams cad

160. Vv as above: dug

161. Vv 161-5-1: lus ḥnan pos kyañ

162. Vv 161-5-3: ḥbru thams cad bskyed ciñ legs par spel bar bgyiḥo and omits the rest of this frase.

163. Vv 161-5-4: adds yul gyi skye bo dañ

164. Vv as above: snag gi gñen mtshams dañ

165. Vv 161-5-6: bram zeḥi rigs rnams kyi bran la sogs pa la pha rol du bskyab par bgyiḥo

166. Vv 161-5-7 adds: sa ḥog gi mtshams bcad pad dañ

bgyi / dge ba dañ mi dge ba thams cad rmi lam du yañ bsgo bar ggyi /
bsgrub na yañ bgegs ma mchis par bgyi / dños grub thams cad stsal
bar bgyiño /

de nas yañ nam mkhañ ldiñ gi bdag po¹⁶⁷ nam mkhañ la spyod pa
rnams kyi kyañ bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol 5
to / bcom ldan ḥdas bdag cag gis kyañ dus thams cad du rgyal po de
dañ / rgyal poñi bu dañ / rgyal poñi blon po dañ / bram ze dañ rgyal
rigs rnams ḥjigs pa thams cad las bdag ñid ḥkhor thams cad dañ bcas
par mchis la bsrūñ ba dañ bskyab pa dañ sba bar bgyi / mchog thams
cad rab tu bstabs¹⁶⁸ par bgyi / nad thams cad rab tu ži bar bgyi / 10
dus thams cad du phyi bžin du ḥbrañ bar bgyiño //

51a de nas sa ḥog gi bdag po phag chen pos kyañ bcom ldan ḥdas la phyag
ḥtshal nas ḥdi skad ces gsol (75a) to / bcom ldan ḥdas bdag gis¹⁶⁹
kyañ miñi bdag po de dañ miñi bdag poñi bu dañ / yañ na lan gñis
su byuñ ba ḥam / lan gñis su byuñ bañi bu dañ / rgyal rigs dañ rjeñi 15
rigs dañ / dmañ rigs sam / gžam yañ rigs kyi bu dañ¹⁷⁰ rigs kyi bu
mo¹⁷¹ dad pa rnams kyi dus thams cad du don thams cad grub par
bgyiño ḥjigs pa thams cad las dus thams cad du bsrūñ bar bgyiño /
bdag ñid¹⁷² kyañ yoñs su bskyab par bgyiño //

de nas gzañ chen po brgyad dañ / ḥkhor rgyu skar bcas pa rnams kyi 20
kyañ ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag ḥkhor dañ bcas
pa rnams kyi kyañ rañ rañ gi snags kyi sñiñ po rnams ḥbul bar ḥtshal
na / de dag bcom ldan ḥdas kyi byin gyis brlab par gsol¹⁷³ / legs so
legs so / nas byin gyis brlab kyi / gzañ chen po rnams šod cig / de nas
ñi ma la sogs pa gzañ chen po rnams kyi bcom ldan ḥdas la phyag 25
ḥtshal nas ḥdi skad ces gsol to /

OM A / OM SO / OM AM / OM BU / OM BRI / OM ŠU / OM SA /
OM RA /

de nas de dag gi dkyil ḥkhor bśad do / dbus su ni bcom ldan ḥdas
51b phyag na rdo rje ñid ḥjig rten¹⁷⁴ gsum las rnam par rgyal bañi gzugs 30
su briño /

ños rnams su phyag rgya chen po bži briño /
pa wa sañs ni mdun du la // zla ba rgyab tu bri bar bya //
g-yas su phur bu bri bya žiñ // g-yon par gzañ lhag bri bar bya //
meñi phyogs su mig dmar dañ // rluñ gi phyogs su ñi ma ste // 35

167. Vv 162-1-2: nam mkhañi bdag po

168. Vv 162-1-4: brtan par

169. Vv 162-1-5: bdag cag and omits gis

170. Vv 162-1-6 adds: chuñ ma dañ tsha bo dañ yañ tsha dañ že tsha dañ

171. Vv 162-1-7: bu mo la sogs pa rnams la bdag cag gis dus thams cad du bsgrub par
bgyiño

172. Vv as above, reads instead: bdag ñid kyi kyañ dus thams cad du rgyal po chen
po deñi phyi bžin du ḥbrañ bar bgyiño

173. Vv 162-2-7: bcom ldan ḥdas kyi bkañ stsal pa

174. Vv 162-4-1: khams gsum

- dbaṅ ldan phyogs su spen paḥo // srin poḥi phyogs su sgra gcan bri¹⁷⁵ //
 dkyil ḥkhor phyi röl ḥkhor yug tu // rgyu skar thams cad bri bar bya //
 sgo sgor de bzin sgo ba rnams // khros paḥi yid du¹⁷⁶ bri bar bya //
 rdo rje ḥdzin mas žugs nas ni // rdo rje lcags kyu la sogs pas //
 thams cad kyaṅ ni¹⁷⁷ spyān draṅ no // de nas slob ma rnams gžug ste¹⁷⁸ // 5
 OM vajra hana HUM PHAT / OM (75b) vajragrahasamaye¹⁷⁹
 HUM PHAT / OM vajragraha praticcha samaye HUM /
 de nas gzaḥ bryad snags btab paḥi bum pa bryad kyis dbaṅ bskur
 52a ro / rdo rjeḥi phyag rgyas dbaṅ bskur te¹⁸⁰ gzaḥ rnams thams cad bsgrub
 par byaḥo // de nas gzaḥ chen po de dag gis bcom ldan ḥdas la phyag 10
 ḥtshal ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag gzaḥ chen po
 bryad kyis kyaṅ rgyal po chen po de daṅ / rgyal poḥi bu la¹⁸¹ rtag
 par dus thams cad du¹⁸² de bzin du thams cad bgyiḥo / de nas rgyu
 skar daṅ / skad cig daṅ yud tsam daṅ thaṅ cig daṅ dus¹⁸³ daṅ zla tshigs
 daṅ sbyor ba daṅ khyim daṅ dus sbyor daṅ chu tshod¹⁸⁴ la sogs paḥi 15
 dkyil ḥkhor gyi lha rnams kyis kyaṅ de bzin du phyag ḥtshal nas
 ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag gis kyaṅ dus thams cad
 du sems can chen po de dag gi bkaḥ mi gcog ste / dpon po bzin du
 bskyaṅ bar bgyiḥo / groṅ khyer daṅ groṅ rdal¹⁸⁵ daṅ ljoṅs daṅ rgyal
 po daṅ pho braṅ ḥkhor daṅ rgyal poḥi pho braṅ ḥkhor gyi gnas thams 20
 cad so sor bskyaṅ bar bgyiḥo / ḥjigs pa chen po ḥbyuṅ baḥi tshe /
 yaṅ des bdag cag mchod na gdon mi za bar ḥjigs pa mi ḥbyuṅ no //
 de nas klu chen po bryad kyis phud ces bya baḥi sgras bcom ldan
 52b ḥdas de mñes par byas¹⁸⁶ te ḥdi skad ces gsol to / bcom ldan ḥdas
 bdag cag¹⁸⁷ gis kyaṅ de dag thams cad kyi gsaṅ baḥi sñiṅ po ḥdi ḥbul 25
 lo /
 klu chen po rnams legs kyis gsaṅ baḥi sñiṅ po rnams phul cig¹⁸⁸ /
 de nas de dag mgu nas bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad
 ces gsol to /

175. Vv 162-4-2: dbaṅ bral phyogs su sgra gcan ḥdzin pa

176. Vv 162-4-3: gzugs

177. Vv. 163-4-3 adds: bcom ldan khro bo spyān draṅs nas gzaḥ rnams thams cad etc.

178. Vv as above, reads this: de nas slob ma gžug bya ba snags ḥdi dag gis ni rnam par nes.

179. Vv reads grahana

180. Vv 163-4-4: de nas rdo rjeḥi phyag rgyas ni dbaṅ bskur bar ni brtags nas kyaṅ

181. Vv 164-1-3 adds: rgyal poḥi chuṅ ma daṅ bran la sogs pa

182. Vv. 164-1-4: dus thams cad du bsruṅ ba daṅ bskyaḥ pa daṅ sba ba la sogs pa bgyiḥo, and omits the rest.

183. Vv as above: thaṅ gcig dus

184. Vv 164-1-5: mgug phod

185. Vv 164-1-6: groṅ daṅ groṅ khyer

186. Vv 164-3-2: bcom ldan ḥdas la mñes par byas nas phyag btsal te

187. Vv 164-3-3 reads this: bdag cag gis raṅ raṅ gi sñiṅ po ḥbul bar ḥtshal gyis bcom ldan ḥdas kyis byin gyis brlab tu gsol

188. Vv as above: phul cig daṅ nas byin gyis brlabs so

OM PHU / OM PHA / OM PHUM / OM PHĀ / OM PHI / OM
 PHE / OM PHI / OM PHAU /
 de nas de dag gi dkyil ḥkhor bśad de /
 padma chen po ḥdab brgyad la¹⁸⁹ // kha dog dkar po' bri bar bya //
 de yi dbus su (76a) gtso bo ni // phyag na rdo rje rab gnas pa¹⁹⁰ // 5
 sbrul mgo mthaḥ yas gdeñs pa yi // ltos ḥgro chen po sdigs pa bri //
¹⁹¹mthaḥ yas ḥjog po de bźin du // karakoṭa dañ kulika //
 nor rgyas bu dañ duñ skyoñ dañ // padma chu lha de bźin du //
 mdor na ḥdab mā re re la // de dag sbrul mgo ḥbar bār bri //
 sbrul mgo bdun bdun chuñ ma yis // mgul nas ḥkhyud dañ bcas par bri // 10
 bum pa brgyad dañ gtor ma dañ // bśos mdzes pa dañ ḥbyuñ po yi //
 53a mar dañ ḥo ma sbrañ rtsir bcas // byas pa rnam ni gźag par bya //
 de nas rdo rje bdag ñid źugs // sbrul mgos sbrul mgo can rnam dgug //
 phud ces bya dañ lhan cig tu // JAḤ HUḤ VAḤ HO Ḥ źes brjod de //
 de nas bu¹⁹² ni rgyal po dañ // rgyal rigs thams cad rab bcug nas // 15
 dug gi ñes skyon¹⁹³ bsal baḥi phyir // phud ces bya bas dbaḥ bskur ro //
 de nas miñ tsam brjod pas kyañ // klu rnam de dag thams cad ḥgrub //
 de nas de dag kun mgu nas // bcom ldan ḥdas la phyag ḥtshal te //
 spyān snar thal mo sbyar ḥkhod nas // smon lam rab tu ḥdebs par
 gyur¹⁹⁴ // 20
 bcom ldan ḥdas bdag cag gis bcom ldan ḥdas kyi bstan pa la mñon par
 dgaḥ ba rnam gal te / dkyil ḥkhor ḥdir źugs¹⁹⁵ pa rnam la bslus
 par gyur na / deḥi tshe bcom ldan ḥdas ñid la bslus par gyur cig /
 deḥi tshe bdag cag gi gnas bye mas bsregs par gyur cig / rdo rje
 kun tu ḥbar bās bdag cag gi mgo bkas par gyur cig / rtag par dus thams 25
 cad du sems can chen po de bsruñ ba dañ bskyab pa dañ sba ba bgyi /
 53b byin chen po dañ / stobs dañ / brtson ḥgrus bskyed par bgyi¹⁹⁶ / dus dus
 su char dbab par bgyi / pha rol gyi g-yul thams cad la dus¹⁹⁷ dañ (76b)
 dus ma yin paḥi char dbab par bgyi / ḥjigs pa thams cad rnam par
 gźom par bgyi / rgyal baḥi bkaḥ dañ / rdo rje ḥdzin paḥi bkaḥ rab tu 30
 bsgrub par bgyiḥo¹⁹⁸ //

189. Vv. 164-3-7: brgyad pa

190. Vv 164-3-8: rab gnas te

191. Vv. 164-3-8 reads this instead of the next four lines :

de bźin śar phyoḥs la sogs su // mthaḥ yas dañ ni ḥjog po dañ //
 karkoṭa dañ rigs ldan dañ // nor rgyas bu dañ duñ skyoñ dañ //
 padma dañ ni chu lha rnam // dgaḥ bo brjid dañ ldan pa la //
 sbrul mgo dgeñs dañ bcas pa bri // sbrul nag mdun du chuñ ma yis //
 mgul nas ḥkhyud dañ bcas pa bri //

192. Vv 165-1-8: su

193. Vv as above: ñes pa

194. Vv 165-4-2 reads instead: dam tshig rab tu ḥchañ bar ḥgyur

195. Vv 165-4-3: źugs siñ dbaḥ bskur ba thob pa rnam la bslus par gyur na

196. Vv 165-4-5 adds: deḥi dug thams cad dug ma mchis par bgyi

197. Vv 165-4-6: thams cad la dug dañ ser dañ

198. Vv as above, reads instead: rgyal po deḥi bkaḥ dañ rdo rje ḥdzin paḥi bkaḥ bdag cag gis mtshuñs pa ñid du bsgrub par bgyiḥo

- de nas sgrub pa bśad de /
 lha rdzas ḥod¹⁹⁹ phreñ dkar po yis // dbu la sbrul mgo bžin bskor baḥi //
 rdo rje ḥdzin gtsō bsams nas ni // phud ces bya ba ḥbum bzlas la //
 de nas dug blañs phud ces ni // bya baḥi dkyil ḥkhor bsams nas kyañ²⁰⁰ //
 lha rdzas ḥod zer phreñ bas gañ // de la phud ces bya ba bsam // 5
 54a lag pa sbrul²⁰¹ mgo žags ḥdra dañ // phud ces bya baḥi rluñ gis gtor //
 lpags pa śa dañ rus gnas paḥi // dug rnams thams cad ma lus par //
 phud ces bya baḥi lag pas drañ // de nas las rnams kun byed ciñ //
 dug rims dug sbyar la sogs pa // khu tshur gyis kyañ kun phyuñ na //
 sbrul mgoḥi phyag rgyas smos ci dgos // 10
 de nas lha chen po rnams kyī bdag po ḥjigs par byed pa chen po bud
 med chen mo brgyad kyis bskor bas bcom ldan ḥdas la phyag ḥtshal
 nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag gis skrag pa dañ /
 bud med rnams kyī bskrag pas lha dañ klu la sogs pa thams cad skrag
 rnam par bskrag rab tu skrag ste / kha spub dū ḥgyel nas gos dañ 15
 bral te / sems kyañ stor nas kun tu ḥbyin pa²⁰² de dag la phan gdags
 paḥi slad du bdag cag sñiñ po ḥbul bar ḥtshal bgyi / bcom ldan ḥdas
 kyis de legs par byin gyis brlab tu gsol / ²⁰³ḥjigs par byed pa chen po
 legs so legs so / ²⁰⁴rab tu ḥjigs par byed pa bdag ñid²⁰⁵ dañ / lhaḥi
 bud med thams cad kyī sñiñ po rnams śod cig / de nas ḥjigs par byed 20
 pa chen poḥ ḥjigs par byed paḥi sgra phyuñ nas ḥdi skad ces gsol to /
 54b OM bhairabhairabhi²⁰⁶ SVĀHĀ / OM BHA SVĀHĀ / OM BHI
 SVĀHĀ / OM BHU SVĀHĀ /
 OM BHE SVĀHĀ / (77a) OM BHAI SVĀHĀ / OM BHAU
 SVĀHĀ / OM BHAM SVĀHĀ / OM BHA SVĀHĀ / 25
 bcom ldan ḥdas ḥjigs byed chen po ni brgyad po de dag bdag gi ñag
 ñan / de nas de dag gi dkyil ḥkhor bśad /
 ḥkhor lo chen po rtsibs brgyad pa // bris nas dbus su rdo rje ḥdzin //
 khro chen²⁰⁷ ḥjig rten gsum las ni // rnam rgyal žes bya gžag par bya //
 de yi žabs druñ ḥjigs byed paḥi // bdag po chen po khros pa ni // 30
 ḥjigs byed ma dañ bcas par bri // rtsibs kyī nañ ni thams cad du //
 gžan yañ ḥjigs byed brgyad po ni // bud med rnams dañ ldan pa la //
 khros paḥi bžin dañ yid khros par // ci bde bar ni bri bar bya //
 ḥdir ni sgo sgor de bžin du // sgo ba śin tu khros ldan bri //
 de nas lcags kyu la sogs pas // bkug ste mgo yi thod pa ni // 35
 khrag gis bkañ ste mchod nas kyañ // śa chañ gtor ma bžañ po dañ //

199. Vv 165-4-8: ḥod zer

200. Vv 165-5-1: de nas dug laḥañ phud ces paḥi // dkyil ḥkhor rab tu bsams nas kyañ //

201. Vv 165-5-2: sbrul gyi

202. Vv 166-3-5: kun tu khyam pa

203. Vv 166-3-7: bcom ldan ḥdas kyis bkaḥ stsal pa

204. Vv as above: nas byin gyis brlabs gyis

205. Vv as above: rañ ñid

206. Vv 166-4-3: bhairabhaira, and other spells: bhabhi, bhāḥ, bhiḥ, bhāḥ, bhām, bhai, bhūm, bhaḥ.

207. Vv 166-4-7: khro rgyal

- dkiyl ḥkhor sña ma bžin bris la // dbus su ḥjig rten gsum ḥdul²¹⁵ ba //
 56a de yi mdun du dpaḥ bo ni // dbaṅ phyug rtse gsum lag thogs bri //
 rgyab tu tshaṅs pa bri bya ste // g-yon par lag na ḥkhor lo thogs //
 g-yas par dbaṅ po raṅ gi ni // phyag rgyaḥi mtshan ma lag thogs bri //
 raṅ gi dkiyl ḥkhor chuṅ ma rnams²¹⁶ // ḥdir yaṅ sgo ba de bžin te // 5
 bya daṅ bum pa gaṅ ba gžag // dkiyl ḥkhor gyi ni phyi rol tu // (78a)
 stobs bzaṅ la sogs mthu chen bžag //
 de nas žugs nas lha rnams ni // mkhas pas kun nas dgug par bya //
 JAḤ HUM VAM HOḤ lha thams cad // dkiyl ḥkhor dam par žugs
 nas mdzod // 10
 de nas ḥoṅs par mthoṅ ba daṅ // dgaḥ ba chen pos mchod par bya //
 de nas rdo rje ḥdzin pa yi // phyag rgyas slob ma rnams bžug ste //
 OM praticchadhvaṃ mahāsattva vajradhara-ajñāya HUM VAM
 YA HA HA HA HO /
 56b me tog chō ga bžin du dor // mig dbye nas ni bstan²¹⁷ par bya // 15
 de nas sṅags kyis btab pa yi // bum paḥi chus ni²¹⁸ dbaṅ bskur ro //
 de nas lha rnams gaṅ dgaḥ baḥi // dños grub rab tu sbyin par bya //
 ḥbum gig gam ni ḥbum gñis sam // daṅ po bsñen pa byas nās kyaṅ //
 dbaṅ phyug la sogs lha mchog rnams // de dag sgrub pas bsgrub bya
 ste // 20
 mtshan gcig la sogs gnas sam ni // phyag na rdo rjeḥi pho braṅ ṅam //
 yaṅ de bžin gśegs gnas sam²¹⁹ // riṅ bsrel ldan paḥi mchod rten du //
 lha rnams thams cad cho ga bžin // bsgrub pas rtag tu bsgrub byas na //
 nam phyed na ni lha bžeṅs nas²²⁰ // khyod kyi ḥdod pa gaṅ yin pa //
 de ni ci bder sbyin bya yis // bzaṅ po myur du soms te smros // 25
 gaṅ phyir mchog ni khyod la sbyin //
 de nas sṅags śes dños grub phyir // lha la mchog ni gsol ba gdab //
 lha rdzas khu ba bro btuṅ daṅ // mi snaṅ ba daṅ mkhaḥ ḥgro daṅ //
 ri lu rdzas daṅ rgyal la sogs // yid ḥdod tshad med gsol ba gdab //
 57a de nas dbaṅ phyug chen po la sogs pas bcom ldan ḥdas la phyag 30
 ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas ḥjig rten daṅ ḥjig
 rten las ḥdas paḥi dkiyl ḥkhor ḥdir žugs la gaṅ lags pa de dag / bcom
 ldan ḥdas bdag cag lha thams cad kyis sgrib pa thams cad ṅam par
 sbyoṅ ṅo / mtho ris kyi lam bstan par bgyiḥo /
 ḥbyuṅ baḥi lam bstan par bgyiḥo²²¹ // (78b) 35
 mya ṅan soṅ ma lags paḥi lam bstan par bgyiḥo //
 sgrib pa ma mchis paḥi lam bstan par bgyiḥo //
 dben paḥi lam bstan par bgyiḥo //

215. Vv 168-4-7: kham s gsum rnam rgyal te

216. Vv 168-4-8: de g-yon raṅ raṅ chuṅ ma la

217. Vv 169-3-7: brtag par

218. Vv as above: chu yis

219. Vv 169-4-7: yaṅ na de bžin gśegs pa sam

220. Vv 169-4-8: lha ḥoṅs nas

221. Vv 170-1-8 reads instead: bde ḥgroḥi lam bstan par bgyiḥo

rnam par dben paḥi lam bstan par bgyiḥo //
 ḥbyuñ baḥi lam bstan par bgyiḥo //
 mya ñan las ḥdas paḥi lam bstan par bgyiḥo //
 dam paḥi chos kyi lam bstan par bgyiḥo //
 bde ḥgroḥi lam bstan par bgyiḥo // 5
 spoñ baḥi lam bstan par bgyiḥo //
 ñion moñs pa med paḥi lam bstan par bgyiḥo //
 sañs rgyas ñid du ḥgrub paḥi lam bstan par bgyiḥo //
 byañ chub sems dpaḥ ñid du ḥgrub paḥi lam bstan par bgyiḥo //
 rdo rje ḥdzin pa ñid du ḥgrub paḥi lam bstan par bgyiḥo // 10
 dus thams cad du ḥjigs pa thams cad las bsruñ ba dañ // bskyab pa
 dañ / sba bar bgyiḥo / bdag ñid kyi bu bźin du yoñs su bskyañ ḥar
 57b bgyiḥo / deḥi pha rol gyi dgra kun bźom par bgyiḥo / groñ dan groñ
 ḥdab dañ / ljoñs dañ / rgyal po dañ rgyal poḥi pho brañ dañ / rgyal
 srid rnamṣ bsruñ bar bgyiḥo / yul dañ phyogs dañ groñ khyer dañ / 15
 groñ ḥkhor rnamṣ bsruñ bar bgyiḥo / rgyal srid kyañ stsal bar
 bgyiḥo / rgyal srid thob pa rnamṣ ni rgyal srid rgyas par bgyiḥo /
 gliñ gcig pa dañ / gliñ gñis pa dañ / gsum pa dañ / bźi pa dañ / bde
 ḥgro dañ / miḥi gnas dañ / saḥi ḥog dañ / ḥkhor los sgyur ba rnamṣ
 stsal bar bgyiḥo / mdor na brgya byin ñid dañ / tshañs pa ñid dañ / 20
 dbañ phyug chen po ñid kyañ stsal bar bgyiḥo²²³ //

de nas bcom ldan ḥdas phyag na rdo rje ñid kyi ḥkhor gyi dkyil ḥkhor
 la kun tu gzigs nas ḥdzum pa mdzad pa dañ / ḥkhor gyi dkyil ḥkhor
 de dag g-yos / yañ dag par g-yos / ḥgul yañ dag par ḥgul / ḥbar rab
 (79a) tu ḥbar / yañ dag par rab tu ḥbar / dgod rab tu dgod / yañ dag 25
 par rab tu dgog / rtse rab tu rtse / yañ dag par rab tu rtse źiñ rmad
 kyi ya mtshan du ma ḥjig rten du yañ dag par rab tu snañ bar gyur to //
 58a de nas tshañs pa la sogs pa lhaḥi tshogs rnamṣ śin tu dam par gyur
 nas bcom ldan ḥdas la phyag ḥtshal te ḥdi skad ces gsol to / bcom
 ldan ḥdas sañs rgyas bcom ldan ḥdas dañ / byañ chub sems dpaḥ 30
 rnamṣ ni rgyu ma mchis par ḥdzum pa mi mdzad na / ḥdzum pa
 mdzad paḥi rgyu gañ lags / bcom ldan ḥdas deḥi slad du ḥdzum pa
 mdzad paḥi rgyu gañ lags luñ bstan du gsol / de nas bcom ldan ḥdas
 phyag na rdo rjes lha rnamṣ kyis gsol baḥi tshig gsan nas ḥdi skad ces
 bkaḥ stsal to / tshañs pa la sogs pa lha rnamṣ śion gyi sañs rgyas thams 35
 cad kyis bśad paḥi ḥchi bdag źi bar byed paḥi dge ba dañ / dus ma
 yin paḥi ḥchi bdag ḥjoims par byed paḥi rig śnags gzi brjid chen po
 58b gañ²²⁴ pa thos sam / de nas bcom ldan ḥdas phyag na rdo rje la
 phyag ḥtshal nas tshañs pa la sogs paḥi lha chen po de dag yañ dag
 par rab tu mgu sté ba spu lañs nas legs so źes bya ba ḥdi dag gsol to / 40
 bcom ldan ḥdas legs so legs so / rdo rje ḥdzin pa legs so legs so / gañ

223. Vv 170-2-7 adds: bcom ldan ḥdas mdor na bdag cag gis dam bcas pa de las ḥgal bar gyur na bcom ldan ḥdas ñid bsul par gyur cig

224. Vv 171-2-4: gañ yin pa

- gi slad du tshe thuñ bañi sems can rnams tshe bsrin bar bgyi ba dañ /
 dus ma lags pañi hchi bdag gi ñen pa rnams gañ gis dus ma lags par
 hchi ba las nam par grol bar bgyi ba dañ / ñan soñ du skyes pa rnams
 ñan soñ gi rgyud thams cad las ci nas kyañ nam par grol bar bgyi
 ba dañ / hkhor bañi hjigs pas skrag pañi sems can rnams bde blag tu 5
 hkhor ba la rgyab kyis phyogs par bgyis nas²²⁵ myur du bla na ma
 mchis (79b) pa yañ dag par rdzogs pañi byañ chub mñon par rdzogs
 par htshañ rgya bar bgyi bañi slad du gzi brjid chen poñi stobs dañ /
 mthu chen poñi rig pa²²⁶ bśad du gsol /
 de nas bcom ldan hđas phyag na rdo rje tshañs pa la sogs pa lha rnams 10
 kyis gsol bañi tshig gsan nas / de bñin gśegs pa thams cad kyi sñin po
 hđi²²⁷ ñid kyi sku dañ gsuñ dañ thugs rdo rje las byuñ ño /
 Oṃ puñye puñye mahāpuñye aparamita-āyuhpuñye jñānasambha-
 ropacite SVĀHĀ /
 sñin poñi rig paño / 15
 Oṃ DHRA SVĀHĀ / ñe bañi sñin poñi rig paño /
 Oṃ BHRUṀ SVĀHĀ / ñe bañi sñin poñi rig paño /
 Oṃ KRAM SVĀHĀ / sñin po yañ dag par bskul bañi rig paño /
 Oṃ TRĀM SVĀHĀ / sñin po dam paño /
 59a Oṃ TRĪM SVĀHĀ / gsañ bañi sñin poño / 20
 de nas de dag gi dkyil hkhor bśad de /
 dkyil hkhor rtsibs bñi par byas la / deñi dbus su de bñin gśegs pa tshe
 dañ / bsod nams dañ ye śes kyi tshogs dañ²²⁸ gzi brjid tshad med
 pañi rgyal po źes bya ba gźag ste²²⁹ BHRUṀ źes bya bañi sñin poño
 deñi spyān sñar ni phyag na rdo rje ste / vajri HRĪḤ²³⁰ źes bya bañi 25
 sñin poño / g-yon par ni khro bo ste / KRAM źes bya bañi sñin poño /
 g-yas par ni nam mkhañi sñin po ste / TRĀM źes bya bañi sñin poño /
 rgyab tu ni hpags pa kun tu spyān ras gzigs kyi dbañ²³¹ po mi hjigs
 pa sbyin pa źes bya ste / HRĪ źes bya bañi sñin poño /
 de bñin gśegs pañi hđod kyi dkyil hkhor la rig pa rnams²³² briho²³³ / 30
 bum pa lña dañ²³⁴ brgyag hkhor los sgyur bañi sñags kyis btab la
 gźag go / bdug pa la sogs²³⁵ pa las thams cad pañi khro boñi sñags
 59b kyis btab²³⁶ pa dañ mchod pa la sogs pa gźag ste / sgo ba thams cad

225. Vv 171-3-4: gyur nas

226. Vv 171-3-5: rig sñags

227. Vv 171-5-4: sñin poñi rig sñags hđi

228. Vv 172-3-4: tshogs dpag tu med pañi gzi

229. Vv 172-3-4: źes bya bañi miñ bris te

230. Vv 172-3-5: tram

231. Vv 172-3-5: hpags pa spyān ras gzigs dbañ phyug, and omits the rest.

232. Vv 172-3-6: rig sñags rnams-

233. Vv as above, adds: sgo rnams su ni lcags kyu la sogs pañi sgo skyoñ ba rnams rañ
 rañ gi sñin po dañ bcas pa bri bar byaño

234. Vv 172-4-8: ham

235. Vv 172-5-1 adds: la sogs mchod pañi yo byad thams cad la ni

236. Vv 172-5-1: btab la bźag par bya ba ñid do, and omits the rest,

kyañ de bžin no / de nas sñags mkhan bdag ñid žugs la / bde bar
 gšegs pa dam pa sras dañ ħbañs su bcas śiñ ħkhor gyis bskor te rig pa
 (80a) dañ lhan cig spyān drañ ño²³⁷ / de bdag ñid dbañ bskur te /
 skyil mo kruñ bcas nas ħdug la stoñ phrag brgya bzlas na²³⁸ / de bžin
 gšegs pa ħam / rdo rje ħdzin pa ħam / ħphags pa spyān ras gzigš 5
 kyi dbañ phyug kyañ ruñ ste mñon sum du mthoñ na de ħdod pañi
 mchog so sor thob par ħgyur ro / ci ste mñam par gžag na deñi tshe-
 yid kyi las thams cad nus par ħgyur ro²³⁹/de nas rdo rje ħdzin mañi²⁴⁰
 phyag rgya bcisñ la OM vajradhāra ratnadhāra padmadhāra viśva-
 dhāra tathāgatasamayamatikrīma tathāgatasamayadhara-ātmako 10
 ħam žes ña rgyal bskyed la slob ma rnams gžug par byaño //
 de nas ħdis me tog dor bar byaño / OM tathāgata praticcha HO
 samayas tvaṃ /
 de nas phreñ ba de ñid kyiš mgo la bcisñ la / dbañ bskur bar byaño /
 OM sarvatathāgata-abhišīñca vajradhara-ajñāya²⁴¹ HUM BHRUM / 15
 60a OM vajravajra-abhišīñca HUM HUM / OM ratna-ratna-abhišīñca
 TRĀM TRĀM /
 OM padma-padma-abhišīñca HUM HRĪḤ / OM karma-karma-
 abhišīñca HUM KRUM /
 de nas dam tshig dañ bkañi dbañ bskur bar byaño / de la dam tshig 20
 ni /
 dkon mchog gsum dañ byañ chub semš // bla ma dam pa rnams mi
 spañ²⁴²//
 srog chags rnams ni gsad mi bya // ma byin pa yañ mi blañ žiñ //
 rdzun du smra bar bya ma yin // pha rol bud med spyad mi bya²⁴³ // 25
 bla ma smad par mi bya ste // de yi grib ma mi bgom žiñ //
 slob dpon ma yin mi gzuñ la // rdo rje slob dpon mtshan mi brjod //
 sñags dañ phyag rgya mi smad de // lha rnams la lta smos ci dgos //
 ji²⁴⁴ ste glen pas smad na ni//nad kyiš ñes par ħchi bar ħhgyur²⁴⁵ //
 sñiñ dañ lha yi grib ma dañ // ħjig rten ħjig rten ħdas pa yi // 30
 60b phyag rgya yi geñi mtshan ma rnams / gom pas bgom par mi byaño//
 glen pas dkon mchog gsum sogs dañ²⁴⁶ // sañs rgyas bstan la gnod
 byed dañ //

237. Vv 172-5-8: bde bar gšegs pa sras dañ bcas śiñ rig dañ lhan cig spyān drañs la bdag ñid dbañ bskur bar byaño

238. Vv 173-1-1: de nas skyil mo kruñ bcas la ħdug pa mñam par bžag la stoñ ñam brgya bzlas par bya ste

239. Vv 173-1-2: ci ste mñam par ma b'ag na ħañ deñi tshe yid kyi las nus pa dañ stobs dañ ldan par ħgyur ro

240. Vv 173-2-5: rdo rje ħdzin pañi

241. Vv 173-3-3: ajñāpaya

242. Vv 173-4-5: bla ma dam pa mi spañ žiñ

243. Vv 173-4-5 adds: ñes pa kun gyi gzir gyur pañi chañ ni btuñ bar mi bya žiñ

244. Vv 173-4-7: gal te

245. Vv as above: ħdir ni nad gyis ħchi ħgyur žiñ / pha rol mnar med mi bzad pañi / dmyal bar sbye bar the tshom med /

246. Vv 173-4-8: mkhas pas dkon mchog gsum sogs dañ

- blā ma smod la brtson pa rnams²⁴⁷ // mkhas pas bsgrims te gsad par
bya //
chos min (80b) ldan dañ sdig spyod dañ // rtag tu sems can gnod
brtson dañ //
dam tshig sdañ rnams sñiñ rtse baḥi // sñags mkhan gyi sñi sñags kyis 5
bsad//²⁴⁸
ḥjuñs pa rnams kyī nor blañs la²⁴⁹ // sems can ḥphoñs la sbyin par bya//
bla ma la ni mchod pa dañ // de ltar dam tshig bsgrub pa dañ//
dkyil ḥkhor phyir dañ dam tshig can^{249a} // phan phyir rgyal baḥi sras
rnam la // 10
mchod phyir mi yi dbañ po²⁵⁰ ḥam // phyug po rnams kyī nor phro
go //
sems can rnams la phan spyod pas²⁵¹ // rtag tu dam tshig bla maḥi
nor²⁵² //
srog chags srog ni bsruñ baḥi phyir // rdzun du yañ ni smra bar 15
bya²⁵³ //
sañs rgyas rnams ni mñes bya dañ//dam tshig rnams ni bsruñ ba dañ//
61a sñags rig pas ni bsgrub paḥi phyir²⁵⁴ // gñan gyi bud med bsten par
bya //
rdo rje sems dpaḥi gnas ḥdug nas // thams cad byas žiñ kun zos kyañ // 20
ḥgrub ḥgyur ñes par mi ḥgyur na // sñiñ rje ldan pas²⁵⁵ smos ci dgos //
de nañ ḥdis bkaḥi dbañ bskur bar byaḥo // OṂ sarvatathāgata-ajñāna
te dāsyāmi grihṇa vajrasusiddhaye / OṂ vajra tiṣṭha HUM /
ḥdis rdō rje lag tu byin la las kyī dbañ bskur bar byaḥo/
OṂ sarvakarmāṇi kuru buddhānām HUM / 25
de nas bla ma bla maḥi phyir²⁵⁶ // khyod kyis lus mchog sbyin par
bya //
nor dañ dbyig dañ ḥbru rnams dañ // stan dañ gñon pa de bžin te //
bran gyi mchog dañ khañ pa dañ // rgyal po rgyal srid de bžin te //
bu dañ bu mo chuñ ma dañ // ma dañ sriñ mo tsha mo dañ // 30
gñan yañ ci bžed thams cad ni / phan par bsams phyir bla ma dbul²⁵⁷ /
de nas byañ chub bar du ni // sañs rgyas ñi dañ gñan dag dañ //

247. Vv as above: bla ma smod brtson la sogs rnams / sñiñ rje bsgral te gsod par bya / and omits the next verse.

248. Vv 173-5-1: dam tshig ñams rnams mkhas pas ni / sñags dañ mthu dañ sbyor bas bsad /

249. Vv as above: rdzas dañ ldan žiñ ser sna can / śin tu ḥchums pa nor blañs la /

249a. Vv 173-5-2: dkyil ḥkhor phyir dañ spun rnams dañ / de bžin rgyal baḥi sras rnams la /

250. Vv as above: bdag po

251. Vv 173-5-3: phan spyod dañ

252. Vv as above: de bžin bla maḥi nor rnams dañ

253. Vv as above: rdzun gyi tshig ni smra bar bya

254. Vv 173-5-4: sñags mkhan gyis ni sgrub paḥi phyir

255. Vv as above: ldan la

256. Vv 176-2-3: de nas sañs rgyas bsgrub phyir bla ma la

257. Vv 176-2-4: dad pas bsams nas bla ma la / dbul ba ñid du bya ba yin /

- 61b h̄jig rten pa yi mthu chen rnams // gañ ḥdod pa dag bsgrub ḥdod
pas //
dños grub rnams ni gsol bar bya //
de nas bu la phan paḥi phyir // sñags mkhan ser sna med sems dañ //
dad pas dad paḥi sems ldan la // dños grub rnams ni (81a) s̄byin par 5
bya²⁵⁸ //
chos rnams thams cad dños²⁵⁹ med par // sems kyis bsgom pa byas
nas kyañ //
A las zla baḥi dkyil ḥkhor bsam // rañ gi sa bon de dbus su //
bsams nas dam tshig phyag rgya yañ // bsam žin de bžin de ñid du // 10
sgrub pa po ni sgyur bar bya // lha yi rnal ḥbyor tshul du bsgyur²⁶⁰ //
de nas rañ gi sa bon dañ // phyag rgyas phyag rgya de byin brlab²⁶¹ //
lta ḥog go rims ji bžin du²⁶² // sañs rgyas rnams kyis dbañ bskur ro //
de nas ña rgyal bskyed nas kyañ // mkhas pa yis ni bsgrub byas na //
de bžin ḡsegs kyañ ḥgrub ḥgyur na // dños grub gžan lta smos ci dgos // 15
de nas tshañs pa la sogs pa lha chen po rnams kyis bcom ldan ḥdas la
phyag ḥtshal nas ḥdi skad cēs gsol to / bcom ldan ḥdas rgyal po dañ/
62a rgyal poḥi bu dañ / rgyal poḥi blon po dañ / rgyal rigs dañ bram ze
dañ rjeḥu rigs dañ dmañs rigs dañ gžan yañ dman žin kho re chuñ
ba²⁶³ phyag dar ba dañ mthaḥ ḥkhob paḥi rigs ñan gyi skye bo rnams 20
dkyil ḥkhor gyi rgyal po ḥdir žugs na de dag gi rnam par smin pa ji lta
bur ḥgyur / bcom ldan ḥdas kyis bkaḥ stsal ba / gañ ma ḥoñs paḥi sems
can rnams la phan paḥi phyir ña la žus pa de ni / legs so legs so / lhaḥi
bu rnams dkyil ḥkhor gyi rgyal po ḥdir žugs pa dañ / dbañ bskur ba
dañ / bris pa dañ / bcug pa dañ / rjes su yi rañ dbañ / phyag byas pa 25
dañ / mchod pa rnams kyi ḥbras bu dañ / rnam par smin pa ñon cig /
lhaḥi bu rnams mdor na ña la yañ deḥi yon tan bśad par spobs pa
meḍ de / deḥi bsod nams kyi phuñ po gañ yin pa de brgya phrag
stoñ du mar bsgyur kyañ grañs su yañ mi chog / bgrañ bar yañ mi
chog / dper yañ mi bzod de / 30
de bžin du de bžin ḡsegs pa thams cad kyi phuñ pos kyañ mi bzod do /
dkyil ḥkhor ḥdir žugs paḥi sems can rnams (81b) kyi ḥbras bu dañ/
rnam par smin pa gañ lags pa de ni bcom ldan ḥdas ño mtshar cheḥo /
62b rdo rje ḥdzin pa ño mtshar cheḥo / bcom ldan ḥdas bdag cag gi dkyil
ḥkhor la sogs par ḥjug par sproḥo / bcom ldan ḥdas rdo rje ḥdzin pa 35
sproḥo / de nas lha de dag gis de bžin du phyag ḥtshal nas ḥdi skad
cēs gsol to / bcom ldan ḥdas ḥdzam buḥi gliñ gi sems can bsod nams

258. Vv 176-4-8 omits the above two lines and reads this: rnal ḥbyor pas ser sna med pas dad pa chen pos dad pa dañ ldan paḥi bu la dños grub ḥgrub paḥi rgyu bla na med pa spyin par bya ba ñid do de la dños grub kyi rgyu ji lta bu žig yan sñam pa la

259. Vv as above: bdag

260. Vv 176-5-3: tshul gnas te

261. Vv as above: phyag rgya sñags kyis de byin brlab

262. Vv 176-5-3: rim paḥi rjes las ji bžin du

263. Vv 178-1-4: bsod nams chuñ pa

- chuñ žiñ tshe thuñ bā dañ / ñan soñ gi rgyud dañ ldan pa dañ / sems
 can dmyal ba dañ / yi dags dañ / byol soñ rnam su skyes pa dag kyañ
 mchis na / bcom ldan ḥdas de dag la bdag cag gis ji ltar bsgrub par
 bgyi / kye lhaḥi bu rnam sems can de dag ni dkyil ḥkhor ḥdi ñid du
 chug cig / chos kyi yi ge yañ zlos su chug cig dañ / des sems can de dag 5
 63a tshe riñ bar ḥgyur / bsod nams dañ bral ba rnam bsod nams dañ
 ldan par ḥgyur / ñan soñ las kyañ rnam par grol bar ḥgyur / kye lhaḥi
 bu rnam ñan soñ du skyes zin pa gañ yin pa de dag gi miñ la yañ
 dbañ bskur cig / gzugs brñan la yañ dbañ bskur bar byos śig / mchod
 rten la yañ dbañ bskur bar byos sig / rañ gi lhaḥi sku la yañ dbañ 10
 bskur bar byos śig / chuñ ñu na de dañ rigs mthun pa dañ / deḥi bu
 dañ / de dañ rus mthun pa dañ deḥi miñ ḥdzin pa ḥam / bran la yañ
 dbañ bskur cig / žag bdun du dkyil ḥkhor du bcug te dbañ bskur na
 gdon mi za bar žag bdun gyis ñan soñ gi bsgrub pa las rnam par grol
 bar ḥgyur ro / 15
 lhaḥi bu rnam deḥi miñ nas smos te ḥbum phrag gñis sam ḥbum
 phrag gsum ḥam ḥbum phrag bži nas ḥbum phrag brgya phrag stoñ
 gi bar du bzlas pa byas na mtshams med pa lña byas pa yañ rnam
 par thar bar ḥgyur na sdig pa chuñ du byas pa rnam lta mos kyañ
 ci dgos / 20
 lhaḥi bu rnam ži ba yi // hom khuñ tha ma bar ma mchog //
 khru gañ khru do khru bži paḥi // zlum po ñid du byas nas ni //
 de yi miñ dañ yuñ kar gyis // brgya phrag stoñ du bsreg byas na //
 63b ñan soñ kun las rnam par thar // deḥi śa dañ rus pa dañ // 25
 skra dañ thal ba la sogs pas // cho ga de dañ ḥdra bar ni //
 sbyin sreg byas nas ñan soñ yañ // kun nas rnam par thar bar ḥgyur //
 deḥi dbus su ḥkhor lo ni // rtsibs brgyad ḥod zer dkar ḥbar bri //
 ḥkhor yud rdo rje rtse lña pa²⁶⁴ // ḥod zer dkar dañ ldan par bri //
 de nas rdo rje rgya gram dañ // rdo rje rin chen chu skyes mchog //
 de nas sdig pa gžom paḥi phyir // phyag rgya sna tshogs bžag par bya²⁶⁵ // 30
 phyiḥi²⁶⁶ rdo rje rigs rnam kyi // phyag rgya rnam ni phyi rol bri //
 gzaḥ dañ skar maḥi mtshan ma dañ // de ltar ḥjig rten skyoñ ba rnam //
 gtso bo ri mo lugs maḥañ ruñ // rdo rje can dañ lhan cig gžag //
 bya dañ bum pa bkañ ba dañ // gtor ma lha bšos rab dkar gžag²⁶⁷ //
 mdor na thig ni btāb nas kyañ // cho ga bžin du bri bar bya // 35
 dkar poḥi gos ni bgos nas kyañ // sañs rgyas gzugs can mi ḥjigs pas //
 ñan soñ rgyud na gnas pa yi // sems can rjes su dran byed ciñ //
 64a sdig dañ sgrub pa ži baḥi phyir // sañs rgyas kun gyi sbyin sreg ni²⁶⁸ //
 mar dañ ḥo ma sbrañ rtsi can // ḥbras yos yuñ kar bsres pa dañ //

264. Vv 180-2-8: lña la

265. Vv as above: sdig pa gžom phyir phyag rgya rnam / sna tshogs pa ni bžag par bya /

266. Vv 180-3-1: phyi rol

267. Vv 180-4-2: gtor ma bum pa gañ ba dañ / de bžin me tog dkar rnam dañ

268. Vv. 180-4-3: dag paḥi rgyud las sbyin sreg ni

- dehi rus pa sa la sogs²⁶⁹ // yañ na miñ nas smos te bya //
 de ni bde hgror skyes nas kyañ // mkhas pas rgyas pa bya dgos te //
 khru do pa ham khru bzhi pa // de ltar mchog ni khru brgyad par //
 byas nas hom khuñ gru bzhi pa // kun tu mu ran ldan par bya //
 de dbus padma rin chen can // hod zer ser po ldan par bri // 5
 hkhor yug tu ni rin chen dañ // mu ran rnams la chu skyes bri //
 phyi rol du ni rigs lña yi // so sohi phyag rgya bri bar bya //
 de ltar phyi yi lha rnams dañ // lcags kyu la sogs bri bar bya // (82b)
 gos rnams ser por bsgyur nas kyañ // mtho ris gnas pa rjes dran zin²⁷⁰ //
 de la phan zin rgyas pañi phyir // rgyas pa yi ni las byas nas // 10
 lus can de yi tshe dañ dpal // gzi brjid bde bañi loñs spyod hpheh //
 64b de nas phan phyir nes par yañ // dbañ du bya bañi las byas na //
 hom khuñ gzu yi dbyibs hdra la // khru gañ ba ham khru do pa //
 khru bzir byas la dehi dbus su // padma dmar po bris nas kyañ //
 dehi dbus su mdañ bcas pañi // gzu yañ de bzin bri bar bya // 15
 hkhor yug tu yañ mdañ bcas pañi // gzu ni kha dog dmar por bri //
 snags rdzogs pas ni rtag par yañ // phyi rol de dañ hdra bar bya //
 sems can de yañ dran byas te // dmar por gyur pañi gos gyon la //
 me tog dmar ram padma ham // hbras bu dmar ram tshon bskus
 pañi // 20
 mar dañ gur gum bsres pa dañ // tsan dan dmar poñi phye ma yis //
 sbyin sreg byas na lha la sogs // thams cad de yi dbañ du hgyur //
 de la gdon rnams gzom pañi phyir // mñon spyod kyañ ni brtsam bya
 ste²⁷¹ //
 phyed dañ gsum ham khru gsum ham²⁷² // de ltar dam pa khru dgur 25
 bya //
 khru gsum pa dañ ldan par ni // dbus su rdo rje rtse dgu pa²⁷³ //
 rtse gsum pa dañ rgya gram pañi // rdo rje rnams dañ dbyig pa dañ //
 65a mgo ni rdo rje rtse gsum dañ // dgra sta rtse gcig mu khyud bskor²⁷⁴ //
 phyi rol du yañ rim gsum du // sna ma bzin du brgyan par bya // 30
 bya dañ gtor ma bum pa dañ // bsos cha rnams pa mañ du gzag //
 sa dañ khrag gis bkañ ba yi // mgo bo thod²⁷⁵ pa kun tu bzag //
 dehi lus can sdig sogs dañ // bgegs rnams gzom par bya bañi phyir //
 gos nag bgos siñ khros nas kyañ // hjig rten gsum rgyal bdag ñid
 bsgyur²⁷⁶ // 35

269. Vv 180-4-4: de yi sa dañ rus la sogs

270. Vv 180-5-6: mtho ris gnas su rjes su dran

271. Vv 181-3-3: de la gnod rnams gzom byañi phyir / mñon spyod kyi ni las bya ste

272. Vv as above: phyed dañ gsum las khru gsum ham

273. Vv 181-3-4 adds: kha dog nag po hbar ba bri / mu phran kyi ni nañ dag tu

274. Vv as above: rdo rje rnams ni bskor bar bya

dehi phyi rol mu khyud ni / dbyug pa rdo rje rtse gsum dañ /
dgra sta dañ ni ral gri bskor /

275. Vv 181-3-6: mgo boñi thod pa

276. Vv as above: bdag ñid can / tiñ ñe hdzin du snoms zugs nas

- de nas de yi sdig bcom lus // bgegs dañ phrel te ci bde bar//
 mtho ris h̄jig rten mi yi nañ // khams gsum pa na ci bder spyod //
 go rims h̄di dag ñid kyis ni // tshe h̄diñi gnas la hañ bya ba ste // (83a)
 de nas gañ gi phyir byas pa // de yi phyir yañ de b̄zin h̄gyur //
 ḡzan dag kyañ ni las rnams kun // s̄na ma ji b̄zin de ltar bya // 5
 de ni sems can thams cad lahañ // myur du bde bskyid myoñ bar
 h̄gyur²⁷⁷ //
- 65b de nas tshañs pa la sogs pa lha rnams yid mgu nas bcom ldan h̄das la
 phyag h̄tshal te h̄di skad ces gsol to / bcom ldan h̄das ñan soñ du skyes
 pañi sems can rnams kyi don dañ phan pa dañ bde bañi slad du brtag 10
 pañi rgyal po h̄di h̄bri ba dañ / h̄bri h̄jug pañi²⁷⁸ / rigs kyi bu ham rigs
 kyi bu mo rnams bdag cag tshañs pa la sogs pa lha rnams kyis²⁷⁹ / bu
 b̄zin du yoñs su bskyañ bar bgyi / gañ rgyal po dañ rgyal poñi bu dañ
 rgyal poñi blon po rnams ji ltar gsuñs pañi rjes su slob na deñi rgyal
 srid h̄phel bar bgyi / yul dañ phyogs dañ / rañ gi skye bo dañ / yoñs 15
 kyi skye bo dañ / bran la sogs pa bsruñ bar bgyi / nor dañ h̄bru rnams
 mañ du h̄byor bar bgyi / bud med dañ skyes pa dañ khyeñu dañ
 bu mo rnams dañ ldan par bgyi / h̄byor ba dañ rgyas pa dañ lo legs
 pa dañ ži ba rnams su bgyi na / ji ltar b̄sad pa la mi rtog par bgyi ba²⁸⁰
 lta smos kyañ ci h̄tshal gañ gis brtag pañi rgyal po h̄di dad pas / 20
- 66a rgyal mtshan gyi rtse mo la brtags te / groñ dañ droñ khyer du btsugs
 la / bdag ñid kyis bsu ba dañ / glañ po cheñi steñ du b̄zag la groñ dañ
 groñ khyer la sogs pa thams cad bskor na / nad dañ gnod pa thams
 cad ma mchis par h̄gyur la / sems can chen po deñi druñ na bdag cag
 bran-gyi tshul lam buñi tshul du gnas par bgyi / gañ du h̄di²⁸¹ rab tu 25
 spyod pa de na bcom ldan h̄das phyag na rdo rje ñid loñs spyod rdzogs
 pañi skus rdo rje sems dpañi skur žugs par h̄tshal bar bgyi ste / bcom
 ldan h̄das rdo rje sems dpañ kun tu (83b) bzañ pore ba thams cad yoñs
 su skoñ ba de ñid brtag pañi rgyal po²⁸² gzugs su b̄zugs par h̄tshal bar
 bgyiño / de b̄zin ḡsegs pa thams cad h̄khor dañ bcas te b̄zugs par h̄tshal 30
 bar bgyiño / sa phyogs de mchod rten du gyur par h̄tshal bar bgyi
 ste / mchod par bgyi / phyag h̄tshal bar bgyi / kun tu bsruñ bar bgyiño /
 bdag cag tshañs pa la sogs pa lha rnams kyis brtag rgyal po h̄di kun la
 rgyas par h̄chañ bañi rdo rje slob dpon dkañ thub chen po deñi g-yog
 bgyiño / 35

277. Vv 181-5-3: myur du bde skyid h̄grub par h̄gyur

278. Vv 182-2-4 adds: h̄di h̄drir h̄jug pa dañ h̄chañ ba dañ ḡzan la rgya chen
 po ston pa dañ h̄di rnal h̄byor du byed pa dañ rig pa chen po bzlos pa dañ ñan pa
 dañ mchod pa dañ bsñen bkur byed pa rnams kyis rigs kyi bu etc.

279. Vv as above: bdag tshañs pa la sogs pa dañ lha dañ bcas pañi h̄khor rnams
 kyis

280. Vv 182-2-7: ji ltar b̄sad pañi bsgrub pa la mñon par žugs pa rnams lta
 mos etc.

281. Vv 182-3-1: dañ du brtag pañi rgyal po h̄di

282. Vv 182-3-3: rgyal poñi

- bran gyi tshul du gnas par bgyiḥo //
 bkaḥ ṅan paḥi tshul du gnas par bgyiḥo //
 bsgo ba thams cad mñam par bgyiḥo //
 phan pa dañ bde ba thams cad bgyiḥo //
 dños grub thams cad kyañ stsal bar bgyiḥo // 5
 bcom ldan ḥdas mdor na deḥi rkañ paḥi rdul mgo bos²⁸³ blañ bar
 bgyiḥo //
 bcom ldan ḥdas phyag ḥtshal bar bgyiḥo //
 bcom ldan ḥdas mchod par bgyiḥo //
 bdag cag deḥi phyi bžin du rjes su ḥbrañ ño // 10
 bcom ldan ḥdas²⁸⁴ dkyil ḥkhor du žugs te/dbañ bskur ba gañ lags pa
 de dag kyañ bdag cag gi dpon po lags par ḥtshal bar bhyiḥo /
 phyag na rdo rje lags par ḥtshal bar bhyiḥo //
 rdo rje sems dpaḥ lags par ḥtshal bar bgyiḥo//
 bde ba chen po kun tu bzañ po lags par ḥtshal bar bgyiḥo // 15
 67a de bžin gśegs pa lags par ḥtshal bar bgyiḥo //
 de nas bcom ldan ḥdas phyag na rdo rje tshañs pa la sogs pa lha rnam
 la ḥdi skad ces bkaḥ stsal to / tshañs pa la sogs pa lha rnam chos la
 rim gro bya bar de ltar dam tshig bcas par gyur ba gañ yin pa de ni
 legs so legs so / legs par sgrubs śig²⁸⁵ // 20

283. Vv 182-3-6: rdul la bdag gi spyi bos

284. Vv 182-3-7: bcom ldan ḥdas kyi

285. Vv. 182-4-2. legs kyis ji skad du smras pa bžin du brtag paḥi rgyal po ḥdi la
 mñon bar sbyor baḥi sems can chen po de la bsruñ ba dañ bskyab pa la sogs pa
 gysis śig dañ de ni de bžin gśegs pa thams cad la bsñen bkur byas pa ñid du
 ḥgyur ro

CHAPTER III

bam po gsum pa ste tha maḥo /²⁸⁶
 de nas bcom ldan ḥdas phyag na rdo rjes snags dañ rig pa dañ / sñiñ
 po thams cad brtan par bya baḥi phyir ñid kyi sñiñ po ḥdi bśad do /
 OM vajra (84a] BHRUM TRUM vajrapāṇi dṛḍha tiṣṭha²⁸⁷ HUM
 OM HUM / 5
 OM vajra HUM PHAT / OM [vajra]²⁸⁸ dṛḍha vajra HUM PHAT /
 OM vajra HUM SA / OM vajra HUM A /

de nas de dag gi dkyil ḥkhor bśad de /
 dkyil ḥkhor sña ma bñin bris la // dbus su rdo rje bri bar bya //
 yañ na rdo rje sems dpaḥ ḥam // kun tu bzañ po bde ba che // 10
 spyān sñar phyag na rdo rje la // gyas su phyag na rin chen bsnams //
 phyag na pad ma nub phyogs bri // byañ phyogs phyag na rgya gram
 bsnam //
 67b phyi rol tu ni kun bskor ciñ // sañs rgyas thams cad gźag par bya //
 de yi phyi rol sems dpaḥ rnams // go rims bñin du bri bar bya // 15
 de yi phyi rol sems dpaḥ rnams // byams pa la sogs mchog chen bri //
 de ltar dge sloñ kun dgaḥ sogs // thub rnams de yi phyi rol bri //
 rañ gi chuñ ma bus bskor baḥi // tshañs pa la sogs phyi rol bri //
 gzaḥ dañ skar ma lha rnams dañ // rgyal po bñi po rnams dañ ni //
 phyogs skyoñ ḥjig rten skyoñ ba rnams // 20
 de yi phyi rol dmyal kun dañ // ḥdod chags la sogs byol soñ ḥdra //
 sgo sgor gsuñs pa de bñin du // sgo ba stobs kyis dam pa rnams //²⁸⁹
 dri rnams lña yi chus bkañ ba // gser gyi bum pa ḥod chen dañ //
 gtor ma dañ ni lha bśos dañ // me tog bduḡ pa rab mdzes dañ //
 gdugs dañ rgyal mtshan ḥphañ rnams dañ // bla re dañ ni rña mchog 25
 dañ //

286. bam po gsum pa Ts 71a3=4 : de nas da ni rtsa ba dañ rgyud phyi mar ma bstan paḥi cho ga lḥag ma rnams ston paḥi rgyud phyi maḥi phyi ma ston te

287. Variations in seed-syllables, Text A after tiṣṭha: HUM OM HUM / Ts:HUM OM HUM A / and Vv 183-2-1 probably correctly after tiṣṭha HUM / OM A HUM /

288. Only Text A inserts vajra before dṛḍha.

289. This line corresponds with Text B page 231²², which hereafter diverges. It is noteworthy that Vv does not quote Text A in his commentary from line 10 to 22 (=Vv 183-4-7) and his text does not resume completely until p. 359⁵ (=Vv 183-5-8). He covers the section by means of a description of the *maṇḍala* without any textual quotation, while the section is referred to simply as the section from: dri rnams lña yis bkañ ba yi źes pa nas / dkyil ḥkhor mchog ni brgyan par bya źes paḥi bar du, viz. up to a line which does not occur in Text A and seems to be unknown to Ts 72a²⁻³.

dril bu rdo rje nor bu dañ // do šal ñi zla la sogs rgyan //
 ḥdod can rnams kyi ḥbras bu ni // ḥdod paḥi yon tan lñas bkañ ño //
 de nas sñags mkhan ñid kyis ni // spyān drañs bdag ñid ḥjug par bya /
 bdag ñid kyis ni dbañ yañ bskur //
 sdom gnas dam tshig ldan pa dañ // bla ma mos siñ mi ḥjigs la //²⁹⁰ 5
 rigs skyes skyon dañ bral ba dañ // ser sna ma lus spañs gyur ciñ //
 yon tan mañ por ldan gyur pa // gtoñ dañ tshul khrims mañ du thos //
 byams pa dañ ni sñiñ rjeḥi sems // dgaḥ dañ btañ sñoms gnas pa dañ
 [84b] stoñ pa mtshan ma med paḥi sems // smon pa med paḥi yid
 ldan paḥi // 10
 slob ma dam pa sñags ḥdi yis // byañ chub tu ni sems bskyed la //
 sñags mkhan gyis ni gzuñ bar bya //
 OM vajra HUM JA / OM vajra-samaya praveśa HUM /
 OM vajrapāṇi pratīccha vajrasattva mahāsukha HUM HA HA
 HA samayas tvaṃ // 15
 me tog gi phreñ ba dor nas gañ la bab paḥi sñags dañ phyag rgyas
 mgo bo la bciñ bar bya / de nas dam tshig sbyin par bya ste //
 OM rigs kyi bu khyod kyis dkyil ḥkhor ḥdi ma mthoñ baḥi mdun du
 smra bar mi byaḥo²⁹¹ // gal te khyod kyis su yañ ruñ ba la smras na ni
 phyag na rdo rje ñid kyis rdo rje ḥbar žiñ rab tu ḥbar bas khyod kyi 20
 mgo bkas par ḥgyur ro / OM vajra-samaya dṛdha HUM A /
 de nas ḥdis dam tshig gi chu blud la gdoñ g-yogs dgrol bar byaḥo /
 OM vajra-cakṣu paśya HO // OM ājñāpayati pan ne mokṣayamani
 HUM PHAT²⁹² //
 de nas phyag na rdo rje la sogs pa sañs rgyas dañ byañ chub sems dpaḥ 25
 bstan te sañs rgyas kyi spyān sñar dbañ bskur bar byaḥo
 OM vajrapāṇi svayānte anurakto abhiṣiñca HRIḤ²⁹³
 OM vajra vajra abhiṣiñca sarva-vajra-abhiṣekata HUM Ā /
 OM buddha abhiṣiñca sarva-buddha-abhiṣekata OM HUM /
 OM ratna abhiṣiñca sarva-ratna-abhiṣekata OM TRAM / 30
 OM padma abhiṣiñca sarva-padma-abhiṣekata OM HRIḤ /
 OM karma abhiṣiñca sarva-karma-abhiṣekata OM Ā /
 de nas bdag gi lus la sogs pa yon tu phul la bkaḥ mnod par byaḥo /

290. Vv 183-5-8: dañ bar bcas for ḥjigs la.

291. Up to smra bar mi byaḥo inserted from Vv 184-3-1/2. Missing in Text A and Ts.

292. A troublesome mantra given by Ts 72b² thus: ājñāpayati ban ne (khyod kyi mi. ses paḥi rab rib) mokṣaya mani HUM PHAT (dgrol bar bgyiḥo).

Vv 184-3-3: agjānapatale mokṣayemi HUM.

dBañ-phyug rgyal-mtshan's commentary (T.T. Nr 3454)226-2-1:

OM ta jñana be ta la na te / mahāmami HUM.

Kāmadhenu does not quote the mantras but merely numbers them 100-4-8 onwards.

Text A reads : ajñāpata yāna te mokṣa ya ma mi HUM PHAT /

According to Ts the meaning is: 'I am to be freed from the obscurations of ignorance' or something similar.

293. Another corrupted mantra showing variations in the different texts. It could be svayaṃ te etc. 'Vajrapāṇi himself who is attached to you, consecrate !'

OM sarva-tathāgata-ājñā-abhiṣekata skānte dāsyāmi gṛhṇa vajra-
 prasiddhaye SVĀHĀ²⁹⁴ //
 de nas las thams cad byed du gzug ciñ dños thams cad kyañ sbyin par
 byaḥo//
 de nas bde ba bskyed nas ni // dkyil ḥkhor bži poḥi dbus su ni // 5
 kun tu bzañ nam bde ba che // bdag ñid kyis ni bsgom nas kyañ //
 sñiñ kar HUM žes bya bsams nas // rdo rje sems dpaḥ mñam par
 ḥgyur //
 dpal ldan las rnams kun byed ciñ // kun tu bzañ por bdag ñid ḥgyur //
 [85a] de ltar gyur ba the tshom med // HUM las sañs rgyas gzugs 10
 gyur na //
 sñiñ khar ḥkhor lo rab bsgoms nas // phyag na rdo rje ḥdra bar ḥgyur//
 rdo rje khro bor rnam bsgoms te // sñiñ kaḥi dbus su PHAṬ ces pa//
 HUM žes bya bas bskor bsams na //khro bo stobs chen ñid du ḥgyur//
 rdo rje brtan par bdag bsgyur la // sñiñ kar OM žes bya ba yis // 15
 bskor baḥi HUM dañ TRAM ldan paḥi // bsams na rin chen ḥdra
 bar ḥgyur //
 rdo rjer bsgoms la sñiñ gi ni // dbus su padmo žes bya ba //
 OM žes bya bas bskor bsams nas/ phyag na padmo mñam par ḥgyur/
 ḥkhor lo rgya gram HUM ldan par // A žes bya bas bskyed nas kyañ// 20
 OM žes bya bas bskor bsams na //rdo rje las dañ mñam par ḥgyur //
 de nas las rnams bśad bya ste //
 ži ba dañ ni rgyas paḥi las // de ltar dbaṅ dañ mñon spyod rñams //
 bzlas dañ sbyin sreg cho ga yis // las rnams thams cad bya ba yin //
 rdo rje sems dpar bdag bsgyur la // ži baḥi las ni brtsam bya žiñ // 25
 cho ga šes pas nañ par ñid // bzlas dañ sbyin sreg ñid byed ciñ //
 ḥod zer sprin gyis deḥi lus la // ḥphro bar ḥgyur ba rnam bsgom ste //
 rtag tu šar bltas ḥod zer gyis // ñes pa thams cad sel byed pa //
 ḥdi ni sems can phan dgaḥ bas // de bžin gšegs paḥi rigs las bya //
 kun tu bzañ poḥi sku chen nam // bde ba chen por bsams nas kyañ // 30
 nañ par re re ḥod byed na // sña ma bžin du las byas te //
 nañ par sñar ni sems can rnams // sdig can thams cad ži bar ḥgyur //
 gser ḥod mdzes šin ḥbar ba yi // rin chen ḥdzin du bsams nas ni //
 bzaḥ ba legs byas ñi ma yi // guñ la rgyas paḥi las šis te //
 rin chen ḥdra bar khuñ brkos la // bzlas dañ sbyin sreg rab tu bya // 35
 yañ na sñags pas sña ma bžin // ḥod kyis lus la rab tu dgab //
 [85b] sbyor dañ ldan pas khuñ bu ni²⁹⁵ // pad mo ḥdra bar byas nas
 kyañ //
 pad ma ḥdzin par bdag bsgyur la // rgas dañ ña baḥi ñi maḥi mthar //
 zlas dañ sbyin sreg bya ba ḥam // de yi lus la ḥod zer gyis // 40

294. Yet another troublesome mantra reconstructed from Ts 72b⁶.

295. Vv 188-2-7: cho ga bžin du khuñ bu ni and so on. After correcting dag to rgas tow lines below. Text A corresponds to Ts 74a 2-3 where the last three half lines are reduced to two thus : ḥod zer sprin gyis lus bkañ nas// thams cad ma lus dbaṅ du ḥgyur //

kun tu bskor bar byas gyur na // ma lus de ni dbaṅ du ḥgyur //
 cho ga śeś paḥi śnags pa yis // gri rtse lta bur khuṅ bskos la //
 skar ma rdzogs paḥi dus su ni // rdo rje khro bor bdag bsgyur la //
 bzlas paḥi rnal ḥbyor bya ba ḥam // ḥod kyis de la dgab gyur na //
 de la gnod byed ma lus ḥjoms²⁹⁶// 5
 ḥdren pa kun tu bzaṅ po yis // ḥi baḥi las ni rab tu byad //
 rdo rje rin chen rgyas pa ste // dbaṅ bskur ba yaṅ de bzin no //
 dpal gyis rnam rgyal de bzin du // loṅ spyod dbaṅ phyug dpal mñam
 med //
 rdo rje ṅi ma gzi brjid daṅ // mdog sdug śin tu ḥbar bar byed // 10
 bḥad ciṅ rmad du mdzes pa ni // dgaḥ mgu raṅs pa rnams su ḥgyur//
 padmo bḥad pas chos kun ni//rtogs mdzad saṅs rgyas thams cad kyaṅ//
 mñes ḥgyur lha bran smos ci dgos //
 gḥzan gyi rigs sogs tshogs mchog rnams // rnon pas gcod pa ṅid du md-
 zad // 15
 gdon daṅ yi dvags ḥdre rnams daṅ // gnod sbyin srin po bkaḥ ṅan
 daṅ //
 gzaḥ mchog brgyad po²⁹⁷ ma ruṅs rnams // ḥkhor los rtsad nas ḥbyin
 par mdzad //
 lce la JAM ḥes bya ba yis²⁹⁸ // lkugs rnams lkugs pa ma yin daṅ // 20
 gleṅ rnams mi smra smra mdzad ciṅ // ma ruṅs rnams kyaṅ lkugs par
 mdzad //
 rgya gram gyis ni mchod pa daṅ // sems can don mdzad thams cad//
 ston //
 HUM ḥes bya bas ḥphrog²⁹⁹ mdzad ciṅ // rdo rje sruṅ nas bsruṅ 25
 bar mdzad //
 HUM ḥes bya baḥi so yis ni // rdo rje gnod sbyin ṅid kyis kyaṅ //
 ma ruṅs rab tu ma ruṅs kun // za byed sdig spyod smos ci dgos //
 ma ruṅs sṅiṅ khar dam du ni // BAM ḥes bya ba bsams nas kyaṅ //
 dug daṅ rims daṅ gdon la sogs// rdo rje bsdams pas bciṅs par mdzad³⁰⁰// 30
 bzlas daṅ sbyin sreg las rnams kyis // dgos pa thams cad bsgrub par
 mdzad //
 ḥod zer gsal bas dños po la // rgyas par gyur pas sgom byed ciṅ //
 ḥi baḥi lha yi rnal ḥbyor daṅ // [86a] ḥi baḥi sems kyis ḥi bar bya //
 raṅ gi lus ni gser btso³⁰¹ daṅ // ṅi ma gsal śar dge ḥdra bar // 35

296. Line 2 to 5 referring to fierce rites is missing altogether from Text A and Ts. Inserted from Vv 188-2-3-2/3.

297. Vv : gzaḥ mchog brgyad po; Text A: gzaḥ mchog rgyad ni; Ts 74b¹: gzaḥ mchog rgyal po.

298. Verse order taken from Vv 188-4-2. lce la etc is placed before ma ruṅs rnams etc by Text A and Ts.

299. Text A and Ts 74b² read ḥphro for ḥphrog (Vv 188-4-3).

300. From line 6 up to this point the actions of the Sixteen Vajrasattvas are listed. See Vv 188-4-5 to 189-1-2.

301. Text A: gser bcos; Ts 74b⁵ gser btso confirmed by Vv 189-1-3.

bsams la rgyas par bya baḥi phyir // ḥod zer sprin gyis dgañ bar bya //
 pad mo sems dpaḥi tiñ ḥdzin gyis // HRI ḥdra ḥod zer btañ ba yis //
 sñiñ la kun tu skor byed ciñ // ḥdod pa kun gyi dbañ du byed //
 rdo rje HUM gi tiñ ḥdzin gyis // khros na rdo rje mtshon chaḥi char//
 sdig spyod lus la dbab byas na // de ma thag tu brlag par ḥgyur // 5

de nas tshañs pa dañ brgya sbyin la sogs pa thams cad yid mgu rañs
 par gyur nas bcom ldan ḥdas la phyag ḥtshal te / ḥdi skad ceḡ sol to /
 bcom ldan ḥdas rdo rje ḥdzin pa chen pos sems can thams cad la phan
 paḥi phyir the tshom thams cad rnam par gcod pa // don thams cad
 rgyas par ston paḥi ñan soñ thams cad yoñs su sbyoñ baḥi brtag paḥi 10
 rgyal po dam pa phyi ma bśad pa legs so // bcom ldan ḥdas rdo rje
 ḥdzin pa legs so legs so //³⁰²

de nas bcom ldan ḥdas phyag na rdo rjes phyag rgyaḥi leḥu ḥdi bśad
 do //³⁰³ lag pa gñis mdud du bźag la / A las zla baḥi dkyil ḥkhor du
 byin gyis brlabs te³⁰⁴ / deḥi steñ du HUM dañ A las rigs kyi bdag po 15
 rigs lñar bsams nas/zla baḥi dkyil ḥkhor de ñid las A la sogs pa dbyañs
 kyi yi ge bcu drug gis kun nas ḥkhor žiñ ḥod zer sna tshogs ḥphro ba
 bsgoms te / mthe boñ gñis la OM žes bya ba bsam³⁰⁵ mdzub mo gñis
 la HUM žes bya ba bsam / guñ mo gñis la TRAM žes bya ba bsam /
 srin lag gñis la HRI žes bya ba bsam / mtheḥu chuñ gñis la A žes 20
 bya ba la bsam / de ltar yi ge rnams bźag-nas / de bźin gśegs pa rnams
 yin par mos pa bskyed de /
 chos thams cad gcig la gcig ḥdres par gyur pa dañ / bdag dañ rjes su
 mthun par byaḥo³⁰⁶ / lag pa gñis pad ma lta bur sbyar byas nas / OM
 žes bya ba gñis brkyañ ba dañ / A žes bya ba gñis bkug ste / de bźin 25
 du HUM žes bya ba gñis pad maḥi ḥdab ma ḥdra byas la / TRAM
 [86b] žes bya ba gñis gśibs te brkyañ ba ḥdi bcom ldan ḥdas kyi rtsa
 baḥi phyag rgya las thams cad dañ ldan paḥi dam tshig go /

302. Line 6 to 12, this linking section is taken from Vv 189-2-5 which is fuller and more coherent than Text A and Ts.

303. Line 13 to page 367⁴. This section lists groups of hand-gestures (mudrā) which do not always seem to have been clear to the compilers of the texts. Changes of word order occur and commentators disagree on the identification of many of the gestures, some of which are described with such brevity as to be largely incomprehensible. In editing this section I have relied mainly on Vv since he alone of all the commentators quotes the text in full, often differing from Text A and Ts, at the same time he attempts to make sense of it. The headings in English are inserted in accordance with his groupings, so as to help towards some intelligibility. The first group gives the gestures of the Five Tathāgatas and is reasonably comprehensible.

304. Text A followed by Ts 75a⁴ omits this whole line reading: brlabs par bsams te which does not assist good sense. Then they continue: HUM žes bya ba dañ / A žes bya bas zla baḥi dkyil ḥkhor de gñis kyis byin gyis brlabs te / lag pa gñis kyi thal mo gñis ka la A la sogs paḥi yi ge bcu drug gis bkañ žiñ ḥpro bar byas te / mthe boñ gñis la etc. as above.

305. ² Text A reads bźag for bsam on all five occasions of its occurrence in lines 19 to 21.

306. Text A : bdag dañ yañ rjes su ḥthun par dran par byas te / Ts 76a³ bdag kyañ rjes su etc.

The Four Gods :

ḥdi dag phyag rgyaḥi tshogs yin te //
 de nas rnon por byas pa dañ // de ñid rab tu ḥkhor lo ḥdra //
 de ñid khar bḥag sgra gcan gyiḥo // de ñid gsum byas las kyiḥo³⁰⁷ //
 de ñid las gñis su byas nas las kyir byas nas las kyiḥo³⁰⁸ / 5

The Nine Bhairavas :

g-yon paḥi mgo thod thogs ḥdra dañ // g-yas pa mduñ rtse rtse gsum
 pa //
 g-yon pa padma kha ḥdzum dañ // g-yas pa OM ḥes bya ba bḥag //
 g-yon pa ḥkhor lo dbyug tho gsum // A dañ OM gñis rtse sprad la // 10
 lhaḡ ma gsum ni rdo rje dañ // HUM dañ OM gñis gḥur byas la //
 lhaḡ ma mdaḥ byas mdaḥ dañ gyiḥo³⁰⁹ //

The Eight Planets :

lag pa g-yas g-yon ḥkhor lor bya // ḥdi ni ñi ma zla baḥi ḥal //
 thal mo dam sbyar sor mo ḥphro // gzaḥ lhaḡ rtag tu se gol gtogs // 15
 de ñid tshig dbaḥ gsuḥs pa ste // mchu las tshig dbyuñ ḥdra bar bḥad //
 pa wa saḥs ni gñis mñam sbyor // spen pa dbyug pa ḥdzin par bya //
 ba laḥ sna ni chu srin ḥdra // ḥes bya rgyu skar me stag ḥdra //
 de ñid bskor nas glog ḥphreḥ ḥdra // bla ḥog bḥag na sprin phyag
 rgya // 20
 ḥdi dag sñiḥ poḥi phyag rgya ste // las kyi phyag rgyaḥaḥ de dag go³¹⁰ //

The maṇḍala of Vajrapāṇi

de ñid las srin lag gñis bciḥs pa ni / phyag na rdo rjeḥi phyag rgyaḥo /
 de ñid las HUM ḥes bya ba tshig bar ma bcag pa ni dbaḥ bskur ba
 sbyin par byed pa ste / nam mkhaḥi sñiḥ poḥi phyag rgyaḥo / 25
 de ñid las HUM ḥes bya ba bciḥs te srin lag pad ma ḥdra bar byas pa
 ḥdi ni pad ma las byuñ baḥi phyag rgyaḥo /

307. Line 2 to 4 are taken from Vv 190-2-3/4, who interprets these enigmatic verses as referring to *Rudra* (drag po), *Brahmā* (tshaḥs pa), *Viṣṇu* (khyab ḥjug) and *Indra* (brgya sbyin).

Text A followed by Ts 76a⁵ to 76b¹ read : de ñid rnon po dañ ldan pa dañ / de las rab tu ḥkhor lo ḥdra ba ni ḥkhor loḥiḥo / de ñid las khar bḥag pa ni sgraḥi ste / ḥdi ni phyag rgyaḥi tshogs so / Ts succeeds somehow in referring these verses partly to *Ākāśagarbha* (nam mkhaḥi sñiḥ po) for whom he inserts a description of a hand-gesture, and to *Vajrapāṇi* and *Vajrakrodha*.

308. This curious line is omitted by Vv. Ts 76b¹ reads : de ñid las gñis su byas nas las kyi gar byas te sbyar na las kyiḥo / .

309. Line 7-12. Text corresponds in all versions except that Text A reads phreḥ gsum dañ for dbyug tho ('Ts:to) gsum of Vv and Ts. The interpretations are however very different. Vv 190-2-9 to 190-3-7 relates this set of verses to the *Nine Bhairavas*. Ts 76b²⁻⁴ relates them to *Mahādeva*, *Kārtika*, *Brahmā*, and others.

310. Vv 190-3-7 to 190-4-7 lists the Planets in the following order : *Āditya* (ñi ma), *Soma* (zla ba), *Budha* (gzaḥ lhaḡ), *Śukra* (pa wa saḥs), *Śanaīścara* (spen pa), *Rāhu* (sgra can), *Āṅāraka* (mig dmar) and *Bṛhaspati* (phur bu).

Ts 76b⁴ to 77a² often has differing interpretations.

de ñid las HUM źes bya ba dañ HRĪĤ źes bya ba gñis bśibs te bsgreñ
 ba ni bcom ldan ĥdas rdo rje sems dpahi phyag rgyaĥo /
 de ñid las padma ĥdra bar byas pa ni bde ba chen poĥi phyag rgyaĥo/
 de ñid las ĥod zer ĥphro baĥi tshul du byas pa ni kun tu bzañ poĥi
 phyag rgyaĥo / 5
 de ñid nañ du bkug pa ni khro bo sna [87a] tshogs gzi can gyi phyag
 rgyaĥo³¹¹ /

The Sixteen Vajrasattvas :

de ñid las śin tu bsdams pa ni rdo rje bsdams paĥiĥo /
 brkyañ ba ni sruñ baĥiĥo³¹² / 10
 HUM źes bya baĥi so ni gnod sbyin gyiĥiĥo /
 HUM źes bya ba gñis lcags kyur byas pa ni rgyal poĥiĥo³¹³ /
 de ñid mdar byas pa ni ĥdod paĥiĥo /
 HUM dañ OM źes bya ba gñis sbyar ba ni (dgyes paĥiĥo /) legs
 paĥiĥo³¹⁴ / 15
 de ñid dkyil ĥkhor lta bur byas pa ni gzi brjid kyiĥiĥo /
 de ñid nor bu ĥdra bar byas pa ni rgyal mtshan gyiĥo /
 de ñid rgya gram du byas pa ni las kyiĥo³¹⁵ /
 de ñid rin chen ltar bskor ba ni rin chen gyiĥo /
 guñ mo sbyor la sor mo bźi brkyañ ba ni rdo rje sems dpahiĥo / 20
 de ñid khar bźag pa ni dgyes paĥiĥo /
 thal mo padma ltar bkug pa ni padmaĥiĥo /
 Ā źes bya ba dañ OM źes bya ba gñis nañ du bkug pa ni ral griĥiĥo /
 gcig la gcig sbyar ba ni ĥkhor loĥiĥo/
 śna ma las OM źes bya ba ni gñis khar bźag pa ni tshigs dbyuñ ba ste/ 25
 de la guñ mo sbyar la sor mo bźi brkyañ ba ni rdo rje sems dpahiĥo/
 mdor na phyag rgya ĥdi dag ni las thams cad sbyin par byed paĥo /

The Guardians of the Ten Directions and others :

de ñid bsdus mdud sbrul mgor ĥgyur³¹⁶ // kun tu gnod sbyin mche ba
 ĥdra // 30

311. Text A : sna tshogs kyi phyag rgya gzi can no / which as against Vv and Ts appears an awkward word-order. Vv reads 190-5-3: sna tshogs gzi brjid chen poĥi phyag rgyaĥo.

312. Text A reads gzi can no for sruñ baĥiĥo of Vv confirmed by Ts Ts 77a⁵.

313. Text A reads ĥgugs paĥo and Ts 77a⁶ dgug paĥo for what can only be rgyal poĥiĥo as given by Vv 191-1-2.

314. Text A and Ts both read dgyes paĥiĥo for Vv's legs paĥiĥo.

315. Line 9 to 28. My text follows Vv 191-1-6 since this completes the list of the Sixteen Vajrasattvas in a reasonably coherent manner. Text A followed by Ts omits lines and seem very confused. Thus from line 18 ending rgyal mtshan gyiĥo onwards Text A reads: bskor na bźad pa ste / de ñid khar bźag na ni dgyes śin ĥdzum par mdzad paĥi ya mtshan no / thal mo padme ĥdra bar bkug pa ni padmaĥiĥo / Thereafter it corresponds to our lines 24.

316. Such are the variations of word-order and interpretation of this section that I give herethe complete version and commentary of Vv 191-2-5 to 191-4-4. For the sake¹ of clarity

srin po yis ni khrag ḥphrog pa // lag pa bskor ba rluñ gi ste //
dbyug tor ldan pa gnod sbyin no //

I have inserted the commentarial passages in brackets immediately after the textual passages to which they refer, in so far as this is practicable.

Vv's text : (ḥjig rten paḥi dkyil ḥkhor gsum gi phyag rgya gsuñs pa ste)

The Eight Great Nāgas:

de ñid bsdus bḍud sbrul mgor gyur /

(dañ po ni lag pa gñis kyi mthe boñ gñis mdud la / mdzub mo gñis rtse sprad pa gcig tu byas te / lhag ma rnams so sor sbrul mgo bñin du byas pa ste / de ni klu chen po brgyad kyi dam tshig gi phyag rgyaḥo /).

The Guardians of the Ten Directions: (gñis pa ni phyogs skyoñ bcuḥi dbañ po so sor gsum rdo rje ste / phyag rgya ste /)

(de la dañ po ni mtheḥu chuñ mnan la / lhag ma gsum rdo rje ltar byas paḥo)

gñin rje guñ mo dbyug pa ḥdra /

(gñis pa ni guñ mo gñis thod dbyug ltar byas paḥo)

mtheḥu chuñ bkug la mdzub ḥags pa / chu lhaḥi phyag rgya yin par ḥdod /

(gsum pa ni mthe boñ dañ guñ mo ḥags mig ltar byas la mdzub mo brkyañ baḥo)

dbyug tho ldan pa gnod sbyin ste /

(bñi pa ni mdzub mo dbyug tho ltar rgyas paḥo)

rtse gsum bde byed yin par ḥdod /

(lha pa ni guñ mo gñis bsgreñ te / mdzub mo gñis so sor brkyañ baḥo)

bhrin gi ri ti lag brkyañ ste /

(drug pa ni sor mo rnams rgu bar ḥphyar baḥo)

sriñ bu yis khrag ḥphrog pa /

(bdun pa ni sor mo rnams rgu bar byas pas ḥphyar baḥo)

lag pa bskor ba rluñ gi ste /

(brgyad pa ni lag paḥi thal mo gcig rtse sbyar nas yañ nas yañ du bskor baḥo /)

bum pa bḥag pa nor gyiḥo /

(dgu pa ni lag pa gñis kyi steñ du gcig bḥag pa bum pa ḥdzin paḥi

tshul du byas paḥo /)

steñ phyogs kun tu ḥod ḥphro ḥin / pi wañ g-yon thogs dri zaḥiḥo /

(bcu pa ni sor mo rnams phan tshun du bsnol ba las ḥod zer ltar byas paḥo /)

de ltar mtheḥu ral gri ḥdre / guñ mo ḥags par rnam par ldan /

mthe boñ neḥu leḥu rna ḥdrar byas / mgo bo thod pa nag po ste /

lag gñis ḥbar me ḥbar ḥdra / rno la khro ba dbañ dañ ldan /

rluñ gi phyag rgya mtshan ldan yin /

de la sogs paḥi phyag rgya rnams / lag pas dgyes pas kun tu spyod / (gsum pa ni rgyal po chen po bñiḥi phyag rgya ste / de la dañ po ni lag pa g-yan pa rna baḥi rtsar bzuñ la /

g-yas paḥi guñ mo dañ mthe boñ sbyar bas sku ru bzuñ baḥo // gñis pa ni mtheḥu chuñ rtse sprad de ral gri ltar byas paḥo // gsum pa ni guñ mo brkyañ ba ḥags pa ltar byas paḥo //

bñi pa ni mthe boñ gñis tshigs par ma bcag pas phral te / so sor ḥphyar baḥo / lhag pa bñi ni gñin rje dañ / me lha dañ / dbañ ldan dañ / rluñ gi dam tshig gi phyag rgya ste /

de la dañ po ni lag paḥi sor mo rnams yoñs su bsdus sñin bskyor baḥo / gñis pa ni lag paḥi sor mo rnams bsnol ḥin brkyañ ba las me stag ḥdra bar byas paḥo / gsum pa ni guñ mo

dañ srin lag dañ mdzub mo rnams rtse gsum pa ltar byas paḥo / bñi pa ni lag pa gñis kyi sriñ lag gi rtse sprad la guñ mo dañ mdzub mo gñis so sor bñibs pas brkyañ ste mtheḥu chuñ gñis de bñin du rtse sprad nas / ba dan ltar byas paḥo /)

de la sogs paḥi phyag rgya rnams / lag pas skyes pas kun tu spyod ces pa ni / gñan yañ gañ dañ gañ du phyag rgyaḥi tshogs kyis mñon par spyod pa de ñid dañ / rjes su mthun paḥi phyag

rgyas mthod pa dañ dgyes par bya ba ñid do /

bum pa gźag pa nor gyi ste // mthe bo sri moḥi sna ḥdrar bya //
 mgo yi thod pa nag poḥi ste // bhrin gi ri ti lag brkyañ ba //
 pi wañ g-yon thogs dři zaḥiḥo // lag gñis ḥbar ba me ḥbar ba //
 guñ mo dbyug ḥdra gśin rjeḥiḥo // rno la khro ba dbañ bsgyur ba //
 mtheḥu chuñ ral gri mdzub žags pa // rluñ gi phyag rgya rgyal mtshan 5
 yin //
 de la sogs paḥi phyag rgya rnamś // lag las skyes pa skye bar ḥgyur //
 lha rnamś kun gyi mthun moñ du // pad maḥi phyag rgya bkra śis te //
 klu rnamś žes bya utpala // de ltar so ni gnod sbyin rnamś //
 srin po rnamś kyi mgo tshal pa // bud med rnamś kyi sor bcu bsnol // 10
 gzaḥ rnamś kyi ni dbyug pa ste // arga dbul ba rgyu [87b] skar rnamś //
 de dag kun gyi semś sgrub paḥo //
 mgo bo thod pa khar bźag paḥi // phyag rgya ḥdi ni ḥphra
 men maḥi³¹⁷ //
 mgo thod lce yi phyag rgya ni // rdo rje rnal ḥbyor ma yi bźad // 15
 de dag kun kyañ mthun moñ du // phyag rgya chen po bśad
 par bya³¹⁸ //
 thal mo brkyañ bar bśad pa ste // yañ na thal mo pad mor bya //
 rdo rje khu tshur bźiñś nas ni // A žes bya ba lu gu rgyud //
 HUM žes bya ba gñis bsgreñ la // phyag na rdo rjeḥi phyag rgya yin // 20
 rdo rje bsdams pa bsdams nas ni // HUM dañ A gñis gśibs te bsgreñ //
 OM žes bya ba ños bcar baḥi // phyag rgya snañ ba byed par dgoñś /
 de las A žes bya ba bciñś // OM žes bya ba nañ du gźug //
 A žes bya ba sñon bźin sbyar // OM dañ A dañ ḥdra bar bya //
 TRAM žes bya ba gśibs nas ni // A dañ OM gñis lu gu rgyud // 25
 HUM žes bya ba gñis bsgreñ ba //
 lhaḡ ma bśibs paḥi rgya rgya ḥdi // bdud rtsi ḥkhyil bar śes par bya //
 TRAM žes bya ba gśibs nas ni // HUM žes bya baḥañ de bźin no //

Ts 77b⁵ to 78a⁶ follows Text A, which appears less coherent than Vv's text.

317. In place of these two lines Vv 191-4-5 reads : mgo boḥi thod pa khar bźag paḥi // phyag rgyaḥi thod pa khar bźag pa // phyag rgya ḥdi ni phra men maḥo // With this change he interprets the section as the descriptions of nine different gestures referring to lotus-gestures of gods in general, to gestures of *Nāgas* and *Yakśas*, to gestures of *Rākśasas* and witches (ma-mo) to gestures of Planets and *Nakśatras* and to *Dākinis* and *Vajrayoginis*. The variations of the Text A followed by Ts 78a⁶ to 78b⁶, results in the same list with the addition of a half line of general meaning.

318. Page 366¹⁶ to 367² refer to the gestures of manifestations of Vajrapāṇi useful for quelling the gods of this world. There are small variations in the texts. Vv sbyar for bcar, instead of A žes bya ba (Ts 79a)³ at the start of the line Text A reads OM zes. At this point Vv differs slightly starting with HUM instead of the OM of Text A and the A of Ts.

HUM žes bya ba sñon bźin bya // TRAM dañ HUM dañ ḥdra bar bya //
 gśin rje gśed poḥi rgya rgya yin // Vv 191-1-6/7.

This addition completes a set of four manifestations of Vajrapāṇi, namely Vajrabandha, Yamāntaka, Amṛtakunḍali and Hayagriva.

de ltar HUM žes bya ba gñibs // lhag ma ḥod zer ḥdra bar bya //
 rta mgrin phyag rgya gañ yin pa // de yañ las rnam kun la gsuñs //
 spyan ni mig dañ ḥdra bar bśad // māmāki yi rdo rje ḥdra //
 dkar mo padma ñid du bśad // utpala ni sgrol mar dgoñs³¹⁹ //
 SA SA SA / SA SA SA SA SA / SA SA SA SA / SA SA SA SA / 5
 VA VA VA VA / VA VA VA VA / VA VA VA VA / VA VA VA VA /
 JRA JRA JRA JRA / JRA JRA JRA JRA / JRA JRA JRA JRA /
 JRA JRA JRA JRA /
 TVA TVA TVA TVA / TVA TVA TVA TVA / TVA TVA TVA / TVA TVA TVA /
 TVA / TVA TVA TVA TVA³²⁰ / 10
 HUṀ JA HO DHU / TRĀṀ RAṀ BHRI HĀ / HRĪḤ DHI KRUṀ
 BHĀṀ / KAṀ DAṀ KṢĀṀ SAṀ³²¹ /
 OṀ BUDDHA-LOCANE HUṀ / VAJRA-MĀMĀKI TRĀṀ /
 OṀ PADMA-PANḌARAVASINI HRĪ / OṀ KARMA-TĀRE A /
 OṀ DEHI DEHI SIDDHI SIDDHI BODHINI / LOKA-UTTĀRI 15
 MAMA SVĀHĀ /³²²
 OṀ TĀRETU TĀRETU HUṀ HUṀ HUṀ SVĀHĀ /
 ži baḥi brduñ ba / ŚAMPATA (16 times)
 (88a] rgyas paḥi brduñ ba / GHUṀ (16 times)
 dbañ gi rduñ ba / HO DHUMA (16 times) 20
 mñon spyod kyi brduñ ba / KHATVAṀ (16 times)
 de nas lha rnam kun dgaḥ nas // phyag na rdo rje phyag ḥtshal te //
 khro boḥi ḥkhor lo bśad paḥi phyir // gsol ba ḥdebs pa ñid du ḥgyur //
 de nas bcom ldan ḥdas phyag na rdo rjes rañ gi sku bor ste / rdo rje
 sems dpaḥi skur žugs nas gñis su med par mñam pa žes bya baḥi tiñ 25
 ne ḥdzin la sñoms par žugs nas / rdo rje sems dpaḥi khro bo meḥi
 rdo rje ñi ma žes bya baḥi sñiñ po ḥdi ñid kyi thugs ka nas phyuñ no
 OṀ vajrasatva krodha-anala-arka mahāvajra-krodha drava drava
 vidrava³²³ vidrava sarva-apāya nāśaya nāśaya hara hara prahara
 HUṀ PHAṀ / 30

319. Verses 3-4 refer explicitly to the Four Goddesses, *Locanā*, *Māmāki*, *Pāṇḍaravāsini* and *Tārā*, whose gestures are described by Vv 192-2-2/4.

320. Verse 5-10. These are the seed-syllables of *Vajrasattvas* Vv 192-3-4.

321. Seed-syllables of *Vajrapāṇi* and the remaining 16 *Vajrasattvas*, namely *Vajrarāja* (JA), *Vajrarāga* (HO), *Vajrasādhu* (DHU), *Vajratatna* (TRĀṀ), *Vajratejas* (RAṀ), *Vajraketu* (BHRI), *Vajrahāsa* (HĀ), *Vajradharma* (HRĪḤ), *Vajratikṣṇa* (DHI), *Vajrahetu*, referred to by Vv as ḥkhor lo = *cakra* (KRUṀ), *Vajrabhāsa* (BHĀṀ), *Vajrakarma* (KAṀ), *Vajrarakṣa* (DAṀ), *Vajrayakṣa* (KṢĀṀ), and *Vajrasandhi*, (SAṀ) referred to by Vv as dam-tshig = *śamaya* (SAṀ). Vv 192-5-8 ff.

322. For the *mantras* of the Four Goddesses and the following general *mantra* I follow Vv 192-3-5/6. Text A followed by Ts 79b 1-2 prefixes *Locanā* with Buddhā, and the other three with *Vajra*-, thus not distinguishing the Four Families and the *mantra* on line 15 follow *Vajrapañḍari* dehi dehi etc.

323. These spells are edited in accordance with Vv 194-4-1/8. His spellings can be controlled against his list of identifications of the divinities concerned,

OM trailokyālokakara HUM PHAT /
 OM trailokyadamaka HUM PHAT /
 OM trailokyanāśaka HUM PHAT /
 OM trailokyabandhaka HUM PHAT /
 OM amritoṣṇīṣa HUM PHAT / 5
 OM kāladaṇḍa HUM PHAT /
 OM kāladūti HUM PHAT /
 OM tritavid HUM PHAT /
 OM kālāṅkuśa HUM PHAT /
 OM kālapāśa HUM PHAT / 10
 OM kālabandha HUM PHAT /
 OM kālarāga HUM PHAT /
 OM kālarākṣasi HUM PHAT /
 OM kāladanti HUM PHAT /
 OM kālarātri HUM PHAT / 15
 OM kālayakṣini HUM PHAT /
 de nas dkyil ḥkhor mi zad pa // che baḥi mchog ste rtsibs bcu gñis //
 lha rdzas ḥbar baḥi phreṅ bas bkriḡs // śin tu ḥbar śin cher ḥbar ba //
 de nas dkyil ḥkhor bris nas kyaṅ // rdo rje sems dpaḥ gźag par bya //
 ḥjig rten gsum snaṅ la sogs khro bo kun // ma ruṅs sfiṅ kar mnan nas 20
 sdigs byed ciṅ //
 źal ni śin tu ḥjigs ḥjigs lha // phyag ni brgya phrag du mar ldan //
 sbrul daṅ mi sdug mgos brgyan la // [88b] stag lpags kyis ni smad
 g-yogs bgos //
 rgyu ma thogs śin dbu mthaḥ yas // mgo thod śas gaṅ phyag na thogs // 25
 de ltar bris nas phyi rol tu // srin moḥi tshogs rnams gźag par bya //
 sgo ba rnams ni ji bźin du raṅ gi phyag rgyaḥi lag mtshan can³²⁴ //

and against the names given while describing the *maṇḍala*. on page 368⁵ Text A and Ts read OM amrite HUM PHAT and Ts identifies the divinity as bdud rtsi ḥkhyil ba = *Amṛtakuṇḍali* and not as Vv bdud rtsi gtsug tor.

Vv errs in identifying *Kāladaṇḍa* (Ts dus kyi dbyug sñon) as dus kyi pho ña, but in his description he has dus kyi mche. The eighth spell is given by Ts as *kanidhuni*—mi g-yo ba against Vv's dus kyi pho ña. The ninth spell is identified by Vv as rnam par gsum rig = *Tridhāvit* while Ts names him rta-mgrin = *Hayagrīva* and gives his spell as OM HRĪH HUM PHAT.

324. Vv 194-5-4 to 195-5-1: *The maṇḍala of Fierce Divinities.*

(1) *Krodhānalārka* (*rDo-rje ñi-ma*), red in colour, having three faces and six hands. The right hands hold *vajra*, sword and wheel. The left hands hold bell, noose and skull. The central face is red, one to the right is white and one to the left is black. He is wearing the diadem of *Vajrasattva* and tramping with his feet on the breasts of *lHa drag po* and *dkar-po*.

(2) *Krodhatrailokakara* (*Khro-bo khams-gsum snaṅ-byed*), black in colour, the central face is black, one to the right is white and one to the left is red. With his three right hands he holds *bran-ya* sword and wheel. With his three left hands he holds hammer marked with the *vajra*, gem and skull. He is seated on a solar disc resting on a buffalo. He is wearing the diadem of the Lord *Vairocana*.

(3) *Trailokyadamaka* (*Khro-bo khams-gsum gnod-byed*, Ts: *ḥjig rten gsum ḥdul bar byed*). He is white in colour. The central face is white-yellow in colour, one to the

de nas bdud rtsis gañ ba yi // bum pa bcu drug g'zag par bya //
 bdug pa me tog dri 'zim dañ // mar me dañ ni bro snod dañ //

right is black, and one to the left is red. With his three right hands he is holding hook, wheel and sword. With his three left ones he is holding skull, gem and lotus. He is wearing the diadem of *Ratnasambhava*. He is resting on a solar disc above a lion.

(4) *Trailokyanāśaka* (*KHro-bo khams-gsum hjiḡs-byed*). He is red in colour. The central face is red, one to the right is black and one to the left is white. With his right hands (three) he is holding *vajra*, sword and axe. With three left ones lotus, skull and making the *vajramuṣṭi*. He is wearing the diadem of *Amitābha*. He is seated on a solar disc above a tiger.

(5) *Trailokyabandhaka* (*KHro-bo srid-gsum hchiñ-byed*, *Ts : hjiḡ-rten-gsum hchiñ-ba*). He is blue in colour. The central face is red, one to the right is white and one to the left is red. With his three right hands he is holding *vajra*, crossed *vajra* and sword. With his left ones he is holding bell, gem and skull. He is wearing the diadem of *Amoghasiddhi*.

(6) *Amṛtoṣṇīṣa* (*BDud-rtsi gtsug-tor*; *Ts : bDud rtsi hkhyl-ba = Amṛtakundali*). He is black in colour. The central face is black, one to the right is white and one to the left is red. With his three right hands he is holding club marked with skulls, sword and gem. With his three left hands he is holding lotus, trident and skull. He is wearing the diadem of *Akṣobhya*. He is seated on a solar disc above *Brahmā* yellow in colour.

(7) *Kāladanḍa* (*Khro-bo dus kyi mche-ba*; *Ts : Dus kyi dbyug-spon*). He is black in colour. The central face is black, one to the right is white and one to the left is red. With his three right hands he is holding *vajra*, sword, club. With his left ones he is holding gem, lotus and skull. He is also wearing the diadem of *Akṣobhya*. He is seated on a solar disc above *log.hdren*.

(8) *Kāladūṭi* (*Khro-bo dus kyi pho-ña*; *Ts : mi-g-yo-ba-spell Kānidhuni*). He is blue in colour. The central face is blue, one to the right is white and one to the left is red. With his right hands he is holding sword, hammer, noose. With his left ones hook, arrow and bow, and skull. He is wearing the diadem of the Five *Tathāgatas*. He is seated on a sun which rests on the breasts of *hDod-ḡa* and *Chags-ma*.

(9) *Tridhāvīt* (*Khro-bo rnam-par-gsum-rigs*; *Ts : rTa-mgrin* and his spell *HRĪH*). He is red in colour. The central face is like red lotus in colour, one to the right is white, one to the left is black. With his right hands he is holding *vajra*, gem and hook. With his left ones he is holding crossed *vajra*, lotus and skull. He is also wearing the diadem of the Five *Tathāgatas*. He is seated on solar disc above *Mahākāla*.

(10) *Kālānkuṣa* (*KHro-bo dus kyi lcags-kyu*). He is white in colour. The face in the centre is white in colour, one to the right is black and one to the left is red. With his right hands he is holding *rña-ya-ba*, hammer, and hook. With his left ones threatening gesture, hammer and skull. He is wearing Buddha's diadem. He is seated on a solar disc above *Bhairava*.

(11) *Kālapāśa* (*KHro-bo dus žags-ḡa*). He is blue in colour. The face in the centre is blue, one to the right is white and one to the left is red. With his three right hands he is holding noose, sword and wheel, and with his left ones axe, gem and skull. He is wearing the diadem of the *Tathāgata*, seated on solar disc above *dGra-can*.

(12) *Kālabandha* (*Khro-bo dus kyi hchiñ-byed*). He is red in colour. The face in the centre is red, one to the right is white and one to the left is black. With his three right hands he is holding sword, *vajra* and fetter, and with his three left ones wheel, hammer and skull. He is wearing *Tathāgata's* diadem and is seated on solar disc above *Gar gyi dBaṅ-phyug*.

(13) *Kālarāga* (*Khro-bo dus kyi chags-ḡa*). He is green in colour. The central face is green, one to the right is white and one to the left is red. With his three right hands he

kha zas bkañ bañi gtor ma dañ // bzañ dañ bcañ dañ bdud rtsi ches³²⁵ //
 mgo thod gañ bar gyur pa rnam // dkyil ħkhor du ni mañ du gźag //
 de nas slob dpon bdag ñid kyañ // mgu nas mgo thod phyag rgyas
 ħjug //
 phyag rgya de dañ de yis ni // śa rnam kun gyis dam tshig gsol³²⁶ // 5
 de nas ħdod ldan rñed nas ni // HUM źes bya bas bsgrub par bya //
 de nas śnags mkhan sgo sgor yañ // de ñid dran byed bsñen par bya //
 de ni ñes par dños grub ster³²⁷ // yud tsam ħjig rten gsum dbañ ħgyur //
 dkyil ħkhor du ni tshogs rnam dañ // rañ gi lha yi tshogs rnam la //
 rgyud las byuñ bañi dam tshig brjod // de nas mchod de lañ nas 10
 kyañ //

is holding crossed vajra, bell and making a threatening gesture, and with his left ones wheel hammer and skull. He is wearing *Tathāgata's* diadem and is seated on a solar disc above *dBañ-phyug*.

14, 15 & 16—*Kālarākṣasī* (*Dus kyi srin-mo*), *Kāladanti* (*Dus kyi so can*; Ts: *Dus kyi be con*), and *Kālayakṣīni* (*Dus kyi gnod-sbyin*): They stand over dead human bodies, have one face and two hands. They hold skulls filled with five ambrosias in their right hands and in their left ones skulls filled with blood. They are very wrathful in their appearances, have brown hair raised up, blazing eyes. (*Kālarātri*, *Dus kyi mtshan ma*; Ts: *mtshan mo*, is not described nor listed in Vv's descriptions).

All those Wrathful Ones have brown hair raised up, and they are showing their fangs.

Buddhaguhya 57-5-7 ff give the following description of the *mañḍala*:

- (1) Centre: *Khro-bo meñi ñi-ma*, having the same appearance as the Lord of the Bhairavas' *mañḍala* (see Part I—The *mañḍala* of the Nine Bhairavas).
- (2) *ħjig-rten-gsum snañ*, blue in colour and holding a five tipped vajra and a sun.
- (3) *ħjig-rten-gsum ħdul*, yellow in colour and holding a sword and making a threatening gesture.
- (4) *ħjig-rten-gsum ħjoms*, red in colour and holding with his hands an axe and making a threatening gesture.
- (5) *ħjig-rten-gsum ħchiñ*, holding a hook and a fetter.
- (6) *rDo-rje bdud-rtsi*, blue in colour and holding together his hands.
- (7) *dByug-pha śnon-po*, pale blue in colour, holding a club and making a threatening gesture.
- (8) *Mi g-yo-ba*, brown in colour, holding a *vajra* and making a threatening gesture.
- (9) *rTa-mgrin*, red in colour, holding a club and making a threatening gesture.
- (10) *Dus kyi lcags-kyu*, white in colour, holding a hook and making a threatening gesture.
- (11) *Dus kyi źags-pha*, blue in colour, holding a noose.
- (12) *Dus kyi ħchiñ-ba*, red in colour, having a fetter.
- (13) *Dus kyi chags-pha*, green in colour, holding a bell.
- (14) *Dus kyi srin-mo*, black in colour, holding a club and making a threatening gesture.
- (15) *Dus kyi dbyig-pha*, brown-black in colour, holding a club and making a threatening gesture.
- (16) *Dus kyi gnod-sbyin-mo*, brown-black in colour, holding a tusk and making the gesture of protection.
- (17) *Dus kyi mtshan-mo*, black in colour, holding an axe with the left hand and making the gesture of threatening with the other one.

325. Text A and Ts 82a⁴ read źes for ches.

326. Text A reads stsol for gsol.

327. Text A and Vv read ste for ster (Ts 82b²).

tshogs mchog³²⁸ rdo rje sems dpañ yi // tshul du gnas pa dbyuñ bār
 bya //
 de nas slob ma bsdus nas ni // lag na rin chen thogs te gzug //
 OM vajra-krodha-samaya HUM /
 OM vajra-rakṣasi HUM PHAT / 5
 OM vajra-krodha-anala-arka-sphura³²⁹ pratīccha HUM /
 OM vajra-krodha nirīkṣa³³⁰ HUM PHAT / OM vajra-krodha paśa
 HUM PHAT /
 OM vajra-krodha samaya nipiba HUM PHAT /
 OM vajra-krodha samayam atīkrama HUM PHAT / 10
 OM vajra-krodha rddhi-samaya³³¹ abhiṣiñca HUM PHAT /
 ḥdis dbañ bskur lā de bzin du dbañ bskur bār byaḥo /
 de nas de dag gi bgrub pa bsād de /
 bdag nīd khro bor sñoms zugs la // de nas sñiñ kar ñi ma bsgom //
 rañ gi chos kyī yi ge las // khros nas yañ dañ yañ ḥphro žiñ // 15
 de gñis gcig tu bsgom par bya // de nas ḥgrub ḥgyur [89a] gžan
 du min //
 khro boḥi rgyal poḥi las dños su // gsod pa yin par bsād mōd kyī //
 ži dañ dbañ dañ rgyas pa rnams // de dag byed ḥgyur gdon mi za //
 rdo rje sems dpañi tiñ ḥdzin gnas // khro boḥi dkyil ḥkhor bsgom 20
 byas la //
 gdug paḥi sems can ḥdzin byed ciñ // mдор na dug rims gdon la sogs //
 de bzin de dag thams cad ni // thabs la sogs pas ḥjoms byed pa³³² //
 khros nas sñiñ las byuñ gyur par // bsād paḥi las la bsam par bya //
 khros par gyur paḥi rgod maḥi khas // śa dañ khrag rnams ḥjig byed 25
 ciñ³³³ //
 de dag ḥtsho ba ḥphrog byed par // bsams na ḥes par brlag par ḥgyur //
 khro boḥi ḥjig rten gsum snañ mdzad // zla ba ḥdra baḥi dge bsam
 žiñ //
 ḥod zer ḥbyuñ ba mañ po yis khyab par gyur pa³³⁴ rnam bsams la // 30
 rims dañ gdon dañ dug la sogs // ḥod zer des ni phyuñ nas kyañ //
 de yi nad rgas gnod pa rnams // ži baḥi phyir ni riñ du dor //

328. Text A and Ts read tshogs sryan.

329. Text A reads arka-sputara. Ts 82b⁴: arka sputaratra.

330. Text A and Ts read: vajra-krodhananirakṣa, while for this whole line Vv 196-1-7 reads: vajra-krodha-akṣa HUM pāśa PHAT. The text is a reconstruction. One may note that both Text A and Ts read pāśa and not paśya, but Vv identifies the application of each of these mantras and this one, the fourth, is pronounced when the eyes are opened, viz the face-cloth removed, so it certainly refers to seeing and must have been originally paśya as we meet in other places on similar occasions.

331. Text A: riti-samaya; Ts: rati-samaya; Vv riddhva-samaya.

332. Vv 196-3-4: de bzin de dag thams cad ni // bla med thabs kyis mdzas par byed //

333. Vv 196-3-4: khros par gyur pās že sdañ khams / etc ḥjigs byed ciñ /
 Ts 83a⁴: khros par gyur paḥi sgod maḥi khas // etc—ḥjig byed ciñ.
 Text A: the same but ending: ḥdzin byed ciñ.

334. Text A: khyad par gyur pa for khyab par gyur pa.

Vv 196-4-3: ḥod zer ḥbyuñ ba mañ po yis / de yi lus la dgañ byas te /

de nas HUM gi³³⁵ tshogs b'zag la // rdo rje lta buhi lus bsam zin //
HAM³³⁶ gi h'khor lo go char bya // hod zer chu yis dbaŋ bskur ro //
de nas de yi miŋ smos siŋ // bzlas pas tshul b'zin bsam par bya³³⁷ //
de nas rdo rje h'dzin rgyal pos // sbyin sreg yoŋs su rdzogs byaŋ
phyir // 5
las rnam b'zi yi sbyin sreg b'sad³³⁸ // zi baŋi thab khuŋ gsum ni legs
byas la //
zla ba rgyas siŋ hod zer h'phro h'du la // khru gaŋ tsam mam yaŋ na
khru do ba //
mi rgyal mchog rnams kyi ni gñis su bsgyur // 10
de yi sa rnams rnam par sbyaŋ byas te³³⁹ //
h'khor lohi dkyil na zla baŋi dkyil h'khor gyi //
dbus su rdo rje rtse lŋar byur pa gcig //
hod zer dkar poŋi phreŋ bskor gzi can g'zag //
phyag rgyaŋi tshogs rnams thams cad bri bya ste // 20
rigs brgya la sogs phyag rgya zur phyin ciŋ³⁴⁰ //
rgyal po b'zi yi ji b'zin phyag mtshan rnams //
phyogs kyi bdag po rnams kyaŋ phyogs phyogs su //
lha chen la sogs phyag rgya khyab h'jug daŋ //
h'khor lo lta bu ŋid du bri bar bya // 25
[89b] dri zim chus bkaŋ mdog hod dkar gyur la //
dkar pos siŋ tu dkrigs paŋi³⁴¹ bum pa brgyad //
dkar gsum gaŋ baŋi gtor ma lta b'sos daŋ //
bdug pa mar me me tog rnams kyaŋ b'zag //
mchod pa bya baŋi phyir ni bla re daŋ // 30
gdugs daŋ rgyal mtshan rŋa ma la sogs b'zag //
naŋ re ga bur bcas paŋi dri zim pa //
tsan dan la sogs byug pas lus byugs pa³⁴² //
kha ni ŋar phyogs bltas te sbyin sreg bya //
de b'zin g'segs paŋi gdan la h'dug bya haŋ // 35
yaŋ na rnal h'byor ldan zin sems dpaŋi gdan //
gos la sogs dkar phreŋ ba dkar // mar daŋ sbraŋ rtsi ho ma daŋ //
nas kyi thugs pa la sogs daŋ // til mar daŋ ni til mar daŋ //
yuŋs dkar daŋ ni h'bras yos daŋ // h'bras chen nas daŋ gro rnams daŋ //

335. Text A : HUM gi tshig. Vv 196-4-4 and Ts a 83b¹: HUM gi tshogs.

336. Text A and Ts HAM. Vv 196-4-4: HA interpreted as HANA HANA (196-4-8).

337. Missing in VV. Ts notes that this in effect is missing in some versions (Ts 83b²⁻³).

338. Line 4 and the first half of line 6 missing in Text A.

339. Line 10-11. Vv 196-5-4: spyi yi rgyal mchog rnams kyi ŋis hgyur tshad // de dag rim pa legs siŋ mdzes byas la //

Ts 83b⁴ resembles Text A except for ending sbyaŋ bya ste.

340. Ts 83b⁵: rigs brgya (haŋ lŋa) la sogs bhyag rgya zur bhyin ciŋ / Vv 196-6-8 : byams pa la sogs Rhyag mtshan zur b'zir bri /

341. Ts and Vv : dkris paŋi. Text A dkris paŋi.

342. Vv 197-1-8 : naŋ re ga bur dri zim sna tshogs daŋ // tsan dan la sogs byug pas lus byugs pa //

me tog śin tu dri źim rnams // ga bur dañ ni bsres nas kyañ //
 tsan dan dkar pos bsgos pa dañ // ħdab bdun me tog ħbras bu rnams //
 źo dañ ldan pañi yam śin la // de dag khuñ buñi khyad par las //
 rañ gi sor gyis gźal bya źin // ñi śu rtsa bźi yan chad mchog //
 sor bcu drug ni bar ma ste // tha ma bcu gñis ñid du śes // 5
 śin tu chuñ na sor brgyad de // bud śin źo dañ ldan pa la //
 dri chus bskus par śes par bya //
 bud śin de las byuñ bañi me // sbar nas³⁴³ dri chus gtor nas ni //
 padma dkar po źal ħdra dge // padma nor bu ril ba thogs //
 lag na dbyug pa mchog thogs pa³⁴⁴ // pad ma dkar poñi gdan steñ ħdug // 10
 de ltar me lha bkug nas kyañ // arga blañs te dbul bar bya //
 de nas zla rgyas dkar po la // bźugs pañi ħgro phan spyān drañs te //
 padma dkar po śar phyogs su // bsams nas steñ du gźag par bya³⁴⁵ //
 de nas de ltar bsams nas kyañ // bsgrub bya rtag tu mdun bźag ste //
 de yi ñes pa drañs nas ni // śin tu bsrñs te sbar bar bya³⁴⁶ // 15
 nañ par śnar ni gtsañ ħgyur źin // śin tu dri źim lus byugs [90a] la //
 bdud rtsi bźin bsams sbyin bsreg bya // dam tshig ħdi ni ħdañ bar
 dkañ //
 lha rdzas bdud rtsi bro lña ħdi // dañ por me lha brtag byas la //
 khro bo de ni de lus su // spyān drañs nas ni bźugs par bsam // 20
 de nas dañ po khro bo la // bsreg bya lan gsum dbul bar bya //
 de nas dkar mchog gsum la gsum // de nas me lha ñid la gsum //
 de nas rdo rje sems dpañ la // de nas lha rnams re re la //
 de nas bgegs la sogs la dbul // de yid ħoñ bañi lha yañ ruñ //
 de nas dañ po khro bo yi // sñags kyis yam śin sbyin sreg bya³⁴⁷ // 25
 de nas gcig tu bsregs nas kyañ // bdud rtsi sñags kyis btab nas ni //
 de bźin sbyin sreg byas ħog tu // brgya stoñ sñed dam yañ na ni //
 brgya rtsa brgyad kyi bar du ni // khro bo ñid la dbul bar bya //
 de yi lus la dbañ bskur źin // mñam par bźag pas gsuñs nas kyañ //
 mjug tu mñon par mchod nas ni // lha rnams thams cad gśegs par gsol // 30
 ħdis ni źi bañi las rnams kyañ // ħgrub ħgyur ħdi la the tshom med //
 gal te de yi sdig la sogs // sems kyi mñam par ma bźag pas //
 de tshe dños grub ma gyur na // stoñ pa ñid du rnam bsgoms la³⁴⁸ //

343. Text A : sbyar nas. Vv and Ts : spar nas. //

344. Vv 197-3-3 : lag pa gzañ skar mchog thogs pa // However the spelling must be wrong as he describes the god of fire thus : 'he has four hands and in the two right ones he holds a ladle (*bzañ ru*) and a gem on top of a lotus-flower, and in the two left hands a round pot (*sbyi blugs*) and a rosary. Vv 197-2-5. Ts 88b¹ reads lag na (?hjan) dkar mchod thogs la / and for this he gives the meaning of Text A, Viz. 'holding a good stick'.

345. Vv 197-3-7 : bsams te brtan par źugs par bya.

346. Text A and Ts 84b³ : sba bar bya.

347. Vv 197-4-6 : phul te bgegs lañan de bźin ħgyur //
 lha rnam yid hañ mdzes pa yis //
 rnam par dag pas sbyin sreg bya //

348. Text A followed by Ts more or less (85a¹) : ci (Ts: ji) ste de ni sdig can nam // gal te mñam par ma bźag pas // de tshe dños grub mi gyur (Ts: ma grub) na // stoñ pa ñid du rnam sgoms (Ts: bsgoms) la // etc.

nor sbyin dañ ni jambhala // gser gyi char ni rab hbebs śin //
 yid kyi ḥdod pa skoñ mdzad pa // mdor na de yi ḥod zer gyis //
 ñes par dbaṅ ni bskur bar bsam // de nas rgyal srid thob gyur nas³⁵⁴//
 [91a] lus bde ba³⁵⁴ la smos ci dgos //
 rgyas par bya phyir de miñ nas smos te rgya phrag brgya rtsa brgyas // 5
 yañ na de bzin stoñ phrag ni // brgya rtsa brgyad du bzlas par bya //
 de nas sbyin sreg rab bya ste // byañ phyogs su ni señ ge yi //
 gdan gyi steñ na rin chen dañ // pad ma ñi zla gdan steñ na //
 rdo rje rin chen rin chen mchog // rin chen dpal dañ gzi brjid mchog//
 rdo rje bzad dañ rgyal ba yañ // rgyan rnam kun gyis brgyan nas ni // 10
 phyag ni mchog sbyin gzol ba dañ rin chen char yañ hbebs brtson zin//
 ḥod zer gser hphro thams cad kyis // de la śin tu khyab byed bsam //
 duñ dañ pi wañ cañ teḥu dañ // sil bsñan glu dañ gar mchog gis //
 mdor na mchod pa byas nas ni // de yi ḥog tu las brtsam mo. //
 khuñ buḥi khyad par ñid las kyañ// yam śin bud śin khyad par dbye// 15
 mdzub gañ khu tshur bcañs khru gañ // chuñ ñu ñid du bśad pa yin //
 bar ma khru dor śes par bya // khru bzī pa ni mchog yin te //
 me tog ḥbras bur bcas rigs kyi // ya thog ma thög sbrañ rtsir gzug³⁵⁵//
 ḥbru rnam thams cad ḥbyor ba dañ // me tog ḥbras bu ser po ldan //
 mar dañ sbrañ rtsi bsres nas ni // phal cher dpal gyi ḥbras bur ldan // 20
 me lha gser dañ ḥdra ba la // phyag bzī pa ni ḥdir de bzin //
 padma gdan bzugs rnam brgyan pa // spyān drañs bsreg bya sbyin
 bsreg bya //
 de yi lus su khro rgyal po // byin can legs par bcug nas ni //
 sñon bzin dran byed de žal du // sbyin bsreg yoñs su brtag bya ste // 25
 ḥbum mam ñis ḥbum tsam gyis kyañ // doñ ni ñes par rab tu ḥgrub //
 ḥbum phrag brgya ni rgyal srid dam // loñs spyod phun sum tshogs pa
 ḥgrub //
 de nas mjug tu ḥod zer gyis // de la dbaṅ bskur bsruñ bar bya //
 de nas de ni rgyal ḥgyur te // phyag na rdo rjeḥi bkāḥ bzin no // 30
 [91b] rgyas paḥi las so //
 dbaṅ ni chags paḥi sems kyis kyañ//chags paḥi tiñ ñe ḥdzin gyis bya//
 chags pa bcom ldan rdo rje can // rdó rje chags pa de las byuñ //
 khams gsum chags par byed paḥi phyir // padma sems dpaḥ rtag tu
 chags // 35
 de nas ḥdis ni de dag ni // las ḥgrub par ni bśad pa yin //
 chags dañ mthun paḥi sa phyogs sam//chags par byed paḥi khyim dū
 śis //
 btso blag mkhan nam zla mtshan nam // khyim dū chags paḥi las
 rnam bya³⁵⁶ // 40
 rdo rje chags paḥi gnas kyañ ruñ // phyag na padmaḥi gnas ñid du //

354. Ts 85b- as printed. Vv 198-3-4 and Text A : lus rgyas pa.

355. Vv 198-5-1: ya thog ma thog mar khur gzug //

356. Text A changes for this line only into verses of nine syllables : gtsō blag can nam zla mtshan can dag gi //

khyim du chags paḥi las rnam bya ba yin //

rtag tu rdo rje sems dpaḥi gnas // bde chen gyi ni gnas chen dañ //
 padma utpal rdziñ bu dañ // bindu ka yi me tog gnas //
 me tog ḥbras bu dmar tshal ni // yid ḥoñ sems ni chags byed pa //
 der ni stegs bu khru brgyad dam // de ltar bcu gñis bcu drug rnams // 5
 byas nas de yi dbus su yañ // hom khuñ dkyil ḥkhor bya ba ni //
 khru gañ yañ na khru do ḥam // de ltar khru ni bzi par bya //
 gzu ḥdra ba ḥam padma ḥam // yañ na rdo rje ḥdra bar bya //
 mdaḥ ḥdra zla ba kham ḥdra dañ // de ltar padmaḥi ḥdab ma ḥdra //
 zeñ du mchu yi phyed kyi tshad // zeñ gi phyed kyi tshad tsam du //
 hom khuñ žabs su brko bar bya // 10
 mu khyud sor ni bzi par bya // ñis ḥgyur ba ni ñis ḥgyur bya //
 tha ma mchog gi khyad par las // yam śiñ so sor ñes par bya //
 yañ na yam śiñ bsreg śiñ ni // tshad ni ži baḥi las su gsuñs //
 śiñ tu dmar baḥi tsan dan nam // yañ na śiñ dmar gzan yañ ruñ //
 me tog ḥbras bu dmar po ḥam // btsag dañ tsan dan rgya skyegs sogs // 15
 le brgan rtsi dañ gur gum gyis // mdor na bud paḥi śiñ dañ ni //
 yam śiñ la yañ bskus nas ni // yuñs dkar kha dog dmar po dañ //
 btsag dañ ḥtshal yañ de bzin du // [92a.] zañs kyi phye dañ yuñs dkar
 dañ //
 skye tshe ḥbru dañ lan tshva dañ // til dañ dri žim thig leḥi ḥbru³⁵⁷ // 20
 la phug yuñs rdog de bzin te // khrag dañ rdul ni chen po rnams //
 bsreg byaḥi phyr ni bsduś nas kyañ // śnar bśad ḥbras bu la sogs
 paḥi //
 khu bas yañ dañ yañ bskus nas // khro boḥi śnags kyis byin brlabs te //
 ba dañ ra las bzos pa yi // bśigs ma thag paḥi mar gsar dañ // 25
 mar dañ til mar rnams kyis dgañ // ga bur la sogs bskus nas kyañ //
 bdud rtsi btab te gžag par bya //
 de nas thabs khuñ dmar po ni // byu ru sdoñ po ḥdra ba la //
 bsams nas spos dmar la sogs dañ // gur gum dmar pos byug par bya //
 de nas kha mdog dmar po yis // stug po ñid du bsku bar bya // 30
 gur gum ser pos bsres pa yi // tshon gyis ri mo bri ba ni //
 hom khuñ nañ du padma bri // de yi steñ du mdaḥ bcas gzu //
 rtag tu hom khuñ ḥkhor yug tu // pad mo ñid ni bri bar bya //
 gzu yi dbus su rdo rje ñid // ḥkhor yug tu ni mdaḥ ñid bri //
 gzu yi phyi rol padma ñid // bris nas de yi steñ du mdaḥ // 35
 de yi phyi rol rdo rje dañ // lcags kyu mdaḥ bcas gzu bris la //
 lho phyogs rgyal mtshan rin chen dañ // gzi brjid dkyil ḥkhor bri bar
 bya //
 padma ral gri ḥkhor lo rnams // nub phyogs ñid du bri bar bya //
 rdo rje mche ba go cha mchog // byañ phyogs su ni bri bar bya // 40

357. Line 15-16. Vv 199-3-4/5:

btsag dañ mtshal dañ de bzin du // zañs kyi phye dañ ske tshe dañ //
 til dañ lan tsha skyur rtsi dañ // la phug ñuñ sdog de bzin ste // khrag dañ rdul ni etc. . .
 Text A reads : til dañ žim thig le yi ḥbru // Ts 87a³ as printed.

grva rnam su ni spos la sogs // phyag rgyaḥi gzugs su bri bya zḥn //
me tog dmar po la sogs pas // śin tu śna ma bzin mchod de //
dpal ldan gos dañ phreñ ba dañ // dmar poḥi dri ni bskus nas kyañ //
rtag tu thub pa nub bltas la // dmar thag ma chad las bya ste //
padma dmar poḥi gdan bsams la // rab chags phyag na padma 5
bsnams //
g-yon du rdo rje chags pa la // g-yas su bde ba chen po ste //
bsams nas de yi dbus su ni // chu srin rgyal mtshan ḥdzin pa gżag//
rdo rje [92b] gzu dañ g-yon ḥgyiñ ma // me tog dmar rgyan rab
mdzes ma // 10
dri dmar la sogs rab mchod de // mdaḥ dañ gzu thogs de bzin du //
padma dmar dañ dbyig rnam paḥi // me yi lha ni bkug nas kyañ //
de yi lus su khro rgyal po // legs par btsug ste bżag nas kyañ³⁵⁸ //
ḥod zer chags pas bskul nas ni³⁵⁹ // de lus rdo rje lcags kyu dañ //
żags pa bcis pas bkug nas ni // spyi bo żabs kyi druñ du bżag// 15
de ltar bsams nas śioms żugs pas // las byas pa ni gañ yin pa //
des ni lha yañ dbañ ḥgyur na // mi dañ lha min smos ci dgos //
las rnam zin par gyur pa dañ // chags paḥi sems su byas nas ni //
de yi ḥod zer spyi bor dgañ // de ni bsruñ nas gtañ bar bya //
de nas rdo rje ḥdod pa yis // lha rnam mchod de gśegs par gsol// 20
de nas bsruñ ba byas nas ni // rdo rje ḥdod pas rtag tu bzlas //
dbañ gi las so //
dur khrod dag dañ śun pa yi // khyim dañ srin poḥi gnas rnam so³⁶⁰ //
mñon spyod kyi ni las bya ba // thab khuñ tha ma bar ma mchog //
phyed dañ gsum mam khru gsum mam//khru drug pa ni-byas pa las// 25
stegs bu de yi tshad brtsigs te // gru gsum pa ḥam mduñ rtse ḥdra //
lcags phye sol phye dug gis ni // bskus pas thab khuñ nag por bya //
dbus su rdo rje rtse dgu pa // nag po śin tu ḥbar ba bri //
mu ran steñ du rtse gsum dañ // rgya gram pa yi rdo rjes mtshan //
de yi phyi rol mu khyud la // dbyug pa dañ ni dgra sta dañ // 30
ral gri śin tu ḥbar ba bri // de yi phyi rol keñ rus te //
bde gśegs la sogs phyag rgyas mtshan // dud sprin mdog ḥdra drañ
sroñ mchog //
mi roḥi steñ bżugs rtse gsum dañ // gzar bu phreñ ba ril bar ldan //
de ltaḥi me lha spyan drañ nas// lhor bltas khros paḥi sems kyis bsreg// 35
śin tu gdug ciñ tsher mar bcas // sreg śiñ yam śiñ byas nas kyañ //
śa dañ khrag dañ lcags phye dañ // rus phye dug dañ skē tshe dañ //
dri chen dri chu la sogs paḥi // rdzas rnam kun la dug gis ni [93a] //
bskus pas lan grañs gsum bsregs nas³⁶¹ // de yi loñs spyod ḥbyor pa dañ //

358. Vv 200-1-7 : de yi lus (miswritten as dbyas) su khro rgyal po // legs par bżugs te (?for gżug ste) bżag (for gżag) par bya //

359. Text A : bsgyur nas

360. Line is omitted by Ts.

361. Text A: bsgos pas lan grañs ḥbum bsregs nas // Vv 200-4-7 : bgos pas lan grañs gsum bsregs nas //

- gñen dañ h̄khor dañ bran rnam̄s dañ // bu dañ chuñ mar bcas pa
rnam̄s //
spañs te srog dañ bral nas ni // sdug bsñal mi zad myoñ bar h̄gyur //
mñon spyod kyī las rdzogs so //
de nas rgya byiñ tshañ la sogs // phyag h̄tshal yañ dañ yañ dū ni // 5
rin chen gdugs la sogs mchog gis // mchod pa sna tshogs byas nas
kyañ //
- 107a phyag na rdo rje rgyal dbañ la // dgañ bañi bsam paś bstod byed pa//
sañs rgyas kun bas sñar sañs rgyas // mi śes dri ma kun bcom pa //
rdo rje rdo rje h̄dzin rgyal po // rdo rje rdo rje rdo rje h̄dzin // 10
rdo rje sku stē sku che ba // phyag na rdo rje phyag h̄tshal bstod //
rdo rjeñi yan lag rdo rjeñi mchog // rdo rjeñi h̄bar ba cher h̄bar ba//
rdo rjeñi śugs te śugs che ba // rdo rjeñi mtshon cha rdo rje che //
- 108a phyag na rdo rje phyag chen po // rdo rje mdañ ste rab h̄bibs pa //
rdo rje mñon po mño ba che // che bañi che ba rgya mtsho che // 15
rdo rje padma byañ chub che // byañ chub sañs rgyas rab byuñ ba //
rdo rjeñi rgya chen rgya chen te // rdo rjeñi sgyu ma rnam sbyoñ ba //
rdo rje rgyu ste gnod sbyin che // rdo rje padma rnam sbyoñ ba //
rdo rje khro bo drag po che // rdo rje dgra sdañ h̄joms pañi gtso //
rdo rje ñjigs byed sruñ ba che // rdo rje lcags kyu don yod byed // 20
rdo rje ro lañs ro lañs che // rdo rje srin po za ba po //
rdo rje gnod sbyin gnod sbyin che // rdo rje gdon te gdon chañi
mchog //
- h̄jigs byed dgañ byed drag po che // rdo rje h̄jigs byed sñags byed pa//
bsgrub dkañ sgrub pas legs pa ste // rdo rje legs pa dgyes mdzad pa // 25
dgañ bañi rdo rje dbañ byed pa // rdo rje gzi brjid gzi brjid che //
h̄bar h̄od gñin rje mthar byed pa//rdo rje drag po drag po che [93b]//
h̄od sdug pa ni sdug pa che // nam mkhañ dañ ni mñam paño //
re ba thams cad rdzogs mdzad pa // rdo rje dbañ bskur rin chen
mchog // 30
- 107b rdo rje rgyal mtsham yon tan mchog // rdo rje ye śes ye śes che//
rig pa bye bañi tshogs kyis bskor // ha la ha la nag po che //
dgra chen³⁶² rnam par h̄joms pa chen // rdo rje h̄dod pa h̄dod pa che //
rñog pañi dus ñan rnam sbyoñ ba // skad cig g-yo ba the tshom̄i gcod //
glog bñin žal gyi ljags las h̄phro // rdo rje me ste ma ruñs h̄dul // 35
drag po rab snañ snañ mdzad pa // ñi ma stoñ gis gduñs pañi žal //
spyan dmar h̄jigs par mdzad pa po // khro bo du ma h̄od bñin h̄phro //
phyag rnam̄s du ma mtshon cha brgya // du mañi žal la sku yañ stod //
h̄khyil ciñ rgyan yañ h̄khyil ba la // sems kyī chos pas sku mi mñañ //
rnam par rtog pa ma lus spañs // ma rig h̄joms pañi tshañs pa ste // 40
h̄dod chags ze sdañ dri mthar mdzad // sgyu ma gtogs h̄dod rdo rje
can //
- 108b mduñ can rtse gsum h̄chañ h̄phrog ciñ // h̄dod chags ze sdañ gñi
mug che //

srid dañ srid min rnam sbyon ba // *zi žiñ* dul la dgañ ba che //
 sañs rgyas sañs rgyas rab rtogs pa // sañs rgyas bdag ñid sañs rgyas
sku //
 rdo rje rab skyes rdo rje sems // kun tu bzañ po cher bzañ po //
 mtshan rnam dam pas rnam par brgyan // kham s gsum bdag ñid 5
khyab pa po //
 thams cad rdo rje bdag ñid gtso //
 gañ gis hdi bris bklaḡs gyur tam // rtag tu dehi don hchan byed dam //
 dran nam ñan par byed kyañ ruñ // phyag na rdo rje hdra bar hgyur /
 bcom ldan hdas kyis de skad ces bkañ stsol nas. // brgya byin dañ tshañ 10
 pa la sogs pañi lha dañ / mi dañ / lha ma yin dañ / dri za dañ / gnod
 sbyin dañ / srin po la sogs pa bcom ldan hdas kyi gsuñs pa la mñon
 par dgañ ste rjes su yi rañ ño //
 de bžin gsegs pa dgra bcom pa yañ dag par rdzongs pañi sañs rgyas
 ñan soñ thams cad yoñs so sbyon ba gzi brjid kyi rgyal poñi brtag pa 15
 phyogs gcig pa rdzogs so // [94a]
 rgya gar gyi mkhan po śantigarbha dañ / bod kyi lo tsa [tsha] ba
 bande jayarakṣitas bsgyur ciñ žus / ācarya rin chen mchog gis skad
 gsar bcad kyi bcos nas gtan la phab bo // dgeho //

INDEX

- Abhayāmdada, 65
 Abhicāra, see Four Rites
 Abhijit, 55
 Abhijñā, 16, 105, 109
 Abhiṣeka, 109, see Consecration
 Acalamati, 3
 Accurate understanding, see abhijñā
 Adhiṣṭhāna, 6, 109
 Āditya, 52, 54, 56, 363
 Agni, 26, 52, 83, 84, 85, 96, 99
 Ājñātakandīya, 313
 Ākāśacārin, 53
 Ākāśagarbha, 65
 Akṣayamati, 10, 24, 30, 312
 Akṣobhya, 45, 46, 84, 104, 369
 Āliḍha, 95
 Ambuja, 46
 Amgara, 56
 Amitābha, 9, 24, 44, 45, 71, 369
 Amitāyus, xxviii, see King of Long Life
 Amkuṣa, 26, 36, 38, 42, 60, 70, 91, see
 Vajrāṅkuṣa
 Amogha, 33, 46
 Amoghadarśin, 9, 23, 29, 312
 Amoghasiddhi, 45, 46, 369
 Amṛtakundali, 54, 76, 368, 369
 Amṛtaprabha, 9, 24, 30, 312
 Amṛtoṣṇiṣa, 369
 Ānanda, 75, 313
 Ānandagarbha, xxv, xxvi
 Ananta, 57
 Aṅgāraka, 54, 363
 Añjali, 22, 39, 40, 41, 48, 58, 77, 80, 97, 98
 Anurādha, 55
 Aparagodāniya, 313
 Aparimitāyuhpunyajñānasambhāratejorāja,
 64, 65
 Apāyajaha, 29, 312
 Āpsara, 3
 Ārdra, 55
 Arka, 99
 Arhat, 7, 25, 27, 31, 69, 77
 Āsamantāmāti, 3
 Āśeṣamāti, 3
 Āśleṣā, 55
 Asura, 3, 5, 38, 98, 102, 108, 313
 Āśvinā, 55
 Avalokiteśvara, 65, 80
 Āveśa, 26, 37, see Vajrāveśa
 Avici, vii, 5

 Bhādrapāla, 10, 24, 30, 312
 Bhairava, 59, 60, 61, 107, 369
 Bhairavi, 60
 Bhaiṣajyarāja, 80
 Bharāṇi, 55
 Bhāvanā, 11, 109
 Bhavanacakra, 6
 Bhīmā, 90

 Bhr̥ṅgiriti, 62
 Bhūpati, 99
 Bhūta, 59, 313
 Bodhyaṅga, 15, 110
 Br̥haspati, 54, 56, 363
 Buddha, xxvii, 3, 4, 7, 14, 20, 23, 25, 27, 31,
 33, 34, 39, 47, 48, 54, 63, 66, 67, 70, 75,
 77, 85, 87, 102, 104, 107, 108, (five) 309,
 311
 Buddhaguhya, xxv, xxvii
 Buddhahood, 16, 21, 33, 43, 63, 68, 87,
 107, 108, 110
 Budha, 363
 Buddhadhara, 78
 Bodhisattva, 3, 4, 10, 14, 17, 18, 23, 24, 25,
 26, 29, 30, 31, 33, 35, 37, 63, 69, 75, 77,
 79, 81, 83, 93, 101, 107, 110, 111, -of the
 Good Age, 10, 29-31, 312, -see Sixteen
 Vajrasattvas
 Brahmā, 3, 6, 26, 42, 43, 44, 61, 62, 63, 64,
 68, 73, 75, 88, 97, 98, 99, 107, 108, 313,
 363
 Brāhmaṇa, 50, 52, 53, 68, 80
 Buddhaputra, 30, 31

 Caitya, 63, 73, 81, 82, 86, 99
 Cakrapāṇi, 62
 Cakravartin, xxvii, 16, 20, 35, 37, 38, 41, 47,
 65, 74, 76, 78
 Candra, 24, 99
 Candraprabha, 10, 24, 30, 312
 Chatroṣṇiṣa, 22, 23, 26, 29
 Chos rje dpal, xxiv
 Citra, 55
 Compassion, 4, 15, 32, 33, 39, 61, 67, 77, 81
 Concentration, 6, 11, 16, 27, 39, 44, 45, 71,
 79, see samādhi
 Confession of sins, 14
 Consecration (abhiṣeka q.v.), 10, 12, 14, 20,
 21, 38, 40, 46, (ten 47, 78), 48, 50, 51,
 52, 56, 58, 59, 65, 66, 68, 79, 80, 91

 Daṇḍavajrāgri, 89
 Defilements, 16, 17, 26, 29, 44, 64, 78
 Dependent origination (pratityasamutpāda
 q.v.), 6
 Destiny (rebirth), 3, 5, 6, 10, 11, 87, 101,
 see bhavanacakra
 Deva, 5, 6, 102
 Devaputra, 69
 Devendradeva, xxiv
 Dhaniṣṭhā, 55
 Dhāraṇi, 42, 44, 45
 Dharma, 4, 11, 16, 17, 18, 25, 26, 29, 33, 64,
 66, 67, 73, 77, 87, 92, 95, 100, 102, 108, 110
 Dharmadhātu, 79
 Dharmakāya, xxviii, 38
 Dharmamudrā, 23, 32, 112, see mudrā

- Dharmavajrī, 32
 Dharmavajriṇī, 21
 Dhrtarāṣṭra, 49, 50, 51
 Dhūpā, 8, 16, 22, 23, 26, 29, 34, 36, 40, 46, 312
 Dhvaṣoṣṇī, 22, 23, 26, 29
 Dhyāna, 8, 16, 110, 111, 112
 Dipā, 8, 17, 22, 26, 36, 40, 312
 Divāmatī, 3
 Drum (different kinds), 94
 Durgā, 91
 Durgatipariśodhanarāja, 84, see Sarva-
- Eight Goddesses of the Offerings, 8
 Eight Messengers of the Wrathful Ones, 313
 Eight Mighty Wrathful Deities, 313
 Eight Nāgas, xxvii, 56; see nāga
 Eight Planets, xxvii, 53, 313
 Eight Great Rsis, 313
 Empowerment (adhiṣṭhāna q.v.), 6, 21
 Enlightenment, 6, 11, 15, 18, 19, 25, 26, 36, 38, 64, 67, 81, 101, 110
 Evocation, see sādhana
 Five Families, 14; 47; 71, 82, 83, see also Tathāgata, Vajra, Padma, Ratna, Karma-Family.
 Five intuitive knowledges (abhijñā q.v.)
 Five wisdoms, 25, 38, 313
 Fierce Divinities, 368
 Formula (vidyā q.v.), 7, 14, 63, 64, 75, 76, 111
 Four Great Kings, xxvii; 49; 51; 107, 313
 Four Guardians of the Gates, 9, 37, 46, 47, 50, 52
 Four mudrās, 22-24, see mudrā
 Four obeisances, 14, 92
 Four Rites, xxiii, 68-71, see Rite(s)
- Gaganagañja, 9, 24, 30, 313
 Gaṇḍahastī, 9
 Gandhā, 8, 17, 22, 26, 36, 40, 312
 Gandhahastin, 8, 24, 30, 312
 Gandharva, xxvii, 3, 38, 49, 98, 108, 313
 Garuda, 3, 59, 88, 98, 313
 Gesture, see mudrā
 Ghaṇṭā, 38
 Gitā, 8, 22, 26, 36, 312
 Grahas, 81, 98, 99, 107, see Eight Planets.
 Great Gods, xxvii, 61
 Guardians of the Ten Directions, xxvii, 95, 99, 313
 Guhyaka, 76, 99, 102
- Hasta, 55
 Hayagrīva, 54, 76, 80, 368
 Hayaśveta, 76
 Homa, xxvii, 38, 66, 69; 70, 71, 76, 82, 83, 84, 85, 100, 105, 107
 Hṛdaya, 111, see Spell
 Huṃkāra, 104, see Vajrahūṃkāra
- Jāliniprabha, 10, 24, 30, 312
 Jambudvīpa, 51, 68, 313
 Jayarākṣita, xvii, xxiv
 Jayoṣṇī, 35, 37, 41
 Jñānaketu, 9, 24, 30, 312
 Jyesthā, 55
- Kālabandha, 369
 Kāladanḍa, 368, 369
 Kāladanḍī, 370
 Kāladūtī, 369
 Kālāṅkuśa, 369
 Kālapāśa, 369
 Kālarāga, 369
 Kālarākṣasi, 370
 Kālarātri, 370
 Kālayakṣini, 370
 Kalpa, 3, 43, 81
 Kalparāja, 72, 73
 Kāmadevī, 62
 Kāmadhenu, xxvi, xxvii
 Kālamatī, 3
 Karkoṭa, 57
 Karma, xxvii, 15, 47, 48, 111, Family, 14, 19, 40, 102
 Karmavajrī, 21, 32
 Karmaviśva, 66
 Karmaṃudrā, 15, 20, 23, 24, 27, 32, 43; 93, 95, 112
 Kārtika, 363
 Kāśyapa, 313
 Kaṭapūtana, 98
 Ketu, 54
 Khakkhara, 313
 Khaṭvāṅga, 90
 Khumbhāṇḍa, 49, 98
 King of Long Life, 63
 Kinnara, 3
 Kleśa, 64, 79
 Krodhānalārka, 368
 Krodhatrāilokakāra, 368
 Krodha Trailokyavijaya (q.v.), 65
 Kṛttikā, 54
 Kṣānti, see Four Rites
 Kubera, 97, 99
 Kulika, 57
 Kuśalamūla, 18, 111
 Kuvera, 53, see Kubera
- Lakṣaṇa, 16
 Lāsya, 8, 15, 22, 23, 26, 29, 32, 36, 106, 312
 Locanā, 47, 69, 70, 80, 83, 310, 311
 Lunar Mansions, see Nakṣatra
- Maghā, 55
 Mahāmudrā, 24, 32; 54, 80, 92, 106, 112
 Mahābhairava, 59
 Mahābrahmā, 3, 64
 Mahādeva, 61, 363
 Mahākāla, 369
 Mahākāśyapa, 313
 Mahāmatī, 3
 Mahāpāṇi, 107
 Mahāpuruṣa, 16
 Mahāsattva Pratibhānamatī, 3
 Mahāvarāha, 53
 Mahāyāna, 66, 100
- Indra, 4, 5, 6, 7, 10, 11, 26, 34, 43, 44, 52, 61, 80, 81, 313, 363
 Intuitive knowledge, see abhijñā
 Īśāna, 51, 53, 97, 99
 Īśvara, 62, 108

- Maheśvara, 63, 313
 Māhoraga, 3, 57, 98, 313
 Maitreya, 9, 23, 29, 75, 312
 Makara, 80, 89, 90
 Mālā, 8, 15, 22, 23, 26, 38, 312
 Māmaki, 69, 80, 83, 311
 Maṇḍala, xxvii, 8, 10, 13, 20, 26, 28, 35, 37, 38, 39, 42, 45, 46, 49, 50, 52, 56, 58, 60, 61, 62, 63, 65, 68, 74, 75, 77, 81, 91, 92, 93, 95, 105, 311, 367
 Basic, 311
 of Cakravartin, 74
 Of Durgatipariśodhana xxiii, 13, 25-29, 87
 of Fierce Deities, 367
 of Four Elements, 26
 of Four Great Kings, 49
 of Eight Great Nāgas, 56
 of Great Gods, 61
 of Eight Great Planets, 53
 of Guardians of the 10 Directions, 51
 Of King of Long Life, 63
 of Nine Bhairavas, 59
 of Śākyamuni, 35
 of Uṣṇiṣas, xxiii, 26-29
 of Vajrapāṇi, 42
 production of- 26, rites in 31, 46, 65, 93
 Māṇika Śrījñāna, xxiv
 Mantra, 6, 7, 8, 9, 10, 11, 13, 14, 21, 23, 25, 27, 28, 31, 33, 34, 35, 36, 39, 62, 65, 66, 67, 71, 72, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 93, 96, 97, 98, 99, 100, 111, 112
 Mantrin, 26, 50, 65, 66, 81, 82, 84
 Māra, 6, 26, 45, 46, 79, 107
 Marks, see lakṣṇā
 Mātrkā, 59, 60, 61
 Maudgalyāyana, 313
 Maunavajra, 88
 Meditation (dhyāna q.v.), 10, 16, 23 passim
 Merit, 4, 18, 33, 68, 70, 111
 Mrgaśīrā, 54
 Mrtyu, 46; 51, 63, 64, 107
 Mudrā, xxvii, 11, 14, 15, 16, 17, 18, (four 22-25), 27, 31, 40, 46, 47, 56, 66, 67, 70, 79, 80, 81, 82, 83, 86, 87, 93, 102, 106, 111, 112
 Mūla, 55
 Nāga, xxvii, 3, 10, 38, 49, 50, 57, 98, 99, 107, 313

 Nāgavajra, 90
 Nairātmya, 11
 Nairṛta, 52, 96, 99
 Nakṣatra, xxvii, 54, 56, 81, 107, 313
 Nara, 5, 6
 Naraka, 5, 6
 Nidāna, 6
 Nilakanṭha, 87
 Nine Bhairavas, 59
 Nirmāṇakāya, xxviii
 Nirvāṇa, 19, 102, 103
 Niṣpannayogāvali, 87 88
 Nr̥tyā, 8, 16, 22, 23, 26, 36, 312

 Padma, 57
 Padma Family, xxvii, 14, 19, 39, 48, 102
 Pādmadhara, 65
 Padmahasta, 75
 Padmapāṇi, 75
 Padmoṣṇiṣa, 22, 25, 28
 Pāṇḍuravāsiṇi, 69, 80, 83, 311
 Pārājika, 102
 Pāramitā, 8, 79, 110
 Parinirvāṇa, 14
 Pāśa, 26, 37, 38, 42, 103, see Vajra-
 Paśupati, 88
 Piśāca, 52
 Pratibhānakūṭa, 10, 24, 31, 312
 Pratiśamvit, 17, 112
 Pratityasamutpāda, 6
 Pratyāliḍha, 95, 97
 Pratyekabuddha, 69, 313
 Preta, 5, 6, 10, 52, 55, 313
 Pṛthivi, 98
 Punarvasu, 55
 Pūrvabhadrāpādā, 55
 Pūrvaphālguni, 55
 Pūrvāśādhā, 55
 Pūrvavidēha, 313
 Puṣpā, 8, 16, 22, 26, 36, 38, 40, 312
 Puṣṭi, see Four Rites
 Puṣya, 55

 Rāhu, 54, 56, 363
 Rākṣasa, 3, 10, 26, 38, 52, 56, 61, 98, 108, 313
 Rāśi, 56
 Ratnadhara, 65
 Ratna Family, 14, 18, 33, 48, 102
 Ratnaketu, 40, 47, 69, 84, 309, 311, 313
 Ratnapāṇi, 74
 Ratnasambhava, 45, 46, 70
 Ratnavajriṇī, 21 132,
 Ratnoṣṇiṣa, 22, 25, 28
 Revatī, 55
 Rin chen mchog, xxiv
 Rite(s), 31, 33, 68, 82, 242, 256, Four Rites 68-71, for the dead 33, 81-87
 Rohiṇī, 54
 Rsi, 69, 313
 Rudra, 24, 91, 107, 363

 Śacikā, 44
 Śādhana, 11, 48, 66, 82, 112, 132
 Śakti, 89
 Śakra, vii, 3, 6, 42, 43, 51, 52, 63, 81, 107 108
 Śākyamuni, vii, 8, 11, 20, 22, 27, 35, 37, 38, 43, 47, 69, 80, 84, 107, 309, 311, 313
 Samādhi (concentration q.v.), 110
 Samantabhadra, 3, 10, 24, 31, 72, 73, 74, 108, 312
 Samāpatti, 110
 Samaya, 20, 21, 112
 Samayamudrā, 22, 32, 67, 93, 97, 98, 103, 104, 106, 112
 Sambodhyaṅga, 110
 Sambhogakāya, xxviii, 38
 Śaṃkhaṇḍa, 57
 Śaṃsāra, 5, 15, 16, 27, 28, 64, 102, 111
 Samsāracakra, 6
 Saṃskāra, 6, 29
 Saṅgha, 18, 87, 102
 Sanaiścara, 54, 56, 363

- Śaṅkara, 51
 Śāntigarbha, xxiv, xxxi
 Sarasvatī, 90
 Śāriputra, 313
 Sarvadurgatipariśodhanarāja, 6, 7, 10, 11, 25, 27, 31, 40, 47, 69, 82, 85, 86, 309, 311, 313
 Sarvadurgatipariśodhana Tantra, different versions xvii; comparison of two versions xviii; translations and commentaries xxiv; subject matter xxvi
 Sarvāpāyajaha, 9, 24, 312
 Sarvaśokatamonirghātanamati, 9, 24, 30, 312
 Sarvavit (Omniscient One), 40, 74, 80, 83, 84, 308, 311, 313
 Śatabhiṣā, 55
 Sattvaparyamka, 29, 30
 Sattvavajrā, 105
 Sattvavajrī, 19, 20, 32, 105
 Sattvoṣṇiṣa, 92
 Sītātapatra, 35, 38, 41
 Śiva, 97
 Six Spheres of Existence, see bhavanacakra
 Sixteen Vajrasattvas, 41-42, 310, 311, 313, 367
 Soma, 54, 56, 363
 Spell, 7, 10, 14, 35, 44, 46, 47, 49, 53, 54, 57, 61, 64, 66, 74, 75, 76, 78, 82
 Sphoṭa, 26, 37, 38, 42, 103, see Vajra-
 Śrāvaka, 14, 313
 Śravaṇa, 55
 Śrī, 90
 Śuba, 54
 Sugata, 85, 86
 Śukra, 54, 56, 363
 Śukravajrā, 88
 Sumbha, 76
 Sumeru, 27
 Suparṇa, 98
 Śūramgama, 9, 24, 30, 312
 Svati, 55

 Takṣaka, 57
 Tantra, vii, xvii, xxiii, xxiv, xxv, xxvi, xxvii, xxviii, 10, 75, 78, 79
 Tārā, 311
 Tārka, 98
 Tathāgata, xxvii, 4, 6, 7, 10, 11, (Family 14, 39, 100), 17, 20, 21, 25, 27, 31, 32, 34, 40, 41, 44, 46, 47, 63, 64, 65, 66, 67, 68, 69, 73, 82, 84, 85, 86, 87, 92, 100, 104, 309, 315, 369, 370
 Tathāgatavajra, 92
 Tejorāśi, 35, 37, 38
 Tejoṣṇiṣa, 22, 23, 26, 28
 Terintiri, 11, 91, 92, 103, 104
 Thaṅ-ka, 80
 Thought of enlightenment, 15, 18, 27, 34, 66, 76, 78, 82, 102, 111
 Three Jewels, 18, 66, 78, 79, 81, 102
 Tikṣṇoṣṇiṣa, 22, 23, 26, 29
 Tiryak, 5, 6
 Tithi, 56
 Toṣā, 42
 Trailokyabandhaka, 369
 Trailokyadamaka, 368
 Trailokyālokakara, 54
 Trailokyanāśaka, 369
 Trailokyasamgraha, 62
 Trailokyavijaya, 13, 33, 42, 54, 55, 59, 60, 61, 62, 65, 71, 72, 80, 84, 85, 99
 Trayasantativimokṣaka, 3
 Tridhāvit, 369
 Tsoñ kha pa, xxv, 305

 Upāli, 313
 Uṣṇiṣacakra, 37
 Uṣṇiṣa, xxiii, xxvii, 8, 9, 23, 25, 37, 38
 Uṣṇiṣasītātapatra, 37
 Uṣṇiṣatejorāśi, 37
 Uṣṇiṣavidhvamsaka, 73
 Uṣṇiṣavikriṇa, 37
 Uttarabhadrapadā, 55
 Uttarakuru, 313
 Uttarahalguni, 55
 Uttarāśādhā, 55

 Vairocana, 48, 69, 70, 91, 92, 93, 100, 105, 309, 311, 313, 368
 Vaiśravaṇa, 49, 50, 51
 Vajra-, -ambrosia 106; -añjali 12, 14, 39; -armour 92; -arrow 107; -ax 72; -banner 108; -body 64, 107; -bond 11, 12, 13, 19, 22, 27, 39, 40, 41, 96, 97, 103; -born 108; -canopy 53; -cause 20, 27; -circle 13, 20, 31; -consecration 108; -dance 91; -dart 53; -dhāraṇi 48; -distribution 94, 95; -empowerment 21; -enclosure 53; -eye 105; Family 14, 18, 39, 70, 93; -fist 12, 13, 21, 22, 23, 24, 27, 31, 94, 95, 106; -flame 108; -forefinger 91; -garland 12; -gate 91; -gathering 85; -gesture 19, 21, 56; -glory 108; -hand 11; -hook 107; -jewel 95; -knowledge 103, 104, 108; -lord 107; -lustre 107; -lotus 107; -master 58, 106; -mind 64; -name 21, 48; -network 22, 30; -noose 50; -planet 56; -pleasure 108; -pledge 42, 50, 92, 103; -penetration 107; -purifier 107; -speech 64; -success 21, 67, 103; -teacher 38, 66, 91; -terror 107; -thumb, 11, 12; -tongue 11; -union 21, 31; -vehemence 108; -violence 108; -water 92, 103; -weapon 107; -wheel 48; -wind 104; wrath 107
 Vajrabhairava, 90
 Vajrabhairavanetra, 12
 Vajrabhāṣa, 41, 42, 312
 Vajracakra, 9, 13, 31
 Vajradāṇḍa, 89
 Vajradhara, 38, 50, 51, 56, 58, 62, 64, 65, 66, 68, 78, 107
 Vajradharma, 14, 41, 42, 105, 312
 Vajradhātviśvari, 20, 315
 Vajradhṛk, 49
 Vajradhvaja, 312
 Vajradūti, 89
 Vajragarbha, 10, 24, 30, 312
 Vajraghaṇṭā, 88, 92, 312
 Vajrahāsa, 41, 42, 46, 105, 312
 Vajrahema, 88
 Vajrahetu, 41, 42, 88, 107, 312
 Vajrahūmkāra, 13, 91, 93, 94, 100, 101, 103, 104, 105, 106
 Vajrajvālā, 90
 Vajrajvālanārka, 11, 12

- Vajrakāla, 90
 Vajrakāli, 13, 90
 Vajrakānti, 89
 Vajrakarma, 13, 14, 41, 42, 95, 312
 Vajrakaumārī, 88
 Vajrakrodha, 93, 363
 Vajrakuṇḍali, 88, 89
 Vajralāsyā, 95, see Lāsyā
 Vajramakarā, 90
 Vajramala, 89
 Vajramekhalā, 89
 Vajrāṅkuśa, 9, 20, 22, 23, 46, 56, 105, 312
 Vajrāṃṛta, 89
 Vajramukhī, 90
 Vajramusala, 89
 Vajramuṣṭi, 88
 Vajranāgi, 88
 Vajrānala, 12, 90
 Vajrānalārka, xxvii
 Vajranetri, 12
 Vajrānila, 89
 Vajrāṅkuśa, 90
 Vajrapādma, 66
 Vajrapāni, xxvii, 35, 37, 39, 40, 42, 43, 44, 45, 49, 50, 55, 57, 59, 60, 63, 64, 65, 72, 73, 80, 85, 95, 104, 107, 108, 363
 Vajrapāśa, 9, 12, 22, 23, 312
 Vajrapatākā, 13
 Vajrapīṅgala, 89
 Vajrapūtanā, 90
 Vajraprabha, 89
 Vajrarāga, 41, 312
 Vajrarāhu, 88
 Vajrarāja, 41, 66, 104, 312
 Vajrarakṣa, 41, 42, 312
 Vajrarākṣasa, 107
 Vajraratna, 14, 41, 66, 312
 Vajrasādhu, 41, 107, 312
 Vajrasanā, 89
 Vajrasandhi, 41, 42, 312
 Vajrasānti, 88
 Vajrasattva, 3, 14, 15, 20, 21, 25, 41, 49, 67, 69, 70, 72, 73, 74, 75, 95, 103, 104, 105, 107, 108, 312, 368, see Sixteen V.
 Vajrasaundā, 89
 Vajrasenā, 89
 Vajrasīkharā, 13
 Vajrasphoṭa, 9, 22, 23, 312
 Vajrasūkra, 88
 Vajrāsuri, 88
 Vajratejas, 41, 42, 312
 Vajratikṣṇa, 41, 42, 312
 Vajravairocana, 91
 Vajravajriṇī, 21
 Vajravamśā, 88
 Vajravarman, xxv, xxvi, 70, 106, 111, 305.
 Vajravaśā, 87, 89
 Vajravaśin, 87, 89
 Vajravaśe, 9, 19, 22, 23, 27, 32, 92, 100, 103, 105
 Vajravetāla, 107
 Vajravikaṭā, 90
 Vajravīṇayā, 89
 Vajravīṇayāka, 90
 Vajrayakṣa, 12, 13, 31, 32, 41, 42, 92, 101, 312
 Vajrāyudha, 88
 Vajrāyuh, 48
 Vajroṣṇīṣa, 12, 22, 25, 27, 28, 32
 Varāharūpa, 52
 Varuṇa, 51, 52, 57, 91, 96, 99
 Vāsuki, 57
 Vaśya, see Four Rites
 Vāyu, 26, 52, 59, 97, 99
 Vegavajriṇī, 89
 Vidhvamsaka, 35, 38, 40
 Vidyā, 65, 108, 111, see Formula
 Vidyādhara, 3, 61
 Vijaya, 35, 37, 38, 41
 Vijayavajra, 89
 Vikasitakusumā, 40, 47, 69, 84, 309, 311, 313
 Vikirīṇa, 35, 38, 40
 Vimalamaṇiprabha, vii, xxvi, 4, 5, 43, 87, 323
 Virūdhaka, 49, 50, 51
 Virūpākṣa, 49, 50, 51
 Viśākhā, 55
 Viṣṇu, 62, 63, 88, 108, 313, 363
 Viśvapāṇi, 75
 Viṣṭi, 56
 Viśvoṣṇīṣa, 22, 26, 28
 Vīvidhamati, 3
 Vow, 18, 19, 21, 66, 100, 102
 Wisdom, 4, 48, 82, Five 25-26
 Worship, 14, 17, 18, 19, 32, 42, 50, 52, 62, 75, 81
 Wrathful Deities, 313
 Yakṣa, 3, 10, 38, 49, 51, 53, 61, 81, 98, 107, 108, 313
 Yama, 51, 52, 90, 96, 99, 108
 Yamāntaka, 54
 Yoga, 4, 7, 10, 17, 26, 56
 Yogin, 11, 79, 85, 96, 102, 109, 112