

The *Samputa-tantra*

Sanskrit and Tibetan Versions of Chapter One

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1. An Overview of the *Samputa-tantra*

The *Samputa-tantra* occupies an interesting and indeed important position among the Buddhist *tantras* as a whole. As such it is classed by the commentators as a *yoginī tantra*, but when we examine its title, content, and the interpretation of the commentaries, we learn that its real position is not to be understood as being solely an independent *tantra* belonging to one particular class of *tantric* texts, but also as an epitome or recapitulation (*nidāna*) of all the *tantras*. Like many other *tantras*, the *Samputa-tantra* has a short and a long or full title. The short title of this *tantra* has several variants: *Samputa* (sTog edition, Abhayākaragupta, Vīryavajra), *Samputi* (Peking edition), *Samputodbhava* (Sanskrit manuscripts), *Samputītilaka* (Indrabodhi). The term *samputa* or *samputi*, which is included in all the titles, constitutes the principal name by which this *tantra* is normally known. When we examine its full titles as given in the Sanskrit and Tibetan versions, and the commentaries,¹ we realise that its name, apart from containing the key term

¹ For the purpose of my introductory study of this *tantra* and the edition of the Sanskrit and Tibetan versions of Chapter One, I have employed three Sanskrit manuscripts, two Tibetan versions and three commentaries. The three Sanskrit manuscripts employed here are designated as A, B, and C. Manuscript A is kept in the Bibliothèque Nationale in Paris. Its identification number is give as Sanscrit 148 and its microfilm number as R.19830. It is written in *devanāgarī* script and numbers 135 folios. Manuscript B is also kept in Paris and is numbered Sanscrit 144 and again R.19829. It is also in *devanāgarī* and it numbers 211 folios. Manuscript C is kept in Kyōtō and its identification number is given as 2739287. It is in Newari script and numbers 241 folios.

The two Tibetan versions employed here are the Peking and sTog Palace editions of the Kanjur (bKa' 'gyur); abbreviated to TTP (Tibetan *Tripiṭaka*, Peking Edition, Tokyo & Kyoto, 1957) and sTog:

rgya gar skad du Samputi-nāma-mahātantra / bod skad du Yang dag par sbyor ba zhes bya ba rgyud chen po (TTP, vol. 2, 245-5-2 to 291-1-3).

rgya gar skad du Samputa-nāma-mahātantra / bod skad du Yang dag par sbyor ba zhes bya ba'i rgyud chen po (sTog, vol. 93, kha, 301b6-450a4).

The Tibetan Tanjur (bsTan 'gyur) contains translations of three Indian commentaries written by Indrabodhi, Abhayākaragupta, and Vīryavajra:

Śrī-Samputītilakā-nāma-yoginītantrarājasya-īkā Smṛtisamdarśanāloka-nāma / dPal Kha sbyor thig le shes bya ba rnal 'byor ma'i rgyud kyi rgyal po'i rgya cher 'grel pa Yang dag par lta ba'i snang ba zhes bya ba, written by Indrabodhi; TTP, vol. 55, 1.1.4 to 104.1.2.

Śrī-Samputatantrarājāīkā Smnāyamañjari-nāma / dPal yang dag par sbyor ba'i rgyud kyi rgyal po'i rgya cher 'grel pa Man ngag gi snye ma zhes bya ba, written by Abhayākaragupta; TTP, vol. 55, 105.1.1 to 249.1.5.

Sarvatantrasyanidānamahāguhya-Śrīsamputa-nāma-tantrarājāīkā Ratnamālā-nāma / rGyud thams cad kyi gleng gzhi dang gsang chen dpal kun tu Kha sbyor zhes bya ba'i rgyud kyi rgyal po'i rgya cher bshad pa Rin chen phreng ba zhes bya ba, written by Vīryavajra (dPa' bo rdo rje); TTP, vol. 55, 251.1.1 to 300.4.8.

sampuṭa, is not entirely uniform. The title folios in all three Sanskrit manuscripts are missing, but either its full or short titles are given at the end of individual chapters or sections and in the final colophons. In all three Sanskrit manuscripts the full title is given as *Sarvatantranidānarahasyāt Śrīsamputrodhbava*. On the initial folios of the two Tibetan versions we find short titles of this *tantra*, and a full title coinciding with the one given in the Sanskrit manuscripts is given at the end of individual chapters. The commentaries written by Abhyākaragupta and Indrabodhi provide only short titles, but in Vīryavajra's commentary we find a variant long title, namely *Sarvatantrasya-nidāna-mahāguhya-Śrīsamputa*. Although this title is similar to the long title given in Sanskrit manuscripts, it is obviously different in wording and grammatical structure.

The term *sampuṭa*, in its general sense, means a hemispherically shaped dish or a hollow space between two dishes placed together. In the Tibetan versions of this *tantra* and in the commentaries, the term *sampuṭa* is translated either as *yang dag par sbyor ba* or as *kha sbyor*. Tentatively, these two Tibetan translations could be respectively rendered as “perfect union” and “mystic embrace”. Fundamentally, there is a limited meaning that one can deduce from the Sanskrit term *sampuṭa* or from its Tibetan translations. However, the initial section of the *tantra* and the commentaries provide a whole range of complex interpretations all of which basically assert that it symbolises the non-dual union of wisdom (*prajñā*) and means (*upāya*), and other similar *tantric* pairs. Perhaps it should be mentioned that in Tibetan sources this *tantra* is known by its transcribed Sanskrit term or as either *Yang dad par sbyor ba* or *Kha sbyor*.

The structure of the Samputa-tantra

Out of the three Sanskrit manuscripts of the *Samputa-tantra*, manuscript A has ten chapters (*kalpa*) and manuscripts B and C have eleven chapters each. The Tibetan versions also have eleven chapters like manuscripts B and C, but in the Peking edition there is a colophon at the end of Chapter Ten.² We learn from it that the translation of this *tantra* into Tibetan was executed by the Indian master Gayādhara and 'Brog mi Śākyā ye shes (992–1072), and that it was later revised and edited by Bu ston (1290–1364). The mere presence of this colophon at the end of Chapter Ten clearly suggests that during Bu ston's time there must have been

² See note 42.

some controversy about the nature and canonicity of Chapter Eleven as part of this *tantra*. In the sTog Palace edition, this colophon has been removed, which again would suggest that the editor of this Kanjur accepted Chapter Eleven as part of this *tantra*. The colophon at the end of Chapter Eleven is basically the same in both the Peking and sTog editions.³ It is clear from it that after this *tantra* was translated by 'Brog mi, some Tibetan masters tried to impose their own translations, and that strange as it appears in the context of the previous colophon, Brog mi edited it once more. According to Abhayākaragupta's commentary, the *Sampuṭa-tantra* is in ten chapters (*kalpa*) and he comments on ten chapters only as does Vīryavajra. Indrabodhi states at the beginning of his commentary that this *tantra* is in eleven chapters⁴ but again, like Abhayākaragupta and Vīryavajra, he provides an impressive and extensive interpretation of ten chapters only.

The origin and history of Chapter Eleven is not known but it seems apparent that its canonical position as part of this *tantra* was disputed by some *tantric* masters. The colophons at the end of Chapter Eleven in Sanskrit manuscripts B and C name this chapter as a *nidāna* of all the chapters. In addition to this, manuscript C also adds that it is a commentary (*tikā*) on the *Sampuṭa*.⁵ An analysis of the actual text of Chapter Eleven clearly suggests that originally it must have been an independent work written as a commentary on the various passages of the *Sampuṭa-tantra*. It is not a particularly original piece of work as it merely provides further elaborations and comments on specific passages or topics already covered in the body of the first ten chapters. However, although this chapter is basically a commentary, in its present format it is written in the form of conversations between the Lord and his entourage just as it is done in other chapters. Since Abhayākaragupta and Vīryavajra do not mention this chapter, it would seem that they did not treat it as canonical. Indrabodhi, however, seems to have accepted it as belonging to this *tantra* but at the same time since he does not comment on it, he must have viewed it as being at least self-explanatory and not as a text that needed to be explained.

In addition to being divided into ten or eleven chapters, the first ten chapters of the *Sampuṭa-tantra* are further subdivided into sections (*prakarana*). In all ten chapters, one finds short colophons marking three sections numbered one to three, and in most cases also providing their names. However, the end of the third section in each chapter does not coincide with the end of the chapter itself. In all instances, the text runs on and concludes with a colophon marking the end of the chapter. If we count the marked sections and ignore the fourth and final portion of the text which coincides with the end of the chapters, each chapter has three

³ See note 46.

⁴ Indrabodhi, TTP, vol. 55, 1.3.4.

⁵ See note 46. In the catalogues to the Peking and sDe dge editions, this chapter is listed as a separate work.

sections plus a portion of text. Thus, if we count the marked sections only, the *Sampuṭa-tantra* has thirty sections, and if we count the unmarked portions as well, it has forty sections.

According to Abhayākaragupta and Vīryavajra, the *Sampuṭa-tantra* is divided into forty sections. Abhayākaragupta divides his commentary into forty sections, called clusters (*mañjarī*), in which he explains the forty consecutively counted sections of the *tantra*. Both Abhayākaragupta and Vīryavajra count the marked sections and the final portion of each chapter as independent sections. According to Indrabodhi, this *tantra* is divided into thirty sections. He counts only the named sections as independent sections, and treats the unnamed portions at the end of chapters as further clarifications or elaborations on all or any of the three sections within the same chapters. Although he makes a distinction between as it were 'proper' sections and 'additional sections', it is evident from the structure of his commentary that he also comments on forty sections. In addition to counting the sections in a consecutive way throughout the whole *tantra*, Indrabodhi and Vīryavajra also make use of numbering them consecutively within individual chapters. In fact, the chapter and section divisions of their commentaries correspond to the structure of the *tantra*. However, whichever way we count the sections, for all practical purposes we can say that all three commentators are fundamentally in agreement on the number of sections as forty.

Abhayākaragupta explains in his commentary that divisions into chapters and sections constitute two different although related ways of dividing this *tantra*, and that the sections do not merely form internal subdivisions within individual chapters but also stand on their own and relate to each other throughout the whole text. He further explains that while individual chapters demarcate larger topical portions, the individual sections deal with specific topics which are arranged according to a certain logical sequence. Indrabodhi and Vīryavajra do not explicitly affirm Abhayākaragupta's observation but since they also count the sections in a consecutive way, they would seem to confirm his interpretation of the relationship between chapter and section divisions.

Now, we shall proceed to sketch the structure of the *Sampuṭa-tantra*. The chapter and section headings are culled from the *tantra* itself and from the commentaries. Not all the chapter and section headings are given in the Sanskrit and Tibetan versions. Abhayākaragupta and Vīryavajra speak of ten chapters and forty sections but do not provide their titles. Indrabodhi is the only one who provides the titles of all the chapters and thirty sections. As is well known, the chapter and section titles in Sanskrit and Tibetan texts are normally given at the end and not at the beginning unlike standard practice in western scholarship. Thus, the references to chapters and sections given here are to the places where they are actually located. In the left column are given the sections as marked in the Sanskrit and Tibetan versions. In the central column are given the sections as counted by

Abhayākaragupta and Vīryavajra, and in the right column as counted by Indrabodhi.

Skt/Tib Versions	Abhayākaragupta	Indrabodhi
Chapter I: The secret nature of all the <i>tantras</i> ⁶		
Section 1	Section 1	Section 1
	Raising the <i>bodhicitta</i> and other matters ⁷	
Section 2	Section 2	Section 2
	Unveiling the thought of enlightenment ⁸	
Section 3	Section 3	Section 3
	Exposition of the essential nature ⁹	
	Section 4	
Chapter II: ¹⁰		
Section 1	Section 5	Section 4
	Consecration of the thought of enlightenment ¹¹	
Section 2	Section 2	Section 2
	Meditation on the meaning of wisdom and means ¹²	

⁶ Sanskrit Version, A15b, B17b & C21: no title.

Tib Version, TTP, vol. 2, 249.5.7: no title.

Indrabodhi, TTP, vol. 55, 1.3.5: *rgyud thams cad gsang ba'i rang bzhin*.

⁷ Sanskrit Version, A5a & C7a: *abhidhānābhidheyabodhicittotpādādibhāvanātata*; B5b: *abhidhānābhidheyabodhicittotpāda*.

Tib Version, TTP, vol. 2, 246.5.7: *brjod par bya ba dang rjod par byed pa'i byang chub kyi sems bskyed pa la sog pa'i bsgom pa*; sTog, 305a5: *sgom pa'i de kho na nyid*.

Indrabodhi, TTP, vol. 55, 1.4.3: *rjod par byed pa byang chub tu sems bskyed pa la sog*.

⁸ Sanskrit Version, B11a: *bodhicittāvatāro*; A9b & C12b *pañcendriyapañcabalasaptabodhyāngāryāṣṭāngamārgaparyantādivivaraṇām bodhicittāvatāro*.

Tib Version, TTP, vol. 2, 248.2.5 (& sTog 309a3): *byang chub kyi sems la 'jug pa*. Indrabodhi, TTP, vol. 55, 1.4.3: *byang chub kyi sems la 'jug pa*.

⁹ Sanskrit Version, A11a, B13a & C15a: *tatvoddeśa*.

Tib Version, TTP, vol. 2, 248.4.7: *de kho na nyid mdor bstan pa*.

Indrabodhi, TTP, vol. 55, 1.4.3: *de kho na nyid kyi man ngag*.

¹⁰ Sanskrit Version, A30b, B36a & C41a: no title.

Tib Version, TTP, vol. 2, 253.3.5 no title.

Indrabodhi, TTP, vol. 55, 1.3.5: *rjod par byed pa, brjod par bya ba, byang chub tu sems bskyed pa rnam par bsgom pa*. The title given to this chapter by Indrabodhi broadly corresponds to the title of section one in Chapter one. It remains unclear why he gives the same titles to the second chapter and section one in Chapter One.

¹¹ Sanskrit Version, A20a, 24b & C27a: *bodhicittābhiseka*.

Tib Version, TTP, vol. 2, 251.1.4 (& sTog 317b4): *byang chub sems kyi dbang*.

Indrabodhi, TTP, vol. 55, 1.4.3: *byang chub sems kyi dbang*.

¹² Sanskrit Version, A23b, B28b & C32a: *prajñopāyārthabhāvanā*.

Tib Version, TTP, vol. 2, 251.5.7 (& sTog 320b1): *thabs dang shes rab kyi don bsgom pa*.

Indrabodhi, TTP, vol. 55, 1.4.3: *shes rab dang thabs kyi don bsgom pa*.

Section 3	Section 7	Section 6
	Manifestation of all the retinues ¹³	
	Section 8	
Chapter III: Drawing the great <i>Vajradhātu-mandala</i> ¹⁴		
Section 1	Section 9	Section 7
	Generating the Herukas ¹⁵	
Section 2	Section 10	Section 8
	Sādhana of the knowledge <i>dākinīs</i> ¹⁶	
Section 3	Section 11	Section 9
	Section 12	
Chapter IV: The signs of the <i>vajradākinīs</i> ¹⁷		
Section 1	Section 13	Section 10
	Characteristics of speech symbols ¹⁸	
Section 2	Section 14	Section 11
	Signs and <i>mudrās</i> of <i>kaṭapūtanīs</i> ¹⁹	
Section 3	Section 15	Section 12
	Gestures of Lāmā ²⁰	

¹³ Sanskrit Version, A27b; B31a; C37a: no title.

Tib Version, TTP, vol. 2, 252.4.7: no title at the end of the section but at its beginning (251.5.7) it reads: *'khor lo thams cad kyis rnam par 'phrul pa*; sTog, 323a4: *de bzhin brgyad pa rdo rje sa*.

Indrabodhi, TTP, vol. 55, 1.4.4: *'khor lo thams cad kyi rnam 'phrul*.

¹⁴ Sanskrit Version, A42a; B51a & C58b: no title.

Tib Version, TTP, vol. 2, 256.4.2: no title.

Indrabodhi, TTP, vol. 55, 1.3.6: *rdo rje dbyings kyi dkyil 'khor chen po bri ba*.

¹⁵ Sanskrit Version, A32b, B39a & C44b: *herukotpatti*.

Tib Version, TTP, vol. 2, 254.1.4 (& sTog 327b1): *he ru ka bskyed pa*.

Indrabodhi, TTP, vol. 55, 1.4.4: *heruka bskyed pa*.

¹⁶ Sanskrit Version, A35a, B42b & C48b: no title.

Tib Version, TTP, vol. 2, 254.4.6: no title.

Indrabodhi, TTP, vol. 55, 1.4.4: *ye shes mkha' 'gro ma'i sgrub thabs*.

¹⁷ Sanskrit Version, A47a, B57a & C65a: *vajradākinīsamketa*.

Tib Version, TTP, vol. 2, 257.4.8 (& sTog 339b1): *rdo rje mkha' 'gro ma'i brda*.

Indrabodhi, TTP, vol. 55, 1.3.6: *rdo rje mkha' 'gro ma'i brda*.

¹⁸ Sanskrit Version, A36b, B44a & C50b: no title.

Tib Version, TTP, vol. 2, 255.1.6: no title.

Indrabodhi, TTP, vol. 55, 1.4.5: *ngag gi brda'i yi ge'i mtshan nyid*.

¹⁹ Sanskrit Version, A44a, B53b & C61a: *kaṭapūtanīcihnamudrā*.

Tib Version, TTP, vol. 2, 257.1.3 (& sTog 337a2): *lus srul mo'i mtshan ma dang phyag rgya*.

Indrabodhi, TTP, vol. 55, 1.4.5: *lus srul po'i mtshan ma dang phyag rgya*.

²⁰ Sanskrit Version, A46b has no title, B56a & C64a read *cihnamudrā*.

Tib Version, TTP, vol. 2, 257.4.2 (& sTog 339a1): *mtshan ma'i phyag rgya*, and at the beginning of this section *de nas lā mā'i mtshan nyid ni yang dag rab tu bshad par bya*.

Indrabodhi, TTP, vol. 55, 1.4.5: *lāma'i mtshan nyid kyi mtshan ma*.

	Section 16	
	The character of <i>mudrās</i> ²¹	
Chapter V: The practice (<i>caryā</i>) ²²		
Section 1	Section 17	Section 13
	The nature of gathering places ²³	
Section 2	Section 18	Section 14
	The purity of the <i>skandhas</i> and <i>āyatanas</i> ²⁴	
Section 3	Section 19	Section 15
	Consolidating the practice ²⁵	
	Section 20	
Chapter VI: The spring ornament ²⁶		
Section 1	Section 21	Section 16
	The character of the sixteen syllables ²⁷	
Section 2	Section 22	Section 17
	The arrangement of the <i>nādīs</i> ²⁸	
Section 3	Section 23	Section 18
	The body <i>maṇḍala</i> and the <i>homa</i> ²⁹	

²¹ Tib Version at TTP, vol. 2, 257.4.2 (at the beginning of Section 4) reads *phyag rgya yi mtshan nyid yang dag rab bshad bya*.

Indrabodhi, TTP, vol. 55, 1.3.5: *phyag rgya'i rang bzhin*.

²² Sanskrit Version, A57b, B70a & C79b: *caryākalpa*.

Tib Version, TTP, vol. 2, 260.4.2: *spyod pa*.

Indrabodhi, TTP, vol. 55, 1.3.7: *spyod pa*.

²³ Sanskrit Version, A48b, B58b & C67b: *melāpakasthāna*.

Tib Version, TTP, vol. 2, 258.1.6 (& sTog, 340b3): 'du ba'i gnas.

Indrabodhi, TTP, vol. 55, 1.4.6: 'dus pa'i gnas kyi rang bzhin.

²⁴ Sanskrit Version, A52a, B63a, C71a: *skandhāyatanaaviśuddhi*.

Tib Version, TTP, vol. 2, 259.1.5: *phung po dang skye mched rnam par dag pa*; sTog, 343b3: *gsang ba padma'i mtshan nyid*.

Indrabodhi, TTP, vol. 55, 1.4.6: *phung po dang khams dang skye mched kyi rnam par dag pa*.

²⁵ Sanskrit Version, A55a, B66b, C75b: *caryālīṅgana*.

Tib Version, TTP, vol. 2, 259.5.5: 'khyud pa'i spyod pa; sTog, 346a7: *spyod pas rtog pa rnam 'jig par byed pa*.

Indrabodhi: TTP, vol. 55, 1.4.6: *spyod pa dang ldan pa'i rang bzhin*.

²⁶ Sanskrit Version, A70b, B85a & C98b: *vasantatilakā*.

Tib Version, TTP, vol. 2, 263.5.7 (& sTog 359a4): *dpyid kyi thig le*.

Indrabodhi, TTP, vol. 55, 1.3.7: *dpyid kyi thig le*.

²⁷ Sanskrit Version, A61b; B74a; C84b: no title.

Tib version, TTP, vol. 2, 261.3.6: no title.

Indrabodhi, TTP, vol. 55, 1.4.6: *yi ge bcu drug mtshan bya dang mtshon byed*.

²⁸ Tib Version, TTP, vol. 2, 261.3.6: *rtsa yi gzugs kyis yang dag gnas*.

Indrabodhi, TTP, vol. 55, 1.4.7: *rtsa'i gnas dgod pa*.

²⁹ Sanskrit Version, Chap VI/Sec 2: A63b & C87b, B76b: *deśanyāsa*.

Tib Version, TTP, vol. 2, 262.1.2: *yul gyi dgod pa*.

Indrabodhi, TTP, vol. 55, 1.4.7: *lus kyi dkyil 'khor dang shbyin sreg*.

Section 24

Chapter VII. The emergence of meditation on all rites³⁰

Section 1	Section 25 The emergence of perfect knowledge ³¹	Section 19
Section 2	Section 26 The <i>homa</i> rites ³²	Section 20
Section 3	Section 27 The emergence of all rites and <i>mandalas</i> ³³	Section 21
	Section 28	
Chapter VIII. The emergence of all activities ³⁴		
Section 1	Section 29 The nature of the bell ³⁵	Section 22
Section 2	Section 30 Recitation and meditation on <i>mantras</i> ³⁶	Section 23
Section 3	Section 31 Rejection of heretical knowledge ³⁷	Section 24

³⁰ Sanskrit Version, A111a & C159a: *sarvadhyānodaya*; B135b: *sarvakarma-dhyānodaya*.

Tib Version, TTP, vol. 2, 274.4.2 (& sTog 393b3): *las thams cad kyi bsam gtan 'byung ba*.

Indrabodhi, TTP, vol. 55, 1.3.7.: *las thams cad dang bsam gtan 'byung ba*.

³¹ Sanskrit Version, A83a, B100a & C117a: *sarvajñānodaya-nāma-āyur-vadah/āyurvedah*.

Tib Version, TTP, vol. 2, 267.2.4: *ye shes thams cad 'byung ba zhes bya ba tshe ring ba'i tshe'i rig pa*.
Indrabodhi, TTP, vol. 55, 1.4.7: *thams cad mkhyen pa'i ye shes 'byung ba*.

³² Sanskrit Version, A87a, B104b & C122a: *homavidhi*.

Tib Version, TTP, vol. 2, 268.2.2 (& sTog 372b4): *sbyin bsreg gi cho ga*.

Indrabodhi, TTP, vol. 55, 1.4.8: *sbyin sreg gi cho ga'i rang bzhin*.

³³ Sanskrit Version, A98a, B118b & C138b: *sarvakarmaprasaracakrodaya*.

Tib Version, TTP, vol. 2, 270.5.8 (& sTog 381b3): *rgyas pa'i 'khor lo 'byung ba*.

Indrabodhi, TTP, vol. 55, 1.4.8: *las tshogs thams cad dang 'khor lo 'byung ba*.

³⁴ Sanskrit Version, A122a, B147b & C174b: *sarvakriyāsamudaya*.

Tib Version, TTP, vol. 2, 276.5.8 (& sTog 401b1): *bya ba thams cad yang dag par 'byung ba*.

Indrabodhi, TTP, vol. 55, 1.3.8: *bya ba thams cad yang dag par 'byung ba*.

³⁵ Sanskrit Version, A113a, B137b & C161b: *ghan̄thatatva*.

Tib Version, TTP, vol. 2, 275.1.3 (& sTog 394b6): *dril bu'i de kho na*.

Indrabodhi, TTP, vol. 55, 11.4.8: *dril bu'i de kho na nyid*.

³⁶ Sanskrit Version, A115a, B139b & C164a: *mantrajāpabhbāvanā*.

Tib Version, TTP, vol. 2, 275.3.1 (& sTog 396a5): *sngags kyi bzlas pa dang bsgom pa*.

Indrabodhi, TTP, vol. 55, 1.5.1: *sngags kyi bzlas pa dang bsgom pa*.

³⁷ Sanskrit Version, A118a, B143b & C168b: *tīrthikajñānāparayana*.

Tib Version, TTP, vol. 2, 276.2.1 (& sTog 399a1): *mu stegs kyi ye shes 'jig pa*.

Indrabodhi, TTP, vol. 55, 1.5.1: *mu stegs pa'i rnam par shes pa bsal ba*.

Section 32

Chapter IX. The nature of ritual activities³⁸

Section 1	Section 33 Generating all the Tathāgatas ³⁹	Section 25
Section 2	Section 34 Offering <i>bali</i> ⁴⁰	Section 26
Section 3	Section 35 The execution of painted scrolls and books ⁴¹ Section 36	Section 27
Chapter X. The <i>nidāna</i> of all the <i>tantras</i> ⁴²		
Section 1	Section 37 The great <i>sādhana</i> of the master ⁴³	Section 28
Section 2	Section 38 Worship and veneration of the perfected great bliss ⁴⁴	Section 29

³⁸ Sanskrit Version, A129b: *catuhkriyātatvarāja*; B157b & C187a: *catuhkriyātatva*.

Tib Version, TTP, vol. 2, 279.1.4 (& sTog 408a6): *bya ba bzhi'i de kho na'i rgyal po*.

Indrabodhi, TTP, vol. 55, 13.9: *bya ba'i de kho na nyid kyi rgyal po*.

³⁹ Sanskrit Version, A123b, B150a & C177b: *sarvatathāgatotpatti*.

Tib Version, TTP, vol. 2, 277.3.3 (& sTog 403a3): *de bzhin gshegs pa thams cad kyi bskyed pa*.

Indrabodhi, TTP, vol. 55, 1.5.1: *de bzhin gshegs pa thams cad bskyed pa*.

⁴⁰ Sanskrit Version, A126a, B153a & C181b: *balyupahāra*.

Tib Version, TTP, vol. 2, 278.1.6 (& sTog 405a6): *gtor ba'i mchod pa*.

Indrabodhi, TTP, vol. 55, 1.5.2: *gtor ma dbul ba'i rang bzhin*.

⁴¹ Sanskrit Version, A127b, B155a & C184a: *paṭapustakanirṇaya*.

Tib Version, TTP, vol. 2, 278.3.8 (& sTog 406b5): *bris sku dang glegs bam gtan la dbab pa*.

Indrabodhi, TTP, vol. 55., 1.5.2: *bris skud dang glegs bam gtan la dbab pa*.

⁴² Sanskrit Version, A134b: *śrīsamṛtuḍodbhavasarvatantranidāna-mahākalparāja-daśamah samāptah* (the end of text); B163a & C194a: *śrīsamṛtuḍodbhava-sarvatantranidāna-mahākalparājadaśamah samāptah*.

Tib Version, TTP, vol. 2, 280.2.4 (& sTog 412b1): *de kho na nyid thams cad kyi gleng gzhi brtag pa'i rgyal po chen po*.

Colophon in Peking edition, 280.2.4: *rgyud kyi rgyal po 'di ni pandita gāyadharma dang bdag nyid chen po 'brog mi śākya ye shes kyi bsgyur (for bskyur) ba las slad kyi thams cad mkhyen pa bu ston zhabs kyis rgya dpe rtsa 'gril dang bstun nas hor kong bas bas shing 'gyur bcos legs par mdzad las bris ba'o //*.

Indrabodhi, TTP, vol. 55., 1.3.8: *rgyud thams cad kyi gleng gzhi*.

⁴³ Sanskrit Version, A131a & C189a: *ācāryamudrādhishṭhāna*; B159a: *ācārya-mahāsādhana*.

Tib Version, TTP, vol. 2, 279.3.1(& sTog 409b2): *slob dpon dang phyag rgya byin gyis brlab pa*.

Indrabodhi, TTP, vol. 55, 1.5.2: *slob dpon gyi sgrub thabs chen po*.

⁴⁴ Sanskrit Version, A132a, B160a & C190a: *mahāsukhasiddhipūjāsatkāra*.

Tib Version, TTP, vol. 2, 279.4.2 (& sTog 410a6) *bde ba chen po'i dngos grub kyi mchod pa dang rim gro*.

Indrabodhi, TTP, vol. 55, 1.5.2: *bde ba chen po'i dngos grub dang mchod pa dang bkur sti*.

Section 3	Section 39	Section 30
	The manifestation of the Buddha illusion ⁴⁵	
	Section 40	
Chapter XI. The <i>nidāna</i> ornament of all the chapters ⁴⁶		

Out of the various headings provided by our sources, I have given paraphrased translations of those which closely reflect the actual content of individual chapters or sections. As it can be seen in the above sketch, not all chapter and section headings are provided in all our sources, and when they are given, they are not always exactly the same. Some of the headings are somewhat mysterious and difficult to justify when one tries to understand the overall structure of the *tantra*'s text, but hopefully their meaning will become clearer below when we analyse the content of the *tantra*.

Stages of Tantric Theory and Practice According to the Samputa-tantra and its Commentaries

It is well known among Buddhist scholars that the Buddhist *tantras* as literary texts do not readily present themselves as logically structured expositions of *tantric* theory and practice. Although their compilers must have followed some kind of compositional plan, the *tantras* give an impression of containing haphazardly arranged materials which deal with a variety of theoretical and practical matters. The same or similar topics are often found scattered in different sections of *tantric* texts, and the logical structure of such topics within chapters or

⁴⁵ Sanskrit Version, A132b, B161a & C191b: *buddhamāyāvikurvita*.

Tib Version, TTP, vol. 2, 279.5.4 (& sTog 411a3): *sangs rgyas kyi sgyu tshe* (*sTog: ma*) *rnam par mdzad pa*.

Indrabodhi, TTP, vol. 55, 1.5.3: *sangs rgyas kyi sgyu ma'i rnam 'phrul*.

⁴⁶ Sanskrit Version, B211a: *śrīsamputodbhave tantrarāje sarvakalpanidānatilaka ekādaśāḥ samāptāḥ*; C240b: *śrīsamputodbhavasarvatantrarāje sarvakalpanidā-natilaka ekādaśamah iti sampūtāti-kā-nāma-mahātantrarājasamāptā*.

Tib Version, TTP, vol. 2, 291.1.3: *rgyud kyi rgyal po chen po dpal yang dag par sbyor ba'i* (*for spyod pa'i*) *thig le zhes bya ba rdzogs te*.

Colophon: *rgya gar gyi mkhan po kāyasthāpa* (Pek. ed. *kayastapa*) *gayadhara'i* (*sTog gayadhāra'i*) *zhal snga nas dang / bod kyi lo tstsha ba dge slong śākya ye shes kyis bsgyur cing zhus te gtan la phab pa'o / slad nas yang bod kyi lo tstsha ba gzhan rnams* (Pek. ed. *gzhan*) *gyis bsgyur ba* (Pek. ed. *kha*) *la zur mi 'dra bar bcos nas / rang gi ming bcug cing gzhan gyi ming 'phye ba de dag dang / mi shes pa de dag sun dbiyung ba'i phyir slad nas yang rgya gar gyi rgyud bzhi dang / dge slong śākya ye shes de nyid kyis gtugs nas bcos te gtan la phab pa'o //*.

sTog 446b4: *rgyud kyi rgyal po chen po dpal yang dag par sbyor ba'i thig le*.

Indrabodhi, TTP, vol. 55, 1.4.1: *rtog pa thams cad kyi gleng gzhi thig le thabs sna tshogs*.

entire texts is not easily recognisable. The commentaries generally provide meaningful interpretations but even with their help it is not always easy to unravel and establish the precise order and infrastructure of the various parts of *tantric* texts. This seemingly apparent lack of clarity and logic in the structure of many *tantric* texts must have been perceived at least by some Indian masters as the body of *tantric* texts continued to grow over centuries. The *Sampūta-tantra* and its commentaries appear to have been deliberately composed to address this problem. The *tantra* itself explicitly claims to offer a systematic exposition of *tantric* theory and practice as advocated in all the *yoga* and *yoginī tantras* and the three Indian commentators duly interpret it in that way.⁴⁷

At first glance, the *Sampūta-tantra* does not appear to be especially different from many other *tantras*. It is a highly eclectic text which clusters together relevant materials derived from a number of *yoga* and *yoginī tantras*. As in other *tantric* texts the same topics are also found scattered in different sections of the *tantra*. There are places throughout the whole text which show that this *tantra* is very much a product of cut and paste procedure. Thus, in terms of originality, only some portions seems to be new and creative compositions. Otherwise, practically the whole *tantra* is composed on the basis of materials already found in other *tantras* such as the *Guhyasamāja*, the *Hevajra*, and other important *tantric* texts, which were already in existence before the composition of the *Sampūta-tantra*. However, the eclectic nature of this *tantra* is quite understandable and justifiable when one considers its purpose, namely, an exposition of *tantric* theories and practices taught in the *yoga* and *yoginī tantras*. It is precisely this effort to provide a coherent and systematic exposition of theoretical and practical assumptions of the Buddhist *tantras* that constitutes the originality and indeed contribution of the *Sampūta-tantra* and its commentaries to our understanding of the Buddhist *tantras*.

The whole structure of the *tantra*'s text and its exposition of *tantric* theory and practice are hinged on several well-known *tantric* principles or categorisations. The Two basic approaches to the *tantric* theory and practice are the process of generation (*utpattikrama*) and the process of realisation (*sampannakrama*). Other categories frequently employed explicitly or implicitly by the *tantra* and its commentaries include the differentiation into outer, inner, and secret levels of the practice; the two levels of truth: conventional (*saṃvṛti*) and transcendent or absolute (*paramārtha*); mundane (*loka*) and transcendent (*lokalokottara*) attainments (*siddhi*), and the activities performed either for one's own or other people's benefit.

⁴⁷ Indrabodhi commenting on the phrase “all the *yoga* and *yoginī tantras*”, states that it implies thirty-six *tantras* but he does not name them. Indrabodhi, TTP, vol. 55, 4.5.7. At the end of his commentary, However, Vīryavajra says that the ten chapters and forty sections of the *Sampūta* explain the meaning of five *upāya tantras* and four *prajñā tantras*. Vīryavajra, TTP, vol. 55, 300.3.5.

When we look at the *tantra*'s text bearing in mind the above mentioned categorisations, it becomes possible to offer a general explanation as to why one finds the same topics scattered in different parts of the *tantra*. Depending on the context, some sections treat the same subject from a theoretical position while other sections set out its practical framework. Some sections explain the same doctrine or practice in relationship to three different levels of practice or from the perspective of the two truths, or again from the perspective of the two orders of spiritual progress, namely, the process of generation and the process of realization. For instance, the *homa* is treated in several places in our *tantra*. The explicit or intended presence and significance of these passages does not become readily apparent when one reads the *tantra*'s text. However, the commentaries justify such repetitions by explaining that the *homa* is mentioned or treated in different sections because, depending on the context, it should be performed for some particular purpose, be it either as a meditational exercise or as an external ritual, or again in order to gain either mundane or supramundane attainments. More examples could be offered but instead we shall now proceed to sketch a broad outline of *tantric* theory and practice as presented in the *Sampūta-tantra* and its commentaries.

The first six chapters of the *Sampūta-tantra* explain the progressive stages leading to the attainment of the highest *siddhis* (*mchog gi dngos grub*). Or to put it differently, they provide the theoretical and practical framework of becoming an accomplished and indeed enlightened *vajra*-master. The *tantra* defines the nature and location of the *bodhicitta*, and then teaches in various ways how it should be consecrated and cultivated until it becomes entirely liberated from the bonds of *samsāra*. Chapter Seven teaches a variety of ritual performances through which one gains the worldly *siddhis* ('*jig rten pa' dngos grub').⁴⁸ Within the context of the *tantric* practice, the primary dimensions of both the highest and worldly *siddhis* are constituted by the *yogin*'s inner dispositions. The attainment of such *siddhis* means that the *yogin* has purified the *bodhicitta*, acquired the true and liberating knowledge, and gained control over phenomena and other people. Chapter Eight and Nine explain a number of important branches⁴⁹ of the practice, which involve certain specific activities which further perfect the *vajra*-master and enable him, as it were, to induce and to sustain a perfect and happy state within himself and the surrounding world. Chapter Ten outlines the *sādhanas* relating to a fully perfected *vajra*-master.⁵⁰ It basically shows how an accomplished and fully perfected *vajra*-master acts and behaves, and how he interacts with and is respected by gods and men.*

⁴⁸ Vīryavajra, TTP, vol. 55, 273.3.7.

⁴⁹ Vīryavajra, TTP, vol. 55, 253.4.1.

⁵⁰ Chapter Eleven is not included in our analysis. As already stated above it is fundamentally a commentary on certain passages in other chapters.

Chapter One, which is considered by the commentators as the most important, outlines the overall framework of *tantric* theory and practice. Section One, drawing on various *tantric* sources, unveils the nature of the thought of enlightenment (*bodhicitta*) according to the process of generation and the process of realization.⁵¹ The *tantra* makes a fundamental assumption that the impurities of the embodied beings (*dehin*) become cleansed in emptiness (*śūnyatā*). This basic assumption is then expanded by asserting that the objects of cognition (*viṣaya*), form (*rūpa*) and the rest are empty. Since the objects of the sense-faculties (*indriya*) are empty and non-existent, there can be no consciousness (*vijñāna*) that arises in the empty sense faculties. Consequently, all the elements (*dhātu*), including the mind (*citta*) and mental states (*caitasika*), must be perceived as non-existent. However, the *tantra* promptly recognises the limitations of differentiation into subject and object, and at once proceeds to set out the essential (*tattva*) and non-dual (*advaya*) path (*mārga*) which is free of duality (*dvaya*), reasoning (*apratarkya*), and apprehension (*avijñeyya*). In contrast to ordinary knowledge, the secret of all the Buddhas, which is like space (*ākāśa*), constitutes the sameness (*samatā*) of all *dharma*s.⁵² It remains unknown to the śrāvakas and Pratyeka Buddhas but the Bodhisattvas submerged in *samsāra* lead towards liberation by means of appropriate meditational dispositions (*bsgom pa'i bsam*) and the very character of the four *abhiṣekas*.⁵³ Hence, the *tantra* states that the mind (*cetas*) freed from *samsāra* constitutes the liberating factor (*lakṣa*) that vibrates within the body. The knowledge-mind (*jñānacetas*) ascertains consciousness (*vijñāna*) in its various aspects, and once it perceives through knowledge the knowable world (*jñeyya*), it understands its different pathways; it knows its nature and how it operates but does not become entangled in it. On the other hand, the mind drawn towards different paths of rebirth (*gati*) continues to be involved in the path of *karmic* retribution. Having made a basic distinction between two different ways of viewing the world, the *tantra* proceeds to explain matters concerning the path of liberation.⁵⁴ The *yogin* who perceives the empty character of all characteristics deposits a seed (*bija*) into the empty field of the body. Following upon an understanding of the empty characteristics of things, one recollects with wisdom the emptiness of all *dharma*s, and casts the seed of bliss as the seminal consciousness of knowledge⁵⁵ into the field of the bodily *maṇḍala* inside three *maṇḍalas*, namely, the bodily *maṇḍala*, the *bhaga*'s *maṇḍala*, and the *dharma-dhātu maṇḍala*. Such is the succinct presentation of the path of liberation.⁵⁶

⁵¹ Abhayākaragupta, TTP, vol. 55, 107.2.8.

⁵² Vīryavajra, TTP, vol. 55, 254.5.8.

⁵³ Vīryavajra, TTP, vol. 55, 255.1.3.

⁵⁴ *grol lam pa'i shes bya*.

⁵⁵ *ye shes kyi rgyu rnam shes*.

⁵⁶ Vīryavajra, TTP, vol. 55, 255.1.7-8.

Next, the *tantra* sketches the various transfigurations and locations of the *bodhicitta*. The subtle mind (*sems*), emerges from the *avadhūtī* and has the nature of psychic channels (*nāḍī*).⁵⁷ The very thing that emerges from the hollow psychic channels constitutes the stainless *bodhicitta* which is luminous (*prabhāsvara*) and similar to the brightness of a pure crystal. It has the nature of the five Buddha *jñānas* and it is the size of a mustard seed. The deity (*deva*) abiding inside it has manifested (*vyakta*) and unmanifested (*avyakta*) forms. One half is subtle. It has the nature of the mind (*manas*) and the form of the primordial drop or essence (*bindu*; *thig le*). It always abides in the heart and shines with brightness. The mind (*sems*) manifested in the form of clear light (*prabhāsvara*; *'od gsal ba*) is taught to be the *bindu* of the *bodhicitta* that abides in the heart. The so called deity inside it denotes the central psychic channel (*avadhūtī*), and again the deity resting inside it represents the space wind (*nam mkha'i rlung*). Due to its unmanifested aspect, it is constant, and its manifested aspect is experienced by the wise. One half represents the steady wind⁵⁸ and the second half has the form of the abiding *bindu*, and it is experienced through the non-reasoning mind.⁵⁹ Next the *bodhicitta* is ascertained as the location of bliss (*sukha*).⁶⁰ It is located within the confines of the six faculties (*indriya*) and inside the heart permeated with the light of great brightness. It is free from reasoning.⁶¹ Depending on the *yogic* method, it reaches from the feet to the top of the head or, as the *avadhūtī* thread, it is located inside the space of twelve fingers from the feet and nine fingers from the spot between the eyebrows. Or once again it abides at the top of the *avadhūtī*, nine fingers below the navel or again it is also said to rest at the extremity of the *brahma*-aperture.⁶² The treatment of the *bodhicitta* in terms of psychic channels and winds is followed by explaining it in terms of the mantra procedure, which involves the wind endowed with heat.⁶³ This practice adheres to the so called one thread (*tantu*) located inside the navel. Although there is heat inside the navel, the bliss does not arise. A proportionate part of it is endowed with the properties of the five elements. It has the shape of a thumb or a coiled snake (*nāgendra*). When it becomes augmented and open, the region of the *bodhicitta* becomes activated inside the *vajra* at the navel. The place of the emerged *bodhicitta* constitutes the fire *mandala*. And again when the *bindu* of the *bodhicitta* resting inside the triangular letter E is discharged, it constitutes the essence of the semen (*khu ba*). When it is duly augmented, it expands towards the extremities of the nine apertures, but it is retained within by means of the magic group ('*khrul 'khor*) of the eight seed

⁵⁷ Vīryavajra, TTP, vol. 55, 255.1.8.

⁵⁸ *mi shigs pa'i rlung*.

⁵⁹ *avitarka / rtog pa med pa*.

⁶⁰ Vīryavajra, TTP, vol. 55, 255.2.2.

⁶¹ *avitarka / rtog pa med pa*.

⁶² *brahmarandhra / tshangs pa'i bug*.

⁶³ Vīryavajra, TTP, vol. 55, 255.2.7.

syllables (*bīja*) and ritualised procedures (*vidhi*). This means that following upon the meditation on emptiness, one meditates on the *jñāna-dākinīs*, and one becomes perfected by means of the *bījas* or their fully perfected deities.⁶⁴ This eventually leads to penetrating the entire sphere of the world, and further exercises in a particular *samādhi*⁶⁵ induce the emergence of the bliss.⁶⁶

Next the *tantra* recounts the path of deliverance and its fruit in relationship to phenomenal existence and within the context of its understanding of the Four Noble Truths. With one foot, as it were, one stands in *nirvāṇa* and with the other in *samsāra*. It is due to this very fact that the mind is tied up, and so long as one abides in a body, it is governed by *karma* and non-*karmic* factors. While the mind's self-awareness (*sems rang rig*) is covered by the adventitious impurities,⁶⁷ it has no understanding of the bliss. At the time of rebirth, one acts by means of *karmic* and non-*karmic* *kleśas*, and through the power of *kuśala* and *akuśala* actions are produced the various heavenly (*svarga*; *mtho ris*) and evil (*durgati*; *ngan song*) rebirths. Thus, the *tantra* here affirms the truth of suffering (*duḥkha-satya*) and the truth of its arisal (*samudaya-satya*).⁶⁸ Next, it states the truth of the path (*mārga-satya*) and the truth of suppression (*nirodha-satya*) by declaring the practice of the *yoga* of sameness (*samatā*), and the practice of *pūjana* and *bhāvanā*. Once the *karmic* body becomes destroyed, one becomes like a deity (*devatā*). The *yoga* of sameness implies the four *mudrās*. When one meditates on the nature of the mind free from thoughts, one destroys the body of discursive thinking, and one acquires a form (*gzugs*) resembling the nature of bliss and emptiness. Then upon gaining the first *bhūmi* all the firm and moving phenomena become known as emptiness.⁶⁹ Then the *tantra* briefly unfolds the progress towards the fruit (*phala*; *'bras bu*), which is spoken of as the sameness resembling space that is gained through knowing the appearance of the manifested things. Once the *mudrā* of Vairocana is applied with regard to the elements (*bhūta*; *'byung ba*), the emptiness of the objects (*visaya*) becomes known, and when the mind is sealed by Akṣobhya, emptiness is perceived as being similar to space. One thus abides in *nirvāṇa* being “naked and stainless”. This means that after contemplating the inconceivable clear light, and after executing the *mudrā* of Vajrasattva, the mystic fusion of the opposites (*yuganaddha*; *zung du 'jug pa*) becomes known. Thus, the truly knowing mind (*ngo shes pa'i sems*) is no longer clad with the obstructions of the *kleśas*, and the *jñeyāvaraṇas* also become abandoned. This also implies that upon going beyond the gross forms, one

⁶⁴ Abhayākaragupta, TTP, vol. 55, 114.1.2.

⁶⁵ *zhi gnas kyi bde ba'i ting nge 'dzin*.

⁶⁶ Vīryavajra, TTP, vol. 55, 255.3.6.

⁶⁷ *āgantuka / blo bur gyi dri ma*.

⁶⁸ Vīryavajra, TTP, vol. 55, 255.3.1.

⁶⁹ Vīryavajra, TTP, vol. 55, 255.3.3.

contemplates the mind's nature free from entities⁷⁰ but one does not examines the mind's nature since it is inconceivable. But the *yogin* abiding in the mind is not to be considered as having passed into *nirvāna*.⁷¹

The basic outline of the path of liberation is now followed by an exposition of the path of desire (*chags pa'i lam*). This path incorporates the consecrations and the various activities involving different categories of appropriate female partners categorised as mother, sister and so forth.⁷² This is then followed by elucidating the *upāya* approach. The adept who is fond of the essence, should perform the acts of worship by means of the *prajñā* and *upāya* method (*vidhāna*). This procedure has the nature of joy free of discursive thinking. One gains the secret and becomes endowed with the pledge (*samaya*). One performs activities by means of veneration (*sevā*). Next, the text provides the categorisation of the four *mudrās*. Here, the exposition concerns the various Buddha Families.⁷³ The five families are the family of Mahāvairocana and the other four Buddhas. In this connection are also stated the various categories of female partners as *mudrās* of the different Buddha families.⁷⁴ The *tantra*'s assertion that “the glorious one submerged and re-emerged from suchness (*tathatā*) should be considered as a Tathāgata attended by a *prajñā*” lays down a foundation for understanding the specific character of the Buddhas attended by goddesses. The Tathāgatas abide in the different families perceived as wisdom and emptiness. This concludes the sketch of the path of desire (*chags pa'i lam*).⁷⁵

Finally the *tantra* sets forth the self-abiding path.⁷⁶ When there is no discursive development (*niśprapañca; spros pa med pa*), there is no differentiation into subject and object, no adherence to the notion of the one who meditates and the meditated objects, no mantra recitation, and no deities, but only a meditation on the nature of the clear light. The very freedom from discursive development (*prapañca*) constitutes the nature of the five Buddhas abiding in the five wisdoms.

After defining the nature and configurations of the *bodhicitta*, and outlining the pathways of deliverance, Section Two of the *tantra* teaches how to induce the manifestation of the *bodhicitta*. In addition to describing the thirty-seven *bodhipāksikas*, the *tantra* also advocates the Bodhisattva *bhūmis* and the *yogic* practices involving the psychic channels. The text firmly asserts that Buddhahood abides in the *skandhas* and *indriyas*. There is no Buddhahood except through the body (*deha*); it is not born in the body but abides in the body. The thirty-seven

⁷⁰ *dngos po med pa'i sems nyid*.

⁷¹ Vīryavajra, TTP, vol. 55, 255.4.3-7.

⁷² Vīryavajra, TTP, vol. 55, 255.4.8/5.2.

⁷³ Vīryavajra, TTP, vol. 55, 255.5.5.

⁷⁴ Vīryavajra, TTP, vol. 55, 255.5.8.

⁷⁵ Vīryavajra, TTP, vol. 55, 256.1.7.

⁷⁶ *rang lhag par gnas pa'i lam*. Vīryavajra, TTP, vol. 55, 256.1.8.

bodhipākṣikas, in addition to their conventional or exoteric significance, are also interpreted in esoteric or *tantric* terms. Indrabodhi interprets them in terms of various sets such as the *skandhas*, *dhātus*, and *indriyas*, and different *samādhis*.⁷⁷ According to him, the *tantric* perception of the *skandhas* and other categories relate to the *yoga tantras*, and the use of the psychic channels appertains to the *yoginī tantras*. Ultimately these two approaches epitomise the union of the conventional and absolute realities. The *bodhicitta* in this section denotes the penetration into the transcendent (*lokalokottara*) and absolute (*paramārtha*) reality.⁷⁸ Vīryavajra explains that on account of the one flavour of *samsāra* and *nirvāṇa*, the *mandalas* are shown as having the nature of the non-dual *bodhicitta*. He interprets the thirty-seven *bodhipākṣikas* as a meditational process on the union of wisdom and means. The means stands for thirty-seven illusion-similarities (*māyopama*) and wisdom for thirty-seven kinds of emptiness (*śūnyatā*), and the thirty-seven kinds of their *yuganaddha* epitomise the *mahāsukha*. When this has been realised by the mind, one relies on the four *murdrās* and perceives the objects (*viṣaya*) as the emptiness of wisdom, and the object-perceiver as the emptiness of the means.⁷⁹

Section Three propounds the essence of the supreme and secret knowledge (*jñāna*). The text describes it as the supreme bliss and Vajrasattva epitomising all the Buddhas. It constitutes the one flavour of knowledge (*jñāna*) and the knowable (*jñeya*). According to Vīryavajra, this section basically outlines the approach of the Śamvara (*bDe mchog*) and Samāyoga (*mNyam sbyor*) *tantras*.⁸⁰ He also says that it explains the nature of transcendental knowledge and higher vision, and the means of gaining the transcendental essence.⁸¹

According to Indrabodhi, Section Four provides an expanded exposition of how the variety of living beings become Buddhas through virtuous activities.⁸² Vīryavajra, however, says that it teaches in an expanded way the *nidāna* of the *Guhyasamāja* and other *tantras*.⁸³

Chapter Two deals with the consecrations. Abhayākaragupta⁸⁴ says that since the process of generation and the process of realization do not exist without consecrations and *mandalas*, Section Five outlines the procedures of consecrating the *bodhicitta*. He also explains that the consecrations are treated within the context of the process of generation and the process of realization.⁸⁵ Vīryavajra specifies

⁷⁷ Indrabodhi, TTP, vol. 55, 19.5.2.

⁷⁸ Indrabodhi, TTP, vol. 55, 26.5.5.

⁷⁹ Vīryavajra, TTP, vol. 55, 256.3.4.

⁸⁰ Vīryavajra, TTP, vol. 55, 253.2.6.

⁸¹ Vīryavajra, TTP, vol. 55, 257.2.4.

⁸² Indrabodhi, TTP, vol. 55, 29.4.1.

⁸³ Vīryavajra, TTP, vol. 55, 253.2.7.

⁸⁴ Abhayākaragupta, TTP, vol. 55, 132.5.6. Indrabodhi, TTP, vol. 55, 38.5.4.

⁸⁵ Abhayākaragupta, TTP, vol. 55, 107, 3.2.

that here we have an exposition of the water, secret, and *prajñājñāna* consecrations.⁸⁶ The actual text explains the *abhiṣeka* of disciples, drawing the *maṇḍala* and summoning deities, the *yoga* involving female partners, dispensation of the *samaya*, and other relevant matters appertaining to the consecrations.

Since the consecrated *bodhicitta* does not become manifested without being meditated upon, Section Six explains the appropriate ways of contemplating it. This is basically done by meditating on the various configurations of wisdom and means.⁸⁷ Abhayākaragupta says that for those with sharp faculties who wish to gain both the conventional and transcendent consecrations, and to gain the state of Mahāvajradhara, there is here explained the *sampannakrama* meditation on the method of accomplishing the *mahāmudrā* which involves the *yoga* with a *mudrā*.⁸⁸ The actual text sketches different meditational approaches to the under-standing of the nature of *upāya* and *prajñā*. Emptiness or non-emptiness should not be meditated upon, but rather keeping aloof and free from being engaged in thought processes, one's meditation should resemble the sky. *Prajñā* resembles the nature of *nisprapañca*, and both *prajñā* and *upāya* are without subjects or supports. Things should not be considered in terms of grasping or abandoning. One should enter the *bhaga* and meditate on the Buddha. This is the non-dual state and the very best nature of the *bodhicitta*; *prajñāpāramitā*, *samatā*, and the essence of all things. The mind, clad in impurities which are difficult to suppress, is said by Vajradhara to be *samsāra*. The mind free from impurities is the highest being free from the subject and object: this is said to be *nirvāṇa*. There is no gaining Buddhahood without means and wisdom. Therefore, one must practise the four *mudrās*: ignorance (*avidyā*) is *samayamudrā*, hatred (*dvesa*) is *mahāmudrā*, envy (*irṣyā*) is *karmamudrā*, and passion (*rāga*) is *dharmamudrā*. The yogi should generate the *mudrās*, perceive their union as deities and perform different activities.

According to Abhayākaragupta⁸⁹ Sections Seven to Twelve (= section three of Chapter Two to section four of Chapter Three) are intended for those with average and weak faculties. They meditate on the process of realization by following the order of the process of generation. Section Seven sets out the various ritual models of visualisations of the deities and *maṇḍalas* of different *tantras*. While the previous section explained the meditational exercises according to the process of realisation, this section sets out the process of generation of the essential means

⁸⁶ Vīryavajra, TTP, vol. 55, 253.2.7.

⁸⁷ Abhayākaragupta, TTP, vol. 55, 139.28; Indrabodhi, TTP, vol. 55, 38.5.4. Vīryavajra says that after explaining the *prajñājñāna* consecration, now the four *abhiṣekas* are explained. Vīryavajra, TTP, vol. 5, 262.2.4. He also says that this section teaches the profound *sampannakrama* of the four inconceivables (*bzhi pa bsam gyis mi khyab pa'i zab pa'i rdzogs rim*). Vīryavajra, TTP, vol. 55, 253.2.8.

⁸⁸ Abhayākaragupta, TTP, vol. 55, 107.3.3.

⁸⁹ Abhayākaragupta, TTP, vol. 55, 107.3.4.

(*upāya*).⁹⁰ Vīryavajra⁹¹ does not refer to people with average and dull faculties but does confirm that these six sections follow the process of generation. At the beginning of Section Seven, the text states that it will explain the manifestation of all the retinues. The *maṇḍala* of all the Tathāgatas is said to be the very knowledge (*jñānatā*) of *śūnyatā*. The text also sketches the *sādhana* of the wrathful ones and the peaceful deities; the rite of reciting *mantras*, and drawing images. As for meditational exercises, first one meditates on *maitrī*, then on *karuṇā* and *sukha*, and then on the *upekṣā* of them all or the empty *bodhicitta*. Then the *sādhana* of Heruka and eight goddesses is outlined with Vajravārāhī as a *prajñā*.

Abhayākaragupta says that Section Eight shows the method of meditating on different deities in order to achieve the appeasement (*kṣanti*), prosperity (*puṣṭi*) and so forth by means of charms (*cakra*) and other devices.⁹² According to Indrabodhi, this section briefly explains the pacifying and other rites in order to appease and control the living being of this degenerate age (*kaliyuga*) who are fond of fierce and other adverse activities. It also illustrates the *sādhanas* which are for the benefit of living beings.⁹³ Vīryavajra says that while the previous section explained the *sādhanas* of the male deities, this section explains the *sādhanas* of the female deities,⁹⁴ and again that while the previous section taught meditation on many Herukas, this section teaches meditation on many goddesses by means of the *tantras* derived from Tārā.⁹⁵ The text itself does indeed briefly mention the four rites, and instructs how one should arrange various potent devices on the outer part of the *maṇḍala*. One meditates on the *cakras*, recites the Tārā mantra, meditates on the protective circle, and one perfects all deities with the principal mantra. In addition to Tārā, the text also speaks of the *sādhana* meditation on Kurukullā visualisation and the five Buddha goddesses.

Although Chapter Three is named by Indrabodhi as “drawing the great *Vajradhātu-maṇḍala*”, he explains in his commentary that this implies not just one particular *maṇḍala* but rather the basic structure of the most important *maṇḍalas*. Section Nine explains the *sādhana* of Heruka and Nairātmya. While the two previous sections dealt with male and female deities separately, this section explains the method of the eight headed Heruka (*Hevajra*) and his female partner surrounded by *dākinīs*.⁹⁶ Section Ten explains the *sādhana* of the knowledge

⁹⁰ Abhayākaragupta, TTP, vol. 55, 143.2.7.

⁹¹ Vīryavajra, TTP, vol. 55, 253.3.5.

⁹² Abhayākaragupta, TTP, vol. 55, 147.1.2.

⁹³ Indrabodhi, TTP, vol. 55, 53.1.6.

⁹⁴ Vīryavajra, TTP, vol. 55, 266.1.6.

⁹⁵ Vīryavajra, TTP, vol. 55, 253.3.1.

⁹⁶ Vīryavajra, TTP, vol. 55, 266.4.6.

dākinīs (*jñānaḍākinī*),⁹⁷ and Section Eleven teaches the *sādhana* of *anātma* through the use of appropriate seed syllables.⁹⁸ This is basically done through visualising the union of the solar and lunar discs, and the union of the vowels and syllables. Section Twelve outlines the meditational and drawn *mandala*⁹⁹ derived from the *Tattvasamgraha*.¹⁰⁰ The text itself explains the production of the *mandala* referred to as the *vajradhātu*, and reiterates the stages of consecration as outlined in the first chapter of the *Sarvatathāgatatattvasamgraha*.

According to Vīryavajra, the four section of Chapter Four and two section of Chapter Five (= Section Thirteen to Eighteen) explain the matters relating to the entire *yogic assembly* (*ganacakra*; *tshogs kyi 'khor lo*) and show how it becomes absorbed.¹⁰¹ While the preceding six sections explained the process of generation, the six sections that now follow show the *ganacakra* in its branches perfected according to both the process of generation and the process of realization. First the speech symbols are explained. This is done in Section Thirteen.¹⁰² Indrabodhi says that here we have the inner *samayamudrās* of all the *dākinīs* abiding in the *mandala*.¹⁰³ According to Abhayākaragupta, this section teaches the use of signs in order to assemble the *vajrayoginīs* of the *yogins* following the path of the process of realization and the process of generating.¹⁰⁴ The text itself basically consists of a chain of syllables which are said to represent the *mudrās* expressed through the *samayas* of the *dākinīs*. Section Fourteen, according to Vīryavajra, demonstrates the consecration goddesses (*dbang gi lha mo*).¹⁰⁵ Abhayākaragupta specifies that here we have the names and characteristics of the twenty-four *yoginīs* of the Śamvara *mandala*,¹⁰⁶ and Indra-bodhi interprets this section as the symbols of the *mudrās* of the seven *yoginīs* derived from the six timely messengers (*dus kyi pho nya mo drug*).¹⁰⁷ In the *tantra*'s text, this short section is named as “the signs and *mudrās* of the *kaṭapūtanīs*”. The text itself does appear to provide grounds for the above interpretations. According to Indrabodhi, the next section, Section Fifteen, teaches the character of the *mudrās* and the characteristics of the thirteen *dākinīs* of the thirteen pure *bhūmis*,¹⁰⁸ and Abhayākaragupta says

⁹⁷ Vīryavajra, TTP, vol. 55, 267.1.6. Abhayākaragupta, TTP, vol. 55, 150.2.2. Vīryavajra also says that it is the meditation on the *jñānaḍākinīs* of the *rdo rje gdan bzhi*; TTP, vol. 55, 253.3.2.

⁹⁸ Vīryavajra, TTP, vol. 55, 267.4.1. Indrabodhi, TTP, vol. 55, 62.3.1.

⁹⁹ Abhayākaragupta, TTP, vol. 55, 153.3.4.

¹⁰⁰ Vīryavajra, TTP, vol. 55, 253.3.2.

¹⁰¹ Vīryavajra, TTP, vol. 55, 253.3.3.

¹⁰² Vīryavajra, TTP, vol. 55, 269.4.8.

¹⁰³ Indrabodhi, TTP, vol. 55, 64.1.5.

¹⁰⁴ Abhayākaragupta, TTP, vol. 55, 170.4.2.

¹⁰⁵ Vīryavajra, TTP, vol. 55, 270.1.3.

¹⁰⁶ Abhayākaragupta, TTP, vol. 55, 171.4.8.

¹⁰⁷ Indrabodhi, TTP, vol. 55, 65.5.8.

¹⁰⁸ Indrabodhi, TTP, vol. 55, 66.2.4.

that this section teaches the penetration into the character of women belonging to the Lāmā's family.¹⁰⁹ Finally Section Sixteen explains other *mudrās*,¹¹⁰ which according to Indrabodhi are the bodily signs of the thirty-six outer *yoginīs*.¹¹¹ The text itself indeed provides descriptions of communicating through various signs. The complex meditational exercises on the characteristics of the various categories of *yoginīs* and *dākinīs* are now followed by an explanation of the places where the *yogins* and *yoginīs* should gather. Thus, Section Seventeen (= the first section of Chapter Five) provides the names and explains the nature of the places of pilgrimage known as *pīṭhas* and *upapīṭhas*.¹¹² The next section, Section Eighteen, explains "the purity of the *skandhas* and the *āyatanas*" as a complex *samādhi* on the *ganacakra*.¹¹³ Indrabodhi explains that this consists of adhering to the inner bliss of the *avadhūti*,¹¹⁴ and Abhayākaragupta says that it constitutes the attainment of the very essence of Vajradhara.¹¹⁵ The text itself outlines an advanced and complex meditational process executed by highly perfected *yogins* who have perfected all the stages covered in the preceding sections. The meditation itself involves visualisation of the *maṇḍala* and adhering to the *mahāmudrā*. It is at this stage that the *skandhas*, *dhātus*, and *āyatanas* of embodied beings (*dehin*) are declared to be pure by nature.¹¹⁶ The *rūpa skandha* is said to be Vairocana, the *vedanā skandha* Vajrasūrya (rDo rje nyi ma), the *saṃjñā skandha* Padma-narteśvara (Pad ma gar dbang phyug), the *samskāra skandha* Vajrarāja (rDo rje rgyal), the *vijñāna skandha* the essence of Vajrasattva, and the essence of them all Heruka.¹¹⁷

Section Nineteen further explains meditational exercises at a transcendental level which aim to perceive reality as *cittamātratā*. Without pursuing the practice, there can be no outer and inner attainments.¹¹⁸ Although one is already entrenched in the order of generations and of realization, there can be no attainment of the

¹⁰⁹ Abhayākaragupta, TTP, vol. 55, 172.2.4. According to Vīryavajra, Section Fifteen shows the characteristics of three kinds of goddesses: *dag byed kyi lha mo*, *dpa' bo'i lha mo*, and *rags gnag ba'i lha mo*. Vīryavajra, TTP, vol. 55, 270.1.8. And again in another place he says that this section shows the characteristics of the *dpa' bo* and *bka' nod pa*. Vīryavajra, TTP, vol. 55, 253.4.

¹¹⁰ Abhayākaragupta, TTP, vol. 55, 172.4.5.

¹¹¹ Indrabodhi, TTP, vol. 55, 66.3.4.

¹¹² Indrabodhi, TTP, vol. 55, 66.4.3. Abhayākaragupta, TTP, vol. 55, 172.5.2. Vīryavajra, TTP, vol. 55, 270.3.2.

¹¹³ Vīryavajra, TTP, vol. 55, 271.1.7.

¹¹⁴ Indrabodhi, TTP, vol. 55, 68, 1.3.

¹¹⁵ Abhayākara, TTP, vol. 55, 175.4.2.

¹¹⁶ Tibetan Version, TTP, vol. 2, 258.5.4.

¹¹⁷ Tibetan Version, TTP, vol. 2, 259.1.1.

¹¹⁸ Indrabodhi, TTP, vol. 55, 72.3.1 & 73.1.2.

mahāmudrā without the further practice.¹¹⁹ A *yogin* who remains free from discursive thinking and detached from all things becomes a master of the threefold world. Section Twenty further elaborates on the same practice¹²⁰ and explains the character of the *yogins* who are proficient in it.¹²¹

According to Indrabodhi, the first three sections (= Sections 21–23) of Chapter Six provide an exposition of the *ubhaya tantras*, and section four (= Section 24) reiterates the teaching on the pattern of many treatises (*gzhung lugs*).¹²² According to Vīryavajra the first section (21) of this chapter teaches the *nidāna* of Samvara (bDe mchog) and how one should perceive the emergence of the blissful *vajra*-body (*dga' ba'i rdo rje'i lus*); the second section (22) explains the meditation on the *bindu*; the third (23), the meditation on the psychic channels; and the fourth (24), the meditation on heat (*drod*) and the *bodhicitta*.¹²³ To put it in a different way, these sections teach the way of perfecting the *yogic* body through identification of the various parts of the body with a set of secret syllables and the psychic channels with the twenty-four places of pilgrimage. Section Twenty-Two explains the arrangement of the psychic channels within the body.¹²⁴ Commenting on this section, Abhayākaragupta states that the body of individual living beings has the nature of a Tathāgata.¹²⁵ Section Twenty-Three elaborates on the *mandalas* and other things according to the process of realization of the highest wisdom.¹²⁶ It basically explains the body *mandala* and how a *yogin* should execute within his body different kinds of ritual activities such as *homa* or recitation. Section Twenty-Four explains the various *cakras* within the body which it identifies with the Buddha Bodies and *mahāsukha*. It also explains the emergence of pure deities, and the order of the *dākinīs*.

So far the *tantra* has explained the progressive stages leading to the highest attainments culminating in Chapter Six with gaining a perfected Buddha Body. Now, the *tantra* proceeds to teach how the *yogins* endowed with *nirmāṇa* bodies should gain the worldly attainments. This basically amounts to acting in an external manner in order to benefit living beings by performing various kinds of rituals.¹²⁷ The whole of Chapter Seven provides expositions regarding a whole

¹¹⁹ Abhayākaragupta, TTP, vol. 55, 184.3.7. According to Vīryavajra, this section explains a *yoga* of expanding the process of generation. Vīryavajra, TTP, vol. 55, 253.3.5.

¹²⁰ Indrabodhi, TTP, vol. 55, 73.1.3. For Vīryavajra, this section teaches a *yoga* of expanding the process of realization; TTP, vol. 55, 253.3.5.

¹²¹ Abhayākaragupta, TTP, vol. 55, 188.2.7.

¹²² Indrabodhi, TTP, vol. 55, 74.5.1.

¹²³ Vīryavajra, TTP, vol. 55, 253.3.6-7. Abhayākaragupta says that now the process of realization is elucidated in different ways. Abhayākaragupta, TTP, vol. 55, 190.3.2.

¹²⁴ Indrabodhi, TTP, vol. 55, 78.4.8.

¹²⁵ Abhayākaragupta, TTP, vol. 55, 196.1.7.

¹²⁶ Abhayākaragupta, TTP, vol. 55, 198.5.5.

¹²⁷ Indrabodhi, TTP, vol. 55, 84.1.3. Vīryavajra, TTP, vol. 55, 273.3.7.

range of rituals such as the four kinds of *homa*, offerings of *bali*, recitations of *mantras*, consecrations (*ptatisṭhā*) of *maṇḍalas*, and a number of other rituals devised for various purposes. It should be added here that the ability to perform rituals effectively also implies the inner power of being able to control various events and adverse forces.

The sections of Chapters Eight and Nine teach the important branches¹²⁸ of the practice which further perfect the *yogin*'s body, abilities, and powers.

Chapter Eight explains the manner of inner realisation of the four *tattvas*: *vajra*, bell, rosary, *jñāna*. Without understanding these four *tattvas* there is no quick attainment of *siddhis* by the *yogins*.¹²⁹ Section Twenty-Nine explains the characteristic of the *vajra* and the bell.¹³⁰ The *vajra* is characterised in terms of a *maṇḍala* replete with male deities, and the bell epitomises wisdom in terms of a set of female deities, Māmaki and others. Wisdom is like a vase of *amṛta* with goddess Prajñāpāratā inside it. Then, the union of the *vajra* and the bell is described. Section Thirty explains the manner of meditating upon and reciting *mantras*, and the nature of rosaries (*bgrang phreng*) employed for counting the recitations of *mantras*. Section Thirty-One provides a comprehensive exposition of the *tantric* treatment of the process of dying and other relevant matters which can help to gain a better rebirth.¹³¹ The text explains how the various bodily apertures serve as passages leading to different types of rebirth, and teaches the use of *mantras* and a variety of meditational exercises on how to discharge one's life (*srog*) through the *brahmarandhra*. The proficiency in knowing and controlling the process of dying constitutes the fourth *tattva* generally described as ascertaining the characteristics by means of knowledge (*jñāna*).¹³² This section is said to represent the rejection of the erroneous knowledge of non-believers and the manner of placing them in the Buddha knowledge.¹³³

Section Thirty-Two provides a set of *mantras* of various deities which are required to perform the rites of the previously explained *sādhanas*.¹³⁴ Since the process of generation has the nature of *mantras* and those endowed with the mantra body (*sngags kyi sku can*), and since the pacifying and other rites constitute branches of the process of generation, they are accomplished through *mantras*.¹³⁵

¹²⁸ Vīryavajra, TTP, vol. 55, 253.4.1.

¹²⁹ Indrabodhi, TTP, vol. 55, 94.3.6.

¹³⁰ Vīryavajra, TTP, vol. 55, 253.4.1.

¹³¹ Abhayākaragupta, TTP, vol. 55, 230.2.4.

¹³² Vīryavajra, TTP, vol. 55, 296.3.5.

¹³³ Indrabodhi, TTP, vol. 55, 100.3.4.

¹³⁴ Indrabodhi, TTP, vol. 55, 100.3.5. Vīryavajra says that this section refers to the four activities (*phrin las bzhi*).

¹³⁵ Abhayākaragupta, TTP, vol. 55, 234.3.5.

The four sections of Chapter Nine explain various activities which make the world, as it were, a perfect place. Section Thirty-Three poetically describes a meditational process of generating oneself as a Buddha from the nature of the Tathāgatas.¹³⁶ This particular activity is performed by accomplished *yogins* abiding in the *nirmāṇakāya*,¹³⁷ and being permeated by the blessings of the various manifestations of Vajradhara endowed with the nature of the perfected *mandalas*.¹³⁸ Vīryavajra says that this section explains the activities of knowing the three worlds as gods.¹³⁹ In order to accomplish the rites of the worldly and transcendent attainments, and to eliminate the obstructive spirits (*bgegs*), the next section explains the *bali* rites, and the presentation of offerings with *mantras*.¹⁴⁰ Indrabodhi treats this section as explaining the presentation of the transcendent *bali*.¹⁴¹ Sections Thirty-Five and Six provide expositions on painting images and making books, and a set of mantra syllables of different kinds of music (*rol mo*) for upholding the bliss of the outer means and wisdom in meditation. The apparent intention of all such activities is to appease all adverse forces and to suffuse the whole existence with the Buddha Word.

Chapter Ten constitutes an explanation of the attainments and wonderful happenings that surround a fully perfected *vajra*-master. Section Thirty-Seven explains the *sādhana* of the *vajra*-master. It is described as the attainment of the *mahāmudrā* and the great *mandala* arranged inside the heart *mandala* of an unparalleled master. Section Thirty-Eight outlines the manner of offering veneration (*bsnyen kur*) to the *vajra*-master who has perfected the *mahāmudrā*.¹⁴² The worship and veneration of accomplished and able *yogins* and their *mudrās* constitute the mundane fruit resulting from their inner attainments. The texts speaks of all kinds of wonderful happenings such as falling stars and meteors (*gnam rdo*), and various gods coming to voice or sing their acts of veneration. Having become perfected as a *yogin* in this very life, the next section speaks of the highest or transcendent attainments which are expressed as the activities of the Buddha nature.¹⁴³ Such *yogins* do not reside anywhere and yet they are everywhere, know everything, and abide in the mind of all beings, free from all evil and other worldly impediments. The last section further elaborates on the previous section, and provides a set of *samayas* of the body, speech and mind specifically designed for accomplished *yogins*.

¹³⁶ Indrabodhi, TTP, vol. 55, 101.5.1.

¹³⁷ Indrabodhi, TTP, vol. 55, 100.4.2.

¹³⁸ Abhayākaragupta, TTP, vol. 55, 235.4.1.

¹³⁹ Vīryavajra, TTP, vol. 55, 298.1.6.

¹⁴⁰ Abhayākaragupta, TTP, vol. 55, 238.3.6.

¹⁴¹ Indrabodhi, TTP, vol. 55, 102.4.6.

¹⁴² Abhayākaragupta, TTP, vol. 55, 244.4.6.

¹⁴³ Indrabodhi, TTP, vol. 55, 103.4.7. Vīryavajra, TTP, vol. 55, 253.4.3.

2. Sanskrit and Tibetan Versions of Chapter I

The Sanskrit and Tibetan versions of Chapter One are edited here on the basis of the sources listed in note one. Since the edition of the Sanskrit text relies on three manuscripts all of which appear to be rather late copies, it cannot be considered in the light of modern scholarship as being a critically edited text. There are lines or passages with doubtful and difficult readings, which cannot be easily improved, mainly because there is a risk of further distortions rather than improvements. Frequently, the passages which have difficult and corrupted readings are not readily comprehensible. On occasions the Sanskrit and Tibetan versions differ, and the interpretations suggested by the commentaries are not always helpful in establishing the precise reading or grammatical forms. In addition to this, whenever quoted in the Tibetan versions of the commentaries originally written in Sanskrit, the wording of such passages does not always correspond to the one given in the *tantra*'s text, which clearly suggests that the commentators did not have before them the same text as is currently available to us. Furthermore, although the text is predominantly in proper Sanskrit, it does contain many characteristics of the so called "Buddhist hybrid Sanskrit". A number of nouns and verbs have unconventional forms some of which are attested as hybrid but others are not. In some passages the grammatical forms of nouns and verbs are dubious and unusual, and yet they seem to be deliberate because they fit the metre. Hence it is difficult to correct the text by merely introducing the classical grammatical forms. However, despite doubtful readings in various places, on the whole the Sanskrit text is fairly good, and I trust that it can be treated as a useful working text.

The Tibetan version is fairly free from errors and corruptions except for few passages which are not entirely satisfactory because, it seems, the original Sanskrit text employed by the translators was either corrupted or not clearly comprehensible. Most of such passages correspond to the same places in the Sanskrit text which are also doubtful or corrupted. There is also evidence in some places that the Sanskrit text employed by the Tibetan translators was different in some places from the text available to us.

I hope that the lay out of the Sanskrit and Tibetan texts is acceptable and not too difficult to understand. For practical reasons, mainly in order to have corresponding Sanskrit and Tibetan passages on the same pages, I have placed the Tibetan text in the foot section. However, I trust that the reader will easily distinguish the Tibetan text from the notes to the Sanskrit text.

* * *

*¹om nāmo vajradākāya² / evam̄ mayā śrutam̄ ekasmin̄ samaye bhagavān̄ sarvatathāgatakāyavākcittavajrayośidbhageśu vijahāra / tatra khalu bhagavān̄ aśitikoṭiyogīśvaramadhye³ vajragarbham̄ avalokya smitam̄ akārṣit / samanantarasmite 'smīn̄ vajragarbha utthāyāsanād̄ ekāṁsam̄ uttarāsaṅgam̄ kṛtvā dakṣinām̄ jānumaṇḍalam̄ pṛthivyām̄ pratiṣṭhāpya⁴ kṛtañjalipuṭo bhūtvā bhagavantam̄ etad̄ avocat / śrotum̄ icchāmi jñānendra sarvatantranidānam̄⁵ rahasyam̄ saṁpuṭodbhavalakṣaṇam̄⁶/

*⁷bhagavān̄ āha⁸ / aho

vajragarbha sādu sādu mahākṛpa⁹ sādu sādu //

mahābodhisattva¹⁰ sādu sādu guṇākara¹¹ //

yad rahasyam̄ sarvatanatreṣu tat sarvam̄ pṛcchyate tvayā¹² /

*¹³atha te vajragarbhapramukhā mahābodhisattvāḥ praharśot phullalocanāḥ / pṛcchantīha¹⁴ svasaṁ-(1b)-dehāt praṇipatya muhur muhur / sarvatantram̄ kim ucyate nidānam̄ tu katham̄ bhavet / rahasye 'tha¹⁵ katham̄ ucyate saṁpuṭodbhāvāḥ¹⁶ katham̄ nāma lakṣaṇam̄ tatra katham̄ bhavet //

¹ * rgya gar skad du sampuṭināmamahātantra / bod skad du yang dag par sbyor ba zhes bya ba rgyud chen po //

(244a) rdo rje mkha' 'gro la phyag 'tshal lo / 'di skad bdag gis thos pa'i dus gcig na / bcom ldan 'das de bzhin gshegs pa thams cad kyi sku dang gsung dang thugs kyi snying po rdo rje btsun ma'i bhaga rnams la bzhugs so / de nas yang bcom ldn 'das kyis rnal 'byor dbang phyug bye phrag brgya bcu'i nang nas rdo rje snying po la gzigs te 'dzum pa mdzad do / 'dzum pa mdzad ma thag tu de'i tshe rdo rje snying po stan las langs te / bla gos phrag pa'i gtu byas nas phus mo g.yas pa'i lha nga sa la btsugs te / thal mo sbyar ba byas nas bcom ldn 'das la 'di skad ces gsol to / ye shes kyi dbang po rgyud thams cad kyi gleng gzhi'i gsang ba yang dag par sbyor ba las byung ba'i mtshan nyid nyan par 'tshal lo //

² A om̄ vajradākāya namaḥ, B om̄ namaḥ śrīvajrasatvāya.

³ B reads tatra vajragarbhaprabhṛtibodhisattvasabhāmadhye

⁴ A&C pratisthāpya

⁵ A&C nidānakam̄

⁶ A&C saṁpuṭodbhūtam̄ lakṣālakṣaṇasāmpuṭam̄

⁷ * e ma'

rdo rje snying po legs so legs so // snying rje chen po legs so legs so //

byang chub sems dpa' chen po yon tan gyi phung po legs so legs so //

gang zhig rgyud thams cad du gsang ba de thams cad 'dod pas zhus shig //

⁸ This phrase is not in B & Tib. but it is referred to by the commentaries.

⁹ B mahāsattva

¹⁰ A&C bodhisattva, B mahābodhisattvāḥ

¹¹ B guṇākarāḥ, C guṇākarāḥ

¹² B pṛcchateccchayā

¹³ * de nas rdo rje snying po la sogs pa'i byang chub sems dpa' chen po de rnams rab tu 'dzum zhing mig phye bas phyag 'tshal te / rang gi the tshom yang dang yang du zhus pa / rgyud ni thams cad ci zhes brjod / gleng gzhi yang ni ji ltar lags / 'di la gsang ba ci zhes gsungs / ji ltar yang dag sbyor byung ming / de la mtshan nyid ji ltar lags //

¹⁴ C cchāntīha

¹⁵ B rahasyatyatra

¹⁶ A&C saṁpuṭodbhāva

*¹bhagavān āha / sarve ca te tantrāś ca sarvatantrāḥ² / sarvatantra-³-śabdena⁴ samājādayah
 teṣāṁ nidānam bhūtaniścitam⁵ ity arthaḥ / hariharahiranyagarbha-śrāvakapratyekabud-
 dhānām agocaratvād rahasyaṁ / saṁputām⁶ prajñopā-yātmakam / tad evodbhavam⁷
 saṁpuṭa-⁸samāpattir⁹ ity arthaḥ / udbhava utpattiḥ / evam bhūtam sthira-¹⁰-calātmaka-¹¹-
 sarvabhāvasvabhāvātmakam lakṣyate / ity anena lakṣaṇam / atha vā¹² sarvatantranidā-
 nasamputāśabdena vajrasattvo 'bhīdhīyate / rahasyety anena upadeśika-¹³-mantroddhāro
 maṇḍale¹⁴ devatādy-¹⁵-abhiṣekalakṣaṇam¹⁶ / prajñopāyātmakam tatraṁ¹⁷ tad me nigā-
 (2a)-ditaṁ¹⁸ śriṇu //

*¹⁹prathamam śūnyatām vicintya malam²⁰ prakṣalya²¹ dehinām //
 rūpadhātviti²² śūnyānām²³ śabdaṁ tasyaiva²⁴ kārayet //

¹ * bcom ldan 'das kyis bka' stsal pa / (244b) rgyud thams cad de ni rgyud thams cad do / rgyud thams cad kyi sgras na 'dus pa la sogs pa'o / de rnams kyi gleng gzhi ni byung bar nges pa zhes bya ba'i don to / khyab 'jug dang dbang phyug chen po dang / tshangs pa dang nyan thos dang / rang sangs rgyas rnams kyi spyod yul ma yin pa'i phyir gsang ba'o / yang dag par 'sbyor ba ni thabs dang shes rab kyi bdag nyid can no / de las byung ba ni yang dag par 'sbyor ba'i ting nge 'dzin ces bya ba'i don no / 'byung ba ni skye ba ste / de ltar gnas pa dang g.yo ba'i dngos po'i rang bzhin gyis bdag nyid can du gyur pa'o / mtshan nyid ces bya ba ni 'das mtshon par byed pa'o / yang na rgyud thams cad kyi gleng gzhi yang dag par 'sbyor ba las byung pa'i sgras ni rdo rje sems dpar gsungs so / gsang ba zhes bya ba 'dis ni man ngag can gyi sngags btu ba dang / dkyil 'khor gyi lha la sogs pa'i mtshan nyid do / thabs dang shes rab bdag nyid rgyud / de ni de yis bshad kyis nyon //

² A tantrā

³ B omits

⁴ B sarvaśabdena

⁵ B nidānabhūtaniścitam

⁶ B saṁputām

⁷ A&C tantrodbhavaḥ

⁸ A&C saṁputāḥ

⁹ B samāpattur, C Samādhipattir

¹⁰ A sthila

¹¹ B omits ātmaka

¹² B omits

¹³ B jāpadeśiko

¹⁴ B maṇḍaleya, C māṇḍaleya

¹⁵ B āditya

¹⁶ A&C lakṣanaśca

¹⁷ B tatra

¹⁸ A&C nigaditah

¹⁹ * dang por stong nyid bsams pas ni / lus can rnams kyi dri ma bkru //
 gzugs kyi khams ni stong pa yi / sgra la yang ni de yis bya //
 dri yi khams ni stong pa yi / ro la de nyid kyis ni bya //
 reg bya'i khams ni stong pa yi / yid la de nyid kyis ni bya //

²⁰ B omits

²¹ B prakṣālamala

²² B rūpavān

²³ C śūnyām

²⁴ A&C tathaiva

gandha¹-dhātv iti śūnyānām rasam tasyaiva² kārayet³ //
 sparśadhātv iti śūnyānām manas tasyaiva kārayet //
 *⁴vajragarbha uvāca⁵ /
 cakṣurātmeti⁶ śūnyānām madhye vijñānam katham bhavet //
 śrotrātmeti⁷ śūnyānām madhye vijñānam katham bhavet //
 ghrāṇātmeti śūnyānām madhye⁸ vijñānam katham bhavet //
 jihvātmeti śūnyānām madhye vijñānam katham bhavet⁹ //
 kāyātmeti¹⁰ śūnyānām vijñānam katham bhavet //
 mano veti¹¹ śūnyānām madhye vijñānam katham bhavet //
 *¹²tasmān nāsti rūpam na draṣṭā ca na¹³ śabdo¹⁴ na śrotāro¹⁵//
 na gandho nāpi ghrātā ca na raso nāpi rasakah //
 na sparśo nāpi spraṣṭā ca na cittam nāpi caitikam¹⁶ // (2b)
 *¹⁷bhagavān āha /
 śṛṇu¹⁸ tattvam yathā mārgam advayam dvayavarjitam //
 apratarkyam avijñeyam durbodhyam tārkikais tathā //

¹ A gandhām

² A tathaiva, C taścaiva

³ B kāsyet

⁴ * rdo rje snying pos gsol pa /

mig gi rang bzhin stong pa yi / nang du rnam shes ji ltar lags //
 rna ba'i rang bzhin stong pa yi / nang du rnam shes ji ltar lags //
 sna yi rang bzhin stong pa yi / nang du rnam shes ji ltar lags //
 lce yi rang bzhin stong pa yi / nang du rnam shes ji ltar lags //
 lus kyi rang bzhin stong pa yi / nang du rnam shes ji ltar lags //
 yid kyi rang bzhin stong pa yi / dbus su rnam shes ji ltar lags //

⁵ B vajragarbholā

⁶ B ātmā

⁷ A&C śrotāteti, B śrotrāyatti

⁸ B omits

⁹ B omits the whole line.

¹⁰ B kāya ātmā

¹¹ A mano ca hiḥ, C mano vahiḥ

¹² * de phuir gzugs (245a) med lta bu med / sgra med thos pa po yang med //
 dri med snom pa po yang med / ro med myong ba po 'ang med //
 reg med reg pa po yang med / sems med sems las byung ba 'ang med //

¹³ A draṣṭhāraṇa

¹⁴ C śabdah

¹⁵ B śrotārah

¹⁶ A&C citrikām

¹⁷ * bcom ldan 'das kyis bka' stsal pa /
 gnyis med gnyis ni rnam spangs pa'i / de nyid lam ni ji bzhin nyon //
 rtog ge med cing rnam shes med / de bzhin rtog ge bsam mi rtogs //
 sangs rgyas kun gyi gsang ba ni / nam mkha' lta bur mnyam pa nyid //
 nyon thos rnams kyis mi shes te / mi shes pa'i mun pas bsgrigs //
 bag chags sad pa'i ye shes gang / rang rgyal rnams kyi sprul ba'o //
 gsang ba sangs rgyas spyod yul nyid / de rnams kun gyis mi shes so /

¹⁸ C śūnyatatvam

rahasyam sarvabuddhānām ākāśasama-¹-sādrśam tathā //
 śrāvakā na prajānanti ajñānatamasākṛtāḥ //
 vāsanāntanayam² jñānam pratyekabuddhanirmitam //
 te 'pi sarve na jānanti rahasyam buddhagocaram //
 *³samsārārṇavagorānām uttīrṇagatacetasām //
 madhye vartitadehānām uttīrṇalakṣa ucyate //
 lakṣalakṣaṇalakṣyānām⁴ vijñānam⁵ jñānacetasām⁶ //
 jñānenā jñeyam ālokya jñeyānām gatim ikṣayed⁷ //
 gatīkṣaṇa-⁸-cetasya⁹ tu yathā¹⁰ svecchādigamyatām¹¹ //
 sahasrānekadhā yogī pūrvajanmagati-¹²-gatāḥ //
 samatām¹³ śūnye¹⁴ samcitya¹⁵ pūrvvalakṣaṇa uktitaḥ //
 śūnyakṣetrādidehasya bījāropam tu¹⁶ buddhimān //
 *¹⁷nādī-¹⁸-suśirād¹⁹ vinirgataṁ vira-(3a)-jam tat prakīrtitam //
 bodhicittam prabhāsvaram suddhasphaṭikasamnibham²⁰ //

¹ A&C omit sama

² B vāsanacanayam

³ * 'khor ba'i rgya mtsho'i 'jigs pa las / rgal bar 'gro ba'i sems kyis ni /
 lus kyi dbus su bskor ba yi / rgal ba mtshon par gsungs pa ste //
 rnām shes ye shes sems kyis ni / mtshan nyid mtshan gzhi mtshon par byed //
 ye shes kyis ni shes bya blta / shes bya rnams kyi 'gro ba brtag //
 'gro ba brtag pa'i sems kyi ni / ji ltar rang 'dod la sogs 'gro //
 'gro bar sngon ni skye ba ni / stong phrag du ma dag tu 'gro //
 yo gis sngar gsungs mtshan nyid kyi / mtshan nyid stong par bsams nas ni //
 lus kyi stong pa'i zhing sogs la / blo dang ldan pas sa bon gdab //

⁴ A&C lakṣalakṣaṇalakṣyānām, B lakṣalakṣaṇalakṣyāṇa

⁵ B vijñānā

⁶ B jñānacetasā

⁷ B gatir ikṣaṇaḥ

⁸ A gatikṣaṇa-, B gatir ikṣaṇa-

⁹ A&C -cetās

¹⁰ B yathat

¹¹ B svacchādhigamyatām

¹² C gatim

¹³ B samatā

¹⁴ B&C śūnya

¹⁵ B samṣmitya

¹⁶ A bījāpayatu, C bījāpayet tu

¹⁷ * rtsa yi mdzes spyi las byung ba / de ni rdul bral rab tu grags //
 dag pa'i shel gyi 'od dang mnyam / byang chub sems ni 'od gsal ba //
 ye shes lnga yi dngos de nyid / yungs dkar gyis ni sbom phra tsam //
 de yi nang du gnas pa'i lha / mi gsal gsal ba'i rang bzhin can //
 ma mo phyed pa mchog tu phra / thig le'i gzugs kyi yid kyi dngos //
 snying gi dbus su rtag gnas shing / 'od zer ldan zhing gzi brjid che //
 sgo ni dgu po thams cad du / de ni rim pas 'pho bar 'gyur //

¹⁸ A nābhi, C nādiṃ

¹⁹ A śuśirāt, B susirāt, C śūśirad

²⁰ B samaprabham

pañcajñānamayam tattvam sarśapasthūla¹-mātrakam //
 tasya madhye sthitam devam avyaktam vyaktarūpiṇam //
 ardhamātram param śūkṣmaṁ bindurūpam² manomayam //
 hṛṇmadhye vasate nityam jyotirvarṇo³ mahādyutih //
 *⁴dvādaśāntam navāntam ca āpādatalamastakam //
 tantur eko⁵ vinirgatya nābhimadhye vyavasthitah⁶ //
 pañcamīkalāmātras tu nāgendrākṛtvistaraḥ⁷ //
 sā⁸ kalāpi bhītvāt⁹ vajramadhye vinirgata¹⁰ //
 yonimadhye sthitam bījam dharmadhātudravīkṛtam //
 kramasamcarāṇam¹¹ tasya navadvāreṣu¹² sarvadā //
 *¹³agnibrahmam idam tathā¹⁴ //
 pr̥thivīdvayabījasya cakṣus¹⁵ tasyaiva yojayet //
 vāyuśūnyādibījasya nāsākarṇādicetasā //
 amṛtāmbu¹⁶-bījasya jihvendriyaprabhur īśvarah //
 grīvā-(3b)-mohabījānām bāhubhyām kleśakas¹⁷ tathā //
 calitahṛdaye¹⁸ deṣeu paśubhyām¹⁹ nābhimūlayoh //

¹ A phala

² B rūpa

³ B jyotivattam

⁴ *bcu gnyis (245b) mtha' dang dgu yi mthar / rkang mthil mgo bo med bar ni //
 thag pa gcig ni rnam phyung nas / lte ba'i dbus su rnam par gnas //
 cha ni Inga pa tsam nyid ni / klung dbang dbyibs su rgyas pa la //
 de yi cha yang phye nas ni / rdo rje'i dbus su rnam phyung ste //
 skyes gnas dbus su sa bon gnas / chos dbyings khu bar byas nas ni //

⁵ B tanturekam

⁶ B vyavasthitam

⁷ B vistarā

⁸ B sa-

⁹ B bhinnam

¹⁰ B vinirgatam

¹¹ A&C samcalanam

¹² A&C -dvāleṣu

¹³ * de bzhin me ni tshangs pa'i dngos /
 sa yi sa bon gnyis kyis ni / mig la de nyid sbyar bar bya //
 rlung gyi stong sogs sa bon gyi / sems kyis sna dang rna ba sogs //
 bdud rtsi chu yi sa bon lce / dbang por gtso bo dbang phyug nyid //
 mgrin par gti mug sa bon te / lag par nyon mongs de bzhin no //
 g.yo ba snying gi gnas rnams su / phyugs bdag lte ba'i rtsa bar ni //
 yan lag brgyad kyi sa bon gyis / yan lag brgyad kyi cho gas 'dzin //
 brtan sogs g.yo bar bcas pa yi / 'gro kun khyab par byed pas khyab //

¹⁴ A omits

¹⁵ A cakṣu

¹⁶ A ambusu

¹⁷ A&C kleśatas

¹⁸ B hṛda

¹⁹ A&C pāñibhyām

aṅgāṣṭakena¹ bījānām aṣṭāṅgam² dhārayed vidhinā³ //
 vyāptivyāptam jagat sarvam sthāvarādyam⁴ sajaṅgamam⁵ //
 *⁶ādhāram bhavate tasya brahmādyāś ca⁷ surāsuraiḥ //
 bhavanam bhagam ity āhur yatra samcarate prabhuḥ //
 karmākarma bhavet tasya yāvat dehe vyavasthitah //
 kurute sarvam kṛtakarmāṇi yat kiṁcit śubhāśubham⁸ //
 yogas⁹ tu samatā proktā¹⁰ pūjanam bhāvanam bhavet //
 karmadeham¹¹ yad ābhagnam tādrśo¹² devatā bhavet //
 svaśaktis¹³ tu tadā tasya yena vyāptam sthiram calam //
 varṇam tasya vijānīyād ākāśa-¹⁴samasādṛśah¹⁵ //
 nirvāṇe tu sthito vīra¹⁶ nirlepamalavarjita¹⁷ // iti //
 *¹⁸mātarām bhagīnīm caiva duhitram¹⁹ bāndhavīm tathā //
 brahmānīm kṣatriṇīm caiva vaiśikām²⁰ śūdrīnīm²¹ tathā²² //

¹ B aṅgāstena

² A aṅgāṣṭam

³ A vidhiḥ

⁴ B -dyā

⁵ B jaṅgamah

⁶ * tshangs sogs lha dang lha min rnams / de yi gnad du gyur pa yin //
 gang la gtso bo spyod gyur pa'i / khyim ni bhaga zhes su gsungs //
 ji srid lus la rnam gnas pa / de yi las dang las min 'gyur //
 dge dang mi dge gang chung zad / byas pa'i las ni thams cad byed //
 rnal 'byor mnyam pa nyid du gsungs / rab tu sbyor ba bsgom pa yin //
 gang tshe las kyi lus bcom pa / de ltar lha ru 'gyur ba yin //
 gang gis brtan dang g.yo khyab pa / des ni de tshe rang gis nus //
 nam mkha' lta bur mnyam nyid ni / de yi kha dog shes par bya //

mya ngan 'das nas dpa' bo ni / gos pa med cing dri ma spangs //

⁷ A&C brahmāsa

⁸ A kurute sarvakarmāṇi śubhāni cāśubhāni vā, C kurute sarvakarmāṇi śubhāny āśubhāni vā

⁹ B yogam

¹⁰ B proktam

¹¹ B dehe

¹² B tādrśam

¹³ saśaktim

¹⁴ B āgama-

¹⁵ A sadṛśam mataṁ, C saśam mataṁ

¹⁶ B vīran

¹⁷ B nirlepam malaraviteti

¹⁸ * ma dang srid mo nyid dang yang / bu mo de bzhin gnyen mo dang //
 bram ze mo dang rgyal rigs dang / rje'u mo de bzhin dmangs mo dang //
 gar ma tshos ma g.yung mo (246a) dang / de bzhin du ni gdol pa mo //
 thabs dang shes rab cho ga yis / de nyid rig pas mchod par bya //
 ji ltar bye bar mi 'gyur bar / rab tu 'bad pas bstén par bya //
 ma gsang sbrul dang chom rkun sogs / sa la spyod pa sdug bsngal byed //

¹⁹ A&C duhitām, B duhitī

²⁰ B vaisyā, C vaiśvikām

²¹ B śūdrīm

²² B adds natī

rajakīm (4a) naṭikām¹ caiva² ḍombīm caṇḍālinīm tathā //
 prajñopāyavidhānena pūjayet tatvavatsalah //
 sevitavyāḥ³ prayatnena⁴ yathā bhedo na jāyate //
 agupte kriyate duḥkham vyādacaurādi-⁵-bhūcaraiḥ //
 *⁶mudrāḥ⁷ pañcavidhāproktāḥ⁸ kulabhedenā bheditāḥ //
 brahmāṇī dvijakulajā sā ca⁹ tathāgatā-¹⁰-matā //
 kṣatriṇī¹¹rājagotrā¹² sā morīcchandrādikulajā¹³ // amṛtavajreti kathyate //
 vaiśā¹⁴ gopālikā caiva sā karmakulikā matā¹⁵ //
 śūdrinī vṛṣaṇī caiva mahāvairocanī matā¹⁶ //
 naṭī padmakulī caiva rajakī karmakaulikā¹⁷ //
 ḍombī vajrakulī khyātā ratnacanḍālinī jñeyā¹⁸ //
 pañcamudrā tu viniścitā¹⁹ //
 tathāgatyam kulam²⁰ caitat saṃkṣepenābhidhīyate //
 *²¹ tathatāyām gataḥ śrīmān āgataś ca tathaiva ca //

¹ B omits

² B ca

³ B sevitavyā, C seviṣyā

⁴ C prayalena

⁵ B caurāgni

⁶ * rigs kyi dbye bas phye nas ni / phyag brgya rnam pa lngar ni gsungs //
 bram ze skyes gnyis rigs skyes ma / de bzhin gshegs pa nyid du gsungs //
 rgyal rigs ma ni rgyal po'i rus / rma bya zla sogs rigs las skyes //
 rdo rje bdud rtsi zhes byar grags /
 rje'u mo ba glang skyong ba ste / las kyi rigs las skyes par gsungs //
 dmangs mo yang ni bran mo ste / rnam par snang mdzad chen por gsungs //
 gar ma padma'i rigs nyid de / chos ma de bzhin las kyi rigs //
 g.yung mo rdo rje'i rigs su bshad / rin chen gdol pa mor shes bya //
 phyag rgya lngar ni rnam par nges /
 'di rnams de bzhin gshegs pa'i rigs / mdor bsdus pas ni brjod par bya //

⁷ A&B mudrā

⁸ B proktā

⁹ B omits sā ca

¹⁰ A tāthāgatā

¹¹ A kṣetriṇī

¹² B&C gotrī

¹³ A omits morī etc, B morīcchāṇḍādikulajā, C morīcchidrādikulajā

¹⁴ B vaiśikā, C vaipikī

¹⁵ B instead of caiva etc reads mattā karmakulajā

¹⁶ B śūdrī vṛṣalī ca mahāvairocano mataḥ, C śūdrī vṛṣaṇī caiva mahāvairocanī matā

¹⁷ B&C -kulī tathā

¹⁸ A instead of ratna etc reads morīcchidrādikaulajā ratnāvarṇalinījñeyā

¹⁹ A&C niścitā

²⁰ B&C tathāgatānām

²¹ * dpal ldan de bzhin nyid gshegs shing / de bzhin slar yang gshags pa nyid //
 'dis ni shes rab rig pas ni / de bzhin gshegs par mngon par brjod //
 rigs ni rnam pa lnga ru gsungs / rig ni brgya dang mtha' yas dang //
 sku gsung thugs kyi dbye ba yis / phyi nas rnam pa gsum du 'gyur //
 rigs dang 'byung ba lnga rnams dang / phung po lnga yi rang bzhin gyis //
 rdo rje rin chen pad nor bu / 'dzin pa'i rim pa'i rigs rnams so //
 sgom pa po med sgom bya med / sngags med lha yang yod ma yin //
 spros pa med pa'i rang bzhin nyid / sngags dang lhar ni yang dag gnas //
 rnam snang mi bskyod don yod dang / rin chen dpag med sems dpa'o //

anayā prajñayā yuktyā tathāgato 'bhidhīyate //
 kulam pañcavidham (4b) proktam anantam śatadhā-¹ -kulam //
 paścāt trividhatām yāti² kāyavākcittabhedanaiḥ //
 kulānām pañcabhūtānām pañcaskandhasvarūpinām³ //
 vajraratnapadmaṇi-⁴ -dhārāṇām prabhūtikulāni⁵ //
 nāsti bhāvako na bhāvyo 'sti nāsti mantra na ca devatā⁶ //
 tiṣṭhetau mantradevau ca niśprapañcasvabhāvataḥ //
 akśobhyavairocanāmogharatnāro-⁷ -likasāttvikaiḥ //
 *⁸brahmā viṣṇuh śivah sarvo vibuddhas tattvam ucyate //
 brahmā nirvṛtitō⁹ buddho viśanād¹⁰ viṣṇur ucyate //
 śivah sadā sukalyāṇāt sarvah sarvātmāni¹¹ sthitah //
 satsukhatvena tattvam ca¹² vibuddho bodhanād¹³ rateḥ¹⁴ //
 dehe sambhavatīty¹⁵ asmād devateti nigadyate //
 *¹⁶bhago 'syāstīti yoyojāt¹⁷ bhagavān iti kathyate¹⁸ //
 bhagāni¹⁹ ṣadvidhāny āhur aiśvaryādi-²⁰-guṇākhilāḥ²¹ //

¹ A&B satathā

² B trividham yāmṛti

³ B rūpiṇīm

⁴ B vajracakramāṇipadmakhaḍga

⁵ B prabhūtiḥ / kulāni ceti

⁶ B nāsti bhavaka na bhāvyo 'sti mantran nāsti na devatā

⁷ B vairocanākśobhyo moghaś ca ratnārolikasāttvikaiḥ, C ratnolikasātyikaiḥ

⁸ * tshangs pa khyab 'jug zhi ba dang / thams cad sangs rgyas de nyid brjod //
 tshangs pa sgrib bral sangs rgyas nyid / (246b) 'jug phyir khyab 'jug brjod par bya //
 zhi ba rtag tu dge ba ste / thams cad kun gyi bdag nyid gnas //
 dam pa'i bde bas de nyid de / dga' ba rtogs phyir rnam sangs rgyas //
 gang phyir lus las byung ba nyid / lha zhes mn̄gon par brjod par bya //

⁹ A nirvvattato, C nirvṛttō

¹⁰ A&C visanād

¹¹ B sarvātmāno

¹² A tattvajo, C tattvajñā

¹³ B vibuddhanād for vibuddho bodhanād

¹⁴ A&C ataḥ

¹⁵ C sambhavantīty

¹⁶ * 'di la bhaga mn̄ga' ba'i phyir / bcom l̄dan 'das zhes brjod par bya //
 bhaga rnam pa drug tu brjod / dbang phyug la sogs yon tan kun //
 yang na nyon mongs la sogs pa / 'joms pa'i phyir na bcom l̄dan 'das //
 gang phyir skye 'gro skyed pa'i phyir / shes rab ma shes brjod par bya //
 gang phyir skal pa ston pa'i phyir / shes rab de nyid srid mo nyid //

¹⁷ B omits yoyojāt, C bhago syāstīti buddhasya yojāt

¹⁸ B nikhatyate

¹⁹ A&C bhagāṁs tu

²⁰ A omits ādi

²¹ A&C -ākhilān

atha vā kleśādikam¹ bhagnavān iti bhagavān //
 ja-(5a)-nanī bhanyate² prajñā janayati janam jataḥ³ //
 bhaginīti tathā prajñā vibhāgam darśayed yataḥ //
 *⁴rajakī⁵ bhanyate prajñā⁶sattvānām rañjanād yataḥ⁷ //
 duhitā⁸ bhanyate prajñā guṇānām⁹ duhanād yataḥ¹⁰ //
 nartakī bhanyate prajñā ca cala-¹¹-tvād mahākrpā //
 asparśā bhagavatī¹² yasmād¹³ dombī tasmāt prakathyate //
 *¹⁴japam jalpanam ākhyātam ālikālipralpanāt //
 maṇḍalam pādalekhah¹⁵ syāt malanād maṇḍalam vadet¹⁶ //
 karas¹⁷ sphoṭo bhaved mudrā aṅgulyā¹⁸ moṭanām tathā //
 tad dhyeyam cintitam yac¹⁹ ca dhyeyam yasmād vicintanām //
 *²⁰pitari prāptam yathā saukhyam tatsukham bhuñjyate svayam²¹ //
 maraṇam yena sukhe neha tat sukham dhyānam ucyate //
 ity abhidhānābhidheyabodhicittotpādādibhāvanātattvaprakaraṇam prathamam //
 *²²atha saptatriṁśadbodhipākṣikān dharmān khatayiṣyāmi²³ /

¹ B -ādi

² B bhanyate

³ B janayati yasmād jagag janam, C janayantīti yasmād jagad janam yataḥ

⁴ * shes rab tshos mar brjod pa ni /

sems can thams cad 'tshed pa'i phyir / btso bslag ma zhes de bzhin brjod //

yon tan 'jo bar gsungs pa'i phyir / shes rab bu mor brjod par bya //

snying rje chen pos g.yo ba'i phyir / shes rab gar mar brjod par bya //

gang phyir bcom ldan mi reg pa / de phyir g.yung mor brjod par bya //

⁵ B adds iti

⁶ B sarva-

⁷ B instead of rañjanād yataḥ reads rajakīti tathā smṛtā

⁸ B duhitrī

⁹ B gunasya

¹⁰ B instead of yataḥ reads duhiteti nigadyate

¹¹ A&C cañca-

¹² A bhavatī

¹³ C jasmād

¹⁴ * ā li kā li rab smras pa / bzlas pa smra bar yang dag bshad //

rkang pa'i rjes ni dkyil 'khor yin / nyid phyir dkyil 'khor brjod par bya //

lag pa sgyur ba phyag rgya yin / sor mo nyed pa 'ang de bzhin no //

gang phyir rnam sems bsam gtan ni / gang sems de ni bsam gtan no //

¹⁵ A&B lekha

¹⁶ A&C ucyate

¹⁷ B uras

¹⁸ C aṅguñjalyā

¹⁹ B omits from here to pitari

²⁰ pha las bde ba gang thob pa / de yi bde ba rang gis bza' //

bde ba gang gis mching ba 'dir / de yi bde ba bsam gtan brjod //

brjod par bya ba dang rjod par byed pa'i byang chub kyi sems bskyed pa la sogs pa'i bsgom pa'i de kho na'i rab tu byed pa ste dang po'o //

²¹ A svaram

²² * de nas byang chub kyi chos sum bcu rtsa bdun brjod par bya'o /

nang gi lus dang / phyi'i lus dang / phyi nang gnyis ka'i lus la lus kyi rjes su blta zhing gnas pa'i phyir yang dag par rab tu (247a) shes te / ma rig pa la sogs pas yang gnyis su gyur pa'i 'jig rten la dran pa dang ldan pa'o//

²³ A khatayiṣyāmi

adhyātmakāye (5b) bahirdhā¹-kāye adhyātmabahirdhā²-kāye kāyānudarśī viharatīty api
 samprajānansmṛtimān³ vinīyaloke avidyā⁴-daur manasye⁵ //
 *⁶ adhyātmavedanā bahirdhāvedanā adhyātmabahirdhāvedanānudarśī⁷ viharatīty⁸ api
 samprajānan⁹ smṛtimān vinīyaloke avidyā¹⁰-daur manasye //
 *¹¹ adhyātmadharmaśu bahirdhādharmesa adhyātmabahirdhādharmesa dharmānu-darsī¹²
 vihara-tīty api samprajānan¹³ smṛtimān vinīyaloke avidyādaur manasye //
 *¹³ adhyātmacitte bahirdhācitte adhyātmabahirdhācitte cittānudarśī viharatīty api
 samprajānan¹⁴ smṛtimān vinīyaloke avidyādaur manasye //
 imāni catvāri smṛtyupasthānāni //
 *¹⁵ anutpannānām pāpakānām akuśalānām dharmānām anutpādanāya¹⁶ chandam ja-nayati
 vyāyacchati vīryam arabhate / cittam pragṛhṇāti (6a) samyakprāṇidhim¹⁷ dadhāti //
 *¹⁸ utpannānām pāpakānām akuśalānām dharmānām prahāṇāya chandam janayati
 vyāyacchati vīryam ārabhate cittam pragṛhṇāti samyakprāṇidhim dadhāti //

¹ B bahir

² B ātmabarddhā

³ B samprajanya

⁴ A&C abhidhyā-

⁵ C mamanasye

⁶ * nang gi tshor ba dang / phyi'i tshor ba dang / phyi nang gnyis ga'i tshor ba la tshor ba'i rjes su blta zhing gnas pa'i phyir yang dag par rab tu shes te / ma rig pa la sogs pas yid gnyis su gyur pa'i 'dul ba'i 'jig rten la dran pa dang ldan pa'o //

⁷ C dharmānudarśī

⁸ A viharatīty

⁹ B samprajanya

¹⁰ A&C abhidhyā

¹¹ * nang gi chos rnams dang / phyi'i chos rnams dang / phyi nang gnyis ka'i chos rnams la chos kyi rjes su blta zhing gnas pa'i phyir yang dag par rab tu shes te / ma rig pa la sogs pas yid gnyis su gyur pa'i 'dul ba'i 'jig rten la dran pa dang ldan pa'o //

¹² A samprajanya, C samprajānam na

¹³ * nang gi sems dang / phyi'i sems dang / phyi nang gnyis ka'i sems la sems kyis rjes su blta zhing gnas pa'i phyir yang dag par rab tu shes te / ma rig pa la sogs pas yid gnyis su gyur pa'i 'dul ba'i 'jig rten la dran pa dang ldan pa'o //

'di rnams ni dran pa nye bar gzhag pa bzhi'o //

¹⁴ B samprajanya

¹⁵ * sdig pa mi dge ba'i chos ma skyes pa rnams mi bskyed pa'i phyir 'dun pa skyed do / brtson 'grus rtsom mo / sems rab tu 'jog go / smon lam yang dag par 'debs so //

¹⁶ A&C anutpannāya

¹⁷ A, B, C -prāṇi

¹⁸ *sdig pa mi dge ba'i chos skyes pa rnams spang pa'i phyir 'dun pa skyed do / 'bad do / brtson 'grus rtsom mo / sems rab tu 'jog go / smon lam yang dag par 'debs so //

*¹ anutpannānām kuśalāṇām dharmāṇām utpādanāya² chandaṁ janayati vyāyacchati³
vīryam ārabhate cittam pratigṛhṇāti samyakprāṇidhim dadhāti //

*⁴ evam utpannānām kuśalāṇām dharmāṇām sthitaye⁵ aprameyopāyabhāvanā-⁶ -
paripūraye / punar⁷ bhāvanāvṛddhivaipulyachandam janayati vyāyacchati vīryam āra-
bhate cittam pratigṛhṇāti samyakprāṇidhim dadhāti // imāni catvāri samyakprahāṇāni //

*⁸ chandasamādhiprahāṇasamskārasamanvāgataṁ ḥddhipādam bhāvayati / viveka-
niḥṣṭam⁹ virāganiḥṣṭam¹⁰ nirodhaniḥṣṭam vyavasargapariṇataṁ / mā me chando
'tilīno¹¹ bhaviṣyati / nātipragṛhīta¹² iti //

*¹³ vīrya-(6b)-samādhiprahāṇasamskārasamanvāgataṁ ḥddhipādam bhāvayati / vi-
vekaniḥṣṭam virāganiḥṣṭam nirodhaniḥṣṭam vyavasargapariṇataṁ / mā me vīryam
atilīnam bhaviṣyati / nāti-¹⁴-pragṛhītam iti //

*¹⁵ mīmāṃsāsamādhiprahāṇa-¹⁶-samskārasamanvāgataṁ ḥddhipādam bhāvayati / viveka-
niḥṣṭam virāganiḥṣṭam nirodhaniḥṣṭam vyavasargapariṇataṁ mā me mīmāṃsātīlinā
bhaviṣyati / nātipragṛhītā iti //

¹ * dge ba'i chos ma skyes pa rnams bskyed pa'i phyir 'dun pa skyed do / 'bad do / brtson 'grus rtsom
mo / sems rab tu 'jog go / smon lam yang dag par 'debs so //

² B anutpādāya

³ B vīyacchati

⁴ * de ltar dge ba'i chos skyes pa rnams gnas par bya ba'i phyir thabs tshad med pa bsgom pas yongs su
gang ba'i phyir yongs su gang bar gyur pas bsgom pa dam pa 'phel bar bya ba'i phyir 'dun pa skyed do
/ 'bad do / brtson 'grus (247b) rtsom mo / sems rab tu 'jog go / smon lam yang dag par 'debs so //
'di rnams ni yang dag par spong ba bzhi'o //

⁵ B sthitāyā-

⁶ B bhavanāyai

⁷ B instead of punar reads aparipūraye parināmaya bhūyād

⁸ * dun pa'i ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu phrul gyi rkang pa bsgom par bye ste
/ bye brag phyed pas nges par 'byung ba dang / 'dod chags dang bral bas nges par 'byung ba dang 'gog
pas nges par 'byung ba dang / rnam par byang bar gyur pas bdag gi 'dun pa nub par 'gyur zhing shin tu
rab tu 'jog pa ma yin pa'o //

⁹ B&C nisṛta in this section

¹⁰ A nisthānam

¹¹ A ativilīno

¹² B -grahītā

¹³ * brtsom 'grus kyi ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu phrul gyi rkang pa bsgom
par bya ste / bye brag phyed pas nges par 'byung ba dang / 'dod chags dang bral bas nges par 'byung ba
dang / 'gog pas nges par 'byung ba dang / rnam par byed par gyur pas bdag gi brtson 'grus nub par
'gyur zhing shin tu 'jog pa ma yin pa'o //

¹⁴ B nāpi

¹⁵ * dpyod pa'i ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu phrul gyi rkang pa bsgom par bya
ste / bye brag phyed pas nges par 'byung ba dang / 'dod chags dang bral bas nges par 'byung ba dang /
'gog pas nges par 'byung ba dang / rnam par byed par gyur pas bdag gi dpyod pa nub par 'gyur zhing
shin tu rab tu 'jog pa ma yin pa'o //

¹⁶ B pramāhām

- *¹cittasamādhiprahāṇasamśkārasamanvāgatam ṛddhipādaṁ bhāvayati / viveka-niḥṣṭam
virāganiḥṣṭam nirodhaniḥṣṭam vyavasargapariṇataṁ / mā me cittam² atilīnam³
bhaviṣyati / nātipragr̄hitam⁴ iti / ime catvāri⁵ ṛddhipādāḥ //
- *⁶sakāmāvararāṁ lokikīṁ⁷ samyagdṛṣṭīṁ śraddadhāti⁸ / svakarmavipāka-pratiṣaraṇo
bhavati / yad evam⁹ karma kariṣyāmi kalyāṇam vā pāpakam vā tasya karmaṇo vipākam
(7a) prativelyāyiṣyāmi¹⁰ / sa jīvitahetor api pāpakam karma nābhi¹¹-saṁskaroti / idam
ucyate śraddhendriyam //
- *¹²yān dharmān śraddhendriyena śraddhhāti tān dharmān vīryendriyena samu-dānayati /
idam ucyate vīryendriyam //
- *¹³yān dharmān vīryendriyena samudānayati tān dharmān smṛtīndriyena na¹⁴ vipraṇā-
śayati / idam ucyate smṛtīndriyam //
- *¹⁵yān dharmān smṛtīndriyena na¹⁶ vipraṇāśayati tān dharmān samādhīndriyena ekā-
grīkaroti / idam ucyate samādhīndriyam //
- *¹⁷yān dharmān samādhīndriyena ekāgrīkaroti tān dharmān prajñendriyena prativi-dhyati
sa teṣu teṣu dharmeṣu pratyavekṣaṇajātīyo bhavati / idam ucyate prajñendriyam //

¹* sems kyi ting nge 'dzin spongs pa'i 'du byed dan ldan pa'i rdzu phrul gyi rkang pa bsgom par bya
ste / bye brag phyed pas nges par 'byung ba dang / 'dod chags dang bral bas nges par 'byung ba dang /
'gog pas nges par 'byung ba dang / rnam par byang bas nges par 'byung bas bdag gi sems nub par 'gyur
zhing shin tu rab tu 'jog pa ma yin pa'o //
'di rnams ni rdzu 'phrul gyi rkang pa bzhi ste //

² B citto

³ B 'tilīno

⁴ A pragr̄hitam, B -grhito

⁵ A catvāra, C catvā

⁶* 'dod par dpyod pa dang bcas pa'o / jig rten pa'i yang dag pa'i lta ba la dad par byed de / rang gi las
kyi rnam par smin pa la (248a) so sor yid ches par gyur pa gang zhig de ltar las byang bar 'gyur ba dge
ba 'am sdig pa de dang de'i las kyi rnam par smin pa so sor nyams su myong par 'gyur pa'i phyir de ni
'tsho ba'i rgyur yang sdig pa'i las mngon par 'du mi byed pa'o / 'di ni dad pa'i dbang por gsungs so //

⁷ B sakāmācārlaukikī-

⁸ C śruddadhāti

⁹ B yadyevam

¹⁰ B adds iti

¹¹ A karmaṇām, B karmanāpti, C karmanā

¹²* gang zhig chos rnams la dad pa'i dbang pos dad pa byed pa'i chos rnams la brtson 'grus kyi dbang
pos shes par byed do / 'di ni brtson 'grus kyi dbang por gsungs so //

¹³* gang zhig chos rnams la brtson 'grus kyi dbang pos shes pa de'i chos rnams ni dran pa'i dbang pos
rab tu 'jig par mi byed pa'o / 'di ni dran pa'i dbang por gsungs so //

¹⁴ A&C omit

¹⁵* gang zhig chos rnams la dran pas rab tu 'jig par mi byed pa de'i chos rnams ni ting nge 'dzin gyi
dbang pos rtse gcig tu byed pa'o / 'di ni ting nge 'dzin gyi dbang por gsungs so //

¹⁶ A, B &C omit

¹⁷* gang zhig chos rnams la ting nge 'dzin gyi dbang pos rtse gcig tu byed pa de'i chos rnams ni shes
rab kyi dbang pos so sor rig pa ste / de ni chos de dang de rnams la so sor rtog pa skye bar 'gyur ro / 'di
ni shes rab kyi dbang por gsungs so //

*¹ etāni pañcendriyāṇi pañcabalāni bhavanti / tadyathā / śraddhābalam vīryabalam
smṛtibalam samādhibalam prajñābalam / imāni (7b) pañcabalāni //

*² tatra katamāni saptabodhyaṅgāni / tadyathā / smṛtisambodhyaṅgam / dharma-
pravicayasambodhyaṅgam / vīryasambodhyaṅgam / prītisambodhyaṅgam / praśrabdhi-³-
sambodhyaṅgam / samādhisambodhyaṅgam / upekṣasambo-dhyaṅgam / vivekaniḥṣṭam
vīrāganiḥṣṭam nirodhaniḥṣṭam vyavasarganiḥṣṭam pariṇatam
dharmapravicayādisaptabodhyaṅgāni bhāvayet⁴ /

*⁵āryāṣṭāṅgo mārgaḥ tatra katamah / samyagdrṣṭir yā lokottarā nātmadrṣṭi-samutthitāna⁶
jīvo na sattvo na pudgalo na poṣo na manujo na mānavo⁷ na kārako na vedakadrṣṭi-
samutthitā⁸ nocchedam na śāsvatadrṣṭisamutthitā⁹ na bhavo na vibhavo na kulavyākṛta-
drṣṭir¹⁰ yāvan na samsāro na nirvāṇa-¹¹-drṣṭisamutthito¹² / iyam ucyate samyagdrṣṭih //

¹ * dbang po lnga po 'di rnams 'phel ba ni stobs lnga ru 'gyur te / dad pa'i stobs dang / brtson 'grus kyi
stobs dang / dran pa'i stobs dang / ting nge 'dzin gyi stobs dang / shes rab kyi stobs te / 'di rnams ni
stobs lnga'o //

² * de la byang chub kyi yan lag bdun gang zhe na / 'di lta ste / dran pa yang dag byang chub kyi yan
lag dang / chos rab tu rnam par 'byed pa yang dag byang chub kyi yan lag dang / brtson 'grus yang
dag byang chub kyi yan lag dang / dga' ba yang dag byang chub kyi yan lag dang / shin tu sbyangs pa
yang dag byang chub kyi yan lag dang / ting nge 'dzin yang dag (248b) byang chub kyi yan lag dang /
btang snyoms yang dag byang chub kyi yan lag ste / bye brag phyed pas nges par 'byung ba dang /
'dod chags dang bral bas nges par 'byung ba dang / 'gog pas nges par 'byung ba dang / kun nas nyom
mongs pa dang bral ba'i kun nas rnām par byang bar gyur pa dang / chos rab tu 'byed pa ni byang chub
kyi yan lag bdun la sogs pa bsgom pa'o //

³ A&B prasrabdhi, C prasradhī

⁴ B bhāvayati

⁵ * de la 'phags pa'i lam yan lag brygad pa gang zhe na / yang dag pa'i lta ba ni gang zhig 'jig rten las
'das pa ste / bdag tu lta bas kun nas bslang ba ma yin pa dang / sems can med pa dang / 'tsho ba med
pa dang / gso ba med pa dang / skyes bu med pa dang / gang zag med pa dang / shed las skyes med pa
dang / shed bu med pa dang / byed pa po med pa dang / tshor ba po med pa'i lta bas kun nas bslang ba
chad pa ma yin pa dang / rtag par lta bas kun nas bslang ba ma yin pa dang / srid pa bral ba'i lta bas
kun nas bslang ba dang / rigs su lung bstan pa'i lta bas kun nas bslang ba dang / ji srid 'khor ba ma yin
zhing mya ngan las 'das pa'i yang ma yin pa'i lta bas kun nas bslang ba ste / 'di na yang dag pa'i lta bar
gsungs so //

⁶ B drṣṭisamanvitā

⁷ B adds na māna

⁸ A&C na vedako

⁹ A&C na śāsvato nocchedo

¹⁰ B na kulavyāhadrāsamusthitādrṣṭisamusthitā

¹¹ A nirvāṇam, B parinirvāṇa

¹² A&C add yāvan na samsāro na parinirvāṇadrṣṭisamutthitā

*¹ yaiḥ samkalpair rāgadveśamoha-² -kleśāḥ samuttiṣṭhanti³ tān (8a) samkalpān na samkalpayati / yaiḥ samkalpaiḥ śīlasamādhiprajñāvivuktivimuktijñāna-darśanaskandhāḥ samutthiṣṭhanti tān samkalpān samkalpayati / ayam ucyate samyaksamkalpah // *⁴yā vāg⁵ ātmānam parān vā na tāpayati nātmānam na parān⁶ kleśayati / nātmānam na parān⁷ upahasati⁸ / tayā samāhitayuktayā vācā samanvāgo bhavati / yayā vācā samyaktāyām⁹ avatārayati / iyam ucyate samyagvāk / *¹⁰yat karma kṛṣṇām kṛṣṇavipākam tat karma nābhisamṣkaroti / yat karma śuklam¹¹ śuklavipākam tat karmābhisaṁskaroti / yat karma śuklakṛṣṇavipākam tat karma nābhisamṣkaroti / yat¹² karma śuklakṛṣṇavipākam śuklakṛṣṇavipāka-¹³-kṣayāya vartate¹⁴ tat karmābhisaṁskaroti / satkarmapratisaranam¹⁵ samyakkarmāntah / ayam ucyate samyak-karmāntah /

¹ * gang zhig yang dag pa'i rtog pa ni 'dod chags dang / zhe sdang dang / gti mug dang / nyon mongs pas kun nas bslang ba'i rtog pa de ni yang dag pa'i rtog par mi 'gyur ro / yang dag pa'i rtog pa gang zhig tshul 'khrims dang / ting nge 'dzin dang / shes rab dang / rnam par 'grol ba dang / rnam par 'grol ba'i ye shes mthong ba'i phung pos kun slong ba de'i yang dag pa'i rtog pa de ni yang dag pa'i rtog par 'gyur / 'di ni yang dag pa'i rtog par gsungs so //

² B mohāḥ

³ B samuttiṣṭhante

⁴ * gang zhig tshig gis bdag la gdung bar mi bya zhing gzhan la gdung (249a) bar mi bya ba dang / bdag la mi bya zhing gzhan dag nyon mongs par mi bya ba dang / bdag la mi bya zhing gzhan dag la yang dbya bar mi bya ba ste / de mnyam par bshag pa dang ldan pas tshig dang ldan par 'gyur zhing / gang gi tshig gis yang dag pa'i 'phags par 'jug par 'gyur ba 'di ni yang dag pa'i ngag ces gsung so //

⁵ B yayā vācānā-

⁶ A&C omit ātmānam na parān

⁷ A&C as in the previous note

⁸ B upahamti

⁹ A samyagāyām, B samāgāyām-, C samyagatāyām

¹⁰ * gang zhig las nag po dang / nag po'i rnam par smin pa de'i las mngon par 'du mi byed pa dang / gang zhig las dkar ba dang dkar po'i rnam par smin pa de'i las mngon par 'du mi byed pa dang / gang zhig las dkar po dang / nag po'i rnam par smin pa de'i las mngon par 'du mi byed pa dang / gang zhig las dkar po dang / nag po dang / dkar po'i rnam par smin pa dang / nag po zad pa'i bsam pas gnas pa de'i las mngon par 'du byed de / dam pa'i las lta bur 'gyur ba ni yang dag pa'i las kyi mtha'o //

¹¹ C śukram

¹² A&C ye

¹³ A&C omit

¹⁴ B samvartata

¹⁵ B pratिसरानह

*¹yad āryavamśa-²-dhūta-³-gunasamleśānutsarjanatā⁴ na kuhanatāna⁵ lapa-natā⁶ (8b) na kathāsuratā⁷ svācāra-⁸ -śīlatā paralokeśvarīyuktatā⁹ ātmalā-bhātmasamṛtuṣṭi-¹⁰ - niravadyatā¹¹ āryānujñātā¹² jīvanatā¹³ / ayam ucyate sam-yagājīvah //
 *¹⁴yo vyāyāmo mithyāryair¹⁵ ananujñātā¹⁶ rāgadveśamohaklesān asevita-vyān¹⁷ icchatī¹⁸ / so vyāyāmaḥ / samyagārya-¹⁹-mārgasatyāvatāro nirvāṇagā-mīpratipadām arpayati / tam vyāyāmām samanugacchati²⁰ / ayam ucyate samyag-vyāyāmaḥ //
 *²¹ yā sūpasthitā-²² -prakampyā²³ ṛjukāyākuṭilā saṃsāradoshādīn avadarśikā²⁴ / nirvāṇapathapraṇetṛī²⁵ smṛtiḥ / smaraṇam²⁶ /²⁷ ayam āryamārgasamprayogah / ayam ucyate samyaksmr̥tiḥ /

¹ * gang gi tshe 'phags pa lta bur dul ba dang / yon tan yang dag pa'i chos zhum zhing dul ba dang / kha gsag med pa dang / mang du smra ba ma yin pa dang / gtam la mi dga' ba dang / rang gi spyod pa'i khriṃs dang / 'jig rten pha rol gyi dbang phyug dang ldan pa dang / bdag gi rnyed pa kha na mtho ba med pas bdag chog par 'dzin pa dang / 'phags pa'i bka'i gnang bas 'tsho ba ste / 'di ni yang dag pa'i 'tsho bar gsungs so //

² B vamśai

³ B vrata

⁴ A -ānusajjanatā, C -ān sarjjanatā

⁵ A kuhabhanatā

⁶ B&C layanatā

⁷ B surabhitā na vivekasūratā

⁸ A&C svācā

⁹ B -lokesvanayuktā

¹⁰ B ātmalābhāsamṛtuṣṭir

¹¹ B anavadyatā

¹² A āryāḥ nujātā, B āryānujñātā

¹³ B ājīvanatā

¹⁴ * rtsol ba ni gang zhig brdzun pa dang / 'phags pas ma gnang ba dang / 'dod chags dang / zhe sdang dang / gti mug dang / nyon mongs pa rjes su sten par mi 'dod pa ni rtsol ba ste / rtsol ba gang zhig yang dag pa'i 'phags pa'i lam gyi bden par 'jug cing mya ngan las 'das bar 'gro ba / dang so so'i gnas su skyed par byed pa de ni rtsol ba yang dag par rjes su 'brang ba ste / (249b) 'di ni yang dag pa'i rtsol bar gsungs so //

¹⁵ A mithyā āryar

¹⁶ A anantajātā, B anujātā, C anantajñātā

¹⁷ A sevitavyān

¹⁸ B -kleśānusevitam vyācāmaṇnatseti

¹⁹ B samprasāryam

²⁰ A&C saṃsamanucchati

²¹ * gang la nye bar gnas pa de ni rab tu mi g.yo ba dang / lus drang pos kyog pa ma yin pa dang / 'khor ba'i skyon sna tshogs la sogs pa dbang du byed pa ston cing / mya ngan las 'das pa'i gnas 'dod pa'i dran pa ni mi brjed pa ste / 'di ni 'phags pa'i yang dag pa'i lam la sbyar ba'o / 'di ni yang dag pa'i dran par gsungs so //

²² B yāśūpasthitām

²³ A&C -prakampya

²⁴ B -ādin vasam darśakah

²⁵ A&C -praṇetī

²⁶ A&C omit

²⁷ B adds samyagābhya

*¹ samyaktvena samādhir yasmin samādhau sthitah sarvasattvavimokṣaya²
 samyaksthiratvam nirvāṇam avakrāmati³ / ayam ucyate samyaksamādhiḥ //
 *⁴etā eva samākhyātā muditādyās tu bhūmayah //
 āla-(9a)-yo bodhisattvānām indriyādisvarūpiṇām⁵ //
 ālayah sarvabuddhānām skandhādīnām viśeṣataḥ //
 buddhānām⁶ bodhisattvānām buddhatvāvāhikāparāḥ //
 dvātriṁśadbodhicittānām ya ihāyānti pūrṇatām⁷ //
 indriyaskandhabhūtānām buddhatvam tad anantaram //
 *⁸svadehe caiva buddhatvam sthitam⁹ nānyatra kutracit //
 dehād anyatra buddhatvam ajñānenāvṛtam¹⁰ matam //
 svadehastham mahājñānam sarvasamkalpa-¹¹-varjitaṁ //
 vyāpakaḥ sarvavastūnām dehasto 'pi na dehajah //
 *¹²vajragarbha uvāca¹³ / dehe katamā¹⁴ nādyah / bhagavān āha /
 śatam ekam dvidaśādhikam catuścakra-¹⁵-prabhedataḥ //
 bodhicittasvarūpeṇa nādīdvātriṁśad uttamā matāḥ¹⁶ // tadyathā /

¹ * yang dag pa'i ting nge 'dzin ni ting nge 'dzin gang la gnas nas sems can thams cad rnam par thar par bya ba'i phyir yang dag par gnas te / mya ngan las 'das pa mnan pa'o / 'dis ni yang dag pa'i ting nge 'dzin zhes gsungs so //

² A&C -vipramokṣaya

³ B avakrāmayati, C ati

⁴ * de nyid yang dag bshad pa ni / dga' ba la sogs pa rnams te //
 dbang po la sogs rang bzhin gyi / byang chub sems dpa' rnams kyi gnas //
 phung po la sogs khyad par gyi / sangs rgyas thams cad kyi ni gnas //
 sangs rgyas byang chub sems dpa' yi / sangs rgyas nyid ni mchog tu 'bab //
 byang sems sum cu rtsa gnyis kyis / gang tshe 'dir ni gang gyur pa //
 dbang po phung po 'byung ba yi / sangs rgyas de yi de ma thag //

⁵ C -rūpiṇa

⁶ B buddhādīnām

⁷ B yad āyāmīḥa purṇatām

⁸ * rang lus nyid la sangs rgyas nyid / gzhan na gang gu 'ang mi gnas so //
 lus las gshan du sangs rgyas nyid / mi shes pa yis bsgribs par brjod //
 ye shes chen po rang lus gnas / rtog pa thams cad yang dag spangs //
 dngos po kun la khyab pa po / lus gnas lus la ma skyes pa'o //

⁹ B sthitā

¹⁰ B avṛtar

¹¹ C sarvakalpa

¹² *rdo rje snying pos gsol ba / lus la rtsa du lags / bcom ldan 'das kyis bka' stsal pa /
 'khor lo bzhi yi rab dbye bas / brgya phrag gcig dang nyi shu lhag //
 byang chub sems kyi rang bzhin gyis / rtsa rnams sum bcu rtsa gnyis mchog //
 gsungs pa / 'di lta ste / mi phyed ma zhes brjod pa dang / phra gzugs ma dang / brtse ba ma dang /
 g.yon pa ma dang / thung ngu ma dang / rus sbal skyes ma dang / bsgom pa ma dang / dbang ma dang
 / skyon pa ma dang / 'jug ma dang / ma mo dang /

¹³ B āha

¹⁴ B katame

¹⁵ A -cakrah

¹⁶ A trimśattamāmatā, C -mata

abhedyā matā sūkṣmarūpā divyā vāmā tu vāmanī¹ //
 kūrmajā bhāvakī sekā doṣā viṣṭā mātūrā² //
 *³śavari⁴ śītadoṣmā⁵ ca lalanā rasanāvadhūti⁶ //
 pravaṇā⁷ varṇā⁸ ca sāmānyā⁹ hetudāyikā //
 viyoga¹⁰ premaṇī siddhā pāvakī¹¹ sumanā¹² tathā //
 trīvīta¹³ kāminī gehā caṇḍikā¹⁴ māradāyikā¹⁵ //
 etā nādyo bhagavan kīdr̄śāḥ //
 tribhavapariṇatāḥ / sarva-¹⁶-grāhyagrāhakavarjītā / iti
 *¹⁷pañcendriyapañcabalasaptabodhyaṅgāryāśṭāṅgamārgaparyantādivivaraṇam¹⁸
 bodhicittāvatāro nāma dvītyaprakaraṇam // (9b)
 *¹⁹atha bhagavantam sarvatathāgatāḥ pūjāṁ kṛtvā praṇipatyaivam āhuḥ /
 bhāṣasva²⁰ bhagavan sāraṁ rahasyam jñānam uttaram /

¹ A&C dāmanī

² B mātarā

³ * 250a) mtshan mo dang / gsil sbyin ma dang / tsha ba ma dang / brkyang ma dang / ro ma dang / kun dar ma dang / 'bab ma dang / mdog ma dang / gzugs can ma dang / rgyud sbyin ma dang / sbyor bral ma dang / sdug gu ma dang / grub ma dang / 'chod mi dang / de bzhin du yid bzang ma dang / sum skor ma dang / 'dod ma dang / khyim ma dang / bdud 'dral ma'o / bcom ldan 'das rtsa 'di dag ji lta bu lags / srid gsum yongs su gyur ba ste / gzung ba dang 'dzin pa thams cad yongs su spangs ba'o //

⁴ A, B & C sarvarī

⁵ B sītadā uṣmā

⁶ B adds ca

⁷ B pramāṇā

⁸ A&C hr̄ṣṭā ca varṇā, B kṛṣṇavarṇā

⁹ A sāmānaya

¹⁰ B adds ca

¹¹ B ca pākkī

¹² B sumanas

¹³ A&C trīvartta

¹⁴ B caṇḍikā

¹⁵ B kāmadārikā

¹⁶ B sarvā

¹⁷ * dran pa nye bar gzhag pa gzhī dang / yang dag par spong ba bzhi dang / rdzu 'phrul gyi rkang pa bzhi dang / dbang po lnga dang / stobs lnga dang / byang chub kyi yan lag bdun dang / 'phags pa'i lam yan lag brgyad pa'i mthar thug pa la sogs pa'i rnam par 'grol ba / byang chub kyi sems 'jug pa zhes bya ba ste rab tu byed pa gnyis pa'o //

¹⁸ B vicaraṇam

¹⁹ * de nas bcom ldan 'das la de bzhin gshegs pa thams cad kyis mchod pa byas nas phyag 'tshal te 'di skad ces gsol to // gsang ba'i ye shes bla med pa / snying po bcom ldan bshad du gsol // de nas bcom ldan 'das kyis de bzhin gshegs pa thams cad kyis gsol ba btab par mkhyen nas/ rgyud thams cad kyi snying po ye shes mar me rdo rje zhes bya ba'i ting nge 'dzin la snyoms par zhugs te / rgyud thams cad kyi gsang ba 'di bka' stsal pa /

gsang ba'i mchog gi dgyes pa na / thams cad bdag nyid rtag tu bzhugs //

sangs rgyas kun dngos sems dpa' ni / rdo rje sems dpa' bde ba'i mchog //

'di ni bcom ldan rnal 'byor te / brtan pa rtag pa mchog tu yang //

yid srub so sor skyes ba nyid / rtag tu rang bzhin gnan dka' ba //

²⁰ C bhāṣayasa

atha bhagavān sarvatathāgatādhyeśanām̄ viditvā sarvatantrahṛdayajñāna-pradīpavajram
 nāma samādhīm̄ samāpadyedam̄ sarvatantrarahasyam udājahāra /
 rahasya-¹-parame ramye sarvātmani sadā sthitah //
 sarvabuddhamayah sattvo vajrasattvah param sukhah //
 asau hi bhagavān yogah sthirah² pa-(10a)-ramaśāśvatah³ //
 manmathah⁴ pratyutpannam tu⁵ svabhāvo duratikramah //
 *⁶vicitrakarmayogena vicitravidhikāṅkṣinām //
 buddhavajradharādhyās tu kṛtakārinayah⁷ smṛtah //
 sarvabuddhādisthiracala⁸ sarvabhāvo⁹ bhavaty asau //
 sarvabuddhasamāyogaḍākinijālasamvarah¹⁰ //¹¹
 anena māyāyogena sarvato¹² viśvam uttamam //
 *¹³buddhādibhir vineyaiḥ siddham̄ sarvasattvārtham uttamam //
 sarvam̄¹⁴ strīmāyāyā¹⁵ siddham̄ svarūpaparivartanaiḥ //¹⁶
 vicitramāyāmudreyam̄ dākinīti ca¹⁷ mlecchayā¹⁸ //
 dauvihāya-¹⁹-sagamane²⁰ dhātur atra vikalpitah²¹ //

¹ A rahasye, B rahasyai

² A&C sthitah

³ A&C add paraḥ, B -śāśvatamanmathah

⁴ A&C manmatha

⁵ B sadā caiva

⁶ * sna tshogs las kyi rnal 'byor gyis // (250b) sna tshogs cho ga 'dod pa yi //
 sangs rgyas rdo rje 'dzin sogs rnams / sems can rnams ni 'dul bar brjod //
 sangs rgyas kun sogs brtan dang g.yo / thams cad dngos po srid pa 'di //
 sangs rgyas kun dang mnyam sbyor ba / mkha' 'gro ma yi dra ba'i sdom //
 'dis ni sgyu ma'i rnal 'byor gyis / thams cad las ni sna tshogs mchog //

⁷ A -kāritatāh, C kāritayāh

⁸ B -calām̄

⁹ A -māvo, B -bhāvā

¹⁰ B samvare

¹¹ The next two and a part of the third line are missing in A

¹² B sarvatā

¹³ * sangs rgyas sogs pas 'dul ba'i phyir / dngos grub sems can kun don mchog //
 rang gi ngo pos yongs bsgyur bas / bud med sgyu ma thams cad 'grub //
 sna tshogs sgyu ma'i phyag rgya 'di / mkha' 'gro ma zhes kla klo'i skad //
 ḥaivaihāyasar 'gro bar / skad dbyings 'di ni rnam par brtag //
 nam mkha' kun tu spyod 'grub pas / mkha' 'gro ma zhes rab tu grags //
 kun nas sna tshogs phyag rgya ste / kun las sna tshogs sdom pa'o //
 rdo rje rdo rje 'dzin pa nyid / padma de bzhin padma 'dzin //
 nor bu nor bu 'dzin pa nyid / 'di rnams kyi ni rigs rnams yin //

¹⁴ A&B sarva-

¹⁵ C māya-

¹⁶ B adds duścāriṇāyo pi siddhyam̄ti sarvalābhasukhotsavaiḥ

¹⁷ B&C omit

¹⁸ B milicchayā

¹⁹ B ḥaivaihāya

²⁰ A sanamane

²¹ A vikampitah, B vikalpikah

sarvākāśacarā siddhir ḍākinīti prasidhyati //
 sarvato viśvamudrā tu sarvato viśvasaṁvarair iti //
 vajraṁ vajradharaś caiva padmam̄ padmadharas tathā //
 maṇir maṇidharaś caiva bhavanty eṣāṁ kulāni ca //
 * ¹ atha sarvatathāgatābhibhavanavirajapadaṁ ² nāma samādhiṁ samāpadyedam ³
 bodhicittam udājahāra /
 na śūnyam̄ nāpi cāśūnyam̄ madhyamā nopalabhyate⁴ // (10b)
 prajñāpāramitāyogo⁵ hy⁶ upāyo⁷ karuṇātmanāṁ //
 tatas su-⁸-karuṇopāyah prajñāpāramitāsphuṭam //
 avikalpeṣu dharmeṣu na bhāvo na ca bhāvanā //
 avikalpādhimokṣe 'pi kalpayet sarvakalpanāṁ⁹ //
 avikalpeṣu dharmeṣu sattvārthaparikalpanā¹⁰ //
 tathāgatātmakaṇ dharmam̄ na dharmī na ca dharmatā //
 pratiśrutkāravasamāt¹¹ tato 'sau dharmavāg abhūt¹² /
 *¹³tato mahāyānasambhavabhāvanāguṇavistaraiḥ /
 traiyadhvikā sarvatathāgatā anena stotrarājena samstuvanti¹⁴ sma /
 namo 'stu yogādhipa¹⁵ sattvamocaka //

1

* de nas de bzhin gshegs pa thams cad zil gyis gnon pa rdul dang bral ba'i gnas zhes bya ba'i ting nge
 'dzin la snyoms par zhugs te / byang chub kyi sems 'di bka' stsal pa /
 stong min stong pa min pa 'ang min / dbu mar dmigs par mi 'gyur te //
 shes rab pha rol phyin sbyor ba / thabs ni snying rje'i bdag nyid de //
 de nas mdzes pa'i snying rje thabs / shes rab pha rol phyin gsal ba //
 rnām rtog med pa'i chos rnāms la / dngos po med cing bsgom pa 'ang med //
 rnām rtog med pas rtag mos pas / brtag pa kun gyis brtag par bya //
 rnām rtog med pa'i chos rnāms la / sems can don ni yongs su brtag //
 de bzhin gshegs pa kun bdag chos / chos can med cing chos nyid med //
 sgra brnyan lta bur mnyam pa nyid / de nas 'di ni chos dga' byung //

² B -pan

³ B samāpantedam

⁴ C madhyamānyepalabhyate

⁵ A&C -yoga

⁶ C yośastū-

⁷ A&C upāyanam

⁸ A tu, B sva-

⁹ C -kalpanam

¹⁰ A&C -parikalpanāṁ

¹¹ A pratiśrutkāravasanāt, B pratiśrutkārasamās

¹² A&C bhavet

¹³ * de nas (251a) theg pa chen po las byung ba'i bsgom pas yon tan rgyas pa rnāms kyis dus gsum gyi
 de bzhin gshegs pa thams cad kyis bstod pa'i rgyal po 'dis yang dag par bstod pa /
 rnāl 'byor gyi bdag po sems can grol bar mdzad pa la bstod cing phyag 'tshal lo //
 sems can bdag nyid skyes pa gcig par mdzad pa la bstod cing phyag 'tshal lo //
 'khor ba'i rgya mtsho'i gti mug gcod par mdzad pa la bstod cing phyag 'tshal lo //
 de kho na thams cad kyi ye shes gcig tu ston par mdzad pa la bstod cing phyag 'tshal lo //

¹⁴ A sastuvanti, B stuventi

¹⁵ C sap-

namo 'stu sattvātmaja¹ ekabhāvaka² //
 namo 'stu saṃsārārṇavamohachedaka³ //
 nam 'stu sarvatattva-⁴-jñānaikadarśaka //
 namāmy aham sadā //
 *⁵punar api pūjām kṛtvā prañipatya evam⁶ āhūḥ //
 bhāṣasva bhagavan sāraṇī sarvadharmaikavagraham⁷ //
 bhagavān āha /
 yad yad⁸ indriyamārgatvam yāyāt tat tat⁹ (11a) svabhāvataḥ //
 asamāhitayogena nityam eva samāhitah //
 yasmāt sarvātmātmani¹⁰ vijñānam¹¹ skandham āśritam¹² //
 na kecit pratibudhyante mūḍhacittā¹³ narā dhamāḥ //
 *¹⁴cittā cittam ca cidrūpam vijñānam jñeyasvarūpakam¹⁵ //
 kāryeṣu¹⁶ kāraṇatvam ca dharmāṇam dharmabhāvanā //
 yasmāt dharmabahutvena¹⁷ nadīsrotar¹⁸ ivodadhiḥ //
 mokṣo hi¹⁹ eka eva syād bahutvam²⁰ nopalabhyate //

¹ C sarvātmaja

² C omits bhāvaka

³ A chedeka, C chedamam

⁴ A satva

⁵ * yang mchod pa byas nas phyag 'tshal te 'di skad ces gsol to /
 chos rnams thams cad gcig pa'i sku'i / snying po bcom ldan bshad du gsol //
 bcom ldn 'das kyis bka' stsal pa /
 dbang po gang dang gang lam nyid / de dang de yi rang bzhin 'gyur //
 mnyam par ma bzhag rnal 'byor gyis / rtag par shin tu mnyam bzhag nyid //
 gang phuir thams cad bdag nyid kyi / rnam shes phung por gnas pa ni //
 skyes bu tha mal sems rmongs pa / la las so sor rtog mi nus //

⁶ A&C prañipatyevam

⁷ B -dharmaikāvagraham

⁸ B yadyapī-

⁹ A&C tatva for tat tat

¹⁰ B sarvātmānā ātmānam

¹¹ A vijñānam

¹² A -taḥ, C -ta

¹³ B cetā

¹⁴ * sems dang sems byung sems kyis dngos / ye shes shes bya rang bzhin can //
 'bras bu rnams la byed pa nyid / chos dang chos can bsgom pa nyid //
 gang phuir chos ni du mas ni / chu po'i rgyun ni rgya mtsho ltar //
 thar pa nyid ni gcig pu yin / mang po dmigs par mi 'gyur ro //
 ji ltar nang gu rnam gnas pa / bla ma'i zhal las rnyed par 'gyur //
 de kho na nyid mdor bstan pa ste rab tu byed pa gsum pa'o //

¹⁵ B cittācittam ca vijñeyam vijñānam jñānasampadā

¹⁶ A&C kāryeṣu

¹⁷ A&C -bahūtvana

¹⁸ B&C śrotam

¹⁹ B di, C sti

²⁰ A bahūtvam

guruvaktrāt tal labhyate yathādhyātmam¹ vyavasthitah² //
 iti tattvoddeśaprakaraṇam tṛīyam //
 *³athātah sampravakṣāmi sarvatantreṣu⁴ nirṇayam⁵ //
 samatvāt⁶ sarvasattvānāṁ tryaśram⁷ udārarūpiṇah⁸ //
 ādhāras tu bhavet teṣām⁹ brahmādyāḥ¹⁰ saśurāsurāḥ¹¹ //
 saiva prajñapāramitā samvṛttākārārūpiṇī //
 sa eva viṣayātītah sarvaprāṇihṛdi sthitah //
 *¹²kim te vistarato mānah¹³ samkṣepāt (11b) tad eva buddhatvam¹⁴ //
 buddhatvam¹⁵ yat prāptam¹⁶ kalpāsamkhyeyakoṭibhir yāvat //
 asmin api janmani tvam prāpnōti sat sukhenaiva //¹⁷
 atha vajradharatvam atha vānenaiva cakravartitvam //
 aṣṭamahāsiddhiṁ vā anyām manasīpsitām¹⁸ vāpi //
 *¹⁹moho rāgo dveśo mānas tv īrṣyā ca pañcasamklesāḥ //
 sattvās tu pratibaddhā vai yena jayanti²⁰ svāṅgena²¹ //²²

¹ B -ātma

² B vyavasthitam

³ * de nas rgyud rnams thams cad du / gtan la phab pa rab bshad bya //
 sems can kun la mnyam pa'i phyir / sku gsum rgya cha'i gzugs can nyid //
 tshangs sogs lha dang lha min bcas / de rnams kyi ni gnas su (251b) 'gyur //
 de nyid shes rab pha rol phyin / kun rdzob rnam pa'i gzugs can ma //
 de nyid yul rnam par 'das / srog chags kun gyi snying la gnas //

⁴ A&C -tantraika

⁵ A&C nirṇayām

⁶ B samat

⁷ A tisram, C tryasram

⁸ B -rūpiṇam, C rūpiṇa

⁹ B ādhāram bhevaty eṣām

¹⁰ B buddhādhyāḥ

¹¹ A&C brahmādīnām ca sarvataḥ

¹² * de phyir nga rgyal ci zhig bya / mdor bsdus pas ni sangs rgyas nyid //
 bskal pa bye ba grangs med pas / ji ltar sangs rgyas gang thob pa //
 gang gis dam pa'i bde bas khyod / skye ba 'dir ni thob par 'gyur //
 yang na rdo rje 'dzin pa nyid / yang na 'khor los sgyur ba 'am //
 'dis ni dngos grub chen po brgyad / gzhān yang 'di la 'dod pa 'ang //

¹³ A&C 'taḥ, B manah

¹⁴ B omits tad eva and reads vibuddhatvam instead of buddhatvam

¹⁵ A nānyair instead of buddhatvam

¹⁶ B yadaṁ prāpya, C yad aprāpam nānyair yatprāptam

¹⁷ B from -koṭibhiḥ // yāvat prāpnōti asmin janmani // yena tvam svasukhenaiva //

¹⁸ B anya mansepsitam

¹⁹ * gti mug chags sdang nga rgyal dang / phrag dog dang ni nyon mongs Ingas //
 sems can so sor bcings pa gang / rang gi yan lag nyid kyis 'joms //
 'dis ni 'gro drug sems can bcings / 'khor bar 'khor zhing skye ba nyid //
 nyon mongs pas ni mongs gyur pas / sdig pa du ma byed par 'gyur //
 de phyir 'di bcom cing mkhyen nyid / sangs rgyas kyis sbrul rigs pas ni //

²⁰ A&C jāyanti

²¹ C svāṅgenaiva

²² B omits this line and reads samtānapratibaddhāḥ // yedyūttisvārthakam caiva //

ebhir baddhāḥ sattvāḥ ṣadgatisamsāravarttito jātāḥ //
 kurvanti anekapāpaṁ kleśair vimohitāḥ¹ santāḥ /
 atha caitān vihantum vidagdhabuddhena nirmitāḥ² //
 *³drṣṭvā duḥkhaviyogaṁ⁴ saṃsārāṇavapatitānām //
 pratyayabhūtāḥ kleśāḥ prajñopāyas tu⁵ nirmaita⁶-hetuḥ //
 phalabhbūto asau⁷ lakṣyas⁸ tridhātuṣu nirmala⁹-lokah //
 ye yena vidhināsthāpyā¹⁰ bhūtāḥ te tasya rūpiṇah //
 *¹¹indhanavahninyāyena ramyaṁ jinanāṭakam (12a) divyam //¹²
 ayam eva¹³ śuddhalakṣo¹⁴ skandhāyatanadhātavah //
 tam hanti samartha¹⁵ bhūtvā¹⁶ śatrusamo yathā śatruh¹⁷ //
 moham mohaviśuddhyā dveṣaviśuddhyā tathā¹⁸ dveṣam //
 rāgaṁ rāgaviśuddhyā mānaviśuddhyā mahāmānam //
 īṛṣyām īṛṣyāviśuddhyā sarvaviśuddhas¹⁹ tu vajradhṛg nāthah²⁰ //
 *²¹tad rūpaviśudhyā pañcakleśāḥ samam yānti //

¹ B vyāmohitān

² A&C yuktiḥ

³ * 'khor ba'i rgya mtshor lhung ba yi / sbyor bral sdug bsngal mthong nas ni //
 thabs dang shes rab sbrul pa'i rgyus / nyon mongs rnams ni yid ches 'gyur //
 mtshon pa 'di ni 'bras bur gyur / khams gsum du ni dri med snang //
 gang dang gang gis gnas gyur pa / de ni de yi ngo bo can //

⁴ A -viyoga

⁵ B prajñopāyasva

⁶ A&C nirmaita

⁷ A phalabhbūtokvasau

⁸ B phalabhbūtāsaulakṣa

⁹ A&B nirmala

¹⁰ B yena yenanantānāśritā

¹¹ * bud cing bsreg pa'i rags pas ni / dgyes pa'i rgyal ba gar mkhan mchog //
 phung po khams dang skye mched rnams / 'di nyid rnam dag mtshon pa 'di // ji ltar dgra po nus pa la /
 dgra po nus pas de bsnun pa //
 gti mug dag pas gti mug ste / zhe sdang dag pas zhe sdang nyid //
 'dod chags dag pas 'dod chags te / nga rgyal rnam dag nga rgyal che //
 phrag dog dag pas phrag dog nyid / thams cad rnam dag rdor 'dzin mgon //

¹² B nāṭakam // divyam

¹³ A ayeva

¹⁴ A&C pañca-, B yam

¹⁵ B tam tam hasti samarthah

¹⁶ B omits

¹⁷ A instead of śatrusamo etc reads sasantu samārthā yathā śamtum, and C samārthā yathā śatrum

¹⁸ B omits

¹⁹ B omits

²⁰ A&C bhāvah

²¹ * de yi ngo bo rnam dag pa / nyon mongs lṅga ni mnyam par 'gyur //
 de ltar rigs ni lṅga rnams dang / ye shes lṅga dang sangs rgyas lṅga //
 'di las rdo rje snying po dang / (252a) khro bo khams gsum sems can skye //
 nang gi dbye ba 'di nyid ni / bla ma'i zhal las rnyed par 'gyur //

etāni¹ pañcakulāni pañcajñānāni pañcabuddhāḥ //
 ebhyo jātāḥ² sattvā vajragarbhaḥ krodhāḥ tridhātuś³ ca //
 ayam evādhyātmabhedo guruvaktrāl labhyate 'tispaṣṭena //
 *⁴ye guruḥīnāḥ sattvā na labhante⁵ te mantramudrām api //
 jambudvīpe tato 'smin buddhādhyuṣite trikoṇake śuddhe //
 ekārākṛtimadhye rasasyaivam⁶ yathā bhavati //
 trikoṇe maṇḍale ramye vajrāralivinismṛtam //
 dharmodayeti vikhyātam yoṣitām⁷ bhaga ity api //
 *⁸tasya (12b) madhye⁹ gatam padmam aṣṭapatram sakarṇikam¹⁰ //
 tatrālikālisammiśrā aṣṭau varṇavyavasthitāḥ //
 kurvanti karmasaṃghātam mantrarūpeṇa dehinām //
 pañcāśadakṣarāṇy eva vedās tu saṃsthitā ime¹¹ //
 tantrāṇām caiva mantrāṇām śāstrāṇām bāhyarūpiṇām //
 etāni vajragarbhāsva-¹²-rūpāṇi nānyad ebhyo 'sti kiṃcit //
 *¹³akacāṭatapayaśavargaratāni¹⁴ pañcāśad¹⁵ api //

¹ B ete

² B yātāḥ

³ A&C tridhātukaś

⁴ * bla ma dman pa'i sems can rnams / sngags dang phyag rgya rnyed mi 'gyur //
 gang zhig shin tu gsal bas ni / mdzam gling de 'dir sangs rgyas bsngags //
 gru gsum dag pa e yi dbiyibs / dbus su dgyes pa'i evam̄ yin //
 gru gsum dkylil 'khor nyams dga' bar / rdo rje ra li rnam par byung //
 btsun mo'i bhaga zhes kyang bya / chos kyi 'byung gnas zhes byar bshad //

⁵ B labhanti

⁶ A&C vamyasyaivam̄

⁷ A&C yoṣitām

⁸ * de yi nang song padma'i na / 'dab ma brgyad pa snying por bcas //
 de la ā li kā li 'dres / sde tshan brgyad ni rnam par gnas //
 sngags kyi gzugs kyi lus can gyi / las kyi tshogs ni byed par 'gyur //
 yi ge rnams ni Inga bcu nyid / rig byed rnams la nye bar gnas //
 sngags rnams nyid dang rgyud rnams dang / phyi rol tshul gyi bstan bcos kyi //
 rdo rje snying po'i rang bzhin 'di / gzhan du a las cung zad med //

⁹ B madhya

¹⁰ B sakeśara

¹¹ B vedāni saṃsthitāni vai

¹² A&C sarva-

¹³ *akacāṭatapayaśa / sde tshan dga' ba Inga bcu yang //
 mnyam pa dag tu sprul ba rnams / rdo rje ra li padmar song //
 'dab ma brgyad po phyogs rnams dang / mtshams rnams su ni 'di rnams rigs //
 de rnams dbus su ze 'bru la / dam pa'i dbang phyug ma yod do //
 sde tshan brgyad po rnams kyis ni / yi ge dam pa yongs su bskor //
 a ni yig 'bru kun gyi mchog / don chen sde tshan gtso bo ni //
 lus can rnams kyi sngags kun ni / 'di nyid las ni yang dag 'byung //

¹⁴ A vargam̄ ca tāni

¹⁵ B pañcadaśa

samāni¹ nirmitānivajrāralau⁸ padmagatāni //
 pratidalamaṣṭa² dikṣu vidiṭāni //
 eṣam madhye tu kiñjalke vidyate parameśvaraḥ //
 aṣṭabhir vargakaiś³ caiva veṣṭitah paramākṣaraḥ //
 akāraḥ sarvavarṇāgro⁴ mahārtho⁵ varganāyakaḥ //
 tatra⁶ eva samudbhūtāḥ sarvamantrās tu dehiṇām //
 *⁷yah khaḍgāñjanapādalepagulikāpātālayakṣāṅganāḥ //
 trailekyodaravartisutakagati-⁸-(13a)-karmānugāḥ siddhayah //
 yāḥ sarvās tu maharddhayah svābhavane satpañcakāmānvitāḥ //
 tā vargāṣṭakamadhyagāt svaravarād niryānti vargātmakāḥ⁹ //
 yah kaścit prasaro vācā janānām pratipadyate //
 sa sarvo mantrarūpo hi tasmād eva prajāyate //
 *¹⁰nādo hi mantra¹¹ ity uktam̄ sarveṣām tu śārīriṇām //
 viśvagraṁthimahāsthānād dharmāraler¹² viniścaret //
 na kaścin niyato mantraḥ siddhyṛddhyāḥ¹³ tu vyavasthitāḥ¹⁴ //
 anutpannasvabhāvo hi mantro vargeśvaraḥ paraḥ //
 *¹⁵ataḥ param̄ pravakṣyāmi saṃpuṭodbhavalakṣaṇam //

¹ A&C samānimitāni

⁸ A vajrāralo, B vajrāvalī-

² B pratidale

³ B vargaiś

⁴ A&C -agrau

⁵ A&C mahāthau

⁶ B tata

⁷ * gang zhig ral gri mig sman dang / rkang byug ri lu rkang 'og dang //
 gnod sbyin mo'i yan lag ma / 'jig rten gsum gyi khongs su rgyu //
 dngul chu'i 'gro bas rjes su 'brang / gang zhig thams cad mthu che ba //
 rang gi khyim du lnga bcu 'dod pa dang ldan par 'grub po /
 de ni sde tshan brgyad nang son / dbyangs mchog sde tshan bdag (252b) nyid 'byin//
 skye bo rnams kyi tshig rgyas pa / gang zhig cung zad rtogs bya ba //
 de kun sngags kyi gzugs kyis ni / de phyir rab tu skye bar 'gyur //

⁸ B varttisutakagatiḥ, C varttisthutagati

⁹ B tās tā vargāṣṭakamadhyagā aravarām niryānti vargāṣṭakāḥ

¹⁰ * lus can rnams ni thams cad kyi / sgra ni sngags zhes brjod par bya //
 sna tshogs mdud pa'i gnas chen las / chos kyi ra li rnam par 'byung //
 dngos grub rdzu phrul rnam gnas pa'i / sngags dang nges pa gang yang med //
 rang bzhin gyis ni ma skyes pa'i / sngags kyi yig 'bru dbang phyug mchog //

¹¹ A&C mantram

¹² B dharmārali

¹³ B siddhi ṛddhyau and omits tu

¹⁴ B vyavasthitāḥ

¹⁵ * yang dag sbyor 'byung mtshan nyid ni / de nas mchog tu rab bshad bya //
 e yi sa ru shes par bya / las kyi phyag rgya spyan ma nyid //
 snying rje chen mo thabs chen mo / rang bzhin sna tshogs spyod yul ma //
 lte bar sna tshogs 'dam skyes la / sprul pa'i 'khor lor rnam par gnas //
 vam ni chu ru shes par bya // chos kyi phyag rgya māmakī //
 byams pa dang ni smon lam tshul / lha mo rdo rje'i rigs gtso mo //
 snying khar chu skyes 'dab brgyad la / chos kyi 'khor lor yang dag gnas //

ekārah pr̄thivījñeyā¹ karmamudrā tu locanā //
 mahākṛpā² mahopāyaviśvarūpā³ viśvagocarā⁴ //
 sthitā nirmāṇacakre vai nābhau catuhṣaṣṭāmbuje⁵ //
 vamkāras tu jalām jñeyam dharmamudrā tu māmakī //
 maitrī- (13b)-prañidhirūpā tu devī vajrakulā mukhyā⁶ //
 sthitā sā⁷ dharmacakre tu hṛdaye svaṣṭa-⁸-dalāmbuje //
 *⁹makāro vahnir uddiṣṭā¹⁰ mahāmudrā tu pāṇḍarā //
 muditā-¹¹-balayogena devī padmakulodbhavā //
 sthitā saṃbhogacakre tu kanṭhe dvyaṣṭa-¹²-dalāmbuje //
 yākāro vāyurūpas tu sarvakleśaprabhamjakah //
 mahāsamayamudrā vai devī karmakulā mukhyā¹³ //
 upekṣājñānayogena tārā saṃsāratāriṇī //
 sthitā mahāsukhacakre¹⁴ dvātrimśadalapaṇkaje //
 *¹⁵ekāreṇa smṛtā prajñā vamkāraś cāpy upāyakah¹⁶ //
 vamkārabhūṣitaś¹⁷ cāsav⁸ekāraḥ śobhate dhruvam //
 adho ūrdhvam¹⁸ samāpattyā¹⁹ prajñopāyasvabhāvataḥ //
 ekāro vamkāraś caiva dvayam dvayam udāhṛtam //²⁰

¹ B ekārapr̄thivījñeyam

² B -kṛpo

³ B -rūpo

⁴ C -goca

⁵ B viśvapamkaje

⁶ A&C -kulodbhavā

⁷ B omits

⁸ B hṛdaye aṣṭa-

⁹ * ma ni me ru brjod pa ste / phyag rgya chen mo gos dkar mo //
 dga' dang stobs kyi rnal 'byor gyis / lha mo padma'i rigs byung ma //
 lkog mar chu skyes 'dab brygad gnyis / longs spyod 'khor lor yang dag gnas //
 ya ni rlung gi rang bzhin te / nyon mongs thams cad rab 'joms byed //
 dam tshig phyag rgya chen po nges / lha mo las kyi rigs gtso mo //
 btang snyoms ye shes rnal 'byor gyis / sgrol ma 'khor ba sgrol ma'o //
 'dab skyes 'dam ma sum bcu gnyis / bde chen 'khor lo chen por gnas //

¹⁰ A uddhiṣṭā, C dviṣṭā

¹¹ A&C mudritā

¹² B dveṣṭa

¹³ A&C -kulodbhavā

¹⁴ A mahāsukhe śiraścakra, B mahāsukhā mahācakre tu, C mahāsukhe śiraścakra
¹⁵ * e ni shes rab brjod par bya / vam ni thabs dang ldan pa nyid //
 vam gyis rnam par brgyan pa nyid / e ni nges par mdzes par 'gyur //
 thabs dang shes rab rang bzhin gyis / steng dang 'og tu snyoms par 'jug //
 e nyid dang ni vam nyid dag / (253a) gnyis gnis su ni brjod pa nyid //

¹⁶ B upāyakam

¹⁷ A bhūṣitāś

¹⁸ A&B adhordhva, C adhordhvam

¹⁹ A samāpannā

²⁰ A&C omit this line

*¹evam iti nipātena² avocat paryantam tantrasamudāyah sūcyate vā³ / vakṣyati⁴ mayā śrutm evam hi mahārāgo⁵ 'tra sadā sthitāḥ⁶ (14a) / śruśravanam nirdiṣṭam ta⁷ yaś ca mahāsukho nāthah / mayaiva śrutm mayā śrutm⁸ iti śrotreṇa jñānena śrutm na tv adhigatam / adhigate⁹ tu bhagavan ko doṣah /

*¹⁰ bhagavān āha / saṃgītikārakadeśakayor abhedaḥ syāt / atha vādhigatam eva vaineyajanavaśāt / deśaka eva saṃgītikārakah syāt / deśako 'ham ahaṁ dharmah śroto 'ham¹¹ svaguṇair yutah / tat katham jāyate¹² nr̥tyati yatra mahā-sukhanātho¹³ nr̥tyaty ekam anekaraseneti vacanāt¹⁴ / yat kiṁcid ākhyātām bhagavatā¹⁵ kulaputrāḥ tan mayā ekasmin eva kale¹⁶ ekasmin eva kṣaṇe śrutm ity adhigatam / anenācintya-vimokṣasamādhilābhitvā tac cittam¹⁷ / samayaḥ kāla ity uktah /

*¹⁸kālo hi trividho¹⁹ mataḥ sukālaś caiva duḥkālo // acintyah kāla eva ca /

¹ * 'di skad ces bya ba'i tshig gi phrad ni de skad ces gsungs nas zhes bya ba'i mthar thug pa'i rgyud kyi tshogs la bsnyegs so zhes brjod do / bdag gis thos pa zhes bya ba ni de skad du 'dod chags chen po 'di la rtag tu gnas pa'o / śru zhes bya ba ni 'dzag par gsungs so / ta zhes bya ba ni g ang yang bde ba chen po'i mgon po'o / bdag gis thos pa zhes bya ba ni bdag nyid kyis thos pa'i phyir rna ba'i ye shes kyis thos pa yin gyi / rtogs pa ni ma yin no / bcom ldan 'das mi rtogs pa'i skyon gang lags //

² B nr̥yāta

³ B sūcakah for sūcyate vā

⁴ B vacmi

⁵ A&C -rājo

⁶ B sthitāḥ

⁷ A&C omit

⁸ A&C omit mayā śrutm

⁹ C adhiyate

¹⁰ * bcom ldan 'das kyis bka' stsal pa / sdud par byed pa dang 'chad pa po dag dbyer med par 'gyur ro / yang na rtogs pa nyid ni gdul bya'i skye bo'i dbang du byas nas 'chad pa po nyid dang sdud par byed pa yin te / 'chad pa po nga chos kyang nga / rang gi tshogs ldn nyan pa nga / de dag ji ltar 'tshal bar bgyi / gang du bde ba chen po'i mgon po gar mdzad pa'i tshe / gcig nyid gcig dang du ma'i ro zhes bya ba'i tshig gis rol par mdzad pa'o / rigs kyi bu bcom ldn 'das kyis gang cung zad gsungs pa de bdag gis gcig na zhes bya ba ni dus gcig nyid la'o / gcig na zhes bya ba ni skad cig la'o / thos pa zhes bya ba ni lhag par son pa ste / 'dis bsam gyis mi khyab pa'i ting nge 'dzin rnyed do zhes bya bar bsnyegs so / dus zhes bya ba ni dus tshod ces gsungs so //

¹¹ A&B śrotāham

¹² C jñāyate

¹³ B mahāsuhanāmā

¹⁴ C ekam aneti vacanāt

¹⁵ B bhagavan

¹⁶ A omits from -nātho till here

¹⁷ B sūcayati for tac cittam

¹⁸ * dus ni rnam pa gsum du brjod / bde ba'i dus dang sdug bsngal dus // bsam gyis mi khyab dus nyid do /

'o ma'i rgyun ltar sna bug tu / 'ong ba bde ba'i dus su gsungs // me'i gzugs kyis 'gro ba nyid / sdug bsngal dus dang de gcig grags // gcig ni lhan cig med pa yin / dus na bsam gyis mi khyab 'gyur //

¹⁹ B tridho

kṣiradhārāvan¹ nāśāpuṭarandhreṇāgataḥ sukāla ucyate //
 gataś caiva bahnirūpena duḥkālas taylor ekaḥ prakīrtitah // (14b)
 asahāyo bhaved ekaḥ kālas tv acintyatām gataḥ //
 *²na rāgo na virāgaś ca madhyamā nopalabhyate //
 tatra rāga āśaktilakṣaṇah / virāgo nirodho mataḥ³ //
 ābhyaṁ rahitā madhyamā na pratīyate / etat⁴ trayan nopalabhyate⁵ //
 rāgaś caiva virāgaś ca miśrībhūtam anāvilam //
 tathā rāgavirāgābhyaṁ ekaḥ samarasah kṣaṇah //
 samarasah⁶ sarvabhāvānām bhāvanāsamayas tv eka⁷ //
 tadyathā aiśvaryasya samagrasya rūpasya yaśasah śrīyah / jñānasyārtha-prayatnasya
 ṣaṇṇām⁸ bhaga iti smṛtaḥ⁹ / so 'syā 'stītī¹⁰ bhagavān //
 *¹¹ atha vā ye¹² vaipākṣikā dharmās tān bhagnavān iti bhagavān / sarvatathāgata-
 kāyavākcittāni tāny¹³ eva hṛdayam tad eva vajram saiva yoṣit tasyā bhagas¹⁴ tatra vijahāra
 / he bhagavan vijahāreti kim uktam bhavati //

¹ A&C vata

² * 'dod chags med cing chags bral med / dbu mar dmigs par mi 'gyur ro // (253b)
 de la 'dod chags nus mtshan nyid / 'dod chags bral ba 'gog par gsungs //
 'di bral dbu mar mi rtog pas / 'di gsum dmigs par mi 'gyur ro //
 'dod chags nyid dang chags bral nyid / 'dres par gyur pa rnyo ba med //
 de bzhin 'dod chags chags bral las / ro mnyam gcig bu'i skad cig ma //
 dngos po kun gyi ro mnyam pa / bsgom pa'i dus ni gcig tu gsungs //
 'di lta ste / dbang phyug dang / gzugs dang / grags pa dang / dpal dang / ye shes dang / brtson
 'grus phun sum tshogs pa ste / bhaga drug ces gsungs so / de 'di la mn̄ga' ba'i phyir bcom ldan 'das so //

³ B nirodhasatyam

⁴ C etatat

⁵ B etad ūpanopalabhyate

⁶ A&C samarasam

⁷ A&C bhagavān sa ucyate, B bhagavān samayas tv eka

⁸ A&C ṣaṇṇām

⁹ B śrutiḥ

¹⁰ B so syāstītī, C so 'syostītī

¹¹ * yang na gang zhig mi mthun pa'i phyogs kyis chos de rnams bcom pa'i phyir bcom ldan 'das so /
 de bzhin gshegs pa thams cad kyi sku dang / gsung dang / thugs rnams dang / de rnams nyid kyi
 snying po dang / de nyid kyi rdo rje dang / de nyid kyi btsun mo dang / de'i bhaga de la bzhugs so /
 kye bcom ldan 'das bzhugs so zhes bya bas ci gsungs lags /

¹² B ya ca vai

¹³ A&C omit tāny

¹⁴ B bhagavam

*¹ bhagavān āha / samarasarva-(15a)-tathāgatavicitropāyena vineyajana-² -manāmsi hṛtavān ity arthaḥ / sarvatathāgata-³-kāyavākcittahṛdayavajra-svabhāvāyām⁴ dharmodayāyām yadā bhagavān vijahāra tadā mayā śrutam iti / tad-⁵-yathā / yena⁶ kleśo 'pi nihanyate prajñādhīnāś ca te kleśās tasmāt prajñā bhaga⁷ ucyate / tasmin bhage⁸ sakalatathāgatayoṣit⁹-sahitāḥ sthitāḥ¹⁰ /

*¹¹ aho hi sarvabuddhānām¹² sarvajñajñānam uttamam¹³ //
yat tathāgatasaukhyārthām bhāryatvam api svīkṛtam¹⁴ iti //
kulaputrā evam mayā śrutam varṇā dharmādau nityasamsthitāḥ / śuddhāḥ sam-
buddhasiddhijanakā¹⁵ ye kathyā vajrapāṇe¹⁶ te¹⁷ mayā kathitāḥ / varṇair ebhiḥ¹⁸ sattvāḥ¹⁹
prayānti²⁰ saṃsārapāram atidūram²¹ / lakṣyam kṛtvā sākṣād asakṛt²² tal līnacittena
prāpnoty asmin janmani buddhatvam vajrasattvatvam²³ vā //

¹ * bcom ldan 'das kyi bka' tsal pa / de bzhin gshegs pa thams cad kyi ro cig pa thabs sna tshogs kyis 'dul ba'i skye bo'i yid 'phrog pa dang ldan pa zhes bya ba'i don to / de bzhin gshegs pa thams cad kyi sku dang / gsung dang / thugs kyi snying po rdo rje'i rang bzhin gang gi chos kyi 'byung gnas la / gang gi tshe bcom ldan 'das bzhugs pa de'i tshe bdag gis thos pa / 'di lta ste / shes rab gang gis nyon mongs pa dang / nye ba'i nyon mongs pa 'joms pa de'i phyir shes rab bhagar gsungs te / bhaga der de bzhin gshegs pa thams cad btsun mo lhan cig du bzhugs so //

² A&C vineyamata

³ B omits sarvatathāgata

⁴ B -vajrayoṣisvabhāvopāya

⁵ A&C omit

⁶ A&C omit

⁷ B bhagar

⁸ B yasmin bhagate

⁹ A yosi B yositāḥ

¹⁰ C sahitasthitāḥ

¹¹ * e ma sangs rgyas thams cad kyi / kun mkhyen ye shes bla na med //
de bzhin gshegs pa'i de don gang / btsun mo nye bar mdzad pa'o //
rigs kyi bu 'di skad bdag gis (254a) thos pa zhes bya ba'i yig 'bru ni / chos kyi thog mar rtag tu yang
dag par gnas pa ste / dag pa dang yang dag par rdzogs pa'i sangs rgyas kyi dngos grub skyed par byed
pa'o / lag na rdo rje ma bshad pa de nges khyod la bshad do / tshig 'bru 'di rnams kyis sems can rnams
'khor ba las pha rol du shin tu ring bar 'gro ba mngon du mtshon par mdzad pa dang / mngon du
mdzad pa de nub pa'i sems kyis skye ba 'dir sangs rgyas nyid dam / rdo rje sems dpa' thob par 'gyur te
/

¹² C -buddhānyam

¹³ B anuttaram

¹⁴ A apīsvītam, B upakalpata

¹⁵ B saṃbuddham iti janakāḥ

¹⁶ B vajrapaṇai

¹⁷ A&C omit

¹⁸ A varoribhi, B vaṇair iti

¹⁹ B sattvah

²⁰ A&C prayāntu

²¹ A&C saṃsāram atidūram, B saṃsārah pāram iti dūram

²² B asakyam

²³ B vajrasattvam

*¹yad eva padam² (15b) acintyam na prāptam yac ca³ sugataiś ca buddhā⁴bha-vanti sattvāḥ samyag uktās tu lakṣite / lakṣyasevita⁵-mātreṇa avīcau prayāti sam-kliṣṭacittena samtyajyātah samkliṣṭam bhavabhayabhītas tu sādhakah / śrīman bhā-vayati śuddhacittah / prajñopāyaprayogena tena yathā samprāptam⁶ śuddham samvedanātmakam⁷ akṣyam prajñopāyavikāram gaganasamam tribhuvanālokam / tal lakṣyam dūrlakṣyam sarvagatam hetupratyayādhīnam / cintāmaṇir iva loke⁸ svaparārthakaram siddhyagram // iti sarvatantranidānarahasyāt śrīsampruṭodbhavaḥ kalparājah prathamah samāptah //

¹ * gang dag bsam gyis mi khyab pa'i gnas ma thob pa de ni bde bar gshegs pa ste sangs rgyas yin no / mtshan gzhi mtshon par byed pa ni sems dpar yang dag par gsungs te / sdang bas bsten pa can gyis mnar med par rab tu ltung bar 'gyur bas na / kun nas nyon mongs pa can gyi sems kyis ro spang bar bya'o / kun nas nyon mongs pa can gyi srid pa'i 'jigs pa las 'das pa'i sgrub pa po dpal dang ldan pas dag pa'i sems sgom par byed de / thabs dang shes rab kyi sbyor ba 'dis ji ltar yang dag pa thob pa dag pa'i yang dag par rig pa'i bdag nyid can gyi mtshan gzhi thabs dang shes rab kyis nus pas nam mkha' dang mnyam zhing gnas gsum du snang ba ste / de'i mtshan gzhi ni mtshon par dka' ba dang / thams cad du song zhing rgyu dang rkyen spangs pas yid bzhin gyi nor bu lta bur 'jig rten gyi rang dang gzhan gyi don byed de / dngos grub thams cad kyi mchog go //

rgyud thams cad kyi gleng gzhi gsang ba dpal yang dag par sbyor ba las byung ba'i brtag pa'i rgyal po ste dang po rdzogs so //

² B yāty eva padavinim

³ B yadvat

⁴ A buddho

⁵ A lakṣyasecitta, B lakṣiḥ lakṣasevita

⁶ B samprāpta-

⁷ B satyam vedanātmakam

⁸ A&C lokeś and omit svapara