

Nairātmyāprakāśa

Advayavajra
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1 Sigla and Symbols

N̄	<i>Nairātmyāprakāśa</i> by Advayavajra. In <i>Hevajrasādhanaśaṅgraha</i> , ff. 260r5–264v5.
T _D	<i>bdag med ma'i rab tu gsal ba</i> by gNyes su med pa'i rdo rje. Translation by Vajrapāṇi and Jñānākara (Ye shes 'byung gnas). In <i>sDe dge bstan 'gyur</i> , Tōh. 1308, rgyud, vol. 10 (<i>Ta</i>), ff. 218v5–223r1.
MuĀ	<i>Muktāvalī</i>
HeTa	<i>Hevajratantra</i>
<i>ac</i>	<i>ante correctionem</i>
D	sDe dge
<i>deest</i>	omitted in
<i>diag. conj.</i>	diagnostic conjecture [e.g. 'reconstructed' from Tibetan]
<i>conj.</i>	conjecture
<i>em.</i>	emendation
fol./fols.	folio/folios
<i>pc</i>	<i>post correctionem</i>
<i>r</i>	recto
<i>v</i>	verso
Σ _X	Reading is shared in all but witness X.
((kiṃcit))	Reading is uncertain—either illegible or otherwise in doubt.

<kiṃcit>	Reading is cancelled.
†kiṃcit†	Reading does not make sense to the editor and an adequate conjecture was not able to be chosen.
[kiṃcit]	Indication of a diagnostic conjecture.
kiṃcit	Indication of a lemma.
⊥	Change of folio/page.
..	Damaged <i>akṣara</i> (one . per half <i>akṣara</i>)
...	Lacunae of an unknown quantity of <i>akṣaras</i> .
°	Mark of abbreviation.

2 Edition of the Sanskrit Text

Ñ fol. 260^{r5} om̐ namaḥ śrīnairātmyāyai |¹

parihṛtaparikalpam dharmakāyam yam āhur
 nirupamasukhamātram cārusambhogakāyam |
 bhuvanahitavidhānād yasya nirmāṇakāyam
 bhavatu sa bhagavān vaḥ śreyase vajrasattvaḥ ||²
 ekatra vitatam spaṣṭam abodhālaghuvistaram |³
 nairātmyāsādhanaṁ brūmo yathāmati yathāgamam ||

5

yogī khalu śmaśānāday manonukūle sthāne pañcāmṛtādisamayasevī sukhā-
 sanopaviṣṭo niḥsaṅgo niḥśaṅkaḥ sattvārthodyatamatir nairātmyāhamkāram u-
 tpādyā, hr̥tsūrye nila-HŪM-kāram dhyāyāt. tatas tadīyai⁴ raśmibhis traidhātu- 10
 kam avabhāsamānair ākr̥ṣya, akaniṣṭhabhuvanavartinam⁵ aṣṭayoginīparivṛtam
 ṣoḍaśabhujam aṣṭāsyam kapālamālāviracitaśekharam catuścaraṇasamākrāntaca-
 turmāram nilavarṇam dakṣiṇakaranikarakalitakapālasamkalanilīnagaja-turaga-
 khara-vṛṣabha-karabha-manuja-śarabha-vṛṣadamśam itarapāṇikadambagatapa-
 dmabhājanavartidharaṇi-varuṇa-samīraṇa-jvalana-rajanīnātha-taraṇi-yama-dha- 15
 nadam kṛṣṇapradhānavadanam indukundāvadātadakṣiṇamukham⁶ atimātralohi-
 tavānavadanam atidhūmravikarālordhvavaktram alimalinetaraśakalavadanam⁷

____ Variants _____

6 spaṣṭam abodha°] *em.*; spaṣṭam abodha° Ñ 8 śmaśānāday] *em.*; śmaśānādi Ñ 8–9 su-
 khāsanopaviṣṭo] *em.*; sukhāsanopaviṣṭaṣṭo Ñ 9 niḥśaṅkaḥ] *em.*; niḥśaṅka Ñ 9 sattvārtho-
 dyatamatir] *em.*; satvā((r))thodyamati Ñ 10 tatas tadīyai] tatas tadīyai *conj.*; tatas thadīyai Ñ;
 de nas de'i gsal ba'i T_D (tatas taddīptai — *possible conjecture*) 17 atimalinetara°] aliamlinetara°
conj. (ISAACSON); alimalinetara° Ñ; shin tu gnag pa T_D (atimalinetara° — *possible conjecture*)

śatārdhamuṇḍamālālankṛtaṃ nairātmyālingitakandharaṃ ambaratalavartinam a-
grato dhyāyāt.

- tadanantaraṃ bāhyaguhyatattvapūjābhir aṣṭayoginībhiḥ pūjayet. atra ca pra-
jñopāyayos tādā[tmyāvabodhanāya picuvajrasya pūjanam. tato vandanaṃ pāpa-
5 deśanāpāpākaraṇasaṃvaraṃ puṇyānumodanāpuṇyapariṇāmanātriśaraṇagamana-
bodhicittotpādā]tmabhāvaniryātanādhyeṣyaṇāś⁸ ca kṛtvā, caturbrahmavihārān bhā-
vayitvā, sakalavastutattvasāraṇgrāhakātmakaṃ OM ŚŪNYATĀJÑĀNAVAJRASVA-
BHĀVĀTMAKO⁹ 'HAṀ ŚŪNYATĀJÑĀNAVAJRASVABHĀVĀTMAKĀḤ SARVADHARMĀḤ¹⁰
iti mantrārthaṃ bhāvayann apratiṣṭhitarūpeṇa tiṣṭhet. Ñ fol. 261'
- 10 tataḥ praṇidhim anusmṛtya, samādher vyutthāya,¹¹ rephena purataḥ sūrya-
maṇḍalaṃ dhyātvā, tatradya-HŪM-kāreṇa viśvavajraṃ ca dhyātvā, tato viśvava-
jrāt sphuradbhir aṃśusaṃhater vajrair¹² vajraprākāraṃ pañjarabandhanam¹³ a-
dho vajramayim bhūmim parikhāṃ ca vicintayet. raviviśvavajrābhyāṃ ca rāsmi-
bhūya samantataḥ prasṛtābhyāṃ tat sarvaṃ dṛḍhikuryāt.¹⁴
- 15 tadanantaraṃ khadhātau dharmodayākārāṃ antaḥsusirāṃ atibahaladhava-
lām ūrdhvisālām¹⁵ prajñāṃ paśyet. tatas tadantarvarti viśvavarṇāṣṭadalaṃ vi-
śālām kamalaṃ dhyāyāt. tatas tanmadhye¹⁶ rephodbhavasūryamaṇḍalamadhy-
varti-HŪM-kārapariṇataṃ viśvavajraṃ cintayet. viśvavajramadhye ca mārutate-
jojalāvanimaṇḍalāni¹⁷ dhūmraraktaśuklaharitanī dhanustrikoṇaparimaṇḍalaca-
20 turaśrākārāni¹⁸ YAM-RAM-VAM-LAM-pariṇatāny upary upari paśyet. etat sarvaṃ
jñānamātraṃ ākalayaṃs tatpariṇataṃ caturasraṃ caturdvāram¹⁹ aṣṭastambho-
paśobhitam hārārdhahārābhūṣitam kūtāgāraṃ paśyet.

Variants

1 °lingitakandharam] *em.*; °liṃgitamkandharam Ñ 1 ambaratala°] *em.*; ambaratarala Ñ 3 bā-
hyaguhyatattvapūjābhir] *em.* (T_D: phyi dang/ gsang ba dang/ de kho na nyid rnam kyis mchod
pa); bāhyapūjāguhyatatvapūjābhir Ñ 4–6 tādātmyāvabodhanāya ... °cittotpādātmabhāva°] *diag.*
conj. (T_D [starting from atra ca and ending ca kṛtvā]: 'di la yang thabs dang shes rab dag gis de'i
bdag nyid rtogs par bya ba'i phyir pi tsu badzra'i mchod pa'o/ /de nas phyag 'tshal ba dang/ sdig
pa bshags pa dang/ sdig pa slan chad sdom pa dang/ bsod nams la rjes su yi rang ba dang/ bsod
nams yongs su bsngo ba dang/ gsum la skyabs su 'gro ba dang/ byang chub tu sems bskyed pa
dang/ bdag nyid kyi dngos po dbul ba dang/ gsol ba gdab pa byas te/); tādātmabhāva° Ñ 7 °sa-
ngrāhakātmakaṃ] *em.*; °saṅgrahākātmakaṃ Ñ 12 sphuradbhir aṃśusaṃhater vajrair] *conj.*;
sphuradbhir aṇusaṃhater vvajraiḥ Ñ; 'od zer gyi rdul phra rab kyi tshogs 'phros pa des T_D 12
vajraprākāraṃ] *em.*; vajraprākārai Ñ 13 bhūmim] *em.*; bhūmi Ñ 13 vicintayet] *em.*; viñci-
ntayet Ñ 16 ūrdhvisālām] *conj.* (T_D: steng yangs pa); ūrdhvaṃ Ñ 16 °āṣṭadalaṃ] *em.*;
°āṣṭadala Ñ 16–17 viśālām] *em.*; viśāla Ñ; not reflected in T_D 18 viśvavajramadhye] Ñ^{pc}; vija-
śvavajramadhye Ñ^{ac} 18–19 °tejojalāvanimaṇḍalāni] *conj.*; jalāvani Ñ (T_D: chu dang/ sa rnam
ni) 21 jñānamātraṃ] *em.*; jñānamātraṃ Ñ

tataḥ prākārābhyantare 'ṣṭa śmaśānāni cintayet. atra²⁰ pūrve devendro ha-
 Ñ fol. 261^v rītakīvrkṣe²¹ mecakavarṇo²² dantivadanah. dakṣiṇe yamaś cūtavrkṣe mahiṣāna-
 nah sitavarṇah. paścime 'śokatarau varuṇo raktaḥ siṃhamukhaḥ.²³ uttarato bo-
 dhiśākhini kubero haritābho manuṣyamukhaḥ.

āgneyyāṃ karañjavrkṣe vaiśvānaraḥ śuklavarṇaś chāgānanaḥ. latājatyaṃ²⁴ 5
 naravāhano²⁵ manuṣyamukhaḥ pāṇḍur nairṛtyāṃ. vāyavyāṃ kakubhavrkṣe pa-
 vano mṛgānanaḥ pītaḥ. aiśānyāṃ bhūteśo vṛṣabhānanaś citro nyagrodhapādape.²⁶
 sarve cāmī vāmakarakalitakapālā nānāstravyagradakṣiṇapāṇayo darśitapūrvārdha-
 kāyāḥ.

evaṃ pūrvādyasṭadikṣu yathākramam ananta-padma-vāsuki-mahāpadma-ta- 10
 kṣaka-śaṃkhapāla-karkoṭa-kulikāḥ. meghās cāṣṭau mecaka-śukla-śīti-pāṇḍu-ra-
 kta-pīta-harita-viśvavarṇāś²⁷ cintaniyāḥ.²⁸ evaṃ dikpālās cāṣṭau [prasiddhava-
 rṇāḥ. caityāni cāṣṭau] yakṣavarṇāni bodbhavyāni.²⁹

tato maṇḍalamadhye³⁰ 'ṣṭadalaṃ raktakamalaṃ vicintya, tatkamalamadhyā-
 pūrvādicaturdaleṣu³¹ tathā kūṭāgāracatuḥkoṇeṣu caturdvāreṣv adha ūrdhvaṃ ca 15
 pañcada śaśavān³² paśyēt. tadanantaraṃ śavārūḍhān ālikālipariṇatacandrasūrya-
 madhyagatān akārādipañcadaśasvarān dhyāyāt. tataḥ A-kārādibījapariṇāmena
 Ñ fol. 262^r sarvatra sabījā kartikā. tataś candrasūryasabījakartikāpariṇāmena³³ nairātmyā-
 dipañcadaśayoginīr dhyāyāt. tatrādarśajñānavāṃś candraḥ, samatājñānavān³⁴
 sūryaḥ, tayor madhyagataṃ bījaṃ pratyavekṣaṇā, sarveṣāṃ aikyaṃ kṛtyānuṣṭhā- 20
 nam, bimbaniṣpattiḥ suviśuddhadharmadhātuh.³⁵

atra varāṭakamadhye dhyeyā A-kārasvarasambhavā dveṣātmikākṣobhyamu-
 dritā vijñānaskandhātmikā³⁶ prajñopāyasvarūpā bahirupāyarūpakhaṭvāṅgāliṅgi-
 takandharā³⁷ nairātmyā. pūrvādidaleṣu Ā-I-Ī-U-svarasambhavā mohapaiśunya-
 rāgersyāsvabhāvā vairocana ratnasambhavā mitābhāmoghasiddhimudritā rūpaveda- 25
 nāsaṃjñāsaṃskāraskandhātmikā vajrāgurivārīvajrāḍākinīr dhyāyāt.

tato bāhyapuṭa aiśānyādikoṇeṣu Ū-Ṛ-Ṛ-Ṛ-svaraniṣpannā³⁸ akṣobhyavairoca-

Variants

1–2 harītakīvrkṣe] *em.*; harītakīvrkṣa Ñ 2 cūtavrkṣe] *em.*; cūtavrkṣa Ñ 5 āgneyyāṃ] *em.*;
 agneyāṃ Ñ 5 karañjavrkṣe] *em.*; karañja Ñ 7 aiśānyāṃ] *em.*; aiśānyā Ñ 12–13 cāṣṭau
 prasiddhavarṇā ... yakṣavarṇāni] *diag. conj.*; cāṣṭau yakṣavarṇāni Ñ; de ltar phyogs skyong
 brgyad kyi kha dog ni grags par zad do/ /mchod rten brgyad kyi kha dog kyang rtogs par bya'o/
 / T_D (starting from evaṃ dikpālās to bodbhavyāni) 13 bodbhavyāni] *em.*; bodbhavyāni Ñ 19
 'yoginīr] *em.*; 'yoginī Ñ 22 dhyeyā] *em.*; dhyeyāḥ Ñ 22 A-kārasvarasambhavā] *em.*; akā-
 rasvarasahyā Ñ 24 Ā-I-Ī] *em.*; a ā i Ñ 24–25 'rāgersyāsvabhāvā] *em.*; 'rāgairśyāsvabhāva
 Ñ 26 'saṃskārā] *em.*; 'saṃskārā Ñ 26 'ḍākinīr] *em.*; 'ḍākinī Ñ 27 Ū] *em.*; ū Ñ 27
 'svaraniṣpannā] *em.*; 'svarāni<ā>ṣpannā Ñ

naratnaśambhavāmitābhamudritāḥ pṛthivyāptejovāyusvabhāvāḥ pukkasiśabarī-
caṇḍālīḍombīḥ paśyet.

tataḥ pūrvādidvāreṣu Ī-E-AI-O-svarasambhavāḥ pukkasyādimudrāmudritā³⁹
rūpaśabdagandharasasvarūpā gaurīcaurivettālīghasmaryo bhāvyāḥ. tadananta-
5 ram adha ūrdhvaṃ ca moharāgamudrite AU-AM-svarasambhave sparśadharma-
dhātusvabhāve bhavanīrvāṇasvarūpe bhūcarīkḥecaryau bhāvayet.

atra ca devīnām utpattyanantaram śvakuleśābhiṣeke sati svakuleśamudrā bo-
ddhavyā.

Ñ fol. 262^v

etā pañcadaśa yoginyaḥ ṣoḍaśābdāḥ sūryamaṇḍalasthā bhinnāñjanābhā⁴⁰ bo-
10 dhicittasvabhāvā jvalitapiṅgalordhvakeśā⁴¹ †tāluke^{†42} vajrasattvasvabhāva-
caturāṅgulakapālādharīnyaḥ śīrasi ca pañcabuddhasvabhāvaśuṣkapañcamuṇḍāni⁴³
bibhratyō raktavartulatrinetṛā daṃṣṭrākarālavadanāḥ pañcadaśamāṭṛkāsabhā-
vaśuṣkapañcadaśamuṇḍamālālānkr̥tā⁴⁴ vyāghraçarmāvṛtakāṭīnitambā⁴⁵ ardha-
paryāṇkāṇṭyasthāḥ śavārūdhāḥ pañcamudrādhārāḥ. tatra—

15 akṣobhyaś cakrirūpeṇāmitābhāḥ kuṇḍalātmakāḥ |
ratneśaḥ kaṇṭhamālāyām haste vairocanaḥ sthitaḥ⁴⁶ || 1 ||

mekhalāyām sthito 'moghaḥ sarvāṅge vajradhṛk tathā⁴⁷
gurvācāryeṣṭadevasya namanāya śīrasi cakrikā || 2 ||

20 durbhāṣasyāśravanāya guror vajradharasya ca |
karṇayoḥ kuṇḍalam dhāryam mantrajāpāya kaṇṭhikā || 3 ||

mekhalā bhajitum mudrām tyaktum prāṇivadham rucakāḥ⁴⁸
nūpurakeyūrādhārāḥ kṛṣṇāṅgo maitracittataḥ || 4 ||⁴⁹

keśānām raktapiṅgatā mahārāgatākhyāpanāya, krodhapratipādanāyordhvatā.⁵⁰
kāyavākceśasām atirāgasvabhāvatvāt svabhāvena netrāṇām mahārāgatā. bhava-

Variants

1 °sambhavāmitābha°] *em.*; °sambha((ḥ))vāmitābhā° Ñ 3 pukkasyādimudrāmudritā] *conj.*; spa-
rśādimudrāmudritā Ñ; pukka sī la sogs pa'i rang bzhin du rgyas btab pa T_D 4 rūpaśabdaga-
ndharasa°] *em.* (T_D gzugs dang/ sgra dang/ dri dang/ ro rnam); rūpaśabdagandha° Ñ 4–5
tadanantaram] *em.*; tadanantara Ñ 5 moharāgamudrite] *em.* (T_D: gti mug dang 'dod chags
kyis rgyas btab pa); moharāge mudrite Ñ 6 °khecaryau] *em.*; °khecaryā Ñ 7 svakuleśā°]
Ñ^{pc}; sva((kra))leśā° Ñ^{ac} 7–8 boddhavyā] *em.*; bodhavyā Ñ 10 vajrasattvasvabhāva°] *em.* (T_D:
rdo rje sems dpa'i rang bzhin thod pa); vajrasattvasvabhāvā Ñ 12–13 pañcadaśamāṭṛkāsabhā-
vaśuṣka°] *em.* (T_D: ma mo bco lnga'i bdag nyid kyi mgo bo skam po); pañcadaśamāṭṛkāsabhāvā
śuṣka° Ñ 13 °carmāvṛta°] *em.*; °carmmāvṛta° Ñ 15 °āmitābhāḥ] *em.*; °āmitābha Ñ 18 °deva-
sya] *em.*; °devatāsyā Ñ 19 °āśravanāya] *em.* (T_D: mi nyan pa); °āśramaṇāya Ñ 20 dhāryam]
em.; dhāryā Ñ 24 svabhāvena] *conj.* (T_D: rang bzhin gyis); svabhāvānām Ñ; tatsvabhāvānām
possible conj.

Ñ fol. 263^r nirvāṇasvabhāvau bāhū. mādādoṣān kartitum kartikā.⁵¹ traidhātukaviśuddhyā skandhādicaturmārarudhirapūrṇam⁵² trikhaṇḍam sakalavikalpaśārī⁵³ kapālam. dharmasambhoganirmāṇaviśuddhyā tribhaṇḍam.⁵⁴ svābhāvikakāyaviśuddhyā⁵⁵ śārīrayaṣṭiḥ. anāvaraṇatākhyāpanāya vyāghracarmavasanatā. traidhātukānālam-
nātākhyāpanāy[†] ānardhenāka[†] caraṇatā. ekarasatākhyāpanāyaikapādākṛāntabhū- 5
talatā.

tadanantaram hṛdvartibijavinirgataiḥ pañcākāraraśmibhir akaniṣṭhabhuvana-
vartijñānasattvasvabhāvam nairātmyācakram āniya hṛdbije praveśayet. jñāna-
sattvasamayāsattvayor aikyaṁ kṛtvā nairātmyāhamkāram udvahan nairātmyā-
samo⁵⁶ bhavet. 10

atra ca ṣaḍaṅgayogavyavasthārtham anukrameṇa kṛṣṇaraktapīṭaharitanīlaśu-
klavarṇā bhāvanīyāḥ.⁵⁷

tatra bhāvanāprakarṣaparakrameṇa prathamam meghasaṁchannapūrṇacandra-
vad bhāti. tato 'pi prakarṣān māyāvad bhāti. tato 'pi prakarṣāt svapnavat prakā-
śate. tadanantaram prakarṣaparipākāt svapnajāgraddaśayor abhedaprāpto mahā- 15
mudrāyogī sidhyati.⁵⁸ ity utpattikramaḥ.

anyatra⁵⁹ bolakakkolasamyogān mahāsukharūpi paramaviramamadhyagam⁶⁰
bodhicittam jāyate yat tad eva pañcadaśakalātmakam jhaṭiti pūrvoktavārṇaci-
hnaśamsthānapañcadaśayoginirūpaṁ paśyēt, tasyāpi pañcaskandhacaturdhātu-
ṣaḍviṣayakāyavākcittasvabhāvatvād iti gambhīrotpattikramaḥ.⁶¹ 20
Ñ fol. 263^v

jhagiti bijam anavalokayann eva pañcadaśayoginyātmakam maṇḍalacakram
paśyēt iti utpannakramaḥ.⁶²

atha pariniṣpannakramaḥ. vajraśārīre khalu jñānādhiṣṭhite⁶³ dvātrimśaṁ nā-
ḍyo mahāsukhasthānāt sravanti. tās ca pañcadaśa yoginya iti śārīram eva nairā-
tmyācakrātmakam. tathā hi lalanārasane kaṇṭhād ārabhya nābhiṁ yāvad vāme- 25

Variants

2 trikhaṇḍam] Ñ^{pc}; trimukhaṇḍam Ñ^{ac} 2 sakalavikalpaśārī] *em.* (T_D: rnam par rtog pa mtha' dag gis lus); kamalavikalpaśārī Ñ 3 tribhaṇḍam] *em.*; tribhaṇḍam Ñ 5 °ānardhenāka°] Ñ; zhabs ma sbyangs pa T_D (*read instead* ma brkyangs pa ?); *cf.* *Hevajraviśuddhinidhi* fol. 77v6–7: sakalatraidhātukanirālamaviśuddhyā ardhaparyāṅkatā; °ārdhaparyāṅka° *possible conj.*; °āprasārita° *possible conj.* 7 °vinirgataiḥ] *em.*; °vinirgati Ñ 9 kṛtvā] *em.* (T_D: byas nas); bhūtvā Ñ 9–10 nairātmyāsamo] *em.* (T_D: bdag med ma dang mnyam par); nairātmyāsamayo Ñ 11 °pī-taharitanīla°] *em.* (T_D: ser po dang/ ljang gu dang/ sngon po dang/); °pī-taharitanīla° Ñ 13 meghasaṁchanna°] *em.*; meghasaṁchannaṁ Ñ 17 paramaviramamadhyagam] *em.*; parama-viramadhyaga° Ñ 19 yoginirūpaṁ] *em.*; yoginirūpa Ñ 19 tasyāpi] *em.* (T_D: de yang); tasya hi Ñ 21 anavalokayann] *em.*; anavalokayana Ñ; *no reflex in* T_D; avalokayann *possible conj.* 23 dvātrimśaṁ] Ñ^{pc}; dvātrimśatan Ñ^{ac} 25 kaṇṭhād] *em.* (T_D: mgrin pa nas); karṇād Ñ

tarapārśvavartinyau candrasūryākhye. nābher adhas te eva yonināḍyau lalanā-
rasane akṣobhyarudhiravahe.⁶⁴ avadhūti śiraḥkaṇṭhahṛnnābhīyonimadhyasthā
bodhicittāvahā. etā nāḍyo nairātmyā.

abhedyāsūkṣme śiraḥśikhāsthe yathāsaṃkhyam nakhadantakeśaṣṭomalakṣa-
5 ṇayugmayugalavahe vajrā. divyā dakṣiṇakarṇe tvaṇmalavahā, vāmā prṣṭhavaṃśe
piśitavahā gaurī. vāmanikūrmaje vāmakarṇabhrūmadhyasthe snāyavasthimālāvahe⁶⁵
vārī. bhāvakīseke cakṣurbāhumūlasthe vṛkkahṛdayavahe⁶⁶ ḍākinī.

doṣāvatīmahāviṣṭe kakṣastanavartinyau cakṣuḥpittavahe pukkasī. mātārāsa-
rvaryau nābhināsāgrasthe phupphusāntramālāvahe⁶⁷ śabarī. śitadoṣme mukha-
10 khaṇṭhasthe pārśvatantūdaravahe caṇḍālī. pravaṇā hṛdaye viṣṭhāvahā, hṛṣṭava-
danā⁶⁸ liṅge sīmantamadhyagā ḍombī.⁶⁹

svarūpiṇīsāmānye⁷⁰ meḍhragudayoḥ śleṣmapittavahe gaurī. hetudāyikāviyoge N fol. 264'
ūrujaṅghayoḥ śoṇitasvedavahe caurī. premanīsiddhe pādāṅguṣṭhapādaprṣṭhayor
medaḥkhedāśruvahe⁷¹ vettālī. pāvakiśumane aṅguṣṭhajānūdvaṣasthe. tatra pū-
15 rvā khetāvahā, aparā bālasīmḥāṇavahā.⁷² te ime ghasmarī.

hṛtkamalakarṇikāpūrvādidaleṣu yathākramam trivṛttā-kāminī-gehā-caṇḍikā
-māradārikāḥ. tatra prathamam nāḍidvaṣam bhūcarī, [śeṣāḥ khecarī.] atra ca yā
nāḍī yaṃ prasūte puṣṇāti gacchati vā sā tadvāhā.⁷³

kiṃ cetāḥ kāyavākcittadharmaśambhoganirmāṇatribhavaṣvabhāvāś catuṣca-
20 kreṣu śārīreṣu vyavasthitāḥ.⁷⁴ tatra nirmāṇacakraṃ viśvavarṇacatuḥṣaṣṭīdalam⁷⁵
kṛṣṇa-A-kārabījam nābher adho vyavasthitam ūrdhvamukham ca. dharmacakraṃ
śuklāṣṭadalakamalam⁷⁶ kṣṇavarṇa-HŪM-kārabījam hṛddeṣe vyavasthitam. kaṇṭhe
sambhogacakram raktaṣoḍaśadalam raktapraṇavabījam. śīrasi śukladvātrīṣaḍda-
lam śukla-HAM-kārabījam adhomukham kṣaratpīyūṣadhāram mahāsukhacakram.
25 atrānandakṣaṇabhedādivyavasthā gurūpadeśato boddhavyā.

Variants

2 °nābhi°] *em.*; °nābhiṃ N 4 °roma°] *orthographic change*; °loma° N 5 tvaṇmalavahā] *em.*;
tvajmalavaho N 6 vāmakarṇabhrūmadhyasthe] *em.*; vākarṇabhrūmadhyesthe N 7 °bāhu-
mūlasthe] *em.*; °bāhumūlesthe N 9 nābhināsāgrasthe] N^{pc}; nābhinā..kasāgrasthe N^{ac} 9 phu-
pphusāntramālāvahe] *em.*; phupphusāntranālāvahe N 11 liṅge] *em.*; hṛlliṅge N; *no reflex in*
T_D 12 meḍhragudayoḥ] *em.*; na | me<mayā>ḍhragudayoḥ N 13 pādāṅguṣṭha] *em.*; pādā-
ṅguṣṭhali 14 medaḥkhedāśruvahe] *conj.*; medaḥkhetāvahe N; tshil dang mchin pa 'bab pa T_D
14 sumane] *em.*; samāne N 15 bālasīmḥāṇavahā] *em.*; lasīmḥāṇavahā N; stobs dang snabs
'bab pa T_D 17 prathamam] *em.*; prathamā N 17 śeṣāḥ khecarī] *diag. conj.* (T_D: lhag ma
rnams ni mkha' spyod ma'o/ /); *deest in* N 18 prasūte] *em.*; prasṛte N 19 °svabhāvāś] N^{pc}
(°svabhāvāḥ |); °svabhāvāḥ | ś N^{ac} 20 viśvavarṇa°] *em.*; viśvavarṇam N 21 kṛṣṇa-A-kārabī-
jam] *em.*; kṛṣṇāṃkārabījam N 22 vyavasthitam] *em.*; vyavasthita N 23 raktaṣoḍaśadalam]
em.; raktaṣoḍaśadala N 25 boddhavyā] *em.*; bodhavyā N

anābhogayuganaddhādvayavāhi bodhicittasākṣātkaraṇam⁷⁷ svābhāvikaḥ kra-
maḥ.

Ñ fol. 264^v

tato bhāvanākhinno nairātmyāhaṃkāram udvahan mantram japet. tatrāmī
sahajasiddhāḥ praṇavādyāḥ svāhāntāḥ pañcadaśasvarasvabhāvā A-kārādayo ma-
ntraḥ, tadyathā—OM̐ A Ā I Ū Ṛ Ḍ Ḥ E AI O AU AM̐ SVĀHĀ.⁷⁸

5

raktanairātmyāhaṃkāram udvahan [purakṣobhamantram] japet. tatrāyaṃ ma-
ntraḥ—OM̐ A KA CA ṬA TA PA YA ŚA SVĀHĀ.

OM̐ AKĀRO MUKHAṃ SARVADHARMĀṆĀM ĀDYANUTPANNATVĀT OM̐ AḤ HŪM PHAṬ
SVĀHĀ—balimantraḥ.

OM̐ AḤ HŪM—samayādhiṣṭhānamantraḥ.

10

tadanantaram maṇḍalacakrasākṣāddaśāyāṃ stanau hr̥tvā svāṅgānām kakko-
lamadhyavarti bolam kuryāt. pārśvadvayaṃ ghaṇṭāṃ vidadhyāt.

[mantrayāne] śāstraśāram⁷⁹ jñātvā yatnena sadguroḥ |⁸⁰
kr̥payā vihito 'smābhir nairātmyāyāḥ prakāśakaḥ ||

gahanamaṇḍalacakraviniścayo bata bhavet katham atra śārīriṇām |
śabaranāthapadāmbujareṇubhir yadi na rūkṣitamastakatā bhavet ||⁸¹

15

[abhisamayasuviṣṭyā] yad āptam

kuśalam anena bhavet samastalokaḥ |

kuliśadharapadapraṭiṣṭhitātmā

hatabhuvanātrayaḍuḥkhadaurmmnasyaḥ ||⁸²

20

nairātmyāprakāśaḥ samāptaḥ.

|| kṛtir iyaṃ śrīmatpaṇḍitācāryāvadhūtādvayavajrapādānām iti ||

Variants

1 anābhogayuganaddhādvayavāhi] conj. (T_D: 'bad pa med par zung du 'jug pa gnyis med bar 'byung ba'i); anābhogayuganaddhāvāhi Ñ 3 mantram] em.; mantra Ñ 6 raktanairātmyāhaṃkāram ... tadanantaram maṇḍalacakrasā°] *The text beginning raktanairātmyā° and ending maṇḍalacakrasā° is written in a second hand. Therein, the text beginning japet is written as a marginal addition.* 6 purakṣobhamantram] diag. conj. (T_D: grong khyer dkrug pa'i sngags); mantram imaṃ Ñ 11 svāṅgānām] conj. (T_D: rang gi yan lag gi); svābhāṅgānām 13 mantrayāne] diag. conj.; cakranayā Ñ; gsang sngags tshul gyi T_D 13 °sāram] em.; °sāram raṃ Ñ 16 rūkṣitamastakatā] conj.; rūkṣitamastako Ñ 17 abhisamayasuviṣṭyā] diag. conj.; abhisamayavistarite Ñ; abhisamaya-suvistare possible diag. conj. 18 anena bhavet] conj. (ISAACSON); anena Ñ 19 °tiṣṭhitātmā] em.; °tiṣṭhitātmā Ñ 20 °traya°] em.; °trayaṃ Ñ

3 Collation of the Tibetan Text

bBag med ma'i rab tu gsal ba by gNyi su med pa'i rdo rje. Translation by Vajrapāṇi and Jñānākara (Ye shes 'byung gnas).

D: sDe dge bstan 'gyur. Tōh. 1308, rGyud, vol. 10 (Ta): fols. 218v5–223r1.

P: Pe cing bstan 'gyur. Q 2438, rGyud 'grel, vol. 57 (Za): fols. 95r3–99v5.

N: sNar thar bstan 'gyur. rGyud 'grel, vol. 24 (Za): fols. 89r4–93v6.

[D f. 218v5] [P f. 95r3] [N f. 89r4] (bdag med ma'i rab tu gsal ba bzhugs/ P) /
/rgya gar skad du/ [P f. 95r4] nai rātma (prā kā)(pra ka P N) sa/ bod skad du/ [D f.
218v6] bdag med ma'i rab tu gsal ba/ dpal dgyes pa'i rdo rje la phyag 'tshal lo/ /

kun du rtog pa yongs spangs chos skur gang brjod pa/ /
dpe med bde ba tsam mdzes longs spyod [P f. 95r4] rdzogs pa'i/ /
sa [N f. 89r5] yi phan pa'i rgyur gyur gang gi sprul pa'i sku/ /
bcom ldan rdo rje sems dpa' [D f. 218v7] khyod des dge bar shog/ /

gcig tu gsal la rgyas pa yis/ /
mi rtog nyung la rgyas pa dag/ /
ji ltar blo bzhin lung [P f. 95r6] ji bzhin/ /
bdag med ma yi sgrub thabs bshad/ /

[N f. 89r6] rnal 'byor pas yang dur khrod la sogs pa yid du 'ong ba'i gnas su
bdud rtsi (lga P N) la sogs pa'i dam tshig bsten [D f. 219r1] nas bde ba'i stan la
nye bar 'dug ste/ zhen pa med [P f. 95r7] cing dogs pa dang bral bas sems can
gyi don du blo bskyed de bdag med ma'i nga rgyal [N f. 89r7] bskyed par bya'o/
/snying gar nyi ma'i dkyil 'khor la yi ge hūṃ sngon po bsgoms te/ de nas de'i
gsal ba'i 'od zer rnams kyis khams [P f. 95r8] gsum [D f. 219r2] snang bar byas
nas 'og min gyi gnas na bzhugs pa rnams bkug ste/ rnal 'byor ma brgyad kyis [N
f. 89v1] yongs su bskor ba phyag bcu drug pa (/ P N) (zhal)(zhabs P N) brgyad
pa(/)(deest in N) thod pa'i phreng bas rnam par spras pa'i thod can zhabs bzhi [P
f. 95v1] yis bdud bzhi mnyam par mnan pa kha dog sngon po/ g.yas pa'i phyag
[D f. 219r3] gi tshogs rnams kyis bsams pa'i thod pa rnams su gnas pa [N f.
89v2] ni glang po che dang/ rta dang/ bong bu dang/ glang dang/ rnga mo dang/

skyes pa dang/ seng ge dang/ [P f. 95v2] byi la rnams so/ /cig shos kyi phyag gi tshogs rnams su son pa'i padma'i snod rnams su gnas pa ni/ /'dzin pa dang/ chu dang/ [D f. 219r4] skul byed dang(/)(deest in N) [N f. 89v3] 'bar ba dang/ mtshan mo'i (mgo)(mgon P N) dang/ nyi ma dang/ gshin rje dang/ gnod [P f. 95v3] sbyin rnams so/ /zhal gyi gtso bo ni nag po'o/ /g.yas pa'i zhal ni zla ba dang/ kun da lta bu'o/ /g.yon pa'i zhal shin tu dmar ba'o/ /steng gi zhal [N f. 89v4] du ba lta bu shin tu gtsigs pa'o/ /zhal gzhan [D f. 219r5] mtha' dag ni shin tu gnag pa'o/ / [P f. 95v4] brgya phyed kyi thod pa'i phreng bas brgyan pa'o/ /bdag med (mas)(ma'i P N) mgul nas 'khyud pa/ nam mkha'i dkyil na bzhugs pa mdun du bsgom par bya'o/ /

de'i rjes su [N f. 89v5] phyi dang/ gsang ba dang/ de kho na nyid rnams kyis mchod pa lha mo brgyad [P f. 95v5] po rnams kyis [D f. 219r6] mchod par bya'o/ /'di la yang thabs dang shes rab dag gis de'i bdag nyid rtogs par bya ba'i phyr pi tsu badzra'i mchod pa'o/ /de nas phyag 'tshal ba dang/ [N f. 89v6] sdig pa bshags pa dang/ sdig pa slan chad sdom pa dang/ [P f. 95v6] bsod nams la rjes su yi rang ba dang/ bsod nams yongs su [D f. 219r7] (bsngo ba)(sngo ba P N) dang/ gsum la skyabs su 'gro ba dang/ byang chub tu sems bskyed pa dang/ bdag nyid kyi dngos po dbul ba dang/ [N f. 89v7] gsol ba gdab pa byas te/ tshangs pa'i gnas [P f. 95v7] bzhi bsgom par bya'o/ /dngos po mtha' dag gi de kho na nyid kyi dngos po bsod pa/ orṇ shū nya tā dznyā na badzra sva bhā ba [D f. 219v1] ātma ko ('ham)(ham P N)/ stong pa nyid kyi ye shes rdo rje rang bzhin gyi bdag nyid la chos thams cad [N f. 90r1] ces bya ba'i sngags kyi don [P f. 95v8] bsgoms pas rab tu mi gnas pa'i ngo bor gnas so/ /

de nas smon lam gyis dran pas langs te/ ram las mdun du nyi ma'i dkyil 'khor blta'o/ /de la yi ge hūṃ las sna [D f. 219v2] tshogs rdo rje bsam mo/ / [N f. 90r2] de nas de'i sna tshogs rdo rje'i [P f. 96r1] 'od zer gyi rdul phra rab kyi tshogs 'phros pa (des)(de yis P N) rdo rje ra ba dang dra ba bcing ngo/ /'og tu rdo rje'i rang bzhin gyi sa gzhi dang/ 'obs bsam par bya'o/ /nyi ma dang sna tshogs rdo rje dag las 'od zer dpag tu med [P f. 96r2] pa byung bas de [N f. 90r3] ltar de dag thams [D f. 219v3] cad brtan par bya'o/ /

de'i rjes su nam mkha'i dbyings chos 'byung gi rnam pa nang khong stong shin tu dkar po steng yangs pa'i shes rab blta bar bya'o/ /de nas de'i steng du kha dog sna tshogs [P f. 96r3] pa'i padma 'dab ma brgyad pa bsgom par bya'o/ / [N f. 90r4] de nas de'i steng du ram las byung ba'i nyi ma'i dkyil [D f. 219v4] 'khor

la gnas pa'i yi ge hūṃ yongs su gyur pa las sna tshogs rdo rje bsam par bya'o/
 /sna tshogs rdo rje'i dbus su yang [P f. 96r4] rlung dang/ me dang/ chu dang/ sa
 rnams ni du ba dang/ dmar po dang/ dkar po dang/ [N r. 90r5] ljang gu rnams/
 gzhu dang/ zur (gsum pa)(gsum P N) dang/ zlum po dang/ gru bzhi rnams/ [D
 f. 219v5] yaṃ raṃ baṃ laṃ rnams yongs su gyur pa las steng nas steng du [P f.
 96r5] blta'o/ /de dag thams cad ye shes tsam du btags te/ de dag yongs su gyur
 pa las/ gru bzhi pa/(deest in N) sgo bzhi pa/ [N f. 90r6] rta babs bzhi pa/ ka ba
 brgyad kyis nye bar mdzes pa/ dra ba dang dra ba phyed pas brgyan pa'i gzhal
 yas [D f. 219v6] [P f. 96r6] khang blta bar bya'o/ /

de nas rdo rje ra ba'i nang rol (du)(tu P N) dur khrod brgyad bsam par bya'o/
 /shar phyogs su dbang po dang/ a ru ra'i shing (dang/)(dang P N) glang [N 90r7]
 po che'i gdong can ser po'o/ /lho phyogs su gshin rje dang/ tsu (ta'i)(da'i P N)
 shing dang/ ma (he'i)(ha'i N) [P f. 96r7] gdong can kha dog dkar po'o/ /nub
 phyogs su a [D f. 219v7] sho ka'i shing dang/ chu lha kha dog dmar ba dang/
 seng ge'i gdong can no/ /byang phyogs su byang chub kyi shing dang/ lus [N f.
 90v1] ngan ser po dang/ /mi'i gdong can no/ /

me'i mtshams su [P f. 96r8] shing ka ranydza dang/ me lha dkar po ra'i gdong
 pa can no/ /bden bral (dul da dza ba ḍu'i)(du la da dza ka ba ṭu'i P N) shing dang/
 mi'i gdong [D f. 220r1] can dang/ bden bral dkar po'o/ /rlung gi mtshams su ka
 ku pa'i shing dang/ rlung lha dang/ ri dags kyi [N 90v2] gdong can ser po'o/ / [P
 f. 96v1] dbang ldan gyi mtshams su 'byung po dang/ khyu mchog gi gdong can
 no/ /nya gro dha sna tshogs pa bsgom mo/ /'di dag thams cad lag pa [D f. 220r2]
 g.yon par thod pa 'dzin pa/ phyag g.yas par rang rang gi mtshon cha sna tshogs
 'dzin pa'o/ /lus [N f. 90v3] kyi stod [P f. 96v2] bstan pa'o/ /

de bzhin du shar phyogs la sogs pa tshogs brgyad du go rims ji lta ba bzhin
 du/ mtha' yas dang/ padma dang/ nor rgyas dang/ padma chen po dang/ 'jog po
 [D f. 220r3] dang/ dung skyong dang/ karko ṭa dang/ rigs ldan rnams so/ /sprin
 [N f. 90v4] brgyad [P f. 96v3] ni/ ser po dang/ skya bo dang/ dkar po dang/ skya
 ser dang/ dmar po dang/ ser po dang/ ljang gu dang/ kha dog sna tshogs pa rnams
 so/ /de ltar phyogs skyong brgyad kyi kha dog ni grags par zad do/ /mchod rten
 [D f. 220r4] brgyad kyi kha dog kyang rtogs [P f. 96v4] par bya'o/ /

de nas [N f. 90v5] dkyil 'khor gyi 'khor lo'i nang du padma 'dab ma brgyad
 pa dmar po bsams te/ padma'i nang shar phyogs la sogs pa'i 'dab ma bzhi dang/
 de bzhin du gzhal yas khang gi zur bzhi dang/ sgo bzhi dang/ steng dang [P f.

96v5] 'og rnams su ro bco lnga dang [D f. 220r5] ldan par (blta bar)(deest in P N) bya'o/ [N f. 90v6] de'i rjes su ro mnan pa'i ā li dang kā li yongs su gyur (pa)(ba P N [both uncertain]) las/ zla ba dang nyi ma'i nang du son pa'i a la sogs pa'i dbyangs bco lnga bsgom par bya'o/ /de nas a la sogs pa'i [P f. 96v6] yi ge yongs su gyur pa (las)(la P N) thams cad las sa bon dang bcas pa'i gri gug go/ /de nas [D f. 220r6] [N f. 90v7] zla ba dang/ nyi ma dang/ gri gug yongs su gyur pa las bdag med ma la sogs pa rnal 'byor ma bco lnga bsgom par bya'o/ /de la me long lta bu'i [P f. 96v7] ye shes dang ldan pa ni zla ba'o/ /mnyam pa nyid dang ldan pa ni nyi ma'o/ /de dag gi nang du son pa ni so sor rtog pa'o/ /thams [N f. 91r1] cad gcig pa ni bya ba nan [D f. 220r7] tan no/ /gzugs brnyan rdzogs pa ni (chos kyi dbyings)(chos dbyings P; nas dbyings N) shin tu rnam par dag pa'o/ /

[P f. 96v8] (de lta)(de la P N) lte ba'i nang du dbyangs kyi yi ge a las byung ba'i mi bskyod pas rgyas btab pa/ zhe sdang dang/ rnam par shes pa'i [N f. 91r2] phung po'i bdag nyid thabs dang shes rab kyi (ngo bo'i)(deest in P and N) gzugs kha ṭvām gas gzugs [D f. 220v1] 'khyud pa'o/ /shar la sogs pa'i [P f. 97r1] 'dab ma rnams la/ a i i (ū'i)(u'i P N) dbyangs las byung ba/ gti mug dang/ phra ma dang/ 'dod chags dang/ phrag dog gi rang bzhin/ rnam par snang mdzad [N n. 91r3] dang/ rin chen 'byung ldan dang/ 'od dpag med dang/ don yod [P f. 97r2] grub pa rnams kyis rgyas btab pa/ [D f. 220v2] gzugs (dang/)(dang P N) tshor ba dang/ 'du shes dang/ 'du byed kyi phung po'i bdag nyid/ rdo rje ma dang/ gau rī ma dang/ chu ma dang/ rdo rje mkha' 'gro ma rnams bsgom par bya'o/ /

[N f. 91r4] de nas phyi rol gyi rim [P f. 97r3] (pa la)(pa'o/ / P N) dbang po la sogs pa'i mtshams rnams su ū (ṛ ṛ ḷ)(ri li P; ṛ ḷ N) dbyangs la sogs pa'i mi bskyod pa dang/ [D f. 220v3] rnam par snang mdzad dang/ rin chen 'byung ldan dang/ 'od dpag med pas rgyas btab pa/ sa dang/ chu dang/ me dang/ [P f. 97r4] rlung rnams kyi rang bzhin(/)(deest in N) [N f. 91r5] pukka sī dang/ sha ba (rī)(ri P N) dang/ (tsaṇḍalī)(tsaṇḍa li P N) dang/ ḍombi ma rnams bsgom par bya'o/ /

de nas shar phyogs la sogs pa'i sgo rnams su/ Ī e ai o'i dbyangs [D f. 220v4] las byung ba pukka sī la sogs pa'i (rang)(rim P N) [P f. 97r5] (pa P N) bzhin du (rgyas D N)(brgyas P) btab pa/ (gzugs dang/ sgra dang/ dri dang/)(gzugs dang sgra dang dri dang) ro [N f. 91r6] rnams kyi rang bzhin/ gau rī dang/ tsau rī dang/ (be tā lī)(bettā li P N) dang/ ghasma (rī D N)(ri P) rnams (bsgom D P)(bsgoms N) par bya'o/ /de'i rjes su steng dang 'og tu gti mug (dang/)(dang/ P N) 'dod chags kyis (rgyas D N)(brgyas P) [P f. 97r6] btab pa/ (au D N)(om P) am las byung ba/ [D

f. 220v5] reg bya dang/ chos kyi dbyings kyi rang bzhin te/ 'khor ba [N f. 91r7]
(dang)(dang/ P N) mya ngan las 'das pa'i rang bzhin sa spyod dang/ mkha' spyod
dag bsgom par bya'o/ /

'dir yang lha mo rnams bskyed pa'i rjes [P f. 97r7] su rang gi rigs dang bcas
pa'i dbang bskur te/ (rang gi rigs D P)(rang rigs N) (kyis)(kyi P N) rgyas btab par
rtogs par [D f. 220v6] bya'o/ /

de dag ni rnal 'byor ma bco lnga'o(/ /)(deest in N) [N f. 91v1] lo bcu drug pa'i
tshul zla ba'i dkyil 'khor la gnas pa'i dbyer med pa'i mig sman [P f. 97r8] nag
po'i mdog lta bu ste/ byang chub sems kyi rang bzhin skra 'bar ba gyen du brdzes
pa/ spyi bor rdo rje sems dpa'i rang bzhin thod pa dum bu sor bzhi pa 'dzin pa/
[D f. 220v7] mgo la yang [N f. 91v2] sangs rgyas lnga'i rang bzhin thod pa skam
po [P f. 97v1] lnga 'dzin pa'o/ /spyan zlum po dmar po gsum pa zhal mche ba
gtsigs pa/ ma mo bco lnga'i bdag nyid kyi mgo bo skam po bco lnga'i phreng bas
brgyan pa/ stag gi pags pa'i sham thabs can/ skyil krung phyed pa'i [N f. 91v3]
gar gyis [D f. 221r1] [P f. 97v2] bzhugs pa ro la bcibs pa/ phyag rgya lnga 'dzin
pa'o/ /de (la/)(la P N)

'khor (lor)(lo'i P N) gzugs kyis mi bskyod pa/ /
rna cha'i bdag nyid 'od dpag med/ /
mgul pa'i phreng bar rin chen bdag /
lag rgyan rnam par snang mdzad brjod/ / (1)

ske rags la ni [P f. 97v3] don yod gnas(/ /)(deest in N)
[D f. 221r2] [N f. 91v4] lus kun rdo rje 'dzin bzhin no/ /
bla ma slob dpon 'dod lha la/ /
phyag 'tshal spyi bor 'khor lo 'dzin/ / (2)

bla ma rdo rje 'dzin pa la'ang/ /
smod tshig mi nyan pa yi phyir/ /
rna ba dag la rna cha 'dzin/ /
sngags bzlas phyir [P f. 97v4] ni mgul ba'i phreng/ / (3)

phyag rgya bsten pa ske rags te/ /
[N f. 91v5] srog [D f. 221r3] gcod spangs pa gdu bu ste/ /

rkang rgyan dang ni dpung rgyan 'dzin/ /
byams pa'i thugs ni yan lag gnag / (4)

dmar ser gyi ni skra dag ni/ /
'dod chags chen por ston pa dang(/ / D N)(/ P) [P f. 97v5]
khro bor rtogs phyir steng du (brdzis)(brdzes P N)/ /

sku dang gsung dang thugs shin tu chags pa'i rang [N f. 91v6] bzhin gyi
phyir/ rang bzhin [D f. 221r4] gyis spyang dmar po chen po'o/ /srid pa dang mya
ngan las 'das pa'i rang bzhin dag ni phyag dag go/ /nga rgyal la sogs [P f. 97v6]
pa'i skyon gcod pa ni gri gug go/ /kham gsum (pa)(deest in N) rnam par dag pa
phung po la sogs pa'i bdud bzhi la sogs [N f. 91v7] pa'i khrag gis bkang ba rnam
par rtog pa mtha' [D f. 221r5] dag gis lus thod pa dum bu gsum mo/ /chos dang
longs spyod dang [P f. 97v7] sprul pa rnam par dag pa ni gnyer ma gsum mo/
/ngo bo nyid gcig pu'i sku'i rnam par dag pa ni lus kyi ril po dag go/ /sgrib pa
dang bral bar ston [N f. 92r1] pa'i phyir stag gi pags pa'i na bza'o/ /kham gsum
pa dmigs [D f. 221r6] pa med par [P f. 97v8] ston pa'i phyir zhabs ma sbyangs
pa'o/ /ro gcig pa'i rang bzhin du bstan pa'i phyir zhabs gcig gis sa'i dkyil 'khor
du mnan pa'o/ /

de'i rjes su snying ga'i sa bon las [N f. 92r2] byung ba'i 'od zer rnam pa
(lngas)(lnga yis P N) 'og min na bzhugs [P f. 98r1] pa'i ye shes sems dpa'i rang gi
bdag med [D f. 221r7] ma'i 'khor lo la bkug la/ (/)(deest in P and N) snying ga'i
sa bon la gzhug par bya'o/ /ye shes dang dam tshig sems dpa' dag gcig tu byas
nas bdag med ma'i nga rgyal dang ldan [N f. 92r3] pas [P f. 98r2] bdag med ma
dang mnyam par 'gyur te/

'dir sbyor ba'i yan lag drug rnam par (gzhag D)(bzhag P N) pa'i phyir rim
(pas)(pa yis P N)/ [D f. 221v1] nag po dang/ dmar po dang/ ser po dang/ ljang gu
dang/ sngon po dang/ dkar po rnams bsgom par bya'o/ /

de la [P f. 98r3] bsgom pa phul du [N f. 92r4] byung ba'i rim gyis dang por
sprin gyis bsgribs pa'i zla ba'i dkyil 'khor lta bur snang ngo/ /de yang rab kyi
phul du phyin pa las ni sgyu ma lta bur snang ngo/ /de yang [D f. 221v2] rab kyi
phul du phyin pa las ni rmi lam lta bur snang ngo(/ / D N)(/ P) [P f. 98r4] de'i rjes
su rab kyi phul du phyin pa yongs su [N f. 92r5] smin pa las ni rmi lam dang sad
pa 'dra ba'i dus su (gnyis su)(gnyis P N) med par gang gis mthong (bas)(ba yis P
N) phyag rgya chen po thob par 'gyur ro zhes bya bas ni bskyed pa'i rim pa'o/ /

gzhan du bo la (dang D P)(dang / N) [P f. 98r5] (kakkola)(kakko la P N) dang [D f. 221v3] yang dag par sbyor ba las/ gang bde ba chen po'i rang bzhin [N f. 92r6] mchog dang bral ba'i nang du son pa'i byang chub kyi sems skye ste/ de nyid bco lnga'i cha'i bdag nyid can skad cig gis sngon du bstan pa'i phyag mtshan dang kha dog [P f. 98r6] dang dbyibs te/ rnal 'byor ma bco lnga'i dkyil 'khor gyi 'khor lor [D f. 221v4] blta bar bya'o/ /de yang [N f. 92r7] phung po lnga dang/ khams bzhi dang/ yul drug ste/ sku dang (gsung dang)(gsung P N) thugs kyi rang bzhin te/ 'di ni zab mo bskyed pa'i rim pa'o/ /

[P f. 98r7] skad cig nyid las rnal 'byor ma bco lnga'i bdag nyid kyi dkyil 'khor gyi 'khor lo blta'o/ /'di ni rdzogs pa'i rim pa'o/ /

[D f. 221v5] [N f. 92v1] rdo rje'i lus (kyang)(yang P N) ye shes lngas byin gyis brlabs pa'i rtsa sum cu rtsa gnyis te/ bde ba chen po'i [P f. 98r8] gnas nas 'dzag pa'o/ /de yang rnal 'byor ma bco lnga'i bdag nyid de(/ D N) (/ / P) lus nyid bdag med ma'i 'khor lo'o/ /yongs su rdzogs pa'i rim pa'o/ /de bzhin du (la la)(la la [N f. 92v2] sa P N) nā dang ra sa nā dag mgrin [D f. 221v6] pa nas brtsams te(/)(deest in N) lte ba'i [P f. 98v1] bar du g.yon pa dang cig shos kyi ngos su gnas pa zla ba dang nyi ma zhes bya bas/ lte ba'i nang du de nyid skye gnas kyi rtsa la la nā dang ra sa nā yin te/ mi (bskyong)(bskyod P N) pa dang khrag 'bab pa'o/ /a ba dhū (ti D P)(ti N) ni mgo dang mgrin [N f. 92v3] pa dang(/ N) lte ba dang skye [P f. 98v2] gnas kyi nang du gnas pa [D f. 221v7] (byang chub kyi)(byang chub P N) sems 'bab pa'o/ /rtsa de dag bdag med ma'o/ /

mi phyed ma dang phra gzugs ma ni spyi bor gnas pa ste/ grangs bzhin du sen mo dang/ so dang/ skra dang ba spu'i mtshan nyid rnams zung ngu 'bab pa ni [P f. 98v3] rdo rje [N f. 92v4] ma'o/ /gsal ma ni rna ba g.yas pa'i pags pa dang/ dri ma 'bab pa [D f. 222r1] dang/ g.yon ma ni rgyab kyi sgal tshigs kyi sha 'bab pa dag ni gau ri'o/ /(ya mi)(ma mi P N) ni dang/ rus sbal skyes dag ni rna ba g.yon pa dang/ smin ma'i dbus na gnas pa ste/ [P f. 98v4] rgyus pa dang(/)(deest in N) rus pa dang(/)(deest in N) [N f. 92v5] dri 'bab ba dag ni chu ma'o/ /dngos po ma dang dbang bskur ma dag ni/ mig [D f. 222r2] dang lag pa'i rtsa bar gnas te/ glo ba dang snying 'bab pa ste/ rdo rje mkha' 'gro ma'o/ /

skyon ldan ma dang ma hā ni ye dag ni (mchan D N)(mtshan P) khung [P f. 98v5] dang (/ N) nu ma dag la gnas pa ste/ mig dang mkhris pa [N f. 92v6] 'bab pa ste/ pukka si'o/ /ma mo dang mtshan mo dag ni lte ba dang sna rtse dag la gnas pa ste/ mchin pa [D f. 222r3] dang rgyu ma dang dri 'bab pa sha ba (ri'o D

N)(ri'o P)/ /bsil ster dang tsha ba ma dag ni kha dang [P f. 98v6] mgrin par gnas te/ ngos kyi skud pa dang lto ba 'bab pa ste/ (tsaṇḍali'o)(tsaṇḍa li'o P N)/ /phra ma [N f. 92v7] na ni snying dang bshang ba 'bab pa'o/ /mdog nag ma ni mtshams mthar gnas pa ste/ ḍombi (ni'o)(ni'o P N)/ /

phra gzugs ma dang spyi ma dag ni [D f. 222r4] (mdoms)(doms P N) dang [P f. 98v7] bshang ba'i lam dang bad kan dang mkhris pa 'bab pa ste/ gau ri'o/ /rgyu sbyin ma dang (bral ba dag)(bral ba P N) ni brla dang byin pa dag la [N f. 93r1] gnas pa khrag dang rdul 'bab pa (ste/)(ste P N) tsau ri'o/ /sdug ma dang dngos grub ma dag ni rkang pa'i sor mo dang(/ N) rkang pa'i [P f. 98v8] rgyab (tu)(du P N) tshil dang mchin pa 'bab pa ste/ (be tā)(betā P; bettā N) li'o/ / [D f. 222r5] 'tshed pa (dang/)(dang P N) yid bzangs ma dag ni/ mthe (bo)(bong P) dang pus mo gnyis la gnas te/ [N f. 93r2] de la snga ma ni bad kan 'bab pa/ phyi ma ni stobs dang snabs 'bab pa ste/ 'di ni ghasma (ri'o)(ri'o P N)/ /

[P f. 99r1] snying ga'i (padma'i)(padma P N) lte ba'i shar la sogs pa'i 'dab ma rnams la go rims bzhin du gsum (skor)(bskor P N) ma dang/ 'dod ma [D f. 222r6] dang/ (khyim ma)(khyim P N) dang/ gtum mo dang/ bdud sbyin ma rnams so(/ / D P)(/ N) [N f. 93r3] de la rtas dang po gnyis ni sa spyod ma'o/ / [P f. 99r2] lhag ma rnams ni mkha' spyod ma'o/ /'di yang rtas nas rab tu 'dzag pas/ rgyas par byed pa dang/ 'gro bar byed pa dang/ de nas cung zad 'bab pa'o/ /

sku dang gsung dang thugs [D f. 222r7] dang/ chos dang longs spyod rdzogs pa [N f. 93r4] dang/ sprul [P f. 99r3] pa'i ngo bo nyid ni 'khor lo bzhir lus la rnam par gnas pa'o/ /de la sprul pa'i 'khor lo ni kha dog sna tshogs pa padma 'dab ma drug cu rtas bzhi pa'i lte ba'i 'og tu yi ge a nag po steng du kha bltas pas rnam par gnas pa'o/ /chos [P f. 99r4] kyi [D f. 222v1] 'khor lo [N f. 93r5] ni padma 'dab ma brgyad pa la yi ge hūṃ nag po snying gar rnam par gnas pa'o/ /mgrin par longs spyod kyi 'khor lo dmar po 'dab ma bcu drug pa la pra na pa sa bon dmar po'o/ /spyi bor 'dab ma sum cu rtas gnyis pa [P f. 99r5] dkar po la yi ge haṃ dkar po'i sa bon kha thur du [D f. 222v2] bltas [N f. 93r6] pa las bdud rtsi'i rgyun 'bab pa bde ba chen po'i 'khor lo'o/ /('di dag)(di P N) dga' ba dang skad cig ma'i rnam par (gzhag)(bzhag P N) pa ni bla ma'i man ngag las rtogs par bya'o/ /

'bad pa [P f. 99r6] med par zung du 'jug pa gnyis med par 'byung ba'i byang chub kyi sems mngon du byed pa'i [D f. 222v3] rgyu'o/ /ngo [N f. 93r7] bo nyid kyi rim pa'o/ /

de nas bsgom pas dub na bdag med ma'i nga rgyal dang ldan pas sngags bzlas
 par bya'o/ /de la 'dir lhan [P f. 99r7] cig skyes par grub pa phra ba dang po hūṃ
 phaṭ mthar gnas pa'i dbyangs bco lnga'i rang bzhin gyi a la sogs pa'i sngags (so/
 / D N)(so// // P) [N f. 93v1] 'di lta ste/ [D f. 222v4] om̐ a ā i ī u ū ṛ ṛ ḷ ḷ e ai o au
 aṃ hūṃ phaṭ svā (hā/ D N)(hā/ / P)

bdag med ma [P f. 99r8] dmar mo'i nga rgyal dang ldan pas grong khyer
 dkrug pa'i sngags bzlas par bya'o/ /de la 'dir sngags (ni/)(ni P N) om̐ a ka tsa ṭa
 ta pa ya sha svā (hā/)(hā P N) zhes pa'o/ /

om̐ a kā [N f. 93v2] ro mu khaṃ sarba dharmā (ṇāṃ/)(ṇāṃ P N) ā dya nut-
 panna (tvāt/)(tvāt P N) [D f. 222v5] om̐ āḥ hūṃ phaṭ svā (hā/)(hā P N) zhes pa [P
 f. 99v1] ni gtor ma'i sngags so/ /

om̐ āḥ hūṃ zhes bya ba ni dam tshig byin gyis brlab pa'i sngags so/ /

de'i rjes su dkyil 'khor gyi 'khor lo mngon du byas pa'i dus su ni nu ma
 spangs pas rang gi yan lag [D f. 93v3] gi (kakkola'i)(kakko la'i P N) nang du [P f.
 99v2] gnas pa'i bo lar bya'o/ /'gram pa gnyis [D f. 222v6] ni dril bur 'gyur (ba'o/
 /)(ba'o// // P N)

gsang sngags tshul gyi bstan bcos snying/ /

bla ma dam pa'i 'bad pa las shes pa/ /

bdag med ma ni rab tu gsal ba ni/ /

bdag gi snying rje [P f. 99v3] (yis)(yi P N) ni sems [N f. 93v4] kyis
 byas/ /

dkyil 'khor 'khor lo zab mo yi/ /

rnam par nges par 'gyur ba ni/ /

ji ltar [D f. 222v7] 'dir ni lus can rnams/ /

ri khrod (mgon gyi zhabs)(zhabs P N) kyi chu skyes kyi/ /

rdul rnams spyi bos ma blangs pa/ /

de dag nges par ji [P f. 99v4] ltar 'gyur/ /

mngon par rtogs pa 'di yis thob pa [N f. 93v4] yis/ /

dge ba 'di yis 'jig rten mtha' dag ni/ /

srid pa gsum gyi sdug bsngal yid mi bde spangs te/ /

[D f. 223r1] rdo rje 'dzin pa'i go 'phang rab gnas shog /

dpal paṇḍi ta gnyis [P f. 99v5] su med pa'i rdo rjes mdzad pa'i bdag med
ma'i sgrub thabs rdzogs so// //[N f. 93v6] rgya gar gyi mkhan po badzra pā ṇi
las mnyan te slad (kyi)(kyis P N) dge slong mtshur dznyā (na ā)(nā P N) ka ras
bsgyur ba'o// //

4 English Translation

om Homage to Nairātmyā!

May the *bhagavān* Vajrasattva—whom they teach to be the *dhar-*
makāya, devoid of conceptualisation (*parikalpa*); the attractive (*cāru*)
sambhogakāya that is just incomparable bliss; and, because of his
(*yasya*) accomplishing what is beneficial for the world, is [also] the
nirmāṇakāya—bring about your prosperity/liberation (*śreyas*)!

I will teach a *sādhana* of Nairātmyā, in accordance with my under-
standing (*yathāmati*) and with scripture (*yathāgama*), clearly laid
out in one place, including some small details (*vistara*) for the igno-
rant.

Now, in a location (*sthāna*) such as a charnel ground that is agreeable to the
mind (*manonukūla*), a *yogin*, who consumes the pledge substances of the five
nectars and so on, takes up a comfortable seat. With neither attachment nor
inhibition, and with his mind intent on the aims of sentient beings, he should
give rise to the pride of Nairātmyā and focus on a blue *hūṃ* on the sun at his
heart. Then, drawing in [Heruka] who abides in the Akaniṣṭha heaven with
light rays belonging to that [*hūṃ*]
—[light rays] which radiate through the triple
world—[the *yogin*] should visualise as residing in the sky (*ambaratalavartin*) be-
fore himself (*agratas*) [Heruka]: He is surrounded by the eight *yoginīs*. He has
sixteen arms and eight faces. His crowns are made of skull garlands. He tram-
ples the four Māras with his four feet. He is dark blue in colour. He has, fused
(*nilīna*) into the collection of skulls ((*kapālasaṃkala*)) held (*kalita*) in his right
group of hands (*karanikara*), an elephant, horse, donkey, bull, camel, human,

śarabha, and cat. He has residing in the lotus vessels situated in his left group of hands (*pāṇikadamba*) the earth goddess, the water god, the wind god, the fire god, the moon (*rajanīnātha*, the ‘lord of the night’), the sun, Yama, and Dhanada (i.e., Kubera). His primary face is black. His right face is white like the moon or jasmine. His left face is intensely red (*atimātralohita*). His dreadful (*vikarāla*) upper face is dark grey. All of his remaining faces are all black like bees. He is adorned with a garland of fifty skulls, and his neck is embraced by Nairātmyā.

Immediately thereafter, the [*yogin*] should have the eight *yoginīs* worship [Heruka] with the outer, secret, and reality forms of worship. And here, Picu-vajra [i.e., the eight-faced Heruka] is worshipped in order to realise that insight and means are identical in nature. Then [the *yogin*] should bow and confess his sins and vow not to commit them again. He should rejoice in merit, embrace the triple refuge, give rise to the intention to achieve awakening (*bodhicitta*), offer his body, and request [the turning of the wheel of Dharma]. Then, after meditating on the four supreme states (*caturbrahmavihāra*), he should rest in a way such that he does not remain fixed [anywhere] (*apraṭiṣṭhitarūpa*) while meditating on the meaning of the mantra which is by nature one that brings together the core reality of all things—OM ŚŪNYATĀJÑĀNAVAJRASVABHĀVĀTMAKO ’HAṀ ŚŪNYATĀJÑĀNAVAJRASVABHĀVĀTMAKĀḤ SARVADHARMĀḤ (‘om, I am in essence the vajra nature of the knowledge of emptiness; all phenomena are in essence the vajra nature of knowledge of emptiness’).

Then, recollecting his resolve (*praṇidhi*), [the *yogin*] should arise from his meditative concentration and visualise a sun disc in front [of himself], created by the syllable *ra*. And he should visualise, formed by the letter *hūṃ* belonging to that [sun disc], a crossed vajra. Created by vajras formed from the coming together of rays which emerge from that crossed vajra, a vajra fence, a canopy (*pañjara*) and a line of enclosure, a vajra-made ground below, and a mote should be visualised by the [*yogin*]. And with the sun and vajra, which turn into light rays and spread everywhere, [the *yogin*] should make firm all that [which has been visualised up to this point].

Immediately after that, [the *yogin*] should visualise in space insight in the form of the *dharmodaya/ā*: its interior is hollow (*antaḥsuśira*), it is extremely (*atibhala*) white, and is broad on top (*ūrdhvaśāla*). Then, inside that, he should meditate on a broad lotus with eight multi-coloured petals. Then [the *yogin*]

should reflect on a *ra* in the middle of that [lotus], from which a sun disc arises, in the middle of which a *hūṃ* transforms into a crossed vajra. And in the middle of the crossed vajra, he should visualise one above another (*upary upari*) the wind, fire, water, and earth *maṇḍalas*: they are grey, red, white, and green; are in the shapes of a bow, a triangle, a circle, and a square; and transform out of the syllables *yam*, *raṃ*, *vaṃ*, and *laṃ*. Regarding (*ā-√kal*) all of this as merely awareness (*jñānamātra*), he should visualise as transformed out of those elements a temple palace (*kūṭāgāra*)—it has four corners and four doors, it is beautified with eight pillars, and it is ornamented with necklaces (*hāra*) and half necklaces (*ardhahāra*).

Then, inside the fence, [the *yogin*] should bring to mind the eight charnel grounds. Here, in the eastern [charnel ground] is Indra [and], in a yellow myrobalan tree (*harītakīṛkṣa*), the dark (*mecaka*) elephant-faced [*yakṣa*]. In the southern [charnel ground] is Yama [and], in a mango tree (*cūṭavṛkṣa*), the buffalo-faced [*yakṣa*] who is white. In the western [charnel ground], at an ashoka tree, is Varuṇa (the water god) [and] the red lion-faced [*yakṣa*]. In the northern [charnel ground], at a bodhi tree, is Kubera [and] the green man-faced [*yakṣa*].

In the south-east, at a Indian beech tree (*karañjavṛkṣa*), is Agni (Vaiśvānara) [and] the white goat-faced [*yakṣa*]. In the south-west, at a fiddle-leaf fig tree (*latājaṭī*), is Nairṛta/Nirṛti (Naravāhana) [and] the pale-white human-faced [*yakṣa*]. In the north west, at an arjun tree (*kakubhavṛkṣa*), is Vāyu (Pavana) [and] the yellow deer-faced [*yakṣa*]. In the north-east, there is Śiva (Bhūteśa) [and], in a banyan tree (*nyagrodhapādapa*), the many-coloured bull-faced [*yakṣa*]. And all of these [*yakṣas*] have skull cups held in their left hands, have their right hands occupied (*vyagra*) with various weapons (*nānāstra*), and reveal the upper halves of their bodies.

Similarly, in the eight directions, in order beginning in the east, there are [the *nāgas*] Ananta, Padma, Vāsuki, Mahāpadma, Takṣaka, Śaṃkhaṇḍa, Karkoṭa, and Kulika. And eight clouds should be brought to mind, which are dark (*mecaka*), white (*śukla*), white/black (*śiti*), pale-white (*pāṇḍu*), red, yellow, green. And similarly, the guardians of the directions are their well-known colours, and the eight *caityas* should be understood to have the colours of the *yakṣas*.

Then [the *yogin*] should call to mind a red lotus with eight petals in the middle of the *maṇḍala* and then visualise fifteen corpses in the middle of that lotus

and on the four petals of the east and so forth, and likewise at the four corners of the temple palace, at the four doors, and below and above. Then he should meditate on the fifteen vowels, i.e. *a* and so forth, which are mounted atop the corpses and situated in the middle of moons and suns that have transformed from the line of vowels and the line of consonants. Then, by the transforming of *a* and the other seed syllables, [there appear] in each place a chopper (*kartikā*) with the [corresponding] syllable. Then, with the transforming of the moons, suns, and choppers with their seed syllables, he should meditate on the fifteen *yoginīs*, beginning with Nairātmyā. Of these [elements in the meditation], the moon has the mirror-like knowledge (*ādarśajñāna*); the sun has the knowledge of equality (*samatājñāna*); the seed syllable placed in between them is discriminating [knowledge] (*pratyavekṣaṇājñāna*); the oneness of all of these [the knowledge of] the performance of activities (*krtyānuṣṭhāna*[*jñāna*]); and the arising of the form is the fully pure Dharma Realm (*suviśuddhadharmadhātu*).

Here in the middle of the central part of the lotus (*varaṭaka*) Nairātmyā should be meditated on: she arises from the vowel *a*; she is of the nature of enmity (*dveṣa*);⁸³ she is sealed by Akṣobhya; she is of the nature of the consciousness aggregate; she has wisdom and means as her essence; her neck is embraced by a *khaṭvāṅga*, which has the nature of external ‘means’ [i.e., male consort]. On the petals in the east and so forth, [the *yogin*] should visualise Vajrā, Gaurī, Vārī, and Vajradākinī: they arise from *ā*, *i*, *ī*, and *u*; they are of the nature of delusion (*moha*), back-biting (*paiśunya*), passion (*rāga*), and jealousy (*īrṣyā*); they are sealed by Vairocana, Ratnasambhava, Amitābha, and Amoghasiddhi; and they are of the nature of the aggregates of material form (*rūpa*), sensation (*vedanā*), identification (*saṃjñā*), conditioning factors (*saṃskāra*), and consciousness (*vi-jñāna*).

Then, in the external enclosure, in the directions of south-east and so forth, [the *yogin*] should visualise Pukkasī, Śabarī, Caṇḍālī, and Ḍombī: they arise from *ū*, *r*, *ṛ*, and *l*; they are sealed by Akṣobhya, Vairocana, Ratnasambhava, and Amitābha; and they are of the nature of earth, water, fire, and wind.

Next, at the doors of the east and so forth, Gaurī, Caurī, Vettālī, and Ghasmarī should be meditated on: they arise from the vowels *ī*, *e*, *ai*, and *o*; they are sealed by the seals of Pukkasī and so forth; they are of the nature of visual form, sound, scent, and taste. After this, below and above, [the *yogin*] should

meditate on Bhūcarī and Khecari: they are sealed by delusion (Vairocana) and passion (Amitābha); they arise from *au* and *aṃ*; they are of the nature of touch and the mental sphere; and they are of the essence of existence and *nirvāṇa*.

And here, immediately after the goddesses arise, as they receive the consecrations of the lords of their families, [the *yogin*] should be aware of the seals of the lords of their families.

These fifteen *yoginīs* are sixteen years of age. They each stand on a sun disc and have the colour of mixed collyrium (*bhinnāñjana*). They are of the nature of *bodhicitta*. Their upward-streaming hair is flaming (*jvalita*) and tawny (*piṅgala*). They each have a skull (*kapāla*) with the nature of Vajrasattva and measuring four finger breadths (*aṅgula*)[†] on their palates (*tāluka*)[†], and they each bear five dry (*śuṣka*) skulls (*muṇḍa*) on their heads (*śiras*) which are of the nature of the five buddhas. They each have three round, red eyes. Their faces bare fangs (*daṃṣṭrākarāla*). They are adorned with garlands of fifteen dry skulls that have the fifteen mother vowels (*mātrkā*) as their nature. Their hips (*kaṭi*) and buttocks (*nitamba*) are covered (*āvṛta*) with a tiger skin (*vyāghracarman*). Standing in the dancing posture of one leg being drawn in and the other extended (*ardhaparyāṅkanāṭya*), they are mounted atop corpses and bear the five *mudrās*. Of these,

Akṣobhya is in the form of the chaplet (*cakri*), Amitābha as earrings (*kuṇḍala*). Ratnasambhava is in the necklace (*kaṇṭhamālā*), and Vairocana is present on the forearms (*hasta*) [as a bracelet]. (1)

Amoghasiddhi is in the belt (*mekhalā*), and likewise the Vajra Bearer is in all limbs. The chaplet is on the head to pay obeisance to the teacher, preceptor (*ācārya*), and personal deity (*iṣṭadeva*). (2)

The earrings are to be worn on the ears so as not to hear the guru or Vajradhara spoken ill of. The necklace is to recite mantra. (3)

The belt is to partake in (*√bhaj*) a *mudrā*, the bracelet to abandon the killing of living beings (*prāṇivadha*). [The *yoginīs*] wear anklets (*nūpura*) and bracelets (*keyūra*), and their black colour is due to their friendliness (*maitracitta*). (4)

Their hair's having a red-tawny colour (*raktapiṅgala*) makes known their having great passion (*mahārāga*), and in order to show their wrath, [their hair]

is pointing upwards. Because their body, speech, and mind have extreme passion (*atirāga*) as their nature, their eyes are naturally (*svabhāvena*) deep red (*mahārāga*). They each have two arms that are of the nature of existence and *nirvāṇa*. They each have a chopper (*kartikā*) in order to cut the faults of pride and the like (*mānādidoṣa*). They each have a skull that corresponds to the pure nature of the three realms: it is filled with the blood of the four *māras*—the aggregates and so forth; it has three portions (*trikhaṇḍa*); and it is a [pure] embodiment of all discursive thought (*sakalavikalpaśarīrin*). Their bending at three places (*tribhaṅga* - or 'three bends') corresponds to the pure nature of the *dharma*-, *sambhoga*-, and *nirmāṇakāyas*. Their slender bodies (*śarīrayaṣṭi*) correspond to the pure nature of the *svābhāvīkākāya*. They have a tiger-skin garment in order to make known their being free of veils (*anāvaraṇatā*). Their legs are [†]in the *ardha-paryāṅka* posture[†] to make known their not having the three realms as a mental object (*traidhātukānālambanatā*). In order to make known single-flavouredness (*ekarasatā*), they press on the ground with one foot.

After that, using light rays with five forms that emerge the seed syllable at his heart, [the *yogin*] should draw in the Nairātmyā circle whose nature is the wisdom deity (*jñānasattva*) residing in the Akaniṣṭha heaven, and he should make it enter his heart's seed syllable. After making the wisdom deity and pledge deity one, he will, in giving rise to the pride of Nairātmyā, become equal to Nairātmyā.

And here, for the sake of establishing the six-branch yoga, [the *yogin*] should meditate successively (*anukrameṇa*) [on all the *yoginīs* in the circle] as having the colour black, red, yellow, green, blue, and white.

Now, as one proceeds towards excellence in [this] meditation, first it appears like the moon covered by clouds. By excelling even greater than that, it appears like an illusion. By excelling greater than that too, it shines forth like a dream. Subsequently, when excellence [in meditation] is fully matured, one succeeds as a *yogin* of *mahāmudrā*, achieving the non-difference of the sleeping and waking states. This concludes the stage of arising.

Elsewhere, the profound stage of arising (*gambhīrotpattikrama*) [is taught] as follows: [The *yogin*] should see in an instant *bodhicitta*—precisely that which, through the union of *bola* and *kakkola*, has the nature of Great Bliss and arises in between Supreme [Bliss] and [the Bliss of] Cessation, and which is comprised of fifteen parts (*kalā*)—as taking the form of the fifteen *yoginīs*, who have the

above-taught colour (*varṇa*), insignia (*cihna*), and form (*saṁsthāna*). For that [*bodhicitta*] too has as its nature the five aggregates (*pañcaskandha*), four elements (*caturdhātu*), six objects (*ṣaḍviśaya*), and body, speech, and mind.

The stage of the arisen (*utpannakrama*) [is taught] as follows: While simply †not† focusing on a seed syllable, [the *yogin*] should see in an instant (*jhagiti*) the *maṇḍala* circle comprised of the fifteen *yoginīs*.

Then there is the stage of the fully perfected (*pariniṣpannakrama*): As is well known, in the vajra body, which is presided over by awareness (*jñānādhiṣṭhita*), the thirty-two channels flow from the place of Great Bliss, and they are the thirty-two *yoginīs*; thus, the body itself is comprised of Nairātmyā's circle. To explain: *lalanā* and *rasanā*, residing on the left and right flanks (*pārśva*) from the below the nose and down to the navel, are called the sun and the moon. Below the navel, precisely those two are the *yoni* channels and are [called] *lalanā* and *rasanā*, conveying *akṣobhya* (urine) and blood. The *avadhūtī*, residing in the middle of the head, throat, heart, navel, and genitals, carries *bodhicitta*. These channels are Nairātmyā.

The *abhedyā* and *sūkṣmā* channels, which reside at the top of the head (*śirarṣīkhā*) and nourish respectively (*yathāsaṁkhyam*) twin pairs (*yugmayugala*)—namely, nails and teeth and head hair and body hair—are Vajrā. The *divyā* channel, which is in the right ear (*dakṣiṇakarṇa*) and nourishes the skin and its secretions (*tvaṇmala*), and the *vāmā* channel, which is in the back bone (*prṣṭhavaṁśa*) and nourishes flesh (*piśita*), are Gaurī. The *vāmanī* and *kūrmajā* channels, located in the left ear (*vāmakarṇa*) and the middle of the brows (*bhrūmadhya*) and nourishing tendons (*snāyu*) and the skeleton (*asthimālā*), are Vārī. The *bhāvakī* and *sekā* channels, which reside in the eyes (*caḥṣus*) and the under arms (*bāhumūla*) and nourish the kidneys (*vṛkka*) and heart (*hṛdaya*), are Ḍākinī.

The *doṣāvatī* and *mahāviṣṭā* channels, which are in the armpit (*kakṣa*) and breasts (*stana*) and nourish the eyes (*caḥṣus*) and bile (*pitta*), are Pukkasī. The *mātarā* and *sarvarī* channels, which reside in the navel (*nābhi*) and the tip of the nose (*nāsāgra*) and nourish the lungs (*phupphusa*) and intestinal network (*antramālā*), are Śabarī. The *śīṭadā* and *uṣmā* channels, which reside in the mouth (*mukha*) and in the throat (*kaṇṭha*) and nourish the sinews of the rib area (*pārśvatantu*) and the stomach (*udara*), are Caṇḍālī. The *pravaṇā* channel in the heart, which nourishes excrement (*viṣṭhā*), and the *hrṣṭavadanā* channel in the genitals (*liṅga*),

which moves towards the part of the hair (*sīmanta*), are *Ḍombī*.

The *svarūpiṇī* and *sāmānyā* channels in the penis (*medhra*) and the anus (*guda*), which nourish phlegm (*śleṣman*) and bile (*pitta*), are *Gaurī*. The *hetudāyikā* and *viyogā* channels in the thighs (*ūru*) and the lower legs/calves (*jaṅgha*), which nourish blood (*śonita*) and sweat (*sveda*), are *Caurī*. The *premaṇī* and *siddhā* channels in the big toes (*pādāṅguṣṭha*) and the back of the feet/heel (*pādapṛṣṭha*), which nourish fat (*medas*) and tears of sorrow (*khedāśru*), are *Vettālī*. The *pāvakī* and *sumanā* channels are in the thumbs (*aṅguṣṭha*) and pair of knees (*jānu*). Of these, the former nourishes saliva (*kheṭa*), and the latter nourishes [†]a child's [†]mucus of the nose (*bālasimhāṇa*). These two are *Ghasmarī*.

At one's heart's lotus's central region (*karṇikā*) and its petals to the east and so on are the channels *trivṛttā*, *kāminī*, *gehā*, *caṇḍikā*, and *māradārikā*. Of these, the first pair of channels is *Bhūcarī*, and the remaining ones are *Khecarī*. And here, a channel that produces (*pra-√sū*), nourishes (*√puṣ*), or leads (*√gam*) to something is [said to be] its conveyer (*tadvāhā*).

Furthermore, these [channels]—having the nature of body, speech, and mind; the *dharma*-, *sambhoga*-, and *nirmāṇa*[*kāya*]s; and the three existences (*tribhava*)—are individually established in the four *cakras* in bodies. Of these [*cakras*], the *cakra* of production (*nirmāṇa*) has sixty-four petals of various colours, has a black *a* as its seed syllables, and is established facing upwards below the navel. The *cakra* of dharma is a lotus of eight white petals, has a black *hūṃ* as its seed syllable, and is established in the heart region. In the throat is the *cakra* of enjoyment (*sambhoga*), which has sixteen red petals and a red *om* as its seed syllable. At the crown is the *cakra* of Great Bliss: it has twelve white petals and a white *ham* as its seed syllable, and it faces downward with a stream of nectar (*pīyūṣadhārā*) flowing from it. Here the individual establishment (*vyavasthā*) of the Blisses, Moments, and so forth should be known based on a teacher's key instructions (*upadeśa*).

The natural stage (*svābhāvikaḥ kramah*) is manifesting *bodhicitta* [in a way] that leads to the non-dual [state] of effort-free (*anābhoga*) coalescence (*yuganaddha*).

One who is then tired from meditation (*bhāvanākhinna*) should repeat (*√jap*) mantra while giving rise to the pride of *Nairātmyā*. For this, the following [vowels] beginning with *a* are the mantra: they are innately established (*sahajasid-*

dha), have *om* at their beginning, end in *svāhā*, and have the nature of the fifteen vowels. Namely, [the mantra is] *om a ā i ī u ū ṛ ṝ ḷ e ai o au am svāhā*.

Giving rise to the pride of the red Nairātmyā, one should recite the *purakṣobha* mantra. For that the mantra is as follows: *om a ka ca ta pa ya śa svāhā*.

The mantra for *bali* is *om akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt om āḥ hūm phaṭ svāhā*.

The mantra for the empowerment of the pledges is *om āḥ hūm*.

After that, in the state of the *maṇḍala* circle being manifest, [the *yogin*] should remove the breasts and form a *bola* in the middle of the *kakkola* of his body. He should make the two shores (*pārśvadvaya*) into the bell.

Having diligently (*yatnena*) understood the essence of the teachings (*śāstrasāra*) in the mantra vehicle from my guru, I have compassionately composed this illuminator of Nairātmyā.

Alas, how can beings (*śarīrin*) here have certainty (*niścaya*) about this profound *maṇḍala* circle if they don't have their heads (*mas-taka*) dirtied (*rūkṣita*) by the dust (*reṇu*) of lord Śabara's lotus feet (*padāmbuja*)?

By the merit (*kuśala*) obtained through the spreading out (*vistr̥ti*) of the *abhisamaya*, may all living beings (*samastaloka*) stand firm (*pratiṣṭhātman*—have as their nature the standing firm) in the state of Vajradhara (*kulīśadhara*), having eliminated the pain and suffering of the three worlds.

This concludes the *Nairātmyāprakāśa*. It was composed by the glorious scholar, teacher, and realised master (*avadhūta*) Advayavajrapāda.

Notes

1. The opening *om namḥ śrīnairātmyāyai* is a scribal homage.

2. This verse, in Mālinī metre, serves as a *maṅgalācaraṇa* in other texts attributed to Advayavajra. We find it in Mar pa chos kyi blo gros's Tibetan translation of the *Saptākṣarasādhana*: *kun du rtog pa yongs su spangs pa'i chos skur gang gsungs dang/ /dpe med bde ba rtsal gyis mdzes pa longs spyod rdzogs sku dang/ /gang gi gnas la phan par mdzad pa las ni sprul pa'i sku/ /bcom ldan rdo rje sems dpa' de yis khyed la bde legs shog /* (D f. 130r–v) (read *rtsal* as *tsam*). It is absent from the text as printed in Bhattacharyya's edition of the *Sādhanaṃālā*.

The verse is also found at the beginning of Advayavajra's **Śrīcakrasaṃvaropadeśa*, for which rMa ban Chos 'bar's translation reads: *gang zhig kun du brtags pa yongs su spangs pa'i chos sku dang/ /dpe med bde ba tsam gyis mdzes pa'i longs spyod rdzogs sku dang/ gang gi thugs rje sa rnams phan mdzad sprul pa'i sku brjod pa/ /bcom ldan rdo rje sems dpa' de yis khyod la bde legs shog /* (D f. 139r).

The verse is also transmitted in the so-called *Sādhanaṃvidhāna* codex, on fol. 3r, in an *adhyātmahomavidhi*. Péter-Dániel Szántó (personal communication) surmises that the colophon to this brief text is written in old Newar and amounts to saying that the *vidhi* was extracted from a *ṭippanī* on the *Samvarodayatantra*. Here the manuscript reads: *parahitaparikalpaṃ dharmmakāyajam āhu | nirupamasukhapātraṃ cāru sabhogakāyaḥ | bhuvanahitavināt yasya nirmāṇakāyaḥ | sa bhavatu bhagavān vaḥ śreyase vajrasatvaḥ ||*

Prof. Isaacson (personal communication) has also read the verse in manuscripts of the *Yogāmbāratāntra* and the (proto-) *Kalparājatantra*, both Nepalese compilations. The NGMPP online catalogue offers a transcription of the verses in ms A 142-12, a witness of the *Yogāmbāratāntra*. According to this transcription, the verse also reads °*pātraṃ* for °*mātraṃ*, *nirmāṇakāya* for *nirmāṇakāyaṃ*, and *sa bhavatu bhagavān* for *bhavatu sa bhagavān*. It would appear that the verse achieve some popularity in Nepal.

The reading *pātra* can probably be discarded given the Tibetan evidence, but the variant is an interesting one. The readings *sa bhavatu* and *bhavatu sa* are effectively indistinguishable. One may wish to read *nirmāṇakāyaḥ* in the third *pāda*, in which case the meaning is not that Vajrasattva is taught to be the *nirmāṇakāya*, but that he simply *has* the *nirmāṇakāya*. Some further research into Advayavajra's position on the three *kāyas* may reveal which of these understandings is more appropriate. On the reading *nirmāṇakāyaḥ*, the relatively pronoun *yasya* is, at least according to my perception, slightly smoother.

It may be worth comparing the two above Tibetan translations of this verse with

Ye shes 'byung gnas's effort here for the NaiPra: *kun du rtog pa yongs spangs chos skur gang brjod pa/ /dpe med bde ba tsam mdzes longs spyod rdzogs pa'i sku/ /sa yi phan pa'i rgyur gyur gang gi sprul pa'i sku/ /bcom ldan rdo rje sems dpa' khyod des dge bar shog /*. The translation *rgyur gyur* for *vidhānāt* is difficult to account for; it also appears to be an adjective qualifying either *gang* or *sprul pa'i sku* rather than an ablative form (here it is perhaps Marpa's translation that has the clearest rendering with *mdzas pa las*). Similarly, the syntax of the final line, with *rdo rje sems dpa'* separated from the pronoun *de*, is considerably more opaque than the other two translations.

Although it may be entirely coincidental, it is nonetheless noteworthy that the opening verse of Ratnākaraśānti's *Bhramaharasādhana* is also in Mālinī metre.

3. T_D renders the first two *pādas* as follows: *gcig tu gsal la rgyas pa yis/ /mi rtog nyung la rgyas pa dag/ /*. If the translation has been transmitted correctly here, I am uncertain what meaning this was intended to convey. I understand, somewhat tentatively, the Sanskrit text as edited here in the following sense: '[A *sādhana* which is] clearly (*spaṣṭa*—to be taken as an adverb, adjective, or both) laid out in a single place, with a small amount of prolixity for those who lack understanding.'

4. Where the Sanskrit manuscript reads *tatas thadīyai*, T_D reads *de nas de'i gsal ba'i*, suggesting the conjecture *tatas taddīptai*. The reading *tatas tadīyai*, however, reads very smoothly and requires little emendation (*stha* and *sta* are similar in this scribe's writing).

5. T_D reflects a plural form of *akaniṣṭhabhuvanavartin*: *'og min gyi gnas na bzhugs pa rnams*. Given that what follows is a description of only the eight-faced Heruka, the plural form can be regarded as an error.

T_D also places *'og min gyi gnas na bzhugs pa rnams* before *ākṛṣya* (*bkug ste*), which may be simply for syntactical naturalness in Tibetan rather than a reflection of a different reading in Sanskrit.

6. T_D lacks a reflex of *avadāta* within the compound *indukundāvadātadakṣiṇamukha*: *g.yas pa'i zhal ni zla ba dang/ kun da lta bu'o/ /*

7. The conjecture *alimalinetarasakalavadanam* where the manuscript reads *alama-linetara°* is compelling in view of HeTa 2.6.11cd–12: *mūlamkhaṃ mahākṛṣṇaṃ dakṣiṇaṃ kundasannibham | vāmaṃ raktaṃ mahābhīmaṃ ūrdhvāsyaṃ vikarālinam | catu-rviṃśatinetrāḍhyaṃ śeṣāsyaṃ bhṛṅgasannibhāḥ ||* T_D suggestions reading *atimali°*, which has the advantage of paralleling the preceding compounds.

8. Here the transmitted text has suffered from what was likely a scribe's eye skip. I offer this conjectural reading based on T_D as well as similar formulations in two other *sādhana*s by Advayavajra. First, the *Saptākṣarasādhana* reads: ... *yathāvidhinā pūjayet van-*

dayet | tatas teṣāṃ purataḥ pāpadeśanāpāpākaraṇasaṃvaraṃ puṇyānumodanātriśaraṇa-ga-manabodhicittotpāda-ātmabhāvaniryyātana-adhyeṣaṇāyācanāś ca kṛtvā ... (ed. p. 460). In the NaiPra, the Tibetan translation indicates the inclusion of *puṇyapariṇāmanā*, but the word *yācanā* is reflected neither in the Tibetan nor in the Sanskrit manuscript, which has resumed at the place where one would expect to see it. Otherwise the two texts are evidently closely parallel.

Advayavajra's *Vajravārāhīsādhana* reads as follows: *tadagrataḥ pāpadeśanāpāpākaraṇasaṃ-varapuṇyānumodanāpuṇyapariṇāmanātriśaraṇagamanabodhicittotpādādikaṃ kṛtvā ...* (ed-f p. 59; ed-b p. 424) (*°pāpākaraṇasaṃvara°*] ed-f; *deest* in ed-b but recorded as a variant). Here *vandana* is not present, and *ātmaniryyātana* and so forth have probably been replaced with the word *ādika*. In the NaiPra, the *ca* before *kṛtvā* indicates that more than one word precedes, as in *Saptākṣarasādhana*. I assume *pāpadeśanāpāpākaraṇasaṃvaraṃ* can be understood as a *samāhāradvandva*, but can find no other attestation of the compound, and it is not immediately clear to me why these actions should be divided in the way they are. On the various preliminary stages in similar *sādhana*s, see ENGLISH (2002: 122–124).

As for the first sentence (*atra ca prajñopāyayoḥ* etc.), I can find no parallel in others *sādhana*s, so I only rely on T_D for the proposed conjecture. If I have understood the Tibetan correctly, I believe Advayavajra is offering a justification for worshipping the eight-faced Heruka, i.e. Picuvajra, at the beginning of the *sādhana*: to put it somewhat baldly, a *sādhana* that includes worship (and meditation on) both male and female deities serves to help one realise insight and means as having an identical nature.

9. On the compound *śūnyatājñānavajrasvabhāvātmaka*, traditional authorities have interpreted *vajra* either as co-referential with *jñāna* or with *svabhāva*. The former interpretation is offered by, for example, Śākyarakṣita in his *Abhisamayamañjarī*, and the latter by Abhayākaragupta in ch. 4 of his *Abhayapaddhati* (ISAACSON 2007: 292; YANG 2014: 140, 234; ENGLISH 2002: 239–40 n. 273, n. 277).

10. T_D renders *śūnyatājñānavajrasvabhāvātmakāḥ sarvadharmāḥ* in Tibetan, indicating that, perhaps, these words were not understood as part of the mantra: *dngos po mtha' dag gi de kho na nyid kyi dngos po bsduṣ pa/ om shū nya tā dznyā na badzra sva bhā ba ātma ko 'ham/ stong pa nyid kyi ye shes rdo rje rang bzhin gyi bdag nyid la chos thams cad ces bya ba'i sngags kyi don bsgoms pas rab tu mi gnas pa'i ngo bor gnas so/* / Indeed the mantra *om śūnyatājñānavajrasvabhāvātmako 'ham* does generally stand on its own; however, it would appear that Advayavajra is fond of this reformulation of the mantra, which emphasizes the emptiness of all phenomena (see 128).

Evidence to support this can be found in other *sādhana*s composed by Advayavajra,

such as the *Saptākṣarasādhana*: *tataḥ om śūnyatājñānavajasvabhāvātmakāḥ sarvadhāḥ om śūnyatājñānavajasvabhāvātmako 'ham iti sakalavastutattvasārasaṃgrāhakaṃ mantrārtham āmukhīkurvan ...* (ed. p. 460). Note, however, that Mar pa Chos kyi dbang phyug's Tibetan translation of the *Saptākṣarasādhana* does not reflect the first *om* and appears to have attempted to interpret the words as a stand-alone clause: *de nas chos thams cad ni stong pa nyid kyi ye shes kyi rdo rje'i bdag nyid de/ om shū nya tā dznyā na badzra sva bhā ba ātma ko 'ham/ zhes bya ba dngos po ma lus pa'i de kho na nyid sdud par byed pa'i sngags kyi de kho na mngon du byed cing/* (D f. 131r) (*de kho na* may be a corruption of *don* or *don kho na*).

Advayavajra's *Hevajravisuddhinidhi* also has a formulation resembling the *Saptākṣarasādhana*: *etadantaram (?) sarvadharmapracicayalakṣaṇayā prajñayā sarvadharmān pratīyasamutpādakān svabhāvanutpannān adhimuñcan, tadarthaṃ dyotakatvāt sakalavastutattvasārasaṃgrāhakatvena ca, om śūnyatājñānavajasvabhāvātmakāḥ sarvadharmmāḥ | om śūnyatājñānavajasvabhāvātmako 'ham iti mantraṃ imaṃ manasā paṭhitvā ...* (ms f. 66r7–v2). Here 'Gos lo tsā ba's Tibetan translation completely lacks any reflex of the words in question (see D f. 176r).

We also find a rendering of more or less the same formulation in the Tibetan translation of Advayavajra's **Hevajrasādhana*: *de ltar bla na med pa'i chos thams cad rab tu 'byed pa'i mtshan nyid kyi shes rab kyis chos thams cad rten 'brel las skyes pa tsam rang bzhin gyis gzod ma nas skye ba med par gsal bar shes par bya ste/ dngos po ma lus pa'i bde ba de kho na nyid kyi snying por bsdu pa'i stong pa'i ye shes kyi rdo rje'i rang bzhin gyi chos shes nas om shū nya tā dznyā na badzra sva bhā va ā tma ko 'ham zhes pa'i sngags de yid kyis bzlas te/* (D f. 163r). Leaving aside other slight differences for the moment, we can see that the translator (whose identity is unknown to me) appears to have treated the words in question with an approach similar to that of Mar pa Chos kyi dbang phyug.

Finally, the extended mantra is also found in some recensions of the *Vajravārāḥisādhana*. Finot's edition reads: *tataḥ, om śūnyatājñānasvabhāvātmakāḥ sarvvadharmmāḥ, om śūnyatājñānavajasvabhāvātmako 'ham iti mantrārtham āmukhīkurvan muhūrttam apratiṣṭharūpena tiṣṭhet* (perhaps *vajra* is missing from the first *śūnyatājñāna*). Bhat-tacharyya's edition in the *Sādhanaṃālā* omits the first half of the mantra, as does the translation by mTshur ston dBang gi rdo rje. Yar lung lo tsā ba Grags pa rgyal mtshan's translation of the same text, however, does reflect something of the mantra: *de nas chos thams cad rdo rje'i rang bzhin gyi stong pa nyid du byas nas/ om shū nya tā dznyā na badzra svabhā ba ātma ko 'ham/ zhes pa'i sngags kyi don mngon du byas nas skad cig gis mi gnas pa'i skur bsam par bya'o/*

Taken altogether, this evidence affirms that Advayavajra had a special preference

for an ‘enhanced’ formulation of the popular mantra, which may have caused some confusion for Tibetan translators. In view of this preference, it may also be worth noting that the formulation, as well as other key terms associated with Advayavajra’s philosophy such as *apraśīṭhita*, is wholly absent from the relevant portion of the *Hevajrākhyā*, which is a factor to consider when evaluating the text’s authorial attribution: *tataḥ paṭhed jinamantrakam—om śūnyatājñānavajrasvabhāvātmake ’ham. tasmin samaye sva-paraśaradamalanabhasannibham paśyeta* (f. 9r).

One lingering doubt is that the four other attestations of the mantra appear to put *sarvadharmāḥ* first and *aham* second, whereas the NaiPra does the opposite. Given that T_D and the Sanskrit witness both support this seemingly reversed order in the NaiPra, I do not emend the text; however, there is some doubt as to whether it is correct.

11. T_D lacks a reflex of *samādhā* and renders *praṇidhim anusmṛtya* slightly freely: *de nas smon lam gyis dran pas langs te/*

12. One may consider correcting the manuscript’s reading *aṇusaṃhater vvajraiḥ* to *aṇusaṃhatair vajraiḥ*, but I do not believe this yields adequate sense. The Tibetan translation reads *’od zer gyi rdul phra rab kyi tshogs ’phros pa des*, and on this basis we may conjecture a reading along the lines of *sphuradbhir aṇusaṃhatair raśmibhiḥ* (‘with light densely packed with particles’). This not a bad interpretation, but I do wonder if it was possibly the Tibetan translator’s own conjecture, made in an attempt to understand *aṇusaṃhataiḥ*. The reading I suggest here is partially inspired by Ratnākaraśānti’s MuĀ, commenting on HeTa 1.3.3:

*purastād agnivarṇena repheṇa sūryamaṇḍalaṃ dhyātvā tanmadhye hūṃkāreṇa
viśvavajraṃ vicintya tatkiraṇasūkṣmavajraiḥ sphuradbhiś caturdigatair atyan-
taṃ ghanībhāvāt prākāraṃ bhāvayeta* (as cited in ISAACSON 2007: 293).

We see that it is indeed additional vajras from the initial vajra that produce the fence, and these are described as ‘[made of] the light rays of that [initial vajra]’. Since the characters for *ṇu* and *śu* can be extremely similar, I regard this conjecture as relatively minor intervention.

13. The compound *pañjarabandhana* can be understood as a *dvandva*. This section of the *sādhana* derives from HeTa 1.3.3, where the form *pañjarabandhanaṃ* (or *pañjara bandhanaṃ*) appears to be *metri causa*: *repheṇa sūryaṃ purato vibhāvya tasmin ravau hūmbhaviśvavajraṃ | tenaiva vajreṇa vibhāvayeta ca prākāraṃ pañjarabandhanaṃ ca ||*

14. For the final sentence of this paragraph—*raviviśvavajrābhyāṃ ca raśmībhūya samantataḥ prasṛtābhyāṃ tat sarvaṃ dr̥dhīkuryāt*— T_D yields a different sense, which is proba-

bly the result of either very free translation or misunderstanding: *nyi ma dang sna tshogs rdo rje dag las 'od zer dpag tu med pa byung bas de ltar de dag thams cad brtan par bya'o/ /*

15. The Sanskrit manuscript's reading of simply *ūrdhvām* in describing the *prajñā* is not impossible, but it is highly telegraphic and may even suggest the opposite configuration (namely, that the wide part of the triangle is at its bottom). With *steng yangs pa*, T_D indeed suggests reading something like *ūrdhvasīlā*; however, other possibilities, such as *upari viśālā* or *ūrdhvacīlā*, cannot be entirely ruled out. The compound *ūrdhvasīlā* is relatively rare, but it has at least one attestation describing the *dharmodaya/ā*, in Umāpatideva's *Vajravārāḥisādhana* (verse 16, ed. p. 236), where it is incorporated into a verse in *upajāti* metre.

16. T_D renders *tanmadhye* and *tadantarvarti* of the previous sentence as *de'i steng du*. It renders *madhyavarti* in the following compound as *la gnas pa*. The translator appears, therefore, to have made a conscious decision to avoid translating these with words meaning 'inside' or 'in the middle of'. Elsewhere in the translation, *madhya* is generally rendered as *dbus*.

17. The word *maṇḍala* (or a synonym) appears to have dropped out of the manuscript, again perhaps due to an eyeskip. Strangely, however, the word is also not reflected in T_D: *sna tshogs rdo rje'i dbus su yang rlung dang/ me dang/ chu dang/ sa rnam ni du ba dang/ dmar po dang/ dkar po dang/ ljang gu rnam/ gzhu dang/ zur gsum pa dang/ zlum po dang/ gru bzhi rnam/ yaṃ raṃ baṃ laṃ rnam yongs su gyur pa las steng nas steng du blta'o/ /*

18. T_D lacks a reflex of *ākāra* at the end of this compound: ... *zlum po dang/ gru bzhi rnam/*

19. After *caturdvāram*, T_D reads *rta babs bzhi pa*, reflecting *catustoraṇam*. This word is certainly fitting, but at present I feel it is impossible to say whether it was added to the translation or lost from the Sanskrit witness.

The text here verges on entering *anuṣṭubh* metre, as it inspired by verses that can be traced back to at least the *Sarvatathāgatattvaśaṅgraha*, and which are often quoted or employed with variations in countless texts (see TRIBE 2016: 143 n. 24 for references, and p. 254–5 for Vilāsavajra's version of these in the *Nāmamantrārthāvalokinī*; see also, for example, HeTa 1.10.21).

20. T_D lacks a reflex of *atra*. Perhaps *tatra* with a partitive sense would read better here, but I don't see very strong reasons to discount *atra*.

21. For each of the trees in the eight charnel grounds, T_D treats the words as if they were nominative forms. N offers two instances of the words without case endings, one instance with a form that is corrupt in another way, and five instances of locative forms.

If we were to accept nominative forms, a conjunction such as ‘*ca*’ would also be natural; I therefore find this possibility unlikely, and adopting it would require major alterations to the transmitted text. Compounded forms such as *harītakīvrkṣamecakavarṇaḥ* can, I believe, also be discounted, as they appear unprecedented and unnecessary. If locative forms were intended, we can account for the error in that it appears relatively easy for a scribe to mistake *kṣa* for *kṣe*; we also see that forms less susceptible to this confusion (e.g. *śākhini* or *tarau*) are here unambiguously locative.

According to some other accounts of the eight charnel grounds, there is a *śirīṣa* in the east (see GERLOFF 2020: vol. 2 739–740; ENGLISH 2002: 140). Like the NaiPra, however, the anonymous *Aṣṭaśmaśāna* places a *harītakīvrkṣa* in the east. The Pandanus Database of Plants identifies *śirīṣa* as *Acacia lebbek Willd.* (Siris tree) and *harītakī* as *Terminalia chebula Retz.* (Chebulic myrobalan). It is unclear to me whether or not Advayavajra regarded the two as synonyms.

22. These colours should be understood as qualifying the *yakṣas* (also called *maharddhikas* or *kṣetrapālas* in some sources) and not the *dikpatis*, whose colours are described later as being ‘as they are commonly known’. The colours given by Advayavajra throughout this passage do not concord with the colours of the *yakṣas* given in the *Aṣṭaśmaśāna*. The *Aṣṭaśmaśāna*, for instance, specifies that the *yakṣa* is white, whereas Indra is yellow.

Here and below in the list of cloud colours T_D renders *mecakavarṇa* (a dark colour) as *ser po* (yellow).

23. The syntax of the formulation changes with the third *śmaśāna*, which is also reflected in T_D. Other accounts of the eight charnel grounds, including visual depictions, make it clear that it is the *yakṣas* who are *in* the trees, whereas the *dikpālas* are nearby the threes—for example, the *Aṣṭaśmaśāna* reads:

tatrāsokavṛkṣe maharddhiko jvalākulakaraṅko nāmo makaramukho raktaḥ
 | *vrkṣādhasi dikpatir varuṇo nāgāsanaḥ suklaḥ* | (ms. 4v; ms. reads *vāruṇo*;
 note the variant colours)

Presumably the locative *aṣokatarau* in this sentence should accordingly be understood in the sense of ‘at the Ashoka tree’ rather than ‘in the Ashoka tree’.

24. Other sources name this tree as *parkaṭī*, which Amara gives *jaṭī* as a synonym.

25. Amara record *naravāhana* as a name for Kubera, but here it should be understood as referring to Nairṛti/ Nirṛti, who indeed generally has a human as his mount (WESSELS-MEVISSSEN 2001: 98 ff.). T_D appears to have mistranslated this sentences, perhaps being thrown off by the direction being mentioned at the end of the sentence: *bden bral du la da dza ba ḍu'i shing dang/ mi'i gdong* [D f. 220r1] *can dang/ bden bral dkar po'o/ / (du la da dza ka ba ṭu'i]* P N; *dul da dza ba ḍu'i* D).

26. T_D rendering *bhūteṣa* as 'byung po rather where one might expect 'byung po'i dbang po. It has also construed *citra* as qualifying *nyagrodhapādapa* and adds a finite verb: *dbang ldan gyi mtshams su 'byung po dang/ khyu mchog gi gdong can no/ /nya gro dha sna tshogs pa bsgom mo/ /*

27. As mentioned above, T_D renders *mecaka* as *ser po*. For *śukla* T_D reads *skya bo*, whereas elsewhere in the translation *śukla* is rendered as *dkar po*. The Sanskrit *pāṇḍu* is rendered well here as *dkar ser*, but above it had been rendered simply as *dkar po*. The colours Advayavajra gives for the clouds exactly match those given in the *Aṣṭaśmaśāna*.

28. The word *cintanīyāḥ* has no reflex in T_D.

29. Here again it is evident that the transmitted text, which reads *evaṃ dikpālās cāṣṭau yakṣavarṇāni bodhavyāni*, has suffered from another eye skip. The neuter form °varṇāni lends support to what can be understood from T_D: namely, that there should be a second sentence regarding the colour of *caityas*. The first sentence, which in T_D reads *de ltar phyogs skyong brgyad kyi kha dog ni grags par zad do*, is relatively unproblematic. Here I 'back translate' *grags par zad do* with *prasiddha*—attestations for this correspondence cannot be found in the translation of mTshur Ye shes 'byung gnas, but we do find it elsewhere, such as in 'Gos Lhas btsas's translation of Ratnākaraśānti's MuĀ ad HeTa 2.4.53 (ed. p. 183; D f. 186r).

The second sentence is slightly more problematic. T_D's reading—*mchod rten brgyad kyi kha dog kyang rtogs par bya'o*—suggests something along the lines of, *aṣṭacaityānām varṇā api boddhavyāḥ*. Our Sanskrit manuscript, on the other hand, indicates that the sentence ends with *yakṣavarṇāni boddhavyāni*. The Tibetan translation may have suffered from corruption or mistranslation, since, as it stands, it is not at all clear how one should understand the colours of the *caityas*. At least in the *Hevajraprakāśa*, where the colour of the *caityas* are mentioned, they indeed do match the colours of hte *yakṣas*.

30. T_D reads *dkyil 'khor gyi 'khor lo'i nang du* where the Sanskrit manuscript reads *maṇḍalamadhye*, suggesting the reading *maṇḍalacakramadhye*.

31. T_D lacks a reflex of *tat* in *tatkamalamadhyapūrvādicaturdaleṣu*: *padma'i nang shar phyogs la sogs pa'i 'dab ma bzhi*. The compound should be understood as 'in the middle of that lotus and on the petals beginning in the east'. By contrast, T_D suggests understanding 'on the four petals inside the lotus beginning in the east'.

32. T_D erroneously reads *ro bco lnga dang ldan par* for *pañcadaśa śavān*.

33. The compound *candrasūryasabījakartikāpariṇāma* as rendered in T_D does not reflect *sabīja*: *zla ba dang/ nyi ma dang/ gri gug yongs su gyur pa las*.

34. T_D lacks a reflex for *jñāna* in *samatājñānavān*: *mnyam pa nyid dang ldan pa*.

35. This last sentence is a paraphrase of HeTa 1.8.6c–7: *ādarśajñānavāṃś candraḥ samatāvān saptasaptikaḥ || bijaiś cihnaṃ svadevasya pratyavekṣaṇam ucyate | sarvair aikyam anuṣṭhānaṃ niṣpattiḥ śuddhadharmatā ||*. Here I constitute these verses in accordance with Kamalanātha’s commentary, the *Ratnāvalī*. It should be noted, however, that the manuscript witnesses of the tantra provide a number of variant readings and, based on these readings and other evidence, one may wish to constitute the verses slightly differently.

36. T_D probably freely translates this portion of the text, combining *dveṣātmikā* and *vijñānaskandhātmikā* into a single compound: *mi bskyod pas rgyas btab pa/ zhe sdang dang/ rnam par shes pa’i phung po’i bdag nyid*.

37. T_D may reflect a different reading for *bahirupāyarūpakhaṭvāṅgāliṅgitakandharā: kha tvaṃ gas gzugs ’khyud pa’o*. There is no reflex of *bahirupāya*^o, and *gzugs* may be based on a Sanskrit word other than *kandhara*, which the translator previously rendered as *mgul*.

38. T_D erroneously reads *dbyangs la sogs pa’i* for *svaraniṣpannāḥ*.

39. The Sanskrit manuscript’s reading *sparsādīmudrāmudritāḥ* is difficult to accept, given that these four goddesses have no obvious connection to a list beginning with *sparśa*. T_D, more plausibly, reads *pukka sī la sogs pa’i rang bzhin du rgyas btab pa*, with the reading *rim bzhin* in Peking and sNar thang instead of *rang bzhin*. The four goddesses indeed share their *mudrās* with Pukkasī, Śabarī, Caṇḍālī, and Ḍombi, as taught in HeTa 2.4.16–19 and justified in 2.4.87–88. While a conjecture following exactly the Tibetan translation would be somewhat invasive, the more minimal conjecture of *pukkasyādimudrāmudritāḥ* seems reasonable. It seems not implausible that *sparsā*^o was accidentally copied from the *sparśa*^o appearing in the following sentence.

40. T_D erroneously renders *bhinnāñjanābhā* as *dbyer med pa’i mig sman nag po’i mdog lta bu*, as if reading *abhinnāñjanābhā*. A more common rendering by Tibetan translators for *bhinnāñjana* is *stang zil bcag pa* (see, for example, the seventh chapter of *Lalitavistara*, ed. p. 105 and D f. 57r). On the meaning of the compound and examples from literature, see VOGEL 1967.

41. T_D lacks a reflex of *piṅgala* in *jvalitapiṅgalordhvakeśāḥ: skra ’bar ba gyen du brdzes pa*.

42. In place of *tāluke*, T_D reads *spyi bor*, reflecting *mūrdhni* or something equivalent. On the face of it, T_D strikes me as more plausible, but I have yet to find a parallel in other Hevajra or Nairātmyā *sādhana*s and thus do not feel confident in making changes to the transmitted text. In other Hevajrasādhana, it is usually the ash smeared on the deity’s body that is pointed out as having the nature of Vajrasattva.

43. The *karmadhāraya* compound *pañcabuddhasvabhāvaśuṣkapañcamuṇḍāni* is somewhat awkward but perhaps does not require emendation.

44. cf. *Hevajravisuddhinidhi* fol. 78r1–2: *pañcadaśasvaraviśuddhyā muṇḍamālā*.

45. T_D renders *vyāghracarmāvr̥takatīnitambāḥ* as if reading *vyāghracarmanivasanāḥ*: *stag gi pags pa'i sham thabs can*.

46. See note 47 on the reading *sthitāḥ*.

47. 1-2a corresponds to HeTa 1.6.11–12a, and these *pādas*, along with 2b, are found in Saroruhavajra's *Sādhanaopāyikā* (ed. p. 112) and Bhadrāpāda's *Dveṣavajrasādhana* (ed. p. 358). Given the lack of other parallel material for 2b (another instance is *Ācāryakriyāsamuccaya* ms-g f. 183r7–8; ms-k f. 10r1–2 [folioation in Japanese; part of second bundle of folios]; D f. 201r), it is likely that Advayavajra is here drawing on the *Sādhanopāyikā*.

In 1d, *smṛtaḥ* is the reading found in all palm-leaf witnesses of the HeTa available to me, and this is reflected in the Tibetan translations of the tantra (D f. 7r) and the NaiPra: *rnam par snang mdzad brjod*. The reading is also found in the *Samputatantra* (5.4.33d) and in the *Vajrāvalī* (p. 452), as well as in Dōbīheruka's *Amṛtaprabhā* as found in Bhattacharyya's edition of the *Sādhanamālā* (p. 447). Witnesses of Saroruhavajra's *Sādhanopāyikā*, including its Tibetan translations, and of Bhadrāpāda's *Dveṣavajrasādhana* support *sthitāḥ*. I tentatively propose that the reading *sthitāḥ* should be maintained in the NaiPra, despite its Tibetan translation, which here appears to have been influenced by 'Brog mi's translation of the root tantra. However, the two witnesses of the *Ācāryakriyāsamuccaya* that I have consulted also support reading *smṛtaḥ*.

The word *tathā* in 2b is supported by T_D: *lus kun rdo rje 'dzin bzhin no*. For the parallels, Gerloff's edition of the *Sādhanopāyikā* reads *vaset*, which is reported to be found in one paper witness, while *paśyet*, unmetrical and ungrammatical, is the reading of the *Hevajrasādhanasaṅgraha* codex for both the *Sādhanopāyikā* and the *Dveṣavajrasādhana*. The canonical Tibetan translation of the *Sādhanopāyikā* reads *yan lag kun spyod rdo rje 'dzin* (GERLOFF 2020: vol. 1 135), while a para-canonical translation reads *yan lag kun la rdor 'dzin dgod* (vol. 2 152) (no Tibetan translation of the *Dveṣavajrasādhana* has been identified). The latter reading is probably corresponds to what is found in the *Ācāryakriyāsamuccaya*, which reads *sarvāṅgeṣu vajradhṛk nyaset* (also grammatically anomalous). In sum, I think it is difficult to regard any of the possible readings for the final word of 2b as particularly secure.

48. 2c–4b correspond to HeTa 2.6.3–4d but with certain variants. To asses these individually, let us first review the verses from the tantra, alongside readings from certain of its manuscript witnesses (which are of interest here), and then review the Tibetan translation of the NaiPra.

gurvācāryeṣṭadevasya namanārthaṃ cakrikā dhṛtā |
durbhāṣasyāśravaṇāya guror vajradharasya ca || 2.6.3 ||

3a gruvā°] *unreadable in P* **3b** namanārthaṃ] C Nb (°rthañ) K E; namanārthā Na; namanārthaṃ P **3b** cakrikā] Σ_C; cakṛkā C **3c** °āśravaṇāya] C Nb K E; śravaṇāya Na; °āśramaṇāya P **3d** guror] C Nb P E; guro Na K

śravaṇayoḥ kuṇḍalaṃ dhāryaṃ mantraṃ japtuṃ ca kaṇṭhikā |
rucakaḥ prāṇivadhaṃ tyaktuṃ mudrā bhajituṃ ca mekhalam | 2.6.4a–d

4a śravaṇayoḥ] C Nb K E; śravaṇayo Na P **4a** kuṇḍalaṃ dhāryaṃ] C, Nb (°landhāryam) P (*image unclear*) E; kuṇḍalaṃ dhārya Na K (°ryya) **4b** mantraṃ] Nb (mantrañ) P E; mantra C Na K **4b** japtuṃ] Σ_K; japtaṃ K **4c** rucakaḥ] C Na Nb K; rucakaṃ P E **4c** prāṇivadhaṃ] Σ_E; prāṇivandhaṃ E **4d** mudrā] Σ_E; mudrām E **4d** bhajituṃ ca] C^{pc} N (bhajituñ ca) E; bhajas tu Na; bhañjika P; bhañjituñ ca K

The NaiPra's verses in T_D run as follows:

bla ma slob dpon 'dod lha la/ /
phyag 'tshal spyi bor 'khor lo 'dzin/ / (2cd)

bla ma rdo rje 'dzin pa la'ang/ /
smod tshig mi nyan pa yi phyir/ /
rna ba dag la rna cha 'dzin/ /
sngags bzlas phyir ni mgul ba'i phreng/ / (3)

phyag rgya bsten pa ske rags te/ /
srog gcod spangs pa gdu bu ste/ / (4ab)

In 2d (= HeTa 2.6.3b), we find *śirasi* in Sanskrit and Tibetan of the NaiPra, but here there is no evidence for it in the HeTa. The word *dhṛtā* is reflected in T_D, as in the HeTa. A very hypermetrical reading for the *pāda*, such as *namanāya śirasi cakrikā dhṛtā*, is not implausible for the language of the tantra, but I am hesitant to adopt it for the *sādhana* unless stronger evidence becomes available.

In 2d (= HeTa 2.6.3b), we find *namanāya* instead of the tantra's *namanārthaṃ*, and similarly, instead of *mantraṃ japtuṃ* found in HeTa 2.6.4b, the NaiPra appears to read *mantrajāpāya*. The NaiPra's readings are equivalent to those of the tantra metrically and in terms of sense.

In 3a (= HeTa 2.6.3d), it is interesting to note that, like the NaiPra's Sanskrit manuscript, one witness of the HeTa also reads °*āśramaṇāya*, although the reading does not make very good sense and should probably be rejected.

In 3c, it appears that Advayavajra may have replaced the tantra's *śravaṇayoḥ* with *kaṇayoḥ*, which is metrically smoother.

The *pādas* 4a and b evidently reverse HeTa 2.6.4c and d, and this is also reflected in T_D. The metre is rough in 4b but probably passable if *rucakaḥ* is pronounced with the right emphasis. Finally, while the tantra's manuscripts point towards reading *mudrā* (probably to be understood as *mudrāḥ*, accusative plural), it seems equally possible that Advayavajra wrote *mudrām*, as the NaiPra's ms indicates.

49. 4d exactly corresponds to HeTa 2.9.11b. Note that Snellgrove's edition of the tantra reads *maitricittataḥ*, with no variants reported. The more expected *maitrīcittataḥ* would be unmetrical, but all palm-leaf manuscripts of the tantra that are available to me support *maitracittataḥ*, as do citations of the *pāda* in Ratnākaraśānti's *Bhramaharasādhana* (ed. p. 166) and the *Sāadhanopāyikā* (ed. p. 111).

50. T_D renders this sentence in verse.

51. cf. HeTa 1.8.20ab: *tathā mānādiṣaḍḍoṣān kartitum kartikā sthitā* |

52. T_D suggests reading °*caturmārādirudhirapūrṇam*: *bdud bzhi la sogs pa'i khrag gis bkang ba*/

53. cf. HeTa 1.8.20cd: *bhāvābhāvavikalpasya śirasā padmabhājanam* | These *pādas* can be understood as, 'The skull cup has [as its pure nature (*viśuddhi*)] the head of conceptualisation regarding existence and non-existence.'

54. The *tribhaṅga* is also mentioned in Advayavajra's *Hevajraviśudhinidhi*: *nirmāṇa-dharmasambhogakāyatraya viśuddhyā tribhaṅgaṃ* (fol. 77v6). The word is rare in Buddhist texts but can also be found in Abhayākara Gupta's *Vajrāvalī* (p. 184), describing *patākas* in the compound *anilāndolanatribhaṅgalolābhīnayaḥ*. For the NaiPra, T_D renders the word as *gnyer ma gsum mo*, which misleadingly suggests the Sanskrit *trivalī*. The *Hevajraviśudhinidhi*'s Tibetan translation renders it *sum khyog* (D fol. 186f3) and the *Vajrāvalī*'s as *sum khugs* (p. 185).

55. T_D renders *svābhāvikakāyaviśuddhyā* as *ngo bo nyid gcig pu'i sku'i rnam par dag pa*. The *gcig pu* is difficult to account for, but perhaps is the result of reading (erroneously) *svabhāvaikakāya*°.

56. I believe we must accept the emendation of *nairātmyāsamayaḥ* to *nairātmyāsamaḥ* not simply because of support from T_D, but also because it makes the most sense. The practitioner is already *nairātmyāsamaya* insofar as he has been visualising himself as the goddess; however, only after dissolving the *jñānasattva* into that visualisation does

he become *nairātmyāsama*.

57. cf. HeTa 1.8.22c–24b: *prathamam bhāvayet kṛṣṇam dvitīye raktām vibhāvayet || 22 || trītiye bhāvayet pītām caturthe haritakām tathā | pañcame nīlavarṇam ca śaṣṭhame śukladehikām || 23 || ṣaḍaṅgam bhāvayed yogī viramāntam punas tathā | 24ab*

58. cf. HeTa 1.10.11–12ab: *prathamam meghavad bhāti siddhe tu māyāvad bhavet | sahasā svapnavad bhāti svapijāgradabhedavat || 11 || abhedalakṣaṇāsiddhau mudrāyogīti sidhyati | 12ab*

T_D renders *svapnajāgraddaśayor abhedaprāpto mahāmudrāyogī sidhyati* somewhat differently, including a relative pronoun and reading *mthong ba* where one might expect *thob pa*: *rmi lam dang sad pa 'dra ba'i dus su gnyis su med par gang gis mthong bas phyag rgya chen po thob par 'gyur ro/ /*

59. MATHES (2014: 374) (also in MATHES 2021: 132), in advancing his thesis that Advayavajra advocates a non-tantric form of Mahāmudrā practice, writes the following about this passage: ‘... it is not completely out of the question that an empowerment in Maitrīpa’s system could start directly with the *prajñājñāna*-empowerment. In his *Nairātmyāprakāśa*, Maitrīpa thus explains the ordinary creation stage as an optional practice, and not as a necessary requirement for the subsequent stages.’ Judging by Mathes’s translation, his assertion rests on having understood the word *anyatra* in the sense of ‘alternatively’—perhaps as an equivalent to *athavā*. I am unsure why we should understand *anyatra* here as having a meaning other than the expected ‘elsewhere’. The meaning ‘elsewhere’ makes good sense in the larger context of the *Nairātmyāprakāśa*: the *utpattikrama* taught here in this *sādhana* consists in visualising the goddesses; elsewhere, a *gambhīrotpattikrama* and forms of *utpannakrama* are also taught, and they too are connected with Nairātmyā.

Even were we to grant that Advayavajra intends *anyatra* to mean ‘alternatively’, this still does not support Mathes’s interpretation that ‘the ordinary creation stage’ is an optional practice. This would simply mean that practitioners can choose which practice to do—for instance, they may practice *bāhyotpattikrama* on Mondays and *gambhīrotpattikrama* on Tuesdays; but that does not tell us whether or not *bāhyotpattikrama* is a necessary prerequisite for the subsequent stages, much less about the kind initiation required to engage in these practices. There may be evidence elsewhere in Advayavajra’s corpus that addresses this question, which is indeed a very interesting one, but here the matter is simply not addressed.

60. T_D renders *virama* as *bral ba*, which may be an acceptable translation but is at odds with the more common renderings of this technical term as either *khyad dga’* or *dga’ bral*.

61. This passage (beginning *nairātmyāhaṃkāram udvahan*) has been translated in two publications by MATHES (2014: 373–4; 2021: 132–3). In the former a draft edition of the passage by Isaacson is included in a footnote; and the latter publication also includes a translation of the sentence below that begins *anābhogayuganaddhādvayavāhi*.

62. I regard the reading *anavalokayann* as not very secure and *avalokayann* as at least an equally plausible reading (T_D lacks a reflex of either word). It is possible that the *utpannakrama* here involves manifesting the deity's circle without so much as visualising a seed syllable. Equally possible, however, is that it involves intense focus on a particular seed syllable, which on its own makes the *maṇḍala* manifest. cf. Ratnākaraśānti's MuĀ ad HeTa 1.1.11: *api ca tasya mahājñānasya bhāvanārthaṃ mudrāpi sarvabuddhair adhiṣṭhātā, tadyathā sūkṣmaḥ samagro hūṃkāraḥ svaracandramātrārahito vā bindumātram vā sarṣapasūkṣmaṃ paramasūkṣmaṃ vā catuścakrabhedena vā catvāry akṣarāṇi saporicchadāni. mudrāpakṣe utpattikramaḥ prāpnoti notpannakrama iti cet—naitad asti. utpattikramaśabdo hy atra pāribhāṣiko na laukikaḥ. sa ca mantracihnādipariṇāmajaṃ devatādeham āha na mantramātram api* (ed-i p. 483).

63. In place of *vajrasārīre khalu jñānādhiṣṭhite*, T_D suggests reading *pañcajñānādhiṣṭhitāḥ* as an adjective describing *nāḍyaḥ*: *rdo rje'i lus kyang ye shes lngas byin gyis brlabs pa'i rtsa sum cu rtsa gnyis te/* N's reading is slightly more convincing: that the body is presided over by *jñāna* is frequently and famously expressed in the HeTa—for example, 1.1.12: *dehasthaṃ ca mahājñānam*. I also do not immediately see why the five forms of *jñāna* are relevant here.

64. This sentence strongly resembles a passage in Ratnākaraśānti's MuĀ ad HeTa 1.1.16: *lalanārasane eva kaṇṭhād ārabhya yāvan nābhiḥ. atrāntare vāmetarapārśvanāḍyau candrasūryākhye. nābher adhas te eva yonināḍyau lalanārasanākhye¹ eva* (¹*lalanārasanākhye*] ms-a ed.; *lala...* ms-b [lost to damage]) (ms-a f. 17r; ms-c 12v; ed. p. 19).

65. For *snāyvasthimālāvahe*, T_D reads *rgyus pa dang/ rus pa dang/ dri 'bab ba dag*. Perhaps the translator erroneously read or understood *snāyvasthimālāvahe*.

66. For *vṛkkahrdayavahe*, T_D reads *glo ba dang snying 'bab pa ste*. One would expect *m Khal ma* for *vṛkka*, which here refers to the kidneys.

67. For *phupphusāntramālāvahe*, T_D reads *mchin pa dang rgyu ma dang dri 'bab pa*. The rendering *glo ba* would be expected for *phupphusa*, and the translation again reflects *mala* instead of *mālā*.

68. For this *nāḍī* sources give the names *hr̥ṣṭavadanā* or *kṛṣṇavadanā* (the *akṣaras* for *hr̥* and *kṛ* having similar forms in North Indian scripts). Here T_D reads *mdog nag ma*, which may be a transmissional error for *mdong nag ma* and therefore a reflection of the latter.

69. This sentence closely resembles the phrasing of the MuĀ ad HeTa 1.1.17: *hr̥ṣṭeti hr̥ṣṭavadanā. sā liṅge sīmāntamadyagā (sīmāntamadyagā] em.; sīmāntamadyagā] ms-c ed-t; sīmā<ā>ntamadyagāḥ ms-a) (ms-a fol. 18r; ms-c fol. 13v; ed-t p. 20). Based on this we can feel confident with the emendation *liṅge* from the manuscript reading of *hr̥llīṅge*.*

70. For *svarūpiṇīśāmānye*, T_D reads *phra gzugs ma dang spyi ma dag*, as if reflecting *sūksarūpiṇī*.

71. Where the Sanskrit manuscript reads *medaḥkheṭavahe*, we expect the second member of this compound to be a word meaning ‘tears’. T_D’s reading *mchin pa* is likely a scribal error for *mchi ma*. The conjecture *medośruvahe* is plausible, but *medaḥkheḍāśruvahe* is a more likely cause of error. Kamalanātha, in his *Ratnāvalī* (ms. f. 3r7), uses the word *śokāśru* in this context, and *kheḍāśru* can be regarded as equivocal to this.

72. Here where the Sanskrit manuscript reads *lasimhāṇa*, I conjecture *bālasimhāṇa* on the basis of *Vasantatilaka* 6.39 (also *Saṃputatantra* 6.2.32), as well as on the basis of MuĀ ad HeTa 1.1.17: *sumanā jānudvaye bālasimhāṇavahā (bālasimhāṇavahā] ms-c ed-t (°singhāṇa°); bālasimhāṇakāvahā ms-a) (ms-a 18v; ms-c fol. 13v; ed-t p. 21). Perhaps *bāla* is to be understood in the sense of a child, and something akin to this understanding is reflected in the *Vasantatilaka*’s Tibetan translation, which renders *bālasimhāṇa* as *byi pa’i sna ba* (D fol. 302r). It also seems possible to understand *bāla* (or *vāla*) in the sense of hair. The MuĀ’s Tibetan translation, however, renders the compound in question as *kha chu dang snabs* (D f. 232r), which suggests reading *lālasimhāṇa*. This reading is attractive and a common combination in Sanskrit, but I have not seen support for it in Sanskrit witnesses of the passages in question. The NaiPra’s Tibetan translation reads *stobs dang snabs*, and the Tibetan translation of the *Saṃputatantra* reads *sha dang snabs*, both of which could suggest reading *balasimhāṇa*, but again I have yet to see a Sanskrit witness support this. The matter remains somewhat in doubt.*

73. This sentence is found in Ratnākaraśānti’s MuĀ ad HeTa 1.1.14: *tatra yā nāḍī yaṃ¹ prasūte puṣṇāti gacchati vā sā tadvahā yathāyogam (¹tatra yā nāḍī yaṃ] ms-a ed; tatra nāḍī | nāḍī yaṃ ms-c) (ms-a fol. 17v; ms-c fol. 13r; ed. p. 20). T_D is problematic here: *’di yang rtsa nas rab tu ’dzag pas/ rgyas par byed pa dang/ ’gro bar byed pa dang/ de nas cung zad ’bab pa’o/* / I am not certain what the translator intended by this formulation, but there appears to have been some confusion on his part. He does appear to have read *prasrte*, which is also the reading of the NaiPra’s Sanskrit manuscript. I believe the MuĀ’s reading is superior here, as it provides a clearer explanation of the channels relationship to the substances, and because it would otherwise be difficult to differentiate *prasrte* and *gacchati* in meaning.*

74. A few elements are missing from this sentence in T_D —namely, *kiṃ ca, etāḥ*, and °tribhava°: *sku dang gsung dang thugs dang/ chos dang longs spyod rdzogs pa dang/ sprul pa'i ngo bo nyid ni 'khor lo bzhir lus la rnam par gnas pa'o/ /*

75. For *viśvavarnācatuḥṣaṣṭīdalaṃ*, T_D suggests including a word such as *padma* or *kamala*: *kha dog sna tshogs pa padma 'dab ma drug cu rtsa bzhi pa*. In the following sentences we have similar compounds: *śuklāṣṭadalakamalaṃ*, *raktaṣoḍaśadalaṃ*, and *śukladvātriṃśaddalaṃ*. For the latter two compound, T_D shows no reflex of a word meaning 'lotus'. Either with or without the word lotus, all of these compounds are cogent, so an emendation to the first based on T_D is not strongly compelling. For the first of these four compounds, \tilde{N} reads *viśvavarnam catuḥṣaṣṭīdalaṃ*, but the subsequent compounds suggest that the colour should be part of the compound.

76. T_D lacks a reflex of *śukla* in *śuklāṣṭadalakamalaṃ*: *padma 'dab ma brgyad pa*

77. There are a few points to consider regarding the reading in T_D : 'bad pa med par zung du 'jug pa gnyis med par 'byung ba'i byang chub kyi sems mngon du byed pa'i rgyu'o/ /ngo bo nyid kyi rim pa'o/ / First, syntactically T_D understands two sentences where I understand only one. T_D has perhaps confused *karaṇa* with *kāraṇa*. It also reflects the word *advaya*, not found in the Sanskrit manuscript, within the compound ending *vāhin*, and it connects this compound with the following word, thus qualifying *bodhicitta*. These last two points are valid possibilities, and of them I wish to accept the former. We find a few parallels in Advayavajra's corpus for the compound *yuganaddhādvayavāhin*: e.g., in the *Amanasikārādhāra* (ed. p. 497), the *Sekatātparyasaṅgraha* (ed. p. 413), and the *Pañcatathāgatamudrāvivarāṇa* (ed. p. 377). In the *Sekatātparyasaṅgraha*, however, we also find *yuganaddhavāhin*, as part of the compound *asaṃkṛtābhedayuganaddhavāhibodhasamaya*. In general, however, it would appear that Advayavajra's preferred the formulation including the element *advaya*.

Whether *anābhogayuganaddhādvayavāhin* should qualify *bodhicitta* or *sākṣātkaraṇa* is slightly more difficult to determine, but perhaps ultimately there is no great difference. *Bodhicitta*, the innate nature of mind, is *anābhogayuganaddhādvayavāhin* in that it supports (*vāhin* in the sense of 'bearing') the non-dual state of the effortless coalescence of bliss/compassion and emptiness; manifesting *bodhicitta* is *anābhogayuganaddhavāhin* in that it produces/leads to (*vāhin* in the sense of *pra-√sū* etc.) the non-dual state that is effortless coalescence.

78. Where the Sanskrit manuscript reads *svāhāntāḥ*, T_D reads *hūṃ phaṭ mthar gnas pa* and indeed ends the mantra with *hūṃ phaṭ svāhā*.

79. Where the Sanskrit manuscript reads *cakranayā śāstrasāraṃ raṃ*, I hesitantly propose the conjecture *mantrayāne śāstrasāraṃ* with some inspiration from T_D : *gsang*

sngags tshul gyi bstan bcos snying/ / We might expect *mantranaya* for *gsang sngags thsul*, but that would be metrically bad; a genitive case ending would also be impossible. The compound *mantrayānaśāstrasāraṃ* likewise appears to be unacceptable: assuming *śāstrasāraṃ raṃ* is a mistake for *śāstrasāraṃ*, then in order to allow the *ra-vipulā*, we require a caesura after the *pāda*'s fourth syllable. Another possible conjecture is to read *mantrāmnaye śāstrasāraṃ*.

80. For the second *pāda* of this verse, T_D reads *bla ma dam pa'i 'bad pa las shes pa*. If this transmitted reading is what was written by the translator, it reflects understanding *guroḥ* as a genitive form connected to *yatnena*, leading a bizarre meaning, 'having understood the essence of the *śāstras* of the Way of Mantra by means of [my] teacher's effort'.

81. Where the Sanskrit manuscript reads *rūkṣitamastako*, I conjecture *rūkṣitamas-takatā* for the verse to be metrical. It is evidently in *Drutavilambita*.

T_D translates: *dkyil 'khor 'khor lo zab mo yi/ /rnam par nges par 'gyur ba ni/ /ji ltar 'dir ni lus can rnams/ /ri khrod mgon gyi zhabs kyi chu skyes kyi/ /rdul rnams spyi bos ma blangs pa/ /de dag nges par ji ltar 'gyur/* / We see no reflex of *yadi* in the second half of the verse, and the final *pāda* does not seem to make sense or even be based on anything we have in Sanskrit.

82. This verse, in *Puṣpitāgrā* metre, is transcribed in ISAACSON (2009: 128), where the conjectural addition of *bhavet* is proposed. The diagnostic conjecture I offer here for the first *pāda* is not reflected in T_D ; its reading suggests *anenābhisamayena* or another permutation, which is hard to make work within the given metrical constraints and is not clearly related to the letters found in the Sanskrit manuscript. The entire verse in Tibetan runs as follows: *mngon par rtogs pa 'di yis thob pa yis/ /dge ba 'di yis 'jig rten mtha' dag ni/ /srid pa gsum gyi sdug bsngal yid mi bde spangs te/ /rdo rje 'dzin pa'i go 'phang rab gnas shog /*

83. That is to say, she belongs to the *dveṣakula* of Akṣobhya.

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