

Nairātmyāprakāśa

Advayavajra
ed. Ryan Conlon

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1 Sigla and Symbols

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|--------------------|---|
| Ñ | <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> | ommitted 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

parihṛtaparikalpaṃ dharmakāyaṃ yam āhur
 nirupamasukhamātraṃ cāru sambhogakāyaṃ |
 bhuvanahitavidhānād yasya nirmāṇakāyaṃ
 bhavatu sa bhagavān vaḥ śreyase vajrasattvaḥ ||²
 ekatra vitataṃ spaṣṭam abodhālaghuvistaram |³
 nairātmyāsādhanaṃ brūmo yathāmati yathāgamam ||

5

yogī khalu śmaśānādaḥ manonukūle sthāne pañcāmṛtādisamayasevī sukhā-
 sanopaviṣṭo niḥsaṅgo niḥśaṅkaḥ sattvārthodyatamatir nairātmyāhaṃkāraṃ u-
 tpādya, hr̥tsūrye nīla-HŪM-kāraṃ dhyāyāt. tatas taddīptai raśmibhis traidhātu- 10
 kam avabhāsamānair ākr̥ṣya, akaniṣṭhabhuvanavartinam⁴ aṣṭayoginīparivṛtaṃ
 ṣoḍaśabhujam aṣṭāsyam kapālamālāviracitaśekharam catuścaraṇasamākrāntaca-
 turmāraṃ nīlavarṇam dakṣiṇakaranikarakalitakapālasakalanilīnagaja-turaga-kha-
 ra-vṛṣabha-karabha-manuja-śarabha-vṛṣadamśam⁵ itarapāṇikadambagatapadma-
 bhājanavartidharaṇi-varuṇa-samīraṇa-jvalana-rajanīnātha-taraṇi-yama-dhana- 15
 dam kṛṣṇapradhānavadanam indukundāvadātadakṣiṇamukham⁶ atimātralohita-
 vāmavadanam atidhūmravikarālordhvavaktram atimalinetaraśakalavadanam śa-

Variants

6 spaṣṭam abodha°] *em.*; spaṣṭam abodha° Ñ 8 śmaśānādaḥ] *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 taddīptai] *conj.* (T_D de nas de'i gsal ba'i);
 tatasthadīpai Ñ 17 atimalinetara°] *conj.* (T_D shin tu gnag pa); alamalinetara° Ñ

tārdhamuṇḍamālālāṅkṛtaṃ nairātmyāliṅgitakandharaṃ ambarataralavartinam a-
grato dhyāyāt.

- tadanantaram bāhyaguhyatattvapūjābhir aṣṭayoginībhiḥ pūjayet. atra ca pra-
jñopāyayos tādā[tmyenāvabodhanāya picuvajrasya pūjanam. tato vandanaṃ pā-
5 padeśanāpāpākaraṇasaṃvaram puṇyānumodanāpuṇyapariṇāmanātrīśaraṇagama-
nabodhicittotpādā]tmabhāvaṇiryātanādhyeṣyaṇāś⁷ ca kṛtvā, caturbrahmavihārān
bhāvayitvā, sakalavastutattvasāraṇgrāhakātmakaṃ OM ŚŪNYATĀJÑĀNAVAJRA-
SVABHĀVĀTMAKO⁸ 'HAM ŚŪNYATĀJÑĀNAVAJRASVABHĀVĀTMAKĀḤ SARVADHARMĀḤ⁹
iti mantrārthaṃ bhāvayann apratiṣṭhitarūpeṇa tiṣṭhet. N fol. 261'

- 10 tataḥ praṇidhim anusmṛtya, samādhher vyutthāya, rephēṇa purataḥ sūrya-
maṇḍalaṃ dhyātvā, tatra HŪM-kāreṇa viśvavajraṃ ca dhyātvā, tato viśvavajrāt
sphuradbhir aṃśusaṃhatair vajrair¹⁰ vajraprākāraṃ pañjarabandhanam adho
vajramayīm bhūmiṃ parikhāṃ ca vicintayet. raviviśvavajrābhyāṃ ca rāśmībhūya
samantataḥ prasṛtābhyāṃ tat sarvaṃ dṛḍhikuryāt.
- 15 tadanantaram khadhātau dharmodayākārām antaḥsuṣirām atibahaladhava-
lām ūrdhvām¹¹ prajñāṃ paśyet. tatas tadantarvarti viśvavarṇāṣṭadalaṃ viśālaṃ
kamalaṃ dhyāyāt. tatas tanmadhye¹² rephodbhavasūryamaṇḍalamadhyavarti-
HŪM-kārapariṇataṃ viśvavajraṃ cintayet. viśvavajramadhye ca mārutatejojalāvanīr
13 dhūmraraktaśuklaharītāni dhanustrikoṇaparimaṇḍalacaturasrākārāni YAM-RAM
20 -VAM-LAM-pariṇatāni upary upari paśyet. etat sarvaṃ jñānamātraṃ ākalayan ta-
tpariṇataṃ caturasraṃ caturdvāram¹⁴ aṣṭastambhopaśobhitaṃ hārārdhahārābhū-
ṣitaṃ kūtāgāraṃ paśyet.
- tataḥ prākārābhyantare 'ṣṭa śmaśānāni cintayet. atra¹⁵ pūrve devendro harī-

Variants

1 °liṅgitakandharam] *em.*; °liṅgitamkandharam N 3 bāhyaguhyatattvapūjābhir] *em.* (T_D phyi dang/ gsang ba dang/ de kho na nyid rnam kyis mchod pa); bāhyapūjāguhyatattvapūjābhir N 4–6 tādātmyenāvabodhanāya ... °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/); tādātmbhāva° N 7 °saṅgrāhakātmakaṃ] *em.*; °saṅgrahākātmakaṃ N 11 tatra] *em.*; tatra ((tya/tpa)) N 12 sphuradbhir aṃśusaṃhatair vajrair] *conj.*; sphuradbhir aṃśusaṃhater vvajrair N; cf. T_D: 'od zer gyi rdul phra rab kyi tshogs 'phros pa des 12 vajraprākārai N; vajraprākārai N 13 bhūmiṃ] *em.*; bhūmi N 13 vicintayet] *em.*; viñcintayet N 16 °āṣṭadalaṃ] *em.*; °āṣṭadala N 16 viśālaṃ] *em.*; viśāla N; not reflected in T_D 18 viśvavajramadhye] N^{pc}; vijaśvavajramadhye N^{ac} 18 °jalāvanīr] *em.*; °jalāvani N 20 jñānamātraṃ] *em.*; jñānamātraṃ N 3.23–4.1 haritākivṛkṣe] *em.*; haritākivṛkṣa N

Ñ fol. 261^v takīvr̥kṣe¹⁶ mecakavar̥ṇo dantivadanah. dakṣiṇe yamaś cūtavr̥kṣe mahiṣānanah
sitavar̥ṇah. paścime 'śokatarau varuṇo raktaḥ siṃhamukhaḥ. uttarato bodhiśā-
khini kubero haritābho manuṣyamukhaḥ.

āgneyām karaṇjavr̥kṣe vaiśvānarah śuklavar̥ṇaś chāgānanah. latājaṭyām¹⁷
naravāhano manuṣyamukhaḥ pāṇḍur nairr̥tyām. vāyavyām kakubhavr̥kṣe pa- 5
vano mṛgānanah pītaḥ. aiśānyām bhūteśo vṛṣabhānanaś citro nyagrodhapādape.
sarve cāmī vāmakarakalitakapālā nānāstravyagradakṣiṇapāṇayo darśitapūrvārdha-
kāyāḥ.¹⁸

evam pūrvādyasṭadikṣu yathākramam ananta-padma-vāsuki-mahāpadma-ta-
kṣaka-śaṃkhapāla-karkoṭa-kulikāḥ. meghāś cāṣṭau mecaka-śukla-śīti-pāṇḍu-ra- 10
kta-pīta-harita-viśvavar̥ṇaś cintaniyāḥ.¹⁹ evam dikpālāś cāṣṭau [prasiddhavar̥ṇāḥ.
aṣṭa caityāny api sa]pakṣavar̥ṇāni bodhavyāni.²⁰

tato maṇḍalamadhye 'ṣṭadalam raktakamalam vicintya, tatkalalamadhyapū-
rvādicaturdaleṣu²¹ tathā kūṭāgāracatuḥkoṇeṣu caturdvāreṣv adha ūrdhvaṃ ca
pañcadaśasavān²² paśyet. tadanantaram śavārūḍhān ālikālipariṇatacandrasūrya- 15
madhyagatān akārādipañcadaśasvarān dhyāyāt. tataḥ A-kārādibījapariṇāmena
Ñ fol. 262^r sarvatra sabījā kartikā. tataś candrasūryasabījakartikāpariṇāmena²³ nairātmyā-
dipañcadaśayoginī dhyāyāt. tatrādarśajñānavāmś candraḥ, samatājñānavān²⁴
sūryaḥ, taylor madhyagatam bījam pratyavekṣaṇā, sarveṣām aikyaṃ kṛtyānuṣṭhā-
nam, bimbaniṣpattiḥ suviśuddhadharmadhātuh.²⁵ 20

atra varātakamadhye dhyeyāḥ A-kārasvarasambhavā dveṣātmikākṣobhyamu-
dritā vijñānaskandhātmikā prajñopāyasvarūpā bahirupāyarūpakhaṭvāṅgālīngi-
takandharā²⁶ nairātmyā. pūrvādidaleṣu Ā-I-Ī-U-svarasambhavā mohapaiśunyaṛā-
gersyāsvabhāvā vairocana ratnasambhavāmitābhāmoghasiddhimudritā rūpaveda-
nāsaṃjñāsaṃskāraskandhātmikā vajrāgurivārīvajradākinī dhyāyāt. 25

tato bāhyapute aiśānyādikōṇeṣu Ū-Ṛ-Ṛ-Ṛ-svaraniṣpannā²⁷ akṣobhyavairocana
ratnasambhavāmitābhāmudritāḥ pṛthivyāptejovāyusvabhāvāḥ pukkasiśabarīca-
ṇḍālīḍombīḥ paśyet.

Variants

1 cūtavr̥kṣe] *em.*; cūtavr̥kṣa Ñ 4 āgneyām] *em.*; agneyām Ñ 4 karaṇjavr̥kṣe] *em.*; karaṇja
Ñ 6 aiśānyām] *em.*; aiśānyā Ñ 11–12 cāṣṭau prasiddhavar̥ṇā ... sapakṣavar̥ṇāni] *diag. conj.*;
cāṣṭau pakṣavar̥ṇāni 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 (entire two sentences) 18 °yoginī] *em.*;
°yoginī Ñ 21 A-kārasvarasambhavā] *em.*; akārasvarasahyā Ñ 23 Ā-I-Ī] *em.*; a ā i Ñ 23–24
°rāgersyāsvabhāvā] *em.*; °rāgairśyāsvabhāvā Ñ 25 °saṃskārā] *em.*; °saṃskārā Ñ 25 °ḍāki-
nīr] *em.*; °ḍākinī Ñ 26 Ū] *em.*; Ṛ ū Ñ 26 °svaraniṣpannā] *em.*; °svarāni<ā>spannā Ñ 27
°ratnasambhavāmitābhā] *em.*; °ratnasambha((h))vāmitābhā Ñ

tataḥ pūrvādidvāreṣu Ī-E-AI-O-svarasambhavāḥ sparśādimudrāmudritā²⁸ rū-
paśabdagandharasasvarūpā gaurīcaurivettālighasmaryo bhāvyaḥ. tadanantaram
adha ūrdhvaṃ ca moharāgamudrite AU-AM-svarasambhave sparśadharmadhātu-
svabhāve bhavanirvāṇasvarūpe bhūcarīkhecaryau bhāvayet.

5 atra ca devinām utpatyanantaram svakuleśābhiṣeke sati svakuleśamudrā bo-
dhavyā.

Ñ fol. 262^v

etā pañcadaśayoginyaḥ ṣoḍaśābdāḥ sūryamaṇḍalasthā bhinnāñjanābhā²⁹ bo-
dhicittasvabhāvā jvalitapiṅgalordhvakeśāḥ †tāluke† vajrasattvasvabhāvaçatura-
ṅgulakapāladhārinyaḥ śirasi ca pañcabuddhasvabhāvaśuddhāni³⁰ pañca muṇḍāni
10 vibhratyō raktavartulatrinetṛā daṃṣṭrākārālavadanāḥ pañcadaśamāṭṛkāsvabhā-
vaśuṣkapañcadaśamuṇḍamālālanīkṛtā vyāghraçarmāṇvṛtakāṭṇinitambā ardhaparya-
ñkanātyasthāḥ śavārūḍhāḥ pañcamudrādhārāḥ. tatra—

akṣobhyaś cakrirūpeṇāmitābhāḥ kuṇḍalātmakāḥ |
ratneśaḥ kaṇṭhamālāyām haste vairocanaḥ sthitaḥ³¹ || 1 ||

15 mekhalāyām sthito 'moghaḥ sarvāṅge vajradhṛk tathā³²
gurvācāryeṣṭadevasya namanāya śirasi cakrikā || 2 ||

durbhāṣasyāśravaṇāyā guror vajradharasya ca |
karṇayoḥ kuṇḍalam dhāryam mantrajāpāya kaṇṭhikā || 3 ||

mekhalā bhajitum mudrām tyaktum prāṇivadam rucakāḥ³³
20 nūpurakeyūradharāḥ kṛṣṇāṅgo maitracittataḥ || 4 ||³⁴

keśānām raktapiṅgatā mahārāgataḥkhyāpanāya, krodhapratipādanāyordhvatā.³⁵
kāyavākcetasām atirāgasvabhāvatvāt svabhāvena netrāṇām mahārāgatā. bhava-
nirvāṇasvabhāvau bāhū. mānādidoṣān kartitum kartikā.³⁶ traidhātukaviśuddhyā
skandhādicaturmārarudhirapūrṇam trikhaṇḍam sakalavikalpaśarīri kapālam. dha- Ñ fol. 263^r

Variants

1–2 rūpaśabdagandharasa°] *em.* (T_D gzugs dang/ sgra dang/ dri dang/ ro rnam); rūpaśabda-
gandha° Ñ 2 tadanantaram] *em.*; tadanantara Ñ 3 moharāgamudrite] *em.* (T_D gti mug
dang 'dod chags kyis rgyas btab pa); moharāge mudrite Ñ 4 °khecaryau] *em.*; °khecaryā Ñ
5 svakuleśā°] Ñ^{pc}; svakuleśā° Ñ^{ac} 8 vajrasattvasvabhāva°] *em.* (T_D rdo rje sems dpa'i rang
bzhin thod pa); vajrasattvasvabhāvā Ñ 9 °śuddhāni] *conj.*; śuddha Ñ; *no reflex in T_D.* 10–11
pañcadaśamāṭṛkāsvabhāvaśuṣka°] *em.* (T_D ma mo bco lnga'i bdag nyid kyi mgo bo skam po);
pañcadaśamāṭṛkāsvabhāvā śuṣka° Ñ 11 °carmāṇvṛta°] *em.*; °carmāṇvṛtā Ñ 13 °āmitābhāḥ]
em.; °āmitābha Ñ 16 °devasya] *em.*; °devatāsyā Ñ 17 °āśravaṇāya] *em.* (T_D mi nyan pa);
°āśramaṇāya Ñ 18 dhāryam] *em.*; dhāryya Ñ 22 svabhāvena] *conj.* (T_D rang bzhin gyis);
svabhāvanām Ñ; tatsvabhāvanām *possible conj.* 24 trikhaṇḍam] Ñ^{pc}; trimukhaṇḍam Ñ^{ac} 24
sakalavikalpaśarīri] *em.* (T_D rnam par rtog pa mtha' dag gis lus); kamalavikalpaśarīri Ñ

rmasambhoganirmāṇaviśuddhyā tribhaṅgaḥ. svābhāvikakāyaviśuddhyā śārīra-
yaṣṭiḥ. anāvaraṇatākhyāpanāya vyāghracarmavasanatā. traidhātukānāmbana-
tākhyāpanāy[†] ānardhenāka[†] caraṇatā. ekarasatākhyāpanāyaikapādākṛāntabhūta-
latā.³⁷

tadanantaraṃ hṛdvartibijavīnirgataiḥ pañcākāraraśmibhir akaniṣṭhabhuvana- 5
vartijñānasattvasvabhāvaṃ nairātmyācakram āniya hṛdbije praveśayet. jñāna-
sattvasamayāsattvayor aikyaṃ kṛtvā nairātmyāhaṃkāraṃ udvahan nairātmyā-
samo³⁸ bhavet.

atra ca ṣaḍaṅgayogavyavasthārtham anukrameṇa kṛṣṇarakṣapītaharitanīlaśu-
klavarṇā bhāvanīyāḥ.³⁹ 10

tatra bhāvanāprakarṣaparakrameṇa prathamam meghasaṃchannaṃ pūrṇa-
ndravād bhāti. tato 'pi prakarṣān māyāvad bhāti. tato 'pi prakarṣāt svapnavat
prakāśate. tadanantaraṃ prakarṣaparipākāt svapnajāgraddaśayor abhedaprāpto
mahāmudrāyogī sidhyati. ity utpattikramaḥ.

anyatra⁴⁰ bolakakkolasamīyogān mahāsukharūpi paramaviramamadhyagaṃ⁴¹ 15
bodhicittaṃ jāyate yat tad eva pañcadaśakalātmakam jhaṭiti pūrvoktavārṇaci-
hnaśamsthānapañcadaśayoginīrūpaṃ paśyēt, tasya hi pañcaskandhacaturdhātu-
ṣaḍviśayakāyavākittasvabhāvatvād iti gambhīrotpattikramaḥ.⁴²

Ñ fol. 263^v

jhaṅgiti bijam anavalokayann eva pañcadaśayoginyātmakam maṇḍalacakram
paśyēt iti utpannakramaḥ. 20

atha pariniṣpannakramaḥ. vajraśarīre khalu jñānādhiṣṭhite⁴³ dvātriṃśaṃ nā-
ḍyo mahāsukhasthānāt sravanti. tās ca pañcadaśa yoginya iti śārīram eva nairā-
tmyācakrātmakam. tathā hi lalanārasane kaṇṭhād ārabhya nābhiṃ yāvad vāme-
tarapārśvavartinyo candrasūryākhye. nābher adhas te eva yonināḍyau⁴⁴ lalanā-
rasane akṣobhyarudhiravahe.⁴⁵ avadhūti śīraḥkaṇṭhahṛnnābhīyonimadhyasthā 25
bodhicittāvahā. etā nāḍyo nairātmyā.

abhedyāsūkṣme śīraḥśikhāsthe yathāsaṃkhyam nakhadantakeśaromaḥlakṣaṇa

Variants

1 tribhaṅgaḥ] *em.*; tribhaṅgāṃ Ñ 3 °ānardhenāka] Ñ; zhabs ma sbyangs pa'o T_D (*sic for* ma
brkyangs pa ?); *cf. Hevajraviśuddhinisādhana* fol. 77v6–7: sakalatraidhātukanirāmbaviśuddhyā
ardhaparyāṅkatā 5 °vinirgataiḥ] *em.*; °vinirgati Ñ 7 kṛtvā] *em.* (T_D byas nas); bhūtvā Ñ
7–8 nairātmyāsamo] *em.* (T_D bdag med ma dang mnyam par); nairātmyāsamayo Ñ 9 °pīta-
haritanīla°] *em.* (T_D ser po dang/ ljang gu dang/ sngon po dang/); °pītaritapītanīla° Ñ 15
paramaviramamadhyagaṃ] *em.*; paramaviramadhyaga° Ñ 17 yoginīrūpaṃ] *em.*; yoginīrūpa
Ñ 17 tasya hi] Ñ; tasyāpi (T_D de yang) *possible em.* 19 anavalokayann] *em.*; anavalokayana
Ñ 21 dvātriṃśaṃ] Ñ^{bc}; dvātriṃśatan Ñ^{ac} 23 kaṇṭhād] *em.* (T_D mgrin pa nas); kaṇṇād Ñ
25 °nābhi°] *em.*; °nābhiṃ Ñ 27 °roma°] *orthographic change*; °loma° Ñ

yugalavahe⁴⁶ vajrā. divyā dakṣiṇakarṇe tvaṇmalavahā, vāmā prṣṭhavaṃśe piśi-
tavahā gaurī. vāmanikūrmaje vāmakarṇabhrūmadhyasthe snāyvasthimālāvahe
vārī. bhāvakīseke cakṣurbāhumūlasthe vṛkkahṛdayavahe ḍākinī.

doṣāvatīmahāviṣṭe kakṣastanavartinyau cakṣuḥpittavahe pukkasi. mātārāsa-
5 rvaryau nābhināsāgrasthe phupphusāntramālāvahe śabari. śītadoṣme mukhakha-
ṇṭhasthe pārśvatantūdaravahe caṇḍālī. pravaṇā hṛdaye viṣṭhāvahā, hṛṣṭavadanā⁴⁷
liṅge sīmāntamadyagā ḍombī.

svarūpiṇisāmānye meḍhragudayoḥ śleṣmapittavahe gaurī. hetudāyikāviyoge N fol. 264'
ūrujaṅghayoḥ śonitasvedavahe caurī. premanisiddhe pādāṅguṣṭhapādaprṣṭhayor
10 meḍāḥkhedāśruvahe⁴⁸ vettālī. pāvākīsumane aṅguṣṭhajānudvayasthe. tatra pū-
rvā khetāvahā, aparā siṃhānavahā. te ime ghasmarī.

hṛtkamalakarṇikāpūrvādidaleṣu yathākramam trivṛttā-kāminī-gehā-caṇḍikā
-māradārikāḥ. tatra prathamam nāḍidvayam bhūcarī, [śeṣāḥ khecarī.] atra ca yā
nāḍī yaṃ prasūte puṣṇāti gacchati vā sā tadvāhā.⁴⁹
15 kiṃcetāḥ kāyavākcittadharmasambhoganirmāṇatribhavaśvabhāvāś⁵⁰ catuṣca-
kreṣu śarīreṣu vyavasthitāḥ. tatra nirmāṇacakram viśvavarṇam catuṣṣaṣṭidalam
kṛṣṇa-A-kārabijam nābher adho vyavasthitam ūrdhvamukham ca. dharmacakram
śuklāṣṭadalakamalam kṣṇāvarṇa-HŪM-kārabijam hṛddeṣe vyavasthitam. kaṇṭhe
sambhogacakram raktaṣoḍaśadalam raktapraṇavabijam. śīrasi śukladvātrimśadda-
20 lam śukla-HAM-kārabijam adhomukham kṣaratpiyūṣadhāram mahāsukhacakram.
atrānandakṣaṇabhedādivyavasthā gurūpadeśato bodhavyā.

anābhogayuganaddhādvayavāhi bodhicittasākṣātkaraṇam⁵¹ svābhāvikaḥ kra-
maḥ.

tato bhāvanākhiṇno nairātmyāhamkāram udvahan mantram japet. tatrāmī N fol. 264'
25 sahasasiddhāḥ praṇavādyāḥ svāhāntāḥ pañcadaśasvarasvabhāvā A-kārādayo ma-

Variants

1 °yugala°] *conj.*; yugmayugala N 1 tvaṇmalavahā] *em.*; tvajmalavaho N 2 vāmakarṇabhrū-
madhyasthe] *em.*; vākarṇabhrūmadhyesthe N 3 °bāhumūlasthe] *em.*; °bāhumūlesthe N 5
nābhināsāgrasthe] N^{pc}; nābhinā..kasāgrasthe N 5 phupphusāntramālāvahe] *em.*; phupphuṣā-
ntranālāvahe N 7 liṅge] *em.*; hṛlliṅge N; *Not reflected in Tib.* 8 meḍhragudayoḥ] *em.*; na |
me<mayā>ḍhragudayoḥ 9 pādāṅguṣṭha] *em.*; pādāṅguṣṭhali 10 meḍāḥkhedāśruvahe] *conj.*;
meḍāḥkhetāvahe N 10 sumane] *em.*; samāne N 11 aparā] *em.*; aparālā N 13 prathamam]
em.; prathamā N 13 śeṣāḥ khecarī] *diag. conj.* (T_D lhag ma rnams ni mkha' spyod ma'o/ /);
deest in N 14 prasūte] *em.*; **prasūte** N TODO check MuĀ mss 15 °svabhāvāś] N^{pc} (°svabhā-
vāḥ); °svabhāvāḥ | ś N^{ac} 16 viśvavarṇam] *conj.*; viśvavarṇam N 17 kṛṣṇa-A-kārabijam]
em.; kṛṣṇāmkārabijam N 18 vyavasthitam] *em.*; vyavasthita N 19 raktaṣoḍaśadalam] *em.*;
raktaṣoḍaśadala N 22 anābhogayuganaddhādvayavāhi] *conj.* (T_D 'bad pa med par zung du 'jug
pa gnyis med bar 'byung ba'i); anābhogayuganaddhāvāhi 24 mantram] *em.*; mantra N

ntraḥ. tadyathā—OM̐ A Ā I Ī U Ū Ṛ Ṝ Ṝ̄ Ḍ Ḍ̄ Ḍ̄̄ E AI O AU AM̐ SVĀHĀ.

raktanairātmyāhaṃkāraṃ udvahan [purakṣobhamantram] japet. tatrāyaṃ mantraḥ—OM̐ A KA CA ṬA TA PA YA ŚA SVĀHĀ.

OM̐ AKĀRO MUKHAṀ SARVADHARMĀṆĀM ĀDYANUTPANNATVĀT OM̐ ĀḤ HŪM̐ PHAṬ SVĀHĀ—balimantraḥ. 5

OM̐ ĀḤ HŪM̐—samayādhiṣṭhānamantraḥ.

tadanantaraṃ maṇḍalacakrasākṣāddasāyāṃ stanau hr̥tvā śvāṅgānāṃ kakkolamadhyavarti bolam̐ kuryāt. pārśvadvayaṃ ghaṇṭāṃ vidadhyāt.

[mantrayāne] śāstraśāraṃ⁵² jñātvā yatnena sadguroḥ |
kṛpayā vihito 'smābhir nairātmyāyāḥ prakāśakaḥ || 10

gahanamaṇḍalacakraviniścayo bata bhavet katham atra śārīriṇāṃ |
śabaranāthapadāmbujareṇubhir yadi na rūkṣitamastakatā bhavet ||⁵³

[abhisamayasuvistr̥tau] yad āptaṃ
kuśalam anena bhavet samastalokaḥ |
kulisadharapadapratīṣṭhitātmā 15
hatabhuvanatrayaḍuḥkhadaurmmaṇasyaḥ ||⁵⁴

nairātmyāprakāśaḥ samāptaḥ.

|| kṛtir iyaṃ śrīmatpaṇḍitācāryāvadhūtādvayavajrapādānām iti ||

3 Collation of the Tibetan Text

bdag med ma'i rab tu gsal ba by gN̄yis 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.

Variants

2 raktanairātmyāhaṃkāraṃ ... tadanantaraṃ maṇḍalacakrasā°] *The text beginning raktanairātmyā° is written in a second hand. The text beginning japet is written as a marginal addition. The addition ends tadanantaraṃ maṇḍalacakrasā°.* 2 purakṣobhamantram] *diag. conj.* (T_D: grong khyer dkrug pa'i sngags); mantram imaṃ Ṇ̄ 7 svāṅgānāṃ] *conj.* (T_D: rang gi yan lag gi); svābhāṅgānāṃ 9 [mantrayāne]] *diag. conj.*; cakranayā Ṇ̄; gsang sngags tshul gyi T_D 9 sāraṃ] *em.*; °sāraṃ raṃ Ṇ̄ 12 rūkṣitamastakatā] *conj.*; rūkṣitamastako Ṇ̄ 13 [abhisamayasuvistr̥tau]] *diag. conj.*; abhisamayavistarite Ṇ̄; abhisamayasuvistare *possible emd.* 14 anena bhavet] *conj.* (ISAACSON); anena Ṇ̄ 15 °tiṣṭhitātmā] *em.*; tiṣṭhitātnā Ṇ̄ 16 °traya°] *em.*; °trayaṃ Ṇ̄

N: sNar thar bstan 'gyur. rGyud 'grel, vol. 24 (): 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 (lnga 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 bsname 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 rnam kyis mchod pa lha mo brgyad [P f. 95v5] po rnam 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 phyir 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/ om 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 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 rnam ni du ba dang/ dmar po dang/ dkar po dang/ [N r. 90r5] ljang gu rnam/ gzhu dang/ zur (gsum pa)(gsum P N) dang/ zlum po dang/ gru bzhi rnam/ [D f. 219v5] yaṃ ram bam lam rnam 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 ī (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 kyi 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 ī 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/ ĩ 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 kyi (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/ /khams 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/ /khams 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)(lga 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 gzbug 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 (gzbug D)(bzbug 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 rnam 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 bsgrigs 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/ kham 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 sī'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/ (tsaṇḍalī'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 rī'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) lī'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 (rī'o)(rī'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 rtza dang po gnyis ni sa spyod ma'o/ / [P f. 99r2] lhag ma rnams ni mkha' spyod ma'o/ /'di yang rtza 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 rtza 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 rtza 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 (gzhaḡ)(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 ṣ ṭ ḷ e ai o au am̐ 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) om a ka tsa ta
ta pa ya sha svā (hā/)(hā P N) zhes pa'o/ /

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

om 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 rnam/ /

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

rdul rnam 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 *dharma* *makāya*, devoid of conceptualisation (*parikalpa*), [and] the attractive *saṃbhogakāya* that is simply incomparable bliss; who has a *nirmāṇakāya* because of his accomplishing what is beneficial for the world—lead to your prosperity/liberation (*śreyas*)!

I will teach this Nairāṃtyāsādhana, in accordance with my judgement (*yathāmati*) and with scripture (*yathāgama*), clearly laid out in one place, including some small details (*vistara*) for the ignorant.

Now, in a location such as a charnel ground that is mentally suitable, 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 set 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 [him] in with light rays that were lit by that [syllable]—[light rays] which radiate through the triple world—[the *yogin*] should visualise in front as residing in the sky [Heruka]: He abides in the Akaniṣṭha heaven. He is surrounded by the eight *yoginīs*. He has sixteen arms and eight faces. His crowns are made of skull garlands. He tramples the four Māras with his sixteen feet; He is dark blue in colour. He has completely fused (*sakalanilīna*) into the skulls 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 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 beautiful right face is jasmine-white like the moon. His left face is intensely red. His dreadful upper face is dark grey. All of his remaining faces are all deep black. 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 worship. And here, Picuvajra [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 the drawing together of 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 letter *ra*. And he should visualise, formed by the letter *hūṃ* on that [sun disc], a crossed vajra. Created by vajras densely packed with light 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 *dharomdaya/ā*: its interior is hollow, extremely white, and upright (*ūrdhva*). Then he should meditate on a broad, multi-coloured and eight-petaled lotus as present inside that [insight]. 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 as above one another the wind, fire, water, and earth [elements]—which are gray, red, white, and green; which are in the shapes of a bow, a triangle, a globe, and a square; and which transform out of the syllables *yāṃ*, *rāṃ*, *vāṃ*, and *lāṃ*. Regarding (*ā-√kal*) all of this as merely awareness, he should visualise as transformed out of those elements a temple palace—it has four corners and four doors, it is beautified with eight pillars, and it is ornamented with necklaces and half necklaces.

Then, on the interior of the fence, [the *yogin*] should bring to mind the eight charnal grounds. Here, in the east is Indra [and], in a yellow myrobalan tree, the

dark (*mecaka* - elsewhere white, w/ Indra being yellow) elephant-faced [*yakṣa*]. In the south is Yama [and], in a mango tree, the buffalo faced [*yakṣa*] who is white. In the west, at an ashoka tree, is Varuṇa (the water god) [and] the red lion-faced [*yakṣa*]. In the north, at a bodhi tree, is Kubera [and] the green man-faced [*yakṣa*].

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

Similarly, in the eight direction, beginning in the south, there are respectively [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 be corresponding colours.

Then [the *yogin*] should call to mind a red lotus without eight flower in the middle of the *maṇḍala* and then visualise fifteen corpses on the four petals of the east and so forth in the middle of that lotus, likewise at the four corners of the deity palace, at the four doors, and below and above. Then he should meditated on the fifteen vowels, i.e. *a* and so forth, which are mounted atop the corpses and are 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 appears] in all places a chopper (*kartikā*) with the syllables. Then, with the transforming of the moons, suns, and choppers with their seed syllable, he should meditate on the fifteen *yoginīs*, beginning with Nairātmyā. Of these [elements of the meditation], the moon has the mirror-like knowledge; the sun has the knowledge of equality; the seed syllable placed in between them is discriminating [knowledge]; the oneness of all of these the performance of activities; and the arising of the form is the fully pure Dharma Realm.

Here in the middle of the central part of the lotus (*varaṭaka*) Nairāmtya should be meditated on: she arises from the vowel *a*; she is of the nature of enmity;⁵⁵ 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 takes the form of her external ‘means’.⁵⁶ 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, back-biting, maliciousness, passion, and jealousy; they are sealed by Vairocana, Ratnasambhava, Amitābha, Amoghasiddhi; and they are of the nature of material form, sensation, identification, conditioning factors, and consciousness.

Then, in the external enclosure, in the direction of the south east and so forth, one should visualise Pukkaṣī, Śabarī, Caṇḍālī, and Ḍombī: they arise from *ū*, *r*, *ṛ*, and *ḷ*; they are sealed by Akṣobhya, Vairocana, Ratnasambhava, and Amitābha; and they are of the nature of earth, water, fire, and wind.

Next, in the 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 touch 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 Khecārī: they are sealed by delusion and passion; arise from *au* and *aṃ*; and they are of the nature of touch and the mental sphere.

And here, immediately after the goddesses arise, as they receive the consecration of their given family, [the *yogin*] should be aware of the seals of their given family.

These fifteen *yoginīs* are sixteen years of age. They stand on sun discs and have the colour of mixed collyrium. They are of the nature of *bodhicitta*. Their upward-streaming hair is flaming and tawny. They each bear a skull measuring four finger breadths † on their pallets † which has the nature of Vajrasattva and support five skulls on their heads which are pure with the nature of the five buddhas. They have round, red eyes. Their faces bare fangs. They are adorned with fifteen dry skulls that have the fifteen mother goddesses as their nature. Their hips and buttocks are covered with a lion skin. Standing with one leg drawn in, they ride corpses and bear the five *mudrās*. Of these,

Akṣobhya is in the form of the chaplet, Amitābha as earrings. Ratnasambhava is in the necklace, and Vairocana is present on the fore-

arms [as a bracelet].

Amoghasiddhi is in the belt, and likewise the vajra holder is in all limbs. The earrings are worn on the ears so as not to hear ill speaking of one's guru or Vajradhara.

The belt is to partake in a *mudrā*, the necklace to abandon the taking of life. [The *yoginīs*] wear anklets and bracelets, and their black colour is due to compassion.

The red-tawny colour of makes known their having great passion, and in order to demonstrate their wrath, [their hair] is pointing upwards. Because their body, speech, and mind has great passion as its nature, their eyes naturally have great passion. Their two arms are of the nature of existence and nirvāṇa. They have choppers in order to cut the faults of pride and the like. 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 is has three portions; and it is the embodiment of all discursive thought. Their bending at three places (*tribhaṅga*) corresponds to the pure nature of the *dhrarma*-, *sambhoga*-, and *nirmāṇakāyas*. The slender body corresponds to the pure nature of the *svābhāvikakāya*. They have a tiger-skin garment in order to make known their being free of veils. Their legs are [†]in the *ardhaparyāṅka* posture [†]is to make known the objectlessness of the three worlds. In order to make known single-flavouredness, they press on the ground with one food.

After that, using light rays in five forms that emerge the seed syllable at his heart, [the *yogin*] should draw in the Nairātmyā circle which has as its nature the wisdom deity (*jñānasattva*) residing in Akaniṣṭha heaven and 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-branched yoga, [the *yogin*] should successively meditate on the colours 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. When it is even more excellent than that, it appears like an illusion. When even more excellent than that, it shines for like a dream. Subsequently, when the excellence [in meditation] is fully matured, one

succeeds as *yogin* of *mahāmudrā*, achieving the non-difference of the sleeping and waking states. This is the stage of arising.

Elsewhere, the profound stage of arising [is taught] as follows: The *yogin* should see in an instant precisely the *bodhicitta* that, through the union of *bola* and *kakkola*, has the nature of Great Bliss is in between Supreme [Bliss] and [the Bliss] of Cessation, which is comprised of fifteen parts/*kalās*, as taking the form of the fifteen *yoginīs*, who have the above-taught colour, insignia, and form, for that [*bodhicitta*] too has as its nature the five aggregates, four elements, six objects, and body, speech, and mind.

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

Likewise, there is the stage of completion (*pariṇiṣpannakrama*): As is well known, when the vajra body is empowered by awareness, 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 from the below the nose down to the navel, are called the sun and the moon. Below the navel, precisely these two, the *yoni* channels, 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 and nourish, number for number, nails, teeth, head hair, body hair, are Vajrā. The *divyā* channel, which is in the right ear and nourishes body hair/skin, and the *vāmā* channel, which is in the back bone and nourishes flesh, are Gaurī. The *vāmanī* and *kūrmajā* channels, located in the left ear and middle of the brows and nourishing tendons and the skeleton, is Vārī. The *bhāvakī* and *sekā* channels, which reside in the eyes and the under arms and nourish the kidneys and heart, are Ḍākinī

The *doṣāvatī* and *mahāviṣṭā* channels, which are in the armpit and breasts and nourish the eyes and bile, are Pukkasī. the *mātarā* and *sarvarī* channels, which reside in the navel and the tip of the nose and nourish lungs and intestines network, are Śabarī. the *śīṭadā* and *uṣmā* channels, which reside in the mouth and in the throat and nourish the sinews of the rib area and the stomach, are

Caṇḍālī. The *pravaṇā* channel in the heart, which nourishes excrement, and the *hr̥ṣṭavadanā* channel in the genitals, which moves towards the part of the hair, are Dombī.

The *svarūpiṇī* and *sāmānyā* channels in the penis and the anus, which nourish phlegm and bile, are Gaurī. the *hetudāyikā* and *viyogā* channels in the thighs and the shanks, which nourish blood and sweat, are Caurī. The *premaṇī* and *sid-dhā* channels in the big toes and the back of the feet, which nourish fat and tears of sorrow, are Vettālī. The *pāvakī* and *sumanā* channels are in the thumbs and the knees. Of these, the former nourishes saliva and the latter nourishes mucus of the nose. These two are Ghasmarī.

At the heart lotus's central portion (*karṇika*) and its petals to the east and so are [the channels] *trivṛttā*, *kāminī*, *gehā*, and *caṇḍikā*. Of these, the first pair of channels is Bhūcarī, and the remaining ones are Khecari. And here, a channel that produces, nourishes, or leads to something is [said to be] its conveyer (*tadvāhā*).

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

The direct realization of bodhicitta that brings one to the non-duality of effortless coalescence is the innate stage.

Next, one who is tired from meditation should repeat mantras, giving rise to the pride of Nairātmyā. For this, the following is innately established mantra beginning with *a* and having nature of the fifteen vowels, which has *om̐* at its start and *svāhā* at its end—namely, *om̐ a ā i ī u ū ṛ ṝ ḹ e ai o au aṃ kvāhā*.

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 ta pa ya śa svāhā*.

The mantra for the empowerment of pledge [substances] is *om āḥ hūṃ*.

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

Having dilligently understood the essence of the teachings (*śāstra*) in the Mantra Vehicle from my guru, I have compassionately composed this illuminator of Nairātmyā.

Alas, how can beings here have certainty about this profound *maṇḍala* circle if they don't have their heads dirited by the dust of lord Śabara's lotus feet?

By the merit obtained in this spreading out of the *abhisamaya*, may all living beings stand firm (lit. have as their nature the standing firm) in the state of Vajradhara, having eliminated the pain and suffering of the three worlds.

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 *Sāadhanamālā*.

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 *Sādhana vidhāna* 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*. The only noteworthy variant reading here is '*sa bhavatu bhagavān*' in place of '*bhavatu sa bhagavān*', both of which are equally plausible.

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. T_D reflects a plural form of *akaniṣṭhabbhuvanavartin*: ‘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.

5. T_D lacks a clear reflex of *sakalanilīna* in *dakṣiṇakaranikarakalitakapālasakalanilīna*°: *g.yas pa’i phyag gi tshogs rnams kyis bsnams pa’i thod pa rnams su gnas pa*. The translation *gnas pa*, for which one might expect the Sanskrit *sthita*, is nonetheless perhaps a loose rendering of *sakalanilīna*.

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. Here the transmitted text has suffered from what was likely a scribe’s eyeskip. 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 vandayet | tatas teṣāṃ purataḥ pāpadeśanāpāpākaraṇasaṃvaram puṇyānumodanātriśaraṇagamanabodhicittotpāda-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 pāpadeśanāpāpākaraṇasaṃvaram puṇyānumodanā puṇyapariṇāmanātriśaraṇagamanabodhicittotpādādikaṃ 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 *pāpadeśanāpāpākaraṇasaṃvaram* 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 prajñopāyayoh* 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.

8. 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 Abhayākara Gupta in ch. 4 of his *Abhayapaddhati* (ENGLISH 2002: 239–40 n. 273, n. 277; ISAACSON 2007: 292; yang2014).

9. T_D renders *śūnyatājñānavajrasvabhāvātmakāḥ sarvadharmāḥ* in Tibetan, indicating that, perhaps, these words were not understood as part of the mantra: *ngos po mtha' dag gi de kho na nyid kyi ngos po bsdu 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 ENGLISH 2002: 128).

Evidence to support this can be found in other *sādhana*s composed by Advayavajra, such as the *Saptākṣarasādhana*: *tataḥ om śūnyatājñānavajrasvabhāvātmakāḥ sarvadhāḥ om śūnyatājñānavajrasvabhāvātmako '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 ngos 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 *Hevajraviśuddhinidhi* also has a formulation resembling the *Saptākṣarasādhana*: *etadantaraṃ (?) sarvadharmapracayaśaṅkayā prajñayā sarvadharmān pratītyasamutpādakān svabhāvanutpannān adhimuñcan, tadarthaṃ dyotakatvāt sakalavastutattvasārasaṃgrāhakatvena ca, om śūnyatājñānavajrasvabhāvātmakāḥ sarvadharmāḥ | om śūnyatājñānavajrasvabhāvātmako 'ham iti mantram 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 kyi chos thams cad rten 'brel las skyes pa tsam rang bzhin gyis gzod ma nas skyes ba med par gsal bar shes par bya ste/ ngos 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 *Vajravārāhīsādhana*. Finot's edition reads: *tataḥ, om śūnyatājñānavajrasvabhāvātmakāḥ sarvavadharmāḥ, om śūnyatājñānavajrasvabhāvātmako 'ham iti mantrārtham āmukhīkurvan muhūrttam apratiṣṭharūpena tiṣṭhet* (perhaps *vajra* is missing from the first *śūnyatājñāna*^o). Bhat-tacharyya's edition in the *Sāadhanamālā* 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 koamp;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 *apratīṣṭhita*, 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 śūnyatājñānavajrasvabhāvātmako 'ham. tasmin samaye sva-parāśaradamalanabhasannibhaṃ 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.

10. Simply correcting the manuscript's reading from *aṇusamhater vvajraiḥ* to *aṇusamhatair vajraiḥ* does not yield adequate sense here in my opinion. 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 aṇusamhatair raśmibhiḥ* ('with like 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 *aṇusamhataiḥ*. The reading I suggest here is partially inspired by Ratnākaraśānti's MuĀ, commenting on HeTa 1.3.3:

purastād agnivarṇena rephena sūryamaṇḍalaṃ dhyātvā tanmadhye hūmkāreṇa
viśvavajraṃ vicintya tatkiraṇasūkṣmavajraiḥ sphuradbhiś caturdigatair

atyantaṃ ghaṇibhāvāt prakāraṃ bhāvayet (as cited in ISAACSON 2007: 293).

Here we see that it is indeed more vajra from the initial vajra that product 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.

11. Where the manuscript reads *ūrdhvām*, T_D reads *steng yang pa*, perhaps reflecting *upari viśālām*. This latter reading has the advantage of many parallels in other descriptions of the *dharmodaya*, such as the one found in Advayavajra's *Hevajravisuddhisādhana* (f. 67v): *adhaḥ sūkṣaṃ upari viśālaṃ trikoṇam*. Perhaps, however, Advayavajra wrote *ūrdhvām* ('upright') as a more telegraphic description of the shape; otherwise, if we read *upari viśālām*, one might also expect to see here the words *adhaḥ sūkṣām*.

12. 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'.

13. **QUESTION** Is it correct that *māruta*^o is a *dvandva*, and that *dhūmra*^o etc. should be implicitly qualified by a word such as *maṇḍalāni*? I.e., 'One should visualize wind ... as [*maṇḍalas*] that are grey, ...' See Tib: *sna tshogs rdo rje'i dbus su yang rlung dang/ me dang/ chu dang/ sa rnams ni du ba dang/ dmar po dang/ dkar po dang/ ljang gu rnams/ gzhu dang/ zur gsum pa dang/ zlum po dang/ gru bzhi rnams/ yam ram bam lam rnams yongs su gyur pa las steng nas steng du blta'o/ /*

14. 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 *Sarvatathāgatattattvasaṅgraha*, 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).

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

16. 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, two instances with forms that are corrupt in other ways, and four instances in 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 strained. 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 other accounts of the eight charnel grounds, there is a *śirīṣa* in the east (see GERLOFF 2020: vol. 2 739–740). 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.

17. Other sources name the this tree as *parkaṭī*. Amara gives *jaṭī* as a synonym.

18. **QUESTION** : Is Advayavajra equating the *dikpālas* and *mahardhikas*? In what sense are the ‘in’ trees?

19. The word *cintanīyāḥ* has no reflex in T_D. It is not otherwise suspicious.

20. Here again it is evident that the transmitted text, which reads ‘*evaṃ dikpālās cāṣṭau pakṣavarṇāni bodhavyāni*’, has suffered from an eye skip. The neuter form ‘*varṇāni*’ lends support to what can be understood from T_D: namely, 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 have ‘back translated’ *grags par zad do* with *prasiddha*—attestations of this correspondence cannot be found in the translation of mTshur Ye shes ’byung gnas, but we do find attestations elsewhere, such as in ’Gos lhas brtsas’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 ‘*aṣṭa-caityānāṃ varṇā api bodhavyāḥ*’. Our Sanskrit manuscript, on the other hand, indicates that the sentence ends with ‘*pakṣavarṇāni bodhavyāni*’. I suspect, therefore, that, for one reason or another, words are missing from the Tibetan translation, which is indeed overly terse. Perhaps it could have read: *mchod rten brgyad kyi kha dog kyang de dang mthun par rtogs par bya’o/ /*. In any case, the compound *sapakṣavarṇa* is, as far as I can tell, unattested elsewhere, so perhaps it is not the best conjecture; nevertheless, because it does seem to make good sense in the context, and because it requires minimal alterations to the transmitted reading, I provisionally propose it as currently the best solution.

21. T_D lacks a reflex of *tat* in *tatkamala*°: *padma’i nang shar phyogs la sogs pa’i ’dab ma bzhi*.

22. T_D erroneously reads *ro bco lnga dang ldan par* for *pañcadaśaśavā*.
23. The compound as rendered in T_D does not reflect *sabīja*: *zla ba dang/ nyi ma dang/ gri gug yongs su gyur pa las*.
24. T_D lacks a reflex for *jñāna* in *samatājñānavān*: *mnyam pa nyid dang ldan pa*.
25. This last sentence is a paraphrase of HeTa 1.8.6c–7: *ādarśajñānavāṃś candrah samatāvān saptasaptikah || bijaiś cihnaṃ svadeavsya pratyavekṣaṇam ucyate | sarvair aikyam anuṣṭhānaṃ niṣpattiḥ śuddhidharmatā ||*
26. T_D may reflect a different reading for *bahirupāyarūpakhaṭvāṅgāliṅgitakandharā*: *'kha tvaṃ gas gzugs 'khyud pa'o'*. There is no reflex of *bahirupāya*°, and *gzugs* may be based on a Sanskrit word other than *kandhara*, which the translator previously rendered as *mgul*.
27. T_D erroneously reads *dbyangs la sogs pa'i* for *svaraniṣpannāḥ*.
28. For *'sparśādimudrāmudritāḥ'* T_D reads *'pukka sī la sogs pa'i rang bzhin du rgyas btab pa'*, **TODO**: What could have caused this? See HeTa 2.4.18: *gauriṇ ca dveṣataḥ| cau-rīm mohamudreṇa vetālīm piśunamudrayā| ghasmarīm rāgamudreṇa*: i.e. Akṣobhya, Vairocana, Ratnasambhava, Amitābha. So maybe conjecture *pukkasyādimudrāmudritā* - 'they are sealed by the [same] seals of Pukkasī and so on'?
29. T_D erroneously renders *bhinnāñjanābhā* as *dbyer med pa'i mig sman nag po'i mdog lta bu*, as if reading *abinnāñjanābhā*. A more common rendering by Tibetan translators for *bhinnāñjana* is *stang zil bcag pa* (see, for example, the *Lalitavistara*, in prose after 7.54 and D f. 57r). **TODO**: reference. On the meaning of the compound and examples from literature, see VOGEL 1967.
30. The manuscript's reading of *pañcabuddhasvabhāvaśuddhapañcamuṇḍāni* yields an unnatural *karmadhāraya* compound. T_D does not have any word corresponding to *śuddha*, so one may also consider the conjecture *'pañcabuddhasvabhāvāni pañca muṇḍāni'*. I believe both conjectures are equally plausible.
31. See note 31 on the reading *sthitāḥ*.
32. 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 parallel material for 2b (another instance is *Vajrācāryakriyāsaṅgraha* D f. 201r) (**TODO** reference), 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 verses as they appears in the *Sādhanamālā* edition of Ḍombīheruka's *Amṛtaprabhā* (p. 447), *Samputatantra* 5.4.33d,

and the *Vajrāvalī* (ed. p. 452). Witnesses of both Saroruhavajra's *Sādhanoṣāyikā* and Bahdrapāda's *Dveṣavajrasādhana*, however, all support *sthitaḥ*. I therefore believe that the reading *sthitaḥ* should be maintained in the NaiPra, despite the Tibetan translation, which here appears to have been influenced by 'Broḡ mi's translation of the root tantra.

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 *Sādhanoṣāyikā* prints *vaset*, which is reported to be found in one paper witness, while *paśyet*, unmetrical and ungrammatical, is the reading of the *Hevajrasādhanaśaṅgraha* codex. The canonical Tibetan translation here reportedly 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 dḡod* (vol. 2 152)—neither, I believe, clearly favours any of the available Sanskrit readings. As reported by Gerloff, the *Hevajrasādhanaśaṅgraha* codex also reads *paśyet* in the *Dveṣavajrasādhana*, and this is presently the text's sole witness (there is no known Tibetan translation). In sum, I think it is difficult to regard any of the possible readings for the final word of 2b as particularly secure.

33. 2c–4b corresponds to HeTa 2.6.3–4d with slight variations. To assess these variations, we should first consider T_D, which reads:

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

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/ /

phyag rgya bsten pa ske rags te/ /
srog gcod spangs pa gdu bu ste/ /

The verses in the HeTa run as follows:

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

3b namanārtha] Σ_P; navanārthaṃ P **3b** cakrikā] Σ_C; cakṛkā C **3c** °āśravaṇāya]
Σ_P; °āśramaṇāya P **3d** guror] Σ_K; guro K

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

4a kuṇḍalaṃ dhāryaṃ] Σ_K; kuṇḍalaṃ dhārya K **4b** japtuṃ] Σ_K; japtaṃ

K 4c rucakah] C N K; rucakaṃ P E 4c prāṇivadhama] Σ_E; prāṇivandham E
 4d mudrā] Σ_E; mudrāṃ E 4d bhajitum] C^{pc} N (bhajituñ) E; bhañjitum P K
 (bhañjituñ)

At present I am uncertain why we see these variations. One possibility is that Advayavajra simply used material from the tantra imprecisely. Of the variations, T_D includes a reflex of *śirasi* in 2d (= HeTa 2.6.3b), a word that we have no evidence for in the HeTa. It also supports reversing *pādas* c and d of HeTa 2.6.4. T_D does not clearly offer support for or against the remaining variants. Of these, the reading °*devatāsyā* for 2c (= HeTa 2.6.3a) found in the NaiPra's ms is an impossible form and metrically bad, and thus it must be rejected. It is interesting that the NaiPra's ms reading of *āśramaṇāya* in 3a (= HeTa 2.6.3c) is supported by a palm-leaf witness of the HeTa, but this does not make very good sense and should also probably be rejected. The variants *namanārtham* v. *namanāya* in 2d (= HeTa 2.6.3b) and *japtum* v. °*jāpāya* in 3d (= HeTa 2.6.4b) are equivalents, and I see no way of easily determining which of these forms Advayavajra originally wrote. The replacement of *śravaṇayoḥ* with *karṇayoḥ* results in a slight metrical improvement, but it must be said that imposing stricter metre on these verses was evidently not a priority for Advayavajra here. Finally while the tantra's manuscripts appear to 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.

34. 4d corresponds to HeTa 2.9.11b. Note that Snellgrove's edition reads *maitricittataḥ*, with no variants reported. The more expected *maitricittataḥ* 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 *Sādhanopāyikā* (ed. p. 111).

35. T_D treats this sentence as though it were verse.

36. cf. HeTa 1.8.20a: *tathā mānādiṣaḍḍoṣān kartitum kartikā* (note that Snellgrove's edition reads *karṭṭikā*).

37. T_D perhaps reflects *ekarasaṣvabhāvatā* in place of *ekarasaṭā*: *ro gcig pa'i rang bzhin*.

38. 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*.

39. cf. HeTa 22c–24a: *prathame bhāvayet kṛṣṇāṃ dvitīye raktām eva ca || 22 || trtīye bhāvayet pītām caturthe haritām tathā | pañcame nīlavarṇāṃ ca ṣaṣṭame śukladehikām*

|| (23) *ṣaḍaṅgaṃ bhāvayed yogī* | (as printed in Snellgrove's edition, with orthographic normalisation).

40. MATHES (2014: 374; 2021: 132), in an effort to advance his thesis that Advayavajra advocates a non-tantric form of Mahāmudrā practice, has written 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 here appears to rest 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. There may be evidence elsewhere in Advayavajra's corpus regarding this question, which is indeed a very interesting one, but here the matter is simply not addressed.

41. 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 par dga'* *ba* or *dga' bral gyi dga' ba*.

42. 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*.

43. T_D suggests reading *pañcajñānādhiṣṭhitāḥ* as an adjective describing *nāḍyah*: *ye shes lngas byin gyis brlabs pa'i rtsa*. 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: *dehastam ca mahājñānam*. I also don't immediately see why the five forms of *jñāna* need to be mentioned here.

44. For *yonināḍyau*, T_D erroneously reads *skye gnas kyi rtsa la*, as if translating *yon-*

ināḍyām.

45. This sentence strongly resembles a passage in Ratnākaraśānti's MuĀ ad HeTa 1.1.16: *lalanārasane eva kaṇṭhād ārabhya yāvannābhiḥ. atrāntare vāmetarapārśvanāḍyau candrasūryākhye. nābher adhas te eva yonināḍyau lalanārasanākhye¹ eva¹ [lalanārasanākhye]* ms-a ed.; *lala...* ms-b [lost to damage]) (ms-a f. 17r; ms-c 12v; ed. p. 19).

46. **QUESTION: Any justification for ms reading of *yugmayugala*?**

47. This *nāḍī* has both the name *hr̥ṣṭavadanā* and *kṛṣṇavadanā* (the *akṣaras* for *hr̥* and *kṛ* having similar forms in North Indian scripts). Here T_D reads *mdog nag ma* (read *mdong?* - TODO check mss) and therefore reflects the latter.

48. Here as the second member of the compound we expect a word meaning 'tears'. Note that T_D's reading of *mchin pa* is probably a scribal error for *mchi ma*. The conjecture '*medo'sruvahe*' is also plausible, but *medaḥkhedā'sruvahe* is a more likely cause of error. Kamalanātha, in his *Ratnāvalī* (ms. f. 3r7), uses the word *śokāśru* in this context, which can be regarded as an equivalent to *khedāśru*.

49. This sentence is found in Ratnākaraśānti's MuĀ ad HeTa 1.1.14: *tatra yā nāḍī yaṃ¹ prasūte puṣṇāti gacchati vā sā tadvahā yathāyogam¹ [tatra yā nāḍī yaṃ]* ms-a ed; *tatra nāḍī | nāḍī yaṃ* ms-b) (ms-a f. 17v; ms-c f. 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. TODO: Discuss *prasṛte* v. *prasūte*.

50. The word *tribhava* is not reflected in T_D. See MuA on HeTa 1.1.3b on the correspondence of *tribhava* with *kāyavākcitta*. TODO: Quote MuA etc.

51. There are a few points to consider regarding the reading in T_D: '*bad pa med par zung du 'jug pa gnyis med bar 'byung ba'i byang chub kyi sems mngon du byed pa'i rgyu'o*. First, the translation evidently takes this as a complete sentence. It has perhaps confused *karaṇa* with *kāraṇa*. It also reflects the word *advaya* 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 I wish to accept the former. We find a few parallels in Advayavajra's corpus for the compound *yuganaddhādvayavāhi*: e.g., *Amanasikārādhāra* (ed. p. 497), the *Sekatātparyasaṅgraha* (ed. p. 413), and *Pañcatathā-gatamudrāvivaraṇa* (ed. p. 377).

Whether *anābhogayuganaddhavāhi* 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 unity 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.

TODO: more details. See also Sekatātparyasaṅgraha ed. p. 411, without advaya.

52. I have hesitantly settled on this conjecture with some inspiration from T_D: *gsang sngags tshul gyi bstan bcos snying/ / bla ma dam pa'i 'bad pa las shes pa*. We might expect *mantranaya* for *gsang sngags thsul*, but that would be metrically bad; a genitive case ending would also be impossible, but perhaps we could also conjecture the compound *mantrayānaśāstrasāraṃ*. My solution has the slight disadvantage of forming a *ra-vipulā* in the *pāda*, which is unexpected but not impossible, and we can't easily explain the formation of the corrupt manuscript reading: *cakranayā śāstrasāraṃ raṃ*. Note that T_D has also interpreted *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] Guru's effort'. I interpret the text as I have construed it as follows: 'Having diligently understood from [my] guru the essence of *śāstra* in the Vehicle of Mantra ...'

53. I have made this conjecture by modifying the transmitted text minimally to arrive at something (perhaps) coherent. T_D appears to be translated rather freely: *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 can see evidence for *mastaka* with the word *spyi bo*. The final *pāda*, *de dag nges par ji ltar 'gyur*, does not yield a coherent meaning for me. The metre is Drutavilambita.

54. I have yet to find a compelling conjecture for the first *pāda*. T_D reads 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 /*. The metre is Puṣpitāgrā.

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

56. The *khaṭvāṅga* serves as her male consort (*upāya*).

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