

THE SAMPUṬA TANTRA: EDITION AND TRANSLATION
CHAPTERS I-IV

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ABSTRACT

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This dissertation is primarily editorial in character: it contains as its central contribution a Sanskrit edition of the first four chapters of an important ancient Indian Buddhist text, the Samputodbhavasarvatantranidāna-mahākālparāja, a title abbreviated as Samputa Tantra. The portion edited represents an integral unit as the first of ten parts in the entire text of forty chapters. As a tantric Mahāyāna scripture, the Samputa is of the Anuttarayoga class, of the Mother type, and is a Shared Explanatory Tantra. Specifically, this classification places our text within the literary cycles of the two Root or mūla Tantras, the Cakrasamvara and the Hevajra. The literary location is significant in part because the Hevajra Tantra has already been edited and translated into a Western language; our work, then, advances Buddhist scholarship precisely at that point. The materials for editing consisted of three Sanskrit Mss. of late date and the much earlier Tibetan translation of the Tantra found in the Canon as Yan dag par sbyor ba ŷes bya ba'i rgyud chen po. In addition, use was made of a Tibetan translation of an early commentary on the

work by Śūravajra -- his Ratnamālā or Rin chen phren ba.

The contents of the dissertation are as follows:

(1) historical considerations providing an overview of the literary history of the Buddhist Tantras and of the Samputa Tantra in particular, (2) philological considerations describing the nature of the materials for editing, the character of corruption, and the special problems involved in the editing of very corrupt Sanskrit Mss., (3) the Sanskrit edition with an apparatus fully discussed, (4) the Tibetan translation, corrected with an apparatus, and (5) an English translation without annotation.

As for the contents of the text, the first chapter opens with the standard Anuttarayoga nidāna sentence. While certain terms within this sentence are explained immediately by the Bhagavat, a remarkably full tantric explanation of each term and of each syllable is given in the fourth chapter. Following a voidness contemplation, the creation of the body-mandala is described along with production of the bodhicitta element and manipulation of the "winds" among the nine orifices. In a closing section parallel to lines in the Hevajra Tantra, the Passion deities are presented. Chapter two teaches the thirty-seven Dharmas Accessory to Enlightenment in a standard non-tantric Mahāyāna Buddhist fashion but concludes with the tantric teaching of the Joys, emphasis that Buddhahood is located in the "body," and an enumeration of the thirty-two channels within that "body," a list essentially identical with that found in the Hevajra.

The short chapter three explains the meaning of dākinī and the "yoga of illusion" along with the characteristics of the Bodhicitta and nondiscursive dharmas. Finally, the fourth chapter -- the bulk of which is taken up with a multi-leveled explication of the opening sentence of chapter one -- describes mantra placement, offers a beautiful "I am" passage ("I am the Dharma," etc.), and states that there is "no difference between the compiler of the scriptures and the explainer of them."

Our work, then, provides a new source for that area of Indian Buddhist studies which has only begun to be explored, permits a more precise examination of the interrelationship of tantric texts within the same literary cycle, and encourages appreciation for the uses of symbolic language in religion.

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ABBREVIATIONS

- CMT Christopher George, ed. and trans., The Candamahāroṣaṇa Tantra, Chapters I-VIII. (New Haven: American Oriental Society, 1974).
- Comm. Śūravajra, Rin chen phren ba, Tibetan Buddhist Canon, bstan 'gyur, Japanese Photographic Edition of the Peking Edition, 55: 251-3, Institute for Advanced Studies of World Religions, Stony Brook, New York.
- Das Sarat Chandra Das, A Tibetan-English Dictionary (Delhi: Motilal Banarsidass; reprint ed., 1970).
- Edg. Franklin Edgerton, Buddhist Hybrid Sanskrit Grammar and Dictionary, 2 vols. (Delhi: Motilal Banarsidass, 1970; reprint of ed., 1953).
- GST Benoytosh Bhattacharyya, Guhvasamāja Tantra (Baroda: Oriental Institute, 1931).
- HVT D. L. Snellgrove, ed. and trans., The Hevajra Tantra, 2 vols. (London: Oxford University, 1959).
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- Ms. C. Samputodbhavasarvatantranidānamahākālparāja, Sanskrit Mss., No. 427, Tokyo University Library, Tokyo. (Microfilm.)
- MW Monier Monier-Williams, A Sanskrit-English Dictionary (Oxford: Clarendon Press, 1899).

SVT Shinichi Tsuda, ed., and trans., The
Samvarodaya Tantra: Selected Chapters
(Tokyo: Hokuseido Press, 1974).

Tib. Yañ dag par sbyor ba zes bya ba'i rgyud
chen po, Tibetan Buddhist Canon, bka' 'gyur,
Japanese Photographic Edition of the Peking
Edition. (Xerograph provided by A. Wayman.)

PREFACE

The thesis which follows is an attempt to recover a portion of an ancient Buddhist text, The Samputa Tantra. While the work has been primarily editorial, we give an English translation along with introductory materials.

At each step of our progress through a difficult task, we were helped -- tested and encouraged -- by Professor Alex Wayman, our mentor at Columbia University. We wish to express here a deep gratitude to him for years of his attention but especially for the model of Buddhist scholarship that he provides.

We wish to thank also the Library of Tokyo University and the Institute for Advanced Studies in World Religions, Stony Brook, New York, for providing the manuscripts.

INTRODUCTION

Historical Considerations

Sometime during the early centuries of our era, in India, a religious synthesis occurred. Traditional forms of Indian religion -- Hindu and Buddhist -- were faced with nontraditional forms of the sort reconstructed for us by S. Tsuda:

The male and female followers of the tantric cult (yogins and yoginīs, or perhaps they imagine or call themselves dākas and dākinīs) make pilgrimage to certain countries which are thought to be places of pilgrimage such as pīṭha, kṣetra and so on. When they meet at such places, they recognize each other through secret signs (choma). Their assembly takes place in a secret, inauspicious place such as a graveyard with the superintendent of the assembly (gaṇādhyaṅga) and his female partner as the central figures. This leader of the assembly (cakranātha) and his female partner are thought to be identical with Heruka and his partner Vajravārāhī; this assembly is imagined to be no other than the mandala. Here, pleasure is realized through the sexual yogic practice practised by all the members of this assembly at the same time; it is a pleasure which is universal, and which can be experienced in common by all the members of the assembly, or in other words, the pleasures experienced by each member are fused into one super-individual pleasure. This pleasure is identified with the universal and supreme pleasure realized through the sexual union of Heruka and Vārāhī.¹

¹The Samvarodaya Tantra: Selected Chapters, edited and translated by Shinichi Tsuda (Tokyo: Hokuseido Press, 1974), pp. 56-57. Tsuda is actually reconstructing with line references to his tantra; we omit these references in our quotation since their purpose is not served here.

While technical terms in this description need to be discussed, the main features of a tantric cult are clear enough: secrecy, the presence of the female, the sexual embrace of male and female, pleasure, identification with the divine. To be sure, much if not most of traditional religion rejected these features out of hand as incompatible with itself or as simply not religious. Yet a significant proportion of the traditions seemed to recognize the missing other half of itself and -- as if in response to the tantric symbolism itself -- embraced these cults in different ways to bring to birth something new in the religious life of India, Hindu and Buddhist Tantra.¹

For a while at least, the synthesis must have looked like a "religious movement." "For it was really a vogue," says M. Eliade. He says that "quite suddenly, tantrism becomes immensely popular, not only among philosophers and theologians, but also among the active practitioners of the religious life (ascetics and yogins, etc.), and its prestige also reaches the 'popular' strata."² No doubt the roots of

¹How the term tantra came to be associated with a particular form of religion is not entirely clear. Prior to the emergence of the cults, the term was used in a general sense much like śāstra; this meaning seems to derive from the root -tan as "extend" developed as "draw out, show, explain." See Chintaharan Chakravarti, Tantras: Studies on their Religion and Literature (Calcutta: Punthi Pustak, 1963), chapter 1.

²Mircea Eliade, Yoga: Immortality and Freedom (Princeton: Princeton University, 1969; first published, Paris, 1954), pp. 200-203.

the movement reach deeply into the primitive fertility rites discussed by Eliade elsewhere.¹ Historically, however, two quite different origins are given by the scholarly literature. On the one hand, the cults seem to have been one more invasion by way of the Northwest and part of a general religious current at that time, East and West, which also produced the "mysteries" and "gnosticism" of late Greco-Roman culture. In support of this view, there is some evidence that Hindu and Buddhist tantric forms flourish first on the borders, in the Northwest but also East, in Bengal. On the other hand, the cults may have been a hidden force within India from pre-Aryan times. Traces of tantric language and practice have been noted in the Vedas, especially the Atharva Veda, and in the much later Yoga Upanishads. Early Buddhists may preserve an historical trace of tantrism in their rejection of pañcakāmaguṇaditṭhadhammanibbānavāda, followers of the "five strands of desire;" and the later Mahayana Buddhists do emphasize a feminine element in the presence of the deity Prajñāpāramitā. From these traces, the emergence of Tantra can be seen as a natural and gradual development of things Indian; or, more dramatically, as a sudden and even violent eruption of pre-Aryan religious life never really conquered by chariot or fire sac-

¹See especially Mircea Eliade, Patterns in Comparative Religion (Cleveland: World Publishing Company, 1963; first published, Paris), chapters 7-9.

rifice but seething more or less underground for many centuries.¹

Whatever the origins, in the early centuries of our era, both Early Buddhism (Hīnayāna) and Mahāyāna Buddhism encountered Tantra. Apparently, the former rejected it, and the latter in part accommodated the new religion; this can be seen in the fact that on points of doctrine Tantric Buddhism claims to be Mahāyāna. For example, the medieval Tibetan scholar of the Buddhist tantras, Mkhas grub rje (fifteenth century), states unequivocally: "The doctrine (darśana) of all (four) sections of the tantras is Prāsaṅ-gika." -- meaning the Candrakīrti half of the Mādhyamika school, which is Mahāyāna.² That this should be the locus of the synthesis in Buddhism is not surprising given the feminine presence, as already noted, of the "Perfection of Insight." The Aṣṭasāhasrikāprajñāpāramitā, dated first century and perhaps the earliest of Mahāyāna sūtras, tells us:

Wisdom controls him who gives gifts,
And also morality, patience, vigour, and concentration.
She takes hold of the wholesome dharmas so that they
may not be lost.
She alone is also the one who reveals all dharmas.

¹The literature on this topic is reviewed by Chakravarti, Tantras, over several chapters. See also Eliade, Yoga, chapter 6.

²Mkhas grub rje's "Fundamentals of the Buddhist Tantras," trans. Ferdinand D. Lessing and Alex Wayman (The Hague: Mouton, 1968), p. 93.

The Saviours of the world who were in the past,
 and also those that are (just now) in the ten
 directions,
 Have issued from her, and so will the future ones be.
 She is the one who shows the world (for what it is),
 she is the genetrix, the mother of the Jinas,
 And she reveals the thoughts and actions of other
 beings.¹

Feminine and beautiful as these lines are, they lack the erotic tone of Tantra. Thus, the vehicle of the Mahāyāna that emerges from the synthesis with tantric cults will deserve a distinct name, the Vajrayāna or Mantrayāna; and its scriptures, while of the sūtra type, will be called tantras.²

Of the sūtra type, Buddhist tantras are "revealed" by the Buddhas or, more prosaically, appear as sermons taught by Gautama Buddha -- which, of course, is historically impossible and, from the point of view of Mahāyāna doctrine, never simply was the case. We find in these scriptures, as in others, a dialogue between the Lord and one or more of his disciples; and we find a religious content with an Early Buddhist core and a Mahāyāna transformation of that core. If, as we shall see suggested below, the earliest Buddhist tantras were written in the fourth and fifth centuries A.D., they will have had exposure to early non-tantric Mahāyāna materials but will have been contemporary with the later de-

¹The Perfection of Wisdom in Eight Thousand Lines, trans. Edward Conze (Bollingen: Four Seasons, 1973), pp. 17, 31.

²It is interesting to note that both of these terms, sūtra and tantra, can mean "thread," an image providing some insight into how ancient India viewed sentences and the "fabric" of language.

velopments. Thus, we can expect influence from the Prajñāpāramitā sūtras, the Saddharma Puṇḍarīka, the Laṅkāvatāra sūtra, the writings of Nagarjuna of the second century; it should be less clear, however, to what extent the tantras are influenced by the Yogācāra developments of the kind represented by the brothers Asaṅga and Vasubandhu, fifth century, or by the Logic school represented by Dignāga and Dharmakīrti, sixth and seventh centuries. The tantras themselves, however, will not aid the process of sorting out doctrinal influences since it is specifically the practices of the tantric cults which were accommodated by the new form of Buddhism. The texts tend to assume the Dharma and discuss instead practices which were new and needed to be explained. These practices were also esoteric and could not be explained without the living guidance of a guru; and so much of what appears in the texts is sketchy or opaque. We consider that this pragmatic issue is really behind much of the obscurity of tantric texts which scholars too often judge to be intentionally mystifying as part of a tantric technique. No one can deny the use of this technique in tantric Buddhism for specific purposes, but -- as we have had occasion to argue elsewhere -- there remains the simple fact that the tantras name and sometimes even list their so-called "secrets." What the secrets mean in a yogic setting, however, is another matter.¹

¹George R. Elder, "Problems of Language in Buddhist Tantra," History of Religions, 15, no. 3 (February, 1976), pp. 231-250.

It was inevitable that the gurus' explanations themselves should reach written form as well; and so an extensive commentarial tradition developed around the tantras. This has provided us with names and these, in turn, with places and dates; so that it is possible, for example, to establish a certain popularity of Buddhist tantrism in Bengal during the reign of the Pāla kings as early as the eighth century. It is interesting to note that if tantric Mahāyāna Buddhism was on the rise at this time in certain areas of India, it is precisely when non-tantric Mahāyāna was generally on the decline. A. Wayman has indicated that, for the Guhyasamāja Tantra at least, commentaries were written into the twelfth century when the Buddhist religion in India received its decisive blow from the Muslim invasion.¹ Now, according to the Tibetan historian, Tārānātha, the Tantric form of Buddhism did not become public for three hundred years.² While this possibility needs to be squared with the materials on tantric popularity mentioned above, the tradition leads us back from the earliest known commentaries of the eighth century to the fifth century when the tantras must have been extant. Indeed, Wayman places the Guhyasamāja Tantra in the fourth

¹Alex Wayman, Yoga of the Guhysamājatantra (Delhi: Motilal Banarsidass, 1977), p. 53. The author was graciously provided with the galley proofs of this book by Professor Wayman since it has just been published and is not readily available.

²Ibid., p. 97.

century with most if not all of the revealed scriptures of tantric Buddhism written in the fourth and fifth centuries. B. Bhattacharyya, editor of this particular tantra, is generally in accord with a fourth century date or, even earlier, the third century.¹ While these early texts may have enjoyed Chinese translations in the eighth century, it was definitely in the following two centuries in Tibet -- after invention of a written language in the seventh century (!) and state acceptance of Buddhism in the eighth -- that many tantras were translated into Tibetan.

The Samputa Tantra, with which this thesis is particularly concerned, must have enjoyed a literary history similar in kind to that just described. We shall not expect, therefore, to discover a human name or names for its authorship since the tradition will not have preserved any; its authorship is traditionally divine. We shall expect to find its contents in the form of a sermon by the Lord in dialogue with a disciple concerning points of tantric practice; and, in fact, this is the case. The first human name with which this text is associated is one Kṛṣṇācārya, who is said by Tārānātha to have brought our tantra to light. And, as we would anticipate, Bhat-

¹Ibid. p. 99; Guhyasamāja Tantra, edited by Benoytosh Bhattacharyya (Baroda: Oriental Institute, 1931), p. xxxviii.

tacaryya places this ācārya or guide historically in the seventh or eighth century.¹ Accordingly, the text enjoys a commentarial literature; indeed it is an impressive one for quality if not quantity. The catalogs list three commentaries on the Samputa Tantra: a relatively small work by a Śūravajra who has not been identified by us but who is probably dependent upon earlier and more substantial commentaries and, therefore, of the twelfth century; a compendious work by the famous Abhayākaragupta who wrote significant works on the tantras and who is also late, twelfth century; a smaller yet sizeable commentary by one Indrabhūti who, Wayman thinks, may well be Indrabhūti, the Elder, guru of Padmasambhava -- sometimes credited with establishing Buddhism in Tibet -- and, therefore, significantly at the head of the commentarial tradition, late seventh or early eighth century.² In addition, late Tibetan scholarship is not averse to citing our tantra to make a point; in particular, numerous references to the Samputa are found in the Lam rim chen mo and Shags rim chen mo, compendia on the tantras written by the renowned fifteenth century reformer, Tsoñ kha pa.³

¹B. Bhattacharyya, Journal of the Bihar Orissa Research Society, 14, p. 343, cited by Chakravarty, Tantras, p. 21.

²See A Complete Catalogue of the Tibetan Buddhist Canons, edited by Hakuji Ui et al. (Sendai: 1934); and Wayman, Yoga, p. 96.

³See the materials on Tsoñ kha pa in Alex Wayman, The Buddhist Tantras: Light on Indo-Tibetan Esotericism

As to the type of tantra with which we have to deal, the Samputa is classed in a variety of ways by the numerous systems of classification employed by Indian scholars and elaborated by the Tibetans, notably Bu ston of the fourteenth century. Following Bu ston, Mkhas grub rje presents a fundamental fourfold system which we have presented elsewhere as follows:

An important structure from which to begin examination of many issues in Buddhist Tantrism is that of the "four divisions" of its literature classified according to their expression of the "two methods" employed by Tantra, "outer action" (bāhya-kriyā) and "inner yoga" (adhvātma-yoga). Mkhas-grub-rje, disciple of Tsoñ-kha-pa and thus commenting out of the Gelugpa school, tells us: "The Kriyā Tantra was expressed for subduing the candidates (vineya) who delight in 'outer action,' while the Caryā Tantra was expressed for subduing the candidates who delight in practicing 'outer action' and 'inner yoga' in equal measure. The Yoga Tantra was expressed for subduing the candidates who delight in the 'yoga of inner sa-mādhi,' while the Anuttara Yoga Tantra is the incomparable Tantra for subduing the candidates who delight in 'inner yoga'." The confusing similarity of method for the last two divisions -- which are supposed to be distinguished by method -- is clarified by Wayman's statement of this scheme after Tsoñ-kha-pa. According to the Sñags-rim-chen-mo, the Yoga Tantra is expressed for those "who delight predominantly in inner samādhi over external ritual," while the Anuttara Yoga Tantra is for those "who delight in inner samādhi completely." We observe that the Sñags-rim-chen-mo also correlates this scheme with activities of "deities." The distinction between deities' "holding hands" and being "united" -- corresponding

(New York: Samuel Weiser, 1973). An unpublished English translation of the introduction to the Sñags rim chen mo has come our way. While the work is scheduled for publication in India, it is now in manuscript as Jeffrey Hopkins, "Tsong-ka-pa's Introduction to Tibetan Tantra," with a prefatory commentary by His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama. Tsoñ kha pa's reliance upon the Samputa is readily seen here.

to the Yoga Tantra and Anuttara Yoga Tantra divisions, respectively -- is a clue to the very real difference between these two divisions and supports the fact that the fourth division does "completely" what is begun in the third.¹

Our tantra, then, is of the Anuttara Yoga type (rnal 'byor bla med kyi rgyud) and not concerned with practices such as circumambulation, ritual bathing, the construction of external mandalas, and praises; instead, so this scheme claims, only practices which induce yogic states of mind are discussed in the Samputa. Incidentally, the correlation with Passion Families made by the Sñags rim chen mo in the analysis given above is based upon a quotation from the Samputa Tantra:

Laughing, looking, holding hands,
The two embracing, there are four.²

Another system of classification is structurally simple but obscure, the twofold distinction of subject matter called Mother and Father. Its obscurity is signaled by the fact that Mkhas grub rje discusses over the length of some six pages right and wrong interpretations of the classification. In the midst of the argument, he states: "If one has an Anuttara Tantra, it necessarily teaches the subject matter of the inseparability of 'means' and 'insight' in those senses." And he goes on:

¹Elder, "Problems of Language," pp. 234-235, citing Mkhas grub rje's "Fundamentals," p. 219, and Wayman, Buddhist Tantras, pp. 32-33.

²The quotation is outside the four chapters we have translated but is provided by Hopkins, "Tsong-ka-pa's Introduction," p. 112.

That being the case, a Mother Tantra is established as follows: it is any Tantra which emphasizes the subject matter of the knowledge of the indissolubility of Beatitude and Void in the part of 'Insight' on the Void side, while not especially emphasizing (as does a Father Tantra) such things as the method of accomplishing the Illusory Body in the part of 'Means' on the phenomenal side, or any Anuttara Tantra belonging to its category.¹

What this means at the least is that all Anuttara Yoga tantras teach the union of "means and insight" identified with "bliss and void," but the Father tantra type emphasizes the first member of each pair while the Mother tantra type emphasizes the second member. While technical terms here need to be discussed, the position as it stands indicates that a Father tantra, emphasizing "means, is more practical than a Mother tantra emphasizing the goal of insight. Not only does this not exactly square with our earlier statement that all tantras are practical, but it seems not to be the case upon reading the texts themselves. Of course, our analysis may be separating a pair united, distinct only in emphasis. Perhaps two additional thoughts can bring them back together: a Father tantra seems to be more concerned with the particular practice of contemplating light stages; a Mother tantra's concern for the "void" may be with regard to the particular practice of voidness contemplation. Whatever the case, our Samputa Tantra is an Anuttara Yoga tantra of the Mother type.

¹Mkhas grub rje's "Fundamentals," pp. 263, 265. Interpolation is our own.

Two additional systems of classification concern the place of a text within the literary cycle. The first is actually manifold but contains two subdivisions of interest to us here: the distinction between Root (mūla; rtsa) and Explanatory (vyākhyā; bśad rgyud) tantras. The former distinguishes that particular text which is -- as the name implies -- at the "root" of a literary development or the chief tantra in a cycle. The latter is necessarily less fundamental and, among other tantras of like kind, may actually "explain" the meaning of the "root." The final classification, then, is that of Unshared and Shared tantras, texts which are exclusive in some way or have a more complex relationship to other materials. Again, we turn to Mkhas grub rje; here he is still discussing the problem of Mother and Father tantras but, in the process, provides information on the character of the Samputa:

Again, in the Fundamental Tantra of Hevajra there is "Thus I have heard;" and in its unshared (with other Tantras) Explanatory Tantra, the Pañjarā, there is "(I) delight in the Highest of Secrets"; while in the shared Explanatory Tantra, the Samputa, there are both "Thus, I have heard," and "(I) delight in the Highest of Secrets;" consequently it is a Non-dual Tantra. That is what is claimed; the authority for it is said to be the explanation by the great magus Nag-po-spyod-pa.

The position is completely untenable; it leads to the absurdity that the Samvara Tantra would in such a case also be a Non-dual Tantra. The Fundamental Tantra has "(I) delight in the Highest of Secrets;" the unshared Explanatory Tantra, the Abhidhānottara has "Thus I have heard," and the shared Explanatory Tantra, the Samputa has both (phrases).¹

Clearly, the Samputa Tantra is "Shared Explanatory."
 Less clearly, in the thicket of our informant's language, it can be seen as well that it belongs to the "Fundamental" or "Root" Hevajra Tantra and -- since it is "shared" -- also to the mūla tantra, the Samvara or Cakrasamvara Tantra. Tsuda confirms our analysis by way of citations from Tsoni kha pa and Bu ston. The Samvarodaya Tantra, edited and translated in part by Tsuda, is -- along with the Samputa Tantra -- an Explanatory tantra of the common Root Cakrasamvara.¹ Without more materials at our disposal and careful analysis, what all this means practically is not certain. Nothing can be said here with regard to the actual textual relationship of the Samputa and the Cakrasamvara since the mūla tantra is not edited. With regard to the Samvarodaya Tantra, superficially the contents do not seem particularly akin to that of the Samputa despite their family relationship. The Samputa does appear to quote from the mūla tantra Hevajra; more than forty lines in the opening four chapters of our text can be found in D. Snellgrove's edition of the Hevajra Tantra and -- if the classifications can be trusted at all -- the mūla text is not

¹Mkhas grub rje's "Fundamentals," p. 253. The translator's actually include catalog numbers of the cited texts in this quotation; we have not included them here.

¹Samvarodaya Tantra, pp. 27-45.

quoting from the vyākhyā text nor is there a more fundamental common source.¹ These quotations, however, are not documented. In fact, the portion of the Samputa Tantra we have treated never mentions the Hevajra; it names only one tantra on two occasions, the Guhyasamāja Tantra which is considered a Root Anuttarayoga tantra of the Father type. Finally, we note that quotation from the Hevajra hardly qualifies as "explanation," and so the actual meaning behind the classification systems needs to be explored.

As noted above, Wayman dates the Guhyasamāja Tantra in the fourth century. He establishes this by way of a more certain dating of an Explanatory tantra in the fifth century; quite reasonably, the Root tantra is granted a century's priority over the dependent text.² There is a problem here, however, since Wayman wishes to place the composition of all revealed tantric Buddhist texts, with certain exceptions, within the fourth and fifth centuries. Were this true, all mūla tantras would necessarily be dated fourth century to allow for the composition of all their vyākhyā tantras a century later; but this is too simple a solution to individual chronological problems. Besides, it would deny to the Guhyasamāja itself a certain priority in the tradition, a position that seems happily acknowledged by other tantras; the Samputa Tantra implies the priority

¹The Hevajra Tantra, edited and translated by D. L. Snellgrove, 2 vols. (London: Oxford University, 1959).

by referring to the scriptures generally as "The Samāja, etc.," meaning the Guhysamāja Tantra and others. With this in mind, we can still state a terminus a quo for our text as fifth century, but certainly late fifth. The terminus ad quem is provided by Kṛṣṇācārya, noted above as seventh or eighth century. Better than that, if Indra-bhūti, the Elder (late seventh, early eighth century), is the author of a commentary on the Samputa Tantra, the tantra should be extant at least a century prior to its being recognized for comment; and this gives us a revised terminus ad quem as late sixth century. Our text will then have been composed, "revealed," somewhere between the late fifth century and late sixth century; in recognition of problems discussed above, we suggest early to middle sixth century, at the close of the Gupta period, for the final form.¹

²Wayman, Yoga, p. 99.

¹These matters are treacherous, however, as one can see from comparison with other positions. Snellgrove, Hevajra Tantra, 1: 14, 18, refuses to name a date for his text, although he admits it would have to be prior to the eighth century. See The Candamahāroṣana Tantra, Chapters I-VIII, edited and translated by Christopher George (New Haven: American Oriental Society, 1974); there, George provides the date from the seventh to the thirteenth century, almost another refusal to give a date. Tsuda, Samvarodaya Tantra, p. vii, suggests late eighth century for his text but gives no argument.

Philological considerations

The original text or "autograph" of the Samputa Tantra probably existed in different versions and may have undergone a redaction in its early history; but we are really not able to do more than surmise such matters. Still, we wish to note that form criticism may bear fruit at the appropriate point in the study of these materials. As we worked our way through four chapters of the Samputa, shifts in style were noticeable, blocks emerged as grammatically more trustworthy, certain sections were clearly derivative as in the case of the quotations from the Hevajra Tantra, the entire third chapter carried the tones of a better poet familiar with the prajñāpāramitā literature. In brief, seams emerged where one did not expect them leading to the impression, if not established fact, that the Samputa was put together; to continue the image of sūtra and tantra as "thread," the fabric here is a "patchwork," of a more or less intentional kind. The transmission of it would be by way of the handwritten copies of scribes, Buddhist monks who would transcribe with religious care. They may even have been adepts in the tantric practices familiar with the living content of their work; they may even have been scholars. Unfortun-

ately, most scribes were probably only devout. Consider the Mahāyāna attitude found in the Aṣṭasāhasrikāprañāpāramitā:

If someone would discipline in Arhatship as many
 beings
 As there are in fields equal to the sands of the
 river Ganges;
 And if someone else, having copied this perfection
 of wisdom,
 Would give the book to another being, -- his would
 be the more distinguished merit.¹

With religious merit to be gained by merely copying or by merely possessing a copy of a Mahāyāna text, very many copies of the Saṃputa Tantra must have existed from early times. Since very many scribes must have been involved, it seems likely that only a small proportion of those actually handling the text would have been familiar with the new and esoteric practices. Just as few would have been familiar with the finer points of Sanskrit language which, with the passing of the Gupta age, was for some becoming esoteric itself. Add to this the difficulty of transcribing onto a page what was sometimes only heard in oral transmission and the ravages of time under the best of conditions, and one can readily expect error to creep, if not run headlong, into the original text. Multiply all of this by twelve hundred years, and one arrives at the eighteenth century

¹Perfection of Wisdom in Eight Thousand Lines, p. 19.

when the earliest manuscript with which we have worked was copied. Needless to say, it was corrupt. The reader need only refer to the apparatus of our Sanskrit edition to experience the extent of the corruption. There appears, then, at the end of the tradition of this text a peculiar phenomenon: every syllable is considered sacred, and in places every syllable is corrupt.

In this context one can see the value of the Tibetan translations. Our text would have been translated in the tenth century, a full four hundred years after the date of the autograph, but eight hundred years earlier than our earliest Sanskrit copy. No doubt different translations were made, and different versions of the Samputa underlay these; but a measure of stability would have been provided by Bu ston's redaction of the Tibetan Buddhist Canon in the fourteenth century. The editions, then, would provide even more stability; and with the actual printing of the Peking edition in the fifteenth century, the Samputa Tantra in translation would reach a degree of permanence that was almost modern.¹ What was preserved in this way, furthermore, was an excellent translation. Not unlike the hieratic art of Tibet, translations for the Canon were formal, literal; the Mahāvvyutpatti was devised as a translator's tool to show the acceptable range of

¹Helmut Hoffmann, The Religions of Tibet (New York: Macmillan Company, 1961), p. 157.

Tibetan renderings of Sanskrit words. Attention was paid not only to the meaning of the Sanskrit but also to the structure of the words in many cases: gnas would render sthita but rnam par gnas would render vyavasthita even though the shift of meaning in the Sanskrit may be minimal. Such matters are of no little consequence for modern editors who would attempt to reconstruct an ancient autograph. The work of the Tibetans is truly impressive, and we can forgive Snellgrove some excess in his enthusiasm when he writes: "Nor would I fail to mention those Tibetan translators of long ago, without whose labours we should be able to make little advance in Buddhist studies. Every one of their texts is an extraordinary linguistic feat, for no other translators have ever succeeded in reproducing an original with such painstaking accuracy."¹

Our Sanskrit edition of the first four chapters of the Samputa Tantra was prepared primarily from three manuscripts which we characterize here.

1. Ms. A.

Date copied: given as "modern" and, therefore, 19th or 20th century²

Place copied: Nepal

¹Hevajra Tantra, 2: viii.

²The data for Mss. A. and C. are provided by A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library, compiled by Seiren Matsunami (Tokyo: Suzuki Research Foundation), p. 152.

Script: Newāri

Size: 89 leaves, 6 lines per leaf

Material: ink on paper

We were provided with a microfilm copy of this manuscript from the owner, Tokyo University. The condition of the photocopy was excellent and showed a clean careful hand; since it was to this copy that we first turned to determine a character, we call it "A." Its Sanskrit, however, is no less corrupt than that of the other manuscripts.

2. Ms. B.

Date copied: 1743¹

Place copied: Nepal

Script: Newāri

Size: 69 leaves, 9 lines per leaf

Material: ink on paper

This Ms. is in a Nepalese collection which has been photocopied by the Institute for Advanced Studies of World Religions, Stony Brook, New York; and the Institute provided us with a microfiche copy. While the condition of the Ms. itself appears to be good or excellent and the hand a careful one, our photocopy had only fair to good resolution. It was interesting for us to have had to work with this Ms. for nearly a half year before receiving the clearer Ms. A. Then we learned what mistakes we were

¹Data for this Ms. are provided by the source at the head of the photocopy.

making in our working transcription; and they were precisely the errors which the scribes themselves had made over the centuries -- loss of subscripts and superscripts, occasional addition of same by "reading" stray marks, confusion of p for y, etc. While "B" is our earliest Ms., this fact proved to be of no consequence for accuracy of reading since only a century's priority is involved and all Mss. are very late.

3. Ms. C.

Date copied: 1814

Place copied: Nepal

Script: Newāri

Size: 113 leaves, 6-7 lines per leaf

Material: ink on paper

A microfilm copy of this Ms., owned by Tokyo University, proved to be clear. But the hand is careless, a fact confessed by the scribe who incorporates into the copy devices to indicate that a character should be deleted or adjacent characters reversed; unfortunately, the scribe did not catch all his mistakes. Hardest to work with, the Ms. still showed a Sanskrit no more or less corrupt than the others; it was, however, the only copy that was damaged, recorded in Notes to the edition as "missing."

Secondary materials for our Sanskrit edition were Tibetan translations which we characterize as follows.

1. Translation of the Samputa Tantra, Yañ dag par sbyor ba źes bya ba'i rgyud chen po.

Source: Tibetan Buddhist Canon, bka' 'gyur section

Edition: Japanese Photographic Edition of the Peking Edition (15th century), 20th century

Size: 35 pages, 84 leaves, 8 lines per leaf

Material: photocopy of woodblock print on paper

Our mentor, Professor Alex Wayman, provided us with a xerographic copy which was clear and which, despite various photographic processes intervening, revealed the careful print of the original. The Tibetan was classical and relatively free of error; the material is designated "Tib." in the edition.

2. Translation of the Ratnamālā, Rin chen phreñ ba, a commentary on the Samputa Tantra by one Śūravajra who was introduced above.

Source: Tibetan Buddhist Canon, bstan 'gyur section

Edition: Japanese Photographic Edition of the Peking Edition (15th c.), 20th c.

Size: 47 pages, 235 leaves, 8 lines per leaf

Material: photocopy of woodblock print on paper

The Institute for Advanced Studies of World Religions, Stony Brook, New York, provided a xerographic copy which had only fair to good resolution; we have the impression that this condition was in part due to the Japanese Edition itself which seems to have prepared the bstan 'gyur

section of the Canon with less care. Whatever the case, it meant that parts of this source were unreadable. It may be noted that we have made use of the smallest of the three commentaries on the Samputa: by comparison, the commentary by Indrabhūti is 104 pages, that by Abhayākara-gupta is 146 pp. While we do not doubt that the larger works will someday prove the most valuable for understanding the Samputa, the smaller and more direct commentary was sufficiently challenging to the present level of our skills. The source is designated "Comm." in the edition.

As indicated by the data, all Sanskrit copies were written in the Newāri script. Since this was not the script in which we were trained, our initial task upon procuring the manuscripts was to establish the syllabus. For this, the "Table of Scripts" found in George's edition of the Caṇḍamahāroṣaṇa Tantra was most useful; and we were able to determine that our individual characters fell within the range of possibilities found in different Newāri manuscripts correlated there.¹ The same was not true for the conjunct consonants. Not only did our own conjuncts differ from those presented by George, they differed among our manuscripts and even within any one copy; the variation was such that one could find different formations within

¹Caṇḍamahāroṣaṇa Tantra, pp. 88-95. There, one will find as well a bibliography on the Newāri script; unfortunately, the important entries were Indian and not available to us.

the same line. There was also a variety of devices employed by the scribes -- especially the scribe or scribes of Ms. C. -- to correct mistakes without erasure; to indicate deletion, insertion, reversal of characters. The scribe of Ms. A. may have employed the Visarga as a separator of phrases within the line, but the use is inconsistent and could not be distinguished from corrupt grammatical use of the Visarga which was frequent in all manuscripts. Since paleography does have a bearing upon the nature of corruption, we list here those individual characters in our manuscripts which were inherently difficult to distinguish:

1. Vowels

-a -e
 -ā -o
 u ū (no distinction)

2. Consonants

c b v (b, v no distinction)
 n- t-
 n r
 p y
 bh h

As for the Tibetan materials, the script was classical and only the following characters were inherently difficult to distinguish:

ñ t d
 p ph b

Judged by the standard of classical Sanskrit orthography, grammar, and syntax, our manuscripts were extremely corrupt. Corruptions appeared on the average of 3/line of 16 syllables which meant that some lines showed every word to be corrupt; this is comparable to the order of corruption found in Tsuda's edition of the Samvarodaya Tantra.¹ It is more than the average of 1/line recorded in Snellgrove's edition of the Hevajra, but Snellgrove has not recorded all variants.² All Mss. were equally corrupt and significant patterns did not emerge; for much of chapter two, however, the corruptions of Mss. A. and C. tended to agree against the reading of B. With this much error in our copies, agreement among all Mss. carried less weight than one usually wishes to give such a reading; but often this meant unanimity in error. We record here those features of deviation from the standard Sanskrit which were present in high frequency; the list is by no means complete:

1. Loss

All possibilities discovered with high frequency
 -- loss of subscripts, superscripts, letters,
 words, etc. The loss of final nasal and Anusvāra

¹See the Sanskrit edition in the Samvarodaya Tantra.

²See the Sanskrit edition in the Hevajra Tantra.

and loss of final Visarga were especially troublesome.

2. Addition

These corruptions tended to be on the order of repetition of words or phrases; Ms. A. appeared to be more culpable in this regard.

3. Confusion of vowels

ā for a

o for ā

a for e

ā for o

e for o

4. Confusion of consonants

c for v

r for l

n , t interchange

r , n interchange

p , y interchange

sibilant interchange

5. Double for single consonant

kk for k

gg for g

tt for t

mm for m

vv for v

6. Single for double consonants

l for ll

t for tt

7. Dental for cerebral consonant

t for ṭ

d for ḍ

n for ṇ

8. Final nasal deviation

ṁ , m interchange

ṁm for ṁ

maṅ for ṁ

By comparison with this order of corruption, the Tibetan material and especially Tib. was relatively free of error. But corruptions of all kinds do occur and are discussed in the apparatus. The most frequent were those most expected: loss of superscript or subscript; p , b interchange.

Since the condition of our materials challenges the attempt to edit, we wish to enter here some observations on the procedures involved. Snellgrove broaches the subject in his edition of the Hevajra Tantra where he presents first of all the usual procedure which he calls "orthodox."¹ At the outset, a criterion for accuracy is assumed; the original text or autograph is understood to have been written in Sanskrit according to standard rules. Then, the Mss. are collated to allow for the choice of a

¹Hevajra Tantra, 2: vii-x.

correct reading or the restoration of a correct reading in the event that all Mss. are corrupt; the variants are recorded. In this way, the editor constructs an accurate basis for translation into another language. He or she may, of course, refer to secondary materials, such as translations or commentaries, to aid the choice of reading. In the actual procedure of editing the Hevajra, however, Snellgrove "reversed" what has just been described. He confides: "Indeed it must be confessed that the general method has been to first ascertain the intended sense of the text and then edit the manuscripts accordingly."¹ This can mean nothing less than the curious circumstance that an authoritative translation was reached without an accurate base. But there was no sleight of hand involved; Snellgrove simply translated into English the Tibetan translation -- "the most reliable version" -- with the aid of commentaries. Then, for some reason that escapes us, he returned to the Mss. and edited them even though this edition would serve no purpose. His editing consisted of correcting the readings that were clearly "impossible" given the translation but leaving the remainder of readings untouched (remainder of one or more Mss.), recording some variants but not the "useless scribal blunders." Needless to say, Snellgrove's "unorthodox" procedure has come under fire; but he has made an initial assumption which does lead logically to what he has actually done. Characterizing the

¹Ibid., p. viii.

Hevajra, he states:

More than a hundred lines are quite irregular, and although they clearly represent Ślokas of a kind, it is impossible to see how many of them can ever have been anything but irregular. Thus where there is a choice of reading, the original one is by no means necessarily the one that would permit correct scansion. Likewise, in the case of grammar and syntax, there seems to be complete carelessness in the matter of endings and irregularities of a kind that would be insufficiently explained by the ignorance of scribes.¹

He assumes that the autograph is corrupt, and he loses the criterion for accuracy. Snellgrove can no longer choose one Sanskrit reading over another, and he is forced to turn to secondary materials since an English translation is still desired.

In his remarks on editing the Samvarodaya Tantra, Tsuda criticizes Snellgrove for having circumvented the editing process and for having relied excessively upon the Tibetan materials.² But Tsuda has not lost his criterion for accuracy. He, too, assumes that the original text of the Samvarodaya or any tantra was "imperfect," yet Tsuda hypothetically presupposes the "intention of the author" to write good Sanskrit. While we think Tsuda would have been hard pressed to assume anything else -- the "author" would not have intended to write bad Sanskrit -- the most

¹Ibid., p. ix.

²Samvarodaya Tantra, pp. 6-16. In a review article, A. Wayman has also been critical of Snellgrove's statement of his procedure if not his actual work. He states: "Thus, an editor of a Buddhist Sanskrit manuscript uses the Tibetan translation for predicting the words and syntax of the

interesting point here is Tsuda's presupposition of an "author," a point that is not discussed. At any rate, this author with all his good intention produced a work which did not follow the classical Sanskrit rules. It happened, hypothetically, in the following way:

The author intended to write the Samvarodaya Tantra in grammatically correct Sanskrit. But, when he felt difficulty in establishing a correct meter, he gave priority to the meter, especially to the fifth, sixth and seventh syllables (or more exactly, the fourth, the third and the second syllables from the last, respectively) of each pāda of śloka, and consequently introduced various kinds of grammatical distortion.¹

Tsuda suggests that the distortion thus produced must have been within the acceptable range of possibilities for Sanskrit literature at the time of composition. With this criterion in hand, the editor can now collate his Sanskrit Mss., choose the correct reading -- but permit distortions within certain syllables of a line written in verse -- record all variants, and realize an accurate base for translation into another language. The procedure is really quite "orthodox," and the Tibetan materials are given their proper secondary function to aid in the pre-

original; and I believe that is a better description of what Snellgrove actually did. That is to say, he sometimes gave greater weight to the predictability of the original Sanskrit words on the basis of the Tibetan translation than he gave to the words as he actually found them in the three Mss. of which he made primary use." See the review in Journal of the American Oriental Society 80.2 (1960): 159-162.

¹Samvarodaya Tantra, p. 13. Note that there is no criterion for treating the prose.

diction of Sanskrit words.

We judge these discussions to be really quite helpful. While they represent two different points of view on the tasks of the editor, they clarify problems involved and provide guidance for avoiding the pitfalls of working with very corrupt materials. Still, Tsuda is no doubt correct in judging Snellgrove's product to be a translation from the Tibetan and not really an edition of the Sanskrit; Snellgrove, on the other hand, would probably be right in finding Tsuda too reliant upon internal criteria, resting upon a questionable hypothesis concerning the Sanskrit text. Both, however, strike us as sitting a bit back from their desks, at least for the duration of the discussions; they sound like those philosophers of history whom the historians ignore, going about their tasks with the requisite skills but also with a lot of common sense. The problems encountered by Snellgrove and Tsuda may certainly have been different from our own, but we found it unnecessary to bring into the editing procedure assumptions and hypotheses external to the materials at hand. On the contrary, it seemed to us that the criteria for accuracy emerged from these materials. It was clear that the Tibetan translation was trustworthy; its own orthography, grammar, and meter were so regular that one could assume -- from that quality observed -- that care had been taken in the Tibetan translation of the

Sanskrit text. One could then, like Snellgrove, rightly begin with the secondary material in order to anticipate the Sanskrit line. Anticipating and finding, of course, are two different things; and so in case of difficulty in reconstructing the Sanskrit, one could return to a different sort of secondary material, the commentary, to solve the dispute. Again, the quality of the Tibetan in the commentary made it highly likely that it reflected the Sanskrit. But its trustworthiness was also of another order; namely, that of the guru who is explaining what is supposed to be the meaning of a passage. This is, in our opinion, really the key to tantric studies; no matter how corrupt the Sanskrit or Tibetan texts may be, the range of possibilities for a genuine reading is given by this commentary. The dispute resolved, the editor corrects the Sanskrit or, less likely, the Tibetan. In this way, one arrives at the outline of a defensible Sanskrit line and coincidence among the primary and secondary materials.

The problems remaining are critical refinements, and the Tibetan materials cannot really be brought to bear upon them: chos in Tib. and Comm. may establish dharmā in Sanskrit and even the use of this word as dharmesu. But the Tibetan cannot determine the merit of dharmmesu. For this determination, it is tempting to bring in the external criteria of Buddhist Hybrid Sanskrit worked out so painstakingly by F. Edgerton.¹ It will be noted that our most

frequent corruptions were precisely those items which Edgerton lists as features of a very early dialect; to edit them out of existence just might be tantamount to losing the original text. Again, we felt obliged to let the text decide. Among the several Mss. and within any one Ms., there was neither consistency of classical Sanskrit forms nor consistency of what has been offered as BHS formation. This, we feel, favors the conservative position of accepting the standard Sanskrit reading.¹ In addition, we think that our account of the literary history of the text allows for a high order of corruption, corruption from faulty hearing as well as eyesight which could produce -mm- for -m- and -esu for -eṣu. Lest we overcorrect, we did not feel obliged to regularize all gender formations nor did we insist upon the terminal -m when Anusvāra appeared in its stead; finally, we did not manipulate the lines of verse to create a better poetry than we appeared to have.² It should perhaps be noted

¹See Franklin Edgerton, Buddhist Hybrid Sanskrit Grammar and Dictionary, 2 vols. (Delhi: Motilal Banarsidass, 1970; reprint of 1953 edition).

¹Edgerton questions our thinking here by suggesting that BHS was "modified in the direction of standard Sanskrit." While this is certainly a possibility, it introduces so many variables that one is unable to edit; indeed, it might even mean that it is not possible to determine the features of BHS, as Edgerton claims to have done. We should say, however, that the BHS question is open and potentially very important for our own work. See Edgerton, Buddhist Hybrid Sanskrit, 1:4.

²We must, like Snellgrove, make our own confession here of leaving very much open in our edition the solution

here that vajra, tattva, and sattva always appeared in our Mss. as vaja, tatva, and satva; we have regularized them without confidence since the consistency of their formations deserves special study. However our procedures are judged, the reader will find all variants and some discussion in the apparatus. We are keenly aware that our work is merely in progress.

to problems of meter. Essentially, where it occurred, it was śloka; but frequently the Pāda reached nine or ten syllables, and occasionally there appears an independent Pāda joined only in sense to a regular line. We think it is most likely that mediocre poetical skill is involved in many cases; but we also think that a thorough study of metrical patterns in the Samputa is necessary in the future.

THE SAMPUṬA TANTRA

SANSKRIT EDITION

(Chapter 1)

(om)¹ namo² vajra-³ dākāya⁴ //
 evaṃ⁵ mayā śrutam⁶ ekasmin samaye⁷ bhagavān sarva-⁸

¹All Mss. open the Text with the mantra syllable om. Tib. omits om. Comm. shows no awareness of om. We judge it more likely that om was added as a late gesture of reverence than that an early translator would lose a significant opening mantra. Accordingly, we qualify its inclusion. Note that Tib. of CMT omits om and George follows All Mss. transliterating the mantra without qualification; the Tib. of HVT also omits om in opposition to All Mss. while Snellgrove fails to treat the line at all in his translation.

²A. vajra dākāya namaḥ

³All Mss. vaja

⁴C. -dākāya

⁵A, B. evam

⁶A. śrutam

⁷C. samaya

⁸A. sarvva

tathāgatakāyavākcitta(hṛdaya)-¹ vajra-² yoṣid-³ bhageṣu
vijahāra //

tatra khalu bhagavān aśīti-⁴ koṭiyogīśvaramadhye⁵
vajra-⁶ garbham avalokaḥ⁷ smitam akārṣīt⁸ //

¹All Mss. omit hṛdaya. Tib. includes sñiñ po. Comm. omits sñiñ po. HVT includes hṛdaya and sñiñ po. GST includes hṛdaya. Important witnesses to the contrary, hṛdaya enjoys some early testimony and the testimony of other Anuttarayoga class tantras which traditionally are said to begin in the same way. The fourth chapter of the Text comments on the opening sentence (nidāna) of all tantras and, significantly, comments on hṛdaya. Finally, the symbolic interpretation of the opening forty syllables of the nidāna requires hṛdaya.

²All Mss. vaja

³A. yoṣi

⁴A. śīti

⁵B. madhya

⁶All Mss. vaja

⁷All Mss. avalokkasmitam. Tib. gzigs te 'dzum pa mdzad. Comm. gzigs śiñ 'dzum pa mdzad and also gzigs nas 'dzum pa mdzad. While the Mss. suggest a Dvandva compound, awkward for translation, the Tibetan witnesses indicate an initial inflected participle. A final Visarga is easily lost in oral transcription.

⁸A. akārṣīt

samanantaram¹ smite 'smin² vajra-³ garbha⁴ utthāyā-
 sanād ekāṃsam⁵ uttarāsaṅgam⁶ kṛtvā dakṣiṇam jānumaṅdalaṃ
 pṛthivyām pratiṣṭhāpya⁷ kṛtāñjali-⁸ puṭottatvā bhagavantam⁹

¹All Mss. samanantara. Tib. ma thag tu. Comm. also reads ma thag tu and explains it as "afterwards" (rjes thags la). While the appearance of a locative absolute here suggests the loss of -e, the line exhibits the tendency to lose Anusvāra; an indeclinable form would be more likely to require commentary.

²A, C. smitesmin; B. smitesmitesmin. Tib. for the whole phrase reads 'dzum pa mdzad ma thag tu de'i tshe. While B. obviously repeats, All Mss. raise the possibility of a BHS locative of smita-; in fact, Edgerton criticizes editors who make our correction "as if the pronoun asmin were present, rather than a case ending." (Edg., 8.70) Tib. makes it clear, however, that a demonstrative pronoun is present. The pronoun may be part of a locative absolute, but Tib. reads it as a locative of time for what follows.

³All Mss. vaja

⁴C. -gabha

⁵A. ekāsam

⁶All Mss. uttarāsaṅga. The loss of Anusvāra is frequent in transcription.

⁷All Mss. pratiṣṭhāpya

⁸C. kṛtañjali

⁹C. bhagavantaṃmetad

etaḍ avocāt //

śrotum icchāmi jñānendra¹ sarva-² tantranidānakam /
rahasyam samputodbhūtam³ lakṣaṇam⁴ //

bhagavān āha //

aho vajra-⁵ garbha sādhu sādhu mahākṛpa⁶ sādhu sādhu
mahā-⁷ bodhisattva⁸ sādhu sādhu guṇākara⁹ //

¹A. jñānendraḥ

²A, C. sarvva

³B. samputodbhūtam; C. samputodbhūtam

⁴All Mss. lakṣālakṣaṇasamputam. Tib. mtshan űid. Comm. mtshan űid. The extent of correction might suggest excessive reliance on Tibetan materials; but the weight of these materials here is actually due to internal considerations. When the Great Bodhisattvas repeat Vajragarbha's request word for word below, only lakṣaṇa is used; when the Bhagavat explains word for word, again only lakṣaṇa is used. Tib. in both cases below reads mtshan űid. While the form -udbhūtam in the original request is repeated below as -udbhava, we judge the change of an order different from that required to support All Mss. against lakṣaṇa.

Finally, it remains for us to account for the corruption. The original lakṣaṇa must have been subject to repetition in some way; a mere lengthening of an internal vowel produces a compound and the addition of samputa (or possibly samyuta at some stage) explains the compound. There might even have been an attempt at meter involved since the uncorrected line displays twenty-four syllables.

⁵All Mss. vaja

⁶A. mahākṛpaḥ

⁷A, B. omit mahā-. Tib. chen po.

⁸All Mss. -bodhisatva

⁹B, C. guṇākaraḥ

yad rahasyaṃ sarva tantreṣu tat sarva pṛcchate-¹
cchayā² //

atha te vajra-³ garbhapramukhāḥ⁴ mahābodhisattvāḥ⁵
praharṣoṭphullalocanāḥ⁶ pṛcchantīha svasaṃdehān⁷ praṇi-
patya⁸ muhurmuḥuḥ⁹ //

sarvatantram¹⁰ kim ucyate¹¹ nidānaṃ tu kathāṃ bhavet /

¹A, B. pṛcchya

²A, C. tetvayā; B. tasyayā. Tib. 'dod pas.

³All Mss. vaja-

⁴B. pramukha; C. pramukho

⁵B, C. -bodhisattvāḥ; A. -bodhisattvāmaḥ

⁶B. praharṣoṭphullalocanāḥ; C. praharṣoṭphulavada
(missing)

⁷A. saṃdehāt; B. sadehāna; C. samhon. Tib. rañ gi
the tshom. Lack of a case ending in Tib. points to accus-
ative case in Skt.

⁸A, C. pranipatya

⁹A. muhurmuḥuḥ

¹⁰B. -tantra. There is the possibility that uninflect-
ed forms should be accepted here given the context of ex-
plaining terms. Any one Ms., however, shows variety in this
regard and the weight of this section is on inflection. The
singular number is acceptable here in the sense of "every
tantra."

¹¹A. ucyanteḥ

rahasyo 'tra¹ kim² ucyeta³ sampuṭodbhavaṃ⁴ kathan⁵
 nāma⁶ //
 lakṣaṇaṃ⁷ tatra kathaṃ bhavet //
 bhagavān āha //
 sarva⁸ ca te tantrās⁹ ca sarva-¹⁰ tantrāḥ¹¹

¹A. rahasyetha; B. rahasye 'tha; C. rahasya 'tha. Tib. 'di la gsañ ba. Comm. gañ la gsañ ba. While the Mss. suggest atha as part of the solution here, it lacks the locative nuance suggested by Tibetan materials. The weakness of these materials -- Tib. points to atra while Comm. points to yatra -- is offset by the appearance in the same line of the locative particle tatra translated by Tib. de la. A similar yet different word may then be signaled here by Tib. 'di la, which Comm. corrupts. Internal consideration also allows rahasya in the nominative singular masculine, an inflection which appears below. The corruption then amounts to the easy confusion of -o and -e and frequent loss of subscript -r; the gain of aspiration is possible in oral transcription.

²C. kim is missing.

³A. ucyetaḥ; C. (u-missing)cyate. Tib. gsuñs. A form of the same verb is translated immediately above as brjod; the change in translation supports a change in form.

⁴All Mss. sampuṭodbhava. Tib. yañ dag sbyor byuñ. Note that Vajragarbha's original request reads sampuṭodbhūtaṃ translated yañ dag par sbyor ba las byuñ ba.

⁵C. kathaṃ

⁶C. nām

⁷A. lakṣaṇaṃ; C. lakṣana

⁸A, C. sarvva. The uninflected form is acceptable given the context of explaining the first member of a compound.

⁹B, C. taṃtrās

¹⁰A, C. sarvva-

¹¹A. -tantrā; C. taṃtrāḥ

sarva¹-tantraśabdena² samājādayas³ teṣāṃ nidānaṃ⁴ bhūta-
 niścitam ityarthah / hariharahiranya-⁵ garbha-⁶ śrāvaka-⁷
 pratyekabuddhānām agocarativād rahasyaṃ / samputaṃ prajñō-
 pāyātmakaṃ⁸ tantrobhavaḥ⁹ samputaḥ¹⁰ samāpattir¹¹ ityar-
 thaḥ / udbhava utpattiḥ¹² / evambhūtaṃ sthira-¹³ calātmaka-¹⁴

¹A. sarvva; C. sa(missing)

²A. sabdena

³B. -ādayaḥs; C. -ādayaḥ

⁴C. nidāna

⁵C. hiraṃnya-

⁶A. -garbhaḥ

⁷A. śrāvakaḥ

⁸A. prajñāpāyātmakaṃ; C. prajñōpāyānmaḥ

⁹A. tantrobhava; C. tantrobhavaḥ

¹⁰C. samputaḥ

¹¹B, C. samādhipattir

¹²C. utpatiḥ

¹³A. sthila-; C. thīra

¹⁴A. -calātmakaḥ; C. -carātmaka

(sarvabhāva)-¹svabhāvātmakam² / lakṣanam ityanena lakṣyate³//
 athavā sarva-⁴ tantranidāna-⁵ samputa-⁶ śabdena⁷
 vajrasattvo⁸ bhidhīyate⁹ / rahasya ityanena ¹⁰ upadesika-
 mantroddhāro¹¹ māṇḍaleya-¹² devatādy-¹³ abhiṣekalakṣanaśca //
 prajñopāyātmakam tantraṃ tan¹⁴ me¹⁵ nigaditaṃ¹⁶ śṛṇu /

¹A, C. sarvabhāva; B. sarvabhāva. Tib. omits. Comm. omits. Lacking Tibetan witnesses, the compound probably represents a repetition of svabhāva and subsequent alteration of sva- to sarva -; accordingly, its presence is qualified.

²B. svabhātmakam

³A. lakṣyete // ityanena lakṣanam; B. lakṣyate ityanena lakṣanam; C. lakṣate / ityanena lakṣanam. Tib. mtshan ŋid ces bya ba ni 'dis mtson par byed pa. The major corruption or word order here is due to confusion of similar words and due to corrupt punctuation.

⁴A, C. sarvva

⁵C. nidānam

⁶C. samputa

⁷C. sabdena

⁸All Mss. vajrasatvo

⁹B. bhidhīyato; C. bhidhīyete

¹⁰A, B. rahasyetyanena; C. rahasyatenena. Double samdhi is the corruption here: rahasya iti to rahasyeti.

¹¹C. mantroddhārā

¹²A. māṇḍale-; B. māṇḍalaya-; C. māṇḍareya.

¹³B. devatāy-

¹⁴A. B. tat

¹⁵A. ma

¹⁶A, B. nigaditaḥ

prathamam¹ śūnyatām vicintya² malaṃ³ prakṣālya

dehinām //

rūpadhātviti⁴ śūnyānām⁵ śabda⁶ tathaiva kārayet /

gandha-⁷ dhātviti⁸ śūnyānām⁹ rasa¹⁰ tathaiva¹¹

kārayet //

sparsa-¹² dhātviti¹³ śūnyānām¹⁴ manas¹⁵ tathaiva¹⁶

kārayet //

¹B. prathamāṇūnyatām

²A. vicintyaḥ; C. vicitya

³A. mala; C. mara

⁴All Mss. in this section read dhātu without inflection before iti.

⁵A. śūnyānām; B. śūnyā; C. śūnyām. Tib. ston pa yi. Regular meter is served by genitive plural.

⁶A. śabdan; C. sabdaṃ. Lack of inflection here parallels -dhātviti in the same line.

⁷A. gandhā

⁸B. dhātvī

⁹A. śūnyānāmaḥ; C. śūnyānām

¹⁰A, C. rasaṃ

¹¹B. taścaiva

¹²C. sparsa

¹³B. -dhāti

¹⁴A. śūnyānām; C. śūnyānām

¹⁵C. manaṃ

¹⁶All Mss. tasyaiva. Tib. de űid. This is obviously a corruption of tathaiva translated de űid consistently in this section.

vajragarbha uvāca¹ //
 cakṣur-² ātmeti³ śūnyānām⁴ madhye katham⁵ vi-
 jñānaṃ bhavet /
 śrotātmeti śūnyānām⁶ madhye⁷ vijñānaṃ⁸ katham
 bhavet //
 ghrāṇātmeti śūnyānām⁹ madhye vijñānaṃ¹⁰ katham
 bhavet /
 jihvātmeti śūnyānām¹¹ madhye vijñānaṃ katham
 bhavet //
 kāyātmeti śūnyānām¹² madhye¹³ vijñānaṃ¹⁴ katham
 bhavet /

¹All Mss. vajagarbha uvāca. After the connecting phrase, A. repeats the entire preceding section beginning with rūpadhātṛviti.

²All Mss. cakṣur- is being treated as an uninflected form in compound parallel to grammatical structures above. This serves as the grammatical pattern for what follows.

³C. -ānmeti

⁴B. śūnyānā; C. sūnyānām

⁵B. katha

⁶A. sūnyānām; B. śūrnyānā; C. sūnyānām

⁷B. madhya

⁸B. vijñāna

⁹A, C. sūnyānām

¹⁰B. vijñāna

¹¹A. sūnyānām; C. sūnyā(missing)

¹²A, C. sūnyānām

¹³B. madhya

¹⁴A. vijñāna

manobahiḥ¹ śūnyānām² madhye vijñānaṃ³ kathaṃ
 bhavet //
 tasmān nāsti⁴ rūpaṃ⁵ na draṣṭā ca na śabda⁶ na
 śrotāro⁷ /
 na gandho⁸ nāpi⁹ ghrātā na raso nāpi rāsakaḥ¹⁰ //
 na sparsā¹¹ nāpi spraṣṭā ca¹² na cittam¹³ nāpi
 cintakaṃ¹⁴ //

¹A. -cahiḥ

²A, C. sūnyānām

³C. missing

⁴C. tasmānāsti. The passage appears in HVT (1.5.1):
 nāsti rūpaṃ na draṣṭā ca na śabda nāpi śrotā ca // na gan-
 dho nāpi ghrātā ca na raso nāpi rāsakaḥ // na sparsā nāpi
 spraṣṭā ca na cittam nāpi caittikaṃ //

⁵C. rūpaṃ

⁶B. śabdaḥ; C. śabdaṃ

⁷B. śrotāro. Tib thos pa po. HVT (1.5.1) śrotā ca.
 The inflection accepted here and witnessed by All Mss. ap-
 pears in Skt. as nominative plural of -ṛ stem. This may
 represent a confusion of number acceptable to BHS but is
 more likely a BHS nominative singular of -ṛ stem specifica-
 lly noted by Edgerton as derived from the Skt. accusative
 singular -āram. (Edg., 13.19) The acceptability of our
 form seems as likely as the corruption of ca into -ro as
 HVT suggests.

⁸C. gandhā

⁹A. napi

¹⁰A. rasaka; C. rasakaḥ

¹¹C. na sparsā nā- is missing.

¹²A. caḥ

¹³C. citraṃ

¹⁴All Mss. citrikām. Tib. for the Pāda sems med sems
 las byuñ ba'an med. HVT caittikaṃ, translated sems las

bhagavān āha //
 śrṇu¹ tattvaṃ² yathā mārgam³ advayaṃ dvayavarjitam⁴ //
 apratarkam⁵ avijñeyam⁶ durbodhyaṃ tārkkikais⁷ tathā //
 rahasyaṃ sarva-⁸ buddhānām⁹ ākāśasadrśaṃ tathā /
 śrāvakā na prajānanti¹⁰ ajñānatamasā vṛtāḥ¹¹ //
 vāsanānta-¹² nayaṃ jñānam¹³ pratyekabuddhanirmitam¹⁴ /

byuñ ba. The necessity of a word for "thought" and a word for "thinker" is the stable aspect of an otherwise problematic Pāda. We have chosen cintaka as an acceptable word for "thinker" and as a form easily corrupted to citrika. What this apparently means, however, is that the Tib. translation is wrong: it reflects caittika which in fact we find in Snellgrove's edition of HVT. But caittika cannot be translated "thinker," a fact which Snellgrove happily ignores.

¹B. śūnya

²A. tatva; B, C. tatvaṃ

³All Mss. marggam

⁴A. dvayavarjita; B.dvayarjitaṃ; C. dvayavarjitāṃ

⁵A, B. apratarkkam; C. missing

⁶A, B. avijñayam; C.(missing)vijñayam. The vowels e and a are easily confused.

⁷B. tārkkikais

⁸A, C. sarvva

⁹A. buddhānā; B. buddhāṃnā; C. budhānām

¹⁰B. prajānati; C. praja(missing)

¹¹A. vṛtā

¹²B. cāsanā-

¹³A. jñāna

¹⁴A, C. nirrmitaṃ; B. nirrmita

tepi sarve¹ na jānanti rahasyaṃ buddha-² gocaraṃ³ //
 saṃsārārṇava-⁴ ghorāṇāṃ⁵ uttīrṇa-⁶ gatacetasāṃ⁷ /
 madhye vartita-⁸ dehānāṃ⁹ uttīrṇa-¹⁰ lakṣa ucyate //
 lakṣalakṣaṇalakṣāṇāṃ¹¹ vijñāna-¹² jñāna¹³ cetasāṃ¹⁴ /
 jñānena jñeyam¹⁵ āloke¹⁶ jñeyānāṃ gatim īkṣayet¹⁷ //

¹A, B. sarvve

²C. bu(missing)

³A. gācaraṃ

⁴B. sasārārṇave; C. sasārārṇava

⁵B. ghoranāṃm; C. ghorāṇāṃm

⁶A, C. urttirṇa

⁷C. cetasā

⁸All Mss. varttita

⁹A. dehānāmaḥm; B, C. dehānāṃm

¹⁰A. urttirṇa

¹¹A. lakṣālakṣaṇaḥ lakṣāṇāṃ; B. lakṣālakṣaṇaksāṇāṃ; C. lakṣālakṣaṇalakṣāṇāṃ. Tib. mtshan űid mtshan gzi mtshon bar byed. Comm. explains three words: mtshon bya, mtshon byed, mtshan űid. The form lakṣālakṣaṇa was encountered above where it was judged to be a corruption by way of repetition of the single word lakṣaṇa. Here, the corrupt form must contain two words to provide a phrase with three words signaled by Tibetan materials. The corruption, then, amounts to the lengthening of an internal vowel.

¹²All Mss. vijñānaṃ. Given the exceptional corruption of the line, the agreement of Mss. here carries little weight.

¹³B. omits. C. gata.

¹⁴C. cetasā

¹⁵All Mss. jñayam. See Note 12 above.

¹⁶A. ālokka; B. āṃlokka

gatikṣaṇa-¹ cetās tu yathā² svecchādi-³ gamyatāḥ⁴ /
 sahasrānekadhā⁵ yogī⁶ pūrva-⁷ janma-⁸ gati-⁹ gatāḥ //
 (lakṣaṇaḥ)¹⁰ śūnye¹¹ saṃcintya¹² pūrva-¹³ lakṣaṇa¹⁴
 uktitaḥ¹⁵ /
 śūnyakṣetrādi-¹⁶ dehasya bījaṃ vāpayati¹⁷ buddhimān¹⁸ //

17C. īkṣaye

¹A. gatikṣaṇa; C. gatiṃkṣaṇa

²C. jathā

³A. svacchādi

⁴A. gamyatām; B. gamyatā; C. gammyatām. While -ām for -āḥ is not a frequent corruption, it does occur; and -ā for -āḥ is frequent.

⁵B. -anekadhā

⁶All Mss. yogī. Tib omits. The line is doubtful; and Tib may also be corrupt. The translation for yogī which is omitted here appears transliterated yo gis in the line following. Since both lines in Skt. and Tib. show regular meter and can be translated, more materials are needed to determine a strong reading.

⁷A, B. pūrvva

⁸B, C. jatma

⁹B. gatiṃ

¹⁰All Mss. samatām. Tib. mtshan űid. The correction boldly relies upon the Tibetan but is supported by the sense of the remainder of the line: two forms of lakṣaṇa are implied. The nominative singular here accommodates a nominative absolute structure also implied by the line. See, however, Note 6 above.

¹¹C. śūnya

¹²A. saṃcintyaḥ; C. saṃcitya

¹³C. purvva

¹⁴C. ralakṣana

¹⁵A. uktita

nāḍī-¹ suśirād² vinirgataṃ virajaṃ tat prakīrtitaṃ³/
 bodhicittaṃ⁴ prabhāsvaraṃ⁵ śuddha-⁶ sphaṭika-⁷
 saṃnibhaṃ⁸ //
 pañca-⁹ jñānamayaṃ tattvaṃ¹⁰ sarṣapa-¹¹ phala-¹²
 mātrakaṃ /

¹⁶All Mss. kṣatrādi- Edgerton lists the uncorrected form as a BHS alternative; we judge it just as likely that our Mss. have confused vowels a and e, a frequent corruption.

¹⁷A. bījāpāyatu; B. bījāpayantu; C. bījāpayatu. Tib. sa bon gdab. Comm. sa bon gdab. A form of the verb vap- is anticipated by Tib, but pat- seems more likely with accusative plural feminine of bīja. Our understanding of the meaning in this context, however, requires a singular form of bīja and suggests in turn that bījā- reflects the loss of initial v- of a causative form of vap-, the expected verb. This simple loss of a consonant may then have led to the other corruptions here.

¹⁸B. character undetermined

¹A. nābhī; B. nādi; C. nādī

²A, B. śuśirād; C. suśirād. Tib. mdzes spyi.

³All Mss. prakīrtitaṃ

⁴A. bodhicittaṃ; B, C. bodhicitta

⁵A. prabhāsvaraṃ

⁶C. suddha

⁷A, C. sphaṭika

⁸B. saṃnibhaṃ

⁹A. paca

¹⁰A. tatva; B, C. tattvaṃ

¹¹B, C. sarṣapas

¹²C. phara

tasya madhye¹ sthitaṃ devam² avyakta-³ vyakta-⁴
 rūpi⁵ //
 ardha-⁶ mātraṃ⁷ paraṃ sūkṣmaṃ⁸ bindu-⁹ rūpaṃ
 manomayaṃ /
 hr̥d-¹⁰ madhye vasate nityaṃ jyoti-¹¹ varṇo mahā-
 dyutiḥ¹² //
 dvādaśāntan navāntaś cā-¹³ pāda-¹⁴ talamastakaṃ /

¹B. madhya; C. madhe

²A. devaḥ m-

³A. avyakta

⁴C. vakta

⁵A. rūpiṇaṃ; B, C. rūpiṇaṃ. Tib. rañ bzin can. A form of rūpin is required and agreement with devam points to accusative neuter. Note, however, that meter is thereby made irregular. Edg. does not list rūpiṇaṃ as a possible form in BHS.

⁶A. arddha; B, C. addha

⁷A. mātra

⁸A, C. śukṣmaṃ; B. śukṣya. Tib. phra.

⁹A. biṃdu

¹⁰All Mss. hr̥t-

¹¹A. jyo

¹²B. dyuti; C. dyutiṃ

¹³A. navāntaścaḥ; B. navāntatva; C. navantasya. Note that our correction still permits two genders for -anta in the same line, an acceptable level of irregularity.

¹⁴All Mss. āpāda. Tib. rkañ...med par. The obvious short vowel required here has been corrupted by way of sandhi with a final short a preceding, e.g. C. -tasya āpāda-. See Note above.

tantureko vinirgatya¹ nābhimadhye vyavasthitaḥ //
 pañcamī-² kalā-³ mātras⁴ tu nāgendrākṛtivistaraḥ /
 sā kalāpi⁵ca hitvā tu⁶ vajra-⁷ madhye⁸ vinirgatā⁹ //
 yoni-¹⁰ madhye¹¹ sthitaṃ bījaṃ¹² dharmadhātu-¹³
 dravīkṛtaṃ¹⁴ /
 kramasaṃcalanaṃ¹⁵ tasya¹⁶ navadvāreṣu¹⁷ sarvadā¹⁸ //

¹A, B. vinirgattya

²A. pañcamā-

³C. karā

⁴C. mātraṃ

⁵C. karāpi

⁶A. tuḥ

⁷All Mss. vaja

⁸B. madhya

⁹B, C. vinirggatā

¹⁰C. yonī

¹¹B. madhya

¹²A. bijaṃ

¹³A, C. dharmmadhātu

¹⁴A. -kṛtaṃ

¹⁵C. saṃcaranaṃ

¹⁶C. t(missing)

¹⁷A, B. dvāreṣu

¹⁸A, C. sarvvadā

agnibrahma(randhraṃ)¹ tathā² //
 pṛthivīdvayabījasya cakṣus³ tasyaiva yojayet /
 vāyusūnyādi-⁴ bījasya⁵ nāsākarnādicetasā //
 amṛtāmbusubījasya jihvendriya-⁶ prabhur īśvaraḥ⁷ /
 grīvā mohabījānām⁸ bāhubhyām kleśatas tathā⁹ //
 calitā¹⁰ hr̥daye¹¹ deśeṣu¹² prāṇibhyām¹³ nābhimūl-
 ayoh¹⁴ /

¹All Mss. brahmanidam. Tib. tshañs pa'i dños. The reading -idam finds no parallel in Tib. where also we would expect tshañs pa'i bu ga for our qualified correction. We suggest a major corruption but one within the probability for this Text: -idam from -chidraṃ is possible; -idam from -randhraṃ seems as likely for oral transcription and may represent a gradual process of corruption not easily traced. The reading dños in Tib. points to Skt. rūpa or maya but also to mūla; below we find nābhimūla at the "navel" orifice. Our solution is tentative.

²A. omits. Note that the line contains only one Pāda.

³C. cakṣu

⁴All Mss. śūnyādi. Tib. stoñ sogs. The -ādi here and elsewhere appears as an unusual sign of the plural. See also karnādi in this line.

⁵C. missing

⁶A, B. jihvendrī; C. jihvendri. Tib. lce // dbañ por. Since ya is easily confused with pa in our script, it is likely that ya was absorbed by the following prabhur. Tib. dbañ po is the standard translation for indriya.

⁷B. īśvaramaḥ

⁸A. bījānāmaḥ

⁹C. missing.

¹⁰C. missing.

¹¹A. hr̥daya

¹²A. śeṣuḥ

aṅgāṣṭakena bījānām¹ aṅgāṣṭam² dhārayed³ vidhinā⁴//
 vyāpī⁵ vyāptam jagat sarvam⁶ sthāvarādyaṃ sajaṅgamam /
 ādhāram⁷ bhavate⁸ tasya brahmā sasurāsuraḥ //
 bhavanam bhagam ityāhur⁹ yatra saṃcalate prabhuḥ¹⁰ /
 karmākarma¹¹ bhavet¹² tasya yāvad¹³ dehe vyavasthitam//
 kurute sarva-¹⁴ karmāṇi¹⁵ śubhāni¹⁶ vāśubhāni¹⁷ vā /

¹³All Mss. pāṇibhyām. Tib. phyugs bdag corrected to phyugs dag. Comm. phyugs. Loss of subscript -r is frequent.

¹⁴C. mūrayo

¹A. bijānām; C. bījānām-

²C. agāṣṭa

³C. dhāraye

⁴A. vidhi

⁵C. the following thirty lines, from vyāpi to and including bhedanaiḥ, are missing.

⁶B. sarvva

⁷A. ādhālam

⁸B. bhavete

⁹A. -āhu

¹⁰A. prabhu

¹¹A, B. karmākarma

¹²B. bhavat

¹³B. yānad

¹⁴B. sarvva

¹⁵A. karmāṇi; B. karmāṇi

¹⁶B. śubhānya

¹⁷B. omits vā.

yogas tu samatā proktā pūjanam¹ bhāvanam bhavet //
 karma-² deham yadā³ bhagnam tādrśo devatā bhavet /
 svaśaktis tu tadā tasya yena vyāptam sthiram calam //
 varnam tasya vijānīyād ākāśasadṛśam⁴ mataṃ /
 nirvāṇe tu sthito vīra nirlepa-⁵ malavarjita iti //
 mātaram bhaginīm⁶ caiva⁷ duhitaram⁸ bāndhavīn⁹ tathā
 brahmaṇīm¹⁰ kṣatriyāṇīm¹¹ caiva¹² vaiśyakām¹³
 śūdraṇīm¹⁴ tathā //

¹B. pūnjanam. Note that Tib. translates rab du sbyor ba which anticipates prayoga; perhaps this is a translator's gloss on the meaning of pūja.

²A, B. karmma-

³B. yado

⁴B. saśam

⁵A. nirllepa; B. nillepa

⁶B. bhaginī

⁷A. caivaḥ

⁸A, B. duhitām. Edg.(13.10) lists this as a BHS inflection for -ṛ stem; mātr in the same line, however, receives a standard Skt. inflection as do other terms in the series. Thus, no internal criterion emerges in support of the Mss. as the earlier reading while it can be argued that -ām reflects a late attempt to regularize meter. At best, the grammar of the uncorrected line suggests a broad range of inflection possibilities, including standard Skt. and BHS, but does not suggest a solution to the question of priority.

⁹B. bāmdhavīn

¹⁰B. brahmaṇī

¹¹A. kṣatrinī; B. kṣatriṇīm

¹²A. caivaḥ

¹³A. caiśikām; B. vaiścikām

¹⁴A. śūdrīnīn; B. sūdrīṇīm

rajakīm naṭikām¹ caiva ḍombīm² caṇḍālinīn³ tathā /
 prajñopāya-⁴ vidhānena⁵ pūjayet tattva-⁶ vatsalaḥ⁷//
 sevitavyā⁸ prayatnena⁹ yathā bhedo na jāyate /
 agupte kriyate duḥkhaṃ vyāda-¹⁰ caurādi-¹¹ bhūcaraiḥ//
 mudrā pañca-¹² vidhā proktāḥ kulabhedenā bheditāḥ /
 brāhmaṇī¹³ dvijakulajā sā ca tathāgatā¹⁴ matā //

¹A. naṭikāñ

²A. dombīmāḥ; B. dombī

³A. caṇḍālinin

⁴Twenty-nine of the following forty-two lines, the remainder of the chapter, are found in HVT 1.5; three additional lines are related to that reference. Significant agreements or disagreements with Snellgrove's edition will be noted for purposes of comparison. See Notes to Tib. edition.

⁵A. vidhānenāḥ

⁶A, B. tatva-. HVT. tattva-

⁷All Mss. vatsalaḥ. Tib. uncorrected rig pas. Comm. rigs pas. HVT. vatsalaḥ; rig pas. Tib. and HVT Tibetan point to some form of vid-, corrupted to a form beginning vat-. Comm., however, supports the Mss. and indicates a corruption of Tib. which we correct to rigs pas. Snellgrove shows no awareness of the problem.

⁸B. seviṣya

⁹A. prayetvenāḥ

¹⁰A, B. vyāda

¹¹HVT caurāgni; ...me yis

¹²B. paca

¹³B. brāhmaṇī

¹⁴A. tāthāgatā

kṣatriyāṇī¹rājagotrī² morī-³ cchandrādi-⁴ kulajā⁵/
 amṛta-⁶ vajreti⁷ kathyate //
 vaiśyā⁸ gopālikā caiva sā karma-⁹ kulikā matā /
 śūdrīṇī¹⁰ vṛṣaṇī¹¹ caiva¹² mahāvairocanī matā //
 naṭī¹³ padmakulī caiva rajakī karma-¹⁴ kulī¹⁵ tathā¹⁶/

¹A, B. kṣatriṇī

²A. gotrā

³A. omits second Pāda here but includes it five lines below. Tib. supports the reading of B. here and below; the meaning of the passage also supports B.

⁴B. -cchidrāṇḍi; A below (See Note 3 above), -cchidrādi.
 Tib. zla sogs.

⁵A. below (See Note 3 above), kaulijā

⁶A. sā 'mita; B. amita

⁷A, B. vajeti

⁸A. vaiśā; B. vaiṣikī

⁹B. karmma

¹⁰A. sūdrīṇī; B. sūdrī

¹¹B. vṛṣadhī

¹²A. caivaḥ

¹³A. naṭi

¹⁴A, B. karmma

¹⁵A. kaulikā

¹⁶A. omits

dombī¹vajra-² kulī³ khyātā ratnā⁴ caṇḍālinī⁵ jñeyā //
 pañcamudrā tu niścita⁶ //
 tathāgatānām⁷ kulaṃ⁸ caitat⁹ saṃkṣepā-¹⁰ bhidhī-
 yate /
 tathatāyāṃ gataḥ śrīmān¹¹ āgataśca tathaiva ca //
 anayā prajñayā yuktyā¹² tathāgato 'bhidhīyate¹³ //
 kulaṃ pañcavidhaṃ proktaṃ anantaṃ śatadhā¹⁴ kulaṃ /
 paścāt¹⁵ trividhatāṃ yāti kāyavākciṭṭabhedanaiḥ //

¹A, B. dombī

²A, B. vaja-

³A. -kuli

⁴A. ratnā. A. adds the Pāda missing five lines above; see Note 3 on preceding page.

⁵A. varṇalinī

⁶HVT viniścitāḥ. Snellgrove edits for the plural form of the meaning. We accept the singular here and following in a plural sense.

⁷A. tāthāgatyaṃ

⁸A. kulaṃñ

⁹A. caital; B. caitaṃt. The corrected singular is translated plural by Tib. 'di rnam; this is strong evidence that the singular forms in this section actually do carry a plural sense. See Translation.

¹⁰B. sakṣepa-

¹¹A. śrīmāṃ

¹²B. yukkā

¹³A, B. omit Avagraha, easily lost in transcription.

¹⁴A, B. satathā

¹⁵B. paścān

kulānāṃ pañca-¹ bhūtānāṃ pañcaskandha-² svarūpiṇāṃ /
 vajra-³ ratnapadmamaṇḍharānāṃ (prasūti)⁴ kulāni //
 nāsti bhāvako⁵ na bhāvyo⁶ 'sti⁷ nāsti mantrō na ca
 devatā /
 tiṣṭhato⁸ mantradevau ca niṣprapañca-⁹ svabhāvataḥ //
 akṣobhya-¹⁰ vairocana-¹¹ mogharatnārolikasattvikaiḥ¹²/
 brahmā viṣṇuḥ¹³ śivaḥ¹⁴ sarvo vibuddhas tattvam¹⁵
 ucyate //

¹B. paca-

²A. -skandha

³All Mss. vaja

⁴B. prasphūti; C. prasbhūti. Tib. rim pa. Comm. suggests lam. The acceptance of Ms. A. is highly tentative given the range of disagreement in our materials.

⁵C. bhāva(missing)

⁶A. bhāvyā

⁷All Mss. omit Avagraha. Edg. lists the omission as a feature of BHS; we judge it just as likely a corruption during oral transmission.

⁸A, C. tiṣṭhetau; B. tiṣṭhatau. Tib. yañ dag gnas. HVT samstītau. Tib. suggests the form edited by Snellgrove. We judge a similar correction for our Mss. to be too extensive and correct for a form easily corrupted by the addition of a superscript. The purpose of the addition probably was a false attempt for agreement.

⁹B, C. niḥprapañca

¹⁰A. akṣobhye

¹¹A. vairocanaḥ; C. vairocana

¹²A, C. sātvikaiḥ; B. sāsikaiḥ. HVT sātvikāḥ.

¹³A. viṣṇuḥ

¹⁴A. omits

brahmā nivṛttato buddho viśanād¹ viṣṇur ucyaṭe /
 śivaḥ²sadā sukalyāṇāt³ sarvaḥ⁴ sarvā-⁵ tmani sthitaḥ//
 satsukhatvena tattvaṃ⁶ (tad)⁷ vibuddho bodhanād
 rateḥ⁸ /
 dehe saṃbhavatī-⁹ tyasmād devateti nigadyate //

¹⁵All Mss. tatvam. HVT tattvam.

¹A. viśanād; B, C. viśanā. The confusion of sibilants is frequent and unpredictable.

²C. śiva

³B. sukalyāt

⁴B, C. sarvvaḥ

⁵B. sarvvā-

⁶All Mss. tatva

⁷A. jñō; B, C. jñā. Tib. de. HVT ca; de. Tibetan materials point to a demonstrative, but the corruption is not easily traced. We, therefore, qualify the correction. MW indicates tattvajña to be an epithet of a Brahman; if such a form were to come easily to mind upon hearing tattva-, the corruption might enter in that way. It is not possible to determine the status of ca in Snellgrove's edition; but it is not likely to have been translated de.

⁸All Mss. -ataḥ. Tib. dga' ba.

⁹B, C. sambhavanti

bhago 'syāstīti¹ (yojyasya)² bhagavān iti kathyate /
 bhagāms³ tu ṣaḍ-⁴ vidhānyāhur aiśvaryādi⁵ -guṇākhilān//
 athavā kleśādi-⁶ kaṃ bhagnavān⁷ iti bhagavān //
 janānī bhānyate prajñā janayanti⁸ janaṃ yataḥ /
 bhaginīti tathā⁹ prajñā vibhāgaṃ darśayed yataḥ¹⁰ //

¹All Mss. syāstīti

²A. yoyojā; B. buddhasya yojā; C. yo buddhasya jā.
 Tib. mña ba'i phyir. HVT for the Pāda, bhago 'syāstīti
 buddhasya; sañs rgyas 'di la bha ga mña'. Comm. discusses
 briefly skal ba drug dan ldan pa'i. Our correction is
 highly tentative. It is based upon witness in All Mss.,
 Tib., and Comm. for a word expressing possession. The Skt.
 asti may serve this purpose and be indicated by Tib. mña ba;
 but this would be an unusual translation of asti and would
 leave the line metrically short. Buddhasya would then reg-
 ularize the meter but is witnessed by only two Mss. and not
 at all by Tib.; but HVT materials provide some justification
 for its inclusion. Our own solution is metrically regular.

³B. bhagās

⁴All Mss. ṣaḍ-

⁵A. aiścaryya; C. aiścarya

⁶All Mss. kreśādi-

⁷A. bhakambhagnavān

⁸A. janayanti

⁹A. bhaginītathā

¹⁰A. yataḥ

rajakī bhanyate¹ prajñā sattvānām² rañjanād³ yataḥ /
 duhitā bhanyate prajñā guṇānām⁴ duhanād yataḥ //
 nartakī⁵ bhanyate prajñā cañcalatvāt mahākṛpā⁶ /
 asparśā bhagavatī⁷ yasmād⁸ ḍombī⁹ tasmāt¹⁰ pra-
 kathyate¹¹ //
 japaṃ jalpanam¹² ākhyātam¹³ ālikāliprajalpanāt¹⁴ /

¹B. bhavyate; C. bhanyente

²All Mss. satvānām

³Skt. is translated 'tshod pa carrying the meaning of "cook" but also of "boil" related to the activity of dying. Nevertheless, we might have expected tshos, "dye." We note this because Tib. adds here the quarter-verse: tso blag (correction of bslag) ma ḥes de bñin brjod, as if the meaning of "dye" were not already covered. HVT Tibetan also adds: gtso blag ma ḥes de bñin brjod, a quarter-verse corrupt as it stands certainly but apparently attempting to make the same point. While Snellgrove does not edit correctly nor qualify its place in the Tibetan edition, he is no doubt correct in excluding the passage from the translation. The Skt. materials are regular as they stand; and the addition of Tib. may be a translator's gloss, a feature not absent in our Tib. version.

⁴B. guṇānān; C. gurnanān

⁵All Mss. narttaki

⁶A. mahākṛṣā

⁷A. bhavati

⁸A. yasyād; B, C. jasmād

⁹All Mss. ḍombī

¹⁰B, C. tasmān

¹¹C. -kathyateḥ

¹²C. jalpanam

¹³All Mss. ākhyātam

¹⁴A. prajapanāt

maṇḍalam pādalekhaḥ¹ syān² malanād³ maṇḍalam⁴
ucyate⁵ //

karasphoṭo bhaved⁶ mudrā aṅgulyā⁷ moṭanaṃ tathā /
tad dhyeyaṃ cintitaṃ⁸ yac ca dhyeyaṃ yasmād⁹
vicintanaṃ //

pitari prāptaṃ yat¹⁰ saukhyaṃ¹¹ tat sukhaṃ bhujyate
svayaṃ¹²

maranaṃ yena sukheṇa tat sukhaṃ dhyānaṃ ucyate //
ityabhi-¹³ dhānābhidheyabodhicittot-¹⁴ pādādi bhāva-
anā-¹⁵ tattva-¹⁶ prakaraṇaṃ prathamam //

¹A. -lekha

²A. syāt

³All Mss. malanāt

⁴A. maṇḍalam

⁵A. vadet; C. ucyato

⁶All Mss. bhavet

⁷A. suṅgulyā; B. aṅguñjalyā; C. aṅguñjalyāṃ

⁸A. ciṃtitaṃ

⁹A. yasmāta; B. smād; C. yasyād

¹⁰All Mss. yathā. Tib. de yi. Regular meter is also provided by our correction.

¹¹B. saikhyaṃ

¹²All Mss. svayam

¹³B. C. iti abhi-

¹⁴C. bodhi(missing)

¹⁵C. bhāvaṇā

¹⁶All Mss. tatva

(Chapter 2)

(bhagavān āha)¹ //atha saptatṛiṣad-² bodhipākṣikān³ -dharmān⁴kathayiṣyāmi⁵ //adhyātmakāye bahirdhā-⁶ kāye⁷ adhyātmabahirdhā-⁸

¹All Mss. omit. Tib. omits. We are not claiming the phrase to be a part of an original text since the support is lacking. It is added here -- and elsewhere -- in a qualified way to aid the translation. It is also added in the spirit of what the Buddha is said to have announced in the Dharmasaṅgītisūtra as the style of a sūtra: "Mendicants, my Sacred Words (pravacana) must be introduced with the phrase, 'Thus I have heard on a certain occasion (evam mayā śrutam ekasmin samaye),' " and so on; and, "At intervals (appropriate) connecting phrases should be inserted." Mkhas grub rje's "Fundamentals," p. 55.

²A, C. -triṣad³A. -sayākṣikāṃ⁴A. dharmmāṃ; B. dharmmā; C. dharmmān⁵A. kathayayiṣyāmi

⁶All Mss. bahirdhā. Unanimity of reading may point to a BHS form although this particular word is not listed in the Edgerton lexicon. Below, however, the form is regular in Ms. C, a fact which weakens a BHS argument.

⁷A. adds bahirdhākāye⁸A, B. bahirdhā

kāye kāyānudarśī¹ viharatītyapi² saṃprajānan³ smṛtimān
 vinīya loke avidyā⁴ daurmanasye / adhyātmā⁵ vedanā⁶ ba-
 hirdhā⁷ vedanā⁸ adhyātmabahirdhā⁹ vedanā¹⁰ vedanā¹¹
 nudarśī viharatītyapi¹² saṃprajānan smṛtimān vinīya¹³
 loke¹⁴ avidyā¹⁵ daurmanasye¹⁶ / adhyātmadharmeṣu¹⁷

¹ B. -ānudaśī

² A. viharatity

³ A. prasamjānan

⁴ A. avidhyā; B, C. abhidhyā

⁵ B. asmā

⁶ A. vedanāḥ

⁷ All Mss. bahirddhā

⁸ A. vedanāḥ.

⁹ All Mss. bahirddhā

¹⁰ A. vedanāḥ

¹¹ A, B. omit

¹² A. vihatīlyapi; C. viharatīsyapi

¹³ A. viniya

¹⁴ A. lokeḥ

¹⁵ A. avidhyā; B, C. abhidhyā

¹⁶ A. daurmanasyeḥ

¹⁷ A. dharmmeṣuḥ; B, C. dharmmeṣu

bahirdhādharmeṣv-¹ adhyātmabahirdhā-² dharmeṣu³ dharmā-⁴
 nudarśī viharatītyapi⁵ saṃprajānan smṛtimān⁶ vinīya loke
 avidyā-⁷ daurmanasye⁸ / adhyātma-⁹ citte bahirdhā-¹⁰ citte
 adhyātmabahirdhā-¹¹ citte cittānudarśī viharatītyapi¹²
 saṃprajānan¹³ smṛtimān vinīya¹⁴ loke avidyā-¹⁵ daurman-
 asye¹⁶ / imāni catvāri smṛtyupasthānāni //
 anutpannānāṃ¹⁷ pāpakānāṃ¹⁸ akuśalānāṃ¹⁹ dharmāṇāṃ²⁰

¹A. bahirdhādharmeṣuḥ; B. omits; C. bahirdhā-
 dhammaṣu

²All Mss. bahirdhā

³A. dharmeṣuḥ; B, C. dharmeṣu

⁴All Mss. dharmā-

⁵A. viharatītyapi; B. vihatītyapi

⁶A. smṛtimānaḥ

⁷All Mss. abhidhyā

⁸C. daumanasye

⁹A. omits line to imāni catvāri.

¹⁰C. bhidyā

¹¹B. bahirdhā; C. bahirdhyā

¹²C. viharepati

¹³C. saṃprajāna

¹⁴C. vinīye

¹⁵B, C. abhidhyā

¹⁶C. daumanasye

¹⁷A. anutpannānā

¹⁸A. pāpakārnāḥ

anutpannāya-¹ cchandañjanayati² vyāyacchati³ vīryam⁴
 ārabhate⁵ / cittaṃ⁶ pragṛhṇāti⁷ samyakpraṇidadhāti⁸ /
 utpannānāṃ pāpakānāṃ akuśalānāṃ⁹ dharmāṇāṃ¹⁰ prahāṇāya-¹¹
 cchandañjanayati¹² vyāyacchati vīryam¹³ ārabhate / cittaṃ
 pragṛhṇāti¹⁴ samyak-¹⁵ praṇidadhāti¹⁶ / anutpannānāṃ¹⁷

¹⁹A. akuśalānāṃḥ; C. akusarānāṃ

²⁰A, B. dharmmāṇāṃ; C. dharmmānāṃ

¹A. anutpannāḥ

²A. janayatiḥ

³A. vyāyacchatiḥ

⁴A, C. vīryya

⁵A. ārabhateḥ

⁶B. citta

⁷A. pragṛhṇātiḥ; B. pratigṛhṇāti; C. pragṛhṇāti

⁸B, C. -praṇidadhāti

⁹A. akuśalānāṃ

¹⁰A, B. dharmmānāṃ; C. omits

¹¹A. prahāṇāyaḥ; C. prahāṇāya

¹²A. janayatiḥ

¹³A. viryyam; C. vīryyam

¹⁴A. pragṛhṇātiḥ; B. pratigṛhṇāti; C. pragṛhṇāti

¹⁵C. saṃmyak-

¹⁶A. -praṇidadhātiḥ

¹⁷A. anutpannānāṃḥ

kuśalānām dharmāṅām¹ utpādanāya-² cchandañ-³ janayati⁴
 vyāyacchate vīryam⁵ ārabhate / cittaṃ⁶ pratigṛhṇāti⁷ sam-
 praṇi-⁸ dadhāti / evaṃ⁹ utpannānām kuśalānām¹⁰ dharmānām¹¹
 sthitaye¹² / aprameyopāyabhāvanāparipuraye¹³ punar bhāvanā-
 vṛddhi-¹⁴ vaipulye-¹⁵ cchadaṃ¹⁶ janayati¹⁷ vyāyacchati¹⁸

¹A. dharmāṅām; B, C. dharmāṅām

²A. utpādanāyaḥ; C. utpādanāya

³C. cchaṃdañ-

⁴A. -janayatiḥ

⁵All Mss. viryya

⁶A. cittaṃ

⁷A. pratigṛhṇātiḥ; B, C. pratigṛhṇāti

⁸A. sampani-; C. samprani-

⁹C. evaṃ

¹⁰A. kuśalānām

¹¹A, B. dharmāṅām; C. dharmānām

¹²A. sthitayeḥ

¹³A. paripuraya

¹⁴A. vṛddhirā

¹⁵A. vaipulyaḥ; B, C. vaipulya

¹⁶B, C. cchadaṃ

¹⁷A. janayatiḥ

¹⁸A. vyāyacchatiḥ

vīryam¹ ārabhati / cittaṃ pratigrhṇāti² sampraṇidadhāti /
 imāni catvāri³ samyakprahāṇāni //
 chanda-⁴ samādhiprahāṇa-⁵ saṃskāra-⁶ samanvāgataṃ⁷
 ṛddhipādaṃ bhāvayati⁸ / vivekaniścitaṃ⁹ virāganiścitaṃ¹⁰
 nirodhaniścitaṃ¹¹ vyavasargapariṇataṃ¹² mā mecchando
 'tilīno bhaviṣyati¹³ nātipragrḥīta iti / vīrya-¹⁴ samādhi-

¹A. viryya; C. vīryya

²A. pratigrhṇātiḥ; B, C. pratigrhṇāti

³A. catvāriḥ

⁴A, C. cchaṃda; B. cchanda. The consonant doubling seems to have derived from an initial corruption of punctuation; Mss. B, C. fail to close the line preceding.

⁵A. prahāṇam; C. prahāna

⁶A. skāra; C. saskāra

⁷A. samanvāgataṃḥ

⁸A. bhāvayatiḥ

⁹All Mss. nisṛtam. Tib. ñes par 'byuñ ba. Tib. definitely points to our correction which could have been corrupted easily in oral transcription. The repeated reading of nisṛta in lines following should not be taken as support for the reading but probably as a kind of regularization based upon the initial corruption.

¹⁰A. nisṛtaṃḥ; B, C. nisṛtaṃ

¹¹A. nisṛtaṃḥ; B, C. nisṛtaṃ

¹²A. pariṇataṃḥ; C. parinataṃ

¹³A. bhaviṣyatiḥ

¹⁴A, C. vīryya

prahāṇa-¹ saṃskāra-² samanvāgatam³ ṛddhipādam⁴ bhāvayati⁵/
 vivekaniścitaṃ⁶ virāganiścitaṃ⁷ nirodhaniścitaṃ⁸ vyava-
 sarga-⁹ pariṇataṃ¹⁰ mā me vīryam¹¹ atilīnaṃ bhaviṣyati¹²
 nātipragṛhītam iti¹³ / mīmāṃsā-¹⁴ samādhiprahāṇa-¹⁵ saṃ-
 skārasamanvāgatam¹⁶ ṛddhipādam bhāvayati¹⁷ / vivekaniścitaṃ¹⁸

¹A. prahāṇaḥ

²C. saskāra

³A. samanvāgataḥm

⁴A. -pāda

⁵A. bhāvayatiḥ

⁶A. nisṛtamaḥ; B, C. nisṛtaṃ

⁷A. nisṛtamaḥ; B, C. nisṛtaṃ

⁸A. nisṛtamaḥ; B, C. nisṛtaṃ

⁹B, C. vyavasargga

¹⁰A. pariṇataḥ; palinātaṃ, C.

¹¹A. vīryyaḥ; B. vīrya; C. vīryyaṃ

¹²A. bhaviṣyatiḥ; B. bhavīṣyati

¹³A. pragṛhita iti; B. nātipratigṛhīta iti; C. nāta-
 grhītaṃ iti

¹⁴A, C. mīmāṃsā

¹⁵A. prahāṇe

¹⁶A. samanvāgataḥ; C. samaṃvāgatam

¹⁷A. bhāvayatiḥ

¹⁸A. nisṛtamaḥ; B, C. nisṛtaṃ

virāganiścitaṃ¹ nirodhaniścitaṃ² vyavasarga-³ pariṇataṃ⁴
 mā me mīmāṃsātilīnā⁵ bhaviṣyati⁶ nātipragṛhīteti⁷ / citta-⁸
 samādhiprahāṇa-⁹ saṃskāra-¹⁰ samanvāgataṃ¹¹ ṛddhipādaṃ¹²
 bhāvayati¹³ / vivekaniścitaṃ¹⁴ virāganiścitaṃ¹⁵ nirodha-
 niścitaṃ¹⁶ vyavasarga-¹⁷ pariṇataṃ¹⁸ mā me cittaṃ līnaṃ
 bhaviṣyati¹⁹ nātipragṛhītaṃ²⁰ iti / ime catvāra²¹ ṛddhi-

¹All Mss. omit virāga niścitaṃ. Tib. 'dod chags dañ
 bral bas ñes par 'byuñ ba dañ. The pattern of the section
 favors Tib.

²A. nisṛtaṃ; B, C. nisṛtaṃ

³All Mss. vyavasargga

⁴A. pariṇataṃ

⁵A, C. mīmāṃsā 'tilīnā; B. mīmāṃsā 'tinā

⁶A. bhaviṣyatiḥ

⁷A. nātinātipragṛhītā iti; B. npratigrhītā iti;
 C. nātipragṛhītā iti

⁸A. cirtta

⁹A. prahāṇaḥ

¹⁰C. saskāra

¹¹A. samanvāgataḥ; C. samanvāgata

¹²All Mss. ṛddhipādaṃ

¹³A. bhāvayatiḥ

¹⁴A. nisṛtaṃ; B, C. nisṛtaṃ

¹⁵A. omits virāganiścitaṃ; B, C. virāganisṛtaṃ

¹⁶A. nisṛtaṃ; B, C. nisṛtaṃ

¹⁷A, C. vyavasargga

¹⁸A. pariṇataṃ

pādāḥ sakāmāvacarāḥ¹ //

lokikīm² samyakdr̥ṣṭim śraddadhāti³ svakarma-⁴
vipāka-⁵ pratisaraṇo bhavati / yad evaṃ karma⁶ kariṣyāmi⁷
kalyāṇaṃ⁸ vā pāpakaṃ⁹ vā¹⁰ tasya karmaṇo¹¹ vipākaṃ prati-
vedayiṣyāmi¹² / sa jīvita-¹³ hetor api¹⁴ pāpakaṃ¹⁵ karma¹⁶
na saṃskaroti¹⁷ / idam ucyate¹⁸ śraddhendriyaṃ //

¹⁹A. bhaviṣyatiḥ

²⁰A. pragr̥hitam; B. nātipratigr̥hītam

²¹C. catvāri

¹A. -āvacaalāṃḥ; B. āvacalāṃ; C. āvacarāṃ

²A. lokikī

³A. śaddhadhāti

⁴All Mss. svakarmma-

⁵A. vipākaḥ

⁶A, C. karmma

⁷A. kariṣyāmiḥ; C. karyasyāmi

⁸B. kalyāṇa

⁹All Mss. pāpakam

¹⁰A. vāḥ

¹¹A, B. karmmaṇo; C. karmma

¹²A. prativedayiṣyāmiḥ; B. pratimvedayiṣyāmi

¹³A. jivita

¹⁴A. apiḥ

¹⁵C. pāpaka

¹⁶A. karmmaṇāṃ; B, C. karmmaṇā

¹⁷A. saṃskāroti; C. saskaroti

¹⁸B. ucyataṃ

yān¹ dharmān² śraddhendriyeṇa śraddadhāti³ tān⁴
 dharmān⁵ vīryendriyeṇa⁶ samudānāyati / idam⁷ ucyate
 vīryendriyaṃ⁸ //

yān dharmān⁹ vīryendriyeṇa¹⁰ samudānāyati¹¹ tān¹²
 dharmān¹³ smṛtīndriyeṇa¹⁴ vipraṇāśayati¹⁵ / idam¹⁶ ucyate
 smṛtīndriyaṃ //

yān dharmān¹⁷ smṛtīndriyeṇa¹⁸ vipraṇāśayati¹⁹ tān

¹All Mss. yā. The conjunct nasal is easily lost in transcription.

²A, C. dharmmān; B. dharmāna

³A. śraddadhātiḥ

⁴B. dhān

⁵B. dharmmānaṃ; C. dhammān

⁶A. viryyandriyeṇa; C. viryyandriṇa

⁷A, C. idaṃ

⁸A. vīryyendriyaṃ; C. vīryyandriyaṃ

⁹C. dharmmān

¹⁰A. vīryyendriyeṇa; C. viryyandriyena

¹¹A. samudānāyatiḥ

¹²C. tāṃ

¹³A. dharmmāt; B, C. dharmmān

¹⁴A, C. smṛtīndriyena; B. smṛtaṃdriyana

¹⁵A. vipraṇāśayati; B. viprānāśayati; C. vipraṇāśayati

¹⁶C. idaṃ

¹⁷A, B. dharmmān; C. dhasmā

¹⁸C. smṛtyandriyena

¹⁹A. vipraṇāśayatiḥ; B. vipraṇāśayati; C. vipraṇāśayati

dharmān¹ samādhīndriyeṇa² ekāgrān³ karoti / idam⁴ ucyate⁵
samādhīndriyaṃ⁶ //

yān⁷ dharmān⁸ samādhīndriyeṇa⁹ ekāgrān¹⁰ karoti¹¹
tān¹² dharmān¹³ prajñendriyeṇa¹⁴ pratividhyati /
sa teṣu teṣu dharmeṣu¹⁵ pratyavekṣaṇajātiyo bhavati /
idam¹⁶ ucyate prajñendriyaṃ¹⁷ //

¹B, C. dharmmān

²A. samādhīndriyeṇaḥ; C. samādhīndriyena

³All Mss. ekāgrī

⁴A. idaṃ

⁵B. ucyante

⁶A. samāddhīndriyaṃ; C. samādhīndriyaṃ

⁷A. omits

⁸A. dharmman; B. dharmmān; C. dharmmā

⁹A. -īndriyeṇaḥ

¹⁰A, C. ekāgrī; E. ekāgrīm

¹¹A. taroti

¹²A. kān; C. tā

¹³B, C. dharmmān

¹⁴A. prajñāndriyeṇa; B. prajñedriyeṇa

¹⁵All Mss. dharmmeṣu

¹⁶A, C. idaṃ

¹⁷C. prajñāndriyaṃ

ekāni pañcendriyāṇi¹ pañca-² balāni bhavanti³ //
 tadyathā / śraddhābalaṃ⁴ vīrya-⁵ balaṃ⁶ smṛtibalaṃ⁷
 samādhībalaṃ⁸ prajñābalaṃ⁹ / imāni pañca-¹⁰ balāni //
 tatra katamāni saptabodhyaṅgāni¹¹ / tadyathā /
 smṛtisambodhyaṅgaṃ¹² dharma-¹³ pravīcaya-¹⁴ sambodhyaṅgaṃ¹⁵
 vīryasambodhyaṅgaṃ¹⁶ prītisambodhyaṅgaṃ¹⁷ praśraddhi-¹⁸
 sambodhyaṅgaṃ¹⁹ samādhīsambodhyaṅgaṃ²⁰ / upekṣāsambodhyaṅ-

¹A. pañcandriyāṇiḥ; B. pañcandriyāṇi; C. pañcandri-
 yāni

²C. pañca-

³B, C. bhavati

⁴A. -balaṃ

⁵A, C. vīrya-

⁶A. -balaṃ

⁷A. -balaṃ

⁸A. -balaṃ

⁹A. -balaṃ; B. -balaḥ

¹⁰C. pañca-

¹¹B. bodhyaṅgāni; C. bodhaṅgāni

¹²A. bodhyaṅgaḥ; B. sambodhyaṅga; C. sambodhyaṅgaṃ

¹³A, C. dharmma

¹⁴A. pravica

¹⁵B. sambodhyaṅgaṃ; C. sambodhyaṅgaṃ

¹⁶A. vīryasambodhyaṅgaṃ; B. vīryasambodhyaṅga; C.
 omits

¹⁷B. -sambodhyaṅga; C. -sambodhyaṅga

¹⁸A. prasraddhi; B, C. prasradhī

gaṃ¹ viveka-² niścitaṃ³ virāgaṃ⁴ nirodhaniścitaṃ⁵
vyavasargapariṇataṃ⁶ dharma-⁷ pravicaṃ⁸ saptabodhyaṅgā-
dīn⁹ bhāvayet //

āryāṣṭāṅgo¹⁰ mārgaḥ¹¹ / tatra katamaḥ samyag-¹²
drṣṭir¹³ / yā lokottarā¹⁴ nātmadrṣṭisamutthitā¹⁵ na jīvo¹⁶
na sattvo¹⁷ na pudgalo¹⁸ na poṣo¹⁹ na manujo²⁰ na kāraṅko²¹

¹⁹B, C. sambodhyaṅgaṃ

²⁰B. sambodhyaṅgaṃ; C. bodhyaṅgaṃ

¹B. sambodhyaṅgaṃ; C. sambodhyaṅgaṃ

²B. vivaka

³A. nisṛtaṃ; B, C. nisṛtaṃ

⁴A. nisṛtaṃ; B. nisṛtāni; C. nisṛtaṃ

⁵A. nirṣtaṃ; B, C. nisṛtaṃ

⁶A. vyavasarganisṛtaṃpariṇataṃ; B, C. vyavasargapariṇataṃ. Tib. adds apparently by way of a gloss: kun nas ṅon moṅs pa daṅ bral ba'i kun nas.

⁷All Mss. dharmma

⁸All Mss. pravicaṃyādi. Tib. rab tu 'byed pa. The corruption -ādi which lacks inflection seems to be a repetition of the -ādi following.

⁹B. bodhyaṅgādīn; C. bodhyaṅgādīn

¹⁰A. āryāṣṭāṅgo; C. āryāṣṭāṅgom

¹¹B. mārggaḥ; C. mārgga

¹²All Mss. samyak-

¹³C. -drṣṭi

¹⁴All Mss. 'nātma- . Our correction reflects Tib. which treats the negative as applying to the verb; at the close of the section, the negative is removed from the verb as expected. The pattern in Tib. follows the pattern of positive and negative explanations found in Skt. following.

na vedako¹na śāśvato² nocchedo na bhavo³ na vibhavo⁴ /
 kula-⁵ vyākṛto⁶ dr̥ṣṭir⁷ / yāvan⁸ na saṃsāro⁹ na nirvāṇaṃ¹⁰
 dr̥ṣṭi-¹¹ samutthitā¹² (yāvan¹³na saṃsāra na parinirvāṇa
 dr̥ṣṭi-¹⁴ samutthitā¹⁵) iyam ucyate samyagdr̥ṣṭiḥ¹⁶ //

¹⁵A. samutthitāmaḥ

¹⁶A. jīvoḥ

¹⁷A. satvoḥ; B, C. satvo

¹⁸A. puṅgaloh; B, C. puṅgalo

¹⁹A. posoh

²⁰A. manujoh

²¹A. kāraḥ; C. kālako

¹vedakoḥ, A.

²A. śāścatoḥ

³A. bhavoḥ; B. vo; C. bhavova

⁴A. vibhavoḥ; B. vibhava

⁵All Mss. nakula-. Tib omits the negative. The sense of the passage supports Tib. See Translation.

⁶A. vyākṛteḥ; B. vyākṛta

⁷Tib. adds here kun nas bslan ba dan, which may simply be a gloss.

⁸C. yāvaṃna

⁹A. saṃsāroḥ

¹⁰C. nirvāṇaṃ

¹¹A. dista; B, C. disti

¹²A. samuthito; B. samusthitā

¹³B, C. yāvat. The phrase from yāvan to samutthitā is not supported by Tib. and may be a repetition with alteration of the preceding phrase.

yaiḥ saṃkalpai¹ rāga-² dveṣamoha-³ kleśāḥ⁴ samut-
 tiṣṭanti⁵ tān saṃkalpān⁶ na saṃkalpayati / yaiḥ saṃkalpaiḥ⁷
 śīlasamādhi-⁸ prajñāvimukti-⁹ vimukti-¹⁰ jñānadarśana-¹¹
 skandhāḥ¹² samuttiṣṭanti¹³ tān saṃkalpān saṃkalpayati¹⁴ /
 ayam¹⁵ ucyate samyaksamkalpaḥ //

¹⁴All Mss. diṣṭi

¹⁵B. samusthitā

¹⁶A. samyakdiṣṭi; B, C. samyakdistiḥ

¹A. saṃkalpeḥ

²C. raga

³A. mohāḥ

⁴C. kleśā

⁵A. -tiṣṭamti; B. -tiṣṭati

⁶A. saṃkalpā; C. sakalpān

⁷C. sakalpaiḥ

⁸A. samādhiḥ

⁹A. vimuktiḥ

¹⁰C. vimukta

¹¹A. darśanaḥ

¹²All Mss. skandhāḥ

¹³A. -tiṣṭamantiḥ

¹⁴B. asaṃkalpayati; C. asakalpayati

¹⁵C. ayaṃ

yā vāg¹ ātmānaṃ parān² vā³ na tāpayati⁴ na kleśayati⁵ nopahasati tayā sā⁶ samāhita-⁷ yuktayā vacā⁸ samavāgato bhavati / yayā vācā⁹ samyagāryān¹⁰ avatārayati
iyam ucyate samyag-¹¹ vāk //

yat karma-¹² kṛṣṇaṃ kṛṣṇavipākam¹³ tat karma¹⁴
nābhi-¹⁵ saṃskaroti¹⁶ / yat¹⁷ karma-¹⁸ śuklaṃ¹⁹ śukla-²⁰
vipākam tat karma²¹ nābhisamskaroti²² / yat karma²³ śukla-

¹B, C. vāk

²A. parām

³B. unreadable

⁴A. tāḥpayati; B. tāpayani

⁵C. omits na kleśayati

⁶All Mss. sa

⁷A. samāhitaḥ

⁸A. vācāḥ; C. vācaṃ

⁹A. vācāḥ

¹⁰A. -yām; B. -tāyām; C. -vāyām

¹¹A. samyavāgvāk

¹²All Mss. karmma

¹³A. vipākamaḥ

¹⁴All Mss. karmma

¹⁵All Mss. nābhi-. The corruption derives from the confusion of inflection of karma preceding and a negative particle following; karma is being treated erroneously as instrumental, with subsequent loss of the negative.

¹⁶C. saskaroti

¹⁷B. omits the next two lines: from yet to and including -saṃskaroti.

kr̥ṣṇavipākaṃ tat karma¹ nābhisam̐skaroti² / yat³ karma⁴
 śukla-⁵ kr̥ṣṇavipākakṣayāya vartate⁶ tat karmā-⁷ bhisam̐skar-
 oti⁸ / sat karma⁹ pratisaranam̐ samyakkarmāntaḥ¹⁰ / ayam
 ucyate¹¹ samyak-¹² karmāntaḥ¹³ //

¹⁸A, C. karmma

¹⁹C. śukraṃ

²⁰A. śuklarmma; C. śukra

²¹A, C. karmma

²²A. ābhisam̐skaroti; C. nābhisatkaroti

²³A, C. karmma

¹A, C. karmma

²A. nābhisam̐skaroti; C. nābhisaskaroti

³All Mss. ye

⁴All Mss. karmma

⁵C. śukra

⁶All Mss. varttate

⁷All Mss. karmmā-

⁸C. saskaroti

⁹All Mss. karmma

¹⁰B. samyakrmmāntaḥ; C. samyakkarmmāntaḥ

¹¹A. ucyateḥ

¹²A. saṃyak

¹³All Mss. -karmmāntaḥ

yadārya(vat sa)¹ dhūtaguṇaḥ² salīnā-³ nusakṣaṇatā⁴
na kuhanatā na lapanatā⁵ na kathāsuratā svācāra-⁶ śīlatā⁷
paralokeśvarī-⁸ yuktatā⁹ tmalābhātmasaṃtuṣṭiniravadyat-
āryā-¹⁰ nujñātājīvanatā / ayam ucyate¹¹ samyagājīvaḥ //
yo vyāyāmo mithyā- ryair¹² ananujñāto¹³ rāgadveṣa-
mohakleśān na¹⁴ sevitavyān¹⁵ icchati / yo¹⁶ vyāyāmaḥ¹⁷

¹A. vaṃśa; B. vaṃśa; C. vaśa. Tib. lta bur. Tib. points to -vat which could easily be corrupted to vaṃ; śa may then represent a confusion of sibilants. Yet, vaṃśa is meaningful in the line. Without additional materials, we qualify the passage.

²All Mss. guṇa

³A, B. saṃleśa; C. saleśa. Tib. źum preceded by the addition yaṅ dag pa'i chos, apparently as a gloss. The correction is major and only slightly traceable from the corruption; but the reading of the Mss. is almost meaningless.

⁴B, C. anusarkṣaṇatā. Tib. dul ba does not readily anticipate the Skt. form which is, nevertheless, attested by MW as sakṣaṇa.

⁵A. yanatā; C. lpaṃ

⁶All Mss. svācā. Tib. raṅ gi spyod pa'i

⁷A. srīlatā; C. sīlatā

⁸C. lokeścarī

⁹A. yuktatāḥ

¹⁰A. aryyā-

¹¹A. ucyateḥ

¹²A. āryyar; B. ārye; C. āyair

¹³A. anantajñātāḥ; B. anantajñāta; C. anantajñāta

¹⁴A. omits; B. a-; C. a-. Tib. mi 'dod pa. Tib signals a negative associated with the verb; na may have been absorbed by the preceding nasal termination.

samyagārya-¹ mārga-² satyāvatāro nirvāṇa-³ gāmī prati-
padam aryapyati⁴ taṃ vyāyāmaṃ⁵ samanucarati⁶ / ayam
ucyate samyagvyāyāmaḥ //

yāsūpasthitāprakampa-⁷ ṛjukāyā- kuṭilā saṃsāra-⁸
doṣādīn avadarśikā⁹ nirvāṇapathapraṇīta-¹⁰ smṛtiḥ¹¹ /

¹⁵A. sevitavyāt

¹⁶A, B. so

¹⁷A. vyāmaḥ

¹A. ārya

²B, C. sārṅga-

³A. nirvṇa

⁴B, C. arppayati

⁵A. vyāyāmaṃ

⁶All Mss. samanucchati. Tib. yañ dag par rjes su
'brañ ba. There seems to be confusion with icchati appear-
ing in the preceding line.

⁷All Mss. -aparakamppa

⁸A. saṃsāla

⁹Tib. for the phrase, dbaṅ du byed pa ston. The
addition may be a gloss but also may reflect an omission
in Skt.

¹⁰All Mss. praṇeti. Tib. 'dod pa'i. The Tib. reading
is questionable, but the Skt. may be also; the translator
has felt it necessary to add the gloss, mi brjed pa.

¹¹A. smṛtir

ayam¹ ārya-² mārga-³ saṃprayogaḥ⁴ / iyam ucyate samyak-
smṛtiḥ⁵ //

yasmin samādhau sthitaḥ sarva-⁶ sattva-⁷ vipra-
mokṣāya samyaksthiratvaṃ⁸ nirvāṇam avakrāmati⁹ / ayam
ucyate samyaksamādhiḥ //

etā eva samākhyātā¹⁰ muditādyās¹¹ tu bhūmayaḥ¹² //
ālayo¹³ bodhisattvānām¹⁴ indriyādisvarūpiṇām¹⁵ /

¹A. ayaṃ; B, C. ayam

²A, C. āryya

³C. māga

⁴A. saṃprayoga

⁵A. -smṛti

⁶C. sarvva

⁷All Mss. satva

⁸C. sthira

⁹B. nirvāṇamati

¹⁰A. samākhyātāḥ

¹¹A. muditayās

¹²A. bhūmaya

¹³C. alayo

¹⁴A. -satvānāṃ; B, C. -satvānām

¹⁵B. svarūpiṇā

ālayaḥ sarva-¹ buddhānām² skandhādīnām³viśeṣataḥ⁴ //
 buddhānām⁵ bodhisattvānām⁶ buddhatvābhikā⁷ parāḥ⁸ /
 dvātriṃśad-⁹ bodhicittānām ya ihāyāti¹⁰ pūrṇatā¹¹ /
 indriyaskandhabhūtānām¹² buddhatvaṃ tad anantaram //
 svadehe caiva¹³ buddhatvaṃ¹⁴ sthitam¹⁵ nānyatra
 kutracit¹⁶ /
 dehād anyatra buddhatvam¹⁷ ajñānenāvṛtaṃ mataṃ //

1A, C. sarvva-

2B. -buddhānā

3A. skandhādīnām; B. skandhādīnām; C. skandhādīnī

4A. viśeṣataḥ

5C. budhānām

6A. bodhisattvānām; B, C. bodhisattvānām

7B, C. buddhatvāvābhikā

8A. parāḥ; B. panāḥ

9B. -triṃdvā

10All Mss. ihāyānti

11All Mss. pūrṇatām

12A. bhūtānāḥ

13A. caivaḥ; B. ceva

14C. buddhatvaṃ

15A. sthitam

16B, C. kutracita

17C. buddhatvaṃ

svadehasṭhaṃ¹ mahājñānaṃ² sarvasaṃkalpa-³ varjitaṃ /
 vyāpakaḥ sarvavastūnāṃ⁴ dehastho⁵ 'pi⁶ na dehajaḥ //
 vajragarbha⁷ uvāca //
 dehe⁸ katamā nāḍyaḥ⁹ //
 bhagavān āha //
 śatam ekaṃ¹⁰ dviśādhikaṃ¹¹ catuścakra-¹² prabhe-
 dataḥ¹³ /
 bodhicittasvarūpeṇa¹⁴ nāḍī-¹⁵ dvātriṃśat-¹⁶ tamā matā¹⁷//

¹B. -stha

²A. jñānaṃ

³B. kalpa

⁴A, B. vasthūnāṃ; C. vasūnāṃ

⁵A. sto; B. sthā

⁶All Mss. -pi

⁷All Mss. vaja-

⁸A. deha

⁹All Mss. nāḍyaḥ

¹⁰B. satakaṃ; C. satakamme

¹¹A. dviśādhikaṃ

¹²C. catu-

¹³A. prabhedata; C. pradabhetāḥ

¹⁴A, C. svarūpena

¹⁵A. nāḍi; B, C. nāḍī

¹⁶C. dvātrisat

¹⁷B, C. mata

tadyathā //
 abhedyā¹ matā sūkṣma-² rūpādi divyā vāmā tu vāmanī³ /
 kūrmaja⁴ bhāvakī sekā doṣā viṣṭhā ca tu mātā⁵ //
 śarvarī⁶ śīta-⁷ doṣmā ca lalanā rasanāvadhūti⁸ /
 pravaṇā hr̥ṣṭā⁹ ca varṇā¹⁰ sāmānyā¹¹ hetu-¹² dāyikā //
 viyogā premaṇī siddhā pāvakī sumanā tathā /
 tṛvartā¹³ kāminī gehā¹⁴ caṇḍikā¹⁵ mārādārikā¹⁶ //

¹The thirty-two Channels and following short dialogue are found in HVT. 1.1.16-20a. Significant differences and agreements can be found in the Notes.

²All Mss. sukṣmā

³All Mss. dāmanī. Tib. thuñ nu ma. HVT. thuñ nu ma.

⁴All Mss. kurmmajā

⁵A. ca tu mārā; B, C. ca mātūrā

⁶All Mss. sarvarī

⁷All Mss. śīta-

⁸A. rasanā 'vadhūti

⁹Tib. rañs ma dañ. HVT kṛṣṇa; reñs ma dañ. Snellgrove fails to discuss the discrepancy in his edition.

¹⁰A, C. varṇā; B. var-unreadable. Tib. mdog ma dañ. HVT varṇā; śin tu gzugs can ma.

¹¹A. sāmānya; B. sāmānyāṃ

¹²A. hetuḥ; C. hetuṃ

¹³A. tṛvartta; B. nṛvartta; C. tṛavartte

¹⁴A. gehāḥ

¹⁵C. candikā

¹⁶All Mss. dāyikā

(vajragarbha uvāca¹)//
 etā nādyo² bhagavan kīdrśās³ tribhavaparīnatāḥ //
 (bhagavān āha⁴)//
 sarvagrāhyagrāhakavarjitāḥ⁵ //
 iti (catusmṛtyupasthānacatusamyakprahāṇacatvṛddhi-
 pāda-⁶) pañce-⁷ ndriya-⁸ pañca-⁹ balasaptabodhyaṅgāryā-
 ṣṭāṅga-¹⁰ mārga-¹¹ paryantādi-¹² vivaraṇaṃ bodhicittā-¹³
 vatāro nāma dvitīya-¹⁴ prakaraṇaṃ¹⁵ //

¹The connecting phrase is added by the Editor to facilitate translation.

²All Mss. nādyo

³A. kīdrśāḥ; C. kīdrśā

⁴The connecting phrase is added by the Editor to facilitate translation.

⁵All Mss. varjitāḥ

⁶All Mss. omit from catu- to and including rddhipāda. Tib. dran pa ñe bar b'zag (corrected) pa b'zi dan / yañ dag par sboñ ba b'zi dan / rdsu 'phral gyi rkañ pa b'zi dan /

⁷B, C. paśca

⁸A. -endriyaḥ

⁹B, C. pañca-

¹⁰A. bodhyaṅgāryāṣṭāṅga; B. bodhaṅgāryāṣṭāga; C. bodhyaṅgāryāṣṭāṅga

¹¹B, C. mārgga

¹²A. paryyantādi ; C. paryyatādi

¹³C. bodhicitā

¹⁴B. dvitīyaṃ

¹⁵C. prakaraṇaḥ

(Chapter 3)

atha bhagavantam sarvatathāgatāḥ pūjāṃ kṛtvā praṇi-
patyaivam āhuḥ¹ //

bhāṣasva² bhagavan sāraṃ rahasyaṃ³ jñānam uttamaṃ //

atha bhagavān sarva-⁴ tathāgatādhyeṣanāṃ viditvā
sarvatantra-⁵ hṛdayajñāna-⁶ pradīpanāma-⁷ samādhiṃ samā-
padyedaṃ⁸ sarvatantrarahasyam udājahāra⁹ //

rahasye¹⁰ parame¹¹ ramye¹² sarvātmani¹³ sadā sthitaḥ¹⁴/

¹A. āha

²B, C. bhāṣaya

³B. raṃhasyaṃ

⁴A. sarvā

⁵A. taṃtra

⁶C. jñānaḥ

⁷A. pradīpanāma. Tib. here reads mar me rdo rje 'jes bya ba'i; we insert the addition of Tib. in a qualified way in the Translation.

⁸B, C. samāpadyadaṃ

⁹C. udājahāraḥ

¹⁰B. rahasya

¹¹A. paramyeḥ

¹²A. raṃmye; C. ramyeḥ

¹³A. sarvānmani; B, C. sarvvātmani

¹⁴A. sthitaḥ

sarvabuddhamayaḥ sattvo¹ vajrasattvaḥ² praṃsukhaṃ³ //
 asau hi bhagavān yogaḥ sthitaparamaśāsvata-⁴ paraḥ /
 manmatha-⁵ pratyutpannas tu⁶ svabhāvo dur-⁷ atikramaḥ//
 vicitrakarma-⁸ yogena⁹ vicitravidhikāṃkṣinā¹⁰ /
 buddhavajra-¹¹ dharādyās tu¹² kṛtakāritayāḥ smṛtāḥ //
 sarva-¹³ buddhādisthiracalasarvabhāvo bhavatyasau¹⁴ /
 sarvabuddhasamāyogaḥ¹⁵ ḍākinī-¹⁶ jālasaṃvaraḥ /
 anena māyā-¹⁷ yogena sarvatoviśvam¹⁸ uttamaṃ //

¹A, B. satvo; C. satoh

²All Mss. vajasatvaḥ

³C. -suṣaṃ

⁴A. śāsvataḥ

⁵B, C. matmatha

⁶A, C. tuḥ

⁷A. duc-; C. dul-

⁸All Mss. karmma

⁹C. yogenah

¹⁰A. kākṣīnā

¹¹All Mss. vaja

¹²C. tuḥ

¹³B. sarvva

¹⁴A. asauḥ

¹⁵A. omits from samāyogaḥ to and including siddhaṃ sarva, two lines below. B. samāyogaḥ

¹⁶B, C. dākinī

¹⁷C. maya

¹⁸C. visya

buddhādivineyaḥ siddhaṃ sarvasattvā-¹ rtham uttamaṃ /
 sarvastrīmāyayā siddhaṃ² svarūpaparivartanaiḥ //
 vicitramāyāmudreyaṃ³ dākinī-⁴ ti ca⁵ mlecchayā⁶ /
 dyau-⁷ vihāyasagamane⁸ dhātur atra vikalpitaḥ⁹ //
 sarvākāśacarā-¹⁰ siddhir dākinīti¹¹ prasidhyati /
 sarvatoviśvamudrā tu¹² sarvatoviśvasaṃvarair iti //
 vajraṃ¹³ vajra-¹⁴ dharaścaiva¹⁵ padmaṃ¹⁶ padma-
 dharas¹⁷ tathā /

¹All Mss. sattva

²A, C. siddhamaḥ

³A. mudreyaṃ; B. mudraya; C. mudreya

⁴All Mss. dākinī

⁵B, C. omit

⁶B. jñocchayā

⁷All Mss. dau. Tib. transliterates imprecisely, tai bai hā ya sar, and then translates the remainder of the phrase, 'gro bar.

⁸All Mss. gamane

⁹A. vikampita; B. vikalpeitaḥ

¹⁰A. carāḥ; C. ranā

¹¹A. dākinītiḥ; B. dākinī; C. dākiniti

¹²A. tuḥ

¹³A, B. vaja; C. vajaṃ

¹⁴All Mss. vajra

¹⁵A. caivaḥ

¹⁶C. param

¹⁷A. dhamras

mañir mañidharaścaiva bhavantyeṣām¹ kulāni ca //
 atha sarva-² tathāgatābhibhavanavirajapadan³ nāma
 samādhiṃ samāpadyedaṃ⁴ bodhicittaṃ udājahāra⁵ //
 na śūnyaṃ nāpi⁶ cāśūnyaṃ madhyamā nopalabhyate⁷ /
 prajñāpāramitāyogā(d hy-⁸) upāyaṃ⁹ karuṇātmanām¹⁰ /
 tataḥ¹¹ sukaruṇo-¹² pāyaḥ prajñāpāramitāsphuṭaṃ¹³ //
 avikalpeṣu dharmmeṣu¹⁴ na bhāvo na ca bhāvanā /
 avikalpādhi-¹⁵ mokṣe api¹⁶ kalpayet sarvakalpanām //

¹ A. bhavaṃtyeṣām; C. bhavansyeṣām

² C. sarvva

³ C. vadaṃ

⁴ A. -edamaḥ

⁵ B, C. udrājahāra

⁶ A. vāpi

⁷ B. papalabhyate; C. parabhyate

⁸ A. yogāḥ-indecipherable; B. yośā-indecipherable; C. jogā-indecipherable. Tib. sbyor ba. The indecipherable conjunct character is written differently in each Ms; the the consonant -h, however, seems to be present. Since Tib. translates only one word, we consider a tentative solution by way of a particle a likely possibility.

⁹ B. upāya

¹⁰ A. -ātmanāmaḥ

¹¹ A. tata

¹² A. sukaruṇo-

¹³ B. sphaṭaṃ; C. sphuṭaṃ

¹⁴ All Mss. dharmmeṣu

¹⁵ Tib. reads rtag indicating Skt. sadā here.

¹⁶ A. apiḥ

avikalpeṣu dharmeṣu¹ sattvā-² rthaparikalpanām /
 tathāgatātmakam³ dharmam⁴ na dharmī⁵ na ca dharmatā⁶ /
 pratiśrutkāravasamāt⁷ tato⁸ 'sau⁹ dharmā-¹⁰ vāg bhavet //
 tato mahāyāna-¹¹ sambhavabhāvanāguṇavistaraiḥ trai-
 yadhvikā-¹² sarva¹³ tathāgatā anena¹⁴ stotra-¹⁵ rājena
 samstuvanti¹⁶ //

¹All Mss. dharmmeṣu

²All Mss. satvārtha-

³C. -atmakam

⁴A. dharmamaḥ; B, C. dharmmam

⁵A. dharmi; B, C. dharmmī

⁶All Mss. dharmmatā

⁷A. sanāt

⁸A. tamo; C. tatau

⁹A. sai; B, C. sau

¹⁰A, C. dharmma

¹¹C. mahāṃsna

¹²A. -yadhvikām; B. -yadhikā

¹³C. sarvva

¹⁴A. aneka

¹⁵C. strotra

¹⁶A. sastuvantismā; B. samstuvantisya; C. sastuvan-
 tisya

namas¹ tu yogādhīpasattva-² mocakāya³ namas⁴ tu
 sarvātma-⁵ jaika-⁶ bhāvakāya / namas⁷ tu saṃsārārṇava-⁸
 mohacchedakāya⁹ namas tu sarvatattva-¹⁰ jñānaikadarśakāya¹¹/
 punar api pūjāṃ¹² kṛtvā praṇipatyāivam¹³ āhuḥ¹⁴ //
 bhāṣasva¹⁵ bhagavan sāraṃ sarva-¹⁶ dharmaika-¹⁷
 vighrahaṃ //
 bhagavān āha //
 yadyad indriyamārga-¹⁸ tvam yā yāt tattva-¹⁹ svabhāvataḥ/

¹A. namo; B. namā

²All Mss. sattva

³A. mocataḥ; B, C. mocaka. Tib. shows the dative case as expected here and below.

⁴All Mss. namo. This corruption, repeated below, seems to derive from the frequency of the corrupt form in Skt. texts and infrequency of the correct form for this context.

⁵B. sarvānma; C. savanmi

⁶All Mss. ja eka

⁷All Mss. namo

⁸All Mss. -arṇava

⁹A. -chedakaḥ; B. -chedamaṃ; C. -chedakaṃ

¹⁰A. satva; B, C. tatva

¹¹All Mss. darśaka

¹²C. puajā

¹³A, B. -padyevam; C. -patyavam

¹⁴B. ohaḥ

¹⁵C. bhāṣaya

¹⁶C. sarvva

asamāhitayogena¹ nityam² eva samāhitaḥ //
 yasmāt³ sarvā-⁴ tmanātmāni⁵ vijñānaṃ⁶ skandham āś-
 ritaṃ⁷ /
 na kecit⁸ pratibudhyante⁹ mūdhacittā¹⁰ narā-¹¹ dhamāh//
 cittaṃ ca¹² cidrūpaṃ vijñānaṃ jñeya-¹⁴ sva-
 rūpakaṃ /

¹⁷A. dharmmeka; B, C. dharmmaika

¹⁸B, C. mārgga

¹⁹All Mss. tatva

¹A. yogenaḥ

²A. nityem

³C. yasmān

⁴C. savā

⁵C. āmani

⁶B. vijñāna

⁷A. āśritaḥ; B, C. āśrita

⁸B. kacit

⁹A. budhyaṃte

¹⁰C. citta

¹¹B. nanā-

¹²All Mss. cittaṃ. Tib. sems byuñ

¹³A. ci

¹⁴A, C. jñaya

kāryeṣu¹ kāranatvaṃ ca dharmāṇāṃ² dharmā-³ bhāvanā //
 yasmād⁴ dharmā-⁵ bahutvena⁶ nadīśrotam⁷ ivodadhiḥ⁸ /
 mokṣo⁹ hi¹⁰ eka eva¹¹ syād¹² bahutvaṃ¹³ nopalabhyate¹⁴ /
 guruvaktrāt¹⁵ tal¹⁶ labhyate¹⁷ yathādhyātmaṃ¹⁸ vyava-
 sthitaḥ¹⁹ //

iti tattvoddeśa-²⁰ prakaraṇaṃ tṛtīyaṃ²¹ //

¹All Mss. kāryeṣu. Tib. 'bras bu rnams la

²All Mss. dharmāṇāṃ

³All Mss. dharmma

⁴A. yasmāt; C. yasmā

⁵All Mss. dharmma

⁶B. bahubhyena

⁷A. śrotar; C. śrātam

⁸C. ivodadhi

⁹C. mokṣā

¹⁰B. sti; C. di

¹¹A. va

¹²C. syā

¹³A. batvaṃ; B. dhahutvaṃ

¹⁴C. noparatyate

¹⁵A. bhaktāt

¹⁶C. -t ll-

¹⁷B, C. labhete

¹⁸B. -ādhyātmaṃ; C. unreadable

¹⁹C. vevasthitam

²⁰All Mss. tattvoddeśa

²¹B. tṛtīya

(Chapter 4)

(bhagavān āha)¹ //

athātaḥ² sampravakṣyāmi³ sarva-⁴ tantraikanirṇayāṃ⁵ /
 samatvāt sarva-⁶ sattvānāṃ⁷ tryasram⁸ udārarūpiṇaḥ⁹ //
 ādhāras¹⁰ tu bhavet teṣāṃ¹¹ brahmādināṃ¹² ca sahitaḥ¹³ /
 saiva¹⁴ prajñāpāramitā samvṛtākārarūpiṇī //

¹The connecting phrase is added by the Editor to facilitate translation.

²B, C. athāta

³A. sampravakṣāmiḥ

⁴C. sarvva

⁵A. nirṇayāmaḥ

⁶B. sarvva

⁷A, B. satvānāṃ; C. satvānaṃ

⁸A. tisram

⁹B, C. rūpiṇaḥ

¹⁰C. ādhāraṃ

¹¹C. bhavetesāṃ

¹²A. brakrādīnāṃ; B, C. brahmādināṃ

¹³All Mss. sarvataḥ. Tib. bcas

¹⁴B, C. sa eva

sa¹ eva viṣayātītaḥ² sarva-³ prāṇihṛdi sthitaḥ⁴ /
 kiṃ⁵ te vistarato 'taḥ⁶ saṃkṣepāt tad eva buddha-
 tvaṃ⁷ //

buddhatvam nānyair yat prāptaṃ⁸ kalpāsaṃkhyeya-
 koṭibhir yāvat /
 asminnapi janmani⁹ tvam¹⁰ prāpnoti¹¹ sat-¹² sukhe-
 naiva //

¹ One expects the feminine gender in agreement with the antecedent in the preceding line. This line, however, is cast in the masculine; and there are metrical considerations.

²C. viṣatītaḥ

³A. sarvva

⁴A. sthita

⁵C. kin

⁶B. taḥ

⁷B. buddhatva; C. butva

⁸ A. nānyairyatprāpamaḥ; B. buddhabhyaṃyadaprāpaṃ-
 nānyairyatprāptaṃ; C. buddhatvaṃdayaprāppaṃnānyairyan-
 prāptaṃ. Tib. ji ltar saṅs rgyas gaṅ thob pa. The Mss.
 show corruptions of omission and repetition. We follow the
 Tibetan as well as the consistent elements of the Mss. to
 correct for a Pāda with regular meter.

⁹A, B. jatmani

¹⁰All Mss. tyam. Tib. khyod

¹¹B. prāpnobhi

¹²C. san-

athavā¹ vajra-² dharatvam athavā³ cakravartitvam /
 aṣṭamahāsiddhim vā⁴ anyāṃ manasīpsitāṃ vāpi //
 moho rāgo⁵ dveṣo⁶ mānas tvīrṣyā ca pañcasamkleśāḥ⁷ /
 sattvās⁸ tu pratibaddhā⁹ yena¹⁰ jayanti¹¹ svāṅga-
 kenaiva¹² //

ebhir baddhāḥ sattvāḥ¹³ ṣaḍgatisaṃsāravartino jātāḥ /
 kurvanty-¹⁴ anekapāpaṃ kleśair¹⁵ vimohitāḥ santaḥ //

¹All Mss. athava

²All Mss. vaja

³All Mss. athavāneḥnaiva. Tib. van na. The corruption by addition has simply been copied by All Mss., the unanimity here not giving weight to their reading. The corrected line is metrically regular.

⁴A. vāḥ

⁵A. rāgoḥ

⁶A. dveṣa

⁷C. saṃkreśāḥ

⁸All Mss. satvās

⁹A. baddhāvai; C. baddhādyāṃ

¹⁰C. omits

¹¹A. jānati; B. jānanti; C. omits. Tib. 'joms

¹²A. svāṅgena; B. vaisvāṅgakenaiva

¹³All Mss. satvāḥ

¹⁴B. kurvvanty-

¹⁵A. kleśai; C. klesai

atha caitān vihantu-¹ vidagdham² buddhena³ nir-
 mitā-⁴ yuktiḥ /
 dr̥ṣṭvā duḥkha-⁵ viyogaḥ⁶ saṃsārārṇavapatitānām⁷ //
 pratyayabhūtāḥ kleśāḥ⁸ prajñopāyas tu nirmitā-⁹
 hetuḥ¹⁰ /
 phalabhūto hyasau lakṣyas tridhātuṣu nirmalālokaḥ¹¹ //
 ye yena vidhinā sthāpyā bhūtās te tasya rūpiṇaḥ /
 indhana(vidagdhayā)¹² yena ramya-¹³ jinanāṭakaḥ
 divyaḥ //

¹C. viharttum

²All Mss. vidagdha

³B. ddhena

⁴A. nirpitā; B, C. nirmmitā

⁵C. duḥ-

⁶A. viyoga

⁷B. patitānā; C. pattitānā

⁸C. kreśāḥ

⁹A, C. nirmmitā; B. nirmmita

¹⁰A, B. hantu

¹¹A. nirmmalāloka; B, C. nirmmalālokaḥ

¹²A. for the Pāda, indhanavadninyāyena; B, C. indhanavadhninyāyena. Tib. bud śiṅ bsregs pa'i rigs(corrected) pas ni. The intended meaning seems clear enough from Tib. although rigs is a very strong translation of yena which is, therefore, doubtful. The chief difficulty is correcting for the form which lies behind bsregs pa. Our solution accounts for most of the consonants and vowels in the readings of the Mss., but the correction is tentative.

ayam¹ eva śuddhalakṣo (pañca-)² skandhā-³ yatana-
 dhātavaḥ /
 taṃ hanti samartha⁴ bhūtvā śatru⁵ samartha⁶ yathā
 śatruṃ⁷ //
 moham⁸ moha-⁹ viśuddhyā dveṣa-¹⁰ viśuddhyā tathā
 dveṣam¹¹ /
 rāgam¹² rāgaviśuddhyā mānaviśuddhyā mahāmānaṃ //

¹³All Mss. ramaṃ. Tib. for the Pāda, dgyes pa'i rgyal ba gar mkhan mchog. Were we to accept the reading of the Mss., the sense of Tib. would not be possible. While Tib. may be providing a particular interpretation among others, it is just as likely that the Skt. has disrupted a compound.

¹A. aye

²All Mss. pañca. Tib. omits. The reading of the Mss. produces an irregular line metrically and is a likely addition.

³A, B. skaṃdhā-; C. skadhā-

⁴B. samarthā

⁵A. samantu; B, C. santu

⁶A, B. samārthā

⁷A. śantuṃ; B. śantu; C. satuṃ

⁸B. soha

⁹B. omits

¹⁰A, B. dheṣa

¹¹A. dheṣa; dheṣaṃ

¹²A. rāga

īrṣyām īrṣyāviśuddhyā sarvaviśuddhas¹ tu vajra-²

dhṛk³ /

tadrūpaviśuddhyā pañcakleśāḥ samaṃ yānti //

etāni pañcakulāni pañca-⁴ jñānāni pañcabuddhāḥ /

ebhyo jātāḥ sattvā⁵ vajra-⁶ garbhaḥ⁷ krodhās tri-

dhātukaś ca //

ayam evādhyātmabhedo guruvaktrāl labhyate⁸ /

ye guruhīnāḥ sattvā na labhante te mantramudrām api //

¹C. visudhis

²All Mss. vaja

³A. dhṛkṭṛvaḥ; B, C. dhṛjñāvaḥ. Tib. 'dzin mgon. The presence of mgon in Tib. suggests a line longer than our correction; and the readings of the Mss. point to the same. This, indeed, may still be the case. Nevertheless, mgon need not reflect nātha or a similar word in Skt. but may carry the same nuance as -vat which can be implied in Skt. without actually appearing. The Mss. have had trouble with the unusual -t stem inflection which could lead to a variety of formations at the end of a line. Our solution, finally, is metrically regular.

⁴B. pañca

⁵All Mss. satvā

⁶All Mss. vaja-

⁷A. -garbha

⁸A. lābhyate; C. labhete. All Mss. add 'ti syaṣṭena. Tib. omits the addition. This phrase is required two lines below where it is omitted; it is, therefore, misplaced.

(yo 'tispaṣṭena)¹ jambudvīpe² tato 'smin³ /
 buddhā(dhyuṣite)⁴ trikoṇa-⁵ ke śuddhe /
 ekārākṛtimadhye ramyasyaivam⁶ yathā bhavati //
 trikoṇe maṇḍale ramy vajrā-⁷ (rali-)⁸ vinismṛtaṃ⁹ /

¹All Mss. omit the phrase. Tib. gañ źig śin du gsal bas ni. The phrase 'ti spaṣṭera appears two lines above without support from Tib.; we judge it misplaced and originally here. The Editor adds yo in reconstruction of Tib. gañ źig, the choice of the inflection determined by the Avagraha in the Mss. It must be noted, however, that a line of three Pādas which are metrically irregular has been produced. These three Pādas are translated as two in Tib. The line continues to be doubtful.

²B. ja-unreadable-dvīpa

³C. smin

⁴All Mss. dhyuṣite. Tib. bsñags. In a questionable line, this reading is highly questionable. While Tib. points clearly to a form meaning "praise," the closest we come to the Skt. is a form of root -stu or -śams as found in MW. Without additional witnesses at this point of our analysis, we simply record the unanimous reading of the Mss. in a tentative way.

⁵A. trikona

⁶All Mss. madhyevaṃyasyaivam. Tib. dgyes pa'i e baṃ. Tib. points precisely to our correction which also alters the Skt. reading in a minimal way; and both Skt. and Tib. are metrically regular. While we thereby produce what seems to be the authentic reading, it remains highly doubtful from the standpoint of meaning. A more meaningful correction of Skt. would be: madhye vaṃ ramyasya, which is not supported by Tib. content or order and alters the Mss. more thoroughly.

⁷All Mss. vaja

⁸A. lili; B. rasi. Tib. ra li. This seems to be a technical term, the meaning of which has not been determined. It is, therefore, doubtful.

⁹C. smṛta

dharmodayeti¹ vikhyātaṃ yoṣitaṃ bhaga ityapi //
 tasya madhye² gataṃ padmaṃ³ aṣṭapattraṃ⁴ sakarṇikaṃ⁵ /
 tatrāli-⁶ kālisammiśrā⁷ aṣṭau vargā⁸ vyavasthitāḥ //
 kurvanti karma-⁹ saṃghātaṃ¹⁰ mantrarūpeṇa dehināṃ /
 pañcāśadakṣarānyeva¹¹ vedās tu saṃsthitā¹² ime //
 tantrānāṃ caiva¹³ mantrānāṃ śāstrānāṃ bāhyarūpināṃ¹⁴ /
 etāni vajra-¹⁵ garbhasvarūpāṇi¹⁶ nānyad¹⁷ ebhyaḥ 'sti
 kiñcit¹⁸ //

¹All Mss. dharmmo-

²A. madhe; B. madhā

³A, C. padaṃ

⁴All Mss. padraṃ. Tib. 'dab ma

⁵A. sakkarṇikaṃ; B. sakarṇitaṃ; C. sakarṇikaṃ

⁶A. tatrāli

⁷A. sanmiśā; B, C. sanmiśrā

⁸All Mss. varggā

⁹All Mss. karmma

¹⁰B. saḡhātaṃ; C. saṃghataṃ

¹¹B. akṣarādhyeva

¹²C. sasthitā

¹³A. caivaḥ

¹⁴C. rūpināmaḥ

¹⁵All Mss. vaja

¹⁶A, C. sarvarūpāṇi; B. sarvarūpaṇi. Tib. raṅ bzin

¹⁷B. nanyad

¹⁸B. kiñci

akacaṭatapayaśavargaṃ¹ ca tāni pañcāśad api /
 samāni nirmītāni² /
 vajrā-³ rālau padmagatāni pratidalam⁴ aṣṭa(dig-
 vidikṣu.)⁵ viditāni //
 eṣāṃ madhye tu kiṃjalke vidyate parameśvaraḥ /
 aṣṭabhir varga-⁶ kaiś caiva⁷ veṣṭhitaparamākṣaraḥ //
 akāraḥ⁸ sarvavarṇāgro⁹ mahārtho varganāyakaḥ /
 tatraiva¹⁰ samudbhūtāḥ sarva-¹¹ mantrās¹² tu dehināṃ¹³//
 yāḥ khaṅgāñjana-¹⁴ pādalepa-¹⁵ gulikāpātālayakṣāṅganāḥ /

¹B, C. varga

²A, B. nimitāni; C. nimittāni

³A. vaktra; B, C. vajā

⁴C. -daram

⁵A, C. dikṣu; B. dikṣa. Tib. phyogs rnams dañ mtshams rnams su. While Skt. dikṣu is possible and Tib. may be a gloss, the reconstruction from Tib. produces nearly regular meter. Besides, the full formula could easily have been corrupted by absorption of similar forms.

⁶C. vargga

⁷All Mss. ceva. Tib. omits. The form is present for metrical purposes alone; and iva implied by the uncorrected reading does not serve that purpose. Also, iva is meaningless here.

⁸B. akāraṃ; C. akāraṃ

⁹A. sarvarṇā-; C. sarvavarṇā-

¹⁰All Mss. tatva eva

¹¹C. sarvva

¹²C. mantra

¹³A. dehinā

¹⁴C. ṣaṅgājana

¹⁵A. pādaleḥ pa-; C. pādarepa

trailokodara-¹ varti-² sūtaka-³ gati(karmā)nugāḥ⁴
 (siddhayaḥ)⁵ //
 yāḥ sarvās tu maharddhayaḥ svabhavane⁶ (satyaṃ ca)⁷
 kāmānvitāḥ /
 tā vargāṣṭaka-⁸ madhyagāt svaravarāt niryyānti⁹
 vargātmakāḥ //
 yaḥ¹⁰ kaścit prasaro vācā janānāṃ pratipadyate /

¹A. lokkādara; B, C. lokkodara

²A. vartta; B. vartti; C. cartti

³A. sūtak; B. sthataka; C. s(missing)taka

⁴A. karmmānugāḥ; B. karmānugā; C. karmmāngā. Tib. rjes su 'bran. The absence of translation in Tib. together with the especially corrupt character of the passage qualifies the original presence of karma; its absence along with the absence of siddhayaḥ allows regular meter.

⁵All Mss. siddhayaḥ. Tib. omits. The absence of translation in Tib. together with extensive corruption of words and meter here make suspect the original presence of siddhayaḥ. The word could have been added to explain the "members."

⁶A. svabhāvare

⁷B. satya-unreadable. Tib. for the Pāda, rañ gi khyim du lña bcu 'dod pa dañ ldan par 'grub bo. Virtual unanimity on this reading without a viable alternative makes it difficult to eliminate this phrase. It is highly doubtful, however, according to Tib. -- which itself is doubtful with an irregular line.

⁸A, B. varggāṣṭaka; C. varggāṣṭake

⁹C. niryyānti

¹⁰A. yeḥ

sa sarvo mantrarūpo hi tasmād eva prajāyate //
 nādo hi mantram ityukta¹ sarveṣāṃ² tu śarīraṇāṃ³ /
 viśvagrān̄thi-⁴ mahāsthānāt⁵ dharmā-⁶ rali⁷ viniś-
 caret /
 na kaścin niyato mantraḥ siddhiṛddhyās tu⁸ vyavasthi-
 taḥ //
 anutpannasvabhāvo⁹ hi mantro vargeśvaraḥ¹⁰ paraḥ /
 ataḥ paraṃ pravakṣyāmi samputodbhava-¹¹ lakṣaṇaṃ //
 ekāraḥ pṛthivī jñeyā karma-¹² mudrā tu locanā¹³ /

¹B. ityukta

²C. sarvveṣāṃ

³C. śarīraṇāṃ

⁴A. viśvagrāthi; B. viścagrāthi; C. viścagrāṇ̄thi

⁵A. -sthānātaḥ; B. -sthānata

⁶A, C. dharmma

⁷A, B. ralla; C. ralle. Tib. ra li

⁸A. siddhiṛddhyāstu; B. siddhiṛvyāstu; C. siddhiṛddhyā

⁹C. svabhā

¹⁰A, B. vargeśvaraḥ; C. vargeśvaraḥ

¹¹B, C. samputodbhava

¹²All Mss. karmma.

¹³C. locanāṃ

mahākṛpā mahopāyā¹ svarūpā² viśva-³ gocarā /
 sthitā nirmāṇa-⁴ cakre⁵ vai nābhau catuṣṣaṣṭāmbuje //
 vaṃ-⁶ kāraṃ tu⁷ jalaṃ jñeyaṃ⁸ dharma-⁹ mudrā tu mā-
 makī /
 maitrīpraṇidhi-¹⁰ rūpā¹¹ tu¹² devī vajra-¹³ kulod-
 bhavā¹⁴ /
 sthitā sā dharma-¹⁵ cakre tu hṛdaye svaṣṭadalāmbuje¹⁶ //
 makāro¹⁷ vahnir uddiṣṭo¹⁸ mahāmudrā tu pāṇḍarā¹⁹ /

¹All Mss. mahopāya

²A. viśvarūpā; B, C. viścarūpā. Tib. rañ bzin. The corruption apparently has derived from confusion with viśva later in the same line.

³B. viśca

⁴A. nirmmāṇa; C. nirmmāna

⁵C. cakra

⁶B. va-

⁷A. kāraṃstu; B. kārastu

⁸A. jñeyamaḥ; B. jñayaṃ

⁹A, C. dharmma

¹⁰B. praṇiṇi; C. pranidhi

¹¹C. rūpaṃ

¹²A. tuḥ

¹³All Mss. vaja

¹⁴C. kulobhavā

¹⁵A. dharmmacakretu; C. ṣṭadaresu

¹⁶A. dalaṃbuje; C. darambuje

¹⁷A. makāre

muditābalayogena¹ devī padmakulodbhavā /
 sthitā sambhoga-² cakre tu³ kaṇṭhe⁴ dvyāṣṭa-⁵ da-
 lāmbuje⁶ //
 yākāro vāyurūpas tu sarva-⁷ kleśaprabhañjakaḥ⁸ /
 mahāsamayamudrā vai⁹ devī karma-¹⁰ kulodbhavā //
 upekṣājñānayogena¹¹ tārā saṃsāratāriṇī¹² /
 sthitā mahāsukhe śiraś-¹³ cakre dvātriṃśaddalapañ-
 kaje¹⁴ //

¹⁸A. uddhiṣṭoḥ; B. uddhaṣṭā; C. uddhiṣṭā

¹⁹A, B. paṇḍalā; C. pādarā

¹A. yogenaḥ

²B, C. sambhoga

³A. tuḥ

⁴B, C. kaṇṭhe

⁵A. tvyaṣṭa; B. vyaṣṭa

⁶C. dalāmbuje

⁷C. sarvva

⁸A, C. prabhañjakaḥ

⁹B, C. vai

¹⁰A, C. karma

¹¹A. yogenaḥ; C. yogeṇa

¹²A. tāriṇī

¹³A. śira

¹⁴C. pañkaje

ekāreṇa¹ smṛtā prajñā vaṃkāraś² cāpyupāyakaḥ /
 vaṃkārabhūṣitaś-³ cāsāv ekāraḥ⁴ śobhate⁵ dhruvaṃ //
 adhorddhva-⁶ samāpanno⁷ prajñopāyasvabhāvataḥ⁸ /
 evam iti nipātena⁹ avocat¹⁰ paryantaṃ¹¹ tantra-
 samudāyaḥ¹² sūcyate¹³ vā (vakṣyati)¹⁴ //
 mayā śrutam evaṃ hi mahārāgo¹⁵ 'tra sadā sthitaḥ / śru

¹C. ekāreṇa

²A. rvakāraś; C. vaṃkāraś

³All Mss. bhūṣitāś. The sense of the passage renders the plural impossible here.

⁴A. aṃkāraḥ; B, C. akāra. Tib. e. The sense of the passage supports Tib.; it would not be difficult for a single vowel to be lost or transformed in transcription.

⁵All Mss. sobhate

⁶All Mss. adhorddha

⁷A. samāpannā; B, C. samāpannyā

⁸C. svabhāvata

⁹A. nipātenaḥ

¹⁰B. avocata

¹¹A. paryyantaṃ; B. aparyantaṃ

¹²A. samudāya

¹³A. sūcyato; B. sūcyatai

¹⁴All Mss. vakṣyati. Tib. omits This reading at the end of a line creating irregular meter is highly doubtful; it has the nature of a gloss perpetuated by the scribes.

¹⁵All Mss. rājo

śravaṇaṃ¹ nirdiṣṭaṃ tam² yaś ca mahāsukho³ nāthaḥ⁴ /
 mayā⁵ śrutam iti śrotena jñānena śrutam na⁶ tvadhigataṃ⁷ //
 (vajragarbha uvāca)⁸ //
 nādhigate⁹ tu bhagavan ko doṣaḥ¹⁰ //
 bhagavān āha //
 saṃgītikāra-kadeśakayoḥ abhedāḥ syāt / athavādhiga-
 taṃ¹¹ eva vaineya-¹² janaśāśā¹³ deśaka eva saṃgītikāra-
 kaḥ¹⁴ syāt¹⁵ //

¹A, C. śravaṇa; B. śavaṇa

²All Mss. omit. Tib. ta corrected to tam. It is clear from the context that the syllable tam must be found in the line, and Tib. supports this. It apparently has been absorbed by the preceding word nirdiṣṭam whose final letters are similar to the omission, a likely corruption in oral transcription.

³C. śuṣo

⁴A. natha

⁵A, B. mayeva; C. mayavaṃ. Tib. thos pa. This correction is facilitated by the fact that this word, according to the context, must appear in the opening line of the Text.

⁶A. ca

⁷All Mss. -gata

⁸The connecting phrase has been added by the Editor to facilitate translation.

⁹All Mss. adhigate. Tib. rtogs pa ni ma yin no. Several factors argue for the negative here: the clear indication from Tib, the relatively easy loss of an initial letter of a line; the absurdity of Vajragarbha's question here if the negative is omitted.

¹⁰A. deṣaḥ

¹¹B, C. athabodhigatam

¹²A, C. vainaya

deśako 'ham ahaṃ dharmā¹śrotāhaṃ² svagaṇair³

yutaḥ //

(vajragarbha uvāca)⁴ //

tat kathaṃ jñāyate⁵ //

(bhagavān āha)⁶ //

nṛtyati yatra mahāsukha-⁷ nātho nṛtyaty ekam anekarasa-
nam⁸ iti vacanāt / yat kiṃcid⁹ ākhyātāṃ bhagavatā kula-
putras¹⁰ tat¹¹ mayā ekasminn eva¹² kāle ekasminn eva¹³
kṣane¹⁴ //

¹³A. vasāt

¹⁴C. kārakaḥ

¹⁵A. syātaḥ

¹A. haṃmahaddharma; B. haṃmahaddharma; C. aṃmaha-
ddharma. Tib. for the passage, 'chad pa bo ṅa chos kyaṅ
ṅa.

²B. śotāhaṃ

³B. svagudhair; C. svagunair

⁴The connecting phrase has been added to facilitate
translation.

⁵A. jñāyateḥ

⁶The connecting phrase has been added to facilitate
translation.

⁷All Mss. -suha

⁸All Mss. -rasaneti. We correct for the inflection
in agreement with ekam in the line.

⁹A. kiñcid; B. kañcid

¹⁰A, B. putrāḥ; C. putra-unreadable. Here C. adds a
repetition of the previous thirty-four syllables.

¹¹C. tanyayā

śrutam ity-¹ adhigataṃ² / anenācintya-³ (vimokṣa-)⁴
 samādhilābhatvaṃ⁵ tac cittaṃ⁶ //
 samaye⁷ kāla ityuktaṃ kālo⁸ hi trividho mataḥ⁹ /
 sukālaś caiva duḥkālo¹⁰ acintya-¹¹ kāla¹² eva ca //
 kṣīradhārāvata¹³ nāsāpuṭarandhrenā-¹⁴ gataḥ sukāla¹⁵
 ucyate¹⁶ /

¹²C ekasmineva

¹³A. omits kāle ekasminneva

¹⁴C. kṣadhe

¹A. śrutam iti

²B. edhigataṃ

³B. -ācittya

⁴All Mss. vimokṣa. Tib. omits. The reading is doubtful.

⁵A, B. lābhitvaṃs; C. rābhitvaṃs

⁶A. tacittaṃ; B. taccitaṃ

⁷A. samayaṃ; B. samayaḥ; C. samaya. The correct form should repeat the form in the opening line of the Text.

⁸C. kāro

⁹A. gataḥ

¹⁰A. kāloḥ; C. kāro

¹¹B. avintyaḥ

¹²C. kāra

¹³A. -va; B, C. vata

¹⁴B. randhedhā-

¹⁵B, C. sukāra

¹⁶C. ucyato

gataś caiva bahnirūpeṇa duḥkālas¹ tayor ekasya
 kīrtitaḥ² /
 asahāyo bhaved ekaḥ kālas tvacintyataṃ³ gataḥ //
 na rāgo na virāgaś ca madhyamā nopalabhyate⁴ /
 tatra rāga āsakti-lakṣaṇo⁵ virāgo nirodho mataḥ //
 ābhyām⁶ rahitā madhyamā na pratiyate⁷ etat trayan⁸
 nopalabhyate⁹ /
 rāgaś caiva virāgaś ca miśrībhūtam anāvilam¹⁰ //
 tathā rāgavirāgabhyām¹¹ ekaḥ samarasah kṣanaḥ /
 samarasam sarvabhāvānām¹² (bhāvanā kalaikā matā)¹³ //

¹A. dukālas

²A. kīrttita; B, C. kīrttitaḥ

³A. cintyatām; B. vintyatām; C. cintyatā

⁴A. nopalabhyete; C. noparabhyate.

⁵A, B. lakṣaṇaḥ; C. rakṣaṇa

⁶C. ābhyā

⁷A. pratiēkaḥ; C. pratiīyate

⁸A. etatuyan; B. etatatrayan

⁹A. -oparabhete; C. -opalasyate

¹⁰A. anāvilamaḥ; C. anāviraṃ

¹¹A. -ābhyāmaḥ; B, C. -ābhyām

¹²A. bhāvanāḥ

¹³All Mss. omit this phrase. Tib. bsgom pa'i dus ni gcig tu gsuḥs. We judge it highly likely that Tib. is authentic; not only because its meaning fits the context, but also because Tib. omits the next passage found in Skt. Skt. seems to have confused similar initial elements of each pas-

bhagavān sa ucyate / tad yathā / aiśvarya¹ sam-
 agrasya rūpasya yaśasaḥ śriyaḥ jñānasyārtha-² prayatnas-
 ya / sarṇāmbhaga³ iti smṛtiḥ⁴ / so 'syāstīti⁵ bhagavān /
 athavā yo⁶ vipakṣikān⁷ dharmān⁸ tān⁹ bhagnavān iti¹⁰ bha-
 gavān //

sarva-¹¹ tathāgatakāyavākciittānyeva¹² hṛdayaṃ¹³ tad

sage, bhāvanā and bhagavān; Tib. has confused parallel elements, bsgom and bcom. As a result of this kind of confusion, Skt. and Tib. each loses a passage, but each loses a different one. The Editor has reconstructed the lost passage in a highly tentative way.

¹A, C. aiśvaryyasya; B. eśvaryasya

²C. jñānasyāṃs

³A. sarṇābhaga; B, C. sarṇābhaga

⁴A. smṛte. A. adds here a lengthy passage of fifteen lines which appear to reflect non-tantric Mahāyāna interpretation. There is no support for the interpolation from the other Mss. or Tib.

⁵A. 'syā'stīti

⁶All Mss. ye

⁷A, B. vaipakṣikā; C. ṣaipakṣikā

⁸A, C. dharmmās; B. dharmās

⁹C. tāna

¹⁰B. imi

¹¹A, C. sarvva-

¹²B. cintya

¹³B. hṛdaya

eva vajraṃ¹ saiva yoṣit² tasya³ bhagas tatra vijahāra //
 (vajragarbha uvāca)⁴ //
 he bhagavan vijahāreti kim uktaṃ⁵ bhavati //
 bhagavān āha //
 samarasasarvatathāgata-⁶ vicitropāyena vineyata-⁷
 manāṃsi⁸ hr̥tavān⁹ ityarthah / sarvatathāgatakāyavākciitta-
 hr̥dayavajra-¹⁰ svabhāvāyāṃ¹¹ dharmodayāyāṃ¹² yadā bhaga-
 vān vijahāra¹³ tadā mayā śrutam iti / tathā¹⁴ / kleśo

¹All Mss. vaja

²A. saivayoṣi; C. saṃvajoṣit

³B, C. tasmā

⁴The connecting phrase has been added by the Editor to facilitate translation.

⁵B. aktaṃ

⁶A. tathāgataḥ

⁷B. vinayata; C. cireyata

⁸C. manāsi

⁹A. dvatavān

¹⁰All Mss. vaja

¹¹A. svabhāvāyāṃḥ

¹²A, C. dharmodayāyāṃ

¹³B. bhagavā-unreadable-ijahāra

¹⁴C. gathā

vinihanyate¹ prajñayādhikāśca te² kleśās³ / tasmān⁴
 prajñā bhaga ucyate / tasmin⁵ bhage sakalatathāgato⁶
 yoṣitsahitaḥ⁷ sthitaḥ⁸ //

(vajragarbha uvāca)⁹ //

aho hi sarva-¹⁰ buddhānāṃ¹¹ sarva-¹² jñajñānam
 anuttamaṃ¹³ //

(bhagavān āha)¹⁴ //

yat tathāgatasaukhyārthaṃ¹⁵ bhāryatvam¹⁶ upas-
 kṛtam¹⁷ //

¹A. vinihanyateḥ; B, C. pinihanyate

²A. prajñādhīnāścata; B. prajñādhīnāścate; C. pra-
 jñādhīnāścate

³B, C. kleśāḥ

⁴A, B. tasmāt

⁵A. tasmi

⁶All Mss. tathāgata

⁷B. sahita; C. sahitataḥ

⁸A. sthita

⁹The connecting phrase has been added by the Editor
 to facilitate translation.

¹⁰A. sarvva

¹¹A. buddhānāmaḥ; C. buddhānā

¹²A, C. sarvva

¹³All Mss. uttamaṃ. Tib. bla na med

¹⁴The connecting phrase has been added by the Editor
 to facilitate translation.

¹⁵A. -ārtha

¹⁶A. bhāryyatvam

iti kulaputrā¹ evam mayā śrutam varṇāḥ² dharmā-³
 dau nityam⁴ saṁsthitāḥ / śuddhāḥ saṁbuddha-⁵ siddhijana-
 kāryā⁶ //

akathyā⁷ vajra-⁸ pāṇena⁹ mayā kathitāḥ / varṇair¹⁰
 ebhiḥ¹¹ sattvāḥ¹² paran¹³ tu saṁsāram atidūram¹⁴ / lakṣyam
 kṛtvā sākṣād¹⁵ sakṛt tal¹⁶ līnacittena¹⁷ prāpnotyasmin¹⁸
 janmani¹⁹ buddhatvaṁ vajra-²⁰ sattvatvaṁ²¹ vā / yadeva
 padam²² acintyaṁ na prāptam yac²³ ca sugatās²⁴ ca buddhā

¹⁷All Mss. apisvīkṛtam. Tib. ñe bar mdzad pa. Our correction remains questionable.

¹B. putro

²A. varṇāḥ; B, C. varṇā

³A, C. dharmā-

⁴All Mss. nitya

⁵A. śuddhāḥ saṁbudha; B. sabuddha

⁶A. kārye; B. kāye

⁷A, B. kathyā; C. 'kathyā. Tib. ma bśad. Tib. receives support from the Avagraha in C.

⁸All Mss. vaja

⁹A, C. pāṇe; B. pāśe

¹⁰All Mss. varṇer

¹¹A. ebhi

¹²All Mss. sattvāḥ

¹³All Mss. prayān. Tib. pha rol du.

¹⁴A. -dulam

¹⁵All Mss. sākṣāda

¹⁶A. tam

bhavanti / samyag-¹ uktāsu lakṣite lakṣye² sevita-³
 mātrena⁴ avīcau⁵ prayāti / samkliṣṭa-⁶ cittaena⁷ satya-⁸
 kṣayitaḥ⁹ / samkliṣṭaṃ bhavabhayaabhītaḥ tu sādhaḥ //

¹⁷A. lamnacittena; B. līnacittana; C. linacittena

¹⁸B. prapnotyasmin; C. prāpnotyasmi

¹⁹B, C. jatmani

²⁰All Mss. vaja

²¹A, B. satvatvan; C. satvatvam

²²B. avadam

²³B, C. cac

²⁴All Mss. sugataiśca

¹A. samyat-

²A, C. lakṣya

³A. secita

⁴B. matrena

⁵C. avīcau

⁶B. sakliṣṭa

⁷A. cittaenaḥ

⁸A. samtya. Tib. ro. The terms are doubtful although they could have a related meaning.

⁹All Mss. kṣyātaḥ. Tib. spañ

śrīmān¹ bhāvayati śuddhacittaḥ prajñopāyaprayogena² tena³
yathā samprāptaḥ⁴ śuddhaḥ samvedanātmakam⁵ lakṣyam pra-
jñopāyavikāram⁶ gaganasamaḥ⁷ tribhuvanālokaḥ //

tal lakṣyam dullakṣyam⁸ / sarvagataḥ hetupratyayā-⁹
vadhīraṇaḥ cintāmaṇir iva lokeṣvarthakaraḥ / sarvasiddhya-
graḥ¹⁰ //

iti sarvatantranidānarahasyāt¹¹ śrīsamputodbhava-¹²
kalparājaḥ prathamah samāptaḥ¹³ //

¹C. śrīvām

²A. prayogenaḥ

³B. tenai

⁴A, B. samprāpta

⁵A. -ātyakam

⁶A. vikāraṇaḥ

⁷C. sayam

⁸A. omits dullakṣyam; B. dullankṣyam

⁹A. pratyeyā-

¹⁰A, B. atraḥ

¹¹A. rahasyātaḥ

¹²B. śrīsamputodbhavaḥ; C. śrīsamputobhavaḥ

¹³B. samāptaḥ

TIBETAN TRANSLATION

(Chapter 1)

rdo rje mkha' 'gro la phyag 'tsal lo¹//

'di skad bdag gis thos pa'i dus gcig na / bcom
ldan 'das de bzin gsegs pa thams cad kyi sku dan gsun
dan thugs kyi snin po²rdo rje btsun mo'i bha ga³rnam
la bzugs so //

de nas mad bcom ldan 'das kyi rnal 'byor dban
phug bye phrag brgyad bcu'i nan nas rdo rje snin po la
gzigs te 'dzum pa mdzad do //

'dzum pa mdzad ma thag tu de'i tshe rdo rje snin
po stan las lans te / bla gos prag pa cig tu byas nas
pus mo g'yas pa'i lha na sa la btsugs te // thal mo
sbyar ba byas nas bcom ldan 'das la 'di skad ces gsol
to //

ye ses kyi dban po rgyud thams cad kyi glen gzi'i
gsan ba yan dag par sbyor ba las byun ba'i mtshan nid
nan par 'tshal lo //

¹All Skt. Mss. add om; see Note to Skt. edition.
Also note that Comm. reads dpal rdo rje mkha' 'gro ma
la phyag 'tshal lo. The line appears in introductory
remarks and may not be a gloss on the Text.

²All Mss. omit hrdaya. See Note to Skt. edition.

³Skt. bhaga is always transliterated by Tib.

(bcom ldan 'das kyis bka' stsal to //)¹

e ma'o rdo rje sñiñ po legs so legs so // sñiñ
 rje chen po legs so legs so // byañ chub sems dpa' chen
 po yon tan gyi ('byuñ gnas)² legs so legs so // gañ žig
 rgyud thams cad du gsañ ba de thams cad 'dod pas žus
 šig //

de nas rdo rje sñiñ po la sogs pa'i byañ chub sems
 dpa' chen po de rnams rab tu 'dzum žiñ mig phye bas phyag
 'tshal te // rañ gi the tshom yañ dan yañ du žus pa //

rgyud ni thams cad ci žes brjod //

glen gži³ yañ ni ji ltar lags //

'di la⁴ gsañ ba ci žes gsuñs //

ji ltar yañ dag sbyor byuñ⁵ miñ //

de la mtshan űid ji ltar lags //

bcom ldan 'das kyis bka' stsal ba//

rgyud dañ thams cad de ni rgyud thams cad do //
 rgyud thams cad⁶ kyi sgras na 'dus pa la sogs pa'o //
 de rnams kyi glen gži ni byuñ bar nes pa žes bya ba'i

¹Tib. omits the introduction. Comm. bka' stsal lo. All Mss. bhagavān āha. The Bhagavat's next speech immediately following is introduced by the same Skt. and the verb is translated exactly as the Comm here.

²Tib. phuñ po. Comm. 'byuñ gnas. All Mss. guṇā-kara. The appearance of phuñ is an obvious corruption of 'byuñ while the loss of gnas is perhaps due to the frequency of phuñ po for skandha in Buddhist texts.

³Tib. glañ gži

⁴Comm. gañ la

⁵Appears in Vajragarbha's original request as yañ dag par sbyor ba las byuñ ba.

don to // khyab 'jug dañ / dbañ phyug chen po dañ /
 tshañs pa dañ / ñan thos dañ / rañ sañs rgyas rnams kyi
 spyod yul ma yin pa'i phyir gsañ ba'o // yañ dag par
 sbyor ba ni thabs dañ śes rab kyi bdag ñid can no //
 de las byuñ ba ni yañ dag par sbyor ba'i tiñ ñe 'dzin ces
 bya ba'i don to // 'byuñ ba ni skye ba ste // de ltar
 gnas pa dañ g'yo ba'i dños po'i rañ bñzin gyis bdag ñid
 can du gyur ba'o // mtshan ñid ces bya ba ni 'dis¹ mtshon
 par byed pa'o //

yañ na rgyud thams cad kyi gleñ gñi yañ dag par
 sbyor ba śes bya ba'i² sgras ni rdo rje sems dpar gsuñs so//
 gsañ ba śes bya ba 'dis ni man ñag can gyi sñags btu ba
 dañ // dkyil 'khor gyi lha la sogs pa (dbañ bskur ba)'i³
 mtshan ñid do //

thabs dañ śes rab bdag ñid rgyud //
 de ni de yis bñad kyis ñon //
 dañ por stoñ ñid bsams pas ni //
 lus can rnams kyi dri ma bkru //

⁶Tib. thams tsad

¹Tib. 'das

²Tib. yañ dag par sbyor ba las byuñ ba'i bya ba'i sgras. Corrected Skt. saṃpuṭaśabdēna. Comm. kun du kha sbyor śes bya ba'i sgras. Since Tib. elsewhere uses śes bya ba'i while Comm. is more likely to use bya ba'i, the śes has probably been corrupted to las with the subsequent formation of the frequent compound saṃpuṭodbhava.

³Corrected Skt. devatādyabhiṣeka. Comm. in introductory analysis, dbañ bskur ñid kyis and in commentary proper, dbañ bskur ba'i. Since devatādy- is treated separately by Comm. as lha la sogs pa, dbañ bskur ba is not being included within -ādy.

gzugs kyi khams ni stoñ pa yi //
 sgra la yañ ni de yis bya //
 dri yi khams ni stoñ pa yi //
 ro la de ñid kyis ni bya //
 reg bya'i khams ni stoñ pa yi //
 yid la de ñid kyis ni bya //
 rdo rje sñiñ pos gsol pa //
 mig gi rañ b'zin stoñ pa yi //
 nañ du rnam śes ji ltar lags //
 rna ba'i rañ b'zin stoñ pa yi //
 nañ du rnam śes ji ltar lags //
 sna yi rañ b'zin stoñ pa yi //
 nañ du rnam śes ji ltar lags //
 lce yi rañ b'zin stoñ pa yi //
 nañ du rnam śes ji ltar lags //
 lus kyi rañ b'zin stoñ pa yi //
 nañ du rnam śes ji ltar lags //
 yid kyi rañ b'zin stoñ pa yi //
 dbus su rnam śes ji ltar lags //
 de phyir gzugs med lta bo¹ med //
 sgra med thos pa po yañ med //
 dri med snom pa po yañ med //
 ro med myoñ ba bo 'aḥ med //

¹Tib. lta bu. The passage appears in HVT. (1.5.1):
 ño bos gzugs med mthoñ ba po // sgra med thos pa po yañ med //
 dri med snom pa po yañ med // ro med myoñ ba po yañ med //
 reg med reg pa po yañ med // sems med sems las byuñ ba'an
 med //

reg med reg pa po yañ med //
 sems med (sems las byuñ ba)¹ 'añ med //
 bcom ldan 'das kyis bka' stsal pa //
 gñis med gñis ni rnam spañs pa'i //
 de ñid lam ni ji bzin ñon //
 rtog ge med ciñ rnam ses med //
 de bzin rtog ge pas²mi rtogs //
 sañs rgyas kun gyi gsañ ba ni //
 nam mkha' lta bur mñam pa ñid //
 ñan thos rnams kyis mi ses te //
 mi ses pa'i mun pas bsgrigs //
 bag chags sañ ba'i ye ses gañ //
 rañ rgyal rnams kyi sprul ba'o //
 gsañ ba sañs rgyas spyod yul ñid //
 de rnams kun gyis mi ses so //
 'khor ba'i rgya mtsho'i 'jigs pa las //
 rgal bar 'gro ba'i sems kyis ni //
 lus kyi dbus su bskor ba yi //
 rgal ba mtshon bar gsuñs pa ste //
 rnam ses ye ses sems kyis ni //
 mtshan ñid mtshan gzi mtshon bar byed //

¹The line is problematic. It is supposed to translate the corrected Skt. *na cittaṃ nāpi cintakam*; but *sems las byuñ ba* reflects *caittika*.

²Tib. *rtog ge bsam*. Corrected Skt. *tārkikais*. Comm. *rtog ges*. The instrumental plural of the Skt. and the necessity of a substitute for *bsam* for reasons of meter point to an agent noun.

ye śes kyis ni śes bya blta //
 śes bya rnams kyi 'gro ba brtag //
 'gro ba brtag pa'i sems kyis ni //
 ji ltar rañ 'dod la sogs 'gro //
 'gro bar sñon ni skye ba ni //
 stoñ phrag du ma dag du 'gro //¹
 (yo gis)² sñar gsuñs mtshan ñid kyi //
 mtshan ñid stoñ bar bsams nas ni //
 lus kyi stoñ ba'i źin sogs la //
 blo dañ ldan pas sa bon gdab //
 rtsa yi mdzes spyi las byuñ ba //
 de ni rdul bral rab tu grags //
 dag pa'i śel gyi 'od³ dañ mñam //
 byañ chub sems ni 'od gsal ba //
 ye śes lña yi dños de ñid //
 yuñs dkar gyis ni sbom phra tsam //
 de yi nañ du gnas pa'i lha //
 mi gsal gsal ba'i rañ bñin can //
 ma mo phyed pa mchog tu phra //
 thig le'i gzugs kyi yid kyi dños //
 sñiñ gi dbus su rtag gnas śiñ //

¹The line is doubtful. See Note to Skt. edition.

²Skt. omits. The preceding Skt. line reads yogī not rendered into Tibetan; apparently the word is transliterated here. Since both the Skt. and Tib. lines show regular meter and can be translated with the same general sense, the stronger reading is not apparent given our materials. We simply note the line is doubtful.

³Skt. omits.

'od zer ldan źin¹ gzi brjid che //
 bcu gñis mtha' dañ dgu yi mthar //
 rkañ mthil mgo bo med par ni //
 thag ba gcig ni rnam phyuñ nas //
 lte ba'i dbus su rnam par gnas //
 cha ni lña pa tsam ñid ni //
 klu² dbañ dbyibs su rgyas pa la //
 de yi cha yañ phye nas ni //
 rdo rje'i dbus su rnam phyuñ ste //
 skyes gnas dbus su sa bon gnas //
 chos dbyiñs khu bar byas nas ni //
 sgo ni dgu po thams cad du //
 de ni rim pas 'pho bar 'gyur //
 de bźin me ni tshañs pa'i (dños)³ //
 sa yi sa bon gñis kyis ni //
 mig la de ñid sbyar bar bya //
 rluñ gi stoñ sogs sa bon gyi //
 sems kyis sna dañ rna ba sogs //
 bdud rtsi chu yi sa bon lce //
 dbañ por gtso bo dbañ phyug ñid //
 mgrin par gti mug sa bon te //
 lag par ñon moñs te bźin no //

¹ Skt. shows no equivalent; its presence may be allowed in a general sense of "sphere."

² Tib. kluñ

³ We expect tshañs pa'i bu ga for Skt. brahmarandhra. Tib. reads dños which points to rūpa, maya, and also mūla; but -randhra is tentative. See Note to Skt. edition.

g'yo ba sñiñ gi gnas rnams su //
 phyugs dag¹lte ba'i rtsa bar ni //
 yan lag brgyad kyi sa bon gyis //
 yan lag brgyad kyi cho gas 'dzin //
 brtan sogs g'yo bar bcas pa yi //
 'gro kun khyab par byed pas khyab //
 tshañs sogs lha dañ lha min rnams //
 de yi gdan du gyur pa yin //
 gañ la gtso bo spyod gyur pa'i //
 khyim ni bha ga źes su gsuñs //
 ji srid lus la rnam gnas ba //
 de yi las dañ las min 'gyur //
 dge dañ mi dge dañ cuñ zad //
 byas ba'i las ni thams cad byed //
 rnal 'byor mñam pa ñid du gsuñs //
 rab du sbyor ba² bsgom pa yin //
 gañ tshe las kyi lus bcom ba //
 de ltar lha ru 'gyur ba yin //
 gañ gis brtan dañ g'yo khyab pa //
 des ni de tshe rañ gis nus //
 nam mkha' lta bur mñam ñid ni //
 de yi kha dog śes bar bya //

¹Tib phyugs bdag. Corrected Skt. prāṇibhyām. Comm. phyugs. According to Das, dag often points to Skt. dual inflection found here in All Mss. The corruption of dag to bdag may have occurred by way of -ba dag.

²Tib. anticipates prayoga, yet Skt. reads pūja. Perhaps the Tibetan is a translator's gloss on the meaning of pūja here.

mya ñan 'das nas dpa' po ni //
 gos pa med ciñ dri ma spañs //
 ma dañ sriñ mo ñid dañ yañ //
 bu mo de b'zin gñen mo dañ //
 bram ze mo dañ rgal rigs dañ //
 rje'u mo de b'zin dmañs mo dañ //
 gar ma tshos ma g'yuñ mo dañ //
 de b'zin du ni gdol pa mo //
 thabs¹ dañ śes rab cho ga yis //
 de ñid rigs pas² mchod par bya //
 ji ltar bye bar mi 'gyur bar //
 rab tu 'bad bas bsten par bya //
 ma gsañ sbrul dañ chom rkun sogs //
 sa la spyod pa³ sdug bsñal byed //
 rigs kyi dbye bas phye nas ni //
 phyag rgya⁴ rnam pa lñar ni gsuñs //
 bram ze skyes gñis rigs skyes ma //
 de b'zin gśegs pa ñid du gsuñs //
 rgyal rigs ma ni rgyal⁵ po'i rus //
 rma bya zla sogs rigs las skyes //

¹Most of the remaining lines in the chapter are found in HVT (1.5.2-3, 7-21). We show significant agreements and disagreements with Snellgrove's edition for purposes of comparison. See Notes to Skt. edition.

²Tib. rig pas. All Mss. vatsalaḥ. Comm. rigs pas. HVT vatsalaḥ; rig pas. Tib. points to some form of vid-supported by HVT Tibetan; Comm, however, points to corruption of Tib. supported by All Mss. and HVT Sanskrit. Snellgrove shows no awareness of the problem.

rdo rje bdud rtsi źes byar grags //
 rje'u mo ba glań skoń ba ste //
 las kyi rigs las skyes par gsuńs //
 dmańs mo yan ni bran mo ste //
 rnam par snań mdzad chen por gsuńs //
 gar ma pad ma'i rigs űid de //
 thos ma de bźin las kyi rigs //
 g'yuń mo rdo rje'i rigs su bśad //
 rin chen gdol pa mor śes bya //
 phyag rgya lńar ni rnam par űes //
 'di rnams¹ de bźin gśegs pa'i rigs //
 mdor bsdus pas ni brjod par bya //
 dpal ldan de bźin űid gśegs śin //
 de bźin slar yań gśegs ba űid //
 'dis ni śes rab rigs pas²ni //
 de bźin gśegs par mńon par brjod //
 rigs ni rnam pa lńa ru gsuńs //
 rigs ni brgya dań mtha' yas dań //
 sku gsuń thugs kyi dbye ba yis //
 phyi nas rnam pa gsum du 'gyur //

³HVT sa spyod me yis; ...'āgni

⁴Tib. phyag brgya

⁵Tib. unreadable

¹The plural translates the Skt. singular etat which does carry a plural sense here. See Translation.

²Tib. rig. Skt. yuktyā. Comm. rigs

rigs dañ 'byuñ ba lña rnams dañ //
 phuñ bo lña yi ran b'zin gyis //
 rdo rje rin chen pad nor bu //
 'dzin pa'i rim¹ pa'i rigs rnams so //
 sgom pa po med bsgom bya med //
 snags med lha yañ yod ma yin //
 spros pa med pa'i ran b'zin ñid //
 snags dañ lhar ni yañ dag gnas //
 rnam snañ mi bskyod don yod dañ //
 rin chen dpag med sems dpa' 'o //
 tshañs pa khyab 'jug źi ba dañ //
 thams cad sañs rgyas de ñid brjod //
 tshañs pa sgrib bral sañs rgyas ñid //
 'jug phyir khyab 'jug brjod par bya //
 źi ba rtag du dge ba ste //
 thams cad kun gyi bdag ñid gnas //
 dam pa'i bde bas de ñid de //
 dga' ba rtogs phyir rnam sañs rgyas //
 gañ phyir lus las byuñ ba ñid //
 lhà źes mñon par brjod par bya //
 'di la bha ga mña' ba'i phyir //
 bcom ldan 'das 'źes brjod par bya //
 bha ga rnam pa drug du brjod //
 dbañ phyug la sogs yon tan kun //

¹Ms. A. prasūti accepted tentatively; B. prasphūti; C. prasbhūti. Comm. suggests lam. The passage is highly tentative.

yañ na ñon mons la sogs pa //
 'joms pa'i phyir na bcom ldan 'das //
 gañ phyir skye 'gro skyed pa'i phyir //
 śes rab ma śes brjod par bya //
 gañ phyir skal pa ston pa'i phyir //
 śes rab de ñid sriñ mo ñid //
 śes rab tshos mar brjod ba ni //
 sems can thams cad 'tshod pa'i phyir //
 (btso blag¹ ma źes de bźin brjod) //
 yon tan 'jo bar gsuñs pa'i phyir //
 śes rab bu mor brjod par bya //
 sñiñ rje chen pos g'yo pa'i phyir //
 śes rab gar mar brjod par bya //
 gañ phyir bcom ldan mi reg pa //
 de phyir g'yuñ mor brjod par bya //
 ā li kā li rab smras ba //
 bzlas pa smra bar yañ dag bśad //
 rkañ pa'i rjes ni dkyil 'khor yin //
 ñed phyir dkyil 'khor brjod par bya //
 lag pa sgyur ba phyag rgya yin //
 sor mo ñed pa'añ de bźin no //
 gañ phyir rnam sems bsam gtan ni //
 gañ sems de ni bsam gtan no //

¹Tib. bslag. The inclusion of this quarter-verse is strongly qualified since it lacks any Skt. witness. HVT Tibetan reads -- incorrectly -- gtso blag ma źes de bźin brjod. Since we may have expected tshos instead of 'tshod in the passage preceding, the addition may represent a translator's gloss. See Skt. edition for fuller discussion.

pha las bde ba gañ thob ba //
 de yi bde ba rañ gis bza' //
 bde ba gañ gis 'chi¹ ba 'dir //
 de yi bde ba bsam gtan brjod //

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

¹Tib. mchiñ

(Chapter 2)

(bcom ldan 'das kyis bka' stsal ba)¹ //

de nas byañ chub kyis phyogs kyis chos sum bcu rtsa²
 bdun brjod par bya bo // nañ gi lus dan // phi'i lus
 dan // phi nañ gñis ka'i lus la lus kyis rjes su blta
 źiñ gnas pa'i phyir yañ dag par rab tu śes te // ma rig
 pa la soggs pas yid³ gñis su gyur pa'i 'dul ba'i 'jig
 rten la dran pa dan ldan pa'o // nañ gis tshor ba dan //
 phyi'i tshor ba dan // phyi nañ gñis tshor ba la tshor
 ba'i rjes su blta źiñ gnas pa'i phyir yañ dag par rab tu
 śes te // ma rig pa la soggs pas yid gñis su gyur pa'i
 'dul ba'i 'jig rten la dran pa dan ldan pa'o // nañ gi
 chos rnams dan // phyi'i chos rnams dan // phyi nañ gñis
 ka'i chos rnams la chos kyis rjes su blta źiñ gnas pa'i
 phyir yañ dag par rab tu śes te // ma rig pa la soggs pas
 yid gñis su gyur pa'i 'dul ba'i 'jig rten la dran pa dan
 ldan pa'o // nañ gi sems⁴ dan // phyi'i sems dan phyi nañ
 gñis ka'i sems la sems kyis rjes su blta źiñ gnas pa'i

¹Tib. omits. Skt. omits. We include this phrase to aid the translation and qualify its presence here and elsewhere. For a literary, if not a philological, rationale for our procedure, see Note to Skt. edition.

²Tib. brtsa

³Tib. yad

⁴Tib. sams

phyir yañ dag par rab tu śes te ma rig pa la sogs pas
 vid gñis su gyur pa'i 'dul pa'i 'jig rten la dran pa dañ
 ldan pa'o // 'di rnams ni dran pa ñe bar bźag pa¹ bźi'o //

sdig pa mi dge ba'i chos ma skyes pa rnams mi bskyed
 pa'i phyir 'dun pa skyed do // 'bad do // brtson 'grus
 rtsom mo // sems rab tu 'jog go // smon lam yañ dag par
 'debs so // sdig pa mi dge ba'i chos skyes pa rnams spañ
 pa'i phyir 'dun pa skyed do // 'bad do // brtson 'grus
 rtsom mo // sems rab tu 'jog go // smon lam yañ dag par
 'debs so // dge ba'i chos ma skyes pa rnams ba skyed pa'i
 phyir 'dun pa skyed do // 'bad do // brtson 'grus rtsom mo //
 sems rab tu 'jog go // smon lam yañ dag par 'debs so //
 de ltar dge ba'i chos skyes ba rnams gnas bar bya ba'i
 phyir thabs tshad med pa bsgoms pas yoñs su gañ ba'i phyir
 yoñs su gañ bar gyur pas bsgom pa dam pa 'phel bar bya ba'i
 phyir 'dun pa skyed do // 'bad do // brtson 'grus rtsom
 mo // sems rab tu 'jog go // smon lam yañ dag par 'debs
 so // 'di rnams ni yañ dag par spon bźi'o //

'dun pa'i tiñ ñe 'dzin spon ba'i 'du byed dañ ldan
 pa'i rdzu 'phrul gyi rkañ pa bsgom par bya ste // bye
 brag phyed pas ñes par 'byuñ ba dañ // 'dod chags dañ
 bral bas ñes par 'byuñ ba dañ 'gog pas ñes par 'byuñ ba
 dañ // rnam par byañ bar gyur bas² bdag gi 'dun pa nub

¹Tib. gźag

²Tib. rnam par byañ bar gyur pa translates vyavasarga-
 pariñata. The Skt. is unusual, a fact which has resulted
 in a rather awkward Tibetan rendering. The awkwardness is
 witnessed by corruptions in lines that follow and also in an

par 'gyur źin śin tu rab tu 'jog pa ma yin pa'o //
 brtson 'grus kyi tin ne 'dzin spon ba'i 'du byed dan
 ldan pa'i rdzu 'phrul gyi rkañ pa bsgom par bya ste //
 bye brag phyed pas nes par 'byuñ ba dan // 'dod chags
 dan bral bas nes par 'byuñ ba dan // 'gog pas nes par
 'byuñ ba dan // rnam par byañ par¹ gyur pas bdag gi brtson
 'grus nub par 'gyur źin śin tu 'jog ba ma yin ba'o //
 dpyod pa'i tin ne 'dzin spon ba'i 'du byed dan ldan pa'i
 rdzu 'phrul gyi rkañ pa bsgom par bya ste // bye brag
 phyed pas nes par 'byuñ ba dan // 'dod chags dan bral bas
 nes par 'byuñ pa dan //
 'gog pas nes par 'byuñ ba dan // rnam par byañ²par gyur
 pas bdag gi dpyod pa nub par 'gyur źin śin tu rab tu 'jog
 pa ma yin pa'o // sems kyi tin ne 'dzin spon ba'i 'du
 byed dan ldan pa'i rdzu 'phrul gyi rkañ ba bsgom par bya
 ste // bye brag phyed pas nes par 'byuñ ba dan // 'dod
 chags dan bral bas nes par 'byuñ ba dan // 'gog pas nes
 par 'byuñ ba dan // rnam par byañ pas nes par 'byuñ pas
 bdag gi sems nub par 'gyur źin śin tu rab tu 'jog pa ma
 yin pa'o // 'di rnams ni rdzu 'phrul gyi rkañ pa bzi ste//
 'dod par spyod pa dan bcas pa'o // 'jig rten pa'i
 yañ dag pa'i lta ba la dad par byed de // rañ gi las kyi
 rnam par smin pa la so sor yid ches par gyur pa gañ źig

attempt at explanation by the translator below.

¹Tib. byed

²Tib. byed

de ltar las byed¹ bar 'gyur ba dge ba 'am sdig pa de dañ
 de'i las kyi rnam par smin pa so sor ñams su myoñ par
 'gyur pa'i phyir de ni 'tsho ba'i rgyur yañ sdig pa'i
 las mñon par 'du mi byed pa'o // 'di ni dad pa'i dbañ
 por gsuñs so //

gañ źig chos rnams la dad pa'i dbañ pos dad par
 byed pa'i chos rnams la brtson 'grus kyi dbañ pos śes
 par byed do // 'di ni brtson 'grus kyi dbañ por gsuñs so //

gañ źig chos rnams la brtson 'grus kyi dbañ pos
 śes pa de'i chos rnams ni dran pa'i dbañ pos rab tu 'jig
 par mi byed pa'o // 'di ni dran pa'i dbañ por gsuñs so //

gañ źig chos rnams la dran pas rab tu 'jig par mi
 byed pa de'i chos rnams ni tiñ ñe 'dzin gyi dbañ pos
 rtse gcig tu byed pa'o // 'di ni tiñ ñe 'dzin gyi dbañ por
 gsuñs so //

gañ źig chos rnams la tiñ ñe 'dzin gyi dbañ pos
 rtse gcig tu byed pa de'i chos rnams ni śes rab kyi dbañ
 pos so sor rig pa ste // de ni chos de dañ de rnams la
 so sor rtoḡ pa skye bar 'gyur ro // 'di ni śes rab kyi
 dbañ por gsuñs so //

dbañ po lña po 'di rnams 'phel ba ni stobs lña
 ru 'gyur te //

dad pa'i stobs dañ // brtson 'grus kyi stobs dañ //
 dran pa'i stobs dañ tiñ ñe 'dzin gyi stobs dañ // śes rab kyi

¹Tib. byañ

stobs te // 'di rnams ni stobs lña'o //

de la byañ chub kyi yan lag bdun gañ ze na //

'di lta ste // dran pa yañ dag byañ chub kyi yan lag dañ//
 chos rab tu rnam par 'byed pa yañ dag byañ chub kyi yan
 lag dañ // brtson 'grus yañ dag byañ chub kyi yan lag dañ//
 dga' pa yañ dag byañ chub kyi yan lag dañ // śin tu spyañs
 pa yañ dag byañ chub kyi yan lag dañ // tiñ ne 'dzin yañ
 dag byañ chub kyi yan lag dañ // btañ śñoms yañ dag byañ
 chub kyi yan lag ste // bye brag phyed pas nes par 'byuñ
 pa dañ // 'dod chags dañ bral bas nes par 'byuñ ba dañ //
 'gog pas nes par 'byuñ ba dañ // kun nas ñon moñs pa dañ
 bral ba'i kun nas rnam par byañ bar gyur pa dañ // chos
 rab tu 'byed pa ni byañ chub kyi yan lag bdun la sogs pa
 sgom pa'o //

de la 'phags pa'i lam yan lag brgyad pa gañ ze na //
 yañ dag pa'i lta ba ni gañ zig 'jig rten las 'das pa ste //
 bdag tu lta bas kun nas bsłañ pa ma yin pa dañ // sems
 can med pa dañ // 'tsho ba med pa dañ // gso pa med pa
 dañ // (skyes bu med pa dañ)¹ // gañ zag med pa dañ //
 śed las skyes med pa dañ // (śed bu med pa dañ)² // byed pa
 po med pa dañ // tshor ba po med pa'i lta bas kun nas
 bsłañ pa chad pa dañ³ // rtag par lta bas kun nas bsłañ pa

¹There is no support for this phrase in Skt.

²There is no support for this phrase in Skt; and it may be a gloss on the preceding phrase.

³Tib. chad pa ma yin pa dañ. The negative verbal form here is eccentric for the section while precisely this form as a verbal termination is omitted below. We judge the phrase to be misplaced.

ma yin pa dan // (srid pa dan)¹ srid pa bral ba'i lta
 bas kun nas bslan pa (ma yin pa) dan² // rigs su luñ
 bstan pa'i lta bas(kun nas bslan pa dan³)// ji srid 'khor
 ba ma yin zin mya nian las 'das pa'i yan ma yin pa'i lta
 bas kun nas bslan pa ste // 'di na yan dag pa'i lta bar
 gsun's so // gan zig yan dag pa'i rtog pa ni 'dod chags dan//
 ze sdan dan// gti mug dan non mons pas kun nas bslan pa'i
 rtog pa de ni yan dag pa'i rtog par mi 'gyur ro // yan
 dag pa'i rtog pa gan zig tshul khirms dan // tin ne 'dzin
 dan // ses rab dan // rnam par 'grol ba dan // rnam par
 'grol ba'i ye ses mthon ba'i phun pos kun slon ba de'i yan
 dag pa'i rtog 'a de ni yan dag pa'i rtog par 'gyur te //
 'di ni yan dag pa'i rtog par gsun's so // gan zig tshig gis
 bdag la gduñ par mi bya zin gzan la gduñ bar mi bya ba
 dan // bdag la mi bya zin gzan dag non mons par mi bya ba
 dan // bdag la mi bya zin gzan dag la yan dbyas⁴ par mi
 bya ba ste // de mnam par bzag pa dan ldan pas tshig dan
 ldan par 'gyur zin // gan gi tshig gis yan dag pa'i 'phags
 par 'jug par 'gyur ba 'di ni yan dag pa'i riag ces gsun's so//
 gan zig las nag po dan // nag po'i rnam par smin pa de'i
 las mnon par 'du mi byed pa dan // gan zig las dkar ba dan
 dkar po'i rnam par smin pa de'i las mnon par 'du mi byed
 pa dan // gan zig las dkar po dan // nag po'i rnam par

¹Tib. omits. Skt. bhavo. The sense of the passage supports Skt.

²Tib. omits. Precisely this verbal form is added by Tib. above; we judge it to have been misplaced. See Note above.

smin pa de'i las mñon par 'du mi byed pa dañ // gañ
 zig las (dkar po dañ)¹ // nag po dañ // dkar po'i rnam
 par smin pa dañ // (nag po)² zad pa'i bsam pas gnas ba
 de'i las mñon par 'du byed de // dam pa'i las lta bur
 'gyur ba ni yañ dag pa'i las kyi mtha'o // gañ gi tshe
 'phags pa lta bur dul ba dañ // yon tan (yañ dag pa'i
 chos³) züm zin dul ba dañ // kha gsag med ba dañ // mañ du
 smra ba ma yin ba dañ // gтам la mi dga' ba dañ // rañ gi
 spyod pa'i khirms dañ // 'jig rten pha rol gyi dbañ phyug
 dañ ldan pa dañ // bdag gi rñed ba kha na ma tho ba med
 pas bdag chog par 'dzin ba dañ // 'phags pa'i bka'i gnañ
 bas 'tsho ba ste // 'di ni yañ dag pa'i 'tsho bar gsuñs so //
 rtsol ba ni gañ zig brdzun pa dañ // 'phags pas ma gnañ ba
 dañ // 'dod chags dañ // ze sdañ dañ // gti mug dañ //
 ñon monis pa rjes su sten par mi 'dod ba ni rtsol ba ste //
 rtsol pa gañ zig yañ dag pa'i 'phags pa'i lam gyi bden par
 'jug ciñ mya ñan las 'das par 'gro ba dañ // so sor⁴ gnas
 su skyed par byed pa de ni rtsol ba yañ dag par rjes su
 'brañ ba ste 'di ni yañ dag pa'i rtsol par gsuñs so //
 gañ la ñe bar gnas pa de ni rab tu mi g'yo ba dañ // lus
 drañ pos kyog pa ma yin pa dañ // 'khor ba'i skyon sna
 tshogs⁵ la sogs pa (dbañ du byed pa)⁶ ston ciñ // mya ñan

³Skt. omits the phrase, but the sense seems the same.

⁴Tib. dbya

¹There is no support for this phrase in Skt., but the sense is not disturbed.

²Skt. does not support this word although the sense is not disturbed; its place, however, is awkward.

las 'das pa'i gnas ('dod pa'i¹) dran pa ni (mi brjed pa²)
 ste // 'di ni 'phags pa'i lam la³ yañ dag pa'i sbyar ba'o//
 'di ni yañ dag pa'i dran par gsuñs so // yañ dag pa'i tiñ
 ñe 'dzin ni tiñ ñe 'dzin gañ la gnas nas sems can thams cad
 rnam par thar par bya ba'i phyir yañ dag par gnas te //
 mya ñan las 'das pa mnan pa'o // 'dini yañ dag pa'i tiñ
 ñe 'dzin źes gsuñs so // de ñid yañ dag bśad ba ni // dga'
 ba la sogs pa rnams te⁴ // dbań po la sogs rań bźin gyi//
 byañ chub sems dpa' rnams kyi gnas // phuń bo la sogs
 khyad bar gyi // sańs rgyas thams cad kyi ni gnas //
 sańs rgyas byañ chub sems dpa' yi // sańs rgyas ñid ni
 mchog du 'bań byañ sems sum cu rtsa gñis kyiś // gań tshe
 'dir ni gań gyur pa // dbań po phuń po 'byuń ba yi //
 sańs rgyas de yi de ma thag // rań lus ñid la sańs rgyas
 ñid // gźan gań⁵ du 'ań mi gnas so // lus las gźan du
 sańs rgyas ñid // mi śes pa yis bsgribs par brjod // ye
 śes chen po rań lus gnas // rtog pa thams cad yañ dag
 spańs // dños po kun la khyab pa po // lus gnas lus la ma
 skyes ba'o // rdo rje sñiń pos gsol ba // lus la rtsa du
 lags // bcom ldan 'das kyiś bka' stsal ba // 'khor lo

³This passage finds no support in Skt. and may be a gloss.

⁴Tib. so so'i gnas su

⁵Tib. sna chogs

⁶The phrase finds no support in Skt.

¹Corrected Skt. prañīta suggests a weakness in Tib. here. The weakness may reflect, however, a doubtful Skt. line. See Notes above and below.

b'zi yi rab dbye bas // brgya phrag gcig dañ ni śu lhag //
 byañ chub sems kyi rañ b'zin gyis // rtsa rnams sum cu
 rtsa gñis mchog // gsuñs pa // 'di lta ste¹ // mi phyed ma
 'zes brjod pa dañ // phra gzugs ma dañ // brtse ba ma dañ² //
 g'yon pa ma dañ // thuñ ñu ma dañ // rus sbal skyes ma
 dañ // bsgom pa ma dañ // dbañ ma dañ // skyon ma dañ //
 'jug ma dañ // ma mo dañ // mtshan mo dañ // bsil sbyin ma
 dañ // tsha ba ma dañ // brkyañ ma dañ // ro ma dañ //
 kun dar ma dañ // 'bab ma dañ // rañs ma dañ // mdog ma
 dañ // (gzugs can ma dañ)³ // spyi ma dañ // rgyu sbyin ma
 dañ // sbyor bral ma dañ // sdug gu ma dañ // grub ma dañ //
 'tshod ma dañ // de b'zin du yid bzañ ma dañ // sum skor ma
 dañ // 'dod ma dañ // khyim ma dañ // gtum mo dañ // bdud

²This phrase finds no support in Skt. and may be a gloss to explain an ambiguous line.

³Tib. 'phags pa'i yañ dag pa'i lam la sbyar ba'o. Skt. ārya mārga samprayaḥ. Mixed syntax is not uncommon for Tibetan translation.

⁴Corrected Skt. muditādyās tu bhūmayāḥ.

⁵Tib. ngan

¹The thirty-two Channels and closing brief dialogue are found in HVT 1.1.16-20a.

²Tib. translates divyā. HVT rtse ba

³This reading finds no support in Skt. and, if admitted, names a thirty-third channel which is either wrong or problematic. Tib., however, does parallel HVT. sin tu gzugs can ma which Snellgrove's edition claims to translate varṇā. Despite Snellgrove's discrepancy, his lists total the expected thirty-two.

'dral ma'o //

(rdo rje sñini pos gsol ba)¹ //

bcom ldan 'das rtsa 'di dag lta bu lags srid gsum
yoñs su gyur ba ste //

(bcom ldan 'das kyis bka' stsal ba)² //

gzun pa dan 'dzin pa thams cad yoñs su spañs pa'o//
dran pa ñe bar b'zag pa b'zi dan // yan dag par sbon
ba b'zi dan // rdsu 'phral gyi rkan pa b'zi dan // dban po
lña dan // stobs lña dan // byan chub kyi yan lag bdun
dan // 'phags pa'i lam yan lag brgyad pa'i mthar thug pa
la sogs pa'i rnam par 'grol ba // byan chub kyi sems 'jug
pa zes bya ba ste rab tu byed pa gñis pa'o //

¹The connecting phrase has been added by the Editor.

²See Note above.

(Chapter 3)

de nas bcom ldan 'das la de b'zin g'se'gs pa thams
 cad kyis mchod ba byas nas phyag 'tshal te 'di skad ces
 gsol to //

gsaṅ ba'i ye śes bla med pa //

sñiṅ po bcom ldan bśad du gsol //

de nas bcom ldan 'das kyis de b'zin g'se'gs pa thams
 cad kyis gsol ba btab par mkhyen nas rgyud thams cad kyi
 sñiṅ po ye śes mar me rdo rje¹žes bya ba'i tiṅ rie 'dzin
 la sñoms bar žugs te rgyud thams cad kyi gsaṅ ba 'di bka'
 stsal ba //

gsaṅ ba'i mchog gi dgyes pa na //

thams cad bdag ñid rtag tu b'žugs //

saṅs rgyas kun dños sems dpa' ni //

rdo rje sems dpa' bde ba'i mchog //

'di ni bcom ldan rnal 'byor te //

brtan pa² rtag pa mchog tu yaṅ //

yid srab so sor skyes ba ñid //

rtag tu raṅ b'zin gnan dka' ba //

¹Skt. omits. See translation.

²Tib. bstan pa. Skt. sthita

sna tshogs las kyi rnal 'byor gyis //
 sna tshogs cho ga 'dod pa yi //
 sañs rgyas rdo rje 'dzin sogs rnams //
 sems can rnams ni 'dul bar brjod //
 sañs rgyas kun sogs brtan dañ gyo //
 thams cad dños po srid pa 'di //
 sañs rgyas kun dañ mñam sbyor ba //
 mkha' 'gro ma yi dra ba'i sdom //
 'dis ni sgyu ma'i rnal 'byor gyis //
 thams cad las ni sna tshogs mchog //
 sañs rgyas sogs pas 'dul ba'i phyir //
 dños grub sems can kun don mchog //
 rañ gi ño bos yoñs bsgyur bas //
 bud meñ sgyu ma thams cad 'grub //
 sna tshogs sgyu ma'i phyag rgya 'di //
 mkha' 'gro ma źes kla klo'i skad //
 ʈai bai hā ya sar 'gro bar //
 skad¹ dbyins 'di ni rnam par rtog² //
 nam mkha' kun tu sbyod 'grub bas //
 mkha' 'gro ma źes rab tu grags //
 kun nas sna tshogs phyag rgya ste //
 kun las sna tshogs sdom pa'o //
 rdo rje rdo rje 'dzin pa ñid //
 pañ ma de bñin pañ ma 'dzin //

¹Skt. omits

²Tib. rtag

nor bu nor bu 'dzin pa ñid //

'di rnams kyi ni rigs rnams yin //

de nas de b'zin g'seḡs¹ pa thams cad zil gyis gnon
pa rdul dañ bral ba'i gnas žes bya ba'i tiñ ñe 'dzin la
sñoms par žugs te // byañ chub kyi sems 'di bka' stsal
pa //

stoñ min stoñ ba min pa'añ min //

dbus mar dmigs par mi 'gyur te //

śes rab pha rol phyin sbyor ba //

thabs ni sñiñ rje'i bdag ñid de //

de nas mdzes pa'i sñiñ rje thabs //

śes rab pha rol phyin gsal ba //

rnam rtog med pa'i chos rnams la //

dños po med ciñ bsgom pa 'añ med //

rnam rtog med pas rtag mos pas //

brtag pa kun gyis brtag par bya //

rnam rtog med pa'i chos rnams la //

sems can don ni yoñs su brtag //

de b'zin g'seḡs pa kun bdag chos //

chos can med ciñ chos ñid med //

sgra brñan lta bur mñam pa ñid //

de nas 'di ni chos ñag 'byuñ //

de nas theg pa chen po las byuñ ba'i bsgom pas yon
tan rgyas pa rnams kyi dus gsum gyi de b'zin g'seḡs pa

¹Tib. g'ses pa

thams cad kyis bstod pa'i rgyal po 'dis yañ dag par
bstod pa //

rnal 'byor gyi bdag po sems can grol bar mdzad pa
la bstod ciñ phyag 'tshal lo // thams cad¹ bdag ñid
skyes pa gcig par mdzad pa la bstod ciñ phyag 'tshal
lo // 'khor ba'i rgya mtsho'i gti mug gcod par mdzad pa
la bstod ciñ phyag 'tshal lo // de kno na thams cad kyi
ve śes gcig du ston par mdzad pa la bstod ciñ phyag
'tshal te // bdag rtag tu phyag 'tshal lo // yañ mchod pa
byas nas phyag 'tshal te 'di skad ces gsol to //

chos rnams thams cad gcig pa'i sku'i//
sñiñ po bcom ldan bśad du gsol //
bcom ldan 'das kyis bka' stsal pa //
dbañ po gañ dañ gañ lam ñid //
de dañ de yi rañ bzin 'gyur //
mñam par ma bźag rnal 'byor gyis //
rtag bar śin du mñam bźag ñid //
gañ phyir thams cad bdag ñid kyi //
rnam śes phuñ bor gnas ba ni //
skyes bu tha mal sems rmoñs pa //
la las so sor rtog mi nus //
sems dañ sems byuñ sems kyis dños //
ye śes śes bya rañ bzin can //
'bras bu rnams la byed pa ñid //

¹Tib. sems can. Skt. sarva-

chos dañ chos nañ¹ bsgom ba ñid //
 gañ phyir chos ni du mas ni //
 chu bo'i rgyun ni rgya mtsho ltar //
 thar pa ñid ni gcig pu yin //
 mañ po dmigs par mi 'gyur ro //
 ji ltar nañ du rnam gnas pa //
 bla ma'i źal las rñed par 'gyur //

de kho na ñid mdor bstan pa ste rab tu byed pa
 gsum pa'o //

¹Tib. chos can. Skt. dharmānām

(Chapter 4)

(bcom ldan 'das kyis bka' stsal ba)¹//
 de nas rgyud rnams thams cad du //
 gtan la phab pa rab bśad bya //
 sems can kun la mñam pa'i phyir //
 sku gsum rgya che'i² gzugs can ñid //
 tshañs sogs lha dañ lha min bcas //
 de rnams kyi ni gnas su 'gyur //
 de ñid śes rab pha rol phyin //
 kun rdzob rnam pa'i gzugs can ma //
 de ñid yul las rnam par 'das //
 srog chags kun gyi sñiñ la gnas //
 de phyir sa rgya³ ci źig bya //
 mdor bsdus pas ni sañs rgyas ñid //
 bskal pa bye ba grañs med pas //
 ji ltar sañs rgyas gañ thob pa //
 gañ gis dam pa'i bde bas khyod //
 skye ba 'dir ni thob par 'gyur //
 yañ na rdo rje 'dzin pa ñid //
 yañ na 'khor los sgyur ba 'am //

¹The connecting phrase is added by the Editor to facilitate translation.

²Tib. cha'i

³na rgyal. Skt. vistarato

'dis ni dños grub chen po brgyad //
 gžan yan 'di la 'dod pa 'aṅ //
 gti mug chags sdañ na rgyal dañ //
 phrag dog dañ ni ñon moṅs lñas //
 sems can so sor bciṅs pa gañ //
 rañ gi yan lag ñid kyis 'joms //
 'dis ni 'gro drug sems can bciṅs //
 'khor bar 'khor źiñ skye ba ñid //
 ñon moṅs pas ni rmoṅs¹ gyur pas //
 sdiḡ pa dum byed par 'gyur //
 de phvir 'di bcom ciñ bsreg ñid² //
 saṅs rgyas kyis sprul rigs pas ni //
 'khor ba'i rgya mtshor lhuñ ba yi //
 sbyor bral sdug bsñal mthoñ nas ni //
 thabs dañ śes rab sprul pa'i rgyus //
 ñon moṅs rnams ni yid ches 'gyur //
 mtshon pa 'di ni 'bras bur gyur //
 khams gsum du ni dri med snañ //
 gañ dañ gañ gis gñas gyur ba //
 de ni de yi ño bo can //
 bud śiñ bsregs pa'i rigs³ pas ni //
 dgyes pa'i rgyal ba gar mkhan mchoḡ //
 phuñ po khams dañ skye mched rnams //

¹Tib. moṅs

²Tib. mkhyen ñid. Skt. vidagḡha

³Tib. rags. Skt. yena. While the corrected form appears elsewhere in the Text in a similar context, the Skt. parallel is weak here.

'di ñid rnam dag mtshon pa 'di //
 ji ltar dgra po nus pa la //
 dgra bo nus pas de bsnun pa //
 gti mug dag pas gti mug ste //
 ze sdañ dag pas ze sdañ ñid //
 'dod chags dag pas 'dod chags te //
 ña rgyal rnam dag ña rgyal che //
 phrag dog dag pas phrag dog ñid //
 thams cad rnam dag rdo 'dzin mgon //
 de yi ño bo rnam dag pa //
 ñon moñs lña ni mñam par 'gyur //
 de ltar rigs ni lña rnams dañ //
 ye ses lña dañ sañs¹ rgyas lña //
 'di las rdo rje sñin po dañ //
 khro bo khams gsum sems can skye //
 nañ gi dbye ba 'di ñid ni //
 bla ma'i žal las rñed par 'gyur //
 bla ma dman ba'i sems can rnams //
 sñags dañ phyag rgya rñed mi 'gyur //
 gañ žig śin du gsal bas ni //²
 'dzam³ gliñ de 'dir sañs rgyas bsñags //
 gru gsum dag pa e yi dbyibs //

¹Tib. das rgyas

²There is no equivalent Pāda in the Mss. here. We judge a misplacement has occurred and decide in favor of Tib. See Note to the Skt. edition.

³Tib. mdzam

dbus su dgyes pa'i (e baṃ)¹ yin//
 gru gsum dkyil 'khor ṅams dga' bar //
 rdo rje ra li² (rnam par byuṅ)³ //
 btsun mo'i pha ga ṅes kyaṅ bya //
 chos kyi 'byuṅ gnas ṅes byar bśad //
 de yi naṅ soṅ pad ma //
 'dab ma brgyad ba sñiṅ por bcas //
 de la ā li kā li 'dres //
 sde tshan brgyad ni rnam par gnas //
 sṅags kyi gzuṅs kyi lus can gyi //
 las kyi tshogs ni byed par 'gyur //
 yi ge rnams ni lña bcu ṅid //
 rig byed rnams la ṅe bar gnas //
 sṅags rnams ṅid daṅ rgyud rnams daṅ //
 phyi rol tshul gyi bstan bcos kyi //
 rdo rje sñiṅ po'i raṅ bzin 'di //
 gzan du (a las)⁴ caṅ zad med //
 a ka ca ṭa ta ba ya śa //
 sde tshan (dga' ba)⁵ lña bcu yaṅ //
 mñam pa dag du sprul pa rnams //

¹Corrected Skt. parallels Tib.; but the presence of evam here seems meaningless. See Note to Skt. edition.

²This is a transliteration of what appears to be a technical term in Skt., the meaning of which has not been determined.

³The phrase parallels Skt. vinismṛtaṃ in a very loose way and is, therefore, doubtful.

⁴Skt. ebhya appears to lie behind a las, a questionable but not entirely inaccurate parallel.

rdo rje ra li pad mar son //
 'dab ma brgyad po phyogs rnams dan //
 mtshams rnams su ni 'di rnams rigs //
 de rnams dbus su ze 'bru la //
 dam pa'i dbaṅ phyug ma yod do //
 sde tshan brgyad po rnams kyis ni //
 yi ge dam pa yon's su bskor //
 a ni yig 'bru kun gyi mchog //
 don chen sde tshan gtso bo ni //
 lus can rnams kyi snags kun ni //
 'di ṅid las ni yaṅ dag 'byuṅ //
 gaṅ ṅig ral gri mig sman dan //
 rkaṅ byug ri lu¹ sa 'og² dan //
 gnod sbyin mo'i yan lag ma //
 'jig rten gsum gyi khoṅs su rgyu //
 dñul chu'i 'gro bas rjes su 'braṅ //
 gaṅ ṅig thams cad mthu che ba //
 ran gi khyam du (lña bcu)³ 'dod pa dan
 ldan par ('grub bo)⁴ //

⁵There is no support in Skt.

¹This is a contraction for ril bu. See Wayman, Yoga, p. 291.

²Tib. rkaṅ 'og

³See Note below.

⁴Skt. for the Pada, svabhavane satyam(corrected) ca kāmānvitās. The lack of parallel here and irregular meter in both Skt. and Tib. leaves both lines doubtful.

de ni sde tshan brgyad nañ son //
 dbyañs mchog sde tshan bdag ñid byin //
 skye bo rnams kyi tshig rgyas pa //
 gañ zig cuñ zad rtogs bya ba //
 de kun snags kyi gzugs kyis ni //
 de phyir rab tu skye bar 'gyur //
 lus can rnams ni thams cad kyi //
 sgra ni snags zes brjod par bya //
 sna tshogs mdud pa'i gnas chen las //
 chos kyi ra li rnam par 'byuñ //
 dños grub rdzu 'phrul rnam gnas pa'i //
 snags dañ ñes pa gañ yañ med //
 rañ bzin gyis ni ma skyes pa'i //
 snags kyis yig 'bru dbañ phyug mchog //
 yañ dag sbyor 'byuñ mtshan ñid ni //
 de nas mchog du rab bśad bya //
 e ni sa ru ses par bya //
 las kyi phyag rgya spyan ma ñid //
 sñiñ rje chen po thabs chen po //
 rañ bzin sna tshogs spyod yul ma //
 lte bar sna tshogs¹ 'dam skyes la //
 sprul pa'i 'khor lor rnam par gnas //
 bañ ni chu ru ses par bya //
 chos kyi phyag rgya mā ma kī //

¹This very loosely translates Skt. catuṣṣaṣṭā-

byams pa dañ ni smon lam tshul¹ //
 lha mo rdo rje'i rigs byuñ ma² //
 sñiñ khar chu skyes 'dab bryad la//
 chos kyi 'khor lor yañ dag gnas //
 ma ni me ru³ brjod pa ste //
 phyag rgya chen po gos dkar mo //
 dga' dañ stobs kyi rnam 'byor gyis //
 lha mo pad ma'i rigs byuñ ma //
 lkoḡ mar chu skyes 'dab brgyad gñis //
 loñs spyod 'khor lor yañ dag gnas //
 yā⁴ ni rluñ gi rañ bzin te //
 ñon moñs thams cad rab 'joms byed //
 dam tshig phyag rgya chen po ñes //
 lha mo las kyi rigs byuñ ma⁵ //
 btañ sñoms ye śes rnal 'byor gyis //
 sgrol ma 'khor ba sgrol ma'o //
 'dab skyes 'dam ma sum bcu gñis //
 bde chen 'khor lo chen por gnas //
 e ni śes rab brjod par bya //
 bañ ni thabs dañ ldan pa ñid //

¹This is an unusual translation of rūpa.

²Tib. gtso mo. Skt. udbhava. Since byuñ ma appears below for the same Skt., we have corrected in that way.

³Tib. ma ru

⁴Tib. ya. Skt. yā

⁵Tib. gtso mo. Skt. udbhava. We have corrected for a form appearing elsewhere in this section. See Note above.

baṃ gyis rnam par brgyan pa ñid //
 e ni nes par mdzes par 'gyur //
 thabs dañ śes rab rañ bzin gyis //
 steñ dañ 'og du sñoms par 'jug //
 e ñid dañ ni baṃ ñid ñag //
 (gñis gñis su ni brjod pa ñid)¹ //
 'di skad ces bya ba 'i tshig gi //
 phrad ni de skad ces gsuñs nas //
 źes bya ba'i mthar thug pa'i rgyud //
 kyī tshogs la bsñegs so źes brjod do //

bdag gis thos pa źes bya ba ni de skad du 'dod chags
 chen po 'di la rtag du gnas pa'o // śru źes bya ma ni
 'dzag par gsuñs so // tam² źes bya ba ni gañ yañ bde ba
 chen po'i mgon po'o // bdag gis thos pa źes bya ba ni
 (bdag ñid kyis thos pa'i phyir)³ rna ba'i ye śes kyis
 thos pa yin gyi //

(rdo rje sñiñ pos gsol ba)⁴ //

rtogs pa ni ma yin no // bcom ldan 'das mi rtogs
 pa'i skyon gañ lags //

bcom ldan 'da kyis bka' stsal pa //

sdud par byed pa dañ 'chad pa po //

dag dbyer med par 'gyur ro //

¹Skt. does not show an equivalent Pāda. The Tib. addition is probably a translator's gloss.

²Tib. ta. Uncorrected Skt. omits. We correct for tam in both editions since the context of the line requires it. The superscript of Tib. is easily lost; for more discussion, see Note to the Skt. edition.

yañ na rtogs pa ñid ni gdul //
 bya'i skye bo'i dbañ du byas na //
 'chad ba po ñid dañ sdud par byed pa
 yin te //
 'chad pa po ña chos kyañ ña //
 rañ gi tshogs ldan ñan pa ña //
 (rdo rje sñiñ pos gsol ba)¹ //
 de dag ji ltar 'tshal bar bgyi //
 (bcom ldan 'das kyis bka' stsal ba)² //
 gañ du bde ba chen po'i mgon po gar mdzad pa'i
 (tshe)³ // gcig ñid gcig dañ du ma'i ro źes bya ba'i tshig
 gis (rol par mdzad pa'o)⁴ // rigs kyi bu bcom ldan 'das
 kyis gañ cuñ zad gsuñs pa de bdag gis gcig na źes bya ba
 ni dus gcig ñid la'o // gcig na źes bya ba ni yud cig
 la'o // thos pa źes bya ba ni lhag par son pa ste // 'dis
 bsam gyis mi khyab pa'i tiñ ñe 'dzin rñed do źes bya bar
 bsñegs⁵ so //

⁴The connecting phrase has been added by the Editor to facilitate translation.

³This phrase does not appear in Skt. and seems to be in the nature of a gloss.

¹The connecting phrase has been added by the Editor.

²See Note preceding.

³Skt. does not reflect this word but reads nrtyaty at this point in the line. The discrepancy does not seriously affect translation.

⁴This phrase does not appear in Skt.

⁵Skt. taccitta. The meaning of "aspiration" carried by bsñegs makes the translation loose but possible.

dus źes bya ba ni dus tshad ces
 gsuńs so //
 dus ni rnam pa gsum du brjod //
 bde ba'i dus dań sdug bsńal dus //
 bsam gyis mi khyab dus űid do //
 'o ma'i rgyun ltar sna bug du //
 'oń ba bde ba'i dus su gsuńs //
 me'i gzugs kyis 'gro ba űid //
 sdug bsńal dus dań de gcig grags //
 gcig ni lhan cig med pa yin //
 dus ni bsam gyis mi khyab 'gyur //
 'dod chags med ciń chags bral med //
 dbu mar dmigs par mi 'gyur ro //
 de la 'dod chags nus mtshan űid //
 'dod chags bral ba 'gog par gsuńs //
 'di bral dbu mar mi rtog pas //
 'di gsum dmigs par mi 'gyur ro //
 'dod chags űid dań chags bral űid //
 'dres par gyur pa rńog pa med //
 de bźin 'dod chags chags bral las //
 ro mńam gcig bu'i skad cig ma //
 dńos po kun gyi ro mńam pa //
 bsgom pa'i dus ni gcig tu gsuńs //

(bcom ldan 'das de gsuñs)¹ //
 'di lta ste // dbaṅ phyug daṅ // gzugs daṅ //
 grags pa daṅ // dpal daṅ // ye śes daṅ // brtson 'grus
 (phun sum tshogs pa ste)² // bha ga drug ces gsuñs so //
 de 'di la mña' ba'i phyir bcom ldan 'das so // yaṅ na
 gaṅ žig mi mthun pa'i phyogs kyis chos de rnams bcom pa'i
 phyir bcom ldan 'das so // de bžin gśegs pa thams cad
 kyi sku daṅ gsuñ daṅ thugs rnams daṅ de rnams ñid kyi
 sñiṅ po daṅ // de ñid rdo rje daṅ de ñid kyi btsun mo daṅ //
 de'i bha ga de la bžugs so //
 (rdo rje sñiṅ pos gsol ba)³ //
 kye bcom ldan 'das bžugs so žes bya bas ci gsuñs
 lags //
 bcom ldan 'das kyi bka'stsal lo //
 de bžin gśegs pa thams cad kyi ro cig pa thabs sna
 tshogs kyis 'dul ba'i skye bo'i yid 'phrog pa daṅ ldan pa
 žes bya ba'i don to // de bžin gśegs pa thams cad kyi sku
 daṅ gsuñ daṅ thugs kyi sñiṅ po rdo rje'i raṅ bžin gaṅ gi
 chos kyi 'byuñ gnas la // gaṅ gi tshe bcom ldan 'das bžugs
 pa de'i tshe bdag gis thos pa'o // 'di lta ste // śes rab
 gaṅ gis ñon moṅs pa daṅ ñe ba'i ñon moṅs pa 'joms pa
 de'i phyir śes rab bha gar gsuñs te // bha ga der de bžin

¹Tib. omits this passage. Skt. bhagavān sa ucyate. We judge that Skt. is authentic with the loss of a passage in Tib. due to confusion of initial elements in adjacent passages, i.e. confusion of bsgom and bcom. The Editor has reconstructed in a tentative way. See Note to Skt.

²The phrase does not appear in Skt. and is doubtful.

³The connecting phrase has been added by the Editor.

gśeḡs pa thams cad btsun mo lhan cig du bźugs so //
 (rdo rje sñiñ pos ḡsol ba)¹ //
 e ma sañs rḡyas thams cad kyi // kun mkhyen ye śes
 bla na med //
 (bcom ldan 'das kyis bka' stsal ba)² //
 de bźin ḡśeḡs pa'i bde don ḡañ // btsun mo ñe bar
 mdzad pa'o //
 rigs kyi bu 'di skad bdag ḡis thos pa źes bya ba'i
 yig 'bru ni chos kyi thog mar rtog tu yañ dag par ḡnas
 pa ste // dag pa dañ yañ dag par rdzogs pa'i sañs rḡyas
 kyi dños ḡrub skyed par byed pa'o // laḡ na rdo rje ma
 bśad pa de ñas (khyod la)³ bśad do // tshig 'bru 'di rnams
 kyis sems can rnams 'khor ba las pha rol du śin tu riñ bar
 ('gro ba mñon du)⁴ mtshon par mdzad pa dañ // mñon du
 mdzad pa de nub pa'i sems kyis skye ba 'dir sañs rḡyas ñid
 'am⁵ rdo rje sems dpa' thob par 'ḡyur te // ḡañ dag bsam
 ḡyis mi khyab pa'i ḡnas ma thob pa ni bde bar ḡśeḡs pa
 ste sañs rḡyas yin no // mtshan ḡźi mtshon par byed pa ni
 (sems par)⁶ yañ dag par ḡsuñs te (sdañ bas)⁷ bsten pa can

¹The connecting phrase has been added by the Editor.

²See Note preceding.

³Skt. shows no parallel.

⁴There is no support in Skt. for what may be a gloss.

⁵Tib. dam. Skt. vā

⁶Skt. does not reflect the term.

⁷See Note preceding.

gyis mnar med par rab tu ltuñ par 'gyur bas na // kun
nas ñon moñs pa can gyi sems kyis (ro)¹ spañ par bya'o//
kun nas ñon moñs pa can gyi srid pa'i 'jigs pa las
('das pa'i)² sgrub pa po // dpal dañ ldan pas dag pa'i
sems sgom par byed de thabs dañ śes rab kyī sbyor ba 'dis
ji ltar yañ dag pa thob pa dag pa'i yañ dag par rig pa'i
bdag ñid can kyī mtshan gzi thabs dañ śes rab kyis nus
pas nam mkha' don mñam zin gnas gsum du snañ ba ste //
de'i mtshon gzi ni mtshon par dka' ba dañ thams cad du
son zin rgyu d n rkyen spañs pas yid bzin gyi nor bu lta
bur 'jig rten gyi (rañ dañ gzan gyi)³ don byed de // dños
grub thams cad kyī mchog go //

rgyud thams cad kyī glen gzi gsañ ba dpal yañ dag
par sbyor ba las byuñ ba'i brtag pa'i rgyal po ste dañ po
rdzogs so⁴//

¹Skt. satya. The terms are doubtful although related in meaning.

²Skt. does not reflect the term which appears to be a gloss.

³See Note immediately above.

⁴Tib. sho

ENGLISH TRANSLATION

(Chapter 1)

(Om.) Homage to Vajraḍāka.

Thus I heard at one time: The Bhagavat was dwelling in the bhagas of the Vajra-ladies, (the heart) of the body, speech, and mind of all Tathāgatas.

Now then, seeing Vajragarbha in the midst of eight hundred million lords of yoga, the Bhagavat smiled.

No sooner did he smile than Vajragarbha rose from his seat, threw his upper garment over one shoulder, and put his right knee on the earth. Stretching forth joined palms, he petitioned the Bhagavat with these words:

O Lord of Knowledge, I wish to hear the characteristic of "arising from samputa," the secret of the nidāna of all tantras.

The Bhagavat exclaimed:

Oh, Vajragarbha! Excellent, excellent, Great Compassionate One! Excellent, excellent, Great Bodhisattva! Excellent, excellent, Source of Virtues! Whatever is secret in all the tantras, ask for all of it just as you wish.

Then, with Vajragarbha at their head, their eyes open wide, thrilled, bowing again and again, those Great Bodhisattvas voiced their doubts on this occasion:

What does "all tantras" mean? And in what sense is there a "nidāna"?

What is "secret" there? What does the name "arising from samputa" mean?

What is the "characteristic" there?

The Bhagavat answered:

"All tantras" is "all" and those "tantras." The phrase "all tantras" means the Samāja, etc. The "nidāna" of them means the inevitable rule of their arising. It is "secret" because it is not within the range of Hari, Hara, and Hiraṇyagarbha or of Śrāvakas and Pratyekabuddhas. "Samputa" consists of means and insight. "Arising" from the tantra means the samputa-equipoise; "arising" is the process of arising. Such a state consists of the intrinsic nature (and universal nature) made up of the stationary and the moving. What is characterized by this is the "characteristic."

Or the word "samputa" as the nidāna of all tantras means Vajrasattva. By the word "secret" is meant construction of mantras according to the precepts and the character of initiation and deities of the maṇḍala retinue.

This is a tantra consisting of means and insight.

Listen to what I declare!

Having imagined voidness first, one washes away the
impurity of embodied beings.

One imagines "sphere of form" among the voids and
does the same with "sound."

One imagines "sphere of odor" among the voids and
does the same with "taste."

One imagines "sphere of tangibles" among the voids
and does the same with "thought."

Vajragarbha questioned:

If one imagines "true form of the eye" among the voids,
how can there be perception in it?

If one imagines "true form of the ear" among the voids,
how can there be perception in it?

If one imagines "true form of the nose" among the voids,
how can there be perception in it?

If one imagines "true form of the tongue" among the
voids, how can there be perception in it?

If one imagines "true form of the body" among the voids,
how can there be perception in it?

If (one imagines) "mind as external" among the voids,
how can there be perception in it?

In such a case, there is neither form nor seer,
 neither sound nor hearer,
 neither odor nor one who smells, neither taste nor
 taster,
 neither tangibles nor one who touches, neither thought
 nor thinker.

The Bhagavat answered:

Listen! Since the path to reality avoids duality
 and is nondual,
 is imperceptible and non-rational, it is not compre-
 hended by logicians.

The secret of all Buddhas is like the sameness of the
 sky.

Śrāvakas do not discern it since they are hindered
 by the darkness of ignorance.

Those manifested as Pratyekabuddhas (do not discern)
 the knowledge which leads to the end of habit-
 energy.

Indeed, none of them know the secret which is within
 the range of Buddhas.

There is said to be the character of a ford for
 sentient beings turning in the middle (of samsāra),
 who have minds gone to the ford out of fear of the
 ocean of samsāra.

One should observe the destiny of knowables, looking
 at the knowable with the knowledge
 of minds which have the perception and knowledge of
 the act of characterizing, the things character-
 ized, and the characteristics.

Minds which observe the destinies are able to go
 wherever they wish.

They go to destinies of former lives; the yogin (goes)
 to many thousands.

When the characteristic -- that is, the characteristic
 mentioned above -- is contemplated in the void,
 the wise one casts the seed into the void fields
 of body.

That which has issued from the beautiful head of
 the channel is said to be free from dust.

The bodhicitta is brightly shining like pure crystal.
 That entity of five knowledges is as small as a mus-
 tard seed.

The deity located in the middle of that has a form
 both manifest and unmanifest.

Half the size (of a letter), very subtle, it has the
 form of a drop and is made of mind.

Possessing light rays of great splendor, it always
 dwells in the middle of the heart.

It is at the limit of the twelve (sense bases) and
 at the limit of the nine (orifices), leaving out
 the soles of the feet and the head.

The single thread having issued, (that issue) is placed in the middle of the nave.

Amounting to only five parts, it expands into the shape of a Serpent Chief.

A small portion of that having been emitted, it is drawn out of the middle of the vajra.

The seed is put into the middle of the yonī.

When the dharmadhātu melts,

it transits sequentially in all nine orifices.

Accordingly, (the seed syllable of) fire (is applied to) the (orifice of) Brahmā.

As for the twofold seed of earth, precisely that is applied to the eyes.

As for the seed of the voids of wind, (it is applied) mentally to the nostrils and ears.

As for the good seed of ambrosial water, the lord (applies it to) the mighty tongue organ.

The seed of delusion (is applied to) the neck while that of (another) defilement is likewise (applied to) the two arms.

(The seed syllable of) vibration (is put into) places in the heart while that of animals (is placed) in two roots of the navel.

One should hold on to the eight members of seeds with the rite of eight members.

The Pervader pervades the whole world, the stationary first and then the moving.

Brahmā, along with other Suras and the Asuras, is the substratum of this.

The abode in which the master roams is called "bhaga."

As long as he is stationed in the body, he has action and no action.

He performs all acts, either good or bad.

The yoga of sameness is said to be the contemplation of worship.

When the action body is broken open, he becomes divine like that one (worshipped).

At that time, he who pervades the stationary and the moving is his own śakti.

One should know his color to be like the sameness of the sky.

The Hero stands in nirvāṇa, unsullied and immaculate.

Mother, Sister, Daughter, and Female Kin,

Brahman Maid, Kṣatriya Maid, Vaiśya Maid, and Śūdra Maid,

Dyer, Dancer, Outcaste, and Caṇḍālinī --

These one should worship by the ritual of means and insight with devotion to their reality.

They are to be served with zeal so that separation does not occur.

If the secret is not kept, one reaps suffering from creatures of the earth, (animals such as) snakes and (humans such as) thieves.

The mudrās are said to be five-fold when classified by the division of Families.

The Brahman Maid is born into a Twice-born family; and she belongs to the Tathāgata (Family).

The Kṣatriya Maid is of royal lineage, born into the Peacock and Moon families; she is said to belong to the ambrosial Vajra (Family).

The Vaiśya Maid is a cowherder; and she belongs to the Karma Family.

The Śūdra Maid is a servant; and she belongs to the Great Vairocana (Family).

The Dancer belongs to the Padma Family, and the Dyer to the Karma Family.

The Outcaste belongs to the Vajra Family; Caṇḍālinī belongs to the Ratna (Family).

The five mudrās are determined in this way.

Concisely, these are called the Families of the Tathāgatas.

Having gone to Thusness, the Glorious One has come exactly thus.

By way of this insightful principle, he is called "Tathāgata."

The Families are said to be five-fold; there is also a hundred-fold (division) and an infinity of Families.

Finally, with the distinctions of body, speech, and mind, one arrives at a three-fold division.

Since the Families are the intrinsic nature of the five elements and five skandhas, they are the Families of (the Steps) of holding the vajra, the jewel, the lotus, and the gem.

There is neither contemplator nor object of contemplation; there is neither mantra nor divinity.

The unelaborated intrinsic nature abides in mantra and deity.

Along with Akṣobhya, Vairocana, Amogha, Ratna, Ārolīka, and Sāttvika,

he is called Brahmā, Viṣṇu, Śiva, Sarva, Vibuddha, and Tattva.

He is called Brahmā, free from obscuration and awakened; he is called Viṣṇu because he pervades.

He is called Śiva because he is always auspicious; Sarva because he dwells in all selves.

He is called Tattva on account of sublime bliss; Vibuddha due to his comprehension of pleasure.

He is called "divine" because he is "born in the body."

He who "possesses the bhaga" is called "Bhagavat."

People speak of six kinds of bhagas, all the merits of lordliness, etc.

Or, he who is called "Bhagavat" is the "one who destroys the defilements."

Insight is called Mother because she engenders all living beings.

Insight is called Sister because she shows potentiality.

Insight is called Dyer because she colors sentient beings.

Insight is called Daughter because she draws the milk of good qualities.

Insight is called Dancer because she moves to and fro with great compassion.

Because Bhagavatī is untouchable, she is called Outcaste.

What is called engaging in muttering is enunciating the series of vowels and consonants.

What is called a mandala is a footprint because a mandala makes an impression.

A mudrā is the opening of the hand and also the pressing with a finger.

Whatever is meditated upon is thought; thus, what is thought is meditated upon.

That bliss which is received from the Father is the bliss which is enjoyed by one's self.

With whatever bliss one dies here, that bliss is what is called meditation.

Here ends the first chapter on the reality of contemplating the subject to be expressed and its expression, the production of the bodhicitta, etc.

(Chapter 2)

(The Bhagavat announced:)

I shall now proclaim the thirty-seven Dharmas
Accessory to Enlightenment.

Because he dwells observing bodies -- inner body,
outer body, both inner and outer body -- he is rightly
insightful. He possesses mindfulness toward the world
which is to be trained but which is hesitant due to ignor-
ance.

Because he dwells observing feelings -- inner feel-
ings, outer feelings, both inner and outer feelings -- he
is rightly insightful. He possesses mindfulness toward
the world which is to be trained but which is hesitant
due to ignorance.

Because he dwells observing dharmas -- inner dharmas,
outer dharmas, both inner and outer dharmas -- he is right-
ly insightful. He possesses mindfulness toward the world
which is to be trained but which is hesitant due to ig-
norance.

Because he dwells observing thoughts -- inner thoughts,
outer thoughts, both inner and outer thoughts -- he is
rightly insightful. He possesses mindfulness toward the

world which is to be trained but which is hesitant due to ignorance.

These are the four Stations of Mindfulness.

In order to stop the production of sinful and demeritorious dharmanas not yet produced, he generates longing, he endeavors, he exerts striving. He takes hold of his mind and exerts it fully.

In order to eliminate sinful and demeritorious dharmanas already produced, he generates longing, he endeavors, he exerts striving. He takes hold of his mind and exerts it fully.

In order to produce meritorious dharmanas not yet produced, he generates longing, he endeavors, he exerts striving. He takes hold of his mind and exerts it fully.

In order to preserve meritorious dharmanas thus generated, in order to fulfill them by way of the immeasurable-means contemplation, and in order to enhance them further by way of the sublime contemplation, he generates longing, he endeavors, he exerts striving. He takes hold of his mind and exerts it fully.

These are the four Right Elimination-exertions.

He contemplates the basis of magical power which is accompanied by the elimination-exertion motivation of the longing samādhī. He thinks, "Since I have become certain due to discrimination, certain due to aversion, certain due to cessation, and have become ripe for escape, let not my

longing become too faint or too grasping.

He contemplates the basis of magical power which is accompanied by the elimination-exertion motivation of the striving samādhi. He thinks, "Since I have become certain due to analysis, certain due to aversion, certain due to cessation, and have become ripe for escape, let not my striving become too faint or too grasping.

He contemplates the basis of magical power which is accompanied by the elimination-exertion motivation of the examination samādhi. He thinks, "Since I have become certain by analysis, certain by aversion, certain by cessation, and have become ripe for escape, let not my examination become too faint or too grasping.

He contemplates the basis of magical power which is accompanied by the elimination-exertion motivation of the thought samādhi. He thinks, "Since I have become certain through analysis, certain through aversion, certain through cessation, and have become ripe for escape, let not my thought become too faint or too grasping.

These are the four Bases of Magical Power, together with coursing in desire.

Having faith in the mundane right view, he trusts in the ripening of his own karma in each case. He thinks, "Whatever action I perform, I shall experience the maturation of that action, either virtuous or sinful." He will not instigate a sinful action even for the sake of his own

life. This is called the organ of belief.

Whatever dharmas he believes with the organ of belief, those dharmas he acquires with the organ of striving. This is called the organ of striving.

Whatever dharmas he acquires with the organ of striving, those dharmas he preserves with the organ of mindfulness. This is called the organ of mindfulness.

Whatever dharmas he preserves with the organ of mindfulness, those dharmas he makes the object of a single area of thought with the organ of samādhi. This is called the organ of samādhi.

Whatever dharmas he makes the object of a single area of thought with the organ of samādhi, those dharmas he penetrates with the organ of insight; and that engenders discrimination among these and those dharmas. This is called the organ of insight.

These are the five Organs (which are also) the five Powers.

(The latter are) as follows: power of belief, power of striving, power of mindfulness, power of samādhi, and power of insight.

These are the five Powers.

What then are the seven Limbs of Enlightenment? They are as follows: the mindfulness limb of enlightenment, the higher analysis of dharmas limb of enlightenment, the striving limb of enlightenment, the joy limb of enlightenment,

the cathartic limb of enlightenment, the samādhi limb of enlightenment, the equanimity limb of enlightenment. He should contemplate the seven Limbs of Enlightenment being certain due to discrimination, certain due to aversion, certain due to cessation, having become ripe for escape, and possessing the higher analysis of dharmas.

This is the eightfold Noble Path.

What is right view in it? It is that which is supra-mundane which does not arise with the view of self -- of soul, being, person, feeder, man, actor, or knower, or of something eternal or annihilated, or of existence or non-existence. It (does arise) with the view of the prophecy of Family. That view is called right view as long as it arises with the view that there is neither samsāra nor nirvāna, (neither samsāra nor parinirvāna).

With whatever discursive thoughts lust, hatred, delusion, and other defilements arise, those discursive thoughts are not right discursive thoughts. With whatever discursive thoughts morality, samādhi, insight, the knowledge and vision of liberation, and the skandhas arise, those discursive thoughts are right discursive thoughts. This is called right discursive thought.

Whatever speech does not enflame, or defile, or ridicule oneself or others, that is accompanied by that speech which is joined to equipoise. With whatever speech one understands the rightly noble, that is called right speech.

Whatever is a black action with a black maturation, that karma (the yogin) does not instigate. Whatever is a white action with a white maturation, that karma he does not instigate. Whatever action has a black-white maturation, that karma he does not instigate. Whatever action he dwells upon for the purpose of exhausting white and black maturation, that karma he does instigate. True action is the support of right bodily action. This is called right bodily action.

Whenever one has the qualities of a disciplined man like the Nobles, (his) livelihood is authorized by the Nobles -- having conquered faintheartedness, lacking hypocrisy, chattering, and enjoyment of stories, being self-regulated by the norm, joined to the Lord of the other world, blameless with regard to one's own gain and one's own satisfaction. This is called right livelihood.

Whatever effort is deviant and not authorized by the Nobles, (the yogin) does not wish to follow; (such efforts) are characterized by lust, hatred, delusion, and other defilements. Whatever effort focusses upon the path leading to nirvāna, accompanied by understanding of the truth of the right Noble Path, that effort he rightly follows. This is called right effort.

Wherever there is a mindfulness which is steady and not shaking, accompanied by a body which is straight and not crooked, displaying (mastery) with regard to the faults

of samsāra, it leads along the path to nirvāṇa. This is joined to the Noble Path. This is called right mindfulness.

In whatever samādhi he dwells for the sake of the liberation of all sentient beings, he is rightly stationed; he is progressing toward nirvāṇa. This is called right samādhi.

Having explained these, (I now explain) the Joys as abodes.

The home of the Bodhisattvas is the same for the true form of the organs.

The home of all Buddhas is the same for the skandhas in a distinguished way.

The best lovers of the Buddhahood of Buddhas and Bodhisattvas are accompanied by the thirty-two bodhi-cittas.

Whatever becomes fulfilled in this life among existing organs and skandhas, that is the infinite Buddhahood.

Buddhahood is in one's own body and is not located elsewhere.

Because they are hindered by ignorance, people say that Buddhahood differs from the body.

The Great Knowledge is located in one's own body; it is free from all discursive thought.

It pervades all given things; located in the body, it is not body born.

Vajragarbha asked:

What are the channels in the body?

The Bhagavat declared:

According to the variety of four cakras, there are one hundred and twenty.

According to the true form of bodhicitta, thirty-two are said to be most important.

They are as follows:

abhedyā, sukṣmarūpā, divyā, vāmā, vāmanī,
kūrmajā, bhāvakī, sekā, doṣā, viṣṭhā, mātā,
śarvarī, śītā, doṣmā, lalanā, rasanā, avadhūtī,
pravaṇā, hr̥ṣṭā, varṇā, sāmānyā, hetudāyikā,
viyogā, premanī, siddhā, pāvakī, sumanā,
tr̥vartā, kāminī, gehā, caṇḍikā, and māradārikā.

(Vajragarbha asked:)

O Bhagavat, of what sort are these channels which develop in the three realms of existence?

(The Bhagavat declared:)

They avoid every apprehender and everything apprehended.

Here ends the second chapter entitled "The Understanding of Bodhicitta" which explains fully the four Stations of Mindfulness, the four Right Elimination-exertions, the four Bases of Magical Power, the five Organs, the five Powers, the seven Limbs of Enlightenment, and the eightfold Noble Path.

(Chapter 3)

Then, all the Tathāgatas, having paid homage and having bowed, petitioned the Bhagavat thus:

O Bhagavat, please explain the heart, the supreme knowledge of the secret.

Then, the Bhagavat, recognizing the petition of all the Tathāgatas, became equipoised in the samādhi called "The (Diamond of) Knowledge Light which is the Heart of All Tantras" and declared this to be the secret of all tantras:

When one enjoys the supreme secret, he is always abiding in the universal self.

The being consisting of all Buddhas is Vajrasattva who has supreme bliss.

This is the Bhagavat's yoga, supremely fixed, supremely eternal,

arising as Manmatha, having the intrinsic nature of being difficult to master.

The Buddhas, Vajradhara and the rest, are said to do what is needful

by way of the yoga of diverse acts for those persons desiring diverse rites.

That one who is all Buddhas becomes all the states
of existence of the stationary and the moving.
He who is joined to all Buddhas has the vow of the
net of dākinīs;
and by this yōga of illusion, he is supreme pervading
all things.

Because he is trained by all Buddhas, he is a siddha,
supreme goal of all sentient beings.

By transformations of his own form, he accomplishes
himself as all illusory women.

This mudrā of diverse illusion is called in the ver-
nacular "dākinī."

This means "going in the expanse of the sky;" the realm
(characterized by such language) is discursively
thought.

Because it is the accomplishment of moving throughout
the sky, it is popularly known as dākinī.

The viśvamudrā on all sides is called the viśvasamvara
on all sides.

Vajra stands for Vajradhara, Padma stands for Padma-
dhara,

and Maṇi stands for Maṇidhara; the Families belong to
these.

Then (the Bhagavat) became equipoised in the samādhi
called "Station which is Free from Dust and Overpowering
All Tathāgatas" and declared this to be bodhicitta;

It is neither void nor not void; its middle cannot
be perceptually reached.

United with the perfection of insight, the means is
among those who have compassion.

Then, the means with goodly compassion is clarified by
the perfection of insight.

In dharmas lacking discursive thought there is neither
contemplation nor the object of contemplation.

With (continual) conviction due to nondiscursive
thought, he should think discursively every dis-
cursive thought.

Among dharmas of nondiscursive thought, he reflects
upon the aim of sentient beings.

The dharma consisting of Tathāgatas has neither a dhar-
ma possessor nor an underlying nature.

Then this speech of dharmas arises with a likeness to
an echo.

Then, with expansions of virtue by way of contempla-
tion arising from the Mahāyāna, all the Tathāgatas of the
three times extolled him with this king of praise:

Homage to the Lord of yoga who liberates sentient
beings! Homage to him who causes all selves to be one!
Homage to him who dispels the delusion of the ocean of
samsāra! Homage to him who reveals the one Knowledge of all
reality!

Then, having completed this worship, bowing, they spoke thus:

O Bhagavat, please explain the heart, the body unifying all dharmas.

The Bhagavat declared:

Whatever the organ and whatever its path, it is the intrinsic nature of that.

By the yoga after equipoise, he is continually equipoised.

For that reason, the perception which is the self of all dwells in the skandha.

Some ordinary beings deluded in mind are incapable of understanding this.

Mind and what arises from the mind is the form of the mind; perception has the true form of the knowable.

The efficient cause for the results is the contemplation of a (certain) dharma among dharmas.

Therefore, the many dharmas are like a flowing river or an ocean.

Liberation is singular, and the many do not reach it perceptually.

That which can be gained from the mouth of the guru is located within.

Here ends the third chapter giving a brief account of reality.

(Chapter 4)

(The Bhagavat announced:)

Now I will proclaim a single exegesis for all tantras.

Due to his similarity to all sentient beings, (the Lord) had the far extended form of the three (Bodies).

He is located among these: Brahmā (and other Suras) along with (the Asuras).

Precisely that is the perfection of insight having a form of conventional imagery.

Precisely that which transcends objects of sense is located in the heart of all sentient beings.

Therefore, whatever things are extensive, precisely that is Buddhahood concisely.

That Buddhahood which was attained in an incalculable number of tens of millions of aeons, you will attain in this birth along with sublime bliss.

Either as Vajradhara or as a Cakravartin, (you will attain) either the eight great siddhis or anything else you desire.

Delusion, lust, hatred, pride and jealousy are the five defilements.

By those very members with which sentient beings are bound, (sentient beings) conquer.

By these (defilements), sentient beings are bound to births, circling in samsāra by way of the six destinies.

They are confused by the defilements and commit much sin.

For the destruction and burning of these, however, there is the principle manifested by the Buddha who has seen the suffering and lack of a yoga among those who have fallen into the ocean of samsāra. By virtue of the manifestation of means and insight, the defilements become a matter of belief.

Indeed, this is the result characterized as shining immaculate in the three realms.

Whatever creatures are installed with whatever principle, they have the form of that.

By reason of (the principle) which burns the fuel, one becomes a divine dancer who delights the Jinas.

That which is characterized as pure consists of the (five) skandhas, the sense bases, and the realms.

Just as an enemy being capable destroys someone, so that one being capable destroys the enemy.

Delusion (is destroyed) by the purity of delusion; hatred (is destroyed) by the purity of hatred.

Lust (is destroyed) by the purity of lust;

great pride (is destroyed) by the purity of pride.

Jealousy is destroyed by the purity of jealousy;

the purity of each wields a thunderbolt.

Given the pure form of these, the five defilements
are equal.

These are the five Families, the five knowledges, and
the five Buddhas.

From these are born the sentient beings of the three
realms, (including) Vajragarbha and the Wrathful
ones.

Precisely this is an inner variety which one gains from
the mouth of the guru.

Whatever sentient beings lack gurus, they are the ones
who do not acquire mantras and mudrās.

Whoever shines brightly and (praises) the Buddha here
in Jambudvīpa becomes the ("evam") of pleasure in
the middle of the pure triangle with the form of "e."
When there is pleasure in the triangular maṇḍala, it
is called vajrārāli.

It is called the "bhaga of the Lady," and also the
"source of dharmas."

The lotus that occurs in the middle of that has a peri-
carp and eight petals.

Therein the vowels and consonants commingle arranged
in eight sections.

One performs the set of ritual acts when the (deities)
are the embodied with the form of mantras.

Precisely these fifty letters belong to the Vedas.

While the tantras and mantras have their external forms
as treatises,

their true forms are vajragarbha; and there is nothing
whatsoever which is different from these.

Those fifty letters are the classes: a, ka, ca, ta,
ta, pa, ya, śa; they are manifested as the same.

They occur on the lotus in the vajrārali, on the petals
known as in the eight (cardinal and intermediate)
directions.

At the filament in the middle of this, is known to be
the Supreme Female Lord.

Her supreme letter is surrounded by eight sections.

The letter "a" is the best of all letters; chief of its
class, it is of great purpose.

All mantras of the embodied ones rightly arise precisely
from there.

These are the members (called siddhis): "sword," "eye
ointment," "foot ointment," "little ball," "under-
world," and "yakṣa;"

followed by (the actions) "wandering throughout the
three worlds" and "mercurial destiny."

All who have great power, having the desire, (can accom-
plish these fifty) in their own homes.

These classes themselves issue forth from the best vowel occurring in the middle of the eight classes.

Whatever speech of persons is of a larger sort, it is scarcely understood.

It is precisely for that reason that every such sort arises with the form of mantras.

For all the embodied ones, the mystic sound is called "mantra."

The dharmārāli develops from the great place of various knots.

Whatever mantra is not certain, it is established according to the magical power of siddhi.

Verily, the supreme Lord of the classes with his mantra does not arise by intrinsic nature.

He is called supreme who has the characteristics "arising from samputa."

The syllable "e" is known as earth, karmamudrā, and Locanā.

Possessing great compassion and great means, she ranges everywhere in her true form.

She is located in the nirmāṇa-cakra, at the navel, in a lotus of sixty-four (petals).

The syllable "vaṃ" is known as water, dharmamudrā, and Māmakī.

She has the characteristic nature of love and fervent aspiration and is the female deity raised in the Vajra Family.

She is located in the dharma-cakra, at the heart, in a good lotus of eight petals.

The syllable "ma" is called fire, mahā-mudrā, and Pāṇḍarā.

By the union of delight and power, she is the female deity raised in the Padma Family.

She is located in the sambhoga-cakra, at the throat, in a lotus of sixteen petals.

The syllable "yā" has the nature of wind and is the destroyer of all defilements.

It is the mahāsamāya-mudrā and the female deity raised in the Karma Family.

By the union of equanimity and knowledge, she is Tārā who carries one across the cyclical flow.

She is located in the cakra at the head called mahā-sukha, in a lotus of thirty-two petals.

The syllable "e" is called insight, and the syllable "vaṃ" possesses the means.

Adorned with the syllable "vaṃ", the syllable "e" is certainly beautiful.

It is equipoised below and above by the (joint) intrinsic nature of means and insight.

The term "evam" signifies that (the Lord) has proclaimed the ultimate (meaning) as the collection of tantras,

(or that he will proclaim it).

As for the phrase "mayā śrutam," great craving is always located there. The syllable "śru" is revealed to be the "leaking," while the syllable "tam" is said to be the Lord of Great Bliss. The phrase "mayā śrutam" signifies hearing with ear cognition but without comprehension.

(Vajragarbha asked:)

O Bhagavat, what is at fault in the lack of comprehension?

The Bhagavat explained:

There is no difference between the compiler of the scriptures and the explainer of them.

Moreover, when the candidate is transfixed, that very comprehension is both the compiler and the explainer.

I am the explainer; I am the Dharma.

I am the hearer with the congregation as myself.

(Vajragarbha asked:)

How can this be realized?

(The Bhagavat replied:)

Wherever the Lord of Great Bliss dances, he dances according to the phrase "the taste of the one and the many."

Whoever says "mayā...ekasmin" is called a Son of the Family by the Bhagavat at "one" time, in a moment. "Heard" means being transported; and it has that (aspiration) thought which goes with the saying, "He has obtained the samādhi of the inconceivable (liberation)."

"Samave" means a measure of time; there are said to be three kinds of time:

good time, bad time, and inconceivable time.

When (wind) comes into the nostril like the flow of milk, that is called good time.

When it goes out with the nature of fire, that is called bad time for one of these two (winds).

When time is one without companions, the inconceivable kind occurs.

Neither craving, nor aversion, nor something in between is perceptually reached.

There, craving has the character of capability; aversion is called cessation.

When a middle distinct from these two does not come to mind, then these three are not reached perceptually.

The mixture of craving and aversion is limpid.

Likewise, out of craving and aversion comes the one instant of single taste which is the single taste of all entities.

(The time of contemplating is said to be "one.")

"Bhagavat" is explained as follows: He possesses lordliness, a beautiful form, fame, glory, knowledge, and exertion toward the goal. These are called the "bhagas" of six kinds. Since he possesses them, he is called "Bhagavat." Or, he is called "Bhagavat" because he is the one who has "broken" those discordant dharmas.

With regard to the "body, speech, and mind of all Tathāgatas," he dwells in what can be called their heart, Vajra, Lady, or bhaga.

(Vajragarbha asked:)

O Bhagavat, what is meant by the phrase "was dwelling?"

The Bhagavat declared:

It means, "He has seized the minds of the candidates with the diverse means of the single taste of all Tathāgatas." When the Bhagavat was dwelling in the source of dharmas which has the intrinsic nature of vajra and is the heart of the body, speech, and mind of all the Tathāgatas, at that time (it is said) "by me it was heard."

(What was heard) is as follows: Insight destroys the (primary) defilements and the secondary defilements. For that reason, insight is called bhaga. Every Tathāgata dwells in that bhaga accompanied by his Lady.

(Vajragarbha exclaimed:)

Oh, the Incomparable Knowledge which is the Omniscience of all the Buddhas!

(The Bhagavat declared:)

Whatever is the blissful goal of a Tathāgata, it is accomplished in the company of his consort.

The Sons of the Family whose words are "evaṃ mayā śrutam" stand permanently at the head of the Dharma.

They are the pure ones generating the siddhis of right Buddhahood. What has not been explained by Vajrapāṇi, is now explained (to you) by me. By means of these words, sentient beings have accomplished the characteristic (of going to a destiny) very far beyond samsāra. Realizing that suddenly and directly, with a relaxed mind, he reaches Buddhahood or the state of Vajrasattva in this life. Whoever has not reached an inconceivable base, such persons are Sugatas and Buddhas.

Whoever is accompanied by a service of speaking rightly, while (thinking of) the act of characterizing and the thing to be characterized, falls into Avīci hell. Having a defiled mind, he loses the truth.

The glorious sādhaka (who goes beyond out of) fear and dread of a defiled existence, contemplates a pure mind. Just as by way of the union of means and insight a characteristic consisting of pure introspection is well reached, (so) he who has been transformed by insight and means shines in the three worlds like the sky.

His character is scarcely capable of being characterized. He is like a wish-gem, repudiating the causes and conditions for going everywhere, yet accomplishing the goal within the worlds. This is the best of all siddhis.

Here ends the first part of the King of Investigations, the Glorious Samputodbhava concerning the secret of the nidāna of all tantras.

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