

The Sādhana of the “Adamantine Body” Maṇḍala

— A Critical Edition and a Translation of the Sanskrit *Ḍākārṇava* Chapter 50-8 —

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Abstract

The *Śrīḍākārṇavamahāyoginītantrarāja* (“The Glorious Ḍāka’s Ocean Great Yoginī Tantra King,” abbreviated to *Ḍākārṇava*) is a scripture belonging to the *Cakrasaṃvara* portion of the Buddhist Canon. The *Ḍākārṇava* was compiled in the eastern area of the Indian subcontinent sometime between the late 10th and the early 12th centuries. This paper provides the first critical edition and English translation (to show how I have understood the syntax) of a Sanskrit text of the 8th section of the 50th chapter of the *Ḍākārṇava*, as well as a preliminary analysis of its contents. The text of its Tibetan translation (by Jayasena and Dharma yon tan) is also provided here as supporting material.

Introduction

The *Śrīḍākārṇavamahāyoginītantrarāja* (abbreviated to *Ḍākārṇava*, “ḍāka’s ocean”) is a scripture which belongs to the *Cakrasaṃvara* (or *Saṃvara*/*Śaṃvara*) portion of the Buddhist Canon. I consider that the *Ḍākārṇava* was compiled in the eastern area of the Indian subcontinent sometime between the late 10th and the early 12th centuries.¹⁾ This paper provides the first critical edition and English translation of a Sanskrit text of the 8th section (*prakaraṇa*) of the 50th chapter (*paṭala*) of the *Ḍākārṇava*, as well as a preliminary analysis of its contents. The

1) In chapter 50.4.51c-53 (my unpublished edition) the *Ḍākārṇava* mentions the *Guhyasamāja*, *Saṃvarottara*, *Sarvabuddhasamāyoga*, *Vajradāka*, *Herukābhyudaya*, *Tattvasaṃgraha*, *Vajrabhairava*, *Saṃpuṭodbhava*, and *Laghusaṃvara*. The *Vajradāka*, *Herukābhyudaya*, and *Saṃpuṭodbhava* are the newest tantras among these and were compiled around the 10th century. The *Ḍākārṇava* was translated into Tibetan by Jayasena and Dharma yon tan (12th century). For these reasons I consider that the *Ḍākārṇava* was compiled sometime between the late 10th and the early 12th centuries. See also Sugiki (2015: 363-364).

text of its Tibetan translation (by Jayasena and Dharma yon tan) is also provided here as supporting material.

The title of the 50th chapter is the “complete secret” (*sarvarahasyam*),²⁾ and the title of its 8th section is, according to the Tibetan translation, “the practice of Vajradeha” (*rdo rje sku’i cho ga*).³⁾ Vajradeha (“adamantine body”) is one of the 24 heroes (*vīra*), who are the major male deities in the *Cakrasaṃvara* tradition.⁴⁾ The 50th chapter of the *Ḍākārṇava* consists of 25 sections, which are connected with the 24 heroes and Vajrasattva in order. Vajradeha is the eighth hero among the 24 heroes and hence is connected with Section 8 of Chapter 50. The *Ḍākārṇava* 50-8 teaches the internal and external forms and the *sādhana* (*sādhana*, “means for perfect realization”)⁵⁾ of the spirit maṇḍala (*bhūtamaṇḍala*, or elemental maṇḍala)⁶⁾ whose chief deity is Vajradeha.

The text most closely related to the *Ḍākārṇava* 50-8 is the 19th chapter of the *Vajradākamahāntara* (abbreviated to *Vajradāka*, “adamantine ḍāka”).⁷⁾ While the *Vajradāka* was composed earlier than the *Ḍākārṇava*,⁸⁾ they have many phrases and passages in common. The 19th chapter of the *Vajradāka* teaches the spirit maṇḍala

- 2) *iti śrīḍākārṇave mahāyoginītantrarāje pañcaviṃśatitattvātmā sarvatantrāṇām arthasūcakam sarvarahasyam nāma vidhipaṭalāḥ pañcāśattamaḥ* (my unpublished edition), “Thus the 50th chapter of ritual prescription, [which] consists of the 25 truths and [which] is named ‘complete secret’ showing the meanings of all tantras, in the glorious Ḍāka’s Ocean Great Yoginī Tantra King.”
- 3) The Sanskrit manuscripts that were consulted use *iti prakaraṇam aṣṭamam* (“Thus is the eighth section”).
- 4) As for the 24 heroes, see Sugiki (2015: 362).
- 5) The word *sādhana* can be translated as “means for complete realization.” *Sādhana* texts explain how to meditate on deities. A practitioner in meditation visualizes deities to realize their presence in a ritual place.
- 6) *Ḍākārṇava*, Skt ed. 50.8.9d. It is possible to translate *bhūtamaṇḍala* as “maṇḍala of the elements (earth, water, fire, wind, and space)” because the principal four female deities of this maṇḍala represents the four elements (see Section 4.2 of the present paper), and because the other deities of the maṇḍala are divided into five groups connected with the five elements (see Section 4.3 of the present paper). See also footnote 9 of the present paper regarding the meaning of *bhūta*.
- 7) I have published a Sanskrit edition and a Japanese translation of the *Vajradāka* 19 in Sugiki (2016) and (2017), respectively.
- 8) See footnote 1 of the present paper.

(*bhūtamaṇḍala*),⁹⁾ which is the original of the Vajradeha’s spirit maṇḍala in the *Ḍākārṇava* 50-8. Two major differences can be found between the spirit maṇḍala in the *Vajradāka* and the Vajradeha maṇḍala in the *Ḍākārṇava*: (1) The chief deity of the maṇḍala in the *Vajradāka* is unnamed; however, he is adjectively described as a “lord” (*prabhu*), or the “one who is quite inclined to anger” (*mahākrodha*).¹⁰⁾ Moreover, in the *Ḍākārṇava*, he is named Vajradeha, and is said to have some physical features that are different from the “one who is quite inclined to anger” in the *Vajradāka*; (2) In the *Ḍākārṇava* the maṇḍala is internalized in the form of the practitioner’s body maṇḍala.¹¹⁾ It is suggestive that in the *Ḍākārṇava* the chief deity of the maṇḍala is Vajradeha, whose meaning is, as I mentioned earlier, “adamantine body.”

1. Employed Materials

I have used these five Sanskrit manuscripts for editing the *Ḍākārṇava* 50-8.

M = NGMPP A138/9 (paper, older than A, no date, script: Bhujiṃol), 37v9-38r11. Śāstrī argues that it was copied in the 12th century.¹²⁾

A = Matsunami 145 (paper, NS 779, script: Newari), 217v2-221v6.

B = NGMPP A138/6 (paper, NS 894, jyeṣṭha, śukla 10, script: Newari), 184r1- (folios 186r-194v missing)

C = NGMPP A142/2 (paper, NS 951, jyeṣṭha, śukla 7, script: Newari), 91v3-93r6.

D = Goshima and Noguchi 41 (paper, NS 986, script: Newari), 159v2-162v1.

- 9) For details, see Sugiki (2016: 289-298), where I have described the contents of the spirit *maṇḍala* and argued that a problem regarding the name of this *maṇḍala* exists (that is, there are different interpretations of the meaning of the word *bhūta* of the *bhūtamaṇḍala*). For example, the *bhūta* means Bhūtaḍāmara (a form of Vajrasattva subjugating spirits) according to the *Vivṛti* commentary on the *Vajradāka*. See also the next footnote.
- 10) According to the *Vivṛti* commentary on the *Vajradāka*, his name is Bhūtaḍāmara (‘*byung po ‘dul byed*). For details, see Sugiki (2016: 291).
- 11) “Body *maṇḍala*” (*śarīramaṇḍala*, or the like) is a *maṇḍala* which a practitioner visualizes in their body during meditation. The bodily parts (such as the head, throat, and heart) that constitute the practitioner’s body are the places where the practitioner visualizes the deities who constitute a *maṇḍala*.
- 12) Śāstrī (1915: 165-166).

I have used manuscript M as the base manuscript.¹³⁾ These five manuscripts can be roughly divided into two groups: MAB and CD. There are leaves in manuscript M that are partly damaged. These damaged parts in manuscript M are not transcribed in manuscripts A and B. This suggests that manuscripts A and B are direct or indirect transcriptions of manuscript M. However, manuscripts A and B are useful because I can restore from them letters that are blurred in manuscript M. The damaged parts in manuscript M can be restored from manuscripts C and D. There are not many important different readings between manuscripts M, C, and D. They seem to belong to relatively close lines. As for the Tibetan text, I have used these two versions of Tibetan translation (Tib.).

D: Sde dge edition, Tohoku university catalogue no. 372, 249r2-251r2.

P: Peking edition, Otani university catalogue no. 19, 119r4-121r5.

I have consulted Padmavajra's *Vohitā* ("boat"), which is an Indian commentary on the *Ḍākārṇava* (Tib. D no. 1415, 291r6-293r4). I have also drawn on the Sanskrit edition of the 19th chapter of the *Vajraḍāka* (Sugiki 2016), which contains many parallel passages. The parallel passages are as follows:

<i>Vajraḍāka</i>	—————	<i>Ḍākārṇava</i>
19.1-2	—————	50.8.4c-5b
19.6-16b	—————	50.8.9c-19b
19.17c-18b	—————	50.8.20
19.18c-41b	—————	50.8.24-46
19.42c-43	—————	50.8.48-49b
19.45cd	—————	50.8.49cd
19.16c-17b	—————	50.8.52

13) The letter M is the initial letter of the word *mūla* ("base"). As I have used it as the base manuscript, I have named it M. (Please do not confuse with the *mūla* text of its commentaries.)

2. Peculiarities of Language and Meter

Some grammatical peculiarities are found in the *Ḍākārṇava* 50-8 edited below. They appear to have occurred to accommodate the meter. They are as follows:

mātr̥ ca for *mātaro* (or *mātr̥ ca* is a corruption of *mātara* for *mātaro*) (4c); *mātr̥* for *mātaro* (6c); and *brahma* for *brahmāṇaṃ* (33c), which is also found in the *Vajraḍāka* (19.28s).

However, there are also verses in the edited section in which the metrical rule is not strictly followed:

Hypometrical *pādas* : 12d, 13d, 18d, 33a, 41c, 43c.

Hypermetrical *pādas* : 10d, 12a, 13ab, 18c, 28a, 34b, 40b, 41d, 51a.

Confusion of light and heavy syllables: 1a, 1d, 3a, 5a, 7a, 7c, 14a, 16a, 20c, 21a, 22a, 32c, 37a, 36c, 38c, 39c, 42a, 42b, 44c, 45a, 45c, 46a, 51c, 52a.

Odd *pāda* in the place of even *pāda*: 45d.

Even *pāda* in the place of odd *pāda*: 20a, 25c, 30d, 35c.

Although these irregularities make the analysis of meter difficult, I consider all verses in the edited section to be *anuṣṭubh* verses. Among those that are metrical, almost all verses are *pathyā*, and the following two are *vipulā*: 19a (*na-vipulā*) and 19c (*bha-vipulā*).

3. Editorial Policy and Conventions

Signs that I have used for the critical apparatus (both in Sanskrit and Tibetan texts) are as follows:

<i>ac</i>	ante correction
<i>add.</i>	added in
<i>cf.</i>	confer
<i>corr.</i>	correction of orthographical variants

<i>em.</i>	emendation
<i>m.c.</i>	<i>metri causa</i>
<i>n.e.</i>	no equivalent in
<i>om.</i>	omitted in
<i>pc</i>	post correction
r	recto
v	verso
..	an illegible <i>akṣara</i> owing to blurring
.	part(s) of an illegible <i>akṣara</i> owing to blurring
++	an illegible <i>akṣara</i> owing to leaf damage
+	part(s) of an illegible <i>akṣara</i> owing to leaf damage
'	<i>avagraha</i> (in Sanskrit)
/	<i>daṇḍa</i> or <i>shad</i>
//	<i>dvidaṇḍa</i> or <i>nyis shad</i>
◇	separates comments on different words

In the footnotes, I have marked the accepted readings by a lemma sign ‘]’. This is followed by information on variant readings and the reason for my decisions. For example, “-pānyā-] MABC (phyag Tib); paṇyā D” in the Sanskrit edition (1a) means: “I have accepted M, A, B, and C’s reading of *pānyā*. The word *phyag* in Tib. is equivalent to it. I have not accepted D’s reading of *paṇyā*.”

Editorial decisions have been made regarding the division of verses. While I have not reported conventional *daṇḍas*, I have reported those suggesting a different syntactical interpretation. While I have consistently applied the classical rules of *sandhi*, I have not reported either non-application of *sandhi* or misapplication of *sandhi*. Orthographical variants that I have not reported are: gemination of consonants after *-r*, degemination of *t* before *-v*, and non-occurrence of *avagraha*. I have corrected the word *ūrdhha* to *ūrdhva* without report (which occurs only in 32c).

4. Contents of *Ḍākārṇava* 50-8

4.1. Outline of the contents

The contents of *Ḍākārṇava* 50-8 can be summarized as follows:

Verses 1-3: A conversation between the lord and his audience: Tathāgatas, headed by Vajrapāṇi, together with the bodhisattvas, asked the lord to teach the *sādhana* and mantras of deities. The lord accepts their request.

Verses 4-8 and 21c-23: Visualization of the internal maṇḍala of deities: A practitioner visualizes the maṇḍala in his body before he draws it externally. According to the *Vohitā*, the internal maṇḍala is the base of the external maṇḍala.¹⁴⁾

Verses 9-21b and 24-46: Visualizing and drawing the external maṇḍala, whose chief deity is Vajradeha: Verses 9-10b provide some instructions: The maṇḍala should be drawn on a cloth and so on; the maṇḍala should be accomplished on the 8th or 14th day of the dark fortnight; and the maṇḍala (its deities) will manifest by reciting it over a one-hundred thousand times. Verses 10c-15b give names of the deities constituting the maṇḍala. Verses 15c-47b describe physical features of the deities and the seed syllables of some of the deities.

Verses 47-53: Ritual sequence to accomplish every deity on the maṇḍala: In a tantric meeting with females in a graveyard or in other appropriate places, a male practitioner transforms himself in meditation into the lord (Vajradeha) of the maṇḍala. The lord has the nature of Vajrasattva and resides at the center of the maṇḍala. Then, he, being the lord, makes offerings to the twenty-four holy sites.¹⁵⁾ Subsequently, he visualizes around him all deities of the maṇḍala one-by-one in order. Finally, having accomplished the deities, the practitioner visualizes the chief deity residing at the center of the maṇḍala in the form of the “one who is quite inclined to anger” (*mahākrodha*) taught in the *Vajradāka*. In the final step of this ritual sequence, the chief deity of the maṇḍala assumes the traditional, furious one.

14) *Vohitā*, D, 291v3.

15) *caturvimśatipīṭhādi* (*Ḍākārṇava*, Skt ed., 50.8.49c). This indicates the twenty-four holy sites such as the *pīṭha* sites, which are popular in the *Cakrasaṃvara* scriptural cycle. For details, see Sugiki (2015: 362).

4.2. The Vajradeha maṇḍala: Outline

Based on verses 4-46 of the *Ḍākārṇava* 50-8, TABLE 1 explains the deities' names and their locations in the Vajradeha maṇḍala. The text suggests that putrefactive demons (*kaṣapūtana*) and the deified lunar mansions (*nakṣatra*) are also located in the maṇḍala.¹⁶⁾ However, the text does not explain where each putrefactive demon or lunar mansion is located on the maṇḍala. Words put in parentheses are taught explicitly neither in the *Ḍākārṇava* nor the *Vohitā*; they were supplemented from the *Vivṛti* commentary on the *Vajradāka*.¹⁷⁾

TABLE 1
Deities constituting the Vajradeha maṇḍala

The first circle, viz., a lotus of eight petals: Vajradeha with the Four Females representing the Four Primitive Matters					
1	Vajradeha	Center			
2	Ḍākinī = Earth	East petal	3	Kambojī = Wind	South petal
4	Cūṣiṇī = Fire	West petal	5	Dīpinī = Water	North petal
The second circle: The Eight Mothers					
6	Vārāhī	(East)	7	Śaṃkarī alias Śivā	(South)
8	Kaumārī	(West)	9	Cāmuṇḍā alias Cāmuṇḍī ¹⁸⁾	(North)
10	Brahmāṇī	(Northeast)	11	Gaṇeśī ¹⁹⁾	(Southeast)
12	Hutāśanī alias Vaiṣṇavī	(Southwest)	13	Indrī	(Northwest)
The third circle: The Eight World-protectors					
14	Preteśa	Northeast	15	Indra	East
16	Hutāśana	Southeast	17	Yama	South
18	Nirṛti	Southwest	19	Vaṛuṇa	West
20	Vāyu	Northwest	21	Kubera	North
The fourth circle: The Planets					
22	Āditya = Sun	(East)	23	Soma = Moon	(Southeast)
24	Aṅgāraka = Mars	(South)	25	Budha = Mercury	(Southwest)
26	Bṛhaspati = Jupiter	(West)	27	Śukra = Venus	(Northwest)
28	Śanaīścara = Saturn	(North)	29	Rāhu = Eclipse	(Northeast)
The four gates: The four male deities serving as gatekeepers					
30	Brahman	East gate	31	Viṣṇu	North gate
32	Rudra	South gate	33	Skanda	West gate

16) *Ḍākārṇava*, Skt ed., 50.8.4-5b and 50.8.45c-46b.

17) See Sugiki (2016: 290-291).

18) As for the name Cāmuṇḍī, see Sugiki (2016: footnote 6).

19) In Sugiki (2016: 290, footnote 7), I argued that in the *Vajradāka* this deity is male

The maṇḍala is fivefold: At the center, there is a lotus of eight petals (*viz.*, the first circle); the lotus is encircled by the three concentric circles (*viz.*, the second, third, and fourth circles [*puṭa*]); and outside them is a square space²⁰⁾ where there are four gates.

Vajradeha is the chief deity of this maṇḍala in the *Ḍākārṇava*; however, devoid of a proper noun, in the *Vajradāka* the chief deity is adjectivally referred to as the “one who is quite inclined to anger.” Both Vajradeha and the “one who is quite inclined to anger” are deities who have similar terrifying appearances, but they have different objects in their hands (see Section 4.4 of the present paper). However, as I mentioned in Section 4.1 above, in the final step of the ritual sequence taught in verses 47d-53, a practitioner visualizes the deity residing at the center of the maṇḍala in the form of the “one who is quite inclined to anger” as taught in the *Vajradāka*. The other deities (nos 2-33) in the *Ḍākārṇava* are deemed to be identical with the other deities in the *Vajradāka*.

4.3. The internal form of the Vajradeha maṇḍala

TABLE 2 shows the internal form of the Vajradeha maṇḍala. Column (1) represents the bodily regions,²¹⁾ column (2), the wheels (*maṇḍala*) of primitive matter (*mahābhūta* or *dhātu*) where the deities of the five classes reside;²²⁾ column (3), the five classes of deities;²³⁾ and column (4), the deities’ circles constituting the Vajradeha maṇḍala and corresponding to the five classes of deities.²⁴⁾

and his name is Gaṇeśa. This is because all Sanskrit manuscripts read *gaṇeśa* (male) and it is contextually possible. At the same time, I noted that the deity’s name may be Gaṇeśī, as the Tibetan translation *tshogs kyi dbang mo* (female) suggests. All Sanskrit manuscripts of the *Ḍākārṇava* also read it as *gaṇeśa* (male) and its Tibetan translation is *tshogs kyi dbang mo* (female). Now I consider that *gaṇeśī* (female) is more likely because this deity is located on the circle of mother goddesses.

- 20) Although the *Ḍākārṇava* does not explain the shape of the space, it is probably square. See also Sugiki (2016: 289).
- 21) *Ḍākārṇava*, Skt ed., 50.8.5c-6b and 50.8.21c-23. (The words *mahābhūta* and *dhātu* appear in 50.8.14b.)
- 22) *Ḍākārṇava*, Skt ed., 50.8.6c-8.
- 23) *Ḍākārṇava*, Skt ed., 50.8.4.
- 24) It is the *Vohitā* (Tib. D, 291v4-v5), not the *Ḍākārṇava*, that explicitly explains how the circles and the classes of deities are related together. However, the *Vohitā*’s interpretation is likely.

TABLE 2
The internal form of the Vajradeha maṇḍala

(1)	(2)	(3)	(4)
(Not explained)	Space wheel (<i>ākāśa</i>)	Putrefactive demons (<i>kaṭapūtaṇa</i>)	Yakṣas and so on ²⁵⁾
Throat (<i>kaṇṭha</i>)	Wind wheel (<i>āpa</i>)	Planets (<i>graha</i>)	The fourth circle
Heart (<i>hṛdaya</i>)	Fire wheel (<i>pāvaka</i>)	Spirits (<i>bhūta</i>)	The third circle
Navel (<i>nābhi</i>)	Water wheel (<i>vāyu</i>)	Gods (<i>deva</i>)	The four gates
Genitals (<i>guhya</i>)	Earth wheel (<i>māhendra</i>)	Mothers (<i>mātrī</i>)	The second circle

Neither the *Ḍākārṇava* or the *Vohitā* explicitly says that a practitioner visualizes the wheels of primitive matter (column (2)) in these bodily regions (column (1)). However, I have interpreted it in this way after considering that verses 4-8 and verses 21c-23 describe two different aspects of the same practice of meditation on the internal maṇḍala.²⁶⁾

First, a practitioner visualizes a *vajra*²⁷⁾ in every one of these bodily regions shown in column (1) of TABLE 2. Then, through breath control and mental concentration, the divine rays and the deities of the Vajradeha maṇḍala (that is, the wheels of primitive matter where they reside) are ascertained in those bodily regions. Subsequently, the practitioner contemplates that the rays and deities spread out of one's body toward the ten directions.²⁸⁾

Where in the body should the deities of the first circle (*viz.*, Vajradeha and the four female deities) be visualized? Neither the *Ḍākārṇava* nor the *Vohitā* explains it. The *Ḍākārṇava*, verses 17-25, appears to explain the process of meditation as follows: First, a practitioner transforms oneself into Vajradeha through the process of meditation, then visualizes the external four female deities in the four directions,

25) *Vohitā*, Tib. D, 291v5, *gnod sbyin la sogs pa*.

26) The *Ḍākārṇava* does not mention the bodily region which can be interpreted as where the space wheel of putrefactive demons is visualized. See also Section 4.2 of the present paper, where I argue that the text does not articulate where on the external maṇḍala each putrefactive demon (and each lunar mansion) is located. The *Ḍākārṇava* teaches that putrefactive demons are located both on the internal and external maṇḍalas (and lunar mansions, on the external maṇḍala), but it does not clarify their exact locations on the maṇḍalas. I have no idea of why.

27) According to the *Vohitā* (Tib. D, 292r5-r7), it is a three-pronged *vajra* (*viz.*, a *vajra* with three prongs at both ends), and its six prongs are six channels running in the body.

28) *Ḍākārṇava*, Skt ed., 50.8.4-8 and 50.8.21c-23.

and finally visualizes the other deities in their body, who then spread out toward the ten directions as described in the previous paragraph. In this process of meditation, the practitioner does not visualize the deities of the first circle in one’s body. Instead, they are externally visualized, and Vajradeha functions as the origin of the other deities.²⁹⁾

4.4. The external form of the Vajradeha maṇḍala

In this section I summarize the main physical features of the deities constituting the Vajradeha maṇḍala. I have noted in footnotes features that are different from those taught in the *Vajradāka*.

The first circle (viz., A lotus of eight petals)³⁰⁾

(1) Vajradeha:

- Has one face with three eyes.
- Has four arms.
- Holds a skull bowl (*kapāla*), a skull stuff (*khaṭvāṅga*), a drum (*ḍamaru*), and a knife (*kartr̥*). Alternatively, he holds a blazing *vajra* (*ḥvālāvajra*) with the hand, while assuming the triple flag hand posture (*tripatākā*),³¹⁾ a skull bowl (*kapāla*), a bow (*dhanus*), and an arrow (*bāṇa*), which are the same objects and hand posture as the “one who is quite inclined to anger” holds and assumes in the *Vajradāka*.
- Has a dark blue complexion and looks terrifying.
- Opens his mouth a little and shows his teeth.
- Is adorned with a garland of skulls (*kapālamālā*) and wears a tiger skin (*vyāghracarmāmbara*).

29) Although less likely, it is possible to infer that a practitioner is Vajradeha in meditation, and the wind, fire, water, and earth wheels in the practitioner’s four bodily regions are equivalent to the four female deities representing the four primitive matters or elements.

30) *Ḍākārṇava*, Skt ed., 50.8.17-21b and 50.8. 51d-53b.

31) Put your thumb on the nail of your little finger and lift up the other three fingers. This is the *tripatākā* or the triple flag hand posture (*Ḥivṛti*, Tib. D, 125v1.).

- Is dancing on a corpse (*preta*) that is positioned on the solar disk (*sūrya*).

(2)-(5) The four female deities on the four petals:

- Nothing is explained about their physical features.³²⁾

The second circle³³⁾

The deities on this circle each have one face with three eyes and four arms. Their appearance is terrifying. They have blazing hair that stands erect, are adorned with various ornaments, stand on corpses, and wear tiger skins around their waists.

(6) Vārāhī (East according to the *Vajradākavīrti*):

- Cultivated from the letter HRĪḤ.
- Has the face of a boar.
- Holds a bow, an arrow, a flag (*dhvaja*), and a skull bowl.
- Has a dark blue complexion.

(7) Śaṃkarī, alias Śivā (South according to the *Vajradākavīrti*):

- Cultivated from the letter PHEḤ.³⁴⁾
- Holds a skull bowl, a hook (*aṅkuśa*), a skull staff (*khaṭvāṅga*), and a drum.
- Has a red complexion.

(8) Kaumārī (West according to the *Vajradākavīrti*):

- Cultivated from the letter HĪ.
- Holds a trident (*triśūla*), and makes the triple flag posture with one of

32) However, if the verse *māṭṛṇām sarvamātā ca bhūṭavidyā tathā parā* (*Ḍākārṇava*, Skt ed., 50.8. 46cd) means that the four goddesses ride on their own wheel (that is, if we interpret that *bhūṭavidyā* indicates the four goddesses of the four primitive matters and *tathā* indicates *svamaṅḍalārūḍhāḥ* in 50.8. 45d), the physical features of the four goddesses described in the text is to stand on the wheels of the four primitive matters.

33) *Ḍākārṇava*, Skt ed., 50.8.24-33b.

34) The letter is *phe* in the *Vajradāka* (Skt ed., 19.20b).

the hands; has a bow and an arrow.

- Has a yellow complexion.
- (9) Cāmuṇḍī (North according to the *Vajradākavivṛti*):
- Cultivated from the letter HOḤ.
 - Holds a skull staff, a skull bowl, a drum, and a winecup (*caṣaka*).
 - Has a black complexion.
- (10) Brahmāṇī (Northeast according to the *Vajradākavivṛti*):
- Cultivated from the letter OM.³⁵⁾
 - Holds a lotus (*padma*), a skull bowl, a bow, and an arrow.
 - Has a white complexion.
- (11) Gaṇeśī (Southeast according to the *Vajradākavivṛti*):
- Cultivated from the letter GAM.
 - Holds a trident, a skull bowl, a rosary (*akṣasūtra*), and a sweetmeat (*modaka*).
 - Has a dark green (*śyāma*) complexion.
- (12) Hutāśanī, alias Vaiṣṇavī (Southwest according to the *Vajradākavivṛti*):
- Cultivated from the letter VĪ.³⁶⁾
 - Holds a skull bowl containing liquor (*madya* [*kapāla*]), a skull bowl containing water (*vārikapāla*), a noose (*pāśa*), and a sword (*khaḍga*).
 - Has a dark blue complexion.
- (13) Indrī (Northwest according to the *Vajradākavivṛti*):
- Cultivated from the letter I.
 - Holds a *vajra* spear (*vajraśakti*), a skull bowl, and a noose; and makes

35) The letter is *baṃ* in the Sanskrit manuscript from the Asiatic Society (acc. G3825) and in the Tibetan translation of the *Vajradāka* (Skt ed., 19.23a).

36) In the *Vajradāka*, Skt ed., 19.25b, my edition is *vīm*. I improve it into *vī*, which is Tokyo University manuscript’s reading (Matsunami 343), as in the *Ḍākārṇava* edited here.

- the threatening finger posture (*tarjanīmudrā*) with the other hand.³⁷⁾
- Has a yellow complexion.

The third circle³⁸⁾

The deities on this circle all have four arms.

(14) Preteśa (Northeast):

- Holds a skull bowl and a trident, and joins the second pair of hands in prayer.
- Has a white complexion.
- Stand astride a bull (*vṛṣabha*).

(15) Indra (East):

- Holds a *vajra* and a skull bowl, and joins the second pair of hands in prayer.
- Has a yellow complexion.
- Stands astride an elephant (*gaja*).

(16) Hutāśana (Southeast):

- Holds a fire pit (*agnikuṇḍa*) and a skull bowl, and joins the second pair of hands in prayer.
- Has a red complexion.
- Stands astride a sheep (*meṣa*).

(17) Yama (South):

- Holds a truncheon and a skull bowl, and joins the second pair of hands in prayer.
- Has a black complexion.
- Stand astride a buffalo (*mahiṣa*).

37) It is also possible to understand how Indrī holds objects as follows: She holds a *vajra*, a spear, a skull bowl, and a noose in the hand that forms the threatening finger posture.

38) *Dākāṛṇava*, Skt ed., 50.8.37c-45b.

(18) Nirṛti (Southwest):

- Holds a sword and a skull bowl, and joins the second pair of hands in prayer.
- Has a green complexion.
- Stands astride a dog (*śvāna*).

(19) Varuṇa (West):

- Holds a noose and a skull bowl, and joins the second pair of hands in prayer.
- Has a white complexion.
- Stands astride a makara (*makara*, a crocodile-like creature).

(20) Vāyu (Northwest):

- Holds a banner (*patāka*) and a skull bowl, and joins the second pair of hands in prayer.
- Has a gray complexion.
- Stands astride a deer (*mrga*).

(21) Kubera (North):

- Holds a jewel (*ratna*) and a skull bowl, and joins the second pair of hands in prayer.
- Has a yellow complexion.
- Stands astride a treasure (*nidhi*).

The fourth circle³⁹⁾

(22)-(29) The eight planet deities:

- Cultivated from things that represent their pledges (*samaya*).
- Stand on their wheels (*maṇḍala*).⁴⁰⁾

39) *Ḍākārṇava*, Skt ed., 50.8.45c-46b.

40) According to the *Vohitā* (Tib. D, 292v1-v2), Aṅgāraka stands astride the earth wheel; Budha, on the water wheel; Bṛhaspati, on the fire wheel; Śukra, on the wind wheel;

The four gates⁴¹⁾

All the four gatekeeper deities have four arms.

(30) Brahman (East gate):

- Holds a skull bowl, a rosary, a water-jar (*kamaṇḍalu*), and a lotus.
- Has a white complexion.

(31) Viṣṇu (North gate):

- Holds a sword,⁴²⁾ a disk (*cakra*), a skull bowl, and a truncheon (*daṇḍa*).
- Has a black complexion.

(32) Rudra (South gate):

- Holds a trident, a skull bowl, a noose, and a rosary (*akṣadhara*).
- Has a gray complexion.

(33) Skanda (West gate):

- Holds a spear (*śakti*), a truncheon, a skull bowl, and a rosary.
- Has a yellow complexion.

5. A Sanskrit Edition and an English Translation of the *Ḍākārṇava* 50-8 with a Text of its Tibetan Translation

atha vajrapāṇyādayo bodhisattvais tathāgatāḥ^{/43)}
pūjām kṛtvā sapuṣpādyaiḥ praṇipatya evam āhuḥ //1//⁴⁴⁾
devānām sādhanam brūhi svamantram teṣu me prabhuḥ^{/45)}

Śanaīścara, on the space wheel; Ketu and Soma, on the water wheel; and Rāhu and Āditya, on the earth wheel. (The *Vohitā* adds Ketu to the group of planet deities.)

41) *Ḍākārṇava*, Skt ed., 50.8. 33c-37b.

42) I have corrected *śaṅkha* (conch shell) to *khadga* (sword) (and its Tibetan *dung* to *mdung*) in the *Vajraḍāka* (19.29c).

43) -pāṇyā-] MABC (phyag Tib); paṇyā D. ◊ tathāgatāḥ] *em.* (de bzhin gshegs rnam kyis Tib); tathāgatam MAB; tathāgataḥ CD.

44) sapuṣpādyaiḥ] MCD; sapuṣpādyaiḥ AB; *n.e.* Tid.

45) sādhanam] MACD (sgrub thabs Tib); sādhana B. ◊ svamantram] MD (rang sngags Tib);

yena sarve vaśaṃ yānti prayogeṇaiva yasya tu //2//⁴⁶⁾

/ de nas phyag na rdo rje sogs // byang sems de bzhin gshegs nams kyis /
/ mchod pa byas shing phyag byas nas // 'di skad du ni gsol ba 'o //
/ gtso bo lha nams sgrub thabs dang ⁴⁷⁾ / de nams rang sngags bdag la gsungs /
/ gang gis thams cad dbang gyur pa // gang gis rab sbyor nyid kyis lags //

Now, the tathāgatas headed by Vajrapāṇi, [together] with bodhisattvas, made oblation [to the lord] by means of flowers and other [articles], bowed, and spoke as follows — Lord, teach me the deities' sādhana and their individual mantra[s], by which and by the very practice of which all come under control.

śṛṇu vajradeho rājā devādīnāṃ tu sādhanam ⁴⁸⁾
yena samyagvidhānena āśu siddhiḥ pravartate //3//⁴⁹⁾

/ lha la sogs pa'i sgrub pa'i thabs ⁵⁰⁾ / rdo rje sku yi rgyal po nyon /
/ gang gis yang dag cho ga yis // myur du dngos grub rab tu 'jug //

[The lord replied —] Adamantine body king, ⁵¹⁾ listen to the sādhana of deities and other [spirits], according to the correct prescription of which the accomplishment (*siddhi*) is realized fast.

-
- svamantra A; sve mantra B; me mantra C. ◊ prabhuh] CD (gtso bo Tib); prabhu M; A; prabhū B.
- 46) sarve] *em.* (thams cad Tib); sarvva MACD; sarva B. ◊ vaśaṃ] *corr.* (dbang Tib); vasam MABCD. ◊ yānti] M (gyur pa Tib); yāti AB; pāti C; jānti D. ◊ prayogeṇaiva] *em.* (rab sbyor nyid kyis Tib); prayoge nava MC; prayoge naiva ABD. ◊ yasya] M (gang gis Tib); kasya ABCD.
- 47) sgrub thabs] D; bsgrub thabs P.
- 48) -deho] ABC (sku yi Tib); dhara prabho M; prabho bho *Dac*; deho bho *Dpc*. ◊ sādhanam] MABD (sgrub pa'i thabs Tib); sādhana C.
- 49) samyak-] MACD (yang dag Tib); samyaka B. ◊ āśu] C (myur du Tib); āśu MAD; āśū B. ◊ siddhiḥ] *em.* (dngos grub Tib); siddhi MABCD.
- 50) sgrub pa'i] D; bsgrebs pa'i P.
- 51) The phrase “Adamantine body king” seems to indicate Vajrapāṇi, the head of audience, who asked the lord to preach.

maṇḍalaṃ vartayitvā tu kāyabhāvyam ihocyate ⁵²⁾
 tasya mātr ca devās ca dūtībhūtagrahās tathā //4//⁵³⁾
 kaṭapūtanagrahās ca vidyāmantram ihocyate ⁵⁴⁾
 sādhitā bhavaśuddhena madhyamā yāntare sthitā //5//⁵⁵⁾
 utpattiḥ sarvakālaṃ tu maṇḍale tu pravāhakā ⁵⁶⁾

/ dkyil 'khor bri ba byas nas ni // sku bsgom bya ba 'dir bshad de ⁵⁷⁾
 / de la ma mo lha mams dang // pho nya 'byung po gza' de bzhin //
 / lus srul po ni chen po dang // rig pa' i gsang sngags 'dir brjod bya //
 / dbus ma yi ni nang gnas pa ⁵⁸⁾ / srid pa dag pas bsgrubs pa yin //
 / dus thams cad du bskyed pa ni // dkyil 'khor du ni rab 'bab can /

Having produced the maṇḍala, it is, in this [system], said to be to be visualized in the body.⁵⁹⁾ Its mothers (*viz.*, mother goddesses), gods, female messengers, spirits,

52) vartayitvā] MACD (bri ba byas nas Tib); vastayitvā B. ◇ -bhāvyam] *em.* (bsgom bya ba Tib); bhāvām MABD; vām C.
 53) tasya] *em.* (de la Tib); tasyā MABCD. ◇ mātr ca (which may be corrected into mātara; both *m.c.* for mātaro)] MABD (ma mo and dang Tib); mātrṃ ca C. ◇ dūtī-] ABCD (pho nya Tib); dutī M. ◇ tathā] M (de bzhin Tib); tayo ABCD.
 54) kaṭapūta-] *corr.* (lus srul po Tib); kaṭaputana M; kaṭapūta ACD; kaṭapūta B. ◇ -grahās] MABCD; chen po Tib.
 55) sādhitā] MABD (bsgrubs pa Tib); sodhito C. ◇ yāntare] MABD; yāntale C; nang Tib. ◇ sthitā] *em.* (gnas pa Tib); sthitām M; sthitām ABCD.
 56) utpattiḥ] *em.* (bskyed pa Tib); utpatti MABCD. ◇ -kālaṃ] MAB (dus Tib); kāle C; kāraṃ D. ◇ maṇḍale tu] *em.* (dkyil 'khor du ni Tib); maṇḍaleṣu MABCD. ◇ pravāhakā] *em.* (rab 'bab can Tib); pravāhakaṃ MABCD.
 57) bshad de] D; bshad te P.
 58) dbus ma yi] D; dbus ma'i yi P.
 59) This is a literal translation. The Tibetan translation for the word *vartayitvā* is *bri ba byas nas* (“having drawn,”), but I interpret the word as indicating a meditational visualization (because verse 9ab says that the external maṇḍala should be drawn after the visualization of the internal maṇḍala). My interpretation of this line is: “Having visualized the maṇḍala externally, that maṇḍala is, in this system, also said to be to be visualized in the body.” It is also possible that in this context the word *vartayitvā* means “when producing” and this line means “When visualizing the maṇḍala, it is, in this system, said to be to be visualized in the body.”

planets, and putrefactive demons,⁶⁰⁾ and [their] knowledge mantra[s] are here taught. The middle [channel], which is present in the interior [of the body], is already accomplished because of [its] purity by nature. [It] always emerges and runs forward in the [body] maṇḍala.

mātr̥ mähendrasādhyāś ca devā āpasya maṇḍale //6//⁶¹⁾
 bhūtāḥ pāvake sādhyāś ca grahā vāyavyamaṇḍale /⁶²⁾
 kaṭapūtanā ākāśe vajradehaprayogake //7//⁶³⁾
 vahati avadhūtyāṃ tu jñānaṃ maṇḍalabhāgataḥ /⁶⁴⁾
 tatkāleṣu ca vijñeyāḥ pañcamaṇḍaleṣv antimāḥ //8//⁶⁵⁾

/ ma mo dbang chen bsgrub bya dang // lha ni chu yi dkyil 'khor du //

/ 'byung po me la bsgrub bya ba // gza' ni rlung gi dkyil 'khor la /

/ lus srul po ni nam mkha' ste /⁶⁶⁾ / rdo rje'i sku yi rab sbyor bar //⁶⁷⁾

60) According to the *Vohitā* (D 291v4-v5), the mothers (*mātr̥*) mean the eight mothers such as Brahmānī, who are located on the second circle of the maṇḍala; gods (*deva*), the eight (actually four) gods such as Brahman at the four gates; female messengers (*dūtī*), the elemental females such as Dākinī on the first circle; spirits (*bhūta*), the eight protector gods such as Indra on the third circle; planets (*graha*), the eight planets such as Āditya (Sun) on the fourth circle; and putrefactive demons (*kaṭapūtanagraha*) indicate Yakṣa and so on, whose locations on the maṇḍala is not taught.

61) *mātr̥* (*m.c.* for *mātarō*)] MABCD (ma mo Tib). ◇ -sādhyāś] MABD (bsgrub bya Tib); sādhyāś C. ◇ devā āpasya] *em.* (lha ni chu yi Tib); devāpasya tu M; devā yasya tu ABCD. ◇ maṇḍale] *em.* (dkyil 'khor du Tib); maṇḍamaṇḍalam M; maṇḍalaṃ ABCD.

62) *bhūtāḥ*] *em.* ('byung po Tib); *bhūtā* MABCD. ◇ pāvake] *em.* (me la Tib); ropake MABCD. ◇ sādhyāś ca] *em.* (bsgrub bya ba Tib); sādhyā sva MABCD. ◇ grahā] *em.* (gza' Tib); grahe MAC; grhe BD. ◇ vāyavya-] *em.* (rlung gi Tib); vāyasya MABCD.

63) *kaṭapūtanā ākāśe*] *em.* (lus srul po ni nam mkha' ste Tib); *kaṭapūtanākāśe* tu MAC; *kaṭapūtanokēse* tu B; *kaṭapūtanākāśe* tu D. ◇ -prayogake] MAB (rab skyong bar Tib); prayogate C.

64) *avadhūtyāṃ tu*] *em.* (a ba dhū tīr Tib); *avadhūtiṣu* MABCD. ◇ *jñānaṃ*] *em.* (ye shes Tib); *jñāna* MABCD. ◇ -*bhāgataḥ*] M (cha yis Tib); *bhāgataṃ* ABCD.

65) -*kāleṣu*] MABC (dus su Tib); *kāreṣu* D. ◇ *vijñeyāḥ*] *em.* (shes par bya Tib); *vijñeyā* MABCD. ◇ -*maṇḍaleṣv*] MABD (dkyil 'khor and rnam kyī Tib); *maṇḍalakaṃ* C. ◇ *antimāḥ*] MAD (tha ma Tib); *aṃtimāṃḥ* B; *tathā* C.

66) *nam mkha' ste*] D; *nam mkhar te* P.

67) *rab sbyor bar*] P; *rab skyong bar* D.

/ ye shes dkyil 'khor cha yis ni /⁶⁸⁾ / a ba dhū tīr 'bab pa yin /⁶⁹⁾
/ dkyil 'khor lnga rnam kyī tha ma // de yi dus su shes par bya //

(1) Mothers are to be accomplished on the earth [wheel]; (2) gods, on the water wheel; (3) spirits are to be accomplished on the fire [wheel]; (4) planets, on the wind wheel; and (5) putrefactive demons, on the space [wheel], in terms of the practice of Vajradeha (“adamantine body”).⁷⁰⁾ Gnosis flows in [the middle channel] Avadhūti through the section of [each element] wheel. At those moments [of passing the wheels], the ends of the five wheels are to be discerned.⁷¹⁾

sa dṛṣṭvā varṇayed bāhye paṭādimaṇḍalāni ca /⁷²⁾
kṛṣṇāṣṭamyām caturdaśyām sādheyed bhūtamaṇḍalam //9//⁷³⁾
lakṣajāpam tato dadyāt pratyakṣam agrato bhavet /⁷⁴⁾

/ de bltas nas ni phyi rol du // ras bris la sogs dkyil 'khor dgod /

68) cha yis] D; cha mis P.

69) a ba dhū tīr] D; a ba dhū tī'i P.

70) Based on the *Dākārṇava*, 50.8.21c-22b, I have interpreted that the earth wheel is visualized in the private part; the water wheel, in the navel region; the fire wheel, in the heart; and the wind wheel, in the throat. The bodily location of the space wheel, where putrefactive demons reside, is not taught.

71) The *Vohitā*'s comment appears to say that the ends (*antima*) of the five wheels (which are pledged beings) mean the union with the gnosis wheels (*dkyil 'khor lnga rnam kyī mtha' ma zhes bya ba ni dkyil 'khor so so rnam su ye shes kyī dkyil 'khor gyi mtha' rnam su shes par bya'o*) (D, 292r1).

72) sa] MBCD (de Tib); śa A. However, taṃ is better. ◊ dṛṣṭvā] C (bltas nas Tib); dṛṣṭo MABD. ◊ varṇayed bāhye paṭādimaṇḍalāni] *em.*; parṇṇasya bāhyamaṇḍaleṣu M; parṇṇasya bāhyā maṇḍaleṣu ABCD; phyi rol // du ras bris la sogs dkyil 'khor dgod / Tib. *cf.* ... maṇḍalam ... citrakareṇāpi likhet ... śavacchāditakarpaṭe vā śastrahatakarpaṭe prasūtakarpaṭe vāpi gocarmādi viśeṣataḥ // kṛṣṇāṣṭamyām caturdaśyām sādheyed bhūtamaṇḍalam / *Vajradāka* (19.3-6b, the *paṭa* in the *Dākārṇava* corresponds to the *karpaṭa* in the *Vajradāka*).

73) -ṣṭamyām] CD (brgyad Tib); ṣṭamyā MBpc; ṣṭammyā ABac. ◊ catur-] MACD (bzhi Tib); catu B.

74) lakṣa-] MABD ('bum phrag Tib); rakṣa C. ◊ pratyakṣam] MABD (mngon sum du Tib); pratyekṣam C.

/ nag po'i brgyad dang bcu bzhi la ⁷⁵⁾ / 'byung po'i dkyil 'khor bsgrub par bya //
/ 'bum phrag bzlas pas de nas ni // ster 'gyur mdun du mngon sum du'o /

Having contemplated [thus internally], one should draw externally maṇḍalas on a cloth or other [appropriate materials]. On the 8th day or 14th day of the dark fortnight, one should accomplish the spirit maṇḍala (or the elemental maṇḍala).⁷⁶⁾ Then, if one recites over [the drawn maṇḍala] a hundred thousand times, it should manifest clearly before the eyes.

brahmāṇī śaṃkarī caiva kaumārī vārāhikā tathā //10//⁷⁷⁾
indrī caiva cāmuṇḍā gaṇeśī ca hutāśanī ⁷⁸⁾
dvitīyapuṭe //11//⁷⁹⁾

/ tshangs ma zhi ba mo de bzhin ⁸⁰⁾ / bzhon nu ma dang phag mo dang //
/ dbang mo nyid dang tsa mu ṅḍi ⁸¹⁾ / tshogs kyi dbang mo me gdan mo /
/ gnyis pa'i dum bur dbang po dang //

- (1) Brahmāṇī, (2) Śaṃkarī, (3) Kaumārī, (4) Vārāhī, likewise, (5) Indrī,
(6) Cāmuṇḍā, (7) Gaṇeśī, and (8) Hutāśanī are on the second circle.

indrayamavarūṇakuberam ca preteśam hutāśanam ⁸²⁾

75) nag po'i] P; nag pa'i D.

76) Concerning the spirit maṇḍala and the elemental maṇḍala, see footnote 6 of the present paper.

77) brahmāṇī] *em.* (tshangs ma Tib); brāhmanī MABCD. ◇ śaṃkarī] MABD (zhi ba mo Tib); śaṃkaram C. ◇ caiva] ABCD (dang Tib); ceva M. ◇ kaumārī] ABCD (bzhon nu ma Tib); komārī M. ◇ vārāhikā] MABD (phag mo Tib); vārāhikās C.

78) indrī] MApcBCD (dbang mo Tib); indri *Aac.* ◇ caiva] ABC (nyid dang Tib); ceva M. ◇ gaṇeśī] *em.* (tshogs kyi dbang mo Tib); gaṇeśāṅ MB; gaṇeśam ACD. ◇ hutāśanī] *corr.* (me gdan mo Tib); hutāśanī MABD; hutāśanaḥ C.

79) -puṭe] ABD (dum bur Tib); puṭendre M; puṭaḥ C.

80) zhi ba mo] D; zhib mo P. ◇ de bzhin] D; de bzhin du P.

81) tsa mu ṅḍi] D; tsa muṅ ḍi P.

82) preteśam] M (yi dags dbang Tib); bhūtaś ca ABCD. ◇ hutāśanam] *em.*; hutāśana MABD; hūtāśanantai C; me stan can Tib.

nairṭyaṃ vāyunā tathā tṛṭiye puṭe nyaset //12//⁸³⁾

/ gshin rje chu lha lus ngan dang // yi dags dbang dang me stan can /⁸⁴⁾
/ bden bral dang ni rlung de bzhin // dum bu gsum par dgod bya ba //

One should also locate on the third circle (1) Indra, (2) Yama, (3) Varuṇa, (4) Kubera, (5) Preteśa, (6) Hutāśana, and (7) Nirṛti, with (8) Vāyu.

ādityasomāṅgārakabudhabṛhaspatiśukraśanaiścaraṛāhuś ceti
caturthe /⁸⁵⁾

/ nyi ma zla ba mig dmar dang // gza' lag phur bu pa sangs dang /
/ spen pa dang ni rā hu 'o //

[The planets,] viz., (1) Āditya (Sun), (2) Soma (Moon), (3) Aṅgāraka (Mars), (4) Budha (Mercury), (5) Bṛhaspati (Jupiter), (6) Śukra (Venus), (7) Śanaiścara (Saturn), and (8) Rāhu (Eclipse), are on the fourth [circle].

brahmā viṣṇus tathā rudraḥ skando vai dvāre //13//⁸⁶⁾

/ bzhi par tshangs khyab 'jug de bzhin // drag po gzhon nu nges par sgor /⁸⁷⁾

83) nairṭyaṃ] *corr.* (bden bral Tib); nairṭyaṃ MABCD. ◇ vāyunā] MABD (rlung Tib); vāyunās C. ◇ puṭe] MABD (dum bu Tib); puṭa C. ◇ nyaset] *em.* (dgod bya ba Tib); nyas+++ M; nyasyad ABCD.

84) me stan can] *em.*; mi stan can D; me sten can P.

85) āditya-] ABCD (nyi ma Tib); ++ditya M. ◇ -māṅgāraka-] *corr.* (mig dmar Tib); māṅgārakaḥ MCD; māṅgārakaḥ A; māṅgāraka / B. ◇ budha-] MABD (gza' lag Tib); buddha C. ◇ -bṛhaspati-] BCD (phur bu Tib); bṛha+++ M; bṛhaspa A. ◇ -śukra-] MAD (pa sangs Tib); śukla BC. ◇ -śanaiścara-] *em.* (spen pa Tib); śanaiścara MABCD. ◇ ceti] *em.*; cetīti MABCD; *n.e.* Tib. ◇ caturthe] *em.* (bzhi par Tib); caturtham M; caturtha ABCD.

86) brahmā] ABCD (tshangs Tib); brahma M. ◇ rudraḥ] *em.* (drag po Tib); rudra MBCD; rudre A. ◇ skando vai dvāre] *em.* (gzhon nu nges par sgor Tib); skamḍayed varām M; skamḍayed varā AB; skandayed varā CD.

87) sgor] P; bskor D.

- (1) Brahman, (2) Viṣṇu, (3) Rudra, and (4) Skanda are indeed at the [four] gates.

pr̥thivyaptejovāyunā mahābhūtās ca dhātavaḥ ^{/88)}
 ḍākinī dīpinī cūṣiṇī kambojī ca prabhūṣ tathā //14//^{/89)}
 bhūtato bhūtarūpeṇa vidhivat sādhayet sadā ^{/90)}

/ sa dang chu dang me dang rlung // 'byung ba chen po'i khamś nams dang /
 / mkha' 'gro mar me 'jib ma dang // kam po dzī khyab bdag de bzhiñ ^{/91)}
 / 'byung po 'byung po'i gzugs kyis ni // rtag tu cho ga bzhiñ bsgrub bya /

The great [four primitive] matters, or the [four] elements, [consist] of earth, water, fire, and wind. [They are] (2) Ḍākinī, (3) Dīpinī, (4) Cūṣiṇī, and (5) Kambojī [respectively]. (1) Lord is also [here on the first circle.] One should always accomplish [them] correctly in the elemental forms according to the [qualities of] the elements.

mahāmaṇḍalayogena bāhyamaṇḍalam ālikhet //15//^{/92)}
 triṣṭyāni dadyān madhye śobhanaṃ kārayed vratī ^{/93)}
 aṣṭadalaṃ likhet padmaṃ kaṇṇikāgūḍhagocaram //16//^{/94)}

- 88) -vyaptejo-] *em.* (chu dang me Tib); vyāteja M; vyāpteja ABCD. ◊ -vāyunā] MApcBC (rlung Tib); vāyu (one canceled and illegible letter) Mac; vāyunām D. ◊ -bhūtās] ABCD ('byung ba Tib); bhūtas M.
- 89) dīpinī] MABC (mar me Tib); dvīpinī D. ◊ cūṣiṇī] *em.* ('jib ma Tib); cuṣṇī MABCD. ◊ ca] C (dang Tib); *om.* MABD. ◊ prabhūṣ tathā] MAD (khyab bdag de bzhiñ Tib); prabhūṣ tathā B; prabhūṣathā C.
- 90) bhūtato] MABCD; 'byung po Tib. ◊ bhūta-] MACD ('byung po'i Tib); bhū B. ◊ -rūpeṇa] ABC (gzugs kyis Tib); rūpe na MD. ◊ sādhayet] MABD (bsgrub bya Tib); sodhayet C.
- 91) kam po dzī] D; kam bo ji P.
- 92) -maṇḍala-] ABCD (dkyil 'khor Tib); ++ḍala M. ◊ ālikhet] MACD (bri Tib); ālikhya B.
- 93) tri-] *corr.* (sum Tib); ṭṛ MABD; ṭṛṭya C. ◊ -ṣṭyāni] MAB (ri mo and skor Tib); ṣṭyāni ca C; ṣṭyoni D. ◊ dadyān] MAC (byin pas Tib); dadyāta B; dadhyāt D. ◊ madhye] MC (dbus Tib); madhya ABD. ◊ śobhanaṃ] *em.* (mdzes par Tib); susobhaṇām M; susobhanam A; susobhaṇam B; suśobhanam C; sudhyasobhaṇam D. ◊ kārayed] M (bya Tib); kālayed ABC; kāladvayed D. ◊ vratī] MABD (brtul zhugs can gyis Tib); vratī C.
- 94) -dalaṃ] ACD ('dab Tib); dala MB. ◊ likhet] MACD (bri bar bya Tib); likhyet B. ◊ padmaṃ] MABD (pa dma Tib); padma C. ◊ -gūḍha-] MACD (zab pa'i Tib); guḍha B. ◊

/ dkyil 'khor chen po'i sbyor ba yis // kun nas phyi yi dkyil 'khor bri //⁹⁵⁾
 / ri mo sum skor dbus byin pas // brtul zhugs can gyis mdzes par bya /
 / pa dma 'dab brgyad bri bar bya // lte ba zab pa'i spyod yul can //

By the yoga of the great maṇḍala, one should draw the external maṇḍala. One observing the vow should give three circles in the middle and should make [it] brilliant. One should draw a lotus of eight petals having a secret region at the center.

tasya madhye vajradeham ekamukhaṃ caturbhujam /⁹⁶⁾
 iṣaddaṃṣṭrākarālāsyam saroṣahasitānanam //17//⁹⁷⁾
 nīlavarnaṃ mahāghoraṃ kapālamālāvibhūṣitam /⁹⁸⁾
 pretārūḍhasūryatāṇḍavaṃ tridaśabhayaṃkaram //18//⁹⁹⁾
 vyāghracarmāambaradharaṃ trinetrāṃ divyarūpiṇam /¹⁰⁰⁾
 kapālakhaṭvāṅgadharaṃ ḍamarukartṭbhūṣitam //19//¹⁰¹⁾

/ de yi dbus su rdo rje'i sku // zhal gcig pa la phyag bzhi pa /
 / cung zad mche ba gtsigs pa'i zhal // bzhad pa'i zhal la khro dang bcas //
 / kha dog sngon po drag chen po // thod pa'i phreng bas rnam par brgyan /
 / nyi mar gar mdzad ro la bzhugs // sum cu pa rnam 'jigs par mdzad //¹⁰²⁾

-gocaram] MABC (spyod yul can Tib); gocalaṃ D.

95) phyi yi] D; phyi mī P. ◇ bri] D; gyi P.

96) madhye] MC (dbus su Tib); madhya ABD. ◇ catur-] MAD (bzhi pa Tib); catu C. ◇ -bhujam] ABCD (phyag Tib); bhujam // m ekamukhacaturbhujam M.

97) iṣad-] *em.* (cung zad Tib); iṣad MACD; iṣaṅ B. ◇ -daṃṣṭrā-] *em.* (mche ba Tib); draṃṣṭrā M; draṣṭā AC; daṣṭrā D. ◇ -lāsyam] MAC (zhal Tib); lāsyā B; lasyam D. ◇ saroṣa-] *em.* (khro dang bcas Tib); saroṣaṃ MABCD.

98) -varnaṃ] MABC (kha dog Tib); varṇa D.

99) -rūḍha-] *em.* (bzhugs Tib); rūḍhaṃ MABCD. ◇ tridaśa-] ABCD (sum cu pa rnam Tib); tri++śa M. ◇ -bhayaṃ-] MCD ('jigs par Tib); bhaya A; bhaye B. ◇ -karam] MABC (mdzad Tib); kalaṃ D.

100) -mbara-] MABC (na bza' Tib); vara D. ◇ -dharaṃ] MABD ('dzin Tib); varaṃ C.

101) -ḍamaru-] MAB (cang te'u Tib); ḍamarū C; ḍamalu D. ◇ -kartṭr-] *corr.* (gri gus Tib); kartti MABCD.

102) sum cu pa rnam] D; sum bcu pa rnam P.

/ stag gi pags pa'i na bza' 'dzin ^{/103)} / bzung po'i gzugs can spyang gsum pa /
 / thod pa dang ni kha tṡwām 'dzin // cang te'u gri gug gis ni brgyan ^{//104)}

At its center, [one should draw] Vajradeha: [He] has one face and four arms, opens the mouth a bit and shows the teeth, is laughing with anger, is dark blue in color, is greatly terrifying, is adorned with a garland of skull bones, is dancing on the sun placed on a corpse, frightens the Thirty [gods], holds a tiger's skin as a mantle, has three eyes, appears divine, holds a skull bowl and a skull staff, and is adorned with a drum and a knife.

pūrvadaṡṡiṡapaścīma uttare tu yathākramāt ^{/105)}
 ḍākinī kambojī caiva cūṡiṡy api ca dīpinī //20//¹⁰⁶⁾
 evaṡ vajradehasyārthaṡ samāsāc ca nigadyate ^{/107)}

/ shar dang lho dang nub dang ni // byang du rim pa ji lta bas /
 / mkha' 'gro kam po dzi nyid ma ^{/108)} / 'jib ma dang ni mar me ma'o //
 / de ltar rdo rje sku yi don // mdor bsdus pa yis brjod par bya /

On the eastern, southern, western, and northern [petals], in due order, [there are] Ḍākinī, Kambojī, Cūṡiṡī, and Dīpinī. Vajradeha's object is thus concisely explained.

vajrākāro bhaven nābhau dūtī ṡaṡpādagaṡminī //21//¹⁰⁹⁾

103) pags pa'i] D; lpags ba'i P.

104) cang te'u] D; cang de'u P.

105) uttare] MABpcCD (byang du Tib); uuttare Bac.

106) kambojī] M (kam po dzi nyid ma Tib); lambojī ABD; lambojī C. ḍ cūṡiṡy api] em. ('jib ma dang Tib); cūṡiṡīpi MAB; rūpinīpi C; cūṡiṡīpi D. ḍ dīpinī] MABC (mar me ma Tib); dīpiṡī D.

107) samāsāc] em. (mdor bsdus pa yis Tib); samudāyāś MABCD.

108) kam po dzi] D; kam po dza P.

109) vajrākāro] em. (rdo rje'i rnam par Tib); vajrākāra MABC; vajrākāla D. ḍ ṡaṡpāda-] MD (rkang pa drug Tib); ṡaṡpada MD; ṡad yada ABC. cf. rkang pa drug *Vohitā* (D, 292r5).

hṛdaye guhye tu kaṅṭhe tadākāraṃ punar nyaset /¹¹⁰
dhāryamāṇaṃ tataḥ prāṇaṃ dhyānaṃ cittaṃ ca nānyabhiḥ
//22//¹¹¹
utpadyante prabhā divyā māṇḍaleyāḥ svadehajāḥ /¹¹²
ādikarmikayogāc ca visphuranti diśo daśa //23//¹¹³

/ lte bar rdo rje'i rnam par 'gyur // pho nya rkang pa drug bgrod ma' i //
/ snying ga gsang ba mgrin pa ru /¹¹⁴/ de nyid rnam par slar dgod bya //
/ de nas srog ni 'dzin bzhin pas // bsam gtan sems te gzhan gyis min //
/ lha rdzas 'od zer bskyed par 'gyur /¹¹⁵/ dkyil 'khor pa rnam rang lus skyes //
/ las dang po yi sbyor ba yis /¹¹⁶/ phyogs bcur rnam par spro bar 'gyur //

[The meaning of “VAJRA” —] A figure of vajra (*vajra*) should be in the navel region. The female messenger goes forward with the six feet. Furthermore, one should place the same figures in the heart, private part, and throat.¹¹⁷ [The meaning

110) hṛdaye] M (snying ga Tib); hṛdaya ABCD. ◇ guhye tu] *em.* (gsang ba Tib); guhyeṣu MABCD. ◇ tadākāraṃ] *em.*; saivākāraṃ MABCD; de nyid rnam par Tib. ◇ punar] MABC (slar Tib); puna D.

111) prāṇaṃ] MABD (srog Tib); ghrāṇaṃ C. ◇ dhyānaṃ] *em.* (bsam gtan Tib); ++ṇaṃ M; prāṇaṃ ABCD. ◇ cittaṃ] M (sems Tib); cittaś ABCD.

112) prabhā] B ('od zer Tib); prabhāṃ MACD. ◇ divyā] *em.*; divyāṃ MABCD; lha rdzas Tib. ◇ māṇḍaleyāḥ] *em.* (dkyil 'khor pa rnam Tib); māṇḍaleyāṃ MABCD. ◇ -svadehajāḥ] *em.* (rang lus skyes Tib); svadehajāṃ M; svadehajāṃ ABC; svadehajān D.

113) visphuranti] MABC (rnam par spro bar 'gyur Tib); vispharanti D. ◇ diśo daśa] *em.* (phyogs bcur Tib); diśo daśaḥ MABD; daśo diśaḥ C.

114) snying ga] D; snying kha P.

115) bskyed par] D; skyed par P.

116) dang po yi] D; dang po'i P.

117) According to the *Vohitā* (D, 292r5-r7), what is taught in the lines explaining the meaning of “VAJRA” is as follows: The practitioner visualizes a three-pronged vajra in the navel region, heart, private part, and throat. Every three-pronged vajra has three prongs at both ends (that is, every vajra has six prongs). From the six prongs, the six channels, which represent the six feet of the female messenger, run forward. I have interpreted that the four bodily regions are the places where a practitioner visualizes the four elemental wheels of the deities of the maṇḍala (50.8.6c-7b) together with the tree-pronged vajras — In the navel region, a practitioner visualizes the water wheel; in the heart, the fire wheel; in the private part, the earth wheel; and in the throat, the wind wheel. The *Vohitā* does not mention these connections.

of “DEHA” —] Subsequently, [one should make] the vital air being kept [in the body] and the mind [being in the] meditative [state], not in other [ways]. Divine rays appear. The maṇḍala deities grow in one’s own body (*deha*). And by the yoga of the elementary practice they spread [toward] the ten directions.

hrīḥkārasambhavā devī vārāhī tu caturbhujā ¹¹⁸⁾
dhanurbāṇaṃ tathā caiva dhvajakapālam eva ca //24//¹¹⁹⁾
nīlavarṇā mahāghorā sūkarāsyā bhayānakā ¹²⁰⁾

/ hrīḥ yig las byung ba’i lha mo ¹²¹⁾ / phag mo phyag ni bzhi ma ste /
/ gzhu dang mda’ nyid de bzhin du // rgyal mtshan dang ni thod pa nyid //
/ kha dog sngon mo drag chen mo // phag gi gdong can ’jigs rung ma’ o //

[On the eastern seat of the second circle,] born of the letter HRĪḤ is the goddess Vārāhī. [She] has four arms, [holds] a bow, an arrow, a flag, and a skull bowl as well, is dark blue in color, is greatly terrifying, has a face of a boar, and is frightful.

phemkāreṇa likhec chivāṃ raktavarṇāṃ mahādyutim //25//¹²²⁾
kapālam aṅkuśaṃ caiva khaṭvāṅgaḍamaruṃ tathā ¹²³⁾

118) hrīḥ-] D (hrīḥ Tib); hrī M; hrīmḥ AB; hrīm C. ◇ -kāra-] MABC (yig Tib); kāla D. ◇ catur-] MAD (bzhi Tib); catu BC. ◇ -bhujā] *em.* (phyag Tib); bhujāḥ M; bhujāṃ ACD; bhūjāṃ B.

119) dhanur-] MD (gzhu Tib); dhanu ABC. ◇ -bāṇaṃ] *em.* (mda’ Tib); bbāṇa M; bāna AB; bāṇa C; bbāna D. ◇ dhvaja-] *Mpc*ABCD (rgyal mtshan Tib); cca *Mac.* ◇ -kapālam] MABD (thod pa Tib); kapāra C.

120) sūkarāsyā] *corr.* (phag gi gdong can Tib); śūkarāsyā M; sūkalāsyā ABCD. ◇ bhayānakā] C (’jigs rung ma Tib); bhayānikā MABD.

121) hrīḥ] D; hrīḥ P.

122) phem-] *em.* (phem Tib); phet MA; phat BCD. *cf.* the *Vajradāka* (19.20b) and phem in its Tib. D. ◇ -kāreṇa] MABC (yig gis Tib); kālena D. ◇ chivāṃ] *em.* (zhi ba mo); chivā MABCD. ◇ -varṇāṃ] *em.* (kha dog Tib); varṇā MABCD. ◇ -dyutim] *em.* (’od Tib); dyutiḥ MABCD.

123) aṅkuśaṃ] D (lcags kyu Tib); ++kuśaṃ M; aṃkuśaḥ AB; aṃkuś C. ◇ -ḍamaruṃ] D (ḍa ma ru Tib); ḍamarukan MAB; ḍamarukaṃ C.

/ phem̄ yiḡ gis̄ bris̄ zhī bā mō // khā doḡ dmar̄ mō 'od̄ chen̄ mō /
/ thod̄ pā danḡ nī lcags̄ kyū nyid̄ // khā ṭwām̄ ḍā mā rū dē bzhiñ //

[On the southern seat,] by the letter PHEM, one should draw Śivā (alias Śamkarī), [who] is red in color, is greatly splendid, and [holds] a skull bowl, a hook, a skull staff, and a drum, likewise.

hīkāreṇa tu kaumārī pītavarṇā caturbhujā //26//¹²⁴
triśūlaṃ tripatākam ca dhanurbāṇam tathaiva ca /¹²⁵

/ hrīḥ̄ yī yī ges̄ gzhon̄ nū mā /¹²⁶ / khā doḡ ser̄ mō phyaḡ bzhī mā /
/ rtsē gsum̄ pā danḡ bā dan̄ gsum̄ // gzhū danḡ mda'̄ nyid̄ dē bzhiñ nō //

[On the western seat, born] of the letter HĪ is Kaumārī, [who] is yellow in color, has four arms, [holds] a trident [with one of the hands], [makes the hand posture of] the triple flag [with another hand], and [holds with the remaining two hands] a bow and an arrow, likewise.

hoḥkāreṇa ca cāmuṇḍī kṛṣṇavarṇā caturbhujā //27//¹²⁷
khaṭvāṅgaṃ caiva kapālaṃ ca ḍamaruṃ caṣakaṃ tathā /¹²⁸

/ hoḥ̄ yī yī ges̄ tsā mū ṇḍī /¹²⁹ / khā doḡ naḡ pō phyaḡ bzhī mā /¹³⁰
/ khā ṭwām̄ gā nyid̄ thod̄ pā danḡ // canḡ te'ū chanḡ snod̄ dē bzhiñ nō //

124) hī-] MABCD; hrīḥ̄ Tib. ◇ -bhujā] *em.* (phyag Tib); bhujām M; bhujām ABCD.

125) triśūlaṃ] MACD (rtse gsum pa Tib); trisūlaṃ B. ◇ tripatākam] MAB (ba dan gsum Tib); ca tripatākam C; tripaṭākaś D.

126) hrīḥ̄] D; hrīḥ̄ P.

127) -kāreṇa] MABpcD (yi ges Tib); kāre ca Bac. ◇ ca cāmuṇḍī] MpcABCD (tsa mu ṇḍi Tib); camuṇḍī Mac. ◇ catur-] MAC (bzhi Tib); catu BD. ◇ -bhujā] M (phyag Tib); bhujāḥ ABCD.

128) khaṭvāṅgaṃ] ABD (kha ṭwām ga Tib); khaṭvāṅga M; khaṭvāṅgaś C. ◇ ḍamaruṃ] *em.* (cang te'u Tib); ḍamarukaṃ MABCD. ◇ caṣakaṃ] MABD (chang snod Tib); camakaṃ C.

129) tsa mu ṇḍi] D; tsa muṇ ḍi P.

130) nag po] P; nag mo D.

[On the northern seat,] [born] of the letter HOḤ is Cāmuṇḍī (alias Cāmuṇḍā), [who] is black in color, has four arms, and [holds] a skull staff, a skull bowl, a drum, and a wine cup, likewise.

omkāreṇa tu brahmāṇī sitavarṇā caturbhujā //28//¹³¹
padmaṃ caiva kapālaṃ ca dhanurbāṇaṃ tathā param /¹³²

/ om̄ yig las ni tshangs pa mo // kha dog dkar mo phyag bzhi ma /
/ pa dma nyid dang thod pa dang // gzhu dang mda' ni de bzhin mchog //

[On the northeastern seat,] [born] of the letter OḢ is Brahmāṇī, [who] is white in color, has four arms, and [holds] a lotus, a skull bowl, a bow, and an arrow as well.

gamkāreṇa gaṇeśī tu śyāmavarṇā caturbhujā //29//¹³³
triśūlaṃ ca kapālaṃ ca akṣasūtraṃ tu modakam /¹³⁴

/ gam̄ yig las ni tshogs dbang mo // kha dog ljang gu phyag bzhi ma /¹³⁵
/ rtse gsum po dang thod pa dang // bgrang phreng dang ni la du 'o //¹³⁶

[On the southeastern seat,] [born] of the letter GAḢ is Gaṇeśī, [who] is dark green in color, has four arms, and [holds] a trident, a skull bowl, a rosary, and a

131) tu brahmāṇī] MABC (tshangs pa mo Tib); caturbāhmāṇī D. catur-] MABD (bzhi Tib); catu C. ◇ -bhujā] M (phyag Tib); bhujāṃ ABCD.

132) padmaṃ caiva] M (pa dma nyid dang Tib); padmaś caiva ABD; padmakam ca C. ◇ kapālaṃ] MABC (thod pa Tib); kapālaś D. ◇ dhanurbāṇaṃ] MD (gzhu dang mda' ni Tib); dhanurbāṇa A; dhanubāṇa B; om. C. ◇ tathā param] MABD (de bzhin mchog Tib); om. C.

133) This line is omitted in C. ◇ gaṇeśī] *em.* (tshogs dbang mo Tib); gaṇeśam MD; gaṇesam A; ganesan B. ◇ śyāma-] C (ljang gu Tib); syāma MABD. ◇ -varṇā] B (kha dog Tib); varṇaṃ MAD. ◇ catur-] MABC (bzhi Tib); catu D. ◇ -bhujā] *em.* (phyag and ma Tib); bhujam M; bhujam ABD.

134) triśūlaṃ ca] MAB (rtse gsum po Tib); om. C; triśūram D. ◇ kapālaṃ ca] MAB (thod pa dang Tib); om. C; kapāraṃ ca D. ◇ tu] MABD; ca C; dang Tib.

135) ljang gu] D; ljang khu P.

136) la du] D; la tu P.

sweetmeat.

vīkāreṇa tu vaiṣṇavī nīlavarṇā caturbhujā //30//¹³⁷⁾
madyavārikapālaṃ tu pāsakhaḍgaṃ tathā param /¹³⁸⁾

/ bī yig las ni khyab 'jug ma /¹³⁹⁾ / kha dog sngon mo phyag bzhi ma /
/ 'khor lo dang ni thod pa dang // zhags pa ral gri de bzhin mchog //

[On the southwestern seat,] [born] of the letter Vī is Vaiṣṇavī, [who] is dark blue in color, has four arms, and [holds] a [skull bowl of] wine, a skull bowl of water, a noose, and a sword as well.

ikārasambhavā indrī pītavarṇā caturbhujā //31//¹⁴⁰⁾
vajrasaktikapālaṃ ca tarjanīpāśam eva ca /¹⁴¹⁾

/ ī yig las byung ba dbang mo // kha dog ser mo phyag bzhi ma /
/ rdo rje mdung thung thod pa dang // sdigs mdzub bcas zhags de bzhin no //

[On the northwestern seat,] born of the letter I is Indrī, [who] is yellow in color, has four arms, and [holds with the three hands] a vajra spear, a skull bowl, and a noose, [with the other hand assuming] the threatening [hand posture].¹⁴²⁾

sarvā jvaladūrdhvakeśā nānābharaṇabhūṣitā //32//¹⁴³⁾

137) -bhujā] *em.* (phyag Tib); bhujāḥ MABCD.

138) madyavāri-] MABC; madyavārī D; 'khor lo Tib. ◇ -khaḍgaṃ] *em.* (ral gri Tib); khaḍga MABCD.

139) bī] P; bi D.

140) ikāra-] MABCD; ī yig Tib. ◇ -varṇā] MABC (kha dog Tib); varṇa D. ◇ -bhujā] MACD (phyag Tib); bhūjā B.

141) -śakti-] MAC (mdung thung Tib); śakta B; vakti D. ◇ tarjanī-] MABC (sdigs mdzub bcas Tib); tarjani D. ◇ eva ca] MABCD; de bzhin Tib.

142) Or, [she holds] a vajra, a spear, and a skull bowl [with the three hands], and a noose [with the other hand assuming] the threatening [hand posture].

143) -ūrdhva-] MABD (gyen Tib); urdha C. ◇ -bharaṇa-] MABD (rgyan Tib); bharaṇā C.

śavārūḍhā trinetṛā vyāghracarmāvṛtā kaṭiḥ ¹⁴⁴⁾

/ thams cad 'bar bzhin gyen brdzes skra // sna tshogs rgyan gyis nmam par bklubs
¹⁴⁵⁾

/ ro la zhon ma spyen gsum ma // rked par stag gi pags pa dkris //

Every female [deity on the second circle] has [her] hair stand erect like a flaming fire, is adorned with various ornaments, stands on a corpse, has three eyes, and wears a tiger skin around the waist.

pūrvadvāre likhed brahma sitavarṇaṃ caturbhujam //33//¹⁴⁶⁾
kapālam akṣasūtraṃ ca kamaṅḍaluṃ padmam eva ca ¹⁴⁷⁾

/ shar sgor tshangs pa bri bya ba // kha dog dkar po phyag bzhi pa /

/ thod pa dang ni bgrang phreng dang // spyi blugs pa dma de bzhin no //

One should draw at the eastern gate Brahman, [who] is white in color, has four arms, and [holds] a skull bowl, a rosary, a water vessel, and a lotus.

uttareṇa tathā viṣṇuṃ kṛṣṇavarṇaṃ caturbhujam //34//¹⁴⁸⁾
khaḍgaṃ caiva tathā cakraṃ kapāladanḍam eva ca ¹⁴⁹⁾

144) -rūḍhā] MACD (zhon ma Tib); ruḍhā B. ◊ -carmā-] MABC (pags pa Tib); camā D.

145) nmam par bklubs] D; nmam par glubs P.

146) likhed] MAD (bri bya ba Tib); libed B; likhe C. ◊ brahma (*m.c.* for brahmāṇam)] *em.* (tshangs pa Tib); brahmā MABCD. *cf.* brahma *Vajradāka* (19.28a). ◊ -varṇaṃ] *em.* (kha dog Tib); varṇa MC; varṇā ABD. ◊ catur-] MACD (bzhi pa Tib); catu B. ◊ -bhujam] M (phyag Tib); bhujāḥ ABC; bhujā D.

147) Whole the folios 186r-194v (after -m akṣasūtraṃ ca) are missing in B. -sūtraṃ] MCD (phreng Tib); sūtrañ A. ◊ kamaṅḍaluṃ] M (spyi blugs Tib); kamaṅḍalu AC; kamaṅḍalam D.

148) This line is missing in B (whole the folios 186r-194v missing in B). ◊ viṣṇuṃ] *em.* (khyab 'jug Tib); viṣṇu MACD. ◊ -varṇaṃ] *em.* (kha dog Tib); varṇa MC; varṇā AD. ◊ catur-] MAC (bzhi Tib); ca D. ◊ -bhujam] *em.* (phyag Tib); bhujā MACD.

149) This line is missing in B (whole the folios 186r-194v missing in B). ◊ khaḍgaṃ] C (ral gri Tib); khaḍga MAD. ◊ kapāla-] M (thod pa Tib); kapālam ACD. ◊ -danḍam] ACD (dbyug pa Tib); muṅḍam M.

/ byang du de bzhin khyab 'jug ni // kha dog nag po phyag bzhi pa /
/ ral gri de bzhin 'khor lo dang // thod pa dbyug pa de bzhin no//

Likewise, [one should draw] at the northern [gate] Viṣṇu, [who] is black in color, has four arms, and [holds] a sword, a discus, a skull bowl, and a truncheon.

dakṣiṇe rudram ālikhed dhūmravarṇaṃ caturbhujam //35//¹⁵⁰⁾
triśūlaṃ kapālaṃ caiva pāśam akṣadharam tathā /¹⁵¹⁾

/ lho ru drag po bri bya ste // du ba' i mdog can phyag bzhi pa /¹⁵²⁾
/ rtse gsum thod pa de bzhin du // zhags pa phreng ba 'dzin de bzhin //

One should draw at the southern [gate] Rudra, [who] is gray in color, has four arms, and [holds] a trident, a skull bowl, a noose, and a rosary, likewise.

paścime likhet skandaṃ ca pītavarṇaṃ caturbhujam //36//¹⁵³⁾
śaktidaṇḍadharam vīraṃ kapālākṣadharam tathā /¹⁵⁴⁾

/ nub tu gzhon nu bri bar bya /¹⁵⁵⁾ / kha dog ser po phyag bzhi pa /
/ dpa' bo mdung thung dbyug pa 'dzin // thod pa bgrang phreng 'dzin de
bzhin //

150) This line is missing in B (whole the folios 186r-194v missing in B). ◇ rudram] MAD (drag po Tib); rūdram C. ◇ dhūmra-] *em.* (du ba'i Ti); dhūmraṃ M; dhrūmra AC; trasma D. ◇ -varṇaṃ] MA (mdog can Tib); varṇo C; varṇa D. ◇ -bhujam] MD (phyag Tib); bhujā A; bhujā C.

151) This line is missing in B (whole the folios 186r-194v missing in B). ◇ caiva] MACD; de bzhin du Tib. ◇ akṣa-] AD (phreng ba [meant as bgrang phreng] Tib); ākṣa M; akṣara C.

152) du ba'i] D; du ba P.

153) This line is missing in B (whole the folios 186r-194v missing in B). ◇ paścime] ACD (nub tu Tib); paści M. ◇ likhet] MA (bri bar bya Tib); likhe CD. ◇ skandaṃ] MC (gzhon nu Tib); skandaś AD. ◇ -varṇaṃ] MAC (kha dog Tib); varṇa D. ◇ catur-] MpcAC (bzhi pa Tib); cabhu Mac; catu D. ◇ -bhujam] MAC (phyag Tib); bhujā D.

154) This line is missing in B (whole the folios 186r-194v missing in B). ◇ -daṇḍa-] MAC (dbyug pa Tib); daṇḍam D. ◇ -lākṣa-] ACD (bgrang phreng Tib); lākṣara M.

155) nub tu] D; nub du P.

One should draw at the western [gate] Skanda, [who] is yellow in color, has four arms, holds a spear and a truncheon, is a hero, and [holds] a skull bowl and a rosary, likewise.

īśāne vṛṣabhārūḍhaṃ śuklavarnaṃ caturbhujam //37//¹⁵⁶⁾
kapālatrisūladharaṃ puṭāñjalikaraṃ param /¹⁵⁷⁾

/ dbang ldan khyu mchog la zhon pa // kha dog dkar po phyag bzhi ste /
/ thod pa dang ni rtse gsum 'dzin // phyag gzhan thal mo sbyar ba 'o //

On the northeastern [seat of the third circle] [one should draw Preteśa, who] rides on a bull, is white in color, has four arms, holds a skull bowl and a trident, and joins the other [pair of] hands in prayer.

indrāya gajārūḍhaṃ ca pītavarnaṃ caturbhujam //38//¹⁵⁸⁾
vajraṃ cāpi kapālaṃ ca kṛtāñjalipuṭaṃ param /¹⁵⁹⁾

/ dbang po glang po la zhon pa // kha dog ser po phyag bzhi ste /
/ rdo rje dang ni thod pa dang // thal mo sbyar ba byas pa mchog //

On the eastern [seat] [one should draw Indra, who] rides on an elephant, is yellow in color, has four arms, [holds] a vajra and a skull bowl, and joins the other [pair

156) This line is missing in B (whole the folios 186r-194v missing in B). ◇ īśāne] *em.* (dbang ldan Tib); iśānye MA; iśāne C; iśānya D. ◇ -rūḍhaṃ] AC (zhon pa Tib); rūḍha MD. ◇ -varṇaṃ] AC (kha dog Tib); varṇa MD. ◇ catur-] MCD (bzhi Tib); catu A.

157) This line is missing in B (whole the folios 186r-194v missing in B). ◇ kapāla-] D (thod pa Tib); kapālaṃ MAC. ◇ puṭā-] MAD (sbyor ba Tib); puṭā C. ◇ -karaṃ] *em.* (phyag Tib); karā M; dharā ACD. ◇ param] *em.* (gzhan Tib); parā MACD.

158) This line is missing in B (whole the folios 186r-194v missing in B). ◇ gajārūḍhaṃ] *em.* (glang po la zhon pa Tib); gajārūḍhā MAD; gajam ārūḍhā C. ◇ ca] MAD; *om.* C. ◇ -varṇaṃ] *em.* (kha dog Tib); varṇā MC; varṇa AD. ◇ -bhujam] *em.* (phyag Tib); bhujā MACD.

159) This line is missing in B (whole the folios 186r-194v missing in B). ◇ kṛtā-] MAD (byas pa Tib); kṛtā C. ◇ -puṭaṃ] *em.* (sbyar ba Tib); puṭā MAD; puṭo C. ◇ param] *em.* (mchog Tib); parā MACD.

of] hands in prayer.

āgneye tu meṣārūḍhaṃ raktavarṇaṃ caturbhujam //39//¹⁶⁰
agnikuṇḍakapālaṃ ca saṃtrastakṛtāñjalikaram /¹⁶¹

/ me ru lug la zhon pa ni // kha dog dmar po phyag bzhi pa /

/ me yi thab dang thod pa dang // skrag nas de bzhin lag thal sbyar //

On the southeastern [seat] [one should draw Hutāśana, who] rides on a ram, is red in color, has four arms, [holds] a fire pit and a skull bowl, and joins the [other pair of] hands in prayer in fear.

yāmyāyāṃ mahiṣārūḍhaṃ kṛṣṇavarṇaṃ caturbhujam //40//¹⁶²
daṇḍaṃ caiva kapālaṃ ca saṃtrastāñjalidhāriṇam /¹⁶³

/ gshin rjer ma he la zhon pa // kha dog nag po phyag bzhi pa /

/ dbyug pa de bzhin thod pa dang // kun tu skrag nas thal sbyar 'dzin //

On the southern [seat] [one should draw Yama, who] rides on a buffalo, is black in color, has four arms, [holds] a truncheon and a skull bowl, and keeps joining the [other pairs of] hands in prayer in fear.

160) This line is missing in B (whole the folios 186r-194v missing in B). ◇ āgneye tu] *em.* (me ru Tib); āgneyeṣu MAD; agneyeṣu C. ◇ rakta-] *Mpc*ACD (dmar po Tib); va *Mac.* ◇ -varṇaṃ] M (kha dog Tib); varṇa ACD.

161) This line is missing in B (whole the folios 186r-194v missing in B). ◇ saṃtrasta-] *em.* (skrag nas Tib); saṃtrastā MAD; santrastā C. ◇ de bzhin *add.* Tib. ◇ kṛtāñjali-] MAD (thal sbyar Tib); kṛtāñli C. ◇ -karam] *em.* (lag Tib); karā MAC; kalā D.

162) This line is missing in B (whole the folios 186r-194v missing in B). ◇ yāmyāyāṃ] *em.* (gshin rjer Tib); yāmyām M; yāmyā ACD. ◇ -varṇaṃ] *em.* (kha dog Tib); varṇā MAC; varṇa D. ◇ -bhujam] *em.* (phyag Tib); bhujā MAD; bhujām C.

163) This line is missing in B (whole the folios 186r-194v missing in B). ◇ -dhāriṇam] *em.* ('dzin Tib); dhāriṇaḥ MAD; dhāriṇeḥ C.

nairṛtye śvānārūḍhaṃ haritavarṇaṃ caturbhujam //41//¹⁶⁴
khaḍḡakapāladharaṃ ca saṃtrastaṃ hy añjaliparam /¹⁶⁵

/ bden bral khyi la zhon pa ste /¹⁶⁶ / kha dog sngo skya phyag bzhi pa /
/ ral gri dang ni thod pa 'dzin // kun nas skrag pas thal sbyar mchog //

On the southwestern [seat] [one should draw Nirṛti, who] rides on a dog, is green in color, has four arms, holds a sword and a skull bowl, and joins the other [pair of] hands in prayer with fear.

vāruṇyāṃ makarārūḍhaṃ śuklavarnaṃ caturbhujam //42//¹⁶⁷
pāśaṃ caiva kapālaṃ ca puṭāñjaliṃ tathā param /¹⁶⁸

/ chu lhar chu srin la zhon pa // kha dog dkar po phyag bzhi ste /¹⁶⁹
/ zhags pa de bzhin thod pa dang // thal mo sbyar ba de bzhin gzhan //

On the western [seat] [one should draw Varuṇa, who] rides on a makara, is white in color, has four arms, [holds] a noose and a skull bowl, and, likewise, joins the other [pair of] hands in prayer.

164) This line is missing in B (whole the folios 186r-194v missing in B). ◇ nairṛtye] *em.* (bden bral Tib); nairṛtya MACD. ◇ śvānā-] M (khyi Tib); svānā ACD. ◇ -rūḍhaṃ] *em.* (zhon pa Tib); rūḍhā MACD. ◇ -varṇaṃ] *em.* (kha dog Tib); varṇṇā MACD. ◇ catur-] MABC (bzhi pa); catu D. ◇ -bhujam] *em.* (phyag Tib); bhujā M; bhujāṃ AD; bhujāḥ C.

165) This line is missing in B (whole the folios 186r-194v missing in B). ◇ saṃtrastaṃ] *em.* (kun nas skrag pas Tib); saṃtrastā MACD. ◇ -param] *em.* (mchog Tib); parā MACD.

166) khyi] P; mi D.

167) This line is missing in B (whole the folios 186r-194v missing in B). ◇ vāruṇyāṃ] M (chu lhar Tib); vāruṇyā ACD. ◇ makarā-] MD (chu srin la Tib); kamarā AC. ◇ -rūḍhaṃ] *em.* (zhon pa Tib); rūḍhā MC; rūḍhā ca AD. ◇ -varṇaṃ] *em.* (kha dog Tib); varṇṇā MACD. ◇ catur-] MAD (bzhi Tib); catu C. ◇ -bhujam] *em.* (phyag Tib); bhujā M; bhujāṃ ACD.

168) This line is missing in B (whole the folios 186r-194v missing in B). ◇ pāśaṃ] D (zhags pa Tib); pāśa M; pāśāñ A; pāśāṃ C. ◇ puṭāñjaliṃ] *em.* (thal mo sbyar ba Tib); puṭāñjali MAC; puṭāñjali D. ◇ param] *em.* (gzhan Tib); parā MACD.

169) phyag] D; khyag P.

vāyavyām ṛṅgārūḍhaṃ dhūmravarṇaṃ caturbhujam //43//¹⁷⁰⁾
patākam ca kapālam ca tathāñjalidharam param /¹⁷¹⁾

/ rlung du ri dags la zhon pa /¹⁷²⁾ / du ba' i mdog can phyag bzhi ste /
/ ba dan dang ni thod pa dang // de bzhin thal sbyar 'dzin pa mchog //

On the northwestern [seat] [one should draw Vāyu, who] rides on a deer, is gray in color, has four arms, [holds] a flag and a skull bowl, and, likewise, keeps joining the other [pair of] hands in prayer.

kuberāya nidhyārūḍhaṃ pītavarṇaṃ caturbhujam //44//¹⁷³⁾
ratnakapāladharam ca kṛtāñjaliṃ tathā param /¹⁷⁴⁾

/ lus ngan du ni gter la zhon // kha dog ser po phyag bzhi pa /
/ rin po che dang thod pa 'dzin // thal sbyar byas pa' o de bzhin gzhan //

On the northern [seat] [one should draw Kubera, who] rides on a treasure, is yellow in color, has four arms, holds a jewel and a skull bowl, and, likewise, joins the other [pair of] hands in prayer.

170) This line is missing in B (whole the folios 186r-194v missing in B). ◇ vāyavyām] M (rlung du Tib); vāyavyā ACD. ◇ -rūḍhaṃ] *em.* (zhon pa Tib); rūḍha M; rūḍhā ACD. ◇ dhūmra-] MAD (du ba' i Tib); dhrūmra C. ◇ -varṇaṃ] M (mdog can Tib); varṇas A; varṇās CD. ◇ catur-] MAD (bzhi Tib); catu C. ◇ -bhujam] M (phyag Tib); bhujām AC; bhujāḥ D.

171) This line is missing in B (whole the folios 186r-194v missing in B). ◇ patākam] M (ba dan Tib); paṭākañ A; paṭākam C; paṭākaś D. ◇ tathāñjali-] *MpcACD* (de bzhin thal sbyar Tib); tathām parā *Mac.* ◇ -dharam] *em.* ('dzin pa Tib); dharā *MACD.* ◇ param] *em.* (mchog Tib); parā *MACD.*

172) rlung du] D; rlung lha P.

173) This line is missing in B (whole the folios 186r-194v missing in B). ◇ nidhyārūḍhaṃ] MAD (gter la zhon Tib); nidhyārūḍhaṃ C. ◇ -varṇaṃ] M (kha dog Tib); varṇā AC; varṇa D. ◇ -bhujam] M (phyag Tib); bhujām ACD.

174) This line is missing in B (whole the folios 186r-194v missing in B). ◇ ratna-] *em.* (rin po che Tib); ratnam MAD; ratnā C. ◇ -kapāladharam] *MABC* (thod pa 'dzin Tib); kapārañ ca D. ◇ kṛtāñjaliṃ] *em.* (thal sbyar byas pa Tib); kṛtāñjali MA; kṛtāmjali CD. ◇ param] *em.* (gzhan Tib); parā *MACD.*

sarvanakṣatragrahāś ca dhyeyāḥ svamaṇḍalārūḍhāḥ //45//¹⁷⁵
svasamayasaṃbhūtās ta ṛddhimanto mahābalāḥ /¹⁷⁶

/ thams cad rgyu skar dang ni gza' // rang dkyil 'khor la gnas pa bsgom /
/ rang gi dam tshig las byung ba // de rnams rdzu 'phrul ldan stobs che //

All lunar mansions and planets are to be meditated on as astride their wheels.¹⁷⁷
They are born of their own pledges, bring prosperity, and are greatly powerful.

mātṛṇām sarvamātā ca bhūtavidyā tathā parā //46//¹⁷⁸

/ ma mo rnams dang kun gyi ma // 'byung po rig ma de bzhin gzhan /

The universal mother of mothers, the knowledge female of the primitive matter, is, likewise, excellent.¹⁷⁹

175) This line is missing in B (whole the folios 186r-194v missing in B). ◊ sarva-] MC (thams cad Tib); sarve A; sarvve D. ◊ -nakṣatra-] MAD (rgyu skar Tib); nakṣetra C. ◊ ca] MAD; caiva C. ◊ dhyeyāḥ] *em.* (bsgom Tib); dheyā MACD. ◊ -rūḍhāḥ] *em.* (gnas pa Tib); rūḍhataḥ *MpcACD*; rūḍhātaḥ *Mac*.

176) This line is missing in B (whole the folios 186r-194v missing in B). ◊ -samayasambhūtās] MAD (dam tshig las byung ba Tib); samayaṃ ca bhūtās C. ◊ -balāḥ] MAD (stobs Tib); balā C.

177) According to the *Vohitā* (D, 292v1-v2), Aṅgāraka stands astride the earth wheel; Budha, the water wheel; Brhaspati, the fire wheel; Śukra, the wind wheel; Śanaīścara, the space wheel; Ketu and Soma, the water wheel (Ketu does not appear in the tantra); and Rāhu and Āditya, the earth wheel. Regarding the wheels of the lunar mansions, the *Vohitā* comments “like the lord born of that” (*de las byung ba bcom ldan 'das bzhin no*, 292v2), which is unclear and may mean the sun placed on a corpse (see 50.8.18c).

178) This line is missing in B (whole the folios 186r-194v missing in B). ◊ mātṛṇām] MAD; mātṛgaṇā C; ma mo rnams dang Tib.

179) The *Vohitā* does not give any comment on this obscure line. This line may be interpreted as mentioning the consort goddess of Vajradeha, the chief female deity, who is described in this line as the universal mother of all mothers and who may represent the space element. However, it is more natural to interpret that the *sarvamātā* and *bhūtavidyā* (both singular) in this line collectively indicate the four female deities representing the four primitive matters because Vajradeha is not described as embracing his consort goddess (50.8.17-19). The consort goddess of Vajradeha is not mentioned clearly anywhere in the text edited here.

evaṃ vidhividhānena ekaikaṃ sādhayet tataḥ ^{/180)}
śmaśānādiṣu sthāneṣu nānāsamayabhakṣaṇaiḥ //47//^{/181)}
yogī bhogarato nityaṃ dūtīkarma samārabhet ^{/182)}
candravajravidhānena vajrasattvaṃ yathodayam //48//^{/183)}
karoti dāsavat sarvaṃ mantrarājena coditāḥ ^{/184)}

/ de lta' i cho ga' i bya ba yis // de phyir re re bsgrub par bya ^{/185)}
/ dur khrod la sogs gnas nmams su // sna tshogs dam tshig za nmams kyis /
/ rnal 'byor longs spyod rtag dga' la ^{/186)} / pho nya' i las ni yang dag brtsam //
/ zla ba rdo rje' i cho ga yis ^{/187)} / rdo rje sems dpa' 'byung bzhin no /
/ sngags kyī rgyal pos bskul ba yis // de thams cad ni bran bzhin byed //

Next, one should accomplish every one [of the deities on the maṇḍala] in the same way according to the ritual prescription.¹⁸⁸⁾ In [appropriate] places such as a graveyard,¹⁸⁹⁾ by means of various pledged foods,¹⁹⁰⁾ a yogin always disposed towards enjoyment should undertake the ritual of female messenger. [One should

180) This line is missing in B (whole the folios 186r-194v missing in B).

181) This line is missing in B (whole the folios 186r-194v missing in B). ◇ śmaśānādiṣu] CD (dur khrod la sogs Tib); smaśānādiṣu MA.

182) This line is missing in B (whole the folios 186r-194v missing in B). ◇ yogī] M (rnal 'byor Tib); yogi ACD. ◇ dūtī-] MA (pho nya'i Tib); dūtī C; dūti D.

183) This line is missing in B (whole the folios 186r-194v missing in B). ◇ -sattvaṃ] *em.* (sems dpa' Tib); satva MACD.

184) This line is missing in B (whole the folios 186r-194v missing in B). ◇ dāsavat] *Mpc*ACD (bran bzhin Tib); dāsa *Mac.* ◇ sarvaṃ] MACD; de thams cad Tib.

185) bsgrub par] P; bsgom par D.

186) longs spyod] D; la sogs P.

187) cho ga] D; go cha P.

188) According to the *Vohitā*, this line teaches the *saṃcāra*, or rotation on the maṇḍala, which means to visualize all deities one by one in order.

189) According to the *Vohitā* (D, 292v4-v5), other appropriate places are mountain, its side, seashore, crossroad, mother's temple, empty house, battle place, riverside, battlefield, one's own house, the place where there is a stūpa, and the place where there is only one tree.

190) According to the *Vohitā* (D, 292v6-v7), the "various pledged foods" are meat or flesh of those living on the peaceful earth (*zhi ba' i sa*), in the sky, and underground accompanied by the fivefold immortal nectar, and various beverages.

vizualize] Vajrasattva as [it] emerges according to the prescription of moon and vajra.¹⁹¹⁾ One makes all like a servant. [They] are impelled by the mantra king.¹⁹²⁾

caturviṃśatipīṭhādi krameṇa pūjayet tataḥ //49//¹⁹³⁾
 gandhādi ḍhaukayet tatra mantrajāpaṃ tu kārayet /¹⁹⁴⁾
 svanāmocāritaṃ mantram oṃ-hūṃ-phaṭ-ādidarbhitam //50//¹⁹⁵⁾
 bhagavān madhye parāvṛtya tatra sarvaṃ ca sādhayet /¹⁹⁶⁾

/ gnas sogs nyi shu rtsa bzhi ru // de phyir rim pas mchod par bya /¹⁹⁷⁾
 / de nas dri sogs dbul bya zhing /¹⁹⁸⁾ / sngags kyi bzlas pa yang bya ste //
 / rang ming brjod pa'i gsang sngags la // oṃ hūṃ phaṭ sogs nang bcug pa'o /
 / dbus su bcom ldan 'das brjes nas // der ni thams cad bsgrub par bya //

Subsequently one should offer to the twenty-four [holy sites such as] the pīṭha (“seat”) and so on in order. There one should offer fragrance and so on.¹⁹⁹⁾ One should perform recitation of mantras. [Each] mantra is uttered with each [deity’s]

191) According to the *Vohitā* (D, 292v7-293r1), the meaning of “the prescription of moon and vajra” is as follows: A practitioner visualizes in his adamantine heart (*rdo rje'i snying por*) a moon representing his awakening mind, a subtle five-pronged vajra on the moon, and the letter HŪṂ in the middle of the vajra, and sees Vajrasattva emerge from the HŪṂ letter. By this meditation, he becomes extremely undefiled.

192) According to the *Vohitā* (D, 293r1), the mantra king is the yoginī’s mantra king (*rnal 'byor ma'i sngags kyi rgyal po*) and the practitioner impels by means of rays projected from Vajrasattva in the middle of the vajra in the practitioner’s heart and from others (*la sogs pa*).

193) This line is missing in B (whole the folios 186r-194v missing in B). ◊ krameṇa] MAC (rim pas Tib); krame na D.

194) This line is missing in B (whole the folios 186r-194v missing in B).

195) This line is missing in B (whole the folios 186r-194v missing in B). ◊ mantram] *em.* (gsang sngags la Tib); ++ntra M; mantra ACD.

196) This line is missing in B (whole the folios 186r-194v missing in B).

197) de phyir] D; da phyir P.

198) dri] D; da P.

199) The *Vohitā* comments that the offering is given to the spirit maṇḍala (*'byung po'i dkyi 'khor*) described earlier (D, 293r2). This suggests that the twenty-four holy sites are in some way connected with the spirit maṇḍala. (The *Vohitā* does not explain in detail what the connection is like.)

name and is joined with om hūm phaṭ and so on. [One,] the lord, turns around in the middle, and there should accomplish every [deity in every direction on the maṇḍala].

atha parāvṛtyāntarā bhagavān anyarūpiṇam //51//⁽²⁰⁰⁾
 tripatākājvālāvajraṃ kapālaṃ rajanīcaram /⁽²⁰¹⁾
 dhanurbāṇadharam caiva savyavāmakarotkaraiḥ //52//⁽²⁰²⁾
 śeṣam pūrvoktarūpaṃ ca dehāsyāśeṣam arthakam /⁽²⁰³⁾
 niścitaṃ madhyamāyogaiḥ sidhyate nātra saṃśayaḥ //53//⁽²⁰⁴⁾

/ de nas gzhan brjes pa'i nang du // bcom ldan gzhan gyi gzugs can te /
 / ba dan gsum pa 'bar ba dang // rdo rje thod pa rdul can mchog //
 / gzhu dang mda' ni 'dzin pa nyid // g-yas dang g-yon pa'i phyag gis 'phyar /
 / lhag ma sngon gyi gzugs can te // lus dang zhal sogs sngon gyi don /
 / nges par dbus ma'i rnal 'byor gyis // 'grub 'gyur 'di la the tshom med //

Now, having turned around in the middle [to manifest every deity], [he,] the lord, [should visualize himself] as [the one] having a different appearance, [who holds] a flaming vajra with [one of the four hands assuming] the triple flag [hand posture], [has] a skull bowl, roams at night, and holds a bow and an arrow with

200) This line is missing in B (whole the folios 186r-194v missing in B). ◇ parāvṛtyā-] *em.* (gzhan brjes pa'i Tib); parāvṛtā M; parāvṛtā ACD. ◇ anya-] *em.* (gzhan gyi Tib); madhya MACD.

201) This line is missing in B (whole the folios 186r-194v missing in B). ◇ -patākā-] MA (ba dan Tib); pratākā C; paṭākā D. ◇ -vajraṃ] MAD (rdo rje Tib); vajra C. ◇ rajanīcaram] *em.*; rajanīvaram M; rajanīvaram ACD; rdul can mchog Tib. *cf.* rajanīcaram *Vajradāka* (18.16d) and rdul can mchog, meaning [a skull bowl] full of the self-born (rung byung gis yongs su gang ba'i [thod pa]) *Vohitā* (D, 293r2).

202) This line is missing in B (whole the folios 186r-194v missing in B). ◇ -bāṇa-] MC (mda' Tib); bāna A; bbāna D. ◇ -tkaraiḥ] *em.* ('phyar Tib); tkariḥ MACD.

203) This line is missing in B (whole the folios 186r-194v missing in B). ◇ -rvokta-] MACD; *n.e.* Tib. ◇ dehāsyāśeṣam] *em.*; dehāsyāmeṣam MACD; lus dang zhal la sogs sngon gyi Tib.

204) This line is missing in B (whole the folios 186r-194v missing in B). ◇ sidhyate] MAD ('grub 'gyur Tib); sidhyatre C. ◇ saṃśayaḥ] MAD (the tshom Tib); śaṃśayaḥ C.

the right and left upraised hands. The remaining [features] are [identical with] the features [of the lord Vajradeha] mentioned earlier (50.8.17-19), [which] means all [features] of body and face. One is certainly accomplished by the yogas of the middle.²⁰⁵⁾ [There is] no doubt regarding that.

ity āha bhavagān rūpaḥ sarvarūpāntare sthitaḥ ^{/206)}
kāyavākcittayogātmā sarvadehasvabhāvakaḥ //54//^{/207)}

/ sku gsung thugs kyi rdo rje'i bdag // thams cad lus kyi rang bzhin can /
/ gzugs thams cad kyi nang bzhugs pa // bcom ldan gzugs kyis 'di gsungs so //

Thus said the lord, the form-bearer, [who] resides in the interior of all forms, [whose] nature is the yoga of body, word, and mind, and [who] has the nature intrinsic to all bodies.

iti prakaraṇam aṣṭamam ^{/208)}

zhes bya ba ni rdo rje sku'i cho ga ste rab tu byed pa brgyad pa'o //

Thus is [the practice of Vajradeha,]²⁰⁹⁾ the eighth section.

205) According to the *Vohitā* (D, 293r3), the yogas of the middle mean to meditate on the middle channel Avadhūtī, which represents the dharma quality (*chos kyi dbyings*). By this the practitioner can accomplish all groups of mothers and so on.

206) This line is missing in B (whole the folios 186r-194v missing in B). ◇ rūpaḥ] *em.* (gzugs Tib); rūpa MACD.

207) This line is missing in B (whole the folios 186r-194v missing in B). ◇ -yogā-] MACD; rdo rje Tib. ◇ sarva-] ACD (thams cad Tib); sarvve M. ◇ -deha-] *MpcAD* (lus Tib); phe *Mac*; deva C.

208) This line is missing in B (whole the folios 186r-194v missing in B). ◇ rdo rje sku'i cho ga ste *add.* Tib. ◇ aṣṭamam] *em.* (brgyad pa Tib); aṣṭamaḥ MACD.

209) I have supplemented the words “the practice of Vajradeha,” according to Tib (*rdo rje sku'i cho ga ste*). The original Sanskrit text may have the words *vajradehavidhiḥ*.

Abbreviations

A	Sanskrit manuscript of the <i>Ḍākārṇava</i> , Matsunami 145.
B	Sanskrit manuscript of the <i>Ḍākārṇava</i> , NGMPP A138/6.
C	Sanskrit manuscript of the <i>Ḍākārṇava</i> , NGMPP A142/2.
D (of Skt ms.)	Sanskrit manuscript of the <i>Ḍākārṇava</i> , Goshima and Noguchi 41.
D (of Tib.)	Sde dge edition of the Tibetan Tripiṭaka.
Goshima&Noguchi	See Goshima and Noguchi 1983.
M	Sanskrit manuscript of the <i>Ḍākārṇava</i> , NGMPP A138/9.
Matsunami	See Matsunami 1965.
NGMPP	The Nepal-German Manuscript Preservation Project
P	Peking edition of the Tibetan Tripiṭaka.
Skt ms (s).	Sanskrit manuscript (s).
Skt ed (s).	Sanskrit text (s) critically edited.
Tib.	Tibetan translation.

As for the signs used for the critical apparatus, see Section 3 of the present paper.

Primary source

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Vajradāka. The *Vajradākamahātantrarāja*. Skt ed. (chapter 19) Sugiki 2016.

Vivṛti. The *Rgyud kyi rgyal po chen po dpal rdo rje mkha' 'gro zhes bya ba 'i rnam par bshad pa* (**Śrīvajradākanāmamahātantrarājasya vivṛti*) of Bha ba bha dra (Bhavabhadra). Tib. D 1415.

Vohitā. The *Dpal mkha' 'gro rgya mtsho rnal 'byor ma 'i rgyud kyi rgyal po chen po 'i 'grel pa gru gzings zhes bya ba* (**Śrīḍākārṇavamahāyoginītantrarājasya fīkā vohitā nāma*) of Pa dma rdo rje (Padmavajra) (translated by Jayasena and Dharma yon tan), Tib. D 1419.

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