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Fragments of the *Sahajālokapañjikā*
A Critical Edition of the IASWR Manuscript*

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1 Introductory Remarks

The purpose of this short article is to present a critical edition of the extant fragments of the *Sahajālokapañjikā*, which is a word-by-word commentary on the *Kṛṣṇayamāritantra*, as the title, *pañjikā*, shows. The *Kṛṣṇayamāritantra*, which is categorized in the Yogottaratantra category, most likely dates to from the ninth to the tenth century.¹ The tantra consists of eighteen chapters. Because of the contents,² it seems to have been composed under the influence of the *Guhyasamājatantra*, the chief tantra of the Yogottaratantra. The *Sahajālokapañjikā* is written by Śrīdhara, who is well known as a master of the Yamāri cycle. He was most likely active around the late tenth century. According to Tibetan accounts, he was born in a Brahmin family in Magadha. And he was active in South India, particularly at Vidarbha, in his early period. After winning a reputation as a great *siddha*, he was invited to be the abbot of Vikramaśīla monastery, which was one of the largest centers of Buddhist studies.³

There are five commentaries on the *Kṛṣṇayamāritantra* but only two commentaries now exist as original Sanskrit texts: *Sahajālokapañjikā* (available only in fragments) and *Ratnāvalīpañjikā* (complete) by Kumāracandra.

*My heartfelt thanks are due to Prof. Harunaga ISAACSON for reading this text with me, and for his unconditional support. I also thank Prof. FRANCESCO SFERRA, Dr. Martin DELHEY and Iain SINCLAIR who kindly checked my English and gave me a lot of suggestions. ¹ Although the date of the *Kṛṣṇayamāritantra* is still unclear, this Tantra must have appeared after the *Guhyasamājatantra*, which is dated to around the mid-eighth century. See TOMABECHI (2008 p.175). Moreover, there is a *sādhana* of the *Kṛṣṇayamāri* written by Dīpaṅkarabhadra. If this author is one of the direct disciples of Jñānapāda (c. 750 – 800), we can set the date of the *Kṛṣṇayamāritantra* in the beginning of the ninth century. In any case, it can be said that the *Kṛṣṇayamāritantra* was popular in the tenth century in which its commentators, such as Ratnākaraśānti and Atīśa, were active. ² We can find some similar contents to the *Guhyasamājatantra*, particularly on the *Abhiṣeka* system. See ISAACSON (1998 p. 21). ³ On the life and work of Śrīdhara, see KURANISHI 2008. Further information may be found in DECLEER's translation (pp.533–535) of a short biography of Śrīdhara in Tāranātha's *rGyud rgyal gśin rje gśed skor gyi chos 'byuñ rgyus pa yiñ ches ño mthar*.

1.1 The Manuscript

The Nepalese manuscript of the *Sahajālokaṇḍikā* photographed by the IASWR in Nepal on February 6th 1973, microfiche MBB-II-150-153, has until recently been the only manuscript of this text known to exist. Recently, however, I was kindly informed by Prof. Francesco SFERRA that an incomplete paper manuscript of the commentary of the *Kṛṣṇayāmāritantra* titled ‘*Kṛṣṇayāmāritantrapāṇḍikā*’ exists in the Tucci collection, 15/LVIII (Box Tucci sscr 7).⁴ After examining it, I identified it as an apograph of the other fragments of the IASWR manuscript.⁵ This manuscript appears to have been copied in Nepal between 1925 and 1929 from the same original which was later reproduced by the IASWR. To sum up, we have now only one fragmentary manuscript which had been already split up into two parts in 1925 when Tucci asked the copyist to make the apograph. A modern apograph of one part is kept in the Tucci collection, while photographs of the original manuscript of the other part are accessible in the IASWR collection. Although the original manuscript of both parts seems not to be available at present, both parts have finally met again after a long time passed. Among these two parts, this paper first supplies the critical edition of the part of the IASWR.

According to the title card of the microfiche of the IASWR,⁶ the manuscript comprises five palm-leaf folios,⁷ measures 6 cm × 22 cm in size, has eight lines per page, is written in Bhujimola script, is undated, and contains four fragmentary texts. After examining this manuscript, HOSODA(1989 p.142) rearranged these four texts as follows:

1. *Dīrghanakhaparivrājakaṇḍikā*,⁸
2. *Poṣadhānuśamsā*,⁹
3. *Āryāṣṭāṅgapoṣadhānuśamsāsūtra*,¹⁰
4. *Vyākhyā*(?)

The fourth of these texts, the ‘*Vyākhyā*’, is the *Sahajālokaṇḍikā*.¹¹ Although these four texts seem to be transcribed by the same scribe, the relationship between the first three, which deal with the non-tantric ‘*aṣṭāṅgapoṣadha*’, and the

⁴ See SFERRA (2008 p.62). ⁵ On the clear evidence of both relationship, for example, see the note 22 in the edition (p.7). ⁶ The comments on the title cards were usually written by Manava-jra Vajrācārya. ⁷ There are 7 images on the microfiche. But the last two are duplicate images. Among these, the first image contains only 4v; the second, 4r and 5v; the third, 5r and 6v; the fourth, 6r and 20v; the fifth, 20r and 33v; the sixth(=seventh), 33r. See also Table 1.1 (p.3).

⁸ This text is almost identical with the ‘*Phags pa kun tu rgyu [ba] sen riñs kyis žus pa žes bya ba’i mdo* (D342, P1009); 長爪梵志請問經 (Taisho 584, vol.14, p.968), date: Tang dynasty, translator: Yi-jing (635–713, 唐·義淨 譯). A Sogdian translation of this text is also available. See YOSHIDA(1984) and HOSODA(1989 p.143) for details. ⁹ This text is probably related to item 3, the following text. ¹⁰ According to HOSODA(1989 p.142), this text is almost identical with the first text, *Dīrghanakhaparivrājakaṇḍikā*, and it just enlarges the part where *Dīrghanakhaparivrājaka* swears ‘*aṣṭāṅgapoṣadha*’ (八齋戒). ¹¹ Prof. Naoji OKUYAMA first identified it the *Sahajālokaṇḍikā* in BBK IV (p.246) in 1989.

Sahajālokapañjikā, which is a tantric Buddhist text, is unclear.¹² Hosoda(1989 p.142) mentions that this manuscript seems to have firstly *Dīrghanakhaparivrājakapariprcchā* which explains ‘*aṣṭāṅgapoṣadha*’, and shows its rewards (*anuśamsā*). Then, in order to show the relationship between the *Dīrghanakhaparivrājaka* and ‘*aṣṭāṅgapoṣadha*’, the following text is the *Āryāṣṭāṅgapoṣadhānuśamsāsūtra*, which is the enlarged version of *Dīrghanakhaparivrājakariprcchā*. However, Hosoda(1989 p.142) does not discuss their connection with the *Sahajālokapañjikā* because he mistook this, to be an interpretation (*vyākhyā*) of the previous text.

Table 1: The Order of the Folios and the Corresponding Texts (IASWR)

Folio	Frame	Corresponding Texts
4r	2 (upper)	<i>Dīrghanakhaparivrājakariprcchā</i> , <i>Poṣadhānuśamsā</i>
4v	1	<i>Poṣadhānuśamsā</i> , <i>Āryāṣṭāṅgapoṣadhānuśamsāsūtra</i>
5r	3 (upper)	<i>Āryāṣṭāṅgapoṣadhānuśamsāsūtra</i>
5v	2 (lower)	<i>Āryāṣṭāṅgapoṣadhānuśamsāsūtra</i>
6r	4 (upper)	<i>Āryāṣṭāṅgapoṣadhānuśamsāsūtra</i>
6v	3 (lower)	<i>Āryāṣṭāṅgapoṣadhānuśamsāsūtra</i> , <i>Sahajālokapañjikā</i> ch.1
20r	5 (upper)	<i>Sahajālokapañjikā</i> ch.7
20v	4 (lower)	<i>Sahajālokapañjikā</i> ch.7, ch.8
33r	6(7)	<i>Sahajālokapañjikā</i> ch.12, ch.13
33v	5 (lower)	<i>Sahajālokapañjikā</i> ch.13

The apograph of the Tucci collection comprises twenty-four paper sheets, written in Devanāgarī. The copyist who was asked by Tucci tried to show the detail of the original manuscript. Each sheet basically contains the same number of *akṣaras* (as the corresponding original folio) but if he could not follow it, he marked the place where the start of the next folio is by red colored number within square brackets such as: ‘[7-1]’ (meaning 7 recto).

¹² It is possible that the first three texts on the monastic practice of *poṣadha* are intended to be taught to candidates before they take tantric initiation.

Table 2: The Order of the Folios and the Corresponding Texts (Tucci)

Sheet	Original Folio	Corresponding texts
2	1v	<i>Dīrghanakaparivṛjajakapariprcchā</i> (incomplete)
3 – 15 ³	7r – 13r (missing 8)	<i>Sahajālokapañjikā</i> ch.1
15 ³ – 17 ⁸	13r – 14r	<i>Sahajālokapañjikā</i> ch.2
17 ⁸ – 21 ⁴	14r – 16r	<i>Sahajālokapañjikā</i> ch.3
21 ⁴ – 22 ²	16r – v	<i>Sahajālokapañjikā</i> ch.4
22 ² – 23 ²	16v – 17r	<i>Sahajālokapañjikā</i> ch.5
23 ² – 24	17r – v	<i>Sahajālokapañjikā</i> ch.6 (– v.17, incomplete)
5 – 6	31r – v ^a	<i>Sahajālokapañjikā</i> ch.12 (vv.2 – 11)

Footnotes to Table 2.

^a The copyist misread this leaf as the folio 8 because the left part of the leaf, which normally shows the folio number, is broken more than fifteen *akṣaras*.

1.2 Editorial Policies and Sigla Codicum

For the critical edition, the principles of a positive apparatus have been employed. This edition follows orthographical standardization with regard to sibilants, geminations, and homorganic nasals in external sandhi. Although the *Sahajālokapañjikā* itself does not include the verses of the *mūlatantra*, for easy reference they are shown here in larger Italic type. Although there are some problems, I have tried to give them in the form in which Śrīdhara knew them. Boldface type indicates *pratīkas* from the *mūla* text. Underline indicates the words the scribe corrected or added. Square brackets indicates the words which are conjectured because of lacuna(e).

1.3 On the Tibetan translation

The *Sahajālokapañjikā* was translated into Tibetan by Śāntibhadra¹³ and Nag tsho Tshul khriṃs rgyal ba.^{14,15} This paper also gives the Tibetan translation after the edited portions of the Sanskrit texts.

The Tibetan translation is often different from the Sanskrit text here. This may be due not only to differences of the Sanskrit text which the Tibetan translators used but also to misunderstanding of the translators. Although the Tibetan translation often deviates from the Sanskrit, the differences are not exhaustively reported

¹³ See LO BUE (1997 pp.639-643) ¹⁴ See KAWAGOE 2001 for details of his life and KAWAGOE 2002, on his activities as a translator. ¹⁵ *dPal gśin rje gśed kyi rgyud kyi dka' 'grel than cig skyes pa'i snan ba zes bya ba* D1918, P2781. The colophon of the Peking edition (Narthang) shows that Dharmakīrtibhadra revised the translation.

in the apparatus. Only when they are directly relevant for the establishment of the Sanskrit text, they have been referred to.

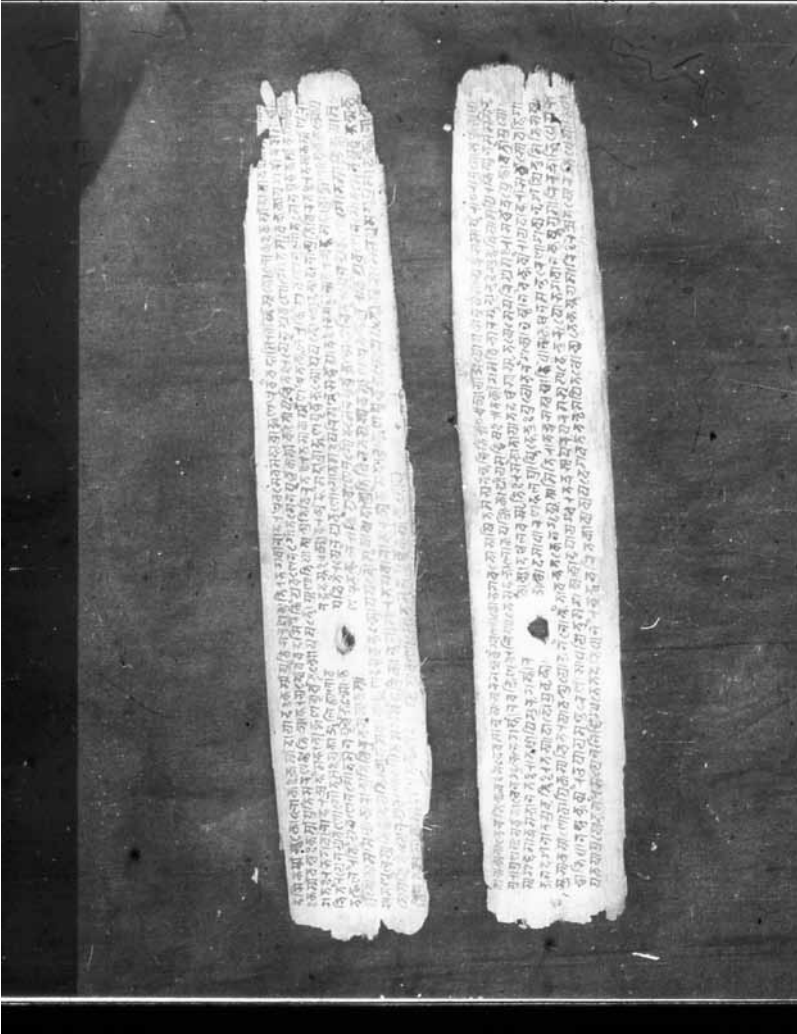


Figure 1: IASWR MBB-II-150-153: Frame 3, fols. 5r and 6v

Table 3: Sigla Codicum^a

KYT	<i>Kṛṣṇayamāritantra</i>
K1	NAK 4/4 = NGMPP A140/15, paper, 16 fols., Devanāgarī, complete.
K2	Asiatic Society of Bengal, Calcutta. MS No.9964/91, 26 fols., Newari, complete. ^b
K3	IASWR MBB-I-2, paper, 66 fols., Newari, complete.
K4	NAK 3/722 = NGMPP A135/14, paper, 21 fols., Devanāgarī, complete.
K5	NAK 4/70 = NGMPP A141/16, paper, 20 fols., Newari, incomplete.
K6	NAK 5/5 = NGMPP A140/8, paper, 35 fols., Newari, complete.
K7	Royal Asiatic Society of London MS. No.41, paper, 33 fols., Newari, complete. ^c
K8	Schøyen Collection, MS 2170, 13 fols. (36 fols.), palm-leaf, incomplete ^d , Nepal samvat 287. cf. KURANISHI 2017, 2023.
K _{ed1}	DVIVEDI V. and S. RINPOCHE: <i>Kṛṣṇayamāritantram with Ratnāvalīpañjikā of Kumāracandra</i> , CIHTS, Sarnath, 1992.
K _{ed2}	KURANISHI, K: 『ヤマリー文献の研究—Kṛṣṇayamāritantraを中心として』, Appendix 1, 博士号請求論文(東北大学), 2008.
K _{tib}	D467 (134v1–151v4), P103 (103r4–122v3). ^e
PPPT	* <i>Prekṣaṇapathapradīpaṭikā</i> of Kṛṣṇa Chen po D1920 (173r1–258v2), P2783 (207r7–312v5).
RĀP	<i>Ratnāvalīpañjikā</i> of Kumāracandra
P1	National Bibliothéque Paris MS No.29, paper, 217 fols., Newari, complete.
P2	NAK 5/1 = NGMPP A140/18, paper, 29 fols., Newari, incomplete.
P3	NAK 4/122 = NGMPP A140/12, palm-leaf, 40 fols., Newari, incomplete.
P4	Oriental Institute Baroda MS No.13298/20, 50 fols., incomplete. ^f
P5	Royal Asiatic Society of London MS. No.41, paper, 84 fols., Newari, complete. ^c
P6	Tucci's Collection MS 3.7.19 (Tucci sscr 7), 42 fols., Devanāgarī, Incomplete.
P _{ed}	See K _{ed} .
P _{tib}	D1921 (258v2–312v5), P2874 (312v6–372v6).
RYT	<i>Raktayamāritantra</i> ^g
R _{cod}	(1) NGMPP D37/11, paper, 37 fols., Newari, incomplete. = (2) NGMPP E1323/2, 36 fols. = (3) IASWR MBB III-42, 37 fols. ^h
R _{tib}	D474 (186r1–214b7), P109 (71r7–117v7).
SĀP	<i>Sahajālokaṇāñjikā</i> of Śrīdhara
SĀP _{cod}	See above (1.1).
SĀP _{tib}	D1918 (81v1–123v7), P2781 (97r6–148r8).

Fragments of the *Sahajālokapañjikā* (KURANISHI)

YMU *Yamāriṃaṇḍalopāyikā* of Śrīdhara

YMU_{cod} NAK 5/85 = NGMPP B31/26, palm-leaf, 25 fols., Newari, incomplete. Nepal samvat 247 (A.D.1127).

YMU_{ed} Above K_{ed2}: Appendix 2.

YMU_{tib} D1924 (8v5–23v5), P2787 (9v3–29v5).

Footnotes to Table 3.

^a If all testimonies support a reading, an abbreviation of the text is shown. ^b This manuscript is not available at present. ^c This manuscript contains the Tantra (ch.1-18, fols. 1v-33v), the *Ratnāvalīpañjikā* (ch.19-36, fols. 34r-118v) and extra chapters related to Yamāri (ch.37-54, fols. 119r-181v, some of which are compiled in the *Sāadhanamālā*). ^d This manuscript contains the Tantra (ch.1 (vv.14-33), ch.2 (vv.1-6), ch.3 (vv. 3-13), ch.4 (v.1, vv.14-24), ch.5 (vv.6-19), ch.10 (vv.11-14), ch.11 (vv.1-8, 22-27), ch.12 (vv.1-5), ch.13 (vv.11-25), ch.14 (chapo. colophon), ch.15 (vv.1-13), ch.16 (vv.7-10), ch.17 (1-32), ch.18 (vv.1-3)). Unfortunately, these portions are not included in the edition of IASWR manuscript in this article. ^e Sigla subscribed 'tib' are used to designate all Tibetan translations if there is no difference between D and P. ^f This manuscript is not available at present. ^g Much of the content of the *Raktayamāritantra* seems to be a reworking of the *Kṛṣṇayamāritantra*. Here, it provides testimony for the *mūla* text of the chapter 12 and 13. See KURANISHI 2004 for details. ^h Another manuscript is catalogued in SĀNKRṬYĀYANA 1935 (p.29) but not available at present.

2 Edition

Ch.1

namo mañjunāthāya^{16,17} ||

SĀP6v1

praṇāmya sarvabhāvena gurūn gambhīravajriṇaḥ |
likhyate sahañjalokā pañjikā¹⁸ śrīyamadvīṣaḥ ||
tarkāgamavicāras tu gūḍhaḥ śuddhadhiyām api |
kim punar mama mūḍhasya¹⁹ śabdāmātram ajānataḥ ||
tathāpi gurugambhīravākyād arthalavasmṛtiḥ |
saṃjātā yā tadarthasya smṛtaye me pariśramaḥ ||

sarvatra prekṣāvātām prajoyanadarśanāt pravṛttiḥ || tasmād ādau pravṛttyaṅgatvād
asādhāraṇaphalaprāptihetuḥ prajoyanaḥ śakyānuṣṭhānaḥ vaktavyam || yad āha ||

sarvasyaiva hi śāstrasya karmaṇo vāpi kasyacit |
yāvāt prajoyanaḥ noktaḥ tāvat tat kena grhyatām²⁰ || iti |²¹

tac ca sambandhābhidhānakathanam antareṇāśakyaḥ darśayitum iti sambandhābhidhānaḥ vaktavyam | upāyam antareṇa sādhayitum āśakyaṭvād upāyaś ca | tatra svaparaparamasukhaheturūpo bhagavān kṛṣṇayamāriḥ atrābhidheyarūpatayā prajoyanaḥ | sa yena nirdīśyate tad abhidhānam | buddhacaritakāvyaṅgyapadeśavat tantram api tathocyate kṛṣṇayamāriḥ anayor abhidheyābhidhā[nayor²² vācyavācaka-lakṣaṇaḥ²³ sambandho 'rthāt kathitaḥ | upāyaś cātra trīśaraṇagamanabodhicittotpādo²⁴ maṇḍalapraveśādyabhiṣekalābhena caturyogabhāvanālakṣaṇaḥ yasmād anena tat sāksād ātmarūpatayā bhavati ||²⁵

Tib.(D81v1-7, P97r7-v7)

rgya gar skad du / śrī ya mā ri tantra pañdzi ka sa ha dzā lo ka nā ma /
bod skad du / dpal gśin rje gśed kyi rgyud kyi dka' 'grel lhan cig skyes pa'i snañ
ba žes bya ba /
'phags pa 'jam dpal gźon nur gyur pa la phyag 'tshal lo // thams cad mkhyen pa
la phyag 'tshal lo //

¹⁶ mañjunāthāya] SĀP_{cod}: *āryamañjuśrīkumārabhūtāya SĀP_{tib} (D81v1, P97r7) ¹⁷ In SĀP_{tib} (D81v1, P97r7), one more salutation, *thams cad mkhyen pa la phyag 'tshal lo*, is inserted.

¹⁸ sahañjalokā pañjikā] em.; *sahañjalokapañjikā* SĀP_{cod} ¹⁹ mūḍhasya] em.; *gūḍhasya* SĀP_{cod}

²⁰ grhyatām] SĀP_{cod}; *grhyate Ślokavārtika*, Pratijñāsūtra v.12 (ed. p.7), also quoted in *Nyāya-mañjarī* (ed. p.13) ²¹ Interestingly, Śrīdhara quotes here the *Ślokavārtika* (Pratijñāsūtra v.12 (ed. p.7)) as the support of his saying.

²² °ābhidhā[nayor]] conj.; °ābhidhā° SĀP_{cod} (IASWR); °Uyā SĀP_{cod} (Tucci) ²³ °lakṣaṇaḥ] em.; *lakṣaṇam* SĀP_{cod}(Tucci) ²⁴ °bodhicittot-

pādah] em.; °*bodhicittotpāda*° SĀP_{cod}(Tucci) ²⁵ The lacunae are supplied from the manuscript fragment of the Tucci collection.

dños po kun gyi bla ma rnams // zab mo rdo rje 'chañ btud de //
 dpal ldan gśin rje'i dka' 'grel ni // lhan cig skyes pa'i snañ ba bri //
 luñ dañ tshad mas spyod pa yi // blo gsal rnams la'añ sbas pa la //
 sgra tsam ñid kyañ mi śes pa'i // bdag 'dra rmoñs pa smos ci dgos //
 'on kyañ bla ma'i zab mo'i bka'i // cuñ zad don thob²⁶ thos skyes gañ
 //
 bdag gi yoñs su ñal ba yis // de yi don ni dran par bya //

thams cad du²⁷ rtog pa dañ ldan pa rnams dgos pa mthoñ nas 'jug pa yin pas / de'i
 phyir dañ por 'jug pa'i yan lag tu thun moñ ma yin pa'i 'bras bu 'thob pa'i rgyu
 dgos pa²⁸ bsgrub par nus pa brjod par bya'o // gañ yañ /

“ bstan bcos dañ ni thams cad dañ // las rnams dag ni 'ga' žig la //
 ji srid dgos pa ma smras par // de srid su žig len par byed // ”

ces bstan pa yin no // de yañ 'brel ba dañ rjod²⁹ par byed pa ma bstan par³⁰ rtogs
 par mi nus pa yin pa'i phyir / 'brel ba dañ rjod par byed pa yañ bstan par bya'o //
 thabs med par yañ bsgrub par mi nus pas thabs kyañ bstan par bya'o // de la bdag
 dañ gžan gyi bde ba mchog gi rgyu³¹ bcom ldan 'das gśin rje gśed nag po'i rgyud
 ñid³² 'dir brjod par bya ba ste³³ 'dir dgos pa'o // de gañ gis ñes par ston par byed
 pa de yañ rjod par byed pa yin pas sañs rgyas kyi mdzad pa sñan dñags kyis ston
 pa ltar rgyud la yañ gśin rje gśed nag po žes de skad brjod do // rjod byed dañ
 brjod bya 'di dag gi [rjod pa dañ brjod bya'i mtshan ñid can gyi 'brel ba yañ don
 gyi śugs kyis bstan pa yin no // 'dir thabs kyañ gsum³⁴ la skyabs su 'gro ba dañ
 byañ chub tu sems bskyed pa dañ / dkyil 'khor du 'jug pa la sogs pas dbañ bskur
 ba thob pas rnal 'byor bži bsgom³⁵ pa'i mtshan ñid can yin te / gang gi phyir 'dis
 bdag de'i ngo bor mngon sum du 'gyur pa yin no //

Ch.7 vv.18 - 25³⁶

khagamukhād vajramārgāc ca vātaghañṭāñkuśayogataḥ |
karṣayec chukrasaṃghātāṃ japa³⁷ bhāvaprayogataḥ || 18 ||

śukrasaṃghātāṃ³⁸ śukrasamūham | **jāpeti**³⁹ mantrāvartanam | **bhāveti** bhāvanā | SĀP20r1
 anayoḥ **prayogaś** cittasthairyeṇa yojanam |

vijaneṣu vane vāpi idaṃ karma pracodanam |
saptarātraprayogeṇa sidhyate nātra saṃśayaḥ || 19 ||

²⁶ thob] D; stob P ²⁷ thams cad du] P; tham cad D ²⁸ dgos pa] D; dgoñs pa P ²⁹ rjod] D;
 brjod P ³⁰ bstan par] D; bstan par / P ³¹ rgyu] D; rgyu / P ³² rgyud ñid] D; rgyud ñid
 ni P ³³ bya ba ste] D; bya ba ste / P ³⁴ gsum] D; gsungs P ³⁵ bsgom] D; bsgoms P
³⁶ SĀP_{cod}(20r1-20v5); K1(8r1-7), K3(34v5-36r5), K4(10r7-10v5), K5(9v1-6), K6(16r6-17r2),
 K7(15v3-16r4), K8 – ³⁷ japa ^{18d}] KYT; *jāpa* SĀP ³⁸ śukrasaṃghātāṃ] conj. Lacuna; K_{ed}
 (p.54); [*śukrasaṃ(20r-ghā)ṭam* ³⁹ jāpeti] *japa*^o KYT

vijaneṣv ityādi⁴⁰ sugamam |

*atha khalu bhagavān mahāyamārivajrah kālanikṛntana⁴¹ -
vajraṃ nāma samādhiṃ samāpadyemaṃ paramābhiṣeka-
samayaṃ svakāyavākcittavajrebhyo niścārayām āsa || 20 ||*

athetyādīnā abhiṣekanirdeśam āha | **kālavikṛti**⁴² kālo yamaḥ^{43,44} tasya vikṛtaṃ
vināśaḥ | tad evābhedyā⁴⁵ bhagavadrūpatayā **vajraṃ** tannāmasamādhis⁴⁶ tathoktaḥ |
idam⁴⁷ iti vakṣyamāṇam | **paramābhiṣekasamayam** iti | paramā svaparārthasam-
pattir yasmīn abhiṣeke bhavati sa cā⁴⁸ nullāṅghanīyatvāt samayaḥ | taṃ **niścārayām** āsety
uktavān |

*audumbaraṃ māndāraḥ pārijātaṃ tamālakaṃ |
karṇikārasya mālāṃ ca vatsa grhṇa pratiṣṭhitaḥ || 21 ||*

audumbaram ityādi | ayam arthaḥ⁴⁹ | maṇḍalapraveśasamayā kṣiptā maṇḍale
mālā anayā gāthayā śīrasi bandhanīyā | athavā,

“ pañcakulasambhūtāḥ pañca vidyāḥ prakāśitāḥ |
puṣpanāmnā tu śiṣyāya satsukhottamabodhaye || ”

[iti]⁵⁰ | tatra pratyekaṃ kalikākorakotphullatridhābhedenā mālā alaṃkārarūpiṇītvāt |

*traidhātukamahākhaḍgaṃ sarvabuddhanamaskṛtam |
mārāṇāṃ jayato grhṇa⁵¹ karmakhaḍgam ivāparam || 22 ||*

traidhātukamahākhaḍgam iti | tridhātukasambhavaṃ rāgādikaṃ tasya cchedana-
sādharmyāt khaḍgavat khaḍgaṃ vajraṃ ucyate | ata eva vipañcitapañcañjānasvabhāva-
tvāt **sarvabuddhanamaskṛtam** | **mārāṇāṃ** iti | skandhamāraḥ śamāramṛtyumāra-
vikṣepadevaputramārāḥ teṣāṃ | **karmakhaḍgam** iti | sarvakarmakāritvād irṣyāyamāriḥ
karma tasya **khaḍgam iva** yathā tat sarvapasādhānatvena⁵² kleśacchedakam tad-
vad idam ity arthaḥ | iti vajravratādānam |

⁴⁰ ityādi] em.; *ityādīnā* SĀP_{cod} ⁴¹ vajrah kālanikṛntana°] K1, K4, K5, K_{ed} (p.54), P_{ed} (p.54);
°vajrakālaniḥkṛtaṃ K3, K6, K7; *kālavikṛta*° SĀP ⁴² kālavikṛti] SĀP_{cod}; *kālanikṛntana* K_{ed}
(p.54), P_{ed} (p.54) ⁴³ kālo yamaḥ] SĀP_{cod}; *nag po 'jigs pa zes bya ba la nag po ni gśin rje gśed
nag po'o ≈ *kālavikṛteī kālah kṛṣṇayamāriḥ* SĀP_{tib} ⁴⁴ *kālavikṛte*] P_{ed} (p.54); *kālanikṛntaneti
| kleśanikṛntanaṃ dveṣayamārimūrtim* | ⁴⁵ evābhedyā] em.; *evābhedyai* SĀP_{cod} ⁴⁶ °samād-
his] em.; °*samādhēs* SĀP_{cod} ⁴⁷ idam] SĀP_{cod}; *imam* K_{ed} (p.54) ⁴⁸ sa cā°] conj. illegible,
SĀP_{tib} *de ni 'da' bar mi bya ba yin pas dam tshig go.* ⁴⁹ arthaḥ] em.; *artha* MS ⁵⁰ The origi-
nal source is as yet unidentified. However, PPPṬ has same quotation and adds the condition when
this alternative verse is used: *gal te me tog gi phreni bas rigs līar yois su bsdū bar mi rigs so ze
na / rigs la rigs nīd rtogs pa yi // rigs pa līa po bstan pa ni// me tog miñ gi slob ma la // bde ba
dam ba rtogs par byed //.* (D.209v2; P.250v5-6) ⁵¹ *grhṇa* ^{22c}] K4, K5; *grhṇa* K1, K3, K6, K7,
K_{ed} (p.54) ⁵² sarvapasādhānatvena] em.; *sarvapasādhānatvena* SĀP_{cod}

*prajñopāyasvabhāvām*⁵³ *tu vajraghañṭām*⁵⁴ *ca siddhaye* |
*grhāna vatsa vajras tvam*⁵⁵ *kuru*⁵⁶ *śiṣyasya saṃgraham*
|| 23 ||

prajñopāyasvabhāvām iti | prajñaiṣa sakalavikalpanāśāyopāyaḥ svabhāvo⁵⁷ yasyāḥ
sā tathā | **vajreti** | sarvākāraropetaśūnyatā | uktañ ca “ sarvākāraropetā śūny-
atā vajram ucyate | ” iti⁵⁸ | saiva sarvasatvārthaghañṭānād **ghañṭā**⁵⁹ | **siddhaye**
'nuttarabodhiniṣpattaye | **vajras tvam**⁶⁰ iti | abhedyajñānātmā tvam ity arthaḥ | SĀP20v1
iti ghañṭāsamayapūrvaka⁶¹ āśvāsah⁶² | **kuru śiṣyasya saṃgraham** ity anujñā-
dānam⁶³ |

idaṃ te pānaratnaṃ vai dehavajraprasādhakam |
*pīyatām mānasam vāri jñānas tvam*⁶⁴ *vatsa sarvadā* || 24 ||

idam iti purovarti⁶⁵ | guror vajramaṇyantaḥ⁶⁶ prapīditaḥ⁶⁷ anāmāṅguṣṭhābhyām⁶⁸
svasamviditam | **te** tava⁶⁹ | **pānaratnam**⁷⁰ iti | anuttaratathāgataratiṃ tanotīti ra-
tnam | **dehavajraprasādhakam** iti | dehasya pañcājñānātmakasya⁷¹ vajram pa-
ñcājñānāni tena⁷² rūpeṇa niṣpādakam | **pīyatām** iti | saṃbhogalahariṣu niveśaya |
mānasam⁷⁴ iti | svasamviniṣṭhatvāt | etena yat syāt tad āha | **jñānas tvam**^{75,76}
iti | sarvadharmānuttarabodhasvarūpas tvam⁷⁷ ity arthaḥ |⁷⁸

*sukhena pibate śiṣyo*⁷⁹ *yamamāriprasiddhaye*⁸⁰ |
sauṣṭhavaṃ kurute cittam vajraśiṣyo mahātmanaḥ || 25 ||

⁵³ prajñopāyasvabhāvām | SĀP_{cod}; *prajñopāyasvabhāvām* KYT ⁵⁴ vajraghañṭām ^{23b} | K3,
K4, K5, K6, K7; *vajraghañṭā* K1, SĀP ⁵⁵ vajras tvam ^{23c} | SĀP, RĀP, K_{ed} (p.55); *sadbhaktiyā*
K1, K3, K4, K7; *sabhaktiyā vajras tvam* K5; *sambhaktiyā* K6 ⁵⁶ kuru ^{23d} | K1, K4, K5, K6,
K7, K_{ed} (p.55); *guru*(sic.) K3 ⁵⁷ svabhāvo | em.; *svasvabhāvo* SĀP_{cod}, dittography ⁵⁸ This
quotation is unidentified yet. ⁵⁹ ghañṭā | SĀP, K1; *-ghañṭām* K3, K4, K5, K6, K7 ⁶⁰ va-
jras tvam | conj. Lacuna [*vajras tva*]m SĀP_{cod} ⁶¹ °pūrvaka | em.; °*pūrvata* SĀP_{cod} ⁶² RĀP:
vajras tvam iti pañcatathāgatasvabhāvāsv tvam ity āśvāsādānam | ⁶³ RĀP: *kuru śiṣyasya saṃ-*
graham ity anujñādānam || ⁶⁴ jñānas tvam ^{24d} | K1, K4, K5, K_{tib}, SĀP, YMU; *jñātas tvam*
K3, K6, K7, K_{ed} (p.55) ⁶⁵ purovarti | ; add. *bla ma'i mdun na gnas pa'o* / SĀP_{tib} ⁶⁶ va-
jramaṇyantaḥ | corr. Scribe, °*maṇyantaḥ*, Upper margin; *bla ma'i rdo rje nai gi mthar* ≈ **va-*
jramadhyanāntaḥ SĀP_{tib} ⁶⁷ prapīditaḥ | em.; *prapīdita* SĀP_{cod} ⁶⁸ anāmāṅguṣṭhābhyām | em.;
anāmāṅgūṣṭhābhyām SĀP_{cod} ⁶⁹ te tava | SĀP_{tib} does not contain these words. ⁷⁰ pānarat-
nam | em. *pālaratnam* ⁷¹ pañcājñānātmakasya | SĀP_{cod}; *phuñ po lña'i* ≈ **pañcaskand-*
ha- SĀP_{tib} ⁷² tena | em.; *tana* SĀP_{cod} ⁷³ RĀP: *tadbodhicittabhaḥṣaṇamantram āha* —
idaṃ te pānaratnaṃ vai dehavajra prasādhakam iti | ⁷⁴ mānasam | SĀP_{tib} does not con-
tain this *pratīka*. ⁷⁵ jñānas tvam | SĀP_{cod}; *ye śes* SĀP_{tib} ⁷⁶ jñānas tvam | SĀP_{cod}; *jñā-*
tas tvam K3, K6, K7 ⁷⁷ svarūpas tvam | em.; *svarūpatvam* SĀP_{cod} ⁷⁸ P_{ed} (p.55): *pā-*
naprastāvān maṅḍalapraveśasamayodakapānārtham āha — *pīyatām ityādi* | ⁷⁹ sukhena pibate
śiṣyo ^{25a} | K4, K5, K_{ed} (p.55); *sukheṃ ta śiṣyaḥ* (sic.) K1; *satsukheṇaiva bho śiṣya* K3, K6, K7
⁸⁰ yamamāriprasiddhaye ^{25b} | K1, K3, K4, K6, K7; *yamārividhiprāvataḥ* K5 ≈ *gśin rje gśed kyis*
bsgrags pa yin K_{tib}

sauṣṭhavaṃ⁸¹ dhairyam |⁸² mahātmana iti | sāksātkṛta⁸³svasamvedanatve 'pi śiṣyā-
nugrahāya evampṛākārapravṛttasya vajrācāryasyety arthaḥ |

iti⁸⁴ sarvatathāgatakāyavākcittakṛṣṇayamāritantra ākarṣaṇādi-
prayogaṭālaḥ saptamaḥ

ākarṣaṇādiprayogo 'bhidhīyate yatra ṭāle sa tathā | saptamaṭālavākyā ||

Tib.(D96r3-97r3, P116r4-117r7)

[de yañ gsuñs pa / 'gugs par byed ces bya ba⁸⁵ la sogs pa ste⁸⁶ **khu ba'i tshogs**]
ni khu ba bsdus pa'o // **bzlas**⁸⁷ dañ žes bya ba ni snags bzlas pa'o // **bsgoms pa** ni
goms par byed pa'o // **sbyor ba** 'di dag la sems brtan par⁸⁸ gyur bar bya'o //

dben pa žes bya ba la sogs pa ni go sla'o //

da ni de nas žes bya ba la sogs pas dbañ bskur rgyas par bśad pa gsuñs pa / **nag**
po 'jigs pa žes bya ba la nag po ni gśin rje gśed nag po'o // de'i 'jig pa⁸⁹ ni nams
par byed pa'o // de nīd ni bcom ldan 'das kyi ño bo nīd yin pa'i phyir dbyer med
pas **rdo rje**'o // de skad ces bya ba'i tiñ ñe 'dzin la yañ de skad ces bya'o // **'di** žes
bya ba ni 'chad par 'gyur ba'o // **dbañ bskur ba mchog gi dam tshig** ces⁹⁰ bya
ba la / mchog ni gañ du dbañ bskur bas bdag dañ gżan gyi don phun sum tshogs
par 'gyur ba'o // de ni 'da' bar mi bya ba yin pas dam tshig go // de **phyuñ par**
mdzad do žes bya bar gsuñs par gyur ba'o //

u dum ba ra žes bya ba la sogs pa la⁹¹ don ni 'di ni yin te⁹² / dkyil 'khor du 'jug
pa'i dus su dkyil 'khor du 'phañs pa'i phreñ ba tshigs bead 'dis mgo la beñ bar
bya'o // yañ na /

“ rigs lña nīd du rtogs pa yi // rig ma⁹³ lña po bstan pas ni //
me tog miñ gis slob ma la // bde ba dam pa rtogs par byed // ”

ces pas de dag re re la yañ myu gu dañ kha bye ba dañ⁹⁴ rgyas pa'i bye brag gis
gsum yin pa nīd ni phreñ ba ste⁹⁵ rgyan gyi ño bo nīd yin pa'i phyir ro //

ral gri chen po kham s gum pa'i⁹⁶ žes bya ba la⁹⁷ kham s gum du byuñ ba'i
'dod chags la sogs pa de gcod pa'i chos mthun pa'i⁹⁸ ral gri dañ 'dra bas ral gri
ste⁹⁹ rdo rje žes bya'o // de nīd kyi phyir spros pa med pa ye śes lña'i ño bo nīd yin
pa'i phyir **sañs rgyas kun gyis phyag byas pa'o** // **bdud las** žes bya ba ni phuñ
po'i bdud dañ / ñon moñs pa'i bdud dañ 'chi bdag gi bdud dañ / rnam par g-yeñ

⁸¹ sauṣṭhavaṃ | SĀP_{cod}; *shin tu dga' ba'i sems* ≈ *suhṛṣṭa SĀP_{tib}*, This might be caused by confusion between *dga' ba* and *dge ba*. ⁸² RĀP: *mahārthahetuvād aśucināśārtham āha — sauṣṭhavam ityādi* | ⁸³ sāksātkṛta | em.; *sāksātkṛt SĀP_{cod}*; SĀP_{tib} does not have this word. ⁸⁴ iti | omit.
K1 ⁸⁵ byed ces bya ba | D; byed bya ba P ⁸⁶ ste | D; ste / P ⁸⁷ bzlas | D; 'das P ⁸⁸ brtan
par | D; bstan par P ⁸⁹ de'i 'jig pa | D; de'jig pa P ⁹⁰ ces | D; śes P ⁹¹ la sogs pa la | D; la
sogs pa la / P ⁹² 'di ni yin te | D; 'di yin te P ⁹³ rtogs pa yi // rig ma | D; gtogs pa'i rigs ma
P ⁹⁴ kha bye ba dañ | D; kha bye ba dañ / P ⁹⁵ phreñ ba ste | D; phreñ ba ste / P ⁹⁶ kham
s gum pa'i / D; kham s gum pa'i žes P ⁹⁷ žes bya ba la | D; žes bya ba la / P ⁹⁸ chos mthun
pa'i | D; chos mthun par P ⁹⁹ ral gri ste | D; ral gri ste / P

bar byed pa ni lha'i bu'i bdud de¹⁰⁰ de dag las so // **las kyi ral gri** zes bya ba ni las thams cad byed pa'i phyir phrag dog gśin rje gśed do // de ni **ral gri dan' dra bar** ji ltar las thams cad rab tu sgrub pa ñid kyiis ñon moñs pa gcod par byed pa de bžin du 'di yañ de lta bu'i don du zes bya ba'i don to // 'di ni¹⁰¹ rdo rje'i brtul žugs sbyin pa'o //

śes rab thabs kyi ño bo ñid / ces bya ba la śes rab ñid rnam par rtog pa ma lus pa ñams par byed pas thabs te¹⁰² de'i ño bo gañ la yod pa de la de skad ces bya'o // **rdo rje** zes bya ba ni rnam pa thams cad kyi mchog dan' ldan pa'i stoñ pa ñid do // de yañ /

“ rnam pa kun gyi mchog ldan pa // stoñ pa ñid ni rdo rjer brjod // ”

ces gsuñs pas so // de ñid ni sems can thams cad kyi don sgrub par byed pas **dril bu'o // sgrub pa** ni bla na med pa'i byañ chub rdzogs par byed pa'o // **rdo rje khyod** ces bya ba ni mi phyed pa'i ye śes kyi bdag ñid khyod ces bya ba'i don to // 'di ni dril bu'i dam tshig sñon du 'gro ba'i dbugs dbyuñ ba'o // **slob ma yañ dag zuñ** zes bya ba ni rjes su gñañ ba sbyin pa'o //

'di ni zes bya ba ni bla ma'i mdun na gnas pa'o // bla ma'i rdo rje nañ gi mthar mthe boñ dan' srin lag gis mnan pa'i rañ gi rig pas myoñ ba'o // **btuñ ba rin po che** zes bya ba ni bla na med pa'i de bžin gśegs pa'i dga' ba rgyas par byed pas rin po che'o // **rdo rje'i lus ni rab tu sgrub** / ces bya ba ni phuñ po lña'i rañ bžin gyis lus kyi rdo rje ste / ye śes lña'i ño bo ñid¹⁰³ sgrub par byed pa'o // **'thuñ** zes bya ba ni loñs spyod kyi spuñs su gtoñ bar byed pa ste / rañ rig pa'i mthar bya ba'i phyir ro // 'dis ciñ 'gyur ba de gsuñs pa / **ye śes** zes bya ba ste / chos thams cad dbyer med pa bla na med pa'i rtogs pa'i ño bo zes bya ba'i don to //

śin tu dga' ba'i sems zes bya ba¹⁰⁴ ni brtan pa'o // **bdag ñid** ces bya ba ni rañ gis rig na yañ slob ma gzuñ ba'i phyir te / de lta bu'i rnam par bžugs pa'i rdo rje slob dpon gyis zes bya ba'i don to //

gañ du dgug pa la sogs pa'i sbyor ba mñon par brjod pa de la de skad ces bya'o // dpal gśin rje gśed nag po'i dka' 'grel slob dpon śrī dha ras mdzad pa las /¹⁰⁵ rim par phyed ba bdun pa'i bśad pa'o // //

Ch.8 vv.1- 2¹⁰⁶

*atha vajradharo rājā rakṣācakraprayojakaḥ*¹⁰⁷ |
*vighnān vināyakān duṣṭān nikṛntanāya*¹⁰⁸ *cābravīt* || I ||

athety adhyeṣaṇānantaram | vajraṃ pañca jñānāni tādātmyena dhārayatīti **vajra-** SĀP20v5

¹⁰⁰ lha'i bu'i bdud de] D; lha'i bu'i bdud de / P ¹⁰¹ 'di ni] P; 'di ni / D ¹⁰² thabs te] D; thabs te / P ¹⁰³ ño bo ñid] D; ño bor de P ¹⁰⁴ zes bya ba] D; śes bya ba P ¹⁰⁵ mdzad pa las /] D; mdzad pa las P ¹⁰⁶ SĀP_{cod}(20v5-8); K1(8r7-8), K3(36v1-4), K4(10r7-10v5), K5(9v1-6), K6(16r6-17r2), K7(15v3-16r4), K8 – ¹⁰⁷ rakṣācakraprayojakaḥ^{1b}] K1, K3, K4, K6, K7 (See footnote 110); *rakṣācakraprayogataḥ* K5, K_{ed} (p.56) ¹⁰⁸ nikṛntanāya ^{1d}] K1, K3, K4, K6, K7, *nikṛntanārthāya*^{pc} K5

dharah | **rakṣā** sakalamāranirākaraṇena¹⁰⁹ vajraprākāranirmāṇaṃ tayā dviḥprakāra-
cakram prayojayatī¹¹⁰ tathā | **vighnān** kāyasamutthān¹¹¹ **vināyakān** vāksamutthān
duṣṭān cittasamutthān | **nikṛtanāya** cchedanāya |

*ahaṃ khaḍgadharo śrīmān*¹¹² *rakṣācakraprayojakaḥ*¹¹³ |
khaḍgenādīptavapuṣā sphālayāmi trikāyajān || 2 ||

aham iti | sarvatathāgataikamūrṭiḥ | **khaḍgadhara** iti | sa eva bhagavān | vajra-
dharatve siddhe yat¹¹⁴ khaḍgadharatvaṃ tat sarva¹¹⁵ cihnopalakṣaṇārtham | ayam
arthaḥ pāthakāle khaḍgasthāne vajracakraratnapadmāni prakṣipya pañca gāthā bha-
vanti | anuttarapunyañānasambhārayogāc **chrī[mān]** |¹¹⁶ ...

Tib.(D97r3-97v1, P117r7-117v6)

de nas žes bya ba la sogs pa ni¹¹⁷ gsol ba btab pa'i rjes thogs la'o // rdo rje ni ye
śes lña'o // de'i bdag ŋid¹¹⁸ 'chañ bas **rdo rje 'dzin** no // **sruñ ba** ni bdud ma lus
bskrod par byed pas rdo rje ra ba sprul pa ŋid do // 'khor lo ni rdo rje ra ba dañ
gur gyi rnam pa gñis sbyor bar byed pa de la de skad ces bya'o // **bgegs** ni lus las
kun tu byuñ ba'o // **log par 'dren pa** ni ñag las kun tu 'byuñ ba'o // **gdug pa can**
ni sems las kun du 'byuñ ba'o // **bsal ba** ni rnam par gcod pa'o //
bdag ces bya ba ni de bžin gśegs pa thams cad kyi skur gcig pa'o // **ral gri 'chañ**
žes bya ba ni bcom ldan 'das de ŋid rdo rje 'chañ de ŋid du grub pas ral gri gañ
'dzin pa ŋid kyis mtshan ma thams cad ñe bar mtshon pa'i don to // don ni 'di yin
te / brjod pa'i dus su ral gri'i gnas su rdo rje dañ 'khor lo dañ padma dañ rin po
che bcug pas tshigs su bcad pa lñar 'gyur ba'o // bla na med pa'i bsod nams dañ
ye śes dañ ldan pas **dpal ldan** no // [**ral gri 'bar ba** žes bya ba ni mtshon pa ste
sña ma bžin no // gang la 'bar žiñ gsal ba'i gzugs yod pa des **gcod pa** žes bya ba
'gegs pa ste / sñar bstan pa'i bgegs la sogs pa'o // gsal por bya ba'i phyir gsuñ pa
/ **rigs gsum las skyes** žes bya ba la sogs pa ste / rigs gsum ni sku dang gsuñ dang
thugs kyi bdag ŋid las skyes pa'o //]

¹⁰⁹ nirākaraṇena] add. Scribe *-nirākaraṇena* Lower margin. ¹¹⁰ Śrīdhara seems to read 'rakṣā-
cakraprayojakaḥ' different from *K_{ed}* (p.56) reading (See footnote 107). However, the MSS
of KYT(K1-4, K6) support this reading. ¹¹¹ kāyasamutthān] em.; *kāyasamutthāna* SĀP_{cod}
¹¹² śrīmān ^{2a}] K5, R_{cod}(2r3), K_{tib}; *rājā* K1, K3, K6, K7, K_{ed} (p.56); *rājāṃ śrīmān* K4
¹¹³ -prayojakaḥ ^{2b}] See previous footnote 110. ¹¹⁴ yat] em.; *yañ* SĀP_{cod} ¹¹⁵ yat khaḍgad-
haratvaṃ tat sarva] conj. illegible *yat khaḍgadharatvaṃ tat sarva*- SĀP_{cod}; *ral gri gang 'dzin*
pa nyid kyis SĀP_{tib} ¹¹⁶ chrī[mān] |] conj. Lacuna *chrī[mān]* = *dpal ldan* SĀP_{tib}, R_{cod}(2r3),
K5, K_{tib} ¹¹⁷ la sogs pa ni] D; la sogs pa P ¹¹⁸ ye śes lña'o // de'i bdag ŋid] D; ye śes de'i
bdag ŋid P

Ch.12 vv.13 - 18¹¹⁹

*pratidinam pratimāsam vā pratisamvatsaram tathā*¹²⁰ |
*catuḥṣaṣṭibalim dadyād danḍe*¹²¹ *catuḥṣaṣṭike budhaḥ* || 13 ||¹²²

[...] kartavyam¹²³ | tatra

SĀP33r1

“ kṣitau jale śubham karma kṛṣṇam vāyau hutāśane¹²⁴ |
candre samyag vijānīyān madhyamaṃ tīkṣṇatejasi ||
aśubham yadi sūrye syān niyatāṃ pañcatāṃ diśet |
tad eva śaśisambhūtaṃ nātyantaṃ duḥkhadāyakam || ”

iti¹²⁵ |

*yat kiñcit khādyate*¹²⁶ *nityam yat kiñcit pīyate tathā* |
*anyad*¹²⁷ *vā bhakṣaṇe sarvam agram dadyād yamāriṇaḥ*¹²⁸
|| 14 ||

yat kiñcid ityādinā yoginaḥ kartavyadvayam¹²⁹ āha | **agram** iti prathamam | etena bāhyamāntakasantarpaṇam uktam | athavottamayoginaḥ samādhyantaram¹³⁰ āha | **agram** utkṛṣṭam yathā bhavati tathā | **yamāriṇaḥ** svasamviditātmarūpasya ity arthaḥ |

athātaḥ sampravakṣyāmi gurave dātum pradakṣiṇām |
ātmanaḥ śāntaye caiva siddhaye sarvakarmaṇaḥ || 15 ||
*niryātayed ātmānaṃ hayagorūpakuñjaram*¹³¹ |
dhānyam cāmīkaraṃ vātha putraṃ vā svastriyaṃ tathā
|| 16 ||¹³²
*jananīm bhaginīm vāpi bhāgineyīm tathaiva ca*¹³³ |

¹¹⁹ SĀP_{cod}(33r1-5); K1(11r4-9), K3(51r3-52r5), K4(14v3-8), K5(14r2-6), K6(23v4-24r4), K7(22v4-23r4), K8 – ¹²⁰ tathā ¹³⁶] KYT; *eva vā* R_{cod}(19v5) ¹²¹ danḍe ^{13d}] K1, K3, K4, K6, K7, RYT; *danḍena* K5 ¹²² This verse is hypermetrical. ¹²³ kartavyam] conj. Lacuna; [*kar*]tavayam SĀP_{cod} ¹²⁴ hutāśane] conj. Lacuna *hutāśaṇe* | *ca*ndre SĀP_{cod} ¹²⁵ The original source is unknown. Similar verses are also quoted in RĀP ch.12 (P_{ed} p.81) in order to explain the same verse (v.13): *kṣitau jale śubham karma kṛṣṇam vāyau hutāśane* | *candre samyak śubham vindyān madhyamaṃ tīkṣṇatejasi* || *vāyvagnī yadi sūrye vai niyatāṃ pañcatāṃ diśet* | *tad eva śaśisambhūtaṃ nātyantaṃ duḥkhadāyakam* || ¹²⁶ khādyate ^{14a}] K3, K4, K5, K6, K7; *khādyante* K1 ¹²⁷ anyad ^{14c}] KYT; *anye* R_{cod} (19v6) ¹²⁸ yamāriṇaḥ ^{14d}] KYT; *yamāriṇaṃ(-ne)* K_{ed} (p.82); *yamāraye* R_{cod} (20r1) ¹²⁹ kartavyadvayam] conj. *bya ba gñis* SĀP_{tib}; *kartavyātām* SĀP_{cod} ¹³⁰ samādhyantaram] corr. Scribe *samādhyantaram* upper margin. SĀP_{cod} ¹³¹ niryātayed ... -kuñjaram ^{16ab}] KYT; *nipātāya niryātayed ātmānaṃ rūpakunḍalaṃ* R_{cod} (20r2-3); *bḍag gi lus 'bul nes bar 'dud // rta dan ba lañ glañ po dan //* R_{tib} (D208v7, P184r5-6) ¹³² The pāda A of this verse is hypometrical. ¹³³ *jananīm ... tathaiva ca* ^{17ab}] KYT; *jananīm bhāgineyīm ca* R_{cod} (20r3-4)

vastram nānāvidham caiva chatram vā cārucāmaram || 17 ||
 grham pītham sugandham ca geyam vāhyam tathaiva ca |
 khaḍgam cābharanam caiva pradadyād gurave vratī || 18 ||

idānīm samtuṣṭe gurau siddhaya bhavantīti **athetyā**dinā tadartham āha | **athāta** iti subodham |

*iti sarvatathāgatakāyavākciṭṭakṛṣṇayamāritantre sarvopāyika-
 viśeṣako nāma dvādaśaḥ paṭalaḥ* || ||

sarvopāyikākṣasūtrā¹³⁴ disaṃskāraviśeṣā nirdiśyante yatra sa **sarvopayikaviśeṣakas** tathoktaḥ | dvādaśapaṭalavyākhyā ||

Tib.(D109v3-110r1, P131v7-132r4)

['dir dge ba dañ mi dge ba'i las dañ / 'gro ba dañ¹³⁵ 'oñ ba la sogs pa'i las] bya'o
 //
 de la /

“ sa dañ chu la dge ba'i las // me dañ rluñ las nag po'o //
 zla ba yañ dag śes par bya // 'od rno ba la 'brīñ po yin //
 mi dge gal te ñi mar byas // de ni ñes par 'chi ba ster //
 de ñid zla bar byuñ gyur na // śin tu sdug bśñal ster ba min // ”

žes bya ba yin no //

rtag tu cuñ zad ci za dañ /¹³⁶ žes bya ba la sogs pa ni rnal 'byor pa'i bya ba gñis¹³⁷
 gsuñs pa ste / **phud** ces bya ba ni dañ po'o // 'dis ni phyi'i gśin rje gśed tshim par
 bya ba gsuñs pa'o // yañ na rnal 'byor pa'i mchog gi tiñ ñe 'dzin gyi khyad par
 gžan gsuñs pa ste / **phud** ces bya ba ni goñ na med pa ste¹³⁸ der ji ltar 'gyur ba de
 lta bur **gśin rje gśed** rañ gis rig pa'i bdag ñid can la žes bya ba'i don to //
 da ni bla ma mñes par gyur na dños grub 'byuñ žes bya bar bstan pa'i phyir gsuñs
 pa / **de nas yañ dag bśad bya ba** / žes bya ba la sogs pa ni go sla'o //
 ñe bar mkho ba'i¹³⁹ khyad par thams cad ni phreñ ba la sogs pa 'dus bya ba khyad
 par ro // gañ du de lta bu bstan pa de yañ **ñe bar mkho ba'i**^{140,141} **khyad par**
thams cad pa žes bya ba'o // dpal gśin rje gśed nag po'i dka' 'grel slob dpon śrī
 dha ras mdzad pa las rim par phyē ba bcu gñis pa'i bśad pa'o //

¹³⁴ °sūtrā°] em.; °sūtā° ac sūā°pc SĀP_{cod} ¹³⁵ 'gro ba dañ] D; 'gro ba dañ / P ¹³⁶ ci za dañ /] D; ci za dañ P ¹³⁷ gñis] D; ñid P ¹³⁸ goñ na med pa ste] D; goñ na med pa P ¹³⁹ mkho ba'i] D; 'khor ba'i P ¹⁴⁰ ñe bar mkho ba'i] ñe bar mkho ba'i las kyi K_{tib} ¹⁴¹ mkho ba'i] D; 'kho ba'i P

Ch.13 vv.1- 9¹⁴²

*athātaḥ*¹⁴³ *sarvasattvasya*¹⁴⁴ *yāvantaḥ pāpakarmakāḥ* |
*tān vai kartayituṃ*¹⁴⁵ *kartrī*¹⁴⁶ *koṣaḥ kleśāribhedanāt*¹⁴⁷
 || 1 ||¹⁴⁸

idānīm **athāta** ityādinā āyudhaviśuddhipūrvakaṃ siddhinirṇayam āha | **yāvanta** SĀP33r5
 iti | yat pramāṇam eṣām | **pāpety** akuśalahetūni pāpakarmāṇy eva **pāpakarmakāḥ** |
tān vai iti | sarvaprakāreṇa **kartituṃ**¹⁴⁹ cchettuṃ **kartrī**¹⁵⁰ | **koṣaḥ** khaḍgaḥ **kleśā**
 evārayaḥ, teṣāṃ **bhedanaṃ** nirākaraṇaṃ tasmāt |¹⁵¹

athātaḥ sampravakṣyāmi vajraḍākinisādhanam |
*khadhātumadhyagataṃ vai*¹⁵² *cintayet*¹⁵³ *sūryamaṇḍalam*¹⁵⁴
 || 2 ||¹⁵⁵

dūrāśravaṇārtham **athāta** ityādinā **vajraḍākinisādhanam** āha | **dūrāśravaṇam**¹⁵⁶
 iti dūradeśād ā samantākāreṇa śravaṇaṃ dūrāśravaṇaṃ tasya **siddhir** niṣpattiḥ
 tadarthaṃ **vajraḍākinim** **bhāvayed** iti¹⁵⁷ sambandhaḥ | **khety** ākāśam | tad eva
dhātuḥ sarvadharmāṇaṃ prakṛtiḥ tasya madhyaṃ kūṭāgāraṃ tadgataṃ tanmadhya-
gataṃ sūryamaṇḍalam **cintayed** iti bhāvayet |

¹⁴² SĀP_{cod}(33r5-33v8); K1(11r9-11v5), K3(52r5-53v3), K4(14v8-15r7), K5(14r6-14v6), K6(24r5-25r1), K7(23r4-24r1), K8 – ¹⁴³ athātaḥ ^{1a} | K1, K3, K4, K6, K7; *ataḥ*(sic.) K5
¹⁴⁴ sarvasattvasya ^{1a} | K4, K5, K_{tib}; *sampravakṣyāmi* K1, K3, K6, K7 ¹⁴⁵ kartayituṃ ^{1c} | K1,
 K3, K6, K7; *kartituṃ* K4, K5, SĀP ¹⁴⁶ kartrī ^{1c} | K1, K3, K6, K7; *kartiḥ* K4, K5, SĀP
¹⁴⁷ kleśāribhedanāt | SĀP; *kleśāricchedanāt* K5; *kleśādicchedanāt* K1, K3, K4, K6, K7, K_{ed}
 (p.83); K_{tib}(is unclear āri or ādi. *ñon moīs gcod pa*’i P, *že sdañ gcod pa*’i D, PPPT = *dveṣādib-*
hedanāi) ¹⁴⁸ The RYT does not include this verse but somehow enlarges the contents of this verse
 as prose. ¹⁴⁹ kartituṃ | SĀP_{cod}, K4, K5; *kartayituṃ* K1, K3, K6, K7 ¹⁵⁰ kartrī | em. KYT;
kartiḥ SĀP_{cod} ¹⁵¹ tasmāt | | em.; | *tasmāt* SĀP_{cod} ¹⁵² vai | conj. See footnote 155; omit.
 KYT ¹⁵³ cintayet ^{2c} | SĀP_{cod}(hypermetrical); *citan*(sic.) K1; *cintet*(hypermetrical) K3, K4, K5,
 K6, K7, K_{ed} (p.83), RĀP; *cintyat*(sic.) R_{cod}(21b3); K_{tib}(bsam bya) ¹⁵⁴ sūryamaṇḍalam | conj.
 See footnote 155; *sūryamaṇḍalam uttamam* KYT, R_{cod}(21b3) ¹⁵⁵ The latter half of this verse is
 problematic. It seems that the reading which Śrīdhara had in front of him was “*khadhātumadhy-*
gataṃ vai cintayet sūryamaṇḍalam”. Although the underlined word ‘vai’ is highly uncertain, this
 hypothesis could be supported by a parallel in the *Saṃpuṇḍobhavanātra* (ch.2 (4), SUT p.266):
khadhātumadhyagataṃ vai cintayet candramaṇḍalam (metrically correct). On the other hand,
 we can find some parallels for the reading: “... *cintet* ...*maṇḍalam uttamam*”, especially in the
Guhyasamājanātra which is quite significant for the KYT. Cf., e.g., (ch.11 v.25ab, GST p.34):
khadhātumadhyagataṃ cinted vajramaṇḍalam uttamam (The pāda A is hypermetrical). Also con-
 fer ch.11 (v.27ab, 29ab, 31ab, 33ab), ch.13 (v.80ab, 89ab, 117ab, 120ab), ch17 (v.52ab, 56ab).
 (GST p.35, p.52, p.55, p.106) ¹⁵⁶ This word seems to be a *pratīka*, but from v.10, which is
 at the end of this section (Vajraḍākinisādhanā): *ity āha bhagavān vajrī vajraḍākinisādhanam* |
dūrāśravaṇasiddhyartham bhāvayed vajraḍākinim ||. ¹⁵⁷ Possibly this *pratīka* is from v.10. See
 footnote 156.

*pañcaśūlam vibhāvitvā padam*¹⁵⁸ *tasyopari nyaset* |
*kṛṣṇavarṇām*¹⁵⁹ *mahābhīmām*¹⁶⁰ *ṣaḍbhujām cārurūpiṇīm*
 || 3 ||

pañcaśūlāni yasya tat **pañcaśūlam** vajram ity arthaḥ | **padam** iti bijākṣaram |
 “bijākṣaram padam proktam ” iti vacanāt¹⁶¹ | **tasyoparīti** tadvaraṭakamadhye |
 tad evāha | jhaṭī^{162,163} tatparīṇatām ity arthaḥ | **kṛṣṇavarṇām**¹⁶⁴ **mahābhīmām** SĀP33v1
 iti bhayānakām sitaraktadaḥṣṇavāmām |¹⁶⁵

haste vajram vibhāvitvā śeṣān anyakare nyaset |
*pūrveṇa buddhaḍākim*¹⁶⁶ *tu ṣaḍbhujām mohasannibhām*
 || 4 ||

cakrahastām mahābhīmām bhāvayed yogamaṇḍale |
*dakṣiṇe ratnaḍākim*¹⁶⁷ *tu ṣaḍbhujām piśunasannibhām*¹⁶⁸
 || 5 ||

*ratnahastām mahādīptām*¹⁶⁹ *bhāvayet sūryamaṇḍale* |
*paścime padmaḍākim*¹⁷⁰ *tu ṣaḍbhujām padmadhāriṇīm* || 6 ||

*uttare karmaḍākim tu khaḍginīm garbhamaṇḍale*¹⁷¹ |
āgneyādicatuṣkoṇe devīnām bhāvayed vratī || 7 ||

lāsyām mālām^{172,173} *tathā nṛtyām geyām caiva viśeṣataḥ* |
dvārapālān tato dhyāyād vidhidṛṣṭena karmaṇā |
*mudgaram daṇḍapadmaṃ*¹⁷⁴ *ca koṣam cāpi tathāpare*¹⁷⁵
 || 8 ||

¹⁵⁸ padam^{3a}] K5, SĀP, RĀP; *tasya* K1; *madhye* K3, K6, K7; omit. K4 ¹⁵⁹ kṛṣṇavarṇām^{3c}] K5, K_{cod} (p.83); *tām kṛṣṇavarṇām* K1, K3, K4, K6, K7, R_{cod} (21v4); K_{tib} (mthil mdog nag po) ¹⁶⁰ mahābhīmām] em. SĀP, R_{cod} (21v4); *mahābhīmām* KYT ¹⁶¹ This citation is from the *Guhyasamājatāntra* ch.18 v.109 (GST p.121); *bijākṣarapadam proktam trivajrākṣaram akṣaram* | *codanam bodhanam proktam kāyavākcittabhāvataḥ* ||. ¹⁶² jhaṭī] conj. illegible (The upper part of two *akṣaras* 'jhaṭī' is broken.) | *jhaṭī*] SĀP_{cod}; *dhri* SĀP_{tib}, *dīm* P_{ed} (p.84), *dhīm* P_{tib} Generally after 'tad evāha', we would expect a *pratīka* or something that could be found somewhere in the root-text. Therefore, it is also possible that there could be the interpretation of 'nyaset' or something related to it like a *bīja* (dhri etc.), on which is not commented here. ¹⁶⁴ kṛṣṇavarṇām] em. K_{ed} (p.83); *kṛṣṇavarṇām* SĀP_{cod} ¹⁶⁵ sitaraktadaḥṣṇavāmām]] conj. *g-yas dan g-yon pa'i źal ni dkar po dan dmar po'o//* SĀP_{tib}; *sitaraktadaḥṣṇavāmā*^o SĀP_{cod} ¹⁶⁶ buddhaḍākim^{4c}] KYT; *buddhaḍākinīm* R_{cod} (21v5) ¹⁶⁷ ratnaḍākim^{5c}] KYT; *ratnaḍākinīm* R_{cod} (22r1) ¹⁶⁸ The pāda D of this verse is hypermetrical. ¹⁶⁹ mahādīptām^{6a}] KYT; *mahābhīmām* R_{cod} (22r1), R_{tib} (D209v4, P185r3) ¹⁷⁰ padmaḍākim^{6c}] KYT; *dharmāḍākinīm* R_{cod} (22r2), R_{tib} (D209v4, P185r3) ¹⁷¹ garbhamaṇḍale^{7b}] SĀP_{cod}, K4, K5, R_{cod} (22r3), R_{tib} (D209v4, P185r4); *dkyil 'khor rim pa'o* K_{tib} (D146r1, P116r5), SĀP_{tib}; *bhagamaṇḍale* K1, K3, K6, K7 ¹⁷² mālām⁸] K1, K3, K5, K6, K7, SĀP; *mālyām* K4 ¹⁷³ lāsyām mālām⁸] *ālabanām*(sic.) R_{cod} (22r4) ¹⁷⁴ mudgaram daṇḍapadmaṃ⁸] *mudgarādidaṇḍapadmaṃ* R_{cod} (22r5) ¹⁷⁵ koṣam cāpi tathāpare⁸] *ke* (sic.) R_{cod} (22v1)

haste vajraṃ vibhāvitveti pradhānaste | **śeṣān anyakare nyased** iti¹⁷⁶ śeṣāyudhān khaḍgakartticakrapadmamakaroṭakān anyeṣu pañcasu kareṣu nyased bhāvayed ity arthaḥ | **yogamaṇḍale** candramaṇḍale | **khaḍginīm** iti khaḍgo vidyate yasyāḥ sā khaḍginī tām | **garbhamaṇḍala** iti etāḥ pañca devyaḥ garbhamaṇḍale bhāvyaḥ | etena dvipuṭatvaṃ maṇḍalasyodbhāvitam | etad uktaṃ bhavati | pūrvamaṇḍalād viśvavajram apanīyam¹⁷⁷ | aṣṭastambhopaśobhitam ity arthaḥ | tatra pūrvastambhadvayaṃ cakramayam | dakṣiṇadvayaṃ ratnamayam | paścimadvayaṃ padmamayam | uttaradvayaṃ khaḍgamayam | anyatra sarvaṃ pūrvavat | **āgneyādicatuḥkoṇa** iti | agni-nairṭi-vāyu-īśānakōṣeṣu | **lāsyām** śuklām lāsyābhīnāyām | **mālām**¹⁷⁸ pītām mālābhīnāyām | **nṛtyām** raktām nṛtyābhīnāyām | **geyām** śyāmām geyābhīnāyām | sarvā devyo dvibhujā ekavaktrāḥ¹⁷⁹ pratyālīḍhpadā ratnālaṅkāriṇya īṣatkrōdharūpāḥ | buddhaḍākinīm ādim kṛtvā khaḍginīm yāvat pūrvacakravād bhujamukhavarnācināni draṣṭavyāni |

oṃ vajraḍākinīm | oṃ buddhaḍākinī |
oṃ ratnaḍākinī | oṃ padmaḍākinī |
oṃ karmaḍākinī ¹⁸⁰
oṃ laṃ māṃ nām gām koṇe |
oṃ mudgara jaḥ | oṃ daṇḍa hūṃ |
oṃ padma vaṃ | oṃ khaḍga hoḥ || 9 ||

oṃ vajraḍākinīm bhagavatya mantrah |
oṃ buddhaḍākinīti buddhaḍākinīyāḥ |
oṃ ratnaḍākinīti ratnaḍākinīyāḥ |
oṃ padmaḍākinīti padmaḍākinīyāḥ |
oṃ karmaḍākinīti karmaḍākinīyāḥ |
lām¹⁸¹ ityādi¹⁸² lāsyādīnām |
oṃ mudgara ityādi dvārapālā[dīnām] ...

Tib.(D110a1-b6, P132r4-133r4)

da ni **de nas** źes bya ba la sogs pas mtshon cha'i rnam par dag pa sñon du 'gro ba'i nes pa'i tshul gsuñs pa la / **ji sñed pa** źes bya ba ni tshad ji tsam yod pa'o // gañ mi dge ba'i rgyus sdig pa byas pa ñid ni **sdig pa'o** // **de dag** ces bya ba ni rnam pa kun du **gcod** ciñ 'bigs pas **gri gug** go // **śubs can**¹⁸³ ni ral gri ste¹⁸⁴ **ñon moñs** pa ñid kyi **dgra** yin pas ral gri'o // des **gcod** ciñ gśog par byed pa'i phyir ro // riñ ba'i thos pa bsgrub pa'i phyir **de nas** źes bya ba la sogs pas **rdo rje mkha'** 'gro ma'i sgrub pa'i thabs gsuñs pa la **riñ thos pa** źes bya ba ni yun riñ po nas so

¹⁷⁶ anyakare nyased iti | em. *anyakare sediti* SĀP_{cod} ¹⁷⁷ apanīyam | em.; *apanīyāḥ* SĀP_{cod}

¹⁷⁸ mālām | SĀP_{cod}; *mālyām* K4 ¹⁷⁹ ekavaktrāḥ | em.; *ekavakroḥ* SĀP_{cod} ¹⁸⁰ The RYT has *oṃ buddhaḍākinī, oṃ vajraḍākinī, oṃ dharmāḍākinī, oṃ ratnaḍākinī*. ¹⁸¹ lām | conj. KYT, SĀP_{tib}; *lāsyām* SĀP_{cod} ¹⁸² ityādi | em.; *ityādīnā* ¹⁸³ śubs can | D; śugs can P ¹⁸⁴ ral gri ste | D; ral gri ste / P

// kun du źes bya ba ma lus pa'i rnam pa thos pa ni rin ba'i thos pa'o // de bsgrub pa ni rdzogs par bya ba'o // de'i don du rdo rje mkha' 'gro ma bsgom par bya'o źes bya bar sbyar ro // **nam mkha'** źes bya ba ni nam mkha'o // de ñid ni **khams** te chos thams cad kyi rañ bźin no // de'i dbus su gźal yas khañ ste der gtogs pa ni de'i **khoñs su**¹⁸⁵ **gtogs par ro** // **ñi ma'i dkyil 'khor bsam par bya** // źes bya ba ni bsgom pa'o //

rtse lña pa yañ źes bya ba ni gañ la rtse lña yod pa de ni **rtse lña pa** ste rdo rje źes bya ba'i don to // **gnas** źes bya ba ni sa bon gyi yi ge ste /

“ sa bon yi ge gnas źes brjod / ”

ces bya ba'i tshig gis so // **de'i steñ du** źes pa ni de'i lte ba'i dkyil du'o // de ñid gsuñs pa / **DHRI** źes bya ba ste / de yoñs su gyur pa las źes bya ba'i don to // **nag po 'jigs ruñ ba** źes bya ba ni 'jigs par byed pa'o // g-yas dañ g-yon pa'i źal ni dkar po dañ dmar po'o //

phyag tu¹⁸⁶ **rdo rje rnam bsgom bya** / źes bya ba ni phyag gi gtso bo na'o // **gźan ni phyag gźan dag la dgod** / ces bya ba ni phyag mtshan lhag ma ral gri dañ / gri gug dañ / 'khor lo dañ / padma dañ / thod pa rnam phyag gźan dag na ste lhag ma lña po la **dgod par bya ba** ste bsgom par bya źes bya ba'i don to //

sbyor ba'i dkyil 'khor ni zla ba'i dkyil 'khor ro //

ral gri 'dzin ma źes bya ba ni gañ la ral gri yod pa de ni ral gri 'dzin ma'o // **dkyil 'khor rim pa'o** źes bya ba ni lha mo lña po de dkyil 'khor gyi dbus su bsgom par bya'o // 'dis ni dkyil 'khor rim pa gñis par bstan pa yin no // 'di skad ston pa yin te / dkyil 'khor sña ma'i sna tshogs rdo rje med pa la ka ba brgyad kyis ñe bar mdzes par byas pa źes bya ba'i don to // de la śar gyi ka ba gñis ni 'khor lo'i rañ bźin no // lho'i gñis ni rin po che'i rañ bźin no // nub kyi gñis ni padma'i rañ bźin no // byañ gi gñis ni ral gri'i rañ bźin no // gźan dag thams cad ni sña ma bźin no // **me la sogs pa'i mtshams bźi ru** / źes bya ba ni me dañ bden bral dañ rluñ dañ dbañ ldan gyi mtshams rnam su'o //

lā sye ma dkar mo gar byed pa'i tshul dañ / **phreñ ma**¹⁸⁷ sor mo phreñ 'dzin pa'i tshul dañ / **gar ma** dmar mo gar byed pa'i tshul dañ / **glu mo** sño bsañs glu len pa'i tshul can te lha mo kun kyañ phyag gñis pa źal gcig pa g-yon brkyañ ba'i źabs / rin po che'i phreñ ba 'dzin pa cuñ źig khros pa'i gzugs can no // sañs rgyas mkha' 'gro ma nas brtsams nas ral gri 'dzin ma źes bya ba'i bar gyi phyag dañ źal dañ phyag mtshan dañ kha dog gi 'khor lo ni sña ma bźin blta bar bya'o // **om badzra dā ki nī** źes bya ba ni bcom ldan 'das ma la bod pa'o // **om karma dā ki nī** źes bya ba ni las kyi mkha' 'gro ma la'o // **om dharma dā ki nī** źes bya ba ni chos kyi mkha' 'gro ma la'o // **om buddha dā ki nī** źes bya ba ni sañs rgyas mkha' 'gro ma la bod pa'o // **om ratna dā ki nī** źes bya ba ni rin chen mkha' 'gro ma la'o // **lam** la sogs pa ni lā sye la sogs pa'o // **om muđga ra dza** źes bya ba la sogs pa ni sgo skyoñ [ba rnam la'o //]

¹⁸⁵ khoñs su] dbus *K_{tib}* ¹⁸⁶ phyag tu] phyag na *K_{tib}* ¹⁸⁷ phreñ ma] em.; phreñ ba *SĀP_{tib}*

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* Although I submitted this article to the Tantric Studies in Hamburg in 2010, it has not been published yet due to certain reasons. Recently, I had chance to see the new manuscript (K8) of the *Kṛṣṇayamāritantra*, which is kept in the Schøyen Collection. Given this opportunity, I have decided to submit it again, with some additions, to the Buzan Gakuhō (Journal of Buzan Studies) in honor of the 1250th anniversary of the birth of Kōbō Daishi Kūkai (弘法大師空海).