

The Opening Passages of Bhavabhaṭṭa's Commentary (*Vivṛti*) on the *Cakrasaṃvaratantra*

—Remarks on his elaboration of the preamble —

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0. Introduction

The *Cakrasaṃvaratantra* starts with *athātaḥ* (1.1a) rather than with the orthodox formula beginning with *evaṃ mayā śrutam*. Because of this, Bhavabhaṭṭa is intent on demonstrating in the opening of his *Cakrasaṃvaratantravivṛti* (hereafter CaSaVi) that the teaching of the *Cakrasaṃvara* was nevertheless directly revealed by the Buddha. He thereby aims to establish the Tantra's authority. His style and his repertoire of texts presumably follow those of his predecessors who composed commentaries on non-Vajrayāna and Vajrayāna scriptures. This style and repertoire were prevalent in Bhavabhaṭṭa's time and afterwards. For example, most of the citations in his introduction are also seen in Haribhadra's *Abhisamayālaṃkāṛāloka*, in Śrīdhara's *Sahajālokaṣaṅkṣikā* (a commentary on the *Kṛṣṇayāmāritantra*), in Abhayakaragupta's *Āmnāyamañjarī* (a commentary on the *Saṃpuṭodbhavantra*), in Ratnarakṣita's *Padminī* (a commentary on the *Samvarodaya*), etc.

Although the significance of the CaSaVi as an extensive and influential commentary in the Saṃvara tradition has been often mentioned by scholars, it has not yet been translated into English¹. Also since we have the 'best' manuscript (Göttingen Xc14-56) which the two critical editions did not consult, some unclear parts and passages reconstructed from the Tibetan translation in the previous editions can now be improved by carefully examining this and the other available manuscripts. Therefore, this paper aims to demonstrate a distinctive feature of the opening of Bhavabhaṭṭa's commentary and to provide a re-edition of the Sanskrit texts and an annotated translation. It must however be noted that this article contains only Bhavabhaṭṭa's commentary on the first two verses of the first chapter. If we think of the extensive length of the Tantra and its commentary, this is obviously a partial attempt at their reconstruction.

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¹ As for a translation into other modern languages, a Chinese translation of Bhavabhaṭṭa's *vivṛti* on the first four chapters has been published. cf. LINAN 2005. Moreover, a English translation of whole chapters of the *Cakrasaṃvaratantra* has been published in GRAY 2007.

The opening sentence (*ādivākya*): *evaṃ mayā śrutam* vs. *athātaḥ* in Vajrayāna literature

The orthodox statement that appears at the beginning of Buddhist scriptures to reveal that the discourse of the Buddha has been fully and correctly retained and set forth is the *evaṃ mayā śrutam* formula. It is found in most Buddhist Tantras, for example, the *Mañjuśrīyamūlakalpa*, *Sarvatathāgatatattvasaṃgraha*, *Guhyasamājatantra*, *Paramādyā*, *Hevajratantra*, *Samputodbhava*, etc., where it denotes the authority of the Tantric teaching. Needless to say, an analysis of the five words *evaṃ mayā śrutam ekasmin samaye* (如是我聞一時) is already found in many early commentaries on non-Vajrayāna texts, even in Pali sources. For example, we can see such an analysis in the *Mahāprajñāpāramitopadeśaśāstra* (大智度論, *Dazhi du lun*)² ascribed to Nāgārjuna. Likewise, later Mahāyāna and Vajrayāna authors were committed to an exposition of each word of this opening sentence.

It is noteworthy that Chinese³ and Tibetan translations of the *Mahāvairocanaḥśiṣyabodhitāntra* contain this opening sentence, but Buddhaguhya's commentary attests that this Tantra does not begin with this phrase⁴. Similarly, in the main text to be examined here, the *Cakrasaṃvaratantra* (a.k.a *Herukābhidhāna*), the teaching does not commence with the words *evaṃ mayā śrutam ekasmin samaye* but with the words *athātaḥ*. If we consider the significance of the first words of Buddhist scriptures in verifying the Buddha's teaching, this *athātaḥ* ('now then'), which is seen usually at the opening of new chapters to introduce a new topic, is surely unconventional. Regarding the absence of the traditional opening, the *Cakrasaṃvarapañjikā* of Jayabhadra, the earliest extant commentary on the *Cakrasaṃvara*, clearly shows that people in his time raised the question of why this Tantra does not begin with *evaṃ mayā*⁵. He clarifies that the meaning of *athātaḥ* should be understood as a combination of the words *atha* and *ataḥ*. More specifically, the word *atha* ('then') indicates that this Tantra was taught immediately after the teaching of the *Khasamatantra*. And the word *ataḥ* ('from this') is used to emphasise that this Tantra is derived 'from the *Khasama*', i.e. the Mūlatantra according to Jayabhadra, since it implies a succession⁶. Bhavabhaṭṭa mostly follows Jayabhadra's explanation of the *athātaḥ*, but he

² In the second chapter, the words are expounded on through a series of questions and answers, i.e., *evaṃ* 'thus' is associated with faith (信, *śraddhā*); *mayā* 'by me' is to be understood as a conventional designation (名, *saṃketa*), *śrutam* 'it has been heard' indicates causes and conditions (因緣和合, *hetuprayaya-saṃnipāta*); *ekasmin* 'once' indicates a certain occasion in conventional reality (隨俗說, *saṃvṛti*); and *samaye* 'at that time' expresses worldly *saṃaya* (time), but it lacks of *svalakṣaṇa* in absolute reality. (cf. T1509.25.62c16-66a17).

³ The Chinese translation by Śubhākarasiṃha and Yixing (in 724-725 AD) contains this formulation (如是我聞一時薄伽梵, T0848.18.1a09).

⁴ *mdo sde dang rgyud gzhan dag tu 'di skad bdag gis thos pa 'byung la | rgyud 'dir ma smos pa ni ston pa dang dus dang gnas des pa dang nyan pa dang sdud par mḍad pa'i byang chub sems dpa' kun du bzang po dang | phyag na rdo rje la sogs pa rtogs pa gtso bor gyur pa'i phyir 'di skad bdag gis thos pa ma smos te |* (D2663.nyu.68a7-68b2)

⁵ Jayabhadra's *Cakrasaṃvarapañjikā*: *atra tantrādāv evaṃ mayetyādinā saṃgītikāreṇa kasmād upodghāto na kṛta iti codyam anūdyā, kecd evaṃ parihārārtham vyācakṣate bhagavato 'pratiṣṭhitanirvānapradarśanārtham iti / etad eva spaṣṭayati sarvātmani sadā sthita iti //* based on Sugiki's edition. (cf. Sugiki 2006 p.105).

⁶ Ibid. pp.105-6: *athetyādinā nipātasamudāyenāsyottaratantratvaṃ niścinoti / athety ānantarye, khasamatāntrānantaram vakṣyamāṇam idaṃ vakṣye kathayisyāmīti sambandhaḥ // ata iti krame hetvarthe ca [/] tadanantaram iti vispaṣṭam vaktavye atha-śabdopādānaṃ maṅgalārtham /*

takes up the position that the *Khasama* is itself an abridgement of a larger Ur-tantra. Regarding this discrepancy in the views of the two authors, it should be noted that Jayabhadra mentions and disagrees with the interpretation that Bhavabhaṭṭa follows in the *pañjikā*⁷. As for the problem of the original Tantra of *Samvara* literature, TSUDA 1974 mentions that BU STON quotes the following passage from Vajra's commentary on the *Samvaramūlatantra* as follows:

The original tantra has 100,000 chapters; the *uttara-tantra* is the *mKhaḥ dang mnyam pa* (*Khasamatantra*) of 100,000 *ślokas*; and the *uttarottaratantra* of fifty-one chapters has 1,700 *ślokas*.⁸

Although the commentators attest to several different positions on the transmission of the *Cakrasaṃvara*, it is evident that their version of the text begins with *athātaḥ*. Therefore, on this point, it should be mentioned that the *Sarvabuddhasamāyogaḍākinijālaśaṃvara* (hereafter *Samāyoga*), an important transitional scripture between the *yogatantra* and the *yoginītantra* and one that had considerable influence on the *Cakrasaṃvara*, follows no set opening statement but begins with *rahasye paramaṃ ramye sarvātmani sadā sthitaḥ*⁹ which is also found at *Cakrasaṃvara* 1.2cd. Not even the first chapter of this text is written in the form of a discourse between the Buddha and a requestor nor is any such discourse mentioned in the recitation of the *saṃgītikāra* (the person who recites the canon). This fact could allude that the necessity of another orthodox opening of the *Cakrasaṃvara* occurred to its composer(s) or compiler(s) after the time of the *Samāyoga*. As for the orthography *śaṃvara* of the *Samāyoga*, Bhavabhaṭṭa attests that the term *saṃvara* was already widespread in his time although he is clearly aware that it is derived from *śaṃvara*¹⁰.

Five kinds of *sampad*

Bhavabhaṭṭa mentions that five completions (*sampads*, perfect conditions for the advent of this Tantra) help to elucidate the main topic, Śrīheruka. They are *svārthasampad* (completion of one's own goal), *parārthasampad* (completion of the goal of others), *svārthasampadupāyasampad* (completion of the means for the completion of one's own goal), *parārthasampadupāyasampad* (completion of the means for the completion of the goal of others), and *sthānasampad* (completion of the place). These terms are also found in another work of his, the *Catupīṭhapañjikā*, which is presumably earlier than the *vivṛti*. In earlier Vajrayāna literature, Buddhaguhya's commentary on the *Mahāvairocanaḥśisambodhi* enumerates the eleven completions (*sampad*) of Vairocana¹¹. But these eleven *sampad* are

maṅgalādini śāstrasyāḍau vākyaṇi śrotṛṇāṃ nirvighnārtham adhikārārtho vā / ata evoktam — pūrvaprakṛtāpekṣaṃ (em., -pūrvaprakṛtāpekṣaṃ SUGIKI^{ed.}) maṅgalam athavādhikārikam prāhur atha-śabdām, ataḥ-śabdām kramahetvarthaṃ tu śāstrasyeti //

⁷ For further details, see section 2.4.

⁸ TSUDA 1974:20-51.

⁹ Cf. Dhīḥ 58:143.

¹⁰ See the text and translation of section 3.4.2.

¹¹ The listed eleven perfections are (1) the completion of abandonment (*spong ba phun sum tshogs pa*), (2) the completion of place (*gnas phun sum tshogs pa*), (3) the completion of entourage (*'khor phun sum tshogs pa*), (4) the completion of the teacher (*ston pa phun sum tshogs pa*), (5) the completion of power (*mtshu phun sum tshogs pa*), (6) the completion of expedient means to benefit others (*gzhan gyi don gyi thabs phun sum tshogs pa*), (7) the completion of the causal

utilised to expound on the initial circumstance in which Buddha first teaches. The mention of *sampads* seems to be rather common. For example, Ratnarakṣita mentions three kinds, *sthānasampad*, *parśatsampad*, and *adhyeṣakasampad* in the *nidānavākya* section of the *Padmini*¹². However, Bhavabhaṭṭa uses his own set of five *sampad* to demonstrate the attainments of Śrīheruka, who is the teacher, as well to demonstrate that Śrīheruka himself is the content of the teaching. That is to say, the object of what he teaches (*vakṣye*, 1.1a), *śrīherukasamṣyogam* (1c), which is a *karmadhāraya* compound, according to Bhavabhaṭṭa, is indicated by the completion of his (Śrīheruka's) goal (*svārthasampad*), and the three qualifiers, i.e., *pāda* 1d (*sarvakāmārthasādhakam*), *pāda* 2a (*uttarād api cottaram*) and *pāda* 2b (*ḍākinījālasamvaram*), qualifying the *śrīherukasamṣyogam*, are hinted at by *parārthasampad*, *svārthasampad-upāyasampad*, and *parārthasampad-upāyasampad* respectively. *Pāda* 2cd is the description of his *sthānasampad*.

[Text of vv.1-2]

अथातो रहस्यं वक्ष्ये समासात् तु विस्तरात् ।
 श्रीहेरुकसंयोगं सर्वकामार्थसाधकम् ॥ १ ॥
 उत्तरादपि चोत्तरं ḍाकिनीजालसंवरम् ।
 रहस्ये परमे रम्ये सर्वात्मनि सदा स्थितः ॥ २ ॥

[Translation of vv.1-2]

Immediately after [the teaching of the *mūlatantra*], then I shall extensively but not concisely¹³, teach the secret union of Śrīheruka, which fulfils all wishes and goals. (1) [I] who always abide in the secret and most agreeable state which is all-encompassing [shall teach the *śrīherukasamṣyoga* which is] better than the best [and] the *saṃvara* of the net of Ḍākinīs. (2)

Synopsis of Bhavabhaṭṭa's *śāstrārambha* and his commentary on verses 1-2

1. Opening

- (a) Maṅgalas
- (b) Five pravṛtṭyaṅgas
- (c) The teacher, the requestor, the reciter, and the teaching

2. Commentary on verse 1.1ab

- (a) The meaning of *athātaḥ* (1a)

basis of the Bhagavat Vairocana (*bcom ldan 'das rnam par snang mdzad kyi rgyu phun sum tshogs papa*), (8) the completion of his nature (*rang bzhin phun sum tshogs pa*), (9) the completion of the causal basis of Enlightenment (*byang chub kyi rgyu phun sum tshogs papa*), (10) the completion of its nature [of Enlightenment] (*rang bzhin phun sum tshogs papa*), and (11) the completion of the manifestation and transformation of Enlightenment (*byang chub kyi rnam par sprul pa byin gyis rlob pa phun sum tshogs papa*).

¹²TANEMURA, KANO & KURANISHI 2016B:123-4.

¹³However, Bhavabhaṭṭa comments on *pāda* 1.1b as consisting of three parts, i.e., *samāsāt*, *na tu*, and *vistarāt*. See section 2.4

- (b) The commentary on *rahasyam* (1a) : *abhidheya*
 - (c) The commentary on *vakṣye* (1a) : *abhidhāna*
 - (d) The meaning of *samāsān na tu vistarāt* (1b)
3. The five completions (commentary on 1.1c-2)
- (a) *Svārthasampad*, commentary on *śrīherukasamīyogam* (1c)
 - (b) *Parārthasampad*, commentary on *sarvakāmārthasādhakam* (1d)
 - (c) *Svārthasampadupāyasampad*, commentary on *uttarād api cottaram* (2a)
 - (d) *Parārthasampadupāyasampad*, commentary on *ḍākinījālasaṃvaram* (2b)
 - i. *Nirukti* of the word *ḍākinī*
 - ii. The meaning of *ḍākinījālasaṃvara*
 - (e) *Sthānasampad*, commentary on *rahasye parame ramye sarvātmani sadā sthitaḥ* (2cd)
 - i. The meaning of *rahasye* (2c)
 - ii. The meaning of *parame* (2c)
 - iii. The meaning of *ramye* (2c)
 - iv. The meaning of *sarvātmani sadā sthitaḥ* (2d)

Sigla

G	Göttingen Xc14-56. Incomplete, 28 ff., palm-leaf, Old Bengali, most 'correct' of all mss but never used in any earlier editions. Unfortunately 2 ^r , 3 ^r , 4 ^r , 5 ^r , 6 ^r , and 7 ^r were not photographed. For more details, see BANDURSKI 1994:92.fn.268 and 93.fn.270
Ia	IASWR MBB-I-33. Complete, 153 ff., palm-leaf, Bhujimol, undated. Ca. 12th century(?)
Ib	IASWR MBB-I-70-73 ¹⁴ . Complete, 139 ff., Old paper, Devanāgarī, undated
N	Ms. of NGMPP B 112-21. Incomplete, 46 ff., paper, Devanāgarī, undated
S _{ED} .	Edition of the Central Institute of Higher Tibetan Studies (CIHTS) 2002
L _{ED} .	Edition of LINAN 2005
<i>ac</i>	ante correctionem
<i>conj.</i>	diagnostic conjecture
<i>em.</i>	emendation
<i>pc</i>	post correctionem
<i>unmet.</i>	unmetrical
*	an illegible letter/ <i>akṣara</i>

¹⁴This manuscript starts with the opening section of the *Saṃputodbhava* and changes to the *Cakrasaṃvaravivṛti* from 3^v4. As for the detail of this manuscript, see SZÁNTÓ 2016b, 321-2.

Editorial Policies

- The edition is presented in Devanāgarī script.
- Cases of gemination, for instance, *sarvva* to *sarva*, *varttate* to *vartate*, etc., are silently emended.
- *Avagrahas*, mostly missing in old palm-leaf manuscripts, have been added in the edited text but are not supplied in the critical apparatus.

1. Opening of the commentary

1.1 Maṅgalas

[Text of 1.1]

ओं नमः श्रीचक्रसंवराय ॥

G 1^v1; Ia 1^v1

मा रांक्षी रागसिन्धौ मदनहर हरे मा पुषो द्वेषसर्प
मा स्थाः संमोहजाले द्रुहिण बलरिपो गूह मा मत्सराश्लिम् ।
नैरात्म्ये हेत्वभावे प्रणिधिविगमने चित्तमात्रे रमध्वं
वक्त्रैरेवं चतुर्भिर्जगदवतु दिशन्हेरुकः श्रीशरीरः ॥ १ ॥¹⁵

5

क्षयं कुष्ठादयः क्लेशाः शारीरा मानसा गदाः ।
श्रद्धायुक्तिमतां यान्ति तन्त्रेणानेन योग्यया ॥ २ ॥

10

तन्त्रोपादेयरत्नानि परिमातुं क ईश्वरः ।
अम्बोधिजलबिन्दूनां कः क्षमो गणनाविधौ ॥ ३ ॥

G 1^v2

मन्दिरं धनदस्येव लेखागम्यार्थमन्दिरम् ।
तन्त्रं वज्रधरेणदमुद्गीर्णमिव मानसम् ॥ ४ ॥

15

निक्षिप्तो मयि तस्यार्थो गुरुभिर्मन्दमेधसि ।
स्थानासन्निधितो भस्मकुटे ऽपि प्राप्यते निधिः ॥ ५ ॥

यदि सो ऽसंप्रजन्त्येन विस्मृत्यायुधधरिणा ।
चौरेणेव हृतो न स्याद्विभ¹⁶क्तव्यो मया तदा ॥ ६ ॥

बुद्धिमुष्टिग्रहेणापि पदार्थो ऽयं दुरुद्धरः ।
उपदेशं विना तन्त्रात्कुशकण्ठाद्धटादिव ॥ ७ ॥

20 [Translation of 1.1]

¹⁵Sragdharā metre.

¹⁶Since there are, as SED. reports (cf. SED. p.1 fn.2), lacunae in the manuscripts used, the Sarnath edition of this text reconstructs certain words and passage after *syād vibha*^o (SED. p.1) and before *°straya karmaṇo* (SED. p.2) based on the Tibetan translation; SED. 's reconstructions will be not reported in this edition.

3 om] L_{ED.}, om. G Ia, om namaḥ śrītherukāya ॥ om Ib 4 mā rāṃkṣī] G, māyāṃkṣī^o Ia, mā dhvaṅkṣī SED., mā dhvaṃ kṣī L_{ED.} 4 puṣo] G, jñāṣo Ia, juṣo SED., puṣye L_{ED.} 5 mā sthāḥ] Ia G^{PC} SED. L_{ED.}, smṛsthā G^{ac} 5 ripo] G SED. L_{ED.}, °niṣom Ia 6 nairātmye hetvabhāve] G L_{ED.}, nairātmyāhetubhūte Ia SED. 7 diśan] G Ia SED., diśana L_{ED.} ^{ummet.} 9 yogyayā] G, yogina Ia, yoginaḥ (yogināṃ) SED., yogena L_{ED.} 11 gaṇanāvidhau] G Ia L_{ED.}, gaṇanam vidhau SED. 12 dhanadasyaeva] G Ia SED., dhanasyaiva L_{ED.} 12 lekhāga^o] G Ia L_{ED.}, lekho 'ga^o SED. 13 vajra^o] G Ia SED., vaira^o L_{ED.} 15 sthānāsannidhito] G, +++ṃnidhito Ia, sthānāsaṃmicito L_{ED.}, yathā saṃnidhito SED. 17 hrto] 17 °bhaktavyo mayā tadā] G L_{ED.}, vibhajya vivṛṃomy atah SED. 18 'yaṃ duru^o] L_{ED.}, yanmuru^o G 19 upadeśaṃ vinā] G, upadeśaḥ cānātantrāt L_{ED.}

Oṃ I pay homage to the glorious Cakrasaṃvara

O Śiva, who is the killer of Kāma (*Madanahara*), do not cling to the ocean of passion! O Viṣṇu (*Hari*), do not nourish the snake of hatred! O Brahṃā (*Druhiṇa*), do not remain in the net of delusion! O Indra, who is enemy of Bala (*Balaripu*),
 5 do not harbour the fire of *matsara* (hesitation in sharing own good things). O [you four gods], be delighted in [these four states, i.e.,] the absence of self, the absence of causes, the absence of any desire, and the state of mind-only¹⁷.

May Śrīheruka, who has a glorious form, who teaches [the four states] thus with [his] four faces, protect the world! [1]

10 For people who have faith and reason, physical problems, [e.g.,] leprosy, etc., and mental afflictions [e.g.,] *kleśas*, and verbal problems (*gadāḥ*), are destroyed according to this Tantra, through [bodily] practice. [2]

Who can estimate the excellent jewels that are the things to be realised in this Tantra? Who can count the drops of water in the ocean? [3]

15 This Tantra, which is like the palace of Kubera, a palace whose contents are inaccessible [merely] through writing, and which is a mental entity, was seemingly belched out [mentally] by Vajradhara. [4]

The meaning of the [Tantra] was entrusted to me – I who have a slow intellect – by [my] teacher[s]; when an appropriate place is not accessible, a treasure can be
 20 gained even in a heap of ashes. [5]

If the [meaning of this Tantra] has not been stolen away by [my] non-attentiveness which carries the weapon of forgetfulness, as though by a thief, then I shall divulge it [i.e. explain the meaning]. [6]

25 Without [the help of a guru's] instruction, it is very difficult to extract the meaning of the words from this Tantra, even by the grasping of the fist of the intellect; just like [it is difficult to grasp something from] a pot whose neck is narrow. [7]

1.2 The reason for elucidating the purpose (*prayojanam*)

[Text of 1.2]

सर्वत्र हि दृष्टिमान्प्रयोजनदृष्टेः प्रवर्तते ॥ तथा चाह ।

G 1^v3

30 सर्वस्यैव हि शास्त्रस्य कर्मणो वापि कस्यचित् ।
 यावत्प्रयोजनं नोक्तं तावत्तत्केन गृह्यते ॥¹⁸

Ia 2^r1

इति । मन्दबुद्धेरपि हि प्रयोजनमपश्यतो नोपाये प्रवृत्तिः ।

¹⁷These four aspects being taught by four-faced Heruka could respectively correspond to *śūnyatā*, *animitta*, and *apraṇihita*, and *apratīṣṭha*.

¹⁸*Śloka-vārttika* 1.12.

29 sarvatra hi] G_{LED}; yataḥ sarvatra S_{ED}. 29 dr̥ṣṭimānprayojanadr̥ṣṭeḥ] G; dr̥ṣṭe na aprayojanadr̥ṣṭeḥ L_{ED}. (em.), prayojanadarśanaṃ vinā pravṛttir na dr̥śyate S_{ED}. (restore) 32 nopāye] G^{PC}; nopāyo G^{ac}

नहि कार्यमनुद्दिश्य मन्दो ऽपि हि प्रवर्तत¹⁹

इति वचनात् । ततः श्रीचक्रसम्बरे प्रवर्तमानानां प्रवृत्त्यङ्गतया व्याख्यातुमिस्तद्वाच्यम् । तथा चाह –

प्रयोजनं सपिण्डार्थं पदार्थः सानुसन्धिकः ।

संचोद्यपरिहारश्च वाच्यः सूत्रार्थवादिभिः ॥²⁰ इति

G1^{v4}

तच्चाभिधानादिकथनपुरःसरं सुकथं ।

किञ्च, अथात इत्यादिपदैर्भगवतैवोक्तं तदिह तावत्, वयं तु तानि पदानि व्याख्यास्यन्तस् तत्कथयिष्यामः । पिण्डार्थस्तु पक्षाच्छ्रुतेत्यादिसाधनोक्त एव विमर्शाद्विस्तारयितव्यः । पदार्थादिकथनं च व्याख्यानक्रमेण भावि ।

[Translation of 1.2]

Indeed, in all cases, anyone who has sight (*dṛṣṭimān*) undertakes an action once he has seen the purpose. Thus it is said:

So long as the purpose of any branch of learning (*śāstra*) or of a given action has not been stated, who will grasp it?²¹

For even someone who is slow-minded does not engage in motivated action if he does not see the purpose.

As it is said:

Even a slow person does not act without the determination of a result [of what he does]²².

¹⁹Untraced. Cf. *Ślokaṃvṛtika* 5.9.55ab: *prayojanam anuddiśya na mando 'pi pravartate* |

²⁰*Vyākhyāyukti* 2.1: *mḍo don smra ba dag gis ni || dgos pa bsdus pa'i don bcas dang || tshig don bcas dang mtshams sbyar bcas || brgal lan bcas par bsnad par bya ||* Cf. LEE 2001:6.

²¹This verse is found at *Ślokaṃvṛtika* 1.1.12, and Śrīdhara also quoted it in the *śāstrārambha* of his *Sahajālokaṇḍikā* on the *Kṛṣṇayāmāri* (cf. KURANISHI, forthcoming). It is however not clear that that Tantric authors considered the *Ślokaṃvṛtika* as the original source of this verse. As for this quotation in non-Vajrayāna texts, Arcāṭa quotes it as a wrong view of the definition of *prayojana* in his *Hetubinduṭīkā*: *tac ca śrotṛjanaprayatīyartham iti kecī | tad uktam - sarvasyaiva hi śāstrasya karmaṇo vāpi kasyacit | yāvat prayojanaṃ noktaṃ tāvat tat kena gṛhyatām || iti | tad ayuktam |* (Sanghav *et al.* ed. 1949:1); however, his view is refuted by Kamalaśīla in the *Tattvasaṃgraha-ṇḍikā*. As for the details of this argument, see FUNAYAMA 1995.

²²This view is well-known to Buddhist and Hindu works. A similar passage, *Ślokaṃvṛtika* 5.9.55ab, reads *prayojanam* instead of *kāryam* and this seems to be rather widely found in non-Buddhist works.

1 pi hi] G^{ac}, pi G^{pc} 4 prayojanaṃ] G I_a, prayojana S_{ED}. 4 sapinḍārthaṃ] em., sapinḍārthaḥ Σ 5 saṃcodyaparihāraś] corr., saṃcodya parihāraṃ S_{ED}., sacodyaparihāraś G, saṃcodyaḥ parihāraś I_a L_{ED}. 6 sukathaṃ] G L_{ED}., sukatha I_a 7 tad] G L_{ED}., tata iha I_a S_{ED}. 7 vayaṃ tu tāni] G, dvayadrutāni I_a S_{ED}., ca yantratāni L_{ED}. 7 vyākhyāsyantas] G I_a L_{ED}., vyākhyāsyante S_{ED}. 8 pakṣācchrutetā] G, pakṣāt sūtretyā^o S_{ED}., pakṣāc catur ityā^o I_a, pakṣāc-chūtrair ityā^o L_{ED}. 9 bhāvi] / G I_a L_{ED}., bhāvi^o S_{ED}.

Therefore, for people who are about to work toward the *Śrīcakrasamvara*, [the purpose] should be explained by expounders according to auxiliary means for undertaking the practice (*pravṛtṭyaṅgas*). Thus, he says as follows:

5 What is to be explained by people who teach the meaning of Sūtras [five successive steps , i.e.,] the purpose (*prayojana*) along with the essential meaning (*piṇḍārtha*), the meaning of the words (*padārtha*) along with [their] connection (*anusandhika*), and then, the refutation and response (*saṃcodyaparihāra*)²³.

10 And the [purpose], preceded by an exposition of the statement (*abhidhāna*), etc., is easy to teach.

Furthermore, the Blessed One himself stated this much, [in this Tantra,] with the words beginning with ‘*athātaḥ* (1.1a)’; however, I (*vayam*), explaining those words [beginning with *athātaḥ*], will relate that [i.e. the purpose]. And as for the essential meaning (*piṇḍārtha*), it shall be expounded on in detail after deliberation (*vimarśāt*)
15 on precisely what has been stated in the *sādhana* beginning with the words “*paṣṣāc chruta* (?)”²⁴. However, the teaching of the meaning of the words (*padārtha*), etc., will happen in the process of commenting.

1.3 The teacher, the requestor, the reciter, and the teaching.²⁵

20 [Text of 1.3]

चतुर्मुखादिरूपो महावज्रधरो देशकः । स च शाक्यमुनिर्निर्माणावस्थितः । तन्त्रं
चेदमनादिकालं देश्यत्वेनावस्थितम् । सत्त्वानामपुण्यात् कदाचित्तिरोधत्ते, कदाचित्
पुण्यात्प्रतिभाति । तच्च देश्यदेशकादि मायोपममिदं तथागतानां चरितमचिन्त्यम् ।
इतश्च भगवती वज्रवाराहध्येषिका । वज्रपाणिः संगता, सामान्येन प्रत्यर्पितशान-
त्वात्तस्य ।

G 1^{v5}

Ia 2^{v1}

अथवा चतुर्मुखादिरूपदेशकदेश्यदेशनादिसकलार्थाभिधायि तन्त्रं सिद्धं सुगता देशय-
न्ति, न तु कुर्वन्ति । यथा कार्यकारणादि सुखदुःखादि रागद्वेषादि सुकृतदुष्कृतादि
च ।

G 1^{v6}

उक्तं चेह

²³This is from Vasubandhu’s *Vyākhyāyukti* 2.1 whose entire text is preserved only in Tibetan translation. This verse is also quoted in the *sāstrārambha* of Haribhadra’s *Abhisamayālaṃkāṛāloka* and in the *sāstrārambha* of Abhayakaragupta’s *Āmnāyamañjarī*. In both it is cited with some variants (*prayojanam sapīṇḍārtham padārthaḥ sānuśandhikah* | *sacodyaparihāraś ca vācyaḥ sūtrārthavādibhiḥ*).

²⁴This is not traced.

²⁵This section was also edited and translated into English in GRAY 2007:32-4

21 śakyamunirni° | G, sāksād eva ni° Ia SED. LED. 22 kālām deśya | G^{PC} Ia SED. LED., kalā-
madeśyaG^{ac °} 24 pratyarpita° | G, pratyarpitaṃ Ia SED., pratyayita° LED. 27 rūpa | G LED.,
++Ia, kāya° SED.,

सुभाषितं बुद्धकोटीनां वीराणां कोटिमेव च ॥²⁶ इति ।

अन्यत्र

यातीतैर्भाषिता बुद्धैर्भाषिष्यन्ते ह्यनागताः ।
प्रत्युत्पन्नाश्च संबुद्धा यां भाषन्ते पुनः पुनः ॥
मायाजाले महान्तरे या चास्मिन्संप्रगीयते ।²⁷ इति ।

भाषणं चेह देशनैव । अर्थतो ग्रन्थतश्च समानवर्णपदादि बुद्धैरनवधिकालं देश्यमानं
श्रीचक्रसंवरतन्त्रमवतरति ।

[Translation of 1.3]

The teacher is the great *Vajradhara*, who has four faces and so on. And he is Śākya-
muni [when] he is in the *nirmāṇa*[-*kāya*] form. And this Tantra exists from begin-
ningless time as that which is to be taught. Sometimes it disappears because of a
lack of merit on the part of sentient beings, and sometimes it appears because of
their merit. And this, [i.e.,] what is to be taught, the teacher, etc., is like an illu-
sion; this action of *Tathāgatas* is inconceivable. And for this reason, the blessed
Vajravārāhī is the requestor. *Vajrapāṇi* is the initial reciter, because he is in general
the one to whom the teaching was given.

Otherwise, Buddhas teach this perfected Tantra, which covers all topics, [e.g.,] the
teacher who has four faces, etc., what is to be taught, and the teaching, etc., but they
do not create it. Just as [Buddhas teach about] cause and effect, etc., happiness and
suffering, etc., attachment and hatred, etc., or good deeds and bad deeds, etc., [but
do not create them].

Therefore, thus it is said (at *Cakrasaṃvaratantra* 47.17).

[This Tantra] was eloquently spoken by *koṭis* of Buddhas and a *koṭi* of
heroes.

Elsewhere (at *Nāmasaṃgiṭī* 1.12-13b) it is said:

The speech which was spoken by past Buddhas, which will be surely spo-
ken by the future Buddha, and which is being spoken by present Buddhas,
again and again, and which is also [taught] in the *Māyājālatantra*, is sung
in this Tantra.

And here [i.e., in both above quotations], speaking (*bhāṣaṇa*) means precisely teach-
ing (*deśanā*). The *Śrīcakrasaṃvaratantra* whose phonemes and words are identical
in the meaning to the verses [spoken by all Buddhas], [and] which is being taught
by Buddhas throughout all time, descends.

²⁶*Cakrasaṃvaratantra* 47.17.

²⁷*Nāmasaṃgiṭī* 1.12-13b

6 °varṇa°] L_{ED}, °vava°G, om. l. a S_{ED}. 6 buddhaira°] G L_{ED}, buddhera° l. a S_{ED}. 6 anavadhī°]
l. a S_{ED}. L_{ED}, anava°G 6 °kālaṃ] G l. a S_{ED}, kāla°L_{ED}.

2. Commentary on verse 1.1ab

2.1 The meaning of *athātaḥ* (1a)²⁸

[Text of 2.1]

तदेव देशयितुकामो भगवानाह – अथात इत्यादि । भगवाञ्छरीचक्रसंवराधिसुक्ता-
नामर्थाय लक्षपरिमाणान्मूलतन्त्रात्तदाकृष्य देशयतु ते हि संक्षेपरुचय इति वज्रवारा-
ह्याध्येषितस्य भगवतः प्रतिवचनमेतदथात इत्यादि । अथशब्द आनन्तर्ये, अत इति
ल्यब्लोपे पञ्चमी, मूलतन्त्रदेशनाया अनन्तरं मूलतन्त्रमेवाकरीकृत्य रहस्यं वक्ष्य इति
सम्बन्धः²⁹ । ततो हि नार्थान्तरीकर्तुं श्रीचक्रसंवरतन्त्रं शक्यमत्रैव तदर्थपरिसमाप्तेः ।
भेदस्तु ग्रन्थसंक्षेपमात्रेण । अथवा यतो वज्रवाराह्याध्येषितो ऽहमतः कारणाद्ब्रह्मस्य
वक्ष्य इति योज्यम्³⁰ ।

G 1¹⁹7G 1¹⁹8

तन्त्रे निगदितं शृण्वति वचनादध्येषणा सिद्धा । अनध्येषितस्य न हि धर्मदेशना
श्रेयसी । उपेत्यधर्मदेशनायां चागौरवसंभवात् । अध्येषिका देवीति को नियम इति
चेत्, गुरुपरम्परातो हि श्रुयते मूलतन्त्रे सैवाध्येषिकेति, तत इहापि सैवेति गम्यते ।
भगवानध्येषको भगवती देशिकेति केचित् । अचिन्त्यरूपो हि तथागतानामभिप्रायः
।

lb 4^r1

[Translation of 2.1]

The Blessed One, who wishes to teach the [*Cakrasaṃvara*], says [this verse] be-
ginning with *athātaḥ* (1a). This [Tantra] beginning with *athātaḥ* is the reply of
the Blessed One who was asked by Vajravārāhī, [by asking] ‘May the Blessed One
extract [this Tantra] from the Mūlatantra, which is one hundred thousand [verses]
in length, and teach it for the benefit of those who are devoted to the glorious
Cakrasaṃvara, [since] they prefer the brevity [in regard to the teaching]’. The word
atha has the sense of ‘immediately following’ [i.e., immediately following the mūla-
tantra] and in the word *ataḥ* the ablative case affix is to be understood in the sense of
the absolutive (‘the omission of *lyap*’). [Therefore, *atha+ataḥ* means] ‘immediately
after the teaching of the Mūlatantra, having condensed precisely this Mūlatantra, **I
shall teach the secret** (1a)’ – this is how it should be construed. The *Cakrasaṃ-
varatantra* cannot produce a meaning different [from the Mūlatantra], because there

²⁸ A part of this section was discussed in GRAY 2007:34-5.

²⁹ Cf. Jayabhadra’s *Pañjikā* : *athety ānantarye, khasamatantṛānantaram vakṣyamānam idam vakṣye
kathaiṣyāmīti saṃbandhaḥ*; SUGIKI 2001 p.105.

³⁰ The parallels in mss. lb (3^v4 middle) and N (3^r3 middle) start from here: *śrīherukavṛttau kāraṇād
rahasyaṃ vasthā iti yojya*.

11 tantre nigaditaṃ śṛṇu | *Cakrasaṃvaratantra* 1.5d 13 ihā | The first verso of ms G ends here. 2 recto is not currently available.

3 tadeva | L_{ED.} . tadevaṃ G Ia S_{ED.} 4 deśayatu te hi | *em.*(Isaacson), deśayati te hiG, deśayate
Ia S_{ED.} L_{ED.} 4-5 vajravārāhyā° | G, vajravārāhya° Ia S_{ED.} L_{ED.} 6 lyablope | G Ia S_{ED.} , lyaghoṣe
L_{ED.} 6 °kṛtya | G Ia S_{ED.} , °kṛty L_{ED.} 7 nārthāntarīkartuṃ | G L_{ED.} , bhāṣāntarīkartuṃ Ia S_{ED.}
7 atraiva | S_{ED.} L_{ED.} , tatraiva G, *om.* Ia 11 nigaditaṃ śṛṇv iti | G Ia, vigaditvaṃ śṛṇvati Ib,
vigaditvaṃ śṛṇvanti N 11 adhyeṣaṇā siddhā | G L_{ED.} , adhyeṣānām eva S_{ED.} , adhyeṣanāsa Ia,
adhyeṣanāsisva Ib 12 upetya° | G, unnatya Ia, utpatya Ib, unnatya L_{ED.} *em.*, unnatyai S_{ED.}
13 saivā° | G L_{ED.} , sevā° Ia, ye vā° Ib N, sauva° S_{ED.} 13 saiveti | Ia S_{ED.} L_{ED.} , śoveti Ib, śevati N

is completion of the meaning of the Mūlatantra only in this *Cakrasaṃvaratantra*. And the difference [between the *Cakrasaṃvaratantra* and the *mūlatantra*] lies only in the compression of the verses. Alternatively, it could be construed as follows: 'since I was requested by Vajravārāhī, **because of that** (*ataḥ*), [that is,] for that reason, **I shall teach the secret** (1a)'.

By means of the statement '**Listen to what was told in the Tantra**. (1.5d)', the request [of Vajravārāhī] has been established. For [if] he was not requested [but nonetheless taught], that would not be the best case of *dharma*-teaching, because teaching *dharma* after [merely] approaching [a person] could cause disrespect. If [you ask] what determines that the Goddess is the requestor, [it is] because it was heard from the lineage of gurus that she is indeed the requestor in the Mūlatantra; therefore, here in [this] Tantra too, it is understood that she is indeed [the requestor]. Some people say that the Blessed One is the requestor, and the Goddess is the teacher³¹. For the intentions of Tathāgatas are indeed inconceivable by nature.

2.2 The meaning of *rahasyam* (1a): *abhidheya*

[Text of 2.2]

रह इति कालदेशस्वभावा असर्वजनगोचराः । कालो ऽतीतादिः स च कालविशेषः तु इत्यादिवाच्यः । देशः प्रदेशः स रहस्य इत्यादिपदवाच्यः । स्वभावो निजरूपं तच्च श्रीहेरुक्भावनास्थानसमयाचाराध्येषणपूजादिलक्षणम् ।

Ia 3^v1

अथवा महावज्रधरो रहःशब्दवाच्यः तस्यासर्वजनगम्यस्वभावत्वात् । अतो ऽस्य विगतसामान्यजनाधिगमत्वेन विजनत्वम् । तत्र भवं रहस्यम्, तच्च चतुर्विंशतिवीर-सप्तत्रिंशद्वीरिणीसमन्वितश्रीहेरुक्भावनास्थानं समयाचारादयत्किञ्चित्तत्र वाच्यम् । अत एवैतदेवाभिधेयम् । तदेव श्रीचक्रसंवरार्थशरीरम् ।

N 3^v1

[Translation of 2.2]

Secret (*rahas*) means that whose time, place, and essential nature are beyond the realm of all people. Time means the past, etc., and that particular time will be expressed [by the words] beginning with '**however** (*tu*, 1b)'. Place means the specific region, and that will be expressed [by the words] beginning with '**in the secret** (*rahasye*, 2c)'. Essential nature means innate form, and that is characterised as the states of meditation of Śrīheruka, conventional practice (*samayācāra*), requesting (*adhyeṣaṇa*), worship (*pūjā*) etc.

Alternatively, the Great Vajradhāra will be expressed by the word *rahas*, because he has an essential nature which is inaccessible to all people. For this reason, he is

³¹Bhavabhaṭṭa objects to this view in his commentary on 1.5 on the grounds that the teacher is described as *sthitaḥ* (1.2d), a masculine nominative.

18 tu] *Cakrasaṃvaratantra* 1.1b 18 rahasye] *Cakrasaṃvaratantra* 1.2c

17 raha] Ia Ib L_{ED.}, rahasya N S_{ED.} 17 °bhāvā] Ia S_{ED.} L_{ED.}, °bhāvānā Ib N 18 pradeśaḥ] Ia Ib S_{ED.} L_{ED.}, om. N 18 sa rahasya] Ia S_{ED.} L_{ED.}, śarahasya Ib, śarahasā N 18 nijarūpaṃ] Ia S_{ED.} L_{ED.}, vijamayaṃ Ib, bijasayaṃ N 19 °sthāna°] Ib N S_{ED.}, °sthāne Ia L_{ED.} 21 °tvena] Ia L_{ED.}, °tve Ib N S_{ED.} 22 vācyam] S_{ED.} L_{ED.}, vācyā Ia, vācyah Ib N 23 ata] S_{ED.} L_{ED.}, atra Ia Ib N 23 tad] em., etad Ia Ib N S_{ED.} L_{ED.} 23 °cakra °] S_{ED.}, om. Ia Ib N L_{ED.} 23 °rārtha°] Ia S_{ED.} L_{ED.}, °rāva° Ib N

isolated inasmuch as he cannot be grasped by ordinary people. [The word] *rahasya* is a [taddhita of *rahas* formed according to *Pāṇini* 4.3.53 (*tatra bhavaḥ*)]; and that [secret thing (*rahasya*) located in the secret (*rahas*)], [e.g.] the states of meditation of Śrīheruka related to the forty Heroes and thirty-seven Heroines, conventional practices, etc., is what is to be expressed³². Precisely for this reason, this very thing is what is to be taught (*abhidheya*). That (the *abhidheya*) itself is the meaning-body of Śrīcakrasaṃvara.

2.3 The meaning of *vakṣye* (1a): *abhidhāna*

[Text of 2.3]

वक्ष्ये इत्यभिधानशरीरीकरिष्ये । अभिधानशरीरीकरणमेवाभिधेयप्रकाशनम् । अत
एवाभिधानाभिधेययोर्वाच्यवाचकलक्षणः संबन्धः । अतश्चाभिधानप्रयोजनमविपरी-
ताभिधेयप्रतिपादनम् । अभिधेयप्रयोजनमस्यैव परिज्ञातस्य साक्षात्करणम् । तस्य च
प्रयोजनं देशनादिना जगदर्थकरणम् । न ह्यसाक्षात्कृतं परस्मै प्रतिपादयितुं शक्यम् ।
उपायोपेयलक्षणो वा सम्बन्धः । उपाय इहोक्तमण्डलचक्रादिलक्षणः । स चानुकूलो
यथारुचिषयोपभोगेनाभ्यस्यमानत्वात् । उपेयम् अप्रतिष्ठितं निर्वाणम् ।
तथा चाह

सम्बद्धानुगुणोपायं पुरुषार्थाभिधायकम् ।

परीक्षाधिकृतं वाक्यमतो ऽनधिकृतं परम् ॥³³ इति

[Translation of 2.3]

'I shall teach (*vakṣye*, 1a)' means 'I will put it in the form of speech (*abhidhāna*)'. Putting something in the form of speech (*abhidhāna*) means illuminating that which is to be expressed (the *abhidheya*). Precisely for this reason, between *abhidhāna* and *abhidheya* there is the word-referent (*vācaka-vācya*) relation. And therefore, the purpose of *abhidhāna* is to demonstrate the *abhidheya* in a non-contrary way. The purpose of the *abhidheya* is to actualise only [something] which has been completely ascertained. Therefore, the purpose of that [*abhidheya*] is to be the benefit of the world through teaching etc.; for something which has not been directly experienced cannot be communicated to others for their benefit. Alternatively, [between *abhidhāna* and *abhidheya*] there is the relation of *upāya* and *upeya*. Here *upāya* means things like the circle of the *maṇḍala* which has been taught. And this (*upāya*) is agreeable because it is practiced by enjoying worldly objects as one wishes. What is to be reached (*upeya*) is non-abiding liberation (*apratīṣṭha-nirvāṇa*).

³²Bhavabhaṭṭa uses this grammatical analysis of the word *rahasya*, a derivative of *rahas*, to elucidate the relation between the *vācya* of *rahasya* (i.e. meditation places, *saṃayācāra*, etc.) and the *vācya* of *rahas* (i.e. Mahāvajradhara).

³³Cf. *Prāmāṇavārtika* 3.215.

10 °śarīrī °] Ia Ib SED., °śararī°N, °śarīrīm LED. 11 ataś] Ia LED., +ta Ib, ata Natra SED.
15 yathāruci°] The manuscript of Ib 3° ends here, but 4°1 is missing. 15 °pabhogenā°]
LED., abhogyenā°N, *gyānā °Ib, °pabhogyānā°SED. 15 upeyam] Ib N SED., upeyas tam LED.
17 sambaddhā°] em., *Prāmāṇavārtika*, sambandhā° Σ 17 °guṇopāyaṃ] Ib SED., °guṇāpāyaṃ
N, °guṇopāyi LED. 18 vākyam ato 'nadhi°] Ib SED., vākyam mato bhaṣi°N, vākyagator adhi°LED.

Therefore, it is said (in *Pramāṇavārttika* 3.215).

Speech (*vākya*), which is a favorable and coherent means (*upāya*) and which expresses the goal of human life should be investigated; [anything] other than that should not be made a subject of study.

5 **2.4 The meaning of *samāsān na tu vistarāt* (1b)**

[Text of 2.4]

मया तावत्संक्षेपार्थमध्येषितो ऽसि किंतु तदेव वक्ष्यस इति । वज्रवाराह्याशङ्कामाशं-
क्याह – समासादिति । समसनं समासः स्तोकीभावः । स किमर्थस्याथवा ग्रन्थस्य
इत्याशंक्याह – न त्विति । तुशब्दो ऽवधारणे नैवार्थसंक्षेपः । अशंकितार्थनिवृत्त्यर्थो
10 वा तुशब्दः समासो नार्थस्येत्यर्थः । ग्रन्थसंक्षेपस्यैवामितत्वादिति भावः । अर्थस्यापि
कुतो न संक्षेप इत्याह – विस्तरादिति । अर्थस्य विस्तरो भूयस्त्वं यतः । यद्यर्थ
इह संक्षिप्यते तदा नाभिमितार्थसिद्धिः । खसमतन्त्रं च नानुकुष्टं स्यात् । खसमैव
ग्रन्थतः संक्षिप्ता, श्रीचक्रसंवरतन्त्रं तदधिमूक्तानां मतम् । विनेयाधिमुक्तिवशेन हि
शास्तुर्देशना । तथाहि रागादिविनेयेभ्यो रागादिदेशनैव । तथा चाह,

1b 5^r 1

15 यथा पावकदग्धाश्च स्विद्यन्ते वल्लिना पुनः ।
तथा रागाग्निदग्धाश्च स्विद्यन्ते रागवल्लिना ॥³⁴ इति

अन्यच्च

विरागसदृशं पापमन्यन्नास्ति त्रिधातुके ।
तस्मात्कामविरागित्वं न कार्यं भवता सदा ॥³⁵

20 [Translation of 2.4]

Having anticipated a doubt of Vajravārāhī, [namely] ‘you were asked by me [to teach] the condensed meaning; however, you will teach the [whole Tantra] itself ?’,

³⁴ *Hevajratāntra* 2.4.49.

³⁵ *Sarvatahāgatatattvasaṃgraha*, cf. HORIUCHI 1983 Vol.1 p. 312.

11 °*rthamadhyeṣito ... kuto na*] This passage is missing in manuscripts Ib and N; it was re-constructed in S_{ED}. on the basis of the Tibetan translation; *mayā tāvat saṃkṣepa ity āha vistarād iti*] Ib N.

7 °*pārtham*] *conj.*, °*panam* L_{ED}. 7 °*si kiṃtu tadeva vakṣyasa*] *conj.*, °*sidhi tata eva vakṣye sa* L_{ED}. 9 °*vadhāraṇa*] *em.* TANEMURA, °*vadhāraṇa* L_{ED}. 9 *aśaṃkitārthanivṛttyartho*] *em.* ISAACSON, *aśaṃkitārthānukṛttyartho* °L_{ED}. 10 *vā*] *conj.*, *dhā*° L_{ED}. 10 *samāso*] *corr.*, *samāso* L_{ED}. 11 *arthasāya*] L_{ED}, *asmin* Ib N S_{ED}. 11 *bhūyastvaṃ yataḥ*] *conj.* ISAACSON, *bhuyantyaṃyataḥ* Ib, *bhuyantyaṃyataḥ* N *bhūyasa bhūyataḥ* L_{ED}. 12 *khasamatantraṃ*] S_{ED}, L_{ED}, *khasamatantraḥ* Ib N 12 *khasamaiva*] Ib N, *khasama eva* S_{ED}, *khasamair* L_{ED}. 13 *saṃkṣiptā*] L_{ED}, *saṃkṣiptaṃ* Ib N S_{ED}. 13 °*tantraṃ*] S_{ED}, °*tantraṃ*° Ib N, °*h* L_{ED}. 13 *tad* °] S_{ED}, L_{ED}, *trad*° Ib N 13 *matam*] *em.*, *mantraṃ* Ib N S_{ED}, *matām* L_{ED}. 13 *vineyā*°] L_{ED}, *viśayā*° Ib N S_{ED}. 13 °*vaśena*] *em.* ISAACSON, *vaśyena* Σ 14 *śāstur*] L_{ED}. *śāhvar* Ib, *śāstu* N *śāstr*° S_{ED}. 15 *svidyante*] S_{ED}, L_{ED}, *vidyante* Ib N 16 *ca svidyante*] S_{ED}, L_{ED}, *ca vidyante* Ib, *vaḥ vidyante* N 17 *anyacca*] *em.*, *anyathā* L_{ED}, *nāsti* Ib N S_{ED}. 18 *virāgasadrśaṃ*] L_{ED}, *nānyadvirāgasadrśaṃ* Ib N S_{ED}. 18 *anyan nāsti*] Ib N L_{ED}, *asti* S_{ED}. 19 *kāma*°] *corr.*, *kā*° Ib, *kṣā*° N, *hi* S_{ED}, *kā* L_{ED}.

[the Blessed One] says ‘**condensedly**’ (*samāsāt*, 1b). [*Samāsa*] means ‘condensing’, that is ‘shortening’.

Having anticipated [the question] ‘Does [shortening] refer to the meaning or to the number of verses?’, [the Blessed One] says ‘**not at all**’ (*na tu*, 1b). The word *tu* has the sense of determination or emphasis, [i.e.] ‘there is indeed no compression of the meaning’. Or, the word *tu* has the sense of excluding the doubted meaning (i.e. the doubt as to whether the meaning of the text has been cut short): the meaning is ‘there is a compression, [but not] of the meaning’. Because it is accepted that there is indeed a condensation of the number of verses. This is the idea [of the words *na tu*].

[Therefore, the Blessed One] replies [to the question] ‘How is it possible not to condense the meaning?’, with [the word] ‘**extensively**’ (*vistarāt*, 1b), since the extension of the meaning becomes much greater.

If the meaning in this [Tantra] were abbreviated, then, the accepted meaning could not be attained. Then, the *Khasamatantra*³⁶ would not have been extracted from [the *mūlatantra*]³⁷. The *Khasamā* is abbreviated in length, and the *Śrīcakrasaṃvaratantram* is intended for those who are inclined toward [the teaching of] the [*Khasamā*]. For, the teacher [gives] the teaching according to the conviction of the people who are to be trained. To explain, for those who can be trained [only] through attachment, etc., [he gives] the teaching of attachment, etc.

Therefore, he says (at *Hevajratantra* 2.4.49):

Just as those who were burnt with fire will be cured again by fire, those who are tormented by attachment, etc. will be cured by the fire of attachment.

And also (in the *Sarvatathāgatatattvasaṃgraha*):

There is no evil like non-attachment in the three worlds; therefore, you should never engage in dispassion when it comes to desire.

³⁶As for the *Khasamatantra*, TSUDA quotes the following passage : *ci'i phyir phyi ma'i phyi ma yin she na | le'u 'bum pa ni rtsa ba'i rgyud yin la | ślo ka 'bum pa nam mkhañ dang mnyam pa'i phyi ma yang le'u lnga bcu rtsa gcig pa ni phyi ma'i phyi ma yin pas so ||* Vajra: *op. cit* Vol. 49. 163-2-6 f. cf. Vol. 49, 162-5-1 (Cf. TSUDA 1974:29 fn.3); TSUDA's translation of the Tibetan text is as follows: ‘The original *tantra* has 100,000 chapters ; the *uttara-tantra* is and the *mKaḥ dan mñam pa* (*Khasama-tantra*) of 100,000 *ślokas*; and the *uttarottara-tantra* of fifty-one chapters has 1,700 *ślokas*.’

³⁷Remarkably, Jayabhadra in his *pañjikā*, attests this as one of the views that differs from his in his explanation of the reason for the absence of the words *evaṃ mayā* in his *pañjikā*. He supports the position that the *mūlatantra* of the *Cakrasaṃvara* is the *Khasamatantra* and attests that there were people who defended the idea that there was an *Ur-tantra* before the *Khasama*: *anye tu śatasāhas-rikāt khamān mūlatantrād uddhṛtatvāt tatraivādaṃ mūlatantra evaṃ ity ādinā nirdiṣṭatvād atra taduttaratantre na kṛta iti* (cf. see the quotation of the *Pañjikā* in footnote 5). We can see that there were several positions on the formation of this Tantra, and that Bhavabhṭa disagreed with Jayabhadra.

3. The Five Completions, commentary on 1.1c-2

3.1 *Svārthasampad*, commentary on *śrīherukasamyogam* (1c)

[Text of 3.1]

रहस्यपदेन य उक्तो ऽर्थस्तमेव कियता विस्तरेण विवृण्वन्नाह – श्री इत्यादि । संवृत्या
भुजमुखादिरूपया युज्यत इति संयोगः, कर्मणि घञ् । श्रीकारो ऽद्वयज्ञानमभिधत्ते
5 हेकारो हेत्वादिशून्यताम् । रुकारो ऽप्रणिधानम् । ककारो ऽक्वचित्स्थितमिति ।
श्रीहेरुक इति सिद्धः । तदाह,

श्रीकारमद्वयं ज्ञानं हेति हेत्वादिशून्यता ।
रुकारापगतव्यूहं क इति न क्वचित्स्थितम् ॥³⁸ इति ।

N4^U1

भूयश्च

श्रीकारमद्वयं ज्ञानं हेकाराद्वेतुवर्जितम् ।
रुकारद्रूपनिर्मुक्तं ककारात्करणोज्झितम् ॥³⁹ इति

रूपयत इति रूपं, करणमिन्द्रियादि । अथवा

हेता निर्जितमारारी रुभिः पूरितदिङ्मुखः ।
कल्पनाजालनिर्मुक्तो हेरुकस्तेन कीर्तितः ॥⁴⁰ इति ।

Ia5^F1

श्रीर्वज्रवाराही, तथा युक्तो हेरुकः श्रीहेरुक इति । मध्यपदलोपी समासः यथा
ज्वरहरो मन्त्रो ज्वरमन्त्रः । संयोग एव विशेष्यः, विवक्षातो हि विशेष्यविशेषणभावः
15 । श्रीहेरुकश्चासौ संयोगश्चेति स तथा । श्रीहेरुको रहस्यशब्दस्याभिधेयैकदेशः । तं
वक्ष्य इति प्राक्क्रिययैव संबन्धः ।

³⁸ Cf. *Yoginisamcara* 9.7c-8b *śrīkāram advayaṃ jñānaṃ heti hetvādiśūnyatā* | *rukāro* 'pagatavyūhaṃ ka iti na kvacit sthitam || and *Hevajratana* 1.7.29 *śrīkāram advayaṃ jñānaṃ hekāraṃ hetvādiśūnyatā* | *rukārāpagatavyūhaṃ kakāraṃ na kvacit sthitam* ||

³⁹ Also quoted in the *Laghutantraṭīkā*.

⁴⁰ Untraced.

3 ya u°] *em.*, pūrvo°*SED.*, pajo°*IbN*, yatro°*LED.* 3 vivṛṇvann] *IbN* *SED.*, vivṛṇu cā°*LED.*
4 °rūpayā] *em.*, °rupamā^U*IbN*, °rūpa°*SED.*, rūpamā°*LED.* 4 yujyata] *em.*, prakṛta *IbN* °yukta
LED., °yogastu *SED.* 4 ghañ] *SED.*, pañca *LED.*, nvañ? *Ib*, ccañca? *N* 4 jñānam] *LED.*,
stanam *IbN*, sthānam *SED.* 5 'kvacit sthitim iti] *LED.*, kvacit asthitam eti *Ib* kvacit sthi-
tam eti^N kvacit sthitame(mi)ti *SED.* 7 heti] *SED.*, nāsti *IbN*, he iti *LED.* 7 hetvādiśūnyatā]
SED. *LED.*, hetutvādiśūnyatā *IbN* 8 rukārāpagatavyūhaṃ ka] *SED.*, °pagataṃ vyūhaṃ ka<sup>LED.,
kakārāpagataṃ vyuhata *IbN* 8 kvacit] *SED.* *LED.*, kvacita *IbN* 10 jñānaṃ] *SED.* *LED.*,
stanam *IbN* 10 hekārād] *LED.*, hekārā *IbN*, hekāro *SED.* 11 rukārādrūpanirmuktaṃ]
LED., rukārod rūpāḥ nimuktaṃ *Ib*, rūmkārod rūpāḥ nimuktaṃ *N*, rukāro rupanirmuktaṃ *SED.*
11 kakārātkaraṇojjhitam] *em.*, kakāro karaṇājijitam *Ib*, kakāro keraṇā jitam *N* *SED.*, kakārāt karaṇe
jritam *LED.* 12 karaṇam] *SED.* *LED.*, karaṇam *IbN* 13 henā] *LED.*, hera°*IbN* *SED.* 13 rubhiḥ]
em., rumbhiḥ<sup>LED., kagbhiḥ *Ib* kambhiḥ^N, °kambhiḥ *SED.* 13 °dīnmukhaḥ] *SED.* *LED.*, °dīnmakhaḥ
IbN 14 kalpanājālanirmukto] *SED.* *LED.*, kalpanājālanimmuktoḥ *Ib* kalpanājālanimmuko *N*
15 śrīr] *SED.*, śrī *Ia* *IbN* *LED.* 15 °lopi] *Ia* *Ib* *SED.* *LED.*, °lopi *N* 16 viśeṣyaḥ] *Ia* *Ib* *LED.*,
viśeṣya°*N* *SED.*</sup></sup>

[Translation of 3.1]

[The Blessed One], revealing the meaning which is expressed in veiled language in a certain amount of detail, says [the passage] beginning with *śrī*. [In the word *śrīherukasam̐yoga*,] *saṃyogaḥ* means what is used (*yujyate*) in conventional reality (5 *saṃvṛtyā*) such as his arm, face, etc.; the affix *a* (*ghañ*) [in the word ‘yoga’ is used to denote] the object [i.e. *Śrīheruka*]⁴¹.

[The first meaning of *śrīheruka*]

The syllable ‘*śrī*’ directly conveys non-dual awareness; the syllable ‘*he*’ [expresses] emptiness of causes, etc.; the syllable ‘*ru*’ [indicates] being without craving; the syllable ‘*ka*’ [expresses] not abiding anywhere⁴². In this way, the word *Śrīheruka* (10 is established. And, he says (at *Yoginīsaṃcara* 9.7c-8b):

The syllable ‘*śrī*’ means non-dual knowledge; the syllable ‘*he*’ is emptiness of causes, etc.; [the state] in which deliberation has been removed [is expressed by] the syllable ‘*ru*’; and, the syllable ‘*ka*’ means not abiding anywhere. (15

Moreover,

The syllable ‘*śrī*’ is knowledge which is non-dual; [the state] free from causes (*hetus*) [arises] from the syllable ‘*he*’; [the state of] being liberated from form (*rūpa*) [arises] from the syllable ‘*ru*’; [and, the state] free from the *karaṇas* [arises] from the syllable ‘*ka*’.

[In the above verse,] ‘form (*rūpaṃ*)’ means that which is formed (*rūpayate*)⁴³ [and], *karaṇas* means the sense faculties, etc.

[The second meaning of *śrīheruka*]

Alternatively, [the following is said.]

[Heruka] is the enemy of Māra who was completely conquered by the syllable ‘*he*’; he fills the four directions with the syllables ‘*ru*’; he is completely free from the net of conceptualisation (*kalpanā*) [with the syllable ‘*ka*’]; because of [all of] this, he is known as Heruka. (25

[Alternatively,] *Śrī* is Vajravārāhī; Heruka united with her is known as *Śrīheruka* (30 (1c). This is a kind of compound in which there is loss of a word in the middle; an example is *jvaramantra*, [that is,] a *mantra* which removes fever (*jvarahara*).

[The relation of *śrīheruka* and *saṃyoga*]

The union (*saṃyoga* 1c) is indeed what is to be qualified (*viśeṣya*). For the state of being what is to be qualified (*viśeṣya*) and what is qualifying (*viśeṣaṇa*) depends on

⁴¹This analysis of the word *saṃyoga* denotes that the union (*yoga*) in the level of conventional reality (*saṃ-*) is associated with the embodied form of *Śrīheruka* which has multiple faces, arms, etc. In other words, there is also a union in the level of absolute reality, which will be expounded later on.

⁴²Here Bhavabhāṭṭa again links the four syllables of *Śrī-he-ru-ka* with the four states of *Śrīheruka*, that is, *śūnyatā*, *animita*, *apraṇihita*, and *apratīṣṭha*, as described in his first *maṅgala* verse. See section 1.1.

⁴³His explanation of the word *rūpaṃ* follows Vasubandhu’s definition *nirvacanaṃ nirukṭiḥ | yathā rūpyate tasmād rūpaṃ ity evamādi* | AKBh[PR] 419.19-20.

the intention [of the authors]. [The word *śrīherukasamīyoga*] means that which is [both] Śrīheruka and union [i.e., it should be understood as a *karmadhāraya* compound].

[Its relation with *rahasyaṃ vakṣye* (1a)]

Śrīheruka is one part of what the word *rahasya* means, and it is syntactically connected precisely to the previous action, 'I shall teach (*vakṣye*)' that [secret].

3.2 *Parārthasampad*, commentary on *sarvakāmārthasādhakam* (1d)

[Text of 3.2]

स्वार्थसंपन्नं श्रीहेरुकं निर्दिश्य परार्थसंपद्वरेण तं विशेषयन्नाह – सर्वेत्यादि । सर्वेषां शत्रुमित्रोदासीनानां देवासुरादीनां वा सत्त्वानां कामाभिलाषा इच्छा इति यावत् । तेषामर्थो विषयः । स चाभूतस्य सुखस्य लाभो भूतस्यावियोगो भूतस्य च दुःखस्य वियोगो भूतस्य चाभवन्मिति । तस्य साधकः साक्षात्कर्ता ॥ १ ॥

G 2^u1
N 5^r1

[Translation of 3.2]

Having thus explained Śrīheruka whose goal is completely fulfilled⁴⁴, [the Blessed One], qualifying him in terms of the completion of the goal of others (*parārthasampad*), says [the passage] beginning with *sarva-*. 'Of all' (*sarveṣām*) means [the desires] of all sentient beings, whether they are gods or *asuras*, enemies, friends, or neutral; *kāmāḥ* means desires or wishes — such is the explanation. **The goal** (*artha*) is their worldly object. That is the attainment of happiness which is not existent now; non-separation from [happiness] which is present; separation from suffering which is present; and the non-arising of suffering which is not present. **The accomplisher** (*sādhakaḥ*) of that [i.e. Śrīheruka] is the direct agent (of it)⁴⁵.

3.3 *Svārthasampadupāyasampad*, commentary on *uttarād api uttaram* (2a)

[Text of 3.3]

किमयमसाधारणः साधारणो वा साधक इत्याह – उत्तरादित्यादि । श्रेष्ठादपि श्रेष्ठः श्रीहेरुकसंयोगः । प्रवृत्त्यङ्गं हि श्रेष्ठत्वप्रकाशनम् । अश्रेष्ठे तदधिमुक्तानामपि श्रेष्ठप्रति-

⁴⁴Although the term *svārthasampad* does not appear in the previous sections, here it clearly denotes that the word *śrīherukasamīyogaṃ* expresses the perfection of Śrīheruka's own goal (*svārthasampad*). Bhavabhaṭṭa uses this term already in his *Catuspīṭhanibandha*, stating that the perfection of the Buddha's own goal is implied with the word *sarvajña* in (*Catuspīṭha* 1.1.1a): *katham aviparītadeśanety āha- sarvajñetyādi. sarvaṃ padārthagrāmaṃ kṣaṇikādirūpeṇa jānāti sarvajñaḥ. tattvato bhagavata eva tathābhūtaṃ jñānam utpadyate. etena svārthasampad uktaḥ. Cf. SZĀNTRÓ 2012* (edition p.7).

⁴⁵That is, he brought about the completion of the goal of others (*parārthasampad*); therefore, he can make others' wishes come true.

9 °samppannaṃ] Ia S_{ED}, °samppanna° Ib N L_{ED}. 11 bhūtasāvyiyogo bhūtasā ca duḥkhasā] L_{ED}, , ***[^{2v}1]bhūtasā ca duḥkhasā, bhūtasāvyiyogo bhūtasā ca duḥkhasā Ia, bhūtasā cam duḥkhasā Ib, bhūtasā candrahka°N, °bhūtasāvyiyogasyā°S_{ED}. 25 ayam] G Ia S_{ED}, L_{ED}, ayama Ib, om. N 26 °prakāśanam] G L_{ED}, Ib N, prasaranam S_{ED}, Ia 26 aśreṣṭhe tadadhi°] Ia S_{ED}, L_{ED}, om. G, aśreṣṭhatade° Ib, aśreṣṭhadedhye°N 26 śreṣṭha°] em., śreṣṭhatva°Σ

पादनादप्रवृत्तिः, न च तेषां तत्र श्रेष्ठत्वबुद्धिः, श्रेष्ठे ऽपि तदभिमुक्तानामपि श्रेष्ठत्वप्रति-
पादनात्प्रवृत्तिः⁴⁶ ।

धर्मता ह्येषा यदसाधारणं काम्यते । सन्त्येव ह्यन्या देवता उत्तरभूतास्ताभ्य उत्तरभूतेयं
श्रीहेरुकेदेवतेति भावः । अथवातिशयपुण्यज्ञानसम्भारयोगाच्छ्रावकादिभ्य उत्तरो
भगवानित्यनेन स्वार्थसम्पदुपायसम्पत्प्रतिपादिता ।

G 2^{1/2}

[Translation of 3.3]

[Anticipating the question] ‘Is the *sādhaka* common or uncommon?’, [The Blessed One] says [the words] beginning with ‘*uttarāt*’. The Śrīheruka-union is better than the best (*śreṣṭhaḥ*). For the means for urging people to undertake [a practice] (*pravṛt-tyaṅga*) is to reveal its superiority (*śreṣṭhatva*). When there is an inferior (*aśreṣṭha*) [teaching], although people are inclined to that [inferior teaching], they stop engag-
ing [with it] once a superior (*śreṣṭha*) [teaching] is pointed out to them. However, in that case, they did not have cognition of the best (*śreṣṭhatva*) [teaching]. On the other hand, when there is a superior teaching, after its superiority has been demon-
strated (*pratipādanāt*), those inclined towards it engage in motivated action [with it].

[The first meaning of *uttarād api uttaram*]

This natural reality (*dharmatā*) [of Heruka described above] is said to be uncommon. Indeed, there are other excellent deities; [however], this Śrīheruka deity is better than them — such is the idea.

[The second meaning of *uttarād api uttaram*]

Alternatively, [the idea is that] the blessed [Śrīheruka] is superior to the *śrāvakas* etc., because of an accumulation of a surfeit of merit and knowledge. Therefore, the completion of the means for the completion of his own goal has been explained⁴⁷.

25 3.4 *Parārthasampadupāyasampad*, commentary on *ḍākinījālasaṃvaram* (2b)

[Text of 3.4.1]

उत्तरोत्तरत्वमेव कुत इत्याह — डाकिनीत्यादि । डातुं निरालम्बनं ज्ञानमात्मीकुं
शीलं अस्या इति डायिनी, नैरुक्ते ककारे डाकिनीति स्यात् । यतो

⁴⁶*aśreṣṭhe ... °pravṛttiḥ*] missing in G.

⁴⁷The word *svārthasampadupāyasampad* occurs in Bhavabhaṭṭa’s exposition on *riginām jñānam īś-varam* (*Caṭuṣpīṭha* 1.1.1b) and in his *Nibandha*, too. Cf. Szántó 2012 (edition p.7).

1 °buddhiḥ] G Ia SED. LED., °buddheḥ Ib N 1 śreṣṭhe °pi] Ia SED. LED., śreṣṭhaye Ib, śreṣṭhaya N 1 tadabhi°] Ia SED. LED., om. G tadavi° Ib N 2 °pādanāt pravṛttiḥ] Ia SED. LED., om. G, °pādanāc ca vṛttiḥ Ib, °pāditā pravṛttiḥ N 3 eṣā yad°] G Ia Ib SED. LED., eṣām pad° N 3 kāmyate] G Ib N LED., kathyate SED., janyate Ia 4 °tiśaya°] G Ia SED. LED., °tisamaye Ib N 4 °chrāvadādi°] em., °śrāvakādi° G Ia Ib SED. LED., śrevakādi° N 5 anena] G Ia Ib SED. LED., asata° N 5 svārtha°] G Ia Ib SED. LED., °mbārtha 5 °upāyasampad°] G Ia Ib SED. LED., uyāyeta 27 ḍātum] G Ia SED., antam Ib, anta N ḍāntam LED. 27 ātmi°] G Ia SED. LED., aśi° Ib, āsi° N 28 ḍāyini] G LED., ḍāḍini Ia, ḍākinī Ib SED., ḍākinīḥ N 28 nairukte] G, nairuktena Ia Ib N LED. 28 kakāre] G LED., kakāreṇa Ia Ib N SED.

डे वैहायसगमने धातुरत्र विकल्पित⁴⁸

इति विहायसः पक्षिणः । तत्साम्यादुपायवन्तो विहायसः, तेन हि निरालम्बं मार्गं पक्षेण क्राम्यन्ति, निरालम्बं च ज्ञानं योगिन उपायेन साक्षात्कुर्वन्ति । तेषां ज्ञानं वैहायसं तत्र गमनं स्थितिः । गमिरिह स्थित्यर्थः । स च विश्रामः । निरालम्बं ज्ञानं साक्षात्कृत्यान्यत्र संचारनिरोधः, तदानीमन्यस्यैवाभावात् । तस्य ज्ञानस्य प्रज्ञास्वभावत्वात् ।

G 2nd 3

[Translation of 3.4.1]

[The Blessed One] says [the passage] beginning with *ḍākinī* [after anticipating the question] 'How [is Śrīheruka] better than the best?'

[Phonetic elucidation (*nirukti*) of *ḍākinī*]

The infinitive *ḍātum* [from the verbal root *ḍā*] means to make objectless knowledge one's own; she who does this habitually is called *ḍāyini* (as the *in* suffix indicates habitual engagement in an action); then, when the syllable *ka* is applied [to *ḍāyini*] according to *nirukti* rules, it [i.e. *ḍāyini*] will become *ḍākinī*. As [it has been taught] (at *Sarvabuddhasamāyogaḍākinījālaśamvara* 1.7ab):

The verbal root *ḍai* [expresses] flying in the air [and] is conceived in this sense⁴⁹.

Therefore, beings in the sky (*viḥāyasas*) means birds (beings which have wings). Because of this similarity, [*ḍākinīs*] who have means are beings in the sky (*viḥāyasas*); therefore, they go across the supportless path with wings, and [similarly] yogins directly perceive objectless knowledge by means of *upāya*. Their knowledge is called 'sky' (*vaiḥāyasa*). Going in the [sky] means abiding [in knowledge]. In this case, the root *gam* means abiding (*sthiti*). Such is the explanation. And that [abiding] means resting. After directly perceiving objectless knowledge, there will be the cessation of traversing (*saṃcara*) elsewhere because at the time there will be an absence of anything other than that [objectless knowledge] because that knowledge has the nature of wisdom (*prajñā*).

⁴⁸Cf. *Sarvabuddhasamāyogaḍākinījālaśamvara* 1.7ab. However, Dhīḥ reads it with variants: *ḍe viḥāyasi gamane buddhadhātuvikalpitaḥ* ; also quoted in *Guṇavatī* 1.2.

⁴⁹Ratnākaraśānti's *nirukti* of the word *ḍākinī* in his *Guṇavatī* which quotes this same source (*Samāyoga* 1.7), is different from Bhavabhaṭṭa's. In summary, the word *ḍākinī* originates from a verbal root *ḍai* (to move in the sky), becomes *ḍa*, and then a verbal root *ak* (to go crookedly and everywhere) and the feminine suffix *ini*, in the sense of one who does an act habitually are added; *Guṇavatī* 1.3: *ḍai vaiḥāyasagamane, aikāraśyātvaṃ | ḍānam ḍāḥ, ākāśagamanam ity arthaḥ | ḍāśabddāt ṛṭṛiyā | aka aga kuṭilāyām gatau | atra sarvato gamanam kuṭilā gatiḥ | ḍā ak- itum śīlam asyā iti ḍākinī, rddhyā (cod., sā hy Sarnath^{ed}) ākāśakoṭīṇiyutaśatasahasraḥ saṃcārāni yugapat sarvato gāminīty arthaḥ* |

1 dhātur atra] G Ia SED. LED., dhātunatra Ib N 1 vikalpita] G Ia SED. LED., vitalpita Ib N 2 tatsāmyād] G, tatsāmyo^{SED}, tat samyā LED., ta Ib N 2 tena hi] G^{PC}, te nehi G^{ac}, tececha Ia, tac iha Ib, tav iha N, te ceha SED. LED. 5 °kṛtyānyatra] G Ia SED. LED., °kṛtyānyatra Ib, °kṛtyānyatra N 5 saṃcāranirodhaḥ] G SED. LED., saṃcāro nirodhaḥ Ia Ib N

[Text of 3.4.2]

डाकिनी शून्यता । जालमुपायः । जालेन हि मत्स्यादिबन्धनसिद्धिः । उपायेन हि क्लेशमीनादिनियम्याकिञ्चित्करः क्रियते । ताभ्यां सं सुखमवद्येभ्यो बहिष्कृत्वा वृणोतीति डाकिनीजालसंवरः । संकारस्य सुखवाचकत्वात् ।

G 2^{1/4}

5

सुखं समिति चाख्यातम्⁵⁰

इति वचनात् । यो ज्यं लौकिकः संशब्दः स तालव्य एव । अथवा डाकिनीनां लामादीनां निर्माणं स्वस्मिन्संधत्त इति धातुः । अनेन परार्थसम्पदुपायसम्पत्द्वारेण विशेषणम् । विशेषणत्रयविशिष्टं श्रीहेरुकसंयोगं वक्ष्य इति सम्बन्धः ।

10

इत्थं सुप्तिङन्तस्य पदस्य⁵¹ सर्वत्रार्थव्याख्या । अनुसन्धिरभिप्रायः श्रुतचिन्ताद्यावर्तनं च । चोद्यं विपक्षत्वेन प्रश्नः परिहारश्चोद्यनिराकरणं । उक्ते वक्ष्यमाने प्रस्तावे स्वयमूह-
नीयम् ।

G 2^{1/5}

[Translation of 3.4.2]

[The meaning of *ḍākinījālasaṃvaram*]

15

Ḍākinī means emptiness [feminine]. The net (*jāla*) is the means (*upāya*) [masculine]. For, with a net there is the accomplishment of catching fishes etc. For by means (*upāya*), after having restrained fishes etc., that is, the *kleśa-s* etc., one makes it impossible for them to do anything. The word *saṃ* means the pleasure of the two [*Ḍākinī* and the net, and the word *vara* means that] one conceals [pleasure] after making it free of blame/faults (*avadyas*). He is *ḍākinījālasaṃvara* because the syllable *saṃ* expresses pleasure [as follows]:

20

And pleasure (*sukham*) is known as *saṃ*

Thus states the scripture (*Sarvabuddhasamāyogaḍākinījālasaṃvara* 1.7cd). In conventional language the word *saṃ* is actually a palatal [i.e. *śam*]⁵². Alternatively, the *ḍākinījālasaṃvara* means that 'he who holds (*saṃdhatte*) the emanation of the *Dākinī*s beginning with *Lāma* in himself'. By way of describing the completion of means for the completion of the goal of others (*parārthasampad-upāyasampad*)⁵³, it [i.e. *ḍākinījālasaṃvaram* 2b] is an adjective. The syntactic connection is 'I will declare

25

⁵⁰*Sarvabuddhasamāyogaḍākinījālasaṃvara* 1.10a ; in Dhīḥ: *sukhaṃ saṃ iti vikhyātaṃ*.

⁵¹*Cf. Aṣṭādhyāyī* 1.4.14: *suptināntaṃ padam*.

⁵²Bhavabhaṭṭa, who was active around the mid-tenth century, presumably read *saṃ* in the *Samāyoga*, not *śam*; however, he discerns between the two and implies that the word *saṃ* conveys the original meaning. This sentence was discussed in GRAY 2007:37 fn.110. Gray's interpretation is slightly different from mine since he read it with *śaṃśabdah* same as *śed*, attested only in *Ia*; however, I adopted the reading *saṃśabdhaḥ* from mss. *G* and *Ib* as it makes more sense with the main clause *sa tālavaya eva*.

⁵³In the *Nibandha*, Bhavabhaṭṭa glosses the word *yoginījālasaṃvaram* (*Catuspīṭha* 1.1.1c) with *parārthasampad* and *parārthasampadupāyasampad*. *Cf. Szántó* 2012 (edition p.7).

3 bahiṣkṛtvā] *G Ia* *LED.*, bahamkṛtya *Ib*, bahavṛtya *N*, bahiṣṭhebhya *SED.* 6 saṃśabdah] *G Ib*, saṃśabdah *Ia* *SED.* 7 saṃdhatta] *G^{PC}*, samitta *G^{ac}* 9 °ārtha°] *G*, °ānu° *Ia* *SED.* *LED.*, °ā a° *Ib* *N* 9 anusandhi°] *G* *LED.*, atra sandhi° *Ia* *Ib* *N* 9 °āvartanaṃ] *G^{ac}* *Ia* *Ib* *N* *SED.* *LED.*, °avartanaṃ *G^{PC}*

(*vakṣye* (1a)) [the *śrīherukasam̐yogaṃ* (1c) which is qualified by three qualifications [i.e. *ḍākinī*, *jāla*, and *saṃvara*].

[The exposition based on *pravṛtṭyaṅgas* ends]

In this way, there will be a complete explanation (*vyākhyā*) of the meaning of each of the inflected words. The application (*anusandhi*) [of the commentary] is [to understand] the intention [of the speaker] and [to engage in] the practice of hearing, thinking, etc. [in relation to the text]. Refutation (*codya*) means hostile questions; the response (*parihāra*) means the reply to the refutation. When the beginning [of the scripture] is being spoken, [these five *pravṛtṭyaṅgas*] can be modified spontaneously.

3.5 *Sthānasampad*, commentary on 1.2cd *rahasye paramē ramye sarvātmani sadā sthitaḥ*

[Text of 3.5.1]

सर्वमिदं कुत्र स्थितो ऽहं वक्ष्ये इत्याह – रहस्य इत्यादि । रहःशब्देन ज्ञानकायवाक्चि-
त्तश्मशानसंज्ञाकपञ्चक्रवर्तिन्यः सवीरा निर्वीराश्च सप्तत्रिंशद्योगिन्यः । तत्र रहसि
साधु⁵⁴ रहस्यं योगिनीनां स्थितौ योग्यमित्यर्थः । तच्च कूटागारम् ।

[Translation of 3.5.1]

[The meaning of *rahasye* (2c)]

The [Blessed One] says [the passage] beginning with '*rahasye*' [anticipating the doubt that] 'From what standpoint will I [the Blessed one] teach all this'. By the word 'the secret' (*rahas*), thirty-seven *yoginīs* who are abiding in five circles, which are technically designated as knowledge, body, speech, mind, and cremation grounds, and who are attended by heroes, or not, [are expressed]. The word *rahasyam* is derived to mean something suitable for a secret (*rahas*) and it is to be connected to a place with *yoginīs*. This is the meaning. And that [the secret place] is the *kūṭāgāra*.

[Text of 3.5.2]

किमनेनेत्याह – परम इति । परं निर्वाणं, यथाकथंचित्कार्यत्वेन मात्यस्मिन्निति परमम् । अथवा परे शत्रवस्ते तु क्लेशाः, ततश्च परे मीयन्ते परिमीयन्ते लघुक्रियन्ते येन तत्परमम् ।

[Translation of 3.5.2]

[Then, the Blessed One] says [the phrase] beginning with '*paramē* (2c)' [after anticipating the question that] 'what is the use of that [*kūṭāgāra*]?'

⁵⁴Cf. *Aṣṭādhyāyī* 4.4.98 *tatra sādhuḥ*.

14 *rahasya*] G Ib N^{LED}, *rahasyam* S^{ED}, *raśyam* Ia 14–15 *jñānakāyavākcitta*°] G L^{ED}, *jñā-*
punacittavākcāyā°Ia, *mūlavitavākcāṃsa*°Ib N, *jñānacittavākcāyā*°S^{ED}. 15 °*saṃjñākapāṇca*°]
G^{PC}, °*saṃjñākaṇca*°G^{ac}, *saṃjñākā paṇca*°Ia, *saṃjñākāḥ paṇca*°S^{ED}, *saṃjñākā yaṃ ca*°L^{ED},
saṃyoga vakṣya iti Ib, *saṃyoga vakta* itiḥ N 15 *savirā*] L^{ED}, *savira*°G, *saṃdhirā* Ia Ib N
15 *rahasi*] G S^{ED}, L^{ED}, *rahasaṃ* Ia, *rahasya* Ib N 28 *param*] G Ib N L^{ED}, *paramaṃ* S^{ED}.
28 *mātya*°] °Ia S^{ED}, L^{ED}, *matya*°G, *māśṛtya*°Ib N

[The first interpretation of *parama* (2c)]

[Therefore,] *parama* means that it considers (*māti*) the highest (*para*), that is, liberation (*nīrvāṇa*), as something to be achieved in any way whatever (*yathākathaṃcit*); the ending is locative.

5 [The second interpretation of *parama* (2c)]

Alternatively, *para* means enemies, i.e., *kleśas*. Therefore, *parama* means that by which the greatest enemies [*kleśas*] can be determined, completely determined, [that is,] diminished.

10 [Text of 3.5.3]

रमते ज्ञेनेति रम्यं । मायावत्प्रतिभासमानत्वात्, अस्यैकदेशत्वाद्रम्यत्वे ऽपि तत्साक्षा-
त्कारे ऽपि च न सर्वतः सुखमित्याह – **सर्वात्मनीति** । सर्वेषु स्थिरचलादिष्वात्मा
यस्य तत्सर्वात्म कुटागारम् । तत्र **स्थितः** । ततो ऽन्यत्र गतेर्निवृत्तः तदन्यगन्तव्याभावात्
। **सदेत्यासंसारम्** ॥ २ ॥

15 [Translation of 3.5.3]**[The meaning of *ramye sarvātmani sadā sthitaḥ* (2cd)]**

What is delightful (*ramyam*) means that thing by which one delights. Since it appears like an illusion, [one could have the following doubt] ‘Even if it is delightful and directly experienced, since it is resorted in one spot [that is to say, not all-pervasive], it is not pleasant in every respect’; therefore, [the Blessed One] says [the word] ‘*sarvātmani* (2d)’. The word [*sarvātman* is a *bahuvrīhi* compound] meaning something whose nature is in everything – the unmoving, the moving, etc.– that is, the universal *kuṭāgāra*. [The Blessed One] **abides** (*sthitaḥ*, 2d) there. Therefore, he stops going anywhere because there is no other place to go. **Always** (*sadā*, 2d) means [abiding] up to [the end of] *saṃsāra*.

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