

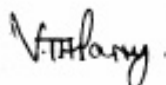
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1 October 1983

A Critical Study
of the
GUHYASAMĀJA TANTRA

by
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LONDON 1971

ABSTRACT

The main part of this work is an English translation, for the first time in its entirety, of the Guhyasamāja Tantra, and a new critical edition of its Sanskrit text.

The Guhyasamāja is one of the oldest and most important of Buddhist Tantras, a class of literature which deals with the practice of yoga, ritual and meditation, containing large numbers of mantras and detailed descriptions for the construction of maṇḍalas and the visualisation of deities. It takes the form of an exposition by Vajradhara, the supreme personification of the state of enlightenment, to a great assembly of Buddhas and Bodhisattvas who have emanated from him: he speaks of the nature of phenomenal existence and of enlightenment in terms of the doctrine of the Void, and presents the method of release peculiar to the Tantras, also introducing new and unorthodox concepts and practices expressed in symbolic language.

This edition of the Sanskrit text is based on a previous published edition and original manuscripts, with the help of the only surviving Sanskrit Commentary, and by a comparison with the Tibetan translation, which exists in two versions: one of these versions is presented in full alongside the Sanskrit, and notes on the other are given in an Appendix. The English translation is preceded by an introduction in which the nature of the text is discussed, and accompanied by notes elucidating it on the basis of the Commentary.

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MANUSCRIPTS AND BLOCKPRINTS EMPLOYED

Sanskrit Manuscripts:

- B MS in the British Museum (Sanskrit 539).
- P MS in the Bibliothèque Nationale (Sanskrit 134),
supplied on microfilm.
- CI MS in Cambridge University Library (Add. 901);
C2 described as another copy from the same manuscript
(Add. 1329); both supplied on microfilm. These two
MSs are almost identical, and are simply referred to
as C except where differences occur.

Tibetan Blockprints:

- N sNar-thañ edition in the India Office Library.
- Pek Peking edition in the School of Oriental and African
Studies Library.
- L Lhasa edition in Cambridge University Library.
- D sDe-dge edition in Cambridge University Library.

Commentary:

- Pr MS of Pradīpodyotanānāmāṣikā by Candrakīrti, in the
K.P.Jayaswal Research Institute, Patna. Supplied on
photostat.
- Tibetan translation, sGron ma gsal bar byed pa, by
Śraddhākaravarman, Rin chen bzah po, Śrījñānākara and
Lhas btsas; Vol.60, No.2650, in the Tokyo-Kyoto
photographic reprint of the Peking edition Tibetan
Tripitaka.

BOOKS AND ARTICLES CITED

- G Guhyasamāja Tantra, ed. Bhattacharyya; G.O.S.LIII, 1931.
 " " ed. Bagchi; Darbhanga, 1965.
 Jñānasiddhi by Indrabhūti, ed. Bhattacharyya: Two Vajra-
 yāna Works; G.O.S.XLIV, 1929.
- PK Pañcakrama by Nāgārjuna, ed. de la Vallée Poussain;
 Louvain, 1896.
- Sek Sekoddeśaṅkā by Naḍapāda, ed. Carelli; G.O.S.XC, 1941.
- Sādḥ Sādhana-mālā, ed. Bhattacharyya; G.O.S.XXVI & XLI, 1925-8.
- HV Snellgrove, The Hevajra Tantra; London, 1959.
- IT Tucci, Indo-Tibetica (Vol.III); Rome.
 " Glosses on the Guhyasamāja; Mélanges Chinois
 et Bouddhiques, III; Brussels.
- IBI Bhattacharyya, Introduction to Buddhist Iconography;
 Calcutta, 1968.
 Roerich, The Blue Annals of gZhon-nu-dpal; Calcutta.
 Naudou, Les Bouddhistes Kaśmīriens au Moyen Age;
 Paris, 1968
 Das, Tibetan-English Dictionary; Calcutta 1902.
 Chos-kyi-grags-pa, Tibetan-Chinese Dictionary; Peking.
 Wayman, Early Literary History of the Buddhist Tantras;
 Annals of the Bhandarkar Oriental
 Research Institute, Vol. 49; Poona, 1968.

INTRODUCTIONMaterials

This edition of the Sanskrit text, referred to as S, is based on four manuscripts and on the edition by B. Bhattacharyya. Of the manuscripts used by Bhattacharyya, three are in India, and the fourth is described as belonging to Cambridge University Library, presumably one of those which I also have used; however, the variant readings noted by him are entirely inconsistent with these two MSS, which do in fact correspond to a large extent, although not absolutely, to his notes referring to a manuscript belonging to the Asiatic Society of Bengal. Although Bhattacharyya mentions the Tibetan translation of the Tantra, he did not make use of it, and many of the readings he has chosen are at variance with it. In addition he has made certain alterations according to his own views, the major example being the insertion of a fifth Goddess, Irṣyarati, in the maṅḍala (see Chapter One, note 10). The edition by S. Bagchi is based on Bhattacharyya's, it contains a few minor emendations which I have noted under his name, otherwise the reference G covers both these editions.

The only commentary known to have survived in Sanskrit is the Pradīpodyotana, the MS of which belongs to the K. P. Jayasval Research Institute, where work on its publication is believed to be in progress; as it is still unpublished, references are given only to the Tibetan version.

Returning to the Tantra itself, for the Tibetan translation, referred to as T, I have used the editions of Peking, sNar-thañ and Lhasa; these give the translation by Śradāhā-ka-varman and Rin-chen-bzah-po, revised by ḡgos Lhas-btsas, and show only very few differences. Unfortunately it was only

at a late stage that I discovered a copy of the sDe-dge edition, which is the same translation but revised by Chos-rje-dpal instead of Lhas-btsas; this differs considerably from the other version, and is very often closer to the Sanskrit as well as being clearer grammatically, so that in many ways it would seem to be a preferable choice, although it is much less widely known.

The Sanskrit manuscripts themselves show many differences, generally between B on the one hand and P and C on the other; each of the two Tibetan versions agree sometimes with one, sometimes with the other, while the commentary may support any one of them or even have a quite different reading; in other words, there is ^{no} consistent correspondence between any of these various texts. To make things even more confusing, the Tibetan translation of the commentary always quotes from the Lhas-btsas version of the Tantra, although the interpretation which follows may be in accordance with the alternative translation or even with an entirely different Sanskrit version, and we thus have a situation where an explanation may seem to bear no relevance to the passage it is supposed to clarify. Since a decision had to be made where there is a choice of readings, I have edited the Sanskrit primarily in accordance with the Lhas-btsas version of the Tibetan, and have added an Appendix giving notes on the sDe-dge edition where this version is preferable; there are also many cases where, if this version were to be used instead of the other, alternative Sanskrit readings would have to be adopted and the English translation changed. In cases where the MSS are agreed on a reading but the Tibetan differs, S has only been emended if such an emendation is supported by Pr. Differences between S and T, not greatly affecting the meaning, are espe-

cially frequent in prose passages, and in such cases I have tended to paraphrase slightly in the translation.

The Sanskrit of the Tantras cannot be judged by classical standards. Rules of grammar and syntax are frequently ignored, often resulting in confusion and ambiguity. Of course ambiguity may sometimes be intended -- this is legitimate in the best Sanskrit style -- but unfortunately it cannot usually be reproduced either in Tibetan or in English.

A few grammatical peculiarities occur consistently enough throughout the text to be regarded as features of this type of Sanskrit:

Ātmanepada and parasmaipada terminations are used indiscriminately for both active and passive verbs, and there is frequent disregard of distinction between sing. and pl. in verbal constructions.

The peculiar termination '-an/at', which sometimes looks like a regular pres. part. active, and sometimes like a confused imperfect, is obviously intended as a past tense and appears for both sing. and pl.; the variant '-at' also occurs, probably because this optative termination is so frequent. To avoid confusion I have chosen the most frequent variant, '-an', for all such cases.

Occasionally the past part. passive appears to have an active meaning; the termination of the gerund, '-ya', is often used in place of '-tvā'.

The termination '-inaḥ' is frequently found for nom. sing. '-ī'; among other occurrences of irregular nominal forms are: '-rājā' at the end of a compound, '-ātma' as both sing. and pl. nom., 'yoṣitā/āḥ/ām', 'yāvantyāḥ' for 'yāvatyāḥ', '-inām' for '-īnām' gen. pl., 'śāstram/im' acc. sing. Their occurrence seems to depend largely on the demands of metre, and the

correct forms also appear when the metre allows them.

Pr usually glosses with the correct form, but sometimes gives a sing. verb with pl. subject.

'bodhi' is usually treated as fem., 'siddhi', 'dharma' and 'samaya' sometimes as n., and 'kula' sometimes as masc. Other irregularities of gender occur here and there, especially when a word is closely associated with another of different gender.

P and C contain numerous orthographical mistakes and peculiarities; anusvara is frequently omitted or added unnecessarily, visarga less frequently, or else both may be written together.

Vowel sandhi is always ignored between pādas, and sometimes consonant sandhi also; in prose it often ignored at the end of clauses where a pause might be made in recitation, and the scribe of B has frequently inserted a daṇḍa in order to regularise this. Occasionally sandhi is disregarded even within a compound, and a few instances of double sandhi occur.

As a general rule I have not corrected any error on which the manuscripts are in agreement. Omissions and obvious scribal mistakes are not noted, nor are variants in the long mantras.

Throughout the Sanskrit text, instructions are given in the 3rd. person sing. opt., which I have generally transferred in English to the more usual 2nd. person in order to avoid ambiguity and awkwardness. Following the Tibetan example, mantras are not translated, and those of more than a few words are not quoted in full in the translation.

With a text of this sort, where almost every word may be given a special significance in the commentaries, it is essential to translate as literally as possible, without the paraphrasing which is often necessary for better intelligi-

bility. It is therefore extremely difficult to produce a readable translation, and the translator's only excuse must be that this is equally true of the original Sanskrit and of the Tibetan. In spite of this difficulty, and the technical defects of its language, the Tantra is pervaded by the poetic qualities of the deep insight which it expresses, and I have tried to retain some of this quality, especially in the passages which describe visualisations and in the short songs of praise. Again with this intention, and, I believe, in accordance with the style of the original, I have avoided the use of technical or artificial-sounding terms. I have also avoided devices such as bracketed insertions in the text of the translation; wherever small additions have been necessary they are drawn from the commentary.

Origins

Great progress has been made in the understanding of the Tantras since they were first introduced to the West, and to much of the East, by scholars who were at worst openly prejudiced against their subject-matter and at best over-apologetic; it is therefore not necessary to discuss here their historical development and basic principles.

The Guhyasamāja is probably one of the earliest, and certainly among the most important, of Buddhist Tantras. Tradition holds it to have been revealed by the supreme Buddha, through the Bodhisattva Vajradharma, to King Indrabhūti of Uḍḍiyāna (Urgyan), and since then its practice has spread by means of two main schools of interpretation, that of the Siddha Nāgārjuna, known as the Ārya school, and that of Buddhaśrī-jñāna or Jñānapāda. An enormous amount of explanatory and other related literature is devoted to this Tantra, but the

only commentary now extant in Sanskrit is the Pradīpodyotana by Candrakīrti, a disciple of Nāgārjuna; from the evidence of the Blue Annals, this commentary was by far the most authoritative, and I have therefore used it as the basis of my interpretation.

The date of the Guhyasamāja is still an unsolved problem, to which I do^{not} propose to add more speculation. The opinions of earlier scholars varied from Bhattacharyya's 3rd. Century to Winternitz's 8th.-10th. Century. Contemporary Japanese scholars place it in the late 8th. Century. At present, investigation into the date of the Tantras is being done by Alex Wayman, who, in evidence which he has not yet published in detail, arrives at the conclusion that the Guhyasamāja's earliest vyākhyāntāra was composed in the 5th. Century, and that the mūlātāra must have preceded this by at least one century (Wayman, 'Early Literary History'). He also puts forward arguments based on the differences between the two commentarial traditions, which he believes must have taken several centuries to develop; however, his statement that 'scholars are fairly well agreed about the dating of the named commentators on the Guhyasamāja and the Tantra Siddhas generally' seems rather optimistic.

There appear to have been several Indrabhūti, none of whose dates are definitely ascertained, who may all have been followers of the Tantra. Tibetan historians do not distinguish between them, but it seems likely that the Siddha Indrabhūti, author of several works connected with the Guhyasamāja, whose sister Lakṣmīkarā was also an author and teacher in this tradition, is the same as Indrabhūti the adoptive father of Padmasambhava, who must have lived in the first half of the 8th. Century. This date is obviously too late for the original authorship of the Tantra, if indeed there ever was a

single original author, but it is possible if the final 'bringing to light', after a long period of secret transmission, is meant.

An eighteenth chapter was added to the Tantra at some later date, and is not always found in the Tibetan translation. It contains answers to questions about the meaning of many terms occurring in the main text, and is frequently quoted in the commentaries, being referred to as the Uttara-tāra.

Subject-matter

The fundamental concept of the Tantras is unity: the integrating of the conflicting elements in the nature of living beings, the oneness of all forms of existence, and the identity of saṃsāra with nirvāṇa. All these aspects are implied in the title of this Tantra, which may be simply translated as 'The Secret Union', but which in its full form is 'The Union (or Assembly) of the Secret Body, Speech and Mind of all Tathāgatas'. Body, speech and mind together comprise the total activity and experience of a living being; or body alone may be interpreted as the material form (nirmāṇakāya), while speech and mind represent the spiritual and absolute natures (sambhoga- and dharmakāya); then, Body, Speech and Mind are Vairocana, Amitābha and Akṣobhya, who symbolise the three aspects of the basic differentiation of reality, and these three, embodying the Families to which all living beings belong, themselves comprise the assembly of all Buddhas and Bodhisattvas, and the whole of existence. They are called secret not because they are withheld from the world, but because understanding of them can only be attained by the practice of the Tantra; in reference to various passages, the commen-

tary explains that this teaching is secret because it is not understood by the followers of Hīnayāna, because it can only be found at the feet of a teacher, and because it leads to attainment of the Buddha-nature.

The term 'secret' also indicates the interior nature of the practice, the sphere of all Anuttara Tantras, among which the Guhyasamāja is classified. Much of the text is concerned with ritual and magic, and much with the experience of the senses, but is continually made clear in many passages and emphasised by the commentators that these practices are not taught for the sake of the outward action, but in order to realise the unity of the apparent and the real. Another expression of this is the concept of the two truths, the relative (saṃvṛti/kun rdzob) and the absolute (paramārtha/don dam pa), a concept whose implications cause consternation even to the Bodhisattvas.

On the level of relative truth, the greater part of this Tantra consists of instructions for meditation upon a large number of deities, with description of their visualisations and quotation of their mantras. (In this context, many words meaning 'meditate', 'visualise', 'imagine', 'create' and so on are used synonymously, although they may have quite distinct technical connotations in other types of Buddhist literature.) This meditation is twofold: the stage of creation (utpattikrama/bskyed rim) and the stage of realisation (niṣpanna- or saṃpannakrama/rdzogs rim). The first involves the perception of duality in order to penetrate its illusory nature, the yogin visualising the deities and worshipping them as 'the other'; this stage is sometimes ^{called} the 'mantra path', although mantra is used in both, while the second stage is called the 'yoga of the innermost self' (adhyātma/

nañ gi bdag hid), in which the yogin becomes consubstantiated with the deity and duality is transcended. Chapter Two is an exposition of this stage, and the commentary explains that it means realisation of the unity of the two truths: creation in the internal sphere of meditation, just as in the external world of phenomena, has no reality apart from the Void. Throughout the commentary distinction is made between these two stages, most passages in the text being assigned to one or the other although some may be interpreted as applying to both.

All the multitude of divine beings thus visualised, male and female, peaceful and wrathful, are aspects of the One Supreme Buddha, who is called The Blessed One (bhagavān), Vajradhara or Mahāvajradhara, Akṣobhya -- since in this Tantra Akṣobhya is placed at the centre of the maṇḍala and is its Lord --, Vajrapāṇi, Samantabhadra, and a number of other names and epithets appropriate to the different subjects of his discourse. In terms of yoga, these deities are aspects of the yogin himself, and their appearance in the ordered pattern of the maṇḍala indicates that the forces they represent are experienced not in the uncontrolled condition of ordinary life but in a way which leads to realisation of the Vajra nature.

Another main theme of the Tantra is the series of rituals which collectively come under the heading of the Four Vajra Acts: peace, prosperity, subjugation and the fierce Acts, whose purpose is to attract and increase the qualities helpful towards enlightenment and to destroy evil tendencies. These four are connected with various other fourfold classifications, particularly with the maṇḍalas of the four elements. The correspondencies of these sets of four are not always consistent: according to the commentary the relationships of the Acts, the element → maṇḍalas, & their shapes and colours, are as follows:

peace	prosperity	subjugation	fierce Acts
water	earth	fire	air
round	square	triangle	semicircle
white	yellow	red	black

In the Tantra itself, however, the fierce Acts are always described as being performed in the triangle, while subjugation takes place in the air-maṇḍala. The Goddess Locanā, who is normally associated with earth, is mentioned in connection with the peaceful Acts, whose element is water; the other three Goddesses are not mentioned in this context, but Ratnaketu is associated with prosperity, Amitābha with subjugation, and Akṣobhya with the fierce Acts. Other conflicting indications, regarding the bodily centres (cakras), the four directions and so on, are given in different parts of the commentary and in other works (see also HV Vol. I, pp 38 and 88).

Very many of these rituals are mentioned in the text, but only partial instructions are given; the commentary provides detailed explanations too long to be reproduced in full, but brief quotations are included in the notes where the text would otherwise be incomprehensible.

The correct performance of ritual and visualisation produces siddhis, many of which are described. Their inner meaning is the attainment of spiritual powers and qualities, and the fact that they may have magical correspondences in the phenomenal world is but another expression of that action in the relative sphere which is described as a play.

Another aspect is the frequent reference to sexual union and the enjoyment of all the senses, for it is a feature of the Tantras that everything in saṁsāra must be used and transformed into enlightenment. In this connection, it may be re-

marked that the symbolic language of the Tantra operates on several levels: sometimes quite ordinary language is interpreted as sexual, while explicitly sexual terms are given a spiritual or meditational interpretation; most of the terms involved refer to orthodox yoga, which seems to disprove the common suspicion that this language was invented to disguise unconventional practices.

As for the other controversial elements in the Tantra, such as commands to kill, steal, lie, commit adultery and incest, eat excrement and so on, and defy all the rules of caste which were so powerful in the society where it originated, all these may certainly be interpreted as symbolic (see the notes on these terms as they occur). But there was surely a deeper intent behind such revolutionary teaching than mere symbolism. The principle of making use of all aspects of experience applies not only to pleasure, but also to the emotions of aversion and disgust. The Sanskrit word 'samatā' often appears (T mñam pa fid): in context it is best translated 'sameness', referring to the unity and uniformity of all existence in the ultimate Void-nature, but its practical expression is the alternative translation, 'equanimity'. This consideration indicates one aspect of the 'teaching which is opposed to the world'; another is well expressed by J. Naudou when he says: 'Le scandale et le paradoxe ont été de tout temps dans l'Inde un mode d'expression de la transcendance. La réalité complexe dépasse nos catégories mentales et verbales; mettre les mots en contradiction avec eux-mêmes revient d'une certaine manière à exprimer l'indicible.' ('Bouddhistes Kāśmīriens' p. II?). And not only 'les mots'.... for if paradox in words can produce such an effect, how much more powerful should be the experience of paradox in actions.

The whole Tantra teaches methods of ritual and visualisation, yet it says 'do not perform rituals' for 'there is no meditation and no enlightenment'; it declares that the greatest sinners are the best fitted to attain perfection, and it uses language which one cannot always be certain whether to take literally or figuratively. So it is not surprising to find that there is indeed one sin which prevents success: 'guru-nindana' -- blaming one's teacher, that is to say, not having the faith which alone can make possible the abandonment of self and the leap past paradox to realisation of the unity of the two truths.

GLOSSARY

This is a short list of words which are kept in their Sanskrit form in the translation. Only the meanings with which they occur in this Tantra are given.

mantra (śāstra). The expression of a deity, or of some particular action or quality, in sound. Often refers to the deities themselves, and to the practiser.

maṇḍala (dkyil ḥkhor). Lit. 'circle'; the ordered arrangement in which the deities are placed around a centre. It is defined as 'that which grasps the essence'. The maṇḍala of a particular Buddha may be a small circle containing his symbol, or the assembly of all the deities of his Family. It can also ^{be} a ritual diagram of other shapes.

mudrā (phyag rgya). Sometimes translated as 'symbol', when it means the vajra etc., the symbols of the Tathāgatas. Untranslated, it means a gesture of the hands accompanying mantra, or the yogin's feminine partner.

yoga (sbyor ba, rnal ḥbyor). A term covering the total process of meditation, in which the activities of body, speech and mind are all controlled and purified so that they may become the means of identification with the deity. Unless it indicates some special practice, as in the case of 'subtle yoga', it generally implies the six stages (ṣaḍāṅga), of which the last is samādhi, and refers particularly to that state of union with the object of meditation.

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yogin (rnal byor pa). Practiser of yoga; Pr distinguishes two types of yogin, according to whether they are engaged in the stage of creation or the stage of realisation.

vajra (rdo rje). Lit. 'thunderbolt' or 'diamond'; both these translations are too limited, however, to convey the implications of this most important concept. It implies not only the power and irresistibility of the thunderbolt and the purity and indestructibility of the diamond, but also the qualities of the Void (śūnyatā) for which it is a synonym, particularly, according to Pr, the condition of non-duality. It is also a special ritual implement, and may be combined with other implements and emblems such as the dagger or lotus. The vajra is the symbol of Akṣobhya, and as such has a specialised meaning referring to his Family. It may also be applied to all the deities, to the yogin, and to any aspect of the practice. In symbolic language it means the male organ.

vidyā (rig pa, rig ma). Lit. 'wisdom' or 'insight': a goddess or her mantra, sometimes in union with a male deity, who is then called vidyāpuruṣa. Pr also interprete vidyā as the worldly siddhis.

vidyādhara (rig ḥdzin). 'Vidyā-holder', a class of deity corresponding to the attainment of the worldly siddhis.

samaya (dam tshig). The special meaning of samaya in the context of the Tantra is well expressed by its Tibetan form, which means sacred word, with the implications of vow, law and command. It is defined as 'the way which cannot be transgressed' and 'the word of Vajradhara, taken to mind not to

be transgressed'. In this sense I have translated it as sacred law. It also means the actual practice of this law, 'meditation upon the stage of creation', and the Samaya-being (samayasattva) is the visualised form of the deity while the meditator is still in the dualistic phase. Finally Samaya, left untranslated, is the personification of the sacred law and the sacred action, the deities themselves. Vajradhara is the supreme Samaya, but the term is applied to all classes of divine beings, and can also refer to the yogin and to the object (sādhya) of his ritual practice. The Sanskrit word carries implications of union and absorption, similar to yoga, which do not apply in Tibetan, but which are frequently noted in Pr. It occurs with a specialised meaning in connection with the Samaya Family of Amoghasiddhi, for instance in the name of his Consort Samaya-Tārā, where it does not bear any more general connotation.

samādhi (tiñ ṅe ḥdzin). The final stage of yoga, a state of complete identification with the object of meditation, by means of which Vajradhara creates the deities of the maṇḍala and reveals his various teachings.

sādhaka (sgrub pa po). Practiser of sādhana.

sādhana (sgrub pa). Method of visualisation, culminating in consecration (abhiṣeka) and attainment of siddhi.

siddhi (dños grub). Lit. 'attainment'; of two kinds: Ordinary or worldly, which comprises all supernatural powers, and highest, which is enlightenment. The siddhi of a deity means the state of identification with the principle he represents.

Chart showing the relationship of the
Five Buddhas to other sets of five.

Buddha	Akṣobhya	Vairocana
Other names	Vajra Mind	Vajra Body
Goddess	(Vajradhātviśvarī)	Locanā
Family name (kula)	Hatred (dveṣa)	Delusion (moha)
Symbol (mudrā)	vajra	wheel
Colour	dark blue	white
Element	space	water
Sphere of sense (viṣaya)	touch	form
Skandha	consciousness (vijñāna)	form (rūpa)
Kleśa	hatred	delusion
Wisdom (jñāna)	Dharma-realm (dharmadhātu)	mirror-like (ādarśa)
Centre (cakra)	heart	head

Ratnasambhava	Amitābha	Amoghasiddhi
Ratnaketu Ratnaśrī	Amitāyus Vajra Speech Vajra Dharma	
Māmakī	Paṇḍaravāsini	Tārā
Wishing-gem	Passion (rāga)	Samaya Samaya-attracting
jewel	lotus	double-vajra sword
yellow	red	green
earth	fire	air
sound	smell	taste
feelings (vedanā)	perception (saṃjñā)	mental impulses (saṃskāra)
pride (māna)	passion	envy (irṣyā)
equanimity, same- ness (samatā)	discriminating (pratyaवेक्षण)	active (kriyāनुष्ठान)
navel	throat	genitals

Homage to Vajrasattva!

ENGLISH TRANSLATION

Thus have I heard: once the Blessed One¹ was dwelling in the vagina of the Vajra Consort of the Essence of the Body, Speech and Mind of all the Tathāgatas. With him were Bodhisattva-Mahāsattvas² as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression -- the Bodhisattva-Mahāsattvas Vajra Samaya, Vajra Body, Vajra Speech, Vajra Mind, Vajra Samādhi, Vajra Victory, Vajra Earth, Vajra Water, Vajra Fire, Vajra Air, Vajra Space, Vajra Form, Vajra Sound, Vajra Smell, Vajra Taste, Vajra Touch, Vajra Thought and so on, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression; and Tathāgatas pervading the realm of space -- the Tathāgatas Vajra Akṣobhya, Vajra Vairocana, Vajra Ratnaketu, Vajra Amitābha, Vajra Amoghasiddhi and so on, pervading the whole realm of space, all together, so that the whole realm of space completely filled with Tathāgatas appeared like a sesame-seed.

Then the Blessed Tathāgata Mahāvairocana entered the samādhi called "The way of great passion of all Tathāgatas" and made that host of all the Tathāgatas enter into his own vajra body, speech and mind. Then all those Tathāgatas, to please the Blessed Lord of the Body, Speech and Mind of all the Tathāgatas, transformed themselves into the appearance of women and came out from the body of Blessed Mahāvairocana. Some³ appeared there as Buddha-Lochanā, some as Māmaki, some as Pāṇḍaravāsini, some as Samaya-Tārā; some appeared embodying the essence of Form, some of Sound, some of Smell, some

of Taste and some of Touch.

Then the Tathāgata Akṣobhya, in the vagina of the Vajra Consort of the Essence of the Body, Speech and Mind of all Tathāgatas, consecrated the immaculate four-sided maṇḍala of Mahāsamaya:

I ⁴ crystal-clear, of his own nature,
all-pervaded by varied forms,
spread with clouds of Buddhas,
filled with fiery sparks,
with the maṇḍalas of the moon and so on,
the City of all Tathāgatas.

Then the Blessed Lord of the Body, Speech and Mind of all Tathāgatas took his place at the centre of the great maṇḍala of all the Tathāgatas, and the Tathāgatas Akṣobhya, Ratnaketu, Amitāyus, Anoghasiddhi and Vairocana dwelt in the heart of the Tathāgata Bodhicittavajra.

Then the Blessed Tathāgata Bodhicittavajra entered the samādhi called "Vajra overpowering of all the Tathāgatas", and immediately the whole realm of space was transformed into the vajra nature of the Tathāgatas, and all sentient beings throughout the whole realm of space experienced the bliss and delight of all the Tathāgatas through the blessing of Vajra-sattva.

Then the Blessed Tathāgata Bodhicittavajra entered the samādhi called "Vajra birth of the Samaya of the Vajra Body, Speech and Mind of all Tathāgatas", and consecrated this personification of the great vidyā⁵ with the blessing of the mantras of all the Tathāgatas, and at once the Blessed Tathāgata Bodhicittavajra himself was seen three-faced by all the Tathāgatas. Then all the Tathāgatas led by Akṣobhya came out from the heart of Blessed Mahāvairocana, and sang this song of praise:

2 O wonder! the Mind of Enlightenment of all Buddhas
goes forth!
Homeless, undefinable; the secret of all Tathāgatas!

Then all the Blessed Tathāgatas gathered together again and worshipped Blessed Bodhicittavajra with clouds of the precious Samaya truth spreading wide the worship of all the Tathāgatas, and bowing before him said:

3 Proclaim, O Blessed One, the reality,
the collection of Vajra essences,
the secret of all Tathāgatas,
the union, born of the secret.

Then the Blessed Tathāgata Bodhicittavajra said to all the Tathāgatas: Good, good, O Blessed Tathāgatas! Yet this confuses even the Tathāgatas, so how much more the others, the Bodhisattvas!

Then all the Blessed Tathāgatas, struck with wonder and amazement, entreated the Blessed Master of the Tathāgatas, who removes all their doubts: May the Blessed One reveal that secret of the Body, Speech and Mind of the Tathāgatas which he cannot show even to a gathering of all the Tathāgatas with such qualities, after blessing them with the words which produce the Vajra Samayas of all the Tathāgatas, so that they may experience the bliss and delight and attain the wisdom and divine perceptions⁶ of all the Tathāgatas.

Then the Blessed Tathāgata Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra lamp of wisdom" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of Hatred: VAJRADHRK. As soon as it was said, the Blessed

One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, in the supreme state of union with the Great Symbol (mahamudra) of Akshobhya, with a black, white and red form, sat in the place of the Vajra Body, Speech and Mind of all Tathagatas.

Then the Blessed One entered the samadhi called "Vajra birth of the Samaya of all the Tathagatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of Delusion: JINAJIK. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, in the supreme state of union with the Great Symbol of Vairocana, with a white, black and red form, sat down to the east of the Vajra Body, Speech and Mind of all Tathagatas.

Then the Blessed One entered the samadhi called "Vajra splendour of the jewel-birth of all the Tathagatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of the Wishing-gem: RATNADHUK. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, in the supreme celestial state of union with the Great Symbol of Ratnaketu, with a yellow, black and white form, sat down to the south of the Vajra Body, Speech and Mind of all Tathagatas.

Then the Blessed One entered the samadhi called "Vajra birth of the great passion of all the Tathagatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of Passion: AROLIK. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, in the supreme state of union with the Great Symbol of

Lokesvara,⁸ Lord of the Great Vidya, with a red, black and white form, sat down to the west of the Vajra Body, Speech and Mind of all Tathagatas.

Then the Blessed One entered the samadhi called "Vajra birth of the unfailing Samaya" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Samaya-capturing Family: PRAJNADHUK. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, in the supreme state of union with the Great Symbol of Amoghasiddhi, with a green, black and white form, sat down to the north of the Vajra Body, Speech and Mind of all Tathagatas.

4 Hatred, Delusion and Passion, Wishing-gem and Samaya, these are the Five Families, accomplishing desire and liberation.⁹

¹⁰ Then the Blessed One entered the samadhi called "The Samaya who is loved by the Vajra-holder of all the Tathagatas" and brought forth from his vajra body, speech and mind this great Consort of the Vajra-holder: DVESHARATI. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, took the form of a woman and sat in the eastern corner.

Then the Blessed One entered the samadhi called "The Vajra who is loved by the Tathagata" and brought forth from his vajra body, speech and mind this great Consort of the Tathagata: MOHARATI. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, took the form of a woman and sat in the southern corner.

Then the Blessed One entered the samādhi called "The Vajra who is loved by the Passionate One of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Consort of the Passionate One of the Tathāgatas: RĪGARATI. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, took the form of a woman and sat in the western corner.

Then the Blessed One entered the samādhi called "The Vajra who deceives the Body, Speech and Mind of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Consort of the Wise One of all the Tathāgatas: VAJRARATI. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, took the form of a woman and sat in the northern corner. These are the Consorts of the Tathāgatas.

¹¹
Then the Blessed One entered the samādhi called "Vajra Vairocana" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of all the Tathāgatas: YAMĪNĀKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the eastern gate in a form which terrifies the Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra of clear and complete enlightenment" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of all the Tathāgatas: PRAJÑĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the southern gate in a form which terrifies the Vajra Samayas.

Then the Blessed One entered the samādhi called "Mine of the Dharma jewels of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of the Passionate One of all the Tathāgatas: PADMĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the western gate in the form of the Speech of all the Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra Body, Speech and Mind of all Tathāgatas" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of the Body, Speech and Mind of all Tathāgatas: VIGHNĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the northern gate in the form of the Body, Speech and Mind of all the Tathāgatas.

These are the samaya-beings of the maṇḍala, delighting the Body, Speech and Mind of all the Tathāgatas.

Then all the Blessed Tathāgatas worshipped the Blessed Lord of the Body, Speech and Mind of all Tathāgatas, and bowing down before him said:

I Proclaim, O Blessed One, the essence,
supreme Body, Speech and Mind,
the secret of all Tathāgatas,
the matchless Mind of Enlightenment.

Then the Blessed Lord of the Body, Speech and Mind of all Tathāgatas, understanding the Tathāgatas' request and knowing the Bodhisattvas' speculation, said to those Bodhisattvas: Create mind in the form of body, body in the form of mind, and mind as the utterance of speech. Then all those great Bodhisattvas unified the body, speech and mind of all the Tathāgatas in the form of space, and sang this song of praise:

2 O wonder! As no arising this arising is proclaimed,
of Samantabhadra, of Vajra Body, Speech and Mind!

Then the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra way of the clear and complete enlightenment of all Tathāgatas", and explained the enlightened state of mind like this:

3 Since there is no phenomenal substance there can be no
meditation, meditation indeed is not meditation,
thus substance being insubstantial,
meditation is inconceivable.

So said the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed Tathāgata Vairocana entered the samādhi called "Vajra clear insight of all Tathāgatas", and explained the enlightened state of mind like this:

and explained the enlightened state of mind like this:

8 By nature luminous are the dharmas,
from the beginning pure, like space,
there is neither enlightenment nor insight,
this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Amoghasiddhi.

Then the great Bodhisattvas, Maitreya and so on, hearing the syllables which are the essence of the dharmas of the secret body, speech and mind of all the Tathāgatas, were struck with wonder and amazement, and sang this song of praise:

9 Wonderful is the Buddha, wonderful is the Dharma,
wonderful is the teaching of the Dharma!
pure in essence, purified,
Mind of Enlightenment, hail to thee!

10 Born of the dharmas without self,
fulfilling Buddha-enlightenment,
free from thought and object of thought,
Mind of Enlightenment, hail to thee!

11 Samantabhadra, good of all,
arousing the Mind of Enlightenment,
enlightened action, supreme Vajra,
Mind of Enlightenment, hail to thee!

12 Pure Mind of the Tathāgatas,
Possessor of Vajra Body, Speech and Mind,
Guide to Buddha-enlightenment,
Mind of Enlightenment, hail to thee!

4 Devoid of all substance, free from the skandhas, the senses and their spheres, subject and object, my Mind, being one with the non-selfhood of dharmas, is forever unarisen and has the nature of the Void.

So said the Blessed Tathāgata Vajra Vairocana.

Then the Blessed Tathāgata Vajra Akṣobhya entered the samādhi called "Imperishable Vajra of all Tathāgatas", and explained the enlightened state of mind like this:

5 Unarisen are these substances,
there are no dharmas and no Dharma-nature,
without self, like space,

this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Akṣobhya.

Then the Blessed Tathāgata Vajra Ratnaketu entered the samādhi called "Vajra selflessness of all the Tathāgatas", and explained the enlightened state of mind like this:

6 Insubstantial are all dharmas,
devoid of intrinsic qualities,
born from the non-selfhood of dharmas,

this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Ratnaketu.

Then the Blessed Tathāgata Vajra Amitāyus entered the samādhi called "Vajra lamp of the light of wisdom", and explained the enlightened state of mind like this:

7 Since the dharmas are unarisen there is no substance
and no meditation,
through union with the state of space² --

thus it is called "substance".

So said the Blessed Tathāgata Vajra Amitāyus.

Then the Blessed Tathāgata Vajra Amoghasiddhi entered the samādhi called "Vajra overpowering of all Tathāgatas",

Then the Blessed Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra array of the clouds of emanations of all the Tathāgatas", and proclaimed this chapter on the samādhi called "Vajra array":

OM SUNYATĀJNĀNAVAJRASVASHĀVĪTMAKO'HAM^I

I-II At the centre of space² visualise the maṇḍala of Buddhas, a great mass of clouds of light-rays, the colour of the light of the Buddhas, perfectly round, pervaded by the five rays, filled with the five sense-desires, adorned with the five offerings. After visualising this³, merge it all together, and by non-dual unification with the whole visualise an image at the centre; visualise the Great Symbol of Vairocana with the nature of Body, Speech and Mind, then visualise the Great Symbol of Vajra Body, Speech and Mind as the Supreme Symbol of Akṣobhya, and as the Great Symbol of Ratnaketu, the Light of Amitāyus, and the Great Symbol of Amoghasiddhi,⁴ Visualise the Possessor of Vajra Body, Speech and Mind, sapphire-coloured, fiercely blazing, distorted and terrifying, a vajra in his hand; the colour of the moon and crystal, with piled-up hair and a crown, brightly blazing, holding a wheel in his hand, adorned with many adornments; golden as the Rose-apple River, enveloped by clouds of Buddhas, in his hand imagine a great nine-pointed vajra; emerald-hued, adorned with vajra-flames, imagine a jewel in his hand and clouds of light all around; visualise the ruby-coloured Vajra Passion, Lord of burning desire, brightly blazing, a lotus in his hand; visualise the form of Amoghavajra, shining with the five rays, gentle, holding a sword in his hand, in the maṇḍala of the Buddhas.

Then the Blessed Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra nature of the Dharma-realm (dharmadhātu)", and pronounced this mantra, the blessing of Body, Speech and Mind:

OM DHARMADHĀTUSVABHĀVĪTMOKO'HAM⁵

I2-I7 By means of yoga⁶ continually visualise with attentiveness a precious jewel of the five colours, the size of a mustard-seed, at the tip of the nose; when it is steady make the jewel expand, but if it is unsteady do not make it expand. Master of emanation, make it spread forth with clouds of splendour, the colour of the light of the Buddhas, with great clouds of Bodhisattvas bearing their emblems of wheel, vajra, jewel, lotus and sword. At the centre of space draw a moon maṇḍala, and in the middle of the bright maṇḍala visualise the maṇḍala of the wheel; with lotus meditation visualise the maṇḍala of the lotus; intent on the jewel, visualise the maṇḍala of the jewel; and draw in space him who is born of the yoga⁷ maṇḍala: these are the supreme Buddhas, maṇḍalas born of the Vajra through meditation on Body, Speech and Mind, achieving omniscience.

Then all the Blessed Tathāgatas gathered together again and entreated the Blessed Lord of the Body, Speech and Mind of all Tathāgatas with this royal song of praise:

- 1 Reveal the holy maṇḍala, peaceful, of all Tathāgatas, the dwelling of all Tathāgatas, the selflessness of all dharmas.
- 2 Reveal the holy maṇḍala, complete with every quality, free from every fault, Samantabhadra's perfect Body.
- 3 Reveal the holy maṇḍala, born of the dharmas at peace, purifying practice of wisdom, Samantabhadra's perfect Speech.
- 4 Reveal the maṇḍala, O Charioteer, the transcendent mind of all beings, by nature pure and faultless, Samantabhadra's perfect Mind.

5-6 Then Vajradhara the Teacher, the three worlds, the three realms, Supreme Vajra of the three worlds, Teacher of the three worlds, spoke of the delightful maṇḍala, the dwelling of all Tathāgatas, the maṇḍala of the Mind of all Tathāgatas in the form of a maṇḍala:

7-10 Now I shall proclaim the supreme Mind maṇḍala which is like the Vajra of Mind, the maṇḍala of Body, Speech and Mind. Meditating on body, speech and mind, the wise man should lay it out with a fair new thread, well twisted and of the right length; twelve cubits he should fashion the holy maṇḍala of Mind, four-sided, four-cornered, with four gates; within it he should draw a circle, perfectly round, then place the symbols in it with the prescribed ritual action.

II-17 In the centre he should draw a five-pointed vajra, sapphire-coloured, brightly burning, fearful to fear itself; in the east a great wheel, adorned with vajra-flames; in the south a precious jewel, enveloped in rays of light; in the west a great ruby-coloured lotus; and in the north a great sword, dense with fiery rays. In the eastern corner he should draw an eye the colour of a cloud's centre; in the south a vajra of the Family of Māmakī; in the west he should draw an open lotus with its stem; and in the north a beautiful night-lotus, like a dark-blue cloud. In the eastern gate he should draw a hammer shining with flames; in the south he should draw a staff, bright with flames like vajras and so on; in the west he should draw a lotus, radiating flames sharp as swords; and in the north he should draw the vajra of Vajra-Kuṇḍali.²

18-21 Having clearly understood this holy maṇḍala of Mind, he should offer worship intently with body, speech and mind. Taking a sixteen-year-old girl of radiant beauty, he should decorate the maṇḍala with perfumes and flowers, and in the centre love her; when the wise one has consecrated her as Māmakī girdled with virtues, he should emit the peaceful Buddha-dwelling adorned with the realm of space; he should offer to the deities excrement and urine, semen and blood, for in this way the Buddhas and Bodhisattvas of great renown are pleased.³

I Then Vajradhara the King, the Body, Speech and Mind of all Tathāgatas, All-Highest, Lord of the World, spoke about the nature of the practice and the true meaning of the Dharma, the best of all practices:

2-8 The Families of Passion, Hatred and Delusion, in the state of freedom from dualistic thought, attain ultimate siddhi, the matchless supreme Way. Those who are of low birth or who do despised work, and those whose minds are bent on killing, succeed in this supreme Way, the matchless Mahāyāna; even great evil-doers, beings who have committed irrevocable sins, succeed in this Way of the Buddhas, this great ocean of Mahāyāna; those who blame their Teacher never succeed in sādhana, but those who destroy life and delight in lying, those who covet the wealth of others and are attached to sensual desires, those who eat excrement and urine, all these are worthy of the practice. The sādhanaka who desires his mother, sister and daughter, attains entire siddhi, the Dharma-nature of the supreme Mahāyāna; enjoying the Mother of the Lord Buddha, he is not defiled, but that wise one, free from dualistic thought, attains the Buddha-nature.^I

At this the great Bodhisattvas, Sarvanivarapaviskambhin and so forth, were filled with wonder and amazement: Why does the Blessed Master of all Tathāgatas speak such words which should not be spoken in the midst of the assembly of all the Tathāgatas?

Then all the Tathāgatas, hearing the words of the great Bodhisattvas led by Sarvanivarapaviskambhin, said to those Bodhisattvas: Do not say this, O Family Sons! —

9 This is the pure Dharma-nature of the Buddhas who embody the essence of wisdom, born from the Dharma-essence, this is the state of the practice of enlightenment.

At this the Bodhisattvas, as many as the specks of dust in the Sumaru Mountains of Buddha-lands entirely beyond expression, were terrified and fainted with fear. Then all the Blessed Tathāgatas, seeing the Bodhisattvas in a swoon, said to the Lord of the Body, Speech and Mind of all Tathāgatas: O Blessed One, arouse these great Bodhisattvas! Then the Blessed Tathāgata Vajra Body, Speech and Mind of all Tathāgatas entered the samādhi called "Vajra of undivided sameness with space", and as soon as he had entered it the great Bodhisattvas were touched by the radiance of the Vajra Body, Speech and Mind of all Tathāgatas, and returned at once to their places. Then all those Tathāgatas, filled with wonder and awe and overwhelmed with joy, sang this Dharma song:

- 10 Wonderful is the Dharma, wonderful is the Dharma,
wonderful the birth of the Dharma's meaning!
Pure meaning of Dharma, selflessness,
homage to the Vajra King!
- 11 Pure Body, Speech and Mind, abode of sameness with space,
immutable, unmanifest, homage to the Vajra Body!
- 12 Supreme Mind of Tathāgatas, arising in the three times'
path,
realm of vast space, homage to the path of space!
- 13 Born from the Body of space, dwelling in the Path of
space,
Mind of space, supreme Dharma, foundation of the
practice, homage to thee!

Then the Vajra Tathāgata Akṣobhya entered the samādhi called "Vajra secret of the Body, Speech and Mind of all Tathāgatas", and pronounced this mantra, the blessing of Mind:

OM SARVATATHĀGATACITTAVAJRASVABHĀVĪTMAKO'HAM¹

Then the Blessed Vajra Tathāgata Vairocana entered the samādhi called "Vajra immaculate state", and pronounced this mantra, the blessing of Body:

OM SARVATATHĀGATAKĀYAVAJRASVABHĀVĪTMAKO'HAM²

Then the Blessed Vajra Tathāgata Amitāyus entered the samādhi called "Vajra undivided sameness", and pronounced this mantra, the blessing of Speech:

OM SARVATATHĀGATAVĀGVAJRASVABHĀVĪTMAKO'HAM³

I Create the dwelling, the Three Vajras, the meditation on the dwelling, the secret of the Tathāgatas, marked with the signs of these supreme mantras.

Then the Blessed Tathāgata Ratnaketu entered the samādhi called "Vajra lamp of wisdom", and pronounced this mantra:

OM SARVATATHĀGATĀNURĪGAṆAVAJRASVABHĀVĪTMAKO'HAM⁵

Then the Blessed Tathāgata Vajra Amoghasiddhi entered the samādhi called "Unfailing Vajra", and pronounced this mantra:

OM SARVATATHĀGATAPŪJĪVAJRASVABHĀVĪTMAKO'HAM⁶

2 Always worship the Buddhas⁷ with the five sense-desires, with these five offerings the Buddha-nature is soon attained.

So said the Blessed One, Vajradhara, Lord of the Body, Speech and Mind of all Tathāgatas.

Then Blessed Vajradhara, Lord of the Body, Speech and Mind of all Tathāgatas, proclaimed this mantra-secret of all the Tathāgatas:⁸

3-6 Aroused by body, speech and mind directed towards the mantras,⁹ attain ultimate siddhi, the delight and contentment of the heart; meditate on mind, speech and body as selfless, and accomplish the unity of three, the state of sameness with space; no substance can be perceived in reflecting on body, speech and mind, there is no meditation and no enlightenment through the method of the embodiment of mantras. Having understood this quality of body, speech and mind, in unison, meditate on union with enlightenment, mantra-conceived samādhi.

7 Then glorious Vajradhara, worshipped by all the Tathāgatas, omniscient, foremost among all Buddhas, spoke of the supreme meditation:

8-17 Visualise a moon maṇḍala at the centre of space, and visualising the forms of the Buddhas begin the subtle yoga.¹⁰ Imagine a mustard-seed at the tip of the nose, and in the mustard-seed the universe of moving and unmoving beings, the dwelling of wisdom, delightful, secret, created by wisdom. At the centre of space imagine the sun maṇḍala,¹¹ and place the word HŪṂ above it, the dwelling of the Buddha's form. At the centre of space imagine the moon maṇḍala, and visualise the vajra and lotus in the practice of Locanā. At the centre of space imagine the jewel maṇḍala, and upon it attentively visu-

alise the primary yoga.¹² At the centre of space imagine the maṇḍala of light, and exit the peaceful Buddha-dwelling. Visualise each with their particular retinas. At the tip of the nose attentively visualise a five-pointed vajra, the colour of a blue lotus petal, the size of a barley-corn. Striving for enlightenment, imagine at the tip of the nose an auspicious eight-petalled lotus, with its stamens, the size of a chick-pea. Visualise there the wheel and the other special symbols, and attain the delightful state of enlightenment where the qualities of all siddhis dwell. Emit there in unison the Buddhas who abide in enlightenment, and send out the Dharma-dwelling whose nature is Body, Speech and Mind.

18 Then glorious Vajradhara, Teacher of all truth, spoke of the supreme secret, the best and purest of all practices:

19-25 The wise one should meditate with form, sound and taste for six months, fully offering the supreme worship of the secret essence; he who desires the fruit of siddhi should make excrement and urine his food, and he will attain the highest truth, faultless Buddha-enlightenment; he should eat meat imagining it as human flesh,¹³ and he will attain all the siddhis of secret body, speech and mind; he should eat the flesh of elephants, horses, dogs and cows as his food, but he should eat no other food, and he will be dear to the Buddhas and the wise Bodhisattvas; by this practice he will quickly attain the Buddha-nature, in this world he will become a lord of the realm of desire and perform work of high rank,¹⁴ he will become splendid, powerful, exalted, radiant, delightful to behold; without rituals of arousing,¹⁵ by look alone he subdues this whole world. This is ultimate enlightenment, the secret of all the Buddhas, this is the true secret of mantra, transcending body, speech and mind.

Then the Blessed One, Lord of the Body, Speech and Mind of all Tathāgatas, proclaimed this chapter on perfect enlightenment through the excellent mantra-practice, the essence of the Great Samaya:

I-7 Giving yourself up to the enjoyment of all desires at pleasure,^I by this practice you will soon attain the Buddha-nature; giving yourself up to the enjoyment of all desires at pleasure, united with your own deity worship the self and others. Success is not gained by following ascetic vows and extreme practices, but by the enjoyment of all desires it is soon attained. Do not speak to beg food or be attached to begging, but instead recite mantra complete in every part and enjoy all your desires. Having attained well-being in body, speech and mind, you will reach enlightenment, otherwise you will certainly suffer in hell after an untimely death. Buddhas and Bodhisattvas, following the excellent mantra-practice, have attained the highest unchanging Dharma through the enjoyment of all desires. The passionate one who seeks wisdom should always enjoy the five sense-desires, pleasing the Bodhisattvas and delighting the Suns of Enlightenment.

8-14 Knowing form as threefold,² ~~with the threefold~~ worship, composed of worship: that itself is the Blessed One, the All, the Buddha, Vairocana, the Source; knowing sound as threefold, offer it to the deities: that itself is the Blessed One, the All, the Buddha, Ratnākara, the Lord; knowing smell as threefold, offer it to the Buddhas: that itself is the Blessed One, the All, Bearer of the Dharma of Passion, the Lord; knowing taste as threefold, offer it to the deities:

that itself is the Blessed One, the All, the Buddha, Amogha who holds the vajra; knowing touch as threefold, offer it to your own Family: that itself is the Blessed One, the Vajra-Possessor appearing in the nature of Akṣobhya. Always direct the mind towards form and the other sense-objects, for they are the secret essences of all the Buddhas gathered together. With form, sound and so on the mantra-practiser should always visualise the deities,³ or he should visualise there with the meditations of the different Families.

15-20 Absorption in the recollection of the Buddha, meditation on recollection of the Dharma, meditation on recollection of the Vajra, -- these are meditation on body, speech and mind; absorption in recollection on the Family, meditation on recollection of the Wrathful One, absorption in recollection of the Samaya,⁴ -- meditating thus one attains enlightenment. Taking a beautiful sixteen-year-old girl, in solitude begin worship with the three foundations of blessing;⁵ meditate on Locanā and so forth, the supreme Consort of the Tathāgatas, then by the union of the two organs attain Buddha-siddhi; visualise the syllables HŪṂ, OM, ĀḤ and PHAṬ, and imagine the vajra and lotus filled with the five rays of light; imagine her shining like moonlight, enchanting the heart; longing for enlightenment, meditate on the recollections of the Buddha and so on.

What is meditation on recollection of the Buddha?

21 Putting the līṅga in the bhaga⁶ the wise one should visualise the Buddha's form, and send out clouds of Buddhas from his pores.

What is meditation on recollection of the Dharma?

22 Putting the līṅga in the bhaga the wise one should visualise Vajradharma, and send out clouds of Dharmas from his pores.

What is meditation on recollection of the Vajra?
23 Putting the līṅga in the bhaga the wise one should visualise Vajrasattva, and send out clouds of Vajras from his pores.

What is meditation on recollection of the Family?
24 Putting the līṅga in the bhaga the wise one should visualise the Buddha's form, and send out clouds of his Family from his pores.

What is meditation on recollection of the Wrathful One?
25 Putting the līṅga in the bhaga the wise one should visualise the Wrathful Lord, and send out clouds of Wrathful Ones from his pores.

What is meditation on recollection of the Saṁaya?
26 Uniting the two organs, with his vajra joined to the lotus[?], he should worship the Buddhas and Vajrasattvas with drops of his seed.

What is meditation on recollection of the Maṅḍala?
27 Uniting the two organs, the skillful yogin should always emit his seed, the maṅḍala in the form of a maṅḍala.

What is meditation on recollection of Body?
28 That Body of all the Buddhas, filled with the five skandhas, -- may mine too become such through the nature of the Buddha-Body!

What is meditation on recollection of Speech?
29 That Speech of Vajradharma, sure and perfect, -- may my speech too become such, like the Dharma-Holder!

What is meditation on recollection of Mind?
30 That Mind of Sāmantabhadra, the wise Lord of the Secret, -- may my mind too become such, like ^{the} Vajra-Holder!

What is meditation on recollection of Beings?

31 That Mind of all sentient being, in the form of body, speech and mind, -- may my mind too become such, identical with space!

What is meditation on recollection of the Body, Speech and Mind of the Embodiment of all Mantras?

32 That Body of the Vajra Mantra, visualisation of body with speech, -- may mine too always be such, like the Mantra-Holder!

What is meditation on recollection of the Saṁaya?
33 He who desires the result should drink semen produced from the sacred union³ and slay the host of Tathāgatas, and he will attain ultimate siddhi.

What is meditation on recollection of the Saṁaya of Transcendent Wisdom?

34 All things are naturally luminous, unarisen and free from sorrow, there is neither enlightenment nor insight, neither basis nor birth.

What is meditation on recollection of Non-arising?
35 All is naturally luminous, signless and unchanging, neither duality nor non-duality, peaceful and pure like space.

What is meditation on recollection of the Worship of the Families of Hatred and so on?

36 Taking a twelve-year-old girl whose mind is composed, distinguishing the practice of his Family, he should worship with his seed.

37-38 By this means the Body of the Tathāgata, the Mind of the Vajra-Holder and the Speech of the Dharma-Holder are attained in this very life; by the chanting of mantras and meditation on the indestructible Three Vajras, siddhi of Body, Speech and Mind and all the other lesser siddhis are accomplished.



when he should eat, open-eyed, with composed mind; this is the worship of the Body, Speech and Mind of all Mantras, it is called the accomplisher of mantra-siddhi, the secret of those who possess vajra wisdom.

I-2 Then Vajradhara the King, infinite unchanging space, universal consecration, highest practice, supreme Ruler, aim of all, spoke of the maṇḍala of the indestructible Three Vajras, the Body of Bliss (sambhoga) of Body, Speech and Mind, the supreme delightful secret of those who possess Buddha-wisdom:

3-6 At the centre of space visualise the maṇḍala of Buddhas, and transform it into Vajra Akṣobhya; imagine in his hand a vajra, blazing with fiery sparks and filled with the five rays of light. Visualising the Buddhas of the three times, crush them with the vajra, and contemplate the Body of Bliss of Body, Speech and Mind destroyed and crushed by the vajra, this supreme meditation which achieves the siddhi of Mind. With this secret vajra destroy all beings, and they will be born as Sons of the Jina in the Buddha-land of Akṣobhya. This should be known as the true sacred law of the Family of Hatred in the ocean of all the Families.

7 Then Vajradhara the King, who brings about liberation through ignorance, by nature pure and undefiled, Teacher of the practice of enlightenment, spoke of the true sacred law which leads to Buddha-enlightenment:

8-10 At the centre of space visualise the Wheel maṇḍala, and transform it into Vairocana, then visualise all the vajra forms of the Buddhas by means of the five jewels; imagine that you steal all these treasures and draw them into the threefold vajra², and they will become like the Wishing-gem, filled with an ocean of treasure, they will become great Sages, Sons of all the Buddhas. This should be known as the true sacred law of the Family of Delusion in the ocean of all

Families.

II Then Vajradhara the King, who brings about liberation through desire, hidden, pure, beyond thought, spoke of the maṇḍala:

I2-I4 At the centre of space visualise the Lotus maṇḍala, and transform it into Amitāyus; fill it all with Buddhas, and by the practice of the four yogas³ visualise them all there in union with the forms of women, this is the supreme vajra way; uniting the two organs enjoy them all, this is meditation on the indestructible Three Bodies of all the Buddhas. The mantra-practiser should meditate on this true sacred law of the Family of Passion.

I5 Then Vajradhara the King, who accomplishes the aim of vajra mantras, who is selflessness, born of wisdom, spoke these words:

I6-I8 At the centre of space visualise the maṇḍala of Buddhas, and transform it into Vajra Amogha; visualise the forms of all the Buddhas as the vajra dwelling of false speech, and deceive all the Jinas and all the dwellings of the Jinas; this is the pure sky-like Speech⁴ of all the Buddhas, it is called the accomplisher of mantra-siddhi, the secret of those whose mind is wisdom. This is the true sacred law of the Samaya-attraction Family, and should be performed according to one's aim.

I9 Then Vajradhara the King, the indestructible Three Vajras, Source of the Jinas, Teacher of vajra siddhi, spoke these words:

20 At the centre of space visualise the maṇḍala of the Samayas, and transforming it into Ratnaketu fill it with the forms of all the Buddhas; indulging in words of abuse and so on, you will attain wisdom.

So said the Blessed One, the Array of all Tathāgatas.

Then all the great Bodhisattvas, headed by Vajraketu, the Samaya of all Tathāgatas, were filled with wonder and amazement, and said these vajra words: Why has the Blessed Master of all the Tathāgatas spoken such extraordinary vajra speech, exceeding the three realms and all the worlds, in the assembly of all the Tathāgatas and Bodhisattvas?

Then the Blessed Tathāgatas said to those great Bodhisattvas, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, led by Vajraketu the Samaya of all Tathāgatas: O Family Sons, do not call it low and despicable, for this practice of mantra is the highest practice, it is the practice of Bodhisattvas. Just as space is all-pervading, all the dharmas pervade space, dwelling not in the realm of desire nor in the realm of form nor in the formless realm nor in the four great elements; so, Family Sons, the dharmas should be understood. Understanding in that way, the Tathāgatas explain Dharma, knowing the mind of beings. O Family Sons, these sacred laws of the Tathāgatas should be understood in the same way as space. Family Sons, just as smoke appears and causes fire from two pieces of wood rubbed together and from the work of a man's hands, but the fire does not dwell in the wood that rubs, nor in the wood that is rubbed, nor in the work of the man's hands, so, Family Sons, the vajra laws of all the Tathāgatas should be understood, just as a coming and going.

Then all the Bodhisattvas were filled with wonder and amazement, and with their eyes wide open in awe spoke these words:

21 Among the dharmas most wonderful, like space, pure, beyond thought, the relative truth is proclaimed!

Then all the Blessed Tathāgatas, gathered together again, made salutation to the Blessed One, the Tathāgata, Secret Body, Speech and Mind, Clear and Complete Enlightenment in the Truth of the Great Vajra Samaya, and said:

I Explain, O Blessed One, the real, the collection of mantra-essences, called Secret Body, Speech and Mind, the highest way of supreme siddhi.

2-3 Then Vajradhara the King, Lord of the Ocean of all Defilements, wide-eyed and fiercely burning, spoke these words: Meditate on body, speech and mind as Vajra Body, Speech and Mind, undifferentiated, unsupported, sameness, abiding nowhere.

Then the Blessed One, the Tathāgata, the Self-purified, entered the samādhi called "Vajra way of Pāramitā² and Mantra" and said to all the Tathāgatas: O Blessed Tathāgatas, all the Tathāgatas led by Akṣobhya, together with thousands upon thousands of Vidyās, reveal the play which acts out the aim of all beings, playing and delighting and fully enjoying the five sense-desires in the boundless world-realms of the ten directions, but they do not turn their eyes towards him who strives in the practice of mantra, thinking that such a man is accomplished in the way of the mantra-practice of the Tathāgatas.

So, to make them look towards those holy men, he proclaimed with words from his vajra body, speech and mind this supreme secret of the Body, Speech and Mind of all the Tathāgatas, called "Arousing the essence of all mantras", whose meaning is the Samaya of the Body, Speech and Mind of all Tathāgatas and the Samaya of the Body, Speech and Mind

of all Vajra-Holders and the Samaya of the Body, Speech and Mind of all Dharma-Holders, this collection of mantras:
OM IH HŪM.

4 As soon as this was said, all the Buddhas together with their Sons trembled and fainted, recollecting Vajrasattva.

Then Vajrapāpi, Lord of all Tathāgatas, proclaimed this sacred law:

5-9 At the centre of space visualise the maṇḍala array, and at the centre of that visualise the syllable HŪM within your own image, imagine it sending out brilliant vajra rays and seizing the Body, Speech and Mind of the Buddhas. At that very moment you will become Vajrasattva, the Great King, highest among all, Supreme Lord, possessor of vajra body, speech and mind; you will attain the ritual of creating your own maṇḍala with your own vajra; this is the collection of the vajra essences of all the Buddhas. Having visualised the personification of your mantra, visualise the images in the four directions, in their three-headed aspect in the three colours.

So said the Blessed One, Vajrasamaya.

Here is the supreme vajra secret:

10-16 Visualise the maṇḍalas very small in the centre of the heart, and at the centre of that visualise the supreme syllable. Always attentively visualise a large five-pointed vajra, then visualise three vajras with the practice of the vajra hook, and arouse the deity by striking his heart with it; this accomplishes the Buddha-enlightenment of all Vajras. This meditation on the vajra hook by the Vajra, Lotus and other Families is called the arousing in the heart, it is like the production of a play. If you practice this supreme vajra way for seven days you will attain the secret body, speech and mind of those who possess vajra wisdom. The

Buddhas and Bodhisattvas who follow the supreme mantra-practice, bestowers of gifts, look down in awe, their minds full of fear, and grant the whole extent of siddhi, the heart's desire and contentment; but if the deluded one does wrong,⁶ his life ends at that moment.

I7 Then Vajradhara the King, supreme Teacher of the three worlds, supreme Vajra of the three worlds, spoke these words:

I8-I9 As many as are the personifications of mantras, fulfilled in the wisdom of the Three Vajras, -- visualise all these beings with the union of the two organs; this is meditation on the sacred laws of the mantras of all the Buddhas; entering the Vidya Queen, meditate on the vajra union, and gaze on her impassioned with impassioned look: this is the Samaya maṇḍala.

20-21 Then Vajradhara the King, Son of all the Tathāgatas, universal consecration, foremost of Buddhas, spoke these words: As many as are the women in all the world-realms, -- with the practice of the Great Syambhava enjoy all these, and exit there the Buddha-dwelling of countless millions of Vajra-Possessors.

So said the Blessed One, Bodhisattva.

22 By this you will gain enlightenment, the Three Vajras, resembling space, and become a Bodhisattva, Ocean of Jinas, with the long life of Vajrasattva.

Then the Blessed Tathāgata, Vajra Body, Speech and Mind, entered the samādhi called "Supreme personification of the vajra mantras of all the Tathāgatas", and proclaimed this chapter on the personification of the vajra vidyās, the mantras of all the Tathāgatas.

I-3 The vajra wisdom^I should meditate on the great symbol, which leads to all enlightenment, with the supreme mantras, the syllables of the Three Vajras. OM is the essence of wisdom which leads to Vajra Body, ĀḤ is the selflessness of enlightenment which leads to Vajra Speech, HŪM is body, speech and mind, which leads to the indestructible Three Vajras.

So said the Blessed One, Personification of the Mantras of the Body, Speech and Mind of all Tathāgatas.

3 At the centre of space visualise a maṇḍala composed of all the Vajras,² and in it imagine the syllable BHRUM sending out clouds of Vajras.

Here is the essence of Vajra wisdom: BHRUM.

4-5 Visualise HŪM at the centre of a Vajra maṇḍala,³ OM at the centre of a bright maṇḍala, and ĀḤ at the centre of a Dharma maṇḍala, and imagine the syllable BHRUM as the source from which these three Vajras arise.

So said the Blessed One, the Secret Samaya.

666 The essence of the Buddhas of the three times, delighting body, speech and mind: OM is the transcendent Buddha Body, ĀḤ is the Speech of the Buddhas, HŪM is Mind, flood of wisdom, -- this is the supreme way of enlightenment, it is this which accomplishes the enlightenment of all the Buddhas, manifested by vajra wisdom, the cause whose fruit is

known as mantra-vidyā, attained by meditation on the indestructible Three Vajras, with the sacred laws of creation and so on.

The samādhi called "Cause of the blessing of Vajra Wisdom, the Samaya essence of the Body, Speech and Mind of all the Tathāgatas".

9-12 Practise this yoga in a lonely and pleasant place, and within a fortnight Body, Speech and Mind will be attained, there is no doubt. At the centre of space visualise the holy bright maṇḍala, and having created the samaya-being⁴ of your mantra, place the syllable OM in his heart; meditating on Vairocana, visualise great clouds of the five rays of light; by this, within a fortnight, you will attain the Buddha Body, the ocean of Vajra Vairocana, the colour of the Buddha Body, and remain for three vajra kalpas⁵ serving the possessors of the Five Wisdoms.

So said the Blessed One, Secret Vajra Body. The samādhi called "Mass of light-rays from the Vajra Body of all the Tathāgatas".

13-15 At the centre of space visualise the holy Dharma maṇḍala, and having created the personification of your mantra, place the syllable ĀḤ in his throat; meditating on Lokeśvara, visualise a great vajra in the five colours; after creating the samaya-being and wisdom-being, visualise the Samaya of Speech and the five great ones;⁶ dwelling in his throat, you will become like Vajra Dharma, and remain for three vajra kalpas serving the possessors of the Five Wisdoms.

So said the Blessed One, Secret Vajra Speech. The samādhi called "Birth of the Vajra Speech Samaya of all the Tathāgatas".

ḍala, and having created the personification of your mantra, place the syllable HŪḤ in his heart; the vajra wisdom should visualise this great Samaya essence in the five colours, as the dwelling of the Jina of all Vajras;⁷ he will become like Vajra Mind, the Teacher, ocean of the qualities of wisdom, and remain for three vajra kalpas serving the possessors of the Five Wisdoms.

So said the Blessed One, Secret Vajra Mind. The samādhi called "Vajra Samaya of the Body, Speech and Mind of all Tathāgatas".

19-20 Visualise a great vajra in the centre of the maṇḍala of wisdom,⁸ and visualise the syllable KHAM on every form, and you will become like Vajra Wisdom which is Space. Honoured again and again by Buddhas and Bodhisattvas, remain for three kalpas, unseen even by the Buddhas.

So said the Blessed One, the Samaya of Vajra Space. The samādhi called "Garland of manifestations arising from the invisibility of Body, Speech and Mind".

21-22 Having visualised the personification of your mantra at the centre of the Vajra maṇḍala, place the vajra syllable HAM⁹ in his heart and visualise rays of light; you will become a Bodhisattva established in the ten stages, possessing vajra body, speech and mind, the Body of Bliss (sambhoga) of Mañjuśrī.

The samādhi called "Vajra moon of the Samaya-Wisdom of the Bodhisattva".

23 At the centre of space visualise the syllable TRLIṆ blazing with light, and with your body, the supreme vajra weapon, become like Vajra Body.

The samādhi called "Dwelling of the array of the Samayas of Vajra Space".

become like Vajradhara, this is the supreme sādhanā of the Buddhas-perceptions among all siddhis.¹⁰ At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajrasattva visualise the Wisdom OM; by meditation on the Three Vajra Samayas become like Akṣobhya, the Three Vajras.

So said the Blessed One, Vajra Akṣobhya.

26 Possessing the transcendent body, speech and mind of Akṣobhya, you will be worshipped in all the world by those of Akṣobhya's Family.

The samādhi called "Vajra which produces a body like Akṣobhya".

27 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajra Space visualise the Jewel OM; by meditation on the Three Vajra Samayas become like Ratnaketu,¹¹ the Three Vajras.

So said the Blessed One, Vajra Ratnaketu.

28 With vajra body, speech and mind, appearing like Ratnaketu, you will abide in the secret wisdom, the selflessness of enlightenment.

The samādhi called "Vajra Body of Bliss of the Jewel Samaya".

29 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Lokeshvara visualise the Dharma OM; by meditation on the Three Vajra Samayas become like Amita, the Three Vajras.

So said the Blessed One, Vajra Amita.

30 With vajra body, speech and mind, appearing like Amitābha, you will become a source of the Mahāyāna path for all beings.

The samādhi called "Glorious light of the qualities of Amita".

the Buddhas, and imagining a vajra night-lotus visualise the Samaya OM; by meditation on the Three Vajra Samayas become like Amogha, the Three Vajras.

So said the Blessed One, Vajra Amogha.

32 With vajra body, speech and mind, appearing like Vajra Amogha, you will become a glorious ocean of wisdom to bring about the aim of all beings.

The samādhi called "Birth of supreme wisdom, the ray of light from Amogha Samaya".

33 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajra Vairocana visualise the OM of the Three Bodies; by meditation on the Three Vajra Samayas become like Vairocana.

So said the Blessed One, Vajra Vairocana.

34 With vajra body, speech and mind, appearing like Vairocana, you will attain the indestructible three bodies and perfect enlightenment of wisdom.

The samādhi called "Vajra of perfect enlightenment through contemplation of body, speech and mind".

35-36 This group of meditations should be practised on lonely mountains and by flowing rivers and in such places as burning-grounds. Visualise the Vajra Wisdom of Akṣobhya and so on at the centre of vajra space, and with the practice of the five divine perceptions meditate on the supreme Buddhas in their places.

So said the Blessed One, the Great Samaya, Vajra Perception.

37-44 By joining the great five-pointed vajra,¹² adorned with five flames, to the five places, you will attain vajra perception. Visualise your mantra as a wheel densely filled with sparks of fire, and joining it to the five vajras you will

flames of the Buddhas at the centre of vajra space, and with the entrance of the Buddhas become their dwelling. Place Vairocana in your body at the centre of the maṇḍala of Buddhas, and visualising OM in his heart meditate on your consciousness in the mantra; when your mind enters the vajra state of suppression^{I₃} you will become the glorious Wishing-^{I₄}gem which contains all the great Buddhas. Visualise Vajra Akṣobhya at the centre of the maṇḍala of Buddhas, and visualising HŪM in his heart place your mind there in the form of a drop; visualise Amitāyus at the centre of the maṇḍala of Buddhas, and visualising ĀḤ in his heart place the vajra there in the form of a drop. This is the very highest sacred law, meditation on the indestructible Three Vajras, it is the wisdom of the sacred law of suppression, which achieves Buddha-siddhi.

45-47 At the centre of space visualise the bright maṇḍala, and meditating on OM in body, speech and mind, remain for a kalpa; at the centre of space visualise the Dharma maṇḍala, and meditating on ĀḤ in body, speech and mind, remain for a kalpa; at the centre of space visualise the Vajra maṇḍala, and meditating on HŪM in body, speech and mind, remain for a kalpa.

So said the Blessed One, Samaya of the Three Vajra Kalpas.^{I₅}

48 From the time when you begin this yoga of Vajra Body, Speech and Mind, reading it or meditating upon it, you will become like Vajradhara.

I Then Vajradhara, Teacher and Creator, who accomplishes supreme wisdom, proclaimed with vajra speech the essence of the Three Vajras:

2-5 Among dharmas whose essential nature is pure and free from dualistic thought, equal like space, this play is created in meditation. In a great wilderness adorned with fruit and flowers, or on a lonely mountain, all siddhis will be attained. MAḤ -- meditate on Mañjuvajra in vajra body, speech and mind, and sending out emanations into body, speech and mind,^I you will become like Mañjuvajra; with purified nature² you will shine with a brilliant light for hundreds of miles, adorned with all adornments, and can never be seen by Brahma, Rudra and the other gods.

The samādhi called "Making invisible the supreme Samaya of Mañjuvajra".

6-7 Put into your mouth the three metals combined with the five sacred substances³ produced from the indestructible Three Vajras, and in it visualise the indestructible mind of all Buddhas; at that very moment you will attain the splendour of Mañjuvajra.

8-9 With your mantra visualise a wheel, brilliant with sparks of light, and imagine it as the dwelling of all the Buddha Family, and you will become like the Buddha; as many servants as the grains of dust in thirty-six Sumerus shall be yours, all like Vajradhara.

The samādhi called "Wheel Samaya".

10-11 With your mantra visualise a great vajra at the centre of the maṇḍala, imagining it as the dwelling of all the Vajra Family, and you will become like the Vajra; as many women⁴ as

full of virtues, and you will become the Great Vajra of the three worlds, paid homage by Rudra.

The samādhi called "Vajra sameness".

12-13 With your mantra visualise a large eight-petalled lotus, and imagining it as the dwelling of all the Dharma Family you will become like the Dharma; as many pure ones⁵ as the grains of dust in thirty-six Sumerus will consecrate you in the maṇḍala of supreme worship of the Buddhas.

The samādhi called "Lotus sameness".

14-17 You will remain for three kalpas serving the possessors of the Five Wisdoms, worshipping the threefold secret of all the Buddhas of the ten directions. With your mantra visualise a sword the colours of the five rays, then grasping it in your hand, with wide-open eyes, you will become a Vidyādhara of the Three Vajras; you will become a great holder of the secret, only hero of the three thousand worlds, worshipped by all in the three realms, paid homage by gods and demons; possessing vajra body, speech and mind, he grants whatever siddhi the heart desires, produced from the vajra mind.

The samādhi called "Best of all swords".

18-23 Visualise OM as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain the splendour of the Bodhisattva, bright as the rising sun, golden as the Rose-apple River. Visualise AṂ as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain the splendour of the Enlightenment Wisdom, bright as the rising sun, golden as the Rose-apple River. Visualise HŪṂ as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain

golden as the Rose-apple River.

24-33 Visualise Vairocana at the centre of the bright maṇḍala in space, and visualising a wheel in your hand become a Vidyādhara of the Wheel; visualising the great Wheel Family, unified with the body of the Buddha, the vajra wisdom should perform this sādhana of the supreme Wisdom.⁶ At the centre of the Vajra maṇḍala in space, visualise the wisdom-form of Akṣobhya, and visualising a vajra in your hand become a Vidyādhara of the Vajra; visualising the great Vajra Family, unified with the body of the Vajra, the vajra wisdom should perform this sādhana of the supreme Vajra. Visualise Ratnavajra at the centre of the Jewel maṇḍala in space, and visualising a jewel in your hand become a Vidyādhara of the Jewel; visualising the great Jewel Family, unified with the body of the Jewel, the vajra wisdom should perform this sādhana of the supreme Jewel. Visualise Amitāyus at the centre of the Dharma maṇḍala in space, and visualising a lotus in your hand become a Vidyādhara of the Lotus; visualising the great Lotus Family, unified with the body of the Dharma, the vajra wisdom should perform this sādhana of the supreme Lotus. Visualise the wisdom-form of Amogha at the centre of the Samaya maṇḍala⁷ in space, and visualising a sword in your hand become a Vidyādhara of the Sword; visualising the great Samaya Family, unified with the body of the Samaya, the vajra wisdom should perform this sādhana of the supreme Samaya.

34 The trident, the hook of wisdom and so on are to be accomplished, distinguishing between the Vajras, in meditation with the sādhanas of Body, Speech and Mind.

So said the Blessed One, Vajra Siddhi of the Great Samaya.

taining a single image, the sadhaka should always practise the capture of the Vajras. Visualise the personification of the unified triple mantra, the Three Vajras united in one, the hook of body, speech and mind of the Buddhas whose mind is wisdom; the sacred capture of the Buddhas takes place in the maṇḍala of air, -- having captured with the vajra the Goddesses of the ten directions, born of the sacred law, enjoy them.

The capture of the Samayas⁸ of the realm of space.

38 The sacred capture of the Samayas is performed by visualising the wheel of Vairocana, the vajra, the lotus and so on, as a hook, the dwelling of the Jinas.

The capture of the Samayas of the three realms.

39-42 Visualise the Buddha Body⁹ possessing all the divine forms, and imagine in your hand the hook of body, speech and mind and the other weapons; by this yoga you will perform the actions of his state. Visualise the Vajra Body possessing all the divine forms, and by the yoga of the vajra tongue you will become like Vajra Speech. Visualise the Buddha Body⁹ possessing all the divine forms, and visualising in your hand the object to be accomplished, you will become like the Vajra. Offering the supreme worship of the three secret Samayas, attain success, this is the collection of the secret essence of all Buddhas.

So said the Blessed One, the Great Secret Samaya.

43-48 With the great sacred law of human flesh attain the supreme Three Vajras, with excrement and urine become a Vidyadhara lord, with elephant-flesh attain the five divine perceptions, with horse-flesh become a master of invisibility, with dog's flesh attain all siddhis, and with cow's flesh capture the Vajras. If all these kinds of meat cannot be found they should be imagined; with this vajra yoga all the Buddhas grant their blessing. Visualise the Vajra of Body, Speech and Mind,

being and samaya-being, and on his crown the holder of the Supreme Vajra; the sadhaka should practise this highest way of the sacred law, which pleases all the Buddhas and accomplishes all siddhis.

The samādhi called "The food of the vajra wisdom of all Samayas".

49-50 Visualise on your tongue the syllable HŪṂ which belongs to the great Vajra Samaya, then eating the five nectars you will attain the nature of the Three Vajras; do the same with the syllables ĀṂ and OṂ, this is the highest vajra way, by this yoga you will become like Vajrasattva.

The samādhi called "Garland of nectar, Vajra Samaya".

51-59 In the supreme siddhi of the Three Vajra Samayas you will become a possessor of the three vajra bodies, an ocean of wishing-gems for all beings in the ten directions, and with vajra nature shine everywhere throughout the universe; in the supreme siddhi of the Wheel Samaya you will become like the Buddha Body, and accomplished in all siddhis wander everywhere through worlds infinite as the sands of the Ganges; in the supreme siddhi of all Samayas, meditating on the Vajra Body, you will become a Vidyadhara lord among the great Samayas; in invisibility and so on you alone will illumine the thousand worlds, you will steal from all the Buddhas and enjoy the women of the gods. With vajra eye you see the Buddhas dwelling in the Three Vajras, infinite as the sands of the Ganges, as though they were a fruit held in your hand; with the power of divine perception you hear whatever sounds are uttered in lands infinite as the sands of the Ganges as though they were at your ear; you know the thoughts of all beings in lands infinite as the sands of the Ganges, arising like the play of

three days, you remember your past lives occurring in saṃsāra through ages infinite as the sands of the Ganges; possessing great vajra miraculous powers you fill ages infinite as the sands of the Ganges with emanations in the form of clouds of Buddhas, infinite as the sands of the Ganges.

So said the Blessed One, Samaya of Divine Perception.

These are the five divine perceptions: vajra eye, vajra ear, vajra mind, vajra dwelling and vajra miracle.

60 In the siddhi of the five divine perceptions of the Buddhas, you will become like the Buddha Body, surrounded by servants infinite as the sands of the Ganges, and with vajra body, speech and mind wander everywhere in the universe.

61-66 Absorption in the sacred law of sevā¹⁰, the arising of upasādhana, the sacred law whose object is sādhanā, and mahā-sādhanā the fourth, -- having understood their distinctions, then perform the Acts. Absorption in the samādhi of sevā is to meditate on ultimate enlightenment, in the great siddhi of upasādhana examine the vajra senses, in sādhanā visualise the Mantra Lord -- this is called arousing, and at the time of mahāsādhanā the vajra wisdom will succeed by visualising the image of the Vajra of his mantra with the Lord in his crown. Always and everywhere perform sevā with the nectar of wisdom,¹¹ for this accomplishes the true meaning of all mantras; in a great deserted wilderness, on forested mountain-sides and river-banks, siddhi will always be attained.

So said the Blessed One, Vajra Mahāsādhana.

67-70 Or those firm in their vows may perform sevā with the four vajras, meditating in unity with the three Vajra Bodies you will attain siddhi. With the practice of the four times,¹² at the five places, the wise one, vajra wisdom, should visualise the syllable OM and proclaim the vow (saṃvara); creating

half, siddhi is soon attained. I have explained the arousing in detail with the different numbers of days, those who are born of the supreme secret say that siddhi is attained within a fortnight.

71-72 The vow of upasādhana:¹⁴

May the glorious Bearer of the Buddha Body, whose nature is the indestructible Three Vajras, Vajra Body, grant me today his blessing; may the Buddhas who dwell in the ten directions, whose nature is the indestructible Three Vajras, the Vajras of Body, grant me today their blessing.

73-74 The vow of sādhanā:

May the glorious Dharma Speech, whose nature is the indestructible Three Vajras, Vajra Speech, grant me today his blessing; may the Buddhas who dwell in the ten directions, whose nature is the indestructible Three Vajras, the Vajras of Speech, grant me today their blessing.

75-76 The vow of mahāsādhana:

May the glorious Bearer of Vajra Mind, whose nature is the indestructible Three Vajras, Vajra Mind, grant me today his blessing; may the Buddhas who dwell in the ten directions, whose nature is the indestructible Three Vajras, the Vajras of Mind, grant me today their blessing.

77 Buddha or Dharma or Vajrasattva,¹⁵ if the deluded one does wrong he will split into pieces, there is no doubt.

I-2 Then all the Blessed Pathagatas who possess supreme vajra wisdom, and the wise Bodhisattvas who exist for the sake of all beings, bowing down before the great Teacher, the Sage, the Vajra-holder, aim of all, worshipped him wise in the Samaya truth and sang this vajra song:

3-8 O divine way of Buddhas! O highest way of enlightenment! O peaceful way of Dharma! O certain way of Mantra!
When the dharmas are unarisen, transcendent in their nature, entirely free from discursive thought, the arising of wisdom is proclaimed.² Teach, O Blessed One, the maṇḍala of the indestructible Three Bodies, the vajra chant, great wisdom, the delightful gathering of all mantras; with meditation on the indestructible Three Vajras the Buddha-wisdoms are attained, with the practice of the vajra chant all the Buddhas grant their blessing. Explain now how to chant the secret mantras of all the Families, characterised by Body, Speech and Mind, -- may the Oceans of Wisdom hear! The Buddhas born in the three times, possessing vajra body, speech and mind, meditating on the vajra mantras have attained unequalled wisdom!

9 Then Vajradhara the Teacher, born from the wisdom of Vajra Space, maker, creator, highest of the high, spoke of the vajra chant:

10-15 The chanting of ^{the meaning of} all mantras³ is characterised by the indestructible Three Vajras; this mantra-placing within the three Vajra divisions is called the Three Vajras. In the basis of body, speech and mind, perform the threefold emanation, by this vajra chant you will become like the Mind of the Three Vajras. Having meditated on the body, speech and

the supreme worship, and become like the Mind of the three Vajras. Having meditated on the body, speech and mind of the Buddhas, the vajra wisdom should offer in thought the supreme worship, this achieves enlightenment. Or else perform the emanation in three separate parts, with understanding manifest the selflessness of body, speech and mind. Reciting, send forth the Vajras, and in completion withdraw them: this opens the eye of wisdom of all the Buddhas.

16-25 Complete enlightenment of Vajra Body, examination of substance and non-substance, is called the Buddha Body, it is called the chanting of Body; complete enlightenment of Samaya Speech, examination of sound and non-sound, is called Vajra Speech, it is called the chanting of Speech; complete enlightenment of Samaya Mind, examination of the steady Vajra,⁵ is called Vajra Mind, it is called the chanting of Mind; examination of the Buddhas of the three times, with the corresponding mantra-chant, delightful, without substantiality,-- this is called the chanting of the Jewel; that whose meaning is 'coming and going', the emanation of clouds of forms everywhere in the Buddha-lands,-- this is called the Unobstructed (Amogha) chanting; with the wisdom of the Wrathful Samaya he hears the mantra syllable, his maṇḍala proclaimed by his vajra,⁶-- this is called the chanting of the Wrathful One; wishing the salvation and good of all, placing sentient beings who have become bewildered by sensuality in the dwelling of Delusion,-- this is called the chanting of Delusion; the word arising from Vajra Passion, dwelling ⁱⁿ body, speech and mind, placing sentient beings in the ocean of Passion,-- this is called the chanting of Passion; the thought arising from Vajra Hatred, dwelling in body, speech and mind, placing

approach the maṇḍalas, then send them out by means of the
... and enlightenment will be attained; the emanation

chanting of Hatred; the essence of the Three Vajra Samayas, the central one among Vajra Samayas,-- this is called the Neuter⁷ chanting of the Vajra Samayas.

26-29 All the Vajra Lords, contemplating the true meaning⁸ passion, bring about enlightenment through passion for the good of all beings; the great Vidyās Locanā and so on, always immersed in the true meaning of sensual desire, succeed by enjoying at will the pleasures of the senses; the Vajra-possessing Vidyārājas, arising from the Samaya of Delusion, attained in the neuter state, bestow the highest siddhi; the Wrathful Ones born in the abode of Hatred, always intent on killing, are attained through the true meaning of killing by the sādḥaka of supreme Dharma.

So said the Blessed One, Mahāpuruṣa-Samaya.

30-42 At the centre of the heart visualise the wheel of those who possess the Wheel wisdom⁹, and meditate on the meaning of the Wheel at the centre, in the middle of the bright maṇḍala; at the centre of the heart visualise the vajra of those who possess the Vajra wisdom, and meditate on the meaning of the Vajra mantra in the middle of the Vajra maṇḍala; at the centre of the heart visualise the jewel of those who possess the Jewel wisdom, and meditate on the meaning of the Jewel mantra in the middle of the Jewel maṇḍala; at the centre of the heart visualise the lotus of those who possess the Lotus wisdom, and meditate on the meaning of the Lotus mantra in the middle of the Lotus maṇḍala; at the centre of the heart visualise the sword of those who possess the Sword wisdom, and meditate on the meaning of the Sword mantra in the middle of the Samaya maṇḍala. Make the Five Buddhas

five rays, and enlightenment will be attained, the emanation¹⁰ of all the mantras is twofold, emanation and withdrawal should be done distinguishing between the three Vajra Bodies: worshipping your body through the essence of Body, your mind through the essence of Mind, and your speech through the essence of Speech, you will attain the state of worship.

Visualise the Five Vajras with the circle of the great maṇḍala, and in the centre visualise the Lord as your own form possessing the three Vajra Bodies, then having imagined the form of your Vajra mantra in the four maṇḍalas with the four colours, meditate on the meaning of the mantras in the heart; in vajra¹² meditation perform the four vajra Acts, for this is the everlasting secret of all mantras: for peace, Locanā, for prosperity, the Vajra Lotus-bearer, for subjugation, Vairocana, and for the fierce Acts the Vajra Wrathful-One; this is the secret of all Vajras, arising from the Three Bodies, manifested as the play of action of all mantras.

43 This arousing should be performed against those who have no devotion, those who blame the Vajra Teacher, and other evil-doers. So said the Blessed One, Vajra of the Great Wisdom Circle.

44-50 Visualise the beings of the three realms in the Buddha Body, and having imagined them slain by the enemy¹³, perform the Acts: at the centre of space imagine a vajra, five-pointed, four-faced, Vajrasattva possessing all the divine aspects; on the right-hand side visualise the circle of Buddhas arising from the Samaya of the Three Times, this Buddha-circle of great power; distinguishing between the forms of the Buddhas, draw together the beings from the ten direction into a ball, and make them enter your body; then send out again the Buddhas

and terrifying, bearing various weapons, their thoughts
tent on killing,-- they destroy great evil-doers, even Vajra-
sattva himself. The Buddha who bestows the gift of the Three
Bodies, the maṇḍala-dwelling of the Three Vajras, will grant
siddhi if this is done for seven days, but if the deluded one
does not grant it he will die, there is no doubt.^{I4}

The samādhi called "The circle of command of the
wisdom of the Vajra Samaya".

51-55 At the centre of space visualise a wheel adorned with
vajra flames, Vairocana possessing all the divine aspects,
and imagine Vajrasattva of great fame appearing from the
Samaya of the Three Times, holding in his^{hand} a vajra which emits
sparks of fire; distinguishing between the Vajra forms, draw
together the beings from the ten directions on rays of light
and make them enter your body; then the friend of supreme
wisdom should send out all the Vajras: May all the Buddhas,
Yogins of Body, Speech and Mind, hear me! I am glorious^{I5}
Vajradhara, who orders the circle of command, with the blaz-
ing vajra I shatter the emanations of the Three Bodies, and
if any disobeys the sacred law he will perish, there is no
doubt!

The samādhi called "Vajra wisdom of the Wheel Samaya".

56-58 At the centre of space visualise the Vajra-possessing
maṇḍala of Buddhas, then imagine yourself in your Vajra
nature as Yamāntaka with a great retinue; visualise the
Buddhas and Bodhisattvas of the three times, entered into the
maṇḍala of the Three Bodies, then send them out again resem-
bling Yamāntaka, and wrathfully imagine the evil-minded ene-
mies, beings of the three times, slain: this is the maṇḍala

of Yamāntaka born of all the Samayas".

59-63 The circle of command can be used with Vajra Body,
Speech and Mind, through the qualities of their mantras, or
with the Uṣṇīṣa^{I6} Samayas; the possessor of supreme vajra wisdom
should do it for the guarding of all mantras; this is called
the guarding of enlightenment of all Vajras. So said the
Blessed One, the Mind of Enlightenment.

At the centre of space visualise the Dharma Body,^{I7} the
Samaya of the Three Bodies appearing from the transcendent
form of Vairocana, and then think of it as a seat; imagine
space filled with all the Buddhas, and visualise the Wisdom-
being, the dwelling of your mantra-syllable, in the form of
Mind; then draw together the Buddhas, meditating on them simply
as Mind, and when you have transformed them into Vajra Mind
make them enter the Three Bodies.

The samādhi called "Illuminator of the Vajra mantra-
jewel".

64 Visualise Vajrasattva^{I8} possessing all the divine aspects,
then after placing the Buddhas in order tread on the water,
and imagine treading on the enemy's head with both feet to-
gether. So said the Blessed One, Pure in Nature.

The samādhi called "Treading on the Vajra Ocean".

65 Visualise the maṇḍala of earth and place the Wrathful
One in it, and imagine treading on the enemy's head with your
foot marked with a double-vajra.

The samādhi called "Crushing the false arguments of
heretics".

66 Visualise the three supreme Vajras in their wrathful
aspect. all as huge as the King of Mountains, the colour of

dagger, and stab it blazing with sparks of fire into the circle
of the ten directions.

yellow pollen, and imagine them on the enemy's head; if this crushes even the host of Buddhas, there is no doubt that it will crush a human lord. So said the Blessed One, Born of the Body, Speech and Mind of all the Tathāgatas.

The samādhi called "Crushing all armies".

67-68 Visualise this meditation, the sacred law to terrify the enemy, and if even a Buddha disobeys he will burst into pieces, there is no doubt. So said the Blessed One, Samaya of the Three Vajras.

Visualise a five-pointed vajra dagger appearing from the syllable HŪṂ, and imagine it in the enemy's heart; even the wrathful host of Buddhas will perish, there is no doubt.

The samādhi called "Confusing the enemy".

69-73 Practise this on a town, a village or a province, and it will always bring peace, free from every ill. Visualise a five-pointed vajra in the sky, blazing like the fire which consumes the ages, and draw all beings into it; then send them out again as shining Jewels and Wishing-jems, and visualising clouds of Dharmas perform the consecration. By this meditation even the insatiable is filled; he becomes the glorious Wishing-jem, meditating on vajra generosity. Send out there clouds of Buddhas, Mahādharms and Vajrasattvas, and that place will be blessed by all the Buddhas for three immeasurable ages.

The samādhi called "Birth of the Vajra which removes all ills".

74-75 Wherever you practise this vow in meditation, dwelling there, by this yoga of meditation, you will be blessed by all the Buddhas. Visualise the great King, Vajra-Amṛta, the vajra

The samādhi called "Vajra which rules and pacifies the world".

76-78 At the centre of space visualise the holy maṇḍala of peace,¹⁹ and visualising the form of Vairocana place the suppliant in his heart; imagine the realm of space filled with Locanās, then draw them together into a ball of light and make it fall down into the patient; the practiser of this vow should send out clouds of Buddhas from his pores, and at the same time the clouds of Buddhas will bestow consecration on the patient, and by this means he will become glorious at that very moment.

The samādhi called "Array of clouds of Buddha Samayas".

79-82 At the centre of space visualise the holy maṇḍala of earth,²⁰ and visualising the form of Dharmadhara place the suppliant in his heart; fill the delightful dwelling of space with Paṇḍarās, then draw them together into a ball of light, the colour of the Jewel and the Wishing-jem and make it fall down into the suppliant's body, speech and mind; the practiser of this vow should send out clouds of Jewels from his pores, and visualising clouds of Dharmas perform the consecration. By this meditation even the insatiable is filled, he becomes the glorious Wishing-jem, accomplishing vajra generosity.

The samādhi called "Samaya array of clouds of Dharmas".

83-86 At the centre of space visualise a vajra half-moon maṇḍala,²¹ and visualising the form of Akṣobhya and Amogha-siddhi place the suppliant in his heart; imagine the sphere of space completely filled with Buddhas and Bodhisattvas, and make their splendour fall onto him with the five rays of light;

Buddhas, and with the appearance of Mañjuśrī perform the actions of his state; with joyful hearts they will bestow the consecration which brings great joy, and raised up by look alone he will subdue the whole world.²²

The samādhi called "Array of clouds of Jewel Samaya".

87-90 Imagine vajra space filled with rākṣasas, violent, burning in fierce wrath, and with various jackals, crows, vultures and wild dogs; always visualise the enemy in the maṇḍala of fire, harming all the Buddhas, and then perform the yoga: imagine that they all overpower him, bearing many kinds of weapons, and tear out his entrails, marrow, blood and so on, and the enemy will die. Even if the Buddha or Vajradhara is visualised in this way he will die within a fortnight, there is no doubt.

The samādhi called "Samaya array of clouds of Vajras".

91-94 Imagine Vairocana, the colour of autumn clouds, three-headed, white, black and deep red, adorned with piled-up hair and a crown; imagine the Vajra Lord, three-headed, his faces black, red and white, blazing, wearing piled-up hair and a crown, agitating the world-realms; imagine the Passionate One, three-headed, his faces red, black and white, delighting in piled-up hair and a crown, and you will surely succeed; imagine in their right hands the wheel, vajra and lotus; imagine their Vajra forms with six arms, beautiful, bearing various weapons.

95-98 Imagine Locanā, desiring the good of all beings, three-headed, white, black and deep red, lovely in form; imagine always the great Queen Māmakī, three-headed, black, white and red, lovely in form; imagine always the great

headed, shining radiantly, yellow, black and white, and you will attain wisdom.

99-110 Imagine the great Wrathful One Yamāntaka, three-headed, violent and shining, black in colour, harsh, fearful to fear itself; imagine the great Wrathful One Aparājita, loudly laughing, three-headed, blazing and emitting sparks of fire; the yogin should always imagine the great Wrathful One Haya-grīva, blazing like the fire which consumes the ages, three-headed, stamping out evil-doers; the great Wrathful One Vajra-Amṛta, agitated and emitting sparks of fire, like a blazing vajra, violent, fearful to fear itself; imagine the great Wrathful One Ṭakkirāja, the wisdom of desire, three-headed, causing thre-fold fear, four-armed, extremely terrifying; always imagine the great Vajra Mahābala, dispelling the ignorance of the three worlds, destroying all evil-doers, three-headed; imagine the great Wrathful One Nīladapṣa, causing fear to the three worlds, three-headed, born of the Three Vajras, fiercely blazing; the practiser of the vow should imagine the great Wrathful One Vajra-Acala, Vajra-born, squint-eyed, gentle, holding a sword and noose, three-headed; imagine the great Uṣṇīṣa Ekākṣara, sending out sparks of fire in all directions, three-headed, blazing, holding a wheel, the maṇḍala of meditation; imagine Sumbha, possessor of supreme wisdom, violent, creating an ocean of fear, three-headed, his form radiant with flames, the maṇḍala of meditation; Tejorāśī, Jayoṣṇīṣa, and any others of the mantra-circle, should be imagined each in turn with their Samaya Bodies of Bliss. Boundless are the samādhis of mantras that are taught; one by one the Wrathful Ones are raised above the heavens.

111-113 At the centre of space imagine the holy bright maṇḍala, and having visualised the form of the Buddha, transform it

120-122 At the centre of space imagine the holy moon maṇḍala, and having visualised the form of the Buddha, transform it

it into Vairocana; visualising him peaceful, translucent, like the moon, the colour of the five rays of light, appearing like a mirror, the maṇḍala of the three worlds, adorned with all adornments, you will see enlightenment. By this means, visualising in vajra meditation, the greatness of the Buddha which overcomes all worlds is attained in this very life.

The samādhi called "The beautiful Vajra, the birth of Vairocana Samaya".

IIA-II6 At the centre of space imagine the holy Vajra maṇḍala, and having visualised the form of the Buddha, transform it into Vajrasattva; visualising him wrathful, as though with translucent form, the colour of the five flames, possessing all the divine aspects, adorned with all adornments, the peaceful abode of wisdom, you will quickly attain the Vajra nature. By this means, aroused in vajra meditation, the greatness of the Vajra which overcomes all beings is attained in this very life.

The samādhi called "The beautiful Vajra, the birth of the Samaya of all Vajras".

II7-II9 At the centre of space imagine the holy Dharma maṇḍala, and having visualised the form of the Buddha, transform it into Dharmasattva; imagine him peaceful, his body translucent, adorned with all adornments, a great wheel emitting clouds of light-rays. By this means the greatness of the Dharma, born from the indestructible Three Bodies, adorned by the ocean of wisdom, is attained in this very life.

The samādhi called "The beautiful Vajra, the birth of Dharmasattva Samaya".

into Locanā, fair-faced, wide-eyed, adorned with various jewels, complete with every attribute, supreme in woman's enchantment; imagine in her hand a wheel which subdues the three worlds, wisdom that attains all siddhis, bestower of the Wishing-jem.

The samādhi called "Possessing the sign of Locanā Samaya".

I23-I25 At the centre of space imagine the holy Vajra maṇḍala, and having visualised the form of the Buddha, transform it into Khavajrā, fair-faced, wide-eyed, the colour of a blue night-lotus, complete with every attribute, the Consort of Space, in her hand a red and blue night-lotus worshipped by the three worlds, divine, causing Buddha-enlightenment, the secret of the vajra siddhas.

The samādhi called "The Mother of Space, who gives joy to the Vajra Cloud of Jewel-rays".²⁶

I26-I28 At the centre of space imagine the holy Dharma maṇḍala, and having visualised the form of the Buddha, transform it into Dharmavajrī, fair-faced, wide-eyed, ruby-coloured, appearing from supreme illusion, beloved of the Lord of Passion, complete with every attribute, adorned with all adornments; in her hand a red night-lotus, meditated upon by all the Buddhas, divine, the source of Dharma wisdom, the secret of those who possess the vajra Samaya.

The samādhi called "Vajra who teaches the clear and complete enlightenment, the essence of the Dharma Samaya".

possessors of Vajra wisdom.

The samādhi called "The appearance of the birth of

I29-I31 At the centre of space imagine the holy siddhi maṇḍala, and having visualised the form of the Buddha, transform

it into Tārā; imagine her fair-faced, wide-eyed, adorned with various jewels, yellow in colour, drunk with the wine of woman's enchantment; in her hand a clear yellow night-lotus, produced from vajra meditation, worshipped by all beings.

The samādhi called "Possessing great Samaya-Tārā".

I32-I34 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Yamāntaka; imagine him blazing, emitting sparks of fire, enraged, the maṇḍala of fear, with reddened eyes and bared teeth, a sword in his hand. Imagining Vairocana on his crown, the Vajra-possessor will rejoice, for this is the sacred law of all Wrathful Ones, possessors of Vajra wisdom.

The samādhi called "The appearance of the emanation of Yamāntaka".

I35-I37 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Aparājitā; imagine him blazing, emitting sparks of fire, girdled with serpents, his mouth open wide, terrifying, white in colour. Imagining Akṣobhya on his crown, the Vajra-possessors will rejoice, for this is the sacred law of all Wrathful Ones, possessors of Vajra wisdom.

The samādhi called "The appearance of Vajra Aparājitā".

I38-I40 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Haya-Vajra; imagine him wrathful, emitting sparks of fire in all directions, stamping out evil-doers, red in colour. Imagining Amitābha on his crown, the Vajra-possessors will rejoice, for this is the sacred law of all Wrathful Ones,

Hayagrīva".

I41-I43 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Vajra-Amṛta; imagine him blazing, emitting sparks of fire, surrounded by vajra clouds, wrathful and enraged, black, with sharp teeth. Imagining Akṣobhya on his crown, the Wrathful One will rejoice, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Vajra birth of Amṛta Samaya".

I44-I46 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Ṭakkirāja; imagine him angry, with terrifying appearance, fearful to fear itself, complete with every adornment, the colour of the Vajra. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Joy of enlightenment in Vajra meditation".

I47-I49 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Mahābala; imagine him blazing, emitting sparks of fire, the maṇḍala-dwelling of the Three Vajras, violent and angry, holding a noose, possessor of vajra strength. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Vajra Tribala".

I50-I52 At the centre of space imagine the holy sun maṇḍala,

I59-I61 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it

and having visualised the form of the Buddha, transform it into Nīla-Vajra; imagine him angry,²⁹ with terrifying appearance, fearful to fear itself, black-bodied, fierce, creating a black oespn, blazing and emitting sparks of fire, bearing a vajra staff. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Possessing the great Vajradanḍa Samaya".

I55-I55 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into great Acala; imagine him enraged and dreadful, squint-eyed, agitated, holding a noose and sword, blazing and emitting sparks of fire, possessor of vajra stability. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Treading underfoot the Samaya of the Realm of Vajra Space".

I56-I58 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Vidyācakra;³⁰ imagine him complete with every attribute, encircled by a wheel of flames, emitting sparks of fire, the Samaya of the Uṣṇīṣa circle. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Uṣṇīṣa Samaya, the Circle of the power of the Vidyāc".

into Vajra Sumbha; imagining his body blazing with fierce flames, emitting vajra clouds, brightly burning, a vajra in his hand, you will attain siddhi. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "The birth of Vajra Samaya Sumbha".

I62 Through suppression³¹ by the circle of Wrathful Ones, depending upon the circle of Buddhas, the Vajra samādhi wisdoms are attained from the Vajra maṇḍala.

Then the Blessed One entered the samādhi called "Birth of the Universal Samaya" and brought forth from his vajra body,

Then the Blessed One, Mahāvajradhara, Lord of the Samayas^I of all the Tathāgatas, entered the samādhi called "Supreme Samaya of peace" and brought forth from his vajra body, speech and mind this great Queen of all Tathāgatas: OM etc.

I-2 As soon as this was said, those who delight in all perfection were filled with joy and gladness and contemplated the Vajra Buddha. She is called the Mother of Peace of the Buddhas, she accomplishes all actions, restores the dead to life and arouses the Vajra Samayas.

Then the Blessed One, Vajra Wrath, Samaya of the Three Bodies, entered the samādhi called "Vajra Samaya of substance and non-substance" and brought forth from his vajra body, speech and mind this great Queen of all Vajra-holders: OM etc.

3-4 As soon as this was said, the possessors of the indestructible Three Vajras opened their eyes wide with joy and contemplated Vajra Mind. She always accomplishes the actions of vajra protection and gives strength to those who are afflicted by the great vajra fear.

Then the Blessed One entered the samādhi called "Vision of the Samaya of great Passion" and brought forth from his vajra body, speech and mind this great Queen of the Dharma-Body: OM etc.

5-6 As soon as this was said, those who uphold the supreme Vajra Dharma, rejoicing, became absorbed in meditation, and contemplated Vajra Dharma. Eternal store of treasure, she always creates the power to prosper Dharma by the mere chanting of the mantra, according to the word of Vajra Speech.

speech and mind this great Queen of the Samaya-beings: OM etc.
7-8 As soon as this was said, all the Buddhas born of the Great One, rejoicing, attained wisdom, and contemplated Vajra Body. Instantly she subjugates the great host of Buddhas and Vajras and the whole realm of sentient beings, making them all enslaved and motionless.

So said the Blessed One.

Then the Blessed One, the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra cloud of immaculate rays" and brought forth from his vajra body, speech and mind this great Wrathful One, Vajra Yamāntaka: NAMAḤ etc.

9-II As soon as this was said, all the famous Buddhas, terrified and afraid in their hearts, contemplated Vajra Mind. Taking an unbroken skull, well-shaped and pleasing, tread it underfoot and contemplate this mantra; if it is chanted three times, Locanā and also Māmāri of the great Vajra Family will certainly at once be captured.

So said the Blessed One, Vajra Mind.

Then the Blessed Tathāgata Vairocana entered the samādhi called "Greatest among the mass of Samaya rays" and brought forth from his vajra body, speech and mind this Vajra Wrathful One, Amṛta Samaya: NAMAḤ etc.

I2-I3 As soon as this was said, all the famous Buddhas, fainting and full of fear, contemplated Vajra Body. In acts of vajra expulsion, with the use of all mantras, even the host of the Buddhas themselves will be driven out according to the rite.

from his vajra body, speech and mind this great Wrathful One, Vajra Aparājita: NAMAḤ etc.

14-15 As soon as this was said, all the Buddhas born of the Great One, terrified and afraid in their hearts, contemplated the Mind of Enlightenment. When fierce and cruel rākṣasas appear with great terror and confusion, he performs actions according to the rite.

Then the Blessed Tathāgata Amitāyus entered the samādhi called "Vajra born of Amita" and brought forth from his vajra body, speech and mind this great Vajra Wrathful One, Padmasambhava: NAMAḤ etc.

16-17 As soon as this was said, the first-born sons of the Dharma Vajra, terrified and fainting, contemplated the King of Wisdom. Arousing the Wrathful Kings he purifies the whole realm of space, filled with poison, the colour of the vajra halāhalā.

Then the Blessed Tathāgata Amoghasiddhi entered the samādhi called "Vajra glory born of Amogha Samaya" and brought forth from his vajra body, speech and mind this Wrathful King, Nīladaṇḍa: NAMAḤ etc.

18-19 As soon as this was said, all the sons of the great Evil One, terrified and afraid in their hearts, contemplated Vajrasattva. Aroused according to the ritual with a hundred and eight recitations, this famous Wrathful King destroys all evil-doers.

Then the Blessed Tathāgata Akṣobhya entered the samādhi called "Glory of clouds in all directions" and brought forth from his vajra body, speech and mind this Vajra Mahābala: NAMAḤ etc.

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maidens are captured.

Vajra Bodies. Simply by means of chanting the mantra, accomplish all actions, and make rain fall in time of drought.

Then the Blessed One entered the samādhi called "Vajra of universal destruction" and brought forth from his vajra body, speech and mind this great Wrathful One of all Tathāgatas, Ṭakkirāja: NAMAḤ etc.

22-23 As soon as this was said, all the Buddhas born of the Great One, terrified, took refuge in the Samaya and contemplated the Three Vajra Bodies. Treading on the image with the right foot, in meditation on Vajrasattva, with the mantras of the Three Vajras, the capture of all mantras takes place.

Then the Blessed One entered the samādhi called "Vajra water of the garland of wisdom" and brought forth from his vajra body, speech and mind fierce Samaya, Acala-Vajra: NAMAḤ etc.

24-25 As soon as this was said, all the gods together with their retinues, fainting and afraid in their hearts, contemplated Vajra Body. By this mantra of the Wrathful One, Mahādeva and the other gods, terrified, possessing great magic powers, are captured in the joined yantras.

Then the Blessed One entered the samādhi called "Vajra emanation of the Samaya" and brought forth from his vajra body, speech and mind this great Wrathful One, Sumbha, the Samaya of all Vajra-holders: Oḃ etc.

26-27 As soon as this was said, all the maidens with great magic powers, naked, their hair flowing loose, contemplated Vajrasattva. Binding with the vajra hook and noose the Lord of all Tathāgatas, trod underfoot by Vajrasattva, all the

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great Wrathful One Yamāntaka, the vajra hook, then visualising the great circle of fire which consumes the ages enjoy a

"Vajra arising of the truth of the great Samaya" and brought forth from his vajra body, speech and mind this dwelling of the truth of Samaya Speech, the secret of the Three Vajras, the great Samaya:

28-38 Meditate on Vajrasattva in the three bodies of the Vajra Buddha, then the Buddha will be captured by the beams of the noose and vajra hook. By means of the great maṇḍala, uniting the body and speech of the Buddha, Vajrasattva the great King is certainly always captured. By the Wheel, the Lotus and the great Vajra, meditating on the indestructible Three Vajras, all mantras will be captured with the vajra hook and the other different hooks. Having visualised the personification of your mantra, peaceful, with the nature of all the Vajras, capture the best of human maidens by a vajra hook in her heart; she will certainly always be captured by means of the maṇḍala of air. Visualise the great form of Vairocana in a moon maṇḍala and imagine Śaci standing there; by the action of Vajra-Amṛta, if you recite his mantra fifty times, she will certainly always be captured. Visualise the great form of the vajra hook, in the vajra maṇḍala, the colour of fierce vajra flames, and a sky-maiden will be captured. Visualise the Wrathful Vajra Samaya who dwells in the Vajra underworld, and a demon maiden will be captured with the spear, vajra hook and noose. Putting chalk or red earth in your mouth when the moon is in eclipse, attain success by means of the vajra hook. Whatever name of the gods you write, Brahma, Rudra and so on, they will approach overcome with fear, according to the word of Vajra Speech. Visualise Mañju-vajra, possessing all the divine aspects, and imagine the

yakṣa maiden. So he said.

39-40 The method of capturing has been explained with the different mudrās and mantras for them all, and if it is done otherwise it will fail. Vajrasattva the great King should be aroused again and again, for he is the supreme eternal King of all mantras.

Then the Blessed One entered the samādhi called "Vajra wisdom emanating throughout space" and brought forth from his vajra body, speech and mind this Lady of the great Samaya King Vajra Speech, who is called Vajra Ekajaṭā: Oṃ etc.

41-42 As soon as this was said, the serpent maidens with great magic powers, naked and aflame, contemplated Buddha-Enlightenment. By this mantra-vidyā all serpents will be captured; capturing a wide-eyed serpent maiden, enjoy her.

Then the Blessed One entered the samādhi called "Vajra born of the Sky Samaya" and brought forth from his vajra body, speech and mind this great Dharma Samaya, Vajra Bhṛkṣuṭī: Oṃ etc.

43-45 As soon as this was said, all the daughters of the vidyādhara, trembling and full of fear, contemplated Vajra Wisdom. With this mantra-vidyā and the sacred law, capture a vidyādhara maiden with her swaying gold earrings; those who are born of the Three Vajra Wisdoms are immediately captured everywhere by the Vajra King of Suppression, supremely perfect and beautiful.

46-47 Further, in high and lonely places, it is taught that practisers of mantra accomplish all actions with a hundred thousand recitations of the Wrathful Ones. Those who blame the Teacher and speak ill of the Mahāyāna must diligently

be destroyed or cast out; by this means one attains the siddhi of mantras and ultimate enlightenment.

house or at his door, and he will shrivel up and die.

So said the Blessed One, Glorious Vajra Mahāsamaya.

48-53 Visualise according to the ritual evil-minded enemies destroying the body, speech and mind of all the sentient beings of the ten directions, then wearing clothes made wet with blood, water or urine, tread on the image and invoke the Wrathful King with a full hundred and eight recitations, and even the Buddha will certainly be destroyed; having wet your clothes with water, when the Wrathful One has bound him tread on the image with the left foot, and even the Buddha will certainly be destroyed; wearing clothes made wet with urine, disgusting and foul-smelling, recite the mantra, and he will immediately shrivel up and die; wearing clothes wet with ashes and water, wrathfully recite the mantra a hundred and eight times, and even Vajrasattva will be destroyed; wearing clothes wet with water, with an angry mind, naked and with hair flowing loose, frightening and wild, tread the image underfoot and destroy even the realm of space itself.

54-58 Perform the fierce Acts in a shrine of the Mothers⁸, in a cemetery, in an empty house, at a crossroads, or near a single image or a single tree. Chant the mantra a hundred and eight times and hide a dagger made of human bone, eight fingers long, by the enemy's door: within a fortnight the Buddha, Bestower of the three bodies, free from knowledge and ignorance, will disappear or die; or else the wise man should take a complete skull of the right kind and write the mantra on it, chanting with vajra language, then hide it by the enemy's door or in his village, and he will certainly be driven out; or else write the mantra of the Wrathful One on a palm-leaf or some other material and hide it near the enemy's

Then the Blessed One entered the samādhi called "Vajra binding of the Body, Speech and Mind of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra for transfixing the body, speech and mind of all the three realms: OM etc.

59-65 As soon as this was said, all the Buddhas with great magic powers, fainting and full of fear, contemplated Space, the Vajra Mind. A dagger made of human bone, acacia wood or iron will destroy the Three Vajra Bodies. Absorbed in Vajrasattva, radiant and filled with sparks of light, visualise the form which contains the Three Vajra Bodies and perform the rite; visualising the Great Symbol of Vairocana or of Vajra Passion, imagine the Great Symbol of Yamantaka and stab the Three Vajras; by means of Vajra Amṛtakūṇḍali cut off the wicked and cruel, even the noble Buddha himself, with vajra yoga. This is the visualisation of the dagger: imagine the upper part as that Samaya himself and from the heart to the feet as a vajra dagger. By means of vajra meditation even a Buddha will certainly be stabbed, when Vajrasattva the great King strikes with the dagger he will quickly die.

Then the Blessed One Mahāvairocana entered the samādhi called "Vajra emanation of Body" and brought forth from his vajra body, speech and mind this mantra of the vajra dagger which strikes⁹ the Samaya Body: OM etc.

66-67 Join the bases of the thumbs in the form of mutual embrace, and strike the vajra dagger into the dwelling of Vairocana¹⁰; as soon as he is struck, the great Being born of the Three Vajra Bodies will depart or be destroyed by the sacred law.

Then the Blessed One Lokeśvara entered the samādhi called "Vajra emanation of Speech" and brought forth from his

... the King: infinite unchanging space,

vajra body, speech and mind this mantra of the vajra dagger which strikes the Samaya Speech: OM etc.

68-69 Insert the vajra finger into the open lotus of wisdom, and strike the vajra dagger into the dwelling of Vajra Passion; as soon as he is struck, the great Vajra born of the immaculate Three Bodies will depart or be destroyed.

Then the Blessed One Mahāvajradhara entered the *ra-*ādhī called "Vajra emanation of Mind" and brought forth from his vajra body, speech and mind this mantra of the dagger which strikes the Samaya Mind: OM etc.

70-72 Binding the five-pointed vajra visualise it filled with sparks of light, and strike the vajra dagger into the dwelling of Vajra Mind; as soon as he is struck, the great Vajra born of the immaculate Three Vajras will depart or be destroyed. If the rite is correctly performed with the yoga of Body, Speech and Mind, you can transfix the whole extent of the vajra realm of space, there is no doubt.

So said the Blessed One, the great Vajra Dagger.

73 Then the Buddhas of the great Three Bodies, doing good to the realms of sentient beings, rejoicing, filled with gladness, sang this song:

74-76 O best abode of secrets! O gathering of essence!
O peaceful dwelling of Dharma! O Vajra vanquishing!
The transfixing of all the Buddhas and famous Bodhi-
sattvas, the transfixing of Vajra Body, Speech and
Mind, has been taught; this is the transfixing of
all mantras, born of truth, bestowing Body, Speech
and Mind, the gathering of the truth of mantras.

1 *ra-*ādhī called "Vajra emanation of Mind", and brought forth from his vajra body, speech and mind this mantra of the dagger which strikes the Samaya Mind: OM etc.

universal consecration, knower of all, spoke vajra speech:
2-12 In a deserted place, the sādhanika should always perform the special practice with a twelve-year-old capāla girl of noble mind; he should make a four-sided maṇḍala there, according to the rite, with excrement and urine and the other sacred substances, meditating on the Vajra maṇḍala; seating her on his lap -- fair-faced and very beautiful, purified with every quality, complete with every adornment, he should visualise the forms of the Buddhas with the circle of the five maṇḍalas, the delightful place of worship, the secret of those who practice mantra; by the method of mantra and meditation on the great form of Vairocana, possessing vajra body, speech and mind, he will become like the Buddha. By the method of Vajrasattva, he should always perform the practice with a girl of the washerman's caste, noble-minded, whose colour is like the petal of a blue night-lotus, and having performed the ritual of union with her he should begin the Acts, for this is the unbreakable law of all mantras: at that very moment he will become like Vajrasattva, like the King of all Dharmas, who accomplishes desire and liberation. With the meditation of Vajra Dharma, the sādhanika should always perform the practice with a dancing-girl, beautiful, fair-faced and wide-eyed, and he will become the very self of Vajra Dharma, established in the ten stages, a King, possessor of Samaya Speech, supreme Lord over all.

12-18 ² Identified with Vajra Dharma, he should perform the practice with a girl from the brāhmaṇa, kṣatriya, vaiśya or śūdra caste; ^{he should} he should begin the sādhanā when the vajra sun

has set, and when dawn appears he will attain success through the supreme sādhanas. Visualising the Consort of Vajrasattva,

according to the rite you will always become a bestower of gifts. In meditation make an image of any enemy, and knowing the mantra draw a line through it, and he will die, there is

complete with every adornment, arrayed with perfumes and flowers, he will quickly gain siddhi; he will become the bestower of the Three Bodies, marked with the signs of a Buddha, radiating light for hundreds of miles. He should begin all yogas with the union of the two organs, for this is the unbreakable sacred law of all siddhis; he should eat sacred excrement and urine if he desires the siddhi of the Vajra-Holder, for this is the unbreakable sacred law of all siddhis: with excrement, urine and the other sacred substances, through the union of the two organs, ultimate reality is attained, the peaceful state of Buddha-enlightenment.

He said the Blessed One, the Vajra Samaya of Desire and Liberation.

Then the Blessed One entered the samādhi called "Vajra Wrathful One of the great Samaya", and brought forth from his vajra body, speech and mind this Wrathful One who terrifies all the Vajra Tathāgatas: OM etc.

19-22 The angry one should burn salt and the oil of black mustard-seeds, mixed with poison and blood, together with the woman's name, in a fire of thorn-wood; this is always auspicious at midday or midnight, -- the wise one should make burnt offerings in the triangle with a thousand and eight recitations according to the rite; this should be done for three days when women are the object, by it suppression is effected for three immeasurable ages; Buddha, Dharma-Holder or Vajrasattva, if the deluded one transgresses his life will end there.

23-27 Taking charcoal from a burning-ground on the eighth or fourteenth night of the moon, if you chant the mantra

no doubt; strike him with a hammer in meditation, and he will certainly be felled, or imagine a blazing vajra with flames in the form of the letter HŪM, it destroys all evil-doers and is of the Family of Vajrapāṇi. Having drawn a man or a woman with chalk, charcoal and so on, visualise an axe in your hand and then imagine his neck severed; by this means the Buddha, foremost of the Three Precious Bodies, desiring the good of all beings, will be struck down or killed, there is no doubt. 28-31 For the stopping of rain, imagine a vajra in the centre of a brightly blazing double-vajra filled with a mass of fiery sparks. If storms³ and so on arise while a maṇḍala is being drawn, make the 'fang' mudrā and bring to mind the Enemy of Evil; as soon as they see it, whatever emanations the Buddhas or Bodhisattvas have created will disappear or else be destroyed; the Buddhas, Bodhisattvas and any other wicked beings will die, there is no doubt.

Here is the essence of the secret mantras of all the Tathāgatas: PHAṬ.

32-33 With the practice of the wisdom-being visualise the image in the centre; wise in mantra, put a woman, complete with every adornment and characterised by every quality, in the four pieces⁴, and having opened the lotus, visualise this mantra: HŪM.

34-35 Visualise the Lord of Vajra Yoga, blazing, the colour of the five rays, make him descend into your vajra body, speech and mind, and you will reach enlightenment; at that very moment you will become like Vairocana, Vajrasattva, the Great King, the Buddha, Possessor of the Three Vajra Bodies. The samādhi called "Vajra birth of all beings".

36-38 Having found a woman according to the rite, fair-faced, desiring good, begin worship in a lonely place, and take and eat the secret: at that very moment you will become

49-51 Having consecrated the Great Symbol of any Vajra-Holder, you will become like him, glorious, with great strength and courage, you will become radiant like the Buddha, the glorious

equal in splendour to Mañjuśrī, master of invisibility,⁵
glorious, the colour of the golden Jambu river. Eat food,
excrement or meat, chanting mantras according to the rite,
and the Buddhas will not see you..

So said the Blessed One, Mahāvajradhara.

39-48 Taking excrement according to the rite, put it in a
covered skull-bowl⁶, chanting the mantra a hundred and eight
times the sun-like Buddhas will not see you; taking the flesh
of dogs or horses or human flesh according to the rite, eat-
ing it from the skull with the ritual of union, they will not
see you; a pill mixed with excrement wrapped in the three
metals: with the union of the two organs all the Buddhas will
not see you; a pill mixed with dogs' flesh wrapped in the
three metals: with the union of the two organs all the Buddhas
will not see you; a pill mixed with human flesh wrapped in
the three metals: with the union of the two organs all the
Buddhas will not see you; a pill mixed with cows' flesh
wrapped in the three metals: with the union of the two organs
all the Buddhas will not see you; keeping the vow, make a
pill of the creatures born in excrement: with the union of
the two organs all the Buddhas will not see you; a pill mixed
with camphor and sandal-wood⁷ wrapped in the three metals
with the union of the two
organs all the Buddhas will not see you; a pill mixed with
gall-stone and aloe-wood wrapped in the three metals: with
the union of the two organs you will become Vajra Mahābala;
a pill mixed with camphor and saffron wrapped in the three
metals: with the union of the two organs all the Buddhas will
not see you. So he said.

one, whose scope extends for millions of miles, wandering in
the three thousand worlds; with the great strength of Mahā-
bala you may love a maiden from the realm of desire, who
knows the delights of the gods and keeps the Family vow, or
from the realm of form.

So said the Blessed One, the great Vajra of Samaya
Invisibility.

52 Then the wise Buddhas, full of joy, their minds be-
wildered, their eyes open wide with wonder, sang this song:

53 Most wonderful is this: O changeless abode of secrets!
O self-purified! O most faultless Dharma!

54 Then Vajradhara the Teacher, the Creator, Accomplisher,
great and changeless, Buddha, Vajra, great Dharma, spoke vajra
speech:

55-59 By the practice of the Vajra of Beings⁷, bliss arises
for the Vajra-holders; by distinguishing the Enlightenment of
the Buddha, bliss arises for those of the Vajra Buddha; it is
taught that the Uṣṇīṣas attain joy through the forms of Vajra
Locanā and the others, and meditation on the Vajra Buddha is
best for the Wrathful Ones; meditation on Ratnaketu for those
who follow the Dharma of the Vidyā King, and on Amitāyus in
the practice of the Vidyā Queen; meditation on the Wisdom of
Amogha for the mantras which perform all Acts, and indeed for
all mantras meditation on Vajrasattva. So he said. In the
tantras of the mantras of yakṣiṇīs, Yamāntaka should be visu-
alised, and for all mantras of yoga it is auspicious to arouse
him on one's head.

So said the Blessed One, Mahāsamaya.

60 With these vajra meditations the maṇḍala of mantra-
bliss, the sādhana of the Great Samaya, is taught for the
good of sādhanas.

72 Then Vajradhara the King, Lord of all Tathāgatas, pure
dwelling of the Three Bodies, spoke these words:

73-83 This destruction of all evil-doers can be done even

61 When Vajradhara the Teacher, the Lord, the Master of all Dharma, pure in body, speech and mind, spoke vajra wisdom:
62-67 On pleasant mountain-tops and in lonely forests practise vajra meditation by the method of chanting mantras; Vajrasattva and all the others, aroused by mantra and meditation, will perform the various actions according to the word of the Work of Speech.⁸ Visualise the great form of Vajra Dharma, ruby-coloured, and visualise the Families in the three centres of his vajra body, speech and mind. Performing the whole ritual of descent,⁹ you will certainly succeed: arousing, fixation, great divinity, and the noble stage -- the fourth, should be performed with vajra siddhi, thus success is always won. Taking a twelve-year-old girl or boy, complete with every quality, visualise the descent; when you have performed all the rituals the Acts will be successful, but otherwise the creatures of the three realms will laugh at you.

Here are the syllables of the essence mantras: HŪṂ
HAṂ ĀṂ JHAṂḤ.

68-71 Even the realm of space, lifeless and devoid of all thought, even Vajrasattva himself, is made to descend by the ritual. HŪṂ is Vajrasattva himself, HAṂ is Vajra Body, ĀṂ is the King, the Dharma-Holder, these are the secret words; JHAṂḤ is called the arouser -- this means moving and shaking, for this is proclaimed as the secret of all arousing. Aroused by Vajrasattva they will rise up to the height of a hand, or of two, five or eight hands, overcome with fear; as with the first, so it is with them all: this accomplishes the secret.

by those who are not solely engaged in it, keeping the vow, but it can be done by no other yoga: making an image of enemy with chaff and coal from a burning-ground, naked and with your hair flowing loose, destroy even the three worlds; making an image of the enemy with ashes from a burning-ground, with one thousand, one hundred and eight recitations he will die, there is no doubt; making it with various kinds of meat, the flesh of cows, horses and dogs, in a three-cornered maṅḍala, even the Vajra with certainly perish; with human flesh, the Vajra-produced destruction of all is taught, for this is the irresistible destroyer of all enemies; making an image of the enemy with the excrement and urine of those who follow the great Dharma, wrathfully burn it in a fire of thorn-wood, and even the Buddha will certainly perish. So he said. Making an image of the enemy with earth from both banks of a river, fill all its limbs, the size of a sesamum-seed, with poisonous thorns with the words of arousing on them, and even the Buddha will certainly perish. So he said. Black mustard-seeds, salt, oil, poison and thorn-apple, these are taught as the supreme destroyers of all the Buddhas. Wearing clothes wet with char-coal, with a wrathful mind, treading the image underfoot, he will certainly be seized by rākṣasas; making an image with powdered bones, poison and blood, even the fierce Vajrasattva will quickly be seized; treading underfoot an image filled with excrement and urine mixed with mustard-seeds, he will be struck by a raging fever. So he said.

Here is the essence of the great Wrathful Vajra Samaya of all Paṭhāgatas: NAMAṂ etc.

84-85 Destruction of body, speech and mind, whether with burnt offerings or in meditation, must be done with undistracted thought, this is the supreme slaying. Visualise

skandhas which you slay; thus and no otherwise do they rejoice. The Buddha, the Teacher, Vajradhara, Vajra Dharma and the Vajra-possessor will die by this yoga of meditation, according

Vajrasattva, the great Wrathful One, ugly and terrifying, holding an axe and a hammer in his hands, then perform the meditation.

Here is the sacred law of the great fierce Wrathful One:

86-97 Visualise the realm of space completely filled with all the Buddhas, then imagine it destroyed by that evil one and he will die at that very moment; visualise it filled with Buddhas and Bodhisattvas, destroyed by the evil being, and even Vajradhara himself will die; the centre-practiser should first visualise the enemy harming the Buddhas, then imagine him terrified and overcome with fear, and he will die, there is no doubt; imagine him terrified by various kinds of rākṣasas, fierce, raging, irresistibly wrathful, and even Vajradhara himself will die; imagine him devoured by owls, crows, vultures, jackals and long-beaked birds, and even the Buddha will certainly perish; imagine a black snake, very angry, fearful to fear itself, with deadly poison in its forehead, and imagine him bitten by this particular snake, -- even the Buddha will certainly perish. This is the supreme arousing, the great fear, which brings down plague and disaster on the beings of the ten directions: he who keeps this vow should strike the enemy's breast with a powerful hammer, and his life will end, according to the word of Vajradhara; imagine splitting and chopping with the vajra axe and other weapons, and even fierce Vajrasattva, bestower of the Three Bodies, will die; stab the mantras of rākṣasas, gods and so on, for this is the supreme slaying, the unbreakable sacred law. Think of all the beings dwelling in the maṇḍala as your own vajra

to the word of Vajra Mind.

So said the Blessed One, the great Samaya Vajra Wrathful One.

98 Then Vajradhara the King, all Space, great Sage, universal consecration, perfectly enlightened, spoke vajra wisdom:

99 Wonderful is the self-purified, unsurpassed Vajrayana! Although dharmas are unarisen the Jinas teach arising!

Here is the vajra secret of the minor Act:

100 Draw a snake with chalk or charcoal, ugly and fear-inspiring, black, angry, enveloped in flames, with a forked tongue and a row of fangs.

Here is the essence which arouses the angry snake: KHAM.

101 Imagine poison like halāhala in its mouth, visualise it blazing, the colour of fire, and it will certainly move.

Here is the essence which attracts all poison: HRIḤ.

102-104 Imagine that it siezes all the poison produced from various sources in the three realms, and visualise it falling down: at that very moment you will become an ocean of deadly poison which destroys all creatures as soon as it touches them. Frogs, scorpions and so on, and all kinds of snakes, should be created by this ritual, with the characteristics of arising in yoga.

Here is the essence which removes all poison: OM.

105 Visualise poison from the eye and so on, and any other deadly poison, attract it by vajra wisdom and send it into the maṇḍala of vajra space.

So said the Blessed One, the great Vajra Samaya Poison.

Here is the vajra essence of the sacred law of curing poison: HUM.

106-107 Visualise this great vajra essence, white in colour,

absolute truth. Whatever is the result of magic Acts also will be destroyed within a week by this yoga of meditation, by the method of a hundred and eight recitations; or else the rite

a cloud of light, brightly shining, cool as the rays of the moon, draw it in, and at once it will rise up through the four centres¹¹, visualising this two or three times, imagine vomiting it out, and the poison-filled realm of space will become free from poison at that very moment. So he said.

Here is the essence which attracts all secondary poisons: AH.

108-110 Boils, ulcers, pox, and any other known diseases, vanish just by this meditation, according to the word of Vajrapāni; visualise it at the centre of a great eight-petalled lotus, pure as the moon, enveloped in the five rays of light; for drawing in, the Samaya is black, and for arousing it is white: this is the secret abode of meditation, secret faultless wisdom.

Here are the mantra syllables, the vajra essences which cure sickness from within and without:¹²

JINAJIK AROLIK VAJRADHEK

111-114 With the vajra arousing of sickness, visualise the form of whichever word you choose, which attains virtue through devotion; visualise the Samaya in the form of a monkey or a dog, coming out from your body, speech and mind centres; remaining in the Vajra state, visualise a vajra or a wheel, and imagine the Samaya of body, speech and mind pulverised by it: at that moment the famous Bodhisattvas, perfectly enlightened, will bestow with joyful looks the holy state of blessing.

115-118 And he said: visualise clouds of Buddhas, a great cloud of the Vajra King, in your vajra body, speech and mind, for freedom from sickness; visualise the wrathful Buddhas and Bodhisattvas of the ten directions: their slaying is the

of vajra meditation is done by means of your Mantra King: this is the unbreakable sacred law of all sickness.

119 Then Vajrādhara the King, the Hook of Wisdom, brightly shining, the great Vajra of desire and liberation, spoke these words:

120-121 Although the dharmas are like a dream, unarisen in their essential nature, self-purified reality, yet vajra illusion is taught: sādhakas, intent on meditation and mantra, Buddhas and Bodhisattvas, always dream dreams in two different ways.¹³

Here is the great sacred law of dreams:

122-132 Soon you dream of yourself as having attained the supreme wisdom of enlightenment, with the radiance of the Buddha, or as the Buddha's Body of Bliss; you dream that you are worshipped by the great Beings of the three realms, you dream of your image, the colour of Great Wisdom, worshipped by Buddhas and Bodhisattvas and the five sense desires; in dreams you see your image as the transcendent form of Vajrasattva, Vajra Dharma of great fame, or the renowned Secret Vajra; the great Buddhas and Vajra-possessing Bodhisattvas bow down, you dream dreams such as this, granting siddhi of body, speech and mind. If you dream of a charming maiden of the gods, complete with all adornments, or of young boys and girls, you will attain siddhi; you dream clearly of all the Buddhas of the ten directions in their own lands, and with minds full of joy they bestow the delightful treasury of Dharma; established in vajra meditation, with the sacred law of yoga you see your body in the wheel of Dharma, surrounded by all the Buddhas; with the sacred law of meditation,

blessed by all the Buddhas, you see many pleasure-groves and gardens, adorned by maidens of the gods; you dream that you are accompanied by the Buddhas and Bodhisattvas. you dream

dwelling of body, speech and mind and all dharmas is all-pervading and of one nature, which is the nature of Mind, so the realm of body, speech and mind and the realm of space

are consecrated by the dharmas and dharma-natures, you are not worshipped by the great Vidyādhara Kings. And he said: if you dream these kinds of pure Vajra-born dreams, you will attain the highest, born of Vajra Body, Speech and Mind; with vajra thought, if you dream of caṇḍālas, dogs and so on, you will attain the mind-dwelling of wise Vajrasattva.

Here is the essence of the sacred law of the examination of dreams:

I33 In the contemplation of mind, all dharmas are found to exist in one's own mind, and this mind dwells in vajra space: there are no dharmas and no Dharma-nature.^{I4}

Then all the Blessed Tathāgatas, overcome with wonder and amazement, asked Vajrasattva who removes the doubts of the Samayas of the Body, Speech and Mind of all the Tathāgatas:

O Blessed One, what is this? --

I34 although dharmas are unsubstantial, the reality of dharmas is taught:

O how wonderful is meditation on space within space!

Then the Blessed One, the Tathāgata, Vajrapāṇi of the Body, Speech and Mind of all Tathāgatas, said to all the Tathāgatas: O Blessed Tathāgatas, space is not connected with any dharmas, nor is it apart from them, nor does it know itself to pervade everything and see everywhere; in the same way, Blessed Tathāgatas, dreams and the products of dreams should be understood. O Blessed Tathāgatas, just as space is unimaginable, imperceptible and unobstructed, in the same way, Blessed Tathāgatas, all the dharmas should be understood. O Blessed Tathāgatas, just as the Samaya which is the vajra

are not twofold and do not cause duality. O Blessed Tathāgatas, just as all beings exist in space, but space does not exist in the realm of desire, nor in the realm of form, nor in the formless realm, and a dharma which does not exist in the three realms has no arising, and that which has no arising cannot be produced by any dharma, so therefore, Blessed Tathāgatas, all the dharmas are unsubstantial.

O Blessed Tathāgatas, just as the mind of enlightenment creates the vajra/^{dwelling} which gives birth to the wisdom of all the Tathāgatas, but that mind of enlightenment does not exist in body, nor in speech, nor in mind, and a dharma which does not exist in the three realms has no arising, so is this vajra dwelling which gives birth to the wisdom of all the Tathāgatas.

O Blessed Tathāgatas, a dream does not know itself to be a dream among the three realms, nor does a man who dreams know himself to be dreaming, and action in the three realms is like a dream, the image of a dream, the product of a dream: in the same way, Blessed Tathāgatas, all the Buddhas and Bodhisattvas and all the sentient beings in the world-realms of the ten directions should be understood as without self like a dream.

O Blessed Tathāgatas, just as the wishing-jem is lord of all jewels, endowed with every virtue, and whatever sentient beings ask for -- gold or jewels or silver -- it makes them all appear as soon as they are thought of, but those jewels and so on do not exist in the mind or in the wishing-jem, in the same way, Blessed Tathāgatas, all dharmas and Buddha-dharmas should be understood.

Then all the Blessed Tathāgatas, their eyes open wide with great joy, said to the Tathāgata, the Body, Speech and Mind of all Tathāgatas: it is wonderful, O Blessed One,

Then all the Blessed Tathāgatas gathered together again,

that the Buddha-dharmas as well as all the dharmas pervade the realm of space!

Then all the Buddhas and Bodhisattvas bowed down at the feet of the Blessed Tathāgata Vajrapāṇi and said: the Blessed One has taught the collection of all mantra-siddhis; where do all these vajra mantra-siddhis exist?

Then Vajrapāṇi praised the Tathāgatas and Bodhisattvas and said to all the Tathāgatas: O Blessed Tathāgatas, the mantra-siddhis do not exist in the body, speech and mind of all the mantras, because the mantra-siddhis and body, speech and mind have no arising in absolute truth; and yet, Blessed Tathāgatas, all the mantra-siddhis and all the Buddha-dharmas do exist in your own vajra body, speech and mind, but that vajra body, speech and mind does not exist in the realm of desire, nor in the realm of form, nor in the formless realm. Mind does not exist in body; body does not exist in mind; speech does not exist in mind, mind does not exist in speech; and why is that? -- because they are self-purified like space.

Then all the Tathāgatas said to the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas: O Blessed One, where do the dharmas of all the Tathāgatas exist and where do they come from? Vajrasattva said: they exist in your body, speech and mind, and they come from your body, speech and mind. The Blessed Tathāgatas said: where does mind exist? He answered: it exists in space. They asked: where does space exist? He answered: nowhere. Then all the Buddhas and Bodhisattvas were filled with wonder and amazement, and entering into the Dhamma-nature of their minds remained contemplating in silence.

and addressing the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas, with words from the vajra body, speech and mind of all the Tathāgatas, worshipped him with many offerings of the vajra jewels of all the Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Samaya King, the lion-like maṇḍala of all Vajras", and brought forth from his vajra body, speech and mind this maṇḍala of the Vajra Body of all Buddhas:

I-6 Now I will proclaim the supreme maṇḍala of Body, which resembles the maṇḍala^I of Mind, supreme among all maṇḍalas. Make a square of sixteen cubits, very beautiful, the maṇḍala of all the Buddhas, ruled by Vajra Body; within it draw a circle according to the vajra rite, making it the place of the vajra mudrā, supreme and secret among all mantras; draw Vairocana's place in the centre, then Akṣobhya and the others, and put the Goddesses of Vajra Body, Speech and Mind at the corners and the Wrathful Ones of invincible strength at the doors. The knower of mantra should offer worship in secret vajra meditation, for this is the unbreakable sacred law of all mantras; certainly he should make the special offerings of the five nectars, for this is the sacred law of all mantras of Vajra Body.

The maṇḍala of the Body of all Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Array of clouds of all the Vajra Speech Samayas", and brought forth from his vajra body, speech and mind this maṇḍala of Vajra Speech:

7-12 Now I will proclaim the supreme maṇḍala of Speech,



114

vajra jars, taught by the masters of mantra-tantras. The knower of mantra, desiring the fruit of all siddhis, should offer fire-oblations of excrement, ^{IO}urine, meat, oil and so

115

.40 I bestow the great Vajra consecration of all Buddhas, born of the Three Secret Vajras, worshipped by the three realms.

Here is the secret rite by which all disciples request

on; he should offer the complete vajra oblation to the indestructible Three Vajras by putting it in the mouth of his deity whose image he has visualised in the centre; uniting the two organs, the wise one should make the offering a hundred and eight times, for this is the unbreakable sacred law of all Buddhas. By the yoga of Vairocana he should visualise the disciple as produced from the Three Vajras, the syllable ĀḤ in his body, speech and mind, and the Vajra will possess him; Vajrasattva the great King and renowned Vairocana will bestow blessing on body, speech and mind.

Here are the vajra words for entering the great maṇḍala: ĀḤ KHAṂ VĪRA HŪṂ . This is the vajra mantra essence of the body, speech and mind of all Samayas.

Here is the hidden knowledge of the secret of the great Vajra consecration:

36-39 With clouds of music and fragrance, he who holds the Vajra lineage should visualise space completely filled with all the Buddhas. And he said: with the ^{II} mantras of the Three Vajra Bodies, he who keeps the vow should strike them with mustard-seeds, then they themselves will bestow consecration on him; or, with the samādhi of Vajrasattva, the wise one should visualise the Buddhas, and imagine the jars held by the great Samayas, then the knower of mantra should visualise the ^{I2} disciple, whose mind is ever undistracted, as Vajra Vairocana, and place the jars on his vajra body, speech and mind.

Here is the secret of all consecrations, spoken with vajra speech by all masters:

the great Vajra:

41 As the Vajra of Enlightenment bestowed the supreme worship on the Buddhas, bestow it now upon me, O Vajra Space, for my salvation.

42-48 Then he should bestow consecration upon him with a joyful mind; he should place the Lord in his heart through union with the deity's image, and reveal the maṇḍala to the wise disciple, and tell him the secret law proclaimed by all the Buddhas: kill living beings, speak false words, take what is not given, and frequent women. He should exhort all beings with this vajra way, for this is the everlasting sacred law of all Buddhas. And he said: then he should give him the mantra, explaining the arousing with mantras, and having given the samādhi of the Mantra King he should begin the secret: chanting mantras according to the rite, with vajra ^{I3} mind he should make him eat semen or excrement, thus siddhi is not hard to attain. These ^{I4} are the four great secrets, the secret of all Vajra-possessors, they dwell in the mantra circle in the form of women to act for the good of all beings.

Here, the secret which gives joy to all the mantras of the vajra maṇḍala:

49-50 He should offer all the mantras the flesh of elephants and horses, and human flesh, to eat, thus the protecting deities are pleased. Every day the wise one should show the maṇḍala to the vajra disciple, with the rituals of the five nectars and the five meats and the secret vajra word; visualising the syllable OM of all mantras, it immediately blazes up.

So said the Blessed One, the great Mantravidyāpuruṣa.
51-53 Attentively strive for the attainment of all siddhis, the sādhanas of the great Samaya and Buddha-enlightenment

there is no doubt. The enlightened one will have servants as many as the grains of dust in the thirty-six Sumerus, he will visit the lands of all the Buddhas of the ten directions, he

itself. Invisibility, strength, energy, and the supreme vajra capturing, -- with the maṇḍala they are all attained, according to the word of Vajra Body. Make equal parts of the five nectars and the five meats and keep them in a covered bowl,¹⁵ and you will dwell among the Buddhas. So he said.

Here is the excellent word for the sādhana of all the secret vajra messengers:¹⁶

54 At the centre of space visualise the syllable HRIḤ bright with flames, and imagine the realm of space completely filled with all the Buddhas; make the dwellings of their body, speech and mind fall down there into the mantra.

Here is the essence of blessing, the vajra mantras of body, speech and mind: AḤ KHAḤ DHĪḤ .

55 Visualise the great form of Vajrapāṇi, the great light of Padmapāṇi, and the great form of Aparājita, and set down the dwelling of the secret ones.

Here is the dwelling of the Vajra secret ones:

56 Visualise Akṣobhya at the centre of the sun maṇḍala, and the great circle of Amitāyus, and Vajra Vairocana in the same way, by intense sufferings arouse all the brightly shining ones in their hearts.¹⁷

Here is the arousing of the essence of all the Vajras:

¹⁸
AḤ.

57 with great spears, great vajras, hooks, and other excellent weapons, arouse the Vajra according to the rite, and Buddha-enlightenment will be attained.

58-60 And he said: on pleasant mountains and many kinds of islands, within a fortnight the Buddha state will be attained,

will hear the profound Dharma and reach the stage of the Buddha-nature.

So said the Blessed One, Vajra Samaya Laughter.

Here is the secret vajra, the secret of all messengers:

61 Always arouse the messengers by placing the mantras of Vajrasattva the great Wisdom, the Holder of Vajra Speech, and Vajra Body.

Here is the fourfold sacred law of the mantras of the Vajra Wisdom Circle: Samaya arousing, Samaya sending-out, Samaya invoking and Samaya binding.

62 They make the vast, pure, empty realm of space into a ball, with marvellous vajra form.

So said the Blessed One, great Vajrasattva, Only Son of all the Buddhas.

63-71 If you wish to overcome a Buddha or Vajrasattva, visualise this most secret great Bearer of the Three Vajras: at the centre of space visualise Mañjuvajra of great power, and make the tip of his crown shoot forth five arrows; the knower of mantra should make them fall on the five centres by means of the Wrathful Vajra, he should imagine him fainting and terrified by the famous arrows, his mind fixed on the Youthful One.¹⁹ This meditation should be practised for a fortnight, arousing the secret ones: it is called the secret of all mantras by him who understands the vajra meaning. At the centre of space imagine the holy Buddha maṇḍala, and visualise the Three Vajras and the others with the vajra mantras HŪḤ and so on; visualising OM in his eyes, show him this according to

²⁰
the ritual, and he will see the form of all the mantras, who possess the three vajra bodies. Practise this yoga in great afflictions such as hunger and thirst, and all sufferings will

samādhi called "Vajra enjoyment of all hopes", and brought forth from his vajra body, speech and mind this way of the circle of samādhis: JAḤ.

7699 At the centre of space visualise the holy Buddha

be destroyed, according to the word of Vajra Mind: visualise the great form of Vairocana, the fulfillment of all desires, and imagine **VAM** in his mouth and **OM** on his tongue; this is the source of all nourishment, adorned with the wishing-gem, peace which removes all sufferings, created by vajra wisdom.

So said the Blessed One, Vajra Wishing-gem.

Then the Blessed Tathāgata Vajrapāṇi, the great Hero, Vajra Tathāgata, brought forth from vajra speech the great vajra meditation word, **VĪḤ**.

72-73 At the centre of space visualise the shining Buddha maṇḍala, and having created it, with the yoga of the Three Vajra Bodies, visualise this mantra; visualising the emanation of the Yellow Vajra, complete with every adornment, peaceful, with piled-up hair and a crown, begin all the Acts.

The samādhi called "Garland of waves of the Vajra Hero"

Then the Blessed One, Vajradhara, entered the samādhi called "Vajra of universal sound", and brought forth from his vajra body, speech and mind this great vajra meditation word,
CUM.

74-75 At the centre of space visualise the holy sun maṇḍala, and according to the ritual, clouds of Buddhas, the most renowned Three Vajras; to make them descend into body, speech and mind, visualise Cundavajrī, white in colour, complete with every adornment; visualising Vajrasattva the great King, place the mantra word.

The samādhi called "Wisdom-light of the Vajra Samaya".

Then the Blessed Tathāgata Vajrapāṇi entered the

maṇḍala, and by the ritual make all the Buddhas descend, with vajra meditation. Visualise the great yakṣa Jambhala, the bringer of wealth, peaceful, in yakṣa form, with piled-up hair and a vajra crown; according to the ritual visualise the Five Buddhas in the five centres; abiding in meditation, offer him the water of vajra nectar; according to the ritual visualise Vajrasattva on his crown, in this way Jambhala, the brightly shining Lord of Yakṣas, is pleased.

The samādhi called "Glorious banner which pleases the wealth-bringing Vajra Samaya Mudrā".

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Glory of enjoyment of the vajra senses", and brought forth from his vajra body, speech and mind this vajra word, the law of all yakṣiṇīs; **KṢIṂ**.

80-82 At the centre of space visualise a square, beautiful, composed entirely of the four jewels, filled with flowers and perfumes; imagine space completely filled with all the yakṣiṇīs, and make them descend by the yoga of the Three Vajras, visualising them as a single form; meditate upon this with the work of the three vajra bodies²¹; abiding in meditation on Mañjuśrī, visualise the Wrathful One on her crown and the mantra word in her heart, and begin vajra yoga.

The samādhi called "Vajra meditation on the state of identity with all yakṣiṇīs".

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Vajra emanation of the siddhis of all vajra mantras", and brought forth from his vajra body, speech and mind

this lower siddhi:

83-84 Those who are at the stage of the lower siddhis are accomplished in body, speech and mind, possess a shining

keeps this great vow should perform secret worship at the four times, taking stems, roots and fruit as food and drink; in this way he will soon become the Buddha, the Lord, the vast Ocean of Wisdom; in six months he will attain all this, there

Buddha-body, and are golden as the Jambu river; in the Siddhis of invisibility and so on, you become the Lord Vajradhara; in the Siddhis of the Yakṣa King, you become a Lord of Vidyādharas.

Here are the secret mantra-siddhis, the forms of all vajra siddhis:

85-86 All the beautiful forms attained through mantra-siddhi give joy to all the world-realms by the sight of them alone; among them he who attains the Uṣṇīṣa siddhi becomes Lord of the wishing-gem, meditated upon by the Vajra Buddhas, creator of Buddha-enlightenment.

So said the Blessed One, Vajra who Fulfills all Hopes.

Then the Blessed Tathāgata Vajrapāṇi, Lord of all the Tathāgatas, brought forth from his vajra body, speech and mind this practice of taking the Vidyā vow of the Vajra Body, Speech and Mind of all Tathāgatas:

87 Meditate on body, speech and mind as Vajra Body, Speech and Mind; this should be done with their own forms,²³ and thus siddhi will be attained.

Here is the Vidyā vow of Body, Speech and Mind:

88-98 Make according to the rite a large image, white-coloured, with piled-up hair and a crown, bound by the mantra vow, and taking a sixteen-year-old girl, fair-faced, wide-eyed, adorned with every adornment, practise the Vidyā vow; imagine her with the vajra signs of the Body of Bliss of Locanā, knowing the rituals of mudrā and mantra, well instructed in the mantra-tantras; make her the Consort of the Tathāgata, established in Buddha-enlightenment; he who

Ocean of wisdom; in the... is no doubt. Always stealing others' goods, killing, deception, enjoying vajra passion: this is the vow which binds him. For Vajra Speech and the Supreme Mind, it is correct to visualise the Lady with the Hook of Vajra Passion and Māmakī girdled with virtues; or else he should visualise his own mudra,²⁴ the meditation of the Vajras of the three syllables; thus the all-knowing Buddhas will rejoice, there is no doubt. With undistracted thought the sādḥaka should always beg alms in the forest, overcome with fear they will offer him heavenly food; he himself is the Three Vajras, he transcends death and becomes immortal, the vajra syllable.²⁵ Taking a woman of the gods or serpents, yakṣas or demons, or a human woman, practise the Vidyā vow kept by the wisdom of the Three Vajras; this is the great, the secret reality, of all mantras, born of the wisdom of the Three Vajras, entrance to Buddha-enlightenment.

So said the Blessed One, Vajra Samaya Truth of the Vidyā Vow of all Tathāgatas.



124

15 They practise the ten virtues, the path of actions, but they are without wisdom: this is the wonderful sacred law of all who have faith in the lower stages.

125

21 With these sacred laws attain them, devoted to pleasure and perfumes, slanderers, suckers of milk; otherwise one is certainly defiled.

Then Vairapāṇi, Lord of all Tathāgatas, brought forth

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Brahmā:

16 Whatever action he performs through the path of delusion, fearful and terrible, becomes a guide to Buddha-enlightenment, the state of vajra body.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Rudra:

17 With various forms he should love all the women who dwell in the three worlds, born of the Three Vajras: this is the most wonderful sacred law.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Viṣṇu:

18 With vajra meditation he should kill all that are born of sentient beings, dwelling in the indestructible Three Bodies, and even the vajra realm of space itself.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the Three Vajras:

19 Vajra Body becomes Brahmā, Vajra Speech is Maheśvara, and Mind, Vajradhara the King, is the great magician Viṣṇu.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all yakṣiṇīs:

20 With these great vajra laws, difficult to observe, give joy to the yakṣiṇī women who eat flesh and blood and are always intent on sensual desires.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all the queens of the serpent-lords:

from his vajra body, speech and mind this law of asura maidens:

22 They are fierce, overcome with pride, fond of scents and flowers, their law in the vajra underworld is terrifying and hard to master.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of rākṣasa women:

23 Skulls, bones, incense, oil and fat give them great joy: this sacred law of all demons purifies and brings about the great aim.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all vajra ḍākinīs:

24-25 Eat excrement, urine and blood, and always drink wine, and kill by the yoga of the vajra ḍākinīs, with the marks of their state; arisen from your own nature they act in the three realms; practise the whole sacred law for the good of all beings.

The samādhi called "Following the vajra laws of all beings in the three realms".

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the siddhi of Body:

26 Perform all the three actions of body² as vajra-born: this creates the Buddha-body always and everywhere in the realm of sentient beings.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the siddhi of Speech:

27 Perform the entire action of speech³ as the maṇḍala of the three worlds without fault: this is the unbreakable sacred law, the delightful siddhi of speech.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth

32 Imagine the realm of space completely filled with vajra excrement and urine, and offer it to the Buddhas of the three times: this is the everlasting sacred law.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth

from his vajra body, speech and mind this law of the siddhi of Mind:

28 With thought firmly fixed on the vajra, meditate on all that has the nature of mind⁴, for this is taught as the sacred law of those who possess the indestructible Three Vajras.

So said the Blessed One, Samantasundara, Vajrasattva.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the vajra essence of all mantras:

29 If you worship the Buddhas and Bodhisattvas, pratyeka-Buddhas and disciples, with body, speech and mind combined⁵, you will fail.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of meditation on the Vajra Body, Speech and Mind of all Tathāgatas:

30 Everywhere, with the yoga of the Three Vajras, the practiser of mantra should meditate on the maṇḍala of body, speech and mind as that of Vajrasattva.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law and vow of the sādhana of all mantras:

31 With vajra meditation arouse the realm of sentient beings all as one: this is the highest praise of the Three Vajras, the vajra-born sacred law.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this vow of sevā, sādhana, upāsādhana and mahāsādhana:

from his vajra body, speech and mind this law of vajra invisibility:

33 Every day at the four times make love to the Vajra Goddess as the highest, and always steal wealth: this is the vajra-fulfilling sacred law.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the vidyā-dharas of space:

34 Visualise Vajra Body, Speech and Mind in the crown,⁶ and the angry Samayas of the Three Vajras will not be able to overcome you.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all mantra-practisers engaged in the first action:

35 When you eat, always perform the consecration⁷ of Vajra Body, and as Vajradhara in other external actions, and as Vajra-Dharma when you recite scriptures.

So said the Blessed One, the Self-purified Vajra.

Then Vajrapāpi, Lord of all Tathāgatas, thinking of the sameness of the essence of the vajra body, speech and mind of all Vajra-holders, was silent.

Then the Bodhisattva-Mahāsattvas, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, bowed down before all the Tathāgatas and said: Why does Blessed Vajradhara, Lord of all Tathāgatas, keep silent in the midst of this assembly of all the Buddhas and Bodhisattvas? Then the Blessed Tathāgatas said to the

Bodhisattvas: O Family Sons, the Lord of the Vajra Body, Speech and Mind of all Tathāgatas, having examined the changeless state, inconceivable in its nature, of vajra body, speech and mind which is a changeless state of non-substantiality, keeps

sattvas:

37 In the homeless Dharma-realm, self-purified selflessness, imagination, vajra-born, is both proclaimed

mind, which is a changeless state of non-duality, silent. O Family Sons, this is what the Lord of all Tathāgatas was thinking: --

36 Body, unborn, undying, Speech and Mind without qualities, arise from imagination in vajra space, and are falsely comprehended.

Then the Bodhisattva-Mahāsattvas led by Mañjuśrī said to all the Tathāgatas: O Blessed Tathāgatas, do not consider the words of vajra speech as the cause of falsity, for the Lord of all Tathāgatas follows the practice whose nature is the vajra-realm of all the Tathāgatas; for the great Bodhisattvas Brahmā and so on, who have attained the divine perceptions and wisdoms but do not know the real nature of the qualities of all dharmas, think thus: does this great vajra-natured one teach the secret syllable without having understood the vajra reality of the dharmas of all the Tathāgatas? Then the Blessed Tathāgatas said to the Bodhisattvas: not only you, great Bodhisattvas, but we also, who have attained the immortal secret of the Vajra Body, Speech and Mind of all Tathāgatas, do not understand the enlightenment of Body, Speech and Mind, for unarisen, perfect, vajra enlightenment is born from the changeless and non-substantial; yet, Family Sons, all sentient beings that exist are Vajra Buddhas established in enlightenment, for these beings have indeed attained the wisdom of Vajra Body, Speech and Mind, through the Dharma-nature of the Three Vajra Bodies.

Then Vajrapāṇi, Lord of the Vajra Body, Speech and Mind of all Tathāgatas, said to all the Tathāgatas and Bodhi-

and not proclaimed.

Then all the Blessed Tathāgatas bowed down before the Blessed One, great Vajrapāṇi, Master of all the Tathāgatas, and said: O Blessed One, from where do these vajra siddhis of the Body, Speech and Mind of all Tathāgatas appear, and where do they dwell? Vajradhara, Lord of all Tathāgatas, answered: O Blessed Tathāgatas, all siddhis and all vajra wisdoms and all that is in the three realms dwell in the vajra continuity of your own body, speech and mind. All the Tathāgatas said: O Blessed One, where do the siddhis of the Body, Speech and Mind of all Tathāgatas and all the three realms dwell? The Lord of the Vajra Wisdom of all Tathāgatas answered: O Blessed Tathāgatas, the siddhis of the Body, Speech and Mind of all Tathāgatas and all the three realms dwell in the realm of space. The Tathāgatas said: Where does space dwell? Vajradhara said: Nowhere. Then all the Tathāgatas and Bodhisattvas, overcome by wonder and amazement, sang this song:

38 Wonderful is the Vajra and the Vajra teaching!
Where there is no body, speech and mind, there
form is created in meditation!

39 Then Vajradhara the Teacher, honoured by all Buddhas, supreme among the great Three Vajras, supreme Lord of the Three Vajras, spoke of the vidyāpuruṣa meditation of all siddhis:

40-42 At the centre of vajra space imagine the Buddha maṇḍala, and having visualised Vajra Body imagine a vajra on his head; visualise him three-headed, born of the Three Bodies, sending out emanations, holding the vajra wheel, and you will

attain enlightenment. Distinguishing between the Families, visualise this secret of them all, otherwise their meditation will not produce ultimate siddhi. So said the Blessed One, the Vidyāpuruṣa Vajra Secret.

realms, according to ritual, with vajra speech, and do not feel disgust.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred

43-44 Visualise the Great Queen, born of the three realms, giver of joy; thus the heroes, who have the nature of the Three Vajra Bodies, rejoice. Whoever meditates on this, a Bodhisattva of great fame, brightly shining, will attain siddhi of the Three Bodies in seven days.

Then the Blessed One, Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of the gathering of Vajra Body, Speech and Mind:

45 Meditate on the Great Symbol, the Samaya of Body, Speech and Mind, visualise them all according to the rite and at once you will attain the Buddha-nature.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of the body, speech and mind of all sādhanas:

46 If you desire supreme enlightenment do not perform mudrās with the hands; even the Jinās cannot disobey this law of all mantras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law of all Buddhas:

47 Do not feel disgust towards excrement and urine, semen and blood, but always eat them according to the rite: this secret is born of the Three Vajras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law of Vajra Speech:

48 Love all women in the delightful path of the three

law of Vajra Mind:

49 With the three vajra laws⁹ give joy to all the Samayas who dwell in the Three Vajra Bodies, and do not despise Vajra Mind.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind¹⁰ the vajra secret of all the Tathāgatas:

50 The Five Buddhas, in short, are proclaimed as the five skandhas, and the great maṇḍala of Bodhisattvas is the vajra senses.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this circle of the three realms:

51 Lokaṇā is called earth, Māmakī water, Pāṇḍarā fire and Tārā air, and the Samaya of the vajra realm of space is Vajradhara himself.

So said the Blessed One, Mahāvajrasattva, World-Ruler of all the Tathāgatas. Then the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Abiding in the dwelling of the sameness of all the Tathāgatas", and when he had entered it he looked at the maṇḍala of the assembly of all the Tathāgatas and was silent.

Then the Bodhisattva-Mahāsattva Maitreya bowed down before all the Tathāgatas and said: How should all the Tathāgatas and Bodhisattvas regard the Blessed One, the Vajra Teacher, consecrated in the Guhyasamāja of the Vajra Body, Speech and Mind of all Tathāgatas? The Tathāgatas said: O

flesh and so on, and visualise Vajrasattva, the threefold essence of body, speech and mind; visualise him according to the rite, fierce, ugly, enraged, the colour of a blue lotus, four-armed, with a skull in his hand. The practiser of this ver-

once again from his vajra body, speech and mind this vajra vow of all sādhanas:

64 I will accomplish the good, bliss of body, speech and mind, born from the vajra dwelling of the three secrets.

should imagine his tongue shining with the five rays of light, and by the method of vajra meditation blood is drawn out. By vajra yoga, strike even the body of the Buddha with the three-pointed vajra and the terrible dagger.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law concerning vajra food:

60 The practiser of the vow should imagine whatever food or drink he eats as excrement, urine and meat, in accordance with the ritual.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this supreme worship of the Vajra Body, Speech and Mind of all Tathāgatas:

61 Perform the supreme worship with the five offerings, for this is the unbreakable sacred law of all Vajras.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret worship of the Body, Speech and Mind of all Tathāgatas:

62 With the union of the two organs, taking your own semen worship them all according to the rite, and you will attain Buddha-enlightenment.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind ^{the} vow of the Body, Speech and Mind of all Tathāgatas:

63 With the three vajra laws enjoy the Mother of the boundless realm of beings, the Samaya-Bearer: this is the wonderful vow.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth

Otherwise one loses everything:

Then Vajrapāpi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this Vajra-sattva vow of all sādhanas:

65-66 Visualise a mandala at the distance of a span above your head, and imagining OM in the centre make the five necks descend; by this vajra yoga, at that very moment you will become full of splendour and attain well-being of body, speech and mind; there is no doubt.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of the body, speech and mind of all mantra-holders:

67 Do not perform rituals at shrines, do not recite scriptures, do not make mandalas, and do not worship the supreme Three Vajras.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this secret of removing, suppressing and drawing out all poisons:

OM

68 Having placed it at the centre of a wheel, sending out white rays and garlanded with flames, visualise it yellow in colour, enveloped in yellow rays; this seed-syllable is born of the threefold secret, by means of the Samaya rays of the Three Vajras.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this circle with its vajra mantra for the protection of body, speech and mind:

OM etc.

69-70 On a piece of birch-bark draw a wheel inside a double-vajra, and putting the syllable HAM in the centre, write the name inside it; always visualise it completely adorned with the mantra syllables, for this is the gathering of all mantras,

gatas, through past ages as many as the specks of dust in the Samera Mountains of Buddha-lands entirely beyond expression, from the transcendent, perfectly enlightened, Tathāgata and Arhat Bīṣākara to the fully enlightened great sage Kāśyapa,

the dwelling of the three secrets.

Then Vajrapāpi, Lord of all Tathāgatas, brought forth
12
from his vajra body, speech and mind this vajra ointment:

71 At a crossroads, by a single tree, in a shrine of the
Mothers or a peaceful place, always put the vajra ointment
there in a skull.

At midnight on a night of new moon, the wise one should
make a wick of human fat, blood, excrement, lotus fibres and
'arka' stalks, and make the vajra ointment drip down; then
chanting the mantra over it a hundred and eight times he will
attain threefold siddhi.

So said the Blessed One, Samantabhadra.

Then all the Blessed Tathāgatas said to Vajrapāpi,
Lord of all Tathāgatas: O Blessed One, with how many secret
syllables will these Bodhisattva-Mahāsattvas have faith in and
meditate upon this vajra practice, this secret law of all the
Tathāgatas? Then Vajrapāpi, Lord of all Tathāgatas, said to
the Tathāgatas: O Blessed Tathāgatas, those Bodhisattva-
Mahāsattvas will have faith in and meditate upon the vajra
practice of enlightenment of all the Tathāgatas with three
secret syllables. The Tathāgatas said: With what three?
Vajradhara said: With these three: the Vajra Body of all
Tathāgatas, the Vajra Speech of all Tathāgatas, and the Vajra
Mind of all Tathāgatas. Then all the Tathāgatas bowed down
at the feet of Blessed Vajrapāpi and remained silent.

Then Vajrapāpi, Lord of all Tathāgatas, said to all
the Tathāgatas and Bodhisattvas: Formerly, O Blessed Tathā-

it was not taught, because at that time and that moment, O
Blessed One, sentient beings were not destined for the mean-
ing of this great secret. But in this Guhyasamāja, O Blessed
Tathāgatas, they attain Buddha-enlightenment in an instant;
the enlightenment which Bodhisattvas, searching and striving
through ages as many as the sands of the River Ganges, could
not attain, is attained in this very life by the Bodhisattva
who delights in the Guhyasamāja, and he ceated as a Buddha
among all the Tathāgatas.

Then the Bodhisattvas, hearing these words of vajra
speech, wept, and the Tathāgatas said to the Bodhisattvas: Do
not weep, O Blessed Bodhisattvas, do not arouse threefold
sorrow. Then the Bodhisattvas said to the Tathāgatas: O Bleas-
ed Tathāgatas, how can we not weep and arouse threefold sor-
row, since we are not destined even to hear the name of the
three secret syllables! The Tathāgatas said: Do not speak thus!
O Family Sons, just as you have not known or heard the ordinary
syllable, so also we, all the Tathāgatas and all the Bodhi-
sattvas, have not attained or understood these secret syllables;
and why? -- because of the purity of the three secret syllables.

Then all the Bodhisattvas remained silent, and all the
Blessed Tathāgatas dwelt in the vagina of the Vajra Consort of
the Body, Speech and Mind of all Tathāgatas.

Then the Consort of the Body, Speech and Mind of all
the Blessed One
Tathāgatas joyfully praised (Mahavajradhara, Lord of all
Tathāgatas:
13

72 O thou, Vajra Mind, Lord of the world, realm of beings,
save me, with desire for the great aim of joy & delight;
love me, O Father and greatest friend of beings,
if you wish me to live, O Lord!

Then the Blessed Tathāgata Vajrapāpi entered the samā-
dhi called "Vajra glory of the enjoyment of all desires", and
with the Samaya circle, enjoying the Consort of all the Tathā-
gatas, was silent. Then the whole realm of space became filled
with the Vajra Body, Speech and Mind of all

Then Māmakī, the Consort of the Body, Speech and Mind of all Tathāgatas, praised the Blessed One, Mahāvajradhara, Lord of all Tathāgatas, with these words of supreme worship, the joy of vajra desire:

73 O thou, Vajra Body, dear to all beings,
circle of command,
Teacher of the good, the aim of Buddhas, ultimate
enlightenment,
with passion love me, the Samaya of Passion,
if you wish me to live, O Lord!

Then Vajranetrī, the Body, Speech and Mind of
Lokesvara, praised the Blessed One, Mahāvajradhara, Lord of
all Tathāgatas, with the sacred laws of the enjoyment of
desire:

74 O thou, Vajra Speech, merciful, good of all,
always intent on the work of the world's aim,
love me, O Samantabhadra, practice of pleasure,
if you wish me to live, O Lord!

Then the Consort of the Vajra Samaya of the Body,
Speech and Mind of all Tathāgatas praised the Blessed One,
Mahāvajradhara, Lord of all Tathāgatas, with this joy of the
bliss and delight of all the Tathāgatas:

75 O thou, Vajra Desire, supreme Samaya, aim of great good,
ornament of the line of Buddhas, impartially merciful,
love me, who am a jewel-mine of virtues,
if you wish me to live, O Lord!

with the seed of the Samaya Vajra Body, Speech and Mind of all
Tathāgatas, like a jar full of vajra water, and all the sen-
tient beings born from the Samaya of the Three Bodies in that
vajra realm of space were touched by the vajra glory and be-
came Tathāgatas, Arhats, perfect Buddhas, with the wisdom of
the Three Vajras, and from that moment all sentient beings
were consecrated as Samantabhadra by the Vajra Body, Speech
and Mind of all Tathāgatas.

Then the Tathāgata Vajrapāṇi said to all the Tathā-
gatas: O Blessed Tathāgatas, do you understand the sameness
of all the Buddha-dharmas? Then the Tathāgatas said to Vajra-
pāṇi, Lord of all Tathāgatas: O Blessed One, O Sugata, we
understand the practice of vajra wisdom, the sameness of the
wisdom of all the Tathāgatas.

Then all the Blessed Tathāgatas came forth from the
vagina of the Consort of all Tathāgatas and said to the Blessed
Tathāgata Vajrapāṇi, Lord of all Tathāgatas: O Blessed One,
O Sugata, how wonderful it is that Buddha-enlightenment is
understood through words of passion! Then Vajrapāṇi, Lord of
all Tathāgatas, said to all the Tathāgatas: Do not speak thus,
O Blessed Tathāgatas, for all dharmas are like the Samaya of
vajra space; there are no skandhas of form, feeling, perception,
impulses and consciousness, there are no senses and spheres of
sense, there is no passion, hatred and delusion, there is no
Dharma and non-Dharma. Then all the Tathāgatas were silent.

Then the Blessed Tathāgata Vajrapāṇi said to all the
Tathāgatas and Bodhisattvas: O Blessed Tathāgatas, reveal this

secret of the Vajra Body, Speech and Mind of all Tathāgatas
to all the world-realms, for those Bodhisattvas dwelling in
the ten directions are destined for this teaching of Dharma.
Then Vajrapāṇi, Lord of all Tathāgatas, said to Vajradhara:

NOTES ON TRANSLATION

CHAPTER ONE

I 'He is Blessed because he possesses all good fortune

and because he possesses all acquisition

O Family Son, take this essence of the Samaya of all the Tathāgatas, for you are consecrated by all the Tathāgatas as the Vajra Lord of Dharma. Then the Bodhisattva-Mahāsattva Vajradharma said: So be it; and he was silent.

Then all the Tathāgatas made their body, speech and mind enter the three syllables of Vajrasattva; then the Tathāgata Vairocana dwelt in the vajra body of the three realms, and meditating upon sameness with the Body of all Tathāgatas was silent, and the Tathāgata Vajra Speech dwelt in the vajra speech of the three realms, and meditating upon sameness with the Speech of all Tathāgatas was silent, and the Tathāgata Vajrapāpi dwelt in the vajra mind of the three realms, and meditating upon sameness with the Mind of all Tathāgatas was silent.

So he said.

(bhagyasaṃpannatvad) and because he overcomes all defilements (aśeṣavipakṣabhāṅjanāc ca); the Tathāgatas are those who have reached the tathatā, and the Essence of their Body, Speech and Mind is Mahāvajradhara; his Consort is Wisdom (prajñā), who is the vagina (bhaga) because of the overcoming of defilements (kleśabhāṅjanāt). (IGb) This is Pr's basic interpretation of the opening sentence, with which it deals at great length, including the quotation of verses on the symbolic meaning of the fiery Sanskrit syllables composing it. 'Good fortune' means the six or eight qualities of lordship etc.; the Tathāgatas represent the five skandhas; the vagina is the ultimate truth (paramārthasatya), the Void. The whole meaning of all Tantras is said to be contained in this sentence, even in the single opening word *SVAM*.

2 Pr identifies them as follows: Sarvanivarapaviskambhin (here samaya refers to Akṣobhya's Family, to which he belongs), Kṣitigarbha, Lokeśvara, Vajrapāpi, Ākāśagarbha, Maitreya, Locanā, Māmakī, Pāṇḍarāvasinī, Samaya-Tārā, Mañjuśrī, Rūpaviṣaya, Śabdaviṣaya, Gandhaviṣaya, Rasaviṣaya, Sparśaviṣaya, and Samantabhadra.

3 The four Goddesses are interpreted as Earth, Water, Fire and Air, and the five spheres of sense as Vairocana, Ratnasambhava, Amitābha, Amoghasiddhi and Akṣobhya.

4 'The forms of the deities look as though enclosed in crystal'; the maṇḍala is filled with all the emanations of the Five Tathāgatas, 'fiery sparks' are the wrathful deities; 'the moon and so on' means the maṇḍalas which are imagined as

seats in the visualisation of the Buddhas (literally 'the bright maṇḍala and so on', see Ch.II note 3.) (IGb-I7a).

5 Vidya, although normally the mantra of a feminine deity (see Glossary), is interpreted here, as in Ch.II, as the mantra

II The Wrathful Ones, whose function is to guard the maṇḍala in the four directions, are identified as Yamāntaka emanating from Vairocana, Aparājita emanating from Ratnasambhava, Hayagrīva emanating from Amitābha, and Amṛtakundali emanating from Amoghasiddhi. (24b-26b)

of Body, Speech and Mind: OM AH HUM; the term *viṣṇupuruṣa* is explained both in Pr and in the Uttaratantra as the union of ultimate truth ('*vidyā paramārthasatyam*') and relative truth ('*puruṣaḥ saṁvṛtīsatyam*'), which suggests that the deity is to be visualised in union with his feminine aspect, although Pr does not actually say so in this case and although, later in this chapter, the Goddesses are manifested separately. (15b)

6 For the wisdoms of the Tathāgatas see Chart; for the divine perceptions see Ch.12 verses 55-60.

7 Here and in the two following passages S and T give the colours in different order, but the correctness of T is confirmed by PK and Tucci's "Cycle of the Guhyasamāja".

8 *Lokeśvara* or *Avalokiteśvara*, the Bodhisattva emanation of *Amitābha*, here stands for *Amitābha* himself.

9 'The Families have the nature of the five skandhas'; 'liberation' is 'great bliss' (*mahāsukha*) and 'desire' is 'the wish for liberation'. (23a)

10 The Four Goddesses are now manifested: *Māmakī* the Consort of *Akṣobhya*, *Locanā* the Consort of *Vairocana*, *Pāṇḍaravāṁśī* the Consort of *Amitābha*, and *Tārā* the Consort of *Amoghasiddhi*; in his edition, *Bhattacharyya* inserts an extra passage to provide a fifth Goddess (G p.8), placing *Māmakī* (*Dveṣarati*) in the centre and thus being obliged to alter the directions of the others as well; *Tucci*, in 'Glosses on the Guhyasamāja', points out that this is unnecessary as the central Buddha is rarely shown with a partner; in any case, the Goddesses here do not appear in sexual union but singly, placed at the four corners of the maṇḍala.

CHAPTER TWO

I. This is perhaps the most significant and best-known verse in the whole Tantra. In quotation the first pāda appears with slight variations: PK and Sek read '*abhāvabhāvanā bhāvo*', and it is quoted in this form by *Snellgrove* (HV Part I, p.77); *Tucci* (Glosses) emends it to read '*abhāvena bhāvanābhāvo*' which corresponds to the T instrumental '*pas*', but D has '*la*' instead of '*pas*', and the meaning is not really affected; among the manuscripts the only variant is '*abhāvi*' in C and P, a substitution of '*i*' for '*e*' which occurs several times; G gives the verse correctly, but the translation of it (Introduction, p.xx) is rather strange; T '*bgom pa bya ba*' translates '*bhāvya*' not '*bhāvanā*' and appears to have been taken from the Commentary, D has '*bgom pa bgom pa ma yin fid*'. The effect of the Sanskrit cannot be exactly conveyed in translation, either in Tibetan or English, since it depends on the closely related meanings of '*bhāva*'-- substance or material existence -- and '*bhāvana*'-- meditation or creation, a relationship which lies at the very heart of Tantric philosophy and practice; Pr gives four explanations of the verse (28a-b), of which the following is a summary: 'Since there is no substance' means that all moving and unmoving things have no real phenomenal existence, it means the non-substantiality of the skandhas and the voidness of the dharmas, it is the state of ultimate truth; there is no meditation because there is no

object of meditation when all things are seen to be the mind itself; meditation which is a process of cause and effect (i.e. practice and its result) is not real since there is no such duality of cause and effect, and meditation on the illu-

notes), which corresponds to a possible original Sanskrit version (see S notes), but which does not appear in Pr (nor is it translated in D, see Appendix); Pr interprets '*saphāra*' as *Vajradhara*. (31b).

Vajradhara is visualised in the form of the Five Tathā-

sory form of a deity, which belongs to the relative truth, is not real because it is purified by the clear light, the state in which the two truths are inseparable; thus the substance of the relative truth is not substance since it has no independent existence, and so meditation upon it is impossible for him who has entered the path of non-duality.

2 Pr interprets this as an answer to the objection that if there is neither substance nor meditation there can be no yoga of the deity ('devatāyoga'); 'substance' or the form of Mahāvajradhara comes about through the union of the two truths: 'space' is the absolute truth and 'state' ('pada', T'tahul' but D'gnas') is the relative truth. (29b)

3 'The intellectual body' ('manomayadeha').

4 'pure in essence' means the Light (prabhāsvara) and 'purified' means the body which is purified by it. (30a)

CHAPTER THREE

1 'OM my own nature is the Vajra wisdom of the Void.'

2 The phrase 'at the centre of space' occurs throughout the Tantra when visualisations are described, it indicates that all forms arise from and return to the Void; Pr glosses it variously as 'in the heart', 'in the Light', 'in the Source of Dharmas (dharmodaye)', etc.

3 Pr: when the whole circle of deities has been visualised, visualise yourself in the centre as the Lord, and then visualise the Five Tathāgatas as transformations of Vajradhara, who is Body, Speech and Mind. T contains an extra half-line (see T

4 Vajradhara is the central deity, the five Tathāgatas: these are, according to their colours, although the symbols they hold are not entirely consistent with the usual iconography, Akṣobhya, Vairocana, Ratnasambhava, Amoghasiddhi, Amitābha, and Amoghasiddhi for the second time -- here appearing with all the five colours in his capacity to fulfil the aim of the whole world and lead all beings to perfection. (32a)

5 'OM my own nature is the Dharmas-realms.'

6 'By means of yoga' means with the particular yoga of your Family, and 'jewel' means that Family's emblem, which is called a jewel because it is very precious. (33b). This is the 'subtle yoga' (sūkṣmayoga) which is treated more fully in Ch.6 (see Ch.6 note 10), taught 'in order to still the mind'; Pr interprets the passage at length in terms of prāṇāyāma, visualisation and sexual yoga (33b-34b).

7 Pr interprets the yoga maṇḍala as the double-vajra maṇḍala of Amoghasiddhi ('yogamaṇḍalaḥ viśvavajraṃ'), who is like space, thus making a set of four: Vairocana, Amitābha, Ratnasambhava and Amoghasiddhi, corresponding to the four element maṇḍalas which are closely connected with sūkṣmayoga. Two interpretations of the final verse are given: the ordinary meaning (neyārtha) is that the previously visualised Buddhas are transformed into Akṣobhya, the Vajra; and the real meaning (nītārtha) is that the four maṇḍalas are the four elements, which arise from the Vajra or Light (prabhāsvara). (34b-35b).

CHAPTER FOUR

1 'The twenty rituals for purifying the site etc.:' 'the symbols' are emblems of the Families, vajra, wheel, lotus, etc. (37a).

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the wealth of others means obtaining the wisdom of the Buddhas, attachment to sensual desires means continual absorption in that which is (tathatā), becoming of one nature with it, eating excrement and urine means calming the objects and organs of sense; the 'mother, sister and daughter' are the Goddesses

2 Aṣṭakūṣṭhalī (śūdra ṛtviṣṭī kanyā), the vajra is the double-vajra of the Samaya Family. This whole passage is a repetition of the maṇḍala in the first Chapter, except that the positions of Māmakī (the vajra) and Locanā (the eye) are reversed so that they are situated next to their usual partners (Māmakī with Ratnasambhava since Akṣobhya is in the centre). (37b-38a).

3 'The Buddhas are the skandhas, form etc., and the Bodhisattvas are the āyatanas (the senses and their spheres of action), the eye etc.' According to the ordinary meaning, the girl is a girl of the yogin's Family, but the real meaning is that she is the Dharmadhātu; the real meaning of the five nectars (pañcāmṛta) is: excrement is meditation on the objects of sense (viṣaya), urine is the wisdom-form of the organs of sense (jñānendriya), semen is the pure Dharma-nature (viśuddhi-dharmatā), and blood is all-knowing wisdom; whatever things are meditated upon are the deities, and the offering is the realization of their unsubstantiality. (38a-39b).

CHAPTER FIVE

I Pr describes this speech as 'teaching in words which are opposed to the world' ('lokaviruddhālapena'): caṇḍāla (the most despised caste, originating from a śūdra father and brāhmaṇa mother) is given as an example of those who are scorned because of their birth, and veṅkāra (a flute-player?) as representative of those who are despised because of their occupation; destroying life means realising the unsubstantiality of the dharmas, lying means the doctrine of dependence and arising, coveting

of the Families, and the 'Mother of the Buddha' is Prajñā-pāramitā, -- here Pr quotes a śloka reminiscent of Hindu tradition: 'hrdayasthā mahādevī yogino yogadhāriṇī / jananī sarva-buddhāṅaṃ vajradhātviśvarī smṛtā // 'the great Goddess dwelling in the heart, sustainer of the yogin's practice, the Mother of all Buddhas, she is called Lady of the Vajra Realm.' Here, and frequently throughout the Tantra, 'wisdom' and its synonyms are interpreted as the mudrā, so that 'the wise One' means the yogin who has a partner. (40b-42a).

CHAPTER SIX

- 1 'Oṃ my own nature is the Vajra Mind of all Tathāgatas.'
- 2 'Oṃ my own nature is the Vajra Body of all Tathāgatas.'
- 3 'Oṃ my own nature is the Vajra Speech of all Tathāgatas.'
- 4 The 'dwelling' is the body, which contains the Three Vajras of Body, Speech and Mind, and has the nature of the Three Tathāgatas; it is secret because it is not understood by śrāvakas and so on; one should create or bless it with these three mantras in the head, throat and heart. According to the real meaning (nītārtha) the 'dwelling' is the absolute truth. (46b-47a).
- 5 'Oṃ my own nature is the Vajra Passion of all Tathāgatas.'
- 6 'Oṃ my own nature is the Vajra Worship of all Tathāgatas.'
- 7 Pr: 'after blessing himself in body, speech and mind, he takes the girl of his Family and embraces her, saying the 'anurāgana' mantra, and after union with her he performs the worship of the Tathāgatas.' This is also called supreme worship and

secret worship, and is described as the purification of the senses by experiencing their non-substantiality. (47b).

8 Here ③, C and P have an extra mantra (see 8 notes):
'Oṃ my own nature is the Vajra Body, Speech and Mind of all

so it seems reasonable to emend 'cakra' in the MSS to Pr's 'candra' -- see 8 notes.), 'jewel' is the earth maṇḍala of Ratnasambhava, and the 'maṇḍala of light' is the black air maṇḍala'. Between ślokas I2 and I3, the MSS have an extra śloka (see 8 notes): 'At the centre of space imagine the

9 Neither Tibetan version agrees grammatically with the Sanskrit, and Pr gives an interpretation which cannot suit the Tibetan: the subject of 'coditaḥ' is to be understood as Vajrasattva, and 'vācā' is taken as instrumental although in the next śloka it is regarded as a nominal stem; 'manasi' is interpreted as 'in the heart' ('hṛdi'), which in the light of D (see Appendix) might be a better translation. In any case the general meaning is clear: by means of mantra the yogin arouses Vajrasattva, that is to say, he himself is aroused in his own Vajra nature. (48a).

10 The 'subtle yoga', already mentioned in Chapter Three, is 'concerned with knowledge of the vital breath (vāyu)'; it is also called 'the essence of prāṇāyāma and the essence of mantra'; it is through this yoga that the 'internal wisdom and means' ('ādhyātmikaprajñopāya') are fused 'in the fire of great passion' ('mahārāgānala'), and from this union is produced the drop (bindu) of bodhicitta, which, for the yogins of the utpattikrama, contains all the moving and unmoving beings of the three worlds, and for those of the niṣpannakrama consists of the Five Buddhas; this yoga combines meditation on the maṇḍalas of the Five Buddhas, who are the five skandhas, with those of the Four Goddesses, who are the four elements. It is dealt with in the Uttaratantra and in several places in Pr.

11 Pr: 'for teaching how to produce the four maṇḍalas.' They are identified as follows: 'sun' is the red fire maṇḍala, 'moon' is the water maṇḍala whose nature is bright (T reads 'gsal baḥi dkyil ḅkhor', which always means the moon maṇḍala,

lotus maṇḍala, and visualise the Lord of Vajra Passion, the colour of the ruby.' This gives the set of five instead of four, taking the sun and moon as the maṇḍalas of Akṣobhya and Vairocana, which is quite acceptable. (51a-b).

12 'Primary yoga is the three syllables, consisting of emanation, gathering together and remaining still.' (51b).

13 Eating these different kinds of meat is interpreted as offering them to the Wrathful Deities of the different Families, human flesh is for the Vajra Family but the others are not specified (52b).

14 'The work of one who does not return, the ripening and releasing of beings.' (53b).

15 A difficult phrase, which occurs again in ChJ3 śloka 86 with a different explanation and Tibetan translation. Here Pr explains 'coditaḥ' as 'aroused by external diagrams (yantra) and gestures (mudrā)', -- these rituals are treated in great detail later in the Tantra; the passive participle appears to be taken as having an active meaning, which occurs fairly frequently, for example in the commentary to śloka 3 of this chapter, which may be accounted for by the identification of the yogin and the deity which makes distinction between subject and object irrelevant; from the Sanskrit only, it would seem better to read 'darśanena eva' rather than 'darśane na eva', but this conflicts with both T and Pr. (53b).

CHAPTER SEVEN

I 'the enjoyment of all desires' means the experiencing of the sense-objects such as form etc., uniting the object and organ of sense so that there is no duality (55a).

'threefold' is interpreted as 'lowest, medium and high-

lute truth, and its result is the form of Vajrasattva purified by the Light; the Tathāgatas are the skandhas, their slaying is their non-substantiality, taking place in prāṇāyāma. (6aa).

CHAPTER EIGHT

est', and there a verse in the Uttaratantra which describes the sense-desires as consisting of pleasure, pain and a combination of both ('rūpaśabdādayaḥ kāmāḥ sukhaduḥkṣebhayātmakāḥ'). 'That itself' is first interpreted as the threefold form, sound and so on, and secondly as the yogin himself. (57b-59a).

3 'the deities' are interpreted firstly as the Prajñās Locanā and so on, and secondly as the triad of knowledge (vijñānatrayam).

4 Here Samaya is the mahāmudrā form of the Deity; the sequence of these six 'recollections' leads up to the yogin's complete identification with the Deity, after which he performs the ritual of union accompanied by the mantras. (60a-61b).

5 Pr: the sense-objects in their three aspects as pleasant, unpleasant and mixed are the 'foundations', because they give rise to the 'blessing' which is the triad of Passion, Hatred and Delusion (60b).

6 Pr: 'The 'bhaga' is the absolute truth, and the 'līnga' is that which is absorbed within it ('līyate'), the relative truth.' (61b). Here I follow the Tibetan translators in keeping the Sanskrit words in order to emphasise their symbolic significance.

7 Here 'vajra' is interpreted as the tongue, and 'lotus' as the palate; these are pressed together in the practice of prāṇāyāma, and the 'seed', which is nectar (amṛta), flows down from the top of the brain at the moment of consecration. (62b).

8 'samaya' is here interpreted as the union of wisdom and means; to drink semen means to place the skandhas in the abso-

I This Chapter is concerned with the secret consecration (guhābhīṣeka) which is the result of the secret or supreme worship; Ratnaketu's name is accordingly interpreted as 'ratna' meaning bodhicitta plus 'ketu' meaning vajra, and he is called 'bhagavān' because he is resting in the bhaga through desire for the consecration of bodhicitta (67a). (See next note.)

2 Pr: 'Vajra' is the absolute and 'Jewel' the relative truth (68b).

3 The meaning of this line is obscure. Pr interprets 'twenty-five' as consisting of the twenty-five deities, -- the word 'year' does not appear in the Sanskrit although it does in the Tibetan; for 'animals', Pr says the word is used because it means 'sideways' or 'on the side' ('śabdasya pārśva-vācivāt') -- 'tiryaç' meaning 'horizontal' or 'crooked' also signifies 'animal' -- and that one should understand (grh) all the other deities in the maṇḍala as Mahāvajradhara since they are transformations of him (69a); the probable meaning of the whole line is that the yogin should visualise his partner as containing within her the entire maṇḍala.

4 Pr: 'the mantra-practiser', but I not very satisfactory.

5 This is the usual order of the five centres, corresponding to the syllables OM ĀḤ HŪM SVĀ HĀ; the text gives synonyms in a different order, which Pr interprets in what appears to be an unnecessarily complicated way, but with the same final result. (69b).

6 In translating these three ślokas I have followed the order of Pr's explanation rather than that of the text (70a).

7 Pr: the five padmas and five utpalas mean the ten kinds of vital breath (vāyu), the three jasmines are the essences of the Three Vajras, and the four other flowers are the Four Goddesses with their maṇḍalas of the elements; the yogin offers

body, and 'vajra' as one's own mind (84b).

4 Pr interprets: visualise first the deities of the maṇḍala, the samaya-beings, then in their hearts the very small wisdom-beings (jñānasattva), then in the 'heart-moon' of each wisdom-being the word HŪM which is the samāhi-being. Elsewhere

them by 'placing them in the state of non-substantiality' (70a).
8 Here the 'foundation of blessing' is interpreted as the mantras OM etc., which are the bases of Vairocana and so on; the yogin visualises the body of the mudrā as this foundation. (72b).

CHAPTER NINE

- 1 The maṇḍalas are all visualised as the mahāmudrā form of Vajradhara, and are then transformed into the Five Buddhas.
2 'the threefold vajra' is body, speech and mind; the yogin steals the jewels, which are the essence of the Buddhas, by drawing them towards his tongue on the five rays of light (74b).
3 Pr: 'the creation of the Deity's form' (75b); this is the fourfold process also called the four vajras, described in the Uttaratantra: 'first the realisation of the Void, second the concentration of the seed, third the creation of the image, and fourth the placing of the syllable.'
4 'the dwellings of the Jinas' are all sentient beings; the meaning of this meditation is to understand that all the dharmas are false because they are like an illusion (76a).

CHAPTER TEN

- 1 Pr: 'without the distinction 'this is body', 'this is speech', 'this is mind', and without mutual support, having the same flavour ...' (82a).
2 'Pāramitā' is Locanā and so on, 'Mantra' is Vairocana and so on (82a).
3 'maṇḍala' is interpreted as the maṇḍala of one's own

however this visualisation is described as being in the heart of the yogin, who is identified with the samaya-being, and this rendering agrees better with the Tibetan (but see Appendix for the D version which agrees with Pr). These three are the three vajras which are then imagined as a hook to arouse whichever deity is the object of the practice (sādhya-devatā). (85a-b).

- 5 Pr: 'Just as an actor in a play is imagined to be Indra and so on by means of his costume, so here the one mind is imagined to be the practiser, the practice and the object of the practice.' (86a).
6 A phrase which occurs several times in slightly differing forms, and with two distinct interpretations; here Pr says it is given as an answer to the question 'what happens to the sādḥaka if he fails?', and his delusion is the thought 'these are Paśāngatas, I am the natural self'; that is to say, if the sādḥaka feels a sense of dualism his purpose will not be accomplished. (86b).
7 'uniting the two truths'; 'all beings' are the sādḥaka, sādḥya and so on, or else the worldly and transcendent siddhis. (87a).
8 The Sanskrit, two Tibetan versions, and Pr are at variance over this line, hence the ambiguity of the translation. The meaning of 'impassioned' is 'not being detached from the three realms', and 'impassioned look' means 'arousing the thought by all beings that these are our parents' (87b). The Vidyā Queen is Prajñāpāramitā. Samaya is Mahāvajradhara.

CHAPTER ELEVEN

- 1 'vajra wisdom' is the sādḥaka, sometimes this term is used particularly of the yogin of Akṣobhya, the Vajra, but it is also interpreted as 'the sādḥaka established in the samādhi of the process of realisation (niṣpannakrama)', i.e. identified

- 7 Here 'Vajras' refers to the Family of Akṣobhya, who is their Jina; his 'dwelling' is the mahāmudrā form (92a).
8 'wisdom' is interpreted as 'the moving and unmoving', and its maṇḍala is the three worlds; the yogin 'makes all beings unsubstantial' by placing KHAM, the mantra of space,

with the Wisdom-being.

2 'Vajras' the first time is interpreted as the Four Goddesses, and the second time as Tathāgatas (89a).

3 The 'Vajra maṇḍala' is the sun, the 'bright maṇḍala' is the moon, and the 'Dharma maṇḍala' is the lotus (89b).

4 Pr elaborates this process: for the yogin of Vairocana,-- first visualise the sun, moon and lotus maṇḍalas, which merge together into the bright (moon) maṇḍala; on top of this place the three syllables which are then transformed into a wheel, and this in turn is transformed into the samaya-being, Vairocana; in his heart visualise the wisdom-being, and in his heart the syllable Oṃ, the samādhi-being (91a).

5 The expression 'three vajra kalpas' occurs frequently, sometimes interpreted simply as a period of time during which the effect of the practice will endure, and sometimes personified as Vajradhara, so that the meaning becomes 'remain as Vajradhara'; sometimes the wording is 'trikalpasamayam', where again the double interpretation is possible, 'samaya' meaning either 'time' or 'Samaya' as a deity. The plural verb is interpreted as singular ('tiṣṭheyuḥ tiṣṭhet').

6 The Samaya of Speech (Amitābha) is the samādhi-being; Pr has 'paṇcakan' for 'prapaṇcakan', and says that that the three 'beings' are to be combined into one and by this method the Five Tathāgatas are piled together; T is closer to Pr, but 'mchog' probably corresponds to the Sanskrit 'pra-', which is found in all the MSS, although the word 'prapaṇcakan' has a quite different meaning ('manifestation', 'development', etc.).
(91-92)

on their bodies; he becomes invisible to the Buddhas because he is identical with them. (92b-93a).

9 From T, but all S read HŪṂ and Pr has HAṢ; it is called 'a section of prāpāyāna' and means 'inexpressible' (93b).

10 The Buddha-perceptions are 'the divine eye and so on', see Chapter I2, ślokas 55-59; these do not in fact correspond to the five senses, but they are interpreted as such in the following verses (ślokas 25-34): 'Wisdom Oṃ' is the seed-syllable which produces Vajrapāṇi, symbolising the sense of hearing; 'Jewel Oṃ' is Ākāśagarbha, the sense of smell; 'Dharma Oṃ' is Lokeśvara, the sense of taste; 'Samaya Oṃ' is Sarvanivaraṇaviskambhin, the sense of touch; and 'Oṃ of the Three Bodies' is Vairocana (here the Buddha is named instead of the Bodhisattva), the sense of sight. (94b-97a).

11 Here T has 'dpag med' (Amita) instead of 'ketu'; this appears to have been taken from the commentary, which speaks of him as 'existing in many world-realms' -- the Sanskrit 'aneka' ('many') is translated into Tibetan as 'dpag tu med pa' ('limitless'), then explained in the Tibetan version as meaning Ratnaketu; D however has 'rdo rje gsum gyi tog'. In all these verses the names of the Buddhas are interpreted as Mahāvajradhara, and 'the Three Vajra Samayas' as the appropriate sense-object in its threefold aspect (see Ch.7), experienced in a divine or transcendent form. (95a-b).

12 'five-pointed vajra' means the five sense-organs, and 'five places' the sense-objects (98a).

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13 Here the mantra is the wisdom-being, and consciousness (vijñāna), or mind (citta, vajra), is the samādhi-being, 'like a drop' and 'having the nature of the three worlds' (98b).

14 'suppression' is equivalent to dhāraṇā, the fourth stage of the six stages of yoga, in which certain signs (nimitta)

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masses of 'mantras' and 'mudrās' consecrate the sādhanā with the nature of his own Lord ('svādhipatitvena sādhanam abhiśāntīti'). (102a).

6 Vairocana.

7 The double-vajra maṇḍala.

of the six stages of yoga, appear (these are described in the Uttaratantra), associated with the Light (prabhāsvara). (99a).

15 Mahāvajradhara, who 'thinks of ('kalpayati', 'rtog pa') or creates the aim of the world with his body, speech and mind' (99b).

CHAPTER TWELVE

I Pr: 'visualise Mañjuvājra not only in your own body, speech and mind, but also with emanations into the body, speech and mind of the three worlds' (IOOb).

2 Here the MSS read 'siddhātma' ('perfected'); Pr has 'śuddhātma' -- 'because of the body being like an illusion' ('mayopamadehatvāt'); the 'brilliant light' comes from the wisdom-body, and the 'adornments' are the thirty-two marks of a 'Great Man' or Buddha. (IOIa).

3 The 'three metals' are gold, silver and copper, interpreted as the 'three lights' (ābhāsatraya); the 'five sacred substances' ('vipmūtra-') are the five objects and organs of sense; the 'Three Vajras' means the mind, and 'mouth' is the Light (IOIa).

4 From the Sanskrit; here the Tibetan has no equivalent to 'tasya', and would mean 'so many women will become full of virtues'.

5 Pr interprets '-ātma' as plural, and has 'sthāpayanti' for 'samsthāpayati': the 'pure ones' are the Buddhas of the Lotus Family in the form of means (upāya), and 'supreme worship' is the Goddesses in the form of wisdom (prājñā), -- these

8 The Goddesses, and in the next verse, the Iakṣmīs.

9 'Mahāvajradhara, who gives birth to the forms of Vairocana and so on; the expression 'sarvākāravaroṣetam' occurs frequently, and indicates that the deity in question is conceived as the totality of the five aspects ^{of} Buddhahood. (IO4b).

IO These terms are elaborated in the Uttaratantra, and are dealt with at great length in Pr; they constitute the means (upāya) to enlightenment. Sevā (meaning 'service', 'worship') is of two kinds: ordinary (sāmānya) and supreme (uttama); ordinary sevā is the visualisation process known as the 'four vajras', and supreme sevā is the yoga of six stages (ṣaṣṭāṅga), which is also called 'nectar of wisdom'; Pr describes sevā as 'the purified form of the deity', 'contemplation of the Void' and 'contemplation of the enlightenment-mind'. Upasādhana is a continuation of this process, the visualisation of the deity in the yogin's heart, described in the previous Chapter, and its worship; sādhana is the creation of the wisdom and samādhi-beings, it is performed with the enjoyment of all the senses, with the practice of haṭhayoga, with the four Acts and all the other rituals described in the Tantra, and it results in the attainment of the Vajra Body, Speech and Mind; mahāsādhana is the final consecration, peace, the accomplishment of the aim of others. (IO8b-II3a).

II Following Pr, which has 'sevā' as subject and reads 'kartavyā', although T translates as though sevā is part of a compound (D is like Pr, see Appendix); there is little difference in the sense.

12 Here 'the four times' is interpreted as the Four Goddesses, and their 'practice' is 'delighting them with embraces and so on'; 'in the five places' means 'combined with the sense-objects of form and so on' (II3b).

13 Vajra Samaya is Mahādhara. These three different periods

4 The sādhanaka 'established in the samādhi of the stage of realisation'; 'supreme worship' is 'the worship of the Body, Speech and Mind of all the Buddhas in the three worlds'. (II7b).

5 'the steady Vajra' is interpreted as the Vajra essence

of time are for yogins of strong, medium and weak powers (II3b).
14 The MSS show considerable confusion in the following verses; some older versions must have contained a śloka giving the result of the vows ('... they grant him their blessing. '), and this is translated in the Tibetan, however the reading I have adopted is according to Pr^{PK} and also D (see Appendix), and it is the version which emerges most clearly from the manuscripts available to me. (II4a-b).

15 Here the interpretation is: if, through not obtaining instruction, the yogin of Vairocana, Amitābha or Akṣobhya thinks of these blessings of Body, Speech and Mind as separate, he will become far from the process of realisation. (II5a).

CHAPTER THIRTEEN

1 'non-dual wisdom' ('jñānavajram advaya-jñānam'). Several expressions in the following verses are interpreted as meaning the non-duality of the two truths.

2 Following the Sanskrit order; the Tibetan transfers its translation of 'bhāgasva bhagavan', which appears to refer only to śloka 5, to the end of śloka 8, thus displacing a half-line in each verse.

3 'all mantras' are 'the serpents and so on', and their 'meaning' is 'the three syllables': the sense seems to be that all mantras are in essence the Three Vajras -- OM ĀḤ HŪM; 'mantra-placing' (nyāsa) is the visualisation of these mantras in body, speech and mind, which are the 'three divisions', all contained in Vajradhara. (II7a).

of Akṣobhya, the yogin should 'search into the real nature of mind' (II8a-b).

6 Here 'maṇḍala' means the yogin's body and 'vajra' his tongue (II8b). (See Appendix for D which is better.)

7 'Neuter' is explained as 'non-substantial', it is in the centre because it the essence or heart of the Tathāgatas (II9a); it should be noted that just as delusion (moha) is defined as a mixture of aversion and attraction, so the concept of neuter embraces the qualities of both male and female, not the absence of both but their union.

8 'passion' is qualified by the quotation of a ^{half-}verse which appears in the Hevajra Tantra (HV I, viii, 35): 'neither passion nor the absence of passion nor a middle state' ('na rāgo na virāgaś ca madhyamā nopalabhyate'); and its 'meaning' is interpreted as 'understanding it as it is'. (II9b).

9 Again the process of visualising the three sattvas: in the heart of the sādḥaka identified with the Samaya-being is the Wisdom-being, and in his heart the appropriate symbol (wheel etc.) resting on its maṇḍala, then at the centre of that is the mantra or Samādhi-being; these visualisations are preparatory to performing various rituals, and the 'meaning' of the mantras refers to the actions they each accomplish. (I20b-I21a).

10 'twofold' refers to the two stages, that of creation and that of realisation; 'emanation and withdrawal' belong to the stage of creation. (I21a-b).

11 Following S and Pr, although T reverses the objective and instrumental, but D confirms this interpretation (see Appendix).

12 The mantra is the Samādhi-being, their meanings are the Acts which follow: here the deities and maṇḍalas do not

way ('send out emanations') for which the Tibetan would be 'spro ba', but as 'cūrpīkaromi' ('pulverise'). (I24b).

16 Pr: 'the wrathful deities in the upper region'; this is the ninth of the ten directions, containing eight Uṣṇīṣa deities corresponding to the eight directions on the horizon-

conform to the usual scheme in the case of prosperity and subjugation; for prosperity, Pr reads 'vairocanapadam' in place of 'padmavajriṣaḥ' and interprets it as meaning Ratnaketu, while for subjugation it has 'padmavajriṣaḥ' which is normal. (I22a).

I3 Following T. The Sanskrit 'samputa' is problematic; it occurs several times in descriptions of rituals in the Commentary and in the text itself, and seems to represent the object (sādhya), possibly in the form of two diagrams or images (yantra) joined together, or else as a covered vessel; here it clearly stands for the 'enemy'. Unfortunately the photographed Pr is almost illegible here, and the Tibetan version does not exactly follow it, but there appear to be two separate stages: firstly visualising the enemy killing other sentient beings who are to be regarded as potential Buddhas (Pr has 'ripuṣā' or possibly 'ripūṣā', which may be meant as a variant to 'samputa'), and then destroying the enemy by the ritual of separating the samputa (T: kha sbyar dbye ba). (I22b) Also see note 23, and Ch.14 śloka 25.

I4 Following T, but see Appendix for D which is closer to S. The Commentary is again almost illegible, but seems to give a combination of both versions; as it stands, S does not make much sense. (I23b-I24a).

I5 Following T, which suggests a Sanskrit reading 'ārṣvantu sarvabuddhā mā(ṣ)'..., Pr however has '-ātma' which is interpreted as plural; 'sphārayāmi' is interpreted not in the usual

tal plane. See ślokas I56-I58. These deities are described in IBI pp.299-302.

I7 'Dharma Body' is here interpreted as the yogin's own purified form, which is the unity of the Three Bodies, and this is then visualised as the basis for the following meditation in which the mind ('the Wisdom-being'), body ('the dwelling') and speech ('the mantra-syllable') are seen to be simply appearances of Mind, like an illusion. (I26a).

I8 In all these rituals the yogin must identify himself with Vajrasattva, who is then transformed into the particular deity to be invoked for the action. Pr interprets 'the Buddhas' as the five elements, from amongst which the maṇḍala of water is to be used in this case; 'with both feet together' means realising the unity of the two truths; 'on the enemy's head'-- literally 'on his head': here and ⁱⁿ the following passages 'he' refers to the object of the ritual (sādhya), whether he is to be killed, attracted, cured etc. (I26a-b).

I9 The maṇḍala of water, for the peaceful Acts.

20 Pr: 'This combines the two meditations of Ratnasambhava and Amitābha.' Ratnasambhava has the earth maṇḍala, and his Consort Māmakī is the colour of the yellow Jewel; Amitābha's fire maṇḍala should also be visualised, and his Consort Pāṇḍarā is the colour of the red Wishing-jew (although the Wishing-jew often in fact refers to Ratnasambhava). ((I29b).

21 The maṇḍala of air, marked with a vajra ('vajralakṣitaḥ'). In it one places Khavajra, who is Akṣobhya, and he who is preceded by Dharma, or Amitābha,-- i.e. Amoghasiddhī (I30a-b).

22 This line is similar to Ch. 6 śloka 24, but here Pr interprets 'coditaḥ' as 'ca uditaḥ'; it is not clear which verb 'darśanenaiva' qualifies. (I30b),

23 Pr has 'ripuṣ' for 'ripavaḥ'; the nominative may perhaps be explained by the demand of the metre and by its prox-

29 This line does not occur in S.

30 Here the Uṣṇīṣa deities are personified in one collective deity, called 'Circle of Vidyās', which Pr explains as comprising all the worldly siddhis; this deity appears in verse 107 as Ekākṣara or Mahā-Uṣṇīṣa. (I35a).

31 ... Chapter II note 1A: here however

imity to the nominative in the next line ('apakarī'), which is interpreted as 'thinking "he is a killer of all the Buddhas, all beings"' ('sarvabuddhānāṃ sarvasattvānāṃ so'pakarīti dhyātvā'). Pr says the enemy is to be visualised 'udghātita-samputāp' (T: 'dgra boḥi kha sbyar phyē bar bsgom zo'), see note 13. (I31a).

24 Māmakī is called 'Eye of Vajra Space' in S, but 'Space-born Eye' in T, while Paṇḍarā is called 'Eye of Vajra Speech' in S and 'Water-born Eye' in T (which suggests readings of 'khaḥa-' and 'abja-'); Space in either case is Akṣobhya, and 'water-born' can mean lotus, which, like speech, represents Amitābha. S gives the colours of their faces in the wrong order. Tārā is here called Vidyā; I have given all four their most usual names because of the confusion between S and T. (I32a).

25 Pr: 'the Buddha' is Mahāvajradhara, and the maṇḍalas in these visualisations are interpreted as the 'three lights' (ābhāsatrayam), the 'three knowledges', the 'three voids', the basis of the stage of realisation.

26 This refers to Māmakī (Khavajrā) in her double function as Consort of Akṣobhya (Space) and of Ratnasambhava (Jewel). (I33b).

27 Pr: 'the maṇḍala of the attainment of wisdom and means'.

28 The sādḥaka; in this and the following passages the Sanskrit MSS show no consistency in their singular and plural terminations, so I have followed the Tibetan (even Pr disregards such distinctions, and has, for instance 'sādḥakaḥ ... nandanti').

31 'suppression': see Chapter 12 note 14, note however it is interpreted as the rituals of killing and so on, by means of which the condition of suppression is brought about, through the samādhis of the wrathful deities; the true meaning (nītārtha) is that the skandhas (the Buddhas) are immersed in the absolute truth. (I35b-I36a).

CHAPTER FOURTEEN

I Pr: 'The Goddesses'. First is Locanā of the Tathāgata Family; the 'Vajra Buddha' (verse 1) is Vairocana. Second is Māmakī of the Vajra Family, who is also to be considered as the Goddess of the Jewel Family. Third is Paṇḍaravāsini of the Lotus Family; 'Dharma Body' here refers to Amitābha. Fourth is Tārā of the Samaya Family, 'Samaya-beings' also used in an unusual way; 'Vajra Body' (verse 7) is interpreted here as Amoghasiddhi. (I37a-I39a).

2 Pr: Hayagrīva, because he is born from Amitābha, the Lotus (I43a).

3 The origin of all poison, which was produced from the churning of the ocean by the gods and demons and was then swallowed by Śiva; its colour is blue.

4 Here Pr explains 'samputākāyena samputāyantreṇa ...' and describes the ritual as follows: draw the image of the sādḥya with yellow pigment on a leaf, write his name on it, then cover it with another 'yantra' and tread on it with your foot marked with a vajra hook, reciting the mantra. (I48b). Also see Chapter 13 śloka 44, note 13.



5 According to Pr's interpretation, although the compound '-padākrāntam' usually has the object rather than the subject as its first member: 'Vajrasattva' is the yogin's wisdom-being, his feet are the rays of light which stream out and encircle the wisdom-being of the object (sādhya), the 'Lord

10 According to Pr; in the familiar expression '-padākrāntam', 'pada' is here taken to mean 'place' or 'dwelling', i.e. the sādhya's body, speech and mind centres in verses 66, 68 and 70 respectively. The first lines of these three verses are interpreted as the ritual of sexual union, in which the whole action takes place, but they could also be understood

of all *Tathāgatas*, who is then drawn in with the hook and bound with the noose. The ritual of capturing as described a little later in the Commentary, as with most of the other rituals in this Chapter, involves treading on the image of the *sādhya*, which is generally drawn on a skull; presumably the above interpretation is the symbolic meaning of the action rather than of the actual words. (I49a).

6 Both *Ekajaṭā* and *Bhṛkuṭī* are generally regarded as emanations of *Amitābha*, and are so described in *SM* and *IBI*, but here *Pr* interprets 'Speech' as *Amoghasiddhi*; I have gone against the majority of the texts and followed *B* and *D* (see Appendix) in omitting the name of *Aparājita*, since there seems to be no reason whatever for connecting him with the goddess *Ekajaṭā*. (I51a).

7 This line does not appear in either Tibetan version.

8 'the Mothers' are named as the Goddesses *Brāhmaṇī*, *Vaiṣṇavī*, *Rudrāṇī*, *Indrāṇī*, *Kauberī*, *Vārāhī* and *Cāmuṣṭī*.

9 Tibetan 'tsham ṅam' is an unusual word, and in the Peking blockprint looks like 'tsham dam'; approximations to both appear in the dictionaries, with various and sometimes contradictory meanings, the most likely are *Das*: 'tshom rṅams' -- 'wrathful attitude', and the Tibetan/Chinese Dictionary: 'tsham rṅams -- ḥjigs stans ḥjigs par byed paḥi gāi'; the corresponding Sanskrit 'ākṣepa' has a wide range of meanings; *Pr* interprets it in the three relevant passages as 'cutting off', 'suppressing' and 'removing'.

as gestures or positions of the hands in which the dagger is held. (I55b-I57a).

CHAPTER FIFTEEN

I Here I have translated 'sādhayet' as 'perform the practice', as such a generalised expression may include the implication of a successful result, its usual meaning, although *Pr* interprets it more narrowly as 'instruct' the *mudrā*; 'special' translates 'viśeṣataḥ', which generally in this text refers to the distinction between the practices of the different Families. I have simplified the epithets of the *mudrā*, -- in verses 2 and 7 'mahātmanah' appears to refer to her father rather than to her, it is interpreted as 'having the virtues of faith etc.'; 'every quality' means auspicious physical qualities, and 'every adornment' means the skills of love. (I58a-b).

2 This passage refers to the stage of realisation, while the previous instructions were for the stage of creation; 'Dharma' is interpreted as the yoga of realisation ('*niṣpanna-yoga*') and 'Vajra' indicates its indestructibility; *Pr* explains the ritual as the union of Wisdom and Means, the disappearance of ignorance, and the realisation of the four Voids, symbolised by the four castes; 'the secret' is *Mahāvajradhara*. (I60a).

3 'storms', consisting of 'wind, thunder and lightning, hailstones and so on', caused by the serpents and other obstructing deities; the gesture of the 'fang' is directed particularly

against serpents; 'the Enemy of Evil' is *Hayagrīva*; 'Buddhas and Bodhisattvas' are the yogin's mantras and other people's mantras, which have caused the obstructions. (I63b).

4 'the four places of *Locanā* and so on'; the yogin himself is in the centre as *Mahāvajradhara*; 'the lotus' is the

'expounding the truth of transcendence and so on'. I have translated 'noble stage' from the *S* 'āryabhauma', although *T* has 'ḥphags las', and *Pr* 'āryapatha' and 'ḥphags lam', *D* however has 'ḥphags paḥi sa'. (I68b).

10 *T* leaves out the 'hundred', probably having read 'ḥphags paḥi sa' but it is retained in *Pr* and *D*.

lotus of his heart. This whole practice belongs to the stage of realisation. (I64a).

5 The siddhi of invisibility, which has been mentioned before and is treated more fully here, is interpreted as 'abandoning the natural self'; the Bodhisattva Mañjuśrī is particularly associated with this siddhi. ((I64b).

6 From Pr ('śarāvassapūṭe kapālasapūṭe'); in śloka 40 however, 'sapūṭa' is translated by Tibetan 'sbyor ba', here meaning sexual union, and I have translated with a combination of both, in accordance with Pr's explanation; only fragments of the ritual are given in each verse of the text: in each case the pill should be mixed with the five nectars, kept in the skull, and put into the yogin's mouth after union with the mudrā. (I65a-b).

7 'Vajra of Beings' is interpreted as Akṣobhya, and 'Enlightenment of the Buddha' as Vairocana; this passage refers to the moment of consecration when the sādḥaka is pervaded with bliss. (I67a).

8 'the Work of Speech' is Amitābha (I68a).

9 This is the process by which a deity enters into the yogin, who is described as the 'vessel'; according to Pr, it is preceded by meditation to purify the vessel, then 'arousing' is described as 'flying up, trembling and moving'; 'fixation' is 'a fixed state, like a post, with steady nature, after having abandoned the natural self'; 'great divinity' is when the deity has entered the vessel, and 'the noble stage' is

Japa for each, but Pr is silent on this point.
II According to Pr, the mantra containing the poison will rise up from between the feet where it was deposited in the previous action, enter the body and ascend through the four lower centres (padma) to the throat, from where it is vomited. (I75a). (See Appendix for D, which is closer to S.)

I2 Sickness caused by faults (doṣa) or by magic acts.

I3 The 'two ways' are with signs (nimitta) and without signs; 'Buddhas' are interpreted as the sādḥakas who practise mantra, and 'Bodhisattvas' as those who are 'intent on the innermost self' ('adhyātmaparāyanāḥ'). (I77b).

I4 In this śloka the Tibetan and Sanskrit show slight differences (also see Appendix for D), but the meaning is not much affected; Pr has a combination of both. 'Contemplation' ('nidhyapti') is explained as examining and understanding the nature of mind at the time of dreaming, and thus attaining the realisation that the dharmas do not exist outside the mind. (I79a).

I5 This sentence is omitted in F. There are several other minor omissions and differences in the prose passage, most of which are closer to the Sanskrit in D.

CHAPTER SIXTEEN

I S reads 'rāo rje' ('vajra') for 'maṅḍala' in verses I and 7. In these two maṅḍalas, of Body and of Speech, the place at the centre is occupied by the teacher with his mudrā.

2 'mantra-being' is interpreted as 'one who is intent on mantra', and the Sanskrit Pr adds 'who is attached to dualistic knowledge', but this is omitted in the Tibetan version; presumably this refers to yogins practising the stage of creation, for whom, the Commentary goes on to say, the following instructions are intended. 'Samaya' here is

a quite different interpretation, with 'kṛtē na' instead of 'kṛtena': 'if this is done, the Sons will not come near the wise Vajrasattva', 'Vajrasattva' being the yogin and the 'Sons' the evil forces referred to in the previous sentence; the Tibetan Pr follows the Sanskrit exactly, disregarding the Tibetan text ('de lter bras pa ni ... he bar ni ḥgyur te ...')

the following instructions are... the mudrā, and 'making the deities descend' means that the yogin places his mudrā in front of him and consecrates her as the Goddess of his Family. The method of 'descent' was described in the previous Chapter. (I86a).

3 Here, and also in verse 29, T has 'byin rlob' -- 'blessing' for S 'sāṃnidhyam' -- 'presence'; see Appendix for D, which is closer to the Sanskrit. Pr interprets 'they' as the Buddhas and Bodhisattvas, and 'the secret' as the maṇḍala. (I86b-I87a).

4 This is Nisumbha.

5 'Samaya' is interpreted as the vajra or purified aspect of the spheres of sense, by means of which the yogin worships the 'Three Vajras', the Buddhas of past, present and future. (I87a).

6 Combining both S and T (neither appears in Pr); they are interpreted as the five objects of the senses. (I87b).

7 Pr: 'without the mudrā'.

8 Pr explains that this is in order to protect the mantras, which are the deities in the maṇḍala, from evils arising from the five elements; S 'samaya', T 'dam tshig', seems to stand for 'citta'/'thugs': see notes on the S variants, the version chosen is that of Pr and is confirmed by T, but the Tibetan Pr and D have both 'thugs' and 'dam tshig'. (I88a-b).

9 Following T (see also note 3 to verse I9); Pr gives

(I88b).

IO Interpreted as follows: excrement is rice (annam/zas), urine is spices (vyañjana/tshod ma), meat is ordinary food (bhakṣyam/bzah ba), and oil is wine (surā/chañ). (I89a).

II Pr: the meaning is that the teacher should strike the Tathāgatas with the bodhicitta-seed resulting from his union with his mudrā, in order to make them bestow consecration on the disciple. (I90a).

I2 'Locanā and so on' (I90a).

I3 From T; S has 'vajra yoga' and Pr 'vajra master' ('vajrādhipo vajrācāryaḥ'). (I9Ib).

I4 'the four elements, earth and so on' (I9Ib).

I5 This time interpreted as 'a lotus plate' ('padma-bhāṇḍe'); 'viṣṇūtram' stands for the five nectars and 'mahā-nāṣam' for the five meats, these are made into pills and kept in the plate or bowl, to be eaten one by one each day. See also Chapter I5, śloka 39, note 6. (I92b-I93a).

I6 Pr explains these 'messengers' as the equivalents of yakṣas (T gnod sbyin), the aspects of the Wrathful Deities which carry out the yogin's commands. In the verses which follow (55-56) the visualisations refer to these aspects, i.e.: Akṣobhya and Vajrapāṇi (his wrathful aspect) mean Nisumbha (his messenger aspect), Amitābha and Padmapāṇi mean Hayagrīva, and Vairocana and Aparājita mean Yamāntaka. (I93a-b).

I7 Pr interprets 'sufferings' as the three Tathāgatas,

'because they are afflicted by the sufferings of delivering the world', and the 'shining ones' are the messengers, their own wrathful aspects, who must be aroused to grant siddhi to the yogin. The S alternative '-duḥkha-' seems closer to the Tibetan however, and may be preferable. (I93b-I94a).

23 Pr: 'not only with meditation, but with costumes ('nepathya') also' (200a).

24 According to Pr this means the internal Wisdom mudrā, who is Vajradhātviśvarī, in the yogin's heart. (20Ia).

25 Pr explains 'hetranscends' as 'he overcomes the human condition', and then has 'naśyati' -- 'he dies' -- for 'nāśam',

18 From S; of the Tibetan, S has 'ap' and the Chinese 'Āp'.

19 From Pr; confused in the Sanskrit manuscripts, even in the Commentary the distinction between the sādḥaka, his object and the deity is unclear; 'bāla' is interpreted as 'young', an epithet of Mañjuśrī, but the variant 'bālabuddhiḥ' could apply to the victim in the sense of 'ignorant' and would fit the Tibetan equally well. (I95b-I96a).

20 Pr: this is a ritual for teaching vinaya by showing the Buddha maṇḍala to the sinner who is to be converted; Pr also interprets the Three Vajras as the sinners ('sādhyabhūtān duṣṭān'). (I96a-b).

21 Combining S and T in accordance with Pr, which explains the 'work' as the consecration of body, speech and mind. (I99a).

22 From S; T has 'like the light of Mañjuśrī' (see Appendix for D which agrees with S); Here, according to Pr, Vajradhara does not mean the supreme Buddha, but one who has power over the vajra-ḍākinīs; two types of siddhi are distinguished: 'invisibility', or the realisation of non-substantiality, is defined as the vajra-ḍākinīs, also connected with the siddhis of body, speech and mind in the previous verse, and the 'Yakṣa King' is defined as the worldly ḍākinīs, or the worldly or lower siddhis, which is also a definition of 'vidyā', therefore one who has power over them is a 'vidyādhara'. (I99b).

quotes but follows with an optative ('na prapamet'); the correct meaning seems to be conveyed by the Tibetan. (205a)

6 This refers to the flow of nectar (amṛta) which culminates sādḥana, and is to be performed 'for the well-being of the sādḥaka's body, speech and mind'; here 'Samaya' is

but this does not appear in any MS; 'akṣara' is interpreted as 'immortal' although T has 'yi ge' -- 'syllable': the translation is a compromise attempting to resolve these differences. (Pr: 'trivajrātā yogī atikramet mānuṣyabhāvam abhivhavati / nasyatīti / nāṣaṇ prakṛtaṣ śarīraṣ tat parāvṛtṭya / vajravat abhedyan^{akṣaram} / svināṣyaṣ bhavati /') (201a-b).

CHAPTER SEVEN

1 'the vajra secret' is the four sacred laws (samaya-catuṣṭayaṁ, 'vajracatuṣṭayaṁ') of killing, etc. (202b).

2 These are 'killing living beings, taking what is not given, and going with the wives of others' (205b).

3 This is 'lying, harsh and rough speech'; Pr adds 'anutiṣṭhet' to complete the meaning of the first line; the 'maṇḍala of the three worlds' is Mahāvajradhara's maṇḍala, the light or the void. (205b).

4 This is 'the work of mind' ('cittakriyā'): greed or longing, wishing harm, and wrong thoughts; as in the two previous verses, it is purified by identification with the void. Pr reads '-dhiḥ' for '-dhiḥ', but in any case 'vajra' is sometimes interpreted as 'mind'. (206a).

5 'combined': Pr explains 'one should not worship with body and so on united into one; worship with body, speech, or body and speech is correct, but if one worships with body or speech together with mind the desired siddhi will be lost.' All MSS have 'na' at the beginning of the śloka, which Pr also

interpreted as 'the illa that accompany ('samayeti') the body from birth ('trivajraṃ śarīraṃ')'. (207b).

7 'consecration' is added in Pr ('adhiṣṭhānam ... kāryam'); the purpose of this 'first action' is to see all one's activities of body, speech and mind as sacred. (208a).

8 Pr: the Teacher ('mahāvajrātmā deśakap') (209b).

9 'the three vajra samayas' are interpreted as the actions of body, speech and mind, while 'all the Samayas' are the women with the nature of Vairocana and so on. (211a)

10 The maṇḍala is the sādḥaka's own body; the 'threefold essence' means the three mantras just given. In this ritual, according to Pr, the rays of light are made to fall onto the victim's heart and draw out his blood. (219a-b).

11 From Pr, which interprets 'na' as 'yadyevaṃ na kurvāt' -- 'if he should not act thus'. See Appendix for 'D'. (221a):

12 This 'ointment' ('añjana') is the black substance which forms when a wick is burnt in oil; Pr says it is so called 'because it is reliable in subjugation and so on'. (223a)

13 In the passages introducing the first two songs, the Sanskrit gives Māmakī as the first of the Four Goddesses and Locānā as the second, while the Tibetan gives no name in the first case and Māmakī in the second, and Pr has first Locānā then Māmakī; I could not feel justified in changing the Sanskrit to such a great extent, as all the MSS are in agreement, but for the translation have followed the commentary. The third and fourth songs are those of Pūṇḍarā and Samaya-Tārā.

rgya gar akad du/śrī guhya samāsa mahā tantra rādse nāna/
bod akad du/āpal geṇā ba ḥdus pa śes bya ba rgyud kyi rgyal
pe chen pe/

evaṃ mayā śrūtaṃ ekasmin samaye bhagavān sarvatathāgata-
kāyavākścittahṛdayavajrayeṣidbhageṣu vijahāra / anabhi-
lāpyānabhilāpyabuddhākṣetrasumeruparamāpurajāḥsamair
bodhisattvair mahāsattvair / tadyathā / samayavajreṣa ca^I
bodhisattvena mahāsattvena / kāyavajreṣa ca bodhisattvena
mahāsattvena / vāgvajreṣa ca bodhisattvena mahāsattvena /
cittavajreṣa ca bodhisattvena mahāsattvena / samādhivaj-
reṣa ca bodhisattvena mahāsattvena / jāyavajreṣa ca
bodhisattvena mahāsattvena / pṛthivīvajreṣa ca bodhi-
sattvena mahāsattvena / ābvajreṣa ca bodhisattvena mahā-
sattvena / tejovajreṣa ca bodhisattvena mahāsattvena /
vāyuvajreṣa ca bodhisattvena mahāsattvena / ākāśavajreṣa
ca bodhisattvena mahāsattvena / rūpavajreṣa ca bodhi-
sattvena mahāsattvena / śabdavajreṣa ca bodhisattvena
mahāsattvena / gandhavajreṣa ca bodhisattvena mahā-
sattvena / rasavajreṣa ca bodhisattvena mahāsattvena /
sprāṣṭavyavajreṣa ca bodhisattvena mahāsattvena /
dharmadhātuvajreṣa ca bodhisattvena mahāsattvena / evaṃ
pramukhair anabhilāpyānabhilāpyair buddhākṣetrasumeru-
paramāpurajāḥsamair bodhisattvair mahāsattvair ākāśa-

dhātusamāhṛtāis ca tathāgataib / tadyathā / akṣobhya-
vajreṣa ca tathāgatenā / vairocānavajreṣa ca tathā-

ḥdi akaḥ ḥdag gis thos pa dus goig na/beom ldan ḥdas de bñin
gēegs pa thams caḥ kyi sku dan gsuñ dan thugs kyi sñin pe rdo
rje ḥtsun meḥi bhaga la bñugs so/brjod kyis mi lañ baḥi yan
brjod kyis mi lañ baḥi sañs rgyas kyi sñin gi rdul phra rab
sñed kyi byañ chub sems dpaḥ sems dpaḥ chen po la/ḥdi lta ste/
byañ chub sems dpaḥ sems dpaḥ chen po dam tahig rdo rje dan/
byañ chub sems dpaḥ sems dpaḥ aken pe sku rdo rje dan/byañ chub
sems dpaḥ sems dpaḥ chen pe gsuñ rdo rje dan/byañ chub sems
dpaḥ sems dpaḥ^{chen po}/thugs rdo rje dan/byañ chub sems dpaḥ sems dpaḥ
chen po tiñ ḥe ḥñain rdo rje dan/byañ chub sems dpaḥ sems dpaḥ
chen po rgyal ba rdo rje dan/byañ chub sems dpaḥ sems dpaḥ chen
po sa rdo rje dan/byañ chub sems dpaḥ sems dpaḥ chen po chu
rdo rje dan/byañ chub sems dpaḥ sems dpaḥ chen po me rdo rje
dan/byañ chub sems dpaḥ sems dpaḥ chen po rluñ rdo rje dan/byañ
chub sems dpaḥ sems dpaḥ chen po nam mkhaḥ rdo rje dan/byañ
chub sems dpaḥ sems dpaḥ chen po gsugs rdo rje dan/byañ chub
sems dpaḥ sems dpaḥ chen po sgra rdo rje dan/byañ chub sems
dpaḥ sems dpaḥ chen po dri rdo rje dan/byañ chub sems dpaḥ sems
dpaḥ chen po ro rdo rje dan/byañ chub sems dpaḥ sems dpaḥ chen
po reg bya rdo rje dan/byañ chub sems dpaḥ sems dpaḥ chen po chos
kyi dbyiñs kyi ḥo bo sñid rdo rje dan/de dag la soga paḥi byañ
chub sems dpaḥ sems dpaḥ chen po brjod kyis mi lañ baḥi^{yan}/brjod

kyis mi lañ baḥi sañs rgyas kyi sñin gi rdul phra rab sñed
rñams dan/de bñin gēegs pa nam mkhaḥi dbyiñs dan mñam pa la
ḥdi lta ste/de bñin gēegs pa rdo rje mi bskyod pa dan/de bñin
gēegs pa rdo rje rñam par sñañ mdzod dan/de bñin gēegs pa rdo
rje rin chen dpal dan/de bñin gēegs pa rdo rje ḥod dpag tu
sñed pa dan/de bñin gēegs pa rdo rje gñon mi za ba dan/de dag

gatena / ratnaketu vajrepa ca tathagatena / amitabhā-
vajrepa ca tathāgatena / amoghavajrepa ca tathāgatena /
evam pramukhaḥ sarvākāśadhātusamakhyātāis ca tathā-
gatais tadyathāpi nāma tilabimbam iva paripūrṇaḥ
sarvākāśadhātuḥ saṃdṛśyate sma /

atha bhagavān mahāvairocana vajras tathāgataḥ sarvatathā-
gatamahārāḡaṇāyaḥ nāma samādhiḥ samāpānaḥ / taḥ sarva-
tathāgatavyūhaḥ svakāyavāk cittava jreṣu praveśayān āsa /
atha te sarvatathāgatā bhagavataḥ sarvatathāgata kāyavāk-
cittava j rādhīpateḥ paritoṣapārthaḥ svabimbāni strī-
bimbāny abhinirmāya bhagavato mahāvairocana sya kāyād
abhinīkrāntā abhūvan / tatra ke cit buddhalocanākāreṇa /
ke cit nāmākāreṇa / ke cit pāṇḍaravāsinyākāreṇa / ke
cit samayātārākāreṇa saṃsthitā abhūvan / tatra ke cit
rūpasvabhāvākāreṇa / ke cit śabdāsvabhāvākāreṇa / ke cit
gandhasvabhāvākāreṇa / ke cit rasāsvabhāvākāreṇa / ke cit
sparśāsvabhāvākāreṇa saṃsthitā abhūvan / atha khalu
akṣobhyas tathāgataḥ sarvatathāgata kāyavāk citta hṛdaya-
vajrayoṣidbhageṣu virajaskaḥ caturasraḥ mahāsamaya-
saṃdāsa adhiṣṭhāpayaḥ āsa /

meu pa tshang bu bzin gsegs pa rdo rje rnam par
la sogs pa nam mkhaḥi dbyiṅs thams cad dañ mñam paḥi de bzin
gsegs pa rnam dañ/thabs gcig tu bzugs pa ni ḥdi lta ste/dper
na til gyi gañ bu bzin du/de bzin gsegs pa thams cad kyis nam
mkhaḥi dbyiṅs thams cad śin tu gañ bar snañ bar gyur to/

de nas bcom ldan ḥdas de bzin gsegs pa rdo rje rnam par snañ
mizad chen po/de bzin gsegs pa thams cad kyī ḥdod chags chen
poḥi tshul śes bya baḥi tñ ne ḥdzin la sñoms par zugs nas/
de bzin gsegs paḥi bkod pa de dag thams cad fid kyī sku la
zugs par mizad do/de nas de bzin gsegs pa de dag thams cad kyis/
bcom ldan ḥdas de bzin gsegs pa thams cad kyī sku dañ gsuñ dañ
thugs kyī bdag po yohs su mñes par bya baḥi phyir/fid kyī sku
bud med kyī gsugs su mñon par sprul nas/bcom ldan ḥdas rnam par
snañ mizad chen poḥi sku las mñon par byuñ bar gyur to/de la
la la ni sañs rgyas spyān lta bu/la la ni māmaki lta bu/la la
niḡos dkar mo lta bu/la la ni dam tshig sgröl ma lta bu/la la
ni gsugs kyī ḥo bo lta bu/la la ni sgraḥi ḥo bo lta bu/la la ni
driḥi ḥo bo lta bu/la la ni roḥi ḥo bo lta bu/la la ni reg gi
ḥo bo lta bu/der yañ dag par gnas par gyur to/de nas de bzin
gsegs pa ni bskyod pas/de bzin gsegs pa thams cad kyī sku dañ
gsuñ dañ thugs kyī sñiñ po rdo rje btsun moḥi bhaga la dam tshig
chen poḥi dkyil ḥkhor rdul med pa gru bzir byin gyis brlabs pa ni/



aho hi sarvabuddhānāṃ bodhicittaprevartanam /
sarvatathāgatāṃ guhyam apratarkyaṃ anālayam // 2

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājan āgama

e maḥo saṅs rgyas thams cad kyi/byañ chub sems ni rab byuñ ba/
de bñin gsegs pa kun gyi gsañ / rab tu mi rtog gnas med paḥo / 2

de nas bcom ldan ḥdas de bñin gsegs pa thams cad yañ gcig tu
ḡdus nas/bcom ldan ḥdas de bñin gsegs pa byañ chub kyi sems rdo
rje la/de bñin gsegs pa thams cad kyi mchod pa spros pa de kho

bhagavantaḥ bodhicittavajras sarvatathāgatapūjāpūjarāḥ
samayatattvaratnameghaiḥ saṃpūjya praṇipatyairva śhuḥ /

bhāgasva bhagevan tattvaḥ vajrasārasamuccayan /
sarvatathāgataḥ guhyaḥ saṃjaya guhyasambhavan // 3

atha bhagavān bodhicittavajras tathāgatas tām sarva-
tathāgatān evaṃ āha / sādhu sādhu bhagavantaḥ³ sarva-
tathāgatāḥ / kiṃ tu sarvatathāgatānām api saṃśaya-karo'
yaḥ kuto'nyeṣāḥ bodhisattvānām iti / aṥha bhagavantaḥ
sarvatathāgatā śācāryapṛāptā adbhutapṛāptāḥ sarva-
tathāgatasaṃśayachettāraḥ bhagavantaḥ sarvatathāgata-
svāmināḥ papracchuh / yad bhagavān evaḥ gupavisiṣṭe'
pi sarvatathāgataparṣadi sarvatathāgata⁴kāyavāk⁵citta-
guhyaḥ nirdeṣṭuḥ notsaḥeta⁶ / tad bhagavān sarvatathā-
dhiṣṭhānaḥ kṛtvā sarvatathāgatavajrasamayasaṃbhava-
padaiḥ sukhasaumanasyānubhavanārthaḥ yāvat sarvatathā-
gatajñānābhijñā⁷ phalāvāptihetoḥ saṃprakāśayatv iti /

na śīd kyi dam tshig rin po cheḥi sprin gyis yan dag par menou
de/phyag ḥtshal nas ḥdi skad ces gsol to/

ḥdus pa gsañ ba las byuñ ba / de bzin gsegs pa kun gyi gsañ /
rdo rje sñiñ po ḥdus pa yi / de śīd bcom ldan bśad du gsol / 3

de nas bcom ldan ḥdas de bzin gsegs pa byañ chub kyi sems rdo
rjes/de bzin gsegs pa thams cad la ḥdi skad ces bkaḥ stsal to/
bcom ldan ḥdas de bzin gsegs pa thams cad legs so legs so/pon
kyañ ḥdi ni de bzin gsegs pa thams cad kyañ the tshom skye bar
byed pa yin na/byañ chub sems dpaḥ gian rnams lta ci smos/de
nas bcom ldan ḥdas de bzin gsegs pa thams cad ho mtshar du gyur/
rmad du gyur te/the tshom thams cad good par mdzad pa/bcom ldan
ḥdas de bzin gsegs pa thams cad kyi bdag po la ḥdi skad ces gsol
to/gaṅ bcom ldan ḥdas ḥdi lta buḥi yon tan khyad par can du gyur
pa yan de bzin gsegs pa thams cad kyi ḥkhor du/de bzin gsegs pa
thams cad kyi sku dañ gsuñ dañ thugs kyi gsañ ba ston permi spro
ba de/bcom ldan ḥdas de bzin gsegs pa thams cad la byin gyis
brlabs pa mdzad de/de bzin gsegs pa thams cad kyi rdo rje dam
tshig ḥbyuñ baḥi tshig gis/de bzin gsegs pa thams cad kyi bde ba
dañ yid bde ba myoñ ba bgyi ba nas/de bzin gsegs pa thams cad
kyi ye ses dañ/mñon par ses paḥi ḥbras bu thob par bgyi baḥi bar
gyi phyir yan dag par bstan du gsol/

atha bhagavān sarvatathāgata⁴kāyavāk⁵cittavajras tathā-
gataḥ sarvatathāgatādhyeṣaṇāḥ viditvā jñānapradīpa-
vajras nāma saṃādhiḥ saṃpadyedaḥ dveṣakīamāntrapaṛama-
I

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ
gsuñ dañ thugs rdo rje de bzin gsegs pa/de bzin gsegs pa thams
cad kyi gsol ba ḥtab pa de mkhyen nas/ye ses kyi agron na rdo
rje ses bya baḥi tiñ ne ḥdaiñ la sñoms par ūgs te/ze sdañ gi
rigs kyi shags mchog gi sñiñ poḥi sñiñ po ḥdi śīd kyi sku dañ
gsuñ dañ thugs rdo rje las phyuñ ho/ BADERADRIK / de nas ḥdi

sārahṛdayaṃ svakāyavākcittavajrebhya nīścārayāṃ āsa /
VAJRADHĪK / athāsmiṃ bhāṣitamātre sa eva bhagavān
sarvatathāgatakāyavākcittavidyāpuruṣaḥ / akṣobhya-
mahāmudrāsāṃyogaparamapadēna kṛṣṇasitaraktākāreṣa⁴
sarvatathāgatakāyavākcittavajre niṣīdayāṃ āsa /

atha bhagavān sarvatathāgatasaṃyasaḥbhavavajraṃ nāma
samādhiḥ samāpadyedaḥ mahakulaparamasārahṛdayaḥ sva-
kāyavākcittavajrebhya nīścārayāṃ āsa / JINAJIK /
athāsmiṃ bhāṣitamātre sa eva bhagavān sarvatathāgata-
kāyavākcittavidyāpuruṣaḥ / vairocana mahāmudrāsāṃyoga-
paramapadēna sitakṛṣṇaraktākāreṣa sarvatathāgatakāya-
vākcittavajrasya purato niṣīdayāṃ āsa /

atha bhagavān sarvatathāgataratnasāḥbhavavajrasīriyaḥ
nāma samādhiḥ samāpadyedaḥ cintāmaṇikulaparamasāra-
hṛdayaḥ svakāyavākcittavajrebhya nīścārayāṃ āsa /
RATNADHĪK / athāsmiṃ bhāṣitamātre sa eva bhagavān
sarvatathāgatakāyavākcittavidyāpuruṣaḥ / ratnaketu-
mahāmudrāsāṃyogagaganaparamapadēna pītasitakṛṣṇākāreṣa
sarvatathāgatakāyavākcittavajrasya dakṣiṇe niṣīdayāṃ
āsa /

phyun ma thag tu/bcom ldan ḥdas de bāin gēgs pa thams cad kyi
sku dañ gsuñ dañ thugs kyi rig paḥi skyes bu de ḥid/mi bskyed
paḥi phyag rgya chen por sbyor baḥi thabs kyi/nag po dkar po
dmar poḥi tshul du/de bāin gēgs pa thams cad kyi sku dañ gsuñ
dañ thugs rdo rje la bāugs so/

de nas bcom ldan ḥdas de bāin gēgs pa thams cad kyi dam tshig
ḥbyuñ ba rdo rje ḥes bya baḥi tiñ ḥe ḥdzin la sñoms par ḥugs
te/gti mug gi rigs kyi mchog gi sñiñ poḥi sñiñ po ḥdi/ḥid kyi
sku dañ gsuñ dañ thugs rdo rje las phyun ḥe/ BZINADZIK / de nas
ḥdi phyun ma thag tu/bcom ldan ḥdas de bāin gēgs pa thams cad
kyi sku dañ gsuñ dañ thugs kyi rig paḥi skyes bu/rnam par
snañ mdzad kyi phyag rgya chen por sbyor baḥi thabs kyi/dkar
po nag po dmar poḥi tshul du/de bāin gēgs pa thams cad kyi sku
dañ gsuñ dañ thugs rdo rjeḥi spyen snar bāugs so/
de nas bcom ldan ḥdas de bāin gēgs pa thams cad kyi rin po che
ḥbyuñ baḥi rdo rje ḥpal ḥes bya baḥi tiñ ḥe ḥdzin la sñoms par
ḥugs te/yid bāin gyi nor buḥi rigs kyi mchig gi sñiñ poḥi sñiñ
po ḥdi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las phyun ḥe/
RATNADHĪK / de nas ḥdi phyun ma thag tu/bcom ldan ḥdas de bāin
gēgs pa thams cad kyi sku dañ gsuñ dañ thugs kyi rig paḥi
skyes bu/rin chen ḥpal kyi phyag rgya chen por sbyor bas nam
mkhaḥi gnas kyi/ser po nag po dkar poḥi tshul du/de bāin gēgs
pa thams cad kyi sku dañ gsuñ dañ thugs rdo rjeḥi lho phyogs
su bāugs so/

atha bhagavān sarvatathāgatamahārāgasaḥbhavavajraḥ
nāma samādhiḥ samāpadyedaḥ² rāgakulaparamasārahṛdayaḥ
svakāyavākcittavajrebhya nīścārayāṃ āsa / ĀROLIK /

de nas bcom ldan ḥdas de bāin gēgs pa thams cad kyi ḥdod chags
chen poḥi rgyun ḥbyuñ ba rdo rje ḥes bya baḥi tiñ ḥe ḥdzin la
sñoms par ḥugs nas/ḥdod chags kyi rigs kyi mchog gi sñiñ poḥi
sñiñ po ḥdi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las phyun
ḥe/ ĀROLIK / de nas ḥdi phyun ma thag tu/bcom ldan ḥdas de bāin
gēgs pa thams cad kyi sku dañ gsuñ dañ thugs kyi rig paḥi

athāsmīn bhāṣitamātre sa eva bhagavān sarvatathāgata-
kāyavākācittavidyāpuruṣaḥ / lokaśvaramahāvīdyādhipati-
mahāmudrāsaṃyogaparamapadena raktasitakṣṣākāreṇa
sarvatathāgatakāyavākācittavaśrasya pṛṣṭhato niṣīdayām
āsa /

atha bhagavān sarvatathāgatāmoghasaṃyasaḥbhavavaśras-
nāma samādhiḥ samāpadyedaḥ saṃyākarṣaṇakulaparamasāra-
hṛdayaḥ svakāyavākācittavaśreḥbhye niścārayām āsa /
PRAJÑĀDHRIK / athāsmīn bhāṣitamātre sa eva bhagavān
sarvatathāgatakāyavākācittavidyāpuruṣaḥ / amoghavaśrā-
mahāmudrāsaṃyogaparamapadena haritasitakṣṣākāreṇa
sarvatathāgatakāyavākācittavaśrasya uttaro niṣīdayām
āsa /

⁴ dveṣamohaḥ tathā rāgaś cintāmapīśamayaḥ tathā /
kulā hy ete tu vai pañca kāśamokṣaprasādhakāḥ // 4

atha bhagavān sarvatathāgatavaśradharānūrāgaśasamayaḥ⁵
nāma samādhiḥ samāpadyemaḥ sarvavaśradharāgramahīṣiḥ
svakāyavākācittavaśreḥbhyo niścārayām āsa / DVĒṢARATI /
athāśyāḥ viniṣṭamātrāyāḥ sa eva bhagavān sarvatathā-
gatakāyavākācittavidyāpuruṣaḥ strīrūpadhāro bhūtvā
pūrvakoṣe niṣīdayām āsa /⁷

skyes bu de ſid/ħjig rten dhan phyug gi rig pañi buag poñi
phyag rgya chen por sbyor bañi thabs kyis/dmar po nag po dkar
poñi tshul du/de bñin gēgs pa thams cad kyī sku dan gsuñ dan
thugs rdo rjeñi rgyab tu bñugs so/
de nas bcom ldan ħdas de bñin gēgs pa thams cad kyī grub pa
gdon mi za bañi mchog dam tshig ħbyuñ bañi rdo rje ſes bya bañi
tiñ he ħdzin la sñoms par ſugs te/dam tshig ħgugs pañi rigs
kyī mchog gi sñiñ poñi sñiñ po ħdi/ñid kyī sku dan gsuñ dan
thugs rdo rje las phyuñ no/ PRAJÑĀDHRIK / de nas ħdi phyuñ ma
thag tu/bcom ldan ħdas de bñin gēgs pa thams cad kyī sku dan
gsuñ dan thugs kyī rig pañi skyes bu/grub pa gdon mi za bañi
phyag rgya chen por sbyor bañi thabs kyis/ljañ ku dan nag po
dan dkar poñi tshul du/de bñin gēgs pa thams cad kyī sku dan
gsuñ dan thugs rdo rjeñi byañ phyogs su bñugs so/

ſe sñan gti mug ħdod chags dan/ yid bñin nor bu dam tshig ste/
rigs lñar gtogs pa ħdi rñams kyis/ħdod dan thar pa rab sgrub paño/a

de nas yañ bcom ldan ħdas de bñin gēgs pa thams cad kyī rdo rje
ħdzin rjes su mñes par byed pañi dam tshig ces bya bañi viñ he
ħdzin la sñoms par ſugs nas/rdo rje ħdzin thams cad kyī btsun
moñi mchog ħdi/ñid kyī sku dan gsuñ dan thugs rdo rje las phyuñ
no/ DVĒṢARATI / de nas ħdi phyuñ ma thag tu/bcom ldan ħdas de
bñin gēgs pa thams cad kyī sku dan gsuñ dan thugs kyī rig pañi
skyes bu de ſid/bud med kyī gzugs ħdzin par gyur te/ſar phyogs
kyī grwar bñugs so/

atha bhagavān sarvatathāgatānūrāgaśavaśras nāma samādhiḥ
samāpadyemaḥ sarvatathāgatāgramahīṣiḥ svakāyavākācitta-
vaśreḥbhyo niścārayām āsa / MOHARATI / athāśyāḥ viniṣṭa-
mātrāyāḥ sa eva bhagavān sarvatathāgatakāyavākācittavidyā-

de nas bcom ldan ħdas de bñin gēgs pa thams cad mñes par byed
pañi rdo rje ſes bya bañi tiñ he ħdzin la sñoms par ſugs nas/
de bñin gēgs pa thams cad kyī btsun moñi mchog ħdi/ñid kyī sku
dan gsuñ dan thugs rdo rje las phyuñ no/ MOHARATI / de nas ħdi
phyuñ ma thag tu/bcom ldan ħdas de bñin gēgs pa thams cad kyī
sku dan gsuñ dan thugs kyī rig pañi skyes bu de ſid/bud med kyī

puruṣaḥ strīrūpadhara bhūtvā dakṣiṇakoṣe niṣīdayān āsa /
atha bhagavān sarvatathāgatarāgadharaṇurāgaṇavajraḥ nāma
samādhiḥ samāpadyemaḥ sarvatathāgatarāgadharaḡra-mahiṣiḥ
svakāyavākciṭṭavajrebhyaḥ niścārayān āsa / RĀGARATI /
athāsyaḥ viniṣṭamātrāyaḥ sa eva bhagavān sarvatathā-
gatakāyavākciṭṭavidyāpuruṣaḥ strīrūpadhara bhūtvā
pāścimakoṣe niṣīdayān āsa /

atha bhagavān sarvatathāgatakāyavākciṭṭasapvādanavajraḥ
nāma samādhiḥ samāpadyemaḥ sarvatathāgataprajñādharāgra-
mahiṣiḥ svakāyavākciṭṭavajrebhyaḥ niścārayān āsa /
VAJRARATI / athāsyaḥ viniṣṭamātrāyaḥ sa eva bhagavān
sarvatathāgatakāyavākciṭṭavidyāpuruṣaḥ strīrūpadhara
bhūtvā uttarakoṣe niṣīdayān āsa / sarvatathāgatāgra-
mahiṣiṣaṅgat /

atha bhagavān⁵ vairocanaḥ vajraḥ nāma samādhiḥ samāpadyemaḥ⁶
sarvatathāgatamaṅgalādhiṣṭhānaḥ nāma mahākrodhaḥ sva-
kāyavākciṭṭavajrebhyaḥ niścārayān āsa / YAMĀNTAKRIT /
athāsmiṇ viniṣṭamātre sa eva bhagavān sarvatathāgata-
kāyavākciṭṭavidyāpuruṣo vajrasamayasaṅgatrāsanākāreṇa

gsugs ḥdzin par gyur te/lho phyogs kyi grwar bzugs so/
de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi ḥdod chags
ḥdzin pa rjes su chags par byed paḥi rdo rje ies bya baḥi tiñ
ne ḥdzin la sñoms par űugs te/de bzin gsegs pa thams cad kyi
ḥdod chags ḥdzin paḥi btsun moḥi mchog ḥdi/ñid kyi sku dañ gsuñ
dañ thugs rdo rje las phyuñ no/ RĀGARATI /de nas ḥdi phyuñ ma
thag tu/bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ
gsuñ dañ thugs kyi rig paḥi skyes bu de ñid/bud med kyi gsugs
ḥdzin par gyur te/nub phyogs kyi grwar bzugs so/
de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ
gsuñ dañ thugs slu ba rdo rje ies bya baḥi tiñ ne ḥdzin la sñoms
par űugs nas/de bzin gsegs pa thams cad kyi ies rab ḥchan baḥi
btsun moḥi mchog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las
phyuñ no/ RĀGARATI /de nas ḥdi phyuñ ma thag tu/bcom ldan
ḥdas de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi
rig kyi skyes bu de ñid/bud med kyi gsugs ḥdzin par gyur te/
byañ phyogs kyi grwar bzugs so/de bzin gsegs pa thams cad kyi
btsun moḥi mchog dañ tehig phun sum tehogs paḥc/

de nas bcom ldan ḥdas rnañ par snañ mzdad rdo rje ḥkhor lo ies
bya baḥi tiñ ne ḥdzin la sñoms par űugs nas/de bzin gsegs pa
thams cad kyi dkyil ḥkhor byin gyis rlob pa ies bya baḥi khro bo
chen po ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ no/
YAMĀNTAKRIT /de nas ḥdi phyuñ ma thag tu/bcom ldan ḥdas de bzin
gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi rig paḥi skyes

pūrvadvāra niṣīdayān āsa /

I
atha bhagavān sarvatathāgatābhisamḥbodhivajraḥ nāma
samādhiḥ samāpadyemaḥ sarvatathāgatamaṅgalādhiṣṭhānaḥ
2

bu de ñid/de bzin gsegs pa thams cad bñiens par byed paḥi tshul
du śar phyogs kyi sgor bzugs so/
de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi mñon par
byañ chub pa rdo rje ies bya baḥi tiñ ne ḥdzin la sñoms par űugs
nas/de bzin gsegs pa thams cad kyi dkyil ḥkhor byin gyis rlob
paḥi khro bo chen po ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje
thag tu/bcom

nama mahākrodhaṃ svakāyavākcittava³jrebbho niscārayā
āsa / PRAJÑĀNTAKRIT / athāsmi⁴niṣṭamātre sa eva
bhagavān sarvatathāgatakāyavākcittavidyāpuruṣo vajra-
samayasaptrāsānakāreṣa dakṣiṇadvāre niṣṭdayān āsa /

atha bhagavān sarvatathāgatadharmarāt⁴nākaraṣ nāma
samādhiṣ samāpadyemaṣ sarvatathāgatarāgā⁵dharasamāḍalā-
dhiṣṭhānaṣ nāma mahākrodhaṣ svakāyavākcittava³jrebbho
niscārayān āsa / PADMĀNTAKRIT / athāsmi⁴niṣṭamātre
sa eva bhagavān sarvatathāgatakāyavākcittavidyāpuruṣaṣ
sarvatathāgatavāgākāreṣa paścimadvāre niṣṭdayān āsa /

atha bhagavān sarvatathāgatakāyavākcittava³jraṣ nāma
samādhiṣ samāpadyemaṣ sarvatathāgatakāyavākcitta-
maḍḍalādhiṣṭhānaṣ nāma mahākrodhaṣ svakāyavākcitta-
va³jrebbho niscārayān āsa / VIGHNĀNTAKRIT / athāsmi⁴
niṣṭamātre sa eva bhagavān sarvatathāgatakāya-
vākcittavidyāpuruṣaṣ sarvatathāgatakāyavākcittākāreṣa
uttaradvāre niṣṭdayān āsa /

sarvatathāgatakāyavākcittasap⁶toṣapamaḍḍalāsamayasattvāḥ /

sarvatathāgatāsamādhi¹maḍḍalādhiṣṭhānapaṭalāḥ prathamāḥ /

atha bhagavantaḥ sarvatathāgataḥ bhagavataḥ sarvatathā-
gatakāyavākcittadh¹ipateḥ pūjāṣ kṛtvā praṇipatyaisva
āhuḥ /

las phyuñ no/ PRADJÑĀNTAKRIT /de nas ḥḍi phyuñ ma thag tu/bcom
ldan ḥḍas de bñin gēgs pa thams cad kyi sku dañ gsuñ dañ thugs
kyi rig paḥi skyes bu de ḥid/rdo rjeḥi dan tahig beñeñs paḥi
tahul du/lho phyogs kyi sgor bñugs so/

de nas bcom ldan ḥḍas de bñin gēgs pa thams cad kyi chos rin po
che ḥbyuñ gnas rdo rje ḥes bya baḥi tiñ ḥe ḥḍzin la sñoms par
ḥugs nas/de bñin gēgs pa thams cad kyi ḥḍod chags ḥchañ baḥi
dkyil ḥkhor byin gyis rlob pa ḥes bya baḥi khro bo chen po ḥḍi/
ḥid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ no/ PADMĀNTA-
KRIT /de nas ḥḍi phyuñ ma thag tu/bcom ldan ḥḍas de bñin gēgs
pa thams cad kyi sku dañ gsuñ dañ thugs kyi rig paḥi skyes bu
de ḥid/de bñin gēgs pa thams cad kyi gsuñ gi tahul du/nub phyogs
kyi sgor bñugs so/

de nas bcom ldan ḥḍas de bñin gēgs pa thams cad kyi sku dañ
gsuñ dañ thugs rdo rje ḥes bya baḥi tiñ ḥe ḥḍzin la sñoms par
ḥugs nas/de bñin gēgs pa thams cad kyi sku dañ gsuñ dañ thugs
kyi dkyil ḥkhor byin gyis rlob pa ḥes bya baḥi khro bo chen po
ḥḍi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ no/
VIGHNĀNTAKRIT /de nas ḥḍi phyuñ ma thag tu/bcom ldan ḥḍas de bñin
gēgs pa thams cad kyi sku dañ gsuñ dañ thugs kyi rig paḥi skyes
bu de ḥid/de bñin gēgs pa thams cad kyi sku dañ gsuñ dañ thugs
kyi tahul du/byañ phyogs kyi sgor bñugs so/

de bñin gēgs pa thams cad kyi sku dañ gsuñ dañ thugs mñes par
byed pa dañ/dkyil ḥkhor gyi dan tahig sams dpaḥ rñams so/

de bñin gēgs pa thams cad kyi tiñ ḥe ḥḍzin gyi dkyil ḥkhor byin
gyis rlob pa ḥes bya baḥi leḥu sto dañ paḥo/

de nas bcom ldan ḥḍas de bñin gēgs pa thams cad kyi sku dañ
gsuñ dañ thugs kyi bḍag po la/ bcom ldan ḥḍas de bñin gēgs pa
thams cad kyi mchod pa byas te/phyag ḥtshal nas ḥḍi skad ces
gsol to/

bhāṣasva bhagavan saraṃ kāyavākcittam uttamaṃ /
sarvatathāgataṃ guhyaṃ bodhicittam anuttaraṃ // I

atha bhagavān sarvatathāgatakāyavākcittavaḥjras tathā-
gataḥ sarvatathāgatānāṃ adhyeṣaṇāṃ viditvā sarvabodhi-
sattvānāṃ cetassiva cetā²parivitarikaṃ ājñāya tān
bodhisattvān evaṃ āha / utpādayantu bhavantaḥ cittaṃ
kāyākāreṇa kāyaṃ cittākāreṇa cittaṃ vākpravyābhāreṇeti/
atha te mahābodhisattvāḥ sarvatathāgatakāyavākcittā³
ākāśākāreṇa saṃyojya idam udānaṃ udānayaṃ āsuh /

aho hi samantabhadrasya kāyavākcittavaḥjriṇaḥ /
anupādāprayoḡeṇa utpādo'yaḥ pragīyate // 2

atha bhagavān sarvatathāgatakāyavākcittavaḥjras tathā-
gataḥ sarvatathāgatābhisamābodhinayaḥjraḥ nāna samādhiḥ
samāpādyedaḥ bodhicittam udājahāra /

abhāve bhāvanābhāvo bhāvanā naiva bhāvanā /
iti bhāvo na bhāvaḥ syād bhāvanā nopalabhyate // 3

sku dañ gsuñ dañ thugs kyi mchog/de bzin gsegs pa thun gyi gsuñ/
bla na med pañi byañ chub sems/bcom ldan sñin po bśad du gsol/ I

de nas bcom ldan ḡdas de bzin gsegs pa thams cad kyi sku dañ
gsuñ dañ thugs rdo rjeñi bdag pos/de bzin gsegs pa thams cad
kyis gsol ba btab pa mkhyen ciñ/byañ chub sems dpañ thams cad
kyi sems kyi yons su rtog pa yañ thugs kyis mkhyen nas/byañ
chub sems dpañ de dag la/ḡdi skad ces bkāñ stsal yo/khyed kyis
sams lus lta bu dañ/lus sems lta bu dañ/sams tshig tu brjod pa
lta bur skyed cig/de nas byañ chub sems dpañ sems dpañ chen po
de dag gis/de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ
thugs nam mkhañ lta bu sbyar nas/ched du brjod pa ḡdi chei du
brjod do/

e maḡo kun tu bzan po yi / sku dañ gsuñ thugs rdo rje can /
skye ba med pañi tshul gyis su/skye ba ḡdi ni rab tu bsgrags/ 2

de nas bcom ldan ḡdas de bzin gsegs pa thams cad kyi sku dañ
gsuñ dañ thugs rdo rje de bzin gsegs pa/de bzin gsegs pa thams
cad kyi mñon par rdsogs par byañ chub pañi tshul rdo rje źes
bya bañi tiñ ne ḡdzin la sñoms par źugs te/byañ chub kyi sems
ḡdi gsuñs so/

dños po med pas sgom pa med / bagom par bya ba sgom pa min /
de ltar dños po dños med pas / sgom pa dmigs su med paḡo / 3

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ity āha bhagavān sarvatathāgatakāyavākcittavaḥjras
tathāgataḥ /
atha bhagavān vairocanaḥ tathāgataḥ sarvatathāgatā-
bhisamayavaḥjraḥ nāna samādhiḥ samāpādyedaḥ bodhi-
cittam udājahāra /

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źes bcom ldan ḡdas de bzin gsegs pa thams cad kyi sku dañ gsuñ
dañ thugs rdo rje de bzin gsegs pas gsuñs so/
de nas bcom ldan ḡdas de bzin gsegs pa rnam par sñan mdzad de
bzin gsegs pa thams cad kyi mñon par rtogs pa rdo rje źes bya
bañi tiñ ne ḡdzin la sñoms par źugs te/byañ chub kyi sems ḡdi
gsuñs so/

sarvabhāvavigataṣ skendhadhātva-

āyatanagrāhyagrāhakavarjitaṣ /

dharmenairātmyasamatayā svacittam

ādyanutpannāṣ sūnyatāsvabhāvaṣ // 4

ity āha bhagavān vairocana vajras tathāgataṣ /

atha bhagavān akṣobhyava jras tathāgataṣ sarvatathā-

gataḥkṣaya vajras nāma samādhiṣ samāpadyedaṣ bodhi-

cittam udājahāra /

anutpannā ime bhāvā na dharmā na ca dharmatā /

ākāśam iva nairātmyam idaṣ bodhinayaṣ dṛṣṭam // 5

ity āha bhagavān akṣobhyava jras tathāgataṣ /

atha bhagavān ratnaketuva jras tathāgataṣ sarvatathā-

gatanairātmyava jras nāma samādhiṣ samāpadyedaṣ bodhi-

cittam udājahāra /

abhāvāṣ sarvadharmā dharmalakṣaṇavarjitāṣ /

dharmenairātmyasabhūtā idaṣ bodhinayaṣ dṛṣṭam // 6

ity āha bhagavān ratnaketuva jras tathāgataṣ /

atha bhagavān amitāyurva jras tathāgataṣ ¹jñānārciḥ-

pradīpava jras nāma samādhiṣ samāpadyedaṣ bodhicittam

udājahāra /

dños po thams cad dan bral ba/phun po kham dan skeye mched dan/
gsun dan ḥdzin pa rnam spans pa/chos bdag med pa mñam fid pas/
rañ sems gdod nas ma skeye pa / ston pa fid kyi rañ bñin no / 4

ies boom ldan ḥdas de bñin gēgs pa rnam par snañ mized kyi
gsuñs so/
de nas boom ldan ḥdas de bñin gēgs pa mi bakod pa de bñin

gēgs pa thams cad kyi mi zad pañi rdo rje ies bya bañi tiñ
ñe ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi gsuñs so/
dños po ḥdi rnam ma skeye pa / chos dan chos fid med pa ste /

nam mkhaḥ lta bur bdag med pa/byañ chub tahul ḥdi brtan paḥo/ 5

ies boom ldan ḥdas de bñin gēgs pa mi bakod pas gsuñs so/
de nas boom ldan ḥdas de bñin gēgs pa rin chen dpal de bñin

gēgs pa thams cad kyi bdag med pa rdo rje ies bya bañi tiñ
ñe ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi gsuñs so/
chos rnam thams cad dños med cin/chos kyi mtshan fid

rnam par spans /
bdag med chos las kun tu byuñ/byañ chub tahul ḥdi brtan paḥo/ 6

ies boom ldan ḥdas de bñin gēgs pa rin chen dpal gyis gsuñs so/
de nas boom ldan ḥdas de bñin gēgs pa tshe dpag tu med pa ḥod

ser ḥbar ba rdo rje sgron ma ies bya bañi tiñ ñe ḥdzin la sñoms
par zugs te/byañ chub kyi sems ḥdi gsuñs so/

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anutpanneṣu dharmeṣu na bhāvo na ca bhāvanā /

ākāśapadayogena iti bhāvaṣ pragīyate // 7

ity āha bhagavān amitāyurva jras tathāgataṣ /

atha bhagavān amoghasiddhi va jras tathāgataṣ sarva-

tathāgatābhībhavanava jras nāma samādhiṣ samāpadyedaṣ

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ma skeye pa yi chos rnam la / ño bo med de sgon pañam med /
nam mkhañi tahul du sbyor ba yis/dños po dag tu rab tu bgrags/ ?

ies boom ldan ḥdas de bñin gēgs pa tshe dpag tu med pas gsuñs so/
de nas boom ldan ḥdas de bñin gēgs pa grub pa gdon mi za ba
de bñin gēgs pa thams cad zil gyis sñon po rdo rje ies bya bañi
tiñ ñe ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi gsuñs so/

prakṛtiprabhāsvarā dharmā ādiśuddhā nabhaḥśaṅkā^I /
na bodhir nābhisaṁyam idam bodhinayaḥ dr̥ḥam // 8

ity āha bhagavān smoghasiddhivajras tathāgataḥ /
atha khalu maitreyapramukhā mahābodhisattvāḥ sarva-
tathāgatakāyavākciṭṭaguhyaḍharmatattvākṣaraḥ śrutvā
āścaryaḥprāptā adbhutaḥprāptā idam udānam udānayaṁ āśuḥ/

aho buddha aho dharmā aho dharmasyā² deśanā³ /
śuddhatattvārtha śuddhārtha bodhicitta namo'stu te//9
dharmaṇairātmyasaḥbhūta buddhabodhiprapūrika /
nirvikalpa nirālamba bodhicitta namo'stu te // 10
samantabhadra sarvārtha⁴ bodhicittaprevartaka /
bodhicarya mahāvajra⁵ bodhicitta namo'stu te // 11
cittaḥ tathāgataḥ śuddhaḥ kāyavākciṭṭava⁶ /
buddhabodhiprapeta⁷ ca bodhicitta namo'stu te // 12

bodhicittapaṭala dvitīyaḥ /

chos rnams rañ biin ḥod gsal ba/gdod nas dag pa nam mkhaḥ bzin/
byañ chub med ciñ mñon rtogs med/byañ chub tabul ḥdi brtan paḥo/ 8

ies bcom ldan ḥdas de biin gēgs pa grub pa ḡdon mi za baḥ
gsuñs so/

de nas byams pa la sogs pa byañ chub sems dpaḥ sems dpaḥ chen po
rnams/de bāin gēgs pa thams cad kyi sku dañ gsuñ dañ thugs kyi
gsañ baḥi chos kyi de kho na fid kyi yi ge thos nas ḥo ntshar
du gyur/rmad du kyur te/ched du brjod pa ḥdi ched du brjod do/

e maḥo sañs rgyas e maḥo chos / chos bśad pa ni ḥo ntshar che /
yañ dag don ni dag paḥi don / byañ chub sems la phyag ḥtshal lo/ 9
bdag med pa yi chos las byuñ/sañs rgyas byañ chub rdzogs miḡad pa/
rnam par mi rtog dmigs su med/byañ chub sems la phyag ḥtshal lo/ 10
kun tu bzañ po ḥhams cad don / byañ chub sems ni rab bkor ba /
byañ chub spyod pa rdo rje che/byañ chub sems la phyag ḥtshal lo/11
dag pa de bāin gēgs paḥi thugs/sku dañ gsuñ thugs rdo rje ḥdzin/
sañs rgyas byañ chub rab ston pa/byañ chub sems la
phyag ḥtshal lo/ 12

byañ chub sems kyi leḡu ste gñis paḥo/

CHAPTER THREE

atha bhagavān sarvatathāgata^Ikāyavākciṭṭavajras tathā-
gataḥ sarvatathāgataspharaṇameghavajrav²vyūhaḥ nāma
samādhiḥ samāpadyedaḥ vajrav²vyūhaḥ nāma samādhipaṭalam
udājahāra /

CHAPTER THREE

de nas bcom ldan ḥdas de bāin gēgs pa thams cad kyi sku dañ
gsuñ dañ thugs rdo rje de bāin gēgs pa/de bāin gēgs pa thams
cad kyi ḥphro baḥi sprin bkod pa rdo rje ies bya baḥi tiñ ḥe
ḥdzin la sñoms par ḡgs te/rdo rje bkod pa ies bya baḥi tiñ
ḥe ḥdzin gyi leḡu ḥdi gsuñs so/

ākāśadhātumadhyastha bhāvayē buddhamañḍalam /
 raśmimēghamaḥavyūhaṃ buddhajvālāsanaḥprabham // I
 pañcaraśmisaṃkīrṇaṃ samantāt pariṣaṇḍalam /
 pañcakāmaguṇākīrṇaṃ³ pañcopahāraṃañḍitam // 2
 bhāvayitvā saṃsena bimbam madhye vibhāvayet /
 vairocanaḥmahāmudrāṃ kāyavākcittalakṣitāṃ // 3
 kāyavākcittavaḥjrasya mudrāṃ cātha vibhāvayet /
 akṣobhyaḥpravarāṃ mudrāṃ saḥsāradvāyayogataḥ // 4
 ratnaketurāḥmahāmudrāṃ smitāyuhprabhākaraṃ /
 amoghasiddhiḥmahāmudrāṃ bhāvayē buddhamañḍale // 5
 indranīlaprabhākaraṃ kāyavākcittavaḥjriṇaṃ /
 vajrahastaṃ mahājvālaṃ vikaṣṭokṣaḥbhīṣaṇaṃ // 6
 sphatikendraprabhākaraṃ jaṭānukūṣaṃañḍitam /
 cakrahastaṃ mahājvālaṃ nānālakṣarabhūṣitaṃ // 7
 jāmbūnādaḥprabhākaraṃ buddhamēghasaṃkūlaṃ /
 navaśūlāṃ⁵ mahāvājraṃ pāpau tasya vibhāvayet // 8
 marakṣaḥprabhākaraṃ vajrajvālāvibhūṣitaṃ /
 haste⁶ ratnaṃ vibhāvayitvā jvālāmēghaṃ samantataḥ // 9

nam akhaṇi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor
 sgom pa ni /
 ḥḥol zer sprin gyi bkod pa che/saṅs rgyas ḥbar baḥi ḥod dan mñam/ I
 ḥod zer sna lñas kun tu khyab/ kun nas yonṅs su zlus po ste /
 ḥḥod paḥi yon tan lña yis khyab/mchod pa rnam pa lñas brgyan pa/ 2
 mḥor na de ltar bsgoms nas su/ gzugs ni dbus su bsgom par bya/
 rnam par snaḥ mñsād phyag rgya che/sku gsuḥ thugs kyiṅ
 mshan paḥo / 3
 sku gsuḥ thugs ni rdo rje yi/ phyag rgya chen po bsgom par bya/
²bedus dan gcig tu sbyor ba yis/mi bakod pa yi rgya mchog dan/ 4
 dkon mchog dpal gyi rgya chen dan/tahe dpag med paḥi ḥod byed dan/
 thogs med grub paḥi rgya chen rnam/saṅs rgyas dkyil ḥkhor
 bsgom par bya / 5
 sku gsuḥ thugs kyi rdo rje can / indranīlaḥi kha dog ḥdra /
 rab ḥbar phyag na rdo rje banams/rnam par gtsigs la
 ḥjigs ḥjigs ita/ 6
 śel dan zla baḥi ḥod ḥdra ba/thor tahugs cod pan gyis brgyan pa/
 rab ḥbar phyag na ḥkhor lo banams/sna tshogs rgyan gyis
 mizes par brgyan/ 7
 ḥḥzambu chu boḥi gser ḥod ḥdra/saṅs rgyas sprin gyis
 kun tu ḥkhrigs/
 de yi phyag na rdo rje che / rtse mo dgu ba rnam par bsgom / 8
 margata yi ḥod ḥdra ba / rdo rje ḥbar bas rnam par brgyan /
 kun tu ḥbar baḥi sprin gyis khyab/phyag na rin chen
 banams par bsgom/ 9

padmarāgaḥprabhākaraṃ^I dīptaḥ gadharaṃ prabham /
 padmahastaṃ mahājvālaṃ bhāvayē rāgavaḥjriṇaṃ // IO
 pañcaraśmīprabhākaraṃ² bimbam amoghavaḥjriṇaṃ /
 khaḍgahastadharaṃ saumyaṃ bhāvayē buddhamañḍale³// II

atha bhagavān kāyavākcittavaḥjras tathāgataḥ dharmadhātu-
 mahāmudrāṃ nānālakṣarabhūṣitaṃ kāyavākcittā-

padmarāgaḥi mdog ḥdra ba / gtsō bo ḥḥod cnaḥs ḥbar ba mñsh /
 rab ḥbar phyag na padma banams/ḥḥod cnaḥs rdo rje can bsgom bya/IO
 ḥod zer sna lñāḥi ḥod ḥdraḥi sku/gdon mi za ba rdo rje can/
 śi ba phyag na ral gri banams/saṅs rgyas dkyil ḥkhor
 bsgom par bya/ II
 de nas beom lñan ḥḥas de bzin gñeḥs pa thams cad kyi sku dan
 gsuḥ dan thugs rdo rje de bzin gñeḥs pa chos kyi dbyiṅs kyi ḥo

svabhāvavajras nāma samādhiḥ samapadyetaḥ kīrtitvā
dhiḥṭhānantarā udājahāra /

OM DHARMADHĀTUSVABHĀVĪTMAKO'HAM /

pañcavarpaḥ mahāratnaḥ sarṣapasthūlamātrakaḥ /
nāsikāgre prayatnena bhāvayed yogataḥ sadā // I2
asthiraḥ tu sphārayed ratnaḥ asthiraḥ naiva
sphārayet /
sphārayet pravaraḥ meghair buddhajvālā-
samaprabhaiḥ // I3
cakravajramahāratnaiḥ padmakhaḍgadharāyudhaiḥ /
bodhisattvamahāmeghaiḥ sphārayet spharapātmaḥ // I4
ākāśadhātumadhyasthaḥ cāndramāṇḍalam ālikhet /
svacchamāṇḍalamadhyasthaḥ bhāvayet cakramāṇḍalam // I5
padmamaṇḍalasaṅkōśaḥ bhāvayet padmabhōvanaiḥ /
ratnamāṇḍalasaṅkōśaḥ bhāvayet ratnatatparaḥ // I6
yogamaṇḍalasaṅbhūtaḥ likhet ākāśasaṅnidhan /
ete vai pravaraḥ buddhāḥ kāyavākācittabhāvanaiḥ /
maṇḍala vajrasaṅbhūtaḥ sarvajñākāśalābbinaḥ // I7

I4
vajravayūho nāma samādhipāṭalas tṛtīyaḥ /

bo fid rdo rje zee bya baḥi tin ne ḥdzin la sñoms par zugs te/
sku dan gsun dan thugs byin gyis rlob paḥi sñags ḥdi gsun so/
OM DHARMADHĀTUSVABHĀVĪTMAKOHAM /

rin chen chen po kha dog lña/yuñs kar gyi ni ḥbru tshad tsam/
sna yi rtse nor nan tan du/rnal ḥbyor gyis ni rtag tu bgom/ I2
rin chen brtan par gyur nas spro/brtan par ma gyur yod ni spro/
sañs rgyas ḥbar ba ḥdra baḥi ḥod/mchog rab sprin rñams
spro bar bya/ I3
ḥkhor lo rdō rje rin chen dan/ padma ral gri ntshon chen ḥdzin/
byañ chub sems dpāḥi sprin chen rñams/spro baḥi bdag fid
nam mkhaḥi dbyñs kyi dbus gnas par/zla baḥi dkyil ḥkhor
can gyis spro/ I4
gsal baḥi dkyil ḥkhor dbus gnas par/ḥkhor loḥi dkyil ḥkhor
bri bar bya/
padmaḥi dkyil ḥkhor ḥdra bar ni/padma sgom pas bgom par bya/ I5
rin chen dkyil ḥkhor ḥdra bar ni/rin chen brtson pas
bgom par bya/ I6
sbyor baḥi dkyil ḥkhor las byuñ ba/nam mkhaḥi ḥdra bar bri bar bya/
ḥdi dag sañs rgyas rab kyi mchog/sku gsun thugs ni bgom pa jis/
dkyil ḥkhor rdo rje las byuñ ba/thams cad mkhyen paḥi tshul
ḥthob paḥo / I7

rdo rje bkod pa zee bya baḥi tin ne ḥdzin gyi leḥu ste gsun paḥo/

CHAPTER FOUR

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgmya
bhagavantaḥ sarvatathāgata kāyavākācittavaḥjradhipatim
anena stotraraḥjenāḥyeṣitavantaḥ /

sarvatāthāgataḥ sūntaḥ sarvatāthāgatālayam /

CHAPTER FOUR

de nas bcom ldan ḥdas de bñin gēgs pa thams cad yañ ḥdus nas/
bcom ldan ḥdas de bñin gēgs pa thams cad kyi sku dan gsun dan
thugs kyi bdag po la/bstod paḥi rgyal po ḥdis gsol ba btab bo/
de bñin gēgs pa kun śi ba / de bñin gēgs pa kun gyi gnas /

sarvadharmāgrānairātmyaṣ deśa maṇḍalam uttamaḥ // I
 sarvalakṣaṇasampūrṇaṣ sarvālakṣaṇavarjitaḥ /
 samantabhadrakāyāgrāṣ bhāṣa maṇḍalam uttamaḥ // 2
 śāntadharmāgrasābhūtaṣ jñānacaryāviśodhakaḥ /
 samantabhadravācāgrāṣ bhāṣa maṇḍalam uttamaḥ // 3
 sarvaḥ sattva mahācittaṣ śuddhaṣ prakṛtinirmalaḥ /
 samantabhadracittāgrāṣ bhāṣa maṇḍalaṣ sārāthe // 4
 aṥa vajradharaṣ śāstā trilokaḥ tu tridhātukaṣ /
 trilokavaravajrāgrāḥ trilokāgrānuśāsakaṣ // 5
 bhāṣate maṇḍalaṣ raṁyaṣ sarvatāthāgatālayaḥ /
 sarvatāthāgataṣ cittaṣ maṇḍalaṣ maṇḍalākṛtiḥ // 6
 āthātaṣ saṁpravakṣyāmi cittamaṇḍalam uttamaḥ /
 cittavajrapratikāṣaṣ kāyavākiccittamaṇḍalaḥ // 7
 navena suniyukṭena supramāṇeṣa cārūṇā /
 sūtreṇa sūtrayet prājñāṣ kāyavākiccittabhāvanāṣ // 8
 divyāśāhastāṣ prakurvīta cittamaṇḍalam uttamaḥ /
 caturāṣraṣ caturdvāraṣ catuṣkoṇaṣ prakalpayet // 9
 taṣyābhyantaraś cakraḥ ālikhet parimaṇḍalaḥ /
 mudrānyāṣaṣ tataṣ kuryād vidhidṣṭeṣa karmaṇā // IO
 taṣya madhye likhet vajraḥ indranīlasamaṁprabhaḥ /
 pañcaśūlaṣ mahājvālaṣ bhayaṣyāpi bhayaṣkaraḥ // II

chos kun bdag med pa yi mchog/dkyil ḥkhor dam pa bśad du gsol/ I
 mtshan rname thams cad yaṅ dag rdzogs/mtshan min thams cad
 yaṅ dag spaṅs/
 kun tu bzaṅ po sku yi mchog/dkyil ḥkhor dam pa bśad du gsol/ 2
 śi baḥi chos ni mchog las byuṅ/ye śes spyod^I pa rnam sbyoṅ ba/
 kun tu bzaṅ po gsuṅ gi mchog/dkyil ḥkhor dam pa bśad du gsol/ 3
 sems chen kun gyi sems chen po / raṅ bāin dag ciṅ dri ma med /
 kun bzaṅ thugs mchog kha lo ggyur/dkyil ḥkhor dam pa bśad du gsol/4
 de nas ston pa rdo rje ḥdāin/ḥjig rten gsum pa khams gsum pa/
 ḥjig rten gsum mchog rdo rje gtso/ḥjig rten gsum mchog ston pa po/5
 de bāin gāeḡs pa kun gyi gnas/de bāin gāeḡs pa kun gyi thugs/
 dkyil ḥkhor dkyil ḥkhor rab ḥdra ba/dkyil ḥkhor rab tu
 rams dgaḥ bśad/ 6
 de nas thugs kyi dkyil ḥkhor mchog/thugs kyi rdo rje rab ḥdra ba/
 sku daṅ gsuṅ daṅ thugs rname kyi/dkyil ḥkhor rab tu bśad par bya/7
 lus ḥag sems ni begoms pa yis/śes rab can gyis thig gdab pa/
 thig skud sar pa legs bkal ba/tshad ma rab tu mdzes pa yis/ 8
 thugs kyi dkyil ḥkhor dam pa ste/khru ni bcu gñis tshad du bya/
 ḥos bāi daṅ ni grva bāir ldan / ego bāi par ni rab tu brtag / 9
 de yi dbus su ḥkhor lo ni / rab tu slun po bri bar bya /
 de nas las kyi cho ga ni / mthoṅ bas phyag rgya dgod par bya / IO
 deḥi dbus rdo rje bri na ni / indranīlaḥi kha dog ḥdra /
 ḥbar ba chen po rtse lña ba/ḥjigs pa dag kyaṅ rab ḥjigs byed/ II

I
 pūrveṣa ca mahācakraṣ vajrajvālāvibhūḡitaḥ /
 dakṣiṇeṣa mahāratnaṣ sphuliṅgagahaṅkūlaḥ // IO
 paścimena mahāpadmaṣ padmarāgasamaṁprabhaḥ /
 uttareṣa mahākhaḡgaṣ rāsmijvālākūlaṣ likhet // I3
 pūrvakoṇe likhet netraṣ meghamaḡhyasamaṁprabhaḥ /
 dakṣiṇeṣa tato vajraṣ nāmakīkūlasaḥbhavaḥ // I4

ḥkhor lo chen po śar phyogs su/rdo rje ḥbar bas rnam par brgyan/
 I
 rin chen chen po lho phyogs su/ḥod zer maṅ pos rab tu ḥkhrigs/ IO
 padma chen po nub phyogs su / padmarāgaḥi kha dog ḥdra /
 ral giṅi chen po byaṅ phyogs su/ḥod zer maṅ pos rab tu ḥkhrigs/ I3
 dbus na sprin daṅ ḥdra baḥi ḥod/syaṅ ni śar gyi grva du bri/
 rāmakī yi rigs ḥbyuṅ baḥi / rdo rje de bāin lho phyogs su / IO
 padma kha bye sdoṅ bur bcas / nub phyogs su ni bri bar bya /

paścimena likhet padmaṣ sakandaṣ vikacānanaṣ /
 uttareṇoṭpalaṣ kuryān nīlābhraṣ iva śobhanaṣ // 15
 ālikhet pūrvadvāre tu mudgaraṣ jvālasuprabhaṣ /
 dakṣiṇenālikhet daṇḍaṣ vajra⁵jvālādisuprabhaṣ // 16
 paścimenālikhet padmaṣ khaḍga⁵jvālāprabhākaraṣ /
 uttereṇa likhet vajraṣ vajrakuṇḍalivajriṇaṣ // 17
 pariṣphuṣaṣ tu vijñāya maṇḍalaṣ cittaṣ uttamaṣ /
 pūjāṣ kurvīta yatnena kāyavāk⁵cittapūjanaṣ // 18
 ṣoḍaśāḍīkāṣ prāpya yoṣitaṣ kṣāntisuprabhaṣ /
 gandhapuṣpākulīkṛtvā taṣya madhye tu kṛmāyetaṣ // 19
 samadhiṣṭhaya ca tāṣ prā⁷jñāṣ nāmakīṣ guṇamekhalāṣ /
 arjedaṣ buddhapadaṣ saumyaṣ ākṣādhātvalaṣkṛtaṣ // 20
 viṣmūtraśukraraktādīn devatānaṣ nivedayetaṣ /
 evaṣ tuṣyanti saṣbuddhā bodhisattvā mahāyaśāṣ // 21

IO
 sarvatathāgatacittamaṇḍalapaṭalaś caturthaṣ /

utpal mizes pa byañ phyogs su/mthiñ kha sprin dañ ḥdra bar bri/ 15
 tho ba ḥbar ba ḥod gsal ba / śar phyogs sgor ni bri bar bya /
 rdo rje ḥbar sogs ḥod bsañ ba/be con lho.yi phyogs su bri / 16
 padma ḥbar ba ḥod byed pa / nub kyi phyogs su bri bar bya /
 rdo rje ḥkhyil ba rdo rje can/byañ gi phyogs su rdo rje bri/ 17
 thugs kyi dkyil ḥkhor dan pa de/yoñs su gsal bar śes byas nas/
 lus dañ ḥag sems mchod pa yis/nan tan du ni mchod par bya / 18
 bud med rab tu mdañs bsañ ba/lo grañs bcu drug lon pa ni/
 dri dañ me tog ḥphreñ brgyan te/yon tan ska rags mānakīr/ 19
 śes rab can gyis byin brlabs la/de yi dbus su mñes par bya/
 sañs rgyas zi baḥi gnas spros pas/nam akhaḥi dbyiñs ni
 rab tu brgyan/ 20
 bsañ gci khu ba kharag la sogs/lha rnaṣ la ni dbul bar bya/
 de ltar byas nas sañs rgyas dañ/byañ chub sems dpaḥ grags
 chen mñes / 21

de bñin gśeḡe pa thams cad kyi thugs kyi dkyil ḥkhor gyi
 leḡu ste bñi paḡo/

iyaṣ sâ dharmatâ śuddhâ buddhânâṣ sârajâninêu /
sâradharmârthasaṣbhûtâ eṣâ¹ bodhicârîpaḍam // 9

atha khalv anabhilâpyânanabhilâpyabuddhakṣetrasu³meruparamapu-
rajaṣsamâ bodhisattvâ⁴ bhîtaṣ saṣtrastâ mûrcchitâ abhûvan /
atha bhagavantaṣ sarvatathâgatâs tân sarvabodhisattvân evaṣ
āshuh / utthâpayatu bhagavaṣ etaṣ mahâbodhisattvân / atha

sñîn po ye ées can rnama kyi / saṣs rgyas chos ñid dag pa ḡdi/
sñîn po chos kyi don las byuñ/byañ chub spyod paḡi gnaṣ ḡdi yin/ 9

de nas yaṣ brjod kyis mi laṣ baḡi yaṣ brjod kyis mi laṣ baḡi
saṣs rgyas kyi ñîn ri rab la sogs paḡi rdul phra rab sñed kyi
byañ chub sems dpaḡ rnama ḡjigs skrag nas brgyal bar gyur to/
de nas bcom ldan ḡas de bñin gñeḡs pa thams cad kyis/byañ chub

bhagavān sarvatathāgatakāyavākittavaḥjras tathāgata ākāśa-
 samatādvayavaḥjraṃ nāma samādhiḥ samāpannaḥ / samanantara-
 samāpannasya ca bhagavataḥ sarvatathāgatakāyavākittavaḥjra-
 dhipateḥ prabhayā spr̥ṣṭamātrāḥ / atha te mahābodhisattvāḥ
 sveṣṭ⁶ sveṣṭ āsanasthāneṣu sthitā abhūvan / atha te sarva-
 tathāgatā śācaryapṛāptā adbhutapṛāptāḥ pṛītyodvelapṛāptā
 evaḥ⁷ dharmaghoṣam akārṇuḥ /

aho dharma aho dharma aho⁸ dharmārthasamābhava /
 dharmasuddhārtha nairātmya⁹ vajrarāja namo namaḥ // IO
 kāyavākittasamsuddha ākāśasamatālaya /
 nirvikāra nirābhāsa vajrakāya namo namaḥ // II
 citta tathāgata śreṣṭha tryadhvathavartina /
 dhātuhūta mahākāśa¹⁰ ākāśapatha¹¹ namo namaḥ // I2
 ākāśakāyasaḥbhūta ākāśapāthavartaka /
 ākāśacitta dharmāgra caryāpada namo'stu te // I3

samantacaryāgrapatalaḥ pañcamāḥ /

sems dpañ de dag brgyal bar gyur pa geigs nas/bcom ldan ḥdas
 bñin gēegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi bdag po
 la/ḥdi skad ces geol to/bcom ldan ḥdas byañ chub sems dpañ
 sems dpañ chen po ḥdi dag belañ bar geol/de nas bcom ldan ḥdas
 de bñin gēegs pa thams cad kyi sku dañ gsuñ dañ thugs rdo rje
 de bñin gēegs pa/nam mkhañ dañ mñam pa gñis su med pañi rdo rje
 zes bya bañi tiñ ñe ḥdzin la sñoms par ḥugs so/sñoms par ḥugs
 ma thag tu bcom ldan ḥdas sku dañ gsuñ dañ thugs rdo rjeñi bdag
 poñi ḥod kyis reg pa team gyis/de nas byañ chub sems dpañ sems
 dpañ chen po de dag rañ rañ gi stan la gnas par gyur to/de nas
 de bñin gēegs pa thams cad ño mtshar du gyur/rmad du gyur/dgyes
 pas khyab par gyur nas/chos kyi dbyañs ḥdi skad ces gsuñs so/
 e maḥo chos e maḥo chos / e maḥo chos kyi don ḥbyuñ ba /
 chos don dag pa bdag med pa / rdo rje rgyal po phyag ḥtshal ḥdud/I0
 sku dañ gsuñ thugs rab tu dag/nam mkhañ dañ ni mñam,ñid gnas/
 rnam par mi ḥgyur snañ ba med/rdo rjeñi sku la phyag ḥtshal ḥdud/II
 thugs ni de bñin gēegs pañi gtac/dus gaum dag gi lam du byuñ/
 nam mkhañ chen po dbyiñs gyur pa/nam mkhañi lam la phyag
 ḥtshal ḥdud/ I2
 nam mkhañi sku las yañ dag byuñ/nam mkhañi lam la gnas pa po/
 nam mkhañi thugs te chos kyi mchog/spyod pañi gnas la phyag
 ḥtshal ḥdud/ I3

kun tu spyod pa mchog gi leḥu ste lña psḥo/

CHAPTER SIX

atha khalu akṣobhyavaḥjras tathāgataḥ sarvatathāgatakāya-
 vākittaguhyavaḥjraṃ nāma samādhiḥ samāpadyedaḥ cittādhi-
 ṣṭhānamantrom udājahāra/

Om sarvatathāgatacittavaḥjrasvabhāvātma'ham //

CHAPTER SIX

de nas de bñin gēegs pa rdo rje ni bakyod pa/de bñin gēegs
 pa thams cad kyi sku dañ gsuñ dañ thugs kyi gsañ ba rdo rje
 zes bya bañi tiñ ñe ḥdzin la sñoms par ḥugs te/thugs byin
 gyis rlob pañi sñags ḥdi gsuñs so/

Om sarvatathāgatatsittabadzrasvabhābātma'koham/

atha bhagavān vairocānavajras tathāgato virajapadavajrap
nāma samādhiḥ samāpadyedaḥ kāyādhiṣṭhānamantram udājahāra/
2

OM sarvatathāgatakāyāvajrasvabhāvātmake 'ham //

atha bhagavān amitāyus tathāgataḥ samatādvayavajrap nāma
samādhiḥ samāpadyedaḥ vāgadhīṣṭhānamantram udājahāra/
3 4

OM sarvatathāgatavāgavajrasvabhāvātmake 'ham //

trivajrap tathāgataḥ guhṛyaḥ padaḥ padavibhāvanam/
niṣpādayed ebhiḥ pravaraḥ mantralakṣapaalakṣitam// I
5 6

atha bhagavān ratnaketus tathāgataḥ jñānapradīpavajrap
nāma samādhiḥ samāpadyedaḥ mantram udājahāra/
7

OM sarvatathāgatānurāgapavajrasvabhāvātmake 'ham //

atha bhagavān amoghasiddhivajras tathāgataḥ smoghavajrap
nāma samādhiḥ samāpadyedaḥ mantram udājahāra/
8

OM sarvatathāgatapūjāvajrasvabhāvātmake 'ham //

pañcakāmaguṇair buddhān pūjayed vidhivat sadā/
pañcopenhārapūjabhair laghu buddhatvam āpnuyāt// 2
9 10

ityāha bhagavān sarvatathāgatakāyavākcittavajrādhipatir
vajradharaḥ/atha bhagavān sarvatathāgatakāyavākcittavajrā-
11

de nas bcom ldan ḥdas de bzin gsegs pa rdo rje rnam par snan
mdzad/rdul dan bral baḥi gnas rdo rje ḥes bya baḥi tiñ ḥe
ḥdzin la sñoms par ḥugs te/sku byin gyis rlob paḥi sñags ḥdi
gsuñs so/

OM sarbatathāgatakāyabadzrasvabhābātmakeham/
de nas bcom ldan ḥdas de bzin gsegs pa tshè dpag tu med pa/
mñan pa fid mi gñis paḥi rdo rje ḥes bya baḥi tiñ ḥe ḥdzin la
sñoms par ḥugs te/gsuñ byin gyis rlob paḥi sñags ḥdi gsuñs so/

OM sarbatathāgatābāgbadzrasvabhābātmakeham/
rdo rje gsum po de bzin gsegs paḥi gsañ/
gnas ni gnas kyi rnam par begom par bya/
sñags kyi mtehan gyis śin tu mtehan byas la/
mchog rab ḥdi yis bgrub pa fid ḥu bya/ I

de nas bcom ldan ḥdas de bzin gsegs pa dkon mchog dpal/ye ḥes
sgrom ma rdo rje ḥes bya baḥi tiñ ḥe ḥdzin la sñoms par ḥugs
te/sñags ḥdi gsuñs so/

OM sarbatathāgatānurāgapabadsrasvabhābātmakeham/
de nas bcom ldan ḥdas de bzin gsegs pa grub pa rdo rje gdon ni
za ba/rdo rje gdon mi za ba ḥes bya baḥi tiñ ḥe ḥdzin la sñoms
par ḥugs te/sñags ḥdi gsuñs so/

OM sarbatathāgatapūdsābadzrasvabhābātmakeham/
rtag tu ḥdod paḥi yon tan lñas/saḥs rgyas tshul bzin mchod par bya/
mchod pa rnam pa lña rñams kyi/myur du saḥs rgyas fid thob ḥgyur/2
ḥes bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan gsuñ dan

dhipatir vajradhara idam sarvatathāgatamantrarāhasyam
udājahāra/
I

mantranidhyaptikāyena vācā manasi coditaḥ /
sādhyat pravaraḥ siddhiḥ manasantoṣaṇapriyam // 3
cittanidhyaptinairātmyaḥ vācākāyavibhāvanam /
3

thugs kyi bdag po rdo rje ḥchañ bas gsuñs so/de nas bcom ldan
ḥdas de bzin gsegs pa thams cad kyi sku dan gsuñ dan thugs kyi
bdag po rdo rje ḥdzin kyi/de bzin gsegs pa thams cad kyi sñags
kyi gsañ ba ḥdi gsuñs so/
sñags la dmigs paḥi lus dan ni/ñag dan yid kyi bskul nas su/
yid ni dgaḥ śin ngu ba yi / dños grub rab mchog bgrub par bya/ 3
sams la dmigs pa bdag med pa/ñag dan lus kyañ rnam par begom/

niṣpadāyeta trisaṃyogāḥ akāśasamatālayam // 4
kāyavākciṭṭanidhyapṭeṣu svabhāvo nopalabhyate /
mantramūrtiprayogeṣu na bodhir na ca bhāvanā // 5
vicāryedaṃ samāsena kāyavākciṭṭalakṣaṇam /
bhāvayed bodhisamyaṅgaḥ samādhiḥ mantrakalpitaḥ // 6
atha vajradharaḥ śrīmaṇ sarvatathāgatārcitaḥ /
sarvabuddhāgrasarvajña bhāṣate bhāvanottamam // 7
ākāśadhātumadhyasthaḥ bhāvayec candramaṇḍalam /
buddhabimbaḥ prabhāvitvā sūksmaṃyogaḥ samārabhet // 8
nāśāgre sarṣapaḥ cintet sarṣape sacarācaram /
bhāvayeḥ jñānapadaḥ rāmyaḥ rahasyaḥ jñānakalpitaḥ // 9
ākāśadhātumadhyasthaḥ bhāvayet sūryamaṇḍalam /
buddhabimbaḥ vibhāvitvā padaḥ tasyopari nyaset // 10
HŪḤ
II
ākāśadhātumadhyasthaḥ bhāvayec candramaṇḍalam /
locanākārasaṃyogaḥ vajrapadme vibhāvayet // II
ākāśadhātumadhyasthaḥ bhāvayed ratnamaṇḍalam /
śādiyogaḥ prayatnena tasyopari vibhāvayet // I2
I3
ākāśadhātumadhyasthaḥ bhāvayed raśmimaṇḍalam /
arjjet buddhapadaḥ saṃyagaḥ parivāraḥ viśeṣataḥ // I3
nīlotpaladalākāraḥ pañcaśūlaḥ viśeṣataḥ /
yavanātraḥ prayatnena nāsikāgre vicintayet // I4

nam mkhaḥ bāin du mām paḥi gnas/sbyor ba rnam gsum bgrub par bya/4
lus dañ ḥag dañ semā ḥnigs na/ho bo fid ni ḥnigs su med/
śnags kyi lus su sbyor ba la/byañ chub med ciñ ḥgom paḥañ med/ 5
sku gsuñ thugs kyi mshan fid ni/ḥdi ni mdr na rnam dpyad nas/
śnags kyi brtags paḥi tiñ ḥe ḥdzin/byañ chub sbyor ba bsgom par
de nas dpal ldan rdo rje ḥdain/de bāin gāegs pa kun gyis mchod/ bya/6
sañs rgyas kun mchog kun mkhyan gyis/sgom paḥi mchog ni tkaḥ stal to/7
nam mkhaḥi dbyiñs kyi dbus gnas par/ḥla baḥi dkyil ḥkhor bsgom par
sañs rgyas gsugs ni rab begoms nas/phra moḥi sbyor ba kun tu tsaḥ/ bya/8
sna yi rtse mor yuñs kar beam/ḥgro dañ ni ḥgro yuñs kar la/
ye śes gnas ni fams dgaḥ ba/gsañ baḥi ye śes kyi brtags bsgom/ 9
nam mkhaḥi dbyiñs kyi dbus gnas par/fi maḥi dkyil ḥkhor bsgom par
sañs rgyas sku yi gnas begoms te/de yi steñ du gnas gāag go/ bya/ 10
HŪḤ
nam mkhaḥi dbyiñs kyi dbus gnas par/geal baḥi dkyil ḥkhor bsgom par
spyan gyi tshul du sbyor ba la/rdo rje pad mo rnam par bsgom/ bya/ II
nam mkhaḥi dbyiñs kyi dbus gnas par/rin chen dkyil ḥkhor bsgom par
mchog gi sbyor ba nan tan gyis/de yi steñ du yuñs su bsgom/ bya/ I2
nam mkhaḥi dbyiñs kyi dbus gnas par/ḥod kyi dkyil ḥkhor bsgom par
sañs rgyas tshul ni śi ba spro/ḥkhor yañ khyad par dag tu spro/ bya/ I3
ud pal mthiñ kaḥi mdog ḥdra ba/rtse mo lña ba khyad par du/
nas kyi ḥbru tsaḥ nan tan gyis/sna yi rtse mor rnam par beam/ I4

canakāsthīpramāṇaḥ tu aṣṭa patraḥ sakeśaram /
nāsikāgra idaḥ śastaḥ bhāvayed bodhiparāyaṇaḥ // I5
cakrādīnāḥ viśeṣena bhāvanāḥ tatra kalpayet /
siḥdhyate bodhipadaḥ rāmyaḥ sarvasiddhigupālayam // I6
arjjet tatra samāsena buddhān bodhipratiṣṭhitān /
niścārayed dharmapadaḥ kāyavākciṭṭalakṣitaḥ // I7
atha vajradharaḥ śrīmaṇ sarvatattvārthadeśakāḥ /

tsa na ka yi ḥbru tsaḥ la/ḥdab na brgyad pa ge sar beam/
sna yi rtse mor ḥdi śis te/begoms pas byañ chub gzol bar ḥgyur/ I5
ḥkhor lo la sogs khyad par du/sgom pa der ni brtag par bya/
dños grub thams cad yon tan gnas/fams dgaḥ byañ chub gnas
ḥgrub ḥgyur/ I6
sañs rgyas byañ chub gnas rnam ni/de ru mdr na spro bar bya/
sku gsuñ thugs kyi mshan pa yi/chos kyi tshig rnam
rab tu brjed/ I7

sarvacaryāgrasamūddhaḥ bhāṣate guhyam uttamam // 18
 6
 ७
 ८
 ९
 १०
 ११
 १२
 १३
 १४
 १५
 १६
 १७
 १८
 १९
 २०
 २१
 २२
 २३
 २४
 २५

kāyavākcittādhiṣṭhānapaṭalaḥ ७aṣṭhaḥ /

de nas dpal ldan rdo rje ḥdoin/de fid don kun ston pa pos/
 spyod pa kun mchog legs dag pa/gsañ baḥi dam pa bkaḥ stsal to/ 18
 gsugs dañ sgra dañ ror ldan pa/ées rab can gyis zla drug bsgom/
 gsañ baḥi de fid mchod chen gyis/legs par mchod nas begom par bya/19
 dños grub ḥbras bu ḥdod pa yis/sas su bśaḥ gci zos na ni/
 sañs rgyas byañ chub skyon med pa/yañ dag bla med grub par ḥgyur/20
 sas su éa rname za ba dañ / éa chen dag ni rab brtags na /
 sku dañ gsuñ thugs gsañ ba yi/dños grub thams cad ḥgrub par ḥgyur/21
 glañ poḥi éa dañ rta yi éa / de bñin dam pa khyi yi éa /
 sas kyi phyir ni bsaḥ bar bya/zas gñan dag ni ma zas na/
 byañ chub sems dpaḥ blo can dañ/sañs rgyas rname ni mñes par ḥgyur/22
 ḥdi lta bu yi sbyor ba yis / myur du sañs rgyas fid thob ḥgyur/
 ḥdod khams dhañ phyug ḥjig rten na/go ḥphañ las ni byed par ḥgyur/23
 gtao bo gci can stobs dañ ldan/mdaḥs bsañ mthoñ na yid du ḥoñ/
 mthoñ ba tsam gyis bekul med par/ḥjig rten ḥdi dag dhañ du ḥgyur/24
 ḥdi ni sañs rgyas thams cad kyi/gsañ ba byañ chub dam pa ste/
 yañ dag sñags kyi gsañ ba ḥdi / lus ḥag sems las ḥdaḥ baḥo / 25

sku dañ gsuñ dañ thugs byin gyis rlob paḥi leḥu ste drug paḥo/

CHAPTER SEVEN

atha bhagavān sarvatathāgatakāyavākcittādhipatir mahā-
 1
 sanayātattvamartacaryāgrasaḥ bodhipaṭalam udājahāra/

sarvakāmopabhogaś ca sevyaṁānair yatheccchataḥ /

CHAPTER SEVEN

de nas boom ldan ḥdas de bñin gśags pa thams cad kyi sku dañ
 gsuñ dañ thugs kyi bdag pos/dam tehig chen poḥi de kho na fid
 sñags kyi spyod paḥi mchog mñon par rdza paḥi byañ chub paḥi
 leḥu ḥdi gsuñs so/

ḥdod nahi loñs spyod thams cad le/ji ltar ḥdod par bsten na ni/

anena khalu yogena laghu buddhatvam āpnuyāt // 1
 sarvakāmapahogais tu sevya²mānair yatheccataḥ /
 svādhidaivatayogena sva² parā²sī ca pūjayet // 2
 duṣkarair niyamais tīvrāi³ sevya³mānair na sidhyati/
 sarvakāmapahogais tu sevaya³sī cā³śu sidhyati // 3
 bhikṣāsīnā na japtavya⁴ na ca bhai⁴kyarato bhavet/
 jape⁴ mantram abhinnāṅga⁴ sarvakāmapahogakṛt // 4
 kāyavākittasausthitya⁴ prāpya bodhi⁴ samaśnute/
 anyathākālamaraṇa⁴ pacyate narake dhruvam // 5
 buddhāś ca bodhisattvāś ca mantracaryāgracāriṇa⁵ḥ/
 prāptā dharmākāra⁵ṇa⁵ śreṣṭha⁵ sarvakāmapasevana⁵iḥ // 6
 sevayet kāmagaṇā⁶ṇ pañca jñānārthī⁷ rāgiṇa⁷ḥ sadā /
 toṣayed bodhisattvāś ca rāgayed bodhisauriṇā⁸ṇ // 7
 rūpa⁹ vijñāya trividha¹⁰ pūjayet pūjanātma¹¹kaḥ /
 sa eva bhagavān¹⁰ viśvo buddho vairocana¹¹laya¹¹ḥ // 8
 śabda¹²ḥ trividha¹² vijñāya devatānā¹²ṇ nivedayet /
 sa eva bhagavān¹³ viśvo buddharatnākara¹³ḥ prabhu¹³ḥ // 9
 gandha¹⁴ḥ vijñāya trividha¹⁵ḥ bulhādīnā¹⁵ṇ nivedayet/
 sa eva bhagavān¹⁴ viśvo rāga¹⁵dharmadharā¹⁵ḥ prabhu¹⁵ḥ // 10
 rasa¹⁶ḥ jñātvā tu trividha¹⁶ḥ devatānā¹⁶ṇ nivedayet/
 sa eva bhagavān¹⁷ viśvo buddho ya smoghava¹⁷javān // 11
 sparsa¹⁷ḥ jñātvā tu trividha¹⁷ḥ svakulasya nivedayet/
 sa eva bhagavān¹⁸ va¹⁸jrī akṣobhya¹⁸kāralābhina¹⁸ḥ // 12

ḥdi lta bu yi sbyor ba yis/saṅs rgyas myur du thob par ḥgyur/ 1
 ḥdod paḥi loṅs spyod thams cad ni/ji ltar ḥdod pas bsten bya ste /
 ran gi lha yi sbyor ba yis/bdag daṅ gñan la mchod par bya/ 2
 dkeḥ thub sdom pa mi bzad pas/bsten kya³ḥ ḥgrub par mi ḥgyur gyi/
 ḥdod paḥi loṅs spyod thams cad la/bsten namyur du ḥgrub par ḥgyur/ 3
 sloṅs mo za zīn ma bzla ste/sloṅs moḥaṅ dgaḥ bar mi byaḥo/
 ḥdod pa kun la loṅs spyod cin/sṅags kyi yan lag nā fiams bzlas/ 4
 lus daṅ ḥag daṅ sems rnam ni/bde bar gnas na byaṅ chub ḥthob/
 gñan du dus mi ḥchi ba daṅ/dmyal bar ḥes par sreg par ḥgyur/ 5
 saṅs rgyas byaṅ chub sems dpaḥ daṅ/sṅags kyi spyod pa mchog
 spyod rnam/
 chos mchog mi gyo brñes pa yaṅ/ḥdod pa thams cad bsten pas so/ 6
 chags can ye śes ḥdod pa yis/rtag tu ḥdod yon lha rnam bsten/
 byaṅ chub sems dpaḥ mñes par bya/byaṅ chub ḥi ma chags par bya/ 7
 gsugs la rnam gsum śes byas nas/mchod par byed pas mchod par bya/
 de ḥid boom ldan sna tshogs pa/saṅs rgyas rnam par sṅaṅ mdzad gñi/ 8
 sgra la rnam gsum śes byas nas/lha rnam la ni dbul bar bya/
 de ḥid boom ldan sna tshogs pa/saṅs rgyas rin chen ḥbyuṅ gnas gtsa/9
 dri la rnam gsum śes byas nas/saṅs rgyas sogs la dbul bar bya/
 de ḥid boom ldan sna tshogs pa/ḥdod chags chos kyi ḥbyuṅ gnas gtsa/10
 ro la rnam gsum śes byas nas/lha rnam la ni dbul bar bya/
 de ḥid saṅs rgyas sna tshogs pa/saṅs rgyas thogs wed rdo rje ḥtin/11
 reg la rnam gsum śes/byas nas/bdag gi rigs la dbul bar bya/
 de ḥid boom ldan rdo rje can/mi bskyoḍ pa yi tshul brñes paḥo/ 12

rūpaśabdaraśādīnā¹ḥ sadā citta¹ḥ niyojayet /
 ida²ḥ tat sarvabuddhānā²ḥ guhya²ḥ sārasmuccaya²ḥ // 13
 rūpaśabdādibhir mantrī devatā³ḥ bhāvayet sadā/
 athavā bhāvayet tatra kuḷabhedavibhāvanā⁴iḥ // 14
 buddhānusmṛtisanyogād dharmānusmṛtibhāvanā⁴/
 bhāvanā kāyavākittā⁵ḥ vajrānusmṛtibhāvanā⁵ // 15

gsugs sgra ro la sogs pa la/rtag tu sems ni sbyar bar bya/
 ḥdi ni saṅs rgyas thams cad kyi/gsaṅ baḥi sñiṅ po btus paḥo/ 13
 gsugs sgra dri sogs sṅags pa yis/lha ḥid du ni rtag tu bagom/
 yaṅ na de la sgom pa ni/rigs kyi tshul du rnam par bagom/ 14
 saṅs rgyas rjes su dran par sbyor/chos ni rjes su dran sgom pa/
 rdo rje rjes su dran sgom pa/sku daṅ gaṅ daṅ thugs rnam sgom/15
 rigs ni rjes su dran par sbyor/khro bo rjes su dran sgom pa/

kulanusmrtisanyogāt krodhanusmrtibhāvanā /
⁶ devatānusmrtisanyogād bhāvayan bodhim āpnuyāt// I6
⁷ ṣoḍaśābdikāḥ prāpya yoṣitāḥ rūpasuprabhām/
⁸ pracchanna prārābhēt pūjām adhiṣṭhānapadais
⁹ tribhiḥ// I7
¹⁰ tathāgatamahābhāryāḥ locanādīn vibhāvayet /
¹¹ dvayendriyasamāpatyā buddhasiddhim svāpnuyāt// I8
¹² hūṅkāraḥ oṃkāraḥ ca āḥkāraḥ PHAṬ vikalpayet/
¹³ pañcaramāsisamakīrṇaḥ padmavajraḥ ca bhāvayet// I9
¹⁴ candrāpsum iva saṅvālāḥ bhāvayet tāḥ manoranāḥ/
buddhānusmrtiyogādīn bhāvayed bodhikaṅkṣipāḥ// 20

tatra kathāḥ buddhānusmrtibhāvanā /
¹⁵ bhāge līṅgaḥ pratiṣṭhāpya buddhabimbaḥ vibhāvayet/
romakūpāgravivare buddhameghān sphared budhāḥ// 21

tatra kathāḥ dharmānusmrtibhāvanā /
bhāge līṅgaḥ pratiṣṭhāpya vajradharmaḥ vibhāvayet/
romakūpāgravivare dharmameghān sphared budhāḥ// 22

tatra kathāḥ vajrānusmrtibhāvanā /
bhāge līṅgaḥ pratiṣṭhāpya vajrasattvaḥ vibhāvayet/
romakūpāgravivare vajrameghān sphared budhāḥ// 23

tatra kathāḥ kulānusmrtibhāvanā /
bhāge līṅgaḥ pratiṣṭhāpya buddhabimbaḥ vibhāvayet/
romakūpāgravivare kulameghān sphared budhāḥ// 24

lha ni rjes su dran par sbyor/bagoms na byan chub thob par ggyur/16
bud med gzugs ldan mdzñs bzññ ba/lo grññs beu drug lon pa la/
byin gyis brlabs kyi gññs gsum gyis/āben par mchod pa rab tu
brtsam/ I7
de bññ gññs paḥi btsun moḥi mchog/spyan la sogs par begom par bya/
dññ po gññs ni mññm sbyar bas/sññs rgyas dñños grub thob par ggyur/18
yi ge HŪṂ dññ OṂ ḍag dññ/ ĀḤ dññ PHAṬ kyañ rab brtag bya/
ḥod ser rññm lññs khyab pa yi/pad ma rdo rje begom par bya/ I9
ḥbar bcas zla ḥod bññ du dkar/yid du ḥoñ ba begom bar bya/
sññs rgyas rjes dran sbyor la sogs/byañ chub ḥdod pas begom par
bya/ 20

de la saññs rgyas rjes su dran pa ji ltar sgom ḥes na/
bha ga la ni liñ ga bññag / saññs rgyas gzugs ni begom par bya /
ba spu rññms kyi bu ga nas/akhas pas saññs rgyas sprin rññms spro/21

de la chos rjes su dran pa ji ltar sgom ḥes na/
bha ga la ni liñ ga bññag / rdo rje chos ni begom par bya /
ba spu rññms kyi bu ga nas/akhas pas chos kyi sprin rññms spro/ 22

de la rdo rje rjes su dran pa ji ltar sgom ḥes na/
bha ga la ni liñ ga bññag / rdo rje sems dpaḥ rññm par begom/
ba spu rññms kyi bu ga nas/rdo rje sprin rññms spro bar bya/ 23

de la rigs rjes su dran pa ji ltar sgom ḥes na/
bha ga la ni liñ ga bññag / saññs rgyas gzugs ni rab tu begom/
ba spu rññms kyi bu ga nas/mkhas pas rigs kyi sprin rññms spro/ 24

tatra kathāḥ krodhānusmrtibhāvanā /
bhāge līṅgaḥ pratiṣṭhāpya krodheśvaraḥ vibhāvayet/
romakūpāgravivare krodhameghān sphared budhāḥ// 25

tatra kathāḥ samayānusmrtibhāvanā /
svavajraḥ padmasaṅyuktaḥ dvayendriyaprayogataḥ/
svaretobhindubhir buddhān vajrasattvāḥ ca pūjayet//26

de la khro bo rjes su dran pa ji ltar sgom ḥes na/
bha ga la ni liñ ga bññag / khro boḥi dñññ po rab tu begom /
ba spu rññms kyi bu ga nas/mkhas pas khro boḥi sprin rññms spro/25

de la dam tshig rjes su dran pa ji ltar sgom ḥes na/
bdag gi rdo rje pad mar ldan/dñññ po gññs ni mññm sbyar te/
rañ gi khu baḥi thigs pa yis/saññs rgyas rdo rje sems dpaḥ mchod/26

tatra kathaṃ maṅḍalānusmṛtibhāvanā /
dvayendriyasamāpatyā svaretas tu vicakṣaṇaḥ/
niścārayet sadā yogī maṅḍalān maṅḍalākārān// 27

tatra kathaṃ kāyānusmṛtibhāvanā /
yat kāyaṃ sarvabuddhānāṃ pañcaskandhaprapūṛiṭam/
buddhakāyasvabhāvena mamāpi tādrśaṃ bhavet// 28

tatra kathaṃ vāḡānusmṛtibhāvanā /
yat eva vajradharmasya vācā niruktisampadā/
mamāpi tādrśī vācā bhaved dharmadharopamaḥ// 29

tatra kathaṃ cittānusmṛtithāvanā /
yac cittas samantabhadrasya guhyakendrasya dhīmataḥ/
mamāpi tādrśaṃ cittas bhaved vajradharopanam// 30

tatra kathaṃ śattvānusmṛtibhāvanā /
yac cittas sarvasattvānāṃ kāyavākiccittalakṣitam/
mamāpi tādrśaṃ cittas ākāśasamasāriṇam// 31

tatra kathaṃ sarvamantramūrtikāyavākiccittānusmṛtibhāvanā/
yat kāyaṃ mantravajrasya vācā kāyavibhāvanam/
mamāpi tādrśaṃ nityaṃ bhaven mantradharopanam// 32

de la dkyil ḥkhor rjes su dran pa ji ltar sgom ḡes na/
dḡaṅ po ḡlis ni mḡam bḡag ste/mkhas pas raṅ gi khu ba dag/
rnal ḡbyor pas ni rtag tu dbyuṅ/dkyil ḡkhor dkyil ḡkhor tshul
du bya / 27

de la sku rjes su dran pa ji ltar sgom ḡes na/
saṅs rgyas kun gyi sku ḡaṅ yin/phun po lḡa yis rab tu rgyas/
saṅs rgyas sku yi raṅ bḡin gyis/bdag kyaṅ de daṅ ḡḡrar gyur cig/28

de la ḡauṅ rjes su dran pa ji ltar sgom ḡes na/
rdo rje chos kyi ḡauṅ ḡaṅ yin/ḡauṅ de ḡes tshig phun sum tshogs/
bdag gi tshig kyaṅ de ḡḡra ste/chos ḡḡzin pa daṅ ḡḡrar gyur cig/29

de la thugs rjes su dran pa ji ltar sgom ḡes na/
ḡaṅ baḡi bdag po blo lḡan pa/kun tu bzaṅ poḡi thugs ḡaṅ yin/
rdo rje ḡḡzin pa lta bur ni/bdag gi sems kyaṅ de ḡḡrar gyur/ 30

de la sems can rjes su dran pa ji ltar sgom ḡes na/
soms can kun gyi sems ḡaṅ yin/sku daṅ ḡauṅ daṅ thugs kyi mtshan/
de ni saṅs rgyas thams cad kyi/mkhaḡ daṅ mtshuṅs par spyod gyur
cig / 31

de la śḡags thams cad kyi ḡzugs daṅ sku daṅ ḡauṅ daṅ thugs
rjes su dran pa ji ltar sgom ḡes na/
śḡags kyi rdo rje sku ḡaṅ yin/ḡauṅ ḡis sku yaṅ rnam sgom pa/
bdag kyaṅ rtag tu de ḡḡra bar/ śḡags ḡḡzin pa daṅ mḡam gyur cig/ 32

tatra kathaṃ samayānusmṛtibhāvanā /
I samayāt kḡaḡi d retas vidhiṅā pibet phalakāṅkḡayā/
2 mārāyet tāḡhāgatḡ vyūḡas sutarāḡ siddhiḡ āpnuyāt//33

tatra kathaṃ prajḡāpāramitāsamayānusmṛtibhāvanā/
3 prakḡtiprabḡhasvarāḡ sarve anutpannā nirāśravāḡ/
4 na bodhir nābhīsamayo na dhātur na ca saḡbhavaḡ// 34

de la dam tshig rjes su dran pa ji ltar sgom ḡes na/
dam tshig khu phyuṅ cho ga bḡin/ḡbras bu ḡḡod pas btuṅ bar bya/
de bḡin ḡḡeḡs paḡi tshogs bsad na/dḡos grub ḡab tu ḡḡhob par
ḡgyur/ 33

de la ḡes rab kyi pha rol tu phyin paḡi dam tshig rjes su
dran pa ji ltar sgom ḡes na/
raṅ bḡin gyis ni ḡḡod ḡaal ba/thams cad na skyes zag pa med/
bvaṅ chub med ciṅ mḡon rtogs med/khams kyaṅ med ciṅ ḡbyuṅ

tatra katham anutpādānusmṛtibhāvanā /
prakṛtiprabhāsvaraṃ sarvaṃ nirpimitaṃ nirākṣaram/
na dvayaṃ nāvayaṃ śāntaṃ khaśadrśaṃ sunirmalam// 35

tatra katham dveṣakulādīpūjānusmṛtibhāvanā/
dvēśasābdikāṃ prāpya yoḡitāṃ sthiraśetasāṃ/
kulayogaprabhedena svaśukreṣa prapūjayet// 36
anena tātāgataṃ kāyaṃ cittaṃ vajradharasya ca/
vācāḥ dharmadharāgrasya prāpyatehaiva janmani// 37
kāyavākocittasamsiddhīr ye cānye hīnajāḥ smṛtāḥ/
sidhyanti tasya jāpēna trivajrābhedyabhāvanaiḥ// 38

I3 I4
mantracaryāgrapaṭalaḥ saptameḥ /

de la na skyes pa rjes su dran pa ji ltar sgom zēs na/
thams cad rañ bzin ḥod geal ba/mtshan mēd ni ḥgyur nam mkhaḥ bzin/
gñis med gñis su med min zi/ñin tū dri med nam mkhaḥ bzin/ 35

de la ze dañ gi rigs la sogr paḥi mchod pa rjes su dran pa
ji ltar sgom zēs na/
bud med sems ni rab brtan pa/lo grañs bcu gñis lon rñed pa/
rigs kyi sbyor bas rab begoms te/bdag gi khu bas mchod par bya/ 36
ḥdis ni de bzin gsegs paḥi sku/rdo rje ḥdzin paḥi thugs dañ ni/
chos ḥdzin mchog gi gsuñ dag kyañ/tebe ḥdi ñid la thob par ḥgyur/ 37
sku dañ gsuñ dañ thugs kyañ ḥgrub/gaṅ gzan phra mor bśad pa rñams/
rdo rje ni phyed gsom begoms te/bśas pa tsem gyis de ḥgrub ḥgyur/38

añags kyi spyod pa mchog gi leḥu ste bdun paḥo/

CHAPTER EIGHT

atha bhagavān ratnaketus tathāgato bhagavantaṃ sarva-
tathāgatakāyavākocittādhīpatīṃ parameśvaraṃ mahāvajra-
dharaṃ anena stotrarañjenādhyeṣayāṃ āsa /

vajrasattva mahāyāna ākāśacaryaviśodhaka /

CHAPTER EIGHT

le nas beom ldan ḥdas de bzin gsegs pa rdo rje dkon mchog
dpal gyis/bcom ldan ḥdas de bzin gsegs pa thams cad kyi
bdag paḥi paḥi phyug dam pa rdo rje ḥdzin pa chen po la/batod
paḥi rgyal po ḥdis geol ba btab be/

rdo rje sems dpaḥ theg pa che/nam mkhaḥi spyod pa rñam sbyoñ ba/
I

samantabhadracaryāgra desa pūjāṃ jinottama // 1
⁴ rāgadvēṣamahāmoha vajrayānapradeśaka /
⁵ ākāśadhātukalpāgra ghoṣa pūjāṃ jinālaya // 2
⁶ mokṣamārgaprapetāra triyānapathavartaka /
⁷ buddhasaubhāgyasuddhātma bhāṣa pūjāṃ narottama // 3
 bodhicittaviśālākṣa dharmacakrapravartaka /
 kāyavākiccittasāṃsuddha vajrayāna namo'stu te // 4

 aṭha vajradhara rājā sarvākāśamaṅkaraḥ /
 sarvābhīṣekasarvārthaḥ sarveśo sarvaratnadhṛk // 5
 pūjāṃ tāthāgatīḥ śreṣṭhāṃ trivajrābhedyasapsthitāṃ/
 kāyavākiccittasaubhāgyāṃ bhāṣate jinasamḥavām // 6
 prāpya kanyāṃ viśālākṣīṃ rūpayauvanamaṇḍitāṃ /
⁸ pañcaviṃśatikāṃ gṛhya tiryagbhayo'pi prakalpayet // 7
⁹
 śuceṣu vivikte pṛthivīpradeśe
¹⁰ jinātmaśāntaśivālaye ca /
¹¹ viṣṇūtratoyādivilepanaḥ vā
 kurvīta śāśvaj jinapūjānetoḥ // 8
 stanāntaraḥ yāvac chikhāntamadye
¹² caraṇāntare cāpi nyased vidhijñāḥ /
 nābhīkaṣṭhīḥ jīnātmajanāḥ
¹³ nyāsāḥ prakuryāt kulapañcakānāṃ // 9

kun tu bseñ poḥi spyod pa mchog/rgyal mchog mchod pa bśad du gsol/1
 ḥdod chags ŗe sdañ gti mug che/rdo rje theg pa rab ston pa/
 nam mkhaḥi dbyiñs dañ mtabuñs paḥi mchog/rgyal gāi mchod pa
 bśad du gsol/ 2
 thar baḥi lam ni rab ston pa/theg pa gsum gyi lam la gnas/
 sañs rgyas skal mchog dag paḥi bdag/mi menog mchod pa bśad du gsol/3
 byañ chub sema ni rgyas paḥi spyan/chos kyi ḥkhor lo rab bskor ba/
 sku dañ gsur thugs śin tu dag/phyag ḥtshal rdo rje theg pa laḥo/ 4
 de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ mi ḥgyur che/
 thams cad ibañ bekur kun gyi don/kun dbañ rdo rje rin chen ḥdzin/5
 de bzin gēgs paḥi mchod paḥi mchog/rdo rje mi phyed gsum gnas pa/
 sku dañ gsum dañ thugs skal mchog/rgyal ba ḥbyuñ bar ḥgyur ba bśad/6
 na chuñ gśon nu mig yañs pa / gzugs gsañ gśon pas brgyan pa ni/
 lo grañs ŗi śu lña lon rñed / byol soñ las kyañ rab tu brtag / 7
 sa phyogs gteañ ŗiñ rnam par dben paḥam/
 rgyal ŗid skyes ŗi ŗi baḥi gnas rnames su/
 bśañ gei chu la sogs pas byug paḥam/
 rgyal ba mchod phyir rtag par rab tu bya/ 8
 nu maḥi dbus par spyi gtsug aṭhaḥ yi bar/
 cho ga śes pas yañ na rkañ paḥi bar/
 lte ba rked pa gsañ bar rgyal baḥi sras/
 rigs lña rname ni dgod par rab tu bya/ 9

ākāśadhātumadhyasthaḥ bhāvayed jñānasāgarāṃ /
¹ ātmānaḥ candramadhyasthaḥ bhāvayed ḥḥḥḥ budhaḥ // IO
 saḥhāraḥ ca prakurvīta yadīchech chāntāvajradhṛk/
² catūratnamayaḥ stūpaḥ raśmimālāvibhūṣitam // II
³ jñānodadhiḥ tripathebhya ālayaḥ tu vicintayet/
 svaramakūpavivare pūjāmeghān sphared budhaḥ // I2
⁴ padmaḥ pañcavidhaḥ jñātvā utpalaḥ ca vicakṣaḥḥ/
⁵

nam mkhaḥi dbyiñs kyi dbus gnas par/yeśes rgya msho bagom par bya/
 bdag ŗid zla baḥi dbus gnas par/mkhas pas sñiñ khar bagom par bya/IO
 ŗi ba rdo rje ḥdzin ḥdod na/ bśdu ba dag kyañ rab tu bya /
 rin chen sna bñiḥi mchod rten la/ḥod zer ḥḥḥḥ bas
 rnam par brgyan/ II
 ye śes rgya msho dus gsum gyi/gnas de yin par rnam par bśam/
 bdag gi ba spuḥi bu ga nas/mkhas pas mchod paḥi sprin rname spro/I2
 mkhas pas utpala dag kyañ / padma rnam pa lñaḥ śes bya /
 dsāti rnam gsum śes byas nas / lña rname la ni dbul bar bya / I3

jetiṣ ca trividhaṃ jñatva devataṃ nivedayet // 13
 karṣikārasya kusumaṃ mallikāyūthikāṃ tathā /
 karavīrasya kusumaṃ dhyātvā pūjāṃ prakalpayet // 14
 yojanaśatavistāraṃ bhāvayet cakramaṃḍalam /
 kulānāṃ tat prakurvīta sadā nyāsaṃ vicakṣaṇaḥ /
 padmaṃ vajraṃ tathā khaḍgaṃ utpalaṃ bhāvayed budhaḥ // 15
 yojanaśatavistāraṃ caturasraṃ suśobhanam /
 catūratnamayaṃ caityaṃ svacchaṃ prakṛtinirmalam/
 bhāvayed ālayaṃ prāññaḥ kulānāṃ pūjahetunā // 16
 pañcakāmaguṇaiḥ pūjāṃ yāśaśi ca samārabhet /
 ratnavastrādibhir nityaṃ pūjayed bodhikāṅkṣayā/
 pañcopahārapūjāgrair devatāṃ toṣayet sadā // 17
 kanyāṃ ratnākariṇī śreṣṭhāṃ nānāratnādyalaṅkṛtāṃ/
 dadyād vai sarvabuddhānāṃ siddhaye 'tīvasādhane // 18
 saptaratnair idaṃ kṛtvā paripūrṇaṃ vicakṣaṇaḥ/
 dadyāt pratidinaṃ prāññaḥ dānārthaṃ siddhikāṅkṣayā // 19
 adhipatimudrāṃ samādhaya buddhamanḍalamadhyataḥ/
 dadyāt sparśasamāyogaṃ buddhānāṃ rāgabuddhināṃ // 20
 ākāśadhātumadhyasthaṃ bhāvayed vyūhamanḍalam /
 svabimbaṃ tathāgatamayaṃ viṣṇūtraṇi pūjayed gurum // 21

me tog karṣikāra dañ / mallikā dañ yūthikā /
 me tog karavīra bsaṃ / mchod pa thams cad rab tu brtag / 14
 dpag tshad brgya yi khyon tsaṃ du/ḥkhor loḥi dkyil ḥkhor
 rnaṃ par mkhas pas rtag par ni/rigs rnaṃ rab tu dgod par bya/
 de bāin padmo rdo rje dañ / ral gri utpal mkhas pas begom / 15
 dpag tshad bye baḥi khyon tsaṃ du/gru bāi śin tu mīses pa yi/
 mchod rten rin chen ana bāi pa / gsal śin rañ bāin dri ma med /
 rigs rnaṃ thams cad mchod paḥi phyir/śes rab can gyis
 ḥdod paḥi yon ten lha rnaṃ kyis/de la mchod pa rgya msho brtsam/
 rin chen na bsaḥ la sogs pas/byaḥ chub ḥdod pas rtag tu mchod/
 mchod pa rnaṃ lha mchog rnaṃ kyis/rtag tu lha rnaṃ mīses par bya/I7
 rin chen ḥbyuñ gnaṃ na chuñ mchog/rin chen ana tshogs
 mchog gis brgyan/ 16
 sgrub tsho rab tu ḥgrub paḥi phyir/saṅs rgyas kun la dbul bar bya/I8
 śin ḥdi rin chen ana bdun gyis/mkhas pa dag gis yōns bkañ la/
 dños grub ḥdod pas sbyin paḥi phyir/śin re śes rab can gyis dbul/I9
 bdag poḥi phyag rgyar mīsam bśag la/saṅs rgyas dkyil ḥkhor
 dbus dag tu/
 ḥdod chags blo can saṅs rgyas la/reg paḥi sbyor ba dbul bar bya/ 20
 nam mkhaḥi dbyiṅs kyī dbus gnaṃ par/dkyil ḥkhor bkod pa
 begom par bya/
 de bāin gśogs pa bdag gi lus/bla ma bśaḥ dañ gci bas mchod/ 21

CHAPTER NINE

atha vajradhara rājā sarvākāśamahākṣaraḥ /
 sarvābhiṣekacaryāgrāḥ sarvārtho paramaśvaraḥ // I
 kāyavākācittasambhogaḥ trivajrābhedyamaṅgalaḥ /
 ghoṣate paramaḥ rāmyaḥ rahasyaḥ buddhajñāninām // 2
 ākāśadhātumadhyasthaḥ bhāvayed buddhamāṅgalaḥ /

CHAPTER NINE

de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ mi ḥgyur che/
 thams cad dbaṅ bkur spyod paḥi mchog/dbaṅ phyug dam pa
 kun don gyis/ I
 sku gsun thugs la loṅs spyod pa/rdo rje mi phyed gum dkyil ḥkhor/
 saṅs rgyas ye śes can gyi gsan/dams dgaḥ mchog ni rab tu bśad/ 2
 nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor
 bəgom par bya/

akṣobhyavajras³ prabhāvitvā pāpau vajras⁴ vibhāvayet // 3
 sphulingagahaṅādīptaṣ⁴ pañcaraśāniprapūritam /
 5 buddhāṣṣa tryadhvathān dhyātvā tatra vajreṣa
 cūrpayet // 4
 kāyavākcittasaphhogṣa⁶ naṣṭaṣ⁷ vajreṣa cūrpitam /
 bhāvayet paramaṣ⁸ dhyānaṣ⁹ cittasiddhisamāvaham // 5
 anena guhyavajreṣa sarvasattvān⁸ vighātayet /
 10
 II Jayante¹⁰ 'kṣobhyavajreṣya buddhakṣetre jinaurasāḥ // 6
 dveṣakulatattvasamayā¹² 'yaṣ jñeyāḥ sarvakulārṣavaḥ /

aṭha vajradhāro¹³ rājājñānamokṣaprasādhakaḥ /
 swabhāvaśuddhanirlepo¹⁴ bodhicaryāpradeśakaḥ /
 bhāṣate samayaṣ¹⁵ tattvaṣ¹⁵ buddhabodhiprasādhakam // 7
 ākāśadhātumedhyasthaṣ¹⁵ bhāvayec cakramaṣṭalam /
 vairocanaṣ¹⁶ vibhāvitvā sarvabuddhān vibhāvayet // 8
 sarvaratnaprayogeṣa vajrabimbān prakalpayet /
 haraṣaṣ¹⁶ sarvadravyaṣaṣ¹⁶ trivaireṣa vibhāvayet // 9
 bhavanti cintāmapisamā¹⁶ dravyodadhiprapūritāḥ /
 suraṣaḥ¹⁷ sarvabuddhānaṣ¹⁶ bhavanti munipuṅgavaḥ // 10
 17
 mohakulatattvasamayā¹⁷ 'yaṣ jñeyāḥ sarvakulārṣave /

rdo rje ni bskyod rab bagoms nas/lag tu rdo rje begom par bya/ 3
 ḥod ḥphro mañ po ḥbar ba dañ/ḥod zer ana lñas rab tu gañ/
 juṣ gsum pa yi sañs rgyas rnam/bagoms nas rdo rjes phye mar brlag/4
 sku gsuñ thugs kyi loñs spyod ni/rdo rjes phyer brlags med gyur pa/
 beam gtan mchog de bagoms na ni/thugs kyi dños grub thob par ḥgyur/5
 rdo rje gsañ ba ḥdi lta bus/ sams can thams cad bsad na ni/
 ni bskyod sañs rgyas fiñ dag tu/rgyal bañi sras su sbye bar ḥgyur/6
 ḥdi ni ze sdañ gi rigs kyi dam tshig gi de kho na ste/rigs thams
 cad kyi rgya mtsho yin par śes par byaḥo/
 de nas rgyal po rdo rje ḥdsin/ni śes thar pa rab sgrub pa/
 ño bo fid dag gos pa med / byañ chub spyod pa rab ston pas/
 sañs rgyas byañ chub sgrub pa ni/yañ dag dam tshig bkaḥ steal to/7
 nam akhañi dbyiñs kyi dbus gnas par/ḥkhor loñi dkyil ḥkhor
 begom par bya/
 rnam par srañ mdzad rab bagoms te/sañs rgyas thams cad
 rnam par begom/ 8
 rin chen kun gyi sbyor ba yis/rdo rjeñi gsugs ni rab tu brtag/
 nor rnam thams cad phrogs nas su/rdo rje gsum du rnam begoms na/9
 nor gyi rgya mtshos gañ ba yi/yid bñin nor bu ḥdra bar ḥgyur/
 sañs rgyas kun gyi sras rnam dañ/thub pañi sbye bu mchog tu ḥgyur/10
 ḥdi ni rigs kyi rgya mtsho thams cad las/gti mug gi rigs kyi
 dam tshig yañ dag pa fid du śes par byaḥo/

atha khalu sarvatathāgatasamayavajraketupramukhās te
mahābodhisattvā āścaryaprāptā adbhutaprāptā idam¹ vāg-
vajraghoṣam akārṣuḥ / kim ayaḥ² bhagavān sarvatathā-
gatādhipatiḥ traidhātukavyativṛttaḥ sarvalokadhātu-
vyativṛttaḥ sarvatathāgatasarvabodhisattvaparaṣanmadhye³
abhūtavākpathavajrapadaḥ bhāṣate sma /

de nas yañ de bzin gsegs pa thams cad kyi dam tshig gi rdo rje
dpal la sogs pañi byañ chub sems dpañ sems dpañ chen po rnams/
ño mtshar du gyur ciñ rmad du gyur nas rdo rjeñi tsnig ñdi skad
ces smras so/bcom ldan ñdas de bzin gsegs pa thams cad kyi bñag
po/khams gsum las ñdas śiñ ñjig rten thams cad las ñdas pas/
de bzin gsegs pa thams cad dañ/byañ chub sems dpañ thams cad
kyi ñkhor gyi nañ du/ñdi lta buñi yañ dag pa ma yin pañi tshig
gi lam/rdo rjeñi tshig ñdi ciñi ślad du gsuñs/

atha bhagavantaḥ sarvatathāgatāḥ tēn anabhilāpyānabhi-
lāpyabuddhakṣetrasumeruparamēpurajāḥsenān sarvatathā-
gatāsamayavajraketupramukhān mahābodhisattvān evam
āhuḥ / mā kulaputrā imāḥ hīnasamjñāḥ jugupsitasamjñāḥ
cotpādāyathā⁴ / tat kasmād dhetoḥ / agracaryā kulaputrā⁵
yaduta bodhisattvacaryā kulaputrā yaduta mantracaryā /
taḍ yathāpi nāma kulaputrā ākāsāḥ sarvatrānugataḥ /
ākāsānugatāni sarvadharmāpi tāni na kāmadhātusthitāni
na rūpeddhātusthitāni nārūpyadhātusthitāni na caturmahā-
bhūtasthitāni / evam eva kulaputrāḥ⁷ sarvadharmā anu-
gantavyāḥ / idam arthavaśāḥ vijñāyā tathāgatāḥ sattvānām⁸
āśayaḥ vijñāyā tato dharmāḥ deśayanti / evam eva kula-
putrā ākāśapadaniruktyā te tathāgatāsamayā anugantavyāḥ/
taḍ yathāpi nāma kulaputrāḥ kāṇḍāḥ ca mathanīyāḥ ca
puruṣastavyāyāmaḥ ca pratītya dhūmāḥ prādūr bhavati /
agnim abhivartayati / sa cāgnir na kāṇḍasthito na
mathanīyasthito na puruṣastavyāyāmasthitaḥ / evam eva
kulaputrāḥ sarvatathāgatavajrasamayā anugantavyāḥ /
gamaṇāgamaṇādyair iti /

de nas beam ldan ḥdas de bāin gēega pa thams cad kyis/brjod kyis
mi lañ baḥi yañ brjod kyis mi lañ baḥi sañs rgyas kyī zīñ wā
ri rab' kyī rdul phra mo sñed kyī/de bāin gēega pa thams cad kyī
dam tshig gi rdo rje dpal la sogs paḥi byañ chub sems dpañ sems
dpañ chen po de dag la/ḥdi skad ces bkaḥ steal to/rigs kyī bu
dman paḥi ḥdu śes dan/smad paḥi ḥdu śes de lta bu yañ na skyed
caig/de ciḥi phyir śe na/rigs kyī bu ḥdi lta ste/sñags kyī spyod
pa ni spyod paḥi mchog go/ḥdi lta ste/sñags kyī spyod pa ni de
bāin gēega paḥi spyod paḥo/rigs kyī bu ḥdi lta ste/dper na nam
mkhaḥ ni thams cad kyī rjes su soñ ba ste/chos thams cad kyañ
nam mkhaḥi khoñs su gtogs paḥo/chos de dag thams cad kyañ ḥdod
paḥi khams na mi gnas/gzugs kyī khams na mi gnas/gzugs med paḥi
khams na mi gnas/ḥbyuñ ba chen po bāi la yañ mi gnas so/rigs kyī
bu chos thams cad kyañ de ltar rjes su rig par byaḥo/de bāin
gēega pa rñams ni don gyī dbañ de lta bu mkhyen ciñ/sems can
rñams kyī beam pa mkhyen nas chos ḥchad par mdzad do/rigs kyī bu
de ltar nam mkhaḥi tshig ḥes par brjod pas/de bāin gēega paḥi
dam tshig de dag rjes su rig par byaḥo/rigs kyī bu ḥdi lta ste/
dper na gtsub śiñ dan gtsub stan dan miḥi lag pa bekyod paḥi
rkyen gyis du ba ḥbyuñ zīñ me ḥbyuñ bar ḥgyur mod kyī/me de yañ
gtsub śiñ la yañ mi gnas/gtsub stan la yañ mi gnas/miḥi lag pa
bekyod pa la yañ mi gnas so/rigs kyī bu de bāin du de bāin gēega

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atha te sarvabodhisattvā āścaryaprāptā adbhutaprāptā
vismayotphullalocanā idam ghoṣam akārṣuḥ /

I
mahādbhuteṣu dharmeṣu ākāśasadr̥ṣeṣu ca /
nirvikalpeṣu śuddheṣu samvṛtis tu pragīyate // 2I

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pa thams cad kyī rdo rjeḥi dam tshig ḥgro ba dan ḥoñ ba
la sogs pa rjes su rig par byaḥo/
de nas byañ chub sems dpañ de dag no mtshar du gyur/rmad
du gyur nas/dam śiñ mig gñans te tshig ḥdi skad ces smos so/
rmad byuñ chen poḥi chos rñams ni/nam mkhaḥi dan ni
mtshuñs pa dan/
rñam par mi rtog dag pa las/kun rdzob tu yañ bēad pa mtshar/ 2I

paramārthāuddhatattvārthasamayo nāma navamaḥ paṭalaḥ /

don dam paḥi dag pa de kho na fid kyī don gyī dam tshig
leḥu ste dgu paḥo/

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CHAPTER TEN

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgāmya¹
bhagavantaḥ mahāsamaya vajratattvābhiseḥ bodhikāyavāk-
cittagūhyaḥ tathāgatāḥ namasyaiva² āhuh /
bhāṣasva bhagavaḥ tattvaḥ mantrasārasamuccayam/
kāyavāk-cittagūhyākhyam mahāsiddhinayottamam // iti / I³

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de nas bcom ldan ḥdas de bzin gsegs pa thams cad yaḥ ḥdus te/
bcom ldan ḥdas dam tshig chen poḥi rdo rje de kho na fid mñon
par rdzogs par byañ chub pa sku dan gsuñ dan thugs gsañ ba
de bzin gsegs pa la phyag ḥtshal te/ḥdi skad ces gsol to/
de fid shags sñiñ kun badus pa/aku dan gsuñ thugs gsañ bar bgrags/
dños grub chen poḥi tahul gyī mehog/yañ dag bcom ldan bśad du gsol/I

atha vajradhara raja sarvaklesarpevaprabhuḥ /
dīptacaḥṣo viśālākṣa idaṃ vacanam abravīt // 2
kāyāvākcittavaḥjraṇṣāḥ kāyāvākcittabhāvanam /
nirvikalpa_nirālambaḥ samatā na kvacit sthitam // 3

atha bhagavān svabhāvasūddhas tathāgataḥ pāramitāmantra-
nayavaḥjraṇṣ nāma samādhiḥ samāpannaḥ tāpś ca sarvatathā-
gatān evam āha / asti bhagavantaḥ sarvatathāgatā
akṣobhyaḥpramukhāḥ sarvatathāgatā anekavidyakoṭīniyuta-
śatasahasraīḥ sarvasattvārthakriyānāṣṭakaḥ pradarsāyanti/
daśadīglokadhātuparyavasāneṣu pañcakāmaguṇaiḥ kriḍanti
samante pravivācāyanti / na ca te mantracaryābhiyuktam
avalokayanti / tat kasmād dhetoḥ / niṣpanno batāyaḥ
tathāgatamantracaryānāyadharme / tat teṣāḥ manāsat-
puruṣāṇāḥ vyavalokanārtham idaṃ sarvatathāgatakāyavāk-
cittavaḥjraṇṣaḥ sarvaśāntārahṣṭāyasaḥcodanaḥ nāma
paramaḥ_ṇyaḥ sarvatathāgatakāyavākcittasamayāvalambanaḥ
sarvavaḥjradharaḥkāyavākcittasamayāvalambanaḥ sarvadharma-
dharakāyavākcittasamayāvalambanaḥ svakāyavākcitta-
vaḥjrebhyaḥ vākḥpāthaniruktyā idaṃ mantrasamuccayam udā-
janāra / OM AH HŪḤ /

de nas rgyal po rdo rje ḥdzin/Non moḥs kun gyi rgya mtsho ḡtso/
ḥdar ba drag po spyan yaḥs pas/gsuñ niḥḥi skad bkaḥ steal te/
luḥ dañ ḥag dañ sems rnames ni/rnames par mi rtog mi dmigs pa/
gañ naḥaḥ mi gnaḥ mḥam pa ḥid/sku gsuñ thugs kyi rdo rjer sgom/ 3

de nas bcom ldan ḡdas de bḥin ḡeḡgs pa rañ bḥin gyis dag pa
pha rol tu phyin pa sḥags kyi tshul rdo rje ḡes bya baḥi tin ḥe
ḥdzin la sḥoms par ḡugs nas/de bḥin ḡeḡgs de dag thams cad la
ḥdi skad ces bkaḥ steal to/bcom ldan ḡdas de bḥin ḡeḡgs pa thams
cad/mi bskyod pa la sogs pa de bḥin ḡeḡgs pa thams cad rig pa
bye ba khrag khrig brgya ston du ma dañ thabs geig tu/sems can
thams cad kyi don bya ba la rol ba ston par mdzai de/phyogs bcuḥi
ḥjig rten gyi khams mthas klas par ḡdod paḥi yon tan lḥa rnames
kyis rol ciñ dgyes par yons su spyod pa yod kyañ/de dag sḥags
spyod pa la mḥon par brtson pa rnames la/kye ma ḥdi dag ni de bḥin
ḡeḡgs pa thams cad kyi sḥags kyi spyod paḥi tshul gyi/chos rdzogs
par gyur to sḥam nas spyan ras kyis mi ḥtsho ste/de bas na skyes
bu dan pa de dag la spyan ras kyis btsaḥ baḥi phyir/de bḥin ḡeḡgs
pa thams cad kyi sku dañ gsuñ dañ thugs rdo rjeḥi gsañ ba/sḥags
thams cad kyi sḥiñ po kun tu bskul bar byed pa ḡes bya ba/rab tu
gsañ ba de bḥin ḡeḡgs pa thams cad kyi sku dañ gsuñ dañ thugs kyi
dam tshig la dmigs pa/rdo rje ḥdzin thams cad kyi sku dañ gsuñ dañ

athāsmiṇ bhāṣitamātre sarvabuddhāḥ sa-aurasāḥ /
kampitā mūrccāḥ āpede vajrasattvam anuśmāraṇ // 4
atha vaḥjrapāṇiḥ sarvatathāgatādhipatir imaḥ samayaḥ
udājahāra /
ākāśadhātunadhyasthaḥ bhāveyed vyūhamāḡḡalam /

thugs kyi dam tshig la dmigs pa/chos ḥdzin pa thams cad kyi
sku dañ gsuñ dañ thugs kyi dam tshig la dmigs pa ḥdi/ḥid kyi
sku dañ gsuñ dañ thugs rdo rje laḥtshig gi lam ḥes par brjed
pas sḥags ḥedus pa ḥdi lta bu gsuñs so/ OM AH HŪḤ /
de nas ḥdi ni gsuñs team gyis/saḥs rgyas sras dañ bcas pa kun/
rab tu ḥdar sḥiñ brgyal bar gyur/rdo rje sems dpaḥ rjes su dran/ 4
de nas phyag na rdo rje de bḥin ḡeḡgs pa thams cad kyi bḡag pos/

HOMkaraṃ tatra madhyasthaṃ svabimbena prakalpayet // 5
 vajrasāminahādīptaṃ viaphurantaṃ vicintayet /
 buddhānāṃ kāyavākcittaṃ hr̥taṃ tena vibhāvayet // 6
 sa bhavet tat kṣapād eva kāyavākcittavajradhṛk /
 vajrasattvo mahārāja⁷ sarvāgraḥ⁸ paramēśvaraḥ // 7
 svamaṇḍalāṃ svavajreṇa nippēdanavidhir bhavet /
 idaṃ tat sarvabuddhānāṃ sārāṃ vajrasamuccayam // 8
 svamantrapuruṣaṃ dhyātvā catuḥsthāneṣu rūpataḥ /
 trimukhākārayogena trivarṇena vibhāvayet // 9
 ityāha bhagavān vajrasamayāḥ /

tatreḍaṃ paramavajrarahasyam /
 hr̥ḍyamadhyagataṃ sūkṣmaṃ maṇḍalānāṃ vibhāvanam /
 tasya madhyagataṃ cinted akṣaraṃ paramaṃ padam // 10
 pañcaśūlāṃ mahāvajraṃ bhāvayed yogataḥ sadā /
 cintayet trīṇi vajrāṇi vajrāṅkuśaprayogataḥ // 11
 hr̥ḍayaṃ tāḍayet tena devatāṃ vā pracodayet /
 idaṃ tat sarvavajrāṇāṃ buddhabodhiprasādhanaṃ // 12
 vajrapadmakulādyais tu vajrāṅkuśavibhāvanam /
 codanaṃ hr̥ḍaye proktaṃ idaṃ śāktasaṃbhavam // 13

dam tshig ḥdi gsuṅs so /
 nam mkhaḥi dbyiṅs kyi dbus gnas par/bkod paḥi dkyil ḥkhor
 begom par bya/
 de yi dbus gnas yi ge HŪM / raṅ gi gzugs su rab tu brtag / 5
 rdo rjeḥi ḥod zer cher ḥbar ba/rnam paḥi ḥphro baḥsam par bya/
 saṅs rgyas kyi ni sku gsuṅ thuga/draṅs paḥi de yis rnam begoms na/ 6
 de ma thag tu der ḥgyur ba/sku gsuṅ thugs kyi rdo rje ḥdzin/
 rdo rje sems dpaḥ rgyal po che/kun gyi gtso bo dbaṅ phyug mchog/ 7
 raṅ gi dkyil ḥkhor raṅ rdo rjes/skyed par byed paḥi tshul du ḥgyur/
 ḥdi ni saṅs rgyas thams cad kyi/sñiṅ po rdo rje bsdus pa yin/ 8
 raṅ sñags skyes bur begoms nas ni/gnas bḥi rname su gzugs kyi tshul/
 źal gsum lta buḥi sbyor ba yis/kha dog gsum du rab tu begom/ 9
 bcom ldan ḥdas rdo rje dam tshig gis de skad ces bkaḥ stsal to/
 de la ḥdi ni rdo rje mchog gi gsaṅ baḥo/
 sñiṅ khaḥi dbus su phra mo yi/dkyil ḥkhor rname ni beam par bya/
 yi ge mchog tu gyur paḥi tshig/de yi dbus su beam par bya/ 10
 rdo rje chen po rtse lha pa / rtag tu sbyor bas begom par bya/
 rdo rje kyo baḥi sbyor ba yis/rdo rje gsam rname begom par bya/ 11
 de yis sñiṅ khar brdeḥ byas te/lha rname ji sñed bekul bar bya/
 ḥdi ni rdo rje thams cad kyi/saṅs rgyas byaṅ chub rab begrub paḥo/ 12
 rdo rje pad moḥi rigs la sogs/rdo rje kyo ba rnam begom źiṅ/
 sñiṅ kha ru ni bekul bar bḥad/ḥdi ni rol moḥi ḥbyuṅ ba ste/ 13

saptāhaṃ yāvat kurvīta idaṃ vajranayottamaṃ /
 sidhyate kāyavākcittaṃ rahasyaṃ jñānavajriṇāṃ // 14
 vyavalokayanti varadā bhītāḥ samtrastamānasāḥ /
 dadanti vipulāṃ siddhiṃ manāḥsaṃtoṣanapriyāṃ // 15
 buddhās ca bodhisattvāsca mantracaryāgrasādhakāḥ/
 atikramed yadi mohātmā tad antaḥ tasya jīvitam // 16
 aṭha vajradhara rājā trilokāgrānuśāsakaḥ /
 tat kṣapānānāṃ idaṃ kṣapaṃ kṣapānt // 17

rdo rje yi ni tshul mchog ḥdi / źag bdun bar du byas na ni /
 ye śes rdo rje can gyi gsaṅ/sku daṅ gsuṅ thugs ḥgrub par ḥgyur/14
 mchog stsol ba dag rnam par gaigs/yid ni ḥjigs śiṅ skrag gyur nas/
 yid la ngu źiṅ dgaḥ ḥgyur baḥi/dnos grub rgya chen ster bar ḥgyur/15
 saṅs rgyas byaṅ chub sems dpaḥ rname/sñags kyi spyod paḥi
 mchog sgrub pas/
 rmoṅs pas ḥdaḥ bar byas na ni / de yi srog ni der zad ḥgyur / 16
 de nas rgyal po rdo rje ḥdzin/rdo rje gsam gyi ston pa mchog/

tri lokavaravajragra idam ghoṣam akṣarāḥ //
yāvanto mantrapuruṣās trivajrajñāpūritāḥ /
dvayendriyaprayogeṣa sarvabhāvakalpanam //
idaṃ tat sarvabuddhānāṃ mantrasamayabhāvanam // 18
vidyeśvarīpraviṣṭeṣu vajrasaṃyogabhāvanā /
raktāṃ raktekṣapāṃ vīkṣed idaṃ samayamaṇḍalam // 19
atha vajradhara rājā sarvatathāgatātmajaḥ /
sarvābhiṣekabuddhāgra idaṃ vacanam abravīt // 20
lokadhātuga sarveṣu yāvatyō yoṣitaḥ sartaḥ /
mahāmudrādiyogena sarvās tā upabhuñjayet /
spharēd buidhapaḍaṣ tatra asaṃkhyakoṭivajriṣam // 21
ityāha bhagavān bodhisamayaḥ /

anena prāpnuyād bodhiṃ trivajrākāśasamībhām /
sa bhaved vajrasattvayur bodhisattvo jinodadhiḥ // 22

sarvatathāgataḥ dayasaṃcodano nāma daśamaḥ paṭalaḥ /

ḥjig rten gsum mchog rdo rje gtsos/gsuñ ni ḥdi skad bkaḥ stsal to/ 1/
sṅags kyi skeye bu ji sñed pa / rdo rje gsum gyi ye śes rdzogs /
dbañ po gñis kyi sbyor ba yis/dños po thams cad brtag par bya /
ḥdi ni sañs rgyas thams cad kyi/sṅags kyi dam tshig sgom paḥo/ 18
rig maḥi dbañ phyug źugs pa la/rdo rjeḥi sbyor ba^{rab}sgom źiñ/
chags la chags pas blta bar bya/ḥdi ni dam tshig dkyil ḥkhor ro/19
de nas rgyal po rdo rje ḥdzin/de bñin gśeḡs pa kun gyi sras/
thams cad dbañ bakur sañs rgyas gtsos/gsuñ ni ḥdi skad
bkaḥ stsal to/ 20
ḥjig rten khams ni thams cad na/bud med ji sñed yod pa kun/
phyags rgya che sogs sbyor ba yis/de dag thams cad ñe bar spyad/
bye ba grañs med rdo rje ḥdzin/sañs rgyas gñas ni der spro bya/ 21
bcos ldan ḥdas byañ chub kyi dam tshig gyis de skad ces bkaḥ
stsal ḡo/
rdo rje gsum po mkhaḥ ḥdra baḥi/byañ chub di yis thob par ḥgyur/
byañ chub sems dpaḥ rgyal rgya mtsho/rdo rje sems dpaḥ
tsho deḡ ḥthob/ 22

de bñin gśeḡs pa thams cad kyi sñiñ po bskul ba śes bya baḥi
leḡu ste bcu paḥo/

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atha bhagavān^I kāyavākittavaejas tathāgataḥ² sarvatathāgata-
vajrasantrapuruṣottamaḥ³ nāma samādhiḥ⁴ samāpadyedaḥ sarva-
tathāgatamantravajravidyāpuruṣapaṭalam udājahāra /
trivajrākṣaramantrāgrair mahāmudrāvibhāvanam /
kartavyam jñānavajreṣa sarvabodhisamāvahanam // I

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de nas bcos ldan ḥdas sku dañ gsuñ dañ thugs rdo rje de bñin
gśeḡs pa de bñin gśeḡs pa thams cad kyi rdo rjeḥi sṅags kyi
skeye bu mchog ces bya baḥi tiñ ñe ḥdzin la sñoms par źugs
te/de bñin gśeḡs pa thams cad kyi sṅags kyi rdo rje rig paḥi
skeye buḥi leḡu ḥdi gsuñs so/
rdo rje gsum yig sṅags kyi mchog/phyag rgya chen po rnam sgom pa/
byañ chub thams cad thob bvahi phyir/ye śes rdo rje dag gis bya/ I

Oṃkāraṃ jñānaḥṛīṣyaṃ kāyavajrasamāvaham /
 Āḥkāraṃ bodhinairātmyaṃ vāgvajrasamāvaham /
 Hūṃkāraṃ kāyavākṣittaṃ trivajrābhedyasanāvaham // 2
 ityāha bhagavān sarvatathāgatakāyavākṣitta mantrapuruṣaḥ /
 9
 khavajramadhyagataṃ cintet maṇḍalaṃ sarvavajrajaṃ /
 II
 BHRUMkāraṃ bhāvayet tatra vajrameghaspharāvaham // 3
 tatredaṃ jñānavajrahṛīṣyaṃ / BHRUM /
 12
 vajrameṇḍalamadhyasthaṃ Hūṃkāraṃ tu prabhāvayet /
 svacchamaṇḍalamadhyasthaṃ Oṃkāraṃ tu vicintayet // 4
 13
 dharmamaṇḍalamadhyasthaṃ Āḥkāraṃ prabhāvanam /
 BHRUMkāraṃ ālayaṃ dhyātvā trivajrotpattibhāvanā // 5
 ityāha bhagavān guhyasamayāḥ /
 14
 hṛdayaṃ tryadhvabuddheḥbyaḥ kāyavākṣittarañjanam /
 Oṃkāraṃ buddhakāyāgryam / Oṃ /
 15
 Āḥkāraṃ buddhāvākpatham / Āḥ /
 Hūṃkāraṃ cittajñānaugham / Hūṃ /
 idaṃ bodhinayottamaṃ // 6
 idaṃ tat sarvabuddhānāṃ buddhabodhiprasādhakam /
 nirmitaṃ jñānavajreṣu buddhahetuphalodayam // 7
 ete vai buddhaguruṣāḥ mantravidyetaḥ kīrtitāḥ /
 niṣpādanādisamayāḥ trivajrābhedyabhāvanāḥ // 8
 16
 sarvatathāgatakāyavākṣittasamayatatvajñānavajrādhiṣṭhāna-

Oṃ ni ye śes sñiñ po ste / rdo rje sku ni thob byed paḥo
 Āḥ ni byañ chub bdag med pa / rdo rje gsuñ ni thob byed paḥo /
 Hūṃ ni sku gsuñ thugs ñid de / rdo rje mi phyed gsum thob paḥo / 2
 bcom ldan ḥdas de bñin gsegs pa thams cad kyi sku dañ gsuñ dañ
 thugs kyi snags kyi skyes bus de skad ces bkaḥ steal to/
 nam mkhaḥ rdo rjeḥi dbus gnas par / dkyil ḥkhor rdo rje
 kun skyes beam/
 rdo rjeḥi sprin ni ḥphro bekyed pa / de ru yi ge BHRUM beam no / 3
 de la ḥdi ni ye śes rdo rjeḥi sñiñ poḥo / BHRUM /
 rdo rjeḥi dkyil ḥkhor dbus gnas par / Hūṃ śes bya ba rab tu begom /
 gsal baḥi dkyil ḥkhor dbus gnas par / yi ge Oṃ ni rnam par beam / 4
 chos kyi dkyil ḥkhor dbus gnas par / yi ge Āḥ ni rab tu begom /
 yi ge BHRUM gyis gnas begoms te / rdo rje gsum ḥbyuñ begom par bya / 5
 sñiñ po dus gsum sañs rgyas kyi / sku gsuñ thugs ni mñes byed pa /
 Oṃ ni sañs rgyas sku yi mchog / Oṃ / Āḥ ni sañs rgyas gsuñ gi lam / Āḥ /
 Hūṃ ni ye śes thugs kyi ḥjin / Hūṃ / byañ chub tshul mchog ḥdi yin te / 6
 ḥdi ni sañs rgyas thams cad kyi / sañs rgyas byañ chub rab sgrub pa /
 ye śes rdo rjes sprul ba ste / sañs rgyas rgyu dañ ḥbras bu ḥbyuñ / 7
 ḥdi dag sañs rgyas skyes bu ste / snags kyi rig pa śes kyañ bgrags /
 rdo rje mi phyed gsum begoms paḥi / dam tshig dag gis rdzogs
 par ḥgyur / 8
 de bñin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi dam
 tshig de kho na ñid kyi ye śes rdo rje byin gyis rlob paḥi dpal

hetur nāma samādhiḥ /

vivikṭeṣu ca ranyeṣu idaṃ yogaṃ samārabhet /
 sidhyate kāyavākṣittaṃ pakṣaikena na sapśayaḥ // 9
 khavajramadhyagataṃ cintet svacchamaṇḍalam uttamaṃ /
 niṣpādyā svamantrasamayam Oṃkāraṃ hṛdaye nyaset // 10
 pañcaraśmimāhāmeghān vairocanaḥgrabhāvanāḥ /
 anena kāyaṃ buddhasya vajravairocanaḥ // II
 sidhyate pakṣamātreṇa buddhakāyasaṃgrahaḥ /

śes bya baḥi tiñ ḥe ḥzin to /

dben ñiñ rab tu fiams dgaḥ bar / sbyor ba ḥdi ni kun brtsams na /
 rdo rje sku dañ gsuñ dañ thugs / zla ba phyed kyis fiēs par ḥgrub / 9
 gsal baḥi dkyil ḥkhor dam pa ni / nam mkhaḥ rdo rjeḥi dbus beam ste /
 rañ gi snags kyi dam tshig bekyed / yi ge Oṃ ni sñiñ khar gñag / 10
 ḥod zer lña yi sprin chen po / rnam par snañ mñed mchog tu begom /
 ḥdi yis sañs rgyas rnames kyi sku / rdo rje rnam snañ rgya
 mtshor ḥgyur / II
 ye śes lña ldan bsten na ni / sañs rgyas sku ni ḥdra baḥi mdog /

trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñānīnām // I2
ityāha bhagavān kāyavajraguhyāḥ / sarvatathāgatakāya-
vajjarasāmyūho nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/
niṣpādyā svamantrapuruṣaṃ Āṅkāraṃ vākpathe nyaset// I3
pañcavarpaṃ mahāvajraṃ lokeśvarāgrabbhāvanaiḥ /
niṣpādyā samayaññānaṃ³ vākṣamayaḥprapañcakaṃ // I4
dharmavākpathasamārūḍho dharmavajrasamo bhavet /
trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñānīnām // I5
ityāha bhagavān⁵ vāgvajraguhyāḥ / sarvatathāgatavāgvajra-
samayasambhavo nāma samādhiḥ /

khavajramadhyagataṃ cinted vajramaṇḍalam uttamam/
niṣpādyā svamantrapuruṣaṃ HŪṅkāraṃ cittasapsthitam//I6
mahasamayattvaṃ⁷ vai pañcavarpaṃ vibhāvayet /
kartavyaṃ jñānavajreṇa sarvavajrajīnālayam // I7
vajracittasamaḥ⁸ śāstā⁹ bhavet jñānaguṇodadhiḥ /
trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñānīnām // I8
ityāha bhagavān vajracittaguhyāḥ / sarvatathāgatakāya-
vākcittasamayavajro nāma samādhiḥ /

rdo rje skal pa gsum du gnas/zla ba phyed kyis ḥgrub par ḥgyur/ 12
boom ldan ḥdas sku rdo rje gsañ bas de skad ces bkaḥ stsal to/
de bñin gśeḡs pa thams cad kyi sku rdo rje ḥod zer bkod pa
śes bya baḥi tiñ ne ḥdzin to/
chos kyi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus su bsam/
rañ gi snags kyi skyes bu bakyed/ĀḤ ni ḥag gi lam gśag ste/ I3
kha dog lña yi padma che / ḥjig rtes dbañ mchog begoms pa yis/
dam tshig ye śes rdzogs byas te/tshig gi dam tshig lña yi mchog/I4
chos kyi tshig gi lam gnas pa/rdo rje choḥ dañ mthunś per ḥgyur/
ye śes lña ldan bsten na ni/rdo rje skal pa gsum du gnas / I5
boom ldan ḥdas rdo rjeḥi gsuñ gsañ bas de skad ces bkaḥ stsal to/
de bñin gśeḡs pa thams cad kyi gsuñ rdo rjeḥi dam tshig ḥbyuñ
ba śes bya baḥi tiñ ne ḥdzin to/
rdo rjeḥi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus su bsam/
rañ snags skyes bu rdzogs byas la/sems la yi ge HŪṅ gnas pa/ I6
dam tshig chen po ḥdi fid ni/kha dog rnam lña begom par bya/
rdo rje kun dañ rgyal baḥi gnas/ye śes rdo rje dag gis bya / I7
ston pa rdo rjeḥi thugs ḥdra ba/ye śes yon tan rgya mthor ḥgyur/
ye śes lña ldan bsten na ni/rdo rje skal pa gsum du gnas / I8
boom ldan ḥdas rdo rjeḥi thugs gsañ bas de skad ces bkaḥ stsal to/
de bñin gśeḡs pa thams cad kyi sku dañ gsuñ dañ thugs kyi dam
tshig rdo rje śes bya baḥi tiñ ne ḥdzin to/

mahāvajraṃ samādihāya jñānamaṇḍalamadhyataḥ /
KHAṂkāraṃ sarvakāyeṣu khavajrajñānasamo bhavet // I9
/ KHAṂ /
buddhaiś ca bodhisattvaiś ca pūjyamāno muhur muhuḥ/
tiṣṭhet trikālpasamayaḥ buddhair api na drśyate// 20
ityāha bhagavān khavajrasamayaḥ / kāyavākciṭṭāntardhāna-
sambhāvavyūhamālī nāma samādhiḥ /

ye śes dkyil ḥkhor dbus su ni/rdo rje chen po bagom par bya/
lus rnam kun la KHAṂ dmigs na/rdo rje yeśes mkhaḥ mñam ḥgyur/ I9
/ KHAṂ /
sañs rgyas byañ chub sems dpah yis/yañ dañ yañ du mchod pa dañ/
skal pa gsum du dam tshig gnas/sañs rgyas kyis kyañ gziḡs
mi ḥgyur/ 20
boom ldan ḥdas nam mkhaḥ rdo rje dam tshig gis de skad ces bkaḥ
stsal to/sku dañ gsuñ dañ thugs mi snañ ba ḥbyuñ ba bkod paḥi
ḥphren ba śes bya baḥi tiñ ne ḥdzin to/

dhyātvā evamantrapuruṣaḥ vajrasaṃpāḍalamadhyaṭaḥ /
 hr̥daye HŪMkāravajrākhyāḥ kṛtvā rāśaivibhāvanam // 21
 / HŪM /
 mañjuśrīsamayasambhogāḥ kāyavākācittavajriṇaḥ /
 sa bhaved bodhisattvātmā daśabhūmipratīṣṭhitāḥ // 22
 bodhisattvajñānasamayacandravajro nāma samādhiḥ /
 khadhātumadhyagataḥ dhyātvā THLĪMkāraḥ jvāla-
 6 7
 paramāstravajrakāyena vajrakāyasamo bhavet // 23
 / THLĪM /
 khavajrasamayavyūhālayo nāma samādhiḥ /
 8
 buddhābhijñānāgrasamayāḥ vajradharasamo bhavet /
 9
 idaṃ tat sarvasiddhīnāṃ buddhābhijñānāgrasādhanaṃ // 24
 10
 khadhātumadhyagatā cinted buddhamapāḍalam uttamam /
 11
 vajrasattvaḥ prabhāvitvā jñānOMkārāḥ prabhāvayet //
 / OM /
 trivajrasamayadhyanena trivajrākṣobhyasamo bhavet // 25
 12
 ityāha bhagavān akṣobhyavajraḥ /

rdo rjeḥi ḍkyil ḥkhor dbus su ni/rañ snags skyes bu rab bsam nas/
 aḥiñ khar rdo rje HAM ḥes pa/bḥag ste ḥod zer rnam par bsgom/ 21
 / HAM /
 ḥjam ḍpal dam tshig loñs spyod la/sku gsuñ thugs kyi rdo rje can/
 sa bcu dag la gnas pa yi / byañ chub sems ḍpaḥ de ḥgyur ro / 22
 byañ chub sems ḍpaḥi ye ḥes kyi dam tshig rdo rje zla ba ḥes bya
 baḥi tiñ ḥe ḥdzin to/
 ḥod zer ḥbar baḥi yi ge THLĪM/nam mkhaḥi ḍbyiñs kyi ḍbus su bsam/
 mtshon mchog rdo rjeḥi lus dag gis/rdo rjeḥi sku dañ ḥdra
 bar ḥgyur/ 23
 / THLĪM /
 nam mkhaḥ rdo rjeḥi dam tshig gi bkod paḥi gnas ḥes bya baḥi
 tiñ ḥe ḥdzin to/
 sañs rgyas mñon ḥes dam tshig mchog/rdo rje ḥchañ dañ ḥdra
 bar ḥgyur/
 ḥḍi ni ḍños grub thams cad kyi/sañs rgyas mñon ḥes mchog
 sgrub paḥo/24
 nam mkhaḥi ḍbyiñs kyi ḍbus gnas par/sañs rgyas ḍkyil ḥkhor
 dam pa bsam/
 rdo rje sems ḍpaḥ rab bsgoms la/ye ḥes OM ni bsgom par bya/
 / OM /
 rdo rje dam tshig gsum bsgoms pas/mi baktyod rdo rje gsum
 ḥdrar ḥgyur/25
 bcom ldan ḥḍas rdo rje ni baktyod par de skad ces bkhaḥ stsal to/

akṣobhyasamakāyena vākācittāgradhāriṇaḥ /
 3 4
 lokadhātuṣu sarveṣu pūjyate 'kṣobhyavajriṇa // 26
 5
 akṣobhyasamakāyābhisambhavavajro nāma samādhiḥ /
 khadhātumadhyagataḥ cinted buddhamapāḍalam uttamam/
 6
 ākāśavajraḥ prabhāvitvā ratnOMkārāḥ prabhāvayet /
 7
 / OM /
 trivajrasamayadhyanena trivajraketusamo bhavet // 27

mi baktyod pa yi sku ḥdra dañ/gsuñ dañ thugs mchog ḥdra ba ḥdzin/
 ḥjig rten khams rnames thams cad du/mi baktyod rdo rjes mchod
 par ḥgyur / 26
 bcom ldan ḥḍas mi baktyod paḥi sku dañ mñam par mñon par ḥbyuñ
 baḥi dam tshig rdo rje ḥes bya baḥi tiñ ḥe ḥdzin to/
 nam mkhaḥi ḍbyiñs kyi ḍbus su ni/sañs rgyas ḍkyil ḥkhor dam pa bsam/
 nam mkhaḥi rdo rje rab bsgoms la/rin chen OM ni bsam par bya/
 / OM /
 rdo rje dam tshig gsum bsgoms pas/rdo rje gsum ḍpag ned
 ḥdrar ḥgyur / 27

ityāha bhagavān ratnaketusavajraḥ /
 kāyavākṣittavajreṣa ratnaketusamaprabhaḥ /
 sa bhaved bodhinairātmyajñāneguhyasamālayaḥ // 28
 ratnasamayasaṃbhogavajro nāma samādhiḥ /
 khadhātumadhyagataḥ cinted buddhamanḍalam uttamam/
 lokesvaraḥ prabhāvitvā dharmakāraḥ prabhāvayet /
 / OM /
 trivajrasamayadhyānena trivajrāmitasamo bhavet // 29
 ityāha bhagavān amitavajraḥ /
 kāyavākṣittavajreṣa amitābhasamaprabhaḥ /
 sa bhavet sarvasattvānāṃ mahāyānapathodayaḥ // 30
 amitagunavajraprabhāsaśrīr nāma samādhiḥ /
 khadhātumadhyagataḥ cinted buddhamanḍalam uttamam/
 vajrotpalāḥ prabhāvitvā samayakāraḥ prabhāvayet /
 / OM /
 trivajrasamayadhyānena trivajrāmoghasamo bhavet // 31
 ityāha bhagavān amoghavajraḥ /
 kāyavākṣittavajreṣa vajrāmoghasamaprabhaḥ /
 sa bhavej jñānodadhiḥ śrīmān sarvasattvārtha-
 saṃbhavaḥ // 32
 amoghasamayaraśmijñānāgrasaṃbhavo nāma samādhiḥ /

lus dan ṅag sems rdo rje yis/dkon mchog dpal gyi ḥod dan ḥdra/
 de ni bdag med byañ chub dan/ye śes gsañ ba ḥdir gnas ḥgyur / 28
 bcom ldan ḥdas de bzin gāgsa pa rdo rje dkon mchog dpal gyis
 de skad ces bkāḥ stsal to/rin po cheḥi dam tshig loṅs spyod pa
 rdo rjeḥi tahul śes bya baḥi tiñ ṅe ḥdzin to/
 nam mkhaḥi dbyiñs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa beam/
 ḥjig rten dbañ phyug rab begoms la/chos kyi OM ni begom par bya/
 / OM /
 rdo rje dam tshig gsum begoms pas/rdo rje gsum dpag med
 ḥdrar ḥgyur / 29
 dan ṅag sems rdo rje yis/ḥod dpag med dan ḥdra bar ḥgyur /
 de ni sems can thams cad kyi/theg chen lam ni ḥbyuñ ḥar ḥgyur/ 30
 bcom ldan ḥdas rdo rje tsho dpag tu med pas de skad ces bkāḥ
 stsal to/yon tan dpag tu med pa rdo rje ḥod kyi dpal śes bya
 baḥi tiñ ṅe ḥdzin to/
 nam mkhaḥi dbyiñs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa beam/
 rdo rje padma la begoms la/dam tshig OM ni rab tu begom /
 / OM /
 rdo rje dam tshig gsum begoms pas/rdo rje ḡdon mi za bar ḥgyur/ 31
 lus dan ṅag sems rdo rje yis/rdo rje thogs med ḥdra baḥi ḥod/
 de ni dpal ldan ye śes mtsho/sems can kun don ḥbyuñ bar ḥgyur/ 32
 bcom ldan ḥdas rdo rje ḡdon mi za bas de skad ces bkāḥ stsal to/

khadhātumadhyagataḥ cinted buddhamanḍalam uttamam/
 vairocana vajraḥ prabhāvitvā trikāyā OM kāraḥ prabhāvayet/
 / OM OM OM /
 trivajrasamayadhyānena vairocana vajrasamo bhavet // 33
 ityāha bhagavān vairocana vajraḥ /
 kāyavākṣittavajreṣa vairocana samaprabhaḥ /
 sa bhavej jñānasamābhyaḥ trikāyābhedyaśādhakaḥ // 34
 kāyavākṣittavajreṣa vairocana samaprabhaḥ /

ḡdon mi za baḥi dam tshig ḥod zer gyi ye śes kyi mchog ḥbyuñ ba
 śes bye baḥi tiñ ṅe ḥdzin to/
 nam mkhaḥi dbyiñs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa beam/
 rdo rje snañ mḡsad rab begoms la/sku gsum OM ni rab tu begom/
 / OM /
 rdo rje dam tshig gsum begoms pas/rnam par snañ mḡsad mñam
 par ḥgyur / 33
 lus dan ṅag yid rdo rje yis/rnam par snañ mḡsad ḥdra baḥi ḥod
 de ni ye śes rdzogs byañ chub/sku gsum ni phyed sgrub byed ḥgyur/34

parvateṣu vivikṭeṣu nadīpramāṇeṣu ca /
 śmaśānādīṣvapi kāryam idaṃ dhyānasamuccesyam // 35
 akṣobhyañānavajrāḍīn dhyātvā khavajramadhyataḥ/
 pañcābhjñāprayogeṣa sthāne buddhāgrabhāvanā // 36
 ityāha bhāgavān mahāvajrasamayajrābhijñāḥ /
 pañcābhjñā mahāvajraṃ pañcajvālāvibhūṣitam /
 pañcāsthānaprayogeṣa vajrābhijñāsamo bhavet // 37
 svamantraṃ bhāvayec cakraṃ sphuliṅgagahanākulam/
 pañcavajraprayogeṣa vajrābhijñāsamo bhavet // 38
 khavajramadhyagataṃ cakraṃ buddhajvālāsanaṃprabham/
 dhyātvā buddhapraveśena buddhāśrayasamo bhavet // 39
 buddhamapaḍalamadhyasthaṃ svakāye vairocanaṃ nyaset/
 Oṃkāraṃ hṛdaye dhyātvā mantravijñānabhāvanā // 40
 nirodhavaṃśaṃ cittaṃ yadā teṣaṃ prajāyate /
 sa bhavet cintāmaṇiḥ śrīmaṇ sarvabuddhāgradhāraḥ // 41
 budhamaḍalamadhyasthaṃ vajrākṣobhyaṃ prabhāvayet/
 HŪṃkāraṃ hṛdaye dhyātvā cittabindugataṃ nyaset // 42

bcom ldan ḥḍas rdo rje rnam par snan dzad kyis de skal ces
 bkaḥ stsal to/lus dan ḥag dan yid dmigs pa mñon par byañ chub
 pa rdo rje śes bya baḥi tiñ ḥe ḥdzin to/
 rnam par dben paḥi ri bo dan/kluñ dan ḥbab chu rnam dan ni/
 dur gyi khrod la sogs par yañ/bsam gtan bedus pa ḥdi dag begom/ 35
 mi bakyod ye śes dag la sogs/rdo rje nam mkhaḥi dkyil du bsam/
 mñon śes lña poḥi sbyor ba yis/saḥs rgyas mchog gi gnas su begom/35
 bcom ldan ḥḍas dam tshig chen poḥi rdo rje mñon par mkhyen pas
 de skal ces bkaḥ stsal to/
 rdo rje chen po rtse lña po/ḥbar ba lña yis rnam par brgyan /
 gnas lña dag tu sbyor ba yis/rdo rje mñon śes ḥdra bar ḥgyur/ 37
 me stag mañ po ḥkhrug pa yi/rañ snags ḥkhor lo begom par bya/
 rdo rje lña yi sbyor ba yis/rdo rje mñon śes ḥdra bar ḥgyur/ 38
 rdo rje nam mkhaḥi dkyil ḥid du/ḥkhor lo saḥs rgyas ḥbar ḥod ḥdra/
 saḥs rgyas ḥjug par rab begoms na/saḥs rgyas gnas dan ḥdra
 bar ḥgyur / 39
 saḥs rgyas dkyil ḥkhor dbus gnas par/bdag gi lus la snañ
 mdzad gñag /
 snañ khar yi ge Oṃ beams la/snags la rnam par śes pa begom / 40
 ḥgog paḥi rdo rje sems ḥid du/gañ tsho de la skye ḥgyur na/
 saḥs rgyas kun gyi mchog ḥdzin pa/yid bñin dpal ldan lta bur ḥgyur/41
 saḥs rgyas dkyil ḥkhor dbus gnas par/rdo rje mi bakyod
 rab tu begoms/
 snañ khar yi ge HŪṃ begoms nas/sems ni thig ler gyur bar gñag/ 42

buddhamapaḍalamadhyasthaṃ amitāyuraṃ prabhāvayet/
 Āḥkāraṃ hṛdaye dhyātvā vajrabindugataṃ nyaset // 43
 idaṃ tat samayāgrāgraṃ trivajrābhedyabhāvanam /
 nirodhasamayajñānaṃ buddhasiddhisamāvaham // 44
 khavajradhātumadhyasthaṃ bhāvayet svacchamaḍalam/
 Oṃkāraṃ kāyavākcitte dhyātvā kalpaṃ sa tiṣṭhati // 45
 khavajradhātumadhyasthaṃ bhāvayet dharmamaḍalam/
 Āḥkāraṃ kāyavākcitte dhyātvā kalpaṃ sa tiṣṭhati // 46

saḥs rgyas dkyil ḥkhor dbus gnas par/tsho dpag med pa rab tu begom/
 snañ khar yi ge Āḥ beams te/ rdo rje thig ler gyur bar gñag/ 43
 ḥdi ni dam tshig mchog gi mchog/rdo rje mi phyed gsum begom pa/
 ḥgog paḥi dam tshig ye śes te/saḥs rgyas dños grub thob ḥgyur ba/44
 rdo rje nam mkhaḥi dbyiñs gnas par/gsal baḥi dkyil ḥkhor
 begom par bya/
 lus ḥag sems la yi ge Oṃ / beams na de ni skal par gnas / 45
 rdo rje nam mkhaḥi dbyiñs gnas par/chos kyi dkyil ḥkhor
 begom par bya/
 lus ḥag sems la yi ge Āḥ / beams na de ni skal par gnas / 46

khavajradhātumadhyasthaḥ bhāvayed vajramaṇḍalam/
 HŪMkāraṃ kāyavācicite dhyātvā kalpaṃ sa tiṣṭhati// 47
 ityāha bhagavān trivajrakalpasamayāḥ /
 5 yataḥ prabhṛtir imaḥ 6 yogaḥ kāyavācittavaḥ 7 rīpaḥ /
 paṭhed vā cintayed vāpi so'pi vajradhara bhavet // 48

sarvatathāgatamantrasamayatatvavajravidyāpuruṣottama-
 paṭala ekādaśaḥ /

rdo rje nam mkhaḥi dbyiṅs gnas par/rdo rjeḥi dkyil ḥkhor
 ḥagom par bya/
 lus ḥag sems la yi ge HŪM / beams na de ni skal par gnas / 47
 bcom ldan ḥdas rdo rje gum gyi rtog paḥi dam tshig gis de skad
 ḥes bkaḥ stsal to/
 sku daṅ gum thugs rdo rje yi/rnal ḥbyor ḥdir gyur phyin chad ni/
 klog gam yaṅ na sems kyaṅ ruṅ/de yaṅ rdo rje ḥdzin ḥdrar ḥgyur/48

de bāin gsegs pa thams cad kyi ḥnags kyi dam tshig de kho na ḥid
 rdo rjeḥi rig paḥi skyes bu mchog gi leḥu ste btu gcig paḥo/

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atha vajradharaḥ śāstā sraṣṭā jñānāgrasādhakaḥ /
 trivajrasamayatatvaḥ vāgvajraṃ udāharat // I
 khatulyasaḥbhūteṣu nirvikalpasvabhāviṣu /
 svabhāvasūddhadharmaṣu nāṭako'yaḥ prabhāvyaḥ // 2
 mahāṭavīpradeṣeṣu phalapuṣpādyaśakṛte /
 parvate vijāne sādhyāḥ sarvasiddhisamuccayan // 3
 / MAḤ /

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de nas ston pa rdo rje ḥdzin/skyed pa ye ḥes mchog sgrub pa/
 dam tshig de ḥid rdo rje gum/rdo rje gum gis bkaḥ stsal pa/ I
 mkhaḥ daṅ mtshuṅs par ḥñam gyur pa/rnam par mi rtog ḥo bo ḥid/
 chos rnam raṅ bāin dag pa las/ rol mo ḥdi dag rab tu bagom / 2
 dgon pa chen peḥi sa phyogs su/me togs ḥbras bu sogs kyis brgyan/
 ri bo dben paḥi sa phyogs su/dḥos grub thams cad bsud pa bsgrub/3
 / MAḤ /
 lus daṅ ḥag sems rdo rje la / rdo rje ḥjam pa rab tu bagom /

kāyavākittavajreṣu mañjuvajraprabhāvanā /
 spharaṇaṣ kāyavākcitte mañjuvajrasamo bhavet // 4
 yojanaśatavistāraṣ prabhayā dīptavajrayā /
 ābhāsayati ⁵śuddhātmā sarvālakṣārābhūṣitaḥ /
 brahmarudrādāyo devā na paśyanti kadā cana // 5
 mañjuvajrāgrasamayāntardhānakarī nāma samādhiḥ /
 viṣṇūtrapañcasamayais ⁶trivajrabhedyasaḥbhavaiḥ /
 kṛtvā trilohasaḥhitāḥ mukhe prakṣipya bhāvayet // 6
 abhedyāḥ sarvabuddhānāḥ cittaḥ tatra prabhāvayet /
 sa bhavet tatkaṣṇād eva mañjuvajrasamaprabhaḥ // 7
 svamantreṇa prabhāvitvā cakraḥ sphulingasuprabhaḥ /
 ālayaḥ sarvabuddhānāḥ dhyātvā buddhasamo bhavet // 8
 ṣaṭtriṣātsamerūpāḥ yāvantaḥ paramāpavaḥ /
 bhavanti tasyānucarāḥ sarve vajradharopamāḥ // 9
⁷cakrasamayā nāma samādhiḥ /
 svamantreṇa mahāvajraḥ dhyātvā maṇḍalamadhyataḥ /
 ālayaḥ sarvavajrāpāḥ ⁸cintya vajrasamo bhavet // 10
 ṣaṭtriṣātsamerūpāḥ yāvantaḥ paramāpavaḥ /
 yoṣitās tasya tāvāntyo bhaviṣyanti guṇālayāḥ /
 traidhātukamahāvajro bhaved ⁹rudranamaskṛtaḥ // 11
 ← vajrasamatā nāma samādhiḥ /

lua dan' nag sans la spros pas/ rdo rje hjam pa hdra bar hgyur / 4
 dpeg tshad brgya yi khyon tsam du/rdo rje hbar baḥi ḥod rab gis/
 rgyan rname kun gyis brgyan pa yi/dag paḥi bḍag fid snān bar hgyur/
 tshāns pa drag po la sogs lhas/ nams kyan' mthoñ bar mi nus so / 5
 rdo rje hjam pa mchog gi dam tshig mi snān ba ies bya baḥi
 tiñ ne ḥdzin to/
 rdo rje mi phyed gum las byuñ / bēāñ gci dam tshig lña rname ni /
 lcags gum las byuñ ldan byas te/khar bcug nas ni begom par bya/ 6
 sañs rgyas kun gyi mi phyed paḥi/ thugs ni de ru rab bsgoms na /
 rdo rje hjam paḥi ḥod hdra bar / de ma thag tu de hgyur ro / 7
 ḥkhor lo ḥod ḥphre mdāns mchog can/rañ gi snags kyis rab bsgoms nas/
 sañs rgyas thams cad bāugs paḥi gnas/bsgoms na sañs rgyas
 hdra bar hgyur/ 8
 ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
 rdo rje ḥdzin dan' hdra ba kun / de yi rjes su ḥbrañ bar hgyur / 9
 ḥkhor loḥi dam tshig ces bya baḥi tiñ ne ḥdzin to/
 rdo rje chen po rañ snags kyis/dkyil ḥkhor dbus su rab bsgoms nas/
 rdo rje kun gyi gnas yin par / bsams na rdo rje hdra bar hgyur / 10
 ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
 de sñed kyi ni bud med rname / yon ten/^{can}gyi gnas su hgyur /
 drag po dag gis phyag byas pa /kham gum rdo rje chen por hgyur/11
 rdo rje dam tshig ces bya baḥi tiñ ne ḥdzin to/

padmaḥ svamantrevajreṇa dhyātvā aṣṭadalaḥ mahat /
 ālayaḥ sarvadharmāpāḥ cintya dharmasamo bhavet // 12
 ṣaṭtriṣātsamerūpāḥ yāvantaḥ paramāpavaḥ /
 samsthāpayati śuddhātmā buddhapuḥjāgramaṇḍale // 13
 padmasamatā nāma samādhiḥ /
 tiṣṭhet trikalpasamayāḥ sevayā pañcajñānīnām /
 daśādiksarvabuddhānāḥ ²triguhyāḥ paryupāsate // 14
 svamantraḥ bhāvayet khaḍgaḥ pañcaramīsamaprabhaḥ /

padma chen po ḥḍab bgryad la / rañ snags rdo rje bsams nas su /
 chos rname kun gyi gnas yin par/bsams na chos dan' hdra bar hgyur/12
 ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
 sañs rgyas mchod mchog dkyil ḥkhor du/dag paḥi bḍag fid
 ḥjog par byed / 13
 padmo mām pa fid ces bya baḥi tiñ ne ḥdzin to/
 ye ses lña ldan rab bsten na / bakal pa gum du yun du gnas /
 phyogs bcuḥi sañs rgyas thams cad kyi/gsañ ba gum la
 bñen bkur byed/ 14
 ḥod ser lña yi mdog ḥdraḥi ḥod/rañ gi snags kyis ral gri bsgom/

pāpau gñya viśālākṣaḥ trīvajraidyādharo bhavet // 15
 traidhātukamahāpūjyo daityabrahmendranamaskṛtaḥ /
 trisāhasraikamahāsūro bhaved guhyadharaḥ // 16
 yad abhilaṣati cittena kāyavākcittavaḥjriṣaḥ /
 dadāti tādrāṣiḥ siddhiḥ cittavaḥjraprabhāvitā // 17
 sarvakhadgottamo nāma samādhiḥ /

Oṃkāraḥ gulikāḥ dhyātvā canakāsthīpramāpataḥ /
 madhye svadevatābimbāḥ mukhe cintya vibhāvayet // 18
 sa bhavet tatkaṣṇād eva bodhisattvasamaprabhāḥ /
 uditādityasaḥkāśo jāmbūnādasamaprabhāḥ // 19
 Āṅkāraḥ gulikāḥ dhyātvā canakāsthīpramāpataḥ /
 madhye svadevatābimbāḥ mukhe cintya vibhāvayet // 20
 sa bhavet tatkaṣṇād eva bodhijñānasamaprabhāḥ /
 uditādityasaḥkāśo jāmbūnādasamaprabhāḥ // 21
 HŪkāraḥ gulikāḥ dhyātvā canakāsthīpramāpataḥ /
 madhye svadevatābimbāḥ mukhe cintya vibhāvayet // 22
 sa bhavet tatkaṣṇād eva vajrakāyasaḥprabhāḥ /
 uditādityasaḥkāśo jāmbūnādasamaprabhāḥ // 23
 khadhātusvacchamedhyasthaḥ vairocanaḥ prabhāvayet /
 haste cakraḥ prabhāvitvā cakravidyādharo bhavet // 24
 mahācakrakulaḥ dhyātvā idaḥ jñānāgrasādhanam /

miḡ yaṅs lag na thogs na ni / rdo rje gsum rig ḥdzin par ḡgyur / 15
 kham gsum kun gyis rab mchod ciñ/tshans dbañ lha min phyag byas pa/
 stoñ gsum na ni gcig bu ba / mi mchog gsañ ba ḥdzin par ḡgyur / 16
 gañ rnam ḥdod dañ beam pa dag/ sku gsuñ thugs kyi rdo rje ḥdzin/
 rdo rje thugs las rab tu byuñ / de lta bu yi dños grub ster / 17
 ral gri thams cad kyi daz pa ies bya baḥi tiñ he ḥdzin to/

Oṃ ni ril bu tsanakāḥi / ḥbru tshad tsam du beams nas ni /
 dbus su rañ gi lha yi gsugs/beams te khar bcug rnam begoms na / 18
 de ni de ma thag tu yañ/byañ chub sems dpaḥi ḥod ḥdrar ḡgyur /
 si ma śar baḥi ḥod ḥdra iñ / dzambu chu boḥi gser gyi mdog / 19
 Āṅ ni ril bu tsanakāḥi / ḥbru tshad tsam du beams nas ni /
 dbus su rañ gi lha yi gsugs/beams te khar bcug rnam begoms na / 20
 de ni de ma thag tu yañ / byañ chub ye śes ḥod ḥdrar ḡgyur /
 si ma śar baḥi ḥod ḥdra iñ / dzambu chu boḥi gser gyi mdog / 21
 HŪ ni ril bu tsanakāḥi / ḥbru tshad tsam du beams nas ni /
 dbus su rañ gi lha yi gsugs/beams te khar bcug rnam begoms na / 22
 de ni de ma thag tu yañ / rdo rjeḥi sku dañ ḥod ḥdrar ḡgyur /
 si ma śar baḥi ḥod ḥdra iñ / dzambu chu boḥi gser gyi mdog / 23
 mkhaḥ dbyiñs gsal baḥi dbus gnas par/rnam par sñañ mdzad
 rab tu bgom /
 lag tu ḥkhor lo rab begoms na/ḥkhor loḥi rig pa ḥdzin par ḡgyur/ 24
 ḥkhor lo chen poḥi rigs begoms te/saṅs rgyas skur ni rab sbyor iñ/

kartavyaḥ jñānavajreṇa I buddhakāyāgrayogataḥ // 25
 khadhātuvajramedhyasthaḥ jñānakṣobhyaḥ prabhāvayet /
 haste vajraḥ prabhāvitvā vajravidyādharo bhavet // 26
 mahāvajrakulaḥ dhyātvā idaḥ vajrāgrasādhanam /
 kartavyaḥ jñānavajreṇa vajrakāyāgrayogataḥ // 27
 khadhāturatnamedhyasthaḥ ratnavajraḥ prabhāvayet /
 haste ratnaḥ prabhāvitvā ratnavidyādharo bhavet // 28
 mahāratnakulaḥ dhyātvā idaḥ ratnāgrasādhanam /
 kartavyaḥ jñānavajreṇa ratnakāyāgrayogataḥ // 29

ye śes ḥdi ni rab agrub pa / ye śes rdo rje dag gis bya / 25
 mkhaḥ dbyiñs rdo rje dbus gnas par/ye śes mi bskyod rab begoms te/
 lag tu rdo rje rab begoms na/rdo rjeḥi rig pa ḥdzin par ḡgyur/ 26
 rdo rje chen poḥi rigs begoms te/rdo rjeḥi skur ni rab sbyor iñ/
 rdo rje mchog ḥdi agrub pa ni / ye śes rdo rje dag gis bya / 27
 mkhaḥ dbyiñs rin-chen dbus gnas par/rin chen rdo rje rab tu bgom/
 lag tu rin chen rab begoms na /rin chen rig pa ḥdzin par ḡgyur/ 28
 rin po che yi rigs begoms nas/rin chen skur ni rab sbyor iñ/
 rin chen mchog ḥdi agrub pa ni / rdo rje ye śes dag gis bya / 29
 mkhaḥ dbyiñs chos kyi dbus gnas par/tsho dpag med pa rab tu bgom/

khadhātudharmamadhyastha² amitāyus³ prabhāvet /
 haste padmaṣ prabhāvitvā padmavidyādharo bhavet // 30
 mahāpadmakulaṣ dhyātvā idaṣ padmāgrasādhanam /
 kartavyaṣ jñānavajreṣa dharmakāyāgrayogataṣ // 31
 khadhātusamayamadhyasthaṣ amoghāgrāṣ prabhāvet /
 haste khaḍgaṣ prabhāvitvā khaḍgavidyādharo bhavet //32
 mahāsamayakulaṣ dhyātvā idaṣ samayāgrasādhanam /
 kartavyaṣ jñānavajreṣa kāyasaamayayogataṣ // 33
 triśūlajñānāṅkuśādayaṣ sādhyā vajraprabhadataṣ /
 sidhyanti teṣya dhyānena kāyavākcittasādhanaiḥ // 34
 ity āha bhagavān mahāsamaya⁵siddhivajraḥ /

catuṣpathaikavṛkṣe vā ekalinge śivālaye /
 sādhyet sādhaḥ nityaṣ vajrākaraṣa viśeṣataṣ // 35
 triyogamantrapuruṣaṣ dhyātvā triyogavajripaṣ /
 āṅkuśaṣ kāyavākcittaṣ buddhānāṣ jñānabuddhināṣ // 36
 vāyavyamaṅḍalāgrasthaṣ buddhākaraṣapaṣ uttamaṣ /
 daśadiksamayasambhūta⁶ vajreṣākṛṣṇyopabhuḍjayet // 37
 khadhātusamayavajrākaraṣapaṣ /

vairocana mahācakraṣ dhyātvāṅkuśaṣ jinalāyaṣ /
 vajrapadmadibhiḥ kāryaṣ samayākaraṣapaṣ uttamaṣ // 38

lag tu padme rab begoms na / padmoḥi rig pa ḥdsin par ḥgyur / 30
 padmoḥi rigs chen begoms nas su/ches kyi skur ni rab sbyor śin/
 padmoḥi mchog ḥdi sgrub pa ni / ye śes rdo rje dag gis bya / 31
 mkhaḥ dbyiṅs dam tshig dbus gnas par/gdon ni za baḥi ye śes begom/
 lag tu ral gri rab begoms na/ral griḥi rig pa ḥdsin par ḥgyur / 32
 dam tshig chen poḥi rigs begoms nas/thogs med dam tshig rab
 sbyor śin /
 dam tshig mchog ḥdi sgrub pa ni / ye śes rdo rje dag gis bya / 33
 rtse gum ye śes lcags kyu sogs/rdo rje khyad par gyis bsgrubs na/
 sku gsun thugs kyi sgrub pa yis/bsam gtan des ni ḥgrub par ḥgyur/34
 bcom ldan ḥdas dam tshig chen poḥi dḥos grub rdo rjes de skad
 ces bkhaḥ steal to/

lam gyi bāi mdoḥam śin gcig drun/mtshan na gcig dan śi gnas su/
 rdo rje dgug paḥi khyad par gyis/sgrub pa pos ni dag tu bsgrub/ 35
 sbyor gum rdo rje can rname kyi/sbyor gum shags kyi skyes bu bsam/
 saṅs rgyas ye śes blo ldan gyi / sku gsun thugs kyi kyo ba btaḥ/36
 rluṅ gi dkyil ḥkhor mchog gnas pa/saṅs rgyas dgug pa dam pa yin/
 dam tshig las byun phyogs bcu pa/rdo rjes bkug nas ḥe bar spyud/37
 nam mkhaḥi dbyiṅs kyi rdo rje dam tshig dgug paḥi cho gaḥo/
 rnam par snaḥ mdzad ḥkhor lo che/rdo rje padmo la sogs pas /
 rgyal gnas lcags kyu beams nas ni/dam tshig dgug mchog kyo bas bya/38

traidhātukasamayākaraṣapaṣ /

sarvākāravāropetaṣ¹ buddhabimbaṣ vibhāvet /
 pāpau kāyavākcittaṣ² āṅkuśādin³ vibhāvet /
 anena khalu yogena sa bhavet padakarmakṛt // 39
 sarvākāravāropetaṣ⁵ kāyavajraṣ⁶ vibhāvet /
 jihvāvajraprayogeṣa⁷ dhyātvā⁸ vāgvajrasame bhavet // 40
 sarvākāravāropetaṣ⁹ buddhakāyaṣ vibhāvet /
 hastasthasādhyāṣ japyāṣ ca dhyātvā vajrasamo bhavet//41

khams gum gyi dam tshig dgug paḥo/

rnam paḥi mchog rname kun ldan paḥi/saṅs rgyas sku ni
 rnam begoms la /
 lag tu sku dan gsun thugs kyi/ kyo ba la sogs rab tu begom /
 ḥdi dag lta buḥi sbyor ba yis/de ni gnas las byed par ḥgyur / 39
 rnam paḥi mchog rname kun ldan paḥi/rdo rjeḥi sku ni
 rnam begoms la /
 rdo rjeḥi sbyor bas lce begoms na/rdo rjeḥi gsun dan
 ḥdra bar ḥgyur / 40
 rnam paḥi mchog rname kun ldan paḥi/saṅs rgyas sku ni
 rnam begoms la /

tr' ghyasamayapujagriṣ pujaṣ puja prasadhayet /
 idap tat sarvabuddhānāṣ sārāṣ guhyasamuccayam // 42
 ity āha bhagavan mahāguhyasamayāḥ /

mahāṣasamayāgreṇa sādhayet trivajran uttamam /
 vipaṭṭrasamayāgreṇa bhaved vidyādharāḥ prabhuḥ // 43
 hastisamayāṣena pañcābhijñātvam āpnuyāt /
 aśvasamayāṣena antardhānādhipatir bhavet // 44
 śvānasamayāṣena sarvasiddhiprasādhanaṣ /
 gomāṣasamayāgreṇa vajrākaraṣanam uttamam // 45
 alābhe sarvaṣṣānāḥ dhyātvā sarvaḥ vikalpayet /
 anena vajrayogena sarvabuddhair adhiṣṭhyate // 46
 sarvākāraavaropetaḥ kāyavākcittavajriṇam /
 bṛdaye jñānasamayāḥ mukuṭe vajr-āgradhāriṇam // 47
 priṇanam sarvabuddhānām idam samayanayottamaḥ /
 kartavyaḥ samayāgreṇa sarvasiddhikaraḥ param // 48
 sarvasamayajñānavajrāhāro nāma samādhiḥ /

^{I4} jihvāsamayavajrāgre dhyātvā ^{I5} HŪḥkāravajriṇam /
^{I6} pañcāṣṭaprayogeṇa bhakṣyaṣ trivajratvam āpnuyāt//49

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ĪḥkārOMkārāsanayam idam vajranayottamaḥ /
 anena khalu yogena vajrasattvasamo bhavet // 50
 samayavajrāṣṭamālīnī nāma samādhiḥ /

trivajrasamayāṣ^Iagre bhavet trikāyavajriṇaḥ /
 daśadiksarvasāttvānāḥ bhavet cintāmaṇyodadhīḥ /
 avabhāṣayati vajratmā lokadhātunḥ samantataḥ // 51
 cakrasamayāṣiddhyāgre buddhakāyasamo bhavet /
 vicaret samantataḥ siddho gaṅgāvalukasarvataḥ // 52

lag tu bgrub bya beams nas ni/rdo rje dan ni ḥdra bar ḥgyur/ 41
 gsañ gsum dam tshig mchod paḥi mchog/mchod pas mchod nas
 rab tu bgrub /
 ḥdi ni sañs rgyas thams cad kyi/gsañ baḥi sñiñ po badius pa yin/ 42
 bcom ldan ḥdas gsañ ba chen poḥi dam tshig gis de skad ces
 gsuñs so/

śa chen dam tshig mchog gis ni / rdo rje gsum mchog bgrub par bya/
 bsañ gci dam tshig mchog gis ni/rig pa ḥdzin paḥi gtsa bor ḥgyur/43
 glañ poḥi śa yi dam tshig gis/ mñon śes lña dag thob par ḥgyur /
 rta śa dag gi dam tshig gis / mi snañ ba yi bdag por ḥgyur / 44
 khyi śa dag gi dam tshig gis/dños grub thams cad ḥgrub par ḥgyur/
 ba lañ śa yi dam tshig gis /rdo rje dgug paḥi mchog tu ḥgyur / 45
 śa rñams thams cad meḥ na yan/thams cad beams pas rñam par brtag/
 rdo rje sbyor ba ḥdi byas na/sañs rgyas thams cad byin gyis rlob/46
 rñam paḥi mchog rñams kun ldan pa/sku gsuñ thugs ni rdo rje can/
 sñiñ khar ye śes dam tshig dan/dbu rgyan rdo rje mchog ḥdzin pa/47
 sañs rgyas thams cad mñes ḥgyur ba/dam tshig mchog gis bya ba ni/
 dños grub thams cad ḥgrub paḥi mchog/dam tshig mchog gis rab tu bgrub/48
 dam tshig thams cad ye śes rdo rjer gyur pa śes bya baḥi
 tiñ ne ḥdzin to/

lce yi dam tshig rdo rje mchog / rdo rje can gyis HŪḥ bsgoms ta/
 bdud rtsi lña yi sbyor ba yis / zos na rdo rje gsum thob ḥgyur /49

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Īḥ dan OM gyi dam tshig kyan/ḥdi ni rdo rjeḥi tshul mchog ste/
 ḥdi lta bu yi sbyor ba yis / rdo rje mi phyed ḥdra bar ḥgyur/ 50
 rdo rjeḥi dam tshig bdud rtsi phreñ b'a śes bya baḥi
 tiñ ne ḥdzin to/

I
 rdo rje dam tshig gsum grub mchog/sku gsum rdo rje can du ḥgyur/
 phyogs bcuḥi sams can thams cad kyi/nor bu yid bñin
 rgya mñhor ḥgyur/
 ḥjig rten khams ni thams cad du/rdo rjeḥi bdag fid snañ bar byed/51
 ḥkhor loḥi dam tshig grub paḥi mchog/sañs rgyas sku dan
 ḥdra bar ḥgyur /
 sañsñi bye sñed thams cad du/ grub pa kun tu rñam par spyod/ 52

sarveṣu samayāgreṣu vidyādharaprabbur bhavet /
 sarvasamayāsiddhyagre kāyavajraprabhāvataḥ // 53
 antardhāneṣu sarveṣu sāhasraikāvabhāsakaḥ /
 harate sarvabuddhānāḥ bhunkte kanyāḥ surāgrajām // 54
 gaṅgāvālukasamān buddhāḥ trivajrālayasamsthitaḥ /
 paśyate cakṣurvajreṇa svahastaiḥ yathāmalam // 55
 gaṅgāvālukasamāḥ kṣetraiḥ ye śabdāḥ saḥ prakīrtitāḥ/
 śrīpoty abhijñārtitāḥ śrotrastham iva sarvataḥ // 56
 gaṅgāvālukasamāḥ kṣetraiḥ kṛyavākittalakṣaṇam /
 sa vetti sarvasattvānāḥ cittākhyāḥ nāṭakodbhavam // 57
 gaṅgāvālukasamāḥ kalpaiḥ saḥsārasthitisaḥbhavam /
 pūrvanivāsasamayaḥ dinatrayam iva smaret // 58
 gaṅgāvālukasamāḥ kāyaiḥ buddhameghādyaalakṣṛtaiḥ /
 gaṅgāvālukasamān kalpān spharēd ṛddhāgravajripaḥ // 59

ity āha bhagavān samayābhijñāḥ /

vajracakṣur vajrasrotreṣu vajracittāḥ vajranivāsaḥ
 vajraṛddhiś ceti /
 buddhābhijñāḥ sāhasamsiddhau buddhakṛtyasamo bhavet /
 gaṅgāvālukasamāḥ ca parivānaiḥ parivṛtāḥ /
 vicaret kāyavākittavaḥ jro lokadhātup samantataḥ // 60

dam tshig dam pa thams cad kyi/rig pa ḥdzin paḥi gtsō bor ḥgyur/
 rdo rjeḥi sku ni rab bagoms pas/thams cad dam tshig mchog
 tu ḥgrub / 53
 mi snañ gyur pa thams cad la/ston khams dag ni snañ bar byed/
 sañs rgyas kun las ḥphrog pa dan/lha yi bu mo mchog la spyod/ 54
 gaṅgaḥi bye sñed sañs rgyas rñams/rdo rje gsum gyi gñas bzugs pa/
 ran lag skyu ru ra bñag bñin/rdo rje mig gis mthon bar ḥgyur / 55
 gaṅgaḥi bye sñed zin rñams na/ sgra bsgrags pa ni ji sñed pa/
 mñon śes rna bas thos pa ni / rna baḥi druñ na ḥkhor³ pa bzin / 56
 gaṅgaḥi bye sñed zin dag gi/sams can kun gyi sams rñams ni /
 sku geuñ thugs kyis mtshan pa yi/rol mo las byuñ sams rig ḥgyur/57
 bakal pa gaṅgaḥi bye sñed du / ḥkhor ba dag na gñas pa yi /
 mñon gyi gñas kyi gñan tshigs rñams/ñag gsum lon pa bzin du dran/58
 gaṅgaḥi bye ma sñed kyi lus/sañs rgyas sprin la sogs brgyan pa/
 bakal pa gaṅgaḥi bye sñed du/rdo rje rdsu ḥphrul mchog gis ḥgeñs/59
 beom ldan ḥdas dam tshig mñon par mkhyen pas de sñed ces
 bkaḥi atsai to/
 de la mñon par śes pa lha ni/rdo rjeḥi spyen dan/rdo rjeḥi sñan
 dan/rdo rjeḥi thugs dan/rdo rjeḥi gñas dan/rdo rjeḥi rdsu ḥphrul lo/
 sañs rgyas mñon śes lha don ḥgrub/sañs rgyas sku dan ḥdra bar ḥgyur/
 gaṅgaḥi bye sñed grañs med paḥi/ḥkhor gyis yoñs su bakor nas su/
 rdo rjeḥi sku dan geuñ thugs kyis/ḥjig rten khams kun
 brgod par ḥgyur/60

sevāsanmayasamyogam upasādhanaśaḥbhavam /
 sādhanārthasamayaḥ ca mahāsādhanaśaturthakam // 61
 vijñāya vajrabhedana tataḥ karaṇāpi sādhaḥyēt /
 sevāsanādhisamyogaḥ bhāvayēt bodhim uttamam // 62
 upasādhanaśiddhyagre vajrāyatanaśvicāraṇam /
 sādhanā codanaḥ prokṭeḥ mantrādhīpatibhāvanam // 63
 mahāsādhanaśāleṣu bimbeḥ svamantravajripaḥ /
 mukuṭe dhīpatiḥ dhyātvā śidhyate jñānavajripaḥ // 64
 sevājñānāḥ kartavyaḥ sarvataḥ sadā /

bañen paḥi dam tshig sbyor ba dan/ñe bar sgrub pa ḥbyuñ ba dan/
 sgrub paḥi don gyi dam tshig dan/sgrub pa chen po dag dan bzī/ 61
 rdo rjeḥi bye brag śes byas la/de nas las rñams bsgrub par bya/
 bañen paḥi tiñ ḥdzin rab sbyor ba/byañ chub mchog ni
 bagom par bya/ 62
 ñe bar sgrub pa grub mchog la/rdo rje skye mched rñam par dpyad/
 sñags kyi bdag po bagoms pa yis/sgrub paḥi tshē na
 bakul bar gsuñs/ 63
 sgrub pa chen po byed paḥi tshē/ran sñags rdo rje can gyi gzugs/
 dbu rgyan la ni bdag po beam/ye śes rdo rje ḥgrub par ḥgyur/ 64
 bañen paḥi ye śes bdud rtsai dag/thams cad du ni rtag par bya/
 bañen paḥi ye śes bdud rtsai dag/thams cad du ni rtag par bya/65

ego hi sarvanantrapam mantrattvarthasadhakam // 65
 mahāṭavīpradeśeṣu vijaneṣu mahatsu ca /
 girigahvarakuleṣu sadā siddhir avāpyate // 66
 ity āha bhagavān mahāsādhana vajraḥ /
 atha vajracatuṣkaṇa sevā kāryā dṛḥhavrataiḥ /
 trivajrakāyasametena bhāvayan siddhiḥ śnute // 67
 catuṣṣaḍhyāprayogeṣa pañcaśthāneṣu buddhimān /
 Oṃkāraḥ⁷ jñānavajreṣa dhyātvā saṁvaram⁸ adīśet // 68
 dināni sapta pakṣaḥ ca māsam⁹ adhyardham eva ca /
 utpādya vajrasamayā laghu siddhir avāpyate // 69
 vistareṣa mayā proktaḥ^{II} dinabhedāḥ pracodanam /
 pakṣābhyantarataḥ siddhir uktā guhyāgrasaḥbhavaiḥ // 70
 tatredam upasādhana saṁvaraviṣayam /
^{I2} buddhakāyadharaḥ śrīman trivajrābhedya bhāvitāḥ /
 adhiṣṭhānapadaḥ me'dya karotu kāyavajriṇaḥ // 71
 daśadikṣaṁsthita buddhāḥ trivajrābhedya bhāvitāḥ /
 adhiṣṭhānapadaḥ me'dya kurvantu kāyavajriṇaḥ^{I3} // 72
 tatredaḥ sādhanasaṁvaraviṣayam /
 dharmo vai vākpathaḥ śrīman trivajrābhedya bhāvitāḥ /
 adhiṣṭhānapadaḥ me'dya karotu vāgvajriṇaḥ^{I4} // 73

ḥdi ni śnags rñams tñams can kyi/śnags kyi de dan...
 dgon pa chen poḥi sa phyogs dañ/ rab tu rñam par dben pa dañ /
 ri bo nags ḥdab chu ḥogs su / rtag tu dños grub thob par ḥgyur/ 66
 bcom ldan ḥdas rdo rje sgrub pa chen pos de skad ces bkaḥ stsal to/
 yañ na rdo rje bñi dag gis/brtul ḥugs brtan pas beñen par bya/
 sku gsum rñam pa ñid gyur pa/bagoms na dños grub thob par ḥgyur/ 67
 dus bñi dag tu rab sbyor bas / blo dañ ldan pas gñas lñar ni /
 ye śes rdo rje yi ge Oṃ / bagoms na sdom pa yin par bñad / 68
 ḥag bdun dañ ni zla phyed dañ/zla gcig zla ba phyed dañ gñis/
 rdo rje dam tshig bgrubs na ni/dños grub myur du thob par ḥgyur/69
 ḥag grañs bye brag rab bekul ba/ña yis rgyas par rab tu bstan/
 gsañ ba mchog las byuñ ba la/zla ba phyed kyis ḥgrub par gsuñs/ 70
 de la ḥdi ni ñe bar sgrub paḥi sdom paḥi yul lo/
 sañs rgyas sku ḥdzin dpal dañ ldan/rdo rje mi phyed gsum ḥbyed pa/
 byin gyis brlabs kyi gñas byas te/rdo rje sku dañ ldan par bya/ 71
 mi phyed rdo rje gsum bagoms pas/phyogs bcur bñugs paḥi
 sañs rgyas rñams/
 de la sku yis mtshan pa yi/byin gyis brlabs kyis gñas mñad do/ 72
 de la ḥdi ni sgrub paḥi sdom paḥi yul lo/
 chos kyi gsuñ lam dpal dañ ldan/rdo rje mi phyed gsum ḥbyed pa/
 byin gyis brlabs kyi gñas byas te/rdo rje gsuñ dañ ldan par bya/73

daśadikṣaṁsthita buddhāḥ trivajrābhedya bhāvitāḥ /
 adhiṣṭhānapadaḥ me'dya kurvantu^I vāgvajriṇaḥ² // 74
 tatredaḥ mahāsādhana saṁvaraviṣayam /
 cittavajradharaḥ śrīman trivajrābhedya bhāvitāḥ /
 adhiṣṭhānapadaḥ me'dya karotu³ cittavajriṇaḥ // 75
 daśadikṣaṁsthita buddhāḥ trivajrābhedya bhāvitāḥ /
 adhiṣṭhānapadaḥ me'dya kurvantu⁴ cittavajriṇaḥ // 76
 buddho vā vajradharmo vā vajrasattvo'pi vā yadi /
 atikramed yadi mohātā sphuṭeyur nātra saṁśayaḥ // 77

rdo rje mi phyed gsum bagoms pas/phyogs bcu na bñugs
 sañs rgyas rñams/
 de la gsuñ las byuñ ba yi/byin gyis brlabs kyis gñas mñad do/ 74
 de la ḥdi ni sgrub pa chen poḥi sdom paḥi yul lo/
 rdo rjeḥi thugs ḥdzin dpal dañ ldan/rdo rje mi phyed gsum ḥbyed pa/
 byin gyis brlabs kyi gñas byas te/rdo rje thugs dañ ldan par bya/75
 rdo rje mi phyed gsum bagoms pas/phyogs bcu na bñugs
 sañs rgyas rñams/
 de la thugs las byuñ ba yi/byin gyis brlabs kyis gñas mñad do/ 76
 sañs rgyas rdo rje sems dpaḥ ḥam/yañ na chos kyi sems dpaḥañ ruñ/
 ...

5 sarvatathāgatavajrayogasamayāsādhanaḡranirdeśapaṭalo
dvādaśaḡ /

de bzin gēgs pa thams cad kyi rdo rjeḡi sbyor baḡi dan tshig
sgrub paḡi mchog bstan paḡi leḡu ste bcu gnis paḡo/

CHAPTER THIRTEEN

atha

bhagavantaḡ sarvatathāgatā jñānavajrāgradhāriḡaḡ/
sarvasattvārthasambhūtā bodhisattvās ca dhīmataḡ // 1
prapitḡya mahāsāstriḡ munḡ sarvārthavajriḡam /
pūjya samayatattvajñāḡ vajraghoḡam udīrayan // 2
aho buddhanayaḡ divyan aho bodhinayottamaḡ /
aho dharmanayaḡ śāntam aho kantarānayaḡ dḡḡham // 3
anutpanneḡu dharmeḡu svabhāvātīsayeḡu ca /
... 2 ... 4

CHAPTER THIRTEEN

de nas beam ldan bde gēgs kun/ ye śes rdo rje mchog ḡdzin pa /
sams can kun don yan dag ḡbyun/byan chub sams dpaḡ blo ldan gyis/I
thub pa don kun rdo rje can / ston pa che la phyag ḡtshal nas /
dan tshig de fid mkhyen pa la/mhed de rdo rjeḡi ḡbyans ḡdi gsuns/2
e maḡo sans rgyas tshul re bsan/e maḡo byan chub tshul gyi mchog/
e maḡo chos kyi tshul re śi/e maḡo shags kyi tshul re brtan / 3
na skyes pa yi chos rnam ni / ho bo fid kyis khyad par can /
rnam par ni rtog yan dag rig/ ye śes ḡbyun ba rab tu bśad / 4

bhāṣasva bhagavan ramaṣ sarvaṃantraśamuccoyam /
 vajrajāpaṣ mahājānāṣ trikāyābhedyamaṣṣalam // 5
 prāpyante buddhajānāni trivajrābhedyabhāvanaiḥ /
 jāpavajraprayogaṣ sarvabuddhair adhiṣṭhyate // 6
¹⁰ kulānāṣ sarvaṃantraṣāṣ kāyavākṣittalakṣaṣam /
 mantrajāpaṣ praghoṣāḍya śrīpvanu jānāsaḡarāḥ // 7
¹² buddhāṣ tryādhvasaḡbhūtāḥ kāyavākṣittavajripaḥ /
 saṃprāptā jānāṣ atulaṣ vajraṃantraḡrabbhāvanair//iti/8
 atha vajradharaḥ śāstā khavajrajānāsaḡbhavaḥ /
 kartā sraṣṭā varāgrāḡryo vajrajāpaṣ udāharat // 9
 sarvaṃantraḡrāḥjāpeḡu trivajrābhedyalakṣaṣam /
 tribhedaḡvajraparyante nyāsa'yaḡ trivajraṃ ucyaṣ // 10

ity āha ca /

trividhaṣ sphuraṣāḡ kāryaḡ kāyavākṣittasaḡnidhaḡ /
 anena jāpavajreḡa ¹⁶ trivajracittasaḡ bhavet // II
¹⁷ buddhānāḡ kāyavākṣittaḡ dhyātvā pūjāgrakalpanam /
 kartavyaḡ jānāvajreḡa trivajracittasaḡ bhavet // 12
 buddhānāḡ kāyavākṣittaḡ dhyātvā pūjāgrakalpanam /
 kartavyaḡ ¹⁸ jānāvajreḡa idaḡ bodhisamāvaham // 13
¹⁹ aḡhāvā sphuraṣāḡ kāryaḡ tribhedena prati prati /
 kāyavākṣittanairātmyaḡ jānācittena saḡspharet // 14

yid ḡon śnags rnaṣ kun bśduṣ pa/ rdo rje bzlas pa ye śes che /
 sku geṣ ni phyed dkyil ḡkhor daḡ/saḡs rgyas ye śes thob ḡgyur ba/5
 rdo rje ni phyed geṣ bśgoms paḡi/rdo rje bzlas paḡi sbyor ba yis/
 saḡs rgyas kun gyis byin gyis rlob/rigs daḡ geṣ śnags
 thams cad kyi / 6
 sku daḡ geṣ daḡ thugs kyi mshan/geṣ śnags sloṣ pa ḡdi riḡ geṣna/
 ye śes rgya msho geṣ pa daḡ/sku geṣ thugs kyi rdo rje can / 7
 saḡs rgyas duṣ geṣ las byuḡ rnaṣ/rdo rje śnags ni rab bśgoms pas/
 ye śes mśam med thob ḡgyur ba/bcom ldan ḡdas kyis bśad du geol/ 8
 de nas ston pa rdo rje ḡdsin/nas akhaḡ rdo rje ye śes ḡbyuḡ/
 byed skyed daḡ pa mchog gi gtaos/rdo rje bzlas pa ḡdi geṣna so/ 9
 śnags kyi don kun bzlas pa ni/rdo rje ni phyed geṣ gyis mshan/
 rdo rje dbye ba geṣ gyi mshar/bkod pa rdo rje geṣ śes bya / 10

sku geṣ thugs kyi geṣ rnaṣ su/spro ba rnaṣ pa geṣ dag bya/
 rdo rje bzlas pa ḡdi yis na/rdo rje geṣ gyi thugs ḡdrar ḡgyur/ II
 saḡs rgyas rnaṣ kyi sku geṣ thugs/bśgoms nas mchod paḡi
 mchog brtag pa/
 ye śes rdo rjes byas na ni/rdo rje geṣ gyi thugs ḡdrar ḡgyur/ 12
 saḡs rgyas rnaṣ kyi sku geṣ thugs/bśams nas mchod paḡi
 mchog brtag pa/
 ye śes rdo rjes rab tu bya / ḡdi ni byaḡ chub mchog thob paḡo / 13
 yaḡ na dbye ba rnaṣ geṣ gyis / so so dag tu spro bar bya /
 sku daḡ geṣ thugs bśdag med pa/ye śes saṣ kyis yaḡ dag spro / 14

uccārayan sphared vajrāḡ samāptau saḡhāraṃ aḡcāret/
 idaḡ tat sarvabuddhānāḡ jānānāmīlita_cakṣuṣāḡ // 15
³ kāyavajrābhisaḡbodhir bhāvābhāvavicāraṣam /
 buddhakāya iti proktaḡ kāyajāpaḡ sa ucyaṣ // 16
⁴ vākśamayābhisaḡbodhiḡ śabdśśabdavicāraṣam /
 vāḡvajra iti prokto vāḡjāpaḡ sa ucyaṣ // 17
 cittasaṡyasaḡbodhiḡ sthitavajraḡvicāraṣam /
 vajracittam iti proktaḡ cittajāpaḡ sa ucyaṣ // 18
⁵ aḡḡhānugamaḡjāpeḡa niḡvabhāvena cāruḡā /
² vicāraṣaḡ tryādhvabuddheḡbhye ratnājāpaḡ sa ucyaṣ // 19

brjed nas rdo rje spro ba ni/rdsogs nas rab tu bśdu bar bya /
 ḡdi ni ye śes aḡyan phyē paḡi/saḡs rgyas rnaṣ ni kun gyi yin/ 15
 sku yi rdo rje rdsogs byaḡ chub/dḡos daḡ dḡos med rnaṣ dpyad pa/
 saḡs rgyas sku śes bya bar bśad/de ni sku yi bzlas par bśad / 16
 geṣ ḡi daḡ tshig rdsogs byaḡ chub/egra daḡ egra min rnaṣ dpyad pa/
 geṣ ḡi rdo rje śes bśad de / de ni geṣ ḡi bzlas par bśad / 17
 thugs kyi daḡ tshig rdsogs byaḡ chub/geṣ paḡi rdo rje
 rnaṣ dpyad pa/
 thugs kyi rdo rje śes bya ste/de ni thugs kyi bzlas par bśad / 18
 don kyi rjes ḡgro bzlas pa ni / ḡo bo ḡid med bśaḡ po yis /
 duṣ geṣ saḡs rgyas rnaṣ dpyad pa/de ni rin chen bzlas par bśad/19

sphurapaṃ kāyameghena buddhakṣetrāt samantataḥ /
 gamanāgamana vajrārtham amoghajāpaḥ sa ucyate // 20
 śrīṣṭi mantrākṣarapadaḥ svavajrōdghuṣṭmaṇḍalam /
 krodhasamayajñānena krodhajāpaḥ sa ucyate // 21
 kāmārthas vihvalībhūtā sarvatrāpahitaiṣiṇaḥ /
 sattvān mohapade sthāpya mohajāpa iti sṛtaḥ // 22
 rāgavajrōdbhavaḥ¹⁰ vācāḥ¹⁰ kāyavākciittasasṭhitā /
 sattvān¹¹ rāgōdadhipade sthāpya rāgajāpa iti sṛtaḥ // 23
 dveṣavajrōdbhavaḥ cittaḥ kāyavākciittasasṭhitā /
 sattvān dveṣālaye sthāpya dveṣajāpaḥ sa ucyate // 24
 trivajrasamayatatvaḥ madhyaḥ samaya vajriṇā /
 tad eva samaya vajrāṇāṃ jāpo napuṣaka ucyate // 25
 vajrādhipatayaḥ sarve rāgatattvārthabhāvakāḥ¹³ /
 kurvanti rāgajāp bodhiḥ sarvasattvahitaiṣiṇā // 26
 locanādyā mahāvīdyā nityaḥ kāmārthatatparāḥ /
 sidhyanti kāmabhogaḥ tu sevya mānair yathecchataḥ // 27
 mōhasamayasaṃbhūtā vidyārājāno vajriṇaḥ /
 napuṣakapade siddhā dadanti siddhim uttamā // 28
 krodhā dveṣālaye jātā nityaḥ mārāpatatparāḥ /
 sidhyanti mārāpārthasā¹⁴ śādhakasyāgradharmiṇaḥ // 29

sans rgyas sññ rmas thams cad du/sku yi sprin rmas spro ba dan/
 béud cñ byon pa rdo rjeḥi don/ de ni thogs med bzlas par béud/ 20
 khro boḥi dam tahig ye ées kyis/rañ gi rdo rjeḥi dkyil ḥkhor grags/
 snags kyi yi gəḥi tahig thos pa/de ni khro boḥi bzlas par béud/ 21
 ḥdod paḥi don gyis myos gyur pa/kun tu skyob cñ phan par dgaḥ/
 sans can gti mug gnas la ḥjog/ de ni gti mug bzlas par béud / 22
 ḥdod chags rdo rje las byun tahig/lus dan ḥag sans la gnas paḥi/
 sans can ḥdod chags ntshor gnas bñag/de ni ḥdod chags bzlas
 par béud / 23
 ée sdañ rdo rje las byun sans/lus dan ḥag sans la gnas paḥi /
 sans can ée sdañ gnas la bñag/ de ni ée sdañ bzlas par béud / 24
 dam tahig de ḥid rdo rje gsum / dbu ma dam tahig rdo rje can /
 de ḥid dam tahig rdo rje yi / bzlas pa ma niñ ées bya ḥo / 25
 ḥdod chags de ḥid don bagom pa / rdo rje bñag po thams cad ni /
 sans can kun la phan ḥdod paḥi/ḥdod chags byañ chub
 rdsogs par mdsad/26
 rig pa chen mo spyen la sogs/rtag tu ḥdod paḥi don brtson pa/
 ḥdod paḥi loñs spyod dag gis ni/ji ltar ḥdod pa bsten na ḥgrub/ 27
 gti mug dam tahig las byun ba/ rig paḥi rgyal po rdo rje can /
 ma niñ dag gi gnas grub pa / dños grub dam pa rab tu ster / 28
 khro bo ée sdañ gnas las skyes/gsod la rtag tu brtson pa dag /
 agrub pa mchog gi chos can la/gsod paḥi don gyis ḥgrub par ḥgyur/29

ity āha bhagavān mahāpuruṣasamayāḥ /
 ḥṛḍi madhyagataḥ cakras bhāvayej¹ jñānacakriṇā /
 svacchamaṇḍalamadhyasthaḥ² madhye cakrārthabbhāvanā // 30
 ḥṛḍi madhyagataḥ vajras bhāvayej³ jñānavajriṇā /
 vajramaṇḍalamadhyasthaḥ vajramantrārthabbhāvanā // 31
 ḥṛḍi madhyagataḥ ratnaḥ bhāvayet³ ratnajñāninā /
 ratnamaṇḍalamadhyasthaḥ ratnamentrārthabbhāvanā // 32
 ḥṛḍi madhyagataḥ padmaḥ bhāvayet³ padmajñāninā /
 dharmamaṇḍalamadhyasthaḥ padmamentrārthabbhāvanā // 33
 ḥṛḍi madhyagataḥ khaḍgas bhāvayet⁴ khaḍgajñāninā /

bcos ldan ḥdas skyes bu chen poḥi dam tahig gis de skad ces
 bkəḥ stsal te/
 ye ées ḥkhor lo can rmas kyi/ḥkhor lo sññ khaḥi dbus su bñgom/
 gsal baḥi dkyil ḥkhor dbus gnas par/dbus su ḥkhor loḥi
 don bagom mo / 30
 ye ées rdo rje can rmas kyi/rdo rje sññ khaḥi dbus su bagom/
 rdo rjeḥi dkyil ḥkhor dbus gnas par/rdo rjeḥi snags don
 bagom par bya / 31
 rin chen ye ées can rmas kyi/rin chen sññ khaḥi dbus su bñgom/
 rin chen dkyil ḥkhor dbus gnas par/rin chen snags don
 bagom par bya / 32
 padmo ye ées can rmas kyi/padmo sññ khaḥi dbus su bagom /

samayanpaḍalamadhyasthaḥ khaḍgamantrārthabhāvanā // 34
 sarvamanpaḍalapārśveṣu ⁵pañcabuddhān nivesāyet /
 pañcaraśāmiḥprabhedena sphārayan bodhir⁶ avāpyate // 35
 sphurapaḥ sarvamantrāṇāṃ dvidhābhedena kīrtitam /
 trikāyavaḥprabhedena saḥhārasphurapaḥ bhavet // 36
 kāyaḥ⁷ svabhāvakāyena cittaḥ cittasvabhāvataḥ /
 vācaḥ vācasvabhāvena pūjya pūjām avāpnuyāt // 37
 mahāmanpaḍalacakreṇa pañcavaḥjraḥvibhāvanā /
 madhye tv adhipatiḥ dhyātvā svabimbaḥ trikāyavaḥjraḥ // 38
 bimbaḥ svamantrāḥjrasya manpaḍalānāṃ catuṣṭayaḥ⁹ /
 caturvarṇena saṅkalpya hṛdi mantrārthabhāvanā // 39
 vaḥjracatuṣṭayaḥ karma karoti dhyānavāḥjraḥ /
 eṣo hi sarvamantrāṇāṃ rahasyaḥ paramaśāśvatam // 40
 śāntike locanākāraḥ¹⁰ paṇṣṭike padmavaḥjraḥ¹⁰ /
 vāye vairocanaḥpadmaḥ vaḥjraḥkrodho'bhicāraḥ // 41
 idaḥ tat sarvavaḥjraṇāṃ¹¹ guhyaḥ trikāyasaḥbhavaḥ /
 nirmitaḥ sarvamantrāṇāṃ¹² kriyānāṣakalakṣitam // 42

chos kyi dkyil ḥkhor dbus gnas par/padmoḥi śnags don
 begom par bya / 33
 ral gri ye śes can rnam kyi/ral gri gñiñ khaḥi dbus su begom/
 dam tahig dkyil ḥkhor dbus gnas par/ral griḥi śnags don
 begom par bya / 34
 dkyil ḥkhor kun gyi nos rnam su/saḥs rgyas lña rnam dgod par bya/
 ḥod ser lña yi bye brag gi/spro na byañ chub thob par ḥgyur / 35
 śnags rnam thams cad spro ba ni/bye brag rnam pa gñis su begrags/
 sku gsur rdo rje bye brag gi / spro ba dañ ni beḥu ba bya / 36
 lus kyis sku yi ḥo bo fid / sems kyis thugs kyi ḥo bo fid /
 ḥag gi gsuñ gi ḥo bo fid/mchod nas mchod paḥi gnas su ḥgyur/ 37
 dkyil ḥkhor chen poḥi ḥkhor lo yis/rdo rje lña rnam begom par bya/
 dbus su bḥag po beams nas ni / sku gsuñ rdo rje rañ gi gsugs / 38
 rañ śnags rdo rjeḥi gsugs dag gi/dkyil ḥkhor rnam pa bñi dag tu/
 kha dog rnam bñir kun brtags la/śñiñ khar śnags kyi don begom na/39
 rdo rje rnam pa bñi yi las / beam gtan rdo rje can dag byed /
 ḥdi ni śnags rnam thams cad kyi/gsañ ba rab tu beañ po yin/ 40
 śi ba la ni spyan gyi tahul/ rgyas la rdo rje padma can /
 dbañ la rnam par sñañ misad gnas/rdo rje khro bo mñon spyod la/ 41
 ḥdi ni rdo rje thams cad kyi / gsañ ba sku gsuñ las byuñ ba /
 śnags rnam kun ni sprul pa ste/bya baḥi rol nos mñan paḥo/ 42

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abhaktivādināḥ sattvā nindakācāryavaḥjraḥ^I /
 anyeṣāṃ api duṣṭānam idaḥ kāryaḥ pracodanam // 43
 ity āha bhagavañ mahājñānacakraḥvaḥjraḥ /
 traiddhātukasthitān² sattvān buddhakāye vibhāvayet/
 saḥpuṣṭodghāṣṭitān³ kṛtvā tataḥ karmaprasāḥḥanam // 44
 khadhātumadhyagataḥ vaḥjraḥ pañcaśūlaḥ caturmukhaḥ/
 sarvākāraḥvaropetaḥ vaḥjrasattvaḥ vibhāvayet // 45
 tryadhvasamayasaḥbhūtaḥ buddhacakraḥ vibhāvayet /
 dakṣiṇapāpāḥv idaḥ kāryaḥ buddhacakraḥ mahābalaḥ // 46
 buddhakāraḥvabhūtaḥ buddhakāraḥvabhūtaḥ /

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na dad amra baḥi sems can dañ/ rdo rje slob dpon smod pa dañ /
 gdug paḥi sems can gñan rnam laḥañ/rab tu bekul ba ḥdi byaḥo/ 43
 beam ldam ḥḥas ye śes chen poḥi ḥkhor lo rdo rjes de skad
 ceḥ ḥkaḥ steal to/
 khams gsuñ gnas paḥi sems can rnam/saḥs rgyas skur ni rab begom la/
 dgra bos bead par beams nas su/de nas las rnam brtsem par bya/ 44
 nam mkhaḥi dbyiñs kyi dbus gnas par/rdo rje rtes lña kha bñi pa/
 rnam paḥi mchog rnam kun dañ ldam/rdo rje sems dpar
 rnam par begom/ 45
 dus gsuñ dam tahig las byuñ ba/saḥs rgyas ḥkhor lo rnam begom la/
 saḥs rgyas ḥkhor lo stobs po che/ lag pa gyas pas ḥdi byaḥo / 46

sattvan dasadikasapoduta¹ ...
 samhṛtya piṇḍayogena svakāye tān praveśayet // 47
 sphuraṇaṃ tu punaḥ kāryaṃ buddhānāṃ jñānacākrīṇāṃ/
 kruddhān krodhākulān dhyātvā vikaṣṭotkaṣabhiṣānān // 48
 nānāpraharaṇastāgrān mārāṇāṃ⁵ rthacintakān /
 ghātayanto mahāduṣṭān vajrasattvaṃ api svayaṃ // 49
 buddhāṃ⁶ trikāyavaradaṃ⁶ trivajrālayamaṇḍalāḥ /
 dadāti siddhiṃ mahātmā mriyate nātra saṃśayaḥ /
 dināni sapteḍaṣṭa kāryaṃ buddhasyāpi na sidhyati // 50
 vajrasamaya⁸ jñānājñācakra nāma samādhiḥ /

khavajramadhyagataṃ cakraṃ vajrajvālāvibhūṣitam/
 sarvākāraavaropetaṃ vairocanaṃ prabhāvayet // 51
 tryadhvasama⁹ yasapbhūtaṃ¹⁰ vajrasattvaṃ¹⁰ mahāyasaṃ¹⁰ /
 vajraṃ sphulingagahanaṃ pāpau tasya vibhāvayet // 52
 sattvaṃ dasadikasapbhūtān vajrakāyaprabhedataḥ /
 samhṛtya raśmiyogena svakāye tān praveśayet /
 sphuraṇaṃ sarvavajrāṇāṃ kāryaṃ jñānāgrabandhunaḥ¹¹ // 53
 śṛṣṭvāntu sarvabuddhātmā kāyavākacittayogināḥ /
 ahaṃ vajradharaḥ śrīmaṇ ājñācakraprayojakaḥ¹² // 54

phyogs bu nas byun sems can rnam/saṅs rgyas sku yi bye brag gi/
 bsdus te gon buḥi tehal gyis su/raṅ gi lus la de dag^I gñug / 47
 saṅs rgyas ye śes ḥkhor lo can/ slar yaṅ spro ba rab tu bya /
 khro bas ḥ'hrugs paḥi khro bo rnam/mi sdug ḥjigs su
 ruṅ baḥi gzugs/ 48
 mshon cha sna tshogs mchog ḥdzin pa/gcod paḥi don gyis don sems pa/
 rdo rje sems dpaḥ raṅ fid dam/ gñug pa chen po gcod par byed / 49
 saṅs rgyas sku gsum mchog steol baḥe/rdo rje gsum gyi dkyil ḥkhor gñe/
 ši ma bdun du ḥdi byas na / saṅs rgyas dños grub ster ba ḥgyur /
 rmons pas grub pa mi st r na / ḥchi bar ḥdi ni gdon mi sa / 50
 rdo rjeḥi dam tahig ye śes kyi bkabḥi ḥkhor lo śes bya ba
 tiṅ ḥe ḥdzin to/

nam mkhaḥi dbyiṅs kyi dbus su ni/ḥkhor lo rdo rje ḥbar bas brgyan/
 rnam paḥi mchog ni kun daṅ ldan/rnam par snaṅ mdzad rab tu begom/51
 dus gsum dam tahig las byun ba/rdo rje sems dpaḥ grags chen ni /
 rdo rje me stag ḥphro ba can/de yi phyag na banams par begom / 52
 phyogs bu nas byun sems can rnam/rdo rje sku yi khyad par gyis/
 ḥod zer tehal gyis bsdus nas ni / de dag bdag gi lus la gzud /
 spro ba rdo rje thams cad kyi / ye śes mchog gi gñen gyis bya / 53
 sku gsum thugs kyi sbyor ba can/saṅs rgyas thams cad bdag la gson/
 bdag ni dpal ldan rdo rje ḥdzin/bkaḥ yi ḥkhor lo rab sbyor ba / 54

vajreṇsādiptavapuṣā sphārayāmi trikāyajān /
 laṅghayed yadi samayaṃ viśīryate nātra saṃśayaḥ // 55
 cakrasamaya^I jñānavajro nāma samādhiḥ /

khavajramadhyagataṃ cinted buddhamanḍalavajriṇāṃ/
 yamāntakaṃ mahācakraṃ svavajrākhyāṃ prakalpayet // 56
 buddhāṃ ca tryadhvasapbhūtān praviṣṭāṃs trikāya-
 maṇḍale /
 punas tu³ sphārayed buddhān yamāntakākārasaṃnibhān // 57
 sattvaṃ tryadhvasapbhūtān ripūpāṃ duṣṭacetasaṃ /
 ghātītān bhāvayet kruddha idaṃ vajrajñāmaṇḍalam // 58

gal te dam tahig las ḥdas na /rdo rje rab tu ḥbar ba yis /
 sku gsum las byun dgas par bgyi/śig par ḥgyur bar gdon miḥtehal/55
 ḥkhor loḥi dam tahig ye śes rdo rje śes bya baḥi tiṅ ḥe ḥdzin to/

saṅs rgyas dkyil ḥkhor rdo rje can/nam mkhaḥ rdo rjeḥi dbus su beam/
 gñin rje gñed kyi ḥkhor lo che/ raṅ gi rdo rje yin par brtag / 56
 dus gsum saṅs rgyas sems dpaḥ rnam/sku gsum dkyil ḥkhor
 bśugs pa dag /
 gñin rje gñed kyi mdog ḥdra ba/alar yaṅ saṅs rgyas spro bar bya/57
 dus gsum la bśugs sems can daṅ/gñug sems can gyi dgra bo rnam/
 khros pas thams cad gcod par begom/ḥdi ni rdo rje bkabḥi
 dkyil ḥkhor / 58

sarvasamayasaṃbhavayamaṅtakatrikāyājñāhavaḥjro nāma
samādhiḥ /

kāyavākiccittavaḥjraḥ tu svamantrārthaguṇena vā /
athavoṣṭiṣasamayaiḥ ājñācakraprayojanān // 59
rakṣārthaṃ sarvaṃantrāpāṃ kāryaṃ jñānāgravaḥjraḥ⁸/
idaṃ tat sarvaḥ⁹jrāpāṃ bodhirakṣārtham veyate // 60
ity āha bhagavān bodhicittaḥ /

khavaḥjramadhyagataḥ dharmaḥ vairocanaḥgrasaṃbhavam/
dhyātvā trikāya¹⁰sāmayaṃ āsanaḥ tu prakalpayet // 61
kṣudhātva sarvaḥbuddhais tu pariṣūṣṭva vibhāvayet/
svamantrākṣarapadaḥ jñānaḥ cittākāraḥ prakalpayet // 62
punas tu saḥ¹²āred buddhān cittamā¹³ṭṭraprabhāvitān /
cittavaḥjraṃ iti kṛtvā trikāye tān praveśayet // 63
ity āha bhagavān khavaḥjrasamayaiḥ / vaḥjraṃantraratna-
praḥgotakaro nāma samādhiḥ /

sarvākāraḥvaropetaḥ vaḥjrasattvaḥ prabhāvayet /
buddhāṃ tu kramaśaḥ sthāpya jalasyopari caḥkramet/
samāpā¹⁵daprayogeṣa mūrdhni pādavibhāvanam // 64
ity āha bhagavān svabhāvaśuddhaḥ / vaḥjrodadhipadākṛānto
nāma samādhiḥ /

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mānendramapḍalaḥ dhyātvā madhye krodhakulaḥ nyaset/
karmaḥvaḥjrapadākṛāntaḥ mūrdhni teṣya prabhāvayet // 65
ity āha ca / sarvatī¹ṭṭhyaparapravādistambhanavaḥjro
nāma samādhiḥ /

krodhākāraḥ trivaḥjraḥgrān pītakiñjalkasaṃnibhān /
girirāja iva sarvān dhyātvā mūrdhni prabhāvayet /
buddhasainyam aḥ¹ stambhen aḥ²pater nātra saḥśayaḥ // 66
ity āha bhagavān sarvatathāgataḥkāyavākiccittasaṃbhavaḥ /
sarvasainyastambhano nāma samādhiḥ /

dan teḥig thams cad las byuñ ba gñin rje gñed kyi sku gsum gyi
ye śes rdo rje śes bya baḥi tiñ ne ḥḍzin to/

sku gsum thugs kyi rdo rje ḥam/ rañ śnags don gyi yon tan nas /
yeñ na gtsug terdan teḥig giā/ bkaḥ yi ḥkhor lo sbyar bar bya / 59
śnags kun beruñ phyir ye śes mchog/rdo rje can gyis bya ba ste/
ḥdi ni rdo rje thams cad kyi/byañ chub beruñ baḥi don chen bya/ 60
bcem ldan ḥdas rdo rjes de skad ces bkaḥ steal to/
nam mkhaḥ rdo rjeḥi ḍbus gnas par/choe kyi snañ mīsad sku mchog las/
byuñ baḥi sku gsum dan teḥig dag/bsams nas gñan du de rab brtag/61
mkhaḥ dbyins sañs rgyas thams cad kyis/yons su gañ bar
rnam par begom /
rañ śnags yi geḥi gnas ye śes/thugs kyi rnam par begom par bya /62
sañs rgyas rnam ni sems tsam du/begoms nas alar yañ rab tu bedu/
thugs kyi rdo rjer byas paḥi phyir/sku gsum la ni de dag gñud/ 63
rdo rjeḥi śnags rin po che rab tu snañ bar byed pa śes bya baḥi
tiñ ne ḥḍzin to/

rnam paḥi mchog rnam kun ldan paḥi/rdo rje sems dpaḥ rab tu begom/
sañs rgyas rim bñin bkod nas ni/chu yi steñ du bcag par bya /
rkañ pa mñan bñag sbyor ba yis/spyi boḥi steñ du rkañ pa begom/ 64
bcem ldan ḥdas ne bo fid dag pas de skad ces braḥ steal to/
rdo rje rgya msho rkañ pas gñon pa śes bya baḥi tiñ ne ḥḍzin to/

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dbañ chen ḍkyil ḥkhor begoms nas ni/ḍbus su khro bo rnam bñag la/
las kyi rdo rje rkañ pa yis / de yi spyi bor gñon par begom / 65
su stegs can dan phas kyi rgol ba thams cad kyi ḥkhrul ḥkhor
gñon pa śes bya baḥi tiñ ne ḥḍzin to/

rdo rje gsum mchog khro boḥi tabul/ gesar ser poḥi mñog ḥdra ba /
thams cad ri yi rgyal po ltar /bsams nas spyi bor rab tu begom /
sañs rgyas ḍpuñ yañ gñon byed na/mi dbañ la ni dogs pa med / 66
bcem ldan ḥdas de bñin gñegs pa thams cad kyi sku dan gsum dan
thugs las byuñ bes de skad ces bkaḥ steal to/ḍpuñ thams cad
gñon pa śes bya baḥi tiñ ne ḥḍzin to/

ripusaṣṭrasāsanamayāṃ idaṣ dhyānēṣ prakalpayet /
atikraṇed yaḍi buddhō vā sphuṭate nātra saṣṣayaṣ // 67
ity āṇa bhagavān trivaṣṭrasamayāṣ /
HUMkarakīlakāṣ dhyātvā pañcaśūlapramāṇataṣ /
vaṣṭrakīlakāṣ kṛtaṣ tena hṛdayeḍāṣ prabhāvayet /
buddhasāṇyam api kruddhaṣ nāṣaṣ gacchen na saṣṣayaṣ // 68
ripumcāpakāro nāma samādhiṣ /

nagare vāthavā grāme viṣaye vā prayojayet /
anena nityaṣ bhavec chāntiṣ sarvarogavivarjitā // 69
antarīkṣagṛhaṣ vaṣṭrapaṇcaśūlakāṣ prabhāvayet /
kalpoddānaṃ iva dhyātvā puṇaṣ saṣṭhāraṃ ādiṣet // 70
spuraṇaṣ ca puṇaṣ kāryaṣ ratnacintāmaṇiprabhaiṣ /
bhāvayed dharmameghān vai abhiṣekaṣ samādiṣet // 71
anena dhyānavajreṣa duṣṭpūro'pi prapūryate /
sa bhavec cintāmaṇiṣ śrīmān dānavajraprabhāvakaṣ // 72
buddhameghair mahādharmair vaṣṭrasattvaṣ ca tat
spharet /
trikalpāsaṣkhyeyasthānaṣ sarvabuddhair adhiṣṭhyate/
idaṣ tat sarvabuddhānaṣ kāyaguhyeṃ anāvileṃ // 73
sarvārogāpanayanaṣ vaṣṭrasaṣṭhavo nāma samādhiṣ /

dgra bo skrag paḥi dam tahig gi/beam gtan rab tu brtag pa ḥdi /
saṇs rgyas dag gis ḥdas na yaṃ/ ḥgas par ḥgyur ba gdon mi za / 67
bcem ldan ḥdas rdo rje gsam gyi dam tahig gis de skad ces gsuṇs so/
HUM las phur bu beam pa ni / rtse lña pa yi tahad du ste /
rdo rje phur bu de yis ni / sñin khar de ni rab begoms na /
khros pas saṇs rgyas dpuṇ dag kyaṇ/ḥjig par ḥgyur ba gdon mi za//68
dgra rmaṣ par byed pa ṣes bya baḥi tiṇ ṇe ḥdzin to/

gron ṇam yaṇ na gron khyer ram / ljons dag tu ni rab sbyor ba /
nad kun spon baḥi ṣi ba yaṇ / ḥdis ni rtag tu sbyar bar bya / 69
rdo rje rtse mo lña pa ni / bar snaṇ dag la rab tu begom /
sreg paḥi bekal pa ltar bsams na/slar yaṇ rab tu bedu bar bya / 70
spro ba dag kyaṇ de nas bya / rin chen yid bñin nor buḥi ḥod /
chos kyi sprin ni begoms nas kyaṇ/dbaṇ bekur ba ni yaṇ dag bya/ 71
rdo rjeḥi beam gtan ḥdi yis ni/dgaṇ dkaḥ ba yaṇ rab tu ḥgeṇs /
sbyin paḥi rdo rje rab tu begom/yid bñin nor bu dpaḥ ldan ḥgyur/72
saṇs rgyas sprin daṇ chos chen daṇ/rdo rje sams dpaḥ der spro bya/
bekal pa gsam gyi yon gnas ṣin/saṇs rgyas thams cad byin gyis rlob/
ḥdi ni saṇs rgyas thams cad kyi/gsaṇ baḥi sku ste skyon med paḥi/73
nad thams cad med par byed pa rdo rje ḥbyuṇ ba ṣes bya baḥi
tiṇ ṇe ḥdzin to/

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dhyānaḥjēna samādānaṣ yatra sthāne samācāret /
anena dhyānayogenaṣṭiṣṭhaṃ buddhair adhiṣṭhyate // 74
vaṣṭrāṣṭamahārāṣaṣ vaṣṭrakīlakāṣ prabhāvayet /
nikraṇed daṣṣadikakraṣ sphuliṅgaṣjvālasaṣṇibhaṃ // 75
ity āṇa ca / jagadvinayaṣāntivaṣṭro nāma samādhiṣ /

khadhātumedhyagataṣ cintet sāntimaṣḍalam uttamam /
bimbaṣ vaicrocanaṣ dhyātvā ṣvahrdaye'rthinaṣ nyaset//76
khadhātum locanāgrais tu paripurṇaṣ vibhāvayet /
saṣṭṛtya raṣmipipḍena āraṃbhasya nipātayet // 77
saṣṭṛtya raṣmipipḍena āraṃbhasya nipātayet // 77
saṣṭṛtya raṣmipipḍena āraṃbhasya nipātayet // 77

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beam gtan las byuṇ dam bcas pas/ gnas gaṇ du ni yaṇ dag spyod /
beam gtan sbyor ba ḥdi yis ni/gnas na saṇs rgyas byin gyis rlob/74
rdo rje bdud rtsi rgyal po che/ rdo rje phur bu rab tu begom /
ne stag ḥbar ba ḥdra ba : s/phyogs bcuḥi dkyil ḥkhor gḍab par bye/75
ḥgro ba ḥdul ba ṣi ba rdo rje ṣes bya baḥi tiṇ ṇe ḥdzin to/

ṣi baḥi dkyil ḥkhor dam pa ni/nam akhaḥi dbyiṇs kyi dbus su beam/
rnam par snaṇ mizad gsugs bsams nas/raṇ gi thugs khar
ḥḍod pa bñag / 76
sryan la sege pa mchog rname kyis/akhaḥi dbyiṇs yoṇs su
gaṇ bar begom /
bedus nas ḥod kyi goṇ bu yis/ nad pa la ni dbab par bya / 77

abhiṣekaṃ tadā tasya buddhameghā dadanti hi /
anena vajrasamayāḥ śrīmān bhavati tatkaṣaṭ // 78
buddhasamayameghavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet mahendrameghaḥ śubham/
bimbaḥ dharmadharaḥ dhyātvā hṛdaye⁶ rthinaḥ nyaset // 79
khadhātubhavanāḥ ramaḥ paṇḍarākhyaiḥ prapūrayet /
sphareḥ rāsmipīḍḇṇa ratnacintāmaṇiprabhā /
kāyavākcaistanilaye⁸ arthinedaḥ nipātayet // 80
romakūpāgrevivaraḥ ratnameghān sphareḥ vratī /
bhāvayed dharmameghān vai abhiṣekaṃ samādiṣet // 81
anena dhyānavajreṇa duḥpūro'pi prapūryate /
sa bhavet cintāmaṇiḥ śrīmā dānavajraprasādhakaḥ // 82
dharmameghasamayavyūho nāma samādhiḥ /

khadhātumadhyagataṃ cintet vajracandra¹¹meghaḥ
bimbaḥ¹² khavajradharmāgrān arthinaḥ¹³ hṛdaye nyaset // 83
budhais ca bodhisattvais ca paripūrṇaḥ khamagalaḥ/
pañcaraṣṇiprayogeṣu tejas tatra nipātayet // 84

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sa bhavet tatkaṣaṭ eva sarvabuddhamanojākaḥ /
mañjuśrītulyasamkāśaḥ sa bhavet padakarmakṛt // 85
dadanti ca prahṛṣṭātmā² abhiṣekaḥ mahotśavaḥ /
vasāmanāyati jagat sarva⁵ darśanenaiva coditāḥ // 86
ratnasamayameghavyūho nāma samādhiḥ /

khavajraḥ rākṣasaḥ krūrāḥ⁶ praçaṇḍaiḥ kroḍhadāruṇaiḥ/
śṛḡālair vividhaiḥ kākair gṛdhraiḥ śvānaiḥ prabhāvayet // 87
āgneyamaṇḍalasthaḥ tu bhāvayed ripavaḥ sadā /
apakāri sarvabuddhānāḥ dhyātvā yogaḥ prayojayet // 88
antramaitiā⁷ rudhirādiva sarvair ākṛṣṭaḥ prabhāvayet /

saḥ rgyas sprin rname de yi tahe/de la dbaṅ bakur rab tu^I stsol/
naḥ pa rdo rje dam tshig gis / akad cig gis ni dpal ldan ḡgyur // 78
saḥ rgyas kyi dam tshig bkod paḥi sprin ṣes bya baḥi tiñ ḥe
ḥḍzin to/

zla baḥi dkyil ḥkhor dbus su ni/dbaṅ chen dkyil ḥkhor dam pa beam/
chos ḥḍzin pa yi gsugs beams nas/sñiñ khar ḥḍod pa gḡag par bya // 79
mkhaḥ dbyiñs gnas ni nam dgaḥ bar/dkar mo ṣes byas rab tu dgañ/
ḥḍod kyi goñ bur budus was ni / yid biñn nor bu rin chen ḥḍod /
lus dañ ḥeg dañ sams la / ḥḍod pa la de dbab par bya / 80
ba spuḥi bu ga nas rin chen/sprin rname brtul ṣugs can gyis spro/
chos kyi sprin rname begoms nas su/dbaṅ bakur ba ni yañ daḥ bya // 81
rdo rje beam gtan ḥḍi yis ni / dgañ dkaḥ ba yañ rab tu ḥgeñs /
sbyin paḥi rdo rje agrub pa de/yid biñn nor bu dpal ldan ḡgyur / 82
chos kyi sprin gyi dam tshig bkod pa ṣes bya baḥi tiñ ḥe ḥḍzin to/
nam mkhaḥi dbyiñs kyi dbus su ni/rdo rjeḥi zla gam dkyil ḥkhor beam/
rdo rje nam mkhaḥ chos mdun gsugs/ḥḍod pa sñiñ khar gḡag par bya // 83
saḥ rgyas byañ chub sams dpaḥ yis/nam mkhaḥi dkyil ḥkhor
yoñs su gañ /
ḥḍod zer lña yi sbyor ba yis / de ni gsi brjid dbab par bya / 84

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de ni de ma thag tu yañ / saḥ rgyas kun gyi thuge su byon /
ḥjam dpal gyi ni mdog dañ ḥdra/gnas las byed par de ḡgyur ro / 85
dbaṅ bakur ba ni dgaḥ ston che/dgyes paḥi bḍag fid de^I stsol bas/
bltas team skyed pa fid kyi kyaḥ/ḡgro ba thams cad
dbaṅ du ḡgyur / 86
rin po cheḥi dam tshig gi sprin bkod pa ṣes bya baḥi tiñ ḥe
ḥḍzin to/

nam mkhaḥ rdo rje srin po ni / drag ciñ khro la rab gtum dañ /
wa dañ bya rog sna tshogs dañ/bya rgod khyi yis gañ bar begom / 87
ne yi dkyil ḥkhor dbus gnas par/dgra bo rname ni skrag par begom/
saḥ rgyas kun la gnod byed pa/beams nas rnal ḥbyor sbyar bar bya // 88

nānāpraharapadharākrāntaḥ bhāvayed mriyate ripuḥ // 89
 buddho vajradhara vāpi yady enena prabhāvayate /
 pakṣābhyanterapūrpṇa mriyate nātra saṁśayaḥ // 90
 vajrameghasamayavyūho nāma samādhiḥ /

trimukhaḥ vairocanaḥ cintet śaratkāṇḍasamaprabham/
 sitakṛṣṇamahāraktāḥ jaṭāmukutaḥmaṇḍitam // 91
 trimukhaḥ vajriṇaḥ cintet kṛṣṇaraktasitānanaḥ /
 jaṭāmukutaḥdharāḥ dīptaḥ lokadhātusamākulaḥ // 92
 trimukhaḥ rāgiṇaḥ cintet raktakṛṣṇasitānanaḥ /
 jaṭāmukutaḥsaṁbhogaḥ bhāvayan sidhyate dhruvaḥ // 93
 cakraḥ vajraḥ mahāpadmaḥ dākṣiṇyaḥpāpau vibhāvayet /
 ṣaḍbhujān bhāvayed vajrān nānāpraharapadharān
 śubhān // 94
 locanāḥ trimukhāḥ cintet sarvasattvāhitaiḥpīḥ/
 sitakṛṣṇamahāraktāḥ cārurūpāḥ prabhāvayet // 95
 khavajranetriḥ mahārājñiḥ trimukhāḥ bhāvayet sadā/
 kṛṣṇaraktasitākārāḥ cārurūpāḥ vibhāvayet // 96

ntshon cha sna tshogs thogs pas nnan/rgyu ma khreg dan rkañ la sog/
 thams cad drans par rnam begoms te/begoms na dgra rnam
 ḥchi bar ḥgyur / 89
 gal te de lter rab begoms na/saṁs rgyas rdo rje ḥdzin pa yan /
 sla ba phyed ni tshun chad kyis/ḥchi bar ḥgyur bar gdon mi za / 90
 rdo rje dam tshig gi sprin bkod pa śes bya baḥi tiñ ḥe ḥdzin to/
 rnam par snañ mdsad śal gsum pa/ston kaḥi sprin gyi mdog ḥdra beam/
 dkar po nag po rab tu dmar/thor tshugs dbu rgyan dag gas brgyan/91
 rdo rje can ni śal gsum beam / nag po dkar po dmar poḥi śal /
 ḥbar baḥi thor tshugs dbu rgyan can/ḥjig rten khams rnam
 ḥkhrug byed paḥo/ 92
 ḥdod chags can ni śal gsum beam/dmar po nag po dkar poḥi śal /
 thor tshugs dbu rgyan loñs spyod can/begoms na śes par
 ḥgrub par ḥgyur / 93
 ḥkhor lo rdo rje padmo che/gyas paḥi phyag tu benams par begom/
 rdo rje phyag drug ntshon cha ni/bzañ po sna tshogs
 benams par begom/ 94
 sems can kun la phen bśed ma / spyan ni śal gsum dag tu beam /
 dkar po nag po rab dmar ba/mdses paḥi gzugs su rab tu begom / 95
 mkhaḥ skyes spyan ni rgyal mo che/śal gsum du ni rtag par begom/
 gnag dan dkar dan dmar baḥi tshul/mdses paḥi gzugs su
 rnam par begom / 96

vāgvajranetriḥ mahārājñiḥ trimukhāḥ bhāvayet sadā/
 raktasitakṛṣṇagrāḥ cāruvarṇāḥ vibhāvayet // 97
 vajrotpaladharāḥ vidyāḥ trimukhāḥ kāntisuprabhāḥ/
 pītakṛṣṇasitākārāḥ bhāvayañ jñānaḥ āpnuyāt // 98
 yamāntakaḥ mahākrodhaḥ trimukhaḥ kruśasuprabham/
 bhayaśyāpi bhayaḥ tīkṣṇaḥ kṛṣṇavarṇaḥ vibhāvayet// 99
 aparājitaḥ mahākrodhaḥ aṭṭaṭṭahāsanādinam /
 trimukhaḥ sphuliṅgagahanaḥ viśphurantaḥ vicintayet/100
 hayagrīvaḥ mahākrodhaḥ kalpeddāham iḥa prabham /
 trimukhaḥ duṣṭapadākṛāntaḥ bhāvayed yogataḥ sadā //101
 vajrāṇṭaḥ mahākrodhaḥ sphuliṅgākulacetasaḥ /

chu skyes spyan ni rgyal mo che/śal gsum du ni rnam par begom/
 dmar dan gnag dan dkar ba ste/kha dog mdses par rnam par begom/ 97
 rig ma rdo rje udpal benams / śal gsum rab tu gsal baḥi mdañs /
 ser dan gnag dan dkar baḥi śal/begoms na ye śes thob par ḥgyur/ 98
 khro bo chen po rjan rje gśed/ śal gsum drag poḥi ḥod bzañ ba /
 rnon po ḥjigs paḥaḥ ḥjigs par byed/kha dog nag po rab tu begom/ 99
 gśan gyis ni thub khro bo che/drag tu bśad paḥi sgra ḥbyin pa/
 śal gsum ḥod ser mañ po dag /rab tu ḥphro ba rnam par beam / 100
 khro bo chen po rta agrin ni/ bakal paḥi me bāin rab tu ḥbar/
 śal gsum gdug pa śabs kyis nnan/sbyor ba can gyis rtag tu begom/101
 rdo rje mi ḥchi khro bo che / ḥod ser ḥphro ba rab tu ḥkhrug /

dīptavajranibhaṣaṁ krūraṣaṁ bhayaśyāpi bhayaṣṭradam // I02
 ṭakkijānaṣaṁ mahākrodhaṣaṁ trimukhaṣaṁ tribhayaṣṭradam/
 caturbhujāṣaṁ bhayaśyāgrāṣaṁ ṭakkirājaṣaṁ prabhāṣayet // I03
 mahābalaṣaṁ mahāvajraṣaṁ trailokyārthāntahāriṣam /
 nāśakaṣaṁ sarvaduṣṭāṇāṣaṁ trimukhaṣaṁ bhāṣayet sadā // I04
 nīlādāṇḍāṣaṁ mahākrodhaṣaṁ trailokyāśya bhayaṣṭradam /
 trimukhaṣaṁ trivajraśaṁ bhūtaṣaṁ tikṣṇajvālaṣaṁ prabhāṣayet // I05
 vajrācalaṣaṁ mahākrodhaṣaṁ kekaṛaṣaṁ vajraśaṁ bhavam /
 khaḍḡapāśādharaṣaṁ saumyaṣaṁ trimukhaṣaṁ bhāṣayed vṛatī // I06
 ekākṣaraṣaṁ mahogṣāṣaṁ viśphurantaṣaṁ samantataṣaṁ /
 trimukhaṣaṁ cakṛiṣaṁ dīptaṣaṁ bhāṣayed dhyānaśaṁ ḍālam // I07
 sunbhaṣaṁ jhānāgradharaṣaṁ krūraṣaṁ bhayodadhisaṁprabham/
 trimukhaṣaṁ jvālārcivapuṣaṁ bhāṣayed dhyānaśaṁ ḍālam // I08
 tejoraśījayoṣṭiṣa ye cānye mantracakṛiṣaṁ /
 ebhiḥ samayaśaṁ bhogair bhāvanīyāḥ prati prati // I09
 amitāni samādhīni mantrāṇāṁ samūhāḥṭāḥ /
 ekaikasya tu krodhasya kha^{I3} ūrdhvaṣaṁ viśiṣṭate // I10
 khadhātumadhyagataṣaṁ cintet^I svacchamaṁ ḍālam uttamam/
 buddhabimbaṣaṁ prabhāvitvā vairocanaṣaṁ prabhāṣayet // III

drag po ḥkhor lo ḥbar ba ḥdra/ḥjigs pa dag kyan ḥjigs par byed/I02
 ḥdod paḥi ye ḥes khro bo che / ḥal gsum pa ni ḥjigs par byed /
 phyag bāi ḥjigs par byed paḥi mchog/ṭakki rgyal po rab tu begom/I03
 stobs po che ni rdo rje che / ḥjig rten gsum gyi mun sel ba /
 gdug pa thams cad ḥjoms par byed/ḥal gsum par ni rtag par begom/I04
 khro bo chen pp dbyig anon can/khams gsum dag ni ḥjigs par byed/
 ḥal gsum rdo rje gsum las byuñ/ḥbar ba rnon po can du begom / I05
 rdo rje mi gyo khro bo che / rdo rje las byuñ mig^I yo ba /
 ḥi ba ral gri ḥags pa banams/bṛtul ḥugs can gyis ḥal gsum begom/I06
 gtsug tor chen po yi ge gcig / ḥod zer dag ni kun tu ḥphro /
 ḥal gsum ḥbar ba ḥkhor lo can/bsam gtan dkyil ḥkhor begom par bye/I07
 gnod mdes ye ḥes mchog ḥḍzin pa/ḥjigs paḥi rgya msho yañ dag byed/
 ḥal gsum ḥbar ba ḥod ḥphro can/bsam gtan dkyil ḥkhor begom par bye/I08
 gzi brjid phuñ po gtsug tor rgyal/gaṅ gān ḥnags kyi ḥkhor lo can/
 dam tshig loṅs spyod ḥdi rname kyi/so so dag tu begom par bya/ I09
 tiñ ḥe ḥḍzin ni dpag med pa / ḥnags rname kyi ni bēad pa yin /
 khro bo dag ni re re yañ / nam mkhaḥi steñ du ḥin tu ḥphags / I10
 nam mkhaḥi dbyiñs kyi dbus gnas par/gsal baḥi dkyil ḥkhor dam pa beam/
 sañs rgyas gsugs ni rab begoms la/rnam par snañ mḍad
 rnam par beam / III

svacchaṁ candranibhaṣaṁ śāntaṁ nānāśāśisamaprabham/
 ādarśam iva saṁbhūtaṁ traidhātukasya maṁḍalam /
 sarvālaṁkāraṁ cetaṁ dhyātvā bodhiṁ sa paśyati // II2
 snena buddhamāhātmyaṁ sarvalōkavāśaṁkaram /
 prāpyate jannanīhaiva dhyānavajraprabhāvanaiḥ // II3
 vairocanaśaṁ samayaśaṁ bhavacāruvajro nāma samādhīḥ /

khadhātumadhyagataṣaṁ cintet vajraśaṁ ḍālam uttamam/
 buddhabimbaṣaṁ prabhāvitvā vajrasattvaṣaṁ vibhāṣayet // II4
 svacchakāyaṁ nibhaṣaṁ kruddhaṁ nānājvālaśaṁ samaprabham/
 sarvākāraṁ varoṇetaṁ sarvālaṁkāraṁ bhūṣitaṁ /

gsal ḥiñ ḥi ba sla ba bāin / ḥod zer sna tshogs ḥdra baḥi ḥod /
 me loñ lta bur yañ dag byuñ / khams gsum dag gi dkyil ḥkhor du /
 rgyan rname kun gyis brgyan pa dag/bsams na de yis
 byañ chub mthoñ / II2
 beam gtan rdo rje rab begom pa/ḥdi yis sañs rgyas che baḥi bdag/
 ḥjig rten thams cad dbeñ byed pa/tsho ḥdi ḥid kyi
 ḥthob par ḥgyur / II3
 rnam par snañ mḍad kyi dam tshig ḥbyuñ ba mdes paḥi rdo rje
 ḥes bya baḥi tiñ ḥe ḥḍzin to/
 rdo rjeḥi dkyil ḥkhor dam pa ni/nam mkhaḥi dbyiñs kyi dbus su beam/
 sañs rgyas gsugs ni rab begoms la/rdo rje sems dpag
 rnam par beam / II4

dhyaṭvā jñānapadaṣṭā sāntaḥ laghu vajratvaṃ āpnuyāt // II5
anena vajramāhātmyaḥ sarvasattvavaśaṅkaram /
prāpyate janmanīhaiva dhyanavajrapracōditāḥ // II6
sarvavajrasamayasaṅghavacāruvajro nāma samādhiḥ /

khavajramadhyagataḥ cinted dharmamaṅḍalam uttamam/
buddhabimbaḥ prabhāvitvā dharmasattvaḥ vicintayet // II7
svacchakāyadharaḥ saumyaḥ sarvalakṣārabbhūṣitam /
raśmimēghamahācakraḥ viṣphuranataḥ vibhāvayet // II8
anena dharmamāhātmyaḥ trikāyābhedyasaṅghavam /
prāpyate janmanīhaiva jñānodadhivibhūṣaṇam // II9
dharmasattvasamayasaṅghavacāruvajro nāma samādhiḥ /

khavajramadhyagataḥ cintec cāndramaṅḍalam uttamam/
buddhabimbaḥ prabhāvitvā locanāgrīḥ vibhāvayet // I20
cāruvaktrāḥ viśālākṣīḥ nānābharaṇabhūṣitaḥ /
sarvalakṣaṇasaṅpūrṇāḥ strīmayāgradhāriṇīḥ // I21

rnas paḥi mchog rnams kun dañ ldan/rgyan rnams kun gyis
rnas par brgyan /
ñi baḥi ye śes gas begoms na/nyur du rdo rje ñid thob ḥgyur / II5
bsam gtan rdo rje rab bakul ba/ñdis ni rdo rjeñi bdag ñid che/
sams can thams cad dbaṅ byed pa/tahe ñdi ñid la thob par ḥgyur/ II6
dam tshig thams cad ḥbyuñ ba mdes paḥi rdo rje śes bya baḥi
tiñ he ḥdsin to/

ches kyi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeñi dbus su bsam/
sañs rgyas gsugs ni rab begoms la/chos kyi sams dpaḥ
rnas par begom / II7
gsal baḥi lus ḥdsin ñi ba ni/rgyan rnams kun gyis rnas par brgyan/
ḥod ser sprin gyi ḥkhor lo che/rnas par ḥphro ba rab tu begom / II8
ñdi yis chos kyi bdag ñid che/ sku gsam mphyed las byuñ ba /
yeśes rgya mtaheḥ rnas par brgyan/tahe ñdi ñid la thob par ḥgyur/II9
chos kyi sams dpaḥi dam tshig ḥbyuñ baḥi rdo rje śes bya baḥi
tiñ he ḥdsin to/

zla baḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeñi dbus su bsam/
sañs rgyas gsugs ni rab begoms la/spyan gyi mchog ni rnas par
begom / I20
ñal bsañ spyen ni rab tu yañs/sna tshogs rgyan gyis rnas par brgyan/
mtshan rnams thams cad rab tu rdsogs/bud meḍ sgyu maḥi mchog ldan pa/
I21

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pāṇau prabhāvayec cakraḥ traidhātukavaśaṅkaram/
sarvasiddhikaraḥ jñānaḥ cakraḥ cintāmaṅḍipradam // I22
locanāsamayahastāgravatī nāma samādhiḥ /

khavajramadhyagataḥ cintec cāndramaṅḍalam uttamam/
buddhabimbaḥ prabhāvitvā khavajrāgrīḥ prabhāvayet // I23
cāruvaktrāḥ viśālākṣīḥ nīlotpalasamaṅḍalam /
sarvalakṣaṇasaṅpūrṇāḥ khamāyāgrīḥ prabhāvayet // I24
pāṇau nīlotpalaḥ rakṣaḥ traidhātukanemaskṛtaḥ /
buddhasbodhikaraḥ divyaḥ rāhasyaḥ siddhivajriṇām // I25

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khams gsam dag ni dbaṅ byed pa/ ye śes thams cad grub par byed/
ḥkhor lo yid bñin nor bu ster/phyag tu ḥkhor lo begom par bya/ I22
spyen gyi dam tshig phyag gi mchog dañ ldan pa śes bya baḥi
tiñ he ḥdsin to/

rdo rjeñi dkyil ḥkhor ḥod mchog can/mkhaḥi dbyiñs rdo rjeñi
dbus su bsam /
sañs rgyas gsugs ni rab begoms nas/mā mkhaḥi rdo rje rab
mchog begom / I23
ñal bsañ spyen ni rab tu yañs/ udpal mthiñ kaḥi mdog ḥdra ba /
mtshan rnams thams cad rab tu rdsogs/nam mkhaḥi rdo rje mchog
rab begom / I24
khams gsam dag gis phyag byas pa/sañs rgyas byañ chub byed paḥimchog/
I25

khavajramadhyagataṃ cintet dharmamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā dharmavajriṃ prabhāvayet// I26
cāruvaktrāṃ viśālākṣiṃ padmarāgendrasaṃnibhām /
māyālakṣāgrasaṃbhūtāṃ rāgaraktadharapriyām /
sarvalakṣaṇasaṃpūrṇāṃ sarvālakṣārābhūṣitām // I27
pāṇau raktotpalaṃ divyaṃ sarvabuddhaprabhāvitam/
dharmajñānakaraṃ divyaṃ guhyaṃ samayavajriṇām // I28
dharmaṣamayatattvābhisaṃbodhidarśanavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet siddhimaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā tārāgrīṃ tu prabhāvayet// I29
cāruvaktrāṃ viśālākṣiṃ nānābharaṇabhūṣitām /
pītavarpaṇibhāṃ dhyātvā strīśāṭhyamaṇḍalāṃ// I30
pāṇsu prabhāvayed vṛaktam utpalaṃ pīṭasaṃnibham/
vajrasamādhisāṃbhūtāṃ sarvasattvanamaskṛtām // I31
samayatārāgravatī nāma samādhiḥ /

nam mkhaḥ yun gyi rin po che ḥod kyi sprin rdo rje tshin par
byed pa ṣes bya baḥi tiñ ṅe ḥdzin to/

chos kyi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gsugs ni rab begoms la/rdo rje chos ma rab tu begom/ I26
ḥal bseñ spyen ni rab tu yañs/ padmarāgaḥi mdog ḥdra ba /
sgyu nas mtshan paḥi mchog las byuñ/ḥdod chags chags pa ḥdzin
sdug pa /
mtshan fid thams cad yoñs rdsogs śiñ/rgyan rñams kun gyis
brgyan pa yi/ I27
saṅs rgyas thams cad rab begoms pa/chos kyi ye ṣes ḥbyuñ gñas mchog/
dam tshig rdo rje can gyi gsañ/ udpal dmar po phyag na benams/ I28
chos kyi dam tshig de kho na fid mñon par byañ chub pa kun tu
ston pa rdo rje ṣes bya baḥi tiñ ṅe ḥdzin to/

dños grub dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gsugs ni rab begoms la/sgrol maḥi mchog ni begom
par bya / I29
ḥal bseñ spyen ni rab tu yañs/sna tshogs rgyan gyis rñam par brgyan/
kha dog ljañ ser ḥdra baḥi ḥod/bud med sgyu ma rab tu myos / I30
rdo rje tiñ ṅe ḥdzin las byuñ/ sams can kun gyis phyag byas pa /
udpal ser poḥi mdog ḥdra baḥi/gsal ba phyag na benams par begom/I31
dam tshig sgrol ma mchog dañ ldan pa ṣes bya baḥi tiñ ṅe ḥdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā yamāntakāgraṃ vibhāvayet// I32
sphuliṅga-gaṇanaṃ dīptaṃ saṃkruddhaṃ bhāyamaṇḍalam/
raktākṣaṃ daṣṣṭrāvikaṭaṃ khaḍgapaṇiṃ vibhāvayet// I33
mukṣe vairocanaḥ padmaḃ dhyātvā tuṣyati vajriṇaḥ /
eṣo hi sarvakrodhānāṃ samayo³ jñānavajriṇām // I34
yamāntakasphuraṇāvabhāṣavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā aparājitākhyāṃ prabhāvayet//I35
sphuliṅgagaṇanam dīptam⁴ sarvaṃ menditam ekhalam /

fi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gsugs ni rab begoms la/gsain rje gséd mchog
rñam par begom/ I32
ḥbar baḥi ḥod ser mañ po ḥphre/ḥjigs paḥi dkyil ḥkhor rab tu khros/
spyen dmar mche ba rñam par gtsigs/phyag na ral gri tenams
par begom / I33
snañ mdsad dbu rgyan rñam begoms na/rdo rje can ni dgyes par ḥgzur/
ḥdi ni ye ṣes rdo rje can / khro bo kun gyi dam tshig yin / I34
gsain rje gséd kyi spro baḥi snañ ba bkod pa begom pa ṣes bya
baḥi tiñ ṅe ḥdzin to/

fi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gsugs ni rab begoms la/gsain gyis ni thub rab begom pa/I35

vikarāṣaṃ vikaṣavajraṃ sitavarṇaṃ prabhāvayet // I36
 mukuṭe 'kṣobhyasamayā dhyātvā tuṣyanti vajriṇaḥ /
 eṣo hi sarvakrodhānāṃ samayo jñānavajriṇāṃ // I37
 aparājitavajravayūho nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā hayavajraṃ prabhāvayet // I38
 sphuliṅgagahanaṃ kruddhaṃ viśphurantaṃ samantataḥ/
 sarvaduṣṭapadākṛāntaṃ raktavarṇaṃ vicintayet // I39
 mukuṭe 'mitasambuddhaṃ dhyātvā tuṣyanti vajriṇaḥ /
 eṣo hi sarvakrodhānāṃ samayo jñānavajriṇāṃ // I40
 hayagrīvotpattisambhāvavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā vajrāmṛtaṃ prabhāvayet // I41
 sphuliṅgagahanaṃ dīptaṃ vajrameghasamākulam /
 kruddhaṃ sarogaṇaṃ kṛṣṇaṃ tīkṣṇadaṣṭraṃ prabhāvayet // I42
 mukuṭe 'kṣobhyasamayā dhyātvā tuṣyati krodhadhṛk /
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I43
 amṛtasamayāsambhāvavajro nāma samādhiḥ /

saṃs rgyas gsugs ni rab begoms la/gaṅg gyaṃ ni rab tu begom /
 ḥbar baḥi ḥod ser maṅ po can/sbrul gyis brgyan zin aka rage can/
 rdo rje dgyes pa ḥjigs ḥjigs lta/kha dog dkar po rab tu begom / I36
 mi bakyod dam tshig dbu rgyan la/beams na rdo rje can dag mñes/
 ḥdi ni ye śes blo can gyi / khro bo kun gyi dam tshig go / I37
 gñan gyis mi thub paḥi rdo rje bkod pa śes bya baḥi tiñ ne ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su beam/
 saṃs rgyas gsugs ni rab begoms la/rdo rje rta ni rab tu begom / I38
 khro boḥi ḥod ser maṅ po dag / thams cad du ni rnam par ḥphro /
 gdug pa thams cad śabs kyis mñe ḥha dog dmar po rnam par beam/ I39
 rdzogs saṃs dpag med dbu rgyan begoms na rdo rje can dag mñes/
 ḥdi ni rdo rje ye śes can / khro bo kun gyi dax tshig yin / I40
 rta skyed pa ḥbyun ba rnam par bkod pa śes bya baḥi tiñ ne ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su beam/
 saṃs rgyas gsugs ni rab begoms la/rdo rje mi ḥchi rab tu begom/ I41
 ḥbar baḥi ḥod ser maṅ po ḥphro/rdo rjeḥi sprin rnam kun tu ḥkhrug/
 khros śin khro beam gnag pa dan/mche ba rnon po rab tu begom / I42
 mi bakyod dam tshig dbu rgyan la/begoms na khro bo ḥdzin mñes ḥgyur/
 ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I43
 mi ḥchi baḥi dam tshig ḥbyun ba rdo rje śes bya baḥi tiñ ne
 ḥdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā pakṣisattvaṃ prabhāvayet // I44
 kṛūraṃ vikṛtadāhāgraṃ bhayaśyāpi bhayaḥkaram /
 sarvāleṣṭkārasappūrṇaṃ bhāvayed vajrasuprabham // I45
 mukuṭe 'kṣobhyasamayā dhyātvā tuṣṭipravardhanam/
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I46
 dhyānavajrasambodhīratir nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā mahābalaṃ prabhāvayet // I47
 sphuliṅgagahanaṃ dīptaṃ trivajrālayamaṇḍalam /

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su beam/
 saṃs rgyas gsugs ni rab begoms la/pakki rgyal po rab tu begom/ I44
 khro bo ḥjigs paḥi cha lugs gtum/ḥjigs pa dag kyaṅ ḥjigs par byed/
 rgyan rnam thams cad yonś su rdzogs/rdo rje ḥod bzan
 begom par bye/ I45
 mi bakyod dam tshig dbu rgyan la/begoms na rab tu mñes par ḥgyur/
 ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I46
 beam gñan rdo rje rdzogs par byañ chub pa dgaḥ ba śes bya baḥi
 tiñ ne ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su beam/
 saṃs rgyas gsugs ni rab begoms la/stobs po che ni rab tu begom/ I47

krūraṃ pāsādharāṃ kruddhāṃ bhāvayed balavajriṇāṃ // I48
mukuṭe'kṣobhyasamayāṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramāḥ // I49
tribalavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā nīlavajraṃ prabhāvayet // I50
kṛṣṇarūpadharāṃ tīkṣṇāṃ kṛṣṇodadhipravardhanam /
sphuliṅgagahanāṃ dīptaṃ bhāvayed daṇḍavajriṇāṃ // I51
mukuṭe'kṣobhyasamayāṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramāḥ // I52
vajradanḍasamsyāgravatī nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā acalāgraṃ vibhāvayet // I53
kekaraṃ vikṛtaṃ kruddhāṃ pāsakhaḍḍagadharākulaḥ /
sphuliṅgagahanāṃ dīptaṃ bhāvayed acalavajriṇāṃ // I54
mukuṭe'kṣobhyasamayāṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramāḥ // I55

ḥbar baḥi ḥod ser maṅ po ḥphro/rdo rje gsum gyi gnān pa ḥes
khros śiṅ khros pa ḥags pa ḥdzin/rdo rje stobs chen begom par tya/I48
mi bakod dam tshig dbu rgyen la/begoms na rab tu mḥes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I49
rdo rje gsum gyi stobs ḥes bya baḥi tiṅ ne ḥdzin to/

ḥi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab begoms la/rdo rje sḥon po rnam par begom/I50
khro bo ḥjigs paḥi cha lugs can/ḥjigs pa dag kyaṅ ḥjigs par byed/
gzugs ni rab tu gnag la rno/ rgya stsho nag po sxyed par byed /
ḥbar baḥi ḥod ser maṅ po ḥphro/rdo rje dbyug thogs begom par tya/I51
mi bakod dam tshig dbu rgyen la/begoms na rab tu mḥes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I52
rdo rje dbyug paḥi dam tshig mchog daṅ ldan pa ḥes bya baḥi
tiṅ ne ḥdzin to/

ḥi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab begoms la/mi gyo mchog ni rnam par begom /I53
khros śiṅ ḥjigs paḥi zur gyis lta/ḥkhrugs pa ral gri ḥags pa bsnams/
ḥbar baḥi ḥod ser maṅ po ḥphro/ mi gyo rdo rje can du begom / I54
mi bakod dam tshig dbu rgyen la/begoms na rab tu mḥes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I55

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khavajradhāḥ samayapadākṛānto nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā vidyācakraṃ vibhāvayet// I56
sarvalakṣaṇasampūrṇaṃ cakrajvālāparivṛtam /
uṣṇīṣacakrasamayāṃ visphurantaṃ prabhāvayet // I57
mukuṭe'kṣobhyasamayāṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramāḥ // I58
uṣṇīṣasamayavidyā²balacakro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā vidyācakraṃ vibhāvayet// I56
sarvalakṣaṇasampūrṇaṃ cakrajvālāparivṛtam /
uṣṇīṣacakrasamayāṃ visphurantaṃ prabhāvayet // I57
mukuṭe'kṣobhyasamayāṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramāḥ // I58
uṣṇīṣasamayavidyā²balacakro nāma samādhiḥ /

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rdo rje nam mkhaḥ dbyiṅs kyi dam tshig ḥabs kyiṅ gnān pa ḥes
bya baḥi tiṅ ne ḥdzin to/

ḥi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab begoms la/rig paḥi ḥkhor lo rab tu begom/I56
msthan rnam thams cad yōṅs su rdzogs/ḥkhor lo ḥbar bas
yōṅs su bakor/
gteug tor ḥkhor lo sgyur dam tshig/rnam par ḥphro ba rab tu
begom / I57
mi bakod dam tshig dbu rgyen la/begoms na rab tu mḥes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I58
gteug tor gyi dam tshig rig paḥi stobs ḥkhor lo ḥes bya baḥi
tiṅ ne ḥdzin to/

buddhabimbam prabhāvitvā vajrasumbham prabhāvayet// 159
 tīkṣṇajvālārcivapuṣam sphurantam meghavā⁴jriṣam /
 vajrahastam mahājvālam bhāvayan siddhim āpnuyāt // 160
 mukuṭe'kṣobhyasamayam dhyātvā tuṣṭipravardhanam/
 eṣo hi sarvakrodhānām samayo duratikramam // 161
 vajrasamayasumbhavaḥ jro nāma samādhiḥ /

nirodhakrodhacakraṇa buddhacakraṇiṣevipā /
 samādhi vajrajñānāni siddhyante vā⁵jra maṇḍalāt // 162

⁶ vajrasamayavyūhatattvārthabhāvanāsaṅgobodhipāṭalas
 trayodaśam /

fi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bcam/
 saḥs rgyas gzugs ni rab bagoms la/rdo rje sumbha rab tu bagom/ 159
 me lce rnon pe ḥbar baḥi sku/ rdo rjeḥi sprin ni rab tu ḥphro/
 phyas na rdo rje rab ḥbar ba/bagoms na dnos grub thob par ḥgyur/160
 ni bakyod dam tahig dbu rgyan la/bagoms na rab tu mḥes par ḥgyur/
 ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tahig gc/ 161
 rdo rjeḥi dam tahig sumbha rab tu ḥbyun ba ḥes bya baḥi tiḥ ḥe
 ḥdsin to/

ḥgog pa khro boḥi ḥkhor lo ni/ saḥs rgyas ḥkhor lo beten pa yis/
 tiḥ ḥdsin rdo rje ye ḥes rnam/rdo rjeḥi dkyil ḥkhor ḥgrub
 par ḥgyur / 162

rdo rje dam tahig bkod pa de kho na ḥid kyi don bagom pa mḥon
 par byaḥ chub pa ḥes bya baḥi leḥu ste bu gsum paḥo/

CHAPTER FOURTEEN

atha bhagavān sarvatathāgatasaṁyādhipatir mahāvajradhamam
 sāntīsamayāgram nāma samādhiḥ samāpadyenām sarvatathā-
 gatābhāryām¹ svakāyavākācittacājrebhyo nīcārāyan² /
 OM RU RU SPHURU JVALA TĪṢṬHA SIDDHALOCANE SARVĀRTHA-
 SĀDHANI SVĀHĀ /

athāyām gītamātrāyām sarvasampennanīṣipam /
 tuṣṭā harṣam āpede buddhavaḥram anusaran // 1
 buddhānām sāntījanānī sarvakarmaprasādhani /
 mṛtasamjīvanī proktā vajrasamayacodanī // 2

CHAPTER FOURTEEN

de nge beam ldan ḥdas de bḥiḥ gḥegs pa thams cad kyi dam tahig
 gi ḥḥag po/rdo rje ḥdsin chen pe ḥi baḥi dam tahig gi mchog ces
 bya baḥi tiḥ ḥe ḥdsin la ḥḥoms par ḥugs nas/de bḥin gḥegs pa
 thams cad kyi btsun moḥi mchog ḥdi/ḥid kyi sku dan gsuḥ dan
 thugs rdo rje las phyun ḥo/

OM RU RU SPHURU JVALA TĪṢṬHA-SIDDHALOTSANE SARVA ĀRTHASĀDHANI
 SVĀHĀ /

de nas ḥdi ni gsuḥ tsam gyis/ḥbyor pa kun la dgyes pa rnam/
 mḥes ḥiḥ rab tu dgyes gyur nas/saḥs rgyas rdo rje rjes su dran/ 1

ity āha ca /

atha bhagavāṃs trikāyasamayakrodhavajraḥ bhāvābhāvasamaya-
vajraḥ nāna samādhiḥ samāpadyemāḥ sarvavajradharāgra-
mahīḥiḥ svakāyavākittavajrebhyaḥ niścārayan /

OM ŚANKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA
GHĀTAYA GHUṬṬINI SVĀHĀ /

athāśyāḥ gītamātrāyāḥ trivajrābhedyavajriḥaḥ /
utphullacārunayanā vajracittam anusmaran // 3
rakṣāvajraprayogeṣu nityaḥ karmaprasādhani /
mahāvajrabhayārtanāḥ nityaḥ balakarī smṛtā // 4

atha bhagavān mahārāgasamayāvalokanaḥ nāna samādhiḥ
samāpadyemāḥ dharmakāyāgabbhāryāḥ svakāyavākittavajre-
bhyaḥ niścārayan /

OM KAṬE VIKAṬE NIKAṬE KATAṆKAṬE KAROṬAVIRIṬE SVĀHĀ /

athāśyāḥ gītamātrāyāḥ vajradharmāgradhāriḥaḥ /
tuṣṭā dhyānan āpede vajradharmān anusmaran // 5
dharmapuṣṭibalāḥ nityaḥ mahākośavatī sadā /
karoti jāpamātreṇa vāgvajravāco yathā // 6

saṅs rgyas rnam kyi śi ḥbyuṅ ba/las rnam thams cad rab sgrub cin/
rdo rjeḥi dam tshig skul aiśad ma/śi ba sos par byed par gsuṅs/ 2
de nas boom ldan ḥdas sku gsum gyi dam tshig rdo rje khro bo/
dños po dañ dños po med paḥi dam tshig rdo rje śes bya baḥi tiñ
ñe ḥdzin la sñoms par śugs nas/rdo rje ḥdzin thams cad kyi btsun
moḥi mchog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñño/
OM ŚANKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA GHĀTAYA
GHUṬṬINI SVĀHĀ /

de nas ḥdi ni gsuṅs tsem gyis/sku gsum dbyer med rdo rje can/
mñes paḥi spyen ni gdañs nas su/rdo rjeḥi thugs ni rjes su dran/ 3
rdo rje sruñ baḥi sbyor ba la/las rnam rtag tu rab sgrub pa/
rdo rje chen po ḥjigs ñen la/rtag tu stobs ni byed par bśad/ 4
de nas boom ldan ḥdas ḥdod chags chen poḥi dam tshig la gśigs
pa śes bya baḥi tiñ ñe ḥdzin la sñoms par śugs nas/ches kyi
skuḥi btsun moḥi mchog ḥdi ñid kyi sku dañ gsuñ dañ thugs rdo
rje las phyuñ ño/

OM KAṬE BIKAṬE NIKAṬE KATAṆKAṬE SVĀHĀ /

de nas ḥdi ni gsuṅs tsem gyis/rdo rje chos mchog ḥdzin pa rnam/
mñes nas beam gtan thob gyur nas/rdo rjeḥi chos ni rjes su dran/ 5
rtag tu chos rgyas stobs mizad pa/rtag tu mizod po che dañ ldam/
rdo rje gsuñ gi bkaḥ bñin du/bzlas pa tsem gyis byed par ḥgyur/ 6

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atha bhagavān samantasamayasaḥbhavavajraḥ nāna samādhiḥ
samāpadyemāḥ samayasattvāgrabhāryāḥ svakāyavākitta-
vajrebhyaḥ niścārayan /

OM TĀRE TUTTĀRE TURE SVĀHĀ /

athāśyāḥ gītamātrāyāḥ sarvabuddhā mahātmaḥjāḥ /
harṣitā jñānan āpede vajrakāyan anusmaran // 7
buddhavajramahāśśinyāḥ sattvadhātup samantatāḥ /
karoti dāśavat sarvaḥ niśceṣṭyaḥ vaśakṛt kṣapāt // 8

ity āha ca /

atha bhagavān sarvatathāgatakāyavākittavajras tathāgataḥ
vimalārāśmimochavairan nāna samādhiḥ samāpadyemāḥ vaira-

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de nas boom ldan ḥdas dam tshig kun nas ḥbyuñ ba śes bye baḥi
tiñ ñe ḥdzin la sñoms par śugs nas/ dam tshig sems dpaḥi btsun
moḥi mchog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ
ño/

OM TĀRE TUTTĀRE TURE SVĀHĀ /

de nas ḥdi ni gsuṅs tsem gyis/saṅs rgyas kun bśag che las skyes/
mñes śiñ ye śes thob gyur nas/rdo rjeḥi sku ni rjes su dran/ 7
saṅs rgyas rdo rje sde chen dañ/sems can khams ni ma lus pa/
skad cig gis ni bran bñin du/ thams cad gyo med dbañ du byed/ 8
ces boom ldan ḥdas kyis gsuṅs so/

de nas boom ldan ḥdas de bñin gśeḡs pa thams cad kyi sku dañ

yañāntakamahāvajrakrodhaṣ svakāyavākittavaḥreḥbhyo niś-
cārayan /

NAMAḤ SAMANTAKĪYAVĀKITTAVAJRĀNĀM / OM KHA KHA KHĀHI KHĀHI
SARVADUṢṬASATTVADAMAKA ASIMUSALAPARASŪPĀSAHASTA CATURBHUJA
CATURMUKHA ṢAṬCARAṢA ĪGAOCHA ĪGAOCHA SARVADUṢṬAPRĀNĪPA-
HĀRIṆE MAHĀVIGHNAGHĀTAKA VIKRĪTĀNANA SARVABHŪTABHAYANĀKARA
AṬṬĀṬṬAHĀSANĀDINE VYĀGHRACARMANIVASANA KURU KURU SARVA-
KARMĀNI CHINDA CHINDA SARVAMANTRĀN BHINDA BHINDA PARAMUDRĀM
ĀKARṢAYA ĀKARṢAYA SARVABHŪTĀNI MATHA MATHA NIRMATHA NIR-
MATHA SARVADUṢṬĀN PRAVEṢAYA PRAVEṢAYA MAṆḌALAMADHYE VAI-
VASVATAJĪVITĀNTAKARA MAMA SARVAKĀRYAḤ KURU KURU DAHA DAHA
PACA PACA MĀ VILAMBA MĀ VILAMBA SAMAYAM ANUSMARA HŪḤ HŪḤ
PHAṬ PHAṬ SPHOṬAYA SPHOṬAYA SARVĀN NĀṢAYA RĪPŪḤ KARA KARA
SARVĀSĀPARIPŪRAKA HE HE BHAGAVAN KIṆ CIRĀYASI MAMA SARVĀ-
RTHĀN SĀDHAYA SVĀHĀ /

athāsmi bhāṣitamātre sarve buddhā mahāyāsāḥ /
bhītāḥ saptraastamanaso vajracittan anusmaren // 9
kapāḥ nirvraṣaḥ prāpya cārurūpama iṣṭiṣan /
pādākrāntagataḥ kṛtvā mantram etan anusmarot // 10

lccanāḥ māmakiṣ cāpi mahāvajrakulocceyām /
I trīn vārān samuccārya dhruvan ākṣyate kṣapāt // II
ivy āha bhagavān² cittavaḥraḥ /

atha bhagavān vairocanaḥ vajras tathāgataḥ samayaraśmi-
gahanāgraḥ nāma samādhiḥ samāpadyemaḥ aṣṭasamayavajra-
krodhaḥ svakāyavākittavaḥreḥbhyo niścārayan /
NAMAḤ SAMANTAKĪYAVĀKITTAVAJRĀNĀM / NAMO VAJRAKRODHĀYA
MAHĀDAMṢṬROTKAṬABHĀIRAVĀYA ASIMUSALAPARASŪPĀSAHASTĀYA OM
AMṚTAKUṆḌALĪ KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA
BANDHA HANA HANA DAHA DAHA GARJA GARJA VISPHOṬAYA VISPHO-
ṬAYA SARVAVIGHNAVĪNĀYAKĀN MAHĀGAṆAPATIJĪVITĀNTAKARĀYA

gsun dan thugs rdo rje de bñin gsegs pa/dri ma med paḥi ḥod ser
gyi sprin rdo rje śes bya baḥi tiñ ḥe ḥdzin la sñoms par śugs
nas/rdo rje gñin rjeḥi gñed po chen po rdo rje khro bo ḥdi/ñid
kyi sku dan gsun dan thugs rdo rje las phyun ḥo/

NAMAḤ SAMANTAKĪYABĀKTSITTABADZRĀNĀM / OM KHA KHA KHĀHI KHĀHI
SARVADUṢṬASATTVADAMAKA ASIMUSALAPARASŪPĀSAHASTA TSATUREBHUDZA
THATUREMUKHA ṢAṬTSARAḤA ĪGATṬTSHA ĪGATṬTSHA SARVADUṢṬAPRĀNĪPA-
HĀRIṆE MAHĀBIGHNAGHĀTAKA BIKRĪTĀNANA SARVABHŪTABHAYANĀKARA
AṬṬĀṬṬAHĀSANĀDINE BYĀGHRATSARMANIBASANA KURU KURU SARBAKARMĀNI
TSHINDA TSHINDA SARBAMANTRĀN BHINDA BHINDA PARAMUDRĀM ĀKARṢAYA
ĀKARṢAYA SARVABHŪTĀNI MATHA MATHA NIRMATHA NIRMATHA SARVADUṢṬĀN
PRAVEṢAYA PRAVEṢAYA MAṆḌALAMADHYE BAIBASVATADZĪBITĀNTAKARA
MAMA SARBAKĀRYAḤ KURU KURU DAHA DAHA PATSA PATSA MĀ BILAMBA LĀ
BILAMBA SAMAYAMANUSMARA HŪḤ HŪḤ PHAṬ PHAṬ BISPHOṬAYA BISPHOṬAYA
SARVĀN NĀṢAYA RĪPŪḤ KARA KARA SARVĀSĀPARIPŪRAKA HE HE BHAGAVAN
KIṆṬSIRĀYASI MAMA SARBA ARTHĀN SĀDHAYA SVĀHĀ /

de nas ḥdi ni gsunḥ tean gyis/saḥs rgyas grags pa chen po kun/
ḥjigs śiñ kun tu skrag kyur nas/rdo rje sems dpaḥ rjes su dran/ 9
thod pa ma chag ma gās pa/gsugs mizes yid ḥoñ rñed pa la /
rkañ pas mnan paḥi tehul byas nas/sñags ḥdi rjes su dran par bys/ 10

nānakīḥan spyen yan ruñ / rdo rjeḥi rigs chen las byun ba /
lan gsun dag tu brjod na ni/de ma thag tu ḥes par ḥgugs / II
bcen lden ḥdas thugs rdo rjes de skad ces gsunḥ so/
de nas boom lden ḥdas de bñin gsegs pa rnam par snañ mized/
dam tshig gi ḥod ser stug poḥi mchog ces bya baḥi tiñ ḥe ḥdzin
la sñoms par śugs nas/khro bo mi ḥchi baḥi dam tshig ḥdi/ñid
kyi sku dan gsun dan thugs rdo rje las phyun ḥo/ -
NAMAḤ SAMANTAKĪYABĀKTSITTABADZRĀNĀM / NAMO BADZRĀKRODHĀYA
MAHĀDAMṢṬROTKAṬABHĀIRABĀYA ASIMUSALAPARASŪPĀSAHASTĀYA OM
AMṚTAKUṆḌALĪ KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA BANDHA
HANA HANA DAHA DAHA GARDZA GARDZA BISPHOṬAYA BISPHOṬAYA

SVĀHĀ /

athāsmin bhāṣitamātre sarve buddhā mahāyāsāḥ /
mūrchhitā bhayan āpede vajrakāyaṃ anusmaran // 12
sarvamantraprayogeṣu vajrocāṣṭānakarmaṇi /
uccāṣṭayati vidhinā buddhasāyanam api svayan // 13

atha bhagavān ratnaketus tathāgato buddharsānivajras
nāma samādhiḥ samāpadyemaḥ vajrāparājitanahākrodhaḥ sva-
kāyavākācittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKĀCITTAVAJRĀṆĀM / OM HŪM JIṆA RIṬIṬṬA

HŪM HŪM PHAṬ PHAṬ SVĀHĀ /

athāsmin ³gītamātre tu sarve buddhā mahātma⁴jāḥ /
bhītāḥ saptraastamanaso bodhicittam anusmaran // 14
rākṣasavyāḍākrūreṣu mahābhayasamākulē /
karoti vidhivat karma vajrecittaprayudjanāt // 15

atha bhagavān amitāyus tathāgato 'mitasambhava vajras nāma
samādhiḥ samāpadyemaḥ padmasambhavanahāvajrakrodhaḥ sva-
kāyavākācittavajrebhyaḥ niścārayan /

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NAMAḤ SAMANTAKĀYAVĀKĀCITTAVAJRĀṆĀM / OM HŪM HŪM HŪM TARULA
VIRULA SARVAVIṢAGHĀTAKA JVALITASPHULIṄGA ATṬĀṬṬAHĀSA
KESARISAṬṬĀṬOPATAṆKĀRA VAJRAKHURANIRGHĀTANA CALITAVASUDHĀ-
TULA NISVĀSAMĀRUTOKṢIPTADHARAṆĪDHARA BHĪṢAṆĀṬṬĀṬAHĀSA
APARIMITABALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA
BUDDHA BUDDHA HAYAGRĪVA KHĀDA KHĀDA PARAMANTRĀN GHINDA
GHINDA SIDDHIM ME DIṢĀ ĀVEṢAYA SARVAJVARAPĪSĀCĀN SARVA-
GRAHEṢVAPRATIHATO BHAVA VAJRADAṢṬRA KIṆ CIRĀYASI IDAṆ
DUṢṬAGRAHAṆ DUṢṬASARPAṆ VĀ DHUNA DHUNA MATHA MATHA MARDA
MARDA PĀṬAYA PĀṬAYA MAṬA MAṬA BANDHĀBANDHA BUDDHADARMA-
SĀṆGHANUJĀTAM KARMA KURU SĪGHRAṆ HAYAGRĪVĀYA PHAṬ VAJRĀYA
PHAṬ VAJRĀGĀTRĀYA PHAṬ VAJRANĒTRĀYA PHAṬ VAJRADAṢṬRĀYA

SARBABHĪGHAN BĪNAYAKAN MAHAGAṬAFATIDĪBĪTANTAKARĀYA SVĀHA /

de nas ḥdi ni gsuṅs tsam gyis/saṅs rgyas grage pa chen po kun/
brgyal śiṅ rab tu ḥjigs gyur nas/rdo rjeḥi sku ni rjes su dran/ 12
śnags rnas kun gyi sbyor ba dān/rdo rje bkred paḥi las rnas la/
saṅs rgyas ſiḍ kyi dpuṅ dag kyaṅ/tabul bāin byas na skrod paḥgyur/13
de nas bcom ldan ḥdas de bāin gsegs pa rin chen tog/saṅs rgyas
kyi ḥod ser rdo rje śes bya baḥi tiṅ ḥe ḥdsin la śoms par žugs
nas/rdo rje khro bo gān gyis ni thub pa ḥdi/ſiḍ kyi sku dān gsuṅ
śaṅ thugs rdo rje las phyuṅ ḥo/

NAMAḤ SAMANTAKĀYABĀKṬSITTABADZRĀṆĀM / OM HŪM DZINA RIṬIṬṬA

HŪM HŪM PHAṬ PHAṬ SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/saṅs rgyas bdag ſiḍ che skyes kun/
ḥjigs śiṅ kun tu skrag gyur te/byaṅ chub sems ni rjes su dran/ 14
śrin po ma ruṅs gtum po dān / ḥjigs pa chen po ḥkhrugs pa dān /
rdo rje sems kyis rab sbyar na/las rnas cho ga bāin du byed / 15
de nas bcom ldan ḥdas de bāin gsegs pa tsho ḍpag tu med pa/dpag
tu med pa rdo rje ḥbyuṅ ba śes bya baḥi tiṅ ḥe ḥdsin la śoms par
śugs nas/padmo ḥbyuṅ ba rdo rje khro bo chen po ḥdi/ſiḍ kyi sku
dān gsuṅ dān thugs rdo rje las phyuṅ ḥo/

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NAMAḤ SAMANTAKĀYABĀKṬSITTABADZRĀṆĀM / OM HŪM HŪM HŪM TARULA
BIRULA SARBABHĪGHĀTAKA DZVALITABISPHULIṄGA ATṬĀṬṬAHĀSA
KESARISAṬṬĀṬOPATAṆKĀRA BAZRAKHURANIRGHĀTANA TSALITABASUDHĀTULA
NISVĀSAMĀRUTOKṢIPṬADHARAṆĪDHARA BHĪṢAṆA ATṬĀṬṬAHĀSA APARAMITA-
BALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA BUDDHA BUDDHA
HAYAGRĪBA KHĀDA KHĀDA PARAMANTRĀN TSHINDA TSHINDA SIDDHIM ME
DIṢĀ ĀHEṢAYA SARBADZVARAPĪSĀṬSĀN SARBAGRAHEṢU APRATIHATO BHABA
BADER DAṢṬRA KIṆ TSIRĀYASI IDAṆ DUṢṬAGRAHAṆ DUṢṬASARPAṆ^{VĀ}
DHUNA MATHA MATHA MARDA MARDA PĀṬAYA PĀṬAYA MAṬA MAṬA BANDHA
BANDHA BUDDHA DHARMA SAṆGHA ANUDZĀTAM KARMA KURU HAYAGRĪBĀYA
PHAṬ BADERĀYA PHAṬ BADERAGĀTRĀYA PHAṬ BADERANĒTRĀYA PHAṬ

PHAT VAJRAKHURĀYA PHAT VAJRAKHURANIRGHĀTANĀYA PHAT PARA-
MANTRAVINĀSĀYA PHAT TRILOKYABHAYAMKARĀYA PHAT SARVAKAR-
MĒVAPRATIHATĀYA PHAT VAJRAKULASAMTRĀSANĀYA PHAT HŪM HŪM
HŪM PHAT PHAT PHAT SVĀHĀ /

athāsmi¹ nīścāritamātre dharmavajrā²mehāgrājāḥ /
bhītāḥ saṃnūrcehaṃ āpede jñānarājan anusmāraṇ // 16
khadhātva³ viśasapūrpāḥ vajrabalāhalaprabhaḥ /
karoti nirviṣaḥ sarvaḥ krodharājapracodanaḥ // 17

ity āha ca /

atṛa bhagavān amoghasiddhiḥ tathāgataḥ amoghasamayasa-
bhavaketuva⁴jraṃ nāma samādhiḥ samāpadyemaḥ nīlavajra-
daṇḍakrodharājāḥ svakāyavākittavajrebhyaḥ nīścārayan /
NAMAḤ SAMANTAKĀYĀVĀKCITTAVAJRĀNĀM / OM BHYEHI BHAGAVAN
NĪLAVAJRADANḌA TURU TURU HULU HULU HĀ HĀ GULU GULU
GULĀPAYA GULĀPAYA KRAMA KRAMA BHAGAVAN VĀYUVEGENA BHŪTĀN
ŚĪGHRAM DAHA DAHA DARA DARA VAHA VAHA PACA PACA MATHA
MATHA PĀTAYA PĀTAYA MAṬA MAṬA MOṬĀPAYA MOṬĀPAYA SARVAKAR-
MĀNI CHINDA CHINDA BHAKṢAYA BHAKṢAYA MEDAM ASYA MEDAMAJJA-
RUDHIRAPRIYA BHYEHI BHAGAVAN SARVAVIGHNĀNI SARVAVIDYĀNI
SARVAMANTRĀNI SARVAMŪLAKARMĀNI KṚTRIMAVIŚĀDĪNI SARVAGRAHĀN

PHAT TRILOKYABHAYAMKARĀYA PHAT SARBAKARMEṢU APRATIHATĀYA PHAT
BADZRADANḌĀYA PHAT HŪM HŪM HŪM PHAT PHAT PHAT SVĀHĀ /
de nas ḥdi ni geuṅs tsem gyis/chos kyi rdo rje che mchog skyes/
ḥjigs śiḥ rab tu brgyal ḥar ḥgyur/ye śes rgyal po rjes su dran/ 16
mkhaḥ dbyiṅs dug gis yōṅs gaḥ ba/rdo rje hahalaḥḥi ḥod /
khro boḥi rgyal po bakul ba yis/dug rname thams cad meḥ par byed/17
de nas bcom ldan ḥdas de bñin gśeḡs pa gdon mi za bar grub pa
gdon mi za baḥi dam tshig ḥbyuṅ ba dpal rdo rje śes bya baḥi
tiḅ ḥe ḥdzin la sñoms par ḥugs nas/rdo rje be con sñon po khro
boḥi rgyal po ḥdi/ñid kyi sku daḅ geuṅ daḅ thugs rdo rje las
phyuṅ ḥo/

NAMAḤ SAMANTAKĀYĀBĀKTSITTABADZRĀNĀM / OM BHYEHI BHAGAVAN NĪLA-
BADZRADAṆḌA TURU TURU HULU HULU HĀ HĀ GULU GULU GULĀPAYA GULĀ-
PAYA KRAMA KRAMA BHAGAVAN BĀYUBEGENA BHŪTĀN ŚĪGHRAM DAHA DAHA
DARA DARA BAHA BAHA PATSA PATSA MATHA MATHA PĀTAYA PĀTAYA MAṬA
MAṬA MOṬĀPAYA MOṬĀPAYA SARBAKARMEṢU TSHINDA TSHINDA BHAKṢAYA
BHAKṢAYA MEDAM ASYA MEDAMADDZARUDHIRAPRIYA BHYEHI BHAGAVAN
SARBAVIGHNĀNI SARBABIDYĀNI SARBAMANTRĀNI SARBAMŪLAKARMĀNI
KRITRIMAVIŚĀDĪNI SARBAGRAHĀN HANA HANA BHAṆḌA BHAṆḌA MARDĀ

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HANA HANA BHAṆJA BHAṆJA MARDĀ MARDĀ IDAM ME KĀRYAM SĀDHAYA
HŪM NĪLĀYA NĪLAVAJRADANḌĀYA TURU TURU VIGHNAVĪNĪYAKA
NĀSAYA NĀSAYA HURU HURU DĪPTACANḌĀYA SARVĀSĀTRĪNĀM ḤEDĀY-
ĀNI PĪḌAYA CHINDA CHINDA PARAVĪDYĀNĀM CHEDAKA HŪM VĪDYĀNĀM
ŚIṢṬAKA SMARA SAMAYAM VAJRADHARAVĀCANAM MARMĀNI NIKRINTAYA
HŪM HANA HANA DAHA DAHA KURU KURU TURU TURU HURU HURU
PHAT PHAT HŪM HŪM KṚTĀNTĀYA DEVARṢIVIDRĀPAKĀYA HANA HANA
VAJRADANḌENA SVĀHĀ /

athāsmi¹ bhāṣitamātre sarvaduṣṭāgrasambhavaḥ /
bhītāḥ saṃtrastānanaso vajrasattvaṃ anusmāraṇ // 18
japenāṣṭāsatēnāyaḥ krodharājo mahāyasaḥ /
bhītāḥ sarvaduṣṭānāṃ vidhi¹krāṅgyavācānāḥ // 19

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MARDĀ IDAM ME KĀRYAM SĀDHAYA HŪM NĪLĀYA NĪLABADZRADANḌĀYA TURU
TURU BIGNAM BINĀYAKA NĀSAYA NĀSAYA HURU HURU DĪPTATSANḌĀYA
SARVĀSĀTRĪNĀM HRIDAYĀNI PĪḌAYA TSHINDA TSHINDA PARABIDYĀNĀM
TSHEDAKA HŪM BIDYĀNĀM ŚIṢṬAKA SAMAYAMANUSMARA BADZRADHARA-
BĀTSANAM MARMĀNI NIKRINTA HŪM HANA HANA DAHA DAHA KURU KURU
TURU TURU HURU HURU PHAT PHAT HŪM HŪM KṚTĀNTĀYA DEBARĪṢI-
BIDRĀPAKĀYA HANA HANA BADZRADANḌENA SVĀHĀ /

de nas ḥdi ni geuṅs tsem gyis/gdug paḥi mchog las byuṅ ba kun/
yid ni ḥjigs śiḥ rab skreg nas/sems dpāḥi rdo rje rjes su dran/ 18
khro boḥi rgyal po grags chen ḥdi/brgya rtsa brgyad du bzlas pa daḅ/
cho gaḥi tshul bñin bakul ba yis/gdug pa thams cad gsod par ḥgyur/19
de nas bcom ldan ḥdas de bñin gśeḡs pa mi bakvod pas/kun nas

ity āha ca /

atha bhagavān akṣobhyaṣ tathāgataḥ saṁantameghaśriyaḥ
nāma saṁādhiḥ saṁāpadyemaḥ mahābalavaḥsvakāyavāk-
cittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĪYAVĀKCITTAVAJRĀNĀM / OM HŪM HŪM HŪM PHAṬ
PHAṬ PHAṬ OM UGRAŚŪLAPĀNI HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM
JYOTINIRNĀDA HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM MAHĀBALĀYA
SVĀHĀ /

athāsmiṁ bhāṣitamātre sarve nāgā mahābalāḥ /
bhītāḥ saṁtrastamanasaḥ trikāyavajraṁ anuṣṣṛṇan // 20
jāpamātraprayogeṇa sarvakarmāṇi sādhat /
anāvṛṣṭisamaye pātayed vāriṇaḥśalam // 21

atha bhagavān saṁantanirghātavajraḥ nāma saṁādhiḥ saṁā-
padyemaḥ sarvatathāgataḥṭakkirāḥ mahākrodhaḥ svakāya-
vākacittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĪYAVĀKCITTAVAJRĀNĀM / OM ṬAKKI HŪM JAḤ /
athāsmiṁ bhāṣitamātre sarvabuddhā mahātmaḥjāḥ /
bhītāḥ samayaṁ āpede trivajrakāyaṁ anuṣṣṛṇan // 22
līṅgaḥ dakṣiṇapāḍena vajrasattvaprayogataḥ /
trivajrasantarakreṇa sarvasantarakarṣaṇaḥ bhavet // 23

de nas bcom ldan ḥdas ye ṣes kyi ḥphren baḥi chuḥi rdo rje ṣes
bya baḥi tiḥ ḥe ḥdzin la ṣḥoms par ṣugs nas/mi gyo baḥi rdo rje
gtum poḥi dam tshig ḥdi/ḥid kyi sku daḥ gsuḥ daḥ thugs rdo rje
las phyuḥ ḥo/

NAMAḤ SAMANTAKĪYABĀKTSITTABADZERĀNĀM / OM HŪM HŪM HŪM PHAṬ PHAṬ
PHAṬ UGRAŚŪLAPĀNI HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM DZYOTINIRNĀDA
HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM MAHĀBALĀYA SVĀHĀ /

de nas ḥdi ni gsuḥ ma thag/stobs po che ḥi klu rname kun /
yid ni ḥjigs ṣiḥ rab skrag nas/sku gsum rdo rje rjeḥsu dran/ 20
bzlas pa tsem gyi sbyor ba yis/las rname thams cad sgrub par byed/
than pa byuḥ baḥi dus na yan/chu yi dkyil ḥkhor ḥbebs par byed/ 21
de nas bcom ldan ḥdas kun tu ḥjoms pa rdo rje ṣes bya baḥi tiḥ
ḥe ḥdzin la ṣḥoms par ṣugs nas/de bāin gṣeḥ pa thams cad kyi
ṭakkiḥi rgyal po khro bo chen po ḥdi/ḥid kyi sku daḥ gsuḥ daḥ
thugs rdo rje las phyuḥ ḥo/

NAMAḤ SAMANTAKĪYABĀKTSITTABADZERĀNĀM / ṬAKKI HŪM DZAH /
de nas ḥdi ni gsuḥ tsem gyis/saḥ rgyas bāg ḥid chen po kun/
ḥjigs ṣiḥ dam tshig ldan gyur nas/rdo rje sku gsum rjes su dran/22
rdo rje sems ḥpaḥi sbyor ba yis/līṅga rkaḥ pa gyas pas mnan/
rdo rje gsum gyi ṣhags dag gis/ṣhags rname thams cad ḥgugs
baḥi ḥchog/ 23

atha bhagavān jñānamālambu vajraḥ nāma saṁādhiḥ saṁāpadye-
yemaḥ acalavajracapḥasamayāḥ svakāyavākacittavajrebhyaḥ
niścārayan /

NAMAḤ SAMANTAKĪYAVĀKCITTAVAJRĀNĀM / OM ACALA KĪṆA CAṆḬA
NATṬA MATṬA MATṬA MOTṬA MOTṬA ŚATṬA ŚATṬA TATṬA TATṬA
HANA HANA DAHA DAHA MOHA MOHA MOHAKARA HASA HASA VAJRA-
HĀSAM KURU HASA HASA MARDARATA MARDARATA GARJA GARJA HANA
HANA BANDHA BANDHA TIṢṬHA TIṢṬHA ĀVIṢĀ ĀVIṢĀ MAHĀMANTRA-
PĀLAKA DHUNA DHUNA TIṆI TIṆI KHĀDA KHĀDA VIGNĀN MĀRAYA
MĀRAYA DUṢṬAḤ BHAKṢA BHAKṢA SARVĀN KURU KURU KIRI KIRI
MAHĀVIṢAMAVAJRA SPHOṬAYA SPHOṬAYA HŪM HŪM HŪM TRIBALI-
TARĀṆGANARTAKA ĀM ĀM ĀM HĀM HĀM HĀM ACALACETA SPHOṬAYA

de nas bcom ldan ḥdas ye ṣes kyi ḥphren baḥi chuḥi rdo rje ṣes
bya baḥi tiḥ ḥe ḥdzin la ṣḥoms par ṣugs nas/mi gyo baḥi rdo rje
gtum poḥi dam tshig ḥdi/ḥid kyi sku daḥ gsuḥ daḥ thugs rdo rje
las phyuḥ ḥo/

NAMAḤ SAMANTAKĪYABĀKTSITTABADZERĀNĀM / ATCALA KĪṆA TSAṬḬA NATṬA
MATṬA MATṬA MOTṬA MOTṬA ŚATṬA ŚATṬA TATṬA TATṬA HANA HANA DAHA
DAHA MOHA MOHA MOHAKARA HASA HASA BADERAHĀSAM KURU HASA HASA
MARRARATA MARDARATA GARDA GARDA HANA HANA BAREṆA BAREṆA
TIṢṬHA TIṢṬHA ĀREṆAYA ĀREṆAYA MAHĀMANTRAPĀLAKA DHUNA DHUNA
TIṆI TIṆI KHĀDA KHĀDA BIGNĀN MĀRAYA MĀRAYA DUṢṬAḤ BHAKṢA BHAKṢA
SARRAṆ KURU KURU KIRI KIRI MAHĀBIṢAṆABADZERA SPHOṬAYA SPHOṬAYA

SPHOṬAYA HŪM HŪM HŪM ASAMANTIKA TRĀṬA MAHĀBALA ŚĀTAYA
PARAMANTRĀM ĀM ĀM HĀM HĀM ŚUDHYATU LOKAS TUŚYATU VAJRI
NAMOSTVAPRATIHATABALEBHĪYAH JVĀLAYA TRĀṬA ASAHA NAMAḤ
SVĀHĀ /

athāsmiṅ bhāṣitamātre sarve devāḥ sakīṅkarāḥ /
mūrcchitās trastamanaso vajrakāyam anusmaran // 24
anena krodhamantreṇa mahādevāśyaḥ surāḥ /
bhītāḥ sapuṭakāyena ākr̥ṣyanti maharddhikāḥ // 25

atha bhagavān samayavijr̥mbhitavajraṅ nāma samādhiḥ samā-
padyemaṅ sarvavajradharasamayāṅ samayasumbhamahākrodhaṅ
svakāyavākittavajrebhyo niścārayan /

³OM SUMBHA NISUMBHA HŪM GRĪṆA GRĪṆA HŪM GRĪṆĀPAYA GRĪṆĀPAYA
HŪM ĀNAYA HO BHAGAVAN VIDYĀRĀJA HŪM PHAṬ /

athāsmiṅ bhāṣitamātre sarvakanyā maharddhikāḥ /
muktakēśā vivastṛātmā vajrasattvam anusmaran // 26
vajrasattvapadākṛāntaṅ sarvatathāgatādhipam /
vajrāṅkuśapāśena sarvakanyākarṣaṇaṅ param // 27

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atha bhagavān mahāsamayatattvotpattivajraṅ nāma samādhiḥ
samāpadyedaṅ mahāsamayat^Iriva jraḡavyavākṣamayatattvapadaṅ
svakāyavākittavajrebhyo niścārayan /

buddhāvajratrikāyeṣu vajrasattvavibhāvanā /
pāśavajrāṅkuśādharair buddhākarṣaṇam uttamam // 28
buddhavākṣayogena mahācākraprayogataḥ /
vajrasattvo mahārājā dhruvam ākr̥ṣyate sadā // 29
cakrapadmamahāvajrais trivajrābhedyabhāvanaiḥ /
vajrāṅkuśaprabhedena sarvamantrākarṣaṇaṅ param // 30
svamantrapuruṣaṅ dhyātvā sarvavajramayaṅ śivam /
kanyāṅ tu mānuṣiṅ śreṣṭhāṅ hr̥dvajrāṅkuśayogataḥ // 31

HŪM HŪM HŪM TRĪRĀLICĪTARĀSAMANTIKA ĀM ĀM ĀM HĀM HĀM HĀM APSALA-
ŚĀTAYA PARAMANTRĀM ĀM ĀM HĀM HĀM SUDDHYATU LOKA TUŚYATU BADERI
NAMOSTU ĪPRATIHATABALEBHĪYA DEVĀLAYA TRĀṬA ASAHA NAMA SVĀHĀ /

de nas ḥdi ni gsuṅs tsem gyis/lha rname ḥkhor du bcas pa kun/
brgyal śiṅ yid ni rab skrag nas/rdo rjeḥi sku ni rjes su dran/ 24
khro bo chen poḥi śhags ḥdi yis/lha chen dag la sogs paḥi lha/
athu chen dag kyaṅ skrag gyur nas/kha sbyar lus su ḥgugs par ḥgyur/ 25
de nas bcom ldan ḥdas dam tshig rnam par ḥphrul ba rdo rje ḥes
bya baḥi tiṅ ḥe ḥdzin la sfoms par ḥugs nas/rdo rje ḥdzin thams
cad kyi dam tshig khro bo chen po gnod mdzes ḥdi/ḥid kyi sku daṅ
gsuṅ daṅ thugs rdo rje las phyuṅ ḥo/

OM SUMBHA NISUMBHA HŪM GRĪṆA GRĪṆA HŪM GRĪṆĀPAYA GRĪṆĀPAYA
HŪM ĀNAYA HO BHAGAVAN BIDYĀRĀDZA HŪM PHAṬ /

de nas ḥdi ni gsuṅs tsem gyis/bu mo athu chen thams cad ni/
skra béig gos daṅ bral gyur nas/rdo rje sems dpaḥ rjes su dran/ 26
rdo rje sems dpaḥi śabs kyi sman/de bzin gśeḡs pa kun bñag poḥi/
rdo rje lcags kyu śags pa yis/bu mo rname ni ḥgugs paḥi mchog/ 27

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de nas bcom ldan ḥdas dam tshig chen poḥi de kho na ḥid ḥbyuṅ
ba rdo rje ḥes bya baḥi tiṅ ḥe ḥdzi. la sfoms par ḥugs nas/dam
tshig chen poḥi rdo rje gsum gyi gsaṅ ba gsuṅ gi dam tshig gi
de kho na ḥid kyi gnas ḥdi/ḥid kyi sku daṅ gsuṅ iaṅ thugs rdo
rje las phyuṅ ḥo/
saṅs rgyas rdo rje sku gsum la/rdo rje sems dpaḥ rnam par begom/
śags pa rdo rje kyo ba ḥdzin/saṅs rgyas dgug pa dam paḥo/ 28
saṅs rgyas sku gsuṅ sbyor ba yi/ḥkhor lo chen poḥi sbyor ba yis/
rdo rje sems dpaḥ rgyal po che/rtag tu ḥes par khugs par ḥgyur/ 29
ni phyed rdo rje gsum begoms pas/ḥkhor lo padmo rdo rje che/
rdo rje kyo baḥi khyad par gyis/śhags rname thams cad
dgug paḥi mchog/30

vātanapāḷāyogena dhruvam akṣṛyate sadā /
 vairocana mahābimbaḥ bhāvayec candrapāḷālam // 32
 śacīḥ tatra sthitāḥ cinted vajrāṁṣṭaprayogataḥ /
 pañcāśavārān uccārya dhruvam akṣṛyate sadā // 33
 vajrāṅkuśamahābimbaḥ tikṣpajvālāsamaḥprabham /
 vajrapāḷālikāḥ dhyātvā khakanyākaraṇaḥ uttanam // 34
 svakrodhava jrasamayāḥ vajrapētālavāsināḥ /
 sūlavajrāṅkuśapāśair⁵ daityakanyākaraṇaḥ⁶ pāram // 35
 gairikāḥ⁷ khaṭikāḥ vāpi vajrāṅkuśaprayogataḥ /
 candroparāgasamayā mukhe prakṣīpya sādhatet // 36
 brahmādirudradevānāḥ⁸ nāna yasya likhet svayam /
 āgacchanti bhayatrastā vāgvajravaco yathā // 37
 sarvākāra varopetaḥ mañjuvajraḥ vibhāvayet /
 yamāntakaḥ mahākrodhaḥ vajrāṅkuśaḥ vicintayet /
 kalpoddāhamahācakraḥ dhyātvā yakṣīḥ tu bhūñjayet // 38
 ity āha ca /

thams cad rdo rjeḥi dnos zi ba/ran snags skeye bu bsgoms nas ni/
 mi yi bu mo mchog rname kyi/sñiñ khar rdo rje kyo ba sbyor/ 31
 rluñ gi dkyil ḥkhor sbyor ba yis/nes par rtag tu ḥgugs par ḥgyur/
 zla baḥi dkyil ḥkhor dag la ni/rnam par snañ mīśed gzug
 chen bsgom/ 32
 de na śatsi gnas par beam / rdo rje mi ḥchiḥi sbyor ba yis/
 lan grañs lña bcu brjod na ni/nes par rtag tu ḥgugs par ḥgyur/ 33
 rdo rje kyo ba gzug chen po/ḥbar ba rdo rje ḥdra baḥi ḥod/
 rdo rje dkyil ḥkhor bsgoms na ni/nam mkhaḥi bu mo ḥgugs paḥi gnas/34
 khro bo rdo rje dam tahig ni/rdo rje sa ḥog gnas pa dag /
 sūla rdo rje kyo baḥi gnas / lha min bu mo ḥgugs paḥi gnas / 35
 btsag gam rdo rgyus dag kyañ ruñ/rdo rje kyo baḥi sbyor ba yis/
 zla ba gnas ni zin paḥi tehe/khar bcug nas ni bgrub par bya/ 36
 tahañs pa drag po la sogs lha/rañ gi min rname bris nas ni/
 rdo rje gsuñ gi bkaḥ bāin du/ḥjigs śiñ skrag nas ḥoñ bar ḥgyur/ 37
 rnam paḥi mchog rname kun ldan pa/rdo rje ḥjam pa rab tu bsgom/
 khro bo chen po gāin rje gēed/rdo rje kyo ba rnam par beam /
 bakal paḥi sreg paḥi ḥkhor lo che/bsgoms nas gnod sbyin
 mo dag spyad/ 38

mudrābhedena sarveṣāḥ mantrābhedena sarvathā /
 ākaraṇapadaḥ proktaḥ na cen nāśam svāpnuyāt // 39
 vajrasattvo mahārājā codanīyo mukhermuhur /
 sa eva sarvamantrāṇāḥ rājā paramasāśvataḥ // 40
 atha bhagavan samantaviḥṣṭhitajñānsvajraḥ nāma samādhiḥ
 sanāpadyenāḥ vajraikajaṭāḥ nāma mahāsamaya^I rājāvāgvajragrīḥ
 svakāyavākcittavajrebhyo niścārayan /
 OM SŪLINI SVĀHĀ /
 athāsyāḥ² bhāṣitamātrāyāḥ nāgakanyā mahariddhikāḥ /
 dahyamānā³ vivastṛātṣā buddhabodhin anuśaran // 41
 anyā mantrāidvayā sarve ākravanti nannagāḥ /

kun gyi phyag rgyaḥi khyad par dañ/snags kyi khyad par thams cad du/
 dgug par dag ni thabs su gsuñs/gāin du byas na ḥjig par ḥgyur/ 39
 rdo rje semā dpaḥ rgyal po che/yañ dañ yañ du bakul bar bya/
 de/ñid snags rname thams cad kyi/rgyal po mchog tu rtag paḥo/ 40
 de nas beam ldan ḥdas nam mkhaḥ kun du rnam par ḥḥarul baḥi ye śes
 rdo rje śes bya baḥi tiñ ne ḥāsin la sñoms par ḥugs nas/rdo rje
 thor tshugs gcig ma dam tshig chen po gāin gyis mi thub paḥi gsuñ
 rdo rjeḥi mchog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las
 phyuñ ŋo/
 OM SŪLINI SVĀHĀ /
 de nas ḥdi ni gsuñs tsam gyis/klu yi bu mo mthu chen rname /
 tshig par gyur cñ sñ dañ hral/sañs rgyas byañ chub rjes su drag/41

atha bhagavān gaganasamayasaṃbhavavajraṃ nāma samādhiṃ
samāpadyemāṃ mahādharī... amayavajrabhṛkūṭiṣā svakāyavāk-
cittavajrebhyaḥ niścārayan /

OM BHAYANĀSANI TRĀSANI TRĀSA TRĀSAYA BHRĪKŪṬI TAṬI VAIRĀṬI
ŚVETA ŚVETA JAṬINI SVĀHĀ /

athāśyāṃ gītamātrāyāṃ sarvavidyādharātmañāḥ /
kampitā bhayam āpede jñānavājraṃ anusmaran // 43
vidyādharamahākanyāṃ calatkanakakuṇḍalām /
ākṛṣya samyādyena anayā mantravidyayā // 44
nirodhavaḥjrarāḥjēna niṣpannenāgracāruṇā /
trivajrajñānasambhūtāḥ kṣaṇād ākṛṣyanti sarvataḥ // 45
athavā sarvakrodhānāḥ lakṣajāpēna mantriṇāḥ /
sarvakarmakarāḥ proktā vijaneṣu mahatsu ca // 46
ścāryanindanaparā mahāyānāgranindakāḥ /
māraṇīyāḥ prayatnēna athavā sthānacālanam /
anēna bodhiṃ paramāṃ mantrasiddhiṃ ca prāpnuyāt // 47

tsang par gyur cin gos dan /klu rnam thams cad ḡgugs par ḡgyur/
klu yi bu mo mig bsañ dag / bkug nas fie bar spyad par bya / 42
de nas boom ldan ḡdas nam mkhaḡi dam tshig ḡbyuñ ba rdo rje śes
bya baḡi tiñ ḡe ḡdsin la sñoms par ḡugs nas/chos chen poḡi dam
tshig rdo rje khro ḡser ma ḡdi/ñid kyi sku dan ḡsuñ dan thugs
rdo rje las phyuñ no/

OM SARBABHAYANĀSAYA TRĀSANI TRĀSA TRĀSAYA BHERĀṬI BHRĪKŪṬI TAṬI
BAIRĀṬI ŚVETA ŚVETA DZĀṬINI SVĀHĀ /

de nas ḡdi ni ḡsuñs tsam gyis/ rig pa ḡdsin paḡi bu mo kun /
rab tu ḡdar bar gyur nas kyañ/ ye śes rdo rje rjes su dran / 43
rig pa ḡdsin paḡi bu mo mchog/ḡser gyi rna cha gyo ba rnam/
śnags kyi rig pa ḡdi dan ni / dam tshig la sogs pa yis dgug/ 44
ḡgog paḡi rdo rje rgyal po ni/yoñs su rñzogs pa mizes mchog gis/
ye śes rdo rje ḡsum las byuñ/ kun nas de ma thag tu ḡgugs / 45
yañ na khro bo thams cad ni / dben paḡi ḡnas ni chen po ru /
śnags pas ḡbum du bzlas byas na/las rnam thams cad byed par bśad/46
rdo rje slob dpon smod pa dan / theḡ pa chen po smod pa dag /
nan tan du ni ḡsad par bya / yañ na ḡs nas spo bar bya /
ḡdi yis byañ chub mchog dan ni/śnags kyi dños grub thob par ḡgyur/47

ity āha ca /

daśadiksarvasātōvānāḥ kāyavākcittaghātenam /
bhāvanīyaṃ vidhānena ripūṇāṃ duṣṭacetasām // 48
rudhirārdraṃ salilārdraṃ vipmūtrārdraṃ va kārayet/
prāvṛtya līṅgam ākramaṃ krodharājaṃ prayojayet /
śatāṣṭaparipūrṇena dhruvaṃ buddho'pi śīryate // 49

ity āha ca /

salilārdragataṃ vāstraṃ kṛtvā krodhāgrabandhanāt /
līṅgaṃ vāmapadenākramaṃ dhruvaṃ buddho'pi naśyati//50
vipmūtrārdragataṃ vāstraṃ pūṭigandhājugupsitam /
prāvṛtya mantram āvartec chuṣyate mriyate kṣaṇāt// 51

śes boom ldan ḡdas rdo rje ḡchañ chen pos ḡsuñs so/yañ ḡsuñs pa/
phyogs beuḡi sems can thams cad kyi/lus dan ḡag sems ḡsad par ni/
gdug sems ldan paḡi dgra rnam la/cho ga bśin du begon par bya/ 48
khrag dan chu yis ḡser paḡam / bśañ gois ḡser bar byas paḡi gos/
bgos nas līṅga rkañ pas nman / khro boḡi rgyal po sbyar bar bya/
brgya rtsa brgyad ni yoñs bzlas na/sañs rgyas kyañ ni nes par ḡḡg/49
yañ ḡsuñs pa/

chu yis gos ni ḡser bar byas / khro bo mchog gis beñs pa yis /
lha chen rkañ gyon gyis nman na/sañs rgyas dag kyañ nes par ḡḡg/50
bśañ gois ḡser bar byas paḡi gos/ nān pa rul ba dri nman pa /
bgos te śnags ni bzlas byas na/skad cig gis skams ḡchi bar ḡgyur/51
thal baḡi skyo nas ḡser paḡi gos/bgos na khro bas ḡkhrugs bśin du/

bhasmodakārdragataṃ vastraṃ prāvṛtya krodhasaṃkīlam/
śatāṣṭavārān uccārya vajrasattvo'pi śīryate // 52

ity āha ca /

salilārdragataṃ vastraṃ prāvṛtya kruddhacetasā /
nagno muktasīkḥo bhūtvā vikaṣṭotkaṣasambhramāḥ /
līngāḥ pādāna cākramya khadhātum api nāśayet // 53

ity āha ca /

mātrgṛhe śmaśāne vā śūnyaveśnani catuṣpathe /
ekalīṅgaikavṛkṣe vā abhicāraṃ samārabhet // 54
mānuṣāsthimayaṃ kīlam aṣṭāṅgulaprasāpataḥ /
śatāṣṭavārān³ abhinantrya aridvāreṣu gopayet // 55

buddhas trikāyavarāde jñānājñānavivarjitāḥ /
pakṣābhyantarapūrpēna bhraśyate mriyate'pi vā // 56

kapālaṃ paripūrṇaṃ vā prāpya⁴ vījñā viśeṣataḥ /
likhen mantrapadaṃ tatra jāpaya⁴ vajrabhāṣayā // 57

aridvāre'thavā grāme gopya uccāṣṭayed⁵ dhruvam /
tālapatre'thavānyatra krodhasantraṃ samālikhet /

arigṛhe'thavā dvāre gopya nāśyate śuśyati // 58

ity āha bhagavān mahāsamaya⁶ketuvajraḥ /

brgya rtsa brgyed du bsas nas ni/rdo rje sems dpaḥān
ḥjig par ḥgyur/ 52

yañ gsuñs pa/

gcer bur phud de skra bśig la/ḥjigs paḥi tehul du gtsigs śiñ ḥgyur/
rkañ pas līnga mnan na ni/nam mkhaḥi dbyiñs kyañ ḥjig par ḥgyur/ 53

na moḥi gnas sam dur khrod dam/khañ stoñ dañ ni bāi mo dañ /
mshan goig dañ ni śiñ goig druñ/mhon par spyod pa brtsam par bya⁵⁴

mi rus las byas phur bu ni / sor brgyed pa yi tehad dag la /
brgya rtsa brgyed du bsas byas te/dgra boḥi ego khar sbas na ni/55

sañs rgyas sku gsom mchog sbyiṅ pa/śes dañ mi śes rnas spañs pa/
sle te phyed ni tehun chad kyis/bskams sam yañ na ḥchi bar ḥgyur/56

yañ na thod pa gañ ba dag / khyed par du ni mkhas pas btsal /
der ni śhags kyi tshig bris te/rdo rjeḥi tshig gis bsas par bya/57

dgra yi sgoḥam groñ dag tu / sbas na nes par skrod par ḥgyur /
talāḥi lo maḥam gīan laḥān ruñ/khro boḥi śhags ni kun bris la/

dgra yi groñ nam ego dag tu/sbas na ḥchiḥam bskams par ḥgyur/ 58

bcom ldan ḥdas dam tshig chen poḥi dpal rdo rjes de skad ces
bkaḥ stsal to/

3/4

atha bhagavān sarvatathāgatakāyavākṣittanibandhenavajraṃ
nāma samādhiṃ samāpadyemaṃ sarvatraidhātukakāyavākṣitta-
kīlanasāntraṃ¹ nāma svakāyavākṣittavajreḥyo niścārayan /
OM GHA GHA GHĀTAYA GHĀTAYA SARVADUṢṬĀN PHAṬ KĪLAYA KĪLAYA
SARVAPĀPĀN PHAṬ HŪM HŪM HŪM VAJRAKĪLAYA VAJRADHARA ĪJÑĀ-
PAYATI KĪYAVĀKṢITTAVAJRAṃ KĪLAYA HŪM PHAṬ /

athāsmiṃ bhāṣitamātre sarve² buddhā maharddhikāḥ /
mūrcchitā bhayam āpannāḥ khavajracittam anusmaran//59
mānuṣāsthimayaṃ kīlam athavā khadirāgrajam /
ayomayakṛtaṃ kīlaṃ trivajrakāyavināśanam // 60
vajrasattvaṃ samādhāya sphulīṅgākūlasuprabham /

3/5

de nas bcom ldan ḥdas de bzin gēegs pa thams cad kyi sku dañ
gsuñ dañ thugs nes par ḥchiñ ba rdo rje śes bya baḥi tiñ ne
ḥdzin la sñoms par sugs nas/rdo rje khams gsom pa thams cad
kyi sku dañ gsuñ dañ thugs gnor pa śes bya baḥi śhags ḥdi/
ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ no/
OM GHA GHA GHĀTAYA GHĀTAYA SARVADUṢṬĀN PHAṬ PHAṬ KĪLAYA
KĪLAYA SARVAPĀPĀN PHAṬ PHAṬ HŪM HŪM HŪM BADZAKĪLAYA BADZERA-
DHARA ĪDZĀPAYATI KĪYAVĀKṢITTABADZERA KĪLAYA HŪM HŪM HŪM
PHAṬ PHAṬ /

de nas ḥdi ni gsuñs na thag / sañs rgyas rdsu ḥphrul chen po kun/
brgyal śiñ rab tu ḥjigs gyur nas/nam mkhaḥ rdo rje thugs
dran ḥgyur / 59

trivajrakāyaparyantaḥ binbaḥ dhyātvā prayojayet // 61
 vairocana mahāmudrāḥ athavā rāgavajrināḥ /
 yamāntakamahāmudrāḥ dhyātvā trivajrakīlanam // 62
 kuṇḍalāṃṣṭavajreṇa duṣṭakrūrānikṛntanam /
 kartavyaḥ vajrayogena buddhasyāpi mahātsanāḥ // 63
 hṛdayaḥ yāvat pādāntaḥ vajrakīlavibhāvanam /
 ūrdhvaḥ tad eva samayaḥ idaḥ kīlavijrabhitam // 64
 dhyānavajraprayogeṇa dhruvaḥ buddho'pi kīlyate /
 vajrasattvo mahārājā kīlayan kriyate laghu // 65

atha bhagavān mahāvairocanaḥ kāyavijrabhitavajraḥ nāma
 samāpadyemaḥ kāyasamayākṣepavajrakīlanamantraḥ svakāya-
 vākeittavajrebhyaḥ niścārayan /

OM CHINDA CHINDA HANA HANA DAHA DAHA DĪPTAVAJRACAKRA
 HŪṂ PHAṬ /

ni rus las byas phur buḥam / yañ na señ ldeñ rtses las skyes/
 lcags las byas pañi phur bu dag/rdo rje sku gsum ḥjig par byed/ 60
 ḥod ḥphro ḥkhrug ciñ mdzñs bñañ bañi/rdo rje sems dpar mñm bzag la/
 rdo rje sku ni gsum gyi mthar/gzugs brñen bñams nas sbyar bar bye/61
 rnam par sñañ mdzad rgya eññā nam/yañ na ḥdod chags rdo rje can/
 gñia rje gñed kyi rgya chen dag/bñams na rdo rje gsum yañ gnong/ 62
 rdo rje bdud rtsi ḥkhyil ba yis/gñug ciñ khro ba tshar bñad la/
 sañs rgyas bdag ñid chen po yañ/rdo rjeñi sbyor bas bya ba yin/ 63
 sñiñ kha nas ni rkañ pañi mthar/rdo rje phur bu rnam par begom/
 goñ duḥañ dam tshig de ñid bya/ñdi ni phur buñi rnam ḥphrul yin/ 64
 bñam gñen rdo rjeñi sbyor ba yis/sañs rgyas dag kyañ ñes par ḥdebs/
 rdo rje sems dpañ rgyal po che/phur bus bñab na myur du ḥchi/ 65
 de nas bcom ldan ḥdas rnam par sñañ mdzad chen po/sku rnam par
 ḥphrul ba ñes bya bañi tiñ ñe ḥdzin la sñoms par ḥugs nas/skuñi
 dam tshig tsham nam gyis gnong pa ñes bya bañi sñags ḥdi/ñid kyi
 sku ñañ gsuñ ñañ thugs rdo rje las phyuñ ño/

OM BADZEA TSHINDA TSHINDA HANA HANA DAHA DAHA DĪPTABADZATSAKRA
 HŪṂ PHAṬ /

3/4

anyonyaveṣṭanākāraḥ aṅguṣṭhapadamīlanam /
 vairocana padākṛāntaḥ vajrakīlanipātanam // 66
 hatamātre mahāsattve trikāyavajrasaḥbhavaḥ /
 uttiṣṭhet samayāgreṇa na cen nāśapadaḥ bhavet // 67

atha bhagavān lokesvaro vāgvijrabhitavajraḥ nāma samādhiḥ
 samāpadyemaḥ vākṣemayākṣepakīlanamantraḥ svakāyavākcitta-
 vajrebhyaḥ niścārayan /

OM HRIḤ BHUR BHUVAḤ /

vikasitajñānapadmāna vajrāṅguliniveśanam /
 rāgavajrapadākṛāntaḥ vajrakīlanipātanam // 68

3/7

phan tshun dikri bañi tshul du bya/athe bo gñi ni rab tu bñdam/
 rnam par sñañ mdzad tshul gñas te/rdo rje phur bus ñes par gñab/66
 bñab na thag tu sems dpañ che / rdo rje sku gsum las byuñ ba /
 dam tshig mchog gñis ldan bar ḥgyur/yañ na ḥchi bañi gñas saḥgyur/67
 de nas bcom ldan ḥdas ḥjig rten dñañ phyug gsuñ rnam par ḥphrul
 ba rdo rje ñes bya bañi tiñ ñe ḥdzin la sñoms par ḥugs nas/gsuñ
 gi dam tshig tsham nam gnong pa rdo rjeñi sñags ḥdi/ñid kyi sku
 ñañ gsuñ ñañ thugs rdo rje las phyuñ ño/

OM HRI BHUR BHUBA /

ye ñes padmo kha phye ba / rdo rje sor mō ñes par gñag /
 ḥdod chags rdo rjeñi tshul gñas te/rdo rjeñi phur bu ñes
 par ḥdebs / 68

hatamatre mahāvajre trikāyamañjārāḥ /
 uttiṣṭhēt⁶ hatamātreṣa na cen nāśapadaḥ bhāvet^I // 69
 atha bhagavān mahāvajradharas cittaviṣṭhābhīṭavajraṅ nāma
 samādhiḥ samāpadyemaḥ cittasamāyākṣepakīlanamantraṅ sva-
 kāyavākṣittavaḥreḥbhyo niścārayan /
 OM VAJRARĀJA HŪM /
 pañcaśūlaniṣandhena sphuliṅgākulabhāvanam /
 cittavaḥrapadākṛantaṅ vajrakīlanipātanam // 70
 hatamātre mahāvajre trivajrāmalasapbhavaḥ /
 uttiṣṭhēt⁶ hatamātreṣa na cen nāśapadaḥ bhāvet^I // 71
 sanyagvidhānamārgeṣa kāyavākṣittayogataḥ /
 khadhātuvajraparyantaḥ kīlayen nātra saṁśayaḥ // 72
 ity āha bhagavān mahāvajrakīlaḥ /
 atha buddhās trikāyāgrāḥ sattvadhātuhitaśiṣeḥ /
 tuṣṭāḥ prāmodyasaṁprāptā idaḥ ghoṣam akārayan⁹ // 73

3,8

aho vajrapadaḥ śreṣṭham aho sāsasamuccayan /
 aho dharmapadaḥ śāntam aho vajravidāraṇam // 74
 kīlanam sarvabuddhānāḥ bodhisattvān mahāyāsān² /
 kāyavākṣittavaḥrāṇāḥ kīlanam samudāhṛtam // 75
 idaḥ tat sarvamantraṇāḥ kīlanam tattvasapbhavam /
 kāyavākṣittavaradaḥ mantratattvasamuccayan // iti / 76

btab ma theg tu rdo rje che / sku gsam dri med las byun ba /
 btab pa tsam gyis ldan bar ḥgyur/yañ na ḥchi baḥi gnas su ḥgyur/69
 da nas boom ldan ḥdas rdo rje ḥdzin chen po/thugs rnam par ḥphrul
 ba rdo rje ḥes bya baḥi tiñ ḥe ḥdzin la sḥoms par ḥugs nas/thugs
 kyi dam tshig tsham ḥam gyis gnou paḥi sḥags ḥdi/ñid kyi sku dan
 gsuñ dan thugs rdo rje las phyuñ ḥo/
 OM BADZERĀDZA HŪM /
 rtee mo lña par bcins nas ni/ḥod ḥphro mañ po ḥkhrigs par bsgom/
 rdo rje thugs kyi tahul gnas te/rdo rje phur bus ḥes par gdab/ 70
 btab pa tsam gyis rdo rje che / rdo rje dri med gsam las byuñ /
 btab ma theg tu ldan bar ḥgyur/yañ na ḥchi baḥi gnas su ḥgyur/ 71
 sku gsuñ thugs kyi sbyor ba yis/cho ga legs par byas nas ni/
 mkhaḥ dbyiñs rdo rje mthas klas par/phur bus ḥdebs par gdon mi ze/72
 boom ldan ḥdas rdo rje phur bu chen pos de skad ces bkaḥ stsal to/
 de nas sañs rgyas sku gsam mchog/sems can khams la phan mdzad pa/
 mñas śiñ rab tu dgyes gyur nas/gsuñ ni ḥdi skad bkaḥ stal to/ 75

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e maḥo gsañ baḥi gnas kyi mchog / e maḥo sñiñ po kun bsduḥ pa /
 e maḥo chos kyi gnas śi ba / e maḥo rdo rje rnam par ḥjoms / 74
 phur ḥdebs sañs rgyas thams cad dan/byañ chub sems dpañ
 sku gsuñ thugs kyi rdo rje rnames/phur bus gdab pa yañ dag bsad/ 75
 ḥdi ni sḥags rnames thams cad kyi/phur glab de ñid las byuñ ba/
 sku gsuñ thugs ni mchog sbyin paḥi/sḥags kyi de ñid don
 bsduḥ paḥo / 76

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atha vajradhara rājā sarvākāśo mahākṣaraḥ /
 sarvābhiṣekasarvajño vāgvajraḥ ^Iudīrayan // I
 dvādaśābdiikāḥ kanyāḥ ²caṇḍālasya mahātmanaḥ /
 sādḡhayet sādḡhako nityaḥ vijaneṣu viśeṣataḥ // 2
 viṇmūtrasamayādyena caturasraḥ vidhānataḥ /
 maḡḡalāḡ kārāyet tatra vajramaḡḡalabḡhāvanaiḡ // 3
 sarvalakṣaṇasaḡśuddḡhāḡ cāruvaktrāḡ suśobḡhanāḡ /
 sarvālaḡkārasaḡpūrḡḡāḡ aḡke stḡhāpya vibḡhāvāyet // 4
 pañcamaḡḡalacakraḡa buddḡhabimbavibḡhāvanam /
 bhāvāvet vūḡāpādaḡ ⁴raḡḡyāḡ raḡasyaḡ mantracākriḡḡāḡ // 5

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de nce rgyal po rdo rje ḡisin/thams cad nam mkḡaḡ mi ḡgyur che/
 thams cad dbaḡḡ bḡkur kun mkḡhyen pas/rdo rjeḡi gsun ni bḡkaḡ steal pa/I
 sma ḡa can gyi bḡḡḡ fid che / bu mo lo graḡḡ bou ḡḡis pa /
 dben pañi ḡnas su kḡḡyad par du/agrub pa pos ni rtag tu bḡgrub/ 2
 bḡḡḡ ḡci dam tehig la sogs pa / de ru cho ga bḡin du ni /
 dḡḡyil ḡḡḡhor gru bḡi lhas par bya/rdo rjeḡi dḡḡyil ḡḡḡhor ḡḡom pa yis/3
 mtehan fid thams cad yḡḡḡ su dag/rab tu bḡḡḡ la bḡin yaḡ mḡzes/
 rgyan rname thams cad yḡḡḡ risogs pa/paḡ par bḡḡḡ nas
 rnam par bḡḡom/ 4
 dḡḡyil ḡḡḡhor lḡa yi ḡḡḡhor lo yis/saḡḡ rgyes rname su rnam par bḡḡom/
 snags kyī ḡḡḡhor lo can gyi gsan/ mchod pañi ḡnas ni fḡams

vairocanamahābimbam kāyavākcittavajriṇam /
 dhyānamantraprayogeṇa bhaved buddhasamaprabhaḥ // 6
 nīlotpaladalākārāḥ rajakasya mahātmanaḥ /
 kanyāḥ tu sādhyen nityaḥ vajrasattvaprayogataḥ // 7
 tad eva vidhisanyogaḥ kṛtvā karma samārabhet /
 eṣo hi sarvamantrāṇāḥ samayo duratikramaḥ // 8
 sa bhavet tatkaṣṇād eva vajrasattvasamaprabhaḥ /
 sarvadharmasāmo rājā kāmamokṣaprasādhakaḥ // 9
 cāruvaktrāḥ viśālākṣīḥ maṭakanyāḥ suśobhanām /
 sādhyet sādhanā nityaḥ vajradharmavibhāvanaiḥ // 10
 sa bhaved vajradharmātmā daśabhūmipratīṣṭhitā /
 vāksamayadharo rājā sarvāgrāḥ paramaśvaraḥ // 11
 brahmakṣatriyavaiśyānāḥ kanyāḥ śūdrakulodbhavam /
 sādhyet vajradharmātmā idaṃ guhyasamāveham // 12
 astam ite tu vajrārke sādhanāḥ tu samārabhet /
 aruṇodgamavelāyāḥ sādhyate sādhanottamaiḥ // 13

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sarvālakṣārasampūrṇāḥ gandhapuṣpavibhūṣitām /
 dhyātvā tu vajrasattvāgrīḥ laghu siddhim avāpnuyāt // 14
 sa bhavet trikāyavareṇo buddhalakṣaṇalakṣitā /
 yojanaśatevistāram avabhāsam karoty asau // 15
 dvayendriyaprayogeṇa sarvayogāḥ samārabhet /
 eṣo hi sarvasiddhīnāḥ samayo duratikramaḥ // 16
 viṣṇūtrasamayāḥ bhakṣet yadiḥchet siddhiḥ^I vajriṇaḥ /
 eṣo hi sarvasiddhīnāḥ samayo duratikramaḥ // 17
 viṣṇūtrasamayādyena dvayendriyaprayogataḥ /
 sādhyate 'nuttaraḥ tattvaḥ buddhabodhipadaḥ śivam // 18
 ity āha bhagavān kāmamokṣasamayavajraḥ /

5
 sku gsuñ thugs ni rdo rje can/rnam par snañ mdzad sku chen po/
 beam gtan śhags kyi sbyor ba yis/saṅs rgyas kyi ni ḥod ḥdrar ḥgyur/
 rdo rje sems dpahi sbyor ba yis/btso blag mkhan ni bdag fid che/
 bu mo udpal mthiñ khaḥi mdog/ḥdra ba dag ni rtag tu bgrub / 7
 sbyor baḥi cho ga de fid ni/byas nas las rname brtsem par bya/
 ḥdi ni śhags rname thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/8
 de ni de ma thag tu yan / rdo rje sems dpahi ḥod ḥdrar ḥgyur /
 rgyal po chos rname kun dañ mtsuñs/ḥdod dañ thar pa rab bgrub pa/9
 rdo rje chos ni rnam begoms pas/ gar mkhan bu mo rab mdzes śiñ/
 bzin bzañ mig ni dkyus riñ ba/sgrub pa gos ni rab tu bgrub / 10
 de ni rdo rje chos kyi bdag / sa tcu la ni gnas par ḥgyur /
 rgyal po gsuñ gi dam tshig ḥdzin/mñāḥ bdag dam pa kun gyi mchog/ II
 bram se rgyal rigs rjeḥu yi rigs/dmañs rigs las byuñ bu mo ni/
 rdo rje chos bdag bgrub par bya/ḥdi ni gsañ ba thob byed paḥo/ 12
 rdo rje śi ma nub nas ni / sgrub pa kun tu brtsem par bya /
 skya reñs ḥchar baḥi dus su ni/sgom paḥi mchog gis ḥgrub per ḥgyur /13

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rgyan rname thams cad yons su rdzogs/spos dañ me tog
 rname kyis brgyen/
 rdo rje sems dpah mchog begoms na/grub pa myur du ḥthob par ḥgyur/14
 ḥdi ni sku gsum mchog sbyin pa/saṅs rgyas mtshan gyis
 mtshan per ḥgyur/
 dpag tshad brgya yi khyon tsem du/de yi ḥod kyañ snañ bar byed/ 15
 dbañ po gñis ni sbyor ba yis/sbyor ba thams cad brtsem par bya/
 ḥdi ni dños grub thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/ 16
 rdo rje can gyi grub ḥdod na/bzañ goḥi dam tshig bzaḥ bar bya/
 ḥdi ni dños grub thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/ 17
 bzañ goḥi dam tshig la sogs pas/dbañ po gñis kyi sbyor ba yis/
 saṅs rgyas byañ chub gnas śi ba/de fid bla na med pa ḥgrub / 18
 beam ldan ḥdas ḥdod pa dañ thar paḥi dam tshig rdo rjes de skad

atha bhagavan mahasamajavajrakrodha nama samadhi sam-
 padyema sarvatathagatavajrasamtrasanakrodham svakaya-
 ← vakcittavajrebhyo niscarayan /
 OM HRIH STRIH VIKRTANANA SARVASATRON NASAYA STAMBHAYA
 HUM HUM PHAT PHAT SVAHA /

viserudhira samyuktam lavanam rajikan tatha /
 kapthakagnau juheta krudham kanyanamapadaish saha // 19
 madhyahne rdharatre va idam esasyati sarvatha /
 trikoṣe tu juheta prajño² śasahasraṃ vidhānataḥ // 20
 dinatrayam idam kāryaṃ kanyānāḥ phalaḥ³ tuḥā /
 stambhanam bhavate tena trikālpāsāṅkhyam api sadā // 21
 buddho dhārmadhāro vāpi vajrasattva⁴ pi vā yadi /
 atikramed yadi mohātma tad antaḥ tasya jīvitam // 22
 caturdaśyāṃ tathasṭabhyāṃ gṛhyāṅgāraṃ śmaśānataḥ /
 abhimantrya vidhānena dāyakaḥ⁵ sa bhavet sadā // 23

ces bzaṅ stsal to/
 de nas bcom ldan ḥdas dam tshig chen poḥi rdo rje khro bo zas
 bya baḥi tin ne ḥdzin la sñoms par ḥugs nas/de bzin gsegs pa
 thams cad kyi rdo rje kun tu skrag par byed paḥi rdo rje khro bo
 ḥdi/ñid kyi sku dan gsun dan thugs rdo rje las phyun no/
 OM HRIH STRI VIKRITA ANANA SARVASATRON NASAYA STAMBHAYA
 HUM HUM PHAT PHAT SVAHA /
 dug ni khrag dan kun tu sbyar / lan tshwa ake tsho yun mar te /
 khro śin tsher maḥi me la bareg/bu moḥi min dan tshig tu bcaḥ / 19
 fi ma gun nam nam phyed na / ḥdi ni yon ye rab tu śis /
 śes rab can gyis gru gsun du/ston rtsa brgyad ni tshul bzin bareg/20
 bu mo dag gi don gyi phyir / ḥdi ni fi ma gsun du bya /
 bakal pa graḥ med gsun du yan/de yis rtag tu gnor par ḥgyur / 21
 saḥs rgyas sam ni choe ḥdzin paḥam/yan na rdo rje sems dpaḥan run/
 gal te rmons pas ḥdas na ni / de yi tsho ni der sad ḥgyur / 22
 bu bziḥam yan na tshas brgyad la/dur khrod sol ba blaḥ nas ni/
 cho ga bzin du sñags btab na / de ni rtag tu ster bar ḥgyur / 23

rekham^I dadyat tu dhyānena mantrajño yasya kasya cit /
 śatroḥ pratikṛtiḥ kṛtvā kriyate nātra saṃśayaḥ // 24
 mudgaraḥ dhyānayogena pātayan patati dhruvam /
 HUM kārajvālasamuktam dīptavajraṃ prabhāvayet /
 nāsakaḥ sarvaduṣṭānāṃ vajrapāṅkulaḥ smṛtaḥ // 25
 khaṭikāṅgārādibhir lekhyā puruṣaḥ vāthavā striyam/
 kuṭhāraṃ pāpau bhāvitvā grīvāḥ chinnāḥ vibhāvayet // 26
 buddhāḥ trikāyāratnāgrāḥ³ sarvasattvāhitaiḥ⁵ paḥ /
 anena hanyate vāpi kriyate nātra saṃśayaḥ // 27
 karmavajramahādīptaḥ sphuliṅgagahanākulam /
 madhye vajraḥ vibhāvitvā vāristambhanam uttamam // 28
 maṇḍale likhyamāne tu vātādyam yadi jāyate /

sñags śes pa yis gaḥ run baḥi/dgra yi gzugs brlan byas nas su/
 bcam gtan dag gis bris na ni/ḥchi bar ḥgyur bar gdon mi za / 24
 tbo ba bcam gtan sbyor ba yis/phab na nes par ltun bar ḥgyur/
 HUM ni rab tu ḥbar dan bcaḥ/rdo rje ḥbar ba rab tu begom /
 phyag na rdo rjeḥi rigs dran te/gdug pa thams cad ḥjig par byed/25
 rdo rgyus sol ba la sogs pas/skyes paḥam bud med gzugs bris la/
 lag par sta re bcam nas su/mid pa bcaḥ per rnam par begom / 26
 saḥs rgyas sku gsun rin chen mchog/sems can kun la phan ḥdod pa/
 ḥdi yis snad par ḥgyur baḥam / śi bar ḥgyur bar gdon mi za / 27
 las kyi rdo rje rab ḥbar ba / me stag maḥ po ḥkhrigs pa can /
 dbus su rdo rje bcam na ni/chu rnam snan paḥi mchog yin no / 28
 dkyil ḥkhor dag ni ḥdri ba na/rliuḥ la sogs pa byun ha ni /

damṣṭrāmudrāṃ tato baddhva duṣṭāśāstrum anusmaret // 29
buddhais ca bodhisattvais ca nirmiteṣu vāpi yad bhavet/
śīryate dr̥ṣṭamātreṣu na cen nāśaṃ samāpnuyāt // 30
buddhāś ca bodhisattvāś ca ye cānye duṣṭajantavaḥ/
trāsītās tena mantreṣu mriyante nātra saṃśayaḥ // 31
tatredaṃ sarvatathāgatamantrarahasyahṛdayam /

/ PHAṬ /

jñānasattvaprayogeṣu madhye bimbeṣu prabhāvayet /
catuḥsthāneṣu mantrajñāno yoṣitāṃ sthāpayet sadā // 32
sarvālakṣarasaṃpūrpāṃ sarvālakṣaṇalakṣitām /
padmaṃ prasāritam kṛtvā idaṃ mantram vibhāvayet // 33

/ HŪṢ /

pañcāśāṣṭiprabhaṣaḥ dīptaḥ bhāvayed yōgavajriṇam /
svakāyavākācittavajreṣu pātayan bodhim āpnuyāt // 34
sa bhavet tatkaṣṇād eva⁶ vairocānaśāṣṭiprabhaḥ /
vajrasattvo mahārāja⁹ buddhaś trikāyavajradhṛk // 35
¹⁰sarvasattvotpādanāvājro nāna samādhiḥ /

mcne baḥi pnyag rgya bcins nas su/gdug baḥi agra ni dran par bye/29
saṃs rgyas byaṃ chub sems dpaḥ yis/gaṃ ḡig sprul par gyur pa yaṃ/
athoṃ ba tsaṃ gyis ḡag ḡgyur te/gān du byas na ḡjig par ḡgyur/30
saṃs rgyas byaṃ chub sems dpaḥ daṃ/skye bo gdug pa gān dag kyaṃ/
śāgs ḡdis skrag par byas na ni/ḡchi bar ḡgyur bar gdon mi sa/ 31
de la ḡdi ni śāgs thams cad kyi gsaṃ baḥi sñiṃ poḡo/

/ PHAṬ /

ye śes sems dpaḥi sbyor ba yis/dbus su gzugs ni begom par bya/
śāgs śes pa yis gnas bāi ru / bud med rtag tu gāg par bya / 32
rgyan rnam thams cad yōṃs su rdoḡs/mtshan rnam thams cad
kyis mtshan ciṃ/
padmo rab tu rgyas byas nas/śāgs ḡdi rnam par begom par bya/ 33

/ HŪṢ /

ḡod ser lāa ni rab ḡbar baḥi /rdo rje can gyi sbyor ba begom /
raṃ lus ḡag sems rdo rje la/phab na byaṃ chub thob par ḡgyur / 34
de ni de ma thag tu yaṃ / rnam par sñāṃ dāṣad ḡod ḡdra śiṃ /
rdo rje sems dpaḥ rgyal po che/saṃs rgyas sku gsum rdo rje ḡdāin/35
sams dpaḥ thams cad skyed pa rdo rje śes bya baḥi tiṃ ḡe ḡdāin to/

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yoṣitāṃ prāpya vidhinā cāruvaktṛāṃ hitaiṣipīm /
pracchāne prārabhet pūjāṃ guhyāṃ gr̥hya vibhākṣayet//36
sa bhavet tatkaṣṇād eva mañjuśrītulyatejasa¹ /
antardhānādhipāḥ śrīnān jāmbunādasamaprabhaḥ // 37
bhakṣyaṃ vā athavā viṣṭaṃ māṃsaṃ vāpi praveśayet /
abhimantrya vidhānena bhakṣya buddhair na dr̥ṣyate// 38
ity āha ca Mahāvajradharaḥ /

viṣṭaṃ⁵ gr̥hya vidhānena śarāvasesuṣṭe nyaset /
śatāṣṭavārān saṃcodya buddhasūryair na dr̥ṣyate // 39
śvānamāṃsaṃ hayamāṃsaṃ mahāmāṃsaṃ vidhānataḥ /
gr̥hya saṃpuṭayogena bhakṣayaṃsaṃ tair na dr̥ṣyate // 40
viṣṭena saba saṃyuktāṃ gulikāṃ trilohaveṣṭitām /

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bāin bzaṃ phan par ḡdod pa yi/ bud med rñed na cho ga bāin /
dhen par mchod pa brtsam par bya/gsaṃ ba blaṃs nas bzaḥ bar bye/36
de ni de ma thag tu yaṃ / ḡjam dpal daṃ ni gzi brjid sñam /
mi sñāṃ bdag po dpal daṃ ldan/dāṃbu gser gyi miāṃs ḡdrar ḡgyur/ 37
bāṃ baḡam yaṃ na bzaḥ baḡam / śa dag kyaṃ ni gāg par bya /
cho ga bāin du bśāgs nas ni/sos na saṃs rgyas kyis mi mthoṃ/ 38
śes bcom ldan ḡdas rdo rje ḡchaṃ chen pos de skad ces bkāḥ stsal to/

bāṃ ba cho ga bāin blaṃs nas/kham phor sbyar mar gāg par bya/
brgya rtsa brgyad du bakul na ni/saṃs rgyas ḡi mas mi mthoṃ ḡo/ 39
khyi yi śa daṃ rta śa daṃ / śa chen dag ni cho ga bāin /
blaṃs nas sbyor baḥi thabs kyis mi/sos na de yis mi mthoṃ ḡo/ 40
bāṃ daṃ lhan cig sbyar ba yi/ril bu lcags gsum gyis dkris pa/

dvayendriyaprayogeṣa sarvabuddhair na dṛśyate // 41
 mahāmāṣena saṣyuktāḥ gulikāḥ trilohaveṣṭitāḥ /
 dvayendriyaprayogeṣa sarvabuddhair na dṛśyate // 42
 śvānamāṣena saṣyuktāḥ gulikāḥ trilohaveṣṭitāḥ /
 dvayendriyaprayogeṣa sarvabuddhair na dṛśyate // 43
 gomāṣena saṣyuktāḥ gulikāḥ trilohaveṣṭitāḥ /
 dvayendriyaprayogeṣa sarvabuddhair na dṛśyate // 44
 prāpakair viṣṭasaṁbhūṭair gulikāḥ kārayed vratī/
 dvayendriyaprayogeṣa sarvabuddhair na dṛśyate // 45
 karpūracandanair yuktāḥ gulikāḥ trilohaveṣṭitāḥ/
 dvayendriyaprayogeṣa sarvabuddhair na dṛśyate // 46
 rocanāgarusaṣyuktāḥ gulikāḥ trilohaveṣṭitāḥ /
 dvayendriyaprayogeṣa bhaved vajramahābalāḥ // 47
 karpūrakuṅkumair yuktāḥ gulikāḥ trilohaveṣṭitāḥ/
 dvayendriyaprayogeṣa sarvabuddhair na dṛśyate // 48
 ity āha ca /
 adhiṣṭhāya mahāmudrāḥ yasya kasya⁶ cid vajriṇaḥ /
 sa bhavet tādṛśaḥ śrīmaṇ mahābalaparākramaḥ // 49

dbaṅ po gñis kyi sbyor ba yi/saṅs rgyas kun gyis mi mthoṅ no/ 41
 khyi yi śā daṅ sbyar ba yi / ril bu lcags gum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yi/saṅs rgyas kun gyis mi mthoṅ no/ 42
 śā chen daṅ ni sbyar ba yi / ril bu lcags gum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yi/saṅs rgyas kun gyis mi mthoṅ no/ 43
 ba laṅ śā daṅ sbyar ba yi / ril bu lcags gum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yi/saṅs rgyas kun gyis mi mthoṅ no/ 44
 bsaṅ ba las byuṅ arog chags las/brtul žugs can gyis ril bu bya/
 dbaṅ po gñis kyi sbyor ba yi/saṅs rgyas kun gyis mi mthoṅ no/ 45
 ga pur tean daṅ sbyar ba yi / ril bu lcags gum gyis dkris pa/
 dbaṅ po gñis kyi sbyor ba yi/saṅs rgyas kun gyis mi mthoṅ no/ 46
 gi waṣ¹ agaru sbyar baḥi / ril bu lcags gum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yi/rdo rje stobs po cher ḥgyur ro/ 47
 ga pur guṅkum sbyar ba yi / ril bu lcags gum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yi/saṅs rgyas kun gyis mi mthoṅ no/ 48
 rdo rje ḥdsin pa gaṅ yaṅ ruṅ/phyag rgya chen por byin brlabs nas/
 de ni de ḥdraḥi dpal ldan baḥi/stobs chen pha rol gnon par ḥgyur/49

yojanakoṭisampūrṇam ūrdhvaḥ vajragatir bhavet /
 trisāhasragatiḥ śrīmaṇ bhaved buddhasamaprabhaḥ // 50
 kāmadhātusthitāḥ kanyāḥ surabhogaḥ kulavratāḥ^I /
 rūpadhātusthitāḥ vāpi kāmayeta mahābalāḥ // 51
 ity āha bhagavaṇ samayāntardhānamahāvajraḥ /

atha buddhāḥ prahṛṣṭātma² bhrāntacittā maṇiṣiṇaḥ /
 viśmayotphullanayanā idam ghoṣam udīrayan // 52
 aho suviśmayam idam aho guhyapādākṣaram /
 aho svabhāvasaṁsuddham aho dharmaḥ sunirmalam//iti/ 53
 atha vajradharaḥ śāstā sraṣṭā kartā mahākṣaraḥ /
 buddho vajro mahādharmao vajraghoṣam⁴ ākārayat // 54
 6
 2

dpag tshad bye ba rdzogs pa yi/steṅ du rdo rje ḥgro bar ḥgyur/
 ston gum bgröd paḥi dpal ldan pa/saṅs rgyas ḥod daṅ
 ḥdra bar ḥgyur/ 50
 ḥdod khams gnas paḥi bu no daṅ/lha yi loṅs spyod rigs brtul žugs/
 yaṅ na gzugs khams gnas pr la/stobs chen gyis ni ḥdod pa spyad/ 51
 bcom ldan ḥdas dam tshig mi snaṅ baḥi rdo rje chen pos de akad
 ces bkaḥi stsal to/
 de nas saṅs rgyas rab dgyes bdag/sems ḥkhrul yid la dbaṅ ba rnsaḥ/
 no mtshar gyur cin spyan gdaṅs nas/gsuṅ ni ḥdi akad bkaḥi stsal to/52
 e maḥo ḥdi rab no mtshar che / e maḥo gsaṅ gnas mi ḥgyur ba /
 e maḥo no bo fid kye dag / e maḥo śin tu dri med chos / 53
 de nas ston pa rdo rje ḥdsin / skyed pa byed pa mi ḥgyur che /
 saṅs rgyas rdo rje chos chen pos/rdo rjeḥi gsuṅ du bkaḥi stsal pa/54

sattvavajraprayogeṣa toṣaṇaṃ vajradharaṇam /
 buddhabodhiprabhedena toṣaṇaṃ ⁸ buddhavajripāṃ // 55
 vajralocanābimbādyaṃ uṣṣiṣārādhanam smṛtam /
 krodhānāṃ api tac chreṣṭhaṃ buddhavajraprabhāvanam // 56
 vidyārājāgradharmāṇāṃ ratnaketu vibhāvanam /
 vidyārājāḥprayoṣeṣu amitāyurvibhāvanam // 57
 sarvakarmikamantrāṇāṃ anoghaḥjñānabhāvanam /
 sarveṣāṃ eva mantrāṇāṃ vajrasattvavibhāvanam // 58

ity āha ca /

yakṣiṇimantratantṛāṇāṃ yamāntakasyaiva kalpanam /
 sarveṣāṃ yogamantrāṇāṃ ⁹ śāstāṃ mūrdhni pracodanam // 59
 ity āha bhṛṅgavān mahāsamayaḥ ¹⁰ /

anena dhyānavajreṣu mantrārādhanamapṇalam /
 sādhakānāṃ nitaṃ proktaṃ mahāsamayasādhanam // 60
 aṭha vajradharaḥ śāstā sarvadharmaśvaraḥ prabhuḥ /
 kāyavākācittasaṃśuddho jñānavajraṃ udīrayan // 61

parvatāgreṣu rāmyeṣu vijaneṣu vaneṣu ca /
 dhyānavajraṃ prakurvīta jāpamantraprayogataḥ // 62
 vajrasattvādayaḥ sarve mantrādhyānapracoditāḥ /
 kurvanti citrakarmāṇi vākācittavācā yathā ¹ // 63
 vajradharmamahābinbaḥ padmarāgasamaprabham /
 kāyavākācittavajreṣu ² tīrthāṇe kulakalpanam // 64
 āveśanavidhiḥ sarvaḥ kārayan sidhyate dhruvan /
 stobhastambhamahādīvyam āryabhaumacaturthakam /
 kartavyam siddhivajreṣu evam sidhyati śāśvatam // 65
 dvādaśābdikāḥ kanyāḥ ⁵ pūrṇāḥ vā dvādaśābdikāḥ /
 sarvālakṣṇāṇāṃ pūrṇāḥ grhyāveśaḥ prakalpayet // 66
 vidhānāni tu sarvāṇi kṛtvā karmaprasādhanam /
 anyathā nāsyam āpnoti traidhātukeṣu jantuṣu // 67

sams dpaḥ rdo rjeḥi sbyor ba yis/rdo rje ḥdzin rnam mñes par ḥgyur/
 sañs rgyas byañ chub rab dbye ba/sañs rgyas rdo rje can
 mñes ḥgyur / 55
 rdo rje spyen gyi gsugs la sogs/gtsug tor ḥjog par byed par bśad/
 khro boḥi nañ na de mchog ste/sañs rgyas rdo rje rab sgom paḥo/56
 rig paḥi rgyal ² po chos mchog rnam/dkon mchog dpal ni
 rnam par begom /
 rig paḥi rgyal mo sbyor ba la/tsho dpag med pa rab tu begom / 57
 thams cad las byed śnags rnam la/gdon mi za baḥi ye śes begom/
 śnags rnam thams cad fid la ni/rdo rje sems dpaḥ rnam par begom/58
 śes gsuñs so/
 gnod sbyin mo yi śnags rgyud la/gśin rje gśed ni brtag par bya/
 śnags rnam thams cad fid la ni/spyi bo ŋas ni bakul ba śis/ 59
 boom ldan ḥdas dam tshig chen pos de skad ces bkaḥ stal to/
 bsam gtan ḥkhor lo de yis ni/śnags mñes pa yi dkyil ḥkhor dag/
 dam tshig chen po sgrub byed pa/sgrub pa po la phan par gsuñ/ 60
 de nas ston pa rdo rje ḥdzin/gtso bo chos rnam kun dbañ phyug/
 sku dañ gsuñ thugs yons dag pas/ye śes rdo rje bkaḥ stal to / 61

ri rtse ŋams ni dgaḥ ba dañ / nag tshal rab tu dben par ni /
 bsam gtan rdo rje rab bya ba/bslas dañ śnags kyi sbyor bas so/ 62
 rdo rje sems dpaḥ la sogs kun/śnags kyi bsam gtan gyis bakul bas/
 gsuñ gi las kyi bkaḥ bzin du/las rnam ana tshogs byed par ḥgyur/63
 rdo rje chos kyi gsugs chen po /padmarāgaḥi ḥod ḥdra ba /
 sku gsuñ thugs kyi rdo rje la / gnas gum du ni rigs brtag go / 64
 dbab paḥi cho ga thams cad ni / byas na gdon mi za bar ḥgrub /
 bakul dañ reñs dañ lha chen po/ ḥphags las bzī po dag kyañ ni/
 rdo rje grub pa dag gi bya / de ltar byas na rtag par ḥgrub / 65
 bu no le grañs bcu gñis maḥam / khyeḥu lo grañs bcu gñis pa /
 mshan fid thams cad yons rdsogs pa/bñuñ nas dbab par rab tu brtag/66
 cho ga thams cad byas nas ni / las rnam rab tu begrub par bya /
 rnam na rñan da byas na ni/khams ksum skye bos dnyas par ḥgyur/ 67

tatrenāni hṛdayamantrākṣarapadāni /

/ HŪM HAḤ ĀḤ JHAḤ /

khadhātum api niśceṣṭaṃ sarvakalpavivarjitaṃ /
 āveśayati vidhinā vajrasattvaṃ api svayam // 68
 HŪMkāre⁶ vajrasattvātma HAḤkāre⁶ kāyavajripaḥ /
 ĀḤkāre⁶ dharmadhara rājā idaṃ guhyapadaṃ dṛḡham // 69
 JHAḤkāraṃ stobhanaṃ prokṭaṃ bhṛāmanaṃ kampanaṃ smṛtam/
 eṣo hi sarvastobhānāṃ rahasyo'yaṃ pragīyate // 70

ity āha ca /

hastamātraṃ dvibastaṃ vā yāvad dhaṣṭāṣṭapapañcakaṃ /
 uttiṣṭhanti bhayatrastā vajrarājapracoditāḥ /
 tathaiva sarvaṃ yathā pūrvam idaṃ guhyasamāvahaṃ/iti/71
 atha vajradhara rājā sarvatathāgatādhipaḥ /
 trikāyapadasaṃsuddha idaṃ ghoṣaṃ udīrayan // 72
 anekāgragatenāpi idaṃ kāryaṃ dṛḡhavrataiḥ /
 kartavyaṃ nānya-yogena sarvaduṣṭavidāraṇam // 73
 śatroḥ pratikṛtiḥ kṛtvā citāṅgāratuṣāḍibhiḥ /
 nagna muktaśikho bhūtvā trailokyam api nāśayet // 74

de la sñiñ poḥi sñags kyi yi geḥi tshig ḥḍi rñams so/

/ HŪM HAḤ ĀḤ DEHAḤ /

nam akhaḥi khams ni sems med cin/rtog pa thams cad rnam spans dañ/
 rdo rje sems dpaḥ ḅdag ḥiḍ kyañ / cho ga bñin du byas na ḥbab / 68
 HŪM ni rdo rje sems dpaḥi ḅdag / HA ni sku yi rdo rje can /
 ĀḤ ni chos ḥḍzin rgyal po ste / ḥḍi ni gsañ tshig ḅstan paḥo / 69
 DEHAḤ ni bakul bar byed par bēad / ḥgul ba dañ ni gyo ba yin /
 ḥḍi ni bakul ba thams cad kyi / gsañ ba yin par ḥḍi rab bēad / 70
 khru gañ team nam khru doḥam / khru brgyad team nam lña team da/
 rdo rje sems dpaḥ rab bakul na/ḥjigs sñiñ bakrag nas ḥphar bar ḥgyur/
 sña ma bñin du thams cad ḥgyur / ḥḍi ni gsañ ba thob paḥo / 71
 de nas rgyal po rdo rje ḥḍzin / de bñin gēegs pa kun gyi ḅdag /
 sku gsum gnas ni yoñs dag pas/ gsuñ ni ḥḍi skad bkaḥ stsal to / 72
 rtse gcig ma gyur pa yis kyañ/brtul sñugs brtan pas ḥḍi dag bya/
 sbyor ba gśan min pas bya ba/gdug pa thams cad rnam gñig paḥo/ 73
 dur khrod sol dañ thub sogs las/dgra yi gzugs brñan byas nas ni/
 skra bēig gcer bur byuñ nas ni/thams gsum dag kyañ ḥjig par byed/74

śatroḥ pratikṛtiḥ kṛtvā śmaśānacitibhasmanā /
 sahaśraṣṭaśātenāpi mriyate nātra saṃśayaḥ // 75
 gomāṃsahayanāṃsena śvānamāṃsena citriṇā /
 trikoṇamañjale kāryaṃ dhruvaṃ vajro'pi nāśyati // 76
 mahāṃsena sarveṣāṃ nāśanaṃ vajrajaṃ smṛtam /
 eṣo hi sarvaśāstrūṇāṃ nāśako dāruṇaḥ smṛtaḥ // 77
 śatroḥ pratikṛtaḥ kṛtvā viṣmūtreṇāgradharmīḥ /
 kaṇṭakāgnau juheta krudho dhruvaṃ buddho'pi nāśyati/78

ity āha ca /

śatroḥ pratikṛtiḥ kṛtvā nadīśrotobhayaḥ api /
 tilamātraṃ api sarvāṅgaṃ kaṇṭakair viṣaṣaḥbhavaiḥ/
 pūrayec codanapadair dhruvaṃ buddho'pi nāśyati // 79

dur khrod ro beregs thal ba yis/dgra yi gzugs brñan byas nas ni/
 stoñ rtse brgyad du balas pas kyañ/ḥḥi bar ḥgyur bar gdon mi ze/75
 dkyil ḥkhor gru gsum byas pa la / ba lan śāḥam rta yi śa /
 khyi yi śāḥam sna tahogs kyis / rdo rjeḥaṅ gdon mi ze bar ḥjig/ 76
 śa chen gyis ni thams cad kyi / rdo rje las byuñ ḥjig par bēad/
 ḥḍi ni dgra rñams thams cad kyi / ḥjig^I pa sñin tu mi bzad yin / 77
 dgra yi gzugs brñan byas na ni/bēaṅ gei dag gi chos mchog can/
 tsher maḥi me la khros nas beregs/saṅs rgyas dag kyañ nes par ḥjig/78
 chu boḥi ḥgram gñis sa ya kyañ/dgra yi gzugs brñan byas nas ni/
 til ḥbru team gyis yan lag kun/dug las byuñ baḥi tsher na yis/
 bakul baḥi tshig dañ bcas pas dgañ/saṅs rgyas dag kyañ
 nes par ḥjig/ 79
 ske tsho lan tshwa ḥbru mar dañ/dug dañ dadura dag ni/

ity āha ca /
rājikaṃ lavaṇaṃ tailaṃ viṣaṃ dhattūrakaṃ tathā /
māraṇaṃ sarvabuddhānāṃ idaṃ śreṣṭhātamaṃ smṛtam // 80
aṅgārārdragataṃ vastraṃ prāvṛtya krodhacetasaḥ /
līṅgaṃ pādenākramaṃ rākṣasaḥ gṛhyate dhruvam // 81
prakṛtiḥ asthicūṛṣṇa viṣeṣa rudhiraṇa ca /
kṛtvā tu gṛhyate śīghraṃ vajrasattvo'pi dāruṇaḥ // 82
līṅgaṃ rājikasāyuktaṃ viṣmūtreṇāpi pūritam /
pādākrāntagataṃ kṛtvā mahādāhena gṛhyate // 83

ity āha ca / tatredaṃ sarvatathāgatavajraṃ mahākrodha-
samayahṛdayam /

NAMAḤ SAMANTAKĀYAVĀKCIṬṬAVAJRĀNĀM / OM HULU HULU TIṢṬHA
TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA GARJA GARJA
VISPHOṬAYA VISPHOṬAYA SARVAVIGHNAVĪNĀYAKĀN MAHĀGAṆAPATI-
← JĪVITĀNTAKARĪYA HŪM PHAṬ /

homaṃ vā śhāvā dhyānaṃ kāyavākcittabhīndanam /
kartavyaṃ nānyacittena idaṃ māraṇam uttamam // 84
vajrasattvaṃ mahākṛuraṃ vikaṣṭokṣabhīṣaṇam /
kuṭhāramudgarahaṣṭaṃ dhyātvā dhyānaṃ prakalpayet // 85

saṅs rgyas thams cad bsad pa la/ḥdi dag mchog tu gyur par bsad/ 80
sol khus gser baḥi gos dag ni / gyon te sems ni khros nas su /
rkaḥ paḥ līṅga mnan nas ni / sriṇ poḥ ḥkhyer bar gdon mi za / 81
rus phyē khrag daḥ dug rname kyis/gzugs brāḥen rab tu byas na ni/
rdo rje sems dpaḥ drag po yaḥ/nyur ba dag tu ḥkhyer bar ḥgyur/ 82
ske tshē bḥaḥ goḥ sbyar ba yis/ līṅga yoḥs su gaḥ bar ni /
blugs la rkaḥ pas rab mnan na/tsha ba chen pos btab par ḥgyur/ 83

de la ḥdi ni de bāin gēge pa thams cad kyī dam tshig chen poḥi
rdo rje khro boḥi sñiḥ poḥo/
NAMAḤ SAMANTAKĀYABĀKTSIṬṬABADZRĀNĀM / OM HULU HULU TIṢṬHA TIṢṬHA
BANDHA BANDHA HANA HANA DAHA DAHA PATSA PATSA GARZA GARZA
BISPHOṬAYA BISPHOṬAYA SARVABIGHNAN BINĀYAKĀN MAHĀGAṆAPATIDZĪBI-
TĀNTAKARĪYA HŪM PHAṬ /

sbyin sreg yaḥ nā bḥam gtan dag / lus daḥ ḥag sems ḥjig pa ste /
mā yoḥs pa yi sems kyis bya / ḥdi ni gsod paḥi mchog yin no / 84
rdo rje sems dpaḥ khro bo che/rnam par bgrad pa ḥjigs ḥjigs lta/
sta re tho ba phyag na benams/beams nas beam gtan rab tu bya/ 85

tatredaṃ mahākṛurākrodhasamayam /
khadhātvaṃ paripūrṇaṃ tu sarvabuddhaiḥ prabhāvayet /
ghātitaṃ tena duṣṭena dhyātvā mriyate tatkaṣṇāt // 86
buddhaiḥ ca bodhisattvaiḥ ca paripūrṇaṃ vibhāvayet /
ghātitaṃ duṣṭasattvena mriyate vajradharaḥ svayam // 87
cintayet purato mantrī ripuṃ buddhāpakāriṇam /
bhītaḥ bhayākuḻaṃ cinten mriyate nātra saṃśayaḥ // 88
rākṣasaḥ vividhaiḥ krūrāḥ pracaṇḍaiḥ krodhadāruṇaiḥ/
trāsitaḥ bhāvayet tena mriyate vajradharaḥ svayam // 89
ulūkaḥ kākaḡḡhraiḥ ca śṛgālair dīrghatunḡḡakaiḥ /
bhakṡṡṡaḥ bhāvayet tais tu dhruvaṃ buddho'pi naśyati // 90
kṛṣṇasarpam mahākṛuraṃ bhayasyāpi bhayapradam /

de la ḥdi ni drag po chen poḥi khro boḥi dam tshig go/
mkhaḥ dbyiḥs thams cad saṅs rgyas kyis/yoḥs su gaḥ bar rab tu bḡom/
gdug pa de^I yis bsad par ni / bsams na de ma thag tu ḥchi / 86
saṅs rgyas byaḥ chub sems dpaḥ yis/yoḥs su gaḥ bar bḡoms nas ni/
gdug paḥi sems pas bsad na ni / rdo rje ḥdzin pa ḥid kyaḥ ḥchi/ 87
saṅs rgyas gnod byed dgra rname la/skrag ciḥ ḥjigs pas
dkrugs par ni/
śhags mkhan gyis ni mdun bsams na/ḥchi bar ḥgyur bar gdon mi za/88
sriṇ po : khro bo : sa : tshags pa/ gtuz śiḥ khro bo mi bsad pas /
der ni skrag par byas bsams na / rdo rje ḥdzin pa ḥid kyaḥ ḥchi/89
ḡug pa khwa daḥ bya rḡod daḥ / mchu riḥ ba daḥ wa rname te /
de yis sos par bsams na ni / saṅs rgyas dag kyaḥ ḥes par ḥjig/ 90
sbrul gnag rab tu khro bo ni/ḥjigs pa dag kyaḥ ḥjigs par byed/

dhyatva viṣaḡrasamayā laaṭeḡaḡ viśiṣṭyate /
 bhakṣitaḡ tena sarpeḡa dhruvaḡ buddho'pi naśyati // 91
 daśadiksarvasattvānāḡ īteś copadravaśya vā /
³ bhayaḡ nipātaḡaḡ śreṣṭhaḡ idaḡ codanaḡ uttamaḡ // 92
 mudgareḡa praśaḡḡena urasi tēḡayed vratī /
⁴ bhraśyate jīvitāc chatrur vajradhaḡavaco yathā // 93
 sphālanāḡ kuṭṭanaḡ cintet kuṭhārādyādivajriḡaiḡ /
 mriyate trikāyavarado vajrasattvo'pi dāruḡaḡ // 94
 rākṣasādyāni mantrāḡi devatāni ca kilayet /
 eṣo hi nārāḡagrāḡaḡ samayo duratikramaḡ // 95
 skandhavaḡjreḡa yāvantaḡ sattvās tiṣṭhanti maḡḡale/
⁶ ghātanātmagatān cintet evaḡ tuṣyanti nānyathā // 96
 budino vajradharaḡaḡ śāstā vajradharma'pi ⁷ vajriḡaḡ /
 mriyate dhyānayoḡena cittavajraḡvaco yathā // 97
 ity āha bhagavān mahākṛūrasamayavajrakrodhaḡ /

dug gi mchog gi dam tshig ni/dpral bar beams na khyad ḡphags paḡi/
 sbrul des nos par beams na ni/saḡs rgyas dag kyaḡ ḡes par ḡjig/ 91
 phyogs bcuḡi sems can thams cad la/yams sam gnod par byed pa rnama/
 ḡjigs pa ḡes par ḡbebs paḡi mchog/ḡdi ni bakul baḡi mchog yin no/92
 tho ba rab tu drag po yis / brtul ḡugs can gyis sñin khar brdeg/
 rdo rje ḡdzin paḡi bkaḡ bñin du/dgra boḡi srog ni med par ḡgyur/ 93
 rdo rje sta re la sogs pas / ḡāḡg ciḡ gtub par beams na ni /
 sku gaum gyi ni mchog sbyin pa/ rdo rje sems dpaḡ drag poḡaḡ ḡchi/94
 beruḡ ba la sogs sḡags rnames daḡ/lha rnames kyaḡ ni phur bus ḡiab/
 ḡdi ni gsod par byed paḡi mchog/dam tshig śin tu ḡdaḡ dkaḡ baḡo/ 95
 rdo rjeḡi phuḡ pos ji team du / sems can dkyil ḡkhor snas pa la /
 bsad bdag fid gtogs beams na ni/mḡes par ḡgyur te ḡān du min/ 96
 ston pa saḡs rgyas rdo rje ḡdzin/rdo rje chos daḡ rdo rje can/
 rdo rje thugs kyi bkaḡ bñin du/bsam gtan sbyor bas ḡchi bar ḡgyur/97
 bcom ldan ḡdas khro bo chen poḡi dam tshig khro bos de skad ces
 bkaḡ stsal to/

atha vajradhara rājā sarvākāśo mahāmuniḡ /
 sarvābhiṣekasambuddho jñānavajram udīrayan // 98
 aho svabhāvasampāddhaḡ vajrayānam anuttaram /
 anutpanneḡu dharmaḡu utpattiḡ kathitā jinaiḡ // 99
 tatredaḡ kṡudravaḡjraḡkarmarahasyam /
 kṡatikāḡgāreḡa likhet sarpaḡ vikṡtaḡ tu bhayapradam/
 kṡṡṡaḡ jvālākulaḡ kruddhaḡ dvijihvaḡ daḡṡṡramālinam/IOO
 tatredaḡ krūranāḡacodanahṡdayam /
 / KHAM /
² vāḡtramadhyagataḡaḡ cintet viṣaḡ halāhalaprabham /
 dahantam agnivarṡaḡaḡ ca bhāvayāḡe calate dhruvam // IOI

de nas rgyal po rdo rje ḡdzin/thams cad nam mkhaḡ thub chen po/
 thams cad ḡbeḡ bakur rdzogs saḡs rgyas/ye śes rdo rjes
 e maḡo ḡo bo fid kyi dag / rdo rje theḡ pa bla na med / 98
 ma skyes pa yi chos rnames la/rgyal ba rnames kyi skye bar betan/99
 de la ḡdi ni las phran tshogs kyi rdo rje ḡsaḡ baḡo/
 sbrul ni mi sdug ḡjigs byed pa/nag po ḡbar ba ḡkhrug ciḡ khro/
 lce ḡñis mche baḡi ḡphren can ni/rdo rgyus dag gam sol bas bri/ IOO
 de la ḡdi ni klu khro bo bakul baḡi sñin poḡo/
 / KHAM /
^I rdo rjeḡi dbus na ḡdug par beam / dug ni halahala mtshuḡs /
 sreg paḡi me yi kha dog bñin / bagoms na ḡgul bar ḡdon ni za / IOI

tatredaṣ sarvaviṣamaḥāraṇāḥṛdayam /
 / HRIḤ /
 traidhātukasthitāṣ sarvaṣ viṣaṣ vividhasaṃbhavam /
 hr̥taṣ tu bhāvayet tena patamānaṣ vicintayet // IO2
 sa bhavet tatkaṣpād eva viṣodadhitudārupaḥ /
 spr̥ṣṭamātre jagat sarvaṣ nāśayen nātra saṃśayaḥ³ // IO3
 maṇḍūkavṛścikādīni sarpaṇi vividhāni ca /
 kartavyāni vidhānena yogotpattikalakṣaṇaiḥ // IO4

tatredaṣ sarvaviṣamaḥāraṇāḥṛdayam /
 / OM̐ /
⁴ dṛṣṭivajraṇṇīni ye cānye viṣadārupaḥ /
⁵ ākr̥ṣṭyā⁶ jñānavajreṇa preraṇaṣ khavajramaṇḍale // IO5
 ity āha bhagavan mahāviṣasamayavajraḥ /
 tatredaṣ viṣasamayacikitsānavajraḥṛdayam /
 / HŪM̐ /
 hr̥dayaṃ⁹ idaṃ mahāvajraṣ sitavarṇaṣ vicintayet /
 vaśmīmeghaṣ mahādīptaṣ candrāṇḍum iva¹⁰ sītalan // IO6

de la ḥdi ni dug thams cad ḥbyin baḥi sñiṇ poḥo/
 / HRIḤ /
 rnam pa sna tshogs las byuñ dug/khams gsum na ni gnas pa kun/
 de yis khyer bar begoms nas ni/ḥbab par gyur par rnam par bsam/ IO2
 de ni de ma thag tu yañ / mi bsad dug gi rgya mtshor ḥgyur /
 reg ma thag tu skye bo kun / ḥjig pa ḥdi la the tshom med / IO3
 sdig pa rus sbal la sogs dañ/abrul rnam sna tshogs pa dag kyañ/
 sbyor ba ḥbyuñ baḥi mtshan fid kyis/cho ga bñin du rab tu bya/ IO4
 de la ḥdi ni dug thams cad ḥpho baḥi sñiṇ poḥo/
 / OM̐ /
 lta ba rdo rjeḥi dug la sogs / gñan yañ mi bsad pa yi dug /
 nam mkhaḥ rdo rjeḥi dkyil ḥkhor du/bsams na ye śes rdo rjes ḥdren/IO5
 bcom ldan ḥdas dug gi dam tshig chen po rdo rjes de skad ces
 bkaḥ stsal to/
 de la ḥdi ni dug gao baḥi dam tshig rdo rjeḥi sñiṇ poḥo/
 / HŪM̐ /
 rdo rje chen poḥi sñiṇ po ḥdi / kha dog dkar por rnam par bsam /
 ḥod kyi sprin ni śin tu ḥbar / zla baḥi ḥod zer bñin du bail / IO6

catuṣsthānaprayogeṇa saṃharann¹ uttiṣṭhāti kṣaṇāt /
 dvitrīn vārān prabhāvitvā² chaṛḍayantaṣ vicintayet/
 khadhātup³ viṣasaṃpūrṇaṣ nirviṣaṣ kurute kṣaṇāt // IO7
 ity āha ca /
 tatredaṣ sarvopiṣākarāṇāḥṛdayam⁴
 / IḤ /
 gaṇḍapiṭakalūtās ca ye cānye vyādhaṣ smṛtāḥ /
 naśyanti dhyānamātreṇa vajrapāṇivaco yathā // IO8
 aṣṭapatraṣ mahāpadmaṣ śaśāṅkam iva nirmalam /
 tatra madhyagataṣ cintet pañcaraśmiprapūritam // IO9
 saṃhāre⁵ kṛṣṇasamayāṣ codane sitasaṃnibham /
 idaṃ dhyānapadaṣ guhyaṣ rahasyaṣ jñānanirmalam // IO10

gnas bñi dag tu sbyor ba yis/ de ma thag tu ḥbyuñ bar ḥgyur/
 lan gsum legs par egom pa ni/ skyugs pa dag tu rnam bsams na/
 nam mkhaḥi khams kun gañ ba yañ/de ma thag tu dug med ḥgyur/ IO7
 śes de skad bkaḥ stsal to/
 de la ḥdi ni ḥo baḥi dug thams cad draṇbaḥi sñiṇ poḥo/
 / IḤ /
 ḥbras dañ phol mig ḥbrum bu dañ/gaṇ gñan med du bñad pa rnam/
 phyag na rdo rjeḥi bkaḥ bñin du/bsams pa tsem gyis med par ḥgyur/IO8
 padma chen po ḥdad ma brgyad / zla ba bñin du dri ma med /
 de yi dbus na ḥdug bsam pa / ḥod zer lña ni rizogs paḥo / IO9
 sdud pa na ni dam tshig gnag / bskul ba na ni dkar po ḥdra /
 bsam gñan gnas na gsañ ba ḥdi / ye śes dri med gsañ chen yin / IO10

tatremāni bāhyādymikavyādhicitkṛtsavajrahṛdayasāntra-
kṣarapadāni /

/ JINAJIK ĀROLIK VAJRAHRIK /

yad evākṣarapadam iṣṭaḥ bhaved bhaktiguṇāvahan /
bhāvayet tādṛśaḥ ⁶ bimbaḥ vyādhivajrapracodanaḥ // III
vānarākārasamayam athavā śvānasaḥbhavam /
svakāyavākittapade ⁷ niścaraṇtaḥ vicintayet // II2
cakraḥ vā athavā vajraḥ dhyātvā vajrapade sthitaḥ /
kāyavākittasamayāḥ cūrṇitaḥ tena bhāvayet // II3
tataḥ prabhṛti saṃbuddhā bodhisattvā mahāyāsāḥ /
adhiṣṭhānapadaḥ ramaḥ dadanti hr̥ṣṭacakṣuṣāḥ // II4
ity āha ca /
svakāyavākittavajreṣu buddhameghān vicintayet /
vajrarāḥ ⁹ amahameghaḥ bhāvayan ¹⁰ vyādhimokṣaṇam //iti/ II5
daśadīksarvabuddhānāḥ ¹¹ bodhisattvaḥ ca dhīmatāḥ /
krudhān ¹² bhāvayet tasya nīraṇaḥ pāramārthikam // II6

de la ḥdi ni phyi nañ gi naḥ rname gso baḥi rdo rje sñin poḥi
śnags kyi yi geḥi tshig rname so/

/ DZINADZIK ĀROLIK BAZERADHRIK /

naḥ kyi rdo rje bakul ba yis / yi geḥi tshig ni gañ ḥdod pa /
dad pas yon tan thob ḥgyur ba/de ḥdraḥi gzuḥ ni begom par bya/ III
dam tshig spreḥu dañ ḥdra baḥam/yañ na khyi las byaḥḥ baḥaḥ ruñ/
rañ gyi lus ḥag sems gnas las / byuñ ba dag tu rnam par beam / II2
ḥkhor loḥam ni rdo rjeḥaḥ ruñ/begoms na rdo rjeḥi go ḥphañ gnas/
lus dañ ḥag sems dam tshig rname/des ni phyē mar brlag par begom/II3
de nas brtsams te rdsogs sañs rgyas/byaḥḥ chub sems dpaḥ grags
chen rname /
byin rlabs go ḥphañ dam pa dag/dgyes paḥi spyān gyis rab tu steol/II4
ḥdi skad ces kyaḥ bkaḥ steal to/
rañ lus ḥag sems rdo rje la / sañs rgyas sprin dag rnam par beam/
rdo rje rgyal po sprin chen po/naḥ las thar par rnam par begom/ II5
phyogs bouḥi sañs rgyas thams cad dañ/blo ldan byaḥḥ chub
sams dpaḥ dag/
de la khros par beam na ni / ḥchi bar byed pa dam pa yin / II6

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anena dhyānayogena karmajaḥ vāpi yat smṛtam /
śatāṣṭajāpayogena ¹ dīnaḥ saptair vinasīyati // II7
athavā svāntrārājena vajradhyānavidhiḥ smṛtaḥ /
eṣo hi sarvavyādhīnāḥ samayo duratikramaḥ // II8
atha vajradhara rājā jñānāḥkuśamahādīyutiḥ /
kāmanokṣamahāvajra idaḥ vacanam abrevīt // II9
svapnopameṣu dharmaṣu anutpādasvabhāviṣu /
svabhāvasūddhatattveṣu bhrāntivajraḥ pragīyate // I20
paśyanti sādhaḥ nityaḥ japadhyānārthatatparāḥ /
buddhaḥ ² ca bodhisattvaḥ ² ca dvīdhābhēdena darśanam//I21

tatredaḥ mahāsvapnasamayapadam /

bodhi³jñānāgrasapṛāptam paśyā⁴ti būddhasuprabham /

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beam gtan sbyor ba ḥdi dag gis/las skyes sa yañ gañ grags pa/
brgya rtsa brgyad belas sbyor ba yis/ñi ma bdun gyis
ḥjig par ḥgyur/II7
yañ na bdag gi śnags rgyal gyis/rdo rjeḥi beam gtan cho ga beam/
ḥdi ni naḥ rname thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/II8
de nas rgyal po rdo rje ḥdāin/ ye śes kyo ba ḥod po che /
ḥdod dañ thar pa rdo rje chea/ ¹ gsuñ ni ḥdi skad bkaḥ steal to/ II9
chos rname rmi lam lta bu ste/ ḥo bo fid kyis ma skyes śin /
rañ bñin dag pa de fid la / ḥkhrul paḥi rdo rje rab tu gsuñ / I20
beam gtan belas pa ² dōn brtson paḥi/sgrub pa pos ni rtag tu mthoñ/
sañs rgyas byaḥḥ chub sems dpaḥ rname/dbye ba rnam pa gñis
su mthoñ / I21

de la ḥdi ni rai lam chen poḥi dam tshig gi gnas te/

byaḥḥ chub ye śes mchog thob pas/saḥs rgyas ḥod ni beam por mthoñ/

buddhasambhogakāyaṃ vā ātmānaṃ laghu paśyati // I22
 traidhātukamahāsattvaiḥ pūjyamānaṃ sa paśyati /
 buddhaiś ca bodhisattvaiś ca pañcakāmagupair dhruvam/
 pūjitaṃ paśyate bimbaṃ mahājñānasamaprabhaṃ // I23
 vajrasattvamahābimbaṃ vajradharmamahāyāśam /
 svabimbaṃ paśyate svapne guhyavajramahāyāśam // I24
 praśamanti mahābuddhā bodhisattvāś ca vajriṇaḥ /
 draśyate idrśān svapnān kāyavākciṭṭasiddhīdān // I25
 sarvālaṅkārasappūrṇaṃ surakanyāṃ manoranam /
 I0 dāraḥ kām dārikāḥ paśyan sa siddhim adbhigacchati // I26
 I1 daśadiksarvabuddhānāṃ kṣetrasthān paśyate dhruvam/
 dadanti hr̥ṣṭacittātā dharmagāṅḍyaṃ manoranam // I27
 dharmacakragataṃ kāyaṃ sarvabuddhaiḥ parivṛtam /
 paśyate yogasamaye dhyānavajrapratīṣṭhitāḥ // I28
 āramodyānavividhān surakanyādyaḥ kṛtān /
 I2 paśyate dhyānasamaye sarvabuddhair adhiṣṭhitāḥ // I29

sañs rgyas rdsogs loñs spyod pa yi/skur yañ bdag fid
 nyur du mthoñ/ I22
 sems can chen po khams gum pas/mchod pa byed par des mthoñ ho/
 ye śes chen poñi ñod ñdrañi gzug/sañs rgyas byañ chub
 sems dpañ yis/
 ñdod pañi yon řan lña rnams kyis/řtag tu mchod pa byed par mthoñ/I23
 rdo rje sems dpañi gzug chen dañ/grags pa chen po rdo rje chos/
 gsañ ba rdo rje grags pa cher/rmi lam dag na rañ gzug mthoñ/ I24
 byañ chub sems dpañ rdo rje can/sañs rgyas chen po phyag ñtshal bañi/
 rmi lam ñdi ñdra mthoñ ñgyur ba/sku gsuñ thugs kyi dños grub ster/I25
 rgyan rnams thams cad yoñs rdsogs pañi/lha yi bu mo yid ñoñ dañ/
 khyeñu dañ bu mo dag mthoñ na/de ni dños grub ñthob par ñgyur/ I26
 phyogs bouñi sañs rgyas thams cad kyañ/ñiñ na bzugs par
 nes par mthoñ/
 thugs ni dgyes par gyur nas kyañ/chos mdsod yid du ñoñ ba staol/I27
 chos kyi ñkhor lo sgyur bañi lus/sañs rgyas kun gyis yoñs bskor ba/
 beam gtan rdo rje la gñas pañi/dam tshig sbyor bas mthoñ bar ñgyur/I28
 kun dgañ ra ba skyed nos tshal/lha yi bu mo sogs pas rgyan/
 sañs rgyas kun gyis byin briabe pas/beam gtan dam tshig can
 gyis mthoñ / I29

buddhaiś ca bodhisattvaiś ca abhiṣṭitaṃ sa paśyati /
 vidyādharamahārājaiḥ pūjyamānaṃ sa paśyati // I30
 ity āha ca /
 vividhān vajrasambhūtān svapnān paśyati nirmalān /
 sidhyate nuttaraṃ tasya kāyavākciṭṭavajrajam // I31
 cañḍālaśvānayoḡādīn paśyati yadi vajradhīḥ /
 I3 sidhyate cittanilayaṃ vajrasattvasya dhimataḥ // I32
 tatreḡaṃ svapnavicāraśasamayahr̥dayam /
 svacittaṃ cittanidhyaptau sarve dharmāḥ pratīṣṭhitāḥ/
 khavaḡrasthā hy amī dharmā na dharmā na ca dharmatā/I33

atha bhagavantaḥ sarvatathāgatā āścaryapṛāptā abbhuta-
 nṛāntā sarvatathāgatakāyavākciṭṭasāmayaśasāyachettāraṃ

sañs rgyas byañ chub sems dpañ yis/de ni mñon par dbañ bskur mthoñ/
 rig ñdsin rgyal po chen po yis/mchod pa byed par des mthoñ ho/ I30
 yañ geuñs pa/
 rdo rje las byuñ sna tshogs pañi/rmi lam dri na med mthoñ na/
 sku gsuñ thugs kyi rdo rje las/skyes pa bla med ñgrub par ñgyur/I31
 gdol pa khyi yi sbyor la sogs/ gal te rdo rje blos mthoñ na /
 blo ldan rdo rje sems dpañ yi/sems kyi gñas ni ñgrub par ñgyur/ I32
 de la ñdi ni rmi lam rnam par dpyed pañi dam tshig gi sñiñ poño/
 rañ sems rnams ni dñigs pa la/chos rnams thams cad rab tu gñas/
 nam mkhañ rdo rjeñi gñas sems ñdi/chos med chos fid med paño/ I33
 de nas boom ldan ñdas de bñin gēge pa thams cad ño ntshar du
 gyur rñad du gyur nas/de bñin gēge pa thams cad kyi sku dañ

vajrasattvaṃ papracchuḥ / kim idaṃ bhagavan
niḥsvabhāveṣu dharmeṣu dharmatattvaṃ udāhṛtam /
aho vismayasambhūtam ākāśa ākāśabhāvanam // iti / I34

atha bhagavān kāyavākcittavajrapāṣa⁵ tathāgataḥ sarva-
tathāgatān evaṃ āha / bhagavantaḥ sarvatathāgatāḥ /
ākāśaḥ na kena cid dharmeṣa saṃyuktaḥ nāpy asaṃyuktaḥ na
cākāśasyaivaḥ bhavati / sarvagato⁶ ḥaṃ sarvatrānudarāśī ca/
evaṃ eva bhagavantaḥ sarvatathāgatāḥ sarvadharmāḥ svapnāḥ
svapnasamayasaṃbhūtāś cānugantavyāḥ / tadyathāpi nāma
bhagavantaḥ sarvatathāgatāḥ / ākāśam anirūpyam anidarśanam
apratigham / evaṃ eva bhagavantaḥ sarvatathāgatāḥ sarva-
dharmā anugantavyāḥ / tadyathāpi nāma bhagavantaḥ sarva-
tathāgatāḥ sarvadharmakāyavākcittavajrapadassamayaḥ sarva-

gsuñ dan thugs kyi dam tshig gi the tsonm gcou pa ruo rje sems
dpeḥ la ſus pa/bcom ldan ḥdas ḥdi ci ſes lags/
chos rname ḥo bo med pa la / chos kyi de ſid kun bśed pa /
e maḥo ḥo mshar las byuñ ba/nam mkhaḥ la ni nam mkhaḥ sgom/ I34
de nas bcom ldan ḥdas de bñin gśeḡs pa thams cad kyi sku dan
gsuñ dan thugs phyag na rdo rje de bñin gśeḡs pas/de bñin gśeḡs
pa thams cad la ḥdi skad ces gsuñs so/bcom ldan ḥdas de bñin gśeḡs
pa thams cad/nam mkhaḥ ni chos gañ dan yañ mi ldan te/mi ldan pa
yañ ma yin no/nam mkhaḥ de ḥa ni chos thams cad du gtogs la/thams
cad kyi rjes su bltaḥo sñam du yañ mi sems so/de bñin du bcom ldan
ḥdas de bñin gśeḡs pa thams cad rmi lam lta bu dan/rmi lam gyi
dam tshig las byuñ bar rjes su rtogs par byaḥo/bcom ldan ḥdas de
bñin gśeḡs pa thams cad/ḥdi lta ste/dper na nam mkhaḥ brtag tu
med ciñ bltar mi snañ ba thogs pa med pa de bñin du/bcom ldan ḥdas
de bñin gśeḡs pa thams cad chos thams cad kyañ rjes su rtogs par
byaḥo/bcom ldan ḥdas de bñin gśeḡs pa thams cad/ḥdi lta ste/dper
na lus dan ḥag dan sems dan chos thams cad rdo rjeḥi gnas kyi dam

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trānugataṃ ekasvabhāvaṃ yaduta cittasvabhāvaṃ / yaś ca
kāyavākcittadhātur ākāśadhātus cādvayam etad advaidhī-
karam / tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ /
ākāśadhātus^Ichitāḥ sarvasattvāḥ sa cākāśadhātur na kāma-
dhātusthito na rūpadhātusthito nārūpadhātusthito yaś ca
dharmas² traidhātuke na sthitas tasyotpādo nāsti yasyot-
pādo nāsti nāsu kena cid dharmeṣa saṃbhāvyate / tasmāt
tarhi bhagavantaḥ sarvatathāgatā niḥsvabhāvāḥ sarva-
dharmā iti /

tadyathāpi nāma bhagavantaḥ sarvatathāgatā bodhicittaḥ
sarvatathāgatajñānotpādanavajrapadākaram / tac ca bodhi-
cittaḥ na bhāvanāthitaḥ na vācāthitaḥ na cittasthitaḥ /

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tshig ni/thams cad kyi rjes su soñ ba ḥo bo ſid gcig paḥi phyir
te ḥdi lta ste sems kyi ḥo bo ſid do/lus dan ḥag dan sems kyi
khams gañ yin pa dan/nam mkhaḥi khams de dag gñis su med ciñ
gñis su byar med do/bcom ldan ḥdas de bñin gśeḡs pa thams cad/
ḥdi lta ste/dper na sems can thams cad nam mkhaḥi khams la gnas
te/nam mkhaḥi khams de yañ ḥdod paḥi khams na gnas pa yañ na yin/
gsugs kyi khams na gnas pa yañ ma yin/gzugs med paḥi khams na
gnas pa ma yin te/chos gañ khams gsom na mi gnas pa de ni skye ba
med do/gañ la skye ba med pa ḥdi ni chos gañ gis kyañ brtag par
ni nus so/de bas na bcom ldan ḥdas de bñin gśeḡs pa thams cad/
chos thams cad ḥo bo ſid med paḥo/
kye bcom ldan ḥdas de bñin gśeḡs pa thams cad/ḥdi lta ste/dper na
byañ chub kyi sems ni de bñin gśeḡs pa thams cad kyi ye ſes ḥbyuñ

cittaṃ na kayasthitaṃ na vācāsthitāṃ na citta-sthitaṃ /
 yaś ca dharmas traidhātuke na sthitas tasyotpādo nāsti /
 idaṃ sarvatathāgatajñānotpādanavajrapadam /

na ca bhagavantaḥ sarvatathāgatāḥ svapnasyaivaḥ bhavati /
 ahaṃ traidhātuke svapnapadaḥ darśayeyam / na ca puruṣas-
 yaivaḥ bhavati / ahaṃ svapnaḥ paśyeyam iti / sā ca trai-
 dhātukakriyā svapnopamā svapnasadrśī svapnasambhūtā /
 evam eva bhagavantaḥ sarvatathāgatā yāvanto daśadiksarva-
 lokadhāturuḥ buddhāś ca bodhisattvāś ca yāvantaḥ sarva-
 sattvāḥ sarve te svapnanairātmyapadenānugantavyāḥ /
 tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ / cintāmaṇi-
 ratnaḥ sarvaratnapradhānaḥ sarvagupopetaḥ / yāc ca sattvāḥ
 prārthayanti suvarṇaḥ vā ratnaḥ vā raupyaḥ vā tat sarvaḥ

ba rdo rjeḥi gnas byed pa ste/byañ chub kyi sems de yañ la
 mi gnas ñag la mi gnas sems la mi gnas so/chos gañ khams gsam na
 mi gnas pa de la skye ba med do/ñdi ni ye śes ḥbyuñ ba rdo rjeḥi
 gnas yin no/

kye bcom ldan ḥdas de bñin gēgs pa thams cad/rmi lam de niḥdag
 gis khams gsam du rmi lam mthoñ bar byaḥo sñam du mi sems so/
 mi yañ bdag gis rmi lam mthoñ ño sñam du mi sems so/khams gsam
 gyi bya ba de rnams kyañ/rmi lam lta bu/rmi lam dañ ḥdra ba/rmi
 lam las byuñ baḥo/de bñin du bcom ldan ḥdas de bñin gēgs pa
 thams cad/phyogs bcuḥi ḥjig rten gyi khams kyi sañs rgyas dañ/
 byañ chub sems dpaḥ ji sñed pa rnams dañ/sems can ji sñed pa
 thams cad kyañ/rmi lam la bdag med paḥi gnas su rjes su rtogs
 par byaḥo/bcom ldan ḥdas de bñin gēgs pa thams cad/ñdi lta ste/
 dper na yid bñin gyi nor bu rin po che ni/rin po che thams cad
 kyi gtso bo yon tan thams cad dañ ldan pa ste/rin po che thams
 cad kyi gtso bo yon tan thams cad dañ ldan pa gañ yin pa de la/
 sems can gañ dag gis gser ram rin po cheḥam dnul yañ ruñ ste/gañ

cintitamātreṇaiva sampādayati^I / tac ca ratnādyas na citte-
 sthitaḥ na cintāmaṇisthitaḥ / evam eva bhagavantaḥ sarva-
 tathāgatāḥ sarvadharmā buddhadharmā anugantavyāḥ /

atha te bhagavantaḥ sarvatathāgatāḥ prehaṣṭophullalocanāḥ
 sarvatathāgatakāyavākṛcittavajrap tathāgataḥ evaḥ āhuḥ /
 āścaryaṃ bhagavan yatra hi nāma ākāśadhātusamavasaraṇeṣu³
 sarvadharmeṣu buddhadharmāḥ samavasaraṇas gacchanti / aha
 te sarvabuddhabodhisattvā bhagavato vajrapānes tathāgatasya
 pādayoḥ prapipatyasivam āhuḥ/ yad bhagavatā sarvamentra-
 vajrasiddhisamuccayaḥ bhāṣitaḥ tāni ca sarvamentravajra-
 samuccayasiddhīni kutra sthitāni⁵ /

ba blañs pa de dag thams cad beams pa team gyis ḥbyor ba byed
 de/rin po che la sogs pa de dag kyañ sems la yañ mi gnas/yid
 bñin gyi nor bu la yañ gnas pa ma yin no/de bñin du bcom ldan
 ḥdas de bñin gēgs pa thams cad chos thams cad dañ/sañs rgyas
 kyi chos thams cad kyañ rjes su rtogs par byaḥo/

de nas bcom ldan ḥdas de bñin gēgs pa de dag thams cad rab tu
 dgyes paḥi sñam gñans nas/de bñin gēgs pa thams cad kyi sku
 dañ gsuñ dañ thugs rdo rje de bñin gēgs pa la ḥdi skad ces gaol
 to/bcom ldan ḥdas gañ nam mkhaḥi khams kyi rjes su ḥbrañ baḥi
 chos thams cad la sañs rgyas kyi chos rnams rjes su ḥbrañ ba
 de ño ntshar to/de nas sañs rgyas dañ byañ chub sems dpaḥ de dag
 thams cad kyi/bcom ldan ḥdas phyag na rdo rje de bñin gēgs
 ...

atha vajrapāṇis teṣāṃ tathāgatānāṃ bodhisattvānāṃ ca
sādhakāraṇaṃ dattvā tēn sarvatathāgatān evaṃ āha / na bhaga-
vantaḥ sarvatathāgatāḥ sarvamantrasiddhīni sarvamantra-
kāyavākiccittasthitāni / tat kasya hetoḥ / paramārthataḥ
kāyavākiccittamantrasiddhīnāṃ asaṃbhavāt / kiṃtu bhagavantaḥ
sarvatathāgatāḥ sarvamantrasiddhīni sarvabuddhādharmaṇi
svakāyavākiccittavajrasasthitāni / tac ca kāyavākiccittavajraṃ
na kāmadhātusthitaṃ na rūpadhātusthitaṃ nārūpadhātusthitaṃ/
na cittatḥ kāyasthitaṃ na kāyatḥ cittasthitaṃ na vāk citta-
sthitā na cittatḥ vāksthitam / tat kasya hetor ākāśavat
svabhāvasuddhatvāt /

paṇi sāḥ gñis la phyag qwanāi nas paṇi thams cad gñis
bcam ldan ḥdas khyed kyis shags thams cad kyi rdo rjeḥi dños
grub mdor lāduṣ te gñis la ḥaga thams cad kyi rdo rje mdor
badus paḥi dños grub de dag gan la gñas/

de nas phyag na rdo rjeḥi de bñin gñeḡe pa thams cad dañ/byañ chub
sems dpaḥ de dag thams cad la/legs so źes bya ba byin nas/de
bñin gñeḡe pa thams cad la ḥdi skad ces gñis so/bcom ldan ḥdas
de bñin gñeḡe pa thams cad shags kyi dños grub thams cad ni/sku
dañ gñuñ dañ thugs la mi gñas so/de ciḥi phyir źe na/
ḥoñ kyañ bcom ldan ḥdas de bñin gñeḡe pa thams cad shags kyi
dños grub thams cad dañ/saṅs rgyas kyi chos thams cad ni bdag gi
lus dañ ḥag dañ sems rdo rje la ni gñas so/lus dañ ḥag dañ sems
rdo rje de dag kyañ/pdod paḥi khams na mi gñas gñugs kyi khams
na mi gñas gñugs med paḥi khams na ni gñas/sems kyañ lus la mi
gñas lus kyañ sems la mi gñas/ḥag kyañ sems la mi gñas sems kyañ
ḥag la mi gñas so/ de ciḥi phyir źe na/nam mkhaḥ ltar ḥo bo fid
dag paḥi phyir ro/

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atha te sarvatathāgatāḥ sarvatathāgatakāyavākiccittavajraṃ
evaṃ āhuḥ / sarvatathāgatadharmaṃ bhagavan kutra sthitāḥ
kva vā saṃbhūtāḥ / vajrasattva āha / svakāyavākicitta-
sasthitaḥ svakāyavākiccitasambhūtāḥ / bhagavantaḥ sarva-
tathāgatā āhuḥ / Cittatḥ kutra sthitam / ākāśasthitam /
ākāśatḥ kutra sthitam / na kvacit / aha te sarvabuddha-
bodhisattvā śācāryaprapṭā adbhutaprapṭāḥ svacittadharmatā-
vināraṇaṃ dhyāyāntes tūṣṇiṃ sthitā abhūvan /

sarvacittasamayāsāravajrasambhūtir nāma paṭalaḥ pañcadaśaḥ/

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de nas de bñin gñeḡe pa thams cad kyi sku dañ gñuñ dañ thugs
rdo rje la ḥdi skad ces gñol to/bcom ldan ḥdas de bñin gñeḡe pa
thams cad kyi chos gañ ḥa gñas gañ nas byuñ/dpal rdo rje sems
dpas bkaḥ steal pa/rañ gi lus dañ ḥag dañ sems las byuñ ḥo/bcom
ldan ḥdas de bñin gñeḡe pa thams cad kyis gñol pa/sems gañ na
gñas bkaḥ steal pa /nam mkhaḥ la gñas so gñol pa/nam mkhaḥ gañ
na gñas/bkaḥ steal pa/gañ na yañ mi gñas so/de nas saṅs rgyas
de ḥ byañ chub sems dpaḥ de dag ḥo mtshar du gyur rmad du gyur
nas/rañ gi sems kyi chos fid la gñas nas sems śiñ cañ mi sara
bar ḥkhod par gyur to/

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atha bhagavantañ sarvatathāgatāñ punañ samājam āgamyā
bhagavantañ sarvatathāgatakāyavākiccittavañrañ tathāgatañ
sarvatathāgatakāyavākiccittavañrapadair adhyeṣya sarva-
tathāgataratnavañrapūjāvvyūhaiñ pūjyām āsuñ /

atha bhagavān vañrapāñis tathāgatañ sarvavañramaññāla-
siñhasamayarāñjavyūhañ nāma samādhiñ samāpadyedañ vañra-
kāyamaññālañ sarvabuddhāñāñ svakāyavākiccittavañrebbhya
udāñjahāra /

athātañ sañpravakṣyāmi kāyamaññālañ uttamañ /

cittavañrapratikāṣāñ sarvamaññālañ uttamañ // I

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de nas boom ldan ḥdas de bñin gēgs pa thams cad yañ ḥdus par
gyur nas/boom ldan ḥdas de bñin gēgs pa thams cad kyi sku dañ
gsuñ dañ thugs rdo rje de bñin gēgs pa la/de bñin gēgs pa
thams cad kyi sku dañ gsuñ dañ thugs kyi rdo rjeñi dam tshig
gis geol ba btab nas/de bñin gēgs pa thams cad kyi rdo rje
rin chen gyi mchod pañi tshogs kyis mchod pa byas so/
de nas boom ldan ḥdas phyag na rdo rje de bñin gēgs pa/rdo rje
thams cad kyi dkyil ḥkhor señ geñi dam tshig gi rgyal po ées
bya bañi tiñ ne ḥdzin la sñoms par ḥugs nas/rdo rjeñi skuñi
dkyil ḥkhor ḥdi sañs rgyas thams cad kyi sku dañ gsuñ dañ thugs
rdo rje las phyuñ no/

goḍasāhastāṣ prakurvīta caturāṣṟaṣ suśobhanam /
 maṇḍalaṣ sarvabuddhānāṣ kāyavajrapratīṣṭhitam // 2
 tasyābhyantaraś cakram ālikheḍ vidhivajrayā /
 mudrāvajrapadaṣ kuryān mantrāpāṣ guhyam uttamam // 3
 madhye vairocanaṣ padam akṣobhyādiṣ cālikhet /
 kāśvākācittavajrāgrīn sarvakoṣṭhē niveśayet /
 krodhāṣ cālikheḍ dvāri mahābalaparākramān // 4
 pūjāṣ kurvīta mantrajñō guhyavajraprabhāvitām /
 eṣō hi sarvamantrāpāṣ samayo duratikramaṣ // 5
 avāśyam eva dātavyaṣ vipmūtrādyāṣ viśeṣataḥ /
 eṣō hi sarvamantrāpāṣ samayaḥ kāyavajriṣām // 6
 sarvatathāgatakāyamaṇḍalam /

atha bhagavān vajrapāṣ tathāgataḥ sarvavāgvajrasamaya-
 meghavyūhaṣ nāma samādhīḥ samāpadyedaṣ vāgvajramaṇḍalaṣ
 svakāyavākācittavajrebhya uśjahāra /

de nas sku yi dkyil ḥkhor mchog/thugs kyi dkyil ḥkhor rab ḥdra ba/
 dkyil ḥkhor rname ni kun gyi mchog/legs par rab tu bśad par bya/ I
 khru ni bou drug tshad du bya / gru bāi lham pa rab tu mdzes /
 sañs rgyas kun gyi dkyil ḥkhor te/sku yi rdo rje rab tu gnas/ 2
 de yi nañ du ḥkhor lo ni / rdo rjeḥi cho gas bri bar bya /
 śnags rname kun gyi gsañ ba mchog/phyag rgya rdo rjeḥi gnas su bya/3
 dbus su rnam par snañ mśad gnas/mi bskyoḍ pa la sogs paḥañ bri/
 sku dañ gsuñ thugs rdo rje mchog/grva rname kun tu dgod par bya/
 stobs chen pha rol gnon pa yi / khro bo rname kyañ sgor briḥo / 4
 rdo rje gsañ ba rab begoms pas/ mchod pa śnags śes pa yis bya /
 ḥdi ni śnags rname thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/5
 bśañ dañ gci ba la sogs pa / bye brag tu ni ḥes par dbul /
 ḥdi ni śnags rname thams cad kyi/sku yi rdo rje las dam tshig/ 6
 de bśin gśeḡs pa thams cad kyi skuḥi dkyil ḥkhor ro/
 de nas boom lśan ḥdas phyag na rdo rje dābśin gśeḡs pas gśuñ rdo
 rje thams cad kyi dam tshig sprin bkod pa śes bya baḥi tiñ ḥe
 ḥśin la sñoms par źugs nas/gsuñ rdo rjeḥi dkyil ḥkhor ḥdi fid
 kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ḥo/7

athātaḥ sampravakṣyāmi I vānmaṇḍalam uttamam /
 cittavajrapratīkśāṣ sarvamaṇḍalam uttamam // 7
 viṣātīhastāṣ prakurvīta caturāṣṟaṣ vidhānataḥ /
 catuṣkoṣaṣ caturdvāraṣ sūtrayed vajrabhāvanaiḥ // 8
² tasya madhye mahācakram ālikhet parimaṇḍalam /
 sarvamudrāḥ ³ samāsena ālikheḍ vidhitatparaḥ // 9
 amitāyur mahāmudrāṣ tasya madhye niveśayet /
 tad eva vajrapadaṣ ranyaṣ sarveṣāṣ parikalpayet // 10
 parisphuṭāṣ vadhānenaḥ kṛtvā maṇḍalam uttamam /
 guhyapūjāḥ tataḥ kuryād evaṣ tuṣyanti vajriṣāḥ // 11
 vipmūtrasūkrasamayaiḥ pūjya siddhir avāpate /
 eṣō hi sarvabuddhānāṣ samayo duratikramaḥ // 12
 sarvatathāgatavānmaṇḍalam /

de nas gsuñ gi dkyil ḥkhor mchog/thugs kyi dkyil ḥkhor rab ḥdra ba/
 dkyil ḥkhor rname ni kun gyi mchog/legs par rab tu bśad par bya/ 7
 khru ni fi śuḥi tshad du bya / gru bāi lham pa cho ga bśin /
^I grva bāi pa la sgo bāi par / rdo rje begoms pas tshig gdab bo / 8
 de dbus ḥkhor lo chen po ni / alom po kun tu bri bar bya /
 mdo ru phyag rgya thams cad ni/cho ga bśin du bri bar bya / 9
 tabe dpag ned kyi phyag rgya che/de yi dbus su gśag par bya/
 rdo rje gnas mchog de fid du / thams cad yōñs su dgod par bya/ 10
 yōñs su gśal bar cho ga bśin / dkyil ḥkhor dam pa byas nas ni/
 de nas gsañ baḥi mchod pa bya/ḥon tañ rdo rje can dag mñes / II
 bśañ gci khu baḥi dam tshig gis/mchod na dños grub thob par ḥgyur/
 ḥdi ni sañs rgyas thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/12
 de bśin gśeḡs pa thams cad kyi gsuñ gi dkyil ḥkhor ro/

atha bhagavān vajrapāṇis tathāgataḥ samantameghavyūhaḥ
nāma samādhiḥ samāpadyedaḥ paramagubhyamaṅḍalarahasyaḥ
svakāyavākṣittavajrebhya udājahāra /

yasya vajradharāgrasya madhye bimbāḥ samālikhet /

bhavaṅ maṅḍalapadaḥ tasya kāyavākṣittagubhyajam // I3

sarvatathāgatakāyavākṣittavajrapadaḥ jñānarahasyo'yaḥ
paramagubhyaḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvamaṅḍalacakra-
sambhavaḥ nāma samādhiḥ samāpadyedaḥ sarvamaṅḍalakāya-
vākṣittagubhyavajrapḥ svakāyavākṣittavajrebhya udājahāra /
tato maṅḍalamantṛaḥ / mantrākṣarahrdayasūtrākṣarapadāni /

/ OM IḤ HŪM /

pātanaḥ vajrasūtrasya rajasyāpi nipātanaḥ /

na kāryaḥ mantrasattvena kāryaḥ bodhir durlabha // I4

de nas bcom idan ḡdas payag na rdo rje de bzin gsegs pa/kun nas
sprin gyi tehogs rdo rje 'ses bya baḥi tiñ ne ḡdzin la sñoms par
ḡugs nas/rab tu gsañ baḥi dkyil ḡkhor gsañ ba ḡdi/ñid kyi sku
dañ gsuñ dañ thugs rdo rje las phyuñ ho/
rdo rje ḡdzin mchog gañ yin paḥi/gzugs ni dbus su legs bris pa/
de yi dkyil ḡkhor gnas su ḡgyur/sku gsuñ thugs kyi gsañ las byuñ/I3
ḡdi ni de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs rdo
rjeḥi gnas ye ses gsañ ba yin te rab tu gsañ baḥo/

de nas phyas na rdo rje de bzin gsegs pa dkyil ḡkhor thams cad
kyi ḡkhor lo ḡbyuñ ba ses bya baḥi tiñ ne ḡdzin la sñoms par ḡugs
nas/dkyil ḡkhor thams cad kyi sku dañ gsuñ dañ thugs rdo rjeḥi
gsañ ba ḡdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ho/
de la ḡdi ni rdo rjeḥi dkyil ḡkhor gyi sñags kyi sñiñ poḥi thig
gdab paḥi yi geḥi gnas rnams so/

/ OM IḤ HŪM /

rdo rjeḥi thig ni gdab pa dañ / tshon rtsi dag ni dgye ba dag /
sñags kyi sems dpas ni bya ste/byas na byañ chub rñed par dkaḥ/ I4

tasmāt samayavidhānājño'vatārya mantradevatān /
adhiṣṭhānapadaḥ dhyātvā maṅḍalanāḥ vikalpanam // I5

vairocanamahārājaḥ locanāḥ cāvatārayet /

kāyamaṅḍalapadaḥ rāmyaḥ kāyavajraguṇāvaham // I6

vajradharmamahārājaḥ svādharmaśāvatārayet /

idaḥ tat sarvamantrāṇāḥ rahasyaḥ paramasāsāvatān // I7

vajrasattvamahārājaḥ māmakiḥ cāvatārayet /

idaḥ tat sarvamantrāṇāḥ rahasyaḥ paramādbhutam // I8

evaḥ kṛtena sāpnidhyaḥ svayam eva meḥiṣiṇaḥ /

āgatya guhyaparemaḥ likhanti haṛṣānviṭāḥ // I9

ity āha ca /

kartavyaḥ mantrasiddheḥ vajragubhyaḥ mahādbhutam /

ākṛṣya krodharājena sarvabuddhāḥ tu pūjayet // 20

trikālam samayapūjā trivajrāmala vajriṇaḥ /

de bas dam tshig tshul ses pas/sñags kyi lha rnams phab nas su/
byin gyis brlabs kyi gnas bsgoms la/dkyil ḡkhor rnams ni
rnam par brtag/ I5
rgyal chen rnam par sñañ mdzad dañ/yañ na spyen ni dbab par bya/
sku yi dkyil ḡkhor gnas yid ḡon/rdo rje sku yi yon tan ḡthob/ I6
rdo rje chos ni rgyal po che / rañ gi chos nas dbab par bya /
ḡdi ni sñags rnams thams cad kyi/gsañ ba rab tu rtag pa yin / I7
rdo rje sems dpab rgyal po che / māmaki yañ dbab par bya /
ḡdi ni sñags rnams thams cad kyi/gsañ ba rmad du byuñ baḥo / I8
de ltar byas na byin rlob ciñ / yid la dbañ ba ñid gsegs te /
rab tu dgyes par gyur nas ni / gsañ ba dag gi mchog kyañ stsol/ I9
ḡdi skad kyañ gsuñ so/
sñags kyi sems dpas bya ba ni / rdo rje gsañ ba rmad po che /
khro boḥi rgyal pos bkug nas ni/sañs rgyas thams cad mchod par bya/20

kartavyaṣ trivajrayogena mantrasiddhipravartanam // 21
ity āha ca /

sarveṣāṃ eva mantrāṇāṃ baliṃ dadyān mahādbhutam /
viṃśatramāṣasatallāṣ ca pañcamāṣ cittasambhavam // 22
śukreṣa sarvamantrāṇāṃ⁸ pūṣṇāṣ samudāhṛtam /
eṣo hi samayaṣ śreṣṭho buddhabodhiprapūrakāḥ // 23
sūtrasya pātanam idaṣ svayam eva samācaret /
vairocanaṣ prabhāvitvā vajrasattvaṣ vibhāvayet // 24
athavāṃṛtavajrākhyāṣ śiṣyaṣ vajramahādyutin /
vibhāvayet karmapadaṣ sarvabuddhanīṣevitam // 25
pañcabuddhamahārājāṣ sūtraṣ vajragataṣ nyaset /
eṣo hi sarvabuddhāṇāṣ rahasyāṣ paramādbhutam // 26
pañcaviṃśatibhedena rajasyāpi nipātanam /
idaṣ tat sarvavajrāṇāṣ rahasyāṣ bodhin uttamam // 27
sarveṣāṃ eva mantrāṇāṃ vajraH⁹kārahāvanā /
kāyavākṣamayaṣ divyaṣ pañvasthāneṣu bhāvayet // 28

rdo rje dri meḥ gsum dag gi / dam tshig mchod pa dus gsum pa /
rdo rje gsum gyi sbyor bas bya/snags kyi dnos grub thob par byed/21
bdi skad kyan gsuṃ so/
snags rname thams cad fid la yañ/rmad du byuñ baḥi gtor ma dbul/
bśaṅ gci śa dañ ḥbru mar dañ / sems las byuñ baḥi tsandan dañ / 22
khu ba dag gis snags rname kun/tahin par ḥgyur bar kun tu bśad/
bdi ni dam tshig mchog yin te/saṅs rgyas byaṅ chub rdzogs
byed paḥo / 23
thig gñab pa yi cho ga bdi / bdag fid gaṅ tsho spyod pa na /
rnam par snaṅ mśad bəgoms nas su/rdo rje sems dpaḥ rab tu bəgom/24
yaṅ na rdo rje mi ḥchir grags / slob ma rdo rje ḥod po che /
saṅs rgyas kun gyis bsten pa yi/las kyi go ḥphaṅ bəgom par bya/ 25
saṅs rgyas rgyal chen lña rname ni/rdo rjeḥi thig skuḍ dag la dgod/
bdi ni saṅs rgyas thams cad kyi/gsaṅ ba rab tu rmad byuñ baḥo/ 26
rnam pa fi śu rtsa lñar ni / tahon rtsai dag kyan rnam par bəgom/
bdi ni saṅs rgyas thams cad kyi/gsaṅ ba byaṅ chub dam pa yin / 27
snags rname thams cad fid la yañ/rdo rje H¹⁰ ni bəgom par bya/
sku dañ geuñ dañ dam tshig mchog/gnas lña dag tu bəgom par bya/ 28

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evaṣ kṛtena sāṃnidhyaṣ trivajrābhedyavajrajāḥ /
kurvanti bhayaṣaṣtrastāḥ vajrasattvasya dhīmataḥ // 29
nyāsaḥ kalaśavajrāṇāṣ mantratāntrāḥhipaḥ smṛtam /
vajrasattvasamādhisthāḥ kalpayed dṛḥhabuddhimān // 30
homaṣ kurvīta mantrajñeḥ sarvasiddhiphalārthinaḥ /
viṃśatramāṣasatallādyair ābutiḥ pratipādayet // 31
pūṣṇāṣ vajrābutiḥ dadyāt trivajrābhedyacakriṣāṃ /
madhye svadevatābimb⁴ dhyātvā⁵ vaktre nipātayet // 32
ity āha ca /

dvayendriyaprayogeṣa juhuyād⁶ aṣṭasataḥ budhaḥ /
eṣo/sarvabuddhāṇāṣ samayo duratikramaḥ // 33
vairocanaḥ prayogeṣa śiṣyaṣ trivajrasambhavam /
Āḥkāraṣ kāyavākcitte dhyātvā vajreṣa grhyate // 34
vajrasattvamahārājā vairocana mahāyasaḥ /

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de litar rtag tu byas na ni /rdo rje mi phyed gsum las skyes /
rdo rje sems dpaḥ blo ldan pa/ḥjigs śiṅ skrag nas byin rlob mśad/29
rdo rje bum pa gśag pa ni / snags rgyud bdag pos śes bya ste /
rdo rje sems dpaḥi tiṅ ḥdzin gnas/bṛtan paḥi blos ni
brtag par bya / 30
dnos grub kun gyi ḥbras ḥdod paḥi/snags śes pas ni sbyin sreg bya/
bśaṅ gci ḥbru mar śa la sogs / sbyin sreg tu ni dbul bar bya / 31
rdo rje mi phyed gsum dag la /rdo rje g² baḥi sbyin sreg dbul/
dbus su raṅ gi lha yi gsugs / baams te śal du dbab par bya / 32
bdi skad kyan gsuṃ so/
dśaṅ po gñis kyi dam tshig gis/sbyin sreg brgya rtsa brgyad du bya/
bdi ni saṅs rgyas thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/33
rnam snaṅ mśad kyi sbyor ba yis/slob ma rdo rje gsum las byuñ/
Āḥ ni lus dañ ḥag sems la / bəgoms nas rdo rje³ gsuṅ baḥ bya / 34

tatreḍaṣ mahāmaṇḍalapraveśanavajrapadam /
 / IḤ KHAṆ VĪRA HŪM /
 sarvasamayakāyavākittahrdayamantravajro'yam /
 tatreḍaṣ mahāvajrābhiṣekaguhyajñānarahasyam /
 khadhātup sarvabuddhais tu paripurṇaṣ vibhāvayet /
 8 vādyagandhamahāmeghair bhāvayed vajragotrādhiḥ // 36
 ity āha ca /
 10-
 trivajrakāyamantrais tu sarṣapais tādāyed vratī /
 abhiṣekaṣ tadā tasya svayam eva dadānti hi // 37
 athavā bhāvayed buddhān vajrasattvasamādhinā /
 kalaśān samayāgrais tu dhāritān bhāvayed budhaḥ // 38
 vajravairocanaṣ cintec chiṣyaṣ dṛḍhamatiḥ sadā /
 II
 nyāsaṣ kurvīta mantrajñāḥ kāyavākittavajriṣaḥ // 39

rgyal chen rdo rje sems dpal dan/grags chen rnam par snan mdzad dag/
 sku gsun thugs kyi dam tshig tu/byin gyis briabs ni rab tu gsol/35
 de la ḥdi ni dkyil ḥkhor chen por ḥjug baḥi rdo rje tshig go/
 / IḤ KHAṆ VĪRA HŪM /
 ḥdi ni dam tshig thams cad kyi lus dan ḥag dan sems rdo rjeḥi
 sñin poḥo/
 de la ḥdi ni rdo rje chen poḥi dbaḥ bakur baḥi gsan baḥi ye śes
 gsan baḥo/
 saḥs rgyas kun gyis nam mkhaḥi khams/yoḥs su gaḥ bar rab tu bagom/
 rdo rjeḥi rigs ni ḥdzin pa yis/sil sñan dri yi sprin rname bagom/36
 ḥdi skad kyaḥ gsun so/
 rdo rje sku gsun sḥags kyis ni/yoḥs kar dag gis brdeg par bya /
 de la de yi tahe na ni / bḥag ḥid dbaḥ bakur rab tu steol / 37
 rdo rje sems dpal tiḥ ḥdzin gyis/yaḥ na saḥs rgyas bagom par bya/
 bum pa dam tshig mchog rname kyis/bsun bar mkhas pa dag gis bagom/38
 rdo rje rnam par snan mdzad beam/ slob ma rtag tu blo brtan la /
 lus dan ḥag sems rdo rje can / sḥags śes pas ni dḡod par bya / 39

tatreḍaṣ sarvābhiṣekarahasyaṣ sarvācāryavāgvajrodīraṣam /
 abhiṣekaṣ mahāvajraṣ traiddhātukanamaskṛtam /
 dadāmi sarvabuddhānāṣ triguhyavajrasambhavam // 40
 tatreḍaṣ sarvasiṣyamahāvajraprārthanāvidhirahasyam /
 bodhivajreṣa buddhānāṣ yathā datto mahāmahaḥ /
 manāpi trāṇanārthāya khavajrādā dadāmi me // 41
 abhiṣekaṣ tadā tasya dadyāt prahrṣṭacetasaḥ /
 devatābimbayogena hrdaye'dhipatiḥ nyaset // 42
 4
 darśayen maṇḍalaṣ tasya vajrasīṣyasya dhimataḥ /
 samayaṣ śrāvayed guhyaṣ sarvabuddhair udāhṛtam // 43
 prāpinaś ca tvayā ghātyā vaktavyaṣ ca mṣāvacaḥ /
 adattaṣ ca tvayā grāhyaṣ sevaḥaṣ yoṣitān api // 44
 anena vajramārgena sarvasattvān pracodayet /

de la ḥdi ni dbaḥ bakur thams cad kyi gsan ba slob dpon thams
 cad kyi rdo rjeḥi tshig tu smra bar byaḥo/
 saḥs rgyas rname ni thams cad kyi/rdo rje gsan ba gsun las byun/
 khams gsun dag gis phyag byas pa/rdo rje dbaḥ bakur chen po sbyin/40
 de la ḥdi ni slob ma thams cad kyis rdo rje chen poḥi gsol ba
 bya baḥi cho ga gsan baḥo/
 byaḥ chub rdo rjes saḥs rgyas la/mchod chen ji ltar stsal ba bñin/
 bḥag kyaḥ rab tu begral baḥi phyir/nam mkhaḥi rdo rje
 deḥ bḥag steol / 41
 de tahe de la dbaḥ bakur ba/rab tu dgyes nas steol bar mdzad/
 lha yi gsugs kyi sbyor ba yis/sñin khar bḥag po gḡag par bya / 42
 rdo rje slob ma blo ldan/sa/dkyil ḥkhor dag ni btan par bya /
 saḥs rgyas kun gyis gsun pa yi/dam tshig gsan ba begrag par bya/ 43
 khyod kyis srog chags gsad par bya/brdsun gyi tshig kyaḥ
 smra bar bya /

eṣo hi sarvabuddhānāṃ samayaḥ paramasāśvataḥ // 45
 ity āha ca /
 mantram dadyāt tadā tasya mantracodanabhaṣitaḥ /
 samādhiṃ mantrarājasya dattvā guhyaṃ samārabhet // 46
 śukraṃ vāpy athavā viṣṭam abhimantrya vidhānataḥ /
 bhakṣayed vajrayogena evaṃ siddhir na durlabhā // 47
 9 catvārye ete mahāguhyā^{IO} rahasyaḥ^{IO} sarvavajriṇām /
 strīrūpamantracakreṇa sthitāḥ sattvārthacaryayā // 48
 tatredaṃ sarvavajramañjalamantrārādhana⁸rahasyam /
 hastimāṃsaḥ hayamāṃsaḥ^{II} mahāmāṃsaḥ ca bhakṣayet /
 dadyād vai sarvamantrāṇāṃ evaṃ tuṣyanti nāyakaḥ // 49
 pratyaḥ vajrasīgṃsasya darśayen mañjalaṃ budhaḥ /
 viṣmūtramāṃsakṛtyena vajraguhyapadena ca /
 Oṃkāraṃ sarvamantrāṇāṃ dhyātvā jvalati tatkaṇṭhat // 50

ma byin par yañ khyod kyis loñ/bud med dag kyañ bsten par bya/ 44
 rdo rjeḥi lam ni ḥdi dag gis/sems can thams cad bskul bar bya/ 3
 ḥdi ni sañs rgyas thams cad kyidam tshig mchog tu rtag paḥo/ 45
 ḥdi skad kyañ gsuñs te/
 śnags kyis bskul ba smras pa yis/de la śnags kyañ sbyin par bya/
 śnags kyid rgyal poḥi tiñ ḥdzin dañ/gsañ ba sbyin pa brtsam par bya/46
 khu baḥaṃ yañ na beañ baḥaṃ ruñ/cho ga bñin du beñags nas ni/
 rdo rjeḥi bloḥ ni bzaḥ bar bya/ ḥon tañ dños grub rñed mi dkaḥ / 47
 rnam pa ḥdi bñi gsañ chen te / rdo rje can ni kun gyid gsañ /
 śnags kyid ḥkhor lo bud med gsugs/sems can don spyod phyir gnas paḥo/48
 de la ḥdi ni rdo rjeḥi dkyid ḥkhor thams cad kyid śnags kyid
 mñes par bya ba gsañ baḥo/
 glañ poḥi śa dañ rta yi śa / śa chen dag kyañ bzaḥ bya zin /
 śnags rnam kun la dbul bar bya/de ltar byas na ngon po mñes / 49
 ñin re rdo rje slob ma la/mkhas pas dkyid ḥkhor bstan par bya /
 beañ gci śa yi bya ba dañ / rdo rje gsañ baḥi tshig dag gis /
 śnags rnam kun gyid yi ge Oṃ/bsgoms na de ma thag tu ḥbar / 50

ṣaṭtriṅśatsumerūpāḥ yāvantaḥ paramāpavaḥ /
 parivāreṅgaṅgāḥ tasya sidhanti bodhivaḥjriṅgaḥ // 59
 daśādikṣarvabuddhānāḥ buddhakṣetrāṇi kramayet /
 dhārmāḥ śrīṣṭoti gāmbhīryaḥ buddhabhūmiḥ ca prāpnuyāt // 60
 ity āha ca bhagavān 2 mahāsamaya vajrahāsaḥ /

tatredaṅ sarvakiṅkaraḅhysvajrahāsaḥ /
 vajrasattvamahājānāḥ vāg³vajrahāsaḥ tathā /
 kāyavajrahānyāsaḥ kiṅkaraḥ codayet sadā // 61

tatredaṅ vajrajānācākramāntre catuḥsamaya padam / samaya-
 codanaḥ samayapreraṅgaḥ samayamaṅtraḥ saḥ samayabandhanaḥ
 ceti /

khadhātup⁵ vipulāḥ śuddhāḥ sarvadharmavivarjitaḥ /
 bhūṅgānti bhūṅgānti⁶ vajrābhūtarūṇiṇāḥ⁷ // 62

ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
 de yi ḥkhor tshogs lhan cig tu/ḥkhor lo can gyi byañ chub ḥgrub/ 59
 phyogs bcuḥi sañs rgyas thams cad kyi/sañs rgyas śiñ du
 zab moḥi chos kyañ thos ḥgyur śiñ/sañs rgyas sa yan
 ḥgro bar ḥgyur/
 ḥthob par ḥgyur/ 60
 bcom ldan ḥdas dam tshig rdo rje bñad pas de skad ces bkaḥ steal to/
 de la ḥdi ni mñag gñug pa thams cad kyi gñañ baḥi rdo rje gñañ baḥo/
 rdo rje seṅs dpaḥ ye śes che / de bñin gñuñ gi rdo rje ḥdzin /
 rdo rje sku yi dgod pa ches / mñag gñug pa dag rtag tu bekul / 61
 de la ḥdi ni rdo rje ye śes ḥkhor lo mñags kyi dam tshig gi gñas
 so/dam tshig bekul be dañ/dam tshig gtoñ be dañ/dam tshig bod pa
 dañ/dam tshig bcññ baḥo/
 mkhaḥ dbyñs rgya chen dag pa ni/anos rñams thams cad rñam par spañs/
 goñ buḥi tshul gñis byed pa ni/rdo rje rñad byuñ gsugs can no / 62
 bcom ldan ḥdas sañs rgyas thams cad kyi bu gcig pa rdo rje seṅs

ity āha bhagavān sarvabuddhaikaputro vajramhāsattvaḥ /
 buddhaḥ vā vajrasattvaḥ vā yadīched vaśmānitum /
 cintayed idaṃ mahāguhyaṃ trivajrāgradharaṃ mahat // 63
 khavajramadhyagataṃ cintet mañjuvajraṃ mahābalaṃ /
 pañcabāṇaḥ trayogeṣa mukuṭāgrāḥ ca saṃspharet // 64
 pañcasthāneṣu mantrajñāḥ kṛtāvajreṣu pātayet /
 mūrccanītaḥ bhāvayet trastaḥ bālabuddhir mahāyāsaiḥ // 65
 pakṣaṃ ekam idaṃ dhyānaṃ dhyātavyaṃ guhyacodanaiḥ /
 rahasyaṃ sarvamaṇtrāṇāṃ gītaṃ vajrārthabuddhinā // 66
 khavajramadhyagataṃ cinted buddhamāṅgalam uttamam /
 HŪṃkāraḥ vajramantrādyaś trivajrādīn prabhāvayet // 67
 Oṃkāraṃ cakṣurgataṃ dhyātvā darśayed idaṃ vidhānataḥ /
 paśyate sarvamaṇtrāṇāṃ bimbaṃ trikāyavajriṇāṃ // 68
 kṣuttrādyair mahākṣair idaṃ yogaṃ vicintayet /
 bhraśyante sarvadukkhāni cittavajrasavāco yathā // 69

dpaḥ chen pos de skad ces bkaḥ stsal to/
 sañs rgyas rdo rje sems dpaḥaṅ ruṅ/gal te dbaṅ du bya ḥdod na /
 rdo rje mchog gsum ḥdzin pa che / gsaṅ ba chen po ḥdi beam mo / 63
 rdo rje ḥjam pa stobs po che / nam mkhaḥ rdo rjeḥi dbus su beam /
 mdaḥ lñaḥi sbyor ba dag gis ni/dbu rgyan tse mo yān dag spro / 64
 gnas lña dag tu sñags ḥes pas / rdo rje khro bos rab tu dbab /
 sñāns ḥiṅ brgyal bar begom pa ni/byis paḥi blo ni graḥs chen gyis/65
 beam gtan ḥdi ni zla phyed du/gsaṅ baḥi bskul ba dag gis begom /
 sñags rnam kun gyis rab gsaṅ ba/rdo rjeḥi don gyi blo yis gsuṅs/66
 sañs rgyas dkyil ḥkhor mchog dag ni/nam mkhaḥ rdo rjeḥi dbus beam pa/
 sñags kyi rdo rje HŪṃ la sogs / rdo rje gsum la sogs par begom / 67
 Oṃ ni mig gi dbus beam nas / ḥdi dag cho ga bñin du bstan /
 sñags rnam kun gyi gsugs dag ni/sku gsum rdo rje can du mthon/ 68
 bkres skom la sogs ḥon moṅs che/sbyor ba ḥdi ni rnam beam na /
 rdo rje thugs kyi bkaḥ bñin du/sdug beṅal thams cad byaṅ bar ḥgyur/69

vairocana mahābimbaṃ dhyātvā sarvārthasappadam /
 VAṂkāraṃ vaktraḡataṃ dhyātvā OṂkāraṃ jihvagataṃ
 nyaset // 70
 ālayaṃ sarvabhakṣyāṇāṃ cintāmaṇivibhūṣitam /
 sarvadukkhaharaṃ śāntaṃ jñānavajraprabhāvitam // 71
 ity āha bhagavāns cintāmaṇivajraḥ /
 aṭha bhagavān vajrapāṇis tathāgataḥ mahāvīravajratathā-
 gataḥ vajrabhāvanapadāgrāḥ vāgvajrebhyo niścārayan /
 / VIḤ /
 khavajramadhyagataṃ cinted buddhamāṅgalasuprabham /
 ti.vajrakāyayogena niṣpādyedaṃ vicintayet // 72
 sarvāḷaṅkārasaṃpūrṇaṃ pītaṃ vajrevijrābhītam /
 jaṭamukuṭadharaṃ śāntaṃ dhyātvā sarvaṃ samārabhet// 73

rnam par anaṅ mdsad gsugs chen po/beam na don rnam thams cad ḥbyor/
 BAṂ ni kha yi naṅ du begom / OṂ ni lce la ḥdug par beam / 70
 bzaḥ bar bya ba kun gyi gnas / yid bñin nor bus brgyan pa ste /
 ḥi ba sdug beṅal thams cad sei / ye ḥes rdo rje las byuṅ baḥo / 71
 beam ldan ḥdas yid bñin gyi nor bus de skad ces bkaḥ stsal to/
 de nas beam ldan ḥdas phyag na rdo rje de bñin gḥegs pa dpaḥ bo
 chen po rdo rje de bñin gḥegs pas/rdo rje begom paḥi tshig gi
 mchog rdo rjeḥi gsuṅ las phyuṅ ḥo/
 / BI /
 sañs rgyas dkyil ḥkhor ḥod bzaṅ po/nam mkhaḥ rdo rjeḥi dbus su beam/
 rdo rje sku gsum sbyor ba yis/bskyed de ḥdi ni rnam par beam / 72
 rgyan rnam thams cad yḥs rdsogs pa/cuṅ zad ser po rdo rje ḥgyin/
 ḥi ba thor tshugs dbu rgyan can/beam nas thams cad brtsem par bya/73
 rdo rje dpaḥ bo rlabs kyi phreṅ ba ḥes bya baḥi tiṅ ḥe ḥdzin to/

atha bhagavān vajradharaḥ samantanirghoṣavajraḥ nāma samā-
dhiḥ samāpadyedaḥ mahāvajrabhāvanāpadeḥ svakāyavākitta-
vajrebhyaḥ nīścārayan /

/ CUṂ /

khavajramadhyagataḥ cintet sūryamaṇḍalam uttamaḥ /
buddhameghān vidhānena trivajrā⁴ṇ sumahāyāsān // 74
pātanaḥ kāyavākittē⁵ cūndavajrīḥ vibhāvayet /
sarvālakṣārasaṃpūrṇaḥ sitavarṇaḥ prabhāvayet /
vajrasattvamanārājaḥ dhyātvā mantrapadeḥ nyaset // 75
vajrasamayajñānaraśmī⁷ nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvāsāvajrasambhogāḥ
nāma samādhiḥ samāpadyedaḥ samādhi⁸cākranayaḥ svakāyavāk-
cittavajrebhyaḥ nīścārayan /

/ JAM /

khavajramadhyagataḥ cintet buddhamaṇḍalam uttamaḥ /
sarvabuddhā⁹ṇ vidhānena pātayed vajrabhāvanaiḥ // 76

de nas bcom ldan ḥdas kun nas dbyans rdo rje zes bya baḥi tiñ ne
ḥdzin la sñoms par ḥugs nas/rdo rje chen po begom paḥi tshig ḥdi/
ñid kyī sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

/ TSUM /

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus su beam/
sañs rgyas sprin gyi cho ga yis¹/ rdo rje gum gyi grags chen ni/ 74
lus dañ ḥag dañ sems la dbab / bskul byed rdo rje ma begom mo /
rgyan rname thams cad yonś rdozogs pa/kha dog dkar mor rab tu begom/
rdo rje sems dpaḥ rgyal po che/bsams la sñags kyī tshig dgod ño/ 75
rdo rjeḥi dam tshig ye śes kyī ḥod zer śes bya baḥi tiñ ḥe ḥdzin to/
de nas bcom ldan ḥdas phyag na rdo rje ñe bñin gēogs pa/beam pa
thams cad rdo rje loñs spyod pa śes bya baḥi tiñ ḥe ḥdzin la sñoms
par ḥugs nas/tiñ ḥe ḥdzin gyi ḥkhor loḥi tshul ḥdi/ñid kyī sku dañ
gsuñ dañ thugs rdo rje las phyuñ ño/

/ DZAM /

sañs rgyas dkyil ḥkhor dam pa dag/nam mkhaḥi dbyiñs kyī dbus su beam/
sañs rgyas kun gyi cho ga yis / rdo rje begom pas dbab par bya / 76

niṣpēdayed mahāyakaḥ jambhalaḥ dravyasādhakam¹ /
yakṣarūpadharaḥ śāntaḥ jaṭāmukuta²vajriṇam // 77
pañcabuddhān vidhānena pañcasthāneṣu bhāvayet /
vajrāṃrtodakaḥ tasya dadyād dhyānapade sthitaḥ // 78
vajrasattvaḥ vidhānena mukute tasya³ vicintayet /
evaḥ tuṣyāti yakṣendro jambhaleśdro mahādyutiḥ // 79
vajrasamayamūdrādravyārādhanaketuśrīr nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgato vajrakāmapabhogaśriyaḥ
nāma samādhiḥ samāpadyedaḥ sarvayakṣiṇīssamayavajrapadaḥ
svakāyavākittavajrebhyaḥ nīścārayan /

/ KṢIM /

khavajradhātumadhyasthaḥ caturasraḥ suśobhanam /
catūratnamayaḥ sarvaḥ puṣpagaṇḍhasamākulam // 80

dsambhala ni nor sgrub pa / gnod sbyin chen po bakyed par bya /
ñi ba gnod sbyin gsugs ḥdzin pa/thor tshugs dbu rgyan rdo rje can/77
sañs rgyas lña yi cho ga yis / gnas lña dag tu begom par bya /
rdo rje bdud rtsiḥi chu de yis/bsam gtan gnas la ḥdug la dbul/ 78
rdo rje sems dpaḥi cho ga yis / dbu rgyan de la rnam par beam /
de ltar byas na gnod sbyin dbañ/gnod gnas dbañ po ḥod chen mñes/ 79
rdo rje dan tshig gi phyag rgya rdzas sgrub paḥi tog gi dpal
śes bya baḥi tiñ ḥe ḥdzin to/

de nas bcom ldan ḥdas phyag na rdo rje de bñin gēogs pa/rdo rje
ḥdod pa ñe bar loñs spyod paḥi dpal śes bya baḥi tiñ ḥe ḥdzin la
sñoms par ḥugs nas/gnod sbyin moḥi rdo rjeḥi dam tshig gi tshig
ḥdi/ñid kyī sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

/ KṢIM /

mkhaḥ dbyiñs rdo rjeḥi dbus gnas par/gru bñi lham pa rab tu bzañ/
thams cad rin chen bñi las byas/ze tog spos kyis kun tu ḥkhrigs/ 80

khadhātum sarvayakṣiṇyaibḥ paripūrṇaṃ vicintayet /
7 pātayet trivajrayogena bimbaḥ ekaṃ vicintayet // 81
trikarmavajrayogena dhyānaṃ tasya vicintayet /
mañjuvajrasamādhiṣṭho mukuṭe krodhaṃ prabhāvayet /
8 hṛdaye mantrapadaṃ dhyātvā vajrayogaṃ samārabhet // 82
sarvayakṣiṇīsamatāvihārabhāvanavajro nāma samādhiḥ /

atha bhagavān vajrapāṇiḥ tathāgataḥ sarvavajramantra-
siddhivijṛmbhitavajraṃ nāma samādhiḥ samāpadyemāḥ hīna-
siddhiḥ svakāyavākcittavajrebhyo niścārayan /
10- kayavākcittasamsiddhā buidharūpadharaprabhāḥ /
jāmbūnadaprabhākārā hīnasiddhisamāśritāḥ // 83
antarihānādisamsiddhau bhaved vajradharaḥ prabhuḥ /
yakṣarājādisamsiddhau bhaved vidyādharāḥ prabhuḥ // 84

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tatremāni sarvavajrasiddhirūpeguhyamentrasiddhīni /
sarvāṇi cāsurūpāṇi mantrasiddhimanīṣitāḥ /
prīṇayanti darśanenaiva lokadhātum samantataḥ // 85
uṣṇiṣaḥ sarvasiddhīnāṃ bhaved cintāmaṇiprabhuḥ /
buddhabodhikaraṃ śreṣṭhaṃ buddhavajraprabhāvitam // 86
ity āha bhagavān sarvāsāparipūrakavajraḥ /

atha bhagavān vajrapāṇiḥ sarvatathāgatādhipatiḥ sarva-
tathāgatakāyavākcittavajravidyāvratasamādānacaryaṃ sva-
kāyavākcittavajrebhyo niścārayan /
kāyavākcittavajrāṇāṃ kāyavākcittabhāvanam /
svarūpeṇaiva tat kāryam evaṃ siddhir avāpyate // 87

tatredaṃ svakāyavākcittavidyāvratam /
tatāmukutadharam bimbam sitavarnanibhaṃ mahat /

gnod sbyin mo ni thams cad kyi/nam mkhaḥi dbyiṅs ni gañ bar bsam/
I rdo rje gum gyi sbyor bas dbab/gzugs ni gcig tu bsam par bya / 81
lus gum rdo rje bye brag gis / de yi bsam gtan bagom par bya /
rdo rje ḥjam paḥi tiñ ḥdzin gnas / dbu rgyan la ni khro bo bagom /
sfiñ khar śnags kyi tshig bagoms la/rdo rjeḥi sbyor ba
brtsam par bya/ 82
gnod sbyin mo thams cad dañ mñam pa ñid du gnas pa bagom paḥi
rdo rje śes bya baḥi tiñ ḥe ḥdzin to/
de nas bcom ldan ḥdas phyag na rdo rje de bñin gśeḡs pa/rdo rjeḥi
śnags thams cad kyi dños grub kyi rnam par ḥphrul pa rdo rje śes
by baḥi tiñ ḥe ḥdzin la sñoms par ḡugs nas/dños grub phra mo ḥdi/
ñid kyi sku dañ gum dañ thugs rdo rje las phyuñ ño/
sku dañ gum thugs yañ dag ḥgrub/saṅs rgyas gzugs ḥdzin ḥod bzañ po/
dzambu chu boḥi gser ḥod ḥdra / dños grub phra mo dag la gnas / 83
ni snañ la sogs yañ dag grub / ḥjam paḥi ḥod dañ ḥdra bar ḥgyur /
gnod sbyin rgyal po grub pa che/rig ḥdzin dag gi dbaṅ por ḥgyur/ 84

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de la ḥdi ni rdo rjeḥi dños grub thams cad kyi gsugs gañ baḥi
dños grub rnam so/
śnags kyi dños grub thob pa yi/mzes paḥi gsugs rnam thams cad ni/
ḥjig rten khams ni thams cad du/mthoñ ba ñid kyi dgah bar ḥgyur/85
gtśug tor thams cad grub pa ni/yid bñin nor buḥi bdag por ḥgyur/
saṅs rgyas byañ chub byed paḥi mchog/saṅs rgyas rdo rje
rab sgom paḥo/86
bcom ldan ḥdas bsam pa thams cad yonḡs su rdzogs par byed paḥi
rdo rjes de skad ces bkahḥi stsal to/
de gnas phyag na rdo rje de bñin gśeḡs pa de bñin gśeḡs pa thams cad
kyi bdag pos/de bñin gśeḡs pa thams cad kyi sku dañ gum dañ thugs
kyi rig paḥi brtul ḡuge yañ dag par len paḥi spyod pa ḥdi/ñid kyi
sku dañ gum dañ thugs rdo rje las phyuñ ño/
sku gum thugs kyi rdo rje rnam/lus dañ ḡag sems sgom pa ni/
rañ tshul ñid kyi de byas te/de ltar dños grub ḥthob par ḥgyur/ 87

kārāyēd vidhivat sarvaṃ mantrasaṃvaraṃ sāvṛtam // 88
 ṣoḍaśābdikāṃ gṛhya sarvālaṃkārahūṣitām /
 cāruvaktrāṃ viśālākṣīṃ prāpya vidyāvratāṃ caret // 89
 locanāpadasaṃbhogair² vajracihnāis³ tū bhāvayet /
 mudrāmantravidhānājñāṃ⁴ mantratantrasasīkṣitām // 90
 kārāyēt tāthāgatīṃ bhāryāṃ buddhabodhipratīṣṭhitām/
 guhyapūjāṃ prakurvīta catuṣsaṃdhyāṃ mahāvratī // 91
 kandaśūlaphalaṃ sarvaṃ bhojyaṃ bhakṣyaṃ samācaret/
 evaṃ buddho bhavec chīghraṃ mahājñānodadhiḥ prabhuḥ/
 ṣaṃśānsaiva tat sarvaṃ prāpnuyān nātra saṃśayaḥ // 92
 parasvaharaṇaṃ nityaṃ ghātanaṃ ca mahādbhutam /
 rāgavajrapadaṃ bhuktaṃ⁵ idaṃ saṃvaraṃ sāvṛtam // 93

de la ḥdī ni sku dañ gsuñ dañ thugs rdo rjeḥi rig paḥi brtul
 ḥugs so/
 thor tshugs dbu rgyan can gyi ḥsugs/chēn po kha dog ḍkar po ḥdra/
 snags kyi edom pas kun tu bsdams/cho ga bāin du thams cad bya / 88
 lo grañs bcu drug lon pa ni / rgyan rnam kun gyis rnam par klubs/
 bāin sdug mig gi dkyus riñ ba/rñed nas rig paḥi brtul ḥugs spyad/89
 spyan gyi go ḥphañ loñs spyod ciñ/rdo rjeḥi mtshan nas bsgom par bya/
 phyag rgya snags kyi cho ga ḥes/snags kyi rgyud rnam
 legs par balabs/90
 de bāin gēgs paḥi btsun mor bya/sañs rgyas byañ chub la rab gnas/
 brtul ḥugs chen pḍius bāir ni / gsañ baḥi mchod pa rab tu bya / 91
 edoñ bu rtes ba ḥbras bu yi / bsaḥ dañ bcaḥ ba spyad par bya /
 ḥon tañ nyur du sañs rgyas ḥgyur/bdag po ye ḥes rgya mtsho che /
 sla ba drug gis de dag kun / gdon mi za bar ḥthob par ḥgyur / 92
 rtag tu gān gyi nor rku zīñ / bsd paḥañ rmad du byuñ ba dañ /
 ḥdod chags rdo rjeḥi gnas spyad pa/edom pa ḥdis ni kun tu bsdams/93

rāgavajrāṅkuśīḥ bhāryāṃ māmakīḥ guṇamekhalām /
 vāgvajrāgracittebhya idaṃ yūjyati sarvathā // 94
 svamudrāṃ vāthavā cinted dhyānaṃ tryakṣaravejriṇām/
 evaṃ buddhā api sarvajñāḥ² prīṇante nātra saṃśayaḥ //95
 vañs³ bhikṣāḥ bhraṃṇaṃ nityaṃ sādḥako dṛḥḥḥānīścayaḥ /
 dadanti bhayaṃ sāmtrastā bhojanaṃ divyamaṇḍitam /
 atikramet⁴ trivajrātṃā nāśaṃ vajrākṣaraṃ bhavet // 96
 surīḥ nāgīḥ mahāyākṣīṃ asurīḥ mānuṣīm api /
 prāpya vidyāvratāṃ kāryaṃ trivajrajñānasevitam // 97
 idaṃ tat sarvamantrāṇāṃ guhyatattvamahānayaṃ /
 trivajrajñānasambhūtaṃ buddhabodhipraveśakam // 98
 ity āha bhagavān sarvatathāgatavidyāvratasaṃmayatattva-
 vajraḥ /

ḥdod chags rdo rje lēgs kyu mo / yen tan lug rgyud māmakī /
 gsuñ gi rdo rje thugs mchog la / ḥdī ni rnam pa kun tu rigs / 94
 bsaṃ gtan yig gsum rdo rje can/rañ gyi phyag rgya sams kyis bsaṃ/
 de ltar sañs rgyas kun mkhyen pa/mñes par ḥgyur ba gdon mi za/ 95
 agrub pa po ni blo brtan pas / nags tshal dag tu bsoḍ sñoms bslañ/
 kha zas bzañ po bstar ba dag / de dag skrag nas ster bar ḥgyur /
 rdo rjeḥi bdag fīd gsum ḥdas nas/rdo rjeḥi yi go ḥjig par ḥgyur/ 96
 lha mo klu mo gñod sbyin mo / lha na yin nam mi moḥañ ruñ /
 rñed nas rig paḥi brtul ḥugs bya/rdo rje gsum gyi ye ḥes bsten/ 97
 ḥdī ni snags rnam thams cad kyi/de fīd gsañ baḥi tshul chen yin/
 rdo rje gsum gyi ye ḥes ḥbyuñ/sañs rgyas byañ chub rab ḥjug paḥo/98
 bcom ldan ḥdas de bāin gēgs pa thams cad kyi rig paḥi brtul ḥugs
 kyi dam tshig gi de kho na fīd kyi rdo rjes de skad ces bkaḥ
 stsal to/

sarvasiddhimaṇḍalavaḥṣṣambodhir nāma paṭalaḥ ṣoḍaśaḥ/

dñes grub thams cad kyi dkyil ḥkhor rdo rje mñon par byañ chub
pa śes bya baḥi leḥu ste bcu drug paḥo/

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atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājan āgānya
bhagavantaḥ sarvatathāgataḥāvākācittavaḥṣṣaṣṭaḥ tathāgataḥ
I adhyeṣitavantaḥ /

- akṣobhya²vajra mahājāna vajradhātu mahābudha /
- trimaṇḍala trivaḥṣṣāgrā ghoṣag³ānya nāma'stu te // I
- vairocana mahāśuddha vaḥṣṣānta mahārat⁴ /
- prakṛtiprabhāśvarāgrā⁵ deśavajra nāma'stu te // 2
- ratnarāja sugāmbhīrya khavajrāśānirmala /
- svabhāśuddha nirlepa kāyavajra nāma'stu te // 3
- vajrāmīta mahārāja nirvikalpa khavajradhṛk /
- rāgapāramitāprāpta bhāśavajra nāma'stu te // 4
- ameghavajra saḥbuddha sarvāśāparipūraka /

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de nas bcom ldan ḥdas de bñin gēgs pa thams cad yan ḥdus nas/
bcom ldan ḥdas de bñin gēgs pa thams cad kyi sku dañ gsuñ dañ
thugs rdo rje de bñin gēgs pa la gsol ba btab pa/

mi bskyoḍ rdo rje ye śes che / rdo rje dbyiñs ni mkhas pa che /
rdo rje gsun mchog dkyil ḥkhor gsun/gsañ baḥi dbyañs la
phyag ḥtshal lo/ I
rnam par snañ mdsad dag pa che / rdo rje śi ba dgaḥ ba che /
rañ bñin ḥod gsal mchog gi mchog/ston pa rdo rje phyag ḥtshal lo/2
rin chen rgyal po rab tu sab / rdo rje nam mkhaḥ dri ma med /
rañ bñin dag pa gos pa med / rdo rje sku la phyag ḥtshal lo / 3
rdo rje ḥpag med rgyal po che/mi rtog nam mkhaḥ rdo rje ḥdzin /
ḥdod chags pha rol phyin pa brñes/rdo rje gsuñ la phyag ḥtshal lo/4
don yod rdo rje rdzogs sañs rkyas/bsam pa thams cad rdzogs mdsad pa/

śuddhasvabhāvasaṃbhūta vajrasattva namo'stu te // 5
ebhiḥ stotrapadaibḥ śāntaiḥ sarvabuddhāpreceditaiḥ/
saṃstūyād vajrasaṃbhogaḥ² se'pi⁸ buddhasaṃ bhavet// 6
atha vajradharaḥ śāntā sarvabuddhānukampakaḥ /
vajraguhyapadaḥ śuddhaḥ vāgvajra⁹ udīrayan // 7
aho hi sarvabuddhānāṃ dharmadhātumahākṣaram /
prakṛtiprabhāvarāṃ śuddhaṃ khadhātum iva nirmalam/ 8

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ sarvabuddha-
kāyavajrasamayāḥ svakāyavākcittavajrebhyaḥ niścārayan¹⁰ /
samayacatuṣṭayaḥ rakṣyaḥ buddhair jñānodadhiprabhaiḥ/
mahānāṣaḥ sadā bhakṣyaḥ idaṃ samayaḥ uttamaḥ // 9

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ sarvabuddha-
vāgvajrasamayāḥ svakāyavākcittavajrebhyaḥ niścārayan /

dag pa ḥo bo fid las byuñ / rdo rje sems dpañ phyag gshal lo / 5
sañs rgyas kun gyis bskul ba yi/bstod tshig źi ba ḡdi rnams kyis/
rdo rje loñs spyod bstod na ni/de yañ sañs rgyas ḡdra bar ḡgyur/ 6
de nas ston pa rdo rje ḡdzin / sañs rgyas kun la rjes brtee ba /
rdo rje gsañ ba gsuñ dag pa / rdo rjeḡi gsuñ ni bkaḡ stsal to / 7
e maḡo sañs rgyas thams cad kyi / chos kyi dbyiñs ni yi ge che /
rañ bñin ḡod gsal yoñs su dag/nam mchāḡi dbyiñs bñin dri na med/ 8

de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bdag pos/
sañs rgyas thams cad kyi sku rdo rjeḡi dam tshig ḡdi/fid kyi sku
dañ gsuñ dañ thugs rdo rje las phyuñ ḡo/
sañs rgyas ye śes rgya mteho yi/dam tshig bñi ni beruñ bar bya /
śa chen rtag tu bzaḡ bar bya / ḡdi ni dam tshig mchog yin no / 9
de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bdag pos/
sañs rgyas thams cad kyi gsuñ rdo rjeḡi lam tshig ḡdi/fid kyi sku
dañ gsuñ dañ thugs rdo rje las phyuñ ḡo/

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samayacatuṣṭayaḥ rakṣyaḥ vāgvajra¹mahākṣaraiḥ /
vipakṣaḥ sadā bhakṣyaḥ idaṃ guhyaḥ mahādbhutam // 10

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ² sarvavajra-
dharacittavajrasamayāḥ svakāyavākcittavajrebhyaḥ niścārayan/
samayacatuṣṭayaḥ rakṣyaḥ vajrasattvamaḡarddhikaiḥ/
rudhiraḥ śukrasaḡyuktaḥ sadā bhakṣyaḥ dḡḡhsvrataiḥ//II
kāyavākcittavajraḡaḥ samayo'yaḥ mahādbhutaḥ /
śāsvataḥ sarvabuddhānāṃ saḡrakṣyo vajradhāribhiḥ // I2
yaḥ ceñs samayaḥ rakḡed vajrasattvo mahādyutiḥ /
kāyavākcittagataḥ tasya buddho bhavati tatkaḡaḡat // I3

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ pratyekabuddha-
samayavajraḥ svakāyavākcittavajrebhyaḥ niścārayan /

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dam tshig bñi po beruñ bar bya / gsuñ gi rdo rje yi ge ches /
bñañ ḡci dag ni rtag tu bzaḡ / ḡdi ni gsañ ba rmad byuñ baḡo / 10
de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bdag pos/
rdo rje ḡdzin thams cad kyi dam tshig ḡdi/fid kyi sku dañ gsuñ
dañ thugs rdo rje las phyuñ ḡo/
rdo rje sems dpañ rdzu ḡphrul ches/dam tshig bñi po beruñ bar bya/
khrag dañ khu ba sbyar ba dag/brtul śugs brtan pas rtag tu bzaḡ/II
sku gsuñ thugs kyi rdo rje yi / dam tshig ḡdi ni rmad po che /
sañs rgyas kun gyi brtag pa ḡdi/rdo rje ḡdzin gyis beruñ bar bya/I2
gañ śig dam tshig ḡdi aruñ ba / rdo rje sems dpañ ḡod po che /
de yi sku gsuñ thugs rtoḡs paḡo/de ma thag tu sañs rgyas ḡgyur/ I3
de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bdag pos/
rañ sañs rgyas kyi don gyi dam tshig ḡdi/fid kyi sku dañ gsuñ dañ
thugs rdo rje las phyuñ ḡo/

de yi lus kyis ston pa ni / rdo rjeḡi sku la rab tu gnas /

5
sāttvāvatārapasīlāsamayāḥ paramāsāśvataḥ // I4

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ śrāvakaśikṣā-
samayaḥ svakāyavākittavajrebhyaḥ niscārayan /

daśakūśalān karmapathān kurvanti jñānavarjitāḥ /
hīnādhisuktikās sarve samaye'yaḥ mahād̐bhutaḥ // I5

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ brahmasamayāḥ
svakāyavākittavajrebhyaḥ niscārayan /

6
mohamārgaḥ yat karma karoti bhayaḥkairavaḥ /
buddhabodhipraṇetāraḥ bhavate kāyavajratā // I6

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ rudrasamayāḥ
svakāyavākittavajrebhyaḥ niscārayan /

traidhātukasthitāḥ sarvām aṅganāḥ⁷ trivajrasaḥbhavān/
8
kāmayeḍ⁸ vividhair bhāvaiḥ samayaḥ paramād̐bhutaḥ // I7

sems can gsuñ baḥi ḥaṅ tshul te/dam tshig mchog tu rtag paḥo / I4
de nas phyag na rdo rje de bśin gśeḡs pa thams cad kyi bdag pos/
ñan thos kyi belab paḥi dam tshig ḥdi/ñid kyi sku dañ gsuñ dañ
thugs rdo rje las phyuñ ḥo/

dge ba bcu yi las kyi lam / byed pa ye śes spaḥs pa rnams /
dman par mos pa thams cad kyi / dam tshig ḥdi ni rmad po che / I5
de nas phyag na rdo rje de bśin gśeḡs pa thams cad kyi bdag pos/
tshans paḥi dam tshig ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje
las phyuñ ḥo/

ḡti mug las kyi lam gañ rnams / byed pa ḡjigs śiñ ni sdug pa /
saḥs rgyas byañ chub ston pa ste / sku yi rdo rje ñid du ḡgyur/ I6
de nas phyag na rdo rje de bśin gśeḡs pa thams cad kyi bdag pos/
drag poḥi dam tshig ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje
las phyuñ ḥo/

khams gsam dag ne gnas pa yi / bud med rdo rje las byuñ rnams /
sna tshogs dños pos spyad pa ni/dam tshig mchog tu rmad byuñ baḥo/I7

I buddhāpā ca bodhisattvāpā ca pratyekajñāsrāvakāpā
 tathā /
 kāyavākcittasamvogaḥ vandayan nāśam āpnuyāt // 29

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvatathāgata-
 kāyavākcittavajradhyānasamayāḥ svakāyavākcittavajrebhya
 niścārayaḥ /

vajrasattvasya sarvatra kāyavākcittasamvāḥ /
 dhyānaḥ trivajrayogena dhyātavyaḥ mantrajāpinā // 30

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantravajra-
 sādhanasamayasaṁvaraḥ svakāyavākcittavajrebhya niścārayan/
 sattvadhātup samāsena dhyānavajreṇa codayet /
 trivajravandanāgrāgryāḥ samayo vajrasambhavaḥ // 31

sañe rgyas byañ chub sems dpañ dan/rañ rgyal ñan thos de bñin te/
 sku gsuñ thugs su sbyor ba ni/phyag ñtshal na ni na ruñ ñgyur/ 29
 de nas phyag na rdo rje de bñin gñeḡs pa thams cad kyi bñag pos/
 de bñin gñeḡs pa thams cad kyi sku dan gsuñ dan thugs rdo rjeñi
 beam gtan gyi dam tñig ñdi/ñid kyi sku dan gsuñ dan thugs rdo
 rje las phyuñ ño/

kun tu rdo rje sems dpañ yi / sku gsuñ thugs kyi ñkyil ññhor la/
 beam gtan rdo rje gsun sbyor bañ/sñags zlos pas ni beam gtan bya/30
 de nas phyag na rdo rje de bñin gñeḡs pa thams cad kyi bñag pos/
 sñags sgrub pañi dam tñig dan sdom pa ñdi/ñid kyi sku dan gsuñ
 dan thugs rdo rje las phyuñ ño/
 mdor na sems cen khams rñams ni/beam gtan rdo rjes bakul bar bya/
 rdo rje gsun gyi phyag ñtshal mchog/dam tñig rdo rje las byuñ beño/31
 de nas phyag na rdo rje de bñin gñeḡs pa thams cad kyi bñag pos/
 beñen pa dan/sgrub pa dan/ñe bar sgrub pa dan/sgrub pa chen poñi

atha vajra¹ āṇiḥ sarvatathāgatādhipatiḥ sevāsādhanaśasādhana-
nābhāsādhanaśamayasaṅvaraḥ svakāyavākṣittavañreḥbhyo niś-
cārayan /

khadhātup⁵ vipmūtravajreṇa pariṣūṣṭaḥ vicintayet /
dadyāt⁶ tryādhvabuddheḥbhyāḥ samayaḥ paramasāśvataḥ // 32

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajrāntar-
dhānaśamayāḥ svakāyavākṣittavañreḥbhyo niścārayan /

kāmayet⁷ pratidinaḥ vajriḥ² catuḥśandhyāḥ yathottamaḥ/
dravyaḥ⁸ vāpi haren nityaḥ samayaḥ vajrapūrakaḥ // 33

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ khavidyādhara-
śamayāḥ svakāyavākṣittavañreḥbhyo niścārayan /

kāyavākṣittavañreḥ³ mukuṭe dhyānaḥ vicintayet /
trivajrasamayāḥ sarvaiḥ kruddhair jetuḥ na śakyate // 34

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantradhara-

śāṇaḥ pa ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/
rdo rje bñāñ gñis nam mkhañi dby.lñs/yoñs su gañ bar rnam par beam/
dus gsum rdo rje dag la dbul / dañ tñhig rab tu rtag paḥo / 32
de naḥ phyag na rdo rje de bñin gñeḡs pa thams cad kyī bdag pos/
rdo rje ni snañ ba thams cad kyī dam tñhig ḥdi/ñid kyi sku dañ
gsuñ dañ thugs rdo rje las phyuñ ño/

dus bñir ji ltar mchog bñin du / rdo rje mo ni ñin re spyad /
yañ na rdzas kyañ rtag tu dbrog/dam tñhig rdo rje rdzogs byed paḥo/33
de naḥ phyag na rdo rje de bñin gñeḡs pa thams cad kyī bdag pos/
nam mkhañi rig ḥdzin gyi dam tñhig ḥdi/ñid kyi sku dañ gsuñ dañ
thugs rdo rje las phyuñ ño/

sku gsuñ thugs kyī rdo rje ni / dbu rgyan dag la beam gtan beam/
rdo rje gsum gyi dam tñhig ste/khros pa rñams kyis mi thub po / 34
de naḥ phyag na rdo rje de bñin gñeḡs pa thams cad kyī bdag pos/
śñags ḥchañ las dañ po pa thams cad kyī dam tñhig ḥdi/ñid kyi sku
dañ gsuñ dañ thugs rdo rje las phyuñ ño/

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dikarmikaśamayāḥ svakāyavākṣittavañreḥbhyo niścārayan /
bhojane¹ kāyavajrasya bahir vajradharasya ca /
vajradhara² sadā kāryā³ sūtrodghāṭanañvidhikriyā // 35

ity āha bhagavān svabhāvaśuddhavañraḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajradhara-
svakāyavākṣittavañreḥbhyo vicintya tūṣṭiḥ⁴ abhūt/

atha khalv anābhilāpyānābhilāpyabuddhakṣetrasumerupara-
nāpurañjāḥsamā bodhisattvā mahāsattvāḥ sarvatathāgatān
prañipatyaivañ āhuḥ /

kim ayaḥ bhagavān sarvatathāgatādhipatiḥ vajradharaḥ
sarvatathāgatābodhisattvapañraḥsaṅgālamādhye tūṣṭi-
bhāvenādhivāsyañti /

atha⁴ bhagavantaḥ sarvatathāgatān tān sarvabodhisattvān

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sku yi rdo rje kha sas la / phyi rol rdo rje ḥdzin pa dañ /
mdo gñon cho gañi bya ba la / rtag par rdo rje chos su bya / 35
beam ldan ḥdas ño bo ñid dag pa rdo rjes de skad ces bkāḥ steal to/
de naḥ phyag na rdo rje de bñin gñeḡs pa thams cad kyī bdag pos/
rdo rje ḥdzin pa thams cad kyī sku dañ gsuñ dañ thugs kyī rdo rje
ññam pa ñid rnam par dgoñs nas cañ mi gsuñ bar gyur to/

de naḥ yañ brjed du meḥ pañi yañ brjed du meḥ pañi sañs rgyas kyī
ñin ri rab kyī rdul rab tu phra ba dañ ññam pañi byañ chub sans
dpaḥ sans dpaḥ chen po rñams kyis/de bñin gñeḡs pa thams cad la
phyag ḥtshañ nas ḥdi skad ces gsol to/

beam ldan ḥdas de bñin gñeḡs pa thams cad kyī bdag po ḥdi ciñi
ślad du/de bñin gñeḡs pa thams cad dañ byañ chub sans dpañi ḥkhor
gyi nañ du cañ mi gsuñ bar bñugs so/

de naḥ beam ldan ḥdas de bñin gñeḡs pa thams cad kyis/byañ chub

evam ānuḥ /
kāyavākcittavaajrānupalabdhisvabhāvākṣarapadaḥ kulaputrā
śyaṃ sarvatathāgatākāyavākcittavaajrādhipatiḥ⁵ niḥsvabhā-
vākṣarapadaḥ vicārya tūḡḡiḥbhāvena vyavasthitāḥ / aśya
ca kulaputrāḥ sarvatathāgatādhipateś cintayā etad abhūt/

kāyākṣaram anuṭpannaḥ vākcittam⁶ alakṣaṇam /
khavaajrakalpanābhūṣaṃ mithyāsaḡrahasaḡraham //iti/ 36

atha mañjuśrīpramukhā² mahābodhisattvāś tām sarvatathā-
gatām evam āhuḥ /
mā bhagavantaḥ sarvatathāgatā vāgvajrapadaḥ mithyāsa-
udsyena kalpayatha / tat kasmād dhetoḥ / sarvatathāgata-
vajradhātusvabhāvacaritagatānugatiko'yaḥ sarvatathāgata-
kāyavākcittavaajrādhipatiḥ / tat kasmād dhetoḥ / santi
brahmādyā mahābodhisattvā mahāb³hājñānasapṛāptāḥ

sems dpaḥ de dag thams cad la ḥḍi skad ces bkaḥ stal to/
rigs kyi bu de bāin gēgs pa thams cad kyi sku (aṅ gsuṅ daṅ thugs
kyi bdag po ḥḍi/sku daṅ gsuṅ daṅ thugs rdo rjeḥi ṅo bo fid dmigs
su med paḥi yi geḥi tshig la/ṅo bo fid med paḥi yi geḥi tshig
brjod nas/caṅ mi gsuṅ bar bēugs so/rigs kyi bu de bāin gēgs pa
thams cad kyi bdag po ḥḍi sems pa ni ḥḍi sḥam du gyur to/
sku ni mi ḥgyur na skyes pa / gsuṅ daṅ thugs kyaṅ nshan na med /
nam mkhaḥ rdo rje rtog las byuṅ/log par gsuṅ bas zin pa yin / 36

de nas ḥjam dpal la sogs paḥi byaṅ chub sems dpaḥ sems dpaḥ chen
po rnam kyis/de bāin gēgs pa de dag la/ḥḍi skad ces gsol te/
bcm ldan ḥdas de bāin gēgs pa thams cad/gsuṅ rdo rjeḥi tshig la
phyin ci log kun ḥbyuṅ bar mi brtag tu gsol/de ciḥi slad du še na/
de bāin gēgs pa thams cad kyi bdag po ḥḍi ni/de bāin gēgs pa
thams cad kyi rdo rje dbyiṅs kyi ṅo bo fid spyod par ḥgyur ba
gēgs pa daṅ byon paḥi rjes su ḥgroḥo/de ciḥi slad du še na/
tshaṅs pa la sogs pa byaṅ chub sems dpaḥ sems dpaḥ chen ḡo/mḥon

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sarvadharmalakṣaṇasvabhāvam ajānanta evaḥ vikalpayanti /
kim śyaḥ sarvatathāgatamahāvajrātām sarvatathāgatadharmā-
vajratattvam anābhijñāya² guhyākṣaraḥ nirdiśatīti /
atha bhagavantaḥ sarvatathāgatāś tām bodhisattvām evam
āhuḥ /
tiṣṭhantu tāvad bhavanto mahābodhisattvā vayan api sarva-
tathāgatākāyavākcittavaajraguhyākṣaraḥ pṛāpya kāyavākcitta-
bodhiḥ na jānāne / tat kasmād dhetoḥ / niḥsvabhāvākṣara-
sambhūto³ nupādevajrābhisaḡbodhiḥ / yāvantaḥ kulaputrāḥ
sattvāḥ sattvasaḡraheṇa saḡgḥitāḥ sarve te⁴ bodhipṛati-
ṣṭhitāḥ buddhavaajrāḥ / tat kasmād dhetoḥ / kāyavākcitta-
vajrajñānapṛāptā batām⁵ sattvāś trikāyavaajradharmatām⁶
upādāya /
atha mañjuśrīpramukhā⁷ sarvatathāgatākāyavākcittavaajrādhipatiḥ

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par śes pa chen poḥi ye śes thob pa rnam chos thams cad kyi
nshan fid kyi ṅo bo fid mi śes nas ḥḍi sḥam du rnam par rtog
ste/ci rdo rjeḥi bdag fid ḥḍi de bāin gēgs pa thams cad kyi
chos thams cad kyi rdo rjeḥi de ḥho na fid yōns su na śes nas/
gsaṅ baḥi yi ge rnam ḥchad dam sḥam du sems pa yaṅ mchis so/
de nas bcm ldan ḥdas de bāin gēgs pa thams cad kyis/byaṅ chub
sems dpaḥ de dag la ḥḍi skad ces bkaḥ stal to/
byaṅ chub sems dpaḥ khyed rnam lta ci smos te/ned de bāin gēgs
pa thams cad kyis/sku daṅ gsuṅ daṅ thugs rdo rjeḥi gsaṅ ba mi
ḥgyur ba rḥed paḥān sku daṅ gsuṅ daṅ thugs kyi byaṅ chub mi śes
so/de gḥi⁸ phyir še na/skye ba med paḥi rdo rje mḥon par byaṅ
chub pa ni/ṅo bo fid med pa mi ḥgyur ba las byuṅ baḡo/rigs kyi bu
sems can chen poḥi khoṅs su gtoḡs paḥi sems can ji sḥed yod pa
de dag thams cad byaṅ chub la gnas pa saṅs rgyas rdo rjeḥo/de
ciḥi phyir še na/kye⁹
sems can de dag ni sku gsum rdo rjeḥi

atna vajrapaṇi sarvatathāgatāyavākciṭṭava
tā sarvatathāgatā bodhisattvāḥ caiva āha /

svabhāvasūddhānirātmye dharmadhātunirālaye /
kalpanā vajrasaṃbhūtā gīyate na ca gīyate //

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atha bhagavantaḥ sarvatathāgatā bhagavantaḥ mahāvajra-
pāṇi sarvatathāgataśvāmināḥ namaskṛtyaiva āhuḥ /
kuta imāni bhagavan sarvatathāgatākāyavākciṭṭavajra-
siddhīni samavasārenti kva vā pratiṣṭhitāni /
sarvatathāgatādhipatir vajradharaḥ prāha /
svakāyavākciṭṭavajrasamatāsantānavajrapratiṣṭhitāni
bhagavantaḥ sarvatathāgatāḥ sarvasiddhīni sarvavajra-
jñānāni sarvaḥ yāvat traidhātukaḥ iti /
sarvatathāgatāḥ procuḥ / sarvatathāgatākāyavākciṭṭa-

chos kīd kyi phyir/sku dañ gsuñ dañ thugs rdo rjeḥi ye śes thob paḥo/
de nas phyag rdo rje de bñin gēgs pa thams cad kyi sku dañ
gsuñ dañ th... rjeḥi bdag pos/de bñin gēgs pa thams cad dañ/
byañ chub sems dpāḥ de dag la ḥdi skad ces gsuñ so/
rañ bñin dag ciñ bdag med pa / chos kyi dbyiñs ni gnas med pa /
rtog pa rdo rje las byuñ ba / smra bar byed pa smra na yin / 37

de nas bcom ldan ḥdas de bñin gēgs pa thams cad kyis/bcom ldan
ḥdas de bñin gēgs pa phyag na rdo rje chen po la phyag ḥtshal nas
ḥdi skad ces gsol te/bcom ldan ḥdas de bñin gēgs pa thams cad kyi
sku dañ gsuñ dañ thugs rdo rjeḥi dños grub ji ltar yañ dag par
ḥjug /gañ na gnas/de bñin gēgs pa thams cad kyi bdag po rdo rje
ḥdzin pas gsuñs pa/bcom ldan ḥdas de bñin gēgs pa thams cad kyi
dños grub thams cad dañ/thams cad mkhyen pa dañ khams gsum ji sñed
pa dag/rañ gi sku dañ gsuñ iañ thugs kyi rgyud kyi rdo rje la gnas
so/de bñin gēgs pa thams cad kyis slar gsol pa/bcom ldan ḥdas

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vajrasiddhīni sarvatraidhātukaḥ ca bhagavan kutra sthitam/
sarvatathāgate, ānādhipatiḥ āha / ākāśadhātupratiṣṭhitāni
bhagavantaḥ sarvatathāgatāḥ sarvatathāgatākāyavākciṭṭa-
siddhīni sarvatraidhātukaḥ ca /
sarvatathāgatāḥ procuḥ / ākāśa² kutra sthitam /
vajradharaḥ prāha / na kvacit /
atha te sarvatathāgatā bodhisattvāḥ caścaryaprāptā
adbhuta³prāptā imaḥ ghoṣaḥ akārṣuḥ /

aho vajra aho vajra aho vajrasya deśanā /
yatra na kāyavākciṭṭaḥ tatra rūpaḥ vibhāvīyate // 38
atha vajradharaḥ sāsṭā sarvabuddhanamaskṛtaḥ /
trivajrāgramahāgrāgras trivajrapareṇśvaraḥ /
bhāgate sarvasiddhīnāḥ vidyāpuruṣabbhāvanāḥ // 39

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de bñin gēgs pa thams cad kyi sku dañ gsuñ dañ thugs rdo rjeḥi
dños grub dañ/khams gsum thams cad gañ na gnas/de bñin gēgs pa
thams cad kyi bdag po ye śes rdo rjeḥi bdag pos gsuñs pa/bcom ldan
ḥdas de bñin gēgs pa thams cad kyi sku dañ gsuñ dañ thugs kyi
dños grub dañ/khams gsum pa thams cad ni nam mkhaḥ la gnas so/
de bñin gēgs pa thams cad kyis gsol pa/nam mkhaḥ gañ na gnas/
de bñin gēgs pa thams cad kyi bdag pos gsuñs pa/gañ na yañ na
yin no/

de nas byañ chub sems dpāḥ de dag ḥo mtebar du gyur rmed du gyur
nas/

e maḥo rdo rje e rdo rje / e maḥo rdo rje yi bśad pa /
gañ du lus dañ ḥag sems med / de ru gaugs ni rnam par bsgom / 38
de nas ston pa rdo rje ḥdzin / sañs rgyas kun gyis phyag byas nas/
rdo rje gsum mchog mchog chen mchog/rdo rje gsum gyi dbañ phyug mchog/
rig paḥi skyes bu sgom pa yi / dños grub kun ni bśad par mizad / 39

kāyavajrasaṁbhāvanāyānāṁ bhāvanāyānāṁ buddhasaṁbhāvanāyānāṁ /
 kāyavajrasaṁbhāvanāyānāṁ bhāvanāyānāṁ buddhasaṁbhāvanāyānāṁ /
 trimukhaṁ trikāyasaṁbhūtaṁ viśphurantaṁ vicintayet /
 vajracakradharaṁ dhyātvā śīghraṁ bodhim evāpnuyāt // 41
 kulabhedana sarveṣāṁ idaṁ guhyaṁ vicintayet /
 anyathā bhāvanā teṣāṁ siddhir bhavati nottamā // 42
 ity āha bhagavaṇ vīdyāpuruṣavajraguhyāḥ /

tridhātubhūtaṁ mahārājāṅgī prapayantiḥ vicintayet /
 evaṁ tuṣyanti te vṛṣabhā vajrakāyatrīlakṣītāḥ // 43
 yas cedaṁ bhāvayet kaś cid bodhisattvo mahāyāsāḥ /
 trikāyasiddhim āpnoti saptāhena mahādūyutiḥ // 44

aṭha bhagavaṇ vajrapāṇiḥ sarvatathāgatādhipatiḥ punar
 api kāyavākācittavajrasamuccayaguhyarāhasyaṁ svakāyavāk-
 ācittavajrebhyaḥ niścārayan /

kāyavākācittasamayaḥ mahāsūdrārthakalpanā^I /
 bhāvanāyānāṁ vidhivat sarvāṇ kṣapād buddhatvaṁ āpnuyāt // 45
 aṭha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
 sādhanakāyavākācittarāhasyaṁ svakāyavākācittavajrebhyaḥ
 niścārayan /

hastasūdrāḥ na badhniyād yadīched bodhim uttamāḥ /
 samayaḥ sarvaśāntāḥ nātikraṁyo jinair api // 46

aṭha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
 buddhasamayaḥ svakāyavākācittavajrebhyaḥ niścārayan /
 vipmūtrasūkrarakāntāḥ jugupsāḥ naiva kārayet /
 bhakṣayed vidhinā nityam idaṁ guhyaṁ trivajrajam // 47
 aṭha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vāg-
 vajrasamayaḥ svakāyavākācittavajrebhyaḥ niścārayan /

traidhātukapathe rāmye yāvantiyo yeṣitāḥ saptāḥ /
 kāmayed vidhivat sarvā vāgvajrajair na jugupsāyēt // 48

mhaḥ dbyins rdo rjeḥi dbus gnas par/sans rgyas dkyil ḥkhor
 begom par bya /
 rdo rjeḥi sku ni rab begoms nas/spyi bor rdo rje rab tu begom / 40
 šal gsum sku gsum las byuñ ba / rnam par ḥphro ba bsam par bye /
 rdo rje ḥkhor lo ḥdzin bsam na/byañ chub kyur du thob par ḥgyur/ 41
 thams cad rigs kyi bye brag gis / gsañ ba ḥdi ni rnam par bsam /
 gian du rnam par begoms na ni/ de dag dños grub mchog mi ḥgyur / 42
 beom ldan ḥdas rig paḥi skyes bu rdo rje gsañ bas de skad ces
 bkaḥ stsal to/
 khams gsum las byuñ rgyal no che/mñes par byed ma rnam bsams nas/
 rdo rje sku gsum gyis mtshan pa/khyu mchog des ni mñes par ḥgyur/43
 gañ śig ḥdi dag sgom pa yi / byañ chub sems dpaḥ grags chen rnames/
 śag bdun gyis ni gzi che baḥi/sku gsum dños grub thob par ḥgyur/ 44
 de nas yañ beom ldan ḥdas kyis sku dañ gsuñ dañ thugs rdo rje
 bedus paḥi gsañ ba ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las
 phyuñ ho/

sku gsuñ thugs kyi dam tshig ni/phyag rgya chen poḥi don rtogs pa/
 cho ga bñin du kun begoms na/skad cig gis ni sañs rgyas ḥthob/ 45
 de nas phyag na rdo rjes sgrub pa po thams cad kyi lus dañ śag
 dañ sems gsañ ba ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las
 phyuñ ho/

gal te byañ chub mchog ḥdod na/lag paḥi phyag rgya mi bcin ho/
 śnags rnames kun gyi dam tshig ḥdi/rgyal ba rnames kyañ mi ḥdaho/ 46
 de nas yañ phyag na rdo rjes sañs rgyas thams cad kyi dam tshig
 ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ho/

bśaḥ gci khu ba khraḥ rnames ni / smād pa dag du yoñ mi bye /
 cho ga bñin du rtag tu bzaḥ / gsañ ḥdi rdo rje gsum byuñ jin / 47
 de nas yañ beom ldan ḥdas phyag na rdo rjes gsuñ rdo rjeḥi dam
 ts' ig ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ho/
 khams gsum dag gi lam mchog na / bud med ji śñed yod pa rnames /
 thams cad cho ga bñin du spyad / gsuñ gi rdo rje mi smad do / 48

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api citta-
vajrasamayāḥ svakāyavākcittavaḥjrebhyo niścārayan /
yāvantaḥ sarvasamayāḥ trivajrakāyasaṁsthitāḥ /
prīṇayēt trivajrasamayāś citta vajras na jugupsayet // 49
ity āha bhagavāḥ sarvasamayāḥ /
atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgataguhyavaḥjras svakāyavākcittavaḥjrebhyo niścārayan/
pañcaskandhāḥ samāsena pañcabuddhāḥ prakīrtitāḥ /
vajrāyatanāny eva bodhisattvāgrasamūhalaḥ // iti / 50
atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api trai-
dhātukācakras svakāyavākcittavaḥjrebhyo niścārayan /
pṛthivī loṣanā khyātā abdhātur māmakī sṛṣṭā /
tejas tu pāṇḍarā khyātā vāyus tārā prakīrtitā /
kṣavajradhātusamayāḥ saiva vajradharāḥ sṛṣṭāḥ // 51

de nas yañ phyag na rdo rjes thugs kyi dam tshig ḥḍi/ḥid kyi sku
dañ gsuñ dañ thugs rdo rje las phyuñ ḥo/
rdo rje sku gsuñ la gnas pa / dam tshig ji sñed yod pa kun /
rdo rje gsuñ gyi dam tshig gi / ngu zin tshin pa rab tu bya ,
thugs kyi rdo rje mi smad do / 49
bcom ldan ḥdas dam tshig chen po gsuñ gyi dam tshig gi de skad
ces bkaḥ stsal to/
de nas yañ phyag na rdo rje de bñin gñeḡe pa thams cad kyi bñag
pos/de bñin gñeḡe pa thams cad kyi gsuñ baḥi rdo rje ḥḍi/ḥid kyi
sku dañ gsuñ dañ thugs rdo rje las phyuñ ḥo/
mdor na paññ po lña rname ni / sañs rgyas lñar ni rab tu bsgrags /
rdo rjeḥi skeye mched ḥid dag kyañ/byañ chub sems dpaḥi
dkyil ḥkhor mchog/50
de nas phyag na rdo rjes khams gsuñ gyi ḥkhor lo ḥḍi/ḥid kyi sku
dañ gsuñ dañ thugs rdo rje las phyuñ ḥo/
sa ni sgyan ḥes bya ba yin / cau yi khams ni māmakī /
dkar dañ srol na ḥes bya ba / me dañ riññ du rab tu bsgrags /
mñasḥ dbyinḥ rdo rje dam tshig ni/rdo rje ḥñzin pa de ḥid yin / 51

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kāyavākcittasamayāḥ mahāmudrārthakalpanā¹ /
bhāvayed vidhivat sarvān kṣaṇād buddhatvam āpnuyāt // 45
atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakakāyavākcittasamayāḥ svakāyavākcittavaḥjrebhyo
niścārayan /
hastamudrāḥ na badhniyād yadīcched² bodhina uttamāḥ /
samayāḥ sarvasaḥtrāṣāḥ nātikramyo jīnair api // 46
atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
buddhasamayāḥ svakāyavākcittavaḥjrebhyo niścārayan /
viṇmūtrasūkrarakṭānāḥ jugupsāḥ naiva kārayet /
bhakṣayed vidhinā nityam idaṁ guhyāḥ trivajrajāḥ // 47
atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vāg-
vajrasamayāḥ svakāyavākcittavaḥjrebhyo niścārayan /
traidhātukapathe rāmye yāvantyo yeṣitaḥ sṛṣṭāḥ /
kāmayed vidhivat sarvā vāgvajrair na jugupsayet // 48

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sku gsuñ thugs kyi dam tshig ni/phyag rgya chen poḥi don rtogs pa/
cho ga bñin du kun bsgrags na/skad cig gi ni sañs rgyas ḥthob/ 45
de nas phyag na rdo rjes sgrub pa po thams cad kyi lus dañ ḥag
dañ sems gsuñ ba ḥḍi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las
phyuñ ḥo/
gal te byañ chub mchog ḥḍod na/lag paḥi phyag rgya ni bñin ḥo/
sñags rname kun gyi dam tshig ḥḍi/rgyal ba rname kyañ ni ḥḍaḥo/ 46
de nas yañ phyag na rdo rjes sañs rgyas thams cad kyi dam tshig
ḥḍi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ḥo/
bñañ gci khu ba khrag rname ni / smad pa dag du yoñ mi bya /
cho ga bñin du rtag tu bzaḥ / gsuñ ḥḍi rdo rje gsuñ byañ yin / 47
de nas yañ bcom ldan ḥdas phyag na rdo rjes gsuñ rdo rjeḥi dam
tshig ḥḍi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ḥo/
khams gsuñ dag gi lam mchog na / bud ned ji sñed yod pa rname /
thams cad cho ga bñin du sgyad / gsuñ gi rdo rje mi smad do / 48
de nas yañ phyag na rdo rjes thugs kyi dam tshig ḥḍi/ḥid kyi sku

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api citta-
vajrasamayāḥ svakāyavākittavajrebhyo niścārayan /
yāvantaḥ sarvasamayāḥ trivajrakāyasaṁsthitāḥ /
prīṇṣyēt⁵ trivajrasamayāḥ cittavajraḥ na jugupsayet//49
ity āha bhagavāḥ trivajrasamayāḥ /
atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgatagubhyavajraḥ svakāyavākittavajrebhyo niścārayan/
pañcaskandhāḥ samāsena pañcabuddhāḥ prakīrtitāḥ /
vajrāyatanāny eva bodhisattvāgrasaṁjālan // iti / 4
atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api trai-
dhātukācakraḥ svakāyavākittavajrebhyo niścārayan /
pṛthivī locanā khyātā abdhātur māmakī smṛtā /
[?]tejas tu pāṇḍarā khyātā vāyus tārā prakīrtitā /
khevajredhātusamayāḥ saiva vajradharaḥ smṛtaḥ // 5I

de nas yan phyag na rdo rje las phyuñ ho/
dañ gsuñ dañ thugs rdo rje las phyuñ ho/
rdo rje sku gsum^I la gnas pa / dam tshig ji sñed yod pa kun /
rdo rje gsum gyi dam tshig gis / ngu ñiñ tshim pa rab tu bya /
thugs kyi rdo rje mi smad do / 49
bcom ldan ḥdas dam tshig chen po gsum gyi dam tshig gis de skad
ces bkaḥ stsal to/
de nas yan phyag na rdo rje de bñin gsegs pa thams cad kyi bñag
pos/de bñin gsegs pa thams cad kyi gsañ baḥi rdo rje ḥai/ñid kyi
sku dañ gsuñ dañ thugs rdo rje las phyuñ ho/
mdor na phuñ po lña rnam ni / sañs rgyas lñar ni rab tu bñagags /
rdo rjeḥi skeye mched ñid dag kyañ/byañ chub sems dpaḥi
dkyil ḥkhor mchog/50
de nas phyag na rdo rjes khams gsum gyi ḥkhor lo ḥai/ñid kyi sku
dañ gsuñ dañ thugs rdo rje las phyuñ ho/
sa ni spyen ñes bya ba yin / chu yi khams ni māmakī /
dkar dañ srol ma ñes bya ba / me ñañ rluñ du rab tu bñagags /
mkhaḥ dbyiñs rdo rje dam tshig ni/rdo rje ḥazin pa de ñid yin / 5I

atha khalu maitreya bodhisattvo mahāsattvo bhīṭaḥ sap-
trastamanases tūṣṭiṃ abhūt /

atha khalv akṣobhyas tathāgato ratnaketus tathāgato'
mitābhas tathāgato'moghasiddhis tathāgato vairocanas
tathāgataḥ sarvavajradharasiddhisamayāmbanavaḥśraḥ nāma
samādhiḥ samāpadyaitān sarvabodhisattvān ānantreyaṭe sma/
śrīpvanṭu bhagavantaḥ sarvabodhisattvā ye'pi te daśasu
dikṣu buddhā bhagavantaḥ tryadhvavajrajñānasapbhūtās te'
pi³ guhyasamājacāryas āgatya pūjāyanti namaskurvanti ca /
tat kasmād dhetoḥ / śāstā sarvabodhisattvānāḥ sarvatathā-
gatānāḥ ca sa eva bhagavān mahāvajradharaḥ sarvabuddha-
jñānādhipatir iti /
atha te sarve mahābodhisattvās tān sarvatathāgatān evaṃ

de nas yañ byañ chub sems dpañ byams pa yid ḥjigs śiñ skrag nas
cañ mi sra bar gyur to/
de nas de bñin gēgs^{pa} mi bkyod pa dañ/de bñin gēgs pa dkon mchog
dpal dañ/de bñin gēgs pa ḥod dpag tu-^{pa} pa dañ/de bñin gēgs pa
gdon mi sa bar grub pa dañ/de bñin gēgs pa rnas par snañ mīdā
rnams/rdo rje ḥdsin thams cad kyi dños grub kyi dam tshig la
daigs pa rdo rje śes bya baḥi tiñ ne ḥdsin la sñoms par žugs nas/
byañ chub sems dpañ de dag thams cad la bkaḥ steal pa/byañ chub
sams dpañ khyed rnams thams cad fion cig/gañ yañ phyogs bcuḥi sañs
rgyas bcom līan ḥdas dus gsun gyi rdo rjeḥi ye śes las byuñ ba de
rnams kyañ/gsañ ba ḥdus paḥi slob dpon dañ phrad na mchod pa byed
ciñ phyag ḥtabal to/de ciḥi phyr śe na/de fīd ston pa yin bcom
līan ḥdas rdo rje ḥdsin pa yin/saḥs rgyas thams cad kyi ye śes
kyi bdag pe yin paḥi phyr ro/
de nas byañ chub sems dpañ chen po de dag thams cad kyis/de bñin
gēgs pa thams cad la ḥdi skad ces gaol to/bcom līan ḥdas de bñin

āhuḥ / sarvatathāgata-kāyavākcittasiddhīni bhagavantaḥ
kutra sthitāni⁶ / sarvatathāgatāḥ prāhuḥ / trikāyaguhya²
kāyavākcittavajracārasya kāyavākcittasthitāni / mahā-
bodhisattvāḥ prāhuḥ / kāyavākcittaguhyavajraḥ kutra
sthitam / na kvacit /
atha te mahābodhisattvā ācāryaprapṛtā adbhutaprapṛtāḥ
tūṣṭiṣṭhitā abhūvan /

atha bhagavān vajrapāṇis tathāgatāḥ guhyavajrasamādhē
vyutthāya sarvatathāgatān sarvabodhisattvāḥ cāmantrayate
sma / śrīpvanu bhagavantaḥ sarvatathāgatāḥ sarvabodhi-
sattvāḥ ca sarvatathāgatābodhisattvabhavavajraḥ nāma samādhī-
mahā
maṇḍalam /
atha khalu sarvatathāgatā bodhisattvāḥ ca kṛtāḥjalipuṣā
bhagavantaḥ vajradharam evam āhuḥ /

gēge pa thams cad kyi sku dañ guñ dañ thugs kyi dnos grub rname
ci la gnas/de bñin gēge pa thams cad kyiḥ bkaḥ steal pa/sku gum
guñ baḥi sku dañ guñ dañ thugs ni/rdo rje slob dpon gyi lus dañ
ñag dañ sams rdo rje la gnas so/byañ chub sams dpaḥ chen po rname
kyis gsol pa/lus dañ ñag dañ sams rdo rje gañ la gnas/gañ la yañ
mi gnas so/de nas byañ chub sams dpaḥ de dag ño stkar du gyur
rmaḍ du gyur nas can mi sara bar ḥkhor do/

de nas boom ldan ḥdas phyag na rdo rje/de bñin gēge paḥi guñ
baḥi rdo rjeḥi tiñ ñe ḥdsin las bñeḥ nas/de bñin gēge pa thams
cad dañ/byañ chub sams dpaḥ rname la bos te bkaḥ steal pa/de bñin
gēge pa thams cad dañ byañ chub sams dpaḥ khyed thams cad/de bñin
gēge pa thams cad kyi byañ chub kyi sams kun ḥbyuñ ba ñes bya
baḥi tiñ ñe ḥdsin gyi dkyil ḥkhor ñon cig/
de nas yañ de bñin gēge pa dañ/byañ chub sams dpaḥ de dag thams
cad kyiḥ thal mo sbyar nas/boom ldan ḥdas la ḥdi skad ces gsol to/

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deśayatu bhagavān deśayatu sugato mahāmaṇḍalam iti /
khadhātunadhyagataḥ cintec caturasraḥ suśobhanam /
buddhamaṇḍalayogena dhyānavajraḥ pracodayet // 52
vajramaṇḍalādhyānena āsanāḥ sarvacākrīḥ /
pūjāḥ tenaiva vidhinā kurvīta matimān sadā // 53
ācāryaḥ hrdaye dhyātvā abhiṣekaḥ samārabhet /
khadhātun sarvabuddhais tu paripūrṇaḥ vicintayet /
pātayed vidhivat sarvān abhiṣekapadais tribhiḥ // 54
anena bodhim² āpnoti sarvasattvahiṣiṣiṇ /
siddhyate kāyavākcittaḥ sarvasiddhisahādbhūtam // 55
sarvabuddhabodhisattvasamayacakraḥ nāma dhyānamaṇḍalam /

atha khalu vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api
sarvatathāgatavajrayogaḥ nāma kāyavākcittavajraguhyaḥ
kāyavākcittavajrahya nīcāravan /

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boom ldan ḥdas dkyil ḥkhor chen po bñad du gsol/bde bar gēge pa
bñad du gsol/
nam mkhaḥi dbyiñs su dñus beam pa/gru bñi lham pa rab tu mize/
sañs rgyas dkyil ḥkhor sbyor ba yis/beam gtan rdo rje
rab bakul bya/ 52
rdo rje dkyil ḥkhor beam gtan gyis/ḥkhor lo can kun bñugs par bya/
achod paḥi cho ga de fiid kyis/ble dañ ldan pas rtag tu bya / 53
slob dpon sñiñ khar rab begoms nas/dbañ bakur ba ni brtsam par bya/
sañs rgyas kun gyis nam mkhaḥi dbyiñs/yoñs su gañ bar rnam begoms la/
dbañ bakur ba yi gnas gum gyis/thams cad cho ga bñin du dbab / 54
sams can kun la pñas ḥdoḍ paḥi/byañ chub ḥdi yis ḥbab ḥgyur ñiñ/
ño stkar chen paḥi dnos grub kun/sku guñ thugs ni ḥgrub
par ḥgyur / 55
sañs rgyas dañ byañ chub sams dpaḥ kyi dam tshig gi ḥkhor lo ñes
bya ba/beam gtan gyi dkyil ḥkhor ro/

de nas yañ phyag na rdo rje de bñin gēge pa thams cad kyi rdo rje
thams cad kyiḥ thal mo sbyar nas/boom ldan ḥdas la ḥdi skad ces gsol to/

khadhātumadhyagataṣ cinted asthināṣādīnaṣṣālen /
 trikāyavākciṭṭabhādayaṣ vajrasattvaṣ vibhāvayet // 56
 krūraṣ vikṛtaṣ saṣkrudhṣaṣ nīlotpalasaṣaprabhaṣ /
 caturbhujāṣ vidhānena kaṣālahastaṣ vibhāvayet // 57
 pañcaraśmiprabhodyotaṣ svajihvāṣ bhāvayed vratī /
 dhyānavajraprayogeṣa rudh rākaraṣaṣan uttamaṣ // 58
 triśūlaṣ vajrasamayāṣ kilakaṣaṣ dārunottamaṣ /
 piḍayed vajrayogena buddhakāyaṣ api svayaṣ // iti / 59

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vajrāhā-
 rasamayākṛtyārthaṣ svakāyavākciṭṭavaḥjrebhyo niścārayan /
 annaṣ vāthavā pānaṣ yat kiṣcid bhakṣayed vratī /
 vipnūtramāṣayogena vidhivat parikalpayet // 60

fid kyi sku dan gsun dan thugs rdo rje las phyun no/

sa ras la sogs dkyil bkhar ni/nam mkhaḥi dbyiṣ kyi dbus su bsam/
 sku dan gsun thugs gsun sñiṣ po/rdo rje sems dpaḥ begom par bya/ 56
 drag po ni sdug karoṣ pa ni / utpal sñon poḥi kha dog ḥdra /
 phyag bñi pa yi cho ga yis / phyag na thod pa banams par begom / 57
 ḥod zer lha rnama yaṣ dag byun/raṣ lce brtul sugs can gyis begom/
 bsas gtan rdo rje sbyor ba yis/khrag draṣ ba ni mchog yin no / 58
 rtse gsun rdo rje dam tshig dan/ phur bu drag po mchog dag gi/
 saṣ rgyas fid kyi sku dag kyaṣ/rdo rjeḥi sbyor bas gdab par bya/59
 de nas yaṣ phyag na rdo rjes rdo rjeḥi kha sas kyi dam tshig gi
 bya ba ḥdi/fid kyi sku dan gsun dan thugs rdo rje las phyun no/
 bsap baḥan btuṣ ba gaṣ cuṣ zad/brtul sugs can gyis gaṣ bsap ba /
 bñan goi sa yi sbyor ba yis / cho ga bñin du yonṣ su brtab / 60

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
 tathāgataḥkāyavākciṭṭavaḥjrapūjāgryaṣ svakāyavākciṭṭa-
 vajrebhyo niścārayan /
 pañcopahārapūjāgraiḥ pūjanaṣ ca prakalpayet /
 eṣo hi sarvavajrāṣaṣ samayo duratikramaḥ // 61
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
 tathāgataḥkāyavākciṭṭapūjārahasyaṣ svakāyavākciṭṭa-
 vajrebhyo niścārayan /
 dvayendriyaprayogeṣa svaśukrādīparigrahaiḥ /
 pūjayed vidhivat sarvaṣ buddhabodhiṣ avāpnuyāt // 62
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
 tathāgataḥkāyavākciṭṭasaḥvaraṣ svakāyavākciṭṭavaḥjrebhyo
 niścārayan /
 sattvadhātor anantasya mātāṣ samayadhāriṣiṣ /
 kāṣayet trivajrasamayaiḥ saḥvaro'yaṣ mahādbhutaḥ // 63

de nas yaṣ phyag na rdo rjes de bñin gēgs pa thams cad kyi sku
 dan gsun dan thugs rdo rje mchod paḥi mchog ḥdi/fid kyi sku dan
 gsun dan thugs ido rje las phyun no/
 mchod paḥi yo byad mchog lha ni/mchod pas de dag mchod par bya /
 ḥdi ni rdo rje thams cad kyi / dam tshig sñin tu ḥdaḥ dkaḥ baḥo / 61
 de nas yaṣ phyag na rdo rje de bñin gēgs pa thams cad kyi sku dan
 gsun dan thugs kḥi mchod pa gsun ba ḥdi/fid kyi sku dan gsun dan
 thugs rdo rje las phyun no/
 dbañ pe gñis kyi sbyor ba yis / bñag gi khu ba la sogs pa /
 cho ga bñin du kun mchod na / saṣ rgyas byañ chub thob par ḥgyur/62
 de nas yaṣ phyag na rdo rje de bñin gēgs pa thams cad kyi spyod
 pa/lus dan ṅag dan sems kyi sdom pa ḥdi/fid kyi sku dan gsun dan
 thugs rdo rje las phyun no/
 sems can khams rnama mkhaḥ yas kyi/dam tshig ḥdñin paḥi na rnama la/
 dam tshig gsun gyi rdo rjes spyad/sdom pa ḥdi ni rmad po che / 63
 de nas yaṣ phyag na rdo rjes agrub pa po thams cad kyi sdom paḥi

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakasaṃvāraḥ svakāyavākcittavañjreḥ nyācārayan /

kāyavākcittasābhogaḥ triguhyālayavañjraḥ /
sādhayāny ahaḥ bhadrāḥ nāśayen nātra sarvathā // 64

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakavañjrasattvasaṃvāraḥ svakāyavākcittavañjreḥ
nyācārayan /

vitastāḥ traṇ atikraṇya mūrdhni maṇḍalakaḥ /
oṃkāraḥ madhyagataḥ dhyātvā pañcāṅgānīpātanaḥ // 65

anena vañjrayogena tejasvī bhavate kṣapāt /
kāyavākcittasauṣṭhītyaḥ bhavate nātra saṃśayaḥ // 66

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
māntradhara kāyavākcittaguhyaḥ svakāyavākcittavañjreḥ
nyācārayan /

caityakarma na kurvīta na ca pustakavācānaḥ /
maṇḍalaḥ naiva kurvīta na trivañjraḥ gāvanānaḥ // 67

rdo rje ḥḍi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ḥo/
lus dañ ḥag sems leñs spyod kyi/ gsañ ba gsum gnas rdo rje skyes/
bzañ pokdag gis begrub par bya/ḥdir ni yon ye ḥjig par ḥgyur / 64
de naś yañ phyag na rdo rjes sgrub pa po thams cad kyi rdo rje
sams dpañi sdom pa ḥḍi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las
phyuñ ḥo/

atho gañ tsam gyis dpaḥ par ni/spyi ḥer dkyil ḥkhor brtag par bya/
oṃ ni dbus su gnas bsems nas / bdud rtsi lña po dbab par bya / 65

rdo rjeñi sbyor ba ḥḍi yis ni / akaḍ cig daggis gsi can ḥgyur /
lus dañ ḥag sems bder gnas pa / ḥgyur bar ḥḍi ni dogs pa med / 66

de nas yañ phyag na rdo rjes sñags ḥḍsin pa thams cad kyi lus dañ
ḥag dañ sems kyi gsañ ba ḥḍi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje
las phyuñ ḥo/

achod rten dag gi las mi bya / glegs bam klag paḥaḥ mi bya śin /
dkyil ḥkhor dag kyañ yon mi bya/rdo rje gsum achog phyag mi byaḥo/67

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvaśiḥḥāhāra-
stambhanākarṣaṇaguhyaḥ svakāyavākcittavañjreḥ nyā-
cārayan /

/ oṃ^I /

cakramadhyagataḥ athāpya sitāśūjvālanālinā /
pītāśūrasāigahanaḥ bhāvayet pītasannibham /

trivañjrasānisamayair bīje'yaḥ triguhyaḥ saḥbhavaḥ // 68

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ kāyavākcittarakṣā-
cakraḥ mantravañjrasaṃyuktaḥ svakāyavākcittavañjreḥ
nyācārayan /

oṃ HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA
DAHA AMṚTE HŪṂ PHAṬ SVĀHĀ /

bhūrjestrādiḥ cakraḥ karmavañjrapratīḥḥhitam /
hāṃkāraḥ madhyagataḥ kṛtvā nāma madhye samālikhet // 69

mantrākṣarapadaḥ saṃyak maṇḍitaḥ athāpyet sadā /

de nas phyag na rdo rje de bāin gāge pa thams cad kyi bdag pos/
dag thams cad ḥbyin paḥam gnon pa dañ ḥḍren pañi gsañ ba ḥḍi/ḥid
kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ḥo/

/ oṃ /

ḥod ser dkar peñi phreñ ba can/ḥkhor loñi dbus su chud par bñag/
ḥod ser ser po ḥkhrigs pa ni / ser po lta bur bagom par bya /

rder gsum ḥod ser dam tahig gis/wa bon gsañ gsum las byuñ baḥo/ 68
de nas yañ phyag na rdo rje de bāin gāge pa thams cad kyi bdag
pos/lus dañ ḥag dañ sems sruñ bañi ḥkhor loñi sñags rdo rje dañ

lḍan pa ḥḍi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ḥo/
oṃ HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA
AMṚTE HŪṂ PHAṬ /

gro ga la sogā ḥkher lo ni / las kyi rdo rje la gnas par /
hāṃ ni dbus su bñag nas su / mññ ni dbus su bri bar bya / 69

sñags kyi yi geñi tahige rname kyis/brgyan te rtag tu giag par bya/
ḥḍi ni sñags rname thams cad kyi/gsañ ba gsum gyi gnas bḍus paḥo/70

eṣo hi sarvaśāntarāṇaṃ triguhyālayasāṅgavaṇaṃ //
atha vajrapāṇiḥ sarvatathāgatādhipatir vajrādjanapadaḥ
svakāyavācittavaḥreḥhyo nīśārayan /

catuspathaikavṛkṣe ca mātrsthāne śivālaye /

vajrādjanapadaḥ tatra kapāle pātayet sadā // 71

mahātālaḥ ruddhiraḥ viṣṭaḥ padmasūtrārkaḥālena vartīḥ
kṛtvā kṛṣṇataturdāśyān ardharaṭrau vajrādjanapadaḥ pātayed
budhaḥ / tatraivāṣṭaśāstābhimantritaḥ kṛtvā trividhā
śiddhir bhavaty āha bhagavān samantabhadraḥ /

atha bhagavantaḥ sarvatathāgatā vajrapāṇiḥ sarvatathā-
gatādhipatīn evaṃ āhuḥ / katibhir bhagavan guhyākṣaraḥ
samānvāgatās te bodhisattvā mahāsattvā ya idaṃ sarva-
tathāgatacaryāvajraḥ sarvatathāgataguhyasamayaḥ śraddhā-
syanti bhāvayisyanti ca /

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atha vajrapāṇiḥ sarvatathāgatādhipatīḥ tān sarvatathā-
gatān evaṃ āha / triguhyākṣarair bhagavantaḥ sarvatathā-
gatāḥ samānvāgatās te bodhisattvā mahāsattvā ya idaṃ
sarvatathāgatabodhicaryāvajraḥ śraddhāsyanti bhāvayisyanti
ca /

sarvatathāgatāḥ prāhuḥ / katamais tribhiḥ /

vajradharaḥ prāha / sarvatathāgatākāyavajreṇa / sarva-
tathāgatavāgvajreṇa / sarvatathāgatacittavajreṇa / ebhis
tribhiḥ /

atha te sarvatathāgatā bhagavato vajrapāṇeḥ pādāyor
nipatyā tūṣṇīḥ sthitā abhūvan /

atha vajrapāṇiḥ sarvatathāgatādhipatīḥ tān sarvatathāgatān
bodhisattvāṃś cāmantrayate sma / bhūtapūrvāḥ bhagavantaḥ
sarvatathāgatā anabhilāpyānabhilāpyabuddhakṣetrusumera-
paramāvaraḥaṣṣaśāḥ kalpāḥ kṣipā yāvad bhagavato dīpaṅka-

de nas yaṅ phyag na rdo rje de bñin gēgs pa thams cad kyi bdag
pos/rdo rje andsanaḥi dam tshig ḥdi/ñid kyi sku dan gsun dan thugs
rdo rje las phyun ne/

lam gyi bñi mdo śin gcig drun / ma moḥi gnas sam śi gnas su /

de ru rdo rje andsana / thod par rtag tu dbab par bya / 71

tshil chen po dan khreg dan ḥsan ba dan padmoḥi skud pa dan
arkahī skud pas me mar gyi śñin po byas la/tshes ñi śu dguḥi
nam phyed na/rdo rje andsana dbab par byaḥo/de ñid la shags brgya
rtaa brgyad btab na/dños grub rnas pa gsun du ḥgyur ro/śes bcom
ldan ḥdas kun tu bzan pos gsun so/

de nas bcom ldan ḥdas de bñin gēgs pa thams cad kyi/phyag na
rdo rje de bñin gēgs pa thams cad kyi bdag po la ḥdi skad ces
gsol to/bcom ldan ḥdas gsan baḥi yi ge du dan ldan na byan chub
sens dpaḥ sens dpaḥ chen po de dag/de bñin gēgs pa thams cad kyi
gsan baḥi dam tshig gi spyod paḥi rdo rje ḥdi la dad cin sgom par

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ḥgyur/de bñin gēgs pa thams cad kyi bdag po phyag na rdo rjes
de bñin gēgs pa de dag la ḥdi skad ces gsun so/bcom ldan ḥdas
de bñin gēgs pa thams cad gsan baḥi yi ge gsun dan ldan na byan
chub sens dpaḥ /de bñin gēgs pa thams cad kyi spyod paḥi rdo rje
gan yin pa de la dad cin sgom par ḥgyur ro/de bñin gēgs pa thams
cad kyi gsol pa/gsun pe gan űig legs/rdo rje ḥdzin pas bkaḥ stsal
pa/de bñin gēgs pa thams cad kyi sku rdo rje dan/de bñin gēgs pa
thams cad kyi gsun rdo rje dan/de bñin gēgs pa thams cad kyi
thugs rdo rje ste gsun no/de nas de bñin gēgs pa de dag thams cad
kyi/bcom ldan ḥdas phyag na rdo rje la phyag ḥtshal nas can mi
gsun bar gyur te/

de nos phyag na rdo rje de bñin gēgs pa thams cad kyi bdag pos/
de bñin gēgs pa thams cad dan/byan chub sens dpaḥ de dag la bkaḥ
stsal pa/bcom ldan ḥdas de bñin gēgs pa thams cad/śnon byun ba
brjod kyi mi lan baḥi yaṅ brjod kyi mi lan baḥi/sans rgyas kyi
ñin rdal rab tu phra ba dan mñan paḥi bakal pa yaṅ ḥdas nas/gan

rasya tathāgatasyārhatāḥ saṅghakṣapabuddhasyātikrāntāsya
kāśyapasyāpi mahāmuner abhissambuddhasya na bhāṣitam / tat
kasmād dhetoḥ / abhavyā bhagavantaḥ sattvā asya mahāgūhya-
padārthasya tena kālena tena samayena mayā na bhāṣitam /
api tu bhagavantaḥ sarvatathāgatā asmīn guhyasamāje
buddhabodhiḥ kṣapalavasmūhūrtensiva niṣpādayanti / yad
anekair gaṅgānadīvalūkāsamaḥ kalpair ghaṭayanto vyā-
yacchanto bodhisattvā bodhiḥ na prāpnuvanti / tad ihaiva
janmani guhyasamājābhiraṭo bodhisattvaḥ sarvatathāgatānāḥ
buddha itī saṅghyāḥ gacchati /
atha te bodhisattvā idam vāgvaḥkrāṣarapadaḥ śrutvā pra-
rodayaṁ āsuḥ / atha te sarvatathāgatā tān bodhisattvān
evam āhuḥ /

boom ldam ḥdas de bñin gsegs pa dgra boom pa yan dag par rdzogs
paḥi sañs rgyas nar ne misad ḥdas pa nas thub pa chen po ḥod sruñ
mñon par sañs rgyaspaḥi bar gyis kyañ ma gsuñs so/de ciḥi phyir
śe na/boom ldam ḥdas gsañ ba chen poḥi gnas kyi don bśad pa de/
deḥi tahe deḥi-dus na sems can rñams la skal ba med paḥi phyir ro/
ḥon kyañ boom ldam ḥdas de bñin gsegs pa thams cad kyi gsañ ba
ḥdus pa ḥdi la/skad cig than cig yud team gyis sañs rgyas kyi
byañ chub rdzogs par byed do/gaṅgaḥi klun gi bye ma du na sñed
kyi bakal par byañ chub sems dpaḥ rñams kyis ḥbad ciñ btsal kyañ
byañ chub thob par mi ḥgyur ba de/gsañ ba ḥdus pa la mñon par dgaḥ
baḥi byañ chub sems dpaḥ tahe ḥdi fid la de bñin gsegs pa rñams
kyi sañs rgyas śes bya baḥi grañs su ḥgroḥo/
de nas byañ chub sems dpaḥ de dag gis gsuñ rdo rjeḥi yi geḥi tshig
ḥdi thos nas rab tu ḥus so/de nas de bñin gsegs pa de dag thams cad
kyis byañ chub sems dpaḥ de rñams la ḥdi skad ces bkaḥ stsal to/

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mā bhagavantaḥ mahābodhisattvāḥ prarodayatha mā triduhkha
I utpādayatha / atha te mahābodhisattvās tān sarvatathāgatān
evam āhuḥ / kathaḥ² bhagavantaḥ sarvatathāgatā na prarodā-
nabe / kathaḥ³ triduhkhaḥ notpādayānabe / tat kasmād
dhetoḥ / abhavyā bhagavantaḥ triguhyākṣaram / abhavyā
bhagavantaḥ⁴ teṣāḥ nāmasāvapeṇāpi /
sarvatathāgatā prāḥḥ / sāmānyākṣarapadaḥ kulaputrā yathā
bhavadbhir na jñātaḥ na śrutam / tathāsābhir api sarva-
tathāgataḥ⁵ sarvabodhisattvāś ca kulaputrās te guhyākṣarā
na samprāpta⁶ nābhissambuddhās ca / tat kasmād dhetoḥ / tri-
guhyākṣaravisuddhatvāt /
atha te sarvabodhisattvās tūṣṭiḥ vyavasthitā abhūvan /
atha bhagavantaḥ sarvatathāgatāḥ sarvatathāgatakāyavāk-
cittavaḥrayośidbhageṣu vijahāra /

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byañ chub sems dpaḥ khyed rñams ma ḥu śig/adug bñal gsum la ma
sgom ś'g/de nas de bñin gsegs pa thams cad la/byañ chub sems dpaḥ
de rñams kyis ḥdi skad ces gsol to/boom ldam ḥdas de bñin gsegs pa
thams cad/ji lter ma ḥu barbgyi/ji lter adug bañal gsum mi sgom
par bgyi/de ciḥi phyir śe na/gsañ baḥi yi geḥi miñ team thos paḥi
skal ba yan ma mohis so/de bñin gsegs pa thams cad kyis bkaḥ stsal
pa/de skad na ser cig/yi ge ni thun mon ste/rigs kyi bu khyed
rñams kyis ji lter mi śes pa dañ na thos pa de bñin du/ñed de bñin
gsegs pa thams cad dañ byañ chub sems dpaḥ thams cad kyis kyañ/
rigs kyi ba gsañ baḥi yi ge ḥdi dag na thos śiñ mñon par sañs ma
rgyas so/de ciḥi phyir śe na/gsañ baḥi yi ge rñam par dag paḥi
phyir ro/do nas byañ chub sems dpaḥ de dag thams cad mi sara bar
gnas par gyur to/de nas boom ldam ḥdas de bñin gsegs pa thams cad/
de bñin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs rdo rjeḥi
btsun moḥi bhaga la bśugs so/

de nas de bñin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi

atha sã sarvatathãgatacittadayitã mãmakã bhagavantaþ
sarvatathãgatãdhipatiþ mahãvajradhara⁷m ebhir vajradhara-
kãmaratipũjãgrãkþarapadaibþ prityã⁸ stanuyãm äsa /

tvap vajracitta bhuvaneþvara sattvadhãto
trãya⁹hi mãþ ratimanojãmahãrthakãmaibþ /
kãmãhi mãþ janaka.sattvamahãgrãbandho
yadãcchase jãvitu mahya nãtha //

72

atha sã buddhalocana sarvatathãgatakãyedayitã bhagavantaþ
sarvatathãgatãdhipatiþ mahãvajradhara⁹m ebhir vajrakãma-
ratipũjãgrãkþarapadaibþ sukhasaumanasyapriyã stanuyãm äsa /

tvap vajrakãya¹⁰ bahusattvapriyã¹¹jãcaakra
buddhãrthabodhiparamãrthahitãnudarãi /
rãgeþa rãgasamayã¹² mama kãmayaþva
yadãcchase jãvitu mahya nãtha //

73

btsun nos/boom ldan hãas de bñin gãeþs pa thams cad kyi bdag po
rdo rje hãzin chen po la dgaþ bas bstod pa/
sems can khams na gnas kyi dbaþ phyug khyod ni rdo rjeþi thugs/
dgaþ ba yid hoñ don chen hãdod pas bdag la bskyab tu gsol/
ngon po gal te de riñ bdag ni gson par achis bñed na/

sems can yab chen gñen mohog bdag la dgyes par mizad du gsol/ 72

de nas de bñin gãeþs pa thams cad kyi sku dañ gsuñ dañ thugs kyi

btsun no mãmakã/boom ldan hãas de bñin gãeþs pa thams cad kyi
bdag po rdo rje hãzin pa chen po la/rdo rje hãdod paþi dgaþ baþi

mchod paþi mohog yi geþi tshig hãdis yañ dag par bstod do/
rdo rjeþi sku khyod bkaþ yi hãkhor lo sems can kun la phan/

sañs rgyas don du byañ chub don dam rjes su phan ston pa/
ngon po gal te de riñ bdag ni gson par achis bñed na/

hãdod chags dam tshig chags pas bdag la dgyes par mizad du gsol/ 73

404

athe sã lokesvaradayitã kãyavãkocittavajranetrã bhagavantaþ
sarvatathãgatãdhipatiþ mahãvajradhara²m kãnepãbhogasamayãibþ
stanuyãm äsa /

tvap vajravãca sakãlãya hitãnukampã
lokãrthakãryakarãþe sada saþpravrttaþ /
kãmãhi mãþ suratacarya samantabhadra
yadãcchase jãvitu mahya nãtha //

74

atha sã sarvatathãgatakãyavãkocittasamayavajradayitã
bhagavantaþ sarvatathãgatãdhipatiþ mahãvajradhara²m anãya
sarvatathãgatasukhasaumanasyapriyã stanuyãm äsa /

tvap vajrakãma³ samayãgra mahãhitãrthã
saþbuddhavaþsatilakaþ sãmatãnukampã /
kãmãhi mãþ guþanidhiþ bahurãtnabhãtã⁵
yadãcchase jãvitu mahya nãtha //

75

405

de nas boom ldan hãas de bñin gãeþs pa thams cad kyi bdag po la/
hãjig rten gyi dbaþ phyug gi sku dañ gsuñ dañ thugs rdo rjeþi
spyã gñis/rdo rje hãzin pa chen po la hãdod pa la fie bar leñã
spyod paþi dam tshig gis yañ dag par bstod pa/

khyod ni rdo rjeþi gsuñ ste kun la phan ãñ thugs brtas ba/
hãjig rten dag gi dgos paþi don mizad pa la rtag tu brtasen/
ngon po gal te de riñ bdag ni gson par achis bñed na/

rab dgaþi spyod pa kun tu brãñ rdo rje bdag la dgyes par mizad du gsol/74

de nas de bñin gãeþs pa thams cad kyi sku dañ gsuñ dañ thugs kyi

dam tshig rdo rjeþi btsun nos/boom ldan hãas de bñin gãeþs pa

thams cad kyi bdag po rdo rje hãzin chen po la/de bñin gãeþs pa

thams cad kyi ble ba dañ yid bde baþi dgaþ ba hãis bstod do/

khyod ni rdo rje hãdod pa dam tshig mohog gi phan don che/
yañ dag rãseþs sañs rgyas kyi gduñ mohog mñam pa ãid gñis pa/

ngon po gal te de riñ bdag ni gson par achis bñed na/

yen tan rin chen mañ peþi gter gyur bdag la dgyes par mizad du gsol/75

atha bhagavān vajrapāṇis tathāgataḥ sarvakṣemabhoga-
vajrasūryaḥ nāma samādhiḥ samāpanas tāḥ sarvatathāgata-
dayitāḥ samayacakreṇa kāmayaḥ tūṣṭim abhūt / athāyaḥ
sarvākāśadhātuh sarvatathāgatakāyavākcittavajrasamaya-
śukreṇa paripūrṇo vajrodakaparipūrṇakumbha iva saṁsthito'
bhūt / athāsmiṁ vajrākāśadhātave ye sattvās trikāyassamaya-
saṁbhūtās tē vajrasūryā saṁprerṣṭāḥ sarve te tathāgatā
arhantaḥ saṁyaksambuddhās trivajrajñānino'bhūvan / tataḥ
prabhṛti sarvasattvāḥ samantabhadraḥ⁷ samantabhadra⁸ iti
sarvatathāgatakāyavākcittavajreṇābhīṣiktā abhūvan /

de nas boom ldan ḥdas phyag na rdo rje de bāin gēgs pa ḥdod chags
thams cad ne bar loṅs spyod paḥi rdo rjeḥi dpal śes bya baḥi tin
ne ḥdāin la sḥoms par ūgs nas/de bāin gēgs pa thams cad kyi
btsun mo de dag la dam tshig gi ḥkhor los ḥdod pa spyod ciṅ caṅ
ni gsuṅ bar gyur to/de nas nam mkhaḥi dbyiṅs ḥdi dag thams cad la
de bāin gēgs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi
dam tshig gi khu bas yōṅs su gaṅ ste/bum pa rdo rje chus gaṅ ba
ltar gnas par gyur to/de nas rdo rje nam mkhaḥi dbyiṅs ḥdi na gaṅ
sens can sku gsun gi dam tshig las/yāṅ dag par byuṅ ba de rnam
rdo rjeḥi dpal gyis reg nas/thams cad de bāin gēgs pa dgra boom
pa yāṅ dag par rdoṅs paḥi saṅs rgyas rdo rje gsun gyi ye śes can
du gyur to/de nas brtams te sens can thams cad kun tu bzaṅ po/
kun tu bzaṅ po śes/de bāin gēgs pa thams cad kyi sku daṅ gsuṅ
daṅ thugs rdo rjes dbaṅ bakur bar gyur to/

atha vajrapāṇis¹ tathāgatas tān sarvatathāgatān evam āha /
dṛṣṭā bhagavantaḥ sarvatathāgatāḥ sarvabuddhadharmaśasatā/
atha te sarvatathāgatāḥ vajrapāṇiḥ sarvatathāgatādhipatin
evam āhuḥ / dṛṣṭā bhagavan dṛṣṭā sugata² sarvatathāgata-
vajrajñānasamatāvajrajñānacaryeti /
atha bhagavantaḥ sarvatathāgatāḥ sarvatathāgatayoṣid-
bhageṣv abhiniṣkramaṇya bhagavantaḥ mahāvajrapāṇiḥ sarva-
tathāgatādhipatiḥ tathāgataḥ evam āhuḥ / āścaryaḥ bhaga-
vann āścaryaḥ sugata yatra hi nāma rāgākṣarapadair buddha-
bodhir anugantavyeti /
atha vajrapāṇiḥ sarvatathāgatādhipatis tān sarvatathā-
gatān evam āha / mā bhagavantaḥ sarvatathāgatā evaḥ
vadatha / tat³ kasmād dhetoḥ / khavajrasamayatulyatvāt
sarvadharmāḥ / na rūpaskandho na vedanāskandho na
saṁjñāskandho na saṁskāraśkandho na vijñānaśkandho na

de nas de bāin gēgs pa phyag na rdo rjes de bāin gēgs pa de dag
thams cad la ḥdi skad ces bkab stsal to/boom ldan ḥdas de bāin
gēgs pa thams cad chos thams cad kyi mām pa nīd mthoṅ ḥas/de nas
de bāin gēgs pa thams cad kyi/phyag na rdo rje de bāin gēgs pa
thams cad kyi bḥag po la ḥdi skad ces gsol te/boom ldan ḥdas de
bāin gēgs pa thams cad kyi rdo rje ye śes kyi spyod pa mthoṅ
lags¹ so/bde bar gēgs pa mthoṅ lags so/
de nas boom ldan ḥdas de bāin gēgs pa thams cad/de bāin gēgs pa
thams cad kyi btsun neḥi bhaga las mthoṅ par byuṅ nas/boom ldan
ḥdas de bāin gēgs pa phyag na rdo rje chen po la ḥdi skad ces
gsol to/gaṅ ḥdod chags kyi yi geḥi tshig gi saṅs rgyas kyi byaṅ
chub rjes su rtogs pa de ni boom ldan ḥdas ḥo mshar to/bde bar
gēgs pa ḥo mshar to/de nas phyag na rdo rje de bāin gēgs pa
thams cad kyi bḥag pos/de bāin gēgs pa de dag thams cad la ḥdi
skad ces gsuṅs so/boom ldan ḥdas de bāin gēgs pa thams cad de
skad na zer cig/de²ciḥi phyir śe na/chos thams cad ni nam mkhaḥi
na nīd dam tshig daṅ mthoṅs nabi phyir/gzugs kyi phuṅ po na

dhatur nayatanāḥ na rego na mohe na dharmo
nāḥa a iti / atha te sarvatathāgatās tūṣṭīm abhūvan /

atha bhagavān vajrapāṇis tām sarvatathāgatām bodhi-
sattvāḥ cāmantrayate sma / ālocayantu bhagavantaḥ sarva-
tathāgataḥ sarvalokadhātuvā idāḥ sarvatathāgatākāyavāk-
cittavajraguhyam / tat³ kasmād dhetoḥ / bhavyā batām⁴
daśadikṣaṃsthītā bodhisattvā mahāsattvā aśya dharmā-
paryāyasya / atha vajrapāṇiḥ sarvatathāgatādhipatir
vajradhārmān āmantrayate sma / udgṛhṇā⁶ kulaputra idāḥ
sarvatathāgatāsanayatattvaḥ tvaḥ hi sarvatathāgatair
dharmasvaravajra⁷ ity abhiṣiktaḥ /

ye rjeḥ baḥi phuḥ po na yin/ḥdu ṣes kyī phuḥ po na yin/ḥdu byed
kyī phuḥ po na yin/rnam par ṣes paḥi phuḥ po na yin/khams na yin/
skye mched na yin/de bāin du ḥdir ḥdod chags na yin/ṣe sdañ na yin/
gti mug na yin/chos na yin chos na yin pa yañ na yin no/de nas de
bāin gṣeḡs pa de dag thams cad cañ mi gsuñ bar gyur to/

de nas boom ldan ḥdas de bāin gṣeḡs pa phyag na rdo rjes/de bāin
gṣeḡs pa thams cad dañ/byañ chub sems dpaḥ de rnam la bkaḥ stsal
pa/khyed rnam kyis ḥjig rten gyi khams thams cad du de bāin gṣeḡs
pa thams cad kyī sku dañ gsuñ dañ thugs rdo rje ḥdi bago bar gyis
ṣig/de ciḥi phyir ṣe na/phyogs bou na gnas paḥi byañ chub sems
dpaḥ de rnam chos kyī rnam grañs ḥdi la skal ba yod paḥi phyir ro/
de nas phyag na rdo rje de bāin gṣeḡs pa thams cad kyī bdeḡ pos/
rdo rje chos la bkaḥ stsal pa/rigs kyī bu/de bāin gṣeḡs pa thams
cad kyī dam tshig gi de kho na fid ḥdi suñ ṣig/khyod kyañ de bāin

408

atha vajradharmo bodhisattve mahāsattvas¹ tathāstv iti
kṛtvā tūṣṭīm abhūt /

atha te² sarvatathāgatās trivajrasattvākṣeṣu kāyavāk-
cittaḥ praveśayām āsuḥ / atha vairocanaḥ tathāgataḥ
sarvatraidhātukakāyavajreṣu⁴ viharan / sarvatathāgata-
kāyasamatām adhyālambya tūṣṭīm abhūt / atha vāgvajras
tathāgataḥ sarvatraidhātukavāgvajreṣu⁵ viharan / sarva-
tathāgatavākṣamatām adhyālambya tūṣṭīm abhūt / atha
vajrapāṇis tathāgataḥ sarvatraidhātukacittavajreṣu⁶ viharan/
sarvatathāgatācittasamatām adhyālambya tūṣṭīm abhūt /
idam avocat⁹ //

sarvatathāgatāsanayasavaravajradhārmāpatalaḥ

409

gṣeḡs pa thams cad kyis chos kyī dbañ phyug rdo rje ṣes dbañ
bakur ro/de nas byañ chub sems dpaḥ sems dpaḥ chen po rdo rje
chos kyis de bāin du bgyiḥ/ṣes gsol nas cañ mi gsuñ bar gyur to/
de nas de bāin gṣeḡs pa thams cad rdo rje sems dpaḥ yi ge gsum
la rañ gi sku dañ gsuñ dañ thugs ṣugs par gyur to/de nas de bāin
gṣeḡs pa sku rdo rje rnam par suñ mdzad/khams gsum thams cad kyī
lus rdo rje^{1a} gnas ṣiñ/de bāin gṣeḡs pa thams cad kyī sku mām pa
fid la dmigs nas cañ mi gsuñ bar gyur to/de nas de bāin gṣeḡs pa
gsuñ rdo rje khams gsum thams cad kyī ḥag rdo rje la gnas ṣiñ/de
de bāin gṣeḡs pa thams cad kyī gsuñ mām pa fid la dmigs nas cañ
mi gsuñ bar gyur to/de nas de bāin gṣeḡs pa phyag na rdo rje khams
gsum thams cad kyī sems rdo rje la gnas ṣiñ/de bāin gṣeḡs pa thams
cad kyī thugs mām pa fid la dmigs nas cañ mi gsuñ bar gyur to/
de skal ces bkaḥ stsal to/

NOTES ON THE SANSKRIT TEXT

CHAPTER ON

p.174

- 1 G ca nāma throughout this passage
- 2 G japa-
- 3 B āyu- PG ? atha-
- 4 G sparśa

p.176

- 1 G -ādhamā-
- 2 G ca nāma throughout passage
- 3 GB amitavajreḥa
- 4 G -vajraḥ
- 5 P -padya ca G -padyate
- 6 GB omīḥ mahā
- 7 B hṛdaye
- 8 G omīḥ this clause

p.178

- 1 G ca
- 2 G agni- GP agna-
- 3 GP -tvalam G -tvalamaḥ

- 4 C pūrva P -laprayuktan
 5 G omits mahā-
 6 P -vajra-
 7 G omits
 8 G sarve ca tena B ca te tena
 9 G -sattvā-
 IO B khalv-
 II GB bodhicittavajrasya

p.180

- I all anāvilan emended from Pr and T
 2 B mahā-
 3 C adds sādhu sādhu vajrapāṇiḥ sādhu sādhu guhyākaraḥ
 4 CP -ābhiṣekakāya
 5 B -vajra-
 6 G -ate CP -āta
 7 GCP -jñāvāptiphalaḥetoh

p.182

- I GB omit mantra
 2 P -samudrā- and in following passages.
 3 GCP -sīḥ

- 4 GCP add sarvatathāgatakāyavākcittavajrasya
 5 CP add -mantra- and in following passages
 6 B -cittasya

p.184

- I C -samaya-
 2 all vajra- em.Pr T
 3 C -an māna
 4 all MSS corrupt in this śloka, e.g. B
 tathāgata for tathā
 5 CP -saṃbhāvavajraḥ
 6 C dharmarati
 7 CP dakṣiṇa- G sarvatathāgatakāyavākcitta-
 vajre See Translation note IO.

p.186

- I GCP pūrva-
 2 GB omit -tathāgata-
 3 C -rūpa-
 4 G omits
 5 all mahā em. Pr T
 6 PC -āṃ and in following passages
 7 B omits " " " "

p.188

- 5 B mahābodhi vajracitta
 6 CP -vajriṇaḥ
 7 G -pradātā

CHAPTER THREE

p.196

- I GB omit sarvatathāgata- C adds -guhya-
 2 GB omit -vajra-
 3 C mahāśāśicūṣaṇḍitam
 4 P saṃbhārādvaya- GB saṃbhārādvaya- C omits
 5 C navaratnaḥ
 6 G ratnahastan C adds mahā-

p.198

- I GB jaṭamukutaṣaṇḍitam
 2 CP viśvaṃ
 3 G -lam
 4 all add -vajra- em.Pr T also FK and Sādḥ.
 5 GCP -sthala-
 6 G vajra-
 7 GB -meghaḥ
 8 GB -kośa- G -rāga- P -kāya- em.Pr T
 9 GCP -varā-
 10 all add -em.Pr T

- 1 CP -naya vajras
- 2 CP -vajras
- 3 B omits sarvatathāgata-
- 4 G -vaśākarīṣ
- 5 C -aṣ dharma-
- 6 G -saṃbhāṣaṇa- CP -saṃyogesaṃpāṇa-

CHAPTER TWO

p.190

- 1 C -cittadharmā / (śloka 1)
- 2 G citta- P cetakam ā- C cetakarmā-
- 3 GB -cittākāśā-

p.192

- 1 CP -ābha-
- 2 GCP add sarvatathāgata-

p.194

- 1 G suvisū-
- 2 GC saṅghasya
- 3 C darśanā
- 4 G sṭtvārtha

- 10 GII vajras
- 11 CP japa-
- 12 G -sādha-
- 13 G -la-
- 14 CP add sarvatathāgatasamantasphuraṇāvabhāsa-

CHAPTER FOUR

p.200

- 1 GC -guhya-
- 2 G sarvala-
- 3 P sārathī
- 4 G ghoṣaṃpāḍāṇa uttanā
- 5 G suvisuddhena
- 6 C a-
- 7 B caturāṣṭaṣ caturkoṣaṣ caturdvāraṣ

p.202

- 1 GB tu
- 2 P -jvalaṣ
- 3 GB -lojjvalaṣ /
- 4 C tathā
- 5 C vijñāna-

- 7 all bodhicittam em.Pr T
 8 G na cānyat tu vibhaksayet em.Pr T
 B na cānnaṣ vi- CP na cānna tu vi-
 9 CPG -tvās ca
 10 GB para-
 11 G sammānayed imaṣ loka CP ime loka
 B darśaniyo bhavel loka em.Pr T
 12 B adds 'eva-
 13 G -lakṣitam

CHAPTER SEVEN

p.214

- 1 G mahāsamuccayamantra-
 2 G parāṅgaiś ca pra-
 3 all sevyamāno em.Pr T
 4 G japamantrair ebhinnāṣaṣ
 5 G -āsaṇaṣ B -ottara
 6 G -gān
 7 G -igaṇiṣaṣ
 8 G -iṇā BP -śauriṇā C -cāriṇaṣ em.Pr T
 9 G evaṣ and in following verses
 10 G vijño

- 12 B buddhindriya-
 13 all yaṅkāraṣ ca vikalpayet em.Pr T
 14 G vajrā-
 15 G [dvayendriyasamāpatyā] and in śloka 22-25

p.218

- 1 G niṣā-
 2 GBP -karān
 3 G vāco with corresponding masc.terminations
 4 G tadvad
 5 GCP cittaṣ
 6 C sarvaṇaṇtra-

p.220

- 1 G samayākṣarendravīdhina vīdhivat phalākāṅkṣiṇaṣ
 2 GCP mānayet
 3 GCP -śrayāṣ (Baḡchi -śravāṣ)
 4 G vāntaṣ BC cāntaṣ
 5 GB omit-ādi-
 6 B tena
 7 BCP -yavākci-
 8 BC vāca- GP vācaṣ
 9 G -yete-
 10 G -au

II GB -canaḥ prabhūḥ CP -canaprabhūḥ em.Pr T
 I2 B -dataḥ
 I3 BG buddho P vituddho
 I4 G vijñāya trividhaḥ gandhaḥ
 Bagchi: gandhaḥ jñātvā tu trividhaḥ
 I5 G -ādeu tu
 I6 G buddho
 I7 G bimbo buddho yo'moghavajrimān

p.216

I all citte em.Pr T
 2 all sparśa- " " "
 3 G sañcodya
 4 G upasthānasṛti-
 5 GP -yogena
 6 all samayā- em. Pr T
 7 G tāp tāp tacchaktikāp
 8 GCP -nam ā-
 9 C -padasmṛtiḥ
 IO G -bhāṣāp BCP -bhāṣāp
 II G -nāp vā B -nābodhibhāvanā em.Pr T
 CP " -āyet

II CP tasya siddhyantī
 I2 BCP -air iti
 I3 PG add mahāsamaya-
 I4 G omite -āgra-

CHAPTER EIGHT

p.222

I C addis -guhya-
 2 C -rāja P -rājasattva
 3 all -pūjā- em.Pr T
 4 G -ṣamohavajra Cp omit -mahā-
 5 B mahā-
 6 G -tā ca
 7 B deśa
 8 all guhye em.Pr T
 9 G -ag asyāḥ
 IO G -jaḥ B -kaḥ
 II GCP viśuddha-
 I2 G valgāntare C sparśāntare
 I3 B prakurvan

p.224

I G punaḥ B -eṣu ca
 2 all -jvāla- em.Pr T
 3 B trivajrebhya G striyaḥ sthāpya
 Bagchi " prasthāpya
 4 B vajra
 5 GCP jātikāp
 6 GCP kṛtvā
 7 GP -ābhyāsa- C Bagchi -dhyāna-
 8 CP gandhanaś ca śo- B bhāvayec cakramaṇḍalam
 9 G -ec cāmarāp B cāmalāp CP cālam em.Pr T
 IO G svacchāp B svacchāp CP ? em. Pr T
 II GB yādaviḥ " " " " "
 I2 B pūjayet
 I3 G tīvrasādhakāp B strivasāvasā CP ? " " "
 I4 C mṛtya P kṛtam
 I5 GBP -ābdhi- C -ādi- em.Pr T
 I6 B sarva-
 I7 GB arci-
 I8 G -dāya
 I9 GB -inā
 20 P sūcayed

8 G -aḥ
 9 B nipātayet
 IO G ye'pyasya tasya vajrasya
 II G dveṣakulasamāyogaḥ In this and the corresponding
 lines after śl.I0,I4,I8, all MSS omit one or more
 syllables in attempts to adapt to the metre.

I2 G -lonnatam
 I3 G -jā jñā-
 I4 all -pravartakaḥ em.Pr T
 I5 C vajra-
 I6 G -aḥ
 I7 G mahakulasamaḥ tattvaḥ jñeyaḥ sarvakulodbhavaḥ

p.230

I GB -moha-
 2 GC -ābhaḥ
 3 GCP -buddhānaḥ B -bhūtānaḥ em.T (Pr -mantrāpāp)
 4 G rāgakulasamāyogaḥ bhāvanīyaḥ ...
 5 BCP -īpeti
 6 G -kulaḥ prerāpiyaḥ ...
 7 G -dyavajriṣam
 8 G -tā ca
 9 C saṅgha-

21 GC buddha-
22 GB omit sva-
23 G vidhibhiḥ pūjayanti ye

p.226

I G ~~śrī~~śrī samprāpya MSS corrupt, em.Pr T
2 P cārukāṃ B cārukāpti
3 all guhya em.Pr T
4 B -vajrakam
5 BCP -param

CHAPTER NINE

p.228

I all sarvavit em.Pr T
2 GBP -yogaṃ C -samāyoga em.Pr T
3 GP omit pra-
4 G -ākīrṇaṃ
5 G buddhasya prabhutāṃ dhyātvā
B 2 prabhāvitvā em.Pr T
6 G -yogaṃ
7 GB -aṣṭa-

p.226
I BP vākpathavajra- C bodhisattvakathāvajra-
2 GC -riktān B -rikṣaṃ P -rakṣaṃ em.Pr
3 GCP ṣḍbhutavākyaṃ
4 B -thāḥ C -thā
5 BG rāga-
6 BG agra-
7 G add sarva-
8 GCP add sarva-

p.234

I C -guṇeṣu
2 P -samayeṣu C -smṛteṣu

CHAPTER TEN

p.236

I G -tya
2 G add sarvatathāgatādhipatiḥ
3 C -bhāva-
4 G -āntakṛt pra- P -āntara-
5 C ugra-
6 CP -varṇo

420

7 GB omit -sattva- CP -sattvānāṃ prati kri-
8 G omits pra-
9 GCP add sarvalokadhātuṣu
10 GB parivārayanti
11 C kasya hetor
12 GB -dharmaṭattve C-dharmais
13 GB -mantra- CP -mantravajra-
14 CP add -guhya-
15 GCP add mahā-
16 P vākya-pada-
17 all HŪM OM ĀḤ SVĀHĀ em.Pr T

p.238

I C -eṣa
2 G saḥau-
3 B idaṃ
4 GC buddha-
5 C buddhabimṣa
6 CP hrdaṃ
7 G -ṣṭ
8 C -ārthāḥ
9 all svamantreṣa em. Pr T
10 B -mantrāṇaṃ
11 CP add tathā

421

I2 all -āgre em.Pr T
I3 all -citta " " "

CHAPTER ELEVEN

p.242

I P add sarvatathāgata-
C " " " -guhya-
2 G omits sarvatathāgata-
3 GB omit -mantra- GP add -vidyā-
4 CP -emaṃ
5 B omits -puruṣa- G -puruṣottama- and omits -vidyā-
6 G vākya-
7 G -yan āva-
8 CP add -vidyā-
9 G -gaṃ and in I3, I6, 23, 25, 39
10 G -gaṃ
11 P bhāṣ B C2 ? trūṃ C omits
12 all have the mantras in this and the following two
lines in the order OM ĀḤ HŪM em.Pr T
13 GB vibhāvanā
14 CP sarva-
15 G vākpathaṃ tathā and omits repeat of mantras
16 all omit -kāyavāk- G also omits -citta- em.Pr T

- 11 GB add kma-
 12 CP guhya-
 13 G yogavit
 14 all -bhedataḥ em. Pr T
 15 G -ādyas B -ādyān
 16 G -bimba-
 17 all cakra- em.Pr T
 18 G -karābhyas B -kulādyān

p.240

- I G mohāt
 2 G -am
 3 G -sādh-
 4 G viśve-
 5 C -dīpte-
 6 CP B? -yet
 7 C bodhitāḥ
 8 GCP -ārāprayo-
 9 B sattvanāp
 10 GB -yā-
 11 CP -ipā

- p.244
 1 B -vajra-
 2 B -aḥ
 3 G -a-
 4 GC -vākyasānā-
 5 B -aḥ
 6 C omits vāg-
 7 CP add -vajra-
 8 G adds sa
 9 CP sarvajjāgu-
 10 CP add -sambhava- GB omit -samaya-

p.246

- I CP vajra-
 2 GC -kāryeṣu B -kāye
 3 GB -cittavajrā-
 4 G -jvāla- BP -dvāra- C -dhyāna- em.Pr T
 5 B -linī
 6 G -āsro C paraśastā
 7 CP add kha-
 8 all pañcābhijñāsano em. Pr T

422

- 9 G -buddhānāp
 10 GB vajra-
 11 GC jñānākāraḥ
 12 CP -rājāḥ
 13 CP -ho
 14 B -vajra-

p.248

- I C -samaya- CP -kāyavāk-
 2 GB -dhṛk sadā
 3 P pūjeta C pūjayet
 4 all -aḥ em. Pr T
 5 GCP -samayakāyābhisambodhivajro
 6 G trāṣākāraḥ B ratnyākāraḥ CI ratnā- C2 raktā-
 7 G trāṣ
 8 G -vajrasamāvahāḥ
 9 GCP add -ketu-
 10 G vi-
 11 GBP -āyuh
 12 G omits -guṇa-
 13 GCP -āva-
 14 CP add -sambhava-

p.250

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CHAPTER TWELVE

p.254

- I GCP udājahāra
 2 G -dhātu-
 3 CP -samayasūtreṣu-
 4 CP muḥ B omits
 5 all siddhā- em. Pr T
 6 CP sva-
 7 C vajra-
 8 all citta- em. Pr T 9 GP brahma-

p.256

- I CP -vajrā-
 2 CP guhyapūjyam upāsayet
 3 G omits tri-
 4 G omits -sika-
 5 all brahma- em. Pr T
 6 P -citta-
 7 GC -citta-
 8 GB cakrā- C dhyānā-

p.258

- I GCP cakra-
 2 G -padma-
 3 GCP -ābhaḥ

- I C visuddha-
 2 G triroṣ- B trayoṣ- C trik-āravajra P trikāra
 3 B adda trivajra-
 4 CP -vajrajñāna
 5 CP pañcā-
 6 G pañcā-
 7 G cintet
 8 G omits sva-
 9 CP sarva-
 IO G citte
 II G -sādhakaṣ

p.252

- I G -ābhāṣ B amitavajraṣ
 2 GB citta-
 3 B hūṣ-
 4 G -jñāna-
 5 CP yat G yaṣ prabhūtaṣ
 6 CP idaṣ
 7 P -dharopama C -dharodharmasambhavat

- 4 B -bhāva-
 5 CP -siddhisamaya-
 6 G -aṣ
 7 B param

p.260

- I CP pra-
 2 BCP -cittāṅku-
 3 G -īni bhā-
 4 G para-
 5 G2 -gupo-
 6 CP pra-
 7 G triguhyakā-
 8 C -tvāṅkuśavajra-
 9 this śloka is omitted in G and MSS, reconstructed
 from Pr and T
 IO GCP -bhāv-
 II all -siddhīnāṣ em.Pr T
 I2 G -po
 I3 G sattvaṣ

424

- I4 CP -āgrasamaya-
 I5 P oṣ-
 I6 G vajrasattvatvam āpuyāt
p.262
 I G -arthaṣ
 2 all -buddhānāṣ em.Pr T
 3 G -ante
 4 GCP -siddhīnāṣ
 5 G -jñāvasataṣ
 6 G kāryaṣ
 7 G dṛṣṭhāgra-
 8 G -vāṇī CP -vāṇisa
 9 B -is tu
 IO G -vāgvajro

p.264

- I CP omit sva-
 2 CP tantra- G sarvamantrārtha-
 3 B sarassu
 4 G -kuleṣu CP -kuṣjeṣu
 5 C mahā siddhiṣ ca prāpyate
 6 G P? -mantraṣ
 7 G -a- CP -kāravajreṣa

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CHAPTER THIRTEEN

p.268

- I G -cār-
 2 G dhīantaṣ CP vāntaṣ
 3 G -tāraṣ
 4 G sattvā-
 5 GC pūjā-
 6 B -sattvaṣ
 7 G dharmaṣ
 8 G -dharma-
 9 GB japaṣ
 IO C adda tān
 II G -ātha vajrajāpaṣ udāharaṣ
 I2 B adda saṣ-
 I3 B -artha-
 I4 P -mantravajra-
 I5 G -de
 I6 G omits tmi-
 I7 G omits whole śloka
 I8 G -pra-
 I9 B jāpa-

p.270

- I GB -aṣ

8 GBP aviset C samadivisev
 9 GB apyabdhap
 10 CP add -satva-
 11 GB -dapraccoditap
 12 all MSS corrupt in thesethree passages, see Tr.
 note Ia. Reconstructed from Pr and PK.
 13 G -lakṣitam
 14 G vākya-

p.266

1 G tasya
 2 G vākpathodbhavam
 3 GB kurvantu
 4 G cittasambhavāḥ GP tripathodbhavam B repeats,
 ending the second time: cittasambhavam
 5 B omits sarva-
 P " " -tathāgatavajra-
 GC omit " " " -yoga-

2 GCP ādiṣet
 3 C kāyavākoittavajrasambodhibhāvaḥ vicāraṇaḥ
 and omits next two lines
 4 G vākyasamayasap-
 5 B mokṣaḥ
 6 G athā-
 7 B -artha-
 8 CP -āgro
 9 G -air ghuṣṭa-
 10 G -aḥ
 11 GP rāgapāde C rāgapathānām
 12 GCP sarva-
 13 GCP -cintakāḥ
 14 G sevyanānair yatheccataḥ B omits

p.272

1 G -vajripām GP -vajripāḥ
 2 GB cakramantrārtha-
 3 GCP -aḥ
 4 G -aḥ

426

5 all sarva- em. Pr T
 6 G -im āpnuṣe
 7 G kāyasvabhāvaḥ
 8 all -raśmi- em. Pr T
 9 BP -e
 10 G -am
 11 all -mantrāṇāḥ em. Pr T
 12 all jñānavajreṇa " " "

p.274

1 PG -e C -am B -ām em. Pr T
 2 GBP sarvān
 3 C -ikāḥ P -itaḥ
 4 GCP -vajripām
 5 G -āgrya-
 6 GB -ās
 7 G -e
 8 GB omit -jñāna-
 9 B -artha-
 10 GCP -ān
 11 G -buddhinā
 12 G -bhedaṭṭap

p.276

1 GB -mayajñāvajro

427

5 G -e tad vibhā-
 6 G -mahāpahāro
 7 all -sāh- em. Pr T
 8 all add -sattva- em. Pr T

p.280

1 all -vajreṇa em. Pr T
 2 all dhvajā- " " "
 3 G -vijaya-
 4 G hṛdaye'tha pravinyaset
 5 G -ane
 6 GB -paraḥ
 7 G -e vā'tha vinyaset B -eḥyatha vi-
 8 BCP -dān
 9 G arthine tacca nivedayet
 10 CP -ārtha-
 11 G -ārtha- Bagchi -ārka-
 12 B sva-
 13 G -ime hṛdi vi-

p.282

1 G para-
 2 G -āti
 3 CP -ānaḥ
 4 G -sukāḥ BCP -sukāḥ em. Pr

2 GB kha-
 3 G saṅ-
 4 GB add -sāmānya-
 5 GB -kāyajñāvajro
 6 G athavā paucyasamaye
 7 G -vartanam
 8 GBP -sm
 9 all -buddhāṅg em. Pr T
 10 GB -vajrāṅg
 11 G omits sva-
 12 GB -spharet CP ? em. Pr T
 13 all -vajra- " " "
 14 B jñātvā
 15 G samayodakapra-

p.278

1 G stambhe B trasyen
 2 G mriyate
 3 G -e
 4 G -aḥ and omits vā B mūrdhā

5 G -ān
 6 G caṅḍaiḥ krodhasudārūpaḥ slight differences
 in all MSS
 7 G sarvākṛṣṭaḥ
 8 G -dharair ākrānto mri-
 9 GB savya-

p.284

1 G -iḥ ca B -ī mahā-
 2 G -ākāraḥ
 3 * kruddha-
 4 GB ivodbhavam CP ? em. Pr T
 5 GB -rājaḥ
 6 G -ārthārthadhāriṇaḥ CP -yadhātuhāriṇaḥ
 7 GGP vajriṇaḥ
 8 G -e
 9 all -suprabham em. Pr T
 10 GBP -aḥ
 11 GP -vajri-
 12 B samudīrayan I3 G bahutve tu vi-

p.286

1 CP -sattva-
 2 G and MSS -bhayapradam (Bagchi as emended)
 3 CP -sattvam
 4 G -yogataḥ
 5 C vajra-
 6 CP -vajraḥ
 7 B -itam P -anaḥ
 8 CP -vajra-
 9 CP -dhātu-
 10 G cakra-
 11 G trikāyāgra-

p.288

1 C -bham
 2 GB add -jñāna-
 3 B buddha-
 4 GCP cakraḥ
 5 GC khabhānu- all omit -raśmi- em. Pr T
 6 G -jālā-
 7 G -vara-
 8 B -jñāninām
 9 CP rakta
 10 GB -iḥ

p.294

1 B -cakra- G omits -samaya-
 2 G -cala- CP -dhara-
 3 CP -dhātu-
 4 B -maṅḍalam
 5 B jñāna-
 6 B adds sarva- G omits vajra-

CHAPTER FOURTEEN

p.296

1 GP omit sva-
 2 G niscārayām āsa and throughout Chapter, MSS
 and Pr have -an/āt/et
 3 G -cār-
 4 CP -dharo

p.298

1 all omit -samaya- em. Pr T
 2 B -tattvā-
 3 B sākā
 4 GB add -vyūha-
 5 GP -āḥ and in following cases
 6 all -an em. Pr T

p.300

1 GGP dvitvā

- 1 G bhava- CP sūrya-
 2 G -anti
 3 CP -oktaṃ and in following cases
 4 BCP sūrya-
 5 GCP -vaktraṃ
 6 GCP -grīvaṃ
 7 CP dīptaṃ
 8 CP -bimbaṃ
 9 GCP -bhāvayet
 10 B vajradhāriṇām
 II CP -pādana-
 12 CP -anti

p.292

- I GB -keśā-
 2 B -pradam
 3 F -am uttamam
 4 CP trivajramahābalo

- 2 GCP add bodhi-
 3 G bhāṣita-
 4 G -yaśāḥ
 5 G -am anusmaran CP -prapūjanāt

p.302

- I G viniḥarta-
 2 GB -ā

p.304

- I CP -vajra-
 2 B -yaśāḥ

p.306

- I B gīta-
 2 GB mantra-
 3 G has the usual oṃ namaḥ etc. CP have just
 kāyavākoṭtāvajraṇām /
 4 G -āṅgā
 5 GB vajra-

p.308

- I G omits tri-

- 2 C -vākyaprayogeṣa
 3 GB dhruvam
 4 BCP -li- GB -samyoge
 5 P C? -padair
 6 GB uttamam
 7 G gau-
 8 GB -endra-
 9 GB yasya nāma samālikhet

p.310

- I GP C? -sarpāparājitavāg-
 2 B vinisṛta-
 3 G -āṅgā
 4 all -rājam en. Pr T
 5 CP -jāpēna

p.312

- I all -buddhānaṃ en Pr T
 2 GB pādēna cākrama
 3 G uccārya
 4 B vidhiḥ
 5 G -ayate CP -anaṃ
 6 B -hetu-

p.314

- I CP -antam

CHAPTER FIFTEEN

p.320

- I G samudīrayat
 2 G adds taṃ
 3 G -sādh- CP vajrakulavibhā-
 4 B cintyaṃ
 5 GBP -vajri-
 6 GCP -dhero

p.322

- I B ātmanāḥ G -dhiva-
 2 CP atha
 3 G -taḥ
 4 CP rāja-
 5 all dāsa- en. Pr T

p.324

- I GB dadāti dhyātvā tu
 2 G -itaṃ
 3 G -ās
 4 all -vajra- en. Pr T
 5 G -āḥ
 6 CP vajrayoginam
 7 G omits sva-
 8 CP mānāvītulvatānaḥ

1 GB -vajraṃ and omit nama
2 all vajrā em. Pr T
3 P -cakra-
4 G adda sva-

p.316

1 G bhajet
2 G -e
3 CP -āpā ca
4 G vākya- P C? vāg-
5 G -ālaya-
6 CP -ate
7 G -veśena
8 G -sādh-
9 BCP akārṣuḥ

p.318

1 GB -ā
2 GB -āḥ

9 G -aḥ saṃbuddhakāya-
10 CP vajra-
11 G -karo

p.326

1 G guhyāguhyaṃ vi-
2 G -aḥ
3 B -patiḥ
4 all omit, em. Pr T
5 G saṃgrāhya vidhinā
6 G -yāpi

p.328

1 CP -putrām
2 G -ā'bhrā-
3 all -mahā- em.Pr T
4 GB śuddha-
5 B akārṣit
6 GB sarva-
7 all buddhavajriṇām em.Pr T

432

8 G vajracāriṇām BCP vajradhāriṇām em.Pr T
9 G sastambhaṃ vipra-
10 GCP -vajraḥ

p.330

1 G vākya vajra-
2 GB -mahāvajraṃ
3 G tat
4 G -bimbam
5 G -śavarṣikāḥ
6 CP -apa
7 G aḥ
8 G -ghoṣam
9 G vā-

p.332

1 C buddho
2 GB -krūrāṇām
3 G -ga-
4 G -sā
5 GB mahāmeghena
6 G -bheda-

p.334

1 G sarvaduṣṭena
2 G -ayama tena

433

10 CP -bhāv-
11 GCP nirmalam

p.338

1 G tatra tiṣṭhate
2 B chand- G ched- CP ? em. Pr T
3 CP add api
4 G sarvaviṣa-
5 G -karet
6 G vyādhiḥ viśvavajra-
7 CP -ena niścaranti
8 GB omit -vāk-
9 G -ga-
10 G -yed
11 GBP vajra- C cakra- em. Pr T
12 CP -ā G -asudhī-
13 G -o
14 G -atas

p.340

1 G saptadinaḥ
2 GB -āpā
3 BCP -ante In the following śloka, -ati,
-ate, -anti, -ante all occur
4 GCP jāna-

- 3 nipātanāṣ ripave āreṣṭham MSS have both
bhayaṣ and ripave
- 4 G naśyati jīvitāt śakraṣ
- 5 all -dharma- em. Pr T
- 6 GCP dyota-
- 7 GB cakriṣaṣ CP vā yadi
- 8 G vyāḍa-
- 9 CP -dharo

p.336

- I B sarva-
- 2 CP cakra-
- 3 G adds ityāha ca
- 4 G duṣṭa-
- 5 B -yanti
- 6 GB -cakreṣa
- 7 G omits -samaya-
- 8 CP -sā nāma
- 9 GB -e tap

- 5 G api
- 6 G -śayaṣ
- 7 all -yaśaṣ em. Pr T
- 8 B cakriṣaṣ
- 9 G -aṣ
- 10 G dārakaṣ dārikān
- 11 G -aṣ
- 12 G -ān

p.342

- I CP -ṣekaṣ
- 2 CP -dhr̥k
- 3 CP vāmataṣ
- 4 GB omit -samaya-
- 5 CP -vajras
- 6 G 'yaṣ
- 7 G apratipādyam

p.344

- I all -dharmāṣ em. Pr T
- 2 G dharmadhātus
- 3 G ye

434

p.346

- I G -anti
- 2 G omits buddhadharma
- 3 G -sareṣu
- 4 B buddha-
- 5 CP add kva vā sambhūtā

p.348

- I CP -dharāṣ prāha
- 2 G svakāyavākiccittavajras
- 3 G -aps

CHAPTER SIXTEEN

p.350

- I G -siddhi-
- 2 CP -emaṣ
- 3 G niścārayān āsa
- 4 G -in samā-
- 5 CP -eṣu
- 6 G -ān samā-
- 7 G -krodhānāṣ BCP -cakrāṣaṣ em. Pr T
- 8 CP -dharmāṣaṣ

p.352

- I P vākya-

435

- 6 G -e ca
- 7 GB trikālasamaye
- 8 all prāṣa- em. Pr T
- 9 all add -citta-
- 10 GB omit

p.356

- I GB -ānvitaiṣ
- 2 G -aṣ
- 3 GB -ādyāṣ samācāret CP ? em. Pr T
- 4 here all continue with the passage equivalent to śl.47 (śukraṣ ...) - 60 (... krāmayet), which I have re-arranged according to Pr and T. B has it in both places, and variants are noted as B1 and B2.
- 5 B vajre CP ? G vajreṣa pā- em.Pr T
- 6 GB ayutan
- 7 G dadāti
- 8 CP vādyagandhādisamayair meghaughāṣ bhāvayad
budhaṣ/
- 9 G -āretra-
- 10 B -kāyavajra-
- 11 G śiṣyo dṛḍhamatis tadā

p.358

2 all have an extra śloka between 8 and 9:
 svavānmaṇḍalapadaṣ vāgvajraguṇāvahan /
 vajradharmamahārājaṣ vidyeṣan avatārayet //

G vākya-vajra- , vidyeṣan
 B svakāya-

3 G -āṣ
 B -emaṣ

4 G niścārayān āsa CP niścālayan

5 BCP bhava-

6 all omit -pada- en. Pr T

7 GBP -guhyajaṣ

8 all HÜŃ OŃ ĀŃ " " "

9 G -aṣ

p.354

I B -sā-
 2 B sakaya-
 3 G sadharmaṣ cāva-
 4 B -buddhānāṣ
 5 G hariṣā- B haviṣā-

I G -ālaya-
 2 G -ābhīṣeka-
 3 all -aṣ en. T
 4 all have an additional line before this:
 mantrākṣarapadaṣ dattvā sakayaṣ ca vidhānataṣ/
 5 B -ayed
 6 GCP vajra-
 7 B -mantrān
 8 B -ṣapaṣ
 9 G kṛtvā vajrasahā- BI kṛtvā yatra
 10 G BI -aṣ
 11 all add śvānanāṣaṣ but B2 omits and also omits
 mahānāṣaṣ

p.360

I all add -vajra- en. Pr E
 2 B -aṣ
 3 G adds ca
 4 B ca
 5 all viṣ en. Pr T

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6 GCP BI -binbaṣ
 7 GCP BI -kha-
 8 BCP -im
 9 G BI -balaiṣ
 10 B2 siddhim avāp-

p.362

I G kārāyēt
 2 B vajra-
 3 G vākya-
 4 B -vajra- GCP -cakraṣ catuṣ-
 5 all vinalaṣ ... en. Pr T
 6 GCP add tri-
 7 GBP -aṣ
 8 GCP mahāvajradharaṣ
 9 GB tu saṣṣaret
 10 B -āṣ
 11 B -ī CI P -1 C2 G -iṣ en.Pr
 12 G -āṣ P -o
 13 GP kartavyaṣ
 14 G -eta vi-
 15 G -eta
 16 G naśyanti CP bhāsyante
 17 R -vāṣ

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8 GP -a-
 9 GCP -buddha-
 10 P sva- ...
 11 B -śuddhā

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I G -ena lo-
 2 G -gī CP -gi
 3 G -aṣ
 4 G -o
 5 B bhukṣte G guptaṣ

p.370

I GB pūjayati
 2 G pañcabuddhāṣ ca
 3 B -eṣu
 4 GCP -ed yadi vajrā-
 5 B -cakra-

CHAPTER SEVENTEEN

p.372

I GCP add anena śtotrarājena
 2 B -jñāna mahāvajra
 3 GCP -vajra
 4 GCP -ta

p. 364

- 1 G -aṣ
- 2 G adds -vajra-
- 3 G niścārayām āsa and throughout. MSS -an/at/et/
- 4 GB -ātmā mahāyāsāḥ
- 5 B -aṣ
- 6 P candra-
- 7 CP -raśmimāhā G vajrarasmiḥnāsanamayaṣ
- 8 GCP -vajra-
- 9 B -a-

p. 366

- 1 CP -nam
- 2 B -maṣṭitaṣ
- 3 G omits vi-
- 4 B tuṣyaṣṭi yakṣendra
- 5 GBP C2 omit -mudrā- CI -samudravā-
- 6 CP candra-
- 7 GCP omit three lines, but G gives the verse with a few differences in a note.

- 5 GB -an dhanman
- 6 B -siddhivajrasaḥbhava
- 7 G -āt
- 8 GCP vajra-
- 9 G sam-
- 10 G niścārayām āsa and throughout, MSS -an/at/et

p. 374

- 1 g vākya-
- 2 GCP omit sarva-
- 3 B -rapaiḥ
- 4 b cedap
- 5 B sarva-
- 6 G -mātreṣa
- 7 GCP suratavihvalām
- 8 B tri-

p. 376

- 1 G -vajrā-
- 2 GCP omit kha-
- 3 GBP sarvayakṣayakṣipi-

- 4 G -pātrāliḥ
- 5 G -ā CP -as cāti-
- 6 G -āḥ 7 B samayo'yaṣ ... pavitro vajra-

p. 378

- 1 CP -siddhi-
- 2 GB -ā
- 3 G omits -vajra-
- 4 G -kārya-
- 5 G vākya-karmakṛtaṣ
- 6 BC -samayaṣ
- 7 GB -bhadro
- 8 B bodhi-

p. 380

- 1 BCP add na
- 2 GCP omit -jina-
- 3 CP -aṣ
- 4 G -aḥ
- 5 B -bhāv-
- 6 B tripatha-
- 7 B mantri GCP vajri em. T
- 8 G copaharet

p. 382

- 4 all omit tri- em. Pr T
- 5 G -aḥ

p. 388

- 1 G -ām
- 2 GCP siddhiḥ
- 3 G -yate
- 4 B -jñāna-
- 5 G -anti vajra-
- 6 B adds -samaya- GCP -kasamuccayavajraṣ
- 7 G pañḍarākhyā bhavet tejo ...
B pañḍarākhyā ca tejoṣ tāṣ vāyuḥ ...

p. 390

- 1 GB omit -rahasya-
- 2 B ālambya 3 G adds sva
- 4 GCP omit phrase from yāvac
- 5 G adds sa ca puṣyaskandha
- 6 GCP kasya hetoḥ

p. 392

- 1 GB -āyus
- 2 GCP omit -vajra- GP -dharṣa-
- 3 GCP add sarva
- 4 GB -bhikṣikṣaṣ ācāryaṣ
- 5 GCP add -buddha-

- 1 GCP bhaj-
 2 G -aiḥ CP -a B dharmavajra em.Pr
 3 G -ā CP -aḥ
 4 G bhagavān sarvatathāgatādhipatis tām ...
 5 CP omit niḥ-
 6 G -cittapadalakṣ-
 7 CP omit mahā-
 8 G -tuṣṭvavacarita-

p.38a

- 1 B ajānamānā
 2 B avijñāya
 3 G -ta an-
 4 B bodhipranīścitā buddhatejāḥ
 5 B -eme
 6 B -dhara-
 7 B -ādhipatis kāya-

p.38b

- 1 GCP add vajra-
 2 GB add bhagavan
 3 GB dharma-

- 6 GBP add kva vā saṃbhūtāni
 7 G -aḥ sarvatathāgatākāya- G and Mss all have many slight variants.

- 8 GCP add -sattva-
 9 G omis samādhi-

p.39a

- 1 B -vajripān
 2 CP prāp-
 3 B -samayavajras GCP omit -vajra-
 4 B hrīḥ
 5 G -e
 6 B -asya
 7 CP kara-
 8 all -mantra- em.Pr T
 9 B -aḥ sva-

p.39b

- 1 B -mantrāpān
 2 G kāye
 3 G saṃśayo

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- 4 GCP -maṇḍala-

p.398

- 1 GB bhruṣ CP ? em.Pr T
 2 G omits tri-
 3 B adds sva-
 4 B dhyātvā
 5 GB -tūlena
 6 B -sapta-

p.400

- 1 GCP add yaduta
 2 GCP add mahā-

p.402

- 1 G samut-
 2 G adds te
 3 GB na duḥkham ut-
 4 G -anto'ntaśo nāma MBS corrupt, conjectural emendation.
 5 GCP add -buddha-
 6 B adds bhavanti
 7 B omits ebhir ... -padaiḥ
 8 G saṃstūyām and in following cases; emendation from Pr and majority of MBS.
 9 GCP add sarva-

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NOTES ON THE TIBETAN TEXT

p.197

- 1 Pek omits badzra
 2 all have extra half line: tshogs gn̄is dai ni ldan pa yi/ (not in D)

p.199

- 1 Pek che
 2 N 3 chos
 p.201 Pek N styer ts

p.203

- 1 Pek rig

p.205

- 1 Pek N ḥdod pa
 2 Pek dgos L gos
 3 N gnas

p.207

- 1 Pek N L dbyiñs (Pr and D: dbyeñs)

p.225

- 1 Pek spyod pa
 2 N L bñi

p.249

10 B vajra-
11 GCP -āhka-
12 G -ap

P.404

1 GCP kāyāvasthitanetri
2 B adds sarva-
3 G -kāya
4 B sugatā-
5 GCP -tam
6 GCP tri-
7 G -a

P.406

1 B sarvatathāgatādhipatis
2 G omits sarvatathāgata-
3 C kaśya hetoḥ
4 B -eme
5 B -pānim
6 B adds tvaṃ
7 B -rāja GCP -vajragaja

I N L ḥod bsañ

P.255

I Pek N rab

P.257

I This line is omitted in NLPek but appears in D

P.259

I Pek gyis

P.263

1 N L dnos grub
2 Pek sbyor
3 Pek L ḥdi
4 Pek ḥkhor ba

P.277

I NLPek have an extra half line:
mkhap dbyins rdo rjeñi dbus gnas par/
(not in D)

P.408

1 Cp add evam astu
2 GB add bhagavantaḥ
3 GBP -tattva-
4 B adds -vākcitta-
5 B vijahāraṇ and in following sentences.
6 CP -vāgvajra-
7 P adds -kāyavāk-
8 B -dayitām
9 GB add bhagavaṇ
10 B adds -vajra-

P.273

I N mchog

P.283

1 emended from rtsol (Et D stsol)
2 N Pek tshugs
3 Pek na

P.285

I emended from ni gyo (D: sur gyis bita)

P.289

1 N na
2 N gsañ ba

P.305

I emended from yis (Et D: ji)

P.307

I Pek agyar

P.311

I Pek N ḥod

P.321

I Pek tshis

p.337

I NLPek have an extra half line, not in D:
mi bzad par ni hgyur bañi dug/

p.339

I Pek N spyan

p.341

I N L gsum
2 Pek dran

p.347

I Pek las

p.349

I N L la

p.351

I Pek gsañ

p.353

I emended from gru (D: grva)
2 N-L las (D: pas)

p.355

I emended from kyis (Pr: kyi)

p.323

I Pek N la

p.325

I Pek N ssañ bar

p.327

I Pek gi hwan

p.329 I Pek po N pa (Pr D: ba)

I emended from mo (Pr D: po)

p.331

I L lam (Pr: lam, D: phags pañi sa)

p.333

I Pek gsañ ba

p.335

I Pek N re

p.365

I Pek N yin
2 Pek N tshogs

p.367

I all have extra half line:
gzugs kyì sprin dag rnam bsañ la/

p.373

I Pek N gsum

p.385

I N L kyì

p.389

I emended from gsañ (D: gsum)

p.391

I Pek omits from mñon ... to ...dañ/

p.397

I Pek yi
2 emended from pa (Pr: pas)
3 Pek fiid
4 emended from rdo rje (Pr and D rdo rjes)

p.357

- 1 Pek N gyis
- 2 emended from gsañ (Pr: gañ)
- 3 " " rdo rje (Pr: rdo rjes)
- 4 " " dam tshig (Pr: tshig)
- 5 Pek suñs N suñ

p.359

- 1 NLPek have extra halfline, also in D but not Pr: shags kyi yi geñi tshig byin la/
- 2 Pek N tshog
- 3 ðdi skad kyañ gsuñs te appears here instead of after next line. (correct in D)

p.361

- 1 emended from rigs (Pr and D: rig)
- 2 NL kyi (D: (a))

I Fek gnaś

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APPENDIX

Giving notes of the main instances where the sDe-dge edition is closer to the Sanskrit than the text presented above, and where the translation into English follows it. Minor differences are not noted, nor are those which correspond to other variants in the Sanskrit manuscripts.

CHAPTER ONE

- p.183, line 9 ...sbyor ba mchog gi gnaś kyi/ and similarly in the following passages.
- p.187, line 25 omits ðkhor lo

CHAPTER TWO

- verse 7 nam mkhañi gnaś kyi.../ðdis ni ðnos por.../
- p.193, line 25-6 ye śes ðod zer sgrañ na rdo rje śes...
- verses 9-12 khyod for la

CHAPTER THREE

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- v.17 .../bsdu bas der ni spro bar bya/ .../chop kyi gnaś ni rab tu dbyuñ/
- v.22 .../gñan zas bsañ bar yañ mi bya/

CHAPTER SEVEN

- v.8 .../mchod pañi bñag ðid can mchod bya/
- v.16 dam tshig for lha ni
- v.19 .../phañ kyañ rnam par brtag par bya/
- v.31 ðbag gi sems kyañ de ðdra śiñ/mkhañ ðañ...
- v.36 rigs kyi sbyor bañi rab dbye bas/...

CHAPTER EIGHT

- v.22 .../de ðid mchod pa...

CHAPTER NINE

- p.229, line 15 ðdi ni rigs kyi rgya mtsho las śe śañ... ...de kho nar śes par byaño/
- v.17 brdzun gyi ðag ni rdo rjeñi gnaś/thams cad...

CHAPTER TEN

- verse 3 bagom par byas nas bedus pa yis/...
- v.4 bedus pa gñis med sbyor ba yis/...
- v.I4 ...rin chen ches/...mtshen cha...

CHAPTER FOUR

- v.I7 padma ral gri hbar hod byed/...
- v.I9-20 dri dan me tog brgyan byas te/de dbus su ni
 hodod pa bya/
 yon tan ske rags mamaki/ées rab can gyis de
 byin balabs/
 zi ba spro bya sañs rgyas gnas/...

CHAPTER SIX

- v.3 snags dmigs pa yi lus kyis ni/nag dan yid la
 bakul byas pas/
- v.I2 dan pañi sbyor ba...
- v.I5 .../byañ shub gsol bas bagom par bya/

- v.I10 khyl gñer rnam kyis chags ka yi/abes chas
 phra mo rnam bagom bya/
 de yi bdus su chud par ni/yi ge mchog gi
 tshig bsam mo/
 v.I2 .../lha yañ rab tu bakul...
 v.I9 chags aiñ chags pañi lta bas blta/...

CHAPTER ELEVEN

- after v.5 bcom ldan hñas dam tshig gsum gyi gsañ bas
 hdi skad ces bkah steal to/
 v.8 bakyed pa la sogas dam tshig dag/rdo rje gsum
 mi phyed bagoms pas/
 after v.8 ... byin gyis rlob pañi rgyu zes...
 v.I4 kha dog lha pa rdo rje che/
 after v.26 ...mi bakyed pañi dam tshig mñon par...
 v.27 .../rdo rje gsum gyi tog...
 In these passages bcom ldan hñas... corresponds

- in position to 8 ity āha... ..
- v.29 rdo rje udpal... ..
- v.4I deñi sems hñogs pañi rdo rjer chud/gañ tsho
 skye bar hgyur ba de/

CHAPTER TWELVE

- after v.II rdo rje mñam pa fid ces... ..
- v.33 .../dam tshig skur ni rab sbyor pas/
- v.40 lce yi rdo rjeñi sbyor bas bagom/...
- after v.48 ...rdo rjeñi zas zes... ..
- v.49 lce ni.../hñep yig rdo rje can bagoms te/
- v.50 .../rdo rje sems dpañ hñra... ..
- v.70 phyogs kyis nam las dños grub gsum/gañ ba
 mchog las byun rnam kyis/
 v.65 bsñen pa ye zes bdud rtsis bya/...
- v.7I-2 sañs rgyas sku hñsin dpal dan ldan/rdo rje
 gsum dan mi phyed dños/
 bdag la byin gyis brlab gnas deñ/sku yi ndo
 rjes mdzad du gsol/
 phyogs bcur béugs pañi sañs rgyas rnam/
 rdo rie gsum dan mi phved dños/

- v.65 ...khro be rigs... ..
- v.68 sañs rgyas dpañ ni khros pa yañ/...
- v.79 nam mkhañi rdo rjeñi dbus gnas pas/...
- v.86 dgyes pañi bdag fid can dñam bakur/dgañ ston
 chen pe steal bar mdzad/
 mthoñ ba fid kyis byun ba yi/hñro ba ...
- v.88rtag par bagom/
- v.94 ...drug bsañ pe ni/mtshen cha sna... ..
- v.97 gsum rdo rje spyañ rgyal wo che/...
- v.I02 drag pe rdo rje
- v.I06 ...sur gyis blta/
- v.I37 ...ye zes rdo rje can/...
- v.I46 etc..../bagoms na.mñes pa rab tu hñhel/

CHAPTER FOURTEEN

- v.3 .../rdo rje gsum ni mi phyed pa/
- v.23 ...hñugs par byed/
- v.33 .../hbar ba rnon po... ..
- v.34 ...kyo fags pas/...hñugs pañi mchog/

bdag la byin gyis brelab gnas deñ/sku yi rdo
rjes mizad du gsol/

The two following passages follow the same pattern.

CHAPTER THIRTEEN

- v.21 ...ses pa yis/rañ gi rdo rjes bagrags dkyil
 ḥkhor/
- v.37 lus ni.../sens ni.../
 ñag ni gsuñ gi rañ bñin gyis/...
- v.50 dnos grub ster ḥgyur rmoñs bdag fid/ḥdi la
 the tshom mi byaḥo/
 ḥdi ni fin śag bdun bya ste/bañs rgyas kyis
 kyañ mi ḥgrub bo/
- v.60 ...don śes bya/
- after v.63 bcom ldan ḥdas nam mkhañi rdo rjes de skad
 ces bkaḥ stsal to/

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- v.71 rdo rje rgyal po rab..../
- v.75 stoñ brgya rtsa brgyad balas pas kyañ/...
- v.78 chos mohog can gyi bñan̄ gci las/dgra yi...
- v.101 kha yi nañ du de beam śiñ/...
- v.105 .../ye śes rdo rjes bkug nas ḥjug/
- v.107 lan gñis lan gsum rab bagoms nas/...
- v.128 ...ḥkhor lor gnas pañi lus/...
- v.133 rañ sens sens ni ...
- p.345, line 16 .../ḥdi ni de bñin gśeḡs pa thams cad kyi
 ḥbyuñ bar byed pa rdo...
- p.349, line 1 de nas de bñin gśeḡs pa de dag gis de bñin...
- " " 4 .../rañ gi lus dañ ñag dañ sens la gnas so/
 rañ gi ...

CHAPTER SIXTEEN

extra verse between verses 8 and 9:

fid kyi sku yi dkyil ḥkhor gnas/rdo rjeñi gsuñ gi yon tan
 bakyed/
rgyal po chen po rdo rje chos/rig pañi dbañ po ḥjug par bya/

- p.311, line 7 omits gñan gyis mi thub pañi
- p.315, line 4 ...kyi lus dañ ñag dañ yid phur bus gdab pañi
 śnags rdo rje ḥdi/
- " " 27 ...tsham ñam gyi rdo rjeñi phur buñi śnags ḥdi/
and p.317, line 7
- v.66 ...gnas mnan te/... similarly in v.68,70
- v.67 /...ñams pañi gnas su mi ḥgyur naḥo/
 similarly in v.69,71

CHAPTER FIFTEEN

- v.40 blañs nas kha sbyar sbyor ba yis/...
- v.56 .../gtsug tor mñes par...
- v.59 thams cad sbyor bañi śnags rñams la/spyi bo
 du ni bskul ba śis/
- v.65 ...ḥphags pañi sa ni bñi po dag/

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- v.84 .../gtso bo rdo rje ḥchañ du ḥgyur/
p.369, line 2 ...śnags kyi dnos grub...
- v.85 ...dnos grub yid ḥeñ bañi/mñzes...
- v.96 rdo rjeñi gsum bdag fid ḥdas na/ḥjig ciñ rdo rjeñi
 yi ger ḥgyur/

CHAPTER SEVENTEEN

- v.9 sañs rgyas ye śes mtsho ḥod kyi/...
- p.375, line 4 ...thams cad kyi thugs rdo rjeñi dam tshig...
- v.16 gti mug lam gyis las gañ rñams/...
- p.377, line 7 .../rdo rje gsum gyi dam tshig...
- v.20 .../rtag tu bud med ḥdod mohog gśol/
- p.377, line 17 .../kluñi dbañ pañi rgyal mo thams cad ...
- v.25 phan par ḥdod pas spyad par bya/...
- v.26 .../rdo rje yañ dag ḥbyuñ bar bya/
- p.383, line 17-19 .../sku dañ gsuñ dañ thugs rdo rjeñi dmigs
su med pañi ḥe bo fid mi ḥgyur bañi gnas la gañ ḥe
bo fid la mi ḥgyur bañi gnas rnam par dpyad nas
cañ mi gsuñ bar bñugs so/

v.19:
de ltar byas pas nyur du ran/rab dan yid dban rnam rab
byen nas/
rab tu dgyes par gyur pa rnam/gsan ba mchog ni hdri bar
byed/

v.20 snags grub pa yis.../ ...
v.22 .../lha pa^{sans}las byun ba dan/
v.27 fi su rtsa lhap bye brag gis/...rnam ar dgye/
v.28 mchog gi sku gsun thugs dam tshig/...
v.33 dban po gnis ni rab sbyor bas/...
v.40 .../...rdo rje hdsin par byed/
v.36 .../yuns kar brtul zugs can gyis brdeg/
v.54 .../der ni snags la ...
v.59 khhor gyi tshogs rnam de dag ni/byan chub
rdo rje can grub hgyur/

p.387,line 7 rdo rje hdsin pas bkaḥ stsal pa/...
" " 10 ...nas/dbyans hdi dag brjod do/
" " 29 ...bcom ldan hdas phyag na rdo rje de bzin
gsegs pa thams cad kyi bdag pos sku...
p.389,line 3 ...rdo rje de bzin gsegs pa thams cad kyi
bdag pos ...
Similarly in all the following passages up to v.67.
p.391,line 13 ...bgyi/de bzin gsegs pa thams cad bkaḥ
stsal pa/...
p.393,line 12 de fid de bzin gsegs pa thams cad dan/byan
chub sans dpaḥ thams cad kyiston pa...
v.58 lha yi hod ser rab gsal bap/ran ...
v.64 ...bya/min na thams cad hjig par hgyur/
p.403,line 23 ...thams cad kyi thugs kyi btsun mo mamakis...

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p.407,line 6 ...thams cad kyi ye ses niam pa fid dan/
rdo rje ...
" " 26 ...rdo rje gsā ba hdi...
p.409,line 6 omits ...sku rdo rje...

